A Sanskrit Grammar
A Sanskrit Grammar
for beginners
in Devanagari and Roman Letters Throughout

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BY
F. Max Muller

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

The two principal objects which I have kept in view while composing this grammar, have been clearness and correctness. With regard to clearness, my chief model has been the grammar of Bopp; with regard to correctness, the grammar of Colebrooke. If I may hope, without presumption, to have simplified a few of the intricacies of Sanskrit grammar which were but partially cleared up by Bopp, Benfey, Flecchia, and others, I can hardly flatter myself to have reached, with regard to correctness, the high standard of Colebrooke's great, though unfinished work. I can only say in self-defence, that it is far more difficult to be correct on every minute point, if one endeavours to re-arrange, as I have done, the materials collected by Pāṇini, and to adapt them to the grammatical system current in Europe, than if one follows so closely as Colebrooke, the system of native grammarians, and adopts nearly the whole of their technical terminology. The grammatical system elaborated by native grammarians is, in itself, most perfect; and those who have tested Pāṇini's work, will readily admit that there is no grammar in any language that
could vie with the wonderful mechanism of his eight books of grammatical rules. But unrivalled as that system is, it is not suited to the wants of English students, least of all to the wants of beginners. While availing myself therefore of the materials collected in the grammar of Pāṇini and in later works, such as the Prakriyā-Kaumudi, the Siddhānta-Kaumudi, the Sārasvati Prakriyā, and the Mādhaviya-dhātu-vṛtti, I have abstained, as much as possible, from introducing any more of the peculiar system and of the terminology of Indian grammarians* than has already found admittance into our Sanskrit grammars; nay, I have frequently rejected the grammatical observations supplied ready to hand in their works, in order not to overwhelm the memory of the student with too many rules and too many exceptions. Whether I have always been successful in drawing a line between what is essential in Sanskrit grammar and what is not, I must leave to the judgment of those who enjoy the good fortune of being engaged in the practical teaching of a language the students of which may be counted no longer by tens, but by hundreds†. I only wish it to be understood that where I have left out rules

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

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

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

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* In the second edition all these paragraphs are printed in smaller type.
became necessary, partly because in no grammar had the different paradigms of this class been correctly given, partly because it was impossible to bring out clearly the principle on which the peculiarities and apparent irregularities of these nouns are based without entering fully into the systematic arrangement of native grammarians. Of portions like this I will not say indeed, μομοήσεται τις μάλλον ἡ μομοήσεται, but I feel that I may say, यदै यदि न निष्याति केसत दोष; and I know that those who will take the trouble to examine the same mass of evidence which I have weighed and examined, will be the most lenient in their judgment, if hereafter they should succeed better than I have done, in unravelling the intricate arguments of native scholars.*

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

* To those who have the same faith in the accurate and never swerving argumentations of Sanskrit commentators, it may be a saving of time to be informed that in the new and very useful edition of the Siddhānta-Kaumudi by Sri Tārānātha-tarkāvāchārpati there are two misprints which hopelessly disturb the order of the rules on the proper declension of nouns in ś and ṣ. On page 136, l. 7, read च्रीवि instead of च्रीविन्य; this is corrected in the Corrigenda, and the right reading is found in the old edition. On the same page, l. 13, insert न after विना, or join विनाम्योधकलं.
whole grammar, however, was not published till 1808. In the mean time Forster had finished his grammar, and had actually delivered his MS. to the Council of the College of Fort William in 1804. But it was not published till 1810. The first part of Colebrooke’s grammar was published in 1805, and therefore stands first in point of time of publication. Unfortunately it was not finished, because the grammars of Forster and Carey were then in course of publication, and would, as Colebrooke imagined, supply the deficient part of his own. Carey’s grammar was published in 1806. Among these four publications, which as first attempts at making the ancient language of India accessible to European scholars, deserve the highest credit, Colebrooke’s grammar is facile princeps. It is derived at first hand from the best native grammars, and evinces a familiarity with the most intricate problems of Hindu grammarians such as few scholars have acquired after him. No one can understand and appreciate the merits of this grammar who has not previously acquired a knowledge of the grammatical system of Pāṇini, and it is a great loss to Sanskrit scholarship that so valuable a work should have remained unfinished.

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

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

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

Nothing remained in fact, in order to arrive at any satisfactory
result, but to collate the whole of my grammar, with regard not
only to the irregular but likewise to the regular forms, with Pāṇini
and other native grammarians, and to supply for each doubtful case,
and for rules that might seem to differ from those of any of my predecessors, a reference to Pāṇini or to other native authorities. This I have done, and in so doing I had to re-write nearly the whole of my grammar; but though the time and trouble expended on this work have been considerable, I believe that they have not been bestowed in vain. I only regret that I did not give these authoritative references throughout the whole of my work*, because, even where there cannot be any difference of opinion, some of my readers might thus have been saved the time and trouble of looking through Pāṇini to find the Sūtras that bear on every form of the Sanskrit language.

By this process which I have adopted, I believe that on many points a more settled and authoritative character has been imparted to the grammar of Sanskrit than it possessed before; but I do by no means pretend to have arrived on all points at a clear and definite view of the meaning of Pāṇini and his successors. The grammatical system of Hindu grammarians is so peculiar, that rules which we should group together, are scattered about in different parts of their manuals. We may have the general rule in the last, and the exceptions in the first book, and even then we are by no means certain that exceptions to these exceptions may not occur somewhere else. I shall give but one instance. There is a root जाग जाग्, which forms its Aorist by adding इ इ i. th, इसम् isham, इ: th, इसम् ishm. Here the simplest rule would be that final च च च c before इ इ isham becomes च r (Pāṇ. vi. 1, 77). This, however, is prevented by another rule which requires that final च च c should take Gunā before इ इ isham (Pāṇ. vii. 3, 84). This would give us चाजागरियम् ajāgar-ismam. But now comes another general rule (Pāṇ. vii. 2, 1) which prescribes Vṛddhi of final vowels before इ इ isham, i.e. चाजागरियम् ajāgārismam. Against this change, however, a new rule is cited (Pāṇ. vii. 3, 85), and this secures for जाग जाग् a special exception from Vṛddhi, and leaves its base again as जाग जाग्. As soon as the base has been changed to जाग जाग, it falls under a new rule (Pāṇ. vii. 2, 3), and is forced to take Vṛddhi, until this rule is again nullified by Pāṇ. vii. 2, 4, which does not allow Vṛddhi in an Aorist that takes intermediate इ i, like चाजागरियम् ajāgārismam. There is an exception, however,
to this rule also, for bases with short \( \textit{a} \), beginning and ending with a consonant, may optionally take Vṛiddhi (Pān. vii. 2, 7). This option is afterwards restricted, and roots with short \( \textit{a} \), beginning with a consonant and ending in \( \textit{r} \), like जागर jāgar, have no option left, but are restricted afresh to Vṛiddhi (Pān. vii. 2, 2). However, even this is not yet the final result. Our base जागर jāgar is after all not to take Vṛiddhi, and hence a new special rule (Pān. vii. 2, 5) settles the point by granting to जाग्र jāgr a special exception from Vṛiddhi, and thereby establishing its Guṇa. No wonder that these manifold changes and chances in the formation of the First Aorist of जाग्र jāgr should have inspired a grammarian, who celebrates them in the following couplet:

यो वृत्तीतः वृत्ति: प्रति वेषो विकामनः।
उन्नितर्थिनिघड़ेश्वर स्वयंवरे: प्रामयो नव ॥

"Guṇa, Vṛiddhi, Guṇa, Vṛiddhi, prohibition, option, again Vṛiddhi and then exception, these, with the change of \( r \) into a semivowel in the first instance, are the nine results."

Another difficulty consists in the want of critical accuracy in the editions which we possess of Pāṇini, the Siddhānta-Kaumudi, the Laghu-Kaumudi, the Sārasvatī, and Vopadeva. Far be it from me to wish to detract from the merits of native editors, like Dharanidhara, Kāśīnātha, Tārānātha, still less from those of Professor Boehtlingk, who published his text and notes nearly thirty years ago, when few of us were able to read a single line of Pāṇini. But during those thirty years considerable progress has been made in unravelling the mysteries of the grammatical literature of India. The commentary of Sāyaṇa to the Rig-veda has shown us how practically to apply the rules of Pāṇini; and the translation of the Laghu-Kaumudi by the late Dr. Ballantyne has enabled even beginners to find their way through the labyrinth of native grammar. The time has come, I believe, for new and critical editions of Pāṇini and his commentators. A few instances may suffice to show the insecurity of our ordinary editions. The commentary to Pān. vii. 2, 42, as well as the Sārasvatī II. 25, 1, gives the Benedicive Ātmānepada वर्तिष्टिः varṣṭiṣṭha and स्त्रीवृजः satarṣṭiṣṭha; yet a reference to Pān. vii. 2, 39 and 40, shows that these forms are impossible. Again, if Pāṇini (viii. 3, 92) is right—and how could the Infallible be wrong?—
in using चग्रामिनिः agrāmāmini with a dental n in the last syllable, it is clear that he extends the prohibition given in viii. 4, 34, with regard to Upasargas, to other compounds. It is useless to inquire whether in doing so he was right or wrong, for it is an article of faith with every Hindu grammarian that whatever word is used by Pāṇini in his Sūtras, is eo ipso correct. Otherwise, the rules affecting compounds with Upasargas are by no means identical with those that affect ordinary compounds; and though it may be right to argue a fortiori from प्रग्रामिनि pragāmini to चग्रामिनि agrāmāmini, it would not be right to argue from चग्रायानि agrayāna to प्रयानि prayāna, this being necessarily प्रयानि prayāna. But assuming चग्रामिनि agrāmāmini to be correct, it is quite clear that the compounds स्वर्गाकामिनौ, पृश्नाकामिनौ vrishagāmāni, हरिकामिनि harikāmāni, and हरिकामेण harikāmeṇa, given in the commentary to viii. 4, 13, are all wrong, though most of them occur not only in the printed editions of Pāṇini and the Siddhānta-Kaumudi, but may be traced back to the MSS. of the Prakriyā-Kaumudi, the source, though by no means the model, of the Siddhānta-Kaumudi. I was glad to learn from my friend Professor Goldstücker, who is preparing an edition of the Kāśikā-Vṛtti, and whom I consulted on these forms, that the MSS. of Vāmana which he possesses, carefully avoid these faulty examples to पाणि viii. 4, 13.

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

Hearing from my friend Professor Bühler that he had finished a Sanskrit Syntax, based on the works of Pāṇini and other native grammarians, which will soon be published, I gladly omitted that portion of my grammar. The rules on the derivation of nouns, by means of Kṛit, Unādi, and Taddhita suffixes, do not properly belong to the sphere of an elementary grammar. If time and health permit,
I hope to publish hereafter, as a separate treatise, the chapter of the Prakriyā-Kaumudi bearing on this subject.

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

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

F. MAX MÜLLER.

PARIS,
5th April, 1866.
PREFACE

TO THE SECOND EDITION.

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

There is, however, one difficulty which we have to contend with, and which does not exist for them. They keep true throughout to one system, the system of Pāṇini; we have to transfer the facts of that system into our own system of grammar. What accidents are likely to happen during this process I shall try to illustrate by one instance. Rājārāmaśāstri objects to the form पुनस् punsu as the locative plural of पुमान् pumān. From his point of view, he is perfectly right in his objection, for according to Pāṇini the locative plural has Anusvāra, पुनस् punsu. But in our own Sanskrit grammars we first have a general rule that श s is changed to श h after any vowel except ए and ए t, in spite of intervening Anusvāra (see § 100); and it has even been maintained that there is some kind of physiological reason for such a change. If then, after having laid
down this rule, we yet write ःः punṣu, we simply commit a grammatical blunder; and I believe there is no Sanskrit grammar, except Colebrooke's, in which that blunder has not been committed. In order to avoid it, I wrote ःः punṣu, thus, by the retention of the dental ः n, making it grammatically and physically possible for the ः s to remain unchanged. It may be objected that on the same ground I ought to have written Instr. ःः punsā, Gen. ःः punsah, &c.; but in these cases the ः s is radical, and would therefore not be liable to be changed into ःः sh after a vowel and Anusvāra (Pāṇ. viii. 3, 59). Professor Weber had evidently overlooked these simple rules, or he would have been less forward in blaming Dr. Keller for having followed my example in writing ःः punṣu, instead of ःः punṣu. In Pāṇini's grammar (as may be seen from my note appended to § 100) the rule on the change of ः s into ःः sh is so carefully worded that it just excludes the case of ःः punṣu, although the ः su of the loc. plur. is preceded by an Anusvāra. I have now, by making in my second edition the same reservation in the general rule, been able to conform to Pāṇini's authority, and have written ःः punṣu, instead of ःः punṣu, though even thus the fact remains that if the dot is really meant for Anusvāra, and if the ः su is the termination of the locative plural, the ः s would be sounded as ःः sh, according to the general tendency of the ancient Sanskrit pronunciation.

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

F. MAX MÜLLER.

PARKS END, OXFORD,
August, 1870.
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<tr>
<td>ऐ - ऐ - ai</td>
<td>त - t</td>
</tr>
<tr>
<td>ि - ि - i</td>
<td>थ - th</td>
</tr>
<tr>
<td>ि - ि - i</td>
<td>द - d</td>
</tr>
<tr>
<td>ि - ि - i</td>
<td>ध - dh</td>
</tr>
</tbody>
</table>

1 Sometimes represented in the Veda by क्, क्ष, ठ (or t).
2 Sometimes represented in the Veda by क्र, क्ष, ठ (or th).
CHAPTER I.

THE ALPHABET.

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

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

Beghrâm (bhagárâma, abode of the gods) is the native name of one or more of the most important cities founded by the Greeks, such as Alexandria ad Caucassum or Nicea. (See Mason’s Memoirs in Prinsep’s Antiquities, ed. Thomas, vol. i. pp. 344–350.) Could Devanâgarî have been meant as an equivalent of Beghrâm?

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

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

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

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

§ 3. In writing the Devanāgarī alphabet, the distinctive portion of each letter is written first, then the perpendicular, and lastly the horizontal line. Ex. क, ल, क k; ए, उ, ख kh; ए, ऊ, ग g; ए, उ, घ gh; ए, ऊ, न n, &c.

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

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

<table>
<thead>
<tr>
<th></th>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Gutturals,</td>
<td>क k</td>
<td>क kh</td>
<td>ग g</td>
<td>घ gh</td>
<td>न n</td>
<td>ह h</td>
<td>ऐ (a)</td>
<td>ए e</td>
</tr>
<tr>
<td>2. Palatals,</td>
<td>च ch</td>
<td>च chh</td>
<td>छ j</td>
<td>ज jh</td>
<td>ं n</td>
<td>य y</td>
<td>श s</td>
<td>ि i</td>
</tr>
<tr>
<td>3. Linguals,</td>
<td>त t</td>
<td>ठ th</td>
<td>ड d</td>
<td>ढ dh</td>
<td>न n</td>
<td>र r</td>
<td>घ gh</td>
<td>िi (ै)</td>
</tr>
<tr>
<td>4. Dentals,</td>
<td>ह ḷ</td>
<td>ठ th</td>
<td>ढ d</td>
<td>ढ dh</td>
<td>न n</td>
<td>ल l</td>
<td>स s</td>
<td>िi (ै)</td>
</tr>
<tr>
<td>5. Labials,</td>
<td>प p</td>
<td>प ph</td>
<td>ब b</td>
<td>भ bh</td>
<td>म m</td>
<td>व v</td>
<td>फ f</td>
<td>िa (ै)</td>
</tr>
</tbody>
</table>

Unmodified Nasal or Anusvāra, * m or ै m.
Unmodified Sibilant or Visarga, : h.

1 In the Veda द ृ and द ृ ह, if between two vowels, are in certain schools written द । and द ॥।
2 ह h is not properly a liquid, but a soft breathing.
3 व v is sometimes called Dento-labial.
4 The signs for the guttural and labial sibilants have become obsolete, and are replaced by the two dots : h.
Students should be cautioned against using the Roman letters instead of the Devanāgarī when beginning to learn Sanskrit. The paradigms should be impressed on the memory in their real and native form, otherwise their first impressions will become unsettled and indistinct. After some progress has been made in mastering the grammar and in reading Sanskrit, the Roman alphabet may be used safely and with advantage.

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

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

§ 7. Two sounds, the guttural and labial sibilants, are now without distinctive representatives in the Devanāgarī alphabet. They are called Jihvāmūllya, the tongue-root sibilant, formed near the base of the tongue; and Upadhmāntya, i.e. afflatus, the labial sibilant. They are said to have been represented by the signs X (called Vajrákriti, having the shape of the thunderbolt) and oxy (called Gajakumbhākriti, having the shape of an elephant’s two frontal bones). [See Vopadeva’s Sanskrit Grammar, i. 18; History of Ancient Sanskrit Literature, p. 508.] Sometimes the sign x, called Ardha-visarga, half-Visarga, is used for both. But in common writing these two signs are now replaced by the two dots, the Deivindu, , (dei, two, vindu, dot,) properly the sign of the unmodified Visarga. The old sign of the Visarga is described in the Kātantra as like the figure 8 4; in the Tāntrabhīdhāna as like two ṭh’s. (See Prinsep, Indian Antiquities, vol. i. p. 75.)

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

चकिता instead of चिकिता aṅkitā.
चंचिता instead of चिचिता aṅchitā.
ढुंढिता instead of ढुंधिता kundaytā.
नंदिता instead of नंदिता nanditā.
षंषिता instead of षंषिता kampitā.

The pronunciation remains unaffected by this style of writing. षंषिता must be pronounced as if it were written षंषिता aṅkitā, &c.

The same applies to final m at the end of a sentence. This too,
though frequently written and printed with the dot above the line, is to be pronounced as म म. चाँ, I, is to be pronounced चह्र्म अहम. (See Preface to Hitopadesa, in M. M.’s Handbooks for the Study of Sanskrit, p. viii.)

Note—According to the Kaumáras final म m in pausa may be pronounced as Anusvára; cf. Sarasvati-Prakriyá, ed. Bombay, 1829*, pp. 12 and 13. कृष्णमृगवासिनिधी, दधापुरकाल्यावर्षीतः। कवसाने या। कवसाने महाराष्ट्रावर्षारा वन्वल २३। देव्रे। देवः॥ The Kaumáras are the followers of Kumára, the reputed author of the Kátantra or Kalápa grammar. (See Colebrooke, Sanskrit Grammar, Preface; and page 315, note.) Sarvavarman is quoted by mistake as the author of this grammar, and a distinction is sometimes made between the Kaumáras and the followers of the Kalápa grammar.

§ 9. Besides the five nasal letters, expressing the nasal sound as modified by guttural, palatal, lingual, dental, and labial pronunciation, there are still three nasalized letters, the न, ल, व, र, ऐ, र, द्र, ल्र, व्र, न्र, अ, ऋ, which are used to represent a final म m, if followed by an initial य y, ल l, व v, and modified by the pronunciation of these three semivowels. (Pán. viii. 4, 59.)

Thus instead of तेन याति tam yáti we may write तेन यातिति tay yáti;
instead of तेन लभ्याते tam labhate we may write तेन लभ्याते tali labhate;
instead of तेन वहाति tam vahatि we may write तेन वहाति tavi vahati.

Or in composition,
संस्कृतं samśya nam or सह ध्य नम सह्यानम;
संस्कृतं samalabh dham or सह ध्य नम समलध्यानम;
संस्कृतं samvahati or सह ध्य नम समवाहति.

But never if the म m stands in the body of a word, such as काम्य: काम्याह; nor if the semivowel represents an original vowel, e.g. Rig-veda x. 132, 3. सम u सारण sam u áran, changed to सवारण sam váran.

§ 10. The only consonants which have no corresponding nasals are र र, श श, श श, ह ह. A final म m, therefore, before any of these letters at the beginning of words, can only be represented by the neutral or unmodified nasal, the Anusvára.

तेन रक्षति tam rakshati.
तेन श्रीनितं tam śrīniti.
तेन शक्रानं tam śakrānam.
तेन सरति tam sarati.
तेन हरति tam harati.

Or in composition, संस्कृतं samrakshati.
संस्कृतं samśri niti.
संस्कृतं samśkhā ram.
संसरति samśarati.
संसहरति samśharati.

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

* This edition, which has lately been reprinted, contains the text—ascribed either to Vāṇi herself, i.e. Sarasvati, the goddess of speech (MS. Bodl. 386), or to Anubhuti-svarúpa-achárya, whoever that may be—and a commentary. The commentary printed in the Bombay editions is called महज्ञरो, or in MS. Bodl. 382. महद्वरि, i.e. महाद्वरि. In MS. Bodl. 382. Mahidhara or Mahidásabhaṭṭa is said to have written the Sárasvata in order that his children might read it, and to please Īśa, the Lord. The date given is 1634, the place Benares, (Sivarajadhani.)
Anuvāra are गः, घः, ङः, कः. Thus वेंशः: आङशः, धनूशः, यकृसः, सिनहः: सिङ्गः. Before the semivowels ष, ०, ठ, े, ळ, ण, म, in the body of a word, is never changed into Anuvāra. Thus गम्यते: गम्यते, नवः: नमः, चलः: अमलः. In श्रोतः: शन्योह (Rv. i. 43, 4, &c.) the श म stands ‘padânte,’ but not in श्रायति शन्यति. (See § 9.)

§ 12. With the exception of Jihvāmṛtya च (tongue-root letter), Upadhīya च (to be breathed upon), Anuvāra स (after-sound), Visarga ḷ (emission, see Taitt.-Brāhm. iii. p. 23 a), and Repha ṛ (burring), all letters are named in Sanskrit by adding कर (making) to their sounds. Thus च अ is called अकरः; क का, ककरः: ककरः, &c.

§ 13. The vowels, if initial, are written,
च, ज, झ, ञ, च, ख, च, ञ, ज, झ, ञ, च, ख, च, ञ;
a, अ, इ, ई, उ, ऊ, ए, ऐ, औ.

If they follow a consonant, they are written with the following signs—
-
१, र, ल, भ, म, य, र, ल, भ, म, य, र, ल.

There is one exception. If the vowel ख र follows the consonant र, it retains its initial form, and the र is written over it. Ex. निर्वितः: निर्वितः.

In certain words which tolerate an hiatus in the body of the word, the second vowel is written in its initial form. Ex. गोग्रा goagra, adj. preceded by cows, instead of गोग्रा or गवाग्रा; गोह्रा gośvam, cows and horses; प्रकृत प्रत्तिके, yoke; गतापि तितापि, sieve.

§ 14. Every consonant, if written by itself, is supposed to be followed by a short अ. Thus क is not pronounced k, but ka; य not y, but ya. But क k or any other consonant, if followed by any vowel except अ, is pronounced without the inherent अ. Thus का kā, कि ki, को kl, कळ krist, कळ krl, कळ krl, कळ kl, क व क, के ke, के kai, को ko, की kau.

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

§ 15. If a consonant is to be pronounced without any vowel after it, the consonant is said to be followed by Virāma, i.e. stoppage, which is marked by छ. Thus ak must be written अक; कर, वर; ik, रक.

§ 16. If a consonant is followed immediately by another consonant, the two or three or four or five or more consonants are written in one group
(sahyoga). Thus atka is written अक; alpa is written अल्प; kārtṣnya is written कार्त्स्या. These groups or compound consonants must be learnt by practice. It is easy, however, to discover some general laws in their formation. Thus the perpendicular and horizontal lines are generally dropt in one of the letters: क + क = क kka; न + द = न्द nada; न + व = न्व va; स + ख = ख्ख skha; च + य = च्य चhya; प + त = प्त pta; ब + त = ब्त kta; ब + व = ब्व ktya; ब + त + य = ब्त्य ktya.

§ 17. The र र following a consonant is written by a short transverse stroke at the foot of the letter; as भ + र = भ or भ kra; ग + र = ग्र gra; घ + र = घ or घ tra; ङ + र = ङ dra; च + र + र = छ shhra.

The र र preceding a consonant is written by \( ^\circ \) placed at the top of the consonant before which it is to be sounded. Thus चर + र = चैक arka; चर + च + च = चैन्य varshma. This sign for र र is placed to the right of any other marks at the top of the same letter. Ex. चरक arkap; चर्क चर्क arkeṇa; चर्कर्क arκकκरđa. 

क k followed by श sh is written श or श ksh.a.

ज j followed by न n is written ज्ञ jña.

ह jh is sometimes written क ज्ञ jh.

र r followed by य u and द d is written रू, रु. रु.

द d followed by य u and द d is written दू, दु. दु.

ज j, particularly in combination with other letters, is frequently written चः.

Ex. जू जू; जू जू; च च.

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

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

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

§ 20. The sign ऐ (Avagraha or Ardhhākāra) is used in most editions to mark the elision of an initial च a, after a final च or ऐ e. Ex. चाप्पो so'pi for चचाप्पो so'api, i.e. चचाप्पो sas api; चत्तथिप te'pi for चचाप्पी te api.

List of Compound Consonants.

क k-ka, क्क k-kha, क्क k-cha, क k-ta, क्क k-t-ya, क्क k-t-ra, क्क k-t-r-ya, क्क k-t-va, क्क k-na, क्क k-n-ya, क k-ma, क k-ya, क k-r, क k or क k-r-ya, क k-la, क k-va, क k-v-ya, क k-sha, क k-sh-ma, क k-sh-ya, क k-sh-va;—

क्क k-ya, क k-ra;—म g-ya, म g-ya; म g-ya;—म gh-na, म gh-n-ya, म gh-ma. म gh-ya, म gh-ra;—म ṇ-ka, म ŋ-k-ya, म ŋ-k-t-ya, म ŋ-k-ya,
THE ALPHABET.

The numerical figures in Sanskrit are

\[1 \ 2 \ 3 \ 4 \ 5 \ 6 \ 7 \ 8 \ 9 \ 0\]

These figures were originally abbreviations of the initial letters of the Sanskrit numerals. The Arabs, who adopted them from the Hindus, called them Indian figures; in Europe, where they were introduced by the Arabs, they were called Arabic figures.
Thus १ stands for ए of एकः ekaḥ, one.
२ stands for द्व of द्वार deu, two.
३ stands for त्र of त्रायः trayaḥ, three.
४ stands for च of चतुः chatudraḥ, four.
५ stands for प of पञः pañcha, five.

The similarity becomes more evident by comparing the letters and numerals as used in ancient inscriptions. See Woepcke, 'Mémoire sur la Propagation des Chiffres Indiens,' in Journal Asiatique, vi série, tome 1; Prinsep's Indian Antiquities by Thomas, vol. ii. p. 70; Chips from a German Workshop, vol. ii. p. 289.

**Pronunciation.**

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

1. The vowels should be pronounced like the vowels in Italian. The short ए a, however, has rather the sound of the English a in 'America.'

2. The aspiration of the consonants should be heard distinctly. Thus ख kh is said, by English scholars who have learnt Sanskrit in India, to sound almost like kh in 'inkhorn'; थ th like th in 'pothouse'; प ph like ph in 'topheavy'; घ gh like gh in 'loghouse'; ध dh like dh in 'madhouse'; भ bh like bh in 'Hobhouse.' This, no doubt, is a somewhat exaggerated description, but it is well in learning Sanskrit to distinguish from the first the aspirated from the unaspirated letters by pronouncing the former with an unmistakable emphasis.

3. The guttural य य has the sound of ng in 'king.'

4. The palatal letters च ch and ज j have the sound of ch in 'church' and of j in 'join.'

5. The lingual letters are said to be pronounced by bringing the lower surface of the tongue against the roof of the palate. As a matter of fact the ordinary pronunciation of t, d, n in English is what Hindus would call lingual, and it is essential to distinguish the Sanskrit dentals by bringing the tip of the tongue against the very edge of the upper front-teeth. In transcribing English words the natives naturally represent the English dentals by their linguals, not by their own dentals; e.g. डिरेक्टर डिरेक्टर, गवर्मेंट Gavarnment, &c.*

6. The Visarga, Jivāmālīya and Upadhmāntya are not now articulated audibly.

7. The dental झ s sounds like s in 'sin,' the lingual झ sh like sh in 'shun,' the palatal झ s like ss in 'session.'

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


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

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

As according to a general rule the words in a sentence must thus be glued
together, the mere absence of Sandhi is in many cases sufficient to mark the
stops which in other languages have to be marked by stops. Ex. चस्त्रिलोकमाहात्म्यं
इंद्रेन देवानं महत्तम: astvagnimahatmyam, indrastu devānām mahattanaḥ, Let
there be the greatness of Agni; nevertheless Indra is the greatest of the
gods.

Distinction between External and Internal Sandhi.

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

* According to Sanskrit grammarians the real Anusvāra is pronounced in the nose only,
the five nasals by their respective organs and the nose. Siddh.-Kāum. to Pāp. i. 1, 9:
मनस्कारानां नासिका च (बचारेण खकरोऽहारारुकूर्तं ताल्लादि सबुधियत) नासिकानुसारसं
The real Anusvāra is therefore nāsīkya, nasal; the five nasals are anunāsīka, nasalized,
i.e. pronounced by their own organ of speech, and uttered through the nose.

C 2
Sandhi or Pada Sandhi to the changes which take place at the meeting of final and initial letters of words, and that of Internal Sandhi to the changes produced by the meeting of radical and formative elements.

The rules which apply to final and initial letters of words (pada) apply, with few exceptions, to the final and initial letters of the component parts of compounds, and likewise to the final letters of nominal bases (pratipadika) when followed by the so-called Pada-terminations (च्छ भ्याम, शी भिह, भ्य भ्याव, सु सु), or by secondary (taddhita) suffixes beginning with any consonants except च य.

The changes produced by the contact of incompatible letters in the body of a word should properly be treated under the heads of declension, conjugation, and derivation. In many cases it is far easier to remember the words ready-made from the dictionary, or the grammatical paradigms from the grammar, than to acquire the complicated rules with their numerous exceptions which are generally detailed in Sanskrit grammars under the head of Sandhi. It is easier to learn that the participle passive of लिख्यो līkha, to lick, is लिख्यदः līkhyāḥ, than to remember the rules according to which च + च h + t are changed into च + च dh + t, च + च d + dh, and च + च d + dh; च d is dropped and the vowel lengthened: while in परिव्रृत्त + त: parivrāh + tāḥ, the vowel, under the same circumstances, remains short: parivrāh + tāḥ = parivrādh + tāḥ, parivrādh = parivrādh + dhāḥ = parivrādhāḥ. In Greek and Latin no rules are given with regard to changes of this kind. If they are to be given at all in Sanskrit grammars, they should, to avoid confusion, be kept perfectly distinct from the rules affecting the final and initial letters of words as brought together in one and the same sentence.

Classification of Vowels.

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

1. Short vowels: च a, ड i, ड u, छ ri, ल lī.
2. Long vowels: चा a, डा i, डा u, छा ri, ला lī.
3. Protracted vowels are indicated by the figure 3 3; चः a 3, चा a 3, डै 3, डै 3, डै e 3, लै e 3, चै a 3, लै a 3. Sometimes we find चः a 3, a 3 i, instead of र 3, e 3; or चा a 3, a 3 u, instead of चै a 3, a 3 u.

§ 26. Vowels are likewise divided into

1. Monophthongs (samāndakṣhara): च a, चा a, ड i, ड i, ड u, ड u, छ ri, छ ri, ल lī.
2. Diphthongs (sandhyākṣhara): र e, र e a, चौ o, चौ au.

§ 27. All vowels are liable to be nasalized, or to become anunāsika: चः a, चा a.
§ 28. Vowels are again divided into light (laghu) and heavy (guru). This division is important for metrical purposes only.
1. Light vowels are च a, र i, द u, च र i, ल ल i, if not followed by a double consonant.
2. Heavy vowels are च a द, इ फ, ज अ, च र र i, र e, र e अ i, च औ o, च औ अ u, and any short vowel, if followed by more than one consonant.

§ 29. Vowels are, lastly, divided according to accent, into acute (udâtta), grave (anudâtta), and circumflexed (svarita). The acute vowels are pronounced with a raised tone, the grave vowels with a low, the circumflexed with an even tone. (Pān. i. 2, 29–32.) Accents are marked in Vedic literature only.

Guṇa and Vṛiddhi.

§ 30. Guṇa is the strengthening of इ i, इ फ, ज अ, च र i, च र i, ल ल i, by means of a preceding च a, which raises इ i and इ फ to र e, ज अ to च औ o, च र i and च र i to च औ अ r, ल ल i to च औ अ l. (Pān. i. 1, 2.)

By a repetition of the same process the Vṛiddhi (increase) vowels are formed, viz. र e अ i instead of र e, च औ अ u instead of च औ o, च औ अ r instead of च औ अ r, and च औ अ l instead of च औ अ l. (Pān. i. 1, 1.)

Vowels are thus divided again into:
1. Simple vowels: च a, च a द, इ i, इ फ, ज अ, च र i, च र i, ल ल i.
2. Guṇa vowels: र e (a + i), च औ o (a + u), च औ अ r, च औ अ l.
3. Vṛiddhi vowels: च a द र e अ i (a + a + i), च औ अ u (a + a + u), च औ अ r, च औ अ l.

§ 31. च a and च a द do not take Guṇa, or, as other grammarians say, remain unchanged after taking Guṇa. Thus in the first person sing. of the reduplicated perfect, which requires Guṇa or Vṛiddhi, हन han forms with Guṇa नपन jaghana, or with Vṛiddhi चनान jaghāna, I have killed.

Combination of Vowels at the end and beginning of words.

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

§ 33. For the purpose of explaining the combination of vowels, they may be divided into two classes:
1. Those which are liable to be changed into semivowels, इ i, इ फ, ज अ, च र i, च र i; also the diphthongs, र e, र e अ i, च औ o, च औ अ u.
2. Those which are not, च a, च a द.

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

* The Prātiṣākhya calls them nāmin, for a different reason; see Rig-veda-prātiṣākhya, ed. M. M., p. xxiii.
same vowel (long or short) occurs at the end and beginning of words, the result is the long vowel. (Pān. vi. 1, 101.) Thus

\[ \text{च or छ} + \text{च or छ} = \text{छ} = \text{च} + \text{छ} = \text{च} \]
\[ \text{इ or ई} + \text{इ or ई} = \text{ई} + \text{ई} = \text{ई} \]
\[ \text{उ or उ} + \text{उ or उ} = \text{उ} = \text{उ} \]
\[ \text{च or च} + \text{च or च} = \text{च} = \text{च} \]

Ex. उक्तवा + apagachchhati = uktvā+apagachchhatī, having spoken he goes away.

नादि इद्रिः = नादी इद्रिः nadī + idrī = nadidrī, such a river.

कर्त्री + रिः = कर्त्री + रिः kartrī + rī = kartrīrī, doing (neuter) right.

किन्तु उदेरिः = किन्तु उदेरिः kintu + udēri = kintūdēri, but he rises.

Or in compounds, नादि + इद्रिः = नादिद्रिः mahī + ḫāh = mahīśāh, lord of the earth.

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

\[ \text{च or छ} + \text{र} = \text{च} = \text{च} + \text{छ} = \text{छ} \]
\[ \text{च or छ} + \text{उ} = \text{छ} + \text{छ} = \text{छ} \]
\[ \text{च or छ} + \text{च} = \text{छ} \]

Ex. तव + इद्रिः = तविद्रिः tava + indraḥ = tavendraḥ, thine is Indra.

सा उक्ता + सक्तवा = sā + uktvā = saktvā, she having spoken.

† सा जुहिङ्गः = सहिङ्गः sā + riddhiḥ = sarddhiḥ, this wealth.

तवा + तिकारः = तवाकारः tava + tikāraḥ = tavaikāraḥ, thy letter ti.

Or in compounds, काम्य + इद्रिः = काम्यिद्रिः: kāmya + ishtih = kāmyeshtih, an offering for a certain boon.

हित + निर्देशः = हितोपदेशः hita + upadeśaḥ = hitopadesaḥ, good advice.

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

\[ \text{च or छ} + \text{र} = \text{च} = \text{च} + \text{छ} = \text{छ} \]
\[ \text{च or छ} + \text{र} = \text{च} = \text{च} + \text{छ} = \text{छ} \]
\[ \text{च or छ} + \text{च} = \text{छ} = \text{छ} + \text{छ} = \text{छ} \]

Ex. तव + ईव = तविईव tava + eva = tavaiva, of thee only.

सा रेस्सिः = सैसिः sā + aikshishṭa = saikshishṭa, she saw.

* The letter ण ण is left out, because it is of no practical utility. It is treated like च च, only substituting ण ण for र r in Guṇa and Vṛddhi. Thus ण + चुर्णम्: ण + anubandhakāh becomes तनुवंश: tanubandhakā, i.e. having ण as indicator letter.

† Some grammarians consider the Sandhi of ध with ण optional, but they require the shortening of the long ा. Ex. ब्रह्म + धिः: brahmā + rishih = brahmā + rishih = brahmā or ब्रह्म = brahma rishiḥ, Brahma, a Rishi.
§ 37. If a Guṇa-vowel occurs at the end of a word, and the next begins with any vowel or diphthong (except ā), the last element of the Guṇa-vowel is changed into a semivowel. If ā follows, ā is elided, and no change takes place in the diphthong; see § 41. (Pāṇ. vi. 1, 78.) Thus

\[
\begin{array}{ll}
\text{र} (e) + \text{any vowel (except ā)} &= \text{रघु (ay).} \\
\text{ो (o) + any vowel (except ā)} &= \text{चव (av).}
\end{array}
\]
Ex. सले चागच्छः = सत्यगच्छः sakhe āgachchha = sakhayāgachchha, Friend, come!
सले इह = सत्यिह sckhe iha = sakhayiha, Friend, here!
प्रभ = प्रभवीह prabho ehi = prabhavemi, Lord, come near!
प्रभ = प्रभवीयं prabho aushadham = prabhavaushadham, Lord, medicine.

In compounds, गो साधि = गवि gau lśah = gavālśah. There are various exceptions in compounds where गो go is treated as गव gava. (§ 41.)

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

रे (ai) + any vowel = जाय (āy).
श्री (au) + any vowel = जाव (āv).

Ex. श्रीवन चारव: = श्रीवनारव: sriyai arthah = śrīyāyarthah.
श्रीवन नृते = श्रीवनते sriyai rite = śrīyārite.
नृव तस्विते = नृवस्विते ravau astamite = ravāvastamite, after sunset.
ते तित = तावित tat iiti = táviti.

In composition, ती नावे = तावे nau artham = nāvartham, for the sake of ships.

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

1. The final य य and य य of चाय āy, चाय āv, which stand according to rule for रे, श्री, may be dropt before all vowels (except आ, § 41); not, however, in composition. Thus most MSS. and printed editions change सले चागच्छः sakhe āgachchha, not into सत्यगच्छः sakhayāgachchha, but into सत्यगच्छः sakhayāgachchha.
सले इह sakhe iha, not into सत्यिह sakhayiha, but into सत्यिह sakhayiha.
प्रभ = प्रभवीह prabho ehi, not into प्रभवीह prabhavemi, but into प्रभ = प्रभवीह prabha ehi.
प्रभ = प्रभवीयं prabho aushadham, not into प्रभवीयं prabhavaushadham, but into प्रभ = प्रभवीयं prabha aushadham.

2. The final य य of चाय āy, which stands for रे āi, may be dropt before all vowels, and it is usual to drop it in our editions. Thus श्रीवन चारव: = sriyai arthah is more usually written श्रीवन चारव: = śrīyā arthah instead of श्रीवन चारव: = sriyāyarthah.

3. The final य य of चाय āv, for श्री āu, may be dropt before all vowels, but is more usually retained in our editions. Thus ती तित = tāviti is more usually written तावित = tāviti, and not ता तित = tā iiti.

Note—Before the particle ः the dropping of the final य य and य य is obligatory.

It is without any reason that the final य य of Guṇa and Vṛddhi and the final य य of Guṇa are generally dropt, while the final य य of Vṛddhi is generally retained. It would be more consistent either always to retain the final semivowels or always to drop them. See Rig-veda-prātiśākhya, ed. M. M., Sūtras 129, 132, 135: Pāṇ. vi. 1, 78; viii. 3, 19.
§ 42. There are certain terminations the final vowels of which are not liable to any Sandhi rules. These vowels are called \textit{pragrihya} (Pāṇ. i. 1, 11) by Sanskrit grammarians. They are,

1. The terminations of the dual in \textit{f}, \textit{d}, and \textit{e}, whether of nouns or verbs.

\begin{quote}
Ex. \textit{kavi imau}, these two poets.
\textit{girt etau}, these two hills.
\textit{sādhā imau}, these two merchants.
\textit{bandhā ānaya}, bring the two friends.
\textit{late ete}, these two creepers.
\textit{vidye ime}, these two sciences.
\textit{sayāte arbhakau}, the two children lie down.
\textit{sayāvāhe āvām}, we two lie down.
\textit{yāchetā yāchete artham}, they two ask for money.
\end{quote}

Note—Exceptions occur, as \textit{maṣāva}, i.e. \textit{maṣ tvā}, like two jewels; \textit{dampatīva}, i.e. \textit{dampattiva}, like husband and wife.

2. The terminations of \textit{amī} and \textit{amū}, the nom. plur. masc. and the nom. dual of the pronoun \textit{dadu} \textit{adas}. (Pāṇ. i. 1, 12.)

\begin{quote}
Ex. \textit{amī aśvāh}, these horses.
\textit{amī iṣavah}, these arrows.
\textit{amū arbhakau}, these two children. (This follows from rule 1.)
\end{quote}
Irregular Sandhi.

§ 43. The following are a few cases of irregular Sandhi which require to be stated. When a preposition ending in च or चा अ is followed by a verb beginning with रे or चो ओ, the result of the coalescence of the vowels is रे or चो ओ, not रे ai or चो au. (Pāṇ. vi. 1, 94.)

Ex. मा रुमते = मा रमते pra + ejate = prejate.
       उप + रुमते = उपे रमते upa + eshate = upeshate.
       प्र + रमयित = प्रमयित pra + eshayati = preshayati *.
       परा + रखित = परखित parā + ekhati = perekhati.
       उप + चोयित = उपोयित upa + oshati = uposhati.
       परा + चोघित = परोघित parā + ohati = parohati.

This is not the case before the two verbs रष edh, to grow, and र i, to go, if raised by Gṛṇa to रे. (Pāṇ. vi. 1, 89.)

Ex. उप + रुमते = उपे रमते upa + edhate = upaidhate.
       स्रव + रखित = स्रवे रखित ava + eti = avaeti.

In verbs derived from nouns, and beginning with र or चो e or o, the elision of the final च or चा अ of the preposition is optional.

§ 44. If a root beginning with च रि is preceded by a preposition ending in च a or चा अ, the two vowels coalesce into चार अर instead of च र अर. (Pāṇ. vi. 1, 91.)

Ex. चार + चचरित = चारचरित apa + richchhati = apārchchhati.
       चार + चचरित = चारचरित ava + rīdīti = avārdītī.
       प्र + चचरित = प्रचरित pra + rījate = prājrjate.
       परा + चचरित = परचरित parā + rīshati = parārshati.

In verbs derived from nouns and beginning with च रि, this lengthening of the च a of the preposition is optional. (Pāṇ. vi. 1, 92.)

In certain compounds चुबिर riṣam, debt, and चिरि rītaḥ, affected, take Vṛddhi instead of Gṛṇa if preceded by च a; प्र + चुबिर = प्रचुबिर pra + riṣam = pradrīṇam, principal debt; चुबिर + चुबिर = चुबिरचुबिर riṣa + riṣam = riṣamriṣam, debt contracted to liquidate another debt; जोक + चिरि = जोकचिरि jokā + rītaḥ = sokārtaḥ, affected by sorrow. Likewise श्रध uḥ, the substitute for शाह uḥ, carrying, forms Vṛddhi with a preceding च a in a compound. Thus श्रध + जाह = श्रधजाह, the acc. plur. of श्रधजाह श्रधजाह, is श्रधजाह: श्रधजाह. (Pāṇ. vi. 1, 89, vārt.)

§ 45. If the initial चो ओ in चोध oskṣṭhaḥ, lip, and चोध uṭaḥ, cat, is preceded in a compound by च or चा अ, the two vowels may coalesce into चो ऑ or चो ओ. (Pāṇ. vi. 1, 94, vārt.)

Ex. चाधर + चोध = चाधरोध = चाधरोध adhara + oskṣṭhaḥ = adharauskṣṭhaḥ or adharoskṣṭhaḥ, the lower lip.
       च्यूल + चोध = च्यूलोध or च्यूलोध sthūla + uṭaḥ = sthūlautuḥ or sthūlotuḥ, a big cat.

* In nouns derived from प्रेष preshā, the rule is optional. Ex. प्रेष or प्रेष preshiyā or praiṣhya, a messenger. प्रेष presha, a gleaner, is derived from प्र e pra and च प ठ य ish.
If ओष्ठा oṣṭha and ओष्ठु oṣṭu are preceded by च or चा ạ in the middle of a sentence, they follow the general rule.

Ex. नम + ओष्ठा = नमोष्ठ: mama + oṣṭha = mamaoṣṭha, my lip.

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

- लैंग्य svaîram, wilfulness, and लैरिन्य svarina, self-willed, from ख + ईर sva + ēra.
- अकशाहिष्ठ aksha+hinit, a complete army, from च + इह निट aksha+āhinit.
- प्राय: prauṣṭha, from प्र + जट: pra + uṣṭha, full-grown.
- प्राय: prauṣṭha, investigation, from प्र + जट: pra + uṣṭha.
- प्रेय: prāṣṭha, a certain prayer, from प्र + रष: pra+ēṣṭha. (See § 43.)
- प्रेी: prāṣṭha, a messenger.

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

Ex. जोहो चें वह aho apehi, Halloo, go away!

§ 48. Indeclinables consisting of a single vowel, with the exception of चा ạ (§ 49), are not liable to the rules of Sandhi. (Pāñ. i. 1, 14.)

Ex. ह इंद्र i indra, Oh Indra! उ मेग u umesa, Oh lord of Umā!

चा रथ d evam, Is it so indeed?

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

Ex. चा चास्यनात् = चाम्यनात् d adhyayanat = adhyayanat, until the reading begins.
- चा यकदेशात् = यकदेशात् d ekadeśāt = aikadeśāt, to a certain place.
- चा चास्यनात् = चास्यनात् d dlochitam = dlochitam, regarded a little.
- चा उष्म = चोष्म d ushṇam = oṣṭha, a little warm.
- चा ई = ई d ehi = ehi, come here.

If चा ạ is used as an interjection, it is not liable to Sandhi, according to § 48.

Ex. चा चे किठ तत् d, evam kila tat, Ah,—now I recollect,—it is just so.

§ 50. Certain particles remain unaffected by Sandhi.

Ex. हे इंद्र he indra, Oh Indra.

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

Ex. देवदत्तः द d ehi devadatta, Devadatta, come here!
| FINAL | WITH INITIAL | ेै | े | े | है | है | े | है | है | है | है | है | है | है | है | है | है | है | है | है | है |
|-------|--------------|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| शा शा | शा | शा | शा | शा | शा | शा | शा | शा | शा | शा | शा | शा | शा | शा | शा | शा | शा | शा | शा | शा |
| रि रि | रि | रि | रि | रि | रि | रि | रि | रि | रि | रि | रि | रि | रि | रि | रि | रि | रि | रि | रि | रि |
| उै उै | उै | उै | उै | उै | उै | उै | उै | उै | उै | उै | उै | उै | उै | उै | उै | उै | उै | उै | उै | उै |
| चूरू | चूरू | चूरू | चूरू | चूरू | चूरू | चूरू | चूरू | चूरू | चूरू | चूरू | चूरू | चूरू | चूरू | चूरू | चूरू | चूरू | चूरू | चूरू | चूरू | चूरू |
| थै थै | थै | थै | थै | थै | थै | थै | थै | थै | थै | थै | थै | थै | थै | थै | थै | थै | थै | थै | थै | थै |

1. र्यो ध्वज्ञ ह्रास्व रिकारे परे र्यो र्यो रुपदेवयम्; दिर्गे तृ तियेवा. रोजा रामाम्यास्त्रित.
2. र्यो र्यो र्यो, इद.
3. र्यो र्यो, इद.
Combination of Final and Initial Consonants.

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

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

क k, ख kh, च ch, चच chch, छ ṇ, ज j, झ ḷ, ञ ēm, ट ṭ, ठ ṭh, ड ṭḍ, ढ ṭḍh, ण ṭṇ, त ṭ, थ ṭh, द ṭd, ध ṭḍ, न ṭn, श ṭsh, ष ṭṣ, घ ṭgh, ङ ṭṅ.

1. There are five classes of consonants, consisting of five letters each; thus giving twenty-five. In every one of these five classes the aspirates, if final, are replaced by their corresponding unaspirated letters: ख kh by क k; चच chch by च ch; छ ṇ by ṇ; ज j by ṇj, but by ट ṭ, &c. Ex. चित्रलिख chitrālikh, painter; voc. चित्रलिख chitrālik. This reduces the twenty-five letters to fifteen.

2. In every class the sonant (§ 53) letters, if final, are replaced by their corresponding surd letters; ग g by ख kh; र ṭ by ड ṭd, &c. Ex. खर hrid, heart; nom. खर hrit. This reduces the fifteen to ten.

3. No palatal च ch can ever be final; hence the only remaining palatal, the चच chch, is replaced by the corresponding guttural ख kh. Ex. वच vāch, speech; voc. वाक vāk. Final ख kh does not occur. This reduces the ten to eight. In a few roots the final ज j is replaced by a lingual instead of a guttural.

4. Of the semivowels, (य y, र r, ल l, व v) ल l is the only one that is found at the end of words. This raises the eight to nine letters.

5. ट ṭ h cannot be final, but is changed into ṭ ṭ; sometimes into ख kh or ठ ṭh.

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

† The only exceptions are technical terms such as चच aha, a vow.; चचन ञāntah, ending in a vowel, instead of चचन āntah.
6. Of the sibilants, the only one that is found at the end of words is Visarga.
   For, radical भ श cannot be final, but is replaced by र े. Thus रिंग् dvish becomes रिंग् dvit. In a few words final भ श is changed into न े
   Radical भ स cannot be final, but is replaced by र े. Thus विंग् vis becomes विंग् vit. In some words final भ स is changed into न े. (§ 174.)
   Final radical भ s is treated as Visarga.
   The Visarga, therefore, raises the nine to ten; and the Anusvāra, to eleven
   letters, the only ones that can ever stand at the end of real words.
   Hence the rules of Sandhi affecting final consonants are really reduced to
eleven heads.

§ 55. It is important to observe that no word in Sanskrit ever ends in
more than one consonant, the only exception being when an र r precedes a
final radical tenuis न े, न े, न t, न p. Thus
   चाविङ्गः + त = चाविङ्गः abibhar + t = abibhar, 3. p. sing. impf. of भ bhri, to carry.
   चाविङ्गः + न = चाविङ्गः abibhar + s = abibhar, 2. p. sing. impf. of भ bhri, to carry.
   सुस्वल्लः + ब = सुस्वल्लः suvalg + s = suval, nom. sing. well jumping.
   बुध उऽक, strength, nom. sing. of ज उऽज उऽ.
   ब्रजविचः avarivart, 3. p. sing. impf. intens. of भृत् vrit or भृष vridh.
   स्नातेः amārt, from भृत् mrīj. (Pān. viii. 2, 24.)
   The nom. sing. of चिकिर्ष chikirṣ is चिकिर्ष chikīrṣ, because here the r is
   not followed by a tenuis.

Classification of Consonants.

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

1. The throat, the palate, the roof of the palate, the teeth, the lips, and the
   nose are called the places or organs of the letters. (See § 4.)

2. By contact between the tongue and the four places,—throat, palate, roof,
   teeth,—the guttural, palatal, lingual, and dental consonants are formed.
   Labial consonants are formed by contact between the lips.

3. In forming the nasals of the five classes the veil which separates the
   nose from the pharynx is withdrawn *. Hence these letters are called
   Anunāsika, i.e. co-nasal or nasalized.

4. The real Anusvāra is formed in the nose only, and is called Nāsīkya, i.e.
   nasal.

5. The Visarga is said to be pronounced in the chest (urasya); the three or
   five sibilants in their respective places.

6. The semivowels, too, are referred to these five places, and three of them, \( y, l, v \), can be nasalized, and are then called \textit{Anunāsika}. (८, ९, १०, or \( y, l, v \), \( r \)) \( r \) cannot be nasalized in Sanskrit.

\section*{§ 57.} According to their quality (\textit{pratyatna*}, effort) letters are divided into,

1. Letters formed by complete contact (\textit{sprishta}) of the organs: \( k, kh, g, gh, r, ch, chh, j, jh, n, t, th, d, dh, sh, s, r, th, d, dh, n, p, ph, b, bh, m, n, \). These are called \textit{Sparśa} in Sanskrit, and, if they did not comprehend the nasals, would correspond to the classical \textit{mutes}.

2. Letters formed by slight contact (\textit{tshat sprishta}): \( y, r, l, v \) (not \( h \)). These are called \textit{Antāḥsthā} (fem.), i.e. intermediate between Sparśas and Īśmans, which has been freely translated by \textit{semivowel} or \textit{liquid}.

3. Letters formed by slight opening (\textit{tshad viśrīta}): \( x, s, sh, s, \phi, h \). These are called \textit{Īśman} (flatus) in Sanskrit, which may be rendered by \textit{sibilant} or \textit{flatus}.

4. Vowels are said to be formed by complete opening (\textit{vīśrīta})†.

\section*{§ 58.} A second division, according to quality, is,

1. Surd letters: \( k, kh, ch, chh, t, th, d, dh, p, ph, x, s, sh \), and Visarga : \( h \). In their formation the glottis is open. They are called \textit{Aghosha}, non-sonant.

2. Sonant letters: \( g, gh, j, jh, d, dh, n, m, h, y, r, l, v \), the \textit{Anuvāra} \( n \), and all vowels. In their formation the glottis is closed. They are called \textit{Ghoshavat}.

\section*{§ 59.} Lastly, consonants are divided, according to quality, into,

1. Aspirated (\textit{mahāprāṇa}): \( kh, gh, chh, jh, th, dh, th, dh, ph, bh, x, s, sh, s, \phi; h \); the Visarga : \( h \) and \textit{Anuvāra} \( n \).

2. Unaspirated (\textit{alpaprāṇa}): all the rest.

It will be seen, therefore, that the change of \( ch \) into \( k \) is a change of place, and that the change of \( ch \) into \( j \) is a change of quality; while in the

* Sanskrit grammarians call this \textit{chāmbhara} \textit{prabhā}: \textit{ābhyaṃtara} \textit{prayaṅtāḥ}, mode of articulation preparatory to the utterance of the sound, and distinguish it from \textit{vāyu} \textit{prayaṅtāḥ}, mode of articulation at the close of the utterance of the sound, which produces the qualities of surd, sonant, aspirated, and unaspirated, as explained in § 58, 59.

† Some grammarians differ in their description of the degrees of closing or opening of the organs. Some ascribe to the semivowels \textit{dūksprishta}, imperfect contact, or \textit{tshadaspriśrīta}; slight non-contact, or \textit{tshadaviśrīta}, slight opening; to the sibilants \textit{nemasprishta}, half-contact, i.e. greater opening than is required for the semivowels, or \textit{viśrīta}, complete opening; while they require for the vowels either \textit{viśrītā}, complete opening, or \textit{asprishta}, non-contact. Siddh. Kaum. vol. i. p. 10. Rig-veda-prāṭih. xiii. 3. In the Atharva-veda-prātiśākhya i. 33. we ought to read \textit{eksānukṣaya} \textit{ekaspriśrītam} instead of \textit{eksānukṣaya \textit{ekaspriśrītam}.}
transition of च च्छ into ग, or of त द into न, we should have a change both of place and of quality.

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

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

1. Changes of Place.

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

§ 62. Final त before palatals (च च्छ, च च्छ, ज ज्ञ, ज्ञ, ध ध्व, ध्व) is changed into a palatal. (Pāṇ. viii. 4, 40.)

Ex. सत + म = सत म + च = सत + च्छ + त + च्छ + आ = सत्त + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = सत्तम + च्छ + आ = s	
The same change would take place before an initial \( \text{ṛ} \) or \( \text{ṝ} \); and before an initial \( \text{ṣ} \) or \( \text{ṭ} \) might become either \( \text{ṛ} \) or \( \text{ṝ} \). (§ 68.)

§ 65. Final \( \text{n} \) before \( \text{ṛ} \), \( \text{ṝ} \), \( \text{ṣ} \) (not \( \text{ṣ} \), Pāṇ. VIII. 4, 43) is changed to \( \text{ṁ} \).

Ex. महान् दामार् = महाक्षामार्: \( \text{mahān} + \text{damārah} = \text{mahānḍāmārah} \), a great uproar.

Note—Rules on the changes of \( \text{んな} \) before \( \text{ṛ} \) and \( \text{ṝ} \) (not \( \text{ṣ} \)) will be given hereafter (§ 74). The changes of place with regard to final Anusvāra (\( \text{ṃ} \)) and Visarga (\( \text{ḥ} \)) will be explained together with the changes of quality to which these letters are liable.

2. Changes of Quality.

§ 66. Sonant initials require sonant finals.

Surd initials require surd finals.

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

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

Examples:

1. \( \text{k} \), \( \text{k} \) before sonants, changed into \( \text{g} \): ।

   सम्यक् + \text{वक्त} = सम्यकुक्तम् = सम्यगुक्तम, \text{Well said!}

   दिक्क + \text{थनगतिः} = दिक्कथनगतिः = \text{dik} + \text{dhanagarvitam} = \text{dhigdhanagarvitam}, \text{Fie on the purse-proud man!}

In composition, दिक्क + \text{गजा} = दिक्कगजा = \text{dik} + \text{gajā} = \text{diggajā}, \text{an elephant}

   supporting the globe at one of the eight points of the compass.

   Before Pada-terminations: दिक्क + \text{मिन} = दिक्कमिन = \text{dik} + \text{bhiḥ} = \text{dīgabhīḥ}, instrum. plur.

   Before secondary suffixes beginning with consonants, except \( \text{y} \): वाक्य + \text{मिन} = \text{vākya} + \text{min} = \text{vāgmin}, eloquent *.

2. \( \text{ṭ} \) before sonants, changed into \( \text{ṭ} \):

   \text{परिव्रक्त} + \text{चम्} = \text{parivrakṣ} = \text{parivṛṭ} + \text{ayam} = \text{parivrāḍayam}, he is a mendicant.

   \text{परिवर्त} + \text{हसति} = \text{parivarśagati} = \text{parivṛṭ} + \text{hasati} = \text{parivṛṭ hasati}, the mendicant laughs; (also \text{parivarś} दसति \text{parivṛṭ} \text{dhasati}. § 70.)

In composition, अनुभव + \text{मिन} = \text{anubhava} + \text{min} = \text{parivrāḍ} + \text{mitram} = \text{parivrāḍmi-tram}, a beggar’s friend.

   Before Pada-terminations: \text{परिवक्त} + \text{मिन} = \text{parivakṣ}: \text{parivṛṭ} + \text{bhiḥ} = \text{parivṛṭabhiḥ}.

* Pāṇini is driven to admit a suffix \text{gmin} instead of \text{min}, in order to prevent the nasalization of the final consonant of \text{vāčk}; cf. Pāṇ. VIII. 4. 45, varṭ.
3. य प before sonants, changed into जं b:
ककु + चत = ककुकत पकवा + अत्र = पकुबत्रा, a region there, (inflectional base ककुक pakubh.)
चप + गह = समत : अप + ग्हात = अभ्गात, a water-jar.
चप + जय = संयत : अप + जय = अब्जय, obtaining water.
चप + मय = समय : अप + मय = अम्मय, waterery. (§ 69.)
ककु + बध = ककूवध : पकू + भीय = पकुब्धीय, instrum. plur.

4. त t before sonants, changed into ठ d, except before sonant palatals and linguals, when (according to § 62) it is changed into ज j and ड d:
शरित + चत = शरित्त sarit + atra = saridatra, the river there.
जग = जगदीश : jagat + तश = jagaditśah, lord of the world.
मह = धनु = महहनु : mahat + dhanu = mahaddhanu, a large bow.
मह = भी = मही : mahat + bhi = mahabbhih, instrum. plur.

5. t before sonant palatals, changed into ज j: see § 62:
शरित + चर = शरिशर sarit + jalam = sarijalam, water of the river.

6. t before sonant linguals, changed into ड d: see § 62:
रत + डाम = रत्तराम : etat + dāmarah = etaddāmarah, the uproar of them.

Note—There are exceptions to this rule, but they are confined to Taddhita derivatives which are found in dictionaries. Thus final त t before the possessive suffixes मत mat, वत vāt, विन vin, वक vaka is not changed. Ex. पियु + रत = पियुत vidyut + vāt = vidyutevat, possessed of lightning. Final श s too, which represents Visarga, remains unchanged before the same Taddhitas. Thus तेज = तेजस vin तेजस vin : see § 84. ज्योतिः + मत = ज्योतिः jyotis + mat = jyotishmat, instead of ज्योतिस्तम jyotirmat: § 84. (Pān. v. 4, 19.)

§ 67. Additional changes take place if the final surds ज k, ड f, ठ t, प प are followed by initial nasals, chiefly न n and म m. The nasals being sonant, they require the change of ज k, ड f, ठ t, and म प into म g, म d, and म b; but these final sonants may be further infected by the nasal character of the initial nasals, and may be written म n, म g, म n, म m. (Pān. viii. 4, 45.)

Ex. दिक + नाग = दिकनाग : or दिकनाग : dik + nāgah = dīnkagah or dīṅkagah, a world-elephant.
मधुलिः + नाम = मधुलिआत or मधुलिआत madhuli + nardati = madhulīnandatī, the bee hums.
जग + नाथ = जगनाथ : or जगनाथ : jag + nāṭha = jagadnāṭha or jagan-nāṭha, lord of the world.
चप + न = चपनी or चपनी ap + nadi = abnadi or annadi, water-river.
प्रक + मुक = प्रकामुक : or प्रकामुक prāk + muhā = prāgmukha or prānmukha, facing the east.
भव + मत = भवमत or भवमत bhavat + matam = bhavadmatam or bhavammatam, your opinion.
Note—If a word should begin with a guttural, palatal, or lingual न (ः, ः, or ः) then a final त would change its place or organ at the same time that it became a nasal. It would become ः, ः, or ः. There are, however, no words in common use beginning with ः, ः, or ः.

§ 68. Before the suffix मय मय मय मत्र the change into the nasal is not optional, but obligatory. (Pāṇ. viii. 4, 45, vārt.)

Ex. वाक्त + मय = वाक्त मय vākt-mayam = vādmayam, consisting of speech.
नुभित्तिः + मालिः = नुभित्तिमालिः madhuliṭ+matram = madhulişmatram, merely a bee.
तत्त + मालिः = तत्तमालिः tat+matram = tannmatram, element.

Note—Ninety-six is always शतष्यातिः shatçvātī, never शतष्यातिः shatçavati.

§ 69. The initial त त, if brought into immediate contact with a final त (र्ज), त (ऋ), त (ऋ) प (ऋ), is commonly, not necessarily, changed into the sonant aspirate of the class of the final letter, viz. into त त, त त, त त, भ (Pāṇ. viii. 4, 62.)

Ex. पिक्त + हिल्लन = पिक्त हिल्लन: or पिक्त हिल्लन: dhik+histanah=dhighistinah or dhigghastinah, Fe on the elephants!
पिरिताद + हिल्ल = पिरिताद हिल्ल: or पिरिताद हिल्ल: parirāṭ+hataḥ=parirāṭhataḥ or parirāḍḍhataḥ, the mendicant is killed.
तत्त + हुसु = तददमल + हुसु tat+hutam = tatdhutam or tadhdutam, this is sacrificed.
हउ + हर्स = हउहर्स or हउहर्स ap+harasam = abharasam or abbharaṣam, water-fetching.

§ 70. त त before त त is not changed into त त, but into त त. (Pāṇ. viii. 4, 60.)

Ex. तत्त + लध्व = तत्तमलध्व = tallabdham, this is taken.
वृहत + ललात = वृहतललात brihat+lalātam = brihallalātam, a large forehead.

§ 71. Final न न before त त is changed into त त; but this त त is pronounced through the nose, and is written with the Anuvāra dot over it. It is usual in this case to write the Anuvāra as a half-moon, called Ardha-chandra.

Ex. महान + लध्व = महालध्व: mahān+lābhaḥ = mahāl lābhaḥ, large gain.

§ 72. Final न न, न न, and न न, preceded by a short vowel and followed by any vowel, are doubled. (Pāṇ. viii. 3, 32.)

Ex. धवन + च = धवनच: dhavāna = dhavannaśvaka, a running horse.
प्रयान + चाल = प्रयावल pratyāṇ + āste = pratyāṇāste, he sits turned toward the west.
सुगम + चाल = सुगमचाल sugan + āste = sugamamāste, he sits counting well *.

If न न, न न, and न न are preceded by a long vowel and followed by any vowel, no change takes place.

Ex. कविन + चांसल kavin + dhvayaśva, call the poets.

* Technical terms like उपदी, a list of suffixes beginning with us, or तीताण्त, words ending in ti, are exempt from this rule. See also Wilkins, Sanskrita Grammar, § 30.
§ 73. Final न n before initial झ k, झ kh, and च p, च ph, remains unchanged. Final न n before छ ch, छ chh, requires the intercession of श s. Final न n before ट t, ट th, requires the intercession of श sh. Final न n before ठ t, ठ th, requires the intercession of म s. (Pāñ. viii. 3, 7.)

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

Ex. हसन + चकार = हसन चकार hasan + chakāra = hasan śchakāra, he did it laughing.

धावन + चचा = पार्श्वांग dhavan + chchā = dhavan śchchā, a running goat.

चलन + तितिबा = चलान तितिबा chalan + tītibā = chalan śhtītibā, a moving tītibha-bird.

महान + ठकुर = महान्वकुर mahān + thakkurā = mahān śhtakkurā, a great idol.

पटन + तरु = पटलस्तरु patan + taru = patan śtaru, a falling tree.

Note—प्रासद prāśan, quiet, forms the nom. प्रासन prāśan; but this final न n, being the representation of an original न्न m, is not allowed before छ ch, छ chh, ठ t, ठ th, ठ t, ठ th to take a sibilant. Ex. प्रासन + चिनोति = प्रासानचिनोति prāśan + chinoti = prāśān śchinoti; not प्रासानिनोति prāśān śchinoti. (Pāñ. viii. 3, 7.)

§ 74. Final न n and श s may be followed by initial झ k, झ kh, च p, च ph without causing any change; but it is optional to add a झ k after the न n and a ठ t after the श s. Thus इक्ष्म nśa becomes इक्ष्म nksa (or इक्ष्म nckhha, § 92); इक्ष्म nśha becomes इक्ष्म nksa; इक्ष्म nśa becomes इक्ष्म nksa; इक्ष्म nśa becomes इक्ष्म ṇksa (or इक्ष्म ṇckha); इक्ष्म nśa becomes इक्ष्म ṇsia; इक्ष्म nśa becomes इक्ष्म ṇsia. (Pāñ. viii. 3, 28.)

Ex. प्रास + सेते = प्रासेते or पासेते (or पासेक) prān + sete = prāṇsete or prāṅksete (or prāṅkchete).

सुग्रि + सति = सुग्रि शति or सुग्रि + सति sugan + sarati = sugaṇ śaratī or sugaṇ śaratī.

§ 75. The same rule applies to final न n before श s and श s, but not before श sh, where it remains unchanged. Before श s it is first changed into palatal न n (§ 63); and श s may again be changed to श सिंहि, श सिंहि (§ 72, 92), or श सिंहि. Before श s, न n may remain unchanged, or श n may be changed into न्त्त nts. (Pāñ. viii. 3, 30.)

Ex. तान + शत = तासनन tān + shat = tānśhat, those six.

तान + शार्दलान = तासार्दलान or ताशार्दलान or तासार्दलान or तासार्दलान tān + sārdalān = tānśārdalān or tānśārdalān or tānśārdalān or tānśārdalān, those tigers. (Pāñ. viii. 3, 31.)

* To allow न n to remain unchanged before श s was a mere misprint in Benfey’s large grammar, and has long been corrected by that scholar.
\text{\textsection}{77.} \textit{Anusvāra and Final \textit{m}}.

\text{\textsection}{77.} \textit{m} at the end of words remains unchanged if followed by any initial vowel.

Ex. रिनः + चजः \textit{kim} + \textit{atra} = \textit{रिनम्} \textit{kimatra}, What is there?

Before consonants it may, without exception, be changed to Anusvāra. (Pāṇ. vīⅅi. 3, 23.)

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

Before \textit{k}, \textit{kh}, \textit{g}, \textit{gh}, \textit{n}, the final \textit{m} or Anusvāra may be changed into \textit{n}.

Before \textit{ch}, \textit{chh}, \textit{j}, \textit{gh}, \textit{n}, to \textit{m}.

Before \textit{r}, \textit{th}, \textit{d}, \textit{dh}, \textit{y}, to \textit{n}.

Before \textit{h}, \textit{th}, \textit{d}, \textit{dh}, \textit{n}, to \textit{m}.

Before \textit{p}, \textit{ph}, \textit{b}, \textit{bh}, \textit{m}, to \textit{m}.

Before \textit{y}, \textit{l}, \textit{r}, to \textit{y}, \textit{l}, \textit{r}.

See \textsection{56. 6.}

Hence it follows that final \textit{m} may be changed into Anusvāra before all consonants, and \textit{must} be so changed only before \textit{s}, \textit{sh}, \textit{s}, \textit{h}, and \textit{r}, i.e. the five consonants which have no corresponding nasal class-letter.

It would be most desirable if scholars would never avail themselves of the optional change of final Anusvāra into \textit{m}, \textit{n}, \textit{y}, \textit{m}, \textit{n}, \textit{m}. We should then be spared a number of compound letters which are troublesome both in writing and printing; and we should avoid the ambiguity as to the original nature of these class-nasals when followed by initial sonant palatals, linguals, and dentals. Thus if तन् \textit{jayati} he conquers her, is written \textit{तान्ययति} \textit{tan jayati}, it may be taken for तान् \textit{नयति} \textit{tan jayati}, he conquers them, which, according to \textsection{63, must be changed into \textit{तान्ययति} \textit{tan jayati}. In the same manner \textit{तान्ययति} \textit{tan damayati} may be either तान् \textit{मयति} \textit{tan damayati}, he tames them, or तान् \textit{मयति} \textit{tan damayati}, he tames her. All this uncertainty is at once removed if final \textit{m} is always changed into Anusvāra, whatever be the initial consonant of the following word.

Ex. रिनः + \textit{करोषि} = रिनः \textit{करोषि} (or \textit{किन्न करोषि}) \textit{kim} + \textit{karoshi} = \textit{किन्न} \textit{karoshi} (or \textit{किन्न karoshi}), What deest thou?

\textit{श्रुति} + \textit{जहि} = श्रुती \textit{महिः} (or \textit{श्रुतिः जहिः}) \textit{satrum} + \textit{jahi} = \textit{श्रुतिः} \textit{jahi} (or \textit{श्रुतिः jahi}), kill! th: ec ny.
Before य, ल, य, त, तः:
सत्वरस्य + याति = सत्वरस्य + याति (or सत्वरस्य yāti), he walks quickly.
विद्यां + लब्धते = विद्यां + लब्धते (or विद्यां लब्धते) vidyām + labhate = vidyāṁ labhate (or vidyāl labhate), he acquires wisdom.
तम + वेद = त + वेद (or त वेद) tam + veda = tāṁ veda (or taṁ veda), I know him.

Before र, र, श, श, स, ह:
करुणम + रोदिति = करुणमं + रोदितिः karuṇam + roditī = karuṇam roditī, he cries piteously.
श्राव्यम + सते = श्राव्यम् सते shrayyām + sete = shrayyāṁ sete, he lies on the couch.
मोक्षम + सेवते = मोक्षम् सेवते mokshaṁ + seveta = mokshaṁ seveta, let a man cultivate spiritual freedom.
मधुरम + हसति = मधुरम् हसति madhuram + hasati = madhurāṁ hasati, he laughs sweetly.

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

§ 79. Final m m before ह, if ह be immediately followed by न, न, य, ल, य, त, तः, may be treated as if it were immediately followed by these letters (Pāṇ. viii. 3, 26; 27). See, however, § 77.
Ex. किम + हनुते = किम हनुते or किम हनुते kim + hnutē = kim hnutē or kim hnutē, What does he hide?
किम + यह = किम यह; or किम + यह kim + hyah = kim hyah or kīṁ hyah, What about yesterday?
किम + हमलयति = किम हमलयति or किम हमलयति kim + hmalayati = kim hmalayati or kīṁhmalayati, What does he move?

§ 80. If क्रि kri is preceded by the preposition सम् sam, an स are inserted, and m m changed to Anuvāra. (Pāṇ. vi. 1, 137; viii. 3, 2-5.)
Ex. सम + क्रि = संक्रित: sam + kritāḥ = samskritāḥ, hallowed.
§ 81. In सवारः samrāj, nom. सवारः samrāt, king, न m is never changed. (Pāṇ. viii. 3, 25.)

Visarga and Final स s and र r.

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

1. That there are really five sibilants, and not three; that the signs for the guttural and labial sibilants became obsolete, and were replaced by the two dots (ः) which properly belong to the Visarga only, i.e. to the unmodified sibilant.

2. That all sibilants and Visarga are surd, and that their proper corresponding sonant is the र r.

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

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

Ex. तत् + काम् = तत् काम् (originally तत् काम्) tataḥ + kāmaḥ = tataḥ kāmaḥ (originally tataḥ kāmaḥ), hence love.

पूर्ण् + चंद्र् = पूर्णचंद्र् pūrṇaḥ + chandraḥ = pūrṇaḥ chandraḥ, the full moon.

तरो: + छाया = तरोछाया taroḥ + chhāya = taroḥ chhāya, the shade of the tree.

भीति: + तलति = भीततलति bhītaḥ + talati = bhītaśtalati, the frightened man is disturbed.

भन्न्: + ठुकुर् = भन्नठुकुर् bhagnāḥ + thakuraḥ = bhagnathakuraḥ, the broken idol.

नद्यां + तिरं = नद्यास्तिरं nadyāḥ + tiram = nadyāstiram, the border of the river.

नद्यां + पारं = नद्यास्पारं (originally नद्यास्पारं) nadyāḥ + pāram = nadyāḥ pāram (originally nadyāphāram), the opposite shore of a river.

Visarga before sibilants (Pāṇ. viii. 3, 36):

सम्: + इशु = सुमीशुः or सम्: इशु: suptah + śiśu = suptah śiśu or suptah śiśu, the child sleeps.

भग्न्: + शोक्षः = भग्नशोक्षः or भग्न्: शोक्षः bhāgah + shoḍaśah = bhāgash shoḍaśah or bhāgah shoḍaśah, a sixteenth part.

प्रथम्: + सर्ग: = प्रथमसर्गः or प्रथम्: सर्गः prathariṇaḥ + sargaḥ = prathamasaṃsargaḥ or prathamah sargaḥ, the first section.
Note 1—If Visarga is followed by an initial ल त्व, it is not changed into dental ल त स, but remains Visarga, as if followed by ल स. (Pāṇ. viii. 3, 35.)

Ex. शुरु: + लारि = शुरु: लारि satāh + tsařati = satāh tsařati, a wicked man cheats.
क: + लारु: = क: लारु: kah + tsařuh = kah tsařuh, Which is the handle of the sword?

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

Ex. देश: + स्व = देश: स्व or देश स्व devdh + stha = devdh stha or devd stha, you are gods;
(also देशस्व deeds stha.)
हरि: + लारु: = हरि: लारु: or हरि लारु: harih + sphurstati = harih sphurstati or hari sphurstati, Hari appears;
(also हरिभुषत harih sphurstati.)

Note 3—If nouns ending in द द is or द उ उ, like द्वित: harih or ध न: dhanuh, are followed by words beginning with क k, क k, प p, प ph, and are governed by these words, भ sh may be substituted for final Visarga. सापिङ्गवस्ति or सापिङ्गा: तिश्वितसापिङ्गपिताति or सापिङ्गपिताति, he drinks ghee; but तस्तु: सापिङ्गा: तिश्वितसापिङ्गपिताति, let the ghee stand, drink thou water. (Pāṇ. viii. 3, 44.)

§ 84. If final Visarga is followed by a sonant letter, consonant or vowel, the general rule is that it be changed into र. (See, however, § 86.) This rule admits, however, of the following exceptions:
1. If the Visarga is preceded by च अ, and followed by a sonant letter (vowel or consonant), the Visarga is dropt.
2. If the Visarga is preceded by च अ, and followed by any vowel except च अ, the Visarga is dropt.
3. If the Visarga is preceded by च अ, and followed by a sonant consonant, the Visarga is dropt, and the अ अ changed to च अ.
4. If the Visarga is preceded by च अ, and followed by च अ, the Visarga is dropt, अ अ changed into च अ, after which, according to § 41, the initial अ अ must be elided. The sign of the elision is र, called Avagraha.

Examples of the general rule:

कवित: + चक्य = ज्ञापित kavih + ayam = kavirayam, this poet.
राज: + उद्वत: = राजविद्वत kavih + udgiti = ravir udeti, the sun rises.
गृ: + गच्छति = गृगच्छ: = gaur = gachchhati = gaur gachchhati, the ox walks.
विश्व: + जय: ति = विश्वजयत: vishnuh + jayati = vishnu jayati, Vishnu is victorious.
पशो: + चंभ: = पशोपिव: pasoh + bandhaḥ = pasorbandhaḥ, the binding of the cattle.
वायु: + भांति = वायुपिव: vāyu: + vāti = vāyur vāti, the wind blows.
भिस्म: + हसति = भिस्म: हसति: bish: + hasati = bishur hasati, the child laughs.
दु: + नीति: = दुनीति: duh + nitiḥ = durnitiḥ, of bad manners.
Examples of the first exception:

चाण्य: + चारी = चाण्य चारी aśvāḥ + amī = aśvā amī, these horses.

चाणगत: + चृष्णध = चाणगता चृष्णध: āgataḥ + rishayah = āgata rishayah, the poets have arrived.

हतात: + गाता = हता गाता: hatāḥ + gajāḥ = hatā gajāḥ, the elephants are killed.

उष्णत: + नागा: = उष्णता नागा: unnatāḥ + nagāḥ = unnatā nagāḥ, the high mountains.

सान्य: + यती = सान्य यती chhadāṭhaḥ + yatante = chhadāṭra yatante, the pupils strive.

मा: + भि: = माभि: māḥ + bhiḥ = mābhīḥ, instrum. plur. of मास mās, moon.

Examples of the second exception:

कु: + चाणगत: = कु: चाणगत: kutak + āgataḥ = kutā āgataḥ, Whence come?

क: + यष्ट: = क यष्ट: kah + esah = ka esah, Who is he?

क: + चृष्णध: = क चृष्णध: kah + rishih = ka rishih, Who is the poet?

मन: + चारी: = मन चारी manaḥ + ādi: = mana ādi, beginning with mind.

Examples of the third exception:

शोभन: + गच्छत: = शोभनो गच्छत: sūbhānaḥ + gandhah = sūbhīno gandhīḥ, a sweet scent.

वृष्ण: + षट: = वृष्णो षट: nūtanāḥ + ghaṭaḥ = nūtanaṃ ghaṭaḥ, a new jar.

मूर्ध: + शाराण: = मूर्धेनो शाराण: mūrdhanyah + nạśah = mūrdh o nākārah, the lingual n.

विसंग: + चीर: = विसंगो चीर: nirvāṇaḥ + dīpaḥ = nirvāṇo dīpaḥ, the lamp is blown out.

चात्मक: + मास: = चात्मको मास: attikāḥ + āsah = attito māsah, the past month.

वृष्ण: + यतन: = वृष्णो यतन: kriṭaḥ + yatnaḥ = krito yatnah, effort is made.

मन: + रम: = मनोरम: manah + ramah = manoramah, (a compound), pleasing to the mind, delightful.

न: + भि: = नोभि: nabḥ + bhiḥ = nobhiḥ, instrum. plur. with the noses.

Examples of the fourth exception:

नर: + याच: = नरोयच: naraḥ + ayam = naro’yām, this man.

वेद: + भारत: = वेदोभारत: vedaḥ + adhitah = vedo’bhaṭtaḥ, the Veda has been read.

चाय: + अस्त्र: = चायोअस्त्र: ayaḥ + astram = ayo’straṃ, an iron-weapon.

§ 85. There are a few words in which the final letter is etymologically रू.

This रू, as a final, is changed into Visarga, according to § 82, and it

* It is called रान्ताती विस्रिंग: rajjīto visargaḥ, the Visarga produced from r. It occurs, preceded by च a, in चु: punaḥ, again; मा praṭṭah, early; च अन्त: antaḥ, within; श: svah, heaven; चाय: ahaḥ, day (§ 196); in the voc. sing. of nouns in चू: rī, ex. र्थित: pitāḥ, father, from पित्र: pītṛ, &c.; and in verbal forms such as चानागरू: aṣṭgar, 2. 3. sing. impf. of चानागरू: aṣṭgar.
follows all the rules affecting the Visarga except the exceptional rules § 84. 2, 3, 4; i.e. if preceded by च a, and followed by any sonant letter, vowel or consonant, the र r is retained.

Ex. युनन् + चिपि = युनरापि punab + api = punarapi, even again.
प्रतात् + रव = प्रतातेव prātāh + eva = prātareva, very early.
श्रात् + देहि = श्रातेहि bhṛdāk + dehi = bhṛtara dehi, Brother, give!

§ 86. No र r can ever be followed by another र r (Pāñ. vii. 13, 14). Hence final Visarga, whether etymologically श s or र r, if followed by initial र r, and therefore by § 84 changed to र r, is dropt, and its preceding vowel lengthened. (Pāñ. vi. 3, 111.)

Ex. दिशु: + राजतेने = दिशू राजते vidhuh + rājate = vidhū rājate, the moon shines.
श्रात् + रक्ष = श्राता रक्षा bhṛtāk + raksha = bhṛtā raksha, Brother, protect!
पुन: + रोगी = पुनाः रोगी punah + rogi = punā rogi, ill again.

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

§ 87. The two pronouns श: sah and श: esha, this, become श sa and श esha before consonants and vowels, except before short च a and at the end of a sentence. (Pāñ. vi. 1, 132.)

Ex. श: + द्राति = श द्राति sah + dadāti = sa dadāti, he gives.
श: इंद्र: = श इंद्र: sah indraḥ = sa indraḥ, this Indra. The two vowels are not liable to Sandhi.

But श: + साधवत् = सोधवत् sah + abhavat = so’bhavat, he was.
मृत: श: mritah sah, he is dead.

Sometimes Sandhi takes place, particularly for the sake of the metre. Thus श esha becomes occasionally श esha, saisha, he, this person. श इंद्र: sa indraḥ appears as श इंद्र: sendraḥ. (Pāñ. vi. 1, 134.)

The pronoun श: syah, he, follows the same rule optionally in poetry. (Pāñ. vi. 1, 133.)

§ 88. भो: bhōh, an irregular vocative of भवत bhavat, thou, drops its Visarga before all vowels and all sonant consonants. (Pāñ. viii. 3, 22.)

Ex. भो: + ईशान = भो ईशान bhōh + tśāna = bho tśāna, Oh lord!
भो: + देवा: = भो देवा: bhōh + devāh = bho devāh, Oh gods!

The same applies to the interjections भो: bhagoḥ and भो: aghoḥ, really irregular vocatives of भवत bhagavat, God, and भवत aghavat, sinner.

§ 89. Numerous exceptions, which are best learnt from the dictionary, occur in compound and derivative words. A few of the more important may here be mentioned.
I. Nouns in स is, रत्स is, उस is, forming the first part of a Compound.

1. Before derivatives of क्रिया, to do (e.g. कार्त्तिक, कार क्षय), before derivatives of कम कम, to desire (e.g. काम काम, जान काम), before काँच काँच, goblet, कुंभ kumbha, jar, पद्म पद्म, vessel, कुड़ा kuḍā, counter, board, कब्रे kābra, ear, the final Visarga of base in स is changed to सः. (Pāṇ. viii. 3, 46.)

Ex. चिंत + क्रुः = चिंतक्रुः śreyah+karaḥ = śreyaskaraḥ, making happy.
चाह + क्रुः = चाहक्रुः ahaḥ+karaḥ = ahaskaraḥ, sun.
चाह + कुः = चाहकुः ayah+kumbhaḥ = ayaskumbhaḥ, iron-pot.

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

Ex. चाह + पद्म = चाहपद्म adhaḥ+padam = adhaspadam, below the foot.
दिव + पतिः = दिवसपतिः divaḥ+patiḥ = divaspatiḥ, lord of heaven.
व्य + पतिः = व्यसपतिः vedaḥ+patiḥ = vdehaspatiḥ, lord of speech.
भा + क्रुः = भाक्रुः bhā+karaḥ = bhāskaraḥ, sun, &c.

2. Nouns in रत्स is and उस us, such as हरिः hāriḥ, धनुः dhanuḥ, &c., before words beginning with क्र, क्रह, क्रप, and क्रप, always take क्रः. (Pāṇ. viii. 3, 45.)

Ex. सिंह + पान = सिंहपान sarpiḥ+pānāṁ = sarpiṣṭpānāṁ, ghee-drinking.
चाल + क्रान = चालक्रान ayuḥ+kāraṇaḥ = ayuṣkāraṇaḥ, fond of life.

Note.—घरुपुत्र : bhrātṛṣuḥ putraḥ, nephew, is used instead of घातः रत्स : bhrātuḥ putraḥ, the son of the brother.

II. Words in स is, रत्स is, उस us, treated as Prepositions.

1. The words नम नम, puraḥ, तिराः, if compounded prepositionally with क्रिया, change Visarga into सः. (Pāṇ. viii. 3, 40.)

Ex. नम + क्रान = नमक्रान namah+karaḥ = namaskaraḥ, adoration; (but नम : क्रान नमाद्रुḥ, having performed adoration.)

पुः + क्रुः = पुःक्रुः puraḥ+kṛitya = puraskṛitya, having preferred.
तिराः + क्रान = तिराक्रान tiraḥ+karaḥ = tiraskaraḥ, despising. In तिरः tiraḥ the change is considered optional. (Pāṇ. viii. 3, 42.)

2. The words निः, दुः duḥ, विः vahī, चारिः chāriḥ, देहः deih, माहः maḥaḥ, prddvah, चतुः chatuḥ, if compounded with words beginning with क्र, क्रह, क्रप, and क्रप, take क्रः instead of final Visarga. (Pāṇ. viii. 3, 41.)

Ex. निः + क्रान = निःक्रान niḥ+kāmaḥ = nishkāmaḥ, loveless.

विः + क्रान = विःक्रान viḥ+khaloḥ = nishphaloḥ, fruitless.
चारिः + क्रान = चारिःक्रान deih+kritam = dvishkritam, made manifest.
दुः + क्रान = दुःक्रान duḥ+kritam = duschkritam, badly done, criminal.
चतुः + क्रान = चतुःक्रान chatuḥ+kṣoṣām = chatushkṣoṣām, square.

III. Nouns in स is, रत्स is, उस is, before certain Taddhita Suffixes.

1. Before the Taddhita suffixes मत त, चत त, विन vin, and चत वला, the final स is appears as सः or सः (§ 100).

Ex. तेजः + विन = तेजःविन tejah+vin = tejasvin, with splendour.

न्योतिः + मत् = न्योटिःमत jyotiḥ+mat = jyotishmat, with light.

रतः + चत = रत्सचत rojah+vala = rojasvala, a buffalo.
2. Before Taddhita suffixes beginning with त t, the स s, preceded by ध i or न u, is changed into श sh, after which the त t becomes र f.

Ex. चार्चित्: + त्व = चार्चित्वम् archiχ+tvam= archishvam, brightness.

चार्चित्: + त्व = चार्चित्वम् chauχ+tvam= chatushvam, the aggregate of four.

3. Before the Taddhita suffixes पाल्पa, पल्ल kalpa, वा ka, and in composition with the verb काम्यति kamyati, nouns in चलus retain their final स s, while nouns in इस is and उव us change it into श sh (§ 100). (Pāṇ. VIII. 3. 39.)

Ex. यष्टः + यष्टी = यष्टीयस्य payah+pdasm=payaspdasm, bad milk.

यष्टः + कल्ली = यष्टीयस्य payah+kalpam=payaskalpam, a little milk.

यष्टः + क = यष्टक्क यायाः payah+kaḥ=yasaskaḥ, glorious.

यष्टः + काम्यति = यष्टक्क्याम्यति yasaḥ+kamyati=yasaskamyati, he is ambitious.

सचित् = सचित्यस्य sarpīḥ+pdasm=sarpishpdam, bad ghee.

सचित् = सचित्यस्य sarpīḥ+kalpam=sarpishkalpam, a little ghee.

चन्द्रः + क = चन्द्रक्क dhanavah+kah=dhanushkah, belonging to the bow.

चन्द्रः + काम्यति = चन्द्रक्क्याम्यति dhanavah+kamyati=dhanushkamyati, he desires a bow.

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

Ex. वारः + सु = वारः vār+su=vārshu, in the waters.

गिरः + पतिः = गिरपति giri+pati=girpati, lord of speech.

In compounds, however, like गिरपति girpati, the optional use of Visarga is sanctioned (Pāṇ. VIII. 2, 70, vārt.), and we meet with गिरपति ghirpati, पृष्ठपति dhūrpati, and पृष्ठपति dhūrpati; मपति svapati and मपति svaprati, lord of heaven; अहरपति ahaRPati and अहरपति aharpati, lord of the day.

चहः ahar, the Pada base of चहः ahan, day, is further irregular, because its final र r is treated like स s before the Pada-terminations, and in composition before words beginning with र r: hence चहः + भिः = चहरभिः ahaḥ+bhīḥ=aahobhiḥ; चहः + सु = चहः सु ahaḥ+su = ahaḥsu; चहः + रात्रः = चहौरात्र ahaḥ+raudraḥ=aahordraḥ, day and night. (Pāṇ. VIII. 2, 68, vārt.)

§ 91. च्छ्छ at the beginning of a word, after a final short vowel, and after the particles चा ā and मा má, is changed to च्छ्छ chchh.

Ex. व+चाय = वचाय tava+chhāya=tava chchhāya, thy shade.

मा + च्छ्छि = मा च्छ्छि má chhidad=má chchhidat, let him not cut.

चा + च्छ्छि = चाच्छ्छि a+chhādayati=āchchhādayati, he covers.

After any other long vowels, this change is optional.

वदरे च्छ्छया or वदरे च्छ्छया badarichchhāya or badarichchhāya, shade of Badaris.

In the body of a word, the change of च्छ्छ into च्छ्छ chchh is necessary both after long and short vowels.

Ex. इच्छी ichchhāti, he wishes. च्छ्छ: mlechchhāḥ, a barbarian. (Pāṇ. VI. 1, 73-76.)
§ 92. Initial ः, not followed by a hard consonant, may be changed into ः chh, if the final letter of the preceding word is a hard consonant or ः n (for ः n). (Pan. viii. 4, 63.)

Ex. याक + शते = याक्षात्त अ त र ग त ा न त व ा क + त ा न त = व ा क ष ा त ा म त अ र व ा क ष ा त ा म, a hundred speeches.

परिवाद + शते = परिवाद शते or परिवाद्वहे parivrat + sete = parivrat sete or parivrat chhete, the beggar lies down.

महस्त + शक्ते = महस्तक्ते or महस्तक्ते mahat + sakaṭam = mahach sakaṭam or mahach chhakaṭam, a great car.

तत् + चोकेन = तत्त्वोकेन tat + šlokena = tachchhlokena, by that verse.

भावन + शत: = भावनशत: or भावनशत: dhavāvan + savaḥ = dhavāvān savaḥ or dhavāvān chhasaḥ, a running hare.

चय + शत: = चयशत: or चयशत: ap + sabdah = ap sabdah or apchhabdah, the sound of water.

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

Ex. दुह duk, a milker, becomes दुह duk.

विशुद्ध viśvagudh, all attracting, becomes viśvabuddhi viśvagudh.

बुद्ध buddh, wise, becomes बुद्ध bhut.
§ 94. Table showing the Combination of Final with Initial Consonants.

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<tr>
<th>FINAL</th>
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<tbody>
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<td>IN PAUŚA.</td>
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Note—1. The sign . means that no change takes place in the initial or final letter. 2. The sign w, before a letter, indicates that it is preceded by a short: the sign +, that it is preceded by a long vowel: the sign o, that the letter is to be elided. 3. In col. IX b, id. means that the form is the same as in col. IX a. 4. The sign w is used to distinguish the real and necessary from the optional Anusvāra.
Table showing the Combination of Final with Initial Consonants.

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<tbody>
<tr>
<td>IN PAUSĀ</td>
<td>श च ज &amp;c.</td>
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<table>
<thead>
<tr>
<th>IX</th>
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EXTERNAL SANDHI. 

§ 94—
CHANGE OF \( \text{n} \) INTO \( \text{m} \).

**\( \text{Nati} \), or Change of Dental \( \text{n} \) and \( \text{s} \) into Lingual \( \text{m} \) and \( \text{sh} \).**

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

**Change of \( \text{n} \) into \( \text{m} \).**

§ 96. The dental \( \text{n} \), followed by a vowel, or by \( \text{n} \), \( \text{m} \), \( \text{y} \), and \( \text{v} \), is, in the middle of a word, changed into the lingual \( \text{m} \) if it is preceded by the linguals \( \text{r} \), \( \text{ri} \), \( \text{r} \), or \( \text{sh} \). The influence of these letters on a following \( \text{n} \) is not stopped by any vowel, by any guttural (\( \text{k} \), \( \text{kh} \), \( \text{g} \), \( \text{gh} \), \( \text{h} \), \( \text{m} \), \( \text{n} \)), or by any labial (\( \text{p} \), \( \text{ph} \), \( \text{b} \), \( \text{bh} \), \( \text{m} \), \( \text{v} \)), \( \text{br} \) by \( \text{y} \), intervening between the linguals and the \( \text{n} \). (Pāṇ. viii. 4; 1; 2.)

Ex. \( \text{n} + \text{n} = \text{n} \text{ri} + \text{nām} = \text{nri} \text{nām} \), gen. plur. of \( \text{nri} \), man.

\[ \text{कर्ण} : \text{कर्ण} \], car.
\[ \text{दिशन} : \text{दिशन} \], abuse.
\[ \text{व्रिंहन} : \text{व्रिंहन} \], nourishing, (\( \text{h} \) is guttural and preceded by Anusvāra.)
\[ \text{रक्षन} : \text{रक्षन} \], by the sun, (\( \text{k} \) is guttural.)
\[ \text{ग्रिभति} : \text{ग्रिभति} \], he takes, (\( \text{h} \) is guttural.)
\[ \text{क्षिप्त} : \text{क्षिप्त} \], throwing, (\( \text{p} \) is labial.)
\[ \text{प्रेम्या} : \text{प्रेम्या} \], by love, (\( \text{m} \) is labial.)
\[ \text{ब्रह्माय} : \text{ब्रह्माय} \], kind to Brahmans, (\( \text{h} \) is guttural, \( \text{m} \) is labial, and \( \text{n} \) followed by \( \text{y} \).)
\[ \text{निम} : \text{निम} \], rested, (\( \text{n} \) is followed by \( \text{n} \), which is itself afterwards changed to \( \text{m} \).)
\[ \text{वक्ष} : \text{वक्ष} \], having eyes, (\( \text{n} \) is followed by \( \text{v} \).)
\[ \text{प्रज} : \text{प्रज} \], generally, (\( \text{y} \) does not prevent the change.)

But \( \text{चर्च} : \text{चर्च} \), worship, (\( \text{ch} \) is palatal.)
\[ \text{आर्चन} : \text{आर्चन} \], by the ocean, (\( \text{n} \) is lingual.)
\[ \text{दर्शन} : \text{दर्शन} \], a system of philosophy, (\( \text{s} \) is palatal.)
\[ \text{धर्म} : \text{धर्म} \], by half, (\( \text{dh} \) is dental.)
\[ \text{कुर्व} : \text{कुर्व} \], they do, (\( \text{n} \) is followed by \( \text{t} \).)
\[ \text{रामच} : \text{रामच} \], the Rāmas, (\( \text{n} \) is final.)

Note—\( \text{रुग्न} : \text{रुग्न} \), like \( \text{प्रक्ष} : \text{प्रक्ष} \) (Pāṇ. vi. 16), should be written with \( \text{ṛ} \). The \( \text{g} \) is no protection for the \( \text{n} \). Thus \( \text{चर्चन} : \text{चर्चन} \) has to be especially mentioned as an exception for not changing its \( \text{n} \) into \( \text{m} \) in compounds, such as \( \text{वर्गन} : \text{वर्गन} \). (Pāṇ. Gag. kṣhubh. 3.)
§ 97. The \( \text{n} \) of \( \text{n} \text{nu} \), the sign of the Su conjugation, and the \( \text{n} \) of \( \text{n} \text{na} \), the sign of the Kri conjugation, are not changed into \( \text{a} \) in the two verbs \( \text{n} \text{trip} \) and \( \text{n} \text{kshubh} \) (Pāṇ. viii. 4; 35). Hence

\( \text{n} \text{tripnati} \), he pleases\(^*\). \( \text{n} \text{kshubhnati} \), he shakes.

But \( \text{n} \text{trinoti} \), he hears. \( \text{n} \text{pushnati} \), he nourishes.

\( \text{n} \text{kshubhana} \), imper. shake.

Table showing the Changes of \( \text{n} \) into \( \text{a} \).

<table>
<thead>
<tr>
<th>( \text{a} \text{ri} )</th>
<th>in spite of intervening</th>
<th>change</th>
<th>if there follow</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vowels,</td>
<td></td>
<td>( \text{n} )</td>
<td>Vowels, or</td>
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<tr>
<td>Gutturals</td>
<td></td>
<td>( \text{m} )</td>
<td>( \text{n} ),</td>
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<tr>
<td>(including ( \text{h} ) and Anusvāra),</td>
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<td>( \text{n} )</td>
<td>( \text{m} ),</td>
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<tr>
<td>Labials</td>
<td></td>
<td>( \text{n} )</td>
<td>( \text{m} ),</td>
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<td>(including ( \text{n} ),</td>
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<td>( \text{n} )</td>
<td>( \text{n} ),</td>
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<tr>
<td>and ( \text{n} ),</td>
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<td>( \text{m} )</td>
<td>( \text{n} ),</td>
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<td></td>
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<td>( \text{n} )</td>
<td>( \text{n} ),</td>
</tr>
</tbody>
</table>

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

1. The change of \( \text{n} \) into \( \text{a} \) does not take place unless the two members of the compound are combined so as to express a single conception. Hence बाँधी bārdhī, a leathern thong, + नस nasa, nose, gives बाँधीनसाह bārdhīnasaḥ, if it is the name of a certain animal; according to Wilson, of a goat with long ears; according to others, of a rhinoceros, or a bird. (Upādi-Sūtras, ed. Aufrecht, s. v. Pāṇ. viii. 4, 3.) But चारमन charmān, leather, + नासिक māsikā, nose, gives चारमनासिक charmānāsikā, if it means having a leathern nose. An important exception is सर्वानान्त sārvanāman, a technical term for pronouns, (सर्व sarva being the first in their list,) which Pāṇini himself employs with the dental \( \text{n} \) only. (Pāṇ. i. 1, 27.) Other proper names not following the general rule, are त्रिनायन: trināyanaḥ.

\(^*\) In the Veda we find त्रिपुष्टी tripanuhi, Rv. ii. 16, 6; त्रिपुष्टी tripanavā, Rv. iii. 42, 2.

\(^†\) The Sārśvānt says संहायव श श, that the \( \text{n} \) is optionally changed when Trināyanaḥ is a name. Hence त्रिनायन: trināyanaḥ or त्रिस्मयन: trismayan. 9. 16. 23.
three-eyed, name of Siva; पुरुषान्त: ragnunandanah, name of Rama; ब्रह्मेनु: svardbhānuḥ, name of Rahu, &c.

Words to be remembered:

यवर्ण: agraṇṭh, first, principal, from चाय agrā, front, and न म to lead.
यवर्ण: grāmanṭh, head borough, from ग्राम grāma, multitude, and न म to lead.
पुरुस: vrītraghnaḥ, Indra, killer of Vṛitra; but पुरुस्वष्ट: vṛitrahanam, acc. of पुरुस्वष्ट: vṛitrahan. (Pāñ. viii. 4, 12; 22.)
गिरिनाट, or गिरिनाट: girināṭi or girināṭi, mountain-stream.
प्रात्स: parāḥnaṃ, afternoon, from परā parā, over, and चाल्स ahan, day; but सर्वाध: sarvāhaḥ, the whole day, from सार्व sarva, all, and चाल्स ahan, day; and the same whenever the first word ends in चाल्स. (Pāñ. viii. 4, 7.)

There are minute distinctions, according to which, for instance, चीरपान चीरपान if it means the drinking of milk, or a vessel for drinking milk, चीरपान: kānṣah kṣhthropānaḥ, may be pronounced with dental or lingual न (न or ब); but if it is the name of a tribe who live on milk, it must be pronounced चीरपान: kṣhthropānaḥ, milk-drinking. (Pāñ. viii. 4, 9 and 10.) In the same manner त्रेशवाण त्रेशवाणम, a hay-cart, is spelt with lingual ब; while in ordinary compounds, such as इद्रवान इद्रवान, a vehicle belonging to Indra, the dental न remains unchanged. (Pāñ. viii. 4, 8.)

2. In a compound consisting of more than two words the न न of any one word can only be affected by the word immediately preceding. Hence मायवेखा māṣa-vāpena, by sowing beans; but मायवेखापेश माषa-kumbha-vāpena, by sowing from a bean-jar. (Pāñ. viii. 4, 38.)

3. In a compound the change of न न into व र does not take place if the first word ends in श.

Ex. चछ + चयन = चछयन rik + ayanam = rigayanam.

Some grammarians restrict this to proper names. (Pāñ. viii. 4, 3, 5.)

Or if it ends in च श, and the next is formed by a primary suffix with न न.

Ex. निष: + पान = निष्पान nih + pānam = nishpānam.

यवु: + पान = यवुपान yajuh + pāvanam = yajushpāvanam. (Pāñ. viii. 4, 35.)

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

व्रिभिवापि vṛthivāpin, rice-sowing, may form the genitive व्रिभिवापि vṛthivāpiniḥ; but also व्रिभिवापि vṛthivāpinah.

व्रिभिवापि or व्रिभिवापि vṛthivāpini or vṛthivāpini, nom. plur. neut.
व्रिभिवापि or व्रिभिवापि vṛthivāpena or vṛthivāpena, instrum. sing.
Likewise feminines such as नीर्विन्यिणि or नीर्विविपिणि vrthivipini or vrthivipini.
(Kāś.-Vṛtti viii. 4, 11.)

Note—The न n of secondary suffixes, attached to the end of compounds, is, under the general conditions, always changed to ञ n. Thus छरप = kharapāḥ (i.e. donkey-keeper) becomes क्षरपाञ्याह kṣarapāṇyāḥ, the descendant of Kharapa. मन्त्रभोगिनिः mdṛtrabhoginī, fit to be possessed by a mother, from मद्र mādṛ, mother, and भोग भोग bhogāḥ, enjoyment, with the adjectival suffix इन् in (samāśānta), is always spelt with ञ n. (See also § 98. 6.) Again, while गर्गभगिनिः garbhabhaginī, the sister of Garga, always retains its dental न n, being an ordinary compound, गर्गभगिनिः gargabhaginī would have the lingual ञ n, if it was derived from गर्गगा gargagā, the share of Garga, with the adjectival suffix इन् in, fem. इन्न in, enjoying the share of Garga. Words which after they have been compounded take a new suffix are treated in fact like single words (samānapada), and therefore follow the general rule of § 96. (Pāṇ. viii. 4. 3. Kāś.-Vṛtti viii. 4, 11, vārt.)

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

Ex. व्रिथ्रक vritrakaḥ, Vritra-killer; gen. व्रिथ्रक्ष: vritrakṣaḥ; but हीरिढी dirghāṁft. (Pāṇ. viii. 4. 7.)

सुरप: surapāḥ, drinking sura; nom. plur. neut. सुरपाणि surapāṇī.

श्वर: kṣhṛpāḥ, drinking milk; instrum. sing. श्वरेष्व kṣhṛpeṣa.

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

Ex. हरिकम: harikāmaḥ, loving Hari; instrum. sing. हरिकमेः harikāmena; but स्यमगामिनि agraṇāmi. (Pāṇ. viii. 3, 92.)

शुष्मकमेः sushkagomayaṇa, instrum. sing. of शुष्मकम् sushkagomaya;
(सुष्मकम sushka, dry, गोमय gomaya, dung.)

7. Likewise after prepositions which contain an ं r, the न n of primary affixes, such as चन्न anā, चन्न ani, चन्नी anīya, इन् in, न na (if preceded by a vowel), and मान māṇa, is changed to ञ n, but under certain restrictions. (Pāṇ. viii. 4, 29.)

Ex. प्रवपन प्रवपा: pravapāṇaḥ; प्रमाण pramāṇaḥ; प्राप्याय प्राप्यायम् prāpyamāṇaḥ.

While in these cases the change is pronounced obligatory, it is said to be optional after causative verbs (Pāṇ. viii. 4, 30), and after verbs beginning and ending in consonants with any vowel but आ a (Pāṇ. viii. 4, 31); hence प्रवपन and ṣृङ्ग pravapāṇaḥ and pravapāman; प्राप्याय and ṣूङ्ग prāpyaṇaḥ or ṣूङ्ग prāpyapānaḥ or prāpyapāman. Again, after verbs beginning in a vowel (not आ a) and strengthening their bases by nasalization, the change is necessary; it is forbidden in other verbs, not beginning with vowels, though they require nasalization: hence प्र + ṣूङ्ग = प्रमाण pr + ीणaṇ = prāpyaṇaṇaḥ; but प्र + ीण = प्राप्याय pr + kampanaṇ = prāpyakampanaṇa.
Lastly, there are several roots which defy all these rules, viz. भद्र, भद्र, पद, कम, गम, पद्य, वेप: hence भद्रान्ति, भद्रान्ति, never प्रभद्रान्ति; प्रेवेपान्ति, प्रवेपान्ति, never प्रेवेपान्ति.

8. After prepositions containing an र, such as संतर, तिर, परि, pari, and प्र, pra, and after दुर, the change of न into ० takes place:

1. In most roots beginning with न (Pāṇ. viii. 4, 14.)
   प्र + नामति = प्रानयति, pra + namati = pranamati, he bows.
   पर + नुदति = परानुदति, par + nudati = parānudati, he pushes away.
   चंद्र + नयति = पराचंद्रियति, antah + nayati = antarnayati, he leads in.
   प्र + नयक = प्रानयक, pra + nayak = pranayak, a leader.

The roots which are liable to this change of their initial न are entered in the Dhātupāṭha, the list of roots of native grammarians, as beginning with ०. Thus we should find the root नाम entered as नम, simply in order thus to indicate its liability to change.

2. In a few roots this change is optional if they are followed by Kṛṣṇ affixes, viz. (Pāṇ. viii. 4, 33.)
   तिस, to kiss; प्रिहितित्वम or प्रिहितित्वम, prānihsitavam or prānihsitavam.
   निश, nish, to kiss; प्रिहितित्वम or प्रिहितित्वम, prānihsitavam or prānihsitavam.
   तिस, to blame; प्रिहितित्वम or प्रिहितित्वम, prānihsitavam or prānihsitavam.

3. In a few roots the initial न resists all change, and these roots are entered in the Dhātupāṭha as beginning with न, viz. (Pāṇ. vi. 1, 65, vārt.)
   निः, nṛt, to dance.
   नर्द, nand, to rejoice.
   नर्द, nard, to howl.
   नक, nakk, to destroy.
   नत, nāt, to fall down, (Chur.*).
   नष्ठ, nāṭh, to ask.
   नाध, nādh, to beg.
   निः, nṛt, to lead.

Ex. परितें वरिनाति; परिनेत्ति विनाति.

4. The root नक, nak, to destroy, changes न into ० only when its श is not changed to श. प्र + नकि = प्रानकिति, pra + nakyate = prañakyate; but प्र + नकि = प्रानकिति, pra + naksṭab = pranaksṭab, destroyed. (Pāṇ. viii. 4, 36.)

5. In the root बन, to breathe, the न is changed to ० if the र is not separated from the न by more than one letter. Thus प्र + चिनि = प्रानिति, pra + aniti = prañity, he breathes; but प्र + चिनि = प्रानिति, pari + aniti = paryaniti (Patanjali). The reduplicated aorist forms प्रानिति, prañitati; the desiderative with पद परानिति, paryanitati. (Pāṇ. viii. 4, 19, 21.)

* It is not नद, naf, to dance, but नद, naf of the Chur class, and hence written with a long ā. Siddh.-Kaum. vol. ii. p. 41, note.
6. In the root हन han, to kill, the न n is changed except where ह has to be changed to ग gh. (Pān. viii. 4, 22.) Thus प्र + हन्यते = प्रहन्यते pra + hanyate = prahanyate, he is struck down; चतुहन्यते antarhanyate (Pān. viii. 4, 24); but प्र + मन्त्रि = प्रमन्त्रि pra + ghnanti = praghnanti, they kill. Also प्रहन्यते prahanānāṃ, killing.

The change is optional again where न n is followed by म m or व v. (Pān. viii. 4, 23.) Thus प्रमन्त्रि or प्रमन्त्रि prahanmi or prahanmi; प्रहन्यते or प्रहन्यते prahanvah or prahanvah.

7. The न n of नु of the Su and of ना nd of the Kri conjugation is changed to य a in the verbs रि hi, to send, and मि mī, to destroy. (Pān. viii. 4, 15.)

Ex. प्रहन्यते prahanvanti; प्रमन्त्रि pramanīnti.

8. The न n of the termination या यानि in the imperative is changeable. (Pān. viii. 4, 16.) Thus प्र + यानि = प्रयानिः pra + bhavāni = prabhavāni.

9. The न n of the preposition नि ni, if preceded by प्र pra, परि pari, &c., is changed into य a before the verbs (Pān. viii. 4, 17) गद gada, to speak, नद nad, to shout, पत pad, to fall, या pad, to go, the verbs called च गहu, माह mā, to measure, मेह me, to change, सो so, to destroy, हन han, to kill, या yā, to go, वा vā, to blow, द्राव drā, to flee or to sleep, पद pad, to eat, वो vop, to sow or to weave, वह vah, to bear, सम sam, to be tranquil (div), चि chi, to collect, दिह dih, to anoint.

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

प्रत्यादत pragyādat; प्रत्यन्त्य pranyānāt.

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

प्रत्यपचति or प्रत्यपचति pranipachati or pranipacati.

Except again in verbs beginning with क ka or ख kha, or ending in श sh (Pān. viii. 4, 18), in which the न n of नि ni remains unchanged.

प्रत्यकरौ pranikaro; प्रत्यक्षादित pranikkhādāti; प्रत्यपिनाश्च pranipināshṭi.

* Where it seemed likely to be useful, the Sanskrit roots have been given with their diacritical letters (anubandhas), but only in their Devanāgari form. Pāṇini in enumerating the roots which change नि ni after प्र pra, परि pari, &c., into रि ri, mentions माह md, but this, according to the commentaries, includes two roots, the root माह md(ā), which forms मूम मूम, he measures, and the root मेह me(ā), which forms मूम मयate, he changes. Where in this grammar the transcribed form of a root differs from its Devanāgari original, the additional letters may always be looked upon as diacritical marks employed by native grammarians. Sometimes the class to which certain verbs belong has been indicated by adding the first verb of that class in brackets. Thus धम (div) means सधयति, or धम conjugated like dir, and not सधयते.
§ 100. A dental ś s (chiefly of suffixes and terminations*), if preceded by any vowel except छ, छा 듀, or by ड k, डा ṛ, ल l, is always changed into the lingual ṣ sh, provided it be followed by a vowel, or by त t, ठ th, न n, नम m, य y, or य v; likewise by certain Taddhita suffixes, क ka, कल kalpa, पास paśa, &c.

If an inserted Anuvāra† or the Visarga or ṣ sh intervenes between the vowel and the ś s, the change into ṣ sh takes place nevertheless.

Ex. सर्पिस sarpiś, inflectional base; सर्पिङ sarpiṅ, nom. sing. neut. clarified butter; instrum. सर्पिस्थ sarpiśṭa; nom. plur. सर्पिङ्च sarpiṅc, (here the Anuvāra intervenes); loc. plur. सर्पिङ्चू sarpiṅcṛu (here the Visarga intervenes), or सर्पिङ्चू sarpiṅcṛu (here the ś s intervenes).

वाच vāc, loc. plur. of वाच् vāch, speech.

सर्वसाध + स = वाच + स sarvaka + su = sarvakaśā, omnipotent.

चित्रिलिङ्क (क) + स = चित्रिलिङ्क चित्रिलिङ्क (k) + su = chitrālikṣu, painter.

गिर्सु girśu, loc. plur. of गिर् gir, speech.

कमल + स = कामल + su = kamalśu, naming the goddess Lakshmī.

पक्षितिप dhoṣkṣyati, fut. of द्रुष dreq, to hate; (here ṣ h is changed to k, and the aspiration thrown on the initial ṣ d.)

पक्षितिप pokṣyati, fut. of पुष puṣ, to nourish; (here ś sh is changed into k k.)

सर्पिङ्च + क = सर्पिङ्च: sarpiṅ+kāḥ = sarpiṅkāh; adj. formed by क ka, having clarified butter.

सर्पिङ्च + त्र = सर्पिङ्च: sarpiṅ+trāḥ = sarpiṅtṛāḥ; (here the t ṭ of त्र trāḥ is changed into ṭ ṭ, as in § 89, III. 2.) If the penultimate vowel be long, no change takes place; गिस्तर gisṭārd. (Pāṇ. viii. 3, 101.)

सर्पिङ्च + म = सर्पिङ्च: sarpiṅ+mat = sarpiṅmat, having clarified butter.

* The ś s must not be a radical ś s; hence सुपिस supisau, because the ś s belongs to the root पिस pis. (Pāṇ. viii. 3, 59.) Yet चाशिय दशिध, from root श्रास śās. The rules do not apply to final ś s; hence चामिनाश अगिन tatra. (Pāṇ. viii. 3, 55.)

† The Anuvāra must be what Sanskrit grammarians call śum, it must not represent a radical nasal; hence, even if we write पुष puṣu, loc. plur. of पुष puṣ, man, Pada base पुष puṣ, it does not become पुष puṣuḥ. (Pāṇ. viii. 3, 58.) According to Bopp and other European grammarians, who do not limit the Anuvāra to the inserted Anuvāra, we should have to write either पुष puṣuḥ, or, if we wish to preserve the ś s, पुष puṣu. According to Pāṇini, however, पुष puṣu is the right form. The Sārasvatī prescribes पुष puṣuḥ.
§ 101. The same rule produces the change of स s into श sh in roots beginning with स s, if reduplicated, provided the vowel of the reduplicated syllable is not अ अ, चाँ चाँː Ex. शवप svap, to sleep; Redupl. Perf. श्वस्थाप sushvāpa, I have slept. सिध शिष्ठ, Des. शिष्ठतिर sishitsati. This rule is liable to exceptions.

§ 102. Again, many roots beginning with स s change it into श sh after prepositions requiring such a change, viz. अंति atti, over, अनु anu, after, अपि api, upon, अभि abhi, towards, नि ni, in, निर nir, out, पारि pari, round, प्राति prati, towards, वि vi, awayː Ex. अभि + तिर = अभिन्तिर abhi + stauti = abhishtauti, he praises. The same change takes place even after the augment has been added, in which case the स s is really preceded by an अ aː Ex. अभ्यासंहात abhyāshātatt, he praised. Some verbs, after these prepositions, keep the श sh in the reduplicated perfectː Ex. शिष्ठ sikh, to sprinkle; अभिसिष्ठित abhishishchati, he sprinkles; अभिसिष्ठित abhishishchecha, he has sprinkled. In the intensive शिष्ठ sikh does not follow this rule; hence अभिसेवित abhisesechate (Pāṇ. viii. 3, 112); but in the desiderative स s is changed, अभिसिष्ठित abhishishkhati. Many other cases must be learnt from the dictionary or from Pāṇini.

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

Native grammarians enumerate all monosyllabic verbs beginning with श sh, and followed by a vowel or by a dental consonant, (likewise शिष्ठ smi, to smile, शिष्ठ स्वेद, to sweat, श्वाड svad, to taste, श्वांस svānti, to embrace, शव svap, to sleep,) as if beginning with श sh. Thus they write शिष्ठ shidhā, शिष्ठ shidhā, शिष्ठ shmi. (Pāṇ. vi. 1, 64.)

This is not done with त्रूः srip, to go, त्रूः strī, to let off, त्रूः strī, to cover, त्रूः strī, to cover, त्रूः stvai, to sound, त्रूः sek, to go, त्रूः sri, to go, in order to show that their initial श s is not hable to be changed into श s under any circumstances.

They then give the general rule that this initial श sh is to be changed into श s, in all these verbs, except शिष्ठ shir, to spit, and शवस्थाप svrask, to go, (and according to some in श शैय shtyai, Shr.,) unless where श sh is enjoined a second time.
Now शक for स्त्र in these verbs is enjoined a second time:

Where a preposition, or whatever else precedes it, requires such permutation, according to general rules. तिः + साति = विशिष्ट विसाति = सिस्ताति. सेव वेय र विवेय विराहवा in the reduplicated perfect.

2. In desideratives, when the reduplicative syllable contains फ or घ or न. एक्षरियमिति sīshīsatī.

But if the स्त्र of the desiderative element must itself be changed to शक, the initial स्त्र remains unchanged. रिष्ट तिः, रिष्ट दिग्हिति sīshīshhāgati. (Pāñ. viii. 3, 61.)

Except in स्त्र सु, and in derivative verbs in स्त्र आया, where स्त्र is changed to शक. स्त्र सु, Des. विशिष्ट तुटिःपतिःती. रिष्ट सिः, Caus. सेर्वाय तिः, Des. रिष्ट दिग्हितिः sīshīdha-fāgati; but सुसि sūshāgati. (viii. 3, 61.)

Except again, in certain causatives, in स्त्र आया (viii. 3, 62), where स्त्र is not changed into शक. खंडू स्वेय, रिष्ट दिग्हितिः sīsdaya-fāgati. श्रादः श्राद, रिष्ट दिग्हितिः sīsdaya-fāgati.

3. In certain verbs, after prepositions which require such a change, even when they are separated from the verb by the augment, viz. स्त्र सु (सु), स्त्र सु (तू), सेर सो (दीव), स्त्र सु (ad), स्त्र सु (भुं). रिष्ट सु (भुं); or even if separated by reduplication, in the verbs स्त्र श, रिष्ट सु (ad), रिष्ट सु (भुं). रिष्ट दिग्हितिः sīshīshhāgati.

After prepositions: आभिष्पोटियमिति abhyashugoti. आभिष्पोटियमिति abhishugati. रिष्ट दिग्हिति abhishūgati. रिष्ट दिग्हिति abhishūgati. रिष्ट दिग्हिति abhishūgati. रिष्ट दिग्हिति abhishūgati.

After prepositions and augment: आभिष्पोटियमिति abhyashugoti. रिष्ट दिग्हिति abhyashugati. रिष्ट दिग्हिति abhyashugati.

After prepositions and augmentation: आभिष्पोटियमिति abhyashugoti. रिष्ट दिग्हिति abhyashugati. रिष्ट दिग्हिति abhyashugati. रिष्ट दिग्हिति abhyashugati.

4. Only after the prepositions रि पाय, रि पाय, रि पाय, the following words (viii. 3, 70): the part. निः शिः, the subst. सः, आभिष्पोटियमिति abhishudhāshakhāṇa. आभिष्पोटियमिति abhishudhāshakhāṇa and साति अ श, आभिष्पोटियमिति abhishudhāshakhāṇa.
5. After the prepositions चन्द्र anu, विव pari, चन्द्र abhi, निन ni, ब्रज syand may take ः sh, except when applied to living beings. (viii. 3, 72.)

6. After the prep. विव vi, कृत्व skand may take ः sh, though not in the past participle in न ta (viii. 3, 73), but after the prep. पर pari, throughout, even in the past participle (viii. 3, 74).

7. After the prep. नि nir, नि ni, विव vi, the verbs स्फुर sphur and स्फुर sphul may take ः sh. (viii. 3, 75.)

8. After the prep. विव vi, स्फुर skambh must always take ः sh. (viii. 3, 77.)

9. The verb चन्द्र as, after dropping its initial vowel, takes ः sh after prepositions which cause such a change, and after प्रदु: prdu:drur, if the ः sh is followed by य or a vowel (viii. 3, 87). चन्द्रिद्व abhishydt. प्रदु: प्रदु: dru:drushydt. प्रदु: प्रदु: dru:drushydt.

10. The verb स्फुर swap, when changed to सु: sup, takes ः sh, after सु: su, विव vi, निन nir, दु: drur (viii. 3, 88).

Exceptional cases, where स is used, and not ः sh:

11. The verb लिच srich, followed by the intensive affix (viii. 3, 112). चन्द्रिसिद्वत्व abhisesi-chyate.

12. The verb सिध siddh, signifying to go (viii. 3, 113). परिषेधित parisedhata.

13. The verb सह sah, if changed to सोह soh (viii. 3, 115). चन्द्रिसोह parisođham.

14. The verbs समाह stambh, सिद्व sir, सह sah, in the reduplicated aorist (viii. 3, 116).

15. The verb सु: su:, followed by the affixes of the 1st future, the conditional, or the desiderative (viii. 3, 117). चन्द्रिसध abhishayati. चन्द्रिसु: abhirusu:.

16. The verb सद sad, सवान supāñ, in the reduplicated perfect (viii. 3, 118). चन्द्रिसद abhishadatta. चन्द्रिसवान abhishasa:ye.

17. The verb सद sad, optionally, if preceded by the augment (viii. 3, 119). चन्द्रिः or चन्द्रिः nyastdat or nyastdat.

§ 104. There are many compounds in which the initial स of the second word is changed to ः sh, if the first word ends in a vowel (except श). Ex. युधिष्ठिर yudhîśthira, from युधिय yudhi, in battle, and रिव sthira, firm; सु: su:shthu, well; दु: dushthu, ill; सुक्त susham, beautiful, विषण: viṣhamaḥ, difficult, from सम: samaḥ, even; तिस्तुः tristubh, a metre; सग:नो: अनिष्ठो: ज्योतिष- शम, Agni and Soma; मानवम् mārīśvāri, mother's sister; ज्ञानवम् jñānīśvāri, father's sister; गोश्त gosht, cow-stable; चरितम: a sacrifice; चरितम: jāti- shko:maḥ, a sacrifice, (here the final स of चरितम् jyotis is dropt.) In तुरस्कान turāsāṅ, a name of Indra, and similar compounds, स is changed to ः sh whenever ः sh becomes ः t; nom. तुरस्कान turā:śat; acc. तुरस्कान turā:śaham. (Pān. viii. 3, 56.)

Change of Dental ध dh into Lingual ध dh.

§ 105. The ध dh of the second pers. plur. अ०. is changed to ः dh in the reduplicated perfect, the aorist, and in प्रीतिः skīdhram of the benedictory, provided the ध dh, or the प्रीतिः of प्रीतिः skīdhram, follows immediately an inflective root ending in any vowel but च, चा a. (Pān. viii. 3, 78.)

Ex. चु kri: Perf. चू: chakri:he:.

चु: chyu: Aor. चू: chyu: achyođhram.

चु: plu: Bencl. प्रीतिः plośkīdhram.
But धिष्म kship; Aor. धिष्मित्वं akshībdhvam.

यथो yef; Bened. यथोर्धि yakṣīhdvam.

If the same terminations are preceded by the intermediate य, and the य be preceded by य, र, ल, र, र, र, the change is optional.

Ex. लु lū: Perf. लुिविे lūvīhce or लुिविे lūvīhce.

लु lū: Aor. लुिविे alavīhve or लुिविे alavīhve.

लु lū: Bened. लुिविे lavīhve or लुिविे lavīhve.

But धिष्म budh: Aor. धिष्मित्वं abodhkbam.

**Rules of Internal Sandhi.**

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

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

The following are a few of the phonetic rules of what may be called Internal Sandhi. The student will find it useful to glance at them, without endeavouring, however, to impress them on his memory. After he has learnt that धिष्म dvish, to hate, forms धिष्मविष dveshmi, I hate, धिष्म dveshhi, thou hatest, धिष्म dveshhti, he hates, धिष्म adve, adve, he hated, धिष्म dvīdhi, Hate! धिष्म dvif, a hater, धिष विष dveshab, of a hater, धिष्म devdsvu, dvītsu, among haters,—he will refer back with advantage to the rules, more or less general, which regulate the change of final इ sh into इ k, इ f, इ d, &c.; but he will never learn his declensions and conjugations properly, if, instead of acquiring first the paradigms as they are, he endeavours to construct each form by itself, according to the phonetic rules laid down in the following paragraphs.

1. **Final Vowels.**

§ 107. No hiatus is tolerated in the middle of Sanskrit words. Words such as प्रवग proiga, fore-yoke, तितित titi, sieve, are isolated exceptions. The hiatus in compounds, such as पृत्तिपुरा pura-śū, going in front, nāma-ākti, saying of praise, which
is produced by the elision of a final च before certain vowels, has been treated of under the head of External Sandhi. (§ 84. 2.)

§ 108. Final च a and छ a coalesce with following vowels according to the general rules of Sandhi.

हुद + छम tuda+ami=तुदामित tuddami, I beat.
हुद + छ tuda+i=तुदे tude, I beat, Ātm.
दान + छ dāna+i=दाने dāne, in the gift.
दान + छ dāna+t=दाने dāne, the two gifts.

If we admit the same set of terminations after bases ending in consonants and in short ऐ a, it becomes necessary to lay down some rules requiring final च a to be dropt before certain vowels. Thus if चम am is put down as the general termination of the acc. sing., as in धारच rādch-am, it is necessary to enjoin the omission of final च a of धिबव śivam before the च am of the acc. sing., in order to arrive at धिबव śivam. In the same manner, if छ am is put down as the termination of the r. p. sing. impf. Par., and छ e as that of the i. p. sing. pres. Ātm., we can form regularly छद्वेव advēk-am and छवेव deishe; but we have to lay down a new rule, according to which the final च a of हुद tuda is dropt, in order to arrive at the correct forms छहुद atud(a)-am and छहुद atud(a).c. By following the system adopted in this grammar of giving two sets of terminations, and thus enabling the student to arrive at the actual forms of declension and conjugation by a merely mechanical combination of base and termination, it is possible to dispense with a number of these phonetic rules.

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

§ 109. With regard to verbal bases ending in long च a, many special rules have to be observed, according to which final च a is either elided, or changed to इ e or to ऐ e. These rules will be given in the chapter on Conjugation. Thus

पुन + छती pund+anti=पुनेतित punanti, they cleanse.
पुन + म: pund+maḥ=पुन्यम: punmaḥ, we cleanse.
हा + छ hi dd+hi=हेडि dehi, Give!

§ 110. Final इ e, इ e, न u, छ a, छ र, if followed by vowels or diphthongs, are generally changed to य y, व v, र r.

Ex. नाति + सै = नायati mati+ai=matyai, to the mud.

सिङ्ग + उ: = सिङ्गु: jigu+ub=iguub, they have conquered.
भादु + छः = भादु: bhādū+ah=bhāduḥ, of the two splendid.
पितु + च ि = पित्त्र: p†ither+u=pi†tra, by the father.
पिभी + छति = पिभभितति bīhit+ati=bibhyati, they fear.
In some cases इ and हि are changed to एविय; व च and शि to उचुव; च्छ रि to रिर; च्छि to च्छिर and, after labials, to ऊँ श्र.

Ex. शिरि + चाँधु = शिरियाळु; शिरि-अतिः = शिरियतु, you (two) have gone.

भ + इ = भिय भि + i = भियि, in fear.

व + धिति = धुषंति यु + अतन्ति = युवातन्ति, they join.

व + द = वूपु = वूपु = वूमुय + अथ = वूमुउ = वूमुउ, they have joined.

व + व = वूपुष्व = वूसुष् + e = वूसुष्वे, I have brought forth.

भ + इ = भुष् भिड + i = भिडि, on earth.

म + घात = घियाते म्रि + अते = म्रियय, he dies.

र + वाति = वाति ग्रित + अति = ग्रियय, he swallows.

च्छि + इ = च्छिय पोप्रि + i = पोप्रि, liberal.

When either the one or the other takes place must be learnt from paradigms and from special rules given under the heads of Declension and Conjugation. See विद्या तियां from भियि, but विद्या तियां from शियि.

§ III. Final च्छि, if followed by terminational consonants, is changed to च्छि इ; and after labials to च्छि इ.

घ् ग्रि, to shout; Passive ग्रह्ये ग्रि-यल; Part. ग्रहथि; ग्रहि.

घ्ध्ध्धि, to fill; Passive पुष्ये पुष्रि-यल; Part पुषय; पुषाय.

Before the य of the Passive, Intensive, and Benedictive, final इ and उ are lengthened, final च्छि रि changed to रि, final च्छि इ to च्छि इ or च्छि इ. (See § 390.)

§ 112. र इ, थे अि, थे उि, थे उि, थे उि, थे उि, थे उि, थे उि.

दि + ब्रति = दियाते दि-ति = दियाते, he protects.

दि + इ = राहि राते + e = राते, to wealth.

गो + इ = गौ + e = गौ, to the cow.

चो + इ = नावि; नाव + ब = नाव, the ships.

Roots terminated by a radical diphthong (except ये ये in redup. perf., पाः vi. 1, 46) change it into ब्रा इ before any affix except those of the so-called special tenses. (Pāṇ. vi. 1, 45.)

दि + ति = द्राति दि-ति = द्राति, he will protect.

दि + सैय = दैसैय दि-सैय = दैसैय, May I protect!

दि + ति = द्राति दि + ति = द्राति, he will wither.

शो + ति = शाति शो + ति = शाति, he will pare.

But in the Present रिति + चिति = गाति ग्लाति + अति = ग्लाति, he is weary.

2. Final Consonants.

§ 113. The rules according to which the consonants which can occur at the end of a word are restricted to क क, क न, क ल, य य, श श, ष ष, च च, प प, म म, ल ल, ब ब, म, must likewise be observed where the last letter of a nominal or verbal base becomes final, i.e. where it is not followed by any derivative letter or syllable.

Thus the nominal base युध्य, battle, would in the vocative singular be
रुष yudh. Here, however, the ष dh must be changed into ष d, because no aspirate is tolerated as a final (§ 54. 1); and ष d is changed into ष t, because no word can end in a soft consonant (§ 54. 2). वाष vadh, speech, in the voc. sing. would change its ष ch into ष k, because palatals can never be final (§ 54. 3).

In चरेळ adhok, instead of चदेळ adoh, the aspiration of the final is thrown back on the initial ष d (§ 118). The final ष h or ष gh, after losing its aspiration, becomes ष g, which is further changed to ष k.

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

वाष + ष = वाष vach + ष = vāk, speech; nom. sing.
प्राष + ष = प्राष prāṇch + ष = prān, eastern; nom. sing. masc. Here प्राष prān, which remains after the dropping of ष s, is, according to the same rule, reduced again to प्राष prān, the final nasal remaining guttural, because it would have been guttural if the final ष k had remained.
सुष + ष = सुष suval + ष = suval, well jumping. Here, after the dropping of ष s, there would remain सुष suwalk; but as no word can end in two consonants, this is reduced to सुष suval. Before the Pada- terminations सुष suval assumes its Pada form सुष suval (§ 53); hence instrum. plur. सुषभिः: suvalbhīḥ.

चहन + ष = चहन ahan + ष = ahan, thou killedst; 2. p. sing. impf. Par.
चवेष + ष = चवेष advēṣ + ष = advēṣ, he hated; 3. p. sing. impf. Par.
चदेह + ष = चदेह adoh + ष = adhok, he milked; 3. p. sing. impf. Par.

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

§ 115. With regard to the changes of the final consonants of nominal and verbal bases, before terminations, the general rule is,
1. Terminations beginning with sonant letters, require a sonant letter at the end of the nominal or verbal base.
2. Terminations beginning with surd letters, require a surd letter at the end of the nominal or verbal base.
3. In this general rule the terminations beginning with vowels, semivowels, or nasals are excluded, i.e. they produce no change in the final consonant of the base.

1. वष + ष = वष vach + ष = vagdi, Speak! 2. p. sing. impf. Par.
पुष + ष = पुष prich + ष = prigdhve, you mix; 2. p. plur. pres. Âtm.

2. अद + ष = अद ad + ष = atsi, 2. p. sing. pres. thou eatest.
अद + ष = अद ad + ष = atti, 3. p. sing. pres. he eats.
3. महत्त+ि = महत्रि marut + i = maruti, loc. sing. in the wind.
    वष + विः = वष्यि vach + mi = vachmi, I speak.
    रघु + यें = रघृये grath + yate = grathyate, it is arranged.
Exceptions such as भिन्न + व = भिन्नि bhid + na = bhinnah, divided, भ्र + व = भ्रान्ति bhaj + na = bhagnah, broken, must be learnt by practice rather than by rule.

§ 116. Aspirates, if followed by terminations beginning with any letter (except vowels and semivowels and nasals), lose their aspiration. (§ 54.1)
Ex. मामष + डिः = मामषि māmath + ti = māmatti, 3. p. sing. pres. Par. of the intensive मामष māmath, he shakes much.
    रंड + ध्व = रंड्ध रundh + dhve = runddhve, 2. p. plur. pres. Ātm. of हुः ruddh, you impede.
    लभ + सेः = लन्स्थ labh + sye = lapsye, I shall take.
But युध + य = युधि yudh + i = yudhi, loc. sing. in battle.
    लोभ + य = लोधि lobh + yah = lobyah, to be desired.
    चुष + नाति = चुष्णतिः kshuḥ + nāti = kshubhnāti, he agitates.
It is a general rule that two aspirates can never meet in ordinary Sanskrit.

§ 117. If final ग, घ, ढ, ध, भ, ह are followed by त or थ, they are changed to the corresponding soft letters, ग, घ, ढ, ध, भ, ह, but the त and थ are likewise softened, and the त d receives the aspiration. See also § 128.
Ex. हुः + डिः = हुःण्डि ruṇḍh + ti = ruṇḍaddhi, he obstructs.
    लभ + त = लव्ध labh + tاه = labdhaḥ, taken.
    रुंड + थ = रुंड्ढ रundh + thah (also spelt रुःण्ड rundhaḥ), you two obstruct.
    रुंड + त = रुंड्ढ: rundh + tah = runddhah, they two obstruct.
    चवां -- त = चावांः abāndh + tam = abāndham, 2. p. dual aor. 1. Par. you two bound.
In चवांः abāndham, 2. p. dual aor. 1. Par., the aspiration of final ध is not thrown back upon the initial ध, because it is supposed to be absorbed by the त tam of the termination, changed into ध dham. The same applies to चवांः abandhāḥ, though here the termination चि: thāḥ was aspirated in itself.

§ 118. If ग, घ, ढ, ध, भ, ह, at the end of a syllable, lose their aspiration either as final or as being followed by ध (not by ढः), भ, ह, they throw their aspiration back upon the initial letters, provided these letters be no other than ग, घ, ढ, ध, भ.
See § 93.
Ex. Inflective base चुष्ण buddh, to know; nom. sing. चुष्णि bhut, knowing.
    Instrum. plur. चुष्णि bhudbhīṣ.
    Loc. plur. चुष्णि bhutsu.
    Second pers. plur. aor. Ātm. चुष्णि abhuddhvm.
    Second pers. sing. pres. Intens. चुष्णि + चि = चोभासि bobodh + si = bobhotsi.
Desiderative of दध dabh, धिष्यति dhipsati, he wishes to hurt.
First pers. sing. fut. of दध + स्याम = भक्ष्याम मंग + शद्ड = भक्ष्याम, I shall bind.

dabh, to burn; dhak, nom. sing. a burner.
dahu, to milk; सुधान् adhugdheam, 2. p. plur. impf. Ātm. but 2. p. sing. impf. Par. दुधु dudhi.

Note—दध dadh, the reduplicated base of वा dha, दधामि dadhāmi, I place, throws the lost aspiration of the final च dh back on the initial च, not only before दध dh, स k, but likewise before त t and थ th, where we might have expected the application of §117. दध + ठ = दठ: dadh + thak = dhatthak; दध + ठ = ठफ़: dadh + tha = dhattha; दध + स = द्धस: dadh + se = dhatse; दध + ध = दधध dadh + dhvan = dhaddheam.

§ 119. If च ch, ज j, झ jh are final, or followed by a termination beginning with any letter, except vowels, semivowels, or nasals, they are changed to क k or ग g.

Ex. Nominal base वच vach: voc. वचक vach, speech.
   Verbal base वच vach; 3. p. sing. pres. वच + ती = वचक vach + ti = vakti.
   वच + धि = वधि युज्ञि dhi = yudhi, 2. p. sing. impf. Join!
But loc. sing. वच + ठ = वचक vach + ti = vachi.
   वच + ठ = वाचक vach + ya = vachya, to be spoken.
   वच + ठ = वाचम् vach + mah = vachmah, we speak.
   वच + ठ = वाचव vach + va = vachva, we two speak. (See also §124.)

§ 120. ई k at the end of nominal and verbal bases, if it becomes the final of a word, is changed into र r.

Ex. Nominal base विश्व dviś: nom. sing. विश्व dviś, a hater.
   Verbal base विश्व dviś; 3. p. sing. impf. Par. चधे adhēt, he hated.

§ 121. Before verbal terminations beginning with स s, it is treated like क k.
Ex. देश + ती = देश देश + si = deekshi, thou hatest; aor. देशं देशक dviśkhat, he hated.
   दोषक्यति pokshyati (poeṣ + syati), he will nourish.

§ 122. Before ठ t or थ th it remains unchanged itself, but changes ठ t and थ th into ठ t and ठ th.

Ex. देश + ठ = देश देश + dhi = dviśdhi, they (two) hate.
   देश + म = देशम sarpish + tamam = sarpishaṭamam, the best clarified butter.
This rule admits of a more general application, namely, that every dental ठ t, ठ th, ठ d, ठ dh, न n, न n, स s, s, is changed into the corresponding lingual, if preceded by ठ t, ठ th, ठ d, ठ dh, न n, न n, श sh. (Pāñ. viii. 4, 41.)

Ex. देश + धि = देश देश देश + dh = dviśdhi, hate thou.
   देश + धि = देश देश म्रिष्टि mrig + nati = mriganati.
   देश + ठ = देश देश ठ + te = tīte, he praises.
   देश + ठ = देश देश saṭ + nām = saṣyaṇam, six.
   देश + नवविति = नवविति saṭ + navatiḥ = saṣyaṇavatiḥ, ninety-six. (Pāñ. viii. 4, 42, vaṟt.)

§ 123. Before other consonantal terminations श sh is treated like र r.
Ex. देश + श = देश देश देश + dhvaṃ = dviśdhevaṃ, 2. p. plur. impf. Ātm. Hate ye
   देश + श = देश देश देश + su = dviṣu, loc. plur. among haters.
Exclusions to this rule, such as पृष्ठ dhrīṣṭh, nom. पृष्ट dhrīk, and to other rules will be seen under the heads of Declension and Conjugation.

§ 124. In the roots भरोष्ठ bhṛṣṭ, to shine, पृष्ठ mṛṣṭ, to wipe, यज् yaj, to sacrifice, राज् raṣṭ, to shine, स्रोष्ठ srīṣṭ, to let forth, and भरोष्ठ bhṛṣṭ, to roast (भरोष्ठ bhṛṣṭ, Pāṇ. viii. 2, 36), the final ज् is replaced by यष्, which, in the cases enumerated above, is liable to the same changes as an original यष्. Thus

पृष्ठ + यष् = पृष्ठ mṛṣṭ+यष् = mṛṣṭha, you wipe.

राज् + यष् = राज् raṣṭ+यष् = raṣṭu.

यज् + यष् = यज् ayaj+यष् = ayajha.

§ 125. Most verbal and nominal bases ending in ब, ब chh, ब kṣ, ब śch (some in ब, § 124) are treated exactly like those ending in simple यष्.

Ex. Nominal base विष vīṣ; nom. विष vīṣ, a man of the third caste.

Fut. वेष विषम = वेषक्षिम vēṣ+vyāmi = vakshyāmi, I shall enter.

Fut. periphr. वेष ता = वेषक्षेत vēṣ+ta = veshtā, he will enter.

विष + यष् = विषम vīṣ+yaṣṭ = vīṣṭha, you enter.

Loc. plur. विष + यष् = विषम vīṣ+yaṣṭ = vīṣṭu, among men.

Nominal base प्रच constr.; nom. प्रच pṛṣṭ, an asker.

Verbal base प्रच prachh; प्रच = प्रचम prach + syāmi = prakshyāmi, I shall ask.

प्रच + ता = प्रच prachh+td = prakṣeta, he will ask.

प्रच + यष् = प्रचम prachh+yaṣṭ = prakṣṭu, among askers.

Nominal base तक्ष taks; तक्ष + यष् = तक्षम taks+yaṣṭ = tatus, among carpenters.

Nominal base रक्ष rakṣ; गौरव + यष् = गौरवम gorakṣh+yaṣṭ = gorakṣtu, among cowherds.

Verbal base चक्ष chakṣ; चक्ष + सेच = चक्ष sečh chakṣh+sēc = chakṣhe, thou seest.

चक्ष + ता = चक्षम chakṣh+ta = caṇḍā, you see.

चक्ष + यष् = चक्षम vrasch + syāmi = vraschtā, I shall cut.

चक्ष + ता = चक्षम vrasch+td = vraschat, he will cut.

§ 126. The ज् of रिज diṣ, to show, द्रिज drīṣ, to see, प्रिज spriṣ, to touch, if final, or followed by Pada-terminations, is changed into ज k.

Ex. Nominal base द्रिज diṣ; nom. sing. द्रिक dik; instrum. plur. द्रितिम digbhiḥ; loc. plur. द्रिक diṣu.

द्रिज drīṣ; nom. sing. द्रिक drīk; instrum. plur. द्रितिम digbhiḥ.

In the root नात naṣ, the change of ज k into ज k or ज t is optional (Pāṇ. viii. 2, 63). For further particulars see Declension and Conjugation.

§ 127. ह k at the end of verbal bases, if followed by a termination beginning with श s, is treated like ग h, i.e. like a guttural with an inherent aspiration, which aspiration may be thrown forward on the initial letter.

Ex. लेश्ल + स्याम = लेश्लम lekh+syāmi = lekshyāmi, I shall lick.

शोष्ठ + स्याम = शोष्ठम doh+syāmi = dohshyāmi, I shall milk.

§ 128. In all other cases, whether at the end of a word or followed by terminations, ह k is treated either (1) like ग h in most words beginning with ह d (Pāṇ. viii. 2, 32), and in उष्ठुष्ठ ushniḥ; or (2) like ध dh in all other words.
Ex. (1) दुहः dhuḥ; nom. पुंश dhubh; instrum. plur. युग्म dhubhiḥ; loc. plur. पुंश dhuṅkṣuḥ; part. pass. दुहम dudikhaḥ.

दुह + तः = दुहः driṅ + taḥ = driṅhaḥ, fast, is an exception.

Ex. (2) सिहः liḥ; nom. सितः liṭ; instrum. plur. सितिस् liṭbhīḥ; loc. plur. सितिस् liṭsu (साह cah, वासस् votu).

सिह + तः = सितः liḥ + taḥ = liṭhaḥ.

सिह + तः = सिटः ruḥ + taḥ = rūḍhaḥ.

In सिटः liṭhaḥ and सिटः rūḍhaḥ, द + तः dh + t are changed to द + द dḥ + dh, or, more correctly, to द d + द dḥ (§ 117); then the first द d is dropped and the vowel lengthened. The only vowel which is not lengthened is च ri; e.g. चुः च + तः = चउः vṛih + ta = vṛīḍha.

The vowel of सह sah and चह cah is changed into छ o (Pā. vi. 3, 112), unless Samprāśāraṇa is required, as in the part. छन्द: uḍḍhaḥ. (Pā. vi. 1, 15.)

§ 129. The final ह of certain roots (हुः druḥ, हुः muk, हुः sνuḥ, हुः sνiḥ) is treated either as ग gḥ or ध ṅḥ. From हुः druḥ, to hate, we have in compounds the nom. sing. मुः dhruk and मुः dhrut (Pā. viii. 2, 33); part participle मुः dṛugḍhaḥ or मुः dṛucḍhaḥ.

§ 130. The final ह of नह nah, to bind, is treated as ध ṅḥ.

Ex. उपानह̣ upānḥ, slipper; nom. sing. उपानत̣ upānata; instrum. plur. उपानभिः upānabadbhiḥ.

Past part. pass. नह + तः = नहः nah + taḥ = naddhaḥ, bound.

As to चान्तुः anācārh, ox, &c., see Declension.

§ 131. The स s of the nominal bases ध्रस dhas, falling, and स्रस sras, tearing, if final or followed by Pada-terminations, and the स s of वस vas, the termination of the part. perf. Par., before Pada-terminations only, is changed to ट t (Pā. viii. 2, 72). See, however, § 173, 204.

Ex. ध्रस dhas, to fall; nom. sing. ध्रत̣ dhaṭ, nom. plur. ध्रस: dhasaḥ, instrum. plur. ध्रभिः dhvaddbhiḥ.

§ 132. Verbal bases ending in झ s, change it to ट t, before terminations of the general tenses beginning with झ s. (Pā. vii. 4, 49.)

Ex. वस vas, to dwell; fut. वस + साय̣ = साय̣ वस: vas + sỵmi = vatsỵmi.

Before other terminations beginning with झ s, final झ s remains unchanged.

वस + स = वसस vas + se = vasse, thou dwelltest.

सस + स = सस्स sas + si = sasasi, thou sleepest.

निस + स = निस्स naɪs + se = naɪssee, thou kisseth.

पेपस + स = पेपस्स popes + si = pepeshshi, thou hurtest. (§ 100.)

In certain verbs final झ s is dropped before ध dhi of the imperative.

श्र + ध = श्रधि śdś + dhi = śdḍhi. (Pā. vi. 4, 35.)

चक्र + ध = चक्रधि chakṛś + dhi = chakṛḍhi.

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

चाल्स + झ = चाल्स or चाल्स aḍs + s = aḍṭ or aḍḍḥ.

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

चाल्स + ट = चाल्स aḍ̣s + t = aḍṭ. (Pā. viii. 2, 73, 74.)
Final न, र, थ, ध before the स of the 2nd pers. sing. Imperf. Par. may be regularly represented by न or by स: जनेत अवेत or जज्ञासु; thou knewest; रुपत अरुपत or रुपह: arupah, thou preventedst. (Pāñ. viii. 1, 75.)

§ 133. न and भ at the end of a nominal or verbal base, before sibilants (but not before the स of the loc. plur.), are changed to Anusvāra.

Ex. जिक्षास्ति jīkṣāsati, he wishes to kill, from हन han
क्रमस्तिर, he will step, from क्रम kram.

But सुखिन्सu suhinsu, among good strikers, from सुखिन suhin, Pada base of सुखिन suhinsu.

If न were changed to Anusvāra, we should have to write सुखिन्सu suhinshu.

§ 134. न remains unchanged before semivowels.

Ex. हन्यते hanyate, he is killed, from हन han. तन्वन tanvan, extending, from तन tan.
प्रेवनम prevanam, propelling, from इन्त्र inr.

§ 135. भ remains unchanged before the semivowels ु y, ृ r, ल l.

Ex. कामय kāmay, to be loved, from कम kam.
ताम् tāmram, copper, from तम tam and suffix र ra:
चध्य amlah, sour, from चम am and suffix ल la.

§ 136. भ at the end of a nominal or verbal base, if no suffix follows, or if followed by a Pada-termination, or by personal terminations beginning with भ or ध, is changed into न. (Pāñ. viii. 2, 65.)

Ex. प्राशन prāśan, nom. sing., and प्राशनि prāśanīḥ, instrum. plur., प्राशास्त prāśaṇu, loc. plur., from प्राश prāśaṇ, quieting. (Pāñ. viii. 2, 64.)

But nom. plur. प्राश prāṣmaḥ.

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

Ex. चाशंकते or चाशंकते dāṃkate or dāṃkate, he fears.
चाशंकतित or चाशंकतित dāṃgati or dāṃgati, he embraces.
बचंपतित or बचंपतित vaṃcayati or vaṃcayati, he cheats.
बचंपतित or बचंपतित utkāṃthate or utkāṃthate, he longs.
गंतु or गंतु gantum or gantum, to go.
कंपते or कंपते kampate or kampate, he trembles.

In compounds, such as सम + कल्प: sam + kalpaḥ, it is optional to change final भ, standing at the end of a Pada, into the fifth or into real Anusvāra; hence संकल्प: or संकल्प: samkalpaḥ or sankalpaḥ. (See § 77.)

* If the न before व were treated as Anusvāra, the second न would have to be changed into a lingual (§ 96). Pāñ. viii. 4, 2, vārt.
§ 138. In the body of a word, Anusvara is the only nasal that can stand before the sibilants ष k, ष sh, ष s, and ष h.

Ex. दामिन दामिन, biting. यजु यजु, the prayers.

हां: हायस, goose. राम: रामत, he goes.

§ 139. न n following immediately after च ch or ज j is changed to ि ī.

Ex. यजजा यजजा, prayer. राजा राजा, queen. जजा जजा, he was born.

§ 140. च chh in the middle of a word between vowels or diphthongs must be changed to च chhh. (See § 91.)

Ex. री री, richh, to go; री री, richchhati, he goes.

मलेश: मलेश्चकह, a barbarian.

§ 141. च chh before a suffix beginning with न n or म m is changed to द d.

Ex. प्रश + न = प्रच: प्रचन्न, question.

प्रश + म = प्रचम प्रचन्न + म = प्रचम, I ask frequently.

Before द v this change is optional.

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

Ex. पू: पू: पू + त = पू + त, decaying.

तू = तू: तू + न = तू: तू + न, killed.

मौव + बाण = मौव + बाण, having played.

§ 143. Roots ending in य v and र r, if preceded by ि i or य u, lengthen their ि i and य u, if ि v or र r is followed immediately by a terminational consonant. (Pāñ. viii. 2, 77.) See No. 92, त v ear.

Ex. धन्य v, to play, धन्य v, he plays. धन्य v, he plays.

गुर, to exert, गर: गरन, killed.

जस (i.e. जस), to grow old, जस, to grow old.

गिर, voice; instrum. plur. गिर, voice.

गिर, voice.

There are exceptions. (Pāñ. viii. 2, 79.)

कुर, to sound. Bened. कुर: कुर, to sound.

On a similar principle इ u is lengthened in इ + त्र = इ + त्र: तु + न = तु + न.

(Pāñ. viii. 2, 78.)

§ 144. Nominal and verbal bases ending in ि r and ि r lengthen ि i and इ u, when ि r becomes final after the loss of another final consonant. (Pāñ. viii. 2, 76.)

Ex. गिर + ि = गि or ि: ि, girt + ि = girt or gi, nom. sing. voice.

§ 145. Nominal bases ending in इ is or इ s (the इ is or इ s being radical) lengthen इ i and इ u when final, and before terminations beginning with ँ bh or ँ s.

Loc. plur. सूप + न = सूप: सूप: सूप: sūp + सू = sūp + sū = sūp + sū; nom. sing. masc. and neut.

सूप: sūp.

Doubling of Consonants.

§ 146. According to some grammarians any consonant except \( \text{र} \) and \( \text{ह} \), followed by another consonant and preceded by a vowel, may be doubled; likewise any consonant preceded by \( \text{र} \) or \( \text{ह} \), these letters being themselves preceded by a vowel. As no practical object is obtained by this practice, it is best, with Sākalya, to discontinue it throughout.

In our editions doubling takes place most frequently where any consonant, except the sibilants and \( \text{ह} \), is preceded by \( \text{र} \) or \( \text{ह} \), these being again preceded by a vowel. Thus छके arka, sun, is frequently written छखे arkka.

ब्रह्मन brahman may be written ब्रह्मन brahman.

If an aspirated consonant has to be doubled, the first loses its aspiration. Thus यच्यन or यच्यन vardhana or varddhana, increase.

§ 147. A sibilant after \( \text{र} \) must not be doubled, unless it is followed by a consonant. Thus it is always, वर्षिष्य varshāḥ, rainy season; ज्यादयिष्य jyādāsah (Prāt. 387), mirror. But we may write either ज्यादयिष्य or ज्यादयिष्य darāyate or darāyate, it is shown.

Explanation of some Grammatical Terms used by Native Grammarians.

§ 148. Some of the technical terms used by native grammarians have proved so useful that they have found ready admittance into our own grammatical terminology. Guna and Vṛddhi are terms adopted by comparative grammarians in the absence of any classical words to mark the exact changes of vowels comprehended under these words by Pāṇini and others. Most Sanskrit grammars have besides sanctioned the use of such terms as Parasmaipada, Ātmanepada, Tatpurusha, Bahuvrīhi, Karmadhāraya, Kṛit, Taddhita, Upādi, and many more. Nothing can be more perfect than the grammatical terminology of Pāṇini; but as it was contrived for his own peculiar system of grammar, it is difficult to adopt part of it without at the same time adopting the whole of his system. A few remarks, however, on some of Pāṇini’s grammatical terms may be useful.

All words without exception, or according to some grammarians with very few exceptions, are derived from roots or dhātus. These roots have been collected in what are called Dhātipāḥhas, root-recitals, the most important of which is ascribed by tradition to Pāṇini*.

From these dhātus or roots are derived by means of pratyayas or suffixes, not only all kinds of verbs, but all substantives and adjectives, and according to some, even all pronouns and particles. Thus from the root द्र man, to think, we have not only मने man-u-te, he thinks, but likewise मनस् man-as, mind, मनस् mānas-a, mental, &c. Words thus formed, but without as yet any case-terminations attached to them, are called Prātipadika, nominal bases. Thus from the root जान jan, to beget, we have the prātipadika or

nominal base जन jan-a, man, and this by the addition of the sign of the nom. sing. becomes जन: jan-a-b, a man.

Suffixes for the formation of nouns are of two kinds:

1. Those by which nouns are derived direct from roots; Primary Suffixes.
2. Those by which nouns are derived from other nouns; Secondary Suffixes.

The former are called Krit, the latter Taddhita. Thus जन jana, man, is derived from the root जन jan by the Krit suffix च a; but जन्म jantna, appropriate for man, is derived from जन jana by the Taddhita suffix इन tna.

The name pratipadika would apply both to जन jana and जन्म jantna, as nominal bases, ready to receive the terminations of declension.

The Krit suffixes are subdivided into three classes:

1. Krit, properly so called, i.e. suffixes by which nouns can be regularly formed from roots with certain more or less definite meanings. Thus by means of the suffix च च athu, Sanskrit grammarians form चेपथु cepathu, trembling, from चेप vep, to tremble. चेपथु śayathu, swelling, from शृष्ट śvi, to swell. चेपथु kshvayathu, sneezing, from शृष्ट kshu, to sneeze. चेपथु davathu, vexation, from दु du, to vex, to burn.

2. Kṛtya, certain suffixes, such as तवya tavya, चन्य aninya, य ya, रिल elima, which may be treated as declinable verbal terminations. Thus from करि� kar, to do, is formed कर्तवya kartavya, करविल karvīla, कार्य karma, what is to be done, faciendum.

3. Unddi, suffixes used in the formation of nouns which to native grammarians seemed more or less irregular, either in form or meaning. Thus from वस vas, to dwell, both वस्तु vastu, a thing, and वस्तु vāstu, a house.

The Taddhita suffixes are no further subdivided, but the feminine suffixes (stipratyaya) are sometimes treated as a separate class.

A root, followed by a suffix (pratyaya), whether Krit or Taddhita, is raised to the dignity of a base (pratipadika), and finally becomes a real word (pada) when it is finished by receiving a case-termination (vibhakti).

Every base, with regard to the suffix which is attached to it, is called Āṅga, body. For technical purposes, however, new distinctions have been introduced by Sanskrit grammarians, according to which, in certain declensions, a base is only called Āṅga before the terminations of the nom. and acc. sing., nom. and acc. dual, and nom. plur. of masc. and fem. nouns; besides the nom. and acc. plur. of neuters. The vocative generally follows the nominative. These Āṅga cases together are called the Sarvanāmassthdhāna. Boppe calls them the Strong Cases.

Before terminations beginning with consonants (likewise before Taddhitas
beginning with any consonant except य( y) the base is called Pada, the same term which, as we saw before, was used to signify a noun, with a case-termination attached to it. The rules of Sandhi before these terminations are in the main the same as at the end of words.

Before the remaining terminations which begin with vowels (likewise before Taddhitas beginning with vowels and य(y) the base is called Bha. Bopp calls the Pada and Bha cases together the Weak Cases; and when it is necessary to distinguish, he calls the Pada the Middle and the Bha the Weakest Cases.

Nouns, whether substantives, adjectives, or pronouns, are declined through three numbers with seven or, if we include the vocative, eight cases. A case-termination is called मुख sup or विभङ्क vibhakti, lit. division.

Verbs are conjugated through the active and passive voices, and some through a middle voice also, in ten moods and tenses, with three persons and three numbers. A personal termination is called तिन्न tin or विभारण vibhakti.

A declined noun as well as a conjugated verb, ending in a vibhakti, is called Pada.

Particles are comprehended under the name of Nipāta, literally what falls into a sentence, what takes its place before or after other words.

All particles are indeclinable (avvaya).

Particles are,
1. Those beginning with च cha, and, i.e. a list of words consisting of conjunctions, adverbs, interjections, collected by native grammarians.
2. Those beginning with प pra, before, i.e. a list of prepositions collected in the same manner by native grammarians.

When the prepositions beginning with प pra govern a substantive, they are called Karmapravachaniya. When they are joined to a root, they are called Upasarga or Gati. The name of Gati is also given to a class of adverbs which enter into close combination with verbs. Ex. जीर्ण ur in जीर्णकेत्र urukritya, assenting; साव khát in सावक्रय khatkritya, having made khát, i.e. the sound produced by clearing the throat.
CHAPTER III.

DECLENSION.

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

Note—There are a few nouns which are indeclinable in Sanskrit: खर् svar, heaven; चावल् ayds, fire; संवाह् sanheat, year, (of Vikramaditya's era); सक्षं svayam, self; सामि sāmi, half; भूर् bhūr, atmosphere; सुदी sudi, the light fortnight, and बदी badi, the dark fortnight, the usual abbreviations for सुक्लपक्षः suklapakṣaḥ and वृष्णपक्षः krishnapakṣaḥ, or चहुदयः bhalupakṣaḥ, (Warren, Kālasankalita, p. 361.) According to Rādhakānta, सुदी sudi is used in the West only.

Some nouns are pluralia tantum, used in the plural only; दारा: dārāḥ, plur. masc. wife; चाप: ḍapaḥ, plur. fem. water; चापेत: varśāḥ, plur. fem. the rainy season, i.e. the rains; सिकाता: sikātāḥ, plur. fem. sand; चाहुला: bahulāḥ, the Pleiades.

§ 150. Sanskrit nouns may be divided into two classes:
1. Those that have bases ending in consonants.
2. Those that have bases ending in vowels.

1. Bases ending in Consonants.

§ 151. Nominal bases may end in all consonants except ह n, म n, य y. The final letters of the instructive bases of nouns, being either final or brought in contact with the initial letters of the terminations, are subject to some of the phonetic rules explained above.

§ 152. Bases ending in consonants receive the following terminations:

Terminations for Masculines and Feminines.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. स् s (which is always dropped)</td>
<td>चौ au</td>
<td>चा: ah</td>
</tr>
<tr>
<td>Acc. चे am</td>
<td>च्यौ bhyaṁ</td>
<td>बिः bhiḥ</td>
</tr>
<tr>
<td>Instr. च a</td>
<td>च्यौ bhyaṁ</td>
<td>ब्या: bhyah</td>
</tr>
<tr>
<td>Dat. र e</td>
<td>चो: oh</td>
<td>च्यौ am</td>
</tr>
<tr>
<td>Abl. च: ah</td>
<td></td>
<td>सु su</td>
</tr>
<tr>
<td>Gen. च: ah</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Loc. द i</td>
<td></td>
<td>चा: ah</td>
</tr>
<tr>
<td>Voc. like Nom., except bases in न n and स s</td>
<td>चौ au</td>
<td></td>
</tr>
</tbody>
</table>

Neuters have no termination in the Nom., Acc., and Voc. singular (Pada cases).

They take द i in the Nom., Acc., and Voc. dual (Bha cases).

They take द i in the Nom., Acc., and Voc. plural, and insert a nasal before the final consonant of the instructive base (Aṅga cases). This nasal is
determined by the consonant which follows it; hence $\text{ṛ} \text{n}$ before gutturals, $\text{ṇ} \text{ḥ}$ before palatals, $\text{ṇ} \text{ḥ}$ before linguals, $\text{ṇ} \text{ḥ}$ before dentals, $\text{ṃ} \text{ḥ}$ before labials, Anusvāra before sibilants and $\text{ṛ} \text{ḥ}$. Neuters ending in a nasal or a semivowel do not insert the nasal in the plural. (See Sārasv. i. 8, 5; Colebrooke, p. 83.)

§ 153. Bases ending in consonants are divided again into two classes:

1. Unchangeable bases.

2. Changeable bases.

Nouns of the first class have the same base before all terminations, this base being liable to such changes only as are required by the rules of Sandhi. Nouns of the second class have two or three bases, according as they are followed by certain terminations.

Thus from प्रत्येक pratyéka, Nom. Dual प्रत्येकै pratyékaṁ; base प्रत्येक pratyéka. (Anga.)

Instrum. Plur. प्रत्यक्षम् pratyag-bhīḥ; base प्रत्येक pratyéka. (Pada.)

Gen. Dual प्रतीकोऽ prattēk-oh; base प्रतीक pātīk. (Bha.)

1. Unchangeable Bases.

Paradigm of a regular Noun with unchangeable Base.

§ 154. Bases ending in $\text{ṛ} \text{n}$ and $\text{l} \text{l}$ are not liable to any phonetic changes before the terminations, except that in the Nom. Sing. the $\text{s}$ of the termination is dropped (see § 114; 55); and that in the Loc. Plur. a $\text{ṛ} \text{ṛ} \text{ṛ} \text{y} \text{y}$ be inserted after the final $\text{ṛ} \text{n}$.

Base सुगरण sugān, a ready reckoner, masc. fem. neut. (from सु su, well, and root गण to count.) (Accent, Pān. vi. 1, 169.)

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<thead>
<tr>
<th>SINGULAR.</th>
<th>DUAL.</th>
<th>PLURAL.</th>
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<tbody>
<tr>
<td>MASC. FEM.</td>
<td>MASC. FEM.</td>
<td>MASC. FEM.</td>
</tr>
<tr>
<td>N. सुगरण sugān</td>
<td>सुगरणै sugān-ai</td>
<td>सुगरण: sugān-ah</td>
</tr>
<tr>
<td>A. सुगरण-म sugān-ām</td>
<td>सुगरण-म: sugān-āh</td>
<td>सुगरण: sugān-ah</td>
</tr>
<tr>
<td>I. सुगरण-द sugān-ā</td>
<td>सुगरण-द: sugān-bhīḥ</td>
<td>सुगरण-द: sugān-bhīḥ</td>
</tr>
<tr>
<td>D. सुगरण-ह sugān-ē</td>
<td>सुगरण-ह: sugān-bhyāḥ</td>
<td>सुगरण-ह: sugān-bhyāḥ</td>
</tr>
<tr>
<td>Ab. सुगरण-ँ sugān-āh</td>
<td>सुगरण-ँ: sugān-ōḥ</td>
<td>सुगरण-ँ: sugān-ōḥ</td>
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<tr>
<td>G. सुगरण-ि sugān-i</td>
<td>सुगरण-ि: sugān-ai</td>
<td>सुगरण-ि: sugān-ai</td>
</tr>
<tr>
<td>L. सुगरण-ु sugān-ū</td>
<td>सुगरण-ु: sugān-ai</td>
<td>सुगरण-ु: sugān-ai</td>
</tr>
<tr>
<td>V. सुगरण sugān</td>
<td>सुगरणै sugān-ai</td>
<td>सुगरणै sugān-ai</td>
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<tr>
<th>NEUTER.</th>
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<tr>
<td>DUAL.</td>
<td>FEM.</td>
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<tr>
<td>N. गण sugān</td>
<td>गणै sugān-ī</td>
<td>गणिः sugān-ī</td>
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</table>

* Or सुगडु sugān-su, § 74.

† As the accent in the vocative is always on the first syllable, it should be remembered, once for all, that wherever the nom. acc. and voc. are given together, the vocative is understood to have its proper accent on the first syllable. The vocative of the neuter sugān would therefore be, not sugān, but sūgān.
§ 155. Bases ending in gutturals, क k, ख kh, ग g, घ gh.
These bases require no special rules.

Base सर्वास्तक, omnipotent, masc. fem. neut. (from सर्व sarva, all, and root सक sak, to be able.)

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<td>MASC. FEM.</td>
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<tr>
<td>N.V. सर्वास्तक</td>
<td>सर्वास्तक</td>
<td>सर्वास्तक</td>
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<tr>
<td>A. सर्वास्तक</td>
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<td>I. सर्वास्तक</td>
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<td>D. सर्वास्तक</td>
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<tr>
<td>Ab. सर्वास्तक</td>
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<td>G. सर्वास्तक</td>
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<td>L. सर्वास्तक</td>
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Neuter.

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<tr>
<td>DUAL</td>
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<tr>
<td>सर्वास्तक</td>
<td>सर्वास्तक</td>
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</tbody>
</table>

All regular nouns ending in क k, ख kh, ग g, घ gh, र t, र th, र d, र dh, त t, थ th, ध d, ध dh, प p, प ph, ब b, भ bh, may be declined after the model of सर्वास्तक.

§ 156. Base ending in ख kh. चित्रलिख chitralikh, painter, (from चित्र chitra, picture, and root लिख likh, to paint.)

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<tr>
<td>MASC. FEM.</td>
<td>MASC. FEM.</td>
<td>MASC. FEM.</td>
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<td>N.V. चित्रलिख</td>
<td>चित्रलिख</td>
<td>चित्रलिख</td>
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<tr>
<td>A. चित्रलिख</td>
<td>चित्रलिख</td>
<td>चित्रलिख</td>
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<tr>
<td>I. चित्रलिख</td>
<td>चित्रलिख</td>
<td>चित्रलिख</td>
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<tr>
<td>D. चित्रलिख</td>
<td>चित्रलिख</td>
<td>चित्रलिख</td>
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<tr>
<td>Ab. चित्रलिख</td>
<td>चित्रलिख</td>
<td>चित्रलिख</td>
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<tr>
<td>G. चित्रलिख</td>
<td>चित्रलिख</td>
<td>चित्रलिख</td>
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<tr>
<td>L. चित्रलिख</td>
<td>चित्रलिख</td>
<td>चित्रलिख</td>
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Neuter.

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<tr>
<td>DUAL</td>
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<tr>
<td>चित्रलिख</td>
<td>चित्रलिख</td>
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</table>

Note—In the paradigms of regular nouns with unchangeable consonantal bases it will be sufficient to remember the Nom. Sing., Nom. Plur., Instr. Plur., Loc. Plur., and Nom.

* On the change of स su after ख k, see § 100.
† ख k instead of ख kh, see § 113; 54. 1.

§ 157. Regular nouns to be declined like सर्वभाव sarvabak.

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</thead>
<tbody>
<tr>
<td>हरित harit, green</td>
<td>हरित</td>
<td>हरित:</td>
<td>हरितिन:</td>
<td>हरितु</td>
<td>हरितिन</td>
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<tr>
<td>m. f. n.</td>
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<tr>
<td>अगिनमथ́ agнимथ́, fire-kindling</td>
<td>अगिनमथ́</td>
<td>अगिनमथः</td>
<td>अगिनमथः</td>
<td>अगिनमथः</td>
<td>अगिनमथः</td>
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<tr>
<td>m. f. n.</td>
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<tr>
<td>सुह्रद suhrid, friendly</td>
<td>सुह्रद</td>
<td>सुह्रदः</td>
<td>सुह्रदः</td>
<td>सुह्रदु</td>
<td>सुह्रदः</td>
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<tr>
<td>m. f. n.</td>
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<tr>
<td>गुप gup, guardian</td>
<td>गुप</td>
<td>गुपः</td>
<td>गुपः</td>
<td>गुप्पु</td>
<td>गुप्पि</td>
</tr>
<tr>
<td>m. f. n.</td>
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<tr>
<td>ककुभ kakubh, region f.</td>
<td>ककुभ</td>
<td>ककुभः</td>
<td>ककुभः</td>
<td>ककुभः</td>
<td>ककुभः</td>
</tr>
</tbody>
</table>

§ 158. Bases ending in palatals, च ch, च्छ chh, ज j, ज्ञ jñ.

Bases ending in च ch change च ch into च k, or ग g, except when followed by a termination beginning with a vowel.

Base जलमुच jalamuch, masc. cloud (water-dropping).

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<th>SINGULAR.</th>
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N.V. जलमुच jalamuk
- जलमुचज jalamuchau

A. जलमुच jalamucham
- जलमुच jalamuchāh

I. जलमुच jalamuchā
- जलमुच jalamuchāh

D. जलमुच jalamuche
- जलमुच jalamuchāyaṁ

Ab. जलमुच jalamuchāh
- जलमुच jalamuchāh

G. जलमुच jalamuchāh
- जलमुच jalamuchāh

L. जलमुच jalamuchi
- जलमुच jalamuchi

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<thead>
<tr>
<th>NEUTER.</th>
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<tbody>
<tr>
<td>Dual.</td>
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</table>

N. A.V. जलमुच jalamuk
- जलमुचज jalamuchā

Decline like जलमुच jalamuch,—वच vdech, fem. speech; तच tvach, fem. skin; रच ruch, fem. light; चरच sruch, fem. ladle.

* च th final changed into च. See § 113; 54. 1. Final च is dropt, § 55.
† See § 66.  † See § 54. 1.  † See § 118.
§ 159. Special bases in चः.

BASE. NOM.S. INSTR.PL. LOC.PL. NOM.PL.
क्रूष्णक्*, moving crookedly, क्रूष्ण क्रूष्णविक्ष: क्रूष्ण क्रूष्ण (Accent, Pāṇ. VI. 1, 182)
a curlew क्रुष्ण क्रुष्णभिः क्रुष्णखुः क्रुष्णचाह

प्राण prāṇa, if it means worshiping प्राण प्राणविक्ष: प्राण प्राण (Accent, Pāṇ. VI. 1, 182)

पृश्व पृश्व, cutting पृश्व पृश्वविक्ष: पृश्व पृश्व (Accent, Pāṇ. VI. 1, 168)

§ 160. Bases ending in स्थः change स्थः into शः, which becomes दः when final, and before consonants. (See § 125; 174. 6: Pāṇ. VI. 4, 19.)

BASE. NOM. SING. NOM. PL. INSTR. PL. LOC. PL. NOM.PL. NEUT.
प्राण prāṇa, an asker प्राण प्राण प्राणविक्ष: प्राण ब्रह्मिः प्राणभिः प्राणसूः प्राणुः प्राणसूत्र प्राणसूत्र प्राणसूत्र

§ 161. Bases ending in जः, if regular, follow the example of nouns in चः, except that they preserve जः before vowels.

BASE. NOM. SING. NOM. PL. INSTR. PL. LOC. PL. NOM.PL. NEUT.
सृजः, disease सृजः सृजः सृजः सृजः सृजः रुक्षसृजः रुक्षसृजः रुक्षसृजः
अर्जः, strength अर्जः अर्जः अर्जः अर्जः अर्जः अर्जः अर्जः अर्जः अर्जः

Other regular nouns in जः,—विज विज, m. merchant; भिषज, m. physician; चित्रिक, विज, m. priest; सजः सजः, f. garland; असजः असजः, m. blood. (On the optional forms of असजः, see § 214.) मजः मजः, Nom. Sing. मजः मजः, diving.

§ 162. Bases ending in जः changeable to दः.

Some bases ending in जः change जः into दः or दः when final, and before terminations beginning with consonants.

* Derived from the root क्रूष्ण krūṣṇa. The Nom. Sing. would have been क्रूष्ण + स क्रूष्ण + औ: स and औ are droped, see § 114.

† Derived from the root प्राण prāṇa, (in the Dhatupāthā, चाँगकृष्ण), to cut. According to Sanskrit grammarians, the penultimate स or म is droped, and चः before consonants or if final changed into दः. (See § 114.)

‡ The form पृश्व पृश्व (not पृश्व पृश्व) is confirmed by Siddhânta-Kaumudi (1863), vol. 1. p. 182.

|| On the two final consonants, see § 55. The Nom. Plur. Neut would be अर्जः अर्जः or अर्जः अर्जः. At the end of compounds the optional forms are अर्जः अर्जः or अर्जः अर्जः. The latter form is confirmed by Colebrooke, the Siddhânta-Kaumudi, vol. 1. p. 194, and the Prakriyâ-Kaumudi. The Prakriyâ-Kaumudi (v. 44 a) say: अर्जः श्रृ श्रुति बाचित। वहाँ नुस्त्रिपियन। वहाँ कुलानिय। भंसातार्नुमोक्षसंकेतः। बहुचिे। (Pāṇ. VII. 1, 72, vārt.)
### Declension.

**Base सम्राज, masc. sovereign.**

<table>
<thead>
<tr>
<th>SINGULAR.</th>
<th>DUAL.</th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc. fem.</td>
<td>masc. fem.</td>
<td>masc. fem.</td>
</tr>
<tr>
<td>N.V. सम्राज</td>
<td>सम्राज</td>
<td>सम्राज</td>
</tr>
<tr>
<td>A. सम्राज</td>
<td>सम्राजम</td>
<td>सम्राजम</td>
</tr>
<tr>
<td>I. सम्राज</td>
<td>सम्राज</td>
<td>सम्राज</td>
</tr>
<tr>
<td>D. सम्राज</td>
<td>सम्राजभय</td>
<td>सम्राजभय</td>
</tr>
<tr>
<td>Ab.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
| G. सम्राज | सम्राज | सम्राज *
| L. सम्राज | सम्राज | सम्राज |

The words which follow this declension are mostly nouns derived, without any suffix, from the roots साठन bhṛj (उधर, not भ्रज), to shine; नृत्त म्रज, to clean; यजः yaj (except चरण ritej), to sacrifice; राजः rāj, to shine, to rule; मृत्त srīj, to dismiss, to create, (सर्व srāj, wreath, and स्राव srāj, blood, are not derived from मृत्त srīj); भ्रजः bhṛj, to roast (अल्ल). Also परिवर्जः parivṛj, a mendicant.

**BASE.**

| विश्राज विभ्रज, resplendent |
| देवेजः देव, worshipper of the gods |
| विभ्रस्ति विभ्रस्ति, creator of the universe |
| परिवर्जः, parivṛj, a mendicant |
| विश्राजः, an universal monarch |
| भ्रजः bhṛj, roasting |

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**§ 163. Irregular bases in ज्ज.**

<table>
<thead>
<tr>
<th>BASE.</th>
<th>NOM. SING.</th>
<th>NOM. PLUR.</th>
<th>INSTR. PLUR.</th>
<th>LOC. PLUR.</th>
</tr>
</thead>
<tbody>
<tr>
<td>लम्बे kāhaj, lame</td>
<td>लम्बे kāhan</td>
<td>लम्बे kāhaj</td>
<td>लम्बे kāhan</td>
<td>लम्बे kāhan</td>
</tr>
</tbody>
</table>

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* Cf. § 76.

† From another root, विध्राज vibhrāj, विध्राजिनः vibhrājghīh &c. may be formed. (Siddh.-Kaum. vol. 1. p. 165.)

‡ From देव deva, god, and यजः yaj, to sacrifice, contracted into देव ज्ज.

|| The lengthening of the ज a in विश्वा visēa takes place whenever ज j is changed into a lingual. (Pāṇ. vi. 3, 128.)

2. चववाय अवयज, name of a Vedic priest, has two bases. The Nom. Sing. is चववाह अवयज, and all the cases beginning with consonants (Pada cases) are formed from the same base, अवयज अवयज. The Voc. Sing., too, is irregular, being, against the rule of these bases, identical with the Nom. Sing. Some grammarians, however, allow हे अवयज: he अवयज.

Base अवयज अवयज and अवयज अवयज.

<table>
<thead>
<tr>
<th>SINGULAR.</th>
<th>DUAL.</th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>MASC. FEM.</td>
<td>MASC. FEM.</td>
<td>MASC. FEM.</td>
</tr>
<tr>
<td>N. चववाह: अवयज</td>
<td>चववाहे अवयज</td>
<td>चववाहे अवयज</td>
</tr>
<tr>
<td>A. चववाहे अवयज</td>
<td>चववाहे अवयज</td>
<td>चववाहे अवयज</td>
</tr>
<tr>
<td>I. चववाहे अवयज</td>
<td>चववाहे अवयज</td>
<td>चववाहे अवयज</td>
</tr>
<tr>
<td>D. चववाहे अवयज</td>
<td>चववाहे अवयज</td>
<td>चववाहे अवयज</td>
</tr>
<tr>
<td>Ab. चववाहे अवयज</td>
<td>चववाहे अवयज</td>
<td>चववाहे अवयज</td>
</tr>
<tr>
<td>G. चववाहे अवयज</td>
<td>चववाहे अवयज</td>
<td>चववाहे अवयज</td>
</tr>
<tr>
<td>L. चववाहे अवयज</td>
<td>चववाहे अवयज</td>
<td>चववाहे अवयज</td>
</tr>
<tr>
<td>V. चववाहे अवयज or अवयज: अवयज</td>
<td>like Nom.</td>
<td>like Nom.</td>
</tr>
</tbody>
</table>

§ 164. Bases ending in र. Bases ending in र are regular, only य i and य u, preceding the र, are lengthened, if the र is final or followed by a consonant (§ 144). In the Loc. Plur. the final र remains unchanged though followed by द य h. (§ 90.)

Base गिर, fem. voice.

<table>
<thead>
<tr>
<th>SINGULAR.</th>
<th>DUAL.</th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>MASC. FEM.</td>
<td>MASC. FEM.</td>
<td>MASC. FEM.</td>
</tr>
<tr>
<td>N.V. गिर: गिरा</td>
<td>गिर: गिर</td>
<td>गिर: गिर</td>
</tr>
<tr>
<td>A. गिर: गिरा</td>
<td>गिर: गिर</td>
<td>गिर: गिर</td>
</tr>
<tr>
<td>I. गिर: गिरा</td>
<td>गिर: गिर</td>
<td>गिर: गिर</td>
</tr>
<tr>
<td>D. गिर: गिरा</td>
<td>गिर: गिर</td>
<td>गिर: गिर</td>
</tr>
<tr>
<td>Ab. गिर: गिरा</td>
<td>गिर: गिर</td>
<td>गिर: गिर</td>
</tr>
<tr>
<td>G. गिर: गिरा</td>
<td>गिर: गिर</td>
<td>गिर: गिर</td>
</tr>
<tr>
<td>L. गिर: गिरा</td>
<td>गिर: गिर</td>
<td>गिर: गिर</td>
</tr>
</tbody>
</table>

Base वार, neut. water.

<table>
<thead>
<tr>
<th>SINGULAR.</th>
<th>NEUTER.</th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>MASC. FEM.</td>
<td>MASC. FEM.</td>
<td>MASC. FEM.</td>
</tr>
<tr>
<td>N. वार: वार</td>
<td>वार: वार</td>
<td>वार: वार</td>
</tr>
<tr>
<td>I. वार: वार</td>
<td>वार: वार</td>
<td>वार: वार</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>BASE.</th>
<th>NOM. SING.</th>
<th>NOM. PLUR.</th>
<th>INSTR. PLUR.</th>
<th>LOC. PLUR.</th>
</tr>
</thead>
<tbody>
<tr>
<td>पुर: तार</td>
<td>पुरवह</td>
<td>पुरवह</td>
<td>पुरवह</td>
<td>पुरवह</td>
</tr>
<tr>
<td>देव: देव</td>
<td>देवदा</td>
<td>देवदा</td>
<td>देवदा</td>
<td>देवदा</td>
</tr>
<tr>
<td>किर: किर</td>
<td>किरह</td>
<td>किरह</td>
<td>किरह</td>
<td>किरह</td>
</tr>
</tbody>
</table>

* According to Pāṇ. vi. 1, 168, वार would have the accent on the first, while किर, according to Pāṇ. vi. 1, 171, would have it on the second syllable, because the Nom. and Acc. Dual in the neuter are not Trītyādi, but are Asārvānāmāsthāna.

† Siddh.-Kau. vol. i, p. 125.
§ 165. Bases in स s.
(A) Bases formed by the suffixes च as, इ s, र उ s.

Bases ending in स s change the स s according to the general euphonic rules explained above. Thus
च as, if final, becomes च अ h. (§ 83.)
च as followed by terminations beginning with vowels remains unchanged.
इ s and उ s is and उ s followed by terminations beginning with vowels are changed to इ s and उ s i s h and उ s h. (See § 100.)
च as before भ h h becomes ज o o (§ 84. 3); इ s is and उ s us before भ h h become इ s i r and उ s u r. (§ 82.)
च as before च u becomes च as or च a h; इ s is and उ s us before च u becomes इ s i s h or इ i h, उ s u s h or उ u h.

Besides these general rules, the following special rules should be observed:
1. Nouns formed by the suffix च as lengthen their च a in the Nom. Sing. masc. and fem., but not in the Vocative. Thus Nom. Sing. m. f.
   चुना: sumāndh, well-minded (εδυνηθ); Voc. चुना: sumanah.
2. Nouns formed by the suffixes इ s or उ s is or उ s do not lengthen their vowel in the Nom. Sing. masc. and fem. Hence Nom. Sing. m. f.
   चुनोत्ति: suyotth, having good light, from स u s u, good, and ज्योत्ति: jyotth, n. light; चुनचु: suchakshuh, having good eyes, from स u s u, good, and चुनचु: chakshuh, n. eye. (Pāp. v. 4, 133, com.)

Base सुनच sūmanas, well-minded, masc. fem. neut. (from स u s and मनच sūmanas, neut. mind.)

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>N. सुननास: sūmanās</td>
<td>सुननस: sūmanas</td>
<td>सुननसाम: sūmanasām</td>
</tr>
<tr>
<td>A. सुननस: sūmanas</td>
<td>सुननस: sūmanas</td>
<td>सुननसआ: sūmanasā</td>
</tr>
<tr>
<td>I. सुननसा: sūmanasā</td>
<td>सुननस्या: sūmanasāh</td>
<td>सुननस्यां: sūmanasāh</td>
</tr>
<tr>
<td>D. सुननसे: sūmanase</td>
<td>सुननस्यां: sūmanasāh</td>
<td>सुननस्यां: sūmanasāh</td>
</tr>
<tr>
<td>Ab. सुननस: sūmanas</td>
<td>सुननसो: sūmanasō</td>
<td>सुननसां: sūmanasām</td>
</tr>
<tr>
<td>G. सुननस: sūmanas</td>
<td>सुननसो: sūmanasō</td>
<td>सुननसां: sūmanasām</td>
</tr>
<tr>
<td>L. सुननसस: sūmanasā</td>
<td>सुननसी: sūmanas</td>
<td>सुननसां: sūmanasām</td>
</tr>
<tr>
<td>V. सुननस: sūmanas</td>
<td>सुननसी: sūmanas</td>
<td>सुननसां: sūmanasām</td>
</tr>
</tbody>
</table>

**Neuter. Plural.**

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. सुननास: sūmanās</td>
<td>सुननास: sūmanās</td>
</tr>
<tr>
<td>I. सुननसा: sūmanasā</td>
<td>सुननसा: sūmanasā</td>
</tr>
<tr>
<td>D. सुननसे: sūmanase</td>
<td>सुननसे: sūmanase</td>
</tr>
<tr>
<td>L. सुननसस: sūmanasā</td>
<td>सुननसस: sūmanasā</td>
</tr>
<tr>
<td>V. सुननन: sūmanan</td>
<td>सुननन: sūmanan</td>
</tr>
</tbody>
</table>

**The rest like the masc. and fem.**
§ 166—Declension.

Base सुध्रोतिः suyotis, well-lighted, masc. fem. neut. (from सु su and ज्योतिः jyotis, neut. light.)

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>MASC.</strong></td>
<td><strong>FEM.</strong></td>
<td><strong>MASC.</strong></td>
</tr>
<tr>
<td>N.V. ज्योतिः: suyotki</td>
<td>ज्योतिः: suyotki</td>
<td>ज्योतिः: suyotkī</td>
</tr>
<tr>
<td>A. ज्योतिः ज्योतिः: suyotkīsu</td>
<td>ज्योतिः ज्योतिः: suyotkīsu</td>
<td>ज्योतिः ज्योतिः: suyotkīsu</td>
</tr>
<tr>
<td>I. ज्योतिः ज्योतिः: suyotkīsu</td>
<td>ज्योतिः ज्योतिः: suyotkīsu</td>
<td>ज्योतिः ज्योतिः: suyotkīsu</td>
</tr>
<tr>
<td>D. ज्योतिः ज्योतिः: suyotkīsu</td>
<td>ज्योतिः ज्योतिः: suyotkīsu</td>
<td>ज्योतिः ज्योतिः: suyotkīsu</td>
</tr>
<tr>
<td>Ab.</td>
<td>ज्योतिः ज्योतिः: suyotkīsu</td>
<td>ज्योतिः ज्योतिः: suyotkīsu</td>
</tr>
<tr>
<td>G. ज्योतिः ज्योतिः: suyotkīsu</td>
<td>ज्योतिः ज्योतिः: suyotkīsu</td>
<td>ज्योतिः ज्योतिः: suyotkīsu</td>
</tr>
<tr>
<td>L. ज्योतिः ज्योतिः: suyotkīsu</td>
<td>ज्योतिः ज्योतिः: suyotkīsu</td>
<td>ज्योतिः ज्योतिः: suyotkīsu</td>
</tr>
</tbody>
</table>

**NEUTER.**

<table>
<thead>
<tr>
<th><strong>SINGULAR</strong></th>
<th><strong>DUAL</strong></th>
<th><strong>PLURAL</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>MASC.</strong></td>
<td><strong>FEM.</strong></td>
<td><strong>MASC.</strong></td>
</tr>
<tr>
<td>N.A.V. ज्योतिः: suyotki</td>
<td>ज्योति: suyotkī</td>
<td>ज्योति: suyotkī</td>
</tr>
</tbody>
</table>

The rest like the masc. and fem.

Decline after the model of सुमनस sumanas and सुध्रोतिः suyotis the following bases:

वेधस vedhas, Nom. sing. वेधः vedhā, m. wise. चंद्रमनस Chandramanas, N. s. चंद्रमन: chandramanah, m. moon. प्रचेतस prachetas, N. s. प्रचेतः pracethā, m., Nom. prop. of a lawgiver. विहायस vīhayās, N. s. वीहायः vīhayah, m. bird. अपसरास apsarās, N. s. अपसरः apsarāḥ, f. a nymph. महायस mahāyas, N. s. महायः mahāyāḥ, m. f. n. very mighty. चरस payas, N. s. चरः payāh, m. milk. चययस ayas, N. s. चयः ayaḥ, n. iron. बालस yālas, N. s. बालः yālaḥ, n. praise. हविस havis, N. s. हवः haviḥ, n. oblation. अचिस archis, N. s. अचः archih, n. splendour. चययस ayas, N. s. चयः ayaḥ, n. life, age. चपस vapus, N. s. चपः vapuḥ, n. body *

§ 166. जरर jard, old age, may be declined throughout regularly as a feminine. (See § 238.) There is, however, another base जरस jaras, equally feminine†, and equally regular, except that it is defective in all cases the terminations of which begin with consonants.

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* Any of these neuter nouns may assume masc. and fem. terminations at the end of a compound; नशद्विन mashadivini, Nom. sing. masc. one whose oblation is destroyed.
† Boehtlingk (Declination im Sanskrit, p. 235) gave जरस jaras, rightly as feminine; in the dictionary, though oxytone, it is by mistake put down as neuter.
### Declension

**Base** जरा jarda.

#### Singular

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>जरा jarda*</td>
</tr>
<tr>
<td>A.</td>
<td>जरां jaram</td>
</tr>
<tr>
<td>I.</td>
<td>जराया jaraya</td>
</tr>
<tr>
<td>D.</td>
<td>जराये jaryae</td>
</tr>
<tr>
<td>Ab.</td>
<td>जरायः jaryah</td>
</tr>
<tr>
<td>G.</td>
<td>जरायः jaryah</td>
</tr>
<tr>
<td>L.</td>
<td>जरायम् jaryam</td>
</tr>
<tr>
<td>V.</td>
<td>जरे jare</td>
</tr>
</tbody>
</table>

#### Dual

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.A.V.</td>
<td>जरे jare</td>
</tr>
<tr>
<td>I.D. Ab.</td>
<td>जरेया jareya</td>
</tr>
<tr>
<td>G.L.</td>
<td>जरोऽः jaroah</td>
</tr>
</tbody>
</table>

#### Plural

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.V.</td>
<td>जराः jaraah</td>
</tr>
<tr>
<td>A.</td>
<td>जराः jaraah</td>
</tr>
<tr>
<td>I.</td>
<td>जरायम् jaryam</td>
</tr>
<tr>
<td>D. Ab.</td>
<td>जरायाः jaryayah</td>
</tr>
<tr>
<td>G.</td>
<td>जरायाः jaryam</td>
</tr>
<tr>
<td>L.</td>
<td>जरास्य jaraasay</td>
</tr>
</tbody>
</table>

§ 167. In compositions, besides the regular forms from जरा jarda, viz. निजरे nirjarah, निजे nirjara, निजेरे nirjaram, (ageless) grammarians allow the base in स स to be used before all terminations beginning with vowels.†

<table>
<thead>
<tr>
<th>Singular, masc.</th>
<th>Singular, masc., fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. निजेरे nirjarah†</td>
<td>निजेरेरसे nirjarasam</td>
</tr>
<tr>
<td>A. निजेरे nirjarom or निजेरेरसे nirjarasam</td>
<td>निजेरेरसे nirjarasam</td>
</tr>
<tr>
<td>I. निजेरे निजेरने nirjarana or निजेरेरसे nirjarasam (निजेरेरसे nirjarasina, masc.)</td>
<td>निजेरेरसे nirjarasam</td>
</tr>
<tr>
<td>D. निजेरेराय nirjaraya or निजेरेरसे nirjarase</td>
<td>निजेरेरसे nirjarasam</td>
</tr>
<tr>
<td>अब. निजेरेराय निजरादि or निजेरेरसे nirjarasat</td>
<td>निजेरेरसे nirjarasat</td>
</tr>
<tr>
<td>G. निजेरेराय nirjarasya or निजेरेरसे nirjarasya</td>
<td>निजेरेरसे nirjarasya</td>
</tr>
<tr>
<td>L. निजेरे nirjare or निजेरेरसे nirjarasi</td>
<td>निजेरेरसे nirjarasi</td>
</tr>
<tr>
<td>V. निजेरे nirjarah</td>
<td>निजेरेरसे nirjarasam</td>
</tr>
</tbody>
</table>

* The declension of जरा jarda, as a regular fem. in स, is given here by anticipation for the sake of comparison with the defective जरास jaras.

† By a pedantic adherence to the Sutras of Panini some monstrous forms (included in brackets) have been deduced by certain native grammarians, but deservedly reproved by others. (Siddh.-Kauum. vol. 1. pp. 103, 141.)

‡ The declension of निजेरे nirjarah, as a regular masc. in स, is given by anticipation for the sake of comparison with the defective निजेरसे nirjaras.
### Dual

<table>
<thead>
<tr>
<th>N. A. V.</th>
<th>निजरू</th>
<th>nirjarau or</th>
<th>निजरसी</th>
<th>nirjarasau</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. D. Ab.</td>
<td>निजरार्वा</td>
<td>nirjardhāyam</td>
<td>देय</td>
<td>deest</td>
</tr>
<tr>
<td>G. L.</td>
<td>निजराय्य</td>
<td>nirjarayoḥ or</td>
<td>निजरसो</td>
<td>nirjarasoh</td>
</tr>
</tbody>
</table>

### Plural

<table>
<thead>
<tr>
<th>N. V.</th>
<th>निजर</th>
<th>nirjardh or</th>
<th>निजरस</th>
<th>nirjarasah</th>
</tr>
</thead>
<tbody>
<tr>
<td>A.</td>
<td>निजरात</td>
<td>nirjardan or</td>
<td>निजरस</td>
<td>nirjarasah</td>
</tr>
<tr>
<td>I.</td>
<td>निजरै</td>
<td>nirjarah</td>
<td>देय</td>
<td>deest</td>
</tr>
<tr>
<td>D. Ab.</td>
<td>निजराय</td>
<td>nirjareghyaḥ</td>
<td>देय</td>
<td>deest</td>
</tr>
<tr>
<td>G.</td>
<td>निजराय</td>
<td>nirjaradham</td>
<td>निजरस</td>
<td>nirjarasam</td>
</tr>
<tr>
<td>L.</td>
<td>निजरेः</td>
<td>nirjare</td>
<td>देय</td>
<td>deest</td>
</tr>
</tbody>
</table>

Fem. निजरा nirjard, like कांता कांति. Neut. Sing. deest (निजरस nirjarasam); Dual निजरसी nirjarast; Plur. निजरासा nirjarasaiḥ.

§ 168. चनेहस anehas, m. time, पुरुदान्स purodānasas, m. name of Indra, form the Nom. Sing. चनेहा aneha, पुरुदान्स purodānś, without final Visarga. The other cases are regular, like सुमन सुमन as, m. Voc. हे chnehē; he aneḥa.

§ 169. उसनास usanās, m. proper name, forms the Nom. Sing. उसना usanā and the Voc. Sing. उसनात usanē or उसन usana. (Skṛ. i. 9, 73.)

§ 170. (B.) Bases ending in radical स s.

1. From दिः pita, a lump, and ग्रास gras, to swallow, a compound is formed, पिंडग्रास pindagraś, a lump-eater.

   From दिः pis, to walk, and स su, well, a compound is formed, सुपिस supis, well-walking.

   From स uṣ, to sound, and स su, well, a compound is formed, सुस uṣu, well-sounding.

2. In forming the Nom. Sing. m. f. (and neuter), the rules laid down before with regard to nouns in which एस as, इस is, उस us, belong to a suffix, are simply inverted. Nouns in इस is and उस us lengthen the vowel, nouns in एस as leave it short.

   Ex. Nom. Sing. m. f. n. पिंडग्रास pindagraś, सुपिस supis, सुस suṣu.

3. In the Nom. Acc. Voc. Plur. of neuters, nouns in एस as, इस is, उस us, nasalize their vowels, but do not lengthen them.


4. Nouns in इस is and उस us lengthen their vowels before all terminations beginning with consonants.

   Ex. Instr. Plur. सुयः supiḥ, सुस uṣuḥ, सुस uṣuḥ.

5. The radical स s of nouns ending in इस is and उस us, though followed by vowels, is not liable to be changed into श. (See § 100, note.)
§ 171. Nouns derived from desiderative verbs change सः into शाः when necessary.

---

**DECLENSION.**

Base पिन्डग्रस् pindağras, eating a mouthful, masc. fem. neut.

<table>
<thead>
<tr>
<th>SINGULAR.</th>
<th>DUAL.</th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>MASC. FEM.</strong></td>
<td><strong>MASC. FEM.</strong></td>
<td><strong>MASC. FEM.</strong></td>
</tr>
<tr>
<td>N.V. पिन्डग्रस् pindağraḥ</td>
<td>पिन्डग्रस्य pindağrasaḥ</td>
<td>पिन्डग्रस्य pindağrasaḥ</td>
</tr>
<tr>
<td>A. पिन्डग्रस्य pindağrasaṃ</td>
<td>पिन्डग्रस्योऽऽ pindağrośhaḥ</td>
<td>पिन्डग्रोऽऽ pindağrośhaḥ</td>
</tr>
<tr>
<td>I. पिन्डग्रस्या pindağrasyā</td>
<td>पिन्डग्रोऽऽ pindağrośhaḥ</td>
<td>पिन्डग्रोऽऽ pindağrośhaḥ</td>
</tr>
<tr>
<td>D. पिन्डग्रासे pindağraśe</td>
<td>पिन्डग्रासे pindağrasaḥ</td>
<td>पिन्डग्रासे pindağrasaḥ</td>
</tr>
<tr>
<td>Ab.</td>
<td>पिन्डग्रासे pindağraśaḥ</td>
<td>पिन्डग्रासे pindağraśaḥ</td>
</tr>
<tr>
<td>G.</td>
<td>पिन्डग्रासे pindağraśaḥ</td>
<td>पिन्डग्रासे pindağraśaḥ</td>
</tr>
<tr>
<td>L. पिन्डग्रासे pindağraśi</td>
<td>पिन्डग्रासे pindağraśi</td>
<td>पिन्डग्रासे pindağraśi</td>
</tr>
</tbody>
</table>

**NEUTER.**

<table>
<thead>
<tr>
<th>SINGULAR.</th>
<th>DUAL.</th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>MASC. FEM.</strong></td>
<td><strong>MASC. FEM.</strong></td>
<td><strong>MASC. FEM.</strong></td>
</tr>
<tr>
<td>N.A.V. पिन्डग्रस् pindağraḥ</td>
<td>पिन्डग्रस्य pindağrasaḥ</td>
<td>पिन्डग्रोऽऽ pindağrośhaḥ</td>
</tr>
</tbody>
</table>

Base सुदृढ़ sutus, well-sounding, masc. fem. neut.

<table>
<thead>
<tr>
<th>SINGULAR.</th>
<th>DUAL.</th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
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<td><strong>MASC. FEM.</strong></td>
<td><strong>MASC. FEM.</strong></td>
</tr>
<tr>
<td>N.V. सुदृढ़ sutadh</td>
<td>सुदृढ़ sutad</td>
<td>सुदृढ़ sutadh</td>
</tr>
<tr>
<td>A. सुदृढ़ sutad</td>
<td>सुदृढ़ sutad</td>
<td>सुदृढ़ sutad</td>
</tr>
<tr>
<td>I. सुदृढ़ sutad</td>
<td>सुदृढ़ sutad</td>
<td>सुदृढ़ sutad</td>
</tr>
<tr>
<td>D. सुरूः sutarbhydm</td>
<td>सुरूः sutarbhydm</td>
<td>सुरूः sutarbhydm</td>
</tr>
<tr>
<td>Ab.</td>
<td>सुदृढ़ sutadh</td>
<td>सुदृढ़ sutadh</td>
</tr>
<tr>
<td>G.</td>
<td>सुदृढ़ sutadh</td>
<td>सुदृढ़ sutadh</td>
</tr>
<tr>
<td>L. सुदृढ़ sutad</td>
<td>सुदृढ़ sutad</td>
<td>सुदृढ़ sutad</td>
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</table>

**NEUTER.**

<table>
<thead>
<tr>
<th>SINGULAR.</th>
<th>DUAL.</th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>MASC. FEM.</strong></td>
<td><strong>MASC. FEM.</strong></td>
<td><strong>MASC. FEM.</strong></td>
</tr>
<tr>
<td>N.A.V. सुदृढ़ sutadh</td>
<td>सुदृढ़ sutad</td>
<td>सुदृढ़ sutad</td>
</tr>
</tbody>
</table>

§ 171. Nouns derived from desiderative verbs change सः into शाः when necessary.

Base पिपऩिषिस् pipathiśis, wishing to read, masc. fem. neut.

<table>
<thead>
<tr>
<th>SINGULAR.</th>
<th>DUAL.</th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>MASC. FEM.</strong></td>
<td><strong>MASC. FEM.</strong></td>
<td><strong>MASC. FEM.</strong></td>
</tr>
<tr>
<td>N. पिपऩिषिस् pipathiśaḥ</td>
<td>पिपऩिषिस्य pipathiśihaḥ</td>
<td>पिपऩिषिस्य pipathiśihaḥ</td>
</tr>
<tr>
<td>A. पिपऩिषिस्य pipathiśihaṃ</td>
<td>पिपऩिषिस्य pipathiśihaḥ</td>
<td>पिपऩिषिस्य pipathiśihaḥ</td>
</tr>
<tr>
<td>I. पिपऩिषिस्य pipathiśiḥ</td>
<td>पिपऩिषिस्य pipathiśiḥ</td>
<td>पिपऩिषिस्य pipathiśiḥ</td>
</tr>
<tr>
<td>D. पिपऩिषिस्य pipathiśiḥ</td>
<td>पिपऩिषिस्य pipathiśiḥ</td>
<td>पिपऩिषिस्य pipathiśiḥ</td>
</tr>
<tr>
<td>Ab.</td>
<td>पिपऩिषिस्य pipathiśiḥ</td>
<td>पिपऩिषिस्य pipathiśiḥ</td>
</tr>
<tr>
<td>G.</td>
<td>पिपऩिषिस्य pipathiśiḥ</td>
<td>पिपऩिषिस्य pipathiśiḥ</td>
</tr>
<tr>
<td>L. पिपऩिषिस्य pipathiśiḥ</td>
<td>पिपऩिषिस्य pipathiśiḥ</td>
<td>पिपऩिषिस्य pipathiśiḥ (see § 172)</td>
</tr>
</tbody>
</table>

* Siddh.-Kaum. vol. i. p. 187. § 83.
§ 172. The nouns चारिसिस dāis, fem. blessing, and सजुस sojūṣh, masc. a companion, are declined like पिपाठिस pipāṭhis, except in the Nom. Acc. and Voc. Plur., if they should be used as neuters at the end of compounds.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>सुमनस सुमनस</td>
<td>सुमना: । । सुमनाति सुमनोति:</td>
<td>सुमनसौ or सुनः</td>
<td></td>
<td></td>
</tr>
<tr>
<td>चारि सुमनस</td>
<td>सुमनाठ सुमनासौ</td>
<td>सुमनासू or सुनाः</td>
<td></td>
<td></td>
</tr>
<tr>
<td>सुयोगिस सुयोगिस</td>
<td>सुयोगितिः सुयोगित्व:</td>
<td>सुयोगिरम् or सुयोगि्:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>सुयोगिस सुयोगिस</td>
<td>सुयोगितिः सुयोगित्व:</td>
<td>सुयोगिरम् or सुयोगि्:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>पिपाठिस पिपाठिस</td>
<td>पिपाठितिः पिपाठित्व:</td>
<td>पिपाठिरम् or पिपाठिरि्:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>पिपाठिस पिपाठिस</td>
<td>पिपाठितिः पिपाठित्व:</td>
<td>पिपाठिरम् or पिपाठिरि्:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>चकास चकास</td>
<td>चकातिः चकात्व:</td>
<td>चकातिः or चकास्:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>दोस दोस</td>
<td>दोष: दोषि:</td>
<td>दोषिः or दोष:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>सुपिस सुपिस</td>
<td>सुपितिः सुपित्व:</td>
<td>सुपितिः or सुपिः:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>सूत्र सूत्र</td>
<td>सूत्रिः सूत्रित्व:</td>
<td>सूत्रिः or सूत्र:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>पिपाठिस पिपाठिस</td>
<td>पिपाठितिः पिपाठित्व:</td>
<td>पिपाठिरम् or पिपाठिरि्:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>पिपाठिस पिपाठिस</td>
<td>पिपाठितिः पिपाठित्व:</td>
<td>पिपाठिरम् or पिपाठिरि्:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>चारिसिस चारिसिस</td>
<td>चारिसितिः चारिसित्व:</td>
<td>चारिसितिः or चारिसिः:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>सजुस सजुस</td>
<td>सजुशः सजुशिः:</td>
<td>सजुशः or सजु:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>सजुस सजुस</td>
<td>सजुशः सजुशिः:</td>
<td>सजुशः or सजु:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>सुहिख मोहिख</td>
<td>सुहिखिः मोहिखिः:</td>
<td>मोहिखिः or मोहिख:</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

* Some grammarians do not allow the lengthening of the vowels in चारिसिस and सजुस.

1 The Vocative is सुमन: सुमनाठ. In the other paradigms it is the same as the Nominative.

2 दोस dos may be declined regularly throughout as a masculine. But it is likewise declined as a neuter. On its irregular or optional forms, see § 214.

3 Siddh.-Kaum. vol. 1. p. 197.

4 श does not changed into श: see § 100, note.

5 Siddh.-Kaum. vol. 1. p. 194.

6 See § 75.
§ 173. ध्वस dheas (from ध्वस dheus, to fall) and रस sras (from रस srasus, to fall), when used at the end of compounds, change their s into ५ t, in the Nom. and Voc. Sing., and before terminations beginning with consonants.

N.V. पर्याधवत parpadhvat \[N.A.V. पर्याधवसau parpadhvasau\]
A. पर्याधवन parpadhvan | I.D. Ab. पर्याधवध्वियम parpadhebdhyam
1. पर्याधविन parpadhebdhi
I. पर्याधवस parpadhwas
L. पर्याधवसु parpadhvasu

§ 174. Bases ending in ज्ञ ज्ञ, च sh, च chh, च ksh, च h. Bases ending in these consonants retain them unchanged before all terminations beginning with vowels. Before all other terminations and when final, their final consonants are treated either like रङ or like य k.

1. Bases derived from दिश diś, to show, द्रिस dris, to see, स्थ्रिस guris, to touch, change ज्ञ into ज्ञ k. (§ 126.)

<table>
<thead>
<tr>
<th>BASE.</th>
<th>NOM. SING.</th>
<th>NOM. PLUR.</th>
<th>NOM. PLUR. NEUT.</th>
<th>INSTR. PLUR.</th>
<th>LOC. PLUR.</th>
<th>दिश diś, f. country</th>
<th>दिक dik</th>
<th>दिसिः dīsaḥ</th>
<th>दिसिः dīsaḥ</th>
<th>दिसिः dīsaḥ</th>
<th>दिसिः dīsaḥ</th>
<th>दिसिः dīsaḥ</th>
<th>दिसिः dīsaḥ</th>
</tr>
</thead>
<tbody>
<tr>
<td>जिन jina, m.f.n.</td>
<td>जिनते or नक्ष jina or naks</td>
<td>जिन्ते jinā or nakṣ</td>
<td>नान्ते nanti or nantā</td>
<td>नान्ते nanti or nantā</td>
<td>नान्ते nanti or nantā</td>
<td>नान्ते nanti or nantā</td>
<td>नान्ते nanti or nantā</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

2. Bases derived from नास naś, to destroy, change ज्ञ into ॥ t or ज्ञ k.

| BASE. | NOM. SING. | NOM. PL. | NOM. PL. NEUT. | INSTR. PL. | LOC. PL. | जितजन jītana, m.f.n. | जितजने or नास jītana or nakṣ | नास jina or naks | नास jina or naks | नास jina or naks |

3. All other bases in ज्ञ jā change their final into ॥ t.

| BASE. | NOM. SING. | NOM. PL. | NOM. PL. NEUT. | INSTR. PL. | LOC. PL. | विज jā, m.f.n. one who enters | विज jā, m.f.n. one who enters | विज jā, m.f.n. one who enters | विज jā, m.f.n. one who enters |

4. Bases derived from ध्रम dhris, to dare, change धर्म धर्म into धर्म k.

| BASE. | NOM. SING. | NOM. PL. | NOM. PL. NEUT. | INSTR. PL. | LOC. PL. | दाय dārya, m.f.n. bold | दाय dārya, m.f.n. bold | दाय dārya, m.f.n. bold | दाय dārya, m.f.n. bold |

5. All other bases derived from verbs with final धर्म धर्म change धर्म धर्म into ॥ t.

| BASE. | NOM. SING. | NOM. PL. | NOM. PL. NEUT. | INSTR. PL. | LOC. PL. | ध्री dhrī, m.f.n. hating | ध्री dhrī, m.f.n. hating | ध्री dhrī, m.f.n. hating | ध्री dhrī, m.f.n. hating |

6. Bases ending in च chh change च chh into च chh.

| BASE. | NOM. SING. | NOM. PL. | NOM. PL. NEUT. | INSTR. PL. | LOC. PL. | च prāch, m.f.n. asking | च prāch, m.f.n. asking | च prāch, m.f.n. asking | च prāch, m.f.n. asking |

7. Bases ending in च ksh change च ksh into च ksh.

| BASE. | NOM. SING. | NOM. PL. | NOM. PL. NEUT. | INSTR. PL. | LOC. PL. | च ksh ksh, m.f.n. paring | च ksh ksh, m.f.n. paring | च ksh ksh, m.f.n. paring | च ksh ksh, m.f.n. paring |

* If differently derived तद्य taks may form its Nom. Sing. तद्य taks. गोरख goraksh, cow-herd, which regularly forms its Nom.Sing. गोरात gorat, m.m., according to a different derivation, form गोरख gorak. (See Colebrooke, p. 90; note 1; Siddhā. Kaum. Vol. 1. p. 187.) So तपक pak, Nom. Dual तपक pak, desirous of maturing; विक vik, Nom. Dual विक vik, desirous of saying; दिक dik, Nom. Dual दिक dik, desirous of burning.
8. Most bases ending in न ह change ह ह into थ त.

<table>
<thead>
<tr>
<th>BASE</th>
<th>NOM. SING.</th>
<th>NOM. PL.</th>
<th>NOM. PL. NEUT.</th>
<th>INSTR. PL.</th>
<th>LOC. PL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>निंह</td>
<td>निंह-निंह</td>
<td>निंह-निंह</td>
<td>निंह-निंह</td>
<td>निंह-निंह</td>
<td>निंह-निंह</td>
</tr>
</tbody>
</table>

On the change of initial न न into न न, see § 93.

9. Bases derived from roots द्र ह, and beginning with द र, change ह ह into र र.
Likewise उष्णह उष्णह, a metre.

<table>
<thead>
<tr>
<th>BASE</th>
<th>NOM. SING.</th>
<th>NOM. PL.</th>
<th>NOM. PL. NEUT.</th>
<th>INSTR. PL.</th>
<th>LOC. PL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>दुह</td>
<td>दुह-दुह</td>
<td>दुह-दुह</td>
<td>दुह-दुह</td>
<td>दुह-दुह</td>
<td>दुह-दुह</td>
</tr>
</tbody>
</table>

10. Bases derived from the roots द्र द्र ह, to hate, द्र द्र ह, to confound, द्रिः द्रिः, to love, द्रिः द्रिः, to spue, may change the final ह ह into थ त or र र.

<table>
<thead>
<tr>
<th>BASE</th>
<th>NOM. SING.</th>
<th>NOM. PL.</th>
<th>NOM. PL. NEUT.</th>
<th>INSTR. PL.</th>
<th>LOC. PL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>द्र ह</td>
<td>द्र ह-द्र ह</td>
<td>द्र ह-द्र ह</td>
<td>द्र ह-द्र ह</td>
<td>द्र ह-द्र ह</td>
<td>द्र ह-द्र ह</td>
</tr>
</tbody>
</table>

11. Bases derived from न न ह, to bind, change ह ह into न न.

<table>
<thead>
<tr>
<th>BASE</th>
<th>NOM. SING.</th>
<th>NOM. PL.</th>
<th>NOM. PL. NEUT.</th>
<th>INSTR. PL.</th>
<th>LOC. PL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>न न ह</td>
<td>न न ह-न न ह</td>
<td>न न ह-न न ह</td>
<td>न न ह-न न ह</td>
<td>न न ह-न न ह</td>
<td>न न ह-न न ह</td>
</tr>
</tbody>
</table>

 Decline विपास, त. the Beyah river in the Punjab. विपास, त. the ordure. रृ रृ, त. the ordure. रृ रृ, त. the anger. गोदुह, तf. the drop of water. गोदुह, तf. the wish to enter. गोदुह, तf. the loving. गोदुह, तf. the milked. गोदुह, तf. the splendid. गोदुह, तf. the splendid. गोदुह, तf. the splendid. गोदुह, तf. the splendid. गोदुह, तf. the splendid.

§ 175. हुरासार् तुरसार्, m. name of Indra, changes स स into स स whenever ह ह is changed into थ त or र र.


§ 176. पुरोदास, m. an offering, or a priest, is irregular. The Nom. Sing. is पुरोदास, and all the cases beginning with consonants (Pada cases) are formed from a base पुरोदास. The Voc. Singular, too, is irregular, being identical with the Nom. Sing. (§ 152), though some grammarians allow हे पुरोदास: he पुरोदास.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. पुरोदास</td>
<td>पुरोदास</td>
<td>पुरोदास</td>
</tr>
<tr>
<td>A. पुरोदास</td>
<td>पुरोदास</td>
<td>पुरोदास</td>
</tr>
<tr>
<td>I. पुरोदास</td>
<td>पुरोदास</td>
<td>पुरोदास</td>
</tr>
<tr>
<td>D. पुरोदास</td>
<td>पुरोदास</td>
<td>पुरोदास</td>
</tr>
<tr>
<td>Ab. पुरोदास</td>
<td>पुरोदास</td>
<td>पुरोदास</td>
</tr>
<tr>
<td>G. पुरोदास</td>
<td>पुरोदास</td>
<td>पुरोदास</td>
</tr>
<tr>
<td>L. पुरोदास</td>
<td>पुरोदास</td>
<td>पुरोदास</td>
</tr>
<tr>
<td>V. पुरोदास: or ओऽ: पुरोदास or -ओऽ</td>
<td>पुरोदास</td>
<td>पुरोदास</td>
</tr>
</tbody>
</table>
§ 177. Another word, उक्षास्-ukthaśa, a reciter of hymns, is declined like पुरोदास्
puroḍāśi.


§ 178. Bases in म् m.

Bases ending in म् m retain म् m before all terminations beginning with vowels. Before all other terminations and when final, the म् m is changed into न् n.

Base प्रास्त् prāśam, mild.

<table>
<thead>
<tr>
<th>SINGULAR.</th>
<th>DUAL.</th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc. fem.</td>
<td>masc. fem.</td>
<td>masc. fem.</td>
</tr>
<tr>
<td>Nom. Voc. प्रास्त्: prāśän</td>
<td>प्रास्तानो prāśāmau</td>
<td>प्रास्ताम: prāśāmaḥ</td>
</tr>
<tr>
<td>Acc. प्रास्त्: prāśāman</td>
<td>प्रास्तानो prāśāmau</td>
<td>प्रास्ताम: prāśāmaḥ</td>
</tr>
<tr>
<td>Instr. प्रास्तान प्रास्ताद</td>
<td>प्रास्तान्तया prāśāḥbhyaḍ</td>
<td>प्रास्तान्तिन: prāśāḥbhīḥ</td>
</tr>
<tr>
<td>Loc. प्रास्तामि prāśāmi</td>
<td>प्रास्तामो prāśāmoh</td>
<td>प्रास्तान: prāśānsu</td>
</tr>
</tbody>
</table>

2. Nouns with changeable Bases.

A. Nouns with two Bases.

§ 179. Many nouns in Sanskrit have more than one base, or rather they modify their base according to rule before certain terminations.

Nouns with two bases, have one base for the

Nom. Voc. and Acc. Sing.
Nom. Voc. and Acc. Dual of masc. nouns*;
Nom. Voc. (not Acc.) Plural
Nom. Voc. and Acc. Plural of neuter nouns;

and a second base for all other cases.

The former base will be called the आंगः Aṅga base. Bopp calls it the strong base, and the terminations the weak terminations.

The second base will be called the पदा and भा Pada and Bha base. Bopp calls it the weak base, and the terminations the strong terminations.

The general rule is that the simple base, which appears in the Pada and Bha cases, is strengthened in the Aṅga cases. Thus the Pada and Bha base प्राचः prāch becomes in the Aṅga cases प्रांचः prāńch. The Pada base of the present participle चदत् adat, eating, becomes चदात् adant in the Aṅga

* Most nouns with changeable bases form their feminines in ईṣ. A few, however, such as स्त्रमन् dāman, are said to be feminine without taking the ईष, and some of them occur as feminine at the end of compounds.
cases. This gives us the following system of terminations for words with two bases:

<table>
<thead>
<tr>
<th>SINGULAR.</th>
<th>DUAL.</th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>mascul.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nom. Voc. ू s (which is always dropped)</td>
<td>ै॑ au</td>
<td>ै॑ ah</td>
</tr>
<tr>
<td>Acc. ै॑ am</td>
<td>ै॑ au</td>
<td>ै॑ ah</td>
</tr>
<tr>
<td>Instr. ै॑ a</td>
<td>ै॑ bhyam</td>
<td>ै॑ bhīh</td>
</tr>
<tr>
<td>Dat. ै॑ e</td>
<td>ै॑ bhyam</td>
<td>ै॑ bhīh</td>
</tr>
<tr>
<td>Abl. ै॑ ah</td>
<td>ै॑ bhyam</td>
<td>ै॑ bhīh</td>
</tr>
<tr>
<td>Gen. ै॑ ah</td>
<td>ै॑ oh</td>
<td>ै॑ am</td>
</tr>
<tr>
<td>Loc. ै॑ i</td>
<td>ै॑ i</td>
<td>ै॑ i</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>NEUTER.</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>SINGULAR.</td>
<td>DUAL.</td>
<td>PLURAL.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nom. Acc. ै॑ i</td>
<td>ै॑ i</td>
<td>ै॑ i</td>
</tr>
</tbody>
</table>

§ 180. Certain words derived from चंच aṅch, to move, have two, others three bases.

प्राच् prāch, forward, eastern, has two bases, प्राच् prāch for its आंगः, प्राच् prāch for its Pada and Bha base, and is declined accordingly†.

<table>
<thead>
<tr>
<th>SINGULAR.</th>
<th>DUAL.</th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>N. V. प्राच् prāch ‡</td>
<td>प्राचं prācham</td>
<td>प्राचन: prāchah</td>
</tr>
<tr>
<td>A. प्राचं prācham</td>
<td>प्राचं prācham</td>
<td>प्राच: prāchah</td>
</tr>
<tr>
<td>I. प्राचा prāchā</td>
<td>प्राच्यं prāchā</td>
<td>प्राच: prāchah</td>
</tr>
<tr>
<td>D. प्राचे prāche</td>
<td>प्राचः prāchā</td>
<td>प्राच: prāchah</td>
</tr>
<tr>
<td>Ab. प्राच: prāchah</td>
<td>प्राच: prāchah</td>
<td>प्राच: prāchah</td>
</tr>
<tr>
<td>G. प्राचि prāchi</td>
<td>प्राचि prāchi</td>
<td>प्राचि prāchi</td>
</tr>
<tr>
<td>L. प्राचि prāchi</td>
<td>प्राचि prāchi</td>
<td>प्राचि prāchi</td>
</tr>
</tbody>
</table>

* Aṅga base, or, according to Bopp, strong base with weak terminations. The terminations are called in Sanskrit the Sarvanāmasthānas terminations.

† Compounds ending in च् ach retain the accent on the preposition, except after prepositions ending in इ॑ or इ॑. This rule does not apply to निनि and चच अधि (Pāṇ. vi. 2, 52–53). Hence पराच् pārach, सवाच् āvēch, प्राच् prāch, उदच् uḍāch; also वच nyūch, चच adhyach; सन्धच sadhyāch, विषवच vishvach: but प्राच् pratyāch, सम्यच् samīyach, अन्यच् anvēch.

‡ प्राच् prāch stands for प्राच् prāch; this for प्राच् prāch+ू s.

|| In the declension of words ending in च् ach, the rule is that if चच ach has the Udātta, as in प्राच्य pratyāch, सम्यच् samīyach, अन्यच् anvēch (§ 180, note), all terminations, except the Sarvanāmasthānas, take the Udātta (Pāṇ. vi. 1, 169–170). The rule Pāṇ. vi. 1, 182, refers to चच aṅch, not to चच ach. The rule Pāṇ. vi. 1, 222, is restricted in the Veda by vi. 1, 170. प्राच् prāch is treated as if the accent were on the preposition.
### Declension

#### Singular.

<table>
<thead>
<tr>
<th>N. A. V.</th>
<th>प्रधः prdh</th>
<th>प्रधः prdh</th>
<th>प्रधः prdh</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. प्रधः prdh</td>
<td>साम</td>
<td>साम</td>
<td>साम</td>
</tr>
</tbody>
</table>

The feminine of प्रधः prdh is प्रधः prdh, declined like fem. in रू.१.
Decline चत्वारं चत्वारं चत्वारं दक्षिणं, downward, south. Strong base चत्वारं चत्वारं दक्षिणं.

#### B. Nouns with three Bases.

§ 181. Nouns with three bases have their अंगों or strong base in the same cases as the nouns with two bases. In the other cases, however, they have one base, the Pada base, before all terminations beginning with consonants; and another base, the Bha base, before all terminations beginning with vowels.

In these nouns with three cases, Bopp calls अंगों base the strong base; the Pada base the middle base; the Bha base the weakest base.

This gives us the following system of terminations for words with three bases:

<table>
<thead>
<tr>
<th>SINGULAR.</th>
<th>DUAL.</th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nom. Voc.</td>
<td>स s (always dropped)</td>
<td>सौ au</td>
</tr>
<tr>
<td>Acc.</td>
<td>सं am</td>
<td>सं au</td>
</tr>
<tr>
<td>Instr.</td>
<td>स ऐ</td>
<td>भ्यां bhyām</td>
</tr>
<tr>
<td>Dat.</td>
<td>र e</td>
<td>भ्यां bhyām</td>
</tr>
<tr>
<td>Abl.</td>
<td>खं ah</td>
<td>भ्यां bhyām</td>
</tr>
<tr>
<td>Gen.</td>
<td>खं ah</td>
<td>खं oh'</td>
</tr>
<tr>
<td>Loc.</td>
<td>इ i</td>
<td>इ i'</td>
</tr>
</tbody>
</table>

### Neuter.

<table>
<thead>
<tr>
<th>SINGULAR.</th>
<th>DUAL.</th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nom. Acc.</td>
<td></td>
<td>इ i'</td>
</tr>
</tbody>
</table>

Terminations included in two lines require अंगों or strong base.
Terminations included in one line require Pada or middle base.
Terminations not included in lines require Bha or weakest base.

Words derived from चत्वारं चत्वारं दक्षिणं, to move, with three bases.

प्रधः pratyaṅch, behind, has for its अंगों or strongest base प्रधः pratyaṅch; for its Bha or weakest प्रधः pratich. The Pada or middle base is प्रधः pratyaṅch. Hence प्रधः pratyaṅch, Nom. Sing. masc.; प्रधः pratyaṅch, Nom. Sing. neut.; प्रधः pratich, Nom. Sing. fem.
### Declension.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

| N.V. | प्रत्याः | pratyaḥ | प्रत्याः | pratyaḥ | प्रत्याः | pratyaḥ |
| A.   | प्रत्याः | pratyaḥ | प्रत्याः | pratyaḥ |
| I.   | प्रत्या | pratyaḥ | प्रत्या | pratyaḥ |
| D.   | प्रत्या | pratyaḥ |
| Ab.  | प्रत्या | pratyaḥ |
| G.   | प्रत्या | pratyaḥ |
| L.   | प्रत्या | pratyaḥ |

**Singular.**

| N.A. | प्रत्याः | pratyaḥ |

**Fem.**

| प्रत्याः | pratyaḥ |

| प्रत्याः | pratyaḥ |

**Neuter.**

| प्रत्याः | pratyaḥ |

**Plural.**

| प्रत्याः | pratyaḥ |

The following words, derived from चन्च aṇch, to move, have three bases:

**Aṅga or Strong Base.**

| प्रत्याः | pratyaḥ |

| सम्यच्च | samyach |

| न्याय्यच्छ | nyāyāch |

| सध्रयाः | sadhryaḥ |

| अन्वाः | anvāḥ |

| विश्वाः | viśvāḥ |

| उदाः | udāḥ |

| तिर्याः | tiryāḥ |

**Pada or Middle Base.**

| प्रत्याः | pratyaḥ |

| सम्यच्छ | samyach |

| न्याय्यच्छ | nyāyāch |

| सध्रयाः | sadhryaḥ |

| अन्वाः | anvāḥ |

| विश्वाः | viśvāḥ |

| उदाः | udāḥ |

| तिर्याः | tiryāḥ |

**Bha or Weak Base.**

| प्रत्याः | pratyaḥ |

| सम्यच्छ | samyach |

| न्याय्यच्छ | nyāyāch |

| सध्रयाः | sadhryaḥ |

| अन्वाः | anvāḥ |

| विश्वाः | viśvāḥ |

| उदाः | udāḥ |

| तिर्याः | tiryāḥ |

**Bases in चन्च at and चन्च ant.**

### § 182. Participles Present.

1. **Participles Present.**

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<tbody>
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</table>

| N.V. | चन्च | chanaḥ | चन्च | chanaḥ |
| A.   | चन्च | chanaḥ | चन्च | chanaḥ |
| I.   | चन्च | chanaḥ |
| D.   | चन्च | chanaḥ |
| Ab.  | चन्च | chanaḥ |
| G.   | चन्च | chanaḥ |
| L.   | चन्च | chanaḥ |
§ 183. There is a very difficult rule according to which certain participles keep the न in the Nom. and Acc. Dual of neuters, and before the द् of the feminine. This rule can only be fully understood by those who are acquainted with the ten classes of conjugations. It is this,

I. Participles of verbs following the Bhû, Div, and Chur classes must preserve the न.

II. Participles of verbs following the Tud class may or may not preserve the न. The same applies to all participles of the future in स्वत् syat, and to the participles of verbs of the Ad class in सद्.

III. Participles of all other verbs must reject the न.

I. भवति bhâvat.
   भूतानि bhâvantī.
   नेत्राय चर्यायāt.
   नेत्राय चर्यायantī.

II. हुदति tudatī.
   हविश्याय dhavishyāt (fut.).
   हविश्याय dhavishyantī or हविश्याय dhavishyantī.
   यात् yātī.
   यात् yāntī or यात् yāntī.

III. चदति adatī.
   ज्ञाति jñāvat.
   सुनवति sūnāvatī.
   रुचति runchātī.
   तनवति tanvātī.
   क्रियात् kriyātī.

The feminine base is throughout identical in form with the Nom. Dual Neut. Hence भवति bhâvantī, being, fem.; हुदति tudatī or हुदति tudatī, striking, fem.; चदति adatī, eating, fem. The feminine base is declined regularly as a base in द्.

§ 184. Another rule, which ought not to be mixed up with the preceding rule, prohibits the strengthening of the Aṅga base throughout in the participles present of reduplicated verbs, except in the Nom. Acc. Voc. Plur. Neut., where the insertion of न is optional. With this exception, these participles are therefore really declined like nouns in स् with unchangeable bases.

Base ददति dādati, giving, from दा dā, to give, ददाति dādati, I give.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>NEUT.</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>MASC.</td>
<td>NEUT.</td>
<td>MASC.</td>
<td>NEUT.</td>
</tr>
<tr>
<td>N.V.</td>
<td>dādati</td>
<td>dādati</td>
<td>dādati</td>
</tr>
<tr>
<td>A.</td>
<td>dādatam</td>
<td>dādatam</td>
<td>dādatam</td>
</tr>
<tr>
<td>I.</td>
<td>dādatā</td>
<td>dādatā</td>
<td>dādatā</td>
</tr>
<tr>
<td>D.</td>
<td>dādatē</td>
<td>dādatē</td>
<td>dādatē</td>
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<tr>
<td>Ab.</td>
<td>dādatā</td>
<td>dādatā</td>
<td>dādatā</td>
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<tr>
<td>G.</td>
<td>dādatā</td>
<td>dādatā</td>
<td>dādatā</td>
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<tr>
<td>L.</td>
<td>dādati</td>
<td>dādati</td>
<td>dādati</td>
</tr>
</tbody>
</table>

* Or ददाति dādati.
The same rule applies to the participles जागत jakṣat, eating; जाग्रत jāgrat, waking; दरिद्रत darīdrat, being poor; आदत ādāt, commanding; चक्षुत chakṣūt, shining. But जगत jāgat, neut. the world, forms Nom. Plur. जगत jāganti, only.

§ 185. बृहत् brihat, great, प्रशत prashat, m. a deer, n. a drop of water, are declined like participles of verbs of the Ad class.

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<tr>
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<td>masc.</td>
</tr>
<tr>
<td>N.V. बृहत्त ब्रिहत्</td>
<td>बृहत्तौ ब्रिहत्तौ</td>
<td>बृहत्ततः ब्रिहत्ततः</td>
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<tr>
<td>A. बृहत्तौ ब्रिहत्तौ</td>
<td>बृहत्तौ ब्रिहत्तौ</td>
<td>बृहत्ततः ब्रिहत्ततः</td>
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</tbody>
</table>

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<thead>
<tr>
<th>singular.</th>
<th>neuter.</th>
<th>plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.A. बृहत्त ब्रिहत्</td>
<td>बृहत्तौ ब्रिहत्</td>
<td>बृहत्ततः ब्रिहत्ततः</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>fem.</th>
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<th>plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>बृहत् ब्रिहत्</td>
<td>बृहत्तौ ब्रिहत्</td>
<td>बृहत्ततः ब्रिहत्ततः</td>
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</tbody>
</table>

§ 186. महत् mahat, great, likewise originally a participle of the Ad class, forms its Aṅga or strong base in आंत ांत.

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<tr>
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<td>masc.</td>
<td>masc.</td>
</tr>
<tr>
<td>N. महान भान</td>
<td>महांतौ भानतौ</td>
<td>महातं भानातः</td>
</tr>
<tr>
<td>A. महांतौ भानातौ</td>
<td>महांतौ भानातौ</td>
<td>महातं भानातः</td>
</tr>
<tr>
<td>I. महात् भानत्</td>
<td>महाभ्याम</td>
<td>महाभ्याति</td>
</tr>
<tr>
<td>D. महाते भानते</td>
<td>महाभ्याम</td>
<td>महाभ्याति</td>
</tr>
<tr>
<td>Ab.</td>
<td>महात्स भानत्</td>
<td>महात्स भानत्</td>
</tr>
<tr>
<td>G. महत्र महात्र</td>
<td>महाभ्याम</td>
<td>महाभ्याति</td>
</tr>
<tr>
<td>L. महत् महात्</td>
<td>महाभ्याम</td>
<td>महाभ्याति</td>
</tr>
<tr>
<td>V. महन्त् माहन्</td>
<td>महाभ्याम</td>
<td>महाभ्याति</td>
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<tr>
<th>singular.</th>
<th>neuter.</th>
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<tbody>
<tr>
<td>N.A.V. महत् महात्</td>
<td>महात् महात्</td>
<td>महाभ्याति</td>
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</table>

The rest like the masculine.

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<thead>
<tr>
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<th>singular.</th>
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</thead>
<tbody>
<tr>
<td>महत् महात्</td>
<td>महात् महात्</td>
<td>महाभ्याति</td>
</tr>
</tbody>
</table>

Bases ending in the Suffixes मत mat and वत vat, forming their Aṅga Bases in मन्त mant and वन्त vant.

§ 187. The possessive suffixes मत mat and वत vat form their Aṅga or strong base in मन्त mant and वन्त vant. They lengthen their vowel in the Nom. Sing. Masc. These suffixes are of very frequent occurrence.
चरिनमत् agnimat, having fire.

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<tr>
<th>SINGULAR.</th>
<th>DUAL.</th>
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<tbody>
<tr>
<td>masc.</td>
<td>masc.</td>
<td>masc.</td>
</tr>
<tr>
<td>N. चरिनमत्त agnimān</td>
<td>चरिनमत्ते agnimantu</td>
<td>चरिनमत्ते agnimantau</td>
</tr>
<tr>
<td>A. चरिनमत्ते agnimantam</td>
<td>चरिनमत्ते agnimantau</td>
<td>चरिनमत्ते agnimantau</td>
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</tbody>
</table>

V. चरिनमन् agman

<table>
<thead>
<tr>
<th>SINGULAR.</th>
<th>NEUTER.</th>
<th>PLURAL.</th>
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</thead>
<tbody>
<tr>
<td>fem.</td>
<td>dual.</td>
<td>fem.</td>
</tr>
<tr>
<td>N. चरिनमति agmiti</td>
<td>चरिनमति agmiti</td>
<td>चरिनमति agmiti</td>
</tr>
</tbody>
</table>

§ i88. बहवत् bhavat, Your Honour, which is frequently used in place of the pronoun of the second person, followed by the third person of the verb, is declined like a noun derived by वत् vat. Native grammarians derive it from भा bhā, with the suffix वत् vat, and keep it distinct from भवत् bhavat, being, the participle present of भू bhū, to be.

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<th>PLURAL.</th>
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<tbody>
<tr>
<td>masc.</td>
<td>masc.</td>
<td>masc.</td>
</tr>
<tr>
<td>N. भवत् bhavān</td>
<td>भवत्तें bhavantu</td>
<td>भवत्तें bhavantu</td>
</tr>
<tr>
<td>A. भवत् bhavantam</td>
<td>भवत्तें bhavantu</td>
<td>भवत्तें bhavantu</td>
</tr>
<tr>
<td>V. भवन् bhavan or भो bhoh</td>
<td>भवत्तें bhavantu</td>
<td>भवत्तें bhavantu</td>
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<th>SINGULAR.</th>
<th>NEUTER.</th>
<th>PLURAL.</th>
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<tbody>
<tr>
<td>fem.</td>
<td>dual.</td>
<td>fem.</td>
</tr>
<tr>
<td>N. A.V. भवत् bhavat</td>
<td>भवती bhavati</td>
<td>भवती bhavati</td>
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Fem.

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<th>SINGULAR.</th>
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<tbody>
<tr>
<td>N. भवती bhavati</td>
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</table>
DECLENSION.

§ 189. **bhavat**, being, part. present.

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<th>SINGULAR.</th>
<th>DUAL.</th>
<th>PLURAL.</th>
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<tbody>
<tr>
<td>Masc.</td>
<td><strong>bhavan</strong></td>
<td><strong>bhavantu</strong></td>
<td><strong>bhavantaḥ</strong></td>
</tr>
<tr>
<td>A.</td>
<td><strong>bhavantam</strong></td>
<td><strong>bhavantu</strong></td>
<td><strong>bhavataḥ</strong></td>
</tr>
<tr>
<td>V.</td>
<td><strong>bhavan</strong></td>
<td><strong>bhavantu</strong></td>
<td><strong>bhavataḥ</strong></td>
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</tbody>
</table>

**singular.**

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<tr>
<th></th>
<th>Neuter.</th>
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</thead>
<tbody>
<tr>
<td>Dual.</td>
<td><strong>bhavanti</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plural.</td>
<td><strong>bhavanti</strong></td>
<td></td>
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</tbody>
</table>

N. **bhavati**

Fem.

§ 189. **arvatu**, masc. horse, is declined regularly like nouns in **vatu**, except in the Nom. Sing., where it has **arvād.** **Arvān** in **anarvān** without a soft, is a totally different word, and declined like a noun in **an anu**; Nom. Sing. **anarvād:** Nom. Dual **anarvātāna** ; Acc. Sing. **anarvātana** ; Instr. Sing. **anarvāna** ; Instr. Plur. **anarvāthi:** **anarvāthīḥ.** The feminine of **arvatu** is **arvātī.**

§ 190. **kīyat**, How much? **kīyat** iyat, so much, are declined like bases in **mat.** Their feminines are **kīyatī** kiyattī, **kīyatī** iyattī.

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<th>PLURAL.</th>
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<tbody>
<tr>
<td>Masc.</td>
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<td><strong>kīyantu</strong></td>
<td><strong>kīyantaḥ</strong></td>
</tr>
<tr>
<td>A.</td>
<td><strong>kīyantam</strong></td>
<td><strong>kīyantu</strong></td>
<td><strong>kīyataḥ</strong></td>
</tr>
<tr>
<td>I.</td>
<td><strong>kīyātā</strong></td>
<td><strong>kīyadhyaṁ</strong></td>
<td><strong>kīyadhiḥ</strong></td>
</tr>
<tr>
<td>V.</td>
<td><strong>kīyan</strong></td>
<td><strong>kīyantu</strong></td>
<td><strong>kīyantaḥ</strong></td>
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**singular.**

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<thead>
<tr>
<th></th>
<th>Neuter.</th>
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<tbody>
<tr>
<td>Dual.</td>
<td><strong>kīyanti</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plural.</td>
<td><strong>kīyanti</strong></td>
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</tbody>
</table>

Bases in **an** (an, man, van.)

§ 191. Words in **an** have three bases: their Aṅga or strong base is **aṇa**; their Bha or weakest base **n**; and their Pada or middle base **a.**

1. That the Nom. Sing. masc. has **aṇa**, not **aṇa.**
2. That the Nom. Sing. neut. has **a**, not **an.**
3. That the Voc. Sing. neut. may be either identical with the Nominative, or take **n.**
4. That words ending in **man** and **van** keep **man** and **van**, when there is a consonant immediately before the **man** and **van.** This is to avoid the concurrence of three consonants, such as **pṛṣṭaḥ** from **pṛṣṭaḥ,**
or चालन् अत्मन् from चालन् अत्मन्. This rule applies only to words ending in मन् man and वन् van, not to words ending in simple अन् an. Thus तबन्त तक्षण forms तक्षणा तक्षणाद; मूर्द्धन् मूर्द्धनाः, मूर्द्धन्त् मूर्द्धनात्, &c.

5. That in all other words the loss of the च a is optional in the Loc. Sing., and in the Nom. Acc. Voc. Dual of neuters. The feminine, however, drops the च a; thus राजी राजी.

राजन् rājan, m. king. अंग अंग अंग; पद, राज राजा; भा, भा भा.

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<thead>
<tr>
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<th>Masculine</th>
<th>PLURAL</th>
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</thead>
<tbody>
<tr>
<td>N. राजः राजा</td>
<td>राजाने राजान</td>
<td>राजान: राजानाः</td>
</tr>
<tr>
<td>A. राजाने राजानाम</td>
<td>राजाने राजानाम</td>
<td>राजान: राजानाः</td>
</tr>
<tr>
<td>V. राजन् rājan</td>
<td>राजबार्यम् rājabyām</td>
<td>राजानिः राजानम्</td>
</tr>
<tr>
<td>I. राजा rājā</td>
<td>राजायम् rājabyām</td>
<td>राजानिः राजानम्</td>
</tr>
<tr>
<td>D. राजाने rājane</td>
<td>राजायम् rājabyām</td>
<td>राजानिः राजानम्</td>
</tr>
<tr>
<td>Ab. राज: rājā</td>
<td>राजायम् rājabyām</td>
<td>राजानिः राजानम्</td>
</tr>
<tr>
<td>G. राज: rājā</td>
<td>राजायम् rājabyām</td>
<td>राजानिः राजानम्</td>
</tr>
<tr>
<td>L. राजी rājī or राजानि rājani</td>
<td>राजा rājā</td>
<td>राजानिः राजानम्</td>
</tr>
</tbody>
</table>

नामं nāman, n. name. अंग अंग अंग; पद, नाम नाम; भा, भा भा.

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<tr>
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<th>PLURAL</th>
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<tr>
<td>N.A. नाम nāma</td>
<td>नामि nāmani</td>
<td>नामानि nāmani</td>
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<tr>
<td>V. नाम nāma or नामन् nāman</td>
<td>नामिः nāmam</td>
<td>नामानि nāmani</td>
</tr>
<tr>
<td>I. नामा nāma</td>
<td>नामायम् nāmabhāyām</td>
<td>नामिः nāmabhāha</td>
</tr>
<tr>
<td>D. नामे nāme</td>
<td>नामायम् nāmabhāyām</td>
<td>नामिः nāmabhāha</td>
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<tr>
<td>Ab. नाम: nāma</td>
<td>नामायम् nāmabhāyām</td>
<td>नामिः nāmabhāha</td>
</tr>
<tr>
<td>G. नाम: nāma</td>
<td>नामायम् nāmabhāyām</td>
<td>नामिः nāmabhāha</td>
</tr>
<tr>
<td>L. नामी nāmi or नामनि nāmani</td>
<td>नामी: nāmite</td>
<td>नामानि nāmani</td>
</tr>
</tbody>
</table>

§ 192. Nouns in which the suffixes मन् man and वन् van are preceded by a consonant, such as ब्रह्मन् brahmān, m. n. the creator, यज्ञन् yajvan, m. sacrificer, पर्वन् parvan, n. joint, form their Bha base in मन् man and वन् van.

ब्रह्मन् brahmān, m. creator. अंग अंग अंग; पद, ब्रह्म ब्रह्माः; भा, ब्रह्म ब्रह्माः.
### Declension

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</tr>
<tr>
<td>A.</td>
<td>ब्राह्मणे</td>
<td>ब्राह्मणे</td>
<td>ब्राह्मणे:</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>V.</th>
<th>ब्राह्मन</th>
<th>ब्राह्मन</th>
<th>ब्राह्मन:</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.</td>
<td>ब्राह्मण</td>
<td>ब्राह्मण</td>
<td>ब्राह्मण:</td>
</tr>
<tr>
<td>D.</td>
<td>ब्राह्मण</td>
<td>ब्राह्मण</td>
<td>ब्राह्मण:</td>
</tr>
<tr>
<td>Ab.</td>
<td>ब्राह्मण</td>
<td>ब्राह्मण</td>
<td>ब्राह्मण:</td>
</tr>
<tr>
<td>G.</td>
<td>ब्राह्मण</td>
<td>ब्राह्मण</td>
<td>ब्राह्मण:</td>
</tr>
<tr>
<td>L.</td>
<td>ब्राह्मण</td>
<td>ब्राह्मण</td>
<td>ब्राह्मण:</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Neuter</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N.A.</td>
<td>ब्राह्म</td>
<td>ब्राह्म</td>
<td>ब्राह्म:</td>
</tr>
<tr>
<td>V.</td>
<td>ब्राह्म</td>
<td>ब्राह्म</td>
<td>ब्राह्म:</td>
</tr>
</tbody>
</table>

Decline यज्ञ, sacrificer; आठ, अत्यन्त, self; सुधार, virtuous.

प्रतिदिन, pratidivāna, one who sports, from दिन, दिवा, दिव, दिव, lengthens the द to द, whenever the द is immediately followed by न. Nom. Sing. प्रतिदिन; Nom. Plur. प्रतिदिन, pratidivāna; Acc. Plur. प्रतिदिन, pratidivāna (§ 143).

§ 193. Words in जन, like राजन, राज, king, form their feminine in उ, dropping the उ before the न; रानि, queen.

Words in यन, like धीरजन, धीर, fisherman, form their feminine in वरी, धीरी, wife of a fisherman. (See, however, Pāpar. iv. 1, 17, vārt.)

Words in मन, if feminine, are declined like masculines. दमन, दाम, fem. rope; Nom. Sing. दम, दाम, Acc. दाम, but there is an optional base दाम, Acc. Sing. दाम, दाम. (Pāpar. iv. 1, 11; 13.)

§ 194. Nouns in जन, जन, जन, जन, at the end of adjectival compounds, may either use their masculine forms as feminines, or form feminines in ए. Those in जन, if in the Bha base they can drop the ए before the न, may also take ए (Pāpar. iv. 1, 28).

Thus, Nom. Sing. masc. and fem. सुनाम, suñāma, having good leather, Nom. Dual सुना: व, suñā: स, suñā: स, or, Nom. Sing. fem. सुनाम, suñāma, Nom. Dual सुनाम, suñāma, Plur. सुनाम, suñāma: स, suñāma: स, suñāma: स. Of भुरु, भुरु, having many kings, the feminine may be,

1. भुरु, भुरु, Dual भुरु, भुरु, भुरु.
2. भुरु, भुरु, Dual भुरु, भुरु.
3. भुरु, भुरु, Dual भुरु, भुरु.

दीदानि (Pāpar. iv. 1, 27), having two ropes, is an exception.

Adjectives in वन, which form their fem. in वरी, धीरजन, a fisherman; धीरा, धीर, धीरे, number, पिचर, पिचर, पिचर, fat, may do the same at the end of compounds. ॥
§ 195. पथिन् pathin, m. path, has
for its Åga base पंथन् pānthān (like राजान् rājān);
for its Bha base पथ path;
for its Pada base पथिन pathi.

It is irregular in the Nom. and Voc. Sing., where it is पंथा: pānthā.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.V. घंथा: pānthā</td>
<td>पंथान् pānthānau</td>
<td>N. पंथान: pānthānau</td>
</tr>
<tr>
<td>A. घंथान: pānthānam</td>
<td>पंथान् pānthānau</td>
<td>A. पथ: pathā</td>
</tr>
<tr>
<td>I. ग्घंथि: pathi</td>
<td>पथिम् pathibhyām</td>
<td>I. पथिमन: pathibhi</td>
</tr>
</tbody>
</table>

The terminations after पथ path have the Udātta, because they replace a lost Udātta.

(Prā.M. vi. 1, 199.)

चुरुक्षिण् ribhukṣīn, m. a name of Indra, and मथिन mathin, m. a churning-stick, are declined in the same manner. The three bases are,

चुरुक्षिण् ribhukṣīn
लंथान् mānthān
मथिन mathi

The Nom. and Voc. Sing. are चुरुक्षिण: ribhukṣīn and चुरुक्षिण: mānthān.

पथिन pathin, चुरुक्षिण ribhukṣīn, and मथिन mathin form their feminines पथि pathi,
चुरुक्षिण ribhukṣī, मथि mathi.

§ 196. A word of very frequent occurrence is धान् āhan, n. day, which takes धास् āhas as its Pada base. Otherwise it is declined like नामन nāman.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>P. N.A.V. धान: dhān</td>
<td>Bh. N.A.V. धानी dhānī</td>
<td>An. N.A.V. धाननि dhāni</td>
</tr>
<tr>
<td>Bh. I. धान: dhāna</td>
<td>P. I.D. Ab. धानोऽ dhānoḥ</td>
<td>P. I. धाहि: dhāhiḥ</td>
</tr>
<tr>
<td>Bh. L. धान: dhāni</td>
<td>P. L. धास्व dāsus</td>
<td>P. L. धास्व dāsus</td>
</tr>
</tbody>
</table>

The Visarga in the Nominative Singular is treated like an original र (§ 85). Hence धाहर: ahar-ahāḥ, day by day. In composition, too, the same rule applies; धारनण: aharganāḥ, a month (Prā.M. viii. 2, 69): though not always, धारात्र: ahorātraḥ, day and night. (See § 90.)

* Or धानी: dhānī.
† Or धानी: dhānī.
‡ Or धास्व: dāsus.
§ 197. At the end of a compound, too, चहन् ahan is irregular. Thus दिर्गहान् dirghāhan, having long days, is declined:

**Singular.**

<table>
<thead>
<tr>
<th>N.</th>
<th>दिर्गहान्</th>
<th>N.A.V. दिर्गहानाय</th>
<th>दिर्गहानायau</th>
</tr>
</thead>
<tbody>
<tr>
<td>V.</td>
<td>दिर्गहान</td>
<td>N.V. दिर्गहानाः</td>
<td>दिर्गहानाः</td>
</tr>
<tr>
<td>A.</td>
<td>दिर्गहानाः</td>
<td>I. दिर्गहानाः</td>
<td>दिर्गहानाः</td>
</tr>
</tbody>
</table>

Feminine, दिर्गहानिः dirghānī (Pān. viii. 4, 7).

§ 198. In derivative compounds with numerals, and with वि vi and साप् sāpa, चहन् aha is substituted for चहन् ahan: but in the Loc. Sing. both forms are admitted; e.g. द्रोण् drōṇ, produced in two days; Loc. Sing. द्रोणे drōṇe or द्रोण्दे drōṇde or द्रोणन्दी drōṇanḍī. (Pān. vi. 3, 110.)

§ 199. चन् śvan, m. dog, चुन् yuva, m. young, take चुन् śun, चुन्न् śun as their Bha bases. For the rest, they are declined regularly, like ब्रह्मन brahman, m. (Accent, Pān. vi. 1, 182.)

**Singular.**

<table>
<thead>
<tr>
<th>N.</th>
<th>चाव</th>
<th>N.A.V. चानात</th>
<th>चानातau</th>
</tr>
</thead>
<tbody>
<tr>
<td>A.</td>
<td>चान</td>
<td>चानां</td>
<td>चानां</td>
</tr>
<tr>
<td>V.</td>
<td>चाव</td>
<td>चावन</td>
<td>चावन</td>
</tr>
</tbody>
</table>

The feminine of चन् śvan is चान्न सुन्त; of चुन्न्युव, चुन्न्युवत्; according to some grammarians, चुन्न्युन्न.

§ 200. मघवन् maghavan, the Mighty, a name of Indra, takes मघो maghon as its Bha base.

**Singular.**

<table>
<thead>
<tr>
<th>N.</th>
<th>मघवन्</th>
<th>N.A.V. मघवानाः</th>
<th>मघवानाःau</th>
</tr>
</thead>
<tbody>
<tr>
<td>A.</td>
<td>मघवान</td>
<td>मघवानाः</td>
<td>मघवानाः</td>
</tr>
<tr>
<td>V.</td>
<td>मघवन्</td>
<td>मघवा</td>
<td>मघवाः</td>
</tr>
</tbody>
</table>

The same word may likewise be declined like a masculine with the suffix वत् vat or मत् mat; (see चानिनम् agnimat.)

**Singular.**

<table>
<thead>
<tr>
<th>N.</th>
<th>मघवान्</th>
<th>N.A.V. मघवान्तो</th>
<th>मघवान्तau</th>
</tr>
</thead>
<tbody>
<tr>
<td>A.</td>
<td>मघवान्त</td>
<td>मघवान्ताः</td>
<td>मघवान्ताः</td>
</tr>
<tr>
<td>V.</td>
<td>मघवान्</td>
<td>मघवानन्त</td>
<td>मघवानन्त</td>
</tr>
</tbody>
</table>

The feminine is accordingly either मघान्न maghān or मघवान्न maghavannt.

§ 201. चुन् pūṣāna and चर्मन् aryamān, two names of Vedic deities, do not lengthen their vowel except in the Nom. Sing. and the Nom. Acc. Voc. Plur. neut.; (in this they follow the bases in इन in; § 203.) For the rest, they are declined like nouns in चन् on (see चान चानन)

* Pān. viii. 2, 69, vārt. 1; Siddh.-Kau. vol. i. p. 194; but Colebrooke, p. 83, has द्रोणाः dirghānaḥ as Nom. Sing.

† Colebrooke, Sanskrit Grammar, p. 81.
### Declension.

<table>
<thead>
<tr>
<th>BASE</th>
<th>NOM. SING.</th>
<th>NOM. PL.</th>
<th>ACC. PL.</th>
<th>INSTR. PL.</th>
<th>NOM. PL. NEUT.</th>
</tr>
</thead>
<tbody>
<tr>
<td>पुष्ण, पुष्क, पुष्क</td>
<td>पूष्ण:</td>
<td>पूष्क:</td>
<td>पूष्क:</td>
<td>पूष्किम:</td>
<td>पूष्किः</td>
</tr>
<tr>
<td>पुष्क</td>
<td>पुष्क</td>
<td>पुष्क</td>
<td>पुष्क</td>
<td>पुष्किम</td>
<td>पुष्किः</td>
</tr>
<tr>
<td>पुषक्ष:</td>
<td>पुषक्ष:</td>
<td>पुषक्ष:</td>
<td>पुषक्ष:</td>
<td>पुषक्षिम:</td>
<td>पुषक्षिः</td>
</tr>
<tr>
<td>पुषक्ष</td>
<td>पुषक्ष</td>
<td>पुषक्ष</td>
<td>पुषक्ष</td>
<td>पुषक्षिम</td>
<td>पुषक्षिः</td>
</tr>
<tr>
<td>Loc. Sing. पुषक्षिः</td>
<td>पुषक्षिः or पुषक्षिः पुषक्षिः</td>
<td>or, according to some, पुषक्षिः (Sār. 1. 9, 31.)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

§ 202. The root हन, to kill, if used as a noun, follows the same rule; only that when the vowel between ह ए and ए ए is dropt, ह ए becomes एः.

<table>
<thead>
<tr>
<th>BASE</th>
<th>NOM. SING.</th>
<th>NOM. PL.</th>
<th>ACC. PL.</th>
<th>INSTR. PL.</th>
<th>NOM. PL. NEUT.</th>
</tr>
</thead>
<tbody>
<tr>
<td>हन, हा, म्</td>
<td>हन:</td>
<td>हन:</td>
<td>हन:</td>
<td>हनिम:</td>
<td>हनिः</td>
</tr>
<tr>
<td>हन</td>
<td>हन</td>
<td>हन</td>
<td>हन</td>
<td>हनिम</td>
<td>हनिः</td>
</tr>
<tr>
<td>हनिम</td>
<td>हनिः</td>
<td>and the Nom. Acc. Plur. neut. in निः</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Loc. Sing. ब्रह्माणि brahmāṇi or ब्रह्माणि brahmāṇi.

### Bases in हन in.

§ 203. Words in हन in are almost regular; it is to be observed that

1. They drop the न at the end of the Pada base.
2. They form the Nom. Sing. masc. in हि; the Nom. Acc. Sing. neut. in नि; and the Nom. Acc. Plur. neut. in निः.

#### Masculine.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>धनि</td>
<td>धानिः</td>
</tr>
<tr>
<td>धनिया</td>
<td>धानिः</td>
</tr>
<tr>
<td>धानिष्म</td>
<td>धानिः</td>
</tr>
<tr>
<td>धानिस्त</td>
<td>धानि</td>
</tr>
</tbody>
</table>

#### Neuter.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>धनिः</td>
<td>धानिः</td>
</tr>
<tr>
<td>धानिः</td>
<td>धानिः</td>
</tr>
<tr>
<td>धानिः</td>
<td>धानिः</td>
</tr>
</tbody>
</table>

#### Feminine.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>धनिः</td>
<td>धानिः</td>
</tr>
</tbody>
</table>

Decline मेधहविन medhāvin, wise; यासविन yaśasvin, glorious; वाग्मिन vāgmin, loquacious; कृविन kārvin, doing.

Note—These nouns in हन in, (etymologically a shortened form of हन en,) follow the analogy of nouns in राज en (like राज, नाम्, नाम्, नाम्) in the Nom. Sing. masc. and neut., and in the Voe. Sing. and in the Nom. Acc. Plur. neut. They might be ranged, in fact, with the nouns having unchangeable bases; for the lengthening of the vowel in the Nom. and Acc. Plur. neut. is but a compensation for the absence of the nasal which is inserted in these cases in all bases except those ending in nasals and semivowels.
Participles in वस्त् vas.

§ 204. Participles of the reduplicated perfect in वस्त् vas have three bases; वास्त् vā́ṣ as the अंगा, उष् ush as the Bha, and वस्त् vas as the Pada base. According to Sanskrit grammarians, they change the स s of वस्त् vas into स t, if the स s is final, or if it is followed by terminations beginning with श s and स s; (see § 173, 131.) But the fact is, that the Pada base is really वस् vat, not वस्त् vas.

अंगा, रुरुदास rurudvā́ṣ; Pada, रुरुदश rurudvas; Bha, रुरुदुष rurudush.

**Masculine.**

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. रुरुदास rurudā́स</td>
<td>रुरुदासाः rurudā́sau</td>
<td>रुरुदासेः rurudā́saḥ</td>
</tr>
<tr>
<td>A. रुरुदासं rurudā́sam</td>
<td>रुरुदासाः rurudā́sau</td>
<td>रुरुदासेः rurudā́saḥ</td>
</tr>
<tr>
<td>V. रुरुदास rurudā́san</td>
<td>रुरुदासाः rurudā́sau</td>
<td>रुरुदासेः rurudā́saḥ</td>
</tr>
<tr>
<td>I. रुरुदासेः rurudā́saḥ</td>
<td>रुरुदासाः rurudā́sau</td>
<td>रुरुदासेः rurudā́saḥ</td>
</tr>
<tr>
<td>D. रुरुदासेः rurudā́saḥ</td>
<td>रुरुदासाः rurudā́sau</td>
<td>रुरुदासेः rurudā́saḥ</td>
</tr>
<tr>
<td>Ab. रुरुदासेः rurudā́saḥ</td>
<td>रुरुदासाः rurudā́sau</td>
<td>रुरुदासेः rurudā́saḥ</td>
</tr>
<tr>
<td>G. रुरुदासेः rurudā́saḥ</td>
<td>रुरुदासाः rurudā́sau</td>
<td>रुरुदासेः rurudā́saḥ</td>
</tr>
<tr>
<td>L. रुरुदासेः rurudā́saḥ</td>
<td>रुरुदासाः rurudā́sau</td>
<td>रुरुदासेः rurudā́saḥ</td>
</tr>
</tbody>
</table>

**Neuter.**

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. रुरुदश्व rurudā́śv</td>
<td>रुरुदाश्वि rurudā́śhi</td>
<td>रुरुदाश्वम rurudā́śhām</td>
</tr>
<tr>
<td>Fem.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>N. रुरुदश्वि rurudā́śhi</td>
<td>रुरुदाश्वि rurudā́śhi</td>
<td>रुरुदाश्विः rurudā́śhī</td>
</tr>
</tbody>
</table>

§ 205. Participles in वस्त् vas which insert an इ i between the reduplicated root and the termination, drop the इ i whenever the termination वस्त् vas is changed into उष् ush. Thus तस्थिति tasṭhivā́n, from स्थि sthā, to stand, forms the fem. तस्थिति tasṭhishi. पक्षिवर्ग pechivā́n, from पक्ष pach, to cook, forms the fem. पक्षिवर्ग pechushi.

A very common word following this declension is विद्वत् vidvā́n, wise, (for विद्वत्न् vidvā́n); fem. मत्त विद्विशि, विद्विशि.

If the root ends in इ i or ई e, this radical vowel is never dropt before उष् ush, the contracted form of वस्त् vas. Hence from नी nī, नीवीनः ninivā́n; Instr. नीनुषा ninyuṣā; fem. नीनुषी ninyushi.
Decline the following participles:

<table>
<thead>
<tr>
<th>PADA BASE.</th>
<th>NOM. SING.</th>
<th>NOM. FLUR.</th>
<th>ACC. PLUR.</th>
<th>INSTR. PLUR.</th>
</tr>
</thead>
<tbody>
<tr>
<td>शुभुवस्</td>
<td>शुभुवन्</td>
<td>शुभुवाः</td>
<td>शुभुः</td>
<td>शुभुवः</td>
</tr>
<tr>
<td>सुर्वस्म</td>
<td>सुर्ववन्</td>
<td>सुर्ववाः</td>
<td>सुर्वस्म</td>
<td>सुर्ववस्म</td>
</tr>
<tr>
<td>चेल्वस्म</td>
<td>चेल्ववन्</td>
<td>चेल्वाः</td>
<td>चेल्वस्म</td>
<td>चेल्ववस्म</td>
</tr>
<tr>
<td>पेचीस्त</td>
<td>पेचिवन्</td>
<td>पेचिवाः</td>
<td>पेचिस्त</td>
<td>पेचिवस्त</td>
</tr>
<tr>
<td>जगन्वस्त</td>
<td>जगन्ववन्</td>
<td>जगन्वाः</td>
<td>जगन्वस्त</td>
<td>जगन्ववस्त</td>
</tr>
<tr>
<td>जागिन्वस्त</td>
<td>जागिन्ववन्</td>
<td>जागिन्वाः</td>
<td>जागिन्वस्त</td>
<td>जागिन्ववस्त</td>
</tr>
<tr>
<td>जागन्वस्त</td>
<td>जागन्ववन्</td>
<td>जागन्वाः</td>
<td>जागन्वस्त</td>
<td>जागन्ववस्त</td>
</tr>
<tr>
<td>जागिन्वस्त</td>
<td>जागिन्ववन्</td>
<td>जागिन्वाः</td>
<td>जागिन्वस्त</td>
<td>जागिन्ववस्त</td>
</tr>
<tr>
<td>जागिन्वस्त</td>
<td>जागिन्ववन्</td>
<td>जागिन्वाः</td>
<td>जागिन्वस्त</td>
<td>जागिन्ववस्त</td>
</tr>
<tr>
<td>जागिन्वस्त</td>
<td>जागिन्ववन्</td>
<td>जागिन्वाः</td>
<td>जागिन्वस्त</td>
<td>जागिन्ववस्त</td>
</tr>
<tr>
<td>जागिन्वस्त</td>
<td>जागिन्ववन्</td>
<td>जागिन्वाः</td>
<td>जागिन्वस्त</td>
<td>जागिन्ववस्त</td>
</tr>
</tbody>
</table>

Bases in इयस iyas.

§ 206. Bases in इयस iyas (termination of the comparative) form their अङ्ग base in इयाः iyāṁs.

Pada and Bha base गारियः gāriyāḥ, heavier; अङ्ग base गारियाः gāriyāṁś.

MASCULINE.

<table>
<thead>
<tr>
<th>SINGULAR.</th>
<th>Dual.</th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. गारियः</td>
<td>गारियाः</td>
<td>गारियाः</td>
</tr>
<tr>
<td>A. गारियाः</td>
<td>गारियाः</td>
<td>गारियाः</td>
</tr>
<tr>
<td>V. गारियम्</td>
<td>गारियम्</td>
<td>गारियम्</td>
</tr>
<tr>
<td>I. गारियम्</td>
<td>गारियम्</td>
<td>गारियम्</td>
</tr>
</tbody>
</table>

NEUTER.

<table>
<thead>
<tr>
<th>SINGULAR.</th>
<th>Dual.</th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. गारियः:</td>
<td>गारियः</td>
<td>गारियः</td>
</tr>
<tr>
<td>FEM.</td>
<td>SINGULAR.</td>
<td></td>
</tr>
<tr>
<td>N. गारियसी</td>
<td>गारियसी</td>
<td>गारियसी</td>
</tr>
</tbody>
</table>

Miscellaneous Nouns with changeable Consonantal Bases.

§ 207. Words ending in याद pādd, foot, retain याद pādd as अङ्ग and Pada base, but shorten it to याद pādd as Bha base.

<table>
<thead>
<tr>
<th>SINGULAR.</th>
<th>DUAL.</th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.V. सुपाद</td>
<td>सुपाद</td>
<td>सुपाद (अङ्ग)</td>
</tr>
<tr>
<td>A. सुपादम्</td>
<td>सुपादम्</td>
<td>सुपादम्</td>
</tr>
</tbody>
</table>

* m changed into n according to § 36.
The feminine is either सुपाद सुपद्य or सुपद्र सुपद्य (Pāñ. iv. 1, 8); but a metre consisting of two feet is called रिपदा रिपपद.  
§ 208. Words ending in वाल् वाल्, carrying, retain वाल् वाल् as Anāgā and Pada base, but shorten it to अह अह as Bha base. The fem. is ज्रह ज्रह.

Final द्र h is interchangeable with र द्र, द्र, द्र. (See § 128; 174, 8.)

The वि of वि वि forms Vṛddhi with a preceding अ अ or अ अ (§ 46). Thus विश्वान विश्वान अ अ, upholster of the universe. (Accent, Pāñ. vi. 1, 171.)

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.V. विश्वान विश्वान</td>
<td>विश्वान ही विश्वान हान</td>
<td>विश्वान हानि विश्वान हानि</td>
</tr>
<tr>
<td>A. विश्वान विश्वान हानि</td>
<td>विश्वान ही विश्वान हानि</td>
<td>विश्वान हानि विश्वान हानि</td>
</tr>
<tr>
<td>I. विश्वान हानि</td>
<td>विश्वान हानि</td>
<td>विश्वान हानि</td>
</tr>
</tbody>
</table>

§ 209. बेठताव सुतावह is further irregular, forming its Pada base in अ अ, and retaining it in the Nom. and Voc. Sing.; e.g. Nom. Voc. बेठताव सुतावह; Acc. बेठताव सुतावह; Instr बेठताव ह; Instr. Plur. बेठताव हिः; सुतावह हिः, &c.; Loc. Plur. बेठताव हिः सुतावह हिः.

Some grammarians allow बेठताव सुतावह, instead of बेठताव सुतावह, in all the Bha cases (Sāk. 1. 9, 14), and likewise बेठताव सुतावह in Voc. Sing.

§ 210. A more important compound with वार वार is चमुहः अनुषः, an ox, (i.e. a cart-drawer.) It has three bases: 1. The Anāgā base चमुहः अनुषः; 2. The Pada base चमुहः अनुषः; 3. The Bha base चमुहः अनुषः.

It is irregular besides in the Nom. and Voc. Sing.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. चमुहः अनुष अनुष</td>
<td>चमुहः अनुष हानि अनुष हानि</td>
<td>चमुहः अनुष हानि अनुष हानि</td>
</tr>
<tr>
<td>V. चमुहः अनुष अनुष</td>
<td>चमुहः अनुष हानि अनुष हानि</td>
<td>चमुहः अनुष हानि अनुष हानि</td>
</tr>
<tr>
<td>A. चमुहः अनुष अनुष हानि</td>
<td>चमुहः अनुष हानि अनुष हानि</td>
<td>चमुहः अनुष हानि अनुष हानि</td>
</tr>
<tr>
<td>I. चमुहः अनुष हानि</td>
<td>चमुहः अनुष हानि</td>
<td>चमुहः अनुष हानि</td>
</tr>
</tbody>
</table>

If used as a neuter, at the end of a compound, it forms

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.A.V. चमुहः अनुष अनुष</td>
<td>चमुहः अनुष हानि अनुष हानि</td>
<td>चमुहः अनुष हानि अनुष हानि</td>
</tr>
</tbody>
</table>

The rest like the masculine.

The feminine is चमुहः अनुष अनुष or चमुहः अनुष अनुष (Pāñ. vii. 1, 98, vārt.).

§ 211. आप आप, water, is invariably plural, and makes its अ अ long in the Anāgā base, and substitutes अ for प प before an affix beginning with भ भ.

Plural: Nom. आप आप, Acc. आप आप, Instr. आपिः आपिः, Loc. आपिः आपिः. (Accent, Pāñ. vi. 1, 1.)

In composition आप आप is said to form स्वा स्वा, Nom. Sing. masc. and fem., having good water; Acc. स्वा स्वाप; Instr. स्वा स्वाप, &c. Nom. Plur. स्वा स्वाप; Acc. स्वा स्वाप, Instr. स्वाप, स्वाप, &c. The neuter forms the Nom. Sing. स्वास्व; Nom. Plur. स्वास्व or स्वास्व, according to different interpretations of Pāñini. (Colebrooke, p. 101, note.)

The Sāraṇavati (1. 9, 62) gives स्वास्व तदायानि स्वास्व तदायानि, tanks with good water.
§ 214. Declension.

---|---|---
N. पुनिः पुनिः | N.A.V. पुणियो pumāṇo | N. पुनिः: pumāṇaḥ
V. पुनिः पुनिः | I. D. Ab. पुण्यां pumbyām | A. पु: puṇāḥ
A. पुणिः पुणिः | G. L. पु: puṇāḥ | I. पु: puṃbhīḥ
L. पु: puṇiś
The Loc. Plur. is written पु: puṇiśaḥ, not पु: puṇiśaḥ or पु: puṇsū (§ 100, note). The Sārasvatī gives पु: puṇkṣaḥ (1. 9. 70). Pāṇini (viii. 3. 58) says that न num only, not Anusvāra in general, does not prevent the change of म into भ; and therefore that change does not take place in सुहिः suhinsu and पु: puṃs. In the first, न is radical, not inserted; in the second, the Anusvāra represents an original म. Cf. Siddh. Kaum. vol. 1. p. 186: सुहिः सुहिः सुहिः सुहिः सुहिः सुहिः सुहिः

In composition it is declined in the same manner if used in the masc. or fem. gender. As a neuter it is, Nom. Sing. सुपु: supum, Nom. Dual सुपु: suṇiḥ, Nom. Plur. सुपु: suṇiḥ.

§ 213. दिल div or दु: du, f. sky, is declined as follows, (Accent, Pāṇ. vi. 1, 171; 183):

Base दिल div, दु: du. (See § 219.)

---|---|---
N. दिख: dyāḥ | N. दिख: dyāḥ | A. दिख: dyāḥ
Dr. दिख: dyāḥ | I. दिख: dyāḥ | I. दिख: dyāḥ
D. दिख: dyāḥ | D. Ab. दिख: dyāḥ | G. दिख: dyāḥ
L. दिख: dyāḥ | L. दिख: dyāḥ
V. दिख: dyāḥ

Another base दिख: dyo is declined as a base ending in a vowel, and follows the paradigm of गो, § 219. (See Siddh.-Kaum. vol. 1. p. 138.)

Compounds like सुधित sudīya, having a good sky, are declined in the masc. and fem. like दिख: div. Hence सुधित sudīya, सुधित sudīva, &c.

In the neuter they form Nom. Acc. Voc. Sing. सुधिय sudīya, having a good sky; Dual सुधिन sudīni; Plur. सुधिन sudīi.

§ 214. A number of words in Sanskrit are what Greek grammarians would call Metaplasta, i.e. they exist under two forms, each following a different declension, but one being deficient in the Sarvanāmasthāna cases, i.e. Nom. Voc. Acc. Sing. and Dual, Nom. Voc. Plur., and Nom. Voc. Acc. Plur. of neuters. (Pāṇ. vi. 1, 63.) Thus

Defective Base: | Base declined throughout:
---|---
*1. असन asan, n. blood; | असन asan, n.
*2. वसन vasant, n. face; | वसन vasant, n.
*3. ज्ञेन jñan, n. water; | ज्ञेन jñan, n.
4. दत् dat, m. soult, Acc. Pl. दत् datāḥ | दत् datāḥ, m.

* No accent on Vibhakti. (Pāṇ. vi. 1, 171)
DECLENSION. § 215.

5. दोषन् dosan (m.) n. arm;
6. नस्य nas, f. nose; Acc. Pl. नसः nasāḥ;
7. निस्य nīś, f. night; Acc. Pl. निस्यः nīśāḥ;
8. पद् pad, m. foot; Acc. Pl. पदः padaḥ;
9. पूर्व prit, f. army; Loc. Pl. पूर्वः pritāḥ;
10. मास mās, n. meat;
11. मासः māsāḥ, m. month; मास: māsāḥ;
12. यकन्य yakna, n. liver;
13. युक्त yūkta, m. pea-soup;
14. तकन्य takna, n. ordure;
15. च snu, n. ridge;
16. ह्रिद hrid, n. (m.); Gen. Sing. ह्रिद: hridāḥ;

Hence in

No. 1. N.V.A. Sing. is ससुक asrīk only;
N.V.A. Dual is ससुन्नी asrīntī only;
N.V. Plur. is ससुन्निः asrīnti only;

No. 4. N.A.V. Sing. is दंतः, दन्त dantēḥ, am, a, only;
N.V.A. Dual is दंतेः dantaḥ only;
N.V. Plur. is दंतः dantēḥ only;

No. 11. N.A.V. Sing. is मासः, समादः, am, a, only;
N.V.A. Dual is मासौ māsaḥ only;
N.V. Plur. is मासः māsaḥ only;

No. 13. N.A.V. Sing. is युक्त: युक्त: yūktaḥ, am, a, only;
N.V.A. Dual is युक्त: yūktaḥ only;
N.V. Plur. is युक्त: yūktaḥ only;

A. Plur. ससुन्निः asrīnti or ससुन्निः asrīnti
I. Sing. ससुनः asrīnta or ससुनः asrīnta
I. Du. ससुनः asrīntaḥyam or ससुनः asrīntaḥyam.

Grammarians differ on the exact meaning of Pāṇini's rule; and forms such as दोषन्य dosanṭi, Nom. Dual Neut., would seem to show that in the Nom. Acc. Voc. Dual the base दोषन्य dosan may be used. (See Siddh.-KAum. vol. i. pp. 107, 131, 141, 144.) By some the rule is restricted to the Veda.

2. Bases ending in Vowels.

§ 215. Bases ending in vowels may be subdivided into two classes:
1. Bases ending in any vowels, except derivative श a and श a.
2. Bases ending in derivative श a and श a.

* No accent on Vibhakti. (Pāṇ. vi. 1, 1, 1.)
+ Siddh.-KAum. vol. i. p. 131.
† Siddh.-KAum. vol. i. p. 141.
∥ The Śārasvati gives all cases of मास mās (1, 6, 35).
‡ Pāṇ. vi. 1, 63.
§ 218. DECLENSION.

1. Bases ending in any Vowels, except derivative चा and चा शा.

§ 216. Instead of attempting to learn, either according to the system followed by native grammarians, or according to the more correct views of comparative philologists, how the terminations appended to consonantal bases are changed when appended to bases ending in vowels, it will be far easier to learn by heart the paradigms such as they are, without entering at all into the question whether there was originally but one set of terminations for all nouns, or whether, from the beginning, different terminations were used after bases ending in consonants and after bases ending in vowels.

**Bases in रे ai and छौ au.**

§ 217. These bases are, with few exceptions, declined like bases ending in consonants. The principal rules to be observed are that before consonants रे ai becomes छा d, while छौ au remains unchanged; and that before vowels both रे ai and छौ au become चाय ay and चाय āv.

Base रै, राय rāy, m. wealth; (Accent, Pāṇ. vi. 1, 171.) नौ nau, नाव nāv, f. ship; (Accent, Pāṇ. vi. 1, 168.)

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.V. राैd-ह</td>
<td>नौैn-ह</td>
<td>रायैd-अह नावैn-अह</td>
</tr>
<tr>
<td>A. रायैd-म नावैn-म</td>
<td>रायैd-अह नावैn-अह</td>
<td></td>
</tr>
<tr>
<td>I. रायैद नावैn-द</td>
<td>रायैd-ब्यैd नावैn-ब्यैd</td>
<td></td>
</tr>
<tr>
<td>D. रायैd-ि नावैn-ि</td>
<td>रायैd-ि नावैn-ि</td>
<td></td>
</tr>
<tr>
<td>Ab. रायैd-ि नावैn-ि</td>
<td>रायैd-ि नावैn-ि</td>
<td></td>
</tr>
<tr>
<td>G. रायैd-ि नावैn-ि</td>
<td>रायैd-ि नावैn-ि</td>
<td></td>
</tr>
<tr>
<td>L. रायैd-ि नावैn-ि</td>
<td>रायैd-ि नावैn-ि</td>
<td></td>
</tr>
</tbody>
</table>

Decline ग्लाउ़ g'lauh, m. the moon.

**Bases in घौ o.**

§ 218. The only noun of importance is गो go, a bull or cow. It is slightly irregular in Nom. Acc. Abl. and Gen. Sing. and in the Acc. Plur. (Accent, Pāṇ. vi. 1, 182.)

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.V. गौैg-अह</td>
<td>गौैg-अह</td>
<td>गौैg-अह</td>
</tr>
<tr>
<td>A. गौैg-ि</td>
<td>गौैg-ि</td>
<td></td>
</tr>
<tr>
<td>I. गौैg-ि</td>
<td>गौैg-ि</td>
<td></td>
</tr>
<tr>
<td>D. गौैg-ि</td>
<td>गौैg-ि</td>
<td></td>
</tr>
<tr>
<td>Ab. गौैg-ि</td>
<td>गौैg-ि</td>
<td></td>
</tr>
<tr>
<td>G. गौैg-ि</td>
<td>गौैg-ि</td>
<td></td>
</tr>
<tr>
<td>L. गौैg-ि</td>
<td>गौैg-ि</td>
<td></td>
</tr>
</tbody>
</table>

* In the Veda the Acc. Plur. of रै rai occurs both as राय ah (Rv. i. 68, 5; 98, 3; vii. 34, 22; viii. 52, 10; x. 140, 4) and राय ah (Rv. i. 113, 4; iii. 2, 15).
If bases in रे, छो, नौ are to be declined as neuters at the end of compounds, they shorten रे to र, छो to छ, and नौ to न, and are then declined like neuters in र, छ, न. The masculine forms, however, are equally allowed (if the base is masculine) in all cases except the Nom. Acc. Voc. Sing. Dual and Plural. Hence Instr. Sing. neut. सुरिया or सुरवाया; but only सुनवास sunanā.

§ 219. छो dya, fem. heaven, is declined like मी go. It coincides in the Nom. and Voc. Sing. with दिस dī, sky, but differs from it in all other cases. (§ 213.)

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
</table>
| N. छो: dya| छो| छा: dya
| A. छाँ dya* | छाँ| छा: dya
| I. छा dya | छा| छा: dya
| D. छो dya | छो| छो: dya
| Ab. छो: dya | छो| छो: dya
| G. छो: dya | छो| छो: dya
| L. छो dya | छो| छो: dya
| V. छो: dya | छो| छो: dya

Forms of dya which occur in the Rig-veda:

Sing. N. dyaus; A. divam, dyam; I. die (divē, by day); D. die; G. divah, dyoh; L. divi, dyavi; V. dyaus (RV vi. 51, 5). Plur. N. dyeva; A. dyūn; I. dyabhih. Dual N. dyēva.

Being used at the end of a compound छो dya forms its neuter base as छु dya; e.g. प्राण pradyu, eminently celestial, Dual प्राण pradyun, Plur. प्राण pradyuni (Siddh.-Kaum. vol. i. pp. 144, 145); while from दिस dī the neuter adjective was, as we saw, सुध sudyu, having a good sky, Dual सुधिव sudvā, Plur. सुधीव sudvē (Calebr. pp. 67, 73). प्राण pradyu, as a neuter, cannot take the optional masculine cases (Siddh.-Kaum. vol. i. p. 145).

Note—There are no real nouns ending in र e, though grammarians imagine such words as रे, the sun, उरद उरद, the rising sun; N. उरद उरद, Nom. Plur. उरद: उरद. उरद.

Bases in र and न.

1. Monosyllabic Bases in र and न, being both Masculine and Feminine.

(A.) By themselves.

§ 220. Monosyllabic bases, derived from verbs without any suffix, like वी dhi, thinking, दी kṛt, buying, जूलā, cutting, take the same terminations as consonantal bases. They remain unchanged before terminations beginning with consonants, but change final र and न into स्र iy and सव, before vowels. (Pāṇ. vi. 4, 82, 83.) Their Vocative is the same as their Nominative.

(B.) At the end of compounds.

§ 221. These monosyllabic bases rarely occur except at the end of compounds. Here
they may either change ठ and ड into ठी and डे, or into घ and ङ. They change it

1. Into ठी and डे:

a. If the first member of the compound forms the predicate of the second, and the second maintains its nominal character. Thus परमार्थ मानियम, the best leader, Acc. Sing. परमार्थ मानियम. Here मान in treated as a noun, and seems to have lost its verbal character. गुड़िया: sūddhadhīth, a pure thinker, a man of pure thought, Acc. Sing. गुड़िया: sūddhadhīth; कुङ्खः: kudhīth, a man of bad thought, Acc. Sing. कुङ्खः: kudhītham. (Sār.)

b. If ठ and ड are preceded by two radical initial consonants. जलाक्रता: jalakrāth, a buyer of water, makes Acc. Sing. जलाक्रता: jalakrātham. उत्सृ: utṣrāth, well faring, Acc. Sing. उत्सृ: utṣrātham. (Siddh.-Kauṃ. vol. 1. p. 119.) This is a merely phonetic change, intended to facilitate pronunciation. (Pāṇ. vi. 4, 82.)

2. Into घ and ङ, under all other circumstances, i.e. wherever the monosyllabic bases retain their verbal character. ग्रामानि: grāmānith, leader of a village, Acc. Sing. ग्रामानि: grāmānīyam; here ग्राम is not the predicate of निः, but is governed by निः, which retains so far its verbal character. ग्राम: pradhīth, thinking in a high degree, Acc. Sing. ग्राम: pradhītham; here ग्राम is a preposition belonging to ध, which retains its verbal nature. ग्राम: sūddhadhīth, leading out, Acc. Sing. ग्राम: sūddhadhītham; here ग्राम is a preposition belonging to निः. While ठ and ड is preceded by two consonants, one only belongs to the root. ग्राम: sūddhadhīth (if a Tatpurusha compound), thinking pure things, would form the Acc. Sing. ग्राम: sūddhadhītham, and thus be distinguished from ग्राम: sūddhadhīth (as a Karmadhāraya compound), a pure thinker, or as a Bahuvarhi compound, a man possessed of pure thoughts (Siddh.-Kauṃ. vol. 1. p. 119), which both have ग्राम: sūddhadhītham for their accusative. The general idea which suggested the distinction between bases changing their final ठ and ड either into ठी and डे, or into घ and ङ, seems to have been that the former were treated as real monosyllabic nouns that might be used by themselves (ग्राम: dāth, a thinker), or in such compounds as a noun admits of (ग्राम: sūddhīth, a good thinker; ग्राम: sūddhadhīth, a pure thinker or pure thought); while the latter always retained somewhat of their verbal character, and could therefore not be used by themselves, but only at the end of compounds, preceded either by a preposition (ग्राम: pradhīth, provids) or by a noun which was governed by them. The nouns in which ठ and ड stand after two radical consonants form an exception to this general rule, which exception admits, however, of a phonetic explanation (§ 330), so that the only real exception would be in the case of certain compounds ending in भ. Thus भ becomes भुवन before vowels, whether it be verbal or nominal. (Pāṇ. vi. 4, 85.) Ex. स्वयम्भ: svaayambhūth, self-existing, Acc. Sing. स्वयम्भ: svaayambhūtham. (Sār. i. 6, 61. Siddh.-Kauṃ. vol. 1. p. 119.) Not, however, in वेद: varshāhāthūth, frog, Acc. Sing. वेद: varshāhāthūtham (Pāṇ. vi. 4, 84), and in some other compounds, such as कर: karabhūth or कार: kārabhūth, nail, गु: punarbhūth, re-born, दृश: drīabhūth, thunderbolt. (Pāṇ. vi. 4, 84, vārt.)

- *गुङ्खः: sūddhīth is never to be treated as a verbal compound, but always forms Acc. Sing. गुङ्खः: sūddhiyam, &c., as if it were a Karmadhāraya compound. (Pāṇ. vi. 4, 85.)
2. Polysyllabic Bases in इ and ज न.

§ 222. Polysyllabic bases in इ and ज न being both masculine and feminine, such as पप्पि: papī, protector, the sun; यय: yayā, road, and न्रित: nṛtā, dancer, are declined like the verbal compounds मधि: pradāth and वृक्ष: vrikṣadh, except that

1. they form the Acc. Sing. in इम and जनम;
2. they form the Acc. Plur. in इम and जनम.

Remember also, that those in इ do not form the Loc. Sing. in इम, not in यि.

ताप्नमी: vātapram, antelope, may be declined like पप्पि: papī; but if derived by नव seekers, kvip, it may entirely follow the verbal मधि: pradāth (Siddh.-Kaum. vol. 1. p. 116). The same applies to nouns like गुणी: sutī, wishing for a son; गुणी: suktī, wishing for pleasure. They follow the verbal मधि: pradāth throughout, but they have their Gen. and Abl. Sing. in उ: uḥ; गुण: sutuyā (Siddh.-Kaum. vol. 1. p. 120). If the final long इ is preceded by two consonants, it is changed before vowels into यि. Ex. गुणस्थि: suktī, गुणस्थि: suktīyau, &c.
<table>
<thead>
<tr>
<th>Monosyllabic, mas. and fem.</th>
<th>The same, at the end of compounds, used as a noun, mas. and fem.</th>
<th>The same, at the end of compounds, with initial double consonants, mas. and fem.</th>
<th>The same, in composition with prepositions, mas. and fem.</th>
<th>The same, in composition with a governed noun, mas. and fem.</th>
<th>Polysyllabic, mas. and fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>thinking.</td>
<td>a pure thinker.</td>
<td>water-buyer.</td>
<td>high-thinking.</td>
<td>village-leader.</td>
<td>sun.</td>
</tr>
<tr>
<td>D. ध्रिये: dhīye</td>
<td>ध्रीये: śuddhādhīyē</td>
<td>ध्रीये: śuddhādhīyē</td>
<td>प्रध्य: pradhīḥ</td>
<td>प्रध्य: pradhānyam</td>
<td>पप्ये: papyē</td>
</tr>
<tr>
<td>V. धी: dhīḥ</td>
<td>धी: śuddhādhīḥ</td>
<td>धी: śuddhādhīḥ</td>
<td>प्रध्य: pradhīḥ</td>
<td>प्रध्य: pradhānyam</td>
<td>पपी: papī</td>
</tr>
<tr>
<td>A. ध्रिया: dhīyam</td>
<td>ध्रिया: śuddhādhīyaḥ</td>
<td>ध्रिया: śuddhādhीyam</td>
<td>प्रध्य: pradhīḥ</td>
<td>प्रध्य: pradhānyam</td>
<td>पपी: papī</td>
</tr>
<tr>
<td>G. ध्रिय: dhīyoh</td>
<td>ध्रियो: śuddhādhīyoh</td>
<td>ध्रियो: śuddhādhīyoh</td>
<td>प्रध्य: pradhīḥ</td>
<td>प्रध्य: pradhānyam</td>
<td>पपी: papī</td>
</tr>
<tr>
<td>N. ध्रिय: dhīyoh</td>
<td>ध्रियो: śuddhādhīyoh</td>
<td>ध्रीयो: śuddhādhīyoh</td>
<td>प्रध्य: pradhīḥ</td>
<td>प्रध्य: pradhānyam</td>
<td>पपो: papyo</td>
</tr>
<tr>
<td>A. ध्रिय: dhīyah</td>
<td>ध्रिय: śuddhādhīyah</td>
<td>ध्रिय: śuddhādhīyah</td>
<td>प्रध्य: pradhīḥ</td>
<td>प्रध्य: pradhānyam</td>
<td>पपया: papyā</td>
</tr>
<tr>
<td>I. ध्रिय: dhībhiḥ</td>
<td>ध्रिय: śuddhādhībhiḥ</td>
<td>ध्रिय: śuddhādhībhiḥ</td>
<td>प्रध्य: pradhīḥ</td>
<td>प्रध्य: pradhānyam</td>
<td>पपिन: papiṇ</td>
</tr>
<tr>
<td>D. ध्रिय: dhībhyah</td>
<td>ध्रिय: śuddhādhībhyah</td>
<td>ध्रिय: śuddhādhībhyah</td>
<td>प्रध्य: pradhīḥ</td>
<td>प्रध्य: pradhānyam</td>
<td>पपिभ: papibhiḥ</td>
</tr>
<tr>
<td>G. ध्रियः dhīdāmar</td>
<td>ध्रियः: śuddhādhīdāmar</td>
<td>ध्रियः: śuddhādhīdāmar</td>
<td>प्रध्य: pradhīḥ</td>
<td>प्रध्य: pradhānyam</td>
<td>पपिभ: papibhiḥ</td>
</tr>
<tr>
<td>L. ध्रौ: dhishu</td>
<td>ध्रौ: śuddhādhīshu</td>
<td>ध्रौ: śuddhādhīshu</td>
<td>प्रध्य: pradhīḥ</td>
<td>प्रध्य: pradhānyam</td>
<td>पपिभ: papibhiḥ</td>
</tr>
</tbody>
</table>

* Words ending in नी nf, leader, form their Loc. Sing. in चाँ अम. (Sār.)
† ग्रमानवर्त ग्रामानवर्त. Words of the Senāni class take चाँ अम or नी नाम. (Sār. 1, 6, 62.)
† पपिभ: papibhi, at the end of a fem. comp.; Rūpāvali, p. 9 b.
|| It does not take नी नाम. (Siddh.-Kaum. vol. 1, p. 116.)
<table>
<thead>
<tr>
<th>Case</th>
<th>N.</th>
<th>A.</th>
<th>G.</th>
<th>D.</th>
<th>L.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>लुव</td>
<td>लुव</td>
<td>लुव</td>
<td>लुव</td>
<td>लुव</td>
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<tr>
<td>Plur.</td>
<td>लुव</td>
<td>लुव</td>
<td>लुव</td>
<td>लुव</td>
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<tr>
<td>Dual.</td>
<td>लुव</td>
<td>लुव</td>
<td>लुव</td>
<td>लुव</td>
<td>लुव</td>
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<tr>
<td>Vocat.</td>
<td>लुव</td>
<td>लुव</td>
<td>लुव</td>
<td>लुव</td>
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<tr>
<td>Vocat. Plur.</td>
<td>लुव</td>
<td>लुव</td>
<td>लुव</td>
<td>लुव</td>
<td>लुव</td>
</tr>
</tbody>
</table>

*The Shr. gives also युवालयमोऽनि.*
§ 223. All these compounds may be used without any change, whether they refer to nouns in the masculine or in the feminine gender. If the head-borough or the sweeper should be of the female sex, the Dat. Sing. would still be ग्रामन्ये सिन्ये gramanayे striyai, कलाप्ये सिन्ये kalaapyे striyai (Kāśīkā 1. 4, 3). Sometimes, however, if the meaning of a compound is such that it may by itself be applied to a woman as well as to a man, e.g. प्रथि: pradhīḥ, thinking, some grammarians allow such compounds to be declined in the feminine, like लक्ष्मि: lakṣmīḥ, except in the Acc. Sing. and Plur., where they take सं am and च: aḥ; प्रथि: pradhīyaṃ, प्रथि: pradhīyaḥ, not प्रथि: pradhīm or प्रथि: pradhīḥ (Siddh.-Kāum. vol. 1. p. 136). A similar argument is applied to पुनर्र्त्: punarbhūḥ, if it means a woman married a second time. It may then form its Vocative ः पुनर्र्त् he punarbhu (Siddh.-Kāum. vol. 1. p. 138), and take the five fuller feminine terminations (§ 224).

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<tbody>
<tr>
<td>SINGULAR</td>
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<tr>
<td>N. प्रथि: pradhāḥ</td>
<td>प्रथि: pradhāḥ</td>
</tr>
<tr>
<td>A. प्रथि: pradhyaṃ</td>
<td>प्रथि: pradhyaṃ</td>
</tr>
<tr>
<td>I. प्रथि: pradhyaḥ</td>
<td>प्रथि: pradhyaḥ</td>
</tr>
<tr>
<td>D. प्रथि: pradhya</td>
<td>प्रथि: pradhya</td>
</tr>
<tr>
<td>Ab. प्रथि: pradhyaḥ</td>
<td>प्रथि: pradhyaḥ</td>
</tr>
<tr>
<td>G. प्रथि: pradhyaḥ</td>
<td>प्रथि: pradhyaḥ</td>
</tr>
<tr>
<td>L. प्रथि: pradhyaḥ</td>
<td>प्रथि: pradhyaḥ</td>
</tr>
<tr>
<td>V. प्रथि: pradhāḥ</td>
<td>प्रथि: pradhāḥ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Dual.</th>
<th>Dual.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. A. V. प्रथि: pradhya</td>
<td>प्रथि: pradhya</td>
</tr>
<tr>
<td>I. D. Ab. प्रथि: pradhāhyām</td>
<td>प्रथि: pradhāhyām</td>
</tr>
<tr>
<td>G. L. प्रथि: pradhyaḥ</td>
<td>प्रथि: pradhyaḥ</td>
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<table>
<thead>
<tr>
<th>PLURAL.</th>
<th>PLURAL.</th>
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</thead>
<tbody>
<tr>
<td>N. प्रथि: pradhyaḥ</td>
<td>प्रथि: pradhyaḥ</td>
</tr>
<tr>
<td>A. प्रथि: pradhyaḥ</td>
<td>प्रथि: pradhyaḥ</td>
</tr>
<tr>
<td>I. प्रथि: pradhāhyām</td>
<td>प्रथि: pradhāhyām</td>
</tr>
<tr>
<td>D. Ab. प्रथि: pradhāhyām</td>
<td>प्रथि: pradhāhyām</td>
</tr>
<tr>
<td>G. प्रथि: pradhāhyām</td>
<td>प्रथि: pradhāhyām</td>
</tr>
<tr>
<td>L. प्रथि: pradhāhyām</td>
<td>प्रथि: pradhāhyām</td>
</tr>
</tbody>
</table>

1. Monosyllabic Bases in ः ह and ः उ, being Feminine only.

§ 224. Bases like चि dhi, intellect, चि śrī, happiness, चि hṛt, shame, चि bhi, fear, and चि bhū, brow, may be declined throughout exactly like the monosyllabic bases in ः ह and ः उ, such as चि lū, a cutter. Their only peculiarity consists in their admitting a number of optional forms in the Dat. Abl. Gen. and Loc. Sing. and Gen. Plur. These may be called the five fuller feminine terminations in ः āi, ः āḥ, ः āḥ, ः ām, and ः nām.
2. Polysyllabic Bases in ई इ and ज उ, being Feminine only.

§ 225. (1) These bases always take the full feminine terminations.
(2) They change their final ई इ into य य and भ भ before terminations beginning with vowels.
(3) They take म म and स च as the terminations of the Acc. Sing. and Plural.
(4) They shorten their final ई इ and ज उ in the Vocative Singular.
(5) Remember that most nouns in ई इ have no स च in the Nom. Sing., while those in ज उ have it.

Note—Some nouns in ई इ take स च in the Nom. Sing.: वची: anί, not desiring (applied to women); लक्ष्मी: lakshmί, goddess of prosperity; तार: tarί, boat; तांत्रि: tantra, lute.

Versus memorialis: चत्वारीस्तिम्मातीतीप्रोडः: समानमेव शाङ्तानां सिलोपयः न कर्तारः। (Sār. p. 18 a.)

**Base नदी nadi and नद्य nady.**

<table>
<thead>
<tr>
<th>Monosyllabic, fem. only</th>
<th>Optional fuller forms</th>
<th>Monosyllabic, fem. only</th>
<th>Optional fuller forms</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. नदी nadi</td>
<td>नदी: nadi-1</td>
<td>नदी: nadi-1</td>
<td>नदी: nadi-1</td>
</tr>
<tr>
<td>A. नदी-m</td>
<td>नदी-m</td>
<td>नदी-m</td>
<td>नदी-m</td>
</tr>
<tr>
<td>I. नद्य-दिन</td>
<td>नद्य-वक्ष</td>
<td>नद्य-वक्ष</td>
<td>नद्य-वक्ष</td>
</tr>
</tbody>
</table>

**Base वद्ध vadhū and वध्व vadhv.**

<table>
<thead>
<tr>
<th>Monosyllabic, fem. only</th>
<th>Optional fuller forms</th>
<th>Monosyllabic, fem. only</th>
<th>Optional fuller forms</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. वद्ध vadhū-ह</td>
<td>वद्ध: vadhū-ह</td>
<td>वद्ध: vadhū-ह</td>
<td>वद्ध: vadhū-ह</td>
</tr>
<tr>
<td>A. वद्ध-म</td>
<td>वद्ध-म</td>
<td>वद्ध-म</td>
<td>वद्ध-म</td>
</tr>
<tr>
<td>I. वध्व वध्व-ो</td>
<td>वध्व: vadhv-ो</td>
<td>वध्व: vadhv-ो</td>
<td>वध्व: vadhv-ो</td>
</tr>
</tbody>
</table>
§ 226. Compounds ending in Monosyllabic Feminine Bases in दि and शा.

Compounds the last member of which is a monosyllabic feminine base in दि or शा, are declined alike in the masculine and feminine. Thus सुधी: sudhī, masc. and fem.* if it means a good mind, or having a good mind, is declined exactly like दि: dhī. सुधु: subhū, masc. and fem. having a good brow, is declined exactly like दि: bhrū†, without

* The following rule is taken from the Siddh.-Kauṃ. vol. 1. p. 136. If दि: dhī, intellect, stands at the end of the Karmadhārāya compound like प्रव: pravāḥ, eminent intellect, or if it is used as a Bahuvrihi compound in the feminine, such as प्रव: pravāḥ, possessed of eminent intellect, it is in both cases declined like दि: dhī. It would thus become identical with प्रव: pravāḥ, thinking eminently, when it takes exceptionally the feminine terminations (§ 223). The Acc. Sing. and Plur., however, take दि: am and शा: akh. The difference, therefore, would be the substitution of श् for दि: iy before vowels, the obligation of using the fuller fem. terminations only, and the Vocative in दि: i, these being the only points of difference between the declension of दि: dhī and शा: dhī, fem. The Siddhānta-Kauṃudi, while giving these rules for प्रव: pravāḥ, agrees with the rules given above with regard to सुधी: sudhī, &c.

† The Voc. Sing. सुধु subhru is used by Bhaṭṭi, in a passage where Rāma in great grief exclaims, हा द्वित: जानि हे सुधु हा पिताह क्रासि हे सुधु, Oh father, where art thou, Oh thou fine-browed (wife)! Some grammarians admit this Vocative as correct; others call it a mistake of Bhaṭṭi; others, again, while admitting that it is a mistake, consider that Bhaṭṭi made Rāma intentionally commit it as a token of his distracted mind. (Siddh.-Kauṃ. vol. 1. p. 137.)
excluding the fuller terminations (तै, ता: ध: त्या ड़ा, ना र्नाद़) for the masculine, or the simple terminations (तै e, सा: अः, सा: अः, तै i, त्या ड़ा) for the feminine. The same applies to the compound सुधी: sudhāḥ, when used as a substantive, good intellect.

If the same compounds are used as neuters, they shorten the final तै or त्या of their base, and are declined like चार्वा vāri and नु मृदू mridu, with this difference, however, that in the Inst. Dat. Abl. Gen. Loc. Sing. Dual and Plural they may optionally take the masculine forms.

<table>
<thead>
<tr>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>SINGULAR</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>N. सुधीः</td>
<td>sudhāḥ</td>
<td>सुधी sudhi</td>
</tr>
<tr>
<td>A. सुधियाँ</td>
<td>sudhiyam</td>
<td>सुधियां sudhiyai</td>
</tr>
<tr>
<td>I. सुधिया</td>
<td>sudhiyāḥ</td>
<td>सुधियाः sudhiyāḥ</td>
</tr>
<tr>
<td>D. सुधिये</td>
<td>sudhiyē</td>
<td>सुधियेः sudhiyē</td>
</tr>
<tr>
<td>Ab. सुधियः</td>
<td>sudhiyāḥ</td>
<td>सुधियें sudhiyāḥ</td>
</tr>
<tr>
<td>G. सुधिय</td>
<td>sudhiyāḥ</td>
<td>सुधिय ए köz sudhiyāḥ</td>
</tr>
<tr>
<td>L. सुधियिड</td>
<td>sudhiyīdi</td>
<td>सुधियिड sudhiyā́ḥ</td>
</tr>
<tr>
<td>V. सुधीः</td>
<td>sudhāḥ</td>
<td>सुधी sudhi</td>
</tr>
<tr>
<td><strong>DUAL</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>N. A. V. सुधिय़ै</td>
<td>sudhiyau</td>
<td>सुधिय़ै sudhini</td>
</tr>
<tr>
<td>I. D. Ab. सुधिय़ाँ</td>
<td>sudhiybām</td>
<td>सुधिय़ाँ sudhībhyāṁ</td>
</tr>
<tr>
<td>G. L. सुधिय़े</td>
<td>sudhiyōḥ</td>
<td>सुधिय़े sudhī同时也</td>
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<tr>
<td><strong>PLURAL</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>N. V. सुधियः</td>
<td>sudhiyāḥ</td>
<td>सुधियः sudhīnāм</td>
</tr>
<tr>
<td>A. सुधियः</td>
<td>sudhiyāḥ</td>
<td>सुधियः sudhīnāм</td>
</tr>
<tr>
<td>I. सुधिय़ििि</td>
<td>sudhiybhiḥ</td>
<td>सुधिय़ििि sudhībyāḥ</td>
</tr>
<tr>
<td>D. सुधिय़यः</td>
<td>sudhiyyāḥ</td>
<td>सुधिय़यः sudhīyyāḥ</td>
</tr>
<tr>
<td>Ab. सुधिय़यः</td>
<td>sudhiyyāḥ</td>
<td>सुधिय़यः sudhīyyāḥ</td>
</tr>
<tr>
<td>G. सुधिय़ाँ</td>
<td>sudhiyāṁ</td>
<td>सुधिय़ाँ sudhīnām</td>
</tr>
<tr>
<td>L. सुधिय़ुः</td>
<td>sudhiyāḥ</td>
<td>सुधिय़ुः sudhīnām</td>
</tr>
</tbody>
</table>

* I can find no authority by which these fuller terminations are excluded. In चुधेयसी, the feminine चुधेयसी retains its feminine character (naṭtēva) throughout (Siddh.-Kauṇ. vol. i. p. 116); and the same is distinctly maintained for the compound प्रधी: pradhāḥ, possessed of distinguished intellect, if used as a masculine (Siddh.-Kauṇ. vol. i. p. 119).
<table>
<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>with beautiful brows.</td>
<td><strong>Singular.</strong></td>
<td><strong>Singular.</strong></td>
</tr>
<tr>
<td>N. सुखः subh्रः</td>
<td>सुखः subh्रः</td>
<td>सुखः subh्रः</td>
</tr>
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<td>सुखः subh्रवम</td>
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<td>सुखः subh्रवद</td>
<td>सुखः subh्रवद</td>
</tr>
<tr>
<td>D. सुखः subh्रवे</td>
<td>सुखः subh्रवे</td>
<td>सुखः subh्रवे</td>
</tr>
<tr>
<td>Ab. सुखः subh्रवाह</td>
<td>सुखः subh्रवाह</td>
<td>सुखः subh्रवाह</td>
</tr>
<tr>
<td>G. सुखः subh्रवाḥ</td>
<td>सुखः subh्रवाḥ</td>
<td>सुखः subh्रवाḥ</td>
</tr>
<tr>
<td>L. सुखः subh्रवुि</td>
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<td>सुखः subh्रवुि</td>
</tr>
<tr>
<td>V. सुखः subh्रः</td>
<td>लिङ्ग सब्ह्रूरतः-भ्रो</td>
<td>लिङ्ग सब्ह्रूरतः-भ्रो</td>
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<td><strong>Dual.</strong></td>
<td><strong>Dual.</strong></td>
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<td>सुखः subh्रवायूम</td>
<td>सुखः subh्रवायूम</td>
</tr>
<tr>
<td>G. L. सुखः subh्रवोह</td>
<td>सुखः subh्रवोह</td>
<td>सुखः subh्रवोह</td>
</tr>
<tr>
<td><strong>Plural.</strong></td>
<td><strong>Plural.</strong></td>
<td><strong>Plural.</strong></td>
</tr>
<tr>
<td>N. V. सुखः subh्रवाह</td>
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<tr>
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<td>सुखः subh्रब्धिः</td>
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<tr>
<td>D. सुखः subh्रब्ध्याः</td>
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<td>सुखः subh्रब्ध्याः</td>
</tr>
<tr>
<td>Ab. सुखः subh्रब्ध्याः</td>
<td>सुखः subh्रब्ध्याः</td>
<td>सुखः subh्रब्ध्याः</td>
</tr>
<tr>
<td>G. सुखः subh्रवादम</td>
<td>सुखः subh्रवादम</td>
<td>सुखः subh्रवादम</td>
</tr>
<tr>
<td>L. सुखः subh्रवशु</td>
<td>सुखः subh्रवशु</td>
<td>सुखः subh्रवशु</td>
</tr>
</tbody>
</table>

Compounds ending in polysyllabic feminine bases in द्रि and जा.

§ 227. Feminine nouns like नदिनंदित and चमुचा may form the last portion of compounds which are used in the masculine gender. Thus चुल्चुल्चा बहुस्रेय, a man who has many auspicious qualities (Siddh.-Kasum. vol. 1. pp. 116, 117), and चतिचसु चतिचसु, one who is better than an army (Siddh.-Kasum. vol. 1. p. 123), are declined in the masculine and feminine:

<table>
<thead>
<tr>
<th><strong>Singular.</strong></th>
<th><strong>Dual.</strong></th>
<th><strong>Plural.</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>N. बहुस्रेयसी बहुस्रेयसी *</td>
<td>बहुस्रेयसी बहुस्रेयसी</td>
<td>बहुस्रेयसी बहुस्रेयसी *</td>
</tr>
<tr>
<td>A. बहुस्रेयसी बहुस्रेयसी असीम</td>
<td>बहुस्रेयसी बहुस्रेयसी असीम</td>
<td>बहुस्रेयसी बहुस्रेयसी असीम</td>
</tr>
<tr>
<td>I. बहुस्रेयसी बहुस्रेयसी असीम अनि बहुस्रेयसी असीम अनि बहुस्रेयसी असीम</td>
<td>बहुस्रेयसी बहुस्रेयसी असीम अनि बहुस्रेयसी असीम अनि बहुस्रेयसी असीम</td>
<td>बहुस्रेयसी बहुस्रेयसी असीम अनि बहुस्रेयसी असीम अनि बहुस्रेयसी असीम</td>
</tr>
<tr>
<td>D. बहुस्रेयसी बहुस्रेयसी असीम अनि बहुस्रेयसी असीम</td>
<td>बहुस्रेयसी बहुस्रेयसी असीम अनि बहुस्रेयसी असीम</td>
<td>बहुस्रेयसी बहुस्रेयसी असीम अनि बहुस्रेयसी असीम</td>
</tr>
<tr>
<td>Ab. बहुस्रेयसी बहुस्रेयसी असीम अनि बहुस्रेयसी असीम</td>
<td>बहुस्रेयसी बहुस्रेयसी असीम अनि बहुस्रेयसी असीम</td>
<td>बहुस्रेयसी बहुस्रेयसी असीम अनि बहुस्रेयसी असीम</td>
</tr>
<tr>
<td>G. बहुस्रेयसी बहुस्रेयसी असीम अनि बहुस्रेयसी असीम</td>
<td>बहुस्रेयसी बहुस्रेयसी असीम अनि बहुस्रेयसी असीम</td>
<td>बहुस्रेयसी बहुस्रेयसी असीम अनि बहुस्रेयसी असीम</td>
</tr>
<tr>
<td>L. बहुस्रेयसी बहुस्रेयसी असीम अनि बहुस्रेयसी असीम</td>
<td>बहुस्रेयसी बहुस्रेयसी असीम अनि बहुस्रेयसी असीम</td>
<td>बहुस्रेयसी बहुस्रेयसी असीम अनि बहुस्रेयसी असीम</td>
</tr>
<tr>
<td>V. बहुस्रेयसी बहुस्रेयसी असीम अनि बहुस्रेयसी असीम</td>
<td>बहुस्रेयसी बहुस्रेयसी असीम अनि बहुस्रेयसी असीम</td>
<td>बहुस्रेयसी बहुस्रेयसी असीम अनि बहुस्रेयसी असीम</td>
</tr>
</tbody>
</table>

* From लक्ष्मी: lakṣmī, the Nom. Sing. would be लक्ष्मी: otiłakṣmī.
### Declension

**§ 228.** स्त्री strī, woman, is declined like नदी n. It, only that the accumulation of four consonants is avoided by the regular insertion of an ५ i, e.g. श्रिया striya, and not स्त्रिया strīya. Remember also two optional forms in the Acc. Sing. and Plur. Base स्त्री strī and त्रिया striyā. (Accent, Pāñ. vi. i, 168.)

#### Base 

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. स्त्री strī</td>
<td>N.A.V. श्रियाः striyaḥ</td>
<td>N. श्रियाः strīyaḥ</td>
</tr>
<tr>
<td>A. स्त्रिः strīm or श्रियाः striyam</td>
<td>I.D.Ab. स्त्रियाः striyāḥ</td>
<td>A. स्त्री श्रियाः or श्रियाः strīyaḥ</td>
</tr>
<tr>
<td>I. श्रिया striyā</td>
<td>G.L. श्रियाः striyāḥ</td>
<td>I. स्त्रिम्बः strībhiḥ</td>
</tr>
<tr>
<td>D. श्रियाः striyā</td>
<td>D.Ab. श्रियाः striyāḥ</td>
<td></td>
</tr>
<tr>
<td>Ab.G. श्रियाः striyāḥ</td>
<td>G. श्रियाः striyāḥ (Pāñ. i.4,5)</td>
<td></td>
</tr>
<tr>
<td>L. श्रियाः striyāṃ</td>
<td>L. श्रीयाः strīshū</td>
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</tr>
<tr>
<td>V. हिंदुः stri (Pāñ. i. 4, 4)</td>
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</tbody>
</table>

#### § 229. When स्त्री strī forms the last portion of a compound, and has to be treated as a masculine, feminine, and neuter, the following forms occur:

<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>N. अतिस्त्री</td>
<td>अतिस्त्री</td>
<td>अतिस्त्री</td>
</tr>
<tr>
<td>A. अतिस्त्रीम or अतिस्त्रीयम</td>
<td>अतिस्त्रीयम or अतिस्त्रीयम</td>
<td>अतिस्त्रीयम or अतिस्त्रीयम</td>
</tr>
<tr>
<td>I. अतिस्त्रीया</td>
<td>अतिस्त्रीया</td>
<td>अतिस्त्रीया</td>
</tr>
<tr>
<td>D. अतिस्त्रीये</td>
<td>अतिस्त्रीये</td>
<td>अतिस्त्रीये</td>
</tr>
<tr>
<td>Ab.G. अतिस्त्रीष</td>
<td>अतिस्त्रीष</td>
<td>अतिस्त्रीष</td>
</tr>
<tr>
<td>L. अतिस्त्री</td>
<td>अतिस्त्री</td>
<td>अतिस्त्री</td>
</tr>
<tr>
<td>V. अतिस्त्रे</td>
<td>अतिस्त्रे</td>
<td>अतिस्त्रे</td>
</tr>
</tbody>
</table>

* The neuter is said to be N.A.V. Sing. बहुस्त्रीया बहुस्त्रीयाः, N.A.V. Dual बहुस्त्रीयाः बहुस्त्रीयाः, N. A. V. Plur. बहुस्त्रीयाः बहुस्त्रीयाः, Dat. Sing. बहुस्त्रीया (स्त्री ?) or सोने bahuśrtyayai (-syē ?) or -sīne, &c.
§ 230. Bases in इ and य, Masculine, Feminine, Neuter.

Masculine, feminine, and neuter bases in इ and य are of frequent occurrence, and should be carefully committed to memory.

Adjectives in इ are declined like substantives, only that the masculine may optionally be substituted for the neuter in all cases except the Nom. and Acc. Sing.; Nom. Acc. and Voc. Dual and Plur. Ex. शुचि: शुचिः, masc. bright: शुचि: शुचिः, fem.; शुचि शुचि, neut.

The same applies to adjectives in य, except that they may form their feminine either without any change, or by adding इः. Thus लघु: लघु, light, is in the fem. either लघु: लघु, to be declined as a feminine, or लघु: लघु, to be declined like नादि.

If the final य is preceded by more than one consonant, the fem. does not take इः. Thus घुपुर: घुपुर, pale; fem. घुपुर: घुपुर.

Some adjectives in य lengthen their vowel in the fem., and are then declined like बड़: बड़ह. Thus घुपुर: घुपुर, lame; fem. घुपुर: घुपुर. Likewise खु: खु, a Kuru; fem. खु: खु: some compounds ending in ध: ध, thigh, such as धानाह: धानाह, with handsome thighs, fem. धानाह: धानाह.
### Declension

#### Bases in रू.

<table>
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<td>बैर</td>
<td>बैर</td>
<td>बैर</td>
<td>बैर</td>
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<tr>
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<td>काव्य</td>
<td>काव्य</td>
<td>काव्य</td>
<td>काव्य</td>
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<tr>
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<td>काव्य</td>
<td>काव्य</td>
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<tr>
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<td>काव्य-क</td>
<td>काव्य-क</td>
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<tr>
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<tr>
<td>ग.</td>
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#### Dual

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<td>बैर</td>
<td>बैर</td>
</tr>
<tr>
<td>न.</td>
<td>काव्य</td>
<td>काव्य</td>
<td>काव्य</td>
</tr>
<tr>
<td>आ.</td>
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<td>काव्य</td>
<td>काव्य</td>
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<tr>
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<td>काव्य</td>
<td>काव्य</td>
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#### Plural

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<td>बैर</td>
<td>बैर</td>
</tr>
<tr>
<td>न.</td>
<td>काव्य</td>
<td>काव्य</td>
<td>काव्य</td>
</tr>
<tr>
<td>आ.</td>
<td>काव्य</td>
<td>काव्य</td>
<td>काव्य</td>
</tr>
<tr>
<td>इ.</td>
<td>काव्य</td>
<td>काव्य</td>
<td>काव्य</td>
</tr>
<tr>
<td>ग.</td>
<td>काव्य</td>
<td>काव्य</td>
<td>काव्य</td>
</tr>
</tbody>
</table>

---

* The Guṇa in the Voc. Sing. of neuters in रू, यु, शु, झु, is approved by Mādhyanidini Vṛkṣāpaṇḍa, as may be seen from the following verse: संस्कृतम् बुद्रायत्रिकां सातेत सब्रा वक्तवा भवत्याधिरं। श्रव्ययथिहि गुणि सन्ततिः नुमस्कर्यां वक्तवा। (P. vi. 1, 177). Hence मुनिन्म, or, more usually, मुनिन्म.

† Nouns ending in short रू, यु, शु, झु, and छ, and having the accent on these vowels, may throw the accent on तः न म्म in the Gen. Plur. (P. vi. 1, 177). Hence मुनिन्म, or, more usually, मुनिन्म.

‡ The lines of separation placed in the transcribed paradigms are not intended to divide
§ 231. कति kati, how many, यति yati, as many (relat.), and तति tati, so many, are used in the Plural only, and take no terminations in the Nom. and Acc. Plural. For the rest, they are declined like कवि kavi, and without distinction of gender.

Nom. Voc. कति kati
Acc. कति kati
Instr. कतिभि katihi
Dat. कतिभ्य katihyā
Abl. कतिभ्य katihyā
Gen. कतिनā katinām
Loc. कतिभ katicihi

§ 232. सक्षि sakhī, friend, has two bases:
सल्लाय sakhāy for the Āṅga, i.e. the strong base.
सल्लि sakhī for the Pada and Bha base.

It is irregular in some of its cases.

| Singular       | Dual          | Plural
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N. सल्ला sakhā</td>
<td>सल्लायो sakhāyau</td>
<td>सल्लाय: sakhāyāḥ</td>
</tr>
<tr>
<td>A. सल्लायं sakhāyam</td>
<td>सल्लायो sakhāyau</td>
<td>सल्लायन sakhān</td>
</tr>
<tr>
<td>I. सल्ल्या sakhya</td>
<td>सल्ल्यायं sakhibhyām</td>
<td>सल्ल्यिं sakhibhiḥ</td>
</tr>
<tr>
<td>D. सल्ल्ये sakhye</td>
<td>सल्ल्यायं sakhibhyām</td>
<td>सल्ल्यिं sakhibhiḥ</td>
</tr>
<tr>
<td>Ab. सल्ल्यु sakhyaḥ</td>
<td>सल्ल्यायं sakhibhyām</td>
<td>सल्ल्यिं sakhibhiḥ</td>
</tr>
<tr>
<td>G. सल्ल्यू sakhyaḥ</td>
<td>सल्ल्यो sakhyaḥ</td>
<td>सल्ल्योऽ sakhyaḥ</td>
</tr>
<tr>
<td>L. सल्ल्य सल्ल्याय</td>
<td>सल्ल्यो sakhyaḥ</td>
<td>सल्ल्योऽ sakhyaḥ</td>
</tr>
<tr>
<td>V. सल्ल्ये sakhye</td>
<td>सल्ल्यो sakhyaḥ</td>
<td>like Nom.</td>
</tr>
<tr>
<td>like Nom.</td>
<td>like Nom.</td>
<td>like Nom.</td>
</tr>
</tbody>
</table>

The feminine सक्षि sakhi is regular, like नादि nadi.

At the end of compounds, we find सक्षि sakhi, masc. declined as follows:

Base सुमसिल susakhi, a good friend, masc

| Singular       | Dual          | Plural
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N. सुमसिल susakhi</td>
<td>सुमसिलायो susakhiyau</td>
<td>सुमसिलाय: susakhiyāḥ</td>
</tr>
<tr>
<td>A. सुमसिलायं susakhiyam</td>
<td>सुमसिलायो susakhiyau</td>
<td>सुमसिलायन susakhiyān</td>
</tr>
<tr>
<td>I. सुमसिलिना susakhiṇā</td>
<td>सुमसिलियायं susakhibhyām</td>
<td>सुमसिलियिं susakhibhiḥ</td>
</tr>
<tr>
<td>D. सुमसिलाये susakhiye</td>
<td>सुमसिलियायं susakhibhyām</td>
<td>सुमसिलियिं susakhibhiḥ</td>
</tr>
<tr>
<td>Ab. सुमसिले susakhe</td>
<td>सुमसिलियायं susakhibhyām</td>
<td>सुमसिलियिं susakhibhiḥ</td>
</tr>
<tr>
<td>G. सुमसिले susakhe</td>
<td>सुमसिलो sushakhyoḥ</td>
<td>सुमसिलोऽ sushakhyoḥ</td>
</tr>
<tr>
<td>L. सुमसिल susakhu</td>
<td>सुमसिलो sushakhyoḥ</td>
<td>सुमसिलोऽ sushakhyoḥ</td>
</tr>
<tr>
<td>V. सुमसिले susakhe</td>
<td>सुमसिलो sushakhyoḥ</td>
<td>सुमसिलोऽ sushakhyoḥ</td>
</tr>
</tbody>
</table>

At the end of a neuter compound सक्षि sakhi is declined like चार चारी edri (§ 230).

the real terminations from the real base, but only to facilitate the learning by heart of these nouns. Masculine nouns in short उ u are भानु bhānu, sun, वायु rāyu, wind, विच्छिन्नu vishṇu, nom. prop. प्रोम प्रतu, as masc., is the name of a tree; as neuter, the name of its fruit (Sār.1.8,17). Feminine nouns in short उ u are देवी dhanu, cow. राज्ञी rājju, rope, तुषा taniḥ, body.

* Siddh.-Kaum. vol. t. p. 112.
§ 233. पति pati, lord, is irregular:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. पति: patiḥ</td>
<td>N.A.V. पति pāṭi</td>
<td>N. पतय: pāṭayāḥ</td>
</tr>
<tr>
<td>A. पतिः pāṭīṃ</td>
<td>I.D. Ab. पतिः वापतिः pāṭīḥ</td>
<td>A. पतिः pāṭīṃ</td>
</tr>
<tr>
<td>G. पति pāṭyā</td>
<td>G. L. पति pāṭyōḥ</td>
<td>I. पतिः pāṭīḥ</td>
</tr>
<tr>
<td>R. पतय pāṭye</td>
<td>D. Ab. पतिः pāṭīḥ</td>
<td>D. Ab. पतिः pāṭīḥ</td>
</tr>
<tr>
<td>Ad. ग. पतय pāṭyāḥ</td>
<td>G. पतिः pāṭīṃ</td>
<td>G. पतिः pāṭīṃ</td>
</tr>
<tr>
<td>L. पतय pāṭyau</td>
<td>L. पतय pāṭyau</td>
<td>L. पतay pāṭayāḥ</td>
</tr>
<tr>
<td>V. पतय pāṭye</td>
<td>V. पतay pāṭayāḥ</td>
<td>V. पतay pāṭayāḥ</td>
</tr>
</tbody>
</table>

पति pati at the end of compounds, e.g. भूतिः bhūpati, lord of the earth, प्रजा पति praṇāḥ pati, lord of creatures, is regular, like कवि kavi. The feminine of पति pati is पतिः patiḥ, wife, i.e. legitimate wife, she who takes part in the sacrifices of her husband. (Pāṇ. iv. 1, 33.)

§ 234. The neuter bases चक्षु akṣi, eye, चक्ष्य asthi, bone, दद्ध dādhi, curds, सक्त ṣakti, thighb, are declined regularly like वार वैर; but in the Bha cases they substitute the bases चक्षु akṣiḥ, चक्ष्य asthiḥ, दद्ध dādhiḥ, सक्त saktiḥ. In these cases they are declined, in fact, like neutrals in द्व, an, such as नामन nāman. (See note to § 203.)

Anga and Pada base चक्षु akṣi, Bha base चक्ष्य akṣiḥ.

**SINGULAR**

<table>
<thead>
<tr>
<th>A. चक्षु akṣi</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. चक्ष्य akṣyā</td>
</tr>
<tr>
<td>D. चक्ष्य akṣyē</td>
</tr>
<tr>
<td>Ab. ग. चक्ष्य akṣyāḥ</td>
</tr>
<tr>
<td>L. चक्ष्य akṣyāḥ and चक्ष्य akṣyāpi</td>
</tr>
<tr>
<td>V. चक्षे (or चक्षि akṣi)</td>
</tr>
</tbody>
</table>

**PLURAL**

<table>
<thead>
<tr>
<th>A. चक्ष्य akṣyāḥ</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. चक्ष्य akṣyāḥ</td>
</tr>
<tr>
<td>G. चक्ष्य akṣyāḥ</td>
</tr>
<tr>
<td>L. चक्ष्य akṣyāḥ</td>
</tr>
</tbody>
</table>

*Bases in च्रिः, Masculine, Feminine, Neuter.*

§ 235. These bases are declined after two models:

<table>
<thead>
<tr>
<th>I.</th>
<th>MASC.</th>
<th>SINGULAR.</th>
<th>NEUT.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Base नाप्त्रि नाप्त्रि, grandson</td>
<td>नाप्त्रि nāpṛṭi</td>
<td>नाप्त्रि nāpṛṭi, providence</td>
<td></td>
</tr>
<tr>
<td>N. नाप्त्र nāpṛ</td>
<td>नाप्त्र nāpṛ</td>
<td>नाप्त्र nāpṛ</td>
<td></td>
</tr>
<tr>
<td>A. नाप्त्र nāpṛ</td>
<td>नाप्त्र nāpṛ</td>
<td>नाप्त्र nāpṛ</td>
<td></td>
</tr>
<tr>
<td>I. नाप्त्र nāpṛ</td>
<td>नाप्त्र nāpṛ</td>
<td>नाप्त्र nāpṛ</td>
<td></td>
</tr>
<tr>
<td>D. नाप्त्र nāpṛ</td>
<td>नाप्त्र nāpṛ</td>
<td>नाप्त्र nāpṛ</td>
<td></td>
</tr>
<tr>
<td>Ab. ग. नाप्त्र nāpṛ</td>
<td>नाप्त्र nāpṛ</td>
<td>नाप्त्र nāpṛ</td>
<td></td>
</tr>
<tr>
<td>L. नाप्त्र nāpṛ-ि</td>
<td>नाप्त्र nāpṛ-ि</td>
<td>नाप्त्र nāpṛ-ि</td>
<td></td>
</tr>
<tr>
<td>V. नाप्त्र nāpṛ-ि</td>
<td>नाप्त्र nāpṛ-ि</td>
<td>नाप्त्र nāpṛ-ि</td>
<td></td>
</tr>
</tbody>
</table>

*If च्रिः has Udātta and becomes द्रत्र and is preceded by a consonant, the feminine and the Ajādi Asarvanāmasthāna cases have the Udātta.*
Declension.

Plural.
N. नापत्र-ाḥ खस्त्र-ाḥ ध्वत्र-ाḥ
A. नापत्र-िन खस्त्र-िः ध्वत्र-िः
I. नापत्र-िभि खस्त्र-िभि ध्वत्र-िभि
D. नापत्र-िभ्यः खस्त्र-िभ्यः ध्वत्र-िभ्यः
Ab. नापत्र-िभ्यः खस्त्र-िभ्यः ध्वत्र-िभ्यः
G. नापत्र-ियः खस्त्र-ियः (Ved. स्वस्त्रमः)
L. नापत्र-िः खस्त्र-िः ध्वत्र-िः

Dual.
N. नापत्र-ा खस्त्र-ा ध्वत्र-ा
A. नापत्र-िः खस्त्र-िः ध्वत्र-िः
I. नापत्र-िः खस्त्र-िः ध्वत्र-िः
G. नापत्र-िः खस्त्र-िः ध्वत्र-िः


Base पित्र, मात्र मात्र.

Sing.

Masc. Fem.
N. पित्र पिताः मात्र मात्रा
A. पित्र-िः पित्र-ाः मात्र-ाः मात्र-ाः
I. पित्र-िः पित्र-िः मात्र-िः मात्र-िः
D. पित्र-िः पित्र-िः मात्र-िः मात्र-िः
Ab. पित्र-िः पित्र-िः मात्र-िः मात्र-िः
G. पित्र-िः पित्र-िः मात्र-िः मात्र-िः
L. पित्र-िः पित्र-िः मात्र-िः मात्र-िः
V. पित्र-िः पित्र-िः मात्र-िः मात्र-िः

After the first model are declined most nomina actoris derived from verbs by the suffix वृत्र: दात्र dātṛ, giver; कृत्र kṛṣṭṛ, doer; त्वस्त्र tvāṣṭṛ, carpenter; होत्र hōtṛ, sacrificer; भवत्र bharatṛ, husband.

After the second model are declined masculines, such as भवत्र bharatṛ, brother; जपत्र jāmātṛ, son-in-law; देवत्र devatṛ, husband’s brother; सवस्त्र savyāṣṭṛ, a charioteer; and feminines, such as दुहत्र duḥṭṛ, daughter; नानाद्र nānādṛ or नानाद्र nānādṛ, husband’s sister; यत्र yatṛ, husband’s brother’s wife. Most terms of relationship in चृ र (except जपत्र vsāṣpr, sister, and भवत्र nāpatri, grandson) do not lengthen their चर ar.

Note—If words in चृ र are used as adjectives, the masculine forms may be used for the neuter also, except in the Nom. and Acc. Sing. and Nom. Acc. Voc. Dual and Plural. The feminine is formed by श्रल; कृष्ट्र kṛṣṭṛ, fem. कृष्ट्र kṛṣṭṛ, like नद्र nādṛ.

§ 236. क्रोष्त्र kroṣṭṛ, a jackal, is irregular; but most of its irregularities may be explained by admitting two bases, क्रोष्त्र kroṣṭṛ (like म्रुत्र mridu) and क्रोष्त्र kroṣṭṛ (like नापत्र nāpatri).
### Declension.

#### Singular.

<table>
<thead>
<tr>
<th>Case</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>A.</td>
<td>नराः</td>
<td>नारी</td>
</tr>
<tr>
<td>I.</td>
<td>ब्राह्मण</td>
<td>ब्राह्मी</td>
</tr>
<tr>
<td>D.</td>
<td>सूर्य</td>
<td>सूर्यी</td>
</tr>
<tr>
<td>V.</td>
<td>नाथ</td>
<td>नाथी</td>
</tr>
</tbody>
</table>

#### Dual.

<table>
<thead>
<tr>
<th>Case</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>A.</td>
<td>नरोः</td>
<td>नारीः</td>
</tr>
<tr>
<td>I.</td>
<td>ब्राह्मणः</td>
<td>ब्राह्मीः</td>
</tr>
<tr>
<td>D.</td>
<td>सूर्यः</td>
<td>सूर्यीः</td>
</tr>
<tr>
<td>V.</td>
<td>नाथः</td>
<td>नाथीः</td>
</tr>
</tbody>
</table>

#### Plural.

<table>
<thead>
<tr>
<th>Case</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>A.</td>
<td>नरः</td>
<td>नारिः</td>
</tr>
<tr>
<td>I.</td>
<td>ब्राह्मणः</td>
<td>ब्राह्मीः</td>
</tr>
<tr>
<td>D.</td>
<td>सूर्यः</td>
<td>सूर्यीः</td>
</tr>
<tr>
<td>V.</td>
<td>नाथः</td>
<td>नाथीः</td>
</tr>
</tbody>
</table>

The base नारः "nāraḥ" is the only one admissible as Aṅga, i.e., in the strong cases, excepting the Vocative. (Hence नारः he kroṣṭaḥ is, I believe, wrongly admitted by Wilson.)

The base नारः "nāraḥ" is the only one admissible as Pada, i.e., before terminations beginning with consonants.

The other cases may be formed from both bases, but the Acc. Plur. is त्रिणम kroṣṭum only. (Pāñ. vii. 1, 95–97.)

Those who admit त्रिणam kroṣṭum as Acc. Plur. likewise admit त्रिणम kroṣṭum as Acc. Sing. (Skr. i. 1, 70.)

The feminine is नारीः kroṣṭum, declined like नारीः nārī.

§ 237. नृत्रि, man, a word of frequent occurrence, though, for convenience sake, often replaced by नरः naraḥ, is declined regularly like पित्रः pitṛi, except in the Gen. Plural, where it may be either नृत्रिः nṛṭrīḥ or नृत्रिः nṛṭrīḥ. (Pāñ. vi. 4, 6.)

#### Singular.

<table>
<thead>
<tr>
<th>Case</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>A.</td>
<td>नारः</td>
<td>नारीः</td>
</tr>
<tr>
<td>I.</td>
<td>नारः</td>
<td>नारीः</td>
</tr>
<tr>
<td>D.</td>
<td>नारः</td>
<td>नारीः</td>
</tr>
<tr>
<td>V.</td>
<td>नारः</td>
<td>नारीः</td>
</tr>
</tbody>
</table>

#### Dual.

<table>
<thead>
<tr>
<th>Case</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>A.</td>
<td>नारः</td>
<td>नारीः</td>
</tr>
<tr>
<td>I.</td>
<td>नारः</td>
<td>नारीः</td>
</tr>
<tr>
<td>D.</td>
<td>नारः</td>
<td>नारीः</td>
</tr>
<tr>
<td>V.</td>
<td>नारः</td>
<td>नारीः</td>
</tr>
</tbody>
</table>

#### Plural.

<table>
<thead>
<tr>
<th>Case</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>A.</td>
<td>नारः</td>
<td>नारीः</td>
</tr>
<tr>
<td>I.</td>
<td>नारः</td>
<td>नारीः</td>
</tr>
<tr>
<td>D.</td>
<td>नारः</td>
<td>नारीः</td>
</tr>
<tr>
<td>V.</td>
<td>नारः</td>
<td>नारीः</td>
</tr>
</tbody>
</table>

The feminine is नारीः nārī.

2. Bases ending in च a and चा a.

§ 238. This class is the most numerous and most important in Sanskrit, like the corresponding classes of nouns and adjectives in us, a, um in Latin.

* The accent may be on the first or on the second syllables in the Pada cases beginning with म् bh and स्. (Pāñ. vii. i. 104.)
and os, η, ον in Greek. The case-terminations are peculiar, and it is best to learn कंत: कंतां, कंता कंतः, कंते कंतम by heart in the same manner as we learn bonus, bona, bonum, without asking any questions as to the origin of the case-terminations, or their relation to the terminations appended to bases ending in consonants.

<table>
<thead>
<tr>
<th>MASC.</th>
<th>FEM.</th>
<th>NEUT.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Base</td>
<td>कंत: कंतां</td>
<td>कंत</td>
</tr>
<tr>
<td>N.</td>
<td>कंतां: कंतां</td>
<td>कंत</td>
</tr>
<tr>
<td>A.</td>
<td>कंता: कंतां</td>
<td>कंत</td>
</tr>
<tr>
<td>I.</td>
<td>कंत: कंतां</td>
<td>कंत</td>
</tr>
<tr>
<td>D.</td>
<td>कंताय: कंताय</td>
<td>कंत</td>
</tr>
<tr>
<td>Ab.</td>
<td>कंताय: कंताय</td>
<td>कंत</td>
</tr>
<tr>
<td>G.</td>
<td>कंताय: कंताय</td>
<td>कंत</td>
</tr>
<tr>
<td>L.</td>
<td>कंताय: कंताय</td>
<td>कंत</td>
</tr>
<tr>
<td>V.</td>
<td>कंता: कंता</td>
<td>कंत</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>DUAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>दो: कंते</td>
</tr>
<tr>
<td>दो: कंतेय दो: कंतेय दो: कंतेय दो: कंतेय दो: कंतेय दो: कंतेय दो: कंतेय दो: कंतेय</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>अङ्क: कंतां</td>
</tr>
<tr>
<td>अङ्काय: कंताय अङ्काय: कंताय अङ्काय: कंताय अङ्काय: कंताय अङ्काय: कंताय अङ्काय: कंताय अङ्काय: कंताय अङ्काय: कंताय</td>
</tr>
</tbody>
</table>

Note—Certain adjectives in खा a, छा d, च्छ am, which follow the ancient pronominal declension, will be explained in the chapter on Pronouns (§ 278).

**Bases in खा a, Masculine and Feminine.**

§ 239. These bases are derived immediately from verbs ending in खा d, such as पद, धर्म. They are declined in the same way in the masculine and feminine gender. In the neuter the final खा d is shortened, and the word declined like खे कंतां.

Anga and Pada base विश्वा viśva, viśva, all-preserving, (masc. and fem.) The neuter is declined like खि कंतां (§ 238).

* Bases in खा a, meaning mother, form their Vocative in खा a; e.g. साँदका, साँ अंबा, चल a. But सां अंबे, सां अंबले, and सां अंबीका form the regular Vocatives सां अंबे, सां अंबले, सां अंबीके. 
### Masculine and Feminine.

<table>
<thead>
<tr>
<th>N. V.</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>visvap-ṛḥ</td>
<td>visvapau</td>
<td>visvap-ṛḥ</td>
</tr>
<tr>
<td>visvap-m</td>
<td>visvapau</td>
<td>visvap-ṛḥ</td>
</tr>
<tr>
<td>visvap-ṝ</td>
<td>visvapau</td>
<td>visvap-ṝḥ</td>
</tr>
<tr>
<td>visvap-e</td>
<td>visvapau</td>
<td>visvap-ṝḥ</td>
</tr>
<tr>
<td>visvap-ṝḥ</td>
<td>visvapau</td>
<td>visvap-ṝḥ</td>
</tr>
<tr>
<td>visvap-ṝḥ</td>
<td>visvapau</td>
<td>visvap-ṝḥ</td>
</tr>
</tbody>
</table>

### Neuter.

<table>
<thead>
<tr>
<th>N.</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>visvapam</td>
<td>visvape</td>
<td>visvapāni, &amp;c.</td>
</tr>
</tbody>
</table>

Decline सोमप: somapāḥ, Soma drinker; शंखप: śaṅkhapāḥ, shell-blower; धनप: dhanapāḥ, wealth giver.

§ 240. Masculines in च, not being derived by a Krit suffix from verbal roots, are declined as follows:

**Base हाहः hāḥ.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>हाहः hāḥ</td>
<td>हाहाः hāhau</td>
<td>हाहाः hāḥ</td>
</tr>
<tr>
<td>हाहः hāḥ</td>
<td>हाहाः hāhau</td>
<td>हाहाः hāḥ</td>
</tr>
<tr>
<td>हाहः hāḥ</td>
<td>हाहाः hāhau</td>
<td>हाहाः hāḥ</td>
</tr>
<tr>
<td>हाहाः hāhau</td>
<td>हाहाः hāhau</td>
<td>हाहाः hāḥ</td>
</tr>
<tr>
<td>हाहाः hāhau</td>
<td>हाहाः hāhau</td>
<td>हाहाः hāḥ</td>
</tr>
<tr>
<td>हाहाः hāhau</td>
<td>हाहाः hāhau</td>
<td>हाहाः hāḥ</td>
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<tr>
<td>हाहाः hāhau</td>
<td>हाहाः hāhau</td>
<td>हाहाः hāḥ</td>
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<tr>
<td>हाहाः hāhau</td>
<td>हाहाः hāhau</td>
<td>हाहाः hāḥ</td>
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<tr>
<td>हाहाः hāhau</td>
<td>हाहाः hāhau</td>
<td>हाहाः hāḥ</td>
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<tr>
<td>हाहाः hāhau</td>
<td>हाहाः hāhau</td>
<td>हाहाः hāḥ</td>
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<tr>
<td>हाहाः hāhau</td>
<td>हाहाः hāhau</td>
<td>हाहाः hāḥ</td>
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<tr>
<td>हाहाः hāhau</td>
<td>हाहाः hāhau</td>
<td>हाहाः hāḥ</td>
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<tr>
<td>हाहाः hāhau</td>
<td>हाहाः hāhau</td>
<td>हाहाः hāḥ</td>
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<tr>
<td>हाहाः hāhau</td>
<td>हाहाः hāhau</td>
<td>हाहाः hāḥ</td>
</tr>
</tbody>
</table>

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### Chapter IV.

**Declension of Adjectives.**

§ 241. As every noun in Sanskrit may, at the end of a compound, form the final portion of an adjective, all the essential rules for the declension of such compound adjectives had to be given in the preceding chapter. Thus in the declension of neuter nouns in च as, like चन्द्र मन्त्र, mind, the declension of सुनमस सुमानस, as an adjective masc. fem. and neut., was exhibited at the same time (§ 165). In the declension of nouns ending in consonants, and admitting of no distinction between masculine and feminine terminations, (this applies to

* The Sār. t. 6, 38, gives the optional form हाहः hāḥ in the masculine. At the end of a feminine compound the same form is sanctioned in the Repāvali, p. 97.
all nouns with unchangeable bases,) the special forms of the neuter in Nom.
Acc.Voc. Sing. Dual and Plur. had to be exhibited. See § 158, जलमुक्त jalamuk,
जलमुक्त jalamucht, जलमुक्त jalamiṇchi. In the declension of nouns with
changeable bases, the more important feminine and neuter forms were
separately mentioned; and in the declension of nouns ending in vowels, all
necessary rules with regard to the same subject were fully stated.

§ 242. The chief difficulty which remains with regard to the declension
of adjectives is the exact formation of the feminine base, and the rules on
this subject are often so complicated that they have to be learnt by practice
rather than by rule. The feminine bases, however, once given, there can be no
doubt as to their declension, as they follow exactly the declension of the
corresponding feminine nouns. A few observations on this point must suffice.

§ 243. Adjectives * in च a form their feminines in चा ā. Ex. प्रिय pryā,
dear, masc. प्रियः pryāḥ, fem. प्रियः pryāḥ, neut. प्रियः pryāṁ, to be declined
like कान्तः kānta (§ 238).

§ 244. Certain adjectives derived by चाक aks form their feminines in इकः ikā. Ex. पक्क
पक्क, cooking, masc. पक्कः pakkakā, fem. पक्किका pakkikā, neut. पक्कः pakkakam.
Likewise masc. सालेक sālēkā, fem. सालिका sālikā, every; कारक kārakah, doing, कारिका
kārikā; इहाक ikākā, present here, इहिका ikikā. But धिय्यकā kṣhipakā, fem. one
who sends; कन्याक kanyākā, fem. maiden; चालक chaṭakā, fem. sparrow; ताक्क tākā, fem.
star. Sometimes both forms occur; कानान ajakā and चानिका ajikā, a she-goat.

§ 245. Bases in चृ ri and in न n take द d as the sign of the feminine: कर्तृ
kartri, doer, कर्तृ kartri (§ 235); दानिन dānin, a mendicant, दानिन dānin
(§ 203). Likewise most bases ending in consonants, if they admit of a separate
feminine base: प्राच prāc, प्राचi prāci (§ 181); वन vān, dog, वृक्ष vṛkṣa (§ 199);
भव bhavat, भवत्व bhavati (§ 188). Some adjectives in वन van form their
feminine base in वारी varī: प्रवान pvan, fat, प्रवारी pvāri (§ 193).

§ 246. Many adjectives in च a form their feminine base in इ e (§ 225), instead of चा ā:
त्रियातितriyamayā, made of grass, त्रियात्तriyamayē; देवः devaḥ, god, divine, देवी devī;
तस्यa tasaḥ, a youth, तस्यa tasaḥ; जागृ kumāraḥ, a boy, कुमारी kumārī;
गोपा gopaḥ, cowherd, गोपी gopī, his wife, गोपा gopaḥ, a female shepherd; नारक nartakā,
actor, नारक nartakī; मृगः mṛgāḥ, a deer, मृगी mṛgī, a doe; संकर sākaraḥ, boar, संकरī
sākārī; कुमभक्रित kumbhakradhaḥ, a potter, कुमभक्रित kumbhakradhī. It will be observed, however,
that many of these words are substantives rather than adjectives. Thus मत्या matyā, fish,
forms मत्या matsu (य ya being expunged before द d); मन्यम manushyaḥ, man, मन्यम manusā.

§ 247. Certain adjectives in त tā, expressive of colour, form their feminine either in
ता ā or in न n: त्वेत त्वेत white, त्वेतi śvētā, त्वेती śvēti; छेत etah, variegated, छेत etā
or छेतi eti; रोहिता rohitā, red, रोहिती rohitī, but त्वेत śvētā, white,
रोहिता śvētā; त्वेती śvēti, white; पल्लातi palita, grey-haired.

* गुप्तचन guptachana, the name for adjective, occurs in पण. v. 3. 58.
§ 248. The formation of feminine substantives must be learnt from the dictionary. Thus बाल : ojaś, goat, forms जन्मा ojaś. स्वाभि: aśvā, horse, forms जन्मा aśvā. बाल: bāla, boy, forms बालिस्वल bāla.

शृङ्गः śūdra, a Sūdra, forms \{ शृङ्गः śūdra, a woman of the Sūdra caste. \}

हातुः mātūra, maternal uncle, forms मातुः mātūra or मातुः mātūra, an uncle's wife.

चाचायः dechāryā, teacher, forms चाचायः dechāryā, wife of the teacher; but चाचायः dechāryā, a female teacher.

पति: patiś, lord, forms पतिः patiś, wife, &c.

Degrees of Comparison.

§ 249. The Comparative is formed by तरः tara, or द्वियतः iyas (§ 206); the Superlative by तमः tama, or इश्वः ishthā.† These terminations तरः tara and तमः tama are not restricted in Sanskrit to adjectives. Substantives such as श्रेष्ठः man, form नृत्तमः nritama, a thorough man; स्त्री stri, woman, स्त्रियः striyarā, more of a woman. Even after case-terminations or personal terminations, तरः tara and तमः tama may be used. Thus from पुर्वः पुर्विधणे, in the forenoon, पूर्वापरेऽः पूर्वाह्नते, earlier in the forenoon (Pāñ. vi. 3, 17). From पच्छिम pachati, he cooks, पचित्तराः pachattarām, he cooks better (Pāñ. v. 3, 57), पचित्तराः pachattirām, he cooks best (Pāñ. v. 3, 56).

§ 250. तरः tara and तमः tama, if added to changeable bases, require the Pada base. Thus from प्राचः prācaḥ (§ 180), प्राचः prāktara; from धनिः dhanī (§ 203), धनिः dhanitarā; from धनिः dhanavat (§ 187), धनिः dhanavattarā; from विभयः vidvas (§ 204), विभयः vidvattama; from प्रत्यः pratyā (§ 181), प्रत्यः pratyaktara. There are, however, a few exceptions, such as दस्युः dasyuḥ, demon-killer; सुपरित्तिः supaśītārāḥ, from सुपरित्तिः supathirāḥ, with good roads.

§ 251. द्वियतः iyas and इश्वः ishthā are never added to the secondary suffixes त्रिः trī, मतः mat, वतः vat, वलः vala, विनः vin, इनः in. If adjectives ending in these suffixes require द्वियतः iyas and इश्वः ishthā, the suffixes are dropt, and the द्वियतः iyas and इश्वः ishthā added to the last consonant of the original base. बलवतः balavān, strong, बलियः bal-iyas, बलियः bal-isytha. दोषः doghri, milking, दोषः doh-iyas, दोषः doh-isytha. स्रावः srauvin, garlanded, स्रावः sravy-iyas, more profusely garlanded. मतिमाः matimān, wise, मतिमाः mat-iyas, मतिमाः mat-isytha.

* On the dental ना, see Gaṇa Kshubhnādi in the Kāś.-Vṛtti.
† Before तरः tara and तमः tama adjectives retain their accent; before द्वियतः iyas and इश्वः ishthā they throw it on their first syllable (Pāñ. iii. 1, 4; vi. 1, 197). There are a few exceptions.
† Feminines in द्वियतः iyas, derived from masculines, must shorten the ना before तरः tara and तमः tama; ब्राह्मणः brāhmaṇaḥ forms ब्राह्मिर्तः brāharmaṇitārā. Other feminines in द्वियतः iyas or इश्वः ishthā may or may not shorten their vowels; स्त्री stri forms स्त्रितः striyarā or स्त्रितः striyarā. Also ऊर्ध्धिस्तः ośyasitarā or ऊर्ध्धिस्तः ośyasitarā; बिदुर्दिर्तः vidasitarā or बिदुर्दिर्तः vidasitarā (Pāñ. vi. 3, 43-45).
§ 252. Other adjectives, too, lose their derivative elements before इयस्य iyas and उष्ण ishṭha, or are otherwise irregular by substituting new bases for the Comparative and Superlative. पाप: pāpah, bad; पाप-iyas, worse; पाप-ushṭha, worst.

<table>
<thead>
<tr>
<th>SECOND BASE</th>
<th>COMPARATIVE</th>
<th>SUPERLATIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>चन्निकa antika, near</td>
<td>नेदः ned</td>
<td>नेदियस्य nediyas</td>
</tr>
<tr>
<td>चन्नa alpa, small</td>
<td>कन् kan</td>
<td>कन्ययास kanyyas</td>
</tr>
<tr>
<td>or चन्नयास alpyas</td>
<td>वरियस्य vartiyas</td>
<td>वरिस्य vartiyas</td>
</tr>
<tr>
<td>वरिवरियस्य vartiyas</td>
<td>वरिववियस्य vartiyas</td>
<td>वरिववियस्य vartiyas</td>
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<tr>
<td>वरिद्रवियस्य vartiyas</td>
<td>वरिद्रवियस्य vartiyas</td>
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<tr>
<td>or वरिद्रवियस्य vartiyas</td>
<td>वरिद्रवियस्य vartiyas</td>
<td></td>
</tr>
<tr>
<td>त्रि-var, wide</td>
<td>रेतः reta</td>
<td>रेतियस्य retiyas</td>
</tr>
<tr>
<td>त्रि-rīj, straight</td>
<td>रेतियस्य retiyas</td>
<td>रेतियस्य retiyas</td>
</tr>
<tr>
<td>Vedic रे-rēj, near</td>
<td>रेतियस्य retiyas</td>
<td>रेतियस्य retiyas</td>
</tr>
<tr>
<td>प्रे-prēj, quick</td>
<td>प्रे-prēj, quick</td>
<td>प्रे-prēj, quick</td>
</tr>
<tr>
<td>or लसः laca</td>
<td>प्रे-prēj, quick</td>
<td></td>
</tr>
<tr>
<td>साप्तसः saptas</td>
<td>प्रे-prēj, quick</td>
<td></td>
</tr>
<tr>
<td>or साप्तसः saptas</td>
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<tr>
<td>ताप्ततसः taptatas</td>
<td></td>
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<tr>
<td>or ताप्ततसः taptatas</td>
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<td>ताप्ततसः taptatas</td>
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<td>ताप्ततसः taptatas</td>
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<tr>
<td>or ताप्ततसः taptatas</td>
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<tr>
<td>प्रे-prēj, quick</td>
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<td>प्रे-prēj, quick</td>
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<td>प्रे-prēj, quick</td>
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<td></td>
</tr>
<tr>
<td>प्रे-prēj, quick</td>
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<td></td>
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</tbody>
</table>

* *Pāṇi, vi. 4, 162.*  † See Phīṣṭūtra, ed. Kielhorn, i. 7; 23 (20).  ‡ *Pāṇi, v. 3, 63.*
CHAPTER V.
NUMERALS.

§ 253.

Cardinals.

1 一 二 三 四 五 六 七 八 九 十

(Base 一 二 三 四 五 六 七 八 九 十)

5 五 6 六 7 七 8 八 9 九 10 十

(Base 五 六 七 八 九 十)

35 三十五 36 三十六 37 三十七 38 三十八 39 三十九 40 四十

(Base 三十五 三十六 三十七 三十八 三十九 四十)

42 四十二 43 四十三 44 四十四 45 四十五 46 四十六 47 四十七

(Base 四十二 四十三 四十四 四十五 四十六 四十七)

48 四十八 49 四十九 50 五十

(Base 四十八 四十九 五十)

51 五十一 52 五十二 53 五十三

(Base 五十一 五十二 五十三)
| 54  | 48 चः:पञ्चायत्  saptapanchasat.  |
| 55  | 57 पञ्चायत्  pañchapanchāsat.  |
| 56  | 56 चतुर्वर्षात्  shatpanchāsat.  |
| 57  | 55 सप्तपञ्चायत्  saptapanchāsat.  |
| 58  | 55 हिवविनित:  ashtāpanchāsat or चतुर्वर्षिताः  atshāpanchāsat.  |
| 59  | 55 नवपञ्चायत्  navapanchāsat.  |
| 60  | 60 चाँ:  shashṭiḥ, fem.  |
| 61  | 60 चन्वतः  ekashashṭiḥ  |
| 62  | 62 हविष:  dvashashṭiḥ or हविष:  dvishashṭiḥ.  |
| 63  | 63 कुद्रःशि:  trayaḥśhashṭiḥ or हविष:  trishashṭiḥ.  |
| 64  | 64 चतुःशि:  chatuḥśhashṭiḥ.  |
| 65  | 65 पञ्चशि:  pañchashashṭiḥ.  |
| 66  | 66 चतुःशि:  satashashṭiḥ.  |
| 67  | 67 सप्तशि:  saptashashṭiḥ.  |
| 68  | 68 अष्टोत्सप्तशि:  ashtāśhashtashṭiḥ or अष्टोत्सप्तशि:  ashtōśhashtashṭiḥ.  |
| 69  | 69 नवशि:  navashashṭiḥ.  |
| 70  | 70 सप्तशि:  saptatīḥ, few  |
| 71  | 71 चतुःशि:  ekasaptatīḥ.  |
| 72  | 72 हविष:  dvāsaptatīḥ or हविष:  dvīsaptatīḥ.  |
| 73  | 73 लयःशि:  trayāḥsaptatīḥ or हविष:  trīsaptatīḥ.  |
| 74  | 74 चन्द्रःशि:  chatuḥsaptatīḥ.  |
| 75  | 75 पञ्चशि:  pañchashashṭiḥ.  |
| 76  | 76 पञ्चायतः:  saptasaptatīḥ.  |

100  ιο:  satām, neut. and masc. (Siddh.-Kaum. vol. II. p. 635.)
101  ιο:  ekkatīkam satam, hundred exceeded by one; or as a compound, ekkatīkastatam, or ekkatīkastatam, as before.
102  ιο:  dvayadhitkam satam or दिवशि:  dvīsataṃ. (Pāñ. vi. 3, 49.)
103  ιο:  tryadhitkam satam or त्रिसत:  triśatam.
104  ιο:  चतुःशि:  chaturadhitkam satam or चतुःशि:  chatur̄ṣatam.
105  ιο:  पञ्चायतः  pañchadhitkam satam or पञ्चायतः  pañchāṣatam.
106  ιο:  चतुःशि:  sahaḍhitkam satam or चतुःशि:  sahaṣatam.
107  ιο:  सप्तायतः  saptadhikam satam or सप्तायतः  saptāṣatam.
108  ιο:  अष्टोत्सप्तायतः  ashtāadhikam satam or अष्टोत्सप्तायतः  ashtōṣdāṣtāṣatam. (Pāñ. vi. 3, 49.)
109  ιο:  नवधिकम्  satam or नव�िकम्  navaṣatam.
110 970 दशाधिकाः शतम् दासाधिकाः शतम् or दशाधिकाः दासाधिकाः शतम्.

111 971 शक्दाधिकाः शतम् एक्दाधिकाः शतम् or एक्दाधिकाः एक्दाधिकाः शतम्, i.e. a hundred having eleven (in excess). Pāṇ. v. 2, 45.

112 972 द्वादशाधिकाः शतम् द्वादशाधिकाः शतम् or द्वादशाधिकाः शतम्.

113 973 त्रयोदशाधिकाः शतम् त्रयोदशाधिकाः शतम्.

114 974 चतुर्दशाधिकाः शतम् चतुर्दशाधिकाः शतम्.

115 975 पञ्चदशाधिकाः शतम् पञ्चचदाशिकाः शतम्.

116 976 दोषाधिकाः शतम् दोषाधिकाः शतम्.

117 977 सप्तदशाधिकाः शतम् सप्तदशाधिकाः शतम्.

118 978 अष्टदशाधिकाः शतम् अष्टदशाधिकाः शतम्.

119 979 नवदशाधिकाः शतम् नवदशाधिकाः शतम्.

120 970 विन्याटिकाः शतम् विन्याटिकाः शतम्.

121 972 एकविन्यालिकाः शतम् एकविन्यालिकाः शतम्, &c.

130 972 त्रिन्दाशदाधिकाः शतम् त्रिन्दाशदाधिकाः शतम्.

140 972 चतुर्विन्यालिकाः शतम् चतुर्विन्यालिकाः शतम्.

150 970 पञ्चचदाशिकाः शतम् पञ्चचदाशिकाः शतम् or सप्तदशाः सार्धा, 100 + ½ (hundred).

160 972 चतुर्विन्यालिकाः शतम् चतुर्विन्यालिकाः शतम्.

170 972 सप्तदशाः सप्तदशाः शतम्.

180 972 अष्टदशाः अष्टदशाः शतम्.

190 972 नवदशाः नवदशाः शतम्.

200 970 दूषे दूषे दूषे दूषे दूषे.

300 970 त्रिशृष्टं त्रिशृष्टं त्रिशृष्टं त्रिशृष्टं.

400 970 चतुर्विन्यालिकाः चतुर्विन्यालिकाः चतुर्विन्यालिकाः शतम्.

500 970 पञ्चचदाशिकाः पञ्चचदाशिकाः पञ्चचदाशिकाः शतम्.

600 970 सप्तदशाः सप्तदशाः सप्तदशाः शतम्.

700 970 अष्टदशाः अष्टदशाः अष्टदशाः शतम्.

800 970 नवदशाः नवदशाः नवदशाः शतम्.

900 970 नवदशाः नवदशाः नवदशाः शतम्.

1000 970 दशाः दशाः दशाः दशाः दशाः शतम्, fem., or सहस्रं.

1000 970 दशाः दशाः दशाः दशाः दशाः शतम्.

2000 970 दशाः दशाः दशाः दशाः दशाः शतम्.

3000 970 त्रिशृष्टं त्रिशृष्टं त्रिशृष्टं शतम्.

10,000 970 अयुतं अयुतं अयुतं शतम्.

* Pāṇ. v. 2, 46. The same rules apply to सहस्रं, 1000, so that 1011 might be rendered by एकदशी महेन्द्रः ekadasham mahendras, 1041 by एकचतुर्विन्यालिकाः ekachaturviniśam sahasram, &c.

† Siddh.-Kaum. vol. 11. p. 635.
100,000 100,000 लक्षम, neut. or fem. *, or नियुम् niyutam, neut. and masc.†
One million, प्रयुम् prayutam, neut. or masc. *
Ten millions, कोषि koʃi, fem. †
A hundred millions, चिमल arbuda, masc. and neut.
A thousand millions, महारुद्र mahāruda, masc. and neut., or पद्म padma, neut.,
 i.e. lotus.
Ten thousand millions, क्षय kharva, neut., i.e. minute.
A hundred thousand millions, निक्षय nikharva, neut.
A billion, महापद्म mahāpadma, neut.
Ten billions, शान्तु sankhu, masc., i.e. an ant-hill.
A hundred billions, शश ी sankha, masc. neut., i.e. a conch-shell, or समुद्र samudra, masc., i.e. sea
A thousand billions, महाधांश sankha, or चतुष्य antya, ultimate.
Ten thousand billions, हत्य hādy, masc., or मध्य madhya, middle.
A hundred thousand billions, महाधाम madhya, or परार्द्ध parārdha, i.e. other half.
One million billions, धुन dhuna, neut.
Ten million billions, महाधुन mahādhuna.
A hundred million billions, स्मृतिर्य akshaiṁṭi, fem., i.e. a host.
A thousand million billions, महापार्द्ध माहक्षांप्रश्री niyutam, neut.

In the same manner as चिमल adhika, exceeding, जन उन, diminished, may be used to form numerical compounds. पञ्चोन्य पञ्च धनकोषि or पञ्चोन्य मः पञ्चकोषि, 100 – 5, i.e. 95. If one is to be deducted, जन उन, without एक eka, suffices. जन के धनकोषि: unaviniśati or एकविनिशिः ekaviniśati, 20 – 1, i.e. 19. Another way of expressing nineteen and similar numbers is by prefixing एकान्त ekānna, i.e. by one not; एकान्तविनिशिः ekānnaviniśati, by one not twenty, i.e. 19. (Pāñ. vi. 3, 76.)

Declension of Cardinals.

<table>
<thead>
<tr>
<th>SINGULAR.</th>
<th>FEM.</th>
<th>NEUT.</th>
<th>MASC.</th>
<th>PLURAL.</th>
<th>FEM.</th>
<th>NEUT.</th>
</tr>
</thead>
<tbody>
<tr>
<td>एक् eka</td>
<td>एका ekā</td>
<td>एकम ekam</td>
<td>एके eke</td>
<td>एकि ekā</td>
<td>एकिदि ekāni</td>
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<tr>
<td>एकम् ekam</td>
<td>एकान्त ekānta</td>
<td>एकन ekena</td>
<td>एकमिति ekāmiti</td>
<td>एकामिति ekāmiti</td>
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<tr>
<td>एकने ekena</td>
<td>एकान्ते ekānte</td>
<td>एकेने ekāne</td>
<td>एकामिति ekāmiti</td>
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<tr>
<td>एकसम् ekasmai</td>
<td>एकासम्य ekāsayai</td>
<td>एकसमी ekasmai</td>
<td>एकासमिति ekāsamiti</td>
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<td>एकसमात् ekasmat</td>
<td>एकासमात् ekāsayam</td>
<td>एकसमात् ekasmat</td>
<td>एकासमाति ekāsamati</td>
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<td>एकसय ekasa</td>
<td>एकत्य ekasya</td>
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* Siddh.-Kaum. vol. ii. p. 635.
† Amara-Kosha iii. 6, 3, 24.
‡ A different string of names is given in the Vājasana.-Sanhitā xvii. 2. See also Woepcke, Mémoire sur la propagation des chiffres indiens (1863), p. 70; Lalita-vistara, ed. Calcutt. p. 168.

<table>
<thead>
<tr>
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<tbody>
<tr>
<td>N.A.V. \textit{dva}</td>
<td>\textit{dvi}</td>
<td>\textit{dvi}</td>
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<tr>
<td>I.D.Ab. \textit{ddeva}</td>
<td>\textit{ddeva}</td>
<td>\textit{ddeva}</td>
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<tr>
<td>G.L. \textit{deva}</td>
<td>\textit{deva}</td>
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§ 255. \textit{tri}, three, fem. \textit{tisrī}.

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<tr>
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<tbody>
<tr>
<td>N.V. \textit{trīyāḥ}</td>
<td>\textit{tisrāḥ} (Pāñ. vi. i, 166)</td>
<td>\textit{tisrī}</td>
</tr>
<tr>
<td>A. \textit{trī}</td>
<td>\textit{tisrī}</td>
<td>\textit{tisrī}</td>
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<tr>
<td>I. \textit{tribhīḥ}</td>
<td>\textit{tisrībhīḥ}</td>
<td>\textit{tribhīḥ}</td>
</tr>
<tr>
<td>D.Ab. \textit{tribhyaḥ}</td>
<td>\textit{tisrībyāḥ}</td>
<td>\textit{tribhyaḥ}</td>
</tr>
<tr>
<td>G. \textit{traiyāṇāṃ} (Ved. trīyām)</td>
<td>\textit{tisrīṇāṃ} (†)</td>
<td>\textit{tisrīṇāṃ} (†)</td>
</tr>
<tr>
<td>L. \textit{tisru} \textit{trishū}</td>
<td>\textit{tisrīshu}</td>
<td>\textit{tisru} \textit{trishū}</td>
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</tbody>
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§ 256. \textit{chāru}, four, fem. \textit{chastra} \

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<tbody>
<tr>
<td>N.V. \textit{chatarāḥ} (Pāñ. vii. i, 98)</td>
<td>\textit{chastrasṛ}</td>
<td>\textit{chatarā} \textit{chaturā}</td>
</tr>
<tr>
<td>A. \textit{chāru}</td>
<td>\textit{chatesrā} ((\text{Pāñ. vi. i, 167})</td>
<td>\textit{chaturā}</td>
</tr>
<tr>
<td>I. \textit{chaturāḥ}</td>
<td>\textit{chastrasṛbhīḥ}</td>
<td>\textit{chaturā}</td>
</tr>
<tr>
<td>D.Ab. \textit{chaturāḥ}</td>
<td>\textit{chastrasṛhyaḥ}</td>
<td>\textit{chaturā}</td>
</tr>
<tr>
<td>G. \textit{chaturāṇāṃ}</td>
<td>\textit{chastrasṛṇāṃ} (†)</td>
<td>\textit{chaturā}</td>
</tr>
<tr>
<td>L. \textit{chāru}</td>
<td>\textit{chastrasṛsṛ}</td>
<td>\textit{chāru} \textit{chaturā}</td>
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<tbody>
<tr>
<td>N.A.V. \textit{pañcā}</td>
<td>\textit{sā}</td>
<td>\textit{sa} \textit{ashtau} \textit{ashtā}</td>
</tr>
<tr>
<td>I. \textit{pañcā}</td>
<td>\textit{pañca} (†)</td>
<td>\textit{pañca} \textit{ashtau} \textit{ashtā}</td>
</tr>
<tr>
<td>D.Ab. \textit{pañcā}</td>
<td>\textit{pañcā} \textit{ashtau} \textit{ashtā}</td>
<td>\textit{pañcā} \textit{ashtau} \textit{ashtā}</td>
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<tr>
<td>G. \textit{pañcā}</td>
<td>\textit{pañcā} \textit{ashtau} \textit{ashtā}</td>
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<tr>
<td>L. \textit{pañcā}</td>
<td>\textit{pañcā} \textit{ashtau} \textit{ashtā}</td>
<td>\textit{pañcā} \textit{ashtau} \textit{ashtā}</td>
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Cardinals with bases ending in \(\text{\textit{n}}\), such as \textit{saptan}, \textit{navan}, \textit{nava}, \textit{dasa}, \textit{ekasa}, \&c., follow the declension of \textit{pañcā} \textit{pañcā}.

\textit{Viśnati} is declined like a feminine in \(\text{\textit{i}}\); those in \(\text{\textit{t}}\) like feminines in \(\text{\textit{t}}\); \textit{suta} \textit{suta} like a neut. or masc. in \(\text{\textit{a}}\).

§ 258. The construction of the cardinals from \(\text{\textit{I}}\) to \(\text{\textit{I}}\) requires a few remarks. \textit{Eka} is naturally used in the singular only, except when it means some; \textit{Eka} \textit{ekā} \textit{eke} \textit{vadanti},


† \textit{Not tisṛṣṭam}, nor \textit{chatasṛṣṭam} (Pāñ. vi. 4, 4), though these forms occur in the Veda and Epic poetry.

some people say. दी dei is always used as a dual, all the rest from 3 to 19 as plurals.
Ex. दी दी: tridhiḥ purusho, with three men; दी दी: ekaddasa purusho, eleven men, acc. The cardinals after form do not distinguish the gender; दी दी: ekaddasa nārīḥ, eleven women, acc.

While the numerals from 1 to 19 are treated as adjectives, agreeing with their substantives in gender, if possible, and in number and case, दी: viniśatiḥ and the rest may be treated both as adjectives and as substantives. Hence दी: satyam, twenty enemies, or दी: satyam; दी: śatam, sixty boys; दी: satam, a hundred fruits; दी: triśatam, by thirty elders; दी: satam, a hundred slaves; दी: sahasram, a thousand ancestors.

Exceptionally these cardinals may take the plural number: पञ्चाशष्टिते: pañcāṣṭidakāraḥ hayaiḥ, with fifty horses.

§ 259. Ordinals.

प्रथम: अम, अम, prathamāḥ, d, am,
चतुर्दशः: अम, अम, agrimāḥ, d, am,
सादमः: अम, अम, ādamāḥ, d, am,
द्वितीय: अम, अम, dvitiyah, d, am, the second.
तृतीय: अम, अम, tritīyah, d, am, the third.
चतुष्ठ: अम, अम, chaturthāḥ, t, am,
चतुर्थ: अम, अम, turīyah, d, am,
चतुष्ठ: अम, अम, tūryah, d, am,
पंचम: अम, अम, pañcāmaḥ, t, am, the fifth.
षष्ठ: अम, अम, jastāḥ, t, am, the sixth.
सप्तम: अम, अम, saptamāḥ, t, am, the seventh.
आष्टम: अम, अम, ashtamāḥ, t, am, the eighth.
नवम: अम, अम, navamāḥ, t, am, the ninth.
दशम: अम, अम, dasamāḥ, t, am, the tenth.
एकडशम: अम, अम, ekaddasāḥ, t, am, the eleventh.
द्वितीयांशम: अम, अम, navadāsāḥ, t, am,
जनविंशतिः: अम, अम, āṇaviniśāḥ, t, am,
जनविंशतिः: अम, अम, āṇaviniśatamāḥ, t, am,
पिंशः: अम, अम, viṃśaḥ, t, am (Pāṇ. v. 2, 56),
पिंशः: अम, अम, viṃśatamāḥ, t, am,
पिण्डिः: अम, अम, triṃśaḥ, t, am,
पिण्डिः: अम, अम, triṃśattamāḥ, t, am,
चतुर्विंशतिः: अम, अम, chaturviniśāḥ, t, am,
चतुर्विंशतिः: अम, अम, chaturviniśatamāḥ, t, am,
पञ्चयांशम: अम, अम, pañcāṣṭadāsāḥ, t, am,
पञ्चयांशम: अम, अम, pañcāṣṭadāsāḥ, t, am,

सक्रिति, sakriti, once.
द्विन: dviṃ, twice.
त्रिजन: triṃ, thrice.
चतुर्भ: chatubha, four times.
पञ्चक्रित्वां: pāṇchakrītvaḥ, five times.
षटक्रित्वां: ṣaṭkṛitvaḥ, six times, &c.

एकान: ekān, one-fold.
द्विया: dvīya, two-fold.
त्रिया: triya, three-fold, &c. (Pāṇ. v. 4, 43.)
द्वयं dwayam or त्रतयं dvitayam, a pair. (Pāṇ. v. 2, 42.)
त्रयं trayam or त्रत्रयं tritayam or त्रयो trayā, a triad.
चतुर्यां chatuṣṭayam, a tetrad.
पञ्चतयं pāṇchatayam, a pentad, &c.

These are also used as adjectives, in the sense of five-fold &c., and may then form their plural as पञ्चतयां: pāṇchatayāḥ or पञ्चतये pāṇchataye (§ 283).

पञ्चति pāṇchati, a pentad, दशम dāsaṭ, a decad (Pāṇ. v. 1, 60), are generally used as feminine; but both words occur likewise as masculine in the commentary to Pāṇ. v. 1, 59, and in the Kāśikā-Vṛtti.

* The ordinals from sixty admit of one form only, that is तम: tamaḥ; but if preceded by another numeral, both forms are allowed (Pāṇ. v. 2, 58). अष्टतम सताम forms its ordinal as अष्टतम: satatamaḥ only (Pāṇ. v. 2, 57).
CHAPTER VI.

PRONOUNS AND PRONOMINAL ADJECTIVES.

§ 261. Personal Pronouns.

Base (in composition) मह् mad and चस्माद् asmad.

Singular.

N. चह् ahám, I
A. मा mā, मा mā, me
I. मा máyā, by me
D. मह् máhyam, ने me, to me
Ab. मह् mát, from me
G. मह् máma, ने me, of me
L. मह् máyi, in me

त् tvām, thou
तां tvām, ता tvā, thee
तवा tvāyā, by thee
dुः tvāh, to thee
tvā, from thee
tā, of thee
tvāyi, in thee

Dual.

N. चह् dvām, we two
A. चह् dvām, नौ nau, us two
I. चावायां dvābhāyām, by us two
D. चावायां dvābhāyām, नौ nau, to us two
Ab. चावायां dvābhāyām, from us two
G. चावयोः dvāyoh, नौ nau, of us two
L. चावयोः dvāyoh, in us two

पूर्वोः yuvām, you two
पूर्वोः yuvām, वा vām, you two
पूर्वायां yuvābhāyām, by you two
पूर्वायां yuvābhāyām, वा vām, to you two
पूर्वायां yuvābhāyām, from you two
पूर्वोः yuvāyoh, वा vām, of you two
पूर्वोः yuvāyoh, in you two

Plural.

N. चह् vayām, we
A. चस्मान् asmān, न: nah, us
I. चस्माभि: asmābhīḥ, by us
D. चस्मायां asmāhyām, न: nah, to us
Ab. चस्मात् asmāt, from us
G. चस्मांकेः asmākam, न: nah, of us
L. चस्मासू asmāsu, in us

पूर्वोः yāyām, you
पूर्वान् yushmān, व: vah, you
पूर्वाभि: yushmābhīḥ, by you
पूर्वायां yushmāhyām, व: vah, to you
पूर्वाभि: yushmāt, from you
पूर्वात् yushmākam, व: vah, of you
पूर्वासू युष्मासु, in you

The substitutes in the even cases, मा mā, ने me, नौ nau, न: nah, त्वा tvā, ते te, ता vām, व: vah, have no accent and are never used at the beginning of a sentence, nor can they be followed by such particles as च cha, and, दा va, or, रच eva, indeed, ह ह, चह aha.
§ 262. Base (in composition) तद्वै  

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<td>fem. तद्वै</td>
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<td>neut. तद्वैम्</td>
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N. तद्वैम्  
I. D. Ab. तद्वैम्  
G. L. तद्वैम्  

§ 263. Base (in composition)  तद्वैम्  

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<td>fem. तद्वैम्</td>
<td>tyāḥ</td>
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<td>neut. तद्वैम्</td>
<td>tyāḥ</td>
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Possessive Pronouns.

§ 264. From the bases of the three personal pronouns, possessive adjectives are formed by means of इस्व tyā.

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<td>तद्वै</td>
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Other derivative possessive pronouns are मामकः māmakah, mine; ताकः tākāh, thine; चाकः čāmakah, our; यौकः yauskah, your. Likewise
§ 269. PRONOUNS AND PRONOMINAL ADJECTIVES.

 Reflexive Pronouns.

§ 265. स्वयं svayám, self, is indeclinable. स्वयं वृत्तान् svayam vritavān, I chose it myself; thou choosed it thyself, he chose it himself; स्वयं वृत्तार्थः svayam vritavatī, she chose it herself; स्वयं वृत्तस्व: svayam vritavantaḥ, we, you, they chose it by you, your, themselves.

§ 266. अत्मनः ātmān, self, is declined like ब्रह्मण brahman (§ 192). Ex. चालाननालमा पश्य ātmānam ātmānā paśya, see thyself by thyself, gnosce te ipsum; चालानो दोषे भाला ātmano dosham jñātvā, having known his own fault. It is used in the singular even when referring to two or three persons: चालानो देवदास्मिन्य वृत्ताः ātmano deśām agamyā mṛtāḥ, having returned to their country, they died.

§ 267. सः, सा, सं, svāḥ, svā, svām, is a reflexive adjective, corresponding to Latin suus, sua, suum. सः पुनः तुष्मा svam putram drṣṭvā, having seen his own son. On the declension of सः suvā, see § 278.

Demonstrative Pronouns.

§ 268. Base (in composition) रस्र etad, this (very near).

§ 269. Base (in composition) इदं idam, this (indefinitely). (Accent, Pāṇ. VI. 1, 171.)
### Pronouns and Pronominal Adjectives

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§ 270. शत्वृ etad and इद्व idam, when repeated in a second sentence with reference to a preceding शत्वृ etad and इद्व idam, vary in the following cases, by substituting रच ena, which has no accent.

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<td>रच ena</td>
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<td>रच enena</td>
<td>रच enayā</td>
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Ex. चन्योः परिमीक्त रच चंद्रेभागम anena yākaraṇam adhitam, enam chhando 'dhyādy-
paya, the grammar has been studied by this person, teach him prosody.

चन्योः परिमीक्त रच चंद्रेभागम anena yākaraṇam adhitam, enam chhando 'dhyādy-
paya, the grammar has been studied by this person, teach him prosody.

### § 271. Base (in composition) चद्य adas, that (mediate).

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### § 272. Base (in composition) चद्य adas, that (mediate).

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### § 273. Base (in composition) चद्य adas, that (mediate).

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### § 274. Base (in composition) चद्य adas, that (mediate).

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### § 275. Base (in composition) चद्य adas, that (mediate).

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</table>
Relative Pronoun.

§ 272. Base (in composition) यद् yād, who or which.

<table>
<thead>
<tr>
<th>SINGULAR.</th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>MASC.</strong></td>
<td><strong>FEM.</strong></td>
</tr>
<tr>
<td>N. यद्</td>
<td>यद्</td>
</tr>
<tr>
<td>A. यद्म</td>
<td>यद्म</td>
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<tr>
<td>I. येन येन</td>
<td>याय</td>
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<tr>
<td>D. यस्ये यस्ये</td>
<td>यस्ये यस्ये</td>
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<tr>
<td>Ab. यस्या यस्याः</td>
<td>यस्या यस्या</td>
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<tr>
<td>G. यस्या</td>
<td>यस्या</td>
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<tr>
<td>L. यस्याः यस्याः</td>
<td>यस्याः यस्याः</td>
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<tr>
<th>DUAL.</th>
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<tbody>
<tr>
<td><strong>MASC.</strong></td>
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<tr>
<td>N.A.V. येस्य येस्य</td>
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<tr>
<td>I.D.AB. यायाः यायाः</td>
</tr>
<tr>
<td>G.L. यायोः</td>
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</tbody>
</table>

Interrogative Pronouns

§ 273. Base (in composition) किं kīm, Who or which?

<table>
<thead>
<tr>
<th>SINGULAR.</th>
<th>PLURAL.</th>
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<tbody>
<tr>
<td><strong>MASC.</strong></td>
<td><strong>FEM.</strong></td>
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<tr>
<td>N. किं</td>
<td>किं</td>
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<tr>
<td>A. किं</td>
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<tr>
<td>I. किन्किन</td>
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<td>D. किन्किन्त किन्किन्त</td>
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<tr>
<td><strong>MASC.</strong></td>
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<tr>
<td>N.A. किः</td>
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<tr>
<td>I.D.AB. किः</td>
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<tr>
<td>G.L. किः</td>
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§ 274. Pronouns admit the interposition of अक ak before their last vowel or syllable, to denote contempt or dubious relation (Pāp. v. 3, 71). तथया teayā, To thee! instead of तथा teayā. तुवकयोऽुः tuvacakayo, Of you two! चास्ये अककि, With us! चास्ये अककि, असकIon, &c. (See Siddh.-Kaum. vol. i. p. 706.)
Compound Pronouns.

§ 275. By adding दृष् ṃ druṣ, दृष् ा druṣa, or दृष् ṃ druṣkṣa, to certain pronominal bases, the following compound pronouns have been formed:

तदृष् tādṛṣ, तदृष् tādṛṣa, तदृष् tādṛṣkṣa, such like.
सतदृष् etādṛṣ, सतदृष् etādṛṣa, सतदृष् etādṛṣkṣa, this like.
यदृष् yādṛṣ, यदृष् yādṛṣa, यदृष् yādṛṣkṣa, what like.
ईदृष् ādṛṣ, ईदृष् ādṛṣa, ईदृष् ādṛṣkṣa, this like.
कीदृष् kīdṛṣ, कीदृष् kīdṛṣa, कीदृष् kīdṛṣkṣa, What like?

These are declined in three genders, forming the feminine in इ f. तदृष् tādṛṣ, m.n.; तदृषी tādṛṣī, f.; or तदृषम्, तदृषाह, t, am. Similarly formed are मातृष् mātṛṣa, मातृष् tvātṛṣa, like me, like thee, &c.

§ 276. By adding व ा vat and य ा yat to certain pronominal bases, the following compound pronouns, implying quantity, have been formed:

तावत tāvat, so much,
सतावत etāvat, so much,
सतावत yatvat, as much,
इयत iyat, so much,
कियत kiyat, How much?

declined like nouns in व ा vat (§ 187).

Note—On the declension of कित kāti, How many? कित tāti, so many, and यित yāti, as many, see § 231.

§ 277. By adding चित chit, चन chana, or चि api, to the interrogative pronoun किन kim, it is changed into an indefinite pronoun.
किचित kāchit, काचित kāchit, किचित kīchit, some one; also किचित kāchit, anything.
किचन kāchana, काचन kāchana, किचन kīchana, some one.
किचरि ko ‘pi, काचपि kāpi, किचरिपि kimāpi, some one.

In the same manner indefinite adverbs are formed: कदा kadā, When?
कदचित kadāchit, कदचन kadāchana, once; क्व kva, Where? न क्वपि na kvāpi, not anywhere.

Sometimes the relative pronoun is prefixed to the interrogative, to render it indefinite: य क् yaḥ kāḥ, whosoever; यस्य कस्य yasya kasya, whosoever. Likewise य किचित yah kāchit, whosoever, or य कष्य yah kāsha, or य कष्य yah kāshā.

The relative pronoun, if doubled, assumes an indefinite or rather distributive meaning: यो यो, या या, यद्या, yo yo ’h, yā yā, y ed yad, whosoever. Occasionally the relative and demonstrative pronouns are combined for tl. same purpose: यात्त yattud, whatsoever.
§ 278. Under the name of Sarvandman, which has been freely translated by Pronoun, but which really means a class of words beginning with sarva, native grammarians have included, besides the real pronouns mentioned before, the following words which share in common with the real pronouns certain peculiarities of declension. They may be called Pronominal Adjectives, and it is to be remembered that they are affected by these peculiarities of declension only if they are used in certain senses.

1. सर्व sarva, all; 2. विश्व visva, all; 3. उष्ण ubha, two; 4. उभय ubhaya, both; 5. अन्य anya, other; 6. अन्यतर anyatara, either; 7. अन्यत itara, other; 8. त्वा tva, other (some add त्वत्वा tvata, other); 9. words formed by the suffixes तरा tara and ततम tama, such as ततम katara, Which of two? 10. ततम katama, Which of many? 10. सम sama, all; 11. सिम sima, whole; 12. नेम nema, half; 13. रक्त eka, one; 14. पूर्वे pūrva, east or prior; 15. पर para, subsequent; 16. चाचर avara, west or posterior; 17. दक्षिणa dakshina, south or right; 18. उत्तरा uttara, north or subsequent; 19. चय apara, other or inferior; 20. चव adhara, west or inferior; 21. स viva, own; 22. चत्तर antara, outer, (except चत्तर शूर antarā pāh, suburb,) or lower (scil. garment).

If सम sama means equal or even, it is not a pronominal adjective; nor दक्षिणa dakshina, if it means clever; nor स viva, if it means kinsman or wealth; nor चत्तर antara, if it means interval, &c.; nor any of the seven from पूर्वे pūrva to चय adhara, unless they imply a relation in time or space. Hence दक्षिणa गाथकाद, clever minstrels; उत्तरा: जुर: uttarā kurava, the northern Kurus, (a proper name); प्रभुत: जा: prabhūd śvaḥ, great treasures (Kāś. 1.1.35); ग्रामयोरजे शस्ति grāmayor antare vasati, he lives between the two villages.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>MASCUINE</th>
<th>PLURAL</th>
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</thead>
<tbody>
<tr>
<td>N. सर्व sārva</td>
<td>सर्व sārva</td>
<td>सर्व sārve</td>
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<tr>
<td>A. सर्व sārvam</td>
<td>सर्व sārvam</td>
<td>सर्व sārvam</td>
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<tr>
<td>I. सर्वेष्व sāreṇa</td>
<td>सर्वेष्व sāreṇa</td>
<td>सर्वेष्व sāreṇa</td>
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<tr>
<td>D. सर्वेन्द्र sārevma</td>
<td>सर्वेन्द्र sārevma</td>
<td>सर्वेन्द्र sārevma</td>
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<tr>
<td>Ab. सर्वेनम sārevma</td>
<td>सर्वेनम sārevma</td>
<td>सर्वेनम sārevma</td>
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<tr>
<td>G. सर्वेस्य sārevya</td>
<td>सर्वेस्य sārevya</td>
<td>सर्वेस्य sārevya</td>
</tr>
<tr>
<td>L. सर्वेन्त sāreṇmin</td>
<td>सर्वेन्य sāreṇyo</td>
<td>सर्वेन्य sāreṇyo</td>
</tr>
<tr>
<td>V. सर्व sāva</td>
<td>सर्व sāva</td>
<td>सर्व sāva</td>
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<thead>
<tr>
<th>FEMININE</th>
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<tbody>
<tr>
<td>N. सब sāred</td>
</tr>
<tr>
<td>A. सब sāredm</td>
</tr>
</tbody>
</table>

* Accent, Pāñ. vi. 1, 191.
PRONOUNS AND PRONOMINAL ADJECTIVES.

I. सत्या saśrayā
satyaṁ saśrayāṃ
satyam saśrayah
satyaḥ saśrayah
satyam saśrayah
satyam saśrayah

N.A.V. सत्रे śātṛa

The rest like the masculine.

§ 279. चन्म anya, चन्तर anyatara, ठश ठता, ठतर katar, ठतम katama, take त in the Nom. Acc.Voc. Sing. of the neuter:
Nom. Sing. चन्म anya, masc.; चन्म anya, fem.; चन्तम anyat, neut.

§ 280. कन ubha is used in the Dual only:
Masc. N. A. V. कन ubhau, I. D. Ab. कन ubhābhyām, G. L. उभयो ubhayoh;
कन ubhe, N. A. V. fem. and neut.

§ 281. चन्म ubhayah, चन्म -y, चन्म -yam, is never used in the Dual, but only in the Sing. and Plur. Haradatta admits the Dual.

MASCULINE.

SINGULAR.

N. चन्म ubhayah
A. चन्म ubhayam
I. चन्येय ubhayena
D. चन्येयै ubhayasmai, &c.

PLURAL.

कन ubhayo, ubhayā
कन ubhayān
कन ubhayaiḥ
कन ubhayebhayah, &c.

§ 282. The nine words from पूर्वे pūreau to चतृत antara (14 to 22), though used in their pronominal senses, may take in the Nom. Plur. त or त: ah; in the Abl. Sing. सम्त or चतृt at; in the Loc. Sing. समि or तi.

SINGULAR.

N. पूर्वे pūre
P. A. pūre
I. pūreṇa
D. pūreṇai
Ab. pūreṣṭ pūreṣṭa
G. pūreṣṭa
L. pūreṣṭa pūreṣṭa or पूरे pūrē
dual.

PLURAL.

न. च: pūre or च: pūre
A. च: pūre
I. च: pūre
D. च: pūre
Ab. च: pūre
G. च: pūre
L. च: pūre

§ 283. The following words may likewise take च: ah or त: i in the Nom. Plur. masc. (Pāṇ. 1. 1, 33.)

प्रमः, प्रथमः, first, प्रथमः, prathamau, प्रथमः, prathame or प्रथमः, prathamāḥ; fem. प्रथमः prathāmāḥ.

चरः, charmaḥ, last, चरमः, charmanu, चरमः, charame or प्रथमः, charamāḥ.

द्वितयः, dvitāyāḥ, two-fold, fem. द्वितीय, dvitīyā, and similar words in तय toya; तितयः, tritāyāḥ,
three-fold; तितयः, tritayā or तितयः, tritayāḥ.
In all other cases these words are regular, like कङ्ग: kāntaḥ.

§ 284. दित्याः: devityāḥ and other words in तः tya are declined like कङ्ग kānta, but in the Dat. Abl. and Loc. Sing. they may follow सर्वा sārva.

### Masculine

<table>
<thead>
<tr>
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<th>Dual</th>
<th>Plural</th>
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</thead>
<tbody>
<tr>
<td>N. दित्याः</td>
<td>devityaḥ</td>
<td>devityaḥ</td>
</tr>
<tr>
<td>A. दित्ये</td>
<td>devityaḥ</td>
<td>devityaḥ</td>
</tr>
<tr>
<td>I. दित्येन</td>
<td>devityaḥ</td>
<td>devityaḥ</td>
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<tr>
<td>D. दित्याय</td>
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<td>devityaḥ</td>
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<tr>
<td>Ab. दित्यात्</td>
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<td>devityaḥ</td>
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<tr>
<td>G. दित्यस्य</td>
<td>devityaḥ</td>
<td>devityaḥ</td>
</tr>
<tr>
<td>L. दित्ये</td>
<td>devityaḥ</td>
<td>devityaḥ</td>
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</tbody>
</table>

At the end of Bahuṣtrih compounds the Sarvanāmans are treated like ordinary words: Dat. Sing. प्रियोभयाय prīyobhayāya, to him to whom both are dear (Pāṇ. 1, 29). The same at the end of compounds such as मासपूर्वेऽ māsapūraḥ, a month earlier; Dat. मासपूर्वाय māsapūrvaṇa (Pāṇ. 1, 30). Likewise in Dvandvas; पूर्वपोर्वाय pūrvaṇapāraṇa, of former and later persons (Pāṇ. 1, 31), though in the Nom. Plur. these Dvandvas may take ृ: pūrvaṇe or pūrvaṇe, north-east, the last element may throughout take the pronominal terminations (Pāṇ. 1, 28).

### Adverbial Declension

§ 285. In addition to the regular case-terminations by which the declension of nouns is effected, the Sanskrit language possesses other suffixes which differ from the ordinary terminations chiefly by being restricted in their use to certain words, and particularly to pronominal bases. The ordinary case-terminations, too, are frequently used in an adverbial sense. Thus

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acc. chire</td>
<td>chiram, a long time.</td>
<td></td>
</tr>
<tr>
<td>Instr.</td>
<td>chire</td>
<td>chireṇa, in a long time.</td>
</tr>
<tr>
<td>Dat.</td>
<td>chiryā</td>
<td>chiryā, for a long time.</td>
</tr>
<tr>
<td>Abl.</td>
<td>chirdt</td>
<td>chirdt, long ago.</td>
</tr>
<tr>
<td>Gen.</td>
<td>chirasya</td>
<td>chirasya, a long time.</td>
</tr>
<tr>
<td>Loc.</td>
<td>chire</td>
<td>chire, long.</td>
</tr>
</tbody>
</table>

Other adverbial terminations are,
1. तः: tatah, with an ablative meaning, becoming generally local.
2. तः: traḥ, with a locative meaning.
3. दः: dē, with a temporal meaning; also raised to दानाḥ: dānāṁ.
4. तः: tāt, with a locative meaning.
5. चा tāḥ, with a meaning of modality; likewise च tham and च tha.
6. साला sdt, expressive of effect.
7. चा d and चाि dhi, local.
8. हि rāi, temporal and causal.
9. तर tar, local.
10. ह ka, local.

See also the terminations for forming numeral adverbs (§ 260).

1. ता tāḥ, with an ablative meaning.


2. त्र tra, locative; originally त्रा trā, as in पुरयास purushatrā, amongst men.

तत: tatra, there. यथ: yatra, where. बुज: kuta, Where? चत: atra, here. चम्भ: amutra, there, in the next world. नकल ekatra, at one place, together. तस: satra, with, and चक्ष satram, with (see सह saka).

3. तदा dā, temporal.

तदा taddā, then, and तदन्त: tadātm. यदा yadda, when. जदा kadda, When? चम्भदा anyadda, another time. चवेत: sarvadda, always, at all times. चक्ष: ekadda, at one time. सदा sadā, always. इदा idā, in the Veda, later इदान: idānm, now.

4. तस: ādd, local.

अस्त: prākād, in front. Frequently after a base in स s:


5. चा thā, modal.

चा tathaḥ, thus. चचा yathā, as. चचा sarvathā, in every way. चम्भ: ubhayaṭhā, in both ways. चम्भ: anyathā, in another way. चम्भ: anyataraṭhā, in one of two ways. इर: sarvathā, in the other way. चचा vṛtthā, vainly (?). Or च tham, in कथ katham, How? चचा ittham, thus. Or च tha, in चatha, thus.

6. साला sdt, effective.

राजस: rājas, (राजस: rājato 'dhānam, dependent on the king.) भस्मस: bhāmas, reduced to ashes. चाठ: agnis, reduced to fire.

7. चा d and चाि dhi, local.

दक्षिणात्ति dakṣiṇātthi, in the South, or दक्षिणा dakṣiṇā. उत्तरात्ति uttarātthi, in the North, or उत्तरा uttarā. चांत: antarā (or रे -ram, or रे re, or रेक reka), between. पुरा purā, in the East, in front, formerly, (or पुर: purā and पुरस: purastād, before.) चो पाश: pāśaḥ, behind, (or पाश: pāśa.)

Adverbs such as मुच: māchā, in vain, मृष्य: mṛṣya, falsely, are instrumental cases of obsolete nouns ending in consonants.
CHAPTER VII.

CONJUGATION.

§ 286. Sanskrit verbs are conjugated in the Active and the Passive. Ex. चोपति bōḍhati, he knows; चुपरे budhyāte, he is known.

§ 287. The Active has two forms:

1. The Parasmai-pada, i.e. transitive, (from परले parasmai, Dat. Sing. of पर para, another, i.e. a verb the action of which refers to another,) Ex. ददति daddti, he gives.

2. The Ātmane-pada, i.e. intransitive, (from चालने ātmane, Dat. Sing. of चालन ātman, self, i.e. a verb the action of which refers to the agent.) Ex. चादते ādate, he takes.

Note—The distinction between the Parasmaipada and Ātmanepada is fixed by usage rather than by rule. Certain verbs in Sanskrit are used in the Parasmaipada only, others in the Ātmanepada only; others in both voices. Those which are used in the Parasmaipada only, are verbs the action of which was originally conceived as transitive; e.g. भूमि भूमि bhūmim manthati, he shakes the earth; मांस गदायति māṃsam khaḍdati, he eats meat; गदादति grānām atati, he goes to or approaches the village. Those which are used in the Ātmanepada only, were originally verbs expressive of states rather than of actions; e.g. रघुदे edhate, he grows; स्वंदते spandate, he trembles; मोदते modate, he rejoices; सेते sete, he lies down. Such roots are marked in the Dhātupātha as a-it or anuddāta-it (Pāp. 1, 3, 12).

In the language of the best authors, however, many verbs which we should consider intransitive, are conjugated in the Parasmaipada, while others which govern an accusative, are always conjugated in the Ātmanepada. हसति hasati, he laughs, is always Parasmaipadin, whether used as transitive or neuter (Colebr. p. 297): it is so even when reciprocity of action is indicated, in which case verbs in Sanskrit mostly take the Ātmanepada; e.g. व्यतिहसति vyatihhasati, they laugh at each other (Pāp. 1, 3, 15, vārt. 1, 2). But समयते smayate, he smiles, is restricted by grammarians to the Ātmanepada; and verbs like लावते trāyate, he protects, are Ātmanepadin (i.e. used in the Ātmanepada), though they govern an accusative; e.g. लागवत् नात्र trāyasya mā, Protect me! These correspond to the Latin deponents.

Verbs which are used both in the Parasmaipada and Ātmanepada, take the one or the other form according as the action of the verb is conceived to be either transitive or reflective;
CONJUGATION.

§ 286—
e.g. पचति pachati, he cooks; पचते pachate, he cooks for himself; यजति yajati, he sacrifices; यजते yajate, he sacrifices for himself. The same applies to Causals (Pān. i. 3, 74).

These distinctions, however, rest, in many cases, in Sanskrit as well as in Greek, on peculiar conceptions which it is difficult to analyse or to realize; and in Sanskrit as well as in Greek, the right use of the active and middle voices is best learnt by practice. Thus नी ni, to lead, is used as Parasmaipada in such expressions as गवं विनयति gavam vinyati*, he carries off a swelling; but as Ātmanepada, in क्रोष्य विनयते krodham vinyate, he turns away or dismisses wrath; a subtle distinction which it is possible to appreciate when stated, but difficult to bring under any general rules.

Again, in Sanskrit as well as in Greek, some verbs are middle in certain tenses only, but active or middle in others; e.g. अत्म. वर्धते vardhate, he grows, never वर्धते vardhati; but Aor. अवर्धित amavridhat, Par., or अवर्धित avardhishita, Ātm. he grew. (Pān. i. 3, 91.)

Others take the Parasmaipada or Ātmanepada according as they are compounded with certain prepositions; e.g. विश्राति visati, he enters; but निविश्राते ni-visate, he enters in. (Pān. i. 3, 17.)

§ 288. Causal verbs are conjugated both in the Parasmaipada and Ātmanepada. Desideratives generally follow the Pada of the simple root (Pān. i. 3, 62). Denominatives ending in आय aya have both forms (Pān. i. 3, 90). The intensives have two forms: one in य aya, which is always Ātmanepada; the other without य aya, which is always Parasmaipada.

§ 289. The passive takes the terminations of the Ātmanepada, and prefixes य aya to them in the four special or modified tenses. In the other tenses the forms of the passive are, with a few exceptions, the same as those of the Ātmanepada.

§ 290. There are in Sanskrit thirteen different forms, corresponding to the tenses and moods of Greek and Latin.

I. Formed from the Special or Modified Base.

<table>
<thead>
<tr>
<th>Parasmaipada</th>
<th>Ātmanepada</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. The Present (Lat)</td>
<td>भवामि bhāvāmi</td>
</tr>
<tr>
<td>2. The Imperfect (Lāñ)</td>
<td>भवत्य abhavām</td>
</tr>
<tr>
<td>3. The Optative (Liñ)</td>
<td>भवेयं bhāveyam</td>
</tr>
<tr>
<td>4. The Imperative (Lot)</td>
<td>भवानि bhāvāni</td>
</tr>
</tbody>
</table>

II. Formed from the General or Unmodified Base.

<table>
<thead>
<tr>
<th>Parasmaipada</th>
<th>Ātmanepada</th>
</tr>
</thead>
<tbody>
<tr>
<td>5. The Reduplicated Perfect (Liñ)</td>
<td>भवृत babhūva</td>
</tr>
<tr>
<td>6. The Periphrastic Perfect (Liñ)</td>
<td>चोरयाम चरयाम chorayaṁ babhūva</td>
</tr>
<tr>
<td>7. The First Aorist (Lūñ)</td>
<td>जोरविधं abodhisham</td>
</tr>
<tr>
<td>8. The Second Aorist (Lūñ)</td>
<td>जूष्यं abhūvam</td>
</tr>
<tr>
<td>9. The Future (Lṛñ)</td>
<td>भविष्यति bhavishyati</td>
</tr>
</tbody>
</table>

§ 291. Signification of the Tenses and Moods.

10. The Conditional (Lṛṁ)  साधविचष्यः abhavishyam  साधविचष्यः abhavishye
11. The Periphrastic Future (Luṭ)  भवितांस् bhavitāmi  भवितांस् bhavitāhe
12. The Benedictive (Āśir līn)  भूसांस् bhūyāsam  भूसांस् bhūyātāyā
13. The Subjunctive (Leṭ) occurs in the Veda only.

The Present and Imperfect require no explanation. The Imperfect takes the Augment (§ 300), which has always the accent.

3. The principal senses of the Optative are,
   a. Command; e.g.  ते ग्रामं गच्छेद tvam grāmam gachchheḥ, thou mayest go, i.e.  गच्छो, thou go to the village.
   b. Wish; e.g.  भवानहास प्रवृत्त bhavān ihāṣṭa, Let your honour sit here!
   c. Inquiring; e.g.  वेदमध्येयं उत ह्येमध्येयं vedam adhitīya, uta tarkam adhitīya, Shall I study the Veda or shall I study logic?
   d. Supposition (sambhāvana); e.g.  बोधये वेदवाणि त्राहिन्यात bhaved asau vedapārāgo brāhmanātavat, he probably is a student of the Veda, because he is a Brāhman.
   e. Condition; e.g.  दंडेत्वच भूयेऽवेदो विद्येयुपरिवा:  प्रजा: daṇḍaś chen na bhavel loke vinaśyeyur imāḥ praṇāḥ, if there were not punishment in the world, the people would perish.  य: पेतोत स चामुत् तत् yah pafhet sa āpmanyāt, he who studies, will obtain.  यद यद rocheta viprebhyaḥ tat tad dadyād amatsaraḥ, whatever pleases the Brāhmans let one give to them not niggardly.
   f. It is used in relative dependent sentences; e.g.  यच तत्त्वमेव भवेऽवेदो yach cha tvam evam kuryā na braddadhe, I believed not that thou couldst act thus.

4. The Imperative requires no explanation, as far as the second person is concerned; e.g.  हुद tuda, Strike! The first and third persons are used in many cases in place of the Optative; e.g.  इच्छामि भवान्मुखं ichchhāmi bhavān bhūnktām, I wish your honour may eat.

5. The Reduplicated Perfect denotes something absolutely past.

6. Certain verbs which are not allowed to form the reduplicated perfect, form their perfect periphrastically, i.e. by means of an auxiliary verb.

7. 8. The First and Second Aorists refer generally to time past, and are the common historical tenses in narration. They take the Augment (§ 300).

9. The Future, also called the Indefinite Future; e.g.  ते वेदेवे विषयात धाम्यम वप्यामथ devaś ched varshishyati dhānayam vapsyām, if it rain, we shall sow rice.  यवाज-जिवमं दास्यति yāvaj-jīvam annam dāsyati, as long as life
lasts, he will give food. Under certain circumstances this Future may be used optionally with the Periphrastic Future; e. g. बद्रा भोज्रा kada bhokta or भोज्यते bhokshyate, When will he eat?

10. The Conditional is used, instead of the Optative, if things are spoken of that might have, but have not happened (Pān. III. 3, 139); e. g. सुरीष्टिः सुभिश्चरितः सुविश्चरिताः surīṣṭiḥ śrubhāvīshyat taḍā subhikṣham abhāvīshyat, if there had been abundant rain, there would have been plenty. The Conditional takes the Augment (§ 300).

11. The Periphrastic or Definite Future; e. g. चयोथ्ययः च: प्रयात्सर्य ayodhyām svah prayātāsi, thou wilt to-morrow proceed to Ayodhya.

12. The Benedicitive is used for expressing not only a blessing, but also a wish in general; e. g. चर्माण्डूर्ख्यत्र kṛimāṇ bhuṭāṭ, May he be happy! चिरं त्रैयो चिरम jīvyāt, May he live long!

13. The Subjunctive occurs in the Veda only.

§ 292. The Sanskrit verb has in each tense and mood three numbers, Singular, Dual, and Plural, with three persons in each.

CHAPTER VIII.

SPECIAL AND GENERAL TENSES AND THE TEN CLASSES OF VERBS.

§ 293. Sanskrit grammarians have divided all verbs into ten classes, according to certain modifications which their roots undergo before the terminations of the Present, the Imperfect, the Optative, and Imperative. This division is very useful, and will be retained with some slight alterations. One and the same root may belong to different classes. Thus भ्रास् bhraś, भ्रम bhram, क्रम kram, लश्च lath, त्रास tras, त्रृत trut, लश्च lath belong to the Bhū and Div classes; भ्रासते bhraśate or भ्रायते bhraśyate, &c. (Pān. III. 1, 70). Again, सुकु sukra, स्तम्भ stambha, स्तुम्भ stumbha, स्कम्भ skambha, स्कम्भ skumbha belong to the Su and Kṛi classes; स्कुन्ति skunoti or स्कुनाति skunati (Pān. III. 1, 82).

§ 294. The four tenses and moods which require this modification of the root will be called the Special or Modified Tenses; the rest the General or Unmodified Tenses. Thus the root चिः chi is changed in the Present, Imperfect, Optative, and Imperative into चिन्तु chi-nu. Hence चिन्तु: chi-nu-māḥ, we search; साभिन्तु achi-nu-ma, we searched. But the Past Participle चित्ता: chitāḥ, searched, or the Reduplicated Perfect चिच्चु: chichy-ūḥ, they have searched, without the न nu. We call चिः chi, the root, चिन्तु chinu, the base of the special tenses.
§ 295. Verbal bases are first divided into two divisions:
I. Bases which in the modified tenses end in च । च।
II. Bases which in the modified tenses end in any letter but च । च।
   This second division is subdivided into;
   II a. Bases which insert नु nu, उ u, or नि ni, between the root and the terminations.
   II b. Bases which take the terminations without any intermediate element.

I. First Division.

§ 296. The first division comprises four classes:
1. The Bhū class (the first with native grammarians, and called by them भाद भव्यदिन, because the first verb in their lists is भु bhū, to be).
   a. च a is added to the last letter of the root.
   b. The vowel of the root takes Guṇa, where possible (i.e. long or short i, u, rī, if final; short i, u, rī, ḷi, if followed by one consonant).
   Ex. यु० बुध, to know; चोखात bōdh-a-ti, he knows. भु bhū, to be; भवतं bhāv-a-ti, he is.

   Note—The accent in verbs of the Bhū class (as we know from the ancient Vedic language) rests on the radical vowel, except where it is drawn on the augment.
   Many derivative verbs,—such as causatives, भवतं bhāvāti, he causes to be; desideratives, गुप बुध वाहक, he desires to be, from भु bhū; intensives in the Ātmāne-pada, चेबितं bebhīdyate, he cuts much; and denominatives, नामसवतं namasyāti, he worships, लोहितायतं lohitāyati, he grows red,—follow this class.

2. The Tud class (the sixth with native grammarians, and called by them तुदादित tūdādi, because the first root in their lists is तुद तु, to strike).
   a. च a is added to the last letter of the root.
   b. Before this च a, final त i and त i are changed to त iy.
      च u and च ā to च uv.
      च rī to र iy.
      च rī to र ir (§ 110).
   Ex. त० तुद, to strike; तुदतं tud-ā-ti. नi, to go; रितं riya-āti. न u, to praise; नुतं nuv-ā-ti. न mṛi, to die; वितं mṛya-ā-te. न kṛi, to scatter; विरतं kīr-ā-ti.

   Note—The accent in verbs of the Tud class rests on the intermediate च a; hence never Guṇa of the radical vowel.

3. The Div class (the fourth with native grammarians, and called by them विदादित divādi, because the first root in their lists is दव div, to play).
   a. य य a is added to the last letter of the root.
   Ex. नव नह, to bind; नभवतं nāh-ya-ti. यु० बुध, to awake; यु० बुध-ya-te.

   Note—The accent in verbs of the Div class rests on the radical vowel; though there are traces to show that some verbs of this class had the accent originally on य य a.
4. The Chur class (the tenth with native grammarians, and called by them चुरद्व चुरद्व, because the first root in their lists is चुर, to steal).

a. चय aya is added to the last letter of the root.

b. If the root ends in a simple consonant, preceded by च a, च a is lengthened to च d.

Ex. दल dāl, to cut; दलायतिः dāl-āya-ti, (many exceptions.)

c. If the root ends in a simple consonant, preceded by ष i, ष u, ष ri, ष li, these vowels take Guna, while च t becomes च t.

Ex. ब्लिश, to embrace; ब्लेवतिः ब्लेष-आय-ति. चur, to steal; चोरायतिः चोर-आय-ति.

d. Final ष i, ष t, ष u, ष ṛ, ष ri, and ष ṛ, take Vṛddhi.

Ex. ज्रि, to grow old; चायतिः ज्रि-आय-ति. नि ml, to walk; नायतिः न्य-आय-ति.

Note—Many, if not all roots arranged under this class by native grammarians, are secondary roots, and identical in form with causatives, denominatives, &c. This class differs from other classes, inasmuch as verbs belonging to it, keep their modificatory syllable चय aya throughout, in the unmodified as well as in the modified tenses, except in the Benefactive Par. and the Reduplicated Aorist. The accent rests on the first च a of चय aya.

II. Second Division.

§ 297. The second division comprises all verbs which do not, in the special tenses, end in च a before the terminations.

It is a distinguishing feature of this second division that, before certain terminations, all verbs belonging to it require strengthening of their radical vowel, or if they take न nu, ष u, नी ni, strengthening of the vowels of these syllables. This strengthening generally takes place by means of Guna, but नी ni is raised to ना na in the Krī, and न u to ना na in the Rudh class.

We shall call the terminations which require strengthening of the inflecutive base, the weak terminations, and the base before them, the strong base; and vice versa, the terminations which do not require strengthening of the base, the strong terminations, and the base before them, the weak base.

As a rule, the accent falls on the first vowel of strong terminations, or, if the terminations are weak, on the strong base, thus establishing throughout an equilibrium between base and termination.
II a. Bases which take नु nu, न u, नी ni.

§ 298. This first subdivision comprises three classes:

1. The Su class (the fifth class with native grammarians, and called by them स्वादि svādi, because the first root in their lists is सु su).
   नु nu is added to the last letter of the root, before strong terminations,
   नो no before weak terminations.

Ex. सु su, to squeeze out; सुनुि: su-nu-māḥ, 1st pers. plur. Pres.
    सुनोि: su-nō-mi, 1st pers. sing. Pres.

2. The Tan class (the eighth class with native grammarians, and called by them तनादि tanādi, because the first root in their lists is तन tan).
   न u is added to the last letter of the root, before strong terminations,
   धो o before weak terminations.

Ex. तन tan, to stretch; तनु: tan-u-māḥ, 1st pers. plur. Pres.

Note—All verbs belonging to this class end in न n, except one, क्र kri, करोि: karomi, I do.

3. The Krī class (the ninth with native grammarians, and called by them क्रयादि kryādi, because the first root in their lists is क्रī krī).
   नी ni is added to the last letter of the root, before strong terminations,
   ना nā before weak terminations,
   न n before strong terminations beginning with vowels.

Ex. क्रī krī, to buy; क्रीक्री: krī-ṇī-māḥ, 1st pers. plur. Pres.
    क्रीक्री: krī-ṇō-mi, 1st pers. sing. Pres.
    क्रीक्री: krī-ṇ-ānti, 3rd pers. plur. Pres.

II b. Bases to which the terminations are joined immediately.

§ 299. The second division comprises three classes:

1. The Ad class (the second class with native grammarians, and called by them आदि adādi, because the first root in their lists is आ ad, to eat).
   a. The terminations are added immediately to the last letter of the base;
      and in the contact of vowels with vowels, vowels with consonants,
      consonants with vowels, and consonants with consonants, the phonetic
      rules explained above (§ 107–145) must be carefully observed.
   b. The strong base before the weak terminations takes Guṇa where possible (§ 296, 1. b).

Ex. लि līh, to lick: लिः līh-māḥ, we lick; लेह lēh-mi, I lick; लेह lēh-shi,
   thou lickest (§ 127); लीह līhāḥ, you lick (§ 128); लेह lēh-ālet, thou lickedst
   (§ 128).

The accent is on the first vowel of the terminations, except in case of
weak terminations, when the accent falls on the radical vowel.
2. The Hu class (the third class with native grammarians, and called by them जुहोत्यादि juhotyādi, because the first root in their lists is ह u, जुहोति juhōti).

a. The terminations are added as in the Ad class.
b. The strong base before the weak terminations takes Guṇa, where possible.
c. The root takes reduplication. (Rules of Reduplication, § 302.)

Ex. ह u, to sacrifice: जुहम् ju-hu-māh, we sacrifice; जुहोति ju-hō-mi, I sacrifice. (Pāñ. vi. 1, 192.)

The intensive verbs, conjugated in the Parasmaipada, follow this class.

The accent is on the first syllable of the verb, if the terminations are weak, likewise if the terminations are strong, but begin with a vowel. Ex. दध्या dādhāti; दध्यध dādhāti
(Pāñ. vi. 1, 189–190). Whether this rule extends to the Optative Ātmānepada is doubtful.

We find in the Rig-veda both dādhāta and dādhāta. Prof. Benfey, who at first accentuated dādhāta, now places the accent on the first syllable, like Boehtlingk and Bopp. The Āgama aṣṭuṣ is, no doubt, avidyamānavaḥ svaravidhau (Pāñ. iii. 1, 3, várt. 2); but the question is whether tā is to be treated as ajādi, beginning with a vowel, or whether the termination is tā with Āgama t. I adopt the former view, and see it confirmed by the Pratyudhārana given in vi. 1, 189. For if yāt of dād-yāt is no longer ajādi, then tā in dād-tā must be ajādi on the same ground. The reduplicated verbs bhi, bhrī, hu, mad, jan, dhan, dāridrā, jāgrī have the Udātta on the syllable preceding the terminations, if the terminations are weak.

Ex. बिब्रहत्वसम् bībhṛati, but विब्रहत्वसम् bībhṛati (Pāñ. vi. 1, 192).

3. The Rudh class (the seventh class with native grammarians, and called by them रुढ़ादि rudhādi, because the first root in their lists is रुढ़ rudh, रुढ़ट rtuḍḍhi, to obstruct).

a. The terminations are added as in the Ad class.
b. Between the radical vowel and the final consonant न n is inserted, which in the strong base before weak terminations is raised to न na.

Ex. युज्य yuj, to join: युज्य्य yu-nj-māh, we join; युज्य्य yu-ná-j-mi, I join.

The accent falls on न na, wherever it appears, unless it is attracted by the augment.

First Division.

| Bhû class, with native grammarians, Bhvādi, I class. |
|---------|----------------|
| Tud class, | Tudādi, VI class. |
| Div class, | Divādi, IV class. |
| Chur class, | Churādi, X class. |

Second Division.

| Su class, with native grammarians, Svādi, V class. |
|---------|----------------|
| Tan class, | Tanādi, VIII class. |
| Krī class, | Kryādi, IX class. |
| Ad class, | Adādi, II class. |
| Hu class, | Juhotyādi, III class. |
| Rudh class, | Rudhādi, VII class. |
§ 300. Before we can leave the subject which occupies us at present, viz. the preparation of the root previous to its assuming the terminations, we have to consider two processes, the Augment and the Reduplication, modifications of the root with which we are familiar in Greek, and which in Sanskrit as well as in Greek form the distinguishing features of certain tenses (Imperfect, Aorist, Conditional, and Perfect) in every verb.

§ 301. Roots beginning with consonants take short च a as their initial augment. This च a has the accent. Thus from बुध, Present बोधामि bodhāmi; Imperfect अबोधाम abodham.

Roots beginning with vowels always take Vṛiddhi, the irregular result of the combination of the augment with the initial vowels. (Pāṇ. vi. 1, 90.)

च a with च a, or चा ा, = चा ा.
च a with न i, न e, or न ai, = न a
च a with न u, न ा, न o, or न ा u, = न o u.
च a with च र i, or च र i, = च a र.

From चर्च a, चर्च a, चर्च a, he praises, क्ष a, क्ष a, he praised.
From खश, खश, खश, he saw, खश aika, he saw.
From उन, उन, उन, he wets, उन a, he wetted.
From च र i, च र i, च र i, he goes, च र i, he went.

In the more ancient Sanskrit, as in the more ancient Greek, the augment is frequently absent. In the later Sanskrit, too, it has to be dropped after the negative particle ना mā (Pāṇ. vi. 4, 74). ना भवत् कारोत् mā bhavān kārhit, Let not your Honour do this! or ना सं कारोत् mā sma karot, May he not do it!

Reduplication.

§ 302. Reduplication takes place in Sanskrit not only in the reduplicated perfect, but likewise in all verbs of the Hu class. Most of the rules of reduplication are the same in forming the base of the perfect of all verbs, and in forming the special base of the verbs of the Hu class. These will be stated first; afterwards those that are peculiar either to the reduplication of the perfect or to that of the verbs of the Hu class.

The reduplication in intensive and desiderative verbs and in one form of the aorist will have to be treated separately.
§ 303. The first syllable of a root (i.e. that portion of it which ends with a vowel) is repeated.

\[ \text{पुडुध} = \text{पुडुध} \text{ पुडुध.} \] \( \text{पह} \) is exceptional in forming \( \text{पह} \text{ पहह.} \) (Pan. VII. 4, 73.)

§ 304. Aspirated letters are represented in reduplication by their corresponding unaspirated letters.

\( \text{विद} \text{ भिद, to cut, = विभिद} \text{ bibhid.} \)

\( \text{वध} \text{ to shake, = दुध} \text{ dudh.} \)

§ 305. Gutturals are represented in reduplication by their corresponding palatals; \( \text{प} \) \( h \) by \( \text{ज} \). (Pan. VII. 4, 62.)

\( \text{कुर} \text{ kut, to sever, = चुकुर} \text{ chukut.} \)

\( \text{खन} \text{ khan, to dig, = चकन} \text{ chakhan.} \)

\( \text{गम} \text{ gam, to go, = जगम} \text{ jagam.} \)

\( \text{हस} \text{ has, to laugh, = जहस} \text{ jahas.} \)

§ 306. If a root begins with more than one consonant, the first only is reduplicated.

\( \text{क्रुस} \text{ kruś, to shout, = चुक्रुस} \text{ chukrus.} \)

\( \text{षिप} \text{ kship, to throw, = चिषिप} \text{ chikship.} \)

§ 307. If a root begins with a sibilant followed by a tenuis or aspirated tenuis, the tenuis only is reduplicated.

\( \text{स्तु} \text{ styl, to praise, = तुष्ट्व} \text{ tushṭu (§ 103, 1).} \)

\( \text{स्तन} \text{ stan, to sound, = तस्त्म} \text{ tastaṭan.} \)

\( \text{स्पर्ध भृध्व} \text{ spardh, to strive, = पस्पर्ध} \text{ pasparṭh.} \)

\( \text{स्थध भृध्व} \text{ sthā, to stand, = तस्थ} \text{ tasṭhā.} \)

\( \text{स्वष्ट्व} \text{ schyut, to drop, = चुस्वष्ट्व} \text{ schultyut.} \)

But \( \text{स्म्री} \text{ smṛi, to pine, = सस्म्री} \text{ sasmṛi.} \)

§ 308. If the radical vowel, whether final or medial, is long, it is shortened in the reduplicative syllable.

\( \text{गाह} \text{ gāh, to enter, = जगाह} \text{ jagāh.} \)

\( \text{क्री क्री} \text{ kri, to buy, = चिक्रित} \text{ chikri.} \)

\( \text{सुध सुध} \text{ sudh, to strike, = सुध} \text{ sushid.} \)

§ 309. If the radical (not final) vowel is \( \text{e} \) or \( \text{ai} \), it becomes \( \text{i} \); if it is \( \text{o} \) or \( \text{au} \), it becomes \( \text{u} \).

\( \text{सेव} \text{ sev, to worship, = दिस्वे} \text{ siseva.} \)

\( \text{छाउ} \text{ dqauk, to approach, = दुधाउ} \text{ dudhauk.} \)

§ 310. Roots with final \( \text{e} \), \( \text{ai} \), \( \text{o} \), are treated like roots ending in \( \text{a} \), taking \( \text{a} \) in the reduplicative syllable.

\( \text{द्धे} \text{ dhe, to feed, = दध} \text{ dadhau.} \)

\( \text{मै गै} \text{ gai, to sing, = जगु} \text{ jagau.} \)

\( \text{मै बो} \text{ bo, to sharpen, = भाबु} \text{ bābau.} \)
§ 311. The following roots are slightly irregular on account of the semivowels which they contain, and which are liable to be changed into vowels. (This change is called Samprasārana.) Pāñ. vi. i, 17.


वष्य(ऽ) = इस्मवा वष्या, to sacrifice, (for वष्यायाज्ञा.) निवऽ (श्रेणी. वष्यायाज्ञा.)

वष्य (ऽ) = इस्मवा वष्या, to speak. निवऽ (श्रेणी. वष्यायाज्ञा.)

वष्य = इस्मवा वष्या, to say. निवऽ (श्रेणी. वष्यायाज्ञा.)

वष्य = इस्मवा वष्या, to sow. निवऽ (श्रेणी. वष्यायाज्ञा.)

वष्य = इस्मवा वष्या, to wish. निवऽ (श्रेणी. वष्यायाज्ञा.)

वष्य = इस्मवा वष्या, to dwell. निवऽ (श्रेणी. वष्यायाज्ञा.)

वष्य = इस्मवा वष्या, to carry. निवऽ (श्रेणी. वष्यायाज्ञा.)

वष्य = इस्मवा वष्या, to weave. निवऽ (श्रेणी. वष्यायाज्ञा.)

वष्य = इस्मवा वष्या, to surround. निवऽ (श्रेणी. वष्यायाज्ञा.)

वष्य = इस्मवा वष्या, to strike. निवऽ (श्रेणी. वष्यायाज्ञा.)

वष्य = इस्मवा वष्या, to grow old. निवऽ (श्रेणी. वष्यायाज्ञा.)

वष्य = इस्मवा वष्या, to swell. निवऽ (श्रेणी. वष्यायाज्ञा.)

वष्य = इस्मवा वष्या, to cover. निवऽ (श्रेणी. वष्यायाज्ञा.)

वष्य = इस्मवा वष्या, to call. निवऽ (श्रेणी. वष्यायाज्ञा.)

वष्य = इस्मवा वष्या, to grow fat. निवऽ (श्रेणी. वष्यायाज्ञा.)

वष्य = इस्मवा वष्या, to take. निवऽ (श्रेणी. वष्यायाज्ञा.)

वष्य = इस्मवा वष्या, to cut. निवऽ (श्रेणी. वष्यायाज्ञा.)

वष्य = इस्मवा वष्या, to ask. निवऽ (श्रेणी. वष्यायाज्ञा.)

वष्य = इस्मवा वष्या, to fry. निवऽ (श्रेणी. वष्यायाज्ञा.)

In the last three verbs the weak form in the reduplicated perfect is protected against Samprasārana by the final double consonant. (Pāñ. i. 2, 5.)

Roots beginning with व व, but ending in double consonants, do not change व व to व व. Ex. ज्ञ के वृद्धि; ज्ञ के वृद्धि.

§ 312. Roots beginning with short व व, and ending in a single consonant, contract व व to व व into व व.

अद, to eat, = अद अद.

* The weak forms appear in all persons of the reduplicated perfect where neither Vṛddhi nor Guṇa is required.
† The weakest forms of these verbs do not belong to the reduplicated perfect, but have been added as useful hereafter for the formation of the past participle, the benedective, the passive, &c.
‡ अद is a substitute for अद, in the reduplicated perfect (Pāñ. ii. 4, 41). If that substitution does not take place, then अद forms अद, अद; अद (Pāñ. i. 40).
¶ Pāñ. vi. i, 38, 39.

Or इस्मवा इस्मवा (Pāñ. vi. i, 30).
§ 313. Roots beginning with short च, a, and ending with more than one consonant, prefix चान् अन्. (Pāṇ. vii. 4, 71.)

चाने arch = चाने अनार्च. (Also चा अः (Su), चाने अनासे.) Pāṇ. vii. 4, 72.

§ 314. The root च, रि forms the base of the reduplicated perfect चा रि. Other roots beginning with च, रि prefix चान् अन्. (Pāṇ. vii. 4, 71.)

चान् रि, to obtain, = चान् अन-रि. चान् रि, to thrive, = चान् अन-रि. These roots are treated in fact as if they were चाने arch, चाने ardh, &c.

§ 315. Roots beginning with य or य (not prosodically long), contract य + य i + i and य + य u + u into य i and य u; but if the radical य or य take Guṇa or Vṛiddhi, य y and य v are inserted between the reduplicative syllable and the base. (Pāṇ. vi. 4, 78.)

इष्य ich = इष्य, इष्य-अतुह, they two have gone.

= इष्य iy-िष्य (Guṇa), I have gone.

उख ukh = उख, उख-अतुह, they two have withered.

= उखु उख-उख-अ (Guṇa), I have withered.

As to roots which cannot be reduplicated or are otherwise irregular, see the rules given for the formation of the Reduplicated and Periphrastic Perfect.

Special Rules of Reduplication.

§ 316. So far the process of reduplication would be the same, whether applied to the bases of the Reduplicated Perfect or to those of the Hu class. But there are some points on which these two classes of reduplicated bases differ; viz.

1. In the Reduplicated Perfect, radical च, रि, च, रि, whether final or medial, are represented in reduplication by च a.

2. In the bases of the Hu class, final च, रि and च, रि (they do not occur as medial) are represented in reduplication by य य.

Reduplicated Perfect.

च, य, च, य, to bear, = चान् बाह्य. च, य, च, य, to go, = चान् साक्षर. च, य, च, य, to take, = चान् जहान्य.

The root च, रि, to go, forms य-य य-य; य, य, to fill, य, य, to fill.

§ 317. The three verbs नित्र, नित्र, निर, and निच निच of the Hu class take Guṇa in the reduplicated syllable. (Pāṇ. vii. 4, 75.)

नित्र नित्र, to wash, नेनेक्र नेनेक्र, नेनेक्र क्रनेक्र; निच निच, to separate, नेप्क्र नेप्क्र; निच निच, to pervade, नेवेप्क्र नेवेप्क्र.

§ 318. The two verbs नां म, नां ह, to measure, and नां ह, to go, of the Hu class take य य in the reduplicative syllable. (Pāṇ. vii. 4, 76.)

ना म, नीम्ते नीम्ते; ना ह, निंहा निंहा.

§ 319. Certain roots change their initial consonant if they are reduplicated.

न्य हन, to kill, न्य जम्बन. Likewise in the desiderative न्यासान्तिः न्यासान्तिः, and the intensive न्यासान्तिः न्यासान्तिः. (Pāṇ. vii. 3, 5.)

न्य हि, to send (Su), न्य विजय. Likewise in the desiderative न्यासान्तिः न्यासान्तिः, and the intensive न्यासान्तिः न्यासान्तिः. (Pāṇ. vii. 3, 5.)
§ 321. **Augment, Reduplication, and Terminations.**

र्जं ji, to conquer, जिनाय jignāya. Likewise in the desiderative जिन्नाति jignāt; but not in the intensive, which is always जिन्मीति jignyate. (Pāṇ. vii. 3. 57.)

चि chi, to gather, has optionally चिन्नाय chichāya or चिन्नाय chikāya. The same option applies to the desiderative, but in the intensive we have चेंचीते chechmāte only. (Pāṇ. vii. 3, 58.)

**Terminations.**

§ 320. After having explained how the verbal roots are modified in ten different ways before they receive the terminations of the four special tenses, the Present, Imperfect, Optative, and Imperative, we give a table of the terminations for these so-called special or modified tenses and moods.

§ 321. The terminations for the modified tenses, though on the whole the same for all verbs, are subject to certain variations, according as the verbal bases take अ a (First Division), or नu nu, नu, न स* (Second Division, A.), or nothing (Second Division, B.) between themselves and the terminations. Instead of giving the table of terminations according to the system of native grammarians, or according to that of comparative philologists, and explaining the real or fanciful changes which they are supposed to have undergone in the different classes of verbs, it will be more useful to give them in that form in which they may mechanically be attached to each verbal base. The beginner should commit to memory the actual paradigms rather than the different sets of terminations. Instead of taking चाये अते as the termination of the 2nd pers. dual Ātm., and learning that the चा अ of चाये अते is changed to न i after bases in अ a (Pāṇ. vii. 2, 81), it is simpler to take चाये इते as the termination in the First Division; but still simpler to commit to memory such forms as चोप्पे bodhethe, चिप्पे dvishāthe, चिन्मे mimāthe, without asking at first any questions as to how they came to be what they are.

**First Division.**

**Bhā, Tūd, Div, and Chur Classes.**

<table>
<thead>
<tr>
<th>Parasmaipada.</th>
<th>Ātmanepada.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. चानि ami</td>
<td>मम</td>
</tr>
<tr>
<td>2. रिं si</td>
<td>हि</td>
</tr>
<tr>
<td>3. ति ti</td>
<td>हि</td>
</tr>
<tr>
<td>प्र. चाम: avaḥ</td>
<td>चावा</td>
</tr>
<tr>
<td>चा: thā</td>
<td>तम</td>
</tr>
<tr>
<td>3. ता: tāḥ</td>
<td>ताम</td>
</tr>
<tr>
<td>प्र. चाम: amaḥ</td>
<td>चामा</td>
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<tr>
<td>प्र. चः tha</td>
<td>ता</td>
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<tr>
<td>प्र. चि nti</td>
<td>नू</td>
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</tbody>
</table>

* In the second and third persons तात तः may be used as termination after all verbs, if the sense is benedictory.
SECOND DIVISION.

Su, Tan, Kri, Ad, Hu, and Rudh Classes.

<table>
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<tr>
<td>निम्न</td>
<td>चामन</td>
<td>यादन</td>
<td>चानिधिन</td>
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</tbody>
</table>

1. च: वाह | च | याद | चाच | वहे | वही | वहे | वहे |
2. च: ठाह | त | याद | ठाह | ठाह | ठाह | ठाह |
3. ठाह | त | यादत | हु | हू | हू | हू |

The terminations enclosed in squares are the weak, i.e. unaccented terminations which require strengthening of the base.

Note 1—When न हि is added immediately to the final consonant of a root (in the Ad, Rudh, or Hu classes), it is changed to न हि (Pāṇ. vi. 4, 101. See No. 162). The verb त हु, though ending in a vowel, takes न हि instead of न हि, for the sake of euphony. (Pāṇ. vi. 4, 101.)

Kri verbs ending in consonants form the 2nd pers. sing. imp. in चान्दा. (See No. 155. Pāṇ. iii. 1, 83.)

In the 2nd pers. sing. imp. Parasm. verbs of the Su and Tan classes take no termination, except when न हि is preceded by a conjunct consonant. (See No. 177.)

Note 2—In the 3rd pers. plur. pres. and imper. Parasm. verbs of the Hu class and चाचम्बक abhyasta, i.e. reduplicated bases, take चाति ati and चातु atu.

Note 3—In the 3rd pers. plur. imp. Parasm. verbs of the Hu class, reduplicated bases, and तिः vid, to know, take न: उः, before which, verbs ending in a vowel, require Guṇa. न: उः is used optionally after verbs in चा ड, and after न: विद dvish, to hate. (Pāṇ. iii. 4, 109–112.)

§ 322. By means of these terminations the student is able to form the Present, Imperfect, Optative, and Imperative in the Parasmaiapada and Ātmanepada of ali regular verbs in Sanskrit; and any one who has clearly understood how the verbal bases are prepared in ten different ways for receiving their terminations, and who will attach to these verbal bases the terminations as given above, according to the rules of Sandhi, will have no difficulty in writing out for himself the paradigms of any Sanskrit verb in four of the most important tenses and moods, both in the Parasmaiapada and Ātmanepada. Some verbs, however, are irregular in the formation of their base; these must be learnt from the Dhātupāṭha.
<table>
<thead>
<tr>
<th>Root</th>
<th>Verbal Base</th>
<th>Present</th>
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<tbody>
<tr>
<td></td>
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1 Or सुन्द्र: sunadh. See No. 139.
2 Or सुन्द्र: sunmadh.
3 Or तस्म: tanadh.
4 Or तस्म: tanadad.
<table>
<thead>
<tr>
<th>Root</th>
<th>Verbal Base</th>
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**PARASMAIPADA.**

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1. From खृि ad, धृि धि, dpuhi, § 321, note 1.
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3. धि धि, instead of धि हि, § 321, note 1.
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CHAPTER X.
GENERAL OR UNMODIFIED TENSES.

§ 323. In the tenses which remain, the Reduplicated Perfect, the Periphrastic Perfect, the First and Second Aorist, the Future, the Conditional, the Periphrastic Future, and Benedictive, the distinction of the ten classes vanishes. All verbs are treated alike, to whatever class they belong in the modified tenses; and the distinguishing features, the inserted तु nu, उ u, नी ni, &c., are removed again from the roots to which they had been attached in the Present, the Imperfect, the Optative, and Imperative. Only the verbs of the Chur class preserve their च aya throughout, except in the Aorist and Benedictive.

Reduplicated Perfect.

§ 324. The root in its primitive state is reduplicated. The rules of reduplication have been given above. (§ 302–319.)

§ 325. The Reduplicated Perfect can be formed of all verbs, except
1. Monosyllabic roots which begin with any vowel prosodically long but च a or च a d: such as देव d̄v, to praise; देह d̄h, to grow; इंध indh, to light; उं उं, to wet.
2. Polysyllabic roots, such as चकास chakās, to be bright.
3. Verbs of the Chur class and derivative verbs, such as Causatives, Desideratives, Intensives, Denominatives.

§ 326. Verbs which cannot form the Perfect by reduplication, form the Periphrastic Perfect by means of composition. (§ 340.)

So do likewise दय uṣṇu, to pity, &c., चा ay, to go, चा d̄s, to sit down (Pāñ. III. 1, 37), चास kās, to cough (Pāñ. III. 1, 35); also चास kās, to shine (Sār.); optionally द उषं, to burn, (सोह ओष्ठम्), विद्व विद विदाम्, नाम jāgri, to wake, (जागरं jāgaram, Pāñ. III. 1, 38); and, after taking reduplication, भो bhī (विभवं bibhavām), ह्रि hṛi (विह्रयं jihrayām), भ्रि bhṛi (विभ्र रं bibharām), and ā hā (वहवं juhavām, Pāñ. III. 1, 39).

The verb दय uṣṇu, to cover, although polysyllabic, allows only of अच्छो दय uṣṇavā as its Perfect.

चर्च richh, to fail, although its base in the Perfect ends in two consonants, forms only चाच्छ अचर्चच्छ. It is treated, in fact, as if च च archchh. (§ 313.)

Terminations of the Reduplicated Perfect.

Singular.

1. च a
   र e

2. दुष iθa
   दुṣ e, ishe

3. च a
   र e
These terminations are here given, without any regard to the systems of native or comparative grammarians, in that form in which they may be mechanically added to the reduplicated roots. The rules on the omission of the initial *i* of certain terminations will be given below.

§ 327. The accent falls on the terminations in the Parasmaipada and Átmanepada, except in the three persons singular Parasmaipada. In these the accent falls on the root, which therefore is strengthened according to the following rules:

1. Vowels capable of Guṇa, take Guṇa throughout the singular, if followed by one consonant.

   निन्नो bhid, निन्नों bibhēd-a, निन्नों bibhēd-itha, निन्नो bibhēd-a.
   निन्नू buḍh, निन्नू buḍh-a, निन्नू buḍh-itha, निन्नू buḍh-a.

   But जीस jīv, a long medial vowel not being liable to Guṇa, forms जीस jīv-a, जीस jīv-itha, जीस jīv-a.

2. Final vowels take Vṛiddhi or Guṇa in the first, Guṇa in the second, Vṛiddhi only in the third person singular.

   ननी, ननिनय nindā-y or ननिनय ninyā-y, ननिनय ninyā-itha, ननिनय nindā-y,
   ननिनय ninyā-y.

3. च अ if followed by a single consonant, takes Vṛiddhi or Guṇa in the first, Guṇa in the second, Vṛiddhi only in the third person singular.

   गन han, गन jaghān-a or गन jaghān-a, गन jaghān-itha, गन jaghān-a.

   Note—If the second person singular Parasmaipada is formed by थ itha, the accent falls on the root; if with र प itha, the accent may fall on any syllable, but generally it is on the termination. In this case the radical vowel may, in certain verbs, be without Guṇa, विन jī, जीच vīṣa, but जीच vīṣa. (Pāṇ. i. 2, 2; 3.)

§ 328. As there is a tendency to strengthen the base in the three persons singular Parasmaipada, so there is a tendency to weaken the base, under certain circumstances, before the other terminations of the Perfect, Parasmai and Átmanepada. Here the following rules must be observed:

1. Roots like चन pat, i. e. roots in which च अ is preceded and followed by a single consonant, and which in their reduplicated syllable repeat the initial consonant without any change (this excludes roots beginning with aspirates and with gutturals; roots beginning with च v, and
GENERAL OR UNMODIFIED TENSES.

शस् ्bas* and दद् ्dad are likewise excepted), contract such forms as पपात papat into चेत pet, before the accented terminations, (including इथa, Pān. vi. 4, 120, 121.)

पच pach, पपक्त papāktha, but पेनिच pechithā, पेनिच pechimā, पेच्च pechūh.

तत् tan, तेनिच tenithā, तेनिच tenimā, तेच्च tenūh.

2. Roots mentioned in § 311 take their weak form.

यह vah, उवाह uvāha, उवाह uvāha, उच्य uchūh.

Note—The roots नू frīt, महू phal; महू bhaj, महू trap, महू ērath (Pān. vi. 4, 122), and रझ rādā, in the sense of ‘killing’ (123), form their Reduplicated Perfect like पध पat. The roots नू frīt, भ्रम bhram, and रझ tras (124) may do so optionally; and likewise क्ष phas, रझ rāj, भ्रम bhram, भ्रम bhram, स्थम sayam, स्थम seam.

3. The roots गम gham, हन han, जन jan, खन khan, खस ghas drop their radical vowel. (Pān. vi. 4, 98.)

गम gham, नमम jagmātub. हन han, नमम jaghmātub. खन khan, खसच्च chakhnātuh. खस ghas, नमम jakshātub.

4. Roots ending in more than one consonant, particularly in consonants preceded by a nasal (Pān. i. 2, 5), such as मंस manth, स्रं sraṁs, &c., do not drop their nasal in the weak ing forms. Ex. 3rd pers. dual:

बध्राज्जातु बध्राज्जातु; ममनातु बध्राज्जातु; सस्रस सस्रस.

5. The verbs वंग sārang, वंग grāntu, वंग dambh. have वंग svañ, whenever, may be weakened, and form वंग sārang, वंग grāntu, वंग dambh. सस्रस सस्रस.

The exception is वंग sārang, वंग grāntu, वंग dambh. in which the root is always used in the form सस्रस सस्रस.

§ 330. Roots ending in चा da, and many roots ending in diphthongs, drop their final vowel before all terminations beginning with a vowel (Pān. vi. 4, 64). In the general tenses, verbs ending in diphthongs are treated like verbs ending in चा da.

The same roots चाँ au for the termination of the first and third persons singular Parasmaipada.


Except चू vye, चू hve, &c.; see § 311.

§ 330. Roots ending in उ i, उ t, उ ri, if preceded by one consonant, change their vowels, before terminations beginning with vowels, into उ y, उ r.

If preceded by more than one consonant, they change their vowels into उ r iy, उ r ar. (§ 221.)

* शस् ्bas has a special form. Kasika, p. 13 a. In a later passage the Prasāda (p. 17 b) decides for both, शस् ्bas and शस् ्bas.

† चू ri forms the perf. चू चू, 3rd pers. dual रितू रितू. चू चू forms चू चू चू, 3rd pers. dual चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू चू
Roots ending in र u, झ u, change these vowels always into उव uv.
Most roots ending in छ ri, change the vowel to छ ar (Pāṇ. vii. 4, 11).

गृ, जगरतुः: jagaratuh*.

ती ni, निनैव niny-ivā, we two have led. चि śrī, शिशिवि śiśriy-ivā, we
two have gone. छ kri, चकाः: chakrā-thuh, you two have done. छ sṛ,
tastar-āthuh, you two have spread. छ yu, युः: yuyu-āthuh, you
two have joined. छ sru, तुष्टव: tushtu-āthuh, you two have praised. छ kṛ,
चकाः: chakar-āthuh, you two have scattered.

CHAPTER XI.

THE INTERMEDIATE र i.

§ 331. Before we can proceed to form the paradigms of the Reduplicated
Perfect by means of joining the terminations with the root, it is necessary
to consider the intermediate र i, which in the Reduplicated Perfect and in
the other unmodified tenses has to be inserted between the verbal base and
the terminations, originally beginning with consonants. The rules which
require, allow, or prohibit the insertion of this र i form one of the most
difficult chapters of Sanskrit grammar, and it is the object of the following
paragraphs to simplify these rules as much as possible.

The general tendency, and, so far, the general rule, is that the terminations
of the unmodified or general tenses, originally beginning with consonants,
insert the vowel र i between base and termination; and from an historical
point of view it would no doubt be more correct to speak of the rules which
require the addition of an intermediate र i than (as has been done in § 326)
to represent the र i as an integral part of the terminations, and to give the
rules which require its omission. But as the intermediate र i has prevailed
in the vast majority of verbs, it will be easier, for practical purposes, to
state the exceptions, i. e. the cases in which the र i is not employed, instead
of defining the cases in which it must or may be inserted.

One termination only, that of the 3rd pers. plur. Perf. Ātm., र iere, keeps the
intermediate र i under all circumstances. In the Veda, however, this र i, too,
has not yet become fixed, and is occasionally omitted; e.g. ज्ञः: duduh-rē.

* In गृ sṛ, झ dṛ, and झ pṛ a further shortening may take place; श्यः: šaśrdtuḥ
being shortened to श्यः: šaśrdtuḥ, &c. (Pāṇ. vii. 4, 12.)
Let it be remembered then, that there are three points to be considered:

1. When is it necessary to omit the इ i?
2. When is it optional to insert or to omit the इ i?
3. When is it necessary to insert the इ i?

For the purposes of reading Sanskrit, all that a student is obliged to know is, when it is necessary to omit the इ i. Ever for writing Sanskrit this knowledge would be sufficient, for in all cases except those in which the omission is necessary, the इ i may safely be inserted, although, according to views of native grammarians, it may be equally right to omit it. A student therefore, and particularly a beginner, is safe if he only knows the cases in which इ i is necessarily omitted, nor will anything but extensive reading enable him to know the verbs in which the insertion is either optional or necessary. Native grammarians have indeed laid down a number of rules, but both before and after Pāṇini the language of India has changed, and even native grammarians are obliged to admit that on the optional insertion of इ i authorities differ; that is to say, that the literary language of India differed so much in different parts of that enormous country, and at different periods of its long history, that no rules, however minute, would suffice to register all its freaks and fancies.

§ 332. Taking as the starting-point the general axiom (Pāṇ. vii. 35) that every termination beginning originally with a consonant (except य y) is the इ i, which we represent as a portion of the termination, we proceed to state the exception: i.e. the cases in which the इ i must on no account be inserted, or, as we should say, must be cut off from the beginning of the termination.

The following verbs, which have been carefully collected by native grammarians (Pāṇ. vii. 2, 10), are not allowed to take the intermediate इ i in the so-called general or unmodified tenses, before terminations or affixes beginning originally with a consonant (except य y).

(Note—The reduplicated perfect and its participle in चतुर्स is not affected by these rules; see § 334.)

1. All monosyllabic roots ending in चा d.
2. All monosyllabic roots ending in इ i, except दि इri, to attend (21, 31)*; दि सूि, to grow (23, 41). (Note—दि सूि, to laugh, must take इ i in the Desiderative. Pāṇ. vii. 2, 74.)
3. All monosyllabic roots ending in इ i, except दि डि, to fly (22, 72; 26, 26. anudātta), and दि डि, to rest (24, 22).
4. All monosyllabic roots ending in त u, except तु यu, to mix (24, 23; not 31, 9); त u, to sound (24, 24); त u, to praise (24, 26; 28, 104?); त u, to sound (24, 27); त u fū, to sharpen (24, 28). त u, to flow (24, 29), takes इ i in Parasaisapi (Pāṇ. vii. 2, 36). (Note—त u, to praise, and त u, to pour, take इ i in the First Aorist Parasaisapi. Pāṇ. vii. 2, 72.)

* These figures refer to the Dhātupātha in Westergaard’s Radices Linguae Sanscritae, 1841.
5. All monosyllabic roots ending in रि, except यूरि, to choose (31, 38).
   Important exception: in the Fut. and Cond. in ख्‍या, all verbs in रि take रि (Pāṇ. vii. 2, 70).
   ऐरि, to sound, may take रि (Pāṇ. vii. 2, 44). ऐह्रि, to carry, may take रि in the Desider. (Pāṇ. vii. 2, 49). ऐद्रि, to regard, ऐह्रि, to hold, and ऐरि, to go, take रि in the Desider. (Pāṇ. vii. 2, 74, 75).
   In the Benedictive and First Aorist Ātmanepada verbs ending in रि and beginning with a conjunct consonant may take रि (Pāṇ. vii. 2, 43).

6. All monosyllabic roots ending in रे, रे, रे, रे, रे.
   Therefore, with few exceptions, as mentioned above, all monosyllabic roots ending in vowels, except the vowels अ and ऐरि, must not take रि.

7. Of roots ending in द्रे, द्रे, द्रे, to be able (26, 78; 27, 15).

8. Of roots ending in च्र, च्र, to cook (23, 27); च्र, to speak (24, 55); च्र, much, to loose (28, 130); च्र, to sprinkle (28, 140); च्र, rich, to leave (29, 4); च्र, rich, to separate (29, 5).


10. Of roots ending in ज्र, ज्र, सर्, to embrace (23, 7); ज्र, to leave (23, 17); ज्र, to adhere (23, 18); ज्र, to worship (23, 29); ज्र, to colour (23, 30); ज्र, to sacrifice (23, 33); ज्र, to clean (25, 11); ज्र, to separate (25, 12; not 28, 9, or 29, 23); [Kā; ज्र, to meditate (26, 68), to join (29, 7); ज्र, to let off (26, 69, 28, 121); ज्र, to bake (28, 4, except Desider.); ज्र, to dip (28, 122); ज्र, to break (28, 123); ज्र, to bend (28, 124), to protect (29, 17); ज्र, to break (29, 16).

11. Of roots ending in द्रे, द्रे, द्रे, had, to evacuate (23, 8); द्रे, to step (23, 10); द्रे, to eat (24, 1); द्रे, to go (26, 60); द्रे, to be distressed, &c. (26, 61, 28, 142, 129, 12); द्रे, to be (26, 62); द्रे, to sweat (26, 79); द्रे, to strike (28, 12); द्रे, to push (28, 212); द्रे, to drop (28, 133); द्रे, to perish (28, 134); द्रे, to find (28, 135); not 24, 56); द्रे, to cut (29, 2); द्रे, to divide (29, 3); द्रे, to touch (29, 6).

12. Of roots ending in द्रे, द्रे, द्रे, to know (26, 63); द्रे, to fight (26, 64); द्रे, with द्रे, to love (26, 65), to keep off (20, 1); द्रे, to grow (26, 72); द्रे, to strike (26, 72); द्रे, to be angry (26, 80); द्रे, to be hungry (26, 81), except Part. द्रे, to succeed (26, 83); द्रे, to achieve (27, 16); द्रे, to bind (31, 37).

13. Of roots ending in न्, न्, to kill (24, 2), except the Fut. and Cond. (Pāṇ. vii. 2, 70); likewise its substitute द्रे, to think (26, 67).

14. Of roots ending in द्र्, द्र्, to pour (10, 17); द्र्, to go (23, 14); द्र्, to heat (23, 16); द्र्, to warm (23, 31); द्र्, to swear (23, 31); द्र्, to sow (23, 34); द्र्, to sleep (24, 60); द्र्, to reach (27, 14); द्र्, to throw (28, 5); द्र्, to cut (28, 137); द्र्, to anoint (28, 139); द्र्, to touch (28, 125). (Note—द्र्, to trip and द्र्, which are generally included, may take रि, according to Pāṇ. vii. 2, 45.)

15. Of roots ending in द्र्, द्र्, to desire (23, 5); द्र्, to take (23, 6); द्र्, to take (23, 11).
16. Of roots ending in रं m, रम, to play (20, 23); नम, to incline (23, 12); यम, to cease (23, 15). But these three take है i in Aor. Par. (Pāñ. vii. 2, 73). गम, to go (23, 13), but it takes है i before स of Fut., Cond., and Desider. Par. (Pāñ. vii. 2, 58). Also क्रम, to step (13, 31), in Āt. (Pāñ. vii. 2, 36).

17. Of roots ending in कृ s, क्रुद्, to shout (20, 26); द्रु हस्, to see (23, 19); द्रस्, to bite (23, 20); द्रहोि, to be small (26, 70; 28, 127); द्रहस्, to show (28, 3); द्रहेि, to hurt (28, 126); द्रहिि, to hurt (28, 126); स्प्रहिि, sprih, to touch (28, 128); द्रसिि, to enter (28, 130); द्रहिि, to rub (28, 131).

18. Of roots ending in यह, यथ, to draw (23, 21; 28, 6); यविि, to shine (23, 32); यविि, to hate (24, 3); यविि, to servitude (25, 13), to separate (31; 54; not 17, 47); यविि, to nourish (26, 73; not 17, 50); यविि, to dry (26, 74); यविि, to please (26, 75); यविि, to spoil (26, 76); यविि, to emb. (20, 77); यविि, to distinguish (29, 14); यविि, to pound (29, 15).

19. Of roots ending in सि, चसि, to dwell (23, 36); except Part. उसित, ushitaḥ and Ger. उतिष्टि, utṣīt, गहिि, ghaḥ, घातिि, ghat, as substitute for गहिि ad.

20. Of roots ending in हि h, रहि, to grow (20, 29); दहि, to burn (23, 22); दहि, to sprinkle (23, 23); दहि, to carry (23, 35); दहि, to milk (24, 4; not 17, 87); दहि, to smear (24, 5); दहि, to lick (24, 6); दहि, to bind (26, 57).

§ 333. Other roots there are, which must not take है i in certain only of the general tenses.

A. In the future (formed by हा ta), the future and conditional (formed by स्या sya), the desiderative, and the participle in हा (Pāñ. vii. 2, 44), the verb क्रि krip must not take है i, if used in the Parasmapada. (Pāñ. vii. 2, 60)

B. In the future and conditional (formed by स्या sya), the desiderative base, and the participle in हा, the following four verbs must not take है i, if used in the Parasmapada. (Pāñ. vii. 3, 59.)

स्यां स्या, to drop, Fut. स्यांिि, यविि, Fut. यविि, यविि, avartsyati, Cond. चासिि, avartsyati; Desid. चासिि, avartsyati; Part. चासिि, avartsyati.

C. In the desiderative bases, and in the participle in हा, monosyllabic roots ending in हू, हूिि, च्रिि, च्रिि, यहिि, to take, and युिि, to hide, do not take है i. (Pāñ. vii. 2, 12.)

D. Participial formations.

1. Roots which may be without the है i in any one of the general tenses, must be without it in the participle in हा.
(Remark that the participle in ता is most opposed, as the r-duplicated perfect is most disposed to the admission of ई only.)

Monosyllabic roots ending in उ, ढा, चर, ध्र, do not take ई before the participle in ता, nor before other terminations which tend to weaken a verbal base.

(पा. vii. 2, 11.)

यु, to join, युत: यु-ताः, युद्धयुता यु-तवत्, युता यु-तदेः. (पा. vii. 2, 11.)

तु, to cut, तुन: तु-नाख, तुन्यता तु-नवत्, तुन्ता तु-ति. (Except पु, पा, § 335, II. 6.)

पृ, to cover, पृत: पृ-ताः, पृत्यता पृ-तवत्, पृत्ता पृ-तेः.

गात्तु, गत्तु, to enter, may form (पा. vii. 2, 44) the future गात्ति गात्तु-ि-ता or गात्ता गात्तता; hence its participle गात्तु: गात्तु-ि-ताः only.

गुप्त, to protect, may form (पा. vii. 2, 44) the future गुप्तित्वा गुप्त-ि-ता or गुप्ता गुप्त-ि-ताः; hence its participle गुप्त: गुप्त-ि-ताः only.

2. Roots which by native grammarians are marked with technical चा or ई do not take ई in the participle in ता. (पा. vii. 2, 14, 16.)

सहस्र, to sweat (marked as पशस्तिः पशस्तिः); सहस्र, सहस्र.

लोक, to be ashamed (marked as स्वोस्ती ओस्ती); लोक: लोकः.

List of Participles in ता or ना which for special reasons and in special senses do not take ई.

थि त्रि, to go; थितः त्रित्त : थित्यता त्रितेः. (पा. vii. 2, 11.) See § 332, 2.

थि श्रि, to swell; थिरः श्रितः. (पा. vii. 2, 14.) See § 332, 2.

वषुषु षुषु, to shake; वषुषु षुषुदिताः, if it means the churning-stick. (पा. vii. 2, 18.)

See § 332, 15.

श्वन: श्वन, to sound; श्वतः: श्वताः, if it means the mind.

वधः वधः, to sound; वधतः: वधताः, if it means darkness.

लगः लगः, to be near; लगः लगः, if it means attached.

मलेच्छ: मलेच्छ: to speak indistinctly; मलेच्छ: मलेच्छः, if it means indistinct.

विष्णु: विष्णु: to sound; विष्णु: विष्णु: to a note.

पहः पहः, to prepare; पहः पहः, if it means without an effort.

चाहः चाहः, to labour; चाहः चाहः, if it means excessive.

पुषः पुषः, to be confident; पुषः पुषः, if it means bold. (पा. vii. 2, 19.)

विष्णु: विष्णु: to praise; विष्णु: विष्णु: if it means arrogant.

द्रितः द्रितः, to grow; द्रितः: द्रितः, if it means strong. (पा. vii. 2, 20.)

परिवृत्त परिवृत्त: to grow; परिवृत्त परिवृत्त: if it means lord. (पा. vii. 2, 21.)

का: का: to try; का: का: if it means difficult or impervious. (पा. vii. 2, 22.)

पुषः पुषः, to manifest; पुषः पुषः, if it does not mean proclaimed. (पा. vii. 2, 23.)

अरट्राणि, with the prepos. से, सम, सिं, सि, चन्द्र: अरट्राणि: समर्थः, plagued. (पा. vii. 2, 24.)

अरट्राणि, with the prepos. चन्द्र: अब्बः: चन्द्रः: अध्ययनः, if it means near. (पा. vii. 2, 25.)

पृष्ठ: पृष्ठ: (as causative), पृष्ठ: पृष्ठ: if it means read.

* मिट मिट, to be soft, though having a technical चा, may, in certain senses, form its participle as मिटः मिटः or मिट्ट: मिट्टः (पा. vii. 2, 17). The same applies to all verbs marked by technical चा.
Intermediate इ i in the Reduplicated Perfect.

§ 334. The preceding rules, prohibiting in a number of roots the इ i for all or most general tenses, do not affect the reduplicated perfect. Most of the verbs just enumerated which must omit इ i in all other general tenses, do not omit it in the perfect. So general, in fact, has the use of the इ i become in the perfect, that eight roots only are absolutely prohibited from taking it. These are (Pāṇ. vii. 2, 13),

1. क्र क्रि, to do, (unless it is changed to क्रृ क्रि), 1st pers. dual चक्र क्रि-वा; but सम्चक्र सम्चक्रि-वार; 2nd pers. sing. सम्चक्रि सम्चक्रि-वार.

2. श्र श्रि, to go, सुभ्र श्रि-वा.

3. भ्र भ्रि, to bear, भ्रू मुख भ्रि-वा.

4. व्र व्रि (व्रण व्रि and व्रण व्रि*), to choose, Par. व्रण व्रि-वा, अति. व्रण व्रि-वा, व्रण व्रि-वा.

5. स् जु, to praise, स् जु तुष्क्त-वा. जु: जु तुष्क्त-था.

6. ड्र ड्रु, to run, ड्रू ड्रु ड्रू-था. ड्रू ड्रू ड्रू-था.

7. सू स्र, to flow, सू गुह भ्रू-वा. सूगुह सूगुह-था.

8. श्रु श्रु, to hear, श्रु श्रु श्रु-वा. श्रु श्रु श्रु-था.

§ 335. In the second person singular of the reduplicated perfect Par. the इ i before च था must necessarily be left out,

1. In the eight roots, enumerated before. (The form चवच्च चवच्च-था, however, being restricted to the Veda, चवच्च चवच्च-था is considered the right form. See No. 142, in the Dhātupātha.)

2. In roots ending in vowels, which are necessarily without इ i in the future (ता ता), Pāṇ. vii. 2, 61. See § 332, where these roots are given.

वा या, to go; Fut. याता यद; यपयाय यया-था.

चि चि, to gather; Fut. चेता चेत; चिचि चिचि-था.

3. In roots ending in consonants and having an आ a for their radical vowel, which are necessarily without इ i in the future (ता ता), Pāṇ. vii. 2, 62. See § 332, where these roots are given.

पच पच, to cook; Fut. पक्ता पक; पपक पपक-था.

But कृषि कृषि-क्रि, he drags; Fut. कर्ता कर्ता; काकापि काकापि-क्रि.-

(Bharadvāja requires the omission of इ i after roots with श्रृ श्रि only, which are necessarily without इ i in the periphrastic future (Pāṇ. vii. 2, 63), except root जु जु जु itself. Hence he allows वेरिय पेरिय, besides पपक पपक-था; इयायिय इयायिय, besides इयाय इयायिय also ययायिय ययायिय, चिचियिय चिचियिय-था, &c.)

4. All other verbs ending in consonants with any other radical vowel but आ a, require इ i, and so do all verbs with which इ i is either optional or indispensable in the future (ता ता).

* व्रण व्रि, (27, 8) वरो वरा, Su. व्रण व्रि, (34, 8) जागरो दवरा, Chur. व्रण व्रि, (31, 38) संभ्रू मुख संभ्रू था, Kri.

† The form चवच्च चवच्च-था, which Westergaard mentions, may be derived from another root च्रि, the rule of Pāṇini being restricted by the commentator to व्रण व्रि and व्रण व्रि.
Exceptions:

1. In श्रृं srij and शृं dris, the omission is optional.
   शृं srij, साश्रृं sasrasṛtha, or समृजित sasrijitha.

2. The verbs चात्रृ atti, चात्रृ arti, चायतित viyayati must take र ई. § 338, 7.
   चात्रृ ad, चादृ आd-tha, (exception to No. 3.)
   चृ ri, चारिघṛ dr-tha, (exception to No. 2.)
   चृ eye, विचारियिव viyayi-tha, (exception to No. 2.)

Tables showing the cases in which the intermediate र ई must be omitted between the Unmodified Root and the Terminations of the so-called General Tenses, originally beginning with a Consonant, except य य.

§ 336. In these tables त ta stands for the Past Participle; सन् san stands for the Desiderative; स्या sya for the Future and Conditional; ता tā for the Periphrastic Future; शिच sīch for the First Aorist; रित्व iṇ for the Benedicitive.

I. For all General Tenses, except the Reduplicated Perfect,

Omit र ई,

1. Before त ta, सन् san, स्या sya, ता tā, शिच sīch, रित्व iṇ:
   In the verbs enumerated § 332.

2. Before त ta, सन् san, स्या sya, ता tā:
   In शृं kip, if Parasmaipada. § 333. A.

3. Before त ta, सन् san, स्या sya:
   In शृं vrity, शृं śrīdh, शृं śyand, शृं śrīdh, if Parasmaipada. § 333. B.

4. Before त ta, सन् san:
   In monosyllabic verbs ending in र, र, च, च र, ग्रह grah, and गुह guh. § 333. C.

5. Before त ta:
   a. All verbs which by native grammarians are marked with शा d, शा k, or शा *
   b. The verb र श्री sri and others enumerated in a general list, § 333. D.

II. For the Reduplicated Perfect

Omit र ई,

1. Before all terminations, except र ई ire:
   In eight verbs, mentioned § 334.

2. Before च tha, 2nd pers. sing.:
   All verbs of § 332 ending in vowels
   All verbs of § 332 ending in consonants with च a as radical vowel
   if without र ई in the
   periphrastic future.

Optional insertion of र ई.

§ 337. For practical purposes, as was stated before, it is sufficient to know when it would be wrong to use the intermediate र ई; for in all other cases, whatever the views of different grammarians, or the usage of different writers, it is safe to insert the र ई.

As native grammarians, however, have been at much pains to collect the cases in which र ई must or may be inserted, a short abstract of their rules may here follow, which the early student may safely pass by.

* The technical शा d shows that in the other general tenses the र ई is optional. § 337. I. 2.
I. Before any ardhadhātukas (i.e. an affix of the general tenses not requiring the modified verbal base) beginning with consonants, except य य.

1. In the verbs शृः (Pāñ. VII. 2, 44.)

(Except future in शृः syllable, शृः शृः only. Pāñ. VIII. 2, 70.)

2. In all verbs having a technical शृः (Pāñ. VII. 2, 44.)

But शृः न (though marked शृः न) must take शृः in the first aorist. (Pāñ. VIII. 2, 71.)

3. In the eight verbs beginning with य य (Pāñ. VII. 2, 45.)

(26, 84) य य radh, to perish, य य radh-i-tā, or य य radh-dhā.

(26, 85) य य sah, to vanish, य य sah-i-tā, or य य sah-i-tā.

(26, 86) य य trip, to delight, य य tarv-i-tā, or य य tarv-dhā.

(26, 87) य य dīp, to be proud, य य dīp-i-tā, or य य dīp-dhā.

(26, 88) य य druk, to hate, य य droh-i-tā, or य य droh-dhā.

(26, 89) य य muk, to be bewildered, य य mok-i-tā, or य य mok-dhā.

(26, 90) य य smuk, to vomit, य य sneh-i-tā, or य य sneh-dhā.

(26, 91) य य snih, to love, य य sneh-i-tā, or य य sneh-dhā.

According to some this option extends to the reduplicated perfect; but this is properly denied by others.

4. In the verb य य kush (Chur class), preceded by न न न; but here य य is necessary in the participle with य य ta. (Pāñ. VIII. 2, 46; 47.)

II. Before certain ardhadhātukas only:

1. Before ardhadhātukas beginning with त त:

In the verbs त त (Tud only), त त sah, त त lubh, त त rush, त त rish. (Pāñ. VII. 2, 48.) The participles in त ta or न a are treated separately under No. 7. Hence त त ishṭaḥ only, but either त त ishṭaḥ or त त ishṭaḥ.

2. Before ardhadhātukas beginning with स स, but not in the aorist:

In the verbs स स krit, to cut; स स chrit, to kill; स स chhrī, to play; स स trid, to strike; स स nrit, to dance. (Pāñ. VIII. 2, 57.)

3. Before the termination of the desiderative base (स स सन):

In the verb स स, and all verbs ending in स स. (Pāñ. VII. 2, 41.)

In the verbs ending in स स त, and in स स rhidh, स स bhraṣṭ, स स dambh, स स śrī, स स śrī, त त yu, त त ārō, त त bhrī (Bhū class), त त jā, स स san: also स स tan, त त tāt, त त dāridrā. (Pāñ. VIII. 2, 49.)

4. Before the terminations of the benedictive (त त तिः) and first aorist (स स शिः) in the Ātmanepada:

In the verb स स, and all verbs ending in स स. (Pāñ. VII. 2, 42). The स स is changed into स स or स स.

In verbs ending in स स and beginning with a conjunct consonant. (Pāñ. VII. 2, 43.)
5. Before the gerundial termination जा तेन:
   In verbs having a technical उ. (Pāñ. vii. 2, 56.)
   न्तम पांम (संतम समा), न्तमा समित or न्तमा संदेह.

6. Before the gerundial termination जा तेद the participle in ता:
   In the verb रिज्ञ किरिक। (Pāñ. vii. 2, 50.)
   रिज्ञिकार किरिक or रिज्ञिर किरिक, रिज्ञिविज्ञित किरिक योर रिज्ञिविज्ञित किरिक.
   In the verb पूरु पुरु। (Pāñ. vii. 2, 51.)
   परिवित्त परिवित्त or पूरु पूरु, परिवित्त परिवित्त or पूरु पूरु। It must take र ई in the
desiderative (Pāñ. vii. 2, 74).

7. Before the participial terminations ता or ना; (see also § 333, D. 2, note):
   In the verbs दस दस to tame, दसा: दसाय or दसाय: दसायत। (Pāñ. vii. 2, 27.)
   दस दस, to quiet, दसा: दसाय or दसाय: दसायत।
   पूरु पूर्य, to fill, पूर्य: पूर्य or पूर्व: पूर्वत।
   दस दस, to perish, दसा: दसाय or दसाय: दसायत।
   स्पाष स्पाष, to touch, स्पाष: स्पार्ष or स्पार्षित्त: स्पार्षित्त।
   चक्षु चक्षु, to cover, चक्षु: चक्षुण्य or चक्षु: चक्षुण्य।
   हृषु हृषु, to inform, हृषु: हृषुण्य or हृषु: हृषुण्य।
   रूषु रूषु, to hurt, रूषु: रूषुण्य or रूषु: रूषुण्य। (Pāñ. vii. 2, 28.)
   अमान, to go, अमान: अमान or अमान: अमान।
   तर तर, to hasten, तर: तरुण्य or तरण्य: तरण्य।
   संयुक्त चाहु चाहु, to shout, संयुक्त: चाहुण्य or संयुक्तित्त: चाहुण्य। (See § 333,
   D. 2.)
   अवकाश अवकाश, to sound, अवकाश: अवकाशत or अवकाशत: अवकाशत। (See § 333,
   D. 2.)

8. Before the participle of the reduplicated perfect in वस वस:
   In the verbs गम गम, to go, निमित्त: गम, गम: गम, if applied to horripilation.
   (Pāñ. vii. 2, 29.)
   स्पार्षित्त: स्पार्षित्त, to honour, स्पार्षित्त: स्पार्षित्त: स्पार्षित्त।

§ 338. र ई must be inserted in all verbs in which, as stated before, it is neither prohibited,
   nor only optionally allowed (Pāñ. vii. 2, 35). Besides these, the following special cases may
   be mentioned:

1. Before वस वस, participle of reduplicated perfect:
   In the verbs ending in चा (Pāñ. vii. 2, 67). चा पद, चायिसित्त: पपियित्त।
   In the verbs reduced to a single syllable in the reduplicated perfect (Pāñ. vii. 2, 67).
   चा चा, to eat, चायिसित्त: चायिसित्त।
   In the verb गहस गहस, to eat, गहस: गहस।
   Other verbs reject it.

* Pāñ. vii. 2, 30.  † Pāñ. vii. 2, 68.
2. Before यूँ sya of the future and conditional:
   In all verbs ending in यूँ ri, and in हुँ han (Pāṇ. vii. 2, 70). In गम gam, if used in the Parasmaiapada (Pāṇ. vii. 2, 58).

3. Before the terminations of the first aorist (सिंह चिंह):
   In the verbs लूँ stu, चुँ su, दूँ dhū in the Parasmaiapada (Pāṇ. vii. 2, 72) Thus from लूँ stu, to praise. First Aorist (First Form), चल्लाविण्य aprāvisham; but in the Āttmanepada, चल्लोच astooshi.

4. Before the terminations of the desiderative (सन san):
   In the verbs यूँ kṛt, गूँ gṛt, तूँ drī, दूँ dhī, and प्रचूँ pracā (Pāṇ. vii. 2, 75); and in गो gam, if used in the Parasmaiapada (Pāṇ. vii. 2, 58).
   In the verbs यूँ smi, चुँ pū, चुँ ri, चम्रूँ añj, and चम्रूँ aś (Pāṇ. vii. 2, 74).

5. Before the gerundial ती ती and the participial termination ती (Pāṇ. vii. 2, 52-54.)
   In the verbs चूँ eas, to dwell; चूँ kshudh, to hunger; चूँ aś, to worship; चूँ lubh, to confound (Dhātupāṭha 28, 22).

6. Before ती ती only:
   In चूँ jṛt, to grow old; चूँ eas, to cut. (Pāṇ. vii. 2, 55.)

7. Before चत्ता, 2nd pers. sing. reduplicated perfect:
   In चरा ad, to eat; चूँ ri, to go; चूँ vye, to cover. चन्दरिण्य dditha, against § 335, 3; चन्दरिण्य dārtha, § 335, 3, note; चन्दरिण्य vieyayitha.

§ 339. The vowel ॐ i thus inserted is never liable to Gaṇa or Vṛddhi.

**Insertion of the long ॐ i.**

§ 340. Long ॐ i may be substituted for the short when subjoined to a verb ending in यूँ ri, also to यूँ vṛi, except in the reduplicated perfect, the aorist Parasmaiapada, and the benefactive. (Pāṇ. vii. 2, 38-40.)

ू trī; Per. Fut. तरीता taritā or तरीता taritā, &c.; but Perf. 2nd pers. sing. तरी तर after i. Aor. Par. 3rd pers. plur. अतिरिय: atarishuh; Bened. 3rd pers. sing. तरियरित tarishīṣṭa*

ू vṛi; Per. Fut. वरीता varitā or वरीता varitā; but Perf. वररिय vavaritha; Aor. Par. अवारिय: avārishuh; Bened. वररिय varishīṣṭa.

§ 341. In the desiderative and in the aorist Āṭm. and benefactive Āṭm. these verbs may or may not have ॐ i (Pāṇ. vii. 2, 41-42), which, if used, is liable to be changed to ॐ i; not, however, as far as I can judge, in the benefactive Āttmanepada.

ू trī; Des. तिरिशिल्ला tīrishati; तिरिशिल्ला tīrishati; तिरिशिल्ला tīrīrshati; Aor. Āṭm. अतिरिय atarishhta, अतिरिय atarishhta, and तिरिय atārshhta; Bened. तिरियरिय tarishīṣṭa, तिरियरिि tarishīṣṭa.

ू vṛi; Des. विवरिय vivarishkta; विवरिय vivarishkta; विवरिय vivarishkta; Aor. Āṭm. विवरिय vavarishhta, विवरिय vavarishhta, and विवरिय vairīta; Bened. विवरिय varishīṣṭa, विवरिय vishīṣṭa.

The verb ॐ graha, too, takes the long ॐ i, except in the reduplicated perfect, the desiderative, and certain tenses of the passive. (Pāṇ. vii. 2, 37.)

ॐ ग्रहः graha; Per. Fut. ग्रहिता grahitā; Inf. ग्रहितः grahītha; but Perf. ग्रहितः jayjīhima.

* The forms given in the Calcutta edition of Pāṇini vii. 2, 42, विवरिय vivarishkta, अतिरिय atarishkta, are wrong. (See Pāṇ. vii. 2, 39.)
Periphrastic Perfect.

§ 342. Verbs which, according to § 325, cannot form a reduplicated perfect, form their perfect by affixing श्रा दिम (an accusative termination of a feminine abstract noun in श्रा द्र) to the verbal base, and adding to this the reduplicated perfect of श्रा क्रि, to do, श्रा भु, to be, or श्रा तस, to be.

श्रा उन्त, to wet, श्रा दंतकार, भ्रू, चास, उदंधचकाः, भ्रूहुः, असा.
श्रा चकाः, to shine, श्रा सांचकाः, भ्रू, चास, चकासाँचकाः, भ्रूहुः, असा.
श्रा बोधया, to make known, श्रा दांचकाः, भ्रू, चास, बोधयांचकाः, भ्रूहुः, असा.

After verbs which are used in the आत्मनेपदा, the auxiliary श्रा क्रि is conjugated as आत्मनेपदा, but चास तस and श्रा भु in the Parasmaipada. Hence from श्राहे edhāte, he grows,

श्रा चक्रे edhā-धचक्रे; but भ्रूः भ्रूहुः and चास असा.

In the passive all three auxiliary verbs follow the आत्मनेपदा.

§ 343. Intensive bases which can take Guṇa, take it before श्रा दिम; desiderative bases never admit of Guṇa. (§ 339.)

श्रा हुः, frequentative base of श्रा भु, श्रा धिर्यं चकाः भ्रूहाः धिमाचकाः.

But श्रा विधिः, desiderative base of श्रा वृत, श्रा विधिश्चिमाचकाः &c. श्रा विधिश्चिमाचकाः &c.

Paradigms of the Reduplicated Perfect.

1. Verbal bases in श्रा द्र, requiring intermediate नि i.

<table>
<thead>
<tr>
<th>श्रा र्या, to place.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>PARASMAIPADA.</strong></td>
</tr>
<tr>
<td><strong>SINGULAR.</strong></td>
</tr>
<tr>
<td>द्धा द्धा</td>
</tr>
<tr>
<td>द्धा द्धा</td>
</tr>
<tr>
<td>द्धा द्धा</td>
</tr>
</tbody>
</table>

2. Verbal bases in द्र and श्रा, preceded by one consonant, and requiring intermediate नि i.

<table>
<thead>
<tr>
<th>नि, to lead.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>PARASMAIPADA.</strong></td>
</tr>
<tr>
<td><strong>SINGULAR.</strong></td>
</tr>
<tr>
<td>नैया नैया ओर</td>
</tr>
<tr>
<td>नैया नैया ओर</td>
</tr>
<tr>
<td>नैया नैया ओर</td>
</tr>
</tbody>
</table>

* § 335. 2, and § 335. 3.
3. Verbal bases in चृि, preceded by one consonant, and requiring intermediate इ i.

1. धार दधार धार or दधार
   दधिव दधिम दधे दधिवे दधिमि

2. धार दधार धार or दधार
   दधिवी दधिमा दध्रे दधिवदे दधिमाहे

3. धार दधार धार or दधार
   दधिवा दधिमा दध्रे दधिवदे दधिमाहे

4. Verbal bases in चृि, preceded by one consonant, not admitting intermediate इ i.

1. चकार चकार or चकार
   चक्र चक्र चक्रे चक्रवे चक्रमे

2. चकार चकार or चकार
   चक्रिवा चक्रिमा चक्रे चक्रिवे चक्रिमा

3. चकार चकार or चकार
   चक्रिवा चक्रिमा चक्रे चक्रिवे चक्रिमा

5. Verbal bases in इ or इ, preceded by two consonants, and requiring intermediate इ i.

1. चिक्रया चिक्रया or चिक्रया
   चिक्रिया चिक्रियामा चिक्रे चिक्रिये चिक्रियामे

2. चिक्रया चिक्रया or चिक्रया
   चिक्रिया चिक्रियामा चिक्रे चिक्रिये चिक्रियामे

3. चिक्रया चिक्रया or चिक्रया
   चिक्रिया चिक्रियामा चिक्रे चिक्रिये चिक्रियामे

6. Verbal bases in उ or उ, preceded by one or two consonants, and requiring intermediate इ i.

1. युया युया or युया
   युयिव युयिवा युवे युविवे युविवे

2. युया युया or युया
   युयिवा युयिवा युवे युविवे युविवे

3. युया युया or युया
   युयिवा युयिवा युवे युविवे युविवे

7. Verbal bases in उ, preceded by one or two consonants, and not admitting the intermediate इ i.

1. तुष्टा तुष्टा or तुष्टा
   तुष्टाना तुष्टाना तुष्टे तुष्टाने तुष्टाने

2. तुष्टा तुष्टा or तुष्टा
   तुष्टाना तुष्टाना तुष्टे तुष्टाने तुष्टाने

3. तुष्टा तुष्टा or तुष्टा
   तुष्टाना तुष्टाना तुष्टे तुष्टाने तुष्टाने

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* § 335, 2, and § 335, 3.
† If यु is taken from Dhātupātha 31, 9, it may form युया युया. (See § 335, 2, and Westergaard, Radices, p. 46, note.)
‡ Bharadvāja might allow तुष्ट्विष्ठa tuṣṭvaṭha even against Pāṇ. vii. 2, 13.
8. Verbal bases in शृ ri, preceded by two consonants, and requiring intermediate ई i.

1. तस्तार तस्तारा or तस्तारिव तस्तारिम तस्तरे तस्तरिवेत् तस्तरिमहे

2. तस्तरे तस्तार्था तस्तारसः तस्तार्थे तस्तारने तस्तारनवेत् तस्तारनेन्द्रे

3. तस्तार तस्तारा तस्तारसः तस्तारे तस्ताराते तस्तारिरे

9. वर्बुः तस्तारा शृ ri, requiring intermediate ई i.

1. चकार चकारा चकारिव चकारिम चकारे चकारवेत् चकारिमहे

2. चकारिव चकारित्वा चकारिसः चकारिसे चकारिसवेत् चकारिसेन्द्रे

3. चकार चकारा चकारसः चकारे चकाराते चकारिरे

10. Verbal bases in consonants, requiring intermediate ई i.

1. तुलास तुलोः

2. तुलायुः तुलोः

3. तुलास तुलोः

11. Verbal bases in consonants, having ऋ e, and requiring intermediate ई i.

1. तनन तना or तनन तनाय तनन तनारे तनन तनावेत् तनन तनासे

2. तनन तना तनन तनाय तनने तनने तननावेत् तननासे

3. तनन तनाय तनन तनाय तनने तनने तननाते तननारे

12. Verbal bases in consonants, having Samprāsaṇa, and requiring ई i.

1. यास याग याग याग याग याग याग याग याग याग याग याग याग

2. यास यागस्वय यागस्वय यागस्वय यागस्वय यागस्वय यागस्वय

3. यास याग याग याग याग याग याग याग याग याग याग याग याग
13. Verbal bases in consonants, requiring contraction, and intermediate ī i.

हन् han, to kill.

1. नघान jahāna or नघिव
   नघिम
   नघिने
   नघिमेः
   नघिमे

2. जग्निंतहा jagnāntaka or नघपुः
   नघ
   नघिणे
   नघाचे
   नघिये

3. जग्नान jagnāna
   नघपुः
   जग्नात्वुः
   जग्नाय
   जग्नाते
   जग्निरे


1. भूवा babhāvā
   भूविव
   भूवित
   भूप
   भूपिव
   भूपित

2. भूविव babhāvitha
   भूविव
   भूविविच
   भूविविचे
   भूविविचे
   भूविविचे

3. भूवा babhāvā
   भूपुः
   भूपुः
   भूपये
   भूपये
   भूपरे

CHAPTER XII.

STRENGTHENING AND WEAKENING OF THE VERBAL BASES
IN THE SIX REMAINING GENERAL TENSES.

§ 344. It may be useful, without entering into minute details, to distinguish between two sets of general tenses, moods, and verbal derivatives, which differ from each other by a tendency either to strengthen or to weaken their base. The strengthening takes place chiefly by Guṇa, but, under special circumstances, likewise by Vṛddhi, by lengthening of the vowel, or by nasalization. The weakening takes place by shortening, by changing च to च, or, before consonants, to च, by Samprasāraṇa, or by dropping of a nasal. There are many roots, however, which either cannot be strengthened or cannot be weakened, and which therefore are liable to change in one only of these sets. Some resist both strengthening and weakening, as, for instance, all derivative bases, causatives, desideratives, and intensives (in the Ātm.), which generally have been strengthened, as far as their bases will allow, previously to their taking the conjugational terminations.
The base is, if possible, strengthened in:

1. The Future.
2. The Conditional.
3. The Periphrastic Future.
4. The Benedicitive Ātmānąpada. (Except bases ending in conson. or रि, and not taking intern. रि.)
5. The First Aorist, I. II. (Except First Aor. II. Ātm. of verbs ending in conson., रि, or या d. § 350–352.)

The base is not strengthened, and, if possible, weakened in:

1. The Participle in ता (unless it takes intermediate रि).
2. The Gerund in ना तुद (unless it takes intermediate रि).
3. The Passive.
4. The Benedicitive Parasmaipada.
5. The First Aorist, IV.
6. The Second Aorist. (Except verbs in रि, रि, &c. § 364.)

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<td>ākūr</td>
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§ 345. Certain roots which strengthen their base in a peculiar manner, by Vṛddhi, like गुढ़ mṛj, by lengthening, like गुढ़ guh, by transposition, like गृह mṛj, by changing इ into ē, like बि mī, by nasalization, like नृगन्ध nas, drop all these marks of strengthening, in the weak forms.


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1 § 143. 2 Or तनिन्तर tanitad. 3 Or तप्ते tād. 4 Pāṇ. VII. 2, 114.
<table>
<thead>
<tr>
<th>Guh</th>
<th>Guh</th>
<th>Gohkudati</th>
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<th>Godha</th>
<th>(Ghukshthta)</th>
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II. Root. Base Part. 2, t_Re passive. Ben. Par. Sec. Aor. First Aor. IV, and II. Atm.

7. As to the long 3, see § 128. 8. Or 3, gāhnit, § 337, 1. 2. 9. Or naMstha.
10. Roots which may thus drop their nasal, are written in the Dhātapāṭha with their nasal, sras or sras.

---

1 Or ṣaṇasiva sanihita.
2 Or vṛtthita vritthiti, stems its nasal before terminations beginning with a vowel, but not before the intermediate 3 i, as: varhāyati, but vṛtthita vritthiti.
CHAPTER XIII.

AORIST.

§ 346. We can distinguish in Sanskrit, as in Greek, between two kinds of Aorists, one formed by means of a sibilant inserted between root and termination,—this we call the First,—another, formed by adding the terminations to the base, this we call the Second Aorist.

Both Aorists take the Augment, which always has the Udatta, and, with some modifications, the terminations of the Imperfect.

§ 347. The First Aorist is formed in four different ways.

Terminations of the First Aorist.

I. First Form.

<table>
<thead>
<tr>
<th>Parasmaipada</th>
<th>Atmanepada</th>
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<tbody>
<tr>
<td>इष इषम</td>
<td>इष इषम</td>
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<td>इष इषम</td>
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<tr>
<td>इष इषक्यद</td>
<td>इष इषक्यद</td>
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</table>

In this first set of terminations the intermediate इ i stands as part of the terminations, because all the verbs that take this form are verbs liable to take the intermediate इ i. The first and second forms of the First Aorist differ, in fact, by this only, that the former is peculiar to verbs which take, the latter to verbs which reject intermediate इ i. (See § 332, 4, note.)

II. Second Form.

<table>
<thead>
<tr>
<th>Parasmaipada</th>
<th>Atmanepada</th>
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<tr>
<td>स सम</td>
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<td>स सम</td>
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<td>स सि</td>
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<td>स सि</td>
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</table>

Also refer to the A A 2.
The page contains a continuation of the discussion on the Aorist form in Sanskrit grammar. The text describes the third and fourth forms of verbs in the Aorist, including specific terminations and examples. It also notes special rules for the first form of the Aorist.

### Third Form

There are some verbs which add श s to the end of the root before taking the terminations of the Aorist, and which after this श s, employ the usual terminations with ई i, viz. ईष ham, &c. They are conjugated in the Parasmaiapada only.

**Parasmaiapada.**

| शियं s-i-sham  | शिय्य s-isham  | शिया s-ishna  |
| शी: s-क (for सिक sish(a)क)  | शीत s-िषम  | शीत s-िष्टम  |
| शीत s-िष्टम (for सिक sish(a)िष्ट)  | शिहं s-िष्टि  | शिहि s-िष्टि  |
| शिहि s-िष्टि  | शिहु s-िष्टि  |

### Fourth Form

Lastly, there are some verbs, ending in श s, श h, preceded by ई i, ई u, ई र, which take the following terminations, without an intermediate ई i (क्षा).

**Parasmaiapada.**

| शं sam  | सति sāvā  | साम sāma  |
| शं: sāh  | सति sām  | सति sāta  |
| शति sātā  | सति sātām  | सति sāna  |

**Aṭmanepada.**

| सापि s-vāki  | सापि s-vāki  | सापि s-vāki  |
| सापि s-vāki  | सापि s-vāki  | सापि s-vāki  |
| सापि s-vāki  | सापि s-vāki  | सापि s-vāki  |

**Sat special rules for the first form of the first aorist.**

§ 348. For final vowel, Vṛiddhi in Parasmaiapada*. लु lā, to cut, लतिविषयं लतिविषयं लतिविषयं लतिविषयं लतिविषयं (Pāñ. vii. 2, 1).

For final vowel, Gunā in Aṭmanepada. लु lā, लतिविषयं लतिविषयं लतिविषयं लतिविषयं लतिविषयं (Pāñ. vii. 2, 1).

For medial or initial vowel, Gunā (if possible) both in Par. and Aṭm. पु buḍh, to know; Par. चोविरियं चोविरियं चोविरियं चोविरियं चोविरियं (Pāñ. vii. 2, 7); Aṭm. चोविरियं चोविरियं चोविरियं (Pāñ. vii. 2, 7).

The vowel च a, followed by a single final consonant, may or may not take Vṛiddhi in Par. if the verb begins with a consonant. च च, to sound, च च च च च च च (Pāñ. vii. 2, 7).

* Except द्र द्र, to swell, द्र द्र द्र द्र द्र द्र द्र द्र (Pāñ. vii. 2, 5).

† Roots ending in च च च च च च च च च च च च च च च च च च च च च च च च च च च च च च च च च च च च (Pāñ. vii. 2, 2). Likewise द्र द्र द्र द्र द्र द्र द्र द्र द्र द्र द्र द्र द्र द्र द्र द्र द्र द्र द्र द्र द्र द्र द्र द्र द्र द्र द्र द्र द्र द्र द्र (Pāñ. vii. 2, 2, 3). Roots ending in द्र द्र द्र द्र द्र द्र द्र द्र द्र द्र द्र द्र द्र द्र द्र द्र द्र द्र द्र द्र द्र द्र द्र द्र द्र द्र द्र द्र द्र द्र द्र द्र द्र द्र द्र द्र द्र द्र द्र द्र (Pāñ. vii. 2, 5).

†† Roots ending in य य य य य य य य य य य य य य य य य य य य य य य य य य य य य य य य य य य य य य य य य य य (Pāñ. vii. 2, 2). Likewise य य य य य य य य य य य य य य य य य य य य य य य य य य य य य य य (Pāñ. vii. 2, 3). Roots ending in य य य य य य य य य य य य य य य य य य य य य य य य य य य य य य य य य य य य य य य य (Pāñ. vii. 2, 5).

†‡ Roots ending in य य य य य य य य य य य य य य य य य य य य य य य य य य य य य य य (Pāñ. vii. 2, 2). Likewise य य य य य य य य य य य य य य य य य य य य य य य य य य य य य य य (Pāñ. vii. 2, 3). Roots ending in य य य य य य य य य य य य य य य य य य य य य य य य य य य य य य य (Pāñ. vii. 2, 5).
§ 349. No Gupta takes place in desiderative bases. गुप्त बुध; Desid. गुप्तोपिमं बुबद्धिस्म; Aor. गुप्तोपिमं बुबद्धिशिष्यम्.

Intensives in य, if preceded by a consonant, must, certain denominatives in य may, drop their final य. If the intensive य is preceded by a vowel, य is left between the final vowel and the intermediate र. भियं bhid, to cut; Int. base भियं bhibhy; Aor. एत्यं भियं bhibhishy; Denom. base एत्यं भियं bhibhishy; Aor. एत्यं भियं bhibhishy. Denom. base एत्यं भियं bhibhishy, to worship; Aor. एत्यं भियं bhibhishy or एत्यं भियं bhibhishy.

Special Rules for the Second Form of the First Aorist.

§ 350. Vṛddhi in Parasmaipada. विपष्क्ष, चेष्यं अक्षाईपसम; च, sī, चेष्यं असाइशम (Pāṇ. vii. 2, 1); च, pach, चेष्यं असाइशम (Pāṇ. vii. 2, 3).

Guṇa in Ātmanepada, if the verb ends in ः, य, ज, य (not in च, ri, Pāṇ. i. 2, 12); otherwise no change of vowel. च, sī, चेष्यं असेषी; but विपष्क्ष, चेष्यं अक्षपसी; च, kri, चेष्यं अक्ष्रीशि. Final च, ri becomes इ, tr.

§ 351. Terminations beginning with थ s or थ s th drop their थ s if the base ends in a short vowel or in a consonant, except nasals. Ex. 2. p. dual चेष्यं अक्षाईप-तम, 3. p. dual चेष्यं अक्षाईप-तम, 2. p. plur. चेष्यं अक्षाईप-तम, of विपष्क्ष, 2. p. sing. एत्यं अक्रियं, 3. p. sing. चेष्यं अक्रियं, of च, kri, एत्यं. But from च, kri, मन्यते, गुप्ता अमतः.

§ 352. The roots च, sth, to stand, च, dd, to give, च, dha, to place, च, de, to pity, च, dhe, to feed, च, do, to cut, change their final vowels into ः, before the terminations of the Ātmanepada (Pāṇ. i. 2, 17). च, sth, उपाधिष्ठयं उपाधिष्ठतं; उपाधिष्ठयं उपाधिष्ठतं. In the Parasmaipada they take the Second Aorist. (§ 368.)

§ 353. The roots च, mi (मन्ती), to hurt, च, mi (मनोति), to take, and च, di, एत्यं, to decay, instead of taking Gupta, change their final vowels into ः, in the Ātmanepada; and च, li, to stick, does so optionally (Pāṇ. vi. 1, 50–51)*. Thus from च, mi and च, mi, गुप्ता अमास्तः; from च, di, च, च, अमास्तः; from च, li, च, च, अमास्तः or च, अलेख अमास्तः. In the Parasmaipada these verbs take the Third Form.

§ 354. हन, to kill, drops its nasal in the Ātmanepada (Pāṇ. i. 2, 14); चहत अहता, चहतासालं आहसाताद्वतं, &c.

§ 355. गम, gam, to go, drops its nasal in the Ātmanepada optionally (Pāṇ. i. 2, 13); गमत अगाता or गमनं अगास्ता. The same rule applies to the benefactive Ātmanepada; गमस्त गास्ता or गस्ता गास्ता.

§ 356. यम, yam, drops its nasal, necessarily or optionally, according to its various meanings; उदयतः, he divulged (Pāṇ. i. 2, 15); उपायतं उपायतं, he espoused, or उपायतं उपायतं (Pāṇ. i. 2, 16).

* Prof. Weber (Kuhn’s Beiträge, vol. vi. p. 102) blames Dr. Kellner for having admitted गुप्ता अमास्त to the Aorist, and similar forms, and denies that these forms are derived by Pāṇini. Dr. Kellner, however, was right, as will be seen from the commentary to Pāṇ. vi. 1, 50. The substitution of च, d takes place wherever there would otherwise have been च, ech, excepting in Sit forms.
Special Rules for the Third Form of the First Aorist.

§ 357. Most verbs taking this form of the Aorist end in छा े, or in diphthongs which take छा े as their substitute. This छा े remains unchanged. In the Âtmanepada these verbs take the Second Form.

§ 358. The verbs नी े, to hurt, फिं े, to throw, and ला े, to stick, in taking this form, change likewise their final vowels into छा े. Ex. लगलसिंह अलकिशम, I threw, and I hurt; लगलसिंह अलकिशम (or ललैं ललिए अलकिशम). § 353.

§ 359. Three roots ending in म take this form; यम यम, to hold, रम रम, to rejoice, नम नम, to bend, Aor. जन्य सिंह अनुसिंह, &c. (Pañ. vii. 2, 73.)

Special Rules for the Fourth Form of the First Aorist.

§ 360. The roots which take this form must end in े (as to दृष्ट्र दृष्ट्र, to see, cf. Pañ. iii. 1, 47); दुः, े, े, to precede by any vowel but छा, छा े. They must be verbs which reject the intermediate य े; § 332, 17–20; (Pañ. iii. 1, 45) Their radical vowel remains unchanged.

§ 361. The root दिलश दिलश takes this form only if it means to embrace (Pañ. iii. 1, 46); दिलश दिलश. Other verbs, such as पुष पुष and शुष शुष, are specially excepted. (§ 366.)

§ 362. The roots दुष्ट्र दुष्ट्र, to milk, दिक्ष दिक्ष, to anoint, लिख लिख, to lick, गुह गुह, to hide (Pañ. vii. 3, 73), may take in the Âtmanepada

| चा: थाह instead of सचा: सयाह | चाह वाह instead of सयाह सवाह.
| द ता — सता सता | द द्वैम — सद्वास.

They thus approach to the Second Form of the first aorist in most, but not in all persons.

Ex. दुष्ट्र दुष्ट्र; 2. p. sing. Âtm. दुष्ट्र: अदुगधाह or अवपूजा: अधुक्षात्ताह.
3. p. sing. Âtm. दुष्ट्र: अदुगधा or अवपूजा अधुक्षात्ता.
1. p. dual Âtm. दुष्ट्र: अदुक्षाह or अवपूजा: अधुक्षात्ताह.
2. p. plur. Âtm. दुष्ट्र: अदुगध्वाम or अवपूजा: अधुक्षात्तवाम.

First Aorist.

First Form,

with intermediate ई े.

a. Verbs ending in a vowel; लू े, to cut.

Vṛddhi in Parasmaipada, Gūpa in Atmanepada.

Paraśmaipada.

1. धलविन धलव-िशि धलव-िशि धलव-िशि धलव-िशि
2. धलविन धलव-िक्ष धलव-िक्ष धलव-िक्ष धलव-िक्ष
3. धलविन धलव-िक्ष धलव-िक्ष धलव-िक्ष धलव-िक्ष

Atmanepada.

1. धलविन धलव-िक्ष धलव-िक्ष धलव-िक्ष धलव-िक्ष
2. धलविन धलव-िक्ष धलव-िक्ष धलव-िक्ष धलव-िक्ष
3. धलविन धलव-िक्ष धलव-िक्ष धलव-िक्ष धलव-िक्ष
b. Verbs ending in consonants; बुध, to know.
Gupta in Parasmaipada and Âtmanepada.

**Parasmaipada.**
1. बुध: abodh-isham
2. बुधि: abodh-ti
3. बुधमेय: abodh-it

**Âtmanepada.**
1. बुधगितिस्त abodh-ishhi
2. बुधगितिस्त abodh-ishthám
3. बुधगितिस्त abodh-ishtha

**Second Form,**
without intermediate ौ.

a. Verbs ending in consonants; शिप, to throw.
Vṛddhi in Parasmaipada, no change in Âtmanepada.

**Parasmaipada.**
1. शिप: akshaip-sam
2. शिपि: akshaip-sth
3. शिपलत्व: akshaip-stt

**Âtmanepada.**
1. शिपविश्व: akship-sva
2. शिपविश्वा: akship-svám
3. शिपविश्व: akship-sva

b. Verbs ending in vowels (र, द, ज, झ); ना, to lead.
Vṛddhi in Parasmaipada, Gupta in Âtmanepada.

**Parasmaipada.**
1. ना: anasham
2. ना: anashám
3. ना: anashit

**Âtmanepada.**
1. ना: aneshvi
2. ना: aneshthá
3. ना: aneshtha

**c. Verbs ending in रि; क्रि, to do.**
Vṛddhi in Parasmaipada, no change in Âtmanepada.

**Parasmaipada.**
1. रि: akarsham
2. रि: akarśham
3. रि: akarśit
Aorist.

\(\tau\)manepada.

1. \(\tau\)kṛti \(\tau\)kṛishi
   \(\tau\)kṛitisvai
   \(\tau\)kṛishmahi

2. \(\tau\)kṛita \(\tau\)kṛithi
   \(\tau\)kṛithā
   \(\tau\)kṛithām
   \(\tau\)kṛithāta

3. \(\tau\)kṛita \(\tau\)kṛita
   \(\tau\)kṛitā
   \(\tau\)kṛitām
   \(\tau\)kṛitāta

d. Verbs ending in \(\tau\) \(\tau\) ; \(\dhat\) \(\dhat\), to give.

\(\tau\)manepada only; \(\tau\) \(\tau\) changed into \(\dhat\) \(\dhat\).

\(\tau\)manepada.

1. \(\dhat\)dāthi \(\dhat\)dāshi
   \(\dhat\)dāshvai
   \(\dhat\)dāshmahi

2. \(\dhat\)dāthā
   \(\dhat\)dāthām
   \(\dhat\)dāthāta

3. \(\dhat\)dāta \(\dhat\)dāta
   \(\dhat\)dātā
   \(\dhat\)dātām
   \(\dhat\)dātāta

e. Verbs ending in \(\dhat\) \(\dhat\) ; \(\dhat\) \(\dhat\), to stretch.

Vṛiddhi in paraśmaipada, with intermediate \(\dhat\) \(\dhat\).

In \(\tau\)manepada the insertion of \(\dhat\) \(\dhat\) is optional. (See § 337, II. 4. Pāṇ. vii. 2, 42.)

If \(\dhat\) \(\dhat\) is inserted, then Guṇa (§ 348) and optionally lengthening of \(\dhat\) \(\dhat\). (§ 341.)

If \(\dhat\) \(\dhat\) is not inserted, then \(\dhat\) \(\dhat\) \(\dhat\) changed to \(\dhat\) \(\dhat\) \(\dhat\). (§ 350.)

Paraśmaipada.

\(\dhat\)drīpam \(\dhat\)stāntam, &c., like First Form.

First Form, with \(\dhat\) \(\dhat\).

1. \(\dhat\)drīpam \(\dhat\)stāntam \(\dhat\)stāntam \(\dhat\)stānta
2. \(\dhat\)drīpam \(\dhat\)stānta \(\dhat\)stāntam \(\dhat\)stānta
3. \(\dhat\)drīpam \(\dhat\)stānta \(\dhat\)stāntam \(\dhat\)stānta

Second Form, without \(\dhat\) \(\dhat\).

1. \(\dhat\)drīpam \(\dhat\)stāntam \(\dhat\)stāntam \(\dhat\)stānta
2. \(\dhat\)drīpam \(\dhat\)stānta \(\dhat\)stāntam \(\dhat\)stānta
3. \(\dhat\)drīpam \(\dhat\)stānta \(\dhat\)stāntam \(\dhat\)stānta

dual.

1. \(\dhat\)drīpam \(\dhat\)stāntam \(\dhat\)stāntam \(\dhat\)stānta
2. \(\dhat\)drīpam \(\dhat\)stānta \(\dhat\)stāntam \(\dhat\)stānta
3. \(\dhat\)drīpam \(\dhat\)stānta \(\dhat\)stāntam \(\dhat\)stānta

plural.

1. \(\dhat\)drīpam \(\dhat\)stāntam \(\dhat\)stāntam \(\dhat\)stānta
2. \(\dhat\)drīpam \(\dhat\)stānta \(\dhat\)stāntam \(\dhat\)stānta
3. \(\dhat\)drīpam \(\dhat\)stānta \(\dhat\)stāntam \(\dhat\)stānta

f. Verbs with penultimate \(\dhat\) \(\dhat\); \(\dhat\) \(\dhat\), to let off.

Peculiar Vṛiddhi in paraśmaipada, no change in \(\tau\)manepada.

Paraśmaipada.

1. \(\dhat\)drīpam \(\dhat\)drīpam \(\dhat\)drīpam \(\dhat\)drīpam \(\dhat\)drīpam
2. \(\dhat\)drīpam \(\dhat\)drīpam \(\dhat\)drīpam \(\dhat\)drīpam \(\dhat\)drīpam
3. \(\dhat\)drīpam \(\dhat\)drīpam \(\dhat\)drīpam \(\dhat\)drīpam \(\dhat\)drīpam

\(\tau\)manepada.

1. \(\dhat\)drīpam \(\dhat\)drīpam \(\dhat\)drīpam \(\dhat\)drīpam \(\dhat\)drīpam
2. \(\dhat\)drīpam \(\dhat\)drīpam \(\dhat\)drīpam \(\dhat\)drīpam \(\dhat\)drīpam
3. \(\dhat\)drīpam \(\dhat\)drīpam \(\dhat\)drīpam \(\dhat\)drīpam \(\dhat\)drīpam
### Aorist

#### 1. प्रविष्ट h; दह dahr, to burn

<table>
<thead>
<tr>
<th>Parasmaipada</th>
<th><em>adháksham</em></th>
<th><em>adhákshma</em></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. प्रविष्ट</td>
<td><em>adháksham</em></td>
<td><em>adhákshma</em></td>
</tr>
<tr>
<td>2. प्रविष्टि:</td>
<td><em>adhákshāḥ</em></td>
<td><em>adhákshāḥ</em></td>
</tr>
<tr>
<td>3. प्रविष्टौ</td>
<td><em>adhákshāḥ</em></td>
<td><em>adhákshāḥ</em></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Ātmanepada</th>
<th><em>adhakshānaḥ</em></th>
<th><em>adhakṣhānamḥ</em></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. प्रविष्टि</td>
<td><em>adhakshānaḥ</em></td>
<td><em>adhakṣhānamḥ</em></td>
</tr>
<tr>
<td>2. प्रविष्टि:</td>
<td><em>adhakṣhāntiḥ</em></td>
<td><em>adhakṣhāntiḥ</em></td>
</tr>
<tr>
<td>3. प्रविष्टि:</td>
<td><em>adhakṣhāntiḥ</em></td>
<td><em>adhakṣhāntiḥ</em></td>
</tr>
</tbody>
</table>

### First Aorist

#### Third Form

<table>
<thead>
<tr>
<th>Parasmaipada only</th>
<th>यद yad, to go.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. प्रविष्टि:</td>
<td><em>ayāśisham</em></td>
</tr>
<tr>
<td>2. प्रविष्टि:</td>
<td><em>ayāśīṭḥ</em></td>
</tr>
<tr>
<td>3. प्रविष्टि:</td>
<td><em>ayāśīṭṭḥ</em></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>नम nam, to bend.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. जननिष्टि:</td>
</tr>
<tr>
<td>2. जननिष्टि:</td>
</tr>
<tr>
<td>3. जननिष्टि:</td>
</tr>
</tbody>
</table>

### Fourth Form

<table>
<thead>
<tr>
<th>दिश diś, to show.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. प्रविष्टि:</td>
</tr>
<tr>
<td>2. प्रविष्टि:</td>
</tr>
<tr>
<td>3. प्रविष्टि:</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Ātmanepada</th>
<th><em>adikṣaṇaḥ</em></th>
<th><em>adikṣāṇaḥ</em></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. प्रविष्टि</td>
<td><em>adikṣaṇaḥ</em></td>
<td><em>adikṣāṇaḥ</em></td>
</tr>
<tr>
<td>2. प्रविष्टि:</td>
<td><em>adikṣāntiḥ</em></td>
<td><em>adikṣāntiḥ</em></td>
</tr>
<tr>
<td>3. प्रविष्टि:</td>
<td><em>adikṣāntiḥ</em></td>
<td><em>adikṣāntiḥ</em></td>
</tr>
</tbody>
</table>

### गृह guh, to hide.

<table>
<thead>
<tr>
<th>Parasmaipada</th>
<th><em>aghukṣam</em></th>
<th><em>aghukṣamaḥ</em></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. गृह:</td>
<td><em>aghukṣam</em></td>
<td><em>aghukṣamaḥ</em></td>
</tr>
<tr>
<td>2. गृह:</td>
<td><em>aghukṣāḥ</em></td>
<td><em>aghukṣāḥtām</em></td>
</tr>
<tr>
<td>3. गृह:</td>
<td><em>aghukṣat</em></td>
<td><em>aghukṣatām</em></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>गृह गृह:</th>
<th><em>aghukṣam</em></th>
<th><em>aghukṣamaḥ</em></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. गृह:</td>
<td><em>aghukṣam</em></td>
<td><em>aghukṣamaḥ</em></td>
</tr>
<tr>
<td>2. गृह:</td>
<td><em>aghukṣāḥ</em></td>
<td><em>aghukṣāḥtām</em></td>
</tr>
<tr>
<td>3. गृह:</td>
<td><em>aghukṣat</em></td>
<td><em>aghukṣatām</em></td>
</tr>
</tbody>
</table>
AORIST

§ 363.

Second Aorist.

First Form.

§ 363. Verbs adopting this form take the augment, and attach the terminations (First Division) of the imperfect to a verbal base ending in अ, like those of the Tude form.

1 aghukshadhran or aghudhram.
2 alikshadhran or alidhran.
3 adhukshadhran or adhukdhran.
4 adhikshadhran or adhikdhran.
5 adhikshadhrant or adhikdhrant.
6 adhikshadhran or adhikdhran.
7 adhikshatra or adhikdhran.
§ 367. Roots which take this form are,

सु, to throw (सायम अस्थम), वच वच, to speak (वचो अवोचम), स्वाक्षय, to speak (स्वाक्षयम), if the agent is implied. (Pāṇ. III. 1, 52.)

निधि, to paint, सिधि, to sprinkle, श्रे, to call (irregularly चश्म अवोचम), in Par., and optionally in Ātm. (Pāṇ. III. 1, 53, 54). Par. चलिपत अलिपत, Ātm. चलिपत अलिपत or चलिपत अलिपत.

The verbs classed as धम्मदे धम्मदी, beginning with धम्म धम्म (Dh. P. 26, 73-136), ध्वतादि ध्वतादी, beginning with ध्वत ध्वत (Dh. P. 18), and those marked by a technical श श, in the Parasmaipada. (Pāṇ. III. 1, 55.)
The verbs मः एः, to go, शास्ति एः, to order, and मः एः, to go (चारं द्रम), in Par. and Ātm. (Pāñ. iii. 1, 56.)

Optionally, verbs technically marked by त्र एः, but in the Parasmaipada only (Pāñ. iii. 1, 57.). चादास अभिदात or चादास अभिदात.

Optionally, नू जः, to fail, शास्ति शामी, to stiffen (शशान्ति अस्ताबन्ध or शशांभित अस्ताबन्ध), नू मः, to go (चादास अनुबन्ध or चादास अनुभव), मः, to go, मः ग्रुह, to steal, ग्रुह मः, to steal, ग्रुह मः, to go (चादास अग्निबन्ध or चादास अग्निबन्ध), चादास एः, to grow (irregularly चादास एः), but in the Parasmaipada only. (Pāñ. iii. 1, 58.)

§ 368. There are a few verbs, ending in चा एः, नू एः, चौ एः, which take this form of the second aorist in the Parasmaipada; also नू बहः, to be. They retain throughout the long final vowel, except before the ष्ठ of the 3rd pers. plur., before which the final चा एः is rejected. In the Ātmeneipada these verbs in चा एः take the Second Form of the first aorist, and change चा एः to श्रे।

चा एः, to give. Pres. ददामि daddam; I. यः बद्दः adadām.

PARASMAIPADA.

1. चदास adām
   चदास adām
2. चदास adāḥ
   चदास adāḥ
3. चदास adāt
   चदास adāt

भू बहः, to be. Pres. भवामि bhavāmi; Impf. भवच्छ abhavācch.

PARASMAIPADA.

1. चभूव अभुवम्
2. चभूव अभुवः
3. चभूव अभुवत

Verbs which take this form are,

गः एः, to go; दर्दा, to give; धर्दा, to place; धर्दा, to drink; धर्दा, to stand; धर्दा, to guard; धर्दा, to cut; भू बहः, to be. (Pāñ. ii. 4, 77.)

Optionally, गर्दा, to smell; देह, to drink; शो, to sharpen; धन्य, to cut; शो, to destroy. (Pāñ. ii. 4, 78.)

§ 369. The nine roots of the Tan class ending in न or न may form the 2nd and 3rd pers. sing. Ātm. in वातः थः and ठः, before which the final nasal is rejected. तन् tan, to stretch; Aor. चादास अतनित्त or चात अतनीत; चादास अतनित्त or चात अतनीत. (Pāñ. ii. 4, 79.) These forms might be considered as irregular Ātmeneipada forms of the second aorist, or of the first aorist II, with loss of initial श्रे।

Second or Reduplicated Form of the Second Aorist.

§ 370. A few primitive verbs, and the very numerous class of the Chur roots, the denominatives and causatives in चय एः, reduplicate their base in the second aorist, taking the augment as before, and the usual terminations of the imperfect.

* Irregular in the 1st pers. sing., dual, and plur., and in the 3rd pers. plur.
§ 371. The primitive verbs which take this form are,

\textit{\textit{स्}} स्रि, to go, \textit{ढ्} द्रु, to run, \textit{छ्} स्रु, to flow, \textit{अम्} कम, to love (Pāṇ. III. 1, 48), if expressing the agent. Ex. \textit{चिन्हिरियत्} अस्रियत्.

Optionally, \textit{\textit{स्}} स्रि, to grow, \textit{ढ्} धे, to suck (Pāṇ. III. 1, 49), if expressing the agent.

Ex. \textit{वच्छन्दः} अधधत्, § 364, (or \textit{वच्चत्} अह्वत or \textit{चच्चात्} अह्वः.

Their reduplicative syllable, as far as consonants are concerned, is formed like that of the reduplicated perfect.

\textit{चिन्हिरियत्} अस्रियत्, he went. \textit{वच्छन्दः} अस्रवः, he ran. \textit{वच्छन्दः} असर्वः, he flowed.

\textit{चन्हकः} अचकः, he loved. \textit{वच्छन्दः} अधधत्, he sucked. \textit{चिन्हिरियत्} अस्रियत्, he grew; also Sec. Aor. \textit{वच्छति} अस्रवत् and First Aor. \textit{वच्छित्} अस्रवत् (Pāṇ. III. 1, 49).

\textit{ढ्} हे, to call, forms its Aor. Caus. \textit{रच्छन्दः} अधधमहत् (Pāṇ. VI. i, 32).

§ 372. The verbs in \textit{च्} य अय drop \textit{च्} य अय, and (with certain exceptions*) reduce their Gunā and Vṛddhi vowels to the simple base vowels: \textit{च्} य to \textit{च्} ॐ; \textit{व्} to व ॐ; \textit{चर्} to च ॐ; \textit{चर्} य अः, \textit{चर्} य र, to चर ॐ; \textit{चर्} य र to चर ॐ. (Pāṇ. vii. 4, 7.)

Thus \textit{मद्ययति} मदयति would become मद्यमदादम (Aor. \textit{मद्यमदाद्यमप} अध्यमद.)

\textit{विद्ययति} विदयति — — भिद्यमद (Aor. विद्यमदन् अध्यमद.)

\textit{रत्नयति} रत्नयति — — रत्नमद (Aor. रत्नमदन् अध्यमद.)

§ 373. In the exceptional roots, which do not admit this shortening process, \textit{च्} य, \textit{व्} य, \textit{चर्} य अः, \textit{चर्} य र, \textit{चर्} य अः are represented in the reduplicative syllable by \textit{च्} ॐ, \textit{व्} ॐ, \textit{चर्} य अः, \textit{चर्} य र, \textit{चर्} य अः.

\textit{मलययति} मलयति, चन्हमात् अमामादम. \textit{मलययति} तिकति, चन्हमात् अलकान.

\textit{लोकयति} लोकयति, चल्लोकां अल्लकान.

§ 374. In the vast majority of roots, however, the shortening takes place, thus leaving bases with short \textit{च} य, य अः, य र, चर ॐ. Here the tendency is to make the reduplicated base, with the augment, either चः or चः। Hence all roots in which the shortened vowel is not long by position, lengthen the vowel of the reduplicative syllable (अरामुदत). Those in which the vowel is long by position, leave the vowel of the reduplicative syllable short (राराकहत).

Where, as in roots beginning with double consonants, the vowel of the reduplicative syllable is necessarily long by position, it is not changed into the

* These exceptional verbs are (Pāṇ. viii. 4, 2, 3).

Certain denominatives: From मलात् \textit{मलात्} a garland, is formed the denominative मलायति मलायति, Red. Aor. चन्हमात् अमामादत; शास्त्रीयति शास्त्रीयात, he punishes, Red. Aor. चन्हमात् अमामादत.

Those with technical चर् य र: \textit{चाप} बधक, to hurt; Caus. \textit{चापयति} बधयति; Aor. चवसांप अबधएत.

\textit{ब्राह्म} ब्रह्म, to shine, भास्कर, to shine, भास्कर, to speak, दीप दिप, to lighten, जीव जीव, to live, मन् \textit{मल}, to meet, प्रस्तुत प्रस्तुत, to vex, shorten their vowel optionally. Ex. भास्कर ब्रह्म; \textit{चवसां} अबधएत or \textit{चवसां} अवधएत (§ 374).

† \textit{वेगस्य} वेगस्य, to surround, \textit{वेगस्य} चेष्टय, to move, take either य अः or चः in the reduplicative syllable; \textit{चवसां} अवेगित, or \textit{चवसां} अवेगित. \textit{धोर्} धोर्, to lighten, takes य अः; अर्द्धतुत्तर अद्धित्यत. 
long vowel (*achuchyutat, not *acháchyutat*). In roots beginning and ending in two consonants, this metrical rhythm is necessarily broken (*achaskandat*).

§ 375. In the roots which do not resist the shortening process, 

\[ \text{च ए, ि, ण, छ रि} \]

are represented in the reduplicative syllable by 

\[ \text{च एर ि, ि, ण, ि}; \]

and all lengthened, where necessary.

**Second or Reduplicated Form of the Second Aorist.**

1. **0 0 0.**

\[ \text{चध्य} \text{ pakṣ, to cook; याचध्य} \text{ pāchāyatī; चच्चपच्च धपच्च} \text{ pāchpachat}*. \]

\[ \text{भध्य} \text{ bhid, to cut, येरध्य} \text{ bhedāyati; चच्चीरध्य} \text{ abibhidat.} \]

\[ \text{मुद्य} \text{ mud, to rejoice, येरध्य} \text{ modāyati; चच्चमुद्य} \text{ amumudat.} \]

\[ \text{त्रित्य} \text{ vrit, to exist, येरध्य} \text{ vartāyati; चच्चीरध्य} \text{ ávīrītīt.} \]

\[ \text{मर्य} \text{ mṛj, to cleanse, यांच्य} \text{ mārjāyati; चच्चमर्य} \text{ ámāmṛjāt.} \]

\[ \text{कृत्य} \text{ kṛt, to praise, यांच्य} \text{ kṛtāyati; चच्चकृत्य} \text{ áchākṛtīt.} \]

The lengthening becomes superfluous before roots beginning with two consonants, because the two consonants make the short vowel heavy (*guru*).

\[ \text{मय} \text{ tyaj, to leave, यांच्य} \text{ tyājāyati; चच्चमय} \text{ átyājāt.} \]

\[ \text{भध्य} \text{ bhṛj, to shine, यांच्य} \text{ bhṛjāyati; चच्चभध्य} \text{ dbibhṛjāt.} \]

\[ \text{सध्य} \text{ kṣhip, to throw, यांच्य} \text{ kṣhepāyati; चच्चसध्य} \text{ áchākṣhipat.} \]

\[ \text{चत्य} \text{ chyut, to fall, यांच्य} \text{ chyotāyati; चच्चचत्य} \text{ áchuchyutat.} \]

\[ \text{सध्य} \text{ svṛt, to sound, यांच्य} \text{ svārāyati; चच्चसध्य} \text{ ásivārāt.} \]

2. **0 0 0.**

\[ \text{रकष} \text{ rakṣ, to protect, यांच्य} \text{ rakṣāyati; चच्चरकष} \text{ árarakṣat†.} \]

\[ \text{भध्य} \text{ bhikṣ, to beg, यांच्य} \text{ bhikṣāyati; चच्चभध्य} \text{ dbibhikṣat.} \]

§ 376. If the root begins and ends with double consonants, this rhythmical law is broken.

\[ \text{प्रध्य} \text{ prachh, to ask, यांच्य} \text{ prachchāyati; चच्चप्रध्य} \text{ ápaprachchhat.} \]

\[ \text{संत्य} \text{ skand, to step, यांच्य} \text{ skandāyati; चच्चसंत्य} \text{ áchāskandat.} \]

§ 377. Roots with radical *च रि* or *छ रि*, followed by a consonant, may optionally take the **0 0 0** or **0 0 0** forms.

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* *गांध्य* गांध्य and *कस्म* कस्म take इ or ओ a optionally; चच्छज्ञ ज्ञ पाण्डः or चच्छज्ञ ज्ञ पाण्डः.

† The following verbs take च ए instead of इ or ओ in the reduplicative syllable of the aorist in the causative:

\[ \text{सध्य} \text{ smṛt, द्रध्य} \text{ dṛt, तर्य} \text{ tṛy, प्रध्य} \text{ prath, भध्य} \text{ mṛad, सध्य} \text{ strī, सध्य} \text{ sāpa.} \]

\[ \text{सध्य} \text{ smṛt}: \text{ Caus. यांच्य} \text{ smārāyati; चच्छसध्य} \text{ ásasmarat.} \]

The same verbs which, as will be shown hereafter (§ 474), reduplicate चच्छ or (the Gupta of च, छ) in the desiderative by ण, take ण instead of इ in the reduplicated aorist:

\[ \text{नु} \text{ चच्छन्ति} नुवर्याय; चच्छन्ति नुवर्याय; चच्छन्ति नवचयिष्ठति; चच्छन्ति नवचयिष्ठति; चच्छन्ति नवचयिष्ठति. \]

† Radical च ए is reduplicated by च ए if the root ends in a double consonant.
§ 378. Roots beginning with a vowel have the same internal reduplication, which will be described hereafter in the desiderative bases.

Thus चासः as forms the Caus. चासयः अस्क्य। This after throwing off चासः and shortening the vowel, becomes चासः as; this reduplicated, चासिजः अस्कि; and lastly, with augment and termination, चासिजः अस्कि-अम.

In the same manner, चारिचैं अर्धिचम, चोरिचैं अुह्पिजम, &c. (§ 476.)

§ 379. Are slightly irregular:

पा pā, to drink, which forms its causal aorist अपीया अपीयत (instead of अपोयत अपीयत). Pā. vii. 4, 4.

स्वा sthā, to stand, which forms its causal aorist अतिशिपत अतिशिकपत (instead of अतिषिकपत अतिशिकपत).

प्रा ghrā, to smell, which forms its causal aorist अतिघ्रिपत अतिघ्रपत or अतिघ्रपत अतिघ्रपत.

Reduplicated Aorist.

Parsamaipada.

1. चारिचैं अस्क्रयम चारिचैं अस्क्रयायम चारिचैं अस्क्रयाधम चारिचैं अस्क्रयातम
2. चारिचैं अस्क्रयाथ चारिचैं अस्क्रयायत चारिचैं अस्क्रयायतम चारिचैं अस्क्रयायतम
3. चारिचैं अस्क्रयत चारिचैं अस्क्रयायत चारिचैं अस्क्रयायतम चारिचैं अस्क्रयायतम

Ātmanepada.

1. चारिचैं अस्क्रये चारिचैं अस्क्रयादि चारिचैं अस्क्रयाद्वि चारिचैं अस्क्रयातम
2. चारिचैं अस्क्रयाथथ चारिचैं अस्क्रयायथि चारिचैं अस्क्रयायथे चारिचैं अस्क्रयायथम
3. चारिचैं अस्क्रयते चारिचैं अस्क्रयायते चारिचैं अस्क्रयायतम चारिचैं अस्क्रयायतम

§ 380. In the preceding §§ occasional rules have been given as to the particular forms of the aorist which certain verbs or classes of verbs adopt. As in Greek, so in Sanskrit, too, practice only can effectually teach which forms do actually occur of each verb; and the rules of grammarians, however minute and complicated, are not unfrequently contradicted by the usage of Sanskrit authors.

However, the general rule is that verbs follow the first aorist, unless this is specially prohibited, and that they take the first form of the first aorist, unless they are barred by general rules from the employment of the intermediate ī. Verbs, thus barred, take the second form of the first aorist.

The number of verbs which take the third form of the first aorist is very limited, three roots ending in म, and roots ending in आ े.

The fourth form of the first aorist is likewise of very limited use; see § 360.

As to the second aorist, the roots which must or may follow it are
indicated in § 367, and so are the roots which take the reduplicated form of the second aorist in § 371.

Roots which follow the second aorist optionally, or in the Parasmaipada only, are allowed to be conjugated in the first aorist, subject to the general rules.

CHAPTER XIV.

FUTURE, CONDITIONAL, PERIPHRASTIC FUTURE, AND BENEDICTIVE.

Future.

§ 381. Terminiations.

**SINGULAR.**

**PARASMAIPADA.**

1. इष्यामि इश्यामि  
2. इष्यति इष्यति  
3. इष्यत्र इष्यत्र

**ATMANEPADA.**

1. इष्येः इष्येः  
2. इष्यते इष्यते  
3. इष्यत्र इष्यत्र

**PLURAL.**

1. इष्यामः इष्यामः  
2. इष्यायतः इष्यायतः  
3. इष्याति इष्याति

The cases in which the इ of इष्यामि इश्यामि &c. must be or may be omitted have been stated in chapter XI, § 331 seq. For the cases in which इ is changed to त, see § 340. On the change of शा and सा, see § 100 seq. On the strengthening of the radical vowel, see chapter XII, § 344 seq.

§ 382. The changes which the base undergoes before the terminations of the strengthening tenses, the two futures, the conditional, and the benedictive अत्म. are regulated by one general principle, that of giving weight to the base, though their application varies according to the peculiarities of certain verbs. See illustrations in § 344 (bhavishyāmi) and § 345 (mārkṣhyāmi). These peculiarities must be learnt by practice, but a few general rules may here be repeated:

1. Final ए, ऐ ai, चो o are changed to चा ā; ने gai, to sing, गास्यामि gasyāmi, &c.
2. Final इ and इ, उ, जु, चु, चु, जु and चु रि, take Guṇa; निज, to conquer, जेश्यामि jeshyāmi; भू bhū, भविष्यामि bhavishyāmi; जू क्रि, कारिश्यामि karishyāmi; जू द्रि, to tear, दरिश्यामि darishyāmi or दरिश्यामि darishyāmi. There are the usual exceptions, कू कु, to sound, कुविश्यामि kvishyāmi. (§ 345, note.)
3. Penultimate इ, उ, चु, रि, prosodically short, take Guṇa; चु रि becomes इर r i; चु पुष्प, चोष्यामि bodhisvāmi; बिड्द bhid, मेहाति bhetsyāti.
§ 383. The future is changed into the conditional by the same process by which a present of the \textit{Tud} class is changed into an imperfect.

\textit{budh}, to know, with intermediate \textit{i}.

\textbf{SINGULAR.}

\begin{tabular}{ll}
1. बोधिष्यति & बोधिष्यमि \\
2. बोधिष्यति & बोधिष्यसि \\
3. बोधिष्यति & बोधिष्यति \\
\end{tabular}

\textbf{PLURAL.}

\begin{tabular}{ll}
1. बोधिष्यति & बोधिष्यमि \\
2. बोधिष्यति & बोधिष्यसि \\
3. बोधिष्यति & बोधिष्यति \\
\end{tabular}

\textbf{ATMANEPADA.}

\begin{tabular}{ll}
1. बोधिष्यति & बोधिष्यति \\
2. बोधिष्यति & बोधिष्यति \\
3. बोधिष्यति & बोधिष्यति \\
\end{tabular}

\textbf{CONDITIONAL.}

\textit{budh}, to know, with intermediate \textit{i}.

\textit{i}, to go, without intermediate \textit{i}.
PERIPHRACTIC FUTURE.

§ 384. The terminations are,

PARASMAIPADA.

1. इत्समि�ं itäsmi
2. इत्समि itäsmai
3. इत्सम itäsma

ATMANEPADA.

1. इत्समेनित्समेनित्समेन
2. इत्समेनित्समेनित्समेन
3. इत्समेनित्समेनित्समेन

These terminations are clearly compounded of ता tā (base त्र tri), the common suffix for forming nomina agentis, and the auxiliary verb अस as, to be. There is, however, with regard to ता tā, no distinction of number and gender in the 1st and 2nd persons, and no distinction of gender in the 3rd person.

On the retention or omission of intermediate ई i or ई i, see § 331 seq. On the strengthening of the radical vowel, see § 382.

buddh, to know,
with intermediate ई i.

SINGULAR.

PARASMAIPADA.

1. बोधिसमिं bodhitismi
2. बोधिसमि bodhitsei
3. बोधिसम bodhitd

DUAL.

1. बोधिसम बोधिसम बोधिसम
2. बोधिसम बोधिसम बोधिसम
3. बोधिसम बोधिसम

ATMANEPADA.

1. बोधिसमेनित्समेनित्समेन
2. बोधिसमेनित्समेनित्समेन
3. बोधिसमेनित्समेनित्समेन

PLURAL.

1. बोधिस्मेनित्समेनित्समेन
2. बोधिस्मेनित्समेनित्समेन
3. बोधिस्मेनित्समेनित्समेन

ई i,
without intermediate ई i.

PARASMAIPADA.

1. इतसमिं itäsmai
2. इतसमि itäsmai
3. इतसम itäsma

ई i,
ÅTMANEPADA.

1. रताःे etāhe
2. रतास्ये etādohe
3. रताय etā

Benedictive.

§ 385. The so-called benedictive is formed in close analogy to the optative. It differs from the optative by not admitting the full modified verbal base, and, secondly, by the insertion of an श s before the personal terminations. In the Parasmaipada this श s stands between the यद of the optative and the actual signs of the persons, being lost, however, in the 2nd and 3rd pers. sing. Thus, instead of

Opt. याः, या, यत, याव, याते, याः, याः, याः, याः,

यादम, याद, यात, याव, यात, यात, यात, या.

Ben. याः, या, यत, याव, यात, यात, यात, यात, यात,

यादम, याद, यात, याव, यात, यात, यात, यात.

As the optative is a verbal compound of the modified base with an ancient second aorist of the root यत, the benedictive seems a similar compound of the unmodified base with an ancient first aorist of यत. In याः, याः and यात, यात we have contractions of यात and यात. In the Veda the 3rd pers. sing. is यात. (See Böllensen, Zeitschrift der D. M. G., vol. xxii. p. 594; and Pâp. VIII. 2, 73–74.)

In the Åtmanepada the श s stands before the terminations of the optative, e.g. सीय stīya instead of द्य stīya. Besides this, the personal terminations originally beginning with त्र or थ take an additional श s. Cf. § 351. Thus, instead of

Opt. द्य, द्याः, द्य, द्यह, द्याः, द्याः, द्याः, द्याः,

स्त्री, स्त्री, स्त्री, स्त्रियाः, स्त्रियाः, स्त्रियाः, स्त्रियाः, स्त्रियाः.

As the benedictive in the Åtmanepada is really an optative of the first aorist. Thus from भुः, Aor. अभविष्य abhavīṣya, Ben. अभविष्य abhavīṣya: from शुः, Opt. ाः. शुः

स्त्री, Aor. स्त्री, स्त्री, स्त्री, स्त्री, स्त्री, स्त्री, स्त्री.

The benedictive in the Åtmanepada drops the suffix of the optative. Thus from भुः, Aor. अभविष्य abhavīṣya, Ben. अभविष्य abhavīṣya: from शुः, Opt. ाः. शुः

स्त्री, Aor. स्त्री, स्त्री, स्त्री, स्त्री, स्त्री, स्त्री, स्त्री.

§ 386. Verbal bases ending in च अ (Chur, Caus. Denom. etc.) drop च अ before the terminations of the benedictive Par.: चः चः, Ben. चः चः, Ben. चः चः, but in ाः, चः चः, Ben. चः चः, Ben. चः चः, but in ाः, चः चः.

§ 387. The benedictive Parasmaipada belongs to the weakening, the benedictive Åtmanepada to the strengthening forms (§ 344). Hence from चित, Par. चित, चित, चित. Hence from चित, Par. चित, चित, चित.

§ 388. The benedictive Parasmaipada generally takes intermediate इ. The benedictive Åtmanepada generally takes intermediate इ. Exceptions are provided for by the rules § 331 seq.
Weakening of the Base before Terminations beginning with य y.

§ 389. Some of the rules regulating the weakening of the base, which is required in the benedictory Parasamaipada, may here be stated together with the rules that apply to the weakening of the base in the passive and intensive.

§ 390. While, generally speaking, the terminations of the benedictory, passive, and intensive exercise a weakening influence on the verbal base, there is one important, though only apparent, exception to this rule with regard to verbs ending in य i, य u, य ṣi. Final य i and य u, before the य y of the terminations of benedictory, passive, and intensive, are lengthened (Pāṇ. vii. 4, 25), but not strengthened by Guṇa.

चि, to gather; Ben. चि यत chiyāt; Pass. चि यते chiyāte; Int. चि यते chechāyāte.

Final य ṣi is changed to र्रi. (Pāṇ. vii. 4, 28.)

क्रi, to do; Ben. क्रयात kriyāt; Pass. क्रयते kriyāte. (The Intensive has चेर्चयते chechāyāte, Pāṇ. vii. 4, 27.)

In roots, however, beginning with conjunct consonants, final य ṣi is actually strengthened by Guṇa, and appears as चच य ar. (Pāṇ. vii. 4, 29.)

म्यरi, to remember; Ben. म्यरयत smaryāt; Pass. म्यरययत smaryāte; Int. म्यरययत ०smaryāte.

Also in य ṣi, to go; Ben. यात यते aryāte; Pass. यते aryāte; Int. यते aryāte.

Final य ṣi is changed to र्रi, and, after labials, to र्र य ar.

त्रi, to stretch; Ben. त्ररयत striyāt; Pass. त्ररययत striyāte; Int. त्ररययत testīyāte.

प्रi, to fill; Ben. पुरात pūrayāt; Pass. पुरयते pūrayāte; Int. पुरययत popūrayāte.

Exceptions: श्रi is changed to श्रय ṣay.

श्रi, to lie down; Ben. श्रयात šayāt does not occur, because the verb is Âtmanepadān:

Pass. श्रययते šayāyāte; Int. श्रयययते ०šayāyāte. (Pāṇ. vii. 4, 22.)

इi, after prepositions, does not lengthen the final इ i in the benedictory.

ई i, to go; Ben. ईयात ēiyāt but समयात samiyāt. (Pāṇ. vii. 4, 24.)

उ ह, to understand, after prepositions, is shortened to उ ह. (Pāṇ. vii. 4, 23.)

Ben. उहस uhas; Pass. उहयते uhyāte.

Ben. समुहस samuhys; Pass. समुहयते samuhāyāte.

§ 391. The following roots may or may not drop their final न u, and then lengthen the preceding vowel. (Pāṇ. vi. 4, 43.)

जन, to beget; Ben. जयात jāyāt or जनयात janyāt; Pass. जययते jāyāyāte or जयते janyāyāte;

Int. जाययते jāyāyāte or जनययते janyāyāte.

सन, to obtain; Ben. सयात sāyāt or सनयात sanyāt; Pass. सययते sāyāyāte or सयते sanyāyāte;

Int. साययते sāyāyāte or ससययते saṃsāyāyāte.

खन, to dig; Ben. सहात sāhāt or सनहात sānhaṭ; Pass. सहयात sāhyāt or सयहात sāyhaṭ;

Int. साहाययात sāhāyāyāte or ससहाययात saṃsāhāyāyāte.

In the passive only. तन, to stretch; Ben. तयात tanayāt; Pass. तयते tanayāyāte or तयते tanayāyāte;

Int. तनययते tantanayāyāte.

§ 392. According to a general rule, roots ending in ई ai and चो o change their final u, though in the general tenses into ध य d: धयात dhyāyāte, धययात dhyayāyāte. Roots ending in ध य d retain it: धाय पd, पाय पयते पाय पयते, he is protected. But the following roots change their final य i in the passive and intensive; into ई e in the benedictory Par.; and keep it unchanged before gerundial ग ya. (Pāṇ. vi. 4, 66, 67, 69.)
The six verbs called गहस्*, and the following verbs:

<table>
<thead>
<tr>
<th>Passive</th>
<th>Intensive</th>
<th>Benedictive</th>
<th>Gerund</th>
</tr>
</thead>
<tbody>
<tr>
<td>दा dā, to give</td>
<td>दोषेऽद मिदीते</td>
<td>देयते daryat</td>
<td>प्रदान प्रदाय</td>
</tr>
<tr>
<td>मा mā, to measure</td>
<td>मोषेऽद मन्यायते</td>
<td>नेमायः mey</td>
<td>प्रमाय pramadya</td>
</tr>
<tr>
<td>स्वा sthā, to stand</td>
<td>स्वीयः तथायदेि</td>
<td>तेह्यायः tehyād</td>
<td>प्रस्वाय prasthāya</td>
</tr>
<tr>
<td>गै gai, to sing</td>
<td>गीयः गीयाय</td>
<td>जेगीयः jegiye</td>
<td>प्रगै pragyā</td>
</tr>
<tr>
<td>पा pā, to drink</td>
<td>प्रीयः प्रीयाय</td>
<td>येपीयः pepyād</td>
<td>प्रपा prapāya</td>
</tr>
<tr>
<td>हा hā, to leave</td>
<td>होषेऽद होषाय</td>
<td>तेहोषेऽद मेहोषाय</td>
<td>प्रहाय prahāya</td>
</tr>
<tr>
<td>सो so, to finish</td>
<td>सोषेऽद सोषाय</td>
<td>सेवोषेऽद सेवाय</td>
<td>प्रसो prasāya</td>
</tr>
</tbody>
</table>

§ 393. The following verbs take Samprāśāraṇa in the benedictive (Pāṇ. III. 4, 104), passive, participle, and gerund. (Pāṇ. VI. l, 15.)

वच vach, to speak; स्म syam, to sleep; चस caś (Pāṇ. VI. l, 20), to wish; and the यनाड yajādi, i.e. those following यन yaj.

Ben. उच्यत uchyd; Pass. उच्यत uchyd; Part. उच्च uktāḥ; Ger. उच्च uktād.

The यनाड are, (23, 33, 34) यन yaj, to sacrifice; चस caś, to sow; चस caś, to carry; चस caś, to dwell; चे ve, to weave; क्षे eye, to cover; क्षे ke, to call; क्षे ca, to speak; क्षे ke, to grow.

§ 394. The following verbs take Samprāśāraṇa in the benedictive, passive, participle, gerund, and intensive. (Pāṇ. VI. 1, 16.)

ग्रह grah, to take; ज्य jyā, to fail; ज्य vyadh, to piercing; ज्य vyach, to surround; ज्य vroch, to cut; प्रच्छ prachh, to ask; भ्रज bhraj, to fry. As to चस caś, चम ca, and क्षे eye, see § 393, note ॥

ग्रह grah: Ben. ग्रहित g рыгит; Part. ग्रहित g рыгит; Part. ग्रहित g рыгит; Gen. ग्रहित g рыгит; Int. ग्रहित g рыгит.

§ 395. गस sas, to rule, substitutes गिस gis in the benedictive, passive, participle, gerund, intensive, also in the second aorist. (Pāṇ. VI. 4, 34.)

Ben. गहित g рыгит; Pass. गि gis, गि gis; Part. गि g is; Gen. गि g is; Aor. गि g is.

Roots ending in consonants preceded by a nasal (which is really written as belonging to the root) lose that nasal before weakening terminations (Kit., Nīt., Pāṇ. VI. 4, 24). Thus

* This term comprises the six roots द्रास, द्रास, द्रास, द्रास, द्रास, and द्रास, all varieties of the radicals दि did and धि dhā: but not दि dī and धि dhā, i.e. द्रष्टि dāti, he cuts, and द्रष्टि dātya, he cleans (Pāṇ. 1, 20). Hence द्रष्टि dātya, it is given; but द्रष्टि dātya, it is cleaned.

† In other roots, ending in च or diphthongs, and beginning with one consonant, the change into चे in the benedictive Par. is optional (Pāṇ. VI. 4, 68). ग़ glai, to wither; ग़ ग़ a glāy or ग़ ग़ a glāy. चाल khyāy, to call; चाल khyāy or चाल khyāy.

‡ च च स, to send to sleep, takes Samprāśāraṇa in the reduplicated aorist (Pāṇ. VI. 1, 18). चाल khyāy.

§ च स, to sleep, चम ca, to sound, and क्षे eye, take Samprāśāraṇa in the intensive also (Pāṇ. VI. 1, 19); सोषण सोषण गर, सेवन सेवन गर, वेषण वेषण गर. क्षे क्षे takes Samprāśāraṇa optionally in the intensive (Pāṇ. VI. 1, 30); श्रुत्याः सोषण गर or श्रुत्याः सोषण गर. क्षे क्षे forms Int. जोर जोर गर (Pāṇ. VI. 1, 33). In the intensive चाल चाल चाल चाल चाल चाल (Pāṇ. VI. 1, 1).
from स्रावः, Part. स्रास्,Pass. स्राच्ये,Ben. स्रास्ये,Ger. स्रास्यै,Int. स्रास्यस्यात्,Aor. स्रास्यस्यā,Pass. स्राच्यो,Pass. स्राच्ये,Part. स्राच्,Pass. रक्ष,Ger. रक्षे,रक्ष,Pass. रक्ष,रक्षे,Pass. रक्षे,Pass. रक्षे,Ger. रक्षे,रक्षे,Pass. रक्षे,Pass. रक्षे,Part. रक्षे,रक्षे,Ger. रक्षे,रक्षे,Pass. रक्षे,Pass. रक्षे,Pass. रक्षे,Aor. रक्षस्यात्. from रत्,Pass. रत्यो,Ben. रत्येः,Pass. रत्यो,Pass. रत्ये,Part. रत्,Pass. रत्यः,Ger. रत्,रत्,Pass. रत्यः,Pass. रत्यः,Part. रत्,रत्,Ger. रत्,रत्,Pass. रत्यः,Pass. रत्यः,Pass. रत्यः,Aor. रत्स्यस्यात्.

§ 396. With regard to the benedictive Ātm. see the general rules as to the strengthening of the base, § 344, and particularly § 348 seq. Remember, that if the benedictive Ātm. does not take intermediate ऋ i, penultimate ऋ i, ऋ u, ऋ i, are left unchanged, whereas in other strengthening tenses they take Guna (§ 344). Final ऋ i, too, remains unchanged, and ऋ i becomes ऋ r, or, after labials, ऋ ur. धिष्य kship, to throw, धिष्य kship, to fill, धिष्य pūrstheya.

Benedictive.

Parasmaniaṣṭhada.

1. नुभासं buḥyādama
2. नुभास buḥyādva
3. नुभास buḥyāstam
4. नुभास buḥyāstām

Āṭmanepada.

1. भोविकीर्मिश्व bhodhishṭoṣhi
2. भोविकीर्मियु bhodhishṭoṣhi
3. भोविकीर्मियो bhodhishṭoṣhi

CHAPTER XV.

PASSIVE.

§ 397. The passive takes the terminations of the Āṭmanepada.

Special Tenses of the Passive.

§ 398. The present, imperfect, optative, and imperative of the passive are formed by adding य या to the root. This य या is added in the same manner as it is in the Div verbs, so that the Āṭmanepada of Div verbs is in all respects (except in the accent) identical with the passive.

Ātm. नाहते नाहयते, he binds; Pass. नाहते नाहयते, he is bound.


चोधय bhodhi, to make one know; चोधय bhodhi, he is made to know.

चोधय bhodhi, to steal; चोधय bhodhi, he is stolen.

Intensive bases ending in य य retain their य य, to which the य या of the passive is added without any intermediate vowel.

लोहय lūd, to cut much; लोहय bhodhi, he is cut much.
Intensive bases ending in \( \text{ṣ}y \), preceded by a consonant, drop their \( \text{ṣ}y \).

\( \text{चेभिष्ठ} \) \( \text{bebhidy} \), to sever; \( \text{चेभिष्ठते} \) \( \text{bebhidy} \text{ḍ} \), it is severed.

\( \text{द्रेग्ध} \) \( \text{did} \text{ḥ} \), to shine, \( \text{चेघ्ध} \) \( \text{ve} \text{ṣ} \), to yearn, \( \text{द्रिंध्र} \) \( \text{dar} \text{ḍ} \text{ṛ} \), to be poor, drop their final vowel, as usual.

\( \text{द्रेग्ध} \) \( \text{did} \text{ḥ} \), \( \text{द्रेग्धते} \) \( \text{did} \text{ḥ} \text{ḍ} \), it is lightened, i.e. it lightens.

§ 400. As to the weakening of the base, see the rules given for the benedictive, § 389 seq.

**Passive.**

**Singular.**

1. Pres. \( \text{भुष्टे} \) \( \text{bhūy} \text{े} \)
   Impf. \( \text{चभुष्टे} \) \( \text{d} \text{h} \text{u} \text{y} \text{e} \)
   Opt. \( \text{भुष्टे} \) \( \text{bhū} \text{y} \text{े} \text{γ} \text{a} \)
   Imp. \( \text{भुष्टे} \) \( \text{bhū} \text{y} \text{a} \text{i} \)

2. Pres. \( \text{भुष्टे} \) \( \text{bhū} \text{y} \text{a} \text{ḥ} \text{e} \)
   Impf. \( \text{चभुष्टे} \) \( \text{d} \text{h} \text{u} \text{y} \text{a} \text{ḥ} \text{e} \)
   Opt. \( \text{भुष्टे} \) \( \text{bhū} \text{y} \text{e} \text{ḥ} \text{a} \text{ḥ} \text{a} \)
   Imp. \( \text{भुष्टे} \) \( \text{bhū} \text{y} \text{a} \text{ḥ} \text{i} \text{ḥ} \text{a} \)

3. Pres. \( \text{भुष्टे} \) \( \text{bhū} \text{y} \text{e} \text{ṭ} \text{e} \)
   Impf. \( \text{चभुष्टे} \) \( \text{d} \text{h} \text{u} \text{y} \text{e} \text{ṭ} \text{e} \)
   Opt. \( \text{भुष्टे} \) \( \text{bhū} \text{y} \text{e} \text{ṭ} \text{e} \text{ḥ} \text{a} \text{ḥ} \text{a} \)
   Imp. \( \text{भुष्टे} \) \( \text{bhū} \text{y} \text{e} \text{ṭ} \text{e} \text{ḥ} \text{i} \text{ḥ} \text{a} \)

**Dual.**

Pres. \( \text{भूष्टे} \) \( \text{bhū} \text{y} \text{a} \text{ḥ} \text{a} \text{ḥ} \text{a} \)
   Impf. \( \text{चभूष्टे} \) \( \text{d} \text{h} \text{u} \text{y} \text{a} \text{ḥ} \text{a} \text{ḥ} \text{a} \)
   Opt. \( \text{भूष्टे} \) \( \text{bhū} \text{y} \text{e} \text{ḥ} \text{a} \text{ḥ} \text{a} \text{ḥ} \text{a} \)
   Imp. \( \text{भूष्टे} \) \( \text{bhū} \text{y} \text{e} \text{ḥ} \text{a} \text{ḥ} \text{a} \text{ḥ} \text{i} \text{ḥ} \text{a} \)

**Plural.**

Pres. \( \text{भूष्टे} \) \( \text{bhū} \text{y} \text{a} \text{ḥ} \text{a} \text{ḥ} \text{a} \text{ḥ} \text{a} \)
   Impf. \( \text{चभूष्टे} \) \( \text{d} \text{h} \text{u} \text{y} \text{a} \text{ḥ} \text{a} \text{ḥ} \text{a} \text{ḥ} \text{a} \)
   Opt. \( \text{भूष्टे} \) \( \text{bhū} \text{y} \text{e} \text{ḥ} \text{a} \text{ḥ} \text{a} \text{ḥ} \text{a} \text{ḥ} \text{a} \)
   Imp. \( \text{भूष्टे} \) \( \text{bhū} \text{y} \text{e} \text{ḥ} \text{a} \text{ḥ} \text{a} \text{ḥ} \text{a} \text{ḥ} \text{i} \text{ḥ} \text{a} \)

**General Tenses of the Passive.**

§ 401. In the general tenses of the passive, \( \text{ṣ} \text{y} \text{a} \) is dropt, so that, with certain exceptions to be mentioned hereafter, there is no distinction between the general tenses of the passive and those of the Ātmanepada. The \( \text{ṣ} \text{y} \text{a} \) of the passive is treated, in fact, like one of the conjugational class-marks (vikaraṇas), which are retained in the special tenses only, and it differs thereby from the derivative syllables of causative, desiderative, and intensive verbs, which, with certain exceptions, remain throughout both in the special and in the general tenses.

**Reduplicated Perfect.**

The reduplicated perfect is the same as in the Ātmanepada.

**Periphrastic Perfect.**

The periphrastic perfect is the same as in the Ātmanepada, but the auxiliary verbs \( \text{क्ष} \) \( \text{a} \text{s} \) and \( \text{भु} \) \( \text{hū} \) must be conjugated in the Ātmanepada, as well as \( \text{k} \text{rī} \). (§ 342.)
§ 402. Verbs may be conjugated in the three forms of the first aorist which admit of Ātmanepada, and without differing from the paradigms given above, except in the third person singular.

The second aorist Ātmanepada is not to be used in a purely passive sense.*

§ 403. In the third person singular a peculiar form has been fixed in the passive, ending in ००, and requiring Vṛiddhi of final, and Guṇa of medial vowels (but ॐ a is lengthened), followed by one consonant.

Thus, instead of ञञञञ ञञ�性, we find ञ�性 ञ�性.

First Form.

Thus, instead of ञञ�性, we find ञ�性.

Second Form.

Thus, instead of ञ�性, we find.

Fourth Form.

§ 404. Verbs ending in ॐ ध or diphthongs, take ॐ य before the passive ॐ.

§ 405. Verbs ending in अ य (Chur, Caus. Denom. &c.) drop अ य before the passive ॐ, though in the general tenses, after the dropping of the passive अ य, the original अ य may reappear, i.e. the Ātm. may be used as passive.

In the other persons these verbs may either drop अ य or retain it, being conjugated in either case after the first form of the first aorist.

§ 406. Intensive bases in ॐ य add the passive ॐ, without Guṇa.

Int. ऋभूय ॠभूय, ऋभूय ॠभूय.

Intensive bases ending in ॐ य, preceded by a consonant, drop ॐ, and refuse Guṇa.

Int. ऋभूय ॠभूय: Aor. ऋभूय.

Desiderative bases, likewise, refuse Guṇa.

Des. ऋभूय ॠभूय: Aor. ऋभूय ॠभूय.

* This would follow if kartari extends to Pāñ. III. 1, 54, 56.
§ 407. The following are a few irregular formations of the 3rd pers. sing. aorist passive:

रम्ब rhabh, to desire, forms चारंब्धि arambhi. (Pāṇ. vii. 1, 63.) See § 345. 10.
रेप rolh, to kill, — चारंधि arandhi. (Pāṇ. vii. 1, 61.)
जेब jabh, to yawn, — चारंधि ajambhi. (Pāṇ. vii. 1, 61.)
भें ब्हाट bhāṭī, to break, — चारेरंधि abhaṇḍji or सम्भारंधि abḥāḍji. (Pāṇ. vi. 4, 33.)
लेब labh, to take, — चारंधि alambhi or भरल्लधि alāḍhi. (Pāṇ. vii. 1, 69.)

With prepositions तेब labh always forms चारंधि alambhi.

जेल jen, to beget, — चारंधि ajoni. (Pāṇ. vii. 3, 35.)
बेव bade, to strike, — चारंधि abadhi. (Pāṇ. vii. 3, 35.)

§ 408. Roots ending in तम am, which admit of intermediate त i (§ 332, 16), do not lengthen their radical vowel. (Pāṇ. vii. 3, 34.)

तम tūm, चारंधि atami; तेब tēm, भरल्लधि atamī; but तम yam, चारम्धि ayāmi.
Pāṇini excepts चारम्धि dhāmi, to rinse, which forras चारम्धि dhami. Others add तम kām, तम pem, तेब nam (Pāṇ. vii. 3, 34, vārt.).

§ 409. Thus the paradigms given in the Ātmanepada may be used in the passive of the aorist, with the exception of the 3rd pers. sing. (See p. 182.)

लाविशि alavishih
लाविशि: alavishṭham
लाविशि alāvi

The Two Futures, the Conditional, and the Beneactive Passive.

§ 410. These formations are identically the same in the passive as in the Ātmanepada. Hence

Fut. बोधिष्यि bodhishyā, I shall be known.
Cond. अबोधिष्यि abodhishye, I should be known.
Periphr. Fut. बोधिताहे bodhitāhe, I shall be known.
Bened. बोधिष्यि bodhishṭyā, May I be known!

Secondary Form of the Aorist, the Two Futures, the Conditional, and Beneactive of Verbs ending in Vowels.

§ 411. All verbs ending in vowels, in अग् ag, and likewise हन han, to strike, द्रेस dṛś, to see, ग्रह grah, to take, may form a secondary base (really denominative), being identical with the peculiar third person singular of the aorist passive, described before. Thus from लू lū we have चारिविषि alāvi, and from this, by treating the final र i as the intermediate र i, we form,

Sing. 1. pers. चारिविषि alāvi-shi, by the side of चारिविषि alāvi-shi.
2. चारिविषि: alāvi-shṭhāḥ, — — चारिविषि: alāvi-shṭhāḥ.
3. चारिविषि alāvi, — — चारिविषि alāvi.
Dual 1. pers. चलाविष्टः alāvi-shvahi, by the side of चलाविष्टः alāvi-shvahi.
2. चलाविष्टः alāvi-shāthām, — चलाविष्टः alāvi-shāthām.
3. चलाविष्टः alāvi-shātam, — चलाविष्टः alāvi-shātam.
Plur. 1. pers. चलाविष्टः alāvi-shmahi, by the side of चलाविष्टः alāvi-shmahi.
2. चलाविष्टः alāvi-dhvam or तृं-dhwam — चलाविष्टः alāvi-dhvam or तृं.
3. चलाविष्टः alāvi-shata, — चलाविष्टः alāvi-shata.
Fut. लाविष्टे lāvi-shye, by the side of लाविष्टे lāvi-shye.
Cond. चलाविष्टे alāvi-shye, — चलाविष्टे alāvi-shye.
Per. Fut. लाविष्टे lāvi-tāhe, — लाविष्टे lāvi-tāhe.
Ben. चलाविष्टे lāvi-shiya, — चलाविष्टे lāvi-shiya.

From चि chi, to gather, 3rd pers. sing. Aor. Pass. चाचायि achāyi; hence
Aor. चाचायि-achāyishi, besides चचेयि acheshi, &c.
Fut. चाचयिं चाचयिश्ये, — चचेयि cheshye.
Cond. चाचायि-achāyishye, — चचेयि acheshey.
Per. Fut. चाचयिं चाचयिद्वे, — चचेयि chetāhe.
Ben. चाचायिं चाचयित्य, — चचेयि cheshiya.

From ग्रा ghrā, to smell, 3rd pers. sing. Aor. Pass. ग्रामिणः aghrāyī; hence
Aor. ग्रामिणः aghrāyishi, besides ग्रामिष्ट aghrāsī.
Fut. ग्रामिणः ग्रामिणः, — ग्रामिष्ट ग्रामिष्ट.
Cond. ग्रामिणः aghrāyishye, — ग्रामिष्ट aghrāsey.
Per. Fut. ग्रामिणः ग्रामिणः, — ग्रामिष्ट ग्रामिष्ट.
Ben. ग्रामिणः ग्रामिणः, — ग्रामिष्ट ग्रामिष्ट.

From ध्वी dhvī, to hurt, 3rd pers. sing. Aor. Pass. सकारार adhvāri; hence
Aor. सकारार adhvarishi, besides सकारात adhvārishi or सकारार adhvārishi.
Fut. सकारार dhvārishye, — सकारार dhvārishye.
Per. Fut. सकारार dhvārito, — सकारार dhvārito.
Ben. सकारार dhvārishya, — सकारार dhvārishya.

From हन han, to kill, 3rd pers. sing. Aor. Pass. चाचायि aghanī; hence
Aor. चाचायि- घानिश्, besides (चाचायि avadhithi). Pāṇ. vi. 4, 62.
Fut. घानिश्, — हनिश्.
Per. Fut. घानिश्, — हनिश्.
Ben. घानिश्, (वाथिकौ वधिकौ).

From द्रिस drīś, to see, 3rd pers. sing. Aor. Pass. चादार्श adarśi; hence
Aor. चादार्श adarśishi, besides चादार्श adrikshi.
Fut. द्रिस्मि द्रिस्मि, — द्रिस्मि drakshye.
Per. Fut. द्रिस्मि द्रिस्मि, — द्रिस्मि draskhāhe.
Ben. द्रिस्मि द्रिस्मि, — द्रिस्मि drakshē.
CHAPTER XVI.

PARTICIPLES, GERUNDS, AND INFINITIVE.

§ 414. The participle of the present Parasmaipada retains the Vikaraṇas of the ten classes. It is most easily formed by taking the 3rd pers. plur. of the present, and dropping the final इ. This gives us the Āṅga base, from which the Pada and Bha base can be easily deduced according to general rules (§ 182). The accent remains in the participle on the same syllable where it was in the 3rd pers. plur. If the accent falls on the last syllable of the participle, and if that participle does not take a nasal, then all Bha cases and the feminine suffix receive the accent. (Pāṇ. vi. 1, 173.) Thus

| भवानि | भवष्टिः | नोम. S. भवनि | अभ्यंति | भवानि
|-------|-------|--------------|---------|--------
| bhāvantī | bhāvant | bhāvan | bhāvantam | bhāvatād
| tṛṇi | tṛṇa | tṛṇa | tṛṇam | tṛṇatād
| tussati | tussa | tussan | tussantam | tussatād
| dīvyānti | dīvyant | dīvan | dīvyan | dīvyan | dīvyantam
§ 415. The participle of the future is formed on the same principle.

<table>
<thead>
<tr>
<th>S. भविष्यति</th>
<th>Nom. S. भविष्यत्</th>
<th>Acc. भविष्यति</th>
<th>Instr. भविष्यता &amp;c.</th>
</tr>
</thead>
<tbody>
<tr>
<td>चषरंय्यनिति</td>
<td>चषरंय्यनं</td>
<td>चषरंय्यनम्</td>
<td>चषरंय्यनते &amp;c.</td>
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<td>सुन्तं</td>
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<td>सुन्तवं</td>
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<td>तन्वं</td>
<td>तन्वं &amp;c.</td>
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<td>क्रिश्यं</td>
<td>क्रिश्यं &amp;c.</td>
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<td>क्रिष्यं &amp;c.</td>
</tr>
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<td>सदैवति</td>
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<td>सदैवं</td>
<td>सदैवं &amp;c.</td>
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<td>शुद्धं</td>
<td>शुद्धं (§ 184)</td>
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<td>रुद्धात्</td>
<td>रुद्धात् (§ 184)</td>
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<td>बोभवत्</td>
</tr>
</tbody>
</table>

§ 416. The participle of the reduplicated perfect may best be formed by taking the 3rd pers. plur. of that tense. This corresponds, both in form and accent, with the Bha base of the participle, only that the म s, as it is always followed by a vowel, is changed to श s. Having the Bha base, it is easy to form the Anga and Pada bases, according to § 204. In forming the Anga and Pada bases, it must be remembered,

1. That roots ending in a vowel, restore that vowel, which, before the ज, had been naturally changed into a semivowel.

2. That, according to the rules on intermediate इ i, all verbs which, without counting the ज, are monosyllabic in the 3rd pers. plur., insert इ i.

(See Necessary इ i, § 338, 1; Optional इ i, § 337, 8.)
§ 419. PARTICIPLES, GERUNDS, AND INFINITIVE.

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<td>रुरुःधुम</td>
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</tbody>
</table>

§ 417. In five verbs, where the insertion of इ i before वस् vas is optional (§ 337, 8), we get the following forms:

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<td>द्रिःधुम</td>
<td>द्रिःधुमि</td>
</tr>
</tbody>
</table>

§ 418. The participle of the reduplicated perfect Ātmanepada is formed by dropping इे iere, the termination of the 3rd pers. plur. Ātm., and substituting चान āna.

बब्वेबधुबधु—बब्वे बब्वे
चवीचक्रि—चक्रि चक्रि
ददिनि—ददिनि

§ 419. The participle present Ātmanepada has two terminations,—मान मान for verbs of the First Division (§ 295), चान āna for verbs of the Second Division.

In the First Division we may again take the 3rd pers. plur. present Ātm., drop the termination ने nte, and replace it by मान मान.

In the Second Division we may likewise take the 3rd pers. plur. present Ātm., drop the termination चान āna, and replace it by चान āna.

* The same optional forms run through all the Pada and Bha cases.
\[ \text{First Division.} \]
\begin{align*}
\text{भवते} & \text{ bhāva-nte—भवमान: bhāva-mānāḥ} \\
\text{तुद्वें} & \text{ tudā-nte—तुद्वमान: tudā-mānāḥ} \\
\text{द्वियते} & \text{ dīvya-nte—द्वियमान: dīvya-mānāḥ} \\
\text{चौरते} & \text{ chorāya-nte—चौरमान: chorāya-mānāḥ} \\
\text{Pass.} & \text{ तुद्या-nte—तुद्यमान: tudyā-mānāḥ} \\
\text{Caus.} & \text{ भवते} \text{ bhāva-nte—भवमान: bhāva-mānāḥ} \\
\text{Des.} & \text{ भवते} \text{ bhūbhūsha-nte—भवमान: bhūbhūsha-mānāḥ} \\
\text{Int.} & \text{ भवते} \text{ bhūbhūya-nte—भवमान: bhūbhūya-mānāḥ} \\
\end{align*}

\[ \text{Second Division.} \]
\begin{align*}
\text{मुनते} & \text{ sunv-āte—मुन्मान: sunv-ānāḥ} \\
\text{चामुखते} & \text{ āpnuv-āte—चामुखम: āpnuv-ānāḥ} \\
\text{तन्ते} & \text{ tanv-āte—तन्मान: tanv-ānāḥ} \\
\text{क्रियते} & \text{ kriyā-nte—क्रियमान: kriyā-ānāḥ} \\
\text{वदते} & \text{ ad-āte—वदान: ad-ānāḥ} \\
\text{द्वियते} & \text{ dīvya-nte—द्वियमान: dīvya-mānāḥ} \\
\text{रूढते} & \text{ rundh-āte—रूढान: rundh-ānāḥ} \\
\end{align*}

\section*{§ 420.}
The participle of the future in the Ātmanepada is formed by adding मान in the same manner.

\begin{align*}
\text{भविष्यते} & \text{ bhavishyā-nte—भविष्यमान: bhavishyā-mānāḥ} \\
\text{नेश्यते} & \text{ neshyā-nte—नेश्यमान: neshyā-mānāḥ} \\
\text{तोस्यते} & \text{ totsyā-nte—तोस्यमान: totsyā-mānāḥ} \\
\text{शिश्यते} & \text{ edhishtyā-nte—शिश्यमान: edhishtyā-mānāḥ} \\
\end{align*}

\section*{§ 421.}
The participles of the present and future passive are formed by adding मान in the same manner.

\begin{align*}
\text{भवते} & \text{ bhūya-nte—भूमान: bhūya-mānāḥ} \\
\text{भुवते} & \text{ budhityā-nte—भुवमान: budhityā-mānāḥ} \\
\text{रुद्वते} & \text{ stūvyā-nte—स्तूमान: stūvyā-mānāḥ} \\
\text{क्रित्यते} & \text{ kriyā-nte—क्रियमान: kriyā-mānāḥ} \\
\text{भवते} & \text{ bhāvāya-nte—भवमान: bhāvāya-mānāḥ} \\
\end{align*}

\section*{The Past Participle Passive in \( \text{त: } \) tāh and the Gerund in \( \text{त्ता } \) tvā.}

\section*{§ 422.}
The past participle passive is formed by adding \( \text{त: } \) tāh or \( \text{न: } \) nāh to the root. \( \text{क: } \) kri, \( \text{कृ: } \) kritāh, done, masc.; \( \text{कृता } \) kritā, fem.; \( \text{कृतम } \) kritam, neut. \( \text{लू: } \) lā, \( \text{लून: } \) lūnāh, cut.

This termination \( \text{ta } \) is, as we saw, most opposed to the insertion of intermediate \( \text{i } \), so much so that verbs which may form any one general tense with or without \( \text{i } \), always form their past participle without it. The number of verbs which must insert \( \text{ti } \) before \( \text{ta } \) is very small. (§ 332, D.)

Besides being averse to the insertion of intermediate \( \text{i } \), the participial termination \( \text{ta } \), having always the Udātta, is one of those which have a tendency to weaken verbal bases. (See § 344.)

\section*{§ 423.}
The gerund of simple verbs is formed by adding \( \text{त्ता } \) tvā to the root. \( \text{त्रृ } \) kri, \( \text{तृत्तव } \) kritvā, having done. \( \text{यु: } \) pū, \( \text{युत्तव } \) pūtvā or, from \( \text{यु: } \) pūn, \( \text{पवित्तव } \) pavitvā, having purified.

The rules as to the insertion of the intermediate \( \text{i } \) before \( \text{त्ता } \) tvā have been given before. With regard to the strengthening or weakening of the
base, the general rule is that तव without intermediate इ it weakens, with intermediate इ it strengthens the root (Pān. i. 2, 18). It always has the Udātta. In giving a few more special rules on this point, it will be convenient to take the terminations ता and तव together, as they agree to a great extent, though not altogether.

I. ताः: ताः and तव, with intermediate इ.

§ 424. If ताः: ताः takes intermediate इ, it may in certain verbs produce Guṇa. In this case the Guṇa before तव is regular.

एत to lie down, आरित: satād (Pān. i. 2, 19); आरित: satāted.

स्वाद to sweat, स्वादिब्द: svādād; स्वादिब्द: svādāted.

मिद to be soft, मिदित: mēdād; मिदित: mēdāted.

कहू to drip, कहूदित: kahōdād; कहूदित: kahōdāted.

भूष dārūk, to dare, परित: dharṣitād; परित: dharṣitāted.

पुष mṛkṣ, to bear, वित: marṣitād (patient), (Pān. i. 2, 20); वित: marṣitāted.

पुष puṣ, to purify, परित: pavītād (Pān. i. 2, 22); परित: pavītāted, from पुष puṣ. See No. 156.

§ 425. Verbs with penultimate ता may or may not take Guṇa before ता with intermediate इ, if they are used impersonally.

वृद्ध dūt, to shine, वृद्धित: dyutād or वृद्धित: dyutāted, it has been shining. (Pān. i. 2, 21.)

§ 426. If तव is takes intermediate इ, it requires, as a general rule, Guṇa (Pān. i. 2, 18), or at all events does not produce any weakening of the base. तर vīt, to exist, परित: varsitād. संस राम, to fall, सरसित: ramsitād (Pān. i. 2, 23). पुष puṣ (i. e. पुष puṣ), to purify, परित: pavītād (Pān. i. 2, 22).

Verbs, however, beginning with consonants, and ending in any single consonant except ढ त or त or त or त, preceded by त or द, त or त, take Guṇa optionally (Pān. i. 2, 26): शुद् dyut, to shine, विदित: dyutād or शुद् dyutāted. The same option applies to त्रिस tris, to thirst; मष mṛkś, to bear; यूष kṛṣ, to attenuate (Pān. i. 2, 25); विदित: trishitād or तित: trishitād.

§ 427. Though taking intermediate इ, तव does not produce Guṇa, but, if possible, weakens the base, in शुष rūd, to cry, रुदित: rūdāted (Pān. i. 2, 8); विद य, to know, विदित: vidāted; शुभ mūsh, to steal, मुषित: mūshīted; शुष grah, to take, मुषित: grahīted; शुष mrīd, to delight, मुषित: mrīditād (Pān. i. 2, 7); शुष mṛd, to rub, मुषित: mṛdīted; शुष gudh, to cover, गुषित: gudhīted; विष kliś, to hurt, कित: kliśitād; कित: vād, to speak, वित: udāted; कित: vas, to dwell, वित: udāted.

§ 428. Roots ending in थ or थ, preceded by a nasal, may or may not drop the nasal before तव (Pān. i. 2, 23); ग्रंथित: granthitād or ग्रंथित: granthitāted, having twisted. The same applies to the roots व व व व व, to cheat, and तुष luṣ, to pluck (Pān. i. 2, 24); परित: vāchitād or वित: vāchitād.

II. ताः: ताः and तव, without intermediate इ.

§ 429. Roots ending in nasals lengthen their vowel before ताः and तव (Pān. vi. 4 15). ताः sam, to rest, ताः: sāntād, ताः: sāntāted.

क्रम kram, to step, may or may not lengthen its vowel before तव (Pān. vi. 4, 18). क्रम kram, ताः: krāntād, ताः: krāntāted or ताः: krāntāted; also ग्रंथित: kramitād.

§ 430. The following roots, ending in nasals, drop them before ताः and तव. (Pān. vi. 4, 37.)
PARTICIPLES, GERUNDS, AND INFINITIVE.

§ 431. The following verbs drop final न, and lengthen the vowel.

नज्ञ, to bear, जाना: जात, जान्या: jātaḥ, जान्या: jāṭed; सन्न, to obtain, सत्य: sātuḥ, सत्या: sāṭeḍ:

क्ष, to dig, क्षः: khāṭaḥ, क्षः: khāṭeṭa.

Roots ending in च, ज, and श्या (Pāñc. vi. 4, 19.)

महाप्रच्छ, to ask, गुरु: prāṣṭhaḥ (§ 125), गुरु: prāṣṭeṭa; दिव: die, to play, दुः: dyānaḥ, दुः: dyāteṭa.

2. Roots ending in र or रे, drop their final consonant. (Pāñc. vi. 4, 21.)

मृष्टि: murchhaḥ, to faint, मृष्कः: mūrtaḥ; तुष्टि: tārṇaḥ.

§ 432. The following verbs change their च to च with the preceding or following vowel into छ (Pāñc. vi. 4, 20.)

त्रिच, to ail, त्रिचः: jāṛaḥ, त्रिचः: jāṛteṭa; त्र च, to hasten, त्र चः: tāṛaḥ, त्र चः: tāṛteṭa;

सत्य, to dry, सत्यः: sṛtuḥ, सत्यः: sṛtuṭeṭa; ज्ञ च, to protect, ज्ञः: uṭaḥ, ज्ञः: uṭeṭa;

ज्ञ, to bind, ज्ञः: māṭaḥ, ज्ञः: māṭeṭa.

§ 433. Roots ending in ए अ substitute च अ (Pāñc. vi. 4, 21.)

ध्य, to meditate, ध्यः: dhātaḥ, ध्यास: dhāṭeṭa; or ध्य, to sing, ध्यास: pāṭaḥ, ध्यास: pāṭeṭa.

Final ए and अ, do, are changed to ए ए (Pāñc. vi. 4, 21.)

§ 434. The following roots change their final vowel into ए (Pāñc. vi. 4, 21.)

दो, to cut, दो: ditaḥ, दो: diteṭa (Pāñc. vii. 4, 40); सो, to finish, सो: saṭaḥ, सो: sateṭa;

ि म, to measure, न: māṭaḥ, न: māṭeṭa; न: stāṇaḥ, to stand, न: sthitāḥ, न: sthitāteṭa; न: dāḥ, to place, न: hitaḥ, न: hiṭeṭa (Pāñc. vii. 4, 42); हि क, to leave (हि हि: khaṇaḥ), हि हि: hiṭeṭa (Pāñc. vii. 4, 43).

§ 435. दो, to sharpen, and दो, to cut, substitute ए, or take the regular अ (Pāñc. vii. 4, 41).

शो, to sit, शो: sitaḥ or शो: sitaḥ, शो: sitaṭeṭa or शो: sitaṭeṭa (Pāñc. vii. 4, 41).

§ 436. Exceptional forms:

दा, to give, दा: dattaḥ, दा: dattteṭa (Pāñc. vii. 4, 46);

स्वाय, to grow, वस्वाय: spattāḥ (Pāñc. vi. 1, 22).

स्वय, to call (with अ प्र), न: prastāṭaḥ (Pāñc. vi. 1, 23) and न: prastāṭaḥ (Pāñc. viii. 2, 54).

श्री, to curl, श्री: śtaḥ, and श्री: śtaḥ, cold; but संप्रयां: samśāṇaḥ, rolled up (Pāñc. vi. 1, 22).

धार, to grow, धार: pāṭaḥ; but धार: pāṇaḥ after certain prepositions (Pāñc. vi. 1, 28).

§ 437. The verbs which take Samprāśaṇa before त: त as and त: tadas have been mentioned.

* See verbs without intermediate इ. (§ 332, 13, and 16.)

† After prepositions ending in vowels, द: da may be dropped, and the final इ and इ of a preposition lengthened. न: pradattaḥ, न: prattāḥ; न: sudattaḥ, न: sūtaḥ.
in § 393, as undergoing the same change in the benedictive and passive. वच् vach, to speak, उक्त: ukte, उक्त: uktes, &c.

§ 438. Roots which can lose their nasal (§ 345, 10) lose it before त: taḥ and त: teṭd. सरस् srast: srastah, सरस्वा srastavat.

But खंडः skand: to stride, forms its gerund खंडः skanted: and खंडः syand: to flow, खंडः syanted (Pāṇ. vi. 4. 31), although their न: n is otherwise liable to be lost. Part. खंडः skannah, सख्स्य: syannah.

न: nas, to perish, and roots ending in न: j, otherwise liable to nasalization, retain the nasal optionally before त: teṭ (Pāṇ. vi. 4. 32). न: nashe tied or न: nasht: (but only न: nasht:); राखः rakted or राखः rakted (but only राखः raktaḥ); म: maff: to dive, म: makk: or म: makk: (Pāṇ. vii. 1. 60).

§ 439. Causal verbs form the participle after rejecting चय: aya; कारयति kārayati, कारित: kāritaḥ, but कारित्व: kārayitva.

§ 440. Desiderative verbs form the participle and gerund regularly; चिकिर: chikirshataḥ, चिकिर: chikirshitaḥ, चिकिर: chikirshitvā.

§ 441. Intensive verbs Ātm. of roots ending in vowels form the participle and gerund regularly; चेक्रित: chekṛtyate, चेक्रित: chekṛtyataḥ, चेक्रित: chekṛtyitvā. After roots ending in consonants the intensive य: y is dropt; बेबहिदय: bebhidyate, बेबहिदय: bebhiditaḥ, बेबहिदय: bebhiditvā.

Intensive verbs Par. form the participle and gerund regularly; चकर: charkar: charkritaḥ, चकर: charkar: chakritvā.

न: nāḥ instead of त: tāḥ in the Past Participle.

§ 442. Certain verbs take न: nāḥ instead of त: tāḥ in the past participle passive, provided they do not take the intermediate य: i.

1. Twenty-one verbs of the क्र class, beginning with सू d: to cut, सू: lānāḥ (Dhātupātha 31, 13; Pāṇ. viii. 2, 44). The most important are, सू: dānāḥ, shaken; जीत: jīnah, decayed. Some of them come under the next rule.

2. Twelve verbs of the Div class, beginning with सू sū (Dhātupātha 26, 23–35; Pāṇ. viii. 2, 45). The most important are, सू: dānāḥ, pains; जीत: jīnah, wasted; प्रव: prav: loved.

3. Verbs ending in सू r: which is changed into ई or or दः. सू sūr: द्वित: stīr: spread; द्वित: stīr: injure; द्वित: stīr: torn; द्वित: jīrn: decayed.


5. Verbs which native grammarians have marked in the Dhātupātha with
an indicatory तो o; सुन्द bhuṣ (सुन्द bhuṣo, Dhātupāṭha 28, 124), to bend, चुन्त: bhuṣnaḥ.

6. Verbs beginning with a double consonant, one of them being a semivowel, and ending in चा d, or रे e, ते ai, भो o, changeable to चा d (Pāṇ. viii. 2, 43); गै glai, ग्रान्त: glānaha, faded. Except धी yai, to meditate, धार्यa dhīyataḥ (Pāṇ. viii. 2, 57); धया khyas, to proclaim, धया: khyataḥ. In ये tray, to protect, या ghrā, to smell, the substitution is optional; ताम: trānaḥ or ताम: trātaḥ (Pāṇ. viii. 2, 56).

7. Miscellaneous participles in न: naḥ: पर्ण naḥ, only if derived from पूर pūr, and then with an optional form पूर्ण māṇ (Pāṇ. vii. 2, 27); while the participle of पूर pūr is said to be पूर्ण: pūrṇaḥ (Pāṇ. viii. 2, 57); बीत kshitaḥ, from वो kṣhī, to waste; बूष: dyūnaḥ, from रिय: div, to play, (not to gamble, where it is यू: dyūtaḥ); ताम: lagnaḥ, from लग lag, to be in contact with (Pāṇ. vii. 2, 18); also from लाम laj, to be ashamed; शैल: śīnaḥ and शैल: śīnaḥ, coagulated, but शैल: śītaḥ, cold; हृद: hṛitnaḥ or हृद: hṛit, ashamed (Pāṇ. viii. 2, 56).

§ 443. Native grammarians enumerate certain words as participles which, though by their meaning they may take the place of participles, are by their formation to be classed as adjectives or substantives rather than as participles. Thus चा: pāked, ripe; शृः: śūkhaḥ, dry (Pāṇ. vi. 1, 206); याम: kṣhandaḥ, weak; कुर्ष: kṛṣṭaḥ, thin; प्रस्त्रीम: prastmaḥ, crowded; भुः: phullāḥ, expanded; तोष: kṣītaḥ, drunk, &c.

§ 444. By adding the possessive suffix तत vat (§ 187) to the participles in ता ta and न na, a new participle of very common occurrence is formed, being in fact a participle perfect active. Thus तत: kriyā, done, becomes तत् तत: kriyāvate, one who has done, but generally used as a definite verb. तत: kriyāvate sa kṛat kriyāvate, he has made the mat; or in the feminine तत् तत: kriyāvat, and in the neuter तत् तत: tat kriyavat, They are regularly declined throughout like adjectives in तत vat.

Gerund in य ya.

§ 445. Compound verbs, but not verbs preceded by the negative particle ता a, take य ya (without the accent), instead of ता teva. Thus, instead of भुत्ता bhūteva, we find संभू ऌ sambhūya; but चाला ajitva, not having conquered.

§ 446. Verbs ending in a short vowel take यa instead of य ya. चो jī, to conquer, चाला jīteva, having conquered; but चिरा vijyā. चो bhṛi, to carry, चुन्त bhṛteva; but संभू sambhṛtya, having collected. Except चो kṣhī, which forms प्रक्रीय prakrīya, having destroyed (Pāṇ. vi. 4, 59).

* Pāṇ. viii. 2, 49, allows सुन्द dyāna in all senses of the root दिस dīv, except in that of gambling; see Dhātupāṭha 26, 1. सुन्द dyāna and परिषु परियु न pariyuṇa, pained, come from a different root, दिस dīv, to pain, Dhātupāṭha 33, 51.
CHAPTER XVII.

VERBAL ADJECTIVES.

Verbal Adjectives in त्व: tāvyah (or tavyah), चनिय: aniyah, and व: yah (or yah and yah).

§ 453. These verbal adjectives (called *Kritya*) correspond in meaning to the Latin participles in *ndus*, conveying the idea that the action expressed by the verbs ought to be done or will be done. कार्य: kartavyah, कार्योध: karantiyah, कार्यत: karyah †, faciendus. Ex. धर्मस tvaḥ kartavyah, right is to be done by thee.

† Versus memorialis of these verbs: रामयविनयः हंतितनुदात्तः नमित्वेन: । न गुण गुणपर
युर्मुर गुण गुणपर्।

† Another suffix for forming verbal adjectives is *śālma*: elimah, which is, however, of rare occurrence; पौच, to cook, वेत्रिमा नाय: pachelima māshāh, beans fit to cook; ब्रिदेलिमा: bhidelimah, brickle, fragile. (Pāñ. III. 1, 96, vārt.)
§ 454. In order to form the adjective in तथा: tavyāḥ, take the periphrastic future, and instead of ता put तथा: tavyāḥ.

Thus दा, to give दाता dāta → दाताय dātāyāḥ गाता gāta → गाताय gātāyāḥ लेखा jeta → जेताय jetayāḥ वेदर्था karta → करताय karta yāḥ वेदर्थाय jaratāyāḥ लेखितथा kshvedītyāḥ

does बुध, to know बोधिता bodhiṭṭa → बोधिताय bodhītāyāḥ बोधितायाय bodhītāyāḥ बोधितायायाय bodhītāyāyāḥ

does मिह, to sprinkle मेष्टा meṣṭa → मेष्टाय meṣṭāyāḥ गांतम्, to go गांतम् gantam → गांताय gantāyāḥ द्राष्टा drashṭā → द्राष्टाय drashṭāyāḥ द्राष्टायाय drashṭāyāḥ

Caus. भवय, बहावे, to cause to be भाविता bhāvītā → भाविताय bhāvītāyāḥ भावितायाय bhāvītāyāyāḥ

Des. बुध, to wish to be बुधिं भाविता bhūdhiṁ bhāvītā → बुधिस्थिताय bhūdhiṣṭāyāḥ बुधिस्थितायाय bhūdhiṣṭāyāyāḥ

Int. बोधिर, बोभ, to be बोभिता bhūbhiṭṭa → बोभिताय bhūbhiṭṭāyāḥ बोभितायाय bhūbhiṭṭāyāyāḥ

Int. बोधिनि, बोभिनि, to be बोभिता bhūbhiṭṭa → बोभिताय bhūbhiṭṭāyāḥ बोभितायाय bhūbhiṭṭāyāyāḥ

§ 455. In order to form the adjective in चनिय: anityāḥ, it is generally sufficient to take the root as it appears before तथा: tavyāḥ, omitting, however, intermediate ति, and putting चनिय: anityāḥ instead. Guṇa-vowels before चनिय: anityāḥ have, of course, the semivowel for their final element, and there can be no occasion for the intermediate ति. The य of the causative and the य after consonants of intensives and other derivative verbs are, as usual, rejected. बुध, बोधित, चनियत = वयत, चनियत; बोधनित, चनियत = चनियत.

§ 456. In order to form the adjective in य: yah (यात, यात, &c.) it is

1 karṣṭa or karṣṭā. 2 karṣṭāyāḥ or karṣṭāyāḥ. 3 § 456, 3.
4 Never takes Guṇa (§ 345, note), except before terminations which have त or त. This termination is यात, यात.
generally sufficient to take the adjective in चन्द्रियः: aniyah and to cut off चन्द्रियः ant. Thus चन्द्रियः: bhav-ant-yah becomes भन्त्र: bhavyah; चेतानियः: chet-ant-yah, खेत: chetyah; चन्द्रियः: vay-ant-yah, वेय: veyah; चोपनियः: bodh-ant-yah, भोज: bodhyah. A few more special rules, however, have here to be mentioned:

1. Final च न, च त, च द, च ट, च तो, become च न, च त, च द, च ट, च तो, च द, च ट, to give, देय: deyah; नेत्र, to sing, नेद्य: neyāh. (Pāñ. III. 1, 98; VI. 4, 65.)

2. Final ः औ and ः उ, when before चानियः: aniyah, to be conquered, different from जय: jayah, conquerable; धिष्ट, to destroy; खेज्य: kshetyah, different from धय: kshayah, destructible (Pāñ. VI. 1, 81). Final ः औ and ः उ, under the same circumstances, are changed to खय्: av, or, after चाव, अवस्य, when a high degree of necessity is expressed, to शाव: bhavyah or शायावाच: avakyabhdavah; चिन्तेव विन्यं विकिन्यम् सुकृतेऽविन्यम्, a Brāhmaṇa must be pure. Final ः औ if it appears as खूय: av before चानियः: aniyah, appears as खूय: av before या: ya; नु, to sound, नुवानियः: guvaniyah, नु, guya.

3. Final च रि and च रि before या: yah, but not before चानियः: aniyah, take वृद्धिङ्ग instead of गु, जाय: kāryah; गाय: pāryah. (Pāñ. III. 1, 120, 124.)

4. Penultimate च रि, which takes गु, before चानियः: aniyah, does not take गु before या: yah, with few exceptions; वृध्य: vridhyah, द्रिष्य: driṣṭah (Pāñ. III. 1, 110). But चूः krip, to do, forms ग्रिष्य: kalpyah; चूः चृति, to kill, चार्य: chartyaḥ (Pāñ. III. 1, 110); चूः विश्व, to sprinkle, चुः विर्षyang (Pāñ. III. 1, 120). Penultimate च रि becomes चूः व्रि; चूः चृत, कृति: kirtyah.

5. Penultimate च रि and च रि take गु before या: yah, as before चानियः: aniyah;

6. Penultimate च a, prosodically short, before या: yah, but not before चानियः: aniyah, is lengthened, unless the final consonant is a labial (Pāñ. III. 1, 98; 124); चहस, to laugh, चस्य: hásyah; चव yah, वास: vāchyah. But चर sap, to curse, चयय: savyah; चम labh, लभ: labhyah. The च a remains likewise short in चकः: sakyah, from चकः sak, to be able; in चकः: sahyah, from चकः sah, to bear (Pāñ. III. 1, 99), and some other verbs*.

§ 457. The following are a few derivatives in य: yah, formed against the general rules: गुह्य, to hide, may form गुह्यक: gukyaha or गोह्य: gohyah (Pāñ. III. 1, 109, Kāśikā); जुश, to cherish, जुशः jushyaḥ; ग्रह, to take, ग्रहः grikyaḥ, after प्रति prati and शाप api; वद, to speak, वदः udyaḥ, in composition (Pāñ. III. 1, 106; 114. जोका कशा brahmodya katha, a story told by a Brāhmaṇa); बृह, to be, बृह्या bhṛya, in composition (Pāñ. III. 1, 107. जन्मभृत्या गता brahmabhṛṣya gataḥ, arrived at Brahmacood); शास्त्र, शास्त्रम् to rule, शास्त्रः śasyaḥ, pupil.

We find ति inserted before य: yah, in analogy to the gerunds in य: ya, in the following verbs:

ि, to go, न्यः nityaḥ; स्तु, to praise, स्तुः stutyaḥ; प्रति prati, to choose, प्रति pritiyaḥ; त्रिति, to regard, त्रिति: dṛityaḥ; भ्री, to bear, भṛyaḥ bhṛityaḥ; क्री, to do, क्री: kṛityaḥ. But many of these forms are only used in certain senses, and must not be considered as supplanting the regular verbal adjectives. Thus गुह्य: gukyaha and गोह्य: gohyah both occur; दुह्य: duhyah and दृढः dohyah, &c.

§ 458. Verbs ending in च or ज change their final consonant into ख or ग if the following य: ya (yatra) requires the lengthening of the vowel. अङ्ग pach, पाण्ड pākyam; भृज bhuj, to enjoy, भृजः bhṛgyam, but भोजः bhjojam, what is to be eaten (Pāñ. VII. 3, 69).

There are, however, several exceptions. Verbs beginning with a guttural do not admit the substitution of gutturals. Likewise the following verbs: यज यजः yaj, यय येचः yēch, प्रचः prach, रुचः ruch, प्रचः prach, रुचः ruch, त्वथ tuṣṭ, प्वष्ट pāj, च च aj, व्रजः vṛja, वाच वोच (to go). Thus यूजः yajyaḥ, येचः yēchyaḥ, रोचः rochyaḥ, प्रचः prachyaḥ, अचः archyaḥ, त्वः tuṣṭyaḥ, प्वष्टः pājyaḥ (Prakriyā-Kaumudi, p. 55 b).

Infinitive in त: tum.

§ 459. The infinitive is formed by adding त: tum, which has no accent. The base has the same form as before the त: td of the periphrastic future, or before the त्वः: tvyaḥ of the verbal adjective. बुध: buddh, बोधित: bodhitum. (See § 454.) Ex. कृष्णः kṛṣṇa: krishna: drashtum vrajati, he goes to see Krishna; ओङ्गः ओङ्गः bhoktam kālaḥ, it is time to eat.

Verbal Adverb.

§ 460. By means of the unaccentuated suffix अङ्ग am, which, as a general rule, is added to that form which the verb assumes before the passive इ: (3rd pers. sing. aor. pass., § 403), a verbal adverb is formed. From बुध: bhuj, to eat, ओङ्ग bhjayaḥ; from भ: pā, to drink, पाय: pāyaḥ. Ex. ओङ्ग ओङ्गः ओङ्गः ओङ्गः bhjaya bhjaya vrajati, having first eaten, he goes. This verbal adverb is most frequently used twice over. Ex. ओङ्ग ओङ्गः ओङ्गः bhjaya bhjaya vrajati, having eaten and eaten, he goes (Pāñ. III. 4, 22). It is likewise used at the end of compounds; द्वादशम्य kāśikāram, having divided; उच्चारः uchchārhkāram, loudly.
CHAPTER XVIII.

CAUSATIVE VERBS.

§ 461. Simple roots are changed into causal bases by Guṇa or Vṛiddhi of their radical vowel, and by the addition of a final ṛi. The root is then treated as following the Bhū class, so that ṛi appears in the special tenses as āya. Thus भू bhū becomes भल्ल bhāvi and भावयति bhāvayati, he causes to be; ज्ञु budh becomes बोध bhodhi and बोधयति bodhāyati, he causes to know. The accent is on the ā of āya.

§ 462. The rules according to which the vowel takes either Guṇa or Vṛiddhi are as follows:

1. Final ṛi and ṛī, ṛu and जू, चू ri and चूṛṛ ṛi take Vṛiddhi.
   Thus स्मि smi, to laugh, नाययति nāyayati, he makes laugh.
   कृ रति, to lead, चारययति nāyayati, he causes to lead.
   स्तु ṛu, to swim, गरययति plāyayati, he makes swim.
   भू bhū, to be, भावयति bhāvayati, he causes to be.
   चूṛṛ ṛi, to make, चारययति kārayati, he causes to make.
   चू ṛi, to scatter, चारययति kārayati, he causes to scatter.

2. Medial ṛi, ṛu, चू ri, चू ṛi, followed by a single consonant, take Guṇa; चूṛṛ ṛi becomes चूṛṛ ṛī.
   Thus विद्यति, to know, चारवययति vedāyati, he makes know.
   ज्ञु ṛu, to know, चारययति bodhāyati, he makes know.
   ज्ञू kṛit, to cut, चारययति kārayati, he causes to cut.
   ज्ञू kīp, to be able, चारययति kālayati, he renders fit.

3. Medial च a followed by a single consonant is lengthened, but there are many exceptions.
   सदू sad, to sit, चारययति sadāyati, he sets.
   पतू pat, to fall, चारययति pātayati, he fells.

Exceptions:

I. Most verbs ending in चम am do not lengthen their vowel:
   गमम gam, to go, गमयति gamayati, he makes go.
   क्रम kram, to stride, क्रमयति kramayati, he causes to stride.

Verbs in चम am which do lengthen the vowel are,
   कम kam, to desire, कामयति kāmāyati, he desires; Caus. कामयति kāmāyati, he makes desire.
   चम am, to move, चमते amati, he moves; Caus. चमयति āmāyati, he makes move.
   चम cham, to eat, चमते chāmati, he eats; Caus. चमयति chāmāyati, he makes eat.
   चम am, if it means to see, चामययति āmāyati, he sees; Caus. चामययति āmāyati, he shows;
   but चमयति āmāyati, he quiets.
   यम yam, unless it means to eat, ययू yachchhati; Caus. यययति yāmāyati, he extends;
   but यमयति yamayati, he feeds.
Causative Verbs.

1. चान ghat, to strive
2. चार vadh, to fear.
3. चर prath, to be famous
4. चर mrad, to rub
5. चर krap, to pity
6. चर teer, to hurry
7. चर jear, to burn with fever
8. चर nat, to dance
9. चर śrath, to kill
10. चर van, to act†
11. चर jéal, to shine†
12. चर smṛi, to regret
13. चर dṛś, to respect, (not to tear)
14. चर ērē, to boil
15. चर jīd, to slay, to please, to sharpen (!), to perceive
16. चर chal, to tremble
17. चद mad, to rejoice, &c.
18. चन dhan, to sound, to ring
19. चल dal, to cut
20. चल val, to cover
21. चकल akhal, to drop
22. चप trap, to be ashamed
23. च प kshai, to wane

वष्णयति ghatayati
वष्णयति vadhayati
वष्णयति prathayati
वष्णयति mradayati
वष्णयति krapayati
वष्णयति teerayati
वष्णयति jearayati
वष्णयति naJayati
वष्णयति śrathayati
वष्णयति pravayati
वष्णयति smarayati
वष्णयति darayati
वष्णयति srapayati
वष्णयति jīlapayati

चार or चार aghāti
चार or चार aśvāthi
चार or चार aprāthi
चार or चार amṛdi
चार or चार akṛṣṇi
चार or चार atrāri
चार or चार ajojā
चार or चार anādi
चार or चार aśvāthi
चार or चार pāvāni
चार or चार pāvāli
चार or चार asmāri
चार or चार adāri
चार or चार aśvāthi
चार or चार aśvāthi
चार or चार aśvāthi

* Dhātupātha 19, 67. चल चल चल नरा चचुपसंगोढ़ा (चत) (चलहस्तयुगस्वयम् चक्षुअक्षरापूर्वकत्वा जाकारारस्मात्रताः). It seems indeed that the verbs without prepositions only, are optionally mit (i.e. short-voweled), while with prepositions they are mit, and nothing else. See, however, Colebrooke, Sanskrit Grammar, p. 317, note.
† Without a preposition, and optionally with a preposition. See note *. 
24. सन् जनि (Div), nasci  
25. पुरि (Div), to grow old  
26. रौटरूष्ट (Bhū), to hunt; to dye*  
27. या गला† or या गला, to fade  
28. जा सन्द, to wash  
29. वन् वन्†, to cherish  
30. प्रक्ष, to go

जनयति janayati  
सरयति sarayati  
रजयति or रजयति rajayati or rajajaya-
गृपयति or गृपयति gopayati  
सपयति or सपयति sapayati  
पनयति or पनयति vānayati  
पपयति or पपयति (?) papayati

चन्ति or चन्ति aṣāni  
चन्ति or चन्ति aṣāni  
चन्ति or चन्ति aṣāni  
चन्ति or चन्ति aṣāni  
चन्ति or चन्ति aṣāni

Note—Some of these verbs are to be considered as mit, i.e. as having a short vowel in the causative, if employed in the sense given above; while if they occur again in other sections of the Dhātupātha and with different meanings, they may be conjugated likewise as ordinary verbs.

§ 463. Some verbs form their causative base anomalously:

I. Nearly all verbs ending in चन्ति, and most ending in रे, डे, भो, changeable to चन्ति, insert रे, धे, प्र before the causal termination. (Pan. vii. 3, 36.)

Thus दा dā, to give, दशि dāṭi, he gives; दापयति dāpayati, he causes to give.

दे de, to pity, दैयि dayate, he pities; दापयति dāpayati, he causes pity.

दो do, to cut, दाति dāti or दूति dyati, he cuts; दापयति dāpayati, he causes cutting.

दै dai, to purify, दापयति dāpayati, he purifies; दापयति dāpayati, he causes to purify.

II. Other irregular causatives are given in the following list. Their irregularity consists chiefly in taking प्र p with Guṇa or Vṛddhi of the radical vowel; sometimes in lengthening the vowel instead of raising it to Guṇa; and frequently in substituting a new base.

1. इ i, to go, इधि adhite, he reads; Caus. इधपयति adhyāpayati, he teaches. (Pan. vi. 1, 48.)

2. चरि, to go, चरित्स richchhati; Caus. चरित्सarpayati, he places. (Pan.vii. 3, 36.)

3. खूण, to sound, खानित्स knānti; Caus. खोपयति knopayati, he causes to sound.

4. क्रि, to buy, क्रियाति krāṇati; Caus. क्रयामति krāpayati, he causes to buy.

5. क्षम, to tremble, क्षमते kṣmāyate; Caus. क्षयामति kṣmāpayati, he causes to tremble. (Pan. vii. 3, 36.)

* If the causative means to hunt, the न n is rejected; रजयति मृगन rojayati mrigan, he Hunts deer; रजयति वस्त्र वस्त्र वात्रशी, he dies clothes. We may also form चरसारसारसारसार चरसारसारसार, but चरसारसार is wrong. चक्करसारसार चक्करसार चक्करसार चक्करसार (Pan. vii. 3, 36.)

† With a preposition, but optionally without a preposition. The usage of the best writers varies, and Indian grammarians vary in their interpretation of Dhātupātha 19, 67-68. See note (on preceding page).

† प्रति † इ prati † i, to approach, forms its causal regularly when it means to make a person understand, प्रतामति pratyāpayati. Otherwise the causative of इ is formed from म गम.
6. चिन्न, to collect, चिन्नाति chinoti; Caus. चायवति chāpayati, or regularly चायवति chāhayati, he causes to collect. (Pān. vi. 1. 54.)
7. चह, to cut, चह्यति chhyati; Caus. चायवति chhārayati, he causes to cut.
8. गह, गहरी, to be awake, गहराति āyati; Caus. गायवति āgarayati, he rouses.
9. जी, जय, to conquer, जयति jayati; Caus. जायवति jāpayati, he causes to conquer.
10. दार, दार, to be poor, दाराति dārdati; Caus. दारायवति dārāyati, he makes poor.
11. देह, दिशति, to shine, दिशतिति didhī, he causes to shine.
12. धु, धुष, to sin, धुष्यति dushyati, he causes to sin; also धुष्यति dōshayati, he demoralizes. (Pān. vi. 4. 91.)
13. धु, to shake, धुनोति dhūnāt, he causes to shake.
14. प, पित, to drink, पितति pibati; Caus. पायति pāyati, he causes to drink; also वे पाइ, पायति pāyati, to be dry.
15. प, प, to protect, पाति pāti; Caus. पायति pālayati, he protects.
16. प्र, प्र, to love, प्रियति prīnāt, he delights.
17. भ्र, भ्राज, to roast, भ्राजति bhṛjjati; Caus. भ्राज भ्राज्ञि bhṛjjayati, he makes roast, or भ्राज भ्राज्ञि bhṛjjayati, from भ्र भ्रि.
18. भत, भयति, to fear, भयिति bhīhiti; Caus. भयति bhāpayate or भयति bhāshyate, he frightens; also regularly भयति bhāhayati. (Pān. vi. 1. 56.)
19. भ, to throw, भनेना minoti, and भ म, to destroy, भनेना minati, form their Caus. like म म.
20. र, र, to flow, or to go, रीतर rīyate; Caus. रेपति repayati, he makes flow.
21. रुह, रोहति, to grow, रोहति rohati; Caus. रोहति rohayati, रोहति ropayati, he causes to grow. (Pān. vii. 3. 43.)
22. ल, ल, to adhere, लनति līnāt, and ल, ल, लयते līyate; Caus. लनवति līnayati, लायति lāpayati, and लायति lāyayati; and, if the root takes the form ला ल, also लायति lāyati (Pān. vii. 3. 39). The meaning varies; see Pān. vi. 1. 48; 51.
23. व, व, to blow, वति vāti; Caus. वायवति vājayati, if it means he shakes.
24. व, व, to obtain, वेति vetti; Caus. वायवति vāpayati or वायवति vāyayati, if it means to make conceive. (Pān. vi. 1. 55.)
25. व, व, to weave, वयति vayati; Caus. वायवति vāpayati, he causes to weave.
26. व, व, to conceive, वविते vevi; Caus. वायवति vevayati.
27. वव, वव, to cover, वयति vayati; Caus. वायवति vāyayati, he causes to cover.
28. वव, वव, to choose, वविति vvināt, Caus. वव वयति vvepayati, he causes to choose.
29. ब, ब, to fall, भोयति šyati; Caus. भायति šṭayati, he fells; but not, if it means to move. (Pān. vii. 3. 42.)
30. ब, ब, to sharpen, बयति šyati; Caus. शयवति šāyayati, he causes to sharpen.
31. व, व, to succeed, वयति sidhyati; Caus. वायवति sādhyāyati, he performs; but व यति sēdhavati, he performs sacred acts.
32. ब, ब, to destroy, बयति šayati; Caus. शयवति sādyayati, he causes to destroy.
33. स्पुर sphur, to sparkle, स्पुरति sphuratī; Caus. स्पुरयति spharayati and स्पुरेयति sphorayati, he makes sparkle.

34. स्फाय sphāy, to grow, स्फायते sphāyate; Caus. स्फाययति sphavayati, he causes to grow.

35. श्मि sми, to smile, श्मयते smayate; Caus. श्मयते smāpayate, he astonishes; also श्मयति smāyayati, he causes a smile by something. (Pāṇ. vi. 1, 57.)

36. ह्रिः hṛi, to be ashamed, निह्रिति jihreti; Caus. ह्रेयति hrepayati, he makes ashamed. (Pāṇ. vii. 3, 36.)

37. व्रे hve, to call, व्रयति hvayati; Caus. व्रययति hvāyayati, he causes to call.

38. हन्त han, to kill, हंति hanti; Caus. गहतयति ghātayati, he causes to kill.

§ 464. As causative verbs are conjugated exactly like verbs of the Chur class, there is no necessity for giving here a complete paradigm. Like Chur verbs they retain स्य ay throughout, except in the reduplicated aorist and the benedictive Parasmaiipa-da; and they form the perfect periphrastically. The only difficulty in causative verbs is the formation of their bases, and the formation of the aorist. Thus कृत्र kṛī, as causative, forms Pres. Par. and Ātm. कारयति, कर न, कारयति, कर न, -te; Impf. कारयत्, कर न, akārayat, -ta; Opt. कारयेत, कर न, kārayet, -ta; Imp. कारय्य, कर न, kārayatu, -tām; Red. Perf. कारयानकार, कर न, kārayānkhādā, -chakre (§ 342); Aor. कारिकरत, कर न, achikarat, -ta; Fut. कारिष्यति, कर न, kārayishyat, -te; Cond. कारिष्ययत, कर न, akārayishyat, -ta; Per. Fut. कारिष्यता kārayitā; Ben. कारिष्यत kāryānt; कारिष्यक kārayishthā.

§ 465. If a causative verb has to be used in the passive, स्त्रय तत् ay is dropt (§ 399), but the root remains the same as it would have been with च त् ay. Hence Pres. कारिष्यह kāryate, he is made to do; रोपयते ropyate, from हृह ruh, he is made to grow. The imperfect, optative, and imperative are formed regularly. The perfect is periphrastic with the auxiliary verbs in the Ātmanepada.

§ 466. In the general tenses, however, where the य ya of the passive disappears (§ 401), the causative स्त्रय तत् ay may or may not reappear, and we thus get two forms throughout (see Colebrooke, p. 198, note):

Fut. कारिष्यक bhāvayishye or भावले bhāvishye.
Cond. कारिष्यव क bhāvayishye or कारिष्यव bhāvishye.
Per. Fut. कारिष्यत् bhāvayitāhe or भावले bhāvātāhe.
Ben. कारिष्यथ bhāvayishya or भावलय bhāvishyta.
First Aor. I. 1. p. कारिष्यथ abhāvayishhi or कारिष्यथ abhāvishhi.
2. p. कारिष्यथ abhāvayishhā or कारिष्यथ abhāvishhā.
3. p. कारिष्य abhāvi.
CHAPTER XIX.

DESIDERATIVE VERBS.

§ 467. Desiderative bases are formed by reduplication, the peculiarities of which will have to be treated separately, and by adding श s to the root. Thus from म bhu, to be, शुभ प bhubhush, to wish to be. The accent is on the reduplicative syllable.

§ 468. These new bases are conjugated like Tud roots. शुभमान bhubhushami, शुभरा bhubhushasi, शुभात bhubhushati, शुभव bhubhushavah, &c.

§ 469. The roots which take the intermediate श i have been given before (§ 331, 340), as well as those which take intermediate ट t. Thus from विद to know, विदिविद vividish, to wish to know; from त्र to, to cross, तितरनिश titarish or तितरिश titarish, to wish to cross.

§ 470. As a general rule, though liable to exceptions, it may be stated that bases ending in one consonant may be strengthened by Gupta, if they take the intermediate श i. Thus बुध buda forms बुधिकिर्ति boddhishati; दिव दिय, दिविदियिय didevishaki: also बुध krt, बुधिरिकिर्ति chikarishati; बुधं त्र to, दिविदियिय दीदरिश दीदरिश. But बुध bhid, Des. बुधिरिश bīhitatis (Pāñ. i. 2, 10); गु ह guh, गुहिगिर्ति jughukshati (Pāñ. vii. 2, 12). In fact, no Gupta without intermediate श i.

§ 471. But there are important exceptions. In many cases the base of the desiderative is neither strengthened nor weakened; रुद rud, रुदिरिश rurudishati. Other bases may be strengthened optionally; शुद dyut, शुद्धिस्वर्ण didyutisate or शुद्धिकिर्ति didyotisate. Certain bases which do not take intermediate श i are actually weakened; चर swap, चर म शususpathi.

1. Verbs which do not take Gupta, though they have intermediate श i.

रुद rud, to cry, रुदिरिशित rurudishati; शुद dyut, to know, शुदिरिशित vividishati; शुद म mush, to steal, शुदिरिशित mūnusishati. (Pāñ. i. 2, 8.)

2. Verbs which may or may not take Gupta, though they have intermediate श i.

Verbs beginning with consonants, and ending in any single consonant, except य or व, and having श i or श u for their vowel. (Pāñ. i. 2, 26.)

शुद dyut; शुदिरिशित didyutisate or शुदिरिशित didyotisate.

But दिय त्र, दियियिय didevishaki, or, without श i, दिय त्र dudyakshati (Pāñ. vii. 2, 49); दिय त्र, दियियिय vivartisate or दियियितित vivartisate.

3. Verbs ending in श i or श u, not taking intermediate श i, lengthen their vowel; fidal श ri and श त्र become शr and, after labials, शr. (Pāñ. vi. 4, 16.)

जिजिजि jījēś, जिजिरिश jījēśbha; यु yu, to mix, युरिश yuyakshati.

शे kri, to do, शे kīrshati; शे त्र to, to cross, शे kīrshati.

शे mri, to die, शमुषित mūmarsha; शे त्र to, to fill, शमुषित mūmarsha.

If, however, they take intermediate श i, they likewise take Gupta.

शतί० sti, to smile, शतिरिशित simyakshate; शै० pū, to purify, शै० त्र पपिरिश पपिरिश; शै० त्र to swallow, शै० त्र jīgarishate; शै० त्र to respect, शै० त्र didarishate.
4. गम् (gam), to go, as a substitute for गृह i, to go, and हन्न हान् (han), to kill, lengthen their vowel before the ः s of the desiderative. (Pāñ. vi. 4, 16.)

गम् (gam), सिद्धिजयित्तादिज्ञानादेहसें, he wishes to read; but धिगमिष्ठि (jigamishati), he wishes to go.

हन्न हान् (han), चिन्ताचारि (jighadāsati), he wishes to kill.

5. तन् (tan), to stretch, lengthens its vowel optionally. (Pāñ. v. 4, 17.)

तन् (tan), तितांसति (titāṇāsati) or तितांसति (titāṇāsati); but also तितांसति (titāṇāsati). (Pāñ. vii. 2, 49, vaṛt.)

6. जन् (jan), to obtain, drops its ः s and lengthens the vowel before the ः s of the desiderative. (Pāñ. vi. 4, 42.)

जन् (jan), चिन्ताचारि (sīkṣāsati); but चिन्ताचारि (sīkanāsati).

7. ग्रहः (graha), to take, नृप (svap), to sleep, and प्रभः (prachā), to ask, shorten their bases by samprasāraṇa. (Pāñ. i. 2, 8.)

ग्रहः (graha), विचिन्तासति (jighṛtikṣāsati).

नृप (svap), सुषुष्यति (sushupaṁsati).

प्रभः (prachā), चिन्ताचारि (piplīchācchhīsati).

8. The following verbs shorten their vowel to ः i before the ः s of the desiderative, insert ः t (Pāñ. vii. 4, 54), and reject the reduplication.

मि (mī) (भोगी (mīndati), to destroy, and भोगी (mīnoti), to throw), Des. भोगी (mīsati).

मि (mī) (भोगी (mīndati), to measure, भोगी (mīntī, to measure, मयात् (mayaṁ, to change), Des. भोगी (mīsati), भोगी (mīsati).

दा (dā) (दद्यति (dadāti), to give, dāṁ, Dhi. P. 25, 9, dāṇ, Dhi. P. 22, 32; धाति (dyati), to cut, do, Dhi. P. 26, 39; but not दद्यति (dadāti), to cut, dāṇ, Dhi. P. 24, 51, because it is not ghum, cf. § 392; ददायति (dayate), to pity, deḥ, Dhi. P. 22, 66), Des. ददायत (ditsati), ददायत (ditsati).

दा (dā) (ददायति (dadāti), to place, ध्याति (bhayaṁ, to drink), Des. ध्याति (dhisati).

9. Other desideratives formed without reduplication:

राखः (rakhā), to begin (रथः (rakhate), Des. रथित (ripsate).

लाखः (lakhā), to take (सर्वः (lakhate), Des. लिव्यत (lipsate).

सकः (sakā), to be able (सकात् (saknoti), सकात् (sakatyāti), Des. सिल्हत (sikshati).

पतः (patā), to fall (पताति (patati), Des. भिलत (pitsati).

पदः (padā), to go (पदः (padyate), Des. भिलत (pitsate).

चारः (çāraṁ), to obtain (चात्रोति (çnapnoti), Des. चात्रित (çposati).

सर्वः (sarvāḥ), to command (सर्वपाति (çnapayati), Des. विकाति (çkṣatsati).

रिखः (rīkhaḥ), to grow (सर्वोद्धरणः (riddhnoti), Des. रिख्यति (rīkhōti).

दमो (damohāḥ), to deceive (दमोति (dabhnoti), Des. भिखः (dīkṣati) or भिखः (dīkṣati) or भिखः (dīkṣati).

मुखः (muñc), to free (सुचित (muñhchati), Des. मुखर्वित (muñhavat or मुखवित (muñhavat), he wishes for spiritual freedom.

राजः (rājaḥ), to finish (राजविशयः (raddhyati), Des. रिहरस्ति (prati-rītisati), in the sense of रिहरस्ति (rīrtisati) (Pāñ. vii. 4, 54, vaṛt.), otherwise रिहरस्ति (rīrtisati) (not रिहरस्ति (rīrtisati).

§ 472. Certain verbs which are commonly considered to belong to the Bhū class are really desiderative bases.

सिक्षः (siṁkhā, सिद्धिसतिते (chikṣate), he cures.

निश्चितः (vijñāne, निशिततिते (tiṣṭikṣate), he bears.

सुङ्गु (gup), सुङ्गुप्तरे (jugyupṣate), he despises.

समव (mān), समवांसते (māṇānāsate), he investigates,
§ 473. Besides the general rules of reduplication given in § 302–319*, the following special rules with regard to the vowel of the reduplicative syllable are to be observed in forming the desiderative base:

Radical च a and चा ā are represented by इ i in the reduplicative syllable

(पाण. vii. 4, 79).

चचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचच�
CHAPTER XX.
INTENSIVE VERBS.

§ 478. Intensive, or, as they are sometimes called, frequentative bases are meant to convey an intenseness or frequent repetition of the action expressed by the simple verb. Simple verbs, expressive of motion, sometimes receive the idea of tortuous motion, if used as intensives. Some intensive bases convey the idea of reproach or disgrace, &c.

§ 479. Only bases beginning with a consonant, and consisting of one syllable, are liable to be turned into intensive bases. Verbs of the Chur class cannot be changed into intensive verbs. There are, however, some exceptions. Thus चर अत, to go, though beginning with a vowel, forms चरायते atāyatē, he wanders about; चर मात, to eat, चरायते akāsyate; चर प्रित, to go, चरायते arāryate and चरति ararti (Siddh.-Kaum. vol. ii. p. 216); चरु, चरु, to cover, करणायते चरुनु, to cover, करणायते चरुनुयाते (Pān. iii. 1, 22).

§ 480. There are two ways of forming intensive verbs:
1. By a peculiar reduplication and adding यः यः at the end. This यः has the accent.
2. By the same peculiar reduplication without any modification in the final portion of the base. The latter form occurs less frequently. It has the accent on the reduplicative syllable.

Bases formed in the former way admit of Ātmanepada only.

Ex. भोभ, भोभयते bhobhuyate.

Bases formed in the latter way admit of Parasmaipada only, though, according to some grammarians, the Ātmanepada also may be formed.

Ex. भोभ, भोभवित्त bhobhaviti or भोभोति bhobhotti.

The Ātmanepada would be भोभुते bhobhouette.

Roots ending in vowels retain the यः यः of the intensive base in the general tenses; roots ending in consonants drop it. Hence भोभुतितā bhobhuyitā, but भोभुरितā sosuchitā. (Pān. vi. 4, 49.)

§ 481. When यः यः is added, the effect on the base is generally the same as in the passive and benedictive Par. (§ 389). Thus final vowels are lengthened: मच्छ, to gather, चच्छयते chechhyate; मच्छ, to hear, चच्छयते khorrāyate. चच्छ is changed to इ इ: चच्छ, to place, चच्छयते dedhhyate. चच्छ becomes इ इ, or, after labials, चच्छ र: चच्छ, to cross, चच्छयते tettreyate; चच्छ प्रित, to fill, चच्छयते popāryate. Final चच्छ, however, when following a simple consonant, is changed to र र, not to र र: चच्छ, to do, चच्छयते chekhryate.

When following a double consonant it is changed to चर र: चर, to
remember, सावज्ञ sdmayate. These intensive bases are conjugated like bases of the Div class in the Atmanepada. It should be observed, however, that in the general tenses roots ending in vowels retain य y before the intermediate i, while roots ending in consonants throw off the य ya of the special tenses altogether. Thus from बोध्य bodbhnya, बोध्यिता bodbh-ya-itā; from बध्यिता bodbhidya, बध्यिता bodbhiditā.

§ 482. When य ya is not added, the intensive bases are treated like bases of the Hu class. The rules of reduplication are the same. Observe, however, that verbs with final or penultimate र ri have peculiar forms of their own (§ 489, 490), and verbs in र ri start from a base in एर ar, and therefore have जा da in the reduplicative syllable. त्र trí, तस्तार, तातारि tátārmi; 3rd pers. plur. तातारिता tátārītā.

§ 483. According to the rules of the Hu class, the weak terminations require Guṇa (§ 297). Hence from बद्ध bodbh, बद्धिता bodbhiti; but बध्वान bodbhānaḥ. From बध्वा bodbhā, बध्विता bodbhavati; but बध्वा bodbhānaḥ. Remark, however, that in 1. 2. 3. p. sing. Pres., 2. 3. p. sing. Impf., 3. p. sing. Imp. त t may be optionally inserted:

बोध्यिता bodbhiti or बोध्यिता bodbhiti; बोधिता bodbhāni or बोधिता bodbhāni.

And remark further, that before this intermediate द i, and likewise before weak terminations beginning with a vowel, intensive bases ending in consonants do not take Guṇa (Pāṇ. vii. 3. 87). Hence बोध्यिता bodbhiti, बोध्यिता bodbhāni, बोध्यिता abodbhadham. From अविद अविद,

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<th>Present</th>
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<tr>
<td>वेद्य: vevidvah, &amp;c.</td>
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Rules of Reduplication for Intensives.

§ 484. The simplest way to form the peculiar reduplication of intensives, is to take the base used in the general tenses, to change it into a passive base by adding य ya, then to reduplicate, according to the general rules of reduplication, and lastly, to raise, where possible, the vowel of the reduplicative syllable by Guṇa (Pāṇ. vii. 4, 82), and ञ a to ञ a (Pāṇ. vii. 4, 83).

चि chi, to gather, चिय chiy, चियो chechityate; चियत checheti.
कृत kruṭ, to abuse, कृत्य kruṣya, कृत्यो च kruṣyate; कृत्यित kruṣyati.
त्राक्ष trauk, to approach, त्राक्ष traukya, त्राक्षो च traukyate; त्राक्षित traukṛti.
489. रेख rek, to suspect, रेख rekya, रेखस्ते rekyate; रेखस्ती rekti.

ृ kri, to do, फ्रेक kriya, चेक्रियसे chekriyate (Pāṇ. vii. 4, 27); चेक्रियसं charkarti.

ृ kri, to scatter, ख्रेक kriya, चेक्रियसे chekriyate; चाक्रियसं chākarti. (§ 482.)

च प्र प्र, to fill, पूप पुर्या, पूपस्ते पुर्यटे; पुपस्ती पुपर्ति.

स्म स्म्रि, to remember, स्म स्म्या, सास्यसे sasmaryate; सास्ती sarsmarti.*

दा dā, to give, दीप dīya, दीपस्ते dedīyate; दादाति dādāti.

हे हे, to call, हूह हूया, हूहस्ते johūyate; जोहीत johoti.

§ 485. The roots बच्व vaich, षण srauṣ, ख्रेक dāvams, ख्रेक bhrāms, ख्रेष्ट kas, पः pa; पः pad, स्कंद skand, place नी nf between the reduplicative syllable and the root. (Pāṇ. vii. 4, 84.)

बच्व vaich, to go round, चन्निलैच्छने va nf vachyate; चन्निलैच्छने chancāchtī.

षण srauṣ, to tear, चन्निलैसरते sa nf srasyate; चन्निलैसरते sansrārstī.

ख्रेक dāvams, to fall, चन्निलैसरते da nf dhāvasyate; चन्निलैसरते dāndhearsrīntī.

ख्रेक bhrāms, to fall, चन्निलैसरते ba nf bhṛrasyate; चन्निलैसरते bhrastsrīntī.

ख्रेष्ट kas, to go, चन्निलैसरते cha nf kasyate; चन्निलैसरते chantskrstī.

पः pa, to fly, चन्निलैपत्रे pa nf patyate; चन्निलैपत्रे pantiptī.

पः pad, to go, चन्निलैपत्रे pa nf padyate; चन्निलैपत्रे pantiptī.

स्कंद skand, to step, चन्निलैसरते cha nf skadyate; चन्निलैसरते chantskrstī.

§ 486. Roots ending in a nasal, preceded by च a, repeat the nasal in the reduplicative syllable (Pāṇ. vii. 4, 85). The repeated nasal is treated like म m, and the vowel, being long by position, is not lengthened.

गम gam, to go, चंगमस्ते jaṅgamyate; चंगमस्ती jaṅgamsītī.

भ्रम bhrāms, to roam, चंब्रह्मस्ते bhrāmsamyate; चंब्रह्मस्ती bhrāmsamsītī.

हन han, to kill, चंहनस्ते jaṅhanyate; चंहनस्ती jaṅhamsītī.

§ 487. The roots जप jap, to recite, जप jabh, to yawn, दह dāh, to burn, दश dāsṛ, to bite, वङ्ख bhājī, to break, पः pa, to bind, insert a nasal in the reduplicative syllable. (Pāṇ. vii. 4, 86.)

ल जप jaṅjaṛayate; चंजपस्ती jaṅjapptī.

दश dāsṛ, दंददश dandāsyate; दंददशीती dandāsṛstī.

§ 488. The roots चर char and पः phaḥ phal form their intensives as,

चंचचरित्ते chaṅchāryate and चंचचचरित्ते chaṅchāṛītī or चंचचरित्ते chaṅchārtī.

पः शमयते pamphalyate and पःङ्खस्ते pamphastī or पःङ्खस्ते pamphastī. (Pāṇ. viii. 4, 87.)

§ 489. Roots with penultimate चः ri insert रः ri in their reduplicative syllable. (Pāṇ. vii. 4, 90.)

चः वर्तिता va ri vṛityate; चर्वर्तीता va ri vṛitti.

In the Paramapada these roots allow of six formations. (Pāṇ. vii. 4, 91.)

चःवर्तिता va vṛitti.

चर्वर्तिता va ri vṛitti.

चर्वर्तिता va vṛitti.

चर्वर्तिता va ri vṛitti.

* This form follows from Pāṇ. vii. 4, 92, and is supported by the Mādhavīya-dhātuvṛtti. Other grammarians give सास्ती sāsmarti.
§ 490. The same applies to roots ending in खुर, if used in the Parasmaipada. (Pāṇ. vii. 4, 92.)

कृ:  उणवित्ति cha r karitī.  उणवित्ति charakarti.
चरणवित्ति cha ri karitī.  चरणवित्ति charakarti.
चरणवित्ति cha ri karitī.  चरणवित्ति charakarti.

§ 491. A few frequentative bases are peculiar in the formation of their base.*

वाक सवा, to sleep, साहभको soshypate; but साहहसं sādvāpti. (Pāṇ. vi. 1, 19.)
सम  स्यम्, to sound, सेसियते sesiyate; but संस्यति sānshyantī.
चे ये, to cover, चेःत्ते वेरवते vērvyate; but चाबामतिव वाद्यति; or (§ 483) चाबामति वाद्यति.
वाय या, to desire, चायवायते vācasyate; चायवायस्ति vācasyastī. (Pāṇ. vi. 1, 20.)
चाय चाय, to regard, चेस्ते चेकत्ते; चेहत्ते cheketi. (Pāṇ. vi. 1, 21.)
चाय papyā, to grow, चोप्यायते pepyate; चापायति pāpyati. (Pāṇ. vi. 1, 29.)
च्छ क्ष, to swell, च्छूष्यायते bohyate or च्छूष्यायते आस्त्रयते; च्छूष्यायति आस्त्रयति. (Pāṇ. vi. 1, 30.)
हृ तन, to kill, चोतायते jeghnyate; चेंज्ञायति jagnkanti. (Pāṇ. vii. 4, 30, vār.)
ग्रह, to smell, चोग्रहयते jeghrkryate; चाग्रहयति jgrhtī. (Pāṇ. vii. 4, 31.)
भा dhń, to blow, भेंध्मयते dedhmnyate; धामामयि dādmnti. (Pāṇ. vii. 4, 31.)
ग्री, to swallow, ग्रीवायते jejilyate; ग्रीवायति jdlgari. (Pāṇ. viii. 2, 20.)
सति, to lie down, सात्त्यायते satnyate; चेसत्ते sateti. (Pāṇ. vii. 2, 22.)

§ 492. From derivative verbs new derivatives may be formed, most of which, however, are rather the creation of grammarians, than the property of the spoken language. Thus from भायति bhāyati, the causal of भू bhū, he causes to be, a new desiderative is derived, भिभायति bibhāvayishati, he wishes to cause existence. So from the intensive भोभूययति bobhūyate, he exists really, is formed भोभूययति bobhūyishhati, he wishes to exist really; then a new causative may be formed, भोभूयययति bobhūyishayati, he causes a wish to exist really; and again a new desiderative, भोभूययययति bobhūyishyishati, he wishes to excite the desire of real existence.

* The formation and conjugation of the Intensive in the Parasmaipada, or the so-called Charkarita, have given rise to a great deal of discussion among native grammarians. According to their theory यू या, the sign of the Intensive Āṭmanepada, has to be suppressed by लुक luk. By this suppression the changes produced in the verbal base by यू या would cease (Pāṇ. i. 1, 63), except certain changes which are considered as Anahagakāra, changes not affecting the base, such as reduplication. Changes of the root that are to take place not only in the Intens. Āṭm., but also in the Intens. Par., are distinctly mentioned by Pāṇini, vii. 4, 82–92. About other changes, not directly extended to the Intens. Par., grammarians differ. Thus the Prakriyā-Kaumudi forms सोसियति soshypati, because Pāṇ. vi. 1, 19, prescribes सोसियति soshypate; other authorities form only साहहसं sādvāpti or साहपायति sādvāpti. Colebrooke allows चेकेति cheketi (p. 3°.), because Pāṇ. vi. 1, 21, prescribes चेकेति chekete, and the commentary argues in favour of चेकेति cheketi. But Colebrooke (p. 321) declines to form मेंसिति sesinte, because it is in the Āṭm. only that Pāṇ. vi. 1, 19, allows मेंसिति sesiyate. Whether the Perfect should be periphrastic or reduplicated is likewise a moot point among grammarians; some forming बोभायचार बोभायचार bobhavāchakāra, others बोभूवर bobhuvra, others बोभाय bobhaya.
CHAPTER XXI.
DENOMINATIVE VERBS.

§ 493. There are many verbs in Sanskrit which are clearly derived from nominal bases*, and which generally have the meaning of behaving like, or treating some one like, or wishing for or doing whatever is expressed by the noun. Thus from येन byena, hawk, we have येनावसे byendyāte, he behaves like a hawk; from पुत्र putra, son, पुत्रीयति puthryati, he treats some one like a son, or he wishes for a son. Some denominatives are formed without any derivative syllable. Thus from कृष्ण krushṇa, कृष्णति krishṇati, he behaves like Krishṇa; from पितृ pitṛ, father, पितृयति pitārati, he behaves like a father.

These denominative verbs, however, cannot be formed at pleasure; and many even of those which would be sanctioned by the rules of native grammarians, are of rare occurrence in the national literature of India. These verbs should therefore be looked for in the dictionary rather than in a grammar. A few rules, however, on their formation and general meaning, may here be given.

Denominatives in य या, Parasmaipada.

§ 494. By adding य या to the base of a noun, denominatives are formed expressing a wish. From गो go, cow, गयति gavyati, he wishes for cows. These verbs might be called nominal desideratives, and they never govern a new accusative.

§ 495. By adding the same य या, denominatives are formed expressing one's looking upon or treating something like the subject expressed by the noun. Thus from पुत्र putra, son, पुत्रीयति puthryati kishyam, he treats the pupil like a son. By a similar process प्रासादित्यति prásaḍtyati, from प्रासाद prásaḍa, palace, means to behave as if one were in a palace; प्रासादित्यति kujyāṃ bhikṣuḥ prásaḍtyati kujyāṃ bhikṣuḥ, the beggar lives in his hut as if it were a palace.

§ 496. Before this य या,
1. Final च a and च a are changed to ई i: सुता sutā, daughter, सुतीयति sutīyati, he wishes for a daughter.
2. ई i and उ u are lengthened: पति pati, master, पतियति patīyati, he treats like a master; कैव kuvi, poet, कैवयति kauvīyati, he wishes to be a poet.

* They are called in Sanskrit लिड्डु liddhu, from लिंग liṅga, it is said, a crude sound, and ध्व dhu, for धातु dhātu, root. (Carey, Grammar, p. 543.)
† Minute distinctions are made between चन्द्याति adantati, he wishes to eat at the proper time, and चन्द्याति aśaṅgyati, he is ravenously hungry; between उदाहति udakyati, he wishes for water, and उदाहरति udanyati, he starves and craves for water; between पत्याति dhamyati, he is greedy for wealth, and पत्याति dhamyati, he asks for some money. (Pāṇ. vii. 4, 34.)
3. रि becomes रो, जो ओ becomes च ब, जो ओ becomes राग do; पितृ piti, father, पितृयति pittyati, he treats like a father; सू न, ship, सूयति nedyati, he wishes for a ship.

4. Final न is dropt, and other final consonants remain unchanged; राजन् raja, king, राजा यति rajatyati, he treats a man like a king; पयस payas, milk, पयसयति payasyati, he wishes for milk; वचन vachan, speech, वचनयति vachchyati (Pāṇ. i. 4, 15); नामस namas, worship, नामयति namasyati, he worships (Pāṇ. iii. 1, 19).

Denominatives in या, Ātmanepada.

§ 497. A second class of denominatives, formed by adding या, has the meaning of behaving like, or becoming like, or actually doing what is expressed by the noun. They differ from the preceding class by generally following the Ātmanepada*, and by a difference in the modification of the final letters of the nominal base. Thus

1. Final य a is lengthened; येन syna, hawk, येनायते syenatyate, he behaves like a hawk; यास sabda, sound, यायते sabdāyate, he makes a sound,  
   यस्मि bhrisa, much, यस्मयति bhrisāyate, he becomes much; 
   यष्टिन kashṭa, mischief, यष्टिनयति kashṭāyate, he plots; यथं रमान्तिर, ruminating, यथं रमान्तयति ramanthāyate, he ruminates. The final य f of feminine bases is generally dropt, and the masculine base taken instead; युनार्थि kumārt, girl, युनार्थयति kumārdāyate, he behaves like a girl. (Pāṇ. vi. 3, 36–41.)

2 and 3. Final त and न, रि, जो ओ are treated as in § 496; युनि sachi, pure, युनयति suchatyate, he becomes pure.

4. Final न is dropt, and the preceding vowel is lengthened; राजन् raja, king, राजायते rājāyate, he behaves like a king; उष्मन usman, heat, उष्मायते ushmāyate, it sends out heat.

Some nominal bases in स s and त t may, others must (Pāṇ. iii. 1, 11) be treated like nominal bases in य a. Hence from विद्व ि vidvus, wise, विद्वायते vidvāyate or विद्वायते vidvāyate, he behaves like a wise man; from पयस payas, milk, पयसयति payasyati or पयसयति payasyati, it becomes milk; from अपसरस apsaras, अपसरयति apsāryate, she behaves like an Apsaras; from ब्रह्म brahma, great, ब्रह्मायति brahāyate, he becomes great. (Pāṇ. iii. 1, 12.)

§ 498. Some verbs are classed together by native grammarians as Kaṇḍvādi’s, i.e. beginning with Kaṇḍa. They take य a, both in Paraśmaipada and Ātmanepada, and keep it through the general tenses under the restrictions applying to other denominatives in य a (§ 501). Nouns ending in य a drop it before य a. Thus from जगद्गो द ध oga, free from

* Those that may take both Paraśmaipada and Ātmanepada are said to be formed by कप्य कष्ट, the rest by कष्ट कष्ट. Thus from लोहितות lohita, red, लोहितायति or लोहितायति lohitāyati or -re, he becomes red. (Pāṇ. iii. 1, 13.)
illness, चगढ़ति agadyati, he is free from illness; from सुख sukha, pleasure, सुखाति sukhyati, he gives pleasure; from छाँड़ kanyā, scratching, छाँड़ति or छाँड़ति kanyāyati or -te, he scratches.

Denominatives in स्या sya.

§ 499. Certain denominative verbs, which express a wish, take स्या sya instead of या ya. Thus from सहा kṣhara, milk, दहस्यति kṣhārasati, the child longs for milk; from रवशा lavoṣa, salt, रवशास्यति lavoṣasyati, he desires salt. Likewise वसस्यति avasasyati, the mare longs for the horse; वृष्टिति urṣhāsati, the cow longs for the bull (Pāṇ. vii. 1, 53). Some authorities admit स्या sya and, चास्या asya, in the sense of extreme desire, after all nominal bases. Thus from मधु madhū, honey, मधुस्यति madhūsati or मधवस्यति madhvasyati, he longs for honey.

Denominatives in कम्य kāmya.

§ 500. It is usual to form desiderative verbs by compounding a nominal base with कम्य kāmya, a denominative from काम kāma, love. Thus रुपकाम्यति putrakāmyati, he has the wish for a son; Fut. रुपकाम्यित रुपाकाम्यित. Here the य y, it is said, is not liable to be dropt. (Siddh.-Kasm. vol. ii. p. 222.)

§ 501. The denominatives in या ya are conjugated like verbs of the Bhū class in the Parasmaipada and Āṭmanepada. Pres. रुप्रयाम पुरुषियति, Impf. रुप्रायाय पुरुषियति, Opt. रुप्रायेय पुरुषियययाय. Pres. शेनाये kayāyā, Impf. शेनायाय abhyāyā, Imp. शेनायाय abhyāyai, Opt. शेनायेय kayāyaya. In the general tenses the base is रुप्रयाय पुरुषियति, but when the denominative य y is preceded by a consonant, य may not be dropt in the general tenses (Pāṇ. vi. 4, 50). Hence, Per. Perf. रुप्रायायाम पुरुषियाम, (§ 325, 3), Aor. रुप्रायाम पुरुषियित, Fut. रुप्रायायाम पुरुषियित, Per. Fut. रुप्रायित पुरुषियित, Ben. रुप्रायायाम पुरुषियित.

From शेनायेय abhyāyā, Pres. Perf. शेनायामात abhyāyāmāt, Aor. शेनायामात abhyāyāmata, Fut. शेनायामात abhyāyāmasi, &c.

From समिध samidh, fuel, समिधयति samidyati, he wishes for fuel; Per. Fut. समिधितम samidyitam or समिधितम samidhitam, &c. (Pāṇ. vi. 4, 50).

Denominatives in स्या sya.

§ 502. Some denominative verbs are formed by adding स्या sya to certain nominal bases. They generally express the act implied by the nominal base. They may be looked upon as verbs of the Chūr class. They are conjugated in the Parasmaipada and Āṭmanepada, some in the Āṭmanepada only. They retain स्या sya in the general tenses under the limitations that apply to verbs of the Chūr class and causatives (viz. benedicive Par., reduplicated aorist, &c.), and their radical vowels are modified according to the rules applying to the verbs of the Chūr class (§ 296, 4).

Thus from पदा padā, etter, विपदयति vipadiyati, he unties; from वर्मन varman, armour, विर्मययति varmāyati, he arms, (the final न n being dropt); from मुष वन वन मुष वनयति, he shaves; from शबda shabda, sound, शबदययति shadāyati, he makes a sound (Dhātuśāthā 33, 40); from मिश्रित misra, mixed, श्रितमययति misrāyati, he mixes (Pāṇ. iii. 1, 21; 25).
Some of these verbs are always Atmanepada. Thus from दुः पुच्छ्हा, tail, जः पुच्छ्हहृते utpuchchhayate, he lifts up the tail (Pāṇ. i. 3, 20).

If चय aya is to be added to nouns formed by the secondary affixes सत् mat, वत् cat, तिन मिन, दिन vis, these affixes must be dropt. From स्वर्ग स्वर्गी, having garlands, स्वर्गी स्वर्गयति.

If चय aya is added to feminine bases, they are generally replaced by the corresponding masculine base. From इत्यति इत्यति (§ 247), white, इत्यतवित इत्यतयति, he makes her white (Pāṇ. vi. 3, 36).

Certain adjectives which change their base before श्रु iskha of the superlative, do the same before चच aya. भूष मृदु, soft, चदरिति मदराययि, he softens; दूर dūra, far, द्वयति dawayati, he removes.

Some nominal bases take चचचय vapa. Thus from सत् satya, true, सत्यचचयति satyāpayati, he speaks truly; from चचर्थि artha, sense, चचर्थचयति arthāpayati, he explains.

**Denominatives without any Affer.**

§ 503. According to some authorities every nominal base may be turned into a denominative verb by adding the ordinary verbal terminations of the First Division, and treating the base like a verbal base of the Bhū class. चच a is added to the base, except where it exists already as the final of the nominal base; other final and medial vowels take गुप्तa, where possible, as in the Bhū class.

Thus from चचका kriṣṇa, चचकिति kriṣṇati, he behaves like Kriṣṇa; from मदाल madd, garland, मदालिति maddati, it is like a garland. Impf. मदालानिति amaddāti, Aor. चसमदालानिति amaddātta; from चचवित kavi, poet, कवयति kavayati, he behaves like a poet; from चचवित vī, bird, कवयति vayati, he flies like a bird; from चचन्ति pītī, father, पितारिति pitārati, he is like a father; from राजन raṇa, king, राजानिति raṇānati, he is like a king (Pāṇ. vi. 4, 15).

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**CHAPTER XXII.**

**PREPOSITIONS AND PARTICLES.**

§ 504. The following prepositions may be joined with verbs, and are then called Upasarga in Sanskrit (Pāṇ. i. 4, 58–61; § 148).

चत्त ati, beyond. चच अधि, over (sometimes चच धि). चत्त anu, after.
चच एपा, off. चच अपि, upon (sometimes चच दि). चचबित abhi, towards.
चच एवा, down (sometimes चच एवa). चच d, near to. चच su, up. चच upa, next, below. दूर dūr, ill. दिन ni, into, downwards. दि: niḥ, without.
चच पार्द, back, away. चच एरि pari, around. प्रच pra, before. प्रच prati, back. चच vi, apart. चच सम, together. चच su, well. They all have the दाति on the first syllable except चच abhi.

§ 505. Certain adverbs, called Gati in Sanskrit, a term applicable also to the Upasargas (Pāṇ. i. 4, 60), may be prefixed, like prepositions, to certain verbs, particularly to चच bhū, to be, चच as, to be, चच kri, to do, and चच gam, to go.
The accusative is governed by अति ati, beyond; अभि abhi, towards; परि pari, around; प्रति prati, against; आनu anu, after; उप upa, upon. Ex. गोविंदम् नेत्र गोविंदम् ati neśvarah, Isvara is not beyond Govinda; हरे प्रति हरे हरे हरे haram prati halahalam, venom was for Hara; विश्वामिराते vish्‌vamanvarchyate, he is worshipped after Vishnu; अनु हरे सुरः anu harim surah, the gods are less than Hari.

The ablativ e is governed by प्रति prati, परि pari, चथ औपा, उधा. Ex. भक्तिः bhakteḥ praty amṛitam, immortality in return for faith; प्रति mrityoh, until death; अपा त्रिगते ध्ययः ग्रहे देवः: apa trirgatebhya vrishiḥ devah, it has rained away from Trigarta, or परि प्रति trirgatebhyaḥ, round Trigarta, without touching Trigarta.

The locative is governed by उप upa and अभि adhi. Ex. उप निग्रहे वाकृपयो upa nishke kārshōpanam, a Kārshōpana is more than a Nishka; अभि विष्णुवंश adhi pañchāleśhu brahmadattaḥ, Brahmadatta governs over the Panchálas.

§ 507. There are many other adverbs in Sanskrit, some of which may here be mentioned.

1. The accusative of adjectives in the neuter may be used as an adverb.
Thus from मंदः mandah, slow, मंदे मंदम mandam mandam, slowly, slowly; त्रेनौं द्विग्राम, quickly; मुखः dhrwam, truly.

2. Certain compounds, ending like accusatives of neuters, are used adverbially, such as यथासत्त यथासत्त, according to one’s power. For these see the rules on composition.

3. Adverbs of place:
चतर्क antar, within, with loc. and gen.; between, with acc. चतमा antarā, between, with acc. चतरणे antareṇa, between, with acc.; without, with acc. चारात् ārat, far off, with abl. भिः vahiḥ, outside, with abl. समयः samayā, near, with acc. निक्षिः nikashā, near, with acc. उपरि upari, above, over, with acc. and gen. उचिः uchchaiḥ, high, or loud. नीचे nicheiḥ, low. अधः adhah, below, with gen. and abl. अवः avah, below, with gen. तिरः tirah, across, with acc. or loc. इह iha, here. पुरः puraḥ, before. समं समकाशम, साधः sākshat, in the presence. सकाशे sakāśat, from. पुरः puraḥ, before, with gen. समा amā, सचा sachā, साखे sākam, सन् samā, साखे sārdham, together, with instr. अटिह abhitaḥ, on all sides, with acc. उभयात ubhayāt, on both sides, with acc. सान्तः samantat, from all sides. पुरः puraḥ, far, with acc., abl., and gen. अपेक्षः antikam, near, with acc., abl., and gen. पुष्कः ridhak, पुष्कः prithak, apart.

4. Adverbs of time:
प्रातः pratāt, early. शतः śatam, at eve. दिशः divaḥ, by day. चकः chakṣaḥ, ahndaya, by day. दवः doṣhaḥ, by night. नक्तः naktam, by night. उषः ushaḥ, early. युगः yugapad, at the same time. एडः adyaḥ, to-day. क्यः kyaḥ, yesterday. प्रवेशः praveṣhaḥ, yesterday. म् śvaḥ, to-morrow. पारे परेयवी, to-morrow. ज्योति jyot, long. चिरेचिराय, चिरेचिरे, चिरस्य chirasaḥ, long. सन् sanā, सन्तः sanāt, सनः sanat, perpetually. सत्र सरः samrat, now. पुरा punaḥ, पुरः mahuḥ, स्वः bhūyāḥ, वारः vāraṁ, again. सक्र सक्र, once. पुरः puraḥ, formerly. पुरः puraḥ, before. अर्थः ārtham, after. सपा sapad, immediately. पश्चात् pashcad, after, with abl. जातु jat, once upon a time, ever. अधुना adhunaḥ, now. इदतः idānām, now. सदा sadā, संतः santatam, अनिः aniṣam, always. सतः alam, enough, with dat. or instr.

5. Adverbs of circumstance:
मुखः mukhaḥ, मिथः mithaḥ, falsely. मनोक manok, ईश मे tshan, a little. पृष्ठः tushānā, quietly. पृष्ठः vrithā, पृष्ठः mudha, in vain. सांस śaṁi, half. आकाश अक्षम, unexpectedly. उपासः upāsāḥ, in a whisper. मिः mithaḥ, together. प्रायः prāyāḥ, frequently, almost. अव्यवः ativa, exceedingly. जां कमाम, जोरः josham, gladly. अवशया avasyam, certainly.
CONJUNCTIONS AND OTHER PARTICLES.
§ 508. च अथा, चो अथो, now then. इति इति, thus. यदि यदि, when.
सतापि यद्यापि, although. ततापि ताथापि, yet. चेत् चेत्, if. न न, न न, no, not.
च चा, and, always enclitic, like que. किंच किंचा, and. मा मा or मा मा मा मा, not, prohibitively. वा वा, or.
वा वा – वा वा, either--or. अथवा अथवा, or. एव एव, even, very; स एव सा सा, the same.) एव एव, thus.
नून नूनम्, doubtlessly. तथत्यत्--तथत्यत्, as much--as. चथा चथा--
तथा तथा, as--so. चेन चेन, --तेन तेन, चस्य चस्य, तदा तदा, and other correlatives,
because--therefore. तथापि तथापि, thus, for. हु तु, परं परं, क्षिता
क्षिता, but. चित्व चित्व, चा चा, subjoined to the interrogative pronoun
किम, any, some; as किम कस्किम, some one; कस्य कस्य, कस्य, anything.
किंच हि, for, because. उत उत, उताहो उताहो, or. नाम नाम, namely.
प्रत्यप्रत्य, on the contrary. नु नु, perhaps. ननु ननु, Is it not?
किश्रुकुम, किश्रुकुम, किश्रुकुम, perhaps. अपि अपि, also, even. अपि अपि अपि अपि,
again. नून नूनम्, certainly.

INTERJECTIONS.
§ 509. हे हे, भो भो, vocative particles. चेन चेन, हे हे अहे, Ah! द्विते द्विते, रे रे, चरे चरे, Fie!

CHAPTER XXIII.
COMPOUND WORDS.

§ 510. The power of forming two or more words into one, which belongs
to all Aryan languages, has been so largely developed in Sanskrit that a few
of the more general rules of composition claim a place even in an elementary
grammar.

As a general rule, all words which form a compound drop their
inflectional terminations, except the last. They appear in that form which
is called their base, and when they have more than one, in their Pada base
(§ 180). Hence देवदास: देवदास, a servant of god; राजपुरुष: राजपुरुष, a king's man; प्रयाग: प्रयाग, facing west.
§ 511. Sometimes the sign of the feminine gender in the prior elements of a compound may be retained. This is chiefly the case when the feminine is treated as an appallative, and would lose its distinctive meaning by losing the feminine suffix: कल्याणीमाता kalāṇiṣṭātī, the mother of a beautiful daughter (Pāñ. vi. 3, 34): कथिद्विन् kathidvīphā, having a Kāthi for one's wife (Pāñ. vi. 3, 41). If the feminine forms a mere predicate, it generally loses its feminine suffix; सोभानिध्वर्याह sōbhānādhyāgyaḥ, having a beautiful wife (Pāñ. vi. 3, 34: 42).

The phonetic rules to be observed are those of external Sandhi with certain modifications, as explained in § 24 seq.*

§ 512. Compound words might have been divided into substantival, adjectival, and adverbial. Thus words like सत्येः satyē, his man, गीताचन्द्र gītācandrā, blue lotus, विन्दु विन्दु विन्दु vindi vindi vindi, agni-dhāma, fire and smoke, might have been classed as substantival; वालप्रेमि bahūrthiḥ, possessing much rice, as an adjectival; and बालप्रेमिया yathāsakti, according to one’s strength, as an adverbial compound.

Native grammarians, however, have adopted a different principle of division, classing all compounds under six different heads, under the names of Tatpurusha, Karmadhāraya, Dvigu, Dwanda, Bahurthi, and Avyayībhāva.

I. Tatpurusha is a compound in which the last word is determined by the preceding words, for instance, सत्येः satyē, his man, or राजपुरुषः rāja-purushaḥ, king’s man.

As a general term the Tatpurusha compound comprehends the two subdivisions of Karmadhāraya (I b) and Dvigu (I c). The Karmadhāraya is in fact a Tatpurusha compound, in which the last word is determined by a preceding adjective, e.g. गीताचन्द्र gītācandrā, blue lotus. The component words, if dissolved, would stand in the same case, whereas in other Tatpurushas the preceding word is governed by the last, the man of the king, or fire-wood, i.e. wood for fire.

The Dvigu again may be called a subdivision of the Karmadhāraya, being a compound in which the first word is not an adjective in general, but always a numeral: विन्दु विन्दु विन्दु vindi vindi vindi, bought for two oxen.

* Occasionally bases ending in a long vowel shorten it, and bases ending in a short vowel lengthen it in the middle of a compound; उदा udā, water, चाव pdā, foot, अद्य kridā, heart, frequently substitute the bases उद उद (i.e. उद उद), पस् pad, and हूः krid.

The particle कु ku, which is intended to express contempt, as कुर्ब्बेन kubrīmamāṇaḥ, a bad Brāhman, substitutes कुदृ kad in a determinative compound before words beginning with consonants: कुदृ kazdashtrā, a bad camel. The same takes place before रथ ratha, वद vada, and कुदृ triya: कुदृ kradrathā, a bad carriage; कुदृ katmāṇam, a bad kind of grass. The same particle is changed to का kā before पथन pathin and क्षो aksha: कापाथ kāpāth, and optionally before कुरु पुरुषa purusha. (Pāñ. vi. 3, 101–107.)
These three classes of compounds may be comprehended under the general name of Determinative Compounds, while the Karmadhāraya (I b) may be distinguished as appositional determinatives, the Dvigu (I e) as numeral determinatives.

II. The next class, called Deandva, consists of compounds in which two words are simply joined together, the compound taking either the terminations of the dual or plural, according to the number of compounded nouns, or the terminations of the singular, being treated as a collective term: अग्निद्वाम् agni-dhāmau, fire and smoke; शास्त्रवृक्षम् bāsa-kuśa-palāśāḥ, nom. plur. masc. three kinds of plants, or शास्त्रवृक्षाद्वारा bāsa-kuśa-palāśam, nom. sing. neut. They will be called Collective Compounds.

III. The next class, called Bahuvrihi by native grammarians, comprises compounds which are used as adjectives. The notion expressed by the last word, and which may be variously determined, forms the predicate of some other subject. They may be called Possessive Compounds. Thus बहुव्रीहि bahu-vṛhiḥ, possessed of much rice, scil. देश desaḥ, country; रूपद्राप्यि rūpavatad-bhāryah, possessing a handsome wife, scil. राजा rāja, king.

Determinative compounds may be turned into possessive compounds, sometimes without any change, except that of accent, sometimes by slight changes in the last word.

The gender of possessive compounds, like that of adjectives, conforms to the gender of the substantives to which they belong.

IV. The last class, called Avyayibhāva, is formed by joining an indeclinable particle with another word. The resulting compound, in which the indeclinable particle always forms the first element, is again indeclinable, and generally ends, like adverbs, in the ordinary terminations of the nom. or acc. neut.: अधिस्त्रि adhi-stri, for woman, as in अधिस्त्रि गृहकार्याणि adhistri grihakāryāṇi, household duties are for women. They may be called Adverbial Compounds.

I. Determinative Compounds.

§ 513. This class (Tatpurusha) comprehends compounds in which generally the last word governs the preceding one. The last word may be a substantive or a participle or an adjective, if capable of governing a noun.

1. Compounds in which the first noun would be in the Accusative:
कृष्णसिद्धि: krishṇa-siddhaḥ, m. f. n. gone to Krisṇa, dependent on Krisṇa, instead of कृष्णसिद्धि: krishṇam siddhaḥ. दुःखप्राप्त: duḥkha-prāptaḥ, m. f. n. having overcome pain, instead of दुःखप्राप्त: duḥkham atitāḥ. वर्षभोग: varṣha-bhogyaḥ, m. f. n. to be enjoyed a year long. ग्रामप्राप्त: grāma-prāptaḥ, m. f. n. having reached the village, instead of ग्रामप्राप्त: grāmam
práptah: it is more usual, however, to say प्राप्याम: प्राप्ताग्रहाः (Pāñ. ii. 2, 4). Similarly are formed determinatives by means of adverbs or prepositions, such as चतिनिर्गिरिः atigiri, past the hill, used as an adverb, or as an adjective, चतिनिर्गिरिः atigiriḥ, ultramontane; अभिज्ञ abhimukham, facing, &c.

2. Compounds in which the first noun would be in the Instrumental:

धान्याल: dhānya-arthaḥ, m. wealth (arthāh) (acquired) by grain (dhānyena).
संकुलितवर्तम: sānkuśa-khaṇḍaḥ, m. a piece (khaṇḍaḥ) (cut) by nippers (śankuśa-khaṇḍaḥ).
दत्ता-च्छिंडवर्त: dātra-chchinnakaḥ, m. f. n. cut (chchinnakaḥ) by a knife (dātraṃ).
हरितात्त: hari-trātaḥ, m. f. n. protected (trātaḥ) by Hari.
देवदत्ताः: deva-dattāḥ, given (dattāḥ) by the gods (devaḥ), or as a proper name with the supposed auspicious sense, may the gods give him (i.eu-donné).
पिकी-समाः: pitī-samāḥ, m. f. n. like the father, i.e. pitā samāḥ.
नक्षिंगिर्भिन्य: nakha-nirbhinnakaḥ, m. f. n. cut asunder (nirbhinnakaḥ) by the nails (nakhaik).
विश्वामिकत: visvā-upāsyaḥ, m. f. n. to be worshipped by all.
स्वयं-क्रित: svayam-kritāḥ, m. f. n. done by oneself.

3. Compounds in which the first noun would be in the Dative:

युपाद: yupa-dāru, n. wood (dāru) for a sacrificial stake (yupāya).
हिताः: gohitaḥ, m. f. n. good (hitāḥ) for cows (gobhyaḥ).
विशाः: dvija-arthaḥ, m. f. n. object (arthāḥ), i.e. intended for Brāhmans. Determinative compounds, when treated as possessive, take the terminations of the masc., fem., and neut.; e.g. तिष्काष्य वयः: dvijārthā yavagāḥ, fem. gruel for Brāhmaṇa.

4. Compounds in which the first noun would be in the Ablative:

चोराः: chora-bhayam, n. fear (bhayam) arising from thieves (chorebhyaḥ).
स्वर्गाः: svarga-patiśaḥ, m. f. n. fallen from heaven.
अपा-ग्रामाः: apa-grāmāḥ, m. f. n. gone from the village.

5. Compounds in which the first noun would be in the Genitive:

तत-पुरुषाः: tat-purushah, m. his man, instead of tasya, of him, purushah, the man*.
राजा-पुरुषाः: rāja-purushah, m. the king’s man, instead of rājāḥ, of the king, purushah, the man.
राजसं: rāja-sakhaḥ, m. the king’s friend. In these compounds sakhi, friend, is changed to sakhaḥ.
कुम्भा-काराः: kumbha-kāraḥ, a maker (kāraḥ) of pots (kumbhānām).
शस्त्रं: go-satam, a hundred of cows.

6. Compounds in which the first noun would be in the Locative:

अक्षा-सुन्दर: aksha-sundarāḥ, m. f. n. devoted to dice.
उरो-ज़ा: uro-jah, m. f. n. produced on the breast.

* Most words ending in त्रि or क्स are not allowed to form compounds of this kind. Hence कस्ता कत्ता kaṣaṣṭha kartaḥ, maker of a mat, not करत्ता kaṭakartaḥ; चूरने में पुरां bhettā, breaker of towns. There are, however, many exceptions, such as देवपिज़ा: deva-piṣákāḥ, worshipper of the gods, &c.
§ 514. Certain Tatpurusha compounds retain the case-terminations in the governed noun.

§ 515. To this class a number of compounds are referred in which the governing element is supposed to take the first place. Ex. पुर्वकाख्यः पुर्वा-कियाः, the fore-part of the body, i.e. the fore-body; पुर्वारङ्गः पुर्वा-राट्राः, the first part of the night, i.e. the fore-night; राजदेशः राजदेशान्, the king of teeth, lit. the king-teeth, i.e. the fore-teeth (Pāṇ. ii. 11, 2, 1). They would better be looked upon as Karmadhārayas; cf. § 517.

§ 516. If the second part of a determinative compound is a verbal base, no change takes place in bases ending in consonants or long vowels, except that diphthongs, as usual, are changed to चा. Hence जलमुखः जलमुखः, water-dropping, i.e. a cloud; सोमवर्षः सोमवर्षः, Soma-drinking, nom. sing. सोमवर्षः सोमवर्षः (§ 339).

Bases ending in short vowels generally take a final त : विनायकः विनायकः, all-conquering, from विनायक, to conquer. Other suffixes used for the same purpose are चा, चा, ी, ी, ी, & c.

I b. Appositional Determinative Compounds.

§ 517. These compounds (Karmadhāraya) form a subdivision of the determinative compounds (Tatpurusha). In them the first portion stands as the predicate of the second portion, such as in black-beetle, sky-blue, &c.

The following are some instances of appositional compounds:

निलोत्पलः निलो-उत्पलः, neut. the blue lotus. परमात्मः परमात्मः, masc. the supreme spirit. शाखापर्थिवः शाखापर्थिवः, masc. a Sāka-king, explained as a king such as the Sākas would like, not as the king of the Sākas. सर्वरात्रः सर्वरात्रः, masc. the whole night, from सर्व, whole, and रात्रिः, night. रात्रिः, fem., is changed to रात्रा; cf. पर्वरथः पर्वरात्रः, masc. the fore-night; मध्यरात्रः मध्यरात्रः, masc. midnight; पुष्यरात्रः पुष्यरात्रः, masc. a holy night. द्विरात्रः द्विरात्रः, neut. a space of two nights, is a numeral compound (Dvigu). महाराजः महाराजः, masc. a great king. In these compounds महात्मः महात्मः, great, always becomes महः महः (Pāṇ. vi. 3, 46), and राजः राजः, king, राजः राजः; as परमात्मः परमात्मः, a supreme king: but सुराजः सुराजः, a good king, सुराजः सुराजः, a bad king (Pāṇ. v. 4, 69, 70). प्रयस्कः प्रयस्कः, masc. a dear friend. सक्षी सक्षी is changed to सक्षी सक्षी. परमात्मः परमात्मः, masc. the highest day. In these compounds सहानुः सहानुः, day, becomes
§ 518. In some appositional compounds, the qualifying word is placed last. विप्रस्वार: 
vipraswa, a white Brāhman; राजा: rajā, the lowest king; भरतस्वस्थ: bharatā-
sreshth, the best Bharata; पुरुषवाय: purusha-vyāghra, a tiger-like man, a great man; 
गोविन्दारक: govinḍāraka, a prime cow.

I c. Numeral Determinative Compounds.

§ 519. Determinative compounds, the first portion of which is a numeral, 
are called Dvīgu. The numeral is always the predicate of the noun which 
follows. They are generally neuters, or feminines, and are meant to express 
aggregates, but they may also form adjectives, thus becoming possessive 
compounds, with or without secondary suffixes.

If an aggregate compound is formed, final स a is changed to श, fem., or in 
some cases to च am, neut. Final च an and च a are changed to श or च am.

पंच गव गव, neut. an aggregate of five cows, from pañchāna, five, 
and go, cow. गो go (in an aggregate compound) is changed to ग gava 
(Pān. ii. 1, 23), and नाव nava. पंच: pañcha-guh, as an 
adjective, worth five cows (Pān. v. 4, 92). दिन: dvinaub, bought for 
two ships. द्वंतुं dvīntu, neut. what has the measure of two 
fingers, from dvi, two, and anguli, finger; final i being changed to a. 
श्र: dvī-ahāh, masc. a space of two days; ahan changed to aha (Pān. ii. 
1, 23). पंच-कव: pañcha-kapāla, m. f. n. an offering (purodāsah) 
made in a dish with five compartments, from pañchan, five, and 
kapāla, neut. (Pān. ii. 1, 51, 52; iv. 1, 88). तिलोकी tri-loki, fem. 
the three worlds: here the Dvīgu compound takes the fem. termination 
to express an aggregate (Pān. iv. 1, 21). त्रिपन्ति tri-bhuvanam, neut. the 
three worlds: here the Dvīgu compound takes the neuter termination.

दशकुमारी daśa-kumārī, fem. an assemblage of ten youths. चतुर- 
yugam, neut. the four ages.

§ 520. The following rules apply to the changes of the final syllables in determinative 
compounds. Very few of them are general as requiring a change without any regard to the
preceding words in the compound. The general rules are given first, afterwards the more special, while rules for the formation of one single compound are left out, such compounds being within the sphere of a dictionary rather than of a grammar.

1. चूँच, rich, verse, पूर, pur, town, सब, ap, water, पूर, dhur, charge, पत्थर, pathin, path, add final च a (Pāñ. v. 4, 74); अधिका, ardharchaḥ, a half-verse. This is optional with पत्थर, pathin after the negative न a: अधिका, apatham or अधिका, apathāḥ.

2. राजा, raja, king, चन्द, ahan, day, सस, sakhi, friend, become राजा, rāja, जह औः, jah, aha, सस, sakhi; महाराज, mahārāj. (Pāñ. v. 4, 91.)

3. वर्स, if it means chief, becomes वर्स, uras, an excellent horse (Pāñ. v. 4, 92). Likewise after प्रति, prati, if the locative is expressed; प्रतिर्ष, pratyurasam, on the chest (Pāñ. v. 4, 82).

4. अक्षी, aksha, eye, becomes अख, akha, if it ceases to mean eye. ग्राम, gavākṣaḥ, a window; भ्रातारः, brāhmarākṣi, the eye of a Brāhmaṇ (Pāñ. v. 4, 76.)

5. अनस, anas, cart, अस, aśāṅ, stone, अन्य, ayas, iron, सरस, saras, lake, take final च a if the compound expresses a kind or forms a name. कालाष, kālayasam, black-iron; अधिका, sadāyaḥ, a piece of good iron. (Pāñ. v. 4, 94.)

6. ब्रह्म, brahman becomes ब्रह्म, brahma, if preceded by the name of a country; सुराभ्र, sūraphr, a Brāhmaṇ of Surābhṛ (Pāñ. v. 4, 104). After च u and महा, mahā, that substitution is optional (Pāñ. v. 4, 105).

7. तव, takshan, takes final च a after ग्राम, grāma and कोट, kauṭa; ग्रामटव, grāmatakṣaḥ, village carpenter. (Pāñ. v. 4, 95.)

8. चन्दन, svas, dog, takes final च a after चति, ati, and after certain words, not the names of animals, with which it is compared; चाक्वेश, ākarshaevah, a dog of a die, a bad throw (?). (Pāñ. v. 4, 97.)

9. चलित, adhavan becomes चलित, adheva after prepositions; राह, pradhevaḥ. (Pāñ. v. 4, 85.)

10. समु, śaman, hymn, and लोभ, lomā, hair, become सम, śama and लोभ, loma after प्रति, prati, चन्द्र, anu, and चन्द्र, ava; चन्द्र, anuloma, regular; चन्द्र, anuloma, adv. with the hair or grain, i.e. regularly. (Pāñ. v. 4, 75.)

11. तमस, tamas becomes तमस, tamasa after चन्द्र, ava, सम, sam, and चं, andha; चं, andha-tamasam, blind darkness. (Pāñ. v. 4, 79.)

12. रक्ष, rahas becomes रहस, rahasa after चन्द्र, anu, चन्द्र, ava, and तम, tapta; चन्द्र, anurasahas, solitary. (Pāñ. v. 4, 81.)

13. सर, varchas becomes सर, varchas after ब्रह्म, brahma and हस्ति, hasti; सर, varchas, varchasam, the power of a Brāhmaṇ. (Pāñ. v. 4, 78.)

14. मो, go becomes म, gava, except at the end of an adjectival Dvig. पंचगम, pañcagavam, five cows; but पंच, pañcagayuḥ, bought for five cows. (Pāñ. v. 4, 92.)

15. म, nau, ship, becomes नाव, nāva, if it forms a numerical aggregate; पंचनाव, pañcanaṇavam, five ships; not when it forms a numerical adjective; पंचन, pañcanaṇuḥ, worth five ships. (Pāñ. v. 4, 99.)

16. म, nau, ship, after चति, ardha, becomes नाव, nāva; सदनाव, ardhanāvam, half a ship. (Pāñ. v. 4, 100.)

17. सार, khāra, a measure of grain, becomes सार, khāra as an aggregate; दसार, dekkhāram, also after चति, ardha; सदनार, ardhanāram. (Pāñ. v. 4, 101.)

18. संभूत, aijali, a handful, after दी, de or दी, tri, may, as an aggregate, take final च a; द्वार, dvaṇjala, or द्वार, dvaṇjali, two handfuls. (Pāñ. v. 4, 102.)
§ 521. Collective compounds (Dvandva) are divided into two classes. The first class (called इतरेतर itaretara) comprises compounds in which two or more words, that would naturally be connected by and, are united, the last taking the terminations either of the dual or the plural, according to the number of words forming the compound. The second class (called समाहर samāhara) comprises the same kind of compounds but formed into neuter nouns in the singular. हस्तयश्व hasty-akṣau, an elephant and a horse, is an instance of the former, हस्तयश्व hastyāsvam, the elephants and horses (in an army), an instance of the latter class. Likewise शुक्लक्रिष्ण śukla-krishṇa, white and black; गावधव gavādvam, a cow and a horse.

If instead of a horse and an elephant, हस्तयश्व hastyāsvau, the intention is to express horses and elephants, the compound takes the terminations of the plural, हस्तयश्व: hastyāsvāḥ.

§ 522. Some rules are given as to which words should stand first in a Dvandva compound. Words with fewer syllables should stand first: शिवकेश्वर śiva-keśavau, Śiva and Kesāva; not केसावशिव keśavāśvau. Words beginning with a vowel and ending in a should stand first: शिवकेश्वर śiva-keśavau, Śiva and Kesāva. Words ending in ies, इ (gen. इ) and ा (gen. न: oh) should stand first: हरिहर hari-hara, Hari and Hara; also भक्ति bhaktya, the enjoyer and the enjoyed. Lastly, words of greater importance should have precedence: देवदायिन deva-dāityau, the god and the demon; ब्राह्मणाक्षार brahmaṇa-aksāra, a Brāhman and a Kṣatriya; मातापितारी mātā-pitarāu, mother and father, but in earlier Sanskrit पितारामातार pitārā-mātār, father and mother. (Pāñ. vi. 3. 33.)

§ 523. Words ending in री ri, expressive of relationship, or sacred titles, forming the first member of a compound, and being followed by another word ending in री or by putra, son, change their री into आ d (Pāñ. vi. 3. 25). माता mātā + पितृ pitṛ form मातापितार्य mātā-pitarāu, father and mother; पितृ pitṛ + पुत्र putra form पितृपुत्र pitṛ-putrau; होत्र होत्रोपोतरी hotṛ + potṛ form होत्रपोतरी hotṛ-potārā, the Hotrī and Potṛ priests.

§ 524. When the names of certain deities are compounded, the first sometimes lengthens its final vowel (Pāñ. vi. 3, 26). Thus मित्रवर्षु mitrāvarṇu, Mitra and Varuṇa; अग्नियोगी agnīyogī, Agni and Soma. Similar irregularities appear in words like
COMPOUND WORDS.

§ 528. Bahuvarihi compounds frequently take suffixes. The following rules apply to the changes of the final syllables in possessive compounds:

1. सक्ष न, thigh, and ओषधि akṣa, eye, if they mean really thigh and eye, take final च a; कमलाक्ष लोकाग्रेस. (Pān. v. 4, 113.)

2. अगुलु aṅguli, finger, substitutes final च a if it refers to wood; देयाणुल dāru, a piece of wood with two prongs. (Pān. v. 4, 114.)
3. मूडः मुद्राह, head, substitutes final च a after डि देन and ट्रि; डिगुप्त: deimārdhā, having two heads. (Pāñ. v. 4, 115.)

4. लोमन loman, hair, substitutes final च a after चंत्र antar and वर्तिः vahih; चंत्रलोमन: antar-loman, having the hairy part inside. (Pāñ. v. 4, 117.)

5. नासिका nāsikā, nose, becomes नासु nasu, if it stands at the end of a name; गोनस: gonasaḥ, cow-nosed, i.e. a snake; but not after स्थुल sthūla; स्थुलनासिक sthūla-nāsikā, large-nosed, i.e. a hog. The same change takes place after prepositions; उदस: unasuḥ, with a prominent nose. (Pāñ. v. 4, 118, 119.)

6. After च a, डुः duḥ, or मु su, हाल hali, furrow, and सक्षिय sakhī, thighb, may substitute final च a; चहल: ahalaḥ or चहलिः: ahaliḥ. (Pāñ. v. 4, 121.)

7. After the same particles, प्रज्ञ prajā, progeny, and मेनच medhā, mind, are treated like nouns ending in अस as; दुमेन्ध: durmedhī. (Pāñ. v. 4, 122.)

8. भूमि dharma, law, preceded by one word, is treated like a noun ending in अन an; कल्याणभम kalyāṇadharmā. (Pāñ. v. 4, 124.)

9. कोक्क jambhā, jaw, after certain words, becomes जोचन jambhan; जोमा sujambhā.

10. जातु जानु, knee, after प्र pra and सं sam, becomes जु jānu; प्रज्ञ prajā. (Pāñ. v. 4, 129.)

   This is optional after कु र TBD (Pāñ. v. 4, 130).

11. कृष्ण ādhās, udder, becomes कु मु न स udhan; कु कु र kucundānti. (Pāñ. v. 4, 131.)

12. भुनु dhanus, bow, becomes भुमन dhanācan; युमधना pushpadhānā, having a bow of flowers (Pāñ. v. 4, 132.). In names this is optional.

13. चाय चाय jādy, wife, becomes चाइ चाज jānī; च्वासिन: subhajānī. (Pāñ. v. 4, 134.)

14. धों धों gandha, smell, substitutes धों gandhi after certain words; सुमधिः: sugandhi. (Pāñ. v. 4, 135–137.)

15. पाद पाद, foot, becomes पाठ पाठ after certain words; पाठपाठ vyaghrapād. (Pāñ. v. 4, 138–140.)

16. दां पात danta, tooth, becomes डाँ पात after many words; डिदीद dividan, having two teeth, (sign of a certain age); fem. डिदीद dividati. (Pāñ. v. 4, 141–145.)

17. ककुक ककुक kakuda, hump, becomes ककुक kakud after certain words and in certain senses; चानाकाकु: ajātarakakud, a young bull before his humps have grown. (Pāñ. v. 4, 146–148.)

18. उरुर uras and other words belonging to the same class add final क ka; चूरठरक: vyūdhoraśkaḥ, broad-chested. (Pāñ. v. 4, 151.)

19. Words in त्व in add final क ka in the feminine; चुबुरातिका bahusudārikā, having many masters, from चासिनिस śedma, master. (Pāñ. v. 4, 152.)

20. Feminine words in ट्व, like नट nadt, and words in च र, add final क ka; चुबुरातिक: bahubhartrikaḥ, having many maidens; चुबुरुच: bahubhartikaḥ, having many husbands. (Pāñ. v. 4, 153.)

21. Most other words may or may not add final क ka; चुबुरातक: bahumālakah or चुबुरातक: bahumālakah or चुबुरात: bahumālakah. (Pāñ. v. 4, 154.)

IV. Adverbial Compounds.

§ 529. Adverbial or indeclinable compounds (Avyayibhāva) are formed by joining an indeclinable particle with another word. The resulting compounds, in which the indeclinable particle forms always the first element, are again indeclinable, and generally end, like adverbs, in the ordinary terminations of the nom. or acc. neut.
Examples: अधिहरि adhi-hari, upon Hari, instead of अधि हरिः adhi harau, loc. sing. अनुविष्णu anu-viṣṇu, after Viṣṇu, instead of अनु विष्णu anu viṣṇum, acc. sing. उपकृत्य upa-krishṇam, near to Krīṣṇa. मिनारियन् nir-makṣikam, free from flies, flylessly. चतिहिमं ati-himam, past the winter, after the winter, instead of चति हिमं ati himam, acc. sing. प्रदक्षिणं pradakṣiṇam, to the right. अनुरूपं anu-rūpaṁ, after the form, i.e. accordingly, instead of सन्तरूपं anu rūpaṁ, acc. sing. यथाज्ञानम् yathā-bakti, according to one’s ability, instead of यथाज्ञानम् baktir yathā. सत्रूपं sa-trīṇam with the grass; सत्रूपम् satrīnmati, he eats (everything) even the grass, instead of त्रूपसन्त्रेण trīṇena saha, with the grass. याब्ज्ञोऽयाब्ज्ञा yāvach-chhlokam, at every verse. अमुकिं अमुक्ति, until final delivery. अनु-गाँगम् anu-gāṅgam, near the Gāṅgā. उपसर्गं upa-saradam, near the autumn; from धर्म sarad, autumn (Pāñc. v. 4, 107). उपसर्गं upa-jarasam, at the approach of old age; from जरस jaras, old age (§ 167). उपसामग्रिः upa-samīt or उपसमीतिः upa-samītham, near the fire-wood; from समीं samīth, fire-wood. उपसर्गं upa-rājam, near the king; from राणं rājan, king.

§ 531. There are some Avayālībhāvas the first element of which is not an indeclinable particle. Ex. तित्तु tīthitād-gu, at the time when the cows stand to be milked; चंचापं paśča-gāṃgam, at the place where the five Gaṅgās meet, near the Mādhav-rāo ghāṭ at Benares; प्रत्यागां pratyag-grāmam, west of the village.

§ 531. The following rules apply to the changes of the final syllables in adverbial compounds:

1. Words ending in mutes (k, kh, g, gh, ch, chh, jh, t, th, ध, ध, t, th, d, dh, p, ph, b, bh) may or may not take final अ a; उपसस्तिः upasamītham or उपसस्तिः upasamit, near the fire-wood. (Pāñc. v. 4, 111.)

2. Words ending in अन an substitute final अ a: साध्यां adhyātmam, with regard to oneself. (Pāñc. v. 4, 108.)

3. But neuters in अन an may or may not; उपचरम् upacharmam or उपचरम् upacharana, near the skin. (Pāñc. v. 4, 109.)

4. नदी nadi, पौर्णमिद्रा paurṇamīdra, सागरहायणि sāgarahāyaṇi, and गिरि giri may or may not take final अ a; उपनाद उपनादि or उपनाद उपनादम, near the river. (Pāñc. v. 4, 110, and 112.)

5. Words belonging to the class beginning with सरद् sarad take final अ a; उपसर्गं upasaradam, about autumn. (Pāñc. v. 4, 107.)
APPENDIX I.

DHÂTUPÂTHA OR LIST OF VERBS.

Explanation of some of the Verbal Anubandhas or Indicatory Letters.

च  a is put at the end of roots ending in a consonant in order to facilitate their pronunciation.

Accent.—The last letter of a root is accented with the acute, the grave, or circumflex accent, in order to show that the verb follows the Parasmai-pada, the Atmanepada, or both forms.

The roots themselves are divided into uddatta, acutely accented, and anuddatta, gravely accented, the former admitting, the latter rejecting the intermediate इ i.

च द prohibits the use of the intermediate इ i in the formation of the Nishṭhâs (§ 333, D. 2), Pâṇ. vii. 2, 16. Ex. पुल: phullâ from रिनक्षिता nihâlā.

इ i requires the insertion of a nasal after the last radical vowel, which nasal is not to be omitted where a nasal that is actually written would be omitted (§ 345,10), Pâṇ. vii. 1, 58; vi. 4, 24. Ex. नंदिति nandati from नदि nadi, Pass. नंदते nandyate; but from मन् or मन्यम् manthi, Pres. मन्यति manthati, Pass. मन्यते mathyate.

इर ir shows that a verb may take the first or second aorist in the Parasmai-pada (§ 367), Pâṇ. iii. 1, 57. Ex. अचुतत् achyutat or सच्चरोमत् achyotī from चुतिर chyurī.

इ ल restricts the use of the intermediate इ i in the formation of the Nishṭhâs (§ 333, D. 2), Pâṇ. viii. 2, 14. Ex. उत्र: unnah from उत्र undl.

इ र renders the admission of the intermediate इ i optional before the gerundial त्व tâd (§ 337, II. 5), Pâṇ. vii. 2, 56; and therefore inadmissible in the past participle (Pâṇ. vii. 2, 15). Ex. जानिता samitâd or जान्ता sântvâd from जानु samâu; but जानत: sântâ.

इ ड renders the admission of the intermediate इ i optional in the general tenses before all consonants but य y (§ 337, I. 2), Pâṇ. vii. 2, 44; and therefore inadmissible in the past participle (Pâṇ. vii. 2, 15). Ex. शदा sedhi or शदहिता sedhitâ from शिद् sidhâ; but शिद: siddhâh.

इ र prevents the substitution of the short for the long vowel in the reduplicated aorist of causals (§ 372°), Pâṇ. vii. 4, 2. Ex. चलुलोकत् alulokat from लोक lokri.
**BHU CLASS, PARASMAIPADA VERBS.**

<table>
<thead>
<tr>
<th>1.</th>
<th>bhū, to be.</th>
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</table>

**Parasmaipada:**

<table>
<thead>
<tr>
<th>1.</th>
<th>भवि bhāvati, to be.</th>
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</thead>
<tbody>
<tr>
<td>2.</td>
<td>भवति bhavati, to be.</td>
</tr>
<tr>
<td>3.</td>
<td>भव: bhavah, bhavati, bhavamah, bhavat, bhavam.</td>
</tr>
<tr>
<td>4.</td>
<td>भवसि bhavasī, to be.</td>
</tr>
<tr>
<td>5.</td>
<td>भव: bhavathā, bhavatathā, bhavatam, bhavatam.</td>
</tr>
<tr>
<td>6.</td>
<td>भवसि bhavasī, to be.</td>
</tr>
<tr>
<td>7.</td>
<td>भव: bhavathā, bhavatathā, bhavatam, bhavatam.</td>
</tr>
<tr>
<td>8.</td>
<td>भव: bhavathā, bhavatathā, bhavatam, bhavatam.</td>
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<tr>
<td>10.</td>
<td>भव: bhavathā, bhavatathā, bhavatam, bhavatam.</td>
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</tbody>
</table>

† The reduplicative syllable बष is irregular, instead of बु (Pāṇ. i. 1, 6); the regular form would have been बुष bhavāvā. The base, too, is irregular (Pāṇ. i. 1, 6); the regular form would have been बुष bhavāvā.
Passive: P. 1. भूत bhūyet; 2. भूत bhūyate; 3. भूत bhūyate; 4. भूत bhūyate; 5. भूत bhūyate; 6. भूत bhūyate; 7. भूत bhūyate; 8. भूत bhūyate; 9. भूत bhūyate; I. भूत bhūyate; &c., O. भूत bhūyate &c., I. भूत bhūyate &c. II

* भू bhū may be used in the Ātmanepada after certain prepositions. Even by itself it is used in the sense of obtaining: स धिरं भूत bhūt, sa śrīyam bhūvate, he obtains happiness. (Sāra. p. 4, l-3.)
Pf. बहुव्यवहार &c., like अतमेन्द्र, I A. 1. भवानिया or भवानिया अभाविष्ठ, 2. भवानिया: or भवानिया: अभाविष्ठतः, 3. भविष्यो or भविष्यो अभाविष्ठवः &c., like अतमेन्द्र, F. भविष्यो or भविष्यो अभाविष्ठवः &c., C. भविष्यो or भविष्यो अभाविष्ठवः &c., P. F. भविष्यो or भविष्यो भाविष्ठतः &c., B. भविष्यो or भविष्यो भाविष्ठतः वा &c. Part. Pres. भूमान: भाविष्ठतः, F. भविष्ठव: भाविष्ठतः वा, Past भूत: भूततः.

Causative, Parasmaipada: P. भविष्यो भाविष्ठतः, I. भविष्यो भाविष्ठतः, O. भविष्यो भाविष्ठतः, I. भविष्यो भाविष्ठतः & Pf. भविष्यो भाविष्ठतः, II A. भविष्यो भाविष्ठतः, F. भविष्यो भाविष्ठतः, C. भविष्यो भाविष्ठतः, P. F. भविष्यो भाविष्ठतः, B. भविष्यो भाविष्ठतः.

Causative, अतमेन्द्र: P. भविष्ठतः, I. भविष्ठतः, O. भविष्ठतः, I. भविष्ठतः & Pf. भविष्ठतः, II A. भविष्ठतः, F. भविष्ठतः, C. भविष्ठतः, P. F. भविष्ठतः, B. भविष्ठतः.


bobhūyēya &c., I. 1. चोभृषैं बोभृषय, 2. चोभृषसं बोभृषयवा, 3. चोभृषतं बोभृषयतं, 4. चोभृषधवेयं बोभृषयवा, 5. चोभृषधवेयं बोभृषयधवेयं, 6. चोभृषधवेयं बोभृषयधवेयं, 7. चोभृषधवेयं बोभृषयधवेयं, 8. चोभृषधवेयं बोभृषयधवेयं, 9. चोभृषधवेयं बोभृषयधवेयं.

If. चोभृषधवेयं बोभृषयधवेयं, I. A. 1. चोभृषधवेयं बोभृषयधवेयं, 2. चोभृषधवेयं बोभृषयधवेयं, 3. चोभृषधवेयं बोभृषयधवेयं, 4. चोभृषधवेयं बोभृषयधवेयं, 5. चोभृषधवेयं बोभृषयधवेयं, 6. चोभृषधवेयं बोभृषयधवेयं, 7. चोभृषधवेयं बोभृषयधवेयं.

Intensive, Parasmaipada: P. 1. चोभृषधवेयं बोभृषयधवेयं, 2. चोभृषधवेयं बोभृषयधवेयं, 3. चोभृषधवेयं बोभृषयधवेयं, 4. चोभृषधवेयं बोभृषयधवेयं, 5. चोभृषधवेयं बोभृषयधवेयं, 6. चोभृषधवेयं बोभृषयधवेयं, 7. चोभृषधवेयं बोभृषयधवेयं, 8. चोभृषधवेयं बोभृषयधवेयं, 9. चोभृषधवेयं बोभृषयधवेयं.

Note—Grammarians who allow the intensive without या to form an Ātmanepada, give the following forms: Pres. चोभृषधवेयं बोभृषयधवेयं, Impf. चोभृषधवेयं बोभृषयधवेयं, Opt. चोभृषधवेयं बोभृषयधवेयं, Perf. चोभृषधवेयं बोभृषयधवेयं, Aor. चोभृषधवेयं बोभृषयधवेयं, Fut. चोभृषधवेयं बोभृषयधवेयं, Cond. चोभृषधवेयं बोभृषयधवेयं, Per. Fut. चोभृषधवेयं बोभृषयधवेयं, Ben. चोभृषधवेयं बोभृषयधवेयं.

* The form चोभृषधवेयं बोभृषयधवेयं is not sanctioned by any rule of Pāṇini.

† The first aorist is the usual form for intensives, but in मुहुष it is superseded by the second aorist, this being enjoined for the simple verb. Some grammarians, however, admit the first aorist optionally for मुहुष (Colebr. p. 193). The conflicting opinions of native grammarians on the conjugation of intensives are fully stated by Colebrooke, p. 191 seq.
2. चित्त chit, to think, (चित्री.)

The Anubandha इर shows that the participle in त: taḥ takes no intermediate ह. i.

P. चित्त, I. सचित्त, O. सचित्त, I. सचित्तु॥ Pr. I. चित्र, 2. चित्रित, 3. चित्र, 4. चित्रगित, 5. चित्रितम्, 6. चित्रितम्, 7.चित्रितम्, 8. चित्रितम्, I A. 1. सचित्त, 2. सचित्त, 3. सचित्त, 4. चित्रि, 5. चित्रित, 6. चित्रित, 7.चित्रि, 8. चित्रित, 9. चित्रितम्; F. चित्रितम्, C. चित्रितम्, P. F. चित्रितम्, B. चित्रितम्॥ Pt. चित्रितम्, Ger. चित्रितम् or चित्रिताः, Adj. चित्रितम्, चित्रित, चित्रित; चित्रित, चित्रित; Pass. चित्रितम्, Aor. चित्रित, Caus. चित्रितम्, Aor. चित्रितम्, Des. चित्रितम् or चित्रितम्, Int. चित्रितम्, चित्रितम्.

3. चुत chyut, to sprinkle, (चुतिर.)

The Anubandha इर shows that the verb may take the first and second aorist.

P. चोत, I. काचोत, O. काचोत, I. काचोतु॥ Pr. I. पुचोत, 2. पुचोत, 3. पुचोत, 4. पुचोत, I A. 1. काचोत, 2. काचोत, 3. काचोत, 4. काचोत, or II A. 1. काचोत, 2. काचोत, 3. काचोत, 4. काचोत, F. चोतिष्ठ, C. चोतिष्ठ, P. F. चोतिष्ठ, B. चोतिष्ठ॥ Pt. चुतित: or चोतित: पुचोत, Ger. चोतित or चुतित, Adj. चोतित, चोतित; Pass. चुतित, Caus. चुतितम्, Aor. चुतितम्, Des. चुतिति or चुतित्, Int. चुतिति, चोतिति.

4. खुत schyut, to flow, (खुतिर.)

P. खोत, I. काखोत, O. काखोत, I. काखोतु॥ Pr. I. खुचोत, 2. खुचोत, 3. खुचोत, 4. खुचोत, II A. 1. काखोत, 2. काखोत, 3. काखोत, 4. काखोत, F. खोतिष्ठ, C. खोतिष्ठ, P. F. खोतिष्ठ, B. खुतितम् &c.

Note—This verb is sometimes written खुत.

5. मंथ manth, to shake.

P. मंथित: || Pr. I. मथ, 2. मथित, 3. मथित, 4. मथित, 5. मथित, 6. मथित, 7. मथित, 8. मथित, (Pāṇ. i. 2, 5) or, less correctly, मथित: (§ 328, 4), I A. मथित, F. मथित, P. F. मथित, B. मथित (§ 345,10) || Pt. मथित, मथितु or मथित, Ger. मथित or मथित (Pāṇ. i. 2, 23; § 428), श्यि, Adj. मथितिः, मथिता, मथिता, मथित, || Pass. मथिते, Caus. मथितिः, Des. मथितिः, Int. मथिते, मथितीम् or मथितीम्, Impf. 3. मथिते.

Note—Roots ending in consonants preceded by a nasal, lose the nasal before weakening (कित, खित) terminations (Pāṇ. vi. 4, 24); but not roots written with Anubandha इ. The terminations of the reduplicated perfect in the dual and plural are weakening (कित), except after roots ending in double consonants (Pāṇ. i. 2, 5). According to some, however, the weakening is allowed even after double consonants: कृषिति. प्राचौपूण्ड्यपितकाराद्यः तथा च प्राचौपूण्ड्यपुष्करणं संयोगमिति विचि रत्नतुरुस्तिरिति Roots, however, which thus drop the penultimate nasal in the perfect, need not take इ instead of reduplication: न्योपिनिते नेति केवल मथितु. Prakriya-Kaumudi, p. 7 b.

Native grammarians admit a verb मथिति (mathe), and another मथिति, which supply a variety of verbal derivatives.

6. कुं च kunth, to strike, (कुचि.)

Roots marked in the Dhātupātha by technical final इ: keep their penultimate nasal throughout.

This root can take no Guṇa, on account of its final conjunct consonant.

P. कुंत, I. कुंत, O. कुंत, I. कुंतु॥ Pr. I. कुंत, 2. कुंतित, 9. कुंतित, I A.
BHŪ CLASS, PARASMAIPADA VERBS.

7. सिध् sīdh, to go (सिध्), and सिध् sīdh, to command (सिध्).
   P. सेधति (निषेधति*), I. चसेधत् II Pf. 1. सिधे, 2. सियेमिडे, 9. सिद्धु; I A. चसेधति, F. सेधिधितिः, P F. सेधित्वा, B. सिधित्वा.

In the sense of commanding or ordaining, this root is marked by technical ज ( sunk ), and hence the intermediate झ may be omitted. Thus Pf. 2. सियेमिडे or सियेमिले, 4. सियेमिले or सियेमिले &c., F. सेधिधितिः or सेधिधितिः, P F. सेधित्वा or सेधित्वा, I A. चसेधति (as before), or 1. चसेधति, 2. चसेधति, 3. चसेधति, 4. चसेधति, 5. चसेधति, 6. चसेधति, 7. चसेधति, 8. चसेधति, 9. चसेधति II Pt. सिध्, Ger. सेधित्वा or सिध्, गुर्जय, Adj. सेधित्वा: or सिध्: II Pass. सिधे, Caus. सेधित्वा, Des. सिद्धित्विः or सिद्धित्विः (§ 103), Int. सेधित्विः, सेधित्वाः.

8. खड् khad, to be steady, to kill, to eat.
   P. खडत् II Pf. 1. खचाद् (ॆ), 2. खचरित्, 3. खचाद, 4. खच्रित्, 5. खच्रित्वा, 6. खचरित्, 7. खचरित्, 8. खचरित्, 9. खचरित्, I A. खचाद्रित् or खचाद्रित् (ॆ), (Pāñ. vii. 2, 7; § 348), F. खचरिति, P F. खचरिति, B. खचाद्रित् II Pt. खचरित्, खचाद्रित्, Ger. खचरिति, गुर्जय, Adj. खचरित्: or खचरित्: II Pass. खचाद्रित्, Caus. खचाद्रित्, Des. खचरिति, Int. खचाद्रित्, खचरिति.

9. गद् gad, to speak.
   P. गदति (प्रगदनति), I. चगदत् (प्रकगदत्), O. गदे, I. गदु II Pf. 1. गदत् (ॆ), 2. गदित्, 9. गदु, I A. चगदित् or चगदित् (ॆ), (Pāñ. vii. 2, 7; § 348), F. गदिति, C. चगदिति, P F. गदिति, B. गदु II Caus. गदादिति, Des. गदिति, Int. गदादिति, गदादि.

10. रद् rad, to trace, to scratch.
   P. रदत् II Pf. 1. रदात् (ॆ), 2. रदित्, 9. रदु, I A. चरादित् or चरादित् (ॆ), (§ 348).

11. नद् nadh, to hum, (खड्).
   P. नदति (मन्ददति, प्रमन्ददति) II Pf. 1. ननात् (ॆ), 2. ननित्, 9. ननु, I A. चनादित् or चनादित् (ॆ).

12. अर्द्द ard, to go, to ask, to pain.
   P. अर्दति, I. अर्दति II Pf. 1. अर्द, 2. अर्दित्, 9. अर्दु, I A. चारदित्, F. चारदिति II Pt. चारित्, not चारि: see also p. 166 II Caus. चारिति, चारिति, Des. चारिति.

13. इंद ind, to govern, (इंद).  
   P. इंदति, I. इंदेत्, O. इंदे, I. इंदु II Pf. इंदरिकार (§ 325) or इंदरामस or इंदरविषः.

* The change of श into झ is forbidden by Pāñini viii. 3, 113, when सिध् means to go. It is admitted by the Sāra. The Anubandha झ is sometimes added to सिध् to go, but is explained to be for the sake of pronunciation only. Colebrooke marks it as erroneous. Its proper meaning would be that intermediate झ is optional in the gerund, and forbidden in the past participle (§ 337, II. 5). The forms without intermediate झ belong properly only to सिध् to command. This verb must change its initial श after prepositions; निषेधति.
IA. रंदिच्, 2. रंदी, F. इनिचष्ठ, C. रंदिच्, P. इनिच, B. इनिच्, Pt. हिच्; Perf. इनिच्; or भूनिच्; or चासिच्; Perf. Pass. इनिचिच्; or भूनिच्; or चासिच्.

14. निद्रा nind, to blame, (निद्रा)

P. निद्रा (प्रंद्वन् or प्रंद्वन्, § 98, 8, 2) II Pf. निद्रा, I A. चानिद्रा, F. निद्रा, P. F. निद्रा, B. निद्रा.

15. निक्ष to kiss, (निक्ष)

P. निक्ष (प्रिक्ष, not मानिक्ष, § 98, 8, 2) II Pf. निक्ष, I A. चानिक्ष, F. निक्ष, P. F. निक्ष, B. निक्ष.

16. उख ukh, to go.

P. चासिच् (प्रोसिच्, § 43), I. चासिच् II Pf. 1. उवोल (§ 314), 2. उवोल, 3. उवोल, 7. चासिच्, I A. चासिच्, F. चासिच्, C. चासिच्, P. F. चासिच्, B. उखान् III Pass. उखान्, Caus. चासिच्, Des. चासिच्.

17. चंचच aṅchh, to go, to worship, (चंच्छ and चंचच)

The Anubandha द of चंचच आंच् allows the option of intermediate त in the gerund, चंचच aṅchita or चंचच aṅked, and its nasal remains, except before weakening forms (see manth, No. 5); but the Anubandha द of चंचच aṅch requires the nasal throughout (धातुपात्ता 7.6).

Pf. 1. चारान् (§ 313), 9. चारान्: (but see No. 5, note), I A. चारान्, F. चारान्, C. चारान्, P. F. चारान्, B. चारान् (may he worship), चारान् (may he go), § 345.10.

Pass. चायच् and चायच्, Caus. चायच्, Des. चायच्.

Distinguish between चायच्: worshipped, Ger. चायच् having worshipped, and चायच् moved (Pāṇ. vii. 2, 53; vi. 4, 30); चायच never seems to lose its nasal when it means to honour: Pass. चायच् he is honoured, सूचि he is moved. The two roots, however, are not always kept distinct.

18. चांचच aṅchh, to stretch, (चांच्छ)

P. चांच्छ II Pf. चांच्छ or चांच्छ (§ 313), I A. चांच्छ, F. चांच्छ II Caus. चांच्छ, Des. चांच्छ.

19. बुच mruch, to go, (बुच)

चोच च This and other verbs enumerated § 367 take optionally the first or second aorist: चाचाचि or चाचाचि II Pf. बुच, Perf. बुच, Ger. बुच, बुच (Pāṇ. i. 2, 26), or बुच.

20. हुर्च्छ hurchh, to be crooked, (हुर्च्छ)

P. हुर्च्छ (§ 143) II Pf. हुर्च्छी, I A. हुर्च्छी II Pt. हुर्च्छ: or हुर्च्छ: (§ 431, 2).

21. अय vay, to go.

P. अय II Pf. 1. अयात् (अ), 2. अयात् (§ 328), I A. अयात् or अयात्, F. अयात्.

22. अय vay, to go.

P. अय II Pf. 1. अच्छ (अ), 2. अच्छ, I A. अच्छ, (§ 348) II Pt. अच्छ: Caus. अच्छ, Des. अच्छ, Int. अच्छ, अच्छ.
23. जाने, to go, to throw.

P. चाहिये, I. चाहिये; यी must be substituted in the general tenses before terminations beginning with vowels. Before all consonants except प (Pān. 11. 4, 56, vārt.) this substitution is optional, i.e. both जानें and जी may be used.

Pf. जाय, 2. जिया, 3. जिया, 4. जिया (§ 334), [काव्य], 5. जिया; 6. जिया, 7. जिया [काव्य], 8. जिया, 9. जिया, I A. चाहिये [चाहिये], 9. चाहिये, F. चाहिये (§ 332), C. चाहिये, P. F. चाहिये, B. चाहिये [F. चाहिये, C. चाहिये, P. F. चाहिये] || Pt. चाहिये: [चाहिये], Perf. विशिष्ट [विशिष्ट], Ger. चाहिये [चाहिये], विशिष्ट, Adj. विशिष्ट [विशिष्ट], वि: || Pass. चाहिये, Caus. चाहिये, Des. चाहिये [चाहिये], Int. चाहिये (चाहिये is not sanctioned by Pānini).

24. धस्थ kshī, to wane, trans. to diminish, (Colebrooke.)

P. चाहिये || Pf. चाहिये (अ), 2. चाहिये or चाहिये, 9. चाहिये; I A. चाहिये, F. चाहिये, B. चाहिये (§ 392) || Pt. चाहिये: or चाहिये: || Pass. चाहिये, Caus. चाहिये, Des. चाहिये, Int. चाहिये, चाहिये. The Caus. चाहिये belongs to डे (§ 462; I. 23).

25. धस्थ kshī, to rain, to encompass, (बं.)

The Anubandha prevents the lengthening of the vowel in the antepenult.

P. चाहिये || Pf. चाहिये, I A. चाहिये (no Vṛiddhi, § 348).  

26. गुप gup, to protect, (गुप.)

The verbs गुप, गुप to guard, गुप, गुप to warm, गुप vihh, to go, गुप, गुप to traffic, गुप, गुप to praise, take जाय अया in the special tenses, and take it optionally in the rest. (Pān. III. 1, 28, 31.)

P. गोपाय, I. गोपाय, O. गोपाय, I. गोपाय || Pf. गोपाय, I. गोपाय (§ 325, 3) or जुगाय, I A. गोपाय, गोपाय, or गोपाय (§ 337, I. 2), 6. गोपाय, F. गोपाय, गोपाय, or गोपाय, P. F. गोपाय, गोपाय, or गोपाय, B. गोपाय or गोपाय || Pt. गोपाय: or गुप; Ger. गोपाय, गोपाय, or गुप; Adj. गोपाय, गोपाय, or गुप; Caus. गोपाय or गोपाय, Des. जुगाय, जुगाय, जुगाय, or जुगाय; Int. जोगाय, जोगाय.

27. धुप dhūp, to warm.

P. धुप || Pf. धुप, धुप (no Guṇa, because the vowel is long), I A. धुप or धुप.

28. तप tap, to burn, (§ 332, 14.)


* The causative cannot have short अ, and though both Westergaard and Boehtlingk-Roth give the short अ, they produce no authority for it. The participle चाहिये is equally impossible, and should always be changed into चाहिये.
29. चम्म, to eat, (चम्म)।

The following verbs lengthen their vowel in the special tenses (Pāṇ. vii. 3, 75, 76): चम्म, if preceded by चा d, to rinse, चाचामिति चाचामि; छाच छाच, to spit, छाच छाच (see No. 35); क्रम kram, to stride, क्रमिति क्रमिति (see No. 30); त्रिक्कलति, to tire, त्रिक्कलति क्लामि। गुह् गुह्, to hide, गुहा गुहा, follows a different rule, lengthening its vowel throughout, instead of taking गु in, when a vowel follows. (Pāṇ. vi. 4, 89.)

P. चालि, but after the prep. चा, चालि || Pf. i. चाला (अ), 2. चोलि &c., I A. चालि (§ 348) || Pt. चालि: (§ 429), Ger. चालि or चालि, Adj. चालि:; चालि: (Pāṇ. iii. 1, 126) || Caus. चालि (§ 462).

30. क्रम kram, to stride, (क्रम.)

क्रम, to stride, भ्रात् भ्रात्, to shine, भ्रात् भ्रात्, to shine, भ्रात् भ्रात्, to roam, क्रम क्रम, to fail, क्रम kram, to tremble, क्रम kram, to desire, may take या ya in the special tenses. Hence भ्रात् भ्रात् भ्रामिति or भ्रात् भ्रामिति. (Pāṇ. iii. 1, 70.)

P. भ्राति or भ्रामिति, I. भ्रामिति or भ्रामिति || Pf. भ्रामिति, I A. भ्रामिति (§ 348*), F. भ्रामिति, F F. भ्रामिति, B. भ्रामिति ||

क्रम lengthens its vowel in the general tenses (śit) of the Parasmaiapada (Pāṇ. vii. 3, 76). Hence भ्रामिति, but भ्रामि. It takes no intermediate य in the थम.; Fut. भ्रामि, P F. भ्रामि, Aor. भ्रामि; but some grammarians admit intermediate य.

Pt. भ्रामि:; Perf. भ्रामिति, Ger. भ्रामि (अ) or भ्रामि (§ 429), Adj. भ्रामिति:; Pass. भ्रामिति, Caus. भ्रामिति, § 461, (after prep. also भ्रामिति), Des. भ्रामिति or भ्रामिति, Int. भ्रामिति, भ्रामिति.

Note—It has been doubted whether क्रम in the Div class also lengthens its vowel. It is not one of the eight Sam verbs (Pāṇ. vii. 3, 74); and in Pāṇ. vii. 3, 76, याम is no longer valid. The Prāśaṣṭā gives भ्रामिति; but adds, भ्रामि य सघनिष्ठ दृष्टिकोणां भ्रामिति. The Sārasvatī decides for भ्रामिति, giving the general rule (ii. 1, 145) शारदीयां दृष्टिकोणां भ्रामिति यथार्थे and enumerating as भ्रामिति, श्रामिति, यामामिति, यामिति. But क्रम is not a Samādi at all, and instead of क्रम we ought to read याम. Tārānātha in the Dhāturupadarsa gives यामिति, Rājāramaśāstri supports यामिति.

31. याम yam, to stop.

The roots गम्म, to go, याम yam, to cease, and इस्फ ish, to wish, substitute छ्छा chchha for their final in the special tenses. (Pāṇ. vii. 3, 77.)

P. यामि, I. यामिति || Pf. i. यामि (अ), 2. यापि or यापि, 9. यामि, I A. यामिति (§ 359), F. यामिति, F. F. यामिति, B. यामिति || Pt. यामि, यामिति, Ger. यामि, यामि or यामि, Adj.
32. नम् nam, to bow, (शम्)

P. नाम (अ), २. नामच or नामच्, ३. नाम, ४. नामित् (§ 328, 3), 
Note—यम may be conjugated in the ाम. with the prep. ा, if it is either intransitive, 
सायने था: the tree spreads, or governs as its object a member of the agent's body; 
सायने परित्रिन he puts forth his hand. Likewise with the prep. ा, सं, उद्, if it is used 
reflectively; सायने श्रीमाण श्रीमान he heaps together his own rice. Likewise after याप, when it 
means to espouse; रामः सीतापुरयायां राम married सीता: here the Aor. may also be यापयत्; 
like उदायत he divulged another's faults. (§ 356.)

33. गम gama, to go, (मम्)

P. गम (अ), २. गमिच or गमय, ३. गम, ४. गमित् (§ 328, 3), 
On the Causative, see § 461.
Note—यम may be conjugated in the ाम. (Pān. III. 1, 89.)
The Anubandha गम given to it by some grammarians is declared wrong by others.

34. फल phal, to burst, (भिलता.)

P. फलित (अ), २. फलिच (§ 336, II. 2), ३. फलित, ४. फलिति, 
I A. फलित (§ 348*), F. फलितित् &c. Pt. पुल (Pān. VIII. 2, 55), Ger. फलिता &c. 
Pass. फलते, Caus. फलिति, Aor. फलितत्, Des. फलितमिति, Int. फलितमये, फलितमि.
(Pān. VII. 4, 87–89.)

35. श्वसित shtiv, to spit, (भिवु.)

P. श्वसित (अ), २. श्वसिच or श्वसिव, I A. श्वसित (§ 143), Caus. श्वसित, Des. श्वसितिति or श्वसितिति (Pān. VII. 2, 49), Int. श्वसिते.
No Intensive Parasmaipada.

Vowel lengthened in special tenses (see No. 29). Initial sibilant unchangeable (§ 103). 

36. चि जि, to excel.

P. चित्वि (अ), २. चित्वि or चित्वि, ३. चित्वि, ४. चित्वि, ५. चित्वि; 
6. चित्वि, ७. चित्वि, ८. चित्वि, ९. चित्वि, I A. चित्वि (§ 350), F. चित्वि, P. F. चित्वि, B. चित्वि &c. Pt. चितत्, Perf. चितमिति, Ger. चिता, Adj. चित्वि; चित्वि, जेय, and 
नयि: (§ 456, 2), जिति: only with दिति: (Pān. III. 1, 117) &c. Pass. चित्वि, Aor. जिति, Caus. चित्वि, Aor. चित्वि, Des. चित्वि, Int. चित्वि, चित्वि:.
It follows the ाम. with the prepositions पर and चि.

The change of ओ into ओ in the reduplicated perfect is anomalous (§ 319). It does not
take place in ज्ञा to wither (ज्ञानति), although the rule of पापिनि might seem to comprehend that root after it has taken सामसारणा. ज्ञा forms its reduplicated perfect ज्ञाये.

37. अक्ष aksh, to obtain, (अक्षू)  
अक्ष aksh follows also the Su class, अक्षयति akshyati &c.

P. अक्षयति = Pf. 1. अक्षय, 2. अक्षयिस or अक्षय, 3. अक्षय, 4. अक्षयिस or अक्षय, 5. अक्षययुः, 6. अक्षयः, 7. अक्षयिस or अक्षयः, 8. अक्षयः, 9. अक्षयः, I A. 1. अक्षयिस or अक्षय, 2. अक्षयः, 3. अक्षयिस or अक्षयः, 4. अक्षयिस or अक्षयः, 5. अक्षयः or अक्षयः, 6. अक्षयः or अक्षयः, 7. अक्षयः or अक्षयः, 8. अक्षयिस or अक्षयः, 9. अक्षयिस or अक्षयः, F. अक्षयिस्वति or अक्षयिति, P. F. अक्षयता or अक्षय || Pt. अक्षयः; Ger. अक्षय or अक्षयः || Pass. अक्षयः.  
Caus. अक्षयिति, Aor. अक्षयस्वति, Des. अक्षयित्वति (§ 476).

अक्ष, to hew, follows अक्ष throughout, also in the optional forms of the Su class.

38. कृष krish, to drag along, to furrow.

P. कृष्यति = Pf. 1. कृषेय, 2. कृषियेय, 3. कृषीयेय, 4. कृषीयेय (§ 335, 3), I A. 1. कृषीयेय, 2. कृषीयेय, 3. कृषीयेय, 4. कृषीयेय, 5. कृषीय, 6. कृषीय, 7. कृषीय, 8. कृषीय, 9. कृषीय, or कृषीय &c., or I A. 4. कृषीय &c. If used in the Ātmanepada, the two forms would be,

I A. 2. 1. जूकृषायेय, 2. जूकृषायेय, 3. जूकृषायेय,  
I A. 4. 1. id., 2. जूकृषायेय, 3. जूकृषायेय,  
I A. 2. 4. जूकृषायेय, 5. जूकृषायेय, 6. जूकृषायेय,  
I A. 4. 4. जूकृषायेय, 5. id., 6. id.,  
I A. 2. 7. जूकृषायेय, 8. जूकृषायेय, 9. जूकृषायेय,  
I A. 4. 7. जूकृषायेय, 8. जूकृषायेय, 9. जूकृषायेय.

F. कृष्यति or कृष्यति, P. F. कृष्य or कृष्य || Pt. कृष्यः, Ger. कृष्यः || Pass. कृष्यः, Caus. कृष्यति, Aor. कृष्यस्वति or कृष्यित्वति, Des. कृष्यित्वति, Int. कृष्यित्वति, कृष्यित्वति or परिश्रीति.

The peculiar गुष्ण and व्यृद्धि of सू, viz. त and ध, instead of र and चार, take place necessarily in तु, to emit, and रू, to see (पापिनि vi, 1, 58); सू, द्रू, चार, चारणीति, and चारणीति: optionally in verbs with penultimate सू, which reject intermediate त (पापिनि vi, 1, 59); तु to rejoice, तुम or तुम्ह, Aor. चारणीति, चारणीति or चारणीति.

39. रूष rush, to kill.

P. रूष्यति = Pf. 1. रूषेय, 2. रूषीयेय, 9. रूषुः, I A. रूषोपित, F. रूषिष्यति, P. F. रूष or रूषिष्यति (§ 337, II. 1).

40. उष ush, to burn.

P. उष्यति, I उष्यति = Pf. 1. उष्योपिकर or उष्योपिकर (§ 326), 2. उष्योपिकर, 3. उष्योपिकर, 4. उष्योपिकर &c., I A. उष्योपिकर, F. उष्योपिकर, P. F. उष्योपिकर, B. उष्योपिकर || Pt. उष्योपिकर or उष्योपिकर (§ 425) || Des. उष्योपिकर.

41. मिह mih, to sprinkle.

P. मेहति = Pf. 1. मिहेय, 2. मिहिष्य, I A. मिहिष्याय (§ 360), F. मेहति, P. F. मेहाय
42. दह dahi, to burn.

P. दहति || Pf. 1. दहात (d), 2. दह्तिः or दहर, F. दहसति (§ 118), P. F. दहात, B. दहात, I. A. 1. दहात, 2. दहात 3. दहात, 4. दहात, 5. दहात, 6. दहात 7. दहात, 8. दहात, 9. दहात (see p. 185) || Pt. दहा; || Caus. दहाति, Aor. दहात, Des. दहादि, Int. दहाते, दहाति.

43. गल g'lai, to droop; also ग'lai, to fade.

P. गलापति, O. गलापेत || Pf. 1. गलै || 2. गलै, 3. गलै, 4. गलै, 5. गलै, 6. गलै 7. गलै, 8. गलै, 9. गलै, I. A. 1. गलापतिः (§ 357), 2. गलापति, 3. गलापतिः, 4. गलापतिः, 5. गलापतिः, 6. गलापतिः, 7. गलापतिः, 8. गलापतिः; F. गलापति, P. F. गलात, B. गलात or गलेत (§ 392) || Pt. गलते, Ger. गलात, गलात, Adj. गलात, गलात, गलेट; || Pass. (impers.) गलाते, Caus. गलायति or गलायति (Dh. P. 19, 68), Des. गलायिः, Int. गलायिः, गलायिः.

44. गाई g'ai, to sing; also रै rai, to bark, कै kai, to croak.

P. गायति || Pf. गति, I. A. गायत, F. गायत, P. F. गता, B. गेता (§ 392). Mark the difference between गै and गै in the Bene'd. || Pt. गै, Ger. गै, गै, Adj. गायप, गायप, गेत; || Pass. गैते, Aor. गायप, Caus. गायप, Aor. गायप, Des. गायिः, Int. गायिः, गायिः.

45. घू sh'tai, to sound, to gather; also घू styai, the same. (§ 103)

P. घायति (§ 103), I. घायत || Pf. घति, I. A. घायत, F. घायत, P. F. घता, B. घायत or घेता || Pt. घायत; प्रतित, प्रतिम (§ 443).

Note—With regard to the initial lingual bivalent, the Prasāda quotes the Vārttika to Pāp. vi. 1, 64, as सुभादामिन्यमस्य नम्निथि: || A marginal note says, सुभादामिन्यमस्य नम्निथिकाक्षा त्रितीयप्रथमभूततद्द्वारे प्रकंपकाभिन्दुस्वते सुभादामिन्यमस्य मियुदिकां शास्त्रसंपग्यायीतकां प्रतिविद्यातिरिती || तद्यते: || गायत्रीयां भागुष्णी तथा पुरुषप्रदेशनीसतदस्तिनोसायादिदिर्यंगुप्तवाच.

46. दे dahi, to cleanse, (दीप.)

This verb is distinguished by a mute दे p from other verbs, like दे dd &c. It is therefore not comprised under the धे ghu verbs (§ 392*); it takes the first aorist (3rd form), and does not substitute दे or दे for चा d.


47. दे dhe, to drink, (देश.)

This verb is one of the six so-called धे ghu roots (§ 392), roots which in the general tenses have for their base दे dd or पा dhād.

P. धायति || Pf. 1. धायत, 2. धायत, or धाया, 3. धाय, 4. धाय, 5. धायु; 6. धायु; 7. धायम, 8. धाय, 9. धाय: It admits I A. 3. (§ 357), II A. (§ 368), and Red. II A. (§ 371):
BHÚ CLASS, PARASMAIPADA VERBS.

1. सचानिष्यं, 2. सचासि:, 9. सचायकमु:;
1. सचारि, 2. सचा:, 9. सचु:,
1. सचद्रभं, 2. सचध:, 9. सचदन्.

F. पाष्यति, P. F. पात, B. पेयात् II Pt. पीत:, Ger. पीता, ओपाय II Pass. पीठोत, Caus. धारयति (Atm. ओ to swallow), Aor. धारययत, Des. धारय, Int. धारयोते, धारयि, or, with the always optional ओ, दारोति.

48. दुः dṛṣ, to see, (दृषिः-)

This root substitutes पाष्य paṣya in the special tenses.

P. पाषयति, I. पाषयति, O. पाषेय, I. पाषयति II Pf. 1. दश, 2. दश्ययत, or द्रष्ण (§ 335), 3. दश, 4. दश्ययम्, 5. दर्श्ययपु, 6. दश्ययपु, 7. दश्र्ययम, 8. दश, 9. दश; I A. 1. दद्र्यय, 2. दद्र्यय, 3. दद्र्ययम्, 4. दद्र्ययम, 5. दद्र्ययम, 6. दद्र्ययम, 7. दद्र्ययम, 8. दद्र्ययम (§ 360, 364); or II A. 1. दश, 2. दश, F. दद्र्ययति, P. F. दद्र्यय, B. दद्र्ययपु II Pt. दद्र्यय, Ger. दद्र्यय, oदद्र्यय, Adj. दद्र्ययपु, दद्र्ययपु; दद्र्ययपु; II Pass. दद्र्ययति, F. दद्र्ययति: or दद्र्ययति (§ 411), P. F. दद्र्ययति or दद्र्यय, B. दद्र्ययपु or दद्र्ययपु, Aor. दद्र्यय, Caus. दद्र्यय, Aor. दद्र्ययपु or दद्र्यय, Des. दद्र्ययति (Atm.), Int. दद्र्ययति, दद्र्यय.

दृष्ण and मृष्ण take र and रा, instead of श्ल and श्राः, as their Guṇa and Vṛddhi before consonantal terminations (Pān. vi. 1, 58). See No. 38.

Other verbs which substitute different bases in the special tenses (Pān. vii. 3, 78): चू forms चूति; चू, धारयि; चू, धारयि (Atm.); सू, सत्ति; चू, धारयि; प्रा, निश्चति, भा, धारयि, स्था, तिन्द्रि; स्रा, मन्ति; द्वा, यथिति.

49. चू ri, to go.

P. चूति (उपाधिति, § 44), I. चूति II Pf. 1. चार, 2. चारिः (§ 338, 7), 3. चार, 4. चारिः, 5. चारु, 6. चारु, 7. चारिः, 8. चार, 9. चार; I A. 1. चार, 2. चार, 3. चारिः, 9. चारु; the Second Aor. चार is generally referred to the चू of the Hu class, चारिः; F. चारिः (§ 338, 2), C. चारिः, P. F. चारः, B. चारिः (§ 390) II Pt. चूति or चूति, Ger. चूति, oचूति II Pass. चूति, Caus. चूति, Des. चूति, Int. चूति, चूति, चूति, चूति, चूति (exceptional intensive, § 479, with the sense of moving tortuously).

50. चू sri, to go.

P. चारिः always means to run, while सरति is used likewise in the sense of going II Pf. 1. सरार (ा), 2. सरापु, (§ 335, 3), 3. सरार, 4. सरु, 5. सरु, 6. सरु, 7. सरु, 8. सर, 9. सर; I A. 1. सरार, 2. सरारिः, 3. सरारिः; the Second Aor. सरर is generally referred to the चू of the Hu class; F. सररिः, P. F. सरः, B. सररिः (§ 390) II Pt. चू: II Caus. सररिः, Des. सररिः, Int. सररिः, सररिः (§ 490).

51. चाद sad, to wither, (सदः.)

The special tenses take the Atmanepada.

P. शोष, I. शोषेय, O. शोषेय, I. शोषेय II Pf. 1. शोष (ा), 2. शोष or शोषिः,
BHŪ CLASS, PARASMAIPADA VERBS.

9. जृष्टि, II A. चार्ड, F. जृष्टि, P.F. जृष्टि, B. जृष्टि || Caus. जृष्टि (जाँदेि he
drives), Des. जृष्टमत्व, Int. जृष्टिे, जृष्टिे.

52. सदा, to perish, (नु)।

P. नीदरि (नीदरि) || Pf. 1. सदाद (ण), 2. सेहिं व or ससक, 9. नेदा; II A. चार्ड (मलद), F. सहिं, P.F. सहि, B. सहि || Pt. सरा: || Pass. सहिे, Aor. सहिे, Caus. सहिेि, Aor. सहिेि, Des. सहिेिे, Int. सहिेिे, सहिेिे.

53. पा पृि, to drink.

P. प्रेषति || Pf. 1. पृि, 2. पृिि or पा, 9. पृिि; II A. जाशत, F. जाशति, P.F. जाशति, B. जाशति (§ 392) || Pt. पृिि, 'Ger. पृिति, ओिि, Adj. पृििि, पानिि, पृिि, पृि िे, Aor. पृििि, Caus. पृिििि (or गिे to swallow), Aor. पृिििि (Pāṇ. viii. 4, 4), Des. पृिििििे, Int. पृििििे, पृििििे.

54. मा गहरा, to smell, to perceive odour.

P. गहरि, I. चस्थिि, O. गहरि, I. गहरि || Pf. 1. गहरि, 2. गहरिि or गहरि, 9. गहरिि; II A. जाशत, or I A. जाशतिि (§ 368, 357), F. जाशति, P.F. जाशति, B. जाशति or जाशति (§ 392) || Pt. जाशति or जाशति, 'Ger. जाशतिि, Aor. जाशति, Caus. जाशतिि, चस्थििि or चस्थिििि (Pāṇ. viii. 4, 6), Des. चस्थििििे, Int. चस्थिििे, चस्थिििे.

55. भमि, to blow.

P. भमि || Pf. भमि, I A. भमििि, F. भमििि, B. भमििि or भमििि || Pt. भमििि: || Pass. भमिििे, Aor. भमिििि, Caus. भमििििि, Aor. भमििििि, Des. भमिििििे, Int. भमििििे, भमििििे.

56. स्वा स्थाि, to stand, (स्वा)

P. स्थाि || Pf. तस्वि (स्थािि), II A. स्थाि (स्थािि), 9. स्वा; F. स्वािि, B. स्थािि (§ 392) || Pt. स्वािि, स्वािि, ओिि, Adj. स्वाििि, स्वाििि, स्वािि, P.F. स्वािििि, Aor. स्वाििि, Caus. जाशतिि, Aor. जाशतििि, Des. जाशतिििे, Int. जाशतिििे, जाशतििे.

Note—After स्वा, चिि, चिि and चिि, स्वा is used in the Ātm.; also after चिि, if it means to affirm; with चिि, if it means to strive, not to rise; or with चिि, if it means to worship, &c.: Pres. चििेिे, Red. Perf. चििे, Aor. चिििि, 9. चििििि, Fut. चििििे, Ben. चििििि.

57. सा मन्द, to study.

P. मन्दि || Pf. 1. मन्दि, 2. मन्दिि or मन्दि, 9. मन्दि; I A. चस्थििि, B. चस्थिि or चस्थिि || Pt. चस्थिि: || Pass. चस्थििे, Caus. चस्थििि, Aor. चस्थििि, Des. चस्थिििे, Int. चस्थिििे, चस्थिििे.

58. हा द्वि, to give, (हा)

P. व्यक्ति (प्राप्तििि) || Pf. द्वि, II A. चद्वि, B. चद्विि (§ 392) || Pt. द्वि: || Caus. जाशतििि, Des. द्वििििे, Int. द्वििििे, द्वििििे.

59. जू हरि, to bend.

P. जूरि || Pf. 1. जूरि (अि), 2. जूरिि (§ 335), 3. जूरि, 4. जूरििि (§ 330, 334),

* After the preposition सं it may be used in the Ātmanepada.

60. श्चत skand, to approach, (श्चति.)

P. श्चति (रक्षस्यनि or परिपरयिनि, Pān. viii. 3, 73, 74) ॥ Pt. 1. श्चति, 2. श्चतिपरमि or श्चति, 9. श्चति: or श्चति: (see § 375, No. 5), I. A. श्चतिकालिनि, 6. श्चति, 9. श्चति:; or II. A. श्चति, F. श्चतिष्ठठित, P. F. श्चति, B. श्चति (§ 345, 10) ॥ Pt. श्चति (§ 103, 6), Ger. श्चति (§ 438) ॥ Pass. श्चति, Caus. श्चतिष्ठठित, Aor. श्चतिकालित (§ 374), Des. श्चतिष्ठठित, Int. चानीश्चति (§ 485), चानीश्चति.

61. जू त्रि, to cross.

P. त्रि ॥ Pt. 1. त्रि (ढ़त्रि), 2. त्रि, 3. त्रि, 4. त्रि, I. A. चत्रित, F. त्रिषोष्यि or त्रिषोष्यि (§ 340), P. F. त्रिषोष्यि or त्रिषोष्यि, B. त्रिषोष्यि. In the अत्मनेपाल we generally find the verb used as तुत्तदि, P. तित्रि, Pt. तित्रि, Aor. तित्रि or तित्रि or तित्रि, F. तित्रि (ढ़त्रि), B. तित्रि or तित्रि or तित्रि ॥ Pt. तित्रि: गर. तित्रि, तित्रि or Pass. तित्रि, Aor. तित्रि, Caus. तित्रि, Des. तित्रि or तित्रिष्ठठित or तित्रिष्ठठित, Int. तित्रिष्ठठित, तित्रि.

62. रंज rañj, to tinge.

This verb and रंज damā, to bite, रंज सन्ति, to stick, and रंज सन्ति, to embrace (Pān. vi. 4, 25, 26), drop the penultimate nasal in the special tenses (§ 345, 10) and in the weakening forms (§ 344, 395, note).

P. रंजित, I. चर्चित, O. चर्चित, I. रंजः ॥ Pt. 1. रंज, 2. रंजित or रंजित, 3. रंजः, 4. रंजित, 9. रंजः; I. A. चर्चित, F. रंजित, P. F. रंजः, B. रंजः. Also used in the अत्मनेपाल: P. रंजित, Pt. 1. रंजः, 2. रंजित, I. A. चर्चित, 9. चर्चित ॥ Pt. रंजः, Ger. रंजः or रंजः (Pān. vi. 4, 31, § 438) ॥ Pass. रंजित (Pān. iii. 1, 90), Caus. रंजित or रंजित or रंजित to hunt (§ 462, 26), Aor. चर्चित or चर्चित, Des. रंजित, Int. रंजित, रंजित.

63. खिस kṣit, to cure, (खिस.)

This and some other verbs which are referred to the Bhū class always take the desiderative terminations, if used in certain senses. खिस kṣit, if it means to dwell, belongs to the Chur class, or, according to Vopadeva, it may be regularly conjugated as a Bhū verb; but if it means to cure, it is खिस kṣit or शिस kṣit.

P. खिसित, I. चरिसित, &c. ॥ Pt. खिसिसिसिकर, I. A. चखिसित, F. विसिसित, P. F. विसिसित.

In the same way are conjugated (§ 472):

1. गुप (to conceal), गुप्ते he despises.
2. चित (to sharpen), चित्रिते he endures.
3. नान (to revere), नानासिते he investigates.
4. ब्रह्म (to bind), ब्रह्मसिते he loathes.
5. दान (to cut), दानासिते he straightens.
6. दान (to sharpen), दानासिते he sharpens.
64. घात, pat, to fall, (घात)

P. घात (प्रिणेष्ठ) II Pf. 1. घात, 9. घेतो, II A. घात (कऽ 366), F. घातीमहत् II Pt. घातन्: II Pass. घातन्ते, Aor. घात महत्, Caus. घातयति, Des. घातित्वकार or घातित्व (कऽ 337, II. 3).

65. वस, vas, to dwell.

P. वसति II Pf. 1. उवास (आ), 2. उसरिष्ठ or उवस्स, 3. उवास, 4. उवस्स, 5. उवस्स, 6. उवस्स, 7. उवस्स; 8. उवस्स, 9. उवस्स; I A. उवास (कऽ 132), 2. उवासी, 3. उवासी, 6. उवासी (कऽ 351), F. उवासति, P. F. द्वास, B. उवास; II Pt. उवित्त: Ger. उवित्त, उपः II Pass. उवते, Aor. उवति, Caus. उवतिशयि, Aor. उवतिशयि, Des. उवित्तित्व, Int. उवित्तिशते, उवित्तित्व.

66. वद, vad, to speak.

P. वदति II Pf. 1. उवास (आ), 2. उवादिष्ठ, 9. उवान, I A. उवादिति, F. वदिष्ठि, B. उवादि II Pt. उवित्त: Ger. उवित्त, उपः II Pass. उवते, Aor. उवति, Caus. उवतिशयि, Aor. उवतिशयि, Des. उवित्तित्व, Int. उवित्तिशते, उवित्तित्व.

67. ध्वनि, svi, to swell, (टूटीशता)

P. ध्वनिति II Pf. 1. ध्वनि (आ), or व्भाय (आ), 2. ध्वनिपि or व्भायिर्जय, 3. ध्वनिय, or उवास, 4. ध्वनिय or उवास, 5. ध्वनिय, or उवास, I A. ध्वनिय, II A. ध्वनिय or उवास, or उवास, F. ध्वनिति, P. F. ध्वनिति, B. ध्वनिति II Pt. ध्वनि: II Pass. ध्वनः, Caus. ध्वनिशयि, Aor. ध्वनिशयि, Des. ध्वनिशयि, or ध्वनिशयि, Int. ध्वनिशयि or ध्वनिशयि.

II. Ātmanepada Verbs.

68. रुध, edh, to grow.

P. रुध, I. रेध, O. रेध, I. रेधता II Pf. रुधमसस्, F. रुधितार, C. रुधिश्व, P. F. रुधिश्व, I A. 1. रुधिश्व, 2. रुधिश्व, 3. रुधिश्व, 4. रुधिश्व, 5. रुधिश्व, 6. रुधिश्व, 7. रुधिश्व, 8. रुधिश्व or रुधिश्व, 9. रुधिश्व, B. रुधिश्व: II Pt. रुधि: II Pass. रुधते, Aor. रुधि, Caus. रुधिशयि, or रुधिशयि, Perf. रुधिशयि, F. रुधिशयि, or रुधिशयि, Cond. रुधिशयि, or रुधिशयि, त, P. F. रुधिशयि, II A. रुधिशयि, or रुधिशयि, त, B. रुधिशयि, Des. रुधिशयि.

69. इश्व iksh, to see.

P. इश्व, I. इश्व, O. इश्व, I. इश्वता II Pf. इश्वाङ्केस्, I A. इश्विस्, F. इश्विस्, C. इश्विस्, P. F. इश्विस्, B. इश्विस्: II Pt. इश्विस्: II Caus. इश्विस्, Aor. इश्विस्, Des. इश्विस्.

70. दद, dad, to give.

P. दद, I. दद, O. दद, I. ददता II Pf. 3. ददः (कऽ 328, 1), 6. ददते, 9. ददिमे (प. vi. 4, 126), I A. ददिमे, F. ददिमे, P. F. ददिमे, B. ददिमे: II Pt. ददः II Pass. ददते, Aor. ददमि, Caus. ददयति, Aor. ददददः, Des. ददित्व, Int. दददः, ददित्व.

* जाम and भूष are used in the Parasmaipada, चेके in the Ātmanepada. It is only in the passive that जाम and भूष take Ātmanepada terminations.
71. श्वाश्क shvashk, to go.

P. श्वाशके, I. स्वाश्चक II Pf. श्वास्के, I A. स्वाश्चक, F. श्वास्के, P. F. श्वास्के, B. श्वास्के.

Note—The initial श is not liable to become स्त्रु (See No 45; Pāṇ. vi, 64, 1. Colebrooke, p. 219.)

72. चुन riṭ, to go, to gain, &c.

P. चाने, I. चाने II Pf. चाने, I A. चाने, F. चाने, P. F. चाने, B. चाने-पीष II Pass. चुने (नास्त्र), Caus. चानेन, Aor. चाने, Des. चाने.

73. वाय saṇḍy, to embrace.

दंश daniś, सों saṇiḥ, सों saṇḍy drop their nasal in the special tenses (Pāṇ. vi, 4, 25). See No. 62.

P. सन्ति, I. सन्ति II Pf. सन्ति or सन्ति (Pāṇ. 1, 4, 2, 6, वार्ता.), I A. 1. सन्ति, 2. चर्चार, 3. चर्चार, 4. चर्चार, 5. चर्चार, 6. चर्चार, 7. चर्चार, 8. चर्चार, 9. चर्चार, F. चर्चार, B. चर्चार, II Pass. चर्चार, Caus. चर्चार, Des. चर्चारेष, Int. चर्चारेष, चर्चारेष.

74. ड्रोप trap, to be ashamed, (ति।)

P. लगे, I. चले II Pf. 4. लेप (Pāṇ. vi, 4, 122), 6. लेप, 9. लेप, I A. 1. लग्नि or चल्नि, 2. चलिपि: or चल्नि: 3. चलि or चल्न, F. लगयि or चलयि, B. लगिपि or चलिपि.

75. तिन tij, to forbear.

P. तिनि (Pf. तिनि) I A. चालिपि, F. तिनि, B. तिनि II Caus. तिनि.

Note—See No. 63. The simple verb is said to form तिनि he sharpens.

76. पशा pāṇ, to praise.

P. पशाणि, I. पशाणि II Pf. पशाणि or पशाणि (without चल्नि). Thus likewise Aor. पशाणि or पशाणि, F. पशाणि or पशाणि, B. पशाणि or पशाणि II Caus. पशाणि, Aor. पशाणि, Des. पशाणि, Int. पशाणि.

Note—This verb (see No. 26) takes चल्नि, but, as it is mentioned by Pāṇini iii. 1, 28, together with या, with which it shares but the meaning of to praise, it is argued that it does not take चल्नि, unless it means to praise. It is likewise argued that या, if it takes चल्नि, does not follow the Atmanepada, because the Anubandha, requiring the Atmanepada, applies only to the simple verb, या, पशाणि he praises. Other grammarians, however, allow both the Parasamaipada and Atmanepada. The suffix चल्नि may be kept in the general tenses. (Pāṇ. iii, 1, 21.)

77. कम kām, to love, (कमु.)

P. कामयि, I. कामयि II Pf. कामयि, or कामयि, I A. कामयि, or (without चल्नि) सचंगम (Pāṇ. iii, 1, 48, वार्ता.), F. कामयि, or कामयि, B. कामयि or कामयि, II Pass. कामयि (अ), Aor. कामयि (Pāṇ. vii, 3, 34, वार्ता.), Caus. कामयि, Des. चिकिपि or चिकिपि, Int. चिकिपि.

Note—This verb in the special tenses takes चल्नि, like a verb of the Chur class, and Vṛddhi (Pāṇ. iii, 1, 30). In the general tenses चल्नि is optional. Or, if we admit two roots, the one कम would be defective in the special tenses, while the other काम is conjugated all through.
78. चय ा, to go.

P. चय, I. चायत || Pf. चयाचे (Pāṇ. III. 1, 37), I.A. चायचे, 2. चायचा,
3. चायचिन्त, 4. चायचिन्ता, 5. चायचिन्ता, 6. चायचिन्ता, 7. चायचिन्ता, 8. चायचिन्ता or चयाचे, 9. चायचिन्त, F. चयचिन्ता, B. चयचिन्ता || Caus. चायचिन्त, Des. चयचिन्त.

With पर्र it forms पर्रतय हेज ते (Pāṇ. VIII. 2, 19), Ger. पर्रतय; with वि, त्रय; and with पर, पररत.

79. इह उ, to aim.

P. इह, I. इह || Pf. इहाचे, I.A. इहिचे, F. इहिचे, B. इहिचे || Caus. इहिचे, Aor. इहिहन, Des. इहिहन.

80. बास का, to shine, (बाजा)

P. बास || Pf. बासाचे (§ 326), I. A. कासाचे, F. कासाचे || Caus. कासाचे, Aor. कासाचे, Des. कासाचे, Int. कासाचे, कासाचे.

81. बास का, to cough, (बास.

P. बासाचे (§ 326) || Caus. बासाचे, Aor. बासाचे (§ 372*).

82. सिह सिह, to serve, (सिह)

P. सिहाचे || Pf. सिहाचे, I.A. सिहाचे, F. सिहाचे || Caus. सिहाचे, Aor. सिहाचे, Des. सिहाचे, Int. सिहाचे.

83. गा गा, to go, (गा)


84. ह रु, to go, to kill (?), to speak, (हरु)

P. रु || Pf. 3. रु, 6. रु, 9. रु, I.A. रु || Caus. रु, Aor. चारतज (§ 474 and § 375†).

85. र रे, to protect, (रे)

P. रे || Pf. 1. रे (Pāṇ. VII. 4, 9), 2. रे, 3. रे, I.A. रे, 2. रे, 3. रे, F. रे, B. रे || Pt. र || Pass. रे, Caus. रे, Des. रे, Int. रे.

Note—It is one of the य verbs; रे, to protect, forms रे in the present, but follows रे in the general tenses.

86. धुर धुर, to shine, (धुर)

P. धुर || Pf. धुर (Pāṇ. VII. 4, 67), I.A. धुर || Caus. धुर, Aor. धुर, Des. धुर, Int. धुर.

Note—The verbs beginning with धुर optionally admit the II Aor. Parasmaipada (§ 367).

87. वृत वृत, to be, (वृत)

P. वृत || Pf. वृत, I.A. वृत, F. वृत, B. वृत || Caus.
III. Parasmaipada and Atmanepada Verbs.

94. राजः, राज, to shine, (राज.)

P. राजः, राजे or राजे (Pāṇ. vi. 4, 125), I A. सर्वाणि, सर्वाणि,
95. खन् khan, to dig.

P. सनति* II Pf. 3. खान्, 6. खन्, 9. खन् (§ 328, 3), I A. खनः (अ), (§ 348), but अत्रि. खानिं only, F. सनिति, B. सनाति or खायति (§ 391) II Pt. खनः, Ger. खाना or खानिया, Adj. खेण्या: (§ 456, 6) II Pass. सनाते or खायते (§ 391), Caus. खनयति, Aor. खचीरहन्, Des. खीरनयिति, ते, Int. खनयते or खायते (§ 391), खंसति.

96. ह्र hi, to take, (ह्र.)


97. गुह guh, to hide, (गुह.)

गुह guh takes अ or इ before terminations beginning with vowels that would ordinarily require गुः.

P. गूहति II Pf. 1. गूहै, 2. गूहिति or गूहि, 3. गूह, 4. गूहिति, 5. गूहिः &c., अत्रि. गूहे, 2. गूहे or गूहिये &c., I Aor. see गूह, P. गूहिति or गूहाति, P. F. गूहिता or गूह, Ben. अत्रि. गूहिकृतिः or गूहिः (§ 345) II Pt. गूहा; Adj. गूह: or गूहिः (§ 457) II Pass. गूहते, Aor. गूहति, Caus. गूहति, Aor. गूहिः, Des. गूहिः (§ 479), Int. गूहोते, गूहिति.

98. त्र tri, to go, to serve, (त्र.)

P. चारति II Pf. 1. चाराय (अ), 2. चारित्रि, 3. चारिया, 4. चारितिया, 5. चारित्राच: II A. चारित्राच (§ 371), F. चारियाम, B. चारित्रा II Pass. चारिते, Aor. चारिया, Caus. चारितय, Aor. चारिताय, Des. चारितियाम or चारितयि (§ 471, 3; § 337, III. 3), Int. चारितीये.

99. यज jaj, to worship.

P. यजति II Pf. 1. इजाम (अ), (§ 311), 2. इजाजित्र or इजित्र (§ 335, 3), 4. इजित्र, 5. इजित्र, 6. इजित्र, 7. इजित्र, 8. इजित्र, 9. इजित्र; I A. I. इजित्र, 2. इजित्र, 3. रयित्र, 4. इजित्र, 5. इजित्र, 6. इजित्र, 7. रयित्र, 8. इजित्र, 9. इजित्र, I Aor. अत्रि. इजित्र, 2. इजित्र; 3. इजित्र, 4. इजित्र, 5. इजित्र, 6. इजित्र, 7. इजित्र, 8. इजित्र (not इजित्र), 9. इजित्र, P. F. यजित्र, P. F. यजित्र, (§ 124), B. इजित्र (§ 393) II Pt. इजि, Ger. इजि, इजि II Pass. इजिते, Caus. इजिति, Aor. इजिति, Des. इजिति, इजिति, इजिति.

100. वप vapa, to sow, to weave, (वप.)


* The Atmanepada forms will in future only be given when they have peculiarities of their own, or are otherwise difficult.
101. वह vah, to carry.

P. वहत् 
I. उचाह (अः), 2. उचिष्य or उचें, 3. उचाह, 4. उचिष्य, 5. उचुः; 
6. उचुः, 7. उचिष्य, 8. च, 9. तुः; I A. 1. चाचाह, 2. चाचाही, 3. चाचाही, 4. चाचाह, 
5. चें, 6. चें, 7. चाचाह, 8. चें, 9. चाचाह; I Aor. अत्म. 1. चाचाह, 2. चाचाह; 
3. चाचाह, 4. चाचाहिः, 5. चाचाहिः, 6. चाचाहिः, 7. चाचाहिः, 8. चाचाहिः, 9. चाचाहिः.
F. चाचाहिः, P. F. चान्ता, ब. चान्ता || Pt. जन्; Adj. जान्त; Pass. जान्ते, Caus. चाचाहिः, 
Aor. चाचाहिः, Des. चाचाहिः, इन्द्र. चाचाहिः, इन्द्र. चाचाहिः.

102. वे ve, to weave, (वें.)

P. वेत्ति प्र. 3. वेत्ति, 6. वेत्ति; (or वेत्ति), 9. वेत्ति; (or वेत्ति); or 3. वेत्ति, 6. वेत्ति; 
9. वेत्ति: (§ 311), I A. 1. वेत्ति, 2. वेत्ति, 3. वेत्ति, अत्म. चाचाह, चाचाहिः, 
P. F. वाता, ब. क्या, अत्म. चाचाहिः || Pt. जून्: (Pāṇ. vi. 4, 2) || Pass. जोते, Caus. 
वेत्ति, Des. वेत्ति, इन्द्र. वेत्ति, इन्द्र. वेत्ति.

103. जे he, to emulate, to call, (जेः)

P. जेत्ति प्र. 1. जुराय (अः), 2. जुराय or जुरड; 3. जुराय, 4. जुराय, II A. जद्द
(§ 363), अत्म. जद्द, or I A. जद्द, F. जद्द, B. जद्द || Pt. जू; Ger. जू || 
Pass. जूते, Aor. जद्द, Caus. जद्द, Aor. जद्द, (§ 371), Des. जू, इन्द्र. जू, 
I. जू, इन्द्र. जू.

Tud Class (Tuddāti, VI Class).
I. Parasmaipada and Ātmanepada Verbs.

104. हृ तुd, to strike.

P. हृत् प्र. हृत्, F. तोत्, P. F. तोत्, I A. तोत्, अत्म. तोत् || Pt. तुः; 
Ger. तुः || Pass. तूते, Caus. तूति, Aor. तुद्द, Des. तूति, इन्द्र. तूते, तूति.

105. भ्राज्ज bhrajāj, to fry, (भ्राज्ज.)

भ्राज्ज bhrajāj takes Samprasaśāña before weakening terminations, the same as यत्र grāh, ज्ञात्यd, 
यत्र vay, यत्र vadyd, यत्र vat, यत्र vrač, यत्र prach (Pāṇ. vi. 1, 16). The 
terminations of the special tenses of Tud verbs are never strengthening, but weakening, 
if possible.

P. भ्राज्जिः प्र. 1. भ्राज्ज, 2. भ्राज्जिः or भ्राज्ज, 9. भ्राज्जिः: (Pāṇ. i. 2, 5), or भ्राज्ज 
&c. (Pāṇ. vi. 4, 47), I A. भ्राज्जिः or भ्राज्जिः, अत्म. भ्राज्जिः or भ्राज्जिः, F. भ्राज्जिः 
or भ्राज्जिः, P. F. भ्राज्जिः or भ्राज्जिः, B. भ्राज्जिः, अत्म. भ्राज्जिः or भ्राज्जिः || Pt. भ्राज्जिः || 
Pass. भ्राज्जिः, Caus. भ्राज्जिः, Aor. भ्राज्जिः or भ्राज्जिः, Des. भ्राज्जिः or भ्राज्जिः, इन्द्र. भ्राज्जिः.

106. कृष्ण kṛṣṇ, to draw a line. (See No. 38.)

P. कृष्णिः प्र. कृष्णिः, I A. कृष्णिः or कृष्णिः, अत्म. कृष्णिः or कृष्णिः, F. कृष्णिः 
or कृष्णिः, P. F. कृष्णिः or कृष्णिः, B. कृष्णिः, अत्म. कृष्णिः || Pt. कृष्णिः || 
Pass. कृष्णिः, Caus. कृष्णिः, Aor. कृष्णिः or कृष्णिः, Des. कृष्णिः, इन्द्र. कृष्णिः.
107. तथ तथा, to loosen, (तोछ.)

Certain verbs beginning with तथ तथा take a nasal in the special tenses. They are,
तथ तथा, त् युग, to cut, वित ज्ञ, to find, लिपु लिपु, to paint, लिखु लिख, to sprinkle,
तथ तथा, to cut, लिखु लिख, to pain, लिखु लिख, to form. (Pāñ. vii. i, 59.)

P. तथाधिन || Pf. तथाधिन, I A. तथाधित, Āt. तथाधित (§ 367), Des. तथाधित or तथाधित (§ 471, 9).

108. विद ज्ञ, to find, (विदृष्ट.)

P. तिद्ध || Pf. तिद्ध, II A. तिद्ध, Āt. तिद्ध, F. तिद्ध, or तिद्ध, (§ 332, 11) ||
Pt. तिद्ध.

109. लिपु लिपु, to paint.

P. लिपु || Pf. लिपु, II A. लिपु, Āt. II A. लिपु or I A. लिपु (§ 367).

II. Parasmaipada Verbs.

110. कुतु, to cut, (कुतु.)

P. कुतृ (see No. 107) || Pf. कुतृ, I A. कुतृ, F. कुतृ or कृया (§ 337, II. 2), P. F. कृया, B. कृया || Pt. कृया: || Pass. कृया, Caus. कृया, Aor. कृया, or कृया, Des. विद्या or विद्या (§ 337, II. 2), Int. चरोकुतृ.

111. कुतु, to be crooked, to bend.

Certain verbs beginning with कुतु (Dhātupātha 28, 73–108) do not admit of Gupta or वर्दी, except in the reduplicated perfect, the causative, and the intensive Parasmaipada. (Pāñ. i. 2, 1; § 345, note.)

P. कुर || Pf. i. कुरकुर, 2. कुर, I A. कुरकुर, F. कुर, F. कुर || Caus. कोर, Int. कोर, कोर.

112. व्रस्त, व्रस्त, to cut, (व्रस्त.)

P. प्रशद || Pf. i. प्रशद, 2. प्रशद, प्रशद, I A. प्रशद or प्रशद (§ 337, I. 2), F. प्रशद or प्रशद, B. प्रशद || Pt. प्रशद:.

113. क्रिया, to scatter.

P. क्रिया || Pf. 3. क्रिया, 6. क्रिया, 9. क्रिया: (Pāñ. viii. 4, 11), I A. क्रिया, F. क्रिया or क्रिया (§ 340), B. कोर || Pt. कोर: || Pass. कोर, Caus. कोर, Des. विकरित.

Note—After उप and रि, क्रिया takes an initial स जिसका it means to cut or to strike: उपकारिता he cuts, उपकारकार; रिकारिता he cuts or he strikes (Pāñ. vi. 1, 140, 141). Also चरोस्तरता he drops (Pāñ. vi. 1, 142).

114. स्प्रिश, to touch.

P. स्प्रिश || Pf. भव, I A. स्प्रिश, स्प्रिश, or स्प्रिश, F. स्प्रिश, or स्प्रिश, B. स्प्रिश || Pt. स्प्रिश: || Des. विद्या, Int. चरोस्य, चरिस्य.

115. प्रश्च, to ask.

P. प्रश्च || Pf. i. प्रश्च, 2. प्रश्च or प्रश्च, 9. प्रश्च: (§ 328), I A. प्रश्च, F. प्रश्च, B. प्रश्च || Pt. प्रश: || Pass. प्रश्च, Caus. प्रश्च, Des. विद्या, Int. चरोस्तरता.
116. सूजः ्स्रजः, to let off.

P. सूजः, Pf. 1. सब्जः, 2. सब्जः or सब्जः (see No. 48), I.A. चढ़ायितः, F. चढ़ायितः
Pt. सूजः.

117. मजः ्माजः, to sink, (मल्लः)

मजः माजः and नासः (Div) insert a nasal before strengthening terminations beginning with consonants, except nasals and semivowels. (Pāp. vii. 1, 60.)

P. मजः, Pf. 1. मजः, 2. मजः तः or मजः तः, I.A. 3. चढ़ायितः (§ 345), 6. समानः, 9. समानः, F. संस्कृतः, P.F. चढः or मजः (§ 438) II Caus. मजः तः, Aor. चढः तः, Des. निम्नः तः, Int. मायितः, नामितः.

118. इशः ्इशः, to wish, (इशः)

P. इशः (see No. 31), I. रेखः, Pf. 1. इशः, 2. इशः, 3. इशः, 4. इशः, 5. इशः, 6. इशः, 7. इशः, 8. इशः, 9. इशः, I.A. रेखः, F. रेखितः, P.F. रेखः or रेखितः (§ 337, II. 1) II Pt. इशः. Ger. इशः or इशितः II Pass. इशितः, Aor. इशितः, Caus. इशितः, Aor. इशितः, Des. रेखितः.

III. Atmanepada Verbs.

119. सृ म्रि, to die, (सृषः)

सृ म्रि, to die, though an Atmanepada verb, takes Atmanepada forms only in the special tenses, the 2nd, and benefactive. (Pāp. i. 3, 61.)


120. दृ द्रि, to observe, (दृषः)

P. द्रितः, I.A. द्रितः, F. द्रितः, P.F. द्रितः, B. द्रितः II Pass. द्रितः, Caus. द्रितः, Des. द्रितः (§ 332, 5). It is chiefly used with the preposition सा to regard, to consider.

Div. Class (Divādi, IV Class).

I. Parasmaipada Verbs.

121. दिवः ्दिवः, to play, (दिवः)

P. द्रिष्टिः (§ 143) II Pf. द्रिष्टिः, I.A. द्रिष्टिः, F. द्रिष्टिः, P.F. द्रिष्टिः, B. द्रिष्टिः II Pt. दृष्टः or दृष्टः (§ 442, 7), Ger. दृष्टः (§ 431, 1) or दृष्टिः II Caus. द्रिष्टिः, Des. द्रिष्टिः or दृष्टिः (§ 474), Int. द्रिष्टिः.

122. नृत्तः ्नृत्तः, to dance, (नृषः)

P. नृत्तः, Pf. 3. नृत्तः, 9. नृत्तः, I.A. नृत्तः, F. नृत्तः or नृत्तः (§ 337, II. 2) II Pt. नृत्तः II Caus. नृत्तः, Aor. नृत्तः or नृत्तः, Des. नृत्तः or नृत्तः.

* Final सृ is changed to रिः (§ 110) in the special tenses of Tūḍ verbs, likewise before the य of the passive and benefactive (Pāp. vii. 4, 29). Afterwards रिः again becomes रिः, according to Pāp. vi. 4, 77.
123. जृति, to grow old, (जृति—).

P. जृति* \* Pf. 3. जृत, 9. जृत: (Guna, § 330) or जृत: (§ 328, 2), I A. जृतकर्द or II A. जृतकर्द (§ 367), F. नरीष्ठित or नरीष्ठित (§ 340), B. जृति गुर्जरी: Caus. नरेश्वित (§ 462, 25), Des. निर्जुतित or निर्जुतित (§ 337, II. 3).

124. शो so, to sharpen.

Verbs ending in शो o drop शो o before the य ya of the Div class (Pāṇ. vi. 3, 71); e.g. चौ चौ, to cut, शो so, to finish, दो so, to cut.


125. शो so, to finish.


126. व्याधि vyadhi, to strike.


127. त्रृप trip, to delight.

P. त्रृप \* Pf. 1. त्रृप, 2. त्रृपित or त्रृपित or त्रृपित, 3. त्रृपित, 4. त्रृपित or त्रृपित, I A. त्रृपित or त्रृपित (§ 337, I. 3) or त्रृपित (see No. 38) or II A. त्रृपित, F. त्रृपित or त्रृपित or त्रृपित, P. F. त्रृपित, त्रृपित or त्रृपित, B. त्रृपित \* Pf. त्रृप: Pass. त्रृप, Caus. त्रृपित, Aor. त्रृपित or त्रृपित, Des. त्रृपित or त्रृपित or त्रृपित, Int. त्रृपित.

128. मुह mukh, to be foolish.

P. मुह \* Pf. 1. मुह, 2. मुहित्तिक or मुहित्तिक or मुहित्तिक, II A: मुहित्तिक (§ 367), मुहित्तिक) \* F. मुहित्तिक or मुहित्तिक, P. F. मुहित्तिक or मुहित्तिक (§ 129) or मोहित \* Pf. मुह: or मुह: Pass. मुह, Caus. मोहित्तिक, Des. मुहित्तिक, मुहित्तिक or मुहित्तिक, Int. मुहित्तिक, मोहित्तिक or मोहित्तिक.

* Final शो, changed to शो, and lengthened before य.

† The Sārasvati gives besides the second aorist the optional forms of the first aorist चर्मोहित्तिक or चर्मोहित्तिक (§ 337, I. 3. चर्मोहित्तिक) or चर्मोहित्तिक (§ 360). According to Pāṇ. III. 1, 55 (§ 367), the forms of the first aorist are allowed in the Ātmanepada only; but later grammarians frequently admit forms as optional which are opposed to the grammatical system of Pāṇini. Sometimes the evasion of the strict rules of Pāṇini may be explained by the admission of different roots, as, for instance, in No. 130, where the first aorist Parasmaipada चर्मोहित्तिक, given in the Sārasvati, which is wrong in the Div class, might be referred to the Kri class.
129. नास, to perish, (ясш.)

P. नसति || Pf. 3. नास, 9. नेतु, || A. चन्तति (पुष्पादिसा) or चन्तति (§ 366), F. नसिष्टतिः or नसिष्टतिः (see No. 117) || Pt. नहे, Ger. नहे or नहे (§ 438).

130. शम्श, to cease, (शमः)

Eight Div verbs, शम्श, तम्श, दम्श, द्रम्श, द्रम्श, श्रम्श, श्रम्श, श्रम्श, मद्धम, lengthen their vowel in the special tenses. (Pāṇ. vii. 3, 74-)

P. शम्शति || Pf. 3. शम्श, 9. शेरु || A. शम्शति, F. शम्शति, P. F. शम्शति || Pt. शम्शति (§ 429), Ger. शम्शति or शम्शति || Pass. शम्शति, Caus. शम्शति (§ 462) he quiets, but शम्शति or शम्शति he sees. (Dhātupātha 19, 70.)

131. भिन्न mid, to be wet, (भिन्नता)

भिन्न mid takes Gupa in the special tenses. (Pāṇ. vii. 3, 82.)

P. भिन्नति || Pt. भिन्न: wet, or भिन्नति (§ 333, D. 2*).

II. अत्मनेपदा Verbs.

132. जन jan, to spring up, (जनि.)

जन jan substitutes नाॅद in the special tenses. (Pāṇ. vii. 3, 79.)

P. जाति || Pf. जाति (§ 328, 3), I A. जातिः or जनमि (§ 413), F. जातिः, P. F. जातिः, B. जातिः || Pt. जाति; Caus. जातिः, Des. जातिः, Int. जातिः or जातिः.

133. पद pad, to go.


134. बुध budh, to perceive.

P. बुधक || Pf. बुधके, I A. 1. बुधीस्ति, 2. चन्द्रविष, 3. चन्द्रविष or चन्द्रविष, 4. चन्द्रविष, 5. चन्द्रविष, 6. चन्द्रविष, 7. चन्द्रविष, 8. चन्द्रविष, 9. चन्द्रविष, F. बुधके, P. F. बुधके, B. बुधके || Pt. बुध: || Caus. बुधकति, Aor. बुधकति, Des. बुधकति (बुध of the Div class can never take intermediate इ, see § 332, 12; see also Kuhn, Beiträge, vol. vi. p. 104), Int. बुधकति.

III. पारस्मारिपडा and अत्मनेपदा Verbs.

135. नाह nah, to bind, (नाहः)

P. नाहति or अनति || Pf. 1. नाहि, 2. नाहि (§ 130) or नेहि, अति. नेहि, I A. 1. नाहि, 2. नाहि, 3. नाहि, 4. नाहि, 5. नाहि, 6. नाहि, 7. नाहि, 8. नाहि, 9. नाहि, अति. नाहि, 2. नाहि, 3. नाहि, 4. नाहि, 5. नाहि, 6. नाहि, 7. नाहि, 8. नाहि, 9. नाहि, F. नाहति, P. F. नाह || Pt. नह, Ger. नह, अनति || Pass. नाहति, Aor. नाहि, Caus. नाहति, Des. नाहति, Int. नाहि.
Chur Class (Churādi, X Class).
Parasmaipada Verbs only.

136. चुर् chur, to steal.

P. चोरणि || Pf. चोरांचकार, I.A. चुरुचर, F. चोरारित, P.F. चोरित, B. चोरात (§ 386) || Pt. चोरित; Ger. चोरित || Pass. चोरित, Caus. चोरायत, Des. चुरारित.

No Intensive (§ 479).

137. चि chi, to gather, (चिर्म.)

The changes which roots undergo as causatives, take likewise place if the same roots are treated as Chur verbs. Hence according to § 463, II. 6, चि, as a Chur verb, may form P. चययत or चययत, the vowel, however, remaining short because, as a Chur verb, चि is said to be चित् (§ 462, note) || I.A. चचययह or चचययह, B. चयात or चचयात.

Note—Several Chur verbs are marked as चित्, i.e. as not lengthening their vowel, some of which were mentioned in § 462, among the causatives. Such are चित्ते to know, to make known; चित्ते to pound; चित्ते to pound; चित्ते, if it means to feed; चित्ते to live.

138. कृत kṛt, to praise.

P. कृत्यति (§ 462, 2) || I.A. कृत्यत or कृत्यवित्त (§ 377).

Su Class (Svādi, V Class).
I. Parasmaipada and Ātmanepada Verbs.

139. सु su, to distil, (सुष.)

P. सुनोति, I.2. सुन्त (§ 321 *) || Pf. सुनात, Ātm. सुनते, I.A. सुचारित (§ 332, 4); the Sārasvatī allows also सुचापित (but against Pāṇ. vii. 2, 72), Ātm. सुचापि; the Sār. allows also सचापित (but see Pāṇ. vii. 2, 72); F. सोहयति, P.F. सोहत, B. सोहात || Pass. सुयते, Aor. सुसारि, Caus. साययति, Aor. सुसूपत, Des. सुसूति, Int. सोहूयते.

Note—The स of चु may be dropt before terminations beginning with स or न, and not requiring Gupa; but this is not the case if चु is preceded by a consonant. This explains the double forms सुनुव and सुनु; सुनुम and सुनु; सुनुव and सुनु; सुनुम and सुनुम; and Ātm. सुनुवहे or सुनुवहे, सुनुवहे or सुनुवहे, सुनुमवहे or सुनुमवहे, सुनुमवहे or सुनुमवहे. The same rule applies to the Tan verbs.

140. चि chi, to collect, (चिर्म.)

P. चिन्यति || Pf. 2. चिन्य or चिन्य, 2. चिन्य or चिन्य or, according to Bharadvāja (§ 335, 3), चिन्य, चिन्य or चिन्य, चिन्य, Ātm. चिन्य or चिन्य (Pāṇ. vii. 3, 58), I.A. चचिन्यति, Ātm. चचिन्य, F. चचिन्यति, P.F. चचिन्य, B. चचिन्य || Pass. चचिन्यति, Caus. चचिन्यति or चचिन्यति (§ 463, II. 6, and No. 137), Des. चचिन्यति or चचिन्यति (Pāṇ. vii. 3, 58), Int. चचिन्यते.

141. चु sūri, to cover, (चुष्म.)

P. सुचरि || Pf. चर, Ātm. चरे, I.A. चचरित, Ātm. चचरि (not चचरि,
II. Parasmaipada Verbs.

143. हिः hi, to go, to grow.

P. हिनोति II Pf. नियाय (Pañ. vii. 3, 56), I A. चढ़ीत्, F. देनित्, P. F. हेत्, B. हीत् II Caus. आपत्ति, Aor. चढ़ी, (Pañ. vii. 3, 56), Des. नियायित, Int. लेनेते.

144. सक sak, to be able, (शक्)

P. सकोति II Pf. 3. सहाक, 9. सुहु, I A. चढ़कत्, F. देत्, P. F. शक्त् II Pt. शकः Pass. सहते (कहइ सहते it can be done), Caus. आपत्ति, Aor. चढ़क, Des. दिइत, Int. शक्त.

145. चु श्रु ते, to hear.

This verb is by native grammarians classed with the Bhū verbs, though as irregular. It substitutes श्रु for चु in the special tenses.

P. 3. सुधोति, 6. सुधु, 9. सुधोति; 4. सुधु: or सुधु: II Pf. 1. गुराच (शु), 2. चुबोच् (शु 334, 8), 3. चुबुच, 4. चुबु, 5. चुबुधु, 6. चुबुधु; 7. चुबु, 8. चुतु, 9. चुबु: I A. चढ़ीत्, F. देत्, P. F. तोत्, B. चुबु, Pass. चुबु, Aor. सापत्, Caus. आपत्ति, Aor. चुबुधुत् or चुबुधुत् (शु 475), Des. चुबुत् (Pañ. i. 3, 57), Int. चुबुत्.

146. अप अप, to obtain, (आप्)


III. Ātmanepada Verbs.

147. चय as, to pervade, (चय)


* According to Pañ. vii. 2, 13, we might form चचु; but Pañ. vii. 2, 63, would sanction शचु. The special restriction, however, of चचु to the Veda in Pañ. vii. 2, 64, is sufficient to fix शचु as the proper form in ordinary Sanskrit.
Tan Class (Tanvādi, VIII Class).

All verbs belonging to this class are Parasmaipada and Ātmanepada Verbs.

148. तन tan, to stretch, (तन्तु)
P. तनति, I. चारी, O. तुताल, I. तनोऽ; Ātm. P. तनुः, I. तनुः, O. तनीः, I. तनुः; Pf. 3. तनान, 9. तनुः, I.A. तनानी or तनानी (§ 348), Ātm. 3. तनिन्द्र or चत (§ 369), 2. तनिन्द्र, or चत, F. तनिन्द्र, P. F. तनिन्द्र, B. तनात, Ātm. तनिन्द्र; Pt. तन, Ger. तन or तनाला; Pass. तनये or तनम् (§ 391), Caus. तनये, Aor. चतनन्त, Des. तनि, Int. तनात.

Note—Verbs of the Tan class may raise their penultimate short vowel by Gupta; चु to go, चूति or चूिति. तनालेिपपया गुणो वा चिति, Sār. II. 11, 3.

149. कश्य kṣaya, to kill, (कश्य)
P. दत्तक, or दत्तक, I.A. चचिन्द्र (§ 348*), Ātm. 3. चचिन्द्र or चचत, 2. चचिन्द्र: or चचत.

150. लत्त kṣiṇa, to kill.
P. लत्त कष्ट, or लत्त कष्ट, Ātm. लत्त कष्ट or चचिन्द्र.

151. सन san, to obtain, (सनु)
P. सत्ति, Pt. सत्ता, Ātm. सत्ता, I.A. चचिन्द्र (ā), Ātm. चचिन्द्र or चचत (Pān. II. 4, 79; VI. 4, 42).

152. किर kri, to do, (किर्)

Kri before weak terminations becomes कर kar, but before strong terminations कुर kūr. Before क and म, and the य of the optative, the Vikarapa क u is rejected, but the radical क u is not lengthened.

KRIT CLASS, PARASMAIPADA AND ATMANEPADA VERBS.

4. चाकूः, 5. चाकूः, 6. चाकूः, 7. चाकूः, 8. चाकूः, 9. चाकूः, I.A. 1. सङ्क्या, 2. सङ्क्या,
3. सङ्क्या, 4. सङ्क्या, 5. सङ्क्या, 6. सङ्क्या, 7. सङ्क्या, 8. सङ्क्या, 9. सङ्क्या, F.
करिप्य, B. 3. कीर्तिक, 8. कीर्तिक।
Pt. वृत्त, Ger. वृत्त || Pass. वृत्त, Aor. वृत्त, Caus. वृत्त, Aor. वृत्त, Des. विपक्षित, Int. विपक्षित, करिप्य, &c., or विपक्षित &c. (§ 490).

Krit Class (Kryádi, IX Class).
I. Parasmaipada and Atmanepada Verbs.

153. क्रि kri, to buy, (दुःखी.)
P. क्रीणाति || Pf. 1. विष्णु (ā), 2. विष्णु प्रयर्थ || क्रीण, 3. क्रीण, 4. क्रीण, 5.
विष्णुपु, 6. विष्णुपु, 7. विष्णुपु, 8. विष्णुपु, 9. विष्णुपु, I.A. चकूः, अभिन्न, F.
कृपे, P. F. कृप, B. कृप, अभिन्न || Pt. क्रित: || Pass. क्रित, Caus.
क्रित, Des. विपक्षित, Int. विपक्षित.

154. मी mi, to kill, (सन्तु.)
The roots मी, म (Su), and दी or दी (Div) take final या whenever their य or य would
be liable to Guna or Vṛddhi, and in the gerund in या (§ 452). Pāñ. vi. 1, 50.
P. मीनाति || Pf. 1. मी, 2. माम || मी || मी, 4. मी, 5. मी, 6. मी, 7.
मी, 8. मी, 9. मी, I.A. सारसी || अभिन्न (§ 353), अभिन्न (§ 353), F.
माता, माता, अभिन्न || Pt. मीत (§ 353), Ger. मीत, मीत, Pass. मीत,
Caus. मीत, Des. मीत, Int. मीत.

155. संभ stambh, to support, (सन्तु.)
The verbs संभ, संभ, संभ, संभ, संभ, संभ, संभ may be conjugated
as Kri or as Su verbs.
P. सारसी (1), 2. सारसी, 3. सारसी, 4. सारसी, 5. सारसी, 6. सारसी, 7.
सारसी, 8. सारसी, 9. सारसी, II. त्रिप, (§ 367), F. सारसी, P. F. सारसी, B. सारसी || Pt. सह (§ 367), Ger. सारसी
or सह || Pass. सह, Caus. सारसी, Des. सारसी, Int. त्रिप.

156. पू pū, to purify, (सन्तु.)
The Kri verbs beginning with पू shorten their vowel in the special tenses (Pāñ. vii. 3, 80).
They stand Dhātupātha 31, 12–32. The more important are, लू, लू, to cut, लू छ, to cover,
पू, पू, to choose, पू, पू, to shake, पू, पू, to fill, दू, दू, to tear, दू दू, to wither.
P. पुनित, अभिन्न, पुनित, I.A. पुनित, अभिन्न, पुनित, P. F. पुनित, Pt. पू: || Ger. पूनित (पुनित and पुनित (§ 424)
belong to पू, पू || Pass. पूनित, Caus. पुनित, Aor. पुनित, Des. पूनित (पुनित belongs to पू, पू, Bhū class, Pāñ. vii. 2, 74), Int.
पूनित.

* Kri verbs ending in consonants form the 2nd pers. sing. imperative in सारसी; § 321, note 2.
157. ग्रह, grah, to take.
This root takes Samprásāraṇa in the special tenses and before other weakening terminations.
(See No. 157.)

II. Parasmaipada Verbs.

158. ज्यद, jyad, to grow weak.
This root takes Samprásāraṇa in the special tenses and before other weakening terminations.
(See No. 157.)

159. जाना, jāna, to know.
This verb substitutes जान जान in the special tenses. (See No. 157.)

III. Ātmanepada Verbs.

160. बंधन, bandha, to bind.

161. वृि, vṛi, to cherish, (एिूृि.)

Ad Class (Adādi, II Class).

I. Parasmaipada Verbs.

162. खद ad, to eat.


163. चय psd, to eat.


164. मा mā, to measure.

P. माति, I. 3. मात, 9. माता or मातः; O. माता, I. मातु II Pf. मीमः, I A. मीमीत्, F. मीमधित्, P. F. मीमः, B. मीमः or Pt. मीमः, Ger. मीमः, 8. मीमः II Pass. मीमे, Caus. मीमधित्, Aor. मीमधित्, Des. मीमधित्, Int. मीमधित्, मीमधित् or मीमधित्.

165. या yā, to go.

P. याति, I. 3. याता, 9. याता or यातः; O. याता, I. यातु II Pf. यातः, I A. यातात्, F. यातधित्, P. F. यातः, B. यातः or Pt. यातः II Pass. याते, Caus. यातधित्, Aor. यातधित्, Des. यातधित्, Int. यातधित्.

166. क्या khyā, to proclaim.

P. क्याति, I. क्याता, O. क्याता, I. क्यातु II Pf. क्यातृ, II A. क्यात्, F. क्यात्धित्, P. F. क्यात, B. क्यातः or क्यातः II Pt. क्यातः II Pass. क्याते, Aor. क्यातधित्, Caus. क्यातधित्, Aor. क्यातधित्, Des. क्यातधित्, Int. क्यातधित्.

167. व्याव vyāv, to desire.

This root takes Samprasārāṇa before the strong terminations of the special tenses, and in the weakening forms generally.


* खद inserts ख before terminations consisting of one consonant.
† When र्य is added immediately to the final consonant of a root, it is changed to र्य (Pāṇ. vi. 4, 101); § 321, note 1.
|| In the tenses where खद is deficient, चय is used instead.
‡ This is formed from चय to eat, a reduplicated form of चय. (Pāṇ. ii. 4, 36.)
8. भू, ९. भूत्तु || Pf. 3. भूत्त, 9. भूत्तु. I. A. भूत्तमूलिक (a), F. भूत्तमूलिक, P. F. भूत्तमूलिक, B. भूत्तमूलिक || Pass. भूत्तमूलिक, Caus. भूत्तमूलिक, Des. भूत्तमूलिक, Int. भूत्तमूलिक.

168. हन्, to kill.

This verb drops its final न before the strong terminations of the special tenses, and in the weakening forms generally, if the terminations begin with any consonants except nasals or semivowels (Pāṇ. vi. 4, 37). Before strong terminations beginning with vowels, हन् becomes ग्धन (Pāṇ. vii. 3, 54). In the aorist and benedictive वचनवधिः is substituted. The desiderative, intensive, and the aorist passive are derived from चन् ग्धन, the causative from चन् ग्धन.


169. यु, to mix.

Verbs of this class ending in यु take, in the special tenses, व्रद्धिः instead of पुष्प before weak terminations beginning with consonants. (Pāṇ. vii. 3, 89.)


170. रु, to shout.

The verbs हु, हु, हु सु may take हु before all terminations of the special tenses beginning with consonants. (Pāṇ. vii. 3, 95.)

P. 1. रु, or रु, 2. रु, or रु, 3. रु, or रु, 4. रु, or रु, 5. रु, or रु, 6. रु, or रु, 7. रु, or रु, 8. रु, or रु, 9. रु, I. 1. रु, 2. रु, 3. रु, 4. रु, 5. रु, 6. रु, 7. रु, or रु, 8. रु, or रु, 9. रु, or रु, 10. रु, or रु, 11. रु, or रु, 12. रु, or रु, 13. रु, or रु, 14. रु, or रु, 15. रु, or रु, 16. रु, or रु, 17. रु, or रु, 18. रु, or रु, 19. रु, or रु, 20. रु, or रु, I. A. चन्य, F. चन्य, B. चन्य, Pt. चन्य, Pass. चन्येः, Caus. चन्यतिः, Des. चन्यतिः, Int. चन्यिणये.

Note—The Sārvasvatī gives चरित्तिः, चरित्तिः, and चरित्ति; but see § 332, 4. It likewise extends the use of हु to हु to praise.

171. हु, to go.

P. 1. हु, 2. हु, 3. हु, 4. हु, 5. हु, 6. हु, 7. हु, 8. हु, 9. हु, I. 1. चार्,
AD CLASS, PARASMAIPADA VERBS.

2 रेतः; 3 रेतः, 4 रेतः, 5 रेतः, 6 रेतः, 7 रेतः, 8 रेतः, 9 चायतः, ओ चायतः, I. 1 चायतः, 2 इति, 3 इति, 4 चायतः, 5 इति, 6 इति, 7 चायतः, 8 इति, 9 इति || Pf. 1 इति || इति || इति || इति || इति || इति || इति || इति || I. A. चायतः (Pāñ. II. 4, 45), 2 चायतः; 3 चायतः, 4 चायतः, 5 चायतः, 6 चायतः, 7 चायतः, 8 चायतः, 9 चायतः (§ 368), F. चायतः, P. F. चायतः, B. चायतः || Pt. चायतः; Ger. चायतः, ओ चायतः || Pass. चायतः, Aor. चायतः (§ 404), Caus. चायतः (Pāñ. II. 4, 46), Des. चायतः (Pāñ. II. 4, 47).

But see § 463, II. 1, and § 471, with regard to this and cognate verbs if preceded by prepositions.

172. विद् vid, to know.

P. 1. विदेतः, 2. विदेतः, 3. विदेतः, 4. विदेतः; 5. विदेतः, 6. विदेतः, 7. विदेतः, 8. विदेतः, 9. विदेतः, I. 1. चादेतः, 2. भयेतः; or भयेतः (Pāñ. VIII. 2, 75), 3. भयेतः (§ 132*), 4. भयेतः, 5. भयेतः, 6. भयेतः, 7. भयेतः, 8. भयेतः, 9. भयेतः, or भयेतः; O. भयेतः, I. 1. भयेतः (or भयेतः), &c., Pāñ. III. 1, 41), 2. भयेतः, 3. भयेतः, 4. भयेतः, 5. भयेतः, 6. भयेतः, 7. भयेतः, 8. भयेतः, 9. भयेतः || Pf. भयेतः or भयेतः (§ 326), I. A. भयेतः, F. भयेतः, P. F. भयेतः, B. भयेतः.

Another form of the Present is, 1. विदेतः, 2. विदेतः, 3. विदेतः, 4. विदेतः, 5. विदेतः; 6. विदेतः, 7. विदेतः, 8. विदेतः. 9. विदेतः || Pt. विदेतः; Ger. विदेतः || Pass. विदेतः, Aor. विदेतः, Caus. विदेतः, Aor. चाविदेतः, Des. चाविदेतः (Pāñ. I. 2, 8), Int. विदेतः, विदेतः.

173. चासम as, to be.


174. मृण mṛṣṭ, to cleanse, (मृष्ट.)

This verb takes Vṛiddhi instead of Guna (Pāñ. VII. 2, 114); it may take Vṛiddhi likewise before terminations that would not require Guna, if the terminations begin with a vowel (Siddh.-Kaum. vol. II. p. 122).


† The perfect both in the Parasmaipada and Âtmanepada is chiefly used at the end of the periphrastic perfect.
176. रुद्‍ध, rud, to cry, (रुद्र.)

The verbs रुढ्‍ध, rud, एवं apep, अघस स्वस, चन् an, जकह jakah take ई before the terminations of the special tenses beginning with consonants, except म (Pāṇ. vii. 2, 76). Before weak terminations consisting of one consonant, ई is inserted (Pāṇ. vii. 3, 98); or, according to others, च a (Pāṇ. vii. 3, 99).

P. 1. रोदित, 2. रोदित, 3. रोदित, 4. रुदित, 9. रुदित, I. 1. चरोदित, 2. चरोदित; 3. चरोदित, 4. चरोदित, 9. चरोदित, O. रुढ्ध, I. 1. रोदित, 2. रुढ्धि, 3. रोदित.


178. जाग्रूः jagri, to wake. (Pāṇ. vi. 1, 192, accent.)


Des. निमागभित, Caus. नागभित, Des. निमागभित. No Intensive.

* The 3rd pers. plur. present of रुढ्‍ध does not occur (Siddh.-Kaum. vol. II. p. 120); according to others the whole plural is wanting; according to some no 3rd pers. plur. is formed from रुढ्‍ध.

|| जकह to eat, from शस्; जकह to laugh, from हस्.
179. दरिडः daïdré, to be poor. (Pāñ. vi. i, 192, accent.)

In दरिडः daïdré the final ज द is replaced by इ in the special tenses before strong terminations beginning with a consonant (Pāñ. vi. 4, 114). Before strong terminations beginning with vowels the ज द is lost (Pāñ. vi. 4, 112).

P. 1. दरिडः, 2. दरिडः, 3. दरिडः, 4. दरिडः, 9. दरिडः, I. 3. दरिडः, 6. दरिडः, 9. दरिडः, O. दरिडः, I. 1. दरिडः, 2. दरिडः, 3. दरिडः, 4. दरिडः, 5. दरिडः, 6. दरिडः, 7. दरिडः, 8. दरिडः, 9. दरिडः || Pf. दरिडः or दरिडः (Siddh.-Kaum. vol. II. p. 125), I A. दरिडः or दरिडः (Siddh.-Kaum. vol. II. p. 126), F. दरिडः (Pāñ. vi. 4, 114, vārt.), P. F. दरिडः (not दरिडः).

180. शास sās, to command, (शासु) (Pāñ. vi. i, 188.)

शास sās is changed to शिष्य sīs before weakening terminations beginning with consonants, and in the second aorist. (Pāñ. vi. 4, 34.)


II. Átmanepada Verbs.

181. चक्ष चक्ष, to speak, (चिन्हत्.)


The other forms are supplied from व्य or व्य, the Red. Perf. optionally, (Pāñ. II. 4, 54, 55): Pf. चक्ष || II A. चक्षत or स, F. चक्षत or स, B. चक्षत or चक्षत, or अत्म. चक्षी.

182. ईस ई, to rule.

The root ईस ई takes ई before the 2nd pers. sing. pres. at and imperative (Pāñ. vii. 2, 77). ईस ई and जान जान do the same, and likewise insert ई before the 2nd pers. plur. present, [imperfect,] and imperative (Pāñ. vii. 2, 78). The commentators, however, extend the latter rule to ईस ई. See notes to Pāñ. vii. 2, 78.

P. 1. ईस, 2. ईस, 3. ईस, 8. ईस, I. 3. ईस, 8. ईस, or ईस, O. ईस, I. 1. ईस, 2. ईस, 3. ईस, 8. ईस, or ईस || Pf. ईस, I A. ईस.

183. आस आस, to sit.


184. सू त, to bear, (तू.)

185. शी अत, to lie down, to sleep, (शीः.)

The verb शी अत takes Guṇa in the special tenses (Pāñ. vii. 4, 21), and inserts र in the 3rd pers. plur. present, imperfect, and imperative.

P. 1. जए; 2. जौँ; 3. जें; 4. जौँ; 5. जायें; 6. जायें; 7. जौँ; 8. जौँ; 9. जें (Pāñ. vii. 1, 6); I. 1. जाय; 2. जाय; 3. जाओ; 4. जायें; 5. जायें; 6. जायें; 7. जाओ; 8. जाओ; 9. जाओ; O. जाय; I. 1. जाय; 2. जाय; 3. जाओ; 4. जाओ; 5. जाओ; 6. जाओ; 7. जाओ; 8. जाओ; 9. जाओ || Pf. जिः; I A. जायें; F. जायें; B. जाओ || Pt. जिः; || Pass. जायें (Pāñ. vii. 4, 22), Aor. जाय, Caus. जायें, Des. जायें; Int. जायें, जायें।

186. हृ i, to go, (हृः) (Pāñ. vi. 1, 186, accent.)

This verb is always used with जिधिः, in the sense of reading. (Siddh.-Kaum. vol. ii. p. 118.)

P. जिधिः, I. 3. जाय; 6. जायातान (Sār. ii. 5, 8), 9. जायें, O. साधिः, I. 1. जाय; 2. जाय; 3. जाय; 4. जाया; 5. जायादान; 6. जायादान; 7. जायादान; 8. जायादान; 9. जायादान; || Pf. जिधिः (Pāñ. ii. 4, 49), I A. जाय; 6. जायादान; 9. जायादान; or 3. जायादान (Siddh.-Kaum. vol. ii. p. 119), 6. जायादान; 9. जायादान; F. जायादान; Cond. जायादान or जायादान; P. F. जाय, B. जायें; || Pt. जिः; || Pass. जायात; Aor. जायादान or जाय; Caus. जायादान, Aor. जायादान or जायादान, Des. जायादान or जायादान।

III. Parasmaipada and Ātmanepada Verbs.

187. हिष्ठ dvisht, to hate.

P. 1. हिष्ठ; 2. हिष्ठ; 3. हिष्ठ; 4. हिष्ठ; 9. हिष्ठ; I. 1. हिष्ठ; 2. हिष्ठ; 3. हिष्ठ; 4. हिष्ठ; 9. हिष्ठ; O. हिष्ठ; I. 1. हिष्ठ; 2. हिष्ठ; 3. हिष्ठ; 4. हिष्ठ; 5. हिष्ठ; 6. हिष्ठ; 7. हिष्ठ; 8. हिष्ठ; 9. हिष्ठ; || Pf. हिष्ठ; I A. हिष्ठ; F. हिष्ठ; P. F. हिष्ठ, B. हिष्ठ, Atm. हिष्ठ; || Pt. हिष्ठ; || Pass. हिष्ठ; Aor. हिष्ठ, Caus. हिष्ठ, Aor. हिष्ठ, Des. हिष्ठ, Int. हिष्ठ, रेष्ठ।

188. हु dūh, to milk.

P. 1. हुँ; 2. हुँ; 3. हुँ; 4. हुँ; 5. हुँ; 6. हुँ; 7. हुँ; 8. हुँ; 9. हुँ; I. 1. हुँ; 2. हुँ; 3. हुँ; 4. हुँ; 5. हुँ; 6. हुँ; 7. हुँ; 8. हुँ; 9. हुँ; || Pf. हुँ; I A. हुँ; &c. (see § 362), F. हुँ।

189. सू स्तु, to praise, (सूः.)

P. 1. सूः or सूः (see No. 170), 2. सूः or सूः, 3. सूः or सूः, 4. सूः; or सूः; 9. सूः; I. 1. सूः; 2. सूः; 3. सूः; 4. सूः or सूः; 5. सूः; 6. सूः; 7. सूः; 8. सूः; 9. सूः; || Pf. सूः; I A. सूः; अत. सूः; I. 1. सूः; 2. सूः; 3. सूः; 4. सूः or सूः; 5. सूः; 6. सूः; 7. सूः; 8. सूः; 9. सूः; || Pf. सूः; I A. सूः; &c. (see § 362).
or सर नु || Pf. 3. बुध ष, 2. बुध घ, 6. बुध, 9. बुध, I A. चन्द्रनी (§ 338, 3), आध. का देव, F. लोचन, P. F. लोचन, B. लोचन, आध. लोचन || Pf. लोचन || Pass. लोचन, Aor. चन्द्रनी, Caus. चन्द्रनी, Aor. चन्द्रनी, Des. चन्द्रनी, Int. चन्द्रनी, चन्द्रनी.

190. बूँ brū, to speak, (बूँ)
This verb takes ई $ before weak terminations beginning with consonants in the special tenses (Pāṇ. vii. 3, 93). The perfect चाह धा may be substituted for five of the persons of the present (Pāṇ. viii. 4, 84). It is defective in the general tenses, where वष व क (No. 175) is used instead.

P. 1. चर ि, 2. चर ि or चर, 3. चर ि or चर, 4. चूँ, 5. चूँ: or चूँ, 6. चूँ: or चूँ, 7. चूँ, 8. चूँ, 9. चूँ: or चूँ, I. 1. चं, 2. चं, 3. चं, 4. चं, 5. चं, 6. चं, 7. चं, 8. चं, 9. चं, O. चं, I. 1. चर ि, 2. चूँ, 3. चूँ, 4. चूँ, 5. चूँ, 6. चूँ, 7. चूँ, 8. चूँ, 9. चूँ:

191. नृ नृ, to cover, (नृ)
This verb may take Vṛddhi instead of गुपा before weak terminations beginning with consonants (Pāṇ. vii. 3, 99, 91), except before those that consist of one consonant only. It takes the reduplicated perfect against § 325, and reduplicates the last syllable (Pāṇ. vi. 1, 8). In the general tenses the final ई $, before intermediate ई $, may or may not take गुपा (Pāṇ. i. 2, 3).

P. 3. चाहत्स or चाहत्स, 9. चाहस, O. चाहस, I. चाहस, I. चाहस or चाहस || Pf. 1. चाह (चाह), 2. चाहनिच्छ or चाहनिच्छ, 3. चाहनिच्छ, 4. चाहनिच्छ, 5. चाहनिच्छ, 6. चाहनिच्छ, 7. चाहनिच्छ, 8. चाहनिच्छ, 9. चाहनिच्छ, I A. चाहनिच्छ or चाहनिच्छ or चाहनिच्छ (Pāṇ. vii. 2, 6), F. चाहनिच्छ or चाहनिच्छ, B. चाहनिच्छ || Pass. चाहनिच्छ, Caus. चाहनिच्छ, Aor. चाहनिच्छ, Des. चाहनिच्छ or चाहनिच्छ or चाहनिच्छ, Int. चाहनिच्छ, चाहनिच्छ.

Hu Class (Juhotyāḍi, III Class).
I. Parasmaipada Verbs.

192. हू हु, to sacrifice. (Pāṇ. vi. 1, 192, accent.)

P. भु होत्स, I. भु होत्स, O. भु होत्स, I. भु होत्स || Pf. भु होत्स or भु होत्स (§ 326), I A. भु होत्स, F. होपत्स, P. F. होत्स, B. होपत्स || Pt. हुः || Pass. हुः, Caus. हुः, Aor. भु होत्स, Des. भु होत्स, Int. भु होत्स, भु होत्स.

193. भी bhi, to fear, (भी) (Pāṇ. vi. 1, 192, accent.)
This verb may shorten the final ई $ before strong terminations beginning with consonants in the special tenses. (Pāṇ. vi. 4, 115.)

P. 3. विभोत्स, 6. विभोत्स, 9. विभोत्स, I 3. विभोत्स, 6. विभोत्स or विभोत्स, 9. विभोत्स, O. विभोत्स or विभोत्स, I. विभोत्स || Pf. विभोत्स or विभोत्स (§ 326), I A. विभोत्स, F. विभोत्स, P. F. विभोत्स, B. विभोत्स || Pt. विभोत्स || Pass. विभोत्स, Aor. विभोत्स, Caus. विभोत्स or विभोत्स or विभोत्स (see § 463, II. 18), Des. विभोत्स, Int. विभोत्स, विभोत्स.
194. हृि hrI, to be ashamed. (Pān. vi. 1, 192, accent.)

P. 3. निहेति, 6. निहेष्ट; 9. निहेष्ठति (§ 110), I. निहेष्ट, O. निहेष्टति, I. निहेष्टу II Pf. 3. निहेष्ट, 6. निहेष्टु, 9. निहेष्टु: or निहेष्टुचार, I.A. निहेष्टति, F. निहेष्टति, P. F. हेत, B. हेतत || Pt. हेता: or हेत (Pān. viii. 2, 56) || Pass. हेतते, Caus. हेताति, Aor. चिन्हेति, Des. चिन्हेति, Int. चिन्हेते.

195. चू prI, to fill, to guard.

This verb, and others in which final चू tr is preceded by a labial, changes the vowel into उर, except where the vowel requires Guna or Vṛddhi. (Pān. vii. 1, 102.)


Several optional forms are derived from another root चू, with short चू. Thus, P. 3. चपाय, 6. चपाय, 9. चपाय, I. 3. चपाय, 6. चपाय, 9. चपाय, O. चपाय || I.A. चपाय, B. चपाय || Pass. चपाय (§ 390), Int. चपाय (§ 481).

196. हा hd, to leave, (चोहारक.)

Reduplicated verbs ending in चा d (except the च्व ghu verbs, see § 392 *) substitute झI for चा d before strong terminations beginning with consonants (Pān. vi. 4, 113). The verb हा hd, however, may also substitute झI (Pān. vi. 4, 116).


197. चि ri, to go.

III. Parasmaipada and Ātmanepada Verbs.

199. मू bhri, to carry, (उष्णस्)


200. दातā, to give, (उष्णस्)
The यु gha verbs (§ 392) drop शा a before strong terminations, when other reduplicated verbs (see No. 196) change शा to शा. (Pāñ. vi. 4, 112, 113.)


201. धा dha, to place, (उष्णस्)

This verb is conjugated like प्र. It should be remembered, however, that the aspiration of the final ध, if lost, must be thrown forward on the initial ध; hence 2nd pers. dual Pres. प्रय: &c. (§ 118, note). The Pt. is हित, Ger. हि, ओभाय.

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202. निज nij, to cleanse, (निजनं)
The verbs निज nij, निज nij, to separate, and निज nish, to embrace, take गुप्त in their redupli
cative syllable. (Pāṇ. vii. 4, 75.)
Reduplicated verbs (abhyastra, § 321) having a short medial vowel do not take गुप्त before
weak terminations beginning with vowels in the special tenses. (Pāṇ. vii. 3, 87.)
P. 1. नेनेनिक्, 2. नेनेनिक्, 3. नेनेनिक्, 9. नेनेनिसि, I. 1. नेनेनिसि, 2. नेनेनिसि, 3. नेनेनिसि
7. नेनेनिसि, 9. नेनेनिसि, I. 1. नेनेनिसि, 2. नेनेनिसि, 3. नेनेनिसि II Pf. निनेन
I A. नेनेनिसि or II A. नेनेनिसि, F. नेनेनिसि, P. F. नेनेनिसि, B. नेनेनिसि, अ० निनेनिसि
II Caus. नेनेनिसि, Aor. नेनेनिसि, Des. नेनेनिसि, Int. नेनेनिसि, नेनेनिसि.

Rudh Class (Rudhādi, VII Class).
I. Parasmaipada and Ātmanepada Verbs.

203. हुष Rudh, to shut out, (रुषगे)
P. हुषिन्द्रि, I. चर्यान, O. हुषिंत, I. हुषिंत, II Pf. 1. चर्यान, 2. चर्यान, 3. चर्यान,
7. चर्यान, 9. चर्यान, I. 1. चर्यान, II A. चर्यान, अ० चर्यान, फ. चर्यान, P. F. चर्यान,
B. हुषिंत, अ० हृषिंत, II Pass. हृषिंत, Aor. हृषिंत, Caus. हृषिंत, Des. हृषिंत, Int. हृषिंत, हृषिंत.

II. Parasmaipada Verbs.

204. धिशु sish, to distinguish, (धिशु)
P. 1. धिशु, 2. धिशु, 3. धिशु, 4. धिशु, 5. धिशु, 6. धिशु, 7. धिशु, 8. धिशु,
9. धिशु, I. 1. धिशु, 2. धिशु, 3. धिशु, 4. धिशु, 5. धिशु, 6. धिशु, 7. धिशु,
8. धिशु, 9. धिशु, O. धिशु, I. 1. धिशु, II Pass. धिशु, II Pt. धिशु, II Pass. धिशु,
Caus. धिशु, Des. धिशु, Int. धिशु, धिशु.

205. हिस्स hims, to strike, (हिसिः)
P. हिंसिन्द्रि, I. 1. हिंसिन्द्रि, 2. हिंसिन्द्रि, 3. हिंसिन्द्रि (§ 132), 4. हिंसिन्द्रि,
5. हिंसिन्द्रि, 6. हिंसिन्द्रि, 7. हिंसिन्द्रि, 8. हिंसिन्द्रि, 9. हिंसिन्द्रि, O. हिंसिन्द्रि, I. 1. हिंसिन्द्रि,
2. हिंसिन्द्रि, 3. हिंसिन्द्रि II Pf. हिंसिन्द्रि, I A. हिंसिन्द्रि, F. हिंसिन्द्रि, P. F. हिंसिन्द्रि, B. हिंसिन्द्रि II Pt. हिंसिन्द्रि:
II Pass. हिंसिन्द्रि, Caus. हिंसिन्द्रि, Aor. हिंसिन्द्रि, Des. हिंसिन्द्रि, Int. हिंसिन्द्रि, हेटिन्द्रि.

206. भन्त bhañ, to break, (भन्तो)
P. भन्तिन्द्रि, I. भन्तिन्द्रि, O. भन्तिन्द्रि, I. भन्तिन्द्रि II Pf. भन्तिन्द्रि, I A. भन्तिन्द्रि, F. भन्तिन्द्रि,
P. F. भन्तिन्द्रि, B. भन्तिन्द्रि II Pt. भन्तिन्द्रि, II Pass. भन्तिन्द्रि, Aor. भन्तिन्द्रि or भन्तिन्द्रि (§ 407),
Caus. भन्तिन्द्रि, Des. भन्तिन्द्रि, Int. भन्तिन्द्रि, भन्तिन्द्रि.

207. निज niñ, to anoint, (निज़्)
P. निजिन्द्रि, I. निजिन्द्रि, O. निजिन्द्रि, I. निजिन्द्रि II Pf. निजिन्द्रि, I A. निजिन्द्रि, F. निजिन्द्रि
or निजिन्द्रि, B. निजिन्द्रि II Pt. निजिन्द्रि, Ger. निजिन्द्रि or निजिन्द्रि or चण‌न्द्रि (Pāṇ. vi. 4, 32;
§ 438), IIPass. निजिन्द्रि, Aor. निजिन्द्रि, Caus. निजिन्द्रि, Aor. निजिन्द्रि, Des. निजिन्द्रि.
208. गृह trīh, to kill, (गृह.)
This verb inserts शे instead of दा before weak terminations beginning with consonants. (Pāñ. vii. 392.)

P. 1. गृहीति, 2. गृहोति, 3. गृहोष्टि, 4. गृहं, 5. गृहंति, 6. गृहंत, 7. गृहन्, 8. गृह, 9. गृहि,
I. 1. गृहि, 2. गृहोति, 3. गृहोष्टि, 4. गृहं, 5. गृहंति, 6. गृहंत, 7. गृहन्, 8. गृह, 9. गृहि,
O. गृहि, I. 1. गृहि, 2. गृहि, 3. गृहि " Pf. ताे, I A. चतुर्धिन or चतुर्ष्र, F. ताःि or ताःर, P. F. ताःि or ताःर, B. ताःि • Pt. ताः • Pass. ताः, Aor. ताःि, Caus.
ताःि, Aor. ताःह्व or ताःह्व, Des. ताःिःि or ताःिःि, Int. ताःिःि, ताःिःि.

III. Atmanepada Verbs.

209. इश indh, to kindle, (निरूषि.)

P. इष्टे or इष्टे, I. इष्ट or इष्ट, O. इष्टी, I. 1. इष्ट, 2. इष्ट, 3. इष्ट or इष्ट • Pf.
इष्टिःि (or इष्टे, Pāñ. i. 2, 6), I A. इष्टिःि, F. इष्टिःि, P. F. इष्टिःि, B. इष्टिःि • Pt. इष्ट • Pass. इष्टि, Caus. इष्टिःि, Des. इष्टिःि.

RUDH CLASS, ĀTMANEPADA VERBS. 285
APPENDIX II.

On the Accent in Sanskrit.

§ 1. Although in Sanskrit the accent is marked in works belonging to the Vedic period only, yet its importance as giving a clue to many difficult points of grammar is now so generally acknowledged that even an elementary grammar would seem imperfect without at least the general outlines of the system of Sanskrit accentuation. I determined therefore in this new edition of my grammar to mark the accent in all cases where it seemed to be practically useful, but in order not to perplex the beginner with the marks of accent, I have added them in the transliterated words only, so that a student may still learn his grammar and his paradigms in Devanagari, unconcerned about the accents, until the accents themselves attract his notice, and enable him at a glance to see cause and effect in grammatical operations which otherwise would remain unintelligible. Thus if we look at trāyāḥ, tres, but trihāḥ, tribus, and trītīya, tertius; at ēmi, I go, but ēmāḥ, we go; at bōdhāmi, I know, but tūdāmi, I strike; at vāktum, to speak, but uktāḥ, spoken, we see at once how the position of the accent, either on the radical syllable or on the termination, influences the strengthening or weakening of the base, and how this strengthening and weakening rested originally on a rational and intelligible principle.

§ 2. The accent is called in Sanskrit Svara, i.e. tone, and according to the description of native grammarians there can be no doubt that it was really musical. It meant the actual rising and falling of the voice, produced by the tension, the relaxation, and the wide-opening of the vocal chords; it was a musical modulation peculiar to each word, and it corresponded to what we call the singing or the cantilena of the speaker, which, though in modern languages most perceptible in whole sentences, may also be clearly perceived in the utterance of single words.

Ex. Marīa!  
\[ \text{Mariā} \]

but Mary!  
\[ \text{Ma ry} \]

Whatever the accent became in later times, its very name of prosodia, accentus, i.e. by-song, shows that in Greek and Latin, too, it was originally musical, that tonos meant pitch, oxys, high pitch, barys, low pitch, and that periopomenos, drawn round, did not refer originally to the sign of the circumflex, but to the voice being drawn up and down in pronouncing a circumflexed syllable.

§ 3. For grammatical purposes we have to distinguish in Sanskrit two accents only, the udātta and the svarita. The udātta is pronounced by raising the voice, the svarita by a combined raising and falling of the voice. All vowels which have neither of these accents are called anudātta, i.e. without udātta, though they might with equal justice be called avārīta, without the svarita. The anudātta, immediately preceding an udātta or svarita vowel, is sometimes called anudāttatara or sannatarā.* (Pāṇ. I. 2, 29–31.)

* Bopp, following Professor Roth (Nir. p. LVI), calls this accent sannatatara, as if from sannato, depressed; it is, however, derived from sanna, the participle of sād, to sink.
In transliterated words I mark the *uddāta* by the acute, the original *svarīta* by the circumflex.

Every syllable without either the mark of *uddāta* or *svarīta* has to be considered as grammatically unaccented; and an unaccented syllable before an *uddāta* or original *svarīta*, as phonetically anuddattātara. If the anuddāta must be marked in transliterated words, it can be marked by the *gravīs*. Thus in *tē vārdhanta*, they grew, *tē* has the *uddāta*, *tē* the anuddāta. If the two words coalesce into *te vārdhanta*, then *e* takes the *svarīta*, *tē vārdhanta*. Similarly, *sruchi*+ī+ea become *sruchīvac*; *tri+āmbakam* become *tryāmbakam*.

§ 4. In Sanskrit the accents are indicated in the following way:

The *uddāta* is never indicated at all, but only the *svarīta*, (whether original or dependent,) and the anuddattātara (sannattara), i.e. the anuddāta immediately preceding an *uddāta* or *svarīta* syllable. The sign of the *svarīta* is 

Whenever we find a syllable marked by 

Whenever we find a syllable marked by 

Hence चरितः is agnīḥ, कृष्णः is kanyā.

A monosyllabic word, if *uddāta*, has no mark at all. Ex. य dqh, न nā.

A monosyllabic word, if anuddāta, is marked by . Ex. व abh, न nā.

A monosyllabic word, if *svarīta*, is marked by . Ex. ख svabh.

§ 5. As a general rule every word has but one syllable either *uddāta* or *svarīta*, the rest of the syllables being anuddāta. Any syllable may have the accent. But if an *uddāta* syllable is followed by an anuddāta syllable, its anuddāta is changed into what is called the dependent *svarīta*. Ex. चारितानां agnīdā. Here च ऋ, originally anuddāta, is pronounced and marked as anuddattātara; न इ is *uddāta*, and is therefore without any mark; न नā, originally anuddāta, becomes *svarīta*, and is marked accordingly. In transliteration this dependent *svarīta* need not be marked, nor the anuddattātara. Both may be treated as anuddāta, i.e. without grammatical accent, while their exact pronunciation in Sanskrit, to be described hereafter, is of importance to Vedic scholars only.

§ 6. If a word standing by itself or at the head of a sentence begins with several anuddāta syllables, they have all to be marked by the sign of anuddattātara. Ex. चारितानां ऋपुन्वदनाः. 

§ 7. By observing these simple rules, no doubt can remain as to the grammatical accent of any word in Sanskrit. The following is a list of the principal classes of accented words in Sanskrit:

1. A word consisting of one syllable which has the *uddāta*, is called *uddāta*. Ex. य dqh, न nā, क कām.
2. A word which has the *uddāta* on the last syllable, is called antodāta. Ex. चारितः agnīḥ, चन्तिता janiītā.
3. A word which has the *uddāta* on the first syllable, is called *dhyudāta*. Ex. इ ndraḥ, होतः hātā.
4. A word which has the *uddāta* on the middle syllable, is called madhyodāta. Ex. चारितानां agnīdā, चन्तिमि agnībhā.
5. A word consisting of one syllable which has the original *svarīta*, is called *svarīta*. Ex. ख kvā, ख svabh.
6. A word which has the original *svarīta* on the last syllable, is called antasvārīta. Ex. चन्तिम kanyā.
7. A word which has the original svarita on the middle syllable, is called madhyasvarita. Ex. त्रुप्त्यमा hridayāyād.

8. A word which has the original svarita on the first syllable, is called ādīsvarita. Ex. यािवे स्वयपे.

9. A word without uddatta or svarita, is called sadānudātta. Ex. वा वाँ, ना मा भा.

10. A word with two uddatta syllables, is called deviruddatta; धृत्रस्फातिः bhṛhaspātih. Here the first syllable is uddatta, and is therefore not marked at all. The second syllable is anuddatta, and according to rule would become svarita. But as the next syllable is uddatta again, the anuddatta becomes anuddattatara, and is marked accordingly. The third syllable is uddatta, and the last, originally anuddatta, becomes svarita.

In निलास्वानुष्ठुत, the first syllable is anuddatta, but becomes anuddattatara, because an uddatta follows. The second syllable is uddatta, so is the third, and hence neither of them has any mark. The fourth syllable, being anuddatta, becomes svarita, because it follows an uddatta. The last syllable is anuddatta and, as nothing follows, is left without a mark.

11. A word with three uddatta syllables, is called triruddatta; द्रुत्रपुष्टती इन्द्रब्रह्मस्पति.

§ 8. If words come together in a sentence, the same rules apply to them as to single words. Thus if a word ending in uddatta is followed by a word beginning with an anuddatta syllable, the anuddatta syllable is pronounced as svarita. Thus वा + वा, i.e. याः + चा, become चा याःचा, where the mark of the dependent svarita on चा चा shows that चा चा has the uddatta.

If a word ending in an anuddatta is followed by a word beginning with an uddatta or svarita, the anuddatta becomes anuddattatara. Ex. अणर्यात्य अणयतात + त ताम become अणर्यात्य अणयतात्याम.

If a word ending in a svarita, which replaces an original anuddatta, is followed by another word having the uddatta on the first syllable, the general rule requires the svarita, being originally an anuddatta, to become anuddattatara, so that we have to write मो तत याः चा चा. Here we see that याः याः has the uddatta, because otherwise, at the beginning of a sentence, it would have to be marked with anuddattatara. As चा चा has the anuddattatara, we see that it was originally anuddatta, and became anuddattatara, because the next syllable तत तत has the uddatta, which need not be marked.

If instead of तत तत, which has the uddatta, we put याः याः, which has the svarita, we should have to write याः याः याः चा चा चा, the sign of the svarita on याः याः showing first, that याः याः cannot be uddatta, for in that case it would have no mark, and would require svarita on the next following syllable; and secondly, that it cannot be anuddatta, for in that case it could not be preceded by an anuddattatara.

If an original svarita follows after a final uddatta, it retains the sign of the svarita, but it is then impossible to say whether that sign marks the original or the dependent svarita. Ex. नानास्वानुष्ठुत (Rv. 1, 164, 4). Only, if an uddatta followed after याः याः, its svarita would remain (see § 9), while the dependent svarita would become anuddattatara.

If a word such as स्वरपुष्टिः arunāyoghbhīḥ, having the uddatta on याः stands by itself, it must have the anuddattatara sign, not only under याः याः, which immediately precedes the uddatta syllable, but likewise under चा a and त तत. But if preceded by स्वरि: agnil, which has uddatta on the last, the first syllable takes the svarīः, the second requires no mark at all, and the third keeps its anuddattatara ma:क्ष: स्वरिः: arunāyoghbhīḥ.
§ 10. **ON THE ACCENT IN SANSKRIT.**

If instead of चतुः: agnya we put अप्रों indram, which has the dependent svarita on the last, uddatta on the first syllable, then we write इन्द्रामभिः: indram arunayāghbhīḥ, because there is no necessity for marking the anuddatta after a syllable which has the dependent svarita.

§ 9. If an original svarita is followed by an uddatta or by another original svarita, it would be difficult to mark the accent. Thus if कृत्, which has the original svarita, is followed by तत्राः tatra, we could not write either कृत् तत्राः or कृत् तत्र. In the former case we should lose the anuddatataras required before every uddatta and independent svarita; in the latter, the sign of the original svarita being dropt, कृत् क्रा would be taken for an anuddatta syllable. To obviate this, the numeral द is inserted, which takes both the svarita and the anuddatataras marks*, कृट तत्र and, thus enables us to indicate what was wanted, viz. that कृत् is svarita, and tā in tatra is uddatta. Ex. दक्रम् + उषः become दक्रम् उषः; शत् + चं शत् become शत् चं (Rv. i. 105, 3).

If the vowel which has the original svarita is long, the numeral द is used instead of द, and the anuddatataras is marked both beneath the vowel and the numeral. Thus Rv. i. 105, 7.

साध्योऽवोऽस्मान्तः: become साध्योऽवोऽस्मान्तः: Rv. i. 157, 6. रामां + रामभिः: = रामाः रामभिः:.

Rv. x. 116, 7. वृंच्छ चौपिन्दु + वृंच्छ चौपिन्दु become प्रभोऽपिस्त्रिः. Here कृत् and 'द्धि' have the svarita, the first is marked by कृत्, the second by द्धि.

Rv. x. 144, 4. कृत् + चं: become कृत्वचित्. This sinking of the voice, as here indicated, from the highest svarita to the lowest anuddatataras pitch is called kampa, shaking.

§ 10. If two vowels at the end and beginning of words coalesce into a new vowel, their respective accents are changed according to the following rules:

1. Uddatta+uddatta = uddatta (Prāt. 197). Ex. शुचाला + उष = शुचालापोष jushād + upa = jushādyopa.

2. Uddatta+anuddatta = uddatta. Ex. चिंक + रुद्रिः = रुद्रिः तिः + ए = ए. See exception 6.

3. Anuddatta+anuddatta = anuddatta (Prāt. 198). Ex. पृथु + जुर्वि = पृथुजुर्विः uddatu + uddakām = madhvākām. प्रति + यत्रस्य = यत्रस्यस्य prati+adiśrōṇ = prátyadśrōṇ.

4. Anuddatta+uddatta = uddatta. Ex. इद्र + शत = इद्रव इद्र + इद्र ए = इद्रद्र. प्रश्रतिः + चं = प्रश्रतिः चं द्धिः = द्धिश्रतिः dēhi+akśhitam = dēhyadakśhitam.

5. Svarita+uddatta = uddatta. Ex. शुचि + योत = श्वचि + योत kvā+ita = kvēti. कृत्वचिः + कृत्वचिः = कृत्वचिः स्यवेस = यवेस adhyātye+ evase = adhyātya+ evase (Rv. i. 112, 24).

6. Svarita+anuddatta = svarita. Ex. शुचि + तृष्ण = तृष्ण kvā+iva = kvēva. कृत्वचिः + स्थानाः = स्वामान kva+idadān = kvaēdadān (Rv. i. 35, 7).

There are, however, some exceptions:

a. If uddatta i coalesces with anuddatta i, the long ı takes svarita (Prāt. 188, 199). Ex. सुचि + योय = सुचिप्रोष sruchī+iva = sruchīa. If, however, the first or second i is long, the contraction takes uddatta. Ex. हि + हो = हो हि हि = हि (Rv. x. 45, 4).

b. If an uddatta vowel becomes semivowel before an anuddatta vowel, the anuddatta vowel becomes svarita (Prāt. 188). Ex. जोय + नु + योय = योय नु + योय = योय नु + योय yōja+nā + indra = yōjā

* Some MSS. write कृष्णत्व.
† Professor Bopp (Grammatik, § 30, 5) gives this as an instance of a svarita followed by anuddatataras and svarita. In this case we should have to write रामां रामभिः. But the fact is that in rāthyembhi the first syllable has the uddatta.
‡ The statement of Professor Benfey (Grammar, 2nd ed., p. 11) that the second svarita is not marked is against the authority of the MSS.
§ 11.

\[ \text{nvindra.} \quad \text{nya} + \text{hi} + \text{n} \Rightarrow \text{nya} \cdot \text{bh} \\
\text{evd} + \text{hi} + \text{asya} \Rightarrow \text{evd} \cdot \text{hy} \]

Also, \( \text{n} \text{d} \text{d} \text{i} \), plur. \( \text{n} \text{d} \text{v} \text{d} \text{h} \), but gen. sing. \( \text{n} \text{d} \text{v} \text{d} \text{h} \), because in the former the termination is originally \( \text{ud} \text{d} \text{t} \text{a} \), in the latter \( \text{ud} \text{d} \text{t} \text{a} \).

c. If an \( \text{ud} \text{d} \text{t} \text{a} \) e or o coalesces with an (elided) \( \text{anud} \text{d} \text{t} \text{a} \) a, it takes \( \text{sva} \text{r} \text{i} \text{t} \text{a} \) (Prāt. 188).

Ex. \( \text{te} + \text{avardhanta} \Rightarrow \text{te} \cdot \text{avardhanta} \).

According to Māṇḍūkeya all \( \text{ud} \text{d} \text{t} \text{a} \) vowels coalescing with another \( \text{anud} \text{d} \text{t} \text{a} \) vowel, become \( \text{sva} \text{r} \text{i} \text{t} \text{a} \). This is also the case in certain Brāhmaṇas; see Kielhorn, Bhāṣhika-sūtra, I. 5.

The accents produced by the coalescence of vowels have the following technical names, taken from the name of the Sandhi that gave rise to them:

1. \( \text{pr} \text{a} \text{i} \text{l} \text{i} \text{k} \text{a} \text{t} \text{ha} \), the accent of two vowels united into one (\( \text{s} \text{a} \text{m} \text{d} \text{v} \text{a} \text{ś} \text{a} \), \( \text{ek} \text{t} \text{b} \text{h} \text{a} \text{ś} \).

2. \( \text{ab} \text{hi} \text{n} \text{i} \text{k} \text{a} \text{t} \text{ha} \), the accent of two vowels of which the second is the elided \( a \).

3. \( \text{k} \text{h} \text{a} \text{i} \text{p} \text{ra} \), the accent of two vowels of which the first has been changed into a semivowel.

4. \( \text{tai} \text{r} \text{o} \text{v} \text{a} \text{ja} \text{j} \text{a} \), the svarītā, replacing an \( \text{anud} \text{d} \text{t} \text{a} \), if separated by consonants from the preceding \( \text{ud} \text{d} \text{t} \text{a} \).

Ex. \( \text{ag} \text{n} \text{i} \text{m} \text{t} \text{e} \).

5. \( \text{va} \text{ye} \text{r} \text{a} \text{t} \text{ta} \) (or \( \text{p} \text{a} \text{d} \text{a} \text{r} \text{i} \text{t} \text{ta} \)), the svarītā, replacing an \( \text{anud} \text{d} \text{t} \text{a} \), if separated by an hiatus from the preceding \( \text{ud} \text{d} \text{t} \text{a} \) (Prāt. 204).

Ex. \( \text{ya} \) \( \text{y} \text{d} \text{i} \text{n} \text{d} \text{r} \text{a} \).

6. \( \text{j} \text{t} \text{y} \text{a} \), the svarītā in the body of a word, also called \( \text{n} \text{i} \text{t} \text{ya} \), inherent. It is always preceded by either \( y \) or \( v \), and points to a period in the history of Sanskrit in which these semivowels retained something of their vowel nature. It may, in fact, be treated as medial \( \text{k} \text{ha} \text{i} \text{p} \text{ra} \); and it is important that where the peculiar pronunciation of the different svarītās is described, that of the \text{j} \text{t} \text{y} \text{a} \) and the \( \text{k} \text{h} \text{a} \text{i} \text{p} \text{ra} \) is said to be identical (Vāj. Prāt. I. 125).

§ 11. By applying these rules we can with perfect certainty discover which syllable in each word has the grammatical accent, whether \( \text{ud} \text{d} \text{t} \text{a} \) or \( \text{sva} \text{r} \text{i} \text{t} \text{a} \). Unfortunately many words lose their accent in a sentence, particularly the verb which, in a direct sentence, is considered as a mere enclitic of the noun to which it belongs. Only in relative and conditional sentences, or when a verb begins a sentence, and under some other restrictions which are fully described by native grammarians, does the verb retain its independent accent. Vocatives also lose their accent, except at the beginning of a sentence, when they have the accent on the first syllable†. With these exceptions, however, every student, by following the rules here given, will be able to determine what is the real grammatical accent of any

* Besides the \( \text{tai} \text{r} \text{o} \text{v} \text{a} \text{ja} \text{j} \text{a} \) and the \( \text{va} \text{ye} \text{r} \text{a} \text{t} \text{ta} \), which we should call the dependent svarītā, other subdivisions are mentioned by some authorities. Thus if compound words are divided (in the Padapatha) by the avagraha, the \( \text{tai} \text{r} \text{o} \text{v} \text{a} \text{ja} \text{j} \text{a} \) is called \( \text{tai} \text{r} \text{e} \text{v} \text{a} \text{r} \text{d} \text{a} \). Ex. \( \text{go} \text{p} \text{t} \text{a} \text{u} \text{a} \) \( \text{g} \text{o} \) \( \text{p} \text{t} \text{a} \text{u} \).

† If a word is divided in the Padapatha, the first half ending in a svarītā preceded by an \( \text{ud} \text{d} \text{t} \text{a} \), and the second half beginning with an \( \text{ud} \text{d} \text{t} \text{a} \), the svarītā is called tāthābhāyā. Ex. \( \text{n} \text{u} \text{ya} \text{n} \text{p} \text{a} \text{t} \text{a} \).

Here \( \text{ta} \) is \( \text{ud} \text{d} \text{t} \text{a} \), \( \text{n} \) is svarītā, then follows the avagraha or pause of division, and after that \( \text{n} \), which is again \( \text{ud} \text{d} \text{t} \text{a} \). Here a kind of kampa takes place, and the svarītā is marked accordingly. Though the name tāthābhāyā is not mentioned in the first Prātiṣākhya, the peculiar accent which it is meant for is fully described in Sūtra 212. In the commentary on the Vāj. Prāt. (120) it would perhaps be better to write \( \text{sa} \text{s} \text{a} \text{n} \text{h} \text{i} \text{t} \text{d} \text{e} \text{a} \text{t} \) instead of \( \text{s} \text{v} \text{a} \text{s} \text{a} \text{n} \text{h} \text{i} \text{t} \text{d} \text{e} \text{a} \text{t} \) ; Weber, Ind. Stud. vol. iv. p. 137.

word occurring in the hymns of the Rig-veda. The system of marking the uddīta and svarīta in the Satapatha-Brāhmaṇa is slightly different, as may be seen from Professor Weber’s introductory remarks, and particularly from Dr. Kielhorn’s learned notes on the Bhāshīka-sūtras.

§ 12. Quite different from the determination of the grammatical accent is the question how the accents should be pronounced or intoned in a sentence, and particularly in the hymns and Brāhmaṇas of the principal Vedas. This question concerns the student of the Veda only, and different authorities differ on this point. The following short remarks must be sufficient. According to the Rig-veda-Prātiṣākhya (187 seq.), the uddīta is high, the anuddīta low; of the svarīta one portion is higher than uddīta, the rest like uddīta, except if an uddīta or svarīta follows, in which case the voice sinks down to the anuddīta pitch. This sinking down is called kampa, shaking. All anuddīta syllables, following after svarīta (whether original or dependent) are pronounced with uddīta pitch (195), except the last, which is followed again by either uddīta or svarīta, and takes the low pitch of anuddīta (196). This pronunciation of anuddīta syllables with uddīta pitch is called the Prāchāya accent (205). We have therefore only three kinds of pitch, (no special anuddittatara pitch being recognized in the Prātiṣākhya,) which in their relative position may be represented by

\[
\begin{align*}
\text{anuddīta, } & \text{uddīta, } \text{svarīta, } \text{prāchāya.} \\
\text{In Prābhāṣya } & \text{svāphārę, } \text{mā } \text{mā } \text{is anuddīta, } \text{dc } \text{is uddīta, } \text{ya } \text{is svarīta, } \\
\text{ev } & \text{is anuddīta, } \text{dhā } \text{is svarīta, } \text{pāre, } \text{both anuddīta, but pronounced like uddīta.} \\
\text{In Śāntamānyatītiśāh: } & \text{ddābhaḥpramaṇatīr vāsīṣṭhaḥ, } \text{a } \text{a is uddīta, } \text{dūr } \text{dab is svarīta, } \\
\text{dhāpraṇa are anuddīta, but pronounced like uddīta, } & \text{tī } \text{ti is anuddīta, } \text{va } \text{va is uddīta, } \\
\text{sīṣ eva is svarīta, } & \text{thaḥ is anuddīta, but pronounced as uddīta.} \\
\end{align*}
\]

Other Śākhās vary in the pronunciation of the accents, as may be seen from their respective Prātiṣākhyas. Much confusion has been caused by mixing up these different systems, and, in particular, by trying to reconcile the rules of the Rig-veda-Prātiṣākhya with the rules of Pāṇini. According to Pāṇini (1. 2, 29 seq.) the uddīta is high, the anuddīta low, but the svarīta is half high and half low, and the anuddītas following after svarīta (original or dependent) are pronounced monotonously (ekāruṭi), while the last of them, immediately

* Long after this was written I saw Dr. Haug’s description of the accents in the Zeitschrift der D. M. G. vol. xvii. p. 799. He gives the intervals much smaller, so that if the anuddīta is a, the uddīta would be b, and the svarīta would rise to c. This is no doubt right, and it will be easy to transcribe my own notation accordingly. I only retain it because it is clearer to the eye. What is very important, as confirming my view, is Dr. Haug’s remark that in listening to the recitation of the Pandits he could not perceive any difference between the uddīta and the anuddītas if pronounced with prāchāya svara.
preceding a new uddita or svarita, is lower than anuddita, and hence called sannata or, by
the commentators, anuddattatara. This system, too, though different from the former, gives
us only three kinds of musical pitch, which may be approximately represented by

\[ \text{anuddattata, anuddatta, udatta, svarita, ekastruti.} \]

Ekastruti is described as without any definite pitch (traisvarya parveda), and might therefore
be intended for mere monotonous recitative*.

* It is commonly used as synonymous with prachita; e.g. udditamayam prachitam
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अक्षा aksa, mother, 238.
अक्षिं akshti, eye, 234.
अग्निघात agnimath, fire-kindling, 157.
अतिशय athish, better than an army, 227.
अतिलक्ष्मी atilakshmi, better than Lakshmi, 227.
अरिष्नि aristri, better than a woman, m.f., 229.
अदत adat, eating, 182.
अदन -am, 191.
अनांग anagud, ox, 210.
अनवेन anavan, without a foe, 189.
अनेहस anehas, time, 168.
अनवेच anavech, following, 181.
अप ap, water, 211.
अंबिका ambika, mother, 238.
अजुस ajs, fire, 149.
अर्यमन aryanman, name of a deity, 201.
अरव arvat, horse, 189.
अरवन arvan, hurting, foe, 189.
अवयव avayaj, priest, 163.
एवेच avēch, south, 180.
एव f. not desiring, 225.
अस anas, blood, 214.
अस्र अस्र ajr, blood, 161, 214.
अस्थी asthi, bone, 234.
अश्व ahen, n. day, 196.
अश्वन ahan, day, at the end of a compound, 197, 198.
अहरग्यं aharaga, month, 196.
अत्मत् atman, soul, self, 191, 192.
अप ap, water, 149, 211.
अदिन dīn, blessing, 172.
अदं अद अदन adan, face, 214.
अद्य daya, face, 214.
अन -im, 203.
अन्दु sri, such, 174.
अन्तस yas, 206.
अक्ष्ठास akṣṭāśa, reciter of hymns, 177.
अदक adaka, water, 214.
अउदच向上, northern, 181.
अदन adan, water, 214.
अद्नृ uṛ, leading out, 221.
अपान upāna, shoe, 174.
असन uṣanas, nom. prop., 169.
अस्मात ushā, a metre, 174.
अती vṛj, strength, 161.
अर्थविवरण rītevaj, priest, 161.
अभुवित्ति ribhukshin, Indra, 195.
अकुक्ति kakubh, region, 157.
अति kati, how many, 231.
अरु काराह्न, nail, 221.
अव kavi, poet, 230.
अक्ति kanta, beloved, 238.
अव kānti, fem. beloved, 238.
कित kiyat, How much? 190.
किर kir, scattering, 164.
कुद्वित kudhi, m. f. a bad thinker, 221.
कुमारी kumārī, m. girlish, 227.
की kī, m. f. buying, 220.
कुंग kuṇch, curlew, 159.


DEVAH: dārōh, wife, 149.

DHRDH: didākhā, desirous of burning, 174.

DHRD: die and ĤY dyu, sky, 213.

DHRD: diē, showing, 174.

DHRD: diē, country, 174.

DHRD: dūh, milking, 174.

DHRD: dūhitrī, daughter, 235.

DHRD: drīnhā, thunderbolt, 221.

DHRD: driū, seeing, 174.

DHRD: devāt, worshipper, 162.

DHRD: doshān, arm, 214.

DHRD: dos, arm, 172, 214.

DHRD: dryu and DHRD: die, sky, 213.

DHRD: dya, sky, 219.

DHRD: dhrū, hating, 174.

DHRD: dēvār, door, 164.

DHRD: devidamaṇī, having two ropes, 194.

DHRD: dhrī, hating, 174.

DHRD: dhānā, rich, 203.

DHRD: dādārī, n. providence, 235.

DHRD: dhārī, m. f. thinking, 220.

DHRD: dhārī, f. intellect, 224.

DHRD: dhūvarī, wife of a fisherman, 193.

DHRD: dhuvās, falling, 173.

DHRD: nādī, f. river, 225.

DHRD: nāpātī, grandson, 235.

DHRD: nās, destroying, 174.

DHRD: nas, nose, 214.

DHRD: nak, binding, 174.

DHRD: nāman, name, 191.

DHRD: nāsikā, nose, 214.

DHRD: nāsikā, nose, 214.

DHRD: nāsikā, nose, 214.

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DHRD: nīdana, rope, fem., 179, 193.

DHRD: nīdana, rope, fem., 179, 193.
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भवत् bhavat', Your Honour, 188.
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श्री bhūt, f. fear, 224.
श्रु bhūt, being, 221.
श्रव ध dhat, f. earth, 224.
भू rāt, atmosphere, 149.
भृज bhūjī, roasting, 162.
भृज bhūjī, shining, 162.
भात् bhātri, brother, 235.
भृ dhrā, f. brow, 224.
भयण म maghavan, Indra, 200.
भत्त मāj, diving, 161.
भत्त mat - mat, 187.
भत्त mati, thought, 230.
भयण mathin, churning-stick, 195.
भयण मadhu, bee, 174.
भत्त man, 191.
भृह mahat, great, 186.
भृं māna, meat, 214.
भृं māna, meat, 214.
भृं mātri, mother, 235.
भृं mās, month, 214.
भृं mukh, confounding, 174.
भृं mūrdhan, head, 191.
भृं mirj, cleaning, 162.
भृं mṛdu, m. f. n. soft, 230.
भृं yaka, liver, 214.
भृं yakrit, liver, 214.
भृं yaj, sacrificing, 162.
भृं yajū, sacrifices, 192.
भम् yati, as many, 231.
भम् yath, f. road, 222.
भृं yuven, young, 199.
भृं yūsha, pea-soup, 214.
भृं yūshan, pea-soup, 214.
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भृं rājan, king, 191.
भृं rājā, queen, 193.
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रक्षी लक्षमी, f. goddess of prosperity, 225.
रण साग, m. f. n. light, 230.
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इशा अग्र, to anoint, 207.
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इद्र ए, to sit, 183.
इद्र ए, to speak, 190.
इ, इ, to go, 171.
इ, इ, to go; चच्चा अद्र, to read, 186.
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इशा त्रित्र, to rule, 182.
इशा ठु, to aim, 79.
इशा अक्ष, to go, 16.
इशा अक्ष, to burn, 40.
इशा अरु, to cover, 191.
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क्रम kram, to bear, 130.
क्रम kram, to wane, to diminish, 24.
क्रम kram, to kill, 150.
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क्रम glai, to droop, 43.
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क्रम chāp, to eat, 29.
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क्रम chyut, to sprinkle, 3.
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क्रम jan, to spring up, 132.
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क्रम ji, to excel, 36.
क्रम jṛṛ, to grow old, 123, 156.
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ज्ञा jā, to suffer, 92.
ज्ञा jā, to hew, 37.
ज्ञा tan, to stretch, 148.
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ज्ञा tam, to languish, 130.
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ज्ञा trik, to kill, 208.
ज्ञा tri, to cross, 61.
ज्ञा trap, to be ashamed, 74.
ज्ञा tras, to tremble, 30.
ज्ञा trut, to cut, 30.
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ज्ञा dam, to tame, 130.
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ज्ञा dd, to give, 200.
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ज्ञा dāh, to milk, 188.
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ज्ञा dāi, to protect, 85.
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निस nis, to cleanse, 202.
निज sind, to blame, 14.
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पश पश, to praise, 76.
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प्रह phal, to burst, 34.
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प्रभ bandh, to bind, 160.
पुप buddh, to perceive, 134.
पु ब्रा bṛā, to speak, 190.
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भि bhī, to fear, 193.
भु bhū, to be, 1.
भू bhū, to carry, 199.
भज bhajj, to fry, 105.
भ्रम bhrām, to roam, 30, 130.
भ्रां bhrā, to shine, 30.
भ्रम majj, to sink, 117.
मद mad, to rejoice, 130.
मंथ manth, to shake, to churn, 5.
मव nav, to bind, 92.
मा mad, to measure, 164.
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सह sah, to bear, 93.
सिंह sick, to sprinkle, 107.
सिद्ध sidh, to go, and सिद्ध sidh, to command, 7.
सेव sive, to serve, 82.
सु su, to distil, 139.
सु su, to bear, to bring forth, 184.
स्री sri, to go, 50.
स्रो srī, to let off, 116, 38, 48.
सो so, to finish, 125, 124.
संक्रम skand, to approach, 60.
संक्रम skambh, to support, 155.
सका suk, 155.
सकुंभ skumbh, to hold, 155.
संक्रम stambh, to support, 155.
सु su, to praise, 189.
सु su, to praise, 170.
संक्रम stambh, to stop, 155.
स्त्री stri, to cover, 141.
सत्री stri, to cover, 156.
स्नेह styai, to sound, 45.
स्तथा stha, to stand, 56.
स्पर्श spriś, to touch, 114.
स्व एंग to sprinkle, to drop, 88, 87.
स्रो sro, to go, to dry, 92.
स्वस्त्र स्वानज to embrace, 73, 62.
स्वप्न swap, to sleep, 176.
हम हम, to kill, 168.
है ha, to leave, 196.
हि hi, to go, to grow, 143.
हिंसा hinsa, to kill, 205.
हु ku, to sacrifice, 192.
हर्ष kuru, to sacrifice, 20.
हृ हृ, to be crooked, 20.
हृ ह्री, to take, 96.
हृ ह्री, to be ashamed, 194.
हरे hree, to bend, 59.
हे he, to call, 103.