THE
LAGHUKAUMUDI
A Sanskrit Grammar,
BY
VARADARAJA.
WITH AN ENGLISH VERSION,
COMMENTARY, AND REFERENCES.
BY
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MOTILAL BANARSIDASS
DELHI :: VARANASI :: PATNA
PREFACE.

THE grammatical compendium of which this is a translation is current among the Pandits of the North-West Provinces, and of most of the other provinces of India. The translation is one of a series of attempts to encourage and facilitate the interchange of ideas between the Pandits and the senior English students of the Government Colleges. How different the arrangement of a Sanskrit treatise on Grammar is from that of an English treatise on the subject, may be inferred from the facts stated in the subjoined extract from the preface to the Hindi version of the same compendium.

The groundwork of the grammatical literature of the Sanskrit is comprised in Pāṇini's eight Lectures, entitled "The Ashtādhyāyī." Each of the lectures is divided into four sections, and each section into a number of sūtras, or succinct aphorisms. On these Mr. Colebrooke remarks:—"The studied brevity of the Pāṇiniya sūtras renders them in the highest degree obscure; even with the knowledge of the key to their interpretation, the student finds them ambiguous. In the application of them when understood, he discovers many seeming contradictions; and with every exertion of practised memory, he must experience the utmost difficulty in combining rules dispersed in apparent confusion through different portions of Pāṇini's eight Lectures."

The same accomplished scholar adds:—"The outline of Pāṇini's arrangement is simple; but numerous exceptions, and frequent disgressions, have involved it in much seeming confusion. The first two lectures (the first section especially, which is in a manner the key of the whole Grammar) contain definitions; in the three next are collected affixes, by which verbs and nouns are inflected. Those which appertain to verbs occupy the third lecture:—the fourth and fifth contain such as are affixed to nouns. The remaining three lectures treat of the change which roots and affixes undergo in special cases, or by general rules of orthography, and which are all effected by the addition, or by the substitution, of one or more
"elements. The apparent simplicity of the design vanishes in the perplexity of the structure. The endless pursuit of exceptions and limitations so disjoins the general precepts, that the reader cannot keep in view their intended connexion, and mutual relation. He wanders in an intricate maze, and the clew of the labyrinth is continually slipping from his hands."

Such a work as that above described being obviously unsuited for a beginner, a different arrangement of Panini's sutras was attempted by several grammarians, "for the sake of bringing into one view the rules which must be remembered in the inflections of one word, and those which must be combined even for a single variation of a single term." This arrangement, Mr. Colebrooke adds, "is certainly preferable; but the sutras of Panini, thus detached from their context, are wholly unintelligible; without the commentator's exposition, they are indeed, what Sir William Jones has somewhere termed them, 'dark as the darkest oracle.'"

Such an arrangement as that here referred to, is adopted in the Siddhanta Kaumudi of Bhattoji Dikshita and in its abridgment the Laghu Siddhanta Kaumudi of Varadaraja.

One of the first objects of this edition of the Grammar is to explain each term and each process, on its first occurrence, with something of that fulness of illustration, which the Pandits think it better to defer imparting until a later stage in the pupil's course. According to the established system, the juvenile pupil, who has only commenced learning the language in which the Grammar is written, cannot proceed three lines in advance of the point at which his preceptor's last lecture broke off. If he can proceed half a line in advance of it, it is more than was to have been expected.

Another omission of the native Grammars is supplied to a certain extent in this edition. When a word is given as an example under a rule, perhaps six or eight rules have previously had a share in bringing the radical word into the form to which the ultimate rule applies. For instance, when we wish to determine one particular pronoun, (to quote from Mr. Wollaston's preface to his practical Grammar of the Sanskrit) "six rules are to be referred to in forming the word, and the student must be able to remember them all before he can do it
"for there is no reference to them whatsoever. Yet such references are much more necessary than those that are annexed to the propositions in Euclid, because the solution of these words is generally more complicated than that of the theorems."

References are supplied in this edition, not to every rule required yet to more than the attentive student is likely to have forgotten.

Benares College, July 31st, 1849.

J. R. B.
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n. 1. = Line of Sanskrit.
SALUTATION TO GAÑEŚA!

Having made obeisance to Saraswati, the divine, the pure, endued with good qualities, I make this abridged Siddhāntakaumudi in order that people may enter some way into the Pāññīya Grammar.
No. 1.—A i un; ri lik; e oś; ai auch; ha ya va raṭ; lan
na ma nä nam; jha bhaṇ; gha ḍha dhāṣ; ja ba ga ḍa daś
kha pha chha ṭha tha cha ṭa tay; ka pay; ṣa sha sar; hal.
These groups of letters are the aphorisms of Maheśwara or Śiva;
designed for the formation of names or pratyāhāras such as an and
the like, by which whole classes of letters can, severally, be designat-
ed. See No. 8.

No. 2.—The final letters of these aphorisms are termed 'it.'
For example, in the aphorism a i un the letter n is called 'it.' See,
further, No. 7.

No. 3—The short vowel a, in the terms ha, &c., is in order
to the articulation of the letters b, &c. For instance, by ha, ya,
va, va, &c., the bare consonants b, y, v, r, &c. are intended.

No. 4.—But, in the body of the sixth aphorism of No. 1, viz.
lan, it, i.e. short vowel a, is termed 'it.' The design of this exception,
will appear in No. 37.
No. 5.—Let a consonant final in an upadeśa be called ‘it’ (No. 7.). An upadeśa is defined as signifying an ‘original enunciation’—that is to say, an affix, (pratyaya, No. 139,) or an augment (āgama No. 102.) or a verbal root (dhātu, No. 49,) or, in short, any form of expression which occurs only in technical treatises on grammar, and which is not a word ready for use, but one of the supposed original elements of a word.

A word which is not seen in a sūtra, but which is necessary to complete the sense, is always to be supplied from some other sūtra. The reason of this is as follows. In the treatises of the Sanskrit grammarians, brevity is regarded as a primary requisite. According to the author of the Mahābhāṣyā, or Great Commentary, ‘the grammarians esteem the abbreviation of half a short vowel as equivalent to the birth of a son.’ Accordingly, Pāṇini in his Ash- tādhyāyī or ‘Grammar in Eight Lectures,’ avoids repeating in any sūtra the words which can be supplied from a preceding one. When the original order of the sūtras is abandoned, as in the present work, it becomes necessary to place before the student, in the shape of a commentary, the words which Pāṇini left him to gather from the context. Thus, to complete the sūtra before us (viz., hal antyam), the words ‘upadeśa’ and ‘it’ are required; and these are supplied from a previous sūtra, which, in the present arrangement, will be found at No. 36.

No. 6.—LOPA (elision, or the substitution of a blank) signifies disappearance. Let this be the term for the disappearance of anything previously apparent.

No. 7.—In the room of that which is called ‘it,’ let there be a blank. Thus all the final consonants in the Śiva-sūtras are left out of view, when these are employed to designate any class of letters: the use of the न and the rest of the fourteen being to assist in forming the brief names of these classes, as explained in the rule here following.
No. 8.—Let an initial letter, with an 'it' letter as a final, be the name of itself, and of the intervening letters. Thus, let 'an' formed of 'a' as its initial letter, and of 'n' (No. 7.) as its final, be the name of 'a' itself and of 'i' and 'u' which intervene between 'a' and 'n.' So let 'ach' be the name of 'a,' 'i,' 'u,' 'ri,' 'li,' 'o,' 'ai,' 'au,' that is to say, of all the vowels; let 'kal' be the name of all the consonants between 'h' inclusive in the fifth Śiva-sūtra, and the 'l' which closes the list; and 'al' the name of all the letters together, both vowels and consonants; and so of other pratyāhāras, or names of classes of letters.

No. 9.—Let a vowel whose time (or prosodial length) is that of short u, long ū, and prolated ū, be called accordingly short, long, and prolated. These again are severally threefold, according to the division of 'acutely accented, &c.' here following.

No. 10.—A vowel uttered with a high tone is said to be acutely accented. (The grammarians describe this accentuation as being the result of employing, in the utterance of the vowel, what they call the upper half of the organ, that is to say of the palate, lips &c. see No. 14).

No. 11.—A vowel uttered with a low tone is said to be gravely accented.

No. 12.—When there is a combination of the acute and grave accent the vowel has the circumflex accent. The application of
the three accents to the three several prosodial lengths gives nine varieties of each vowel. This nine-fold variety is further doubled by the presence or absence of nasalitv, which is next to be defined.

No. 13.—Let that which is pronounced by the nose along with the mouth be called nasal. Thus, of the letters a i u ri, there are severally eighteen different modifications. Of the letter iri there are only twelve, because it does not possess the long (but only the short and the prolated) prosodial time (No. 9). Of the letters e ai o au also there are only twelve modifications, because these have not the short prosodial time.

No. 14.—Let two letters having the same organ (or place of origin) such as the palate, &c., and attended with the same effort of utterance within the mouth, be called homogeneous one with another. Kātyāyana remarks on this: 'The homogeneity of ri and Irī, one with another, should be stated.' This form of expression—viz., 'should be stated'—distinguishes the supplementary remarks (vārtika) of Kātyāyana.

No. 15.—The throat is the organ of the gutturals a ā ka kha ga gha ša (No. 17) ha and visarga; the palate, of the palatals i i cha chha ja jha ša ya and ša; the head, of the cerebrals ri ri ta tha da dha ſa ra and sha; the teeth, of the dentals lri l̄rī ta tha da dha ſa la and ša; the lips, of the labials u ū pa pha ba bha ma, and of upadhmāṇīya, as visarga is called when it is written
in the form of two semi-circles before pa or pha (No. 117). Of the nasal letters ūa ma ūa ūa and ūa, the nose also is an organ, in addition to the organ of the class in which each respectively appears above. The organs of e and ai are the throat and the palate; of o and au, the throat and the lips; of va, the teeth and the lips. The organ of jihvāmūliya, as visarga is called when it is written in the form of two semi-circles before ka or kha, is the root of the tongue. The nose is the organ of anuśwāra.

No. 16.—The effort in utterance is twofold, that which takes place within the mouth, and that which is external as regards the mouth, belonging to the throat. The former is of five kinds—according to the division of touched, slightly touched, slightly open, open and contracted. The effort when the organ is touched by the tongue, belongs to the five classes of consonants sparśa; when it is slightly touched to the semi-vowels (called antastha, because, in the common arrangement of the alphabet, they stand between the five classes and the sibilants); when the organs of speech are slightly open, to the sibilants and the aspirate ūshman; when the organs are open, to the vowels swāra. In actual use, the organ in the enunciation of the short a is contracted: but it is considered to be open only, as in the case of the other vowels, when the vowel a is in the state of taking part in some operation of grammar. (The reason for this is, that if the short a were held to differ from the long ā in this respect, the homogeneousness mentioned in No. 14 would not be found to exist between them, and the operation of the rules depending upon that homogeneousness would be debarred. In order to restore the
short a to its natural rights, thus infringed throughout the *Ashtādhyāyi*, Pāṇini with oracular brevity in his closing aphorism gives the injunction ‘ĀA,’ which is interpreted to signify “Let short a be held to have its organ of utterance contracted, now that we have reached the end of the work in which it was necessary to regard it as being otherwise.”

The effort in utterance EXTERNAL as regards the mouth is of ELEVEN KINDS—viz, EXPANSION of the throat, producing hard articulation; CONTRACTION of the throat, producing soft articulation; SIGHING; SOUNDING; LOW PREPARATORY MURMUR; ABSENCE OF SUCH MURMUR; SLIGHT ASPIRATION; STRONG ASPIRATION; and the effort of ACUTE, GRAVE, and CIRCUMFLEX accentuation. In the case of the letters in the *pratyāhāra khar* (viz., the hard consonants *kha pha chha tha thu chu ṭa tu ka pa sa sha sa*), the effort is that of VIVĀRA, ŚWĀSA, and AGHOSHA. In the case of the letters in the *pratyāhāra haś* (viz., the soft consonants *ha ya va ra la ūā ma ūā na na jha bha gha ḍha ja ba ga ḍa da*), it is that of SAṆVĀRA, NĀDA, and GHOSHA. (We may here remark, that, as these two classes of consonants, the hard and soft are effectually discriminated by the vivāra and saṅvāra difference, the additional distinctions of ṭhāsa, nāda, ghasa, and aghosha whatever may be their utility or import elsewhere, are of no consequence here. With reference to the low preparatory murmur and its absence, the soft and hard letters are sometimes termed ‘sonants’ and ‘surds.’

The first and third letter in each of the five classes, in the ordinary arrangement of the alphabet (viz., *ka cha ṭa ta pa* and *ga ja ḍa da ba*), and the letters denoted by the *pratyāhāra yan* (viz., the semivowels *ya vu ra la*), are unaspirated. The second and fourth letters of the same classes (viz., *kha chha tha tha pha* and *gha jha ḍha ḍha bha*), and the letters denoted by the *pratyāhāra śal* (viz., the sibilants and the aspirate, *sa sha sa lu*), are aspirated. The letters in the ordinary arrangement of the alphabet, beginning with *ka*, and ending with *ma*, are the five classes of consonants sparśa. Those denoted by the *pratyāhāra yan*, are the semi-vowels antastha; those denoted by *śal*, the sibilants and the aspirate ushman; those denoted by *ach* are the vowels swara. A character like the half of visarga, when standing before *ka* or *kha*, is called jiḥwāmulīya and when standing before *pa* or *pha* is called upādhmāniya (No. 15). A character, in the shape
of a dot, following a vowel, is called anuswara; and one in the shape of two dots, or small circles, visarga.

\[ \text{अनुशृण्डतु संस्पर्श्य साप्रत्य: } ॥ १ ॥ १ ॥ ६८ ॥ \]

No. 17.—Let a letter, denoted by the pratyâhāra an, not pronounced as an affix or operative agent, but as something to be operated upon, and let in like manner a letter followed by an indicatory u, be the name of (and so imply) its homogeneous letters also.

Here the pratyâhāra an is made by the latter n (of the sixth of the sūtras of Śīva, viz. lañ, and not by the n at the end of the first sūtra. The pratyâhāra is therefore held to denote the semi-vowels as well as the vowels.) The letters above referred to, with an indicatory u, are ku chu tu tu pu; ku represents the guttural class, chu the palatals, tu the cerebals, tu the dentals, and pu the labials. Hence a is the name of (and implies) its eighteen several varieties (No. 13): and so i and u. The vowel ri is the name of thirty (for it denotes its own eighteen varieties, and the twelve varieties of lri, No. 13). So lri also (for it denotes its own twelve varieties, and the eighteen modifications of ri). The diphthongs e ai o au (och) are each the name of twelve. Through the distinction of nasal and non-nasal, ya va and la are twofold; and, by this rule, the non-nasal form of each implies both.

\[ \text{पर: संनिकृष्ट: संहिता } ॥ १ ॥ १ ॥ १०५ ॥ \]

No. 18.—Let the closest proximity of letters be called contact sasihita).

\[ \text{हलोज्जन्तरा: संयोग: } ॥ १ ॥ १ ॥ १ ॥ \]

No. 19.—Let consonants unseparated by vowels be called a conjunction of consonants.
No. 20.—Let that which ends in "sup" (No. 137), or in "tik" (No. 408) be called a pada (or inflected word, as distinguished from a root, or that which has undergone no such inflection).

So much for the chapter on terms. We now came to the conjunction of vowels.

No. 21.—Instead of a letter denoted by the pratyāhāra īk, let there be one denoted by the pratyāhāra yañ, in each instance where one denoted by the pratyāhāra ačh immediately follows.

In the case, for example, of the word suḍhī (meaning "the intelligent") followed by the word upāśya ("to be worshipped").

It is to be observed that the foregoing aphorism consists solely of the three pratyāhāras īk yañ and ačh, the first having the termination of the genitive or sixth case; the second, that of the nominative or first case; and the third, that of the locative or seventh case. The force of these terminations is to be ascertained from other aphorisms; because, although the author of the Kaumudi, in his vṛtti or expansion of the aphorism, has collected all that is required, yet the student, not content to receive anything on a lower authority than that of Pāṇini must be enabled to verify the interpretation offered to him. Holding, therefore, that we have merely got three pratyāhāras, with different terminations, we proceed to enquire (1st) which is to give way, (2nd) which is to take its place, and (3rd) which is to be regarded as the cause of the change. For the sake of brevity we may now drop the term pratyāhāra, and speak of yañ, ačh, &c. simply.
No. 22.—When a term is exhibited in the seventh case (No. 137), the operation directed is to be understood as affecting the state of what immediately precedes that which the term denotes.

In the present instance, the term exhibited in the seventh case is ach. In the example sadhi upāsya, the u of upāsya is the vowel which that term denotes; and that which is to be affected is the final i (ik) of sadhi, which immediately precedes the u. By the foregoing rule, yan is to be substituted for the ik, but yan is the common name of the four letters y v r and l, and the question occurs—which of these is to be the substitute? The next rule supplies the answer.

स्थाने ज्ञातरतमः २ १ २ ४ ० १
प्रस्तुत सति सद्दशतम बादेशः स्थाद् यु धृ य उपाय्य रिति जाति ।

No. 23.—When a common term is obtained as a substitute, let the likeness of its significates, to that in the place of which it comes, be the actual substitute.

Of the four letters denoted by yan, y, being a palatal, is the likest to i. Thus we have got sudhyupāsya, which furnishes an occasion for another rule to come into operation.

चरचिचः २ १ ५ ४ ७ ।
चचिचः पृश्च येय हेव वा स्तो न च्वचि ।

No. 24.—Of yar, after ach, the reduplication is optional; but not if ach follow.

In sudhyupāsya the dha is yar (this denoting all the consonants except ha), and it follows u (ach), and it is not followed by ach, being followed by ya. Therefore, if we make the optional reduplication, we get sudhdyupāsya. This calls another rule into operation.

क्लां जशो भचिः २ १ ५ ३ ।
स्थादम् रिति धाकारस्य दकारः ।

No. 25.—Instead of the letters called jhal there shall be jaś if jhaś follow.

Thus, instead of the first dha (jhal) of sudhyupāsya, since dha, (jhaś) follows it, there must be jaś; that is to say, ja ba ga fa or da. Of these the likest (No. 23) is da. So, we get sudhdyupāsya; and the process might here terminate, did not another rule start an objection.
THE LAGHUKAUMUDI:

संयोगान्तस्य लेखः । ८ । २ । २३ ।
संयोगान्तं यत् पदं तदन्तस्य लेखः स्वातः ।

No 26.—Let there be elision of the final of that pada (No. 20) which ends in a compound consonant.

In suddhyupāśya the pada suddhy ends with a compound consonant; and, according to the rule, the whole pada ought to disappear. The rule, however, is limited by the qualification that follows.

श्रेप्रतिभाष्यस्य । १ । १ । ५ ।
श्रेप्रतिभाष्यस्याविष्कृ । स्वातः । इति प्राप्ते ।

No 27.—Let the substitute take the place of only the final letter of that which is denoted by a term exhibited in the genitive or sixth case.

An instance of elision (lopa No.7) is regarded by the Sanskrit grammarians as the substitution of a blank. So a blank is directed to be substituted for the y, the final letter of the word suddhy, which is denoted (in No. 26) by a term, in the genitive or sixth case, viz, "of that pada which ends in a compound consonant." But here Kātyāyana interferes, and remarks as follows:—

यशः प्रतिभेचो वाच्यः । सुद्धुपास्यः । मद्धचिरः ।
धारणः । लाभः ।

No. 28.—"The PROHIBITION of the rule (No. 26) in the case of yaṇ should be stated."

So the elision does not take place, and the formation of the word Saddhyupāsya (a name of God—"He who is to be worshipped by the intelligent") is completed.

By a like process are formed the three words Madhuvanti (a name of Vishnu—"the foe of the demon Madhu,"), Dhrātānā (a name of Brahmā—"a portion of Vishnu the cherisher") and lakṣṛiti ("the form of the letter lṛi") in which the other letters denoted by yaṇ are successively exhibited. The student, after making himself familiar with the process in the instance of Saddhyupāsya, should exercise himself in applying it to these and similar instances, not referring to his book except when his memory fails him.

We now proceed to consider the changes that depend upon the diphthongs (eč).
ACHSANDHI.

No. 29.—Instead of ech, when uch follows, let there be in due order, ay av áy áv.

The due order is ascertained by the next rule.

No. 30.—When a rule involves the case of equal numbers of substitutes and of things for which these are to be substituted, let their mutual correspondence (or the assignment of each to each) be according to the order of enumeration.

Thus ech denotes the four diphthongs e o ai ou, and the four substitutes enumerated in the preceding rule are distributed among them—thus ay is the substitute of e, av of o, áy of ai and áv of au. Example: have + e = huvaye "to Hari," vishne + e = vishnave, "to Vishnu," nai + ake = náyuka "a leader," pau + ake = pàvaka, "purifier, i.e. "Fire."

A similar change, under different circumstances, is directed by the next rule.

No. 31.—There shall be substituted what ends in v (viz. the two substitutes av and áv) for the corresponding o and au, when an affix (No. 139) beginning with the letter ya follows.

Thus go + yam = gavyam "belonging to a cow;" nau + yam = návyam "belonging to a boat."

The following vártika provides for a solitary case.

- No. 32.—"And when the compound is employed in the sense of a measure of distance," the o of go, followed by yúti (though this is not an affix, No. 31) becomes av. Thus go + yúti = gavyúti, when it signifies "a distance of about four miles;" but the substitution does not take place when it signifies a "yoke of oxen" (goyúti).
No. 33.—Let short a and e (that is to say e and o) be called guṇa.
But why is the short a alone understood here in seeming con-
tradiction to what was said in No. 17? The next rule will account
for this.

No. 34.—Let a vowel FOLLOWED BY THE LETTER T, and a vowel
following the letter t, be the name only OF THE LETTER WHICH HAS THE
SAME PROSODICAL LENGTH. (Nos. 9 and 17.)
The letter u is the representation of eighteen varieties (No. 17);
but when it is followed by t, as in the preceding rule, it represents
neither the long nor the prolated modifications.

No. 35.—When aḥ comes AFTER A (or ā), let guṇa be the single
substitute for both.
Example, upa+indra=upendra (a name of Kṛṣṇa—“born
subsequently to Indra”); gaṅgā+udakam=gaṅgoddakam (“the water
of the Ganges”).—In these examples the guṇa e is substituted for a
and i, and the guṇa o for ā and u, because the organs employed in the
pronunciation of e (the throat and palate) are those severally employed
in the pronunciation of a and i (Nos. 16 and 23); and the organs
employed in the pronunciation of o (the throat and lips) are those
severally employed in the pronunciation of ā and u.

No. 36.—IN AN UPADESA (No. 5), let a NASAL vowel be called
“IT” (No. 7).
In Pāṇini’s Grammar there is no visible sign of the nasality of a
vowel—hence we can know a vowel to be nasal only from Pāṇini’s
explicitly asserting that it is so, or from our finding that he treats it in
such a way that we must conclude he regarded it as nasal. When
speaking of the Śiva-sūtras, it was mentioned that the vowel in the
sātra lan is called "it." According to No. 8, therefore, this vowel may be employed as the final of a pratyāhāra, and the va in the next rule (No. 27) is held to be this pratyāhāra, the name common to the two letters va and la.

No. 37.—Aś, substituted in the place of ri, which (No. 17) is the representative of thirty varieties, is always followed by the pratyāhāra ra (No. 36). Example: Krishṇa + riddhi = Krishṇarddhi ("the growth of Krishṇa"), tava + trikāra = tavalkāra ("thy letter tri").—The pratyāhāra an denotes a, i and u. The a in the two preceding examples is the guna directed by rule No. 35. [As examples of i and u, directed by other rules, we may notice kri + ati = kirati, "he scatters," and dvaimātrī + a = dvaimatāra, "having both a mother and a stepmother."] The guna substitute of ri is a, because a, like ri has only one organ of pronunciation, whereas e and o, having two each, are less like ri (No. 16).

No. 38.—In deference to the opinion of Śākalya, let the elision be optional of the letters ya and va preceded by a or ā, and at the end of a pada followed by āś.

Thus have iha, by No. 39, becomes harayiha; then the ya at the end of the pada haray, being preceded by a, and followed by i (āś), may be optionally elided by this rule—the optionality of which is delicately implied in the aphorism by its being rested on the authority of the ancient grammarian Śākalya, the propriety of whose injunction Pāṇini does not deny, although he does not admit it to be absolutely obligatory. The form of expression hara iha would then appear to furnish occasion for the operation of rule No. 35—but the rule here following debars this.
THE LAGHUKAUMUDI:

No. 39.—As far as concerns what precedes them, the three last chapters of the Grammar of Pāṇini are as if the rules contained in these three chapters had never taken effect; and further, in these three chapters, a subsequent rule is as if it had not taken effect, so far as any preceding rule is concerned.

To understand this, it must be recollected that the grammar of Pāṇini is divided into eight Lectures (adhyāya), each Lecture into four chapters (pāda), and each chapter into a number of succinct Aphorisms (sūtra). When the correct formation of a word is to be ascertained by the rules of this grammar, each sūtra is conceived to present itself, or to be found (prāpta,) when an occasion for its operation occurs. Now in the case of hara iha (No. 38), an occasion for the operation of No. 35 occurs, because no consonant intervenes between the a and i. But the elision of the intervening consonant (y) was the effect of a rule (No. 38) which stands as the nineteenth aphorism in the third chapter of Pāṇini’s eighth Lecture; and therefore, so far as rule No. 35 is concerned, which is the eighty-seventh aphorism of the first chapter of the sixth Lecture, the elision is as if it had never taken effect. Thus we have optionally hara iha or haravyika “to Hari here,” and so also vishnu iha or vishnaviha “Oh Vishnu here.”

No. 40.—Let long ā (No. 34), and ai and au, be called vriddhī.

No. 41.—When each follows a let vriddhī be the single substitute for both.

This is a contradiction (apavāda), of the rule No. 35, which directs guṇa to be substituted in such a case. This rule takes effect, to the limitation of No. 35, because the latter has still a sphere left for its operation; whereas if No. 35 were always to take effect, the operation of the present rule would always be forestalled. Such a rule as the present is tantamount to an exception to a more general rule.
The Sanskrit Grammar acknowledges no irregularity, or exception to a rule—holding that a word which differs from all others of its class is "sui juris," and must have a rule of its own (No. 32).

Thus we have krishna + eka + tvam = krishnaikkatwam "oneness with Krishna," gagā + ogha = gangaugha "the torrent of the Ganges," deva + riśvaryam = devaiśvaryam "the divinity of a God," krishna + avakṣanāthyam = krishnaavakṣanāthyam "a longing after Krishna."

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Hence we have upa + eti = upaiti "he comes near," and upa + edhate = upaidhate "it increases." In the example prasūtaḥ (the accusative or second case plural of prasūtah "a young steer training for the plough,"") the elements prasūtaḥ vāḥ and vāś are (by Nos. 137, 156, 185, 282, 281, 5, and 283) brought to the form prasūtah vāḥ, to which the present rule applies, the result being prasūtaḥah.

Why do we say (of the verbs eti and edhate) "in those forms which begin with ech?" Because other parts of these verbs, not beginning with ech, are not affected by this rule. Example: upa + īta = upāta "approached" (No. 35); mā bhavān presidhate = pra + ididhat, "Let not your honour promote."

No. 43.—"It may be added that the substitution of vṛiddhi takes place also (No. 42) and not that of guṇa, when ūhinī follows akṣha." Thus akṣha + īhini = akṣhauphini "an army."

No. 44.—"And the substitution of vṛiddhi takes place also (No. 42) when pra is followed by īha īdhā īdhī esha and eshīya. Thus pra + īha = prātha "a good argument," pra + īdha = praudha "prond," pra + īdhi = praudhi "audacity," pra + esha = prasha "sending," pra + īhyā = prashīya "a servant."

B
THE LAGHUKAUMUDI:

No. 45.—“And if short ri follow a in a compound word the first member of which has the sense of the third or instrumental case.”—Example: sukha + rita = sukhārta “affected by joy.” (Nos. 37 and 73.)—Why (do we say) “which has (the sense of) the third (or instrumental case)?” Because otherwise, as in the compound parama + rita = paramartha “last-gone,” this rule does not apply.

No. 46.—“And when riṇa (‘a debt’) follows pra vatsataraham kambala vasantā riṇa and daśā.” Thus prārtha “principal debt,” vatsatahrvrna “debt of a steer,” kambaldrina “debt of a blanket,” vasandrpa “debt of a cloth,” riṇārtha “debt of a debt, compound interest,” Daśārtha “the river Dosaron or Dosarene” (No. 1341.)

उपसर्गोः क्रियायोगे । १ १ ४ । ४६ ।

No. 47.—Let pra, &c. (No. 48) when prefixed to a verb be termed upasargas.


भूवाद्वया धातवः । १ ३ । १ ।

No. 49.—Let verbal roots bhū “be” vā “blow” and the like be called dhātu.

उपसर्गोः धातवः । ६ । १ । ६९ ।

No. 50.—When a dhātu (No. 49) beginning with ri follows an upasarga (No. 47) ending in a or a, let vridalhi be the single substitute for both. Thus pra + richekhathi = prārchekhathi “he goes on rapidly.”
No. 51.—When a dhātu beginning with en follows an upasarga ending in a or ā, let the single substitute for both be the form of the subsequent vowel. Thus pra+ejate=prejate “he trembles,” upa+oshati=uposhati “he sprinkles.”

No. 52.—Let the final portion of a word, beginning with the last of the vowels in the word, be called ā.

Thus ṣaka+andhu=ṣakandhu “a sort of potherb,” karka+ andhu=karkandhu “the jujube,” lāṅgala+īsha=lāṅgalīsha “the handle of a plough,” mārta+anīda=mārtanīda “the sun,” manas+ āsā=manīshā “intellect.”

This is a class of compound words, the fact of a word’s belonging to which is known only from its form, a posteriori, and is not discoverable by any consideration of its constituent parts a priori.

No. 53.—“It should be stated that the form of the subsequent vowels takes the place of both in sakandhu &c.

No. 54.—And when the mystic syllable ṭoṁ, or the upasarga ā (No. 47.) follows a or ā, let the single substitute be the form of the subsequent.

Example: Śiva+ya+om=namah Śiva+yōmnamah “adoration to Siva!”; Śiva+ā+i=Śvehi “oh Siva, come.” (Nos. 5, 55, and 55.)

No. 55.—When a homogeneous vowel follows ak, let the corresponding long vowel be the substitute for both.
Example: ādiṭaya + āri = ādiṭyāri "a foe of the demons," (a name of Vīśnun), ārī + īśa = ārīśa "the lord of Śrī," Vīśnunā + udṛya = Vīśnunādaya "the rise of Vīśnun," hōtri + lāpiyāra = hōtrīkāra "the letter lī of the officiating priest." (No. 16.)

No. 56.—After eṅ final in a pada (No. 20) if short a come, let the single substitute for both be the form of the precedent vowel.

Example: hūre + ava = hūreva "Oh Hari!—off;" vīshno + ava = vīshnova "Oh Vīṣṇu! off." A character termed aruddhākāra, or "half the letter a," is generally written in the place of the letter thus elided, as we write an apostrophe in some analogous cases.

No. 57.—Everywhere, both in secular and sacred writing, the original of the word go ("a cow") being a pada ending in eṅ, may be optionally retained before a.

Example: Go + agram = go agram or go'gram, "a multitude of cows." "Why ending in eṅ?" Because the word go, at the end of the compound word chitrāgu ("having a brindled cow") where, in the neuter, it ends in u (Nos. 269 and 273), has not the option of remaining unchanged. So chitrāgu + agram = chitrāguagram "a multitude of brindled cows," (No. 21.) Why "being a pada so ending?" Because, though it end in eṅ, the rule does not apply unless the word go be a pada (No. 20), so that, in forming the ablative or fifth case, (by Nos. 137 155, 36, 124, and 111,) we have go + aḥ = goh (by No. 193.)

No. 58.—Let a substitute consisting of more than one letter, or containing an indicatory palatal ś, take the place of the whole of the original expression.
No. 59.—And let that which has an indicatory स, even though it consist of more than one letter, take the place of the final letter only of the original expression.

नावत्स्वत्मायनस्य । इ । १ । १२३ ।
पदानि एडनाय गारवद वार्दिव । गारवम् । गवायम् । पदानि किम् । गवि ।

No. 60.—According to the opinion of स्पोतायन, अवान may be the substitute of गो at the end of a पुदा ending in एङ‍ if एङ‍ follow.

Thus we may have गो + अग्रम = गवायग्रम “a multitude of cows (Nos. 59, 5, and 55) as well as गोग्रम (No. 57.) Why “at the end of a पुदा?” Because गो + र्ति = गवि “in a cow”—(Nos. 137, 155, and 29.)

हृद्ये च । इ । १ । १२४ ।
गारवद्ध स्यादिन्त्रे । गविनः ।

No. 61.—And if the word इंद्रा follow, let अवान (No. 60) be the substitute of गो. Thus गो + इंद्रा = गवेंद्रा “lord of kine”—(a name of Krishna.)

दूरगृहते च । ८ । २ । ८४ ।
दूरगृह संविधाने वाक्यः ते: मृते वा ।

No. 62.—And in calling to a person from a distance, the substitution of the prolated modification (No. 9) of the ति (No. 52) is optional.

पृतप्रच्छ्या चरिच नित्यस्य । इ । १ । १२५ ।
धातिचि प्रक्ष्या स्यु: । ग्रामङ्गङ लिङ्ग । ग्राम गारवरितः ।

No. 63.—Let prolated (No. 9) and excepted (No. 64) vowels when एङ‍ follows, invariably remain unaltered.

Example: एगुत्थेया क्रिष्णाः अला गृहुचराविति (Come Krishna! “the cow is feeding here.”)

ईंदूददेह द्विवचनं प्रगुष्यो । १ । १ । १९ ।
ईंदूददेहः द्विवचनं प्रश्लेषं स्यात् । हरो एते । विषू । हेमा । गुं । चमू ।

No. 64.—Let a dual case-affix (No. 142) ending in long इ, उ, ओ, or ए, be प्रग्रिहिया (No. 63.)

Example: हरिः एतु “these two Haris,” विष्णवु इम्यु “these two Vishnus,” गंगे एमु “those two rivers Ganges.”
The Laghu Kaumudi:

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No. 66.—Let cha, &c. NOT SIGNIFYING SUBSTANCES (dvraya,) be called nipatás.

No. 67.—And so let pra, &c. (Nos. 48 and 66.)

No. 68.—Let ANY nipátá (No. 66.) CONSISTING OF A SINGLE VOWEL WITH THE EXCEPTION OF the nipátá á, be pragrihyá (No. 64.)

Example: i indra "oh Indra!" u umeśa "oh lord of Umá!".

The nipátá á, as an interjection, either making no particular difference in the sense of the sentence or else indicating reminiscence, has no indicative á, and therefore is not subject to the exception enjoined above. Example, á evainu manyase "Now thou thinkest so; not having always thought so;" á evan kila tut "Ah!—now I recollect—it is just so." Elsewhere, that is to say when it implies diminution, the á has an indicative á, and is the subject of the exception above enjoined. Example, án + ushnam = oshnam "a little warm." (Nos. 5 and 35.)—
No. 69.—A nipāta ending in o is pragrihya (No. 64.)
Example: aho īśāh “Ho lords!”

No. 70.—In deference to the opinion of Śākalya let o in the vocative singular when followed by the word iti, not in the Veda, be optionally pragrihya (No. 64). So we may have either vishnu iti by this rule, or vishnayiti by No. 29, or vishna iti by the further operation of the optional rule No. 38. “’Oh Vishnu!’” thus, &c.”

No. 71.—Instead of the suffix uñ, (that is to say the indeclinable suffix u), after the pratyāhāra may, if ouch follow, there is optionally v. Example, kim+u+aktam=kimouktam “whether said,” or kimukta (No. 68.)

No. 72.—And, in deference to the opinion of Śākalya, when a heterogeneous vowel follows, let there be the short instead of ik at the end of a pada.

As this injunction of shortening must not be an entirely abortive rule, the vowels shall not undergo a further change (as No. 21 would otherwise cause them to do). Example, chakri+atra=chakriatra “the discus-armed Vishnu here.” On the alternative of not shortening the vowel, we have chakri+atra=chakryatra (by No. 21). Why “at the end of a pada”? In the example gauri+au=gauryau “two goddesses Gauri,” there is no option (No. 21) the word ending in i not being a pada. (From No. 20 we learn what constitutes a pada, but
how to ascertain that a word is a pada, when the characteristic there referred to, as it sometimes happens, has no visible representative in the word itself, we must be content to learn further on. In the meantime we have to bear in mind whether any particular rule refers to a pada only, or also to other forms of speech.)

No. 73.—Of yar, that is to say, of all the consonants except ha, after the letters ra or ha following ach, reduplication is optional. Hence we may write gauryyau or gauryau “two goddesses Gauri.”

No. 74.—The option of shortening (No. 72) does not hold in a compound word. Example, vapi+aswa=vapyaaswa “a horse that can walk on water,” where the application of No. 21 is imperative.

No. 75.—Ak (that is to say, a or d in addition to the other vowels in (No. 72) final in a pada may optionally take the short substitute as stated above (No. 74) when short ri follows. Example, brahmá+rishi=brahmarishi or brahmarshi “a divine saint.” (Nos. 35 and 37).—Why “final in a pada? Because, to the word árchehhat “he was going,” where the d is not final in a pada (being an augment derived from No. 478) the option of this rule does not extend; so we have d+archehhat=árchehhat by No. 218. We now proceed to

THE CONJUNCTION OF CONSONANTS.

No. 76.—In the room of sa and tu (that is to say, these five dentals ta tha da dha na, No. 17) when they come in contact with sa and chu, (that is to say, these five palatals cha chha ju jha ṣna), there are sa and the palatalts.” Example, rámás+séte=rámá+séte “Ráma sleeps,” rámás+chinoti=rámá+chinoti “Ráma collects,” sad+chit=
sa#chit "pure reason," (No. 90.) sárúgîn+jaya=sárúgîn+ขาวya, "Oh Vishnu be thou victorious."

No. 77.—This (No. 76) is not said of a dental which comes after sa. Example, in viś+na=viśna "lustre," pras+na=prasna "a question," no alteration takes place.

No. 78.—In the room of sa and tu (No. 76) when they come in contact with sha and tu, (that is to say, the cerebrals tu tha da tha ya), there are sha and tu, (that is to say, there is a cerebral substitute).—Example, rámas+shashtha=rámanashshashír "Rama sixth," rámas+tikate=rámanastikate "Rama stands," pesh+nd=peshtá "a grinder," tadh+tikā=tattikā "a comment on that" (No. 90), chakrin+ghaukase=chakringhaukase "Oh discus-armed! thou goest."

No. 79.—After tu (No. 78) final in a pada the change of a dental to a cerebral, except in the case of the affix nám, shall not take place.

Example: shad+santa=shatsanta "six good,"—(No. 90), shad+te=shatte "they six,"—Why "final in a pada?" Compare id+te=ité "he praises," where it is not so. Why only, "after tu?" Because the cerebral sha is not included. Example: sarpisht+tama=sarpishtama "most excellent clarified butter."

No. 80.—"It should be stated that navati and naga#ri as well as nám are not prevented by No. 29 from undergoing the cerebral change.

Example: shad+nám=shannám "of six," shad+navati=shannavati "ninety six," shad+nagaryuk=shannagaryuk "six cities," whose names are feminine.
No. 81.—In the room of Tu (No. 76) there is not a cerebral substitute when sha follows. Example: san + shashta = san-shashta = being sixth.

No. 82.—In the room of jal, (that is to say, of any consonant except a semi-vowel or a nasal), let there be jaš, (that is to say, a soft unaspirated consonant) at the end of a pada.

Example: vok + iša = vōgiša “the god of speech,” a name of Vrīhuspatsi.

No. 83.—In the room of yar final in a pada, when a nasal follows, there may be optionally a nasal.

Example: etud + murāri = etamurāri or etdmurāri “that Vishnu.”

No. 84.—“When it is a pratyaya (No. 139) that follows in secular language, the preceding rule (No. 83) is absolute.”

Example: tut + mittam = tunmittam “merely that;” “a primary element,” chit + mayam = chinmayam “formed of intellect.”

No. 85.—In the room of Tu (No. 76) when the letter la follows, one homogeneous with the latter is substituted.

Example: tut + laya = tallaya “its destruction.” The la substituted for na is a nasal la (No. 17). This is sometimes indicated by writing over it the mark chandra-vindu as in vidvān + likhati = vidwālikhati “the learned man writes.”
No. 86.—After Uḍ, in the room of the words sthā and stambha the substitute is a letter belonging to the class of the prior.

Thus, suppose we have to put together uḍ+sthānam:—the aphorism, without the gloss, exhibits to us the word uḍ in the ablative or fifth case. We must ascertain from another rule what is the special import of the fifth case here, as we did with respect to the locative or seventh case in No. 21. The maxim of interpretation (parībhāṣā) here follows.

No. 87.—An operation caused by the exhibition of a term in the ablative or fifth case, shall be understood to enjoin the substitution of something in the room of that which immediately follows the word denoted by the term.

Therefore the substitution of the letter d enjoined by No. 86 is to be in the room of the words sthā and stambha. This again is qualified (as No. 26 by No. 27) by the following maxim.

No. 88.—That which is enjoined to come in the room of what follows is to be understood as coming in the room only of the first letter thereof.

Therefore, in the example uḍ+sthānam (No. 86) a dental letter is to be substituted for the s; and the dental which, like s, has the characters of vivāra and mahāprāna (No. 16), that is to say which is both hard and aspirated—viz. th—is the proper letter of the set. (No. 23). Thus we have uḍ+thānam, which comes within the scope of the next rule.

No. 89.—There is optionally elision of jhar, preceded by a consonant, when a homogeneous jhar follows.

Thus we may have uḍ+thānam as well as uḍ+thθhānam, to each of which the following rule applies.
No. 90.—And when khar follows, let there be char in the room of jhal. Therefore, in the example in No. 89, the soft d is changed to the hard and we have utthānām or utthahānām “uprising;” and so (No. 86) by the same process, uttambhānām “upholding.”

No. 91.—In the room of the letter ha, after jhay, there is optionally a letter homogeneous with the prior.

The fourth letter of each class (that is to say, the soft aspirate) is the suitable substitute for ha (No. 16). Thus vig+hari may be written vāgghari “eloquent”—“a lion in discourse.”

No. 92.—In the room of the palatal ša preceded by jhay, there is optionally the letter CHHA when AT follows.

Example: tad+šiva, by this rule, optionally becomes tad+ṣhiva, and then, by Nos. 76 and 90, tachṣhiva; on the other alternative (by Nos. 76 and 90), it becomes tachṣiva “that Šiva.”

No. 93.—It should be stated that the foregoing rule applies not merely when AT follows but when AM (a more comprehensive pratyāhāra) follows. Thus we have tad+šlokena=tachṣhlokena “by that couplet,” where the Š is followed by l.

No. 94.—In the room of the letter m final in a pada (or, as the gloss, trusting to No. 27, words it, “in the place of a pada which ends in m”), there is ANUSWARA when a consonant follows.

Example: harim+vande=harin+vande “I salute Viṣṇu.”
No. 95.—And also in the room of the letter na and ma not final in a pada, when jhal follows, there is anusvāra.

Example: yuṣāni + si = yuṣāni “glories;” dkar + syate = dkarṣyate, “he will subdue.”

No. 96.—In the room of anusvāra, when yay follows, a letter homogeneous with the latter is substituted.

Example: ṣan + ta = ṣanta “quiet.”

No. 97.—In the room of anusvāra final in a pada, the substitution (enjoined by No. 96) is optional.

Example: twan karoshi or twan karoshi “thou dost.”

No. 98.—Let the letter m itself be in the room of the m of the particle sam (No. 48) when the word rāj follows, ending in the technical affix kwip (No. 855).

Example: sam + rāt = samrāt “a great king.”

No. 99.—When the letter h follows, being itself followed by m, the substitute for a preceding m is optionally m itself.

Example: kimḥmalayati or, by No. 94, kimḥmalayati “what does he cause to shake?”

No. 100.—When the letter h follows, being itself followed by the letters y, v, or l, the substitute for a preceding m is optionally y, v.
or L" (No. 30). Example, kiyhyah or by No. 94, kiñ hyah "what
does it matter about yesterday?" kicwabayati or kiñ kwabayati "what
does he cause to shake?" kihhádayati or kiñ hihdádayati "what
gladdens?"

नयेरे न: १८।३।२९।

नयेरे हकारे मस्त ना वा। किन हुििे। किन हुिे।

No. 101.—When the letter h follows, being itself followed by
the letter n, the substitute for a preceding m, is optionally n.

Example: kinhute, or, substituting anuswāra, (No. 94) kiñ kenthe
"what withholds?"

ह: सि घुट् १८।३।२६।

हात परस्म मस्त घुटा।

No. 102.—Dhūt is optionally the augment (āgama) of the
dental s when it follows the cerebral ķ,—as in the example shōt
stantuk "being six." A question here arises as to where the augment
is to be placed,—with reference to which we find the following direction.

व्रायान्ते टकितेन। ११।१।७६।

टकितेन यकाकौ तय कमालाद्यान्ते स्त:। पट् सन:। पट् तस्न:।

No. 103.—Of whatsoever the augments enunciated are distin-
guished by an indicatory t or k, they precede or follow it
accordingly. The augment of s, enunciated in No. 102, is distin-
guished by an indicatory t (No. 5); the augment is therefore to pre-
cede the s. The t is elided by Nos. 5 and 7, and the vowel by Nos.
36 and 7, and, the dh being changed to t by No. 90, we got shat-
stantuk, or, without the augment (No. 102), shat-santuk "being six."

इषोः कुक्क टुक्क घरि। १८।३।२८।

वा स्त:। प्राह घण्ड:। प्राहुष्ठ:। सुग्यः घण्ड:। सुग्यगातः घण्ड:।

No. 104.—Of ka and na respectively, when sār follows, there
are optionally the augments kuk and tuk. The indicatory k shows
that the augment follows the letter (No. 103). Example: prān shashtha
or prānkshashtha "sixth anterior," sugan shashtha or suganṭshashtha
sixth numerator."
No. 105.—And of the dental s, after what ends in n, the augment dhut (No. 102) is optional.
Example: san tsub or san sah "he being."

No. 106.—Of n final in a pada there is optionally the augment tuk, when the palatal s follows. Example: san + t + sambhu = sañchchhambu (Nos. 92 and 76), which, by the optional elision of the ch (No. 89) may become sañchhambu ("the good Sambhu, or Siva"). Sañchsamhu (No. 92). Without the augment, we have sañsambhu by No. 76.

No. 107.—When a vowel comes after a pada ending in tam preceded by a short vowel, the augment samut shall invariably be applied.

The name of this augment is derived from the pratyuhāraṇam, so that (by No. 30) it is understood to imply the reduplication of the nasal
Example: pratyā = pratyauhāraṇam "soul evidently existent," sūrya + iṣa = sūryaṁiṣa "the lord of an excellent glass," sañ + uchyuta = sañnamchyuta "existing Vishnu."

No. 108.—In place of the particle sam, when sut follows there is ru.

For example, having got san + sut + kartā, this rule, after the indicatory letters (by Nos. 36 and 7) have been elided, gives sar + s + kartā.
No. 109.—But here, in the division of the grammar where ru is the subject of discussion, the nasal form is optionally the substitute of what precedes ru.

Thus, in the example under rule No. 108, the a of sar is optionally nasal, and this may be indicated by the mark chandrarindu (No 85).

No. 110.—After what precedes ru, if we omit to substitute the nasal (of which the option is afforded by No. 109) anuswāra shall be the augment.

Thus, in the example under No. 108, if we do not substitute the nasal by No. 109, we must write anusvāra as an augment.

No. 111.—Instead of the letter r final in a pada, there is visarga, when khar follows or when there is a pause (No. 144).

So the r in the example under No. 108 is changed to silent h; thus sankh + s + karttd.

No. 112.—“Instead of sam (No. 108) and also of the words pum and kān, the substitution of s (for visarga by No. 122) should be stated to be invariable (to the exclusion of the optional retention of visarga suggested by No. 123).”

Thus the example under No. 108 becomes sansskartā (“one who completes”), the n representing either the sign of nasality (No. 109) or anusvāra (No. 110).

No. 113.—Instead of the word pum, when khay followed by am follows it, there is ru.

Example: pum+kokila=punskokila “a male cuckoo,” where the n represents either the sign of nasality (No. 109) or anusvāra (No. 110). See also Nos. 111 and 112.
No. 114.—Instead of n final in a pada, EXCEPTING the n in the word praśān, when chhav follows, followed by am, there shall be ru.

For example: chakrīn + trāyaswa—here n is final in a pada, and chhav (t) follows, followed by am (r); hence the n becomes r, which by No. 111, becomes visarga before a hard consonant, the preceding vowel being either nasal, according to No. 109, or followed by anusvāra, according to No. 110.

No. 115.—Instead of visarga, let there be the letter s, when khar (a hard consonant) follows. By this rule, in addition to No. 114, chakrīn + trāyaswa becomes chakrīnstrāyaswa “Oh discus-armed! preserve,” where the n represents either the nasal (No. 109) or anusvāra (No. 110). Why did we say, in No. 114, “excepting the n in the word, praśān?” Because that rule does not apply to such an instance as praśān tanoti “the quiet man spreads.” And why “final in a pada?” Because it does not apply to such a case as hun + ti = hanti “he kills,” where hun is not a pada.

No. 116.—Instead of the n of the word nṛṇ, when the letter p follows, there is optionally ru.

No. 117.—And also when a consonant of the GUTTURAL class or of the LABIAL class follows, there are, instead of visarga, optionally JHĪVĀMULĪYA and UPĀDHMAṆĪYA (No. 15). The optionality of visarga is implied in the word “and,” (No. 111). Thus the words nṛṇ pahi (“preserve thou men”) may be written (as exhibited above) in five c
ways, either simply, or with the nasal substitute (No. 109) and upadhmáñi (No. 117), or with the nasal and visarga. (Nos. 109 and 111), or with the substitution of anusvára (No. 110) followed by either upadhmáñi or visarga.

तत्त्व परमाश्रेणितम् १ ८ । १ १ । २ ।

विधानात्म परमाश्रेणितं व्यातः ।

No. 118.—Of that which is twice uttered, let the latter be called a REDUPLICATION (amṛedita).

कानाश्रेणिते । ५ । १ । ३ । १ २ ।

काच्छार्य सराश्रेणिते । कांस्कान् । कांस्कान् ।

No. 119.—Instead of the n of the word kán let there be ra, when a REDUPLICATION follows.

Example: kán+kán=kánkán “which of them?,” where the n of the first syllable is either the nasal (No. 109) or anusvára (No. 110). For the s, see Nos. 111 and 112.

८ ४ । ८ । १ । ९ । ३ ।

हम्प्यम् के तुक् । शिवच्छाया ।

No. 120.—And when the letter chha follows, the augment of a short vowel is tuk. (No. 103).

Example: śiva+chhāya=śivachchhāya “the shadow of Śiva.”—(No. 76).—

पदान्ताः । ६ । ५ । ७ । ८ ।

दीर्घातः पदान्ताः तुष्या । तन्मीश्वराः । तन्मीश्वराः ।

No. 121.—When chhu comes after a long vowel final in a pada; the augment tuk is OPTIONAL.

Example: lokshame+chhāya=lakshmechchhāya or lokshmechchhāya, “the shadow of Lakshmi.”—(No. 76).—

So much for the combination of consonants. We now come to

THE CHANGES OF VISARGA.

विसर्जनीयस्य स् । ५ । १ । ३ । ३ ।

विश्वस्त्राः ।
No. 122.—Instead of visarga. there is s, when a hard consonant follows

Example: visňuḥ + trāṭa = visňuṇuṭrāṭa “Vishňu the preserver.”

No. 123.—When śar (a sibilant) follows, visarga may optionally be instead of visarga—or, in other words, it may remain unchanged.

Example: hariḥ sete or hari śete “Hari sleeps.” — (No. 76)

No. 124.—Instead of s, final in a padus and of the word sajusṭ, let there be RU.

No. 125.—Instead of RU, coming after an unprolated at (short a), let there be U, when an unprolated at also follows.

Example: śivar + archyuh = śiva + u + archyuh = śivo archyuh “Śiva to be worshipped.” (Nos. 35 and 56)

No. 126.—And when haš (a soft consonant) follows, ru shall be changed to u, when it is preceded by short a.

Example: śivar + randyuh = śivo randyuh, “Śiva to be worshipped.”

No. 127.—Instead of RU, preceded by bho bhago agho a or ā y is substituted, when as follows.

Example: devaḥ + iha = devāyiha, or (by No. 36) deva iha “the deities, here.”—Bhos bhagos and aghos are interjections ending in s.
When $y$ has been substituted for their $ru$ (derived from No. 124), it may chance to come under the operation of rule here following.

हलि स्वरूपास् । ८ । ३ । २२ ।
भेंगाग्रजे/पुर्ववेय यव्य लेख़ि। स्वाहळि। भें देवा। भेंगा नामस्ते
ग्रों यांहि।

No. 128.—Let there be elision of the $y$ of all these, viz. the words in which it is preceded by $bho$ $bhago$ $agho$ $u$ or $d$ (No. 127), when a consonant follows.

Example: $bho$ $devá$ "$Oh$ deities!", $bhago$ $namaste$ "$oh!$ adoration to thee!", $agho$ $yáhi$ "$oh!$ come."

रासुपि । ८ । २ । ६६ ।
ब्रह्मो रक्षादेशो न तु सुपि। ब्रह्रह्ण। ब्रह्मण्य।

No. 129.—$r$ is the substitute of the word $ahan$, but not when a case-affix (No. 137) follows.

Example: $ahan+$ $ahah=aharayah$ (No. 211) "$day by day,"

रेषाम । ८ । ३ । १४ ।
रक्षस्य रक्षे परे लेख़ि।

No. 130.—There is elision of $r$, when $r$ follows.

द्वेषये पुर्ववेय द्रीवेण्णा: । ६ । ३ । २२१ ।
टर्कमयेन्नायनिमित्तो: पुर्ववेयाणी द्रीवेण:। पुरा रामते। हरी रम्य:। शामु
राजिते। च्या: किंम। ब्रृह:। ब्रह्म:। मनसुराय रामत्र रूँचे हि हाँ चैस्युँले
रो रीति लेखे च प्राप्ते।

No. 131.—When $da$ or $r$, causing an elision, follows instead of a preceding $an$, there shall be its long vowel.

Example: $punar+$ $ramate=puná$ $ramate$ "$he again sports" (No. 130), $havir+$ $ramyah=hari$ $ramyah$ "$Vishnu is beautiful," $śambhir+$

वृजये=śambhā $वृजये$ "$Śiva is resplendent."

Why "$an$?" Because the rule does not include any other vowel.

Example, $trish+$ $dha=tridha$ "$destroyed," $trish+$ $dha=tridha$ "$raised."

In the case of $manas+$ $ratha$, the change of $s$ to $ru$ (No. 124) having taken place, giving $manar+$ $ratha$, two conflicting rules present
themselves—the one (No. 126) directing that the r shall be changed to u, the other (No. 130) that the r shall be elided. The doubt, which rule shall take effect in such a case, has given occasion for the maxim here following.

विप्रतिषेधे परं कायम् | ११४१२।
तुल्यवर्गवर्गेपरं कार्ये स्थान् | इति प्राप्ते पूर्वत्रायत्वमिति रा रीत्व-स्यासिद्धात्वात्स्मिव | मनोरथः।

No. 132.—When rules of equal force prohibit each other, let the last (in the order of the Aṣṭādhyāyī) take effect.

According to this maxim, in the example manar+ratha (under No. 131), the elision of the r ought to take place, by rule No. 130 which occurs in the eighth Lecture. But here the maxim (No. 39) interferes, which enjoins that a rule occurring in any of the three last Chapters of the Grammar shall be either as if it did not exist, or as if it had never come into operation, so far as concerns any rule that occurs earlier; and therefore No. 126, as if No. 130 did not exist, proceeds to substitute u, and thus we have mana+u+ratha=manoratha “a wish.” (No. 35).

एतत्रदेहि : सु लोपुका कार्यं स्तम्भाय स्लित ई११३३॥
अक्षारबलिनिप्तः : सुतस्मय लोपे हलि नल्लु नज्ञसामसे | यव विश्वा: | स शम्भःः | चिक्रोः : किमः | एवक्रोः हुःः | प्रज्ञसामसे किमः | प्रस्त्रिविश्वः: | हलि किमः | एवेऽतः।

No. 133.—There is elision of the सु (the case-affix of the nominative singular, No. 137) of the pronouns etad and tad, provided they are without the augment क (No. 1321), when a consonant follows; but not if they are in a compound with the privative particle naḥ (a.)

Example: ehas+vishṇuh=esha vishṇuh “that Vishṇu” (Nos. 338 and 169), sas+sambhuh=sas sambhuh “that Śiva” (No. 338).—Why “without the augment k?” Witness eshako rudrah “that Śiva.” Why “not if they are in a compound with the privative particle (naḥ)?” Witness ahas+sīrāh=asāsīrāh “not that Śiva.” (No. 76) Why “when a consonant follows?” Witness ehas+atra=esho’tra “be here.” (Nos. 124 and 125.)
No. 134.—Let there be elision of the *su* of *sas*, even when a vowel follows (No. 133), if by the elision alone the verse can be completed.

Example: *(sa+imám=) semám avidhā prabhritim* "do not separate this collection," *vaśīa dāsvarāthi rāmah* "that Rāma, the son of Dāsvaratha."

So much for the changes of *Visarga*. We now come to the declension of

**MASCULINES ENDING IN VOWELS.**

No. 135.—Let any significant form of word, not being a verbal root (No. 49), an affix (No. 139), or what ends with an affix, be called a crude form of word (*pratipadika*).

No. 136.—And let forms of words ending in the affixes called *krit* (No. 329) and *taddhita* (Nos. 975 and 1067) and compounds (*samāsa*, No. 961) also be called crude forms (No. 135).
No. 137.—[In this aphorism the caso-affixes are enunciated.—The cases, exclusive of the Vocative which is held to be a peculiar aspect of the nominative, are seven—1st nominative, 2nd Accusative, 3rd Instrumental, 4th Dative, 5th Ablative, 6th Genitive, 7th Locative. The case-affixes, with their significations, are as follows:—]

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[After the elision of the indicatory letters, these affixes appear as follows:—]

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The reader who enters upon the study of the Laghuḥaumudī without any previous acquaintance with Sanskrit, will find the recollection of the rules more easy, and his apprehension of their import more distinct, if he make himself familiar with the most usual signs of the 7th, 6th, and 5th cases, for information respecting which he was referred (at Nos. 22, 27, and 87,) to the present section. When the uninflected word ends in a consonant, the affix is generally attached unaltered. Thus the 7th case singular of the word *aḥ*, in No. 21, is *ači*; the 7th dual of *oṃtiḥ*, in No. 54, is *omāṇos*; and the 7th plural of *etyedhatyathīth*, in No. 42, is *etyedhatyathīthsu*. So again, the 6th case singular of *ik*, in No. 21, is *ikas*, which, by Nos. 124 and 126, becomes *ekos* before a soft consonant; the 6th dual of *sauṣṭh*, in No. 124, is *sauṣṭhos*, which, by Nos. 124 and 130, becomes *sauṣṭho* when followed by *r*; and the 6th plural of *jhal*, in No. 25, is *jhalāṁ*, which, by No. 94, becomes *jhalān*. So again, the 5th case singular of *eḥ* in No. 56, is *eṇas*, which, by Nos. 124 and 111, becomes *eṇaḥ*; the 5th dual
of a term ending in a vowel occurs in No. 73, viz. rāhābhyaṁ, which, by No. 94 changes its final to ā.

When the uninflected term ends in a vowel, the case-affixes are liable to several variations. Among the most noticeable modifications are the following, which take the place of the final a:

---       | ---           | ---
5th āt    | ābhyaṁ        | —
6th asya  | —             | āndm
7th e     | —             | āshu

Examples of these terminations occur in No. 35, where āt becomes ād (by No. 82); in No. 73—rāhābhyaṁ; in No. 26—sanyogántasya; in No. 30—samāndm; in No. 31—pratyaye;—and in No. 44—ūho-ādhyāshvaiśyeshu.

**म्याप्राप्तिपदिकात् । १७१९११।**

No. 138.—After what ends with the feminine terminations śi (No. 256, &c.) or āp (No. 1341, &c.) or after a crude form (No. 135, &c.).—

[This aphorism is one of those which are said to exercise an authority (adhipāra) over other aphorisms, inasmuch as they consist of terms which other aphorisms, in order to complete their sense, are under the necessity of borrowing. (No. 5.) Some aphorisms, such as the present, consist solely of words which, taken by themselves, convey neither a definition nor a direction, and which are enunciated solely for the purpose of avoiding the necessity of repeating the same words in a number of succeeding aphorisms. Such aphorisms are said to be keval-adhipāra, or “intended simply to regulate the sense of others.” On the other hand, in No. 21, only a portion of the aphorism, viz. the word achi, exercises adhipāra, which it does over the sense of No. 55, &c.]

**प्रत्ययः । १३१९११।**

No. 139.—An affix.

[This, like No. 138, is an aphorism intended solely to regulate the sense of others.]

**परश्यः । १३१९१२।**

**इत्यधिकृत्यः ज्ञानादाबाब्लातः प्राप्तिपदिकाच्छ परेः स्वादयः प्रत्ययः।**
No. 140.—And subsequent.
[This, like Nos. 138 and 139, is an aphorism intended solely to regulate the sense of others. The sense of the three aphorisms combined is as follows:—]

Let me affixes su, &c. (No. 137) come after, or be attached to words ending in सु or अप (that is to say, words with feminine terminations,) and after crude forms (No. 135).

No. 141.—Of suप (which is a pratyâhâra formed of su the first of the case-affixes, and the final प of the last of them,) let the three expressions in each successive set of three be severally termed "the expression for one" (singular), "the expression for two" (dual), and "the expression for many" (plural).

No. 142.—The dual and the singular case-affixes are to be employed severally in the sense of duality and unity.

No. 143.—In expressing multitude, let a plural case-affix be employed.

No. 144.—Let cessation, or the absence of succeeding letters, be called a pause (avasâna).

We now proceed to decline the word राम (the name of an incarnation of Vishnu).—Attaching the case-affix of the 1st case singular, after removing the indicatory vowel (No. 36), we get रामाः: then the s becomes ru by No. 124, and finally visarga by No. 111, giving रमाम.
No. 145.—In any individual case (vibhakti) there is but one retained of the words, always similar in form. [That is to say, the dual, which means "two Rāmas," implies "Rāma and Rāma;" and the plural, which means "more Rāmas than two," implies at least "Rāma, and Rāma, and Rāma;" and of these words, similar in sense as well as in form, we are to retain but one, when adding the affixes of the dual and plural. It would be otherwise had we to attach a dual affix to an aggregate signifying the two opponents "Rāma and Rivāna," or the two which, in some of their inflections, differ in sound as well as in sense, mātrī "a mother," and mātri "a measurer." But when the words never differ in form, though they do so in sense, this rule may apply. Thus ēri signifies "beauty" and also "wealth"— and "beauty and wealth" may be implied in the dual ēriyau.]

In the 1st case dual, then, we have rāma+au, which might appear to furnish occasion for the operation of the rule here following to the exclusion of No. 41, which gives way in accordance with No. 132.

No. 146.—When ach of the first or second case follows ak, let the long vowel homogeneous with the anteecedent be the substitute singly for both. By this rule rāma+au would become rāmā, but the rule here following interposes.

No. 147.—When ich follows a or á the substitution of the long vowel homogeneous with the antecedent (No. 146) shall not take place. Then, by No. 41, thus freed from the obstruction of No. 146, we have rāma+au=rāmau "two Rāmas."

No. 148.—Palatal (chu) or cerebral (tu) letters initial in an affix are to be elided. Therefore, in the affix of the 1st case plural the j of jas is to be elided, leaving us.
विभक्तिभाजय | ११४ | १०४ |

सुपिलद्वै विभक्तिकृता स्तः।

No. 149.—And s-प (the case-affixes—No. 137) and tिन (the verbal affixes enunciated in No. 407) are called विभक्ति.

न विभक्तिन तुस्मा: | ११४ | १०४ |

विभक्तिक्यास्वंस्वंसमा नेता:। इति सण्य नेवच्य। रामा:।

No. 150.—तु (the dentals तः थः दः हः नः) and s and m, standing in विभक्ति (No 149) are not to be elided. Therefore the finals in जस is not to be elided, notwithstanding Nos. 5 and 7; and रा́मस, by Nos. 124 and 111, becomes रा́मध “Rámas”—more than two.

एकवचनं समुद्धि: | २१३ | १०६ |

संब्राह्ने प्रथमाय प्रथमचनं समुद्धिःनं स्वात्।

No. 151.—In the sense of the vocative, let the विभक्ति of the first be called समुद्धि.

यस्मात् प्रत्ययविधिसत्वादिदिप्रत्ययेषुक्लम् | ११४ | १०४ |

य: प्रत्ययो यस्मात्क्रियते तदादिदिष्क्यमपत्तिनं प्रत्यये वर्तितु। स्वात्।

No. 152.—After whatsoever there is an अप्रभु (प्रत्ययव) enjoined, let what begins therewith, in the form in which it appears when the अप्रभु follows it, be called an अप्रभुतार्थ (आन्या).

For example, in the first case singular it is enjoined that the अप्रभु (No. 137) shall follow the crude form of a noun—for instance रामा. Then this word रामा, if it remain unchanged when the अप्रभु follows it, is called आन्या.

एकहस्तावतं समुद्धि: | १२१ | १०६ |

एकहस्तावतावस्ताभूताः समुद्धिः। हे राम। हे रामा।

हे रामा:।

No. 153.—After an अप्रभुt (No. 152) ending in ए or in a short vowel, a consonant is elided if it be that of समुद्धि (No. 151). Hence the s is elided in हेडः “Oh Ráma!” In the dual and plural the vocative is the same as the 1st case; so हेडः “Oh two Rámas!” “हेडः “Oh Rámas!” We now come to the 2nd case,
and we find Rāma + am, where we might expect No. 55 to take effect. But this is prevented by the rule here following.

No. 154.—When the vowel of AM (the affix of the 2nd case singular) follows ak, the form of the prior is the single substitute for both. Hence rāma + am = rāmam "Rāma," rāma + au = rāmau "two Rāmās" (No. 141). In the 2nd case plural we find rāma + sas and the rule here following.

No. 155.—The letters l, ś, and ku (that is to say, ka kha gu gha ù) are indicatory in an affix not belonging to the class TADHITA (the class employed in forming nominal derivatives No. 1067). Thus the example under consideration becomes rāma + as; then No. 146 comes into operation, and the rule here following enjoins a substitution.

No. 156.—After that long vowel homogeneous with prior (No. 146), n is substituted in place of the s of sas, in the masculine. Thus we have rāmān: a form which might seem to give occasion for the rule next following.

No. 157.—Even when a separation is caused by the intervention of the pratyadhāra, at ku, pu, (the five gutturals and five labials), ān (the particle d) and num (anusvāra), singly or combined in any possible way, the substitution of the cerebral for the dental n following r or sh in the same pada (No. 292) shall take place.

By this rule the final n in rāmān would be replaced by a cerebral, the rule next following prohibits the substitution.
No. 158.—The cerebral न shall not be substituted in the room of dental न final in a PADA. Thus finally we have रामविन “the Rāmas.”

In the 3rd case singular we first find Rāma + ā, but the rule next following enjoins a substitution.

No. 159.—Let inā āṭ AND sya be substituted in the room of ṭā (3rd singular) ुasī (5th sing.) AND ुas (6th sing.) after what ends in short a.

Thus we have rāma ina, which after the cerebral न has been substituted by No. 157, becomes rāmeṇa “by Rāma.” (No. 35.)

In the 3rd case dual we first find rāma + bhṛyām, which calls into operation the rule following.

No. 160.—And when a CASE-AFFIX beginning with yaṇ follows, the long vowel shall be substituted for the final of an inflective base (No. 152) ending in short a. Hence rāmibhṛyām “by two Rāmas.”

In the 3rd plural we find rāma + bhīs, and here also a substitution is enjoined.

No. 161.—After what ends in short a, let their be ais in the room of bhīs. From No. 58 we learn that this substitute takes the place not of the first letter merely (No. 88), but of the whole term (bhīs). By Nos. 124 and 111 we thus get rānvibhī “by the Rāmas.”

In the 4th singular, we find rāma + ुe, and again a substitution is enjoined.

No. 162.—Let ya be the substitute of e after an inflective base ending in short a.
Thus we have rāma + ya, an instance which the rule next cited takes cognizance of.

No. 163.—A substitute is like (or succeeds to all the titles and liabilities of) THAT WHOSE PLACE IT SUPPLIES—BUT NOT IN THE CASE OF A RULE the occasion for the operation of which is furnished by the LETTERS of the original term.

According to this maxim, the yu substituted for ē, by No. 162, is, like it, entitled a case-affix (sup—No. 137); but it is not held to consist of the same letters as ē; hence, as it begins with the letter y (of the pratyāhāra yun), it furnishes occasion for the operation of No. 160, by which the short a of the inflective base is lengthened. Thus we have rāmāyu “to Rāma.” The 4th dual rāmābhyām “to two Rāmas”—is formed like the 3rd.

In the 4th plural we have first rāma + bhyās, which calls into operation the rule next following (and not No. 160).

No. 164.—When a plural case-affix beginning with jhal follows, ē is the substitute for the final short a of an inflective base.

Thus we have rāmebhyaḥ “to the Rāmus.” Why do we say “case-affix?” Because the rule does not extend to the verbal affixes Ex., pachā + dhwam = pachadhwaṃ “do you cook.”

In the 5th singular we have first rāmāt + īn, and āt is substituted for īn by No. 159, and we get rāmāt (No. 55), a form to which the rule next cited has reference.

No. 165.—When a pause (No. 144) ensues, chār may optionally be substituted for jhal. So we may write rāmāt or (by No. 81) rāmād “from Rāma.”
The dual and plural of the 5th case are like those of the 4th:—
rámúbhyán “from two Rámás,” rámebhyyah “from the Rámás.”

In the 6th sing. we have first ráma+nás; and, on making the
substitution enjoined by No. 159, we get rámasya “of Rámá.” In
the dual we have first ráma os, which brings into operation the rule
next following.

No. 166.—AND WHEN OS FOLLOWS, then e is substituted for the final
short a of an inflective base. Thus we have ráme+os=rámayoh “of
two Rámás”—(No. 29).

In the 6th plural we have first ráma+dám, which calls into opera-
tion the rule next following.

No. 167.—Nútt shall be the augment of WHAT COMES AFTER an
inflective base ending in a SHORT VOWEL, OR in NÁDÍ (No. 215) OR in ÁP
(No. 1341).

From No. 103 we learn that this augment is to be prefixed. We
thus get ráma+ném, to which the rule following has reference.

No. 168.—WHEN NÁM FOLLOWS, the long vowel shall be substi-
tuted for the final of an inflective base which ends in a vowel. Thus
we get rámánádm “of the Rámás.” (No. 157.)

In the 7th sing. we have ráma+úi, which, by Nos. 156 and 35,
becomes ráme “in Rámá.” The dual is like the 6th—rámasya “in
two Rámás.

In the 7th plural we have ráma+su, which, by No. 164, becomes
rámes+su, and this calls into operation the rule following.
No. 169.—The cerebral substitute shall take the place of the dental s, when the s is part of a substitute or of an affix following in or ku, and is not the final letter of the pūda.—Of the cerebrals, the Ishādviśita śh (No. 16) most resembles the s, and is therefore the proper substitute. Thus we get rāmēshu “in the Rāmas.” In the same way are declined kṛishna and other words ending in short a.

[Having explained this declension very fully, we shall indicate the steps of the process as they recur in the sequel more concisely.]

वर्द्धीनि सर्वनामानि १९ १९ २९।
सर्व विश्व उभ अभय हतर हतम गच्छ श्रव्यम तत्त्व त्व नेम सम सिम । पुरवियार वस्तुनिरपूर्व गतौ प्राप्तं व्यवस्थायामसंतायाम । स्वत्वातिन्द्र
नाख्यायाम् । बनारस बहुवृत्तापारम्भायावैः । त्यह नृत्य यह अस्तर ददम्
प्रदेश एक उच्छत युन्मद भवति किन्तु।

No. 170.—Sarva, &c. are called pronominals (saranāma)
This class of words consists of the following:—sarva “all,” viśva “all,” ubha “both,” ubhaya “both,” dātar i datama (affixes employed in the formation of such words as kūtra “which of two?” and ketama “which of many?”)—anyo “other,” anyyatā “either,” itara “other,”
trat or tvat “other,” nema “half,” sama “all,” sama “whole.” The seven following are pronominals when they imply a relation in time or place, not when they are names—viz., pūrva “prior, east,” para “after,”
avara “posterior, west,” daḳṣiṇa “south, right,” uttara “inferior,
other, north,” avara “other,” adhara “inferior, west;”—so also svat when it signifies “own,” not when it signifies “a kinsman” or “property,”
antara when it signifies “outer” or “an under garment;” tyut or tud “he she, it, that,” yad “who, which, what,” etud “this,” idam “this,”
adas “this, that,” eka “one,” dwi “two,” yushman “thou,” asmud “I,”
khavatu “your honour, your excellency,” kim “who? what?”—

रस: श्री १९ १९ २९।
श्रद्धावात् सर्वनामात्वः श्री स्वान् । अनेकात्वात् सर्व: रस: । सर्व: ।

No. 171.—After a pronominal ending in short a, let श be the substitute of jas (1st case plur.). As the substitute consists of more letters than one, it takes the place of the whole (No. 58). Ex., sarva +
श = sarve (“all” — Nos. 156 and 35).
No. 172.—After a pronominal ending in short a, SMAT is the substitute of śe (4th sing).
Example: 

No. 173.—After a pronominal ending in short a, SMAT AND SMIN are the substitutes of ŚAŚI (4th sing.) AND ŚI (7th sing.) Example, 

No. 174.—SUT is the augment of ām (6th plur.), when āM comes after a pronominal ending in a or ā. Example (Nos. 164 and 169) surveshām “of all.” In the 7th sing. (No. 173) sarvasmin “in all.”

The rest of the declension is like that of rām. In the same way are declined vises and the other pronominals (No. 170) ending in short a.
The word ubha “both” takes invariably the dual affixes. Ex., ubhan “both,” ubhābhāyām “by, to, or from both,” ubhāyok “of or in both.”
The object of its being inserted in the list of pronominals (whilst its declension does not differ from that of rām) is its taking the augment akach (No. 1321 which it could not take if it were not a pronominal).
The terms durāma and ḫatama are affixes. “By citing the affix we cite that which ends therewith”—(says Patañjali) so the words that end with these affixes are to be reckoned pronominals. The word nema is a pronominal when it signifies “half.” That sama, which is a pronominal when synonymous with sarv, “all,” is not so when synonymous with tulya “like” we learn from the expression samānam “of equals” in No. 30—(which would have been sumeslām, if the word, in that sense, had been a pronominal.)
The name of pronominal (No. 170) belongs to Púrva "prior," PARA "after," AVARA "posterior," DAKSHIÑA "south," UTTARA "inferior, other, north," APARA "other," and ADHARA "inferior," when they discriminate relative position, not when they are names.

The designation of pronominal assigned to these in every case by the aphorism No. 170, which implies the list of words enumerated in the commentary thereon, is optional when jás (1st plural) follows.—Ex., púrve (by No. 171) or Púrvah (No. 151).—Why do we say "not when they are names?" Witness uttardh (not uttare) when the word is used as a name for "the Kurus."

That there is "a specification, (niyama,) or tacit implication, of a determinate point (avadihi), with reference to which something is to be described by the word itself" is what we mean when we say that "a relation in time or place (avasthá) is implied,"—[For example, we wish to describe Benares as being southern (dakshína). To do this, we may specify some point—say one of the peaks of the Himálaya—with reference to which Benares may be described as "a place to the southward." Again, we here may thus speak of the people to the south of the Vindhláyá mountains, as being "southern," not with reference to the inhabitants of Ceylon, but with reference (as every one here understands by tacit implication) to us ourselves who live to the north of the Vindhláyá range]. Why do we say, "when a relation in time or place is implied?" Witness dakshináh (not dakshíne) gothakaḥ, meaning "clever singers."

The designation, as a pronominal, of the word SWA (No. 170) when it signifies something else than a kinsman or property; optionally obtains when jás (1st plural) follows. Thus we have either
(No. 171) or swih (No. 151) in the sense of "own" or "selves," but swih alone, in the sense of "kinsmen" or "articles of property."

No. 177.—The designation, as a pronominal, of the word antara (No. 170) when it signifies "outer" or "a lower garment," optionally obtains when jas (1st plural) follows. Thus we may write antare or antarāh, when speaking of houses "external" (for instance to the walls of the city); and so also when speaking of the petticoats worn under the upper garment.

No. 178.—After the nine beginning with pūrva, (that is to say, after pūrva, para, avara, daksīna, uttara, aparā, adhara, svā, and antara) the substitution of smūt and smīn for āsī and ū (No. 173) is optional.

Thus we may write either pūrvasmūt or pūrvedt, pūrvasmin or pūrve:—and so of para, &c. In other respects the declension of these words is the same as that of sarva.

No. 179.—The words prathama, "first," charama "last," taya (which is an affix, respecting which see the maxim cited under No. 174.), alpa "few," ardiha "half," katipaya "some," and nema "half," shall be optionally termed pronominal (No. 170) when jas (1st pl.) follows.

Thus we may write prathamame or prathamāh. Of the affix taya we have an example in dwityaye or dwityāh "second." The rest of
the declension is like rāma. The word nema is enumerated among the pronominals in No. 170—therefore, though by this rule the nominative plural may be like rāmas, the rest of the declension is like sārva.

No. 180.—When case-affixes with an indicator & follow (such are the 4th, 5th; 6th, and 7th, singular) the term pronominal No. 170) is optionally a name of what ends in tiya.

Example: dwitīyasmui or dwitīyāyu “to the second,” and so on.—So also trītīya “the third.”

We now come to the declension of the word nirjara “imperishable,”—which is derived from the feminine word jāra “decrepitude.”

No. 181.—Instead of jāra there is optionally jaras, when a vibhakti (No. 170) beginning with a vowel follows.

Where a rule refers to a pada or an anūga (No. 153), the rule, if it apply to a particular word, applies also to what ends with the word. Hence this rule, which applies to the word jāra, applies also to nirjara, just as, in English, the substitution, in the plural, of “goose,” for “goose,” applies also to the case of “wildgoose.” But here a question might arise, suggested by No. 58, as to whether the substitute should not take the place of the whole word—so that the plural of “wildgoose,” should become “goose” simply. To guard against this, it is declared that “Substitutes take the place of that only which is exhibited (when the substitute is enjoined).”—Thus, in nirjara, the substitute takes the place of the jāra only, for jāra only was exhibited when the substitute jāras was enjoined. Here another objection may be raised, for jāras was enjoined to take the place of jāra, with a long final, not of jāra, the final of which is short. This objection is met by the maxim that “What is partially altered does not thereby become something quite different,” (and this is illustrated in the Mahābhāṣyā by the case of a dog, which, having lost his ears, does not thereby lose his
personal identity,);—so jaras may be the substitute of the partially altered jara. Thus we get nirjarasau "two imperishables," nirjarasah "imperishables," and so on.—On the other alternative, and when he affixes begin with a consonant, the word is declined like rāma.

We now come to the declension of viśwapā "the preserver of all."

No. 182.—And when jas (1st pl.) or ēch (pratyāhāra) comes after a long vowel, the long vowel homogeneous with the prior is not substituted for both (by No. 146, any more than under the circumstances stated in No. 147). We have therefore the 1st dual viśwapau (by No. 41), and plural viśwapāḥ (by No. 55).—In the vocative singular we have he viśwapāḥ, the same as in the nominative. In the 2nd case sing. viśwapām (No. 155); in the dual, as in the 1st case, viśwapau.

No. 183.—Let suṭ (which is a pratyāhāra formed of su the first case-affix, and aṭṭ the fifth, and which serves as a name common to the five), but not of a neuter word be called sarvanāmasthāṇa.

No. 184.—When the affixes beginning with su and ending with ka (which occurs in the 70th aphorism of the 3rd Chapter of the 5th Lecture) follow, not being sarvanāmasthāṇa (No. 183), let what precedes be called pada. [This is an extension of the application of the term pada as laid down in No. 14].

No. 185.—And when affixes, with an initial y or initial vowel, beginning with su and ending with ka, follow, not being sarvanāmasthāṇa (No. 183), let what precedes be called bha.
[The question here arises, whether a word which gets the name of bha from this rule, and of pada from the one preceding, is to retain both names, or, if not, which name is to be retained. The rule next cited supplies the answer].

हा कडारादेका संज्ञा १ १ ४ १ रा ।
इति कठयोऽन्य्य इत्यतः प्रागेकस्यैव संज्ञा श्रेयः या
परानवकाशि च।

No. 186.—From this point (that is to say, from the 1st aphorism of the 4th Chapter of the 1st Lecture), to the aphorism “काधराह कुमाडालार्द्वे” (which is the 38th aphorism of the 2nd Chapter of the 2nd Lecture) only ONE NAME of each thing named is to be recognised—viz: that which comes last (where the claims are otherwise equal—(see No. 132) and that which, were its claim disallowed, would have no other opportunity of conducing to any result (see No. 41).

श्राती घाती: १ ६ १ १४० ।
श्राकाराली या धाटस्तंबस्य भवावास्य हेयः । त्रिलोकोऽन्य्यः विशेषः
विशेषः विशेषपायामित्यार्द्वि । एवं शुद्धार्द्वः । घातीः किषः
हाहात । हरिः । इदृशः ।

No. 187.—Let there be elision of the final letter of an inflective base, entitled to the designation of bha (No. 185), when it ends in a dhātu (No. 49) with long a as its final letter.

The word viśwaṇḍa ends in a dhātu, viz. pada (in the sense of “preserving” which has long ə as its final letter; and the word which, by No. 147, is called an inflective base (uṇa) when an affix follows, is, by No. 185, entitled to the designation of bha when the case-affix (not being one of the five first) begins with a vowel. The long ə is then elided.

Example: viśwaṇḍa + sas = viśwaṇḍh (2nd case plural), viśwaṇḍa + ūd = viśwaṇḍ (3rd sing). Before the consonantal terminations there is no change. Example, viśwaṇḍaḥḥyām (3rd dual). In the same way are declined saukkhamā “the blower of a conch-shell,” and the like.—Why do we say, “when it ends in a dhātu?” Because primitive words, like hāhā “a gandharwa,” do not come within the scope of the rule. Example: 2nd pl. hāhā (Nos. 146 and 156).

We now come to the declension of a noun ending in short i—harī “a name of Vishṇu.” 1st s. harī, 1st du. harī (No. 146).
No. 188.—And when jas follows, guna, shall be the substitute of the short final of an inflective base. Hence 1st pl. hari + jas = harayah.

No. 189.—The substitute of a short final is guna, when sambudhi (No. 152) follows. By this and No. 153, we get the vocative sing. he have, 2nd s. harim (No. 154), 2nd du. hari, 2nd pl. harin (No. 156).

No. 190.—With the exception of the word sakhi, the rest of the words that end in short i or u are called ghi. The words “the rest” are said to be employed here “for the sake of distinctness.”

No. 191.—Let nā be the substitute of āṅ coming after ghi (No. 190), but not in the feminine. The term āṅ is the ancient designation of tā, the 3rd sing. case-affix.


No. 192.—Let guna be the substitute of ghi (No. 190), when a case-affix which has an indicatory & follows. Thus 4th s. hari + ne = haraye (No. 29).

No. 193.—And when the short a of āsā and ās, comes after en
let the form of the prior be the single substitute for both. Thus, 5th and 6th s. hari + nasi and so also hari + has = hareh (No. 192). 6th and 7th du. haryoh (Nos. 21 and 73)—6th pl. harinám (Nos. 167, 168 and 157).

No. 194.—Let aut be the substitute of ni (the case-affix of the 7th s.), when it follows short i or u, and let short a be the substitute of the ghi (No. 190) itself. Thus 7th s. harau (No. 41). 7th pl. harishu (No. 169). In the same way are declined kivi “a poet,” and the like.

No. 195.—Anás is the substitute of the word sakhi, when su follows, provided it is not the sign of the vocative (No. 152).

The substitute, though consisting of more letters than one (No. 58), is prohibited by No. 59 from taking the place of more than the last letter. Thus we have sakhan + s.

No. 196.—The letter before the last letter of a word is called the penultimate (upadhd).

No. 197.—And the long form is the substitute of the penultimate letter (No. 196) of what ends in n, when a sarvanámasthána (No. 183), not being sambuddhi (No. 152), follows. Thus we have sakhán + s.

No. 198.—An affix consisting of a single letter (exclusive of indicatory letters) is called aprikta.
India no 189. — Su (the 1st sing. case-affix) and ti and si (the terminations of two of the persons of the verb) when reduced to a single consonant (No. 198), and when standing after what ends in a consonant or in the long vowel deduced from the feminine terminations ki (No. 256) and ap (No. 1341), are elided. Thus sakhān + s becomes sakhān.

न लेपः प्रातिपदिकानलस्य | 8. 2. 9.
प्रातिपदिकानलस्य यत्तयर तदनाम नम्य लेपः । सहा ।

No. 200. — There is elision of n final in a padra which is entitled to the designation of Pratipadika (No. 185).

The word sakhi is a pratipadika; it becomes a padra (No. 20) when the case-affix is added; and this name of padra it retains (by No. 210) after the case-affix has been elided. Thus sakhān is a padra. But sakhān is also entitled to the designation of pratipadika, like sakhi the place of which it occupies, according to No. 163. Thus, by the present rule, the form of the word becomes finally sakhā “a friend.

सखरसम्बंधी | 9. 1. 82.
सखरसम्बंधी यहमद्विजव्र सवानामस्यां गित ।

No. 201. — Let a sarvanāmaśhāna (No. 183) coming after the word sakhi, not in the sense of the vocative singular, be like that which contains an indicatory n.

चाचा विखाति | 9. 2. 99.
चाचा विखाति गित । प्रे । सखा । सखा । हे सख । सखाय । सखाय । सखी । सख । सखे ।

No. 202. — Let vriddhi be the substitute of an inflective base ending in a vowel, when that which has an indicatory n or n follows.

Thus sakhi, when the 1st dual case-affix is to be annexed, becomes sakhai (No. 201), and sakhai + au = sakhayau (No. 29), — so also 1st pl. sakhayahu. The vocative sing. (by Nos. 189 and 153) is he sakh. In the 2nd s. and du., sakhayam and sakhayau, Nos. 201 and 202 again apply: 2nd pl. sakhin (Nos. 146 and 156), 3rd s. sakhyā, 4th s. sakhya.
No. 203.—Short \( u \) is the substitute of the \( a \) of \( \text{nasi} \) and \( \text{nas} \) following the words \( \text{khi} \) and \( \text{ti} \) or \( \text{khi} \) and \( \text{ti} \) which have substituted \( \text{yan} \) (No. 21) for the final vowel.

\( \text{khi} \) and \( \text{ti} \) are the terminations of the words \( \text{sakhi} \) and \( \text{pati} \) which they are here employed to designate. The long forms \( \text{khi} \) and \( \text{ti} \) indicate certain derivative forms; see No. 223.

The words “which have substituted \( \text{yan} \),” are employed to show that rule No. 192 does not apply here; and the same object is attained in the aphorism by writing not \( \text{khi} \) and \( \text{ti} \) but \( \text{khya} \) and \( \text{lya} \), the \( a \) in which is intended merely to facilitate pronunciation.

Thus we have 5th and 6th s. \( \text{sukhyuh} \).

No. 204.—\( \text{aut} \) is the substitute of \( \text{si} \) after short \( i \). Hence 7th s. \( \text{sukhyau} \). The rest is like \( \text{hari} \) No. 187.

No. 205.—The word \( \text{pati} \) is called \( \text{ghi} \) (No. 190) only when it is in a compound \( \text{samasa} \).

Hence in the 4th s. \( \text{patye} \) “a master,” No. 192 does not apply; in 5th and 6th s. \( \text{patyuh} \), No. 203, not No. 193, applies; and in 7th s. \( \text{patyau} \), No. 204 applies, but not 194. The rest is like \( \text{hari} \). But in a compound, as in \( \text{bhupataye} \) “to the lord of the earth,” \( \text{pati} \) is treated as \( \text{ghi} \) (No. 191 &c.).

The word \( \text{kuti} \) “how many?” takes the plural terminations only.

No. 206.—Let the words \( \text{bahu} \), and \( \text{gana} \), and those which end in \( \text{vatu} \) and \( \text{dahi} \) be called \( \text{sukhya} \).

The word \( \text{kuti} \) is one of those which end in \( \text{dahi} \), the \( \dot{d} \) in which affix is indicatory.
And let a saṅghyā (No. 206) which ends in ṭati be called śat (No. 324). Thus the word kati is called śat.

Let there be elision (luk) of jas and ēsas after words termed śat (No. 207).

Let the disappearance of an affix when it is caused by the words luk, ślu, or lup be designated by these terms respectively (to distinguish it from the ordinary elision termed lopa—No. 6.

When elision (lopū) of an affix has taken place the affix shall still exert its influence, and the operations dependent upon it shall take place as if it were present.

The word labhaṇa, in the aphorism, signifies “that by which a thing is recognised.” A case-affix is recognised (No. 152) by its causing that which it follows to take the name of auṅga. In accordance with the present rule therefore the word kati retains the name of auṅga though the affixes jas and ēsas have been elided by No. 208; and, in virtue of its having the name of auṅga, it ought to take a gūna substitute through the operation of No. 188. But the rule following debars this.

When an affix is elided by the enunciation of one of
the three terms in No. 209) containing the letters lu, the effect which it is competent to cause in respect of an aśga or inflective base shall not take place.

In the 1st pl. of kuti, the affix jas is elided by the enunciation of luk (No. 208), and therefore the substitution of guna which the elided jas would otherwise (by Nos. 210 and 188) have been competent to cause, does not take place.

Thus we have 1st and 2nd pl. kuti “how many?” 3rd katibhi, 4th and 5th kutibhyah, 6th katīnām (Nos. 167 and 168), 7th katishu (No. 169).

The words yuṣhmad “thou,” asmaḥ “I,” and the words called saḥ (Nos. 324 and 207) retain the same form in all the three genders. The word tri “three,” is always plural.

Example: 1st pl. trayaḥ (No. 188), 2nd trīn (Nos. 146 and 156), 3rd tribhiḥ, 4th and 5th tribhyah.

No. 212.—Traya is the substitute of tri, when am follows.

Example: 6th pl. trayānām (Nos. 167 and 168); 7th trishu (No. 169).

And this rule applies also when tri is final in a compound adjective.

Example: priyatrayānām “of those who have three dear friends.”

No. 213—Short a is the substitute of tyad, &c. when a case affix follows. “tyad, &c.” (see No. 170) implies “tyad, tād, yad, etad, idam, adas, eka, and duv.” The Mahābhāṣya directs that the list shall not extend beyond duv. That this is the direction of Patanjali (the author of that “Great Commentary,” on the aphorisms of Pāṇini) is indicated by the form of expression “it is the wish,” or “it is wished,” (isātōt or ishyate. Compare No. 14.) Thus we have 1st and 2nd duv “two” (No. 147), 3rd, 4th and 5th dvādbhyām (No. 160), 6th and 7th dwuṣyoh (No. 166).

We now come to the declension of pāpi “the sun,” (the “cherisher of the world,” derived from pā, “to cherish”).
No. 214.—And when jas or ich (pratyāhāra, No. 147) comes after a long vowel, the long vowel homogeneous with the prior is not substituted (No. 146).

Therefore (by No. 21) 1st du. papyau, 1st pl. papyah, vocative sing. he papā, 2nd s. papim (No. 154), 2nd pl. papin No. 156), 3rd s. papya, 3rd, 4th and 5th du. papibhyām, 3rd pl. papibhall, 4th s. papyke, 4th and 5th pl. papibheyah, 5th a d 6th s. papyah, 6th and 7th du. papyoh. There is not nut (No. 167) for the vowel is long—hence 6th pl. papyām. When ni is added, then by No. 54, 7th s. papi, 7th pl. papisku.

In the same way are declined vātrapani "an antelope," and the like.

We now come to the declension of bahuśreyasyā "a man who has many excellent qualities."

No. 215.—Words ending in long i and ū, always feminine, and having no masculine of the same form, (as the word grāmani has,) are called nadi (the word nadi "a river" being a type of the class.) "And its original gender is to be taken" into account:—that is to say, it is to be spoken of as retaining its character as a nadi, even when the word which was at first feminine comes to form part of a compound epithet applied to a male.

No. 216.—The short vowel shall be the substitute of certain words signifying "mother," and of words called nadi (No. 215) when the affix of the vocative singular follows.
Example: \( he \) bahuśreyasi (No. 153).

\[ \text{राष्ट्र} \ 19131 \ 12 \]

No. 217.—At is the augment of the case-affixes with an indicator \( n \), when they come after a word ending with \( u \) nādi (No. 215).

\[ \text{राष्ट्र} \ 19601 \]

\[ \text{राष्ट्र} \] परे बहुष्रेयस्या: \ 1 \ बहुष्रेयवे \ बहुष्रेयस्या: 2 \ बहुष्रेय-

\[ \text{वीनाम} \]

No. 218.—And when \( aḥ \) comes after \( ṭ \), \( vrddhi \) is the single substitute for both. Thus in the 4th s. bahuśreyasi + ṭ + \( n \) = bahu-

\[ \text{स्रेयस्या} \]

5th and 6th s. bahuśreyasyaḥ, 6th pl. bahuśreyasīnām (No. 167).

\[ \text{हेराम} \ 19111 \]

No. 219.—\( ṛ \)m is the substitute of \( kī \) after words ending in \( nādi \)

(No. 215) and in the feminine termination \( ṣp \) and the word \( nī \). Hence 7th s. bahuśreyasyām. The rest of the declension is like \( papti \) (No. 213).

The word atilakṣmī is, in the 1st s., atilakṣmīḥ “who has surpassed Lakṣmī,” the \( sū \) not being elided by No. 199, because the word lakṣmī (the name of one of the goddesses) is a primitive, and is not formed by a feminine affix \( nī \). The rest of the declension is like bahuśreyasi (No. 214).

We now come to \( pradhi \), 1st s. pradhīḥ “a man of superior understanding.”

\[ \text{ब्रजी} \ 19131 \ 199 \]

\[ \text{ब्रजी} \] 19131 \ 199.

No. 220.—Iyaḥ and uvak are the substitutes of what ends with the \( pratyaya \) sū and of what ends in a verbal root in i or u (whether long or short), and of the inflective base bhrū, when an

\[ \text{affix} \] beginning with a vowel follows.
This rule should include the case of pradhī (which is formed from the verbal root dhyai “to meditate”), but the rule following restricts it.

No. 221.—Yāṁ is the substitute of 影视剧 terminating a verbal root final in an inductive base of more vowels than one, provided the影视剧 is not preceded by a compound consonant forming part of the root, when an affix beginning with a vowel follows.

In pradhī, which is a dissyllable, the final 影视剧 terminates an inductive base of more vowels than one, and it is not preceded by a compound consonant. The rule therefore applies, and we have 1st and 2nd du. pradhyaau, 2nd s. pradhyaam, 1st and 2nd pl. pradhyaah, 7th s. pradhyi (No. 55 being debarred). The rest of the declension is like that of pāpi (No. 213). In the same way grdmanth̄ “a female head of a village”; but, in the 7th s. this makes grdmanyām (by No. 219, being derived from the root ni “to lead”). Why “of more vowels than one?” Witness niḥ “a leader,” which makes, by No. 220, 1st and 2nd du. niyaau, 1st pl. niyaah, and in the 2nd s. and pl. niyam and niyaah (Nos. 154 and 14b being superseded by No. 220, which occupies a later place in the Ashtādhyāyī—see No. 132.) In the 7th s. niyām (No. 219).—Why “provided the vowel is not preceded by a compound consonant?” Witness 1st du. svāriyaau “two prosperous men,” and yavakriyaau “two purchasers of barley,” where the final 影视剧 is preceded by a compound consonant, and to which therefore not this rule but No. 220 applies.

[It may be worth while to review the steps which rendered necessary the enunciation of this rule with reference to the word pradhyaau. The word might apparently have been formed at once from pradhī+au by No. 21, but that rule was superseded by a subsequent rule No. 146. By No 214, however, this rule was positively forbidden to take effect, and as it therefore departs, with all its effects, No. 21 re-appears]
but to be again superseded by No. 220, to which the preference attaches on the principle stated under No. 41. No. 221 then supersedes No. 220, but as it does this not by positive prohibition, but by usurping a portion of its sphere of application, No. 21 is not again restored. Had it been so, the prohibitory rules would also have reappeared in an endless cycle.

न भूसुधियोऽः ॥ ६ ॥ ५ ॥

एतयाः यद्र ॥ ५ ॥ सुधियोऽः सुधिय इत्यादि ॥ सुभिमकसति सुभोः ॥ मुनीः ॥ सुभोः सुधियः ॥ सुखः ॥ सुखः ॥ श्रीव प्रयोगः ॥ शम्भवीरिच्छिन्त ॥ एवं भान्नादयः ॥

No. 223.—When a case-affix beginning with a vowel comes after these two viz. ḞU and SUDH, there shall not be yun. (This delbars Nos. 232 and 221, and gives occasion for No. 220 to come into operation). Hence, 1st. s. sudhiyu, “two intelligent persons,” 1st. pl. sudhiyah, &c.

The word sukhi signifies “one who loves pleasure.” It is declined like suti “one who wishes a son:” thus—1st. s. sukhiṣṭ, sutiḥ; 1st. d. sukhiyu, sutiya; 5 and 6. s. sukhyuk, sutyuk (No. 203). The rest is like prāthi (No. 220 &c.). The word sambhu “Śiva” is declined like hari “Vishnu,” and in like manner bhānu “the sun,” &c.
No. 224.—With the five first case-affixes (No. 183) excluding the case where the sense is that of the vocative singular, kroshtu is like what ends in trich. That is to say, kroshtri is employed instead of the word kroshtu “a jackal.”

No. 225.—When ri (7th sing.) & the five first case-affixes, come after what ends in short ri, guna shall be substituted for the inflective base that ends in ri. This being obtained, (another rule presents itself).

No. 226.—When su, not in the sense of the vocative, follows, let anāḥ be the augment of what ends in short ri and of uśanas “the regent of the planet Venus,” purudhāsas “Indra,” and anēhas “time.” [This gives krosht + an + s.]

No. 227.—When the first five case-affixes, excluding the case where the sense is that of the vocative singular, come after the word ap “water,” what ends in trīn or trich, swasri “a sister,” nāptri “a grandson,” neshṭri “a priest who officiates at a sacrifice,” twashti “a carpenter,” kshattṛi “a charioteer,” hotri “a priest who recites the Rig-Veda at a sacrifice,” potṛi “a priest who officiates at a sacrifice,” and prasāstrī “a ruler,” the penultimate letter (No. 196) shall be lengthened. Thus [we get kroshtān + s, but the s is elided by No. 199 and the n by No. 200—leaving] 1st sing. kroshtā, 1st du. kroshtāru, (the ri becoming ar by No. 225, and being lengthened to är by No. 227). 1st p. krośtārī, In the 2nd p. the form krośtān is derived from kroṣṭu by Nos. 146 and 156.
No. 228.—Kr
oṣṭu may optionally be as if it ended in tr
ich when the 3rd or any subsequent case-affix that begins with a vowel follows. Thus, 3rd sing. kroṣṭṛd, 4th sing. kroṣṭre.

No. 229.—When the short a of ā́ṣi and ā́sa (5th and 6th sing.) comes after short ṛ, then short u, followed by r, is the single substitute for both. [Thus we get kroṣṭur+u.]

No. 230.—There is elision of s, but not of any other letter of the alphabet, when it comes at the end of a conjunct consonant, after r. Pisārya is then substituted for the r, by No. 111, and we get kroṣṭuk,—6. and 7. du. kroṣṭrok.

No. 231.—"By a preceding rule’s opposition, (contrary to Pāṇini’s direction—see No. 132,) the augment nupt (No. 167) takes effect in preference to num (No. 271), the sūtra "āči, &c." (No. 249), and the resemblance to what ends in trich (No. 228) [the enunciation of each of which is subsequent to No. 167 in the order of the uṣṭādhyayi]

Hence—kroṣṭu + nupt + dṃ = kroṣṭuṃdṃ (No. 168). In the 7th sing. kroṣṭuṇi. On the alternative (of the word’s not being considered as ending in trich), and when the case-affix begins with a consonant, the word is declined like āmbhu.

Hūhū, "a celestial musician," 1st du. hūhwu, 2nd sing. hūhūṃ, &c. In the word aṭichamā “victorious over armies,” the difference from hūḥa, as regards declension, consists in its being treated as nadi
(No. 215). Hence, voc. a. he atichamu (No. 216), 4th sing. atichamwai (Nos. 217 and 218), 5th and 6th sing. atichamwah, 6th p. atichamundm.

We now come to the declension of khalupû "a sweeper."

च्रा: सूपि । ई । 4। 8।

प्राद्वयवसंयोगपूर्णा न भवति य उस्थानतन्ता चै। धातुस्त्रादनस्याण्विकांहृतम् यत् स्यादरि सूपि । चलवित् । शनवः । एवं सुक्वादयः ।

स्वः । स्वभवः । स्वभूः । वर्षामुः ।

No. 232.—When a case-affix, beginning with a vowel, follows, then यन shall be the substitute for an inflective base containing more vowels than one, if the base ends with a verbal root ending in व or उ not preceded by a conjunct consonant forming part of the verb.

Thus we have 1st du. khalapvau, 1st p. khalapvah. In the same way sūla "who cuts well," &c. [But this does not apply to svabhū "the Self-existent," because of the prohibition by No. 223—]. 1st a. svabhūḥ, 1st du. swabhuvau, 1st p. swabhuvah.

We have next the declension of varshābhū.

वर्सभ्यः । ई । 4। 8।

वर्षयस्य स्यादरि सूपि । वर्षाभ्यावियादि । दृन्भुः ।

No. 233.—And the substitute of varshābhū, "a frog—rainborn," shall be यन when a vowel follows, [in spite of No. 220.] Thus we have, 1st du. varshābhwau and so on.

Next we have to consider the declension of drinbhū "a snake."

दृन्भरः: पूर्वस्य भवित यत् बलवः । दृन्भी । एवं करूः: । घाता ।

हे घातः । घातारः । घातारः ।

No. 234.—"Van should be mentioned as the substitute of Bhū when preceded by drin, kara, and punar."

Thus 1st du. drinbhwau. In the same way karabhū "a fingernail."

The word dhātri "the Cherisher," makes 1st sing. dhāttā, vocative sing. ke dhāttah (Nos. 199, 225, and 111.), 1st du. dhātārau (Nos. 225 and 227), 1st pl. dhātārauk.

चक्षृकर्षणाः गार्भ वाच्यम् । धातुष्माः । एवं नयादयः । नष्ठादिविशयं

विन्ययमपर्यं । तेनेन न । पिता । पितारः । पितारः ।

एवं धात्वस्त्र । एवं तामात्त्रायः । ना । नर० ।
No. 235.—"It should be stated that the cerebral Ṛ is substituted for the dental N after ṛi and ṅi." Thus, 6th p. dhratrīnām. In the same way naptṛi, &c. (No. 227). If the alternative view be taken, that these words are formed (by the affixes mentioned in No. 227), then the citing of naptṛi, &c. (in No. 227) determines that these alone (of the words so ending that come under the head of Unādi No. 901) are amenable to the rule. Hence (as pitṛi "a father," is not cited, and is formed by an unādi affix) the rules do not apply to the example following viz. 1st sing. pitā (No. 221), 1st du. pitarau, 1st pl. pitarāh, 2nd sing. pitarum. The rest is like dhātri (No. 234). In the same way jāmātri "a son-in-law," &c.

The word nṛi "a man," makes 1st sing. nā, 1st du. narau.

No. 236.—And nṛi optionally substitutes the long vowel, when nām follows. Hence nṛnām or nṛnām.

No. 237.—Placed after a word ending in o, such as go "a cow," each of the first five case-affixes is as if it had an indicatory cerebral Ṛ, [the effect of which—see No. 202—is to substitute vṛiddhi for the preceding vowel]. Thus 1. s. go+s=gauh, 1. d. gavau, 1. p. gavah. [The t in the sutra shows (No. 34.) that the rule speaks of the vowel o, not of the word go.]

No. 238.—When the vowel of am or āsas comes after o, the single substitute of both is long ā. Thus—2. s. go+am=gm, 2 du. (see No. 237) gavau, 2. p. gāḥ. The 3rd and 4th s. gavā and gavā are formed according to the general rules for the permutation of vowels. in the 5. and 6. s. (by No. 193) goh, &c.
No. 239.—Of rai "wealth," when a case-affix beginning with a consonant follows, long a shall be the substitute. Thus 1. s. rai+ s=rāh, 1. du. rāyu, 1. p. rāyah, 3. d. rābhyām, &c.

Glau "the moon," is declined regularly—thus—1. s. glauh, 1. d. glāvau, 1. p. glāvah, 3. d. glaubhyām, &c.

So much for masculines ending in vowels.

of feminine words ending in vowels.

The first example is ramā which, by No. 199, takes the form ramā in the 1st case sing.

No. 240.—Let ā be the substitute of auh after an inflective base ending in āp. This auh is the name of whatever case-affix begins with au. Hence, 1. d. (ramā+ā=) rame, 1. p. ramāh.

No. 241.—And when su follows in the sense of the vocative singular, let e be the substitute of āp. By No. 153 there is elision of the case-affix following e in the sense of the voc. sing. Thus he rame, voc. d. he rame (No. 240), voc. p. he ramāh, 2. s. ramām, 2. du. rame, 2. p. ramah.

No. 242.—And if an (No. 191) or os follow, e shall be the sub-
stitute of āp. Thus, 3. s. (rame + d =) ramayā, 3. 4. and 5. du. ramābhyām, 3. p. ramābhik.

याहापः || ७ || १३ || १९१३ ||
चापो हितो यात् || छृद्धिः || रमाये || रमाम् || २ || रमाया || २ || रमये  || १
रमाम || रमायम् || रमायु || एवं दुर्गाधिकारद: ||

No. 243.—Yāt is the augment of whatever case-affix, following āp, has an indicatory ṅ. Thus, vriddhi being obtained from No. 61, we have 4. s. (ramā + yāt + e =) ramāyai, 4. and 5. p. ramābhyaḥ, 5. and 6. s. ramāydh, 6. d. ramayoh (No. 242), 6. p. ramānām Nos. 167 and 157), 7. s. ramāyām (No. 219), 7. p. ramāsu.

In the same way are declined durgā "the goddess Durgā," ambikā "a mother" and the like.

सर्वनामः स्याह्वध्वस्य || ७ || १३ || १९१४ ||
चाबनातु सर्वनामो हितः स्याह्वध्वस्य हुः || सर्वथे || सर्वथा: || २ ||
सर्वसाम सर्वस्याम् || एवं रमाजन || एवं विश्वादय ब्राह्मः ||

No. 244.—Let syāt be the augment of whatever case-affix, with an indicatory ṅ, comes after a pronoun ending in āp; and let a short vowel substitute take the place of āp. Thus the 4. s. f. of sarva "all," is (sarvā + yāt + e =) sarvasyai, 5. and 6. s. sarvasyddh, 6. p. sarvānām (No. 174), 7. s. sarvasyām (No. 219). The rest is like ramā.

In the same way are declined visuddhā "all," and the like, ending in āp.

विभाषा दिक्षासमे बहुत्री: || १ || १ || २८ ||
सर्वनामात वा || उत्तरपूर्वः || उत्तरपूर्वः || तीव्रत्येति वा संडा || द्वितीयः || द्वितीयः || एवं तृतीयाः || तीव्रत्येति हुः || हे चाव || हे पक्क || हे शैल || चह || जरेः || जरेः || इत्यादि || एवं रमाजन || गोपा विश्वासवात्त
मति: || मति: || मति: ||

No. 245.—In a compound, of the kind termed bahuvrihi (No. 1034), with a word signifying direction (No. 175), the pronominal character is optional. Thus in the 4. s. we may have either uttarapūrvasyai (No. 244) or uttarapūrvavāyai (No. 243) "for what lies to the north-east."

According to No. 180, the name of pronominal is optionally given to what stands in tīya. Hence, 4. s. dwitiyasyai or dwitiyāyai "to the second." In the same way tritiyā "the third."
According to No. 216, a short vowel is substituted in the voc. sing. of words signifying "mother." Example, he amba, he akka, he alla.

In accordance with No. 181, we may have 1. s. jara" decrepitude," 1. d. jarasau or jare, &c. On the alternative of its not being considered pronominal, the word is declined like ramá. Gopa" a cowherdess," is declined like viśwapā (No. 182).


No. 246.—Words, always feminine, ending in long ī and ū, with the exception of the word stri" a woman," being such as admit iyāni and uvāni (No. 220); and also words ending in short i and u in the feminine, are optionally termed nadi (No. 215) when a case-affix with indicatory # follows. Hence 4. s. (by No. 218 matī+āt+e=) matyāor, alternatively (No. 192) matyā, 5. and 6. s. matyāk or matēh. (No. 193).

No. 247.—A'm is the substitute of #i after short ū or u, when these are termed nadi (No. 246). Hence 7. s. matyām (No. 219, or, on the alternative of the name nadi not being taken, matalu (Nos. 246 and 194)—The rest is like hari (No. 187). In the same way buddhi" intellect," and the like.

No. 248.—Tiśri AND CHATASRI are instead of TRI "three," AND CHATUR "four," IN THE FEMININE, when a case-affix follows.
No. 249.—When a vowel follows, then R shall be the substitute of the ñ of tisrī and chatasrī. Hence there is neither gūṇa (No. 225), nor prolongation (No. 146), nor the substitution of u (No. 229). Thus 1 and 2. p. tisrah 3. p. tiśribuḥ, 4. and 5. p. tisribhyah. When āṁ (6. p.) follows, nāṁ is obtained from No. 167; and then the preceding vowel ought to be lengthened by No. 168, but the next rule forbids this.

No. 250.—Tisrī & Chatasrī are not lengthened, when nāṁ follows. Thus, 6. p. tisrināṁ 7. p. tisrīṣu.

The word dvi “two,” becomes, in the feminine, 1. and 2. d. dvive (Nos. 213 and 240), 3. 4. and 5. d. dvābhyaḥ 6. and 7. d. dvāyoh (No. 242).

Gauri “the brilliant goddess (Pārvati)” is declined as follows:—1 s. gaurī (No. 199), 1 d. gauryau, 1. p. gauryah voc. s. he gaurī (No. 216), and so on. In the same way nādi “a river,” and the like.

The word lakshmī “the goddess of prosperity,” not being a derivative, does not fall under No 199, and therefore makes in the 1. s. lakshmīḥ. The rest is like gaurī. In the same way tari “a boat,” tantrī “a guitar-string,” and the like.

The word śrī “a woman” makes 1. s. strī (No. 199, voc. he strī (No. 216).

No. 251.—Let iyāṁ be the substitute of strī, when an affix beginning with a vowel follows. Thus 1. d. strīvau, 1. p. strīyah.

No. 252.—Optionally is iyāṁ the substitute of strī, when ām or śas follows. Thus 2. s. strīyam or strīm (No. 154), 2. p. strīyah or strīḥ (No. 146), 3. a. strīyāḥ, 4. s. strīyai (Nos. 217 and 218), 6. s.
stṛiydh. In the 6. p. nuṭ is obtained, because No. 167 is a sūtra posterior to No. 251. Hence strīnām, 7. p. strīshu.

The word śṛi “prosperity,” makes l. s. śrih, [not being formed by the feminine termination No. 198.] 1. d. śriyau, 1. p. śriyah.

नेयुहुवद्या स्त्रानावस्त्री १ १ ४ १ ४।
ियुहुवहः नियतांग्यों वैक्कवीदूत्रैः नदीस्त्रीर न स्त्रा न तु स्त्री। हे श्रीः लालः स्‍रीः स्‍रीः।

No. 253.—The words ending in त or द WHICH ADMIT the substitutes iyāṅ and uvaṅ, (No. 220) are not called naas (No. 215; but not so the word strī, (which is called nudit notwithstanding its substituting iyāṅ). Hence, voc. s. he śṛih (No. 216 not applying here), 4. s. śriyai (Nos. 246 and 217) or śriye, 6. s. śriyāḥ (Nos. 246 and 217) or śriyah.

बामि १ १ ४ १ ५।
ियुहुविस्त्रानी स्त्रास्त्री यू बामि वा नदीस्त्री। स्त्रा न तु स्त्री। श्रीसमस्।
श्रीयास्। श्रीय। श्रीयास्। घनुमैतिवत्।

No. 254.—When आम follows, then feminine words ending in त and द, which admit iyāṅ and uvaṅ (No. 220), are optionally termed nudit; but not so the word strī (which is always nudit). Hence 6. p strīnām (No. 167) or śriyām, 7. s. śriy or śriyām (No. 219).

The word dhenu “a milch cow” is declined like mati (No. 245).

स्त्रियां। १ १ ५ ५।
स्त्रीवाची क्रोप्तुस्त्रानावस्त्री स्त्री।

No 255.—AND IN THE FEMININE, the word kroṣṭhī “a jackal” takes a form like what ends in trīch (No. 224)

चूत्स्या। १ १ ५।
चारलोधो नातीयिन्येऽस्त्रियां चूयां। क्रोष्टिन्य नैरोवत्त। मुः। श्रीवत।
स्त्रयां। पुष्ट।

No. 256.—AFTER WORDS ENDING IN ṛ, and after words ending in न, in forming the feminine, the affix is अल्प. Thus is formed kroṣṭhrī, which is declined like gaurī (No. 232).

The word bhrū “the eyebrow” is declined like śṛi (No. 252), and swayanbhū as in the masculine (No. 232).
THE LAGHUKAUMUDI:

न पद्यस्वास्तादिभ्यः १४ ११ १० ।
हेष्ट्वासुः न ।
स्वसा तिर्यग्वसायन ननास्त तुहिता तथा ।
याता मानेति सर्वाते स्वसाय उदाहरणम् ॥
स्वसा । स्वसारिः । माता विनित्वत् । गच्छ मात् ।
दौगावनु । रा: पुंवत ।
नेलीतवल् ।

इत्यजन्तस्तैतीलिण्डः ।

No. 257.—Not after shat (No. 324), nor after swasri, &c. is the feminine termination nip or tdp affixed. By “swasri, &c.” are meant the following seven viz. swasad “a sister,” tisrah “three,” chat-asrah “four,” vanandha “a husband’s sister,” dukitā “a daughter,” yātā “a husband’s brother’s wife,” and maṭā “a mother.” Thus we have 1. a. swasad (No. 227), 1. d. swasārau.

The word mātri is declined like pitri (No. 235), only that in the 2. p. it makes mātīrih (No. 156).

The word dyo “the heaven” is declined like yo (No. 237), rai “wealth” as in the masculine (No. 239), and nau “a boat,” like glau (No. 239).

So much for feminines ending in vowels.

OF NEUTER WORDS ENDING IN VOWELS.

अञ्जन्तन्यूसकलिङ्गः ।

अशोभः ११ ११ २४ ।
चतुर्ज्वलां कीबाल्य स्वमार्गस् । जानम् । यहूहस्वादिति हल्लापः । हे ज्ञानः ।

No. 258.—After a neuter inflective base ending in short a, there is am instead of su and am. Hence jñāna + su = jñānam “knowledge.” The 2nd s. is the same. In the voc. s., by No. 153, the consonant m is elided—thus he jñāna.

न्युंसकांशः १७ ११ १६ ।

कीबालीढ़: शी । अस्त्राशयामा ।

No. 259.—And after a neuter, st is instead of au (No. 240).
As that which precedes this affix is termed bha (No. 185) the following rule presents itself.

No. 260.—Where long ī follows, and when a taddhita affix follows, there is elision of the ī or ī or a or a of bha. The elision of the a having thus presented itself, Kātyāyana interposes.

No. 261.—"It should be mentioned that the rule is debarred in the case where ī is the substitute of au." Hence 1. d. jñāna + ī = jñāne.

No. 262.—Instead of JAS, and SAS let there be ī after a neuter.

No. 263.—Let śi be termed sarvanāmasṭhāna.

No. 264.—Let num be the augment of what being neuter ends in JHAL or ACH, when a sarvanāmasṭhāna follows.

No. 265.—Let what has an indicatory m come after the last of the vowels, and become the final portion of that (which it augments). Thus the ī (of num, No. 264) is annexed to the final a of jñāna, and is regarded as a portion of the word. Then the new penultimate vowel (by No. 197) is lengthened and we have 1. p. jñānāni. Again in the accusative case it is the same. The rest is like the masculine. In the same way are declined dhana "wealth," vana "a wood," phala "fruit," and the like.
THE LAGHUKAUMUDI:

ENGLISH: अन्वेषण: भीविभ: स्वरामृद्यात्व: स्वात्।

No. 266.—Let add be the substitute for su and am after the five, datara, &c. viz. (datara, datama, anya, anyatara, and itara—see No. 170) when neuter.

टे: १६४३।

हिति भयं देवलीपः: कतरः कतर्द् कतारे कताराणि हे कतार्।

०ूष पुंवतः एव कतमतः इतराः अन्यत्: अन्यतराः: अन्यतमस्य स्वन्य-

tममिस्वः।

No. 267.—When that which has an indicatory ० follows, there is elision of the ० (the last vowel with anything that follows it—No. 52) of a bha (No. 185). Hence in the case of katara “which of the two?” formed by the affix datra (No. 170), when add is substituted for su or am by No. 266, we have 1st and 2nd s. katara+ add=katarāt (No. 165) or katarad, 1st and 2nd d. katare, 1st and 2nd p. katarāṇi, voc. s. he katarat. The rest is like the masculine. In the same way katumat, itarat, anyat and anyatarat. But anyatama makes anyatamam (like jñānam No. 258), because the citation of anyatara, in No. 170, shows that anyatarā and anyatama are not held to be formed from anya by the affixes datara and datama included in the list there given.

एकतराः प्रतिपदेः: एकतरस्।

No. 268.—“There should be a PROHIBITION of the substitution, directed by No. 266, for the affix that comes AFTER EKATARA.” Hence 1st and s. ekataram.

हस्तो नयुक्तेः प्रतिपदिकस्य १६४३।

ब्रजामीतिविशेषः श्रीष ज्ञानवतः।

No. 269.—The short vowel shall be the substitute, IN THE NEUTER, OF A CRUDE FORM provided it end in a vowel. Hence śṝḌa+ su= śṝḌam “having wealth,” like jñāna (No. 258).

स्वर्णामपुंककात्रुः १६४३।

नुक्स स्वात्: बारः।

No. 270.—Of su and am after a neuter, let there be the elision called lük (Nos. 209 and 211). Hence vāri+su=vāri "water."
No. 271.—Let num be the augment of a neuter ending in ik, when a case-affix beginning with ach follows. Hence l. d. vāri + au = vārini, 1. p. vāri + jas = vārini (No. 197).

As the rule No. 211 is not invariable, we have, alternatively, the guna caused by sambuddhi (No. 189). Hence either he vāri (No. 271) or he vāre. [That the rule is not invariable, Patañjali declares in the Mahābhāshya.]

When the affixes with an indicatory n are to be added, guna is obtained from No. 192; but num takes effect to the exclusion not only of guna but of vriddhi (No. 202) and the substitution of au (No. 194. and the being regarded as ending in trich (No. 224) the prior rule here) debarring the subsequent (contrary to the general principle laid down at No. 132). Hence 4. s. vārīne, 5. and 6. s. vārīnāh, 6. and 7. d. vārīnōh. In the 6. p. according to the vārtika No. 231, there is nut, and then the preceding vowel is lengthened by No. 168—thus vārīnām. In the 7. s. by the same rules as the 5th and 6th, vārini. With the affixes beginning with consonants, the word is declined like hari (No. 187).

No. 272.—Instead of asthi "a bone," dadhi "curdled milk," māthī "the thigh," and akṣhi "the eye," there shall be anān acutely accented, when td follows, or any of the subsequent terminations beginning with a vowel.

No. 273.—There is elision of the a of an followed by one of the affixes su, &c. beginning with y or ach, those affixes called sarvand-
masthāna being excepted, and the an being a portion of the ānga. Hence 3. s. dadhi + ānun + ti = dadhni, 4. s. dadhni, 5. and 6. s. dadhni, 6. and 7. d. dadhni.

No. 274.—When ni and śi follows, the elision is optional of the a of an, that being a portion of the ānga, and followed not by a sarvāṇamasthāna.

Example: 7. s. dadhni or dadhani. The remainder is like vāri (No. 270). In the same way aṣṭhi, aṣṭhi, and akski.

The word sudhi, “intelligent” makes 1. s. sudhi (Nos. 266 and 270), 1. d. sudhini, 1. p. sudhini, voc. s. he sudhe (No. 189) or he sudhi (No. 211, see No. 271), 3. s. sudhinda, and so on. So 1. s. madhu “sweet,” 1. d. madhuni, 1. p. madhuni, voc. s. he madho or he madhu, and so sulu “which cuts well,” 1. d. sulunī, 1. p. sulūni, 3. s. sulunā, and so on. Again, 1. s. dhūtrī “fostering,” 1. d. dhūtringi, 1. p. dhūtringini, 6. p. dhūtringām (Nos. 167, 163 and 235), voc. s. he dhūtaḥ (Nos. 186 and 110). In the same way jhūtrī “intelligent,” and the like.

ītīṣṭhjanāntanpuṃsakalīnā: !

No. 275.—Of eẖ ik is the substitute, when short a is substituted. Thus, 1. s. (prah + dyu + su =) pradyu “heavenly,” 1. d. pradyunī, 1. p. pradyunī, 3. s. pradyunā, &c.; so too (pra + rai + su =) prari “possessed of great wealth,” 1. d. prarini, 1. p. prarini, 3. s. prarind, &c. In accordance with the maxim that “what is partially altered does not become something quite different,” though the a
HALANTAPUÑティング.

has been changed to i, yet No. 239 applies to the 3rd d. giving prarābhyaṁ, 6. p. prarínām. In the same way (sn+nu+sn=) snu
"possessed of good boats," 1. d. sununī, 1. p. sununī, 3. s. sunund, and so on.

So much for neuters ending in vowels.

MASCULINES ENDING IN CONSONANTS.

हलन्तपुनिःङ्गः ।

हो डः । ८ । २ । ३१ ।
भविः पदानसे च । सिंठ । लिख । लिखा । लिखिः । लिखिः । लिखिः । लिखिः । लिखिः ।

No. 276.—Instead OF H let there be ph, when jhal follows, or at the end of a pada. Thus tih+su=lit or līḍ (Nos. 199, 82 and 166)
līṭu or līṭtu (No. 102).

दादेर्धातोधाः । ८ । २ । ३२ ।
भविः पदानसे वाप्पथे दादेर्धातोधाःः ।

No. 277.—When jhal follows, or at the end of a pada, GH is the substitute of the h of what verbal root, in an upalena (see No. 5,
here referring to the grammatical list called dhatupāthu), begins with D.

सकाशे बशो भवः भवनवस्य स्थाःः । ८ । २ । ३१ ।
धातव्यवस्यकाशे भवनवस्य बशो भवः से छेपदाने च । पुक । पुक ।

No. 278.—Bhash is the substitute of hāś being part of what verbal root has but one vowel and ends in jhaś, when s or dhv
follows, or at the end of a pada. Thus dūh+su=duk or dhug
"who milks" (No. 277), 1. d. duhau, 1. p. duhah, 3. d. duḥbhyāṁ
(No. 184), 7. p. duḥkshu (No. 169).

वा दुहुहस्यकुह्मह्मः । ८ । २ । ३३ ।

वा दुहुहस्य वा वा भविः पदानसे च । पुक । पुक । पुक । पुक । पुक ।

No. 279.—When jhal follows, or at the end of a pada, gh shal
be optionally the substitute of DRUH “to hate,” MUH “to be foolish,” SNUH “to be sick,” and SNH “to be unctuous.”

Thus druh + su = dhruk or dhrug, or, alternatively, dhruṭ or dhrud “who hates,” 1. d. dhruhau, 1. p. dhruhah, 3. d. dhrugbyām or, alternatively, dhrudobyām, 7. p. dhrukṣhu or dhrutsu, or (No. 102) dhrutsu. In the same way muh.

चात्वादे: ष: सः । इ । र । ए ।

No. 280.—S is the substitute of SH INITIAL IN A VERBAL ROOT. Thus the root cited in No. 279, which in the grammatical list appears in the shape of shnuh, becomes, when at the end of a word, in the a. snut, snud, snuk or snug. In the same way snih.

ह्राद: संप्रसाराद्व । १ । १ । ४५ ।

No. 281.—Let ik substituted in the place of yan be called sañprasāraṇa.

वाह चतो । इ । १ । १ । १३२ ।

भास्य वाहः संप्रसारायमुद्दः

No. 282.—Uṭh is the sañprasāraṇa (No. 281) of vāh, when this is a bha (No. 185). Thus we should have u + āh.

संप्रसाराद्व । इ । १ । १ । १०५ ।

संप्रसाराद्वदन्तिः पूर्द्वप्रयमकादिः । इष्ठः । विक्षोहः । रत्यादि ।

No. 283.—And after a sañprasāpaṇa, if ach follows, the form of the prior is the single substitute. Thus we have (No. 282) u + dh = āh. Then (by No. 42) there is vṛiddhi, whence we have 2. p. viśvau + āk + śās = viśvauhaḥ “the all sustaining,” &c.

चतुर्द्वहोरगुरुदति: । १ । १ । ६८ ।

No. 284.—Of chatur and anaduh acutely accented ām is the augment, (when a sarvanāmasteṭhānu follows). [Thus we get anudvāḥ. No. 285.]

वासन्दुहः । १ । १ । १ २ ।

No. 285—When su follows, um is the augment of anaduh.
The word having been previously altered by No. 284, we have ana-
dwah + num + su = anadwah "an ox." [The elision of h by No. 26 is
not perceived by No. 200—see No. 39—so that the u is not elided.]
No. 290.—At the end of a pada, let UT be the substitute of DIV. Thus 3. d. sudyubhyám, and so on.

We have now to consider the declension of chátur “four.” By No. 284 this word takes the augment ám in the 1st p. chatvárah. The declension then goes on regularly—2nd p. chaturah, 3rd p. chaturbhíh, 4th p. chaturbhyah.

No. 291.—Let nuṭ be the augment (No. 103) of ám (6th p.) coming after šat (No. 324) and chatur.

No. 292.—Let n be substituted in the room of n coming after r or sh in the same pada.

No. 293.—There are optionally two in the room of the pratyáhára yar coming after r or h after a vowel. Thus we have 6th p. chaturnóm.

No. 294.—Instead of ru only (& not of the r which has not an indicatory u) there shall be visarga, when sup (7th p.) follows. Hence the substitution of visarga does not take place in the case of chatur. In the 7th p. the change of s to sh is obtained from No. 169; and then the reduplication of the sh offering itself in No. 293, we look forward.

No. 295.—There are not two in the room of a sibilant, when a vowel follows. Hence chaturśhu.
No. 296.—At the end of a *pada*, *n* is the substitute of the *m* of a verbal root. Thus 1st s. *prusàm+su=prusàn* "tranquil."

No. 297.—When a case-affix follows, *ka* is the substitute of the interrogative pronoun *kim*. Thus 1st s. *kah* "who?" 1st d. *kau*, 1st p. *ke* (No. 171), and so on, like *sarva* (No. 172).

No. 298.—When *su* follows, let *m* be the substitute of the pronoun *idam* "this." This direction, to substitute *m* for *a*, debars the substitution of *a* by No. 213.

No. 299.—When *su* follows, in the masculine, *ay* is the substitute of the *d* of the pronoun *idam* (No. 198). Thus 1st s. *ayam*. In the other cases *a* is substituted for the final by No. 213.

No. 300.—If *guna* come after short *a* not final in a *pada*, the single substitute for both is the form of the subsequent.

Thus, when *a* (No. 213) is substituted for the *m* of *idam*, we have *ida+a=ida*.

No. 301.—And let *m* be the substitute of the *d* of *idam*, when a case-affix follows. Thus 1st d. *imau* (No. 213), 1st p. *ime* (No. 171).

It is a peculiarity of the pronouns *tyad*, &c. that they are not used in the vocative.
No. 302.—The substitute for the id of what idam is without k (No. 1321) is an, when one of the case-affixes termed ḍp follows. This ḍp is a pratydhāra formed of the d of the 3rd case sing. and the p of the 7th pl. and denoting these and the intermediate cases—(Compare No. 183). Thus we have 3rd s. anena.

No. 303.—When ḍp (No. 302) that begins with a consonant follows, there is elision of the id of the idam which is without k (No. 1321). According to No. 27, the elision should be only of the final, and not of the whole id—but we are told that No. 27 does not apply to what (like id) has no meaning, except in the case of changes connected with the reduplication of verbs (No. 427). Thus, there remains of the word only a.

No. 304.—Let an operation be performed on a single letter as upon an initial or upon a final.

For Example,—by No. 160, it is directed that a final is to be lengthened before a case-affix beginning with yān—but a caville might object that the solitary a obtained from No. 303 is initial, and cannot therefore be final. The present rule therefore declares that it is to be regarded as either the one or the other as the case may require. Hence we have 3rd du. (a+bhyam=) abhyām.

No. 305.—Ais (No. 161) is NOT substituted for bhis after the.
pronouns idam or adas without k (No. 1321). Hence 3rd p. ebbik (No. 164), 4th s. asmath (Nos. 303 and 172), 4th p. ebhyyah, 5th s. asmat (No. 173) 6th s. asya (No. 159), 6th and 7th du. anayoh (Nos. 302 and 166), 6th p. esha (No. 174), 7th s. asmin (No. 173), 7th p. eshu (No. 169).

No. 306.—When an affix of the 2nd case, or tā or os eollows, let ena be the substitute of idam and etad, in the case of its re-employment (anwādeka) in the subsequent members of a sentence in which the pronoun has already been used. By "re-employment" (anwādeoṣa) is meant the employment again of what has been employed to direct some operation, to direct another operation. As, for example, "the grammar has been studied by him (anena), now set him (enam) to read the Vedas." Or again "Of these two (anayoh) the family is illustrious—and their (enayoh) wealth is great." The cases in this form are 2nd s. enam, 2nd enav, 2nd p. enān, 3rd s. enena, 6th and 7th du-enayoh.

We now come to the declension of rājan, which makes 1st s rājā "a king" (Nos. 197, 199, and 200).

No. 307.—There is not elision of n, when ṇi or sambuddhi (No. 151), follows. Thus he rājan: "oh king."

No. 308.—According to Kātyāyana there is a "prohibition of No. 307, when there is ṇi and a subsequent term forming a compound." Thus brhaman + nishtha = brhamanishthat "abiding in Brahma." In the 1st and 2nd d. rājāna, 1st p. rājāna, 2nd p. rājīnah (Nos. 185, 273, and 76).
No. 309.—The elision of \( n \) (No. 200) shall be as if it had not taken effect (No. 39) in so far as regards rules directing the application of case-affixes, or relating to accentuation or the attribution of names (as in No. 324) or the augment tuk when there is a krit-affix (Nos. 816 and 8827), but the elision shall not be so regarded elsewhere. Hence the actuality of the elision is recognised in such instances as \( \text{rāja} + \text{uśva} = \text{rājāśva} \) "the king's horse," where the rule that presents itself (in this instance No. 55) is not one of those just enumerated. On the other hand, from the elision's not being regarded as having taken effect, there is neither prolongation of the vowel (No. 160) nor the change of \( a \) to \( e \) (No. 164) nor the substitution of \( ais \) for \( bhis \) (No. 161). Hence 3rd d. \( \text{rājabhāyām} \).

We have next to decline \( \text{yajwan} \) "a sacrificer," which makes 1st s. \( \text{yajwā} \), 1st d. \( \text{yajwānau} \), 1st p. \( \text{yajwānah} \).

No. 310.—There is not elision of the \( α \) of \( an \) (No. 273,) when it comes after a conjunct consonant ending in \( v \) or \( m \). Thus 2nd p. \( \text{yajwanah} \), 3rd s. \( \text{yajwānā} \), 3rd d. \( \text{yajwābhyām} \). In the same way, from \( \text{brahman} \) "\( \text{Brahma}, \)" we have 2nd p. \( \text{brahmānā} \), 3rd s. \( \text{brahmanā} \).

No. 311.—The penult letter is lengthened (No. 197) of the affix in (indicating a possessor), \( \text{han} \) "to strike," \( \text{pūshan} \) "the sun," and \( \text{aryaman} \) "the sun," only when \( sī \) follows (No. 262 and 263). A prohibition thus presenting itself (to lengthening of the penult vowel in the 1st s. of the word \( \text{uritruhan} \) "\( \text{Indra}-the destroyer of the demon Vṛitra\), we look forward.

\( \text{Śī ca} \ 16 \ 14 \ 13 \)

\( \text{dvādiśoṁpradāya śīrṣāśa Mukūta śa} \) \( \text{dvṛtra} \) \( \text{he} \) \( \text{dvṛthu} \)
No. 312.—And when su follows, not in the sense of the vocative singular, the long vowel is the substitute of the penult of in &c. (No. 311). Thus 1st s. vritrahā, voc. s. he vritravaḥ.

एकाज्जलरपदे यः: १८ १४ १२ ।
एकाज्जलरपदं यथा समाप्तं परस्य प्रातिपदिकान्तर्विभिन्नत्वस्य नस्य यः: । व्रतहेतुः ।

No. 313.—In a compound the latter term of which contains but one vowel, let there be a cerebral न in the room of the dental न that follows anything which, standing in the prior term, is qualified to cause (No. 292) the change, provided the dental न be at the end of a pratipadika, or be the augment num (No. 264), or occur in a vibhakti (No. 150). Thus 2nd d. vritravanau (though the न is not in the same pada with the r).

हे हन्तेरिण्येन्द्रेषु १ ३ १ ५४ ।
वित्तिः विति प्रयये नकारे च परे हन्तेरिण्यकारस्य कुत्वम् । इत्यतः । इन्द्रे एवं शाशवं यशस्विवर्यमान पूंशन् ।

No. 314.—If an affix with an indicatory न or न follow, or if न follow, ku (i. e. one of the gutturals' ka kha ga gha ŋa) is the substitute of the h of the word han “to kill.” Thus (No. 273) in the 2nd p. vritragnah, &c.

In the same way are declined sārṣītin “Indra,” yakṣawin “famous,” aryaman “the sun,” and puschan “the sun.”

मघवा बहुलम् ६ १४ १२८ ।

मघवन्तादयत्वा गुरु इत्यतारात्सः। च तत् ।

No. 315.—Of the word maghavan “Indra,” tri is optionally the substitute. In tri the ri is indicatory.

उगिदचां स्वर्णामस्यानेपराधाते: १ १ १ ० ।

उपायतिहिती नलायरिनात्तत्त्वस्य नूष्य स्वर्णामस्यानेपराधाते। मधवान् ।
मधवन्तासि। मधवन्त:। हे मधवन्। मधवन्यायम्। गुरु वामावि। मधवा।

सुषुत राजवधूं।

No. 316.—Let num be the augment of that which not being a verbal root, has an indicatory ur and of the verbal root अद्वै.
“to go” with its n elided, when a sarvanāmasthāna (No. 183) follows. Thus 1. s. maghavān (Nos. 199, 20, and 197), 1. d. maghavantau (No. 285), 1. p. maghavantaḥ, voc. s. he maghavan, 3. d. maghavadbhyam. If tri is not substituted (No. 315) we have 1. s. maghavān, and, with the five first affixes (suf), the word is declined like the word vedān.

No. 317.—Instead of śwan “a dog,” yuvān “a young man,” and maghavan “Indra,” when they are called bha (No. 185) and when a raddhita affix (No. 1067) does not follow, there is the saṁprasārana (No. 281). Hence 5. s. maghonah (No. 283), 3. d. maghavabhyyām. So far in like manner śwan and yuvān are declined.

No. 318.—Let there not be a saṁprasārana, when a saṁprasārana follows. Hence in 2. p. yūnaha, where the v of yuvān is replaced by the saṁprasārana, the preceding y is not to be changed to a vowel.

So again 3. s. yunā. In the 3. d. yuvabhyyām, and so on.
The word arvān “a horse” makes 1. s. arvā, voc. s. he arvān.

No. 319.—Tri is the substitute of the final of an inflective base ending in arvan without the privative prefix nañ, but not when su follows. Thus 1. d. arvantau (No. 316), 1. p. arvantau, 3. d. arvadbhyām, and so on.

No. 320.—Of the words pathin “a traveller,” mathin “a churner,” and ribhukshin “Indra,” long ā is the substitute, when su follows. [In the sūtra the finals of these three words do not appear by reason of No. 200.]
No. 321.—Instead of the short i of pathi, &c. (No. 320) there is short a, when a sarvanāmasthāna (No. 183) follows.

No. 322.—Nth is the substitute of the th of the words pathin and mathin, when a sarvanāmasthāna follows. Thus 1. s. panthdh (No. 321), 1. d. panthanau, 1. p. panthanak.

No. 323.—There is elision of the ti (No. 52) of pathin, &c. (No. 320), when the word is a bha (No. 185). Hence 2. p. pathah, 3. s. pathā, 3. d. pathihbyam. In the same way mathin and ribhukshin (No. 320) are declined.

No. 324.—Let a numeral, ending in sh or n be called shat. The word panchan "five," is always plural:—1. p. pancha, 2. p. pancha, 3. p. panchabhih, 4. and 5. p. panchabhyyah. In the 6th p. the augment nut (No. 291).

No. 325.—When nam follows, the long vowel is the substitute of the penultimate letter of that which ends in n. Thus 6. p. panchānan, 7. p. panchasu.

No. 326.—When a case-affix beginning with a consonant
FOLLOWS, let á be optionally the substitute of the word ASHTAN "eight."

No. 327.—AUS is substituted for jas and ás coming after the word ASHTAN, when (in accordance with the option allowed by No. 326) it has taken á as its final.

As (it might have been expected that) ashtábhyaḥ (with a short a) was to be enounced (in the sūtra), the exhibition of the word with the long á (ashtábhyaḥ) informs us that the substitution of long á (No. 326) takes place in the case of jas and ás (although these affixes do not begin with consonants).

Thus 1. and 2. p. ashtau, 4. and 5. p. ashtábhyaḥ, 6. p. ashtándm, 7. p. ashtásu. On the alternative of the change to á (No. 321) not being made, ashtan is declined like panchān (No. 319).

No. 228.—AFTER RITWIK "a domestic chaplain," DADHIK "impudent," SRAK "a garland," DIK "a direction," USHNIK "a quatrain," ANCHU "to worship," YUJIR "to join," AND KRUNCH "to approach, there shall be the suffix kwin.

This suffix comes after anchu only when a word ending with a case-affix precedes it in composition. It comes after yujir and kuncha when these are uncombined. The non-elision of the n (by 363) of kuncha is an irregularity.

The letters k and n are indicative in the suffix kwin.
ence (No. 138) to verbal roots, let any affix EXCEPT TIŅ (No. 407 be called ḫṛīt.

वेरुक्तस्य १६ १ २७।

No. 330.—Of VI when REDUCED TO A SINGLE LETTER (Nos. 198 and 36) there is elision.

किन्नत्वद्यस्य कुः १८ १ २।

किन्न पत्यया यस्मात् तत्स वर्गावसानात्तिचेष्टि पदानि। इत्यस्यास्तुत्तवाच्च।

कुर्वित कुस्मृ। चर्विग्। चर्विवृः। चर्विवृः। चर्विवाभामृ।

No. 331.—At the end of a pada, a letter of the GUTTURAL class is

the substitute for the final of that after which THE AFFIX ḫूईN comes.

As the sūtra is non-existent in the sight of No. 333, the j of

ритwij is (by No. 333, though the Siddhānta Kaumudi traces the

change through Nos. 334 and 32, back to No. 331) changed to a guttural, and we have 1. s. ritwīg or ritwīk, 1. d. ritwijau, 3. d. ritwijbhyām.

युजेःत्साह्यस्य १७ १ ७१।

युजः सर्वनाषेन तुम स्यादसामाः। युजः। सभेयमानसत्तत्तप:। कुत्थिन

नस्त् हः। युजः। युजः। सोऽस्य। पुजः। सुभास:।

No 332.—When a sarvanāmaśṭhana (No. 183) follows, let num be the augment of YUJ NOT IN A COMPOUND. In the 1. s. when we have yu+j+su, the su is elided by No. 199; then the j is elided by No. 6; and then the dental n is changed to the guttural ṇ by No. 331 giving yuṁ “who joins,” 1st d. yanjau, 1st p. yunjaḥ, 3rd d. yogbhyaṁ (No. 333).

चै: कुः १८ २। ३०।

चव्वायस्य कवगः स्यादानवल पदानि व। सुयुक्त। सुयुजः। सुयुभामृ।

वन्। खजः। खव्वामृ।

No. 333.—When jhal follows, or at the end of a pada, instead of the PALATAL class of letters, let there be a GUTTURAL.

Thus in the compound formed of su “well,” and yu$j “to join,” we have 1st s. suyu$k “who applies himself well,” 1st d. suyu$jau, 3rd d. suyu$bhyaṁ.
The word khan "who limps" (from the root khaji No. 497) makes 1st d. khanjau, 3rd d. khanbhym.

No. 334.—When jhal follows, or at the end of a' pada, let sh be the substitute of vraścha "to cut," bhraśja "to fry," srija "to create," mrija "to rub," yaja "to worship," raja "to shine," bhraja- "to shine," and of what ends in the letter chh or š.

Then by Nos. 82 and 165, we have 1st s. rāt or rād "a ruler, 1st d." rājau, 1st p. rājah, 3rd d. rādabhym. In the same way vibhrat "who shines much," devet "a worshipper of the gods," and viśvāsrīt "the creator of the universe.

No. 335.—"When pari (No. 48) is the first member in the compound, the affix kwip shall come after vrah, the vowel shall be lengthened, and sh shall be substituted at the end of a pada." Thus 1st s. parińvat "a wandering mendicant," 1st d. parińvrajau.

No. 336.—Of viśwa, when vasu "wealth" or rāt (No. 334- follows, the vowel is lengthened. Thus 1st s. viśvarat or viśvārt; a universal ruler." In the 1st d. the vowel is not lengthened, because the word is not in the form of rd:—thus viśvarajau. In the 3rd d. again we have viśvarādabhym.

No 337.—At the end of a pada or when jhal follows, there is elision of s or a guttural, initial in a compound consonant.
Thus bhraṣj (by a special rule) is changed to bhriṣj, which by the present rule becomes bhriṣj; it then becomes bhriṣh by No. 334, bhriṣṭ by No. 82, and optionally bhriṣṭ by No. 165. In the 1st d. as the word is not at the end of a pada, the ś does not drop, but it changes to a palatal by No. 76. Then, by No. 25, the ś becomes j, giving bhriṣṭau. In the 3rd d. bhriṣṭhyām.

Now as regards the pronouns tyadh, &c., there is the substitution of s (No. 213), and the substitution of the form of the subsequent (No. 300).

तदेः: स सावनन्त्रयो: । ११ २ । १०६ ।
त्वादादिः तदयोरनन्त्रयो: । स: सावात् सैः । स्य: त्या । त्ये । स: ।
तैः । ते । त: । यैः । ये । एः । एतैः । एते ।

No. 338.—When su follows, let s be substituted in the room of the t or d, not being final, of tyadh, &c.

Thus tyadh “that” makes in the 1st s. syah (No. 213):—1st d. tyau, 1st p. yye (No. 71). Tad “that” makes 1st s. sah, 1st d. tau, 1st p. te. The relative yad does not change its d, because it is final. It makes 1st s. yah, 1st d. yuu, 1st p. ye:—etad “this” makes 1st s. esah (Nos. 338 and 169), 1st d. etau, 1st p. ete.

हे प्रथमसरसः । ११ । २८ ।
युष्मदसत्तमां परमे हे दश्यतम्य प्रथमाविन.येशवावादेवः ।

No. 339.—Am is the substitute of sE (4 s.) and of the affixes of the first and second cases coming after the pronouns yushmad “thou,” and asmad “I.”

त्वाहि सैः । ११ । २ । ६४ ।
वन्योमणयेनस्य त्वाहावावादेवः सः ।

No. 340.—Twa and aha are the substitutes of the portion as far as the m of these two (yushmad and asmad) when su follows. That is to say, twa is substituted for yushm, and aha for asm.

श्रेष्ठेव लोपः । ११ । २ । ६० ।
शत्वाविलिनापः । त्मम । यथास ।

No. 341.—In the remaining cases (i.e. where d is not substituted as by No. 343, nor u as by No. 348) there is elision of the last vowel and what follows it (No. 52) of these two yushmad and asmad. Thus
the ad of yushmad being elided, and twa substituted for the other portion by No. 340, and am substituted for su by No. 339, we have 1st s. twam "thou" (No. 300). In like manner aham "I."

No. 342.—When a case-affix follows in the dual, yuva and áva are the substitutes of these two (yushmad and asmad) as far as the m.

No. 343.—And there is the substitution of long á in the first case dual of these two in secular language (but not in the Vedas). Thus 1st d. yuvám and ávám. [The 2nd d. being the same as the 1st, the author employs aum which (see No. 240) denotes both. But, according to Pāṇini's view, the 2nd d. would be formed by No. 346.]

No. 344.—When jas follows, yúya and vaya are substituted for these two (yushmad and asmad) as far as the m. Thus 1st p. yúyam (Nos. 330, 341, and 300) and vayam.

No. 345.—When a case-affix follows in the singular, twa and ma are the substitutes of these two (yushmad and asmad) as far as the m.

No. 346.—And in the second case the substitute of these two yushmad and asmad shall be long á. Thus 2nd s. twám and mám.
No. 347.—The letter _n_ is the substitute of _sas_ coming after these two (yushmad and asmad).

This debar the No. 339. Then, as the change is directed by a term in the 5th case (No. 87), and the substitute takes the place (by No. 88) of the first letter only of what follows the term in the 5th case, the word would end in _n_5, but the _s_ is elided by No. 26, and then the substitution of long _a_ being obtained from No. 346, we have 2nd p. yushmán and asmán.

\[\text{योधिचि} \text{ तृतीय} \text{ वा} \text{ गी}\]

\[\text{चन्ययायकाराणिः स्वादनासेरजातीं परत्} \text{ त्वया} \text{ मयाः}\]

No. 348.—Let the letter _y_ be the substitute of these two (yushmad and asmad), when an affix beginning with a vowel, and not having a substitute, follows.

Thus 3rd s. twayā mayā.

\[\text{युष्मदस्मदरजाणिशो} \text{ तृतीय} \text{ वा} \text{ गी} \]

\[\text{चन्यैरारात् स्वादनासेर हलाणेः} \text{ युध्यायसु} \text{ ब्राह्मयाम्} \text{ युध्याभि:} \text{ चम्माभि:}\]

No. 349.—Let long _a_ be the substitute of these two, YUSHMAD AND ASMAD, when an affix follows, beginning with a consonant and not having a substitute. Thus 3rd d. yuvābhādm (No. 342) and āvābhādm, 3rd p. yushmābhik and asmābhik.

\[\text{तुम्मन्त्वी नियो} \text{ तृतीय} \text{ वा} \text{ गी} \]

\[\text{चन्यायामपर्यन्तस्य} \text{ दिनायः} \text{ तुम्मसु} \text{ महाम्}\]

No. 350.—TUBHYA AND MAHYA are the substitutes of these two (yushmad and asmad) as far as the _m_, when _e_ follows. The last of the vowels with what follows it is elided by No. 341, and then, by No. 339, we get 4th s. tubhyam and mahyam.

\[\text{व्योजयस्यम्} \text{ तृतीय} \text{ वा} \text{ गी} \]

\[\text{चाण्यां परयः} \text{ युध्यायम्} \text{ चस्मायम्}\]

No. 351.—ABHYAM is the substitute of BHYAS coming after these two (yushmad and asmad). Thus 4th p. yushmābhym and asma-bhyam. [The affix being a substitute, the long _a_ of No. 349 does not appear here.]
ङ्कवचनस्य च। ३ १ १ ३२।
भाषां फळेष्ट्य, त्वम व मत।

No. 352.—And also of नृसि, the affix of the singular in the fifth case, coming after these two (yushmad and asmad), the substitute is ut Thus 5th s. twat and mat (NOS. 345 and 360).

पञ्चम्या अतु। ३ १ १ ३९।
भाषां बश्या अभ्योगः स्वानु। युक्त्याः इस्मात्।

No. 353.—Let अत्र be the substitute of ब्यंक्तस of the fifth case, when it comes after these two (yushmad and asmad). Thus 5th p. yushmat and asmat (No. 341).

तवमानी डस्स। ३ १ २ ६६।
चन्योमः पर्यायः।

No. 354.—When नस follows, ताया and मामा are the substitutes of these two (yushmad and asmad) as far as the m.

युक्तमद्वस्त्र्यां दमेक्ष्याः। ३ १ २ ७।
तव्यः मम युक्ताः। ब्रावायोः।

No. 355.—After yushmad and asmad, अः is the substitute of नस। Thus 6th s. tava and mama (No. 354), 5th d. yuvayoh and āvayoh (NOS. 342 and 348).

सम फ्राक्कम्। ३ १ ३३।
भाषां सम फ्राक्कम्। युक्ताक्कम्। इस्माक्कम्। त्वियः रत्नियः। युवायाः।
ब्रावायोः। युक्तासु। इस्मासु।

No. 356.—Akkam is the substitute of सम (the affix of th 6th p. of most pronominals, see No. 174) coming after these two (yushmad and asmad). Thus 6th p. yushmākam and asmākām, 7. s. twayi and mayi (No. 348); 7th d. yuvayoh and āvayoh, 7th p. yushmanu and asmāsu (No. 349).

युक्तमद्व्यत्त्यां दमेक्ष्याः। ३ १ २ ०।

पदात् परयारिरादः स्वत्त्येः। युक्तमद्व्यतिस्वायाः। नावानावानावात्त्यादस्तः।
No. 357.—Vām and nau are the substitutes of yushmad and asmad attended by the affixes of the sixth, fourth, or second case, provided they stand after a pada, and not at the beginning of a hemistich. [This form is restricted to the dual by the three rules following.]

No. 358.—Vas and nas are the substitutes of those two falling under the descriptions above given (in No. 357) when in the 6th case, &c., of the plural.

No. 359.—Te and me are the substitutes of those two falling under the descriptions above given (in No. 357) in the 6th and 4th cases of the singular.

No. 360.—Twá and má are the substitutes of these (yushmad and asmad) in the second case singular. Examples,—"May the Lord preserve thee (twá) and me (má) also here—may he give to thee (te), and to me (me) also, felicity! That Hari is thy (te) lord and mine (me) also. May the Omnipresent preserve you two (vám) and also us two (nau). May God give felicity to you two (vám) and to us two (nau). Hari is the lord of you two (vám) and also of us two (nau). May he preserve you (vah) and us (nah) may he give prosperity to you (vah) and to us (nah). He is the object of worship here of you (vah) and of us (nah)."
No. 361.—"In a simple sentence these substitutes (see Nos. 337, &c. of Yushmad and Asmad may be (optionally) used but in a subsequent reference they must be invariably employed." For example—we may say "Brahmá is Thy (te or tava) worshipper," but, in the sequel "to Thee (te) that art such, our reverence is due," the form "te" alone is admissible.

We now come to the declension of the word supét or supād "having handsome feet,"—1st d. supādau.

No. 362.—Pat is the substitute of the word pād when part of an inflective base ending in the word pād and entitled to the name of bha (No. 185). Hence 2nd p. supadah, 3rd s. supadā, but 3rd d supādbhyāṁ.

The word agnimath "who kindles fire" makes 1st s. agnimat (Nos. 199, 82, and 165), 1st d agnimathau, 2nd s. agnimathom.

No. 363.—When that which has an indicatory k or ṇ follows, there is elision of the ṇ which is the penultimate letter (No. 196) of inflective bases ending in consonants and not having an indicatory short i. For example: the word prāṅch "eastern" is formed from the root anīchu "to go" (the indicatory vowel in which is not ṇ but ṇ) by the affix kēn (No. 328) which has indicatory k. Thus in forming the 1. s. after eliding the affix (by No. 199) we have, by this rule, prāṅch. Then by No. 316 num is directed, which, by No. 265, makes prāṅch, then there is elision of the final consonant (No. 26), and finally, the ṇ having been changed to a guttural by No. 331, we have prāṅ. In the 1. d. prāṅchau, 1. p. prāṅchah.

No. 364.—There is elision of the letter a of ach (i.e. of the root
aṅchu) of which the n has been elided, when it is entitled to the name of bhā (No. 185).

No. 365.—When aṅchu, having its a elided (by No. 364) and its n (by No. 365)—and thus reduced to chi, i.e., ch,—follows, a long vowel is substituted for the aṅi (or short vowel) that precedes. Thus in the 2. p. the vowel of the prefix pra (No. 47) being lengthened, we have prāchā, 3. d. prāghyām (Nos. 184 and 331).

The word pratyāṅch “western” (in which the prefix is prati) in like manner (No. 361) makes 1st s. pratyāṅ, 1st d. pratyāṅchau, 2nd p. pratyāchā, 3rd d. pratyāghyām.

The word uḍāṅch “northern” makes 1. s. uḍāṅ, 1. d. uḍāṅchau.

No. 366.—Long i is the substitute of the letter a of the root aṅchu, deprived of its n and called bhā (No. 185), when it comes after the word ut (No. 48). Thus 2nd p. udičā, 3rd d. udāghyām.

No. 367.—Instead of the prefix sam (No. 48) there is samī, when aṅchu follows not ending with a pratyaya (as, for example, when the affix kwin is elided by Nos. 330, &c.). Hence 1st s. samyāṅ “moving equally, right,” 1st d. samyāṅchau, 2nd p. samichā, 3rd d. samyāghyām.

No. 368.—Under the same circumstances (No. 367), there is sadhri instead of saha. Thus 1. s. sadhryaṅ “moving with.”
No. 369.—TIRI is the substitute of TIRAS, WHEN ANCHU, whose a is NOT ELIDED (No. 364) and which does not end in a visible affix (see No. 367), follows. Thus 1. s. tiryaṇ "moving crookedly." 1. d. tiryaṇchau, 2. p. tirsāchah (the a of anchu being here elided by No. 364), 3. d. tirsāghbyām.

No. 370.—There is NOT elision (see No. 363) of the penultimate n of the root ANCHU, WHEN IT SIGNIFIES "TO WORSHIP." Thus the word práṇeh "a worshipper" makes 1. s. práṇ (Nos. 199, 26, and 331), 1. d. práṇchau. As the n is not elided, the elision of the a (No. 364) does not take place, and we have 2. p. práṇchah, 3. d. práṇbhyām (Nos. 26 and 331), 7. p. práṇkehu (Nos. 26, 331, 104, and 169). In like manner are pratyāṇ, &c. declined when the signification relates to 'worship.'

The word kruṇeh "a curlew" makes, in like manner, 1. s. kruṇ, 1. d. kruṇchau, 3. d. kruṇbhyām.

The word payomuch "a cloud" makes 1. s. payomuk or payomug (Nos. 333 and 165), 1. d. payomuchau, 3. d. payomugbhyām (No. 333).

In consequence of its being formed by an affix with an indicative u, the word mahat "great" takes num by No. 316.

No. 371.—When a sarvanāmasthāṇa, the affix implying the vocative singular excepted, follows, the long vowel becomes the substitute of that which immediately precedes the letter n OF A COMPOUND CONSONANT ENDING IN s OR THAT OF THE WORD MAHAT. Thus 1. s. mahēp (Nos. 316, 371, 199, and 26), 1. d. mahāntau, 1. p. mahāntak, voc. s. ke mahān, 3. d. mahudbhyām.
The long vowel is the substitute of the penultimate letter of what ends in atu, and of what, not being a verbal root, ends in as, when the 1st singular case-affix, not with the force of the vocative, follows. Thus in the case of the word dhīmat “intelligent,” formed of dhī “intellect” and the affix matu, we find 1. s. dhīman (Nos. 316, 199, and 26), 1. d. dhīmantau, 1. p. dhīmantah, voc. s. he dhīman. Whenḥas (2. p.) and the remaining affixes follow, it is like mahat (No. 371).

The honorific pronoun bhavat “Your Honour,” is formed of bhā “to shine” and the affix āvatu. From rule No. 267 we learn that an affix having an indicatory t causes the elision of ti, i.e. of the final vowel and what may follow it, in whatever is called bha (No. 185), and the elision of ti (here the final vowel of the root) takes place in order that the possession of an indicatory a, by āvatu may not be nugatory. Hence 1. s. bhavat (Nos. 372, 316, 199, and 26), 2. d. bhavantau. Of the word bhavat, when it ends with the participial affix satri and signifies “being,” the 1. s. is bhavat.

No. 373.—Where reduplication is treated of in the Sixth Lecture, the two which are directed, both taken together (not either separately) are called abhyasta—“a reduplicate.”

No. 374.—Of satri after a reduplicated term there shall not be the augment num (No. 316). Hence dadat, the present participle of dā “to give,” as it is a reduplicite, makes 1. s. dadat, 1. d. dadatau.

Jātrikādhyāya: बट् । इ । १ । ६ ।
No. 375.—Let jakshiti, &c., six verbs, with jakshiti itself as the seventh, be termed "reduplicate." Their being so termed brings them under No. 374, and we have 1. s. jaksheat "eating," 1. d. jaksheatau, 1. p. jaksheatuk. In the same way jdyrat "waking," daridrat "poor," śāsat "ruling," chanāsat "shining."

The word gup, "concealing" makes 1. s. gup, 1. d. gupaau, 1. p. gupah, 3. d. gubbhyām (No. 82).

No. 376.—And kaṇ shall be the affix AFTER driś, NOT SIGNIFYING "PERCEPTION," when tyad, &c. (No. 170) precede it in combination. By the word "and" in the sūtra, we are reminded that the affix kwaśin may be employed, and it is this latter that will be employed in the present instance.

No. 377.—When the word drig or driś is the affix vatu, follows, long ə is the substitute of a PRONOUN. Thus tad+dris (Nos. 27 and 55) becomes tādriś "such," and 1. s. tādriś (Nos. 199, 334, 81, 381, and 165), 1. d. tādriśau, 1. d. tādriśah, 3. d. tādriśagbyām (Nos. 334, &c.)

In the example viś "who enters," the final is changed to sh by No. 334, and then, by Nos. 82 and 165, we have 1. s. viś or viś. Again 1. d. viśau, 1. p. viśah, 3. d. viśbhyaṃ.

No. 378.—A guttural letter is OPTIONALLY the substitute of the final of naś at the end of a pada. Thus 1. s. nak or, alternatively, nat
(Nos. 334, 82, and 165) "who destroys," 1. d. naśau, 1. p. naśah, 3. d. nāgbhyām (No. 378) or nādbhyām (Nos. 334, &c.).

No. 379.—The affix kwin shall come after the root sprīṣ, when the preceding member of the compound is an inflected word other than udaka. Thus the word ghritisprīṣ "who touches clarified butter" makes 1. s. ghritisprīk (Nos. 199, 334, 82, and 331), 1. d. ghritisprīva, 1. p. ghritisprīṣaḥ.

The word dudhrīṣu "arrogant" makes 1. s. dudhrīk (Nos. 199, 82, and 331), 1. d. dadhrīṣau, 3. d. dadhrīṣbhyaṃ.

The word ratnamuṣ "a stealer of gems" makes 1. s. ratnamuṣ (Nos. 199, 82, and 165), 1. d. ratnamuṣau, 3. d. ratnamuṣbhyaṃ.

The numeral shas "six" makes 1. p. shat (Nos. 324, 208, 82, and 165), 3. p. snadbhiḥ, 4. and 5. p. snadbhyah, 6. p. shannām (Nos. 82, 78, and 84), 7. p. shatsu (Nos. 82 and 90).

In the case of pipathīṣu "one who wishes to read," the fact that this crude word ends in sh (caused by No. 169) is disregarded by No. 123 (an earlier rule in the tripāṭi—see No. 39) which directs ru to be substituted—making (after the elision of su by No. 199) pipathir.

No. 380.—The long vowel is the substitute of ik being the penultimate letter of what ends in r or v, at the end of a pada. Thus 1. s. pipathīk (Nos. 199, 123, and 110), 1. d. pipathīṣau, 3. d. pipathībhyaṃ.
No. 381.—And even when there is a separation caused by num, and visarga, and a sibilant, severally, the cerebral substitute takes the place of the dental s coming after in or ku.

Thus, when su (7. p.) is to be attached, then the word pip̄ṭhish, by Nos. 123, 380, and 110, becomes pip̄ṭhik;—the su is then changed to shu by No. 169; and finally, by the optional rule No. 78, we have either pip̄ṭhishshu or pip̄ṭhikshu.

The word chikīrvsh “who wishes to do” makes 1. s. chikth. Here the affix is first elided by No. 199; then the final sh (regarded as s) is elided by No. 230, this rule (according to No. 39) regarding as inoperative the rule No. 169, which had changed the s to sh, and finally the r becomes visarga by No. 110. Then 1. d. chikīrshau, 3. d. chikīrbyāṃ, 7. p. chikīrshu. In the 7. p. the s is elided by No. 230 but the r is not changed to visarga by No. 110, that rule being debarred in this case by No. 294.

The word vid̄wus “wise” (formed by the affix vasu) makes 1. s. vidwān (Nos. 316, 371, 199, and 26), 1. d. vidwānsau, voc. s. he vidwan.

No. 382.—Let the saṃprasadāna (No. 281) be the substitute of a bha (No. 185) which ends in vasu. Thus in the 2nd. p. the v, i.e. w, of vidwus becomes u (No. 233), and finally (by No. 169) we have viduṣkāh. According to No. 287, the s final in a pada is changed to d, and we have 3rd d. vidwadbhyāṃ.

No. 383.—Of the word puṁs “a male,” asum is the substitute, when a sarvamānaṣṭhāna (No. 183) follows. Thus (regarding the anusvāra as equal to m) we get pumās (Nos. 5, 36, and 59) from which come 1. s. pumān (Nos. 316 and 371), voc. s. he pumān, 1. d. pumānsau. Again 2. p. puṁsah, 3. d. pumbhjāṃ (No. 26), 7. p. puṁsu.

The word uṣunās “the regent of the planet Venus,” by No. 226 substitutes anān, when su follows, not in the sense of the vocative. Thus we have 1. s. uṣanā (Nos. 197, 199, and 200), 1. d. uṣanāsau.
No. 384.—"Of this word (uṣānas) when su in the sense of the vocative follows, it should be stated that anaṅ is optionally the substitute, and optionally there is elision of the n."

Thus we have either he uṣana, or he uṣanan, or he uṣanah (Nos. 199, 123, and 110), voc. d. he uṣanasaṁu, 3. d. uṣanobhyām (Nos. 123 and 125), 7. p. uṣanaṣsu.

The word anehas "time" makes 1 s. anehā (Nos. 226, &c.), 1 d. anehaṣau, voc. s. he anehah.

The word vedhas "Brahmā" makes 1 s. vedhāh (Nos. 372 and 110), 1 d. vedhaṣau, voc. s. he vedhah, 3. d. vedhobhyām.

No. 385.—Au is the substitute of adas, when su follows, and there is elision of su. In accordance with rule No. 338, the d is changed to s. Thus 1 s. asau "that." In the 1. d., by No. 213, there is substitution of a for the final of aivas; then, by No. 300, the preceding a merges in the following—giving ada; then, when the affix is attached, wṛiddhi is substituted by No. 41; but then the next rule interposes.

No. 386.—Short u and long ū are the substitutes of what comes after the d of adas not ending in s, and in the room of d there is m. The short u is substituted for a short vowel, the long ū for a long vowel on the principle (No. 23) that, of the substitutes that offer themselves, the one employed shall be the most similar to that of which it takes the place. Thus we have, instead of adau, amū. In the 1st. p. long i is directed to be substituted for the affix by No. 171, and the substitution of gūna (which would give ada+i=a-ade) being directed, we look forward.
No. 387.—IN THE PLURAL, LONG \( f \) is the substitute of the \( e \) (No. 386) that follows the \( d \) of \( adas \); and instead of the \( d \) there is \( m \). Thus 1. p. am\( \hat{u} \). In the 2. s. in accordance with No. 39, the several rules regarding the application of the case-affix first take place, and then we have the substitution of \( u \) and \( m \) (by No. 389). Thus 2. s am\( \hat{a}m \) (by No. 386) becomes \( amum \), 2. d. am\( \dot{u} \), 2. p. am\( \acute{\text{u}}n \) (instead of ud\( \dot{\text{a}}n \)).

In the 3 s. mu having been made (by No. 386), and consequently the name gh\( \hat{i} \) (No. 190) being applicable to the term, the substitute \( n\acute{\text{a}} \) offers itself from No. 191. Thus we should have am\( \acute{\text{u}} + n\acute{\text{a}} \); but here the question might occur, seeing that the \( mu \) was derived from a rule (No. 386) in the \( tri\acute{\text{p}}\acute{\text{a}}d\acute{\text{i}} \) (No. 39), whether No. 191 does not regard the \( mu \) as non-existent.

The following rule refers to this point.

No. 388.—WHEN the production of \( n\acute{\text{a}} \) IS TO TAKE PLACE OR HAS TAKEN PLACE, the existence of \( m-u \) IS NOT to be regarded AS IF IT HAD NOT BEEN EFFECTED. Thus we have 3. s. am\( \dot{u}n\acute{\text{a}} \). Then 3. p. am\( \acute{\text{u}}bhy\acute{\text{y}}m \) (for ad\( \acute{\text{u}}bhy\acute{\text{y}}m \), see No. 386), 3. p. am\( \acute{\text{u}}bh\acute{\text{ih}} \) (No. 387), 4. s. am\( \acute{\text{u}}shm\acute{\text{a}}\acute{\text{i}} \) (Nos. 172 and 169), 4. p. am\( \acute{\text{u}}bh\acute{\text{y}}ah \), 5. s. am\( \acute{\text{u}}shm\acute{\text{\acute{\text{a}}}m} \), 6. s. am\( \acute{\text{u}}sh\acute{\text{y}}a \), 6. d. am\( \acute{\text{u}}yah \), 6. p. am\( \acute{\text{u}}sh\acute{\text{\acute{\text{a}}}m} \) (No. 174), 7. s. am\( \acute{\text{u}}sh\acute{\text{m}}\acute{\text{i}}\acute{\text{n}} \), 7. p. am\( \acute{\text{u}}\acute{\text{sh}}\acute{\text{u}} \).

So much for masculines ending in consonants.
Feminines ending in consonants.

No. 389.—The letter dh is the substitute for the final of the verb nahā, when jhal follows, or at the end of a pada.

No. 390.—When the verbs nahā “to bind,” vrīta “to be,” vrīsh “to rain,” vyadh “to pierce,” ruch “to shine,” shaha “to bear,” and tan “to stretch,” ending with kwip, follow, a long vowel is the substitute of the pada which precedes in the compound.

The word upānah “a slipper” (thus formed from upa + nath + kwip) makes 1. s. upānat (Nos. 330, 199, and 389), 1. d. upānahau, 7. p. upānatu.

In the case of the word ushnīk “a metre of the Vedas,” as it takes gh (No. 331) in consequence of its ending in kwīn (No. 328), we find 1. s. ushnīk. Again 1. d. ashnihu, 3. d. ushnīghyām.

The word div “the sky” makes 1. s. dyauh (No. 289), 1. d. divau, 1. p. divah, 3. d. dyubhyām (No. 290).

The word gir “speech” makes 1. s. gīh (Nos. 199, 380, and 110), 1. d. girau, 1. p. girah. In the same way pur “a city” makes 1. s. pūh.

The word chatur “four” substitutes chatusri (No. 248) in the feminine; and by No. 249, the letter r is substituted for ūrī, when a vowel follows. Thus we have 1. p. chatusrūh. In the 6. p. chatusrīṇām, the vowel is not lengthened—see No. 250.

The feminine of kim “who” is like sarvā (No. 244).—1. s. kā (Nos. 297, &c.), 1. d. ke, 1. p. kāh.
The Laghukāumudi:

No. 391.—Instead of the d of idam “this,” there is y, when so follows. Thus 1. s. iyam (No. 298). In the other cases No. 213 directs the substitution of short a for the final, and the preceding vowel merges in this by No. 300. The word being feminine, long á (tāp) is added by No. 1341; the d is changed to m by No. 301; and, the base having thus become ima, we have 1. d. ime (No. 240), 1. p. imāh, 2. s. imām. In the 3. d. and subsequent cases the id is changed to an by No. 302; and, in the 3. s., e is substituted for the final by No. 342, giving anayā. By No. 303 there is elision of the id, when the case-affix begins with a consonant, so that we have 3. d. abhyām, 3. p. ḍbhikā. In the 4. s. by No. 244, asyāi, 5. and 6. s. asyāh, 6. d. anayok (No. 242), 6. p. āsām (Nos. 174 and 303), 7. s. asyām (Nos. 335 and 219), 7. p. āsu.

The word svraj “a garland” makes 1. s. srak (Nos. 328, 199, 334, 82, and 331), 1. p. srājāh, 3. d. svrajbhīyām.

The pronoun tyad “that” substitutes a for the final (Nos. 213 and 300), and, taking the feminine termination tāp, gives 1. s. syā (No. 338) 1. d. tye, 1. p. tyāk. In the same way tud “that,” and etod “this.”

The word vāch “speech” makes 1. s. vāk (No. 333), 1. d. vāchau 3. d. vāghbhām, 7. p. vākehu (No. 169).

The word ap “water” always takes the terminations of the plural. By No. 227 this word lengthens the vowel in the 1. p. āpah.

The word dīś “space” makes 1. s. dig or dik (Nos. 328 and 331), 1. p. dīṣah, 3. d. dhīghyāṃ.

Since it is directed (No. 376) that dṛīṣ shall take the affix kwin when attached to the pronouns tyād, &c, the word dṛīṣ (thus falling under rule No. 331) elsewhere also substitutes a guttural in the place of its final. Thus 1. s. dṛik or dṛig “sight,” 1. d. dṛīṣau, 3. d. dhīghyāṃ.

The word twish “light” makes 1. s. twīṣ (No. 82), 1. d. twishau, 3. d. twīḍhyāṃ.

The word sajūṣ “a friend” by No. 123, substitutes r for its final at the end of a pada, which the word is when, by No. 26, the su of the 1. s. has been rejected. The vowel is then lengthened by No. 380, and the r becomes visarya by No. 110, giving sajūḥ, 1. d. sajūṣau, 3. d. sajūṛbhīyāṃ. In the same way āśish (for āsīṣ) “a benediction” makes 1. s. āśīḥ, 1. d. āśīṣau, 3. d. āśīṛbhīyāṃ.

The pronoun adas makes 1. s. asau (No. 385). In the other cases, the substitution of u and m (by No. 386) having taken place, we have 1. d. amā, 1. p. amāḥ, 3. s. amāyaḥ, 3. d. amābhīyāṃ, 3. p. amūbhik, 4. s. amūṣyāi (Nos. 244 and 169), 4. p. amūbhīyāḥ, 5 and 6. s. amūṣyāḥ (Nos. 244 and 169), 6, and 7. d. amūyoh, 6 p. amūṣhām (No. 174), 7. s. amūṣyām (No. 169), 7. p. amūshu.

So much for feminines ending in consonants.

No. 393.—“In the case of neuters we have ELISION (luk) OF SU
AND AM NO. 270)." In the case of anada (No. 287), there is the substitution of ḍ. Thus we have I. s. swanadaḍu or swanadāṭu "having good cattle," I. d. swanadaḍuḥi (No. 259). In the 1. p., by No. 284, there is the augment ṣdm, and thus, by No. 264, we have swanadāvānhi. Again the same in the 2. p. The rest is like the masculine (Nos. 285, &c.).

The word vār "water" makes I. s. vāḥ (No. 110), I. d. vāṛi (No. 259), I. p. vāṛi (No. 262), 3. s. vāṛa, 3. d. vāṛbhyaḥ.

The word chatur "four" (by Nos. 262 and 284) makes chatwāvī. The interrogative kim "who, which, what?" makes I. s. kim (No. 270), I. d. ke (Nos. 297 and 259), I. p. kāṇi.

The pronoun idam "this" makes I. s. idam (No. 270), I. d. ime (Nos. 301 and 259), I. p. imāṇi.

No. 394.—"It should be mentioned (see No. 306) that in a subsequent proposition, enat is the substitute for idaṃ or etad, in the neuter." Thus I. s. enat (No. 270), I. d. ene (Nos. 213 and 259), I. p. enāṇi, 3. s. enena, 6. d. enayoh.

The word brahmaṇa "the Supreme" makes I. s. brahma (Nos. 270 and 200).

According to No. 274, the word ahaṇa "a day" makes I. d. ahaṇī or ahaṇi:—I. p. ahaṇi (Nos. 263 and 197).

No. 395.—The word ahaṇa substitutes ru at the end of a pada. Thus 3. d. ahaṃbhyaḥ (No. 126).

The word daṇḍin "having a staff" makes I. s. daṇḍi (Nos. 270 and 200), I. d. daṇḍini (No. 259), I. p. daṇḍīṇi (Nos. 262 and 197) 3. s. daṇḍinā, 3. d. daṇḍibhyāḥ (Nos. 184 and 200).

The word supathaṇi "having a good road" makes I. s. supathaṇi. By the elision of ṭ directed in No. 328, and then, by No. 259, we have 2. d. supathaṇi. In the 1. p. (Nos. 263, 321, and 322) supathaṇāḥ.
The word úrṣ “strong” makes 1. s. úrk (No. 333), 1. d. úrṣ, 1. p. úrṣa, the conjunction of the consonants being in the order of n, r, and j.


The word formed of go “a cow,” and anāchu “to worship,” and signifying “a worshipper of cows,” makes 1. s. gavāk (Nos. 363, 59, and 333), 1. d. gochā (No. 56), 1. p. gavānchi (No. 264). Again there is the same form in the 2nd case. In the 3. s. gochā, 3. d. gavāghyām.

[N. B. This word takes a great variety of shapes, being in fact a mere grammatical fiction]

The word sākrit “ordure” makes 1. s. sākrīt, 1. d. sākrīti, 1. p. sākrītiti (No. 264).

The participle dudat “giving” makes 1. s. dudat.

वा नारुसकस्य | १११ ९५।

भवसत्त्व परस्य वा नृस सर्वनामस्याने | ददन्ति | ददन्ति | तुदत्।

No. 396.— Num (No. 374) shall optionally be the augment of the affix sātri coming after a neuter reduplicate, when a sarvānāmsthāna (No. 263) follows. Thus 1. p. dananti or dudati.

The participle tudat “paining” is next declined.

आच्छीनवोर्लूम | २११ ८०।

ध्रवणानि परेऽ यः नृरववस्तदस्तस्य नुम वा श्रीनवोः | तुदन्ति | तुदन्ति | भात् | भान्ति | भाती | भान्ति | पचन्।

No. 397.— Num shall optionally be the augment of that which ends with a portion (u) of the affix sātri coming after what ends in a or á, when Śi (No. 259) or a nādi (No. 215) follows.

For example, the verbal root tad (No. 693) taking the affix sātri becomes tuda; and then, with the participial affix, it becomes tudat (No. 300), which, by this rule, makes 1. d. tandati or tudati. By No. 264, 1. p. tandati. And so bhad “shining” (root bhā), 1. d. bhānti or bhati, 1. p. bhānti.

By the nādi, in this aphorism, the feminine affix úrṣ (i) is intended.

The root pach takes the affix sap (No. 419), and its participle pachat “cooking” falls under the next rule.
THE LAGHUKAUMUDI:

शाप्त्यनारायणिन्युमः । ३१ । १ । ८९ ।

शाप्त्यनारायण परो यः शानूवत्वावस्तुनपत्य नुमः शीनक्रोः । पचनी ।
पचनी । दीक्षतः। दीक्षती । धनुः । धनुः । सान्ति । दीर्घः । नुम्ब-सज्जनिंचति । धनुः । धनुः । धनुः । धनुः । धनुः । धनुः । धनुः । धनुः । धनुः । धनुः । धनुः । धनुः । धनुः । धनुः ।

दिति हलन्ता नपुंसकलिङ्गः ।

No. 398.—Num shall invariably be the augment of that which ends with a portion of the affix satra which comes after the a derived from sap (No. 419) or shyà (No. 670), when et or a nuñd follows.

Hence pachat (No. 397) makes 1. d. pachantī. In the 1. p.

The word dhanus “a bow” makes 1. s. dhanuh (Nos. 270, 123, and 110), 1. d. dhanush (No. 169). In the 1. p., as the word ends in s (No. 371), the vowel is lengthened, and the s is changed to sh notwithstanding the intervention of num (No. 381), giving dhanunjī. In the 3. s. dhanushā, 3. d. dhanurbhyām (No. 123). In the 3. s. dhanushā, 3. d. dhanurbhyām (No. 123). In like manner chakshus “any eye,” havis “clarified butter,” &c. The word payas “water” makes 1. s. payah (Nos. 270, &c.), 1. d. payasī, 1. p. payāsī (No. 371),

The word supums “of which the men are good” makes 1. s. supum (Nos. 270 and 26), 1. d. supumī, 1. p. supumāṇī (Nos. 383, 316, and 371). In the neuter of the pronoun adas “that,” 1. s. adah, the various alterations of the case-affixes (directed in Nos. 259, 262, 172, &c.) first take place; and then the substitution of u and m (No. 386) having been made, we get 1. d. amā, 1. p. umāvī. The rest is like the masculine.

So much for neuters ending in consonants.

अर्थग्रानि ।

स्वरादिलिपिभाष्यम् । १ । १ । ३९ ।

स्वरः । चनां । प्रांतः । पुनः । सत्तरः । र्चेः । नीचेः । शेः ।
OF INDECLINABLE WORDS.

No. 309.—Swar, &c. AND THE PARTICLES (nipāta) ARE CALLED INDECLINABLES.


The foregoing class of words ("swar, &c.") is one the fact of a word's belonging to which is known only from its form, and could not have been inferred from its nature (see No. 53).

The following are particles (nipātā), viz. cha "and," vā "or," ha (an expletive), aha (vocative particle), eva "only, exactly," evam "so, thus," nānā "certainly," śāswat "continually," yugapat "at once," bhāyas "repeatedly," kūpat "excellently," sūpat "excellently," kuvit "abundantly," net or chet "if," chan "if," [the n is indicatory], yatra "where," tatra "there," kachchit "what if?", naha "no," hantu "ah!" mākiṃ, mākṣaṃ, or nākih, "do not," ēkām "indeed!", māu "do not," nāṅ "not," yāvat "as much as," tāvat "so much," tvai, tvai, or dwai "perhaps," vai (disrespectful interjection), śravhaṣat, vāshat or svadhā (interj.) "oblation to the gods," svadhā "oblation to manes," vāshat "oblation to the gods," om (mystical ejaculation typical of the three great deities of the Hindū mythology), tum "thouing," tathā "thus," (introducing an exposition), khoṭu "certainly," kila "indeed," atha "now," (auspicious inceptive), susṭa "excellent," sma (attached to the present tense gives it a past signification), ādha "sī!

To the list of Indeclinables belong also what have, without the reality, the appearance of an upasarga (No. 47), of a word with one of the terminations of case or person, and of the vowels. In the example avadattam "given away," the ava is not really an upasarga, for if it were, the word (by VII 4. 47.*) would be avattam. In the

* When the aphorism does not occur in the Laghukaumudī, the reference is made to the Ashīdāhāyāt.
example ahanyuh “egotistic,” the aham is not identical with the aham “I,” terminating in a case-affix—because a pronoun, really regarded as being in the nominative case, could not be the first member in such a compound. In the example: astikshárd, a cow or the like “in which there is milk,” the asti must be regarded as differing from the word asti “is,” which ends with the affix of the 3rd person singular, otherwise it could not have appeared as the first member in a compound. The vowels a, á, i, Í, u, ú, e, ai, o, au, when, as interjections, they indicate various emotions, differ from the ordinary vowels. Other Indeclinables are pasu, “well,” sukam “quickly,” yathákathácha “any how,” pít, pyót, ánága, hau, he bhoh, (vocative particles), aye “ah!” (indicating recollection), ghot (vocative), vishu “on all sides,” ekapade “at the same moment,” yut “blame,” utah “hence.”

This list also (“cha, &c.”) is one each of the various individuals composing which is to be recognised by its own shape (No. 53).

Words are indeclinable which have the following terminations viz. the taddhita affixes (No. 1067) beginning with tasil (No. 1286) reckoning as far as (but not including) pásap (V. 3. 47.)—or the terminations ás, &c. (No. 1330) reckoning as far as the aphorism “samásántah,” (V. 4. 68.)—or the Vaidika termination am or its equivalent ám (No. 1309):—or the terminations that have the force of kritwasuch (i.e. which give the sense of such and such a number of times):—or the terminations tasi (equivalent to tasil) and vat “like,” and ná or nán (V. 2. 27). For example utah “hence” (which ends in tasil), &c.

क्षणिजन्त: । १ । २ । ३५ ।
क्रिया मान शतनाथ तदनमयथः । स्वांस्वार्थः । चौकस । पिबधृ:।
No. 400.—What ends in a KRIT affix (No. 135) ENDING IN THE letter m or in eah is indeclinable. Thus smáram smáram “having repeatedly remembered,” jivase “to live,” pibadhyaí “to drink,” (III. 4. 9.)

कात्यासुनकुसुन: । १ । २ । ४० ।
शतनाममयः । क्लीवा । उदिते । विखृ:।
No. 401.—What ends in KTWA (No. 935) or TOSUN or KASUN (III. 4. 9.) is indeclinable. Thus kritvā “having done,” udevo “having risen,” visripah “having spread.”

व्रयंयोभावस्य । १ । २ । ४१ ।
No. 402.—And the kind of compound termed avyayibháva (No. 966) is indeclinable. Thus adhikari " upon Hari or Vishnu."

No. 403.—There is elision (luk—No. 209) of áp (the feminine termination) and of sup (the case-affixes) after what is indeclinable. For example, tutra saładýam “in that hall.” Here the indeclinable tutra “there” does not take either the feminine termination or a case-affix, although it is equivalent to tasyám “in that.” So then “what changes not (na vyeti), remaining alike in the three genders, and in all cases, and in all numbers, is what is termed an indeclinable avyaya.”

The grammarian Bháguri wishes that there shall be elision of the initial á of ava and dí (No. 48), and that áp shall be the termination of all feminine words which would otherwise end in consonants, e. g. váchá “speech” (instead of “vách”), níśá “night” (not níś), dísé “space” (not dís). [But the rule, thus resting on the authority of a single grammarian (see No. 38) is optional.] So we have either avádahak or vágáhak “bathing,” apidhánam or pídhánam, “concealment.”

So much for the Indeclinables.
MBADHYA: 1
OF THE VERBS.

No. 404.—The terminations generally of the moods and tenses of the verbs are denoted in the grammar by the letter l. The affixes of each particular tense are denoted by the letter l accompanied by certain indicatory letters as follows:—Present Lat, 2nd Preterite Lit, 1st Future Luṭ, 2nd Future Lrit, Scriptural Imperative Lät, Imperative Lot, 1st Preterite Lān, Potential Līk, 3rd Preterite Lūn, Conditional Lriṅ. The fifth among these (viz lėt) occurs only in the Vedas.

L: Karmekśi Ch Bhāve Cha Karmekṣeya: 1 3 8 Īe 1

Lakāra: Sakarmekṣya: Karmekśa Kāntar Č Ćyukamkṣeya Bhāve Kāntar Č

No. 405.—Let the letters l (above described) be placed after transitive verbs in denoting the object also as well as the agent; and after intransitives in marking the condition (i.e. the action itself, which the verb imports), also as well as the agent.

[N.B.—The verb itself denotes the action: to be, or to do, generally; or to be, or to do, in a particular manner. In the active voice, the affix marks the agent: in the passive voice of a transitive verb, it marks the object; but, in the passive form of an intransitive verb, the action itself.]

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No. 406.—Let Lat (No. 404) be placed after a verbal root employed in denoting present action. The a and the ī (in lēt) are indicatory. According to No. 155 the l also ought to be indicatory—but it is not to be regarded as indicatory here, because nothing (in the grammar) is enounced without a purpose (and no purpose would be served by the elision of this l, which therefore remains).

The verb bhū “to be” is now to be conjugated. When it is wished to speak of an agent, the case (as far as we have yet seen) standing thus, viz: bhū+l (we look forward).
No. 407.—Let these eighteen be the substitutes of l (No. 404)—viz. Parasmai-pada.

(Lowest.) TIP TAS JHI | TA ĀTĀM JHA (he, they, &c.)
(Middle.) SIP THAS THA | THĀŚ ĀTHĀM DHWAM (thou, you, &c.)
(Highest.) MIP VAS MAS | ĪT VAHI MAHIŚ (I, we, &c.)

ल: परस्मैपदम् । १ । ४ । ५६ ।

लादेशा: परस्मैपदम्भंत: । स्य: ।

No. 408.—Let the substitutes of l (No. 407 be called PARASMAI-
PADA)—i.e. "words for another."

[Such are the terminations of a verb the action of which is
dressed to another than the agent—i.e. of a transitive verb.]

उदासावात्मनेपदम् । १ । ४ । १०० ।

उद प्रत्याशार: शानकान्वि वैतासंज्ञा: । स्य: । पुर्वसंज्ञापित: ।

No. 409.—Let the set comprised under the technical name TĀŚ (i.e. the second set of nine, in No. 407, from TĀ to MAHIŚ inclusive), and THE TWO ending in ĀNA—viz: the participial affixes SĀNACH (No. 883) and KĀNACH (No. 880) be called ATMANE-PADA—i.e. "words for one's self." This superseded (in regard to these affixes) the previous name (derived from No. 408).

[Such are the terminations of a verb the action of which is
addressed or reverts to the agent himself—as in the Middle Voice of
the Greek.]

श्रुद्धात्तत्तत्त्वः आत्मनेपदम् । १ । ३ । १२ ।

श्रुद्धात्तत्त्त्वः हिसब भातिरात्मनेपद स्वात् ।

No. 410.—Let the affixes called ĀTMANE-PADA (No. 409) be placed
after a verbal root distinguished (in the catalogue of roots called
Dhātu-pātha) by a GRAVELY ACCENTED INDICATORY vowel, or by an
INDICATORY N.
No. 411.—After a verbal root distinguished by an indicator vowel circumflexly accented, or by an indicator ॐ, when the (direct) fruit of the action accrues to the agent, let there be the ātmāne-pāda affixes.

No. 412.—After the rest, i.e. after whatever verbal root is devoid of any cause for the affixing of the ātmāne-pāda terminations (Nos. 410 and 411), let the parasmai-pāda affixes be employed in marking the agent.

No. 413.—Let the three triads in both the sets (parasmai-pāda and ātmāne-pāda) of conjugational affixes (comprised under the general name of tin—a pratyāhāra formed of the first and last of them viz. tip and mukhin—No. 407—) be called, in order, the lowest, the middle, and the highest (person).

[These, it must be borne in mind, correspond to the 3rd, 2nd and 1st persons of European grammar.]

No. 414.—Let these three triads of conjugational affixes, which (No. 413) have received the names of Lowest, &c. be called, (as regards the three expressions in each triad—tip, taś, jhi, &c.) severally, “the expression for one” (singular, “the expression for two” (dual), and “the expression for many” (plural).
No. 415.—When the pronoun yushmad "thou" understood, and also when the same expressed, is the attendant word in agreement with the verb, and denotes the agent or object that is signified by the verbal termination, then let the verbal termination be the middle (No. 413).

No. 416.—When the pronoun asmad "I" is in the same circumstances (as yushmad in No. 415), then let the verbal termination be the highest (No. 413).

No. 417.—In all other cases (besides those provided for in Nos. 415 and 416), let the verbal termination be the lowest (No. 413).

The expression bhū+₁ (No. 406) having thus become bhū+₁₆ (by the substitution directed in No. 407, we look forward).

No. 418.—Let the affixes called tin (No. 413) and those with an indicatory 8, which are enounced in the division of the grammar pertaining to verbal roots, be called sārvadbhātuka (i.e. "applicable to the whole of a radical term.")

No. 419.—When a sārvadbhātuka affix (No. 318) follows, signifying and agent, let ṣap be placed after the verbal root. [The 8 and the p, by Nos. 155 and 5, being indicatory there remains a, giving bhū+a+₁₆.]

Sārvadbhātukārthādvātukayā: 19 3 84

Vāna: पर्यावरिगन्ताद्वृत्य गुण: | चबविषेष: | भवित | भवत: |
No. 420.—When a sārvadhatu (No. 418) or an ārdhadhatu-kā affix (No. 436) follows, then let guṇa (No. 33) be the substitute of an inflective base (No. 152) that ends in īk.

Thus bhū becomes bho, and ar being substituted by No. 29, we have bhavati “he becomes.” In like manner bhavatāh “they two become.”

भेत्तन्त: ७१६।।।।।।
प्रत्ययवचनोऽस्मानागतिः: छटृता गुणे। भवित। भविः। भवधः। भवध।

No. 421.—Ant is the substitute of the letter JH being part of an affix (as in the case of jhi—407). By No. 300 the a of ant supplies the place both of itself and of the preceding a of bhava—so that we have bhavanti “they become.” Again—bhavasi “thou becomest,” bhavathāh “you two become,” bhavatha “you become.”

छटृता दीर्घक्षण यन्ति ६५१।।।।।।
छटृप्रकृत्य दीर्घक्षण यजारी सार्वधातुके:। भवामिः। भवाः। भवामः।
स भविः। ती भवतः। ते भविः। त्वं भविः:। युवं भवधः। यूयं भवधः।
चर्चं भवामिः। चावां भवाः। वयं भवामः।

No. 422.—The long vowel shall be the substitute of an inflective base ending in short a, when a sārvadhatuka affix (No. 418) beginning with yan follows. Thus (bhava + mi =) bhavāmi “I become,” bhuvikah “we two become,” bhuvimāh “we become.”

With the pronouns supplied, the present tense stands thus:

Sing. Dual. Plural.
su bhavati. tau bhavatah. te bhuvanti.
tvaṁ bhavasi. yuvāṁ bhavathāh. yuyāṁ bhavatha.
ahaṁ bhavāmi. avaṁ bhavāvah. vayaṁ bhavāmah.

परोदेलिन्दः ३१२।१२१।।।।।।
भूतानाभ्यासंस्कृताधातिसंग्रहसमालिन्त स्यात्। लघु स्मिद्यः।

No. 423.—Let lit (No. 404) come after a verbal root employed in signifying what took place before the current day and unperceived (by the narrator).

Instead of the l (of lit, the i and t of which are indicatory), let there be tip, &c. (No. 407).
No. 424.—Let there be, in the room of the parasmai-pada affixes, tip, &c., substituted for lit, nal, &c.—viz.

Sing.           Dual.           Plural.
NAL            ATUS           US
THAL           ATHUS          A
NAL            VA             MA

Proceeding to subjoin these affixes, (the n and l being elided
Noa. 148 and 5) the case standing thus—bhū+a—we look forward.

No. 425. Let vuk (of which the n and k are indicatory) be the augment of the root bhū, when (a substitute for) lūn or lit beginning with a vowel follows.

Thus bhū+a becomes bhūv+a.

No. 426.—When lit follows, there are two in the room of the first portion, containing a single vowel, of an unreduplicated verbal root: but, after an initial vowel, the reduplication is of the second portion (containing a single vowel) which follows it.

Thus bhūv+a having become bhūvbhūv+a, we look forward.

No. 427.—Let the first of those two which are here spoken of (No. 446) be called the reduplicate (abhyāsa).
No. 428.—Of the reduplicate (No. 427) the first consonant is left; the other consonants are elided. Thus we have bhūbhuv + a.

No. 429.—In the room of the vowel of the reduplicate there is the short vowel. Thus we have bhūbhuv + a.

No. 430.—When liś follows, let there be instead of the u of the reduplicate syllable of the verb bhû.
Thus we have bhūbhuv + a.

No. 431.—In a reduplicate syllable, let there be also char and jaś instead of jhal:—that is to say—let there be jaś in the room of jhaś, and char in the room of khay—such is the distinction. Thus bhūbhuv + a becomes finally babhūva “he became.” In the same way babhūvatuh (No. 424) “they two became,” babhūvuh “they became.”

No. 432.—And let a conjugalational affix substituted for liś be called ārdhadhātuka (No. 436).

No. 433.—Iś is the augment of an ārdhadhātuka affix beginning with val.

In accordance with No. 103, the i (of iś) is prefixed to the affix—giving babhūvitha, “thou becamest.” Then babhūvathuh “you two
became,” babhùva “you became,” babhùva “I become,” and again babhùviva (No. 433), “we two became” babhùvim “we became.”

No. 434.—Let lut (No. 404) come after a verbal root in the sense of what will happen but not in the course of the current day.

No. 435.—When lṛi and lut follow, then these two, sya and tāśi, are the affixes of a verbal root. This supersedes the affix snp, &c. (No. 419). Both lṛiḥ and lṛiṭ are included in the expression “lṛi”

No. 436.—Let the remainder, i.e. affixes other than tīṅ and those with an indicatory ṣ (No. 418), subjoined to a verbal root be called ardhadhātuka—(i.e. “belonging to half the verb,”—or to six of the tenses).

The augment ṣṭ here presents itself from No. 433, and the word (through Nos. 420 and 435) attains the form bhavitās.

No. 437.—Dā rau and ras are substituted in the room of the affixes of the lowest (No. 413) person of lut.

As the presence of ṣ as an indicatory letter must not be unmeaning, there is elision of the final vowel with what follows it (No 52), although the word is not one of those called bhva (Nos. 185 and 187).

Thus bhavitās (from No. 436) becomes bhavit, and (with the ṣ derived from the ṣḍ of this rule), bhavitā “he will become.”

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No. 438.—There is elision of tás (No. 435) and of the verb as, when an affix beginning with s follows.

रि ७१ ४१ ५१।
राटा प्रत्‌येये तथा। भवितारी। भवितारा। भवि‌तासि। भवितास्य।
भवितास्य। भवितासर। भवितास्य। भवितास्र।

No. 439.—And so (as directed in No. 438) when an affix beginning with r follows.

Thus we have (No. 437) bhavitārau “they two will become,” bhavitārah “they will become,” bhavitāsi “thou wilt become,” bhavitāsthah “you two will become,” bhavitāsthah “you will become,” bhavitāsati “I will become,” bhavitāsvah “we two will become,” bhavitāsmah “we will become.”

ल्द्रं श्रेष्ठे ४ ३ २ १३।
भवितार्थे द्वारातिलं क्रियायां लक्ष्यायं सत्यासत्यां च। स्थ:।
र्द्ध। भवितार्थ। भवितार्थ।। भवितार्थ। भवितार्थ।। भवितार्थ।। भवितार्थ।।
भवितार्थ। भवितार्थ।।

No. 440.—And in the remaining cases, i.e. whether there be or be not another verb (denoting an action performed) for the sake of the (future) action (No. 903)—let LRI come after a verbal root employed in the sense of the future (indefinite or 2nd).

The augment aya being obtained from No. 435, and it from No. 433, and the s being change to sh by No. 169, we have bhavishyati “he will become,” bhavishyatah “they two will become,” bhavishyanti “they will become,” bhavishyasi “thou wilt become,” bhavishyathah “you two will become,” bhavishyatha “you will become,” bhavishyāmi “I will become,” bhavishyāvah “we two will become,” bhavishyāmah “we will become.”

ललैं ४ ३ २ १६२।
विभागार्थं द्वारातिलं।

No. 441.—And let LOT (No. 404) come after a verbal root in the sense of command, &c.

श्राविष्णु लिङ्गलेटो। ३ २ १९३।

No. 442.—In the sense of BENEDICATION, Līṅ and LOT are employed,
No. 443.—Let there be \( \text{u} \) instead of the \( \text{i} \) of an affix substituted for \( \text{lo}\) (No. 441). Thus bhavatu “let him become.”

No. 444.—In benediction \( \text{tātān} \) is optionally the substitute of \( \text{tu} \) (No. 443) and \( \text{hi} \) (No. 447).

The affix, though containing an indicatory-\( \text{u} \) (No. 59), takes the place of the whole of the original affix, because it is ruled that No. 48, which is subsequent to No. 59 in the order of the Ashтрудhyāyī, shall here take effect (by No. 132). Thus bhavatāt, “may he become.”

No. 445.—Let the treatment of \( \text{lo}\) (No. 441) be like that of \( \text{la} \) (No. 456), and so let there be the substitution of \( \text{tām} \), \&c., (No. 446) and the elision of \( \text{s} \) (No. 455).

No. 446.—Let \( \text{tām} \), \&c., i.e., \( \text{tām} \), \( \text{ta} \), \&c., be instead of the four substitutes, viz. \( \text{tas} \), \( \text{thas} \), \( \text{tha} \), and \( \text{mid} \)—of any \( \text{l} \) which has an indicatory \( \text{a} \) (viz., \( \text{la} \), \( \text{lin} \), \( \text{lun} \), and \( \text{lip} \)). Thus bhavatām (No. 445) “let the two become,” bhavantu “let them become.”

No. 447.—Instead of the \( \text{si} \), substituted for \( \text{lo} \), there is \( \text{hi} \)—and this has not the indicatory \( \text{p} \) (of the \( \text{sip} \)).

No. 448.—Let there be elision (\( \text{luk} \)—No. 209) of \( \text{hi} \) (No. 447) after what ends in \text{short a}. Thus bhava or (No. 444) bhavatāt “be thou,” or “mayst thou become,” bhavatam “do you two become,” bhavata “become ye.”
No. 449.—*Ni* is the substitute of *mi* in the room of *lot*.

No. 450.—*At* is the augment of the affixes of the highest person substituted in the room of *lot*, and the termination is as if it had an indicative *p*.

The *hi* (No. 447) and *ni* (No. 449) do not undergo the change to *a* (by No. 443)—because in that case the enunciating of the *i* in these two substitutes would be meaningless. Thus we have *bhavini* “may I become”—(No. 103).

No. 451.—These particles, termed *gati* (No. 222) and *upasarga* (No. 47) are to be employed before the verbal root—(that is to say, they are prefixes).

No. 452.—Let there be a cerebral *n* in the room of the dental *n* of *āni* (Nos. 449 and 450), the substitute of *lot*, when it follows a letter competent to cause such a change (No. 157) standing in an *upasarga*. Thus, in consequence of the *r* in *pra*, we have *prabhavāni* “let me prevail.”

No. 453.—“It should be stated that *dur* (No. 48) is forbidden to support the character of an *upasarga*. In so far as regards the changing (of *s* and *n*) to *sh* and *n*. Thus we have, without change, *duḥsthitī* “ill fortune,” and *durbhavāni* “may I be unhappy.”
No. 454.—“It should be stated that the word antar supports the character of an upāsarga (No. 452), so far as regards the rules for as (III-3-104) and ki (No. 917) and the change of n to a cerebral ŋ.” Hence antarbhavāni “may I be within.”

No. 455.—There is always elision of an affix of the Chief person substituted in the room of that l which has an indicatory ŋ, provided it end in s. By No. 27 the elision is only of the s, the final letter. By No. 445 this rule applies to the case of lot—so that we have bhavāva “may we two become,” and bhavāma “may we become.”

No. 456.—Let laṅ (No. 404) come after a verbal root employed in the sense of past before the commencement of the current day.

No. 457.—At acutely accented, is the augment of the inflective base, when lūn (No. 458), laṅ (No. 456), and lriṅ (No. 476) follow. According to No. 103, this augment is one to be prefixed.

*No. 458.—And there is elision of that parasmaipada affix (No. 408) ending in i (viz. ti, anti, si, and mi.) which is the substitute of an l distinguished by an indicatory ŋ. Thus abhavat “he became,” abhavatām (No. 446) “they two became,” abhavan (No. 26) “they became,” abhavaḥ (Nos. 124 and 111) “thou becamest,” abhavatam (No. 446) “you two became,” abhavata (No. 446) “you became,” abhavam (No. 446) “I became,” abhavāva (No. 455) “we two became,” abhavāma “we became.”
No. 459.—Let liṅ (No. 404) come after a verbal root in these senses, viz. commanding, directing, inviting, expression of wish, enquiring, and asking for.

No. 460.—When the parasmaipada substitutes of liṅ follow, then Yāsūṭ (No. 103) acutely accented is their augment, and the termination is regarded as having an indicatory ṅ.

No. 461.—There is elision of the S, not being final, of a sārvadhatuka substitute (No. 418) of liṅ.

This having presented itself, we look forward.

No. 462.—Iy is substituted in the room of yās (No. 460) being part of a sārvadhatuka affix coming after what ends in short a.

Thus we have bhāva+i+ıy+t (No. 458); and, substituting guna, bhavya+i+ıy+t.

No. 463.—There is elision of v and y, when val (i.e. any consonant except h or y) follows. Thus we have bhavet "he may become," bhavetām (No. 446) "they two may become."

No. 464.—Instead of jhi in the room of liṅ, there shall be jus
(No. 419). Thus bhaveyuh (No. 462) "they may become," bhavah (No. 458) "thou mayst become," bhavetam (No. 446) "you two may become," haveta "you may become," havayam "I may become," bhaveva (No. 455) "we two may become," bhavena "we may become."

लिन्दाग्रिगिषि । ३ । ४ । ११६।

No. 465.—When the sense is that of benediction, let a termination of the set called tiṅ (No. 413) substituted in the room of lin be termed ardhadhātuka.

किन्दाग्रिगिषि । ३ । ४ । १०४।

No. 466.—When the sense is that of benediction, then yāsuf, the augment of liṅ (No. 460), is as if it were distinguished by an indicator k.

The s of yās (yāsuf) is elided before tip, according to No. 337.

कृति । १ । १ । ५।

No. 467.—And there are not guna and vriddhi, when indicated by the term "ik," if that which would otherwise cause the change was an indicator g, or k, or s.

According to No. 466, the augment yāsuf (which otherwise, according to No. 420, would have caused the substitution of guna in the room of the u of bhū which is "ik," is to be regarded as having an indicator k—so that we have bhūydt (No. 458) "may he become," bhūyāstām (No. 446) "may they two become," bhūyāntā (No. 464) "may they become," bhūyāh (No. 337) "mayst thou become," bhūyāstām "may you two become," bhūyāsta "may you become," bhūyāsam "may I become," bhūyāsva "may we two become," bhūyāsma "may we become."

सुध्दः । ३ । २ । ११०।

The sense in all these examples is that of benediction.
No. 468.—Let LUN (No. 404) come after a verbal root in the sense of what is past (indefinitely).

मादि लुढ़ १ ३ २ १ १७५ ।

वर्णकाराप्रववाद: ।

No. 469—When (the prohibitive particle) मान is employed, then let there be LUN. This sets aside all the other tenses.

स्मात्ते लड़ १ ३ २ १७५ ।

स्मात्ते मादि नह स्याचालुहः ।

No. 470.—And when it (viz. मान—No 469) is followed by SMA, there may be LAK. By the word "and," it is signified that लुढ़ (No. 469) is equally admissible.

For examples, see No. 475.

ख़ लुढ़ १ ३ २ १८३ ।

शवायत्वाद: ।

No. 471.—When LUN follows, let CHLI be added to the verbal root. This sets aside SAP (No. 419) and the like.

श्रेष्ठ: विषू १ ३ २ १८४ ।

रचालिता ।

No. 472.—Instead of CHLI (No. 471), let there be SICH. The and च in SICH are indicatory.

गातिस्याधुपाभूष्य: सिच: परस्मेंपदेवु २१४९७६।

लुढ़ गापारिवेदविदेशविपन्ति श्रद्धे ।

No. 473.—When the parasmaipada affixes come after the verbal roots गा, स्था "to stand," the six called CHU (No. 862), पा & BHU, there is elision (luk—No. 209) of SICH (No. 472). The roots गा and pa are here severally taken in the sense of the verb in "to go," and of पा "to drink" (not "to praise," and "to protect").
No. 474.—When a sārvaḍhātruka tense-affix comes after these two, bhū “to become,” and shū “to bring forth,” guṇa is not substituted (by No. 420). Thus we have abhūt (Nos. 457 and 458) “he became,” abhūtām (No. 446) “they two became,” abhūvan (No. 425) “they became,” abhūh “thou camest,” abhūtām “you two became,” abhūta “you became,” abhūvan “I became,” abhūva “we two became,” abhūma “we became.”

No. 475.—When the verb is in conjunction with the prohibitive particle māś, the augments at (No. 457) and ot (No. 478) are not taken. Thus mā bhavān bhūt “may you, Sir, not become,” mā sma bhavat (No. 470) “may he not become,” mā sma bhūt “may he not become.”

No. 476.—Where there is reason, such as the relation of cause and effect, for affixing, līn (No. 459), there let līn (No. 404) be affixed, when the non-completion of the action is to be understood.

This tense (the conditional) takes the following form abhāvishyat (Nos. 457, 420, 435, 433, 169, and 458), “he would become,” abhāvishyatām (No. 446) “they two would become,” abhāvishyan “they would become,” abhāvishyah “thou wouldst become,” abhāvishyatam “you two would become,” abhāvishyata “you would become,” abhāvishyam “I would become,” abhāvisyava “we two would become,” abhāvishyam “we would become.”

“If there had been good rain, then there would have been plenty of food;”—or “If there were to be good rain, then there would be plenty of food;”—to apprehend the force of the conditional, let this and the like sentences be understood.
[In these renderings, let it be observed, there is an eye to the "non-completion of the action"—that is to say, it is implied that there was not good rain, nor consequent plenty:—or that the occurrence of good rain is dubious, and the desirable consequence equally so.]

The verb at. "to go on continuously," (which, in the catalogue of roots, is written ata—with a supernumerary or indicatory letter termed an anubandha) is next to be conjugated:—ata (No. 419) he goes.

No 477.—Let there be a long vowel in the room of short a in a reduplicate (No. 427). Thus, in the 2nd pret., we have ața (No. 424) "he went," ațutah "they two went," ațuh "they went," ațitha (No. 433) "thou wentest," ațathuḥ "you two went," ața "you went," ața "I went," ativa "we two went," atima "we went."

In the 1st fut. we have atița (No. 437) "he will go," 2nd fut. atishyati (No. 440) "he will go," and imp. atatu (No. 443) "let him go."

No. 478.—Let aț be the augment of what inflective bases begin with a vowel, when luṅ, lan, or līṅ follows. Thus we have 1st pret ațat "he went," potential—atet (No. 463) "he may go," benedictive atyat (No. 467) "may he go," atyāstām "may they two go."

When luṅ (No. 468) is affixed, and sīc (No. 472) follows, and the augment iț (No. 433) has been attached—we look forward.

No. 479.—Let iț be the augment of an affix consisting of a single (No. 199) consonant coming after sīc actually present (unelided) or after the verb as "to be."
No. 480.—When it (No. 479) follows, let there be elision of s coming after it (No. 433).

[This elision of s (sich), being directed by a rule in one of the last three chapters of the grammar (No. 39), is not recognised by No. 479—which therefore acts as if the sich were positively present.] “It should be stated that the elision of sich is recognised as having taken place, in the case where a single substitute comes” (in the room of more than one element; as, for instance, when long ī comes, by No. 55, in the room of ī + ĕ): so that we have ātī + īt = ātīt “he went,” ātīshṭām (Nos. 446, 169, and 78) “they two went.”

No. 481.—Let there be jus instead of jhi belonging to a tense designated by an ī (No. 404) with indicator n, when it comes after sich (No. 472) or a reduplicated verb, or the root vid “to know.” Thus ātīshūḥ “they went,” ātīḥ (Nos. 479 and 480) “thou wentest,” ātīshṭam “you two went,” ātīṣṭa “you went,” ātīṣṭam “I went,” ātīśṭava “we two went,” ātīśṭama “we went.”

Conditional—ātīṣṭyat (No. 476) “he would go.” The verb shidh (shidhu) “to go” is next to be conjugated.

No. 482.—Let a short vowel be termed “light” (laghu).

No. 483.—When a conjunct consonant follows, let a short vowel be termed “heavy” (guru).

No. 484.—And let a long vowel be termed “heavy” (guru).
No. 485.—And let there be guna in the room of the ik of that inflective base which ends with the augment puk (No. 749) or which has which has a "light" vowel (No. 482) as its penultimate letter (No. 296), when a sārvadhatu or an ardhadhātuka affix follows.

According to No. 280, s is substituted for the sk initial in the root—and we have sedhuti "he goes." In the 2nd pret., the substituted s being again changed to sh (by No. 169), we have sishedha (No. 424) "he went."

No. 486.—Let a substitute of LIṬ, (No. 423), not coming after a conjunct consonant and not distinguished by an indicatory p, be held to have an indicatory k (No. 467). Thus sishidhatuh "they two went," sishidhuh "they went, sishedhitha (No. 433) "thou wentest," sishidhathuḥ "you two went," sishidha "you went," sishedha "I went," sishedhī (No. 433) "we two went," sishedhīna "we went," 1st fut. sedhitā (No. 437) "he will go," 2nd fut. sedhishtya (No. 440) "he will go," imp. sedhatu (No. 443) "let him go," 1st pret. asedhat (No. 458) "he went," pot. sedhet (No. 463) "he should go," benedictory sidhyāt (No. 467) "may he go," 3rd pret. asedhit (No. 480) "he went," cond. asedhishtya (No. 476) "he would go."

In the same way are conjugated chit (chiti) "to think," and such (tukha) "to grief."

The word gād (gadu) "to speak plainly" is next to be conjugated, which makes gadāt "he speaks."

न्येये दद्यप्रतिद्युग्माप्न्तयति हष्टितियातिवातिज्ञा-नव्यातिवपिविवहतिष्ठाय्रंतिचिन्नोतिदेरिष्णु च
The Laghukaumudī:

No. 487.—Let cerebral ḥ be the substitute of the dental ṇ of the prefix ni, following a cause for such change (No. 157) standing in an upasarga (No. 47), when the verbs gad, &c. follow—these being gad “to speak,” nad “to be happy,” pat “to fall,” pad “to go,” the verbs termed ghu (No. 662), mà “to measure,” sho “to destroy,” han “to kill,” ya “to go,” vā “to blow,” drā “to flee,” psā “to eat,” vap “to weave,” vah “to bear,” sam “to be tranquil,” chi “to collect,” and dih “to anoint.” Thus we have pranigadati “he speaks loudly.”

No. 488.—Let a letter of the palatal class be the substitute of a letter of the guttural class, or of ḷ, in a reduplicate (No. 427).

No. 489.—Let there be vriddhi in the room of a penultimate short a, when an affix, distinguished by an indicatory ṇ or ḷ, follows. Thus we have in the 2d pret. jagāda (Nos. 488 and 424) “he spoke,” jagadatu “they two spoke,” jagaduh “they spoke,” jagaditha (No. 433), “thou spokest,” jagadathuh “you two spoke,” jagadu “you spoke.”

No. 490.—Let nal (No. 424), the termination of the highest person (No. 416), be optionally regarded as having indicatory ṇ. Thus we have either jagóda or jaguda “I spoke,” jagadiva “we two spoke,” jagadima “we spoke.” In the 1st fut. gadrīṭā (No. 437) “he will speak,” 2nd fut. gudishyati (No. 440) “he will speak,” imp. gadatu (No. 443) “let him speak,” 1st pret. agudat (No. 458) “he spoke,” pot. gudet (No. 463) “he may speak,” benefactive gudyāṭ (No. 467) “may he speak.”
No. 491.—Let *vṛddhi* be optionally the substitute of a "light" a (No. 482) preceded by a consonant, when sich follows, and a parasmaipuda affix preceded by the augment īt (No. 433). Thus we have, 3rd pret. *agādīt* or *agudīt* (No. 480) "he spoke," cond. *agadīshyaṭ* (No. 476) "he would speak."

The verb *nād* (nuda) "to sound inarticulately" is next to be conjugated.

No. 492.—Let there be dental *n* in the room of cerebral *ṅ* in intial in a root.

With the exception of *nārd* "to sound," *nāṭ* "to dance," *nāḍh* "to beg," *nāddh* "to beg," *nānd* "to thrive," *nākk* "to destroy," *nṛi* "to lead," and *nṛti* "to dance," all the verbs that begin with *n* have a cerebral *ṅ* in the original enunciation.

No. 493.—Let cerebral *ṅ* be the substitute of the dental *n* of what root has cerebral *ṅ* in its original enunciation, when it comes after a cause of such change standing in an upasarga (No. 452), even though the compound be not a sāmasa (No. 961). Thus we have *prunadati* "he shouts," *praninadati* (No. 487) "he shouts."

The simple verb is conjugated thus:—*naduti* "he sounds," *nanādā* "he sounded."

No. 494.—Let cerebral *ṅ* be the substitute of the dental *n* of what root has cerebral *ṅ* in its original enunciation, when it comes after a cause of such change standing in an upasarga (No. 452), even though the compound be not a sāmasa (No. 961). Thus we have *prunadati* "he shouts," *praninadati* (No. 487) "he shouts."

The simple verb is conjugated thus:—*naduti* "he sounds," *nanādā* "he sounded."
THE LAGHUKAUMUDI:

No. 494.—When a substitute of \( \text{lit} \), regarded as having an indicatory \( k \) (No. 486), follows, then there shall be the substitution of \( e \) in the room of short \( A \), standing between simple consonants, which forms a part of what inflective base does not begin with a substitute (in the room of the letter of reduplication—No. 488—) caused by \( \text{lit} \); and there shall be elision of the reduplicate.

\[ \text{चल्लि च सेटि} \ ४१४।१२१। \]

No. 495.—And when \( \text{thal} \) (No. 424) follows with \( \text{it} \), (No. 433), let what is mentioned above (No. 494) take place.

Thus—neditha “thou didst sound,” nedathul “you two did sound,” nedu “you did sound,” nanada or nanadu (No. 490) “I did sound,” nediva “we two did sound,” nedima “we did sound,”—nadita “he will sound,” nadishiyati “he will sound,” nadatu “let him sound,” anadat “he sounded,” nudet “he may sound,” nadyat “may he sound,” anadit or anudit (No. 491) “he sounded, anadishyat “he would sound.”

The verb \( \text{nand} \) “to thrive” is next to be conjugated. In the original enunciation this root appears in the form of \( \text{tunadi} \).

\[ \text{वातितिर्भुव्य} \ ११३१५। \]

No. 496.—Let \( \text{ni and tu and Ṗu}, \) initial in a root in its original enunciation (in the catalogue of roots) be indicatory.

\[ \text{इदितो लुम्ब धातो} \ १९१।१५। \]

No. 497.—Let \( \text{num} \) be the augment of a root which has an indicatory short \( i \) (as \( \text{tunadi} \) has). As the augment has an indicatory \( m \) (No. 265), it is subjoined to the last vowel—and thus we have nandati “he thrives,” nananda, “he throwe,” nandita “he will thrive,” nandishiyati “he will thrive,” ndatu “let him thrive,” anandat “he throwe,” anadet “he may thrive,” nadyat “may he throwe,” anadit “he throwe,” anadishyat “he would throwe.”
The verb arch (archa) "to worship" is next conjugated:—archati he worships.

No. 498.—Let nut be augment (of the short a) of what root contains a double consonant, after that lengthened (reduplicate derived from No 477). Thus we have anarcha (No. 103) "he worshipped," anarchatuk "they two worshipped," architā "he will worship," archisyati "he will worship," archatu "let him worship," archat (No. 478) "he worshipped," archet "he may worship," archyāt "may he worship," archit "he worshipped," archisyāy "he would worship."

The verb vruj (vrujā) "to go" makes vrujati "he goes," avrāja (No. 428) "he went," vrujita "he will go," vrujishyati "he will go," vrujatu "let him go," avrājat "he went," vrojēt "he may go," vrājyāt "may he go."

No. 499.—Let vṛddhi (without the option allowed by No. 491) be the substitute, of the vowel of these—viz. vād "to speak," vṛaj "to go," and of what inflective base ends in a consonant, when sich (No. 472) follows, and the parasmaipada affixes. Thus avvṛ̤jāt "he went," avvṛ̤jisyat "he would go."

The verb kat (katē) "to rain or to appear" makes katati "it rains," chakāta (No. 488) "it rained," koṭitā "it will rain," koṭisyati "it will rain," katatu "let it rain," ukatat "it rained," Katet "it may rain," katyāt "may it rain."

No. 500.—Let vrujāt (without the option allowed by No. 491) be the substitute, of the vowel of these—viz. vād "to speak," vṛaj "to go," and of what inflective base ends in a consonant, when sich (No. 472) follows, and the parasmaipada affixes. Thus avvṛ̤jāt "he went," avvṛ̤jisyat "he would go."

The verb kat (katē) "to rain or to appear" makes katati "it rains," chakāta (No. 488) "it rained," koṭitā "it will rain," koṭisyati "it will rain," katatu "let it rain," ukatat "it rained," Katet "it may rain," katyāt "may it rain."
No. 500.—Fridhhi (No. 499) shall not be the substitute of what ends in h, or m, or y, nor of the roots kšiṃ “to kill,” śwas “to breathe,” jāgrah “to wake,” nor of those ending with the affix ṇi (No. 747), nor of śwī “to increase,” nor of what root is distinguished by an indicatory e, when sich, preceded by the augment it (No. 433), follows. Thus kāte makes aklit “it rained,” aklitishyat “it would rain.”

The verb gup (pupū) “protect” is next to be conjugated.

No. 501.—The affix āya comes after gup “to protect,” dhūp “to heat,” vichhak “to approach,” pan “to praise,” and pan “to praise”—their sense remaining unaffected by it.

No. 502.—Let those words be called dhātu (i.e. verbal roots,) at the end of which are the (twelve) affixes beginning with san (III. 1. 5.) and ending with niṃ, which occurs in the aphorism III. 1. 30. (No. 560). Since the words so ending are considered as roots, they take the tense-affixes lat, &c. The affix āya (No. 501) being one of the twelve, we have gopayati “he protects.”

No. 503.—When it is desired to express one’s self with an ārdhadhātuka affix, let āya and those that follow it (in the list of twelve—No. 502), viz: fyan, III. 1. 29, and niṃ (No. 560), be optionally affixed.

No. 504.—“Am should be mentioned as the affix of the verb kās ‘to shine,’ and of what verb has more than one vowel,” when īṭ follows.

That the m of this affix is not indicatory is ascertained by the direction that am shall be applied to dās “to sit,” and kās “to shine,” (its application to which would be useless if the m were indicatory:—see Nos. 265 and 55).
When an árdhadhátuka affix follows, there is elision of the short a of that which ends in short a at time when the árdhadhátuka affix is directed to be attached.

No. 505.—Let there be a blank (luk—No. 209) in the room of what (tense-affix) comes after ám (No. 504).

No. 506.—And after what ends with ám (No. 506), the verbs implied in the pratyáhára kri (which is held to imply kri “to do,” bhú “to become,” and as “to be”), followed by lit, are annexed.

These auxiliaries undergo reduplication (No. 226) and the other consequences of taking the affixes denoted by lit.

No. 507.—Short a is the substitute of ri (or rļ) in a reduplicate. Thus the root kri, having substituted vridhā by No. 202, becomes chakára (Nos. 488 and 424); and this, subjoined to gup (altered by Nos. 501 and 504), gives gopáyānchakára (Nos. 94 and 97) “he protected.”

In forming the dual of this person (kri+atus) the change of ri to yāi first presenting itself, because the aphorism directing it (No. 21) is posterior (No. 132) to that (No. 426) which directs the reduplication—we look forward.

No. 508.—When (an affix beginning with) a vowel follows that is a cause of reduplication, a substitute shall not take the
place of a preceding vowel, whilst the reduplication is yet to be made. But, the reduplication having been made, the substitution may then take place, and thus we have gopāyānchukātuh "they two protected."

The Laghukamudī:

12. 10

Upadeśāḥ gopāyān ch viññatāḥ sa prṛtaḥ: śūtaḥ: "

Kāñkṣapadā̃ca:

Gopāyān ch viññatāḥ sa prṛtaḥ: śūtaḥ: "

Gopāyān ch viññatāḥ sa prṛtaḥ: śūtaḥ: "

No. 510.—It (No. 433) shall not be the augment of an ārdha dhātuka affix coming after what root, in an original enunciation, has a single vowel and is gravely accented.

With the exception of roots ending in ā and ī, and with the exception of the roots yu "to mix," ru "to sound," keśu "to whet," si "to sleep," ašnu "to distill," nu "to praise," keśu "to sneeze," īwi "to increase," dīn "to fly," and īri "to serve," and vṛi (vṛinn) "to serve," and vṛi (vṛinn) "to choose," what roots, containing a single vowel, are among those that end in a vowel, are called "gravely accented."

(Among monosyllables terminated by consonants, that have their efficient vowels "gravely accented, there are)—of those that end in k one only—viz. sāk. (śākī) "to be able:"—of those that end in ch, six—

Thus the gravely accented roots, among those ending in consonants, are a hundred and three.

The root kri, being gravely accented, falls under this rule and does not take the augment it—so that we have gopāyādchakarthu "thou didst protect," gopāyādchakarthu "you two protected, gopāyādchakara..."
"you protected," gopāyāṁchakāra "I protected," gopāyāṁchakrīva "we two protected," gopāyāṁchakrīma "we protected." The same tense may be conjugated thus—gopāyāṁbabhūva (No. 507) "he protected," or gopāyāṁmāṇa "he protected." On the option allowed by No. 503, it may also be conjugated thus—jugopa (Nos. 426 and 488) "he protected," jugupatuk (No. 486) "they two protected." jugupukh "they protected."

स्वरतिसूतिसूयतिस्मृतिधृतिदिती वा । ५। ५। ४४ ।
स्वरतिसूतिसूयतिस्मृतिधृतिदिती वा । ५। ५। ४४ ।

No. 511.—It (No. 433) shall be optionally the augment of an ardha-dhatuka affix beginning with vaḷ coming after the verbs śvṛt, &c.—viz. śvṛt "to sound," shū—whether of the 2nd or 4th class of verbs—Nos. 589 and 669—"to bring forth," and dhū "to agitate," and after what root has an indicatory long ū. As the root gupā has an indicatory ū, it thus makes either jugopitha or jugotha "thou didst protect," gopāyātāti or gopātā (No. 503) or goptā "he will protect," gopāyāṣṭi or gopāṣṭi or gopāṣṭi "he will protect," gopāyāt (the option of No. 503 not presenting itself here) "let him protect," agopāyat "he protected," gopāyet "he may protect."

नेति ५। ५। ४४।

हार्दिता विविच हलनस्य विक्षुष्टः । बगापायितोऽ बगापितः । बगाकितः ।

No. 512.—When sich, preceded by it, follows, vriddhi (No. 499) shall not be the substitute of a root ending in a consonant. Thus we have agopāyit or agopit, or (when the it is omitted under the option allowed by No. 511) agaupit "he protected."

भलेा भलि । ८। २। २४।

भलेा परम पम सम लोणो भलि । बगापलस् । बगापस् । बगाकितः ।
बगास्यः । बगापायितः । बगापायस्यः । बगापायितः । बगापायस्यः । बगापायितः । बगापायस्यः । बगापायितः । बगापायस्यः । बगापायितः । बगापायस्यः । बगापायितः । बगापायस्यः । बगापायितः । बगापायस्यः । बगापायितः । बगापायस्यः । बगापायितः । बगापायस्यः ।
No. 513.—Let there be elision of what s comes after a JHAL, when a JHAL follows. Thus agauptam "they two protected," agaupsuh "they protected," agaupsih "thou didst protect," agauptam "you two protected," agaupta "you protected," agaupsam "I protected," agaupsa "we two protected," agaupsa "we protected," agopshipyat or agopshipyat (No. 593) or agopshipat (No. 511) "he would protect."

The next verb to be conjugated is kshi "to wane," which makes kshayati "he wanes," chikshaya "he waned," chikshiyatuh (No. 220) "they two waned," chikshiyuh "they waned."

A prohibition (of the augment it—No. 433) having presented itself in rule No. 510, we look forward.

No. 514.—It is only after the verbs kri, &c. viz.—kri "to make," sri "to go," dhri "to nourish," vri to choose," shtu "to praise," dru "to run," sru "to drop," and sru "to hear," that it (No. 433) shall not be the augment, when it is, lit that follows;—after another verb, though it be one (No. 510) that has not it, (when followed by a different ardhadhatuka affix,) the augment shall come, (if lit beginning with va, follows).

No. 515.—After a root which ends in a vowel in its original enunciation, and which is always devoid of the augment it when tasi (No. 433) follows,—thal (No. 424), like tasi, shall not have the augment it.

No. 516.—When a root (ending in a consonant), with short a as its vowel in the original enunciation, is always devoid of the augment it when followed by tasi, then thal, coming after that root, shall not have the augment it.
No. 517.—In the opinion of Bhāradwāja, it is only after a root which ends in short ṛi, always devoid of the augment it when tāsi follows, that thal shall not have the augment it. Hence it should be the augment of any other verb (in Bhāradwāja’s opinion—in deference to which Nos. 515 and 516 are considered optional).

Here follows a couplet containing a synopsis of these rules relating to the augment it. What root ends in a vowel, or (ending in a consonant) has a short a, if it be devoid of it when tāsi follows, may optionally have it, when thal follows. “What ends in short ṛi is, under the same circumstances, always devoid of it. Any verb, except kṛi, &c. (No. 514), should have it, when liṭ follows (the foregoing option in the case of thal being borne in mind).”

Thus we have either chikshayitha or chikshethu “thou didst wane,” chikshiyathath “you two waned,” chikshiya “you waned,” chikshaya or chikshaya “I waned,” chikshiyiva “we two waned,” chikshiyima “we waned,” kshetā “he will wane,” ksheshyati “he will wane,” kshayatu “let him wane,” aśhayat “he waned,” kshayēt “he may wane.”

No 518.—Of an inflective base ending in a vowel, the long vowel shall be the substitute, when an affix, beginning with the letter y follows; but not if the affix be one of those called kriṣ (No. 329) of a sārvadhātuka. Thus kṣhiyat “may he wane.”
No. 519.—Let *vṛiddhi* be the substitute of an inflective base ending in *ik*, when such follows and the *parasmaipada* affixes are employed. Thus *akṣhaishit* “he waned,” *akṣheshyat* “he would wane.”

The next verb to be conjugated is *tap* (*tapa*) “to burn,” which makes *tapati* “he burns,” *tutāpa* “he burned,” *tiputuh* (No. 494) “they two burned,” *tepul* “they burned,” *tepitha* (No. 495) or optionally without the augment *īt*—(No. 517—) *tapatīha* “thou didst burn,” *tapāti* “he will burn,” *tapsiyati* “he will burn,” *tipatu* “let him burn,” *apatat* “he burned,” *tapet* “he may burn,” *tapyāt* “may he burn,” *atāpsat* (No. 499) “he burned,” *atāptām* (No. 513) “they two burned,” *atapasyat* “he would burn.”

The next verb to be conjugated is *kram* (*kramu*) “to walk.”

बा भाषिण्यगामक्षक्षमतुष्मन्त्रसित्विच्यूळिषः। ५। १।

हाम: यथा वा कर्बंश सार्वेधातुके परे। पते श्रेष्ठ।

No. 520.—After these verbs, in the active voice, viz. *bhraś* “to shine,” *bhlaś* “to shine,” *bhram* “to whirl,” *kram* “to walk,” *klam* “to be sad,” *tras* “to fear,” *trut* “to cut,” and *lash* “to desire,” there is optionally *śyan* (No. 669). On the other alternative there is *sap* (No. 419).

क्रम: परस्मैपदेशु। ७। ३। २५।

क्रमोऽदेढः परस्मैपदे शितः। क्रामयितः। क्रामितः। चक्राम। क्रिमितः। क्रिम्यितः। क्रामयुतः। क्रामतुः। चक्रामयुतः। क्रामामतः। क्रामेतः। क्रामेत्तः। क्रामातः। चक्रामीतः। क्रमीयतः। पर पाने। १५।

No. 521.—Let a long vowel be the substitute of the vowel of the root *kram*, when an affix with an indicatory *ś follows, and a *parasmaipada*. Thus we have optionally (No. 520) *kramyati* or *kramati* “he walks,” *chakramaṇa* “he walked,” *kramitā* “he will walk,” *kramishyati* “he will walk,” *kramayat* or *kramata* “let him walk,” *akramyat* or *akramat* “he walked,” *kramyat* or *kramet* “he may walk,” *kramyāt* “may he walk,” *akramit* “he walked,” *akramishyat* “he would walk.”
The next verb to be conjugated is pá “to drink.”

The substitute pibu ends is short a (not in b), hence there is not the substitution of guna (by No. 485), and we have pibati “he drinks.”
No. 525.—Let there be a change to e of the vowel of the verbs called ghu (No. 662), and of the verbs mà “to measure,” sthá “to stand,” &c. (No. 625), when an ardhadhātuku substitute of liṅ (No. 465), with an indicatory k, follows.

Thus pesāt “may he drink.” “As there is elision (luk) of sich by No. 473, we have apāt “he drank,” apātām “they two drank.”

No. 526.—When elision (luk) of sich takes place (No. 473), after what ends in long ā only jus is the substitute of jhi (No. 481)

The next verb to be conjugated is glai “to be languid,” which makes glayatii “he is languid.”

No. 527.—When us (No. 526) comes after what a or d is not final in a pada (No. 20), the form of the subsequent vowel shall be the single substitute of both. Thus we have apād+us (No. 526)=apah “they drank,” apāyat “he would drink.”
THE LAGHUKAUMUDI:

वान्यस्य संयोगादे: । ६।६।६८।

रुमास्ताद्वन्यस्य संयोगार्थांतिरादे एकं बार्ध्यानुत्रुके क्षित लिङ्गः।

शिपान्तु। ग्लायात्।

No. 529.—Let there be optionally a change to e of the long ā of any other root, beginning with a conjunct consonant, than the roots called ghru, and the roots mā, sthū, &c. (No. 625), when an ardhamāṅkotuka substitute of līn, with an indicatory k (No. 465), follows. Thus we have gleyāt or glāyāt (No. 528) "may he be languid."

यमरमनमातां सक्र । ७।२।७३।

एषां सक्र प्रावेय्यं: सिच हृद स्पातः परम्प्रवेयिषु । ब्राह्मासित । ब्राह्मास्यः। हु अैटिन्वे । १५। हुरि।

No. 530.—Of these, viz. of the verbs yam "to restrain," ram "to sport," nam "to bow," and what roots end in long ā, let sak be the augment; and let it be the augment of sich coming after these, when the parasmaipada affixes are employed. Thus aglāsit (No. 479) "he was languid," aglāisyat "he would be languid."

Then next verb to be conjugated is huri "to bend," which makes hwarati "he bends."

ऋतास्य संयोगादेवुःः । ७।४।१०।

ऋतास्य संयोगादेरक्षिः ग्लोर लिंदि। उपधार्या श्रद्धः। जहार । जहूः। जहूः। जहूः। जहूः। जहूः। जहूः। जहूः। जहूः। जहूः। जहूः। जहूः। हुता।

No. 531.—Let guna (notwithstanding Nos. 486 and 467) be the substitute of what inflective base ends in short ri and begins with a conjunct consonant, when it follows.

After substituting vridhhi for the penultimate, by No. 489, we have jahwāra "he bent," jahwaratuh "they two bent," jahwaruk "they bent," jahwarthu "thou didst bend," jahwaratuh "you two bent," jahwara "you bent," jahwāra or jahwara No. 490 "I bent," jahwarivariv "we two bent," jahwarimia "we bent," hwarāt "he will bend."

ऋतानाः: स्ये । २। ६। १०।

ऋता हल्ल्येत्वा यैः । हुरिशित्त । हुतु। ब्रह्माः। हुरेत्।
No. 532.—Let it be the augment of sya (No. 435) after what ends in short ri, and after the verb han “to kill.” Thus hwarishyati “he will bend,” hwaratu “let him bend,” ahwarat “he bent,” hwarot, “he may bend.”

No. 533.—Let guna be the substitute of the verb ri “to go,” and of what begins with a conjunct consonant and ends with short ri, when yaka (No. 801) or an ardhadhatuka substitute of lin (No. 465), beginning with y, follows. Thus hwarayat “may he bend,” ahwarishit “he bent,” ahwarishyat “he would bend.”

The next verb to be conjugated is śru “to hear.”

No. 534.—Of śru let śri be the substitute, and let there be the affix śnu (No. 687). Thus we have śrinoti (No. 235) “he hears.”

No. 535.—A sārvadhātuka affix, without an indicator p, shall be like what has an indicator n (No. 467). Hence śrinutah “they two hear.”

No. 536.—When a sārvadhātuka affix, beginning with a vowel, follows, let there be a semi-vowel in the room of the n of the verb hu “to sacrifice,” and of what ends in śnu (No. 687), when a conjunct consonant does not precede, and there are more vowels than one in the word. Thus we have śrinuvanti “they hear,” śrinoshini “thou hearest,” śrinuthah “you two hear,” śrinutha “you hear,” śrinomi “I hear.”
No. 537.—And let there be optionally elision of this—i.e. of the u of an affix not preceded by a conjunct consonant—when M or V follows. Thus we have śṛṇvah or śṛṇuvah “we two hear,” śṛṇmah or śṛṇumah “we hear,” śuṣravā “he heard,” śuṣrvavatuḥ “they two heard,” śuṣrvuḥ “they heard,” śuṣrotha “thou didst hear,” śuṣrvatuh “you two heard,” śuṣrava “you heard,” śuṣrāva “I heard,” śuṣrva “we two heard,” śuṣrūma “we heard,” śrōtā “he, will hear,” śrōshyati “he will hear,” śrīnuṭu “let him hear,” śrīnuṭām “let the two hear,” śrīnuvantu “let them hear.”

No. 538.—And let there be elision (luk) of hi (No. 447), coming after the short u of an affix not preceded by a conjunct consonant. Thus śṛṅu “hear thou,” śṛṅuṭāt (No. 444) “mayst thou hear,” śṛṅuṭām “do you two hear,” śṛṅuṭa “hear ye.” The augment derived from No. 450 causes the substitution of guṇa by No. 420, and au having been substituted for this by No. 29, we have śṛṅavāṇi “let me hear,” śṛṅavāva (Nos. 450 and 455) “let us two hear,” śṛṅavāma “let us hear,” aśṛṅot (No. 458) “he heard,” aśṛṅuṭām “they two heard,” aśṛṅvan (No. 536) “they heard,” aśṛṅoḥ “thou didst hear.” aśṛṅuṭam “you two heard,” aśṛṅuta “you heard,” aśṛṅavāma “I heard,” aśṛṅva (No. 537) or aśṛṅva “we two heard,” aśṛṅma or aśṛṅuma “we heard,” śṛṅuyāt (Nos. 460 and 461) “he may hear,” śṛṅuyātām “they two may hear,” śṛṅuyāh (Nos. 461 and 527) “they may hear,” śṛṅuyād “thou mayst hear,” śṛṅuyādam “you two may hear,” śṛṅuyāta “you may hear,” śṛṅuyām “I may hear,” śṛṅuyāva
"we two may hear," śrīnuyama "we may hear," śrūyit (Nos. 466, 467, and 518) "may he hear," osraushit (Nos. 479, 480, and 519) "he heard," aksroshyam "he would hear."

The next verb to be conjugated is gam (gamīri) "to go."

**Hṛṣṇagaminiyamaḥ**

एषा ह्र: शिष्ठि | गच्छिति | जगाम |

No. 539.—Let chha be the substitute of the finals of these viz. ish "to wish," gam "to go," and yam "to restrain," when an affix, having an indicatory ś, follows. Thus (when sup—No. 419—follows) we have gachchhasti "he goes," but the substitution does not take place (No. 432) in jagāma "he went."

**Gamaḥnajanakhandagasaṃ lopaḥ**

अवद्वेगाधिव लिपोऽप्रवाहितकः कृत्वति न त्वऽहि। जगमतः | जमु: | जग-मिच | जगन्दः | ज्ञम्यु: | जाम | जगाम | जगम | ज्ञमद | ज्ञमम | गन्तः |

No. 540.—Let there be elision of the penultimate of these, vi gam "to go," han "to kill," jan "to produce," khan "to dig," and ghās "to eat," when any affix, except aś (No. 542), follows, beginning with a vowel and distinguished by an indicatory k or n. Thus we have jagmatuh (No. 486) "they two went," jagmuh "they went," jagamitha (No. 517) or jaqantha "thou didst go," jagmathuh "you two went," jagma "you went," jagama or jaqama (No. 490) "I went," jagmiva (No. 433) "we two went," jagmina "we went," gantā (No. 510) "he will go."

**Gama-rittrapastmipadēṣu**

गमे: सत्तेजराधानस्तिः परस्मीपदेषु | गमिष्यति | गच्छति | ब्राह्मक्तः | गच्छेत् | गम्यत् |

No. 541.—Let it be the augment of an ardhadhātuka affix beginning with s, coming after the verb gam "to go," when the parasmapiqapada terminations are employed. Thus gamishyati "he will go," gachchhat (No. 539) "let him go," agachchhat "he went," gachchhet "he may go," gamyāt "may he go."
No. 542.—Let *ah* be the substitute of *ohli* (No. 471), coming after the roots push “to nourish” etc., which have the class-affix (*vikarana*) *syah*, i.e. which belong to the 4th conjugation—(No. 669), and after the roots *dyut* “to shine” etc., and after those which (like *gamiri*) have an indicatory *lri*, when the parasmaipada terminations are employed. Thus *agamat* “he came,” *agamishyat* (No. 541) “he would come.”

So much for the conjugation of those verbs of the first class which take the parasmaipada terminations.

The next verb to be conjugated, viz. *edh* “to increase,” takes the atmanepada terminations.

No. 543.—Let there be a change to *e* of the *ti* (No. 52) of the atmanepada substitutes of what *l* (No. 404) has an indicatory *t*. Thus *edh*+*ta* (Nos. 407 and 419) becomes *edhate* “he increases.”

No. 544.—Let there be *iy* in the room of the *a* of what affix has an indicatory *n* (No. 535) and comes after short *u*. Thus *edhete* (No. 463) “they two increase,” *edhante* (No. 421) “they increase.”

No. 545.—Let *sr* be the substitute of *thas*, the substitute of an *l* that has an indicatory *t*. Thus *edhase* “thou increasest,” *edhete* (No. 463) “they increasest.”
“you two increase,” *edhadvhe* “you increase.” When *guna* comes after short *a* (No. 300), the *guna* alone is the substitute—thus *edha + e* (No. 543) = *edhe* “I increase,” *edhavhe* (No. 422) “we two increase,” *edhimahe* “we increase.”

The word “*ām-pratyaya,*” in this aphorism, meaning “that after which the affix *ām* (No. 504) comes,” is a compound, of the kind termed *Bahuvrhi* (No. 1034), denoting that which does not exhibit (to one’s perception) the characteristic implied in the name. Like the verb that takes the affix *ām* (if the verb be conjugated with the *ātmanepada* terminations), so let the *ātmanepada* terminations be those of the verb *kṛi* when subjoined thereto (as an auxiliary).

[Among *Bahuvrhi* compounds, the Sanskrit grammarians distinguish those denoting that of which the matters implied in the name are perceived along with the thing itself (*tadguna-saṃvijñāna*) from those denoting what is otherwise (*atatadguna-saṃvijñāna*). The stock illustration of the former kind is “*dīrgha-karnam ānaya*”—i.e. “bring Long-ear”—where the long ears accompany and mark the individual; and of the latter kind, “*dṛṣṭa-sāgaram ānaya*”—i.e. “bring him that has seen the ocean”—where the ocean does not accompany the man, nor enable you to recognise him among a group of persons who have never seen it. The term “*ām-pratyaya*” above-mentioned i.e. “that which has the affix *ām,*” is of the latter description. We are told that the auxiliary is to take the same tense-affixes as “that which has the affix *ām,*” but the verb, when we look at any part of it (such as *edhate*) with a tense-affix, has no *ām* then visible—the *ām,* when present, causing (No. 506) the elision of the tense-affixes.]
No. 548.—ES AND IRECH are the substitutes of T AND JH, the substitues of LI. Thus we have edhānī-akre “he increased,” edhānī-chakrāte “they two increased,” edhānīchakrīre “they increased,” edhānī-chakrīsche “thou didst increase,” edhānīchakrāthe “you two increased.”

No. 549.—Let there be cerebral gh in the room of the dental dh of the termination shidhwaim (No. 555), and of a substitute of uin and li, coming after an inflective base that ends in one of the letters of the prayahāra in. Thus edhānīchakrīdhwae “you increased,” edhānīchakre “I increased,” edhānīchakrivahē “we two increased,” edhānīchakrinūhive “we increased.” This tense may be formed thus also—edhānimbahāva (No. 507) or edhāmāso. Then, edhitā “he will increase,” edhitāvah “they two will increase,” edhitārah “they will increase,” edhitāse (No. 545) “thou wilt increase,” edhitāsāthe “you two will increase.”

No. 550.—And when an affix beginning with dh follows, let there be elision of s. Thus edhitādhwe “you will increase.”

No. 551.—Let h be the substitute of the s of tās and of the verb as “to be,” when e follows. Thus edhitāhe “I will increase,” edhitāswahē “we two will increase,” edhitāsmahe “we will increase,”
edhisheya "he will increase," edhisheyete (No. 544) "they two will increase," edhisheyante "they will increase," edhisheyase "thou wilt increase," edhisheyethe "you two will increase," edhisheyadhve "you will increase," edhishey "I will increase," edhisheyāvate "we two will increase," edhisheyāvate "we will increase."

नातः वत ब्रामः | एधतामः | एधेतामः | एधनातः |

No. 552.—Let there be अम in the room of the ए (No. 543) of लो। Thus edhatām "let him increase," edhetām (No. 544) "let the two increase," edhantām "let them increase."

सवध्यां वामीः | ३ | १ | ६२ |

सवध्यां परम्य निवित्तः: क्रमाभासी न्यः: | एधस्यः | एधेशयाः | एधध्याः |

No. 553.—In the room of the ए of a substitute of लोत coming after s or v, there are v and अम respectively. Thus (instead of edhase) edhāsvar "do thou increase," edhēthām (No. 552) "do you two increase," edhādhīvām (Nos. 543 and 553) "do you increase."

एते वे | ३ | १ | ६३ |

लाहुतमासः | एधः | एधाभन्नः | एधामासः | एधातः | एधेतामः |

No. 554.—Let अम be the substitute of ए forming part of the "highest" personal affix substituted for लो। Thus edhāi "let me increase," edhāvahai "let us two increase," edhāmahai "let us increase," and then अत (No. 478) is prefixed to make (अ + edhāta =) aidhata (No. 218) "he increased," aidhetām (No. 544) "they two increased," aidhanta (No. 421) "they increased," aidhathāk "thou didst increase," aidhēthām "you two increased," aidhādhīvām "you increased," aidhe "I increased," aidhāvāḥ (No. 422) "we two increased," aidhāmahi "we increased."

लिङ्गः: सीयुद् | ३ | १ | १०२ |

सन्यापः: एधेतः | एधेयातमः |

No. 555.—Let sīyut be the augment of लिङ्गः. There is elision of the s by No. 461.—The y is elided by No. 463. Thus we have edheta "he may increase," edheyātām "they two may increase."
No. 556.—Let ran be the substitute of JH in the room of liṅ. Thus edheran (No. 555) “they may increase,” edhetadh “thou mayst increase,” edheyāthām “you two may increase,” edhedhwaṃ “you may increase.”

No. 557.—Let short a be in the room of IṬ, the substitute of liṅ. Thus edheya (No. 555) “I may increase,” edhevah “we two may increase,” edhemahi “we may increase.”

No. 558.—Let suṭ be the augment of T AND TH, when part of a substitute of liṅ. The augment styaṭ also is obtained from No. 555. The y (of styaṭ) is elided by No. 463. As the substitutes of liṅ, in the sense of benediction, are dṛṇhahātuka (No. 465), the elision of the s (of styaṭ and suṭ, directed by No. 461, does not take place. Thus we have edh+i (No. 433)+sti+sta, which, by Nos. 169 and 78, becomes edhishīṣṭa “may he increase,” edhishīyāstam “may they two increase,”—then, as suṭ does not come except before t or th, edhishirṇ (No. 556) “may they increase,” edhishishṭuh “mayst thou increase,” edhishīṣṭhum, “may you two increase,” edhishīṣḍhwaṃ “may you increase,” edhishīyā (No. 557) “may I increase,” edhishīvah “may we two increase,” edhishīmahī “may we increase,” edhishīḥdām “they two increased.”

No. 559.—Let there be at in the room of jh, not coming after the vowel a, when the terminations are the átmanepada. Thus aidhishuta “they increased,” aidhishtháh “thou didst increase,” aidhisháthám “you two increased,” aidhishátvam (Nos. 549 and 550) “you increased,” aidhishi “I increased,” aidhishváhi “we two increased,” aidhishmahi “we increased,” aidhishyata “he would increase,” aidhishyetám (Nos. 544, 535 and 463) “they two would increase,” aidhishyanta “they would increase,” aidhishyatháh “thou wouldst increase,” aidhishyathám “you two would increase,” aidhishyátvam “you would increase,” aidhishye “I would increase,” aidhishyávahi (No. 422) “we two would increase,” aidhishyámahi “we would increase.”

The next verb to be conjugated is kam (kamu) “to desire.”

कः अयानित् १ १ १ ३०।
स्वायः विविलतः तुः कामयति।

No. 560.—Let the affix ni (leaving ni) come after the root kam “to desire,” without altering the meaning (No. 502). As the affix has an indicator n, the átmanepada terminations (tañ—No. 409) are employed (No. 410). Thus we have kámayate (Nos. 489 and 420) “he desires.”

न्यायान्तरवाय्योऽतिन्वयित्वः १ ५ ४ ८।
एवु उपर्यः कामायंचकः ब्राह्मान्तर रति शिखः वा। चकमे। चकमाते। चक्कामे। चक्कामायि। चक्काधि। चक्काइते। चक्कायामे। चक्कायामायि। चक्कायामायि। कामयति। कामयतासि। कामिता। कामियते। कामियाते। कामियायि। कामियायिते। कामियायिते। कामियायितः। कामियायितः।

No. 561.—Let ay ā be the substitute of ni when these—viz. ám (No. 504), anta, álù, áyya, ittu, andishnu (—affixes, of which there is no further mention made in this grammatical compendium)—follow. Thus kámayáncakre “he desired.” In cases where, as in the 2nd pret., the affixes are árdhahátvaka (No. 432), the niñ (No. 560), No. 503, is optional—thus we may have chakume “he desired,” chakamáte “they two desired,” chakamire (No. 548) “they desired,”
chakamishe “thou didst desire,” chakamāthe “you two desired,”
chakamidhve (No. 549) “you desired,” chakame “I desired, chakami-
vah “we two desired,” chakamimahē “we desired,” kāmayitā “he
will desire,” kāmayitāse “thou wilt desire,” again (without niṁ)
kamitā “he will desire,” kāmayityate or kamishyate “he will desire,
kāmayātām (No. 552) “let him desire,” akāmayata “he desired,”
kāmayeta “he may desire,” kāmayishśtā or kamishśtā (No. 558)
“may he desire.”

शिष्ठ्रीव्रुष्ययः कर्त्तरि चढ़। ३। ९। ८।
यवनात् प्रारिविषयः व्रेश्चवक कर्त्त्व लुढ़। कामि ग्रत द्वैत श्विनेऽ।
No. 562.—After what ends in ni (No. 560), and after the
verbs śrī &c. i.e. śrī “to serve,” dru “to run,” and srū “to drop.”
let chaś be the substitute of chli (No. 471), when luṅ follows sig-
nifying an agent. The case then standing thus—viz: kāmi+ata,
we look forward.

शेषलितै। ६। ४। ५। ८।
श्रवणंदारार्थालुके शेषालापः।
No. 563.—Let there be elision of ni when an ārdhaghaṭakū affix,
not beginning with the augment i, follows. Thus, in the 3rd pret.,
we find at this stage kām+ata.

शै चढ्युपधाया ह्यस्यः। ७। ४। १।
चढ्यरे शै यद्वृं तस्यपधाया ह्यस्यः।
No. 564.—Let there be a short vowel in the room of the pen-
ultimate letter of an inflective base, when ni, followed by chaś
(No. 562), is affixed. Thus we get kām+ata.

चढ़ि। ६। १। ९। १९।
शब्द्याधारचवयश्वेयकः प्रचमाय हूँ स्त्रीपञ्चाङ्गबुद्धितीयः।
No. 565.—When chaś follows, there are two in the room of
the first portion, containing a single vowel, of an unreduplicated
root—but (the reduplication is) of the second portion of a root that
begins with a vowel. Thus we get (by No. 488) chakam+ata.
No. 566.—Let the effect be like as if san (No. 752) had followed on the reduplicate, if followed by a light vowel (No. 482), of an inflective base to which ni, followed by chaṅ, is affixed—provided there is not the elision of any letter in the pratyadhāra ak occasioned by the affixing of ni (as, for example, under the provisions of No. 505, there is).

नॉ: ५६६—लेट दे आफ्ने नि भते शैनोऽसंप्रेक्ष तिर्यं तिर्यं निः स्मायाभाव- लिप्यते समति।

No. 567.—Let short i be the substitute of the short a of a reduplicate when san follows. Thus (No. 566) we get chikam + ata.

दीर्घच्छ लघुः: ६ १ ४ १ ६४।

लघुः शास्त्रं दीर्घं: सन्त्राजसज्ज्येत् । चविकर्मं । शिक्षभावये।

No. 568.—Let there be a long vowel in the room of a light vowel (vowel of a reduplicate, in a case where the state of things is as if the affix were san (No. 566). Thus we have finally (No. 457) achi-kamata “he desired.”

On the alternative (allowed by No. 503) of there not being the affix ni, the rule following applies.

कमेन्दन मावभ: । चविकर्मं । चक्कायिक्यम: । चक्कमिष्यत । चय गते। ३ । चयने।

No. 569.—“Chaṅ should be stated to be the substitute of chli coming after the verb kam.” Thus we have uchakamata “he desired,” akāmāyishyata or akamishyata (No. 503) “he would desire.”

The next verb to be conjugated is ay (aya) “to go,” which makes ayate “he goes.”

उपस्थाप्यव्याश्यचर्य: ५ १ २ १ ६६।

उपस्थाप्याश्यवर्षेक्य लघ्यम् । प्रायते । पलायते।

No. 570.—There is a substitution of l for the r of an upasarga (No. 47), when the verb ay follows. Thus pra + ayate = plāyate “he flees,” pard + ayate = palāyate “he flees.”

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THE LAGHUKAUMUDI:

No. 571.—And after these—i.e. day “to give,” ay “to go,” and is “to sit”—let there be ḍm, when lit follows. Thus ayānchakre “he went,” ayitā “he will go,” aṣiyhate “he will go,” aṣyātm (No. 552) “let him go,” āṇyata “he went,” ayeta “he may go,” aṣiyhista (No. 558) “may he go.”

विभाषेतः । ५ । १ । ७५ ।

षण: परे य हद्ता: परेवां वनवंभुनिलिंटा धवन वा । ड: । वियहि-खमु । वियहिनु । वियहो । वियहिञ्छु । वियहिवर्मु । वियहित । दुह दीनो । ४ । दृतते ।

No. 572.—Cerebral dh (see No. 549) is optionally the substitute of the dental dh of shidhwaṃ, or of a substitute of luṅ or lit, coming after the augment Ṫ that follows one of the letters of the pratyaś-ka in. Thus aṣiyādhwam or aṣiyādhwam “may you go,” aṣiyāta (Nos. 478, 471, &c.) “he went,” aṣiyādhwam or aṣiyādhwam “you went,” aṣiyāyata “he would go.”

The next verb to be conjugated is dyut (dyuta) “to shine,” which makes dyotate (Nos. 419 and 420) “he shines.”

बुतिस्वायोः संप्रसारणम् । ७ । ४ । ६७ ।

बनवियासया संवसरणोऽध्यात । विद्यने ।

No. 573.—Let there be a VOWEL in the room of the semi-vowel (No. 281) of the reduplicate of these two verbs—viz. DYUT “to shine,” and SWĀPI “to cause to sleep.” Thus didyute “he shone.”

वुद्भयो लिहि । १ । ३ । ६९ ।

वुद्भयिप्त: पर्यथंदं वा लुढ़ि । पुपादीवथः । श्रुत्तत । अन्तोतिर्रित । अन्तोतिल्यल । एवं शिवता वर्मी । ५ । जिषिन्दा । बेहने । ६ । जिषिन्दा । बेहनमोचययोऽवी । ५ । बेहनमोचययोऽवी । जिषिन्दा वेद्येके । हव दीन-क्षम्रप्रिता । ५ । घुट परिवर्ति। ८ । घुट दीने । १० । घुट संचलने । ११ । गाम घुट दिसायम् । १२ । १३ । समु घुटो । घुटो घुटसंचलने । १४ । १५ । १६ । घुट घुटातो । १७ । समु घुटसंचलने । १८ । घुट घुटसंचलने । १९ । घुट घुटसंचलने । २० । घुट घुटसंचलने ।
No. 574.—After the verbs dyut, &c. the parasmaipadu terminations may optionally be the substitutes, when lus is affixed. Then by No. 542, aun is in this case substituted for the chiṭ (No. 471). Thus we have adyutat, or, on the alternative, adyotishtha (Nos. 472, 433, and 169) "he shone," adyotishyata "he would shine."

In the same way are treated śvīt (śviti) "to be white," mid (ānimītā) "to be unctuous," slevīd; (nīśhwīdā) "to be unctuous," and "to quit"—or as some say—"to fascinate"—while others again say that it is not this verb, but kṣhwīd (nīkśhwīdā) "to be unctuous—to liberate" that comes under the rule, ruch (ruchā) "to shine—to please," gḥut (gḥuta) "to exchange," būbh (śubha) "to be beautiful," kṣubbh (kṣubha) "to shake," mabh (nabha) and tubbh (tubha) "to hurt," sān (svānī), bhraṇī (bhraṇī), and dhvatis (dhvanī), "to fall down," dhvatis (dhvanī) "to go," srmbh (srmbha) "to trust in," and vṛt (vṛtu) "to be." This last makes vartate "he is," vavrtate (No. 548) "he was," vartitā "he will be."

No. 575.—After the five verbs vṛt "to be," &c., there shall optionally be the parasmaipadu affixes, when sya (No. 435) or san (No. 752) is attached.

No. 576.—The augment it (No. 433) shall not be the augment of an ārdhārdhārụtikū affix beginning with the letter s and coming after one of the four verbs vṛt &c. viz. vṛt "to be," vrīdh "to grow," śrīdh "to break wind," or syandā "to ooze," in the absence of the ātmunepada affixes (No. 409). Thus the augment it does not appear in vartisyati (where the affix is a parasmaipadu), but it does in vartishyate (where the affix is ātmunepada) "he will be," vartitaum "let him be," avartata "he was," varetā "he may be," vartishtha (No. 558) "may he be," avartishtha "he was, avartisyat (No. 575) or avartishyata (No. 576) "he would be."
The next verb to be conjugated is $\text{dad} (\text{dada})$ “to give,” which makes $\text{dadate} “he gives.”

No. 577.—There shall not be a change to $e$ (No. 494) in the case of the verbs $\text{sas} “to bless,” OR $\text{dad} “to give,” OR of what verbs begin with $v,$ or of the $a$ which is appointed by the term $\text{guna}$ (as in No. 420), nor shall there be the elision of the reduplicate. Thus we have $\text{dadude} “he gave,” $\text{dadadate} “they two gave,” $\text{dadadire} “they gave,” $\text{daditâ “he will give,”}$ $\text{dadishyate} “he will give,” $\text{dadatâm “let him give,”}$ $\text{dadata “he gave,”}$ $\text{dadeta “he may give,”}$ $\text{dadishishṭa}$ (No. 558) “may he give,” $\text{dadishita “he gave,”}$ $\text{dadishyita “he would give.”}$

The next verb to be conjugated is $\text{trap} (\text{trapûsh}) “to be ashamed,” which makes $\text{trapate “he is ashamed.”}$

No. 578.—There shall be the change to $e$ of the $a$ of these, viz. $\text{tri “to cross,” phal “to bear fruit,” bhaj “to serve,” and trap (trapûsh) “to be ashamed,” and also the elision of the reduplicate, when a substitute for $\text{lit}$ with an indicator $k$ (No. 494), or $\text{thal}$ with the augment $i$ (No. 495), follows. Thus $\text{trepe “he was ashamed,”}$ $\text{trapitâ or trapítâ (without the augment i—No. 511) “he will be ashamed,”}$ $\text{trapishyate or trapsyate “he will be ashamed,”}$ $\text{trapatâm “let him be ashamed,”}$ $\text{atrapata “he was ashamed,”}$ $\text{trapeta “he may be ashamed,”}$ $\text{trapishishṭa}$ (No. 558) or, on the option allowed (by No. 511), $\text{trapishhta “may he be ashamed,”}$ $\text{atrapishṭa or (by No. 513, when the augment i on the option allowed by No. 511, is not at-}
tached,) atrapta "he was ashamed," atrupishyata or atrapsyata (No. 511) he would be ashamed."

So much for the formation, or conjugation, of verbs with the ṅmanepada terminations.

No. 579.—The verbs next to be considered take both the pasmaipada and the ṅmanepada terminations. Of these SRI (srin) "to serve," makes śrayati or śrayate "he serves," śiśryaś or śiśriye "he served," śrayitā "he will serve," śrayishyati or śrayishyate "he will serve," śrayatu or śrayatam "let him serve," aśrayat or aśrayata "he served," śrayet or śrayeta "he may serve," śrīyat (No. 518) or śrayishīṣṭa (No. 558) "may he serve," substituting cāhī, instead of sich, for cāhī by No. 562, aśiśriyati, or, with the ṅmanepada, aśiśriyata "he served," aśrayishyat or aśrayishyata "he would serve."

The verb bhṛi (bhri) "to nourish" makes bhārati or bhārate "he nourishes," babhīra "he nourished," babhṛatuk (No. 424) "they two nourished," babhruk "they nourished," babhṛtha "thou didst nourish," babhīrva "we two nourished," babhīrma "we nourished," babhre (No. 548) "he nourished," babhīrse "thou didst nourish," bhārtiṣ or bhārtaše "thou wilt nourish," bhārisyati or bhārisyate "he will nourish," bhāratu or bhāratam "let him nourish," abhārat or abhārata "he nourished," bhāret or bhāreta "he may nourish."

No. 580.—Let rīn be the substitute of the vowel ri, when sa (No. 693) follows, or yak (No. 801), or an ardhadhatuka substitute of lin beginning with the letter y. The substitute rīn presenting itself in this place, in the aphorism immediately preceding the present
one (viz. VII. 4. 27), a long vowel is not substituted by No. 518—otherwise the direction to substitute rīn (with a short vowel) would be meaningless.—Thus we have bhriyāt “may he nourish.”

No. 581.—And līn and sick, coming after what ends in rī or ri, are regarded as having an indicatory k, when an atmanepada affix (taṁ) follows. Thus—without the substitution of guna (No. 467), we have bhrihīśkṛta (No. 558) “may he nourish,” bhrihīśyastām “may they two nourish,” abhārṣīṇ (Nos. 457, 471, 472, 479, and 519) “he nourished.”

No. 582.—After a short inceptive base, there is elision of sick, if a jhal follows. Thus abhīṛta “he nourished,” abharīṣyata “he would nourish.”

The verb kri (kriṁ) “to take” makes harati or harate “he takes,” jahārā or jahre “he took,” jahurtā “thou didst take,” jahriva “w took,” jahrīma “we took,” jahrīshe “thou didst take,” haratā “he will take,” harishyati or harishyate “he will take,” haratu or haratām “let him take,” aharat or aharata “he took,” haret or haretu “he may take,” bhriyāt (Nos. 580 and 337) or bhrihīśkṛta (Nos. 555 and 558) “may he take,” bhrihīśyastām “may they two take,” abhārṣīt (No. 519) or abhīṛta (No. 582) “he took,” abharīṣyat or abharīṣyata “he would take.”
In like manner dhri (dhrīṇ) "to hold" makes dharati or dharate "he holds;" nī (ṇīṇ) "to lead" makes nayati or nayate "he leads;" puch (dupachash) "to cook" makes pahuti or pachate "he cooks;" papācha "he cooked," pechitha (Nos. 517 and 495) or papaktha (No. 516) "thou didst cook," peche (No. 494) "he cooked," paktā "he will cook;" bhaj (bhaja) "to serve" makes bhajati or bhajate "he serves," bavhāja or bheje (No 578) "he served," bhaktā "he will serve," bhukṣyati or bhukṣyate "he will serve," abhākṣhit (No. 499) or abhakta (No. 513) "he served," abhākṣhātam "they two served;" yaj (yaja) "to worship a deity, to associate with, to endow," makes yajati or yajate "he worships."

लिःञ्यणोऽयोभ्रेष्ठाः || ६ १ १ १७ ||

बवादिनां प्रवददीनां चायाचय संप्रसाराणः लिः || र्यातः ||

No. 583.—When lij follows, there is a vowel (No. 281) in the room of the semi-vowel of the rkduplicate of both sets of verbs, viz. vach, &c. (No. 584) and grah, &c. (No. 675). Thus iyāja "he worshipped."

वविचिन्तपियजादीनां किति || ६ १ १ १४ ||

वविचिन्तपियजादीनां च संप्रसाराणः किति || देतजुः || रेतुः || र्यज्ञिच् ||

र्यच्छः रेत्ते यातः ||

No. 584.—There is a vowel (No. 281) in the room of the semi-vowel of vach "to speak," swap "to sleep," and yaj, &c., when an affix with an indicatory k (No. 486) follows. Thus we have i + aj + atuh, which, by No. 283, becomes i+j + utuh, and, by reduplication ij + ij + atuh. By Nos. 428 and 55, this becomes finally iju + atuh "they two worshipped," and so ijuh "they worshipped," iyajitha (where there is an indicatory p) or (without the augment—No. 517) iyākṣtha (Nos. 334 and 78) "thou didst worship," ije "he worshipped," yashtā (Nos. 334 and 78) "he will worship."

वशोः कः सि || ८ १ २ १९ ||

पस्य दस्य च कः स्यात्स सकारे परे || यश्निः || यश्निः || र्याताः || र्यातः ||

ब्रवीद्धः || ब्रवीद्धः || ब्रवीद्धः || ब्रवीद्धः || ब्रवीद्धः || ब्रवीद्धः ||

वहिनिः || वहिनिः || वहिनिः || वहिनिः || वहिनिः ||

कहः || उवहिच्छः ||
No. 585.—When s follows, there is k in the room of sh or dh. Thus (the j, by No. 334, having become sh), yakshyati or yakshyate “he will worship,” ijjāt (Nos. 584 and 337) or yakshīṣṭa “may he worship,” ayākṣhit (No. 499) or ayāṣṭa (Nos. 334 and 513) “he worshipped.”

The verb vah (vaha) “to bear” makes vahati or vahate “he bears,” uvāha (No. 583) “he bore,” uhatuh (No. 584) “they two bore,” uhuh “they bore,” uvahitha “thou didst bear.”

अष्टथर्गायः: १ ५ २ ४० ।
भव: परवाससचायः स्थात तु दधाति ।

No. 586.—Let there be dh in the room of t or th coming after a jhash (a soft aspirate), but not if t or th is a part of the verb dhā “to hold.” Thus, when we have vah+tha without the augment it (No. 517). The k being changed to dh by No. 276, the th of that becomes dh by the present rule, and then dh by No. 78.

ढाँ ठे लेपः: १ ८ १ ५ ।

No. 587.—There is elision of dh, when dh follows.

वड्हवहोरेदवण्यस्य: ६ ६ ३ १२ ।
ढलामः: बोढ़ | जहै | बोढ़ा | बलति | चवलोत्स् | चवाहस्य | चवातु: | चवाची: | चवोढ़स् | चवोढ़ | चवाचस्य | चवाल्य | चवाल्ह | चवोढ़ | चवोढ़ास्य | चवोढ़स्य | चवल्लिः | चवल्मिः ।

इति स्वाद्यः ।

No. 588.—When elision of dh (No. 587) has taken place, let o be the substitute in the room of the a of shah “to endure,” and vah “to bear.” Thus we have uvodha “thou didst bear,” uhe “he bore,” uvōdha (No. 586) “he will bear,” yakshyati (No. 585) “he will bear,” avākṣhit (No. 499) “he bore,” avōdham (Nos. 513, 276, and 586) “they two bore,” avāksuh “they bore,” avākṣhit “thou bestest,” avōdham “you two bore,” avōdha “you bore,” avākṣham “I bore,” avākṣhva “we two bore,” avākṣhma “we bore,” or, with the átmane-pada affixes, avōdha (Nos. 513, 276, and 586) “he bore,” avākāshādām
"they two bore," avakshata "they bore," avofhah "thou borest," avakshatham "you two bore," avofhavam "you bore," avakshi "I bore," avakshwahi "we two bore," avakshmahi "we bore."

So much for the 1st class of verbs, consisting of "bhù, &c."
The 2nd class of verbs begins with the verb ad (ada) "to eat."

**Adadha: 1**

**Adadha Bhaco 1 1.**

**Adadha Prakriti: shapo 1 2 4 19.**

No. 589.—Let there be elision (luk) of sap (No. 419) after ad, "to eat," &c. We then have utti (No. 90) "he eats," attah "they two eat," adanti "they eat," atsi "thou eatest," attahah "you two eat," atha "you eat," admi "I eat," advah "we two eat," admah "we eat."

**Adadha Prakriti: 2 1 4 42.**

No. 589.—Let ghas (ghasri) be optionally the substitute of the root ad, when lit follows. Thus we may have jaghâsa "he ate."

In making the next modification of this word, we have elision of the penultimate letter, from No. 540, and the substitution of a char for the gh, by No. 90, and we look forward.

**Adadha Prakriti: 2 1 3 60.**

No. 591.—And let there be sh in the room of the s of these verbs—viz. sas "to instruct," vas "to dwell," and ghas "to eat," coming after in or a guttural (see No. 169). Thus we have jakshatuh "they two ate," jakshuh "they ate," jaghasitha "thou didst eat," jakshathuh "you two ate," jakshar you ate," jaghasha "I ate," jakshiva "we two ate," jakshima "we ate." On the alternative allowed by No. 590, we have ada (No. 477) "he ate," adatuh "they two ate," aduh "they ate."
No. 502.—Let Ṛ be always the augment of that coming after these—viz. AD “to eat,” ṚI “to go,” and VYEN “to cover.” Thus ṛdhī “thou didst eat,” ṛṭā “he will eat,” ṛṭṣyati “he will eat,” ṛṭṭu “let him eat,” ṛṭṭā (No. 444) “may he eat,” ṛṭṭām (No. 446) “let the two eat,” adantu “let them eat.”

No. 593.—Let there be DHI instead of HI (No. 447) after the verb ṚU “to give,” and what ends in JHAL. Thus ṛḍhī “do thou eat,” ṛṭṭā (No. 444) “mayst thou eat,” ṛṭṭām “do you two eat,” ṛṭṭa “eat ye,” ṛḍānī “let me eat,” ṛḍāva (Nos. 445 and 455) “let us two eat,” ṛḍāma “let us eat.”

No. 594.—According to the opinion of all the authorities, at shall be the augment of a uniliteral affix coming after the verb AD “to eat.” Thus ṛḍat (No. 478) “he ate,” ṛḍṭām “they two ate,” ṛḍan “they ate,” ṛḍāh “thou artest,” ṛḍṭām “you two ate,” ṛḍṭa “you ate,” ṛḍam “I ate,” ṛḍāva (No. 455) “we two ate,” ṛḍāna “we ate,” adyāt (No. 461) “he may eat,” adyāṭām “they two may eat,” adyāt (No. 527) “they may eat,” adyāt (No. 337) “may he eat,” adyāṭām “may they two eat,” adyāṭah “may they eat.”

No. 595.—When LUṆ or SAN (No. 752) follows, let GHASLRI be the substitute of the verb AD. Instead of chli (No. 471), there is an (No. 542). Thus aṅhasat “he ate,” aṅṣyat “he would eat.” The verb han (hana) “to kill or to go” makes hanti “he kills.”
No. 596.—When there follows an affix, beginning with a jhal and distinguished by an indicatory k or g, there is elision of the nasal of the following that end in a nasal, viz. those which in their original enunciation are gravely accented, and van “to ask or beg,” and tan “to stretch,” &c.

Those which (ending in a nasal, see No. 510) are in their original enunciation gravely accented, or the following, viz.: yam “to restrain,” ram “to sport,” nam “to bow,” gam “to go,” han “to kill,” and man “to respect.”

By “tan &c.” (the verbs of the 8th class, which, kri excepted, end in nasal,) are meant the following—viz. tan “to stretch,” kshan “to kill,” kshin “to kill,” pin “to go,” trin “to eat grass,” gh rin “to shine,” van “to ask,” and man “to respect.”

By this rule we have han + tus = hatus (No. 535) “they two kill,” ghananti (Nos. 540 and 314) “they kill,” hanisi (No. 94) “thou killest,” hathah “you two kill,” hatha “you kill,” hanmi “I kill,” hanvah “we two kill,” hunmah “we kill,” jaghāna (Nos. 314, 488, and 489) “he killed,” jaghnatuk (No. 540) “they two killed,” jaglenuh “they killed.”

No. 597.—And after the reduplicate syllable, there is the substitution of a letter of the k class in the room of the h of the verb han. Thus we have jaghanitha (No. 517) or jaghantha “thou didst kill,” jaghnathuh (No. 540) “you two killed,” jaghnā “you killed,”
jaghana (No. 489) or jaghuna (No. 490) "I killed," jaghniva (No. 433) "we two killed," jaghnima "we killed," hantā (No. 510) "he will kill," hanishyati "he will kill," hantu "let him kill," hatōt (Nos. 444 and 596) "may he kill," hatām "let the two kill," ghnantu (Nos. 540 and 314) "let them kill."

हन्तेजः: १६ १८ ३६ ॥
हिः ॥

No. 598.—Let ja be the substitute of the verb han, when hi (No. 447) follows.

Then, by No. 448, the hi would be elided, were it not for the rule here following.

आसिद्धवद्यस्वाभासः १६ १८ २२ ॥
इति अध्यात्मापादसमानिराभियम्यः । समानाश्रये तस्मिन् कर्तयेत तदस्यः ।
इति जन्यार्थमिथ्याबन् हेनुकः । जसि । हतात् । हतस्य । हत । हनानिः
हनाय । हनाम । चहन् । चहनम् । चाघन् । चहन् । चहतम् । चहत्
चहनस्य । चहन्यथा । चहनम् । चहनाः ॥

No. 599.—The rules, reckoning from this one to the end of the chapter (viz. the 4th chap. of the VIth Lecture), are called abhiyā, (because the chapter ends with a series of rules dependent on the aphorism) "bhasya." When that (viz. one of the rules called abhiyā) is to be brought into operation, having the same place (for coming into operation, as another abhiyā which has already taken effect), that one (which has taken effect) shall be regarded as not having taken effect.

Thus (ja having been substituted for han, by No. 598, it might have been expected that the hi would be elided by No. 448, but) since the change to ja is not regarded as having been accomplished, elision of hi does not take place. So we have jaḥi "do thou kill," hatāt (Nos. 444 and 596) "mayst thou kill," hatam "do you two kill," hata "do you kill," hardāni "let me kill," hanāva "let us two kill," hanama "let us kill," ahan (Nos. 458 and 199) "he killed," ahatām (No. 596) "they two killed," aghan (Nos. 540, 314, and 26) "they killed (Nos. 458 and 199) "thou didst kill," ahatam "you two killed," ahatā "you killed," ahanam "I killed," ahanam "we two killed," ahanama "we killed," hanyāt (No. 461) "he may kill."
No. 600.—WHERE the affix in question is ĀRDHADHĀTUKA (No. 436.—this aphorism having been placed as a regulator (among others of the rule following—we look forward).

No. 601.—Let BĀDH be the substitute of the verb HAN, WHEN LĪK FOLLOWS. (No. 600.)

N. 602.—AND WHEN LUṢ FOLLOWS (let vadh be the substitute of han, as directed in No. 601—provided the affix, as ruled by No. 600, is ārdhadhātuka). Thus we have vadhyāt (No. 337) “may he kill,” vadhvyāstām “may they two kill,” avadhīt “he killed,” ahanishyāt “he would kill.”

The verb yu “to mix or to separate” is next conjugated.

No. 603.—WHERE elision, through LUK, HAS TAKEN PLACE (as by No. 589), let VRIDDHI be substituted in the room of SHORT U, WHEN a sārvadhātuka affix, beginning with a CONSONANT and distinguished by an indicator p, follows—but not if the verb be reduplicated. Thus we have yu+tīp=yauti “he mixes,” yutuk “they two mix,” yuvanti (No. 220) “they mix,” yauṣṭi (No. 169) “thou mixest,” yuthah “you two mix,” yutha “you mix,” yauṣmi “I mix,” yuvah “we two mix,” yunah “we mix,” yuvāva (No. 202) “he mixed,” yavitā (Nos. 433 and 420) “he will mix,” yavishyati “he will mix,” yautu “let him
mix,” *yutāt* (No. 444) “may he mix,” *ayaut “he mixed,”* *ayutām “they two mixed,”* *ayanun* (No. 457) “they mixed,” *yuyāt* (No. 461) “be may mix,”—here there is not *vridhīḥ* (from No. 603), because, according to the explanation in the *Mahaṅbhāṣya*, “what has an indicatory *p* has not an indicatory *ṇ*, and what has an indicatory *ṇ* has not an indicatory *p*” :—(so, when *yisut* came, which, see No. 460, is regarded as having an indicatory *ṇ* the *tip* ceased to be regarded as having an indicatory *p*, without which No. 603 does not apply). So *yuydtām “they two may mix,” yuyuh* (No. 527) “they may mix,” *yuyāt* (Nos. 518 and 337) “may he mix,” *yuyāstām “may they two mix,” yuyāsuh “may they mix,” ayāvit* (No. 519) “he mixed,” *ayavishyat* (Nos. 433 and 420) “he would mix.”

The verb *yā “to go” makes *yatī “he goes,” yādhī “they two go,” yānti “they go,” yayaśu* (No. 523) “he went,” *yātē “he will go,” yāṣyuti “he will go,” yātu “let him go,” uyāt “he went,” uyātām, “they two went.”

No. 604.—In the opinion of *Sākṣatayana only* (and hence optionally), *jau* is the substitute of *jhi* in the room of *LAN*, after what ends in long *a*. Thus *uyuk* (No. 527) or *ayan* (No. 26) “they went,” *yāyāt* (No. 461) “he may go,” *yāytām “they two may go,” yuyuh* (No. 527) “they may go,” *yuyāt* (No. 337) “may he go,” *yuyāstām “may they two go,” yuyāsuh “may they go,” *ayōti “he went,”* *ayoyaut “he would go.”

In the same way are conjugated *vā “to go or smell, bhā “to shine, shnā “to bathe,” śrā “to cook, dhrā “to go badly,” pṣā “to eat,” ra “to give,” lā “to take,” dā “to cut,” and khyā “to relate. This (viz. *khyā*) is to be employed only with the *sārvabhūtaka affixes.*

The next verb to be conjugated is *vid “to know.”*
विदेह लेटा वा । ३ । ४ । ५३।

बेलेनेत: परसेंप्तानां शलादये वा । बेल । बिदतु: । बिदु: । बेल । बिदु: । बेल । बिदु: । बेल । पेल । बेलिद । पेलिद: । बिदिदिद।

No. 605.—The affixes नाल &c. (No. 424) are optionally used instead of the पुरसमालाव substitutes of लात coming after the verb विद "to know." Thus वेदु (No. 485) "he knows, विदतुह they two know," विदु "they know, विद्वा "thou knowest," विदाभु "you two know, विदु "you know," वेदु "I know," विद्वा "we two know," विद्वा "we know." On the other alternative, we have वेटि (No. 483) "he knows," विदुह (No. 467) "they two know," विदान्ति "they know."

उष्विद्विधला भूष्ण्यतंत्यतरस्याम् । ३ । ९ । ३८।

श्यो लिखितम् वा । बिदेदकल्लत्वप्रविद्धनाभामि न गुणः । बिदांस्यकार । बिदेद । बेलिदा । बेलिदिद।

No. 606.—The augment अम is optionally employed after these—viz. उष्ण "to burn," विद "to know," and विद्री "to wake,"—when लिद follows.

As there is an agreement (in the present instance) to regard the verb विद as ending in short u (विदु), गुणा is not substituted (as it would otherwise have been by No. 485). Thus we have विदान्तकारिस or विदेदु "he knows," वेदिति "he will know," विदेश्यति "he will know."

बिदांकुबन्धनित्वत्त्वंतत्वस्याम । ३ । ९ । ४९।

बेलेनास्यमु गुणाभाविले हैदा लुई लोकतरात्म्य्यम्येन्याकं निधियते । नुक्तानचे न विलिदितात । बिदांसळल्य।

No. 607.—When लिद comes after the verb विद, then optionally the augment अम is irregularly attached; there is no substitution of गुणा (from No. 420—which fact is indicated by the exhibition of the form विदानी in the aphorism); there is elision लिद (of लिद); and the verb विद्री "to make, with the terminations of the imperative, is appended (giving, for example, विदान्तकुर्वान्तु). One particular person and number is not alone intended to be spoken of (by the employment, in the aphorism, of the form विदान्तकुर्वान्तु).

Thus we may have विदान्तकरोतु "let him know."

तनादिद्रिः ॐ: । ३ । ९ । ३६।
No. 608.—Let u come after the verbs tan, &c. (No. 719), and after the verb kri "to make." This debars the application of sap (No. 419).

No. 609.—Let short u be the substitute of the short a of (kar, the modified form of) the verb kri ending with the affix u (No. 608), when a sārvadhatuka termination, with an indicatory k or ñ, follows. Thus vidāṇkurutāt (No. 607) "may he know," vidāṇkurutām "let the two know," vidāṇkuvantu "let them know," vidāṇkuru "know thou," vidāṇkaravāni (No. 420) "let me know," avet (Nos. 458, 485, and 199) "he knew," avitām "they two knew," aviduh (No. 481) "they knew."

No. 610.—And when sip follows, ru is optionally the substitute of the d of a verb, when the d is at the end of a pada. Thus we have aveh (No. 111) or avet "thou knewest," vidyāt "he may know, or, may he know," vidyāstāṃ "may they two know," avedīt "he knew," avedīshyat "he would know."

The verb as "to be" makes asī "he is."

No. 611.—Let there be elision of the a of the affix śnam (No. 714) and of the verb as "to be," when a sārvadhatuka affix, with an indicatory k or ñ, follows. Thus stah (No. 535) "they two are," santi "they are," asi (No. 438) "thou art," stah "you two are," stha "you are," asmi "I am," swah "we two are," smah "we are."
No. 612.—Let *sh* be the substitute of the *s* of the verb as "to be," coming after a letter of the pratyāhāra in in an upasarga (No. 47) or after the indeclinable word prādus "evidently," when the letter *y* or a vowel follows. Thus (after the upasarga *ni* when *y* follows the *s*) nishyāt "be may go out," (when a vowel follows the *s*) pranishanti "they go out," prādūkshanti "they are manifest."

Why do we say, "when the letter *y* or a vowel follows?" witness abhistah "they two surpass."

No. 613.—Let bhū be the substitute of the verb as "to be," when an ārdhadhatuka affix follows. Thus babhūva (No. 431) "he was," bhavītā "he will be," bhavishyati "he will be," astu "let him be," stāt (Nos. 444 and 611) "may he be," stām "let the two be," santu "let them be."

No. 614.—Let there be a change to *e* of a verb termed ghū (No. 662) and of the verb as, when hi (No. 447) follows, and let there be elision of a reduplicate syllable. Then (the *hi* being changed to *dhī* by (No. 593), we have edhī "be thou," stāt (Nos. 444 and 611) "mayst thou be," stām "be you two," sta "be you," asāni "let me be," asāva "let us two be," asāma "let us be," ādīt (Nos. 471 and 479) "he was," āstām "they two were," asān "they were," syāt "he may be," syādām "they two may be," syāh "they may be," bhūyāt (No. 613) "may he be," abhūt "he was," abhāvishyat "he would be."

The verb *i* (ni) "to go," makes etī (No. 420) "he goes," itah (Nos. 535 and 467) "they two go."
No. 615.—Let \textit{yan} be the substitute of the root \textit{in}, when an affix, beginning with a vowel, follows. Thus \textit{yanti} “they go.”

No. 616.—\textit{Iyuhn} and \textit{uvaun} are the substitutes of \textit{i} and \textit{u} of a reduplicate, when a heterogeneous vowel follows. Thus \textit{iyayu} (Nos. 426, 202, and 29) “he went.”

No. 617.—Let a long vowel be instead of the reduplicate of the verb \textit{in}, when what substitute for \textit{lih} has an indicatory \textit{k} (No. 486) follows. Thus \textit{iyatuh} “they two went,” \textit{iyuh} “they went,” \textit{iyayithulu} (Nos. 433 and 517) or \textit{iyethu} (Nos. 515, 420, and 616) “thou didst go,” \textit{etuh} “he will go,” \textit{esyatu} “he will go,” \textit{etuh} “let him go,” \textit{aitil} (Nos. 478 and 218) “he went,” \textit{aitam} “they two went,” \textit{ayan} (No. 29) “they went,” \textit{iyat} “he may go,” \textit{iyat} (No. 518) “may he go.”

No. 618.—Let there be a short vowel in the room of the an (a) of the verb \textit{in} coming after an \textit{upasarga}, when an \textit{ardhahadātuku} substitute for \textit{lih}, with an indicatory \textit{k} (No. 466), follows. Thus \textit{nir+iyat=nriyatu} “may he go forth.”

In the example \textit{abhiyatu} “may he go up to,” the short vowel is not substituted; for the rule (VI. 1. 85) that “a single letter substituted shall be regarded as the final of the preceding word and the initial of the following word,” does not apply, when the operation directed depends upon both what precedes and what follows:—so then, as the \textit{i} in \textit{abhiyatu}, cannot be regarded as a part at once of the \textit{upasarga} and of the verb, the rule No. 618 consequently does not apply.
Why do we say, "of the an?" witness sam+eyät=sameyät (=sam+d+iydt) "may he come," where the rule does not apply, as the verb begins with ech.

गषो गा लुड़ि | २१४१४५ |

gatisvēti sīvē lusā | gaghā | bhayat | shāya svāri | १८ |

No. 619.—Let gā be the substitute of the root in, when lunt follows. By No. 473, there is elision (luk) of the sich (No. 472). Thus agāt "he went," aishyat (Nos. 478 and 218) "he would go."
The next verb to be conjugated āt (śīn) "to sleep."

श्रीड़: सर्वधातुके गुष्ठ: | १९ | १ | २९ |

tati | shāya |

No. 620.—Let guṇa be the substitute of śīt "to sleep," when a sārvadhātuka affix follows. Thus sēte (No. 543) "he sleeps," sāyāte (No. 29) "they two sleep."

श्रीदो ऐ१९१६ |

śṛṣṭo bhavishyateśa | १५ | १५ | १५ | १५ | १५ | १५ | १५ |

tati | shāya |

No. 621.—Let ṛt (ṛ) be the augment of the a of the substitute for jh (No. 421) after the verb śīk "to sleep." Thus sērate (No. 559) "they sleep," sēshe "thou sleepest," sāyāthe "you two sleep," sēdhve 'you sleep," sāye "I sleep," sēvāhe "we two sleep," sēmahe "we sleep," sīsye (Nos. 429 and 448) "he slept," sāyāte "they two slept," sīsyire (No. 548) "they slept," sāyātā (No. 433) "he will sleep," sāyāleṣu "he will sleep," sētām (No. 552) "let him sleep," sāyātām "let the two sleep," sēratām (No. 621) "let them sleep," aṣeṭa "he slept," aṃsayātām "they two slept," uṣerata (Nos. 559 and 621) "they slept," sāyāta (Nos. 555 and 463) "he may sleep," sāyāyātām "they two may sleep," sāyāran (No. 556) "they may sleep," sāyāshēṣa (No. 558) "may he sleep," aṃsayāṣa (Nos. 420, 472, and 433) "he slept," aṃsayāṣa (No. 433) "he would sleep."
The next verb to be conjugated is i (in) "to study." This verb and i (ik) "to remember" never appear apart from the preposition adhi. Thus adhīte (No. 543) "he studies," adhīyatate (No. 220) "they two study," adhīyate (No. 559) "they study."

No. 622.—Let gā be the substitute of the verb i (in) "to study."

When lit follows. Thus adhijuge (Nos. 548 and 524) "he studied," adhijetā (No. 420) "he will study," adhijeshyate "he will study," adhijītām (No. 552) "let him study," adhijīyātām "let the two study," adhijīyatām (No. 559) "let them study," adhīshvam (No. 553) "do you study," adhīyātām "do you two study," adhīdhwam (No. 553) "do you study," adhīvai (No. 554) "let me study," adhīvāvahāri "let us two study," adhīvāpopamahāi "let us study," adhīvaita (Nos. 478 and 218) "he studied," adhīvaiyātām "they two studied," adhīvaitā (No. 559) "they studied," adhīvaiyātām "thou didst study," adhīvaiyātām "you two studied," adhīvaidhwam "you studied," adhīvaiyi "I studied," adhīvaiyahi "we two studied," adhīvaimahāi "we studied," adhīvita (Nos. 555, 461, 463, and 220) "he may study," adhīvīyātām "they two may study," adhīvātan (No. 556) "they may study," adhīvaiśeṣā (No. 558) "may he study."

No. 623.—The substitution of gā (No. 622) in the room of i (in) "to study" is optionally made, when luṅ and lrīṅ follow.

No. 624.—What affixes have not an indicatory ň or ņ shall be considered to have an indicatory ň (No. 467), when they come after gā (No. 622) and the verbs kut "to be crooked," &c.
No. 625.—When an ārdhadhātukā affix, beginning with a con-
sonant and distinguished by an indicatory k or n, follows, then let
long e be the substitute of the long ē of the verbs termed ghu (No. 662),
and of mā “to measure,” sthā “to stand,” gā “to study,” pā “drink,”
hā “to abandon,” and sho “to destroy.” Thus adhyagīṣṭa (No. 623)
or, alternatively, adhyaiṣṭa (No. 218) “he studied,” adhyāśṭa
(No. 623) or adhyaiśṭa “he would study.”

The verb dūh (duha) “to milk” makes dogdhi (Nos. 277, 536,
and 25) “he milks,” dugdhā (No. 535) “they two milk,” dūhānti
“they milk,” dhokshi (Nos. 277, 278, 169, and 89) “thou milkest,”
or with the ātmanepada terminations, dugdhe (Nos. 543 and 535)
“he milks,” dūhāte “they two milk,” dughate (No. 559) “they milk,”
dhukshe (Nos. 277, 278, 169, 90, and 535) “thou milkest,” ātūhate
“you two milk,” dhugdhe (No. 277) “you milk,” dūhe “I milk,
dūhwāhe “we two milk,” dūhwāhe “we milk,” dūdhe (No. 548) or
dudhe (No. 548) “he milked,” dogdhā (No. 586) “he will milk,”
dhokshyati (Nos. 277 and 278) or dhokshyate “he will milk,” dogdhu
“let him milk,” dugdhat (Nos. 444 and 467) “may he milk,” dugdhām
“the two milk,” dūhantu “let them milk,” dugdhī (No. 593) “do
thou milk,” dugdhat (No. 444) “mayst thou milk,” dugdham “do you,
two milk,” dugdha “milk ye,” dohāni “let me milk,” dugdham (No
552) “let him milk,” dūhātām “let the two milk,” dugdham (No. 559)
“let them milk,” dhukshva (No. 278) “do thou milk,” dūhāthām
“do you two milk,” dugdhwam (No. 278) “milk ye,” dohāi (No. 554)
“let me milk,” dohāvahai “let us two milk,” dohāmahai “let us milk,
dhok (Nos. 199 and 278) “he milked,” adugdham (No. 586) “they
two milked,” aduhān “they milked,” adoham “I milked,” adugdha
"he milked," aduhitam "they two milked," aduhata (No. 559) "they milked," adhugdhwam (No. 277) "you milked," duhydt "he may milk," duhita (No. 555) "he may milk."

**ЛИТСИЧАВАТМАННЕПЕДЕШУ 11 2 11**

No. 626.—The substitutes of lik (No. 459) and sich (No. 472), coming after a consonant that adjoins an ik, when the ātmanepada affixes are employed, are regarded as having an indicatory k (No. 467). Thus, guna not being substituted, we have dhukshishtha (Nos. 277, 278, and 258) "he may milk."

**ГАЛ ИГУПАДАНИНТ: КС: 3 1 145**

No. 627.—After that verb which ends in a šai, which an ik for its penultimate letter, and does not take the augment it (No. 519), let ksa (i.e. sa—No. 155) be the substitute of chi (No. 471). Thus adhukshat (Nos. 277, 278, 90, and 169) "he milked."

**ЛУИША ДУШИДИЛИГУГУМАТМАННЕПЕДЕ ДАНЬЕ 11 1 13**

No. 628.—When an ātmanepada affix, beginning with a dental, follows, there is optionally elision (luk) of the ksa (No. 627) of these verbs viz. duh "to milk," dih "to accumulate," lih "to lick," and guh "to cover." Thus (the s also being elided by No. 513) we have either adugdha (Nos 277 and 586) or adhukshata (No. 627) "he milked."

**ВСЬИМИЧИ 13 1 12**

No. 629.—When the ksa is followed by a kada, the following affixes are elided (anukta) viz. aduhata (No. 559) "they two milked," aduhita (No. 555) "he may milk," adhugdhwam (No. 277) "you milked," adhukshat (No. 627) "he milked," and a dānta (noon) affix, the following are elided (anukta) viz. adugdha (Nos. 277 and 586) and adhukshata (No. 627) "he milked."
No. 629.—There is elision (lopa) of kṣa (Nos. 627 and 27), when an átmanepada affix, beginning with an āch, follows. Thus adhukṣudām "they two milked," adhukṣadhānta (No. 559) "they milked," adhyudhā (Nos. 277 and 586) or adhukṣadhathah (No. 627) "thou didst milk," adhukṣadhāthām "you two milked," adhyudhāvam (No. 626) or adhukṣadhāvam "you milked," adhukṣadhi "I milked," adhukṣadhāvāhi (No. 422) "we two milked," adhukṣadhāmahi "we milked," adhukṣadhāyata (Nos. 435, 485, and 457) "he would milk."

In the same way the verb dih (diha) "to accumulate." The verb likh (lika) "to lick," makes leḍhi (Nos. 276, 586, and 587) "he licks," ledhah (No. 131) "they two lick," liḥantā "they lick," lekṣha (Nos. 276 and 585) "thouickest,"—or ledhe (No. 543) "he licks," lihāde "they two lick," lihate (No. 559) "they lick," likshe "thou liciest," lihāde "you two lick," lihāve "you lick," līlīcha or līlīhe "he licked," ledḥaṣi or leḍhāse "thou wilt lick," lekṣhaya or lekṣhāye "he will lick," ledhe "let him lick," ledhāt (Nos. 444 and 467) "may he lick," ledhām (No. 552) "let him lick," līhantā "let them lick," liṭhi (No. 447) "lick thou," leḥāni "let me lick," or ledhām (No. 552) "let him lick," aḷeṭ (Nos. 276, 499, and 165) or aḷeṭ (No. 82) "he licked," aḷikṣhat (No. 627, 276, and 585), or aḷikṣhata, or aḷiḍha (No. 628) "he licked," aḷekṣhāṭ or aḷekṣhāyata "he would lick."

The next verb to be conjugated is brū (brān) "to speak articulately."

No. 630.—Instead of the first five tense-affixes tip, &c. substituted for lat, coming after the verb brū "to speak," there may optionally be n-īl, &c. (No. 424); āḥ being at the same time the substitute in the room of brū. Thus āhu "he says," āhatuh "they two say," āhuḥ "they say."

No. 631.—Instead of (the final of) āḥ (No. 630) there is th, when a jhāl follows. Then there is a change of the th to a char by No. 90, and we have āṭha "thou sayest," āṭathuh "you two say."
No. 632.—*It* is the augment of an affix, beginning with a consonant and distinguished by an indicatory *p*, coming *after* the verb *brū “to speak.” Thus *braviti* (No. 420) “he speaks,” *brātah “they two speak,” bravanti (No. 220) “they speak,” *brāte (No. 543) “he speaks,” bravate “they two speak,” bravate (No. 556) “they speak.”

No. 633.—The root *vach* is the substitute of BRŪ “to speak,” when an *ardhadhātika* affix follows. Thus *uvācha* (Nos. 432, 583, and 489) “he spoke,” *uchatuh* (No. 584) “they two spoke,” *uchuh “they spoke,” uvachītha* (No. 517) or *uvaktha* (No. 333) “thou spokest,” *ūche* (No. 548) “he spoke,” vaktā “he will speak,” vakshyati or vakshyate “he will speak,” bravītu (No. 632) “let him speak,” bravātā (No. 444) “may he speak,” bravām “let the two speak,” bravanti (No. 220) “let them speak,” brūhi “speak thou,” bravāni “let me speak,” bravām (No. 552) “let him speak,” bravāi (No. 554) “let me speak,” abravīt (No 632) “speak,” abrūta “he spoke,” bravātā or bravīta (Nos. 555, 463, and 220) “he may speak,” uchyat (Nos. 466 and 584) or vakshśha (No. 555) “may he speak.”

No. 634.—Instead of *chī* (No. 471), there shall be *āt* *after* the verbs as “*to throw,” vach “to speak,” and *khyā “to speak.”

No. 635.—When *an* (No. 634) follows, let *um* be the augment of the verb *vach “to speak.” Thus *avocat* (No 265) “he spoke,” avakshyat or avakshyata “he would speak.”
No. 636.—"And a verb in the shape indicated by the term charkarita," i.e. at the end of which the affix yaṅ (No. 758) has been replaced by a blank (luk), is to be regarded as belonging to the 2nd class of verbs, "ad, &c." (No. 589.)

The verb úrnu (úrnuṅ) "to cover" is next to be conjugated.

No. 637.—When a sārvadhātuka affix follows, beginning with a consonant and distinguished by an indicatory p, then vṛiddhi is optionally the substitute of the verb úrnu "to cover." Thus úrnauti or úrnoti "he covers," úrnutuh (No. 535) "they two cover," úrnuvanti (No. 220) "they cover," úrnute "he covers," úrnuvate "they two cover," úrnuvate (No. 559) "they cover."

No. 638.—"It should be mentioned that the verb úrnu does not take ām" (No. 546).

No. 639.—The letters N, D, and R, following a vowel and initial in a conjunct consonant, are not doubled (No. 426). There is a reduplication only of the syllable nu; and thus we have úrnuṇḍva (No. 202) "he covered," úrnuṇuṇvatuḥ (No. 220) "they two covered," úrnuṇuṇvuh "they covered."

No. 640.—An affix, beginning with the augment it, may optionally be regarded as having an indicatory n (No. 467), when it comes after...
the verb उर्नु "to cover." Thus उर्नुनविथ (No. 220) or उर्नुनविथा "thou didst cover," उर्नुविथा or उर्नविथा "he will cover," उर्नुविशयति or उर्नविशयति "he will cover," उर्नवत (No. 637) or उर्नवत "let him cover," उर्नवति "let me cover," उर्नवत (No. 554) "let me cover."

No. 641.—When a सर्वविधातुक affix follows, consisting of a single letter, beginning with a consonant and distinguished by an indicator p, then let गुणा be the substitute of the verb उर्नु "to cover." Thus उर्णोत्त (No. 458, 478, and 218) "he covered," उर्णोह "thou didst cover," उर्णपृ "he may cover," उर्णपृध "thou mayst cover," or उर्नुविथा (Nos. 555 and 220) "he may cover," उर्नुविथ (No. 518) or उर्नुविशष्ट (No. 640) or उर्नुविशष्ट “may he cover.”

No. 642.—When गुण (No. 472) follows, preceded by the augment it (No. 433), the परामार्जितa terminations being employed, then विधि is optionally the substitute of the verb उर्नु "to cover." On the other alternative, गुण is the substitute. Thus उर्नवि (No. 480) or उर्नवित or उर्नवित (No. 640) "he covered," उर्नविशष्टम or उर्नविशष्टम "they two covered," उर्नविशष्ट (Nos. 640 and 220) or उर्नविशष्ट (No. 420) "he covered," उर्नविशष्टयता or उर्नविशष्टयता "he would cover."

So much for the 2nd class of verbs, "ud, &c."

The first verb in the 3rd class is हु “to sacrifice or eat.”

The Laghu Kaumudi: 1

The Laghu Kaumudi: 1

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No. 643.—Let ślu (one of the blanks enumerated in No. 209) be substituted in the room of sap (No. 419) after the verbs hu, &c.

No. 644.—When there is ślu, there are two in the room of a verbal root—(i. e. the root is doubled). Thus juhoti (Nos. 488 and 420) "he sacrifices," juhotah (No. 535) "they two sacrifice."

No. 645.—There is at in the room of the jh (of a tense-affix) after a reduplicated verb. By No. 536, which debarms No. 220, the semi-vowel is substituted for the final of the root, and we have juhwati "they sacrifice."

No. 646.—Amanda may optionally be affixed, when li comes after these verbs viz. bhi "to fear," hrī "to be ashamed," hrī "to nourish," and hu "to sacrifice," and, when dha is affixed, the effect is to be as if there were ślu (i.e. there is to be reduplication—No. 644). Thus juhavānchukāra or juhīca (Nos. 426 and 202) "he sacrificed," hotsā (No. 435) he will sacrifice," hoshayati "he will sacrifice," juhoti "let him sacrifice," juhotat (No. 444) "may he sacrifice," juhotam "let the two sacrifice," juhwatu (Nos. 645 and 536) "let them sacrifice," jubudhi (No. 593) "do thou sacrifice," juhândini (No. 450) "let me sacrifice," ajuhoti "he sacrificed," ajuhwata "they two sacrificed."

No. 647.
No. 647.—And when jus (No. 481), beginning with a vowel, follows, then guna is the substitute of an inductive base that ends in an ik vowel. Thus ajhavah “they sacrificed,” juhvyat “he may sacrifice,” huaty (Nos. 465 and 466) “may he sacrifice,” ahaustit (Nos. 472, 479, and 519) “he sacrificed,” ahoshyat “he would sacrifice.”

The verb bhé (nibhi) “to fear” makes bibhiti (No. 644) “he fears.”

The verb hré “to be ashamed” makes jhreti (No. 644) “he is ashamed,” jhiréh “they two are ashamed,” jhiriyati (No. 645) “they are ashamed,” jhirayánchakára (No. 646) or jhiráya “he was ashamed,” hretá “he will be ashamed,” hreshyati “he will be ashamed,” jhiréh “let him be ashamed,” ajhiréh “he was ashamed,” jhiréyát “he may be ashamed,” hryát (Nos. 465 and 466) “may he be ashamed,” ahraishit (Nos. 472, 479, and 519) “he was ashamed,” ahreshyat “he would be ashamed.”

The verb pré “to nourish or fill” is next to be conju
No. 649.—When there is \textit{ālu} (No. 643), let \textit{i} (see No. 508) be the substitute of the vowel of the reduplicate of the verbs \textit{ṛ} “to go,” AND \textit{ṛṛ} “to fill.” Thus \textit{piparti} “he fills.”

\textbf{वृद्धीश्वयपूर्वीस् \(111102\).}

\textbf{पशुवायिणिपूर्वीं य चतुः सदनस्प्रक्ष्य उः.}

No. 650.—Let there be \textit{u} in the room of that inflective base which ends in \textit{ṛ}, \textbf{PREDUCED BY A LABIAL} which is a portion of the base. \textbf{[Thus, when we have \textit{ṛṛ}+\textit{u}, this rule applies, and also No. 37 which makes the base end in \textit{ṛ}.]}

\textbf{हलि च \(812199\).}

\textbf{रक्तवानस्य धातेदुपधाया रक्ते दीर्घा हलि। पिलूः। पिपुरति। पपराद।}

No. 651.—\textbf{AND WHEN A CONSONANT FOLLOWS, the long vowel \textit{i} the substitute of an \textit{ā} vowel being the penultimate letter of a verb which ends in \textit{ṛ} or \textit{u}. Thus \textit{pipārtah} (No. 650) “they two fill,” \textit{pipurati} (No. 645) “they fill,” \textit{papdra} (Nos. 426, 508, 202, and 37) “he filled.”}

\textbf{शुद्धप्रां हि यो वा \(114112\).}

\textbf{कितिलित। पपतुः।}

No. 652.—When a substitute of \textit{lit}, with an indicator \textit{k}, follows \textbf{A SHORT VOWEL IS OPTIONALLY the substitute of \textit{śṛ} “to hurt,” \textit{ḍṛ} “to tear,” AND \textit{ṛṛ} “to fill.” (This debars No. 653, and we have optionally) \textit{papratuh} (No. 21) “they two filled.”

\textbf{जच्छत्याताम् \(114111\).}

\textbf{मामातस्तक्के द्वाते दियंतत्त्वान्तच च गुणा लित। पपरतूः। पपहः।}

No. 653.—When \textit{lit} follows, \textit{guna} is the substitute of the verb \textit{ṛichchh} “to go,” \textbf{that belongs to the 6th class (tud, &c. No. 693), and of the verb \textit{ṛ} “to go,” AND of those that end in the long vowel \textit{ṛi}. Thus (on the alternative allowed by No. 652) \textit{paparatuh} “they two filled,” \textit{paparuh} “they filled.”

\textbf{युते वा \(112138\).}
No. 654.—There may be optionally a long vowel in the room of the augment it (No. 433) coming after the verbs vṛñā “to serve,” and vṛñā “to choose,” and those that end in long ni, but not when li follows. Thus paritā or paritā “he will fill,” parishyati or parishyati “he will fill,” pipartu “let him fill,” apipāh (Nos. 420, 199, and 110) “he filled,” apipārtām (Nos. 650 and 652) “they two filled,” apiparuh (Nos. 481 and 647) “they filled,” pipāryāt (No. 651) “he may fill,” pūrṇāt (No. 655) “may he fill,” apārīt (No. 519) “he filled.”

No. 655.—And when sich (No. 472) follows, and the parasmaipada terminations—here there is not a long vowel in the room of the augment it (—see No. 654). Thus apārīśtām (No. 519) “they two filled,” apārīśyat (No. 654) or apārīśyat “he would fill.”

The verb hā (ohāk) “to quit” makes jahāti (No. 644).

No. 656.—And short ī shall be optionally the substitute of the verb hā “to quit,” when a sārvadhātuka affix follows, beginning with a consonant and having an indicatory k or ā. Thus jahītah (No. 535) “they two quit.”

No. 657.—Let ā be the substitute of the ē of ēnd (No. 730), or of a reduplicated verb not being one of those called ghū (No. 662), when a sārvadhātuka affix, having an indicatory k or ā and beginning with a consonant, follows. Thus (on the alternative allowed by No. 656) jahītah “they two quit.”
No. 658.—Let there be elision of the ă of śnā (No. 730), and of a reduplicated verb, when an affix, with 'an indicatory ă or ā, follows. Thus jahati (No. 645) "they quit," jahau (No. 523) "he quit," ātū "he will quit," āsāti "he will quit," jahātū "let him quit," jahilūt (Nos. 444 and 656) or jahildū (No. 657) "may he quit."

No. 659.—And when hi (No. 447) follows, the substitute for the ă of the verb há "to quit" is ā, or i (No. 656), or ā (No. 657). Thus jahāi, or jahīki, or jahih i "do thou quit," ajahāt "be quitted," ajahuh (Nos. 481 and 658) "they quitted."

No. 660.—There is elision of the ā of the verb há "to quit." When a sārvadhātukā affix, beginning with y, follows. Thus jahyāt (Ne. 460) "he may quit," but when the affix is śūrdhātukā (No. 465), then ā is substituted by No. 525, giving heyāt "may he quit," ahāsāt (Nos. 479, 480 and 530) "he quitted," ahāsāt "he would quit."

The verb má (māh) "to measure or sound" is next to be conjugated.
No. 661.—When there is slu (No. 643), let I be the substitute of the vowel of the reduplicate syllable of these verbs—viz bhri “to nourish,” má “to measure,” and há (oháń) “to go.” Thus mimbte (No. 657) “he measures,” mimáte (No. 658) “they two measure,” mimote (No. 645) “they measure,” mame (Nos. 548 and 426) “he measured,” mátá “he will measure,” máśyate “he will measure,” mimítám (Nos 552 and 657) “let him measure,” amimíly “he measured,” mimítu (Nos. 555 and 658) “he may measure,” máśishyta (No. 558) “may he measure,” amásta (No. 472) “he measured,” amáśyata “he would measure.”


The verb bhri (śabhriń) “to hold or nourish,” makes bibhirti “he nourishes,” bibhrituk “they two nourish,” bibhriti (No. 645) “they nourish,” bibhrite “they nourishes,” bibhřate “they two nourish,” bibhrate “they nourish,” bibhvardhakárá (No. 646) or babhára (Nos. 508 and 202) “he nourished,” babhartha “thou didst nourish,” babhriva (No. 514) “we two nourished,” bibhvardhakre or babhre (No. 548) “he nourished,” bhartá (No. 510) “he will nourish,” bharihgyata (No. 532) or bharihgyate “he will nourish,” bibhurtu “let him nourish,” bibhánti “let me nourish,” bibhítam “let him nourish,” abibhah (Nos. 420, 199, and 110) “he nourished,” abibhítam “they to nourished,” abibharuh (Nos. 481 and 447) “they nourished,” bibhriyát or bibhrița (No. 555) “he may nourish,” bhriyát (No. 465) or bhriştá (No. 558) “may he nourish,” abhárshít (No. 519) or abhırita (No. 582) “he nourished,” abharishyat or abharishyata “he would nourish.”

The verb dā (dudán) “to give” makes dadáti “he gives,” dattu (No. 658) “they two give,” dadati (No. 645) “they give,” datte “he gives,” dadáte “they two give,” dudate (No. 645) “they give,” dadau (No. 523) or dade (No. 548) “he gave,” dátá “he will give,” dásyati or dásyate “he will give,” daddtu “let him give.”
No. 662.—Let roots of the form of Dá “to give” (meaning that root itself both in the third and first conjugations), do “to cut,” and de “to protect,” AND of the form of Dhá “to hold,” (viz. dhá itself and dhe “to drink),” EXCLUSIVE OF dá (Dáp) “to cut,” and dai (daip) “to purify,” be called ghu. By No. 614, the substitution of e IS directed when ki follows a ghu—so we have dehi “give thou,” dattan (No. 658) “do you two give,” aruddát or adatta (No. 658) “he gave,” dadyát (No. 460) or divita (Nos. 555 and 658) “he may give,” devát (No. 525) or dawishita (No. 558) “may he give,” adát (No. 473) “he gave,” adátum “they two gave,” adu (No. 524) “they gave.”

No. 663.—AND SHORT I shall be the substitute of the final of sthá “to stand,” AND of a verb termed ghu (No. 662) and the sich shall be as if it had an indicatory k, when the dmmanepada terminations are employed. Thus, the root ending in a short vowel, we have adita (No. 582) “he gave,” adásyut “he would give,” adásyata “he would give.”

The verb dhá (dudhá) “to hold or nurture” makes dadháti “he holds.”

No. 664.—Let there be a bhāṣ (i.e. an aspirated letter) in the room of the baś (i.e. the initial d No. 431) of the reduplicated verb
Dhá “to hold,” ending in a jhash (i.e. indh), when t or th and when s or dhv follows. Thus we have dhattah (No. 658) “they two hold,” dadhati (No. 645) “they hold,” dadhēsi “thou holdest,” dhathah (No. 664) “you two hold,” dhatte (No. 543) “he holds,” dadhate “they two hold,” dadhate (No. 645) “they hold,” dhatte “thou holdest” dhuddhēve “you hold.” According to No. 614, when hi follows, e is substituted for the vowel of the root, which is a ghu (No. 662), and the reduplication is elided:—so that we have dhēhi “do thou hold,” adadhāt “he held,” adhhatta (Nos. 658 and 664) “he held,” adadhēdt (Nos. 460 and 658) or adadhīta (Nos. 555 and 658) “he may hold,” dheyāt (No. 525) or dhāśishtta (No. 558) “may he hold,” adhāt (No. 473) or adhitta (Nos. 663 and 582) “he held,” adhāśyot or adhāśyuta “he would hold.”

The verb nīj (nījr) “to purify or to nurture” is next to be conjugated.

हर दर्संद्रा वाचा !

No. 665.—“In respect of the syllable IR (e.g. in the verb nījr) THE DESIGNATION IT (No. 7) IS TO BE PREDICATED.”

निज त्रयावश्च गुष्यः: स्त्रीः ३ ४ ५ ६ ७ ८ ९।

निजविविधतामाभासाय गुष्यः: श्रेष्ठः नेनिक्तः नेनितः: नेनिजितः: नेनिलितः नेनिग्रिहः.

No. 666.—Let GUṇa be the substitute of the reduplicate of the three verb nīj “to purify,” vij “to differ,” and vish “to pervade,” WHEN THERE IS SLU (No. 643). Thus nenekti (Nos. 485 and 333) “he purifies,” neniktah (No. 535) “they two purify,” nenijati (No. 645) “they purify,” nenikste (No. 535) “he purifies,” nineja (No. 426) or ninije (No. 548) “he purified,” nektē “he will purify,” nekshyati (No. 169) or nekshyate “he will purify,” nenektu “let him purify,” nenigdhi (Nos. 593 and 333) “do thou purify.”

नाध्यस्त्रयाचि पिति सार्वधातुके १ २ ३ ४ ५ ६।

लूपधगुणो न नेनिजिति नेनिक्तायु ब्रानेनेक्तः ब्रानेनिजितः। ब्रानेनिजुः ब्रानेनिक्तः नेनिजितायु निजितः नेनिजिति निजितेषः।

No. 667.—Gunā is NOT the substitute of a REDUPLICATED VERB with a light (No. 432) penultimate letter, WHEN A SĀRVADHĀTUKA affix, beginning with a VOWEL and HAVING AN INDICATORY P,follows.
This debars No. 485, and we have nenijāni (No. 666) “let me purify,” neniktām (No. 552) “let him purify,” anenek (No. 199) “he purified,” aneniktām “they two purified,” anenijāhu (No. 481) “they purified,” anenijam “I purified,” anenikta “he purified,” nenijyāt “he may purify,” nijyāt (No. 465) “may he purify,” nenijāta (No. 555) “he may purify,” nikhṣṭhtā (No. 558) “may he purify.”

��िते वा । ३ । १ । ५ ।
印िते धतिष्ठोऽऽय वा पर्याप्तेऽऽु । श्रवणत । श्रवित । श्रवित ।
印印印印

হিত জুহোত্থাদায়ঃ ।

No. 668.—An is optionally the substitute of chli (No. 471) after what root has an indicator ir (No. 665), when the purusamai-pada terminations are employed. Thus anijat or anvikṣht (Nos. 472, 492, and 510) or anikta (No. 513) “he purified,” anekshyatif or anekshyata “he would purify.”

So much for the 3rd class of verbs, “hu, &c.” The verbs of the 4th class—“div, &c.”—are to be conjugated.

The verb div (divu) signifies “to play, to be ambitious of surpassing, to traffic, to shine, to praise, to rejoice, to be mad, to sleep, to love, and to go.”

दिवाद्यः ।

दिवा ब्रह्मिनिः वादाभासार् दबितसुतिमेंद्रमदिश्वासार्कालिनतिः । १ ।

दिवादिस्मः प्यान । ३ । १ । ॐ ।

गणपञ्चाशः । चलितिः दीर्घिः । दीर्घितिः । दिवेशभ । देवियाति । देवियाििति । दीक्षेति । दीक्षातः । देवियाििति । देवियािियति ।

शब्द चिन्य तनुसंस्कारे । २ । नुस्ती ग्रामिशिवोऽऽु । ३ । नुस्तीिति । नराति । नरिता ।

No. 669.—After the verbs div “to play,” &c., let there be śyan.

This debars sup (No. 419). According to No. 651, the vowel is lengthened when a consonant follows the v, and we have divyāti “he plays,” dīdevi (No. 485) “he played,” devitā “he will play,” devishyāti “he will play,” divyātu (No. 651) “let him play,” adīvyat “he played,” divyēt (No. 463) “he may play,” divyāt (No. 465) “may he play,” adēvīt (No. 480) “he played,” adēvishyat “he would play.” In the same way is conjugated the verb shiv (shivu) “to sew.”
The verb \textit{nrit} (nritt) "to toss about one's body—i.e. to dance," makes \textit{nrityatī} "he dances," \textit{narta} (Nos. 508 and 485) "he danced," \textit{nartītā} "he will dance."

No. 670.—\textit{It} (No. 433) is optionally the augment of an \textit{ārdhā-}
dhātuka affix, when it begins with the letter \textit{s} other than the \textit{s} of
\textit{sich} (No. 472), coming after these verbs—viz. \textit{krit} "to cut," \textit{chhrīt} "to hurt," \textit{chhrīd} "to light," \textit{trīd} "to kill," and \textit{nrīt} "to dance."
Thus \textit{nartishyati} or \textit{nartsyati} "he will dance," \textit{nrityatu}," let him
dance," \textit{anrityat} "he danced," \textit{nrityet} "he may dance," \textit{nrītyāt} "may
he dance," \textit{anartīt} (No. 480) "he danced1," \textit{anartishyat} (No. 670) or
\textit{anartsyat} "he would dance."

The verb \textit{tras} (trasti) "to fear," according to No. 520, optionally
takes the affix \textit{syan} (No. 669). Thus we have \textit{trasyati} or \textit{trasati}
(No. 419) "he fears," \textit{tutrasa} "he feared.

No. 671.—There is optionally the substitution of \textit{e}, and elision
of the reduplicate syllable, of these verbs—viz. \textit{jṛi} "to grow old,"
\textit{bhram} "to whirl," and \textit{tras} "to fear," when \textit{lit} with an indicative \textit{k}
(No. 486), and likewise when \textit{thal}, with the augment \textit{īt} (No. 433),
follows. Thus \textit{tresatuh} or \textit{tutrasatuh} "they two feared," \textit{tresitha} "or
tutrasitha" "thou didst fear," \textit{trasītā} "he will fear."

The verb \textit{so} "to pare" is next to be conjugated.

No. 672.—Let there be elision of \textit{o}, when \textit{syan} (No. 669) fol-
lows. Thus \textit{syaṭi} "he pares," \textit{syaṭah} "they two. pare," \textit{syaṇti} "the"
pare," sāśau (Nos. 528 and 523) "he pared," sāśatuh (No. 524) "they two pared," sāśuh (Nos. 528 and 524) "they pared," śītī (No. 528) "he will pared," śāsyatī "he will pared."

विभाषिण ग्राम्येण्टः याचः ॥ २ ॥ ४ ॥ ७८ ॥

ग्राम्यः सिवेऽ नुवा परस्परेन्त्रयः संसातः संसाताः सम्यः।

No. 673.—There is optionally elision of sich (No. 472) after these verbs—viz. ghīṛa "to smell," dhiḥ "to drink," so "to pare," cīho "to cut," and sho "to destroy," when the parasmaipada terminations are employed. Thus akṣāl "he pared," ādītām "they two pared," uśūḥ (No. 524) "they pared."

ग्राम्येण्टः संसातः ॥ ७ ॥ २ ॥ ७३ ॥

ग्राम्य लगभः सिव इत्र परस्परेत्रयः इत्सकाहः चात्मलीतः चात्मलीतस्य-प्रमनः हेतृ ब्रह्मदेने ६। अर्थः वेव उल्लक्षमेणि ३। अर्थः वेव समै। हेतृ ब्राह्मदेने ५। अर्थः देवी। देवा। देवा। देवा। व्यज्ञ ताहैने ५।

No. 674.—And sak shall be the augment of these verbs—viz.—yām "to restrain," rām "to sport," nām "to bow," and those that end in long त, and, at the same time, it shall be the augment of the sich (No. 472) coming after them, when the parasmaipada terminations are employed. Applying then these two augments, if and sak, we have akṣālī "he pared," ādītāshāmī "they two pared."

The verb cīho "to cut" makes chhyati (No. 672) "he cuts."

The verb sho "to destroy" makes dyuti "he destroys," sāsau (No. 528) "he destroyed." The verb do "to cut" makes dyatī "he cuts," dādau "he cut," dēyāt (No. 525) "may he cut," ādīt (No. 473) "he cut."

The verb vyadh (vyadhā) "to strike" is next to be conjugated.

प्रहिण्याविधिविधिविविद्वितविविधिविद्वितैविद्वितैतीननाजिन्त ॥ ६ ॥ १ ॥ १५ ॥

व्रतखः संस्कारः स्वातः कितिः कितिः कितिः ॥ विभिन्तति ॥ विभाधित ॥ विभिधुतः ॥ विभिधृतः ॥ विभिधिषु ॥ विभिधिषतः ॥ विभिधितः ॥ विभिधितः ॥ विभिधितः ॥ विभिधितः ॥ विभिधितः ॥ विभिधितः ॥ विभिधितः ॥ विभिधितः ॥ विभिधितः ॥ विभिधितः ॥ विभिधितः ॥ विभिधितः ॥ विभिधितः ॥ विभिधितः ॥ विभिधितः ॥ विभिधितः ॥ विभिधितः ॥ विभिधितः ॥ विभिधितः ॥ विभिधितः ॥ विभिधितः ॥ विभिधितः ॥ विभिधितः ॥ विभिधितः ॥ विभिधितः ॥ विभिधितः ॥ विभिधितः ॥ विभिधितः ॥ विभिधितः ॥ विभिधितः ॥ विभिधितः ॥ विभिधितः ॥ विभिधितः ॥ विभिधितः ॥
No. 675.—And let there be a sanpradāna (No. 281) in the room (of the semi-vowel) of these verbs—viz. GRAH "to take," JYĀ "to become old," VAY (the substitute of ve) "to weave," VYADH "to strike," VAŚ "to subdue," VYACH "to deceive," VRAŚCH "to cut," PRACHCH "to ask," AND BHRASJ "to fry," WHEN WHAT affix HAS AN INDICATORY k OR ञ FOLLOWS. Thus, the affix ञyan being regarded as having an indicator ञ (No. 535) we have vidhyati (No. 283) "he strikes," vivyaddha (No. 583) "he struck," vividhatu "they two struck," vividhā "they struck," vivyadhitha (No. 517) or vivyaddha (No. 586) "thou didst strike," vyaddhā (No. 586) "he will strike," vyatsyati "he will strike," vidhyat (Nos. 462 and 460) "he may strike," vidhyat (No. 465) "may he strike," avyātsit (No. 479) "he struck."

The verb push (pusha) "to nourish" makes pushyati "he nourishes," puposha (No. 485) "he nourished," puposhittha (No. 517) "thou didst nourish," poshti (No. 78) "he will nourish," pokshyati (No. 583) "he will nourish." In accordance with No. 542, this verb takes ञ instead of chli (No. 471). Thus apushat "he nourished."

The verb āush (āusha) "to become dry" makes āushyati "he dries," āusosha "he dried," āushat (No. 542) "he dried."

The verb nas (naša) "to perish" makes nasyati "he perishes," nandāsa "he perished," neśatū (No. 494) "they two perished."

रधारिसिःक्रमः १ २ ४ ५

वनाध्वंशाथङ्कुक्क्षयं बेदं नेविषः

No. 676.—And after the verbs RAĐH "to hurt," &c., let it (No. 433) be optionally the augment of an ārdhadhātuka affix, beginning with a vał. Thus neśitha (No. 495) "thou didst perish."

मसिनिन्दोमुक्ति १ २ ६ ०

नृम ् नंद ् नेविष ् नेविषम ् नविता ् नंट ् निष्यति ् नहृति ् नययुत ् बनयस्त ् बनयस्त ् नययुत ् बनयस्त ् पुह ् प्राणिप्रस्व ् ११ ् १३ ् सयण ् सुषुब ् सादिनियमानीद ् सुपुविभ ् सुपुविभ ् सुपुविभ ् सावता ् सविता ् दृष ् परितय ् १४ ् दृष ् दृष ् दृष ् दृष ्

No. 677.—When A JHAL comes after the verbs masj "to be immersed," and nas "to perish," let there be the augment num. Thus, on the alternative allowed by No. 676, we have nanaṁsthā (No. 334) "thou didst perish," neśitu (No. 494) "we two perished," neśima "we
perished," nāśītā (No. 676) or nāṁshītā "he will perish," nabishyati or nabeśishyati (Nos. 334 and 585) "he will perish," nābhyatu "let him perish," anāsya "he perished," naśīyat "he may perish," nāśyāt "may he perish," anāsata (No. 542) "he perished."

The verb śū (śaʿū) "to give birth to" makes sūyate (No. 543) "she bears," sushuwe (No. 220) "she bore." In accordance with the restrictive rule No. 514, this verb takes the augment it;—thus sushuvisha "thou boarest," sushuvivaha "we two bore," sushuvivamahe "we bore," sotā or savītā (No. 511) "she will bear."

The verb dū (dūn) "to suffer or be consumed with pain" makes dūyate "he suffers;" and dī (dīn) "to decay" makes dīyate "he decays."

### दीक्षा युढ़िच कृद्दिति । ६३, ६४, ६५।

No. 678.—Let yuṭ be the augment, when an ārdhadhātuka affix, with an indicatory k or ṅ and beginning with a vowel, comes after the verb dī (dīn) "to decay."

### बुयुटाखुवञ्जिनः: सिंठिता बलध्वितः | दिदीयें

No. 679.—"The auxiliaries vuk (No. 425) and yuṭ (No. 678) are (in spite of No. 599) to be regarded as having taken effect, when the substitute uvaṅ (No. 220) or a yan (No. 221) presents itself. Thus we have didyē "he decayed." [the yuṭ being recognised as existent by No. 220, which would otherwise have taken effect here.]

### सीतानातिमनीतिदीड़ां ल्यिपि च। ६६, ६७, ६८।

एषोमात्व ल्यिपि | चारथिल्यिमि निमि | दाता | दास्यिति | सदास् | होंठ विहायसा गति | ५५ | होयते | हिद्धे | हिघिता | पीढ़ पाने | ६६ | पीयते | पेता | बरेतुष्ट | माह माने | ५७ | मायते | ममे | जनी प्राप्तेऽविचे | ५८।

No. 680.—And when the affix lyap (No. 941) follows, there is the substitution of ā in the room of these verbs, viz. mī (mīn) "to hurt or kill," mī (dumīn) "to scatter," and dī (dīn) "to decay."

By the "and" it is implied that the same change will take place when there is a cause for the substitution of an ech, but unattended by an indicatory ś. Hence [the affixes tāsi and sva being such causes] we have dattā "he will decay," dāsyati "he will decay," adāsta "he decayed."
The verb दिय (diy) "to move in the sky—i.e. to fly," makes दियते "he flies," दियते (No. 221) "he flew," दियते "he will fly."

The verb पिय (pīy) "to drink" makes पियते "he drinks," पिते (No. 510) "he will drink," अपेष्टा "he drank."

The verb मात (māt) "to measure" makes माते "he measures," माम "he measured."

The next verb is जन (jani) "to be produced or born."

No. 681.—Of the verbs ज्ञया "to know," जन "to be produced," जा is the substitute, when what follows has an indicatory श. Thus ज्ञयते "he is produced," जाज्ञे (Nos. 540 and 76) "he was produced," जानिता "he will be produced," जानिश्यते "he will be produced."
'he was produced.' The verb dip (dīpi) "to shine" makes dipiyate "he shines," didīpe "he shone," adīpi (No. 682) or adīpishtu "he shone."

The verb pad (pada) "to go" makes paviyyate "he goes," pede (No. 494) "he went," puttā "he will go," patsīṣṭu "may he go."

No. 685.—Let chin be substituted for chli after the verb pad "to go," when the personal termination ta of the singular follows. Thus apādi (No. 683) "he went," apatsātām "they two went," apatsata "they went."

The verb vid (vida) "to be" makes vidiyate "he is," vettā "he will be," avitta (No. 626) "he was."

The verb budh (budha) "to understand" makes budhyate "he understands," bodhdā (No. 586) "he will understand," bhutsyate (No. 278) "he will understand," bhutsīṣṭa "may he understand," aboīhi (No. 683) or abuddha (Nos. 586 and 626) "he understood," abhutsātām (No. 278) "they two understood."

The verb yudh (yudha) "to fight" makes yudhyate "he fights," yuyudhe "he fought," yoddhā (No. 586) "he will fight," ayuddha "he fought."

The verb srij (srija) "to quit" makes sriyyate "he quits," sāsrije (No. 508) "he quitted," sāsrijishe "thou didst quit."

No. 686.—Let am be the augment of these two verbs, viz. srij "to quit," and dris "to see," when an affix, beginning with a jhal
and not having an indicatory k, follows. Thus srṣṭa (Nos. 334-
and 78) "he will quit," srṣṭhāya (Nos. 334 and 585) "he will quit,"
sṛṣṭhāta "may he quit," airṣṭa "he quitted," aṣṛṣṭhāta "they
two quitted."

The verb mṛṣa (mṛṣha) "to endure patiently" makes mṛṣhyāti or mṛṣhyate "he endures," mamarṣha "he endured," mamarṣthā or maṁrṣhishe "thou didst endure," marṣṭhāti or marṣṭhāše "thou wilt endure," marṣṭhātyati or marṣṭhāyate "he will endure."

The verb nāḥ (nāha) "to bind" makes nāhyāti or nāhyate "he
binds," nānāha "he bound," nānāditha or nekitha "thou didst bind;
nehe "he bound," nādithā "he will bind," nātṛyāti (No. 389) "he will
bind," anāṭṭā or anāditha "he bound."

So much for the 4th class of verbs, "div &c."
The 5th class of verbs consists of "su &c."
The verb su (shun) means "to extract the Soma juice."

इति दिवादयः ।

स्वादयः ।

पुष्य चर्चिष्वे । १ ।

स्वादिश्यः पुष्यः । २ । १ । १ । ९३ ।

शणपपवादः । बुन्ति । सुन्ति । हुष्यवारिति यष्ठ । सुन्यति । सुन्यः ।

सुन्यः । सुन्ति । सुन्यति । सुन्यति । सुन्यः । सुन्यः । सुपाल । सुपुः ।

सौता । सुन्यः । सुन्यानि । सुन्यः । सुन्यात । सूयात ।

No. 687.—Let there be śnu after the verbs su, &c.

This debars sap (No. 419.) Thus we have sunotā (No. 420) "he
presses out," sunotah "they two press out," sunwanti (yun taking the
place of the vowel by No. 536) "they press out," sunwah (No. 537) or
sunuvah "we two press out," sunute "he presses out," sunuḍe "they
two press out," sunute "they press out," sunuvah (No. 537)
or sunuvah "we two press out," sunuḍa or sunuḍeva "he pressed out;
sodā "he will press out," sunu (No. 538) "do thou press out;"
sunuvāni "let me press out;" sunuvāi "let me press out," sunuvāt "he may press out," sūyāt (No. 518) "may he press out."

स्नुसूतूर्भ्यः परस्मैपदेव । ३ । २ । १ । ९२ ।
No. 688.—Let it be the augment of sich after these—viz. stu “to praise,” su “to extract the Soma juice,” and dhū “to shake,” when the parasmaipada affixes are employed. Thus asdvit or asoṣṭa “he pressed out.”

The verb chi (chini) “to gather” makes chinoti or chinuti “he gathers.”

No. 689.—There is optionally the substitution of a guttural in the room of chi “to gather” after a reduplicate syllable, when san (No. 752) or lif follows. Thus chikāya or chichāya, chikye or chichye, “he gathered,” achaishit or acheshtā “he gathered.”

The verb stri (strī) “to cover,” makes strinoti or strinute “he covers.”

No. 690.—Of a reduplicate syllable the letters denoted by the pratyāhaṇa khay, preceded by a sār, remain:—the other consonants are elided. Thus tāṭra “he covered,” tāṭaratuk “they two covered,” tāstāre “he covered.” By No. 533, there being the substitution of guna, we have staryāt “may he cover.”

No. 691.—Let it be optionally the augment of liṇ and sich, coming after what root ends in ri and begins with a conjunct consonant. Thus starishishtā or strīshishtā “may he cover,” starishtā or astrīta “he covered.”
The verb dhú (dhú) "to shake" makes dhúnoti or dhúnute "he shakes," dudháva "he shook," and optionally taking the augment it by No. 511, dudhavitha or dudhatha "thou shookest."

No 692—Let not it be the augment, when what affix has an indicatory g or k comes after the verb Śri "to serve" or what verb with one vowel ends in the pratyáhāra UK. Notwithstanding this rule's having presented itself, the verb now under consideration always takes the augment it, in accordance with the determining rule No. 514. Thus dudhuviva "we two shook," dudhure "he shook," adhávit or adhuvishita or adhoshita "shook," adhuvishayat or adhoshayat "he would shake," adhuvishyatám or adhoshyatám "they two would shake," adhuvishyatata or adhoshyatata "he would shake."

So much for the 5th class of verbs—"su, &c."

The 6th class of verbs consists of "tud, &c."

The verb tud signifies "to torment."

No. 693.—Let there be sa after tud, &c. This debars sap (No. 419). Thus tudati or tudate "he torments," tutoda "he tormented," tutoditha "thou didst torment," tutude "he tormented," totá "he will torment," ututostit or ututta "he tormented."
The verb *nud* (*nuda*) “to send” makes *nudati* or *nudate* “he sends,” *nunoda* “he sent,” *nöttä* “he will send.”

The verb *bhraṣj* means “to fry.”

In forming the present tense—a vowel is substituted for the semi-vowel by No. 675, then, by the substitution of a palatal for a dental (by No. 76), the s becomes š; and, by the change of š to jaś (by No. 25), becomes j, giving *bhrijjati* or *bhrijjate* “he fries.”

No. 694.—In the room of the r and the penultimate letter of the root *bhraṣj*, there shall be optionally the augment *ram*, when an *ārdhahātuka* affix follows. As it has an indicatory *m* (No. 265), the augment comes after the last vowel. [If the *ram* had been intended merely as an augment, the verb alone—not also certain letters of the verb—would have been cited in the aphorism. The citation of the letters with the 6th case-affix attached, in accordance with the aphorism I. 1 49—indicates that the augment is to act as a substitute—so that] the abolition of the r and of the penultimate letter takes place, in consequence of the direction implied in the 6th case-affix signifying “in the room of.” Thus we have *babharja* “he fried,” *babharjatuh* “they two fried,” *babharjitha* or *babharshtha* (No. 334) “thou didst fry; or, alternatively, *babhrajju* “he fried,” *babhrajjuṭuh* “they two fried,” *babhrajjitha* “thou didst fry.” When a *jhat* follows, the s is elided by No. 237, and the final is changed to *sh* by No. 334: thus (when the augment *it* is not employed) we have *babhraittha* “thou didst fry,” *babharje* or *babhrajje* “he fried,” *bhurashtā* or *bhraṣṭā* “he will fry,” *bharkṣyati* or *bhraṣṭyati* “he will fry.” When an affix with an indicatory *k* or *ś* follows, the substitution of a vowel for the semi-vowel, by No. 675, takes place,—debarring the augment *ram*.
(No. 694) through the superior authority specially assigned to the ear-
lier rule of the two [contrary to the general principle laid down in No.
132]—so that we have bhṛijyat “may he fry,” bhṛijyāstām “may they
two fry,” bhṛijyāsah “may they fry,” bhavakshīṣṭa of bhavakshīṣta “may
he fry,” abhārakṣit, or abhārakṣhit abhārṣa or abhārṣa “he fried.”

The verb krish (krisha) “to draw or make furrows—to plough,”
makes krishati or krishule “he ploughs,” chaṭvarṣa or chaṭkrishe “he
ploughed.”

No. 695.—When an affix follows, beginning with a jhal and not
having an indicatory k, then am is optionally the augment of what
verb is gravely accentuated in its original enunciation, and has the
vowel ri as its penult. Thus we have krashīt, or, without the am,
kashītā “he will plough,” krikshīṣṭa “may he plough.”

No. 696.—Sich should be stated to be optionally the substi-
tute of chita after the verbs spris “to touch,” mris “to perceive,”
krish “to plough,” trip “to be satisfied,” and drip “to be proud.”
Thus akṛkṣīt (No. 695), akārakṣit (No. 499), or akṛkṣhat (No. 627),
or akṛśa “he ploughed,” akṛkṣhitām “they two ploughed,” akṛk-
ṣhanta “they ploughed.”

The verb mil (mila) “to mix” makes milati or milate “he
mixes,” mimela “he mixed,” melitā “he will mix,” amelit “he mixed.”

The verb much (muchiri) signifies “to be free.”
No. 697.—When sa (No. 693) follows, let num be the augment of the verbs much &c. i.e. of much “to be free,” lip “to smear,” vid “to find,” lup “to cut,” sich “to sprinkle,” krit “to cut,” khid “to hurt,” and pis “to be organised.” Thus münchāti or münchāte “he is free,” moktā “he will be free,” muchyāt or mukshīṣṭu “may he be free,” amuchat or amūcta “he was free,” amukṣhātm “they two were free.”

The verb lup (lupārī) “to cut” makes lumpati or lumpate “he cuts,” loptā “he will cut,” alupat or alupta “he cut.”

The verb vid (vutilī) “to find” makes vindati or vindate “he finds,” viveda or vīvide “he found.” In the opinion of Vṛyāherbhāti, this verb takes the augment it.—which would give veditā “he will find.” According to the opinion of the Mahābhāskya, it does not take the augment it:—witness parivellā “he will become a house-holder before his elder brother.”

The verb sich (shicha) “to sprinkle” makes sinchati or sinchte “he sprinkles.”

No. 698.—Let an be the substitute for chli after these verbs—viz. lip “to smear,” sich “to sprinkle,” and hne “to call.” Thus asichat “he sprinkled.”

No. 699.—Let an be optionally the substitute of chli after tip “to smear,” sich “to sprinkle,” and hwe “to call,” when the ātmanepada terminations are employed. Thus asichata or asiktu “he sprinkled.”

The verb lip (lipa) “to smear”—[which the author of the Kaumudi renders “to increase”] makes limpati or limpate “he smears,” lepto “he will smear,” alipat, or alipata or alipta “he smeared.”

So much for those verbs of this conjugation which take both padas.
The verb to cut "kṛt" (kṛtī) makes kṛintuti "he cuts," chakarti "he cut," kurtitā "he will cut," kurtishyuti or kurtisyati "he will cut," akurtīt "he cut."

The verb khid (khida) "to hurt" makes khindati "he hurts," chākheda "he hurt," khettā "he will hurt."

The verb piś (piśu) "to be reduced to constituent parts" makes pinaśati "he is decomposed," peśiti "he will be decomposed."

The verb vraṣch (ovraṣchū) "to cut" makes vrischuti (No. 675) "he cuts," vavraschā "he cut," vavraṣchithu or vavraṣkha "thou didst cut," vraṣchitā or vraṣaṣṭā "he will cut," vraṣchishyuti or vraṣkhyati "he will cut," vrischyāt (No. 675) "may he cut," avraṣchit "he cut."

The verb vyach (vyacha) "to deceive" makes vichati (No. 675) "he deceives," vivyacha "he deceived," vivichautuḥ "they two deceived," vyachitā "he will deceive," vyachishyati "he will deceive," vishyāt "may he deceive," avyachit (No. 491) or avyachit "he deceived." Here the vārtika (by which the substitution of vridhili would have been prevented) viz that "The verb vyach is to be regarded as one of the list 'kut &c.' (No. 624), when an affix other than the krit affix as (No. 329) follows, does not apply—for the prohibition "not the krit affix as" refers to the krit affix only [and not to the tense-affixes:— in the same way as the expression "not a brāhman" would be held to refer to a man, not to a horse or a tree.]"
The verb uñchh (uchchhi) means "to glean." Gleaning here means taking up grain by grain. To glean the whole ears, &c., Yadava tells us, is expressed by the verb ñil.

The verb richchh (richchha) "to go, to fail in faculties, to become stiff," makes richchhati "he goes." By No. 653, guna is substituted when lit follows, and the augment nut is derived from No. 498, since the mention of a word with two consonants serves to specify a word with more consonants than one. Thus ánarchchha "he went," ánarchchhatuh "they two went," richchhitā, "he will go."

The verb ujjh (ujhha) "quit" makes ujjhati "he quits," and the verb lubh ( lubha) "to bewilder" makes lubhāti "he bewilders."

No. 701.—Let it be optionally the augment, when an árdhavád tuka affix, beginning with T, comes after the verbs ish "to wish," shaha "to endure," lubh "to bewilder," rush "to hurt or kill," and rish "to hurt or kill." Thus lobhitā or lobdhā "he will bewilder," lobhishyati "he will bewilder."

The verbs trip (tripa) and trimph (trimpha) mean "to be satisfied." The former makes tripiti "he is satisfied," tatarpa "he was satisfied," tarpitā "he will be satisfied," atarpit" "he was satisfied." The latter makes trimphi "he is satisfied."

No. 702.—"The augment num (No. 497) should be stated to be that of the verbs trimpha "to be satisfied" and the like when sa (No. 693) follows. The word ádi (usually rendered "&c") here means "of the same description as." So that here "trimpha and the
like” are those verbs which include the letter n. Thus tatrîmpa (notwithstanding No. 362) “he was satisfied,” and, when sa does not follow, triphyât “may he be satisfied.”

The verbs mrid (mrid-i) and priñ (priñu) “to delight” make mridati and pridati “he delights.”

The (Vaidika) verb sun (suna) “to go” makes sunati “he goes.”

The verb ish (ishu) “to wish” makes ischhâti (No. 539) “he wishes,” eshilâ (No. 701) or eshî “he will wish,” eshishyati “he will wish,” iishyt “may he wish,” aishit “he wished.”

The verb kut (kuta) means “to become crooked.” According to No. 624, the affixes after this verb, not having an indicatory n or n, being regarded as having an indicatory n (No. 467), we have chukutita “thou didst become crooked,” chukota or chukuta (No. 490) “I became crooked,” kutita “he will become crooked.”

The verb put (puta) “to embrace” makes putati “he embraces,” putita “he will embrace.”

The verb sphut (sphuta) “to blow, to blossom, to open as a bud or a flower,” makes sphutati “it blossoms,” sphutita “it will blossom.”

The verbs sphur (sphura) and sphul (sphula) “to quiver” make sphurati and sphulati “he quivers.”

स्कुर्तिस्कुल्योर्निर्णाणविभ्यः | १८ | १३ | १६१ |

बत्तं वा | निक्करित | निस्करित | शु स्तवने | ३१ | परिबतुत्तिधायः | १ | नुव्यति | नुनाव | नुविता | तमस्ता ग्नुतः | ३२ | मक्तति | ममज्जः | ममज्जः निश्चित्रित नुष्।

No. 703.—There is optionally the substitution of sh for the s of the verbs sphur and sphul “to quiver,” AFTER the prefixes nir, ni, and vi. (No. 48). Thus nishpurati or nishphurati “he perpetually quivers.”

The verb nà means “to praise.” [That the vowel of this root is long, not short as some contend, is proved by the quotation] “parinâta gunoditya—the dawning of whose praise-worthy qualities”—[which otherwise would not scan]. This verb makes nuvati “he praises,” nuna “he praised,” nuvita “he will praise.”

The verb mañj (numajo) “to purify by washing” makes mañjati “he immerses,” mamajja “he immersed.” According to No. 677 this verb, when a jhal follows, takes the augment num, [the irregular application of which is specified in the following vârtika].
No. 704.—"The augment num should be stated to precede the last letter of the root masj"—[not the last of the vowels as No. 265 directs]. By No. 387 there is elision of the s, the first member of the conjunct consonant (snj)—and thus we have mamsajtha (No. 338) or mamsajitha "thou didst immerse," manskta "he will immerse," manskshyati "he will immerse," umdrakshtit "he immersed," umdrakktam (No. 513) "they two immersed," umdrakshuh "they immersed."

The verb ruj (rujo) "to break," makes rujati "he breaks," roktä "he will break," rokshyati "he will break," araukshtit "he broke."

The verb bhuj (bhujo) "to bend," is conjugated like ruj "to break."

The verb viś (vīsa) "to enter," makes vibati "he enters."

The verb mriś (mriśa) means "to touch." "Touching" means "perceiving through the sense of touch." By No. 695, which states that a root gravely accented, or having the vowel ri as its penult, optionally takes the augment am, we have amdrakshtit (No. 695) or amdraksht or (by Nos. 696 and 627) amdrakshtit "he touched."

The verb sad (saddri) "to go to decay, to despond," makes sidati (No. 522) "he desponds"—and so on.

The verb sad (saddri) means "to decay."

No. 705.—After this verb, viz. sad "to decay," when it has one of the affixes with an indicatory ś [such as the conjugational affix śa—No. 693], there are the affixes taḥ and śna [i.e. the utmanepada affixes—No. 409]. Thus śiyute (No. 522) "it decays," śiyatām "let it decay," śiyeta "it may decay," abśiyata "it decayed,"—[but where the
The verb क्रि means “to scatter.”

करिता लवने । ६ । १ । १४० ।

उपाट किरते: सुट डेटने । उपरतिकरित ।

No. 707.—Let sut be the augment of the verb क्रि signifying “to cut,” coming after the prefix upa. Thus upaskirati “he cuts.”

हिंसायां प्रतेश्य । ६ । १ । १४९ ।

उपाट प्रतेश्य किरते: छुट हिंसायाम् । उपरतिकरित । प्रतिस्किरित । गृ निगरणेऽ । ८० ।

No. 710.—Let su० be the augment of the verb क्रि coming after the prefix up० and after prati, in the sense of injuring. Thus upaskirati or pratiskirati “he injures.”

The verb क्रि means “to swallow.”

गिरते रक्षसं लाक्षणाद्री प्रत्येक । गिलति । गिरित । नागाल । नागार । नागलियान् । नागरिया । गिलिता । गिरिता । गरीता । प्रक्ष वीणायाम् । ४१ । प्रहिलिति संप्रसारणाम । प्रक्षिति । प्रक्षु । प्रक्षुल्लुः । प्रयुटा । प्रस्वति । ऋतावित० । सूक्ष्म प्रायास्यागे । ४२ ।
No. 711.—Let there be optionally l in the room of the r of the verb gri “to swallow,” when an affix, beginning with a vowel, follows. Thus gilati or girati “he swallows,” jagala or jagara “he swallowed,” galiti, galita (No. 654), garita, or garita “he will swallow.”

The verb prachchih “to ask,” substituting a vowel for the semi-vowel according to No. 675, makes prichchhati “he asks,” paprachchha “he asked,” paprachchhatuh “they two asked,” paprachchhuh “they asked,” prashba (No. 334) “he will ask,” prakshyati “he will ask,” aprakshit “he asked.”

The verb mri (mriṅ) means “to die.”

सियतेलुङ्कलिडोश्य । १ ॥ ३ ॥ ६१ ॥

No. 712.—The atmanepada affixes (No. 409) come after the root mri “to die,” when it takes luṅ, liṅ, and an affix with an indicator s, but not elsewhere. By No. 590, the substitution of riṅ (ri) is directed and, by No. 220, that of iyāṅ (iy)—so that we have mriyate “he dies,” mamāra “he died,” mara “he will die,” marishyati “he will die,” mrishiṣṭa “may he die,” amṛita “he died.”

The verb pri (priṅ) in the sense of “to be active,” is generally preceded by the prefixes vi and dā. Thus vyāpriyate “he is busied,” vyāpapre (No. 548) “he was busied,” vyāpaprāte “they two were busied,” vyāpaparishyate “he will be busied,” vyāpripa “he was busied,” vyāpaprāha “they two were busied.”

The verb jush (jushō) “to delight, to serve,” makes jushate “he serves,” jujushe “he served.”

The verb vij (oviṭ) in the sense of “to fear, to tremble,” is generally preceded by the affix ut. Thus udvijate “he fears.”

विज हृद् । १ ॥ २ ॥

विजः पर याेहादिप्रत्येक हिउः जंधुजिता।

इति तुदादयः।
No. 713.—An affix, PRECEDED BY the augment IT, and coming AFTER the verb VIJ “to fear,” is as if it had an indicatory n (No. 467). Hence upvijitā “he will fear.”

So much for the 6th class of verbs—“ tud, &c.”

The 7th class of verbs consists of “rudh, &c.”

The verb rudh rudhir means “to obstruct.”

No. 714.—AFTER the verbs RUDH “to obstruct,” &c. there is ŠNAM. This debars sap (No. 419). Thus we have runaddhi (Nos. 157 and 586) “he obstructs,” and, the a being elided according to No. 611, runddhah “they two obstruct,” rundhanti “they obstruct,” runulas “thou obstructest,” runddhah (Nos. 95 and 96) “you two obstruct,” rundilha “you obstruct,” runadhmi “I obstruct,” rundhvaah “we two obstruct,” rundkhmah “we obstruct.” With the átmic- páda terminations we have rundilhe “he obstructs,” rundhité “they two obstruct,” rundhité (No. 559) “they obstruct,” runtee “thou obstructest,” run-
dha the "you two obstruct," rundhwa "you obstruct," rundhe "I obstruct," rundhwahe "we two obstruct," rundhmah "we obstruct." Then again rurodha orруrudhe "he obstructed," roddha "he will obstruct," rotsayti or rotsyate "he will obstruct," runaddhu "let him obstruct," rundhút (No. 444) "may he obstruct," rundhám "let the two obstruct," rundhantu "let them obstruct," rundhi "do thou obstruct," runadháni "let me obstruct," runadháva "let us two obstruct," rundhámna "let us obstruct," or, again, rundhám "let him obstruct," rundhátam "let the two obstruct," rundhatám (No. 559) "let them obstruct," runtsva "do thou obstruct," runadhái "let me obstruct," runadhávahai "let us two obstruct," runadhámakai "let us obstruct," arunat (No. 165) or arunad "he obstructed," arundhhám "they two obstructed," arundhun "they obstructed," arundđa "he obstructed," arundhátam "they two obstructed," arundhata "they obstructed," rundhyát or rundhita "he may obstruct, rundhyát or rutsīhīta "may he obstruct," arudhati (No. 668) or arausttī "he obstructed," arotsyat or arotsyata "he would obstruct."

In the same way are conjugated bhid (bhīdir) "to break," chhid (chhīdir) "to split," and yuj (yujīr) "to join."

The verb rich (richir) "to purge" makes rinakte or vijnkte "he purges," rirecha "he purged," rektá "he will purge," rekshyati "he will purge," arinak (No. 199) "he purged," arichat (No. 668) or araikshīt or arikte "he purged."

The verb vich (vichir) "to differ or be separate" makes vinakti or vijnkte "he differs."

The verb kshud (kshūdir) "to pound" makes kshunatti or kshunte "he pounds," kshuttā "he will pound," akshudut "he pounded," akshautsit or akshutta "he pounded."

The verb chhrid (uchhhridir) "to shine or play" makes chhrinatti or chhrinte "he shines," chachhhranda "he shone. According to No. 670, the augment if being optional when s follows, we have chachhhrishe or chachhhridishe "thou didst shine," chharidtē "he will shine," chharishyati or chhartsyate "he will shine," achchhridat "he shone," achchhhardīt or achchhhardīshta "he shone."

The verb trid (utridir) "to injure or disregard" makes trimatti or trinte "he injures;" and krit (kriti) "to surround" makes krintatti "he surrounds."

The verbs trih (triha) and his (hisi) mean "to kill or injure in any manner."
No. 715.—*O'f trih "to injure," when *śnam (No. 714) has been applied (and the form has thence become *trīṇah), let IM be the augment, when an affix, beginning with a consonant and distinguished by an indicative *p, follows. Thus *trīṇāḍhi "he injures," *trīṇath "they two injure," *tatarha "he injured," turkītā "he will injure," *aṭrinē (Nos. 199 and 276) "he injured."

The verb *hīsa (hīsī) "to injure" having taken *num by No. 497, and rejecting the *n by No. 717, makes hīnustī "he injures," jihīndsa "he injured," hīnīktā "he will injure."

The verb unde (undū) "to moisten" makes *unāti No. 717) "he moistens," unde "they two moisten," unantī "they moisten," undaṇchakāra (No. 546) "he moistened," aunāt (Nos. 478 and 218) "he moistened," aunatām "they two moistened," aunatān "they moistened," aunah "thou didst moisten," aunadām "I moistened."

The verb anīj (aṇījū) "to make clear, to smoothen, to be beautiful to go," makes anākati "he makes clear," anāktah "they two make clear," anājanti "they make clear," āṇāja "he made clear," āṇājīthā or āṇākāthā "thou didst make clear," anājītā or anāktā "he will make clear," aṇādhi "do thou make clear," anājānī "let me make clear," anak "be made clear."

No. 716.—It is always the augment of sich after the verb AṆJ "to make clear." Thus anājīt (No. 480) "he made clear."
The verb tańch (tańchā) "to shrink" makes tanakti "he shrinks, tanāktā or tańchitā "he will shrink."

The verb vij (ovi Ji) "to be afraid, to tremble," makes vinakti "he trembles," vināktuḥ "they two tremble." According to No. 713, the augment it being regarded as having an indicator n (No. 467), we have vivijītha "thou didst tremble," vijītā "he will tremble," avinnak (No. 199) "he trembled," avijīt "he trembled."

The verb śish (śishrī) "to distinguish or individualize" makes śimashīti "it distinguishes," śimāshūth "they two distinguish," śimāshanti "they distinguish," śinākshi "thou distinguishest," śīsēṣa "it distinguished," śīseṣhīthā "thou didst distinguish," śeshtā "it will distinguish," śekṣhyāti "it will distinguish. By No. 593 dhi being substituted for hi, we have śinghi "do thou distinguish," śiṃashāni "let me distinguish," aśīnut (No. 165) "it distinguished," śīshyāt "it may distinguish," śīshyāt "may it distinguish," aśīshat "it distinguished."

In like manner pish (pishrī) "to grind" is conjugated.

The verb bhaṅj (bhaṅjo) means "to break."

No. 717.—Let there be ELISION OF the letter N coming AFTER ŚNAM (No. 714). Thus we have bhānakti "he breaks," bābhānājīthā or babhānāktā "thou didst break," bhaṅktā "he will break," bhaṅgaṅdi (No. 593) "do thou break," abhaṅkṣhit "he broke."

The verb bhuj (bhuja) "to protect or eat" makes bhunakti "he eats," bhokta "he will eat," bhokṣhyāti "he will eat," abhunak "he ate."

Bhunakṣchānne १ ३ ३६६।

Theaśa सत: | Bhaṅgān मुहली | जानवने किसु | मही मुनकि | जियांस्थ दीसीं | २१ | दृढ्दुः | दन्तये | दस्ये | दंसिते | देश्ये | द्वांस्थि | द्विम्भता | द्विम्भतेः | द्विम्भताः | द्विच | देश्य | देश्यातं | लिन्ते | बेला।

इति स्मादयः।
No. 718.—The átmanepada affixes (No. 409) are put after the verb BEUJ, NOT IN THE SENSE OF PROTECTING. Thus we may say odunah bhunikte “he eats boiled rice.” Why “not in the sense of protecting”? Witness the phrase—mahun bhunokti “he preserves the earth.”


The verb vid (vida) “to consider” makes vinte “he considers,” vetā “he will consider.”

So much for the 7th class of verbs—“rudh, &c.”
The 8th class of verbs consists of “tan, &c.”
The verb tan (tunu) means “to expand.”

**TANADYG:**

**TANADHUSWAMU:**

**BWAYODHwAD:**

**TANADHUSWATAMATAY:**

**BWAYODHwAD:**

**No. 719.—AFTER the verbs “TAN, &c.,” and the verb KRT “to make,” let there be U. This debar some (No. 419) Thus I have tuvati or tunute “he expands,” tutāna or tene (No. 404) he expanded,” tanitasi or tanihā “thou wilt expand,” tanishyati or tanishyate “he will expand,” tunutām “let him expand,” atanot “he expanded,” tanuyat or tunutta “he may expand,” tanyat or tanishita “may he expand,” atunit or atnūt (No. 419) “he expanded.”

**TANADHUSWATAMATAYASA:**

**TANADHG: सिवा वा लुक् तयासा:। गृहत। गृहिण्य। गृहाष:। गृह-निष्ठा।। गृहनिष्ठा:। गृहनिष्ठ्य। गृहनिष्ठ्य। गृह्य दर्ते।। ॥ ॥ सन्तानि। सन्ति।**
No. 720.—There is optionally elision (luk) of sīch (No. 472) after "tan, &c., when the affixes ta and thus follow. Thus atata (No. 596) or atanishṭa "he expanded," atatāḥ or atanishṭāḥ "thou didst expand," atanishyat or atanishyata "he would expand."

The verb shan (shanu) "to give" makes sanoti or sanute "he gives."

वे विभाषा । ई । ८ । ६३ ।

जनसनबनामाल्यं वा याटैः कृतिं । सायात । सायात ।

No. 721.—There is optionally the substitution of long ā in the room of the verbs jan "to be born," san "to give," and khan "to dig," when an affix, beginning with y and distinguished by an indicatory k or n, follows. Thus sayat or saryat "may he give."

जनसनखनां सन्नभलोः । ई । ८ । ६२ ।

एषामाकारः सते भलादैः कृतिं । प्रसात । प्रसिद्ध । प्रसायः । प्रसिद्ध । तथूष । विशायः । ६ । तथूष । तथूष । हय्यन्ति न छठितः । वत्वीत् । प्रतन । प्रतिरण । प्रशस्य । प्रतिज्ञात: । लिङ्ग । च । ४ । उप- स्वयं नामसमभार्य गुणों । निक्रिया । निक्रिया । निक्रिया । अवस्थीत । अवधित । अवक्रिया । तुलना । प्रदाने । ५ । तन्तौति । तन्तौति । तन्तौति । तन्तौति । तन्तौति । तन्तौति । तन्तौति । तन्तौति । तन्तौति । तन्तौति । तन्तौति । तन्तौति । तन्तौति । तन्तौति । तन्तौति । तन्तौति । तन्तौति । तन्तौति ।

No. 722.—Long ā is the substitute of these verbs, viz. jan "to be born," san "to give," and khan "to dig," when the affix san (No. 752), or an affix, beginning with ŚHAl and distinguished by an indicatory k or n, follows. Thus asāta or asanishṭa "he gave," asāthāḥ or asanishṭāḥ "thou didst give."

The verb kshuṇ (ksharu) "to injure" makes kshanoti or kshanute "he injures." According to No. 500, there being no substitution of vṛddhi, we have akshāṇiṭ, akshāṭa (No. 720), or akshanishṭa "he injured," akshāthāḥ or akshanishṭāḥ "thou didst injure."

The verb kshuṇ (ksharu) "to injure" (which, as a root followed by the affix us No. 719, and having a light penult, substitutes gurū, No. 485, only optionally) makes kshinoti or kshenoti "he injures," kshenīṭa "he will injure," akshenīṭ, akshāṭa (No. 720), or akshanishṭa "he injured."

The verb trin (trinu) "to eat, to graze," makes trinoti, turnoti, trnuti, or turnute "he grazes."
The verb kṛ (dṛkṛ) means “to make.”

No. 723.—In the room of the short a of the verb kṛ “to make,” (in the form of kuru—No. 719)—let there be short u, when a sārvadhātuka affix (with an indicator y k or n) follows. Thus kuruṭah “they two make.”

No. 724.—There is not a long substitute (No. 651) in the room of the penult of a bha (No. 185) and of the verbs kṛ “to make,” and cḥur “to cut.” Thus kuruṇty “they make.”

No. 725.—There is always elision of the u of an affix after the verb kṛ “to make,” when the letter m or v follows. Thus kuruḥ “we two make,” kuruḥ “we make,” kurute “he makes,” chakāra or chakre “he made,” kartā “he will make,” karishyati or karishyate “he will make,” karotu or kurutām “let him make,” akārot or aku-ruta “he made.”

No. 726.—And there is elision of u after the verb kṛ “to make,” when an affix, beginning with y, follows. Thus kuryāṭ or kurvita (No. 723) “he may make,” kriyāṭ or kriśīṣṭa “may he make,” akṛṣhṭi or akṛita (No. 582) “he made,” akarishyat or akarishyata “he would make.”
No. 727.—When the verb kri “to make” comes after sam or pari (No. 48) in the sense of ornamenting—(then the proceeding directed in No. 728 takes place).

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No. 728.—And (when the compound—No. 727—is) in the sense of aggregation, there is the augment sut. Thus sanskaroti—that is to say “he ornaments, sanskurvaniti—that is to say “they congregate.” This sut is sometimes the augment of kri preceded by sam, even when it does not signify “ornamenting”:-as we learn by inspecting the aphorism No. 1119—viz. “sanskritam bhukshah”—where the expression refers to the “preparation of food.”

**UPATU PRATIYUKTAVAKRAVYASAHAPEYU CH 6 1**

No. 729.—And after upa (No. 48) in the several senses of acquiring a new property, of alteration, and of the supplying of ellipses in discourse, the verb kri takes the augment sut. By the “and” it is signified that the verb has also the two meanings mentioned before (in Nos. 727 and 728). By “acquiring a new property” is meant “the taking of a quality.” By “alteration,” or modification, is meant “change.” By “the supplying of ellipses in discourse” is meant “the filling up of those parts which the sense requires.” Examples of these five employments of the word follow, signifying “a damsel adorned;” “assembled Brâhmans;” “the wood gives a new property to the water” (or “he prepares the fuel and
water for an oblation”); “he eats something changed” (or different from what is proper—“as bread with rice”); “he speaks without ellipsis.”

The verb vas (vanu) “to ask or beg” makes vanute “he begs, vavane “he begged.”

The verb van (manu) “to know, to conceive,” makes manute “he conceives,” mene “conceived,” manita “he will conceive,” manishyate “he will conceive,” manutam “let him conceive,” amanuta “he conceived,” manvita “he may conceive,” manishishta “may he conceive,” amanishita “he conceived,” amanishyata “he would conceive.”

So much for the 8th class of verb—“tca, &c.”

The 9th class of verbs consists of “kri, &c.”

The verb kri (yukri) means “to buy, or exchange goods.”

No. 730.—After the verbs kri “to buy,” &c., there is śna. This debars sap (No. 419). Thus kriñtih “he buys.” By No. 657, the a being changed to i, kriñtah “they two buy.” By No. 658, the a being elided, kriñanti “they buy,” kriñati “thou buyest,” kriñitah “you two buy,” kriñita “you buy,” kriñami “I buy,” kriñivah “we two buy,” kriñamah “we buy,” kriñite (No. 657) “he buys,” kriñite “they two buy,” kriñate “they buy,” kriñishe “thou buyest,” kriñade “you two buy,” kriñidhiv “you buy,” kriñe “1 buy,” kriñive sa...
we two buy,” krīṇāmahe “we buy,” chikrāya “he bought,” chikrayātvah “they two bought,” chikriyuh “they bought,” chikretha (No. 515) or chikrayitha (No. 517) “thou didst buy,” chikriye “he bought,” kretā “he will buy,” kreshyati or kreshyate “he will buy,” krīṇātū “let him buy,” krīṇītāt “may he buy,” krīṇītām “let him buy,” akṛīṇāt or akṛīṇāta “he bought,” krīṇātyit or krīṇāta “he may buy,” kṛīṇāt or kreshiṣṭa “may he buy,” akraśiṣṭ or akreṣṭa “he bought,” akṛēṣṭ or akṛēṣṭa “he would buy.”

The verb prī (prīṇa) “to please, to love,” makes prīṇāti or prīṇīte “he pleases;” and śrī (śrīn) “to cook” make krīṇāti or śrīṇite “he cooks.”

The verb mī (mīn) means “to injure.”

हिनुषीता । ८ । १४ । १५ ।

उपस्मार्गाः स्वाच्छिमितात् परस्तपेवनेत्स्य श् स्यात्। प्रमीणाति प्रमीणीति। प्रमीणीत्वायायम्। ममाण्यतुः। ममिद। ममिध। ममिधे। माता। माति। भीयात्। मार्शीमति। भामार्श्रायम्। भामार्श्रास्म। भामार्श्रास्म। पिण्यक्। बनन्ते।। मिस्तर्त। मिस्तर्ति। मिस्तर्तिणी। मिस्तर्त्व। मिस्त्रेत। मिस्त्रेति। शुङ्ग ग्राप्रवेण। ६।

No. 731.—Let there be a cerebral n in the room of the dental n of the verbs hi “to go,” and mī “to hurt” (which, with the conjugational affixes, appear in the shape of HINU and MINA,) coming after a due cause of such change and ending in an upasarga. Thus pramīṇāti or pramīṇīte “he injures greatly.” By No 630, there being a substitution of å, mamau (No. 528) “he injured,” mimyātuh “they two injured,” mamūtha (Nos. 517 and 524) or mamātha “thou didst injure,” mimyē “I injured,” mātā “he will injure,” mīsyati “he will injure,” mīyāt or mīsīṣṭa “may he injure,” amāṣīt “he injured,” amāṣīṣṭām “they two injured,” amāṣāta “he injured.”

The verb shī (shīṇ) “to bind” makes sinūt or sīṇīte “he binds,” sīṣāya or sīṣye “he bound,” setā “he will bind.”

The verb sku (skuṇ) means “to go by leaps.”

स्तुङ्गपञ्चमस्तुङ्गपञ्चमस्तुङ्गपञ्चमस्तुङ्ग: गुणयुक्त । ३ । १ ।

८२ ।

चात् श्ना। स्कुनेति। स्कुन्ति। स्कुनः। स्कुनीति। स्कुनीति। चुस्ताय। चुस्तायेय।

स्कुनात। ब्रस्मीयति। ब्रस्मीत। स्तन्ध्यायवस्त्राय: प्रत्याः सव राध-नाधा: परस्परंपित: ।
No. 732.—And there is śnu (No. 687) after stanbh, stubbh, skanbh, or skunbh, "to hinder, to be dull or insensible," and sku. "to go by leaps." By the "and" it is meant that they may optionally take śnā. Thus skunotī, skunute, skunātī, or skunute (No. 657) "he goes by leaps," chuskāva or chuskwve "he went by leaps," skotā "he will go by leaps," askauṣhit or askoshta "he went by leaps."

The four verbs stanbh, &c., which are exhibited only in an aphorism (and not in Pāṇini's catalogue of Roots), all have the sense of "hindering," and take the parusmaipada terminations.

No. 733.—Let śānach be substituted in the room of śnā (No. 730) coming after a consonant, when the affix hi (No. 447) follows. Thus stabhātīna (Nos. 448 and 363) "do thou hinder."

No. 734.—And, optionally, añ is the substitute of chli (No. 471) after the verbs jri "to grow old," stanbh "to hinder," mṛuch "to go," mṛuch "to go," gruch "to steal," gluch "to steal," gluṅch "to go," and świ "to go."

No. 735.—Let there be sk in the room of the s of the aphoristic (No. 732) verb stanbh (if the change be required by a due cause thereof in an āpasarga). Thus vyashṭabhat (No. 363) "he hindered," astambhit (Nos. 95 and 96) "he injured."

The verb yu (yu) "to bind" makes yunātī or yunite (No. 657) "he binds," yotā "he will bind."
The verb *kná* (*knáḥ*) "to sound" makes *knánáti* or *knánite* "it sounds," *knávita* "it will sound."

The verb *drí* (*drín*) "to injure" makes *drínáti* or *drínite* "he injures," and *drú* (*drún*) "to injure" makes *drúnáti* or *drúnite* "he injures."

The verb *pú* (*pún*) means "to purify."

**व्यादीनां ह्रस्वः | ११ | २० |**

*प्राक्रमण* *व्यादीनां ह्रस्वः* *प्रायः* *भौगोलिक* *व्याकरण* *व्याप्तिः* *शिलितः* ह्रस्वः | पुनानि | पुनीति | पवित्रा | लूष्णः | ११ | पुनानि | पुनीति | स्तूपः | खाल्यः | १२ | स्तृपानि | दूष्पः | स्तृपानि | स्तृपानि | स्तृपानि | स्तृपानि | ।


The verb *lū* (*lūṅ*) "to cut" makes *lunāti* and *lunīte* "he cuts."

The verb *sṝṅ* (*sṝṅ*) "to cover," makes *snīntāti* "he covers," By No. 690 (which debars No. 428) we have *tastāra" he covered," *tastarutuh" they two covered," *tusture" he covered," *starīta* or *starītā* (No. 654) "he will cover," *strinīyāt* or *strīntā" he may cover," *strīdyāt* (Nos. 706 and 651) "may he cover."

**लिंक्रियात्मकनेपदेषु | ११ | २१ | ४२ |**

*श्रद्धा* *व्यादीनां* *परवालिङ्गित्विशेषर्विषयः* व्याकरण तत्त्वः

No. 737.—When the *ātmānepada* affixes are employed, then let it be optionally the augment of *līṅ* AND *sīrh∗ coming after the verbs *vṛṅ* (*vṛṅ*) "to serve" and *vṛṅ* (*vṛṅ*) "to choose," and after what ends in long *ṛṅ."
No. 738.—The long vowel is NOT the substitute (No. 654) for the augment *i* after the verbs *vriṅ* or *vriṁ*, or what ends in long *ri*, when the *ū* follows. Thus (No. 735) *starishīśta*, or, by No. 681, the affixes being regarded as having an indicatory *k*, *stirishīśta* (No. 651) “may he cover,” and, by No. 655, there being no prolongation of the augment *i*, when *sich* and the *parasmipada* affixes follow, *astarīt* “he covered,” *astārishtam* “they two covered, *astarishūh* “they covered,” *astarīṣṭha* or *astarīṣṭa* (No. 651) “he covered.”

The verb *kṛt* (*kṛtn*) “to injure” makes *kriṇāti* (No. 736) or *kriṇite* “he injures,” *chakāra* or *chakarē* (No. 653) “he injured.”

The verb *vṛt* (*vrīn*) “to choose” makes *vriṇḍī* or *vriṇnte* “he chooses,” *vavāra* or *vavare* “he chose,” *varitā* or *varitā* (No. 645) “he will choose,” and, by No. 650, *vūryat* or *varishīśtha* or *vūrshīśtha* (No. 581) “may he choose,” *avārīt* “he choose,” *avārīṣṭam* “they two choose,” *avārishtam* or *avarishta* (No. 654) or *avurshīta* “he chose.”

The verb *dhū* (*dhūn*) “to shake” makes *dhuvatī* (No. 736) or *dhunite* “he shakes,” *dhotā* or *dhavitā* “he will shake,” *adhavit* or *adHAVISHTA* or *adhoshtā* “he shook.”

The verb *grah* (*graha*) “to take” makes *griṅnāti* (No. 675) or *grihnte* “he takes,” *jagrāna* or *jagrihe* “he took.”
No. 740.—Let ŠANACH be the substitute of ŠNA (No. 730) coming after a consonant, when Hi follows. Thus grihāna “do thou take,” grihyāt or grahishṭa (No. 739) “may he take,” and, since the root ends in h, there being, by No. 500, no substitution of viṛddhi, agrahīt “he took,” agrahishṭam (No. 739) “they two took,” agrahishṭa “he took,” agrahishṭatām “they two took.”

The verb kush (kusha) “to extract” makes kushnāti “he extracts,” koshītā “he will extract.”

The verb as (asa) “to eat” makes asnāti “he eats,” āsī “he ate,” asitā “he will eat,” asishyati “he will eat,” asnātu “let him eat,” asāna (No. 740) “do thou eat.”

The verb mush (musa) “to steal” makes moshītā “he will steal,” mushāna (No. 740) “do thou steal.”

The verb jnā “to know” makes jajnau (No. 523) “he knew.”

The verb vrī (vriṅ) “to serve,” makes vrindīte “he serves,” va-vrīshe (No. 514) “thou didst serve,” va-vrīṣhwe “you served,” vrītā or varītā (No. 654) “he will serve,” avarīṣṭa or avarīṣṭu or avrītā (No. 582) “he served.”

So much for the 9th class of verbs,—“kṛt, &c.”

The 10th class of verbs consists of “chur, &c.”

The verb chur (chura) means “to steal.”
स्वार्थः पुण्यनेति गुणः सनात्ना इति धातुवस्मिदि तिष्ठवाबादि
गुणायदेशः चैरयति।

No. 741.—The affix निच is placed, without alteration of the sense, after the words सत्य “truth” (which then takes the form of सत्यापि as exhibited in the aphorism), पासा “a fetter,” रुपा “colour,” विना “a lute,” तुला “cotton,” शलोका “celebration,” सेना “an army,” लोमन “the hair of the body,” तवचा “the skin,” वर्मन “mail,” वर्ण “celebration,” and चूर्ण “powder,” (all of which are then used as verbs) and after the verbs चूर “to steal,” &c. By No. 485, these verbs (having a light penult) substitute गुणा for a simple vowel. By No. 502, words ending with the affix निच are held to be verbal roots: hence they take the tense-affixes and conjugational affixes. Thus चूर, by the addition of निच and the rule No. 485, having become चूर्ण, and this, by Nos. 419, 420, and 29, having become चूरयया, we have चूरययति “he steals.”

शिखरः ११३४।

शिखरायतिदार्मिनयपि कुञ्जगामिनि क्रियाफळे चैरयति चैरयामास।
चैरयति चैरासादि। चैरायित्रि चैरायित्रि सिन्धित चहुः। शी चेतित्रि द्विवः।
चहुः द्विवमुः। हलादि: शेष:। दीर्घ:। लघुत्रत्वायासस्य दीर्घ:। अन्नुरतः।
वानुरतः। कय वाक्यप्रवृत्ते २।। प्रलोपः।

No. 742.—And let the अत्माने पदा affixes be employed after what ends with निच (No. 741), when the fruit of the action goes to the agent. Thus चूरययाते “he steals (for his own use),” चूरयामसा, (No. 504) “he stole,” चूरययात “he will steal,” चूरययति or चूरययिश्वषता “may he steal.” When लुङ follows, then चानि is substituted for चहि by No. 562; a short vowel is substituted for the penult by No. 564; there is reduplication, by No. 565, since चानि follows; and the first consonant alone of the reduplicate is left (No. 428); and, finally, the vowel of the reduplicate being lengthened by No. 568, we have अचुकुरत्र or अचुकुरवत्र “he stole.”

The verb कल्पा “to speak” rejects the final a by No. 505.

श्रीः परस्मनू पूर्ववियथाः १११५५।

परस्मिन्त्रीयद्वादशि: स्वालिनि स्वालिनिन्त्रादिचः पूर्वविन्त्र द्रूप्त्व विधा
कर्मे। इति स्वालिनिकवचाप्रथि:। कथयति:। चालीपत्वादिर्धयसंतव
द्वा ज्ञाति न। चचकचत्र। गण संबधाने। ३।। गणयति।
No. 743.—A substitute in the room of a vowel, caused by something that follows, shall be regarded as that whose place it takes, when a rule would else take effect on what stands anterior to the original vowel. So there the blank which, by No. 505, takes the place of the final a of katha (No. 742), being regarded as the a whose place it took (and the final consonant of the root hence seeming to be the penult)—the substitution of vriddhi for the penult, by No. 489, (which would have given kith instead of kath) does not take place, and we have kathayati “he speaks.” As there is elision of a vowel (by No. 505) there is no substitution of a long vowel by No. 568, nor is the case like that when the suffix san follows, as spoken of in No. 566—so that we have achakathat (No. 565) “he spoke.”

The verb gan (gana) “to count” makes ganayati “he counts.”

ई च गणः १ ४ ५ ७।

गणयतेर्मायामस्य देव्यः स्याचादान्य्ये हृदा । चन्द्राकाष्ठु । चन्द्रम्यादः ।

इति चुरादयः।

No. 744.—And let long i be the substitute of the reduplicate of the verb gan “to count;”—by the “and” it is implied that the substitute may be short a—when ni, followed by chañ, follows. Thus ajigananat or ajananat “he counted.”

So much for the 10th class of verbs—“chur &c.”

The verbs “that end in ni” have next to be considered.

शयन्तः।

No. 745.—In the case of any action, whatever thing the speaker arbitrarily chooses to speak of as such, shall be the agent or nominative to the verb (for example, in the case of cooking, it is equally allowable to say that “the fire cooks,” or “the cook cooks,” or “the fuel cooks”).

नावयोजकः हेतुस्वः १ ४ ५ ५।

कते: प्रयोजकः हेतुसंस्कः कते: संस्कः।

No. 746.—Let that which is the mover thereof, i. e. of an agent (No. 745), be called a cause and also an agent.
When the operation of a causer, such as the operation of directing, is to be expressed, let the affix nīch (No. 741) come after a root. Thus, to express "he causes to become," we have bhāvayati.

No. 748.—Let there be long ā in the room of the ū of the reduplicate forming part of an inflective base (No. 152) followed by san (No. 566), when a letter of the labial class follows, or a yan, or the letter j—each of these being followed by the vowel a. Thus (the root bhū being reduplicated, and not the bhāvi—else there would be no ū to operate upon) we have abābhavat "he caused to become."

The verb sūthā means "to stop."

When ni follows, let puk be the augment of the verbs rī "to go," hri "to be ashamed," vī "to choose," rī "to roar, knūyī "to sound," kshmāy "to shake," and of verbs ending in long ā. Thus sthāpayati "he causes to stand."

When ni, followed by cha, follows, let short ā be the substitute of the penult of the verb sūthā (in the form sthā—No. 749). Thus atishāhipat "he caused to stand."

The verb ghat means "to put together."

The verb sūthā means "to become."

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The verb ghat means "to put together."

The operation of a causer, such as the operation of directing, is to be expressed, let the affix nīch (No. 741) come after a root. Thus, to express "he causes to become," we have bhāvayati.
No. 751.—Let there be a short vowel in the room of (the vowel, lengthened by *nich*, of) the verbs "*ghaṭ* &c." and "*jñāp*, &c." which (in the list of verbs) have an indicative m. Thus *ghaṭayaṭi* "he puts together."

The verb *jñāp* "to know or inform" makes, in like manner, *jñāpayati* "he informs," *ajjñāpat* (Nos. 566 and 567) "he informed."
So much for the formation of those that end in *nī.*
The verbs "that end in *san*" have next to be considered.

**Sannanta:**

**धातवः कर्मण्यः समानकर्त्तवादिच्चायां वा । १ ।**

1 3.

**इष्टकर्मणि धातृरिशिशिलकर्त्तवादि सन् चेक्काययां । पठ व्यक्तायां बाप्चि ।**

No. 752.—The affix *san* is optionally attached, in the sense of wishing, after a root expressing the act wished and having the same agent of the action as the wisher thereof.
As an example let *path* "to read" be taken.

**सन्यंडेनः । ६ । १ । ८ ।**

**सम्बन्धयः यहन्त्ययः च प्रथमभयंकावः हूः स्वगजावेदुः द्वितीयः यः**

**सन्तंतः । पठितमच्चहितः पिपठितः । कर्मण्यः किम् । गमनेनच्चहितः । समानकर्त्तवादि किम् । शिष्यः पठितमच्चहितः गुहः । वायहःशाख्राब्यथपि । लुहः सन्तंडेनः ।**

No. 753.—Of the first portion, containing a single vowel, of what ends with *san* (No. 752) and of what ends with *yās* (No. 758), there are two; but, in the case of what begins with a vowel, the reduplication is of the second portion (—as in No. 426). Short *ι* being substituted for the *a* in the reduplication, we have *pi pathishhati* "he wishes to read."

Why do we (in No. 752) say "the act wished?" Witness *gamanenechchhati* "by going he wishes (to accomplish something)"—where the "going" is not the "act wished," and the affix *san* does not therefore apply.

Why do we say "having the same agent?" Witness *sishyāḥ pathantwittichchhati guruh* "the teacher wishes that the pupils should read,"—(where the wisher, and the agent of the action wished are not the same).
By the employment of the expression “optionally” (No 752), it is implied that the meaning may be expressed by a phrase also (in those cases in which the formation of a desiderative verb by means of the affix is allowable).

When san follows, ghasiri (No. 595) is substituted for the verb ad “to eat.”

स: स्यार्धगातुके । न । झ। ।
सत्त: स्यात सादांवायाधातुके । बुस्यांविस्तुति निघस्तति । एकाच दत्त नेट।

No. 754.—Let there be t in the room of s, when an ārdhadihātuka affix, beginning with s, follows. Thus jighatsati (No. 753) “he wishes to eat.” In consequence of No. 510, the augment it is not applicable here.

व्रज्ञनगमां सनिः । य। ग। ।
व्रज्ञनाम दन्तराजशेषमेश टोषिः अक्लावे सनि।

No. 755.—When san, beginning with a jhal, (i.e. not preceded by the augment it) follows, a long vowel shall be the substitute of verbs ending in a vowel, and of the verb han “to strike,” and of the verb gam “to go”—the substitute of the vowel roots (viz. i, in, ik, in).

इको अल्लु: । न । ।
इकण्डांजवालादि: सन किल। चत इतुति। बुस्यांविस्तुति चिकीर्षेत।

No. 756.—After a verb ending in an ik, san, beginning with a jhal (i.e. without the augment it), shall be regarded as having an indicatory k. Then, applying No. 706, (the vowel having become long by No. 755) we may have chikirshati “he wishes to make.”

सनि यहुगुह्वे युक्ति। य:। त। र। ।
यहुगुह्वे जगनामि सन दश न स्यात। बुस्यांविस्तुति।

इति सन्वन्त:।

No. 757.—Let not it be the augment of san after the verbs grah “to take,” guh “to cover,” and what ends in an uk. Thus bhumikaṭi “he wishes to become.”

So much for verbs “ending in san.”

Verbs “ending in the affix yuñ” are next to be considered.
When the repetition of the act, or its intensity, is to be indicated, let Yak come after a root having a single vowel and beginning with a consonant.

Let Guna be the substitute of the reduplicate (753), when Yak follows, or even when a blank (Luk No. 209) has been substituted for yan. From its ending with what has an indicatory a (No. 410), a verb with this affix takes the átmamepada affixes. Thus bhavayate “he is repeatedly or intensely,” babhyáýchakre “he was repeatedly,” ababhyájish’ti “he was repeatedly.”

After a verb with the sense of motion, the affix yan gives always the sense of crookedness—not of repetition of the action.

When yan, or a blank substituted for it, follows, let there be a long vowel in the room of a reduplicate syllable which has not an indicatory a. Thus vavrayyute “he moves crookedly.”

There is elision of Ya coming after a consonant, when an árdhadhátuka affix follows. Thus (when, for example, the
When the affix \textit{ach} (No. 837) follows, there may be elision of \textit{y\=na}. By the “and” it is signified that this may take place sometimes even without that affix: — and this is not the result of
anything, assigned as the cause thereof, (whereas, in the other case, there was an assigned reason for the elision—viz. the affix ade). This elision takes place first, as it is independent of anything else (whereas the reduplication is dependent on the verb, the affix, &c). Then, after that, through the force of the affix (which remains, though the affix has been elided), since the verb is regarded as ending in yañ, there is reduplication (No. 753), and the appropriate operations are to be performed on the reduplicate syllable. Since the word (through No. 502) is regarded as a root, the tense-affixes &c. are applicable to it. The parasmaipada affixes are employed in accordance with No. 412. As we read, in No. 636, that verbs with yañ elided are to be regarded as belonging to the 2nd class, “ad, &c.,” we infer that there is to be elision of sap (No. 589).

No. 766—Let it be optionally the augment of a sārvadhatuka affix distinguished by an indicator p, commencing with a consonant, and coming after a verb with yañ elided. The prohibition (of guna) by No. 474 does not, in secular language, extend to the case where yañ is elided. This is inferred from the fact that the form bolhātu in the Ṛgveda (in which guna is not substituted—) is one of those enumerated (in VII. 4. 65.—thus “bolhātu tetikte &c.”) among the irregularities. Thus we have bolhavitī or bolhotī “he is frequently,” bolhūtah “they two are frequently,” substituting at for jh, by No. 645, as it is reduplicated, bolhuvati “they are frequently,” bolhavāchakāra or bolhuvāmāsa “he was frequently,” bolhavātī “he will be frequently,” bolhā-
vishajīti, "he will be frequently, bobhavītu or bobhotu "let him be frequently," bobhūtōt "may he be frequently," bobhūtām "let the two be frequently," bobhavītu "let them be frequently," bobhūhi "be thou frequently," bobhavāni "let me be frequently," abobhavīt or abobhot "they were frequently," abobhūtām "they two were frequently," abobhavūh "they were frequently," abobhūyāt "he may be frequently," bobhūyātām "they two may be frequently," bobhūyūh "they were frequently," bobhūyāt "may he be frequently," bobhūyāstām "may they two be frequently," bobhūyāsūh "may they be frequently." According to No. 473. there is elision of sīn. On the alternative of there being the augment it from No. 766, there is the augment vuk from No. 425, this debarring guna (No. 420) because it presents itself always (whether guna is substituted or not—and therefore, according to one of the maxims of the Grammar, takes the precedence). Thus we have abobhāvit or abobhot "he was frequently," abobhūtām "they two were frequently," abobhūtām "they were frequently," abobhūvishyat "he would be frequently."

So much for those "that end with a blank substituted for yan."
The "nominal verbs" have next to be considered.

नामधातवः

सुप्रात्मन: क्यचः ३ १ ९ १ ८

इष्टकवेन एवितु: संबन्धिन: सुचनातिच्छायामर्थ: क्यात्मः

No. 767.—Let kyaḥ he optionally attached, in the sense of wishing. After a word with a case-affix expressing the object wished as connected with the wisher’s self—(as, for example, a son,— when a man wishes to have a son of his own—not somebody else’s son).

सुप्रोधातुप्रातिपदिकयोः १ २ १ ४ १ ३९

एत्येवार्थवच्च सुप्रोध तुः

No. 768.—Let there be elision (luk) of a case-affix when part of these two—viz. of a root and of a crude form (No. 135).
No. 769.—And when kyach (No. 767) follows, let $i$ be the substitute of $a$ or $ā$. Thus putrīyatī “he wishes for a son of his own.”

No. 770.—When kya—i.e. kyach or kyaṇ (No. 776)—follows, only what ends in $n$ is considered a padu, and no other word. So, the $n$ of rājun being elided by No. 200, we have rājyati “he wishes for a king.” Why do we say “only what ends in $n$?” Witness vichyati “he wishes for words,” (which would otherwise, by No. 333, have changed the $ch$ to $k$). By No. 651 the vowel is lengthened in giryati “he wishes for words,” and pūryati “he wishes for a city;” but, since the lengthening directed by No. 651 applies only to a verbal root, it does not take place in the example divyati “he wishes for heaven.”

No. 771.—When an ārdhādhatu affix follows, there is optionally elision of kya—i.e. of kyach and kyaṇ—coming after a consonant. According to No. 88 the elision here is that of the $y$, and a blank takes the place of the $a$ by No. 505. Since the blank is regarded in the same light as that of which it took the place (No. 163), there is no substitution of guna by No. 485—and we have samidhitā or samidhyātā “he will wish for fuel.”

No. 772.—And under the same circumstances (No. 767), kāmyach may be added. Thus putrakāmyati “he wishes for a son of his own,” putrakāmyitā “he will wish for a son.”

Upamana ādochara 3 1 1 10.

Upamana karmāṇ: sūbhāsa ādōcharēn kāmyo ādōhmāra kārē vināyitā
bhūṣā 1 vināyitā dūtra 1.
No. 773.—Let *kyach*, in the sense of treatment, come after a word with a case-affix denoting the object of comparison. Thus *putriyati chhātram* “he treats the pupil as a son,” *vishnuyati dwijum* “he treats the Brahman as if he were Vishnu.”

No. 774.—“The affix *kwip* should be mentioned as coming optionally after pronouns and crude nouns.” Where the word is a crude noun and not a *pada*, No. 300 applies, and we may have *krishnati* “he acts like Krishna,” *swati* “he acts like himself,” *sasvatu* “he acted like himself.”

No. 775.—A long vowel shall be the substitute for the penult of what ends with a nasal, when *kwip* (No. 855) follows, or an affix beginning with a *jhal* and distinguished by an indicatory k or ś. Thus *idāmuti* “he acts like this one,” *rājānati* “he acts like a king,” *pathīnati* “it serves as a road.”

No. 776.—The affix *kyaḥ*, in the sense of exertion, comes after the word *kashta* “pain,” with the 4th case-affix. Thus (the case-affix being elided by No. 768, and the final lengthened by No. 518) we have *kushtāyate* “he is assiduous for trouble,” i.e. “he is assiduous in the commission of sin.”

No. 777.—The affix *kyaḥ*, in the sense of making, comes after these words, as the object of the action—viz. *sabda* “sound,” *vaira* “heroism,” *kalaḥa* “strife,” *abhra* “a cloud,” *kanva* “sin,” and *megha* “a cloud.” Thus *subdāyate* “he makes a noise.”
No. 778.—In the sense of he does that, or he says that," the affix *nich* may be employed.

The affix *nich* may come after a crude noun, with the sense of a verb, in an indefinite variety of ways, and it shall be like the affix *ishtha* (No. 1306)." In like manner as, when *iskthā* is affixed, there is the masculine from (substituted for the feminine) the substitution of *r* (for *ri*), the elision of the last vowel with what follows it (No. 52), the elision of the affixes *vin* (No. 1281) and *matup* (No. 1268), the elision of what begins with *yān* (as the *r* of the syllable *ra* in the word *dūra* "far"), the substitution of *pra* (for *priyā* *sthā* for *sthira* *spha* (for *sphira*) &c. (see VI 4. 157), and the denomination *bha* (No. 185)—just so let there be also, when *ni* follows. Therefore, with the elision of *ak* (i.e. of the last vowel—No. 52—), we may optionally have *ghatulyati* "he makes a jar," or "he calls it a jar."

So much for the "nominal verbs."

The class of words called "kandū, &c." has next to be considered.

No. 780.—Let there be always *yak* after these roots—viz kandū, &c.—without alteration of the sense.

Thus from the noun *kandū* "the itch" comes the verb *kandū* (kandān), meaning "to itch or scratch." From this we have *kandūyatī* or *kandūyate—and so on.

So much for kandū, &c."
It is next to be considered under what circumstances the átmane-
padà affixes fall to be employed.

No. 781.—An átmane-pada affix is employed in denoting the
agent, when the interchange of the action is to be expressed.
Thus vyatilunite “he performs a cutting (of wood, &c.) which was the
appropriate office of another.”

No. 782.—An átmane-pada affix is not employed (notwithstanding
No. 781) after what verbs mean “to go” and “to injure.”
Hence vyatigachchhanti “they go against each other,” vyatighnanti
“they fight together.”

No. 783.—An átmane-pada affix is employed after the verb vis
“to enter,” coming after ni. Thus nivisate “he enters in.”

No. 784.—Also after the verb kri “to buy or sell,” coming
after pari, vi, or av. Thus parikriṇīte “he buys,” vikriṇīte “he
sells,” avakriṇīte “he buys.”

No. 785.—Also after the verb ji “to conquer,” coming after vi
or parā. Thus vijayate “he conquers,” parājayate “he conquers.”
No. 786.—Also after the verb sṛṭhā “to stand,” coming after sam, ava, pra, or vi. Thus santiṣṭhate “he stays with,” avariṣṭhate “he waits patiently,” pratiṣṭhate “he sets forth,” viśṭhate “he stands apart.”

No. 787.—Also after the verb jñā “to know” (preceded by apa) in the sense of denying. Thus satamapajāṅite “he denies (the debt of) a hundred (rupees).”

No. 788.—And after (the verb jñā “to know”) used (in certain senses) as an intransitive. Thus surpisho jāṅite “he engages sacrifice) by means of clarified butter.”

No. 789.—Also after (the verb char “to go”) coming after sam, and connected with a noun in the 3rd case. Thus rathena sancharate “he rides with (in) a chariot.”

No. 790.—Let the aforesaid (employment of the ātmanepada affixes) take place after the verb dā (dān) “to give,” coming after sam, and connected with a noun in the 3rd case, provided this 3rd case have the sense of the 4th. Thus dāsyā sanāyachchhaṁ kāṁ “the lover gives to the female slave.”

No. 791.—Let an ātmanepada affix come also after a verb ending in the affix san (No. 752) in like manner as it would come after
That verb itself which stands before the affix san. Thus (as the verb edhi "to increase," — No. 543 — takes the atmanepada affixes, so does it when san is added — giving) edidhishate "he wishes to increase."

No. 792 — And after what ends in a consonant immediately preceded by an ik, the affix san, beginning with a jhal (i.e. not having the augment it), shall be regarded as having an indicatory k. Thus nivivikshate "he will wish to enter."

No. 793 — Let the atmanepada affixes come after the verb kri "to make," when it is used in these senses, viz. "manifestation," "sarcasm," "service," "violence," "change," "recitation," and "action tending to effect a desired purpose."

By "manifestation" is here meant "informing against," — thus utkurate "he informs against." By "sarcasm" is meant "reviling, — thus evono vurtikinutkurute "the hawk reviles the quail." So, too, hurimupukurate "he worships Hari." — paraddān prakurate "he offers violence to another's wife:" — edhodakasyopaskurute "the wood gives a new quality to the water" (or "he prepares the wood and the water for a sacrifice)." — kathāh prakurate "he recites stories:" — satan prakurate "he distributes a hundred (pieces of money, for the sake of merit)."

Why do we say "in these senses?" Witness katan karoti "he makes a mat," — (in which example an atmanepada affix is not employed.)
According to No. 718, the verb bhuj takes the atmanepada affixes when it does not mean “to protect.” Thus odanan bhunekte “he eats boiled rice.” Why do we say “when it does not mean to “protect?” Witness makh bhunakti “he protects the earth.”

So much for the application of the atmanepada affixes.

The employment of the parasmaipada affixes is next to be considered.

### इत्यारमनेपदप्रणक्षिण्या ।

#### परस्मैपदप्रणक्षिण्या ।

**नूतथराथ्याः क्रजः** । १ । ३ । ८५।

भुगेच फले गन्धनादी च परस्वीपां यत् । नृत्तीरोति । पररारोति।

No. 794.—Let the parasmaipada affixes come after the verb KRI “to make,” coming after ANU AND PARA even when the fruit of the action goes to the agent, and when the sense is that of “informing against, &c.” (No. 793). Thus anukaroti “he imitates,” parākaroti “he does well.”

### अभिप्रत्याितिथ्यः लिपः । १ । ३ । ८०।

लिप प्रेक्ष्यो । स्वरिति । अभिप्रतिपति।

No. 795.—And after the verb KSHIP, coming after ABHI, PRATI, AND ‘ATI. The verb kship means “to throw.” The indicator vowel of this root is circumflexly accented (No. 411—so that, but for this rule, we should have had both padas in the case of) abhikshipati “he throws on.”

### प्रादुहः । १ । ३ । ८१।

प्रवहति।

No. 796.—And after the verb VAHA “to bear,” coming after PRA. Thus pravahati “it (the river) flows.”

### परमेश्वरः । १ । ३ । ८२।

परिभ्रमिति।

No. 797.—And after the verb MRISH “to bear,” coming after PARA. Thus parimrishati “he endures” or “he forgives.”
And the verb *ram* coming after *vi, aṅ, and pari.* The verb *ram* (*ramu*) means "to sport." Thus *virumati* "he takes rest."

No. 799.—And after *upa* (the verb *ram* takes the *parasmaipada* affixes). Thus *yajñaduttamuparamutti* "he causes Yajñadatta to refrain." This is an instance of a verb involving in it the force of the affix *ni* (No. 747).

So much for the allotment of the *padas.*

The Impersonal and Passive forms have next to be considered.

No. 800.—Let an *dtmaṇeপada* affix be the substitute of the affix *l* (No. 405), when it denotes the action of the verb or the object of the verb.

No. 801.—Let the affix *yak* come after a root, when a *sārvadhātu* affix follows, denoting the action or the object. The "action" is the force of the verb itself; and this again marked by the affix *l* (No. 406) when it has the sense of the action—i.e. when the verb is used impersonally). In this case there is (substituted for the *l*) an affix of the "lowest person," because the verb is not in agreement
with either the pronoun “I” or “Thou.”—In-as-much as the action denoted by the tense-affix is not of the nature of a substance (to which the notions of duality or plurality might attach), since there is here no notion of duality, &c., neither an affix of the dual nor of the plural is to be employed, but hence necessarily only one of the singular.

Thus twayā menyā anyaischa bhāyate “it is become by thee, by me, and by others,”—(i. e. “Thou comest,” “I become,” and “others become,”)—and, again, bahāvē (No. 432) “it was become.”

No. 802.—When sya (No. 435), sich (No. 472), sīyut (No. 555), or tāsi (No. 435) follows if the action or the object is to be understood by the affix (i. e. if the verb is impersonal or passive), then, on the inflective base of verbs which in their original enunciation end in a vowel and on that of the verbs han &c.—viz. han “to kill,” grah “to take,” dṛis “to see,”—there shall be optionally the like effect as if the affix chin had followed, and it shall be the augment of these affixes sya, &c. The augment if, here mentioned, is to be applied on the alternative that the case is treated as if the affix chin had followed.—(not on the other alternative allowed by the rule). The substitution of upiddhi follows from the case’s being treated as if chin (with an indicatory ṇ—see No. 202—) had been attached. Thus we have bhāvītā or bhāvitā “it will be become by some one,” bhāvishyate or bhāvishyate “it will be become,” bhūyatam “let it be become,” abhūyata “it was become,” bhāvishishta or bhāvishishta “may it be become.”
No. 803.—Let chin be the substitute of chli (No. 471), when ta (No. 407) follows, denoting the action or the object. Thus abhávī "it was become by some one," abhávishyata (No. 802) or abhávishyata "it would be become."

Even a neuter verb (—a verb "without an object,"—) may, through the force of a preposition in combination with it, become active (—or "with an object." For example—anubháyate ánandáśchaitreṇa twasya mayá cha “pleasure is experienced by Chaitra, by thee, and by me;”—and then again anubháyete “the two are perceived,” anubháyante “they are perceived,” tuvamubháyase “thou art perceived,” ahamubháyé “I am perceived,” anvabhávī “it was perceived,” anvabhávishávatām or anvabhávishávatām “the two were perceived.” The affix ṇī (No. 747) being elided by No. 563, we have bháváyate “it is caused to be,” bháváványachakre or bháváványabhávē or bhávávámáse “it was caused to be.” When (according to No. 802) the case is regarded as if the affix chin had followed, then the augment it is applied—giving bhávítā “it will be caused to be,”—the elision of ṇī (No. 563) still taking place, inasmuch as No. 802 in accordance with No. 599, is regarded by No. 563 as not having taken effect. On the other alternative allowed by No. 802, bháváyitā “it will be caused to be,” bháváyisháṣṭha “may it be caused to be,” abhávī “it was caused to be,” abhávishávatām or abhávayishávatām “the two were caused to be,” bhabhúshyate “it is wished to be,” bhabhúshánchakre “it was wished to be,” bhabhúshítá “will be wished to be,” bhabhúshishyate “it will be wished to be,” bhabhúvyāyate “it is repeatedly been,” bhbhúvyishyate “it will be repeatedly been.”

The vowel of the root (śhṭu “to praise”) being lengthened by
No. 518, we have stūyate vishnuḥ "Vishnu is praised:"—stāvita (No. 802) or stotā "he will be praised," stāvishyate or stōshyate "he will be praised," astāvī "he was praised," astāvishātām or astōshātām "the two were praised."
The verb riṣ "to go," substituting guṇa by No. 533, makes aryaṭe "it is gone."
The verb smṛti "to remember" makes smṛtyate "it is remembered," sasmāre "it was remembered."
These two verbs may be treated as if chin followed, and may take the augment it, because, in No. 802, the expression "in the original enunciation" is included, (and hence the fact that they end in a con-
sonant at the time when the augment it presents itself, does not prevent their taking it.) Thus āritā or uritā "it will be gone," smāritā or smartā "it will be remembered."

By No. 363, the nasal of the verb srāvis "to fall," (which has not an indicatory i) being elided, we have srasyate "it is fallen:"—but of a verb which, like naḍ (nadi) "to be happy," has an indicatory i, the nasal is not elided, and we have nandyate "it is, been happy (by so and so)—i. e. so and so is happy."
In the case of the verb yaj "to worship," the substitution of a vowel for the semi-vowel having taken place in accordance with No. 584 (the yūk having an indicatory k) we have iyjate "it is worshipped (by so and so)—i. e. so and so worships."

तनोतेय्यि | इ । ४ । ४९ ।

वादनादिश्रो वा | तायतः | तन्वः

No. 804.—When the affix yāk (No. 801) comes after the verb tan "to extend," then long ā is optionally the substitute for the final. Thus tāyate or tanyate "it is extended."

तपोऽसुनतापे च । ३ । १ । ४५ ।

तपोऽसुनन्त्रिय न स्पात् कर्मकलयंतापे च | चन्वतस पापेन | धुमास्वेति-

तीत्यति | पीयति | दैयति | वदेः

No. 805.—Let not chin be the substitute of chli after the verb tāp "to suffer," when the sense is reflective, and when the sense is that of experiencing remorse. Thus anwatapta pāpena "remorse was experienced by the sinner."
In the case of the verbs enumerated in No. 625, there is the substitution of long \( I \)—so that we have \( d̄hyate \) “it is given,” \( d̄hyate \) “it is held,” \( dade \) “it was given.”

No. 806.—Let yuk be the augment of what ends in LONG \( ā \), when \( chin \) follows, or when a \( kṛit \) affix (No. 329), with an indicatory \( n \) or \( n \). Thus (it being here optional, according to No. 802, to regard \( chin \) as following,) we have \( d̄yita \) or \( d̄tā \) “it will be given,” \( d̄yishita \) or \( d̄sishita \) “may it be given,” \( ad̄yi \) “it was given,” \( ad̄yishitam \) “the two were given.”

The verb \( bhānj \) “to break” makes \( bhajyate \) (No. 363) “it breaks.”

No. 807.—And of the verb \( bhānj \) “to break” the elision of the \( n \) (No. 363) is optional, when \( chin \) follows. Thus \( abhāji \) or \( abhānji \) “it broke.”

The verb \( labh \) “to gain” makes \( labhyate \) “it is gained.”

No. 808.—The verb \( labh \) “to gain” optionally takes the augment \( num \), when \( chin \) and \( namul \) (No. 942) follow. Thus \( alumbhi \) or \( alābbi \) “was gained.”

So much on the subject of Impersonals and Passives (—or of the “action” and the “object”).

The Reflective verb is next to be considered, where the object becomes the agent.
No. 809.—When the object itself is wished to be spoken of as the agent, the affix \( l \), even in the case of verbs that have an object (i.e. transitive verbs), stands for the agent or the action (and not for the object).

कर्मवत् कर्मणा तुल्यक्रियः। ३।१।८७।
कर्मस्या क्रिया तुल्यक्रियः कतरः कर्मवत् स्यात्। कार्यातिरिक्तम्। तेन यगात्मनेन प्रचिरविहारविभगिनः। सुः। पच्चते फलम्। भिद्यते काह्यू। चपाचि। चपेदि। भोवे। भिद्यते काछन।

इति कर्मस्याद्रिक्रियः।

No. 810.—The (\( l \) denoting the) agent, when the action affecting the agent is similar to the action which affects the object, is treated as if it were (an \( l \)) denoting the object.

This direction implies the substitution (for the operations incident to a tense-affix, or \( l \), denoting an agent) of all the operations, (which fall to be performed when the tense-affix, or \( l \), denotes the object). Hence there shall be the affixing of \( yak \) (No. 801), the employment of the \( अतुमनेपदा \) terminations (No. 800), the substitution of \( चिन \) for \( चलि \) (No. 803), and the treatment of the word as directed in No. 802. Thus \( पोच्यते पहलम \) “the fruit ripens of itself,” \( भिद्याते काश्तम \) “the wood splits, of itself,” \( आप्चि \) (No. 803) “it ripened of itself,” \( अभहेि \) “it split of itself.” As an example where the tense-affix denotes the action (i.e. where the verb is impersonal), take \( भिद्याते काश्तेना \) “it is split (of itself) by the wood—i.e. the wood splits.”

So much on the subject of Reflective verbs.

Some meanings of the Tenses, not previously specified, have next to be considered.

लकारार्थप्रक्रियाः।

अभिज्ञावचने लृद्। ३।२।१६२।
स्मृतिविशेषिन्यूपते भूतान्यत्रान्त्र धातिरिक्त्। लड़ापवाद।। वस निः
वासे त। स्मरित क्वः गौतेस वत्स्याम्।। एवं शुद्धसे चेतयसे इत्यादिप्रवृत्ते
शुपि।

No. 811.—When a word implying “recollecTion” is in connection with it, a verb takes the affix \( लृित \) (No. 440) with a past signification,
This sets aside lañ (No. 456). The verb vas "to dwell" is thus employed in the following example:—smarasi krishna gokule vatsyámah "rememberest thou, Krishna, we were dwelling (literally—we will dwell—) at Gokula?" The construction is the same when we employ budhyaye "dost thou know?—chetayase "dost thou reflect?"—and the like.

No. 812.—The aforesaid (No. 811) shall NOT apply in connection with the particle YAT. Thus abhijánásí yad vane abhuníjmañi "thou knowest how we did eat in the forest."

No. 813.—When the particle SMA follows let LAT (No. 406) be employed. This debars lit (No. 423). Thus yajati små yudhish-thirah "Yudhishthira sacrificed."

No. 814.—The affixes which are employed when the sense is that of present time may be optionally in like manner employed, when the sense is that of past or future time not remote from the present. Thus, to the question "when didst thou come?"—it may be replied either ayañ ágachcháñi "I come now"—or ágamam "I have come, now?"—and to the question "when wilt thou go?"—either esha gachcháñi or gamishyáñi "I go, or I shall go, now."

No. 814.—The affixes which are employed when the sense is that of present time may be optionally in like manner employed, when the sense is that of past or future time not remote from the present. Thus, to the question "when didst thou come?"—it may be replied either ayañ ágachcháñi "I come now"—or ágamam "I have come, now?"—and to the question "when wilt thou go?"—either esha gachcháñi or gamishyáñi "I go, or I shall go, now."
No. 815.—When condition and consequent are spoken of, LIÍň (No. 459) may optionally be the affix. Thus "if he were to reverence (namet) Kríshña, he would attain to (yáyá́t) felicity." This does not apply to the following:—"he strikes—therefore the other flees"—for it is meant that this shall apply only to what is future. As stated in No. 459, lín implies "commanding, directing, &c." "Commanding" means "ordering"—one's stimulating to action some low person, such as a dependent—by saying, for example, yajeta "let him worship." "Directing" means enjoining a duty—the moving of a daughter's son, or the like, in regard to such a matter as the eating of the food prepared at an exequial rite—by saying, for example, iha bhúvijña "let him eat in this place." "Inviting" implies an acquiescence in one's following his inclination—as when it is said (to some one inclined to sit down somewhere) iha óśita "let your honour sit down here." "Expression of wish" here implies a respectful procedure—(as when one says respectfully to a teacher) putram adhyápayed bháván "let your honour teach the boy." "Enquiring" here refers to the determining on the propriety or impropriety of anything—as kín bho! vedam adhyáyíya uta tárkam "how, then, I pray you—shall I peruse the Veda? or shall I study logic?" "Asking for" means begging—as bho bojanañ labhaya "O may I obtain (i.e. give me) food." In like manner is lot (No. 441) employed.

So much on the subject of the meanings of the tenses.

Thus is the discussion of "what ends with a tense-affix" concluded.
No. 816.—As far as the end of the 3rd Lecture [reckoning from the present aphorism], the affixes treated of are to be [understood as coming] AFTER some VERBAL ROOT. According to No. 329, the name of these affixes is krit.

No. 817.—In this division of the grammar, where "after some verbal root" [see No. 816] is understood in every case, let an affix which is [calculated] to debar a general one, NOT BEING OF THE SAME FORM, OPTIONALLY debar it—BUT NOT IN those cases which fall under the influence of No. 918 [for, in those cases, the supersession is compulsory.]

No. 818.—Let the affixes treated of as far as the aphorism at No. 835 [reckoning from the present one] be called kritya.

No. 819.—A krit affix has the sense of an agent. This rule having presented itself [the following one modifies it].

No. 820.—The affixes called kritya (No. 818), and the affix kta (No. 866), and those that have the sense of khal (No. 933), may have only those two senses, viz.—act and object.

No. 821.—Let these—viz. tavyat, tavya, and aniyar, come after some verbal root. Thus edhitavyam (Nos. 436 and 433) or edhāniyam twayd "thou must increase." Here the sense being that of the action itself [which is but one, and neither male nor female].
there is, from the nature of the case, a singular affix, and the neuter gender is employed. [The case is otherwise with the example following—viz. chetavyah or chayaniyo dharmastwaya “thou must gather merit.”

केलिमर उपसंध्यानम्। पचेलिमा माध्यः। पनत्वा दृष्यंच।। भिदेलिमा:।

सरला:। भैलव्य:। कर्मणि प्रत्ययः।।

No. 822.—“The affix KELIMAR SHOULD BE ENUMERATED in ADDITION
[to those enumerated in No. 821”]. Thus pachelimā máshāḥ—that is
to say, “kidney beans are to be cooked”:: bhidelimdh saraldh “pines
are to be split.” This affix denotes the object [alone—and cannot be
employed, like those enumerated in No. 821, to denote also the action].

क्षत्यलुटे बाहुलम्। ३। ३। १९३।

क चिन प्रकरित:। क चिदम्बरित:।
क विदिम्भाषा। क चिदन्येव।
विदेशविभागन बुधा संमिव।
तातुविभाग बाहुलक वर्तनिः।।

शायनेनेन्याय यात्रां। दीयनेप्पस्म दानिया विरप:।

No. 823.—The affixes called KRITYA (No. 818) and the affix LYUṬ
are DIVERSELY applicable. [That is to say] sometime they are applied
[where there was no express rule for their application]; sometimes they
are not applied [in spite of an express rule for their application];
sometimes they are optionally employed or not; and sometimes there is
some other result [licence permitted by the rule]. [According to the
following verse from the grammar called the Sārāsvata], “Seeing that
the application of certain rules is various, they specify four kinds of
varieties,” [viz. the four above-mentioned,—among which the last of
the four includes all the cases not included in the other three]. For
examples smāniyaṁ chārnam “powder for bathing,” dāntya vipraḥ “a
Brāhmaṇa to whom a donation is to be made.” (In the first of these
eamples the “powder” is the “instrument” (expressible by the 3rd
case); and in the second the Brāhmaṇa is the “recipient” (expressible
by the 4th case);—so in the both cases the affix is applied without any
express rule—the express rule for its application (No. 821) having re-
ference only to “act” and “object” (No. 823)].

श्रेण: यत्। ३। १। ३७।

वेयम्।
No 824.—The affix yat comes after [a root that end in] a vowel. Thus cheya “what is to be gathered.”

No 825.—Let long í be the substitute of long á when the affix yat (No. 824) follows. Thus (guna being substituted by No. 420) we have deya “what is to be given,” gleya “to be exhausted.”

No 826.—Let the affix yat come after a root which ends in a palatal preceded by short a. This debars the affix nyat (No 831), that we have súpya “to be sworn,” labhya “to be acquired.”

No 827.—The affix kyap may come after these roots—viz. í “to go,” śtú “to praise,” siś “to govern,” vri “to choose,” dri “to respect,” and jus “to please.”

No 828.—Let tuk be the augment of a short vowel, when a krit affix, with an indicatory p, follows. Thus itya “to be gone”—from the root í “to go], stutya “to be praised.”

The verb sás means “to govern.”

No 829.—Let short í be the substitute of the penult of the root sás “to instruct,” when the affix añ (No. 634) follows, or what affix begins with a consonant and has an indicatory k or n. Thus [from the roots mentioned in No. 827] we may have sishya “to be instructed,” vritya “to be chosen,” ādṛitya “to be honoured,” jushya “to be served.”
No. 830.—Let the affix kṣap optionally come after the root mṛlj “to cleanse.” Thus mṛjja “to be cleansed.”

No. 831.—Let the affix 体系建设 come after what ends in ri or ri or in a consonant. Thus kārya “to be made,” kārya “to be taken,” dhārya “to be held.”

No. 832.—Let there be substitution of a guttural in the room of ch and of j, when an affix with an indicatory gh follows, and when the affix nyat (No. 831) follows.

No. 833.—Let vṛiddhi be the substitute of the ik (No. 1) of mṛlj “to cleanse,” when a sārvadhatu or an ārdhahātu affix follows:—

No. 834.—The verb bhuj makes bhogya, when the sense is “to be eaten,” but bhogyā otherwise—[as when the sense is “to be enjoyed,”].

So much for the management of the prakrṣya affixes.
No. 835.—These two affixes, Ngu l and Trich, are placed after verbal roots. According to No. 819, they have the sense of an “agent.”

**युवोराकिक्षा यु वु युवोराकिक्ष्य स्तः। कारकः। करतो।**

No. 836.—In the room of Yu and Vu, there are Ana and Aka. Thus (n Böl having been added to the root kṛi “to make,” by No. 835; and the n and l having been elided by Nos. 148, 5, and 7; and vriddhi being substituted according to Nos. 863 and 202, we have) kāraka, and (with trich—No. 835) kartri “a maker.”

**नन्दिग्रहिपादाधिशी लुबोनिच्छ: \| 3 \| 1 \| 19 \| 38।**

**नन्दिग्रहिपादाधिशी लुबोनिच्छ।**

No. 837.—After the verbs nad (nadi) “to be happy,” &c., there is the Lyu; after the verbs grah “to take,” &c., there is ṇini; and after the verbs pach “to cook,” &c., there is aCh. Thus nand+lyu [Nos. 497, 155, and 836] nandana “one who delights,” janardana [from jana “mankind” and arduna derived in like manner from ar “to pain”] “Vishnu—the subduer of mankind,” lavana “salt” [from lú “to cut”—where the substitution of a cerebral n is an irregularity]. Then again grah+nini No. 36)=grādhan “who takes,” sthāyin No. 806) “who stays,” and mantrin “who advises.” The class of verbs pach, &c.” is one not defined by rule—[compare No. 53].

**हरुपधिजाप्रीक्षि: कः। 3। 1। 19। 35।**

**हरुपधिजाप्रीक्षि: कः। बुध:। हशः। नः। प्रयः। किर:।**

No. 838.—There is the affix ka after those verbs which have an Ik as their penult, and after jk “to know,” pri “to please,” and kṛi “to throw.” Thus budha (No. 155) “who knows,” krida “who is thin,” jīna (No. 524) “who knows,” priya “what please,” kīra (No. 706) “who throws.”

**चातुर्भष्टेन्द्रिग्नेः। 3। 1। 19। 36।**

**चातुर्भष्टेन्द्रिग्नेः। प्रत्यः। भुक्तः।**
No. 839.—And [ka—No. 838—shall come—] after a verb ending in long ā, when there is an upāsarga (No. 47). Thus prajña “very wise,” sugla “very weary”—[ā having been substituted for the ai of glai by No. 528].

No. 840.—Let the affix ka come after the verb garah “to take,” when the agent so expressed denotes a house. Thus griha (No. 675) “a house.”

No. 841.—The affix an comes after a verbal root, when the object is in composition with it. Thus kumbha-kāra ‘one who makes pots’—i.e., “a potter.”

No. 842.—The affix ka comes after a verb that ends in long ā, when there is no upāsarga (No. 47). This debar the an (No. 841)—and we have goda “who gives a cow,” dhanaḍa “who gives wealth,” and kambalada “who gives a blanket.” Why “when there is no upāsarga?” Witness goṣaṇḍādāya (No. 806) “who ceremoniously gives a cow.”

No. 843.—The affix ka comes after mūlavibhuṣ, &c. Thus mūlavibhuṣa “a car (which cuts the roots—e.g., of the grass, &c. in its course).” This is a class of words [not enumerated under any rule, but] to be recognised by the form [see No. 53]. Thus mahīdhra or kudhva “a mountain”—“what holds the earth”—(from dhri “to hold”).
No. 844.—Of the verb char "to go," the affix is твор, when a word in composition with it is in the locative case. Thus kuruchara "who goes among the Kurs.

No. 845.—And when the word in composition with it is bhikshā "alms" senā "an army," and adāya "having taken," (then твор is the affix after char "to go"). Thus bhikshāchara "a beggar"—"who goes for alms," senāchara "one who goes with the army." The word adāya ends in lyap (No. 941):—from it we may have adāyachara "who goes after having taken."

No. 846.—The affix твор comes after the verb kri "to make," when these senses are to be indicated—viz. cause, harit, and going with the grain.

No. 847.—In a compound (No. 961), let s always be the substitute of visarga coming after a, and not being part of an indeclinable word (No. 399), when kri "to make" follows, or kāmi "to desire," or kānsa "a goblet," or kumbha "a jar," or pātra "a vessel," or kuśā "a counter (in the shape of a piece of stick, used at sacrifices to keep count of the prayers)," or karnī "the ear." Thus (as examples of the three cases under No. 846) yuśaskari vidyā "honourable science," śraddhakara "who performs obsequies," vauchanakara "who does what he is bid."

No. 848.—The affix khaś comes after the verb ej "to tremble," when it ends in ni (No. 747).
KRIDANTA.

No. 849.—When that which ends with an affix having an indicatory \textit{bh} follows, let \textit{mum} be the augment of the words \textit{arus} “a vital part,” \textit{dwishat} “an enemy,” and \textit{what} ends with a vowel, provided it be not an indeclinable. Since the affix \textit{khaś} (No. 848) has an indicatory \textit{s} (No. 418), the affixes \textit{sap} (No. 419) &c. are here applicable. \textit{Janamejaya} “who awes mankind”—[the name of a prince].

\textbf{प्रियवचो वदः: खचूः । ३ । २ । ३८ ।}

\textbf{प्रियवचः: व व वः:}

No. 850.—The affix \textit{khach} comes \textit{after} the verb \textit{vad} “to speak,” when \textit{priya} or \textit{vaśa} is the word in composition with it. Thus \textit{priyavada} (No. 849) “who speaks kindly,” \textit{vaśavada} “who professes submission.”

\textbf{आत्ममाने खशूः च । ३ । २ । ८५ ।}

\textit{svakame} may \textit{mane} \textit{vartamana} \textit{man} \textit{vartamana} \textit{man} \textit{vartamana} \textit{man} \textit{vartamana} \textit{man} \textit{vartamana} \textit{man}.

No. 851.—And let \textit{khaś} come \textit{after} the verb \textit{man} “to think,” when the word in composition with it is a word with a case affix, and when it \textit{is} \textit{employed} to \textit{signify thought whereof the object is self}. By the “and” it is meant that the affix \textit{nini} (No. 856) may be employed in the same sense. Thus \textit{panditanmanyay or pandita-}

\textbf{धन्येयोधिद्वृध्यल्ले । ३ । २ । ७५ ।}

\textit{maṁput} \textit{kunip} \textit{vini} \textit{vich} \textit{ṇē} \textit{pratyaya} \textit{dhati}: श्यः ।

No. 852.—These affixes—viz. \textit{munin}, \textit{kunip}, \textit{vunip}, and \textit{vich} are seen after other verbs \textit{also} [besides those ending in \textit{a}]:—see \textit{Pāṇini III. 2. 74].

\textbf{नेन्द्रिः हरति । ७ । २ । ८ ।}

\textit{वशादे: हरत रूः न ।} \textit{शु हिंसायाम मुशमो} \textit{प्रातिरित्व}।
No. 853.—The augment IT (No. 433) is not that of a krīt affix, when it begins with a vaś. The verb śṛt means "to injure." [Adding to this the affix manin,—No. 852—we have] susarman "who destroys well" [e.g. destroys sin or ignorance] [From the verb i "to go," by adding kwanipt, we have] prātaritwan (No. 828) "who goes early."

No. 854.—When the affixes viṭ (III. 2. 67) and van (No. 852) follow, let long ā be substituted in the room of a nasal. Thus (from the verb jan "to bring forth," vijāvan "who brings forth," and so, from the verb on (onri) "to send away," avāvan "who removes" (i.e. removes sin, &c.). The affix vich (No. 852), with the verbs rusā and rish "to injure," (guna being substituted by No. 483—and the v elided by 330) gives roshk and roshk "who injures." In the same way, from gan "to reckon," sugan "who reckons well"

No. 855.—And this also—viz. kwip—is seen [after a verb—see No. 816.] Thus [the whole affix disappearing through Nos. 155, 36, and 330.] we have ukhāsrat (Nos. 363 and 287) "falling from the pot," parṇādhvat "falling from the leaves," vāhabhvat "falling from a car."

No. 856.—When habit is to be expressed, the affix nini comes after a verb, provided the word with a case affix in composition with it does not mean a genus. Thus uṣṇābhijin "who eats his meal hot."

No. 857.—The augment it (No. 433) is not that of a krīt affix, when it begins with a vaś. The verb śṛt means "to injure." [Adding to this the affix manin,—No. 852—we have] susarman "who destroys well" [e.g. destroys sin or ignorance] [From the verb i "to go," by adding kwanipt, we have] prātaritwan (No. 828) "who goes early."

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No. 857.—Let the affix *nini* come after the verb *man* "to think," when there is a word with a case-affix in composition with it. Thus *darbānīyamānīna* "who thinks himself handsome."

No. 858.—When an affix with an indicatory *kh* follows, (the short vowel, by VI. 3. 61, is the substitute of the word in composition with the verb) provided it is not an indeclinable. Thus *kālinīmānyā* (No. 849) "who fancies herself the goddess Kāli."

No. 859.—The affix *nini* in the sense of agent comes after the verb *yaj* "to sacrifice" with the sense of past time, when the word in composition is in the instrumental case. Thus *somayājin* "who has sacrificed with the Soma juice," *agnishītomayājin* "who has sacrificed with a five days' series of offerings."

No. 860.—The affix *kwani* in the sense of object, comes after the verb *dris* "to see," with a past signification. Thus *pāvadriśtvam* "who has seen across."

No. 861.—The affix *kwani* comes after the verbs *yudh* "to fight," and *kri* "to make," when the word in composition is *rājan* "a king." Thus *rājuvṛtān* (No. 200) "who has caused the king to fight," *rājākṛitān* (No. 828) "who has made a king."
No. 862.—AND WHEN SAHA "with" is the word in composition [No. 861 applies]. Thus sahayudhwan "who has made to fight with," sahakritwan "who has done anything along with (another)."

No. 863.—WHEN the word in composition with it is IN THE LOCATIVE CASE, let the affix DA come AFTER JAN "to be produced"—[whence jan, by No. 267, will become ja].

No. 864.—WHEN a word with a KRIT affix is the last in a compound of the kind called TATPURUSHA (No. 982), then the elision of ā [the 7th case-affix of the singular—see No. 768] need not take place—it being treated DIVERSELY [—see No. 823] Thus sarasija (No. 863) or saroja (No. 126) "what is produced in the lake,"—(i.e. a lotus).

No. 865.—AND (No. 863 shall apply) WHEN AN UPASARGA is in composition [with the verb jan "to be produced"], and WHEN THE SENSE is simply APPPELLATIVE. Thus pražā (No. 1341)—of which let the sense be "a son" or "people." [The term here being simply appellative and not descriptive cannot be explained by giving the signification of its component elements:—so the author says "let the sense be," &c.]

No. 866.—These two affixes,—viz. KTA AND KTAVATU are called NIŚTĀHA.

Nihita 3 2 102

No. 867.—Let nishta (No. 866) come after a verbal root employed with the sense of past time. Of the two [affixes called nishtha], kta is employed, according to No. 820, only in the sense of the action and of the object; whilst ktavatu, according to No. 819, has the sense of the agent. Thus smata maya “I bathed” (—literally “it was bathed by me”); stutas twya Vishnu “Vishnu was praised by thee,” viswan krtavam vishnuh “Vishnu created all things.”

No. 868.—Let n be the substitute of the t of a nishta (No. 866) coming after r and d, and [let n be also the substitute] of the r of the root that comes before the nishtha. Thus, from sri “to injure” [which, by Nos. 706 and 651, becomes sri], we have sirna “injured;” and [from bhid and chhid] bhinna “separated,” and chhinna “cut.”

No. 869.—Let n be the substitute of the t of a nishta (No. 866) coming after a root in long a and beginning with a conjunct consonant containing a yan. Thus [from drvi “to sleep,” which, by No. 528, becomes drd,] we have drana “slept;” and [from glai] glana “sad.”

No. 870.—After the twenty-one roots “lù, &c.” (No. 736), let it be as above [i.e. as directed in No. 868]. Thus luna “cut.” In the case of the root jyā “to decay,” according to No. 675, there is the substitution of a vowel for the semi-vowel [which, by No. 283, absorbs the final].
No. 871.—Let the long vowel be the substitute for what ends with a vowel-substitute (No. 281) coming after a consonant which is part of the base. Thus jina (No. 870) “decayed.”

No. 872.—And after a root that has an indicatory o, [the substitute for the t of a nishṭā is n]. Thus, from bhujō “to be crooked,” bhugna “crooked,” and from tuoswi “to increase” [with the prefix ut] uchchhāna “increased.”

No. 873.—Let k be [the substitute for the t of a nishṭā] after the verb sush “to be dry.” Thus sushka “dry.”

No. 874.—Let v be [the substitute for the t of a nishṭā] after the verb pach “to cook.” Thus pakva “cooked.” The verb kshai means “to wane.”

No. 875.—Let m be [the substitute of the t of a nishṭā] after the verb kshai “to waste away.” Thus kshāma (No. 528) “emaciated.”

No. 876.—When a nisṭhā with the augment i, follows there is elision of ni (No. 747). Thus bhāvita “caused to be,” bhāvitavān “who caused to be.” The verb driḥ means “to injure.”

The Laghukaumudi:
No. 877.—The verb dṛih "to injure" takes the anomalous form dṛidha, in the sense of thick and of strong.

No. 878.—Of the verb dḥā "to hold," the substitute is hi, when an affix, beginning with the letter t and having an indicatory k, follows. Thus hīṭa "held."

No. 879.—Let dath be the substitute of the dá called a guhu (No. 662), when an affix, beginning with the letter t and having an indicatory k, follows. A char being substituted [for the th by No. 90], we have datta "given."

No. 380.—The affix kānach is optionally the substitute of lit (No. 423).

No. 881.—The affix kānach and kwasu are optionally the substitutes of lit—[see No. 372—]. According to No. 409, the affix kānach is ātmanepada [and can therefore be attached to those roots only which take the ātmanepada affixes—see No. 41)]. Thus chakrána (No. 426) "did make."

No. 882.—And there is the substitution of n in the room of a root that ends in m, when m and v follow. Thus [from the root gom "to go"] jagannaván "did go."

LAT: प्रदश्नाचावप्रथमावसमानाधिकरणे १ २ ।

२ । १२४।
No. 883.—These two affixes satria satnach are optionally the substitutes of lat (No. 406), when agreeing with what ends not with the first case-affix. [As these affixes have an indicatory &] the affixes sat a, (Nos. 418 and 419) are applicable. The pachamani chaitra paṣya "behold Chaitra who is cooking (for another)."

No. 884.—Let muk be the augment of a base ending in a, when ana (Nos. 883 and 409) follows. Thus pachamāṇaḥ chaitraḥ paṣya "behold Chaitra who is cooking (for himself)."

Since the term "lat" [in No. 883] might have been supplied (No. 5) from No. 406 [which is the aphorism immediately preceding No. 883 in the order of the Ashṭādhyāyit—it is clear that something is intended by the double citation—and this can be nothing else except that No. 883 may apply] sometimes even when the word is in concord with a nominative. Thus san dwijah "who is a twice-born man."

No. 885.—The affix vasu is optionally the substitute of satri (No. 883) coming after the root vid "to know." Thus vidat or vidwas "who knows."

No. 886.—Those two, viz. the affixes satri and satnach (No. 883) are called sat.
No. 887.—An affix called sat (No. 886) is optionally the substitute of lat (No. 440). Thus karishyantar or karishyamānan pāsya "behold him about to make."

No. 888.—The affixes to be enunciated, reckoning from this point as far as kwip (No. 893) inclusive, are to be understood in the sense of agents "having such a habit," "having such and such a nature," and "having skill in such and such an action."

No. 889.—The affix trin (—see No. 888). Thus kartā kaṭin "who makes mats."

No. 890.—The affix shākan comes after jālp "to talk idly," bhikṣh "to seek alms," kuṭṭi "to cut," luṅṭu "to steal," and vṛīṣṇi "to serve."

No. 891.—Let the letter sh being the initial of an affix be indicators. Thus jālpāka (No. 890) "a babbler," varāka "pitiable."

No. 892.—The affix u comes after [roots that have taken] the affix san (No. 752), and āsasi "to wish," and bhikṣu "to beg." Thus chiktrahu (No. 753), "desirous of doing" āsasiṣu "desirous," bhikṣu "a beggar."

"Āṣānathāvarthōtransārāmpurāvāsāvāh: kriṣṇa"
No. 893.—The affix kwip (see No. 888) comes after the verbs bhraj “to shine,” bhās “to shine,” dhury “to injure,” dyut “to shine,” úrij “to be strong,” prf “to fill,” ju “to move rapidly,” and shitu “to praise” when it is preceded by the word grāvan “a stone.” Thus vibhrāj “splendid,” bhās “light.”

No. 894.—After the letter r, let there be elision of the letters chh and v, when kwi (i.e., kwip—No. 893) follows, or an affix beginning with a jhal and having an indicatory k or n. Thus [from dhury we have] dhur “who injures,” and so vidyut “lightning,” ārk “strength,” and pur “what fills.”

In the case of jū “swift,” (according to the opinion of the Mahābhāskya) a long vowel is the substitute of ju to move rapidly,” in consequence of the “attraction” of the expression “being seen” in No. 852 (which, Patañjali holds, is wide enough to provide for all that the supplementary rule of Kātyāyana, No. 895, refers to). [In the word] grāvästut “a stone-worshipper” (the t comes from No. 828).

No. 895.—“When kwip follows, the long vowel is the substitute of vach “to speak,” prachchh “to ask,” āyata-stu “to praise long,” katā-pru “to move through a mat,” ju “to move rapidly,” and shī “to serve,” and there is no substitution of a vowel for the semi-vowel (by No. 675).” Thus vōk “the voice” (the organ which speaks).

No. 896.—And of chh with tuk (No. 120) and of v, respectively, s and ūth are the substitutes, when kwi follows, or a nasal, or what, beginning with a jhal, has an indicatory k or n. Thus, from prichchati “he asks,” prd (Nos. 165 and 334) “who asks,” āyatastu “who praises long,” kaṭaprū “a worm” (which gets through mats); the word jū has been mentioned (under No. 894); ērī “the goddess Lakshmi” (who serves Hari).
KRIDANTA.

No. 897.—Let the affix shtran, with the sense of instrument come after the verbs DÀP “to cut,” Nñ “to lead,” ŚAS “to hurt,” YU “to join,” YUJ “to join,” ŚHTRU “to praise,” TUD “to inflict pain,” SÍ “to bind,” SICH “to sprinkle,” MIH “to urine,” PAT “to fall,” DÀŚ “bite,” and NAH “to bind.” Thus dātra “that with which one eats” (e. g. a sickle).

No. 898.—And the augment it (No. 433) is not that of these ten affixes, viz. TI (i. e. ktin or ktich); TUN, SHTRAN, TAN, KTHAN, KSL, SUCH, SARAN, KAN, and SA. Thus sāstra (No. 897) “a weapon,” yotra “the tie that fastens the yoke,” yoktra “the tie of the yoke,” stotra “a panegyric,” tottra “a goad,” setra “a ligament,” sekra “a sprinkling vessel,” meḍhra “the penis,” pattra “a vehicle,” dānśhtra (No. 334) “a molar tooth,” nuddhri (Nos. 389 and 586) “a thong.”

No. 899.—Let the affix ītra come after the verbs Rñ “to go,” LÛ “to cut,” DHÛ “to shake,” SHû “to bring forth,” KHAN “to dig,” SHAH “to bear,” and CHAR “to go.” Thus āritra “a rudder,” ālavtra “a sickle” dhavitra “a fan” savitra “cause of production,” khanitra “a spade,” sahitra “patience,” charitra “instituted observance,” or “a narrative.”

No. 900.—[The affix ītra comes] after the verb PŪ “to purify,” when the sense is simply appellative [and not descriptive]. Thus pavitra “the sacrificial thread.”
Now of the affixes "un, &c."

No. 901.—Let the affix UN come AFTER the verbs KRI "to make,"
VÁ "to blow," PÁ "to drink," JI "to overcome," MI "to scatter,
SHWAD "to be pleasant to the taste," SÁDH "to accomplish," AND AS "to pervade." Thus kāru "an artisan," vāyu "the wind," páyu "the organ of excretion,"
jayu "a drug," (which "overcomes disease"),
máyu "the bile," swādu "sweet," sādhu "who accomplishes the
object of another"—hence "virtuous," dāu "quickly."

No. 902.—Let these affixes—viz. UN, &c., with the force of the present [i.e. implying neither past time nor future], and with a sense simply apppellative [and not descriptive], be attached DIVERSELY
[—see No. 823—]. Some affixes, though there be no express injunction regarding them, are to be inferred to belong to this class. The maxim in regard to the affixes "un, &c." is this—that "when, in apppellatives, we find the forms of verbal roots and affixes coming after them,—then one may know, from the result [as presented in the word],
what are the indicatory letters [which the affix must have possessed in order to produce the result]."

No. 903.—These two affixes—viz. TUMUN AND NWUL are placed after a verbal root, with the force of the future, WHEN the word in con-
struction therewith is another verb [denoting an action performed] for the sake of the [future] action. What ends in tumun, since it ends in m, is indeclinable, according to No. 400. Thus krishnān
drashtuṃ yāti or krishnān darsāko yāti “he goes to see [—i.e. goes for the sake of seeing—] Krishna.”

No. 904.—The affix tumun may be applied, when the word in construction is [not a verb—see No. 903—but] kāla, samaya, or velā, “time.” Thus kālā bhoktum, or samayo bhoktum, or velā bhoktum, “time to eat”—or “time for eating.”

No. 905.—The affix ghānī comes after a root, when the sense of the root is denoted as having attained to the completed state. Thus pāku (Nos. 489 and 832) “maturity.”

No. 906.—And the affix ghānī [comes after a root], when the sense is that of an appellative—the word being related [to the verb from which its name is deduced—see No. 945—] but not as agent.

No. 907.—And when ghān (No. 906) follows, in the sense of state or instrument, there is elision of the n of the root ranj “to colour.” Thus nīya “passion” (—the instrument by which objects are coloured). Why in these two senses? Witness ranjga “a theatre”—the place in which the passions [are addressed].
No. 908.—The affix ghan comes after the root chi “to gather,” and k is the substitute of the initial [ch], in these tenses—viz.—a dwelling, a funeral pile, the body, and collection. “Collection” means making a heap. Thus nikāya “a dwelling,” kāya “a funeral pile” or “the body,” gomayānikāya “a heap of cow-dung.”

No. 909.—After a root ending in i or i, there is the affix ach. Thus chayā “gathering,” jaya “victory.”

No. 910.—After a root ending in ri, or in u or u, there is the affix ap. Thus [from kri “to scatter” kara “scattering,” from gri “to swallow”] gava “poison,” [from yu “to join”] yava “barley,” (from shu “to praise”) stava “praise,” (from lū “to cut”) lava “reaping,” (from pū to “purify”) pava “winnowing (corn).”

No. 911.—“When the sense is that of ghan (Nos. 905, &c.) the affix ka is directed to be employed.” Thus prastha (No. 524) “a certain measure,” vighna (Nos. 540 and 314) “an obstacle.”

No. 912.—The affix ktri comes after that verb which has an indicatory du.
No. 914.—After that verb which has an indicator 

The affix athuch comes. Thus, from tuvepri "to tremble," vepathu "a 

No. 915.—The affix nañ comes after the verbs yaj "to worship," 

Thus yajña "sacrifice," yāshna "solicitation," yatna "effort," viśna (VI. 4. 19.), "lustre," praśna "a 

No. 916.—The affix nañ comes after the verb swap "to sleep." 

Thus swapna "a dream."

No. 917.—Let the affix ki come after a ghu (No. 662), when 

Thus [from dhá "to have"] pradhi "the 

No. 918.—To express the action by a word in the feminine, the 

Thus kriti "action," stuti "praise."

No. 919.—"After verbs ending in ri, and after the verbs lu "to 

Hence (No. 868) there is the substitution of n for the t 

Vayodhy: kipu | sapta | bhipi | vapta | nishipitane | srutat

R
THE LAGHUKAUMUDI:

No. 920.—"The affix kwip comes after saṇpat [i. e. after the verb pad "to go" with the prefix sam], &c.; saṇpat "prosperity, vipat "calamity," āpat "calamity." The affix kthin also is wished in this case, by Patanjali. Thus saṇpatā. vīvattī, āpatti.

No. 921.—And these words—viz. úti "preserving, sport," yūti "joining," jūti "velocity," sāti "destruction," āti "a weapon," and kīrti "are anomalous forms.

No. 922.—When an affix beginning with a nasal, or kwī (i. e. kwip), or one beginning with a jhal and having an indicatory k or n, follows, then āth is substituted in the room of the penultimate letter and of the v of these words—viz. jwar "to have fever," twak "to hasten," shr̥v "to go," āv "to protect," and máv "to blind." Thus úthi "preserving," and, with the affix kwip, jūr "one who has fever," tūr "one who is quick," shr̥ū "a sacrificial ladle," u śr̥ū "a protector," māti "one who binds."

No. 923.—The form ichchhā "desire," from ish "to wish," is irregular.

No. 924.—After verbs that end in an affix, let there be the affix a, the word being feminine.

Thus [after kri, by No. 756, has become chikīrṣaṇa "to wish to do," the affix a is added by this rule, and elided by No. 505, and then, the feminine termination tāp (No. 1341) presents itself, so that we have] chikīrṣaṇā "the desire to do," putrakāmyā (No. 772) "desire of a son."
No. 925.—And let the affix a come after that verb which has a heavy vowel (No. 484) and ends in a consonant, when the word [to be formed] is feminine. Thus (—see No. 924—) tā "effort."

No. 926.—After verbs ending in ni (No. 747) and after ās "to sit," and śrānta "to loose," there is the affix yuch—to the exclusion of a (Nos. 924 and 925). Thus kāraya (No. 836) "the causing to do," hāraya "the causing to take."

No. 927.—The affix kta is added, when the action is expressed—the word being in the neuter.

No. 928.—And the affix lyut [is added under the circumstances stated in No. 927]. Thus hasitam or hasanam (No. 836) "laughter."

No. 929.—The affix gha is added, when the word is [to be] an appellative, [the word being] generally in the masculine.

No. 930.—When the affix gha follows, a short vowel is substituted in the room of chhut "to cover" [in its form—No. 741—chhāḍi] when destitute of two or more upāsargas. Thus dantachchhada "the lip" [—that by which the teeth are covered]. The word ākara "a mine" [is derived from kri "to do"—No. 929]. A mine is so named because men "work (ākurvanti) in it."
No. 931.—When there is the upasargaava, the affix ghan comes after the verbs tri “to cross” and strī “to spread.” Thus avatāra “the descent (or incarnation) of a deity,” avastāra “a screen round a tent.”

No. 932.—And after a verb ending in a consonant, there is ghan to the exclusion of gha (No. 929). Thus [from ram “to sport”] rāma “Rāma”—i.e. in whom the devout delight; upamārga “that [plant] by which disease or the like is cleared away.”

No. 933.—The affix khal is added to a verb, when iṣṭad and dur and su are combined with it in the sense of unpleasantly or pleasantly. According to No. 820, this affix appears only when the sense is that of the action or the object. Thus—in the sense of unpleasantly—dushkarah (VIII. 3. 41.) kato bhavatā “a mat is difficult for your honour to make;” and in the sense of pleasantly—uṣṭakara “that which is made by little at a time,” sukrāta “what is made with ease.”

No. 934.—After a verb ending in long ā, there is the affix yuch, to the exclusion of khal (No. 933). Thus iṣṭapāṇah (No. 836) some bhavatā “the Soma-juice is to be drunk by you, Sir, by little at a time,” dushpāna “difficult to be drunk,” supāna “easy to be drunk;”
No. 935.—According to the practice of the ancients, the affix KTWÁ comes after a verb, when there are in combination with it ALAN AND KHALU IN THE SENSE OF PROHIBITION. Thus, from dā “to give,” which, No. 879, substitutes doth, we have alamātudā “do not give” and, from pā “to drink,” which, by No. 625, substitutes long i, we have pītus khalu “do not drink.” Why do we say “when there are alan and khalu?” Witness mā kārshī (Nos. 469 and 475) “let him not do.” Why do we say “in the sense of prohibition?” Witness alankāra “decoration.”

No. 936.—When the actions signified by two verbs have the same agent, the affix KTWÁ comes after that verb which is concerned about a time anterior to that of the other. Thus snatvā vrajati “having bathed, he goes”—[i.e. he first bathes, and afterwards goes]. The rule is not confined to the case of two verbs—thus bhaktvā pītus vrajati “having eaten and having drunk, he goes.”

No. 937.—Let the affix KTWÁ, when with the augment IT, be as if it had not an indicator k—[i.e. there shall be the substitution of guna in spite of No. 467]. Thus [from iī “to sleep”] saiyitvā “having sleep.” Why do we say “when with the augment IT?” Witness krītva “having done”—[where the augment iī—see No. 510—does not appear, and there is no substitution of guna.]

No. 938.—The affixes KTWÁ AND SAN, having the augment IT are optionally regarded as possessing an indicator k, when they, come after that verb which has I, I, U, or Ú, as its penult, which begins with a consonant, and ends with a ral [i.e. any consonant but y
or v]. Thus dyutitvā or dyotitvā “having shone,” likhitvā or lekhitvā “having written.” Why do we say “which has u or i as its penult?” Witness varitvā “having remained” [where the substitution of guna, through No. 937, is compulsory]. Why after that which “ends with a ral?” Witness sevitvā “having served” [where the root ends with v, which is not a ral]. Why after that “which begins with a consonant?” Witness eshitvā “having gone.” Why “having the augment i?” Witness bhuktvā “having eaten” — [where, through the absence of the augment, the case does not come within the scope of No. 937].

No. 939.—Of ktvā coming AFTER THAT root WHICH HAS AN INDICATORY u, it is optionally the augment. Thus [from samu “to be tranquil”] samitvā or sāntvā (No. 775) “having been tranquil,” [from divu “to play”] devitvā (No. 937) or dyūtvā (VI. 4. 19.) “having played.” The verb dhā “to hold” substitutes (by No. 878) hi, “giving” hitvā “having held.”

No. 940.—AND OF the verb hā “to abandon,” the substitute is hi—[see No. 878]. Thus hitvā “having abandoned.” But [when ktvā comes] after hā “to go,” we have hātvā “having gone.”

No. 941.—WHEN the word is a COMPOUND, the FIRST MEMBER OF which IS an indeclinable but NOT NĀN, then lyap is substituted in the room of ktvā. Thus [when kṛi “to make” is compounded with pra—No. 48—lyap is substituted for ktvā] and, as it succeeds—see No. 163—to the possession of the indicatory k, we have—from No. 823—the augment] tuk—and so prakrityā “having commenced making.”
Why do we say "but not nan?" Witness akritwā "not having made." Why do we say "the first member of which is an indeclinable?" Witness paramakritwā "having made permanent."

No. 942.—When reiteration is to be expressed, both ktwā and namul [are admissible] in the case of an action’s being antecedent [to another action—see No. 936]

No. 943.—When continualness and succession are to be expressed, let the word be doubled. There may be reiteration in the case of words ending with tense-affixes, and of those ending with krit affixes which (—see No. 400—) are termed indeclinables. Thus smārata smārata (No. 942) namati śivam "having repeatedly remembered Śiva, he bends," smritwā smritwā "having repeatedly remembered," pāyin pāyam "having drunk repeatedly," bhajan bhajam "having eaten repeatedly," śravān śrāvam "having heard repeatedly."

No. 944.—When the words anyathā “otherwise,” evam “so,” katham “how?” and ittham “thus,” are compounded with the verb, then let namul come after kriṅ “to make,” if it be such that its omission would be unobjectionable—that is to say, when, in consequence of the non-significance of the kriṅ, it is not worth em-
ploving. Thus anyathākāram, evavāram, or kathanākāram, or itthathākāram bhūṅkete—"he eats otherwise—he eats so—how does he eat?—he eats thus," Why do we say "if its omission would be unobjectionable?" Witness śiro'nyathā kritvā bhūṅkete "he eats, having turned his head aside"—[where the kṛt could not be spared].

So much for the treatment of words ending with the kṛt affixes.

КАРАКЪ.

OF THE CASES.

प्रातिपदिकायें लिङ्गपरिमाणवचनमात्रेप्रथमा।

निदानपधिन्तक: प्रातिपदिकायें: मात्रशब्दस्य प्रयोजनं यो: मात्रपदिकायें लिङ्गपरिमाणवचनमात्रेच प्रथमा स्वात् प्रातिपदिकायें शेषामात्रे। उच्चे: नीवैः। हुष्म:। श्री:। ज्ञानम्। लिङ्गमात्रे। तत:। तदिता। तदम्। परिमाणामात्रे। द्विवेषा: गृही:। वचनं संख्या। एक:। हुष्म:। वहहः। नो ९४५.—By "the sense of the crude-form" is meant that meaning which is constantly present [with the word]. The word "only" is to be taken in connection with each term severally [in the aphorism—the translation of which here follows—viz]:—Let there be the FIRST case-affix, WHERE THE SENSE IS ONLY THAT OF THE CRUDE-FORM, OR WHERE THERE IS THE ADDITIONAL SENSE OF GENDER ONLY, OR MEASURE ONLY, OR NUMBER ONLY. Thus—where the sense is only that of the crude-form—uchchhah "aloft," nīchhah "below," krishnah "Krishna," śrīh "the goddess Lakṣmī," jñānam."knowledge," WHERE THERE IS THE ADDITIONAL SENSE OF GENDER ONLY—tathah or tathi or tatam "the bank of a river;"—WHERE THERE IS THE ADDITIONAL SENSE OF MEASURE ONLY—drona vrīhih "rice—a drona (in measure)");—"number," HERE MEANS [grammatical] number—[and the reason for this being specified in the rule is this—that otherwise the word eka "one," WOULD NOT TAKE su, nor dwi take au, nor bahu take jas—for an affix is never applied in order to give a sense which is implied in the word—as singularity is in eka, duality in dwi, AND PLURALITY IN BAHU)—SO WE HAVE EKAM, "one," DWAM "two," BHAVAM "many."
No. 946.—And when the sense is that of addressing, the first case-affix is employed. Thus he *ráma* (No. 153) "O Ráma!"

No. 947.—Let that, related to the action, which it is intended should be most affected by the act of the agent, be called the object.

No. 948—When the object is not denoted [by the termination of the verb—i.e., when the verb does not agree with it], let the second case-affix be attached to the words. Thus *hritiḥ bhajati* "he worships Hari," where, not the object of worship, but the agent is specified by the tense-affix *tip*—No. 419—. But when the object, &c. is denoted by the termination of the verb, [let the first case-affix be attached to the word]. Thus *harih sevyate* "Hari is served,"—[where the termination of the verb—see No. 801—specifies the object:] and so too in *lakshmyā sevitaḥ* "served by Lakshmi," [where—see Nos. 867 and 820—the termination specifies the object].

No. 949.—And let that related to the action, which is not "spoken of," [see No. 950—] as coming under any of the special relations of 'ablation' or the like [although it stands in such a relation to the verb, and, if so "spoken of," must be put in the ablative or the like.] be called object.

Kíraka.
No. 950.—Let that be "not spoken of," as coming under the special relation of 'ablation' or the like—see No. 949—that which is connected with the object of the verbs **dūḥ** "to milk," **yāch** "to ask for," **pach** "to cook," **dāṇḍ** "to fine," **rudh** "to obstruct," **prāchchh** "to ask," **chī** "to collect," **brū** "to speak," **śās** "to instruct," **jī** "to conquer," **mānth** "to churn," and **mush** "to steal,"—and so too of **nī** "to lead," **hṛi** "to take," **kṛish** "to drag," and **vah** "to carry."

Thus—"he milks the cow (for) milk," "he asks the earth (of) Bali," "he cooks the raw rice (so that it becomes) boiled rice" [—cf. "he cooks oatmeal into porridge"]; "he fines the Gargas a hundred (pieces of money)," "he shuts up the cow (in) the cow-pen," "he asks the boy (which is) the road," "he gathers fruit (from) the tree," "he expounds virtue (to) the boy," or "teaches him virtue," "he wins a hundred (from) Devadatta," "he churns out ambrosia (from) the ocean of milk," "he steals a hundred (from) Devadatta," "he leads the goats (to) the village," or "takes them," or "drags them."

This term [viz. the term object as appropriated by the present rule to something other than the direct object of the verb] is one the reason for taking which is the sense of the verb—[so that the rule is not confined to the verbs above enumerated, but applies to others which have the same sense—], hence we may have **baliḥ bhikṣhate vasudhān** "he begs (as well as **yāchati** asks) the earth (from) Bali," "he talks of (bhikṣhate), names (abhīdhatte), tells of (vakti) virtue (to) the boy,"—&c.
KĀRAKA.

No. 952.—When the agent and the instrument are not specified by the termination of the verb [i.e. when the verb is not in agreement with them]—[let the third case-affix be employed. Thus “Bāli was killed by Rūma with an arrow.”

कर्मेशा यमभिप्रेति स संप्रदानम्। १४।३२।

दानस्य कर्मेशा यमभिप्रेति स संप्रदानसंतः।

No. 953.—He whom one wishes to connect with the object of giving—[i.e. with the gift—shall] be called the recipient.

छतुर्थी संप्रदाने। २१।३।१३।

विषय गा ददाति।

No. 954.—Let the fourth case-affix be employed, when the sense is that of the recipient. Thus “he gives a cow to the Brāhmaṇa.”

नमः स्वस्तिः स्वाहाः स्वाहांवंपंडत्यागाः। २१।३। १६।

एभियंगे छतुर्थाः हरये नमः। प्रजायं स्वस्तिः स्वाधि। स्वाहा। स्वाहा। यम्मिन्ति पवं/प्रयववहस्मु। तेन दैवयोहि हरिलं प्रभु। सम्रन्तः शत: इत्यादि।

No. 955.—And let the fourth case-affix be employed in connection with [the forms of reverential address or religious invocation] NAMAS, SWASTI, SWĀHĀ, SWADHĀ; and with ALAM AND VASHAT.

Thus—“Salutation to Hari”—“Prosperity to the people”—“An offering to Fire”—“An offering to the mātres.” The word ALAM is here taken in the sense of “sufficient for” or “equal to”—so that [the same construction is admissible with equivalent terms—and we may say] “Hari is enough for (alam), or is the master of (prabhū), or is a match for (samartha), or is able to overcome (sakta), the Titans.”

ध्रुवमपायेःप्रदानम्। १४।२४।

चपाय विलेखसस्मिन साध्वे यद्युद्वविभिसतं कारकं तदपदानसंतं स्वातः।

No. 956.—When there is departure from a fixed point, let it be called ABLATION. By “departure” is meant “separation.” When
this is to be expressed, let that fixed point which is the limit denoted by a word dependent on the verb, be called (the limit of) ablation.

ओषपादाने पञ्चमे I २१ ३१ २५ I
शायारायिति । भावलायित्रवाम पति । रत्यादि ।

No. 957.—When [the word denotes that from which there is] ablation (No. 956), let the fifth case-affix be employed. Thus—“he comes from the village,” “he falls from a galloping horse,” &c.

बस्त्री घोबे I २१ ३१ ५० I
कारकार्तिप्तक्रियाशिरितिः संस्थापिभाविदिः शेषस्त्र बस्त्री । राहः पुर्गः । क्मूदोfast| संबंधमात्रविशिष्टाः पुर्गः । सतं गतम् । सर्पिषो बानिः । मातृ: स्मारिः । शेषो तथ्यायपक्षिः । भेषेः श्यंभास्वरिः।

No. 958.—Let the sixth case-affix be employed in the remaining cases—that is to say—where there is a sense, such as the relation between property and its owner, different from that of a word related to a verb, and from that of a crude word. Thus “the King’s man.”

[Here it may be observed that the application of the term kāraka is not co-extensive with that of the term case. The kāraka—as its etymology indicates—stands in a relation dependent on the verb—whereas the sixth case provides further for such a relation as that of one noun with another. With an eye to this, we have rendered kāraka “that which is directly related to the action.”]

Moreover, when it is intended to speak only of the relation in general [and not of the special relation] of object and the like, the sixth case-affix alone is employed. Thus “the conduct of the virtuous,” “he knows clarified butter,” “he remembers his mother,” “he prepares the wood and water for an ablation,” “he adores the two feet of Śiva.”

नागारोत्तिषिकराशम् I १४१४५ I
कम्पमेत्रारा तस्वळकुयाया ग्राम: कारकार्तिकराय स्थायः ।

No. 959.—Let that which is related to the action as the site of the action, which action is located in this or that site by the agent or object, be called the location.

[When we say “he cooks in the house,” the site is determined by the agent:—and when we say “he cooks rice in a pot,” the location is determined by the object.]
No. 960.—And when the sense is that of location (No. 959), the seventh case-affix is employed. By the "and" it is meant that it is employed also after words meaning "far off" or "near." A site is of three kinds—actually contiguous, figuratively objective, and co-extensive. Thus (1) "he sits on (i.e. in contact with) the mat," or "he cooks rice in (i.e. which is actually contained within) the pot;" (2) "his desire is (bent) on salvation—(i.e. is figuratively wrapt up in it as its object); (3) "Soul is in all" (i.e. is co-extensive with the universe). "Far from, or near, the wood."

So much for the sense of the case-affixes.

Samasa:  

Of Compound Words.

Samasa: प्रब्धा  

तत्र समपन्न समासः स च विगौसंज्ञाबिनिमुः: केवलसमासः प्रथमः । प्रावेश पुर्वप्रदायानाः व्यवहारिः हिंदीयः । प्रायेशसर्वप्रदायाधानसत्तमः प्रथमात्य: । सत्यवक्षतः: कर्मधारयः । कर्मधारयमेकः: हिंदुः । प्रायेशसर्वप्रदायाधानसत्तमः प्रथमात्य: । प्रावेशलाभपदायाधानसत्तमः प्रथमात्य: ।

No. 961.—Compounds are of five kinds. Here a compound means an aggregation. That which is destitute of any peculiar name—being "merely a compound," is the 1st kind. That called अवयवभाव (No. 966)—in which, for the most part, the sense of the first of its elements is the main one (or the independent one on which the other depends), is the 2nd kind. That called Tatpurusha (No. 982)—in which, for the most part, the sense of the last of its elements is the main one, is the 3rd kind. A subdivision of the Tatpurusha class is called Karmadhāraya (No. 1002.) A subdivision of the Karmadhāraya class is called Dwigu (No. 983). That called बहुव्रत्वी (No. 1034)—
in respect whereof, for the most part, the sense of a different word is the main one (to which the sense of the compound epithet is subordinate) is the 4th kind. That called Dwandwa (No. 1054)—in which, for the most part, the sense of both the one and the other of its elements is a main one—(neither being subordinate to the other), is the 5th kind.

Prakṛt: Sambhārī Pañchādī:

No. 962.—A rule which relates to complete words [—and not to the roots and affixes out of which the words are constructed—] is to be understood to apply only to those words the senses of which are connected. [For example—according to No. 992, one noun may combine with another which is in the genitive so that for “a binder of books” we may substitute “a book-binder.”—but it is necessary that the two words should be in construction—for if we have the expression “ignorant of books—a binder of sheaves,” we cannot make a compound of “books” and “binder”—the word “binder” being here connected in sense, not with “books”—but with “sheaves.”]

Prakṛt: Kāraṇāya Samaś: Pañchādī:

No. 963.—The word “compound” is made the regulator of the sense [and is therefore to be understood in each aphorism] from this point as far as the aphorism “Kādārāh karmadhāraye” (II. 2. 38).

Sah Suṣa: Pañchādī:

No. 964.—A word ending in a case-affix may optionally be compounded with a word ending in a case-affix. Since that which is a ‘compound’ is, therefore, regarded as a crude word (No. 136), there is elision of case-affixes (No. 768). The conveying an additional meaning [besides the literal meaning, or besides that which resides in the
separate portions of which it may be composed] is the 'function' [of an expression]. There are five 'functions' [of five different kinds of expression]—viz. those belonging to [what ends with] a krit affix (No. 329) or a taddhita affix (No. 1067).—to a 'compound' (No. 961), to a 'partial remainder' (No. 145), and to a verb that ends with san or the like (No. 502). An expression explanatory of the force of the 'function' is called its 'analysis' or 'solution' and this is of two kinds—popular and technical. For example, the explanation "pūrvan bhūtah" is the popular solution, and "pūrva + am, bhūtah + su" is the technical analysis, of the expression bhutapūrvah "formerly been" [which furnishes an example of the rule No. 964, under consideration] In this example the anomaly [—as regards placing the principal word first instead of the secondary term—see No. 969—of the word pūrva,] is in accordance with the example [of Pāṇini] in the aphorism "bhūta- pūrva charut" (V. 3. 53).

इति केवलसमास: प्रथमः।

No. 965.—[A word enters into] composition with iva "like," and there is not elision of the case-affix. Thus vyarthāviva "like a word and its meaning."

So much for the first kind—that which is "merely compound."

OF THE AVYAYĪBHĀVA OR INDECLINABLE COMPOUND.

अवययीभावः। २।१।१५।

The term AVYAYĪBHĀVA—i.e. "the becoming an indeclinable"—is a regulating expression [to be understood in each aphorism] as far as No. 982.
No. 967.—An indeclinable No. 399 employed with the sense of a case-affix, or of near to, or prosperity, or adversity, or absence of the thing, or departure, or not now, or the production of some sound, or after, or according to, or order of arrangement, or simultaneousness, or likeness, or possession, or totality or termination, is invariably compounded with a word that ends with a case-affix.

For the most part, that which is invariably compound has no corresponding expression made up of separate words:—or its analysis must, for the most part be made in other words [than those of which the compound itself consists].

[As an example of an “indeclinable” employed] with the sense of a case-affix—suppose that the case stands thus—viz. hari+ni+adhi—[where the “indeclinable” adhi “upon” is to be employed with the sense of the 7th case-affix ni—we look forward].

No. 968.—In a rule enjoining composition, let that which is exhibited with the 1st case-affix [i.e. let the word which is exhibited in the nominative] be called the upasajana or “secondary.” [Thus the adhi, in the example under No. 967, being an “indeclinable,” is the upasajana, because the term “indeclinable,” in No. 967, is in the 1st case].

No. 969.—The upasajana (No. 968) is to be placed first in a compound. Hence [in the example proposed in No. 967] the adhi [being the ‘indeclinable’ which is exhibited with the first case-affix in No. 967] is to be placed first—[thus adhi+hari+ni]. Then (No. 768) there is
elision of the case-affix—[leaving adhi+hari]. Then, seeing that what is partially altered (No. 181) does not become something quite different,—since this [viz. the expression under consideration, after being partially altered by the elision of the case-affix,] is still called a "crude form,"—the case-affixes, su, &c., again present themselves (—No. 140)—; and they are again finally, elided (No. 403) in consequence of this compound's being an 'indeclinable,' according to No. 402. Thus we have adhihāri "upon Hari."

\[\text{Avyāvībhāva.} \ 218 \ 181\]

नायन, नुवर्सः, स्वतः। श्रावण, पारीति, गोपाः। तत्सिद्विवधीगोपम्।

No. 970.—And let an Avyāvībhāva compound be neuter. Thus, from gopā "one who tends cows," we have adhiyopam (Nos. 269 and 971) "on the cowherd."

\[\text{Nāyāvībhāvāntaśaṃ \ tṇapacāmāya.} \ 218 \ 83\]

बलनवत्यक्षेत्रे, सुधी न लूक्त तन्ववर्मां विना चरमायेशः।

No. 971.—There is NOT elision of the case-affix AFTER AN AVYĀVĪ-

\[\text{Bāyāvībhāvāntagatam.} \ 218 \ 83\]


dhānditāvyāvāntagatam \ gatam \ bhūmārām \ 1 \ upakāraṁ \ 1 \ upakā-

\[\text{Rājyaśaṃ \ yātīyāsasatyaśaṃbhūlamātha.} \ 218 \ 83\]


dhūlamātha. Madarām \ samrūti: \ su Mahmā \ 1 \ yavana \ 1 \ yuddhlunduṭhvam \\n
\[\text{Vatīyaśaṃ \ pratyaśaṃvāraḥ.} \ 218 \ 83\]

\[\text{वर्त्त्तीযायवासप्रमयोर्भुलम्} \ 218 \ 83\]


dhūlamātha. Medarām \ samrūti: \ su Mahmā \ 1 \ yavana \ 1 \ yuddhlunduṭhvam \\n
\[\text{Vatīyaśaṃ \ pratyaśaṃvāraḥ.} \ 218 \ 83\]

\[\text{वर्त्त्तीयायवासप्रमयोर्भुलम्} \ 218 \ 83\]


dhūlamātha. Medarām \ samrūti: \ su Mahmā \ 1 \ yavana \ 1 \ yuddhlunduṭhvam \\n
\[\text{Vatīyaśaṃ \ pratyaśaṃvāraḥ.} \ 218 \ 83\]

The change to an (No. 971) OF THE 3RD AND 7TH 

\[\text{case-affixes coming after an Avyayibhāva compound that ends in a,} \]

occurs DIVERSELY (—see No. 823). Thus upakrishnam or upakrish-

\[\text{Nirmakshikā.} \ 218 \ 83\]

\[\text{Sumadram \ "well (or prosperous) with the Madras," āryavarnam \ "ill with the Yavanas," nirmakshikā \ "free from flies," atishnām \ "on the departure of the cold weather," atiśnām \ "wakefully;"—i. e} \]
sleep being not now engaged in—; ītihari “the exclamation ‘Hari’” —
thus vaishnavagrihe ītihari var túte “in the house of the Vaishnava there is the cry of ‘Hari, Hari’” —; anuvishnu “after Vishnu” —[following or worshipping him]. The meanings intended by the word yaihī, [which, in the list at No. 967, has been rendered “according to,”] are ‘correspondence,’ ‘severalty’ or ‘succession,’ ‘the not passing beyond, something,’ and ‘likeness.’ Thus anuvāpaṃ “in a corresponding manner,” pratyaśtham “according to each several object or signification,” yathāsakti “according to one’s abilicity”—[i. e. not going beyond one’s power].

No. 973.—IN AN AVYAYIẖÁVĀ compound let sa be the substitute of saha, BUT NOT WHEN the word in composition means a portion of time. Thus sahuri “like Hari,” then again, anuvijeshtham (No. 967) “in the order of seniority,” suchakram “simultaneously with the wheel” (—on its crushing, for example, the head of the self-immolator), sasakhi “like a friend,” sakshatram “as warriors ought,” sattrinam “even to the grass” he eats—[i. e. the whole]—not leaving even a scrap—, āṣagi “as far as the chapter of fire [i. e. the whole Veda]”—he reads.

No. 974.—AND WITH names of rivers a numeral may be compounded. It is wished [by Patanjali] that this should refer to their junction. Thus panchagāṅgam “at the meeting of the five rivers Ganges” [viz, near the Mādhabarāṇō gāṅḍ at Benares], dwiyamunum “at the meeting of the two Yamunas.”

THE LAGHUKAUMUDI: 290 31
No. 975.—The expression "the affixes called taddhita" (i.e.—see No. 1067—"relating or belonging to that" which is primitive—) is the regulating expression [to be understood in all the aphorisms] from this point to the end of Pāṇini’s Fifth Lecture.

No. 976.—When the compound is an Ayayiḥbhāva, let (the taddhita-affix—No. 975—) ṭach (No. 148) come after the words ṣaṇḍaḥ, &c., as the final of the compound. Thus upāṣaṇaḥ (No. 971) "near the autumn," pratīvīpāsom along the river Vīpāsa."

No. 977.—"And Jaraṇa substituted in the room of Jaraṇa (No. 181)"—[shall come under the head of saṇḍaḥ &c.] Thus upaśaṇaḥ (No. 976) "when decay is near," &c.

No. 978.—And after that Ayayiḥbhāva which ends in an, let there be ṭach (No. 976).

No. 979.—When a taddhita-affix (No. 975) follows, there is elision of the last vowel with what follows it (No. 51) of what ends in n and is called a bha (No. 185). Thus [there is elision of the an of rājaṇ "a king" and atman "the soul," followed by the taddhita-affix tach—see No. 976—in virtue of the commencing of which affix with a vowel these words then take the name of bha—and we have] uparaṇaḥ "under the king," adhyātman "over or in the spirit."

No. 980.—The taddhita-affix ṭach (No. 976) is optionally placed after an Ayayiḥbhāva compound ending with a neuter word that ends in an. Thus upachāraṁ or upachārma "near the skin."
OF THE TATPURUSA, OR COMPOUND THE CONSTITUENTS OF WHICH ARE (GENERALLY) IN DIFFERENT CASES.

No. 982.—The term Tatpurusha [i.e. "his man"—the expression itself—see No. 992—being an example of the kind of compound now to be treated of—] is a regulating expression [to be understood in each aphorism] as far as No. 1034.

No. 983.—AND the kind of compound called Dwigu (No. 1003) is also called tatpurusha (No. 982).

A word ending with the 2nd case-affix is optionally compounded with the words Srita "who has had recourse to," Atīta "who has surpassed," Patītā "who has fallen upon," Gata "who has gone to," Atātastā "who has passed," Prāptā "who has reached," and Āpāna "who has reached," when these are the governing words and end with case-affixes. Thus krishnaśrīta "who has had recourse to Krishna," &c.
No. 985.—A word ending with the 3rd case-affix, as before [—see No. 984—is compounded] optionally with what denotes that the quality of which is instrumentally caused by the thing signified by what ends with the 3rd case-affix, and with the word artha "wealth" [—the wealth being caused by that denoted by what ends with the 3rd case-affix]. Thus saṅkalākhanḍa "a piece cut by the nippers"—[where the cause of the piece being cut is the nippers]—; dhānyārtha "wealth acquired by grain"—[where the grain is the cause of the wealth]. Why do we say "caused by the thing signified, &c.?" Witness akṣhaṅkā kīṇah "blind of an eye"—[where the two words cannot form a compound, because the eye is not what makes the person blind].

No. 986.—[That which ends with] the 3rd case-affix, when it denotes the agent or the instrument, as before [see No. 984—is compounded] diversely (No. 823) with what ends with a krit affix. Thus haritrāta "preserved by Hari," nakhabhinna "divided by the nails." In the taking of krit [in the present rule] is implied that of the same when a preposition (No. 222) or a word directly related to the action (No. 958) precedes:—thus [the combination is not obstructed, by the preposition nir, in the example] nakhanirbhinnā "quite divided by the nails."

No. 987.—A word ending with the 4th case-affix, as before [—see No. 984,—is compounded optionally] with what denotes that which
is for the purpose of what ends with the 4th case-affix—and so too with the words artha "on account of," bali "a sacrifice," hita "salutary," surha "pleasant," and rakshita "kept." Thus yupadarù "wood for a stake." By the expression "for the purpose thereof" the special relation of a material and its modification alone is [by Patañjali] here held [to be intended]. Hence, in the case of such an expression as "a vessel for washing," composition does not take place—for the washing is not a modified form of the vessel, as a stake is a modified form of the wood which it is made of.

No. 988.—"With artha 'on account of,' it should be stated that composition takes place invariably, and that the compound takes the gender of that which it qualifies." Thus dwijaśrūhā nūpaḥ "broth for the Brāhman," dwijaśvādā yavāgūḥ "gruel for the Brāhman," dwijaśṛṇu ṣiṣyāḥ "milk for the Brāhman." Examples of composition with the other words enumerated in No. 987 are] bhūtābhāti "a sacrifice for [all] beings," gahita "what is good for cows," gosukha "what is pleasant for cows," gorakshita "what is kept for cows"—(as grass).

No. 989.—A word ending with the 5th case-affix may be compounded with the word bhaya "fear." Thus chorabhaya "fear [by reason] of a thief."

No. 990.—Words with the sense of stoka "a little," antika "near," durā "far,"—and also the word kṛichchhṛa "penace," may be compounded with what ends in kta (No. 867).

No. 991.—There is not elision of the 5th case-affix (No. 768) after words with the sense of stoka, &c. (No. 990), when a word in
composition with them follows. Thus stokānmukta “loosed from a little distance,” antikādāgata “come from near,” abhyāsadāgata “come from studying,” dūrādāgata “come from far,” krichhkrādāgata “come with difficulty.”

No. 992.—A word ending with the 6th case-affix, as before, [—see, No. 984—is optionally compounded] with what ends with a case-affix. Thus rājapurusha (No. 200) “the king’s man.” [This example, with the demonstrative pronoun tat substituted for the word rējana, gives the compound tatpurusha “his man,” which is taken as the type and name of the class,—see No. 982.]

No. 993.—The words pūrva “front,” aparā “near,” adhara “lower,” and uttara “upper,” are compounded with what [word signifies a thing that] has parts, provided that the thing having parts is distinguished numerically by unity. This debars No. 992 [which would have placed the words pūrva, &c. last in the compound;—whereas, being here exhibited in the nominative case—see No. 969—they take the precedence]. Thus pūrvakāya “the front of the body,” aprakāya “the back of the body.” Why do we say “provided it is the site of unity [i. e. provided it be one]?” Witness pūrvapartānām “the foremost of the pupils”—[where composition does not take place, the pupils being more than one].

No. 994.—The word ardha, which, when it signifies exactly equal parts (i. e. halves) is always neuter, as before [i. e. as directed in No. 993—enters into composition]. Thus ardhapippali “a half of the pepper.”
No. 995.—A word ending with the 7th case-affix, as before [i.e. as directed in No. 984—is optionally compounded] with the words saunḍa "skilled," &c. Thus akshauṇḍa "skilled in dice"—and so of others.

[It had been stated that words ending with the 2nd, 3rd, and other case-affixes—see Nos. 984, 985, &c.,—may form compounds with certain words specified in the aphorisms; but a greater latitude is found necessary—so] on the ground of usage [in the works of good authors] it is to be considered allowable to form compounds out of words ending with the 3rd and other case-affixes, elsewhere also [than where directed in the aphorisms], by disjoining the expressions 2nd, 3rd, &c. [from their appropriate aphorisms], and attaching them [to others].

No. 996.—A word signifying a POINT of the compass or a NUMBER [enters into composition] when the sense is that of an APPELLATIVE. The aphorism is intended to restrict the composition of such words to the case where the sense is that of an appellative. Thus pūrveshukumāṣāmi “(the town of) Ishukāmaśāmi-in-the-East,” suptasrshayah "the Seven-sages," (i.e. the constellation of the Great Bear). Hence not here—viz. in utaravṛ̥̃kshāh "northern trees," paṇcā brāhmaṇāh "five Brāhmaṇas."

No. 997.—In a case where the sense is that OF A TADHDITA-affix (No. 975), and when an ADDITIONAL MEMBER comes after
the compound, and when an aggregate is to be expressed, then a word signifying a point of the compass or a number, as before [—see No. 996—becomes compounded]. Thus, when a compound is formed out of the words pūrvasyāṁ sālāyāṁ bhavah “that which is in the eastern hall,” [in which analytical exposition—see No. 964—of the compound in question, the word bhava—see No. 998—serves to represent the force of a taddhita-affix—] the compound having (—see No. 964—) reached the form of pūrvā + sālā, [the feminine termination of the pūrvā is rejected—because Patañjali declares that] “the masculine state belongs to a pronominal, when exercising any of the five functions” [specified under No. 964].

दिक्पूर्वपदाद्वांस्यायां जः । ४ । २ । १०७।
ब्रम्सांवाद्वाद्वायः जः स्याद्वाद्वायः।

No. 998.—Let [the taddhita-affix—see No. 975—] ना, with the sense of “being,” &c., come AFTER A WORD PRECEDED BY another that signifies a POINT of the compass—PROVIDED the compound is NOT AN APPELLATIVE. [Thus, from No. 997, we have pūrvāsālā + না].

तद्विस्फ़ाचामादि: । ७ । २ । १०७।
जिति जिति च तद्विस्फ़ाचामादिर्वा जूठि: स्यात् यथीति च। पौर्वः
शाल: । पतिव गायो घनं यथीति चिरपं बहुबीहै।

No. 999.—Let vṛiddhi be substituted in the room of the first vowel of the vowels, when TADDDHITA-AFFIXES FOLLOW, having an indicator न (No. 998), or य. The final vowel, moreover, being elided by No. 260, we have paurvāsālā “who is in the eastern hall”—(No. 997).

In the case of the Bahuvrthi compound (No. 1034) consisting of, three terms—signifying “whose wealth is five cows”—[the rule following applies].

इन्द्रसत्त्रथवैवात्सहरस्त्रे नित्यसमासस्वचनम्।

No. 1000.—“When an additional number comes after (what would else be but optionally) A DWANDWA compound (No. 1054) or a TATPURUSHA (No. 982), the compounding is to BE spoken of AS INIVARIABLE.”

गृहत्विस्फ़ालिकिं । ५ । ४ । ६२।
No. 1001.—Let (the taddhita-affix) pach be as the final of the compound after a Tatpurusha that ends with the word go "a cow"—but not when there is elision of the Taddhita-affix. Thus pancha gavadihama "whose wealth consists of five cows."

No. 1002.—A Tatpurusha compound (No. 982) the case of each member of which is the same, is called Karmadhārāya (—i.e., "that which comprehends the object"—but why so named does not seem to be any where explained).

No. 1003.—Let a compound, the first member of which is a numeral, and which is of one of the three kinds specified in No. 997, be called Dwigu—[the word dwigu itself—an instance of this kind of compound—signifying "of the value of two cows]."

No. 1004.—An aggregate expressed by a Dwigu shall be like one—i.e., shall be singular.

No. 1005.—When the sense is an aggregate, it—a Dwigu or a Dwandwa compound (No. 1054)—shall be a neuter. Thus pancha gavam "an aggregate of five cows."

No. 1006.—The Qualifier (or discriminator) [is compounded] with the thing thereby qualified (or discriminated) diversely (No.
823), as before [—i. e. as directed in No. 984]. Thus nilotpala "a blue lotus." By taking, in the rule, the expression "diversely" it is mean that in some cases it is imperative to make a compound—as in the case of krishnasurpa "a black snake," and sometimes it is forbidden—thus rāmo jāmadagnyāh "Rāma (called also) Jāmadagnya." "(as being the son of Jāmadagni)."

उपमानानि सामान्यवचने: । २१ १ ५५ ।

वनशयाम् ।

No. 1007.—OBJECTS OF COMPARISON are compounded with words denoting what is likened to them. Thus ghanaśyāma “cloud black”—[i. e. something black as a cloud].

शाकपार्थवर्धानरुपदलोपि वक्तव्यः । शाकप्रियः पाथियः । शाकपण-पिवः । वेवबाध्यनः ।

No. 1008—THE ELISION OF THE SECOND MEMBER in the compounds sākapaprthiva, &c. should be stated. Thus the word priya "beloved" is elided in the example sākaparpithiva "the king of the era"—i. e. the king beloved by (the people of) his era, devabrāhmaṇa "a Brāhmaṇa beloved by the gods.

नञ् । २१ २१ ५५ ।

नञ् सुपि प्रावऽत् ।

No. 1009.—The indeclinable privative nañ, as before [i. e. as directed in the foregoing rules—combines] with what ends with a case-affix.

नलेपेयः नञ्: । ६१ ३ ७३ ।

नञ् नस्य लेप उत्तरप्रेत् । श्रमः ।

No. 1010.—There is ELISION OF THE N OF NAÑ (No. 1009), when a word follows in composition with it. Thus abrāhmaṇa “who is not a Brāhmaṇa”—(though a man)

तस्मान्वहिँचि । ६१ ३ ७४ ।

तुष्टनिकारां उत्तरपद्यावाचबिंतुः । बनाः । नैक्षित्याणि तु नगब्धेन सह सुपु सुपेति समासः ।
No. 1011.—Let \text{nūt} be the augment of a word beginning with a vowel that comes, in composition, after that \text{nān} (No. 1010) of which the \text{n} has been elided. Thus \text{anaśwa} "(an animal) which is not a horse." But in such an expression as \text{naikudhā} "not at one time," there is composition with the word \text{na} [i.e. \text{nān} with its indicative final dropped] in accordance with No. 964 ['indeclinables' being regarded as if they had case-affixes, though these have been elided—see Nos. 403 and 210].

\section*{Kugatiप्राध्य: 1 2 1 18 1}

शते समर्थन नित्यं समस्यानां क्रितित: पुष्प: । कुपुष्प: ।

No. 1012.—The word \text{ku} (No. 399), those called \text{gati} (Nos. 222 and 1013), and \text{pra}, &c. (No. 48), are invariably compounded with that with which they are connected in sense. Thus \text{kupurusha} a "paltry man."

\section*{धर्मिक्षिन्द्राचार्य: 1 1 4 4 4 1}

कथात्तथाव्यन्त हाजलाश्च क्रियायेन गतिसंहा: सु: । करीकल्य ।
\text{शुक्लिन्य} । \text{पत्पताकल्य} । \text{सुध:} ।

No. 1013—And let the words \text{ūrf} (No. 399) "assent," and \text{the like}, and those that end with \text{chwi} (No. 1332), and those that end with \text{dāch} (No. 1338), when in composition with a verb, be called \text{gati} (No. 222). Thus (No. 1012) \text{uṛīkṛitya} (No. 936) "having promised," \text{uṣkīkṛitya} "having made white," \text{paitaṇḍūkṛitya} "having made a clattering," \text{supurusha} (No. 1012 and 48) "a good man."

\section*{प्राचर्यो गताध्यच्छे प्रथमस्य | प्रगतिभाषय: । प्राचर्य: ।}

No. 1014.—"The words \text{pra}, &c. (No. 48), when the sense is that of \text{gone or the like}, combine with what ends with the 1st case-affix." Thus \text{prāchārya} "a hereditary teacher" (like \text{Vaśīṣṭha} in the family of \text{Rāma}).

\section*{चत्याद्य: क्रान्ताध्यं हिन्नीयया | चतन्त्रान्ता मालामिति विवेषे ।}

No. 1015.—"The words \text{ati}, &c. (No. 48), when the thing denoted is \text{gone beyond or the like}, combine with what ends with the 2nd case-affix." Thus we may have, as the analysis of a compound \text{citkrdṅto mālām} "which has surpassed the necklace:"—[but, in regard to the compound, some further considerations are necessary].
No. 1016.—And that which, in the analytical statement of the sense of a compound, has one fixed case [whilst the word with it is compounded may vary its case] is called upasrjana (No. 968), but does not (necessarily) stand first (No. 969) [This furnishes occasion for next rule].

No. 1017.—Let a short vowel be the substitute of a crude word (No. 135) which ends with the word go "a cow," and of that which ends with what has as its termination a feminine affix (No. 1341), when regarded as an upasrjana (No. 1016). Thus [the example under No. 1015 becomes] atimula "exceeding the necklace (in beauty).

No. 1018.—"The words aya, &c. (No. 48), when the thing denoted is cried out &c., are compounded with what ends with the 3rd case-affix." Thus avakokila "what is announced by the cuckoo."—(e.g. the spring).

No. 1019.—"The words pari, &c. (No. 48), when that denoted is weakly, &c., are compounded with what ends with the 4th case-affix." Thus paryudhyayana "weary of study."

No. 1020.—The words nir, &c. (No. 48), when the thing denoted is gone beyond, &c., are compounded with what ends with the 5th case-affix. Thus nishkauśambi "who has gone beyond Kauśambi."
No. 1021.—Here [i.e., in the division of the Grammar referring to verbal roots] let the word, such as "pot" or the like, denoting that which, in virtue of its being a significant, is implied in a term exhibited in the 7th case, such as karnaṇi (No. 841), be called upapada (No. 1022).

उपपदमतिर्द । २ । २ । १८ ।

उपपद्म समर्थन नित्य समस्तेऽतितिणलस्व समासः। हुमे करोतीर्द कुम्भकः। क्रिया किया। मा भवान् भूत्। माहि लुक्किति सप्तमीनिर्देशानवः महृपपद्। गतिकार्यापपासानं श्रद्धि। सह समासवचमं प्राक् सुबल्यस्य्। खागी। बाहुकीर्दी। काल्की। हम्मार्द।

No. 1022.—An upapada (No. 1021) is always compounded with that with which it is in construction—and the compound does not end in a tense-affix. Thus kumbhakāra (No. 841), "one who makes pots." Why do we say "not in a tense-affix?" Witness mā bhavān bhūt "let not your Honour become"—where māṁ as having been exhibited, in No. 469, in 7th case, takes the name of upapada [but is not compounded with bhūt].

The compounding of a gati (No. 222) or a kāraka (No. 945), or an upapada (No. 1021) with what ends with a krit-affix is declared to be effected before the case-affixes present themselves. Thus we have vyāghri "a tigeress," aswakriti "a female (e.g. cow or the like) bought in exchange for a horse," kachchhapt "a she-tortoise." [The word vyāghri is said to be derived from the root ghrā "to smell," with the gati-prefixes vī and ā, because the animal "goes smelling about." By Nos. 839 and 524, short ā is found in the room of the long ā. Then, if the vi + ā + ghrā were not held to have become a compound before the case-affixes present themselves, in forming the feminine we should have to follow No. 1341 instead of No. 1373—for we should be forming the feminine of a verbal and not of a word denoting a genus. And so of the other examples].

तत्त्वुस्थस्याङ्क: संख्यायाद: । ५१ । ६८ ।

संख्यायादेऽहस्तत्नथं तत्त्वुस्थ वसा सान्तास्च न्याय । हृ ब्रह्मली प्रामाण्यमयं धृढ़ज्ञ । लिंगांमुहिनिभयं निरूपय ।
No. 1023.—Let the affix *ach* be the final of the *Tatpurusha* compound which begins with a numeral or an indeclinable and ends with an**guli** “an inch.” Thus *dwyaṅgula* (No. 260) “of the measure of two inches,” *nirāṅgula* “exceeding in measure the breadth of the fingers (of a hand).”

No. 1024.—And let the affix *ach* come after the word *rātri* “night,” when it comes after *ahān* “a day,” *sārva* “all,” what signifies a portion, and *sāṅkhya* “numbered,” and *punya* “holy.” By the “and” is meant that this is to hold also when the compound “begins with a numeral or an indeclinable.”

The word *ahān* “a day” is taken, in this aphorism, with a view to its entering into a *Dwandwa* compound—(No. 1054).

No. 1025.—*Dwandwa* (No. 1054) and *Tatpurusha* compounds ending in *rātra* (i.e. *rātri* + *ach*—see No. 1024), and *ahana* (V. 4. 88.) and *aha* (Nos. 1027 and 979), appear in the masculine only. Thus *ahordaḥ* (No. 395, in spite of No. 129, taking effect as directed by Kātyāyana) “day and night,” *savarodrāḥ* “the whole night,” *sāṅkhyaḍtardrāḥ* “a night numbered (as the 1st, 2nd, 13th, &c.).”

No. 1626.—“The word *rātra* ‘night,’ (No. 1025) preceded in composition by a numeral, is neuter.” Thus *dvirdrām* “a space of two nights,” *trirdrām* “a space of three nights.”

No. 1027.—The *taddhita*-affix *tach* comes after a *Tatpurusha* compound (No. 982) that ends with the word *rājan* “a king,” *ahān* “a day,” or *sakhi* “a friend.” Thus *paramaraṭīyaḥ* “a supreme king.”
No. 1028.—Let long ā be the substitute (of the final) of mahāt "great," when a word in the same case follows, and when jātīyar (V. 3. 69.) follows. Thus mahārājah (No. 1027) "a great king." The word jātīyar means "kind:"—thus mahājātīyah "like the great."

No. 1029.—Let long ā be the substitute of dwī "two" and ashtān "eight," when a numeral follows, but not when the compound is a bahuvrihi (No. 1034) nor when asīti "eighty" follows. Thus dwādeśa "twelve" (2+10), ashtāvāsati (No. 200) "twenty-eight."

No. 1030.—The gender of a Dwandwa (No. 1054) or Tatpurusha compound (No. 282) is like that of the last word in it. Thus kukkutamayirāyāvime "those two (fem.) the cock and the peahen," mayūrikukkutāvinau "those two (mas.) the peahen and the cock," ardhapiippali "the half of the pepper" (which is fem.—though ardhā here—see No. 994—is neuter).

No. 1031.—"This (dependence of the gender on that of the last word—No. 1030)—does not hold in a Dwigu compound (No. 1003), nor in compounds the first member of which is prāptā (obtained), āpanna (obtained), ālam (enough), and a gati (No. 1012)." Thus panchakapdalah purodāvah "cakes soaked in butter (and offered at a sacrifice in a dish with five compartments)—[though kapāla is neuter], prāptajīvikaḥ or āpannajīvīkāḥ "who has obtained a livelihood"—[though jīvika is fem.], alankumārīkāh "who is a suitable match for the girl"—which, only by the present rule, could be known to be a case
justifying composition; (so too, where a *gati* is the first member) *nishkausambiḥ* "(a man) who has come out of Kausambi" [though the name of the place is feminine].

No. 1032.—The words ardharcha, &c. may be masculine and neuter. Thus *ardharcha* or *ardharcham* "half a verse (of Scripture)." In like manner [the following words may be either masc. or neut., viz.] dhvaja "a flag," tirtha "a place of pilgrimage," sarīra "the body," mandapa "a shed," yūsha "pease-soup," dehā "the body," ankuśa "a goad for an elephant," kaluśa "a jar," pātra "a vessel," sūtra "a thread," &c.

**Śāmaṇyō nṛṇakaṃ । śruṇa pratiḥ । prāṭaḥ kamaṇīyam ।

**Iśita tattvārūṣṭ: ।

No. 1033.—(By common consent) the *neuter* is employed when the application is *general* [i.e. when nothing is qualified in particular by the word in question]. Thus *mṛīdu pachati* "he cooks soft (anything in general that he does cook)," *prātaḥ kamanīyam* "in the morning it is pleasant"—(i.e. things in general are so).

So much for the *Tatpurusha* compounds

**Bhūṃbhrīḥ: ।

**OF THE BAHUVRIHI OR ATTRIBUTIVE COMPOUND**

**Ghṛṭa Bhūṃbhrīḥ: । 2 । 2 । 23 ।

**Ardhīkāroṣapyaḥ । Prāmāṇyaḥ ।

No. 1034.—Let the rest be called *Bahuvrihi*. This is a regulating expression [to be understood in each aphorism] as far as No. 1054.

**Ānakekamnāṇyapadaṁ । 2 । 2 । 28 ।

**Anekamnāṇyapadaṁ vartmaṁ vā samasyate s Bhūṃbhrīḥ: ।

T
No. 1035.—[A collection of] more words than one, in the nominative, employed to denote the same thing as another word is optionally compounded:—this is a Bahuṣṭi compounnd (No. 1034).

No. 1036.—A word in the 7th case, and an epithet shall stand first in a Bahuṣṭi compound. Thus kanyakeśā “who is black in the throat”—(Śiva).” [Had the noun not been in the 7th case, the epithet must have come first—thus kālakaṇṭha “black-throated”]. From this we learn that a Bahuṣṭi compound may consist of words in different cases—[though No. 1035 speaks of them as being all alike in the nominative].

No. 1037.—There is not elision of the 7th case-affix after what ends in a consonant or short a, when the sense is that of an appellative. Thus tvacchisāra “a bambu” (the pith, or strength, of which is in its cuticle).

[Other examples of Bahuṣṭi compounds are] praptodako grāmar “a village at which the water has come,” udhvaratho, naṣḍvān “an ox by which the car is borne,” upahṛitaṭā vṛdhrat (No. 131) “Rudra, to whom cattle are offered (by being turned loose),” udahṛitaudand stāλi “a pot from which the boiled rice has been taken out,” pītambara havriḥ “Hari, whose garments are yellow,” virapurushako grāmar “a village the men of which are heroes.”

No. 1038.—“The optional compounding of what arises from a verbal root coming after pray &c. (No. 48), should be stated and the elision of the term subsequent (here subsequent to the prefix).” Thus praparṇaḥ “(a tree) of which the leaves are all fallen” [the word patita being omitted in the compound].
No. 1039.—"The compounding of words signifying 'what exists, coming after the negative nān (No. 1010), should be stated, and the option elision of the second of the terms." Thus avidyamānaputra or aputra "of whom there exists not a child"—(i.e. childless).

No. 1040.—When there is not ún after what is employed in speaking of what is masculine,—i.e. where there is the absence of the feminine affix ún—(see No. 1376 (the form of such a feminine word becomes like the masculine, when a feminine word in the same case follows (in the compound)—but not if this (word that follows) is an ordinal, or is the word priya "beloved" &c.

[Thus—when we mean to speak of a man as having "a brindled cow"—the two words chitrā gauh being converted into an epithet], gau becomes short, by No. 1017, [and then, by the present rule, the chitrā, which is "followed by a feminine word in the same case"—viz. by gauh, becomes "like the masculine"—i.e. becomes chitra—so that we have] chitraguh "(a man who has a brindled cow." In like manner [from rāpa-vāti bhāryā "a handsome wife"] rāpa-vādī bhāryah "who has a handsome wife." Why do we say "when there is not ún?" Witness vāmorūbhāryah "one who has a wife with handsome thighs" [where the feminine affix ún—No. 1380—by which the final of the word úrn "a thigh" was lengthened, remains].

No. 1041.—When a feminine word ends with an affix giving the sense of an ordinal, let the affix ap be after the Bahuvrihi com-
pound (No. 1034) which ends therewith or with the word PRAMĀNI “a witness.” Thus kalyāṇīpauḥchāmā rātrayah “nights, the fifth of which is auspicious,” strīpramāṇah “having a woman for witness or authority”—(a suit &c.). Why do we say (in No. 1040) “not if this is the word priya, &c.”? Witness kalyāṇīpriyah “whose beloved is an honourable woman.”—and so on.

No. 1042.—Let the affix SHACH come AFTER the words SAKTHI “the thigh” AND AKSHI “the eye” final IN A BAHUVRIHI compound and denoting A PART OF THE BODY. Thus dīrghasakṭhah “whose thighs are long,” jalajākṣi (No. 1348) “lotus-eyed.” Why do we say “denoting a part of the body”? Witness dīrghasukthi saktuṁ “a cart with long shafts,” sthūlākṣaḥ venuyuṣṭhiḥ “a bambu-staff with large eyes”—[meaning the marks at the joints left on removing the twigs that grew there]. In this last example, as will be stated in No. 1064, the affix is ach.

No. 1043.—Let the affix SHA be placed AFTER the word MŪRDHAN “the head” coming AFTER DWI “two” OR TRI “three.” Thus dwimūrdhah (No. 979) “who has two heads,” trimūrdhah “who has three heads.”

No. 1044.—AND let the affix AP be placed AFTER the word LOMAN “hair” coming AFTER the word ANTAR “within” OR VAḤIS “without.” Thus antāvālomah “that (as a fur garment) of which the hair is inside” vahirlomah “that of which the hair is outside.”
There is elision of (the last letter) of the word pada "a foot," employed as an object of comparison, but not after the words hastin "an elephant," &c. Thus vyaghrapāt "whose feet are like those of a tiger." Why do we say "not after hastin, &c."? Witness hastipadah "whose feet are like those of an elephant," kusulapadah "whose feet are like large grain jars."

Let there be elision of it (i.e. of the final of pada "a foot")—(No. 1045) preceded by a numeral and by su. Thus dwipat "whose feet are two"—(i.e. a biped), supat "whose feet are good."

Let there be elision (of the final) of kākuda "the palate" after ut and vi. Thus utkukud "who has a high palate," vikakud "who has a wrongly formed palate."

After the word pūrṇa (the elision of the final of kākuda—No. 1047 takes place) optionally. Thus purnakakud or purnakakudah "whose palate is complete."

The forms suhrid and durhrid, with the sense of friend and foe [are the only forms admissible, whether you suppose them to be compounds of hrid or of hridaya "the heart"]. Thus suhrid "whose heart is well-affected," durhrid "whose heart is ill-affected."
No. 1050.—After the word uras "the breast," &c. [when final in a compound], let there be the affix kap.

No. 1051.—And in the words kaska "who? who? &." sh is the substitute of visarga coming after an in—but of another (i. e. of visarga coming not after an in) there is s. Thus vyúḍhoraskah "whose chest is broad," priyasarpishkah "to whom clarified butter is pleasant."

No. 1052.—What ends with aníṣṭhā (No. 866) shall stand first in a Bahuvrīhi compound. Thus yuktayoga "who is devoted to devotion."

No. 1053.—The affix kap is optionally placed after the remainder—i. e. after any Bahuvrīhi compound in respect of which no other affix is enjoined as the final of the compound. Thus maháyaśaskah or maháyasas "whose renown is great."

So much for the Bahuvrīhi Compounds.

OF THE DWANDWA OR AGGREGATIVE COMPOUND

No. 1054.—When the affixes are placed after any samāptam as by samahastasya, the affix kap is placed as a separate word. Thus samahastasya samamahāraśvārāḥ as in Brahmāṇḍa-Purāṇa."
No. 1054.—When a set of several words ending with case-affixes stands in a relation expressible by “and,” the set is optionally made into a compound:—this is called Dwandwa “doubling” or “coupling.” The meanings that may be indicated by “and” are “community of reference,” “collateralness of reference,” “mutual conjunction,” and “lumping.” For example—śivarāṇi gurum cha bhajasaśa “reverence God and thy teacher”—here the dependence, on one (and the same verb), of the mutually unrelated set of more than one, is what we call “community of reference.” In the example bhikshāmaṇa gani chāṇaya “go for alms and bring the cow,” the relation founded on the one or the other’s being concerned in a collateral action—is what we call “collateralness of reference.” In these two cases composition does not take place, because the words are not directly related to one another.—(No. 962). In the example dhāvakhaḍrau chhindhi “cleave (alike) the Mimosa and the Grislea”—the relation of the two mixed up (in one action of which they are spoken of as the joint object) is what we call “mutual conjunction.” “Lumping” is aggregation (into a neuter singular word)—as in the example sanjñāparībhāsham “an appellative and a maxim of interpretation.”

राजदांतादिषु पर्मृ । २। २। ३१।
भू पुर्वेक्षयांगारे पर्य स्वात् । दन्तान्त राजा राजदत: ।

No. 1055.—In the words rājadanta and the like, let that be put last which is (according to No 969) proper to be placed first. Thus rājadantaḥ “a chief of teeth” (i.e. an eye-tooth).

धम्मदिशनियम: । चर्चेमात्र । धम्माचार । रत्नादि ।

No. 1056.—“In regard to the words dharma and the like, there is no fixed rule” Thus arthadharmau or dharmārthau “wealth and virtue” or “virtue and wealth,” &c.

दुन्दे चि । २। २। ३२।
पूवेस स्वात् । हरिहरे ।

No 1057.—In a Dwandwa compound, let a word called ghī (No. 190) stand first. Thus karihara “Hari and Hara.”
No. 1058.—[And likewise—see No. 1057—] WHAT BEGINS WITH A VOWEL AND ENDS WITH SHORT A. Thus śakrīṣṇau “the Lord and Kṛṣṇa.”

No. 1059.—[And likewise—] see No. 1057—THAT WHICH HAS FEWER VOWELS. Thus śivakesṇau “Śiva and Kesava.”

No. 1060.—The word pīṭṭī “father,” when spoken of alone with māṭri “mother,” is optionally left alone. Thus pitarau or māṭāpitarau “one’s parents.”

No. 1061.—AND A DWANDWA compound of words signifying members of living beings, and players (or singers or dancers), and component parts of an army, shall be singular. Thus pāṇipāda “the hand and foot,” mārdāṅgikapāṇāviki “players on the mṛdaṅga and paṇava (kinds of drums),” rathikāśvāvokā “the chariots and the cavalry.”

No. 1062.—AND AFTER A DWANDWA compound, ENDING IN A PALATAL, OR D, OR SH, OR H, let there be the affix ivate, when the com-
pound is a neuter aggregate. Thus \textit{váktwacham} “the organs of speech and of touch,” \textit{twakṣraṇaṃ} “the skin and a chaplet,” \textit{sūmrīḍhādam} “Acacia-suma and a stone,” \textit{vāktwisām} “eloquence and splendour,” \textit{cchhatropāṇaḥ} “umbrella and shoes.” Why do we say “then the compound is a neuter aggregate?” Witness \textit{prāvṛtil-kurādār} “the rains and the cold weather.”

So much for the Dwandva Compounds.

\section{ममान्त्रः}

\section*{OF THE AFFIXES WHICH COME AT THE END OF COMPOUNDS.}

\textbf{कक्रपूरव्र्मृपः: पथामानले} \textbf{५ ४ ९४}

\textit{काक्रान्तस्य समासस्य} \textit{अष्टतेषायमानः} । चते या नृसदन्तस्य न ।
\textit{चर्घचः} । \textit{विष्णुपुर्यः} । \textit{विमलायं सरः} । \textit{राज्ञिर्जा} । चते न । \textit{चल्यः} । \textit{तुहः} । \textit{हुङ्गः} । \textit{चुर्म्पर्वना । संब्रम्यः} । \textit{रम्यम्यायिणे} \textit{देशः} ।

No. 1063.—The affix \textit{a} is the end-portion of a compound which ends with \textit{rich} “a verse (of Scripture),” \textit{pur} “a city,” \textit{ap} “water,” \textit{dhur} “a burthen,” \textit{pathin} “a road”—but not of that which ends with \textit{dhur} when relating to \textit{aksā} “an axle-tree.” Thus \textit{ardhachaka} “half a verse (of Scripture),” \textit{vishnunupura} “the city of Vishnu,” \textit{vimalāpam sarah} “a lake the water of which is pure,” \textit{rājadhurā} (No 1341) “the king’s load (of government),”—but, when relating to \textit{akshe},—\textit{akshadhā} “the shafts attached to the axle-tree,” \textit{drīḍhādhrakshah} “an axle the shafts attached to which are strong.” Then, again, \textit{sakhipathah} “the road of a friend,” \textit{ramyapatho deshaḥ}, “a place the road of which is pleasant.”

\textbf{अस्त्रोन्दरश्रेष्ठानु} \textbf{५ ४ ९५}

\textit{चच्चु:पर्यायावदश्रेष्ठोऽस्य} \textit{स्यात} । \textit{गवामचीय गवाचः} ।

No. 1064.—Let the affix \textit{ach} come [in a compound] \textbf{AFTER} the word \textit{akshe}, when it is not a synonyme of \textit{the organ of vision}. Thus \textit{gavākshe} “a bull’s eye (a small window, so called).”

\textbf{उपसर्गादध्वनि} \textbf{५ ४ ९५}

\textit{प्रगतासालान्य प्राघो} \textit{रघः} ।
No. 1065.—[Let the affix ach come, in a compound] after adhwana road, coming after an upasarga (No. 48). Thus prādhvorrathaka carriage that has got upon the road.

न पूजनात् । १ ४ । ६५ ।

पूजनार्थम परेमः समासान्ता न स्यः । सुराजा । वतिराजा ।

इति समासान्ता: ।

No. 1066.—[The taddhita affixes—see No. 1027, &c.—] which come at the end of compounds, shall not come after words coming after what is intended for praise. Thus (in spite of No. 1027) surājan a good king, atirājan a pre-eminent king.

So much for the affixes which come at the end of compounds.

तद्विषा: ।

OF WORDS ENDING WITH TADDHITA AFFIXES.

समर्थानां प्रथमप्रथा । १ १ । ८२ ।

रदमधितिैते । प्राविश रति यथे ।

No. 1067.—(The taddhita affixes) on the alternative (of their being employed at all), come after the word that is signified by the first of the words in construction (in an aphorism). This applies to all the aphorisms as far as No. 1284.

[N. B.—Primitive nouns having been formed from verbs by adding the krit affixes—No. 816—, other nouns may again be derived from the primitive nouns, to imply every possible relation to the things, actions, or notions, which the primitives express. The affixes forming these derivative nouns are called tad-dhita because the nouns denote something relating or belonging to that which is primitive.]

आध्वपत्ताधिध्यक्ष । १ १ । ८४ ।

शेषाः स्यात प्राध्वपत्ताधिध्यक्ष ।

No. 1068.—And let the affix an, in the senses of the various affixes occurring antecedently (in the order of the Ashṭādhyāyī) to No. 1203 come after these—viz., aswapati a lord of horses, &c.
TADDDHITA.

315

तद्वितेष्यचामादे: | 7 | 2 | 197 |
जिति जिति ्च तद्विति परेक्षामातिरचे रूढः: स्यात् | बाह्यशतर्यपात्यः
प्राप्तपत् | गाराणांत्

No. 1069.—When a taddhita affix follows, with an indicatory न or न, let there be व्रीद्धि in the room of the first vowel among the vowels. Thus, to denote the offspring, &c. of (one of the kings styled) आश्रापति, we may have आश्रापता (No. 1088). So again, गाराणांति "the offspring, &c. of गाराणांति (i.e. of गाराणांति).

दिन्यदिन्यानिदित्यपूत्यानिरुत्चारावर्यः | 8 | 9 | 58 |
प्राचीनेरवयोष्चर्कं | दितिदित्यपूत्य देत्रर्ये | ब्रह्मदित्ययो ब्रह्मदित्यः
प्राचीनेरवयोष्चर्कं |

No. 1070.—Let the affix न्या, in the senses of the various affixes occurring antecedently to No. 1203, come after the proper names दित्रि, आदि, and आदिया "the sun," and that which has the word पति as its final member. Thus दाईया "a descendant of Diti," आदिया "a descendant of Aditi," or "(a descendant) of the sun," प्राज्ञपत्या "a descendant of प्राज्ञपति.

देवाणर्केः | देवम् | देवम् |

No. 1071.—"After देव "a god," let there be the affixes यान

व्रीद्धि महायसुवर्य व साधसः: | रेंजकः |

No. 1072.—"Let there be elision of the ति (No. 52) of वाहिस "out," and let there be the affix यान. Thus वाहिस "external." And the affix नक may be employed (which gives occasion to the rule following).

कित कः | 7 | 2 | 198 |

व्राचामातिरच हृदति: स्यात् | बारीकः |

No. 1073.—And when it (the taddhita affix) has an indicatory क, let there be व्रीद्धि in the room of the first vowel of the vowels (in the word). Thus वाहिस "external."

गाराणावहयमः यत् | गारपातिशिद गायम् |

No. 1074.—"When an affix beginning with a vowel presents itself after the word गो "a cow," let the affix यात (be substituted
for it)." Thus "what is descended (or procured, &c.) from a cow" is expressed by gavya (No. 31).

No. 1075.—Let the affix an come after utsa, &c. Thus autsa "a descendant of Utsa."

So much for the affixes that convey the senses beginning with "posterity" (No. 1077) and ending with "change" (No. 1195).

No. 1076.—In the senses specified in the aphorisms reckoning from this one as far as No. 1249, the two nañ and snañ come after these two words stri "a female" and puñs "a male." Thus strainata "female," puñsana "male."

No. 1077.—Let the affixes already mentioned, or to be mentioned, come optionally, in the sense of the offspring thereof, after what word ending with the sixth case-affix, and having completed its junction [with whatever it may require to be compounded with], is in grammatical relation thereto.

[N.B.—Were the affix applied to a word standing at the end of a compound, before the word had completed its junction with the other words in the compound, then such a rule as No. 1069 would not apply to the whole term, and the alteration directed would fall upon the wrong letter.]

No. 1078.—Let guña be in the room of a bha (No. 185) ending in u or ú, when a taddhita affix follows. Thus aupagava (No. 1069) "a descendant of Upagu," [and then, as examples of No. 1077] áñvapata "a descendant of an Áswapati," daitya "a descendant of Diti,
auta “a descendant of Utsa,” striaṇa “produced from a woman,” paunśa “produced by a man.”

No. 1079.—Let what is spoken of as posterity, beginning with grandsons, be called gotra.

No. 1080.—When descendants, beginning with the grandson (No. 1079), are spoken of, let there be but one affix. Thus aupagara “a descendant such as a grandson or still lower descendant of Upagn” — [the word being the same as that—No. 1078—which denotes “a son of Upagu”].

No. 1081.—Let yān be the affix after Garga and the like, when the sense is that of a descendant not nearer than a grandson (No. 1079) Thus gārgyā “a grandson, or still lower descendant of Garga,” vatsya “a descendant of Vatsa.”

No. 1082.—And there is elision of these two, yān (No. 1081) and an (No. 1075), being parts of what, ending with yah or an has the sense of a descendant not nearer than a grandson (No. 1079), when the word [of itself, and not as part of a compound epithet dependent on another word] takes the plural,—but not in the feminine. Thus ārihā “the male descendants of Garga,” vatsāh “the male descendants of Vatsa.”
1083—But when one in a line of descent, beginning with a father (and reckoning upwards), is alive, let the descendant of a grand son or still lower descendant, beginning (therefore) with the fourth (in the order of descent) be called yuvan [—and not gotra No. 1079].

No. 1084.—When a descendant of the description denoted by yuvan (No. 1083) is spoken of, let the affix be attached only after what already ends with an affix marking a descendant as low at least as a grandson:—but, in the feminine, the word is not termed yuvan, [nor treated accordingly].

No. 1085.—And let phak come after what ends with yan and in, signifying a descendant (No. 1075) at least as low as a grandson, [when a further descendant of the description mentioned in No. 1083, is to be denoted].

No. 1086—Let there be áyan in the room of pha, ey in the room of dha, in the room of kha, iy in the room of chha, and iy in the room of gha, being initials of affixes. Thus gáryáyána (No 1085) "a distant descendant of Garga," dákhóyána. "a distant descendant of Daksha"—[Garga and Daksha being alive, or some one intermediate between them and the descendants so named being alive].

No. 1087.—Let in, in the sense of a descendant, come after what ends in short a. Thus dákhó (No. 260) "a descendant of Daksha."


No. 1088.—And after Bāhu, &c. [let iū, No. 1087, come]. Thus bhāvavi (No. 1078) “a descendant of Báhu,” auḍulomi “a descendant of Uḍuloman.”

This is a class of words recognizably only by the form—(see No. 53).

No. 1089.—Let there be the affix AN after BIDA, &c., in the sense of immediate descendant (or son) after those which are not names of sanctified sages, but otherwise in the sense of a descendant not nearer than a grandson (No. 1079). Thus baida “the descendant (not nearer than a grandson) of (the sanctified sage) Bida,” which in the dual becomes baidāu, and in the plural bidāh (No. 1082); then again pautra “a son’s son (i.e. grandson)—dual pautrau plural pautrāh—(No. 1082 not applying to this, because the derivation is not of the kind called gotra—No. 1079). In the same way dauhitra (No. 1069) “a daughter’s son,” and the like.

No. 1090.—Let the affix AN come after ŚIVA, &c., in the sense of offspring. Thus śaiva “a descendant of Siva,” gāhga “a descendant of Gaṅga.”

No. 1091.—And (the affix an may come) after names of sanctified sages, and of persons belonging to the Andhaka, Vrisenī, and Kuru race. It comes after the names of sages in the examples vāśiṣṭha “a descendant of (the sage) Vāśiṣṭha,” and vāśiṣṭhmitra “a descendant of Vāśiṣṭhmitra,” after the andhakas in śodphaika “a des-
cendant or Śwaphalka, after the Vrishnis in vāsudeva "the son of Vasudeva," and after the Kurus in nākula "a descendant of Nakula, and sāhadeva "a descendant of Sahadeva."

No. 1092. — Let u be the substitute of the word mātri "a mother preceded by a numeral, or by sam, or bhadra; and let there be the affix an. Thus dwaimātūra (No. 37) "having a mother and a step-mother"—(meaning Ganesa), shānimātūra "having six mothers"—(meaning Kārtikeya who was brought up by the six Krittikās), saṃmātūra "whose mother is good," bhādramātūra "having an illustrious mother."

No. 1093. — After words ending with feminine affixes (No. 1341), let there be the affix Dhak (No. 1086). Thus vāinateya, "the son of Vinatā"—(meaning Garuḍa).

No. 1094. — And let kānīna be the substitute of kanyā. By the "and," the affixing of an is indicated. Thus kānīna "the son of an unmarried woman"—e.g. Vyāsa or Karna.

No. 1095. — After rājan and swāsura, let there be the affix yat.

No. 1096. — "After rājan, only when it means the regal caste," (does the affix directed by No. 1095 come).
No. 1097.—And when a taddhita affix, beginning with y, follows, let an (if the word ends in an) remain in its shape unaltered, but Not when the sense is that of action or state. Thus rājanyā (Nos. 1095 and 1096) “a Kshatriya or man of the regal caste” (whereas “the royal state of a king,” by No. 979, would be rājya) Why do we say, in No. 1096, “only when it means the regal caste?” [For the reply see the example under the next rule].

न 1097.
न प्रकृत्याशिण परे । राजन: । शब्दय:।

No. 1098.—Let an (at the end of a word) remain in its original form (in spite of No. 979), when the affix an follows. Thus rājana “the son of a king” (who need not have had a Kshatriya mother, in which case he will not be of the Kshatriya race—see No. 1097) Then, again, by No. 1095, we have śvāsurya “the son of a father-in-law.”

न 1098.

नाताकित्वेत । नातिरन्य:।

No. 1099.—After kshatra, let there be the affix cha. Thus kṣhatriya (Nos. 1086 and 260) “one of the caste of the Kshatras.” This is the form of the derivative only when the caste is spoken of—., otherwise the derivative is kṣhātri (No. 1087) “a descendant of a Kshatra” (not necessarily by a Kshatra mother).

न 1099.

न 1086.

No. 1100.—After revati, &c., let there be thak.

न 1100.

न 152.

1101.—Let ika be the substitute of tha coming (without the intervention of any letter) after an inflective base (No. 152). Thia raivatikā “a descendant of Revati.”

न 1101.

न 192.

No. 1102.—Let there be an, to denote progeny, after a word which, while it expresses a country, expresses also a Kshatriya u
Thus pāñchāla "the descendant of the Kshatriya who gave his name to the country of Pañchāla."

No. 1103.—"(Let the same affix—see No. 1102—) as when the sense is that of progeny, when the sense is that of the kings thereof, come after the name of a country of the same name as a Kshatriya." Thus pāñchāla "the king of the Kshatriyas (or of the country) of Pañchāla."

No. 1104.—"Let aṅ come after puru." Thus paurava "a descendant of Puru."

No. 1105.—"Let ṣyaṅ come after pāṇḍu." Thus pāṇḍya "a descendant of Pāṇḍu."

No. 1106.—Let there be ṅya after kuru and names beginning with n (signifying both a country and its Kshatriya inhabitants). Thus kaurava (No. 1078) "a descendant of Kuru," naishadhya "a descendant of Nishadha."

No. 1107.—Let these, viz. the affixes an, &c., be called TADRAJA (No. 1027—i. e. "the king thereof").

No. 1108.—There shall be elision of a TADRAJA (No. 1107) affix, when the meanings are many (i. e. when the word is plural) when by the word itself [and not by the word standing as part of a compound epithet dependent on another word] the plural is taken—but not in the feminine. Thus (as the plural of pāñchāla—No. 1103 we have)
panchālāḥ "the kings of Panchāla, or their descendants." And so of others.

Kambojaḥ | 41 1 1921 |

No. 1109.—After the word kamboja, there is elision of the tadrāja affix (No. 1107). Thus Kamboja "the king of Kamboja," kambojaḥ "two kings of Kamboja."

Kambojaditya ḍhata vājyam | Chal: | Shak: | Karth: | Yvan: |

Ityapattvādikar: | ।

No. 1110.—"It should be said (in No. 1109) 'after kamboja and the like.'" Thus chola "the king of Chola," ṣaka "the king of Scythia," kerala "the king of Kerala," yavana "the king of Greece."

So much for the subject of Patronymics (or for the division of the Grammar where the words—"in the sense of progeny"—exert an influence—having to be supplied in each rule).

Ten ravan ragatal | 41 2 11 |

Nātrī vityaḥ | Kavyayena ravan vsthā kātyāyam |

No. 1111.—Let an come after a word denoting a colour, to signify what is coloured thereby. Thus kāshāya "coloured of a dull red"—as cloth.

Nātrī vityaḥ kal: | 41 2 13 |

Nātrī vityaḥ |

No. 1112.—Let an come (after the name of an asterism) to signify a time connected with the asterism.

Nātrī pradānotvādikar: | ।

No. 1113.—"It should be mentioned that there is elision of the y, when an (No. 1112) comes after the asterism of Tishya or (as it is also called) Pushya." Thus paūsha "belonging—as a day—to the asterism Pushya"—(i.e. to the month of December, in which month the moon is full in that asterism).

Litavānīchre | 41 2 14 |
No. 1114.—There shall be ELISION (lup, No. 209,) of the affix enjoined by the preceding aphorism (No. 1112), IF NO SPECIFICATION is to be understood of an included portion of the time consisting of twenty-four hours (or sixty dandas). Thus adya pushyah "to-day belongs to the asterism Pushya"—(meaning by "to-day" neither the day-time in particular, nor the night-time in particular, but both alike).

No. 1115.—Let an come after what ends with the 3rd case-affix in the sense of SEEN—the thing seen by the one whose name is in the 3rd case, being the SÁMA-VEDA. Thus vāsishtānā sáma "the (portion of the) Sáma seen by (or revealed to) Vāsishtāa."

No. 1116.—Let ṭya and ṭya come AFTER the name VĀMADEVA (under the circumstances set forth in No. 1115). Thus vāmađēṇya (No. 260) "the (portion of the) Sáma seen by Vāmadeva."

No. 1117.—The affix an comes (after a word in the 3rd case, in the sense of SURROUNDED—the thing so surrounded being a chariot. Thus vāstra "surrounded with cloth"—e. g. a chariot.

No. 1118.—The affix an comes AFTER words denoting VESSELS, to signify PLACED THEREON. Thus śārāva "placed on a shallow dish"—as boiled rice.

No. 1119.—The affix an comes AFTER words denoting VESSELS, to signify PLACED THEREON. Thus śārāva "placed on a shallow dish"—as boiled rice.
No. 1119.—Let *an* come after what ends with the 7th case-affix, to denote what is PREPARED therein—if that which is so prepared be GRANULAR FOOD. Thus *bhrāshtra* “prepared in frying-pans”—(as barley, &c.).

No. 1120.—An affix comes after the name of ANY DEITY, when something is to be spoken of as HIS. Thus *aindra* “belonging to the deity Indra”—as butter (in an oblation), *pāśupata* “belonging to Śiva,” *bṛhaspatya* “belonging to Bṛhaspati.”

No. 1121.—AFTER the name *SUKRA*, there is the affix GHAṆ. Thus *sukriya* (Nos. 1120 and 1086) “belonging to Śukra”—as an oblation of butter.

No. 1122.—AFTER the name *SOMA*, there is the affix TYAN. Thus *saumya* (No. 1069) “belonging to the Moon”—(as an oblation of butter).

No. 1123.—AFTER VĀYU, RITU, PITRI, AND USHAS, there is the affix YAT. Thus vāyavya "belonging to the god of the winds," rītvya "belonging to the seasons"—(as an oblation of butter).

No. 1124.—The substitute of SHORT *ṛi* shall be *ṛīṅ*, when an
affix, beginning with \textit{y} and not being a \textit{krit} (No. 329) nor a \textit{śravadhātuka} (No. 418), follows, or if \textit{chvī} (No. 1332) follows. Thus, by No. 260, we have \textit{pitrīya} (No. 1123) “belonging to the progenitors,” \textit{ūshasya} “belonging to the dawn”—(as butter offered in oblation).

\begin{quote}
\textbf{पितृयमातुलमातामहपितामहः}: 1 8 1 2 1 3 8 1
\end{quote}

\begin{quote}
\textit{तस्य समूहः}: 1 8 1 2 1 3 9 1
\end{quote}

\begin{quote}
\textit{काκानां समूहः: काκम्}: 1
\end{quote}

No. 1125.—The word \textit{pitrīvyā} “a father’s brother,” \textit{mātula} “a mother’s brother,” \textit{mātāmahā} “a mother’s father,” and \textit{pitrāmahā} “a father’s father,” are anomalously formed.

\begin{quote}
\textbf{भिक्षादिक्ष्रीः}: 1 8 1 2 1 3 8 1
\end{quote}

\begin{quote}
\textit{भैरवः} गर्भिणीनां समूहो गर्भिणम् । रष्ट्र भस्याः तद्वितरति पुनः वर्तवे
\end{quote}

No. 1126.—An affix is added to a word, when the sense is a collection thereof. Thus \textit{kāka} “a collection of crows.”

\begin{quote}
\textbf{इनक्षणयत्ये}: 1 8 1 1 6 8 1
\end{quote}

\begin{quote}
\textit{वणपत्यार्दङ्गिः इन प्रक्रिया} । तैन नस्स्तत्तित्रति टिलायो न । युवतीनां समृहो भावतम्
\end{quote}

No. 1127.—The affix \textit{aṇ} comes after \textit{bhikṣā} “alms,” &c. Thus \textit{bhāikṣa} (No. 1126) “what is collected in the shape of alms,” \textit{gārbhīna} “a collection of pregnant females.” In this example the word (\textit{gārbhīni} “a pregnant woman”) having been reduced to the form of the masculine by the supplementary rule, that “the masculine form of a \textit{bha} (No. 185) is substituted, when a \textit{taddhita} affix follows without an indicator \textbf{dh}” (the application of No. 979 is debarred by the rule following).

\begin{quote}
\textbf{मन्तरपत्यार्दङ्गिः इन प्रक्रिया} । तैन नस्स्तत्तित्रति टिलायो न । युवतीनां समृहो भावतम्
\end{quote}

No. 1128.—When the affix \textit{aṇ} follows, not in the sense of offspring, the termination in shall remain in its original shape. Hence (in the case of \textit{gārbhīna}, No. 1127) there is not elision of the last vowel and what follows it by No. 979. Then, again, (as another example of No. 1127) we have (from \textit{yuvatī} “a young woman”) \textit{yauvata} (No. 260) “a collection of young women.”
The affix *tal* comes after *gráma*, *jana*, and *bandhu*. What ends in *tal* is feminine. Hence *grámatá* (No. 1341) "a collection of villages," *janatá* "a collection of persons," *bandhutá* "a collection of relatives."

No. 1129.

No. 1130. "It should be stated that this (affixing of *tal*—No. 1129) takes place also after *gaja* and *saháya*." Thus *gajatá* "a collection of elephants," *saháyatá* "a collection of allies."

No. 1131. "The affix *kha* comes after *ahan* 'a day' in the sense of a sacrifice." Thus *ahíná* (No. 1086) "a particular sacrifice—one lasting a certain number of days."

No. 1132. After things without consciousness, and *hasti* "an elephant," and *dhenu* "a milch cow," there is the affix *thak*.

Let *k* be the substituted of *th* after what ends with *is*, or *us*, or an *uk*, or *t*. Thus *sáktuka* (No. 1132) "a quantity of flour," *hástika* "a collection of elephants," *dhainuka* "a collection of milch cows."

No. 1134. (Let an affix come after a word denoting some subject of study) in the sense of who has studied that, or who understands that.

Let an affix come after a word denoting some subject of study in the sense of who has studied that, or who understands that.
No. 1135.—There is not *vṛiddhi* (by No. 1069) in the room of what stands after the letters *Y* and *v*, being the finals of *padas*, but there are, before the two, respectively, the two augments *a* and *au*. Thus *vaiyākarana* “one who has studied, or who knows, the grammar”—where the *v* of *vyākarana* “grammar” is at the end of a *pada*, inasmuch as the prefix *vi* is one of the Indeclinables—(No. 399).

No. 1136.—After *krama*, &c., let there be the affix *vun* (in the sense of “who knows the thing”). Thus *kramaka* (No. 836) “one who knows the order,” *padaka* “one who knows the verses (of the Veda),” *śikshuka* “one who knows one of the six Vedāṅgas,” *mimāṃsaka* “one who knows the Mīmāṃsā philosophy.”

No. 1137.—(An affix is placed after a word expressive of anything) in the sense of—*that thing is in this*—THE PLACE TAKING A NAME THEREFROM. Thus *audumbara* “a country in which there are glo-merous fig-trees.”

No. 1138.—In the sense of what is COMPLETED BY HIM (an affix is placed after the person’s name). Thus *kausāmbi* “the city completed by Kuśāmba.”

No. 1139.—When the sense is HIS DWELLING-PLACE, (an affix is placed after the person’s name). Thus *śaiba* “the country of the Śibis.”

No. 1140.—AND when the sense is WHAT IS NOT FAR OF THEREFROM (an affix is placed after the name of a place). Thus *vaidiśa* “what is not far off from the city Vidiśā.”
No. 1141.—When a country is to be expressed, there is elision (lup) of a "quadruply significant" affix—[i.e. of an affix which conveys the senses specified in Nos. 1137, 1138, 1139, and 1140].

No. 1142.—When there is elision by lup (No. 1141), the gender and number remain as in original term. Thus panchalidh "the country which is the dwelling-place of the Panchalas," kuravah "the country of the Karus," angadh "the country of the Angas," vaangah "the Vaangas," kalingadh "the country of the Kalingas."

No. 1143.—And after the words varanâ, &c. (elision takes place as directed in No. 1142). The orgination of the rule is for the sake of what is not a country [like the words referred to in No 1142]. Thus varanâh "the city [—not the country—] not far from the country of the Varanás."

No. 1144.—The affix ðmatup comes after the words kumuda "a lotus," nàda "a reed," and vetasa "a ratan."

No. 1145.—Let there be v in the room of the m of the affix matu (No. 1144) after what ends in a jhay. Thus kumudvat (No. 267) abounding in lotuses," naqvat "abounding in reeds."
No. 1146.—Let there be \( v \) in the room or the \( m \) of the affix \textit{mu} (No. 1144) coming \textit{after} a word the final of which is \( m \) or \( a \) or \( á \), or the penultimate letter of which is \( m \) or \( a \) or \( á \)—but \textit{not} \textit{after} the word \textit{yava} "barley," \&c. Thus \textit{vetasvat} (Nos. 1144 and 267) "abounding in ratans."

\[ \text{नहि यादं श्वल्च्} \quad 18121851 \]
\[ \text{नहलः} \quad 1 \]

No. 1147.—\textit{After} the words \textit{nda} "a reed" and \textit{ṣa} "young grass," there is the affix \textit{dvalach}. Thus \textit{nṣaṭvala} (No. 267) "abounding with reeds."

\[ \text{शिखाया वलच्} \quad 18121851 \]
\[ \text{शिखावलः} \quad 1 \]

\[ \text{इति चातुरार्थ्यकः} \quad 1 \]

No. 1148.—\textit{After} the word \textit{ṣikh} "a crest," there is the affix \textit{valach}. Thus \textit{ṣikhvala} "created (as peacock)."

So much for the affixes "quadruply significant" (see No. 1141.).

\[ \text{श्रीवै} \quad 18121851 \]

\[ \text{चन्द्रवल्लिकायण्यांनामाण्यांनां:} \quad \text{श्लेष्ट्राणाद्यय:} \quad \text{यु:} \quad \text{चुच्चा यद्} \quad \text{चातुर्यं दुधम्} \quad \text{श्रावण:} \quad \text{श्रम:} \quad \text{षौपिनिषद:} \quad \text{पुष्य:} \quad \text{सुभाषित पिप्पः दार्ष्ट्रं:} \quad \text{सल्ल्य:} \quad \text{चलनविलिते चातुर्यं शकतम्} \quad \text{चातुर्दश्यां दुधमि चातुर्दशं रचः} \quad \text{तत्थ विकार दुधम्:} \quad \text{प्रक् शेषाधिकारः} \quad 1 \]

No. 1149.—Let a meaning, other than those of which "progeny" (No. 1077) was the first mentioned and the quadruple signification (1141) the last, be called "the remainder,"—and \textit{in remainder} of senses, too, let there be the affixes \textit{an} \&c. Thus \textit{chākshuska} "visible"—viz. colour, which is apprehended by vision, \textit{srāvaṇa} "audible"—viz. sound, \textit{aupanishada} "treated of in scripture"—viz. soul, \textit{dārshada} "ground on a stone"—viz. the flour of fried corn, \textit{chātura} "ridden in by four persons"—viz. a kind of cart, \textit{chāturkāra} "who is seen on the fourteenth day of the month"—viz. a goblin.

The regulating influence of the expression "\textit{in the remainder}" extends from this aphorism forward as far as that marked No. 1195.
No. 1150.—After the words rāṣṭra "a country" and avārapāra "both banks," there are respectively, the affixes gha and kha. Thus rāṣṭriya (No. 1086) "born, &c., in a country," avārapārīnā "who or what goes or extends to both banks."

No. 1151.—"It should be stated (in addition to what is stated in No. 1150) what the affix may come after the word avārapāra (not only in the form in which it is there exhibited, but) also when it is taken separately in pieces, and when it is inverted." Thus avārīnā "belonging to this bank of the river," pārīnā "belonging to the other bank," pārāvārīnā "belonging to the other bank as well as to this."

There shall now be mentioned derivatives which end with those affixes the first whereof is gha (No. 1150) and the last whereof are tyu and tyul (No. 1171), with specification of the original terms (to which the application of those affixes is appropriate); and their varieties of meaning—such as "being produced therefrom," and the like—shall be mentioned; and also the declensional cases in connection with which the affixes are appropriately applicable.
No. 1154.—After the words dakshinā, paschāt, and puras, let there be the affix tyak. Thus dākshinātya “produced in the south,” paschāttya “produced in the west,” paurāstya “produced in the east.”

No. 1155.—After dyu “the sky,” prāch, apāch, udach, and pratīch, let there be the affix yat. Thus divya “celestial,” prāchyā “eastern,” apāchyā “southern,” udāchyā (No. 366) “northern” pratīchyā “western.”

No. 1156.—Let there be the affix tyap after an indeclinable—that is to say, however, only after ama “together,” iha “here,” kwa “where?” and (those that end in) tasi (No. 1286) and tra (No. 1291). Thus amātya “a minister,” ihatya “produced here,” kwatyā “produced where?” tatus̄tya “produced thence,” tatrātya “produced there.”

No. 1157.—“Let tyap come after the indeclinable ni in the sense of constantly.” Thus nitya “eternal.”

No. 1158.—Let that whole word among the vowels of which the first is a vṛiddhi be called vṛiddha.
No. 1160.—After a word called vṛiddha (Nos. 1158 and 1159), let there be the affix chha. Thus śādīya (Nos. 1086 and 260) "belonging to a hall," tādīya "belonging to that."

No. 1161.—"The appellative vṛiddha (No. 1158) is optionally that of a proper name (whether it has a vṛiddhi in its first syllable or not). Thus devoḍattīya (No. 1160) or duivadatīta "belonging to Devadatta."

No. 1162.—And after the words gaḥa, &c., (there is the affix chha—1160). Thus guhīya "belonging to a cave."

No. 1163.—And after yuṣhmad and asmād (No. 170), optionally let there be the affix khaṇ. By the "and" it is meant that the affix may be chha (No. 1160); and on the alternative, which is optional, the affix will be an. Thus (when the affix chha is used) yuṣhmadīya "what belongs to you two, or to all of you," asmādīya "what belongs to us."

No. 1164.—When this affix, viz. khaṇ (No. 1163), is added, and when an is added, then yuṣhmāka and asmāka are the substitutes of yuṣhmad and asmād. Thus yauṣhmākīna "belonging to you," āṣmākīna "belonging to us," (and so, too, with the affix an) yauṣhmāka and āṣmāka.

No. 1165.—In the room of yuṣhmad and asmād, expressing one individual, there are tāvaκa and māmaκa, when the affix khaṇ or an
follows. Thus tāvakīna or tāvakā “belonging to thee,” māmakīna or
māmaka “belonging to me.” But when the affix is chha (then the
rule following applies).

No. 1166.—And when an affix follows, or a word in composi-
tion, the tva and ma are put in the room of those two (viz. yushmad
and asmad) as far as the m (i.e. in the room of yushm and asm),
when they signify a single individual. Thus twadīya “belonging to
thee,” madīya “belonging to me,” twatputra “thy son,” matputra
“my son.”

No. 1167.—After the word madhya “the middle,” there is the
affix ma. Thus madhyama “middlemost.”

No. 1168.—After a word expressive of time, there is the affix
than. Thus kālikā (No. 1101) “temporal,” māsikā “monthly,” sānt-
vatsarikā “annual.”

No. 1169.—“There is elision of the last vowel and what
follows it of indeclinables, if only they be entitled to the name
of bha (No. 185).” Thus (from prātar) sāyaṇa-pratika “belonging to
evening and morning,” (and, from paunar,) paunaḥ-punika “happening
again and again.”

No. 1170.—After the word prāvrīsh “the rainy season,” there
is the affix enya. Thus prāvrīshaṇya “what belongs to the season
of the rains.”
No. 1171.—After the four, sayam, &c.—i.e. after sayam “at eve,” chiram “for a long time,” prāhne “in the forenoon,” prage “at dawn,” and after indeclinables expressing time, there are the affixes tyu and tyul, and their augment tut. Thus, sayantana (No. 836) “what is of the evening,” chirantana “lasting” or “delayed long.” In the case of prāhne and prage the termination in e (in spite of No. 768) is anomalous; and we have prāhnetana “what is of the forenoon,” and pragetana “what is of the early morn.” [As an example of the rule applied to an indeclinable expressing time, take] doshatana “belonging to the night.”

No. 1172.—Let there be the affixes an, &c., and gha, &c., in the sense of produced therein, after what in the 7th case is in grammatical relation (as the locality). Thus sraughna “born in Srughna,” autsa “born in Utsa,” rāshtriya “born in a country,” avrāmaprīya (No. 1150) “born on this or the opposite bank:”—and so of others.

No. 1173.—After prāvris “the rainy season” let there be the affix thap (when the sense is that of “produced in”). This debars enya (No. 1170).—Thus prāvrishtika (No. 1101) “produced in the rainy season.”

No. 1174.—[The affixes an, &c. may come] when the sense is being much—but only after that denoting “where.” Thus sraughna what is much—i.e. what is abundant—in Srughna.”
No. 1175.—[The affixes an, &c. may come] when the sense is adapted. Thus sraughna "what is suited to the country of Srughna."

No. 1176.—After the word kośa "cocoon of the silkworm" let there be the affix dhān. Thus kausëya "silken"—clothes.

No. 1177.—(The affixes an, &c. may come) when the sense is who stays there. Thus sraughna "who stays in Srughna," avatsa "who stays in Utsa," rāṣṭriya "who stays in a kingdom."

No. 1178.—After the word diṣṭ, &c., let there be the affix yat. Thus diṣṭya "lying in a particular tract or quarter," varṣya "belonging to a class.

No. 1179.—And after what denotes a part of the body (let there be the affix yat). Thus dantya "dental," kanthya "guttural."

It is wished (by Patañjali) that after the words adhyātman "a minister of soul," &c., there should be the affix thān. Thus adhyātmika "relating to one of the ministers of soul" [as spoken of in the Sāńkhya philosophy].

No. 1180.—And, after the words anuṣātika "about a hundred," &c., when an affix with an indicator n or ṇ or k comes, let a vṛiddhi
be the substitute of the vowel in both members of the compound. Thus—in those terms of the Sánkhya—(from adhiveda “a presiding deity”) adhidaivika “dependent on a presiding deity,” (from adhibhūta “the province of an organ,” adhibhautika “having reference to the province of an organ,” (from ihaloka “the world here”) aihalaukkika “relating to this world.” This is a class of words (see No. 53) the fact of a word’s belonging to which is known only from its form.

No. 1181.—After the words JIHWĀMŪLA AND ĀNGULI, let there be the affix CHA. Thus jihwāmūlasya (No. 1086) “residing in the root of the tongue,” āngulīya “residing in the fingers.”

No. 1182.—And after what ends with VARGA (let there be the affix CHHA). Thus kuvargiya (No. 1086) “belonging to the class of k”—(i. e. a guttural letter—see No. 17).

No. 1183.—[Let there be the affix an, &c.] when the sense is what has come thence. Thus sraughna “what has come from Srughna.”

No. 1184.—After words denoting SOURCES OF REVENUE, let there be the affix THAK. Thus baulkaśālika (No. 1101) “what is derived from the custom-house.”

No. 1185.—After words relating to LEARNING AND family ORIGIN, let there be the affix VUN. Thus aupādhyāyaka (No. 836) “derived from a spiritual teacher,” paitāmahaka “derived from a grandfather.”
After words denoting causes and men (viewed as causes), there may be optionally the affix rūpya. Thus *samarūpya* "what proceeds from a like cause." On the other alternative, there is after this word the affix *cīha*, from No. 1162. Thus *samāya* (No. 1086). So, again, *devadattarūpya* or *daivadatta* "what originates with Devadatta."

No. 1187.—And (under the circumstances specified in No. 1186) there may be the affix *mayaṭ*. Thus *samamaya* "consisting of the same," *devadattamaya* "in the form of Devadatta."

The affixes *aṇi*, &c., may come when the sense is what takes its rise. Thus *haimavati* "which takes its rise in the snowy range"—meaning the river Ganges.

No. 1189.—[The affixes *aṇi*, &c., may come] when the meaning is what goes thereto—provided this be a road or a messenger. Thus *sraughna* "that goes to Srughna"—i.e. the road to Srughna or a messenger to Srughna.

No. 1190.—[The affixes *aṇi*, &c., may come] when the meaning is the gate that faces. Thus *sraughna* "which looks towards Srughna"—as one of the gates of Kānyakubja does.
No. 1191.—When the meaning is a book made in subservience [to any subject, then the affixes an, &c., may come after what denotes that subject]. Thus sārirakṣa "psychological"—meaning a book made with reference to the incorporate soul.

No. 1192.—[The affixes an, &c., may come] when the meaning is that this is his dwelling-place. Thus srauṣṭha "an inhabitant of Srugna."

No. 1193.—[The affixes an, &c., may come] when the meaning is what was enounced by him. Thus pāṇiniya "(the system of grammar) enounced by Pāṇini."

No. 1194.—[The affixes an, &c., may come] when the meaning is that this is his. Thus aupagava "which belongs to Upagau."

So much for those affixes that convey the meanings referred to under No. 1149.

No. 1195.—[The affix an, may come] when the meaning is a modification or product thereof.

No. 1196.—"There is elision of the last vowel with what follows it of the word āśman "a stone," when the meaning is a product thereof"—(No. 1195). Thus ādina "made of stone," [and then by No. 1195] bhāśmama "made of ashes, mārttika "made of earth."

No. 1197.—
No. 1197.—AND [the affix an, &c., may come] AFTER a word denoting an ANIMAL, AND a deciduous PLANT, AND a TREE, WHEN the meaning is a PART. By the “and” it is meant that the sense may be also a product—(No. 1195). Thus mäyära “being part of a peacock” or made of a peacock”—as a fan made of its feathers, maurva “of the Sanseviera zeylanica”—the stalk or the ashes,—paippala “of the Pipal-tree.”

No. 1198.—IN SECULAR LANGUAGE let the affix mayät come optionally after any primitive in those two meanings—viz. product (No. 1195) and part (No. 1197), WHEN NEITHER FOOD NOR CLOTHING is spoken of. Thus asmamaya or (by No. 1098) demana “made of stone.” Why do we say “when neither food nor clothing is spoken of?” Witness maudga “made of kidney-beans”—as soup—[where the affix is an—not mayät]; and kārpdsa “made of cotton”—as clothing.

No. 1199.—[The affixing of mayät which is optional in the case of the words specified in No. 1198, takes place] INVARiABLY AFTER WORDS THAT HAVE VRiddhi in the first syllable (No. 1158), AND after the words śara “a reed,” &c. Thus dmramaya “consisting of mango-trees.”

No. 1200.—AND [there is the affix mayat] AFTER the word go a cow,” in the sense of its DUNG. Thus gomaya “cow-dung.”
No. 1201.—After the words go “a cow” and payas “milk,” let there be the affix yat. Thus gavya (No. 31) “being part of a cow,” payasya “made of milk.”

So much for the affixes that convey the meanings referred to under No. 1068.

No. 1202.—[In each aphorism] from this one forward to No. 1218, the affix thak bears rule.

No. 1203.—[Let there be the affix thak, No. 1202] when the sense is who plays, digs, conquers, or is conquered therewith. Thus ákshika (No. 1101) “a dicer”—i.e. who plays, conquers, or is conquered, with dice—and so, from a word signifying an instrument for digging may be formed what will signify “who digs therewith.”

No. 1204.—[So, too—No. 1202—] when the sense is what is composed thereof. Thus dadhika “made of curds,” márichika “made of pepper.”

No. 1205.—[So, too—No. 1202—] when the sense is who crosses therewith. Thus audupika “who crosses by means of a raft.”

No. 1206.—[So, too—No. 1202—] when the sense is who goes on by means thereof. Thus hástika “who travels by an elephant.” dadhika “who gets on with [—being fed on—] curds.”
No. 1207.—[So, too—No. 1202—] when the sense is smeared therewith. Thus \textit{ddhika} “smeared with curds.”

\textbf{उत्तराय:४८५३२।}

\textbf{व्रत्ति वार्तित वादरिक:।}

No. 1208.—[So, too—No. 1202.—] when we speak of him who gleans. Thus \textit{bādarika} “who picks up jujubes.”

\textbf{रक्षानित व६७४३३।}

\textbf{सामान्य रक्षानि सामान्यिक:।}

No. 1209.—[So, too—No. 1202.—] when we speak of him who aids. Thus \textit{sāmājika} “who aids an assembly”—as a spectator—[—as the French say—“qui assiste à”].

\textbf{श्रव्द्ददूर्देव करोलित: ४८५३४।}

\textbf{श्रव्द्द करोलित शातिकिक:। दूर्देव करोलित दार्दुरिक।}

No. 1210.—[So, too—there is the affix \textit{thak} as directed in No. 1202, after the words \textit{sāba} “sound” and \textit{dardura} “croaking,”] when we speak of what makes a sound or a croaking. Thus \textit{sābdika} “what makes a sound,” \textit{dādurityka} “what makes a croaking.”

\textbf{नाम चरित ४८५४१।}

\textbf{शासिक:।}

No. 1211.—[So, too, there is the affix \textit{thak} after the word \textit{dharma} “duty”] when we speak of him who practises duty. Thus \textit{dharmika} “dutiful.”

\textbf{वादरमाच्छिन्न बलवयुः। कार्यार्थिक:।}

No. 1212.—“It should be stated that the affix (No. 1211) comes also after the word \textit{adharma}.” Thus \textit{adharmika} “undutiful.”

\textbf{शिल्पयुः ४८५४५।}

\textbf{शृद्धांवादन्त शिल्पयुः मार्गीकिक।}

No. 1213.—[So, too—No. 1202—] when we speak of one whose art is related thereto. Thus \textit{mārdanaṅika} “a drummer”—whose calling is to sound the drum.

\textbf{प्रभृतासु ४८५५७।}

\textbf{उपस: प्रभृतास्य चादिक:। धानुक:।}
No. 1214.—[So, too—No. 1202—when we speak of one whose weapon it is. Thus *dsika* "a swordsman," *dhánushka* "a bowman."

प्रीलम् ४१४१ ६६।
बायुपभवतं प्रीलमस्य प्रापूकिकः।

No. 1215.—[So, too—No. 1202—] when we speak of one whose habit is related thereto. Thus *dpārika* "one whose habit is to eat cakes."

निकटे वसिति ४१८१ ७५।
नैकटको भित्तकः।

इति ठगाधिकारः।

No. 1216.—[So, too—No. 1202—*thak* comes after the word *nikāta* "neighbouring"] when we speak of one *who dwells near*. Thus *niṅkātika* "living near"—for example, a beggar.

So much for the rules in which the affix *thak* is understood.

प्रारंभतातू ४१४१ ७५।
तस्मै हितमित्यत: प्रांि यदाधिकारः।

No. 1217.—[In each aphorism] from this one FORWARD TO No. 1226, the affix *yat* bears rule.

तद्वहिति रथयुगप्रासदम् ४१४१ ६६।
रथं वहिति रथं: युगं: प्रासदं:।

No. 1218.—[Let there be the affix *yat*—No. 1217—] when we speak of what bears it—the thing borne being a *car*, a *yoke*, or a *break*. Thus *rathya* "a carriage-horse," *yugya* "bearing the yoke," *prāsaṅga* "being trained in a break."

धुरो यहुः ४१४१ ७५।
धुर: धर्य:।

No. 1219.—AFTER DHUR "a load," let there be YAT OR *DHAUK*. Thus *dhurya* or *dhaureya* (No. 1086) "a beast of burden."

नेत्रयोध्यर्भविष्णूमूलसूक्तितातुलाभ्यस्तार्यतुल्यः
प्रायव्ययानामसमसमिस्मितसंमितेषु ४१४१ ६६।
No. 1220.—(Let *yat* come) after the words *nau* "a boat," *vayasa* "age," *dharma* "merit," *visha* "poison," *mula* "a root," *mula* "something bought," *sitā* "a furrow," and *tulā* "a balance," when the senses of the derivatives, respectively, are "to be crossed," "like," "attainable," "to be put to death," "to be bent down," "equivalent to," "measured out," and "equally measured." Thus *nāya* "that can be crossed by a boat—water," *vayasya* "one of like age," *dharma* (No. 260) "attainable through merit," *vishya* "to be put to death by poison," *mulya* "to be bent down from the root," *mulya* "the price equivalent to something bought," *sīya* (No. 260) "measured out by furrows"—a field (ploughed), *tulya* "meted by a balance so as to be equal (to something else)."

No. 1221.—(Let there be *yat*) when the sense is who is excellent in regard thereto. Thus *sāmanya* "conversant with the Sāma-veda," *karmanya* "fit for any act," *saranya* "good for refuge."

No. 1222.—After the word *sabhā* "an assembly," let there be the affix *yat*. Thus *sabhya* (No. 620) "an assessor." So much for the application of the affix *yat* (No. 1217).

No. 1223.—(In each aphorism) from this one forward to No. 1231, the affix *chha* bears rule.
No. 1224.—After what ends in u or u, and after the words go, &c., there be the affix yat. This debars chha (No. 1223). Thus sankuny i (No. 1078) “fit for a stake”—wood, gavya “suitable for cows.”

नाभि नमं च नाभिअड़तः: नाभिमण्डलम्।

No. 1225.—“And napha substituted for nabh i “the nave of a wheel” (should be mentioned under No. 1224). Thus nabhya “suitable for the nave of a wheel”—as the axle, or the grease for greasing it.

तस्मै हितम्। १ १ २ ५।

बतिमेधा हिती बतीय गेत्त्वुक।

No. 1226.—[Let there be chha] when we speak of what is suitable for that. Thus vatsiya “who is fit for (having the charge of) calves”—as a cow-milker.

गारीराववावात्। ५। १। ६।

दन्तयम्। कष्ठयम्। नायम्।

No. 1227.—After a word denoting a part of the body, let there be the affix yat. Thus dantya “suitable for the teeth,” kanthya “suitable for the throat,” nasya “suitable for the nose.”

आत्मन्विश्वजनभोगोत्तरपदातूः। ५। १। ६।

No. 1228.—After the words átman, viśwajana, and after bhoga as the final term in a compound, let there be the affix kha.

आत्माध्यानेऽखे। ६। ४। १६५।

एते से प्रक्रिया स्त:। आत्मने हितमात्मनीनम्। विश्वजनीनम्। वाम-भागीखः।

इति क्रयते: पूर्णीविधिः।

No. 1229.—These two words átman “soul” and adhwan “a road when the affix kha follows, remain in their primitive form. Thus átmaniṇa (Nos. 1228 and 1086) “suitable for one’s self,” viśwajanin a “suitable for all men,” mātrībhogin a “fit to be possessed by the mother.”

Here the extent of the [application of the] affixes chha (No. 1223) and yat (No. 1217) is completed.
No. 1230.—[In each aphorism] from this one forward to No. 1237, the affix than bears rule.

No. 1231.—[Let there be the affix than—No. 1230—] when we speak of what is bought therewith. Thus saptaka (Nos. 260 and 1101) "bought with seventy," prāṣṭika "bought for a prastha" [—i.e. for that measure of grain or the like].

No. 1232.—When we speak of the Lord thereof, the affixes an and an, respectively, come after the words sarvabhāmi "the whole earth," and prithivī "the earth." In accordance with No. 1180 [a vriddhi being the substitute of the vowel in both members of the compound] we have śarvabhauma (No. 1232) "the lord of the whole earth," pārthiva "a lord of the earth."

No. 1233.—The following words, the sense of which has no relation to their etymology, are anomalous—viz. Pāṅkti "a line," viṃśati "twenty," triṃṣat "thirty," chatwāriṃśat "forty," pāñchalit "fifty," shashti "sixty," saptati "seventy," asṭi "eighty," navati "ninety," and śata "hundred."

No. 1234.—[These may be than—as in No. 1231] when we speak of one who deserves that. Thus svaitachchhatrika "who deserves a white umbrella."
No. 1235.—After the word daṇḍa “a fine,” &c. let there be the affix ya. Thus daṇḍya “deserving to be fined,” arghya “deserving worship,” vadhya “deserving to be killed.”

No. 1236.—[There may be than—as in No. 1231—] when we speak of that is accomplished by means thereof. Thus ahpika “to be accomplished in a day”—(a certain portion of reading)
Thus far is the extent of the affix than (No. 1230).

No. 1237.—Let the affix vati be added, when we speak of what is like thereto—provided [the likeness have reference to] an action. Thus brāhmaṇavat (No. 399) adhīte “he studies like a Brāhmaṇ.” Why do we say “provided the likeness have reference to an action?” Because this does not apply when the likeness has reference to a quality:—thus putrenā tulyāh strihāḥ “large like (i. e. as large as) the son.”

No. 1238.—[The affix vati may be employed—as in No. 1237 when we speak of something as being] like what is therein or thereon. Thus māthurāvata “like that in Mathūrā”—speaking of the rampart of Srughna; chaitravat “like those of Chaitra”—speaking of Maitra’s cows.
No. 1239.—Let the affixes twa and tal come [after a word denoting anything] when we speak of the nature (or genus) thereof. By “nature” we mean that which differences [from knowledge in general] the knowledge produced by [what is denoted by] the primitive. Thus gotvā “the nature of a cow” [—this being that which renders special the knowledge produced by the consideration of a cow, or which renders the knowledge different from the knowledge produced by the consideration of anything else than a cow]. What ends in twa is neuter.

No. 1240.—And [in each aphorism] from this one forward as far as the aphorism V. 1. 136, the affixes twa and tal bear rule. This rule is intended to secure admission [for these two affixes] notwithstanding bars [in the shape of subsequent aphorisms directing the employment of other affixes]. The word “and” [in the aphorism] is intended to secure their admission notwithstanding the affixes nan and snañ [see No. 1079]. Thus “the nature of a female” may be expressed by either striña, (No. 1076) or strītwā or strītō, and “the nature of a male” by paunśna, or puṅśtwa, or puṅsta.

No. 1241.—After the words prīthu “large,” &c., there is optionally the affix imanīc. The expression “optionally” is employed with the intention of securing admission for the affixes an, &c.

No. 1242.—Let ra be the substitute of ri, preceded by a consonant and not long by position (No. 483).
No. 1243.—Let there be elision of the last vowel with what follows it, when the affixes ışṭhan (No. 1306), iman (No. 1241), and ivaśan (No. 1310) follow. The change to ra (directed by No. 1242) belongs only to the words prithu “large,” mridu “soft,” bhriṣa “much,” kriṣa “thin,” drīḍha “strong,” and parivriṣṭha “a superior.” Thus prathimāna (Nos. 1241 and 1243) or parthava “greatness,” mradimāna or mardava “softness.”

वर्णां कत्वं प्रतिसः । ५ । १ । १२३ ।
चादिमाणिर् तात्त्वकाः पुक्तिमाः पर्वतिमाः ।

No. 1244.—And the affix śhyān may come after words denoting colours, and after the words drīḍha “strong,” &c. By the “and” it is meant that the affix imanīch (No. 1241) may be employed. Thus śaukliya or sukiśman “whiteness,” dárdhya or drañhiman (No. 1242) “firmness.”

गुणवचनब्राह्मणादिधिः कर्मेनिमि । ५ । १ । १२४ ।
चादव्ये जहस्य भावः कर्म वा जात्मयम् मैत्र्यम् ।

No. 1245.—And when actions are spoken of [śhyān may come] after words expressive of qualities, and after the words brāhmaṇa, &c. By the “and” it is meant that this affix may be employed when the nature (No. 1239) is spoken of. Thus jādyā or maudhya “the nature or the conduct of an idiot,” brāhmanya “the nature or the conduct of a Brāhman.” This class of words (“brāhmaṇa, &c.”) is one the fact of a word’s belonging to which is known only from the forms [met with in writers of authority—see No. 53.]

क्षयृयः । ५ । १ । १२५ ॥

क्षयम् ।

No. 1246.—After the word sakhi “a friend” there may be the affix y. Thus sakhyā “friendship.”

कपिज्ञात्त्वार्द्धकः । ५ । १ । १२३ ।
कापेयम् चातेयम् ।

No. 1247.—After the words kapi “a monkey” and jñāti “kinsman” there may be the affix phak. Thus kāpēya (Nos. 1086 and 1078) “the nature or conduct of a monkey,” jñātēya “affinity.”
No. 1248.—After words ending in pati, and after the word purohita “a priest,” &c., there may be the affix yak. Thus sainápattyā “the duty of a general,” paurohitya “the office of a priest.”

So much for the province of the affixes naṇ and snan (No. 1077).

No. 1249.—When we speak of a place for grain, or a field of it, there may be the affix khan. Thus maudgīna (No. 1088) “fit for kidney-beans”—meaning a place for storing them or field for growing them.

No. 1250.—(In the senses specified in No. 1249) the affix dhak may come after the words vṛīhi and śali “rice.” Thus vṛaihṛya or śaleya “fit for rice” a field.

No. 1251.—The word hāiyāgavīna—an appellative signifying ‘fresh butter’—is anomalous.

No. 1252.—The affix itach may come after the words tāraka “a star,” &c., when we speak of that whereof this is observed. Thus tārakīta “starry”—[speaking of the sky, the stars of which are observed], pāṇḍita “learned”—[in whom pāṇḍa “learning” is observed].

This class of words (“tāraka, &c.”) is one the fact of a word’s belonging to which is known only from the terms [met with in writers of authority—see No. 53].
Prāmaṇaḥ Ṛvaṇaṁjayamastaṃḥ: 1512371
Kah Prāmaṇaṁaya ahaṁvam 1 Ahaṁpuruṣa 1 Ahaṁmatraṃ 1

No. 1253.—When we speak of something as being of a certain measure, the affixes Dwayasach, Daṃnach and Matrach [may come after that to which we remark its equality]. Thus urudwayasa, or urudaghna, or urumātra, "as high as the thigh."

Yatnadeveḥ: Parimāṇaḥ Chatupaḥ 1512361
Yat Parimāṇaṁasya yataṃ 1 Tāvām 1 Tāvām 1

No. 1254.—When we speak of measure, let the affix Vatup come after the pronouns Yad, Tad, and Tad. Thus yasvat (No. 377) "as much as"—(i.e., "the measure thereof being that which"—), tāvat "so much," etatvat "thus much."

Sāṅgkhyaya Avayaye Tathyaḥ 1512421
Sāṅgkhyaya Sāmya Paccatam 1

No. 1255.—The affix Tayap may come after a numeral when [we speak of something as having that number of] parts. Thus pāṇohataya "having five parts."

Dvitrīmaya Tathyaṁ Sāmya 1512431
Dvityaṃ 1 Dvityaṃ 1 Chayaṃ 1 Chitam 1

No. 1256.—The affix Ayach is optionally the substitute of Tayya (No. 1255) after dwi "two" and tati "three." Thus dwaya or dwitaya "a couple," triya or triyaya "a triad."

Ubhāduḍaṇḍaṇa Nīlayaḥ 1512481
Umayy 1

No. 1257.—After the word Ubha "both," the affix ayach acutely accented, shall always be employed (and never tayap—No. 1256). Thus ubhaya "the set of both."

Tathya Pūrṇaḥ Đaut 1512481
Ekaaḍāṇan Pūraṇa Ekaaḍaṇa: 1

No. 1258.—Let DAT be the affix when we speak of the completer thereof. Thus ekādaśa "the eleventh"—(i.e., the one which, added to ten, completes the eleven).
No. 1259.—Let maṭ be the augment [of the affix daṭ—No. 1258—] after what numeral ends with the letter n and is not preceded by another numeral [i.e. not being at the end of a compound numeral such as trīyodaśan “thirteen”]. Thus pariṇama "the fifth" [the completer of the five]. Why do we say "ends with the letter n?" Witness viṇḍa (No. 1260) "the twentieth."

No. 1260.—Let there be elision of the syllable ti of the word viṇḍati “twenty,” being a bha (No. 185), when an affix with an indicative d follows. Thus viṇḍa (No. 1258) “the twentieth.” Why do we say (in No. 1259) “not preceded by another numeral?” Witness ekādaśa “the eleventh”—[from ekādaśan “eleven”]

No. 1261.—When daṭ (No. 1258) follows, let thuk be the augment of the words shas “six,” kati “how many?,” katipaya “several,” and chatur “four.” Thus shasṭha “the sixth” [the completer of the six—]; katiṭha “the which in order?” [i.e. the first, second, or what?]. The word katipaya [though not a numeral and hence not falling under No. 1258] takes the affix daṭ in consequence of this rule [which directs that this affix following that word shall receive an augment]. Thus katpyathathy “the one in order after several”—[i.e. the one in order after the second, third, or the like indefinitely—]; chaturtha “the fourth.”

No. 1262.—After the word dwi “two” let the affix be tiya. This debars daṭ (No. 1258). Thus dwitiya “the second”—that which completes the two.
TADDBITA.

No. 1263.—AND AFTER the word TRI "three" [let there be tiya—
No. 1254—] AND let a vowel be substituted for the semi-vowel—
[i. e. let there be the vowel ri in the room of the r]. Thus tritiya
(No. 283) "the third."

No. 1264.—The word SROTRIYAN is anomalously employed to de-
note one WHO HAS STUDIED THE CHHANDAS—i. e. the Scriptures. Thus
(the final n being indicative) srotriya "a Brähman learned in the
Vedas." As the word "optionally" is supplied [from V. 2. 77.] we
may also have ehkändasa in the same sense.

No. 1265.—The affix INI may come AFTER the word PŪRVA "for-
er," when we speak of one by whom something was formerly known
(or the like). Thus pūrvin "by whom something was formerly known
(or the like)."

No. 1266.—AND [the affix ini—No. 1265—] may come AFTER
the word PŪRVA WITH some [related word prefixed]. Thus kritapūrvin
"who formerly made."

No. 1267.—AND [the affix ini—No. 1265—] may come AFTER the
words ISHTA "wished," &c. Thus ishtin "who wished," adhirin
"who studied."

TADDBITA.
No. 1268.—The affix *matuṇ* may come after a word denoting anything, when we speak of one whose it is, or whom it is. Thus *gomat* “who has cows” [as a man], or “in which there are cows” [as a pasture].

No. 1269.—Words ending in *t* and words ending in *s* are called *bha*, when an affix with force of *matnu* (No. 1268) follows. [Thus, in the example following, by No. 382, which applies, in virtue of the word’s being a *bha*], a vowel is substituted for the semi-vowel [of the word *vidvus* “a sage”] and we have *vidushmat* “where there are sages.”

No. 1270.—The elision (*luk*) of *matuṇ* is wished [by Patañjali] after words denoting qualities [when we speak of one who possesses the quality].” Thus *sukla* “in which there is the quality of white”—as (white) cloth, *krishna* “in which there is the quality of black.”

No. 1271.—The affix *lach* [with the force of *matuṇ*—No. 1268] may optionally come after a word ending in long *a* and denoting something that exists (as a member thereof) in a living being. Thus *chūḍāla* or *chūḍāvat* (No. 1245) “crested.” Why do we say “that exists in a living being?” Witness *śikhat* “crested”—when it means “a lamp” [with its crest of flame]. As the affix *lach* can be employed only after what denotes “a member or limb” of a living being, it cannot be employed in the following case—viz.—*medhavat* “possessing intelligence.”

No. 1272.—After the words *ломан* “hair of the body,” &c., *पमान* “cutaneous eruption,” &c., and *पिच्चह* “rice-water,” &c.
there may be the affixes sa, an, and ilach. Thus—the affix sa being placed after loman, &c., we may have lomaśa (No. 200) or (by No. 1268) lomavat “hairy;” and the affix na being placed after pāman, &c. we may have pāmana “scabby.”

No. 1273.—“[And the affix na—No. 1272—may come] after the word aṅga ‘the body,’—when we speak of those whose persons are beautiful.” Thus aṅganā (No. 1341) “a woman.”

No. 1274.—“Short a may be the substitute of the word lakshmi ‘prosperity,’ and [there is the affix na].” Thus lakṣmaṇa “prosperous.”

The affix ilach [as stated in No. 1272] being optional after pichchhā &c. we may have pichchhila or pichchhavat “broth of rice-water.”

No. 1275.—The affix urach may come after the word danta “a tooth,” when prominent teeth are connoted. Thus dantura “who possesses prominent teeth.”

No. 1276.—After the word keśa “hair” the affix va may optionally come. Thus keśava or keśavat “possessing [a fine head of] hair.”

No. 1277.—“[This affix—va—No. 1276] is seen after other words also.” Thus maṇiva “possessing a gem”—[one of the serpents of Pātalā].

No. 1278.—“[The affix va—No. 1276—may come] after the word arnas “water,” and then there is elision of the final s.” Thus arṇava “the ocean.”

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बहूँे दुःख:।

No. 1279.—AFTER words ending in short अ there may be the affixes INI AND THAN [with the force of matup—No. 1268—]. Thus दंडिन or दंडिका (No. 1101) “having a staff.”

श्रीद्यानि विभवस्थः। ५। २। ११६।

श्रीहि दुःखः।

No. 1280.—AND [the affixes mentioned in No. 1279 may come] AFTER the words व्रिहि “rice,” &c. Thus व्रिहिन or व्रिहिका “having or bearing rice.”

आस्मायामेघासनजो विनि:। ५। २। १२१।

यशस्वी। यशस्वान्। मायवी। महावी। कबी।

No. 1281.—AFTER words ending in AS, AND after माया “illusion,” AND मेधां “intelligence,” AND स्राज “a garland,” there may be the affix VINI. Thus याससविन or याससवत (No. 1268) “famous,” मद्यिविन “illusive,” मेधाविन “intelligent,” स्रागविन “wearing a garland.”

वाचो विनि:। ५। २। १२४।

वामी।

No. 1282.—AFTER the word वाच “speech” there may be the affix GMINI. Thus वद्यिन (No. 333) “eloquent.”

अग्नि अदिर्म्योच्। ५। २। १२७।

चन्द्र:। चन्द्रितिगकोयवः।

इति मत्वशैल्यः।

No. 1283.—AFTER the words अर्डस “piles,” &c., there may be the affix ACH. Thus अर्डससा “afflicted with piles.” This is a class of words, the words belonging to which are known only by their forms—(No. 53).

So much for the affixes which have the same force as matup—(No. 1268).

प्रागिदिशो विभविनि:। ५। ३। १।

दिक्षणेव्य इत्यत: प्रागिदिशान्तः प्रस्त्या विभविनिसंज्ञा: स्यू:।

अथ स्वर्धिक्षा:।
No. 1284.—Let the affixes that are spoken of from this aphorism forward as far as V. 3. 27, be called vibhakti.

The affixes spoken of henceforward leave to the words their own denotation [—see No. 1287.—The rule No. 1067, the affixes superintended by which produce epithets connoting the sense of the primitive and denoting something else, extends no further than this].

किंसर्वनामबहुष्योद्वारादिभ्यः । ५ । ३ । २ ।
किंम: सर्वनामं बहुशयोद्वाराधिकरित प्रतिविधासिविधिविभागे ।

No. 1285.—[The affixes mentioned under No. 1284 are to come] after the word KIM “what?” and after a PRONOMINAL, and BAHU “much” but not after those [of the pronouns—No. 170—] of which the first is DWI “two” [kim—which is among these—having been already specified]. This set of provisions exercises as influence on each rule as far as V. 3. 27.

प्रतिविधासिविधि । ५ । ३ । ७ ।
प्रतिविधासिविधि: किमादिभ्योद्वारादिभ्यं वा स्वात् ।

No. 1286.—After the words kim, &c. (No. 1285) in the fifth case let there be optionally the affix TASIL.

कु तिस्त्रे: । ७ । २ । १०६ ।
किंम: कुस्तादी हादी च विभागे । कुत: । कस्मात् ।

No. 1287.—The substitute of kim “what?” is KU, when a vibhakti (No. 1284) beginning with the letter T [called ti in the aphorism, for the sake of pronunciation] or H follows. Thus kutah (No. 1286) “from what?” or “whence?”

हदम हस्ति । ५ । ३ । २ ।
प्रतिविधायि । हतः ।

No. 1288.—The substitute of IDAM “this” is IS, when one of the affixes specified under No. 1284 follows. Thus itah (No. 1286) “from this” or “hence.”

कतदार्थस्य । ५ । ३ । ५ ।
प्रतिविधायि: चनेकालंश्वरं स्वंदेश: । चत: । चामु: । यत: । तत: । भूत: । द्राक्षेत्: । द्राक्षम् ।
No. 1289.—The substitute of etad “this,” when one of the affixes specified under No. 1284 follows, is an. As it consists of more than one letter, this substitute takes the place of the whole term (No. 58). Thus atah (Nos. 1286 and 200) “from this” or “hence,” [and, as further applications of No. 1286 we, have] amutah (No. 386) “hence,” yatah “whence,” tatah “thence,” bahutah “from many,”—but as, after dvi, &c. (No. 1285), the affix is not allowable, we can express “from the two,” only by dvābhāyam.

परिभाषानं च १५ १३ १६
तत्सि: विरित: स्वतं द्रव्यम्: चाभित: तु उभयत द्रव्यम्: त

No. 1290.—And the affix tasil may come after the two words pari “around” and abhi “against.” Thus paritah—meaning “all round,” and abhitah—meaning “on both sides.”

सहल्माश्चल १५ १३ १० १
कुञ्ज प्रच बहुत्र

No. 1291.—After (the words kim &c.,—No. 1285—in) the seventh case let there be optionally the affix tral. Thus kutra (No. 1287) “in what?” or “where?”; yatra (Nos. 213 and 300) “where,” bahutra “in many places.”

इदमा हः १५ १३ ११ १
चेतनपवादः दृष्टः

No. 1292.—After idam “this” (in the 7th case) let there be the affix ha. This debars tral (No. 1290). Thus iha (No. 1288) “here.”

किमेष्ठ १५ १३ १२ १
वा स्यात्

No. 1293.—After kim “what?” [in the 7th case] let there be optionally at.

क्षातिः १५ १२ १०५ १
किम: कुञ्ज कुञ्ज

No. 1294.—The substitute of kim “what?” when the affix at (No. 1292) follows, is kwa. Thus kwa, is the same sense as kutra (No. 1291), “where?”
The suffixes *tasil* (No. 1286), *etc.*, are seen coming after *kim* &c. (No. 1285) ending with other case-affixes also besides the (No. 1286) and 7th (No. 1291). By the employment of the expression "are seen" it is hinted that this may take place [not on every occasion, but] only when in juxtaposition with such a word as *bhavat* "your Honour." Thus, employed in the same sense as *su bhavān* "your Honour," we see *tato bhavān* and *tatra bhavān;* and, in the 2nd case, *tato bhavantam* and *tatra bhavantam.* So too [when the word in juxtaposition is] *dirghāyus* "long-lived," *devānām priya* "dear to the gods," or *āyushmat* "long-lived."

**Sagarbāhīṇikāyunādaḥ**: kāle da । । । । ।

**Sukṛṣṭaṃśetaṃ**: kālarāṇa dā svā� ।

No. 1296.—Let *dā* come after *sarva* "all," *eka* "one," *anyā* "other," *kim* "what?" *yad* "which," and *tad* "that," in the 7th case, when we speak of *time.*

**Sagarbāhīṇaśitarśaṃ śiḥ । । । । । ।

**Dāvati prādānātīravīr** sa ṣo tā । **Sagarbāhīṃ kāle dah । Sagarbhāda । Aṇyada । Kada । Yad । Tada । kāle jīm । Sāvētra dēṣī ।

No. 1297.—The substitute, optionally, of *sarva* "all," is *sa*, when an affix, of those specified under No. 1284, beginning with the letter *d*, follows. Thus *sada* (No. 1296) or *sarvadā* "at every time" or "always," *anyadā* "at another time," *kada* "when?" *yadā* "when," *tadā* "then." Why "when we speak of *time*" (No. 1296)? Witness *sarvatra* [where, although the case is the 7th, the affix is not *dā* because the sense is] "in every *place*" or "everywhere."

**Indome hīrīḥ । । । । । ।

**Sukṛṣṭaṃśetaṃ** ।

No. 1298.—After *idam* "this," in the 7th case, let there be the affix *rhil.*
No. 1299.—Of *idam* "this" [when we speak of time] the substitutes are the two *eta* and *it*, when an affix, of those specified under No. 1284, beginning with the letter *r* or beginning with the letter *th*, respectively, follows. Thus *etarhi* "at this time." Why "when we speak of time?" Witness *iha* [formed by No. 1292 when we mean] "in this place" or "here."

No. 1300.—When we speak of time not of the current day, the affix *rhil* may be employed optionally. Thus *karhi* (Nos. 297 and 260) or *kadá* (No. 1296) "when?" *yarhi* or *yadá* "when," *tarhi* or *tadá* "then."

No. 1301.—Of *etad* "this," [when we speak of time], the substitutes are the two *eta* and *it*, when an affix, of those specified under No. 1284, beginning with the letter *r* or with the letter *th*, respectively, follows. Thus *etarhi* "at this time."

No. 1302.—The affix *thál* may come after the words *kim* &c., (No. 1285) when we speak of a kind, or manner, of being. Thus *tathá* "so," "in that manner."

No. 1303.—After the word *idam* "this" let there be the affix *thamu*. This debars *thál* (No. 1302).
No. 1304.—“It [viz., thamu—No. 1303] should be stated to come after etad ‘this’ also.” Thus ittham (Nos. 1299 and 1301—) “thus,” “in this manner.”

किमशः १।३।२४।

कौन प्रकारं कर्मम्।

इति प्रार्थितत्शैलः।

No. 1305.—And after kim “what?” [the affix thamu—No 1303—may come. Thus katham (No. 207) “how?” “in what manner?” So much for the affixes specified under No. 1284.

ॐतिशायने तमसिष्टेन। ५३३।५४।

ॐतिशायविशिष्टार्थार्थे: स्वार्थंतै: स्त:।। चयमेवामतिशिष्टेनाद्य भाषा—

tam:। लघुतम:। लघुत्रः।

No. 1306.—These two affixes, TAMAP AND ISHTAN, come after a word, the word retaining its denotation, when the sense is differentiated by excess. Thus udhyatama “the richest”—“he who—of these—is wealthy kar’ iñyoñ or par excellence; laghutama or lughishtha (No. 1243) “the lightest.”

तिङ्गशः ५।३।५६।

तिङ्गवन्नादनिष्ठेये वेदत्ये तमसूर्यस्। खालु।

No. 1307.—And after what ends with a TENSE AFFIX, when excess is to be connotated, let there be the affix tamap (No. 1306).

तरपतमैः घः। ११।२२।

No. 1308.—Let the two affixes [of the comparative and the superlative degree, viz.] TARAP AND TAMAP be called GHA.

किमेतिङ्गच्यायाद्यवूढ्यप्रकर्णेऽ ५४।११।

किम वृद्धानातु तिङ्गवत्त्याच्य ये हस्तदन्तारामः खाल्ल सूर्यप्रकर्णेऽ।

किंतमम्। परतिविन्याम्। उच्चेणसमाम्। दुव्यप्रकर्णेऽ। उच्चेणसमस्त:।

No. 1309.—After kim “what?” and what ends with the letter & or with a TENSE-AFFIX, and after an INDECLINABLE, let there be AMU after an AFFIX of the comparative or superlative degree—but not if the excess belongs to a substance. Thus
kiṅtāyamān "how excessively [it rains—or the like]!" pachatīta-
maṁ "he cooks surprisingly," uchchaistāyamān "most loftily or
loudly." But when the excess belongs [not to an action, &c., but]
to a substance—uchcharistamas tārūk "a most lofty tree."

No. 1310.—These two affixes tarap and tiyasun come after what
ends with a case-affix or a tense-affix, WHEN THE TERM IS CONSTRUC-
tion with it is a DUAL, and there is excess in the one out of the two,
AND WHEN [to mark excess] the term in construction is CONTRASTED
[by the affix of the fifth case with the sense of "than,"—II. 3. 42].
This debars the two former affixes (No. 1306). Thus laghutāra or
laghīyas "the lighter—[the one of the two that is light par excellence].
and so too when we speak of the Northern as being "more clever"
pardhyebhyah "than the Easterns."

No. 1311.—Of the word praśasya "excellent" let shea be the
substitute when ishtan (No. 1306) and iyasun (No. 1310) follow.

No. 1312.—Let a word with a single vowel remain in its
original form when the affix ishtan or the like (No. 1311) follows. Thus šreṣṭha "most excellent," šreyās "more excellent."

No. 1313.—And jya may be the substitute of the word praśasya
(No. 1311) when the affixes ishtan and iyasun follow. Thus jyeshṭha
"the most excellent."
No. 1314.—Let long á be the substitute of the affix iyasun coming after jya (No. 1313). By No. 88 the substitute takes the place of the first letter only. Thus jyáyas "more excellent."

No. 1315.—Let there be elision of ima (No. 1241) and iyasun (No. 1310) coming after the word bahu "much," and let bhú be the substitute of bahu. Thus bhúman "multeity."

No. 1316.—Let there be elision of (the first letter of) ishtán (No. 1306) coming after the word "bahu: "much," and let there be the augment yít. Thus bhúyishtha "most."

No. 1317.—Let there be elision of vin (No. 1281) and matú (No. 1268) when ishtán (No. 1306) and iyasun (No. 1310) follow. Thus [from srágwin "garlanded"] srájishtha "most profusely decorated with garlands," srájíyas "more profusely decorated with garlands," twachishtha "having abundant skin or bark," twachiyas "having more skin."

No. 1318.—The three affixes, kalpa, desya, and desiyar, may be employed when there is a slight incompleteness. Thus vidvatu kalpa "who is somewhat less than a learned man"—"an inferior scholar," and, in the same sense, vidvadésya and vidvadésiyā. [So too with a verb]—pachatikalpa "he cooks incompletely" or "he does not finish cooking."

No. 1319.—The three affixes, kalpa, desya, and desiyar, may be employed when there is a slight incompleteness. Thus vidvatu kalpa "who is somewhat less than a learned man"—"an inferior scholar," and, in the same sense, vidvadésya and vidvadésiyā. [So too with a verb]—pachatikalpa "he cooks incompletely" or "he does not finish cooking."

The three affixes, kalpa, desya, and desiyar, may be employed when there is a slight incompleteness. Thus vidvatu kalpa "who is somewhat less than a learned man"—"an inferior scholar," and, in the same sense, vidvadésya and vidvadésiyā. [So too with a verb]—pachatikalpa "he cooks incompletely" or "he does not finish cooking."
No. 1319. Optionally bahuch [in the sense specified in No. 1318] may come after what ends with a case affix—but [instead of after, let it stand] before. Thus bahupatu or patukalpa “almost clever”—“clever minus a little.” Why do we say “after what ends with a case-affix?” Because, with a verb, we can have only such a form as pachatikalpam—see No. 1318.

No. 1320.—[In each aphorism] from this one forward as far as No. 1326, there is the influence of the affix ka.

No. 1321.—Let akach come before the last vowel with what follows it of indeclinables and pronominals. This debars ka (No. 1320).

No. 1322.—When the thing is spoken of as unknown [then let there be ka—No. 1320—]. Thus aśwaka “the horse [of whom is this]?” uchhakaih “[is it] high?” nichakaih “[it is] low?” survakaih [was this agreed to] by all?“

No. 1323.—When the thing is spoken of as contemptible [then let there be ka—No. 1320—]. Thus aśwaka “a sorry horse.”

No. 1324.—Let the affix datarach come after the words kim “what?” yad “which,” and tad “that,” when the point in question is the determining of the one out of two. Thus katara “which of the two?”—which one is the follower of Vishnu;—yutara “of the two the one who,” tatar a “of the two—that one.”
TADHDITA.

No. 1325.—OPTIONALLY [after kim, &c.—see No. 1324—there may be the affixDATAMACH [when the object is the determining of the one] out of many, the question being that of caste. The restriction conveyed in the words “the question being that of caste” is objected to in “The Mine” (—i.e. in the “Great Commentary”—). Thus khatama “which of the number?”—which of you, Sirs, is the Brähman?—yatama “of the set the one who,” tutama “of the set—that one.” The employment of the term “optionally” (in the aphorism) is for the sake of indicating akach (No. 1321), which may be used in like manner. Thus yaka “of the set the one who,” sakā “of the set—that one.”

So much for the affixes spoken of under No. 1320.

No. 1326.—Let there be the affix kan, when we speak of something which is LIKE—this being an IMITATION. Thus aśwaka “a figure like a horse”—[in wood or clay, or sketched on paper, &c.]

No. 1327.—“The affix kan may come AFTER ALL CRUDE FORMS (No. 134)—these retaining their own sense.” Thus aśwaka “a horse.”

No. 1328.—The affix MAYAT may be employed [after a word denoting some substance] when we require an expression for it AS ABUNDANT. By “abundant” we mean “happening to be in abund-
ance," and by its "expression" we mean "a declaring." [This word vachana—which has been rendered "an expression" in the aphorism—has two senses, for the affix with which it is formed—viz.] the affix lyut conveys the force both of the nature (see Nos. 928 and the site. In the former case [—i. e. taking tatprakritavachana to mean "the mention of that as abundant"] we have annamaya "abundance of grain;" apūpamaya "abundance of flour;"—but in the second case [—i. e. taking it to mean "that in which something is spoken of as abundant"] we have annamaya yajñah "a sacrifice at which food is abundant,"apūpamayam parva "a festival at which there is abundance of flour."

No. 1329.—AND AFTER the words PRAJÑA "wise," &c., [retaining their denotation] there may be affix an. Thus prajña "wise" simply; daivata [synonymous with devatā] "a deity."

No. 1330.—OPTIONALLY AFTER a word signifying MUCH OR LITTLE, in a case dependent on a verb (see No. 945) there may be the affix śas. Thus bahuśah "abundantly"—as where one "gives many"—and so alpaśah "scantily"—[giving few— or to a few only—&c].

No. 1331.—"THE ADDITIONAL ASSERTION should be made OF the affix TASI AS COMING AFTER the words ÁDI 'first' &c." [as well as after words that are in the 5th case—see No. 1286—]. Thus áditah "at the first," madhyatah "in the middle," uttatah "finally," prishatathah "behind," pārśwatah "by the side of." This is a class of words those belonging to which are to be known only from the forms met with in writings of authority—(see No. 53). Thus we meet with swaraṭah "in respect of a vowel," and varṇatah "in respect of a letter"—[when speaking, for example, of some error in orthography].
TADDHITA.

—It should be stated that the "attainment" [spoken of in this aphorism] is the attainment of becoming what the thing previously was not. When something out of which something else originates arrives at the state of being that very thing so produced the affix CHWI, without altering the sense, may optionally come,—when the word denoting the modified thing as then existing—THE AGENT THAT HAS ATTAINED TO THE NEW STATE—is CONJOINED WITH THE VERBS KRI "to make," BHÚ "to become, and AS "to be."

No. 1333.—Let there be long i in the room OF A or A WHEN the affix CHWI (No. 1330) follows. Suppose that one who is not black becomes black,—some one makes him so,—then we may express it thus, krihni karoiti "he blackens." So too brahmabhavati "he becomes Brahma [as a saint when liberated from the trammels of ignorance];" gangiyayät "may it become the Ganges—[this tributary stream flowing on to mingle therewith."

No. 1334.—"It should be stated that there is not the change to long i (—see No. 1333—) in the case of an INDECLINABLE WHEN the affix CHWI follows." Thus doshabhutam ahaḥ the day become evening," divābhūtā rátrīḥ "the night become day."

No. 1335.—In a case where the affix CHWI (No. 1332) might be employed, the affix SÁTI may optionally be used WHEN THE TOTALITY OF THE change is to be suggested.

TADAHITA.
No. 1336.—There is not the change to the cerebral sh (see No. 169) of the dental s of the affix Sáti (No. 1335) nor of the s which is initial in a pada. Thus there is no change to sh in the example dadhi sinchati “he sprinkles curd;” nor in the example [illustrative of No. 1335] agnisadbhavati “the whole [weapon] is in a blaze.”

... 9 1 4 1 8 1...

No. 1337.—And when the affix chwi (No. 1332) follows let there be a long vowel. Thus [from agni “fire”] agnìbhavati “it becomes fire.”

No. 1338.—[The expression in the aphorism—viz.—] “that of which two vowels are the least”—the smallest number [of vowels]—but not less than that—means polysyllabic. After that which is the half of such a polysyllabic word, being the imitative name of an inarticulate sound, let there be optionally the affix dách—though not when the word iti follows]—provided the word be combined with the verbs kri, bhū, or as (No. 1332).

No. 1339.—“When the affix dách (No. 1338) is to be directed to be employed, then there are two, or there is reduplication of the word, variously” (see No. 823).

No. 1340.—“It should be stated that when the affix dách (No. 1338) comes after a reduplication (No. 118) which occurs when dách follows (No. 1337), then the form of the subsequent shall
INVARIELY be in the room both of the prior and of the subsequent letters." Hence [when we have paṭat + paṭat + dāch + karoti] the letter p is substituted in the room of the t [of the first paṭat] and of the p [of the reduplication], giving paṭapataṭkaroti "he makes a noise like paṭat, paṭat" [—the final t being elided by VI. 1. 98, as in the words under No. 53]. Why do we say "after the imitative name of an inarticulate sound" (No. 1338)? Witness dṛishat karoti "it makes (or turns to) stone." Why do we say "after the half of that of which two vowels are the least." Witness śrāt karoti "he utters [the exclamation implying belief or reverence] śrāt." Why do we say "at least"? [Because the rule does apply if there be more, as well as when there are two]—thus kharatakharatākaroti "he makes a sound like kharatā." Why do we say "not if the word iti 'thus' follows"? Witness paṭiti karoti "he makes the sound called paṭat." (VI. 1. 98).

So much for the Tuddhita affixes.

न्रीप्रत्ययः ।

NOW THE AFFIXES OF THE FEMININE.

ध्रामान्तः । ४ । १ । ४ ।
ध्राणादिनामकारान्तः च वाच्य यत् स्रीत्वं तत् ख्रीत्वे ठाप्य स्थात् ।
म्ब्रा । गाहका । ग्राहका । चटका । मूहिका । बाला । बल्सा । होहा । मन्दा ।
विलाला । मेघा । रत्नादि । गुड़ । सबः ।

No. 1341.—When that feminine nature is to be indicated which may be predicated of [the things denoted by] the words aja "a goat," &c., and what ends in short a, let there be the affix Tāp. Thus [as an example of "aja, &c., we have] xjā "a she-goat," edakā "a ewe," aśvā "a mare," chaṭakā "a hen-sparrow," mūshikā (No. 1358) "a she-mouse," bālā "a girl," vatā "a she-calf," hōḍā or mandā or vīlātā "a young girl" (in the language of the Vedas); medhā "understanding," &c. Then (as examples of what ends in a, without being included in the class "aja, &c." we may have] gaṅgā "the Ganges," sarvā "all."
No. 1342.—And after what, as a crude word, has an indicatory uk, let the feminine affix be $nip. Thus [from bhavati—No. 883—in which the indicatory ri is an uk], bhavati (No. 398) "[a female] becoming," pachanti "cooking."

No. 1343.—In the feminine there shall be the affix $nip after what ends in short a, if it is not a subordinate term (No. 968) in a compound, and if the affix with which it ends has an indicatory t or if the affix be DHA (No. 1093), or AN (No. 1077) or AN (No. 1075), or DWAYASACH (No. 1253), or DAGHNACH (No. 1253), or MATRACH (No. 1253), or TAYAP (No. 1255), or THAK (No. 1202), or THAN (No. 1230), or KAN (No. 376), or KWARAP (III. 2. 163). Thus [to give an example of each in order] kuruchari (No. 844) "who goes to the Kurus;" and [as the words nada "a river" and deva "a god" are written, in the list "pach. &c."—see No. 837—with an indicatory t—thus] nada and deva [we have] nadi "a river" and devi "a goddess." Then again—

No. 1344.—"In addition to the foregoing [enumerated in No. 1343] there should have been the enumeration of the affixes ian and snan (No. 1077) and ikak (No. 1072) and khyun (III. 2. 56) and of the words taruṇa and taluna "a youth." Thusстраи female," pauśi "male," śakti "a female spearbearer," ughyan-

krantī "enriching," taruṇi or taluni "a young woman."
No. 1345.—And after what ends with the affix yan (No. 1072) the feminine affix is nīp—elision of the a having been made (by No. 260).

No. 1346.—There is elision of the y of the TADHITA affix coming after a consonant, when long i follows. Thus (from gārya gārgi No. 1345) “a female descendant of Garga.”

No. 1347.—In the opinion of the ancients [and hence only optionally] there may be the affix shēpha after what ends with the affix yan (No. 1072), and it is to be regarded as a TADHITA affix—[so that the ph—see No. 1086.—becomes āyan].

No. 1348.—And after words ending with affixes which have an INDICATORY sh, and after the words GAURA “brilliant,” &c., let the feminine affix be nīsha. Thus gāryadyāni [—with the affix shēpha—No. 1347 “a female descendant of Garga;” nartaki [with shwun—III. I. 145] “an actress;” gauri “the brilliant [goddess or Pārvati];” anāquli anāqvedhi “a cow.” This is a class of words constituted by usage—see No. 53.

No. 1349.—After a word ending in short a and expressive of EARLY AGE let the feminine affix be nīp. Thus kumārī “a girl.”
No. 1350.—After a dwigu compound (No. 983), ending in short a let the feminine affix be śīp. Thus trilokī “the aggregate of the three worlds.” But we find triphalā “the three myrobalans,” because this is one of the words spoken of as “aja, &c.” No. 1341.—

वाणिज्यदुनियात्तेजप्रथात्तेजः १४।१।३५।
वाणिज्याय वाणिज्यदुनियात्तेजप्रथात्तेजः विधान तकारस्मः
नः १ । एता । एनी । रेवित । रेविणी ।

No. 1351.—After a word expressive of colour, ending in a gravely accented vowel, and having the letter ṭ as its penultimate letter, the word not being a subordinate in a compound, the feminine affix is optionally śīp, and the letter n is substituted in the room of the ṭ. Thus [from ētā “variéated”] ētā or ēntī, [from rohitā “red”] rohitā or rohīṇī.

वेतेत्र गुकावचनात् १४।१।४४।
उदनानुवाचिनो वा हीष् । मृष्ट्वो । मृष्ट्वः।

No. 1352.—Optionally after what ends in short u, being expressive of a quality, the feminine affix is hīṣh. Thus [from mṛdu “soft”] mṛdu or [without a feminine affix] mṛduḥ

भद्धार्धयशु १४।१।४५।
वा हीष् । बहुः । बहुः।

No. 1353.—And after the words bahu “much,” &c., the feminine affix is optionally hīṣh. Thus bahū or [without a feminine affix] bahu.

बहुदिकारार्धकिनि । राची । राचि:।

No. 1354.—“After the vowel i of a krit affix, not ktn (No. 918),” [the feminine affix is optionally hīṣh]. Thus rātri or rātri “night.

सर्वत्रतृतिष्ठयाधिपतियहें । शकटी । शकटः।

No. 1355.—“Some say that the feminine affix hīṣh may come after any word ending in i (No. 1354) if it have not the force of the affix ktn.” Thus sūkāti or sūkāti “a cart.

पुंयागारास्थ्यायास्मः १४।१।४५।
वा पुमाल्र्य पुंयागार् द्वित्या बर्तति तत्ता हीष्। गोपस्य स्त्री गोवी।
No. 1356.—When the name of a male is employed to denote the female in virtue of her [matrimonial] union with that male, the feminine affix ūśh comes after it. Thus gopī "the wife of a gopa or cowherd."

No. 1357.—But not after the word pālaka 'a keeper' [does ūśh come by No. 1356]. Thus gopālikā (No. 1358) "the wife of a cow-keeper," āśwāpālikā "the wife of a horse-keeper.

Pratyayahat katu pūrvēyat Indāyāsups: 133131441
Pratyayahat katu pūrvēyakāsarṣikār: śyādāpi s brahṇa sūpa: paryo n cetaḥ .
śaśāka . karika . cetaḥ . kimś . nāka . Pratyayahat kimś . Sākṣāttīta

No. 1358.—Let there be the vowelā in the room of the vowel ā coming before the letter k standing in an affix, when the feminine affix āp follows—provided that the feminine affix āp does not come after a case-affix. Thus [from sarvaka "every"] sarvakā, [from kāvaka "a maker"] kāvīkā. Why do we say "of the vowel ā"? Witness naukā "a boat." Why do we say "standing in an affix"? Witness sakā [from sakā] "who is able—[where the k belongs to the verbal root]. Why do we say "not after a case-affix"? Witness bahuparivṛtaṇa nagariā "a city with many religious mendicants"—[where the feminine affix is attached after the case-affix had been elided as explained under No. 364, informing the compound].

Sūryāyāna chaṣ . Sūrya nādiṇi dēvaṇa sūrṣa . Dēvanāya kimś .

No. 1359.—"After the word sūrya 'the Sun,' the feminine affix is chaṣ, when the goddess [his wife] is meant." Thus sūryā "the goddess who is the wife of the Sun." Why "when the goddess is meant"? [See No. 1360.]


No. 1360.—"There is elision of the words sūrya "the sun' and agastya "the saint Agastya," when the affix chha (No. 1160) follows, and when the feminine affix ni follows." Thus sūrī—meaning "Kunti—the mortal bride of the Sun"—(see No. 1359).
No. 1361.—Let ānuk be the augment of the proper names Īndra, Varuṇa, Bhava, Sārva, Rudra, and Mrīḍa, and of the words Hima "snow," Araṇya "a forest," Yava "barley," Yavana "Greek," Mātula "a maternal uncle," and Acharya "a spiritual preceptor;" and at the same time, let the feminine affix be nīṣh. Thus indrāṇī "the wife of Indra," and so varunāṇī, bhavāṇī, sarvāṇī, mṛiddāṇī.

No. 1362.—"Of the words Hima "snow," and Araṇya "a forest, [there is the augment ānuk, as directed in No. 1361], in the sense of GREATNESS." Thus himāṇī "much snow," araṇyāṇī "a great forest."

No. 1363.—"After the word Yava "barley" [the feminine affix, as directed in No. 1361, comes] in the sense of FAULT." Thus yavāṇī "bad barley."

No. 1364.—"After the word Yavana "Greek" [the feminine affix, as directed in No. 1361, comes] in the sense of HAND-WRITING." Thus yuvāṇī "the written character of the Greeks."

No. 1365.—Of the words Matula "a maternal uncle" and Upadhyāya "a spiritual preceptor" [when the feminine affix comes—to express the wife thereof—] the augment ānuk (No. 1361) is OPTIONAL; Thus māṭulāṇī or māṭuli (No. 1366) "the wife of a maternal uncle,"—upādhyāṇī or upādhyāyī "the wife of a spiritual preceptor."

No. 1366.—And there is not the change to the cerebral ḍ [—No. 157—of the dental n of the augment ānuk—No. 1361—] after the word Ācharya "a spiritual preceptor." Thus acharāṇī "the wife a spiritual preceptor."
No. 1367.—"AFTER the words aryā, 'a man of the Vaiśya class and kṣatriya, 'a man of the military class' [the feminine affix, with the augment directed in No. 1361 comes] optionally, when the word retains its own sense [viz. that of a person belonging to the class]. Thus aryāni or aryā, "a female of the Vaiśya class," kṣatriyāni or kṣatriyā, "a female of the military class."

Kṛitaḥ, karapūrvaḥ 1 4 1 5 0 1

No. 1368.—"AFTER the word kṛita "brought," preceded by the name of the means wherewith, the feminine affix is hiti. Thus vastrakṛiti, "a female bought in exchange for cloth." Sometimes it is not so. Thus dhanakṛiti, "a female purchased with wealth."

Śvāṁcaḥprasyaśarasajñādasyoṣṇaḥgāpḍhāt 1 4 1 5 4 1

No. 1369.—And the feminine affix hiti comes optionally after what ends with the name of a part of the body, when the word is subordinate in a compound (No. 968), moreover, not having a conjunct for its penultimate letter. Thus atikesi or atikēdā "surpassing the hair" [in beauty, &c. —or reaching above it—as deep water—]; chandramukhi or chandramukhā "moon-faced." Why do we say "not having a conjunct for its penultimate letter"? Witness sugulphā "a female with handsome ankles." Why do we say subordinate in a compound? Witness susūkhā "a handsome crest"—[where the sūkhā is not subordinate or epithetical].

न क्रोडातिरिक्तबच: 1 4 1 5 6 1

No. 1370. The feminine affix is not hiti (No. 1369) after a word denoting a part of the body when it is of the class. Kṛoda "the flank." &c., nor when the word is polysyllabic. Thus kalyānaprakṛtā.
“a female with handsome flanks.” This is a class of words constituted by usage—(see No. 53). Of the case where the word is polysyllabic we have an example in sujaghanda “a female with handsome loins.”

No. 1371.—The feminine affix is not \( \text{n}\)ish (No. 1369) after nakkha “the nose” and mukha “the mouth,” when (the word at the end of which they stand is) an appellative [No. 1372].

No. 1372.—Let there be a cerebral \( \text{n} \) in the room of a dental \( \text{n} \) coming after a cause of such change (No. 157) standing in the prior member of a compound word, when the word is an appellative—but not if the letter \( \text{g} \) intervenes. Thus \( \text{s}\)urpanakhad “[the sister of R\( \text{\acute{a}} \)\( \text{\acute{a}} \)ña—viz.] S\( \text{\acute{a}} \)rpanakhad [—whose nails were like winnowing baskets].” Then [as another example of No. 1371 we may have] gauramukhad “Fair-face.” Why [in No. 1371] do we say “when an appellative”? Witness t\( \text{\acute{a}} \)mramukhad kanyā “a copper-faced damsel.”

No. 1373.—Let the feminine affix be \( \text{n}\)ish after that which is expressive of a kind, and is NOT INVARIBLY FEMININE—not having the letter \( \text{y} \) for its penultimate letter. Thus from [\( \text{ta} \)\( \text{\acute{a}} \)\( \text{\acute{a}} \)] ta\( \text{\acute{a}} \) “shore,” trishali “a woman of the servile tribe;” k\( \text{\acute{a}} \)thi “a woman of the class of Br\( \text{\acute{a}} \)h\( \text{\acute{a}} \)mans who read the Ka\( \text{\acute{a}} \)tha section of the Rig Veda;” bahurichi “a woman of the class of Br\( \text{\acute{a}} \)h\( \text{\acute{a}} \)mans who read the Rig Veda.” Why do we say “expressive of a kind”? Witness mundā “shaven”—[where the word expresses not a kind but a quality—see S\( \text{\acute{a}} \)k\( \text{\acute{a}} \)hya Dar\( \text{\acute{a}} \)\( \text{\acute{a}} \)na § 12 b. and d.] Why do we say “not invariably feminine”? Witness nald\( \text{\acute{a}} \) “a crane”—[supposed to breed without the male]. Why do we say “not having the letter \( \text{y} \) for its penultimate letter”? Witness k\( \text{\acute{a}} \)h\( \text{\acute{a}} \)triya “a female K\( \text{\acute{a}} \)h\( \text{\acute{a}} \)triya.”
No. 1374.—"IN the excluding [from No. 1373] of words that have letter y as the penultimate, there is not involved the exclusion of [the following words which have a penultimate y—viz.—] GAVAYA "the Bos Gavaceus," HAYA "a horse," MUKAYA "a sort of animal," MATSYA "a fish," and MANUSHYA "a man." Thus gavayi "the female, of the Bos Gavaceus;" hayi a mare," mukayi "a female mukaya." By No. 1364 there is elision of the y of manushya:—the manushi "a woman,"—and [according to Kätáyana] there is elision of the y of matsya (though this word does not end in a taddhita affix) when the feminine affix ni follows—so that we have matisi "a female fish."

हैं छोटे मानुष्यजाते: । ४ १ ९ । द्विऔ ।

No. 1375.—"AFTER a word ending in short I, denoting a race of men, the feminine affix is nīsh. Thus dākshi "a female Dākshi or descendant of Daksha (No. 1087)."

हैं । ४ १ ९ । द्विऔ ।

उद्दत्त: । ४ १ ९ । द्विऔ ।

उद्दत्याक्षायनमान्यान्तानिविचिन: स्त्रियामूहू । कुहः । श्रवोपाधात्

किम् । भाष्यभार्ष्यांशी।

No. 1376.—After a word ending in short u, not having the letter y as its penultimate letter, and being expressive of men, the affix in the feminine is ūk. Thus kurū "a female Kuru." Why do we say "not having the letter y as its penultimate letter"? Witness adhwaryu "a woman of the class of Brāhmans versed in the Yajur Veda."

पूकिः । पूकूः ।

No. 1377.—"AND [as in No. 1376] AFTER the word PAṅgu "lame," Thus paṅgū "(a female) lame."

श्युग्युस्यकाराकारालोपथर । श्यूः ।

No. 1378.—"AND [in addition to the affixing of the feminine affix ōṅ—No. 1376—] there is elision of the u and of the a of the word śwaśura ‘a father-in-law.’ Thus śwaśaru "a mother-in-law."
No. 1379.—Let ना be the feminine affix after that compound ending in a crude word, of which the latter member is the word यु "the thigh," when the prior member of the compound is a word expressing an object of comparison. Thus कराभूरा "a female with thighs like the ulnar or tapering fleshy side of the hand."

No. 1380.—And (अण्‍ण्‍ण) shall be the feminine affix after the word यु "the thigh" coming, in a compound, after the words साधिता "joined," साधिता "a hoof," लक्षण "a mark," and वाम "handsome," &c. This aphorism is for the sake of cases where there is no comparison (as there is in the cases to which No. 1379 refers). Thus साधितार "whose thighs are joined [—e. g., from obesity]," साधितार "whose thighs are [put together] like [the two] hoofs [on a cow's foot]," लक्षण "whose thighs are marked," वाम "with handsome thighs."

No. 1381.—Let ना be the feminine affix after the word सार्गराव "a Sárgharava," &c., and after what ends with the letter अ of the affix अन (No. 1075) when the word speaks of a kind [not of a wife—No. 1356] Thus सार्गरावत "a Sárgharava woman," बाइद "from bida, which, besides ending with the affix अन, as it is held to do when enumerated in the list "सार्गराव &c.," may end with the affix अन] "a female descendant of Bida," ब्राह्मणि "a female of the saucer dotal tribe."

No. 1382.—"And वृद्धि is the substitute of the words नृि and नारा 'a man' [when the feminine affix ना—No. 1381—follows]." Thus नारि "a woman."
No. 1383.—After the word yuvan "young," when it denotes a female, let there be the affix ti. Thus yuvati "a young woman."

So much for the affixes of the Feminine.

This abridged Siddhānta Kaumudi, a help for those who are engaged in other studies (and have therefore little leisure) and for those also who are quite unacquainted with science, was made by the illustrious Varadaraja.

Here concludes the Laghu-siddhānta-kaumudi made by the illustrious Varadaraja.

THE LAGHUKAUMUDI IS FINISHED.
ALPHABETICAL INDEX
OF THE
APHORISMS
IN THE LAGHUKAUMUDI.

Note.—The figures refer to the numbers of the Aphorisms, and not to the page.

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