



HANDBOOKS
FOR
THE STUDY OF SANSKRIT.

EDITED BY

MAX MÜLLER, M.A.

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

A SANSKRIT GRAMMAR FOR BEGINNERS.

A

SANSKRIT GRAMMAR

FOR BEGINNERS,

IN

DEVANÂGARÎ AND ROMAN LETTERS THROUGHOUT,

BY

MAX MÜLLER.

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P R E F A C E.

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

The two principal objects which I have kept in view while composing this grammar, have been clearness and correctness. With regard to clearness, my chief model has been the grammar of Bopp; with regard to correctness, the grammar of Colebrooke. If I may hope, without presumption, to have simplified a few of the intricacies of Sanskrit grammar which were but partially cleared up by Bopp, Benfey, Flecchia, and others, I can hardly flatter myself to have reached, with regard to correctness, the high standard of Colebrooke's great, though unfinished work. I can only say in self-defence, that it is far more difficult to be correct on every minute point, if one endeavours to re-arrange, as I have done, the materials collected by Pāṇini, and to adapt them to the grammatical system current in Europe, than if one follows so closely as Colebrooke, the system of native

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

* The few alterations that I have made in the usual terminology have been made solely with a view of facilitating the work of the learner. Thus instead of numbering the ten classes of verbs, I have called each by its first verb. This relieves the memory of much unnecessary trouble, as the very name indicates the character of each class; and though the names may at first sound somewhat uncouth, they are after all the only names recognized by native grammarians. Knowing from my experience as an examiner, how difficult it is to remember the merely numerical distinction between the first, second, or third preterites, or the first and second futures, I have kept as much as possible to the terminology with which classical scholars are familiar, calling the tense corresponding to the Greek Imperfect, Imperfect; that corresponding to the Perfect, Reduplicated Perfect; that corresponding to the Aorist, Aorist; and the mood corresponding to the Optative, Optative. The names of Periphrastic Perfect and Periphrastic Future tell their own story; and if I have retained the merely numerical distinction between the First and Second Aorists, it was because this distinction seemed to be more intelligible to a classical scholar than the six or seven forms of the so-called multiform Preterite.

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

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

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

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

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

* To those who have the same faith in the accurate and never swerving argumentations of Sanskrit commentators, it may be a saving of time to be informed that in the new and very useful edition of the *Siddhānta-Kaumudī* by Śrī Tārānātha-tarkavāchāspati there are two misprints which hopelessly disturb the order of the rules on the proper declension of nouns in *ṭ* and *ṣ*. On page 136, l. 7, read *जीवन्* instead of *स्त्रीवन्*; this is corrected in the *Corrigenda*, and the right reading is found in the old edition. On the same page, l. 13, insert *न* after *विना*, or join *विनास्त्रीबोधकत्वं*.

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

I owe most, indeed, to Colebrooke and Bopp, but I have derived many useful hints from other grammars also. There are some portions of Wilson's grammar which show that he consulted native grammarians, and the fact that he possessed the remaining portion of Colebrooke's* MS., gives to his list of verbs, with the exception of the Bhū class, which was published by Colebrooke, a peculiar interest. Professor Benfey in his large grammar performed a most useful task in working up independently the materials supplied by Pāṇini and Bhaṭṭojidīkshita; and his smaller grammars too, published both in German and in English, have rendered good service to the cause of sound scholarship. There are besides, the grammars of Boller in German, of Oppert in French, of Westergaard in Danish, of 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.

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

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

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

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

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

2, 4, which does not allow Vṛiddhi in an Aorist that takes intermediate इ i, like जगर्षिषं *ajāgarisham*. There is an exception, however, to this rule also, for bases with short अ a, beginning and ending with a consonant, may optionally take Vṛiddhi (Pāṇ. VII. 2, 7). This option is afterwards restricted, and roots with short अ a, beginning with a consonant and ending in र r, like जगर् *jāgar*, have no option left, but are restricted afresh to Vṛiddhi (Pāṇ. VII. 2, 2). However, even this is not yet the final result. Our base जगर् *jāgar* is after all not to take Vṛiddhi, and hence a new special rule (Pāṇ. VII. 2, 5) settles the point by granting to जगृ *jāgri* a special exception from Vṛiddhi, and thereby establishing its Guṇa. No wonder that these manifold changes and chances in the formation of the First Aorist of जगृ *jāgri* should have inspired a grammarian, who celebrates them in the following couplet:

गुणो वृद्धिर्गुणो वृद्धिः प्रतिषेधो विकल्पनं ।

पुनर्वृद्धिर्निषेधोऽतो यत्पूर्वः प्राप्तो नव ॥

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

Another difficulty consists in the want of critical accuracy in the editions which we possess of Pāṇini, the Siddhānta-Kaumudī, the Laghu-Kaumudī, the Sārasvatī, and Vopadeva. Far be it from me to wish to detract from the merits of native editors, like Dharaṇīdhara, 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-Kaumudī by the late Dr. Ballantyne has enabled even beginners to find their way through the labyrinth of native grammar. The time has come, I believe, for new and critical editions of Pāṇini and his commentators. A few instances may suffice to show the insecurity of our ordinary editions. The commentary to Pāṇ. VII. 2, 42, as well as the Sārasvatī II. 25, 1, gives the Benedictive Âtmanepada वरीषीह *varīṣtīṣṭa* and सरीषीह

startshṭṣṭa; yet a reference to Pāṇ. VII. 2, 39 and 40, shows that these forms are impossible. Again, if Pāṇini (VIII. 3, 92) is right in using अग्रगमिनि *agragāmini* with a dental *n* in the last syllable, it is clear that he extends the prohibition given in VIII. 4, 34, with regard to Upasargas, to other compounds. It is useless to inquire whether in doing so he was right or wrong, for it is an article of faith with every Hindu grammarian that whatever word is used by Pāṇini in his Sūtras, is *eo ipso* correct. Otherwise, the rules affecting compounds with Upasargas are by no means identical with those that affect ordinary compounds; and though it may be right to argue *a fortiori* from प्रगमिनि *pragāmini* to अग्रगमिनि *agragāmini*, it would not be right to argue from अग्रवान् *agrayāna* to प्रवान् *prayāna*, this being necessarily प्रयाण *prayāṇa*. But assuming अग्रगमिनि *agragāmini* to be correct, it is quite clear that the compounds स्वर्गकमिणौ *svargakāminau*, वृषगमिणौ *vṛishagāminau*, हरिकामणि *harikāmaṇi*, and हरिकामेण *harikāmeṇa*, given in the commentary to VIII. 4, 13, are all wrong, though most of them occur not only in the printed editions of Pāṇini and the Siddhānta-Kaumudī, but may be traced back to the MSS. of the Prakriyā-Kaumudī, the source, though by no means the model, of the Siddhānta-Kaumudī. I was glad to learn from my friend Professor Goldstücker, who is preparing an edition of the Kāśikā-Vṛitti, and whom I consulted on these forms, that the MSS. of Vāmana which he possesses, carefully avoid these faulty examples to Pāṇ. VIII. 4, 13.

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

Hearing from my friend Professor Bühler that he had finished a Sanskrit Syntax, based on the works of Pāṇini and other native grammarians, which will soon be published, I gladly omitted that

portion of my grammar. The rules on the derivation of nouns, by means of Kṛit, Uṇâdi, and Taddhita suffixes, do not properly belong to the sphere of an elementary grammar. If time and health permit, I hope to publish hereafter, as a separate treatise, the chapter of the Prakriyâ-Kaumudî bearing on this subject.

In the list of verbs which I have given as an Appendix, pp. 245-299, I have chiefly followed the Prakriyâ-Kaumudî and the Sârasvatî. These grammars do not conjugate every verb that occurs in the Dhâtupâṭha, but those only that serve to illustrate certain grammatical rules. Nor do they adopt, like the Siddhânta-Kaumudî, the order of the verbs as given in Pâṇini's Dhâtupâṭha, but they group the verbs of each class according to their voices, treating together those that take the terminations of the Parasmaipada, those that take the terminations of the Âtmanepada, and, lastly, those that admit of both voices. In each of these subdivisions, again, the single verbs are so arranged as best to illustrate certain grammatical rules. In making a new selection among the verbs selected by Râmachandra and Anubhûtisvarûpâchârya, I have given a preference to those which occur more frequently in Sanskrit literature, and to those which illustrate some points of grammar of peculiar interest to the student. In this manner I hope that the Appendix will serve two purposes: it will not only help the student, when doubtful as to the exact forms of certain verbs, but it will likewise serve as a useful practical exercise to those who, taking each verb in turn, will try to account for the exact forms of its persons, moods, and tenses by a reference to the rules of this grammar. In some cases references have been added to guide the student, in others he has to find by himself the proper warranty for each particular form.

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

MAX MÜLLER.

PARIS,
5th April, 1866.

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SANSKRIT GRAMMAR.

CHAPTER I.

THE ALPHABET.

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

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

No inscriptions have been met with in India anterior to the rise of Buddhism. The earliest authentic specimens of writing are the inscriptions of king *Priyadarśi* or *Aśoka*, about 250 B. C. These are written in two different alphabets. The alphabet which is found in the inscription of Kapurdigiri, and which in the main is the same as that of the Arianian coins, is written from right to left. It is clearly of Semitic origin, and most closely connected with the Aramaic branch of the old Semitic or 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 Kapurdigiri, 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 Kapurdigiri alphabet.

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

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

§ 2. Sanskrit is written from left to right.

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

§ 3. In writing the Devanâgarî alphabet, the distinctive portion of each letter is written first, then the perpendicular, and lastly the horizontal line. Ex. क, ख, ग *k*; च, छ, ज *kh*; ङ, ञ, ट *g*; घ, ङ, ण *gh*; ण, ण, ण *h*, &c.

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

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

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

Unmodified Nasal or Anusvāra, ँ *m* or ॡ *m̐*.

Unmodified Sibilant or Visarga, : *ḥ*.

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

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

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

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

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

be impressed on the memory in their real and native form, otherwise their first impressions will become unsettled and indistinct. After some progress has been made in mastering the grammar and in reading Sanskrit, the Roman alphabet may be used safely and with advantage.

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

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

§ 7. Two sounds, the guttural and labial sibilants, are now without distinctive representatives in the Devanâgarî alphabet. They are called *Jihvāmūlīya*, the tongue-root sibilant, formed near the base of the tongue ; and *Upadhāntya*, i. e. afflandus, the labial sibilant. They are said to have been represented by the signs X (called *Vajrākṛitī*, having the shape of the thunderbolt) and ॡ (called *Gajakumbhākṛitī*, 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 ॢ, called *Ardhavisarga*, half-Visarga, is used for both. But in common writing these two signs are now replaced by the two dots, the *Dvivindu*, ∴, (*dvi*, two, *vindu*, dot,) properly the sign of the unmodified Visarga.

§ 8. There are five distinct letters for the five nasals, ण *ṇ*, ण̣ *ṇ̣*, ण̤ *ṇ̤*, ण̥ *ṇ̥*, ण̦ *ṇ̦*, 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* ; *ṇ̣* by *ch, chh, j, jh* ; *ṇ̤* by *t, th, d, dh* ; *ṇ̥* by *t, th, d, dh* ; *ṇ̦* 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

अंकित instead of अङ्कित *ankitā*.

अञ्चिता instead of अञ्जिता *añchitā*.

कुण्डिता instead of कुण्डिता *kunḍitā*.

नन्दिता instead of नन्दिता *nanditā*.

कम्पिता instead of कम्पिता *kampitā*.

The pronunciation remains unaffected by this style of writing. अंकित must be pronounced as if it were written अङ्कित *ankitā*, &c.

The same applies to final ण̦ *m* at the end of a sentence. This too, though frequently written and printed with the dot above the line, is to be pronounced as *m*. अहं, I, is to be pronounced like अहम् *aham*. (See Preface to Hitopadesā, in M. M.'s Handbooks for the Study of Sanskrit, p. viii.)

Note—According to the Kaumāras final ण̦ *m* in *pausa* may be pronounced as Anusvāra ;

cf. Sarasvatī-Prakriyā, ed. Bombay, 1829 *, pp. 12 and 13. कौमारसुखसानेऽखनुसारमिच्छति । खवसाने वा । खवसाने मकारस्यानुसारो भवति २३ । देवं । देवम् ॥ The Kaumāras are the followers of Kumāra, the reputed author of the Kātantra or Kalāpa grammar. (See Colebrooke, Sanskrit Grammar, Preface; and page 315, note.) Sarvavarman is sometimes quoted by mistake as the author of this grammar, and an unnecessary distinction is made between the Kaumāras and the followers of the Kalāpa grammar.

§ 9. Besides the five nasal letters, expressing the nasal sound as modified by guttural, palatal, lingual, dental, and labial pronunciation, there are still three nasalized letters, the *यै*, *लै*, *वै*, or *यं*, *लं*, *वं*, *यँ*, *लँ*, *वं*, which are used to represent a final *m*, if followed by an initial *y*, *l*, *v*, and modified by the pronunciation of these three semivowels.

Thus instead of तं याति *taṁ yāti* we may write तयैति *taṁ yāti*;
instead of तं लभते *taṁ labhate* we may write तलैभते *taṁ labhate*;
instead of तं वहति *taṁ vahati* we may write तवैहति *taṁ vahati*.

Or in composition,

संयानं *saṁyānam* or सयैयानं *saṁ yānam*;
संलभं *saṁlabdham* or सलैभं *saṁ labdham*;
संवहति *saṁvahati* or सवैहति *saṁ vahati*.

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

तं रक्षति <i>taṁ rakshati</i> .	Or in composition, संरक्षति <i>saṁrakshati</i> .
तं ब्रूयति <i>taṁ brūyati</i> .	संब्रूयति <i>saṁbrūyati</i> .
तं शकारं <i>taṁ shakāram</i> .	संश्वीयति <i>saṁshvīyati</i> .
तं सरति <i>taṁ sarati</i> .	संसरति <i>saṁsarati</i> .
तं हरति <i>taṁ harati</i> .	संहरति <i>saṁharati</i> .

§ 11. In the body of a word the only letters which can be preceded by Anusvāra are *श*, *स*, *ह*. Thus अंशः *aṁśaḥ*, धनुंषि *dhanūṁṣi*, यशंसि *yaśaṁsi*, सिंहः *siṁhaḥ*. Before the semivowels *y*, *r*, *l*, *v*, the *m*, in the body of a word, is never changed into Anusvāra. Thus गम्यते *gamyate*, नमः *namraḥ*, अमलः *amlaḥ*. As to *m* before semivowels in the middle of compounds, see § 9.

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

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

§ 17. The *ṛ* following a consonant is written by a short transverse stroke at the foot of the letter; as क्+ṛ=क्र or क *kra*; ग्+ṛ=ग्र *gra*; त्+ṛ=त or त *tra*; द्+ṛ=द्र *dra*; श्+द्र=श्र *shṛa*.

The *ṛ* preceding a consonant is written by ॠ placed at the top of the consonant before which it is to be sounded. Thus अर्+क=अर्क *arka*; वर्+श्+म=वर्षा *varshma*. This sign for *ṛ* is placed to the right of any other marks at the top of the same letter. Ex. अर्क *arkam*; अर्केण *arkeṇa*; अर्केन्दु *arkendū*.

क *k* followed by श *sh* is written क्श *ksha*.

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

र *r* followed by उ *u* and ऊ *ū* is written रु *ru*, रू *rū*.

द *d* followed by उ *u* and ऊ *ū* is written दु *du*, दू *dū*.

स् *s*, particularly in combination with other letters, is frequently written स्.

Ex. सु *śu*; सु *śū*; स्रा *śra*.

§ 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 युक्ते instead of युक्ते *yunkte*.

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

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

List of Compound Consonants.

क *k-ka*, क्ख *k-kha*, क्च *k-cha*, क्त् *k-ta*, क्त *k-t-ya*, क्त् *k-t-ra*, क्त् *k-t-r-ya*, क्त् *k-t-va*, क्त् *k-na*, क्त् *k-n-ya*, क्त् *k-ma*, क्त् *k-ya*, क्त् or क्त् *k-ra*, क्त् or क्त् *k-r-ya*, क्त् *k-la*, क्त् *k-va*, क्त् *k-v-ya*, क्त् *k-sha*, क्त् *k-sh-ma*, क्त् *k-sh-ya*, क्त् *k-sh-va*;—क्त् *kh-ya*, क्त् *kh-ra*;—ग्त् *g-ya*, ग्त् *g-ra*, ग्त् *g-r-ya*;—ङ्त् *gh-na*, ङ्त् *gh-n-ya*, ङ्त् *gh-ma*, ङ्त् *gh-ya*, ङ्त् *gh-ra*;—ङ्त् *ṇ-ka*, ङ्त् *ṇ-k-ta*, ङ्त् *ṇ-k-t-ya*, ङ्त् *ṇ-k-ya*, ङ्त् *ṇ-k-sha*, ङ्त् *ṇ-k-sh-va*, ङ्त् *ṇ-kha*, ङ्त् *ṇ-kh-ya*, ङ्त् *ṇ-ga*, ङ्त् *ṇ-g-ya*, ङ्त् *ṇ-gha*, ङ्त् *ṇ-gh-ya*, ङ्त् *ṇ-gh-ra*, ङ्त् *ṇ-ṇa*, ङ्त् *ṇ-ma*, ङ्त् *ṇ-ya*.

च *ch-cha*, च्च *ch-chha*, च्च *ch-chh-ra*, च्च *ch-ṇa*, च्च *ch-ma*, च्च *ch-ya*;—च्च *chh-ya*, च्च *chh-ra*;—ज्त् *j-ja*, ज्त् *j-jha*, ज्त् *j-ṇa*, ज्त् *j-ṇ-ya*, ज्त् *j-ma*, ज्त् *j-ya*, ज्त् *j-ra*, ज्त् *j-va*;—ञ्त् *ṇ-cha*, ञ्त् *ṇ-ch-ma*, ञ्त् *ṇ-ch-ya*, ञ्त् *ṇ-chha*, ञ्त् *ṇ-ja*, ञ्त् *ṇ-ṇa*, ञ्त् *ṇ-ya*.

ट्त् *t-ta*, ट्त् *t-ya*;—ट्त् *th-ya*, ट्त् *th-ra*;—ड्त् *d-ga*, ड्त् *d-g-ya*, ड्त् *d-gha*, ड्त् *d-gh-ra*, ड्त् *d-ma*, ड्त् *d-ya*;—ड्त् *dh-ya*, ड्त् *dh-ra*;—ण्त् *n-ta*, ण्त् *n-tha*,

क न-ka, क्य न-ka-ya, क्क न-ka-ra, क्क्य न-ka-ra-ya, क्क न-ka-dha, क न-ka-na, क्य न-ka-ma, क्य न-ka-va.

त t-ka, त्क t-k-ra, त t-ta, त्य t-t-ya, त्त् त-t-ra, त्त् त-t-va, त्य t-t-ha, त्त् त-na, त्य t-n-ya, त्य t-pa, त्त् त-p-ra, त्त् त-ma, त्य t-m-ya, त्य t-ya, त् or त t-ra, त्त् त-r-ya, त्य t-va, त्त् त-sa, त्त् त-s-na, त्त्त् त-s-n-ya, त्त्त् त-s-ya;—त्य th-ya;—त d-ga, त्त् d-g-ha, त्त्त् d-g-h-ra, त्त् d-da, त्त् d-d-ya, त्त् d-dha, त्त् d-dh-ya, त्त् d-na, त्त् d-ba, त्त् d-bha, त्त् d-bh-ya, त्त् d-ma, त्त् d-ya, त्त् d-ra, त्त् d-r-ya, त्त् d-va, त्त् d-v-ya;—त dh-na, त्त् dh-n-ya, त्त् dh-ma, त्त् dh-ya, त्त् dh-ra, त्त् dh-r-ya, त्त् dh-va;—त n-ta, त्य n-t-ya, त्त् n-t-ra, त्त् n-da, त्त् n-d-ra, त्त् n-dha, त्त् n-dh-ra, त्त् n-na, त्य n-pa, त्त् n-p-ra, त्त् n-ma, त्य n-ya, त्त् n-ra, त्त् n-sa.

प p-ta, त्य p-t-ya, त्त् p-na, त्त् p-pa, त्त् p-ma, त्त् p-ya, त्त् p-ra, त्त् p-la, त्त् p-va, त्त् p-sa, त्त्त् p-s-va;—त b-g-ha, त्त् b-ja, त्त् b-da, त्त् b-dha, त्त् b-na, त्त् b-ba, त्त् b-bha, त्त् b-bh-ya, त्त् b-ya, त्त् b-ra, त्त् b-va;—त bh-na, त्त् bh-ya, त्त् bh-ra, त्त् bh-va;—त m-na, त्य m-pa, त्त् m-p-ra, त्त् m-ba, त्त् m-bha, त्त् m-ma, त्य m-ya, त्त् m-ra, त्त् m-la, त्त् m-va.

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

श ś-cha, त्त् ś-ch-ya, त्त् ś-na, त्त् ś-ya, त्त् ś-ra, त्त् ś-r-ya, त्त् ś-la, त्त् ś-va, त्त् ś-v-ya, त्त् ś-śa;—ह sh-ta, त्य sh-t-ya, त्त् sh-t-ra, त्त् sh-t-r-ya, त्त् sh-t-va, त्त् sh-t-ha, त्त् sh-na, त्त् sh-n-ya, त्त् sh-pa, त्त् sh-p-ra, त्त् sh-ma, त्त् sh-ya, त्त् sh-va;—स s-ka, त्त् s-kha, त्त् s-ta, त्य s-t-ya, त्त् s-t-ra, त्त् s-t-va, त्त् s-t-ha, त्त् s-na, त्त् s-n-ya, त्त् s-pa, त्त् s-pha, त्त् s-ma, त्त् s-m-ya, त्त् s-ya, त्त् s-ra, त्त् s-va, त्त् s-sa.

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

Numerical Figures.

§ 21. The numerical figures in Sanskrit are

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

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

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

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

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

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

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

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

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

Pronunciation.

§ 22. The Sanskrit letters should be pronounced in accordance with the transcription given page 2. The following rules, however, are to be observed :

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

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

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

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

CHAPTER II.

RULES OF SANDHI OR THE COMBINATION OF LETTERS.

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

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

As according to a general rule the words in a sentence must thus be glued together, the mere absence of Sandhi is in many cases sufficient to mark the stops which we have to mark in English by interpunction. Ex. अस्वग्निरमाहात्म्यं इन्द्रसु देवानां महत्तमः *astvagnimāhātmyam, indrastu devānām mahattamah,* Let there be the greatness of Agni; nevertheless Indra is the greatest of the gods.

Distinction between External and Internal Sandhi.

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

The rules which apply to final and initial letters of words (*padas*) apply, with few exceptions, to the final and initial letters of the component parts of compounds, and likewise to the final letters of nominal bases (*prātipadika*) when followed by the so-called *Pada*-terminations (अयं *bhyām*, मिः *bhiḥ*, अयः *bhyaḥ*, सु *su*), or by secondary (*taddhita*) suffixes beginning with any consonants except *y*.

The changes produced by the contact of incompatible letters in the body of a word should properly be treated under the heads of declension, conjugation, and derivation. In many cases it is far easier to remember the words ready-made from the dictionary, or the grammatical paradigms

from the grammar, than to acquire the complicated rules with their numerous exceptions which are generally detailed in Sanskrit grammars under the head of Sandhi. It is easier to learn that the participle passive of लिह् *lih*, to lick, is लीढः *līḍhaḥ*, than to remember the rules according to which इ + ल्ह + त are changed into इ + ल्ह + त, इ + ल्ह + द, and इ + ल्ह + द; इ ल्ह is dropt and the vowel lengthened : while in परिवृह् + तः *parivṛh + taḥ*, the vowel, under the same circumstances, remains short ; *parivṛh + taḥ = parivṛḍh + taḥ*, *parivṛḍ + dhah = parivṛḍ + dhah = parivṛḍhah*. In Greek and Latin no rules are given with regard to changes of this kind. If they are to be given at all in Sanskrit grammars, they should, to avoid confusion, be kept perfectly distinct from the rules affecting the final and initial letters of words as brought together in one and the same sentence.

Classification of Vowels.

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

1. Short vowels : अ *a*, इ *i*, उ *u*, ए *ri*, ऌ *li*.

2. Long vowels : आ *d*, ई *i*, ऊ *u*, ऐ *e*, औ *o*, औ *au*.

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

§ 26. Vowels are likewise divided into

1. Monophthongs (*samānākshara*) : अ *a*, आ *d*, इ *i*, ई *i*, उ *u*, ऊ *u*, ए *ri*, ऐ *ri*, ऌ *li*.

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

§ 27. All vowels are liable to be nasalized, or to become *anunāsika* : ञ् *ā*, ञ् *ā*.

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

1. Light vowels are अ *a*, इ *i*, उ *u*, ए *ri*, ऌ *li*, if not followed by a double consonant.

2. Heavy vowels are ऐ *e*, ऐ *ai*, औ *o*, औ *au*, and any short vowel, if followed by more than one consonant.

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

Guna and Vṛiddhi.

§ 30. Guna is the strengthening of इ *i*, ई *i*, उ *u*, ऊ *u*, ए *ri*, ऐ *ri*, ऌ *li*, by means of a preceding अ *a*, which raises इ *i* and ई *i* to ऐ *e*, उ *u* and ऊ *u* to औ *o*, ए *ri* and ऐ *ri* to अर *ar*, ऌ *li* to अल *al*.

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

Vowels are thus divided again into

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

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

Combination of Vowels at the end and beginning of words.

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

§ 33. If any simple vowel, long or short, follows the same simple vowel, long or short, the two coalesce into their corresponding long vowel. Thus

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

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

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

ए or ए + ए or ऐ = ऐ $\bar{r}i + \bar{r}i = \bar{r}i$.*

Ex. उक्त्वा जपगच्छति = उक्त्वाजपगच्छति *uktvā + apagachchhati = uktvāpagachchhati*, having spoken he goes away.

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

कर्तुं चतुः = कर्तुंचतुः *kartṛi + ṛiju = kartṛīju*, doing (neuter) right.

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

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

§ 34. If final अ, आ \bar{a} are followed by any other vowel (except diphthongs), the two vowels coalesce into the corresponding Guṇa-vowel. Thus

अ or आ + इ or ई = ए $\bar{a} + \bar{i} = \bar{e}$ (*āi*).

अ or आ + उ or ऊ = ओ $\bar{a} + \bar{u} = \bar{o}$ (*āu*).

अ or आ + ए or ऐ = अर् $\bar{a} + \bar{r}i = \bar{ar}$.

Ex. तव इन्द्रः = तवेन्द्रः *tava + indraḥ = tavendraḥ*, thine is Indra.

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

* The letter लृ *li* is left out, because it is of no practical utility. It is treated like ए *ri*, only substituting ल् *l* for र् *r* in Guṇa and Vṛiddhi. Thus लृ + अनुबन्धः *li + anubandhaḥ* becomes लनुबन्धः *lanubandhaḥ*, i. e. having *li* as indicatory letter.

* सा वृद्धिः = सद्धिः $śd + riddhiḥ = sarddhiḥ$, this wealth.

तव लकारः = तवल्कारः $tava + līkdraḥ = tavalīkdraḥ$, thy letter $lī$.

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

हित + उपदेशः = हितोपदेशः $hita + upadeśaḥ = hitopadeśaḥ$, good advice.

§ 35. If final अ, आ \bar{a} are followed by a diphthong, whether Guṇa or Vṛiddhi, the two vowels coalesce into the corresponding Vṛiddhi-vowel. Thus

अ or आ + ए = ऐ $\bar{a} + e = di$.

अ or आ + ऐ = ऐ $\bar{a} + di = di$.

अ or आ + ओ = औ $\bar{a} + o = du$.

अ or आ + औ = औ $\bar{a} + du = du$.

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

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

तव ओष्ठः = तवोष्ठः $tava + oshṭhaḥ = tavaushṭhaḥ$, thy lip.

सा औत्सुक्यवती = सौत्सुक्यवती $śd + utsukyavati = sautsukyavati$, she desirous.

Or in compounds, राम + ऐश्वर्ये = रामैश्वर्ये $rāma + aisvaryaṁ = rāmaishvaryaṁ$, the lordship of Rāma.

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

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

इ or ई	$\left\{ \begin{array}{l} \text{अ or आ} = \text{य or या} \\ \text{अु or अू} = \text{यु or यू} \\ \text{उ or ऊ} = \text{यु or यू} \\ \text{ए or ऐ} = \text{ये or यै} \\ \text{ओ or औ} = \text{यो or यौ} \end{array} \right.$	$\left\{ \begin{array}{l} \bar{a} = y\bar{a}. \\ r\bar{i} = yr\bar{i}. \\ \bar{u} = y\bar{u}. \\ e, ai = ye, yai. \\ o, au = yo, yau. \end{array} \right.$
अु or अू	$\left\{ \begin{array}{l} \text{अ or आ} = \text{र or रा} \\ \text{इ or ई} = \text{रि or री} \\ \text{उ or ऊ} = \text{रु or रू} \\ \text{ए or ऐ} = \text{रे or रै} \\ \text{ओ or औ} = \text{रो or रौ} \end{array} \right.$	$\left\{ \begin{array}{l} \bar{a} = r\bar{a}. \\ \bar{i} = r\bar{i}. \\ \bar{u} = r\bar{u}. \\ e, ai = re, rai. \\ o, au = ro, rau. \end{array} \right.$
उ or ऊ	$\left\{ \begin{array}{l} \text{अ or आ} = \text{व or वा} \\ \text{इ or ई} = \text{वि or वी} \\ \text{अु or अू} = \text{वु or वू} \\ \text{ए or ऐ} = \text{वे or वै} \\ \text{ओ or औ} = \text{वो or वौ} \end{array} \right.$	$\left\{ \begin{array}{l} \bar{a} = v\bar{a}. \\ \bar{i} = v\bar{i}. \\ r\bar{i} = vr\bar{i}. \\ e, ai = ve, vai. \\ o, au = vo, vau. \end{array} \right.$

* Some grammarians consider the Sandhi of \bar{a} with ri optional, but they require the shortening of the long \bar{a} . Ex. ब्रह्मा + रिशिः $brahmā + rishīḥ = ब्रह्मरिशिः$ $brahmarishiḥ$ or ब्रह्मरिशिः $brahma rishiḥ$, Brahṁā, a Rishi.

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

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

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

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

In compounds, नदी + अर्थे = नद्यर्थे *nadi + artham = nadyartham*, for the sake of a river.

Note—Some native grammarians allow, except in compounds, the omission of this Sandhi, but they require in that case that a long final vowel be shortened. Ex. चक्की चत *chakri atra* may be चक्क्यात्र *chakryatra* or चकि चत *chakri atra*.

§ 37. If the Guṇa-vowels *ए* *e* and *ओ* *o* are followed by any vowel, simple or diphthong (except *ऌ*), their last element is changed into the semivowel. Thus

ए (*e*) + any vowel (except *ऌ*) = *अय्* (*ay*).

ओ (*o*) + any vowel (except *ऌ*) = *अव्* (*av*).

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

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

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

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

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

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

ऐ (*ai*) + any vowel = *आय्* (*āy*).

औ (*au*) + any vowel = *आव्* (*āv*).

Ex. क्रिये अर्थः = क्रियायर्थः *śriyai arthaḥ = śriyāyarthah*.

क्रिये ऋते = क्रियायुते *śriyai ṛite = śriyāyṛite*.

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

तौ इति = ताविति *tau iti = tāviti*.

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

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

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

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

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

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

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

प्रभ औषधं *prabha auśhadham*.

2. The final *y* of चाय् *āy*, which stands for ऐ *āi*, may be dropt before all vowels, and it is usual to drop it in our editions. Thus
 क्रिये अर्थः *śriyai arthaḥ* is more usually written क्रिया अर्थः *śriyā arthaḥ* instead of क्रियायर्थः *śriyāyārthaḥ*.

3. The final *v* of आव् *āv*, for औ *āu*, may be dropt before all vowels, but is more usually retained in our editions. Thus
 तौ इति *tau iti* is more usually written तौविति *tāviti*, and not ता इति *tā iti*.

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

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

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

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

प्रभो अनुगृहाय = प्रभोऽनुगृहाय *prabho anugrihāya* = *prabho 'nugrihāya*,
 Lord, please.

In composition this elision is optional.

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

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

Unchangeable Vowels (Pragrihya).

§ 42. There are certain terminations the final vowels of which are not liable to any Sandhi rules. They are called *pragrihya* vowels by Sanskrit grammarians. They are,

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

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

गिरी एतौ *girī etau*, these two hills.

साधू इमौ *sādhu imau*, these two merchants.

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

लते एते *late ete*, these two creepers.

विद्ये इमे *vidye ime*, these two sciences.

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

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

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

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

2. The terminations of अमी *amī* and अमू *amū*, the nom. plur. masc. and the nom. dual of the pronoun अद् *adas*.

- Ex. **अमी अश्वाः** *amī aśvāḥ*, these horses.
अमी इशवाः *amī ishavāḥ*, these arrows.
अम्बु अर्भकौ *ambu arbhakau*, these two children. (This follows from rule 1.)

Irregular Sandhi.

§ 43. The following are a few cases of irregular Sandhi which require to be stated. When a preposition ending in **अ** or **आ** *ā* is followed by a verb beginning with **इ** *e* or **ओ** *o*, the result of the coalescence of the vowels is **इ** *e* or **ओ** *o*, not **ऐ** *ai* or **औ** *au*.

- Ex. **प्र + इजते** = **प्रेजते** *pra + ejate = prejate*.
उप + इषते = **उपेषते** *upa + eṣate = upeṣate*.
प्र + इषयति = **प्रेषयति** *pra + eṣayati = preṣayati* *.
परा + इक्षति = **परेक्षति** *parā + ekṣati = parekṣati*.
उप + ओषति = **उपोषति** *upa + oṣati = upoṣati*.
परा + ओहति = **परोहति** *parā + ohati = parohati*.

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

- Ex. **उप + इषते** = **उपेधते** *upa + edhate = upaidhate*.
अव + इति = **अवेति** *ava + eti = avaiti*.

In verbs derived from nouns, and beginning with **इ** or **ओ** *e* or *o*, the elision of the final **अ** or **आ** *ā* of the preposition is optional.

§ 44. If a root beginning with **ञृ** *ṛi* is preceded by a preposition ending in **अ** *a* or **आ** *ā*, the two vowels coalesce into **आर्** *ār* instead of **ञर्** *ar*.

- Ex. **अप + ञृच्छति** = **अपार्च्छति** *apa + ṛichchhati = apārchchhati*.
अव + ञृणाति = **अवार्णाति** *ava + ṛiṇāti = avārṇāti*.
प्र + ञृजते = **प्रार्जते** *pra + ṛijate = prārjate*.
परा + ञृशति = **पारार्शति** *parā + ṛishati = parārshati*.

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

In certain compounds **ञृण** *ṛiṇam*, debt, and **ञृतः** *ṛitaḥ*, affected, take Vṛiddhi instead of Guṇa if preceded by **अ** *a*; **प्र + ञृण** = **प्रार्ण** *pra + ṛiṇam = prārṇam*, principal debt; **ञृण + ञृण** = **ञृणार्ण** *ṛiṇa + ṛiṇam = ṛiṇārṇam*, debt contracted to liquidate another debt; **शोक + ञृतः** = **शोकार्तः** *śoka + ṛitaḥ = śokārtaḥ*, affected by sorrow. Likewise **ऊह** *ūh*, the substitute for **वाह** *vāh*, carrying, forms Vṛiddhi with a preceding **अ** *a* in a compound. Thus **विश्व + ऊहः** *viśva + ūhaḥ*, the acc. plur. of **विश्ववाह** *viśvavāh*, is **विश्वौहः** *viśvauhaḥ*.

* In nouns derived from **प्रेष** *preṣh*, the rule is optional. Ex. **प्रेष** or **प्रेष्य** *preṣhya* or *praishya*, a messenger. **प्रेष** *preṣha*, a gleaner, is derived from **प्र** *pra* and **ईष** *īṣh*.

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

Ex. अधर + ओः = अधरोः or अधरोः *adhara + oshṭhaḥ = adharauśṭhaḥ* or *adharoshṭhaḥ*, the lower lip.

स्थूल + ओतुः = स्थूलोतुः or स्थूलोतुः *sthūla + otuh = sthūlautuh* or *sthūlotuh*, a big cat.

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

Ex. मन + ओः = मनोः *mama + oshṭhaḥ = mamaushṭhaḥ*, my lip.

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

स्वैर *svairam*, wilfulness, and स्वैरिन् *svairin*, self-willed, from स्व + ईस्व *sva + īra*.

अक्षौहिणी *akshauhinī*, a complete army, from अक्ष + ऊहिनी *aksha + ūhinī*.

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

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

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

प्रेष्यः *praishyah*, a messenger.

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

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

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

Ex. इ इन्द्र *i indra*, Oh Indra! उ उमेष् *u umēśa*, Oh lord of Umā!

आ एवं *ā evam*, Is it so indeed?

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

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

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

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

आ ऊष्णं = ओष्णं *ā ūṣṇam = oṣṇam*, a little warm.

आ इहि = एहि *ā ihi = ehi*, come here.

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

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

§ 50. Certain particles remain unaffected by Sandhi.

Ex. हे इन्द्र *he indra*, O Indra.

§ 51. A protracted vowel remains unaffected by Sandhi.

Ex. देवदत्ता इहि *devadattā ihi*, Devadatta, come here!

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

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

Combination of Final and Initial Consonants.

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

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

क् *k*, ख *kh*, द *t*, ग *g*, त *t*, न *n*, प *p*, म *m*, ल *l*, ः *h*, ः *m*.

1. There are five classes of consonants, consisting of five letters each; thus giving twenty-five. In every one of these five classes the aspirates, if final, are replaced by their corresponding unaspirated letters: क् *kh* by क *k*; ख् *gh* by ग *g*; छ् *chh*, however, not by च *ch*, but by द *t*. Ex. चित्रलिक् *chitralikh*, painter; voc. चित्रलिक् *chitralik*. This reduces the twenty-five letters to fifteen.
2. In every class the sonant (§ 58) letters, if final, are replaced by their corresponding surd letters; ग *g* by क *k*; द *d* by त *t*, &c. Ex. हृद् *hrid*, heart; nom. हृत् *hrit*. This reduces the fifteen to ten*.
3. The palatal च् *ch* can never be final, but is replaced by the corresponding guttural क् *k*†. Ex. वाक् *vāch*, speech; voc. वाक् *vāk*. Final ञ् *ñ* does not occur. This reduces the ten to eight. In a few roots the final ज् *j* is replaced by a lingual instead of a guttural.
4. Of the semivowels, (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. ह *h* cannot be final, but is changed into द *t*; sometimes into क् *k* or त *t*.
6. Of the sibilants, the only one that is found at the end of words is Visarga. For radical श् *ś* cannot be final, but is replaced by द *t*. Thus द्विश् *dvish*

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

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

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

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

Final radical स *s* is treated as Visarga.

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

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

§ 55. It is important to observe that no word in Sanskrit ever ends in more than one consonant, the only exception being when an र *r* precedes a final radical tenuis क *k*, ढ *ḍ*, त *t*, प *p*. Thus

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

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

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

But ऊर्क् *ūrḥ*, strength, nom. sing. of ऊर्ज *ūrij*.

अवरिवर्त् *avarivart*, 3. p. sing. impf. intens. of वृत् *vrit* or वृध् *vrīdh*.

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

The nom. sing. of चिकीर्श् *chikīrś* is चिकीः *chikīḥ*, because here the *r* is not followed by a tenuis.

Classification of Consonants.

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

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

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

य y, ल l, व v, can be nasalized, and are then called *anunāsika*. (ॠ, ॡ, ॢ, or यं, लं, वं, ॠ, ॡ, ॢ.) र r cannot be nasalized in Sanskrit.

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

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

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

1. Surd letters : क k, ख kh, च ch, छ chh, ट t, ठ ṭh, त t, थ th, प p, फ ph; × χ, झ ś, च sh, स s, × φ, and Visarga : ḥ. In their formation the glottis is open. They are called *Aghosha*, non-sonant.
2. Sonant letters : ग g, घ gh, ज j, झ jh, ड ḍ, ढ ḍh, द d, ध dh, ब b, भ bh, ङ ṅ, ण ṇ, न n, म m; ह h, य y, र r, ल l, व v, the Anusvāra ñ, and all vowels. In their formation the glottis is closed. They are called *Ghoshavat*.

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

1. Aspirated (*mahāprāṇa*): ख kh, घ gh, छ chh, झ jh, ठ ṭh, ढ ḍh, थ th, ध dh, फ ph, भ bh; × χ, झ ś, च sh, स s, × φ; ह h; the Visarga : ḥ and Anusvāra ñ.
2. Unaspirated (*alpaprāṇa*): all the rest.

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

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

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

transition of च *ch* into ग *g*, or of त *t* into न *n*, we should have a change both of place and of quality.

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

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

1. Changes of Place.

§ 61. The only final consonants which are liable to change of place are the Dentals, the 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 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 *t* before palatals (च *ch*, छ *chh*, ज *j*, ङ *ṅ*, ञ *ṣ*) is changed into a palatal.

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

तत् + छिनत्ति = तच्छिनत्ति *tat + chhinatti = tachchhinatti*, he cuts this.

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

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

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

The same change would take place before an initial ङ *ṅ*; and before an initial ञ *ṣ*, त *t* might become either ज *j* or ञ *ṣ*. § 68.

§ 63. Final न *n* before ज *j*, ङ *ṅ*, ञ *ṣ*, and ञ *ṣ* is changed to palatal ञ *ṣ*.

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

Note—Rules on the changes of final न *n* before च *ch*, छ *chh*, and ञ *ṣ* will be given hereafter. See § 73, 74.

§ 64. Final त *t* before द *ḍ*, ढ *ḍh*, ढ *ḍ*, द *ḍh*, ण *ṇ* (not ष *ṣh*, Pāṇ. VIII. 4, 43) is changed into a lingual.

Ex. तत् + दयते = तद्दयते *tat + dayate = tadḍayate*. The final त *t* is changed into द *ḍ* and then into ढ *ḍh* according to § 66.

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

एतत् + ठक्कुरा = एतट्ठक्कुरा *etat + ṭhakkurā = etaṭṭhakkurā*, the idol of him.

The same change would take place before an initial ढ *ḍh*; and before an initial ण *ṇ*, त *t* might become either ढ *ḍh* or ण *ṇ*. § 68.

* ञ *ṣ*, according to § 92, is generally changed to छ *chh*: तच्छृणोति *tachchṛṇoti*.

§ 65. Final न् *n* before इ *ḍ*, द् *ḍh*, ख् *ṣ* (not च् *śh*, Pāṇ. VIII. 4, 43) is changed to ण् *ṇ*.

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

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

2. Changes of Quality.

§ 66. Sonant initials require sonant finals.

Surd initials require surd finals.

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

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

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

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

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

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

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

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

2. द् *ḍ* before sonants, changed into द् *ḍ*:

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

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

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

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

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

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

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

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

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

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

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

$\text{सरित्} + \text{अत्र} = \text{सरिदत्र} \text{ sarit + atra} = \text{saridatra}$, the river there.

$\text{जगत्} + \text{ईशः} = \text{जगदीशः} \text{ jagat + īśah} = \text{jagadīśah}$, lord of the world.

$\text{महत्} + \text{धनुः} = \text{महद्भनुः} \text{ mahat + dhanuḥ} = \text{mahaddhanuḥ}$, a large bow.

$\text{महत्} + \text{भिः} = \text{महद्भिः} \text{ mahat + bhiḥ} = \text{mahadbhiḥ}$, instrum. plur.

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

$\text{सरित्} + \text{जलं} = \text{सरिज्जलं} \text{ sarit + jalam} = \text{sarijjalam}$, water of the river.

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

$\text{एतत्} + \text{डामट्} = \text{एतद्डामट्} \text{ etat + ḍāmarah} = \text{etadḍāmarah}$, the uproar of them.

Note—There are exceptions to this rule, but they are confined to Taddhita derivatives which are found in dictionaries. Thus final $\text{ṛ } t$ before the possessive suffixes $\text{मत् } mat$, $\text{वत् } vat$, $\text{विन् } vin$, $\text{वल } vala$ is not changed. Ex. $\text{विद्युत्} + \text{वत्} = \text{विद्युत्वत्} \text{ vidyut + vat} = \text{vidyutvat}$, possessed of lightning. Final $\text{स् } s$ too, which represents Visarga, remains unchanged before the same Taddhitas. Thus $\text{तेजस्} + \text{विन्} = \text{तेजस्विन्} \text{ tejas + vin} = \text{tejasvin}$, instead of $\text{तेजोविन् } tejovin$; see § 84. 3. $\text{ज्योतिस्} + \text{मत्} = \text{ज्योतिष्मत्} \text{ jyotis + mat} = \text{jyotishmat}$, instead of $\text{ज्योतिमेत् } jyotimat$. § 84.

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

Ex. $\text{तत्} + \text{लभं} = \text{तल्लभं} \text{ tat + labdham} = \text{tallabdham}$, this is taken.

$\text{बृहत्} + \text{ललाटं} = \text{बृहल्ललाटं} \text{ bṛihat + lalāṭam} = \text{bṛihallalāṭam}$, a large forehead.

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

Ex. $\text{दिक्} + \text{नागः} = \text{दिङ्नागः}$ or $\text{दिङ्गनागः} \text{ dik + nāgaḥ} = \text{diṅnāgaḥ}$ or diṅṅnāgaḥ , a world-elephant.

$\text{मधुलिङ्ग} + \text{नर्दति} = \text{मधुलिङ्गनर्दति}$ or $\text{मधुलिङ्गनर्दति} \text{ madhuliṅg + nardati} = \text{madhuliṅgnardati}$ or madhuliṅṅnardati , the bee hums.

$\text{जगत्} + \text{नाथः} = \text{जगन्नाथः}$ or $\text{जगन्नाथः} \text{ jagat + nāthaḥ} = \text{jagadnāthaḥ}$ or jagan-nāthaḥ , lord of the world.

$\text{अप्} + \text{नदी} = \text{अब्नदी}$ or $\text{अम्नदी} \text{ ap + nadī} = \text{abnadī}$ or amnadī , water-river.

$\text{प्राक्} + \text{मुखः} = \text{प्राग्मुखः}$ or $\text{प्राङ्मुखः} \text{ prāk + mukhaḥ} = \text{prāgmukhaḥ}$ or prāṅmu-khaḥ , facing the east.

$\text{भवत्} + \text{मतं} = \text{भवन्मतं}$ or $\text{भवन्मतं} \text{ bhavat + matam} = \text{bhavadmatam}$ or bha-vanmatam , your opinion.

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

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

Ex. वाक् + मय = वाक्मयं *vāk + mayam = vāhmayam*, consisting of speech.

मधुलिङ्ग + मात्र = मधुलिङ्गमात्रं *madhuliṅg + mātram = madhuliṅgmātram*, merely a bee.

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

Note—Ninety-six is always शतपत्ति *śaṭpatti*, never शतपति *śaṭpatti*.

§ 70. The initial ह *h*, if brought into immediate contact with a final क *k* (ग *g*), ट *t* (ड *ḍ*), त् *t* (द् *ḍ*), प *p* (ब *b*), is commonly, not necessarily, changed into the sonant aspirate of the class of the final letter; घ *gh*, ढ *ḍh*, ध *dh*, भ *bh*.

Ex. धिक् + हस्तिनः = धिहस्तिनः or धिघस्तिनः *dhik + hastinaḥ = dhighastinaḥ* or *dhigghastinaḥ*, Fie on the elephants!

परिव्राट् + हतः = परिव्राट्हतः or परिव्राट्हुतः *parivrāṭ + hataḥ = parivrāṭhataḥ* or *parivrāṭḍhataḥ*, the mendicant is killed.

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

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

§ 71. Final ह *h*, ण *ṇ*, and न *n*, preceded by a short vowel and followed by any vowel, are doubled.

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

प्रत्यङ् + आस्ते = प्रत्यङ्गास्ते *pratyāṅ + āste = pratyāṅāste*, he sits turned toward the west.

सुगण् + आस्ते = सुगणास्ते *sugaṇ + āste = sugaṇāste*, he sits counting well*.

If ह *h*, ण *ṇ*, and न *n* are preceded by a long vowel and followed by any vowel, no change takes place.

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

§ 72. Final ह *h* and ण *ṇ* may be followed by initial श् *ś*, स् *śh*, स् *s* without causing any change; but it is optional to add a क *k* after the ह *h* and a ट *t* after the ण *ṇ*. Thus कृश *śa* becomes कृश *śkṣa* (or कृश् *śkchha*, § 92); कृष *śha* becomes कृष *śkṣha*; कृस *śsa* becomes कृस *śksa*; वृश *śa* becomes वृश *śkṣa* (or वृश् *śchha*); वृष *śha* becomes वृष *śkṣha*; वृस *śsa* becomes वृस *śksa*.

Ex. प्राङ् + शेते = प्राङ्शेते or प्राङ्शेते (or प्राङ्शेते) *prāṅ + śete = prāṅśete* or *prāṅkṣete* (or *prāṅkchete*).

* Technical terms like उणादि *uṇādi*, a list of suffixes beginning with उ, or तिहन्ति *tihanti*, words ending in *tiḥ*, are exempt from this rule. See also Wilkins, Sanskrit Grammar, § 30.

सुगन् + सरति = सुगन्सरति or सुगन्सरति *sugan + sarati = sugaṇsarati or sugaṇsarati.*

§ 73. The same rule applies to final न् *n* before ज्ञ *ś* and ख *s*, but not before च *sh*, where it remains unchanged. Before ज्ञ *ś* it is first changed into palatal ञ् *ñ** (§ 63); and ज्ञ् *ñś* may again be changed to ज्ञ् *ñchś*, ज्ञ् *ñchchś* (§ 72, 92), or ज्ञ् *ñchh*. Before ख *s*, न् *n* may remain unchanged, or न् *ns* may be changed into न्स *nts*.

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

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

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

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

§ 74. Final न् *n* before initial क् *k*, ख् *kh*, and प् *p*, फ् *ph*, remains unchanged.

Final न् *n* before च् *ch*, छ् *chh*, requires the intercession of ज्ञ *ś*.

Final न् *n* before ट् *t*, ठ् *ṭh*, requires the intercession of च् *sh*.

Final न् *n* before त् *t*, थ् *ṭh*, requires the intercession of ख् *s*.

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

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

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

चलन् + टिट्ठिभः = चलन्टिट्ठिभः *chalan + ṭiṭṭibhaḥ = chalaṁshṭiṭṭibhaḥ*, a
moving ṭiṭṭibha-bird.

महान् + ठक्कुरः = महान्ठक्कुरः *mahān + ṭhakkurāḥ = mahāṁshṭhakkurāḥ*, a great
idol.

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

Note—प्रज्ञान् *praśān*, quiet, forms the nom. प्रज्ञान् *praśān*; but this final न् *n* is treated
before च् *ch*, छ् *chh*, ट् *t*, ठ् *ṭh*, त् *t*, थ् *ṭh*, like a final न् *m*. Ex. प्रज्ञान् + चिनोति = प्रज्ञान्चिनोति,
i. e. प्रज्ञान्चिनोति *praśān + chinoti = praśānchchinoti*; not प्रज्ञान्चिनोति *praśānchinoti*. (Pāṇ.
VIII. 3, 7.)

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

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

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

§ 76. A final *ṛ* before *ś* may remain unchanged, or *ṛ* *t* may be inserted.

Ex. *षट् + सरितः* = *षट्सरितः* or *षट्सरितः* *ṣaṭ + saritaḥ = ṣaṭsaritaḥ* or *ṣaṭsa-ritaḥ*, six rivers.

Anusvāra and Final ṁ.

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

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

Before consonants it may, without exception, be changed to Anusvāra.

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

Before *ṣ* *k*, *ṣ* *kh*, *ṣ* *g*, *ṣ* *gh*, *ṣ* *ñ*, the final *ṁ* or Anusvāra may be changed into *ṣ* *ñ*.

Before *ṣ* *ch*, *ṣ* *chh*, *ṣ* *j*, *ṣ* *jh*, *ṣ* *ñ*, to *ṣ* *ñ*.

Before *ṣ* *t*, *ṣ* *th*, *ṣ* *d*, *ṣ* *dh*, *ṣ* *n*, to *ṣ* *n*.

Before *ṣ* *t*, *ṣ* *th*, *ṣ* *d*, *ṣ* *dh*, *ṣ* *n*, to *ṣ* *n*.

Before *ṣ* *p*, *ṣ* *ph*, *ṣ* *b*, *ṣ* *bh*, *ṣ* *m*, to *ṣ* *m*.

Before *ṣ* *y*, *ṣ* *l*, *ṣ* *v*, to *ṣ* *ṣ*, *ṣ* *ṣ*, *ṣ* *ṣ*. See § 56. 6.

Hence it follows that final *ṁ* may be changed into Anusvāra before all consonants, and must be so changed only before *ṣ* *s*, *ṣ* *sh*, *ṣ* *s*, *ṣ* *h*, and *ṣ* *r*, 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 *ṣ* *ñ*, *ṣ* *ñ*, *ṣ* *n*, *ṣ* *n*, *ṣ* *m*. We should then be spared a number of compound letters which are troublesome both in writing and printing; and we should avoid the ambiguity as to the original nature of these class-nasals when followed by initial sonant palatals, linguals, and dentals. Thus if *तां जयति tān jayati*, he conquers her, is written *ताञ्जयति tāñ jayati*, it may be taken for *तान् जयति tān jayati*, he conquers them, which, according to § 63, must be changed into *ताञ्जयति tāñ jayati*. In the same manner *तान् दमयति tān damayati* may be either *तान् दमयति tān damayati*, he tames them, or *तान् दमयति tān damayati*, he tames her. All this uncertainty is at once removed if final *ṁ* is always changed into Anusvāra, whatever be the initial consonant of the following word.

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

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

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

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

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

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

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

Before य *y*, ल *l*, व *v*:

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

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

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

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

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

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

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

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

§ 79. Final न् *m* before ह *h*, if ह *h* be immediately followed by न् *n*, न् *m*, य् *y*, ल् *l*, व् *v*, may be treated as if it were immediately followed by these letters. See, however, § 77.

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

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

किम् + हलयति = किं हलयति or किमहलयति *kim + hmalayati = kim hmalayati* or *kimhmalayati*, What does he move?

§ 80. If कृ *kṛi* is preceded by the preposition सम् *sam*, an स *s* is inserted, and न् *m* changed to Anusvāra.

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

§ 81. In सचाज् *samrāj*, nom. सचाद् *samrāt*, king, न् *m* is never changed.

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 pausâ* is the Visarga. If Visarga is followed by a surd letter, it is changed into the sibilant of that class to which the following surd letter belongs.

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

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

पूर्णे + चंद्रः = पूर्णेचंद्रः *pūrṇaḥ + chandraḥ = pūrṇaś chandraḥ*, the full moon.

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

भीतः + दलति = भीतदलति *bhîtaḥ + ṭalati = bhîtaśṭalati*, the frightened man is disturbed.

भग्नः + ठकुरः = भग्नठकुरः *bhagnaḥ + ṭhakkuraḥ = bhagnashṭhakkuraḥ*, the broken idol.

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

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

Visarga before sibilants :

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

भागः + षोडशः = भागषोडशः or भागः षोडशः *bhâgaḥ + shoḍaśaḥ = bhâgash shoḍaśaḥ* or *bhâgaḥ shoḍaśaḥ*, a sixteenth part.

प्रथमः + सर्गः = प्रथमसर्गः or प्रथमः सर्गः *prathamāḥ + sargaḥ = prathamās-sargaḥ* or *prathamāḥ sargaḥ*, the first section.

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

Ex. झः + त्सरति = झः त्सरति *ṣaṭṣaḥ + tsarati = ṣaṭṣaḥ tsarati*, a wicked man cheats.

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

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

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

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

Note 3—If nouns ending in इस् *is* or उस् *us*, like हविः *haviḥ* or धनुः *dhanuḥ*, are followed by words beginning with क *k*, ख *kh*, प *p*, फ *ph*, and are governed by these words, श् *sh* may be substituted for final Visarga. सर्पिषिपिबति or सर्पिः पिबति *sarpishipibati* or *sarpīḥ pibati*, he drinks ghee; but तिष्ठतु सर्पिः पिब त्वमुदकं *tishṭhatu sarpīḥ, piba tvam udakam*, let the ghee stand, drink thou water.

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

1. If the Visarga is preceded by अ *a*, and followed by a sonant letter (vowel or consonant), the Visarga is dropt.
2. If the Visarga is preceded by अ *a*, and followed by any vowel except अ *a*, the Visarga is dropt.
3. If the Visarga is preceded by अ *a*, and followed by a sonant consonant, the Visarga is dropt, and the अ *a* changed to ओ *o*.
4. If the Visarga is preceded by अ *a*, and followed by अ *a*, the Visarga is dropt, अ *a* changed into ओ *o*, and the initial अ *a* elided. The sign of the elision is ॐ, called *Avagraha*.

Examples of the general rule :

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

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

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

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

पशोः + बन्धः = पशोर्बन्धः *paśoḥ + bandhaḥ = paśorbandhaḥ*, the binding of the cattle.

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

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

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

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

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

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

Examples of the first exception :

अश्वाः + अमी = अश्वा अमी *aśvāḥ + amī = aśvā amī*, these horses.

आगताः + चक्षयः = आगता चक्षयः *āgatāḥ + ṛishayaḥ = āgatā ṛishayaḥ*, the poets have arrived.

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

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

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

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

Examples of the second exception :

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

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

कः + क्षुषिः = क क्षुषिः *kaḥ + ṛishiḥ = ka ṛishiḥ*, Who is the poet?

मनः + आदि = मन आदि *manaḥ + ādi = mana ādi*, beginning with mind.

Examples of the third exception :

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

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

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

निर्वीर्यः + दीपः = निर्वीर्यो दीपः *nirvāṇaḥ + dīpaḥ = nirvāṇo dīpaḥ*, the lamp is blown out.

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

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

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

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

Examples of the fourth exception :

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

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

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

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

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

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

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

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

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

§ 86. No र r can ever be followed by another र r . Hence final Visarga, whether etymologically स 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.

Ex. विष्णुः + राजते = विष्णु राजते *vidhuh + rājate = vidhū rājate*, the moon shines.

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

पुनः + रोगी = पुना रोगी *punah + rogi = punā rogi*, ill again.

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

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

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

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

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

मृतः सः *mṛitaḥ saḥ*, he is dead.

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

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

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

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

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

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

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

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

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

Ex. ज्ञेयः + करः = ज्ञेयस्करः *śreyah + karaḥ = śreyaskaraḥ*, making happy.

अहः + करः = अहस्करः *ahaḥ + karaḥ = ahaskaraḥ*, sun.

अयः + कुम्भः = अयस्कुम्भः *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. अधः + पदं = अधस्पदं *adhaḥ + padam = adhaspadam*.

दिवः + पतिः = दिवस्पतिः *divaḥ + patiḥ = divaspatiḥ*, lord of heaven.

वाचः + पतिः = वाचस्पतिः *vāchaḥ + patiḥ = vāchaspatiḥ*, lord of speech.

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

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

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

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

Note—भ्रातृपुत्रः *bhrātṛputrah*, nephew, is used instead of भ्रातुः पुत्रः *bhrātuh putrah*, the son of the brother.

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

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

Ex. नमः + कारः = नमस्कारः *namaḥ + kārāḥ = namaskārah*, adoration; (but नमः कृत्वा *namaḥ kṛitvā*, having performed adoration.)

पुरः + कृतं = पुरस्कृतं *purah + kṛitya = puraskṛitya*, having preferred.

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

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

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

निः + फलः = निष्फलः *niḥ + phalaḥ = nishphalaḥ*, fruitless.

आविः + कृतं = आविष्कृतं *āviḥ + kṛitam = āviṣhkṛitam*, made manifest.

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

चतुः + कोणं = चतुष्कोणं *chatuḥ + koṇam = chatuṣhkoṇam*, square.

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

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

Ex. तेजः + विन् = तेजस्विन् *tejah + vin = tejasvin*, with splendour.

ज्योतिः + मत् = ज्योतिष्मत् *jyotiḥ + mat = jyotiṣmat*, with light.

रजः + वल् = रजस्वल *rajah + vala = rajasvala*, a buffalo.

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

Ex. अर्चिः + त्वं = अर्चिष्ट्वं *archiḥ + tvam = archiṣṭvam*, brightness.

चतुः + तयं = चतुष्टयं *chatuḥ + tayam = chatuṣṭayam*, the aggregate of four.

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

Ex. पयः + पाशं = पयस्पाशं *payah + pāśam = payaspāśam*, bad milk.

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

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

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

सर्पिः + पाशं = सर्पिष्पाशं *sarpiḥ + pāśam = sarpiṣpāśam*, bad ghee.

सर्पिः + कल्पं = सर्पिष्कल्पं *sarpiḥ + kalpam = sarpiṣkalpam*, a little ghee.

धनुः + कः = धनुष्कः *dhanuḥ + kaḥ = dhanuṣkaḥ*, belonging to the bow.

धनुः + काम्यति = धनुष्काम्यति *dhanuḥ + kāmyati = dhanuṣkāmyati*, he desires a bow.

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

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

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

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

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

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

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

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

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

After any other long vowels, this change is optional.

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

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

Ex. इच्छति *ichchhati*, he wishes. म्लेच्छः *mlechchhaḥ*, a barbarian. (Pāṇ. vi. 1, 73-76.)

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

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

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

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

धावन् + शशः = धावन्शशः or धावन्कशः *dhāvan + śaśaḥ = dhāvañ śaśaḥ* or *dhāvañ chhāśaḥ*, a running hare.

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

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

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

विश्वगुप् *viśvagudh*, all attracting, becomes विश्वघुत् *viśvaghut*.

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

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

	I	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
FINAL.	INPAUS.	Ā	Ā &c.	K	KH	G	GH	N	CH	CHH	J	JH	N̄	T̄	D̄	PH	N̄
I. K	k (g)	ga	gā	..	gg	ggh	gā nā	..	..	g	g	ggh	gā nā	..	g	ggh	gā nā
II. N̄	..	n̄na	n̄nā	..	..	..	..	..	..	..	..	..	..	..	..	..	..
III. T̄	t (d)	dā	dā	..	d	dgh	dā nā	..	..	d	d	dgh	dā nā	..	d	dgh	dā nā
IV. N̄	..	n̄na	n̄nā	..	..	..	..	..	..	..	..	..	..	..	..	..	..
V. T̄	t (d)	dā	dā	..	d	dgh	dā nā	chā	chā	chā	j	jgh	jā nā	t	t	dgh	dā nā
VI. N̄	..	n̄na	n̄nā	..	..	..	..	nā	nā	nā	j	jgh	jā nā	nā	nā	nā	nā
VII. P	p (b)	ba	bā	..	bg	bgh	bā nā	..	..	..	b	bgh	bā nā	..	b	bgh	bā nā
VIII. M	m (m)	..	m̄k (m̄k)	m̄k (m̄k)	m̄g (m̄g)	m̄gh (m̄gh)	m̄nā (m̄nā)	m̄ch (m̄ch)	m̄chā (m̄chā)	m̄g (m̄g)	m̄j (m̄j)	m̄jgh (m̄jgh)	m̄nā (m̄nā)	m̄t (m̄t)	m̄d (m̄d)	m̄gh (m̄gh)	m̄nā (m̄nā)
IX a. H and R	h	ra	rā	h k	h k	h k	h k	h k	h k	h k	h k	h k	h k	h k	h k	h k	h k
IX b. AH	id.	ā	ā	id.	id.	ā	ā	id.	id.	id.	ā	ā	ā	id.	ā	ā	ā
AH (not ĀR)	id.	o	ā	id.	og	ogh	on	id.	id.	id.	o	o	on	id.	o	ogh	on

FINAL.	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35
	T	TH	D	DH	N	P	PH	B	BH	M	Y	R	L	V	S'	SH	S	H
I. K	..	..	gd	gdh	gm̄ m̄n	..	..	gb	gbh	gm̄ n̄m	gy	gr	gl	gv	ks̄ kōh̄	..	..	g-h ggh
II. N̄	..	..	..	..	..	..	..	..	..	..	..	..	..	..	ns̄ n̄ks̄ n̄kchh̄	n̄ah̄ n̄kchh̄	ns̄ n̄ks̄	..
III. ṭ	..	..	qd	qd̄h	qm̄ nm̄	..	..	qb	qb̄h	qm̄ nm̄	qy	qr	ql	qv	ts̄ tch̄h̄	..	ts̄ t̄ts̄	q̄-h qd̄h̄
IV. N	..	..	..	..	..	..	..	..	..	..	..	..	..	..	qs̄ z̄is̄ z̄ich̄h̄	n̄ah̄ z̄is̄ah̄	qs̄ z̄is̄	..
V. ṭ	..	..	dī	dīh	d̄n̄ n̄n̄	..	..	d̄b	d̄bh̄	d̄m̄ nm̄	d̄y	d̄r	ū	d̄v	(ch̄s̄) ch̄ch̄h̄	..	..	d̄-h d̄dh̄
VI. N	met̄	n̄kch̄	..	..	..	..	..	..	..	..	..	..	..	..	ns̄ n̄ch̄s̄ n̄kch̄h̄ n̄ch̄h̄	..	ns̄ n̄ks̄	..
VII. P	..	..	bd	bd̄h	bm̄ n̄s̄	..	..	b̄b	b̄bh̄	bm̄ nm̄	by	br	bl	bv	ps̄ p̄ch̄h̄	..	..	b̄-h b̄bh̄
VIII. M	n̄ic̄ (n̄c̄)	n̄īdh̄ (n̄c̄h̄)	n̄īd̄ (n̄d̄)	n̄īdh̄ (n̄d̄h̄)	n̄īn̄ (n̄n̄)	n̄īp̄ (m̄p̄)	n̄īp̄h̄ (m̄p̄h̄)	n̄īd̄ (n̄d̄)	n̄īdh̄ (n̄d̄h̄)	n̄īn̄ (n̄n̄)	m̄y	m̄r	m̄l	m̄v	n̄īś	m̄ah̄	n̄īś	n̄īh̄
IX a. H and R exc. AH and AH	et̄	et̄h̄	rd̄	rd̄h̄	rn̄	φ p̄	φ p̄h̄	r̄b	r̄bh̄	rm̄	ry	r̄r	r̄l	rv	śś	śh̄h̄	śś	r̄h̄
IX b. AH AH (not AR)	id.	id.	ā d̄	ā d̄h̄	ā n̄	id.	id.	ā b̄	ā bh̄	ā m̄	ā y	ā r	ā l	ā v	id.	id.	id.	ā h̄
	id.	id.	o d̄	o d̄h̄	o n̄	id.	id.	o b̄	o bh̄	o m̄	o y	o r	o l	o v	id.	id.	id.	o h̄

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

Table showing the Combination of Final with Initial Consonants.

FINAL.	I	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
	IN PAUSA.	अ	आ	इ	उ	ए	ओ	अ	इ	उ	ए	ओ	अ	इ	उ	ए	ओ
I. क्	क(ग)	ग	गा	...	...	गघ	कङ्क	...	...	गग	गघ	गङ्ग	...	...	गड	गड	गङ्ग
II. ख्	...	ख	खा	...	...	...	...	...	...	...	...	...	...	...	...	...	...
III. द्	द(ङ)	ड	डा	...	...	डघ	दङ्क	...	...	डग	डघ	डङ्ग	...	...	डड	डड	डङ्ग
IV. ग्	...	ग	गा	...	...	...	...	...	...	...	...	...	...	...	...	...	...
V. ङ्	ङ(ङ)	ड	डा	...	...	डघ	ङङ्क	...	...	डग	डघ	डङ्ग	...	...	डड	डड	डङ्ग
VI. च्	...	च	चा	...	...	...	...	...	...	...	...	...	...	...	...	...	...
VII. प्	प(ब)	ब	बा	...	...	बाघ	पङ्क	...	...	बाग	बाघ	बाङ्ग	...	...	बाड	बाड	बाङ्ग
VIII. म्	म(ः)	...	...	...	...	म(ङ)	मङ्क	...	...	म(ङ)	मङ्क	मङ्ग	...	...	मड	मड	मङ्ग
IX a. : and र्	:	र	रा	...	...	रघ	रङ्क	...	...	रग	रघ	रङ्ग	...	...	रड	रड	रङ्ग
exc. अ: and आ:	:	र	रा	...	...	रघ	रङ्क	...	...	रग	रघ	रङ्ग	...	...	रड	रड	रङ्ग
IX b. आ:	id.	आ	आ	...	...	आघ	आङ्क	...	...	आग	आघ	आङ्ग	...	...	आड	आड	आङ्ग
अ: (not अर्)	id.	अ	अ	...	...	अघ	अङ्क	...	...	अग	अघ	अङ्ग	...	...	अड	अड	अङ्ग

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

IV. The sign ^ is used to distinguish the real and necessary from the optional Anuvāra.

FINAL.	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35
I. क्	न	य	द	थ	न	प	फ	ब	भ	म	य	य	ल	व	श	ष	स	ह
II. क्
III. द्
IV. य्
V. न्
VI. न्
VII. प्
VIII. न्
IXa. : and र् exc. कः and वाः
IXb. वाः कः (not वाः)

NATI, or Change of Dental न् n and स् s into Lingual श् sh and श् sh.

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

Change of न् n into श् sh.

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

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

कर्णः karnah, ear.

दूषणं dūṣhaṇam, abuse.

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

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

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

क्षिप्नुः kshipnuh, throwing, (प p is labial.)

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

ब्रह्मण्यः brahmanyah, (ह h is guttural, म् m is labial, and न् n followed by य् y.)

निषणः niṣaṇṇah, (न् n is followed by न् n, which is itself afterwards changed to श् sh.)

अक्षयवत् akṣhaṇvat, (श् sh is followed by व् v.)

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

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

अर्णवेन arṇavena, by the ocean, (र् ṛ is lingual.)

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

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

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

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

Note—रुग्णः ruṅṇah, like वृक्कः vṛikṇah (Pāp. VI. 1, 16), should be written with श् sh. The ग् g is no protection for the न् n. Thus अग्नि agni has to be especially mentioned as an exception for not changing its न् n into श् sh in compounds, such as शरद्गणि śardṅṇi. (Pāp. Gaṇa kṣubhṇādi.)

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

तृप्नोति *tripnoti*, he pleases *. क्षुब्नोति *kshubhnāti*, he shakes.

But शृणोति *śṛiṇoti*, he hears. पुष्पाति *puṣhnāti*, he nourishes.

क्षुभाय *kshubhāṇa*, imper. shake.

Table showing the Changes of न् n into ण् ṇ.

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

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

1. The change of न् n into ण् ṇ does not take place unless the two members of the compound are combined so as to express a single conception. Hence बार्ध्री *bārdhrī*, a leathern thong, + नास *nasa*, nose, gives बार्ध्रीनासः *bārdhrīnasa*, if it is the name of a certain animal ; according to Wilson, of a goat with long ears ; according to others, of a rhinoceros, or a bird. (Uṇādi-Sūtras, ed. Aufrecht, s. v. Pāṇ. VIII. 4, 3.) But चर्मन् *charman*, leather, + नासिका *nāsikā*, nose, gives चर्मनासिकः *charmanāsikah*, if it means having a leathern nose. An important exception is सर्वनामन् *sarvanāman*, a technical term for pronouns, (सर्व *sarva* being the first in their list,) which Pāṇini himself employs with the dental न् n only. (Pāṇ. I. 1, 27.) Other proper names not following the general rule, are त्रिनयनः *trinayanaḥ*, three-eyed, name of Śiva ; रघुनन्दनः *raghunandanaḥ*, name of Rāma ; स्वर्भानुः *svarbhānuḥ*, name of Rahu, &c.

* In the Veda we find तृप्नुहि *tripnuhi*, Rv. II. 16, 6 ; तृप्णवः *tripṇavaḥ*, Rv. III. 42, 2.

Words to be remembered :

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

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

वृत्रघ्नः *vrītraghnah*, Indra, killer of Vṛitra; but वृत्रहणं *vrītrahaṇam*, acc. of वृत्रहन् *vrītrahan*. (Pāṇ. VIII. 4, 12; 22.)

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

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

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

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

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

Ex. रिक् + अयनं = रिकगयनं *rik + ayanam = rigayanam*.

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

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

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

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

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

व्रीहिवापिन् *vrīhivāpin*, rice-sowing, may form the genitive व्रीहिवापिणः *vrīhivāpiṇah*; but also व्रीहिवापिनः *vrīhivāpinaḥ*.

व्रीहिवापायि or व्रीहिवापाणि *vrīhivāpāni* or *vrīhivāpāni*, nom. plur. neut.

व्रीहिवापेय or व्रीहिवापेन *vrīhivāpeṇa* or *vrīhivāpeṇa*, instrum. sing.

Likewise feminines such as व्रीहिवापिणी or व्रीहिवापिनी *vrīhivāpiṇī* or *vrīhivāpiṇī*. (Kās.-Vṛitti VIII. 4, 11.)

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

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

Ex. वृत्रहन् *vṛitrahan*, Vṛitra-killer; gen. वृत्रहणः *vṛitrahaṇaḥ*.

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

क्षीरपः *kṣhīrapaḥ*, drinking milk; instrum. sing. क्षीरपेण *kṣhīrapēṇa*.

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

Ex. हरिकामः *harikāmaḥ*, loving Hari; instrum. sing. हरिकामेण *harikāmaṇa*.

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

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

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

While in these cases the change is pronounced obligatory, it is said to be optional after causative verbs (Pāṇ. VIII. 4, 30), and after verbs beginning and ending in consonants with any vowel but अ a (Pāṇ. VIII. 4, 31); hence प्रयापणं and °नं *prayāpaṇam* and *prayāpanam*; प्रकोपणं or °नं *prakopaṇam* or *prakopanam*. Again, after verbs beginning in a vowel (not अ a) and strengthening their bases by nasalization, the change is necessary; it is forbidden in other verbs, not beginning with vowels, though they require nasalization: hence प्र + इंगणं = प्रेङ्गणं *pra + ingaṇam* = *preṅgaṇam*; but प्र + कम्पणं = प्रकम्पणं *pra + kampaṇam* = *prakampaṇam*. Lastly, there are several roots which defy all these rules, viz. भा *bhā*, भू *bhū*, पू *pū*, कम् *kam*, गम् *gam*, प्याय *pyāy*, वेप् *vep*: hence प्रभाणं *prabhāṇam* &c., never प्रभाणं *prabhāṇam*; प्रवेपणं *pravepaṇam*, never प्रवेपणं *pravepaṇam*.

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

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

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

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

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

अंतः + नयति = अन्तरायति *antaḥ + nayati = antarnayati*, he leads in.

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

The roots which are liable to this change of their initial न् *n* are entered in the Dhātupāṭha, the list of roots of native grammarians, as beginning with ख् *ṅ*. Thus we should find the root नम् *nam* entered as खम् *ṅam*, simply in order thus to indicate its liability to change.

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

खिसि *nis*, to kiss; प्रखिसितव्यं or प्रनिक्षितव्यं *praxinsitavyam* or *pranikshitavyam*.

खिष् *niksh*, to kiss; प्रखिष्यं or प्रनिष्यं *praxikshanam* or *pranikshanam*.

खिदि *nid*, to blame; प्रखिदनं or प्रनिदनं *praxindanam* or *pranindanam*.

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

नृत् *nṛt*, to dance.

नन्द *nand*, to rejoice.

नह् *nard*, to howl.

नक् *nakk*, to destroy.

नाद *nāt*, to fall down, (Chur.) *

नाश् *nāth*, to ask.

नाध् *nādh*, to beg.

नृ *nṛ*, to lead.

Ex. परिन्तनं *parinartanam*; परिन्दनं *parinandanam*.

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

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

6. In the root हन् *han*, to kill, the न् *n* is changed except where ह् *h* has to be changed to घ् *gh*. (Pân. VIII. 4, 22.) Thus प्र + हन्यते = प्रहण्यते *pra + hanyate = prahanyate*, he is struck down; अन्तर्हण्यते *antarhanyate* (Pân. VIII. 4, 24); but प्र + हन्ति = प्रघ्नन्ति *pra + ghnanti = praghñanti*, they kill. Also ग्रहणं *grahanaṃ*, killing.

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

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

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

Ex. ग्रहन्वन्ति *prahinvanti*; प्रमीयन्ति *pramīyanti*.

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

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

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

प्रत्यगदत् *pranyagadat*; प्रत्यनदत् *pranyanadat*.

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

प्रनिपचति or प्रणिपचति *pranipachati* or *pranipachati*.

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

प्रनिकरोति *pranikaroti*; प्रनिखादति *pranikkhādati*; प्रनिपिनष्टि *pranipinashṭi*.

Change of स् s into श् sh.

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

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

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

Ex. सर्पिस् *sarpis*, inflectional base; सर्पिः *sarpīḥ*, nom. sing. neut. clarified butter; instrum. सर्पिषा *sarpishā*; nom. plur. सर्पिषि *sarpīṣhi* (here the Anusvāra intervenes); loc. plur. सर्पिषु *sarpīṣhu* (here the Visarga intervenes), or सर्पिष्णु *sarpishṣhu* (here the श sh intervenes).

वाक् वक्शु, loc. plur. of वाक् *vāch*, speech.

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

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

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

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

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

पोक्षति *pokshyati*, fut. of पुश् *push*, to nourish; (here श sh is changed into क k.)

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

सर्पिः + तरः = सर्पिष्टरः *sarpīḥ + taraḥ = sarpishṭaraḥ*; (here the त t of तरः *taraḥ* is changed into द t, as in § 89, III. 2.) If the penultimate vowel be long, no change takes place; गीक्षरा *gīstarā*. (Pāp. VIII. 3, 101.)

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

Table showing the Changes of स् s into श sh.

Any Vowel except अ, आ ā, (in spite of intervening Anusvāra or Visarga or sibilant,) and क k, र r, ल l if immediately preceding,	change	if there follow Vowels, or
	स् s	त t, थ th,
	into	न n, म m,
	श sh	य y, व v.

§ 101. The same rule produces the change of स् s into श sh in roots beginning with स् s, if reduplicated, provided the vowel of the reduplicated syllable is not अ, आ ā: Ex. स्वप् *svap*, to sleep; Redupl. Perf. सुष्वप् *sushvāpa*,

* The Anusvāra must not represent a radical nasal; hence पुंसु *pūṃsu*, not पुंशु *pūṃshu*, loc. plur. of पुंस *pūṃs*, man; Pada base पुम् *pum*. (Pāp. VIII. 3, 58.) The Śārasvatī prescribes पुंशु *pūṃshu*. The स् s must not be a radical स् s; hence सुपिषौ *supisau*, because the स् s belongs to the root पिष् *pis*. (Pāp. VIII. 3, 59.) Yet आशिषः *āśiṣaḥ*, from root शिष् *śis*. The rules do not apply to final स् s; hence अग्निस्तत्र *agnis tatra*. (Pāp. VIII. 3, 55.)

I have slept. सिध् *sidh*, Des. सिधित्सति *sishitsati*. This rule is liable to exceptions.

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

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

Native grammarians enumerate all monosyllabic verbs beginning with स् s, and followed by a vowel or by a dental consonant, (likewise स्मि *smi*, स्विद् *sviḍ*, स्वद् *svaḍ*, स्वञ् *svañj*, स्वप् *svap*.) as if beginning with श् sh. Thus they write शिध् *shidh*, श्च *shch*, श्मि *shmi*. (Pāṇ. VI. 1, 64.)

This is not done with स्तृप् *stṛip*, स्तृञ् *stṛij*, स्तृञ् *stṛi*, स्तृयि *stṛyai*, सेक् *sek*, स्तृ *stṛi*, in order to show that their initial स् s is not liable to be changed into श् sh under any circumstances.

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

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

1. When a preposition, or what else precedes it, requires such permutation, according to general rules. वि + स्तौति = विष्टौति *vi + stauti = vishṭauti*. सेव् *sev* forms सिषेव *sisheva* in the reduplicated perfect.
2. In desideratives, when the reduplicative syllable contains इ or उ, ः or u. सिध् *sidh*, Des. सिधित्सति *sishitsati*.

But if the स् s of the desiderative element must itself be changed to श् sh,

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

Except in स्तु *stu*, and in derivative verbs in अय *aya*, where स् s is changed to श् sh. तुष्टुवति *tushtūshati*. सिद् *sidh*, Caus. सेधयति *sedhayati*, Des. सिद्धयति *sishedhayishati*; but सुसूवति *susūshati*. (VIII. 3, 61.)

Except again, in certain causatives, in अय *aya* (VIII. 3, 62), where स् s is not changed into श् sh. सिद् *svid*, सिद्धेदयति *sivedayishati*. स्वद् *svad*, सिद्धादयति *sivddayishati*. सह *sah*, सिद्धायति *sisdhayishati*.

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

After prepositions: अभिषुवति *abhishuvati*. अभिषति *abhishyati*. परिहोति *parishṭauti*. परिहोते *parishṭobhate*. अभिहास्यति *abhishṭāsyati*. अभिषेयति *abhishēyati*. परिवेषति *parishedhati*. अभिषिञ्चति *abhishiñchati*. परिव्रजति *parishajati*. परिव्रजते *parishvajate* (VIII. 3, 65). निषीदति *nishīdati*, but प्रतिसीदति *pratisīdati* (VIII. 3, 66). अभिष्टाति *abhiṣṭābhnāti* (VIII. 3, 67 and 114). Also अवश्य *avashṭabhya* (VIII. 3, 68, in certain senses). वि and अवष्यति *vi* and *avashvaṇati* (VIII. 3, 69, in the sense of eating). परिवेते *parishevate*.

After prepositions and augment: अभ्यसुवत् *abhyashuvot*. पर्यसुवत् *paryashuvat*. अभ्यस्यत् *abhyashyat*. पर्यस्यत् *paryashṭaut*. अभ्यहोभत् *abhyashṭobhata*. अभ्यहात् *abhyashṭhāt*. अभ्यषेयत् *abhyashēyayāt*. पर्यषेयत् *paryashedhat*. अभ्यषिञ्चत् *abhyashiñchat*. पर्यव्रजत् *paryashajata*. अभ्यव्रजत् *abhyashvajata*. अभ्यसीदत् *abhyashīdat*. अभ्यष्टात् *abhyashṭābhnāt*. व्यष्यत् *vyashvaṇat* and अवाष्यत् *avāshvaṇat*. पर्यवेत् *paryashevata*.

After prepositions and reduplication (VIII. 3, 64): अभितहौ *abhitashṭhau*. अभिषेयति *abhishishēyishati*. अभिषेधयति *abhishishedhayishati*. अभिषिञ्चति *abhishishikshati*. अभिषिञ्चति *abhishishankshati* and अभ्यषिञ्चत् *abhyashishankshat*. परिषिञ्चते *parishishvaṅkshate*. निषिञ्चति *nishishatsati* (VIII. 3, 118). अभितहं *abhitashṭambha*. अवष्यात् *avashashvāna*. परिषेव *parishisheva*, (the last only after परि *pari*, नि *ni*, वि *vi*.)

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

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

5. After the prepositions अनु *anu*, वि *vi*, परि *pari*, अभि *abhi*, नि *ni*, संद् *syand* may take श् *sh*, except when applied to living beings. (VIII. 3, 72.)
6. After the prep. वि *vi*, स्कंदिर् *skand* may take श् *sh*, though not in the past participle in त् *ta* (VIII. 3, 73), but after the prep. परि *pari*, throughout, even in the past participle (VIII. 3, 74). परिष्कन्नः or परिस्कन्नः *parish-kannah* or *pariskannah*.
7. After the prep. निर् *nir*, नि *ni*, वि *vi*, the verbs स्फुर् *sphur* and स्फुल् *sphul* may take श् *sh*. (VIII. 3, 76.)
8. After the prep. वि *vi*, स्कम् *skambh* must always take श् *sh*. (VIII. 3, 77.)
9. The verb अश् *as*, after dropping its initial vowel, takes श् *sh* after prepositions which cause such a change, and after प्रादुर् *prādur*, if the श् *sh* is followed by य् *y* or a vowel (VIII. 3, 87). अभिष्यात् *abhishyāt*. प्रादुःष्यात् *prāduḥshyāt*. प्रादुःषति *prāduḥshanti*.
10. The verb स्वप् *svap*, when changed to सुप् *sup*, takes श् *sh*, after सु *su*, वि *vi*, निर् *nir*, दुर् *dur* (VIII. 3, 88). सुषुप्तः *sushuptaḥ*. दुःषुप्तः *duḥshuptaḥ*.
Exceptional cases, where स् *s* is used, and not श् *sh* :
11. The verb सिच् *sich*, followed by the intensive affix (VIII. 3, 112). अभि-
सेचिष्यते *abhisecichyate*.
12. The verb सिध् *sidh*, signifying to go (VIII. 3, 113). परिसेधति *parisedhati*.
13. The verb सह् *sah*, if changed to सोद् *soḍh* (VIII. 3, 115). परिसोद् *pari-soḍhum*.
14. The verbs स्तम् *stambh*, सिव् *siv*, सह् *sah*, in the reduplicated aorist (VIII. 3, 116). पर्येसीषहत् *paryasīshahat*.
15. The verb सु *su*, followed by the affixes of the 1st future, the conditional, or the desiderative (VIII. 3, 117). अभिसोषति *abhisoshyati*.
अभिसुषूः *abhisusūḥ*.
16. The verbs सद् *sad*, स्वांश् *svañj*, in the reduplicated perfect (VIII. 3, 118).
अभिषसाद् *abhisasāda*. अभिषस्वजे *abhisvasaje*.
17. The verb सद् *sad*, optionally, if preceded by the augment (VIII. 3, 119).
न्यसीदत् or न्यसीदत् *nyasīdat* or *nyasīdat*.

§ 104. There are many compounds in which the initial स् *s* of the second word is changed to श् *sh*, if the first word ends in a vowel (except *ā*).
Ex. युधिष्ठिर *yudhishtīra*, from युधि *yudhi*, in battle, and स्थिर *sthira*, firm; सुहृ *sushṛ*, well; दुहृ *dushṛ*, ill; सुषमः *sushamaḥ*, beautiful, विषमः *vishamaḥ*, difficult, from समः *samaḥ*, even; त्रिष्टुभ् *trishṭubh*, a metre; अग्निषोमो *agni-shomau*, Agni and Soma; मातृष्वसृ *mātṛishvasṛi*, mother's sister; पितृष्वसृ *pitṛishvasṛi*, father's sister; गोष्ठः *goshṭhaḥ*, cow-stable; अग्निहोमः *agnishṭomaḥ*, a sacrifice; ज्योतिहोमः *jyotishṭomaḥ*, a sacrifice, (here the final स् *s* of ज्योतिस् *jyotis* is dropt.) In तुरासाह् *turāsāh*, a name of Indra, and similar compounds,

स् s is changed to श् sh whenever ह् h becomes र् r; nom. तुरावाद् *turāshdā*; acc. तुरावाहं *turāśdham*. (Pāṇ. VIII. 3, 56.)

Change of Dental ध dh into Lingual ढ dh.

§ 105. The ध dh of the second pers. plur. Âtm. is changed to ढ dh in the reduplicated perfect, the aorist, and in चीञ्चं *śhīdhvam* of the benedictive, provided the ध dh, or the ची *śhī* of चीञ्चं *śhīdhvam*, follows immediately an inflective root ending in any vowel but अ, आ ṁ. (Pāṇ. VIII. 3, 78.)

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

चु *chyu*; Aor. अच्योद् *achyoḍhvam*.

प्लु *plu*; Bened. प्रोषोद् *ploshḍhvam*.

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

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

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

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

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

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

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

Rules of Internal Sandhi.

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

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

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

endeavouring, however, to impress them on his memory. After he has learnt that द्विष् *dvish*, to hate, forms द्वेष्मि *dveshmi*, I hate, द्वेष्मि *dvekshi*, thou hatest, द्वेष्मि *dveshṣi*, he hates, अद्वेष्ट *adveṣṭ*, he hated, द्विद्विष्ट *dvidṣṭhi*, Hate! द्विष्ट *dviṣṭ*, a hater, द्विषः *dvishah*, of a hater, द्विद्विष्टु *dviṣṭsu*, among haters,—he will refer back with advantage to the rules, more or less general, which regulate the change of final ष *śh* into क *k*, ट *t*, ड *ḍ*, &c.; but he will never learn his declensions and conjugations properly, if, instead of acquiring first the paradigms as they are, he endeavours to construct each form by itself, according to the phonetic rules laid down in the following paragraphs.

1. Final Vowels.

§ 107. No hiatus is tolerated in the middle of Sanskrit words. Words such as प्रउग *prāuga*, fore-yoke, तित्ता *titāi*, sieve, are isolated exceptions. The hiatus in compounds, such as पुरस्ता *pura-ṣṭā*, going in front, नमस्तुति *nama-uktiḥ*, saying of praise, which is produced by the elision of a final ष *s* before certain vowels, has been treated of under the head of External Sandhi. (§ 84. 2.)

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

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

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

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

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

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

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

elided before certain terminations beginning with vowels. Thus the dative $\text{शंखध्मा} + \text{ए} \text{ śankhadhmā} + e$ was said to form $\text{शंखध्मे} \text{ śankhadhme}$, (to the shell-blower,) by dropping the final $\text{आ} \text{ ā}$, and not $\text{शंखध्मै} \text{ śankhadhmai}$. Here, too, the same result is obtained by admitting two bases for this as for many other nouns, and assigning the weak base, in which the $\text{आ} \text{ ā}$ is dropt, to all the so-called Bha cases, the cases which Bopp calls the weakest cases (Pāṇ. VI. 4, 140). Each of these systems has its advantages and defects, and the most practical plan is, no doubt, to learn the paradigms by heart without asking any questions as to the manner in which the base and the terminations were originally combined or glued together.

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

$\text{पुना} + \text{अंति} \text{ punā} + \text{anti} = \text{पुनन्ति} \text{ punanti}$, they cleanse.

$\text{पुना} + \text{मः} \text{ punā} + \text{mah} = \text{पुनीमः} \text{ punīmah}$, we cleanse.

$\text{दा} + \text{हि} \text{ dā} + \text{hi} = \text{देहि} \text{ dehi}$, Give !

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

Ex. $\text{मति} + \text{ऐ} = \text{मत्तै} \text{ mati} + \text{ai} = \text{matyai}$, to the mind.

$\text{जिगि} + \text{उः} = \text{जिग्युः} \text{ jigi} + \text{uh} = \text{jigyuh}$, they have conquered.

$\text{भानु} + \text{ओः} = \text{भान्वोः} \text{ bhānu} + \text{oh} = \text{bhānvoh}$, of the two splendours.

$\text{पितृ} + \text{आ} = \text{पित्रा} \text{ pitṛi} + \text{ā} = \text{pitṛā}$, by the father.

$\text{बिभी} + \text{अति} = \text{बिभ्यति} \text{ bibhī} + \text{ati} = \text{bibhyati}$, they fear.

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

Ex. $\text{वी} + \text{अंति} = \text{वियन्ति} \text{ vī} + \text{anti} = \text{viyanti}$, they go.

$\text{भी} + \text{इ} = \text{भियि} \text{ bhī} + \text{i} = \text{bhiyi}$, in fear.

$\text{सुशू} + \text{ए} = \text{सुशुवे} \text{ sushū} + \text{e} = \text{sushuve}$, I have brought forth.

$\text{भू} + \text{इ} = \text{भुवि} \text{ bhū} + \text{i} = \text{bhuvi}$, on earth.

$\text{गृ} + \text{अति} = \text{गिरति} \text{ grī} + \text{ati} = \text{girati}$, he swallows.

$\text{पपृ} + \text{इ} = \text{पपुरि} \text{ papṛī} + \text{i} = \text{papuri}$, liberal.

$\text{यु} + \text{अंति} = \text{युवन्ति} \text{ yu} + \text{anti} = \text{yuvanti}$, they join.

$\text{युयु} + \text{उः} = \text{युयुवुः} \text{ yuyu} + \text{uh} = \text{yuyuvuh}$, they have joined.

When either the one or the other takes place must be learnt from paradigms and from special rules given under the heads of Declension and Conjugation.

§ 111. Final $\text{ऋ} \text{ ṛī}$, if followed by terminational consonants, is changed to $\text{इर} \text{ ir}$; and after labials to $\text{उर} \text{ ur}$.

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

पूर *pūrī*, to fill; Passive पूर्यते *pūr-yate*; Part. पूर्यः *pūrñah*.

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

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

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

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

नौ + अ = नावः *nau + aḥ = nāvah*, the ships.

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

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

दे + सीय = दासीय *de + stya = dāstya*, May I protect!

म्लै + णा = म्लाना *mlai + tā = mlatā*, he will wither.

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

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

2. Final Consonants.

§ 113. The rules according to which the consonants which can occur at the end of a word are restricted to क् *k*, छ् *ḥ*, द् *t*, न् *n*, त् *t*, ण् *ṇ*, प् *p*, म् *m*, ल् *l*, : ह् *h*, ः *m̐*, must likewise be observed where the last letter of a nominal or verbal base becomes final, i. e. where it is not followed by any derivative letter or syllable.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Exceptions such as भिद् + नः = भिन्नः *bhid* + *naḥ* = *bhinnaḥ*, divided, भञ्ज् + नः = भग्नः *bhañj* + *naḥ* = *bhagnaḥ*, broken, must be learnt by practice rather than by rule.

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

Ex. मामच् + ति = मामचिस् *māmath* + *ti* = *māmatti*, 3. p. sing. pres. Par. of the intensive मामच् *māmath*, he shakes much.

रुन्ध् + ध्वे = रुन्धिध्वे *rundh* + *dhve* = *runddhve*, 2. p. plur. pres. Âtm. of

रुन्ध् *rundh*, you impede.

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

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

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

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

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

§ 117. If final *घ gh*, *ङ ḡh*, *च dh*, *भ bh* are followed by *त t* or *थ th*, they are changed to the corresponding soft letters, *ग g*, *ङ ḡ*, *द d*, *ब b*, but the *त t* and *थ th* are likewise softened, and the *ङ ḡ* receives the aspiration. See also § 128.

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

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

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

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

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

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

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

§ 118. If *घ gh*, *ङ ḡh*, *च dh*, *भ bh*, *ह h*, at the end of a syllable, lose their aspiration either as final or as being followed by *ध dhv*, *भ bh*, *स s*, they throw their aspiration back upon the initial letters, provided these letters be no other than *ग g*, *ङ ḡ*, *द d*, *ब b*. See § 93.

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

Instrum. plur. भुभिः *bhubbhiḥ*.

Loc. plur. भुत्सु *bhutsu*.

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

Second pers. sing. pres. Intens. बोबोधि + सि = बोबोति *bobodh + si = bobhotsi*.

Desiderative of दध् *dabh*, धिप्सति *dhipsati*, he wishes to hurt.

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

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

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

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

dadh+taḥ=dhattaḥ; दध् + च = चत्तः *dadh+taḥ=dhattitaḥ*; दध् + से = चत्से *dadh+se=chatse*; दध् + ध्वं = चद्धुं *dadh+dhvam=dhaddhvam*.

§ 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 वाच् *vāch*; voc. वाक् *vāk*, speech.

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

युञ्ज् + धि = युञ्जि धि *yunj+dhī=yungdhi*, 2. p. sing. imp. Join!

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

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

वच् + मः = वचमः *vach+mah=vachmah*, we speak.

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

§ 120. च *sh* at the end of nominal and verbal bases, if it becomes the final of a word, is changed into द *ṭ*.

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

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

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

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

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

§ 122. Before त *t* or थ *th* it remains unchanged itself, but changes द *t* and च *th* into द *ṭ* and द *ṭh*.

Ex. द्विच् + तः = द्वितः *dvish+taḥ=dviṭtaḥ*, they (two) hate.

This rule admits of a more general application, namely, that every dental त *t*, च *th*, द *d*, ध *dh*, न *n*, and स *s*, is changed into the corresponding lingual, if preceded by द *ṭ*, द *ṭh*, द *ḍ*, द *ḍh*, य *ṇ*, and च *sh*.

Ex. द्विद् + धि = द्विद्धि *dviḍ+dhī=dviḍḍhi*, hate thou.

मृद् + नाति = मृद्व्याति *mriḍ+nāti=mriḍṇāti*.

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

§ 123. Before other consonantal terminations च *sh* is treated like द *ṭ*.

Ex. द्विच् + ध्वं = द्विद्धुं *dvish+dhvam=dviḍḍhvam*, 2. p. plur. impf. Âtm. Hate ye!

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

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

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

bhrasja, Pāp. VIII. 2, 36), the final $\text{ञ } j$ is replaced by $\text{श् } sh$, which, in the case enumerated above, is liable to the same changes as an original $\text{श् } sh$. Thus

$\text{मृञ्} + \text{थ} = \text{मृथ } mrij + tha = mriṣṭha$, you wipe.

$\text{राञ्} + \text{सु} = \text{रादसु } rāj + su = rātsu$, &c.

§ 125. Most verbal and nominal bases ending in $\text{ञ् } ś$, $\text{ह् } chh$, $\text{क्ष् } ksh$, $\text{श्च } śch$ (some in $\text{ञ } j$, § 124) are treated exactly like those ending in simple $\text{श् } sh$.

Ex. Nominal base $\text{विञ् } viś$; nom. $\text{विद् } viṣ$, a man of the third caste.

Fut. $\text{वेञ्} + \text{स्यामि} = \text{वेक्ष्यामि } veś + syāmi = vekshyāmi$, I shall enter.

Fut. periphr. $\text{वेञ्} + \text{ता} = \text{वेष्टा } veś + tā = veshṭā$, I shall enter.

$\text{विञ्} + \text{ध्वं} = \text{विद्द्वं } viś + dhvam = vidḍhvam$, enter you.

Loc. plur. $\text{विञ्} + \text{सु} = \text{विदसु } viś + su = viṣu$, among men.

Nominal base $\text{प्राञ् } prāchh$; nom. $\text{प्राद् } prāt$, an asker.

Verbal base $\text{प्राञ् } prachh$; $\text{प्राञ्} + \text{स्यामि} = \text{प्राक्ष्यामि } prachh + syāmi = prakshyāmi$, I shall ask.

$\text{प्राञ्} + \text{ता} = \text{प्राष्टा } prachh + tā = prashṭā$, I shall ask.

$\text{प्राञ्} + \text{सु} = \text{प्रादसु } prāchh + su = prātsu$, among askers.

Nominal base $\text{तञ् } taksh$; $\text{तञ्} + \text{सु} = \text{तदसु } taksh + su = taṭsu$, among carpenters.

Nominal base $\text{रञ् } raksh$; $\text{गोरञ्} + \text{सु} = \text{गोरदसु } goraksh + su = goraṭsu$, among cowherds.

Verbal base $\text{चञ् } chaksh$; $\text{चञ्} + \text{से} = \text{चक्षे } chaksh + se = chakshe$, thou seest.

$\text{चञ्} + \text{ध्वे} = \text{चद्द्वे } chaksh + dhve = chaḍḍhve$, you see.

$\text{व्राञ् } vraśch$, to cut; nom. sing. $\text{व्रद् } vraṭ$.

$\text{व्राञ्} + \text{स्यामि} = \text{व्राक्ष्यामि } vraśch + syāmi = vrakshyāmi$, I shall cut.

$\text{व्राञ्} + \text{ता} = \text{व्राष्टा } vraśch + tā = vrašṭā$, he will cut.

§ 126. The $\text{ञ् } ś$ of $\text{दिञ् } diś$, to show, $\text{दृञ् } dṛiś$, to see, $\text{मृञ् } mṛiś$, to stroke, $\text{स्पृञ् } spṛiś$, to touch, if final, or followed by Pada-terminations, is changed into $\text{क् } k$.

Ex. Nominal base $\text{दिञ् } diś$; nom. sing. $\text{दिक् } dik$; instrum. plur. $\text{दिग्भिः } digbhiḥ$; loc. plur. $\text{दिक्षु } dikshu$.

$\text{दृञ् } dṛiś$; nom. sing. $\text{दृक् } dṛik$; instrum. plur. $\text{दृग्भिः } dṛigbhiḥ$.

In the root $\text{नञ् } naś$, the change of $\text{ञ् } ś$ into $\text{क् } k$ or $\text{ट् } ṭ$ is optional (Pāp. VIII. 2, 63). For further particulars see Declension and Conjugation.

§ 127. $\text{ह् } h$ at the end of verbal bases, if followed by a termination beginning with $\text{श् } s$, is treated like $\text{ग् } gh$, i. e. like a guttural with an inherent aspiration, which aspiration may be thrown forward on the initial letter.

Ex. $\text{लेह्} + \text{स्यामि} = \text{लेक्ष्यामि } leh + syāmi = lekshyāmi$, I shall lick.

$\text{दोह्} + \text{स्यामि} = \text{धोक्ष्यामि } doh + syāmi = dhokshyāmi$, I shall milk.

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

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

Ex. (1) दुह् *duh*; nom. धुक् *dhuk*; instrum. plur. धुग्भिः *dhugbbhiḥ*; loc. plur.

धुक्कु *dhukshu*; part. pass. दुग्धः *dugdhaḥ*.

दुह् + तः = दूढः *dūḥ + taḥ = dūḍhaḥ*, fast, is an exception.

Ex. (2) लिह् *lih*; nom. लिट् *liṭ*; instrum. plur. लिट्भिः *liṭbbhiḥ*; loc. plur. लिट्सु

liṭsu (वाह् *vāh*, वादसु *vāṭsu*).

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

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

In लीढः *līḍhaḥ* and रूढः *rūḍhaḥ*, द् + त् *dh + t* are changed (§ 117) to द् *ḍ* + द् *dh*; then the first द् *ḍ* is dropt and the vowel lengthened. The only vowel which is not lengthened is अ् *ri*; e. g. वृह् + तः = वूढः + तः = वृढः = वृढ *vṛiḥ + ta = vṛiḍha + ta = vṛiḍ-dha = vṛiḍha*.

§ 129. The final ह् of certain roots (दूह् *druḥ*, मुह् *muh*, सुह् *snuh*, स्निह् *snih*) is treated either as घ् *gh* or द् *dh*. From दूह् *druḥ*, to hate, we have in compounds the nom. sing. धुक् *dhruk* and धुट् *dhruṭ* (Pân. VIII. 2, 33); past participle दूग्धः *drugdhaḥ* or दूढः *drūḍhaḥ*.

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

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

उपानद्भिः *upānadbhiḥ*.

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

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

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

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

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

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

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

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

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

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

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

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

ज्ञास् + धि = ज्ञाधि *śās + dhi = śādhi*. (Pân. VI. 4, 35.)

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

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

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

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

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

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

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

क्रस्यते *kramsyate*, he will step, from क्रम् *kram*.

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

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

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

प्रेन्वन् *prenvanam**, propelling, from इन् *inv*.

§ 135. म *m* remains unchanged before the semivowels य *y*, र *r*, ल *l*.

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

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

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

§ 136. म *m* at the end of a nominal or verbal base, if no suffix follows, or if followed by a Pada-termination, or by personal terminations beginning with म *m* or व *v*, is changed into न *n*. (Pân. VIII. 2, 65.)

Ex. प्रशान् *praśân*, nom. sing., and प्रशान्भिः *praśânbbhiḥ*, instrum. plur., प्रशान्सु *praśânsu*, loc. plur., from प्रशान् *praśâm*, quieting. (Pân. VIII. 2, 64.)

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

But nom. plur. प्रशानः *praśâmah*.

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

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

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

वचयति or वंचयति *vañchayati* or *vaṁchayati*, he cheats.

उत्कण्ठते or उत्कंठते *utkañthate* or *utkaṁthate*, he longs.

गन्तुं or गंतुं *gantum* or *gaṁtum*, to go.

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

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

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

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

§ 138. In the body of a word, Anusvāra is the only nasal that can stand before the sibilants *ś*, *ṣ*, *ś*, and *h*.

Ex. दंशनं *daṁśanam*, biting. यजूंषि *yajūṁshi*, the prayers.

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

§ 139. *n* following immediately after *ch* or *j* is changed to *ñ*.

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

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

Ex. गच्छ *richh*, to go ; गच्छति *richchhati*, he goes.

म्लेच्छः *mlechchhaḥ*, a barbarian.

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

Ex. प्रच्छ + न = प्रच्छ *prachh* + *na* = *praśna*, question.

प्राप्रच्छ + मि = प्राप्रच्छि *pāprachh* + *mi* = *pāpraśmi*, I ask frequently.

Before *v* this change is optional.

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

Ex. पृथ् + तः = पृतः *pūy* + *taḥ* = *pūtaḥ*, decaying.

तुर्व् + नः = तूयः *turv* + *naḥ* = *tūnaḥ*, killed.

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

Ex. दिव् *div*, to play, दीव्यति *dīvyati*, he plays. Bened. दीव्यासं *dīv-yāsam*.

गुर् *gur*, to exert, गूयः *gūnaḥ*.

जृर् *jīr* (i. e. जिर् *jir*), to grow old, जीयति *jīryati*.

गिर् *gir*, voice ; instrum. plur. गीभिः *gīrbhiḥ*, loc. plur. गीर्षु *gīrṣhu*.

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

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

On a similar principle *u* is lengthened in तुर्व् + आवः = तूवावः *turv* + *āvah* = *tūvāvah*. (Pāṇ. VIII. 2, 78.)

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

Ex. गिर् + स् = गीर् or गीः *gir* + *s* = *gīr* or *gīḥ*, nom. sing. voice.

§ 145. Nominal bases ending in इस् *is* or उस् *us* (the इस् *is* or उस् *us* being radical) lengthen *i* and *u* when final, and before terminations beginning with भ् *bh* or स् *s*. Likewise सजुस् *sajus*.

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

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

Doubling of Consonants.

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

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

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

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

§ 146. If an aspirated consonant has to be doubled, the first loses its aspiration. Thus वर्धेन् or वर्द्धेन् *vardhana* or *varddhana*, increase.

§ 147. A sibilant after र *r* must not be doubled, unless it is followed by a consonant. Thus it is always, वर्षाः *varshāḥ*, rainy season; आदर्शः *ādarsāḥ*, mirror. But we may write either दर्शयेते or दर्श्येते *darśyate* or *darśsyate*, it is shown.

Explanation of some Grammatical Terms used by Native Grammarians.

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

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

* Siddhānta-Kaumudī, ed. Tārānātha, vol. II. p. 1.

From these *dhātus* or roots are derived by means of *pratyayas* or suffixes, not only all kinds of verbs, but all substantives and adjectives, and according to some, even all pronouns and particles. Thus from the root मन् *man*, to think, we have not only मनुते *man-u-te*, he thinks, but likewise मनस् *man-as*, mind, मानस *mānas-a*, mental, &c. Words thus formed, but without as yet any case-terminations attached to them, are called *Prātipadika*, nominal bases. Thus from the root जन् *jan*, to beget, we have the *prātipadika* or nominal base जन *jan-a*, man, and this by the addition of the sign of the nom. sing. becomes जनः *jan-a-h*, a man.

Suffixes for the formation of nouns are of two kinds :

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

The former are called *Kṛit*, the latter *Taddhita*. Thus जन *jana*, man, is derived from the root जन् *jan* by the *Kṛit* suffix अ *a*; but जनीन *janīna*, appropriate for man, is derived from जन *jana* by the *Taddhita* suffix ईन *īna*. The name *prātipadika* would apply both to जन *jana* and जनीन *janīna*, as nominal bases, ready to receive the terminations of declension.

The *Kṛit* suffixes are subdivided into three classes :

1. *Kṛit*, properly so called, i. e. suffixes by which nouns can be regularly formed from roots with certain more or less definite meanings. Thus by means of the suffix अथु *athu*, Sanskrit grammarians form
वेपथु *vepathu*, trembling, from वेप् *vep*, to tremble.
स्वयथु *svayathu*, swelling, from स्वि *svi*, to swell.
क्षवथु *kshavathu*, sneezing, from क्षु *kshu*, to sneeze.
दवथु *davathu*, vexation, from दु *du*, to vex, to burn.
2. *Kṛitya*, certain suffixes, such as तव्य *tavya*, अनीय *anīya*, य *ya*, इल्लिम *elima*, which may be treated as declinable verbal terminations. Thus from कर् *kar*, to do, is formed कर्तव्य *kartavya*, करणीय *karaṇīya*, कार्य *kārya*, what is to be done, *faciendum*.
3. *Unādi*, suffixes used in the formation of nouns which to native grammarians seemed more or less irregular, either in form or meaning. Thus from वस् *vas*, to dwell, both वस्तु *vastu*, a thing, and वास्तु *vāstu*, a house.

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

A root, followed by a suffix (*pratyaya*), whether *Kṛit* or *Taddhita*, is raised to the dignity of a base (*prātipadika*), 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 *Anga*, 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 *Sarvanāmasthāna*. Bopp calls them the *Strong Cases*.

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

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

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

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

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

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

All particles are indeclinable (*avyaya*).

Particles are,

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

When the prepositions beginning with प्र *pra* govern a substantive, they are called *Karmapravachanīya*. When they are joined to a root, they are called *Upasarga* or *Gati*. The name of *Gati* is also given to a class of adverbs which enter into close combination with verbs. Ex. उरी *ūri* in उरीकृत *ūrikṛitya*, assenting; खात् *khāt* in खात्कृत *khātkṛitya*, having made *khāt*, i. e. the sound produced by clearing the throat.

CHAPTER III.

DECLENSION.

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

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

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

§ 150. Sanskrit nouns may be divided into two classes :

1. Those that have bases ending in consonants.
2. Those that have bases ending in vowels.

1. Bases ending in Consonants.

§ 151. Nominal bases may end in all consonants except ह *h*, न् *ñ*, य् *y*. The final letters of the inflective bases of nouns, being either final or brought in contact with the initial letters of the terminations, are subject to some of the phonetic rules explained above.

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

Terminations for Masculines and Feminines.

SINGULAR.	DUAL.	PLURAL.
Nom. स् <i>s</i> (which is always dropt)	} औ <i>au</i>	} अः <i>aḥ</i>
Acc. अं <i>am</i>		
Instr. आ <i>ā</i>	} भ्यां <i>bhyām</i>	} भिः <i>bhiḥ</i>
Dat. ए <i>e</i>		
Abl. अः <i>aḥ</i>	} ओः <i>oḥ</i>	} भ्यः <i>bhyaḥ</i>
Gen. अः <i>aḥ</i>		
Loc. इ <i>i</i>	} औ <i>au</i>	} आं <i>ām</i>
Voc. like Nom., except bases in न् <i>n</i> and स् <i>s</i>		
		सु <i>su</i>
		अः <i>aḥ</i>

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

They take ई *ī* in the Nom., Acc., and Voc. dual (Bha cases).

They take इ *i* in the Nom., Acc., and Voc. plural, and insert a nasal before the final consonant of the inflective base (Āṅga cases). This nasal is

determined by the consonant which follows it; hence ह् *h* before gutturals, ञ् *ñ* before palatals, ण् *ṇ* before linguals, न् *n* before dentals, म् *m* before labials, Anusvāra before sibilants and ह् *h*. Neuters ending in a nasal or a semivowel do not insert the nasal in the plural. (See Śārasv. i. 8, 5; Colebrooke, p. 83.)

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

1. Unchangeable bases.
2. Changeable bases.

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

Thus from प्रत्यच् *pratyach*, Nom. Dual प्रत्यचौ *pratyach-āu*; base प्रत्यच् *pratyach*. (Āṅga.)

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

Gen. Dual प्रतीचोः *prātīch-oḥ*; base प्रतीच् *prātīch*. (Bha.)

I. UNCHANGEABLE BASES.

Paradigm of a regular Noun with unchangeable Base.

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

Base सुगन् *sugan*, a ready reckoner, masc. fem. neut. (from सु *su*, well, and root गन् *gan*, to count.)

SINGULAR.		DUAL.		PLURAL.	
MASC. FEM.		MASC. FEM.		MASC. FEM.	
N.	सुगन् <i>sugan</i>	}	सुगचौ <i>sugan-āu</i>	}	सुगणः <i>sugan-aḥ</i>
A.	सुगणम् <i>sugan-am</i>				
I.	सुगणा <i>sugan-d</i>	}	सुगवभ्यां <i>sugan-bhyām</i>	}	सुगणिभः <i>sugan-bhiḥ</i>
D.	सुगणे <i>sugan-e</i>				सुगवभ्यः <i>sugan-bhyaḥ</i>
Ab. }	सुगणः <i>sugan-aḥ</i>	}	सुगणोः <i>sugan-oḥ</i>	}	सुगणां <i>sugan-ām</i>
G.					सुगवसु <i>sugan-su*</i>
L.	सुगणि <i>sugan-i</i>				
V.	सुगन् <i>sugan</i>	सुगचौ <i>sugan-āu</i>		सुगणः <i>sugan-aḥ</i>	
		NEUTER.			
SINGULAR.		DUAL.		PLURAL.	
N. A. V.	सुगन् <i>sugan</i>	सुगचौ <i>sugan-ī</i>		सुगणि <i>sugan-i</i>	

* Or सुगन्दसु *sugant-su*, § 72.

§ 155. Bases ending in gutturals, क् *k*, ख् *kh*, ग् *g*, घ् *gh*.

These bases require no special rules.

Base सर्वज्ञक् *sarvaśak*, omnipotent, masc. fem. neut. (from सर्व *sarva*, all, and root ज्ञक् *śak*, to be able.)

SINGULAR.		DUAL.		PLURAL.	
MASC. FEM.		MASC. FEM.		MASC. FEM.	
N. V.	सर्वज्ञक् <i>sarvaśak</i>	}	सर्वज्ञकौ <i>sarvaśakau</i>	}	सर्वज्ञकः <i>sarvaśakah</i>
A.	सर्वज्ञकं <i>sarvaśakam</i>				
I.	सर्वज्ञका <i>sarvaśakā</i>	}	सर्वज्ञग्भ्यां <i>sarvaśagbhyām</i>	}	सर्वज्ञग्भिः <i>sarvaśagbhiḥ</i>
D.	सर्वज्ञके <i>sarvaśake</i>				सर्वज्ञग्भ्यः <i>sarvaśagbhyah</i>
Ab.	}	}	}	}	सर्वज्ञकान् <i>sarvaśakān</i>
G.	सर्वज्ञकः <i>sarvaśakah</i>				
L.	सर्वज्ञकि <i>sarvaśaki</i>		सर्वज्ञकोः <i>sarvaśakoḥ</i>		सर्वज्ञक्षु <i>sarvaśakṣu</i> *

SINGULAR.		DUAL.		PLURAL.	
MASC. FEM.		MASC. FEM.		MASC. FEM.	
N. A. V.	सर्वज्ञक् <i>sarvaśak</i>	सर्वज्ञकौ <i>sarvaśakt</i>	सर्वज्ञकि <i>sarvaśanki</i>		

All regular nouns ending in क् *k*, ख् *kh*, ग् *g*, घ् *gh*, द् *t*, द् *th*, ड् *ḍ*, ड् *ḍh*, त् *t*, त् *th*, द् *d*, ध् *dh*, प् *p*, फ् *ph*, ब् *b*, भ् *bh*, may be declined after the model of सर्वज्ञक् *sarvaśak*.

§ 156. Base ending in ख् *kh*. चित्रलिख् *chitralikh*, painter, (from चित्र *chitra*, picture, and root लिख् *likh*, to paint.)

SINGULAR.		DUAL.		PLURAL.	
MASC. FEM.		MASC. FEM.		MASC. FEM.	
N. V.	चित्रलिक् <i>chitralik†</i>	}	चित्रलिखौ <i>chitralikhau</i>	}	चित्रलिखः <i>chitralikhaḥ</i>
A.	चित्रलिक् <i>chitralikham</i>				
I.	चित्रलिखा <i>chitralikhā</i>	}	चित्रलिग्भ्यां <i>chitraligbhyām</i>	}	चित्रलिग्भिः <i>chitraligbhiḥ</i>
D.	चित्रलिखे <i>chitralikhe</i>				चित्रलिग्भ्यः <i>chitraligbhyah</i>
Ab.	}	}	}	}	चित्रलिखान् <i>chitralikhān</i>
G.	चित्रलिखः <i>chitralikhaḥ</i>				
L.	चित्रलिखि <i>chitralikhi</i>		चित्रलिखोः <i>chitralikhoḥ</i>		चित्रलिखु <i>chitralikṣu</i> *

SINGULAR.		DUAL.		PLURAL.	
MASC. FEM.		MASC. FEM.		MASC. FEM.	
N. A. V.	चित्रलिक् <i>chitralik†</i>	चित्रलिखौ <i>chitralikḥ</i>	चित्रलिखि <i>chitralikḥ</i>		

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

* On the change of सु *su* after क् *k*, see § 100.

† क् *k* instead of ख् *kh*, see §§ 113; 54. I.

Plur. Neut. The Acc. Instr. Dat. Abl. Gen. Loc. Sing., Nom. Acc. Voc. Gen. Loc. Dual, Acc. Gen. Plur., follow the Nom. Plur. The Instr. Dat. Abl. Dual, Dat. Abl. Plur., follow the Instr. Plur. The Vocative is the same as the Nominative.

§ 157. Regular nouns to be declined like सर्वज्ञक *sarvaśak*.

BASE.	NOM. S.	NOM.PL.M.F.	INSTR. PL.	LOC. PL.	NOM.PL.NEUT.
हरित् <i>harit</i> , green m. f. n.	हरित् <i>harit</i>	हरितः <i>haritah</i>	हरिभिः <i>haridbhiḥ</i>	हरित्सु <i>haritsu</i>	हरिन्ति <i>harinti</i>
अग्निमथ् <i>agnimath</i> , fire-kindling m. f. n.	अग्निमत् <i>agnimat*</i>	अग्निमथः <i>agnimathaḥ</i>	अग्निमग्निः <i>agnimadbhiḥ†</i>	अग्निमत्सु <i>agnimatsu‡</i>	अग्निमन्धि <i>agnimantḥi</i>
सुहृद् <i>suhṛid</i> , friendly m. f. n.	सुहृत् <i>suhṛit</i>	सुहृदः <i>suhṛidaḥ</i>	सुहृभिः <i>suhṛidbhiḥ</i>	सुहृत्सु <i>suhṛitsu</i>	सुहृन्दि <i>suhṛindi</i>
बुध् <i>budh</i> , knowing m. f. n.	भुत् <i>bhut</i> ||	बुधः <i>budhaḥ</i>	भुभिः <i>bhudbhiḥ</i>	भुत्सु <i>bhutsu</i>	बुन्धि <i>bundhi</i>
गुप् <i>gup</i> , guardian m. f. n.	गुप् <i>gup</i>	गुपः <i>gupaḥ</i>	गुप्भिः <i>gubbhiḥ</i>	गुप्सु <i>gupsu</i>	गुन्पि <i>gumpi</i>
ककुब् <i>kakubh</i> , region f.	ककुप् <i>kakup</i>	ककुभः <i>kakubhaḥ</i>	ककुभिः <i>kakubbhiḥ</i>	ककुप्सु <i>kakupsu</i>	ककुम्भि <i>-kakumbhi</i>

§ 158. Bases ending in palatals, च *ch*, छ *chh*, ज *j*, झ *jh*.

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

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

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

Decline like जलमुक् *jalamuch*,—वाक् *vāch*, fem. speech; त्वक् *tvach*, fem. skin; रुक् *ruch*, fem. light; स्रक् *sruch*, fem. ladle.

* च *th* final changed into त् *t*. See §§ 113; 54. 1. Final स *s* dropt, § 55.

† See § 66.

‡ See § 54. 1.

|| See § 118.

§ 159. Special bases in च् ch.

BASE.	NOM. SING.	INSTR. PLUR.	LOC. PLUR.	NOM. PLUR.
कुञ्च <i>kruñch</i> *, moving crookedly, a curlew	कुञ्च <i>kruñ</i>	कुञ्चभिः <i>kruñbbhiḥ</i>	कुञ्चु <i>kruñkshu</i>	कुञ्चः <i>kruñchah</i>
प्राञ्च <i>prāñch</i> , if it means worship- ping	प्राञ्च <i>prāñ</i>	प्राञ्चभिः <i>prāñbbhiḥ</i>	प्राञ्चु <i>prāñkshu</i>	प्राञ्चः <i>prāñchah</i> (Acc. the same)
वृञ्च <i>vrīsch</i> †, cutting	वृञ्च <i>vrīḥ</i> ‡	वृञ्चभिः <i>vrīdbhiḥ</i>	वृञ्चु <i>vrītsu</i>	वृञ्चः <i>vrīschah</i>

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

BASE.	NOM. SING.	NOM. PL.	INSTR. PL.	LOC. PL.	NOM. PL. NEUT.
प्राश्च <i>prāschh</i>||, an asker	प्राश्च <i>prāḥ</i>	प्राश्चः <i>prāschhah</i>	प्राश्चभिः <i>prāḍbbhiḥ</i>	प्राश्चु <i>prāḍtsu</i>	प्राश्चि <i>prāschhi</i>

§ 161. Bases ending in ज् *j*, if regular, follow the example of nouns in च् *ch*, except that they preserve ज् *j* before vowels.

BASE.	NOM. SING.	NOM. PL.	INSTR. PL.	LOC. PL.	NOM. PL. NEUT.
रुज् <i>ruj</i> , disease	रुज् <i>ruk</i>	रुजः <i>rujah</i>	रुजभिः <i>rugbbhiḥ</i>	रुजु <i>rukshu</i>	रुजि <i>ruji</i>
ऊर्ज् <i>ūrj</i> ¶, strength	ऊर्ज् <i>ūrḥ</i>	ऊर्जः <i>ūrajah</i>	ऊर्जभिः <i>ūrgbbhiḥ</i>	ऊर्जु <i>ūrksu</i>	ऊर्जि <i>ūtrji</i>

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

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

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

* Derived from the root कुञ्च *kruñch*. The Nom. Sing. would have been कुञ्च + स *kruñch + s*; स *s* and क् *k* are dropt, see § 114.

† Derived from the root वृञ्च *vrāsch*, (in the Dhātupāṭha, जोमल्लू), to cut. According to Sanskrit grammarians, the penultimate स *s* or ज् *j* is dropt, and च् *ch* before consonants or if final changed into द् *ḍ*. (See § 114.)

‡ The form वृद्व *vrīḍ* (not वृद्व *vrāḍ*) is confirmed by Siddhānta-Kaumudī (1863), I. p. 182.

|| Some authorities admit प्राश्चः *prāśchah*, in the Nom. Plur., and the same base प्राश्च *prāśch* in all other cases beginning with a vowel.

¶ On the two final consonants, see § 55. The Nom. Plur. Neut. would be ऊर्जि *ūrji* or ऊर्जि *ūrji* in compounds; बहूर्जि *bahūrji* or बहूर्जि *bahūrji* (Siddh.-Kaum. I. p. 194).

Base सवाज् *samráj*, masc. sovereign.

	SINGULAR. MASC. FEM.	DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N.V. सवाद <i>samráṭ</i>	}	}	}
A. सवान् <i>samrájam</i>			
I. सवाना <i>samrájā</i>	}	}	}
D. सवाने <i>samráje</i>			
Ab. }	}	}	}
G. }			
L. सवाजि <i>samráji</i>	}	}	}

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

BASE.	NOM. SING.	NOM. PLUR.	INSTR. PLUR.	LOC. PLUR.
विभाज् <i>vibhráj</i> , resplendent	विभाद् <i>vibhráṭ</i> †	विभाजः <i>vibhrájāḥ</i>	विभाद्भिः <i>vibhráḍbhiḥ</i>	विभादसु <i>vibhráṭsu</i>
देवेज् <i>devej</i> ‡, worshipper of the gods	देवेद् <i>deveṭ</i>	देवेजः <i>devejaḥ</i>	देवेद्भिः <i>deveḍbhiḥ</i>	देवेदसु <i>deveṭsu</i>
विश्वसृज् <i>viśvasrij</i> , creator of the universe	विश्वसृद् <i>viśvasriṭ</i>	विश्वसृजः <i>viśvasrijaḥ</i>	विश्वसृद्भिः <i>viśvasriḍbhiḥ</i>	विश्वसृदसु <i>viśvasriṭsu</i>
परिव्राज् <i>parivráj</i> , a mendicant	परिव्राद् <i>parivráṭ</i>	परिव्राजः <i>parivrájaḥ</i>	परिव्राद्भिः <i>parivráḍbhiḥ</i>	परिव्रादसु <i>parivráṭsu</i>
विश्वाराज् <i>viśvārāj</i> ||, an universal monarch	विश्वाराद् <i>viśvārāṭ</i>	विश्वाराजः <i>viśvārājaḥ</i>	विश्वाराद्भिः <i>viśvārāḍbhiḥ</i>	विश्वारादसु <i>viśvārāṭsu</i>
भृज् <i>bhríj</i> , roasting	भृद् <i>bhríṭ</i>	भृजः <i>bhríjaḥ</i>	भृद्भिः <i>bhríḍbhiḥ</i>	भृदसु <i>bhríṭsu</i>

§ 163. Irregular bases in ज् *j*.

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

* Cf. § 76.

† From another root, विभ्राक् *vibhrák*, विभ्राग्भिः *vibhrágbhiḥ* &c. may be formed. (Siddh.-Kaum. I. p. 165.)

‡ From देव *deva*, god, and यज् *yaj*, to sacrifice, contracted into इज् *ij*.

|| The lengthening of the *a* in विश्व *viśva* takes place whenever ज् *j* is changed into a lingual. (Pāp. vi. 3, 128.)

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

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

Base अवयस् *avayas* and अवयान् *avayāj*.

	SINGULAR.		DUAL.		PLURAL.	
	MASC.	FEM.	MASC.	FEM.	MASC.	FEM.
N.	अवयाः	<i>avayāḥ</i>	}	अवयानौ	}	अवयानः
A.	अवयानम्	<i>avayājam</i>				
I.	अवयाना	<i>avayājā</i>	}	अवयोभ्यां	}	अवयोभिः
D.	अवयाने	<i>avayāje</i>				
Ab.	}	अवयानः	}	अवयानोः	}	अवयोभ्यः
G.						
L.	अवयानि	<i>avayāji</i>	}	अवयानोः	}	अवयांसु
V.	अवयाः	<i>avayāḥ</i> or अवयः <i>avayaḥ</i>				
			like Nom.		like Nom.	

§ 164. Bases ending in र् *r*.

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

Base गिर् *gir*, fem. voice.

	SINGULAR.		DUAL.		PLURAL.	
	MASC.	FEM.	MASC.	FEM.	MASC.	FEM.
N. V.	गीः	<i>gīḥ</i>	}	गिरौ <i>girau</i>	}	गिरः <i>girāḥ</i>
A.	गिरम्	<i>giram</i>				
I.	गिरा	<i>gird</i>	}	गीर्भ्यां <i>gīrbhyām</i>	}	गीर्भिः <i>gīrbhiḥ</i>
D.	गिरे	<i>gire</i>				
Ab.	}	गिरः <i>girāḥ</i>	}	गिरौः <i>girōḥ</i>	}	गिरांसु <i>giraṅsu</i>
G.						
L.	गिरि	<i>giri</i>	}	गिरौः <i>girōḥ</i>	}	गीर्षु <i>gīrshu</i>

Base वार् *vār*, neut. water.

	SINGULAR.		DUAL.		PLURAL.	
	MASC.	FEM.	MASC.	FEM.	MASC.	FEM.
N. A. V.	वाः	<i>vāḥ</i>	}	वारी <i>vārī</i>	}	वारि <i>vārī</i>
I.	वारम्	<i>vāram</i>				
			}	वार्भ्यां <i>vārbhyām</i>	}	वार्भिः <i>vārbhiḥ</i> , &c.

BASE.	NOM. SING.	NOM. PLUR.	INSTR. PLUR.	LOC. PLUR.
पुर <i>pur</i> , f. town	पुः <i>pūḥ</i>	पुरः <i>purāḥ</i>	पूभिः <i>pūrbhiḥ</i>	पूषु <i>pūrshu</i>
द्वार <i>dvār</i> , f. door	द्वाः <i>dvāḥ</i>	द्वारः <i>dvārāḥ</i>	द्वाभिः <i>dvārbhiḥ</i>	द्वारु <i>dvārshu</i>
किर् <i>kir</i> , m. f. n. scattering	कीः <i>kīḥ</i>	किरः <i>kirāḥ</i>	कीभिः <i>kīrbhiḥ</i>	कीषु <i>kīrshu</i> *

* Siddh.-Kaum. I. p. 125.

§ 165. Bases in *स*.

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

Bases ending in *स* change the *स* according to the general euphonic rules explained above. Thus

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

अस् as followed by terminations beginning with vowels remains unchanged.

इस् and *उस् is* and *us* followed by terminations beginning with vowels are changed to *इश्* and *उश् ish* and *ush*. (See § 100.)

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

अस् as before *सु su* becomes *अस् as* or *अः aḥ*; *इस् is* and *उस् us* before *सु su* become *इश् ish* or *इः iḥ*, *उश् ush* or *उः uḥ*.

Besides these general rules, the following special rules should be observed :

1. Nouns formed by the suffix *अस् as* lengthen their *अ a* in the Nom. Sing. masc. and fem., but not in the Vocative. Thus Nom. Sing. m. f. *सुमनाः sumandāḥ*, well-minded (*eūmevās*); Voc. *सुमनः sumanaḥ*.
2. Nouns formed by the suffixes *इस्* or *उस् is* or *us* do not lengthen their vowel in the Nom. Sing. masc. and fem. Hence Nom. Sing. m. f. *सुज्योतिः sujyotih*, having good light, from *सु su*, good, and *ज्योतिः jyotih*, n. light; *सुचक्षुः suchakshuh*, having good eyes, from *सु su*, good, and *चक्षुः chakshuh*, n. eye. (Pāṇ. v. 4, 133, com.)
3. Neuter nouns in *अस् as*, *इस् is*, *उस् us*, lengthen their vowel and nasalize it in the Nom. Acc. Voc. Plur. From *मनः manāḥ*, *मनांसि manāṁsi*; from *ज्योतिः jyotih*, *ज्योतीषि jyotīṁshi*; from *चक्षुः chakshuh*, *चक्षूषि chakshūṁshi*.

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

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

NEUTER.

SINGULAR.	DUAL.	PLURAL.
N. A. V. <i>सुमनः sumanaḥ</i>	<i>सुमनसौ sumanaśā</i>	<i>सुमनांसि sumandāṁsi</i>

The rest like the masc. and fem.

Base सुज्योतिस् *sujoyotis*, well-lighted, masc. fem. neut. (from सु *su* and ज्योतिस् *jyotis*, neut. light.)

SINGULAR.		DUAL.		PLURAL.	
MASC. FEM.		MASC. FEM.		MASC. FEM.	
N. V.	सुज्योतिः <i>sujoyotiḥ</i>	}	सुज्योतिषौ <i>sujoyotiṣau</i>	}	सुज्योतिषः <i>sujoyotiṣaḥ</i>
A.	सुज्योतिषं <i>sujoyotiṣam</i>				
I.	सुज्योतिषा <i>sujoyotiṣā</i>	}	सुज्योतिर्भ्यां <i>sujoyotirbhyām</i>	}	सुज्योतिर्भिः <i>sujoyotirbhiḥ</i>
D.	सुज्योतिषे <i>sujoyotiṣe</i>				
Ab.	}	}	}	}	सुज्योतिर्भ्यः <i>sujoyotirbhyaḥ</i>
G.					
L.	सुज्योतिषि <i>sujoyotiṣi</i>	}	सुज्योतिषोः <i>sujoyotiṣoḥ</i>	}	सुज्योतिषां <i>sujoyotiṣām</i>
					सुज्योतिःषु <i>sujoyotiṣhu</i>

SINGULAR.		DUAL.		PLURAL.	
NEUTER.		NEUTER.		NEUTER.	
N. A. V.	सुज्योतिः <i>sujoyotiḥ</i>		सुज्योतिषौ <i>sujoyotiṣau</i>		सुज्योतिषि <i>sujoyotiṣi</i>

The rest like the masc. and fem.

Decline after the model of सुमनस् *sumanas* and सुज्योतिस् *sujoyotis* the following bases :

वेधस् *vedhas*, Nom. sing. वेधाः *vedhāḥ*, m. wise. चंद्रमस् *chandramas*, N. s. चंद्रमाः *chandramāḥ*, m. moon. प्रचेतस् *prachetas*, N. s. प्रचेताः *prachetāḥ*, m., Nom. prop. of a lawgiver. दिवौकस् *divaukas*, N. s. दिवौकाः *divaukāḥ*, m. a deity. विहायस् *vihāyas*, N. s. विहायाः *vihāyāḥ*, m. bird. अप्सरस् *apsaras*, N. s. अप्सराः *apsarāḥ*, f. a nymph. महौजस् *mahaujas*, N. s. महौजाः *mahaujāḥ*, m. f. n. very mighty. पयस् *payas*, N. s. पयः *payah*, n. milk. अयस् *ayas*, N. s. अयः *ayah*, n. iron. यज्ञस् *yaśas*, N. s. यज्ञः *yaśah*, n. praise. हविस् *havis*, N. s. हविः *haviḥ*, n. oblation. अर्चिस् *archis*, N. s. अर्चिः *archiḥ*, n. splendour. आयुस् *āyus*, N. s. आयुः *āyuh*, n. life, age. वपुस् *vapus*, N. s. वपुः *vapuh*, n. body*.

§ 166. जरा *jard*, old age, may be declined throughout regularly as a feminine. (See further on, Bases ending in Vowels, Feminines in जा *ā*.) There is, however, another base जरस् *jaras*, equally feminine†, and equally regular, except that it is defective in all cases the terminations of which begin with consonants.

* Any of these neuter nouns may assume masc. and fem. terminations at the end of a compound; नष्टहविः *nashṭahaviḥ*, Nom. sing. masc. one whose oblation is destroyed.

† Boehtlingk (Declination im Sanskrit, p. 125) gave जरस् *jaras*, rightly as feminine; in the dictionary, though oxytone, it is by mistake put down as neuter.

Base जरा <i>jará</i> .		Base जरस् <i>jaras</i> .	
SINGULAR.		SINGULAR.	
N.	जरा <i>jará*</i>	deest; term.	स् <i>s</i>
A.	जरां <i>jarám</i>	जरस् <i>jaras-am</i>	
I.	जरया <i>jarayá</i>	जरसा <i>jaras-á</i>	
D.	जरायै <i>jaráyai</i>	जरसे <i>jaras-e</i>	
Ab.	जरायाः <i>jaráyáh</i>	जरसः <i>jaras-ah</i>	
G.	जरायाः <i>jaráyáh</i>	जरसः <i>jaras-ah</i>	
L.	जरायां <i>jaráyám</i>	जरसि <i>jaras-i</i>	
V.	जरे <i>jare</i>	deest	
DUAL.		DUAL.	
N. A. V.	जरे <i>jare</i>	जरसौ <i>jaras-au</i>	
I. D. Ab.	जराभ्यां <i>jarábhyám</i>	deest; term.	भ्यां <i>bhyám</i>
G. L.	जरयोः <i>jarayoh</i>	जरसोः <i>jaras-oh</i>	
PLURAL.		PLURAL.	
N. V.	जराः <i>jaráh</i>	जरसः <i>jaras-ah</i>	
A.	जराः <i>jaráh</i>	जरसः <i>jaras-ah</i>	
I.	जराभिः <i>jarábhih</i>	deest; term.	भिः <i>bhih</i>
D. Ab.	जराभ्यः <i>jarábhyaḥ</i>	deest; term.	भ्यः <i>bhyaḥ</i>
G.	जराणां <i>jaránám</i>	जरसां <i>jaras-ám</i>	
L.	जरासु <i>jarásu</i>	deest; term.	सु <i>su</i>

§ 167. In compositions, besides the regular forms from जरा *jará*, viz. निर्जरः *nirjarah*, निर्जेरा *nirjará*, निर्जेरं *nirjaram*, (ageless,) grammarians allow the base in स् *s* to be used before all terminations beginning with vowels†.

SINGULAR.	SINGULAR.
MASC.	MASC. FEM.
N. निर्जरः <i>nirjarah</i> †	deest
A. निर्जेरं <i>nirjaram</i> or निर्जेरसं <i>nirjarasam</i>	
I. निर्जेरेण <i>nirjareṇa</i> or निर्जेरसा <i>nirjarasá</i> (निर्जेरसिन <i>nirjarasina</i> , masc.)	

* The declension of जरा *jará*, as a regular fem. in आ *á*, is given here by anticipation for the sake of comparison with the defective जरस् *jaras*.

† By a pedantic adherence to the Sūtras of Pāṇini some monstrous forms (included in brackets) have been deduced by certain native grammarians, but deservedly reprobated by others. (Siddh.-Kaum. I. pp. 103, 141.)

‡ The declension of निर्जेरः *nirjarah*, as a regular masc. in अ *a*, is given by anticipation for the sake of comparison with the defective निर्जेरस् *nirjaras*.

D. निर्जेराय <i>nirjardya</i> or	निर्जेरसे <i>nirjarase</i>
Ab. निर्जेरात् <i>nirjardt</i> or	निर्जेरसः <i>nirjarasaḥ</i> (निर्जेरसात् <i>nirjarasdt</i> , masc.)
G. निर्जेरस्य <i>nirjarasya</i> or	निर्जेरसः <i>nirjarasaḥ</i> (निर्जेरसस्य <i>nirjarasasya</i> , masc.)
L. निर्जेरे <i>nirjare</i> or	निर्जेरसि <i>nirjarasi</i>
V. निर्जेर <i>nirjara</i>	deest

DUAL.

N.A.V. निर्जेरौ <i>nirjarau</i> or	निर्जेरसौ <i>nirjarasau</i>
I.D.Ab. निर्जेराभ्यां <i>nirjardbhyām</i>	deest
G. L. निर्जेरयोः <i>nirjarayoḥ</i> or	निर्जेरसोः <i>nirjarasoḥ</i>

DUAL.

PLURAL.

N.V. निर्जेराः <i>nirjardḥ</i> or	निर्जेरसः <i>nirjarasaḥ</i>
A. निर्जेरान् <i>nirjardān</i> or	निर्जेरसः <i>nirjarasaḥ</i>
I. निर्जेरेः <i>nirjaraiḥ</i>	deest (निर्जेरसैः <i>nirjarasaiḥ</i> , masc.)
D. Ab. निर्जेरेभ्यः <i>nirjarebhyah</i>	deest
G. निर्जेराणां <i>nirjardāṇām</i> or	निर्जेरसां <i>nirjarasām</i>
L. निर्जेरेषु <i>nirjareshu</i>	deest

PLURAL.

Fem. निर्जेरा *nirjardā*, like कान्ता *kāntā*. | Neut. Sing. deest (निर्जेरसं *nirjarasam*); Dual
Neut. निर्जेरे *nirjaram*, like कान्तं *kāntam*. | निर्जेरसौ *nirjarast*; Plur. निर्जेरांसि *nirjardānsi*.

§ 168. अनेहस् *anehas*, m. time, पुरुदंशस् *purudamśas*, m. name of Indra, form the Nom. Sing. अनेहा *anehā*, पुरुदंशा *purudamśā*, without final Visarga. The other cases are regular, like सुमनस् *sumanas*, m. Voc. हे अनेहः *he anehaḥ*.

§ 169. उशनस् *uśanas*, m. proper name, forms the Nom. Sing. उशना *uśanā* and the Voc. Sing. उशनन् *uśanan* or उशनः *uśanaḥ* or उशन *uśana*. (Sār. I. 9, 73.)

§ 170. (B.) Bases ending in radical स् *s*.

1. From पिंड *piṇḍa*, a lump, and ग्रस् *gras*, to swallow, a compound is formed, पिंडग्रस् *piṇḍagraḥ*, a lump-eater.

From पिस् *pis*, to walk, and सु *su*, well, a compound is formed, सुपिस् *supis*, well-walking.

From तुस् *tus*, to sound, and सु *su*, well, a compound is formed, सुतुस् *sutus*, well-sounding.

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

Ex. Nom. Sing. m. f. n. पिंडग्रः *piṇḍagraḥ*, सुपीः *supīḥ*, सुतुः *sutūḥ*.

3. In the Nom. Acc. Voc. Plur. of neuters, nouns in चस् *as*, इस् *is*, उस् *us*, nasalize their vowels, but do not lengthen them.

Ex. Nom. Acc. Voc. Plur. neut. पिंडग्रसि *piṇḍagraṁsi*, सुपिंसि *supiṁsi*, सुतुंसि *sutuṁsi*.

4. Nouns in इस् *is* and उस् *us* lengthen their vowels before all terminations beginning with consonants.

Ex. Instr. Plur. सुपीभिः *supīrbhiḥ*, सुतूभिः *sutūrbbhiḥ*, सुतूषु *sutūḥshu*.

5. The radical स् *s* of nouns ending in इस् *is* and उस् *us*, though followed by vowels, is not liable to be changed into ष् *sh*. (See § 100, note.)

Base पिंडग्रस् *piṇḍagras*, eating a mouthful, masc. fem. neut.

SINGULAR.		DUAL.		PLURAL.	
MASC. FEM.		MASC. FEM.		MASC. FEM.	
N.V.	पिंडग्रः <i>piṇḍagraḥ</i>	}	पिंडग्रसौ <i>piṇḍagrasau</i>	}	पिंडग्रसः <i>piṇḍagrasaḥ</i>
A.	पिंडग्रसं <i>piṇḍagrasam</i>				पिंडग्रोभिः <i>piṇḍagrobhiḥ</i>
I.	पिंडग्रसा <i>piṇḍagraśa</i>	}	पिंडग्रोभ्यां <i>piṇḍagrobhyaṁ</i>	}	पिंडग्रोभ्यः <i>piṇḍagrobhyaḥ</i>
D.	पिंडग्रसे <i>piṇḍagrase</i>				पिंडग्रसां <i>piṇḍagraśām</i>
Ab.	}	}	पिंडग्रसोः <i>piṇḍagrasoḥ</i>	}	पिंडग्रसु <i>piṇḍagraḥsu</i>
G.					पिंडग्रसः <i>piṇḍagrasaḥ</i>	पिंडग्रसि piṇḍagrasi
L.	पिंडग्रसि <i>piṇḍagrasi</i>				
SINGULAR.		DUAL.		PLURAL.	
N.A.V.	पिंडग्रः <i>piṇḍagraḥ</i>	पिंडग्रसी <i>piṇḍagraśī</i>		पिंडग्रसि <i>piṇḍagraśi</i>	

Base सुतुस् *sutus*, well-sounding, masc. fem. neut.

*SINGULAR.		DUAL.		PLURAL.	
MASC. FEM.		MASC. FEM.		MASC. FEM.	
N. V.	सुतुः <i>sutūḥ</i>	}	सुतुसौ <i>sutusau</i>	}	सुतुसः <i>sutusaḥ</i>
A.	सुतुसं <i>sutusam</i>				सुतूभिः <i>sutūrbbhiḥ</i>
I.	सुतुसा <i>sutusa</i>	}	सुतूभ्या <i>sutūrbbhyām</i>	}	सुतूभ्यः <i>sutūrbbhyaḥ</i>
D.	सुतुसे <i>sutuse</i>				सुतुसां <i>sutusaḥ</i>
Ab.	}	}	}	}	सुतुसोः <i>sutusoḥ</i>
G.					सुतुसः <i>sutusaḥ</i>	सुतुसु sutūḥshu OF सुतूषु sutūḥshu *
L.	सुतुसि <i>sutusi</i>	}	सुतुसोः <i>sutusoḥ</i>	}	सुतुसु <i>sutūḥshu</i> OF सुतूषु <i>sutūḥshu</i> *
SINGULAR.		DUAL.		PLURAL.	
N. A. V.	सुतुः <i>sutūḥ</i>	सुतुसौ <i>sutusī</i>		सुतुंसि <i>sutuṁsi</i>	

§ 171. Nouns derived from desiderative verbs change स् *s* into ष् *sh* when necessary.

* Siddh.-Kaum. I. p. 187. § 83.

Base पिपठिस् *pipaṭhis*, wishing to read, masc. fem. neut.

SINGULAR.		DUAL.		PLURAL.	
MASC. FEM.		MASC. FEM.		MASC. FEM.	
N.	पिपठीः <i>pipaṭhīḥ</i>	}	पिपठिबो <i>pipaṭhībāu</i>	}	पिपठिबः <i>pipaṭhībhaḥ</i>
A.	पिपठिभे <i>pipaṭhībham</i>				
I.	पिपठिषा <i>pipaṭhīṣā</i>	}	पिपठिभ्या <i>pipaṭhībhyām</i>	}	पिपठिभिः <i>pipaṭhībhiḥ</i>
D.	पिपठिषे <i>pipaṭhīṣe</i>				
Ab.	} पिपठिबः <i>pipaṭhībhaḥ</i>	}	पिपठिबोः <i>pipaṭhībhoḥ</i>	}	पिपठिबां <i>pipaṭhībān</i>
G.					
L.	पिपठिषि <i>pipaṭhīṣi</i>	}	पिपठिबोः <i>pipaṭhībhoḥ</i>	}	पिपठिः <i>pipaṭhīḥ</i>
SINGULAR.		DUAL.		PLURAL.	
N. A. V.					
पिपठीः <i>pipaṭhīḥ</i>		पिपठिबी <i>pipaṭhībī</i>		पिपठिषि <i>pipaṭhīṣi</i> (see § 172)	

§ 172. The nouns चाक्षिस् *āśis*, fem. blessing, and सजुस् *sajus*, masc. a companion, are declined like पिपठिस् *pipaṭhis*, except in the Nom. and Acc. Plur., if they should be used as neuters at the end of compounds.

List of different Bases in स s.

BASE.	NOM. SING.		NOM. PL.		INSTR. PL.	LOC. PL.
	MASC.	FEM. NEUT.	MASC.	FEM. NEUT.		
सुमन् <i>sumanas</i> , kind, m. f. n.	सुमनाः <i>sumandhī</i> ¹	सुमनः <i>sumanaḥ</i>	सुमनसः <i>sumanasah</i>	सुमनांसि <i>sumandānsi</i>	सुमनोभिः <i>sumanobhiḥ</i>	सुमनस्सु <i>sumanassu</i> ²
सुज्योतिस् <i>sujoyotis</i> , well- lighted, m. f. n.	सुज्योतिः <i>sujoyotiḥ</i>	id.	सुज्योतिषः <i>sujoyotiṣah</i>	सुज्योतींषि <i>sujoyotīṅshi</i>	सुज्योतिभिः <i>sujoyotibhiḥ</i>	सुज्योतिष्सु <i>sujoyotiṣṣu</i> ³
पिंडग्रस् <i>piṇḍagras</i> , lump- eating, m. f. n.	पिंडग्रः <i>piṇḍagraḥ</i>	id.	पिंडग्रसः <i>piṇḍagrasah</i>	पिंडग्रंसि <i>piṇḍagraṅsi</i>	पिंडग्रोभिः <i>piṇḍagrobhiḥ</i>	पिंडग्रस्सु <i>piṇḍagrassu</i> ⁴
चकास् <i>chakās</i> , splendid, m. f. n.	चकाः <i>chakāḥ</i>	id.	चकासः <i>chakāṣah</i>	चकांसि <i>chakāṅsi</i>	चकाभिः <i>chakābhiḥ</i>	चकास्सु <i>chakāssu</i> ⁵
दोस् <i>dos</i> ⁶ , arm, m. (n.)	दोः <i>doḥ</i>	id.	दोषः <i>dōṣah</i>	दोषि <i>dōṣhi</i>	दोषिभिः <i>dōṣbhiḥ</i>	दोष्सु <i>dōṣṣu</i> ⁷
सुपिस् <i>supis</i> , well-going, m. f. n.	सुपीः <i>supīḥ</i>	id. ⁸	सुपिसः <i>supiṣah</i> ⁹	सुपिंसि <i>supiṅsi</i>	सुपीभिः <i>supībhiḥ</i>	सुपीष्सु <i>supiṣṣu</i> ¹⁰

¹ The Vocative is सुमनः *sumanaḥ*. In the other paradigms it is the same as the Nominative.

² Or सुमनःसु *sumanaḥsu*.

³ Or सुज्योतिःसु *sujoyotiṣṣu*.

⁴ Or पिंडग्रःसु *piṇḍagraḥsu*.

⁵ Or चकाःसु *chakāḥsu*

⁶ दोस् *dos* may be declined regularly throughout as a masculine. But it is likewise declined as a neuter. On its irregular or optional forms, see § 214.

⁷ Or दोःसु *dōḥsu*.

⁸ Siddh.-Kaum. I. p. 197.

⁹ स s not changed into ष sh; see § 100, note.

¹⁰ Or सुपीःसु *supīḥsu*.

सुतुस् <i>sutus</i> , well-sounding, m. f. n.	सुतुः <i>id.</i> <i>sutūṣ</i>	सुतुसः <i>id.</i> <i>sutusaḥ</i>	सुतुंसि <i>id.</i> <i>sutunsi</i>	सुतुभिः <i>id.</i> <i>suturbhiḥ</i>	सुतुषु <i>id.</i> <i>sutūṣḥ</i> ¹
पिपठिस् <i>pipathis</i> , desirous of reading, m. f. n.	पिपठीः <i>id.</i> ² <i>pipathīḥ</i>	पिपठिषः <i>id.</i> ² <i>pipathīṣaḥ</i>	पिपठिंसि <i>id.</i> ² <i>pipathīnsi</i>	पिपठिभिः <i>id.</i> ² <i>pipathībhiḥ</i>	पिपठिषु <i>id.</i> ² <i>pipathīṣḥ</i> ³
चिकीर्से <i>chikīrse</i> , desirous of acting, m. f. n.	चिकीः <i>id.</i> <i>chikīḥ</i>	चिकीषः <i>id.</i> <i>chikīṣaḥ</i>	चिकींसि <i>id.</i> ⁴ <i>chikīnsi</i>	चिकीभिः <i>id.</i> <i>chikībhiḥ</i>	चिकीषु <i>id.</i> <i>chikīṣḥ</i>
आशिस् <i>āsis</i> , blessing, f.	आशीः <i>id.</i> (Voc. <i>id.</i>) <i>āśīḥ</i>	आशिषः <i>id.</i> <i>āśīṣaḥ</i>	आशींसि <i>id.</i> <i>āśīnsi</i>	आशीभिः <i>id.</i> <i>āśībhiḥ</i>	आशीषु <i>id.</i> <i>āśīṣḥ</i> ⁵
सजुस् <i>sajus</i> , companion, m.	सजूः <i>id.</i> (Voc. <i>id.</i>) <i>sajūḥ</i>	सजुषः <i>id.</i> <i>sajūṣaḥ</i>	सजूंसि <i>id.</i> <i>sajūnsi</i>	सजूभिः <i>id.</i> <i>sajūrbhiḥ</i>	सजूषु <i>id.</i> <i>sajūṣḥ</i> ⁶
सुहिस् <i>suhis</i> , one who strikes well, m. f. n.	सुहिनः <i>id.</i> <i>suhin</i>	सुहिषः <i>id.</i> <i>suhīṣaḥ</i>	सुहिंसि <i>id.</i> <i>suhīnsi</i>	सुहिभिः <i>id.</i> <i>suhībhiḥ</i>	सुहिषु <i>id.</i> <i>suhīṣḥ</i> ⁷

§ 173. ध्रस् *dhvas* (from ध्रम् *dhvams*, to fall) and स्रस् *sras* (from स्रम् *srams*, to fall) and भ्रस् *bhras* (from भ्रम् *bhrams*, to fall), when used at the end of compounds, change their स् *s* into त् *t*, in the Nom. and Voc. Sing., and before terminations beginning with consonants. § 131 ought to be restricted to these bases and to participial bases in वस् *vas*, § 204.

N.V. पर्याध्वत् <i>parṇadhvat</i>	N.A.V. पर्याध्वसौ <i>parṇadhvasau</i>	N.A. पर्याध्वसः <i>parṇadhvasaḥ</i>
A. पर्याध्वसे <i>parṇadhvasam</i>	I.Ab.D. पर्याध्वसां <i>parṇadhvadbbhyām</i>	I. पर्याध्वसिः <i>parṇadhvadbbhiḥ</i>
I. पर्याध्वसा <i>parṇadhvasā</i>	G.L. पर्याध्वसोः <i>parṇadhvasoḥ</i>	L. पर्याध्वसु <i>parṇadhvasu</i>

§ 174. Bases ending in अ *ś*, ष *śh*, छ *chh*, क *ksh*, ह *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 द *ṭ* or like क *k*.

1. Bases derived from दिञ् *diś*, to show, दृञ् *drīś*, to see, मृञ् *mṛīś*, to stroke, स्पृञ् *spṛīś*, to touch, change अ *ś* into क *k*.

BASE.	NOM. SING.	NOM. PLUR.	NOM. PLUR. NEUT.	INSTR. PLUR.	LOC. PLUR.
दिञ् <i>diś</i> , f. country	दिक् <i>dik</i>	दिशः <i>diśaḥ</i>	दिंशि <i>diṁśi</i>	दिभिः <i>diḥbhiḥ</i>	दिषु <i>dikṣu</i>

2. Bases derived from नञ् *naś*, to destroy, change अ *ś* into द *ṭ* or क *k*.

BASE.	NOM. SING.	N.PL.	N.PL. NEUT.	INSTR. PL.	LOC. PL.
जीवनञ् <i>jīvanāś</i> , m.f.n.	जीवनद <i>or</i> नक् <i>or</i> नञः	नञः	नंशि	नंभिः <i>or</i> नभिः	नदसु <i>or</i> नक्षु
life destroying	<i>jīvanat</i> <i>or</i> <i>-nak</i>	<i>-naśaḥ</i>	<i>-naṁśi</i>	<i>-naḥbhiḥ</i> <i>or</i> <i>-nagbhiḥ</i>	<i>-naṭsu</i> <i>or</i> <i>-nakṣu</i>

3. All other bases in अ *ś* change their final into द *ṭ*.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
विञ् <i>viś</i> , m.f.n. one who enters	विद <i>viṭ</i>	विशः <i>viśaḥ</i>	विंशि <i>viṁśi</i>	विभिः <i>viḥbhiḥ</i>	विदसु <i>viṭsu</i>

¹ Or सुतुः सु *sutūṣḥ*.

² Siddh.-Kaum. i. p. 197.

³ Or पिपठीः सु *pipathīṣḥ*.

⁴ Siddh.-Kaum. i. p. 194.

⁵ Or आशीः सु *āśīṣḥ*.

⁶ Or सजूः सु *sajūṣḥ*.

⁷ See § 73.

4. Bases derived from धृक् *dhṛish*, to dare, change ष *śh* into क *k*.

BASE.	NOM. SING.	NOM. PL.	NOM.PL.NEUT.	INSTR. PL.	LOC. PL.
दधृक् <i>dadhṛish</i> , m.f.n. bold	दधृक्	दधृषः	दधृषि	दधृग्भिः	दधृक्षु
	<i>dadhṛik</i>	<i>dadhṛishah</i>	<i>dadhṛimshi</i>	<i>dadhṛigbhiḥ</i>	<i>dadhṛikshu</i>

5. All other bases derived from verbs with final ष *śh* change ष *śh* into ट *ṭ*.

BASE.	NOM. SING.	NOM. PL.	NOM.PL.NEUT.	INSTR. PL.	LOC. PL.
द्विष् <i>doish</i> , m.f.n. hating	द्विट् <i>doiṭ</i>	द्विषः <i>doishah</i>	द्विषि <i>doimshi</i>	द्विद्भिः <i>doiḍbhiḥ</i>	द्विट्सु <i>doiṭsu</i>

6. Bases ending in च् *chh* change च् *chh* into ट *ṭ*.

BASE.	NOM. SING.	NOM. PL.	NOM.PL.NEUT.	INSTR. PL.	LOC. PL.
प्राच्छ् <i>prāchh</i> , m.f.n. asking	प्राट् <i>prāṭ</i>	प्राचः <i>prāchah</i>	प्राच्छि <i>prācmshi</i>	प्राद्भिः <i>prāḍbhiḥ</i>	प्राट्सु <i>prāṭsu</i>

Some grammarians allow प्राज्ञः *prājñah* in the Nom. Plur. and other cases beginning with vowels.

7. Bases ending in क्ष् *ksh* change क्ष् *ksh* into ट *ṭ*.

BASE.	NOM. SING.	NOM. PL.	NOM.PL.NEUT.	INSTR. PL.	LOC. PL.
तक्ष् <i>taksh</i> , m.f.n. paring	तट् <i>taṭ</i> *	तक्षः <i>takshah</i>	तक्षि <i>taṁkshi</i>	तद्भिः <i>taḍbhiḥ</i>	तट्सु <i>taṭsu</i>

8. Most bases ending in ह् *h* change ह् *h* into ट *ṭ*.

BASE.	NOM. SING.	NOM. PL.	NOM.PL.NEUT.	INSTR. PL.	LOC. PL.
लिह् <i>lih</i> , m.f.n. licking	लिट् <i>liṭ</i>	लिहः <i>lihah</i>	लिहि <i>linhi</i>	लिद्भिः <i>liḍbhiḥ</i>	लिट्सु <i>liṭsu</i>
गुह् <i>guh</i> , m.f.n. covering	बुट् <i>guṭ</i>	गुहः <i>guhah</i>	गुहि <i>gumhi</i>	बुद्भिः <i>ghuḍbhiḥ</i>	बुट्सु <i>guṭsu</i>

On the change of initial ग् *g* into ब् *gh*, see § 93.

9. Bases derived from roots ending in ह् *h*, and beginning with द् *d*, change ह् *h* into क *k*. Likewise उष्णिह् *ushnih*, a metre.

BASE.	NOM. SING.	NOM. PL.	NOM.PL.NEUT.	INSTR. PL.	LOC. PL.
दुह् <i>duh</i> , m.f.n. milking	धुक् <i>dhuk</i>	दुहः <i>duhah</i>	दुंहि <i>dumhi</i>	धुग्भिः <i>dhugbhiḥ</i>	धुक्तु <i>dhukshu</i>

10. Bases derived from the roots द्रुह् *druh*, to hate, मुह् *muh*, to confound, सिह् *sih*, to love, सुह् *smuh*, to spue, may change the final ह् *h* into ट *ṭ* or क *k*.

BASE.	NOM. SING.	NOM. PL.	N.PL.NEUT.	INSTR. PL.	LOC. PL.
द्रुह् <i>druh</i> , m.f.n.	धुट् or धुक्	द्रुहः	द्रुंहि	धुद्भिः or धुग्भिः	धुट्सु or धुक्तु
hating	<i>dhruṭ</i> or <i>dhruk</i>	<i>druhah</i>	<i>drumhi</i>	<i>dhruḍbhiḥ</i> or <i>dhrugbhiḥ</i>	<i>dhruṭsu</i> or <i>dhrukshu</i>

11. Bases derived from नह् *nah*, to bind, change ह् *h* into त् *t*.

BASE.	NOM. SING.	NOM. PL.	INSTR. PL.	LOC. PL.
उपानह् <i>upānah</i> , f. a shoe	उपानत् <i>upānat</i>	उपानहः <i>upānahah</i>	उपानद्भिः <i>upānadbhiḥ</i>	उपानत्सु <i>upānat-su</i>

* If differently derived तक्ष् *taksh* may form its Nom. Sing. तक् *tak*. गोरक्ष् *goraksh*, cow-herd, which regularly forms its Nom. Sing. गोरट् *goraṭ*, may, according to a different derivation, form गोरक् *gorak*. (See Colebrooke, p. 90, note.) So पिपक् *pipak*, Nom. Dual पिपक्षौ *pipakshau*, desirous of maturing; विवक् *vivak*, Nom. Dual विवक्षौ *vivakshau*, desirous of saying; दिवक् *dihak*, Nom. Dual दिवक्षौ *dihakshau*, desirous of burning.

Decline विषाङ् *vipāṣ*, f. the Beyah river in the Punjab. विष *viṣ*, f. ordure. रुष *rush*, f. anger. विप्रुष *viprush*, f. drop of water. विविक्श् *viviksh*, wishing to enter. स्निह *snih*, loving. गोदुह *goduh*, cow-milker. मधुलिह *madhulih*, bee. त्विष् *tvish*, f. splendour. बहुत्विष् *bahutvish*, m. f. n. very splendid. रत्नमुष् *ratnamush*, a stealer of gems. ईदुष् *īdrīṣ*, m. f. n. such. कीदुष् *kidrīṣ*, m. f. n. Which? मर्मस्पर्श *marmasprīṣ*, giving pain.

§ 175. तुरासाह *turāsāh*, m. name of Indra, changes स् *s* into श् *sh* whenever ह *h* is changed into ह् *ḥ* or द् *ḍ*.

Nom. Sing. तुरासाह *turāsāh*. Nom. Dual तुरासाहौ *turāsāhau*. Instr. Plur. तुरासाहभिः *turāsāhābhīḥ*.

§ 176. पुरोडाश् *puroḍāś*, m. an offering, or a priest, is irregular. The Nom. Sing. is पुरोडाः *puroḍāḥ*, and all the cases beginning with consonants (Pada cases) are formed from a base पुरोडस् *puroḍas*. The Voc. Singular, too, is irregular, being identical with the Nom. Sing. (§ 152), though some grammarians allow हे पुरोडः *he puroḍāḥ*.

SINGULAR.	DUAL.	PLURAL.
N. पुरोडाः <i>puroḍāḥ</i>	पुरोडाशौ <i>puroḍāśau</i>	पुरोडाशः <i>puroḍāśaḥ</i>
A. पुरोडाशं <i>puroḍāśam</i>	पुरोडाशौ <i>puroḍāśau</i>	पुरोडाशः <i>puroḍāśaḥ</i>
I. पुरोडाशा <i>puroḍāśā</i>	पुरोडोभ्यां <i>puroḍobhyām</i>	पुरोडोभिः <i>puroḍobhīḥ</i>
D. पुरोडाशे <i>puroḍāśe</i>	पुरोडोभ्यां <i>puroḍobhyām</i>	पुरोडोभ्यः <i>puroḍobhyaḥ</i>
Ab. पुरोडाशः <i>puroḍāśaḥ</i>	पुरोडोभ्यां <i>puroḍobhyām</i>	पुरोडोभ्यः <i>puroḍobhyaḥ</i>
G. पुरोडाशः <i>puroḍāśaḥ</i>	पुरोडाशोः <i>puroḍāśoḥ</i>	पुरोडाशान् <i>puroḍāśān</i>
L. पुरोडाशि <i>puroḍāśi</i>	पुरोडाशोः <i>puroḍāśoḥ</i>	पुरोडःसु <i>puroḍaḥsu</i>
V. पुरोडाः or °दः <i>puroḍāḥ</i> or <i>-ḍaḥ</i>	पुरोडाशौ <i>puroḍāśau</i>	पुरोडाशः <i>puroḍāśaḥ</i>

§ 177. Another word, उक्थशाः *ukthasāḥ*, a reciter of hymns, is declined like पुरोडाश् *puroḍāś*.

Nom. उक्थशाः *ukthasāḥ*. Acc. Sing. उक्थशासं *ukthasāsam*. Instr. Plur. उक्थशोभिः *ukthasobhīḥ*. Voc. Sing. उक्थशाः or उक्थशः *ukthasāḥ* or *ukthasāḥ*.

§ 178. Bases in न् *m*.

Bases ending in न् *m* retain न् *m* before all terminations beginning with vowels. Before all other terminations and when final, the न् *m* is changed into न् *n*.

Base प्रज्ञान् *prāśān*, mild.

	SINGULAR.	DUAL.	PLURAL.
	MASC. FEM.	MASC. FEM.	MASC. FEM.
Nom. Voc.	प्रज्ञान् <i>prāśān</i>	प्रज्ञानौ <i>prāśānau</i>	प्रज्ञानः <i>prāśāmaḥ</i>
Acc.	प्रज्ञानं <i>prāśānam</i>	प्रज्ञानौ <i>prāśānau</i>	प्रज्ञानः <i>prāśāmaḥ</i>
Instr.	प्रज्ञाना <i>prāśānā</i>	प्रज्ञान्भ्यां <i>prāśānbhyaḥ</i>	प्रज्ञान्भिः <i>prāśānbhiḥ</i>
Loc.	प्रज्ञानि <i>prāśāni</i>	प्रज्ञानोः <i>prāśānoḥ</i>	प्रज्ञान्सु <i>prāśānsu</i>

2. NOUNS WITH CHANGEABLE BASES.

A. *Nouns with two Bases.*

§ 179. Many nouns in Sanskrit have more than one base, or rather they modify their base according to rule before certain terminations.

Nouns with two bases, have one base for the

Nom. Voc. and Acc. Sing.	} of masc. nouns* ;
Nom. Voc. and Acc. Dual	
Nom. Voc. (not Acc.) Plural	
Nom. Voc. and Acc. Plural of neuter nouns ;	

and a second base for all other cases.

The former base will be called the *Āṅga* base. Bopp calls it the strong base, and the terminations the weak terminations.

The second base will be called the *Pada* and *Bha* base. Bopp calls it the weak base, and the terminations the strong terminations.

The general rule is that the simple base, which appears in the *Pada* and *Bha* cases, is strengthened in the *Āṅga* cases. Thus the *Pada* and *Bha* base प्राच् *prāch* becomes in the *Āṅga* cases प्रांच् *prāñch*. The *Pada* base of the present participle अदन् *adat*, eating, becomes अदन्त *adant* in the *Āṅga* cases. This gives us the following system of terminations for words with two bases :

SINGULAR. MASC.		DUAL. MASC.	PLURAL. MASC.
Nom. Voc.	स् s (which is always dropt)	औ au	अः aḥ
Acc.	अं am	औ au	अः aḥ
Instr.	आ ā	भ्यां bhyām	भिः bhiḥ
Dat.	ए e	भ्यां bhyām	भ्यः bhyaḥ
Abl.	अः aḥ	भ्यां bhyām	भ्यः bhyaḥ
Gen.	अः aḥ	ओः oḥ	आं ān
Loc.	इ i	ओः oḥ	सु su
SINGULAR.		NEUTER. DUAL.	PLURAL.
Nom. Acc.	—	ई ī	इ i

§ 180. Certain words derived from अन्च् *añch*, to move, have two, others three bases.

प्राच् *prāch*, forward, eastern, has two bases, प्रांच् *prāñch* for its *Āṅga*, प्राच् *prāch* for its *Pada* and *Bha* base, and is declined accordingly.

* Most nouns with changeable bases form their feminines in ई ī. A few, however, such as दामन् *dāman*, are said to be feminine without taking the ई ī, and some of them occur as feminine at the end of compounds.

† *Āṅga* base, or, according to Bopp, strong base with weak terminations.

SINGULAR.		DUAL.	PLURAL.
MASC.		MASC.	MASC.
N. V.	प्राक् <i>prāk</i> *	प्राची <i>prācīchau</i>	प्राचः <i>prācīchāḥ</i>
A.	प्राचं <i>prācīcham</i>	प्राची <i>prācīchau</i>	प्राचः <i>prācīchāḥ</i>
I.	प्राचा <i>prācā</i>	प्राच्यौ <i>prācībhyām</i>	प्राचिभः <i>prācībhiḥ</i>
D.	प्राचे <i>prāche</i>		प्राच्यः <i>prācībhyāḥ</i>
Ab.	प्राचः <i>prācāḥ</i>	प्राचोः <i>prācīchōḥ</i>	प्राची <i>prācīchām</i>
G.			प्राक्षु <i>prākṣhu</i>
L.	प्राचि <i>prācī</i>		
SINGULAR.		NEUTER.	PLURAL.
		DUAL.	
N.A.V.	प्राक् <i>prāk</i>	प्राची <i>prācī</i>	प्राचि <i>prācī</i>
I.	प्राचा <i>prācā</i>	SAME AS MASC.	

The feminine of प्राक् *prāk* is प्राची *prācī*, declined like fem. *ih ī ī*.
Decline अवक् *avāk*, downward, south. Strong base अवच *avāc*.

B. Nouns with three Bases.

Nouns with three bases have their *Āṅga* or strong base in the same cases as the nouns with two bases. In the other cases, however, they have one base, the Pada base, before all terminations beginning with consonants; and another base, the Bha base, before all terminations beginning with vowels.

In these nouns with three cases, Bopp calls *Āṅga* base the strong base;
the Pada base the middle base;
the Bha base the weakest base.

This gives us the following system of terminations for words with three bases:

SINGULAR.		DUAL.	PLURAL.
MASC.		MASC.	MASC.
Nom. Voc.	स् <i>s</i> (always dropt)	औ <i>au</i>	अः <i>aḥ</i>
Acc.	चं <i>am</i>	औ <i>au</i>	अः <i>aḥ</i>
Instr.	आ <i>ā</i>	भ्यां <i>bhyām</i>	भिः <i>bhiḥ</i>
Dat.	ए <i>e</i>	भ्यां <i>bhyām</i>	भ्यः <i>bhyaḥ</i>
Abl.	अः <i>aḥ</i>	भ्यां <i>bhyām</i>	भ्यः <i>bhyaḥ</i>
Gen.	अः <i>aḥ</i>	ओः <i>oḥ</i>	आं <i>ām</i>
Loc.	इ <i>i</i>	ओः <i>oḥ</i>	सु <i>su</i>

* प्राक् *prāk* stands for प्राक्ष *prākṣ*; this for प्राच *prāc* + स् *s*.

	SINGULAR.	NEUTER.	PLURAL.
	DUAL.		
Nom. Acc.	—	इ	इ

Terminations included in two lines require Aṅga or strong base.

Terminations included in one line require Pada or middle base.

Terminations not included in lines require Bha or weakest base.

181. Words derived from अञ्च् *añch*, to move, with three bases.

प्रत्यच् *pratyach*, behind, has for its Aṅga or strongest base प्रत्याञ्च् *pratyañch*; for its Bha or weakest प्रतीच् *prattich*. The Pada or middle base is प्रत्यच् *pratyach*. Hence प्रत्याञ्च् *pratyañch*, Nom. Sing. masc.; प्रत्यक् *pratyak*, Nom. Sing. neut.; प्रतीची *prattichī*, Nom. Sing. fem.

	SINGULAR. MASC.	DUAL. MASC.	PLURAL. MASC.
N. V.	प्रत्याञ्च् <i>pratyāñch</i>	प्रत्याञ्ची <i>pratyāñchāu</i>	प्रत्याञ्चः <i>pratyāñchāḥ</i>
A.	प्रत्याञ्चे <i>pratyāñcham</i>	प्रत्याञ्ची <i>pratyāñchāu</i>	प्रतीचः <i>prattichāḥ</i>
I.	प्रतीचा <i>prattichā</i>	प्रत्यगभ्यां <i>pratyagbhyām</i>	प्रत्यग्भिः <i>pratyagbhiḥ</i>
D.	प्रतीचे <i>prattiche</i>	प्रत्यगभ्यां <i>pratyagbhyām</i>	प्रत्यग्भ्यः <i>pratyagbhyaḥ</i>
Ab.	प्रतीचः <i>prattichāḥ</i>	प्रत्यगभ्यां <i>pratyagbhyām</i>	प्रत्यग्भ्यः <i>pratyagbhyaḥ</i>
G.	प्रतीचः <i>prattichāḥ</i>	प्रतीचोः <i>prattichōḥ</i>	प्रतीचां <i>prattichām</i>
L.	प्रतीचि <i>prattichi</i>	प्रतीचोः <i>prattichōḥ</i>	प्रत्यक्षु <i>pratyakshu</i>
	SINGULAR.	NEUTER.	PLURAL.
	DUAL.		
N.A.	प्रत्यक् <i>pratyak</i>	प्रतीचि <i>prattichi</i>	प्रत्याञ्चि <i>pratyāñchi</i>
FEM.			
	SINGULAR.		
N.	प्रतीची <i>prattichī</i>		

The following words, derived from अञ्च् *añch*, to move, have three bases :

Aṅga or strong base.

प्रत्याञ्च् *pratyāñch*, behind

सम्यञ्च् *samyāñch*, right

न्यञ्च् *nyañch*, low

सध्याञ्च् *sadhryañch*, accompanying

अन्यञ्च् *anvāñch*, following

विश्वञ्च् *vishvāñch*, all-pervading

उदञ्च् *udañch*, upward

तिर्यञ्च् *tiryāñch*, tortuous

Pada or middle base.

प्रत्यच् *pratyach*

सम्यच् *samyach*

न्यच् *nyach*

सध्याच् *sadhryach*

अन्यच् *anvach*

विश्वच् *vishvach*

उदच् *udach*

तिर्यच् *tiryach*

Bha or weak base.

प्रतीच् *prattich*

समीच् *samīch*

नीच् *nīch*

सध्याच् *sadhritch*

अनूच् *anūch*

विश्वूच् *vishhūch*

उदीच् *udīch*

तिराश्च् *tiraśch*

Bases in **अन् at** and **अन् ant**.

I. *Participles Present.*

§ 182. Participles of the present have two bases, the Pada and Bha base in **अन् at**, the Aṅga base in **अन् ant**.

SINGULAR. MASC.		DUAL. MASC.	PLURAL. MASC.
N. V.	अदन् <i>adan</i>	अदन्ती <i>adantan</i>	अदन्तः <i>adantaḥ</i>
A.	अदन्तं <i>adantam</i>	अदन्ती <i>adantan</i>	अदन्तः <i>adantaḥ</i>
I.	अदता <i>adatā</i>	अदन्तां <i>adadbhyaṁ</i>	अदन्ति <i>adadbhiḥ</i>
D.	अदते <i>adate</i>		अदन्तः <i>adadbhyaḥ</i>
Ab.	अदन्तः <i>adataḥ</i>	अदन्तोः <i>adatoḥ</i>	अदन्तां <i>adatām</i>
G.			अदन्तु <i>adatsu</i>
L.	अदति <i>adati</i>		
SINGULAR.		NEUTER. DUAL.	PLURAL.
N. A.	अदन् <i>adat</i>	अदन्ती <i>adati</i>	अदन्ति <i>adanti</i>
FEM. SINGULAR.			

N. अदती *adati*, &c., like नदी *nadī*.

§ 183. There is a very difficult rule according to which certain participles keep the **न् n** in the Nom. and Acc. Dual of neuters, and before the ई *ī* of the feminine. This rule can only be fully understood by those who are acquainted with the ten classes of conjugations. It is this,

I. Participles of verbs following the Bhû, Div, and Chur classes *must* preserve the **न् n**.

II. Participles of verbs following the Tud class *may* or *may not* preserve the **न् n**. The same applies to all participles of the future in स्यात् *syat*, and to the participles of verbs of the Ad class in आ *ā*.

III. Participles of all other verbs *must* reject the **न् n**.

I. भवन् <i>bhavat</i> .	Nom. and Acc. Dual Neut. भवन्ती <i>bhavanti</i> .
दीव्यन् <i>dīvyat</i> .	दीव्यन्ती <i>dīvyanti</i> .
चोरयन् <i>chorayat</i> .	चोरयन्ती <i>chorayanti</i> .
II. तुदन् <i>tudat</i> .	तुदन्ती <i>tudanti</i> or तुदती <i>tudati</i> .
भविष्यन् <i>bhavishyat</i> (fut.).	भविष्यन्ती <i>bhavishyanti</i> or भविष्यती <i>bhavishyati</i> .
यात् <i>yāt</i> .	यान्ती <i>yānti</i> or याती <i>yāti</i> .

III. अदत् <i>adat</i> .	Nom. and Acc. Dual Neut. अदती <i>adattī</i> .
जुह्वत् <i>juhvat</i> .	जुह्वती <i>juhvatī</i> .
सुन्वत् <i>sunvat</i> .	सुन्वती <i>sunvatī</i> .
रुंधत् <i>rundhat</i> .	रुंधती <i>rundhattī</i> .
तन्वत् <i>tanvat</i> .	तन्वती <i>tanvatī</i> .
क्रीणत् <i>krīnat</i> .	क्रीणती <i>krīnatī</i> .

The feminine base is throughout identical in form with the Nom. Dual Neut. Hence भवन्ती *bhavantī*, being, fem.; तुदन्ती *tudantī* or तुदती *tudattī*, striking, fem.; अदती *adattī*, eating, fem. The feminine base is declined regularly as a base in ई *ī*.

§ 184. Another rule, which ought not to be mixed up with the preceding rule, prohibits the strengthening of the Aṅga base throughout in the participles present of reduplicated verbs, except in the Nom. Acc. Voc. Plur. Neut., where the insertion of न् *n* is optional. With this exception, these participles are therefore really declined like nouns in न् *n* with unchangeable bases.

Base ददत् *dadat*, giving, from दा *dā*, to give, ददामि *dadāmi*, I give.

SINGULAR.		DUAL.		PLURAL.		
MASC.	NEUT.	MASC.	NEUT.	MASC.	NEUT.	
N.V. ददत् <i>dadat</i>	ददत् <i>dadat</i>	} ददतौ <i>dadatau</i>	} ददती <i>dadattī</i>	} ददतः <i>dadataḥ</i>	} ददति <i>dadati</i> *	
A. ददतं <i>dadatam</i>	ददत् <i>dadat</i>					
I. ददता <i>dadatā</i>		} ददद्वां <i>dadadbhyaṁ</i>		ददद्भिः <i>dadadbhiḥ</i>		
D. ददते <i>dadate</i>				} ददद्भ्यः <i>dadadbhyaḥ</i>		
Ab. } ददतः <i>dadataḥ</i>				ददतां <i>dadatām</i>		
G. } ददति <i>dadati</i>				ददतु <i>dadatsu</i>		
L. ददति <i>dadati</i>		} ददतोः <i>dadatoḥ</i>				

The same rule applies to the participles जक्षत् *jakshat*, eating; जाग्रत् *jāgrat*, waking; दरिद्रत् *daridrat*, being poor; शासत् *śāsāt*, commanding; चक्षत् *chakṣat*, shining. But जगत् *jagat*, neut. the world, forms Nom. Plur. जगन्ति *jaganti*, only.

§ 185. बृहत् *bṛihat*, great, पृषत् *prīṣat*, m. a deer, n. a drop of water, are declined like participles of verbs of the Ad class.

SINGULAR.		DUAL.	PLURAL.
MASC.		MASC.	MASC.
N. V. बृहन् <i>bṛihan</i>	बृहन्ती <i>bṛihantī</i>	बृहन्तौ <i>bṛihantau</i>	बृहन्तः <i>bṛihantaḥ</i>
A. बृहन्तं <i>bṛihantam</i>	बृहन्ती <i>bṛihantī</i>	बृहन्तौ <i>bṛihantau</i>	बृहन्तः <i>bṛihantaḥ</i>

* Or ददन्ति *dadanti*.

SINGULAR.		NEUTER.	DUAL.		PLURAL.
N. A.	बृहत् <i>bṛhat</i>		बृहती <i>bṛhatī</i>		बृहन्ति <i>bṛhanti</i>
FEM.					
SINGULAR.					
N.	बृहती <i>bṛhatī</i>				

§ 186. महत् *mahat*, great, likewise originally a participle of the Ad class, forms its Aṅga or strong base in जाँत् *ant*.

SINGULAR.		DUAL.		PLURAL.	
MASC.		MASC.		MASC.	
N.	महान् <i>mahān</i>	महन्तौ <i>mahāntau</i>		महन्तः <i>mahāntaḥ</i>	
A.	महन्तं <i>mahāntam</i>	महन्तौ <i>mahāntau</i>		महतः <i>mahataḥ</i>	
I.	महता <i>mahatā</i>	महद्भ्यां <i>mahadbhyaṁ</i>		महद्भिः <i>mahadbhiḥ</i>	
D.	महते <i>mahate</i>			महद्भ्यः <i>mahadbhyaḥ</i>	
Ab.	महतः <i>mahataḥ</i>	महतोः <i>mahatoḥ</i>		महतां <i>mahatān</i>	
G.				महत्यु <i>mahatsu</i>	
L.	महति <i>mahati</i>				
V.	महन् <i>mahan</i>				

SINGULAR.		NEUTER.	PLURAL.	
		DUAL.		
N. A. V.	महत् <i>mahat</i>	महती <i>mahatī</i>	महन्ति <i>mahānti</i>	

The rest like the masculine.

FEM.		
SINGULAR.		
N.	महती <i>mahatī</i>	

Bases ending in the Suffixes मत् *mat* and वत् *vat*, forming their Aṅga Bases in मन्त् *mant* and वन्त् *vant*.

§ 187. The possessive suffixes मत् *mat* and वत् *vat* form their Aṅga or strong base in मन्त् *mant* and वन्त् *vant*. They lengthen their vowel in the Nom. Sing. Masc. These suffixes are of very frequent occurrence.

अग्निमत् *agnimat*, having fire.

SINGULAR.		DUAL.		PLURAL.	
MASC.		MASC.		MASC.	
N.	अग्निमान् <i>agnimān</i>	अग्निमन्तौ <i>agnimantau</i>		अग्निमन्तः <i>agnimantaḥ</i>	
A.	अग्निमन्तं <i>agnimantam</i>	अग्निमन्तौ <i>agnimantau</i>		अग्निमतः <i>agnimataḥ</i>	
V.	अग्निमन् <i>agniman</i>				

SINGULAR.			NEUTER.	PLURAL.	
			DUAL.		
N.V.	अग्निमत् <i>agnimat</i>		अग्निमती <i>agnimatī</i>		अग्निमन्ति <i>agnimanti</i>
	FEM.				
	SINGULAR.				

N. अग्निमती *agnimatī*

वत् *vat* is used 1. after bases in अ *a* and आ *ā*.

Ex. ज्ञानवत् *jñānavat*, having knowledge. विद्यावत् *vidyāvat*, having knowledge.

But अग्निमत् *agnimat*, having fire. हनुमत् *hanumat*, having jaws.

2. After bases ending in nasals, semivowels, or sibilants, if preceded by अ *a* or आ *ā*.

Ex. पयस्वत् *payasvat*, having milk. उदन्वत् *udanvat*, having water.

But ज्योतिष्मत् *jyotishmat*, having light. गीर्वत् *gīrvat*, having a voice.

3. After bases ending in any other consonants, by whatever vowel they may be preceded.

Ex. विद्युत् *vidyutvat*, having lightning.

There are exceptions to these rules. (Pāṇ. VIII. 2, 9-16.)

§ 188. भवत् *bhavat*, Your Honour, which is frequently used in place of the pronoun of the second person, 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.

भवत् *bhavat*, Your Honour.

SINGULAR.			DUAL.	PLURAL.	
			MASC.		
N.	भवान् <i>bhavan</i>		भवन्तौ <i>bhavantau</i>		भवन्तः <i>bhavantaḥ</i>
A.	भवन्तं <i>bhavantam</i>		भवन्तौ <i>bhavantau</i>		भवन्तः <i>bhavantaḥ</i>
V.	भवन् <i>bhavan</i> or भोः <i>bhoḥ</i>				

SINGULAR.			NEUTER.	PLURAL.	
			DUAL.		
N.A.V.	भवत् <i>bhavat</i>		भवती <i>bhavatī</i>		भवन्ति <i>bhavanti</i>

FEM.
SINGULAR.
N. भवती *bhavatī*

भवत् *bhavat*, being, part. present.

SINGULAR.			DUAL.	PLURAL.	
			MASC.		
N.	भवन् <i>bhavan</i>		भवन्तौ <i>bhavantau</i>		भवन्तः <i>bhavantaḥ</i>
A.	भवन्तं <i>bhavantam</i>		भवन्तौ <i>bhavantau</i>		भवन्तः <i>bhavantaḥ</i>
V.	भवन् <i>bhavan</i>				

NEUTER.		
SINGULAR.	DUAL.	PLURAL.
N.A.V. भवत् <i>bhavat</i>	भवन्ती <i>bhavantī</i>	भवन्ति <i>bhavanti</i>
FEM.		
SINGULAR.		
N. भवन्ती <i>bhavantī</i>		

§ 189. अर्वत् *arvat*, masc. horse, is declined regularly like nouns in वत् *vat*, except in the Nom. Sing., where it has अर्वा *arvā*. अर्वन् *arvan* in अनर्वन् *anarvan*, without a foe, is a totally different word, and declined like a noun in अन् *an*; Nom. Sing. अनर्वा *anarvā*; Nom. Dual अनर्वाद्यौ *anarvādyau*; Acc. Sing. अनर्वाद्यं *anarvādyam*; Instr. Sing. अनर्वेया *anarvayā*; Instr. Plur. अनर्वेभिः *anarvabhiḥ*. The feminine of अर्वत् *arvat* is अर्वती *arvatī*.

§ 190. कियत् *kiyat*, How much? इयत् *iyat*, so much, are declined like bases in मत् *mat*. Their feminines are कियती *kiyatī*, इयती *iyatī*.

SINGULAR.			DUAL.			PLURAL.		
MASC.			MASC.			MASC.		
N. कियान् <i>kiyān</i>			कियन्तौ <i>kiyantau</i>			कियन्तः <i>kiyantaḥ</i>		
A. कियन्तं <i>kiyantam</i>			कियन्तौ <i>kiyantau</i>			कियन्तः <i>kiyantaḥ</i>		
I. कियता <i>kiyatā</i>			कियद्भ्यां <i>kiyadbhyām</i>			कियद्भिः <i>kiyadbhiḥ</i>		
V. कियन् <i>kiyan</i>								
SINGULAR.			DUAL.			PLURAL.		
N.A.V. कियत् <i>kiyat</i>			कियती <i>kiyatī</i>			कियन्ति <i>kiyanti</i>		

Bases in अन् *an* (अन् *an*, मन् *man*, वन् *van*).

§ 191. Words in अन् *an* have three bases: their Ānga or strong base is आन् *ān*; their Bha or weakest base न् *n*; and their Pada or middle base अ *a*.

Mark besides,

1. That the Nom. Sing. masc. has आ *ā*, not आन् *ān(s)*.
2. That the Nom. Sing. neut. has अ *a*, not अन् *an*.
3. That the Voc. Sing. neut. may be either identical with the Nominative, or take न् *n*.
4. That words ending in मन् *man* and वन् *van* keep मन् *man* and वन् *van* as their Bha bases, without dropping the अ *a*, when there is a consonant immediately before the मन् *man* and वन् *van*. This is to avoid the concurrence of three consonants, such as पर्व् *parv* from पर्वन् *parvan*, or आत्मन् *ātmn* from आत्मन् *ātman*. This rule applies only to words ending in मन् *man* and वन् *van*, not to words ending in simple

अन् *an*. Thus तक्षन् *takshan* forms तक्षणा *takshṇā*; मूर्धन् *mūrdhan*, मूर्ध्ना *mūrdhnā*, &c.

5. That in all other words the loss of the *a* is optional in the Loc. Sing., and in the Nom. Acc. Voc. Dual of neuters. The feminine, however, drops the *a*; thus राज्ञी *rājñī*.

राजन् *rājan*, m. king. Aṅga, राजान् *rājān*; Pada, राज *rāja*; Bha, राज्ञ *rājñ*.

MASCULINE.		
SINGULAR.	DUAL.	PLURAL.
N. राजा <i>rājā</i>	राजानौ <i>rājānau</i>	राजानः <i>rājānaḥ</i>
A. राजानं <i>rājānam</i>	राजानौ <i>rājānau</i>	राज्ञः <i>rājñāḥ</i>

V. राजन् *rājan*

I. राज्ञा *rājñā*

D. राज्ञे *rājñe*

Ab. राज्ञः *rājñāḥ*

G. राज्ञः *rājñāḥ*

L. राज्ञि *rājñi* or राजनि *rājani*

राजभ्यां *rājabhyām*

राजभ्यां *rājabhyām*

राजभ्यां *rājabhyām*

राज्ञोः *rājñoḥ*

राज्ञोः *rājñoḥ*

राजभिः *rājabhiḥ*

राजभ्यः *rājabhyaḥ*

राजभ्यः *rājabhyaḥ*

राज्ञां *rājñām*

राजसु *rājasu*

नामन् *nāman*, n. name. Aṅga, नामान् *nāmān*; Pada, नाम *nāma*; Bha, नास् *nāmn*.

NEUTER.		
SINGULAR.	DUAL.	PLURAL.
N. A. नाम <i>nāma</i>	नाम्नी <i>nāmni</i> or नामनी <i>nāmni</i>	नामानि <i>nāmāni</i>

V. नाम *nāma* or नामन् *nāman*

I. नाम्ना *nāmnā*

D. नाम्ने *nāmne*

Ab. नाम्नः *nāmnāḥ*

G. नाम्नः *nāmnāḥ*

L. नाम्नि *nāmni* or नामनि *nāmni*

नामभ्यां *nāmabhyām*

नामभ्यां *nāmabhyām*

नामभ्यां *nāmabhyām*

नाम्नोः *nāmnoḥ*

नाम्नोः *nāmnoḥ*

नामभिः *nāmabhiḥ*

नामभ्यः *nāmabhyaḥ*

नामभ्यः *nāmabhyaḥ*

नाम्नां *nāmnām*

नामसु *nāmasu*

§ 192. Nouns in which the suffixes मन् *man* and वन् *van* are preceded by a consonant, such as ब्रह्मन् *brahman*, m. n. the creator, यज्वन् *yajvan*, m. sacrificer, पर्वन् *parvan*, n. joint, form their Bha base in मन् *man* and वन् *van*.

ब्रह्मन् *brahman*, m. creator. Aṅga, ब्रह्मान् *brahmān*; Pada, ब्रह्म *brahma*; Bha, ब्रह्मन् *brahman*.

MASCULINE.		
SINGULAR.	DUAL.	PLURAL.
N. ब्रह्मा <i>brahmā</i>	ब्रह्मयोः <i>brahmāyau</i>	ब्रह्माणि: <i>brahmāṇi</i>
A. ब्रह्मण्यं <i>brahmāṇam</i>	ब्रह्मयोः <i>brahmāṇau</i>	ब्रह्मणः <i>brahmāṇaḥ</i>
V. ब्रह्मन् <i>brahman</i>		
I. ब्रह्मया <i>brahmaṇā</i>	ब्रह्मभ्यां <i>brahmabhyām</i>	ब्रह्मभिः <i>brahmabhiḥ</i>
D. ब्रह्मणे <i>brahmaṇe</i>	ब्रह्मभ्यां <i>brahmabhyām</i>	ब्रह्मभ्यः <i>brahmabhyaḥ</i>
Ab. ब्रह्मणः <i>brahmaṇaḥ</i>	ब्रह्मभ्यां <i>brahmabhyām</i>	ब्रह्मभ्यः <i>brahmabhyaḥ</i>
G. ब्रह्मणः <i>brahmaṇaḥ</i>	ब्रह्मणोः <i>brahmaṇoḥ</i>	ब्रह्मणां <i>brahmaṇām</i>
L. ब्रह्मणि <i>brahmaṇi</i>	ब्रह्मणोः <i>brahmaṇoḥ</i>	ब्रह्मसु <i>brahmasu</i>
NEUTER.		
SINGULAR.	DUAL.	PLURAL.
N.A. ब्रह्म <i>brahma</i>	ब्रह्मयोः <i>brahmaṇi</i>	ब्रह्माणि <i>brahmāṇi</i>
V. ब्रह्म <i>brahma</i> or ब्रह्मन् <i>brahman</i>		

Decline यज्वन् *yajvan*, sacrificer; आत्मन् *ātman*, self; सुधर्मन् *sudharmān*, virtuous.

प्रतिदिवन् *pratidivān*, one who sports, from दिव् दीवति *div dīvyati*, lengthens the दि *di* to दी *dī*, whenever the व् *v* is immediately followed by न् *n*. Nom. Sing. प्रतिदिवा *pratidivā*; Nom. Plur. प्रतिदिवानः *pratidivānaḥ*; Acc. Plur. प्रतिदीवः *pratidivnaḥ* (§ 143).

§ 193. Words in अन् *an*, like राजन् *rājan*, king, form their feminine in ई *ī*, dropping the अ *a* before the न् *n*; राज्ञी *rājñī*, queen.

Words in वन् *van*, like धीवन् *dhitvan*, fisherman, form their feminine in वरी *varī*; धीवरी *dhitvarī*, wife of a fisherman. See, however, Pāṇ. iv. 1, 7, v.

Words in मन् *man*, if feminine, are declined like masculines. दामन् *dāman*, fem. rope; Nom. Sing. दामा *dāmā*, Acc. दामानं *dāmānam*; but there is an optional base दामा *dāmā*, Acc. Sing. दामां *dāmām*. (Pāṇ. iv. 1, 11; 13.)

§ 194. Nouns in अन् *an*, मन् *man*, वन् *van*, at the end of adjectival compounds, may either use their masculine forms as feminines, or form feminines in आ *ā*. Those in अन् *an*, if in the Bha base they can drop the अ *a* before the न् *n*, may also take ई *ī* (Pāṇ. iv. 1, 28). Thus, Nom. Sing. masc. and fem. सुचर्मो *sucharmā*, having good leather, Nom. Dual सुचर्मोः *sucharmāṇau*; सुपर्वा *suparvā*, सुपर्वाः *suparvāḥ*; or, Nom. Sing. fem. सुचर्मो *sucharmā*, Nom. Dual सुचर्मैः *sucharmāḥ*, Plur. सुचर्मोः *sucharmāḥ*; सुपर्वा *suparvā*, सुपर्वे *suparve*, सुपर्वाः *suparvāḥ*. Of बहुराजन् *bahurājan*, having many kings, the feminine may be,

1. बहुराजा *bahurājā*, Dual बहुराजानी *bahurājānau*.
2. बहुराजा *bahurājā*, Dual बहुराजे *bahurāje*.
3. बहुराज्ञी *bahurājñī*, Dual बहुराज्ञ्यौ *bahurājñyau*.

द्विदात्री *dvidāmni* (Pāṇ. iv. 1, 27), having two ropes, is an exception.

Adjectives in वन् *van*, which form their fem. in वरी *varī*, धीवन् *dhitvan*, a fisherman, धीवरी *dhitvarī*, धीवन् *ptvan*, धीवरी *ptvarī*, fat, may do the same at the end of compounds, or take वा *vā*. बहुधीवरी *bahudhitvarī* or बहुधीवा *bahudhitvā*, Nom. Dual बहुधीवे *bahudhitve*, having many fishermen. (Siddh.-Kaum. i. p. 209.)

- § 195. पथिन् *pathin*, m. path, has
 for its Aṅga base पंथान् *panthān* (like राजान् *rājān*);
 for its Bha base पथ् *path*;
 for its Pada base पथि *pathi*.

It is irregular in the Nom. and Voc. Sing., where it is पंथाः *panthāḥ*.

SINGULAR.	DUAL.	PLURAL.
N.V. पंथाः <i>panthāḥ</i>	पंथानौ <i>panthānau</i>	N. पंथानः <i>panthānaḥ</i>
A. पंथानं <i>panthānam</i>	पंथानौ <i>panthānau</i>	A. पथः <i>pathaḥ</i>
I. पथा <i>pathā</i>	पथिभ्यां <i>pathibhyām</i>	I. पथिभिः <i>pathibhiḥ</i>

चुभुक्षिन् *ribhukshin*, m. a name of Indra, and मथिन् *mathin*, m. a churning-stick, are declined in the same manner. The three bases are,

चुभुक्षान् <i>ribhukshān</i>	} Aṅga;
मंथान् <i>manthān</i>	
चुभुक् <i>ribhuksh</i>	} Bha;
मथ् <i>math</i>	
चुभुक्षि <i>ribhukshi</i>	} Pada.
मथि <i>mathi</i>	

The Nom. and Voc. Sing. are चुभुक्षाः *ribhukshāḥ* and मंथाः *manthāḥ*.

पथिन् *pathin*, चुभुक्षिन् *ribhukshin*, and मथिन् *mathin* form their feminines पथी *pathī*, चुभुक्षी *ribhukshī*, मथी *mathī*.

§ 196. A word of very frequent occurrence is अहन् *ahan*, n. day, which takes अहस् *ahas* as its Pada base. Otherwise it is declined like नामन् *nāman*.

SINGULAR.	DUAL.	PLURAL.
P. N.A.V. अहः <i>ahaḥ</i>	Bh. N.A.V. अह्नी <i>ahni*</i>	Ān. N.A.V. अहानि <i>ahāni</i>
Bh. I. अह्ना <i>ahna</i>	P. I.D.Ab. अहोभ्यां <i>ahobhyām</i>	P. I. अहोभिः <i>ahobhiḥ</i>
Bh. D. अहे <i>ahne</i>	Bh. G.L. अहोः <i>ahnoḥ</i>	P. D.Ab. अहोभ्यः <i>ahobhyaḥ</i>
Bh. Ab.G. अहः <i>ahnaḥ</i>		Bh. G. अह्नां <i>ahnām</i>
Bh. L. अहि <i>ahni†</i>		P. L. अहसु <i>ahassu‡</i>

The Visarga in the Nominative Singular is treated like an original र *r* (§ 85). Hence अहरहः *ahar-ahaḥ*, day by day. In composition, too, the same rule

* Or अहनी *ahani*.

† Or अहनि *ahani*.

‡ Or अहःसु *ahasau*.

applies; अहर्गणः *aharganaḥ*, a month (Pāṇ. VIII. 2, 69): though not always, अहोरात्रः *ahorātraḥ*, day and night. (See § 90.)

§ 197. At the end of a compound, too, अहन् *ahan* is irregular. Thus दीर्घाहन् *dīrghāhan*, having long days, is declined:

SINGULAR.	DUAL.	PLURAL.
N. दीर्घाहाः <i>dīrghādhāḥ</i> *	N.A.V. दीर्घाहाणौ <i>dīrghādhāṇau</i>	N.V. दीर्घाहाः <i>dīrghādhāḥ</i>
V. दीर्घाहः <i>dīrghāhaḥ</i>		A. दीर्घाहः <i>dīrghāhaḥ</i>
A. दीर्घाहाणं <i>dīrghādhāṇam</i>		I. दीर्घाहोभिः <i>dīrghādhobhiḥ</i> , &c.

Feminine, दीर्घाह्नी *dīrghāhñī* (Pāṇ. VIII. 4, 7).

§ 198. In derivative compounds with numerals, and with वि *vi* and साय *sāya*, अह् *ahna* is substituted for अहन् *ahan*: but in the Loc. Sing. both forms are admitted; e.g. द्वहः *dvyahnaḥ*, produced in two days; Loc. Sing. द्वहे *dvyahne* or द्वहि *dvyahni* or द्वहिनि *dvyahani*. (Pāṇ. VI. 3, 110.)

§ 199. च्चन् *śvan*, m. dog, युवन् *yuvan*, m. young, take झुन् *śun*, यून् *yūn* as their Bha bases. For the rest, they are declined regularly, like ब्रह्मन् *brahman*, m.

SINGULAR.	DUAL.	PLURAL.
N. च्चा <i>śva</i>	N.A.V. च्चानौ <i>śvānau</i>	N. च्चानः <i>śvānaḥ</i>
A. च्चानं <i>śvānam</i>		A. झुनः <i>śunaḥ</i>
V. च्चन् <i>śvan</i>		I. च्चभिः <i>śvabhiḥ</i>

The feminine of च्चन् *śvan* is झुनी *śunī*; of युवन् *yuvan*, युवतिः *yuvatiḥ*; according to some grammarians, यूनी *yūnī*.

§ 200. मघवन् *maghavan*, the Mighty, a name of Indra, takes मघोन् *maghon* as its Bha base.

SINGULAR.	DUAL.	PLURAL.
N. मघवा <i>maghavā</i>	N.A.V. मघवानौ <i>maghavānau</i>	N. मघवानः <i>maghavānaḥ</i>
A. मघवानं <i>maghavānam</i>		A. मघोनः <i>maghonaḥ</i>
V. मघवन् <i>maghavan</i>		I. मघवभिः <i>maghavabhiḥ</i> †

The same word may likewise be declined like a masculine with the suffix च्चत् *vat* or मत् *mat*; (see अग्निमत् *agnimat*.)

SINGULAR.	DUAL.	PLURAL.
N. मघवान् <i>maghavān</i>	N.A.V. मघवन्तौ <i>maghavāntau</i>	N. मघवन्तः <i>maghavāntaḥ</i>
A. मघवन्तं <i>maghavāntam</i>		A. मघवतः <i>maghavataḥ</i>
V. मघवन् <i>maghavan</i>		I. मघवद्भिः <i>maghavadbhiḥ</i>

The feminine is accordingly either मघोनी *maghonī* or मघवती *maghavatī*.

* Pāṇ. VIII. 2, 69, 1; Siddh.-Kaum. I. p. 194; but Colebrooke, p. 83, has दीर्घाहा *dīrghādhā* as Nom. Sing.

† Colebrooke, Sanskrit Grammar, p. 81.

§ 201. पूषन् *púshan* and अर्यमन् *aryaman*, two names of Vedic deities, do not lengthen their vowel except in the Nom. Sing. and the Nom. Acc. Voc. Plur. neut.; (in this they follow the bases in इन् *in*; § 203.) For the rest, they are declined like nouns in अन् *an*; (see राजन् *rājan*.)

BASE.	NOM. SING.	NOM. PL.	ACC. PL.	INSTR. PL.	NOM. PL. NEUT.
पूषन्, पूष, पूष्ण <i>púshan, púsha, púshṇ</i>	पूषा <i>púshá</i>	पूषसः <i>púshasaḥ</i>	पूषतः <i>púshataḥ</i>	पूषभिः <i>púshabhiḥ</i>	पूषाणि <i>púshāṇi</i>
अर्यमन्, अर्यमण, अर्यम्या <i>aryaman, aryamaṇa, aryamṇ</i>	अर्यमा <i>aryamá</i>	अर्यमसः <i>aryamasaḥ</i>	अर्यमतः <i>aryamataḥ</i>	अर्यमभिः <i>aryamabhiḥ</i>	अर्यमाणि <i>aryamāṇi</i>

Loc. Sing. पूषि *púshni* or पूषणि *púshani*; or, according to some, पूषि *púshi*. (Sâr. 1. 9, 31.)

§ 202. The root हन् *han*, to kill, if used as a noun, follows the same rule; only that when the vowel between ह *h* and न् *n* is dropt, ह *h* becomes घ *gh*.

BASE.	NOM. SING.	NOM. PL.	ACC. PL.	INSTR. PL.	NOM. PL. NEUT.
हन् <i>han</i> , ह <i>ha</i> , घ्न <i>ghn</i>	हा <i>há</i>	हनः <i>hanaḥ</i>	घ्नः <i>ghnaḥ</i>	हभिः <i>habhiḥ</i>	हानि <i>hāni</i>
ब्रह्महन्, ह, घ्न <i>brahmahan, ha, ghn</i>	ब्रह्महा <i>brahmahá</i>	ब्रह्महसः <i>brahmahasaḥ</i>	ब्रह्मघ्नः <i>brahmaghnaḥ</i>	ब्रह्महभिः <i>brahmahabhiḥ</i>	ब्रह्महाणि <i>brahmahāṇi</i>

Loc. Sing. ब्रह्मघ्नि *brahmaghni* or ब्रह्महणि *brahmahani*.

Bases in इन् *in*.

§ 203. Words in इन् *in* are almost regular; it is to be observed that

1. They drop the न् *n* at the end of the Pada base.
2. They form the Nom. Sing. masc. in ई *ī*; the Nom. Acc. Sing. neut. in ई *ī*; and the Nom. Acc. Plur. neut. in ईनि *īni*.

MASCULINE.		
SINGULAR.	DUAL.	PLURAL.
N. धनी <i>dhanī</i>	धनिनौ <i>dhanināu</i>	धनिनः <i>dhaninaḥ</i>
A. धनिनं <i>dhaninam</i>	धनिनौ <i>dhanināu</i>	धनिनः <i>dhaninaḥ</i>
I. धनिना <i>dhaninā</i>	धनिभ्यां <i>dhanibhyām</i>	धनिभिः <i>dhanibhiḥ</i>
D. धनिने <i>dhanine</i>	धनिभ्यां <i>dhanibhyām</i>	धनिभ्यः <i>dhanibhyaḥ</i>
Ab. धनिनः <i>dhaninaḥ</i>	धनिभ्यां <i>dhanibhyām</i>	धनिभ्यः <i>dhanibhyaḥ</i>
G. धनिनः <i>dhaninaḥ</i>	धनिनोः <i>dhaninoḥ</i>	धनिनां <i>dhaninām</i>
L. धनिनि <i>dhanini</i>	धनिनोः <i>dhaninoḥ</i>	धनिषु <i>dhanishu</i>
V. धनिन् <i>dhanin</i>	धनिनौ <i>dhanināu</i>	धनिनः <i>dhaninaḥ</i>
NEUTER.		
SINGULAR.	DUAL.	PLURAL.
N.A. धनि <i>dhani</i>	धनिनी <i>dhaninī</i>	धनीनि <i>dhanīni</i>
V. धनि <i>dhani</i> or धनिन् <i>dhanin</i>		
FEM.		
SINGULAR.		
N. धनिनी <i>dhaninī</i>		

Decline मेधाविन् *medhāvin*, wise ; यशस्विन् *yaśasvin*, glorious ; वाग्मिन् *vāgmin*, loquacious ; कारिन् *kārin*, doing.

Note—These nouns in इन् *in*, (etymologically a shortened form of अन् *an*.) follow the analogy of nouns in अन् *an* (like राजन् *rājan*, नामन् *naman*) in the Nom. Sing. masc. and neut., and in the Voc. Sing. and in the Nom. Acc. Plur. neut. They might be ranged, in fact, with the nouns having unchangeable bases ; for the lengthening of the vowel in the Nom. and Acc. Plur. neut. is but a compensation for the absence of the nasal which is inserted in these cases in all bases except those ending in nasals and semivowels.

Participles in वस् vas.

§ 204. Participles of the reduplicated perfect in वस् *vas* have three bases ; वास् *vāms* as the Aṅga, उश् *ush* as the Bha, and वस् *vas* as the Pada base. They change the स् *s* of वस् *vas* into त् *t*, if the स् *s* is final, or if it is followed by terminations beginning with भ् *bh* and स् *s*. (See §§ 173, 131.)

Aṅga, हरुडांस *hurudāms* ; Pada, हरुडस् *hurudvas* ; Bha, हरुदुश् *hurudush*.

MASCULINE.

SINGULAR.	DUAL.	PLURAL.
N. हरुडान् <i>hurudān</i>	हरुडांसी <i>hurudānsau</i>	हरुडांसः <i>hurudānsaḥ</i>
A. हरुडांसं <i>hurudānsam</i>	हरुडांसी <i>hurudānsau</i>	हरुदुषः <i>hurudushaḥ</i>

V. हरुडन् *hurudān*

I. हरुदुषा *hurudushā*

D. हरुदुषे *hurudushe*

Ab. हरुदुषः *hurudushaḥ*

G. हरुदुषः *hurudushaḥ*

L. हरुदुषि *hurudushi*

हरुडांसी *hurudānsau*

हरुडांसी *hurudānsau*

हरुडांसी *hurudānsau*

हरुदुषोः *hurudushoḥ*

हरुदुषोः *hurudushoḥ*

हरुदुभिः *hurudubhiḥ*

हरुदुभ्यः *hurudubhyaḥ*

हरुदुभ्यः *hurudubhyaḥ*

हरुदुषां *hurudushām*

हरुदुषां *hurudushām*

NEUTER.

SINGULAR.	DUAL.	PLURAL.
N. हरुडत् <i>hurudāt</i>	हरुदुषी <i>hurudushi</i>	हरुडांसि <i>hurudānsi</i>

FEM.

SINGULAR.

N. हरुदुषी *hurudushi*

§ 205. Participles in वस् *vas* which insert an इ *i* between the reduplicated root and the termination, drop the इ *i* whenever the termination वस् *vas* is changed into उश् *ush*. Thus

तस्थिवान् *tasthivān*, from स्था *sthā*, to stand, forms the fem. तस्थुषी *tasthushi*.

पेचिवान् *pechivān*, from पच् *pach*, to cook, forms the fem. पेचुषी *pechushi*.

A very common word following this declension is विद्वान् *vidvān*, wise, (for विविद्वान् *vividvān*); fem. विदुषी *viduṣhī*.

If the root ends in इ i or ई ī, this radical vowel is never dropt before उश् *ush*, the contracted form of वस् *vas*. Hence from नी *nī*, निनीवान् *ninivān*; Instr. निन्युवा *ninyushā*; fem. निन्युषी *ninyuṣhī*.

Decline the following participles :

PADA BASE.	NOM. SING.	NOM. PLUR.	ACC. PLUR.	INSTR. PLUR.
सुस्रुवस् <i>śuśruvas</i>	सुस्रुवान् <i>śuśruvān</i>	सुस्रुवांसः <i>śuśruvānsaḥ</i>	सुस्रुवः <i>śuśruvaḥ</i>	सुस्रुवभिः <i>śuśruvadbhiḥ</i>
पेचिवस् <i>pechivas</i>	पेचिवान् <i>pechivān</i>	पेचिवांसः <i>pechivānsaḥ</i>	पेचुवः <i>pechuvāḥ</i>	पेचिवभिः <i>pechivadbhiḥ</i>
जग्मिवस् <i>jagmivas</i>	जग्मिवान् <i>jagmivān</i>	जग्मिवांसः <i>jagmivānsaḥ</i>	जग्मुवः <i>jagmuvāḥ</i>	जग्मिवभिः <i>jagmivadbhiḥ</i>
जगन्वस्* <i>jaganvas</i>	जगन्वान् <i>jaganvān</i>	जगन्वांसः <i>jaganvānsaḥ</i>	जग्मुवः <i>jagmuvāḥ</i>	जगन्वभिः <i>jaganvadbhiḥ</i>
जग्निवस् <i>jaghnivas</i>	जग्निवान् <i>jaghnivān</i>	जग्निवांसः <i>jaghnivānsaḥ</i>	जग्नुवः <i>jaghnuvaḥ</i>	जग्निवभिः <i>jaghnivadbhiḥ</i>
जघन्वस् <i>jaghanvas</i>	जघन्वान् <i>jaghanvān</i>	जघन्वांसः <i>jaghanvānsaḥ</i>	जग्नुवः <i>jaghnuvaḥ</i>	जघन्वभिः <i>jaghanvadbhiḥ</i>

Bases in ईयस् *īyas*.

§ 206. Bases in ईयस् *īyas* (termination of the comparative) form their Aṅga base in ईयांस *īyāns*.

Pada and Bha base गरीयस् *garīyas*, heavier; Aṅga base गरीयांस *garīyāns*.

MASCULINE.		
SINGULAR.	DUAL.	PLURAL.
N. गरीयान् <i>garīyān</i>	गरीयांसौ <i>garīyānsau</i>	गरीयांसः <i>garīyānsaḥ</i>
A. गरीयांसं <i>garīyānsam</i>	गरीयांसौ <i>garīyānsau</i>	गरीयसः <i>garīyasaḥ</i>
V. गरीयन् <i>garīyan</i>		
I. गरीयसा <i>garīyasa</i>	गरीयोभ्यां <i>garīyobhyām</i>	गरीयोभिः <i>garīyobhiḥ</i> , &c.
NEUTER.		
SINGULAR.	DUAL.	PLURAL.
N. गरीयः <i>garīyaḥ</i>	गरीयसी <i>garīyast</i>	गरीयांसि <i>garīyānsi</i>
FEM.		
SINGULAR.		
N. गरीयसी <i>garīyast</i>		

Miscellaneous Nouns with changeable Consonantal Bases.

§ 207. Words ending in पाद् *pād*, foot, retain पाद् *pād* as Aṅga and Pada base, but shorten it to पद् *pad* as Bha base.

* न् *n* changed into न् *n* according to § 196.

SINGULAR.	DUAL.	PLURAL.
N. V. सुपाद् <i>supād</i>	सुपादौ <i>supādau</i>	सुपादः <i>supādāḥ</i> (Aṅga)
A. सुपादं <i>supādam</i>	सुपादौ <i>supādau</i>	सुपादः <i>supadāḥ</i> (Bha)

I. सुपाद्भिः *supādbhiḥ* (Pada)

The feminine is either सुपाद् *supād* or सुपादौ *supādī* (Pāṇ. iv. 1, 8); but a metre consisting of two feet is called द्विपदा *dvipadā*.

§ 208. Words ending in वाह् *vāh*, carrying, retain वाह् *vāh* as Aṅga and Pada base, but shorten it to ऊह् *ūh* as Bha base. The fem. is ऊही *ūhī*.

Final ह् *h* is interchangeable with द् *ḍh*, इ *ḍ*, ट् *ṭ*. (See §§ 128; 174, 8.)

The ऊ *ū* of ऊह् *ūh* forms Vṛiddhi with a preceding अ *a* (§ 46). Thus विश्ववाह् *viśvavāh*, upholder of the universe.

SINGULAR.	DUAL.	PLURAL.
N. V. विश्ववाद् <i>viśvavāḍ</i>	विश्ववाहौ <i>viśvavādhau</i>	विश्ववाहः <i>viśvavādāḥ</i>
A. विश्ववाहं <i>viśvavādham</i>	विश्ववाहौ <i>viśvavādhau</i>	विश्वोहः <i>viśvauhaḥ</i>

I. विश्ववाह्भिः *viśvavāḍbhiḥ*

§ 209. चेतवाह् *śvetavāh* is further irregular, forming its Pada base in वस् *vas*, and retaining it in the Nom. and Voc. Sing.; e. g. Nom. Voc. चेतवाः *śvetavāḥ*; Acc. चेतवाहं *śvetavādham*; Instr. चेतौहा *śvetauhā*; Instr. Plur. चेतवोभिः *śvetavobhiḥ*, &c.; Loc. Plur. चेतवःसु *śvetavahsu*.

Some grammarians allow चेतवाह् *śvetavāh*, instead of चेतौह् *śvetauh*, in all the Bha cases (Sār. i. 9, 14), and likewise चेतवः *śvetavaḥ* in Voc. Sing.

§ 210. A more important compound with वाह् *vāh* is अनडुह् *anaḍuh*, an ox, (i. e. a cart-drawer.) It has three bases:

1. The Aṅga base अनडाह् *anaḍvāh*.
2. The Pada base अनडुद् *anaḍud*.
3. The Bha base अनडुह् *anaḍuh*.

It is irregular besides in the Nom. and Voc. Sing.

SINGULAR.	DUAL.	PLURAL.
N. अनडान् <i>anaḍān</i>	N. A. V. अनडाहौ <i>anaḍvādhau</i>	N. अनडाहः <i>anaḍvādāḥ</i>
V. अनडन् <i>anaḍvan</i>	I. D. Ab. अनडुब्भां <i>anaḍudbhyaṁ</i>	A. अनडुहः <i>anaḍuhaḥ</i>
A. अनडाहं <i>anaḍvādham</i>	G. L. अनडुहोः <i>anaḍuhoḥ</i>	I. अनडुभिः <i>anaḍudbhiḥ</i>
I. अनडुहा <i>anaḍuhā</i>		L. अनडुसु <i>anaḍutsu</i>

If used as a neuter, at the end of a compound, it forms

SINGULAR.	DUAL.	PLURAL.
N. A. V. अनडुद् <i>anaḍud</i>	अनडुहौ <i>anaḍuht</i>	अनडाहि <i>anaḍvādhī</i>

The rest like the masculine.

The feminine is अनडुही *anaḍuhtī* or अनडाही *anaḍvāhī* (Siddh.-Kaum. i. p. 228).

§ 211. अप् *ap*, water, is invariably plural, and makes its अ *a* long in the Āṅga base, and substitutes त् *t* for प् *p* before an affix beginning with भ् *bh*.

PLURAL.

Nom.	आपः <i>āpaḥ</i>
Acc.	अपः <i>āpaḥ</i>
Instr.	अभिः <i>adbhiḥ</i>
Loc.	अप्सु <i>apsu</i>

In composition अप् *ap* is said to form स्वाप् *svāp*, Nom. Sing. masc. and fem., having good water; Acc. स्वापं *svāpam*; Instr. स्वप् *svapd*, &c. Nom. Plur. स्वापः *svāpaḥ*; Acc. स्वपः *svapaḥ*; Instr. स्वभिः *svadbhiḥ*, &c. The neuter forms the Nom. Sing. स्वप् *svap*; Nom. Plur. स्वप्ति *svampi* or स्वाप्ति *svāmpi*, according to different interpretations of Pāṇini. (Colebrooke, p. 101, note.) The Śārasvatī (i. 9, 62) gives स्वाप्ति तडागानि *svāmpi taḍāgāni*, tanks with good water.

§ 212. पुंस् *pūṁs*, man, has three bases :

1. The Āṅga base पुमांस् *pumāṁs*.
2. The Pada base पुम् *pum*.
3. The Bha base पुंस *pūṁs*.

SINGULAR.	DUAL.	PLURAL.
N. पुमान् <i>pumān</i>	N. A. V. पुमांसी <i>pumāṁsai</i>	N. पुमांसः <i>pumāṁsah</i>
V. पुमन् <i>puman</i>	I. D. Ab. पुंभ्यां <i>pumbhyām</i>	A. पुंसः <i>pūṁsah</i>
A. पुमांसं <i>pumāṁsam</i>	G. L. पुंसोः <i>pūṁsoḥ</i>	I. पुंभिः <i>pumbhiḥ</i>
I. पुंसा <i>pūṁsa</i>		

The Loc. Plur. is पुंसु *pūṁsu*, not पुंसु *pūṁsu* (§ 136). The Śārasvatī gives पुंशु *pūṁshu* (i. 9, 70).

In composition it is declined in the same manner if used in the masc. or fem. gender. As a neuter it is, Nom. Sing. सुपुम् *supum*, Nom. Dual सुपुंसी *supumṁsi*, Nom. Plur. सुपुमांसि *supumāṁsi*.

§ 213. दिव् *div* or द्यु *dyu*, f. sky, is declined as follows :

Base दिव् *div*, द्यु *dyu*.

SINGULAR.	DUAL.	PLURAL.
N. V. द्यौः <i>dyauḥ</i>	N. A. V. दिवो <i>divau</i>	N. दिवः <i>divaḥ</i>
A. दिवं <i>divam</i>	I. D. Ab. द्युभ्यां <i>dyubhyām</i>	A. दिवः <i>divaḥ</i>
I. दिवा <i>divā</i>	G. L. दिवोः <i>divoḥ</i>	I. द्युभिः <i>dyubhiḥ</i>
D. दिवे <i>dive</i>		D. Ab. द्युभ्यः <i>dyubhyaḥ</i>
Ab. G. दिवः <i>divaḥ</i>		G. दिवां <i>divām</i>
L. दिवि <i>divi</i>		L. द्युषु <i>dyuṣhu</i>

Another base द्यो *dyo* is declined as a base ending in a vowel, and follows the paradigm of गो *go*, § 219. (See Siddh.-Kaum. i. p. 138.)

Compounds like सुदिक् *sudiv*, having a good sky, are declined in the masc. and fem. like दिक् *div*. Hence सुद्यौः *sudyauḥ*, सुदिवं *sudivam*, &c.

In the neuter they form Nom. Acc. Voc. Sing. सुद्यु *sudyu*, having a good sky; Dual सुदिवी *sudivī*; Plur. सुदीवि *sudīvi*.

§ 214. A number of words in Sanskrit are what Greek grammarians would call *Metaplasta*, i. e. they exist under two forms, each following a different declension, but one being deficient in Nom. Sing. Dual and Plural, and in the Acc. Sing. and Dual. (Pāṇ. VI. 1, 63.) Thus

1. असन <i>asan</i> , n. blood, is defective;	असृज् <i>asrij</i> , n. is declined throughout.
2. आसन् <i>āsan</i> , n. face,	आस्य <i>āsya</i> , n. — — —
3. उदन् <i>udan</i> , n. water,	उदक् <i>udaka</i> , n. — — —
4. दन् <i>dat</i> , m. tooth,	दन्त <i>danta</i> , m. — — —
5. दोषन् <i>doshan</i> , (m.) n. arm,	दोस् <i>dos</i> , m. n. — — —
6. नस् <i>nas</i> , f. nose,	नासिका <i>nāsikā</i> , f. — — —
7. निश <i>niś</i> , f. night,	निशा <i>niśā</i> , f. — — —
8. पद् <i>pad</i> , m. foot,	पाद <i>pāda</i> , m. — — —
9. प्रित् <i>prīṭ</i> , f. army*,	प्रितना <i>prītanā</i> , f. — — —
10. मांस <i>māms</i> , n. meat†,	मांस <i>māmsa</i> , n. — — —
11. मास <i>mās</i> , m. month ‡,	मास <i>māsa</i> , m. — — —
12. यकन् <i>yakan</i> , n. liver ||,	यकृत् <i>yakṛit</i> , n. — — —
13. यूषन् <i>yūshan</i> , m. pea-soup,	यूष <i>yūṣha</i> , m. — — —
14. शकन् <i>śakan</i> , n. ordure,	शकृत् <i>śakṛit</i> , n. — — —
15. सु <i>śnu</i> , n. ridge,	सानु <i>sānu</i> , n. — — —
16. हृद् <i>hṛid</i> , n. (m.)	हृदय <i>hṛidaya</i> , n. — — —

Hence in

No. 1. N. V. A. Sing. is असृज् <i>asrij</i> only;	} A. Plur. असृजि <i>asrijī</i> or असानि <i>asāni</i> . but I. Sing. असृजा <i>asrijā</i> or असा <i>asā</i> . I. Du. असृग्भ्यां <i>asrijbhyām</i> or असभ्यां <i>asabhyām</i> .
N. V. A. Dual is असृजी <i>asrijī</i> only;	
N. V. Plur. is असृजि <i>asrijī</i> only;	
No. 4. N. A. V. Sing. is दन्तः, दन्तं, दन्त <i>dantaḥ, am, a</i> , only;	} A. Plur. दन्तान् <i>dantān</i> or दन्तः <i>dantaḥ</i> . but I. Sing. दन्तेन <i>dantena</i> or दन्ता <i>datā</i> . I. Dual दन्ताभ्यां <i>dantābhyām</i> or दन्तां <i>dadbhyām</i> .
N. V. A. Dual is दन्तौ <i>dantau</i> only;	
N. V. Plur. is दन्ताः <i>dantāḥ</i> only;	
No. 11. N. A. V. Sing. is मासः, मासं, मास <i>māsaḥ, am, a</i> , only;	} A. Plur. मासान् <i>māsān</i> or मासः <i>māsaḥ</i> . but I. Sing. मासेन <i>māsena</i> or मासा <i>māsa</i> . I. Dual मासाभ्यां <i>māsābhyām</i> or माभ्यां <i>mābhyām</i> .
N. V. A. Dual is मासौ <i>māsau</i> only;	
N. V. Plur. is मासाः <i>māsaḥ</i> only;	
No. 13. N. A. V. Sing. is यूषः, यूषं, यूष <i>yūṣaḥ, am, a</i> , only;	} A. Plur. यूषान् <i>yūṣān</i> or यूषाः <i>yūṣaḥ</i> . but I. Sing. यूषेण <i>yūṣeṇa</i> or यूषा <i>yūṣā</i> . I. Du. यूषाभ्यां <i>yūṣābhyām</i> or षभ्यां <i>śabhyām</i> . L. Sing. यूषे <i>yūṣhe</i> or षणि <i>śaṇi</i> or षिणि <i>śhiṇi</i> .
N. A. V. Dual is यूषौ <i>yūṣau</i> only;	
N. V. Plur. is यूषाः <i>yūṣaḥ</i> only;	

* Siddh.-Kaum. I. p. 131.

† Siddh.-Kaum. I. p. 141.

‡ The Śārasvatī gives all cases of मास *mās* (I. 6, 35).

|| Pāṇ. VI. 1, 63.

Grammarians differ on the exact meaning of Pāṇini's rule; and forms such as दोषणी *doshanī*, Nom. Dual Neut., would seem to show that in the Nom. Acc. Voc. Dual the base दोषन् *doshan* may be used. (See Siddh.-Kaum. i. pp. 107, 131, 141, 144.) By some the rule is restricted to the Veda.

2. Bases ending in Vowels.

§ 215. Bases ending in vowels may be subdivided into two classes :

1. Bases ending in any vowels, except अ *a* and आ *ā*.
2. Bases ending in अ *a* and आ *ā*.

1. Bases ending in any Vowels, except अ *a* and आ *ā*.

§ 216. Instead of attempting to learn, either according to the system followed by native grammarians, or according to the more correct views of comparative philologists, how the terminations appended to consonantal bases are changed when appended to bases ending in vowels, it will be far easier to learn by heart the paradigms such as they are, without entering at all into the question whether there was originally but one set of terminations for all nouns, or whether, from the beginning, different terminations were used after bases ending in consonants and after bases ending in vowels.

Bases in ऐ *ai* and औ *au*.

§ 217. These bases are, with few exceptions, declined like bases ending in consonants. The principal rules to be observed are that before consonants ऐ *ai* becomes आ *ā*, while औ *au* remains unchanged; and that before vowels both ऐ *ai* and औ *au* become आय् *āy* and आव् *āv*.

Base ऐ *rai*, राय् *rāy*, m. wealth. नौ *nau*, नाव् *nāv*, f. ship.

SINGULAR.		DUAL.		PLURAL.	
N.V.	राः <i>rā-h</i> नौः <i>nau-h</i>	}	रायौ <i>rāy-au</i> नावौ <i>nāv-au</i>	}	रायः <i>rāy-ah</i> नावः <i>nāv-ah</i>
A.	रायं <i>rāy-am</i> नावं <i>nāv-am</i>				
I.	राया <i>rāy-ā</i> नावा <i>nāv-ā</i>	}	राभ्यां <i>rā-bhyām</i> नौभ्यां <i>nau-bhyām</i>	}	राभिः <i>rā-bhiḥ</i> नौभिः <i>nau-bhiḥ</i>
D.	राये <i>rāy-e</i> नावे <i>nāv-e</i>				
Ab.	}	}		}	राभ्यः <i>rā-bhyaḥ</i> नौभ्यः <i>nau-bhyaḥ</i>
G.	रायः <i>rāy-ah</i> नावः <i>nāv-ah</i>				
L.	रायि <i>rāy-i</i> नावि <i>nāv-i</i>	}	रायोः <i>rāy-oh</i> नावोः <i>nāv-oh</i>	}	रायां <i>rāy-ām</i> नावां <i>nāv-ām</i>
					रासु <i>rā-su</i> नौसु <i>nau-shu</i>

Decline गौः *glauh*, m. the moon.

Bases in औ *o*.

§ 218. The only noun of importance is गो *go*, a bull or cow. It is slightly irregular in Nom. Acc. Abl. and Gen. Sing. and in the Acc. Plur.

	SINGULAR.	DUAL.	PLURAL.
N. V.	गोः <i>gau-ḥ</i>	} गावौ <i>gāu-au</i>	गावः <i>gāu-aḥ</i>
A.	गां <i>gā-m</i>		गाः <i>gā-ḥ</i>
I.	गवा <i>gav-a</i>	} गोभ्यां <i>go-bhyaṁ</i>	गोभिः <i>go-bhiḥ</i>
D.	गवे <i>gav-e</i>		} गोभ्यः <i>go-bhyaḥ</i>
Ab.	} गोः <i>go-ḥ</i>	} गोभ्यः <i>go-bhyaḥ</i>	
G.		} गवोः <i>gav-oḥ</i>	गवां <i>gav-ān</i>
L.	गवि <i>gav-i</i>		गोषु <i>go-ṣu</i>

If bases in *रे ai*, *ओ o*, *औ au* are to be declined as neuters at the end of compounds, they shorten *रे ai* to *इ i*, and *ओ o* and *औ au* to *उ u*, and are then declined like neuters in *इ i* and *उ u*. The masculine forms, however, are equally allowed (if the base is masculine) in all cases except the Nom. Acc. Voc. Sing. Dual and Plural. Hence Instr. Sing. neut. *सुरिणा suriṇā* or *सुराया surāyā*; but only *सुनुना sununā*.

§ 219. *द्यो dyo*, fem. heaven, is declined like *गो go*. It coincides in the Nom. and Voc. Sing. with *दिक् div*, sky, but differs from it in all other cases.

	SINGULAR.	DUAL.	PLURAL.
N. V.	द्यौः <i>dyauḥ</i>	} द्यावौ <i>dyāuau</i>	द्यावः <i>dyāuāḥ</i>
A.	द्यां <i>dyām</i> *		द्याः <i>dyāḥ</i> *
I.	द्यावा <i>dyavā</i>	} द्योभ्यां <i>dyobhyaḥ</i>	द्योभिः <i>dyobhiḥ</i>
D.	द्यवे <i>dyave</i>		} द्योभ्यः <i>dyobhyaḥ</i>
Ab.	} द्यौः <i>dyoḥ</i>	} द्यावोः <i>dyāvauḥ</i>	
G.		द्यावां <i>dyāvām</i>	द्यावोः <i>dyāvauḥ</i>
L.	द्यवि <i>dyavi</i>	द्योषु <i>dyoṣu</i>	

Being used at the end of a compound *द्यो dyo* forms its neuter base as *द्यु dyu*; e. g. *प्रद्यु pradyu*, eminently celestial, Dual *प्रद्युनी pradyunī*, Plur. *प्रद्युनि pradyūni* (Siddh.-Kaum. I. pp. 144, 145); while from *दिक् div* the neuter adjective was, as we saw, *सुद्यु sudyu*, having a good sky, Dual *सुदिवी sudivī*, Plur. *सुदीवि sudīvi* (Colebr. pp. 67, 73). *प्रद्यु pradyu*, as a neuter, cannot take the optional masculine cases (Siddh.-Kaum. I. p. 145).

Note—There are no real nouns ending in *ए e*, though grammarians imagine such words as *एः eḥ*, the sun, *उद्यदेः udyadeḥ*, the rising sun; Nom. Dual *उद्यदयो udyadayau*, Nom. Plur. *उद्यदयः udyadayāḥ*.

Bases in *ई ī* and *उ ū*.

1. *Monosyllabic Bases in ई ī and उ ū, being both Masculine and Feminine.*

(A.) By themselves.

§ 220. Monosyllabic bases, derived from verbs without any suffix, like *धी dhī*, thinking, *क्री kṛī*, buying, *लू lū*, cutting, take the same terminations

* Kāśikā VI. 1, 93.

as consonantal bases. They remain unchanged before terminations beginning with consonants, but change final ई *ī* and ऊ *ū* into इय् *iy* and उव् *uv*, before vowels. (Pāṇ. vi. 4, 82, 83.) Their Vocative is the same as their Nominative.

(B.) At the end of compounds.

§ 221. These monosyllabic bases rarely occur except at the end of compounds. Here they may either change ई *ī* and ऊ *ū* into इय् *iy* and उव् *uv*, or into य् *y* and व् *v*. They change it

1. Into इय् *iy* and उव् *uv* :

a. If the first member of the compound forms the predicate of the second, and the second maintains its nominal character. Thus परमनीः *paramanīh*, the best leader, Acc. Sing. परमनियं *paramaniyam*. Here नीः *nīh* is treated as a noun, and seems to have lost its verbal character. शुद्धधीः *suddhadhīh*, a pure thinker, a man of pure thought, Acc. Sing. शुद्धधियं *suddhadhiyam* ; कुधीः *kudhīh*, a man of bad thought, Acc. Sing. कुधियं *kudhiyam*. (Sār.)

b. If ई *ī* and ऊ *ū* are preceded by two radical initial consonants. जलक्रीः *jalakrīh*, a buyer of water, makes Acc. Sing. जलक्रियं *jalakriyam*. सुखीः *sukhīh*, well faring, Acc. Sing. सुखियं *sukhiyam*. (Siddh.-Kaum. I. p. 119.) This is a merely phonetic change, intended to facilitate pronunciation. (Pāṇ. vi. 4, 82.)

2. Into य् *y* and व् *v*, under all other circumstances, i. e. wherever the monosyllabic bases retain their verbal character. ग्रामणीः *grāmanīh*, leader of a village, Acc. Sing. ग्रामण्यं *grāmanyam* ; here ग्राम *grāma* is not the predicate of नीः *nīh*, but is governed by नीः *nīh*, which retains so far its verbal character. प्रधीः *pradhīh*, thinking in a high degree, Acc. Sing. प्रध्यं *pradhyam* ; here प्र *pra* is a preposition belonging to धी *dhi*, which retains its verbal nature. उनीः *unnīh*, leading out, Acc. Sing. उन्यं *unnyam* ; here उद् *ud* is a preposition belonging to नी *nī*. Though ई *ī* is preceded by two consonants, one only belongs to the root. शुद्धधीः *suddhadhīh* (if a Tatpurusha compound), thinking pure things, would form the Acc. Sing. शुद्धध्यं *suddhadhyam*, and thus be distinguished from शुद्धधीः *suddhadhīh* (as a Karmadhāraya compound), a pure thinker, or as a Bahuvrīhi compound, a man possessed of pure thoughts (Siddh.-Kaum. I. p. 119), which both have शुद्धधियं *suddhadhiyam* for their accusative. The general idea which suggested the distinction between bases changing their final ई *ī* and ऊ *ū* either into इय् *iy* and उव् *uv*, or into य् *y* and व् *v*, seems to have been that the

former were treated as real monosyllabic nouns that might be used by themselves (धी: *dhīh*, a thinker), or in such compounds as a noun admits of (सुधी: *sudhīh**, a good thinker; शुद्धधी: *śuddhādīh*, a pure thinker or pure thoughted); while the latter always retained somewhat of their verbal character, and could therefore not be used by themselves, but only at the end of compounds, preceded either by a preposition (प्रधी: *pradhīh*, providens) or by a noun which was governed by them. The nouns in which ई *ī* and उ *ū* stand after two radical consonants form an exception to this general rule, which exception admits, however, of a phonetic explanation, so that the only real exception would be in the case of certain compounds ending in भू *bhū*. This भू *bhū* becomes भुव् *bhuv* before vowels, whether it be verbal or nominal. (Pāṇ. VI. 4, 85.) Ex. स्वयंभू: *svayambhūh*, self-existing, Acc. Sing. स्वयंभुवं *svayambhuvam*. (Sār. I. 6, 61. Siddh.-Kaum. I. p. 119.) Not, however, in वरशब्धः *varshābhūh*, frog, Acc. Sing. वरशब्धं *varshābhvam* (Pāṇ. VI. 4, 84), and in some other compounds, such as करभू: *karabhūh* or कारभू: *kārabhūh*, nail, पुनर्भू: *punarbhūh*, re-born, द्रुम्भू: *drumbhūh*, thunderbolt. (Pāṇ. VI. 4, 84, v.)

2. Polysyllabic Bases in ई *ī* and उ *ū*.

§ 222. Polysyllabic bases in ई *ī* and उ *ū* being both masculine and feminine, such as पपी: *papīh*, protector, the sun, ययी: *yayīh*, road, and नृतू: *nṛitūh*, dancer, are declined like the verbal compounds प्रधी: *pradhīh* and वृक्षतू: *vṛikshalūh*, except

1. they form the Acc. Sing. in ई *īm* and उ *ūm*;
2. they form the Acc. Plur. in ईन् *īm* and उन् *ūn*.

Remember also, that those in ई *ī* form the Loc. Sing. in ई *ī*, not in यि *yi*.

वातप्रमी: *vātapramīh*, antelope, may be declined like पपी: *papīh*; but if derived by क्विप् *kvip*, it may entirely follow the verbal प्रधी: *pradhīh* (Siddh.-Kaum. I. p. 116). The same applies to nouns like सुती: *sutīh*, wishing for a son; सुखी: *sukhīh*, wishing for pleasure. They follow the verbal प्रधी: *pradhīh* throughout, but they have their Gen. and Abl. Sing. in उ: *uh*; सुतु: *sutyuh* (Siddh.-Kaum. I. p. 120). If the final long ई *ī* is preceded by two consonants, it is changed before vowels into इय् *iy*. Ex. सुशकी: *śushkīh*, सुशक्यौ *śushkiyau*, &c.

* सुधी: *sudhīh* is never to be treated as a verbal compound, but always forms Acc. Sing. सुधियं *sudhiyam*, &c., as if it were a Karmadhāraya compound. (Pāṇ. VI. 4, 85.)

Monosyllabic, masc. and fem.	The same, at the end of compounds, used as a noun, masc. and fem.	The same, at the end of compounds, with initial double consonants, masc. and fem.	The same, in composition with prepositions, masc. and fem.	The same, in composition with a governed noun, masc. and fem.	Poly syllabic, masc. and fem.
thinking. SINGULAR. N. श्री: <i>dhiṭh</i> A. चिन्तं <i>dhiyam</i> I. चिन्ता <i>dhiyā</i> D. चिन्ते <i>dhiye</i> Ab. G. चिन्तः <i>dhiyaḥ</i> L. चिन्ति <i>dhiyi</i> V. श्री: <i>dhiṭh</i> DUAL. N. A. V. चिन्तौ <i>dhiyau</i> I. D. Ab. श्रीभ्यां <i>dhiḥbhyām</i> G. L. चिन्तौ: <i>dhiyoh</i> PLURAL. N. चिन्तः <i>dhiyaḥ</i> A. चिन्तः <i>dhiyaḥ</i> I. श्रीभिः <i>dhiḥbhiḥ</i> D. Ab. श्रीभ्यः <i>dhiḥbhyah</i> G. चिन्तां <i>dhiyām</i> L. श्रीभ्यु <i>dhiḥbhu</i>	a pure thinker. SINGULAR. शुद्धचिन्तः <i>buddhadhātḥ</i> शुद्धचिन्तं <i>buddhadhiyam</i> शुद्धचिन्ता <i>buddhadhiyā</i> शुद्धचिन्ते <i>buddhadhiye</i> शुद्धचिन्तः <i>buddhadhiyaḥ</i> शुद्धचिन्ति <i>buddhadhiyi</i> शुद्धचिन्तौ: <i>buddhadhiyoh</i> DUAL. शुद्धचिन्तौ <i>buddhadhiyau</i> शुद्धचिन्तौ: <i>buddhadhiyoh</i> PLURAL. शुद्धचिन्तः <i>buddhadhiyaḥ</i> शुद्धचिन्तः <i>buddhadhiyaḥ</i> शुद्धचिन्तिभिः <i>buddhadhiḥbhiḥ</i> शुद्धचिन्तभ्यः <i>buddhadhiḥbhyah</i> शुद्धचिन्तां <i>buddhadhiyām</i> शुद्धचिन्तभ्यु <i>buddhadhiḥbhu</i>	water-buyer. SINGULAR. जलक्रियः <i>jalakriyḥ</i> जलक्रियं <i>jalakriyam</i> जलक्रिया <i>jalakriyā</i> जलक्रिये <i>jalakriye</i> जलक्रियः <i>jalakriyaḥ</i> जलक्रियि <i>jalakriyi</i> जलक्रियौ: <i>jalakriyoh</i> DUAL. जलक्रियौ <i>jalakriyau</i> जलक्रियौ: <i>jalakriyoh</i> PLURAL. जलक्रियः <i>jalakriyaḥ</i> जलक्रियः <i>jalakriyaḥ</i> जलक्रियिभिः <i>jalakriḥbhiḥ</i> जलक्रियभ्यः <i>jalakriḥbhyah</i> जलक्रियां <i>jalakriyām</i> जलक्रियभ्यु <i>jalakriḥbhu</i>	high-thinking. SINGULAR. प्रवी: <i>pradhātḥ</i> प्रवे <i>pradhiyam</i> प्रया <i>pradhāyā</i> प्रवे <i>pradhiye</i> प्रयः <i>pradhiyaḥ</i> प्रयि <i>pradhiyi</i> प्रवी: <i>pradhātḥ</i> DUAL. प्रवौ <i>pradhiyau</i> प्रवौ: <i>pradhātḥbhyām</i> प्रयो: <i>pradhāyoh</i> PLURAL. प्रयः <i>pradhāyāḥ</i> प्रयः <i>pradhāyāḥ</i> प्रयिभिः <i>pradhātḥbhiḥ</i> प्रयिभ्यः <i>pradhātḥbhyah</i> प्रयां <i>pradhiyām</i> प्रयिभ्यु <i>pradhātḥbhu</i>	village-leader. SINGULAR. ग्रामणी: <i>grāmaṇātḥ</i> ग्रामणं <i>grāmaṇyam</i> ग्रामणा <i>grāmaṇyā</i> ग्रामणे <i>grāmaṇye</i> ग्रामणः <i>grāmaṇyaḥ</i> ग्रामणि <i>grāmaṇyi</i> ग्रामणी: <i>grāmaṇātḥ</i> DUAL. ग्रामणौ <i>grāmaṇyau</i> ग्रामणौ: <i>grāmaṇātḥbhyām</i> ग्रामणो: <i>grāmaṇyoh</i> PLURAL. ग्रामणः <i>grāmaṇyaḥ</i> ग्रामणः <i>grāmaṇyaḥ</i> ग्रामणिभिः <i>grāmaṇātḥbhiḥ</i> ग्रामणिभ्यः <i>grāmaṇātḥbhyah</i> ग्रामणां <i>grāmaṇyām</i> ग्रामणिभ्यु <i>grāmaṇātḥbhu</i>	sun. SINGULAR. पपी: <i>papīḥ</i> पपीं <i>papīm</i> पपा <i>papyā</i> पपे <i>papye</i> पपः <i>papyāḥ</i> पपी <i>papī</i> पपी: <i>papīḥ</i> DUAL. पपौ <i>papyau</i> पपीभ्यां <i>papīḥbhyām</i> पपो: <i>papyoh</i> PLURAL. पपः <i>papyāḥ</i> पपीन् <i>papīm</i> पपीभिः <i>papīḥbhiḥ</i> पपीभ्यः <i>papīḥbhyah</i> पपां <i>papyām</i> पपीभ्यु <i>papīḥbhu</i>

* Words ending in नी, स्, leader, form their Loc. Sing. in चां *ān*. (Sār.)
† Or ग्रामणीनां *grāmaṇānām*. Words of the Senāni class take चां *ān*
or नां *nām*. (Sār. I. 6, 62.)
‡ पपी: *papīḥ*, at the end of a fem. comp.; Rāpāvali, p. 9 b. || It does not take नां *nām*. (Siddh.-Kaum. I. p. 116.)

Monosyllabic, masc. and fem.	The same, at the end of compounds, used as a noun, masc. and fem.	The same, at the end of compounds, with initial double consonants, masc. and fem.	The same, in composition with prepositions, masc. and fem.	The same, in composition with a governed noun, masc. and fem.	Polysyllabic, masc. and fem.
cutter. SINGULAR. N. कूः <i>lāḥ</i> A. कूचं <i>luvam</i> I. कूचा <i>luvā</i> D. कूचे <i>luve</i> Ab. G. कूचः <i>luvaḥ</i> L. कूचि <i>luvi</i> V. कूः <i>lāḥ</i>	best cutter. SINGULAR. परमकूः <i>paramalāḥ</i> परमकूचं <i>paramaluvam</i> परमकूचा <i>paramaluvā</i> परमकूचे <i>paramaluve</i> परमकूचः <i>paramaluvaḥ</i> परमकूचि <i>paramaluvi</i> परमकूः <i>paramalāḥ</i>	dies-player. SINGULAR. कटमूः <i>kaṭapṛāḥ</i> कटमूचं <i>kaṭapruvam</i> कटमूचा <i>kaṭapruvā</i> कटमूचे <i>kaṭaprue</i> कटमूचः <i>kaṭapruvaḥ</i> कटमूचि <i>kaṭapruvi</i> कटमूः <i>kaṭapṛāḥ</i>	cutting seander. SINGULAR. विलूः <i>vilāḥ</i> विलूचं <i>viluvam</i> विलूचा <i>viluvā</i> विलूचे <i>viluve</i> विलूचः <i>viluvaḥ</i> विलूचि <i>viluvi</i> विलूः <i>vilāḥ</i>	corn-cutter. SINGULAR. यवलूः <i>yavalāḥ</i> यवलूचं <i>yavaluvam</i> यवलूचा <i>yavaluvā</i> यवलूचे <i>yavalue</i> यवलूचः <i>yavaluvaḥ</i> यवलूचि <i>yavaluvi</i> यवलूः <i>yavalāḥ</i>	dancer. SINGULAR. नृकूः <i>nṛitāḥ</i> नृकूचं <i>nṛitām</i> नृकूचा <i>nṛitvā</i> नृकूचे <i>nṛitve</i> नृकूचः <i>nṛitvaḥ</i> नृकूचि <i>nṛitvi</i> नृकूः <i>nṛitāḥ</i>
DUAL. N. A. V. लुचो <i>luvaḥ</i> I. D. Ab. लूच्यो <i>lūbhyām</i> G. L. लूचोः <i>luvoḥ</i>	DUAL. परमलूचो <i>paramaluvau</i> परमलूच्यो <i>paramalūbhyām</i> परमलूचोः <i>paramaluvoh</i>	DUAL. कटमूचो <i>kaṭapruvasu</i> कटमूच्यो <i>kaṭapṛūbhyām</i> कटमूचोः <i>kaṭapruvoḥ</i>	DUAL. विलूचो <i>viluvau</i> विलूच्यो <i>vilūbhyām</i> विलूचोः <i>vilovoh</i>	DUAL. यवलूचो <i>yavaluvau</i> यवलूच्यो <i>yavalūbhyām</i> यवलूचोः <i>yavaluvoh</i>	DUAL. नृतो <i>nṛitvasu</i> नृत्यो <i>nṛitūbhyām</i> नृतोः <i>nṛitvoh</i>
PLURAL. N. लूचः <i>luvaḥ</i> A. लूचः <i>luvaḥ</i> I. लूचिः <i>lūbhīḥ</i> D. Ab. लूचः <i>lūbhyah</i> G. लूचो <i>luvām</i> L. लूचु <i>lūshu</i>	PLURAL. परमलूचः <i>paramaluvah</i> परमलूचः <i>paramaluvah</i> परमलूचिः <i>paramalūbhīḥ</i> परमलूचः <i>paramalūbhyah</i> परमलूचो <i>paramaluvām</i> परमलूचु <i>paramalūshu</i>	PLURAL. कटमूचः <i>kaṭapruvah</i> कटमूचः <i>kaṭapruvah</i> कटमूचिः <i>kaṭapṛūbhīḥ</i> कटमूचः <i>kaṭapṛūbhyah</i> कटमूचो <i>kaṭapruvām</i> कटमूचु <i>kaṭapṛūshu</i>	PLURAL. विलूचः <i>vilovah</i> विलूचः <i>vilovah</i> विलूचिः <i>vilūbhīḥ</i> विलूचः <i>vilūbhyah</i> विलूचो <i>vilvām</i> विलूचु <i>vilūshu</i>	PLURAL. यवलूचः <i>yavaluvah</i> यवलूचः <i>yavaluvah</i> यवलूचिः <i>yavalūbhīḥ</i> यवलूचः <i>yavalūbhyah</i> यवलूचो <i>yavaluvām</i> यवलूचु <i>yavalūshu</i>	PLURAL. नृतः <i>nṛitvah</i> नृतः <i>nṛitvāḥ</i> नृतभिः <i>nṛitūbhīḥ</i> नृत्यः <i>nṛitūbhyah</i> नृतो <i>nṛitvām</i> नृतु <i>nṛitūshu</i>

* The Śār. gives also यवलूचो *yavaluvām*.† नृकूः *nṛitāḥ*, at the end of a fem. comp.

§ 223. All these compounds may be used without any change, whether they refer to nouns in the masculine or in the feminine gender. If the head-borough or the sweeper should be of the female sex, the Dat. Sing. would still be ग्रामस्थे स्त्रियै *grāmaṇye striyai*, खलपत्रे स्त्रियै *khalapve striyai* (Kāśikā 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. प्रधी: *pradhīh*, thinking, some grammarians allow such compounds to be declined in the feminine, like लक्ष्मी: *lakshmīh*, except in the Acc. Sing. and Plur., where they take अं *am* and अ: *aḥ*; प्रधं *pradhyam*, प्रध्य: *pradhyah*, not प्रधीं *pradhīm* or प्रधी: *pradhīh* (Siddh.-Kaum. 1. p. 136). A similar argument is applied to पुनर्भू: *punarbhūh*, if it means a woman married a second time. It may then form its Vocative हे पुनर्भू *he punarbhū* (Siddh.-Kaum. 1. p. 138), and take the five fuller feminine terminations (§ 224).

MASC. AND FEM.		FEM. ONLY.	
SINGULAR.		SINGULAR.	
N.	प्रधी: <i>pradhīh</i>	प्रधी: <i>pradhīh</i>	
A.	प्रधं <i>pradhyam</i>	प्रधं <i>pradhyam</i>	
I.	प्रध्या <i>pradhyā</i>	प्रध्या <i>pradhyā</i>	
D.	प्रध्ये <i>pradhye</i>	or प्रध्ये <i>pradhyai</i>	
Ab.	प्रध्य: <i>pradhyah</i>	or प्रध्या: <i>pradhyāh</i>	
G.	प्रध्य: <i>pradhyah</i>	or प्रध्या: <i>pradhyāh</i>	
L.	प्रधि <i>pradhyi</i>	or प्रध्यां <i>pradhyām</i>	
V.	प्रधी: <i>pradhīh</i>	or प्रधि <i>pradhī</i>	
DUAL.		DUAL.	
N. A. V.	प्रधी <i>pradhyau</i>	प्रधी <i>pradhyau</i>	
I. D. Ab.	प्रधीभ्यां <i>pradhībhyām</i>	प्रधीभ्यां <i>pradhībhyām</i>	
G. L.	प्रधो: <i>pradhyoh</i>	प्रधो: <i>pradhyoh</i>	
PLURAL.		PLURAL.	
N.	प्रध: <i>pradhyah</i>	प्रध: <i>pradhyah</i>	
A.	प्रध: <i>pradhyah</i>	प्रध: <i>pradhyah</i>	
I.	प्रधीभि: <i>pradhībhiḥ</i>	प्रधीभि: <i>pradhībhiḥ</i>	
D. Ab.	प्रधीभ्य: <i>pradhībhyah</i>	प्रधीभ्य: <i>pradhībhyah</i>	
G.	प्रध्यां <i>pradhyām</i>	or प्रधीनां <i>pradhīnām</i>	
L.	प्रधीषु <i>pradhīṣhu</i>	प्रधीषु <i>pradhīṣhu</i>	

1. Monosyllabic Bases in ई *ī* and उ *ū*, being Feminine only.

§ 224. Bases like धी *dhī*, intellect, श्री *śrī*, happiness, ह्री *hrī*, shame, भी *bhī*, fear, and भ्रू *bhrū*, brow, may be declined throughout exactly like the monosyllabic bases in ई *ī* and उ *ū*, such as लू *lū*, a cutter. Their only peculiarity consists in their admitting a number of optional forms in the Dat. Abl. Gen. and Loc. Sing. and Gen. Plur. These may be called the five fuller feminine terminations in ऐ *ai*, आ: *āḥ*, आ: *āḥ*, अं *am*, and नं *nām*.

Monosyllabic, fem. only.	Optional fuller forms.	Monosyllabic, fem. only.	Optional fuller forms.
thought. SINGULAR.		earth. SINGULAR.	
N. धीः <i>dhit</i>		भूः <i>bhū</i>	
A. धियं <i>dhiyam</i>		भुवं <i>bhuvam</i>	
I. धिया <i>dhiyā</i>		भुवा <i>bhuvā</i>	
D. धिये <i>dhiye</i>	धियै <i>dhiyai</i>	भुवे <i>bhuve</i>	भुवै <i>bhuvai</i>
Ab. धियाः <i>dhiyah</i>	धियाः <i>dhiyāḥ</i>	भुवः <i>bhuvāḥ</i>	भुवाः <i>bhuvāḥ</i>
G. धियाः <i>dhiyah</i>	धियाः <i>dhiyāḥ</i>	भुवः <i>bhuvāḥ</i>	भुवाः <i>bhuvāḥ</i>
L. धियि <i>dhiyi</i>	धियां <i>dhiyām</i>	भुवि <i>bhuvi</i>	भुवां <i>bhuvām</i>
V. धीः <i>dhit</i>		भूः <i>bhū</i>	
DUAL.		DUAL.	
N.A.V. धियौ <i>dhiyau</i>		भुवौ <i>bhuvau</i>	
I.D.Ab. धीभ्यां <i>dhibhyām</i>		भूभ्यां <i>bhūbbhyām</i>	
G.L. धियोः <i>dhiyoḥ</i>		भुवोः <i>bhuvōḥ</i>	
PLURAL.		PLURAL.	
N. धियाः <i>dhiyah</i>		भुवः <i>bhuvāḥ</i>	
A. धियाः <i>dhiyah</i>		भुवः <i>bhuvāḥ</i>	
I. धीभिः <i>dhibhiḥ</i>		भूभिः <i>bhūbbhiḥ</i>	
D.Ab. धीभ्यः <i>dhibhyah</i>		भूभ्यः <i>bhūbbhyah</i>	
G. धियां <i>dhiyām</i>	धीनां <i>dhitnām</i>	भुवां <i>bhuvām</i>	भूनां <i>bhūnām</i>
L. धीषु <i>dhitshu</i>		भूषु <i>bhūshu</i>	

2. Polysyllabic Bases in ई and ऊ, being Feminine only.

§ 225. (1) These bases always take the full feminine terminations.

(2) They change their final ई and ऊ into य and व before terminations beginning with vowels.

(3) They take म and स as the terminations of the Acc. Sing. and Plural.

(4) They shorten their final ई and ऊ in the Vocative Singular.

(5) Remember that most nouns in ई have no स in the Nom. Sing., while those in ऊ have it.

Note—Some nouns in ई take स in the Nom. Sing.: अवीः *avīḥ*, not desiring (applied to women); लक्ष्मीः *lakṣmīḥ*, goddess of prosperity; तरुः *taruḥ*, boat; तन्त्रीः *tantrīḥ*, lute.

Versus memorialis: अवीलक्ष्मीतरुतन्त्रीषीह्रीषीयाभुदाहुतः समानानेव शब्दानां सिलोपो न कदाचन ॥ (Sār. p. 18 a.)

Base नदी *nadī* and नद्य *nady*.

SINGULAR.

FEM.

N. नदी *nadī*

A. नदीं *nadīm*

I. नद्या *nadyā*

Base वधू *vadhū* and वध्व *vadhv*.

SINGULAR.

FEM.

N. वधू *vadhū*

A. वधूं *vadhūm*

I. वध्वा *vadhvā*

D. नद्यै *nady-ai*
 Ab. नद्याः *nady-âḥ*
 G. नद्याः *nady-âḥ*
 L. नद्यां *nady-âm*
 V. नदि *nadi*

D. वध्वै *vadhv-ai*
 Ab. वध्वाः *vadhv-âḥ*
 G. वध्वाः *vadhv-âḥ*
 L. वध्वां *vadhv-âm*
 V. वधु *vadhu*

DUAL.

N. A. V. नद्यौ *nady-au*
 I. D. Ab. नदीभ्यां *nadī-bhyām*
 G. L. नद्योः *nady-oḥ*

DUAL.

N. A. V. वध्वौ *vadhv-au*
 I. D. Ab. वधूभ्यां *vadhū-bhyām*
 G. L. वध्वोः *vadhv-oḥ*

PLURAL.

N. V. नद्यः *nady-aḥ*
 A. नदीः *nadī-ḥ*
 I. नदीभिः *nadī-bhiḥ*
 D. नदीभ्यः *nadī-bhyaḥ*
 Ab. नदीभ्यः *nadī-bhyaḥ*
 G. नदीनां *nadī-nām*
 L. नदीषु *nadī-shu*

PLURAL.

N. V. वध्वः *vadhv-aḥ*
 A. वधूः *vadhū-ḥ*
 I. वधूभिः *vadhū-bhiḥ*
 D. वधूभ्यः *vadhū-bhyaḥ*
 Ab. वधूभ्यः *vadhū-bhyaḥ*
 G. वधूनां *vadhū-nām*
 L. वधूषु *vadhū-shu*

Compounds ending in Monosyllabic Feminine Bases in ई ī and ऊ ū.

§ 226. Compounds the last member of which is a monosyllabic feminine base in ई ī or ऊ ū, are declined alike in the masculine and feminine. Thus सुधीः *sudhīḥ*, masc. and fem.* if it means a good mind, or having a good mind, is declined exactly like धीः *dhīḥ*. सुधूः *subhūrūḥ*, masc. and fem. having a good brow, is declined exactly like धूः *bhūrūḥ*†, without excluding the fuller

* The following rule is taken from the Siddh.-Kaum. i. p. 136. If धीः *dhīḥ*, intellect, stands at the end of the Karmadhāraya compound like प्रधीः *pradhīḥ*, eminent intellect, or if it is used as a Bahuvrīhi compound in the feminine, such as प्रधीः *pradhīḥ*, possessed of eminent intellect, it is in both cases declined like लक्ष्मीः *lakṣmīḥ*. It would thus become identical with प्रधीः *pradhīḥ*, thinking eminently, when it takes exceptionally the feminine terminations (§ 223). The Acc. Sing. and Plur., however, take अं *am* and अः *aḥ*. The difference, therefore, would be the substitution of य् *y* for इय् *iy* before vowels, the obligation of using the fuller fem. terminations only, and the Vocative in ई ī, for these are the only points of difference between the declension of लक्ष्मीः *lakṣmīḥ* and धीः *dhīḥ*, fem. The Siddhānta-Kaumudī, while giving these rules for प्रधीः *pradhīḥ*, agrees with the rules given above with regard to सुधीः *sudhīḥ*, &c.

† The Voc. Sing. सुधू *subhū* is used by Bhaṭṭi, in a passage where Rāma in great grief exclaims, हा पितः क्वसि हे सुधू *hā pitāḥ kvasi he subhū*, Oh father, where art thou, Oh thou fine-browed (wife)! Some grammarians admit this Vocative as correct; others call it a mistake of Bhaṭṭi; others, again, while admitting that it is a mistake, consider that Bhaṭṭi made Rāma intentionally commit it as a token of his distracted mind. (Siddh.-Kaum. i. p. 137.)

terminations (रे *ai*, जा: *āh*, चां *ām*, नां *nām*)* for the masculine, or the simple terminations (ए *e*, ञ: *aḥ*, ञ: *aḥ*, इं *i*, चां *ām*) for the feminine. The same applies to the compound सुधी: *sudhīḥ*, when used as a substantive, good intellect.

If the same compounds are used as neuters, they shorten the final ई *i* or उ *u* of their base, and are declined like वारि *vāri* and मृदु *mṛidu*, with this difference, however, that in the Inst. Dat. Abl. Gen. Loc. Sing. Dual and Plural they may optionally take the masculine forms.

Masc. and Fem.	Optional fuller forms.	Optional forms for neuters, except Nom. Acc. Voc.
good-thoughted. SINGULAR.	SINGULAR.	SINGULAR.
N. सुधी: <i>sudhīḥ</i>		सुधि <i>sudhi</i>
A. सुधियं <i>sudhiyam</i>		सुधि <i>sudhi</i>
I. सुधिया <i>sudhiyā</i>		or सुधिना <i>sudhinā</i>
D. सुधिये <i>sudhiye</i>	सुधियै <i>sudhiyai</i>	or सुधिने <i>sudhine</i>
Ab. सुधियः <i>sudhiyaḥ</i>	सुधियाः <i>sudhiyāḥ</i>	or सुधिनः <i>sudhinaḥ</i>
G. सुधियः <i>sudhiyaḥ</i>	सुधियाः <i>sudhiyāḥ</i>	or सुधिनः <i>sudhinaḥ</i>
L. सुधियि <i>sudhiyi</i>	सुधियां <i>sudhiyām</i>	or सुधिनि <i>sudhini</i>
V. सुधी: <i>sudhīḥ</i>		सुधि <i>sudhi</i> or सुधे <i>sudhe</i>
DUAL.	DUAL.	DUAL.
N. A. V. सुधियौ <i>sudhiyau</i>		सुधिनी <i>sudhini</i>
I. D. Ab. सुधीभ्यां <i>sudhībhyām</i>		or सुधिभ्यां <i>sudhībhyām</i>
G. L. सुधियोः <i>sudhiyoḥ</i>		or सुधिनोः <i>sudhinoḥ</i>
PLURAL.	PLURAL.	PLURAL.
N. V. सुधियः <i>sudhiyaḥ</i>		सुधीनि <i>sudhīni</i>
A. सुधियः <i>sudhiyaḥ</i>		सुधीनि <i>sudhīni</i>
I. सुधीभिः <i>sudhībhiḥ</i>		or सुधिभिः <i>sudhibhiḥ</i>
D. सुधीभ्यः <i>sudhībhyāḥ</i>		or सुधिभ्यः <i>sudhibhyāḥ</i>
Ab. सुधीभ्यः <i>sudhībhyāḥ</i>		or सुधिभ्यः <i>sudhibhyāḥ</i>
G. सुधियां <i>sudhiyām</i>	सुधीनां <i>sudhīnām</i>	or सुधीनां <i>sudhīnām</i>
L. सुधीषु <i>sudhīṣhu</i>		or सुधिषु <i>sudhiṣhu</i>

* I can find no authority by which these fuller terminations are excluded. In बहुश्रेयसी *bahusreyasī*, the feminine श्रेयसी *sreyasī* retains its feminine character (*nadātva*) throughout (Siddh.-Kaum. I. p. 116); and the same is distinctly maintained for the compound प्रधी: *pradhīḥ*, possessed of distinguished intellect, if used as a masculine (Siddh.-Kaum. I. p. 119).

Masc. and Fem.	Optional fuller forms.	Optional forms for neuters, except Nom. Acc. Voc.
with beautiful brows. SINGULAR.	SINGULAR.	SINGULAR.
N. सुभ्रूः <i>subhrūḥ</i>		सुभ्रु <i>subhru</i>
A. सुभ्रुवं <i>subhruvam</i>		सुभ्रु <i>subhru</i>
I. सुभ्रुवा <i>subhruvā</i>		or सुभ्रुणा <i>subhruṇā</i>
D. सुभ्रुवे <i>subhruve</i>	सुभ्रुवे <i>subhruvai</i>	or सुभ्रुणे <i>subhruṇe</i>
Ab. सुभ्रुवः <i>subhruvaḥ</i>	सुभ्रुवाः <i>subhruvāḥ</i>	or सुभ्रुणः <i>subhruṇaḥ</i>
G. सुभ्रुवः <i>subhruvaḥ</i>	सुभ्रुवाः <i>subhruvāḥ</i>	or सुभ्रुणः <i>subhruṇaḥ</i>
L. सुभ्रुवि <i>subhruvi</i>	सुभ्रुवां <i>subhruvām</i>	or सुभ्रुणि <i>subhruṇi</i>
V. सुभ्रूः <i>subhrūḥ</i>		सुभ्रु <i>subhru</i> or ओ- <i>bhro</i>
DUAL.	DUAL.	DUAL.
N. A. V. सुभ्रुवी <i>subhruvau</i>		सुभ्रुणी <i>subhruṇī</i>
I. D. Ab. सुभ्रूभ्यां <i>subhrūbhyām</i>		or सुभ्रूभ्यां <i>subhruḥbhyām</i>
G. L. सुभ्रुवोः <i>subhruvoḥ</i>		or सुभ्रुणोः <i>subhruṇoḥ</i>
PLURAL.	PLURAL.	PLURAL.
N. V. सुभ्रुवः <i>subhruvaḥ</i>		सुभ्रूणि <i>subhrūṇi</i>
A. सुभ्रुवः <i>subhruvaḥ</i>		सुभ्रूणि <i>subhrūṇi</i>
I. सुभ्रूभिः <i>subhrūbhiḥ</i>		or सुभ्रूभिः <i>subhruḥbhiḥ</i>
D. सुभ्रूभ्यः <i>subhrūbhyaḥ</i>		or सुभ्रूभ्यः <i>subhruḥbhyaḥ</i>
Ab. सुभ्रूभ्यः <i>subhrūbhyaḥ</i>		or सुभ्रूभ्यः <i>subhruḥbhyaḥ</i>
G. सुभ्रुवां <i>subhruvām</i>	सुभ्रूणां <i>subhrūṇām</i>	or सुभ्रूणां <i>subhrūṇām</i>
L. सुभ्रूषु <i>subhrūṣhu</i>		or सुभ्रुषु <i>subhruṣhu</i>

Compounds ending in Polysyllabic Feminine Bases in ई ई and ऊ ऊ.

§ 227. Feminine nouns like नदी *nadī* and चमू *chamū* may form the last portion of compounds which are used in the masculine gender. Thus बहुश्रेयसी *bahusreyasī*, a man who has many auspicious qualities (Siddh.-Kaum. I. pp. 116, 117), and अतिचमू *atichamū*, one who is better than an army (Siddh.-Kaum. I. p. 123), are declined in the masculine and feminine:

SINGULAR.	DUAL.	PLURAL.
N. बहुश्रेयसी <i>bahusreyasī</i> *	बहुश्रेयस्यौ <i>bahusreyasyau</i>	बहुश्रेयस्यः <i>bahusreyasyaḥ</i>
A. बहुश्रेयसीं <i>bahusreyasīm</i>	बहुश्रेयस्यौ <i>bahusreyasyau</i>	बहुश्रेयसीन् <i>bahusreyasīn</i>
I. बहुश्रेयस्या <i>bahusreyasyā</i>	बहुश्रेयसीभ्यां <i>bahusreyasībhyām</i>	बहुश्रेयसीभिः <i>bahusreyasībhiḥ</i>
D. बहुश्रेयस्यै <i>bahusreyasyai</i>	बहुश्रेयसीभ्यां <i>bahusreyasībhyām</i>	बहुश्रेयसीभ्यः <i>bahusreyasībhyaḥ</i>
Ab. बहुश्रेयस्याः <i>bahusreyasyāḥ</i>	बहुश्रेयसीभ्यां <i>bahusreyasībhyām</i>	बहुश्रेयसीभ्यः <i>bahusreyasībhyaḥ</i>
G. बहुश्रेयस्याः <i>bahusreyasyāḥ</i>	बहुश्रेयस्योः <i>bahusreyasyoḥ</i>	बहुश्रेयसीनां <i>bahusreyasīnām</i>
L. बहुश्रेयस्यां <i>bahusreyasyām</i>	बहुश्रेयस्योः <i>bahusreyasyoḥ</i>	बहुश्रेयसीषु <i>bahusreyasīṣhu</i>
V. बहुश्रेयसि <i>bahusreyasi</i>	बहुश्रेयस्यौ <i>bahusreyasyau</i>	बहुश्रेयस्यः <i>bahusreyasyaḥ</i>

* From लक्ष्मीः *lakshmiḥ*, the Nom. Sing. would be अतिलक्ष्मीः *atilakshmiḥ*.

SINGULAR.	DUAL.	PLURAL.
N. अतिचमूः <i>atichamūḥ</i>	अतिचम्वौ <i>atichamvau</i>	अतिचम्वः <i>atichamvaḥ</i>
A. अतिचमू <i>atichamām</i>	अतिचम्वौ <i>atichamvau</i>	अतिचमून् <i>atichamān</i>
I. अतिचम्व्वा <i>atichamvā</i>	अतिचमूभ्यां <i>atichamūbhyām</i>	अतिचमूभिः <i>atichamūbhiḥ</i>
D. अतिचम्व्यै <i>atichamvai</i>	अतिचमूभ्यां <i>atichamūbhyām</i>	अतिचमूभ्यः <i>atichamūbhyaḥ</i>
Ab. अतिचम्व्याः <i>atichamvāḥ</i>	अतिचमूभ्यां <i>atichamūbhyām</i>	अतिचमूभ्यः <i>atichamūbhyaḥ</i>
G. अतिचम्व्याः <i>atichamvāḥ</i>	अतिचम्व्योः <i>atichamvōḥ</i>	अतिचमूनां <i>atichamūnām</i>
L. अतिचम्व्यां <i>atichamvām</i>	अतिचम्व्योः <i>atichamvōḥ</i>	अतिचमूषु <i>atichamūṣu</i>
V. अतिचमु <i>atichamu</i>	अतिचम्वौ <i>atichamvau</i>	अतिचम्वः <i>atichamvaḥ</i> *

Nouns like कुमारी *kumārī*, a man who behaves like a girl, are declined like बहुश्रेयसी *bahusreyasī*, except in the Acc. Sing. and Plur., where they form कुमार्ये *kumāryam* and कुमार्यः *kumāryaḥ*. (Siddh.-Kaum. i. pp. 118, 119.)

§ 228. स्त्री *strī*, woman, is declined like नदी *nadī*, only that the accumulation of three consonants is avoided by the regular insertion of an इ i, e. g. स्त्रिया *striyā*, and not स्त्र्या *stryā*. Remember also two optional forms in the Acc. Sing. and Plur.

Base स्त्री *strī* and स्त्रिय *striy*.

SINGULAR.	DUAL.	PLURAL.
N. स्त्री <i>strī</i>	N.A.V. स्त्रियौ <i>striyau</i>	N. स्त्रियः <i>striyaḥ</i>
A. स्त्रीं <i>strīm</i> or स्त्रियं <i>striyam</i>	I.D.Ab. स्त्रीभ्यां <i>strībhyām</i>	A. स्त्रीः <i>strīḥ</i> or स्त्रियः <i>striyaḥ</i>
I. स्त्रिया <i>striyā</i>	G.L. स्त्रियोः <i>striyōḥ</i>	I. स्त्रीभिः <i>strībhiḥ</i>
D. स्त्रियै <i>striyai</i>		D.Ab. स्त्रीभ्यः <i>strībhyaḥ</i>
Ab.G. स्त्रियाः <i>striyāḥ</i>		G. स्त्रीणां <i>strīṇām</i> (Pāṇ.I. 4, 5)
L. स्त्रियां <i>striyām</i>		L. स्त्रीषु <i>strīṣu</i>
V. स्त्रि <i>stri</i> (Pāṇ. I. 4, 4)		

§ 229. When स्त्री *strī* forms the last portion of a compound, and has to be treated as a masculine, feminine, and neuter, the following forms occur :

	MASC.	SINGULAR. FEM.	NEUT.
N.	अतिस्त्रिः <i>atistriḥ</i>	अतिस्त्रिः <i>atistriḥ</i>	अतिस्त्रि <i>atistri</i>
A.	{ अतिस्त्रिं <i>atistrim</i> or अतिस्त्रियं <i>atistriyam</i>	{ अतिस्त्रिं <i>atistrim</i> or अतिस्त्रियं <i>atistriyam</i>	अतिस्त्रि <i>atistri</i>
I.	अतिस्त्रिया <i>atistriyā</i>	अतिस्त्रिया <i>atistriyā</i>	अतिस्त्रिया <i>atistriyā</i>
D.	अतिस्त्रियै <i>atistraye</i>	{ अतिस्त्रियै <i>atistriyai</i> or अतिस्त्रियै <i>atistraye</i>	{ अतिस्त्रियै <i>atistriye</i> or अतिस्त्रियै <i>atistraye</i>
Ab.G.	अतिस्त्रेः <i>atistreḥ</i>	{ अतिस्त्रियाः <i>atistriyāḥ</i> or अतिस्त्रेः <i>atistreḥ</i>	{ अतिस्त्रियाः <i>atistriyaḥ</i> or अतिस्त्रेः <i>atistreḥ</i>
L.	अतिस्त्री <i>atistrau</i>	{ अतिस्त्रियां <i>atistriyām</i> or अतिस्त्री <i>atistrau</i>	{ अतिस्त्रियां <i>atistriyā</i> or अतिस्त्री <i>atistrau</i>
V.	अतिस्त्रे <i>atistre</i>	अतिस्त्रे <i>atistre</i>	अतिस्त्रे <i>atistre</i>

* The neuter is said to be N.A.V. Sing. बहुश्रेयसी *bahusreyasī*, N.A.V. Dual बहुश्रेयसीनी *bahusreyasīnī*, N.A.V. Plur. बहुश्रेयसीनि *bahusreyasīni*, Dat. Sing. बहुश्रेयसी, ०सीने, *bahusreyasyai*, -sye, or -sne, &c.

DUAL.		
MASC.	FEM.	NEUT.
N.A.V. अतिस्त्रियौ <i>atistriyau</i>	अतिस्त्रियौ <i>atistriyau</i>	अतिस्त्रिणी <i>atistriṇī</i>
I.D.Ab. अतिस्त्रिभ्यां <i>atistribhyām</i>	अतिस्त्रिभ्यां <i>atistribhyām</i>	अतिस्त्रिभ्यां <i>atistribhyām</i>
G.L. अतिस्त्रियोः <i>atistriyoḥ</i>	अतिस्त्रियोः <i>atistriyoḥ</i>	अतिस्त्रियोः <i>atistriyoḥ</i>
PLURAL.		
MASC.	FEM.	NEUT.
N.V. अतिस्त्रयः <i>atistrayaḥ</i>	अतिस्त्रयः <i>atistrayaḥ</i>	अतिस्त्रीणि <i>atistriṇi</i>
A. { अतिस्त्रीन् <i>atistrīn</i> or अतिस्त्रियः <i>atistriyaḥ</i>	{ अतिस्त्रीः <i>atistrīḥ</i> or अतिस्त्रियः <i>atistriyaḥ</i>	अतिस्त्रीणि <i>atistriṇi</i>
I. अतिस्त्रिभिः <i>atistribhiḥ</i>	अतिस्त्रिभिः <i>atistribhiḥ</i>	अतिस्त्रिभिः <i>atistribhiḥ</i>
D.Ab. अतिस्त्रिभ्यः <i>atistribhyaḥ</i>	अतिस्त्रिभ्यः <i>atistribhyaḥ</i>	अतिस्त्रिभ्यः <i>atistribhyaḥ</i>
G. अतिस्त्रीणां <i>atistrīṇām</i>	अतिस्त्रीणां <i>atistrīṇām</i>	अतिस्त्रीणां <i>atistrīṇām</i>
L. अतिस्त्रिभु <i>atistrishu</i>	अतिस्त्रिभु <i>atistrishu</i>	अतिस्त्रिभु <i>atistrishu</i>

In the masculine final ई *ī* is shortened to इ *i*, and the compound declined like कविः *kaviḥ*, except in the Nom. Acc. Voc. and Gen. Loc. Dual. In the Acc. Sing. and Plur. optional forms are admitted. (Siddh.-Kaum. 1. p. 134.)

The feminine may be the same as the masculine, except in the Instr. Sing. and Acc. Plur., but it may likewise be declined like स्त्री *strī* in the Dat. Abl. Gen. Loc. Sing.

The neuter has the usual optional forms.

Bases in इ i and उ u, Masculine, Feminine, Neuter.

§ 230. There are masculine, feminine, and neuter bases in इ *i* and उ *u*. They are of frequent occurrence and should be carefully committed to memory.

Adjectives in इ *i* are declined like substantives, only that the masculine may optionally be substituted for the neuter in all cases except the Nom. and Acc. Sing.; Nom. Acc. and Voc. Dual and Plur. Ex. सुचिः *suchiḥ*, masc. bright; सुचिः *suchiḥ*, fem.; सुचि *suchi*, neut.

The same applies to adjectives in उ *u*, except that they may form their feminine either without any change, or by adding ई *ī*. Thus लघुः *laghuḥ*, light, is in the fem. either लघुः *laghuḥ*, to be declined as a feminine, or लघ्वी *laghvī*, to be declined like नदी *nadī*.

If the final उ *u* is preceded by more than one consonant, the fem. does not take ई *ī*. Thus पांडु *pāṇḍu*, pale; fem. पांडुः *pāṇḍuḥ*.

Some adjectives in उ *u* lengthen their vowel in the fem., and are then declined like वधूः *vadhūḥ*. Thus पंगुः *paṅguḥ*, lame; fem. पंगूः *paṅgūḥ*. Likewise कुरुः *kuruḥ*, a Kuru; fem. कुरूः *kurūḥ*: some compounds ending in ऊरुः *ūruḥ*, thigh, such as वामोरुः *vāmoruḥ*, with handsome thighs, fem. वामोरूः *vāmorūḥ*.

Bases in इ i.

Bases in उ u.

SINGULAR.						
	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
Base	कवि <i>kavi</i> , poet	मति <i>mati</i> , thought	वारि <i>vāri</i> , water	मृदु <i>mṛidu</i> , soft	मृदु <i>mṛidu</i> , soft	मृदु <i>mṛidu</i> , soft
N.	कविः <i>kavi-ḥ</i>	मतिः <i>mati-ḥ</i>	वारि <i>vāri</i>	मृदुः <i>mṛidu-ḥ</i>	मृदुः <i>mṛidu-ḥ</i>	मृदु <i>mṛidu</i>
A.	कविम् <i>kavi-m</i>	मतिम् <i>mati-m</i>	वारि <i>vāri</i>	मृदुम् <i>mṛidu-m</i>	मृदुम् <i>mṛidu-m</i>	मृदु <i>mṛidu</i>
I.	कविना <i>kavi-nā</i>	मत्या <i>maty-ā</i>	वारिणा <i>vāri-ṇā</i>	मृदुना <i>mṛidu-nā</i>	मृद्व्वा <i>mṛidv-ā</i>	मृदुना <i>mṛidu-nā</i>
D.	कवये <i>kavay-e</i>	मतये <i>matay-e</i> or मत्यै <i>maty-ai</i>	वारिणे <i>vāri-ṇe</i>	मृदवे <i>mṛidav-e</i>	मृदवे <i>mṛidav-e</i> or मृद्वै <i>mṛidv-ai</i>	मृदुने <i>mṛidu-ne</i> or मृद्वे <i>mṛidv-e</i>
Ab.G.	कवेः <i>kave-ḥ</i>	मतेः <i>mate-ḥ</i> or मत्याः <i>maty-āḥ</i>	वारिणः <i>vāri-ṇāḥ</i>	मृदोः <i>mṛido-ḥ</i>	मृदोः <i>mṛido-ḥ</i> or मृद्व्वाः <i>mṛidv-āḥ</i>	मृदुनः <i>mṛidu-nāḥ</i> or मृदोः <i>mṛido-ḥ</i>
L.	कवौ <i>kavau</i>	मतौ <i>matau</i> or मत्यां <i>maty-ām</i>	वारिणि <i>vāri-ṇi</i>	मृदौ <i>mṛidau</i>	मृदौ <i>mṛidau</i> or मृद्व्वां <i>mṛidv-ām</i>	मृदुनि <i>mṛidu-ni</i> or मृदौ <i>mṛidau</i>
V.	कवे <i>kave</i>	मते <i>mate</i>	वारि <i>vāri</i> or वारे <i>vāre*</i>	मृदो <i>mṛido</i>	मृदो <i>mṛido</i>	मृदु <i>mṛidu</i> or मृदौ <i>mṛido*</i>
DUAL.						
N.A.V.	कवी <i>kavī</i>	मती <i>matī</i>	वारिणी <i>vāri-ṇī</i>	मृदू <i>mṛidū</i>	मृदू <i>mṛidū</i>	मृदुनी <i>mṛidu-nī</i>
I.D.Ab.	कविभ्यां <i>kavi-bhyaṁ</i>	मतिभ्यां <i>mati-bhyaṁ</i>	वारिभ्यां <i>vāri-bhyaṁ</i>	मृदुभ्यां <i>mṛidu-bhyaṁ</i>	मृदुभ्यां <i>mṛidu-bhyaṁ</i>	मृदुभ्यां <i>mṛidu-bhyaṁ</i>
G.L.	कव्योः <i>kavy-oḥ</i>	मत्योः <i>maty-oḥ</i>	वारिणोः <i>vāri-ṇoḥ</i>	मृद्वोः <i>mṛidv-oḥ</i>	मृद्वोः <i>mṛidv-oḥ</i>	मृदुनोः <i>mṛidu-noḥ</i> or मृद्वोः <i>mṛidv-oḥ</i>
PLURAL.						
N.V.	कवयः <i>kavay-aḥ</i>	मतयः <i>matay-aḥ</i>	वारिणि <i>vāri-ṇi</i>	मृदवः <i>mṛidav-aḥ</i>	मृदवः <i>mṛidav-aḥ</i>	मृदुनि <i>mṛidu-ni</i>
A.	कवीन् <i>kavī-n</i>	मतीः <i>matī-ḥ</i>	वारिणि <i>vāri-ṇi</i>	मृदून् <i>mṛidū-n</i>	मृदूः <i>mṛidū-ḥ</i>	मृदूनि <i>mṛidū-ni</i>
I.	कविभिः <i>kavi-bhiḥ</i>	मतिभिः <i>mati-bhiḥ</i>	वारिभिः <i>vāri-bhiḥ</i>	मृदुभिः <i>mṛidu-bhiḥ</i>	मृदुभिः <i>mṛidu-bhiḥ</i>	मृदुभिः <i>mṛidu-bhiḥ</i>
D.Ab.	कविभ्यः <i>kavi-bhyaḥ</i>	मतिभ्यः <i>mati-bhyaḥ</i>	वारिभ्यः <i>vāri-bhyaḥ</i>	मृदुभ्यः <i>mṛidu-bhyaḥ</i>	मृदुभ्यः <i>mṛidu-bhyaḥ</i>	मृदुभ्यः <i>mṛidu-bhyaḥ</i>
G.	कवीनां <i>kavī-nām</i>	मतीनां <i>matī-nām</i>	वारिणां <i>vāri-ṇām</i>	मृदूनां <i>mṛidū-nām</i>	मृदूनां <i>mṛidū-nām</i>	मृदूनां <i>mṛidū-nām</i>
L.	कविषु <i>kavi-shu</i>	मतिषु <i>mati-shu</i>	वारिषु <i>vāri-shu</i>	मृदुषु <i>mṛidu-shu</i>	मृदुषु <i>mṛidu-shu</i>	मृदुषु† <i>mṛidu-shu</i>

* The Guna in the Voc. Sing. of neuters in इ i, उ u, ऋ ri, is approved by Mādhyandini Vyāghrapād, as may be seen from the following verse: संबोधने तूज्ञनसस्त्रिरूपं सांतं तथा नांतमप्राप्यदंतं । माभ्येदिनिर्विष्टि गुणं त्विगंते नपुंसके व्याघ्रपदां वरिष्ठः ॥

† The lines of separation placed in the transcribed paradigms are not intended to divide the real terminations from the real base, but only to facilitate the learning by heart of these

§ 231. कति *kati*, how many, यति *yati*, as many (relat.), and तति *tati*, so many, are used in the Plural only, and take no terminations in the Nom. and Acc. Plural. For the rest, they are declined like कवि *kavi*, and without distinction of gender.

Nom. Voc.	कति <i>kati</i>
Acc.	कति <i>kati</i>
Instr.	कतिभिः <i>katibhiḥ</i>
Dat.	कतिभ्यः <i>katibhyaḥ</i>
Abl.	कतिभ्यः <i>katibhyaḥ</i>
Gen.	कतीनां <i>katīnām</i>
Loc.	कतिषु <i>katishu</i>

§ 232. सखि *sakhi*, friend, has two bases :

सखाय *sakhāy* for the Aṅga, i. e. the strong base.

सखि *sakhi* for the Pada and Bha base.

It is irregular in some of its cases.

SINGULAR.	DUAL.	PLURAL.
N. सखा <i>sakhā</i>	सखायौ <i>sakhāyau</i>	सखायः <i>sakhāyāḥ</i>
A. सखायं <i>sakhāyam</i>	सखायौ <i>sakhāyau</i>	सखीन् <i>sakhīn</i>
I. सख्या <i>sakhya</i>	सखिभ्यां <i>sakhibhyām</i>	सखिभिः <i>sakhibhiḥ</i>
D. सख्ये <i>sakhye</i>	सखिभ्यां <i>sakhibhyām</i>	सखिभ्यः <i>sakhibhyaḥ</i>
Ab. सख्युः <i>sakhyaḥ</i>	सखिभ्यां <i>sakhibhyām</i>	सखिभ्यः <i>sakhibhyaḥ</i>
G. सख्युः <i>sakhyaḥ</i>	सख्योः <i>sakhyaḥ</i>	सखीनां <i>sakhīnām</i>
L. सख्यौ <i>sakhyaḥ</i>	सख्योः <i>sakhyaḥ</i>	सखिषु <i>sakhishu</i>
V. सखे <i>sakhe</i>	like Nom.	like Nom.

The feminine सखी *sakhī* is regular, like नदी *nadī*.

At the end of compounds, we find सखि *sakhi*, masc. declined as follows :

Base सुसखि *susakhi*, a good friend, masc.

SINGULAR.	DUAL.	PLURAL.
N. सुसखा <i>susakhā</i>	सुसखायौ <i>susakhāyau</i>	सुसखायः <i>susakhāyāḥ</i> *
A. सुसखायं <i>susakhāyam</i>	सुसखायौ <i>susakhāyau</i>	सुसखीन् <i>susakhīn</i>
I. सुसखिना <i>susakhinā</i>	सुसखिभ्यां <i>susakhibhyām</i>	सुसखिभिः <i>susakhibhiḥ</i>
D. सुसख्ये <i>susakhaye</i>	सुसखिभ्यां <i>susakhibhyām</i>	सुसखिभ्यः <i>susakhibhyaḥ</i>
Ab. सुसखेः <i>susakheḥ</i>	सुसखिभ्यां <i>susakhibhyām</i>	सुसखिभ्यः <i>susakhibhyaḥ</i>
G. सुसखेः <i>susakheḥ</i>	सुसख्योः <i>susakhyaḥ</i>	सुसखीनां <i>susakhīnām</i>
L. सुसखौ <i>susakhau</i>	सुसख्योः <i>susakhyaḥ</i>	सुसखिषु <i>susakhishu</i>
V. सुसखे <i>susakhe</i>	सुसखायौ <i>susakhāyau</i>	सुसखायः <i>susakhāyāḥ</i>

At the end of a neuter compound सखि *sakhi* is declined like वरि *vāri* (§ 230).

nouns. Masculine nouns in short उ * are भानु *bhānu*, sun, वायु *vāyu*, wind, विष्णु *viṣṇu*, nom. prop. पीलु *pīlu*, as masc., is the name of a tree; as neuter, the name of its fruit (Śār. i. 8, 17). Feminine nouns in short उ * are धेनुः *dhenuḥ*, cow, रज्जुः *rajjūḥ*, rope, तनुः *tanuḥ*, body.

* Siddh.-Kaum. i. p. 112.

§ 233. पति *pati*, lord, is irregular :

SINGULAR.	DUAL.	PLURAL.
N. पतिः <i>patiḥ</i>	N. A. V. पती <i>patī</i>	N. पतयः <i>patayaḥ</i>
A. पतिं <i>patim</i>	I. D. Ab. पतिभ्यां <i>patibhyām</i>	A. पतीन् <i>patīn</i>
I. पत्या <i>patyā</i>	G. L. पत्योः <i>patyoh</i>	I. पतिभिः <i>patibhiḥ</i>
D. पत्ये <i>patye</i>		D. Ab. पतिभ्यः <i>patibhyaḥ</i>
Ab. G. पत्युः <i>patyuh</i>		G. पतीनां <i>patīnām</i>
L. पत्यौ <i>patyau</i>		L. पतिषु <i>patishu</i>
V. पते <i>pate</i>		V. पतयः <i>patayaḥ</i>

यति *pati* at the end of compounds, e. g. भूपति *bhūpati*, lord of the earth, प्रजापति *prajāpati*, lord of creatures, is regular, like कवि *kavi*. The feminine of पति *pati* is पत्नी *patnī*, wife, i. e. legitimate wife, she who takes part in the sacrifices of her husband. (Pāṇ. iv. 1, 33.)

§ 234. The neuter bases अक्षि *akshi*, eye, अस्थि *asthi*, bone, दधि *dadhi*, curds, सक्थि *sakthi*, thigh, are declined regularly like वारि *vdri*; but in the Bha cases they substitute the bases अक्षन् *akshn*, अस्थन् *asthn*, दधन् *dadhn*, सक्थन् *sakthn*. In these cases they are declined, in fact, like neuters in अन् *an*, such as नामन् *nāman*. (See note to § 203.)

Anga and Pada base अक्षि *akshi*, Bha base अक्षन् *akshn*.

SINGULAR.	DUAL.	PLURAL.
N. A. अक्षि <i>akshi</i>	N. A. V. अक्षिणी <i>akshiṇī</i>	N. A. V. अक्षिणि <i>akshiṇi</i>
I. अक्ष्या <i>akshyā</i>	I. D. Ab. अक्षिभ्यां <i>akshibhyām</i>	I. अक्षिभिः <i>akshibhiḥ</i>
D. अक्ष्ये <i>akshye</i>	G. L. अक्ष्योः <i>akshyoh</i>	D. Ab. अक्षिभ्यः <i>akshibhyaḥ</i>
Ab. G. अक्ष्यः <i>akshyāḥ</i>		G. अक्ष्यां <i>akshyām</i>
L. अक्षि <i>akshni</i> and अक्षि <i>akshni</i>		L. अक्षिषु <i>akshishu</i>
V. अक्षे <i>akshe</i> (or अक्षि <i>akshi</i>)		

Bases in वृ णि, Masculine, Feminine, Neuter.

§ 235. These bases are declined after two models :

	SINGULAR.	
I.	MASC.	FEM.
Base	नप्तृ <i>naptṛi</i> , grandson	स्वसृ <i>svasṛi</i> , sister
N.	नप्ता <i>naptā</i>	स्वसा <i>svasā</i>
A.	नप्तरं <i>naptār-am</i>	स्वसारं <i>svasār-am</i>
I.	नप्ता <i>naptṛ-d</i>	स्वसा <i>svasṛ-d</i>
D.	नप्ते <i>naptṛ-e</i>	स्वसे <i>svasṛ-e</i>
Ab. G.	नप्तुः <i>naptuh</i>	स्वसुः <i>svasuh</i>
L.	नप्तरि <i>naptār-i</i>	स्वसरि <i>svasār-i</i>
V.	नप्तः <i>naptāḥ(r)</i>	स्वसः <i>svasāḥ(r)</i>
		NEUT.
		धातृ <i>dhātṛi</i> , providence
		धातृ <i>dhātṛi</i>
		धातृ <i>dhātṛi</i>
		धातृया <i>dhātṛi-ā</i>
		धातृये <i>dhātṛi-ye</i>
		धातृयः <i>dhātṛi-yaḥ</i>
		धातृयि <i>dhātṛi-ṇi</i>
		धातृ <i>dhātṛi</i> or धातः <i>dhātāḥ(r)</i>

PLURAL.

N. नम्राः <i>naptār-ah</i>	स्वस्राः <i>svasār-ah</i>	भ्रातृभिः <i>bhrātṛ-bhiḥ</i>
A. नमृन् <i>naptṛ-n</i>	स्वसृः <i>svasṛ-ḥ</i>	भ्रातृभिः <i>bhrātṛ-bhiḥ</i>
I. नमृभिः <i>naptṛi-bhiḥ</i>	स्वसृभिः <i>svasṛi-bhiḥ</i>	भ्रातृभिः <i>bhrātṛi-bhiḥ</i>
D. नमृभ्यः <i>naptṛi-bhyaḥ</i>	स्वसृभ्यः <i>svasṛi-bhyaḥ</i>	भ्रातृभ्यः <i>bhrātṛi-bhyaḥ</i>
Ab. नमृभ्यः <i>naptṛi-bhyaḥ</i>	स्वसृभ्यः <i>svasṛi-bhyaḥ</i>	भ्रातृभ्यः <i>bhrātṛi-bhyaḥ</i>
G. नमृषां <i>naptṛ-ṣām</i>	स्वसृषां <i>svasṛ-ṣām</i>	भ्रातृषां <i>bhrātṛ-ṣām</i>
L. नमृषु <i>naptṛi-shu</i>	स्वसृषु <i>svasṛi-shu</i>	भ्रातृषु <i>bhrātṛi-shu</i>

DUAL.

N.A.V. नम्रादौ <i>naptār-au</i>	स्वस्रादौ <i>svasār-au</i>	भ्रातृदौ <i>bhrātṛ-āu</i>
I. D. Ab. नमृभ्यां <i>naptṛi-bhyām</i>	स्वसृभ्यां <i>svasṛi-bhyām</i>	भ्रातृभ्यां <i>bhrātṛi-bhyām</i>
G. L. नम्रोः <i>naptṛ-oḥ</i>	स्वस्रोः <i>svasṛ-oḥ</i>	भ्रातृयोः <i>bhrātṛi-yoḥ</i>

2. The second model differs from the first in the Acc. Sing., Nom. Acc. Voc. Dual, and Nom. Plur., by not lengthening the *a* before the *r*.

Base पित्र *pitṛ*, मातृ *mātṛ*.

SINGULAR.		DUAL.		PLURAL.	
MASC.	FEM.	MASC.	FEM.	MASC.	FEM.
N. पिता <i>pitā</i>	माता <i>mātā</i>	पितरौ <i>pitār-au</i>	मातरौ <i>mātār-au</i>	पितरः <i>pitār-aḥ</i>	मातरः <i>mātār-aḥ</i>
A. पितरं <i>pitār-am</i>	मातरं <i>mātār-am</i>			पितृन् <i>pitṛ-n</i>	मातृः <i>mātṛ-ḥ</i>
I. पित्रा <i>pitṛ-d</i>	मात्रा <i>mātr-d</i>	पितृभ्यां <i>pitṛi-bhyām</i>	मातृभ्यां <i>mātṛi-bhyām</i>	पितृभिः <i>pitṛi-bhiḥ</i>	मातृभिः <i>mātṛi-bhiḥ</i>
D. पित्रे <i>pitṛ-e</i>	मात्रे <i>mātr-e</i>			पितृभ्यः <i>pitṛi-bhyaḥ</i>	मातृभ्यः <i>mātṛi-bhyaḥ</i>
Ab. पितुः <i>pituh</i>	मातुः <i>mātuḥ</i>			पित्रोः <i>pitṛ-oḥ</i>	मात्रोः <i>mātr-oḥ</i>
G. पितुः <i>pituh</i>	मातुः <i>mātuḥ</i>			पितृषां <i>pitṛ-ṣām</i>	मातृषां <i>mātṛ-ṣām</i>
L. पितरि <i>pitār-i</i>	मातरि <i>mātār-i</i>			पितृषु <i>pitṛi-shu</i>	मातृषु <i>mātṛi-shu</i>
V. पितः <i>pitāḥ(r)</i>	मातः <i>mātāḥ(r)</i>	like Nom.	like Nom.	like Nom.	like Nom.

After the first model are declined most *nomina actoris* derived from verbs by the suffix *ṛtṛi*: दातृ *dātṛi*, giver; कर्तृ *kartṛi*, doer; त्वष्टृ *tvashṭṛi*, carpenter; होतृ *hotṛi*, sacrificer; भर्तृ *bhartṛi*, husband.

After the second model are declined masculines, such as भ्रातृ *bhrātṛi*, brother; जामातृ *jāmātṛi*, son-in-law; देवृ *devṛi*, husband's brother; सव्येश्ठृ *savyeshṭṛi*, a charioteer: and feminines, such as दुहितृ *duhitṛi*, daughter; ननन्दृ *nanandṛi*, husband's sister; यातृ *yātṛi*, husband's brother's wife. Most terms of relationship in *ṛi* (except स्वसृ *svasṛi*, sister, and नमृ *naptṛi*, grandson) do not lengthen their *ar*.

Note—If words in *ṛi* 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 ईः: कर्तृ *kartṛi*, fem. कर्त्री *kartrī*, like नदी *nadī*.

§ 236. क्रोष्टृ *kroshṭṛi*, a jackal, is irregular; but most of its irregularities may be explained by admitting two bases, क्रोष्टृ *kroshṭṛi* (like मृदु *mṛidu*) and क्रोष्टृ *kroshṭṛi* (like नमृ *naptṛi*).

SINGULAR.	DUAL.	PLURAL.
N. क्रोडा <i>kroshḍā</i>	N. A. V. क्रोडातौ <i>kroshḍātau</i>	N. क्रोडाः <i>kroshḍāḥ</i>
A. क्रोडात् <i>kroshḍāt</i>		A. क्रोडून् <i>kroshḍān</i>
I. { क्रोडूना <i>kroshḍunā</i> क्रोडा <i>kroshḍā</i>	I. D. Ab. क्रोडूभ्यां <i>kroshḍubhyām</i>	I. क्रोडूभिः <i>kroshḍubhiḥ</i>
D. { क्रोडवे <i>kroshḍave</i> क्रोडे <i>kroshḍre</i>		D. Ab. क्रोडूभ्यः <i>kroshḍubhyaḥ</i>
Ab. G. { क्रोडोः <i>kroshḍoḥ</i> क्रोडुः <i>kroshḍuḥ</i>	G. L. { क्रोडोः <i>kroshḍoḥ</i> क्रोडोः <i>kroshḍroḥ</i>	G. क्रोडूनां <i>kroshḍūnām</i>
L. { क्रोडौ <i>kroshḍau</i> क्रोडरि <i>kroshḍari</i>		L. क्रोडूषु <i>kroshḍuḥ</i>
V. क्रोडो <i>kroshḍo</i>		

The base क्रोडू *kroshḍū* is the only one admissible as Aṅga, i. e. in the strong cases, excepting the Vocative. (हे क्रोडः *he kroshḍāḥ* is, I believe, wrongly admitted by Wilson.)

The base क्रोडू *kroshḍū* 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 क्रोडून् *kroshḍūn* only. (Pāṇ. VII. 1, 95-97.)

Those who admit क्रोडून् *kroshḍūn* as Acc. Plur. likewise admit क्रोडू *kroshḍū* as Acc. Sing. (Sār. I. 6, 70.)

The feminine is क्रोडूरी *kroshḍūrī*, declined like नदी *nadī*.

§ 237. नृ *nṛ*, man, a word of frequent occurrence, though, for convenience sake, often replaced by नर *nara*, is declined regularly like पितृ *pitṛ*, except in the Gen. Plural, where it may be either नृणां *nṛṇām* or नृणो *nṛṇo*. (Pāṇ. VI. 4, 6.)

SINGULAR.	DUAL.	PLURAL.
N. ना <i>nā</i>	नरौ <i>narau</i>	नरः <i>naraḥ</i>
A. नरं <i>naram</i>	नरौ <i>narau</i>	नृन् <i>nṛṇ</i>
I. वा <i>nā</i>	नृभ्यां <i>nṛibhyām</i>	नृभिः <i>nṛibhiḥ</i>
D. वे <i>nre</i>	नृभ्यां <i>nṛibhyām</i>	नृभ्यः <i>nṛibhyaḥ</i>
Ab. नुः <i>nuḥ</i>	नृभ्यां <i>nṛibhyām</i>	नृभ्यः <i>nṛibhyaḥ</i>
G. नुः <i>nuḥ</i>	नोः <i>nroḥ</i>	नृणां <i>nṛṇām</i> or नृणो <i>nṛṇo</i>
L. नरि <i>nari</i>	नोः <i>nroḥ</i>	नृषु <i>nṛiḥ</i>
V. नः <i>naḥ</i>	नरौ <i>narau</i>	नरः <i>naraḥ</i>

The feminine is नारी *nārī*.

2. Bases ending in अ a and आ ā.

§ 238. This class is the most numerous and most important in Sanskrit, like the corresponding classes of nouns and adjectives in *us, a, um*, in Latin,

and *os, η, ov* in Greek. The case-terminations are peculiar, and it is best to learn *कांतः kántah*, *कांता kántā*, *कांतं kántam* by heart in the same manner as we learn *bonus, bona, bonum*, without asking any questions as to the origin of the case-terminations, or their relation to the terminations appended to bases ending in consonants.

SINGULAR.

MASC.	FEM.	NEUT.
Base कांत <i>kánta</i>	कांता <i>kántā</i>	कांत <i>kánta</i>
N. कांतः <i>kántah</i>	कांता <i>kántā</i>	कांतं <i>kántam</i>
A. कांतं <i>kántam</i>	कांतां <i>kántām</i>	कांतं <i>kántam</i>
I. कांतेन <i>kántena</i>	कांतया <i>kántayā</i>	कांतेन <i>kántena</i>
D. कांताय <i>kántāya</i>	कांतयै <i>kántāyai</i>	कांताय <i>kántāya</i>
Ab. कांतान् <i>kántān</i>	कांतायाः <i>kántāyāḥ</i>	कांतान् <i>kántān</i>
G. कांतस्य <i>kántasya</i>	कांतायाः <i>kántāyāḥ</i>	कांतस्य <i>kántasya</i>
L. कांते <i>kānte</i>	कांतायां <i>kántāyām</i>	कांते <i>kānte</i>
V. कांत <i>kánta</i>	कांते <i>kānte</i> *	कांत <i>kánta</i>

DUAL.

N. A. V. कांते <i>kāntau</i>	कांते <i>kānte</i>	कांते <i>kānte</i>
I. D. Ab. कांताभ्यां <i>kāntābhyām</i>	कांताभ्यां <i>kāntābhyām</i>	कांताभ्यां <i>kāntābhyām</i>
G. L. कांतयोः <i>kāntayoḥ</i>	कांतयोः <i>kāntayoḥ</i>	कांतयोः <i>kāntayoḥ</i>

PLURAL.

N. V. कांताः <i>kántāḥ</i>	कांताः <i>kántāḥ</i>	कांतानि <i>kántāni</i>
A. कांतान् <i>kántān</i>	कांताः <i>kántāḥ</i>	कांतानि <i>kántāni</i>
I. कांतेः <i>kāntaiḥ</i>	कांताभिः <i>kāntābhiḥ</i>	कांतेः <i>kāntaiḥ</i>
D. Ab. कांतेभ्यः <i>kāntebhyaḥ</i>	कांताभ्यः <i>kāntābhyāḥ</i>	कांतेभ्यः <i>kāntebhyaḥ</i>
G. कांतानां <i>kāntānām</i>	कांतानां <i>kāntānām</i>	कांतानां <i>kāntānām</i>
L. कांतेषु <i>kānteshu</i>	कांतसु <i>kāntāsu</i>	कांतेषु <i>kānteshu</i>

Note—Certain adjectives in *अः aḥ*, *आ ā*, *अं am*, which follow the ancient pronominal declension, will be explained in the chapter on Pronouns (§ 278).

Bases in आ ā, Masculine and Feminine.

§ 239. These bases are derived immediately from verbs ending in *आ ā*, such as *पा pá*, *ध्मा dhmā*. They are declined in the same way in the masculine and feminine gender. In the neuter the final *आ ā* is shortened, and the word declined like *कांतं kántam*.

Anga and Pada base *विश्वपा víśvapā*, Bha base *विश्वप् víśvap*, all-preserving.

* Bases in *आ ā*, meaning mother, form their Vocative in *अ a*; e. g. *अक्का akka*, *अंबा amba*, *अल्ला alla*! But *अंबादा ambāḍā*, *अंबाला ambālá*, and *अंबिका ambikā* form the regular Vocatives *अंबादे ambāḍe*, *अंबाले ambāle*, *अंबिके ambike*.

	SINGULAR.	MASCULINE AND FEMININE. DUAL.	PLURAL.
N. V.	विश्वपाः <i>viśvapaḥ</i>	विश्वपौ <i>viśvapau</i>	विश्वपाः <i>viśvapaḥ</i>
A.	विश्वपां <i>viśvapā-m</i>	विश्वपौ <i>viśvapau</i>	विश्वपः <i>viśvap-aḥ</i>
I.	विश्वपा <i>viśvap-a</i>	विश्वपाभ्यां <i>viśvapā-bhyām</i>	विश्वपाभिः <i>viśvapā-bhiḥ</i>
D.	विश्वपे <i>viśvap-e</i>	विश्वपाभ्यां <i>viśvapā-bhyām</i>	विश्वपाभ्यः <i>viśvapā-bhyaḥ</i>
Ab.	विश्वपः <i>viśvap-aḥ</i>	विश्वपाभ्यां <i>viśvapā-bhyām</i>	विश्वपाभ्यः <i>viśvapā-bhyaḥ</i>
G.	विश्वपः <i>viśvap-aḥ</i>	विश्वपोः <i>viśvap-oḥ</i>	विश्वपां <i>viśvap-ām</i>
L.	विश्वपि <i>viśvap-i</i>	विश्वपोः <i>viśvap-oḥ</i>	विश्वपासु <i>viśvapā-su</i>

NEUTER.

N.	विश्वपं <i>viśvapam</i>	विश्वपे <i>viśvape</i>	विश्वपानि <i>viśvapāni</i> , &c.
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Decline सोमपाः *somapāḥ*, Soma drinker ; शंखध्याः *śaṅkhadhmāḥ*, shell-blower ; धनदाः *dhanadāḥ*, wealth giver.

§ 240. Masculines in चा *ā*, not being derived by a Kṛit suffix from verbal roots, are declined as follows :

Base हाहा *hāhā*.

	SINGULAR.	DUAL.	PLURAL.
N. V.	हाहाः <i>hāhāḥ</i>	हाहौ <i>hāhau</i>	हाहाः <i>hāhāḥ</i>
A.	हाहां <i>hāhām</i>	हाहौ <i>hāhau</i>	हाहान् <i>hāhān</i> *
I.	हाहा <i>hāhā</i>	हाहाभ्यां <i>hāhābhyām</i>	हाहाभिः <i>hāhābhiḥ</i>
D.	हाहे <i>hāhai</i>	हाहाभ्यां <i>hāhābhyām</i>	हाहाभ्यः <i>hāhābhyaḥ</i>
Ab.	हाहाः <i>hāhāḥ</i>	हाहाभ्यां <i>hāhābhyām</i>	हाहाभ्यः <i>hāhābhyaḥ</i>
G.	हाहाः <i>hāhāḥ</i>	हाहौः <i>hāhauḥ</i>	हाहां <i>hāhām</i>
L.	हाहे <i>hāhe</i>	हाहौः <i>hāhauḥ</i>	हाहासु <i>hāhāsu</i>

CHAPTER IV.

DECLENSION OF ADJECTIVES.

§ 241. As every noun in Sanskrit may, at the end of a compound, form the final portion of an adjective, all the essential rules for the declension of such compound adjectives had to be given in the preceding chapter. Thus in the declension of neuter nouns in चस् *as*, like मनस् *manas*, mind, the declension of सुमनस् *sumanas*, as an adjective masc. fem. and neut., was exhibited at the same time (§ 165). In the declension of nouns ending in consonants, and admitting of no distinction between masculine and feminine terminations, (this applies to all nouns with unchangeable bases,) the special forms of the neuter in Nom. Acc. Voc. Sing. Dual and Plur. had to be exhibited. See § 158, जलमुक् *jalamuk*, जलमुक्त्री *jalamuchī*, जलमुञ्चि *jalamuñchi*. In the declension of nouns with

* The Sār. 1.6, 38, gives the optional form हाहाः *hāhāḥ* in the masculine. At the end of a feminine compound the same form is sanctioned in the Rūpāvali, p. 9 b.

changeable bases, the more important feminine and neuter forms were separately mentioned; and in the declension of nouns ending in vowels, all necessary rules with regard to the same subject were fully stated.

§ 242. The chief difficulty which remains with regard to the declension of adjectives is the exact formation of the feminine base, and the rules on this subject are often so complicated that they have to be learnt by practice rather than by rule. The feminine bases, however, once given, there can be no doubt as to their declension, as they follow exactly the declension of the corresponding feminine nouns. A few observations on this point must suffice.

§ 243. Adjectives * in **अ** *a* form their feminines in **आ** *ā*. Ex. प्रिय *priya*, dear, masc. प्रियः *priyah*, fem. प्रिया *priyā*, neut. प्रियं *priyam*, to be declined like कान्त *kānta* (§ 238).

§ 244. Certain adjectives derived by **अक** *aka* form their feminines in **इका** *ikā*. Ex. पाचक *pāchaka*, cooking, masc. पाचकः *pāchakah*, fem. पाचिका *pāchikā*, neut. पाचकं *pāchakam*. Likewise masc. सर्वकः *sarvakah*, fem. सर्विका *sarvikā*, every; कारकः *kārah*, doing, कारिका *kārikā*; इत्यकः *ihatyakah*, present here, इत्यिका *ihatyikā*. But क्षिपक *kshipakā*, fem. one who sends; कन्यका *kanyakā*, fem. maiden; चटका *chaṭakā*, fem. sparrow; तारका *tārakā*, fem. star. Sometimes both forms occur; अजका *ajakā* and अजिका *ajikā*, a she-goat.

§ 245. Bases in **च** *ri* and in **न्** *n* take **ई** *ī* as the sign of the feminine: कर्तृ *kartṛi*, doer, कर्त्री *kartṛī* (§ 235); दंडिन् *danḍin*, a mendicant, दंडिनी *danḍinī* (§ 203). Likewise most bases ending in consonants, if they admit of a separate feminine base: प्राक् *prāch*, प्राची *prāchī* (§ 181); चान् *śvan*, dog, शुनी *śunī* (§ 199); भवत् *bhavat*, भवती *bhavatī* (§ 188). Some adjectives in **वन्** *van* form their feminine base in **वरी** *varī*: पीबन् *pīvan*, fat, पीवरी *pīvarī* (§ 193).

§ 246. Many adjectives in **अ** *a* form their feminine base in **ई** *ī* (§ 225), instead of **आ** *ā*: तृणमयः *trīṇamayah*, made of grass, तृणमयी *trīṇamayī*; देवः *devah*, god, divine, देवी *devī*; तरुणः *taruṇah* or तलुनः *talunah*, a youth, तरुणी *taruṇī*; कुमारः *kumārah*, a boy, कुमारी *kumārī*; गोपः *gopah*, cowherd, गोपी *gopī*, his wife, but गोपा *gopā*, a female shepherd; नर्तकः *nartakah*, actor, नर्तकी *nartakī*; मृगः *mṛigah*, a deer, मृगी *mṛigī*, a doe; सूकरः *sūkarah*, boar, सूकरी *sūkārī*; कुम्भकारः *kumbhakārah*, a potter, कुम्भकारी *kumbhakārī*. It will be observed, however, that many of these words are substantives rather than adjectives. Thus मत्स्यः *matsyah*, fish, forms मत्सी *matsī* (य *ya* being expunged before **ई** *ī*); मनुष्यः *manuṣyah*, man, मनुषी *manuṣhī*.

§ 247. Certain adjectives in **तः** *taḥ*, expressive of colour, form their feminine either in **ता** *tā* or in **नी** *nī*: श्वेतः *śvetah*, white, श्वेता *śvetā*, श्वेती *śvetī*; रतः *etaḥ*, variegated, रता *etā* or रनी *enī*; रोहितः *rohitah*, red, रोहिता *rohitā* or रोहिणी *rohini*, but श्वेतः *śvetah*, white, श्वेता *śvetā*; अश्विता *asitā*, white; पल्लिता *palitā*, grey-haired.

* गुणवचन *guṇavachana*, the name for adjective, occurs in Pāṇ. v. 3, 58.

§ 248. The formation of feminine substantives must be learnt from the dictionary. Thus

अजः *ajah*, goat, forms अजा *ajā*. अश्वः *aśvah*, horse, forms अश्वा *aśvā*.

बालः *bālah*, boy, forms बाला *bālā*.

ऋद्रः *śūdrāḥ*, a Śūdra, forms { ऋद्रा *śūdrā*, a woman of the Śūdra caste.
 ऋद्री *śūdrī*, the wife of a Śūdra.

मातुलः *mātulah*, maternal uncle, forms मातुली *mātulī* or मातुलानी *mātulānī*, an uncle's wife.

आचार्यः *āchāryah*, teacher, forms आचार्यानी *āchāryānī**, wife of the teacher ;
 but आचार्या *āchāryā*, a female teacher.

पतिः *patih*, lord, forms पत्नी *patnī*, wife, &c.

Degrees of Comparison.

§ 249. The Comparative is formed by तर *tara*, or ईयस् *tyas* (§ 206); the Superlative by तम *tama*, or इह *ishṭha*. These terminations तर *tara* and तम *tama* are not restricted in Sanskrit to adjectives. Substantives such as नृ *nṛi*, man, form नृतमः *nṛitamah*, a thorough man; स्त्री *strī*, woman, स्त्रीतरा *strītarā*†, more of a woman. Even after case-terminations or personal terminations, तर *tara* and तम *tama* may be used. Thus from पूर्वाह्णे *pūrvāhṇe*, in the forenoon, पूर्वाह्णतरे *pūrvāhṇetare*, earlier in the forenoon (Pāṇ. vi. 3, 17). From पचति *pachati*, he cooks, पचतितरां *pachatitarām*, he cooks better (Pāṇ. v. 3, 57), पचतितमं *pachatitamām*, he cooks best (Pāṇ. v. 3, 56).

§ 250. तर *tara* and तम *tama*, if added to changeable bases, require the Pada base. Thus from प्राच् *prāch* (§ 180), प्राक्तर *prāktara*; from धनिन् *dhanin* (§ 203), धनितर *dhanitara*; from धनवत् *dhanavat* (§ 187), धनवत्तर *dhanavattara*; from विद्वास् *vidvās* (§ 204), विद्वत्तम *vidvattama*; from प्रत्यच् *pratyach* (§ 181), प्रत्यक्तर *pratyaktara*. There are, however, a few exceptions, such as दस्युहन्तः *dasyuhantah*, from दस्युहन् *dasyuhan*, demon-killer; सुपथिनः *supathintarah*, from सुपथिन् *supathin*, with good roads.

§ 251. ईयस् *tyas* and इह *ishṭha* are never added to the secondary suffixes तृ *tri*, मत् *mat*, वत् *vat*, वल् *valā*, विन् *vin*, इन् *in*. If adjectives ending in these suffixes require ईयः *tyah* and इह *ishṭha*, the suffixes are dropt, and the ईयः *tyah* and इह *ishṭha* added to the last consonant of the original base. बलवान् *balavān*, strong, बलीयस् *bal-tyas*, बलिह *bal-ishṭha*. दोग्धृ *dogdhṛi*, milking, दुहीयस् *duh-tyas*, दुहिह *duh-ishṭha*. स्रग्विन् *sragvin*, garlanded, स्रगीयस् *sraj-tyas*, more profusely garlanded. मतिमान् *matimān*, wise, मतीयस् *mat-tyas*, मतिह *mat-ishṭha*.

* On the dental न् *n*, see Gaṇa Kshubhñādi in the Kās.-Vṛtti.

† Feminines in ई *i*, derived from masculines, must shorten the ई *i* before तर *tara* and तम *tama*; ब्राह्मणी *brāhmaṇī* forms ब्राह्मणीतरा *brāhmaṇītarā*. Other feminines in ई *i* or ऊ *ū* may or may not shorten their vowels; स्त्री *strī* forms स्त्रीतरा *strītarā* or स्त्रितरा *strītarā*. Also ज्ञेयसीतरा *jñeyasītarā* or ज्ञेयसितरा *jñeyasitarā*; विदुषीतरा *viduṣītarā* or विदुषितरा *viduṣitarā* (Pāṇ. vi. 3, 43-45).

§ 252. Other adjectives, too, lose their derivative elements before ईयस् *īyas* and इश् *ishṭha*, or are otherwise irregular by substituting new bases for the Comparative and Superlative. पापः *pāpah*, bad; पापीयस् *pāp-īyas*, worse; पापिष्ठ *pāp-ishṭha*, worst.

	SECOND BASE.	COMPARATIVE.	SUPERLATIVE.
1. अंतिका <i>antika</i> , near	नेद् <i>ned</i>	नेदीयस् <i>nedīyas</i>	नेदिष्ठ <i>nedishṭha</i>
2. अल्पा <i>alpa</i> , small	कन् <i>kan</i>	कनीयस् <i>kanīyas</i> or अल्पीयस् <i>alpīyas</i>	कनिष्ठ <i>kanishṭha</i> अल्पिष्ठ <i>alpishṭha</i>
3. उरु <i>uru</i> , wide	वर् <i>var</i>	वरीयस् <i>varīyas</i>	वरिष्ठ <i>varishṭha</i>
4. रज्जु <i>riju</i> , straight	रज्ज् <i>riḥ</i>	रज्जनीयस् <i>riḥjīyas</i> Vedic रज्जीयस् <i>rajīyas</i>	रज्जिष्ठ <i>riḥjishṭha</i> रजिष्ठ <i>rajishṭha</i> *
5. कृश <i>kṛśa</i> , lean	क्रश <i>kras</i>	क्रशीयस् <i>krasīyas</i>	क्रशिष्ठ <i>krashishṭha</i>
6. क्षिप्र <i>kshipra</i> , quick	क्षेप् <i>kshēp</i>	क्षेपीयस् <i>kshēpīyas</i>	क्षेपिष्ठ <i>kshēpishṭha</i>
7. क्षुद्र <i>kshudra</i> , mean	क्षोद् <i>kshod</i>	क्षोदीयस् <i>kshodīyas</i>	क्षोदिष्ठ <i>kshodishṭha</i>
8. गुरु <i>guru</i> , heavy	गर् <i>gar</i>	गरीयस् <i>garīyas</i>	गरिष्ठ <i>garishṭha</i>
9. तृप्त <i>tṛipra</i> , satisfied	त्रप् <i>trap</i>	त्रपीयस् <i>trapīyas</i>	त्रपिष्ठ <i>trapishṭha</i>
10. दीर्घ <i>dīrgha</i> , long	द्राघ् <i>drāgh</i>	द्राघीयस् <i>drāghīyas</i>	द्राघिष्ठ <i>drāghishṭha</i>
11. दूर <i>dūra</i> , far	दव् <i>dav</i>	दवीयस् <i>davīyas</i>	दविष्ठ <i>davishṭha</i>
12. दृढ <i>drīḍha</i> , firm	द्रढ् <i>draḍh</i>	द्रढीयस् <i>draḍhīyas</i>	द्रढिष्ठ <i>draḍhishṭha</i>
13. परिवृढ <i>parivṛīḍha</i> , exalted	परिव्रढ् <i>parivoraḍh</i>	परिव्रढीयस् <i>parivoraḍhīyas</i>	परिव्रढिष्ठ <i>parivoraḍhishṭha</i>
14. प्रथु <i>prithu</i> , broad	प्रथ् <i>prath</i>	प्रथीयस् <i>prathīyas</i>	प्रथिष्ठ <i>prathishṭha</i>
15. प्रशस्त्य <i>prashasya</i> , praiseworthy	अश्र <i>śra</i> or ज्य <i>jya</i>	श्रेयस् <i>śreyas</i> ज्यायस् <i>jyāyas</i>	श्रेष्ठ <i>śreshṭha</i> ज्येष्ठ <i>jyeshṭha</i>
16. प्रिय <i>priya</i> , dear	प्र <i>pra</i>	प्रेयस् <i>preyas</i>	प्रेष्ठ <i>presṭha</i>
17. बहु <i>bahu</i> , many	भू <i>bhū</i>	भूयस् <i>bhūyas</i>	भूयिष्ठ <i>bhūyishṭha</i>
18. बहुल <i>bahula</i> , frequent	बन् <i>banh</i>	बन्हीयस् <i>banhīyas</i>	बन्हिष्ठ <i>banhishṭha</i>
19. भ्रश <i>bhrīśa</i> , excessive	भ्रश <i>bhraś</i>	भ्रशीयस् <i>bhraśīyas</i>	भ्रशिष्ठ <i>bhraśishṭha</i>
20. मृदु <i>mṛidu</i> , soft	म्रद् <i>mrād</i>	म्रदीयस् <i>mrādīyas</i>	म्रदिष्ठ <i>mradishṭha</i>
21. युवन् <i>yuvan</i> , young	यव् <i>yav</i> or कन् <i>kan</i>	यवीयस् <i>yavīyas</i> कनीयस् <i>kanīyas</i>	यविष्ठ <i>yavishṭha</i> कनिष्ठ <i>kanishṭha</i>
22. वाढ <i>vāḍha</i> , firm	साध् <i>sādḥ</i>	साधीयस् <i>sādḥīyas</i>	साधिष्ठ <i>sādḥishṭha</i> †
23. वृद्ध <i>vriddha</i> , old	वर्ष <i>varsh</i> or ज्य <i>jya</i>	वर्षीयस् <i>varshīyas</i> ज्यायस् <i>jyāyas</i>	वर्षिष्ठ <i>varshishṭha</i> ज्येष्ठ <i>jyeshṭha</i>
24. वृन्दारक <i>vrindāraka</i> , beautiful	वृन्द् <i>vrind</i>	वृन्दीयस् <i>vrindīyas</i>	वृन्दिष्ठ <i>vrindishṭha</i>
25. स्थिर <i>sthira</i> , firm	स्थ <i>stha</i>	स्थेयस् <i>stheyas</i>	स्थेष्ठ <i>sthesṭha</i>
26. स्थूल <i>sthūla</i> , strong	स्थव् <i>sthav</i>	स्थवीयस् <i>sthavīyas</i>	स्थविष्ठ <i>sthavishṭha</i>
27. स्फिर <i>sphira</i> , thick	स्फ <i>spha</i>	स्फेयस् <i>sphēyas</i>	स्फेष्ठ <i>spheshṭha</i>
28. ह्रस्व <i>hrasva</i> , short	ह्रस्व <i>hras</i>	ह्रसीयस् <i>hrasīyas</i>	ह्रसिष्ठ <i>hrasishṭha</i>

* Pāṇ. VI. 4, 162.

† Pāṇ. V. 3, 63.

CHAPTER V.

NUMERALS.

Cardinals.

- 1 १ एकः, एका, एकं, *ekah, ekā, ekam*, one. (Base एक *eka*.)
- 2 २ द्वौ, द्वे, द्वे, *dvau, dve, dve*, two. (Base द्व *dva*; in comp. द्वि *dvi*.)
- 3 ३ त्रयः, तिस्रः, त्रीणि, *trayah, tisrah, trīni*, three. (Base त्रि *tri*.)
- 4 ४ चत्वारः, चत्स्रः, चत्वारि, *chatvārah, chatasrah, chatvāri*, four. (Base चतुर् *chatur*.)
- 5 ५ पंच *pañcha*, m. f. n. five. (Base पञ्चन् *pañchan*.)
- 6 ६ षट् *ṣaṭ*, m. f. n. six. (Base षष् *ṣaṣh*.)
- 7 ७ सप्त *sapta*, m. f. n. seven. (Base सप्तन् *saptan*.)
- 8 ८ अष्टौ *aṣṭau*, m. f. n. eight. (Base अष्टन् *aṣṭan*.)
- 9 ९ नव *nava*, m. f. n. nine. (Base नवन् *navan*.)
- 10 १० दश *daśa*, m. f. n. ten. (Base दशन् *daśan*.)
- 11 ११ एकादश *ekādaśa*, eleven. (Base as in दशन् *daśan*.)
- 12 १२ द्वादश *dvādaśa*.
- 13 १३ त्रयोदश *trayodaśa*.
- 14 १४ चतुर्दश *chaturdaśa*.
- 15 १५ पञ्चदश *pañchadaśa*.
- 16 १६ षोडश *ṣoḍaśa*.
- 17 १७ सप्तदश *saptadaśa*.
- 18 १८ अष्टादश *aṣṭādaśa*.
- 19 १९ नवदश *navadaśa* or
अनविंशतिः *anavimśatiḥ*.
- 20 २० विंशतिः *vimśatiḥ*, fem.
- 21 २१ एकविंशतिः *ekavimśatiḥ*.
- 22 २२ द्वाविंशतिः *dvāvimśatiḥ*.
- 23 २३ त्रयोविंशतिः *trayovimśatiḥ*.
- 24 २४ चतुर्विंशतिः *chaturvimśatiḥ*.
- 25 २५ पञ्चविंशतिः *pañchavimśatiḥ*.
- 26 २६ षड्विंशतिः *ṣaḍvimśatiḥ*.
- 27 २७ सप्तविंशतिः *saptavimśatiḥ*.
- 28 २८ अष्टाविंशतिः *aṣṭāvimśatiḥ*.
- 29 २९ नवविंशतिः *navavimśatiḥ*.
- 30 ३० त्रिंशत् *triṁśat*, fem.
- 31 ३१ एकत्रिंशत् *ekatriṁśat*.
- 32 ३२ द्वित्रिंशत् *dvātriṁśat*.
- 33 ३३ त्रयस्त्रिंशत् *trayastrimśat*.
- 34 ३४ चतुस्त्रिंशत् *chatustrimśat*.
- 35 ३५ पञ्चत्रिंशत् *pañchatrimśat*.
- 36 ३६ षट्त्रिंशत् *ṣaṣṭrimśat*.
- 37 ३७ सप्तत्रिंशत् *saptatrimśat*.
- 38 ३८ अष्टात्रिंशत् *aṣṭātrimśat*.
- 39 ३९ नवत्रिंशत् *navatrimśat*.
- 40 ४० चत्वारिंशत् *chatvārimśat*, fem.
- 41 ४१ एकचत्वारिंशत् *ekachatvārimśat*.
- 42 ४२ द्वाचत्वारिंशत् *dvāchatvārimśat* or
त्रिचत्वारिंशत् *trichatvārimśat*.
- 43 ४३ त्रयचत्वारिंशत् *trayaśchatvārimśat*
or त्रिचत्वारिंशत् *trichatvārimśat*.
- 44 ४४ चतुश्चत्वारिंशत् *chatuschatvārimśat*.
- 45 ४५ पञ्चचत्वारिंशत् *pañchachatvārimśat*.
- 46 ४६ षट्चत्वारिंशत् *ṣaṣṭchatvārimśat*.
- 47 ४७ सप्तचत्वारिंशत् *saptachatvārimśat*.
- 48 ४८ अष्टाचत्वारिंशत् *aṣṭāchatvārimśat* or
अष्टचत्वारिंशत् *aṣṭachatvārimśat*.
- 49 ४९ नवचत्वारिंशत् *navachatvārimśat*.
- 50 ५० पञ्चाशत् *pañchāśat*, fem.
- 51 ५१ एकपञ्चाशत् *ekapañchāśat*.
- 52 ५२ द्वापञ्चाशत् *dvāpañchāśat* or
त्रिपञ्चाशत् *tripañchāśat*.

53 ५३ त्रयःपंचाशत् *trayaḥpañchāśat* or
त्रिपंचाशत् *tripañchāśat*.

54 ५४ चतुःपंचाशत् *chaturpañchāśat*.

55 ५५ पंचपंचाशत् *pañchapañchāśat*.

56 ५६ षट्पंचाशत् *ṣaṭpañchāśat*.

57 ५७ सप्तपंचाशत् *saptapañchāśat*.

58 ५८ अष्टापंचाशत् *aṣṭāpañchāśat* or
अष्टपंचाशत् *aṣṭapañchāśat*.

59 ५९ नवपंचाशत् *navapañchāśat*.

60 ६० षष्टिः *ṣaṣṭiḥ*, fem.

61 ६१ एकषष्टिः *ekashaṣṭiḥ*.

62 ६२ द्विषष्टिः *dviṣaṣṭiḥ* or
द्विषष्टिः *dviṣaṣṭiḥ*.

63 ६३ त्रयःषष्टिः *trayaḥṣaṣṭiḥ* or
त्रिषष्टिः *triṣaṣṭiḥ*.

64 ६४ चतुष्षष्टिः *chaturṣṣaṣṭiḥ*.

65 ६५ पंचषष्टिः *pañchaṣaṣṭiḥ*.

66 ६६ षट्षष्टिः *ṣaṭṣaṣṭiḥ*.

67 ६७ सप्तषष्टिः *saptaṣaṣṭiḥ*.

68 ६८ अष्टषष्टिः *aṣṭaṣaṣṭiḥ* or
अष्टषष्टिः *aṣṭaṣaṣṭiḥ*.

69 ६९ नवषष्टिः *navaṣaṣṭiḥ*.

70 ७० सप्ततिः *saptatiḥ*, fem.

71 ७१ एकसप्ततिः *ekasaptatiḥ*.

72 ७२ द्विसप्ततिः *dviṣaptatiḥ* or
द्विसप्ततिः *dviṣaptatiḥ*.

73 ७३ त्रयःसप्ततिः *trayaḥsaptatiḥ* or
त्रिसप्ततिः *trisaptatiḥ*.

74 ७४ चतुःसप्ततिः *chaturṣaptatiḥ*.

75 ७५ पंचसप्ततिः *pañchasaptatiḥ*.

100 १०० शतं *śatam*, neut. and masc. (Siddh.-Kaum. II. p. 635.)

101 १०१ एकाधिकं शतं *ekādhikam śatam*, hundred exceeded by one; or as a com-
pound, एकाधिकशतं *ekādhika-śatam*, or एकशतं *ekaśatam*, as before.

102 १०२ द्व्याधिकं शतं *dvyādhikam śatam* or द्विशतं *dviśatam*. (Pāṇ. VI. 3, 49.)

103 १०३ त्र्याधिकं शतं *tryādhikam śatam* or त्रिशतं *triśatam*.

104 १०४ चतुरधिकं शतं *chaturādhikam śatam* or चतुःशतं *chaturṣatam*.

105 १०५ पंचाधिकं शतं *pañchādhikam śatam* or पंचशतं *pañchaśatam*.

106 १०६ षडधिकं शतं *ṣaḍādhikam śatam* or षट्शतं *ṣaṭśatam*.

107 १०७ सप्ताधिकं शतं *saptādhikam śatam* or सप्तशतं *saptaśatam*.

108 १०८ अष्टाधिकं शतं *aṣṭādhikam śatam* or अष्टशतं *aṣṭaśatam*. (Pāṇ. VI. 3, 49.)

76 ७६ षट्सप्ततिः *ṣaṭsapṭatiḥ*.

77 ७७ सप्तसप्ततिः *saptasaptatiḥ*.

78 ७८ अष्टासप्ततिः *aṣṭāsapṭatiḥ* or
अष्टसप्ततिः *aṣṭasaptatiḥ*.

79 ७९ नवसप्ततिः *navasaptatiḥ*.

80 ८० अशीतिः *aśtītiḥ*.

81 ८१ एकाशीतिः *ekāśtītiḥ*.

82 ८२ द्वाशीतिः *dvyāśtītiḥ*.

83 ८३ त्र्यशीतिः *tryāśtītiḥ*.

84 ८४ चतुरशीतिः *chaturāśtītiḥ*.

85 ८५ पंचाशीतिः *pañchāśtītiḥ*.

86 ८६ षडशीतिः *ṣaḍāśtītiḥ*.

87 ८७ सप्ताशीतिः *saptāśtītiḥ*.

88 ८८ अष्टाशीतिः *aṣṭāśtītiḥ*.

89 ८९ नवाशीतिः *navāśtītiḥ*.

90 ९० नवतिः *navatiḥ*.

91 ९१ एकनवतिः *ekanavatiḥ*.

92 ९२ द्वानवतिः *dviānavatiḥ* or
द्विनवतिः *dvinavatiḥ*.

93 ९३ त्रयोनवतिः *trayonavatiḥ* or
त्रिनवतिः *trinavatiḥ* (not *trīn*).

94 ९४ चतुर्नवतिः *chaturnavatiḥ*.

95 ९५ पंचनवतिः *pañchanavatiḥ*.

96 ९६ षडनवतिः *ṣaṭṭnavatiḥ*.

97 ९७ सप्तनवतिः *saptanavatiḥ*.

98 ९८ अष्टानवतिः *aṣṭānavatiḥ* or
अष्टनवतिः *aṣṭanavatiḥ*.

99 ९९ नवनवतिः *navanavatiḥ* or
ऊनशतं *ūnaśatam*.

- 109 १०९ नवाधिकं शतं *navādhikam śatam* or नवशतं *navasatam*.
 110 ११० दशाधिकं शतं *daśādhikam śatam* or दशशतं *daśasatam*.
 111 १११ एकादशाधिकं शतं *ekādaśādhikam śatam* or एकादशशतं *ekādaśasatam* &c.
 or एकादशं शतं *ekādaśam śatam*, i. e. a hundred having eleven (in excess). Pāṇ. v. 2, 45.
 112 ११२ द्वादशाधिकं शतं *dvādaśādhikam śatam* or द्वादशं शतं *dvādaśam śatam*.
 113 ११३ त्रयोदशाधिकं शतं *trayodaśādhikam śatam* or त्रयोदशं शतं *trayodaśam śatam*.
 114 ११४ चतुर्दशाधिकं शतं *chaturdaśādhikam śatam* or चतुर्दशं शतं *chaturdaśam śatam*.
 115 ११५ पञ्चदशाधिकं शतं *pañchadaśādhikam śatam* or पञ्चदशं शतं *pañchadaśam śatam*.
 116 ११६ षोडशाधिकं शतं *śoḍaśādhikam śatam* or षोडशं शतं *śoḍaśam śatam*.
 117 ११७ सप्तदशाधिकं शतं *saptadaśādhikam śatam* or सप्तदशं शतं *saptadaśam śatam*.
 118 ११८ अष्टादशाधिकं शतं *aṣṭādaśādhikam śatam* or अष्टादशं शतं *aṣṭādaśam śatam*.
 119 ११९ नवदशाधिकं शतं *navadaśādhikam śatam* or नवदशं शतं *navadaśam śatam*.
 120 १२० विंशत्यधिकं शतं *viṃśatyadhikam śatam* or विंशं शतं *viṃśam śatam**.
 121 १२१ एकविंशत्यधिकं शतं *ekaviṃśatyadhikam śatam* or एकविंशं शतं *ekaviṃśam śatam**, &c.)
 130 १३० त्रिंशदधिकं शतं *triṃśadadhikam śatam* or त्रिंशं शतं *triṃśam śatam**.
 140 १४० चत्वारिंशदधिकं शतं *chatvāriṃśadadhikam śatam* or चत्वारिंशं शतं *chatvāriṃśam śatam**.
 150 १५० पञ्चाशदधिकं शतं *pañchāśadadhikam śatam* or पञ्चाशं शतं *pañchāśam śatam**
 or सार्धशतं *sārdhasatam*, 100 + $\frac{1}{2}$ (hundred).
 160 १६० षष्ठ्यधिकं शतं *ṣaṣṭyadhikam śatam* or षष्ठिशतं *ṣaṣṭīśatam*.
 170 १७० सप्तत्यधिकं शतं *saptatyadhikam śatam* or सप्ततिशतं *saptatīśatam*.
 180 १८० अशीत्यधिकं शतं *aṣṭītyadhikam śatam* or अशीतिशतं *aṣṭīśatam*.
 190 १९० नवत्यधिकं शतं *navatyadhikam śatam* or नवतिशतं *navatīśatam*.
 200 २०० द्वे शते *dve śate* or द्विशतं *dviśatam* or द्विशती *dviśatī*.
 300 ३०० त्रीणि शतानि *trīṇi śatāni* or त्रिशतं *triśatam*.
 400 ४०० चत्वारि शतानि *chatvāri śatāni* or चतुःशतं *chaturśatam*.
 500 ५०० पञ्च शतानि *pañcha śatāni* or पञ्चशतं *pañchasatam*.
 600 ६०० षट् शतानि *ṣaṭ śatāni* or षट्शतं *ṣaṭśatam*.
 700 ७०० सप्त शतानि *sapta śatāni* or सप्तशतं *saptaśatam*.
 800 ८०० अष्ट शतानि *aṣṭa śatāni* or अष्टशतं *aṣṭasatam*.
 900 ९०० नव शतानि *nava śatāni* or नवशतं *navasatam*.
 1000 १००० दश शतानि *daśa śatāni* or दशशती *daśasatī*, fem., or सहस्रं *sahasram*,
 neut. and masc. †
 2000 २००० द्वे सहस्रे *dve sahasre*.

* Pāṇ. v. 2, 46. The same rules apply to सहस्रं *sahasram*, 1000, so that 1011 might be rendered by एकादशं सहस्रं *ekādaśam sahasram*, 1041 by एकचत्वारिंशं सहस्रं *ekachaturīṃśam sahasram*, &c.

† Siddh.-Kaum. II. p. 635.

3000 ३००० त्रीणि सहस्राणि *trīṇi sahasrāṇi*.

10,000 १०,००० अयुतं *ayutam*, neut. and masc. *

100,000 १००,००० लक्षं *laksham*, neut. or fem. *, or नियुतं *niyutam*, neut. and masc. †

One million, प्रयुतं *prayutam*, neut. or masc. *

Ten millions, कोटि *koṭi*, fem.

A hundred millions, अर्बुद *arbuda*, masc. and neut.

A thousand millions, महाबुद *mahārbuda*, masc. and neut., or पद्म *padma*, neut., i. e. lotus.

Ten thousand millions, खर्व *kharva*, neut., i. e. minute.

A hundred thousand millions, निखर्व *nikharva*, neut.

A billion, महापद्म *mahāpadma*, neut.

Ten billions, शंकु *śanku*, masc., i. e. an ant-hill.

A hundred billions, शंख *śankha*, masc. neut., i. e. a conch-shell, or समुद्र *samudra*, masc., i. e. sea.

A thousand billions, महाशंख *mahāśankha*, or अन्त्या *antya*, ultimate.

Ten thousand billions, हाहा *hāhā*, masc., or मध्य *madhya*, middle.

A hundred thousand billions, महाहाहा *mahāhāhā*, or परार्ध *parārdha*, i. e. half more.

One million billions, धुन *dhuna*, neut.

Ten million billions, महाधुन *mahādhuna*.

A hundred million billions, अक्षौहिणी *akshauhini*, fem., i. e. a host.

A thousand million billions, महाक्षौहिणी *mahākshauhini*.

In the same manner as अधिक *adhika*, exceeding, ऊन *ūna*, diminished, may be used to form numerical compounds. पञ्चोनं शतं *pañchonam śatam* or पञ्चोनशतं *pañchonashatam*, 100 — 5, i. e. 95. If one is to be deducted, ऊन *ūna*, without एक *eka*, suffices. ऊनविंशतिः *ūnavimśatiḥ* or एकोनविंशतिः *ekonavimśatiḥ*, 20 — 1, i. e. 19. Another way of expressing nineteen and similar numbers is by prefixing एकाद *ekāna*, i. e. by one not; एकादविंशतिः *ekānavimśatiḥ*, by one not twenty, i. e. 19. (Pāṇ. VI. 3, 76.)

§ 253.

Declension of Cardinals.

SINGULAR.			एक <i>eka</i> , one.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. एकः <i>ekaḥ</i>	एका <i>ekā</i>	एकं <i>ekam</i>	एके <i>eke</i>	एकाः <i>ekāḥ</i>	एकानि <i>ekāni</i>	एके <i>eke</i>	एकाः <i>ekāḥ</i>	एकानि <i>ekāni</i>
A. एकं <i>ekam</i>	एकां <i>ekām</i>	एकं <i>ekam</i>	एकान् <i>ekān</i>	एकाः <i>ekāḥ</i>	एकानि <i>ekāni</i>	एकान् <i>ekān</i>	एकाः <i>ekāḥ</i>	एकानि <i>ekāni</i>
I. एकेन <i>ekena</i>	एकया <i>ekayā</i>	एकेन <i>ekena</i>	एकैः <i>ekaiḥ</i>	एकाभिः <i>ekābhiḥ</i>	एकैः <i>ekaiḥ</i>	एकैः <i>ekaiḥ</i>	एकाभिः <i>ekābhiḥ</i>	एकैः <i>ekaiḥ</i>
D. एकस्मै <i>ekasmai</i>	एकस्यै <i>ekasyai</i>	एकस्मै <i>ekasmai</i>	एकेभ्यः <i>ekebhyaḥ</i>	एकाभ्यः <i>ekābhyaḥ</i>	एकेभ्यः <i>ekebhyaḥ</i>	एकेभ्यः <i>ekebhyaḥ</i>	एकाभ्यः <i>ekābhyaḥ</i>	एकेभ्यः <i>ekebhyaḥ</i>
Ab. एकस्मात् <i>ekasmāt</i>	एकस्याः <i>ekasyāḥ</i>	एकस्मात् <i>ekasmāt</i>	एकेभ्यः <i>ekebhyaḥ</i>	एकाभ्यः <i>ekābhyaḥ</i>	एकेभ्यः <i>ekebhyaḥ</i>	एकेभ्यः <i>ekebhyaḥ</i>	एकाभ्यः <i>ekābhyaḥ</i>	एकेभ्यः <i>ekebhyaḥ</i>
G. एकस्य <i>ekasya</i>	एकस्याः <i>ekasyāḥ</i>	एकस्य <i>ekasya</i>	एकेषां <i>ekeshām</i>	एकासां <i>ekāsām</i>	एकेषां <i>ekeshām</i>	एकेषां <i>ekeshām</i>	एकासां <i>ekāsām</i>	एकेषां <i>ekeshām</i>
L. एकस्मिन् <i>ekasmin</i>	एकस्यां <i>ekasyām</i>	एकस्मिन् <i>ekasmin</i>	एकेषु <i>ekeshu</i>	एकासु <i>ekāsu</i>	एकेषु <i>ekeshu</i>	एकेषु <i>ekeshu</i>	एकासु <i>ekāsu</i>	एकेषु <i>ekeshu</i>
V. एक <i>eka</i>	एके <i>eke</i>	एक <i>eka</i>	एके <i>eke</i>	एकाः <i>ekāḥ</i>	एकानि <i>ekāni</i>	एके <i>eke</i>	एकाः <i>ekāḥ</i>	एकानि <i>ekāni</i>

* Siddh.-Kaum. 11. p. 635.

† Amara-Kosha III. 6, 3, 24.

§ 254. द्वि *dvi*, two, base द्वा *dva*, like कान्त *kānta* (§ 238).

	MASC.	DUAL. FEM.	NEUT.
N. A. V.	द्वौ <i>dvau</i>	द्वे <i>dve</i>	द्वे <i>dve</i>
I. D. Ab.	द्वाभ्यां <i>dvābhyām</i>	द्वाभ्यां <i>dvābhyām</i>	द्वाभ्यां <i>dvābhyām</i>
G. L.	द्वयोः <i>dvayoh</i>	द्वयोः <i>dvayoh</i>	द्वयोः <i>dvayoh</i>

§ 255. त्रि *tri*, three, fem. तिसृ *tisri*.

N. V.	त्रयः <i>trayaḥ</i>	तिस्रः <i>tisraḥ</i>	त्रीणि <i>trīṇi</i>
A.	त्रीन् <i>trīn</i>	तिस्रः <i>tisraḥ</i> *	त्रीणि <i>trīṇi</i>
I.	त्रिभिः <i>tribhiḥ</i>	तिसृभिः <i>tisribhiḥ</i>	त्रिभिः <i>tribhiḥ</i>
D. Ab.	त्रिभ्यः <i>tribhyaḥ</i>	तिसृभ्यः <i>tisribhyaḥ</i>	त्रिभ्यः <i>tribhyaḥ</i>
G.	त्रयाणां <i>trayāṇām</i>	तिसृणां <i>tisriṇām</i> †	त्रयाणां <i>trayāṇām</i>
L.	त्रिषु <i>trishu</i>	तिसृषु <i>tisriṣhu</i>	त्रिषु <i>trishu</i>

§ 256. चतुर *chatur*, four, fem. चतसृ *chatsri*.

N. V.	चत्वारः <i>chatvāraḥ</i>	चतस्रः <i>chatasraḥ</i>	चत्वारि <i>chatvāri</i>
A.	चतुरां <i>chaturāḥ</i>	चतस्रः <i>chatasraḥ</i> *	चत्वारि <i>chatvāri</i>
I.	चतुर्भिः <i>chaturbhiḥ</i>	चतसृभिः <i>chatsribhiḥ</i>	चतुर्भिः <i>chaturbhiḥ</i>
D. Ab.	चतुर्भ्यः <i>chaturbhyaḥ</i>	चतसृभ्यः <i>chatsribhyaḥ</i>	चतुर्भ्यः <i>chaturbhyaḥ</i>
G.	चतुर्यां <i>chaturyām</i>	चतसृणां <i>chatsriṇām</i> †	चतुर्यां <i>chaturyām</i>
L.	चतुर्षु <i>chaturshu</i>	चतसृषु <i>chatsriṣhu</i>	चतुर्षु <i>chaturshu</i>

§ 257. पञ्च *pañchan*, five. षट् *shash*, six. अष्ट *ashṭan*, eight.

N. A. V.	पञ्च <i>pañcha</i>	षट् <i>shaṭ</i>	अष्टौ <i>ashṭau</i> or अष्ट <i>ashṭa</i>
I.	पञ्चभिः <i>pañchabhiḥ</i>	षड्भिः <i>shadbhiḥ</i>	अष्टाभिः <i>ashṭābhiḥ</i> or अष्टभिः <i>ashṭabhiḥ</i>
D. Ab.	पञ्चभ्यः <i>pañchabhyaḥ</i>	षड्भ्यः <i>shadbhyaḥ</i>	अष्टाभ्यः <i>ashṭābhyaḥ</i> or अष्टभ्यः <i>ashṭabhyaḥ</i>
G.	पञ्चानां <i>pañchāṇām</i> †	षडां <i>shaṇḍām</i> †	अष्टानां <i>ashṭāṇām</i> †
L.	पञ्चसु <i>pañchasu</i>	षट्सु <i>shaṭsu</i>	अष्टसु <i>ashṭasu</i> or अष्टसु <i>ashṭasu</i>

Cardinals with bases ending in न् *n*, such as सप्तन् *saptan*, नवन् *navan*, दशन् *daśan*, एकादशन् *ekādaśan*, &c., follow the declension of पञ्चन् *pañchan*. विंशतिः *viṃśatiḥ* is declined like a feminine in इ ः; those in त् *t* like feminines in त् *t*; शतं *śatam* like a neut. or masc. in अ a.

§ 258. The construction of the cardinals from 1 to 19 requires a few remarks. एक *eka* is naturally used in the singular only, except when it means some; एके वदन्ति *eke vadanti*, some people say. द्वि *dvi* is always used as a dual, all the rest from 3 to 19 as plurals. Ex. त्रिभिः पुरुषैः *tribhiḥ purushaiḥ*, with three men; एकादश पुरुषान् *ekādaśa purushān*, eleven men, acc. The

* Not तिसृः *tisriḥ*, not चतसृः *chatsriḥ*.

† Not तिसृणां *tisriṇām*, not चतसृणां *chatsriṇām* (Pāṇ VI. 3, 4), though these forms occur in Epic poetry.

‡ Pāṇ. VII. 1, 55.

cardinals after four do not distinguish the gender; *एकादश नारीः ekādaśa nārīḥ*, eleven women, acc.

While the numerals from 1 to 19 are treated as adjectives, agreeing with their substantives in gender, if possible, and in number and case, *विंशतिः viṃśatiḥ* and the rest may be treated both as adjectives and as substantives. Hence *विंशतिः शत्रूणां viṃśatiḥ śatrūṇām*, twenty enemies, or *विंशतिः शत्रवः viṃśatiḥ śatravaḥ*; *षष्टिः शिशवः śaṣṭiḥ śiśavaḥ*, sixty boys; *शतं फलानि śatam phalāni*, a hundred fruits; *त्रिंशता वृद्धेः triṃśatā vṛiddhaiḥ*, by thirty elders; *शतं दासीनां śatam dāsīnām* or *शतं दास्यः śatam dāsyah*, a hundred slaves; *सहस्रं पितरः sahasram pitaraḥ*, a thousand ancestors.

Exceptionally these cardinals may take the plural number: *पञ्चाशद्भिर्हयेः pañchāśadbhir hayaiḥ*, with fifty horses.

§ 259.

Ordinals.

प्रथमः, °मा, °मं, <i>prathamah, ā, am,</i>	} the first.
अग्रिमः, °मा, °मं, <i>agrimah, ā, am,</i>	
आदिमः, °मा, °मं, <i>ādimah, ā, am,</i>	
द्वितीयः, °या, °यं, <i>dvitīyah, ā, am,</i>	the second.
तृतीयः, °या, °यं, <i>tritīyah, ā, am,</i>	the third.
चतुर्थः, °वी, °यै, <i>chaturthah, ī, am,</i>	} the fourth.
तुरीयः, °या, °यं, <i>turtyah, ā, am,</i>	
तुर्यः, °यो, °यै, <i>turyah, ā, am,</i>	
पंचमः, °मी, °मं, <i>pañchamah, ī, am,</i>	the fifth.
षष्ठः, °ठी, °थं, <i>śaṣṭīyah, ī, am,</i>	the sixth.
सप्तमः, °मी, °मं, <i>saptamah, ī, am,</i>	the seventh.
अष्टमः, °मी, °मं, <i>aṣṭamah, ī, am,</i>	the eighth.
नवमः, °मी, °मं, <i>navamah, ī, am,</i>	the ninth.
दशमः, °मी, °मं, <i>daśamah, ī, am,</i>	the tenth.
एकादशः, °शी, °शं, <i>ekādaśah, ī, am,</i>	the eleventh.
नवदशः, °शी, °शं, <i>navadaśah, ī, am,</i>	} the nineteenth.
अनविंशः, °शी, °शं, <i>ūnaviṃśah, ī, am,</i>	
अनविंशतितमः, °मी, °मं, <i>ūnaviṃśatitamah, ī, am,</i>	
विंशः, °शी, °शं, <i>viṃśah, ī, am</i> (Pāṇ. v. 2, 56),	} the twentieth.
विंशतितमः, °मी, °मं, <i>viṃśatitamah, ī, am,</i>	
त्रिंशः, °शी, °शं, <i>triṃśah, ī, am,</i>	} the thirtieth.
त्रिंशत्तमः, °मी, °मं, <i>triṃśattamah, ī, am,</i>	
चत्वारिंशः, °शी, °शं, <i>chatvāriṃśah, ī, am,</i>	} the fortieth.
चत्वारिंशत्तमः, °मी, °मं, <i>chatvāriṃśattamah, ī, am,</i>	
पञ्चाशः, °शी, °शं, <i>pañchāśah, ī, am,</i>	} the fiftieth.
पञ्चाशत्तमः, °मी, °मं, <i>pañchāśattamah, ī, am,</i>	

षष्टितमः *shashṭitamah*, the sixtieth *.

एकषष्टितमः *ekashashṭitamah*,
एकषष्टः *ekashashṭah*, } the sixty-first.

सप्ततितमः *saptatitamah*, the seventieth.

एकसप्ततितमः *ekasaptatitamah*,
एकसप्ततः *ekasaptatah*, } the seventy-first.

अष्टीतितमः *aṣṭītamah*, the eightieth.

एकाष्टीतितमः *ekāṣṭītamah*,
एकाष्टीतः *ekāṣṭītah*, } the eighty-first.

नवतितमः, °नी, °ने, *navatitamah*, *ī*, *am*, the ninetieth.

एकनवतितमः *ekanavatitamah*,
एकनवतः *ekanavatah*, } the ninety-first.

शततमः, °नी, °ने, *śatatamah*, *ī*, *am*, the hundredth. (Pāṇ. v. 2, 57.)

एकशततमः *ekāśatatamah*, the hundred and first.

सहस्रतमः *sahasratamah*, the thousandth.

§ 260.

Numerical Adverbs and other Derivatives.

सकृत् *sakrit*, once.

द्विः *dviḥ*, twice.

त्रिः *triḥ*, thrice.

चतुः *chaturḥ*, four times.

पञ्चकृतः *pañchakṛitvah*, five times.

षट्कृतः *ṣaṭkṛitvah*, six times, &c.

एकधा *ekadhā*, in one way.

द्विधा *dvidhā* or द्वेषा *dvedhā*, in two ways.

त्रिधा *tridhā* or त्रेषा *tredhā*, in three ways.

चतुर्धा *chaturdhā*, in four ways.

पञ्चधा *pañchadhā*, in five ways.

षोढा *ṣoḍhā*, in six ways, &c.

एकशः *ekāśah*, one-fold.

द्विशः *dviśah*, two-fold.

त्रिशः *triśah*, three-fold, &c. (Pāṇ. v. 4, 43.)

द्वयं *dvayam* or द्वितयं *dvitayam*, a pair. (Pāṇ. v. 2, 42.)

त्रयं *trayam* or त्रितयं *tritayam* or त्रयी *trayī*, a triad.

चतुष्टयं *chatusṭayam*, a tetrad.

पञ्चतयं *pañchatayam*, a pentad, &c.

These are also used as adjectives, in the sense of five-fold &c., and may then form their plural as पञ्चतयाः *pañchatayāḥ* or पञ्चतये *pañchataye* (§ 283).

पञ्चत् *pañchat*, a pentad, दशत् *daśat*, a decad (Pāṇ. v. 1, 60), are generally used as feminine; but both words occur likewise as masculine in the commentary to Pāṇ. v. 1, 59, and in the Kāśikā-Vṛitti.

* The ordinals from sixty admit of one form only, that is तमः *tamah*; but if preceded by another numeral, both forms are allowed (Pāṇ. v. 2, 58). शतं *śatam* forms its ordinal as शततमः *śatatamah* only (Pāṇ. v. 2, 57).

CHAPTER VI.

PRONOUNS AND PRONOMINAL ADJECTIVES.

§ 261.

Personal Pronouns.

Base (in composition) मद् *mad* and
अस्मद् *asmad*.

Base (in composition) त्वद् *tvad* and
युष्मद् *yushmad*.

SINGULAR.

N. अहं *aham*, I
A. मां *mām*, मा *mā*, me
I. मया *mayā*, by me
D. मह्यं *mahyam*, मे *me*, to me
Ab. मत् *mat*, from me
G. मम *mama*, मे *me*, of me
L. मयि *mayi*, in me

त्वं *tvam*, thou
त्वां *tvām*, त्वा *tvā*, thee
त्वया *tvayā*, by thee
तुभ्यं *tubhyam*, ते *te*, to thee
त्वत् *tvat*, from thee
तव *tava*, ते *te*, of thee
त्वयि *tvayi*, in thee

DUAL.

N. आवां *āvām*, we two
A. आवां *āvām*, नौ *nau*, us two
I. आवाभ्यां *āvābhyām*, by us two
D. आवाभ्यां *āvābhyām*, नौ *nau*, to us two
Ab. आवाभ्यां *āvābhyām*, from us two
G. आवयोः *āvayoh*, नौ *nau*, of us two
L. आवयोः *āvayoh*, नौ *nau*, in us two

युवां *yuvām*, you two
युवां *yuvām*, वौ *vau*, you two
युवाभ्यां *yuvābhyām*, by you two
युवाभ्यां *yuvābhyām*, वां *vām*, to you two
युवाभ्यां *yuvābhyām*, from you two
युवयोः *yuvayoh*, वां *vām*, of you two
युवयोः *yuvayoh*, in you two

PLURAL.

N. वयं *vayam*, we
A. अस्मान् *asmān*, नः *naḥ*, us
I. अस्माभिः *asmābhiḥ*, by us
D. अस्मभ्यं *asmabhyam*, नः *naḥ*, to us
Ab. अस्मत् *asmāt*, from us
G. अस्माकं *asmākam*, नः *naḥ*, of us
L. अस्मासु *asmāsu*, in us

यूयं *yūyam*, you
युष्मान् *yushmān*, वः *vaḥ*, you
युष्माभिः *yushmābhiḥ*, by you
युष्मभ्यं *yushmabhyam*, वः *vaḥ*, to you
युष्मत् *yushmat*, from you
युष्माकं *yushmākam*, वः *vaḥ*, of you
युष्मासु *yushmāsu*, in you

The substitutes in the even cases, मा *mā*, मे *me*, नौ *nau*, नः *naḥ*, त्वा *tvā*, ते *te*, वां *vām*, वः *vaḥ*, are never used at the beginning of a sentence, nor can they be followed by such particles as च *chā*, and, वा *vā*, or, एव *eva*, indeed, ह *ha*, अह *aha*.

§ 262. Base (in composition) तद् *tad*, he, she, it.

SINGULAR.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. सः <i>saḥ</i>	सा <i>sā</i>	तद् <i>tat</i>	ते <i>te</i>	ताः <i>tāḥ</i>	तानि <i>tāni</i>
A. तं <i>taṁ</i>	तां <i>tām</i>	तद् <i>tat</i>	तान् <i>tān</i>	ताः <i>tāḥ</i>	तानि <i>tāni</i>
I. तेन <i>tena</i>	तया <i>tayā</i>	तेन <i>tena</i>	तैः <i>taiḥ</i>	ताभिः <i>tābhiḥ</i>	तैः <i>taiḥ</i>
D. तस्मै <i>tasmai</i>	तस्यै <i>tasyai</i>	तस्मै <i>tasmai</i>	तेभ्यः <i>tebhyaḥ</i>	ताभ्यः <i>tābhyaḥ</i>	तेभ्यः <i>tebhyaḥ</i>
Ab. तस्मात् <i>tasmāt</i>	तस्याः <i>tasyāḥ</i>	तस्मात् <i>tasmāt</i>	तेभ्यः <i>tebhyaḥ</i>	ताभ्यः <i>tābhyaḥ</i>	तेभ्यः <i>tebhyaḥ</i>
G. तस्य <i>tasya</i>	तस्याः <i>tasyāḥ</i>	तस्य <i>tasya</i>	तेषां <i>teshām</i>	तासां <i>tāsām</i>	तेषां <i>teshām</i>
L. तस्मिन् <i>tasmin</i>	तस्यां <i>tasyām</i>	तस्मिन् <i>tasmin</i>	तेषु <i>teshu</i>	तासु <i>tāsu</i>	तेषु <i>teshu</i>

DUAL.		
MASC.	FEM.	NEUT.
N. A. तौ <i>tau</i>	ते <i>te</i>	ते <i>te</i>
I. D. Ab. ताभ्यां <i>tābhyām</i>	ताभ्यां <i>tābhyām</i>	ताभ्यां <i>tābhyām</i>
G. L. तयोः <i>tayoḥ</i>	तयोः <i>tayoḥ</i>	तयोः <i>tayoḥ</i>

§ 263. Base (in composition) तद् *tyad*.

SINGULAR.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. स्यः <i>syah</i>	स्या <i>syā</i>	त्यद् <i>tyat</i>	त्ये <i>tye</i>	त्याः <i>tyāḥ</i>	त्यानि <i>tyāni</i>
A. तं <i>tyaṁ</i>	त्यां <i>tyām</i>	त्यद् <i>tyat</i>	त्यान् <i>tyān</i>	त्याः <i>tyāḥ</i>	त्यानि <i>tyāni</i>
I. तेन <i>tyena</i>	तया <i>tyayā</i>	तेन <i>tyena</i>	तैः <i>tyaiḥ</i>	त्याभिः <i>tyābhiḥ</i>	तैः <i>tyaiḥ</i>
D. तस्मै <i>tyasmai</i>	तस्यै <i>tyasyai</i>	तस्मै <i>tyasmai</i>	तेभ्यः <i>tyebhyaḥ</i>	त्याभ्यः <i>tyābhyaḥ</i>	तेभ्यः <i>tyebhyaḥ</i>
Ab. तस्मात् <i>tyasmāt</i>	तस्याः <i>tyasyāḥ</i>	तस्मात् <i>tyasmāt</i>	तेभ्यः <i>tyebhyaḥ</i>	त्याभ्यः <i>tyābhyaḥ</i>	तेभ्यः <i>tyebhyaḥ</i>
G. तस्य <i>tyasya</i>	तस्याः <i>tyasyāḥ</i>	तस्य <i>tyasya</i>	तेषां <i>tyeshām</i>	त्यासां <i>tyāsām</i>	तेषां <i>tyeshām</i>
L. तस्मिन् <i>tyasmin</i>	तस्यां <i>tyasyām</i>	तस्मिन् <i>tyasmin</i>	तेषु <i>tyeshu</i>	त्यासु <i>tyāsu</i>	तेषु <i>tyeshu</i>

DUAL.		
MASC.	FEM.	NEUT.
N. A. तौ <i>tyau</i>	त्ये <i>tye</i>	त्ये <i>tye</i>
I. D. Ab. त्याभ्यां <i>tyābhyām</i>	त्याभ्यां <i>tyābhyām</i>	त्याभ्यां <i>tyābhyām</i>
G. L. तयोः <i>tyayoḥ</i>	तयोः <i>tyayoḥ</i>	तयोः <i>tyayoḥ</i>

Possessive Pronouns.

§ 264. From the bases of the three personal pronouns, possessive adjectives are formed by means of ईय *īya*.

मदीयः, °या, °यं, *madtyaḥ*, *yā*, *yam*, mine.

त्वदीयः, °या, °यं, *tvadtyaḥ*, *yā*, *yam*, thine.

तदीयः, °या, °यं, *tadtyaḥ*, *yā*, *yam*, his, her, its.

अस्मदीयः, °या, °यं, *asmadtyaḥ*, *yā*, *yam*, our.

युष्मदीयः, °या, °यं, *yushmadtyaḥ*, *yā*, *yam*, your.

तदीयः, °या, °यं, *tadtyaḥ*, *yā*, *yam*, their.

Other derivative possessive pronouns are मामकः * *māmakaḥ*, mine; तावकः *tāvakaḥ*, thine; अस्माकः *asmākaḥ*, our; यूष्माकः *yaushmākaḥ*, your. Likewise

* Pāp. IV. 3, 3; IV. 1, 30; VII. 3, 44.

मामकीनः *māmaktñah*, mine; नावकीनः *tāvaktñah*, thine; आस्माकीनः *āsmāktñah*, our; यौष्माकीयः *yaushmāktñah*, your.

Reflexive Pronouns.

§ 265. स्वयं *svayam*, self, is indeclinable. स्वयं वृत्तवान् *svayam vṛitavān*, I chose it myself, thou chocest it thyself, he chose it himself; स्वयं वृत्तवती *svayam vṛitavattī*, she chose it herself; स्वयं वृत्तवन्तः *svayam vṛitavantah*, we, you, they chose it by our, your, themselves.

§ 266. आत्मन् *ātman*, self, is declined like ब्रह्मन् *brahman* (§ 192). Ex. आत्मानमात्मना पश्य *ātmānam ātmanā paśya*, see thyself by thyself, *gnosce te ipsum*; आत्मनो दोषं ज्ञात्वा *ātmano doṣham jñātvā*, having known his own fault. It is used in the singular even when referring to two or three persons: आत्मनो देशमागम्य मृताः *ātmano deśamāgamya mṛitāḥ*, having returned to their country, they died.

§ 267. स्वः, स्वा, स्वं, *svaḥ, śvā, svam*, is a reflexive adjective, corresponding to Latin *suus, sua, suum*. स्वं पुत्रं दृष्ट्वा *svam putram dṛiṣṭvā*, having seen his own son. On the declension of स्व *sva*, see § 278.

Demonstrative Pronouns.

§ 268. Base (in composition) एतद् *etad*, this (very near).

SINGULAR.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. एषः <i>eṣaḥ</i>	एषा <i>eṣā</i>	एतत् <i>etat</i>	एते <i>ete</i>	एताः <i>etāḥ</i>	एतानि <i>etāni</i>
A. एतं <i>etam</i>	एतां <i>etām</i>	एतत् <i>etat</i>	एतान् <i>etān</i>	एताः <i>etāḥ</i>	एतानि <i>etāni</i>
I. एतेन <i>etena</i>	एतया <i>etayā</i>	एतेन <i>etena</i>	एतैः <i>etaiḥ</i>	एताभिः <i>etābhiḥ</i>	एतैः <i>etaiḥ</i>
D. एतस्मै <i>etasmai</i>	एतस्यै <i>etasyai</i>	एतस्मै <i>etasmai</i>	एतेभ्यः <i>etebhyaḥ</i>	एताभ्यः <i>etābhyaḥ</i>	एतेभ्यः <i>etebhyaḥ</i>
Ab. एतस्मात् <i>etasmāt</i>	एतस्याः <i>etasyāḥ</i>	एतस्मात् <i>etasmāt</i>	एतेभ्यः <i>etebhyaḥ</i>	एताभ्यः <i>etābhyaḥ</i>	एतेभ्यः <i>etebhyaḥ</i>
G. एतस्य <i>etasya</i>	एतस्याः <i>etasyāḥ</i>	एतस्य <i>etasya</i>	एतेषां <i>eteshām</i>	एतासां <i>etāsām</i>	एतेषां <i>eteshām</i>
L. एतस्मिन् <i>etasmīn</i>	एतस्यां <i>etasyām</i>	एतस्मिन् <i>etasmīn</i>	एतेषु <i>eteshu</i>	एतासु <i>etāsu</i>	एतेषु <i>eteshu</i>

DUAL.

MASC.	FEM.	NEUT.
N.A. एतौ <i>etau</i>		एते <i>ete</i>
I.D. Ab. एताभ्यां <i>etābhyām</i>		एताभ्यां <i>etābhyām</i>
G.L. एतयोः <i>etayoḥ</i>		एतयोः <i>etayoḥ</i>

§ 269. Base (in composition) इदं *idam*, this (indefinitely).

SINGULAR.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. अयं <i>ayam</i>	इयं <i>iyam</i>	इदं <i>idam</i>	इमे <i>ime</i>	इमाः <i>imāḥ</i>	इमानि <i>imāni</i>
A. इमं <i>imam</i>	इमां <i>imām</i>	इदं <i>idam</i>	इमान् <i>imān</i>	इमाः <i>imāḥ</i>	इमानि <i>imāni</i>
I. अनेन <i>anena</i>	अनया <i>anayā</i>	अनेन <i>anena</i>	एभिः <i>ebhiḥ</i>	आभिः <i>ābhiḥ</i>	एभिः <i>ebhiḥ</i>
D. अस्मै <i>asmai</i>	अस्यै <i>asyai</i>	अस्मै <i>asmai</i>	एभ्यः <i>ebhyaḥ</i>	आभ्यः <i>ābhyaḥ</i>	एभ्यः <i>ebhyaḥ</i>
Ab. अस्मात् <i>asmāt</i>	अस्याः <i>asyāḥ</i>	अस्मात् <i>asmāt</i>	एभ्यः <i>ebhyaḥ</i>	आभ्यः <i>ābhyaḥ</i>	एभ्यः <i>ebhyaḥ</i>
G. अस्य <i>asya</i>	अस्याः <i>asyāḥ</i>	अस्य <i>asya</i>	एषां <i>eshām</i>	आसां <i>āsām</i>	एषां <i>eshām</i>
L. अस्मिन् <i>asmīn</i>	अस्यां <i>asyām</i>	अस्मिन् <i>asmīn</i>	एषु <i>eshu</i>	आसु <i>āsu</i>	एषु <i>eshu</i>

	MASC.	DUAL. FEM.	NEUT.
N.A.V.	इमौ <i>imau</i>	इमे <i>ime</i>	इमे <i>ime</i>
I.D.Ab.	आभ्यां <i>ābhyām</i>	आभ्यां <i>ābhyām</i>	आभ्यां <i>ābhyām</i>
G.L.	अनयोः <i>anayoḥ</i>	अनयोः <i>anayoḥ</i>	अनयोः <i>anayoḥ</i>

§ 270. एतद् *etad* and इदं *idam*, when repeated in a second sentence with reference to a preceding एतद् *etad* and इदं *idam*, vary in the following cases, by substituting एन *ena*.

	SINGULAR. MASC.	SINGULAR. FEM.	SINGULAR. NEUT.	PLURAL. MASC.	PLURAL. FEM.	PLURAL. NEUT.
A.	एनं <i>enam</i>	एनां <i>enām</i>	एनत् <i>enat</i>	एनान् <i>enān</i>	एनाः <i>enāḥ</i>	एनानि <i>enāni</i>
I.	एनेन <i>enena</i>	एनया <i>enayā</i>	एनेन <i>enena</i>			

	DUAL. MASC.	DUAL. FEM.	NEUT.
A.	एनौ <i>enau</i>	एने <i>ene</i>	एने <i>ene</i>
G.L.	एनयोः <i>enayoḥ</i>	एनयोः <i>enayoḥ</i>	एनयोः <i>enayoḥ</i>

Ex. अनेन आकरायणीतं एनं चंदोऽध्यापय *anena vyākaraṇam adhītam, enam chhando 'dhyāpaya*, the grammar has been studied by this person, teach him prosody.

अनयोः पवित्रं कुलं एनयोः प्रभूतं खं *anayoḥ pavitram kulam, enayoḥ prabhūtam svam*, the family of these two persons is decent, and their wealth vast.

§ 271. Base (in composition) अदस् *adas*, that (mediate).

	SINGULAR. MASC.	SINGULAR. FEM.	NEUT.
N.	असौ <i>asau</i>	असौ <i>asau</i>	अदः <i>adaḥ</i>
A.	अमुं <i>amum</i>	अमुं <i>amūm</i>	अदः <i>adaḥ</i>
I.	अमुना <i>amunā</i>	अमुया <i>amuyā</i>	अमुना <i>amunā</i>
D.	अमुमै <i>amushmai</i>	अमुमै <i>amushyai</i>	अमुमै <i>amushmai</i>
Ab.	अमुष्मात् <i>amushmāt</i>	अमुष्याः <i>amushyāḥ</i>	अमुष्मात् <i>amushmāt</i>
G.	अमुष्य <i>amushya</i>	अमुष्याः <i>amushyāḥ</i>	अमुष्य <i>amushya</i>
L.	अमुष्मिन् <i>amushmin</i>	अमुष्यां <i>amushyām</i>	अमुष्मिन् <i>amushmin</i>
	PLURAL. MASC.	PLURAL. FEM.	NEUT.
N.	अमी <i>amī</i>	अनूः <i>amūḥ</i>	अमूनि <i>amūni</i>
A.	अमून् <i>amūn</i>	अनूः <i>amūḥ</i>	अमूनि <i>amūni</i>
I.	अमीभिः <i>amībhiḥ</i>	अमूभिः <i>amūbhiḥ</i>	अमीभिः <i>amībhiḥ</i>
D.Ab.	अमीभ्यः <i>amībhyaḥ</i>	अमूभ्यः <i>amūbhyaḥ</i>	अमीभ्यः <i>amībhyaḥ</i>
G.	अमीषां <i>amīśhām</i>	अमूषां <i>amūśhām</i>	अमीषां <i>amīśhām</i>
L.	अमीषु <i>amīśhu</i>	अमूषु <i>amūśhu</i>	अमीषु <i>amīśhu</i>

	DUAL. MASC.	DUAL. FEM.	NEUT.
N.A.V.	अमू <i>amū</i>		
I.D.Ab.	अमूभ्यां <i>amūbhyām</i>		
G.L.	अमूयोः <i>amūyoḥ</i>		

Relative Pronoun.§ 272. Base (in composition) यद् *yad*, who or which.

SINGULAR.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. यः <i>yaḥ</i>	या <i>yā</i>	यत् <i>yat</i>	ये <i>ye</i>	याः <i>yāḥ</i>	यानि <i>yāni</i>
A. यं <i>yam</i>	यां <i>yām</i>	यत् <i>yat</i>	यान् <i>yān</i>	याः <i>yāḥ</i>	यानि <i>yāni</i>
I. येन <i>yena</i>	यया <i>yayā</i>	येन <i>yena</i>	येः <i>yaiḥ</i>	याभिः <i>yābhiḥ</i>	येः <i>yaiḥ</i>
D. यस्यै <i>yasmāi</i>	यस्यै <i>yasyai</i>	यस्यै <i>yasmāi</i>	येभ्यः <i>yebhyaḥ</i>	याभ्यः <i>yābhyaḥ</i>	येभ्यः <i>yebhyaḥ</i>
Ab. यस्मात् <i>yasmāt</i>	यस्याः <i>yasyāḥ</i>	यस्मात् <i>yasmāt</i>	येभ्यः <i>yebhyaḥ</i>	याभ्यः <i>yābhyaḥ</i>	येभ्यः <i>yebhyaḥ</i>
G. यस्य <i>yasya</i>	यस्याः <i>yasyāḥ</i>	यस्य <i>yasya</i>	येषां <i>yeshām</i>	यासां <i>yāsām</i>	येषां <i>yeshām</i>
L. यस्मिन् <i>yasmin</i>	यस्यां <i>yasyām</i>	यस्मिन् <i>yasmin</i>	येषु <i>yeshu</i>	यासु <i>yāsu</i>	येषु <i>yeshu</i>

DUAL.		
MASC.	FEM.	NEUT.
N. A. V. यौ <i>yau</i>	ये <i>ye</i>	ये <i>ye</i>
I. D. Ab. याभ्यां <i>yābhyām</i>	याभ्यां <i>yābhyām</i>	याभ्यां <i>yābhyām</i>
G. L. ययोः <i>yayoḥ</i>	ययोः <i>yayoḥ</i>	ययोः <i>yayoḥ</i>

Interrogative Pronouns.§ 273. Base (in composition) किं *kim*, Who or which ?

SINGULAR.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. कः <i>kaḥ</i>	का <i>kā</i>	किं <i>kim</i>	के <i>ke</i>	काः <i>kāḥ</i>	कानि <i>kāni</i>
A. कं <i>kam</i>	कां <i>kām</i>	किं <i>kim</i>	कान् <i>kān</i>	काः <i>kāḥ</i>	कानि <i>kāni</i>
I. केन <i>kena</i>	कया <i>kayā</i>	केन <i>kena</i>	केः <i>kaiḥ</i>	काभिः <i>kābhiḥ</i>	केः <i>kaiḥ</i>
D. कस्यै <i>kasmāi</i>	कस्यै <i>kasyai</i>	कस्यै <i>kasmāi</i>	केभ्यः <i>kebhyaḥ</i>	काभ्यः <i>kābhyaḥ</i>	केभ्यः <i>kebhyaḥ</i>
Ab. कस्मात् <i>kasmāt</i>	कस्याः <i>kasyāḥ</i>	कस्मात् <i>kasmāt</i>	केभ्यः <i>kebhyaḥ</i>	काभ्यः <i>kābhyaḥ</i>	केभ्यः <i>kebhyaḥ</i>
G. कस्य <i>kasya</i>	कस्याः <i>kasyāḥ</i>	कस्य <i>kasya</i>	केषां <i>keśhām</i>	कासां <i>kāsām</i>	केषां <i>keśhām</i>
L. कस्मिन् <i>kasmin</i>	कस्यां <i>kasyām</i>	कस्मिन् <i>kasmin</i>	केषु <i>keshu</i>	कासु <i>kāsu</i>	केषु <i>keshu</i>

DUAL.		
MASC.	FEM.	NEUT.
N. A. कौ <i>kau</i>	के <i>ke</i>	के <i>ke</i>
I. D. Ab. काभ्यां <i>kābhyām</i>	काभ्यां <i>kābhyām</i>	काभ्यां <i>kābhyām</i>
G. L. कयोः <i>kayoḥ</i>	कयोः <i>kayoḥ</i>	कयोः <i>kayoḥ</i>

§ 274. Pronouns admit the interposition of अक् *ak* before their last vowel or syllable, to denote contempt or dubious relation (Pâp. v. 3, 71). त्वयाका *tvayakā*, By thee! instead of त्वया *tvayā*. युवकयोः *yuvakayoḥ*, Of you two! असकाभिः *asmakābhiḥ*, With us! अयकं *ayakam*. असकौ *asakau*, &c. (See Siddh.-Kaum. i. p. 706.)

Compound Pronouns.

§ 275. By adding दृश् *driś*, दृश *driśa*, or दृक्ष *driksha*, to certain pronominal bases, the following compound pronouns have been formed :

तादृश् *tādriś*, तादृश *tādriśa*, तादृक्ष *tādriksha*, such like.

एतादृश् *etādriś*, एतादृश *etādriśa*, एतादृक्ष *etādriksha*, this like.

यादृश् *yādriś*, यादृश *yādriśa*, यादृक्ष *yādriksha*, what like.

इदृश् *īdriś*, इदृश *īdriśa*, इदृक्ष *īdriksha*, this like.

कीदृश् *kīdriś*, कीदृश *kīdriśa*, कीदृक्ष *kīdriksha*, What like ?

These are declined in three genders, forming the feminine in ई *ī*. तादृक् *tādrik*, m. n.; तादृशी *tādriśī*, f.; or तादृशः, ॐ, तदृशः, *tādriśah*, *ī*, am. Similarly formed are यादृश *mādrīśa*, त्वादृश *tvādrīśa*, like me, like thee, &c.

§ 276. By adding वत् *vat* and यत् *yat* to certain pronominal bases, the following compound pronouns, implying quantity, have been formed :

तावत् <i>tāvat</i> , so much,	} declined like nouns in वत् <i>vat</i> (§ 187).
एतावत् <i>etāvat</i> , so much,	
यावत् <i>yāvat</i> , as much,	
इयत् <i>iyat</i> , so much,	} इयान् <i>iyān</i> , इयती <i>iyatī</i> , इयत् <i>iyat</i> .
कियत् <i>kiyat</i> , How much ?	

Note—On the declension of कति *kati*, How many ? तति *tati*, so many, and यति *yati*, as many, see § 231.

§ 277. By adding चित् *chit*, चन *chana*, or अपि *api*, to the interrogative pronoun किं *kim*, it is changed into an indefinite pronoun.

कश्चित् *kaśchit*, काचित् *kāchit*, किञ्चित् *kimchit*, some one ; also कश्चित् *kachchit*, anything.

कश्चन *kaśchana*, काचन *kāchana*, किञ्चन *kimchana*, some one.

कोऽपि *ko 'pi*, कापि *kāpi*, किमपि *kimapi*, some one.

In the same manner indefinite adverbs are formed : कदा *kadd*, When ? कदाचित् *kadāchit*, कदाचन *kadāchana*, once ; क्व *kva*, Where ? न क्वापि *na kvāpi*, not anywhere.

Sometimes the relative pronoun is prefixed to the interrogative, to render it indefinite : यः कः *yaḥ kaḥ*, whosoever ; यस्य कस्य *yasya kasya*, whosoever. Likewise यः कश्चित् *yaḥ kaśchit*, whosoever, or यः कश्च *yaḥ kaścha*, or यः कश्चन *yaḥ kaśchana*.

The relative pronoun, if doubled, assumes an indefinite or rather distributive meaning : यो यः, या या, यद् यद्, *yo yaḥ, yā yā, yad yad*, whosoever. Occasionally the relative and demonstrative pronouns are combined for the same purpose : यत्तद् *yattad*, whatsoever.

Pronominal Adjectives.

§ 278. Under the name of *Sarvañdman*, which has been freely translated by Pronoun, but which really means a class of words beginning with *sarva*, native grammarians have included, besides the real pronouns mentioned before, the following words which share in common with the real pronouns certain peculiarities of declension. They may be called Pronominal Adjectives, and it is to be remembered that they are affected by these peculiarities of declension only if they are used in certain senses.

1. सर्व *sarva*, all; 2. विश्व *viśva*, all; 3. उभ *ubha*, two; 4. उभय *ubhaya*, both; 5. अन्य *anya*, other; 6. अन्यतर *anyatara*, either; 7. इतर *itara*, other; 8. त्व *tva*, other (some add तद् *tvađ*, other); 9. words formed by the suffixes इतर *tara* and इतम *tama*, such as 9. कतर *katara*, Which of two? 10. कतम *katama*, Which of many? 10. सम *sama*, all; 11. सिम *sima*, whole; 12. नेम *nema*, half; 13. एक *eka*, one; 14. पूर्व *pūrva*, east or prior; 15. पर *para*, subsequent; 16. अवर *avara*, west or posterior; 17. दक्षिण *dakṣiṇa*, south or right; 18. उत्तर *uttara*, north or subsequent; 19. अपर *apara*, other or inferior; 20. अधर *adhara*, west or inferior; 21. स्व *sva*, own; 22. अंतर *antara*, outer, (except अंतरा पूः *antarā pūḥ*, suburb,) or lower (scil. garment).

If सम *sama* means equal or even, it is not a pronominal adjective; nor दक्षिण *dakṣiṇa*, if it means clever; nor स्व *sva*, if it means kinsman or wealth; nor अंतर *antara*, if it means interval, &c.; nor any of the seven from पूर्व *pūrva* to अवर *avara*, unless they imply a relation in time or space. Hence दक्षिणा गायकाः *dakṣiṇā gāthakāḥ*, clever minstrels; उत्तराः कुरवः *uttarāḥ kuravaḥ*, the northern Kurus, (a proper name); प्रभूताः स्वाः *prabhūtāḥ svāḥ*, great treasures (Kās. I. 1, 35); ग्रामयोरंतरे वसति *grāmayor antare vasati*, he lives between the two villages.

MASCULINE.		
SINGULAR.	DUAL.	PLURAL.
N. सर्वः <i>sarvaḥ</i>	सर्वौ <i>sarvau</i>	सर्वे <i>sarve</i>
A. सर्वं <i>sarvam</i>	सर्वौ <i>sarvau</i>	सर्वान् <i>sarvān</i>
I. सर्वेण <i>sarveṇa</i>	सर्वाभ्यां <i>sarvābhyām</i>	सर्वैः <i>sarvaiḥ</i>
D. सर्वस्मै <i>sarvasmai</i>	सर्वाभ्यां <i>sarvābhyām</i>	सर्वेभ्यः <i>sarvebhyāḥ</i>
Ab. सर्वस्मात् <i>sarvasmāt</i>	सर्वाभ्यां <i>sarvābhyām</i>	सर्वेभ्यः <i>sarvebhyāḥ</i>
G. सर्वस्य <i>sarvasya</i>	सर्वयोः <i>sarvayoḥ</i>	सर्वेषां <i>sarveśhām</i>
L. सर्वस्मिन् <i>sarvasmin</i>	सर्वयोः <i>sarvayoḥ</i>	सर्वेषु <i>sarveśhu</i>
V. सर्वे <i>sarva</i>	सर्वौ <i>sarvau</i>	सर्वे <i>sarve</i>
FEMININE.		
SINGULAR.	DUAL.	PLURAL.
N. सर्वा <i>sarvā</i>	सर्वे <i>sarve</i>	सर्वाः <i>sarvāḥ</i>
A. सर्वा <i>sarvā</i>	सर्वे <i>sarve</i>	सर्वाः <i>sarvāḥ</i>
I. सर्वया <i>sarvayā</i>	सर्वाभ्यां <i>sarvābhyām</i>	सर्वाभिः <i>sarvābhiḥ</i>
D. सर्वस्यै <i>sarvasyai</i>	सर्वाभ्यां <i>sarvābhyām</i>	सर्वाभ्यः <i>sarvābhyāḥ</i>

Ab. सर्वस्याः <i>sarvasyāḥ</i>	सर्वाभ्यां <i>sarvābhyām</i>	सर्वाभ्यः <i>sarvābhyāḥ</i>
G. सर्वस्याः <i>sarvasyāḥ</i>	सर्वयोः <i>sarvayoh</i>	सर्वासौ <i>sarvāśau</i>
L. सर्वस्यां <i>sarvasyām</i>	सर्वयोः <i>sarvayoh</i>	सर्वासु <i>sarvāsu</i>

	NEUTER.		PLURAL.
SINGULAR.	DUAL.		
N. A. V. सर्वे <i>sarvam</i>	सर्वे <i>sarve</i>		सर्वाणि <i>sarvāṇi</i>

The rest like the masculine.

§ 279. अन्य *anya*, अन्यतर *anyatara*, इतर *itara*, कतर *katara*, कतम *katama*, take *ṛ* in the Nom. Acc. Voc. Sing. of the neuter :

Nom. Sing. अन्यः *anyaḥ*, masc. ; अन्या *anyā*, fem. ; अन्यत् *anyat*, neut.

§ 280. उभ *ubha* is used in the Dual only :

Masc. N. A. V. उभौ *ubhau*, I. D. Ab. उभाभ्यां *ubhābhyām*, G. L. उभयोः *ubhayoh* ; उभे *ubhe*, N. A. V. fem. and neut.

§ 281. उभयः *ubhayah*, °या *-yā*, °यं *-yam*, is never used in the Dual, but only in the Sing. and Plur. Haradatta admits the Dual.

	MASCULINE.	
SINGULAR.		PLURAL.
N. उभयः <i>ubhayah</i>	—	उभये <i>ubhaye</i>
A. उभयं <i>ubhayam</i>		उभयान् <i>ubhayān</i>
I. उभयेन <i>ubhayena</i>		उभयैः <i>ubhayaiḥ</i>
D. उभयस्मै <i>ubhayasmai</i> , &c.		उभयेभ्यः <i>ubhayebhyaḥ</i> , &c.

§ 282. The nine words from पूर्व *pūrva* to अंतर *antara* (14 to 22), though used in their pronominal senses, may take in the Nom. Plur. ए *e* or अः *aḥ* ; in the Abl. Sing. स्मात् *smāt* or अत् *at* ; in the Loc. Sing. स्मिन् *smiṇ* or इ *i*.

	SINGULAR.	DUAL.	PLURAL.
N.	पूर्वः <i>pūrvah</i>	पूर्वौ <i>pūrvau</i>	पूर्वे <i>pūrve</i> or पूर्वौ <i>pūrvāu</i>
A.	पूर्वे <i>pūrvam</i>	पूर्वौ <i>pūrvau</i>	पूर्वान् <i>pūrvān</i>
I.	पूर्वेण <i>pūrveṇa</i>	पूर्वाभ्यां <i>pūrvābhyām</i>	पूर्वैः <i>pūrvaiḥ</i>
D.	पूर्वस्मै <i>pūrvasmai</i>	पूर्वाभ्यां <i>pūrvābhyām</i>	पूर्वेभ्यः <i>pūrvēbhyāḥ</i>
Ab.	पूर्वस्मात् <i>pūrvasmāt</i> or पूर्वात् <i>pūrvāt</i>	पूर्वाभ्यां <i>pūrvābhyām</i>	पूर्वेभ्यः <i>pūrvēbhyāḥ</i>
G.	पूर्वस्य <i>pūrvasya</i>	पूर्वयोः <i>pūrvayoh</i>	पूर्वेषां <i>pūrvēśām</i>
L.	पूर्वस्मिन् <i>pūrvasmin</i> or पूर्वे <i>pūrve</i>	पूर्वयोः <i>pūrvayoh</i>	पूर्वेषु <i>pūrvēśhu</i>

§ 283. The following words may likewise take अः *aḥ* or ए *e* in the Nom. Plur. masc. (Pāṇ. I. 1, 33.)

प्रथमः *prathamah*, first, प्रथमौ *prathamau*, प्रथमे *prathame* or प्रथमाः *prathamāḥ* ; fem. प्रथमा *prathamā*.

चरमः *charamah*, last, चरमौ *charamau*, चरमे *charamē* or चरमाः *charamāḥ*.

द्वितयः *dvitayah*, two-fold, fem. द्वितयी *dvitayī*, and similar words in तय *taya* ;

तृतयः *tritayah*, three-fold ; तृतये *tritaye* or तृतयाः *tritayāḥ*.

द्वयः *dvayah*, two-fold, fem. द्वयी *dvayī*, and similar words in य *ya* ; त्रयः *trayah*.

अल्पः *alpah*, few, अल्पे *alpe* or अल्पाः *alpāḥ*.

अर्धः *ardhah*, half, अर्धे *ardhe* or अर्धाः *ardhāḥ*.

कतिपयः *katipayah*, some, कतिपये *katipaye* or कतिपयाः *katipayāḥ*.

नेमः *nemah*, half, नेमे *neme* or नेमाः *nemāḥ*.

In all other cases these words are regular, like कान्तः *kāntah*.

§ 284. द्वितीयः *dvitīyah* and other words in तीय *tīya* are declined like कान्त *kānta*, but in the Dat. Abl. and Loc. Sing. they may follow सर्व *sarva*.

SINGULAR.	MASCULINE.	
	DUAL.	PLURAL.
N. द्वितीयः <i>dvitīyah</i>	द्वितीयौ <i>dvitīyau</i>	द्वितीयाः <i>dvitīyāḥ</i>
A. द्वितीयं <i>dvitīyam</i>	द्वितीयौ <i>dvitīyau</i>	द्वितीयान् <i>dvitīyān</i>
I. द्वितीयेन <i>dvitīyena</i>	द्वितीयाभ्यां <i>dvitīyābhyām</i>	द्वितीयेः <i>dvitīyāḥ</i>
D. द्वितीयाय <i>dvitīyāya</i> or द्वितीयस्मै <i>dvitīyasmai</i>	द्वितीयाभ्यां <i>dvitīyābhyām</i>	द्वितीयेभ्यः <i>dvitīyebhyaḥ</i>
Ab. द्वितीयाद् <i>dvitīyāt</i> or द्वितीयस्माद् <i>dvitīyasmdt</i>	द्वितीयाभ्यां <i>dvitīyābhyām</i>	द्वितीयेभ्यः <i>dvitīyebhyaḥ</i>
G. द्वितीयस्य <i>dvitīyasya</i>	द्वितीययोः <i>dvitīyayoh</i>	द्वितीयानां <i>dvitīyānām</i>
L. द्वितीये <i>dvitīye</i> or द्वितीयस्मिन् <i>dvitīyasmin</i>	द्वितीययोः <i>dvitīyayoh</i>	द्वितीयेषु <i>dvitīyeshu</i>

At the end of Bahuvrīhi compounds the Sarvanāman's are treated like ordinary words: Dat. Sing. प्रियोभयाय *priyobhayāya*, to him to whom both are dear (Pāṇ. 1. 1, 29). The same at the end of compounds such as मासपूर्वः *māsapūrvah*, a month earlier; Dat. मासपूर्वाय *māsapūrvāya* (Pāṇ. 1. 1, 30). Likewise in Dvandvas; पूर्वोपरयां *pūrvāparāṇām*, of former and later persons (Pāṇ. 1. 1, 31), though in the Nom. Plur. these Dvandvas may take ए; पूर्वोपरे *pūrvāpare* or पूर्वोपरतः *pūrvāparāḥ*. Only in compounds expressive of points of the compass, such as उत्तरपूर्व *uttara-pūrva*, north-east, the last element may throughout take the pronominal terminations (Pāṇ. 1. 1, 28).

Adverbial Declension.

§ 285. In addition to the regular case-terminations by which the declension of nouns is effected, the Sanskrit language possesses other suffixes which differ from the ordinary terminations chiefly by being restricted in their use to certain words, and particularly to pronominal bases. The ordinary case-terminations, too, are frequently used in an adverbial sense. Thus

Acc.	चिरं <i>chiram</i> , a long time.
Instr.	चिरेण <i>chireṇa</i> , in a long time.
Dat.	चिराय <i>chirāya</i> , for a long time.
Abl.	चिरात् <i>chirāt</i> , long ago.
Gen.	चिरस्य <i>chirasya</i> , a long time.
Loc.	चिरे <i>chire</i> , long.

Other adverbial terminations are,

1. तः *tah*, with an ablative meaning, becoming generally local.
2. त्र *tra*, with a locative meaning.
3. दा *dā*, with a temporal meaning; also raised to दानीं *dānīm*.

4. तात् *tāt*, with a locative meaning.
5. था *thā*, with a meaning of modality; likewise थं *tham* and थ *tha*.
6. सात् *sāt*, expressive of effect.
7. आ *ā* and आहि *āhi*, local.
8. हि *rhi*, temporal and causal.
9. तर् *tar*, local.
10. ह *ha*, local.

See also the terminations for forming numeral adverbs (§ 260).

1. तः *tah*, with an ablative meaning.

ततः *tatah*, thence. यतः *yatah*, whence. इतः *itah*, hence; (cf. इति *iti*, thus, इव *iva*, as.) अतः *atah*, hence. कुतः *kutah*, Whence? अमुतः *amutah*, thence. मत्तः *mattah*, from me. अस्मत्तः *asmattah*, from us. भवत्तः *bhavattah*, from your Honour. पूर्वतः *pūrvatah*, before (in a general local or temporal sense). सर्वतः *sarvatah*, always. अग्रतः *agratah*, before, like अग्रे *agre*. अभितः *abhitah*, around, near. उभयतः *ubhayatah*, on both sides. परितः *paritah*, all round. ग्रामतः *grāmatah*, from the village. अज्ञानतः *ajñānatah*, from ignorance.

2. त्र *tra*, locative; originally त्रा *trā*, as in पुरुषत्रा *purushatrd*, amongst men. तत्र *tatra*, there. यत्र *yatra*, where. कुत्र *kutra*, Where? अत्र *atra*, here. अमुत्र *amutra*, there, in the next world. एकत्र *ekatra*, at one place, together. सत्रा *satrā*, with, and सत्रं *satram*, with (see सह *saha*).

3. दा *dā*, temporal.

तदा *tadā*, then, and तदानीं *tadānīm*. यदा *yadā*, when. कदा *kadā*, When? अन्यदा *anyadā*, another time. सर्वदा *sarvadā*, always, at all times. एकदा *ekadā*, at one time. सदा *sadā*, always. इदा *idā*, in the Veda, later इदानीं *idānīm*, now.

4. तात् *tāt*, local.

प्राक्तात् *prāktāt*, in front.

Frequently after a base in स *s*:

पुरस्तात् *purastāt*, before. अधस्तात् *adharastāt*, below. परस्तात् *parastāt*, afterwards. अधस्तात् *adhasstāt*, below. उपरिहात् *uparishṭāt*, above.

5. था *thā*, modal.

तथा *tathā*, thus. यथा *yathā*, as. सर्वथा *sarvathā*, in every way. उभयथा *ubhayathā*, in both ways. अन्यथा *anyathā*, in another way. अन्यतरथा *anyatarathā*, in one of two ways. इतरथा *itarathā*, in the other way. वृथा *vrithā*, vainly (?). Or थं *tham*, in कथं *katham*, How? इत्थं *ittham*, thus. Or थ *tha*, in अथ *atha*, thus.

6. सात् *sāt*, effective.

राजसात् *rājasāt*, (राज्ञोऽधीनं *rājño 'dhīnam*, dependent on the king.) भस्मसात् *bhasmasāt*, reduced to ashes. अग्निसात् *agnisāt*, reduced to fire.

7. आ d and आहि dhi, local.

दक्षिणाहि *dakṣhiṇāhi*, in the South, or दक्षिणा *dakṣhiṇā*. उत्तराहि *uttarāhi*, in the North, or उत्तरा *uttarā*. अंतरा *antarā* (or ०रे -ram, or ०रे -re, or ०रेख -reṇa), between. पुरा *purā*, in the East, in front, formerly, (or पुरः *purah* and पुरस्तात् *purastāt*, before.) पश्चा *paśchā*, behind, (or पश्चात् *paśchāt*.)

Adverbs such as मुधा *mudhā*, in vain, मृषा *mṛṣā*, falsely, are instrumental cases of obsolete nouns ending in consonants.

8. हि rhi, temporal and causal.

एतर्हि *etarhi*, at this time, (Wilson.) कर्हि *karhi*, At what time? यर्हि *yarhi*, wherefore. तर्हि *tarhi*, therefore, at that time, (Wilson.)

9. तर् tar, local.

प्रातर *prātar*, early, in the morning. सनुतर् *sanutar*, in concealment.

10. ह ha, locative.

कुह *kuha*, Where? इह *iha*, here. सह *saha*, with.

CHAPTER VII.

CONJUGATION.

§ 286. Sanskrit verbs are conjugated in the Active and the Passive.

Ex. बोधति *bodhati*, he knows; बुध्यते *budhyate*, he is known.

§ 287. The Active has two forms :

1. The *Parasmai-pada*, i. e. transitive, (from परस्मै *parasmai*, Dat. Sing. of पर *para*, another, i. e. a verb the action of which refers to another.)

Ex. ददाति *dadāti*, he gives.

2. The *Ātmane-pada*, i. e. intransitive, (from आत्मने *ātmane*, Dat. Sing. of आत्मन् *ātman*, self, i. e. a verb the action of which refers to the agent.)

Ex. आदत्ते *ādatte*, he takes.

Note—The distinction between the *Parasmaipada* and *Ātmanepada* is fixed by usage rather than by rule. Certain verbs in Sanskrit are used in the *Parasmaipada* only, others in the *Ātmanepada* only; others in both voices. Those which are used in the *Parasmaipada* only, are verbs the action of which was originally conceived as transitive; e. g. भूमिं मंथति *bhūmim manthati*, he shakes the earth; मांसं खादति *māṁsam khādati*, he eats meat; ग्राममाति *grāmam atati*, he goes to or approaches the village. Those which are used in the *Ātmanepada* only, were originally verbs expressive of states rather than of actions; e. g. एधते *edhate*, he grows; स्पन्दते *spandate*, he trembles; मोदते *modate*, he rejoices; शेते *śete*, he lies down.

In the language of the best authors, however, many verbs which we should consider intransitive, are conjugated in the *Parasmaipada*, while others which govern an accusative,

are always conjugated in the Âtmanepada. हसति *hasati*, he laughs, is always Parasmaipadin, whether used as transitive or neuter (Colebr. p. 297): it is so even when reciprocity of action is indicated, in which case verbs in Sanskrit mostly take the Âtmanepada; e. g. व्यतिहसन्ति *vyatihāsanti*, they laugh at each other (Pân. 1. 3, 15, 1). But स्मयते *smayate*, he smiles, is restricted by grammarians to the Âtmanepada; and verbs like त्रायते *trāyate*, he protects, are Âtmanepadin (i. e. used in the Âtmanepada), though they govern an accusative; e. g. त्रायस्व मां *trāyasva mām*, Protect me! These correspond to the Latin deponents.

Verbs which are used both in the Parasmaipada and Âtmanepada, take the one or the other form according as the action of the verb is conceived to be either transitive or reflective; e. g. पचति *pachati*, he cooks; पचते *pachate*, he cooks for himself; यजति *yajati*, he sacrifices; यजते *yajate*, he sacrifices for himself. The same applies to Causals (Pân. 1. 3, 74).

These distinctions, however, rest in many cases, in Sanskrit as well as in Greek, on peculiar conceptions which it is difficult to analyse or to realize; and in Sanskrit as well as in Greek, the right use of the active and middle voices is best learnt by practice. Thus नी न्, to lead, is used as Parasmaipada in such expressions as गंडं विनयति *gaṇḍam vinayati**, he carries off a swelling; but as Âtmanepada, in क्रोधं विनयते *krodham vinayate*, he turns away or dismisses wrath; a subtle distinction which it is possible to appreciate when stated, but difficult to bring under any general rules.

Again, in Sanskrit as well as in Greek, some verbs are middle in certain tenses only, but active or middle in others; e. g. Âtm. वर्धते *vardhate*, he grows, never वर्धति *vardhati*; but Aor. अवृधत् *avridhat*, Par., or अवर्धिष्ट *avardhishṭa*, Âtm. he grew. (Pân. 1. 3, 91.)

Others take the Parasmaipada or Âtmanepada according as they are compounded with certain prepositions; e. g. विशति *viśati*, he enters; but निविशते *ni-viśate*, he enters in. (Pân. 1. 3, 17.)

§ 288. Causal verbs are conjugated both in the Parasmaipada and Âtmanepada. Desideratives generally follow the Pada of the simple root (Pân. 1. 3, 62). Denominatives ending in आय *āya* have both forms (Pân. 1. 3, 90). The intensives have two forms: one in य *ya*, which is always Âtmanepada; the other without य *ya*, which is always Parasmaipada.

§ 289. The passive takes the terminations of the Âtmanepada, and prefixes य *ya* to them in the four special or modified tenses. In the other tenses the forms of the passive are, with a few exceptions, the same as those of the Âtmanepada.

§ 290. There are in Sanskrit thirteen different forms, corresponding to the tenses and moods of Greek and Latin.

I. Formed from the Special or Modified Base.

	PARASMAIPADA.	ÂTMANEPADA.
1. The Present (Lat)	भवामि <i>bhavāmi</i>	भवे <i>bhave</i>
2. The Imperfect (Lan)	अभवम् <i>abhavam</i>	अभवे <i>abhave</i>
3. The Optative (Lin)	भवेयम् <i>bhaveyam</i>	भवेय <i>bhaveya</i>
4. The Imperative (Lot)	भवानि <i>bhavāni</i>	भवै <i>bhavai</i>

* Cf. Siddhānta-Kaumudī, ed. Tārānātha, vol. II. p. 250. Colebrooke, Grammar, p. 337.

II. Formed from the General or Unmodified Base.

	PARASMAIPADA.	ÂTMANEPAIDA.
5. The Reduplicated Perfect (Lit)	बभूव <i>babhūva</i>	बभूवे <i>babhūve</i>
6. The Periphrastic Perfect (Lit)	चोरयां बभूव <i>chorayām babhūva</i>	चोरयां चक्रे <i>chorayām chakre</i>
7. The First Aorist (Luñ)	अबोधिवं <i>abodhisham</i>	अभविषि <i>abhavishi</i>
8. The Second Aorist (Luñ)	अभूव <i>abhūvam</i>	असिचे <i>asiche</i>
9. The Future (Lṛiṭ)	भविष्यामि <i>bhavishyāmi</i>	भविष्ये <i>bhavishye</i>
10. The Conditional (Lṛiñ)	अभविष्यं <i>abhavishyam</i>	अभविष्ये <i>abhavishye</i>
11. The Periphrastic Future (Luṭ)	भवितास्मि <i>bhavitāsmi</i>	भविताहे <i>bhavitāhe</i>
12. The Benedictive (Āsir liñ)	भूयासं <i>bhūyāsam</i>	भविषीय <i>bhavishīya</i>
13. The Subjunctive (Leṭ)	occurs in the Veda only.	

Signification of the Tenses and Moods.

§ 291. 1. 2. The Present and Imperfect require no explanation. The Imperfect takes the Augment (§ 299).

3. The principal senses of the Optative are,

- Command; e.g. त्वं ग्रामं गच्छे: *tvam grāmam gachchheḥ*, thou mayest go, i.e. go thou to the village.
- Wish; e.g. भवानिहासीत *bhavān ihāsīta*, Let your honour sit here!
- Inquiring; e.g. वेदमधीयीय उत तर्कमधीयीय *vedam adhtyīya, uta tarkam adhtyīya*, Shall I study the Veda or shall I study logic?
- Supposition (*sambhāvana*); e.g. भवेदसौ वेदपारगो ब्राह्मणत्वात् *bhaved asau vedapārago brāhmaṇatvāt*, he probably is a student of the Veda, because he is a Brāhman.
- Condition; e.g. दंडश्चेन्न भवेन्नोके विनश्येयुरिमाः प्रजाः *daṇḍaś chen na bhavel loke vinasheyur imāḥ prajāḥ*, if there were not punishment in the world, the people would perish. यः पठेत् स आप्नुयात् *yaḥ paṭhet sa āpnuyāt*, he who studies, will obtain. यद्यद्रोचेत विप्रेभ्यस्तत्तद्वादमासरः *yad yad rocheta viprebhyas tat tad dadyād amatsarah*, whatever pleases the Brāhmins let one give that to them not niggardly.
- It is used in relative dependent sentences; e.g. यच्च त्वमेवं कुर्या न शक्ये *yach cha tvam evam kuryā na śhaddadhe*, I believed not that thou couldst act thus. यत्तादृशाः कृष्णं निन्देरन्नाद्यै *yat tādrishāḥ kṛishṇam ninderann āścharyam*, that such persons should revile Kṛishṇa, is wonderful.

4. The Imperative requires no explanation, as far as the second person is concerned; e.g. तूद *tuda*, Strike! The first and third persons are used in many cases in place of the Optative; e.g. इच्छामि भवान्भुञ्जतां *ichchhāmi bhavān bhunjtām*, I wish your honour may eat.

5. The Reduplicated Perfect denotes something absolutely past.

6. Certain verbs which are not allowed to form the reduplicated perfect, form their perfect periphrastically, i. e. by means of an auxiliary verb.
7. 8. The First and Second Aorists refer generally to time past, and are the common historical tenses in narration. They take the Augment (§ 299).
9. The Future, also called the Indefinite future; e. g. देवद्योद्विष्यति धान्यं वप्स्यानः *devaś ched varshishyati dhānyam vapsyāmah*, if it rain, we shall sow rice. यावज्जीवनं दास्यति *yāvaj-jīvam annam dāsyati*, as long as life lasts, he will give food. Under certain circumstances this Future may be used optionally with the Periphrastic Future; e. g. कदा भोक्तुः *kadā bhoktū* or भोक्ष्यते *bhokshyate*, When will he eat?
10. The Conditional is used, instead of the Optative, if things are spoken of that might have, but have not happened (Pāṇ. III. 3, 139); e. g. सुवृष्टिर्देवविष्यत्तदा सुभिक्षमभविष्यत् *suvrishṭis ched abhavishyat tadā subhiksham abhavishyat*, if there had been abundant rain, there would have been plenty. The Conditional takes the Augment (§ 299).
11. The Periphrastic or Definite Future; e. g. अयोध्यां च प्रयातासि *ayodhyām svah prayātāsi*, thou wilt to-morrow proceed to Ayodhyā.
12. The Benedictive is used for expressing not only a blessing, but also a wish in general; e. g. श्रीमान्भूयात् *śrīmān bhūyāt*, May he be happy! चिरं जीव्यात् *chiram jīvyāt*, May he live long!
13. The Subjunctive occurs in the Veda only.

§ 292. The Sanskrit verb has in each tense and mood three numbers, Singular, Dual, and Plural, with three persons in each.

CHAPTER VIII.

SPECIAL AND GENERAL TENSES AND THE TEN CLASSES OF VERBS.

§ 293. Sanskrit grammarians have divided all verbs into ten classes, according to certain modifications which their roots undergo before the terminations of the Present, the Imperfect, the Optative, and Imperative. This division is very useful, and will be retained with some slight alterations. One and the same root may belong to different classes. Thus भ्राज् *bhrás*, भ्राज् *bhlás*, भ्रम् *bhram*, क्रम् *kram*, क्लम् *klam*, त्रस् *tras*, त्रुद् *truḍ*, लश् *lash* belong to the Bhū and Div classes; भ्राजते *bhrásate* or भ्राज्यते *bhrásyate*, &c. (Pāṇ. III. 1, 70). Again, स्कु *sku*, स्तम् *stambh*, स्तुम् *stumbh*, स्कम् *skambh*, स्कुम् *skumbh* belong to the Su and Kṛi classes; स्कुनोति *skunoti* or स्कुनाति *skunāti* (Pāṇ. III. 1, 82).

§ 294. The four tenses and moods which require this modification of the root will be called the *Special or Modified Tenses*; the rest the *General or Unmodified Tenses*. Thus the root चि *chi* is changed in the Present, Imperfect, Optative, and Imperative into चिनु *chi-nu*. Hence चिनुमः *chi-nu-mah*, we search; अचिनुम *achi-nu-ma*, we searched. But the Past Participle चितः *chitah*, searched, or the Reduplicated Perfect चिच्युः *chichy-uh*, they have searched, without the नु *nu*. We call चि *chi*, the root, चिनु *chinu*, the base of the special tenses.

§ 295. Verbal bases are first divided into two divisions :

- I. Bases which in the modified tenses end in च *a*.
- II. Bases which in the modified tenses end in any letter but च *a*.

This second division is subdivided into,

- II *a*. Bases which insert नु *nu*, उ *u*, or नी *ni*, between the root and the terminations.
- II *b*. Bases which take the terminations without any intermediate element.

I. First Division.

§ 296. The first division comprises four classes :

1. The Bhû class (the first with native grammarians, and called by them भ्रादि *bhvâdi*, because the first verb in their lists is भू *bhû*, to be).
 - a*. च *a* is added to the last letter of the root.
 - b*. The vowel of the root takes Guṇa, where possible (i.e. long or short *i*, *u*, *ri*, if final; short *i*, *u*, *ri*, *li*, if followed by one consonant).
- बुध् *budh*, to know; बोधति *bodh-a-ti*, he knows. भू *bhû*, to be; भवति *bhav-a-ti*, he is.

Note—The accent in verbs of the Bhû class was originally (as we know from the ancient Vedic language) on the radical vowel; hence Guṇa of that vowel.

Many derivative verbs,—such as causatives, भावयति *bhāvayati*, he causes to be; desideratives, बुभूषति *bubhūshati*, he wishes to be, from भू *bhû*; intensives in the Âtmanepada, बेभिद्यते *bebhidhate*, he cuts much; and denominatives, लोहितायति *lohitāyati*, he grows red,—follow this class.

2. The Tud class (the sixth with native grammarians, and called by them तुदादि *tudâdi*, because the first root in their lists is तुद् *tud*, to strike).

- a*. च *a* is added to the last letter of the root.
- b*. Before this च *a*, final इ *i* and ई *ī* are changed to इय् *iy*.

उ <i>u</i> and ऊ <i>ū</i>	to उव् <i>uv</i> .
च <i>ri</i>	to रिय् <i>riy</i> .
च <i>ri</i> .	to इर् <i>ir</i> (§ 110).

तुद् *tud*, to strike; तुदति *tud-a-ti*.

रि *ri*, to go; रियति *riy-a-ti*.

नू *nū*, to praise; नुवति *nuv-a-ti*.

मृ *mṛi*, to die; म्रियते *mriy-a-te*.

कृ *kṛi*, to scatter; किरति *kir-a-ti*.

Note—The accent in verbs of the Tud class was originally on the intermediate अ *a*; hence never गुणः of the radical vowel.

3. The Div class (the fourth with native grammarians, and called by them दिवादि *divdādi*, because the first root in their lists is दिव् *div*, to play).

a. य *ya* is added to the last letter of the root.

नह् *nah*, to bind; नहति *nah-ya-ti*.

बुध् *budh*, to awake; बुध्यते *budh-ya-te*.

Note—The accent in verbs of the Div class is now on the radical vowel; but there are traces to show that some verbs of this class had the accent originally on य *ya*.

4. The Chur class (the tenth with native grammarians, and called by them चुरादि *churdādi*, because the first root in their lists is चूर् *chur*, to steal).

a. अय *aya* is added to the last letter of the root.

b. If the root ends in a simple consonant, preceded by अ *a*, अ *a* is lengthened to आ *ā*.

दल् *dal*, to cut; दालयति *dāl-aya-ti*, (many exceptions.)

c. If the root ends in a simple consonant, preceded by इ *i*, उ *u*, ए *ri*, ऋ *ṛi*, these vowels take गुण, while ए *ri* becomes ई *tr*.

स्निष् *ślish*, to embrace; स्नेषयति *ślesh-aya-ti*.

चूर् *chur*, to steal; चोरयति *chor-aya-ti*.

मृष् *mṛish*, to endure; मर्षयते *marsh-aya-te*.

कृत् *kṛit*, to praise; कीर्तयति *kīrt-aya-ti*.

d. Final इ *i*, ई *ṛi*, उ *u*, ऊ *ū*, ए *ri*, and ए *ṛi*, take Vṛiddhi.

जि *jri*, to grow old; जाययति *jrāy-aya-ti*.

मी *mī*, to walk; माययति *māy-aya-ti*.

धृ *dhri*, to hold; धारयति *dhār-aya-ti*.

पृ *pṛi*, to fill; पारयति *pār-aya-ti*.

Note—Many, if not all roots arranged under this class by native grammarians, are secondary roots, and identical in form with causatives, denominatives, &c. This class differs from other classes, inasmuch as verbs belonging to it, keep their modificatory syllable अय *aya* throughout, in the unmodified as well as in the modified tenses, except in the Benedictive Par. The accent was on the first अ *a* of अय *aya*.

II. Second Division.

§ 297. The second division comprises all verbs which do not, in the special tenses, end in अ *a* before the terminations.

It is a distinguishing feature of this second division that, before certain terminations, all verbs belonging to it require strengthening of their radical vowel, or if they take नु *nu*, उ *u*, नी *nī*, strengthening of the vowels

of these syllables. This strengthening generally takes place by means of Guna, but नी *nī* is raised to ना *nā* in the Krī, and न् *n* to न *na* in the Rudh class.

We shall call the terminations which require strengthening of the inflective base, the weak terminations, and the base before them, the strong base; and *vice versā*, the terminations which do not require strengthening of the base, the strong terminations, and the base before them, the weak base.

Originally the accent fell on the strong terminations, and on the strong base, thus establishing throughout an equilibrium between base and termination.

II a. Bases which take नु *nu*, उ *u*, नी *nī*.

§ 298. This first subdivision comprises three classes:

1. The Su class (the fifth class with native grammarians, and called by them स्वादि *svādi*, because the first root in their lists is सु *su*).
 - a. नु *nu* is added to the last letter of the root, before strong terminations, नो *no* before weak terminations.

Ex. सु *su*, to squeeze out; सुनुमः *su-nu-māh*, 1st pers. plur. Pres.

सुनोमि *su-nó-mi*, 1st pers. sing. Pres.

2. The Tan class (the eighth class with native grammarians, and called by them तनादि *tanādi*, because the first root in their lists is तन् *tan*).
 - a. उ *u* is added to the last letter of the root, before strong terminations, ओ *o* before weak terminations.

Ex. तन् *tan*, to stretch; तनुमः *tan-u-māh*, 1st pers. plur. Pres.

तनोमि *tan-ó-mi*, 1st pers. sing. Pres.

Note—All verbs belonging to this class end in न् *n*, except one, कृ *kṛi*, करोमि *karomi*, I do.

3. The Krī class (the ninth with native grammarians, and called by them क्रादि *kryādi*, because the first root in their lists is क्री *kṛi*).
 - a. नी *nī* is added to the last letter of the root, before strong terminations, ना *nā* before weak terminations, न *na* before strong terminations beginning with vowels.

Ex. क्री *kṛi*, to buy; क्रीणोमः *kṛi-nī-māh*, 1st pers. plur. Pres.

क्रीणामि *kṛi-nā-mi*, 1st pers. sing. Pres.

क्रीणन्ति *kṛi-n-ānti*, 3rd pers. plur. Pres.

II b. Bases to which the terminations are joined immediately.

§ 299. The second division comprises three classes:

1. The Ad class (the second class with native grammarians, and called by them अदादि *adādi*, because the first root in their lists is अद् *ad*, to eat).
 - a. The terminations are added immediately to the last letter of the base;

and in the contact of vowels with vowels, vowels with consonants, consonants with vowels, and consonants with consonants, the phonetic rules explained above (§§ 107-145) must be carefully observed.

b. The strong base before the weak terminations takes Guṇa, where possible (§ 296, 1, 6).

Ex. लिह् *lih*, to lick; लिखः *lih-máh*, we lick.

लेखि *léh-mi*, I lick.

लेखि *lek-shi*, thou lickest (§ 127).

लीढ *līḍha*, you lick (§ 128).

अलेट् *aleṭ*, thou lickedst (§ 128).

The intensive verbs, conjugated in the Parasmaipada, follow this class.

2. The Hu class (the third class with native grammarians, and called by them जुहोत्यादि *juhotyádi*, because the first root in their lists is हु *hu*, जुहोति *juhoti*).

a. The terminations are added as in the Ad class.

b. The strong base before the weak terminations takes Guṇa, where possible.

c. The root takes reduplication. (Rules of Reduplication, § 302.)

Ex. हु *hu*, to sacrifice; जुहुमः *ju-hu-máh*, we sacrifice.

जुहोमि *ju-hó-mi*, I sacrifice. (Pāṇ. VI. 1, 192.)

3. The Rudh class (the seventh class with native grammarians, and called by them रुधादि *rudhádi*, because the first root in their lists is रुध् *rudh*, रुधद्भि *ruṇaddhi*, to obstruct).

a. The terminations are added as in the Ad class.

b. Between the radical vowel and the final consonant न् *n* is inserted, which in the strong base before weak terminations is raised to न् *na*.

Ex. युज् *yuj*, to join; युज्मः *yu-ñ-j-máh*, we join.

युनज्मि *yu-ná-j-mi*, I join.

First Division.

Bhû class, with native grammarians, Bhvâdi, I class.

Tud class, — — — Tudâdi, VI class.

Div class, — — — Divâdi, IV class.

Chur class, — — — Churâdi, X class.

Second Division.

Su class, with native grammarians, Svâdi, V class.

Tan class, — — — Tanâdi, VIII class.

Krî class, — — — Kryâdi, IX class.

Ad class, — — — Adâdi, II class.

Hu class, — — — Juhotyâdi, III class.

Rudh class, — — — Rudhâdi, VII class.

CHAPTER IX.

AUGMENT, REDUPLICATION, AND TERMINATIONS.

§ 300. Before we can leave the subject which occupies us at present, viz. the preparation of the root previous to its assuming the terminations, we have to consider two processes, the Augment and the Reduplication, modifications of the root with which we are familiar in Greek, and which in Sanskrit as well as in Greek form the distinguishing features of certain tenses (Imperfect, Aorist, Conditional, and Perfect) in every verb.

§ 301. Roots beginning with consonants take short अ *a* as their initial augment. This अ *a* has the accent. Thus from बुध् *budh*, Present बोधाणि *bodhâmi*; Imperfect अबोधं *âbodham*.

Roots beginning with vowels always take Vṛiddhi, the irregular result of the combination of the augment with the initial vowels. (Pân. vi. 1, 90.)

अ *a* with अ *a*, or आ *â*, = आ *â*.

अ *a* with इ *i*, ई *î*, ए *e*, or ऐ *ai*, = ऐ *ai*.

अ *a* with उ *u*, ऊ *û*, ओ *o*, or औ *au*, = औ *au*.

अ *a* with ऋ *ri*, or ॠ *rî*, = ऋ *dr*.

From अर्च *arch*, अर्चति *archati*, he praises, आर्चत *ârchat*, he praised.

From ईक्ष् *iksh*, ईक्षते *ikshate*, he sees, ऐक्षत *aikshata*, he saw.

From उन्द् *und*, उनत्ति *unatti*, he wets, औनत् *aunat*, he wetted.

From ऋ *ri*, ऋच्छति *richchhati*, he goes, आर्च्छत *ârchchhat*, he went.

In the more ancient Sanskrit, as in the more ancient Greek, the augment is frequently absent. In the later Sanskrit, too, it has to be dropt after the negative particle मा *mâ* (Pân. vi. 4, 74). मा भवान् कार्षीत् *mâ bhavân kârshît*, Let not your Honour do this! or मा स करोत् *mâ sma karot*, May he not do it!

Reduplication.

§ 302. Reduplication takes place in Sanskrit not only in the reduplicated perfect, but likewise in all verbs of the Hu class. Most of the rules of reduplication are the same in forming the base of the perfect of all verbs, and in forming the special base of the verbs of the Hu class. These will be stated first; afterwards those that are peculiar either to the reduplication of the perfect or to that of the verbs of the Hu class.

The reduplication in intensive and desiderative verbs and in one form of the aorist will have to be treated separately.

General Rules of Reduplication.

§ 303. The first syllable of a root (i. e. that portion of it which ends with a vowel) is repeated.

बुद् *budh* = बुबुद् *bubudh*. भू *bhū* is exceptional in forming बभू *babhū*. (Pāp. VII. 4, 73.)

§ 304. Aspirated letters are represented in reduplication by their corresponding unaspirated letters.

भिद् *bhid*, to cut, = बिभिद् *bibhid*.

धू *dhd*, to shake, = दुधू *dudhū*.

§ 305. Gutturals are represented in reduplication by their corresponding palatals; ह *h* by ज *j*. (Pāp. VII. 4, 62.)

कुद् *kut*, to sever, = चुकुद् *chukut*.

खन् *khan*, to dig, = चखन् *chakhan*.

गम् *gam*, to go, = जगम् *jagam*.

हस् *has*, to laugh, = जहस् *jahas*.

§ 306. If a root begins with more than one consonant, the first only is reduplicated.

क्रुस् *kruś*, to shout, = चुक्रुस् *chukruś*.

क्षिप् *kship*, to throw, = चिक्षिप् *chikship*.

§ 307. If a root begins with a sibilant followed by a tenuis or aspirated tenuis, the tenuis only is reduplicated.

स्तु *stu*, to praise, = तुस्तु *tushtu* (§ 103, 1).

स्तन् *stan*, to sound, = तस्तन् *tastan*.

स्पर्थे *spardh*, to strive, = पस्पर्थे *paspardh*.

स्था *sthā*, to stand, = तस्था *tasthā*.

च्युत् *śchyut*, to drop, = चुच्युत् *chuśchyut*.

But स्मृ *smṛi*, to pine, = सस्मृ *sasmṛi*.

§ 308. If the radical vowel, whether final or medial, is long, it is shortened in the reduplicative syllable.

गाह् *gāh*, to enter, = जगाह् *jagāh*.

क्री *kri*, to buy, = चिक्री *chikrī*.

सूद् *sūd*, to strike, = सुसूद् *sushūd*.

§ 309. If the radical (not final) vowel is ए *e* or ऐ *ai*, it becomes इ *i*; if it is ओ *o* or औ *au*, it becomes उ *u*.

सेव् *sev*, to worship, = सिसेव् *sishev*.

ढौक् *ḍhauk*, to approach, = दुढौक् *ḍudhauk*.

§ 310. Roots with final ए *e*, ऐ *ai*, ओ *o*, are treated like roots ending in आ *a*, taking अ *a* in the reduplicative syllable.

धे *dhe*, to feed, = दधी *dadhau*.

गै *gai*, to sing, = जगौ *jagau*.

शो *śo*, to sharpen, = शशौ *śasau*.

§ 311. The following roots are slightly irregular on account of the semivowels which they contain, and which are liable to be changed into vowels. (This change is called *Samprasāraṇa*.) Pāṇ. VI. 1, 17.

Root.	1st Pers. Sing. Redupl. Perf.	Weak Form*.	Weakest Form†.
यज् <i>yaj</i> = इयाज् <i>iyāja</i> , to sacrifice, (for ययाज् <i>yayāja</i> .)	इज् <i>ij.</i>	(इज् <i>ij.</i>)	
वच् <i>vach</i> = उवाच <i>uvācha</i> , to speak.	उच् <i>ūch.</i>	(उच् <i>uch.</i>)	
वद् <i>vad</i> = उवाद <i>uvāda</i> , to say.	उद् <i>ūd.</i>	(उद् <i>ud.</i>)	
वप् <i>vap</i> = उवाप <i>uvāpa</i> , to sow.	उप् <i>ūp.</i>	(उप् <i>up.</i>)	
वञ् <i>vaś</i> = उवाञ् <i>uvāśa</i> , to wish.	उञ् <i>ūś.</i>	(उञ् <i>uś.</i>)	
वस् <i>vas</i> = उवास <i>uvāsa</i> , to dwell.	उस् <i>ūs.</i>	(उस् <i>us.</i>)	
वह् <i>vah</i> = उवाह <i>uvāha</i> , to carry.	उह् <i>ūh.</i>	(उह् <i>uh.</i>)	
वय् <i>vay</i> † = उवाय <i>uvāya</i> , to weave.	उय् <i>ūy</i> or उव् <i>ūv</i> ||.	(उ <i>u.</i>)	
व्यच् <i>vyach</i> = विव्याच <i>vivyācha</i> , to surround.	विविच् <i>vivich.</i>	(विच् <i>vich.</i>)	
व्यध् <i>vyadh</i> = विव्याध <i>vivyādha</i> , to strike.	विविध् <i>vividh.</i>	(विध् <i>vidh.</i>)	
व्यथ् <i>vyath</i> = विव्यथे <i>vivyathe</i> (Pāṇ. VII. 4, 68).	विव्यथ् <i>vivyath.</i>	(व्यथ् <i>vyath.</i>)	
स्वप् <i>svap</i> = सुष्वप <i>sushvāpa</i> , to sleep.	सुषुप् <i>sushup.</i>	(सुप् <i>sup.</i>)	
स्वि <i>svi</i> = सुष्वाव <i>śusāva</i> , to swell ¶.	शुशू <i>śusū.</i>	(शू <i>śū.</i>)	
व्ये <i>vye</i> = विव्याय <i>vivyāya</i> , to cover.	विवी <i>vivī.</i>	(वी <i>vī.</i>)	
ज्या <i>jyā</i> = जिज्यौ <i>jijyau</i> , to grow old.	जिजी <i>jijī.</i>	(जी <i>jī.</i>)	
हे <i>hve</i> = जुहाव <i>juhāva</i> , to call (Pāṇ. VI. 1, 33).	जुहु <i>juhū</i>	(हू <i>hū.</i>)	
प्याय् <i>pyāy</i> = पिप्ये <i>pipye</i> , to grow fat (Pāṇ. VI. 1, 29).	पिपी <i>pipī.</i>	(पी <i>pī.</i>)	
ग्रह् <i>grah</i> = जग्राह <i>jagrāha</i> , to take.	जगृह् <i>jagrih.</i>	(गृह् <i>grih.</i>)	

§ 312. Roots beginning with short अ *a*, and ending in a single consonant, contract अ *a* + अ *a* into आ *ā*.

अद् *ad*, to eat, = आद् *ād*.

§ 313. Roots beginning with short अ *a*, and ending with more than one consonant, prefix आन् *ān*.

अर्च् *arch* = आनर्च् *ānarch*. (Also अञ् *aś* (Su), आनञ्जे *ānaśe*.) Pāṇ. VII. 4, 72.

§ 314. Roots beginning with इ *i* or उ *u* (not prosodially long), contract इ + इ *i + i* and उ + उ *u + u* into ई *ī* and ऊ *ū*; but if the radical इ *i* or उ *u* take Guṇa or Vṛiddhi, य् *y* and व् *v* are inserted between the reduplicative syllable and the base. (Pāṇ. VI. 4, 78.)

* The weak forms appear in all persons of the reduplicated perfect where neither Vṛiddhi nor Guṇa is required.

† The weakest forms of these verbs do not belong to the reduplicated perfect, but have been added as useful hereafter for the formation of the past participle, the benedictive, the passive, &c.

‡ वय् *vay* is a substitute for वे *ve*, in the reduplicated perfect (Pāṇ. II. 4, 41). If that substitution does not take place, then वे *ve* forms ववौ *vavau*, ववुः *vavuh* (Pāṇ. VI. 1, 40).

|| Pāṇ. VI. 1, 38, 39.

¶ Or शिष्याय *śiṣyāya* (Pāṇ. VI. 1, 30).

इष् *ish* = ईषतुः *ish-atuh*, they two have gone.

= इयेष् *iy-esh-a* (Guṇa), I have gone.

उक्ख *ukh* = उक्खतुः *ukh-atuh*, they two have withered.

= उवोक्ख *uv-okh-a* (Guṇa), I have withered.

§ 315. The root चृ *ri* forms the base of the reduplicated perfect as चार् *ār*. Other roots beginning with चृ *ri* prefix चान् *ān*. (Pāṇ. VII. 4, 71.)

चृज् *rij*, to obtain, = चानृज् *ān-rij*.

As to roots which cannot be reduplicated or are otherwise irregular, see the rules given for the formation of the Reduplicated and Periphrastic Perfect.

Special Rules of Reduplication.

§ 316. So far the process of reduplication would be the same, whether applied to the bases of the Reduplicated Perfect or to those of the Hu class. But there are some points on which these two classes of reduplicated bases differ; viz.

1. In the Reduplicated Perfect, radical चृ *ri*, चृ *ri*, whether final or medial, are represented in reduplication by च *a*.
2. In the bases of the Hu class, final चृ *ri* and चृ *ri* (they do not occur as medial) are represented in reduplication by इ *i*.

Reduplicated Perfect.

Hu Class. Present, &c.

भृ *bhri*, to bear, = बभार *babhāra*.

भृ *bhri* = बिभर्ति *bibharti*.

सृ *sri*, to go, = ससार *sasāra*.

सृ *sri* = सिसर्ति *sisarti*.

हृ *hri*, to take, = जहार *jahāra*.

हृ *hri* = जिहर्ति *jiharti*.

The root चृ *ri*, to go, forms इयर्ति *iy-arti*; पू *pri*, to fill, पिपर्ति *piparti*.

§ 317. The three verbs निज् *nij*, विज् *vij*, and विश् *vish* of the Hu class take Guṇa in the reduplicated syllable. (Pāṇ. VII. 4, 75.)

निज् *nij*, to wash, नेनेक्कि *nenekki*, नेनेक्के *nenikte*; विज् *vij*, to separate, वेवेक्कि *vevekti*; विश् *vish*, to pervade, वेवेहि *veveshṭi*.

§ 318. The two verbs मा *mā*, to measure, and हा *hā*, to go, of the Hu class take इ *i* in the reduplicative syllable. (Pāṇ. VII. 4, 76.)

मा *mā*, मिमीते *mimṭte*; हा *hā*, जिहीते *jihṭte*.

§ 319. Certain roots change their initial consonant if they are reduplicated. हन् *han*, to kill, जघान *jaghāna*. Likewise in the desiderative जिघांसति *jighāmsati*, and the intensive जंघन्यते *janghanyate*. (Pāṇ. VII. 3, 55.)

हि *hi*, to send (Su), जिघाय *jighāya*. Likewise in the desiderative जिघीषति *jighīshati*, and the intensive जेघीयते *jeghīyate*. (Pāṇ. VII. 3, 56.)

जि *ji*, to conquer, जिगाय *jigāya*. Likewise in the desiderative जिगीषति *jigīshati*; but not in the intensive, which is always जेजीयते *jējīyate*. (Pāṇ. VII. 3, 57.)

चि *chi*, to gather, has optionally चिचाय *chichāya* or चिकाय *chikāya*. The same option applies to the desiderative, but in the intensive we have चेचीयते *chechīyate* only. (Pāṇ. VII. 3, 58.)

Terminations.

§ 320. After having explained how the verbal roots are modified in ten different ways before they receive the terminations of the four special tenses, the Present, Imperfect, Optative, and Imperative, we give a table of the terminations for the special or modified tenses and moods.

§ 321. The terminations for the modified tenses, though on the whole the same for all verbs, are subject to certain variations, according as the verbal bases take अ *a* (First Division), or नु *nu*, उ *u*, नी *nī* (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 आये *āthe* as the termination of the 2nd pers. dual Âtm., and learning that the आ *ā* of आये *āthe* is changed to इ *i* after bases in अ *a* (Pân. VII. 2, 81), it is simpler to take इये *īthe* as the termination in the First Division; but still simpler to commit to memory such forms as बोधेये *bodhethe*, द्विषाये *dvishāthe*, निनाये *nimāthe*, without asking at first any questions as to how they came to be what they are.

FIRST DIVISION.

Bhū, Tud, Div, and Chur Classes.

PARASMAIPADA.				ÂTMANEPADA.			
Present.	Imperf.	Optative.	Imperat.	Present.	Imperfect.	Optative.	Imperative.
1. अमि <i>ami</i>	म् <i>m</i>	इयं <i>iyam</i>	अमि <i>ami</i>	इ <i>i</i>	इ <i>i</i>	इय <i>iya</i>	इ <i>e</i>
2. सि <i>si</i>	: ः <i>ḥ</i>	इः <i>iḥ</i>	— *	से <i>se</i>	थाः <i>thāḥ</i>	इथाः <i>ithāḥ</i>	स्व <i>sva</i>
3. ति <i>ti</i>	त् <i>t</i>	इत् <i>it</i>	तु <i>tu</i> *	ते <i>te</i>	त <i>ta</i>	इत <i>ita</i>	तां <i>tām</i>
1. अवः <i>avaḥ</i>	अव <i>ava</i>	इव <i>iva</i>	अव <i>ava</i>	अवहे <i>avahe</i>	अवहि <i>avahi</i>	इवहि <i>ivahi</i>	अवहे <i>avakai</i>
2. थः <i>thāḥ</i>	तं <i>tam</i>	इतं <i>itam</i>	तं <i>tam</i>	इथे <i>ithe</i>	इथां <i>ithām</i>	इथायां <i>iyāthām</i>	इथां <i>ithām</i>
3. तः <i>taḥ</i>	तां <i>tām</i>	इतां <i>itām</i>	तां <i>tām</i>	इते <i>ite</i>	इतां <i>itām</i>	इयातां <i>iyātām</i>	इतां <i>itām</i>
1. अमः <i>amaḥ</i>	अम <i>ama</i>	इम <i>ima</i>	अम <i>ama</i>	अमहे <i>amahe</i>	अमहि <i>amahi</i>	इमहि <i>imahi</i>	अमहे <i>amakai</i>
2. थ <i>the</i>	त <i>ta</i>	इत <i>ita</i>	त <i>ta</i>	ध्वे <i>dhve</i>	ध्वे <i>dhvam</i>	इध्वे <i>idhvam</i>	ध्वे <i>dhvam</i>
3. नि <i>nti</i>	न् <i>n</i>	इयुः <i>iyuḥ</i>	नु <i>ntu</i>	ने <i>nte</i>	न <i>nta</i>	इरन् <i>iran</i>	नां <i>ntām</i>

* In the second and third persons तत् *tāt* may be used as termination after all verbs, if the sense is benedictive.

SECOND DIVISION.

Su, Tan, Kṛī, Ad, Hu, and Rudh Classes.

PARASMAIPADA.				ÂTMANEPADA.			
Present.	Imperfect.	Optative.	Imperative.	Present.	Imperfect.	Optative.	Imperative.
1. मि <i>mi</i>	अम् <i>am</i>	यां <i>yām</i>	आनि <i>āni</i>	ए <i>e</i>	इ <i>i</i>	इय <i>īya</i>	ऐ <i>ai</i>
2. सि <i>si</i>	ः <i>ḥ</i>	याः <i>yāḥ</i>	हि <i>hi</i> *	से <i>se</i>	थाः <i>thāḥ</i>	इथाः <i>īthāḥ</i>	स्व <i>sva</i>
3. ति <i>ti</i>	त् <i>t</i>	यात् <i>yāt</i>	तु <i>tu</i>	ते <i>te</i>	त <i>ta</i>	इत <i>īta</i>	तां <i>tām</i>
1. वः <i>vaḥ</i>	व <i>va</i>	याव <i>yāva</i>	आव <i>āva</i>	वहे <i>vahē</i>	वहि <i>vahi</i>	इवहि <i>īvahi</i>	आवहे <i>āvahai</i>
2. थः <i>thāḥ</i>	तं <i>taṁ</i>	यातं <i>yātāṁ</i>	तं <i>taṁ</i>	आथे <i>āthe</i>	आथां <i>āthāṁ</i>	इयाथां <i>īyāthāṁ</i>	आथां <i>āthāṁ</i>
3. तः <i>taḥ</i>	तां <i>tām</i>	यातां <i>yātām</i>	तां <i>tām</i>	आते <i>āte</i>	आतां <i>ātām</i>	इयातां <i>īyātām</i>	आतां <i>ātām</i>
1. मः <i>maḥ</i>	म <i>ma</i>	याम <i>yāma</i>	आम <i>āma</i>	महे <i>mahe</i>	महि <i>mahi</i>	इमहि <i>īmahi</i>	आमहे <i>āmahai</i>
2. थ <i>tha</i>	त <i>ta</i>	यात् <i>yāt</i>	त <i>ta</i>	अथे <i>āthe</i>	अथां <i>āthāṁ</i>	इअथां <i>īāthāṁ</i>	अथां <i>āthāṁ</i>
3. अंति <i>anti</i> †	अन् <i>an</i> ‡	युः <i>yūḥ</i>	अन्तु <i>antu</i> ||	अते <i>āte</i>	अत <i>āta</i>	इरन् <i>īran</i>	अतां <i>ātām</i>

The terminations enclosed in squares are the weak, i. e. unaccented terminations which require strengthening of the base.

§ 322. By means of these terminations the student is able to form the Present, Imperfect, Optative, and Imperative in the Parasmaipada and Âtmanepada of all regular verbs in Sanskrit; and any one who has clearly understood how the verbal bases are prepared in ten different ways for receiving their terminations, and who will attach to these verbal bases the terminations as given above, according to the rules of Sandhi, will have no difficulty in writing out for himself the paradigms of any Sanskrit verb in four of the most important tenses and moods, both in the Parasmaipada and Âtmanepada. Some verbs, however, are irregular in the formation of their base; these must be learnt from the Dhâtupâṭha.

* The Su and Tan classes take no termination, except when उ* is preceded by a conjunct consonant.

† Hu class and अभ्यस्त *abhyasta*, i. e. reduplicated bases, take अति *ati*.

‡ Hu class, reduplicated bases, and विद् *vid*, to know, take उः *uḥ*, before which, verbs ending in a vowel, require Guṇa. उः *uḥ* is used optionally after verbs in आ *ā*, and after द्विष् *dvish*, to hate. (Pāṇ. III. 4, 109—112.)

|| Hu class and reduplicated bases take अन्तु *antu*.

PARASMAIPADA.
Present.

ROOT.	VERBAL BASE.	अमि ami	सि सं	ति ति	अवाः avaḥ	यः thaḥ	तः taḥ	अमः amaḥ	य tha	नि nti
	First Division.									
भू <i>bhū</i>	भव <i>bhava</i>	भवसि <i>bhavasi</i>	भवति <i>bhavati</i>	भवस्य <i>bhavasya</i>	भवतः <i>bhavataḥ</i>	भवामः <i>bhavāmaḥ</i>	भवस्य <i>bhavasya</i>	भवति <i>bhavati</i>		
तुद् <i>tud</i>	तुद <i>tuda</i>	तुदसि <i>tudasi</i>	तुदति <i>tudati</i>	तुदस्य <i>tudasya</i>	तुदतः <i>tudataḥ</i>	तुदामः <i>tudāmaḥ</i>	तुदस्य <i>tudasya</i>	तुदति <i>tudati</i>		
दीव्य <i>dīvyā</i>	दीव्य <i>dīvyā</i>	दीव्यसि <i>dīvyasi</i>	दीव्यति <i>dīvyati</i>	दीव्यस्य <i>dīvyasya</i>	दीव्यतः <i>dīvyataḥ</i>	दीव्यामः <i>dīvyāmaḥ</i>	दीव्यस्य <i>dīvyasya</i>	दीव्यति <i>dīvyati</i>		
चोर <i>chur</i>	चोरय <i>choraya</i>	चोरयसि <i>chorayasi</i>	चोरयति <i>chorayati</i>	चोरयस्य <i>chorasya</i>	चोरयतः <i>chorayataḥ</i>	चोरयामः <i>chorayāmaḥ</i>	चोरयस्य <i>chorasya</i>	चोरयति <i>chorayati</i>		
	Second Division.	नि मि	सि सं	ति ति	वः vaḥ	यः thaḥ	तः taḥ	मः maḥ	य tha	अति anti
सु <i>su</i>	सुनु सुनो <i>sunu suno</i>	सुनोसि <i>sunoshi</i>	सुनोति <i>sunoti</i>	सुनस्य <i>sunasya</i>	सुनुतः <i>sunutaḥ</i>	सुनुतः <i>sunutaḥ</i>	सुनुतः <i>sunutaḥ</i>	सुनुतः <i>sunutaḥ</i>	सुनुतः <i>sunutaḥ</i>	सुनुति <i>sunvanti</i>
तन् <i>tan</i>	तनु तनो <i>tanu tano</i>	तनोसि <i>tanoshi</i>	तनोति <i>tanoti</i>	तनुस्य <i>tanasya</i>	तनुतः <i>tanutaḥ</i>	तनुतः <i>tanutaḥ</i>	तनुतः <i>tanutaḥ</i>	तनुतः <i>tanutaḥ</i>	तनुतः <i>tanutaḥ</i>	तनुति <i>tanvanti</i>
क्री <i>krī</i>	क्रीणी क्रीणा क्रीण <i>krīṇī krīṇā krīṇ</i>	क्रीणसि <i>krīṇasi</i>	क्रीणाति <i>krīṇāti</i>	क्रीणस्य <i>krīṇasya</i>	क्रीणीतः <i>krīṇītaḥ</i>	क्रीणीतः <i>krīṇītaḥ</i>	क्रीणीतः <i>krīṇītaḥ</i>	क्रीणीतः <i>krīṇītaḥ</i>	क्रीणीतः <i>krīṇītaḥ</i>	क्रीणीति <i>krīṇanti</i>
अद् <i>ad</i>	अद् अद् <i>ad ad</i>	अदसि <i>adasi</i>	अदति <i>adati</i>	अदस्य <i>adasya</i>	अदतः <i>adataḥ</i>	अदतः <i>adataḥ</i>	अदतः <i>adataḥ</i>	अदतः <i>adataḥ</i>	अदतः <i>adataḥ</i>	अदति <i>adanti</i>
जुह <i>hu</i>	जुहो जुहो <i>juhū juho</i>	जुहोसि <i>juhoshi</i>	जुहोति <i>juhoti</i>	जुहोस्य <i>juhasya</i>	जुहुतः <i>juhutaḥ</i>	जुहुतः <i>juhutaḥ</i>	जुहुतः <i>juhutaḥ</i>	जुहुतः <i>juhutaḥ</i>	जुहुतः <i>juhutaḥ</i>	जुहुति <i>juhvati</i>
रुद् <i>rudh</i>	रुद् रुद् <i>rudh rudh</i>	रुदसि <i>rudasi</i>	रुदति <i>rudati</i>	रुदस्य <i>rudasya</i>	रुदतः <i>rudataḥ</i>	रुदतः <i>rudataḥ</i>	रुदतः <i>rudataḥ</i>	रुदतः <i>rudataḥ</i>	रुदतः <i>rudataḥ</i>	रुदति <i>rundhanti</i>

1 Or सुनुः *sunuḥ*. 2 Or सुनुः *sunuḥ*. 3 Or तनुः *tanuḥ*. 4 Or तनुः *tanuḥ*. 5 See § 321, note 1.

PARASMAIPADA.
Imperfect.

ROOT.	VERBAL BASE.	ॠ m	: ः	त i	व va	त tam	तां tām	अन ama	त ta	न् n
भू bhū	भव bhava	अभव abhavam	अभवः abhavaḥ	अभवत् abhavat	अभावा abhavāva	अभवत abhavatam	अभवतां abhavatām	अभवान् abhavāna	अभवत abhavata	अभवन् abhavan
तुद् tūd	तुद tuda	अतुदं atudam	अतुदः atudaḥ	अतुदत् atudat	अतुदाव atudāva	अतुदत atudatam	अतुदतां atudatām	अतुदान् atudāna	अतुदत atudata	अतुदन् atudan
दिच् div	दीव्य divya	अदीव्यं adivyaṃ	अदीव्यः adivyaḥ	अदीव्यत् adivyat	अदीव्याव adivyaāva	अदीव्यत adivyatam	अदीव्यतां adivyatām	अदीव्यान् adivyaāna	अदीव्यत adivyata	अदीव्यन् adivyan
चुर chur	चोरय choraya	अचोरयं achorayaṃ	अचोरयः achorayaḥ	अचोरयत् achorayat	अचोरयाव achorayaāva	अचोरयत achorayatam	अचोरयतां achorayatām	अचोरयान् achorayaāna	अचोरयत achorayata	अचोरयन् achorayan
		अं am	: ः	त i	व va	त tam	तां tām	न na	त ta	अन् an
सु su	सुनु सुनो sunu suno	असुनवं asunavam	असुनोः asunoh	असुनोत् asunot	असुनुव ¹ asunuva	असुनुत asunutam	असुनुतां asunutam	असुनुत ² asunuta	असुनुत asunuta	असुन्वन् asunvan
तन् tan	तनु तनो tanu tano	अतनवं atanavam	अतनोः atanoh	अतनोत् atanot	अतनुव ³ atanuva	अतनुत atanutam	अतनुतां atanutam	अतनुत ⁴ atanuta	अतनुत atanuta	अतन्वन् atanvan
क्री krī	क्रीणी क्रीणा क्रीण krīṇī krīṇā krīṇ	अक्रीणं akrīṇam	अक्रीणाः akrīṇāḥ	अक्रीणात् akrīṇāt	अक्रीणीव akrīṇīva	अक्रीणीत akrīṇitam	अक्रीणीतां akrīṇitām	अक्रीणीन् akrīṇāna	अक्रीणीत akrīṇita	अक्रीणन् akrīṇan
अद् ad	अद् अद् ad ad	आदं ⁵ ādām	आदः ādah	आदत् ādat	आद् ādvā	आदत ādatam	आदां ādatām	आद ādāna	आद ādāna	आदन् ādan
हु hu	हुहु हुहो juhū juho	अहुहवं ajuhavam	अहुहोः ajuhoh	अहुहोत् ajuhot	अहुहुव ajuhuva	अहुहुत ajuhutam	अहुहुतां ajuhutam	अहुहुत ⁶ ajuhuta	अहुहुत ajuhuta	अहुहन् ajuhvan
रुध् rudh	रुध् रुध् rudh rudh	अरुधं arudham	अरुधः arudhaḥ	अरुधत् arudhat	अरुध्वा arudhva	अरुधत arundham	अरुधतां arundhām	अरुधन् arundha	अरुधत arundha	अरुधन् arundhan

Or असुन्व असुवा.

² Or अतन्व अतानवा.³ Or अतन्व अतानवा.⁴ Or अतन्व अतानवा.⁵ See § 301.⁶ See § 321, note †.⁷ Or अरुध्वा अरुध्वा, §§ 114, 132.

PARASMAIPADA,
Optative.

Root.	VERBAL BASE.	इयं iyam	इः iḥ	इत् it	इव iva	इतं itam	इतां itām	इम ima	इत ita	इयुः iyuh
भू bhū	भव bhava	भवेयं bhaveyam	भवेः bhaveḥ	भवेत् bhavet	भवेव bhaveva	भवेतं bhavetam	भवेतां bhavetām	भवेम bhavema	भवेत bhaveta	भवेयुः bhaveyuh
तुद् tud	तुद tuda	तुदेयं tudeyam	तुदेः tudeḥ	तुदेत् tudet	तुदेव tudeva	तुदेतं tudetam	तुदेतां tudetām	तुदेम tudemā	तुदेत tudeta	तुदेयुः tudeyuh
दिच् div	दीव्य divya	दीवेयं divheyam	दीवेः divyeḥ	दीवेत् divyet	दीवेव divyeva	दीवेतं divyetam	दीवेतां divyetām	दीवेम divyema	दीवेत divyeta	दीवेयुः divheyuh
चुर chur	चोरय choraya	चोरेयं choreyam	चोरेः choreḥ	चोरेत् choreyēt	चोरेव choreyeva	चोरेतं choreyetam	चोरेतां choreyetām	चोरेम choreyema	चोरेत choreyeta	चोरेयुः choreyeyuh
	Second Division.	यां yām	याः yāḥ	यात् yāt	याव yāva	यातं yātam	यातां yātām	याम yāma	यात yāta	युः yuh
सु su	सुनु sunu	सुनुयां sunuyām	सुनुयाः sunuyāḥ	सुनुयात् sunuyāt	सुनुयाव sunuyāva	सुनुयातं sunuyātam	सुनुयातां sunuyātām	सुनुयाम sunuyāma	सुनुयात sunuyāta	सुनुयुः sunuyuh
तन् tan	तनु tanu	तनुयां tanuyām	तनुयाः tanuyāḥ	तनुयात् tanuyāt	तनुयाव tanuyāva	तनुयातं tanuyātam	तनुयातां tanuyātām	तनुयाम tanuyāma	तनुयात tanuyāta	तनुयुः tanuyuh
क्री kri	क्रीणी kriṇī	क्रीणीयां kriṇīyām	क्रीणीयाः kriṇīyāḥ	क्रीणीयात् kriṇīyāt	क्रीणीयाव kriṇīyāva	क्रीणीयातं kriṇīyātam	क्रीणीयातां kriṇīyātām	क्रीणीयाम kriṇīyāma	क्रीणीयात kriṇīyāta	क्रीणीयुः kriṇīyuh
अद् ad	अद्य ad	अद्यां adyām	अद्याः adyāḥ	अद्यात् adyāt	अद्याव adyāva	अद्यातं adyātam	अद्यातां adyātām	अद्याम adyāma	अद्यात adyāta	अद्युः adyuh
हु hu	जुहु juhu	जुहुयां juhuyām	जुहुयाः juhuyāḥ	जुहुयात् juhuyāt	जुहुयाव juhuyāva	जुहुयातं juhuyātam	जुहुयातां juhuyātām	जुहुयाम juhuyāma	जुहुयात juhuyāta	जुहुयुः juhuyuh
रुच् rudh	रुन्धि rundh	रुन्धियां rundhiyām	रुन्धियाः rundhiyāḥ	रुन्धियात् rundhiyāt	रुन्धियाव rundhiyāva	रुन्धियातं rundhiyātam	रुन्धियातां rundhiyātām	रुन्धियाम rundhiyāma	रुन्धियात rundhiyāta	रुन्धियुः rundhiyuh

PARASMAIPADA.

Imperative.

Root.	VERBAL BASE.	अनि dñi	—	हु tu	अव ava	तं tam	तां tām	अमा ama	त ta	न्तु ntū
भू bhū	भव bhava	भवानि bhavāni	भव	भवतु bhavatu	भवाव bhavāva	भवानं bhavātam	भवतां bhavātām	भवाम bhavāma	भवत bhavata	भवन्तु bhavāntu
तुद tud	तुदा tuda	तुदानि tudāni	तुद	तुदतु tudatu	तुदाव tudāva	तुदानं tudātam	तुदातां tudātām	तुदाम tudāma	तुदत tudata	तुदन्तु tudāntu
दिव दिव	दीव divya	दीवानि divyāni	दीव	दीवतु divyatu	दीवाव divyāva	दीवानं divyātam	दीवातां divyātām	दीवाम divyāma	दीवत divyata	दीवन्तु divyāntu
चुर चुर	चोरय choraya	चोरयानि chorayāni	चोरय	चोरयतु chorayatu	चोरयाव chorayāva	चोरयानं chorayātam	चोरयातां chorayātām	चोरयाम chorayāma	चोरयत chorayata	चोरयन्तु chorayāntu
	Second Division.	अनि dñi	हि hi	तु tu	आव āva	तं tam	तां tām	आमा āma	त ta	अन्तु antu
सु su	सुनु sunu	सुनवानि sunavāni	सुनु ¹	सुनोतु sunotu	सुनवाव sunavāva	सुनुतं sunutam	सुनुतां sunutām	सुनवाम sunavāma	सुनुत sunuta	सुनुन्तु sunavāntu
तन् tan	तनु tano	तनवानि tanavāni	तनु	तनोतु tanotu	तनवाव tanavāva	तनुतं tanutam	तनुतां tanutām	तनवाम tanavāma	तनुत tanuta	तनुन्तु tanavāntu
क्री क्री	क्रीया क्रीया क्रीय क्रीय	क्रीयानि kṛīyāni	क्रीयहि ²	क्रीयातु kṛīyatū	क्रीयाव kṛīyāva	क्रीयानं kṛīyātam	क्रीयातां kṛīyātām	क्रीयाम kṛīyāma	क्रीयात kṛīyata	क्रीयन्तु kṛīyāntu
अद् अद्	अद् अद्	अदानि addāni	अद् ³	अदु addu	अदाव addāva	अदतं additam	अदातां additām	अदाम addāma	अदत addata	अदन्तु addāntu
हु हु	हुहो हुहो	हुहवानि juhuvāni	हुहोहि ⁴	हुहोतु juhotu	हुहवाव juhuvāva	हुहुतं juhutam	हुहुतां juhutām	हुहवाम juhuvāma	हुहुत juhuta	हुहुन्तु juhuvāntu
रुह रुह	रुह रुह	रुहवानि ruhavāni	रुह ⁵	रुहतु ruhatu	रुहाव ruhāva	रुहतं ruhutam	रुहतां ruhutām	रुहवाम ruhavāma	रुहत ruhata	रुहन्तु ruhavāntu

¹ From चाव āp, चावुहि āpmahi, § 321, note *.² Verbs of this class, if ending in a consonant, drop both नी nī and हि hi, and add आन āna to the root. Thus from अद् ad, अज्ञान ādāna, not अज्ञनीहि ādñhi; but 3rd pers. sing. अज्ञाना अदन्तु. (Pāp. III. 1, 83.) ³ Roots of the Ad and Rudh classes ending in consonants, except nasals and semivowels, take चि dhi, instead of हि hi. (Pāp. VI. 4, 101.) ⁴ This is the only verb of the Hu class which takes चि dhi, though ending in a vowel. (Pāp. VI. 4, 101.) ⁵ See § 321, note II.

ĀTMA NEPA DA.
Present.

Root.	VERBAL BASE.	इ i	से se	ते te	जवहे वावे	इये ithe	इते ite	जमहे अमाहे	अये dhve	नो nte
	First Division.	भवे	भवसे	भवते	भवावहे	भवेये	भवेते	भवामहे	भवअये	भवते
भू bhū	bhava	bhave	bhavase	bhavate	bhavāvahe	bhavēthe	bhavēte	bhavāmahe	bhavādhe	bhavante
तुद् tud	tuda	tude	tudase	tudate	tudāvahe	tudēthe	tudēte	tudāmahe	tudādhe	tudante
दिष् div	divya	divye	divase	divate	divāvahe	divēthe	divēte	divāmahe	divyādhe	divyante
चुर chur	choraya	choraye	chorayase	chorayate	chorayāvahe	chorayēthe	chorayēte	chorayāmahe	chorayādhe	chorayante
	Second Division.	र e	से se	ते te	वहे vahe	जाये āthe	जाते āte	महे mahe	अये dhve	अते ate
सु su	sunu	sunve	sunuse	sunute	sunuvahe	sunvāthe	sunvāte	sunumahe	sunudhe	sunvate
तन् tan	tanu	tanve	tanuse	tanute	tanuvahe	tanvāthe	tanvāte	tanumahe	tanudhe	tanvate
क्री क्रीणि क्रीण् kṛī kṛīṇi kṛīṇ	kṛī	kṛīve	kṛīuse	kṛīute	kṛīuvahe	kṛīvāthe	kṛīvāte	kṛīṇumahe	kṛīṇādhe	kṛīṇate
जद् ad	ade	adve	aduse	adute	advahe	advāthe	advāte	admahe	addhe	adate
हु hu	juhu	juhve	juhuse	juhute	juhvahe	juhvāthe	juhvāte	juhumahe	juhudhe	juhuate
रु रुध rudi	rundi	rundhe	runtse	rundte	rundhvahe	rundhāthe	rundhāte	rundmahe	runddhve	rundhate

Ā T M A N E P A D A .
Imperfect.

ROOT.	VERBAL BASE.	इ ः धाः	धाः	धाः	धाः	धाः	धाः	धाः	धाः
	First Division.	अभवे abhavē	अभूद abūd	अदीव्ये adivye	अचोरये achoraye	अचोरयथा achorayathā	अचोरयथा achorayathā	अचोरयथा achorayathā	अचोरयथा achorayathā
भू bhū	भव bhava	अभवे abhavē	अभूद abūd	अदीव्ये adivye	अचोरये achoraye	अचोरयथा achorayathā	अचोरयथा achorayathā	अचोरयथा achorayathā	अचोरयथा achorayathā
तुद् tud	तुद tuda	अभूद abūd	अदीव्ये adivye	अचोरये achoraye	अचोरयथा achorayathā	अचोरयथा achorayathā	अचोरयथा achorayathā	अचोरयथा achorayathā	अचोरयथा achorayathā
दिच् div	दीव्य divya	अदीव्ये adivye	अचोरये achoraye	अचोरयथा achorayathā	अचोरयथा achorayathā	अचोरयथा achorayathā	अचोरयथा achorayathā	अचोरयथा achorayathā	अचोरयथा achorayathā
चुर chur	चोरय choraya	अचोरये achoraye	अचोरयथा achorayathā	अचोरयथा achorayathā	अचोरयथा achorayathā	अचोरयथा achorayathā	अचोरयथा achorayathā	अचोरयथा achorayathā	अचोरयथा achorayathā
	Second Division.	इ ः धाः	धाः	धाः	धाः	धाः	धाः	धाः	धाः
सु su	सुनु sunu	असुनु asunū	असुनु asunū	असुनु asunū	असुनु asunū	असुनु asunū	असुनु asunū	असुनु asunū	असुनु asunū
तन् tan	तनु tanu	अतनु atanu	अतनु atanu	अतनु atanu	अतनु atanu	अतनु atanu	अतनु atanu	अतनु atanu	अतनु atanu
क्री krī	क्रीणी krīṇī	अक्रीणी akrīṇī	अक्रीणी akrīṇī	अक्रीणी akrīṇī	अक्रीणी akrīṇī	अक्रीणी akrīṇī	अक्रीणी akrīṇī	अक्रीणी akrīṇī	अक्रीणी akrīṇī
जद् ad	जद ada	अजद ajada	अजद ajada	अजद ajada	अजद ajada	अजद ajada	अजद ajada	अजद ajada	अजद ajada
जुह juhu	जुहु juhu	अजुहु ajuhu	अजुहु ajuhu	अजुहु ajuhu	अजुहु ajuhu	अजुहु ajuhu	अजुहु ajuhu	अजुहु ajuhu	अजुहु ajuhu
रुच् rudh	रुद rudh	अरुद arudha	अरुद arudha	अरुद arudha	अरुद arudha	अरुद arudha	अरुद arudha	अरुद arudha	अरुद arudha

ROOT.		ĀTMA NEPAḌA. Optative.									
VERBAL BASE.		First Division.									
		इय iya	इषाः iṣāḥ	इत ita	इवहि iṣahi	भवेयाषां bhavyeṣāṃ	भवेयातां bhaveyātām	इयातां iyātām	इमहि imahi	इषं iṣam	इरन् iran
भू	bhū	भवेय	भवेयाः	भवेत	भवेवहि	भवेयाषां	भवेयातां	भवेयातां	भवेमहि	भवेध्वं	भवेरन्
भु	bhu	भवेय	भवेयाः	भवेत	भवेवहि	भवेयाषां	भवेयातां	भवेयातां	भवेमहि	भवेध्वं	भवेरन्
तु	tū	तुदेय	तुदेयाः	तुदेत	तुदेवहि	तुदेयाषां	तुदेयातां	तुदेयातां	तुदेमहि	तुदेध्वं	तुदेरन्
दि	dī	दीव्येय	दीव्येयाः	दीव्येत	दीव्येवहि	दीव्येयाषां	दीव्येयातां	दीव्येयातां	दीव्येमहि	दीव्येध्वं	दीव्येरन्
दु	dū	दुवेय	दुवेयाः	दुवेत	दुवेवहि	दुवेयाषां	दुवेयातां	दुवेयातां	दुवेमहि	दुवेध्वं	दुवेरन्
चु	chū	चोरेय	चोरेयाः	चोरेत	चोरेवहि	चोरेयाषां	चोरेयातां	चोरेयातां	चोरेमहि	चोरेध्वं	चोरेरन्
		chorayeya	chorayethāḥ	chorayeta	chorayevahi	chorayeyāṣāṃ	chorayeyātām	chorayeyātām	chorayemahi	chorayedhvam	chorayeran
		इय iya	इषाः iṣāḥ	इत ita	इवहि iṣahi	इयाषां iyāṣāṃ	इयातां iyātām	इयातां iyātām	इमहि imahi	इषं iṣam	इरन् iran
सु	sū	सुन्वीय	सुन्वीयाः	सुन्वीत	सुन्वीवहि	सुन्वीयाषां	सुन्वीयातां	सुन्वीयातां	सुन्वीमहि	सुन्वीध्वं	सुन्वीरन्
तन्	tan	तन्वीय	तन्वीयाः	तन्वीत	तन्वीवहि	तन्वीयाषां	तन्वीयातां	तन्वीयातां	तन्वीमहि	तन्वीध्वं	तन्वीरन्
क्री	krī	क्रीणीय	क्रीणीयाः	क्रीणीत	क्रीणीवहि	क्रीणीयाषां	क्रीणीयातां	क्रीणीयातां	क्रीणीमहि	क्रीणीध्वं	क्रीणीरन्
क्री	krī	क्रीणीय	क्रीणीयाः	क्रीणीत	क्रीणीवहि	क्रीणीयाषां	क्रीणीयातां	क्रीणीयातां	क्रीणीमहि	क्रीणीध्वं	क्रीणीरन्
चद	ad	चदीय	चदीयाः	चदीत	चदीवहि	चदीयाषां	चदीयातां	चदीयातां	चदीमहि	चदीध्वं	चदीरन्
अद	ad	अदीय	अदीयाः	अदीत	अदीवहि	अदीयाषां	अदीयातां	अदीयातां	अदीमहि	अदीध्वं	अदीरन्
जु	ju	जुडीय	जुडीयाः	जुडीत	जुडीवहि	जुडीयाषां	जुडीयातां	जुडीयातां	जुडीमहि	जुडीध्वं	जुडीरन्
जु	ju	जुह्वीय	जुह्वीयाः	जुह्वीत	जुह्वीवहि	जुह्वीयाषां	जुह्वीयातां	जुह्वीयातां	जुह्वीमहि	जुह्वीध्वं	जुह्वीरन्
रु	ru	रुपीय	रुपीयाः	रुपीत	रुपीवहि	रुपीयाषां	रुपीयातां	रुपीयातां	रुपीमहि	रुपीध्वं	रुपीरन्
रु	ru	रुन्धीय	रुन्धीयाः	रुन्धीत	रुन्धीवहि	रुन्धीयाषां	रुन्धीयातां	रुन्धीयातां	रुन्धीमहि	रुन्धीध्वं	रुन्धीरन्
रु	ru	रुन्धीय	रुन्धीयाः	रुन्धीत	रुन्धीवहि	रुन्धीयाषां	रुन्धीयातां	रुन्धीयातां	रुन्धीमहि	रुन्धीध्वं	रुन्धीरन्

ÂTMANEPA. D.
Imperative.

ROOT.	VERBAL BASE.	ए e	स sva	तां tām	अवहै avahai	इयां iḥām	इतां itām	अमहै amahai	अं dhvam	तां ntām
भृ bhṛ	भव bhava	भवे bhavai	भवस bhavasva	भवतां bhavatām	अवहै bhavāvahai	अवेयां bhavēthām	अवेतां bhavētām	अमहै bhavāmahai	अवध्वं bhavadhvam	अवेतां bhavētām
तृ tud	तृदा tuda	तृदे tudai	तृदस tudasva	तृदतां tudatām	तृदावहै tudāvahai	तृदेयां tudēthām	तृदेतां tudētām	तृदामहै tudāmahai	तृदध्वं tudadhvam	तृदेतां tudētām
दिव दिव	दिव दिव्या	दीवे divyai	दीवस divyasva	दीवतां divyatām	दीवावहै divyāvahai	दीवेयां divyēthām	दीवेतां divyētām	दीवामहै divyāmahai	दीवध्वं divyadhvam	दीवेतां divyētām
चुर chor	चोर choraya	चोरे chorai	चोरस chorasva	चोरतां choratām	चोरावहै chorāvahai	चोरेयां chorēthām	चोरेतां chorētām	चोरामहै chorāmahai	चोरध्वं chorayadhvam	चोरेतां chorētām
		रे ai	स sva	तां tām	आवहै avahai	आयां āihām	आतां ātām	आमहै amahai	अं dhvam	आतां atām
सु su	सुनु suno	सुनवे sunavai	सुनुष्व sunushva	सुनुतां sunutām	सुनवावहै sunavāvahai	सुनयां sunvāihām	सुनयातां sunvatām	सुनवामहै sunavāmahai	सुनुध्वं sunudhvam	सुनयातां sunvatām
तनु tan	तनु तनो	तनवे tanavai	तनुष्व tanushva	तनुतां tanutām	तनवावहै tanavāvahai	तनयां tanvāihām	तनयातां tanvatām	तनवामहै tanavāmahai	तनुध्वं tanudhvam	तनयातां tanvatām
क्री क्री	क्रीणी क्रीणा क्रीण	क्रीवे kṛivai	क्रीणीष्व kṛīṇishva	क्रीणीतां kṛīṇitām	क्रीणावहै kṛīṇāvahai	क्रीणायां kṛīṇāihām	क्रीणायातां kṛīṇātām	क्रीणामहै kṛīṇāmahai	क्रीणीध्वं kṛīṇīdhvam	क्रीणायातां kṛīṇātām
अद ad	अद अद	अदे adai	अतस atasva	अतां attām	अदावहै adāvahai	अदायां adāihām	अदायातां adātām	अदामहै adāmahai	अदध्वं addhvam	अदायातां adātām
जु जु	जुहु जुहो	जुहवे juhavai	जुहुष्व juhushva	जुहुतां juhutām	जुहावहै juhavāvahai	जुहायां juhāihām	जुहायातां juhvatām	जुहवामहै juhavāmahai	जुहुध्वं juhudhvam	जुहायातां juhvatām
रु रु	रुंध रुण्	रुणवे ruṇavai	रुणस ruṇasva	रुणतां ruṇatām	रुणावहै ruṇāvahai	रुणायां ruṇāihām	रुणायातां ruṇātām	रुणामहै ruṇāmahai	रुणध्वं ruṇadhvam	रुणायातां ruṇātām

CHAPTER X.

GENERAL OR UNMODIFIED TENSES.

§ 323. In the tenses which remain, the Reduplicated Perfect, the Periphrastic Perfect, the First and Second Aorist, the Future, the Conditional, the Periphrastic Future, and Benedictive, the distinction of the ten classes vanishes. All verbs are treated alike, to whatever class they belong in the modified tenses; and the distinguishing features, the inserted नु *nu*, उ *u*, नी *nī*, &c., are removed again from the roots to which they had been attached in the Present, the Imperfect, the Optative, and Imperative. Only the verbs of the Chur class preserve their चय *aya* throughout, except in the Aorist and Benedictive.

Reduplicated Perfect.

§ 324. The root in its primitive state is reduplicated. The rules of reduplication have been given above. (§§ 302–319.)

§ 325. The Reduplicated Perfect can be formed of all verbs, except

1. Monosyllabic roots which begin with any vowel prosodially long but च *a* or चा *á*: such as ईद् *íd*, to praise; एध् *edh*, to grow; इध् *indh*, to light; उद् *und*, to wet. चृच्छ् *richchh* and ऊर्नु *úrnu* are excepted.
2. Polysyllabic roots, such as चकास् *chakás*, to be bright.
3. Verbs of the Chur class and derivative verbs, such as Causatives, Desideratives, Intensives, Denominatives.

§ 326. Verbs which cannot form the Perfect by reduplication, form the Periphrastic Perfect by means of composition. (§ 340.)

So do likewise दय् *day*, to pity, &c., अय् *ay*, to go, आस् *ás*, to sit down (Pân. III. I, 37), कास् *kás*, to cough (Pân. III. I, 35); also काश् *káš*, to shine (Sâr.); optionally उश् *ush*, to burn, (ओषां *oshám*), विद् *vid*, to know, (विदां *vidám*), जागृ *jágrī*, to wake, (जागरां *jágarám*, Pân. III. I, 38); and, after taking reduplication, भी *bhī* (बिभयां *bibhayám*), ह्री *hrī* (जिह्वां *jihrayám*), भृ *bhṛī* (बिभरां *bibharám*), and हु *hu* (जुह्वां *juhavám*, Pân. III. I, 39).

The verb ऊर्नु *úrnu*, to cover, although polysyllabic, allows only of ऊर्नुनाच *úrnunáva* as its Perfect.

चृच्छ् *richchh*, to fail, although ending in two consonants, forms only चानर्च्छ् *ánarchchha*.

Terminations of the Reduplicated Perfect.

SINGULAR.

1. च <i>a</i>	ए <i>e</i>
2. इथ <i>itha</i>	इथे <i>ishe</i>
3. च <i>a</i>	ए <i>e</i>

DUAL.	
1. इव <i>iva</i>	इवहे <i>ivahe</i>
2. अथुः <i>athuḥ</i>	आथे <i>âthe</i>
3. अतुः <i>atuḥ</i>	आते <i>âte</i>
PLURAL.	
1. इम <i>ima</i>	इमहे <i>imahe</i>
2. अ <i>a</i>	इध्वे <i>idhve</i> or इदे <i>iḍhve</i>
3. उः <i>uḥ</i>	इरे <i>ire</i>

These terminations are here given, without any regard to the systems of native or comparative grammarians, in that form in which they may be mechanically added to the reduplicated roots. The rules on the omission of the initial इः of certain terminations will be given below.

§ 327. The accent falls on the terminations in the Parasmaipada and Âtmanepada, except in the *three persons singular Parasmaipada*. In these the accent falls on the root, which therefore is strengthened according to the following rules :

1. Vowels capable of Guṇa, take Guṇa throughout the singular, if followed by a consonant.

भिद् *bhid*, बिभेद् *bibhed-a*, बिभेदिथ *bibhed-itha*, बिभेद् *bibhed-a*.

बुध् *budh*, बुबोध *bubodh-a*, बुबोधिथ *bubodh-itha*, बुबोध *bubodh-a*.

But जीव् *jītv*, a long medial vowel not being liable to Guṇa, forms जिजीव *jijītv-a*, जिजीविथ *jijītv-itha*, जिजीव *jijītv-a*.

2. Final vowels take Vṛiddhi or Guṇa in the first, Guṇa in the second, Vṛiddhi only in the third person singular.

नी *nī*, निनाय *nináy-a* or निनय *ninay-a*, निनयिथ *ninay-itha*, निनाय *nináy-a*.

3. अ *a* if followed by a single consonant, takes Vṛiddhi or Guṇa in the first, Guṇa in the second, Vṛiddhi only in the third person singular.

हन् *han*, जघान् *jaghân-a* or जघन *jaghan-a*, जघनिथ *jaghan-itha*, जघान् *jaghân-a*.

Note—If the second person singular Parasmaipada is formed by अथा *tha*, the accent falls on the root; if with इथा *itha*, the accent may fall on any syllable, but generally it is on the termination. In this case the radical vowel may, in certain verbs, be without Guṇa, विज् *vij*, विवेज् *viveja*, but विविजिथ *vivijitha*. (Pāṇ. 1. 2, 2; 3.)

§ 328. As there is a tendency to strengthen the base in the three persons singular Parasmaipada, so there is a tendency to weaken the base, under certain circumstances, before the other terminations of the Perfect, Parasmai and Âtmanepada. Here the following rules must be observed :

1. Roots like पठ् *pat*, i. e. roots in which अ *a* is preceded and followed by a single consonant, and which in their reduplicated syllable repeat the initial consonant without any change (this excludes roots beginning with aspirates and with gutturals; roots beginning with व् *v*, and

शस् *śas** and दद् *dad* are likewise excepted), contract such forms as पपत् *papat* into पेत् *pet*, before the accented terminations, (including इथ *itha*, Pāṇ. vi. 4, 120, 121.)

पच् *pach*, पपक्य *papaktha*, but पेचिथ *pechitha*, पेचिम *pechima*, पेचुः *pechuḥ*.
तन् *tan*, तेनिथ *tenitha*, तेनिम *tenima*, तेनुः *tenuḥ*.

2. Roots mentioned in § 311 take their weak form.

वह् *vah*, उवाह *uvāha*, ऊहिम *ūhima*.

वच् *vach*, उवाच *uvācha*, ऊचुः *ūchuḥ*.

Note—The roots तृत् *tṛt*, फल् *phal*, भज् *bhaj*, त्रप् *trap*, श्रथ् *śrath* (Pāṇ. vi. 4, 122), and राध् *rādh*, in the sense 'of killing' (123), from their Reduplicated Perfect like पत् *pat*. The roots जृत् *jṛt*, भ्रम् *bhram*, and त्रस् *tras* (124), may do so optionally; and likewise फण् *phaṇ*, रज् *rāj*, भ्राज् *bhrāj*, भ्राज् *bhrāś*, भ्रुज् *bhruj*, स्यन् *syam*, खन् *svan*.

3. The roots गम् *gam*, हन् *han*, जन् *jan*, खन् *khan*, घस् *ghas* drop their radical vowel. (Pāṇ. vi. 4, 98.)

गम् *gam*, जग्मतुः *jagmatuḥ*.

हन् *han*, जह्मतुः *jaghnatuḥ*.

खन् *khan*, चक्षुतुः *chakhnatuḥ*.

घस् *ghas*, जक्षुतुः *jakshatuḥ*.

4. Roots ending in consonants preceded by a nasal (Pāṇ. i. 2, 5), such as मन् *manth*, स्रन् *sraṇs*, &c., do not drop their nasal in the weakening forms. Ex. 3rd pers. dual: ममन्थतुः *mamanthatuḥ*; सस्रन्ते *sasraṇse*.

5. The verbs श्रन् *śranth*, ग्रन् *granth*, दम् *dambh*, and खञ् *svañj*, however, may be weakened, and form श्रेथतुः *śrethatuḥ*, ग्रेथतुः *grethatuḥ*, देभतुः *debhatuḥ*, सखजे *sasvaje* (loss of nasal and *e*, cf. Pāṇ. i. 2, 6, v.). But according to some grammarians the forms शश्रन्थतुः *śaśranthatuḥ* &c. are more correct.

§ 329. Roots ending in आ *ā*, and many roots ending in diphthongs, drop their final vowel before all terminations beginning with a vowel (Pāṇ. vi. 4, 64). In the general tenses, verbs ending in diphthongs are treated like verbs ending in आ *ā*.

The same roots take औ *au* for the termination of the first and third persons singular Parasmai.

दा *dā*, ददौ *dad-au*, ददिव *dad-iva*, ददधुः *dad-athuḥ*, ददिरे *dad-ire*.

म्लै *mlai*, मम्लौ *maml-au*, मम्लिव *maml-iva*, मम्लधुः *maml-athuḥ*, मम्लिरे *maml-ire*.

Except ये *vye*, ह्ये *hve*, &c.; see § 311.

§ 330. Roots ending in इ *i*, ई *ī*, ए *ri*, if preceded by one consonant, change their vowels, before terminations beginning with vowels, into य *y*, र *r*.

* शसु हिंसायामिति केचित् केचित्तु शश मुतगतविति। Prasāda, p. 13 a. In a later passage the Prasāda (p. 17 b) decides for both, शस् *śas* and शश *śaś*.

If preceded by more than one consonant, they change their vowels into इय् *iy*, अर् *ar* *.

Roots ending in उ *u*, ऊ *ū*, change these vowels always into उय् *uv*.

Most roots ending in च् *ṛi*, change the vowel to अर् *ar* (Pāp. VII. 4, 11).
गृ *grī*, जगरत् *jagaratuh* †.

नी *nī*, निन्यिष *niny-iva*, we two have led.

स्रि *sri*, सिन्यिषिष *sīriy-iva*, we two have gone.

कृ *kṛi*, चक्रयुः *chakr-athuh*, you two have done.

स्तृ *stṛi*, तस्तारयुः *tastar-athuh*, you two have spread.

यु *yu*, युयुवयुः *yuyuv-athuh*, you two have joined.

स्तु *stu*, तुष्टुवयुः *tushṭuv-athuh*, you two have praised.

कृ *kṛi*, चक्रयुः *chakar-athuh*, you two have scattered.

CHAPTER XI.

THE INTERMEDIATE इ i.

§ 331. Before we can proceed to form the paradigms of the Reduplicated Perfect by means of joining the terminations with the root, it is necessary to consider the intermediate इ i, which in the Reduplicated Perfect and in the other unmodified tenses has to be inserted between the verbal base and the terminations, originally beginning with consonants. The rules which require, allow, or prohibit the insertion of this इ i form one of the most difficult chapters of Sanskrit grammar, and it is the object of the following paragraphs to simplify these rules as much as possible.

The general tendency, and so far the general rule, is that the terminations of the unmodified or general tenses, originally beginning with consonants, insert the vowel इ i between base and termination; and from an historical point of view it would no doubt be more correct to speak of the rules which require the addition of an intermediate इ i than (as has been done in § 326) to represent the इ i as an integral part of the terminations, and to give the rules which require its omission. But as the intermediate इ i has prevailed in the vast majority of verbs, it will be easier, for practical purposes, to state the exceptions, i. e. the cases in which the इ i is not employed, instead of defining the cases in which it *must* or *may* be inserted.

* च् *ṛi* forms the perf. आर *āra*, 3rd pers. dual आरतुः *āratuh*. च्छ् *ṛichchh* forms आनञ्छि *ānarchchha*, 3rd pers. dual आनञ्छितुः *ānarchchhatuh*. (Pāp. VII. 4, 11.)

† In जृ *ṛi*, दृ *ṛi*, and पृ *ṛi* a further shortening may take place; जशरत् *śaśaratuh* being shortened to जश्रत् *śaśratuh*, &c. (Pāp. VII. 4, 12.)

One termination only, that of the 3rd pers. plur. Perf. Âtm., इरे *ire*, keeps the intermediate इ i under all circumstances. In the Veda, however, this इ i, too, has not yet become fixed, and is occasionally omitted; e.g. दृदुहे *duduh-re*.

Let it be remembered then, that there are three points to be considered:

1. When is it *necessary* to omit the इ i?
2. When is it *optional* to insert or to omit the इ i?
3. When is it *necessary* to insert the इ i?

For the purposes of reading Sanskrit, all that a student is obliged to know is, When it is *necessary* to omit the इ i? Even for writing Sanskrit this knowledge would be sufficient, for in all cases except those in which the omission is necessary, the इ i may safely be inserted, although, according to views of native grammarians, it may be equally right to omit it. A student therefore, and particularly a beginner, is safe if he only knows the cases in which इ i is necessarily omitted, nor will anything but extensive reading enable him to know the verbs in which the insertion is either optional or necessary. Native grammarians have indeed laid down a number of rules, but both before and after Pāṇini the language of India has changed, and even native grammarians are obliged to admit that on the optional insertion of इ i authorities differ; that is to say, that the literary language of India differed so much in different parts of that enormous country, and at different periods of its long history, that no rules, however minute, would suffice to register all its freaks and fancies.

Taking as the starting-point the general axiom (Pāṇ. VII. 2, 35) that every termination beginning originally with a consonant (except य y) takes the इ i, which we represent as a portion of the termination, we proceed to state the exceptions, i. e. the cases in which the इ i must on no account be inserted, or, as we should say, must be cut off from the beginning of the termination.

§ 332. 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 वस *vas* are not affected by these rules; see § 334.)

1. All monosyllabic roots ending in आ a.
2. All monosyllabic roots ending in इ i, except स्मि *smi*, to attend (21, 31)*;
स्मि *smi*, to grow (23, 41). (Note—स्मि *smi*, to laugh, must take इ i in the Desiderative. Pāṇ. VII. 2, 74.)
3. All monosyllabic roots ending in ई ī, except उडि *ḍi*, to fly (22, 72; 26, 26.
anudātta), and श्नी *śi*, to rest (24, 22).

* These figures refer to the Dhātupāṭha in Westergaard's *Radices Linguae Sanscritae*, 1841.

4. All monosyllabic roots ending in उ *u*, except यु *yu*, to mix (24, 23; not 31, 9); रु *ru*, to sound (24, 24); नु *nu*, to praise (24, 26; 28, 104?); क्षु *kshu*, to sound (24, 27); क्षु *kshnu*, to sharpen (24, 28). सु *su*, to flow (24, 29), takes इ *i* in Parasmaipada (Pân. VII. 2, 36). (Note—स्तु *stu*, to praise, and सु *su*, to pour, take इ *i* in the I. Aorist Parasmaipada. Pân. VII. 2, 72.)
5. All monosyllabic roots ending in च्च *ri*, except वृ *vr̥i*, to choose (31, 38). Important exception: in the Fut. and Cond. in स्य *syā*, all verbs in च्च *ri* take इ *i* (Pân. VII. 2, 70).
 सृ *sr̥i*, to sound, may take इ *i* (Pân. VII. 2, 44). भृ *bh̥ri*, to carry, may take इ *i* in the Desider. (Pân. VII. 2, 49). दृ *dr̥i*, to regard, धृ *dh̥ri*, to hold, and च्च *ri*, to go, take इ *i* in the Desider. (Pân. VII. 2, 74, 75).
 In the Benedictive and I. Aorist verbs ending in च्च *ri* and beginning with a conjunct consonant may take इ *i* (Pân. VII. 2, 43):
6. All monosyllabic roots ending in ए *e*, ऐ *ai*, ओ *o*.
 Therefore, with few exceptions, as mentioned above, all monosyllabic roots ending in vowels, except the vowels ऊ *ū* and च्च *ri*, must not take इ *i*.
7. Of roots ending in क् *k*, शक् *śak*, to be able (26, 78; 27, 15).
8. Of roots ending in च् *ch*, पच् *pach*, to cook (23, 27); वच् *vach*, to speak (24, 55); मुच् *much*, to loose (28, 136); सिच् *sich*, to sprinkle (28, 140); रिच् *rich*, to leave (29, 4); विच् *vich*, to separate (29, 5).
9. Of roots ending in छ् *chh*, प्रच्छ् *prachh*, to ask (28, 120). It must take इ *i* in the Desider. (Pân. VII. 2, 75).
10. Of roots ending in ज् *j*, स्नज् *svañj*, to embrace (23, 7); त्यज् *tyaj*, to leave (23, 17); संज् *sañj*, to adhere (23, 18); भज् *bhaj*, to worship (23, 29); रंज् *rañj*, to colour (23, 30; 26, 58); यज् *yaj*, to sacrifice (23, 33); निज् *nij*, to clean (25, 11); विज् *vij*, to separate (25, 12; not 28, 9, or 29, 23); [Kās. मृज् *mrij*]; युज् *yuj*, to meditate (26, 68), to join (29, 7); सृज् *sr̥ij*, to let off (26, 69; 29, 121); भ्रज् *bhrajj*, to bake (28, 4, except Desider.); मज् *majj*, to dip (28, 122); रुज् *ruj*, to break (28, 123); भुज् *bhuj*, to bend (28, 124), to protect (29, 17); भञ्ज् *bhañj*, to break (29, 16).
11. Of roots ending in द् *d*, हद् *had*, to evacuate (23, 8); स्कन्द् *skand*, to step (23, 10); अद् *ad*, to eat (24, 1); पद् *pad*, to go (26, 60); खिद् *khid*, to be distressed (26, 61; 28, 142; 29, 12); विद् *vid*, to be (26, 62); सिद् *svid*, to sweat (26, 79); तुद् *tud*, to strike (28, 1); नुद् *nud*, to push (28, 2; 28, 132); सद् *sad*, to droop (28, 133); शद् *śad*, to perish (28, 134); विद् *vid*, to find (28, 138? 29, 13; not 24, 56); भिद् *bhid*, to cut (29, 2); छिद् *chhid*, to divide (29, 3); क्षुद् *kshud*, to pound (29, 6).

12. Of roots ending in ध् *dh*, बुध् *budh*, to know (26, 63); युध् *yudh*, to fight (26, 64); रुध् *rudh*, with अनु *anu*, to love (26, 65), to keep off (29, 6); राध् *rādh*, to grow (26, 71; 27, 16); व्यध् *vyadh*, to strike (26, 72); क्रुध् *krudh*, to be angry (26, 80); क्षुध् *kshudh*, to be hungry (26, 81), except Part. क्षुधित *kshudhita* and Ger. क्षुधित्वा *kshudhitvā* (Pân. VII. 2, 52); शुध् *śudh*, to clean (26, 82); सिध् *sidh*, to succeed (26, 83); साध् *sādh*, to achieve (27, 16); बध् *bandh*, to bind (31, 37).
13. Of roots ending in न् *n*, हन् *han*, to kill (24, 2), except the Fut. and Cond. (Pân. VII. 2, 70); likewise its substitute बध् *badh*; मन् *man*, to think (26, 67).
14. Of roots ending in प् *p*, तिप् *tip*, to pour (10, 1?); गृप् *grip*, to go (23, 14); तप् *tap*, to heat (23, 16; 26, 50); शप् *śap*, to swear (23, 31; 26, 59); वप् *vap*, to sow (23, 34); स्वप् *svap*, to sleep (24, 60); आप् *āp*, to reach (27, 14); क्षिप् *kship*, to throw (28, 5); लुप् *lup*, to cut (28, 137); लिप् *lip*, to anoint (28, 139); छुप् *chhup*, to touch (28, 125). (Note—तृप् *tṛip* and दृप् *dṛip*, which are generally included, may take इ i, according to Pân. VII. 2, 45.)
15. Of roots ending in भ् *bh*, रभ् *rabh*, to desire (23, 5); लभ् *labh*, to take (23, 6); यभ् *yabh*, coire (23, 11).
16. Of roots ending in म् *m*, रम् *ram*, to play (20, 23); नम् *nam*, to incline (23, 12); यम् *yam*, to cease (23, 15). But these three take इ i in Aor. Par. (Pân. VII. 2, 73). गम् *gam*, to go (23, 13), but it takes इ i before स् *s* of Fut., Cond., and Desider. Par. (Pân. VII. 2, 58). Also क्रम् *kram*, to step (13, 31), in Âtm. (Pân. VII. 2, 36).
17. Of roots ending in ङ् *ś*, क्रुङ् *krus*, to shout (20, 26); दृङ् *driś*, to see (23, 19); दंङ् *damś*, to bite (23, 20); लिङ् *liś*, to be small (26, 70; 28, 127); दिङ् *diś*, to show (28, 3); रुङ् *rus*, to hurt (28, 126); रिङ् *riś*, to hurt (28, 127); स्पृङ् *spriś*, to touch (28, 128); विङ् *viś*, to enter (28, 130); मृङ् *mriś*, to rub (28, 131).
18. Of roots ending in श् *śh*, कृश् *kṛish*, to draw (23, 21; 28, 6); त्विश् *tvish*, to shine (23, 32); द्विश् *dvish*, to hate (24, 3); विश् *vish*, to pervade (25, 13), to separate (31, 54; not 17, 47); पुश् *push*, to nourish (26, 73; not 17, 50); शुश् *śush*, to dry (26, 74); तुश् *tush*, to please (26, 75); दुश् *dush*, to spoil (26, 76); श्लिश् *ślish*, to embrace (26, 77); शिश् *śish*, to distinguish (29, 14); पिश् *pish*, to pound (29, 15).
19. Of roots ending in स् *s*, वस् *vas*, to dwell (23, 36), except Part. उषितः *ushitaḥ* and Ger. उषित्वा *ushitvā* (Pân. VII. 2, 52); वस् *ghas*, to eat (17, 65, as substitute for अद् *ad*).
20. Of roots ending in ह् *h*, रुह् *ruh*, to grow (20, 29); दह् *dah*, to burn (23, 22); मिह् *mih*, to sprinkle (23, 23); वह् *vah*, to carry (23, 35);

दुह् *duh*, to milk (24, 4; not 17, 87); दिह् *dih*, to smear (24, 5);
लिह् *lih*, to lick (24, 6); नह् *nah*, to bind (26, 57).

§ 333. Other roots there are, which must not take इ i in certain only of the general tenses.

A. In the future (formed by ता *tā*), the future and conditional (formed by स्य *syā*), the desiderative; and the participle in त *ta* (Pāṇ. VII. 2, 15; 44), the verb कृप् *klīp* must not take इ i, if used in the Parasmaipada. (Pāṇ. VII. 2, 60.)

कृप् *klīp*, to shape, Fut. कल्पा *kalptā*, Fut. कल्स्यति *kalpsyati*, Cond. अकल्स्यन् *akalpsyat*; Desid. चिकृप्सति *chiklīpsati*; Part. कृप्तः *klīptah*.

B. In the future and conditional (formed by स्य *syā*), the desiderative base, and the participle in त *ta*, the following four verbs must not take इ i, if used in the Parasmaipada. (Pāṇ. VII. 2, 59.)

वृत् *vr̥t*, to exist, Fut. वर्त्स्यति *vartsyati*, Cond. अवर्त्स्यन् *avartsyat*; Desid. विवृत्सति *vivritsati*; Part. वृत्तः *vr̥ttah*. (Pāṇ. VII. 2, 15; 56.)

वृध् *vr̥dh*, to grow, Fut. वर्त्स्यति *vartsyati*, Cond. अवर्त्स्यन् *avartsyat*; Desid. विवृत्सति *vivritsati*; Part. वृद्धः *vr̥ddhah*.

स्यद् *syand*, to drop, Fut. स्यत्स्यति *syantsyati*, Cond. अस्यत्स्यन् *asyantsyat*; Desid. सिस्यत्सति *sisyantsati*; Part. स्यन्नः *syannah*.

शृष् *śr̥dh*, to hurt, Fut. शर्त्स्यति *śartsyati*, Cond. अशर्त्स्यन् *asartsyat*; Desid. शिशृत्सति *śisritsati*; Part. शृद्धः *śr̥ddhah*.

C. In the desiderative bases, and in the participle in त *ta*, monosyllabic roots ending in उ *u*, ऊ *ū*, ऋ *ri*, ॠ *ṛi*, and ग्रह् *grah*, to take, and गुह् *guh*, to hide, do not take इ i. (Pāṇ. VII. 2, 12.)

भू *bhū*, to be, भुवृषति *bubhūshati*; Part. भूतः *bhūtah*.

ग्रह् *grah*, जिघृक्षति *jighṛikshati*; Part. गृहीतः *grihītah* (long ī by special rule, cf. Pāṇ. VII. 2, 37).

गुह् *guh*, जुघुक्षति *jughukshati*; Part. गूढः *gūdḥah* (cf. Pāṇ. VII. 2, 44).

(Verbs ending in ऋ *ṛi*, and ॠ *ṛi* are liable to exceptions. See § 337. Pāṇ. VII. 2, 38-41.)

D. Participial formations.

1. Roots which *may* be without the इ i in any one of the general tenses, *must* be without it in the participle in त *ta*.

(Remark that the participle in त *ta* is most opposed, as the reduplicated perfect is most disposed to the admission of इ i.)

Monosyllabic roots ending in उ *u*, ऊ *ū*, ऋ *ri*, ॠ *ṛi*, do not take इ i before the participle in त *ta*, nor before other terminations which tend to weaken a verbal base. (Pāṇ. VII. 2, 11.)

यु *yu*, to join, युतः *yu-tah*, युतवान् *yu-tavān*, युत्वा *yu-tvā*. (Pāṇ. VII. 2, 11.)

लृ *lū*, to cut, लूनः *lū-nah*, लूनवान् *lū-navān*, लूत्वा *lū-tvá*. (Except पू *pū*, § 335, II. 6.)

वृ *vri*, to cover, वृतः *vri-tah*, वृतवान् *vri-tavān*, वृत्वा *vri-tvá*.

गाह् *gāh*, to enter, may form (Pāṇ. VII. 2, 44) the future as गाहिता *gāh-i-tā* or गाढा *gāḍhā*; hence its participle गाढः *gāḍhah* only.

गुप् *gup*, to protect, may form (Pāṇ. VII. 2, 44) the future गोपिता *gop-i-tā* or गोप्ता *gop-tā*; hence its participle गुप्तः *guptah* only.

2. Roots which by native grammarians are marked with technical आ *ā* or ई *ī* do not take इ *i* in the participle in त *ta*. (Pāṇ. VII. 2, 14, 16.) *

स्विद् *sviḍ*, to sweat (marked as निष्विदा *niṣvīdā*); स्विन्नः *svinnah*.

लज् *laj*, to be ashamed (marked as ओलजी *olajī*); लग्नः *lagnah*.

List of Participles in त ta or न na which for special reasons and in special senses do not take इ i.

ग्री *gri*, to go; ग्रीतः *grītah*, ग्रीत्वा *grītvā*. (Pāṇ. VII. 2, 11.) See § 332, 2.

स्वि *svi*, to swell; सून्नः *sūnah*. (Pāṇ. VII. 2, 14.) See § 332, 2.

कुम् *kshubh*, to shake; कुम्भः *kshubdhah*, if it means the churning-stick. (Pāṇ. VII. 2, 18.) See § 332, 15.

स्वन् *svan*, to sound; स्वान्तः *svāntah*, if it means the mind.

ध्वन् *dhvan*, to sound; ध्वान्तः *dhvāntah*, if it means darkness.

लग् *lag*, to be near; लग्नः *lagnah*, if it means attached.

म्लेच्छ् *mlechchh*, to speak indistinctly; म्लिष्टः *mlīṣṭah*, if it means indistinct.

विरिम् *virebh*, to sound; विरिम्भः *viribdhah*, if it refers to a note.

फण् *phaṇ*, to prepare; फण्टः *phaṇṭah*, if it means without an effort.

वाह् *vāh*, to labour; वाढः *vāḍhah*, if it means excessive.

धृश् *dhriṣh*, to be confident; धृष्टः *dhriṣṭah*, if it means bold. (Pāṇ. VII. 2, 19.)

विशस् *viśas*, to praise; विशस्तः *viśastah*, if it means arrogant.

द्रृह् *drih*, to grow; द्रृढः *driḍhah*, if it means strong. (Pāṇ. VII. 2, 20.)

परिवृह् *parivrih*, to grow; परिवृढः *parivriḍhah*, if it means lord. (Pāṇ. VII. 2, 21.)

कश् *kash*, to try; कष्टः *kashṭah*, if it means difficult or impervious. (Pāṇ. VII. 2, 22.)

घुष् *ghush*, to manifest; घुष्टः *ghushṭah*, if it does not mean proclaimed. (Pāṇ. VII. 2, 23.)

अर्द् *ard*, with the prepos. सं *sam*, नि *ni*, वि *vi*, अर्णः *arṇah*; समर्णः *samarṇah*, plagued. (Pāṇ. VII. 2, 24.)

अर्द् *ard*, with the prepos. अभि *abhi*; अभ्यर्णः *abhyarṇah*, if it means near. (Pāṇ. VII. 2, 25.)

वृत् *vrit* (as causative), वृत्तः *vritṭah*, if it means read.

* मिद् *mid*, to be soft, though having a technical आ *ā*, may, in certain senses, form its participle as मेदिनः *meditah* or मिन्नः *minnah* (Pāṇ. VII. 2, 17). The same applies to all verbs marked by technical आ *ā*.

Intermediate इ i in the Reduplicated Perfect.

§ 334. The preceding rules, prohibiting in a number of roots the इ i for all or most general tenses, do not affect the reduplicated perfect. Most of the verbs just enumerated which must omit इ i in all other general tenses, do not omit it in the perfect. So general, in fact, has the use of the इ i become in the perfect, that eight roots only are absolutely prohibited from taking it. These are (Pāṇ. VII. 2, 13),

1. कृ *kṛi*, to do, (unless it is changed to स्कृ *skṛi*), 1st pers. dual चकृव *chakṛi-va*; but संचस्कृवि *samchaskariva*; 2nd pers. sing. संचस्कृविथ *samchaskaritha*.
2. गृ *gṛi* to go, सगृव *sasṛi-va*.
3. भृ *bhṛi*, to bear, बभृव *babhṛi-va*.
4. वृ *vṛi* (वृञ् *vṛiñ* and वृक् *vṛiñ* *), to choose, Par. ववृव *vavṛi-va*†, ववृव *vavaritha*; ^{आत्म.} *Ātm.* ववृवहे *vavṛi-vahe*, ववृवे *vavṛi-she*.
5. स्तु *stu*, to praise, तुष्टुव *tushṭu-va*. तुष्टोथ *tushṭo-tha*.
6. दृ *dṛu*, to run, दुद्रुव *dudru-va*. दुद्रोथ *dudro-tha*.
7. सृ *ṣru*, to flow, सुसृव *susru-va*. सुस्रोथ *susro-tha*.
8. शृ *śru*, to hear, शुश्रुव *śuśru-va*. शुश्रोथ *śuśro-tha*.

§ 335. In the second person singular of the reduplicated perfect Par. the इ i before थ *tha* must necessarily be left out,

1. In the eight roots, enumerated before. (The form ववृथ *vavaritha*, however, being restricted to the Veda, ववरिथ *vavaritha* is considered the right form.)
2. In roots ending in vowels, which are necessarily without इ i in the future (ता *tā*), Pāṇ. VII. 2, 61. See § 332, where these roots are given.
या *yā*, to go; Fut. याता *yātā*; यायाथ *yayā-tha*.
चि *chi*, to gather; Fut. चेता *chetā*; चिचेथ *chiche-tha*.
3. In roots ending in consonants and having an ञ् *ñ* for their radical vowel, which are necessarily without इ i in the future (ता *tā*), Pāṇ. VII. 2, 62. See § 332, where these roots are given.

पक् *pach*, to cook; Fut. पक्ता *paktā*; पपकथ *papak-tha*.

But कृषति *kṛishati*, he drags; Fut. कर्षे *karshṭā*; चकर्षिथ *chakarsh-i-tha*.

(Bharadvāja requires the omission of इ i after roots with चृ *ṛi* only, which are necessarily without इ i in the future (Pāṇ. VII. 2, 63), except root चृ *ṛi* itself. Hence he allows पेचिथ *pechitha*, besides पपकथ *papakthi*; इयजिथ *iyajitha*, besides इयश् *iyashṭha*.)

* वृञ् *vṛiñ*, (27, 8) वरणे *varane*, Su. वृञ् *vṛiñ*, (34, 8) आवरणे *avarane*, Chur. वृक् *vṛiñ*, (31, 38) संभक्तौ *sambhaktau*, Kṛi.

† The form ववरिथ *vavaritha*, which Westergaard mentions, may be derived from another root वृ *ṛi*, the rule of Pāṇini being restricted by the commentator to वृञ् *vṛiñ* and वृक् *vṛiñ*.

4. All other verbs ending in consonants with any other radical vowel but अ *a*, require इ *i*, and so do all verbs with which इ *i* is either optional or indispensable in the future (ता *tā*).

Exceptions :

1. In सृज् *srij* and दृज् *driś*, the omission is optional.
सृज् *srij*, सस्रश् स*asraskṣha*, or ससृजिथ स*asrijitha*.
2. The verbs अति *atti*, अर्ति *artī*, व्ययति *vyayati* must take इ *i*.
अद् *ad*, आदिथ *ād-i-tha*, (exception to No. 3.)
अर् *ri*, आरिथ *ār-i-tha*, (exception to No. 2.)
व्ये *vye*, विव्ययिथ *vivyay-i-tha*, (exception to No. 2.)

Tables showing the cases in which the intermediate इ i must be omitted between the Unmodified Root and the Terminations of the so-called General Tenses, originally beginning with a Consonant, except य y.

§ 336. In these tables त *ta* stands for the Past Participle; सन् *san* stands for the Desiderative; स्य *sya* for the Future and Conditional; ता *tā* for the Periphrastic Future; सिक् *sich* for the First Aorist; लिङ् *lin* for the Benedictive.

I. *For all General Tenses, except the Reduplicated Perfect,*
Omit इ *i*,

1. Before त *ta*, सन् *san*, स्य *sya*, ता *tā*, सिक् *sich*, लिङ् *lin*:
In the verbs enumerated § 332.
2. Before त *ta*, सन् *san*, स्य *sya*, ता *tā*:
In क्लृप् *klīp*, if Parasmaipada. § 333, A.
3. Before त *ta*, सन् *san*, स्य *sya*:
In वृत् *vrit*, वृध् *vridh*, स्यद् *syand*, ङृध् *ṅridh*, if Parasmaipada. § 333, B.
4. Before त *ta*, सन् *san*:
In monosyllabic verbs ending in उ, ऊ, ई, ए, ऐ, ऋ, ॠ, ग्रह् *grah*, and गुह् *guh*.
§ 333, C.
5. Before त *ta*:
a. All verbs which by native grammarians are marked with आद्, ईद्, or ऊद्*.
b. The verb श्री *śri* and others enumerated in a general list, § 333, D.

II. *For the Reduplicated Perfect,*

Omit इ *i*,

1. Before all terminations, except इरे *ire*:
In eight verbs, mentioned § 334.
2. Before थ *tha*, 2nd pers. sing.:
All verbs of § 332 ending in vowels.
All verbs of § 332 ending in consonants with अ *a* as radical vowel.

* The technical ऊद् shows that in the other general tenses the इ *i* is optional. § 335, 1.

Optional Insertion of इ i.

§ 337. For practical purposes, as was stated before, it is sufficient to know when it would be wrong to use the intermediate इ i; for in all other cases, whatever the views of different grammarians, or the usage of different writers, it is safe to insert the इ i.

As native grammarians, however, have been at much pains to collect the cases in which इ i must or may be inserted, a short abstract of their rules may here follow, which the early student may safely pass by.

इ i may or may not be inserted :

I. Before any *ārdhadhātuka* (i. e. an affix of the general tenses not requiring the modified verbal base) beginning with consonants, except य y :

1. In the verbs स्वरि *svri*; Per. Fut. स्वरिता *sva-i-tā*, or स्वरीता *svartā*, &c. (Pāṇ. VII. 2, 44.) (Except future in स्य *syā*, स्वरिष्यति *svarishyati* only. Pāṇ. VII. 2, 70.)

सू *sū* (as Ad and Div, not as Tud), सविता *sav-i-tā*, or सोता *so-tā*, &c.

धू *dhū* (not as Tud), धविता *dhav-i-tā*, or धोता *dho-tā*, &c. (Except aorist Parasmaipada, which must take इ i. Pāṇ. VII. 2, 72.)

2. In all verbs having a technical ऊ *ū*. (Pāṇ. VII. 2, 44.) गाह् *gāh*, Per. Fut. गाहिता *gāh-i-tā*, or गाढा *gāḍhā*. (See § 333, D. 1.)

But अंज *añj* (though marked अंजू *añjū*) must take इ i in the I. aorist. (Pāṇ. VII. 2, 71.) अंजिषुः *añjishuh*.

3. In the eight verbs beginning with र *radh*. (Pāṇ. VII. 2, 45.)

(26, 84) र *radh*, to perish, रषिता *radh-i-tā*, or रद्धा *raddhā*.

(26, 85) नञ् *naś*, to vanish, नञ्जिता *naś-i-tā*, or नंष्टा *namshṭā*.

(26, 86) तृप् *trip*, to delight, तर्षिता *tarp-i-tā*, or तर्प्ता *tarptā*, or त्रप्ता *trapṭā*.

(26, 87) दृप् *drīp*, to be proud, दर्षिता *darp-i-tā*, or दर्प्ता *darptā*, or द्रप्ता *draptā*.

(26, 88) दूह् *druh*, to hate, द्रोहिता *droh-i-tā*, or द्रोघा *drogdhā*, or द्रोढा *droḍhā*.

(26, 89) मुह् *muh*, to be bewildered, मोहिता *moh-i-tā*, or मोग्धा *mogdhā*, or मोढा *moḍhā*.

(26, 90) सुह् *snuh*, to vomit, सोहिता *snoh-i-tā*, or सोग्धा *snogdhā*, or सोढा *snodhā*.

(26, 91) स्निह् *snih*, to love, स्नेहिता *sneh-i-tā*, or स्नेग्धा *snegdhā*, or स्नेढा *sneḍhā*.

According to some this option extends to the reduplicated perfect: but this is properly denied by others.

4. In the verb कुष् *kush* (Chur class), preceded by निर् *nir*; but here इ i is necessary in the participle with त *ta*. (Pāṇ. VII. 2, 46; 47.)

इ i may or may not be inserted :

II. Before certain *ārdhadhātukas* only :

1. Before *ārdhadhātukas* beginning with त् *t* :

In the verbs इष् *iśh* (Tud only), सह् *sah*, लुब् *luhbh*, रुष् *rush*, रिष् *rish*. (Pāṇ. VII. 2, 48.)

2. Before *ārdhadhātukas* beginning with स् *s*, but not in the aorist :
In the verbs कृत् *kṛit*, to cut; चृत् *chṛit*, to kill; खृद् *chhṛid*, to play ;
तृद् *tṛid*, to strike; नृत् *nṛit*, to dance. (Pāṇ. VII. 2, 57.)
3. Before the termination of the desiderative base (सन् *san*) :
In the verb वृ *vṛi*, and all verbs ending in चृ *rī*. (Pāṇ. VII. 2, 41.)
In the verbs ending in इव् *iv*, and in च्वृ *ṛidh*, भस्व् *bhrasj*, दम्ब् *dambh*,
षि *ṣi*, स्वि *svi*, यु *yu*, ऊर्णु *ūrṇu*, भृ *bhṛi* (Bhū class), ज्ञप् *jñap*, सन् *san* ;
also तन् *tan*, पत् *pat*, दरिद्रा *daridrā*. (Pāṇ. VII. 2, 49.)
4. Before the terminations of the benedictive (लिङ् *liṅ*) and I. aorist
(सिच् *sich*) in the Ātmanepada :
In the verb वृ *vṛi*, and all verbs ending in चृ *rī* (Pāṇ. VII. 2, 42). The
चृ *rī* is changed into ईर् *īr* or ऊर् *ūr*.
In verbs ending in च्वृ *ṛi* and beginning with a conjunct consonant.
(Pāṇ. VII. 2, 43.)
5. Before the gerundial termination त्वा *tvā* :
In verbs having a technical उ *u*. (Pāṇ. VII. 2, 56.)
झम् *śam* (झु *śamu*), झमित्वा *śamitvā* or झात्वा *śāntvā*.
6. Before the gerundial termination त्वा *tvā* and the participle in त *ta* :
In the verb क्लिञ् *kliṣ*. (Pāṇ. VII. 2, 50.)
क्लिषित्वा *kliṣitvā* or क्लिष्ट्वा *klishtvā*, क्लिषितः *kliṣitaḥ* or क्लिष्टः *klishtaḥ*.
In the verb पू *pū*. (Pāṇ. VII. 2, 51.)
पवित्वा *pavitvā* or पूत्वा *pūtvā*, पवितः *pavitaḥ* or पूतः *pūtaḥ*. It must
take इ *i* in the desiderative (Pāṇ. VII. 2, 74).
7. Before the participial terminations त *ta* or न *na** :
In the verbs दम् *dam*, to tame, दांतः *dāntaḥ* or दमितः *damitaḥ*. (Pāṇ. VII.
2, 27.)
झम् *śam*, to quiet, झांतः *śāntaḥ* or झमितः *śamitaḥ*.
पूर् *pūr*, to fill, पूर्यः *pūryaḥ* or पूरितः *pūritaḥ*.
दस् *das*, to perish, दस्तः *dastaḥ* or दासितः *dāsitaḥ*.
स्पर्श *spāś*, to touch, स्पष्टः *spashtaḥ* or स्पर्शितः *spāśitaḥ*.
छद् *chhad*, to cover, छन्नः *chhannaḥ* or छादितः *chhāditaḥ*.
ज्ञप् *jñap*, to inform, ज्ञप्तः *jñaptaḥ* or ज्ञपितः *jñapitaḥ*.
रुह् *rush*, to hurt, रुष्टः *rushṭaḥ* or रुषितः *rushitaḥ*. (Pāṇ. VII. 2, 28.)
अम् *am*, to go, आंतः *āntaḥ* or अमितः *amitaḥ*.
त्वर *tvar*, to hasten, तूर्णः *tūrṇaḥ* or त्वरितः *tvaritaḥ*.
संघुह् *saṅ-ghuṣh*, to shout, संघुष्टः *saṅghuṣṭaḥ* or संघुषितः *saṅghuṣitaḥ*.
(See § 333, D. 2.)
आस्वन् *āsvan*, to sound, आस्वांतः *āsvāntaḥ* or आस्वनितः *āsvanitaḥ*. (See
§ 333, D. 2.)

* See also § 333, D. 2, note.

हृन् *hrish*, to rejoice, हृष्टः *hrishṭah* or हृषितः *hrishitah*, if applied to horripilation. (Pân. VII. 2, 29.)

अपचि *apa-chi*, to honour, अपचितः *apachitah* or अपचायितः *apachâyitah* *.

8. Before the participle of the reduplicated perfect in वस् *vas* :

In the verbs गन् *gam*, to go, जग्मिवान् *jagmivân* or जगन्वान् *jaganvân* †.

हन् *han*, to kill, जघ्निवान् *jaghnivân* or जघन्वान् *jaghanvân*.

विद् *vid*, to know, विविदिवान् *vividivân* or विविद्वान् *vividvân*.

विज् *viś*, to enter, विविजिवान् *viviśivân* or विविज्वान् *viviśvân*.

दृज् *drīś*, to see, ददृशिवान् *dadrīśivân* or ददृश्वान् *dadrīśvân*.

Necessary Insertion of इ i.

§ 338. इ i must be inserted in all verbs in which, as stated before, it is neither prohibited, nor only optionally allowed (Pân. VII. 2, 35). Besides these, the following special cases may be mentioned :

1. Before वस् *vas*, participle of reduplicated perfect :

In the verbs ending in आ *ā* (Pân. VII. 2, 67). पा *pā*, पपिवान् *papivân*.

In the verbs reduced to a single syllable in the reduplicated perfect (Pân. VII. 2, 67). अज् *aś*, to eat, जाशिवान् *āśivân*.

In the verb गश् *ghas*, to eat, जक्षिवान् *jakshivân*.

Other verbs reject it.

2. Before स्य *syā* of the future and conditional :

In all verbs ending in रि *ri*, and in हन् *han* (Pân. VII. 2, 70). In गन् *gam*, if used in the Parasmaipada (Pân. VII. 2, 58).

3. Before the terminations of the I. aorist (सिच् *sich*) :

In the verbs स्तु *stu*, सु *su*, धृ *dhū* in the Parasmaipada (Pân. VII. 2, 72).

Thus from स्तु *stu*, to praise, First Aorist (First Form), अस्ताविषं *astāvisham*; but in the Ātmanepada, अस्तोषि *astoshi*.

4. Before the terminations of the desiderative (सन् *san*) :

In the verbs कृ *krī*, गृ *grī*, दृ *drī*, धृ *dhī*, and प्रच्छ *prachh* (Pân. VII. 2, 75); and in गन् *gam*, if used in the Parasmaipada (Pân. VII. 2, 58).

In the verbs स्मि *smi*, पू *pū*, रि *ri*, अंज् *añj*, and अज् *aś*. (Pân. VII. 2, 74.)

5. Before the gerundial त्वा *tvā* and the participial termination त *ta*. (Pân. VII. 2, 52-54.)

In the verbs वस् *vas*, to dwell; क्षुश् *kshudh*, to hunger; अंश् *añch*, to worship; लुब् *lubh*, to confound (Dh. P. 28, 22).

6. Before त्वा *tvā* only :

In जृ *jṛ*, to grow old; व्राश् *vraśch*, to cut. (Pân. VII. 2, 55.)

7. Before थ *tha*, 2nd pers. sing. reduplicated perfect :

In अद् *ad*, to eat; गृ *grī*, to go; व्ये *vye*, to cover. आदिथ *āditha*, against

§ 335, 3; आदिथ *āritha*, § 335, 3, note; विव्ययिथ *vivyayitha*.

* Pân. VII. 2, 30.

† Pân. VII. 2, 68.

§ 339. The vowel इ i thus inserted is never liable to Guṇa or Vṛiddhi.

Insertion of the long ई ī.

§ 340. Long ई ī may be substituted for the short when subjoined to a verb ending in तृ tṛ, also to वृ vṛ, except in the reduplicated perfect, the aorist Parasmaipada, and the benedictive. (Pāṇ. VII. 2, 38-40.)

तृ tṛ; Per. Fut. तरीता *taritā* or तरिता *taritā*, &c.; but Perf. 2nd pers. sing. तेरिष *teritha*; I. Aor. Par. 3rd pers. plur. अतारिषुः *atārishuḥ*; Bened. 3rd pers. sing. तरिषीह *tarishīshṭa**.

वृ vṛ; Per. Fut. वरीता *varitā* or वरिता *varitā*; but Perf. अवरिष *vavaritha*; Aor. Par. अवारिषुः *avārishuḥ*; Bened. वरिषीह *varishīshṭa*.

§ 341. In the desiderative and in the aorist Âtm. and benedictive Âtm. these verbs may or may not have इ i (Pāṇ. VII. 2, 41-42), which, if used, is liable in the aorist Âtm. to be changed to ई ī.

तृ tṛ; Des. तितरिषति *titarishati*; तितरीषति *titarīshati*; तितरीषेति *titrshati*; Aor. Âtm. अतरिह *atarishṭa*, अतरीह *atarīshṭa*, and अतीह *atīshṭa*; Bened. तरिषीह *tarishīshṭa*, तीषीह *tīshīshṭa*.

वृ vṛ; Des. विवरिषते *vivarishate*; विवरीषते *vivarīshate*; वृवृषते *vuvūrshate*; Aor. Âtm. अवरिह *avarishṭa*, अवरीह *avarīshṭa*, and अवृत *avṛita*; Bened. वरिषीह *varishīshṭa*, वृषीह *vṛishīshṭa*.

The verb ग्रह *grah*, too, takes the long ई ī, except in the reduplicated perfect, the desiderative, and certain tenses of the passive. (Pāṇ. VII. 2, 37.)

ग्रह *grah*; Per. Fut. ग्रहीता *grahītā*; Inf. ग्रहीतुं *grahītum*; but Perf. जगृहिह *jagṛihima*.

Periphrastic Perfect.

§ 342. Verbs which, according to § 325, cannot form a reduplicated perfect, form their perfect by affixing आम् *ām* (an accusative termination of a feminine abstract noun in आ *ā*) to the verbal base, and adding to this the reduplicated perfect of कृ *kṛi*, to do, भू *bhū*, to be, or अस् *as*, to be.

उद् *und*, to wet, उदां चकार, बभूव, आस, *undām chakāra, babhūva, āsa*.

चकास् *chakās*, to shine, चकासां चकार, बभूव, आस, *chakāsām chakāra, babhūva, āsa*.

बोधय *bodhaya*, to make known, बोधयां चकार, बभूव, आस, *bodhayām chakāra, babhūva, āsa*.

After verbs which are used in the Âtmanepada, the auxiliary verb कृ *kṛi* is conjugated as Âtmanepada, but अस् *as* and भू *bhū* in the Parasmaipada. Hence from एधते *edhate*, he grows,

एधां चक्रे *edh-ām chakre*; but बभूव *babhūva* and आस *āsa*.

In the passive all three auxiliary verbs follow the Âtmanepada.

* The forms given in the Calcutta edition of Pāṇini VII. 2, 42, वरीषीह *varīshīshṭa*, सरीषीह *sarīshīshṭa*, are wrong. (See Pāṇ. VII. 2, 39.)

§ 343. Intensive bases which can take Guṇa, take it before चाँ *dm*; desiderative bases never admit of Guṇa. (§ 339.)

बोभू *bobhū*, frequentative base of भू *bhū*, बोभवाँ चकार *bobhav-dm chakāra*.
But बुबोधिष् *bubodhiṣ*, desiderative base of बुध् *budh*, बुबोधिवाँ चकार &c.
bubodhiṣhām chakāra &c.

Paradigms of the Reduplicated Perfect.

1. Verbal bases in चाँ *d*, requiring intermediate इ *i*.

धा *dhd*, to place.

PARASMAIPADA.			ÂTMANEPAḌA.		
SINGULAR.	DUAL.	PLURAL.	SINGULAR.	DUAL.	PLURAL.
1. दधौ <i>dadhau</i>	दधिव <i>dadhiva</i>	दधिम <i>dadhima</i>	दधे <i>dadhe</i>	दधिवहे <i>dadhivahe</i>	दधिमहे <i>dadhimahē</i>
2. { दधाय <i>dadhātha</i> or दधिष <i>dadhiṣa</i> *	दधुः <i>dadhatuḥ</i>	दध <i>dadha</i>	दधिषे <i>dadhiṣhe</i>	दधाये <i>dadhāthe</i>	दधिष्ये <i>dadhiṣhye</i>
3. दधौ <i>dadhau</i>	दधुः <i>dadhatuḥ</i>	दधुः <i>dadhuḥ</i>	दधे <i>dadhe</i>	दधाते <i>dadhāte</i>	दधिरे <i>dadhire</i>

2. Verbal bases in इ *i* and ई *ī*, preceded by one consonant, and requiring intermediate इ *i*.

नी *nī*, to lead.

1. { निनाय <i>nināya</i> or निनय <i>ninaya</i>	निनियव <i>ninyiva</i>	निनियम <i>ninyima</i>	निन्ये <i>ninye</i>	निनियवहे <i>ninyivahe</i>	निनियमहे <i>ninyimahē</i>
2. { निनेय <i>ninētha</i> or निनयिष <i>ninayīṣa</i> *	निन्युः <i>ninyatuḥ</i>	निन्य <i>ninya</i>	निन्यिषे <i>ninyīṣhe</i>	निन्याये <i>ninyāthe</i>	निन्यिष्ये or ण्ये (§ 105) <i>ninyīṣhye</i> or <i>-ṣhye</i>
3. निनाय <i>nināya</i>	निन्युः <i>ninyatuḥ</i>	निन्युः <i>ninyuḥ</i>	निन्ये <i>ninye</i>	निन्याते <i>ninyāte</i>	निन्यिरे <i>ninyire</i>

3. Verbal bases in ऋ *ṛi*, preceded by one consonant, and requiring intermediate इ *i*.

धृ *dṛi*, to hold.

1. { दधार <i>dadhāra</i> or दधर <i>dadhara</i>	दधिव <i>dadhiva</i>	दधिम <i>dadhima</i>	दधे <i>dadhe</i>	दधिवहे <i>dadhivahe</i>	दधिमहे <i>dadhimahē</i>
2. दधारै <i>dadhārtha</i> *	दधुः <i>dadhatuḥ</i>	दध <i>dadha</i>	दधिषे <i>dadhiṣhe</i>	दधाये <i>dadhāthe</i>	दधिष्ये or ण्ये <i>dadhiṣhye</i> or <i>-ṣhye</i>
3. दधार <i>dadhāra</i>	दधुः <i>dadhatuḥ</i>	दधुः <i>dadhuḥ</i>	दधे <i>dadhe</i>	दधाते <i>dadhāte</i>	दधिरे <i>dadhire</i>

4. Verbal bases in ऋ *ṛi*, preceded by one consonant, not admitting intermediate इ *i*.

कृ *kṛi*, to do.

1. { चकार <i>chakāra</i> or चकर <i>chakara</i>	चकृव <i>chakṛiva</i>	चकृम <i>chakṛima</i>	चक्रे <i>chakre</i>	चकृवहे <i>chakṛivahe</i>	चकृमहे <i>chakṛimahē</i>
2. चकार्यै <i>chakarītha</i>	चक्रुः <i>chakratuḥ</i>	चक्र <i>chakra</i>	चक्रिषे <i>chakṛiṣhe</i>	चक्राये <i>chakrāthe</i>	चक्रिष्ये <i>chakṛiṣhye</i>
3. चकार <i>chakāra</i>	चक्रुः <i>chakratuḥ</i>	चक्रुः <i>chakruḥ</i>	चक्रे <i>chakre</i>	चक्राते <i>chakrāte</i>	चक्रिरे <i>chakṛire</i>

* § 335, 2, and § 335, 3, note †.

5. Verbal bases in इ i or ई ē, preceded by two consonants, and requiring intermediate इ i.
क्री kṛī, to buy.

1. { चिक्राय <i>chikrāya</i> or चिक्रय <i>chikraya</i>	चिक्रयिव <i>chikriyiva</i>	चिक्रयिम <i>chikriyima</i>	चिक्रये <i>chikriye</i>	चिक्रयिवहे <i>chikriyivahe</i>	चिक्रयिमहे <i>chikriyimahe</i>
2. { चिक्रेय <i>chikretha</i> or चिक्रयिष <i>chikrayiṣa</i>	चिक्रययुः <i>chikriyathuḥ</i>	चिक्रय <i>chikriya</i>	चिक्रयिषे <i>chikriyishe</i>	चिक्रयाये <i>chikriyāthe</i>	चिक्रयिष्वे or ०द्वे <i>chikriyidhve or -ḍhve</i>
3. चिक्राय <i>chikrāya</i>	चिक्रयतुः <i>chikriyatuh</i>	चिक्रयुः <i>chikriyuh</i>	चिक्रये <i>chikriye</i>	चिक्रयाते <i>chikriyāte</i>	चिक्रयिरे <i>chikriyire</i>

6. Verbal bases in उ u or औ au, preceded by one or two consonants, and requiring intermediate इ i.
यु yu, to join.

1. { युयाव <i>yuyāva</i> or युयव <i>yuyava</i>	युयविव <i>yuyuviva</i>	युयविम <i>yuyuvima</i>	युयवे <i>yuyuve</i>	युयविवहे <i>yuyuvivahe</i>	युयविमहे <i>yuyuvimahe</i>
2. युयविष <i>yuyaviṣa</i> *	युयवयुः <i>yuyuvathuḥ</i>	युयव <i>yuyuva</i>	युयविषे <i>yuyuvishhe</i>	युयवाये <i>yuyuvāthe</i>	युयविष्वे or ०द्वे <i>yuyuvidhve or -ḍhve</i>
3. युयाव <i>yuyāva</i>	युयवतुः <i>yuyuvatuḥ</i>	युयवुः <i>yuyuvuh</i>	युयवे <i>yuyuve</i>	युयवाते <i>yuyuvāte</i>	युयविरे <i>yuyuvire</i>

7. Verbal bases in उ u, preceded by one or two consonants, and not admitting the intermediate इ i.
स्तु stu, to praise.

1. { तुष्टाव <i>tushṭāva</i> or तुष्टव <i>tushṭava</i>	तुष्टव <i>tushṭva</i>	तुष्टम <i>tushṭma</i>	तुष्टवे <i>tushṭve</i>	तुष्टवहे <i>tushṭvahe</i>	तुष्टमहे <i>tushṭmahe</i>
2. तुष्टोष <i>tushṭoṣa</i> †	तुष्टवयुः <i>tushṭvathuḥ</i>	तुष्टव <i>tushṭva</i>	तुष्टवे <i>tushṭvishhe</i>	तुष्टवाये <i>tushṭvāthe</i>	तुष्टव्वे <i>tushṭvidhve</i>
3. तुष्टाव <i>tushṭāva</i>	तुष्टवतुः <i>tushṭvatuḥ</i>	तुष्टवुः <i>tushṭvuh</i>	तुष्टवे <i>tushṭve</i>	तुष्टवाते <i>tushṭvāte</i>	तुष्टविरे <i>tushṭvire</i>

8. Verbal bases in ऋ ri, preceded by two consonants, and requiring intermediate इ i.
स्तृ strī, to spread.

1. { तस्तार <i>tastāra</i> or तस्तर <i>tastara</i>	तस्तरिव <i>tastariva</i>	तस्तरिम <i>tastarima</i>	तस्तरे <i>tastare</i>	तस्तरिवहे <i>tastarivahe</i>	तस्तरिमहे <i>tastarimahe</i>
2. तस्तार्यै <i>tastariṭha</i>	तस्तरयुः <i>tastarathuḥ</i>	तस्तर <i>tastara</i>	तस्तरिषे <i>tastarishhe</i>	तस्तराये <i>tastarāthe</i>	तस्तरिष्वे or ०द्वे <i>tastaridhve or -ḍhve</i>
3. तस्तार <i>tastāra</i>	तस्तरतुः <i>tastaratuh</i>	तस्तरुः <i>tastaruḥ</i>	तस्तरे <i>tastare</i>	तस्तराते <i>tastarāte</i>	तस्तरिरे <i>tastarire</i>

9. Verbal bases in कृ ṛ, requiring intermediate इ i.
कृ ṛī, to scatter.

1. { चकार <i>chakāra</i> or चकर <i>chakara</i>	चकारिव <i>chakariva</i>	चकारिम <i>chakarima</i>	चक्रे <i>chakare</i>	चकारिवहे <i>chakarivahe</i>	चकारिमहे <i>chakarimahe</i>
2. चकारिष <i>chakarisha</i>	चकरयुः <i>chakarathuḥ</i>	चकर <i>chakara</i>	चकारिषे <i>chakarishhe</i>	चकराये <i>chakarāthe</i>	चकारिष्वे or ०द्वे <i>chakaridhve or -ḍhve</i>
3. चकार <i>chakāra</i>	चकारतुः <i>chakaratuh</i>	चकरुः <i>chakaruḥ</i>	चक्रे <i>chakare</i>	चकाराते <i>chakarāte</i>	चकारिरे <i>chakarire</i>

* If यु yu is taken from Dhātupāṭha 31, 9, it may form युयोष *yuyōṣa*. (See § 335, 2, and Westergaard, Radices, p. 46, note.)

† Bharadvāja might allow तुष्टविष *tushṭaviṣa* even against Pāp. vii. 2, 13.

10. Verbal bases in consonants, requiring intermediate इ i.

तुद् *tud*, to strike.

1. तुतोद <i>tutoda</i>	तुतुदिष <i>tutudiṣa</i>	तुतुदिम <i>tutudīma</i>	तुतुदे <i>tutude</i>	तुतुदिषहे <i>tutudiṣahe</i>	तुतुदिमहे <i>tutudīmahe</i>
2. तुतोदिष <i>tutodīṣa</i>	तुतुदपुः <i>tutudatkṣṭ</i>	तुतुद <i>tutuda</i>	तुतुदिषे <i>tutudīṣhe</i>	तुतुदापे <i>tutuddīthe</i>	तुतुदिम्वे <i>tutudīdkṣve</i>
3. तुतोद <i>tutoda</i>	तुतुदतुः <i>tutudatuḥ</i>	तुतुदुः <i>tutuduḥ</i>	तुतुदे <i>tutude</i>	तुतुदाते <i>tutuddīte</i>	तुतुदिरे <i>tutudīre</i>

11. Verbal bases in consonants, having ए e, and requiring intermediate इ i.

तन् *tan*, to stretch.

1. { ततान <i>tatāna</i> or ततन <i>tatana</i>	तेनिष <i>teniva</i>	तेनिम <i>tenīma</i>	तेने <i>tene</i>	तेनिषहे <i>tenivahe</i>	तेनिमहे <i>tenīmahe</i>
2. तेनिष <i>tenīṣa</i>	तेनपुः <i>tenatkṣṭ</i>	तेन <i>tena</i>	तेनिषे <i>tenīṣhe</i>	तेनापे <i>tendīthe</i>	तेनिम्वे <i>tenīdkṣve</i>
3. ततान <i>tatāna</i>	तेनतुः <i>tenatuḥ</i>	तेनुः <i>tenuḥ</i>	तेने <i>tene</i>	तेनाते <i>tendīte</i>	तेनिरे <i>tenīre</i>

12. Verbal bases in consonants, having *Samprasāraṇa*, and requiring इ i.यज् *yaj*, to sacrifice.

1. { इयान <i>iyāja</i> or इयज <i>iyaja</i>	ईजिष <i>ijiva</i>	ईजिम <i>ijīma</i>	ईजे <i>ije</i>	ईजिषहे <i>ijivahe</i>	ईजिमहे <i>ijīmahe</i>
2. { इयश् <i>iyashṭha</i> or इयनिष <i>iyajīṣa</i>	ईजपुः <i>ijatkṣṭ</i>	ईज <i>ija</i>	ईजिषे <i>ijīṣhe</i>	ईजापे <i>ijdīthe</i>	ईजिम्वे <i>ijīdkṣve</i>
3. इयान <i>iyāja</i>	ईजतुः <i>ijatuḥ</i>	ईजुः <i>ijuḥ</i>	ईजे <i>ije</i>	ईजाते <i>ijdīte</i>	ईजिरे <i>ijīre</i>

13. Verbal bases in consonants, requiring contraction, and intermediate इ i.

हन् *han*, to kill.

1. { जघान <i>jaghāna</i> or जघन <i>jaghana</i>	जग्निष <i>jaghniṣa</i>	जग्निम <i>jaghniṣa</i>	जग्नै <i>jaghne</i>	जग्निषहे <i>jaghniṣahe</i>	जग्निमहे <i>jaghniṣahe</i>
2. { जघंश् <i>jaghaṇṭha</i> or जघनिष <i>jaghaṇīṣa</i>	जग्नपुः <i>jaghnatkṣṭ</i>	जग्न <i>jaghna</i>	जग्निषे <i>jaghniṣhe</i>	जग्नपे <i>jaghndīthe</i>	जग्निम्वे <i>jaghnidkṣve</i>
3. जघान <i>jaghāna</i>	जग्नतुः <i>jaghnatuḥ</i>	जग्नः <i>jaghnuḥ</i>	जग्नै <i>jaghne</i>	जग्नते <i>jaghndīte</i>	जग्निरै <i>jaghniṣre</i>

14. Verbal base भू *bhū* (irregular).

1. बभूव <i>babhūva</i>	बभूविष <i>babhūviṣa</i>	बभूविम <i>babhūvīma</i>	बभूवे <i>babhūve</i>	बभूविषहे <i>babhūviṣahe</i>	बभूविमहे <i>babhūvīmahe</i>
2. बभूविष <i>babhūviṣa</i>	बभूवपुः <i>babhūvatkṣṭ</i>	बभूव <i>babhūva</i>	बभूविषे <i>babhūviṣhe</i>	बभूवापे <i>babhūvāthe</i>	बभूविम्वे or ०द्वे <i>babhūvidkṣve or -ḍkṣve</i>
3. बभूव <i>babhūva</i>	बभूवतुः <i>babhūvatuḥ</i>	बभूवुः <i>babhūvuḥ</i>	बभूवे <i>babhūve</i>	बभूवाते <i>babhūvāte</i>	बभूविरै <i>babhūviṣre</i>

CHAPTER XII.

STRENGTHENING AND WEAKENING OF THE VERBAL BASES
IN THE SIX REMAINING GENERAL TENSES.

§ 344. It may be useful, without entering into minute details, to distinguish between two sets of general tenses, moods, and verbal derivatives, which differ from each other by a tendency either to strengthen or to weaken their base. The strengthening takes place chiefly by Gupa, but, under special circumstances, likewise by Vṛiddhi, by lengthening of the vowel, or by nasalization. The weakening takes place by shortening, by changing **चृ** *ri* to **इ** *ri*, 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 first set comprises :

1. The Future.
2. The Conditional.
3. The Periphrastic Future.
4. The Benedictive *Ātmanepada*.
(Except bases ending in conson. or **चृ** *ri*, and not taking interm. इ i. Pāṇ. I. 2, 11; 12. VII. 2, 42.)
5. The First Aorist, I. II.
(Except First Aor. II. *Ātm.* of verbs ending in conson., **चृ** *ri*, or **आ** *a*.)

The second set comprises :

1. The Participle in **त्वा** *ta* (unless it takes intermediate इ i).
2. The Gerund in **त्वा** *tvā* (unless it takes intermediate इ i).
3. The Passive.
4. The Benedictive *Parasmaipada*.
5. The First Aorist, IV.
6. The Second Aorist.
(Except verbs in **चृ** *ri*, &c.)

Note—Among derivative verbs, causatives strengthen their base, intensives do not strengthen it, and desideratives admit of both, according to general rules to be stated hereafter.

I. Root.	Base strengthened.	Future.	Conditional.	Per. Fut.	Ben. <i>Ātm.</i> (Except bases ending in conson. not taking interm. इ i.)	First Aor. I. II.
भू	भो	भविष्यति	अभविष्यत्	भविता	भविषीह	अभविह <i>Ātm.</i>
<i>bhū</i>	<i>bho</i>	<i>bhaviṣhyati</i>	<i>abhaviṣhyat</i>	<i>bhavitā</i>	<i>bhaviṣhīḥ</i>	<i>abhaviḥ</i>
तुद्	तोद्	तोत्स्यति	अतोत्स्यत्	तोत्सा	(तुत्सीह)	अतोत्सीह
<i>tud</i>	<i>tod</i>	<i>totsyati</i>	<i>atotsyat</i>	<i>tottā</i>	<i>(tutśhīḥ)</i>	<i>atotsit</i>
दिच्	देच्	देविष्यति	अदेविष्यत्	देविता	देविषीह	अदेवीह
<i>div</i>	<i>dev</i>	<i>deviṣhyati</i>	<i>adeviṣhyat</i>	<i>devitā</i>	<i>deviṣhīḥ</i>	<i>adevit</i>
चुर	चोरय्	चोरयिष्यति	अचोरयिष्यत्	चोरयिता	चोरयिषीह	
<i>chur</i>	<i>choray</i>	<i>chorayishyati</i>	<i>achorayishyat</i>	<i>chorayitā</i>	<i>chorayishhīḥ</i>	
कृ	कर्	करिष्यति	अकरिष्यत्	करिता	करिषीह	अकारीह
<i>kṛ</i>	<i>kar</i>	<i>karishyati</i>	<i>akarishyat</i>	<i>karitā</i>	<i>karishhīḥ</i>	<i>akārit</i>

सु	सो	सोष्यति	असोष्यत्	सोता	सोषीह	असाषीत्
<i>su</i>	<i>so</i>	<i>soshyati</i>	<i>asoshyat</i>	<i>sotā</i>	<i>soshishṭa</i>	<i>asāśit</i>
तन्	तन्	तनिष्यति	अतनिष्यत्	तनिता	तनिषीह	अतनीत् or अतानीत्
<i>tan</i>	<i>tan</i>	<i>tanishyati</i>	<i>atanishyat</i>	<i>tanitā</i>	<i>tanishishṭa</i>	<i>atanit</i> or <i>atānit</i>
क्री	क्रे	क्रेष्यति	अक्रेष्यत्	क्रेता	क्रेषीह	अक्रेषीत्
<i>krī</i>	<i>kre</i>	<i>kreshyati</i>	<i>akreshyat</i>	<i>kreṭā</i>	<i>kreshishṭa</i>	<i>akraishit</i>
द्विष्	द्वेष	द्वेष्यति	अद्वेष्यत्	द्वेष्टा	(द्विषीह)	
<i>dvish</i>	<i>dvesh</i>	<i>dvekschyati</i>	<i>advekschyat</i>	<i>dveshṭā</i>	(<i>dvikshishṭa</i>)	
हु	हो	होष्यति	अहोष्यत्	होता	होषीह	अहोषीत्
<i>hu</i>	<i>ho</i>	<i>hoshyati</i>	<i>ahoshyat</i>	<i>hotā</i>	<i>hoshishṭa</i>	<i>ahaushit</i>
रुध्	रोध्	रोष्यति	अरोष्यत्	रोद्धा	(रुप्सीह)	अरोप्सीत्
<i>rudh</i>	<i>rodh</i>	<i>rotsyati</i>	<i>arotsyat</i>	<i>roddhā</i>	(<i>rutsishṭa</i>)	<i>arautsit</i>
कृ	Caus. कारय्	कारयिष्यति	अकारयिष्यत्	कारयिता	कारयिषीह	
<i>kṛi</i>	<i>kāray</i>	<i>kārayishyati</i>	<i>akārayishyat</i>	<i>kārayitā</i>	<i>kārayishishṭa</i>	
कृ	Des. चिकीर्षे	चिकीर्षिष्यति	अचिकीर्षिष्यत्	चिकीर्षिता	चिकीर्षिषीह	अचिकीर्षीत्
<i>kṛi</i>	<i>chikīrsh</i>	<i>chikīrshishyati</i>	<i>achikīrshishyat</i>	<i>chikīrshitā</i>	<i>chikīrshishishṭa</i>	<i>achikīrshit</i>
कृ	Int. चेक्रीय्	चेक्रीयिष्यते	अचेक्रीयिष्यत	चेक्रीयिता	चेक्रीयिषीह	अचेक्रीयिह
<i>kṛi</i>	<i>chekrīy</i>	<i>chekrīyishyate</i>	<i>achekrīyishyata</i>	<i>chekrīyitā</i>	<i>chekrīyishishṭa</i>	<i>achekrīyishṭa</i>

II. Root. Base Part. तता, Ger. त्तात, Passive. Ben. Par. Second Aor. First Aor. IV. and II. Ātm.

भू	भू	भूतः	भूत्वा	भूयते	भूयात्	अभूत्
<i>bhū</i>	<i>bhū</i>	<i>bhūtaḥ</i>	<i>bhūtvā</i>	<i>bhūyate</i>	<i>bhūyāt</i>	<i>abhūt</i>
तुद्	तुद्	तुष्टः	तुष्ट्वा	तुष्टते	तुष्ट्यात्	अतुष्ट
<i>tud</i>	<i>tud</i>	<i>tunnaḥ</i>	<i>tutvā</i>	<i>tudyate</i>	<i>tudyāt</i>	<i>atutta</i>
कृ	कीर्	कीर्णः	कीर्त्वा	कीर्यते	कीर्यात्	अकीर्ह
<i>kṛi</i>	<i>kīr</i>	<i>kīrṇaḥ</i>	<i>kīrtvā</i>	<i>kīryate</i>	<i>kīryāt</i>	<i>akīrshṭa</i>
<div style="display: flex; justify-content: space-between;"> { दिव^{div} दिव^{div}¹ भूतः <i>dyūtaḥ</i> भूत्वा <i>dyūtvā</i> दीष्यते <i>dīryate</i>² दीष्यात् <i>dīryāt</i> </div>						
<div style="display: flex; justify-content: space-between;"> { पुष्^{push} पुष्^{push} पुष्टः <i>pushṭaḥ</i> पुष्ट्वा <i>pushṭvā</i> पुष्यते <i>pushyate</i> पुष्यात् <i>pushyāt</i> अपुषत् <i>apushat</i> </div>						
चुर	(चोरय्)	(चोरितः)	(चोरयित्वा)	(चोर्यते)	(चोर्यात्)	अचूरत्
<i>chur</i>	(<i>choray</i>)	(<i>choritaḥ</i>)	(<i>chorayitvā</i>)	(<i>choryate</i>)	(<i>choryāt</i>)	<i>achūchurat</i>
सु	सु	सुतः	सुत्वा	सूयते ³	सूयात्	
<i>su</i>	<i>su</i>	<i>sutaḥ</i>	<i>sutvā</i>	<i>sūyate</i>	<i>sūyāt</i>	
तन्	तन् & त	ततः	तत्वा ⁴	तन्यते ⁵	तन्यात्	अतन्
<i>tan</i>	<i>tan & ta</i>	<i>tataḥ</i>	<i>tatvā</i>	<i>tanyate</i>	<i>tanyāt</i>	<i>atata</i>
क्री	क्री	क्रीतः	क्रीत्वा	क्रीयते	क्रीयात्	
<i>krī</i>	<i>krī</i>	<i>krītaḥ</i>	<i>krītvā</i>	<i>krīyate</i>	<i>krīyāt</i>	
द्विष्	द्विष्	द्विष्टः	द्विष्ट्वा	द्विष्यते	द्विष्यात्	अद्विषत्
<i>dvish</i>	<i>dvish</i>	<i>dvishṭaḥ</i>	<i>dvishṭvā</i>	<i>dvishyate</i>	<i>dvishyāt</i>	<i>advikshat</i>
हु	हु	हुतः	हुत्वा	हूयते	हूयात्	
<i>hu</i>	<i>hu</i>	<i>hutaḥ</i>	<i>hutvā</i>	<i>hūyate</i>	<i>hūyāt</i>	

¹ Or द्यू *dyū*.² § 143.³ See rules on the formation of the passive base.⁴ Or तनित्वा *tanitvā*.⁵ Or तायते *tāyate*.

रुध्	रुध्	रुद्धः	रुद्धा	रुध्यते	रुध्यात्	अरुधत्	अरुद्ध
<i>rudh</i>	<i>rudh</i>	<i>ruddhaḥ</i>	<i>ruddha</i>	<i>rudhyate</i>	<i>rudhyāt</i>	<i>arudhat</i>	<i>aruddha</i>
कृ Caus. कारय्	कारिः	कारयित्वा	कार्यते	कार्यात्	अचरीकरत्		
<i>kṛi</i>	<i>kāray</i>	<i>kāritaḥ</i>	<i>kārayitva</i>	<i>kāryate</i>	<i>kāryāt</i>	<i>achīkarat</i>	
कृ Dea. चिकीर्षे	चिकीर्षितः	चिकीर्षित्वा	चिकीर्ष्यते	चिकीर्ष्यात्			
<i>kṛi</i>	<i>chikīrṣh</i>	<i>chikīrṣitaḥ</i>	<i>chikīrṣitva</i>	<i>chikīrṣyate</i>	<i>chikīrṣyāt</i>		
कृ Int. चेक्रीय्	चेक्रीयितः	चेक्रीयित्वा					
<i>kṛi</i>	<i>chekrīy</i>	<i>chekrīyitaḥ</i>	<i>chekrīyitva</i>				

§ 345. Certain roots which strengthen their base in a peculiar manner, by Vriddhi, like मृज् *mṛij*, by lengthening, like गुह् *guh*, by transposition, like वृज् *vṛij*, by changing इ i into ए a, like मि *mi*, by nasalization, like नञ् *naś*, drop all these marks of strengthening, in the weak forms.

I. Root.	Base strengthened.	Future.	Conditional.	Per. Fut.	Ben. Âtm.	First Aorist.	
मृज्	मार्ज ¹	मार्ज्येति	अमार्ज्येत्	मार्जे	मार्जिषीह	अमार्जीत्	
mṛij	mārj	mārjshyati	amārjshyāt	mārshṭā	mārjishṭhā	amārjshīt	
		or मार्जिष्यति	अमार्जिष्यत्	मार्जिता	(मृज्जीह)	अमार्जीत्	
		mārjishyati	amārjishyāt	mārjitā	(mṛikshṭhā)	amārjīt	
गुह्	गूह ²	घोक्ष्यति	अघोक्ष्यत्	गोडा	(घुषीह)		
guh	gūh	ghokshyati	aghokshyāt	goḍā	(ghukshṭhā)		
		or गूहिष्यति	अगूहिष्यत्	गूहिता	गूहिषीह	अगूहीत्	
		gūhishyati	agūhishyāt	gūhitā	gūhishṭhā	agūhīt	
वृज्	स्रज ³	स्रक्ष्यति	अस्रक्ष्यत्	स्रष्टा		अस्राक्षीत्	
vṛij	sraj	sraक्षyati	asraक्षyāt	sraशṭā		asraक्षīt	
मि	मा ⁴	मास्यति	अमास्यत्	माता	मासीह	अमासीत्	
mi	mā	māsyati	amāsyāt	mātā	māśhā	amāśīt	
नञ्	नंञ ⁵	नंक्ष्यति	अनंक्ष्यत्	नंष्टा			
naś	nañṣ	nañkshyati	anañkshyāt	nañshṭā			
संस्	संस् ⁶	संसिष्यते	असंसिष्यत्	संसिता	संसिषीह	असंसिह	
sraṁs	sraṁs	sraṁsisshyate	asraṁsisshyāt	sraṁsitā	sraṁsisṭhā	asraṁsisṭhā	
बंध्	बंध्	भंक्ष्यति	अभंक्ष्यत्	बंधा		अभांक्षीत्	
bandh	bandh	bhaṁkshyati	abhaṁkshyāt	bandhā		abhaṁkshīt	
II. Root.	Base not strengthened.	Part. न ता, without इ i.	Ger. त्वा itva, without इ i.	Passive.	Ben. Par.	Sec. Aor.	First Aor. IV. and II. Âtm.
मृज्	मृज्	मृहः	मृष्टा ⁷	मृज्यते	मृज्यात्		
mṛij	mṛij	mṛishṭaḥ	mṛishṭā	mṛijyate	mṛijyāt		
गुह्	गुह्	गूढः ⁸	गूढा	गुह्यते	गुह्यात्		अगुह्यत्
guh	guh	gūḍhaḥ	gūḍhā	guhyate	guhyaāt		aguhyakṣat

¹ Pāṇ. VII. 2, 114.² Pāṇ. VI. 4, 89.³ Pāṇ. VI. 1, 58.⁴ Pāṇ. VI. 1, 50.⁵ Pāṇ. VII. 1, 60.⁶ Pāṇ. VI. 4, 24.⁷ But with इ i, मार्जित्वा *mārjitva*, not मर्जित्वा *mārjitva*.⁸ As to the long ऊ a, see § 128.

सृज्	सृज्	सृष्टः	सृष्ट्वा	सृज्यते	सृज्यात्	
<i>srīj</i>	<i>srīj</i>	<i>srishṭaḥ</i>	<i>srishṭvā</i>	<i>srījyate</i>	<i>srījyāt</i>	
मि	मि	मिताः	मित्रा	मीयते	मेयात्	
<i>mi</i>	<i>mi</i>	<i>mitaḥ</i>	<i>mitvā</i>	<i>mīyate</i>	<i>meyāt</i>	
नञ्	नञ्	नष्टः	नष्ट्वा *	नश्यते	नश्यात्	अनशत्
<i>naś</i>	<i>naś</i>	<i>nashṭaḥ</i>	<i>nashṭvā</i>	<i>naśyate</i>	<i>naśyāt</i>	<i>anaśat</i>
स्रस्	स्रस्	स्रस्तः †	स्रस्त्वा ‡	स्रस्यते	स्रस्यात्	अस्रसत्
<i>srasṭha</i>	<i>sras</i>	<i>srastaḥ</i>	<i>srastvā</i>	<i>srasyate</i>	<i>srasyāt</i>	<i>asrasat</i>
बध्	बध्	बद्धः	बद्ध्वा	बध्यते	बध्यात्	
<i>baddh</i>	<i>baddh</i>	<i>baddhaḥ</i>	<i>baddhvā</i>	<i>baddhyate</i>	<i>baddhyāt</i>	

Note—The verbs beginning with **सृ** *kuṣ* (Dhātupāṭha 28, 73—108) do not strengthen their base; **सृ** *kuṣ*, to be bent, Fut. **सृष्टिष्यति** *kuṣishyati*, Per. Fut. **सृष्टिता** *kuṣitā*, First Aor. **असृष्टीत्** *akuṣīt* (Pāṇ. 1. 2, 1). **विज्** *vi*, to fear, never takes Guṇa before intermediate इ i; Per. Fut. **विजिता** *vijitā* (Pāṇ. 1. 2, 2). **ऊर्ण्** *ūrṇ*, to cover, may do so optionally; **ऊर्ण्वित्ता** *ūrṇvītā* or **ऊर्ण्वित्ता** *ūrṇvītā* (Pāṇ. 1. 2, 3).

CHAPTER XIII.

AORIST.

§ 346. We can distinguish in Sanskrit, as in Greek, between two kinds of Aorists, one formed by means of a sibilant inserted between root and termination,—this we call the First,—another, formed by adding the terminations to the base, this we call the Second Aorist.

Both Aorists take the Augment, and, with some modifications, the terminations of the Imperfect.

§ 347. The First Aorist is formed in four different ways.

* Or **नष्ट्वा** *naśhvā*.

† Roots which thus may drop their nasal, are written in the Dhātupāṭha with their nasal, **स्रस्** or **स्रस्** *srasṭha*: while others which retain their nasal throughout, are written without the nasal, but with an indicative इ i; **नदि** *naḍ*, &c. (Pāṇ. vi. 4, 24; vii. 1, 58). Two verbs thus marked by इ i, **लग्** *lag* and **कप्** *kap*, may, however, drop their nasal, the general rule notwithstanding, if used in certain meanings, **विलगितं** *vilagitam*, burnt; **विकपितं** *vikapitam*, deformed (Pāṇ. vi. 4, 24, v.). **वृह्** *vr̥h*, **वृहति** *vr̥hṭi*, drops its nasal before terminations beginning with a vowel, but not before the intermediate इ i; **वहयति** *varhayati*, but **वृहति** *vr̥hṭitā*. **रञ्** *rañj*, to tinge, may drop its nasal, even in the causative (i. e. before a vowel), if it means to sport; **रजयति** *rajayati* (Pāṇ. vi. 4, 24, v.). The same root, like some others, drops its nasal before *sarvadhātuka* affixes; **रजति** *rajati*, &c. (Pāṇ. vi. 4, 26). **अञ्** *añch*, if it means to worship, must retain its nasal (Pāṇ. vi. 4, 30) and take the intermediate इ i (Pāṇ. vii. 2, 53): **अञ्चितः** *añchitaḥ*, worshipped; otherwise **अक्तः** *aktaḥ* or **अञ्चितः** *añchitaḥ*, bent.

‡ Or **स्रसित्वा** *srasitvā*.

Terminations of the First Aorist.

1.

First Form.

PARASMAIPADA.

ÂTMANEPADA.

इषं *isham* इष्व *ishva* इष्म *ishma* इषि *ishi* इष्वहि *ishvahi* इषमहि *ishmahi*
 ईः *īḥ** इहं *ishṭam* इह *ishṭa* इष्टाः *ishṭhāḥ* इष्टायां *ishṭhām* इध्वं or इद्वं *idhvam* or *idhvam*
 ईत् *īṭ** इहां *ishṭām* इषुः *ishuḥ* इह *ishṭa* इष्टातां *ishṭhām* इषत *ishata*

In this first set of terminations the intermediate इ *i* stands as part of the terminations, because all the verbs that take this form are verbs liable to take the intermediate इ *i*. The first and second forms of the First Aorist differ, in fact, by this only, that the former is peculiar to verbs which take, the latter to verbs which reject intermediate इ *i*. (See § 332, 4, note.)

2.

Second Form.

PARASMAIPADA.

ÂTMANEPADA.

सं *saṁ* स्व *sva* स्म *smā* सि *si* स्वहि *svahi* स्महि *smahi*
 सीः *sīḥ* सं *stam* or तं *tam* स्ता *sta* or ता *ta* स्याः *sthāḥ* or याः *thāḥ* सायां *sāthām* ध्वं *dhvam* or द्वं *dhvam*
 सीत् *sīṭ* सां *stām* or तां *tām* सुः *suḥ* स्त *sta* or त *ta* सातां *sātām* सत *sata*

3.

Third Form.

There are some verbs which add स् *s* to the end of the root before taking the terminations of the Aorist, and which after this स् *s*, employ the usual terminations with इ *i*, viz. इषं *isham*, &c. They are conjugated in the Parasmaipada only.

PARASMAIPADA.

सिषं *s-i-sham* सिष्व *s-ishva* सिष्म *s-ishma*
 सीः *s-īḥ* (originally for सिषीः *s-i-shīḥ*) सिहं *s-ishṭam* सिंह *s-ishṭa*
 सीत् *s-īṭ* (originally for सिषीत् *s-i-shīṭ*) सिहां *s-ishṭām* सिषुः *s-ishuḥ*

4.

Fourth Form.

Lastly, there are some few verbs, ending in ङ् *ṅ*, श् *śh*, ह् *h*, preceded by इ *i*, उ *u*, ऋ *ṛi*, which take the following terminations, without an intermediate इ *i* (*ksa*).

PARASMAIPADA.

ÂTMANEPADA.

सं *saṁ* साव *sāva* साम *sāma* सि *si* सावहि *sāvahi* or बहि *vahi* सामहि *sāmahi*
 सः *saḥ* सतं *satam* सत *sata* सथाः *sathāḥ* or थाः *thāḥ* साथां *sāthām* सध्वं *sadhvam* or ध्वं *dhvam*
 सत् *sat* सतां *satām* सन् *san* सत *sata* or त *ta* सातां *sātām* संत *santa*

Special Rules for the First Form of the First Aorist.

§ 348. For final vowel, Vṛiddhi in Parasmaipada†. लृ *lū*, to cut, अलाविषं *alāvisham* (Pāṇ. VII. 2, 1).

* For इषीः *ishīḥ* and इषीत् *ishīṭ*.

† Except सि *svi*, to swell, अजगृयीत् *ajagṛyīṭ*; जागृ *jāgṛi*, to wake, अजागरोत् *ajāgarōṭ* (Pāṇ. VII. 2, 5). ऊर्षु *ūrṣu*, to cover, may or may not take Vṛiddhi; और्षुवीत् *aurṣuvīṭ*, or और्षुवीत् *aurṣvīṭ*, or और्षुवीत् *aurṣvīṭ* (Pāṇ. VII. 2, 6).

For final vowel, Guṇa in Âtmanepada. लृ *ld*, अलविधि *alavishi*.

For medial or initial vowel, Guṇa (if possible) both in Par. and Âtm. बुध् *budh*, to know; Par. अबोधिवं *abodhisham*; Âtm. अबोधिवि *abodhishi*.

The vowel अ *a*, followed by a single final consonant, may or may not take Vṛiddhi in Par. if the verb begins with a consonant*. कण् *kaṇ*, to sound, अकणिवं *akāṇisham* or अकणिवि *akanisham* (Pân. VII. 2, 7); Âtm. अकणिवि *akanishi*.

§ 349. No Guṇa takes place in desiderative bases. बुप् *budh*; Desid. बुबोधिष् *bubodhish*; Aor. अबुबोधिविवं *abubodhishisham*.

Intensives in य् *y*, if preceded by a consonant, *must*, certain denominatives in य् *y* *may*, drop their final य् *y*. If the intensive य् *y* is preceded by a vowel, य् *y* is left between the final vowel and the intermediate इ *i*. भिद् *bhid*, to cut; Int. base बेभिद् *bebhidy*; Aor. Âtm. अबेभिदिवि *abebhidishi*. भू *bhū*, to be; Int. base बोभूय् *bobhūy*; Aor. Âtm. अबोभूयिवि *abobhūyishi*. Denom. base नमस् *namasy*, to worship; Aor. अनमस्यिवं *anamasy-isham* or अनमसिवं *anamas-isham*.

Special Rules for the Second Form of the First Aorist.

§ 350. Vṛiddhi in Parasmaipada. क्षिप् *kship*, अक्षेप्तं *akshaipsum*; क्षि *ksi*, अक्षेप्तं *akshaisham* (Pân. VII. 2, 1); पच् *pach*, अपाक्षीत् *apākshīt* (Pân. VII. 2, 3).

Guṇa in Âtmanepada, if the verb ends in इ, ई, उ, ऊ (not in अर् *ri*, Pân. I. 2, 12); otherwise no change of vowel. क्षि *ksi*, अक्षेप्ति *akshipi*; but क्षिप् *kship*, अक्षिप्ति *akshipsi*; कृ *kṛi*, अकृषि *akṛishi*. Final अर् *ri* becomes ईर् *ēr*.

§ 351. Terminations beginning with स्त् *st* or स्थ् *sth* drop their स् *s* if the base ends in a short vowel or in a consonant, except nasals. Ex. 2. p. dual अक्षेप्तं *akshaip-tam*, 3. p. dual अक्षेप्तं *akshaip-tām*, 2. p. plur. अक्षेप्तं *akshaip-ta*, of क्षिप् *kship*; 2. p. sing. Âtm. अकृषाः *akṛithāḥ*, 3. p. sing. अकृता *akṛita*, of कृ *kṛi*, Âtm. But from मन्यते *manyate*, अमन्स *amansta*.

§ 352. The roots स्था *sthā*, to stand, दा *dā*, to give, धा *dha*, to place, दे *de*, to pity, धे *dhe*, to feed, दो *do*, to eut, change their final vowels into इ *i* before the terminations of the Âtmanepada (Pân. I. 2, 17). स्था *sthā*, उपास्थित *upāsthi-ta*; उपास्थितातां *upāsthi-shātām*. In the Parasmaipada they take the second aorist. (§ 368.)

* Roots ending in अल् *al* or अर् *ar* always take Vṛiddhi in the Parasmaipada; ज्वल् *jval*, to burn, अज्जालीत् *ajjālīt* (Pân. VII. 2, 2). Likewise वद् *vad*, to speak, and व्रज् *vraj*, to go (Pân. VII. 2, 3). Roots ending in ह् *h*, म् *m*, य् *y*, the roots क्षण् *kṣhaṇ*, to hurt, अस् *as*, to breathe, and verbs of the Chur class, roots with technical ए *e*, do not take Vṛiddhi (Pân. VII. 2, 5). ग्रह् *grah*, to take, अग्रहीत् *agrahīt*; स्यन् *syam*, to sound, अस्यनीत् *asyanīt*; व्यय् *vyay*, to throw, अव्ययीत् *avyayīt*; क्षण् *kṣhaṇ*, to hurt, अक्षणीत् *akṣhaṇīt*; अस् *as*, to breathe, अस्वसीत् *asvasīt*; अनय् *ānay*, to minish, अनयीत् *anayīt*; रग् *rag*, to suspect, अरगीत् *aragīt*. दीप्ति *dīdhit*, to shine, वेप् *vep*, to desire, and दरिद्रा *daridrā*, to be poor, drop their final vowels, according to the rules on intermediate इ *i*; दरिद्रा *daridrā*, अदरिद्रीत् *adaridrīt*.

§ 353. The roots मी *mī* (*mīndāti*), to destroy, मि *mi* (*minoti*), to throw, and दी *dī*, to destroy, change their final vowels into आ *ā* in the *Ātmanepada*; and ली *lī*, to stick, does so optionally. ली *lī*, अलासीत् *alāsiit* (§ 358) or अलिषीत् *alaishit*.

§ 354. हन् *han*, to kill, drops its nasal in the *Ātmanepada* (Pāṇ. I. 2, 14); अहन् *ahata*, अहसातां *ahasātām*.

§ 355. गम् *gam*, to go, drops its nasal in the *Ātmanepada* optionally (Pāṇ. I. 2, 13); अगत *agata* or अगंस्त *agamsta*. The same rule applies to the benedictive *Ātmanepada*; गसीष्ट *gastishṭa* or गंसीष्ट *gamstishṭa*.

§ 356. यम् *yam* drops its nasal, necessarily or optionally, according to its various meanings; उदयत् *udayata*, he divulged (Pāṇ. I. 2, 15); उपायत् *upāyata*, he espoused, or उपायंस्त *upāyamsta* (Pāṇ. I. 2, 16).

Special Rules for the Third Form of the First Aorist.

§ 357. Most verbs taking this form of the Aorist end in आ *ā*, or in diphthongs which take आ *ā* as their substitute. This आ *ā* remains unchanged. In the *Ātmanepada* these verbs take the Second Form.

§ 358. The verbs मि *mi*, to throw, मी *mī*, to destroy, and ली *lī*, to stick, if taking this form, change likewise their final vowels into आ *ā*. Ex. अमासिषं *amāsisham*, I threw, and I destroyed; अलासिषं *alāsisham* (or अलिषं *alaisham*).

§ 359. Three roots ending in न् *m* take this form; यन् *yam*, to hold, रन् *ram*, to rejoice, नन् *nam*, to bend, Aor. अयंसिषं *ayamsisham*, &c. (Pāṇ. VII. 2, 73).

Special Rules for the Fourth Form of the First Aorist.

§ 360. The roots which take this form must end in इ *ś* (except दृञ् *dris*, to see, Pāṇ. III. 1, 47), श् *sh*, स *s*, ह *h*, preceded by any vowel but अ, आ *ā*. They must be verbs which reject the intermediate इ *i*; § 332, 17–20; (Pāṇ. III. 1, 45.) Their radical vowel remains unchanged.

§ 361. The root श्लिष् *ślish* takes this form only if it means to embrace (Pāṇ. III. 1, 46); अश्लिषत् *aślikshat*. Other verbs, such as पुष् *push* and कुष् *kush*, are specially excepted. (§ 366.)

§ 362. The roots दुह् *duh*, to milk, दिह् *dih*, to anoint, लिह् *lih*, to lick, गुह् *guh*, to hide (Pāṇ. VII. 3, 73), may take in the *Ātmanepada*

थाः *thāh* instead of सथाः *sathāh*. वहि *vahi* instead of सावहि *sāvahi*.

त *ta* — सत *sata*. ध्वं *dhvam* — सध्वं *sadhvam*.

They thus approach to the Second Form of the first aorist in most, yet not in all persons.

Ex. दुह् *duh*; 2. p. sing. *Ātm.* अदुग्धाः *adugdhāh* or अधुक्षथाः *adhuksathāh*.

3. p. sing. *Ātm.* अदुग्ध *adugdha* or अधुक्षत *adhuksata*.

1. p. dual *Ātm.* अदुह्वहि *aduhvahi* or अधुक्षवहि *adhuksāvahi*.

2. p. plur. *Ātm.* अधुग्ध्वं *adhugdhvam* or अधुक्षध्वं *adhuksadhvam*.

FIRST AORIST.

First Form,

with intermediate इ i.

a. Verbs ending in a vowel; लू *lū*, to cut.

Vṛddhi in Parasmaipada, Guṇa in Âtmanepada.

PARASMAIPADA.

1. अलाविषं <i>alāv-isham</i>	अलाविष्व <i>alāv-ishva</i>	अलाविष्म <i>alāv-ishma</i>
2. अलावीः <i>alāv-īḥ</i>	अलाविष्टं <i>alāv-ishṭam</i>	अलाविष्ट <i>alāv-ishṭa</i>
3. अलावीत् <i>alāv-īt</i>	अलाविष्टां <i>alāv-ishṭām</i>	अलाविष्टुः <i>alāv-ishṭuḥ</i>

ÂTMANEPADA.

1. अलविषि <i>alav-ishi</i>	अलविष्वहि <i>alav-ishvahi</i>	अलविष्महि <i>alav-ishmahi</i>
2. अलविष्टाः <i>alav-ishṭhāḥ</i>	अलविषायां <i>alav-ishṭhām</i>	अलविष्मं <i>alav-idhvam</i> or <i>द्वं -dhvam</i>
3. अलविष्ट <i>alav-ishṭa</i>	अलविषातां <i>alav-ishṭām</i>	अलविषत <i>alav-ishata</i>

b. Verbs ending in consonants; बुध् *budh*, to know.

Guṇa in Parasmaipada and Âtmanepada.

PARASMAIPADA.

1. अबोधिषं <i>abodh-isham</i>	अबोधिष्व <i>abodh-ishva</i>	अबोधिष्म <i>abodh-ishma</i>
2. अबोधीः <i>abodh-īḥ</i>	अबोधिष्टं <i>abodh-ishṭam</i>	अबोधिष्ट <i>abodh-ishṭa</i>
3. अबोधीत् <i>abodh-īt</i>	अबोधिष्टां <i>abodh-ishṭām</i>	अबोधिष्टुः <i>abodh-ishṭuḥ</i>

ÂTMANEPADA.

1. अबोधिषि <i>abodh-ishi</i>	अबोधिष्वहि <i>abodh-ishvahi</i>	अबोधिष्महि <i>abodh-ishmahi</i>
2. अबोधिष्टाः <i>abodh-ishṭhāḥ</i>	अबोधिषायां <i>abodh-ishṭhām</i>	अबोधिष्मं <i>abodh-idhvam</i>
3. अबोधिष्ट <i>abodh-ishṭa</i>	अबोधिषातां <i>abodh-ishṭām</i>	अबोधिषत <i>abodh-ishata</i>

Second Form,

without intermediate इ i.

a. Verbs ending in consonants; क्षिप् *kship*, to throw.

Vṛddhi in Parasmaipada, no change in Âtmanepada.

PARASMAIPADA.

1. अक्षेप्यं <i>akshaip-sam</i>	अक्षेप्य <i>akshaip-sva</i>	अक्षेप्य <i>akshaip-sma</i>
2. अक्षेप्यीः <i>akshaip-sīḥ</i>	अक्षेप्यं <i>akshaip-tam</i> (§ 351)	अक्षेप्य <i>akshaip-ta</i>
3. अक्षेप्यीत् <i>akshaip-sīt</i>	अक्षेप्यं <i>akshaip-tām</i>	अक्षेप्युः <i>akshaip-suḥ</i>

ÂTMANEPADA.

1. अक्षिप्सि <i>akship-si</i>	अक्षिप्सहि <i>akship-svahi</i>	अक्षिप्समहि <i>akship-smahi</i>
2. अक्षिप्याः <i>akship-thāḥ</i>	अक्षिप्यायां <i>akship-sṭhām</i>	अक्षिप्यं <i>akship-dhvam</i>
3. अक्षिप्य <i>akship-ta</i>	अक्षिप्यातां <i>akship-sṭām</i>	अक्षिप्यत <i>akship-sata</i>

b. Verbs ending in vowels (इ, ई, उ, ऋ); नी *nī*, to lead.

Vṛddhi in Parasmaipada, Guṇa in Âtmanepada.

PARASMAIPADA.

1. अनीयं <i>anaiśham</i>	अनीय <i>anaiśva</i>	अनीय <i>anaiśma</i>
2. अनीयीः <i>anaiśhīḥ</i>	अनीयं <i>anaiśṭam</i>	अनीय <i>anaiśṭa</i>
3. अनीयीत् <i>anaiśhīt</i>	अनीयं <i>anaiśṭām</i>	अनीयुः <i>anaiśṭuḥ</i>

ÂTMANEPADA.

1. अनेषि <i>ane-shi</i>	अनेष्वहि <i>aneshvahi</i>	अनेष्वहि <i>aneshmahi</i>
2. अनेष्टाः <i>ane-shṣṭhāḥ</i>	अनेषायां <i>aneshṣṭhām</i>	अनेद्वं <i>aneshṣṭhām</i>
3. अनेष्ट <i>ane-shṣṭa</i>	अनेषातां <i>aneshṣṭām</i>	अनेषत <i>aneshata</i>

c. Verbs ending in च्च *ri*; कृ *kṛi*, to do.

Vṛiddhi in Parasmaipada, no change in Âtmanepada.

PARASMAIPADA.

1. अकार्षि <i>akārsham</i>	अकार्ष्व <i>akārshva</i>	अकार्ष्व <i>akārshma</i>
2. अकार्षीः <i>akārshṣṭhāḥ</i>	अकार्ष्यां <i>akārshṣṭhām</i>	अकार्ष्ते <i>akārshṣṭa</i>
3. अकार्षीत् <i>akārshṣṭ</i>	अकार्ष्यात् <i>akārshṣṭām</i>	अकार्ष्वुः <i>akārshṣṭuḥ</i>

ÂTMANEPADA.

1. अकृषि <i>akṛishi</i>	अकृष्वहि <i>akṛishvahi</i>	अकृष्वहि <i>akṛishmahi</i>
2. अकृष्याः <i>akṛiṣṭhāḥ</i>	अकृष्यायां <i>akṛiṣṭhām</i>	अकृद्वं <i>akṛiṣṭhām</i>
3. अकृत <i>akṛita</i>	अकृषातां <i>akṛiṣṭām</i>	अकृषत <i>akṛishata</i>

d. Verbs ending in छा *d*; दा *dā*, to give.Âtmanepada only; छा *d* changed into इ *i*.

ÂTMANEPADA.

1. अदिषि <i>adishi</i>	अदिष्वहि <i>adishvahi</i>	अदिष्वहि <i>adishmahi</i>
2. अदिष्याः <i>adiṣṭhāḥ</i>	अदिष्यायां <i>adiṣṭhām</i>	अदिद्वं <i>adiṣṭhām</i>
3. अदित <i>adita</i>	अदिषातां <i>adiṣṭām</i>	अदिषत <i>adishata</i>

e. Verbs ending in च्च *ṛi*; स्तृ *stṛi*, to stretch.Vṛiddhi in Parasmaipada, with intermediate इ *i*.In Âtmanepada the insertion of इ *i* is optional. (See § 337, II. 4. Pāṇ. VII. 2, 42.)If इ *i* is inserted, then Guṇa (§ 348) and optionally lengthening of इ *i*. (§ 341.)If इ *i* is not inserted, then च्च *ṛi* changed to ई *ī*. (§ 350.)

PARASMAIPADA.

अस्तारिषं *astārisham*, &c., like First Form.

First Form,

with इ *i*.

ÂTMANEPADA.

SINGULAR.

1. अस्तारिषि or अस्तारीषि *astārishi* or *astārīshi*
2. अस्तारिष्टाः or अस्तारीष्टाः *astārishṣṭhāḥ* or *astārīshṣṭhāḥ*
3. अस्तारिष्ट or अस्तारीष्ट *astārishṣṭa* or *astārīshṣṭa*

Second Form,

without इ *i*.

1. अस्तारीषि *astārīshi*
2. अस्तारीष्टाः *astārīshṣṭhāḥ*
3. अस्तारीष्ट *astārīshṣṭa*

DUAL.

1. अस्तारिष्वहि or अस्तारीष्वहि *astārishvahi* or *astārīshvahi*
2. अस्तारिष्यायां or अस्तारीष्यायां *astārishṣṭhām* or *astārīshṣṭhām*
3. अस्तारिष्यातां or अस्तारीष्यातां *astārishṣṭām* or *astārīshṣṭām*

1. अस्तारीष्वहि *astārīshvahi*
2. अस्तारीष्यायां *astārīshṣṭhām*
3. अस्तारीष्यातां *astārīshṣṭām*

PLURAL.

1. अस्तारिष्वहि or अस्तारीष्वहि *astārishmahi* or *astārīshmahi*
2. अस्तारिष्वं or अस्तारीष्वं *astārishṣṭhām* or *astārīshṣṭhām*
3. अस्तारिषत or अस्तारीषत *astārishata* or *astārīshata*

1. अस्तारीष्वहि *astārīshmahi*
2. अस्तारीष्वं *astārīshṣṭhām*
3. अस्तारीषत *astārīshata*

f. Verbs with penultimate च्च ri; सून् srij, to let off.

Peculiar Vriddhi in Parasmaipada, no change in Ātmanepada.

PARASMAIPADA.

1. अस्त्रक्षं <i>asrāksham</i>	अस्त्रक्ष्वा <i>asrākshva</i>	अस्त्रक्ष्मा <i>asrākshma</i>
2. अस्त्रक्षीः <i>asrākshīḥ</i>	अस्त्रक्षं <i>asrāksham</i>	अस्त्रक्ष्ता <i>asrākshṭa</i>
3. अस्त्रक्षीत् <i>asrākshīt</i>	अस्त्रक्ष्तां <i>asrākshātām</i>	अस्त्रक्षुः <i>asrākshuh</i>

ĀTMANEPADA.

1. असृक्षि <i>asṛikshi</i>	असृक्ष्वहि <i>asṛikshvahi</i>	असृक्षमहि <i>asṛikshmahi</i>
2. असृक्षाः <i>asṛishṭhāḥ</i>	असृक्षायां <i>asṛikshātām</i>	असृक्ष्वं <i>asṛiḥhvam</i>
3. असृक्ष <i>asṛishṭa</i>	असृक्षातां <i>asṛikshātām</i>	असृक्षत <i>asṛikshata</i>

g. Verbs ending in ह् h; दह dah, to burn.

PARASMAIPADA.

1. अधक्षं <i>adhāksham</i>	अधक्ष्वा <i>adhākshva</i>	अधक्ष्मा <i>adhākshma</i>
2. अधक्षीः <i>adhākshīḥ</i>	अदग्धं <i>adāgdham</i>	अदग्ध <i>adāgdha</i>
3. अधक्षीत् <i>adhākshīt</i>	अदग्धां <i>adāgdhām</i>	अधक्षुः <i>adhākshuh</i>

ĀTMANEPADA.

1. अधक्षि <i>adhakshi</i>	अधक्ष्वहि <i>adhakshvahi</i>	अधक्षमहि <i>adhakshmahi</i>
2. अदग्धाः <i>adāgdhāḥ</i>	अधक्षायां <i>adhakshātām</i>	अधग्ध्वं <i>adhagdhvam</i>
3. अदग्ध <i>adāgdha</i>	अधक्षातां <i>adhakshātām</i>	अधक्षत <i>adhakshata</i>

FIRST AORIST.

Third Form.

PARASMAIPADA ONLY.

या *yā*, to go.

1. अयासिषं <i>ayāsisham</i>	अयासिष्व <i>ayāsishva</i>	अयासिष्म <i>ayāsishma</i>
2. अयासीः <i>ayāsīḥ</i>	अयासिषं <i>ayāsisham</i>	अयासिष्ट <i>ayāsishṭa</i>
3. अयासीत् <i>ayāsīt</i>	अयासिष्टां <i>ayāsishātām</i>	अयासिषुः <i>ayāsishuh</i>

नम् *nam*, to bend.

1. अनंसिषं <i>anānsisham</i>	अनंसिष्व <i>anānsishva</i>	अनंसिष्म <i>anānsishma</i>
2. अनंसीः <i>anānsīḥ</i>	अनंसिषं <i>anānsisham</i>	अनंसिष्ट <i>anānsishṭa</i>
3. अनंसीत् <i>anānsīt</i>	अनंसिष्टां <i>anānsishātām</i>	अनंसिषुः <i>anānsishuh</i>

FIRST AORIST.

Fourth Form.

दिश् *dīś*, to show.

PARASMAIPADA.

1. अदिक्षं <i>adiksham</i>	अदिक्ष्वा <i>adikshāva</i>	अदिक्ष्मा <i>adikshāma</i>
2. अदिक्षः <i>adikshaḥ</i>	अदिक्षतं <i>adikshatam</i>	अदिक्षत <i>adikshata</i>
3. अदिक्षत् <i>adikshat</i>	अदिक्षतां <i>adikshatām</i>	अदिक्षन् <i>adikshan</i>

B b

ÂTMANEPADA.

1. अदिक्षि <i>adikshi</i>	अदिक्षावहि <i>adikshāvahi</i>	अदिक्षामहि <i>adikshāmahi</i>
2. अदिक्षयाः <i>adikshathāḥ</i>	अदिक्षायां <i>adikshāthām</i>	अदिक्षन् <i>adikshadhvam</i>
3. अदिक्षत <i>adikshata</i>	अदिक्षातां <i>adikshātām</i>	अदिक्षन्त <i>adikshanta</i>

गुह् *guh*, to hide.

PARASMAIPADA.

1. अघुक्षं <i>aghuksham</i>	अघुक्षाव <i>aghukshāva</i>	अघुक्षाम <i>aghukshāma</i>
2. अघुक्षः <i>aghukshaḥ</i>	अघुक्षतं <i>aghukshatam</i>	अघुक्षत <i>aghukshata</i>
3. अघुक्षन् <i>aghukshat</i>	अघुक्षतां <i>aghukshātām</i>	अघुक्षन् <i>aghukshan</i>

ÂTMANEPADA.

1. अघुक्षि <i>aghukshi</i>	अघुक्षावहि <i>aghukshāvahi</i> or अगुहहि <i>aguhvahi</i>	अघुक्षामहि <i>aghukshāmahi</i>
2. अघुक्षयाः <i>aghukshathāḥ</i> or अगूढाः <i>agūdhāḥ</i>	अघुक्षायां <i>aghukshāthām</i>	अघुक्षन् or अघुदं ¹
3. अघुक्षत <i>aghukshata</i> or अगूढ <i>agūḍha</i>	अघुक्षातां <i>aghukshātām</i>	अघुक्षन्त <i>aghukshanta</i>

It may also follow the First Form, अगूहिषं *agūhiṣham* and अगूहिषि *agūhiṣhi*.
(§ 337, I. 1.)

लिह् *lih*, to smear.

PARASMAIPADA.

1. अलिक्षं <i>alikhsham</i>	अलिक्षाव <i>alikhshāva</i>	अलिक्षाम <i>alikhshāma</i>
2. अलिक्षः <i>alikhshaḥ</i>	अलिक्षतं <i>alikhshatam</i>	अलिक्षत <i>alikhshata</i>
3. अलिक्षन् <i>alikhshat</i>	अलिक्षतां <i>alikhshātām</i>	अलिक्षन् <i>alikhshan</i>

ÂTMANEPADA.

1. अलिक्षि <i>alikhshi</i>	अलिक्षावहि <i>alikhshāvahi</i> or अलिहहि <i>alihvahi</i>	अलिक्षामहि <i>alikhshāmahi</i>
2. अलिक्षयाः <i>alikhshathāḥ</i> or अलीढाः <i>alīḍhāḥ</i>	अलिक्षायां <i>alikhshāthām</i>	अलिक्षन् or अलीदं ²
3. अलिक्षत <i>alikhshata</i> or अलीढ <i>alīḍha</i>	अलिक्षातां <i>alikhshātām</i>	अलिक्षन्त <i>alikhshanta</i>

दुह् *duh*, to milk.

PARASMAIPADA.

अधुक्षं *adhuksam*, &c.

ÂTMANEPADA.

1. अधुक्षि <i>adhukschi</i>	अधुक्षावहि <i>adhukschāvahi</i> or अदुहहि <i>aduhvahi</i>	अधुक्षामहि <i>adhukschāmahi</i>
2. अधुक्षयाः <i>adhukschathāḥ</i> or अदुग्धाः <i>adugdhāḥ</i>	अधुक्षायां <i>adhukschāthām</i>	अधुक्षन् or अधुगधं ³
3. अधुक्षत <i>adhukschata</i> or अदुग्ध <i>adugdha</i>	अधुक्षातां <i>adhukschātām</i>	अधुक्षन्त <i>adhukschanta</i>

दिह् *dih*, to anoint.

PARASMAIPADA.

अधिक्षं *adhiksham*, &c.

ÂTMANEPADA.

1. अधिक्षि <i>adhikshi</i>	अधिक्षावहि or अदिहहि ⁴	अधिक्षामहि <i>adhikshāmahi</i>
2. अधिक्षयाः or अदिग्धाः ⁵	अधिक्षायां <i>adhikshāthām</i>	अधिक्षन् or अधिगधं ⁶
3. अधिक्षत or अदिग्ध ⁷	अधिक्षातां <i>adhikshātām</i>	अधिक्षन्त <i>adhikshanta</i>

¹ *aghukshadhvam* or *agūdhvam*.² *alikhshadhvam* or *alīdhvam*.³ *adhukschadhvam* or *adhugdhvam*.⁴ *adhikshāvahi* or *adihvahi*.⁵ *adhikshathāḥ* or *adigdhāḥ*.⁶ *adhikshadhvam* or *adhigdhvam*.⁷ *adhikshata* or *adigdha*.

SECOND AORIST.

First Form.

§ 363. Verbs adopting this form take the augment, and attach the terminations (First Division) of the imperfect to a verbal base ending in *a*, like those of the Tud form.

सिच् *sich*, to sprinkle. Pres. सिञ्चामि *siñchāmi*; Impf. असिञ्चं *asiñcham*.

PARASMAIPADA.

1. असिञ्चं <i>asicham</i>	असिञ्चाव <i>asichāva</i>	असिञ्चाम <i>asichāma</i>
2. असिञ्चः <i>asichah</i>	असिञ्चतं <i>asichatam</i>	असिञ्चत <i>asichata</i>
3. असिञ्चत् <i>asichat</i>	असिञ्चतां <i>asichatām</i>	असिञ्चन् <i>asichan</i>

ÂTMANEPAIDA.

1. असिञ्चे <i>asiche</i>	असिञ्चावहि <i>asichāvahi</i>	असिञ्चामहि <i>asichāmahi</i>
2. असिञ्चथाः <i>asichathāḥ</i>	असिञ्चेयां <i>asichethām</i>	असिञ्चथ्यं <i>asichadhvam</i>
3. असिञ्चत <i>asichata</i>	असिञ्चेतां <i>asichetām</i>	असिञ्चन्त <i>asichanta</i>

हे *hve*, to call. Pres. ह्वयामि *hwayāmi*; Impf. अह्वयं *ahvayam*; General base हू *hū*.

PARASMAIPADA.

1. अह्वं <i>ahvam</i>	अह्वाव <i>ahvāva</i>	अह्वाम <i>ahvāma</i>
2. अह्वः <i>ahvah</i>	अह्वतं <i>ahvatam</i>	अह्वत <i>ahvata</i>
3. अह्वत् <i>ahvat</i>	अह्वतां <i>ahvatām</i>	अह्वन् <i>ahvan</i>

ÂTMANEPAIDA.

1. अह्वे <i>ahve</i>	अह्वावहि <i>ahvāvahi</i>	अह्वामहि <i>ahvāmahi</i>
2. अह्वथाः <i>ahvathāḥ</i>	अह्वेयां <i>ahvethām</i>	अह्वथ्यं <i>ahvadhvam</i>
3. अह्वत <i>ahvata</i>	अह्वेतां <i>ahvetām</i>	अह्वन्त <i>ahvanta</i>

§ 364. Roots ending in *ā*, *e*, *i*, drop these vowels, and substitute a base ending in *a*: हे *hve* substitutes ह्वा *hva*, Aor. अह्वं *ahvam*; स्वि *svi* substitutes च्वा *śva*, Aor. अच्वं *aśvam*. Roots ending in *ri*, and the root दृश् *dris*, to see, take Guṇa (Pāṇ. VII. 4, 16), and then form a base ending in short *a*: गृ *gri*, to go, असरत् *asarat*; दृश् *dris*, to see, अदर्शत् *adarśat*.

§ 365. Roots with penultimate nasal, drop it: स्कन्द *skand*, to step, अस्कन्द *askadam*.

§ 366. Irregular forms are, अवोचं *avočam*, I spoke, from वच् *vach* (according to Bopp a contracted reduplicated aorist, § 370, for अववचं *avavacham*); अपतं *apaptam*, I flew, from पत् *pat* (possibly a contracted reduplicated aorist for अपपतं *apapatam*); अनेशं *aneśam*, I perished (possibly for अननशं *ananaśam*); अशिशं *aśisham*, I ordered, from शास् *śās*; आस्थं *āstham*, I threw, from अस् *as*.

§ 367. Roots which take this form are,

अस् *as*, to throw (आस्थं *āstham**), वच् *vach*, to speak (अवोचं *avočam*), ख्या *khyā*, to speak (अख्यं *akhyam*), if the agent is implied. (Pāṇ. III. 1, 52.)

लिप् *lip*, to paint, सिच् *sich*, to sprinkle, हे *hve*, to call (irregularly अह्वं *ahvam*),

* आस्थं *āstham* stands irregularly for आसं *śam*. (Pāṇ. VII. 4, 17.)

in Par., and optionally in Âtm. (Pân. III. 1, 53, 54). Par. अलिपत् *alipāt*, Âtm. अलिपत् *alipata* or अलिप्त *alipta*.

The verbs classed as पुषादि *pushādi*, beginning with पुष् *push* (Dh. P. 26, 73-136), द्युतादि *dyutādi*, beginning with द्युत् *dyut* (Dh. P. 18), and those marked by a technical लृ *li*, in the Parasmaipada. (Pân. III. 1, 55.)

The verbs गृ *gri*, to go, शास् *śās*, to order, and च *ci*, to go (चारे *drām*), in Par. and Âtm. (Pân. III. 1, 56.)

Optionally, verbs technically marked by इ *ir*, but in the Parasmaipada only (Pân. III. 1, 57). अभिदत् *abhidat* or अभैत्सीत् *abhaitstī*.

Optionally, जृ *jri*, to fail, स्तम्भ *stambh*, to stiffen (अस्तम्भत् *astambhat* or अस्तम्भीत् *astambhī*), मृच *mruch*, to go (अमृचत् *amruchat* or अम्रोचीत् *amrochī*), मृच *mluch*, to go, ग्रुच *gruch*, to steal, ग्लुच *gluch*, to steal, ग्लुच *gluñch*, to go (अग्लुचत् *agluchat* or अग्लुचीत् *agluñchī*), वि *svi*, to grow (irregularly अस्वत् *asvat*), but in the Parasmaipada only. (Pân. III. 1, 58.)

§ 368. There are a few verbs, ending in आ *ā*, ए *e*, ओ *o*, which take this form of the second aorist in the Parasmaipada; also भू *bhū*, to be. They retain throughout the long final vowel, except before the उः *uḥ* of the 3rd pers. plur., before which the final आ *ā* is rejected. In the Âtmanepada these verbs in आ *ā* take the Second Form of the first aorist, and change आ *ā* to इ *i*.

दा *dā*, to give. Pres. ददामि *daddāmi*; Impf. अददां *adadām*.

PARASMAIPADA.

1. अदां <i>adām</i>	अदाव <i>adāva</i>	अदान <i>adāma</i>
2. अदाः <i>adāḥ</i>	अदातं <i>adātām</i>	अदात <i>adāta</i>
3. अदान् <i>adāt</i>	अदातां <i>adātām</i>	अदुः <i>aduḥ</i>

भू *bhū*, to be. Pres. भवामि *bhavāmi*; Impf. अभवम् *abhavam*.

PARASMAIPADA.

1. अभूवम् <i>abhūvām</i> *	अभूव <i>abhūva</i>	अभूत <i>abhūma</i>
2. अभूः <i>abhūḥ</i>	अभूतं <i>abhūtām</i>	अभूत <i>abhūta</i>
3. अभूत् <i>abhūt</i>	अभूतां <i>abhūtām</i>	अभूवन् <i>abhūvan</i>

Verbs which take this form are,

गा *gā*, to go; दा *dā*, to give; धा *dhā*, to place; पा *pā*, to drink; स्था *sthā*, to stand; दे *de*, to guard; दो *do*, to cut; भू *bhū*, to be. (Pân. II. 4, 77.)

Optionally, घ्रा *ghrā*, to smell; धे *dhe*, to drink; शो *śo*, to sharpen; चो *chho*, to cut; सो *so*, to destroy. (Pân. II. 4, 78.)

§ 369. The nine roots of the Tan class ending in न् *n* or न् *n* may form the 2nd and 3rd pers. sing. Âtm. in ताः *thāḥ* and ता *ta*, before which the final nasal is rejected. तन् *tan*, to stretch; Aor. अतनिह *atanishṭa* or अतत *atata*; अतनिहः *atanishṭhāḥ* or अतथाः *atathāḥ* (Pân. II. 4, 79). These forms might

* Irregular in the 1st pers. sing., dual, and plur., and in the 3rd pers. plur.

be considered as irregular *Ātmanepada* forms of the second aorist, or of the first aorist II, with loss of initial *स्*.

SECOND AORIST.

Second or Reduplicated Form.

§ 370. A few primitive verbs, and the very numerous class of the *Chur* roots, the denominatives and causatives in *अय् ay*, reduplicate their base in the second aorist, taking the augment as before, and the usual terminations of the imperfect.

§ 371. The primitive verbs which take this form are,

ग्री श्री, to go, *द्रु द्रु*, to run, *स्रु स्रु*, to flow, *कम् काम*, to love (Pāṇ. III. 1, 48), if expressing the agent; *अशिश्रियत् aśiśriyat*.

Optionally, *श्रि श्री*, to grow, *धे धे*, to suck (Pāṇ. III. 1, 49), if expressing the agent; *अदधत् adadhat*, § 364, (or *अधात् adhāt* or *अधासीत् adhāsīt*). Their reduplicative syllable, as far as consonants are concerned, is formed like that of the reduplicated perfect.

अशिश्रियत् aśiśriyat, he went. *अदुद्रुवत् adudruvat*, he ran. *असुस्रुवत् asusruvat*, he flowed. *अचकमत् achakamat*, he loved. *अदधत् adadhat*, he sucked. *अशिश्रियत् aśiśriyat*, he grew; also Sec. Aor. *अश्रत् aśrat* and First Aor. *अश्रयीत् aśrayīt* (Pāṇ. III. 1, 49). *हे ह्वे*, to call, forms its Aor. Caus. *अजृहवत् ajūhvat* (Pāṇ. VI. 1, 32).

§ 372. The verbs in *अय् ay* drop *अय् ay*, and (with certain exceptions*) reduce their *Guṇa* and *Vṛiddhi* vowels to the simple base vowels: *आ ā* to *अ ā*; *ए e* to *इ i*; *ओ o* to *उ u*; *अर् ār*, to *अर् ār*; *ईर् īr* to *अर् ār*.

Thus *मादयति mādayati* would become *मद् mad*, (Aor. *अमीमदं amīmadam*.)

भेदयति bhedayati — — *भिद् bhid*, (Aor. *अबीभिदं abībhidam*.)

मोदयति modayati — — *मुद् mud*, (Aor. *अमुमुदं amūmudam*.)

§ 373. In the exceptional roots, which do not admit this shortening process, *आ ā*, *ई ī*, *ए e*, *ऐ ai*, *अ ū*, *ओ o*, *औ au* are represented in the reduplicative syllable by *अ ā*, *इ ī*, *इ ī*, *इ ī*, *उ ū*, *उ ū*, *उ ū*.

* These exceptional verbs are (Pāṇ. VII. 4, 2),

Certain denominatives: From *माला mālā*, a garland, is formed the denominative *मालयति mālayati*, Red. Aor. *अममालत् amamālat*; *शास् śās*, Caus. *शासयति śāsayati*, he punishes, Red. Aor. *अशशसत् aśaśsat*.

Those with technical *अर् ār*: *बाध् bādḥ*, to hurt; Caus. *बाधयति bādḥayati*; Aor. *अबबाधत् ababādhat*.

भ्राज् bhraj, to shine, *भास् bhāś*, to shine, *भाष् bhāṣh*, to speak, *दीप् dīp*, to lighten, *जीव् jīv*, to live, *मील mīl*, to meet, *पीड् pīḍ*, to vex, shorten their vowel optionally. Ex. *भ्राज् bhraj*: *अबभ्राजत् ababhrājat* or *अबिभ्रजत् abibhrajat* (§ 374).

† *वेष्ट्य veshṭay*, to surround, *चेष्ट्य cheshṭay*, to move, take either *इ i* or *अ ā* in the reduplicative syllable; *अववेष्टत् avaveshṭat* or *अविवेष्टत् aviveshṭat*. *द्योतय् dyotay*, to lighten, takes *इ i*; *अदिद्युतत् adidyutat*.

मालयति *mālayati*, अममालं *amamālam*. टीकयति *ṭikayati*, अटिटीकं *aṭiṭikam*.
लोकयति *lokeyati*, अलुलोकं *alulokam*.

§ 374. In the vast majority of roots, however, the shortening takes place, thus leaving bases with short अ *a*, इ *i*, उ *u*, अ *ri*. Here the tendency is to make the reduplicated base, with the augment, either $\cup - \cup$ or $\cup \cup -$. Hence all roots in which the shortened vowel is not long by position, lengthen the vowel of the reduplicative syllable (*amūmudat*). Those in which the vowel is long by position, leave the vowel of the reduplicative syllable short (*ararakshat*).

Where, as in roots beginning with double consonants, the vowel of the reduplicative syllable is necessarily long by position, it is not changed into the long vowel (*achuchyutat*, not *achūchyutat*). In roots beginning and ending in two consonants, this metrical rhythm is necessarily broken (*achaskandat*).

§ 375. In the roots which do not resist the shortening process,

अ *a*, इ *i*, उ *u*, अ *ri* are represented in the reduplicative syllable by अ *a* or इ *i*, इ *i*, उ *u*, इ *i*; and all lengthened, where necessary.

SECOND AORIST.

Second or Reduplicated Form.

I. $\cup - \cup$.

पक् *pach*, to cook, पाचयति *pāchayati*; अपीपचत् *aptpachat* *.

भिद् *bhid*, to cut, भेदयति *bhedayati*; अबीभिदत् *abibhidat*.

मुद् *mud*, to rejoice, मोदयति *modayati*; अमूमुदत् *amūmudat*.

वृत् *vr̥it*, to exist, वर्तयति *vartayati*; अवोवृत्तत् *avōvritat*.

मृज् *mṛij*, to cleanse, मार्जयति *mārjayati*; अमीमृजत् *amīmṛijat*.

कृत् *kṛit*, to praise, कीर्तयति *kīrtayati*; अकीकृतत् *achīkṛitat* †.

The lengthening becomes superfluous before roots beginning with two consonants, because the two consonants make the short vowel heavy (*guru*).

त्यज् *tyaj*, to leave, त्याजयति *tyājayati*; अतित्यजत् *atityajāt*.

भ्राज् *bhr̥dj*, to shine, भ्राजयति *bhr̥djayati*; अबिभ्राजत् *abibhrajāt*.

क्षिप् *kship*, to throw, क्षेपयति *kshepayati*; अक्षिषिपत् *achikshipāt*.

च्युत् *chyut*, to fall, च्योतयति *chyotayati*; अचुच्युत् *achuchyutat*.

स्व *svri*, to sound, स्वारयति *svārayati*; असिस्वरत् *asisvarāt*.

* गाय् *gay* and कथ् *kath* take ई *i* or अ *a* optionally; अजीगायत् *ajīgaṇāt* or अजगयत् *ajagaṇāt*.

† The following verbs take अ *a* instead of इ *i* or ई *i* in the reduplicative syllable of the aorist in the causative:

स्मृ *smṛi*, दृ *dr̥i*, त्वृ *tv̥ar*, प्रथ् *prath*, मृद् *mṛad*, स्तृ *str̥i*, स्पृश् *spāś*.

स्मृ *smṛi*; Caus. स्मारयति *smārayati*; Aor. असस्मरत् *asasmarat*.

The same verbs which, as will be shown hereafter, reduplicate अय् *av*, (the Guna of उ, अ ई), in the desiderative by उ *u*, take उ *u* instead of इ *i* in the reduplicated aorist:

नुनु; Caus. नावयति *nāvayati*; Des. नुनावयिषति *nunāvayishati*; Aor. of Caus. अनूनावम् *anūnāvam*.

2. ० ० - .

रक्ष् *raksh*, to protect, रक्षयति *rakshayati*; अररक्षत् *ararakshat* *.

भिक्ष् *bhiksh*, to beg, भिक्षयति *bhikshayati*; अबिभिक्षत् *abibhikshat*.

§ 376. If the root begins and ends with double consonants, this rhythmical law is broken.

प्रच्छ् *prachh*, to ask, प्रच्छयति *prachchhayati*; अपप्रच्छत् *apaprachchhat*.

स्कन्द् *skand*, to step, स्कन्दयति *skandayati*; अचस्कन्दत् *achaskandat*.

§ 377. Roots with radical च्च *ri*, followed by a consonant, may optionally take the ०-० or ००- forms.

वृत् *vrit*, to be, वर्तयति *vartayati*; अववृत्तत् *avvritat* or अववर्तत् *avavartat*.

(Pāṇ. VII. 4, 7.)

मृज् *mrij*, to cleanse, मार्जयति *mārijayati*; अमीमृजत् *amimrijat* or अममार्जत् *amamārijat*.

कृत् *krī*, to praise, कीर्तयति *kīrtayati*; अचीकृतत् *achikṛitat* or अचिकीर्तत् *achikīrtat*.

§ 378. Roots beginning with a vowel have the same internal reduplication, which will be described hereafter in the desiderative bases.

Thus अञ् *as* forms the Caus. आशय् *āśay*. This after throwing off अय् *ay*, and shortening the vowel, becomes अञ् *as*; this reduplicated, अशिश् *as-is*; and lastly, with augment and termination, आशिशं *ās-is-am*.

In the same manner, आर्चिचं *ārchicham*, औज्जिजं *aujjijam*, &c.

§ 379. Are slightly irregular:

पा *pā*, to drink, which forms its causal aorist as अपीपत् *apīpyat* (instead of अपीपयत् *apīpayat*).

स्था *sthā*, to stand, which forms its causal aorist as अतिष्ठिपत् *atiṣṭhipat* (instead of अतिष्ठपत् *atiṣṭhapat*).

घ्रा *ghrā*, to smell, which forms its causal aorist as अजिघ्रिपत् *ajighripat* or अजिघ्रपत् *ajighrapat*.

REDUPLICATED AORIST. ,

PARASMAIPADA.

1. अशिश्रयं <i>asīśrayam</i>	अशिश्रयाव <i>asīśrayāva</i>	अशिश्रयाम <i>asīśrayāma</i>
2. अशिश्रयः <i>asīśrayaḥ</i>	अशिश्रयतं <i>asīśrayatam</i>	अशिश्रयत <i>asīśrayata</i>
3. अशिश्रयत् <i>asīśrayat</i>	अशिश्रयतां <i>asīśrayatām</i>	अशिश्रयन् <i>asīśrayan</i>

ĀTMAṆEPADA.

1. अशिश्रये <i>asīśraye</i>	अशिश्रयावहि <i>asīśrayāvahi</i>	अशिश्रयामहि <i>asīśrayāmahi</i>
2. अशिश्रयेथाः <i>asīśrayathāḥ</i>	अशिश्रयेथां <i>asīśrayethām</i>	अशिश्रयेथ्वं <i>asīśrayadhvam</i>
3. अशिश्रयत <i>asīśrayata</i>	अशिश्रयेतां <i>asīśrayetām</i>	अशिश्रयन्त <i>asīśrayanta</i>

§ 380. In the preceding §§ occasional rules have been given as to the particular forms of the aorist which certain verbs or classes of verbs adopt. As in Greek, so in Sanskrit, too, practice only can effectually teach which forms do actually occur of each verb; and the rules of grammarians,

* Radical अ *a* is reduplicated by अ *a* if the root ends in a double consonant.

however minute and complicated, are not unfrequently contradicted by the usage of Sanskrit authors.

However, the general rule is that verbs follow the first aorist, unless this is specially prohibited, and that they take the first form of the first aorist, unless they are barred by general rules from the employment of the intermediate इ i. Verbs, thus barred, take the second form of the first aorist.

The number of verbs which take the third form of the first aorist is very limited, three roots ending in म् m, and roots ending in आ ā.

The fourth form of the first aorist is likewise of very limited use; see § 360.

As to the second aorist, the roots which must or may follow it are indicated in § 367, and so are the roots which take the reduplicated form of the second aorist in § 371.

Roots which follow the second aorist optionally, or in the Parasmaipada only, are allowed to be conjugated in the first aorist, subject to the general rules.

CHAPTER XIV.

FUTURE, CONDITIONAL, PERIPHRASTIC FUTURE, AND BENEDICTIVE.

Future.

§ 381.

Terminations.

PARASMAIPADA.

SINGULAR.	DUAL.	PLURAL.
1. इष्यामि <i>ishyāmi</i>	इष्यावः <i>ishyāvah</i>	इष्यामः <i>ishyāmah</i>
2. इष्यसि <i>ishyasi</i>	इष्यथः <i>ishyathah</i>	इष्यथ <i>ishyatha</i>
3. इष्यति <i>ishyati</i>	इष्यतः <i>ishyatah</i>	इष्यन्ति <i>ishyanti</i>

ÂTMANEPAḌA.

1. इष्ये <i>ishye</i>	इष्यावहे <i>ishyāvāhe</i>	इष्यामहे <i>ishyāmahe</i>
2. इष्यसे <i>ishyase</i>	इष्येथे <i>ishyethe</i>	इष्यध्वे <i>ishyadhve</i>
3. इष्यते <i>ishyate</i>	इष्येते <i>ishyete</i>	इष्यन्ते <i>ishyante</i>

The cases in which the इ i of इष्यामि *ishyāmi* &c. must be or may be omitted have been stated in chapter XI, §§ 331 seq. For the cases in which इ i is changed to ई ī, see § 340. On the change of ष sha and स sa, see §§ 100 seq. On the strengthening of the radical vowel, see chapter XII, §§ 344 seq.

§ 382. The changes which the base undergoes before the terminations of the strengthening tenses, the two futures, the conditional, and the benedictive Âtm. are regulated by one general principle, that of giving weight to the base, though their application varies according to the peculiarities of certain verbs. See illustrations in § 344 (*bhaviṣhyāmi*) and § 345 (*mārksyāmi*). These

peculiarities must be learnt by practice, but a few general rules may here be repeated :

1. Final *ए e*, *ऐ ai*, *ओ o* are changed to *आ ā*; *गै gai*, to sing, *गास्यामि gāsyāmi*, &c.
2. Final *इ i* and *ई ī*, *उ u*, *ऊ ū*, *रि ri* and *रि ri*, take Guṇa; *जि ji*, to conquer, *जेष्यामि jeshyāmi*; *भू bhū*, *भविष्यामि bhaviṣhyāmi*; *कृ kṛ*, *करिष्यामि karishyāmi*; *दृ dṛ*, to tear, *दरिष्यामि darishyāmi* or *दरीष्यामि darīshyāmi*. There are the usual exceptions, *कू kū*, to sound, *कुविष्यामि kuvishyāmi*. (§ 345, note.)
3. Penultimate *इ i*, *उ u*, *रि ri*, prosodially short, take Guṇa; *बुद् बुद्* becomes *ईr īr*; *बुद् budh*, *बोधिष्यामि bodhishyāmi*; *भिद् bhid*, *भेत्स्यति bhetsyati*.

बुद् budh, to know,
with intermediate *इ i*.

PARASMAIPADA.

SINGULAR.

1. बोधिष्यामि *bodhishyāmi*
2. बोधिष्यसि *bodhishyasi*
3. बोधिष्यति *bodhishyati*

DUAL.

- बोधिष्यावः *bodhishyāvah*
बोधिष्याथः *bodhishyathah*
बोधिष्यातः *bodhishyatah*

ÂTMANEPAḌA.

1. बोधिष्ये *bodhishye*
2. बोधिष्यसे *bodhishyase*
3. बोधिष्यते *bodhishyate*

- बोधिष्यावहे *bodhishyāvāhe*
बोधिष्येथे *bodhishyethe*
बोधिष्येते *bodhishyete*

PLURAL.

- बोधिष्यामः *bodhishyāmah*
बोधिष्याथ *bodhishyatha*
बोधिष्यन्ति *bodhishyanti*

- बोधिष्यामहे *bodhishyāmahe*
बोधिष्यध्वे *bodhishyadhve*
बोधिष्यन्ते *bodhishyante*

इ i, to go,

without intermediate *इ i*.

PARASMAIPADA.

1. एष्यामि *eshyāmi*
2. एष्यसि *eshyasi*
3. एष्यति *eshyati*

- एष्यावः *eshyāvah*
एष्याथः *eshyathah*
एष्यातः *eshyatah*

- एष्यामः *eshyāmah*
एष्यथ *eshyatha*
एष्यन्ति *eshyanti*

ÂTMANEPAḌA.

1. एष्ये *eshye*
2. एष्यसे *eshyase*
3. एष्यते *eshyate*

- एष्यावहे *eshyāvāhe*
एष्येथे *eshyethe*
एष्येते *eshyete*

- एष्यावहे *eshyāmahe*
एष्यध्वे *eshyadhve*
एष्यन्ते *eshyante*

Conditional.

§ 383. The future is changed into the conditional by the same process by which a present of the Tud class is changed into an imperfect.

बुद् budh, to know,
with intermediate *इ i*.

PARASMAIPADA.

SINGULAR.

1. अबोधिष्य *abodhishyam*
2. अबोधिष्यः *abodhishyah*
3. अबोधिष्यत् *abodhishyat*

DUAL.

- अबोधिष्याव *abodhishyāva*
अबोधिष्यात *abodhishyatam*
अबोधिष्यातां *abodhishyatām*

PLURAL.

- अबोधिष्याम *abodhishyāma*
अबोधिष्यात् *abodhishyats*
अबोधिष्यान् *abodhishyān*

ÂTMANEPADA.

- | | | |
|-----------------------------------|----------------------------------|-----------------------------------|
| 1. अबोधिये <i>abodhishye</i> | अबोधियावहि <i>abodhishyāvahi</i> | अबोधियामहि <i>abodhishyāmahi</i> |
| 2. अबोधियथा <i>abodhishyathāḥ</i> | अबोधियेषां <i>abodhishyethām</i> | अबोधियध्वं <i>abodhishyadhvam</i> |
| 3. अबोधियत <i>abodhishyata</i> | अबोधियेतां <i>abodhishyetām</i> | अबोधियन्त <i>abodhishyanta</i> |

इ i,

without intermediate इ i.

PARASMAIPADA.

- | | | |
|--------------------------|--------------------------|------------------------|
| 1. ऐष्य <i>aishyam</i> | ऐष्याव <i>aishyāva</i> | ऐष्याम <i>aishyāma</i> |
| 2. ऐष्यः <i>aishyaḥ</i> | ऐष्यतां <i>aishyatām</i> | ऐष्यत <i>aishyata</i> |
| 3. ऐष्यन् <i>aishyat</i> | ऐष्यतां <i>aishyatām</i> | ऐष्यन् <i>aishyan</i> |

ÂTMANEPADA.

- | | | |
|-----------------------------|----------------------------|-----------------------------|
| 1. ऐष्ये <i>aishye</i> | ऐष्यावहि <i>aishyāvahi</i> | ऐष्यामहि <i>aishyāmahi</i> |
| 2. ऐष्यथा <i>aishyathāḥ</i> | ऐष्येषां <i>aishyethām</i> | ऐष्यध्वं <i>aishyadhvam</i> |
| 3. ऐष्यत <i>aishyata</i> | ऐष्येतां <i>aishyetām</i> | ऐष्यन्त <i>aishyanta</i> |

Periphrastic Future.

§ 384. The terminations are,

PARASMAIPADA.

- | | | |
|--------------------------|-------------------------|------------------------|
| 1. इतास्मि <i>itāsmi</i> | इतास्वः <i>itāsvaḥ</i> | इतास्मः <i>itāsmah</i> |
| 2. इतासि <i>itāsi</i> | इतास्यः <i>itāsthaḥ</i> | इतास्य <i>itāstha</i> |
| 3. इता <i>itā</i> | इतारो <i>itārau</i> | इतारः <i>itārah</i> |

ÂTMANEPADA.

- | | | |
|-----------------------|--------------------------|--------------------------|
| 1. इताहे <i>itāhe</i> | इतास्वहे <i>itāsvahe</i> | इतास्महे <i>itāsmahē</i> |
| 2. इतासे <i>itāse</i> | इतासाथे <i>itāsdthe</i> | इताध्वे <i>itādhve</i> |
| 3. इता <i>itā</i> | इतारो <i>itārau</i> | इतारः <i>itārah</i> |

These terminations are clearly compounded of त्ता *tā* (base तृ *tri*), the common suffix for forming *nomina agentis*, and the auxiliary verb अस् *as*, to be. There is, however, with regard to त्ता *tā*, no distinction of number and gender in the 1st and 2nd persons, and no distinction of gender in the 3rd person.

On the retention or omission of intermediate इ i or ई ī, see §§ 331 seq. On the strengthening of the radical vowel, see § 382.

बुध् *budh*, to know,

with intermediate इ i.

PARASMAIPADA.

SINGULAR.

1. बोधितास्मि *bodhitāsmi*
2. बोधितासि *bodhitāsi*
3. बोधिता *bodhitā*

DUAL.

- बोधितास्वः *bodhitāsvaḥ*
- बोधितास्यः *bodhitāsthaḥ*
- बोधितारो *bodhitārau*

PLURAL.

- बोधितास्मः *bodhitāsmah*
- बोधितास्य *bodhitāstha*
- बोधितारः *bodhitārah*

ÂTMANEPADA.

1. बोधिताहे *bodhitāhe*
2. बोधितासे *bodhitāse*
3. बोधिता *bodhitā*

- बोधितास्वहे *bodhitāsvahe*
- बोधितासाथे *bodhitāsdthe*
- बोधितारो *bodhitārau*

- बोधितास्महे *bodhitāsmahē*
- बोधिताध्वे *bodhitādhve*
- बोधितारः *bodhitārah*

इ i,

without intermediate इ i.

PARASMAIPADA.

1. एतास्मि <i>etāsmi</i>	एतास्वः <i>etāsvaḥ</i>	एतास्मः <i>etāsmāḥ</i>
2. एतासि <i>etāsi</i>	एतास्यः <i>etāsthaḥ</i>	एतास्य <i>etāstiha</i>
3. एता <i>etā</i>	एतारौ <i>etārau</i>	एतारः <i>etāraḥ</i>

ĀTMANEPADA.

1. एताहे <i>etāhe</i>	एतास्वहे <i>etāsvahe</i>	एतास्महे <i>etāsmāhe</i>
2. एतासे <i>etāse</i>	एतासाथे <i>etāsthihe</i>	एताथ्ये <i>etāddhve</i>
3. एता <i>etā</i>	एतारौ <i>etārau</i>	एतारः <i>etāraḥ</i>

Benedictive.

§ 385. The so-called benedictive is formed in close analogy to the optative. It differs from the optative by not admitting the full modified verbal base, and, secondly, by the insertion of an स् *s* before the personal terminations. In the Parasmaipada this स् *s* stands between the या *yā* of the optative and the actual signs of the persons, being lost, however, in the 2nd and 3rd pers. sing. Thus, instead of

Opt. यां, याः, यात्, याव, यातं, यातां, यान्, यात, युः,	
<i>yām, yāḥ, yāt, yāva, yātām, yātām, yāma, yāta, yuḥ, we have</i>	
Ben. यासं, याः, यात्, यास्व, यास्तं, यास्तां, यास्म, यास्त, यासुः.	
<i>yāsam, yāḥ, yāt, yāsva, yāstām, yāstām, yāasma, yāsta, yāsuḥ.</i>	

These two sets of terminations stand to each other in the same relation as the terminations of the imperfect and those of the first aorist II. यास्व *yāsvaḥ* and यासत् *yāsat* are contracted to याः *yāḥ* and यात् *yāt*, like the 2nd and 3rd pers. sing. of the first aorist I: इषीः *ishīḥ* to ईः *iḥ*, इषीत् *ishīt* to ईत् *it*, or like the स्त्रीः *stīḥ* and स्त्रीत् *stīt* of the first aorist II, which really stand for स् + स् *s + s*, and स् + त् *s + t*.

In the Ātmanepada the स् *s* stands *before* the terminations of the optative, e.g. सीय *stīya* instead of ईय *istīya*. Besides this, the personal terminations originally beginning with त् *t* or थ् *th* take an additional स् *s*. (Remark, that the स् *s* before these terminations is liable to be dropt after a short vowel in the first aorist, § 351.) Thus, instead of

Opt. ईय, ईयाः, ईत, ईवहि, ईयापां, ईयातां, ईमहि, ईध्वं, ईरन्.	
<i>īya, īdhāḥ, īta, īvahi, īyāpām, īyātām, īmahi, īdhvam, īran, we have</i>	
Ben. सीय, सीष्टाः, सीष्ट, सीवहि, सीयास्वां, सीयास्तां, सीमहि, सीध्वं, सीरन्.	
<i>stīya, stīṣṭhāḥ, stīṣṭa, stīvahi, stīyāsthām, stīyāstām, stīmahi, stīdhvam, stīran.</i>	

§ 386. Verbal bases ending in अय् *ay* (Chur, Caus. Denom. &c.) drop अय् *ay* before the terminations of the benedictive Par.: चोरय् *choray*, Ben. चोरयासं *choryāsam*; but in Ātm. चोरयिषीय *chorayishīya*. Denominative bases in य् *y* drop य् *y* in the Ben. Par.: पुत्रीय् *putrīy*, Ben. पुत्रीयासं *putrīyāsam*; but in Ātm. पुत्रीयिषीय *putrīyishīya*.

§ 387. The benedictive Parasmaipada belongs to the weakening, the

benedictive Âtmanepada to the strengthening forms (§ 344). Hence from चित् *chit*, Par. चित्वासं *chityāsam*, Âtm. चेतिवीय *chetishīya*.

§ 388. The benedictive Parasmaipada never takes intermediate इ i. The benedictive Âtmanepada generally takes intermediate इ i. Exceptions are provided for by the rules §§ 331 seq.

Weakening of the Base before Terminations beginning with य y.

§ 389. Some of the rules regulating the weakening of the base, which is required in the benedictive Parasmaipada, may here be stated together with the rules that apply to the weakening of the base in the passive and intensive.

§ 390. While, generally speaking, the terminations of the benedictive, passive, and intensive exercise a weakening influence on the verbal base, there is one important, though only apparent, exception to this rule with regard to verbs ending in इ i, उ u, च्च ri. Final इ i and उ u, before the य y of the terminations of benedictive, passive, and intensive, are lengthened (Pân. VII. 4, 25), but not strengthened by Guṇa.

चि *chi*, to gather; Ben. चीयात् *chīyāt*; Pass. चीयते *chīyate*; Int. चेचीयते *chechīyate*. Final च्च *ri* is changed to रि *ri*. (Pân. VII. 4, 28.)

कृ *kṛi*, to do; Ben. क्रियात् *kriyāt*; Pass. क्रियते *kriyate*. (The Intensive has चेक्रीयते *chekriyate*, Pân. VII. 4, 27.)

In roots, however, beginning with conjunct consonants, final च्च *ri* is actually strengthened by Guṇa, and appears as चर् *ar*. (Pân. VII. 4, 29.)

स्मृ *smṛi*, to remember; Ben. स्मर्यात् *smaryāt*; Pass. स्मर्यते *smaryate*; Int. सास्मर्यते *sāsmaryate*.

Also in च्च *ri*, to go; Ben. चर्यात् *aryāt*; Pass. चर्यते *aryate*; Int. चराचर्यते *arāryate*. Final च्च *ri* is changed to ईर् *ēr*, and, after labials, to ऊर् *ūr*.

स्तृ *stṛi*, to stretch; Ben. स्तीर्यात् *stīryāt*; Pass. स्तीर्यते *stīryate*; Int. तेस्तीर्यते *testīryate*.

पृ *pṛi*, to fill; Ben. पूर्यात् *pūryāt*; Pass. पूर्यते *pūryate*; Int. पोपूर्यते *popūryate*.

Exceptions: शी *śi* is changed to शय् *śay*.

शी *śi*, to lie down; (Ben. शय्यात् *śayyāt* does not occur, because the verb is Âtmanepadin); Pass. शय्यते *śayyate*; Int. शशय्यते *śāśayyate*. (Pân. VII. 4, 22.)

इ i, after prepositions, does not lengthen the final इ i in the benedictive.

इ i, to go; Ben. ईयात् *īyāt*; but समियात् *samiyāt*. (Pân. VII. 4, 24.)

उह् *ūh*, to understand, after prepositions, is shortened to उह् *ūh*. (Pân. VII. 4, 23.)

Ben. उह्यात् *ūhyāt*; Pass. उह्यते *ūhyate*.

Ben. समुह्यात् *samuhyāt*; Pass. समुह्यते *samuhyate*.

§ 391. The following roots may or may not drop their final न् *n*, and then lengthen the preceding vowel. (Pân. VI. 4, 43.)

जन् *jan*, to beget; Ben. जायात् *jāyāt* or जन्यात् *janyāt*; Pass. जायते *jāyate* or जन्यते *janyate*; Int. जाजायते *jājāyate* or जंजयते *jañjanyate*.

सन् *san*, to obtain; Ben. सायात् *sáyât* or सन्यात् *sanyât*; Pass. सायते *sáyate* or सन्यते *sanyate*; Int. सासायते *sásáyate* or संसन्यते *samsanyate*.

खन् *khan*, to dig; Ben. खायात् *kháyât* or खन्यात् *khanyât*; Pass. खायते *kháyate* or खन्यते *khanyate*; Int. चाखायते *chákháyate* or चंखन्यते *chankhanyate*.

In the passive only, तन् *tan*, to stretch; Ben. तन्यात् *tanyât*; Pass. तायते *táyate* or तन्यते *tanyate*; Int. तंतन्यते *tantanyate*.

§ 392. According to a general rule, roots ending in ऐ *ai* and ओ *o* change their final diphthong in the general tenses into आ *á*: ध्ये *dhyai*, ध्यायते *dhyáyate*. Roots ending in आ *á* retain it: पा *pá*, पायते *páyate*, he is protected. But the following roots change their final vowel into ई *í* in the passive and intensive; into ए *e* in the benedictive Par.; and keep it unchanged before gerundial य *ya*. (Pân. vi. 4, 66, 67, 69.)

The six verbs called घु *ghu**, and the following verbs:

	Passive.	Intensive.	Benedictive†.	Gerund.
दा <i>dá</i> , to give	दीयते <i>dīyate</i>	देदीयते <i>dedīyate</i>	देयात् <i>deyât</i>	प्रदाय <i>pradāya</i>
मा <i>má</i> , to measure	मीयते <i>mīyate</i>	मेमीयते <i>memīyate</i>	मेयात् <i>meyât</i>	प्रमाय <i>pramāya</i>
स्था <i>sthá</i> , to stand	स्थीयते <i>sthīyate</i>	तेहीयते <i>teshīyate</i>	स्थेयात् <i>stheyât</i>	प्रस्थाप <i>prasthāya</i>
गै <i>gai</i> , to sing	गीयते <i>gīyate</i>	जेगीयते <i>jegīyate</i>	गेयात् <i>geyât</i>	प्रगाय <i>pragāya</i>
पा <i>pá</i> , to drink	पीयते <i>pīyate</i>	पेपीयते <i>pepīyate</i>	पेयात् <i>peyât</i>	प्रपाय <i>prapāya</i>
हा <i>há</i> , to leave	हीयते <i>hīyate</i>	जेहीयते <i>jehīyate</i>	हेयात् <i>heyât</i>	प्रहाय <i>prahāya</i>
सो <i>so</i> , to finish	सीयते <i>sīyate</i>	सेसीयते <i>sesīyate</i>	सेयात् <i>seyât</i>	प्रसाय <i>prasāya</i>

§ 393. The following verbs take *Samprasāraṇa* in the benedictive (Pân. III. 4, 104), passive, participle, and gerund. (Pân. vi. 1, 15.)

वच् *vach*, to speak; स्वप् *svap*‡, to sleep; वञ् *vaś* (Pân. vi. 1, 20), to wish; and the यजादि *yajādi*, i. e. those following यज् *yaj*.

Ben. उच्यात् *uchyât*; Pass. उच्यते *uchyate*; Part. उक्ता *uktaḥ*; Ger. उक्त्वा *uktvā*. The यजादि are, (23, 33–41) यज् *yaj*, to sacrifice; वप् *vap*, to sow; वह् *vah*, to carry; वस् *vas*, to dwell; वे *ve*, to weave; व्ये *vye*||, to cover; ह्वे *hve*||, to call; वद् *vad*, to speak; ष्वि *śvi*||, to grow.

* This term comprises the six roots दुदाञ्, दाण्, दौ, देह्, दुभान्, and घेद्, all varieties of the radicals दा *dá* and धा *dhá*; but not दाप् and दैप्, i. e. दाति *dāti*, he cuts, and दायति *dāyati*, he cleans (Pân. i. 1, 20). Hence दीयते *dīyate*, it is given; but दायते *dāyate*, it is cleaned.

† In other roots, ending in आ *á* or diphthongs, and beginning with more than one consonant, the change into ए *e* in the benedictive Par. is optional (Pân. vi. 4, 68). ग्लै *glai*, to wither; ग्लेयात् *gleyât* or ग्ल्यात् *gláyât*. ख्या *khyá*, to call; ख्यायात् *khyáyât* or ख्येयात् *khyeyât*.

‡ स्वाप् *sváp*, to send to sleep, takes *Samprasāraṇa* in the reduplicated aorist (Pân. vi. 1, 18). अशुषुपत् *asúshupat*.

|| स्वप् *svap*, to sleep, स्यम् *syam*, to sound, and व्ये *vye*, take *Samprasāraṇa* in the intensive also (Pân. vi. 1, 19); सोषुष्यते *soshupyate*, सेसिम्यते *sesimyate*, पेपीयते *pepīyate*. ष्वि *śvi* takes *Samprasāraṇa* optionally in the intensive (Pân. vi. 1, 30); शोष्यते *śośyate* or शेष्ठीयते *śeśṭīyate*. ह्वे *hve* forms Int. जोह्यते *johyate* (Pân. vi. 1, 33). In the intensive चाय् *cháy* forms चेकीयते *chekīyate* (Pân. vi. 1, 21); प्याय् *pyáy*, पेपीयते *pepīyate* (Pân. vi. 1, 29).

§ 394. The following verbs take *Samprasāraṇa* in the benedictive, passive, participle, gerund, and intensive. (Pāṇ. vi. 1, 16.)

ग्रह् *grah*, to take; ज्या *jyā*, to fail; व्यच् *vyadh*, to pierce; व्यच् *vyach*, to surround; व्रश्च् *vrasch*, to cut; प्रश्च् *prachh*, to ask; भ्रज्च् *bhrajj*, to fry.
ग्रह् *grah*; Ben. गृह्णात् *grihyāt*; Pass. गृह्यते *grihyate*; Part. गृहीतः *grihītaḥ*; Ger. गृहीत्वा *grihītvā*; Int. जरीगृह्यते *jarīgrihyate*.

§ 395. शास् *sās*, to rule, substitutes शिष् *śish* in the benedictive, passive, participle, gerund, intensive, also in the second aorist. (Pāṇ. vi. 4, 34.)

Ben. शिष्यात् *śishyāt*; Pass. शिष्यते *śishyate*; Part. शिशः *śishṭaḥ*; Ger. शिष्यात् *śishyātvā*; Aor. अशिषत् *aśishat*.

§ 396. With regard to the benedictive *Ātm.* see the general rules as to the strengthening of the base, § 344. Remember, that if the benedictive *Ātm.* does not take intermediate इ *i*, penultimate इ *i*, उ *u*, ऋ *ri* are left unchanged, whereas in other strengthening tenses they take *Guṇa* (§ 344). Final ऋ *ri*, too, remains unchanged, and ऋ *ri* becomes ई *ī*, or, after labials, ऊ *ū*. क्षिप् *kship*, to throw, क्षिप्सीय *kshipstyā*; पू *pri*, to fill, पूषीय *pūṣṭyā*.

Benedictive.

PARASMAIPADA.

1. बुध्यासं <i>budhyāsam</i>	बुध्यास्व <i>budhyāsva</i>	बुध्यास्तु <i>budhyāstu</i>
2. बुध्याः <i>budhyāḥ</i>	बुध्यास्तं <i>budhyāstam</i>	बुध्यास्तु <i>budhyāsta</i>
3. बुध्यात् <i>budhyāt</i>	बुध्यास्तां <i>budhyāstām</i>	बुध्यासुः <i>budhyāsuḥ</i>

ĀTMANEPADA.

1. बोधिषीय <i>bodhishtyā</i>	बोधिषीवहि <i>bodhishtvahi</i>	बोधिषीमहि <i>bodhishtmahi</i>
2. बोधिषीहाः <i>bodhishtshdhāḥ</i>	बोधिषीयास्यां <i>bodhishtyāsthām</i>	बोधिषीभ्यं <i>bodhishtdhyām</i>
3. बोधिषीह <i>bodhishtshā</i>	बोधिषीयास्तां <i>bodhishtyāstām</i>	बोधिषीरन् <i>bodhishtśan</i>

CHAPTER XV.

PASSIVE.

§ 397. The passive takes the terminations of the *Ātmanepada*.

Special Tenses of the Passive.

§ 398. The present, imperfect, optative, and imperative of the passive are formed by adding य *ya* to the root. This य *ya* is added in the same manner as it is in the *Div* verbs, so that the *Ātmanepada* of *Div* verbs is in all respects (except in the accent) identical with the passive.

Ātm. नह्यते *nāhyate*, he binds; Pass. नह्यते *nahyāte*, he is bound.

§ 399. Bases in अय् *ay* (*Chur*, *Caus.* *Denom.* &c.) drop अय् *ay* before य *ya* of the passive.

बोधय् *bodhay*, to make one know; बोध्यते *bodh-yate*, he is made to know.

चोरय् *choray*, to steal; चोर्यते *chor-yate*, he is stolen.

Intensive bases ending in य् *y* retain their य् *y*, to which the य *ya* of the passive is added without any intermediate vowel.

लोलुप् *lolūp*, to cut much; लोलुप्सते *lolūpyate*, he is cut much.

Intensive bases ending in य् *y*, preceded by a consonant, drop their य् *y*.

वेभिद् *bebhid*, to sever; वेभिद्सते *bebhidate*, it is severed.

दीप्ति *dīdhti*, to shine, वेचि *vevī*, to yearn, दरिद्रा *daridrā*, to be poor, drop their final vowel, as usual.

दीप्ति *dīdhti*, दीप्सते *dīdhyate*, it is lightened, i. e. it lightens.

§ 400. As to the weakening of the base, see the rules given for the benedictive, §§ 389 seq.

Passive.

SINGULAR.

1.	2.	3.
Pres. भूये <i>bhūye</i>	भूयसे <i>bhūyase</i>	भूयते <i>bhūyate</i>
Impf. अभूये <i>abhūye</i>	अभूयथाः <i>abhūyathāḥ</i>	अभूयत <i>abhūyata</i>
Opt. भूयेय <i>bhūyeya</i>	भूयेथाः <i>bhūyethāḥ</i>	भूयेत <i>bhūyeta</i>
Imp. भूये <i>bhūyai</i>	भूयस्व <i>bhūyasva</i>	भूयतां <i>bhūyatām</i>

DUAL.

Pres. भूयावहे <i>bhūyāvāhe</i>	भूयेथे <i>bhūyethe</i>	भूयेते <i>bhūyete</i>
Impf. अभूयावहि <i>abhūyāvāhi</i>	अभूयेथां <i>abhūyethām</i>	अभूयेतां <i>abhūyetaṁ</i>
Opt. भूयेवहि <i>bhūyevāhi</i>	भूयेयाथां <i>bhūyeyāthām</i>	भूयेयातां <i>bhūyeyātām</i>
Imp. भूयावहे <i>bhūyāvāhai</i>	भूयेथां <i>bhūyethām</i>	भूयेतां <i>bhūyetaṁ</i>

PLURAL.

Pres. भूयानहे <i>bhūyānahe</i>	भूयध्वे <i>bhūyadhve</i>	भूयन्ते <i>bhūyante</i>
Impf. अभूयानहि <i>abhūyānahi</i>	अभूयध्वं <i>abhūyadhvam</i>	अभूयन्त <i>abhūyanta</i>
Opt. भूयेमहि <i>bhūyemāhi</i>	भूयेध्वं <i>bhūyedhvam</i>	भूयेरन् <i>bhūyeraṁ</i>
Imp. भूयानहे <i>bhūyānahai</i>	भूयध्वं <i>bhūyadhvam</i>	भूयन्तां <i>bhūyantām</i>

General Tenses of the Passive.

§ 401. In the general tenses of the passive, य *ya* is dropt, so that, with certain exceptions to be mentioned hereafter, there is no distinction between the general tenses of the passive and those of the *Ātmanepada*. The य *ya* of the passive is treated, in fact, like one of the conjugational class-marks (*vikarāṇas*), which are retained in the special tenses only, and it differs thereby from the derivative syllables of causative, desiderative, and intensive verbs, which, with certain exceptions, remain throughout both in the special and in the general tenses.

Reduplicated Perfect.

The reduplicated perfect is the same as in the *Ātmanepada*.

Periphrastic Perfect.

The periphrastic perfect is the same as in the *Ātmanepada*, but the auxiliary verbs अस् *as* and भू *bhū* must be conjugated in the *Ātmanepada*, as well as कृ *kṛi*. (§ 342.)

Aorist.

§ 402. Verbs may be conjugated in the three forms of the first aorist which admit of *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 इ i, and requiring Vṛiddhi of final, and Guṇa of medial vowels (but अ a is lengthened), followed by one consonant.

Thus, instead of अलविह *alavishṭa*, we find अलावि *alāv-i*.

अबोधिह <i>abodhishṭa</i> ,	—	अबोधि <i>abodh-i</i> .	} First Form.
अक्षिप्त <i>akshipta</i> ,	—	अक्षेपि <i>akshep-i</i> .	
अनेह <i>aneshṭa</i> ,	—	अनायि <i>anāy-i</i> .	
अकृत <i>akṛita</i> ,	—	अकारि <i>akār-i</i> .	} Second Form.
अदित <i>adita</i> ,	—	अदायि <i>adāy-i</i> .	
अस्तीर्ष <i>astīrshṭa</i> ,	—	अस्तारि <i>astār-i</i> .	
असृष्ट <i>asṛishṭa</i> ,	—	असर्जि <i>asarj-i</i> .	
अदग्ध <i>adagdhā</i> ,	—	अदाहि <i>adāh-i</i> .	
अदिक्षत <i>adikshata</i> ,	—	अदेक्षि <i>adeś-i</i> .	} Fourth Form.
अघुक्षत <i>aghukshata</i> ,	—	अगूहि <i>agdh-i</i> .	
अलिक्षत <i>alikhata</i> ,	—	अलेहि <i>aleh-i</i> .	
अधुक्षत <i>adhukshata</i> ,	—	अदोहि <i>adoh-i</i> .	
अधिक्षत <i>adhikshata</i> ,	—	अदेहि <i>adeh-i</i> .	

§ 404. Verbs ending in आ ā or diphthongs, take य y before the passive इ i.

दा *dā*, अदायि *adāy-i*, instead of अदित *adita*.

§ 405. Verbs ending in अय ay (Chur, Caus. Denom. &c.) drop अय ay before the passive इ i, though in the general tenses, after the dropping of the passive य ya, the original अय ay may reappear, i.e. the *Ātm.* may be used as passive.

बोधय् *bodhay*, अबोधि *abodhi*; चोरय् *choray*, अचोरि *achori*; राजय् *rājay*, अराजि *arāji*.

In the other persons these verbs may either drop अय ay or retain it, being conjugated in either case after the first form of the first aorist.

भावय् *bhāvay*; अभावयि *abhāvishi*, अभावयिहः *abhāvishṭhāh*, अभावि *abhāvi*; or अभावययि *abhāvayishi*, अभावययिहः *abhāvayishṭhāh*, अभावि *abhāvi*.

§ 406. Intensive bases in य y add the passive इ i, without Guṇa.

Int. बोभूय् *bobhūy*, अबोभूयि *abobhūy-i*.

Intensive bases ending in य y, preceded by a consonant, drop य y, and refuse Guṇa.

Int. बेभिद्य् *bebhid-y*; Aor. अबेभिदि *abebhidi*.

Desiderative bases, likewise, refuse Guṇa.

Des. बुबोधिष्य् *bubodhish-y*; Aor. अबुबोधिषि *abubodhishi*.

* This would follow if *kartari* extends to Pāp. III. 1, 54, 56.

§ 407. The following are a few irregular formations of the 3rd pers. sing. aorist passive :

रभ् *rabh*, to desire, forms अरंभि *arambhi*. (Pân. VII. 1, 63.) See § 345, †.

रध् *radh*, to kill, — अरंधि *arandhi*. (Pân. VII. 1, 61.)

जभ् *jabh*, to yawn, — अजंभि *ajambhi*. (Pân. VII. 1, 61.)

भञ् *bhañj*, to break, — अभंञि *abhañji* or अभानि *abhâji*. (Pân. VI. 4, 33.)

लभ् *labh*, to take, — अलंभि *alambhi* or अलाभि *alâbhi*. (Pân. VII. 1, 69.)

With prepositions लभ् *labh* always forms अलंभि *alambhi*.

जन् *jan*, to beget, — अजनि *ajani*. (Pân. VII. 3, 35.)

बध् *badh*, to strike, — अबधि *abadhi*. (Pân. VII. 3, 35.)

§ 408. Roots ending in अम् *am*, which admit of intermediate इ *i*, do not lengthen their radical vowel. (Pân. VII. 3, 34.)

शम् *śam*, अशमि *aśami*; तम् *tam*, अतमि *atami*; but यम् *yam*, अयामि *ayâmi*.

Pâpini excepts आचम् *âcham*, to rinse, which forms आचामि *âchâmi*. Others add कम् *kam*, वम् *vam*, नम् *nam* (Pân. VII. 3, 34, v.).

§ 409. Thus the paradigms given in the Âtmanepada may be used in the passive of the aorist, with the exception of the 3rd pers. sing. (See p. 183.)

अलविषि <i>alavishi</i>	अलविष्वहि <i>alavishvahi</i>	अलविष्वहि <i>alavishmahi</i>
अलविष्टाः <i>alavishṭhâh</i>	अलविषायां <i>alavishâtâm</i>	अलविध्वं or °द्वं <i>alavidhvam</i> or - <i>dhvam</i>
अलावि <i>alâvi</i>	अलविषातां <i>alavishâtâm</i>	अलविषत <i>alavishata</i>

The Two Futures, the Conditional, and the Benedictive Passive.

§ 410. These formations are identically the same in the passive as in the Âtmanepada. Hence

Fut. बोधिष्ये *bodhishye*, I shall be known.

Cond. अबोधिष्ये *abodhishye*, I should be known.

Periphr. Fut. बोधिताहे *bodhitâhe*, I shall be known.

Bened. बोधिषीय *bodhishtya*, May I be known!

Secondary Form of the Aorist, the Two Futures, the Conditional, and Benedictive of Verbs ending in Vowels.

§ 411. All verbs ending in vowels, in अय् *ay*, and likewise हन् *han*, to strike, दृश् *driś*, to see, ग्रह् *grah*, to take, may form a secondary base (really denominative), being identical with the peculiar third person singular of the aorist passive, described before. Thus from लु *lu* we have अलावि *alâvi*, and from this, by treating the final इ *i* as the intermediate इ *i*, we form,

Sing. 1. pers. अलाविषि *alâvi-shi*, by the side of अलविषि *alâvi-shi*.

2. अलाविष्टाः *alâvi-shṭhâh*, — — अलविष्टाः *alâvi-shṭhâh*.

3. अलावि *alâvi*, — — अलावि *alâvi*.

Dual 1. pers. अलाविष्वहि *alāvi-shvahi*, by the side of अलविष्वहि *alāvi-shvahi*.

2. अलाविषायां *alāvi-shāthām*, — — अलविषायां *alāvi-shāthām*.

3. अलाविषातां *alāvi-shātām*, — — अलविषातां *alāvi-shātām*.

Plur. 1. pers. अलाविष्वहि *alāvi-shmahi*, by the side of अलविष्वहि *alāvi-shmahi*.

2. अलाविष्वं *alāvi-dhvam* or °द्वं-*dhvam* — अलविष्वं *alāvi-dhvam* or °द्वं.

3. अलाविषत *alāvi-shata*, — — अलविषत *alāvi-shata*.

Fut. लाविष्ये *lāvi-shye*, by the side of लविष्ये *lāvi-shye*.

Cond. अलाविष्ये *alāvi-shye*, — — अलविष्ये *alāvi-shye*.

Per. Fut. लाविष्याहे *lāvi-tāhe*, — — लविष्याहे *lāvi-tāhe*.

Ben. लाविषीय *lāvi-shīya*, — — लविषीय *lāvi-shīya*.

From चि *chi*, to gather, 3rd pers. sing. Aor. Pass. अचायि *achāyi*; hence

Aor. अचायिषि *achāyishi*, besides अचेषि *acheshi*, &c.

Fut. चायिष्ये *chāyishye*, — चेष्ये *cheshye*.

Cond. अचायिष्ये *achāyishye*, — अचेष्ये *acheshye*.

Per. Fut. चायिष्याहे *chāyitāhe*, — चेताहे *chetāhe*.

Ben. चायिषीय *chāyishīya*, — चेपीय *cheshtīya*.

From घ्रा *ghrā*, to smell, 3rd pers. sing. Aor. Pass. अघ्रायि *aghrāyi*; hence

Aor. अघ्रायिषि *aghrāyishi*, besides अघ्रासि *aghrāsi*.

Fut. घ्रायिष्ये *ghrāyishye*, — घ्रास्ये *ghrāsyē*.

Cond. अघ्रायिष्ये *aghrāyishye*, — अघ्रास्ये *aghrāsyē*.

Per. Fut. घ्रायिष्याहे *ghrāyitāhe*, — घ्राताहे *ghrātāhe*.

Ben. घ्रायिषीय *ghrāyishīya*, — घ्रासीय *ghrāstīya*.

From धृ *dhvri*, to hurt, 3rd pers. sing. Aor. Pass. अध्वारि *adhvāri*; hence

Aor. अध्वारिषि *adhvārishi*, besides अध्वृषि *adhvriishi* or अध्वरिषि *adhvārishi*.

Fut. ध्वारिष्ये *dhvārishye*, — ध्वरिष्ये *dhvārishye*.

Per. Fut. ध्वारिष्याहे *dhvāritāhe*, — ध्वर्ताहे *dhvārtāhe*.

Ben. ध्वारिषीय *dhvārishīya*, — ध्वरीय *dhvriishīya* or ध्वरिषीय *dhvārishīya**.

From हन् *han*, to kill, 3rd pers. sing. Aor. Pass. अघानि *aghāni*; hence

Aor. अघानिषि *aghānishi*, besides (अवधिषि *avadhishi*). Pāp. vi. 4, 62†.

Fut. घानिष्ये *ghānishye*, — हनिष्ये *hanishye*.

Per. Fut. घानिष्याहे *ghānitāhe*, — हंताहे *hantāhe*.

Ben. घानिषीय *ghānishīya*, — (वधिषीय *vadhishtīya*).

From दृश् *dris*, to see, 3rd pers. sing. Aor. Pass. अदर्शि *adarśi*; hence

Aor. अदर्शिषि *adarśishi*, besides अद्रक्षि *adrakshi*.

Fut. दर्शिष्ये *darśishye*, — द्रक्ष्ये *drakshye*.

Per. Fut. दर्शिष्याहे *darśitāhe*, — द्रष्टाहे *drashṭāhe*.

Ben. दर्शिषीय *darśishīya*, — द्रक्षीय *drakshīya*.

* See § 332, 5.

† Siddh.-Kaum. vol. II, p. 270, seems to allow अहसि *ahasi*.

From ग्रह् *grah*, to take, 3rd pers. sing. Aor. Pass. अग्राहि *agrāhi*; hence

Aor. अग्राहिषि *agrāhishi*, besides अग्राहीषि *agrāhīshi*.

Fut. ग्राहिष्ये *grāhishye*, — ग्रहीष्ये *grāhīshye*.

Per. Fut. ग्राहिताहे *grāhitāhe*, — ग्रहीताहे *grāhītāhe*.

Ben. ग्राहिषीय *grāhishīya*, — ग्रहीषीय *grāhīshīya*.

From रम्य् *ramay*, to delight, Caus. of रम् *ram*, 3rd pers. sing. Aor. Pass. अरमि *arami* or अरामि *arāmi*; hence

Aor. अरमिषि *aramishi* or अरामिषि *arāmishi*, besides अरमयिषि *aramayishi*.

§ 412. Certain verbs of an intransitive meaning take the passive इ i in the 3rd pers. sing. Aor. Thus उत्पद्यते *utpadyate* (3rd pers. sing. present of the Âtmanepada of a Div verb), he arises, becomes उदपादि *udapādi*, he arose, he sprang up; but it is regular in the other persons, उदपात्सतां *udapatsātām*, they two arose, &c. (Pāṇ. III. 1, 60.)

§ 413. Other verbs of an intransitive character take the same form optionally (Pāṇ. III. 1, 61):

दीप् *dīp* (दीप्यते *dīpyate*, he burns, Div, Âtm.), अदीपि *adīpi* or अदीपिह *adīpishṭa*.

जन् *jan* (जायते *jāyate*, he is born, he is, Div, Âtm.; it cannot be formed from जन् *jan* (Hu, Par.), to beget), अजनि *ajani* or अजनिह *ajanishṭa*.

बुध् *budh* (बुध्यते *budhyate*, he is conscious, Div, Âtm.), अबोधि *abodhi* or अबुद्ध *abuddha*.

पूर् *pūr* (पूरयति *pūrayati*, he fills, Chur.), अपूरि *apūri* or अपूरिह *apūrishṭa*.

ताय् *tāy* (तायते *tāyate*, he spreads, Bhū, Âtm.; really Div form of Tan), अतायि *atāyi* or अतायिह *atāyishṭa*.

प्याय् *pyāy* (प्यायते *pyāyate*, he grows), अप्यायि *apyāyi* or अप्यायिह *apyāyishṭa*.

CHAPTER XVI.

PARTICIPLES, GERUNDS, AND INFINITIVE.

§ 414. The participle of the present Parasmaipada retains the Vikarapas of the ten classes. It is most easily formed by taking the 3rd pers. plur. of the present, and dropping the final इ i. This gives us the Aṅga base, from which the Pada and Bha base can be easily deduced according to general rules (§ 182). Thus

भवंति	भवन्	Nom. S. भवान्	Acc. भवन्तं	Instr. भवता &c.
<i>bhavanti</i>	<i>bhavant</i>	<i>bhavan</i>	<i>bhavantam</i>	<i>bhavatā</i>
तुदन्ति	तुदन्	तुदन्	तुदन्तं	तुदता &c.
<i>tudanti</i>	<i>tudant</i>	<i>tudan</i>	<i>tudantam</i>	<i>tudatā</i>
दीप्यन्ति	दीप्यन्	दीप्यन्	दीप्यन्तं	दीप्यता &c.
<i>dīpyanti</i>	<i>dīpyant</i>	<i>dīpyan</i>	<i>dīpyantam</i>	<i>dīpyatā</i>

चोरयंति	चोरयन्त्	Nom. S. चोरयन्	Acc. चोरयन्तं	Instr. चोरयता &c.
<i>chorayanti</i>	<i>chorayant</i>	<i>chorayan</i>	<i>chorayantam</i>	<i>chorayatā</i>
सुन्वन्ति	सुन्वन्त्	सुन्वन्	सुन्वन्तं	सुन्वता &c.
<i>sunvanti</i>	<i>sunvant</i>	<i>sunvan</i>	<i>sunvantam</i>	<i>sunvatā</i>
तन्वन्ति	तन्वन्त्	तन्वन्	तन्वन्तं	तन्वता &c.
<i>tanvanti</i>	<i>tanvant</i>	<i>tanvan</i>	<i>tanvantam</i>	<i>tanvatā</i>
क्रीयन्ति	क्रीयन्त्	क्रीयन्	क्रीयन्तं	क्रीयता &c.
<i>krīyanti</i>	<i>krīyant</i>	<i>krīyan</i>	<i>krīyantam</i>	<i>krīyatā</i>
अदन्ति	अदन्त्	अदन्	अदन्तं	अदता &c.
<i>adanti</i>	<i>adant</i>	<i>adan</i>	<i>adantam</i>	<i>adatā</i>
जुह्वन्ति	जुह्वन्त्	जुह्वन्	जुह्वन्तं	जुह्वता (§ 184)
<i>juhvanti</i>	<i>juhvat</i>	<i>juhvat</i>	<i>juhvatam</i>	<i>juhvatā</i>
रुधन्ति	रुधन्त्	रुधन्	रुधन्तं	रुधता &c.
<i>rundhanti</i>	<i>rundhant</i>	<i>rundhan</i>	<i>rundhantam</i>	<i>rundhatā</i>
बोभुवन्ति Intens.	बोभुवन्त्	बोभुवन्	बोभुवन्तं	बोभुवता (§ 184)
<i>bobhuvanti</i>	<i>bobhvat</i>	<i>bobhvat</i>	<i>bobhvatam</i>	<i>bobhvatā</i>

§ 415. The participle of the future is formed on the same principle.

भविष्यन्ति	भविष्यन्त्	Nom. S. भविष्यन्	Acc. भविष्यन्तं	Instr. भविष्यता
<i>bhavishyanti</i>	<i>bhavishyant</i>	<i>bhavishyan</i>	<i>bhavishyantam</i>	<i>bhavishyatā</i>

§ 416. The participle of the reduplicated perfect may best be formed by taking the 3rd pers. plur. of that tense. This corresponds with the Bha base of the participle, only that the स् *s*, as it is always followed by a vowel, is changed to ष *sh*. Having the Bha base, it is easy to form the Aṅga and Pada bases, according to § 204. In forming the Aṅga and Pada bases, it must be remembered,

1. That roots ending in a vowel, restore that vowel, which, before उः *uḥ*, had been naturally changed into a semivowel.
2. That, according to the rules on intermediate इ *i*, all verbs which, without counting the उः *uḥ*, are monosyllabic in the 3rd pers. plur., insert इ *i*. (See Necessary इ *i*, § 338, 1; Optional इ *i*, § 337, 8.)

3rd P. Plur.	Instr. Sing.	Nom. Sing.	Acc. Sing.	Instr. Plur.
बभूवुः	बभूवुषा	बभूवान्	बभूवांसं	बभूवभिः
<i>babhūvuh</i>	<i>babhūvushā</i>	<i>babhūvān</i>	<i>babhūvānsam</i>	<i>babhūvadbhiḥ</i>
निन्युः	निन्युषा	निनीवान्	निनीवांसं	निनीवभिः
<i>ninyuh</i>	<i>ninyushā</i>	<i>ninivān</i>	<i>ninivānsam</i>	<i>ninivadbhiḥ</i>
तुतुदुः	तुतुदुषा	तुतुद्वान्	तुतुद्वंसं	तुतुद्वभिः
<i>tutuduh</i>	<i>tutudushā</i>	<i>tutudvān</i>	<i>tutudvānsam</i>	<i>tutudvadbhiḥ</i>
दिदिवुः	दिदिवुषा	दिदिवान् (§ 143)	दिदिवांसं	दिदिवभिः
<i>didivuh</i>	<i>didivushā</i>	<i>didivān</i>	<i>didivānsam</i>	<i>didivadbhiḥ</i>
चोरयामासुः	चोरयामासुषा	चोरयामासिवान्	चोरयामासिवांसं	चोरयामासिवभिः
<i>chorayāmsuh</i>	<i>chorayāmsushā</i>	<i>chorayāmsivān</i>	<i>chorayāmsivānsam</i>	<i>chorayāmsivadbhiḥ</i>

3rd P. Plur.	Instr. Sing.	Nom. Sing.	Acc. Sing.	Instr. Plur.
सुषुवुः <i>sushuvuḥ</i>	सुषुवुषा <i>sushuvushā</i>	सुषुवान् <i>sushuvān</i>	सुषुवांसं <i>sushuvāmsam</i>	सुषुवभिः <i>sushuvadbhiḥ</i>
तेनुः <i>tenuḥ</i>	तेनुषा <i>tenushā</i>	तेनिवान् <i>tenivān</i>	तेनिवांसं <i>tenivāmsam</i>	तेनिवभिः <i>tenivadbhiḥ</i>
चिक्रियुः <i>chikriyūḥ</i>	चिक्रियुषा <i>chikriyushā</i>	चिक्रीवान् <i>chikrīvān</i>	चिक्रीवांसं <i>chikrīvāmsam</i>	चिक्रीवभिः <i>chikrīvadbhiḥ</i>
आदुः <i>āduḥ</i>	आदुषा <i>ādushā</i>	आदिवान् <i>ādivān</i>	आदिवांसं <i>ādivāmsam</i>	आदिवभिः <i>ādivadbhiḥ</i>
जुहुवुः <i>juhuvuḥ</i>	जुहुवुषा <i>juhuvushā</i>	जुहुवान् <i>juhuvān</i>	जुहुवांसं <i>juhuvāmsam</i>	जुहुवभिः <i>juhuvadbhiḥ</i>
रुरुधुः <i>rurudhuḥ</i>	रुरुधुषा <i>rurudhushā</i>	रुरुध्वान् <i>rurudhvān</i>	रुरुध्वांसं <i>rurudhvāmsam</i>	रुरुध्वभिः <i>rurudhvadbhiḥ</i>

§ 417. In five verbs, where the insertion of इ i before वस् *vas* is optional (§ 337, 8), we get the following forms :

3rd P. Plur.	Instr. Sing.	Nom. Sing.	Acc. Sing.	Instr. Plur.
जग्म् <i>gam</i>	जग्मुषा <i>jagmuḥ</i>	जग्मिवान् or जगन्वान् * <i>jagmivān or jaganvān</i>	जग्मिवांसं <i>jagmivāmsam</i>	जग्मिवभिः <i>jagmivadbhiḥ</i>
जहन् <i>han</i>	जह्मुषा <i>jaghuḥ</i>	जह्मिवान् or जघन्वान् <i>jaghnivān or jaghnavān</i>	जह्मिवांसं <i>jaghnivāmsam</i>	जह्मिवभिः <i>jaghnivadbhiḥ</i>
विद् <i>vid</i>	विदिषुः <i>vividuḥ</i>	विदिष्टवान् or विविदिवान् <i>vividhān or vividivān</i>	विदिष्टांसं <i>vividhāmsam</i>	विदिष्टभिः <i>vividhadbhiḥ</i>
विज् <i>viś</i>	विशिषुः <i>viviśuḥ</i>	विशिष्टवान् or विशिशिवान् <i>viviśhān or viviśivān</i>	विशिष्टांसं <i>viviśhāmsam</i>	विशिष्टभिः <i>viviśhadbhiḥ</i>
दृश् <i>dṛś</i>	ददृषुः <i>dadrīḥ</i>	ददृष्टवान् or ददृशिवान् <i>dadrīśhān or dadrīśivān</i>	ददृष्टांसं <i>dadrīśhāmsam</i>	ददृष्टभिः <i>dadrīśhadbhiḥ</i>

§ 418. The participle of the reduplicated perfect Âtmanepada is formed by dropping इरे *ire*, the termination of the 3rd pers. plur. Âtm., and substituting आन *āna*.

बभूवरे *babhūvire*—बभूवानः *babhūvānaḥ*

चक्रिरे *chakrīre*—चक्राणः *chakrāṇaḥ*

ददिरे *dadīre*—ददानः *dadānaḥ*

§ 419. The participle present Âtmanepada has two terminations,—मान *māna* for verbs of the First Division (§ 295), आन *āna* for verbs of the Second Division.

In the First Division we may again take the 3rd pers. plur. present Âtm., drop the termination न्ते *nte*, and replace it by मानः *mānaḥ*.

In the Second Division we may likewise take the 3rd pers. plur. present Âtm., drop the termination अते *ate*, and replace it by आनः *ānaḥ*.

* The same optional forms run through all the Pada and Bha cases.

First Division.

भवति *bhava-nte*—भवमानः *bhava-mānaḥ*तुदति *tuda-nte*—तुदमानः *tuda-mānaḥ*दीव्यति *dīvyā-nte*—दीव्यमानः *dīvyā-mānaḥ*चोरयति *choraya-nte*—चोरयमाणः *choraya-mānaḥ*Caus. भावयति *bhāvaya-nte*—भावयमानः *bhāvaya-mānaḥ*Des. बुभूषति *bubhūṣha-nte*—बुभूषमाणः *bubhūṣha-mānaḥ*Int. बोभूयति *bobhūya-nte*—बोभूयमानः *bobhūya-mānaḥ*

Second Division.

सुन्यते *sunv-ate*—सुन्यानः *sunv-ānaḥ*तन्यते *tanv-ate*—तन्यानः *tanv-ānaḥ*क्रीयते *krīṇ-ate*—क्रीयानः *krīṇ-ānaḥ*अदते *ad-ate*—अदानः *ad-ānaḥ*जुह्वते *juhv-ate*—जुह्वानः *juhv-ānaḥ*रुंधते *rundh-ate*—रुंधानः *rundh-ānaḥ*

§ 420. The participle of the future *Ātmanepada* is formed by adding मानः *mānaḥ* in the same manner.

भविष्यति *bhavishya-nte*—भविष्यमाणः *bhavishya-mānaḥ*नेष्यति *neshya-nte*—नेष्यमाणः *neshya-mānaḥ*तोष्यति *totsya-nte*—तोष्यमाणः *totsya-mānaḥ*एष्यति *edhishya-nte*—एष्यमाणः *edhishya-mānaḥ*

§ 421. The participles of the present and future passive are formed by adding मानः *mānaḥ* in the same manner.

भूयति *bhūya-nte*—भूयमानः *bhūya-mānaḥ*बुध्यति *budhya-nte*—बुध्यमानः *budhya-mānaḥ*स्तूयति *stūya-nte*—स्तूयमानः *stūya-mānaḥ*क्रियति *kriya-nte*—क्रियमाणः *kriya-mānaḥ*भाष्यति *bhāvya-nte*—भाष्यमानः *bhāvya-mānaḥ*

भाविष्यति—भाविष्यमाणः

bhāvishya-nte—*bhāvishya-mānaḥ*

नायिष्यति—नायिष्यमाणः

nāyishya-nte—*nāyishya-mānaḥ*Or like the Part. Fut. *Ātm.*

The Past Participle Passive in तः taḥ and the Gerund in त्वा tvā.

§ 422. The past participle passive is formed by adding तः *taḥ* or नः *naḥ* to the root. कृ *kṛi*, कृतः *kṛitaḥ*, done, masc.; कृता *kṛitā*, fem.; कृतं *kṛitam*, neut. लू *lū*, लूनः *lūnaḥ*, cut.

This termination त *ta* is, as we saw, most opposed to the insertion of intermediate इ *i*, so much so that verbs which may form any one general tense with or without इ *i*, always form their past participle without it. The number of verbs which must insert इ *i* before त *ta* is very small. (§ 332, D.)

Besides being averse to the insertion of intermediate इ *i*, the participial termination त *ta* is one of those which have a tendency to weaken verbal bases. (See § 344.)

§ 423. The gerund of simple verbs is formed by adding त्वा *tvā* to the root. कृ *kṛi*, कृत्वा *kṛitvā*, having done. पू *pū*, पूत्वा *pūtvā* or पवित्रा *pavitvā*, having purified.

The rules as to the insertion of the intermediate इ *i* before त्वा *tvā* have been given before. With regard to the strengthening or weakening of the

base, the general rule is that त्वा *tvā* without intermediate इ *i* weakens, with intermediate इ *i* strengthens the root. In giving a few more special rules on this point, it will be convenient to take the terminations त *ta* and त्वा *tvā* together, as they agree to a great extent, though not altogether.

I. तः *taḥ* and त्वा *tvā*, with intermediate इ *i*.

§ 424. If तः *taḥ* takes intermediate इ *i*, it may in certain verbs produce Guṇa. In this case the Guṇa before त्वा *tvā* is regular.

श्री *śī*, to lie down, शयितः *śayitaḥ* (Pāṇ. 1. 2, 19); शयित्वा *śayitvā*.

खिद् *sviḍ*, to sweat, खेदितः *sveditaḥ* or खिन्नः *svinnah*; खेदित्वा *sveditvā*.

मिद् *mid*, to be soft, मेदितः *meditaḥ*; मेदित्वा *meditvā*.

क्षिद् *kshviḍ*, to drip, क्षेदितः *kshveditaḥ*; क्षेदित्वा *kshveditvā*.

धृष् *dhṛish*, to dare, धर्षितः *dharshitaḥ*; धर्षित्वा *dharshitvā*.

मृष् *mṛish*, to bear, मर्षितः *marshitaḥ* (patient), (Pāṇ. 1. 2, 20); मर्षित्वा *marshitvā*.

पू *pū*, to purify, पवितः *pavitaḥ* (Pāṇ. 1. 2, 22); पवित्वा *pavitvā*.

§ 425. Verbs with penultimate उ *u* may or may not take Guṇa before त *ta* with intermediate इ *i*, if they are used impersonally.

द्युत् *dyut*, to shine, द्युतितं *dyutilam* or द्योतितं *dyotitam*, it has been shining. (Pāṇ. 1. 2, 21.)

§ 426. If त्वा *tvā* takes intermediate इ *i*, it requires, as a general rule, Guṇa (Pāṇ. 1. 2, 18), or at all events does not produce any weakening of the base. वृत् *vṛit*, to exist, वर्तित्वा *vartitvā*. संस् *sraṁs*, to fall, संसित्वा *sraṁsitvā* (Pāṇ. 1. 2, 23). पू *pū*, to purify, पवित्वा *pavitvā* (Pāṇ. 1. 2, 22).

Verbs, however, beginning with consonants, and ending in any single consonant except य *y* or व *v*, preceded by इ, ई *i* or उ, ऊ *ū*, take Guṇa optionally (Pāṇ. 1. 2, 26): द्युत् *dyut*, to shine, द्योतित्वा *dyotitvā* or द्युतित्वा *dyutitvā*. The same option applies to तृष् *trish*, to thirst; मृष् *mṛish*, to bear; कृष् *kṛish*, to attenuate (Pāṇ. 1. 2, 25); तृषित्वा *trishitvā* or तर्षित्वा *tarshitvā*.

§ 427. Though taking intermediate इ *i*, त्वा *tvā* does not produce Guṇa, but, if possible, weakens the base, in रुद् *rud*, to cry, रुदित्वा *ruditvā* (Pāṇ. 1. 2, 8); विद् *vid*, to know, विदित्वा *viditvā*; मुष् *mush*, to steal, मुषित्वा *mushitvā*; ग्रह् *grah*, to take, गृहीत्वा *grihitvā*; मृद् *mṛid*, to delight, मृदित्वा *mṛiditvā* (Pāṇ. 1. 2, 7); मृद् *mṛid*, to rub, मृदित्वा *mṛiditvā*; गुप् *gudh*, to draw, गुधित्वा *gudhitvā*; क्लिष् *klīś*, to hurt, क्लिषित्वा *klīshitvā*; वद् *vad*, to speak, उदित्वा *uditvā*; वस् *vas*, to dwell, उषित्वा *ushitvā*.

§ 428. Roots ending in च् *th* or फ् *ph*, preceded by a nasal, may or may not drop the nasal before त्वा *tvā* (Pāṇ. 1. 2, 23); ग्रंषित्वा *granthitvā* or ग्रषित्वा *grathitvā*, having twisted. The same applies to the roots वञ्च् *vañch*, to cheat, and लुञ्च् *luñch*, to pluck (Pāṇ. 1. 2, 24); वंषित्वा *vañchitvā* or वषित्वा *vachitvā*.

II. तः *taḥ* and त्वा *tvā*, without intermediate इ *i*.

§ 429. Roots ending in nasals lengthen their vowel before तः *taḥ* and त्वा *tvā* (Pân. VI. 4, 15). शम् *śam*, to rest, शान्तः *śāntaḥ*, शान्त्वा *śāntvā*.

क्रम् *kram*, to step, may or may not lengthen its vowel before त्वा *tvā* (Pân. VI. 4, 18). क्रान्तः *krāntaḥ*, क्रान्त्वा *krāntvā* or क्रन्त्वा *krantvā*; also क्रमिन्त्वा *kramitvā*.

§ 430. The following roots, ending in nasals, drop them before तः *taḥ* and त्वा *tvā*. (Pân. VI. 4, 37.)

यम् *yam*, to check, यतः *yataḥ*, यत्वा *yatvā**; रम् *ram*, to sport, रतः *rataḥ*, रत्वा *ratvā*; नम् *nam*, to bend, नतः *nataḥ*, नत्वा *natvā*; हन् *han*, to kill, हतः *hataḥ*, हत्वा *hatvā*; गम् *gam*, to go, गतः *gataḥ*, गत्वा *gatvā*; मन् *man*, to think, मतः *mataḥ*, मत्वा *matvā*; वन् *van*, to ask, तन् *tan*, to stretch, ततः *tataḥ*, तत्वा *tatvā*; and the other verbs of the Tan class, ending in न् *n*.

Note—Of the same verbs those ending in न् *n* drop the nasal before the gerundial य *ya* and insert त् *t*; प्रमत्य *pramatya* (Pân. VI. 4, 38): those ending in म् *m* may or may not drop the nasal before the gerundial य *ya*; प्रगत्य *pragatya* or प्रगम्य *pragamyā*.

§ 431. The following verbs drop final न् *n*, and lengthen the vowel.

जन् *jan*, to bear, जातः *jātaḥ*, जात्वा *jātvā*; सन् *san*, to obtain, सातः *sātaḥ*, सात्वा *sātvā*; खन् *khan*, to dig, खातः *khātaḥ*, खात्वा *khātvā*.

1. Roots ending in छ् *chh*, or व् *v*, substitute ज् *ś* and ख् *ū*. (Pân. VI. 4, 19.)

प्रच्छ् *prachh*, to ask, पृष्टः *prishṭaḥ* (§ 125), पृष्ट्वा *prishṭvā*; दिव् *div*, to play, द्यून् *dyūnaḥ*, द्यूत्वा *dyūtvā*.

2. Roots ending in छ् *rchh*, or र्व् *rv*, drop both their final consonants. (Pân. VI. 4, 21.)

मुर्छ् *murchh*, to faint, मूर्तः *mūrtaḥ*; तूर्व् *turv*, to strike, तूर्णः *tūrṇaḥ*.

§ 432. The following verbs change their व् *v* with the preceding or following vowel into ख् *ū*. (Pân. VI. 4, 20.)

ज्व् *jvar*, to ail, जूर्णः *jūrṇaḥ*, जूर्त्वा *jūrvtvā*; त्व् *tvar*, to hasten, तूर्णः *tūrṇaḥ*, तूर्त्वा *tūrvtvā*; स्निग् *sniv*, to dry, सूतः *srūtaḥ*, सूत्वा *srūtvā*; अक् *av*, to protect, उतः *ūtaḥ*, उक्त्वा *ūtvā*; भक् *maḥ*, to bind, मूतः *mūtaḥ*, मूत्वा *mūtvā*.

§ 433. Roots ending in ऐ *ai* substitute आ *ā*; ध्यै *dhyai*, to meditate, ध्यातः *dhyātaḥ*, ध्यात्वा *dhyātvā*: or ई *ī*; गै *gai*, to sing, गीतः *gītaḥ*, गीत्वा *gītvā*. Final ए *e* and आ *ā*, too, are changed to ई *ī*; पा *pā*, to drink, पीतः *pītaḥ*, पीत्वा *pītvā*; धे *dhe*, to suck, धीतः *dhitāḥ*, धीत्वा *dhitvā*.

§ 434. The following roots change their final vowel into इ *i*.

दो *do*, to cut, दितः *ditāḥ*, दित्वा *ditvā* (Pân. VII. 4, 40); सो *so*, to finish, सितः *sitāḥ*, सित्वा *sitvā*; मा *mā*, to measure, मितः *mitāḥ*, मित्वा *mitvā*; स्था *sthā*, to stand, स्थितः *sthitāḥ*, स्थित्वा *sthitvā*; धा *dhā*, to place, हितः *hitāḥ*, हित्वा *hitvā* (Pân. VII. 4, 42); हा *hā*, to leave (हीनः *hīnaḥ*), हित्वा *hitvā* (Pân. VII. 4, 43).

* See verbs without intermediate इ *i*. (§ 332, 13, and 16.)

§ 435. शो *śo*, to sharpen, and छो *chho*, to cut, substitute इ *i*, or take the regular आ *ā*.

शो *śo*, शितः *śitaḥ* or शीतः *śātaḥ*, शित्वा *śitvā* or शीत्वा *śātvā* (Pāṇ. VII. 4, 41).

§ 436. Exceptional forms :

दा *dā*, to give, forms दत्तः *dattaḥ**, दत्त्वा *dattvā* (Pāṇ. VII. 4, 46).

स्फाय *sphāy*, to grow, forms स्फीतः *sphītaḥ* (Pāṇ. VI. 1, 22).

स्ते *styai*, to call (with प्र *pra*), forms प्रस्तीतः *prastītaḥ* (Pāṇ. VI. 1, 23) and प्रस्तीनः *prastīnaḥ* (Pāṇ. VIII. 2, 54).

इये *śyai*, to curdle, forms शीनः *śīnaḥ*, and शीतः *śītaḥ*, cold; but संश्यानः *saṁśyānaḥ*, rolled up (Pāṇ. VI. 1, 24, 25).

प्याय *pyāy*, to grow, forms पीनः *pīnaḥ*; but प्यानः *pyānaḥ* after certain prepositions (Pāṇ. VI. 1, 28).

§ 437. The verbs which take *Samprasāraṇa* before तः *taḥ* and त्वा *tvā* have been mentioned in § 393, as undergoing the same change in the benedictive and passive. वच् *vach*, to speak, उक्तः *uktaḥ*, उक्त्वा *uktvā*, &c.

§ 438. Roots which can lose their nasal (§ 345†) lose it before तः *taḥ* and त्वा *tvā*. संस् *sraṁs*, to tear, स्रस्तः *srastaḥ*, स्रत्वा *srastvā*.

But स्कन्द *skand*, to stride, forms its gerund स्कन्त्वा *skantvā*, and स्यन्द *syand*, to flow, स्यन्त्वा *syantvā* (Pāṇ. VI. 4, 31), although their न् *n* is otherwise liable to be lost. Part. स्कन्नः *skannaḥ*, स्यन्नः *syannaḥ*.

नश् *naḥ*, to perish, and roots ending in न् *j*, otherwise liable to nasalization, retain the nasal optionally before त्वा *tvā* (Pāṇ. VI. 4, 32). नङ्वा *naṁshtvā* or नष्टा *nashtvā* (but only नष्टः *nashṭaḥ*); रङ्वा *raṁktvā* or रक्ता *raktvā* (but only रक्तः *raktaḥ*); मज्ज *majj*, to dive, मङ्क्ता *maṁktvā* or मक्ता *maktvā* (Pāṇ. VII. 1, 60).

§ 439. Causal verbs form the participle after rejecting अय *aya*; कारयति *kārayati*, कारितः *kāritaḥ*, but कारयित्वा *kārayitvā*.

§ 440. Desiderative verbs form the participle and gerund regularly; चिकीर्षति *chikīrshati*, चिकीर्षितः *chikīrshitaḥ*, चिकीर्षित्वा *chikīrshitvā*.

§ 441. Intensive verbs *Ātm.* of roots ending in vowels form the participle and gerund regularly; चेक्रीयते *chekrīyate*, चेक्रीयितः *chekrīyitaḥ*, चेक्रीयित्वा *chekrīyitvā*. After roots ending in consonants the intensive य् *y* is dropt; बेभिद्यते *bebhidyate*, बेभिदितः *bebhiditaḥ*, बेभिदित्वा *bebhiditvā*.

Intensive verbs *Par.* form the participle and gerund regularly; चर्कति *charkati*, चर्कितः *charkritaḥ*, चर्कित्वा *charkritvā*.

नः *naḥ* instead of तः *taḥ* in the Past Participle.

§ 442. Certain verbs take नः *naḥ* instead of तः *taḥ* in the past participle passive, provided they do not take the intermediate इ *i*.

* After prepositions ending in vowels, द *da* may be dropt, and the final इ *i* and उ *u* of a preposition lengthened. प्रदत्तः *pradattaḥ*, प्रत्तः *prattaḥ*; सुदत्तः *sudattaḥ*, सूत्तः *sūttaḥ*.

1. Twenty-one verbs of the Kṛi class, beginning with लृ *lṛ*, to cut, लूनः *lūnaḥ* (Dhātupāṭha 31, 13; Pāṇ. VIII. 2, 44). The most important are, धूनः *dhūnaḥ*, shaken; जिनः *jīnaḥ*, decayed. Some of them come under the next rule.
2. Twelve verbs of the Div class, beginning with सू *sū* (Dhātupāṭha 26, 23-35; Pāṇ. VIII. 2, 45). The most important are, दूनः *dūnaḥ*, pained; दीनः *dīnaḥ*, wasted; प्रीयः *prīyaḥ*, loved.
3. Verbs ending in रृ *rṛ*, which is changed into ई *ī* or ऊ *ū*. स्तृ *strī*, स्तीर्यः *stīrṇaḥ*, spread; शीर्यः *śīrṇaḥ*, injured; पूर्यः *pūrṇaḥ*, filled (also पूतः *pūrtāḥ*, Pāṇ. VIII. 2, 57); दीर्यः *dīrṇaḥ*, torn; जीर्यः *jīrṇaḥ*, decayed.
4. Verbs ending in ह् *h*; भिद् *bhid*, भिन्नः *bhinnaḥ*, broken; छिद् *chhid*, छिन्नः *chhinnaḥ*, cut. But मद् *mad*, मत्तः *mattaḥ*, intoxicated. In नुद् *nud*, to push, विद् *vid*, to find, and उद् *und*, to wet, the substitution is optional (Pāṇ. VIII. 2, 56); नुन्नः *nunnaḥ* or नुत्तः *nuttaḥ*.
5. Verbs which native grammarians have marked in the Dhātupāṭha with an indicative ओ *o*; भुज् *bhuj* (भुजो *bhujo*, Dhātupāṭha 28, 124), to bend, भुग्नः *bhugnaḥ*.
6. Verbs beginning with a double consonant, one of them being a semivowel, and ending in आ *ā*, or ए *e*, ऐ *ai*, ओ *o*, changeable to इ *i*; ग्लै *glai*, ग्लानः *glānaḥ*, faded. Except ध्यै *dhyai*, to meditate, धीतः *dhītaḥ*; ख्या *khyā*, to proclaim, ख्यातः *khyātaḥ*. In त्रै *trai*, to protect, त्रा *ghrā*, to smell, the substitution is optional; त्राणः *trāṇaḥ* or त्रातः *trātaḥ* (Pāṇ. VIII. 2, 56).
7. Miscellaneous participles in नः *naḥ*: क्षीयः *kshīnaḥ*, from क्षि *kshi*, to waste, द्यूनः *dyūnaḥ*, from दिव् *div*, to play, (not to gamble, where it is द्यूतः *dyūtaḥ*); लग्नः *lagnaḥ*, from लग् *lag*, to be in contact with (Pāṇ. VII. 2, 18); also from लज् *laj*, to be ashamed; शीनः *śīnaḥ* and श्यानः *śyānaḥ*, coagulated, but शीतः *śītaḥ*, cold.

§ 443. Native grammarians enumerate certain words as participles which, though by their meaning they may take the place of participles, are by their formation to be classed as adjectives or substantives rather than as participles. Thus पक्वः *pakvaḥ*, ripe; शुष्कः *śushkaḥ*, dry; क्षानः *kshāmaḥ*, weak; कृशः *kṛśaḥ*, thin; प्रस्तीनः *prastīmaḥ*, crowded; फुल्लः *phullaḥ*, expanded; क्षीयः *kshīvaḥ*, drunk, &c.

§ 444. By adding the possessive suffix वत् *vat* (§ 187) to the participles in त *ta* and न *na*, a new participle of very common occurrence is formed, being in fact a participle perfect active. Thus कृतः *kṛtaḥ*, done, becomes कृतवान् *kṛtavān*, one who has done, but generally used as a definite verb. स कटं कृतवान् *sa kaṭam kṛtavān*, he has made the mat; or in the feminine सा

कृतवती *sā kṛitavattī*, and in the neuter तत्कृतवत् *tat kṛitavat*. They are regularly declined throughout like adjectives in वत् *vat*.

Gerund in य ya.

§ 445. Compound verbs, but not verbs preceded by the negative particle अ *a*, take य *ya* instead of त्वा *tvā*. Thus, instead of भूत्वा *bhūtvā*, we find संभूय *sambhūya*; but अजित्वा *ajitvā*, not having conquered.

§ 446. Verbs ending in a short vowel take त्वा *tya* instead of य *ya*. जि *ji*, to conquer, जित्वा *jitvā*, having conquered; but विजित्वा *vijitya*. भृ *bhri*, to carry, भृत्वा *bhritvā*; but संभूय *sambhūya*, having collected. Except क्षि *kshi*, which forms प्रक्षीय *prakṣhiya*, having destroyed (Pāṇ. vi. 4, 59).

§ 447. Causative bases with short penultimate vowel, keep the causative suffix अय *ay* before य *ya* (Pāṇ. vi. 4, 56): गमयति *gamayati*, गमय्य *gamayya*, having caused to go. Otherwise the causative suffix is, as usual, dropt: तारयति *tārayati*, प्रतारयै *pratārya*, having caused to advance. प्रापयति *prāpayati* forms प्राप्य *prāpya* and प्रापय्य *prāpayya*, having caused to reach (Pāṇ. vi. 4, 57).

§ 448. The verbs called घु *ghu* (§ 392*), मा *mā*, to measure, स्था *sthā*, to stand, गा *gā*, to sing or to go, पा *pā*, to drink or to protect, हा *hā*, to leave, सो *so*, to finish, take आ *ā*, not ई *ī* (Pāṇ. vi. 4, 69). दो *do*, to cut, अवदाय *avadāya*; स्था *sthā*, प्रस्थाप्य *prasthāya*. But पा *pā*, to drink, may form प्रपाय *prapāya* or प्रपीय *prapīya* (Sār.).

§ 449. Verbs ending in न् *m*, which do not admit of intermediate इ *i*, may or may not drop their न् *m*. Ex. नन् *nam*, to bow, प्रणम्य *pranamyā* or प्रणत्य *pranatyā*; गन् *gam*, to go, आगम्य *āgamyā* or आगत्य *āgatya*. Other verbs ending in nasals, not admitting of intermediate इ *i*, or belonging to the Tan class, always drop their final nasal. Ex. हन् *han*, ग्रहन् *grahatya*; तन् *tan*, प्रतन् *pratatyā*†. खन् *khan* and जन् *jan* form खन्य *khanya* or खाय *khāya*, जन्य *janya* or जाय *jāya*.

§ 450. Verbs ending in च् *ṛ* change it to ई *ī*, and, after labials, into ऊ *ūr*. Ex. वितीर्यै *vitīrya*, having crossed; संपूर्यै *sampūrya*, having filled.

§ 451. Certain verbs are irregular in not taking *Samprasāraṇa*. Thus वे *ve*, to weave, forms प्रवाय *pravāya*; ज्या *jyā*, to fail, उपज्याय *upajyāya*; ये *ye*, to cover, प्रवाय *pravyāya*, but after परि *pari* optionally परिव्याय *parivyāya* or परिवीय *parivīya* (Pāṇ. vi. 1, 41-44).

§ 452. Some verbs change final इ *i* and ई *ī* into आ *ā*. Thus मी *mī*, मीनाति *mīnāti*, he destroys, and मि *mi*, मिनोति *minoti*, he throws, form निमाय *nimāya*; दी *dī*, to destroy, उपदाय *upadāya*; ली *lī*, to melt, optionally विलाय *vilāya* or विलीय *vilīya* (Pāṇ. vi. 1, 50-51).

† Versus memorialis of these verbs: रमिर्यमिनमी हंतिरनुदात्ता गमिर्यमिनिः। तनु खण् क्षिण् च्युक्क्यू वनुर्वमुक्तनादयः॥

CHAPTER XVII.

VERBAL ADJECTIVES.

Verbal Adjectives in तव्यः tavyah, जनीयः anīyah, or यः yah.

§ 453. These verbal adjectives (called *Kṛitya*) correspond in meaning to the Latin participles in *ndus*, conveying the idea that the action expressed by the verbs ought to be done or will be done. कर्तव्यः *kartavyah*, करणीयः *karanīyah*, कार्यः *kāryah*¹, faciendus. Ex. धर्मस्तथा कर्तव्यः *dharmaṣṭvayā kartavyah*, right is to be done by thee.

§ 454. In order to form the adjective in तव्यः *tavyah*, take the periphrastic future, and instead of ता *tā* put तव्यः *tavyah*.

Thus दा <i>dā</i> , to give	दाता <i>dātā</i>	दातव्यः <i>dātavyah</i>	दानीयः <i>dānīyah</i>	देयः <i>deyah</i>
गै <i>gai</i> , to sing	गाता <i>gātā</i>	गातव्यः <i>gātavyah</i>	गानीयः <i>gānīyah</i>	गेयः <i>geyah</i>
जि <i>ji</i> , to conquer	जेता <i>jetā</i>	जेतव्यः <i>jetavyah</i>	जयनीयः <i>jayanīyah</i>	जेयः <i>jeyah</i>
भू <i>bhū</i> , to be	भविता <i>bhavitā</i>	भवितव्यः <i>bhavitavyah</i>	भवनीयः <i>bhavanīyah</i>	भव्यः or भाव्यः ²
कृ <i>kṛi</i> , to do	कर्ता <i>kartā</i>	कर्तव्यः <i>kartavyah</i>	करणीयः <i>karanīyah</i>	कार्यः <i>kāryah</i>
जृ <i>jṛ</i> , to grow old	जरिता or जरीता ³	जरितव्यः or जरीतव्यः ⁴	जरणीयः <i>jaranīyah</i>	जार्यः <i>jāryah</i>
क्षिद् <i>kshvid</i> , to sweat	क्षेदिता <i>kshveditā</i>	क्षेदितव्यः <i>kshveditavyah</i>	क्षेदनीयः <i>kshvedanīyah</i>	क्षेद्यः <i>kshvedyah</i>
बुध् <i>budh</i> , to know	बोधिता <i>bodhitā</i>	बोधितव्यः <i>bodhitavyah</i>	बोधनीयः <i>bodhanīyah</i>	बोध्यः <i>bodhyah</i>
कृष् <i>kṛish</i> , to draw	कर्हा or क्रहा ⁵	कर्तव्यः or क्रहव्यः ⁶	कर्षणीयः <i>karshanīyah</i>	कृष्यः <i>kṛishyah</i>
कुच् <i>kuch</i> ⁷ , to squeeze	कुषिता <i>kuchitā</i>	कुषितव्यः <i>kuohitavyah</i>	कुचनीयः <i>kuchanīyah</i>	कुष्यः <i>kuchyah</i>
मिह् <i>mih</i> , to sprinkle	मेढा <i>medhā</i>	मेढव्यः <i>medhavyah</i>	मेहनीयः <i>mehanīyah</i>	मेक्ष्यः <i>mekhyah</i>
गम् <i>gam</i> , to go	गंता <i>gantā</i>	गंतव्यः <i>gantavyah</i>	गमनीयः <i>gamantīyah</i>	गम्यः <i>gamyah</i>
द्रश् <i>drish</i> , to see	द्रष्टा <i>drashṭā</i>	द्रष्टव्यः <i>drashṭavyah</i>	दर्शनीयः <i>darsanīyah</i>	द्रश्यः <i>drīsyah</i>
दंश् <i>dānś</i> , to bite	दंष्टा <i>dānśṭā</i>	दंष्टव्यः <i>dānśṭavyah</i>	दंशनीयः <i>dānśanīyah</i>	दंश्यः <i>dānśyah</i>
Caus. भावय् <i>bhāvay</i> , to cause to be	भावयिता <i>bhāvayitā</i>	भावयितव्यः <i>bhāvayitavyah</i>	भावनीयः <i>bhāvanīyah</i>	भाव्यः <i>bhāvayah</i>
Des. बुभूष् <i>bubhūsh</i> , to wish to be	बुभूषिता <i>bubhūshitā</i>	बुभूषितव्यः <i>bubhūshitavyah</i>	बुभूषणीयः <i>bubhūshanīyah</i>	बुभूष्यः <i>bubhūshyah</i>
Int. बोभूय् <i>bobhūy</i>	बोभूयिता <i>bobhūyitā</i>	बोभूयितव्यः <i>bobhūyitavyah</i>	बोभूयनीयः <i>bobhūyanīyah</i>	बोभूय्यः <i>bobhūyyah</i>
Int. बोभू <i>bobhū</i>	बोभविता <i>bobhavitā</i>	बोभवितव्यः <i>bobhavitavyah</i>	बोभवनीयः <i>bobhavanīyah</i>	बोभव्यः <i>bobhavyah</i>
Int. बेभिद् <i>bebhid</i>	बेभिदिता <i>bebhiditā</i>	बेभिदितव्यः <i>bebhiditavyah</i>	बेभिदनीयः <i>bebhidanīyah</i>	बेभिद्यः <i>bebhidyah</i>

¹ Another suffix for forming verbal adjectives is इल्लिमः *elimah*, which is, however, of rare occurrence; पक् *pack*, to cook, पचेलिमा माषाः *pachelimā māśāḥ*, beans fit to cook; भिदेलिमः *bhidelimah*, fragile. (Pāp. III. 1, 96, v.)

² *bhavyah* or *bhāvayah*. ³ *jaritā* or *jaritā*.

⁴ *jaritavyah* or *jaritavyah*.

⁵ *karshṭā* or *krashṭā*.

⁶ *karshṭavyah* or *krashṭavyah*.

⁷ Never takes Gupa (§ 345, note).

§ 455. In order to form the adjective in **अनीयः antyah**, it is generally sufficient to take the root as it appears before **तव्यः tavyah**, omitting, however, intermediate **इ i**, and putting **अनीयः antyah** instead. Guṇa-vowels before **अनीयः antyah** have, of course, the semivowel for their final element, and there can be no occasion for the intermediate **इ i**. The **अय् ay** of the causative and the **य् y** after consonants of intensives and other derivative verbs are, as usual, rejected. **बुध् budh**, **बोधयति bodhayati**, **बोधनीयः bodhant-yah**; **भिद् bhid**, **वेभिद्यते bebhidyate**, **वेभिदनीयः bebhidant-yah**.

§ 456. In order to form the adjective in **यः yah**, it is generally sufficient to take the adjective in **अनीयः antyah** and to cut off **अनी ant**. Thus **भवनीयः bhav-ant-yah** becomes **भव्यः bhavyah**; **चेतनीयः chet-ant-yah**, **चेत्यः chetyah**; **वयनीयः vay-ant-yah**, **वेयः veyah**; **बोधनीयः bodh-ant-yah**, **बोध्यः bodhyah**. A few more special rules, however, have here to be mentioned :

1. Final **आ á**, **ए e**, **ऐ ai**, **ओ o**, become **ए e**. **दा dá**, to give, **देयः deyah**; **गै gai**, to sing, **गेयः geyah**. (Pân. III. 1, 98; VI. 4, 65.)
2. Final **इ i** and **ई í** take Guṇa, as before **अनीय antya**; **जि ji**, **जेयः jeyah**, to be conquered, different from **जय्यः jayyah**, conquerable; **क्षि kshi**, to destroy, **क्षेयः ksheyah**, different from **क्षय्यः kshayyah**, destructible (Pân. VI. 1, 81). Final **उ u** and **ऊ ú**, under the same circumstances, are changed to **अव् av**, or, after **अवश्य avasya**, when a high degree of necessity is expressed, to **आव् áv**; **भव्यः bhavyah** or **अवश्यभाव्यः avasya-bhavyah**; **विप्रेण शुचिना भाव्यं vipreṇa śuchinā bhavyam**, a Brāhman must be pure. Final **ऊ ú** if it appears as **उव् uv** before **अनीय antya**, appears as **ऊ ú** before **य ya**; **गू gú**, to sound, **गुवनीय guvantya**, **गूय gúya**.
3. Final **चृ ri** and **च्र ri** before **यः yah**, but not before **अनीयः antyah**, take Vṛiddhi instead of Guṇa. **कार्यः káryah**; **पार्यः páryah**. (Pân. III. 1, 120, 124.)
4. Penultimate **चृ ri**, which takes Guṇa before **अनीयः antyah**, does not take Guṇa before **यः yah**, with few exceptions; **वृध्यः vridhyah**, **द्रिश्यः driśyah** (Pân. III. 1, 110). But **कृप् krip**, to do, forms **कल्प्यः kalpyah**; **वृष् vrish**, to sprinkle, **वृष्यः vrishyah** or **वर्ष्यः varshyah** (Pân. III. 1, 120). Penultimate **च्र ri** becomes **ईर् ír**; **कृत् kṛt**, **कीर्त्यः kīrtiyah**.
5. Penultimate **इ i** and **उ u** take Guṇa before **यः yah**, as before **अनीयः antyah**; **विद् vid**, **वेद्यः vedyah**; **शुष् tush**, **शोष्यः śoshyah**.
6. Penultimate **अ a**, prosodially short, before **यः yah**, but not before **अनीयः antyah**, is lengthened, unless the final consonant is a labial (Pân. III. 1, 98; 124); **हस् has**, to laugh, **हास्यः hásyah**; **वह vah**, **वाह्यः vāhyah**. But **ज्ञप् śap**, to curse, **ज्ञप्यः śapyah**; **लभ् labh**, **लभ्यः labhyah**. The **अ a** remains likewise short in **ज्ञव्यः śakyah**, from **ज्ञक् śak**, to be able; in

सहः *sahyaḥ*, from सह् *sah*, to bear (Pāṇ. III. 1, 99), and some other verbs*. खन् *khan* forms खेयः *kheyah* (Pāṇ. III. 1, 111), which, however, may be derived from खै *khai*, to dig; हन् *han*, वधः *vadhyah* or घातः *ghātyah*.

§ 457. The following are a few derivatives in यः *yah*, formed against the general rules.

गुप् *gup*, to protect, may form गुप्यः *gupyah*; गुह् *guh*, to hide, गुह्यः *guhyaḥ*; जुष् *jush*, to cherish, जुष्यः *jushyah*; ग्रह् *grah*, to take, ग्रह्यः *grihyah*, after प्रति *prati* and अपि *api*; वद् *vad*, to speak, उद्यः *udyah*, in composition (Pāṇ. III. 1, 106; 114. ब्रह्मोद्वा कथा *brahmodyā kathā*, a story told by a Brāhman); भू *bhū*, to be, भूय *bhūya*, in composition (Pāṇ. III. 1, 107. ब्रह्मभूय गतः *brahmabhūyam gataḥ*, arrived at Brahmahood); शास् *śās*, to rule, शिष्यः *śishyah*, pupil.

We find त् *t* inserted before यः *yah*, in analogy to the gerunds in य *ya*, in the following verbs:

इ i, to go, इत्यः *ityah*; स्तु *stu*, to praise, स्तुत्यः *stutyah*; वृत् *vri*, to choose, वृत्यः *vrityah*; दृ *dri*, to regard, दृत्यः *drityah*; भृ *bhri*, to bear, भृत्यः *bhṛityah*; कृ *kri*, to do, कृत्यः *krityah*. But many of these forms are only used in certain senses, and must not be considered as supplanting the regular verbal adjectives. Thus गुह्यः *guhyaḥ* and गोह्यः *gohyaḥ* both occur; दुह्यः *duhyaḥ* and दोह्यः *dohyaḥ*, &c.

§ 458. Verbs ending in च् *ch* or ज् *j* change their final consonant into क् *k* or ग् *g* if the following य *ya* (*nyat*) requires the lengthening of the vowel. पच् *pach*, पाक्यं *pākyam*; भुज् *bhuj*, to enjoy, भोग्यं *bhogyam*, but भोज्यं *bhojyam*, what is to be eaten (Pāṇ. VII. 3, 69).

There are, however, several exceptions. Verbs beginning with a guttural do not admit the substitution of gutturals. Likewise the following verbs: यज् *yaj*, याच् *yāch*, रुच् *ruḥ*, प्रवच् *pravach*, रुच् *rich*, त्यज् *tyaj*, पूज् *pūj*, अज् *aj*, व्रज् *vraj*, वच् *vañch* (to go). Thus याज्यं *yājyam*, याच्यं *yāchyam*, रोच्यं *rochyam*, प्रवाच्यं *pravāchyam*, रुच्यं *archyam*, त्याज्यं *tyājyam*, पूज्यं *pūjyam* (Prakriyā-Kaumudī, p. 55 b).

Infinitive in तुं tum.

§ 459. The infinitive is formed by adding तुं *tum*. The base has the same form as before the ता *tā* of the periphrastic future, or before the तव्यः *tavyah* of the verbal adjective. बुद् *budh*, बोधितुं *bodhitum*. (See § 454.) Ex. कृष्णं द्रष्टुं व्रजति *krishṇam drashtum vrajati*, he goes to see Kṛṣṇa; भोक्तुं कालः *bhoktum kālah*, it is time to eat.

* Pāṇini (III. 1, 100) mentions only गद् *gad*, मद् *mad*, चर् *char*, यम् *yam*, if used without preposition. The Sārasvatī (III. 7, 7) includes among the Sakādi verbs, शक् *śak*, सह् *sah*, गद् *gad*, मद् *mad*, चर् *char*, यम् *yam*, तक् *tak*, शस् *śas*, चत् *chat*, यत् *yat*, पत् *pat*, जन् *jan*, हन् *han*, (वध् *vadh*), शल् *śal*, रुच् *ruḥ*.

Verbal Adverb.

§ 460. By means of the suffix *am*, which, as a general rule, is added to that form which the verb assumes before the passive इ i (3rd pers. sing. aor. pass., § 403), a verbal adverb is formed. From भुज् *bhuj*, to eat, भोजं *bhojam*; from पा *pā*, to drink, पायं *pāyam*. Ex. अग्रे भोजं व्रजति *agre bhojam vrajati*, having first eaten, he goes. This verbal adverb is most frequently used twice over. Ex. भोजं भोजं व्रजति *bhojam bhojam vrajati*, having eaten and eaten, he goes (Pāṇ. III. 4, 22). It is likewise used at the end of compounds; द्वैधंकारं *dvaidhāṅkāram*, having divided; उच्चैःकारं *uchchaiḥkāram*, loudly.

CHAPTER XVIII.

CAUSATIVE VERBS.

§ 461. Simple roots are changed into causal bases by Guṇa or Vṛiddhi of their radical vowel, and by the addition of a final इ i. The root is then treated as following the Bhū class, so that इ i appears in the special tenses as अय *aya*. Thus भू *bhū* becomes भावि *bhāvi* and भावयति *bhāvayati*, he causes to be; बुध् *budh* becomes बोधि *bodhi* and बोधयति *bodhayati*, he causes to know.

§ 462. The rules according to which the vowel takes either Guṇa or Vṛiddhi are as follows:

1. Final इ i and ई ī, उ u and ऊ ū, ऋ ṛi and ॠ ṛī take Vṛiddhi.

Thus स्मि *smi*, to laugh, स्माययति *smāyayati*, he makes laugh.

नी *nī*, to lead, नाययति *nāyayati*, he causes to lead.

प्लु *plu*, to swim, प्लावयति *plāvayati*, he makes swim.

भू *bhū*, to be, भावयति *bhāvayati*, he causes to be.

कृ *kṛi*, to make, कारयति *kārayati*, he causes to make.

कृ *kṛī*, to scatter, कारयति *kārayati*, he causes to scatter.

2. Medial इ i, उ u, ऋ ṛi, ॠ ṛī, followed by a single consonant, take Guṇa; ऋ ṛī becomes ईr *īr*.

Thus विद् *vid*, to know, वेदयति *vedayati*, he makes know.

बुध् *budh*, to know, बोधयति *bodhayati*, he makes know.

कृत् *kṛit*, to cut, कर्तयति *kartayati*, he causes to cut.

क्लृप् *klīp*, to be able, कल्पयति *kalpayati*, he renders fit.

3. Medial अ a followed by a single consonant is lengthened, but there are many exceptions.

सद् *sad*, to sit, सादयति *sādayati*, he sets.

पत् *pat*, to fall, पातयति *pātayati*, he fells.

Exceptions:

- I. Most verbs ending in अम् *am* do not lengthen their vowel:

गम् *gam*, to go, गमयति *gamayati*, he makes go.

क्राम् *kram*, to stride, क्रामयति *kramayati*, he causes to stride.

Verbs in अम् *am* which do lengthen the vowel are,

कम् *kam*, to desire, कामयते *kāmayate*, he desires; Caus. कामयति *kāmayati*, he makes desire.

अम् *am*, to move, अमति *amati*, he moves; Caus. आमयति *āmayati*, he makes move.

चम् *cham*, to eat, चमति *chamati*, he eats; Caus. चामयति *chāmayati*, he makes eat.

शम् *śam*, if it means to see, शाम्यति *śāmyati*, he sees; Caus. शामयति *śāmayati*, he shows; but शमयति *śamayati*, he quiets.

यम् *yam*, unless it means to eat, यच्छति *yachchhati*; Caus. यामयति *yāmayati*, he extends; but यमयति *yamayati*, he feeds.

नम् *nam*, to bend, necessarily lengthens its vowel after a preposition; विनामयति *vināmayati*, he bends. In the simple verb the lengthening is optional.

वम् *vam*, to vomit, necessarily shortens its vowel after a preposition; उद्वमयति *udvamayati*, he makes vomit. In the single verb the lengthening is optional.

II. A class of verbs collected by native grammarians, and beginning with घट् *ghaṭ* (Dh. P. 19, 1), do not lengthen their vowel. The same verbs may optionally retain their short vowel in the 3rd pers. sing. aorist of the causative passive (§ 405). The following list contains the more important among these verbs:

CAUSATIVE.

Root.	3rd Pers. Sing. Pres. Par.	3rd Pers. Sing. Aor. Passive.
1. घट् <i>ghaṭ</i> , to strive	घटयति <i>ghaṭayati</i>	अघटि or अघाटि <i>aghāṭi</i>
2. व्यथ् <i>vyath</i> , to fear	व्यथयति <i>vyathayati</i>	अव्यथि or अव्याथि <i>avyāṭhi</i>
3. प्रथ् <i>prath</i> , to be famous	प्रथयति <i>prathayati</i>	अप्रथि or अप्राथि <i>aprāṭhi</i>
4. म्रद् <i>mrad</i> , to rub	म्रदयति <i>mradayati</i>	अम्रदि or अम्रादि <i>amrāḍi</i>
5. कृप् <i>krap</i> , to pity	कृपयति <i>krapayati</i>	अकृपि or अक्रापि <i>akrāpi</i>
6. त्वर् <i>tvar</i> , to hurry	त्वरयति <i>tvarayati</i>	अत्वरि or अत्वारि <i>atvāri</i>
7. ज्वर् <i>jvar</i> , to burn with fever	ज्वरयति <i>jvarayati</i>	अज्वरि or अज्वारि <i>ajvāri</i>
8. नट् <i>naṭ</i> , to dance	नटयति <i>naṭayati</i>	अनटि or अनाटि <i>anāṭi</i>
9. अश्र् <i>śrath</i> , to kill	अश्रयति <i>śrathayati</i>	अअश्रि or अअश्रि <i>aśrāṭhi</i>
10. वन् <i>van</i> , to act *	प्रवनयति <i>pravanayati</i>	प्रावनि or प्रावानि <i>prāvāni</i>
11. ज्वल् <i>jval</i> , to shine *	प्रज्वलयति <i>prajvalayati</i>	प्राज्वलि or प्राज्जालि <i>prājvāli</i>
12. स्मृ <i>smṛi</i> , to regret	स्मरयति <i>smarayati</i>	अस्मरि or अस्मारि <i>asmāri</i>
13. दृर् <i>drī</i> , to respect, (not to tear)	दरयति <i>darayati</i>	अदरि or अदारि <i>adāri</i>
14. आर् <i>śrā</i> , to boil	अपयति <i>śrapayati</i>	अअश्रि or अअश्रि <i>aśrāpi</i>
15. ज्ञा <i>jñā</i> , to slay, to please, to sharpen (?), to perceive	ज्ञपयति <i>jñapayati</i>	अज्ञपि or अज्ञापि <i>ajñāpi</i>

* With a preposition, and optionally without a preposition.

16. चल् <i>chal</i> , to tremble	चलयति <i>chalayati</i>	अचलि or अचालि <i>achālī</i>
17. मद् <i>mad</i> , to rejoice, &c.	मदयति <i>madayati</i>	अमदि or अमादि <i>amādi</i>
18. ध्वन् <i>dhvan</i> , to sound, to ring	ध्वनयति <i>dhvanayati</i>	अध्वनि or अध्वानि <i>adhvāni</i>
19. दल् <i>dal</i> , to cut	दलयति <i>dalayati</i> (optional)	अदलि or अदालि <i>adālī</i>
20. वल् <i>val</i> , to cover	वलयति <i>valayati</i> (optional)	अवलि or अवालि <i>avālī</i>
21. खल् <i>skhal</i> , to drop	खलयति <i>skhalayati</i> (optional)	अखलि or अखालि <i>askhālī</i>
22. त्रप् <i>trap</i> , to be ashamed	त्रपयति <i>trapayati</i>	अत्रपि or अत्रापि <i>atrāpi</i>
23. क्षै <i>kshai</i> , to wane	क्षपयति <i>kshapayati</i>	अक्षपि or अक्षापि <i>akshāpi</i>
24. जन <i>jan</i> (Div), nasci	जनयति <i>janayati</i>	अजनि <i>ajani</i> *
25. जृ <i>jṛ</i> (Div), to grow old	जरयति <i>jarayati</i>	अजरि or अजारि <i>ajārī</i>
26. रज्ज <i>rañj</i> (Bhū), to hunt, to dye	रजयति or रज्ज ^o <i>rajayati or rañja-</i>	अरंजि or अरांजि <i>arāñji</i>
27. ग्ल <i>glā</i> † or ग्लै <i>glai</i> , to fade	ग्लपयति or ग्लापयति <i>glāpayati</i>	अग्लपि or अग्लापि <i>aglāpi</i>
28. स्ना <i>snā</i> †, to wash	स्नापयति or स्नापयति <i>snāpayati</i>	अस्नापि or अस्नापि <i>asnāpi</i>
29. वन <i>van</i> †, to cherish	वनयति or वानयति <i>vānayati</i>	अवनि or अवानि <i>avāni</i>
30. प्रह् <i>phaṇ</i> , to approach	प्रहयति or प्राहयति(?) <i>phāṇayati</i>	अप्रहपि or अप्राहपि <i>aphāṇi</i>

Note—Some of these verbs are to be considered as *mit*, i. e. as having a short vowel in the causative, if employed in the sense given above; while if they occur again in other sections of the Dhātupāṭha and with different meanings, they may be conjugated likewise as ordinary verbs.

§ 463. Some verbs form their causative base anomalously :

I. Nearly all verbs ending in आ *ā*, and most ending in ए *e*, ऐ *ai*, ओ *o*, changeable to आ *ā*, insert प् *p* before the causal termination. (Pāṇ. VII. 3, 36.)

Thus दा *dā*, to give, ददाति *daddāti*, he gives; दापयति *dāpayati*, he causes to give.

दे *de*, to pity, दयते *dayate*, he pities; दापयति *dāpayati*, he causes pity.

दो *do*, to cut, दति *dāti* or क्षति *dyati*, he cuts; दापयति *dāpayati*, he causes cutting.

दै *dai*, to purify, दायति *dāyati*, he purifies; दापयति *dāpayati*, he causes to purify.

II. Other irregular causatives are given in the following list. Their irregularity consists chiefly in taking प् *p* with Guṇa or Vṛiddhi of the radical vowel; sometimes in lengthening the vowel instead of raising it to Guṇa; and frequently in substituting a new base.

1. इ *i*, to go, in अधीते *adhīte*, he reads; Caus. अध्यापयति *adhyāpayati*, he teaches ‡. (Pāṇ. VI. 1, 48.)

2. चृ *ri*, to go, चृच्छति *richchhati*; Caus. अर्पयति *arpayati*, he places. (Pāṇ. VII. 3, 36.)

* Pāṇ. VII. 3, 35.

† Optionally as simple verbs; with prepositions, 27 and 28 do not shorten the vowel in the causative; 29 does shorten it.

‡ प्रति + इ *prati* + *i*, to approach, forms its causal regular when it means to make a person understand, प्रत्यापयति *pratyāyati*. Otherwise the causative of इ *i* is formed from गम् *gam*.

3. कूय् *knūy*, to sound, कूनाति *knūnāti*; Caus. कूपयति *knopayati*, he causes to sound.
4. क्री *krī*, to buy, क्रीणाति *krīṇāti*; Caus. क्रापयति *krāpayati*, he causes to buy.
5. क्ष्माय् *kshmdy*, to tremble, क्ष्मायते *kshmdyate*; Caus. क्ष्मापयति *kshmdāpayati*, he causes to tremble. (Pāṇ. VII. 3, 36.)
6. चि *chi*, to collect, चिनोति *chinoti*; Caus. चापयति *chāpayati*, or regularly चाययति *chāyayati*, he causes to collect. (Pāṇ. VI. 1, 54.)
7. छो *chho*, to cut, छयति *chhyati*; Caus. छययति *chhāyayati*, he causes to cut.
8. जागृ *jāgrī*, to be awake, जागर्ति *jāgarti*; Caus. जागरयति *jāgarayati*, he rouses.
9. जि *ji*, to conquer, जयति *jayati*; Caus. जापयति *jāpayati*, he causes to conquer.
10. दरिद्रा *daridrā*, to be poor, दरिद्राति *daridrāti*; Caus. दरिद्रयति *daridrayati*, he makes poor.
11. दीधी *dīdhī*, to shine, दीधीते *dīdhīte*; Caus. दीधयति *dīdhayati*, he causes to shine.
12. दुष् *dush*, to sin, दुष्यति *dushyati*; Caus. दूषयति *dūshayati*, he causes to sin; also दोषयति *doshayati*, he demoralizes. (Pāṇ. VI. 4, 91.)
13. धू *dhū*, to shake, धूनोति *dhūnoti*; Caus. धूनयति *dhūnayati*, he causes to shake.
14. पा *pā*, to drink, पिबति *pibati*; Caus. पाययति *pāyayati*, he causes to drink; also पै *pai*, पायति *pāyati*, to be dry.
15. पा *pā*, to protect, पाति *pāti*; Caus. पालयति *pālayati*, he protects.
16. प्री *prī*, to love, प्रीणाति *prīṇāti*; Caus. प्रीणयति *prīṇayati*, he delights.
17. भ्रज् *bhraj*, to roast, भृञ्जति *bhṛijjati*; Caus. भ्रज्जयति *bhrajjayati*, he makes roast, or भञ्जयति *bharjjayati*, from भृञ् *bhrij*.
18. भी *bhī*, to fear, बिभेति *bibhēti*; Caus. भापयते *bhāpāyate* or भीषयते *bhīṣhayate*, he frightens; also regularly भाययति *bhāyayati*. (Pāṇ. VI. 1, 56.)
19. मि *mi*, to throw, मिनोति *minoti*, and मी *mī*, to destroy, मिनाति *mināti*, form their Caus. like मा *mā*.
20. री *rī*, to flow, or to go, रीयते *rīyate*; Caus. रेपयति *repayati*, he makes flow.
21. रुह् *ruh*, to grow, रोहति *rohati*; Caus. रोहयति *rohayati*, रोपयति *ropayati*, he causes to grow. (Pāṇ. VII. 3, 43.)
22. ली *lī*, to adhere, लिनाति *lināti* and लीयते *līyate*; Caus. लीनयति *līnayati*, लापयति *lāpayati*, and लाययति *lāyayati*; and, if the root takes the form ला *lā*, also लालयति *lālayati* (Pāṇ. VII. 3, 39). The meaning varies; see Pāṇ. VI. 1, 48; 51.
23. वा *vā*, to blow, वाति *vāti*; Caus. वाजयति *vājayati*, if it means he shakes.
24. वी *vī*, to obtain, वेति *veti*; Caus. वापयति *vāpayati* or वाययति *vāyayati*, if it means to make conceive. (Pāṇ. VI. 1, 55.)
25. वे *ve*, to weave, वयति *vayati*; Caus. वाययति *vāyayati*, he causes to weave.
26. वेवी *vevī*, to conceive, वेवीते *vevīte*; Caus. वेवयति *vevayati*.
27. व्ये *vye*, to cover, व्ययति *vyayati*; Caus. व्याययति *vyāyayati*, he causes to cover.
28. वृ *vṛ*, to choose, वृिनाति *vṛindāti*; Caus. वृेपयति *vṛepayati*, he causes to choose.
29. शद् *śad*, to fall, शीयते *śīyate*; Caus. शातयति *śātayati*, he fells; but not, if it means to move. (Pāṇ. VII. 3, 42.)

30. शो *śo*, to sharpen, श्यति *śyati*; Caus. शाययति *śāyayati*, he causes to sharpen.
 31. सिध् *sidh*, to succeed, सिध्यति *sidhyati*; Caus. साधयति *sādhayati*, he performs;
 but सेधयति *sedhayati*, he performs sacred acts.
 32. सो *so*, to destroy, स्यति *syati*; Caus. साययति *sāyayati*, he causes to destroy.
 33. स्फुर *sphur*, to sparkle, स्फुरति *sphurati*; Caus. स्फारयति *sphārayati* and
 स्फोरयति *sphorayati*, he makes sparkle.
 34. स्फाय *sphāy*, to grow, स्फायते *sphāyate*; Caus. स्फावयति *sphāvayati*, he causes
 to grow.
 35. स्मि *smi*, to smile, स्मयते *smayate*; Caus. स्मापयते *smāpayate*, he astonishes;
 also स्माययति *smāyayati*, he causes a smile by something. (Pāṇ. vi. 1, 57.)
 36. ह्री *hrī*, to be ashamed, जिह्रेति *jihreti*; Caus. ह्रेपयति *hrepayati*, he makes
 ashamed. (Pāṇ. vii. 3, 36.)
 37. ह्वे *hve*, to call, ह्वयति *hvayati*; Caus. ह्वाययति *hvāyayati*, he causes to call.
 38. हन् *han*, to kill, हन्ति *hanti*; Caus. घातयति *ghātayati*, he causes to kill.

§ 464. As causative verbs are conjugated exactly like verbs of the Chur class, there is no necessity for giving here a complete paradigm. Like Chur verbs they retain अय् *ay* throughout, except in the reduplicated aorist and the benedictive Parasmaipada; and they form the perfect periphrastically. The only difficulty in causative verbs is the formation of their bases, and the formation of the aorist. Thus कृ *kṛi*, as causative, forms Pres. Par. and Âtm. कारयति, ०ते, *kārayati*, -te; Impf. अकारयत्, ०त, *akārayat*, -ta; Opt. कारयेत्, ०त, *kārayet*, -ta; Imp. कारयतु, ०तां, *kārayatu*, -tām; Red. Perf. कारयांचकार, ०चक्रे, *kārayāñchakāra*, -chakre (§ 342); Aor. अचीकरत्, ०त, *achīkarat*, -ta; Fut. कारयिष्यति, ०ते, *kārayiṣhyati*, -te; Cond. अकारयिष्यत्, ०त, *akārayiṣhyat*, -ta; Per. Fut. कारयिता *kārayitā*; Ben. कारयैत् *kāryāt*; कारयिषीष्ट *kārayiṣhīṣṭa*.

§ 465. If a causative verb has to be used in the passive, अय् *ay* is dropt (§ 399), but the root remains the same as it would have been with अय् *ay*. Hence Pres. कार्यते *kāryate*, he is made to do; रोष्यते *ropyate*, from रुह् *ruh*, he is made to grow. The imperfect, optative, and imperative are formed regularly. The perfect is periphrastic with the auxiliary verbs in the Âtmanepada.

§ 466. In the general tenses, however, where the य *ya* of the passive disappears (§ 401), the causative अय् *ay* may or may not reappear, and we thus get two forms throughout (see Colebrooke, p. 198, note):

Fut. भावयिष्ये *bhāvayishye* or भाविष्ये *bhāvishye*.

Cond. अभवयिष्ये *abhāvayishye* or अभविष्ये *abhāvishye*.

Per. Fut. भावयिताहे *bhāvayitāhe* or भावितहे *bhāvitāhe*.

Ben. भावयिषीय *bhāvayishīya* or भाविषीय *bhāvishīya*.

First Aor. I. 1. p. अभवयिषि *abhāvayishi* or अभविषि *abhāvishi*.

2. p. अभवयिषिह *abhāvayishīh* or अभविषिह *abhāvishīh*.

3. p. अभवि *abhāvi*.

CHAPTER XIX.

DESIDERATIVE VERBS.

§ 467. Desiderative bases are formed by reduplication, the peculiarities of which will have to be treated separately, and by adding स् *s* to the root. Thus from भू *bhū*, to be, बुभूस् *bubhūsh*, to wish to be.

§ 468. These new bases are conjugated like Tud roots. बुभूषामि *bubhūshāmi*, बुभूषसि *bubhūshasi*, बुभूषति *bubhūshati*, बुभूषावः *bubhūshāvah*, &c.

§ 469. The roots which take the intermediate इ *i* have been given before (§§ 331, 340), as well as those which take intermediate ई *ī*. Thus from विद् *vid*, to know, विविदिष् *vividish*, to wish to know; from तृ *trī*, to cross, तितरिष् *titarish* or तितरीष् *titarīsh*, to wish to cross.

§ 470. As a general rule, though liable to exceptions, it may be stated that bases ending in one consonant may be strengthened by Guṇa, if they take the intermediate इ *i*. Thus बुध् *budh* forms बुबोधिषति *bubodhishati*; वृध् *vṛidh*, विवधिषति *vivardhishati*; दिव् *div*, दिदेविषति *didevishati*: also कृ *kṛī*, चिकरिषति *chikarishati*; दृ *dri*, दिदरिषति *didarishati*. But भिद् *bhid*, Des. बिभित्सति *bibhitsuati* (Pāṇ. I. 2, 10); गुह् *guh*, जुगुषति *jughukshati* (Pāṇ. VII. 2, 12). In fact, no Guṇa without intermediate इ *i*.

§ 471. But there are important exceptions. In many cases the base of the desiderative is neither strengthened nor weakened; रुद् *rud*, रुरुदिषति *rurudishati*. Other bases may be strengthened optionally; द्युत् *dyut*, दिद्युतिषते *didyutishate* or दिद्योतिषते *didyotishate*. Certain bases which do not take intermediate इ *i* are actually weakened; स्वप् *svap*, सुषुप्तिषति *sushupsati*.

1. Verbs which do not take Guṇa, though they have intermediate इ *i*.

रुद् *rud*, to cry, रुरुदिषति *rurudishati*; विद् *vid*, to know, विविदिषति *vividishati*; मुष् *mush*, to steal, मुमुषिषति *mumushishati*. (Pāṇ. I. 2, 8.)

2. Verbs which may or may not take Guṇa, though they have intermediate इ *i*.

Verbs beginning with consonants, and ending in any single consonant, except य *y* or व *v*, and having इ *i* or उ *u* for their vowel. (Pāṇ. I. 2, 26.)

द्युत् *dyut*, दिद्युतिषति *didyutishati* or दिद्योतिषति *didyotishati*.

But दिव् *div*, दिदेविषति *didevishati* or, without इ *i*, दुद्युषति *dudyūshati* (Pāṇ. VII. 2, 49); वृत् *vṛit*, विवर्तिषते *vivartishate* or विवृत्तिषति *vivṛitsuati*.

3. Verbs ending in इ *i* or उ *u*, not taking intermediate इ *i*, lengthen their vowel; final च् *ṛi* and च् *ṛī* become ई *tr*, and, after labials, ऊ *ūr*. (Pāṇ. VI. 4, 16.)

जि *ji*, to conquer, जिगीषति *jigīshati*; यु *yu*, to mix, युयुषति *yuyūshati*.

कृ *kṛi*, to do, चिकीर्षति *chikīrshati*; तृ *trī*, to cross, तितरीषति *titrīshati*.

मृ *mṛi*, to die, मुमूषति *mumūshati*; पू *pṛī*, to fill, पुपूषति *pupūshati*.

If, however, they take intermediate इ *i*, they likewise take Guṇa.

स्मि *smi*, to smile, स्मिन्मयिषति *sismayishati*; पू *pū*, to purify, पिपयिषते *pipavishate*; गृ *grī*, to swallow, जिगरिषति *jigarishati*; दृ *drī*, to respect, दिदरिषते *didarishate*.

4. गम् *gam*, to go, as a substitute for इ *i*, to go, and हन् *han*, to kill, lengthen their vowel before the स् *s* of the desiderative. (Pāṇ. VI. 4, 16.)

गम् *gam*, अधिजिगांसते *adhijigāmsate*, he wishes to read; but जिगमिषति *jigamishati*, he wishes to go.

हन् *han*, निषांसति *jighāmsati*, he wishes to kill.

5. तन् *tan*, to stretch, lengthens its vowel optionally. (Pāṇ. v. 4, 17.)

तन् *tan*, तितांसति *titāmsati* or तितंसति *titamsati*; but also तितनिषति *titanishati*. (Pāṇ. VII. 2, 49, v.)

6. सन् *san*, to obtain, drops its न् *n* and lengthens the vowel before the स् *s* of the desiderative. (Pāṇ. VI. 4, 42.)

सन् *san*, सिषांसति *sishānsati*; but सिसनिषति *sisanishati*.

7. ग्रह् *grah*, to take, स्वप् *swap*, to sleep, and प्रच्छ् *prachh*, to ask, shorten their bases by *Samprasāraṇa*. (Pāṇ. I. 2, 8.)

ग्रह् *grah*, जिघृक्षति *jighṛikshati*.

स्वप् *swap*, सुषुप्सति *sushupsati*.

प्रच्छ् *prachh*, पिपृच्छति *piprichchhishati*.

8. The following verbs shorten their vowel to इ *i* before the स् *s* of the desiderative, insert त् *t* (Pāṇ. VII. 4, 54), and reject the reduplication.

मी *mī* (मीनाति *mīnāti*, to destroy, and मिनोति *minoti*, to throw), Des. मिंसति *mitsati*.

मा *mā* (माति *māti*, to measure, मीमते *mimīte*, to measure, मयते *mayate*, to change), Des. मिंसति *mitsati*, मिंसते *mitsate*.

दा *dā* (ददाति *dadāti*, to give, दाति *dāti*, to cut, द्यति *dyati*, to cut, दयते *dayate*, to pity), Des. दित्सति *ditsati*, दित्सते *ditsate*.

धा *dhā* (दधाति *dadhāti*, to place, धयति *dhayati*, to drink), Des. धित्सति *dhitsati*.

9. Other desideratives formed without reduplication:

रभ् *rabh*, to begin (रभते *rabhate*), Des. रिप्सते *ripsate*.

लभ् *labh*, to take (लभते *labhate*), Des. लिप्सते *lipsate*.

शक् *śak*, to be able (शक्नोति *śaknoti*, शक्यति *śakyati*), Des. शिक्षति *śikshati*.

पत् *pat*, to fall (पतति *patati*), Des. पित्सति *pitsati*.

पद् *pad*, to go (पद्यते *padyate*), Des. पित्सते *pitsate*.

आप् *āp*, to obtain (आप्नोति *āpnoti*), Des. ईप्सति *īpsati*.

ज्ञप् *jñap*, to command (ज्ञपयति *jñapayati*), Des. ज्ञीप्सति *jñāpsati*.

क्षृप् *ridh*, to grow (क्षृप्नोति *ridhnoti*), Des. ईर्त्सति *īrtsati*.

दम् *dambh*, to deceive (दम्नोति *dabhnōti*), Des. धीप्सति *dhīpsati* or धिप्सति *dhipsati*.

मुच् *much*, to free (मुञ्चति *muñchati*), Des. मोक्षते *mokshate* or मुमुक्षते *mumukshate*, he wishes for spiritual freedom.

राध् *rādh*, to finish (राधति *rādhyati*), Des. प्रतिरिच्छति *prati-ritsati*, in the sense of injuring, otherwise रिराच्छति *rirātsati*, also रिरिच्छति *riritsati*.

§ 472. Certain verbs which are commonly considered to belong to the Bhû class are really desiderative bases.

किन् *kit*, चिकित्सते *chikitsate*, he cures.

गुप् *gup*, जुगुप्सते *jugupsate*, he despises.

तिक् *tij*, तितिक्षते *titikshate*, he bears.

मान् *mān*, मीमांसते *mīmānsate*, he investigates.

बध् *badh*, बीभत्सते *bibhatsate*, he loathes.

दान् *dān*, दीदांसते *dīdāmsate*, he straightens.

शान् *śān*, शीशांसते *śīśāmsate*, he sharpens.

Reduplication in Desideratives.

§ 473. Besides the general rules of reduplication given in §§ 302-319*, the following special rules with regard to the vowel of the reduplicative syllable are to be observed in forming the desiderative base :

Radical अ *a* and आ *ā* are represented by इ *i* in the reduplicative syllable (Pāṇ. VII. 4, 79).

पच् *pach*, पिपक्षति *pipakshati*; स्था *sthā*, तिष्ठति *tishṭhātsati*.

§ 474. अव् *av* and आव् *āv*, standing as Guṇa or Vṛiddhi of radical उ *u* or ऋ *ṛ*, are represented by इ *i* in the reduplicative syllable, provided they be preceded by प् *p*, फ् *ph*, ब् *b*, भ् *bh*, म् *m*, य् *y*, र् *r*, ल् *l*, व् *v*, ज् *j* (Pāṇ. VII. 4, 80).

पू *pū*, पिपावयिषति *pipāvayishati*, (Red. Aor. अपीषवत् *apīṣavat*.) See § 375.

भू *bhū*, बिभावयिषति *bibhāvayishati*, (Red. Aor. अबीषवत् *abīṣavat*.)

यु *yu*, यियविषति *yiyaṇishati*, and Caus. Desid. यियावयिषति *yiyaṇishati*.

जु *ju*, जिजावयिषति *jijāṇishati*, (Red. Aor. अजीषवत् *ajīṣavat*.)

But नु *nu*, नुनावयिषति *nunāvayishati*, (Red. Aor. अनूषवत् *anūṇavat*.) See § 375†.

§ 475. Roots सु *śru*, to flow, श्रु *śru*, to hear, द्रु *dru*, to run, प्रु *pru*, to approach, प्लु *plu*, to swim, च्यु *chyu*, to fall, may under similar circumstances optionally take इ *i* or उ *u* in the reduplicative syllable.

सु *śru*, सिस्त्रावयिषति *sistrāvayishati* or सुस्त्रावयिषति *sustrāvayishati*; but the simple desiderative सुस्रूषति *susrūṣati* only.

स्वापस्व *svāpay*, the Caus. of स्वप् *svap*, forms सुश्वापयिषति *sushvāpayishati*.

§ 476. Roots beginning with a vowel have a peculiar kind of internal reduplication, to which allusion was made in § 378. Thus (Pāṇ. VI. 1, 2)

अञ् *aś* forms अशिञ् + इषति *aśiś + ishati*.

अट् *aṭ* forms अटिट् + इषति *aṭiṭ + ishati*.

अक्ष् *aksh* forms अचिक्श् + इषति *achiksh + ishati*.

उच्च् *uchchh* forms उचिच्च् + इषति *uchichchh + ishati*.

* Exceptional reduplication occurs in चिकीषति *chikīṣati*, besides चिचिषति *chichīṣati*, from चि *chi* (Pāṇ. VII. 3, 58); in जिगीषति *jigīṣati* from हि *hi* (Pāṇ. VII. 3, 56), &c.

§ 477. If the root ends in a double consonant, the first letter of which is न् *n*, द् *d*, or र् *r*, then the second letter is reduplicated.

अर्च *arch*, अर्चिर्चिषति *archich-ishati*.

उद् *und*, उदिदिषति *undid-ishati*.

उब्ज *ubj*, उब्जिजिषति *ubjiy-ishati*.

In ईर्ष्य *irshy* the last consonant is reduplicated.

ईर्ष्य *irshy*, ईर्ष्यिषति *irshiy-ishati*.

In the verbs beginning with कंठ्यति *kanḍyati* (§ 498) the final य् *y* is reduplicated.

कंठ्य *kanḍy*, कंठ्यिषति *kanḍyiy-ishati*.

CHAPTER XX.

INTENSIVE VERBS.

§ 478. Intensive, or, as they are sometimes called, frequentative bases are meant to convey an intenseness or frequent repetition of the action expressed by the simple verb. Simple verbs, expressive of motion, sometimes receive the idea of tortuous motion, if used as intensives. Some intensive bases convey the idea of reproach or disgrace, &c.

§ 479. Only bases beginning with a consonant, and consisting of one syllable, are liable to be turned into intensive bases. Verbs of the Chur class cannot be changed into intensive verbs. There are, however, some exceptions. Thus अद् *aḍ*, to go, though beginning with a vowel, forms अदाद्व्यते *aḍādyate*, he wanders about; अज् *aś*, to eat, अज्जज्यते *aśāśyate*; च् *ri*, to go, चरायते *arāryate* and चरति *arati* (Siddh.-Kaum. vol. II. p. 216); ऊर्णु *ūrnu*, to cover, ऊर्णुन्यते *ūrṇondyate* (Pāp. III. 1, 22).

§ 480. There are two ways of forming intensive verbs :

1. By a peculiar reduplication and adding य् *ya* at the end.
2. By the same peculiar reduplication without any modification in the final portion of the base. The latter occurs very seldom.

Bases formed in the former way admit of Âtmanepada only.

Ex. भू *bhū*, बोभूयते *bobhūyate*.

Bases formed in the latter way admit of Parasmaipada only, though, according to some grammarians, the Âtmanepada also may be formed.

Ex. भू *bhū*, बोभवीति *bobhavīti* or बोभोति *bobhoti*.

The Âtmanepada would be बोभूते *bobhūte*.

§ 481. When य् *ya* is added, the effect on the base is generally the same as in the passive and benedictive Par. (§ 389). Thus final vowels are lengthened: चि *chi*, to gather, चेच्यते *chechīyate*; श्रु *śru*, to hear, श्रोत्र्यते *śroṭryate*. चा *ā* is changed to ई *ī*: धा *dhā*, to place, देधीयते *dedhīyate*. च् *ṛi* becomes ईर् *īr*, or, after labials, ऊर् *ūr*: तृ *trī*, to cross, तेतीयते *tetīryate*; प्र *pri*,

to fill, पोपूर्यते *popūryate*. Final च्च *ri*, however, when following a simple consonant, is changed to री *ri*, not to रि *ri*: कृ *kṛi*, to do, चेक्रीयते *chekrīyate*. When following a double consonant it is changed to अर् *ar*: स्मृ *smṛi*, to remember, सास्मर्यते *sāsmaryate*. These intensive bases are conjugated like bases of the Div class in the Âtmanepada. It should be observed, however, that in the general tenses roots ending in vowels retain य *y* before the intermediate इ *i*, while roots ending in consonants throw off the य *ya* of the special tenses altogether. Thus from बोभूय *bobhūya*, बोभूयिता *bobhū-y-itā*; from बेभिद्य *bebhidya*, बेभिदिता *bebhiditā*.

§ 482. When य *ya* is not added, the intensive bases are treated like bases of the Hu class. The rules of reduplication are the same. Observe, however, that verbs with final or penultimate च्च *ri* have peculiar forms of their own (§§ 489, 490), and verbs in च्च *ri* start from a base in अर् *ar*, and therefore have आ *ā* in the reduplicative syllable. तृ *trī*, तर् *tar*, तातर्मि *tātarmi*; 3rd pers. plur. तातिरति *tātirati*.

§ 483. According to the rules of the Hu class, the weak terminations require Guṇa (§ 297). Hence from बोबुध् *bobudh*, बोबोभि *bobodhmi*; but बोबुध्मः *bobudhmaḥ*. From बोभू *bobhū*, बोभोभि *bobhomi*, बोभवानि *bobhavāni*; but बोभून्मः *bobhūnmaḥ*. Remark, however, that in 1. 2. 3. p. sing. Pres., 2. 3. p. sing. Impf., 3. p. sing. Imp. ई *i* may be optionally inserted:

बोबोभि *bobodhmi* or बोबुधीभि *bobudhīmi*; बोभोभि *bobhomi* or बोभवीभि *bobhavīmi*. And remark further, that before this intermediate ई *i*, and likewise before weak terminations beginning with a vowel, intensive bases ending in consonants do not take Guṇa (Pāṇ. VII. 3, 87). Hence बोबुधीभि *bobudhīmi*, बोबुधानि *bobudhāni*, अबोबुधं *abobudham*. From विद् *vid*,

Present.	Imperfect.	Imperative.
वेवेदि or वेविदीनि <i>vevedmi</i> or <i>vevidīni</i>	अवेविदं <i>avevidam</i>	वेविदानि <i>vevidāni</i>
वेवेत्ति or वेविदीति <i>veveti</i> or <i>vevidīti</i>	अवेवेत् or अवेविदीः <i>avevet</i> or <i>avevidīḥ</i>	वेविद्धि <i>veviddhi</i>
वेवेति or वेविदीति <i>veveti</i> or <i>vevidīti</i>	अवेवेत् or अवेविदीत् <i>avevet</i> or <i>avevidīṭ</i>	वेवेतु or वेविदीतु <i>vevetu</i> or <i>vevidītu</i>
वेविद्धः <i>vevidvāḥ</i> , &c.	अवेविद्ध <i>avevidva</i>	वेविदाव <i>vevidāva</i>

Rules of Reduplication for Intensives.

§ 484. The simplest way to form the peculiar reduplication of intensives, is to take the base used in the general tenses, to change it into a passive base by adding य *ya*, then to reduplicate, according to the general rules of reduplication, and lastly, to raise, where possible, the vowel of the reduplicative syllable by Guṇa (Pāṇ. VII. 4, 82), and आ *ā* to आ *ā* (Pāṇ. VII. 4, 83).

चि *chi*, to gather, चीय *chīya*, चेचीयते *chechīyate*; चेचेति *checheti*.

क्रुक् *kṛuḥ*, to abuse, क्रुष्य *kṛuṣya*, चोक्रुष्यते *chokṛuṣyate*; चोक्रोष्टि *chokroṣṭi*.

त्रौक् *trauk*, to approach, त्रौक्क *traukya*, त्रौक्क्यते *totraukyate*; त्रौक्कति *totraukti*.

रेक् *rek*, to suspect, रेक्क *rekya*, रेक्क्यते *rerekhyate*; रेक्कति *rerekti*.

कृ *kri*, to do, क्रीय *kriya*, चेक्रीयते *chekriyate*; चक्रीति *charkarti*.

कृ *krī*, to scatter, कीर्य *ktiya*, चेकीर्यते *chekriyate*; चाकीरति *chākarti*. (§ 482.)

पू *prī*, to fill, पूर्य *pūrya*, पोपूर्यते *popūryate*; पापूरति *pāparti*.

स्मृ *smṛi*, to remember, स्मर्य *smarya*, सास्मर्यते *sāsmaryate*; सस्मरति *sarsmarti**.

दा *dā*, to give, दीय *dīya*, देदीयते *dediyate*; दादाति *dādāti*.

जे *hve*, to call, हूय *hūya*, जोहूयते *johūyate*; जोहोति *johoti*.

§ 485. The roots वञ्च् *vañch*, संस् *sraṁs*, ध्वंस् *dhvaṁs*, भ्रंस् *bhraṁs*, कस् *kas*, पत् *pat*, पद् *pad*, स्कन्द *skand*, place नी *nī* between the reduplicative syllable and the root. (Pāṇ. VII. 4, 84.)

वञ्च् *vañch*, to go round, वनीवञ्च्यते *va nī vachyate*; वनीवञ्चीति *vanīvañchīti*.

संस् *sraṁs*, to tear, सनीस्रस्यते *sa nī srasyate*; सनीस्रसीति *sanīsraṁsīti*.

ध्वंस् *dhvaṁs*, to fall, दनीध्वस्यते *da nī dhvasyate*; दनीध्वसीति *danīdhvaṁsīti*.

भ्रंस् *bhraṁs*, to fall, बनीभ्रस्यते *ba nī bhrasyate*; बनीभ्रसीति *banībhraṁsīti*.

कस् *kas*, to go, चनीकस्यते *cha nī kasyate*; चनीकसीति *chanīkasīti*.

पत् *pat*, to fly, पनीपत्यते *pa nī patyate*; पनीपतीति *panīpatīti*.

पद् *pad*, to go, पनीपद्यते *pa nī padyate*; पनीपदीति *panīpadīti*.

स्कन्द *skand*, to step, चनीस्कद्यते *cha nī skadyate*; चनीस्कदीति *chanīskandīti*.

§ 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.

गम् *gam*, to go, जंगम्यते *jaṅgamyate*; जंगमीति *jaṅgamīti*.

भ्रम् *bhram*, to roam, बम्भ्रम्यते *bambhramyate*; बम्भ्रमीति *bambhramīti*.

हन् *han*, to kill, जंघन्यते *jaṅghanyate*; जंघनीति *jaṅghanīti*.

§ 487. The roots जप् *jap*, to recite, जभ् *jabh*, to yawn, दह् *dah*, to burn, दंश् *daṁś*, to bite, भञ्ज् *bhañj*, to break, पश् *paś*, to bind, insert a nasal in the reduplicative syllable. (Pāṇ. VII. 4, 86.)

जप् *jap*, जंजप्यते *jañjapyate*; जंजपीति *jañjapīti*.

दंश् *daṁś*, दंदश्यते *daṁśasyate*; दंदशीति *daṁśāśīti*.

§ 488. The roots चर् *char* and फल् *phal* form their intensives as, चञ्चूर्यते *chañchūryate* and चञ्चुरीति *chañchurīti* or चञ्चूति *chañchūrīti*.

पंफुल्यते *pamphulyate* and पंफुलीति *pamphulīti* or पंफुलि *pamphulīti*. (Pāṇ. VIII. 4, 87.)

§ 489. Roots with penultimate च् *ri* insert री *rī* in their reduplicative syllable. (Pāṇ. VII. 4, 90.)

वृत् *vrī*, वरीवृत्त्यते *va rī vṛityate*; वरीवृतीति *va rī vṛitīti*.

In the Par. these roots allow of six formations. (Pāṇ. VII. 4, 91.)

ववृतीति *va r vṛitīti*.

ववृति *varvarti*.

* This form follows from Pāṇ. VII. 4, 92, and is supported by the Mādhaviya-dhātuvṛitti. Other grammarians give सास्मरति *sāsmarti*.

वरिवृतीति *va ri vṛittīti*.वरिवर्ति *varivartī*.वरीवृतीति *va rī vṛittīti*.वरीवर्ति *varivartī*.

§ 490. The same applies to roots ending in *चृ ri*, if used in the Parasmaipada. (Pāṇ. VII. 4, 92.)

कृ *kṛi*; चर्करीति *cha r karīti*.चर्कति *charkartī*.चरिकरीति *cha ri karīti*.चरिकर्ति *charikartī*.चरीकरीति *cha rī karīti*.चरीकर्ति *charīkartī*.

§ 491. A few frequentative bases are peculiar in the formation of their base*.

स्वप् *svap*, to sleep, सोषुष्यते *soshupyate*; but सास्वप्ति *sāsvapti*. (Pāṇ. VI. 1, 19.)

स्यम् *syam*, to sound, सेसिम्यते *sesimyate*; but संस्यन्ति *samsyanti*.

व्ये *vye*, to cover, वेवीयते *vevīyate*; but वाव्याति *vāvvyāti*; or (§ 483) वाव्येति *vāvvyeti*.

वञ् *vaś*, to desire, वावश्यते *vāvaśyate*; वावहि *vāvashīti*. (Pāṇ. VI. 1, 20.)

चाय् *chāy*, to regard, चेकीयते *chekīyate*; चेकेति *cheketi*. (Pāṇ. VI. 1, 21.)

प्याय् *pyāy*, to grow, पेपीयते *pepīyate*; पाप्याति *pāpyāti*. (Pāṇ. VI. 1, 29.)

प्वि *svi*, to swell, शोषूयते *śoṣūyate* or शेष्वीयते *śeṣvīyate*; शेष्वेति *śeṣveti*. (Pāṇ. VI. 1, 30.)

हन् *han*, to kill, जेघ्नीयते *jeghñīyate*; जंघति *janghanti*. (Pāṇ. VII. 4, 30, v.)

घ्रा *ghrā*, to smell, जेघ्रीयते *jeghrīyate*; जाघ्राति *jāghrāti*. (Pāṇ. VII. 4, 31.)

ध्मा *dhmā*, to blow, देध्नीयते *dedhñīyate*; दध्माति *dādhmāti*. (Pāṇ. VII. 4, 31.)

गृ *grī*, to swallow, जेगिल्यते *jegilyate*; जागर्ति *jāgarti*. (Pāṇ. VIII. 2, 20.)

शि *śi*, to lie down, शाशय्यते *śāśayyate*; शेसेति *śeśeti*. (Pāṇ. VII. 4, 22.)

§ 492. From derivative verbs new derivatives may be formed, most of which, however, are rather the creation of grammarians, than the property of the spoken language. Thus from भावयति *bhāvayati*, the causal of भू *bhū*, he causes to be, a new desiderative is derived, बिभावयिषति *bibhāvayishati*, he wishes to cause existence. So from the intensive बोभूयते *bobhūyate*, he exists really, is formed बोभूयिषति *bobhūyishati*, he wishes to exist really;

* The formation and conjugation of the Intensive in the Parasmaipada, or the so-called Charkarita, have given rise to a great deal of discussion among native grammarians. According to their theory यङ् *yañ*, the sign of the Intensive Âtmanepada, has to be suppressed by लुक् *luk*. By this suppression the changes produced in the verbal base by यङ् *yañ* would cease (Pāṇ. I. 1, 63), except certain changes which are considered as Anaṅgakārya, changes not affecting the base, such as reduplication. Changes of the root that are to take place not only in the Intens. Âtm., but also in the Intens. Par., are distinctly mentioned by Pāṇini, VII. 4, 82—92. About other changes, not directly extended to the Intens. Par., grammarians differ. Thus the Prakriyā-Kaumudī forms सोषोमि *soshopti*, because Pāṇ. VI. 1, 19, prescribes सोषुष्यते *soshupyate*; other authorities form only सास्वप्ति *sāsvapti* or सास्वपीति *sāsvaptīti*. Colebrooke allows चेकेति *cheketi* (p. 332), because Pāṇ. VI. 1, 21, prescribes चेकीयते *chekīyate*, and the commentary argues in favour of चेकेति *cheketi*. But Colebrooke (p. 321) declines to form सेसिते *sesinte*, because it is in the Âtm. only that Pāṇ. VI. 1, 19, allows सेसिम्यते *sesimyate*. Whether the Perfect should be periphrastic or reduplicated is likewise a moot point among grammarians; some forming बोभवाचकार *bobhavāñchakāra*, others बोभूव *bobhūva*, others बोभाव *bobhāva*.

then a new causative may be formed, *बोभूयिषयति bobhūyishayati*, he causes a wish to exist really; and again a new desiderative, *बोभूयिषयिषति bobhūyishayishati*, he wishes to excite the desire of real existence.

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 *इयेन syena*, hawk, we have *इयेनायते syenāyate*, he behaves like a hawk; from *पुत्र putra*, son, *पुत्रीयति putrīyati*, he treats some one like a son, or he wishes for a son. Some denominatives are formed without any derivative syllable. Thus from *कृष्ण kṛishṇa*, कृष्णति *kṛishṇati*, he behaves like Kṛishṇa; from *पितृ pitri*, father, *पितरति pitarati*, he behaves like a father.

These denominative verbs, however, cannot be formed at pleasure; and many even of those which would be sanctioned by the rules of native grammarians, are of rare occurrence in the national literature of India. These verbs should therefore be looked for in the dictionary rather than in a grammar. A few rules, however, on their formation and general meaning, may here be given.

Denominatives in य ya, Parasmaipada.

§ 494. By adding य *ya* to the base of a noun, denominatives are formed expressing a wish. From *गो go*, cow, *गव्यति gavyati*, he wishes for cows. These verbs might be called nominal desideratives, and they never govern a new accusative.

§ 495. By adding the same य *ya*, denominatives are formed expressing one's looking upon or treating something like the subject expressed by the noun. Thus from *पुत्र putra*, son, *पुत्रीयति शिष्यं putrīyati śishyam*, he treats the pupil like a son. By a similar process *प्रासादीयति prāsādīyati*, from *प्रासाद prāsāda*, palace, means to behave as if one were in a palace; *प्रासादीयति कुट्यां भिक्षुः prāsādīyati kuṭyām bhikṣuḥ*, the beggar lives in his hut as if it were a palace.

§ 496. Before this य *ya*,

1. Final अ *a* and आ *ā* are changed to ई *ī*; *सुता sulā*, daughter, *सुतीयति sutīyati*, he wishes for a daughter†.

* They are called in Sanskrit लिङ्गु *liṅgu*, from लिङ्ग *liṅga*, it is said, a crude sound, and दृधु *dṛhu*, for धातु *dhātu*, root. (Carey, Grammar, p. 543.)

† Minute distinctions are made between *अशनीयति aśanyati*, he wishes to eat at the proper time, and *अशनीयति aśandīyati*, he is ravenously hungry; between *उदकीयति udakīyati*, he wishes for water, and *उदन्त्यति udanyati*, he starves and craves for water; between *धनायति dhanāyati*, he is greedy for wealth, and *धनीयति dhanyati*, he asks for some money. (Pāp. VII. 4, 34.)

2. इ *i* and उ *u* are lengthened ; पति *pati*, master, पतीयति *patīyati*, he treats like a master ; कवि *kavi*, poet, कवीयति *kavīyati*, he wishes to be a poet.
3. च *ri* becomes री *rī*, ओ *o* becomes अव *av*, औ *au* becomes आव *āv* ; पितृ *pitri*, father, पित्रीयति *pitrīyati*, he treats like a father ; नौ *nau*, ship, नाव्यति *nāvya*, he wishes for a ship.
4. Final न् *n* is dropt, and other final consonants remain unchanged ; राजन् *rājan*, king, राजीयति *rājīyati*, he treats like a king ; पयस् *payas*, milk, पयस्यति *payasyati*, he wishes for milk ; वाच् *vāch*, speech, वाच्यति *vāchyati* (Pāṇ. I. 4, 15) ; नमस् *namas*, worship, नमस्यति *namasyati*, he worships (Pāṇ. III. 1, 19).

Denominatives in य ya, Ātmanepada.

§ 497. A second class of denominatives, formed by adding य *ya*, has the meaning of behaving like, or becoming like, or actually doing what is expressed by the noun. They differ from the preceding class by generally following the Ātmanepada*, and by a difference in the modification of the final letters of the nominal base. Thus

1. Final अ *a* is lengthened ; इयेन *syena*, hawk, इयेनायते *syenāyate*, he behaves like a hawk ; शब्द *śabda*, sound, शब्दायते *śabdāyate*, he makes a sound, he sounds ; भृश *bhṛīśa*, much, भृशायते *bhṛīśāyate*, he becomes much ; कष्ट *kashṭa*, mischief, कष्टायते *kashṭāyate*, he plots ; रोमंश्च *romantha*, ruminating, रोमंश्चायते *romanthāyate*, he ruminates. The final ई *ī* of feminine bases is generally dropt, and the masculine base taken instead ; कुमारी *kumārī*, girl, कुमारायते *kumārāyate*, he behaves like a girl. (Pāṇ. VI. 3, 36-41.)
- 2 and 3. Final इ *i* and उ *u*, च *ri*, ओ *o*, औ *au* are treated as in § 496 ; शुचि *śuchi*, pure, शुचीयते *śuchīyate*, he becomes pure.
4. Final न् *n* is dropt, and the preceding vowel is lengthened ; राजन् *rājan*, king, राजायते *rājāyate*, he behaves like a king ; उष्मन् *uśman*, heat, उष्मायते *uśmāyate*, it sends out heat.

Some nominal bases in स् *s* and त् *t* may, others must (Pāṇ. III. 1, 11) be treated like nominal bases in अ *a*. Hence from विद्वस् *vidvas*, wise, विद्वस्यते *vidvasyate* or विद्वायते *vidvāyate*, he behaves like a wise man ; from पयस् *payas*, milk, पयस्यते *payasyate* or पयायते *payāyate*, it becomes milk ; from अप्सरस् *apsaras*, अप्सरायते *apsarāyate*, she behaves like an Apsaras ; from बृहत् *bṛihat*, great, बृहायते *bṛihāyate*, he becomes great. (Pāṇ. III. 1, 12.)

§ 498. Some verbs are classed together by native grammarians as

* Those that may take both Parasmaipada and Ātmanepada are said to be formed by क्यश् *kyash*, the rest by क्यन् *kyan*. Thus from लोहित *lohita*, red, लोहितायति or ते *lohitāyati* or -te, he becomes red. (Pāṇ. III. 1, 13.)

Kaṇḍvādi's, i. e. beginning with Kaṇḍū. They take य *ya*, both in Parasmaipada and Âtmanepada, and keep it through the general tenses under the restrictions applying to other denominatives in य *ya* (§ 501). Nouns ending in अ *a* drop it before य *ya*. Thus from अगद् *agada*, free from illness, अगच्छति *agadyati*, he is free from illness; from सुख *sukha*, pleasure, सुख्यति *sukhyati*, he gives pleasure; from कंङ्क *kaṇḍū*, scratching, कंङ्कयति or ङे *kaṇḍūyati* or -te, he scratches.

Denominatives in स्य sya.

§ 499. Certain denominative verbs, which express a wish, take स्य *sya* instead of य *ya*. Thus from क्षीर *kshīra*, milk, क्षीरस्यति *kshīrasyati*, the child longs for milk; from लवण *lavana*, salt, लवणस्यति *lavāṇasyati*, he desires salt. Likewise अश्वस्यति *aśvasyati*, the mare longs for the horse; वृषस्यति *vṛishasyati*, the cow longs for the bull (Pāṇ. VII. 1, 52). Some authorities admit स्य *sya* and अस्य *asya*, in the sense of extreme desire, after all nominal bases. Thus from मधु *madhu*, honey, मधुस्यति *madhusyati* or मध्वस्यति *madhvasyati*, he longs for honey.

Denominatives in काम्य kāmya.

§ 500. It is usual to form desiderative verbs by compounding a nominal base with काम्य *kāmya*, a denominative from काम *kāma*, love. Thus पुत्रकाम्यति *putrakāmyati*, he has the wish for a son; Fut. पुत्रकाम्यिता *putrakāmyitā*. Here the य *y*, it is said, is not liable to be dropt. (Siddh.-Kaum. vol. II. p. 222.)

§ 501. The denominatives in य *ya* are conjugated like verbs of the Bhū class in the Parasmaipada and Âtmanepada. Pres. पुत्रीयामि *putrīyāmi*, Impf. अपुत्रीये *aputrīyam*, Imp. पुत्रीयाणि *putrīyāni*, Opt. पुत्रीयेयं *putrīyeyam*. Pres. श्येनाये *śyenāye*, Impf. अश्येनाये *aśyenāye*, Imp. श्येनायै *śyenāyai*, Opt. श्येनायेय *śyenāyeya*. In the general tenses the base is पुत्रीय *putrīy* or श्येनाय *śyenāy*; but when the denominative य *y* is preceded by a consonant, य *y* may or may not be dropt in the general tenses (Pāṇ. VI. 4, 50). Hence, Per. Perf. पुत्रीयानास *putrīyāmāsa* (§ 325, 3), Aor. अपुत्रीयिषं *aputrīyisham*, Fut. पुत्रीयिष्यामि *putrīyishyāmi*, Per. Fut. पुत्रीयिता *putrīyitā*, Ben. पुत्रीयासं *putrīyāsam*.

From श्येनायते *śyenāyate*, Per. Perf. श्येनायानास *śyenāyāmāsa*, Aor. अश्येनायिषि *aśyenāyishi*, Fut. श्येनायिष्ये *śyenāyishye*, &c.

From समिध् *samidh*, fuel, समिध्ति *samidhyati*, he wishes for fuel; Per. Fut. समिधिता *samidhyitā* or समिधिता *samidhitā*, &c. (Pāṇ. VI. 4, 50).

Denominatives in अय aya.

§ 502. Some denominative verbs are formed by adding अय *aya* to certain nominal bases. They generally express the act implied by the nominal base. They may be looked upon as verbs of the Chur class. They are

conjugated in the Parasmaipada and Âtmanepada, some in the Âtmanepada only. They retain अय् *ay* in the general tenses under the limitations that apply to verbs of the Chur class and causatives (viz. benedictive Par., reduplicated aorist, &c.), and their radical vowels are modified according to the rules applying to the verbs of the Chur class (§ 296, 4).

Thus from पाश *pāśa*, fetter, विपाशयति *vipāśayati*, he unties; from वनेन् *varman*, armour, संवनेयति *samvarmayati*, he arms, (the final न् *n* being dropt); from मुंड *muṇḍa*, shaven, मुंडयति *muṇḍayati*, he shaves; from शब्द *śabda*, sound, शब्दयति *śabdayati*, he makes a sound (Dhâtupâṭha 33, 40); from मिश्र *miśra*, mixed, मिश्रयति *miśrayati*, he mixes (Pân. III. 1, 21; 25).

Some of these verbs are always Âtmanepada. Thus from पुच्छ *puchchha*, tail, उत्पुच्छयते *utpuchchhayate*, he lifts up the tail (Pân. III. 1, 20).

If अय् *aya* is to be added to nouns formed by the secondary affixes मत् *mat*, वत् *vat*, मिन् *min*, विन् *vin*, these affixes must be dropt. From स्रग्विन् *sragvin*, having garlands, स्रजयति *srajayati*.

If अय् *aya* is added to feminine bases, they are generally replaced by the corresponding masculine base. From इयेनी *tyeni* (§ 247), white, इयेतयति *syetayati*, he makes her white (Pân. VI. 3, 36).

Certain adjectives which change their base before इश् *ishṭha* of the superlative, do the same before अय् *aya*. मृदु *mṛidu*, soft, मृदयति *mradayati*, he softens; दूर *dūra*, far, दृढयति *davayati*, he removes.

Some nominal bases take आपय् *āpaya*. Thus from सत्य *satya*, true, सत्यापयति *satyāpayati*, he speaks truly; from अर्थ *artha*, sense, अर्थोपयति *arthāpayati*, he explains.

Denominatives without any Affix.

§ 503. According to some authorities every nominal base may be turned into a denominative verb by adding the ordinary verbal terminations of the First Division, and treating the base like a verbal base of the Bhû class. अ *a* is added to the base, except where it exists already as the final of the nominal base; other final and medial vowels take गुण, where possible, as in the Bhû class.

Thus from कृष्ण *krishna*, कृष्णति *krishṇati*, he behaves like Kṛishṇa; from माला *mâlâ*, garland, मालाति *mâlâti*, it is like a garland, Impf. अमालात् *amâlât*, Aor. अमालासीत् *amâlâsīt*; from कवि *kavi*, poet, कवयति *kavayati*, he behaves like a poet; from वि *vi*, bird, वयति *vayati*, he flies like a bird; from पितृ *pitṛi*, father, पितरति *pitaratī*, he is like a father; from राजन् *râjan*, king, राजानति *râjânati*, he is like a king (Pân. VI. 4, 15).

CHAPTER XXII.

PREPOSITIONS AND PARTICLES.

§ 504. The following prepositions may be joined with verbs, and are then called *Upasarga* in Sanskrit (Pāṇ. I. 4, 59).

अति *ati*, beyond. अधि *adhi*, over; (sometimes धि *dhi*.) अनु *anu*, after. अप *apa*, off. अपि *api*, upon; (sometimes पि *pi*.) अभि *abhi*, towards. अव *ava*, down; (sometimes व *va*.) आ *ā*, near to. उद् *ud*, up. उप *upa*, next, below. दुः *duḥ*, ill. नि *ni*, into, downwards. निः *niḥ*, without. परा *parā*, back, away. परि *pari*, around. प्र *pra*, before. प्रति *prati*, back. वि *vi*, apart. सं *sa*m, together. सु *su*, well.

§ 505. Certain adverbs, called *Gati* in Sanskrit, a term applicable also to the *Upasargas* (Pāṇ. I. 4, 60), may be prefixed, like prepositions, to certain verbs, particularly to भू *bhū*, to be, अस् *as*, to be, कृ *kṛi*, to do, and गम् *gam*, to go.

अच्छ *achchha*; e.g. अच्छगत्य *achchhagatya*, having approached (§ 445); अच्छोद्य *achchhodya*, having addressed. अदः *adah*; e.g. अदःकृत्य *adahkṛitya*, having done it thus. अन्तर *antar*; e.g. अन्तरित्य *antaritya*, having passed between. अलं *alam*; e.g. अलंकृत्य *alaṅkṛitya*, having ornamented. अस्तं *astam*; e.g. अस्तंगत्य *astāṅgatya*, having gone to rest, having set. आविः *āvih*; e.g. आविर्भूय *āvīrbhūya*, having appeared. तिरः *tiraḥ*; e.g. तिरोभूय *tīrobhūya*, having disappeared. पुरः *purah*; e.g. पुरस्कृत्य *puraskṛitya*, having placed before (§ 89, II. 1). प्रादुः *prāduḥ*; e.g. प्रादुर्भूय *prādurbhūya*, having become manifest. सत् *sat* and असत् *asat*, when expressing regard or contempt; e.g. असाकृत्य *asatkṛitya*, having disregarded. साक्षात् *sākshāt*; e.g. साक्षात्कृत्य *sākshātkṛitya*, having made known. Words like शुक्ली *śuklī*, in शुक्लीकृत्य *śuklīkṛitya*, having made white. (Here the final अ *a* of शुक्ल *śukla* is changed to ई *ī*. Sometimes, but rarely, final अ *a* or आ *ā* is changed to आ *ā*. Final इ *i* and उ *u* are lengthened; च्च *ṛi* is changed to री *rī*; final अन् *an* and अस् *as* are changed to ई *ī*; e.g. राजीकृत्य *rājīkṛitya*, having made king.) Words like ऊरी *ūrī*, in ऊरीकृत्य *ūrīkṛitya*, having assented. Words like खात् *khāt*, imitative of sound; e.g. खात्कृत्य *khātkṛitya*, having made *khāt*, the sound produced in clearing one's throat.

§ 506. Several of the prepositions mentioned in § 503 are also used with nouns, and are then said to govern certain cases. They are then called *Karmapravachanīya*, and they frequently follow the noun which is governed by them (Pāṇ. I. 4, 83).

The accusative is governed by अति *ati*, beyond; अभि *abhi*, towards; परि *pari*, around; प्रति *prati*, against; अनु *anu*, after; उप *upa*, upon. Ex. गोविन्दमिति नेष्वरः *govindam ati neśvaraḥ*, *Isvara* is not beyond *Govinda*; हरे प्रति

हलाहलं *haram prati halāhalam*, venom was for Hara; विष्णुमन्त्रार्च्यते *vishṇu-manvarchyate*, he is worshipped after Viṣṇu; अनु हरिं सुराः *anu harim surāḥ*, the gods are less than Hari.

The ablative is governed by प्रति *prati*, परि *pari*, अप *apa*, आ *ā*. Ex. भक्तेः प्रत्यमृतं *bhakteḥ praty amṛitam*, immortality in return for faith; आ मृत्योः *ā mṛtyoḥ*, until death; अप त्रिगर्तेभ्यो वृष्टो देवः *apa trigartebhyo vṛiṣṭo devaḥ*, it has rained away from Trigarta, or परि त्रिगर्तेभ्यः *pari trigartebhyaḥ*, round Trigarta, without touching Trigarta.

The locative is governed by उप *upa* and अधि *adhi*. Ex. उप निष्के कार्षापणं *upa nishke kārshāpaṇam*, a Kārshāpaṇa is more than a Nishka; अधि पांचालेषु ब्रह्मदत्तः *adhi pañchāleṣu brahmadattaḥ*, Brahmadatta governs over the Pañchālas.

§ 507. There are many other adverbs in Sanskrit, some of which may here be mentioned.

1. The accusative of adjectives in the neuter may be used as an adverb.

Thus from मंदः *mandah*, slow, मंदं मंदं *mandam mandam*, slowly, slowly; शीघ्रं *śīghram*, quickly; ध्रुवं *dhruvam*, truly.

2. Certain compounds, ending like accusatives of neuters, are used adverbially, such as यथाशक्ति *yathāśakti*, according to one's power. For these see the rules on composition.

3. Adverbs of place :

अंतरं *antar*, within, with loc. and gen.; between, with acc. अंतरा *antarā*, between, with acc. अंतरेण *antareṇa*, between, with acc.; without, with acc. आरात् *ārāt*, far off, with abl. वहिः *vahiḥ*, outside, with abl. समया *amayā*, near, with acc. निकषा *nikashā*, near, with acc. उपरि *upari*, above, over, with acc. and gen. उच्चैः *uchchaiḥ*, high, or loud. नीचैः *nīchaiḥ*, low. अधः *adhaḥ*, below, with gen. and abl. अवः *avaḥ*, below, with gen. तिरः *tiraḥ*, across, with acc. or loc. इह *iha*, here. पुरा *purā*, before. समक्षं *samaksham*, साक्षात् *sākshāt*, in the presence. सकाशात् *sakāśāt*, from. पुरः *purah*, before, with gen. अमा *amā*, सखा *sachā*, साकं *sākam*, समा *samā*, सार्धं *sārdham*, together, with instr. अभितः *abhitah*, on all sides, with acc. उभयतः *ubhayataḥ*, on both sides, with acc. समन्तात् *samantāt*, from all sides. दूरं *dūram*, far, with acc., abl., and gen. अंतिकं *antikam*, near, with acc., abl., and gen. अथक् *ridhak*, पृथक् *prithak*, apart.

4. Adverbs of time :

प्रातः *prātar*, early. सायं *sāyam*, at eve. दिवा *divā*, by day. अह्नाय *ahnāya*, by day. दोषा *doshā*, by night. नक्तं *nakṭam*, by night. उषा *ushā*, early. युगपद् *yugapad*, at the same time. अद्य *adya*, to-day. ह्यः *hyah*, yesterday. पूर्वद्युः *pūrvedyuh*, yesterday. श्वः *śvah*, to-morrow. परेद्यवि *paredyavi*, to-morrow. ज्योक् *fyok*, long. चिरं *chiram*, चिरेण *chireṇa*, चिराय *chirāya*, चिरात् *chirāt*, चिरस्य *chirasya*, long. सना *sanā*, सनात् *sanāt*, सनत् *sanat*,

perpetually. अरं *aram*, quickly. शनैः *śanaiḥ*, slowly. सद्यः *sadyaḥ*, at once. संप्रति *samprati*, now. पुनर् *punar*, मुहुः *muhuh*, भूयः *bhūyaḥ*, वारं *vāram*, again. सकृत् *sakṛit*, once. पुरा *purā*, formerly. पूर्वं *pūrvam*, before. ऊर्ध्वं *ūrdhvam*, after. सपदि *sapadi*, immediately. पश्चात् *paścāt*, after, with abl. जातु *jātu*, once upon a time, ever. अधुना *adhunā*, now. इदानीं *idānīm*, now. सदा *sadā*, संततं *santatam*, अनिशं *anīṣam*, always. अलं *alam*, enough, with dat. or instr.

5. Adverbs of circumstance :

मृषा *mṛishā*, मिथ्या *mithyā*, falsely. मनाक् *manāk*, ईषत् *īṣat*, a little. तूष्णीं *tūṣhṇīm*, quietly. वृथा *vṛithā*, मुधा *mudhā*, in vain. सामि *sāmi*, half. अकस्मात् *akasmāt*, unexpectedly. उपशु *upāśu*, in a whisper. मिथः *mithaḥ*, together. प्रायः *prāyaḥ*, frequently, almost. अतीव *atīva*, exceedingly. कामं *kāmam*, जोषं *josham*, gladly. अवश्यं *avaśyam*, certainly. किल *kila*, indeed. खलु *khalu*, certainly. विना *vinā*, without, with acc., instr., or abl. श्रुते *ṛite*, without, with acc. or abl. नाना *nānā*, variously. सुशु *sushū*, well. दुशु *dushū*, badly. दिव्या *dishtyā*, luckily. प्रभृति *prabhṛiti*, et cetera, and the rest, with abl. कुर्वित् *kuvit*, really? कश्चित् *kachchit*, really? कथं *katham*, how? इति *iti*, इत्थं *ittham*, thus. इव *iva*, as; हरिरिव *harir iva*, like Hari. वत् *vat*, enclitic; हरिवत् *harivat*, like Hari.

Conjunctions and other Particles.

§ 508. अप *atha*, अथो *atho*, now then. इति *iti*, thus. यदि *yadi*, when. यद्यपि *yadyapi*, although. तथापि *tathāpi*, yet. चेत् *chet*, if. न *na*, नो *no*, not. च *cha*, and, always enclitic, like *que*. किंच *kimcha*, and. ना *mā* or ना स्म *mā sma*, not, prohibitively. वा *vā*, or. वा *vā*—वा *vā*, either—or. अपवा *athavā*, or. एव *eva*, even, very; (स एव *sa eva*, the same.) एवं *evam*, thus. नूनं *nūnam*, doubtlessly. यावत् *yāvat*—तावत् *tāvat*, as much as. यथा *yathā*—तथा *tathā*, as—so. येन *yena*—तेन *tena*, यद् *yad*—तद् *tad*, and other correlatives, because—therefore. तथाहि *tathāhi*, thus, for. तु *tu*, परं *param*, किंतु *kintu*, but. चित् *chit*, चन *chana*, subjoined to the interrogative pronoun किं *kim*, any, some; as कश्चित् *kaśchit*, some one; कथंचन *kathañchana*, anyhow. हि *hi*, for, because. उत *uta*, उताहो *utāho*, or. नाम *nāma*, namely. प्रत्युत *pratyuta*, on the contrary. नु *nu*, perhaps. ननु *nanu*, Is it not? खित् *svit*, किंखित् *kimsvit*, perhaps. अपि *api*, also, even. अपि च *api cha*, again. नूनं *nūnam*, certainly.

Interjections.

§ 509. हे *he*, भो *bho*, vocative particles. अये *aye*, हये *haye*, Ah! धिक् *dhik*, रे *re*, अरे *are*, Fie!

CHAPTER XXIII.

COMPOUND WORDS.

§ 510. The power of forming two or more words into one, which belongs to all Aryan languages, has been so largely developed in Sanskrit that a few of the more general rules of composition claim a place even in an elementary grammar.

As a general rule, all words which form a compound drop their inflectional terminations, except the last. They appear in that form which is called their base, and when they have more than one, in their Pada base (§ 180). Hence देवदासः *deva-dāsaḥ*, a servant of god ; राजपुरुषः *rājapurushaḥ*, a king's man ; प्रत्यगमुखः *pratyagmukhaḥ*, facing west.

§ 511. Sometimes the sign of the feminine gender in the prior elements of a compound may be retained. This is chiefly the case when the feminine is treated as an appellative, and would lose its distinctive meaning by losing the feminine suffix : कल्याणीमाता *kalyāṇīmātā*, the mother of a beautiful daughter (Pāp. VI. 3, 34) ; कठिभार्यः *kaṭhībhāryaḥ*, having a Kaṭhī for one's wife (Pāp. VI. 3, 41). If the feminine forms a mere predicate, it generally loses its feminine suffix ; शोभनभार्यः *śobhanabhāryaḥ*, having a beautiful wife (Pāp. VI. 3, 34 ; 42).

The phonetic rules to be observed are those of external Sandhi with certain modifications, as explained in §§ 24 seq.*

§ 512. Compound words might have been divided into substantival, adjectival, and adverbial. Thus words like तत्पुरुषः *tatpurushaḥ*, his man, नीलोत्पलं *nīlotpalam*, blue lotus, द्विगवं *dvigavam*, two oxen, अग्निधूमौ *agnidhūmau*, fire and smoke, might have been classed as substantival ; बहुव्रीहिः *bahuvrīhiḥ*, possessing much rice, as an adjectival ; and यथाशक्ति *yathāśakti*, according to one's strength, as an adverbial compound.

Native grammarians, however, have adopted a different principle of division, classing all compounds under six different heads, under the names of *Tatpurusha*, *Karmadhāraya*, *Dvigu*, *Dvandva*, *Bahuvrīhi*, and *Avyayībhāva*.

* Occasionally bases ending in a long vowel shorten it, and bases ending in a short vowel lengthen it in the middle of a compound ; उदक *udaka*, water, पाद *pāda*, foot, हृदय *hṛidaya*, heart, frequently substitute the bases उदन् *udan* (i. e. उद *uda*), पद् *pad*, and हृद् *hṛid*. हृद्रोगः *hṛidrogah*, heart-disease, or हृदयरोगः *hṛidayarogaḥ*. (Pāp. VI. 3, 51—60.)

The particle कु *ku*, which is intended to express contempt, as कुब्राह्मणः *kubrāhmaṇaḥ*, a bad Brāhman, substitutes कद् *kad* in a determinative compound before words beginning with consonants : कदुश्चक्रः *kadushchakraḥ*, a bad camel. The same takes place before रथ *ratha*, वद् *vada*, and तृण *triṇa* : कद्रथः *kadrathaḥ*, a bad carriage ; कतृण्यं *kattṛiṇyam*, a bad kind of grass. The same particle is changed to का *kā* before पथिन् *pathin* and अक्षः *akṣaḥ* : कपथः *kāpathaḥ*, and optionally before पुरुष *puruṣa*. (Pāp. VI. 3, 101—107.)

- I. *Tatpurusha* is a compound in which the last word is determined by the preceding words, for instance, तत्पुरुषः *tat-purushah*, his man, or राजपुरुषः *rāja-purushah*, king's man.

As a general term the *Tatpurusha* compound comprehends the two subdivisions of *Karmadhāraya* (I b) and *Dvigu* (I c). The *Karmadhāraya* is in fact a *Tatpurusha* compound, in which the last word is determined by a preceding adjective, e.g. नीलोत्पलं *nīlotpalam*, blue lotus. The component words, if dissolved, would stand in the same case, whereas in other *Tatpurushas* the preceding word is governed by the last, the man of the king, or fire-wood, i. e. wood for fire.

The *Dvigu* again may be called a subdivision of the *Karmadhāraya*, being a compound in which the first word is not an adjective in general, but always a numeral : द्विगुं *dvigavam*, two oxen, or द्विगुः *dviguḥ*, bought for two oxen.

These three classes of compounds may be comprehended under the general name of *Determinative Compounds*, while the *Karmadhāraya* (I b) may be distinguished as *appositional* determinatives, the *Dvigu* (I c) as *numeral* determinatives.

- II. The next class, called *Dvandva*, consists of compounds in which two words are simply joined together, the compound taking either the terminations of the dual or plural, according to the number of compounded nouns, or the terminations of the singular, being treated as a collective term : अग्निधूमौ *agni-dhūmau*, fire and smoke ; शशकुसुमपलाशाः *śaśa-kūṣa-palāśāḥ*, nom. plur. masc. three kinds of plants, or शशकुसुमपलाशं *śaśa-kūṣa-palāśam*, nom. sing. neut. They will be called *Collective Compounds*.

- III. The next class, called *Bahuvrīhi* by native grammarians, comprises compounds which are used as adjectives. The notion expressed by the last word, and which may be variously determined, forms the predicate of some other subject. They may be called *Possessive Compounds*. Thus बहुव्रीहिः *bahu-vrīhiḥ*, possessed of much rice, scil. देशः *deśaḥ*, country ; रूपवन्नावैः *rūpavad-bhāryaḥ*, possessing a handsome wife, scil. राजा *rājā*, king.

Determinative compounds may be turned into possessive compounds, sometimes without any change, except that of accent, sometimes by slight changes in the last word.

The gender of possessive compounds, like that of adjectives, conforms to the gender of the substantives to which they belong.

- IV. The last class, called *Avyayībhāva*, is formed by joining an indeclinable particle with another word. The resulting compound, in which the indeclinable particle always forms the first element, is again indeclinable, and generally ends, like adverbs, in the ordinary terminations of the

nom. or acc. neut. : अधिस्त्रि *adhi-stri*, for woman, as in अधिस्त्रि गृहकार्याणि *adhistri 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 :

कृष्णचित्तः *krishṇa-śritah*, m. f. n. gone to Krishna, dependent on Krishna, instead of कृष्णं चित्तः *krishṇam śritah*. दुःखातीतः *duḥkha-atītah*, m. f. n. having overcome pain, instead of दुःखमतीतः *duḥkham atītah*. वर्षभोग्यः *varsha-bhogyah*, m. f. n. to be enjoyed a year long. ग्रामप्राप्तः *grāma-prāptah*, m. f. n. having reached the village, instead of ग्रामं प्राप्तः *grāmam prāptah* : it is more usual, however, to say प्राप्तग्रामः *prāptagrāmah* (Pāṇ. II. 2, 4). Similarly are formed determinatives by means of adverbs or prepositions, such as अतिगिरि *atigiri*, past the hill, used as an adverb, or as an adjective, अतिगिरिः *atigiriḥ*, ultramontane ; अभिमुखं *abhimukham*, facing, &c.

2. Compounds in which the first noun would be in the Instrumental :

धान्यार्थः *dhānya-arthah*, m. wealth (*arthah*) (acquired) by grain (*dhānyena*). शंकुलाक्षः *śankulā-khaṇḍah*, m. a piece (*khaṇḍah*) (cut) by nippers (*śanku-lābhiḥ*). दातृक्षिप्तः *dātṛa-chchinnah*, m. f. n. cut (*chhinnah*) by a knife (*dātṛeṇa*). हरिस्त्रातः *hari-trātah*, m. f. n. protected (*trātah*) by Hari. देवदत्तः *deva-dattah*, given (*dattah*) by the gods (*devaiḥ*), or as a proper name with the supposed auspicious sense, may the gods give him (*Dieu-donné*). पित्रुसमः *pitṛi-samah*, m. f. n. like the father, i. e. *pitṛā samah*. नखनिर्भिन्नः *nakha-nirbhinnah*, m. f. n. cut asunder (*nirbhinnah*) by the nails (*nakhaiḥ*). विश्वोपास्यः *viśva-upāsyah*, m. f. n. to be worshipped by all. स्वयंकृतः *svayam-kṛtah*, m. f. n. done by oneself.

3. Compounds in which the first noun would be in the Dative :

यूपदारु *yūpa-dāru*, n. wood (*dāru*) for a sacrificial stake (*yūpāya*). गोहितः *go-hitah*, m. f. n. good (*hitah*) for cows (*gobhyah*). द्विजार्थः *dvija-arthah*, m. f. n. object (*arthah*), i. e. intended for Brāhmans. Determinative compounds, when treated as possessive, take the terminations of the masc., fem., and neut. ; e. g. द्विजार्था यवागूः *dvijārthā yavāgūḥ*, fem. gruel for Brāhmans.

4. Compounds in which the first noun would be in the Ablative :

चोरभयः *chora-bhayah*, m. fear (*bhayah*) arising from thieves (*chorebhyaḥ*). स्वर्गपतितः *svarga-patitah*, m. f. n. fallen from heaven. अपग्रामः *apa-grāmah*, m. f. n. gone from the village.

5. Compounds in which the first noun would be in the Genitive:

- तस्युहः *tat-purushah*, m. his man, instead of *tasya*, of him, *purushah*, the man*.
 राजपुरुहः *rāja-purushah*, m. the king's man, instead of *rājñah*, of the king, *purushah*, the man. राजसखः *rāja-sakhah*, m. the king's friend. In these compounds *sakhi*, friend, is changed to *sakhaḥ*. कुम्भकारः *kumbha-kārah*, a maker (*kārah*) of pots (*kumbhānām*). गोशतं *go-śatam*, a hundred of cows.

6. Compounds in which the first noun would be in the Locative:

- अक्षसौदः *aksha-śauṇḍah*, m. f. n. devoted to dice. उरोजः *uro-jah*, m. f. n. produced on the breast.

§ 514. Certain Tatpurusha compounds retain the case-terminations in the governed noun.

- सहसाकृतः *sahasā-kṛitah*, done suddenly (Pāṇ. vi. 3, 3). आत्मनायुहः *ātmanā-shashṭhah*, the sixth with oneself (Pāṇ. vi. 3, 6). अक्षणाकायः *akṣhṇā-kāyah*, blind in the eye. परस्मैपदं *parasmai-padam*, a word for the sake of another, i. e. the transitive form of verbs (Pāṇ. vi. 3, 7, 8). कृच्छ्राप्तम् *kṛichchhrāl-labdhām*, obtained with difficulty. स्वसुपुत्रः *svasuh-putrah*, sister's son (Pāṇ. vi. 3, 23). दिवस्पतिः *divas-patiḥ*, lord of heaven. वाचस्पतिः *vāchas-patiḥ*, lord of speech. देवानांमित्रः *devānām-priyah*, beloved of the gods, a goat, an ignorant person. गेहेपंडितः *gehe-panḍitah*, learned at home, i. e. where no one can contradict him. क्षेत्रः *khecharah*, moving in the air. सरसिजः *sarasi-jah*, born in a pond, water-lily. हृदिस्पर्श *hṛdi-sprish*, touching the heart. युधिष्ठिरः *yudhishṭhirah*, firm in battle, a proper name (Pāṇ. vi. 3, 9).

§ 515. To this class a number of compounds are referred in which the governing element is supposed to take the first place. Ex. पूर्वकायः *pūrva-kāyah*, the fore-part of the body, i. e. the fore-body; पूर्वरात्रः *pūrva-rātrah*, the first part of the night, i. e. the fore-night; राजदंतः *rājadantah*, the king of teeth, lit. the king-teeth, i. e. the fore-teeth. (Pāṇ. ii. 2, 1.)

§ 516. If the second part of a determinative compound is a verbal base, no change takes place in bases ending in consonants or long vowels, except that diphthongs, as usual, are changed to जा *á*. Hence जलमुच *jalamuch*, water-dropping, i. e. a cloud; सोमपा *soma-pá*, Soma-drinking, nom. sing. सोमपाः *somapáh* (§ 239).

Bases ending in short vowels generally take a final त् *t*: विश्वजित् *viśvajit*, all-conquering, from जि *ji*, to conquer. Other suffixes used for the same purpose are च *a*, इन् *in*, &c.

* Most words ending in त् *tri* or क *ka* are not allowed to form compounds of this kind. Hence कटस्य कर्ता *kaṭasya kartá*, maker of a mat, not कटकर्ता *kaṭakartá*; पुरां भेत्ता *purām bhetá*, breaker of towns. There are, however, many exceptions, such as देवपूजकः *deva-pūjakah*, worshipper of the gods, &c.

I b. *Appositional Determinative Compounds.*

§ 517. These compounds (Karmadhāraya) form a subdivision of the determinative compounds (Tatpuruṣa). In them the first portion stands as the predicate of the second portion, such as in *black-beetle*, *sky-blue*, &c.

The following are some instances of appositional compounds :

नीलोत्पलं *nīla-utpalam*, neut. the blue lotus. परमात्मा *parama-ātmā*, masc. the supreme spirit. शाकपार्थिवः *śāka-pārthivah*, masc. a Śāka-king, explained as a king such as the Śākas would like, not as the king of the Śākas. सर्वरात्रः *sarva-rātrah*, masc. the whole night, from *sarva*, whole, and *rātriḥ*, night. *Rātriḥ*, fem., is changed to *rātra*; cf. पूर्वरात्रः *pūrva-rātrah*, masc. the fore-night; मध्यरात्रः *madhya-rātrah*, masc. midnight; पुण्यरात्रः *punya-rātrah*, masc. a holy night. द्विरात्रं *dvi-rātram*, neut. a space of two nights, is a numeral compound (Dvigu). महाराजः *mahā-rājah*, masc. a great king. In these compounds महत् *mahat*, great, always becomes महा *mahā* (Pāṇ. vi. 3, 46), and राजन् *rājan*, king, राजः *rājah*; as परमराजः *parama-rājah*, a supreme king: but सुराजा *su-rājā*, a good king, किंराजा *kinrājā*, a bad king (Pāṇ. v. 4, 69, 70). प्रियसखः *priya-sakhah*, masc. a dear friend. सखि *sakhi* is changed to सखः *sakhah*. परमाहः *parama-ahah*, masc. the highest day. In these compounds अहन् *ahan*, day, becomes अह *aha*; cf. उत्तमाहः *uttamāhah*, the last day. Sometimes अह् *ahna* is substituted for अहन् *ahan*; पूर्वाह्नः *pūrvāhṇah*, the fore-noon. कुपुरुषः *ku-puruṣah*, masc. a bad man, or कापुरुषः *kāpuruṣah*. प्राचाचार्यः *prā-āchāryah*, masc. a hereditary teacher, i. e. one who has been a teacher (*āchārya*) before or formerly (*pra*). अब्राह्मणः *a-brāhmaṇah*, masc. a non-Brāhman, i. e. not a Brāhman. अनश्वः *an-aśvah*, masc. a non-horse, i. e. not a horse. घनश्यामः *ghana-śyāmah*, m. f. n. cloud-black, from *ghana*, cloud, and *śyāma*, black. ईषतिपिंगलः *īṣat-piṅgalah*, m. f. n. a little brown, from *īṣat*, a little, and *piṅgala*, brown. सप्तिकृतः *sapti-kṛtah*, m. f. n. half-done, from *sapti*, half, and *kṛta*, done.

§ 518. In some appositional compounds, the qualifying word is placed last. विप्रगौरः *vipragaurah*, a white Brāhman; राजधनः *rājādhamah*, the lowest king; भरतश्रेष्ठः *bharata-śreṣṭhah*, the best Bharata; पुरुषव्याघ्रः *puruṣa-vyāghrah*, a tiger-like man, a great man; गोवृन्दारकः *govṛindārakah*, a prime cow.

I c. *Numeral Determinative Compounds.*

§ 519. Determinative compounds, the first portion of which is a numeral, are called *Dvigu*. The numeral is always the predicate of the noun which follows. They are generally neuters, or feminines, and are meant to express aggregates, but they may also form adjectives, thus becoming possessive compounds, with or without secondary suffixes.

If an aggregate compound is formed, final **अ** *a* is changed to **ई** *ī*, fem., or in some cases to **अं** *am*, neut. Final **अन्** *an* and **आ** *d* are changed to **ई** *ī* or **अं** *am*.

पंचगवः *pañcha-gavam*, neut. an aggregate of five cows, from *pañchan*, five, and *go*, cow. **गो** *go* (in an aggregate compound) is changed to **गव** *gava* (Pân. II. 1, 23), and **नौ** *nau* to **नाव** *náva*. **पंचगुः** *pañcha-guh*, as an adjective, worth five cows (Pân. v. 4, 92). **द्विनौ** *dvinauh*, bought for two ships. **द्व्यङ्गुलं** *dvyaṅgulam*, neut. what has the measure of two fingers, from *dvi*, two, and *āṅgulīh*, finger; final *i* being changed to *a*. **द्व्यहः** *dvya-ahah*, masc. a space of two days; *ahan* changed to *ahah* (Pân. II. 1, 23). **पंचकपालः** *pañcha-kapālah*, m. f. n. an offering (*purodāśah*) made in a dish with five compartments, from *pañchan*, five, and *kapālam*, neut. (Pân. II. 1, 51, 52; IV. 1, 88). **त्रिलोकी** *tri-lokt*, fem. the three worlds: here the Dvigu compound takes the fem. termination to express an aggregate (Pân. IV. 1, 21). **त्रिभुवनं** *tri-bhuvanam*, neut. the three worlds: here the Dvigu compound takes the neut. termination. **दशकुमारी** *daśa-kumārī*, fem. an assemblage of ten youths. **चतुर्युगं** *chatur-yugam*, neut. the four ages.

§ 520. The following rules apply to the changes of the final syllables in determinative compounds. Very few of them are general as requiring a change without any regard to the preceding words in the compound. The general rules are given first, afterwards the more special, while rules for the formation of one single compound are left out, such compounds being within the sphere of a dictionary rather than of a grammar.

1. **रिच** *rich*, verse, **पुर** *pur*, town, **अप** *ap*, water, **धुर** *dhur*, charge, **पथिन्** *pathin*, path, add final **अ** *a* (Pân. v. 4, 74); **अर्धचः** *ardharchah*, a half-verse. This is optional with **पथिन्** *pathin* after the negative **अ** *a*; **अपथं** *apatham* or **अपंथाः** *apanthāh*.
2. **राजन्** *rājan*, king, **अहन्** *ahan*, day, **सखि** *sakhi*, friend, become **राज** *rāja*, **अह** *aha*, **सख** *sakha*; **महाराजः** *mahārājah*. (Pân. v. 4, 91.)
3. **उरस्** *uras*, if it means chief, becomes **उरस** *urasa*; **अश्वोरसं** *aśvorasam*, an excellent horse (Pân. v. 4, 93). Likewise after **प्रति** *prati*, if the locative is expressed; **प्रत्युरसं** *pratyurasam*, on the chest (Pân. v. 4, 82).
4. **अक्षि** *akshi*, eye, becomes **अक्ष** *aksha*, if it ceases to mean eye. **गवाक्षः** *gavākshah*, a window; but **ब्राह्मणाक्षि** *brāhmaṇākshi*, the eye of a Brāhman. (Pân. v. 4, 76.)
5. **अनस्** *anas*, cart, **अश्मन्** *aśman*, stone, **अयस्** *ayas*, iron, **सरस्** *saras*, lake, take final **अ** *a* if the compound expresses a kind or forms a name. **कालायसं** *kālāya-sam*, black-iron; but **सदयः** *sadayah*, a piece of good iron. (Pân. v. 4, 94.)
6. **ब्रह्मन्** *brahman* becomes **ब्रह्म** *brahma*, if preceded by the name of a country; **सुराष्ट्रब्रह्मः** *surāśṭrabrahmah*, a Brāhman of Surāśṭra (Pân. v. 4, 104). After **कु** *ku* and **महा** *mahā* that substitution is optional (Pân. v. 4, 105).

7. तक्षन् *takshan* takes final अ *a* after ग्राम *grāma* and कौट *kauṭa*; ग्रामतक्षः *grāma-takṣaḥ*, village carpenter. (Pāṇ. v. 4, 95.)
8. श्वन् *śvan*, dog, takes final अ *a* after अति *ati*, and after certain words, not the names of animals, with which it is compared; आकर्षश्वः *ākārṣaśvaḥ*, a dog of a die, a bad throw (?). (Pāṇ. v. 4, 97.)
9. अध्वन् *adhvan* becomes अध्वा *adhva* after prepositions; प्राध्वः *prādhvaḥ*. (Pāṇ. v. 4, 85.)
10. सामन् *sāman*, hymn, and लोमन् *loman*, hair, become साम *sāma* and लोम *loma* after प्रति *prati*, अनु *anu*, and अव *ava*; अनुलोमः *anulomaḥ*, regular; अनुलोमं *anulomam*, adv. with the hair or grain, i. e. regularly. (Pāṇ. v. 4, 75.)
11. तमस् *tamas* becomes तमस *tamasa* after अव *ava*, सं *sa*, and अंध *andha*; अंधतमसं *andhatamasam*, blind darkness. (Pāṇ. v. 4, 79.)
12. रहस् *rahas* becomes रहस *rahasa* after अनु *anu*, अव *ava*, and तप्त *tapta*; अनुरहसः *anurahaḥ*, solitary. (Pāṇ. v. 4, 81.)
13. वर्चस् *varchas* becomes वर्चस *varchasa* after ब्रह्म *brahma* and हस्ति *hasti*; ब्रह्मवर्चसं *brahmavarchasam*, the power of a Brāhman. (Pāṇ. v. 4, 78.)
14. गो *go* becomes गव *gava*, except at the end of an adjectival Dvigu. पंचगवं *pañchagavam*, five cows; but पंचगुः *pañchaguḥ*, bought for five cows. (Pāṇ. v. 4, 92.)
15. नौ *nau*, ship, becomes नाव *nāva*, if it forms a numerical aggregate; पंचनावं *pañchānavam*, five ships: not when it forms a numerical adjective; पंचनौः *pañchanauḥ*, worth five ships. (Pāṇ. v. 4, 99.)
16. नौ *nau*, ship, after अर्ध *ardha*, becomes नाव *nāva*; अर्धनावं *ardhanāvam*, half a ship. (Pāṇ. v. 4, 100.)
17. खारी *khārī*, a measure of grain, becomes खार *khāra* as an aggregate; द्विखारं *dvikhāram*.
18. खारी *khārī*, a measure of corn, becomes खार *khāra* after अर्ध *ardha*; अर्धखारं *ardhakhāram*. (Pāṇ. v. 4, 101.)
19. अंजलि *añjali*, a handful, after द्वि *dvi* or त्रि *tri*, may, as an aggregate, take final अ *a*; अंजलं *dvyañjalam* or अंजलि *dvyañjali*, two handfuls. (Pāṇ. v. 4, 102.)
20. अंगुलि *aṅguli*, finger, after numerals and indeclinables, becomes अंगुल *aṅgula*; अंगुलं *dvyāṅgulam*, a length of two fingers. (Pāṇ. v. 4, 86.)
21. सक्थि *sakthi*, thigh, becomes सक्थ *saktha* after उत्तर *uttara*, मृग *mṛiga*, and पूर्व *pūrva*; पूर्वसक्थं *pūrvasaktham*. (Pāṇ. v. 4, 98.)
22. रात्रि *rātri*, night, after सर्व *sarva*, after partitive words, after संख्यात *sankhyāta*, पुण्य *punya*, likewise after numerals and indeclinables, becomes रात्र *rātra*; सर्वरात्रः *sarvarātraḥ*, the whole night; पूर्वरात्रः *pūrvarātraḥ*, the fore-night; द्विरात्रं *dvirātram*, two nights. (Pāṇ. v. 4, 87.)
23. अहन् *ahan*, day, under the same circumstances, becomes अह्ना *ahna*; सर्वाह्नाः *sarvāhnaḥ*, the whole day: but not after a numeral when it expresses an

aggregate; द्वयः *dvyahah*, two days. Except also पुण्याहं *puṇyāham*, a good day, and एकाहं *ekāham*, n. and m. a single day. (Pāṇ. v. 4, 88-90.)

II. Collective Compounds.

§ 521. Collective compounds (Dvandva) are divided into two classes. The first class (called इतरेतर *itaretara*) comprises compounds in which two or more words, that would naturally be connected by *and*, are united, the last taking the terminations either of the dual or the plural, according to the number of words forming the compound. The second class (called समाहार *samāhāra*) comprises the same kind of compounds but formed into neuter nouns in the singular. हस्त्यश्वा *hasty-aśvau*, an elephant and a horse, is an instance of the former, हस्त्यश्वं *hastyāśvam*, the elephants and horses (in an army), an instance of the latter class. Likewise शुक्लकृष्णौ *śukla-kṛishṇau*, white and black; गवांश्च *gavāśvau*, a cow and a horse.

If instead of a horse and an elephant, हस्त्यश्वा *hastyāśvau*, the intention is to express horses and elephants, the compound takes the terminations of the plural, हस्त्यश्वाः *hastyāśvāḥ*.

§ 522. Some rules are given as to which words should stand first in a Dvandva compound. Words with fewer syllables should stand first: शिवकेशवौ *śiva-keśavau*, Śiva and Keśava; not केशवशौ *keśaveśau*. Words beginning with a vowel and ending in च *a* should stand first: ईशकृष्णौ *īśa-kṛishṇau*, Īśa and Kṛishṇa. Words ending in इ *i* (gen. एः *eh*) and उ *u* (gen. ओः *oh*) should stand first: हरिहरौ *hari-harau*, Hari and Hara; also भोक्तृभोग्यौ *bhoktri-bhogyau*, the enjoyer and the enjoyed. Lastly, words of greater importance should have precedence: देवदैत्यौ *deva-daityau*, the god and the demon; ब्राह्मणक्षत्रियौ *brāhmaṇa-kshatriyau*, a Brāhman and a Kshatriya; मातापितरौ *mātā-pitarau*, mother and father, but in earlier Sanskrit पितरामातरा *pitara-mātarā*, father and mother. (Pāṇ. vi. 3, 33.)

§ 523. Words ending in च *ri*, expressive of relationship or sacred titles, forming the first member of a compound, and being followed by another word ending in च *ri*, or by पुत्र *putra*, son, change their च *ri* into आ *ā* (Pāṇ. vi. 3, 25). मातृ *mātri* + पितृ *pitri* form मातापितरौ *mātāpitarau*, father and mother; पितृ *pitri* + पुत्र *putra* form पितापुत्रौ *pitāputrau*; होतृ *hotri* + पोतृ *potri* form होतापोतारौ *hotāpotārau*, the Hotri and Potri priests.

§ 524. When the names of certain deities are compounded, the first sometimes lengthens its final vowel (Pāṇ. vi. 3, 26). Thus मित्रावरुणौ *mitrā-varuṇau*, Mitra and Varuṇa; अग्नीषोमी *agnīshomau*, Agni and Soma. Similar irregularities appear in words like द्यावापृथिव्यौ *dyāvā-prithivyau*, heaven and earth; उषासानक्षं *uśāśā-nakṣam*, dawn and night (Pāṇ. vi. 3, 29-31).

§ 525. If the compound takes the termination of the singular, then final

च *ch*, छ *chh*, ज *j*, झ *jh*, द *d*, श *sh*, and ह *h* take an additional च *a*. वाक् *vāch* + त्वक् *tvach* form वाक्त्वचं *vāktvacham*, speech and skin (Pāṇ. v. 4, 106). अहन् *ahan*, day (see §§ 90, 196), and रात्रि *rātri*, night, form the compound अहोरात्रः *ahorātraḥ*, a day and night, a *νυχθημερον* (Pāṇ. v. 4, 87).

§ 526. भ्रातरौ *bhrātarau* may be used in the sense of brother and sister; पुत्रौ *putrau* in the sense of son and daughter; पित्रौ *pitarau* in the sense of father and mother; श्वशुरौ *śvaśurau* in the sense of father and mother-in-law. Man and wife may be expressed by जायापती *jāyâ-patī*, जंपती *jampatī*, or दंपती *dampatī*.

III. Possessive Compounds.

§ 527. Possessive compounds (Bahuvrīhi) are always predicates referring to some subject or other. A determinative may be used as a possessive compound by a mere change of termination or accent. Thus नीलोत्पलं *nīla-utpalam*, a blue lotus, is a determinative compound (Tatpurusha, subdivision Karmadhāraya); but in नीलोत्पलं सरः *nīlotpalam sarah*, a blue lotus lake, *nīlotpalam* is an adjective and as such a predicative or possessive compound; (see Pāṇ. II. 2, 24, com.) In the same manner अनश्वः *anaśvaḥ*, not-a-horse, is a determinative, अनश्वो रथः *anaśvo rathaḥ*, a cart without a horse, a horseless cart, a possessive compound.

Examples: प्राप्नोदको ग्रामः *prāpta-udako grāmaḥ*, a water-reached village, a village reached by water. ऊदरयोऽनङ्गान् *ūdha-ratho 'naḍvān*, a bull by whom a cart (*rathaḥ*) is drawn (*ūdha*). उपहृतपशू रुद्रः *upahṛita-paśū rudraḥ*, Rudra to whom cattle (*paśuḥ*) is offered (*upahṛita*). पीतांबरो हृतिः *pīta-ambaro hariḥ*, Hari possessing yellow garments. प्रपर्णः *pra-parṇaḥ*, leafless, i. e. a tree from which the leaves are fallen off. अपुत्रः *a-putraḥ*, sonless. चित्रगुः *chitra-guḥ*, possessed of a brindled cow. रूपवद्भार्यः *rūpavad-bhāryaḥ*, possessed of a beautiful wife. द्विमूर्धः *dvi-mūrdhaḥ*, two-headed: here *mūrdha* stands for *mūrdhan*. द्विपाद् *dvi-pād*, two-legged: here *pād* stands for *pāda*. सुहृद् *su-hṛid*, having a good heart, a friend. भक्षितभिक्षः *bhakshita-bhikshaḥ*, one who has eaten his alms. नीलोत्पलवपुः *nīla-ujjvala-vapuh*, having a blue resplendent body.

§ 528. Bahuvrīhi compounds frequently take suffixes. The following rules apply to the changes of the final syllables in possessive compounds:

1. शक्ति *sakti*, thigh, and अक्षि *akshi*, eye, if they mean really thigh and eye, take final च *a*; कमलाक्षः *kamalākshaḥ*, lotus-eyed. (Pāṇ. v. 4, 113.)
2. अंगुलि *aṅguli*, finger, substitutes final च *a* if it refers to wood; अंगुलं दारु *aṅgulaṁ dāru*, a piece of wood with two prongs*. (Pāṇ. v. 4, 114.)
3. मूर्धन् *mūrdhan*, head, substitutes final च *a* after द्वि *dvi* and त्रि *tri*; द्विमूर्धः *dvi-mūrdhaḥ*, having two heads. (Pāṇ. v. 4, 115.)

* अंगुलिसदृशावयवं धान्यादिविद्येयकाष्टं, Prakriyā-Kaumudī.

4. लोमन् *loman*, hair, substitutes final अ *a* after अन्तर *antar* and वहिः *vahiḥ*; अन्तर्लोमः *antarlomaḥ*, having the hairy part inside. (Pāṇ. v. 4, 117.)
5. नासिका *nāsikā*, nose, becomes नस *nasa*, if it stands at the end of a name; गोनसः *gonasaḥ*, cow-nosed, i. e. a snake; but not after स्थूल *sthūla*; स्थूलनासिकः *sthūla-nāsikah*, large-nosed, i. e. a hog. The same change takes place after prepositions; उन्नसः *unnasaḥ*, with a prominent nose*.
6. After अ *a*, दुः *duḥ*, or सु *su*, हलि *hali*, furrow, and सक्थि *sakthi*, thigh, may substitute final अ *a*; अहलः *ahalaḥ* or अहलिः *ahaliḥ*. (Pāṇ. v. 4, 121.)
7. After the same particles, प्रजा *prajā*, progeny, and मेधा *medhā*, mind, are treated like nouns ending in अस् *as*; दुरमेधाः *durmedhāḥ*. (Pāṇ. v. 4, 122.)
8. धर्म *dharma*, law, preceded by one word, is treated like a noun ending in अन् *an*; कल्याणधर्मो *kalyāṇadharmā*. (Pāṇ. v. 4, 124.)
9. जंभा *jambhā*, jaw, after certain words, becomes जंभन् *jambhan*; सुजंभा *sujaṃbhā*.
10. जानु *jānu*, knee, after प्र *pra* and सं *saṃ*, becomes जु *jñu*; प्रजुः *prajñuḥ* (Pāṇ. v. 4, 129). This is optional after ऊर्ध्व *ūrdhva* (Pāṇ. v. 4, 130).
11. ऊधस् *ūdhas*, udder, becomes ऊधन् *ūdhan*; कुण्डोद्गी *kuṇḍodhnti*. (Pāṇ. v. 4, 131.)
12. धनुस् *dhanus*, bow, becomes धन्वन् *dhanvan*; पुष्पधन्वा *pushpadhanvā*, having a bow of flowers (Pāṇ. v. 4, 132). In names this is optional.
13. जाया *jāyā*, wife, becomes जानि *jāni*; शुभजानिः *śubhajāniḥ*. (Pāṇ. v. 4, 134.)
14. गन्ध *gandha*, smell, substitutes गन्धि *gandhi* after certain words; सुगन्धिः *sugandhiḥ*. (Pāṇ. v. 4, 135-137.)
15. पाद *pāda*, foot, becomes पाद् *pād* after certain words; व्याघ्रपाद् *vyāghrapād*†.
16. दन्त *danta*, tooth, becomes दन् *dat* after many words; द्विदन् *dvidan*, having two teeth, (sign of a certain age); fem. द्विदन्ती *dvidantī*. (Pāṇ. v. 4, 141-145.)
17. ककुद् *kakudā*, hump, becomes ककुद् *kakud* after certain words and in certain senses; अजातककुद् *ajātakakud*, a young bull before his humps have grown ‡.
18. उरस् *uras* and other words belonging to the same class add final क *ka*; व्यूढोरस्कः *vyūḍhoraskaḥ*, broad-chested. (Pāṇ. v. 4, 151.)
19. Words in इन् *in* add final क *ka* in the feminine; बहुस्वामिकः *bahusvāmikā*, having many masters, from स्वामिन् *svāmin*, master. (Pāṇ. v. 4, 152.)
20. Feminine words in ईत्, like नदी *nadī*, and words in अर्त्ति *arṭti*, add final क *ka*; बहुकुमारीकः *bahukumārīkāḥ*, having many maidens; बहुभर्तृकः *bahubhartṛikāḥ*, having many husbands. (Pāṇ. v. 4, 153.)
21. Most other words may or may not add final क *ka*; बहुमालकः *bahumālakaḥ* or बहुमालः *bahumālāḥ*. (Pāṇ. v. 4, 154.)

IV. Adverbial Compounds.

§ 529. Adverbial or indeclinable compounds (Avyayībhāva) are formed by joining an indeclinable particle with another word. The resulting com-

* Pāṇ. v. 4, 118, 119.

† Pāṇ. v. 4, 138-140.

‡ Pāṇ. v. 4, 146-148.

pounds, in which the indeclinable particle forms always the first element, are again indeclinable, and generally end, like adverbs, in the ordinary terminations of the nom. or acc. neut.

Examples : अधिहरि *adhi-hari*, upon Hari, instead of अधि हरी *adhi harau*, loc. sing. अनुविष्णु *anu-vishṇu*, after Viṣṇu, instead of अनु विष्णु *anu viṣṇum*, acc. sing. उपकृष्णं *upa-kṛishṇam*, near to Kṛishṇa. निर्मक्षिकं *nir-makshikam*, free from flies, flylessly. अतिहिमं *ati-himam*, past the winter, after the winter, instead of अति हिमं *ati himam*, acc. sing. प्रदक्षिणं *pradakshinam*, to the right. अनुरूपं *anu-rūpam*, after the form, i. e. accordingly, instead of अनु रूपं *anu rūpam*, acc. sing. यथाशक्ति *yathā-śakti*, according to one's ability, instead of शक्तिर्यथा *śaktir yathā*. सत्तृणं *sa-tṛiṇam*, with the grass ; सत्तृणमस्ति *satṛiṇam attī*, he eats (everything) even the grass, instead of तृणेन सह *tṛiṇena saha*, with the grass. यावच्छ्लोकं *yāvach-chhlokam*, at every verse. आमुक्ति *āmukti*, until final delivery. अनुगङ्गं *anu-gaṅgam*, near the Gaṅgā. उपशरदं *upa-śaradam*, near the autumn ; from शरद् *śarad*, autumn (Pāṇ. v. 4, 107). उपजरसं *upa-jarasam*, at the approach of old age ; from जरस् *jaras*, old age (§ 167). उपसमित् *upa-samit* or उपसमिधं *upa-samidham*, near the fire-wood ; from समिध् *samidh*, fire-wood. उपराजं *upa-rājam*, near the king ; from राजन् *rājan*, king.

§ 530. There are some Avyayībhāvas the first element of which is not an indeclinable particle. Ex. तिष्ठतु *tishṭhad-gu*, at the time when the cows stand to be milked ; पञ्चगङ्गं *pañcha-gaṅgam*, at the place where the five Gaṅgās meet, (near the Mādhav-rāo ghāt at Benares) ; प्रत्यग्रामं *pratyag-grāmam*, west of the village.

§ 531. The following rules apply to the changes of the final syllables in adverbial compounds :

1. Words ending in mutes (*k, kh, g, gh, ch, chh, j, jh, t, th, d, dh, t, th, d, dh, p, ph, b, bh*) may or may not take final अ *a* ; उपसमिधं *upasamidham* or उपसमित् *upasamit*, near the fire-wood. (Pāṇ. v. 4, 111.)
2. Words ending in अन् *an* substitute final अ *a* ; अध्यात्मं *adhyātmam*, with regard to oneself. (Pāṇ. v. 4, 108.)
3. But neuters in अन् *an* may or may not ; उपचर्मं *upacharmam* or उपचर्मे *upacharma*, near the skin. (Pāṇ. v. 4, 109.)
4. नदी *nadī*, पौर्णमासी *paurṇamāśī*, आग्रहायणी *āgrahāyaṇī*, and गिरि *giri* may or may not take final अ *a* ; उपनदि *upanadi* or उपनदं *upanadam*, near the river. (Pāṇ. v. 4, 110, and 112.)
5. Words belonging to the class beginning with शरद् *śarad* take final अ *a* ; उपशरदं *upaśaradam*, about autumn. (Pāṇ. v. 4, 107.)

APPENDIX.

LIST OF VERBS.

Explanation of some of the Verbal Anubandhas or Indicatory Letters.

अ *a* is put at the end of roots ending in a consonant in order to facilitate their pronunciation.

Accent.—The last letter of a root is accented with the acute, the grave, or circumflex accent, in order to show that the verb follows the Parasmaipada, the Âtmanepada, or both forms.

The roots themselves are divided into *udâtta*, acutely accented, and *anudâtta*, gravely accented, the former admitting, the latter rejecting the intermediate इ i.

आ *â* prohibits the use of the intermediate इ i in the formation of the Nishthâs (§ 333, D. 2), Pân. VII. 2, 16. Ex. फुल्लः *phullaḥ* from निषल्ला *ñiphalâ*.

इ *i* requires the insertion of a nasal after the last radical vowel, which nasal is not to be omitted where a nasal that is actually written would be omitted (§ 345†), Pân. VII. 1, 58; VI. 4, 24. Ex. नंदति *nandati* from नदि *nadi*, Pass. नंदते *nandyate*; but from मंथ् or मन्थ् *manth*, Pres. मंथति *manthati*, Pass. मथ्यते *mathyate*.

इर् *ir* shows that a verb may take the first or second aorist in the Parasmaipada (§ 367), Pân. III. 1, 57. Ex. अच्युतत् *achyutat* or अच्योतीत् *achyotît* from च्युतिर् *chyutir*.

ई *î* prohibits the use of the intermediate इ i in the formation of the Nishthâs (§ 333, D. 2), Pân. VII. 2, 14. Ex. उन्नः *unnaḥ* from उंदी *undî*.

उ *u* renders the admission of the intermediate इ i optional before the gerundial त्वा *tvâ* (§ 337, II. 5), Pân. VII. 2, 56; and therefore inadmissible in the past participle (Pân. VII. 2, 15). Ex. समित्वा *samitvâ* or सान्त्वा *sântvâ* from समु *samu*; but शान्तः *sântaḥ*.

उ *û* renders the admission of the intermediate इ i optional in the general tenses before all consonants but य *y* (§ 337, I. 2), Pân. VII. 2, 44; and therefore inadmissible in the past participle (Pân. VII. 2, 15). Ex. सेद्धा *seddhâ* or सेधिता *sedhitâ* from सिधू *sidhû*; but सिद्धः *siddhaḥ*.

ए *ri* prevents the substitution of the short for the long vowel in the reduplicated aorist of causals (§ 372*), Pân. VII. 4, 2. Ex. अलुलोकत् *alulokat* from लोकृ *lokri*.

ए *î* shows that the verb takes the second aorist in the Parasmaipada (§ 367), Pân. III. 1, 55. Ex. अगमत् *agamat* from गम् *gamî*.

इ e forbids Vṛiddhi in the first aorist (§ 348*), Pāṇ. VII. 2, 5. Ex. अनधीत् *ama-thīt* from अचे *mathe*.

ओ o indicates that the participle is formed in न *na* instead of त *ta* (§ 442, 5). Pāṇ. VIII. 2, 45. Ex. पीनः *pīnaḥ* from ओष्यादी *opyādyī*.

इ ण shows that the verb follows the Âtmanepada (Pāṇ. I. 3, 12).

अ ण shows that the verb follows both the Âtmanepada and Parasmaipada, the former if the act reverts to the subject (Pāṇ. I. 3, 72).

नि णि shows that the past participle has the power of the present (Pāṇ. III. 2, 187). Ex. फुल्लः *phullah*, blown, from निफला *nīphalā*.

न m shows that the vowel is not lengthened in the causative (§ 462, note), Pāṇ. VI. 4, 92; and that the vowel is optionally lengthened in the aorist of the passive (Pāṇ. VI. 4, 93).

Bhū Class (*Bhṛvādi, I Class*).

I. Parasmaipada Verbs.

1. भू *bhū*, to be.

Parasmaipada : P. 1. भवामि *bhavāmi*, 2. भवसि *bhavasi*, 3. भवति *bhavati*, 4. भवावः *bhavāvaḥ*, 5. भवथः *bhavathaḥ*, 6. भवतः *bhavataḥ*, 7. भवानः *bhavāmaḥ*, 8. भवथ *bhavatha*, 9. भवन्ति *bhavanti*, I. 1. अभवम् *abhavam*, 2. अभवः *abhavaḥ*, 3. अभवत् *abhavat*, 4. अभवाव *abhavāva*, 5. अभवतम् *abhavatam*, 6. अभवताम् *abhavatām*, 7. अभवान् *abhavāma*, 8. अभवत *abhavata*, 9. अभवन् *abhavan*, O. 1. भवेयम् *bhaveyam*, 2. भवेः *bhaveḥ*, 3. भवेत् *bhavet*, 4. भवेव *bhaveva*, 5. भवेतम् *bhavetam*, 6. भवेताम् *bhavetām*, 7. भवेन *bhavema*, 8. भवेत् *bhaveta*, 9. भवेयुः *bhaveyuh*, I. 1. भवानि *bhavāni* 2. भव *bhava*, 3. भवतु *bhavatu*, 4. भवाव *bhavāva*, 5. भवतम् *bhavatam*, 6. भवताम् *bhavatām*, 7. भवान् *bhavāma*, 8. भवत *bhavata*, 9. भवन्तु *bhavantu* || Pf. 1. बभूव *babhūva*† (see p. 175), 2. बभूविष *babhūvitha*, 3. बभूव *babhūva*, 4. बभूविष *babhūviva*, 5. बभूवयुः *babhūvathuh*, 6. बभूवतुः *babhūvatuh*, 7. बभूविष *babhūvima*, 8. बभूव *babhūva*, 9. बभूवुः *babhūvuh*, II A. 1. अभूवम् *abhūvam* (see p. 188), 2. अभूः *abhūḥ*, 3. अभूत् *abhūt*, 4. अभूव *abhūva*, 5. अभूतम् *abhūtam*, 6. अभूताम् *abhūtām*, 7. अभून् *abhūma*, 8. अभूत् *abhūta*, 9. अभूवन् *abhūvan*, F. 1. भविष्यामि *bhavishyāmi*, 2. भविष्यसि *bhavishyasi*, 3. भविष्यति *bhavishyati*, 4. भविष्यावः *bhavishyāvaḥ*, 5. भविष्यथः *bhavishyathaḥ*, 6. भविष्यतः *bhavishyataḥ*, 7. भविष्यावः *bhavishyāmaḥ*, 8. भविष्यथ *bhavishyatha*, 9. भविष्यन्ति *bhavishyanti*, C. 1. अभविष्यम् *abhavishyam*, 2. अभविष्यः *abhavishyaḥ*, 3. अभविष्यत् *abhavishyat*, 4. अभविष्याव *abhavishyāva*, 5. अभविष्यतम् *abhavishyatam*, 6. अभविष्यताम् *abhavishyatām*, 7. अभविष्यान् *abhavishyāma*, 8. अभविष्यत *abhavishyata*, 9. अभविष्यन् *abhavishyan*, P. F. 1. भवितास्मि *bhavitāsmi*, 2. भवितासि *bhavitāsi*, 3. भविता *bhavitā*, 4. भवितासः *bhavitāsvaḥ*, 5. भवितास्यः *bhavitāsthaḥ*, 6. भवितासौ *bhavitārau*, 7. भवितासः *bhavi-*

† The reduplicative syllable ब *ba* is irregular, instead of बु *bu*. The base, too, is irregular (Pāṇ. I. 2, 6); the regular form would have been बुभाष *bubhāva*.

tāsmah, 8. भवितास्व *bhavitāstha*, 9. भविताः *bhavitārah*, B. 1. भूयासं *bhūyāsam*, 2. भूयाः *bhūyāh*, 3. भूयात् *bhūyāt*, 4. भूयास्व *bhūyāsva*, 5. भूयास्तं *bhūyāstam*, 6. भूयास्तां *bhūyāstām*, 7. भूयास्त *bhūyāstma*, 8. भूयास्त *bhūyāsta*, 9. भूयास्तुः *bhūyāstuh* ॥ Part. Pres. भवन् *bhavan*, Perf. बभूवन् *babhūvān*, Fut. भविष्यन् *bhaviṣhyan*, Ger. भूत्वा *bhūtvā* or भूय -*bhūya*, Adj. भवितव्यः *bhavitavyah*, भवनीयः *bhavanīyah*, भव्यः *bhāvyaḥ* (§ 456).

Ātmanepada*: P. 1. भवे *bhave*, 2. भवसे *bhavase*, 3. भवते *bhavate*, 4. भवावहे *bhavāvahe*, 5. भवेथे *bhavethe*, 6. भवते *bhavete*, 7. भवानहे *bhavāmahe*, 8. भव्यं *bhavadhve*, 9. भवन्ते *bhavante*, I. 1. अभवे *abhave*, 2. अभवथाः *abhavathāh*, 3. अभवत *abhavata*, 4. अभवावहि *abhavāvahi*, 5. अभवेथां *abhavethām*, 6. अभवेतां *abhavetām*, 7. अभवानहि *abhavāmahi*, 8. अभव्यं *abhavadhvam*, 9. अभवन्त *abhavanta*, O. 1. भवेय *bhaveya*, 2. भवेथाः *bhavethāh*, 3. भवेत *bhaveta*, 4. भवेवहि *bhavevahi*, 5. भवेयाथां *bhaveyāthām*, 6. भवेयातां *bhaveyātām*, 7. भवेमहि *bhavemahi*, 8. भव्यं *bhavedhvam*, 9. भवेरन् *bhaveran*, I. 1. भवे *bhavai*, 2. भवस्व *bhavasva*, 3. भवतां *bhavatām*, 4. भवावहे *bhavāvahai*, 5. भवेथां *bhavethām*, 6. भवेतां *bhavetām*, 7. भवानहे *bhavāmahai*, 8. भव्यं *bhavadvam*, 9. भवन्तां *bhavantām* ॥ Pf. 1. बभूवे *babhūve* (see note †, page 246), 2. बभूविषे *babhūvishe*, 3. बभूवे *babhūve*, 4. बभूविषहे *babhūvivahē*, 5. बभूवाये *babhūvāthe*, 6. बभूवाते *babhūvāte*, 7. बभूविमहे *babhūvimahe*, 8. बभूविष्ये or ०द्वे *babhūvidhve* or -*dhve* (see § 105), 9. बभूविरे *babhūvire*, I A. 1. अभविषि *abhavishi*, 2. अभविष्ठाः *abhavishthāh*, 3. अभविष्ट *abhavishṭa*, 4. अभविष्वहि *abhavishvahi*, 5. अभविषाथां *abhavishāthām*, 6. अभविषातां *abhavishātām*, 7. अभविष्वहि *abhavishmahī*, 8. अभविष्यं or ०द्वं *abhavidhvam* or -*dhvam*, 9. अभविषत *abhavishata*, F. भविष्ये *bhavishye* &c., C. अभविष्ये *abhavishye* &c., P. F. 1. भविताहे *bhavitāhe*, 2. भवितासे *bhavitāse*, 3. भविता *bhavitā*, 4. भवितास्वहे *bhavitāsvahe*, 5. भवितासाथे *bhavitāsāthe*, 6. भवितारी *bhavitārau*, 7. भवितास्वहे *bhavitāstmahe*, 8. भविताथ्ये *bhavitādhye*, 9. भविताः *bhavitārah*, B. 1. भविनीय *bhavishīya*, 2. भविनीष्ठाः *bhavishīshthāh*, 3. भविनीष्ट *bhavishīshṭa*, 4. भविनीषहि *bhavishīvahi*, 5. भविनीयाथां *bhavishīyāthām*, 6. भविनीयास्तां *bhavishīyāstām*, 7. भविनीमहि *bhavishīmahi*, 8. भविनीष्यं or ०द्वं *bhavishīdhvam* or -*dhvam*, 9. भविनीरन् *bhavishīran* ॥ Part. Pres. भवमानः *bhavamānah*, Perf. बभूवानः *babhūvānah*, Fut. भविष्यमानः *bhavishyamānah*.

Passive: P. 1. भूये *bhūye* †, 2. भूयसे *bhūyase*, 3. भूयते *bhūyate*, 4. भूयावहे *bhūyāvahe*, 5. भूयेथे *bhūyethe*, 6. भूयते *bhūyete*, 7. भूयामहे *bhūyāmahe*, 8. भूय्यं *bhūyadhve*, 9. भूयन्ते *bhūyante*, I. 1. अभूये *abhūye* &c., O. भूयेय *bhūyeya* &c., I. भूये *bhūyai* &c. ॥ Pf. बभूवे *babhūve* &c., like Ātmanepada, I A. 1. अभविषि or अभविषि *abhāvishi*, 2. अभविष्ठाः or अभविष्ठाः *abhāvishthāh*, 3. अभविषि *abhāvi*, 4. अभविष्वहि *abhāvishvahi* &c., like Ātmanepada, F. भविष्ये or भाविष्ये *bhāvishye* &c., C. अभविष्ये or अभविष्ये

* भू *bhū* may be used in the Ātmanepada after certain prepositions. Even by itself it is used in the sense of obtaining: स त्रियं भवते *sa triyam bhavate*, he obtains happiness. (Sār. p. 4, l. 3.)

† भू *bhū* with अनु *anu* means to perceive, and may yield a passive.

abhāvishye &c., P. F. भविताहे or भाविताहे *bhāvitāhe* &c., B. भविषीय or भाविषीय *bhāvishtya* &c. ॥ Part. Pres. भूयमानः *bhūyamānaḥ*, Fut. भविष्यमाणः *bhāvishyamānaḥ*, Past भूतः *bhūtaḥ*.

Causative, Parasmaipada: P. भावयामि *bhāvayāmi*, I. सभावेयं *abhāvayam*, O. भावयेयं *bhāvayeyam*, I. भावयानि *bhāvayāni* ॥ Pf. भावयांचकार *bhāvayāñchakāra*, II A. सभावेयं *ablbhavam*, F. भावयिष्यामि *bhāvayishyāmi*, C. सभावयिष्यं *abhāvayishyam*, P. F. भावयितास्मि *bhāvayitāsmi*, B. भाव्यासं *bhāvyaśam*.

Causative, Ātmanepada: P. भावये *bhāvaye*, I. सभावेये *abhāvaye*, O. भावयेय *bhāvayeya*, I. भावये *bhāvayai* ॥ Pf. भावयांचक्रे *bhāvayāñchakre*, II A. सभावेये *ablbhave*, F. भावयिष्ये *bhāvayishye*, C. सभावयिष्ये *abhāvayishye*, P. F. भावयिताहे *bhāvayitāhe*, B. भावयिषीय *bhāvayishtya*.

Causative, Passive: P. भाव्ये *bhāvye*, I. सभाव्ये *abhāvye*, O. भाव्येय *bhāvyeaya*, I. भाव्ये *bhāvyai* ॥ Pf. भावयांचक्रे, °बभूवे, °आसे, *bhāvayāñchakre*, -*babhūve*, -*āse*, I A. सभावयिषि *abhāvayishi* or सभावयिषि *abhāvishi*, F. भावयिष्ये *bhāvayishye* or भाविष्ये *bhāvishye*, C. सभावयिष्ये *abhāvayishye* or सभावयिष्ये *abhāvishye*, P. F. भावयिताहे *bhāvayitāhe* or भाविताहे *bhāvitāhe*, B. भावयिषीय *bhāvayishtya* or भाविषीय *bhāvishtya*.

Desiderative, Parasmaipada: P. बुभूषामि *bubhūśāmi*, I. सबुभूषं *abubhūśam*, O. बुभूषेयं *bubhūśheyam*, I. बुभूषाणि *bubhūśhāni* ॥ Pf. बुभूषांचकार *bubhūśhāñchakāra*, I A. सबुभूषिषं *abubhūśhisham*, F. बुभूषिष्यामि *bubhūśhishyāmi*, C. सबुभूषिष्यं *abubhūśhishyam*, P. F. बुभूषितास्मि *bubhūśhitāsmi*, B. बुभूष्यासं *bubhūśhyśam*.

Desiderative, Ātmanepada: P. बुभूषे *bubhūśhe*, I. सबुभूषे *abubhūśhe*, O. बुभूषेय *bubhūśheya*, I. बुभूषे *bubhūśhai* ॥ Pf. बुभूषांचक्रे *bubhūśhāñchakre*, I A. 1. सबुभूषिषि *abubhūśhishi*, 2. सबुभूषिषाः *abubhūśhishīdhāḥ*, 3. सबुभूषिष *abubhūśhishīṣa*, F. बुभूषिष्ये *bubhūśhishye*, C. सबुभूषिष्ये *abubhūśhishye*, P. F. बुभूषिताहे *bubhūśhitāhe*, B. बुभूषिषीय *bubhūśhishīya*.

Desiderative, Passive: P. बुभूष्ये *bubhūśhye*, I. सबुभूष्ये *abubhūśhye*, O. बुभूष्येय *bubhūśhyeya*, I. बुभूष्ये *bubhūśhyai* ॥ Pf. बुभूषांचक्रे *bubhūśhāñchakre*, I A. 1. सबुभूषिषि *abubhūśhishi*, 2. सबुभूषिषाः *abubhūśhishīdhāḥ*, 3. सबुभूषि *abubhūśhi* (see § 406), F. बुभूषिष्ये *bubhūśhishye*, C. सबुभूषिष्ये *abubhūśhishye*, P. F. बुभूषिताहे *bubhūśhitāhe*, B. बुभूषिषीय *bubhūśhishīya*.

Intensive, Ātmanepada: P. 1. बोभूये *bobhūye*, 2. बोभूयसे *bobhūyase*, 3. बोभूयते *bobhūyate*, 4. बोभूयावहे *bobhūyāvahe*, 5. बोभूयेथे *bobhūyethe*, 6. बोभूयेते *bobhūyete*, 7. बोभूयामहे *bobhūyāmahe*, 8. बोभूयध्वे *bobhūyadhve*, 9. बोभूयंते *bobhūyante*, I. 1. सबोभूये *abobhūye*, 2. सबोभूयथाः *abobhūyathāḥ*, 3. सबोभूयत *abobhūyata*, 4. सबोभूयावहि *abobhūyāvahi*, 5. सबोभूयेथां *abobhūyethām*, 6. सबोभूयेतां *abobhūyetām*, 7. सबोभूयामहि *abobhūyāmahi*, 8. सबोभूयध्वं *abobhūyadhvam*, 9. सबोभूयंत *abobhūyanta*, O. बोभूयेय *bobhūyeya* &c., I. 1. बोभूये *bobhūyai*, 2. बोभूयस्व *bobhūyasva*, 3. बोभूयतां *bobhūyatām*, 4. बोभूयावहे *bobhūyāvahai*, 5. बोभूयेथां *bobhūyethām*, 6. बोभूयेतां *bobhūyetām*, 7. बोभूयामहे *bobhūyāmahai*, 8. बोभूयध्वं *bobhūyadhvam*, 9. बोभूयंतां *bobhūyantām* ॥

Pf. बोभूयां चक्रे *bobhūyāṁchakre*, I A. 1. अबोभूयिषि *abobhūyishi*, 2. अबोभूयिषाः *abobhūyishāḥ*, 3. अबोभूयिषि *abobhūyishṣa*, 4. अबोभूयिष्वहि *abobhūyishvahi*, 5. अबोभूयिषां *abobhūyishāṁ*, 6. अबोभूयिषातां *abobhūyishātām*, 7. अबोभूयिष्वहि *abobhūyishmahī*, 8. अबोभूयिष्वं or °ई *abobhūyishvam* or *-dhvam*, 9. अबोभूयिषत *abobhūyishata*, F. बोभूयिष्ये *bobhūyishye*, C. अबोभूयिष्ये *abobhūyishye*, P. F. बोभूयिताहे *bobhūyitāhe*, B. बोभूयिषीय *bobhūyishīya*.

Intensive, Parasmaipada: P. 1. बोभोमि *bobhomi* or बोभवीमि *bobhavāmi*, 2. बोभोषि *bobhoshi* or बोभवीषि *bobhavīṣi*, 3. बोभोति *bobhoti* or बोभवीति *bobhavīti*, 4. बोभूवः *bobhūvah*, 5. बोभूवः *bobhūthah*, 6. बोभूतः *bobhūtah*, 7. बोभूतः *bobhūmah*, 8. बोभूष *bobhūṣa*, 9. बोभूषति *bobhuvati*, I. 1. अबोभवं *abobhavam*, 2. अबोभोः *abobhoḥ* or अबोभवीः *abobhavīḥ*, 3. अबोभोत् *abobhot* or अबोभवीत् *abobhavīti*, 4. अबोभूव *abobhūva*, 5. अबोभूतं *abobhūtam*, 6. अबोभूतां *abobhūtām*, 7. अबोभूत *abobhūma*, 8. अबोभूत *abobhūta*, 9. अबोभुवुः *abobhuvuḥ*, O. बोभूयां *bobhūyām*, I. 1. बोभवाणि *bobhavāni*, 2. बोभूहि *bobhūhi*, 3. बोभोतु *bobhotu* or बोभवीतु *bobhavītu*, 4. बोभवाव *bobhavāva*, 5. बोभूतं *bobhūtam*, 6. बोभूतां *bobhūtām*, 7. बोभवाम *bobhavāma*, 8. बोभूत *bobhūta*, 9. बोभुवतु *bobhuvatu* || Pf. 1. बोभवांचकार *bobhavāṁchakāra*, 4. बोभवांचकृव *bobhavāṁchakṛiva*, 7. बोभवांचकृम *bobhavāṁchakṛima*; also 1. बोभाव *bobhāva* or बोभूव *bobhūva*, 2. बोभूषिष *bobhūṣiṣa*, 3. बोभाव *bobhāva* or बोभूव *bobhūva*, 4. बोभूषिव *bobhuviva* or बोभूषिव *bobhūṣiva*, 5. बोभुवयुः *bobhuvathuḥ* or बोभूवयुः *bobhūvathuḥ*, 6. बोभुवतुः *bobhuvatuḥ* or बोभूवतुः *bobhūvatuḥ*, 7. बोभूषिम *bobhuvima* or बोभूषिम *bobhūṣima*, 8. बोभुव *bobhuvā* or बोभूव *bobhūva*, 9. बोभुवुः *bobhuvuḥ* or बोभूवुः *bobhūvuḥ*, II A. 1. अबोभूवं *abobhūvam*, 2. अबोभूः *abobhūḥ* or अबोभूवीः *abobhūvīḥ*, 3. अबोभूत् *abobhūt* or अबोभूवीत् *abobhūvīti*, 4. अबोभूव *abobhūva*, 5. अबोभूतं *abobhūtam*, 6. अबोभूतां *abobhūtām*, 7. अबोभूत *abobhūma*, 8. अबोभूत *abobhūta*, 9. अबोभुवुः *abobhūvuḥ* (not अबोभूवन् *abobhūvan*), I A. 1. अबोभाविषं *abobhāvisham*, 4. अबोभाविष्व *abobhāvishva*, 7. अबोभाविष्व *abobhāvishma**, F. बोभविष्यामि *bobhavishyāmi*, C. अबोभविष्यं *abobhavishyam*, P. F. बोभविष्यामि *bobhavitāsmi*, B. बोभूयासं *bobhūyāsam*.

Note—Grammarians who allow the intensive without य *ya* to form an *Ātmanepada*, give the following forms: Pres. बोभूते *bobhūte*, Impf. अबोभूत *abobhūta*, Opt. बोभूवीत *bobhūvīta*, Imp. बोभूतां *bobhūtām*, Per. Perf. बोभवांचक्रे *bobhavāṁchakre*, Aor. अबोभविष *abobhavishṣa*, Fut. बोभविष्यते *bobhavishyate*, Cond. अबोभविष्यत *abobhavishyata*, Per. Fut. बोभविष्या *bobhavitā*, Ben. बोभविषीह *bobhavishīṣṭa*. (See Colebrooke, p. 194.)

2. चित् *chit*, to think, (चिती.)

The Anubandha ३६ shows that the participle in तः *taḥ* takes no intermediate इ *i*.

P. चेतति *chetati*, I. अचेतत् *achetat*, O. चेतत् *chetet*, I. चेततु *chetatu* || Pf. 1. चिचेत् *chicheta*, 2. चिचेतिष *chichetitha*, 3. चिचेत् *chicheta*, 4. चिचितिष

* The first aorist is the usual form for intensives, but in भू *bhū* it is superseded by the second aorist, this being enjoined for the simple verb. Some grammarians, however, admit the first aorist optionally for भू *bhū* (Colebr. p. 193). The conflicting opinions of native grammarians on the conjugation of intensives are fully stated by Colebrooke, p. 191 seq.

chichitva, 5. चिचिषतुः *chichitathuh*, 6. चिचिषतुः *chichitatuh*, 7. चिचिषित *chichitima*, 8. चिषित *chichita*, 9. चिषितुः *chichituh*, I A. 1. अचेतिषं *achetisham*, 2. अचेतीः *achetith*, 3. अचेतीत् *achetitt*, 4. अचेतिष्य *achetishva*, 5. अचेतिष्ठ *achetishṭam*, 6. अचेतिष्ट *achetishṭām*, 7. अचेतिष्य *achetishma*, 8. अचेतिष्ठ *achetishṭa*, 9. अचेतिषुः *achetishuh*, F. चेतियति *chetishyati*, C. अचेतिष्यत् *achetishyat*, P. F. चेतित्ता *chetitā*, B. चित्तात् *chityāt* || Pt. चित्तः *chittah*, चिचित्वान् *chichitvān*, Ger. चेतित्वा *chetitvā* or चितित्वा *chititvā*, णिच् -*chitya*, Adj. चेतितव्यः *chetitavyah*, चेतनीयः *chetantyah*, चेत्यः *chetyah* || Pass. चित्यते *chityate*, Aor. अचेति *acheti*, Caus. चेतयति *chetayati*, Aor. अचीषितत् *achīchitat*, Des. चिचेतिषति *chichetishati* or *chichitishati*, Int. चेषित्यते *chechityate*, चेचेति *chechetti*.

3. च्युत् *chyuṭ*, to sprinkle, (च्युतिर्.)

The Anubandha इर *ir* shows that the verb may take the first and second aorist.

P. च्योतति *chyotati*, I. अच्योतत् *achyotat*, O. च्योतेत् *chyotet*, I. च्योतनु *chyotatu* || Pf. 1. चुच्योत *chuchyota*, 2. चुच्योतिष्य *chuchyotitha*, 4. चुच्युतिष्य *chuchyutiva*, I A. 1. अच्योतिषं *achyotisham*, 2. अच्योतीः *achyotith*, 3. अच्योतीत् *achyotitt*, 9. अच्योतिषुः *achyotishuh*, or II A. 1. अच्युतं *achyutam*, 2. अच्युतः *achyutah*, 3. अच्युतत् *achyutat*, 9. अच्युतन् *achyutan*, F. च्योतिष्यति *chyotishyati*, C. अच्योतिष्यत् *achyotishyat*, P. F. च्योतिता *chyotitā*, B. च्युत्तात् *chyutyāt* || Pt. च्युतिः *chyutitah* or *chyotitah*, चुच्युत्वान् *chuchyutvān*, Ger. च्योतित्वा *chyotitvā* or *chyutitvā*, Adj. च्योतिष्यः *chyotitavyah* || Pass. च्युत्यते *chyutyate*, Caus. च्योतयति *chyotayati*, Aor. अचुच्युतत् *achuchyutat*, Des. चुच्योतिषति *chuchyotishati* or चुच्युतिषति *chuchyutishati*, Int. चोच्युत्यते *chochyutyate*, चोच्योति *chochyotti*.

4. च्युत् *śchyut*, to flow, (च्युतिर्.)

P. अच्योतति *śchyotati*, I. अच्योतत् *śchyotat*, O. अच्योतेत् *śchyotet*, I. अच्योतनु *śchyotatu* || Pf. 1. चुच्योत *chuschyota*, 9. चुच्युतुः *chuschyutuh*, I A. 1. अच्योतिषं *śchyotisham*, 2. अच्योतीः *śchyotith*, or II A. 1. अच्युतं *śchyutam*, F. अच्योतिष्यति *śchyotishyati*, C. अच्योतिष्यत् *śchyotishyat*, P. F. अच्योतिता *śchyotitā*, B. च्युत्तात् *śchyutyāt* &c.

Note—This verb is sometimes written च्युत् *śhut*.

5. मन्थ् *manth*, to shake.

P. मन्थति *manthati* || Pf. 1. मन्थं *mamantha*, 2. मन्थिष्य *mamanthitha*, 3. मन्थं *manantha*, 7. मन्थिष्य *mamanthima*, 8. मन्थयुः *mamanthathuh* (Pāp. 1. 2, 5) or, less correctly, मन्थयुः *mamathathuh* (§ 328, 4), I A. अनंथीत् *amanthītt*, F. मन्थिष्यति *manthishyati*, P. F. मन्थिता *manthitā*, B. मन्थ्यात् *mathyāt* (§ 345 †) || Pt. मन्थितः *mathitah*, मन्थ्यान् *mamanthvān*, Ger. मन्थित्वा *manthitvā* or मन्थित्वा *mathitvā* (Pāp. 1. 2, 23; § 428), ण्यच् -*mathya*, Adj. मन्थितव्यः *manthitavyah*, मन्थनीयः *manthantyah*, मन्थ्यः *manthyah* || Pass. मन्थ्यते *mathyate*, Caus. मन्थयति *manthayati*, Des. मिमन्थिषति *mimanthishati*, Int. मानम्यते *māmathyate*, मानंति *māmantti* or मानंषीति *māmanthīti*, Impf. 3. अमानन् *amāman*.

Note—Roots ending in consonants preceded by a nasal, lose the nasal before weakening (*kit*, *tit*) terminations (Pāp. vi. 4, 24); but not roots written with Anubandha इः. The terminations

of the reduplicated perfect in the dual and plural are weakening (*kit*), except after roots ending in double consonants (Pāp. i. 2, 5). According to some, however, the weakening is allowed even after double consonants: केचिदिति । प्रबोधोदयवृत्तिकारादयः । तथा च प्रबोधोदयवृत्तावुक्तं । संयोगाद्दिद्विडा । ररजतुः ररजुरिति ॥ Roots, however, which thus drop the penultimate nasal in the perfect, need not take *ṛe* instead of reduplication: नलोपिनो नेति केचित् ममयतुः । Prakriyā-Kaumudī, p. 7 b.

Native grammarians admit a verb मथति *mathati* (*mathe*), and another मथ्नाति *mathnāti*, which supply a variety of verbal derivatives.

6. कुंश् *kunth*, to strike, (कुश्चि.)

Roots marked in the Dhātupāṭha by technical final *ṛi* keep their penultimate nasal throughout.

This root can take no Guṇa, on account of its final conjunct consonant.

P. कुंयति *kunthati*, I. अकुंयत् *akunthāt*, O. कुंयेत् *kunthet*, I. कुंयतु *kunthatu* ॥ Pf. 1. चुकुंश् *chukuntha*, 2. चुकुंश्चि *chukunthitha*, 9. चुकुंशुः *chukunthuh*, I A. अकुंशीत् *akunthīti*, 9. अकुंश्चिषुः *akunthishuh*, F. कुंश्चिषति *kunthishyati*, P. F. कुंश्चिता *kunthitā*, B. कुंश्चात् *kunthyāt*, (प्रनिकुंश्चात् *pranikunthyāt*, § 99, not with lingual श् *ṣ*, as Carey gives it) ॥ Pt. कुंश्चितः *kunthitah*, चुकुंश्वान् *chukunthvān*, Ger. कुंश्चित्वा *kunthitvā*, °कुंश्च्य *-kunthya*, Adj. कुंश्चितव्यः *kunthitavyah* ॥ Pass. कुंश्च्यते *kunthyate*, Caus. कुंश्चयति *kunthayati*, Des. चुकुंश्चिषति *chukunthishati*, Int. चोकुंश्च्यते *chokunthyate*, चोकुंश्चि *chokuntti*.

7. सिध् *sidh*, to go (विष्), and सिध् *sidh*, to command (विष्).

P. सेधति *sedhati* (निसेधति *nisedhati**), I. असेधत् *asedhat* ॥ Pf. 1. सिषेध *sishedha*, 2. सिषेधिष *sishedhitha*, 9. सिषिषुः *sishidhuh*, I A. असेधीत् *asedhīti*, F. सेधिषति *sedhishyati*, P. F. सेधिता *sedhitā*, B. सिध्यात् *sidhyāt*.

In the sense of commanding or ordaining, this root is marked by technical ङ *ṅ* (विष् *shidhū*), and hence the intermediate *ṛi* may be omitted. Thus Pf. 2. सिषेधिष *sishedhitha* or सिषेद्ध *sisheddha*, 4. सिषिधिष *sishidhiva* or सिषिध्व *sishidhva* &c., F. सेधिषति *sedhishyati* or सेह्यति *setsyati*, P. F. सेधिता *sedhitā* or सेद्धा *seddhā*, I A. असेधीत् *asedhīti* (as before), or 1. असेत्सं *asaitsam*, 2. असेत्सीः *asaitsth*, 3. असेत्सीत् *asaitstī*, 4. असेत्स *asaitsva*, 5. असेद्धं *asaidham*, 6. असेद्धां *asaiddhām*, 7. असेत्समा *asaitsama*, 8. असेद्ध *asaidha*, 9. असेत्सुः *asaitsuḥ* ॥ Pt. सिद्धः *siddhah*, Ger. सेधित्वा *sedhitvā* or सिद्ध्वा *siddhvā*, °सिध्य *-sidhya*, Adj. सेधितव्यः *sedhitavyah* or सेद्धव्यः *seddhavyah* ॥ Pass. सिध्यते *sidhyate*, Caus. सेधयति *sedhayati*, Des. सिसेधिषति *sisedhishati* or सिषित्सति *sishitsati* (§ 103), Int. सेधिष्यते *seshidhyate*, सेषेद्ध *sedhedhi*.

* The change of *ṣ* into *ś* is forbidden by Pāpini VIII. 3, 113, when सिध् *sidh* means to go. It is admitted by the Śār. The Anubandha ङ *ṅ* is sometimes added to सिध् *sidh*, to go, but is explained to be for the sake of pronunciation only. Colebrooke marks it as erroneous. Its proper meaning would be that intermediate *ṛi* is optional in the gerund, and forbidden in the past participle (§ 337, II. 5). The forms without intermediate *ṛi* belong properly only to सिध् *sidh*, to command. This verb *must* change its initial *ṣ* after prepositions; निषेधति *nishedhati*.

8. खद् *khad*, to be steady, to kill, to eat.

P. खदति *khadati* ॥ Pf. 1. खसाद् *chakhāda*, 2. खसदिष्य *chakhaditha*, 3. खसाद् *chakhāda*, 4. खसदिष्य *chakhadiva*, 5. खसदधुः *chakhadathuh*, 6. खसदधुः *chakhadathuh*, 7. खसदिम *chakhadima*, 8. खसद् *chakhada*, 9. खसदुः *chakhaduh*, I A. खसादीन् or खसदीन् *akhādīti* (Pāṇ. VII. 2, 7; § 348), F. खदिष्यति *khadishyati*, P. F. खदिता *khaditā*, B. खद्यात् *khadyāt* ॥ Pt. खदितः *khaditah*, खसद्यान् *chakhadvān*, Ger. खदित्वा *khaditvā*, °खद्य -*khadya*, Adj. खदितव्यः *khaditavyah* ॥ Pass. खद्यते *khadyate*, Caus. खादयति *khādayati*, Des. खिखदिष्यति *chikkhadishati*, Int. खाखद्यते *chākhadyate*, खाखति *chākhatti*.

9. गद् *gad*, to speak.

P. गदति *gadati* (प्रखिगदति *praxigadati*), I. जगद् *agadat* (प्रख्यगद् *praxya-gadat*), O. गदेत् *gadet*, I. गदधु *gadatu* ॥ Pf. 1. जगाद् *jagāda*, 2. जगदिष्य *jagaditha*, 9. जगदुः *jagaduh*, I A. जगादीन् or जगदीन् *agādīti* (Pāṇ. VII. 2, 7; § 348), F. गदिष्यति *gadishyati*, C. जगदिष्यत् *agadishyat*, P. F. गदिता *gaditā*, B. गद्यात् *gadyāt* ॥ Caus. गादयति *gādayati*, Des. जिगदिष्यति *jigadishati*, Int. जागद्यते *jāgadyate*, जागति *jāgatti*.

10. रद् *rad*, to trace, to scratch.

P. रदति *radati* ॥ Pf. 1. रराद् *raráda*, 2. रेदिष्य *reditha*, 9. रेदुः *reduh*, I A. ररादीन् or ररदीन् *arādīti* (§ 348).

11. नद् *nad*, to hum, (खद्.)

P. नदति *nadati* (प्रणदति *pranadati*, प्रखिनदति *praxinadati*) ॥ Pf. 1. ननाद् *nanāda*, 2. नेदिष्य *neditha*, 9. नेदुः *neduh*, I A. ननादीन् or ननदीन् *anādīti*.

12. अद् *ard*, to go, to ask, to pain.

P. अर्दति *ardati*, I. आर्दन् *árdat* ॥ Pf. 1. आनर्द *ánarda*, 2. आनर्दिष्य *ánarditha*, 9. आनर्दुः *ánarduh*, I A. आर्दीन् *árdīti*, F. अर्दिष्यति *ardishyati* ॥ Pt. अर्दितः *arditah*, not आर्तः *ártah*, see also p. 166 ॥ Caus. अर्दयति *ardayati*, आर्दिद् *árdidat*, Des. अर्दिदिष्यति *ardidishati*.

13. इद् *ind*, to govern, (इदि.)

P. इदति *indati*, I. ऐदन् *aindat*, O. इदेत् *indet*, I. इदधु *indatu* ॥ Pf. इदां चक्र *indāmchakāra* (§ 325) or इदामास *indāmāsa* or इदां चभूव *indāmbabhūva*, I A. 1. ऐदिष्य *aindisham*, 2. ऐदीः *aindīh*, F. इदिष्यति *indishyati*, C. ऐदिष्यत् *aindishyat*, P. F. इदिता *inditā*, B. इद्यात् *indyāt* ॥ Pt. इदितः *inditah*, Perf. इदां चक्रवान् *indāmchakrīvān* or चभूवान् *babhūvān* or आसिवान् *āsivān*, Perf. Pass. इदां चक्रावः *indāmchakrāvah* or चभूवानः *babhūvānah* or आसानः *āsānah*.

14. निद् *nind*, to blame, (खिदि.)

P. निदति *nindati* (प्रनिदनं *pranindanam* or प्रखिदनं *praxindanam*, § 98, 8, 2) ॥ Pf. निनिद् *nininda*, I A. अनिदीन् *anindīti*, F. निदिष्यति *nindishyati*, P. F. निदिता *ninditā*, B. निद्यात् *nindyāt*.

15. निश्च *niksh*, to kiss, (निश्च.)

P. निश्चति *nikshati* (प्रनिश्चति *pranikshati*, not प्रनिश्चति *pranikshati*, § 98, 8, 2) || Pf. निनिश्च *niniksha*, I A. अनिश्चति *anikshīt*, F. निश्चिष्यति *nikshishyati*, P. F. निश्चिता *nikshitā*, B. निश्च्यात् *nikshyāt*.

16. उक् *ukh*, to go.

P. ओक्षति *okhati* (प्रोक्षति *prokhati*, § 43), I. ओक्षत् *aukhat* || Pf. 1. उवोक्ष *uvokha* (§ 314), 2. उवोक्षिष *uvokhitha*, 3. उवोक्ष *uvokha*, 7. अक्षिम *ākshima*, I A. ओक्षीत् *aukshīt*, F. ओक्षिष्यति *okhishyati*, C. ओक्षिष्यत् *aukshishyāt*, P. F. ओक्षिता *okhitā*, B. उक्ष्यात् *ukhyāt* || Pass. उक्ष्यते *ukhyate*, Caus. ओक्षयति *okhayati*, Des. ओक्षिष्यति *ochikshishati*.

17. अञ्च *añch*, to go, to worship, (अञ्चु and अचि.)

The Anubandha उञ्च of अञ्चु *añchu* allows the option of intermediate इ in the gerund, अञ्चित्वा *añchitvā* or अचिता *aktvā*, and its nasal remains, except before weakening forms (see *manth*, No. 5); but the Anubandha इञ्च of अचि *achi* requires the nasal throughout (Dhātupāṭha 7, 6).

P. अञ्चति *añchati* || Pf. 1. आनञ्च *ānañcha* (§ 313), 9. आनञ्चुः *ānañchuh* (but see No. 5, note), I A. आञ्चीत् *āñchīt*, F. अञ्चिष्यति *añchishyati*, C. आञ्चिष्यत् *āñchishyāt*, P. F. अञ्चिता *añchitā*, B. अञ्च्यात् *añchyāt* (may he worship), अच्यात् *achyāt* (may he go), § 345†.

Pass. अच्यते *achyate* and अञ्च्यते *añchyate*, Caus. अञ्चयति *añchayati*, Des. अञ्चिष्यति *añchichishati*.

Distinguish between अञ्चितः *añchitah*, worshipped, Ger. अञ्चित्वा *añchitvā*, having worshipped, and अकृतः *aktah*, moved (Pāṇ. VII. 2, 53; VI. 4, 30); अञ्च *añch* never seems to lose its nasal when it means to honour: Pass. अञ्च्यते *añchyate*, he is honoured, अच्यते *achyate*, he is moved. The two roots, however, are not always kept distinct.

18. आञ्च *āñchh*, to stretch, (आञ्चि.)

P. आञ्चति *āñchhati* || Pf. आनञ्च *ānāñchha* or आञ्च *āñchha* (§ 313), I A. आञ्चीत् *āñchīt*, F. आञ्चिष्यति *āñchishyati* || Caus. आञ्चयति *āñchhayati*, Des. आञ्चिष्यति *āñchichchishati*.

19. मुञ्च *mruch*, to go, (मुञ्चु.)

मोचति *mrochati* || This and other verbs enumerated § 367 take optionally the first or second aorist; अमोचीत् *amrochīt* or अमुचत् *amruchāt* || Pt. मुञ्चः *mruchat*, Perf. मुमुञ्चात् *mumruchvān*, Ger. मुञ्चित्वा *mruchitvā* or मुञ्चत्वा *mructvā*.

20. हृञ्च *hurchh*, to be crooked, (हृञ्चि.)

P. हृञ्चति *hurchchhati* (§ 143) || Pf. जुहृञ्च *juhurchchha*, I A. अहृञ्चीत् *ahurchchīt* || Pt. हृञ्चितः *hurchchhitah* or हृञ्चिः *hurchh* (§ 431, 2).

21. वज् *vaj*, to go.

P. वजति *vajati* || Pf. 1. ववाज *vavāja*, 2. ववजिष *vavajitha* (§ 328), I A. अवजीत् *avājīt*, F. वजिष्यति *vajishyati*.

22. व्रज् *vraj*, to go.

P. व्रजति *vrajati* || Pf. 1. वव्राज *vavrāja*, 2. वव्रजिष *vavrajitha*, I A. अव्राजीत् *avrājītt* (§ 348*) || Pt. व्रजितः *vrajitah* || Caus. व्राजयति *vrājayati*, Des. विव्रजिषति *vivrajishati*, Int. वाव्रज्यते *vāvrājyate*, वाव्रक्ति *vāvrakti*.

23. अज् *aj*, to go, to throw.

P. अजति *ajati*, I. आजत् *ajat* || वी. *vf* must be substituted in the general tenses before terminations beginning with vowels. Before all consonants except य *y* (Pāṇ. II. 4, 56, v.) this substitution is optional, i. e. both अज् *aj* and वी *vf* may be used || Pf. 1. विवाय *vivāya*, 2. विवेथ *vivetha* or विवविष *vivayitha* (§ 335, 3), [आजिष *ājitha*], 3. विवाय *vivāya*, 4. विविष *vivyiva* (§ 334), [आजिष *ājiva*], 5. विष्युः *vivyathuh*, 6. विष्यतुः *vivyatuh*, 7. विष्यिम *vivyima* [आजिम *ājima*], 8. विष्य *vivya*, 9. विष्युः *vivyuh*, I A. अवैवीत् *avaishītt* [आजीत् *ājītt*], 9. अवैषुः *avaishuh*, F. वेष्यति *veshyati* (§ 332, 3), C. अवेष्यत् *aveshyat*, P. F. वेता *vetā*, B. वीयात् *vīyāt* [F. अजिष्यति *ajishyati*, C. अजिष्यत् *ajishyat*, P. F. अजिता *ajitā*] || Pt. वीतः *vītah* [अजितः *ajitah*], Perf. विवीवान् *vītvān* [आजिवान् *ājivān*], Ger. वीत्वा *vītvā* [अजित्वा *ajitvā*], °वीय *-vīya*, Adj. वेतव्यः *vetavyah* [अजितव्यः *ajitavyah*], वयनीयः *vayantiyah*, वेयः *veyah* || Pass. वीयते *vīyate*, Caus. वाययति *vāyayati*, Des. विवीषति *vīvīshati* [अजिषति *ajishati*], Int. वेवीयते *vevīyate*, वेवेति *veveti*.

24. क्षि *kshi*, to wane.

P. क्षयति *kshayati* || Pf. 1. चिक्षाय *chikshāya*, 2. चिक्षेथ *chikshetha* or चिक्षयिष *chikshayitha*, 9. चिक्षियुः *chikshiyuh*, I A. अक्षेवीत् *akshaiśītt*, F. क्षेयति *ksheshyati*, B. क्षीयात् *kshīyāt* (§ 390) || Pt. क्षितः *kshitah* or क्षीयः *kshīyah*, Caus. क्षययति *kshayayati*, Des. चिक्षीषति *chikshīshati*, Int. चेक्षीयते *chekshīyate*, चेक्षेति *cheksheti*. The Caus. क्षपयति *kshapayati* is better referred to क्षै *kshai* (§ 462, II. 23).

25. कट् *kaṭ*, to rain, to encompass, (कटे.)

The Anubandha *ए e* prevents the lengthening of the vowel in the aorist.

P. कटति *kaṭati* || Pf. ककाट *chakāṭa*, I A. ककटीत् *akaṭītt* (no Vriddhi, § 348†).

26. गुप् *gup*, to protect, (गुप्.)

The verbs गुप् *gup*, to guard, धूप *dhūp*, to warm, विह्व *vichh*, to go, पण *paṇ*, to traffic, पन् *pan*, to praise, take आय *āya* in the special tenses, and take it optionally in the rest. (Pāṇ. III. 1, 28; 31.)

P. गोपायति *gopāyati*, I. अगोपायत् *agopāyat*, O. गोपायेत् *gopāyet*, I. गोपायतु *gopāyatu* || Pf. गोपायांचकार *gopāyāṁchakāra* (§ 325, 3) or जुगोप *jugopa*, I A. अगोपायीत् *agopāyītt*, अगोपीत् *agopīt* or अगोप्सीत् *agaupsītt* (§ 337, I. 2), 6. अगोप्तं *agaupstām*, F. गोपायिष्यति *gopāyishyati*, गोपिष्यति *gopishyati*, or गोप्स्यति *gopsyati*, P. F. गोपायिता *gopāyitā*, गोपिता *gopitā*, or गोप्ता *goptā*, B. गोपाय्यात् *gopāyyāt* or गुप्त्यात् *gupyāt* || Pt. गोपायितः *gopāyitah* or गुप्तः *guptah*, Ger. गोपायित्वा *gopāyītvā*, गोपित्वा *gopītvā*, or गुप्त्वा *guptvā*, Adj. गोपायितव्यः *gopāyītavyah*, गोपितव्यः *gopītavyah*,

or गोप्यः *gopyah* ॥ Caus. गोपयति *gopayati* or गोपाययति *gopāyayati*, Des. जुगुप्सति *jugupsati*, जुगुप्सति *jugupishati*, जुगोप्सति *jugopishati*, or जुगोपाययति *jugopāyayati*, Int. जोगुप्सते *jogupyate*, जोगोप्ति *jogopti*.

27. धूप् *dhūp*, to warm.

P. धूपायति *dhūpāyati* ॥ Pf. धूपयांचकार *dhūpayāṃchakāra* or दुधूप *dudhūpa* (no Guna, because the vowel is long), I A. अधूपायीत् *adhūpāyīt* or अधूपीत् *adhūpīt*.

28. तप् *tap*, to burn, (§ 332, 14).

P. तपति *tapati* ॥ Pf. 1. तताप *tatāpa*, 2. ततप्य *tatapytha* or तेषिप *tepiṭha* (§ 335, 3), 3. तताप *tatāpa*, I A. 1. अताप्यं *atāpsam*, 2. अताप्सीः *atāpsīḥ*, 3. अताप्सीत् *atāpsīt*, 6. अताप्यं *atāptām* (§ 351), F. तप्यति *tapsyati*, P. F. तप्ता *taptā*, B. तप्यात् *tapyāt* ॥ Pt. तपः *taptah*, तेषिवान् *tepivān*, Ger. तप्ता *taptvā*, Adj. तप्यः *taptavyah*, तप्यः *tapyah* (short, because it ends in प् *p*, § 456, 6) ॥ Pass. तप्यते *tapyate*, Caus. तापयति *tāpayati*, Des. तितप्यति *titapsati*, Int. तातप्यते *tātapyate*, तातपि *tātapti*.

Note—With certain prepositions तप् *tap* takes the Âtmanepada (Pāṇ. I. 3, 27); उत्तपते *uttapate*, वितपते *vitapate*, it shines. It has an active sense in the passive (i.e. Div Âtm.), if it refers to तपः *tapaḥ*, austere devotion; तप्यते *tapyate* तपस्तापसः *tapyate tapas tāpasaḥ*, the devotee performs austere devotion. In the sense of regretting (being burnt) it forms the Aor. अतप्त *atapta*; अन्यवातन पापेन कर्मणा *anvavātan pāpēna karmaṇā*, he was distressed by a sinful act. (Colebr.)

29. चम् *cham*, to eat, (चमु.)

The following verbs lengthen their vowel in the special tenses (Pāṇ. VII. 3, 75, 76): चम् *cham*, if preceded by चा *d*, to rinse, आचामति *āchāmati*; क्षिप् *shkhip*, to spit, क्षिपति *shkhipati* (see No. 35); क्रम् *kram*, to stride, क्रामति *krāmati* (see No. 30); क्लम् *klam*, to tire, क्लामति *klāmati*; गुह् *guh*, to hide, गूहति *gūhati*, follows a different rule, lengthening its vowel throughout, instead of taking Guna, when a vowel follows. (Pāṇ. VI. 4, 89.)

P. चमति *chamati*, but after the prep. चा *d*, आचामति *āchāmati* ॥ Pf. 1. चचाम *chachāma*, चचामिष *chachamitha* or चेमिष *chemitha* &c., I A. अचामीत् *achamīt* (§ 348*) ॥ Pt. चांतः *chāntah*, Ger. चांत्वा *chāntvā* or चमिन्त्वा *chamitvā*, Adj. चमितप्यः *chamitavyah*, चाम्यः *chāmyah* (Pāṇ. III. 1, 126) ॥ Caus. चामयति *chāmayati* (§ 462).

30. क्रम् *kram*, to stride, (क्रमु.)

क्रमु *kram*, to stride, भ्राज् *bhrāj*, to shine, भ्राज् *bhlāj*, to shine, भ्रमु *bhram*, to roam, क्लम् *klam*, to fail, त्रसी *tras*, to tremble, त्रुद् *truḍ*, to cut, लश् *lash*, to desire, may take य *ya* in the special tenses. Hence भ्राम्यति *bhrāmyati* or भ्रमति *bhramati*. (Pāṇ. III. 1, 70.)

P. क्रामति *krāmati* or क्राम्यति *krāmyati*, I. अक्रामत् *akrāmat* or अक्राम्यत् *akrāmyat* ॥ Pf. चक्राम *chakrāma*, I A. अक्रामीत् *akramīt* (§ 348*), F. क्रमिषति *kramishyati*, P. F. क्रमिता *kramitā*, B. क्रम्यात् *kramyāt* ॥

क्रम् *kram* lengthens its vowel in the general tenses (*śit*) of the Parasmaipada (Pāṇ. VII. 3, 76). Hence क्रामति *krāmati*, but क्रमते *kramate*. It takes

no intermediate इ i in the Âtm.; Fut. क्रंस्यते *kramṣyate*, P. F. क्रंता *kraṇtā*, Aor. अक्रंस्त *akramsta*; but some grammarians admit intermediate इ i.

Pt. क्रान्तः *krāntaḥ*, Perf. अक्रन्वान् *achakranvān*, Ger. क्रान्ता *krāntvā* or क्रमिता *kramitvā* (§ 429), Adj. क्रमितव्यः *kramitavyaḥ* || Pass. क्रम्यते *kramyate*, Caus. क्रमयति *kramayati*, § 461, (after prep. also क्रामयति *krāmayati*), Des. चिक्रमिषति *chikramishati* or चिक्रंसते *chikramsate*, Int. चंक्रम्यते *chanक्रम्यate*, चंक्रमति *chanक्रमati*.

Note—It is by no means certain that क्रम् *kram* in the Div class forms क्राम्यति *krāmyati*. It is not one of the eight Sam verbs (Pāp. VII. 3, 74); and in Pāp. VII. 3, 76, *śyam* is no longer valid. The Prasāda gives क्रम्यति *kramyati*; but adds, स्वमते तु इयन्यपि दीर्घः क्राम्यतीति । The Śārasvatī decides for क्राम्यति *krāmyati*, giving the general rule (II. 1, 145) झनादीनां दीर्घो भवति यकारे परे । and enumerating as झनादि, झम् दम् चम् धम् ञम् क्रम् नद्.

31. यम् *yam*, to stop.

The roots गम् *gam*, to go, यम् *yam*, to cease, and इष् *ish*, to wish, substitute च्छ *chchha* for their final in the special tenses. (Pāp. VII. 3, 77.)

P. यच्छति *yachchhati*, I. अयच्छत् *ayachchhat* || Pf. 1. ययान् *yayāma*, 2. ययंथ *yayantha* or येमिथ *yemitha*, 9. येमुः *yemuḥ*, I A. अयंसीत् *ayaṁsīt* (§ 359), F. यंस्यति *yanshyati*, P. F. यंता *yantā*, B. यम्यात् *yamyāt* || Pt. यतः *yataḥ*, येमिवान् *yemivān*, Ger. यत्वा *yatvā*, °यम्य *-yamyā* or °यत् *-yatya*, Adj. यंतव्यः *yantavyaḥ*, यम्यः *yamyāḥ* (नियाम्यः *niyāmyaḥ*) || Pass. यम्यते *yamyate*, Caus. यमयति *yāmayati*, II A. अयीयन् *ayīyamāt*, Des. यियंसति *yiyāṁsati*, Int. यंयम्यते *yāmyamyate* or यंयंति *yāmyanti*.

Note—यम् *yam* may be used in the Âtm. with the prep. आ *a*, if it is either intransitive, आयच्छते तद् *ayachchhate tad*, the tree spreads, or governs as its object a member of the agent's body; आयच्छते पाणिं *ayachchhate pāṇim*, he puts forth his hand. Likewise with the prep. आ *a*, सं *sa*, उद् *ud*, if it is used reflectively; संयच्छते व्रीहीन् *saṁyachchhate vṛhīn*, he heaps together his own rice. Likewise after उप *upa*, when it means to espouse; रामः सीतानुपायंस्त *rāmaḥ sītān upāyamasta*, Rāma married Sītā: here the Aor. may also be उपायत् *upāyata*; like उदायत् *uddāyata*, he divulged another's faults. (§ 356.)

32. नम् *nam*, to bow, (यन्.)

P. नमति *namati* || Pf. 1. नमान् *nanāma*, 2. ननंथ *nanantha* or नेमिथ *nemitha*, 9. नेमुः *nemuḥ*, I A. अनंसीत् *anaṁsīt* (§ 359), F. नंस्यति *naṁsyati*, P. F. नंता *nantā*, B. नम्यात् *namyāt* &c., like यम् *yam*.

Note—नम् *nam* may be conjugated in the Âtmanepada. (Pāp. III. 1, 89.)

The Anubandha उ ३ given to it by some grammarians is declared wrong by others.

33. गम् *gam*, to go, (गन्.)

P. गच्छति *gachchhati* || Pf. 1. जगान् *jagāma*, 2. जगमिथ *jagamitha* or जगंथ *jagantha*, 3. जगाम् *jagāma*, 4. जगमिथ *jagmiva* (§ 328, 3), 5. जगमुः *jagmuh* &c., II A. अगमन् *agamāt* (§ 367), F. गमिष्यति *gamishyati* (§ 338, 2), P. F. गंता *gantā*, B. गम्यात् *gamyāt* || Pt. गतः *gataḥ*, Perf. जगमिवान् *jagmivān* or जगन्वान् *jaganvān*, Ger. गत्वा *gatvā*, °गम्य *-gamyā* or °गत्य *-gatyā*, Adj. गंतव्यः *gantavyaḥ*, गम्यः *gamyāḥ* :

Pass. गम्यते *gamyate*, Caus. गमयति *gamayati*, Aor. अजीगमत् *ajīgamat*, Des. जिगमिषति *jigamishati*, Int. जंगम्यते *jaṅgamyate* or जंगंति *jaṅganti*.

Note—With prep. सं *saṃ* it follows the Âtm., if intransitive. The Caus. too, with the prep. आ *ā*, may follow the Âtm., if it means to have patience; आगमयस्व तावत् *āgamayasva tāvāt*, wait a little. In the Âtm. the final म् *m* may be dropt in the Aor. and Ben.; समगत *samagata* or समगंस्त *samagaṁsta*, संगसीह *sahgasīṣa* or संगंसीह *saṅgaṁsīṣa*. (See § 355.)

34. फल *phal*, to burst, (फिफला.)

P. फलति *phalati* || Pf. 1. पफाल *paphāla*, 2. फेलिष *pheliṣa* (§ 336, II. 2), 3. पफाल *paphāla*, 4. फेलिष *pheliṣa*, I A. अफालीत् *aphālīt* (§ 348*), F. फलिष्यति *phaliṣhyati* || Pt. फुल्लः *phullāḥ* (Pāṇ. VIII. 2, 55), Ger. फलित्वा *phalitvā* || Pass. फल्यते *phalyate*, Caus. फलयति *phalayati*, Aor. अपिफलत् *apīphalat*, Des. पिफलिषति *pīphaliṣati*, Int. पंफुल्यते *pamphulyate*, पंफुलि *pamphulti*. (Pāṇ. VII. 4, 87–89.)

35. शिष् *shīṣ*, to spit, (शिषु.)

P. शीवति *shīhvati* || Pf. तिष्ठेव *tishṭheva* or टिष्ठेव *tiṣṭheva*, I A. अश्थेवीत् *ashṭhe-vīt*, F. शेषिष्यति *shēviṣhyati* || Pt. ड्यूतः *shṭhyūtaḥ* || Pass. शीष्यते *shīṣtyate* (§ 143), Caus. शेषयति *shēvayati*, Des. तिष्ठीषिषति *tishṭhīṣiṣati* or तुष्ट्यूषति *tushṭhyūṣati* (Pāṇ. VII. 2, 49), Int. तेष्टीष्यते *teshṭhīṣtyate*. No Intensive Parasmaipada.

Vowel lengthened in special tenses (see No. 29). Initial sibilant unchangeable (§ 103).

36. जि *ji*, to excel.

P. जयति *jayati* || Pf. 1. जिगाय *jigāya*, 2. जिगेथ *jigetha* or जिगयिष *jigayitha*, 3. जिगाय *jigāya*, 4. जिगयिष *jigyiva*, 5. जिग्यथुः *jigyathuḥ*, 6. जिग्यतुः *jigyatuḥ*, 7. जिगियन् *jigyima*, 8. जिग्य *jigya*, 9. जिग्युः *jigyuh*, I A. अजेवीत् *ajaiṣīt* (§ 350), F. जेष्यति *jeshyati*, P. F. जेता *jetā*, B. जीयात् *jīyāt* || Pt. जितः *jitaḥ*, Perf. जिगिवान् *jigivān*, Ger. जित्वा *jitvā*, Adj. जेतव्यः *jetavyaḥ*, जयनीयः *jayanīyaḥ*, जेयः *jeyaḥ*, and जय्यः *jayyaḥ* (§ 456, 2), जित्यः *jityaḥ* only with हलिः *halīḥ* (Pāṇ. III. 1, 117) || Pass. जीयते *jīyate*, Aor. अजायि *ajāyi*, Caus. जाययति *jāpayati*, Aor. अजीजपत् *ajījapat*, Des. जिगीषति *jigīṣati*, Int. जेजीयते *jejīyate*, जेजेति *jejeti*. It follows the Âtmanepada with the prepositions परा *parā* and वि *vi*.

The change of ज् *j* into ग् *g* in the reduplicated perfect is anomalous (§ 319). It does not take place in ज्या *jyā*, to wither (जिनाति *jindati*), although the rule of Pāṇini might seem to comprehend that root after it has taken *Samprasāraṇa*. ज्या *jyā* forms its reduplicated perfect जिज्यौ *jijyau*.

37. अक्ष *akṣ*, to obtain, (अक्ष्.)

अक्ष *akṣ* follows also the Su class, अक्षोति *akṣoti* &c.

P. अक्षति *akṣati* || Pf. 1. आनक्ष *ānakṣa*, 2. आनक्षिष *ānakṣitha* or आनक्ष *ānakṣṭha*, 3. आनक्ष *ānakṣa*, 4. आनक्षिष *ānakṣhiva* or आनक्ष *ānakṣhva*, 5. आनक्षथुः *ānakṣathuḥ*, 6. आनक्षतुः *ānakṣatuḥ*, 7. आनक्षिन् *ānakṣhima* or आनक्ष *ānakṣhma*, 8. आनक्ष *ānakṣa*, 9. आनक्षुः *ānakṣhuḥ*, I A. 1. आक्षिषं *ākṣhiṣam* or आक्षं *ākṣham*,

2. आक्षीः *ākshīh*, 3. आक्षीत् *ākshīh*, 4. आक्षिष्व *ākshishva* or आक्ष *ākshva*, 5. आक्षिष्ट *ākshishṭam* or आष्ट *āshṭam*, 6. आक्षिष्टां *ākshishṭām* or आष्टां *āshṭām*, 7. आक्षिष्मा *ākshishma* or आक्ष्मा *ākshma*, 8. आक्षिष्ट *ākshishṭa* or आष्ट *āshṭa*, 9. आक्षिषुः *ākshishuḥ* or आक्षुः *ākshuḥ*, F. अक्षिष्यति *akshishyati* or अक्ष्यति *akshyati*, P. F. अक्षिता *akshitā* or अष्टा *ashṭā* ॥ Pt. अष्टः *ashṭaḥ*, Ger. अष्ट्वा *ashṭvā* or अक्षित्वा *akshitvā* ॥ Pass. अक्ष्यते *akshyate*, Caus. अक्षयति *akshayati*, Aor. आक्षिषत् *ākshishat*, Des. आक्षिष्यति *ākshishati* (§ 476).

तच्छ *taksh*, to hew, follows अक्ष *aksh* throughout, also in the optional forms of the Su class.

38. कृष् *krish*, to drag along, to furrow.

P. कर्षति *karshati* ॥ Pf. 1. चकर्षे *chakarsha*, 2. चकर्षिष *chakarshitha*, 3. चकर्षे *chakarsha*, 4. चकृषिष *chakrishiva* (§ 335, 3), I A. 1. अकार्षे *akārksam*, 2. अकार्षीः *akārkshtīh*, 3. अकार्षीत् *akārkshtīh*, 4. अकार्षे *akārkshta*, 5. अकार्षे *akārshṭam*, 6. अकार्षी *akārshṭām*, 7. अकार्षे *akārksma*, 8. अकार्षे *akārshṭa*, 9. अकार्षुः *akārksuḥ*; or अक्राक्षं *akrāksham* &c., or I A. 4. अकृक्षं *akriksham* &c. If used in the Ātmanepada, the two forms would be,

I A. 2. 1. अकृक्षि *akrikshi*,

2. अकृष्टाः *akrishṭhāḥ*,

3. अकृष्ट *akrishṭa*,

I A. 4. 1. id.

2. अकृष्टयाः *akrikshathāḥ*,

3. अकृष्टत *akrikshata*,

I A. 2. 4. अकृष्टहि *akrikshvahi*,

5. अकृष्टाणां *akrikshāthām*,

6. अकृष्टातां *akrikshātām*,

I A. 4. 4. अकृष्टावहि *akrikshāvahi*, 5. id.

6. id.

I A. 2. 7. अकृष्टहि *akrikshmahi*,

8. अकृष्टुं *akriḍhvam*,

9. अकृष्टत *akrikshata*,

I A. 4. 7. अकृष्टामहि *akrikshāmahi*, 8. अकृष्टध्वं *akrikshadhvam*, 9. अकृष्टत *akrikshanta*.

F. क्रक्षति *krakshyati* or कर्क्षति *karkshyati*, P. F. क्रष्टा *krashṭā* or कर्ष्टा *karshṭā* ॥ Pt. कृष्टः *krishṭaḥ*, Ger. कृष्ट्वा *krishṭvā* ॥ Pass. कृष्यते *krishyate*, Caus. कर्षयति *karshayati*, Aor. अचकर्षत् *achakarshat* or अचकृषत् *achkrishat*, Des. चिकृषति *chikrikshati*, Int. चरीकृष्यते *charīkrishyate*, चरीकर्षि *charīkarshṭi* or चरीक्रष्टि *charīkrashṭi*.

The peculiar Guna and Vṛiddhi of चृ *ri*, viz. र *ra* and री *rā*, instead of अर *ar* and आर *ār*, take place necessarily in मृज् *rij*, to emit, and दृश् *driś*, to see (Pāp. vi. 1, 58); श्रष्टा *srashṭā*, दृष्टा *drashṭā*, अद्राक्षीत् *adrākshīh*, and अद्राक्षीत् *adrākshīh*: optionally in verbs with penultimate चृ *ri*, which reject intermediate इ *i* (Pāp. vi. 1, 59); तृप् *trip*, to rejoice, त्रप्ता *trapṭā* or तप्ता *tapṭā*, Aor. अताप्सीत् *atārpṣīh*, अत्राप्सीत् *atrārpṣīh* or अतृपत् *atripat*.

39. रुष् *rush*, to kill.

P. रोषति *roshati* ॥ Pf. 1. हरोष *rurosha*, 2. हरोषिष *ruroshitha*, 9. हरुषुः *uru-shuḥ*, I A. अरोषीत् *aroshīh*, F. रोषिष्यति *roshishyati*, P. F. रोष्टा *roshṭā* or रोषिता *roshitā* (§ 337, II. 1).

40. उष् *ush*, to burn.

P. ओषति *oshati*, I. औषत् *oushat* ॥ Pf. 1. औषाचकार *oshāmchakāra* or उषोष *uvosha* (§ 326), 2. उषोषिष *uvoshitha*, 3. उषोष *uvosha*, 4. अषिष *ushiva* &c., I A. औषीत् *oushīh*, F. औषिष्यति *oshishyati*, P. F. ओषिता *oshitā*, B. उषात् *ushyāt* ॥ Pt. उषितः *ushitaḥ* or औषितः *oshitaḥ* (§ 425) ॥ Des. औषिष्यति *oshishyati*.

41. मिह् *mih*, to sprinkle.

P. मेहति *mehati* || Pf. 1. मिमेह *mimeha*, 2. मिमेहिष *mimehitha*, I A. अमिक्षत् *amikshat* (§ 360), F. मेक्षति *mekshyati*, P. F. मेढा *meḍhā* || Pt. मीढः *mīḍhaḥ*, Perf. मीढान् *mīḍhván* (मिमिह्वान् *mimihván*), Ger. मीढा *mīḍhvā* || Caus. मेहयति *mehayati*, अमीमिहत् *amīmihāt*, Des. मिमिक्षति *mimikshati*, Int. मेमेक्षते *memekhyate*, मेमेदि *memedhi*, (मेमिदि *memiḍhi*, Westerg.)

42. दह् *dah*, to burn.

P. दहति *dahati* || Pf. 1. ददाह *dadāha*, 2. देहिष *dehitha* or ददग्ध *dadagdha*, F. धक्षति *dhakshyati* (§ 118), P. F. दग्धा *dagdhā*, B. दद्यात् *dahyāt*, I A. 1. अधाक्षं *adhāksham*, 2. अधाक्षीः *adhākshīḥ*, 3. अधाक्षीत् *adhākshīṭ*, 4. अधाक्ष *adhākshva*, 5. अदाग्धं *adāgdham*, 6. अदाग्धां *adāgdhām*, 7. अधाक्ष *adhākshma*, 8. अदाग्ध *adāgdha*, 9. अधाक्षुः *adhākshuḥ* (see p. 185) || Pt. दग्धः *dagdhah* || Caus. दाहयति *dāhayati*, Aor. अदीदहत् *adīdahat*, Des. दिधक्षति *didhakshati*, Int. दंदक्षते *dandahyate*, दंदग्धि *dandagdhi*.

43. ग्लै *glai*, to droop; also ग्लै *mlai*, to fade.

P. ग्लायति *glāyati*, O. ग्लयेत् *glāyet* || Pf. 1. जग्लौ *jaglau* (§ 329), 2. जग्लिष *jaglitha* or जग्लाय *jaglātha*, 3. जग्लौ *jaglau*, 4. जग्लिष *jagliṣva*, 5. जग्लुः *jagluḥ*, 6. जग्लुः *jaglatuḥ*, 7. जग्लिम *jaglima*, 8. जग्ल *jagla*, 9. जग्लुः *jagluḥ*, I A. 1. अग्लासिषं *aglásisham* (§ 357), 2. अग्लासीः *aglásīḥ*, 3. अग्लासीत् *aglásīṭ*, 4. अग्लासिष *aglásishva*, 5. अग्लासिष्टं *aglásishṭam*, 6. अग्लासिष्टां *aglásishṭām*, 7. अग्लासिष्म *aglásishma*, 8. अग्लासिष्ट *aglásishṭa*, 9. अग्लासिषुः *aglásishuḥ*, F. ग्लायति *glāyati*, P. F. ग्लान्ता *glātā*, B. ग्लयात् *glāyāt* or ग्लेयात् *gleyāt* (§ 392†) || Pt. ग्लानः *glānah*, Ger. ग्लान्ता *glātvā*, ग्लाय-*glāya*, Adj. ग्लान्तव्यः *glāntavyah*, ग्लानीयः *glāntīyah*, ग्लेयः *gleyah* || Pass. (impers.) ग्लायते *glāyate*, Caus. ग्लापयति or ग्लपयति *glāpayati*, Des. जिग्लासति *jiglāsati*, Int. जाग्लायते *jāglāyate*, जाग्लान्ति *jāglāti*.

44. गै *gai*, to sing; also रै *rai*, to bark, कै *kai*, to croak.

P. गायति *gāyati* || Pf. जगौ *jagau*, I A. अगासीत् *agāstī*, F. गास्यति *gāsyati*, P. F. गाता *gātā*, B. गेयात् *geyāt* (§ 392). Mark the difference between गै *gai* and ग्लै *glai* in the Bened. || Pt. गीतः *gītah*, Ger. गोता *gītvā*, गाय-*gāya*, Adj. गातव्यः *gātavyah*, गानीयः *gāntīyah*, गेयः *geyah* || Pass. गीयते *gīyate*, Aor. अगायि *agāyi*, Caus. गापयति *gāpayati*, Aor. अजीगपत् *ajīgapat*, Des. जिगासति *jigāsati*, Int. जेगीयते *jegtyate*, जागाति *jāgāti*.

45. श्यै *shyāi*, to sound, to gather; also स्तै *styāi*, the same. (§ 103.)

P. श्यायति *shyāyati* (§ 103), I. अश्यायत् *ashtyāyat* || Pf. तश्नौ *tashṭyau*, I A. अश्यासीत् *ashtyāstī*, F. श्यास्यति *shyāsyati*, P. F. श्याता *shṭyātā*, B. श्यायात् *shṭyāyāt* or श्येयात् *shṭyeyāt* || Pt. श्यानः *shṭyānah*, प्रस्तीतः *prastīṭah*, प्रस्तीमः *prastīmah* (§ 443).

Note—With regard to the initial lingual sibilant, the Prasāda quotes the Vārttika to Pāṇ. vi. 1, 64, as सुआतुल्लैष्वन्धिवं सन्निवेशः । A marginal note says, सुआतुल्लैष्वन्धिवामिति ह्यै श्रद्धसंघातयोरिति पठ्यते । तदनुक्तं । माधवीयायां धातुवृत्तौ तथा युक्तिप्रदर्शनापदमन्त्रीकारादिभिरस्युद्भवाच्च ॥

46. दै *dai*, to cleanse, (देप्.)

This verb is distinguished by a mute *प* *p* from other verbs, like दा *dā* &c. It is therefore not comprised under the घु *ghu* verbs (§ 392*); it takes the first aorist (3rd form), and does not substitute ई *ī* or ए *e* for आ *ā*.

P. दायति *dāyati* || Pf. ददौ *dadau*, I A. 1. अदासिचं *adāsisham*, 2. अदासीः *adāsīḥ* &c., F. दास्यति *dāsyati*, P. F. दाता *dātā*, B. दायात् *dāyāt* || Pt. दातः *dātāḥ* || Pass. दायते *dāyate*, Caus. दापयति *dāpayati*, Des. दिदासति *didāsati*, Int. दादायते *dāddāyate*, दादाति *dāddāti*.

47. धे *dhe*, to drink, (धेद्.)

This verb is one of the six so-called घु *ghu* roots (§ 392), roots which in the general tenses have for their base दा *dā* or धा *dha*.

P. धयति *dhayati* || Pf. 1. दधौ *dadhau*, 2. दधिष *dadhitha* or दधाष *dadhātha*, 3. दधौ *dadhau*, 4. दधिव *dadhiva*, 5. दधुः *dadhathuḥ*, 6. दधुः *dadhathuḥ*, 7. दधिम *dadhima*, 8. दध *dadha*, 9. दधुः *dadhuḥ*. It admits I A. 3. (§ 357), II A. (§ 368), and Red. II A. (§ 371):

- | | | |
|--------------------------------|----------------------------|---------------------------------|
| 1. अधासिचं <i>adhāsisham</i> , | 2. अधासीः <i>adhāsīḥ</i> , | 9. अधासिधुः <i>adhāsishuḥ</i> , |
| 1. अधां <i>adhām</i> , | 2. अधाः <i>adhāḥ</i> , | 9. अधुः <i>adhuḥ</i> , |
| 1. अदधं <i>adadham</i> , | 2. अदधः <i>adadhaḥ</i> , | 9. अदधन् <i>adadhan</i> . |

F. धास्यति *dhāsyati*, P. F. धाता *dhātā*, B. धेयात् *dheyāt* || Pt. धीतः *dhitāḥ*, Ger. धीत्वा *dhitvā*, धाय *-dhāya* || Pass. धीयते *dhiyate*, Caus. धापयति *dhāpayati* (Ātm. ते *-te*, to swallow), Aor. अदीधपत् *adīdhapat*, Des. धित्सति *dhitsati*, Int. देधीयते *dedhiyate*, दाधाति *dādadhāti*, or, with the always optional ई *ī*, दाधेति *dādheṭi*.

48. दृश् *drīś*, to see, (दृश्िर्.)

This root substitutes पश्य *paśy* in the special tenses.

P. पश्यति *paśyati*, I. अपश्यत् *apaśyat*, O. पश्येत् *paśyet*, I. पश्यतु *paśyatu* || Pf. 1. ददर्श *dadarśa*, 2. ददर्शिव *dadarśitha* or दद्रुह *dadrashṭha* (§ 335), 3. ददर्श *dadarśa*, 4. दद्रुशिव *dadrīśiva*, 5. दद्रुशुः *dadrīśathuḥ*, 6. दद्रुशुः *dadrīśathuḥ*, 7. दद्रुशिम *dadrīśima*, 8. दद्रुश *dadrīśa*, 9. दद्रुशुः *dadrīśuḥ*, I A. 1. अद्राक्षं *adrāksham*, 2. अद्राक्षीः *adrākshīḥ*, 3. अद्राक्षीत् *adrākshīt*, 4. अद्राक्ष *adrākshva*, 5. अद्राक्ष *adrākshām*, 6. अद्राक्षां *adrākshām*, 7. अद्राक्षन् *adrākshma*, 8. अद्राक्ष *adrākshā*, 9. अद्राक्षुः *adrākshuḥ* (§§ 360, 364); or II A. 1. अदर्शं *adarśam*, 9. अदर्शन् *adarśan*, F. द्रक्ष्यति *drakshyati*, P. F. द्रुह *drashṭā*, B. दृश्यात् *drīśyāt* || Pt. दृहः *drīśṭāḥ*, Ger. दृष्ट्वा *drīśṭvā*, °दृश्य *-drīśya*, Adj. दृश्यः *drīśyāḥ*, दर्शनीयः *darśantyaḥ*, दृश्यः *drīśyāḥ* || Pass. दृश्यते *drīśyate*, F. दर्शियते *darśishyate* or द्रक्ष्यते *drakshyate* (§ 411), P. F. दर्शिता *darśitā* or द्रुह *drashṭā*, B. दर्शिवीह *darśishīṣṭha* or दृक्षीह *drīkshīṣṭha*, Aor. अदर्शि *adarśi*, Caus. दर्शयति *darśayati*, Aor. अदीदृशत् *adīdriśat* or अददर्शत् *adadarśat*, Des. दिदृक्षते *didrikshate* (Ātm.), Int. दरीदृश्यते *darīdriśyate*, दर्देहि *dardarshṭi*.

दृश् *drīś* and दृज् *drīj* take र *ra* and रा *rā*, instead of अर् *ar* and आर् *ār*, as their Guṇa and Vṛiddhi before consonantal terminations (Pāṇ. vi. 1, 58). See No. 38.

Other verbs which substitute different bases in the special tenses (Pāṇ. vii. 3, 78): चृ ri forms चृच्छति *richchhati*; सृ sri, भावति *dhāvati*; शृ sad, शीयते *śtyate* (Ātm.); सद् sad, सीदति *sīdati*; पा pā, पिबति *pibati*; घ्रा ghrā, जिघ्रति *jighrati*; ध्मा dhmā, धमति *dhamati*; स्था sthā, तिष्ठति *tishṭhati*; म्ना mnā, मनति *manati*; दा dā, यच्छति *yachchhati*.

49. चृ ri, to go.

P. चृच्छति *richchhati* (उपाच्छति *upārchhati*, § 44), I. चार्छत् *ārchhat* ॥ Pf. 1. चार *āra*, 2. चारिष *āritha* (§ 338, 7), 3. चार *āra*, 4. चारिव *āriva*, 5. चारयुः *ārathuh*, 6. चारतुः *ārathuh*, 7. चारिम *ārima*, 8. चार *āra*, 9. चारुः *āruh*, II A. 1. चारं *āram*, 2. चार *ārah*, 3. चारत् *arat*, 9. चारन् *āran* (§ 364); or I A. 1. चार्षि *ārsham*, 2. चार्षीः *ārshth*, 3. चार्षीत् *ārshth*, 9. चार्षुः *ārshuh*, F. चरिष्यति *arishyati* (§ 338, 2), C. चारिष्यत् *arishyat*, P. F. चर्ता *artā*, B. चर्यात् *aryāt* (§ 390) ॥ Pt. चृतः *ritah* or चृत्तः *ritah*, Ger. चृत्वा *ritvā*, चृत्वा *-ritya* ॥ Pass. चर्यते *aryate*, Caus. चर्ययति *arpayati*, Des. चरिरिषति *aririshati*, Int. चरार्यते *arāryate*, चरति *arati*, चरियति *ariyati*, चरतीति *arartī*, चरियरीति *ariyartī* (exceptional intensive, § 479, with the sense of moving tortuously).

50. सृ sri, to go.

P. भावति *dhāvati* always means to run, while सरति *sarati* is used likewise in the sense of going ॥ Pf. 1. ससार *sasāra*, 2. ससर्ष *sasartha* (§ 335, 3), 3. ससार *sasāra*, 4. ससृष *sasriva*, 5. ससृयुः *sasrathuh*, 6. ससृतुः *sasratuh*, 7. ससृम *sasrima*, 8. सस्र *sasra*, 9. ससृः *sasruh*, II A. 1. असरं *asaram*, 2. असर *asarah*, 3. असरत् *asarat*; or I A. 1. असार्षि *asārsham*, 2. असार्षीः *asārshth*, 3. असार्षीत् *asārshth*, F. सरिष्यति *sarishyati*, P. F. सर्ता *sartā*, B. स्रियात् *sriyāt* (§ 390) ॥ Pt. सृतः *sritah* ॥ Caus. सारयति *sārayati*, Des. सिस्तीरति *sistrehati*, Int. सेस्तीयते *sestyate*, सर्सति *sarsarti* (§ 490).

51. शृ sad, to wither, (शृद्.)

The special tenses take the Ātmanepada.

P. शीयते *śtyate*, I. अशीयत् *aśtyata*, O. शीयेत् *śtyeta*, I. शीयतां *śtyatām* ॥ Pf. 1. शशाद् *śasāda*, 2. शशात्प *śasattha* or शेदिष *śeditha*, 9. शेदुः *śeduh*, II A. अशदत् *asadat*, F. शस्यति *śatsyati*, P. F. शसा *sattā*, B. शसात् *sadyāt* ॥ Caus. शातयति *śātayati* (शादयति *sādayati*, he drives), Des. शिशसति *śishatsati*, Int. शाशसते *śāsadyate*, शाशति *śāsatti*.

52. सद् sad, to perish, (सृद्.)

P. सीदति *sīdati* (निषीदति *nishīdati*) ॥ Pf. 1. ससाद् *sasāda*, 2. सेदिष *seditha* or ससात्प *sasattha*, 9. सेदुः *seduh*, II A. असदत् *asadat* (न्यषदत् *nyashadat*), F. सस्यति *satsyati*, P. F. ससा *sattā*, B. ससात् *sadyāt* ॥ Pt. सन्नः *sannah* ॥ Pass. सस्यते *sadyate*, Aor. असदि *asddi*, Caus. सादयति *sādayati*, Aor. असीषदत् *asishadat*, Des. सिषसति *nishatsati*, Int. साससते *sāsadyate*, सासति *sāsatti*.

53. पा pā, to drink.

P. पिबति *pibati* ॥ Pf. 1. पपौ *papau*, 2. पपिष *papitha* or पपाय *papātha*, 9. पपुः

papuh, II A. अपात् *apāt*, F. पास्यति *pāsyati*, P. F. पात्ता *pātā*, B. पेयात् *peyāt* (§ 392) || Pt. पीतः *pītaḥ*, Ger. पीत्वा *pītvā*, °पाय *-pāya*, Adj. पातव्यः *pātavyaḥ*, पानीयः *pāntyaḥ*, पेयः *peyaḥ* || Pass. पीयते *pīyate*, Aor. अपायि *apāyi*, Caus. पाययति *pāyayati* (or ते *-te*, to swallow), Aor. अपीष्यत् *apīpyat* (Pāp. VII. 4, 4), Des. पिपासति *pipāsati*, Int. पेपीयते *peptyate*, पोषाति *pāpāti*.

54. ज्ञा *ghrā*, to smell, to perceive odour.

P. जिघ्रति *jighrati*, I. अजिघ्रत् *ajighrat*, O. जिघ्रेत् *jighret*, I. जिघ्रतु *jighratu* || Pf. 1. जघ्नौ *jaghrau*, 2. जघ्निय *jaghritha* or जघ्नाय *jaghrātha*, 9. जघ्नुः *jaghruh*, II A. जघ्नात् *aghrāt*, or I A. अज्ज्ञासीत् *aghrāstī* (§§ 368, 357), F. ज्ञास्यति *ghrāsyati*, P. F. ज्ञाता *ghrātā*, B. ज्ञायात् *ghrāyāt* or ज्ञेयात् *ghreyāt* (§ 392 †) || Pt. ज्ञातः *ghrātāḥ* or ज्ञाणः *ghrāṇaḥ*, Ger. ज्ञात्वा *ghrātvā* || Pass. ज्ञायते *ghrāyate*, Aor. अज्ञायि *aghrāyi*, Caus. ज्ञापयति *ghrāpayati*, अजिघ्रपत् *ajighrapat* or अजिघ्रिपत् *ajighripat* (Pāp. VII. 4, 6), Des. जिघ्रासति *jighrāsati*, Int. जेघ्रीयते *jeghryate*, ज्ञाघ्राति *jāghrāti*.

55. ध्मा *dhmā*, to blow.

P. धमति *dhamati* || Pf. दध्मौ *dadhmau*, I A. अध्मासीत् *adhmāstī*, F. ध्मास्यति *dhmāsyati*, B. ध्मायात् *dhmāyāt* or ध्मेयात् *dhmeyāt* || Pt. ध्मातः *dhmātāḥ* || Pass. ध्मायते *dhmāyate*, Aor. अध्मायि *adhmāyi*, Caus. ध्मापयति *dhmāpayati*, Aor. अदिध्मपत् *adidhmapat*, Des. दिध्मासति *didhmāsati*, Int. देध्मीयते *dedhmyate*, दाध्माति *dādhmāti*.

56. स्था *sthā*, to stand, (ज्ञा.)

P. तिष्ठति *tishṭhati* || Pf. तस्थौ *tasthau* (अधितश्चौ *adhitashṭhau*), II A. अस्थात् *asthāt* (न्यशात् *nyashṭhāt*), 9. अस्तुः *asthuh*, F. स्थास्यति *sthāsyati*, B. स्थायात् *stheyāt* (§ 392) || Pt. स्थितः *sthitaḥ*, स्थित्वा *sthitvā*, °स्थाय *-sthāya*, Adj. स्थातव्यः *sthātavyaḥ*, स्थानीयः *sthāntyaḥ*, स्थेयः *stheyaḥ* || Pass. स्थायते *sthyate*, Aor. अस्थायि *asthāyi*, Caus. स्थापयति *sthāpayati*, Aor. अतिष्ठिपत् *atishṭhipat*, Des. तिष्ठासति *tishṭhāsati*, Int. तेष्टीयते *teshṭhyate*, तास्थाति *tāsthāti*.

Note—After सं *sa*, अव *ava*, प्र *pra*, and वि *vi*, स्था *sthā* is used in the Âtm.; also after आ *ā*, if it means to affirm; with उद् *ud*, if it means to strive, not to rise; or with उप *upa*, if it means to worship, &c.: Pres. तिष्ठते *tishṭhate*, Red. Perf. तस्थे *tasthe*, Aor. अस्थित *asthita*, 9. अस्थियत् *asthishata*, Fut. स्थास्यते *sthāsyate*, Ben. स्थासीष्ट *sthāśīṣṭa*.

57. ज्ञा *mnā*, to study.

P. मनति *manati* || Pf. 1. मन्नौ *mamnu*, 2. मन्निय *mamniṭha* or मन्नाय *mamnātha*, 9. मन्नुः *mamnuḥ*, I A. अज्ज्ञासीत् *amnāstī*, B. ज्ञायात् *mnāyāt* or ज्ञेयात् *mneyāt* || Pt. ज्ञातः *mnātāḥ* || Pass. ज्ञायते *mnāyate*, Caus. ज्ञापयति *mnāpayati*, Aor. अमिन्नपत् *aminnapat*, Des. निज्ज्ञासति *mimnāsati*, Int. माज्ञायते *māmnāyate*, माज्ञाति *māmnāti*.

58. दा *dā*, to give, (दाण.)

P. यच्छति *yachchhati** (प्रक्षियच्छति *praxiyachchhati*) || Pf. ददौ *dadou*, II A.

* After the preposition सं *sa* it may be used in the Âtmanepada.

अदात् *adāt*, B. देयात् *deyāt* (§ 392) || Pt. दत्तः *dattah*, Ger. दत्त्वा *dattvā* (Pāṇ. vii. 4. 46), 'दाय -*dāya*, Adj. दातव्यः *dātavyah*, दानीयः *dānīyah*, देयः *deyah* || Pass. दीयते *dīyate*, Caus. दापयति *dāpayati*, Des. दित्सति *ditsati*, Int. देदीयते *dedīyate*, दादाति *dādāti*.

59. कृ *hṛi*, to bend.

P. ह्वरति *hvarati* || Pf. 1. जह्वार *jahvāra*, 2. जह्वर्थे *jahvartha* (§ 335), 3. जह्वार *jahvāra*, 4. जह्वरिव *jahvariva* (§§ 330, 334), 9. जह्वरुः *jahvaruh*, I A. अह्वरिषीत् *ahvārishī*, 9. अह्वरिषुः *ahvārishuh*, F. ह्वरिष्यति *hvarishyati* (§ 338), P. F. ह्वर्ता *hvard*, B. ह्वर्यात् *hvaryāt* (§ 390) || Pt. कृतः *hṛitah*, Ger. कृत्वा *hṛitvā*, 'कृत्य -*hṛitya*, Adj. ह्वर्यव्यः *hvaravyah*, ह्वर्यीयः *hvarānīyah*, ह्वर्यैः *hvāryah* || Pass. ह्वर्यते *hvaryate*, Caus. ह्वारयति *hvarayati*, Des. जुह्वरिषीत् *juhvārishati*, Int. जाह्वर्यते *jāhvaryate*, जरीह्वरिषीत् *jarīhṛishati*.

60. स्कंद *skand*, to approach, (स्कंदिर्.)

P. स्कंदति *skandati* (परिस्कंदति *pariskandati* or परिष्कंदति *parishkandati*, Pāṇ. viii. 3, 73, 74) || Pf. 1. चस्कंद *chaskanda*, 2. चस्कंदिष *chaskanditha* or चस्कन्तथ *chaskanttha*, 9. चस्कंदुः *chaskanduh* or चस्कदुः *chaskaduh* (see *manth*, No. 5), I A. अस्कांसीत् *askāntī*, 6. अस्कांतां *askāntām*, 9. अस्कांतुः *askāntuh*; or II A. अस्कदं *askadam*, F. स्कन्सति *skantsyati*, P. F. स्कन्ता *skantā*, B. स्कन्तात् *skadyāt* (§ 345†) || Pt. स्कन्तः *skannah* (§ 103, 6), Ger. स्कन्त्वा *skantvā* (§ 438) || Pass. स्कन्ते *skadyate*, Caus. स्कन्दयति *skandayati*, Aor. अचस्कंदत् *achaskandat* (§ 374), Des. चिस्कन्सति *chiskantsati*, Int. चनीस्कन्ते *chanīskadyate* (§ 485), चनीस्कन्ति *chanīskanti*.

61. तृ *tṛ*, to cross.

P. तरति *tarati* || Pf. 1. ततार *taṭāra*, 2. तेरिष *teritha*, 3. ततार *taṭāra*, 4. तेरिष *teriva*, I A. अतारीत् *atārī*, F. तरिष्यति or तरीष्यति *tarishyati* (§ 340), P. F. तरिता or तरीता *taritā*, B. तीर्यात् *tīryāt*. If used in the *Ātmanepada*, it forms P. तिरते *tirate*, Pf. तेरे *tere*, Aor. अतीरिषे *atīrshī* or अतरिषे *atarishī* or अतरीरिषे *atarīshī*, F. तरिष्यते *tarishyate*, B. तरिषीरिषे *tarishīshī* or तीरिषीरिषे *tīrshīshī* || Pt. तीर्यैः *tīryah*, Ger. तीर्या *tīrtvā*, 'तीर्ये -*tīrya* || Pass. तीर्यते *tīryate*, Aor. अतारि *atāri*, Caus. तारयति *tārayati*, Des. तितरिष्यति *titarishati* or तितरीष्यति *titarīshati* or तितरीष्यति *titīrshati*, Int. तेतीर्यते *tetīryate*, तातर्ति *tātarti*.

62. रंज *rañj*, to tinge.

This verb and दंज *damś*, to bite, संज *sañj*, to stick, and स्वंज *svañj*, to embrace (Pāṇ. vi. 4, 25, 26), drop the penultimate nasal in the special tenses (§ 345†) and in the weakening forms (§ 344).

P. रजति *rajati*, I. अरजत् *arajat*, O. रजेत् *rajat*, I. रजतु *rajatu* || Pf. 1. रंज *rarañja*, 2. रंजिष *rarañjitha* or रंक्ष *rarañktha*, 3. रंज *rarañja*, 4. रंजिष *rarañjiva*, 9. रंजुः *rarañjuh*, I A. अरंजिषीत् *arāñkshī*, F. रंक्ष्यति *rañkshyati*, P. F. रंक्ता *rañktā*, B. रज्यात् *rajyāt*. Also used in the *Ātmanepada*: P. रजते *rajate*, Pf. 1. रंजे *rarañje*, 2. रंजिषे *rarañjishe*, I A. 3. अरंक्ता *arāñkta*, 9. अरंक्षत *arāñkshata* || Pt. रक्ता *raktah*, Ger. रक्त्वा *raktvā* or रंक्त्वा *rañktvā* (§ 438) || Pass. रज्यते *rajyate* (Pāṇ.

III. I, 90), Caus. रंजयति *rañjayati* or रजयति *rajayati*, to hunt (§ 462, 26), Aor. अरीरजत् *arīrajat* or अररंजत् *ararāñjat*, Des. रिरंजति *rīrankshati*, Int. रारंजते *rāra-jyate*, रारंक्ति *rārānkṭi*.

63. क्ति *kit*, to cure, (क्ति.)

This and some other verbs which are referred to the Bhū class always take the desiderative terminations, if used in certain senses. क्ति *kit*, if it means to dwell, belongs to the Chur class, or, according to Vopadeva, it may be regularly conjugated as a Bhū verb; but if it means to cure, it is चिकित्सति *chikitsati*.

P. चिकित्सति *chikitsati*, I. अचिकित्सत् *achikitsat* &c. || Pf. चिकित्सांचकार *chikitsānchakāra*, I A. अचिकित्सोत् *achikitsōt*, F. चिकित्सिष्यति *chikitsishyati*, P. F. चिकित्सता *chikitsitā*.

Thus are conjugated (§ 472):

1. गुप् *gup* (to conceal), जुगुप्सते *jugupsate*, he despises.
2. तिक् *tij* (to sharpen), तितिक्षते *titikshate*, he endures.
3. मान् *mān* (to revere), मीमांसते *mīmānsate*, he investigates.
4. बध् *badh* (to bind), बीभत्सते *bībhatsate*, he loathes.
5. दान् *dān* (to cut), दीदांसति *dīdāmsati*, he straightens.
6. शान् *śān* (to sharpen), शीशांसति *śīśāmsati*, he sharpens.

64. पत् *pat*, to fall, (पत्.)

P. पतति *patati* (प्रणिपतति *pranipatati*) || Pf. १. पपात *papāta*, १. पेतुः *petuh*, II A. अपतन् *apaptam* (§ 366), F. पतिष्यति *patishyati* || Pt. पतितः *patitah* || Pass. पत्यते *patyate*, Aor. अपाति *apāti*, Caus. पातयति *pātayati*, Des. पिपतिषति *pipatishati* or पित्सति *pitsati* (§ 337, II. 3).

65. वस् *vas*, to dwell.

P. वसति *vasati* || Pf. १. उवास *uvāsa*, २. उवसिष *uvasitha* or उवस्य *uvasitha*, ३. उवास *uvāsa*, ४. उषिव *ūshiva*, ५. उषयुः *ūshathuh*, ६. उषतुः *ūshatuh*, ७. उषिम *ūshima*, ८. उष *ūsha*, ९. ऊषुः *ūshuh*, I A. १. अवात्सं *avātsam* (§ 132), २. अवात्सीः *avātsīh*, ३. अवात्सीत् *avātsīt*, ६. अवात्तां *avāttām* (§ 351), F. वासति *vatsyati*, P. F. वस्ता *vastā*, B. उष्यात् *ushyāt* || Pt. उषितः *ushitah*, Ger. उषित्वा *ushitvā*, °उष्य *-ushya* || Pass. उष्ये *ushye*, Aor. अवासि *avāsi*, Caus. वासयति *vāsayati*, Aor. अवीवसत् *avī-vasat*, Des. विवात्सति *vivatsati*, Int. वावस्यते *vāvasyate*, वावस्ति *vāvasti*.

66. वद् *vad*, to speak.

P. वदति *vadati* || Pf. १. उवाद *uvāda*, २. उवदिष *uvaditha*, १. ऊदुः *ūduh*, I A. अवादीत् *avādīt*, F. वदिष्यति *vadishyati*, B. उद्यात् *udyāt* || Pt. उदितः *uditah*, Ger. उदित्वा *uditvā* || Pass. उद्यते *udyate*, Aor. अवादि *avādi*, Caus. वादयति *vādayati*, Aor. अवीवदत् *avīvadat*, Des. विवदिषति *vivadishati*, Int. वावद्यते *vāvadyate*, वावति *vāvatti*.

67. श्वि *śvi*, to swell, (दुष्प्राश्वि.)

P. श्वयति *śvayati* || Pf. १. शुश्राव *śuśāva* or शिश्राय *śiśvāya*, २. शुश्रविष *śuśavitha* or शिश्रविष *śiśvayitha*, ३. शुश्राव *śuśāva* or शिश्राय *śiśvāya*, ४. शुश्रुविष *śuśuviva* or

शिश्रियिषु *śiśriyiva*, 5. कुसुवथुः *kuśuvathuh* or शिश्रियथुः *śiśriyathuh*, 9. कुसुवुः *kuśuvuh* or शिश्रियुः *śiśriyuh*, I A. अस्वयीत् *asvayit*, II A. अस्वत् *asvat* or अशिश्रियत् *aśiśriyat*, F. अस्वियति *asvayishyati*, P. F. अस्वियता *asvayitā*, B. अस्वयात् *asvayāt* || Pt. अस्वः *asvāh* || Pass. अस्वयते *asvayate*, Caus. अस्वययति *asvayayati*, Aor. अशिश्रियत् *aśiśvayat*, Des. शिश्रियिषति *śiśvayishati*, Int. अस्वयीते *asvayate* or अस्वयते *asvayate*.

II. Âtmanepada Verbs.

68. एध् *edh*, to grow.

P. एधते *edhate*, I. ऐधत *aidhata*, O. ऐधेत *edheta*, I. एधतां *edhatām* || Pf. एधामास *edhāmdsa**, F. ऐधियते *edhishyate*, C. ऐधियत *aidhishyata*, P. F. ऐधिता *edhitā*, I A. 1. ऐधिषि *aidhishi*, 2. ऐधिष्ठाः *aidhishthāh*, 3. ऐधिष्ट *aidhishṭa*, 4. ऐधिष्वहि *aidhishvahi*, 5. ऐधिषावां *aidhishāthām*, 6. ऐधिषातां *aidhishātām*, 7. ऐधिष्वहि *aidhishmahi*, 8. ऐधिद्वं *aidhiḍhvam*, 9. ऐधियत *aidhishata*, B. ऐधिषीष्ट *edhishishṭa* || Pt. ऐधितः *edhitah* || Pass. एध्यते *edhyate*, Aor. ऐधि *aidhi*, Caus. Pres. एधयति, णे, *edhayati*, -te, Perf. एधयामास *edhayāmdsa*, F. एधयियति, णे, *edhayishyati*, -te, Cond. ऐधयिष्यत्, ण, *aidhayishyat*, -ta, P. F. एधयिता *edhayitā*, II A. ऐदिधत्, ण, *aididhat*, -ta, B. ऐधयिषीष्ट *edhayishishṭa*, Des. ऐदिधियते *edidhishate*.

69. ईक्ष् *iksh*, to see.

P. ईक्षते *ikshate*, I. ऐक्षत *aikshata*, O. ऐक्षेत *iksheta*, I. ईक्षतां *ikshatām* || Pf. ईक्षाचक्रे *ikshāmdchakre*, I A. ऐक्षिष्ट *aikshishṭa*, F. ईक्षियते *ikshishyate*, C. ऐक्षियत *aikshishyata*, P. F. ईक्षिता *ikshitā*, B. ईक्षिषीष्ट *ikshishishṭa* || Pt. ईक्षितः *ikshitah* || Caus. ईक्षयति *ikshayati*, Aor. ऐक्षिषत् *aichikshat*, Des. ईक्षिषियते *ichikshishate*.

70. दद् *dad*, to give.

P. ददते *dadate*, I. अददत् *adadata*, O. ददेत् *dadeta*, I. ददतां *dadatām* || Pf. 3. दददे *dadade* (§ 328, 1), 6. दददाते *dadaddāte*, 9. दददिरे *dadadire* (Pāṇ. vi. 4, 126), I A. अददिष्ट *adadishṭa*, F. ददिष्यते *dadishyate*, P. F. ददिता *daditā*, B. ददिषीष्ट *dadishishṭa* || Pt. ददितः *daditah* || Pass. दद्यते *dadyate*, Aor. अदादि *adādi*, Caus. दादयति *dādayati*, Aor. अदीददत् *adīdadat*, Des. दिददिष्यते *didadishate*, Int. दादद्यते *dādadyate*, दादत्ति *dādatti*.

71. श्वष्क् *shvashk*, to go.

P. श्वष्कते *shvashkate*, I. अश्वष्कत *ashvashkata* || Pf. श्वष्क्ये *shashvashke*, I A. अश्वष्किष्ट *ashvashkishṭa*, F. श्वष्कियते *shvashkishyate*, P. F. श्वष्किता *shvashkitā*, B. श्वष्किषीष्ट *shvashkishishṭa*.

Note—The initial श् *sh* is not liable to become स *s*. (See No. 45; Pāṇ. vi. 1, 64, 1. Colebrooke, p. 219.)

* आस *asa* and अभूव *ababhūva* are used in the Parasmaipada, चक्रे *chakre* in the Âtmanepada. It is only in the passive that आस *asa* and अभूव *ababhūva* take Âtmanepada terminations.

72. गृज् *rīj*, to go, to gain, &c.

P. अर्जते *arjate*, I. अर्जत *árjata* || Pf. अर्जते *árjate*, I A. अर्जिष्ये *árjishya*, F. अर्जिष्यते *arjishyate*, P. F. अर्जिता *arjitá*, B. अर्जिषीह *arjishishya* || Pass. अर्ज्यते *rījyate* (प्रार्ज्यते *prárjyate*), Caus. अर्जयति *arjayati*, Aor. अर्जिजत् *árjijāt*, Des. अर्जिजिष्यते *arjijishate*.

73. संज् *sañj*, to embrace.

दंश् *dañs*, संज् *sañj*, संज् *sañj* drop their nasal in the special tenses (Pāṇ. vi. 4, 25). See No. 62.

P. संजते *svajate*, I. असंजत *asvajata* || Pf. संसंजे *sasvañje* or संसजे *sasvaje* (Pāṇ. i. 2, 6, v.), I A. 1. असंक्षि *asvañkshi*, 2. असंक्ष्याः *asvañkthāḥ*, 3. असंक्ता *asvañkta*, 4. असंक्षहि *asvañkshvahi*, 5. असंक्ष्यायां *asvañkshāthām*, 6. असंक्ष्यातां *asvañkshātām*, 7. असंक्षहि *asvañkshmahi*, 8. असंक्ष्मं *asvañgdhvam*, 9. असंक्षत *asvañkshata*, F. संक्ष्यते *svañkshyate*, B. संक्षीह *svañkshishya* || Pass. संज्यते *svajyate*, Caus. संजयति *svañjayati*, Des. संसंक्ष्यते *sivañkshate*, Int. सासंज्यते *sāsvajyate*, सासंक्षि *sāsvañkti*.

74. त्रप् *trap*, to be ashamed, (तृप्.)

P. त्रपते *trapate*, I. अत्रपत *atrapata* || Pf. 3. त्रेपे *trepe* (Pāṇ. vi. 4, 122), 6. त्रेपाते *trepāte*, 9. त्रेपिरे *trepire*, I A. 1. अत्रपिषि *atrapishi* or अत्रप्षि *atrapsi*, 2. अत्रपिषाः *atrapishthāḥ* or अत्रप्ष्याः *atrapthāḥ*, 3. अत्रपिह *atrapishya* or अत्रप्त *atrapta*, F. त्रपिष्यते *trapishyate* or त्रप्स्यते *trapsyate*, B. त्रपिषीह *trapishishya* or त्रप्षीह *trapshishya*.

75. तिज् *tij*, to forbear.

P. तितिक्षते *titikshate* || Pf. तितिक्षांचक्रे *titikshāmchakre*, I A. अतितिक्षिह *atitikshishya*, F. तितिक्षिष्यते *titikshishyate*, B. तितिक्षिषीह *titikshishishya* || Caus. तेजयति *tejayati*.

Note—See No. 63. The simple verb is said to form तेजते *tejate*, he sharpens.

76. पण् *pañ*, to praise.

P. पणायते *pañāyate*, I. अपणायत *apanāyata* || Pf. पणायामचक्रे *pañāyāmchakre* or पेणे *peṇe* (without आय् *āy*). Thus likewise Aor. अपणायिह *apanāyishya* or अपणिह *apanishya*, F. पणायिष्यते *pañāyishyate* or पणिष्यते *pañishyate*, B. पणायिषीह *pañāyishishya* or पणिषीह *pañishishya* || Caus. पणयति *pañayati*, Aor. अपीपणत् *api-panāt*, Des. पिपणिष्यते *pipañishate*, Int. पंपण्यते *pampanyate*.

Note—This verb (see No. 26) takes आय् *āy*, but, as it is mentioned by Pāṇini III. 1, 28, together with पण् *pañ*, with which it shares but the meaning of to praise, it is argued that it does not take आय् *āy*, unless it means to praise. It is likewise argued that पण् *pañ*, if it takes आय् *āy*, does not follow the Âtmanepada, because the Anubandha, requiring the Âtmanepada, applies only to the simple verb, पण् *pañ*, पणते *pañate*, he traffics. Other grammarians, however, allow both the Parasmaipada and Âtmanepada. The suffix आय् *āy* may be kept in the general tenses. (Pāṇ. III. 1, 31.)

77. कम् *kam*, to love, (कमु.)

P. कामयते *kāmayate*, I. अकामयत *akāmayata* ॥ Pf. कामयांचक्रे *kāmayānchakre* or चकमे *chakame*, I A. अचीकमत *achīkamata* or (without अय् *ay*) अचकमत *acha-kamata* (Pāṇ. III. 1, 48, v.), F. कमिष्यते *kamishyate* or कामयिष्यते *kāmayishyate*, B. कमिषीह *kamishīshṭa* or कामयिषीह *kāmayishīshṭa* ॥ Pass. कम्यते *kamyate*, Aor. अकामि *akāmi* (Pāṇ. VII. 3, 34, v.), Caus. कामयति *kāmayati*, Des. चिकमिषते *chikamishate* or चिकामयिषते *chikāmayishate*, Int. चंकम्यते *chankamyate*.

Note—This verb in the special tenses takes अय् *aya*, like a verb of the Chur class, and Vṛddhi (Pāṇ. III. 1, 30). In the general tenses अय् *ay* is optional. Or, if we admit two roots, the one कम् *kam* would be defective in the special tenses, while the other कामय् *kāmay* is conjugated all through.

78. अय् *ay*, to go.

P. अयते *ayate*, I. आयत *āyata* ॥ Pf. अयांचक्रे *ayānchakre* (Pāṇ. III. 1, 37), I A. 1. आयिषि *āyishi*, 2. आयिषाः *āyishāḥ*, 3. आयिषिह *āyishīh*, 4. आयिष्वहि *āyishvahi*, 5. आयिषायां *āyishāthām*, 6. आयिषातां *āyishātām*, 7. आयिष्वहि *āyishmahī*, 8. आयिष्वं *āyidhvam* or ँद् *-dhvam*, 9. आयिषत *āyishata*, F. अयिष्यते *ayishyate*, B. अयिषीह *ayishīshṭa* ॥ Caus. आययति *āyayati*, Des. अयिषिषते *ayiyishate*.

With परा *parā* it forms पलायते *palāyate*, he flees (Pāṇ. VIII. 2, 19), Ger. पलाय्य *palāyya*; with प्र *pra*, प्रायते *plāyate*; and with परि *pari*, पत्ययते *palyayate*.

79. ईह् *ih*, to aim.

P. ईहते *ihate*, I. ऐहत *aihata* ॥ Pf. ईहांचक्रे *ihānchakre*, I A. ऐहिह *aihishṭa*, F. ईहिष्यते *ihishyate*, B. ईहिषीह *ihishīshṭa* ॥ Caus. ईहयति *ihayati*, Aor. ऐजिहत *aijihat*, Des. ईजिहिषते *ijihishate*.

80. काञ् *kās*, to shine, (काङ्.)

P. काञ्ते *kāśate* ॥ Pf. चकाञ्चे *chakāśe* or काञ्चांचक्रे *kāśānchakre* (§ 326), I A. अकाशिह *akāśishṭa*, F. काञ्च्यते *kāśishyate* ॥ Caus. काञ्चयति *kāśayati*, Aor. अचकाञ्चत् *achakāśat*, Des. चिकाञ्चिषते *chikāśishate*, Int. चाकाञ्च्यते *chākāśyate*, चाकाहि *chākāśhi*.

81. कास् *kās*, to cough, (कासृ.)

P. कासते *kāśate* ॥ Pf. कासांचक्रे *kāśānchakre* (§ 326) ॥ Caus. कासयति *kāśayati*, Aor. अचकासत् *achakāśat* (§ 372*).

82. सिव् *siv*, to serve, (सेव्.)

P. सेवते *sevate* (परिसेवते *parishevate*) ॥ Pf. सिवेवे *sisheve*, I A. असेविह *asevishṭa*, F. सेविष्यते *sevishyate* ॥ Caus. सेवयति *sevayati*, Aor. असिसेवत् *asishevat*, Des. सिसेविषते *sisevishate*, Int. सेवेष्यते *seshevyate*.

83. गा ग्रा, to go, (गाङ्.)

P. 3. गाते *gāte*, 6. गाते *gāte*, 9. गाते *gāte*, 1st pers. sing. गै *gai*, I. गातां *gātām*, 1st pers. sing. गै *gai*, O. गेत्त *geta*, I. अगात् *agāta* ॥ Pf. 3. जगे *jage*, 6. जगाते *jagāte*, 9. जगिरे *jagire*, I A. 1. अगासि *agāsi*, 2. अगास्याः *agāsthāḥ*, 3. अगास्त *agāsta* &c.,

F. गास्यते *gāsyate*, B. गासीह *gāstishṭa* ॥ Pass. गीयते *gīyate*, Aor. अगायि *agāyi*, Caus. गापयति *gāpayati*, Aor. अजीगपत् *ajīgapat*, Des. जिगासते *jigāsate*, Int. जेगीयते *jegīyate*.

84. रु *ru*, to go, to kill (?), to speak, (रुङ्.)

P. रवते *ravate* ॥ Pf. 3. रुरुवे *ruruve*, 6. रुरुवाते *ruruwāte*, 9. रुरुवरे *ruruwire*, I A. अरविह *aravishṭa* or अरोह *aroshṭa* (?) ॥ Caus. रावयति *rāvayati*, Aor. अरी-रवत् *arīravat* (§ 474 and § 375†).

85. दे *de*, to protect, (देङ्.)

P. दयते *dayate* ॥ Pf. 1. दिग्ये *digye* (Pāṇ. VII. 4, 9), 2. दिग्यिषे *digyishe*, 3. दिग्ये *digye*, I A. 1. अदिषि *adishi*, 2. अदिषाः *adithāḥ*, 3. अदिता *adita*, F. दास्यते *dāsyate*, B. दासीह *dāstishṭa* ॥ Pt. दत्तः *dattaḥ* ॥ Pass. दीयते *dīyate*, Caus. दापयति *dāpayati*, Des. दिस्तते *ditsate*, Int. देदीयते *dedīyate*.

Note—It is one of the बु *ghu* verbs; दै *dai*, to protect, forms दापते *dāpate* in the present, but follows दे *de* in the general tenses.

86. द्युत् *dyut*, to shine, (द्युतङ्.)

P. द्योतते *dyotate* ॥ Pf. दिद्युते *didyute* (Pāṇ. VII. 4, 67), I A. अद्योतिह *adyotishṭa* or अद्युतत् *adyutat* (§ 367: Pāṇ. I. 3, 91; III. 1, 55), F. द्योतिष्यते *dyotishyate*, B. द्योतिषीह *dyotishishṭa* ॥ Caus. द्योतयति *dyotayati*, Aor. अदिद्युतत् *adidyutat*, Des. दिद्युतिष्यते *didyutishate* or *didyotishate*, Int. देद्युत्यते *dedyutyate*, देद्योति *dedyotti*.

Note—The verbs beginning with द्युत् *dyut* optionally admit the II Aor. Parasmaipada (§ 367).

87. वृत् *vrit*, to be, (वृत्तङ्.)

P. वर्तते *vartate* ॥ Pf. ववृते *vavṛite*, I A. अवर्तिह *avartishṭa* or अवृत्तत् *avṛitat*, F. वर्तिष्यते *vartishyate* or वर्त्स्यति *vartsyati*, B. वर्तिषीह *vartishishṭa* ॥ Caus. वर्तयति *vartayati*, Aor. अवर्तवृत्तत् *avṛitrat* or अववर्तत् *avavartat* (Pāṇ. VII. 4, 7), Des. विवर्तिष्यते *vivartishate* or विवृत्सति *vivṛitsati*, Int. वरीवृत्त्यते *varīvṛityate*.

Note—The verbs beginning with वृत् *vrit*, i. e. वृष् *vriḥ*, वृष्ट *vṛidh*, वृष्ट *vṛidh*, स्यद् *syand*, कृप् *kṛip*, are optionally Parasmaipada in the aorist, future, conditional, desiderative (Pāṇ. I. 3, 91—93). The same verbs do not take इ in their Parasmaipada tenses (Pāṇ. VII. 2, 59); as to कृप् *kṛip*, see Pāṇ. VII. 2, 60, and I. 3, 93.

88. स्यद् *syand*, to sprinkle or drop, (स्यद्.)

P. स्यंदते *syandate* ॥ Pf. 1. सस्यंदे *sasyande*, 2. सस्यंदिषे *sasyandishe* or सस्यंसे *sasyantse*, 4. सस्यंदिषहे *sasyandivahe* or सस्यंद्वाहे *sasyandvahe*, I A. 3. अस्यंदिह *asyandishṭa*, 6. अस्यंदिषातां *asyandishātām*; or अस्यंत *asyantta* (6. अस्यंसातां *asyantsātām*), or II A. अस्यदत् *asyadat* (not अस्यंदत् *asyandat*), F. स्यंदिष्यते *syandishyate* or स्यंत्स्यते *syantsyate* or स्यंत्स्यति *syantsyati* (Pāṇ. VII. 2, 59; see No. 87), B. स्यंदिषीह *syandishishṭa* or स्यंत्सीह *syantsishṭa* ॥ Pt. स्यन्नः *syannaḥ*, Ger. स्यंदित्वा *syanditvā* or स्यन्त्वा *syantvā* (Pāṇ. VI. 4, 31) ॥ Caus. स्यंदयति *syandayati*, Des. सिस्यंदिष्यते *sisyandishate* or सिस्यंत्स्यते *sisyantsate* or सिस्यंत्स्यति *sisyantsati*.

89. कृप् *kṛip*, to be able, (कृप्.)

P. कल्पते *kalpate* ॥ Pf. चकृपे *chakṛipe*, I A. 3. अकल्पिह *akalpishṭa* or अक्लृप्त *akṛipta*, 6. अक्लृप्तातां *akṛipsātām*, 9. अक्लृप्ता *akṛipsata*, or II Aor. Par. चकृपत् *akṛipat*, F. कल्पिष्यते *kalpishyate* or कल्प्यते *kalpsyate* or कल्पयति *kalpsyati*, P. F. 2. कल्पितासे *kalpitāse* or कल्पासे *kalptāse* or कल्पासि *kalptāsi*, B. कल्पिषीह *kalpishishṭa* or क्लृप्षीह *klṛipshishṭa* ॥ Pt. क्लृप्तः *klṛiptaḥ* ॥ Caus. कल्पयति *kalpayati*, Des. चिकल्पिषते *chikalpishate* or चिकृप्सति *chikṛipsati*, Int. चलीकल्पते *chalīkalpyate* or चलिक्ल्पते *chalikalpyate* or चल्कल्पते *chalkalpyate*.

90. व्यथ् *vyath*, to fear, to suffer pain.

P. व्यथते *vyathate* ॥ Pf. विव्यथे *vivyathe* (Pāṇ. VII. 4, 68), I A. अव्यथिह *avyathishṭa*, F. व्यथिष्यते *vyathishyate* ॥ Pass. व्यथ्यते *vyathyate*, Aor. अव्यथि *avyāthi* (§ 461), Caus. व्यथयति *vyathayati*, Des. विव्यथिषते *vivyathishate*, Int. वाव्यथ्यते *vāvyathyate*, वाव्यति *vāvyatti*.

91. रम् *ram*, to sport, (रम्.)

P. रमते *ramate*; with वि *vi*, आ *ā*, परि *pari*, उप *upa*, optionally Parasmaipada; विरमति *viramati* (Pāṇ. I. 3, 83) ॥ Pf. रेमे *reme*, I A. अरंस्त *aramṣta*, after prepositions अरंसीत् *vyaramṣti*, F. रंस्यते *ramsyate* ॥ Pt. रतः *rataḥ*, Ger. रत्वा *ratvā*, रम्य *-ramya* or रत् *-ratya* ॥ Caus. रमयति *ramayati*, Aor. अरीरमत् *arīramat*, Des. रिरंसते *riramṣate*, Int. रंरम्यते *ramramyate*, रंरमीति *ramramīti*.

92. त्वर् *tvar*, to hurry, (भित्तरा.)

The verbs जर् *jar*, त्वर् *tvar*, स्त्रिष् *sriv*, अय् *av*, मय् *may*, substitute जुर् *jur*, तूर् *tur*, स्रुव् *sruv*, उव् *uv*, मुव् *mu* (Pāṇ. VI. 4, 20) before weakening terminations beginning with consonants, except semivowels, and if used as monosyllabic nominal bases. The vowels are lengthened according to § 143. Hence जूयैः *jūrṇaḥ*, तूयैः *tūrṇaḥ*, स्रूयैः *srūtāḥ*, ऊयैः *ūtāḥ*, मूयैः *mūtāḥ*.

P. त्वरते *tvarate* ॥ Pf. तत्तरे *tatvare*, I A. 3. अत्वरिह *atvarishṭa*, 8. अत्वरिध्वं *atvaridhvam* or अत्वरिधुं *atvaridhvam*, F. त्वरिष्यते *tvarishyate* ॥ Pt. तूर्यैः *tūrṇaḥ* (§ 432) or त्वरितः *tvaritaḥ* ॥ Caus. त्वरयति *tvarayati* (§ 462, II. 6), Aor. अतत्वरत् *atatvarat* (§ 375†), Des. तित्तरिषति *titvarishati*, Int. तात्वर्यते *tātvaryate*, तोतूति *totūrti*.

93. सह् *sah*, to bear, (बह.)

P. सहते *sahate* ॥ Pf. सेहे *sehe*, I A. असहिह *asahishṭa*, F. सहिष्यते *sahishyate*, P. F. सहिता *sahitā* or सोढा *soḍhā* (§ 337, II. 2) ॥ Pt. सोढः *soḍhaḥ*, Adj. सहाः *sahyaḥ* (§ 456, 6) ॥ Pass. सस्यते *sahyate*, Caus. साहयति *sāhayati*, Aor. असीबहत् *asīshahat*, Caus. Des. सिसाहयिषति *sisāhayishati*, Des. सिसहिषते *sisahishate*, Int. सासस्यते *sāsahyate*, सासोढि *sāsodhi*.

Note—सह् *sah* and बह् *vah* change अ *a* into ओ *o* when अ *a* would be followed by ह् *ḥ*, the result of the amalgamation of ह् *h* with a following dental (§ 128). Pāṇ. VI. 3, 112.

III. Parasmaipada and Âtmanepada Verbs.

94. राज् *rāj*, to shine, (राज्.)

P. राजति *rājati*, ०ते -*te* || Pf. रराज *rarája*, रराजे *raráje* or रेजे *reje* (Pāp. vi. 4, 125), I A. अराजीत् *arājītt*, अराजिह *arājishṭa*, F. राजिष्यति *rājishyati*, ०ते -*te*, B. राज्यात् *rājyāt*, राजिषोह *rajishṭshṭa* || Caus. राजयति *rājayati*, Aor. अरराजत् *ararājat*, Des. रिराजिषति *rirājishati*, ०ते -*te*, Int. राराज्यते *rārājyate*, राराहि *rārāshṭi*.

95. खन् *khan*, to dig.

P. खनति *khanati** || Pf. 3. चखान *chakhāna*, 6. चख्नुः *chakhnatuh*, 9. चखुः *chakhnuh* (§ 328, 3), I A. अखनीत् *akhāntī* (§ 348), but Âtm. अखनिह *akhaniṣṭa* only, F. खनिष्यति *khanishyati*, B. खन्यात् *khanyāt* or खान्यात् *khāyāt* (§ 391) || Pt. खानः *khātaḥ*, Ger. खात्वा *khātvā* or खनित्वा *khanitvā*, Adj. खेयः *kheyah* (§ 456, 6) || Pass. खन्यते *khanyate* or खायते *khāyate* (§ 391), Caus. खानयति *khānayati*, Aor. अचखिखनत् *achikhkhanat*, Des. चिखनिषति *chikhanishati*, ०ते -*te*, Int. चंखन्यते *chan-khanyate* or चाखान्यते *chākhāyate* (§ 391), चंखति *chan-khanti*.

96. हृ *hri*, to take, (हृम्.)

P. हरति *harati* || Pf. 1. जहार *jahāra*, 2. जहर्षे *jahartha*, 9. जहृः *jahrūḥ*, I A. अहर्षीत् *ahārshītt*, Âtm. अहृत *ahrīta* (§ 351), F. हरिष्यति *harishyati*, P. F. हर्ता *hartā*, B. ह्रियात् *hriyāt* || Pt. हृतः *hṛitah*, Ger. हृत्वा *hṛtvā*, Adj. हार्यः *hāryah* || Pass. ह्रियते *hriyate*, Aor. अहारि *ahāri*, Caus. हारयति *hārayati*, Des. जिह्रीषति *jihṛishati*, ०ते -*te*, Int. जेह्रीयते *jehṛiyate*, जर्हति *jarharti* &c.

97. गुह् *guh*, to hide, (गुह्.)

गुह् *guh* takes अ & before terminations beginning with vowels that would ordinarily require Guna.

P. गूहति *gūhati* || Pf. 1. जुगूह *jugūha*, 2. जुगूहिष *jugūhitha* or जुगोढ *jugodha*, 3. जुगूह *jugūha*, 4. जुगूहिष *juguhiva*, 5. जुगूहयुः *juguhathuh* &c., Âtm. 1. जुगूहे *juguhe*, 2. जुगूषे *jughukshe* or जुगूहिषे *juguhishe* &c., I Aor. see § 362, F. गूहिष्यति *gūhishyati* or घोक्ष्यति *ghokshyati*, P. F. गूहिता *gūhitā* or गोढा *godhā*, Ben. Âtm. गूहिषोह *gūhisṭshṭa* or घुक्षिह *ghukshṭshṭa* (§ 345) || Pt. गूढः *gūdhaḥ*, Adj. गुह्यः *guhyaḥ* or गोह्यः *gohyaḥ* (§ 457) || Pass. गुह्यते *guhyaate*, Aor. अगूहि *agūhi*, Caus. गूहयति *gūhayati*, Aor. अजगूहत् *ajūguhat*, Des. जुगुषति *jughukshati* (§ 470), Int. जोगुह्यते *joguhyaate*, जोगोढि *jogodhi*.

98. श्रि *śri*, to go, to serve, (श्रिम्.)

P. श्रयति *śrayati* || Pf. 1. शिश्राय *śīśrāya*, 2. शिश्रयिष *śīśrayitha*, 3. शिश्राय *śīśrāya*, 4. शिश्रयिष *śīśriyiva*, 5. शिश्रययुः *śīśriyathuh*, II A. अशिश्रियत् *aśīśriyat* (§ 371),

* The Âtmanepada forms will in future only be given when they have peculiarities of their own, or are otherwise difficult.

F. क्षययति *śrayishyati*, B. क्षीयात् *śrīyāt* ॥ Pass. क्षीयते *śrīyate*, Aor. अक्षयि *aśrāyi*, Caus. क्षाययति *śrāyayati*, Aor. अक्षिन्नयत् *aśītrayat*, Des. क्षिन्नयति *śītrayishati* or क्षिन्नीयति *śīrīshati* (§ 471, 3; § 337, II. 3), Int. क्षेन्नीयते *śeśrīyate*.

99. यज् *yaj*, to worship.

P. यजति *yajati* ॥ Pf. 1. इयान् *iyāja* (§ 311), 2. इयजिथ *iyajitha* or इयश् *iyashṭha* (§ 335, 3), 4. ईजिव *ījiva*, 5. ईजपुः *ījathuḥ*, 6. ईजतुः *ījatuh*, 7. ईजिम *ījima*, 8. ईज *īja*, 9. ईजुः *ījuḥ*, I A. 1. अयाक्षं *ayāksham*, 2. अयाक्षीः *ayākshīḥ*, 3. अयाक्षीत् *ayākshīt*, 4. अयाक्ष् *ayākshva*, 5. अयाशं *ayāsham*, 6. अयाशं *ayāshām*, 7. अयाक्ष् *ayākshma*, 8. अयाश *ayāshṭha*, 9. अयाक्षुः *ayākshuḥ*, I Aor. Âtm. 1. अयक्षि *ayakshi*, 2. अयशः *ayashṭhāḥ*, 3. अयश् *ayashṭha*, 4. अयक्षहि *ayakshvahi*, 5. अयक्षायां *ayakshāthām*, 6. अयक्षातां *ayakshātām*, 7. अयक्ष्महि *ayakshmahi*, 8. अयद्दं *ayadḍhvam* (not अयग्धं *ayagdhvam*), 9. अयक्षत *ayakshata*, F. यक्ष्यति *yakshyati*, P. F. यश *yashṭā* (§ 124), B. इज्यात् *ījyāt* (§ 393) ॥ Pt. इहः *ishṭaḥ*, Ger. इष्टा *ishṭvā*, °इज्य *-ījya* ॥ Pass. इज्यते *ījyate*, Caus. याजयति *yājayati*, Aor. अयीयजत् *aytyajat*, Des. यियक्षति *yiyakshati*, Int. यायज्यते *yāyajyate*, यायहि *yāyashṭi*.

100. वप् *vap*, to sow, to weave, (दुवप्-).

P. वपति *vapati* ॥ Pf. 1. उवाप *uvāpa*, 2. उवपिथ *uvapitha* or उवप्थ *uvaptha*, 9. ऊपुः *ūpuḥ*, I A. अवाप्सीत् *avāpsīt*, Âtm. अवप् *avapta*, F. वप्स्यति *vapsyati*, P. F. वप्ता *vaptā*, B. उप्तात् *upyāt* ॥ Pt. उप्तः *uptaḥ* ॥ Pass. उप्यते *upyate*.

101. वह् *vah*, to carry.

P. वहति *vahati* ॥ Pf. 1. उवाह *uvāha*, 2. उवहिथ *uvahitha* or उवोढ *uvoḍha*, 3. उवाह *uvāha*, 4. ऊहिव *ūhiva*, 5. ऊहपुः *ūhathuḥ*, 6. ऊहतुः *ūhatuh*, 7. ऊहिम *ūhima*, 8. ऊह *ūha*, 9. ऊहुः *ūhuḥ*, I A. 1. अवाक्षं *avāksham*, 2. अवाक्षीः *avākshīḥ*, 3. अवाक्षीत् *avākshīt*, 4. अवाक्ष् *avākshva*, 5. अवोढं *avoḍham*, 6. अवोढं *avoḍhām*, 7. अवाक्ष् *avākshma*, 8. अवोढ *avoḍha*, 9. अवाक्षुः *avākshuḥ*, I Aor. Âtm. 1. अवक्षि *avakshi*, 2. अवोढाः *avoḍhāḥ*, 3. अवोढ *avoḍha*, 4. अवक्षहि *avakshvahi*, 5. अवक्षायां *avakshāthām*, 6. अवक्षातां *avakshātām*, 7. अवक्ष्महि *avakshmahi*, 8. अवोद्धं *avoḍhvam*, 9. अवक्षत *avakshata*, F. वक्ष्यति *vakshyati*, P. F. वोढा *voḍhā*, B. उहात् *uhyāt* ॥ Pt. उढः *ūḍhaḥ*, Adj. वाहः *vāhyaḥ* ॥ Pass. उह्यते *uhyate*, Caus. वाहयति *vāhayati*, Aor. अवीवहत् *avī-vahat*, Des. विवक्षति *vivakshati*, Int. वावहते *vāvahyate*, वावोढि *vāvoḍhi*.

102. वे *ve*, to weave, (वेज्-).

P. वयति *vayati* ॥ Pf. 3. ववौ *vavau*, 6. ववतुः *vavatuh* (or ऊवतुः *ūvatuh*), 9. ववुः *vavuh* (or ऊवुः *ūvuh*); or 3. उवाय *uvāya*, 6. ऊवतुः *ūyatuh*, 9. ऊवुः *ūyuh* (§ 311), I A. 1. अवासिषं *avāsisham*, 2. अवासीः *avāsīḥ*, 3. अवासीत् *avāsīt*, Âtm. अवास् *avāsta*, F. वास्यति *vāsyati*, P. F. वाता *vātā*, B. ऊयात् *ūyāt*, Âtm. वासीह *vāsīshṭha* ॥ Pt. उतः *utaḥ* (Pāṇ. vi. 4, 2) ॥ Pass. ऊयते *ūyate*, Caus. वाययति *vāyayati*, Des. विवासति *vivāsati*, Int. वावायते *vāvāyate*, वावाति *vāvāti*.

103. ज्ञे *hve*, to emulate, to call, (ज्ञेप्.)

P. ज्ञयति *hwayati* ॥ Pf. 1. जुहाव *juhāva*, 2. जुहविष *juhaviṭha* or जुहोष *juhoṭha*, 3. जुहाव *juhāva*, 4. जुहुविष *juhuviṭha*, II A. अह्वत् *ahvat* (§ 363), Âtm. अह्वत् *ahvata*, or I A. अह्वस्त *ahvāsta*, F. ज्ञास्यति *hvāsyati*, B. हूयात् *hūyāt* ॥ Pt. हूतः *hūtaḥ*, Ger. °हूय -*hūya* ॥ Pass. हूयते *hūyate*, Aor. अह्वयि *ahvāyi*, Caus. ज्ञाययति *hvāyayati*, Aor. अजुहवत् *ajūhavat* (§ 371), Des. जुहुषति *juhūshati*, Int. जोहूयते *johūyate*, जोहोति *johoti*.

Tud Class (Tudādi, VI Class).

I. Parasmaipada and Âtmanepada Verbs.

104. तुद् *tud*, to strike.

P. तुदति *tudati* ॥ Pf. तुतोद् *tutoda*, F. तोत्सति *totsyati*, P. F. तोत्ता *tottā*, I A. अतोत्सीत् *atautstī*, Âtm. अतुत्त *atutta* ॥ Pt. तुत्तः *tunnah*, Ger. तुत्त्वा *tuttvā* ॥ Pass. तुत्सते *tudyate*, Caus. तोदयति *todayati*, Aor. अतुतुदत् *atūtudat*, Des. तुतुत्सति *tututsati*, Int. तोतुत्सते *totudyate*, तोतोत्ति *tototti*.

105. भञ्ज् *bhrajj*, to fry, (भञ्जो.)

भञ्ज् *bhrajj* takes *Samprasāraṇa* before weakening terminations, the same as ग्रह् *grah*, ज्या *jyā*, वय् *vay*, व्यय् *vyadh*, वस् *vaś*, व्यस् *vyach*, व्रश् *vraśch*, प्रश् *prachh* (Pāṇ. vi. 1, 16). The terminations of the special tenses of Tud verbs are never strengthening, but weakening, if possible.

P. भृञ्जति *bhrijjati* ॥ Pf. 1. बभञ्ज *babhrājja*, 2. बभञ्जिष *babhrājjiṭha* or बभञ्ज *babhrashṭha*, 9. बभञ्जुः *babhrājjuh* (Pāṇ. 1. 2, 5), or बभञ्जि *babharjja* &c. (Pāṇ. vi. 4, 47), I A. अभ्राञ्जीत् *abhrākshī* or अभ्राञ्जीत् *abhārkshtī*, Âtm. अभ्रञ्ज *abhrashṭa* or अभ्रञ्ज *abharshṭa*, F. भ्रञ्ज्यति *bhrajjyati* or भ्रञ्ज्यति *bharkshyati*, P. F. भ्रञ्ज *bhrashṭā* or भ्रञ्ज *bharshṭā*, B. भृञ्ज्यात् *bhrijyāt*, Âtm. भ्रञ्जीष्ट *bhrajjishṭha* or भ्रञ्जीष्ट *bharshṭishṭha* ॥ Pt. भृञ्जः *bhrijjāḥ* ॥ Pass. भृञ्ज्यते *bhrijjyate*, Caus. भ्रञ्जयति *bhrajjayati*, Aor. अबभ्रञ्जत् *ababhrājat* or अबभ्रञ्जत् *ababharjyat*, Des. बिभ्रञ्जति *bibhrakshati* or बिभ्रञ्जति *bibharkshati*, Int. बरीभृञ्ज्यते *baribhrijjyate*.

106. कृप् *krish*, to draw a line. (See No. 38.)

P. कृषति *krishati* ॥ Pf. चकृष *chakarsha*, I A. अक्राञ्जीत् *akārkshtī* or अक्राञ्जीत् *akrākshī*, Âtm. अकृषत् *akrikshata* or अकृष्ट *akrishṭa*, F. कर्क्ष्यति *karkshyati* or क्रक्ष्यति *krakshyati*, P. F. कर्ष्ट *karshṭā* or क्राष्ट *krashṭā*, B. कृष्यात् *krishyāt*, Âtm. कृषीष्ट *krikshishṭha* ॥ Pt. कृष्टः *krishṭāḥ* ॥ Pass. कृष्यते *krishyate*, Caus. कर्षयति *karshayati*, Aor. अचकृषत् *achakarshat* or अचीकृषत् *achīkrishat*, Des. चिकृषति *chikrikshati*, Int. चरीकृष्यते *charīkrishyate*.

107. मुच् *much*, to loosen, (मुच्.)

Certain verbs beginning with मुच् *much* take a nasal in the special tenses. They are,

मुच् *much*, लुप् *lup*, to cut, विद् *vid*, to find, लिप् *lip*, to paint, सिच् *sich*, to sprinkle, कृत् *krī*, to cut, क्षिद् *khid*, to pain, पिष् *piś*, to form. (Pāṇ. vii. 1, 59.)

P. मुञ्चति *muñchati* ॥ Pf. मुमोच *mumocha*, I A. अमुचत् *amuchat*, Âtm. अमुक्त् *amukta* (§ 367), Des. मुमुञ्चति *mumukshati* or मोक्षते *mokshate* (§ 471, 9).

108. विद् *vid*, to find, (विद्.)

P. विंदति *vindati* » Pf. विवेद् *viveda*, II A. अविविद् *avidat*, Âtm. अविविद् *avitta*, F. वेदति *vetisyati* or वेदिष्यति *vedishyati* (§ 332, 11) » Pt. विद् *vittah*.

109. लिप् *lip*, to paint.

P. लिपति *limpati* » Pf. लिलेप *lilepa*, II A. अलिपत् *alipat* (§ 367), Âtm. II A. अलिपत् *alipata* or I A. अलिप्त *alipta* (§ 367).

II. Parasmaipada Verbs

110. कृत् *kṛit*, to cut, (कृत्.)

P. कृन्तति *kṛintati* (see No. 107) » Pf. चकत् *chakarta*, I A. अकर्त्त *akartt*, F. कर्त्तिष्यति *kartishyati* or कर्त्सेति *kartsyati* (§ 337, II. 2), P. F. कर्त्तिता *kartitā*, B. कृत्वात् *kṛityāt* » Pt. कृत् *kṛittah* » Pass. कृत्सेते *kṛityate*, Caus. कर्त्तयति *kartayati*, Aor. अचकत् *achakartat* or अचोक्तत् *achikṛitat*, Des. चिकर्त्तिष्यति *chikartishyati* or चिकृत्सति *chikṛitsati* (§ 337, II. 2), Int. चरीकृत्सेते *charikṛityate*.

111. कुट् *kuṭ*, to be crooked, to bend.

Certain verbs beginning with कुट् *kuṭ* (Dhātupāṭha 28, 73—108) do not admit of Guṇa or Vṛiddhi, except in the reduplicated perfect, the causative, and the intensive Parasmaipada. (Pāp. I. 2, 1; § 345, note.)

P. कुटति *kuṭati* » Pf. 1. चुकोट *chukoṭa*, 2. चुकुटिष्य *chukuṭiṣṭha*, I A. अकुटोत् *akuṭt*, F. कुटिष्यति *kuṭishyati*, P. F. कुटिता *kuṭitā* » Caus. कोटयति *koṭayati*, Int. चोकुट्यते *chokuṭyate*, चोकोटि *chokoṭi*.

112. वृश् *vraśch*, to cut, (वृश्च.)

P. वृश्चति *vṛiśchati* (see No. 105) » Pf. 1. वव्रश्च *vavraścha*, 2. वव्रश्चिष्य *vavraśchiṣṭha* or वव्रश्च *vavraśhṭha*, I A. अव्रश्चीत् *avraśchit* or अव्रश्चीत् *avrākshīt* (§ 337, I. 2), F. वृश्चिष्यति *vraśchishyati* or व्रश्चति *vraśchyati*, B. वृश्चात् *vṛiśchyāt* » Pt. वृश्चः *vṛikṇah*.

113. कृ *kṛi*, to scatter.

P. किरति *kirati* » Pf. 3. चकार *chakāra*, 6. चकारत् *chakaratuḥ*, 9. चकहः *chakaruḥ* (Pāp. VII. 4, 11), I A. अकारीत् *akārīt*, F. करिष्यति or करोष्यति *karīshyati* (§ 340), B. कीरोत् *kīryāt* » Pt. कीरीः *kīrṇah* » Pass. कीर्येते *kīryate*, Caus. कारयति *kārayati*, Des. चिकरिष्यति *chikarishyati*.

Note—After उप *upa* and प्रति *prati*, कृ *kṛi* takes an initial स् *s* if it means to cut or to strike: उपस्किरति *upaskirati*, he cuts, उपचस्कार *upachaskāra*; प्रतिस्किरति *pratisikirati*, he cuts or he strikes (Pāp. VI. 1, 140, 141). Also अपस्किरते *apaskirate*, he drops (Pāp. VI. 1, 142).

114. स्पृश् *sprīś*, to touch.

P. स्पृशति *sprīṣati* » Pf. पस्पृश *pasparśa*, I A. अस्पाशीत् *asprākshīt* or अस्पाशीत् *aspārkaṣhīt* or अस्पृशत् *asprīkshat*, F. स्पृशति *sprakshyati* or स्पृशेति *sparkshyati*, B. स्पृश्यात् *sprīṣyāt* » Pt. स्पृश् *sprīṣṭah* » Des. पस्पृशति *pisprīkshati*, Int. परीस्पृशते *parīsprīṣyate*, परीस्पृशे *parīsparshṭi*.

115. प्रच्छ् *prachh*, to ask.

P. पृच्छति *prichchhati* (see No. 105) || Pf. 1. पप्रच्छ *pāprachchha*, 2. पप्रच्छिष्य *paprachchhiṣṭha* or पप्रश्च *paprashṭha*, 9. पप्रच्छुः *paprachchhuḥ*, I A. अप्राक्षीत् *aprákshīt*, F. प्रक्ष्यति *prakshyati*, B. पृच्छन्तात् *prichchhyāt* || Pt. पृष्टः *prishṭah* || Pass. पृच्छन्ते *prichchhyate*, Caus. प्रच्छयति *prachchhayati*, Des. पिपृच्छिषति *piprichchhi-shati*, Int. परीपृच्छन्ते *parīprichchhyate*.

116. सृज् *srij*, to let off.

P. सृजति *srijati* || Pf. 1. ससर्ज *sasarja*, 2. ससर्जिष्य *sasarjitha* or सस्रश्च *sasrashṭha* (see No. 48), I A. असराक्षीत् *asrákshīt*, F. स्रक्ष्यति *sraکشyati* || Pt. सृष्टः *sriṣṭah*.

117. मज्ज् *majj*, to sink, (मस्लो.)

मज्ज् *majj* and मज्ज् *naṣ* (Div) insert a nasal before strengthening terminations beginning with consonants, except nasals and semivowels. (Pāp. VII. 1, 60.)

P. मज्जति *majjati* || Pf. 1. ममज्ज *mamajja*, 2. ममज्जिष्य *mamajjitha* or ममंक्ष्य *ma-maṅkṣha*, I A. 3. अमंक्षीत् *amāṅkshīt* (§ 345), 6. अमंक्ष्ताम् *amāṅktām*, 9. अमंक्षुः *amāṅkshuḥ*, F. मंक्ष्यति *maṅkshyati*, P. F. मंक्ष्ता *maṅktā* || Pt. मग्नः *magnaḥ*, Ger. मंक्ष्ता *maṅktvā* or मक्ता *maktvā* (§ 438) || Caus. मज्जयति *majjayati*, Aor. अममज्जत् *ama-majjat*, Des. मिमंक्षति *mimaṅkshati*, Int. मामज्ज्यते *māmajjyate*, मामंक्षि *māmaṅkti*.

118. इष् *ish*, to wish, (इषु.)

P. इच्छति *ichchhati* (see No. 31), I. ऐच्छत् *aichchhat* || Pf. 1. इयेष *iyesha*, 2. इयेषिष्य *iyeshitha*, 3. इयेष *iyesha*, 4. ईषिव *ishiva*, 5. ईषयुः *ishathuḥ*, 6. ईषतुः *ishatuḥ*, 7. ईषिम *ishima*, 8. ईष *isha*, 9. ईषुः *ishuḥ*, I A. ऐषीत् *aishīt*, F. इषिष्यति *eshishyati*, P. F. इष्टा *eshṭā* or इषिता *eshitā* (§ 337, II. 1) || Pt. इष्टः *ishṭah*, Ger. इष्टा *ishṭvā* or इषित्वा *ishitvā* || Pass. इष्यते *ishyate*, Aor. ऐषि *aishi*, Caus. इषयति *eshayati*, Aor. ऐषिवत् *aishishat*, Des. इषिषिषति *eshishishati*.

III. Âtmanepada Verbs.

119. मृ *mri*, to die, (मृक्ष्.)

मृ *mri*, to die, though an Âtmanepada verb, takes Âtmanepada forms only in the special tenses, the aorist, and benedictive. (Pāp. I. 3, 61.)

P. म्रियते *mriyate* *, I. अम्रियत् *amriyata*, O. म्रियेत *mriyeta*, I. म्रिये *mriyai* || Pf. 1. ममार *mamāra*, 2. ममर्ये *mamartha*, 3. ममार *mamāra*, 4. मम्रिव *mamriva*, 5. मम्रयुः *mamrathuḥ*, I A. 1. अमृषि *amṛishi*, 2. अमृषाः *amṛithāḥ*, 3. अमृत् *amṛita*, F. मरिष्यति *marishyati*, P. F. मर्तास्मि *martāsmi*, B. मृषीह *mṛishishṭa* || Pt. मृतः *mṛitah* || Pass. म्रियते *mriyate*, Caus. मारयति *mārayati*, Des. मुमृषति *mumūṛshati*, Int. मेमृष्यते *memṛiyate*.

* Final ऋ *ri* is changed to रि *ri* (§ 110) in the special tenses of Tud verbs, likewise before the य *ya* of the passive and benedictive (Pāp. VII. 4, 28). Afterwards रि *ri* again becomes रिप् *riy*, according to Pāp. VI. 4, 77.

120. दृ dri, to observe, (दृक्.)

P. द्रियते *driyate* ॥ Pf. दद्रे *dadre*, I A. अद्रुत *adrita*, F. दरिष्यते *darishyate*, P. F. दतौ *dartā*, B. दृषीष्ट *ḍṛishīṣṭa* ॥ Pass. द्रियते *driyate*, Caus. दारयति *dārayati*, Des. दिदरिषते *didarishate* (§ 332, 5). It is chiefly used with the preposition आ *ā*, to regard, to consider.

Div Class (Divādi, IV Class).

I. Parasmaipada Verbs.

121. दिव् *div*, to play, (दिवु.)

P. दीष्यति *dīvyati* (§ 143) ॥ Pf. दिदेव *dideva*, I A. अदेवीत् *adevīt*, F. देविष्यति *devishyati*, P. F. देविता *devitā*, B. दीष्यात् *dīvyāt* ॥ Pt. द्यूनः *dyūnaḥ* (§ 442, 7), Ger. द्यूत्वा *dyūtvā* (§ 431, 1) or देविता *devitvā* ॥ Caus. देवयति *devayati*, Des. दिदेविषति *didevishati* or द्युद्विषति *dudyḍishati* (§ 474), Int. देदीष्यते *dedīvyate*.

122. नृत् *nṛit*, to dance, (नृती.)

P. नृत्यति *nṛityati* ॥ Pf. 3. ननर्ते *nanarta*, 9. ननृतुः *nanṛituh*, I A. अनर्तीत् *anartīt*, F. नर्तिष्यति *nartishyati* or नर्त्यति *nartsyati* (§ 337, II. 2) ॥ Pt. नृत्तः *nṛittāḥ* ॥ Caus. नर्तयति *nartayati*, Aor. अननर्तत् *ananartat* or अननीनृत् *anānīnṛit*, Des. निनर्तिषति *ninartishati* or निनृत्यति *ninṛitsati*.

123. जृर् *jṛt*, to grow old, (जृष्.)

P. जीर्यति *jīryati* * ॥ Pf. 3. जजार *jajāra*, 9. जजरुः *jajaruḥ* (Guṇa, § 330) or जेरुः *jeruḥ* (§ 328, 2), I A. अजारीत् *ajārīt* or II A. अजारत् *ajarat* (§ 367), F. जरिष्यति *jarishyati* or जरिष्यति *jarīshyati* (§ 340), B. जीर्यात् *jīryāt* ॥ Pt. जीर्णः *jīrṇaḥ* ॥ Caus. जरयति *jarayati* (§ 462, 25), Des. जिजरिषति *jijarishati* or जिजीर्यति *jijīrshati* (§ 337, II. 3).

124. शो *śo*, to sharpen.

Verbs ending in ओ *o* drop ओ *o* before the य *ya* of the Div class (Pāp. VII. 3, 71); e. g. छो *chho*, to cut, सो *so*, to finish, दो *do*, to cut.

P. श्यति *śyati*, I. अश्यत् *āśyat*, O. श्येत् *śyet*, I. श्यतु *śyatu* ॥ Pf. शसौ *śasau* (§ 329), I A. अशासीत् *asāsīt* or II A. अशात् *asāt*, F. शास्यति *śāsyati*, P. F. शाता *śātā*, B. शायात् *śāyāt* (§ 392) ॥ Pt. शातः *śātāḥ* or शितः *śitāḥ* (§ 435) ॥ Pass. शायते *śāyate*, Caus. शाययति *śāyayati*, Des. शिश्रासति *śiśāsati*, Int. शाश्रायते *śāśāyate*.

125. सो *so*, to finish.

P. स्यति *śyati* ॥ Pf. ससौ *sasau*, I A. असासीत् *asāsīt*, II A. असात् *asāt*, F. सास्यति *sāsyati*, P. F. साता *sātā*, B. सेयात् *seyāt* (§ 392) ॥ Pt. सितः *śitāḥ*, Ger. °साय *-sāya* ॥ Pass. सीयते *śīyate* (§ 392), Caus. साययति *sāyayati*, Des. सिसासति *sisāsati*, Int. सेसीयते *seshtyate*.

* Final जृर् *jṛt*, changed to इर् *ir*, and lengthened before य *y*.

126. व्यध् *vyadh*, to strike.

P. विध्यति *vidhyati* (see No. 105) || Pf. 3. विव्याध *vivyádha* (§ 311), 9. विविधुः *vividhuḥ*, I A. 1. अव्यासं *avyātsam*, 2. अव्यासीः *avyātsīḥ*, 3. अव्यासीत् *avyātsīt*, 4. अव्यासुः *avyātsva*, 5. अव्याद्धं *avyāddham*, 6. अव्याद्धां *avyāddhām*, 7. अव्यासम् *avyātsma*, 8. अव्याद्ध *avyāddha*, 9. अव्यासुः *avyātsuḥ*, F. व्यस्यति *vyatsyati*, P. F. व्यद्धा *vyaddhā*, B. विध्यात् *vidhyāt* || Pt. विद्धः *viddhaḥ* || Pass. विध्यते *vidhyate*, Caus. व्याधयति *vyādhayati*, Des. विव्यासति *vivyatsati*, Int. वेविध्यते *vevidhyate*.

127. तृप् *trip*, to delight.

P. तृप्यति *tripyati* || Pf. 1. ततर्पे *tatarpa*, 2. ततर्पिष *tatarpitha* or ततर्प्ये *tatarpitha* or ततर्प्य *tatarpitha*, 3. ततर्पे *tatarpa*, 4. ततृपिष *tatripiva* or ततृप्य *tatripva*, I A. अतर्पीत् *atarpīt* or अतर्प्योत् *atārpsīt* (§ 337, I. 3) or अतर्प्योत् *atrāpsīt* (see No. 38) or II A. अतृपत् *atripat*, F. तर्पिष्यति *tarpishyati* or तर्प्येति *tarpsyati* or तृप्यति *trapsyati*, P. F. तर्पिता *tarpitā*, तर्पे *tarptā* or तृप्या *traptā*, B. तृप्यात् *tripyāt* || Pt. तृप्तः *triptaḥ* || Pass. तृप्यते *tripyate*, Caus. तर्पयति *tarpayati*, Aor. अतीतृपत् *atītripat* or अततर्पत् *atatarpat*, Des. तितृप्यति *titripsati* or तितर्पिषति *titarpishati*, Int. ततीतृप्यते *tarītripyate*.

128. मुह् *muh*, to be foolish.

P. मुह्यति *muhyati* || Pf. 1. मुमोह *mumoha*, 2. मुमोहिष *mumohitha* or मुमोग्ध *mumogdha* or मुमोढ *mumodha*, II A. अमुहत् *amuhat* (§ 367, *pushādi*)*, F. मोह्यति *mokshyati* or मोहिष्यति *mohishyati*, P. F. मोग्धा *mogdhā* or मोढा *modhā* (§ 129) or मोहिता *mohitā* || Pt. मुग्धः *mugdhaḥ* or मूढः *mūdhah* || Pass. मुह्यते *muhyate*, Caus. मोहयति *mohayati*, Des. मुमुह्यति *mumukshati* or मुमोहिषति *mumohishati*, Int. मोमुह्यते *momuhyate*, मोमोग्धि *momogdhi* or मोमोढि *momodhi*.

129. नश् *naś*, to perish, (शञ्.)

P. नश्यति *naśyati* || Pf. 3. ननाश *nanāśa*, 9. नेशुः *neśuḥ*, II A. अनशत् *anaśat* (*pushādi*) or अनेशत् *aneśat* (§ 366), F. नशिष्यति *naśishyati* or नंश्यति *nañkshyati* (see No. 117) || Pt. नष्टः *nashṭaḥ*, Ger. नष्टा *nashṭvā* or नंष्टा *nañshṭvā* (§ 438).

130. शम् *śam*, to cease, (शमु.)

Eight Div verbs, शम् *śam*, तम् *tam*, दम् *dam*, ङम् *śam*, भम् *bhram*, क्शम् *ksham*, क्लम् *klam*, मद् *mad*, lengthen their vowel in the special tenses. (Pāṇ. VII. 3, 74.)

P. शाम्यति *śamyati* || Pf. 3. शशाम *śaśāma*, 9. शेमुः *śemuḥ*, II A. अशमत् *aśamat*,

* The Śārasvatī gives besides the second aorist the optional forms of the first aorist अनोहीत् *amohī* or अनोक्षीत् *amaukshī* (§ 337, I. 3, *radhādi*) or अमुहत् *amukshat* (§ 360). According to Pāṇ. III. 1, 55 (§ 367), the forms of the first aorist are allowed in the Âtmanepada only; but later grammarians frequently admit forms as optional which are opposed to the grammatical system of Pāṇini. Sometimes the evasion of the strict rules of Pāṇini may be explained by the admission of different roots, as, for instance, in No. 130, where the first aorist Parasmaipada अशमीत् *aśamī*, given in the Śārasvatī, which is wrong in the Div class, might be referred to the Kṛi class.

F. शमिष्यति *śamishyati*, P. F. शमिता *śamitā* ॥ Pt. शांतः *śāntaḥ* (§ 429), Ger. शांता *śāntvā* or शमिता *śamitvā* ॥ Pass. शम्यते *śamyate*, Caus. शमयति *śamayati* (§ 462), he quiets, but शमयते *śamayate* or °ति -*ti*, he sees. (Dhâtupâṭha 19, 70.)

131. मिद् *mid*, to be wet, (मिमिदा.)

मिद् *mid* takes Guṇa in the special tenses. (Pāṇ. VII. 3, 82.)

P. मेद्यति *medyati* ॥ Pt. मिन्नः *minnaḥ*, wet, or मेदितः *meditaḥ* (§ 333, D. 2*).

II. Âtmanepada Verbs.

132. जन् *jan*, to spring up, (जनी.)

जन् *jan* substitutes जा *jā* in the special tenses. (Pāṇ. VII. 3, 79.)

P. जायते *jāyate* ॥ Pf. जज्ञे *jajñe* (§ 328, 3), I A. अजनिह *ajanishṭa* or अजनि *ajani* (§ 413), F. जनिष्यते *janishyate*, P. F. जनिता *janitā*, B. जनिषीह *janishṭishṭa* ॥ Pt. जातः *jātaḥ*, Caus. जनयति *janayati*, Des. जिजनिषते *jijanishate*, Int. जाजायते *jājāyate* or जंजन्यते *jañjanyate*.

133. पद् *pad*, to go.

P. पद्यते *padyate* ॥ Pf. पेदे *pede*, I A. 3. अपादि *apādi* (§ 412), 6. अपत्सातां *apatsātām*, 9. अपत्सत *apatsata*, F. पत्स्यते *patsyate*, P. F. पत्ता *pattā*, B. पत्सीह *patsīṣṭa* ॥ Pt. पन्नः *pannaḥ* ॥ Caus. पादयति *pādayati*, Aor. अपीपदत् *apīpadat*, Des. पित्सते *pitsate* (§ 471, 9), Int. पनीपद्यते *pañpadyate* (§ 485).

134. बुध् *budh*, to perceive.

P. बुध्यते *budhyate* ॥ Pf. बुबुधे *bubudhe*, I A. 1. अभुत्सि *abhutsi*, 2. अभुद्धाः *abuddhāḥ*, 3. अबुद्ध *abuddha* or अबोधि *abodhi*, 4. अभुत्सहि *abhutsvahi*, 5. अभुत्सायां *abhutsāthām*, 6. अभुत्सातां *abhutsātām*, 7. अभुत्सहि *abhutsmaḥi*, 8. अभुद्धुं *abuddhvam*, 9. अभुत्सत *abhutsata*, F. भोत्स्यते *bhotsyate*, P. F. बोद्धा *boddhā*, B. भुत्सीह *bhutsīṣṭa* ॥ Pt. बुद्धः *buddhaḥ* ॥ Caus. बोधयति *bodhayati*, Aor. अबुबुधत् *abūbudhat*, Des. बुबोधिषते *bubodhishate* or बुभुत्सते *bubhutsate*, Int. बोबुध्यते *bobudhyate*.

III. Parasmaipada and Âtmanepada Verbs.

135. नह् *nah*, to bind, (गृह्.)

P. नहति *nahyati* or °ते -*te* ॥ Pf. 1. ननाह *nanāha*, 2. ननद्ध *nanaddha* (§ 130) or नेहिष *nehitha*, Âtm. नेहे *nehe*, I A. 1. अनात्सं *anātsam*, 2. अनात्सीः *anātsīḥ*, 3. अनात्सीत् *anātsī*, 4. अनात्स *anātsva*, 5. अनाद्धं *anāddham*, 6. अनाद्धां *anāddhām*, 7. अनात्स *anātsma*, 8. अनाद्ध *anāddha*, 9. अनात्सुः *anātsuḥ*, Âtm. 1. अनत्सि *anatsi*, 2. अनद्धाः *anaddhāḥ*, 3. अनद्ध *anaddha*, 4. अनत्सहि *anatsvahi*, 5. अनत्सायां *anatsāthām*, 6. अनत्सातां *anatsātām*, 7. अनत्सहि *anatsmaḥi*, 8. अनद्धुं *anaddhvam*, 9. अनत्सत *anatsata*, F. नत्स्यति *natsyati*, P. F. नद्धा *naddhā* ॥ Pt. नद्धः *naddhaḥ*, Ger. नद्धा *naddhvā*, °नह्य -*nahya* ॥ Pass. नह्यते *nahyate*, Aor. अनाहि *anāhi*, Caus. नाहयति *nāhayati*, Des. निनत्सते *ninatsate*, Int. नानह्यते *nānahyate*.

Chur Class (Churādi, X Class).

Parasmaipada Verbs only.

136. चुर *chur*, to steal.

P. चोरयति *chorayati* || Pf. चोरयांचकार *chorayānchakāra*, I A. अचूचुरात् *achūchurat*, F. चोरयिष्यति *chorayishyati*, P. F. चोरयिता *chorayitā*, B. चोरोत् *choryāt* (§ 386) || Pt. चोरितः *choritaḥ*, Ger. चोरयित्वा *chorayitvā* || Pass. चोर्वेते *choryate*, Caus. चोरयति *chorayati*, Des. चुचोरयिष्यति *chuchorayishati*. No Intensive (§ 479).

137. चि *chi*, to gather, (चिञ्.)

The changes which roots undergo as causatives, take likewise place if the same roots are treated as Chur verbs. Hence according to § 463, II. 6, चि *chi*, as a Chur verb, may form P. चपयति *chapayati* or चययति *chayayati*, the vowel, however, remaining short because, as a Chur verb, चि *chi* is said to be मित् *mit* (§ 462, note) || I A. अचीचपत् *achīchapat* or अचीचयत् *achīchayat*, B. चप्यात् *chapyāt* or चय्यात् *chayyāt*.

Note—Several Chur verbs are marked as मित् *mit*, i. e. as not lengthening their vowel, some of which were mentioned in § 462, among the causatives. Such are ज्ञप् *jñap*, to know, to make known; चप् *chap*, to pound; चह् *chah*, to pound; यम् *yam*, if it means to feed; वल् *val*, to live.

138. कृत् *krīt*, to praise.

P. कीर्तयति *kīrtayati* (§ 462, 2) || I A. अचीकृतत् *achīkṛitat* or अचिकीर्तत् *achīkīrtat* (§ 377).

Su Class (Svādi, V Class).

I. Parasmaipada and Âtmanepada Verbs.

139. सु *su*, to distil, (सुम्.)

P. सुनोति *sunoti*, I. 2. सुनु *sunu* (§ 321*) || Pf. सुषाव *sushāva*, Âtm. सुषुवे *sushuve*, I A. असावीत् *asāvīt* (§ 332, 4); the Sârasvatī allows also असौषीत् *asaushīt*, Âtm. असोष्ट *asoshṭa*; the Sâr. allows also असविष्ट *asavishṭa* (but see Pân. VII. 2, 72); F. सोष्यति *soshyati*, P. F. सोता *sotā*, B. सूयात् *sūyāt* || Pass. सूयते *sūyate*, Aor. असावि *asāvi*, Caus. सावयति *sāvayati*, Aor. असूषवत् *asūshavat*, Des. सुसूषयति *susūshati*, Int. सोष्यते *soshdyate*.

Note—The उ *u* of नु *nu* may be dropt before terminations beginning with व् *v* or म् *m*, and not requiring Guṇa; but this is not the case if नु *nu* is preceded by a consonant. This explains the double forms सुनुवः *sunuvah* and सुन्वः *sunvah*, सुनुमः *sunumaḥ* and सुन्मः *sunmaḥ*, असुनुव *asunuva* and असुन्व *asunva*, असुनुम *asunuma* and असुन्म *asunma*; and Âtm. सुनुवहे *sunuvāhe* or सुन्वहे *sunvāhe*, सुनुमहे *sunumahe* or सुन्महे *sunmahe*, असुनुवहि *asunuvahi* or असुन्वहि *asunvahi*, असुनुमहि *asunumahi* or असुन्महि *asunmahi*. The same rule applies to the Tan verbs.

140. चि *chi*, to collect, (चिञ्.)

P. चिनोति *chinoti* || Pf. 3. चिषाय *chichāya* or चिकाय *chikāya*, 9. चिच्युः *chichyuh* or चिक्युः *chikyuh*, Âtm. चिच्ये *chichye* or चिक्ये *chikye* (Pân. VII. 3, 58), I A. अचेवीत् *achaishīt*, Âtm. अचेष्ट *achesṭa*, F. चेष्यति *cheshyati*, P. F. चेटा *chetā*,

B. चीयात् *chīyāt* ॥ Pass. चीयते *chīyate*, Caus. चाययति *chāyayati* or चाययति *chāpayati* (§ 463, II. 6, and No. 137), Des. चिचीयति *chichīshati* or चिकीयति *chikīshati* (Pāṇ. VII. 3, 58), Int. चेचीयते *chechīyate*.

141. कृ *stri*, to cover, (कृन्.)

P. कृणोति *striṇoti* ॥ Pf. तस्तार *tastāra*, Âtm. तस्तरे *tastare*, I A. अस्तापीत् *astārshīt*, Âtm. अस्तरीष्ट *astarishṭa* (not अस्तरीष्ट *astarishṭa*, if *svādi*) or अस्तृत *astṛita* (§ 332, 5, a rule which applies to the Âtmanepada only), F. स्तरिष्यति *starishyati* (§ 332, 5), P. F. स्तर्ता *startā*, B. स्तयैत् *staryāt*, Âtm. स्तृषीष्ट *stri-shīshṭa* or स्तरिषीष्ट *starishīshṭa* (§ 332, 5) ॥ Pass. स्तयते *staryate*, Caus. स्तारयति *stārayati*, Des. तिस्तरीषति *tistīrshati*, Int. तास्तयते *tāstaryate*.

142. वृ *vri*, to choose, (वृन्.)

P. वृणोति *vriṇoti* ॥ Pf. 1. ववार *vavāra*, 2. ववरिष *vavaritha* *, 3. ववार *vavāra*, 4. ववृष *vavṛiva*, 5. वव्रथुः *vavrathuh*, 6. वव्रतुः *vavratuh*, 7. ववृम *vavṛima*, 8. वव्र *vavra*, 9. वव्रुः *vavruḥ*, I A. अवारीत् *avārīt* (§ 332, 5), Âtm. अवरिष्ट *avarishṭa* or अवरीष्ट *avarishṭa* (§ 340) or अवृत *avṛita* (§ 337, II. 4), F. वरिष्यति *varishyati* or वरीष्यति *varīshyati*, P. F. वरिता *varitā* or वरीता *varitā*, B. व्रियात् *vriyāt*, Âtm. वरिषीष्ट *varishīshṭa* (not वरीषीष्ट *varīshīshṭa*, Pāṇ. VII. 2, 39) ॥ Pass. व्रियते *vriyate*, Aor. अवारि *avāri*, Caus. वारयति *vārayati*, Des. विवरिषति *vivarishati* or विवरीषति *vivarīshati*, Int. वेव्रीयते *vevriyate*.

II. Parasmaipada Verbs.

143. हि *hi*, to go, to grow.

P. हिनोति *hinoti* ॥ Pf. जिघाय *jighāya* (Pāṇ. VII. 3, 56), I A. अहैषीत् *ahaishīt*, F. हेष्यति *heshyati*, P. F. हेता *hetā*, B. होयात् *hiyāt* ॥ Caus. हाययति *hāyayati*, Aor. अजीहयत् *ajīhayat* (Pāṇ. VII. 3, 56), Des. जिघीषति *jighīshati*, Int. जेघीयते *jeghīyate*.

144. शक् *śak*, to be able, (शक्नु.)

P. शक्नोति *śaknoti* ॥ Pf. 3. शशाक *śasāka*, 9. शेकुः *śekuh*, I A. अशकत् *asakat*, F. शक्ष्यति *śakshyati*, P. F. शक्ता *śaktā* ॥ Pt. शक्तः *śaktaḥ* ॥ Pass. शक्यते *śakyate* (कर्तुं शक्यते *kartum śakyate*, it can be done), Caus. शाकयति *śākayati*, Aor. अशीशकत् *asīśakat*, Des. शिष्यति *śikshati*, Int. शाशक्यते *śāsakyate*.

145. श्रु *śru*, to hear.

This verb is by native grammarians classed with the Bhū verbs, though as irregular. It substitutes शृ *śri* for श्रु *śru* in the special tenses.

P. 3. शृणोति *śriṇoti*, 6. शृणुतः *śriṇutah*, 9. शृण्वन्ति *śrinvanti*; 4. शृणुवः *śriṇuvah* or शृण्वः *śrinvah* ॥ Pf. 1. शृण्वाव *śuśrāva*, 2. शृण्वाथ *śuśrotha* (§ 334, 8), 3. शृण्वाव

* According to Pāṇ. VII. 2, 13, we might form ववरथे *vavartha*; but Pāṇ. VII. 2, 63, would sanction ववरिष *vavaritha*. The special restriction, however, of ववरथे *vavartha* to the Veda in Pāṇ. VII. 2, 64, is sufficient to fix ववरिष *vavaritha* as the proper form in ordinary Sanskrit.

śusrāva, 4. श्रुश्रुव *śusrūva*, 5. श्रुश्रुवयुः *śusrūvathuḥ*, 6. श्रुश्रुवतुः *śusrūvatuh*, 7. श्रुश्रुम *śusruma*, 8. श्रुश्रुव *śusrūva*, 9. श्रुश्रुवुः *śusrūvuh*, I A. अश्रुवीत् *asraushīt*, F. अश्रुयति *śroshyati*, P. F. श्रोता *śrotā*, B. श्रूयात् *śrūyāt* || Pass. श्रूयते *śrūyate*, Aor. अश्रावि *asrávi*, Caus. श्रावयति *śrávayati*, Aor. अश्रुश्रवत् *asūśravat* or अशिश्रवत् *asishravat* (§ 475), Des. श्रुश्रूयते *śusrūshate* (Pāṇ. 1. 3, 57), Int. श्रोश्रूयते *śośrūyate*.

146. आप् *āp*, to obtain, (आप्.)

P. 3. आप्नोति *āpnoti*, 4. आप्नुवः *āpnuvah*, 9. आप्नुवन्ति *āpnuvanti*, I. आप्नोत् *āpnot*, O. आप्नूयात् *āpnuyāt*, I. 3. आप्नोतु *āpnotu*, 2. आप्नुहि *āpnuhi* || Pf. आप *āpa*, Aor. आपत् *āpat*, F. आप्स्यति *āpsyati*, P. F. आप्ता *āptā* || Pt. आप्तः *āptaḥ* || Pass. आप्यते *āpyate*, Caus. आपयति *āpayati*, Aor. आपिपत् *āpipat*, Des. ईप्सति *īpsati*.

III. Âtmanepada Verbs.

147. अञ् *aś*, to pervade, (अञ्.)

P. 3. अञ्नुते *aśnute*, 6. अञ्नुवाते *aśnuvāte*, 9. अञ्नुवते *aśnuvate*, 4. अञ्नुवहे *aśnuvahe*, I. 1. अञ्नुवि *aśnuvi*, 2. अञ्नुषाः *aśnuthāḥ*, 3. अञ्नुत *aśnuta*, 4. अञ्नुवहि *aśnuvahi*, 5. अञ्नुवाषां *aśnuvāthām*, 6. अञ्नुवातां *aśnuvātām*, 7. अञ्नुमहि *aśnumahi*, 8. अञ्नुध्वं *aśnudhvam*, 9. अञ्नुवत् *aśnuvata*, O. अञ्नुवीत् *aśnuvīta*, I. 1. अञ्नुवे *aśnavai*, 2. अञ्नुव्य *aśnushva*, 3. अञ्नुतां *aśnutām*, 4. अञ्नुवावहे *aśnavāvahai*, 5. अञ्नुवाषां *aśnuvāthām*, 6. अञ्नुवातां *aśnuvātām*, 7. अञ्नुवानहे *aśnavāmahai*, 8. अञ्नुध्वं *aśnudhvam*, 9. अञ्नुवतां *aśnuvatām* || Pf. 1. अञ्नुते *ānaṣe*, 2. अञ्नुषिषे *ānaśiṣhe* or अञ्नुषे *ānaśhe*, I A. 1. अञ्नुषि *ākshi*, 2. अञ्नुषाः *āshthāḥ*, 3. अञ्नुष *āshṭa*, 4. अञ्नुषहि *ākshvahi*, 5. अञ्नुषां *ākshāthām*, 6. अञ्नुषातां *ākshātām*, 7. अञ्नुषहि *ākshmahi*, 8. अञ्नुषं *āgdhvam*, 9. अञ्नुषत् *ākshata*; or 1. अञ्नुषिषि *āśishi*, 2. अञ्नुषिषाः *āśishthāḥ*, 3. अञ्नुषिष *āśishṭa*, P. F. अञ्नुष *ashṭa* or अञ्नुषिता *asitā*, F. अञ्नुष्यते *akshyate* or अञ्नुष्यते *asishyate*, B. अञ्नुषीह *akshishṭa* or अञ्नुषीह *asishishṭa* || Pt. अञ्नुषः *ashṭaḥ* || Pass. अञ्नुष्यते *asyate*, Aor. अञ्नुषि *āśi*, Caus. अञ्नुषयति *āśayati*, Aor. अञ्नुषिषत् *āśisat*, Des. अञ्नुषिष्यते *asishishate*, Int. अञ्नुष्यते *asāsyate*.

Tan Class (Tanvādi, VIII Class).

All verbs belonging to this class are Parasmaipada and Âtmanepada Verbs.

148. तन् *tan*, to stretch, (तन्.)

P. तनोति *tanoti*, I. अतनोत् *atanot*, O. तनूयात् *tanuyāt*, I. तनोतु *tanotu*; Âtm. P. तनुते *tanute*, I. अतनुत *atanuta*, O. तन्वीत् *tanvīta*, I. तनुतां *tanutām* || Pf. 3. ततान *tātāna*, 9. तेनुः *tenuḥ*, I A. अतानीत् *atānti* or अतनीत् *atanīti* (§ 348), Âtm. 3. अतनिह *atanishṭa* or अतत *atata* (§ 369), 2. अतनिषाः *atanishthāḥ* or अतयाः *atathāḥ*, F. तनिष्यति *tanishyati*, P. F. तनिता *tanitā*, B. तन्यात् *tanyāt*, Âtm. तनिषीह *taniśishṭa* || Pt. ततः *tataḥ*, Ger. तन्वा *tatvā* or तनिन्वा *tanitvā* || Pass. तायते *tāyate* or तन्यते *tanyate* (§ 391), Caus. तानयति *tānayati*, Aor. अतीतनत् *atītanat*, Des. तितनिषति *titanishati* or तितांसति *titāṃsati*, Int. तंतन्यते *tantanyate*.

Note—Verbs of the Tan class may raise their penultimate short vowel by Guṇa; चय्ण *riṇ*, to go, चय्णोति *arṇoti* or चय्णोति *riṇoti*. तनादेरुपधाया गुणो वा पिति, Śār. II. 11, 3.

149. क्षण *kshaṇ*, to kill, (क्षण्.)

P. क्षणोति *kshaṇoti* ॥ Pf. चक्षाय *chakshāṇa*, I A. चक्षणीत् *akshañt* (§ 348*), Âtm. 3. चक्षणिह *akshaṇishṭa* or चक्षत *akshata*, 2. चक्षणिहः *akshaṇishṭhâḥ* or चक्षयाः *akshathâḥ*.

150. क्षिण *kshin*, to kill.

P. क्षिणोति *kshinoti* or क्षेणोति *kshenoti* ॥ I A. क्षेक्षणीत् *akshenñt*, Âtm. क्षेक्षणिह *akshenishṭa* or क्षिणत *akshita*.

151. सन् *san*, to obtain, (सण्.)

P. सनोति *sanoti* ॥ Pf. ससान *sasāna*, Âtm. सेने *sene*, I A. असानीत् *asāñt*, Âtm. असनिह *asanishṭa* or असात *asāta* (Pāṇ. II. 4, 79; VI. 4, 42).

152. कृ *kṛi*, to do, (कृक्.)

कृ *kṛi* before weak terminations becomes कर् *kar*, but before strong terminations कुर *kur*. Before व् *v* and म् *m*, and the य् *y* of the optative, the Vikarapa उः is rejected, but the radical उः is not lengthened.

P. 1. करोमि *karomi*, 2. करोषि *karoshi*, 3. करोति *karoti*, 4. कुर्वेः *kurvaḥ*, 5. कुरुषः *kuruthaḥ*, 6. कुरुतः *kurutaḥ*, 7. कुर्मः *kurmaḥ*, 8. कुरुष *kurutha*, 9. कुर्वन्ति *kurvanti*, I. 1. अकरवम् *akaravam*, 2. अकरोः *akaroḥ*, 3. अकरोत् *akarot*, 4. अकुर्वे *akurva*, 5. अकुरुतम् *akurutam*, 6. अकुरुताम् *akurutām*, 7. अकुर्मे *akurma*, 8. अकुरुत *akuruta*, 9. अकुर्वन् *akurvan*, O. 1. कुर्याम् *kuryām*, 9. कुर्युः *kuryuḥ*, I. 1. करवाणि *karavāṇi*, 2. कुरु *kuru*, 3. करोतु *karotu*, 4. करवाव *karavāva*, 5. कुरुतम् *kurutam*, 6. कुरुताम् *kurutām*, 7. करवाम *karavāma*, 8. कुरुत *kuruta*, 9. कुर्वन्तु *kurvantu* ॥ Pf. 1. चकार *chakāra*, 2. चकथे *chakartha*, 3. चकार *chakāra*, 4. चकृव *chakṛiva*, 5. चक्रथुः *chakrathuḥ*, 6. चक्रतुः *chakratuḥ*, 7. चकृम *chakṛima*, 8. चक्र *chakra*, 9. चक्रुः *chakruḥ*, I A. 1. अकार्षे *akārsham*, 2. अकार्षीः *akārshīḥ*, 3. अकार्षीत् *akārshīt*, 4. अकार्ष्वे *akārshva*, 5. अकार्षे *akārshām*, 6. अकार्षी *akārshām*, 7. अकार्ष्वे *akārshma*, 8. अकार्षे *akārshṭa*, 9. अकार्षुः *akārshuḥ*, F. करिष्यति *karishyati*, P. F. कर्ता *kartā*, B. 1. क्रियासं *kriyāsam*, 2. क्रियाः *kriyāḥ*, 3. क्रियात् *kriyāt*, 4. क्रियास्व *kriyāsva*, 5. क्रियास्तं *kriyāstam*, 6. क्रियास्तां *kriyāstām*, 7. क्रियास्व *kriyāsma*, 8. क्रियास्त *kriyāsta*, 9. क्रियासुः *kriyāsuḥ*.

Âtmanepada : P. 1. कुर्वे *kurve*, 2. कुरुषे *kurushe*, 3. कुरुते *kurute*, 4. कुर्वहे *kurvahe*, 5. कुर्वीथे *kurvāthe*, 6. कुर्वीते *kurvāte*, 7. कुर्महे *kurmahe*, 8. कुरुध्वे *kurudhve*, 9. कुर्वन्ते *kurvate*, I. 1. अकुर्वि *akurvi*, 2. अकुरुषाः *akuruthāḥ*, 3. अकुरुत *akuruta*, 4. अकुर्वहि *akurvahi*, 5. अकुर्वीषां *akurvāthām*, 6. अकुर्वीतां *akurvātām*, 7. अकुर्महि *akurmahi*, 8. अकुरुध्वं *akurudhvam*, 9. अकुर्वन्त *akurvata*, O. 1. कुर्वीय *kurvīya* &c., I. 1. करवै *karavai*, 2. कुरुष्व *kurushva*, 3. कुरुतां *kurutām*, 4. करवावहे *karavāvahai*, 5. कुर्वीषां *kurvāthām*, 6. कुर्वीतां *kurvātām*, 7. करवामहे *karavāmahai*, 8. कुरुध्वं *kurudhvam*, 9. कुर्वीतां *kurvatām* ॥ Pf. 1. चक्रे *chakre*, 2. चकृषे *chakṛishe*, 3. चक्रे

chakre, 4. चक्रवहे *chakrivahe*, 5. चक्रावे *chakrâthe*, 6. चक्राते *chakrâte*, 7. चक्रमहे *chakrimahe*, 8. चक्रुधे *chakriḍhve*, 9. चक्रिरे *chakrire*, I A. 1. अक्रुषि *akriṣhi*, 2. अक्रुषाः *akriṣhâḥ*, 3. अकृत *akṛita*, 4. अकृष्वहि *akriṣhvahi*, 5. अकृषाणां *akriṣhâṭhâm*, 6. अकृषातां *akriṣhâtâm*, 7. अकृष्वहि *akriṣhmahi*, 8. अकृद्वं *akriḍhvam*, 9. अकृषत *akriṣhata*, F. करिष्यते *karishyate*, B. 3. कृषीह *kriṣhīṣhṭa*, 8. कृषीद्वं *kriṣhīḍhvam* ॥

Pt. कृतः *kṛitaḥ*, Ger. कृत्वा *kṛitvā* ॥ Pass. क्रियते *kriyate*, Aor. अकारि *akāri*, Caus. कारयति *kārayati*, Aor. अचीकरत् *achīkarat*, Des. चिकीर्षति *chikīrṣhati*, Int. चेक्रीयते *chekrīyate*, चर्कति *charkarti* &c., or चर्करीति *charkarīti* &c. (§ 490).

Kṛi Class (Kryādi, IX Class).

I. Parasmaipada and Âtmanepada Verbs.

153. क्री *kṛi*, to buy, (कृन्नीन्.)

P. क्रीणाति *kṛīṇāti* ॥ Pf. 1. चिक्राय *chikrāya*, 2. चिक्रियिष *chikrayiṣha* or चिक्रेष *chikreṣha*, 3. चिक्राय *chikrāya*, 4. चिक्रियिष *chikriyiva*, 5. चिक्रियथुः *chikriyathuḥ*, 6. चिक्रियतुः *chikriyatuh*, 7. चिक्रियिम *chikriyima*, 8. चिक्रिय *chikriya*, 9. चिक्रियुः *chikriyuh*, I A. अक्रेषीत् *akraiṣhīt*, Âtm. अक्रेष *akreṣhṭa*, F. क्रेषति *kreṣhyati*, P. F. क्रेता *kretā*, B. क्रीयात् *kṛīyāt*, Âtm. क्रेषीह *kreṣhīṣhṭa* ॥ Pt. क्रीतः *kṛītaḥ* ॥ Pass. क्रीयते *kṛīyate*, Caus. क्रापयति *krāpayati*, Des. चिक्रीर्षति *chikrīrṣhati*, Int. चेक्रीयते *chekrīyate*.

154. मी *mī*, to kill, (मीन्.)

The roots मी *mī*, मि *mi* (Su), and दी *dī* (Div) take final चा *d* whenever their ई *i* or इ *i* would be liable to Guṇa or Vṛiddhi, and in the gerund in य *ya* (§ 452). Pāṇ. vi. 1, 50.

P. मीनाति *mīṇāti* ॥ Pf. 1. ममौ *mamau*, 2. ममाय *mamātha* or ममिष *mamiṣha*, 3. ममौ *mamau*, 4. मिम्यिष *mimyiva*, 5. मिम्यथुः *mimythuḥ*, 6. मिम्यतुः *mimyatuh*, 7. मिम्यिष *mimyiva*, 8. मिम्य *mimya*, 9. मिम्युः *mimyuḥ*, I A. अमासीत् *amāsīt* (§ 353), Âtm. अमास्त *amāsta* (§ 353), F. मास्यति *māsyati*, P. F. माता *mātā*, B. मीयात् *mīyāt*, Âtm. मासीह *māsīṣhṭa* ॥ Pt. मीतः *mītaḥ*, Ger. मीत्वा *mītvā*, माय *-māya* ॥ Pass. मीयते *mīyate*, Caus. मापयति *māpayati* (§ 463, II. 19), Des. मित्सति *mitsati* (§ 471, 8), Int. मेमीयते *memīyate*.

155. स्तम् *stambh*, to support, (स्तम्भु.)

The verbs स्तम् *stambh*, स्तुम् *stumbh*, स्कम् *skambh*, स्कुम् *skumbh*, and स्कु *sku* may be conjugated as Kṛi or as Su verbs.

P. स्तम्भाति *stabhndāti* or स्तम्भोति *stabhnoti* &c., I. अस्तम्भात् *astabhndāt*, O. स्तम्भीयात् *stabhntīyāt*, I. 1. स्तम्भानि *stabhnnāni*, 2. स्तम्भान *stabhāna**, 3. स्तम्भानु *stabhndātu*, 4. स्तम्भाव *stabhndāva*, 5. स्तम्भीतं *stabhnnītam*, 6. स्तम्भीतां *stabhnnītām*, 7. स्तम्भान *stabhndāma*, 8. स्तम्भीत *stabhnnīta*, 9. स्तम्भन्तु *stabhnnantu* ॥ Pf. तस्तम्भ *tastambha*, I A. अस्तम्भीत् *astambhīt* or II A. अस्तम्भत् *astabhat* (§ 367), F. स्तम्भिषति *stambhiṣhyati*, P. F. स्तम्भिता *stambhitā*, B. स्तम्भ्यात् *stabhyāt* ॥ Pt. स्तम्भः *stabdhah*, Ger. स्तम्भित्वा *stambhitvā* or

* Kṛi verbs ending in consonants form the 2nd pers. sing. imperative in चान् *āna*.

स्तम्भा *stabdhvā* || Pass. स्तम्भ्यते *stabhyate*, Caus. स्तम्भयति *stambhayati*, Des. तिसंभियति *tistambhishati*, Int. तास्तम्भ्यते *tāstabhyate*.

156. पू *pū*, to purify, (पून्.)

The Krī verbs beginning with पू *pū* shorten their vowel in the special tenses (Pāṇ. VII. 3, 80).

They stand Dhātupāṭha 31, 12—32. The more important are, कृ *id*, to cut, कृ *strf*, to cover, कृ *erf*, to choose, धृ *dhā*, to shake, पू *prf*, to fill, दृ *drf*, to tear, कृ *jrf*, to wither.

P. पुनाति *punāti*, Âtm. पुनोते *punīte* || Pf. पुपाव *pupāva*, Âtm. पुपुवे *pupuve*, I A. अपावीत् *apāvīt*, Âtm. अपविह *apavishṭa*, F. पविष्यति *pavishyati*, P. F. पविता *pavitā* || Pt. पूतः *pūtaḥ*, Ger. पूत्वा *pūtvā* (पविताः *pavitāḥ* and पविता *pavitā* (§ 424) belong to पू *pū*, पवते *pavate* (Bhū class), see § 333. D) || Pass. पूयते *pūyate*, Caus. पावयति *pāvayati*, Aor. अपोपवत् *aptipavat*, Des. पुपुषति *pupūshati* (पिपविषते *pipavishate* belongs to पू *pū*, पवते *pavate*, Bhū class, Pāṇ. VII. 2, 74), Int. पोपूयते *popūyate*.

157. ग्रह *grah*, to take.

This root takes *Samprasāraṇa* in the special tenses and before other weakening terminations.

(Pāṇ. VI. 1, 16.)

P. गृह्णाति *grihṇāti*, Âtm. गृह्णीते *grihṇīte*, I. अगृह्णात् *agrihṇāt*, Âtm. अगृह्णीत् *agrihṇīta*, O. गृह्णीयात् *grihṇīdyāt*, Âtm. गृह्णीत *grihṇīta*, I. गृह्णातु *grihṇātu* (2. गृहाण *grihāṇa*), Âtm. गृह्णीतां *grihṇītām* || Pf. 1. जग्राह *jagrāha*, 2. जग्रहिष *jagrahiṣṭha*, 3. जग्राह *jagrāha*, 4. जग्रहिष *jagrihiṣṭha*, 5. जगृहपुः *jagrihathuh*, 6. जगृहतुः *jagrihatuh*, 7. जगृहिम *jagrihima*, 8. जगृह *jagriha*, 9. जगृहुः *jagrihuh*, I A. 1. अग्रहीषं *agrahīṣam* (§ 341 and § 348 *), 2. अग्रहीः *agrahīḥ*, 3. अग्रहीत् *agrahīt*, Âtm. 1. अग्रहीषि *agrahīṣi*, 2. अग्रहीषाः *agrahīṣhāḥ*, 3. अग्रहीष्ट *agrahīṣṭha*, F. ग्रहीष्यति *grahīṣhyati*, P. F. ग्रहीता *grahītā*, B. गृह्णात् *grihyāt*, Âtm. ग्रहीषीष्ट *grahīṣṭha* || Pt. गृहीतः *grihītāḥ*, Ger. गृहीत्वा *grihītvā* || Pass. गृह्यते *grihyate*, Aor. अग्रहिह *agrāhiḥ*, Fut. ग्रहीष्यते *grahīṣhyate* or ग्रहिष्यते *grāhiṣhyate* &c., Caus. ग्राहयति *grāhayati*, Des. जिघृक्षति *jighṛikṣati*, Int. जरीगृह्यते *jart-grihyate*, जाग्रदि *jāgrādhi* (not जाग्रदि *jāgrādhi*).

II. Parasmaipada Verbs.

158. ज्या *jyā*, to grow weak.

This root takes *Samprasāraṇa* in the special tenses and before other weakening terminations.

(See No. 157.)

P. जिनाति *jindti*, I. अजिनात् *ajināt*, O. जिनीयात् *jintyāt*, I. जिनातु *jindātu* || Pf. 1. जिज्यौ *jijyau*, 2. जिज्यिष *jijyiṣṭha* or जिज्याष *jijyāṣṭha*, 3. जिज्यौ *jijyau*, 4. जिज्यिष *jijyiva*, I A. अज्यासीत् *ajyāsit*, F. ज्यास्यति *jyāsyati*, B. जीयात् *jyāt* || Pt. जीनः *jīnaḥ*, Ger. जीत्वा *jītvā*, °ज्याय *-jyāya* || Caus. ज्यापयति *jyāpayati*, Des. जिज्यासति *jijyāsati*, Int. जेजीयते *jejīyate*.

159. ज्ञा *jñā*, to know.

This verb substitutes जा *jā* in the special tenses. (Pāṇ. VII. 3. 79.)

P. जानाति *jānāti*, I. अजानात् *ajānāt*, O. जानीयात् *jānīyāt*, I. जानातु *jānātu* ॥ Pf. जज्ञौ *jajñau*, I A. अज्ञासीत् *ajñāsit*, F. ज्ञास्यति *jñāsyati*, P. F. ज्ञाता *jñātā*, B. ज्ञायात् *jñādyāt* or ज्ञेयात् *jñeyāt* ॥ Pt. ज्ञातः *jñātaḥ* ॥ Pass. ज्ञायते *jñāyate*, Aor. अज्ञायि *ajñāyi*, Caus. ज्ञपयति *jñāpayati* (see § 462, II. 15), Aor. अजिज्ञपत् *aji-jñapat*, Des. जिज्ञासते *jijñāsate*, Int. जाज्ञायते *jājñāyate*.

160. बन्ध *bandh*, to bind.

P. बध्नाति *badhnāti*, I. अबध्नात् *abadhnāt*, O. बध्नीयात् *badhnyāt*, I. बध्नातु *badhnātu* ॥ Pf. 1. बबन्ध *babandha*, 2. बबन्धिष *babandhitha* or बबन्द्ध *babanddha* or बबन्ध *babandha*, I A. 1. अभान्त्स *abhāntsam*, 2. अभान्त्सी *abhāntsiḥ*, 3. अभान्त्सीत् *abhāntsit*, 4. अभान्त्स *abhāntsva*, 5. अबान्द्ध *abānddham*, 6. अबान्द्धा *abānddhām*, 7. अभान्त्स *abhāntsma*, 8. अबान्द्ध *abānddha*, 9. अभान्तुः *abhāntsuḥ*, F. भन्स्यति *bhant-syati*, P. F. बन्धा *banddhā*, B. बध्यात् *badhyāt* ॥ Pt. बद्धः *baddhaḥ*, Ger. बद्धा *baddhvā* ॥ Pass. बध्यते *badhyate*, Caus. बन्धयति *bandhayati*, Aor. अबबन्धत् *ababandhat*, Des. बिभन्सति *bibhantsati*, Int. बाबध्यते *bābadhyate*, बाबन्द्धि *bābanddhi*.

III. Âtmanepada Verbs.

161. वृ *vṛi*, to cherish, (वृद्.)

P. वृणीते *vṛiṇīte*, I. अवृणीत् *avṛiṇīta*, O. वृणीयात् *vṛiṇīyāt*, I. वृणीतां *vṛiṇītām* ॥ Pf. वव्रे *vavre*, I A. अवरिष्ट *avarishṭa* or अवरीष्ट *avarishṭa* or अवृत् *avṛita*, F. वरिष्यते or वरीष्यते *varishyate*, P. F. वरिता or वरीता *varitā*, B. वरिषीष्ट *varishishṭa* or वृषीष्ट *vṛishishṭa* ॥ Pt. वृतः *vṛitaḥ* ॥ Pass. त्रियते *triyate*, Caus. वरयति *vārayati*, Des. विवरिष्यते or विवरीष्यते *vivarishate*, Int. वेव्रीष्यते *vevriyate*, वर्वति *varvarti* &c. Contracted forms of the Des. and Int., वुवूर्षति *vuvūrshati* and वोवूर्षते *vovūrshate*.

Ad Class (*Adādi*, II Class).

I. Parasmaipada Verbs.

162. अद् *ad*, to eat.

P. 1. अस्मि *admi*, 2. अस्ति *atsi*, 3. अस्ति *atti*, 4. अद्मः *advah*, 5. अत्थः *atthah*, 6. अतः *attaḥ*, 7. अद्मः *admah*, 8. अत्थ *attha*, 9. अदन्ति *adanti*, I. 1. आदं *ādam*, 2. आदः *ādah* (Pāṇ. VII. 3, 100)*, 3. आदत् *ādat*, 4. आड *ādva*, 5. आतं *āttam*, 6. आतां *āttām*, 7. आस *ādma*, 8. आत *ātta*, 9. आदन् *ādan*, O. अद्यात् *adyāt*, I. 1. अदानि *adāni*, 2. अद्धि *addhi*†, 3. अद्म *attu*, 4. अदाव *adāva*, 5. अतं *attam*, 6. आतां *āttām*, 7. अदाम *adāma*, 8. अत *atta*, 9. अदन्तु *adantu* ॥ Pf. 1. आद *āda*,

* अद् *ad* inserts अ *a* before terminations consisting of one consonant.

† When हि *hi* is added immediately to the final consonant of a root, it is changed to चि *dhi*. (Pāṇ. VI. 4, 101.)

2. आदिष *ādītha* &c., or substituting चक्ष् *ghas**, 1. जघास *jaghāsa*, 2. जघसिष *jaghāsitha*, 3. जघास *jaghāsa*, 4. जक्षिष *jakshiva*, 5. जक्षुः *jakshathuh*, 6. जक्षतुः *jakshatuh*, 7. जक्षिष *jakshima*, 8. जक्ष *jaksha*, 9. जक्षुः *jakshuh*, II A. 1. जघसं *aghasam*, 2. जघसः *aghasah*, 3. जघसत् *aghasat*, F. जघसति *atsyati*, P. F. जघ्ना *attd*, B. जघ्नात् *adyāt* || Pt. जग्धः *jagdhaht*, Ger. जग्ध्वा *jagdhvā*, °जग्ध्व - *jagdhya* (Pāp. II. 4, 36) || Pass. जघ्नते *adyate*, Caus. जादयति *ādayati*, Aor. जादिदत् *ādidat*, Des. जिघासति *jighatsati*.

163. खा *psā*, to eat.

P. खाति *psāti*, I. 3. अखात् *apsāt*, 9. अखान् *apsān* or अखुः *apsuh* (§ 322†), O. खायात् *psáyāt*, I. खातु *psātu* || Pf. पखौ *papsau*, I A. अखासीत् *apsāst*, F. खास्यति *psāsyati*, P. F. खाता *psātā*, B. खायात् *psáyāt* or खेयात् *pseyāt* || Pass. खायते *psāyate*, Caus. खापयति *psāpayati*, Des. पिप्सासति *pipsāsati*, Int. पाप्सायते *pāpsāyate*.

164. मा *mā*, to measure.

P. माति *māti*, I. 3. अमात् *amāt*, 9. अमान् *amān* or अमुः *amuh*, O. मायात् *máyāt*, I. मातु *mātu* || Pf. ममौ *mamau*, I A. अमासीत् *amāst*, F. मास्यति *māsyati*, P. F. माता *mātā*, B. मेयात् *meyāt* || Pt. मितः *mitah*, Ger. मित्वा *mitvā*, °माय - *māya* || Pass. मीयते *mīyate*, Aor. अमायि *amāyi*, Caus. मापयति *māpayati*, Aor. अमीनपत् *amīmapat*, Des. मित्सति *mitsati*, Int. मेमीयते *memīyate*, मानाति *māmāti* or मामेति *māmeti*.

165. या *yā*, to go.

P. याति *yāti*, I. 3. अयात् *ayāt*, 9. अयान् *ayān* or अयुः *ayuh*, O. यायात् *yáyāt*, I. यातु *yātu* || Pf. ययौ *yayau*, I A. अयासीत् *ayāst*, F. यास्यति *yāsyati*, P. F. याता *yātā*, B. यायात् *yáyāt* || Pt. यातः *yātah* || Pass. याये *yāye*, Caus. यापयति *yāpayati*, Aor. अवीयपत् *avyīyapat*, Des. पिपासति *piyāsati*, Int. यायायते *yāyāyate*.

166. ख्या *khyā*, to proclaim.

P. ख्याति *khyāti*, I. 3. अख्यात् *akhyāt*, O. ख्यायात् *khyáyāt*, I. ख्यातु *khyātu* || Pf. अख्यौ *chakhyau*, II A. अख्यात् *akhyat*, F. ख्यास्यति *khyāsyati*, P. F. ख्याता *khyātā*, B. ख्यायात् *khyáyāt* or ख्येयात् *khyeyāt* || Pt. ख्यातः *khyātah* || Pass. ख्यायते *khyāyate*, Aor. अख्यायि *akhyāyi*, Caus. ख्यापयति *khyāpayati*, Aor. अचिख्यपत् *achikhyapat*, Des. पिख्यासति *chikhyāsati*, Int. चाख्यायते *chākhyāyate*.

167. वञ् *vaś*, to desire.

This root takes *Samprasāraṇa* before the strong terminations of the special tenses, and in the weakening forms generally.

P. 1. वञ्मि *vaśmi*, 2. वञ्क्षि *vakshi* (§§ 125, 120), 3. वञ्शि *vashṭi*, 4. उञ्चः *uśvaḥ*, 5. उञ्चः *uśṭhaḥ*, 6. उञ्चः *uśṭah*, 7. उञ्मः *uśmah*, 8. उञ् *uśṭha*, 9. उञ्मि *uśanti*,

* In the tenses where अद् *ad* is deficient, चक्ष् *ghas* is used instead.

† This is formed from जक्ष् *jaksh*, to eat, a reduplicated form of चक्ष् *ghas*. (Pāp. II. 4, 36.)

I. 1. अवशं *avaśam*, 2. अवद् *avaṭ*, 3. अवद् *avaṭ*, 4. औष *auśva*, 5. औहं *auśhām*, 6. औहं *auśhām*, 7. औश्म *auśma*, 8. औह *auśha*, 9. औश्न् *auśan*, O. उश्यात् *uśyāt*, I. 1. वशानि *vaśāni*, 2. उह्नि *uḥñhi*, 3. बहु *vashṭu*, 4. वशाव *vaśāva*, 5. उहं *uśhām*, 6. उहं *uśhām*, 7. वशाम *vaśāma*, 8. उह *uśha*, 9. उशंतु *uśantu* || Pf. 3. उवाश *uvāśa*, 9. ऊशुः *ūśuh*, I A. अवाशीत् *avāśīt*, F. वशिष्यति *vaśiṣhyati*, P. F. वशिषा *vaśiṣā*, B. उश्यात् *uśyāt* || Pass. उश्यते *uśyate*, Caus. वाशयति *vāśayati*, Des. विवशिषति *vivashishati*, Int. वावश्यते *vāvashyate*, वावहि *vāvashṭi*.

168. हन् *han*, to kill.

This verb drops its final न् * before the strong terminations of the special tenses, and in the weakening forms generally, if the terminations begin with any consonants except nasals or semivowels (Pāp. VI. 4, 37). Before strong terminations beginning with vowels, हन् *han* becomes ह्न् *ghn* (Pāp. VII. 3, 54). In the aorist and benedictive वध् *vadh* is substituted. The desiderative, intensive, and the aorist passive are derived from वन् *ghan*, the causative from वन् *ghat*.

P. 1. हन्मि *hanmi*, 2. हंसि *hamsi*, 3. हन्ति *hanti*, 4. हन्वः *hanvaḥ*, 5. हयः *hathaḥ*, 6. हतः *hataḥ*, 7. हन्मः *hanmaḥ*, 8. हय *hatha*, 9. हन्ति *ghnanti*, I. 1. अहन् *ahanam*, 2. अहन् *ahan*, 3. अहन् *ahan*, 4. अहन्व *ahanva*, 5. अहतं *ahatam*, 6. अहतां *ahatām*, 7. अहन्म *ahanma*, 8. अहत *ahata*, 9. अघ्नन् *aghnan*, O. हन्यात् *hanyāt*, I. 1. हनानि *hanāni*, 2. जहि *jahi* (Pāp. VI. 4, 36), 3. हन्तु *hantu*, 4. हनाव *hanāva*, 5. हतं *hatam*, 6. हतां *hatām*, 7. हनाम *hanāma*, 8. हत *hata*, 9. हन्तु *ghnantu* || Pf. 1. जघान *jaghāna* (Pāp. VII. 3, 55), 2. जघनिष *jaghanitha* or जघंष *jaghantha*, 3. जघान *jaghāna*, 4. जघ्निष *jaghniva*, 5. जघ्नयुः *jaghnathuh*, 6. जघ्नतुः *jaghnatuh*, 7. जघ्निम *jaghnima*, 8. जघ्न *jaghna*, 9. जघ्नुः *jaghnuh*, I A. अवधीत् *avadhīt*, F. हनिष्यति *hanishyati*, P. F. हन्ता *hantā*, B. वध्यात् *vadhyāt* || Pt. हतः *hataḥ*, Ger. हत्वा *hatvā*, हत - *hatya* (§ 449) || Pass. हन्यते *hanyate*, Aor. अघानि *aghāni* or अवधि *avadhi* (§ 407), Caus. घातयति *ghātayati*, Aor. अजीघात *ajīghatat*, Des. जिघांसति *jighāmsati*, Int. जंघन्यते *janghanyate* or जेघ्न्यते *jeghntyate* (Pāp. VII. 4, 30, v., he kills), जंघन्ति *janghanti*.

169. यु *yu*, to mix.

Verbs of this class ending in उ * take, in the special tenses, Vṛiddhi instead of Guṇa before weak terminations beginning with consonants. (Pāp. VII. 3, 89.)

P. 1. यौमि *yaumi*, 2. यौषि *yaushi*, 3. यौति *yauti*, 4. युवः *yuvāḥ*, 5. युथः *yuthaḥ*, 6. युतः *yutāḥ*, 7. युमः *yumaḥ*, 8. युष *yutha*, 9. युवंति *yuvanti*, I. 1. अयवं *ayavam*, 2. अयोः *ayauḥ*, 3. अयोत् *ayaut*, 4. अयुव *ayuva*, 5. अयुतं *ayutam*, 6. अयुतां *ayutām*, 7. अयुम *ayuma*, 8. अयुत *ayuta*, 9. अयुवन् *ayuvan*, O. युयात् *yuyāt*, I. 1. यवानि *yavāni*, 2. युहि *yuhi*, 3. यौतु *yautu*, 4. यवाव *yavāva*, 5. युतं *yutam*, 6. युतां *yutām*, 7. यवाम *yavāma*, 8. युतं *yutam*, 9. युवंतु *yuvantu* || Pf. 3. युयाव *yuyāva*, 9. युयुवुः *yuyuvuh*, I A. अयावीत् *ayāvīt*, F. यविष्यति *yaviṣhyati*, P. F. यविता *yaviṣā*, B. युयात् *yūyāt* || Pt. युतः *yutāḥ* || Pass. यूयते *yūyate*, Aor. अयावि *ayāvi*, Caus. यावयति *yāvayati*, Des. युयूषति *yuyūṣhati*, Int. योयूयते *yoyūyate*, योयोति *yoyoti*.

170. रु ru, to shout.

The verbs रु tu, रु ru, खु stw may take ई f before all terminations of the special tenses beginning with consonants. (Pāṇ. VII. 3, 95.)

P. 1. रौमि *raumi* or रवीमि *ravīmi*, 2. रौषि *raushi* or रवीषि *ravīshi*, 3. रौति *rauti* or रवीति *ravīti*, 4. रुवः *ruvaḥ* or रवीवः *ruvīvaḥ*, 5. रुषः *ruthaḥ* or रवीषः *ruvīṭhaḥ*, 6. रुतः *rutah* or रवीतः *ruvītaḥ*, 7. रुमः *rumaḥ* or रवीमः *ruvīmaḥ*, 8. रुष *rutha* or रवीष *ruvīṭha*, 9. रुवन्ति *ruvanti*, I. 1. अरवम् *aravam*, 2. अरौः *arauh* or अरवीः *aravīḥ*, 3. अरौत् *araut* or अरवीत् *aravīṭ*, 4. अरुव *aruva* or अरुवीव *aruvīva*, 5. अरुतम् *arutam* or अरुवीतम् *aruvītam*, 6. अरुताम् *arutām* or अरुवीताम् *aruvītām*, 7. अरुम *aruma* or अरुवीतम् *aruvīma*, 8. अरुत *aruta* or अरुवीतम् *aruvīta*, 9. अरुवन् *aruvan*, O. रुयात् *ruyāt* or रवीयात् *ruvīyāt*, I. 1. रवाणि *ravāṇi*, 2. रुहि *ruhi* or रवीहि *ruvīhi*, 3. रौतु *rautu* or रवीतु *ravītu*, 4. रवाव *ravāva*, 5. रुतम् *rutam* or रवीतम् *ruvītam*, 6. रुताम् *rutām* or रवीताम् *ruvītām*, 7. रवाम *ravāma*, 8. रुत *ruta* or रवीतम् *ruvīta*, 9. रुवन्तु *ruvantu* || Pf. 3. रुराव *rurāva*, 9. रुरुवुः *ruruvuḥ*, I A. अरवीत् *aravīṭ*, F. रविष्यति *raviṣhyati*, P. F. रविता *ravitā*, B. रुयात् *rūyāt* || Pt. रुतः *rutah* || Pass. रुयते *rūyate*, Caus. रावयति *rāvayati*, Des. रुरुषति *rurūṣhati*, Int. रोरुयते *rorūyate*.

Note—The Śārasvatī gives अरौवीत् *aravīṭ*, रोष्यति *roshyati*, and रौता *rotā*; but see § 332, 4. It likewise extends the use of ई f to तु nu, to praise.

171. इ i, to go.

P. 1. इमि *emi*, 2. इषि *eshi*, 3. इति *eti*, 4. इवः *ivaḥ*, 5. इषः *ithaḥ*, 6. इतः *itah*, 7. इमः *imah*, 8. इष *itha*, 9. यन्ति *yanti*, I. 1. आयम् *āyam*, 2. ऐः *aīḥ*, 3. ऐत् *ait*, 4. ऐव *aiva*, 5. ऐतम् *aitam*, 6. ऐताम् *aitām*, 7. ऐम *aima*, 8. ऐत *aita*, 9. आयन् *āyan*, O. इयात् *iyāt*, I. 1. अयानि *ayāni*, 2. इहि *ihi*, 3. इतु *etu*, 4. अयाव *ayāva*, 5. इतम् *itam*, 6. इताम् *itām*, 7. अयाम् *ayāma*, 8. इत *ita*, 9. यन्तु *yantu* || Pf. 1. इयाय *iṣyāya*, 2. इययिष *iyayitha* or इयेष *iyetha*, 3. इयाय *iṣyāya*, 4. इयिष *iyiṣa*, 5. इययुः *iyayuh*, 6. इयतुः *iyatuh*, 7. इयिम *iyima*, 8. इय *iya*, 9. इयुः *iyuh*, I A. 1. अगम् *agām* (Pāṇ. II. 4, 45), 2. अगाः *agāḥ*, 3. अगात् *agāt*, 4. अगाम *agāma*, 5. अगातम् *agātam*, 6. अगाताम् *agātām*, 7. अगाम *agāma*, 8. अगात *agāta*, 9. अगुः *aguḥ* (§ 368), F. इष्यति *eshyati*, P. F. इता *etā*, B. इयात् *īyāt* || Pt. इतः *itah*, Ger. इत्वा *itvā*, इत्य *-itya* || Pass. इयते *iyate*, Aor. अगायि *agāyi* (§ 404), Caus. गमयति *gamayati* (Pāṇ. II. 4, 46), Des. जिगमिषति *jigamishati* (Pāṇ. II. 4, 47). But see § 463, II. 1, and § 471, 4, with regard to this and cognate verbs if preceded by prepositions.

172. विद् vid, to know.

P. 1. वेदि *vedmi*, 2. वेत्ति *vetsi*, 3. वेत्ति *vetti*, 4. विद्वाः *vidvāḥ*, 5. विद्वः *vitthah*, 6. विद्वः *viṭṭah*, 7. विद्वः *vidmah*, 8. विद्व *vittha*, 9. विद्वन्ति *vidanti*, I. 1. अवेदम् *avedam*, 2. अवेः *aveḥ* or अवेत् *avet* (Pāṇ. VIII. 2, 75), 3. अवेत् *avet* (§ 132 *), 4. अविद्व *avidva*, 5. अविद्वन् *avittam*, 6. अविद्वन्ताम् *avittām*, 7. अविद्व *avidma*, 8. अविद्व *avitta*, 9. अविद्वन् *avidan* or अविदुः *aviduh*, O. विद्यात् *vidyāt*, I. 1. वेदानि *vedāni* (or

विदांकरवाणि *vidāṁkaravāṇi* &c., Pāṇ. III. 1, 41), 2. विद्धि *viddhi*, 3. वेत्तु *vettu*, 4. वेदाव *vedāva*, 5. वित्तं *vittam*, 6. वित्तां *vittām*, 7. वेदान *vedāma*, 8. वित्त *vitta*, 9. विदंतु *vidantu* ॥ Pf. विवेद *viveda* or विदांभकार *vidāmbhakāra* (§ 326), I A. अवेदीत् *avedit*, F. वेदिष्यति *vedishyati*, P. F. वेदिता *veditā*, B. विद्यात् *vidyāt* ॥

Another form of the Present is, 1. वेद *veda*, 2. वेत्थ *vettha*, 3. वेद *veda*, 4. विद्ध *vidva*, 5. विदधुः *vidathuḥ*, 6. विदतुः *vidatuḥ*, 7. वित्त *vidma*, 8. विद *vida*, 9. विदुः *viduḥ* ॥ Pt. विदिता *viditā*, Ger. विदिता *viditvā* ॥ Pass. विद्यते *vidyate*, Aor. अवेदि *avedi*, Caus. वेदयति *vedayati*, Aor. अवीदिद् *avīdidat*, Des. विविदिषति *vividishati* (Pāṇ. I. 2, 8), Int. वेविद्यते *vevidyate*, वेवेति *veveti*.

173. अस् *as*, to be.

P. 1. अस्मि *asmi*, 2. असि *asi*, 3. अस्ति *asti*, 4. स्तः *svaḥ*, 5. स्थाः *sthaḥ*, 6. स्तः *stah*, 7. स्तः *smah*, 8. स्था *stha*, 9. संति *santi*, I. 1. आसं *āsam*, 2. आसीः *āstīḥ*, 3. आसीत् *āstī*, 4. आस *āsva*, 5. आसं *āstam*, 6. आसां *āstām*, 7. आस *āsma*, 8. आसा *āsta*, 9. आसन् *āsan*, O. 1. स्यां *syām*, 2. स्याः *syāḥ*, 3. स्यात् *syāt*, 4. स्याव *syāva*, 5. स्यातं *syātam*, 6. स्यातां *syātām*, 7. स्याम *syāma*, 8. स्यात् *syāta*, 9. स्युः *syuh*, I. 1. असां *asāni*, 2. एधि *edhi*, 3. अस्तु *astu*, 4. असाव *asāva*, 5. स्तं *stam*, 6. स्तां *stām*, 7. असाम *asāma*, 8. स्त *sta*, 9. संतु *santu* ॥ Pf. 1. आस *āsa*, 2. आसिष *āsiṣṭha*, 3. आस *āsa*, 4. आसिष *āsiṣa*, 5. आसपुः *āsathuḥ*, 6. आसतुः *āsatuḥ*, 7. आसिम *āsima*, 8. आस *āsa*, 9. आसुः *āsuh*; Âtm. 1. आसे *āse*, 2. आसिषे *āsiṣhe*, 3. आसे *āse*, 4. आसिषहे *āsiṣahe*, 5. आसाथे *āsāthe*, 6. आसाते *āsāte*, 7. आसिमहे *āsimahe*, 8. आसिष्ये *āsidhve*, 9. आसिरे *āsire* *.

174. मृज् *mṛj*, to cleanse, (मृजू.)

This verb takes Vṛddhi instead of Guṇa (Pāṇ. VII. 2, 114); it may take Vṛddhi likewise before terminations that would not require Guṇa, if the terminations begin with a vowel (Siddh.-Kaum. vol. II. p. 122).

P. 1. मर्जि *mārjmi*, 2. मर्जि *mārksḥi*, 3. मर्हि *mārshṭi* (§ 124), 4. मृजः *mṛjvaḥ*, 5. मृष्टः *mṛishṭhaḥ*, 6. मृष्टः *mṛishṭaḥ*, 7. मृज्मः *mṛijmaḥ*, 8. मृष्ट *mṛishṭha*, 9. मृजंति *mṛijanti* or मर्जंति *mārjanti*, I. 1. अमर्जे *amārjam*, 2. अमर्दे *amārṭ*, 3. अमर्दे *amārṭ*, 4. अमृज *amṛjva*, 5. अमृष्ट *amṛishṭam*, 6. अमृष्टां *amṛishṭām*, 7. अमृज्म *amṛijma*, 8. अमृष्ट *amṛishṭa*, 9. अमृजन् *amṛijan* or अमर्जन् *amārjan*, O. मृज्यात् *mṛjyāt*, I. 1. मर्जानि *mārjāni*, 2. मृष्टि *mṛiḍḍhi*, 3. मर्हु *mārshṭu*, 4. मर्जाव *mārjāva*, 5. मृष्टं *mṛishṭam*, 6. मृष्टां *mṛishṭām*, 7. मर्जाम *mārjāma*, 8. मृष्ट *mṛishṭa*, 9. मृजंतु *mṛijantu* or मर्जंतु *mārjantu* ॥ Pf. 1. ममर्जे *mamārja*, 2. ममर्जिष *mamārjitha* or ममर्ष्ट *mamārshṭha*, 3. ममर्जे *mamārja*, 4. ममर्जिव *mamṛijiva* or ममर्जिव *mamārjiva*, 5. ममृजपुः *mamṛijathuḥ* or ममर्जपुः *mamārjathuḥ*, 6. ममृजतुः *mamṛijatuh* or ममर्जतुः *mamārjatuh*, 7. ममृजिम *mamṛijima* or ममर्जिम *mamārjima*, 8. ममृज *mamṛija* or ममर्जे *mamārja*, 9. ममृजुः *mamṛijuh* or ममर्जुः *mamārjuh*, I A. अमर्जंति

* The perfect both in the Parasmaipada and Âtmanepada is chiefly used at the end of the periphrastic perfect.

amārjīt or *अमार्जीत् amārksht*, F. मार्जिष्यति *mārjishyati* or मार्क्ष्यति *mārkschyati*, P. F. मार्जिता *mārjitā* or मार्ष्टा *mārshṭā*, B. मृज्यात् *mṛjyāt* || Pt. मृष्टः *mṛishṭah*, Ger. मार्जित्वा *mārjitvā*, मृज्य -*mṛjya*, Adj. मार्जितव्यः *mārjitavyah* or मार्ष्टव्यः *mārshṭavyah*, मृज्यः *mṛjyah* or मार्ग्यः *mārgyah* (Pāṇ. III. 1, 113) || Pass. मृज्यते *mṛjyate*, Aor. अमार्जि *amārji*, Caus. मार्जयति *mārjayati*, Des. मिमृक्षति *mimṛikshati* or मिमार्जिषति *mimārjishati*, Int. मरीमृज्यते *marimṛjyate*, मर्मोर्षि *marmārshī*.

175. वच् *vach*, to speak.

P. 1. वच्मि *vachmi*, 2. वक्षि *vakshi*, 3. वक्ति *vakti*, 4. वच्यः *vachyah*, 5. वक्ष्यः *vakthah*, 6. वक्तः *vaktaḥ*, 7. वच्यः *vachmah*, 8. वक्ष्य *vaktha*, 9. वदन्ति *vadanti* or ब्रुवन्ति *bruvanti**, I. 1. अवचं *avacham*, 2. अवक् *avak*, 3. अवक् *avak*, 4. अवच्य *avachva*, 5. अवक्तं *avaktam*, 6. अवक्तं *avaktām*, 7. अवच्य *avachma*, 8. अवक्त *avakta*, 9. अवदन् *avadan**, O. वच्यात् *vachyāt*, I. 1. वचानि *vachāni*, 2. वग्धि *vagdhi*, 3. वक्तु *vaktu*, 4. वचाव *vachāva*, 5. वक्तं *vaktam*, 6. वक्तं *vaktām*, 7. वचाम *vachāma*, 8. वक्त *vakta*, 9. वदन्तु *vadantu** || Pf. 3. उवाच *uvācha*, 9. ऊचुः *ūchuh*, II A. अवोचत् *avochat* (§ 366), F. वक्ष्यति *vakshyati*, P. F. वक्त *vaktā*, B. उच्यात् *uchyāt* || Pt. उक्ताः *uktaḥ* || Pass. उच्यते *uchyate*, Aor. अवाचि *avāchi*, Caus. वाचयति *vāchayati*, Aor. अवोचत् *avtvachat*, Des. विवक्षति *vivakshati*, Int. वाच्यते *vāvachyate*.

176. रुद् *rud*, to cry, (रुद्दि.)

The verbs रुद् *rud*, स्वप् *svap*, श्वास *śvas*, अन् *an*, जक्ष *jaksh* take इ i before the terminations of the special tenses beginning with consonants, except य y (Pāṇ. VII. 2, 76). Before weak terminations consisting of one consonant, ई ī is inserted (Pāṇ. VII. 3, 98); or, according to others, अ a (Pāṇ. VII. 3, 99).

P. 1. रोदिमि *rodimi*, 2. रोदिषि *rodishi*, 3. रोदिति *roditi*, 4. रुदिवः *rudivah*, 9. रुदन्ति *rudanti*, I. 1. अरोदं *arodam*, 2. अरोदीः *arodīḥ* or अरोदः *arodaḥ*, 3. अरोदीत् *arodīt* or अरोदत् *arodat*, 4. अरुदिव *arudiva*, 9. अरुदन् *arudan*, O. रुद्यां *rudyām*, I. 1. रोदानि *rodāni*, 2. रुदिहि *rudihī*, 3. रोदितु *roditu*, 4. रोदाव *rodāva*, 5. रुदितं *ruditam*, 6. रुदितं *ruditām*, 7. रोदाम *rodāma*, 8. रुदित *rudita*, 9. रुदन्तु *rudantu* || Pf. हरोद *huroda*, I A. अरोदीत् *arodīt* or अरुदत् *arudāt*, F. रोदिष्यति *rodishyati*, P. F. रोदिता *roditā*, B. रुद्यात् *rudyāt* || Pt. रुदितः *ruditaḥ* || Pass. रुद्यते *rudyate*, Aor. अरोदि *arodi*, Caus. रोदयति *rodayati*, Aor. अरुदत् *arūdrudāt*, Des. रुदिषति *rudishati*, Int. रोरुद्यते *rorudyate*.

177. जक्ष *jaksh*, to eat, to laugh †.

Seven verbs, जक्ष *jaksh*, जागृ *jāgri*, to wake, दरिद्रा *daridrā*, to be poor, चकास् *chakās*, to shine, शास् *śās*, to rule, दीप्ति *dīpti*, to shine, वेची *vechī*, to obtain, are called अभ्यस्त *abhyasta* (reduplicated). They take अति *ati* and अतु *atu* in the 3rd pers. plur. present and imperative, and उः *uḥ* instead of अन् *an* in the 3rd pers. plur. imperfect (§ 321†).

P. 3. जक्षति *jakshiti*, 9. जक्षति *jakshati*, I. अजक्षीत् *ajakshīt* or अजक्षत् *ajakshat*,

* The 3rd pers. plur. present of वच् *vach* does not occur (Siddh.-Kaum. vol. II. p. 120); according to others the whole plural is wanting; according to some no 3rd pers. plur. is formed from वच् *vach*.

† जक्ष *jaksh*, to eat, from घस् *ghas*; जक्ष *jaksh*, to laugh, from हस् *has*.

O. जक्ष्यात् *jakshyāt*, I. 3. अजक्षीत् *ajakshīt* or अजक्षत् *ajakshat*, 9. अजक्षुः *ajakshuh* (§ 321 †) || Pf. जजक्ष *jajaksha*, I A. अजक्षीत् *ajakshīt*, F. जक्षिष्यति *jakshishyati*.

178. जागृ *jāgrī*, to wake.

P. 1. जागर्मि *jāgarmi*, 2. जागर्षि *jāgarshi*, 3. जागर्ति *jāgarti*, 4. जागृवः *jāgrivah*, 5. जागृथः *jāgrithah*, 6. जागृतः *jāgritah*, 7. जागृमः *jāgrimah*, 8. जागृष *jāgritha*, 9. जाग्रति *jāgrati*, I. 1. अजागरं *ajāgaram*, 2. अजागः *ajāgah*, 3. अजागः *ajāgah*, 4. अजागृव *ajāgriva*, 5. अजागृतं *ajāgritam*, 6. अजागृतां *ajāgritām*, 7. अजागृम *ajāgrima*, 8. अजागृत *ajāgrita*, 9. अजागरुः *ajāgaruh*, O. जागृयात् *jāgriyāt*, I. 1. जागराणि *jāgarāṇi*, 2. जागृहि *jāgrihi*, 3. जागर्तु *jāgartu*, 4. जागराव *jāgarāva*, 5. जागृतं *jāgritam*, 6. जागृतां *jāgritām*, 7. जागराम *jāgarāma*, 8. जागृत *jāgrita*, 9. जागरतु *jāgaratu* || Pf. 3. अजागार *jajāgāra* or जागरांचकार *jāgarāṁchakāra* (Pāṇ. III. 1, 38), 9. अजागरुः *jajāgaruh*, I A. अजागरीत् *ajāgarīt* (see preface, p. xi), F. जागरिष्यति *jāgarishyati*, P. F. जागरिता *jāgaritā*, B. जागर्थात् *jāgaryāt* || Pt. जागरितः *jāgaritah* || Pass. जागर्थात् *jāgaryate*, Aor. अजागारि *ajāgāri*, Caus. जागरयति *jāgarayati*, Des. निजागरिष्यति *jijāgarishati*. No Intensive.

179. दरिद्रा *daridrā*, to be poor.

In दरिद्रा *daridrā* the final आ *ā* is replaced by इ *i* in the special tenses before strong terminations beginning with a consonant (Pāṇ. VI. 4, 114). Before strong terminations beginning with vowels the आ *ā* is lost (Pāṇ. VI. 4, 112).

P. 1. दरिद्रामि *daridrāmi*, 2. दरिद्रासि *daridrāsi*, 3. दरिद्राति *daridrāti*, 4. दरिद्रिवः *daridrivah*, 9. दरिद्रति *daridrati*, I. 3. अदरिद्रात् *adaridrāt*, 6. अदरिद्रितां *adaridritām*, 9. अदरिद्रुः *adaridruh*, O. दरिद्रियात् *daridriyāt*, I. 1. दरिद्राणि *daridrāṇi*, 2. दरिद्रिहि *daridrihi*, 3. दरिद्रातु *daridrātu*, 4. दरिद्राव *daridrāva*, 5. दरिद्रितं *daridritam*, 6. दरिद्रितां *daridritām*, 7. दरिद्राम *daridrāma*, 8. दरिद्रित *daridrita*, 9. दरिद्रतु *daridratu* || Pf. ददरिद्रौ *dadaridrau* or दरिद्रांचकार *daridrāṁchakāra* (Siddh.-Kaum. vol. II. p. 125), I A. अदरिद्रौत् *adaridrīt* or अदरिद्रासीत् *adaridrāstīt* (Siddh.-Kaum. vol. II. p. 126), F. दरिद्रिष्यति *daridrihyati* (Pāṇ. VI. 4, 114, v.), P. F. दरिद्रिता *daridritā* (not दरिद्रात्ता *daridrātā*).

180. ज्ञास् *śās*, to command.

ज्ञास् *śās* is changed to शिस् *śis* before weakening terminations beginning with consonants, and in the second aorist. (Pāṇ. VI. 4, 34.)

P. 1. ज्ञास्मि *śāsmi*, 2. ज्ञासि *śāsi*, 3. ज्ञास्ति *śāsti*, 4. ज्ञाष्वः *śishvah*, 9. ज्ञासति *śāsati*, I. 1. अज्ञासं *aśāsam*, 2. अज्ञाः *aśāh* or अज्ञात् *aśāt*, 3. अज्ञात् *aśāt* (§ 132), 4. अज्ञिष्व *aśishva*, 5. अज्ञिहं *aśishām*, 6. अज्ञिहं *aśishām*, 7. अज्ञिष्व *aśishva*, 8. अज्ञिह *aśishā*, 9. अज्ञासुः *aśāsub*, O. ज्ञिष्यात् *śishyāt*, I. 1. ज्ञासाणि *śāsāṇi*, 2. ज्ञाधि *śādhi* (§ 132), 3. ज्ञास्तु *śāstu*, 4. ज्ञासाव *śāsāva*, 5. ज्ञिहं *śishām*, 6. ज्ञिहं *śishām*, 7. ज्ञासाम *śāsāma*, 8. ज्ञिह *śishā*, 9. ज्ञासतु *śāsatu* || Pf. ज्ञासा *śāśāsa*, II A. अज्ञिषत् *aśishat*, F. ज्ञासिष्यति *śāsishyati*, B. ज्ञिष्यात् *śishyāt* || Pt. ज्ञिहः *śishah* || Pass. ज्ञिष्यते *śishyate*, Caus. ज्ञासयति *śāsayati*, Des. ज्ञिज्ञासिष्यति *śiśāsisshati*, Int. ज्ञेजिष्यते *śeśishyate*.

II. Âtmanepada Verbs.

181. चक्ष् *chaksh*, to speak, (चक्षिङ्.)

P. 1. चक्षे *chakshe*, 2. चक्षे *chakshe*, 3. चक्षे *chashṭe*, 4. चक्षहे *chakshwahe*, 5. चक्षाये *chakshāthe*, 6. चक्षते *chakshāte*, 7. चक्षहे *chakshmahe*, 8. चक्षहे *chakshmahe*, 9. चक्षते *chakshate*, I. 3. चक्षते *achashṭa*, 9. चक्षते *achakshata*, O. चक्षीत *chakshīta*, I. चक्षं *chashṭām* || Pf. चक्षे *chachakshe*.

The other forms are supplied from क्ख्या *khyā* or कक्षा *kṣā*, the Red. Perf. optionally, (Pāp. II. 4, 54, 55): Pf. चक्षौ *chakhyau* || II A. चक्ष्यात् or ण् *akhyat* or *-ta*, F. क्ख्यास्यति or ण्ते *khyāsyati* or *-te*, B. क्ख्यायात् *khyādyāt* or क्ख्यायत् *khyeyāt*, or Âtm. क्ख्यासीह *khyāstishṭa*.

182. ईक्ष् *īś*, to rule.

The root ईक्ष् *īś* takes इ *i* before the 2nd pers. sing. present and imperative (Pāp. VII. 2, 77).

ईक्ष् *īś* and जन् *jan* do the same, and likewise insert इ *i* before the 2nd pers. plur. present, imperfect, and imperative (Pāp. VII. 2, 78). The commentators, however, extend the latter rule to ईक्ष् *īś*.

P. 1. ईक्षे *īśe*, 2. ईक्षिषे *īśiṣhe*, 3. ईक्षे *īshṭe*, 8. ईक्षिष्ये *īśidhve*, I. 3. ऐक्ष *aishṭa*, 8. ऐक्षिष्यं *aishṭhvam*, O. ईक्षीत *īśīta*, I. 1. ईक्षे *īśai*, 2. ईक्षिष्य *īśiṣva*, 3. ईक्षं *īshṭām*, 8. ईक्षिष्यं *īśidhvam* || Pf. ईक्षां चक्रे *īśāmchakre*, I A. ऐक्षिह *aishṭhṭa*.

183. आस् *ās*, to sit.

P. आस्ते *āste*, I. आस्त *āsta*, O. आसीत *āsīta*, I. आस्तां *āstām* || Pf. आसां चक्रे *āsāmchakre* (part. आसीनः *āsīnah*, Pāp. VII. 2, 83), I A. आसिह *āsishṭa*, F. आसिष्यते *āsishyate*.

184. सू *sū*, to bear, (सूङ्.)

P. सूते *sūte*, I. असूत *asūta*, O. सुवीत *suvīta*, I. 1. सुवे *suvai* (Pāp. VII. 3, 88), 2. सूय *sūshva*, 3. सूतां *sūtām*, 4. सुवाचहे *suwāvahai*, 5. सुवाचां *suwāthām*, 6. सुवातां *suwātām*, 7. सुवामहे *suwāmahai*, 8. सूयं *sūdhvam*, 9. सुवतां *suvatām* || Pf. सुसूवे *sushuve*, I A. असविह *asavishṭa* or असोह *asoshṭa* (§ 337, I. 1), F. सविष्यते *savishyate* or सोष्यते *soshyate*, B. सविषीह *savishīshṭa* or सोषीह *soshīshṭa* || Pt. सूनः *sūnah* (Pāp. VIII. 2, 45) || Pass. सूयते *sūyate*, Aor. असावि *asāvi*, Caus. सावयति *sāvayati*, Aor. असूववत् *asūshavat*, Des. सुसूवते *susūshate* (Pāp. VIII. 3, 61), Int. सोषूयते *soshūyate*.

185. शी *śī*, to lie down, to sleep, (शीङ्.)

The verb शी *śī* takes गुण in the special tenses (Pāp. VII. 4, 21), and inserts र *r* in the 3rd pers. plur. present, imperfect, and imperative.

P. 1. शीये *śaye*, 2. शीये *śeshe*, 3. शीते *śete*, 4. शीयहे *śevahe*, 5. शीयाये *śayāthe*, 6. शीयाते *śayāte*, 7. शीयहे *śemahe*, 8. शीयहे *śedhve*, 9. शीरते *śerate* (Pāp. VII. 1, 6), I. 1. अशीयि *āsayi*, 2. अशीयाः *āsethāh*, 3. अशीत *āseta*, 4. अशीयहि *āsevahī*, 5. अशीयाचां *āsayāthām*, 6. अशीयातां *āsayātām*, 7. अशीयमहि *āsemahi*, 8. अशीयं *āsedhvam*, 9. अशीरत *āserata*, O. शीयित *śayīta*, I. 1. शीये *śayai*, 2. शीय *śeshva*, 3. शीतां

śetām, 4. शयावहे *śayāpahai*, 5. शयायां *śayāthām*, 6. शयातां *śayātām*, 7. शयामहे *śayāmahai*, 8. शेरत्वं *śedhvam*, 9. शेरतां *śeratām* || Pf. शिश्ये *śisyē*, I A. अशियिह *aśayishṭa*, F. शियिष्यते *śayishyate*, B. शयीत *śayīta* || Pt. शयितः *śayitah* || Pass. शय्यते *śayyate* (Pāp. VII. 4, 22), Aor. अशायि *aśāyi*, Caus. शाययति *śāyayati*, Des. शिशयिष्यते *śīśayishate*, Int. शिशय्यते *śāsayyate*, शिञेति *śeṣeti*.

186. इ i, to go, (इह.)

This verb is always used with अधि *adhi*, in the sense of reading. (Siddh.-Kaum. vol. II. p. 118.)

P. अधीते *adhīte*, I. 3. अध्येत *adhyaita*, 6. अध्येयातां *adhyaiyātām* (Sār. II. 5, 8), 9. अध्येयत *adhyaiyata*, O. अधीयीत *adhītyīta*, I. 1. अध्ये *adhyayai*, 2. अधीष्व *adhīshva*, 3. अधीतां *adhītām*, 4. अध्यावहे *adhyayāvahai*, 5. अधीयायां *adhīyāthām*, 6. अधीयातां *adhīyātām*, 7. अध्यामामहे *adhyayāmahai*, 8. अधीष्वं *adhīdhvam*, 9. अधीयतां *adhīyatām* || Pf. अधिजगे *adhijage* (Pāp. II. 4, 49), I A. 3. अध्येह *adhyaiṣṭa*, 6. अध्येयातां *adhyaiṣhātām*, 9. अध्येयत *adhaishata*, or 3. अध्यगीह *adhyagishṭa* (Siddh.-Kaum. vol. II. p. 119), 6. अध्यगीयातां *adhyagishhātām*, 9. अध्यगीयत *adhyagishyata*, F. अध्येयते *adhyeshyate*, Cond. अध्येयत *adhyaiṣhyata* or अध्यगीयत *adhyagishhyata*, P. F. अध्येता *adhyetā*, B. अध्येवीह *adhyeshīṣṭa* || Pt. अधीतः *adhītah* || Pass. अधीयते *adhīyate*, Aor. अध्यागयि *adhyagāyi*, Caus. अध्यापयति *adhyāpayati*, Aor. अध्यापिपत् *adhyāpipat* or अध्यगीगपत् *adhyagīgapat*, Des. अधीपिषति *adhīṣishati* or अधिजिगांसते *adhijigāmsate*.

III. Parasmaipada and Âtmanepada Verbs.

187. द्विष् *dvish*, to hate.

P. 1. द्वेष्मि *dveshmi*, 2. द्वेक्षि *dvekshī*, 3. द्वेहि *dveshṭi*, 4. द्विष्वः *dvishvah*, 9. द्विषन्ति *dvishanti*, I. 1. अद्वेष् *advēsham*, 2. अद्वेद् *advēṣ*, 3. अद्वेद् *advēṣ*, 4. अद्विष्व *advishva*, 9. अद्विषन् *advishan* or अद्विषुः *advishuh* (§ 321†), O. द्विष्यात् *dvishyāt*, I. 1. द्वेषाणि *dveshāṇi*, 2. द्विष्टु *dviṣṭhi*, 3. द्वेष्टु *dveshṭu*, 4. द्वेषाव *dveshāva*, 5. द्विष्टं *dvishṭam*, 6. द्विष्टां *dvishṭām*, 7. द्वेषाम *dveshāma*, 8. द्विष्ट *dvishṭa*, 9. द्विषन्तु *dvishantu* || Pf. दिद्वेष *didvesha*, I A. अद्विषत् *advikshat*, F. द्वेक्षति *dvekshyati*, P. F. द्वेष्टा *dveshṭā*, B. द्विष्यात् *dvishyāt*, Âtm. द्विषीह *dvikshīṣṭa* || Pt. द्विष्टः *dvishṭah* || Pass. द्विष्यते *dvishyate*, Aor. अद्वेष्मि *advēshi*, Caus. द्वेषयति *dveshayati*, Aor. अदिद्विषत् *adidvishat*, Des. दिद्विषति *didvikshati*, Int. देद्विष्यते *dedvishyate*, देद्वेहि *dedveshṭi*.

188. दुह् *duh*, to milk.

P. 1. दोग्मि *dohmi*, 2. धोक्षि *dhokshī*, 3. दोग्धि *dogdhi*, 4. दुह्वः *duhvaḥ*, 5. दुग्धः *dugdhaḥ*, 6. दुग्धः *dugdhaḥ*, 7. दुग्धः *duhmaḥ*, 8. दुग्ध *dugdha*, 9. दुहन्ति *duhanti*, I. 1. अदोहं *adoham*, 2. अधोक् *adhok*, 3. अधोक् *adhok*, 4. अदुह् *aduhva*, O. दुह्यात् *duhyāt*, I. 1. दोहानि *dohāṇi*, 2. दुग्धि *dugdhi*, 3. दोग्धु *dogdhu*, 4. दोहाव *dohāva*, 5. दुग्धं *dugdham*, 6. दुग्धां *dugdham*, 7. दोहाम *dohāma*, 8. दुग्ध *dugdha*, 9. दुहन्तु *duhantu* || Pf. दुदोह *dudoha*, I A. अधुषत् *adhukshat* &c. (see § 362), F. धोक्षति *dhokshyati*.

189. स्तु *stu*, to praise, (हुम्.)

P. 1. स्तोमि *staumi* or स्तवीमि *stavîmi* (see No. 170), 2. स्तोषि *staushi* or स्तवीषि *stavîshi*, 3. स्तोति *stauti* or स्तवीति *stavîti*, 4. स्तुवः *stuvah* or स्तुवीवः *stuvîvah*, 9. स्तुवंति *stuvanti*, I. 1. अस्तवं *astavam*, 2. अस्तौः *astauh* or अस्तवीः *astavîh*, 3. अस्तौत *astaut* or अस्तवीत् *astavît*, 4. अस्तुव *astuva* or अस्तुवीव *astuvîva*, 9. अस्तुवन् *astuvan*, O. स्तुयात् *stuyât*, Âtm. स्तुवीत् *stuvîta*, I. 1. स्तवानि *stavâni*, 2. स्तुहि *stuhi* or स्तुवीहि *stuvîhi*, 9. स्तोतु *stautu* or स्तवीतु *stavîtu* || Pf. 3. तुष्टाव *tushṭāva*, 2. तुष्टोव *tushṭōtha*, 6. तुष्टवतुः *tushṭavatuh*, 9. तुष्टुवुः *tushṭuvuh*, I A. अस्तावीत् *astāvît* (§ 338, 3), Âtm. अस्तोष्ट *astoshṭa*, F. स्तोषति *stoshyati*, P. F. स्तोता *stotā*, B. स्तूयात् *stūyât*, Âtm. स्तोषीष्ट *stoshîshṭa* || Pt. स्तुतः *stutah* || Pass. स्तूयते *stūyate*, Aor. अस्तावि *astāvi*, Caus. स्तावयति *stāvayati*, Aor. अतुष्टवत् *atushṭavat*, Des. तुष्टुवति *tushṭûshati*, Int. तोष्टूयते *toshṭūyate*, तोष्टेति *toshṭoti*.

190. ब्रू *brû*, to speak, (ब्रूम्.)

This verb takes ई before weak terminations beginning with consonants in the special tenses (Pân. VII. 3, 93). The perfect आह *āha* may be substituted for five of the persons of the present (Pân. III. 4, 84). It is defective in the general tenses, where वच् *vach* (No. 175) is used instead.

P. 1. ब्रवीमि *bravîmi*, 2. ब्रवीषि *bravîshi* or आत्थ *âttha*, 3. ब्रवीति *bravîti* or आह *āha*, 4. ब्रूवः *brûvah*, 5. ब्रूयः *brûthah* or आहपुः *āhathuh*, 6. ब्रूतः *brûtah* or आहतुः *āhatuh*, 7. ब्रूमः *brûmah*, 8. ब्रूय ब्रूथा, 9. ब्रुवंति *bruvanti* or आहुः *āhuh*, I. 1. अब्रवं *abravam*, 2. अब्रवीः *abravîh*, 3. अब्रवीत् *abravît*, 4. अब्रूव *abrûva*, 5. अब्रूतं *abrûtam*, 6. अब्रूतां *abrûtām*, 7. अब्रूम *abrûma*, 8. अब्रूत *abrûta*, 9. अब्रुवन् *abruvan*, O. ब्रूयात् *brûyât*, I. 1. ब्रवाषि *bravâṣi*, 2. ब्रूहि *brûhi*, 3. ब्रवीतु *bravîtu*, 4. ब्रवाव *bravāva*, 5. ब्रूतं *brûtam*, 6. ब्रूतां *brûtām*, 7. ब्रवान *bravāma*, 8. ब्रूत *brûta*, 9. ब्रुवन्तु *bruvantu*.

191. ऋणु *ṛṇu*, to cover, (ऊर्णम्.)

This verb may take Vṛddhi instead of Guṇa before weak terminations beginning with consonants (Pân. VII. 3, 90, 91), except before those that consist of one consonant only. It takes the reduplicated perfect against § 325, and reduplicates the last syllable (Pân. VI. 1, 8). In the general tenses the final उ, before intermediate इ, may or may not take Guṇa (Pân. I. 2, 3).

P. 3. ऊर्णीति *ūrṇauti* or ऊर्णीति *ūrṇoti*, 9. ऊर्णुवति *ūrṇuvati*, I. और्णोत् *aurṇot*, O. ऊर्णुयात् *ūrṇuyât*, I. ऊर्णीतु *ūrṇautu* or ऊर्णीतु *ūrṇotu* || Pf. 1. ऊर्णुनाव *ūrṇunāva*, 2. ऊर्णुनविष *ūrṇunavitha* or ऊर्णुनुविष *ūrṇunuviṭha*, 3. ऊर्णुनाव *ūrṇunāva*, 4. ऊर्णुनुविष *ūrṇunuviṭha*, 5. ऊर्णुनुवपुः *ūrṇunuvaṭhuh*, 6. ऊर्णुनुवतुः *ūrṇunuvaṭuh*, 7. ऊर्णुनुविम *ūrṇunuvim*, 8. ऊर्णुनुव *ūrṇunuva*, 9. ऊर्णुनुवुः *ūrṇunuvuḥ*, I A. और्णवीत् *aurṇavît* or और्णुवीत् *aurṇuvît* or और्णवीत् *aurṇāvît* (Pân. VII. 2, 6), F. ऊर्णुविषति *ūrṇuvishyati* or ऊर्णुविषति *ūrṇuvishyati*, B. ऊर्णूयात् *ūrṇūyât* || Pass. ऊर्णूयते *ūrṇūyate*, Caus. ऊर्णवयति *ūrṇāvayati*, Aor. और्णुनवत् *aurṇūnavat*, Des. ऊर्णुनूवति *ūrṇunūshati* or ऊर्णुनविषति *ūrṇunavishati* or ऊर्णुनुविषति *ūrṇunuviṭshati*, Int. ऊर्णुनूयते *ūrṇonūyate*, ऊर्णुनौति *ūrṇonauti*.

Hu Class (Juhotyādi, III Class).

I. Parasmaipada Verbs.

192. हु *hu*, to sacrifice.

P. जुहोति *juhoti*, I. अजुहोत् *ajuhot*, O. जुहुयात् *juhuyāt*, I. जुहोतु *juhotu* ॥ Pf. जुहाव *juhāva* or जुहवांचकार *juhavāṃchakāra* (§ 326), I A. अहोषीत् *ahaushīt*, F. होषति *hoshyati*, P. F. होता *hotā*, B. हुयात् *hūyāt* ॥ Pt. हुतः *hutaḥ* ॥ Pass. हूयते *hūyate*, Caus. हावयति *hāvayati*, Aor. अजुहवत् *ajūhavat*, Des. जुहूषति *juhūshati*, Int. जोहूयते *johūyate*, जोहोति *johoti*.

193. भी *bhī*, to fear, (विभी.)

This verb may shorten the final ई before strong terminations beginning with consonants in the special tenses. (Pāp. VI. 4, 115.)

P. 3. बिभेति *bibheti*, 6. बिभीतः or बिभितः *bibhītaḥ*, 9. बिभ्यति *bibhyati*, I. 3. अबिभेत् *abibhet*, 6. अबिभीतं or अबिभितं *ābibhītam*, 9. अबिभयुः *abibhayuḥ*, O. बिभीयात् or बिभियात् *bibhīyāt*, I. बिभेत् *bibhetu* ॥ Pf. बिभाय *bibhāya* or बिभयांचकार *bibhayāṃchakāra* (§ 326), I A. अभैषीत् *abhāishīt*, F. भेषति *bheshyati*, P. F. भेता *bhetā*, B. भीयात् *bhīyāt* ॥ Pt. भीतः *bhītaḥ* ॥ Pass. भीयते *bhīyate*, Aor. अभायि *abhāyi*, Caus. भाययति *bhāyayati* or भापयते *bhāpayate* or भीषयते *bhīshayate* (see § 463, II. 18), Des. बिभीषति *bibhīshati*, Int. बेभीयते *bebhyate*, बेभेति *bebheti*.

194. ह्री *hrī*, to be ashamed.

P. 3. जिह्रेति *jihreti*, 6. जिह्रीतः *jihrītaḥ*, 9. जिह्रियति *jihriyati* (§ 110), I. अजिह्रेत् *ajihret*, O. जिह्रीयात् *jihrīyāt*, I. जिह्रेत् *jihretu* ॥ Pf. 3. जिह्राय *jihrāya*, 6. जिह्रियतुः *jihriyatuh*, 9. जिह्रियुः *jihriyuḥ* or जिह्रयांचकार *jihrayāṃchakāra*, I A. अह्रीषीत् *ahrai-shīt*, F. ह्रेषति *hreshyati*, P. F. ह्रेता *hretā*, B. ह्रीयात् *hrīyāt* ॥ Pt. ह्रीयः *hrīṇaḥ* or ह्रीतः *hrītaḥ* (Pāp. VIII. 2, 56) ॥ Pass. ह्रीयते *hrīyate*, Caus. ह्रेषयति *hrepayati*, Aor. अजिह्रिषत् *ajihripat*, Des. जिह्रीषति *jihrīshati*, Int. जेह्रीयते *jehriyate*.

195. पृ *prī*, to fill, to guard.

This verb, and others in which final पृ *prī* is preceded by a labial, changes the vowel into उ *u*, unless where the vowel requires Guṇa or Vṛiddhi. (Pāp. VII. 1, 102.)

P. 1. पिपर्मि *piparmi*, 2. पिपर्षि *piparshi*, 3. पिपति *piparti*, 4. पिपूर्वः *pipūrvah*, 5. पिपृथः *pipūrthah*, 6. पिपृत्तः *pipūrtah*, 7. पिपृत्तः *pipūrmah*, 8. पिपृथ *pipūrtha*, 9. पिपुरति *pipurati*, I. 1. अपिपरं *apiparam*, 2. अपिपः *apipah* (or अपिपरः *apiparah*, Sār.), 3. अपिपः *apipah* (or अपिपरत् *apiparat*), 4. अपिपूर्वं *apipūrva*, 5. अपिपृत्तं *apipūrtam*, 6. अपिपृत्तं *apipūrtam*, 7. अपिपृत्तं *apipūrma*, 8. अपिपृत्तं *apipūrta*, 9. अपिपरुः *apiparuḥ*, O. पिपूर्वात् *pipūryāt*, I. 1. पिपराणि *piparāṇi*, 2. पिपृथि *pipūrhi*, 3. पिपृत्तु *pipartu*, 4. पिपराव *piparāva*, 5. पिपृत्तं *pipūrtam*, 6. पिपृत्तं *pipūrtam*, 7. पिपराव *piparāva*, 8. पिपृत्तं *pipūrta*, 9. पिपुरत्तु *pipuratu* ॥ Pf. 1. पपार *papāra*, 2. पपरिष *paparīṣa*, 3. पपार *papāra*, 4. पपरिष *paparīṣa*, 5. पपरुः *paparathuḥ* or पप्रुः *paprathuḥ*, 6. पपरुः *paparatuḥ* or पप्रुः *papratuḥ*, 7. पपरिम *paparima*, 8. पपर *papara*,

9. पपरुः *paparuh* or पपुः *papruh* (Pân. VII. 4, 11, 12), I A. अपारीत् *apârît*, F. परिष्यति *parîshyati*, P. F. पतिता or पटीता *parîtâ*, B. पूर्यात् *pûryât* || Pt. पूरः *pûrṇah* or पूरितः *pûritah* (Pân. VII. 2, 27), Ger. पूर्यो *pûrtvâ*, °पूर्ये *-pûrya* || Pass. पूर्यते *pûryate*, Caus. पारयति *pârayati*, Aor. अपीपरत् *apîparat*, Des. पुपूर्येति *pupûrshati* or पिपरिष्यति *piparîshati*, Int. पोपूर्यते *popûryate*, पापति *pâparti*.

Several optional forms are derived from another root पृ *pri*, with short ऋ *ri*. Thus, P. 3. पिपति *pipati*, 6. पिपृतः *pipritah*, 9. पिपति *piprati*, I. 3. अपिपः *apipah*, 6. अपिपृतां *apipritâm*, 9. अपिपरुः *apiparuh*, O. पिपृयात् *pipriyât* || I A. अपावीत् *apârshît*, B. प्रियात् *priyât* || Pass. प्रियते *priyate* (§ 390), Int. पेप्रीयते *pepriyate* (§ 481).

196. हा *hâ*, to leave, (ओहाङ्.)

Reduplicated verbs ending in आ *d* (except the यु *ghu* verbs, see § 392*) substitute ई *t* for आ *d* before strong terminations beginning with consonants (Pân. VI. 4, 113). The verb हा *hâ*, however, may also substitute इ *i* (Pân. VI. 4, 116).

P. 1. जहामि *jahâmi*, 2. जहासि *jahâsi*, 3. जहाति *jahâti*, 4. जहीवः *jahîvah*, 5. जहीवः *jahîthah*, 6. जहीतः *jahîtah*, 7. जहीमः *jahîmah*, 8. जहीत *jahîta*, 9. जहति *jahati*, I. 1. अजहां *ajahâm*, 2. अजहाः *ajahâh*, 3. अजहात् *ajahât*, 4. अजहीव *ajahîva*, 9. अजहुः *ajahuh*, O. जहात् *jahyât* (Pân. VI. 4, 118), I. 1. जहानि *jahâni*, 2. जहीहि *jahîhi* or जहाहि *jahâhi* (Pân. VI. 4, 117), 3. जहातु *jahātu*, 4. जहाव *jahāva*, 5. जहीत *jahîtam*, 6. जहीतां *jahîtâm*, 7. जहाम *jahâma*, 8. जहीत *jahîta*, 9. जहतु *jahatu* || Pf. 1. जहौ *jahau*, 2. जहिष *jahitha* or जहाष *jahâtha*, 3. जहौ *jahau*, 4. जहिव *jahiva*, 5. जहयुः *jahathuh*, 6. जहतुः *jahatuh*, 7. जहिम *jahima*, 8. जह *jaha*, 9. जहुः *jahuh*, I A. अहासीत् *ahâsît*, F. हास्यति *hâsyati*, P. F. हाता *hâtâ*, B. हेयात् *heyât* || Pt. हीनः *hînah*, Ger. हिन्वा *hitvâ* (Pân. VII. 4, 43), °हाय *-hâya* || Pass. हीयते *hîyate*, Caus. हापयति *hâpayati*, Aor. अजीहपत् *ajîhapat*, Des. जिहासति *jihâsati*, Int. जेहीयते *jehiyate*.

197. च्च *ri*, to go.

P. 3. इयति *iyarti*, 6. इयतः *iyritah*, 9. इयति *iyrati*, I. 3. ऐयः *aiyah* (or ऐयरत् *aiya-rat*), 6. ऐयतां *aiyritâm*, 9. ऐयरुः *aiyaruh*, O. इयृयात् *iyriyât*, I. 1. इयराणि *iyarâni*, 2. इयृहि *iyrihi*, 3. इयतु *iyartu*, 4. इयराव *iyarāva*, 5. इयृत *iyritam*, 6. इयृतां *iyritâm*, 7. इयराम *iyarāma*, 8. इयृत *iyrita*, 9. इयतु *iyratu* || Pf. 1. आर *āra*, 2. आरिष *āritha*, I A. आरत् *ārat*, F. अरिष्यति *arishyati*, P. F. अती *artâ*, B. अर्यात् *aryât*.

II. Âtmanepada Verbs.

198. मा *mâ*, to measure, (माङ्.)

P. 1. मिते *mime*, 2. मिमीचे *mimîshe*, 3. मिमीते *mimîtte*, 4. मिमीवहे *mimîvahe*, 5. मिमाचे *mimâthe*, 6. मिमाते *mimâte*, 7. मिमीमहे *mimîmahe*, 8. मिमीध्वे *mimîdhve*, 9. मिमते *mimate*, I. 1. अमिमि *amimi*, 2. अमिमीषाः *amimîthâh*, 3. अमिमीत *amimîtta*, 4. अमिमीवहि *amimîvahi*, 5. अमिमाषां *amimâthâm*, 6. अमिमातां *amimâtâm*, 7. अमिमीमहि *amimîmahî*, 8. अमिमीध्वं *amimîdhvam*, 9. अमिमत् *amimata*, O. मिमीत *mimîtta*, I. 1. मिमै *mimai*, 2. मिमीष्व *mimîshva*, 3. मिमीतां *mimîtâm*, 4. मिमावहे *mimāvahai*,

5. निमायां *mimāthām*, 6. निमातां *mimātām*, 7. निमामहे *mimāmahai*, 8. निमीध्वं *mimīdhvam*, 9. निमातां *mimatām* ॥ Pf. 1. ममे *mame*, 2. ममिषे *mamishe*, 3. ममे *mame*, 4. ममिवहे *mamivahe*, 5. ममाये *mamāthe*, 6. ममाते *mamāte*, 7. ममिमहे *mamimahe*, 8. ममिध्वे *mamidhve*, 9. ममिरे *mamire*, I A. 1. अमासि *amāsi*, 2. अमास्याः *amāsthāḥ*, 3. अमास्त *amāsta*, 4. अमास्वहि *amāsvahi*, 5. अमासायां *amāsāthām*, 6. अमासातां *amāsātām*, 7. अमास्महि *amāsmahi*, 8. अमाध्वं *amādhvam*, 9. अमासत *amāsata*, F. मास्यते *māsyate*, P. F. माता *mātā*, B. मासीष्ट *māśiṣṭa* ॥ Pt. मितः *mitaḥ*, Ger. मित्वा *mitvā*, माय *-māya* (not मीय *mīya*, Pāṇ. VI. 4, 69) ॥ Pass. मीयते *mīyate*, Aor. अमायि *amāyi*, Caus. माययति *māpayati*, Des. मित्सते *mītsate*, Int. मेमीयते *memīyate*.

III. Parasmaipada and Âtmanepada Verbs.

199. भृ *bhri*, to carry, (डुभृन्.)

P. 1. बिभर्मि *bibharmi*, 2. बिभर्षि *bibharshi*, 3. बिभर्ति *bibharti*, 4. बिभृवः *bibhṛivaḥ*, 5. बिभृषः *bibhṛiṣaḥ*, 6. बिभृतः *bibhṛitaḥ*, 7. बिभृमः *bibhṛimaḥ*, 8. बिभृष *bibhṛiṣa*, 9. बिभ्रति *bibhṛati*, Âtm. 1. बिभ्रे *bibhre*, 2. बिभृषे *bibhṛiṣhe*, 3. बिभृते *bibhṛite*, I. 3. अबिभः *abibhaḥ*, 6. अबिभृतां *abibhṛitām*, 9. अबिभरुः *abibharuḥ*, Âtm. 3. अबिभृत *abibhṛita*, 6. अबिभ्राते *abibhṛāte*, 9. अबिभ्रते *abibhṛate*, O. बिभृयात् *bibhṛiyāt*, Âtm. बिभ्रीत *bibhṛīta*, I. 1. बिभराणि *bibharāṇi*, 2. बिभृहि *bibhṛihi*, 3. बिभर्तु *bibhartu* ॥ Pf. 1. बभार *babhāra*, 2. बभर्षे *babhartha*, 3. बभार *babhāra*, 4. बिभृव *bibhṛiva* (§ 334; Pāṇ. VII. 2, 13) or बिभरांचकार *bibharāṃchakāra*, I A. अभर्षीत् *abhārṣīt*, Âtm. अभृत *abhṛita*, F. भरिष्यति *bharishyati*, P. F. भर्ता *bhartā*, B. ध्रियात् *bhriyāt*, Âtm. भृषीष्ट *bhṛiṣiṣṭa* ॥ Pt. भृतः *bhṛitaḥ* ॥ Pass. ध्रियते *bhriyate*, Caus. भारयति *bhārayati*, Des. बुभूर्वति *bubhūrshati* or बिभरिषति *bibharishati* (Pāṇ. VII. 2, 49), Int. बेभ्रीयते *bebhrīyate*, बर्भर्ति *barbharti*.

200. दा *dā*, to give, (डुदाम्.)

The घु *ghu* verbs (§ 392*) drop आ *ā* before strong terminations, where other reduplicated verbs (see No. 196) change आ *ā* to ई *ī*. (Pāṇ. VI. 4, 112, 113.)

P. 1. ददामि *dadāmi*, 2. ददासि *dadāsi*, 3. ददाति *dadāti*, 4. दद्वः *dadvaḥ*, 5. दत्थः *datthaḥ*, 6. दत्तः *dattaḥ*, 7. ददमः *dadmaḥ*, 8. दत्थ *dattha*, 9. ददति *dadati*, Âtm. 1. ददे *dade*, 2. दत्से *datse*, 3. दत्ते *datte*, 4. दद्वहे *dadvahe*, 5. ददाथे *dadāthe*, 6. ददाते *dadāte*, 7. दद्वहे *dadmahe*, 8. दद्वे *daddhve*, 9. ददते *dadate*, I. 1. अददां *adadām*, 2. अददाः *adadāḥ*, 3. अददात् *adadāt*, 4. अदद्व *adadva*, 5. अदद्वं *adattam*, 6. अदद्वं *adattām*, 7. अददम *adadma*, 8. अददम *adatta*, 9. अददुः *adaduḥ*, Âtm. 1. अददि *adadi*, 2. अददायाः *adatthāḥ*, 3. अददम *adatta*, 4. अदद्वहि *adadvaḥi*, 5. अददायां *adadāthām*, 6. अददातां *adadātām*, 7. अददमहि *adadmahi*, 8. अदद्वं *adaddhvam*, 9. अददत *adadata*, O. दद्यात् *dadyāt*, Âtm. ददीत *dadīta*, I. 1. ददानि *dadāni*, 2. देहि *dehi* (Pāṇ. VI. 4, 119), 3. दद्वु *dattu*, 4. ददाव *dadāva*, 5. दद्वं *dattam*, 6. ददां *dattām*, 7. ददान *dadāma*, 8. दद्व *datta*, 9. दद्वु *dadatu*, Âtm. 1. ददे *dadai*, 2. दत्स्व *datsva*, 3. ददां *dattām*, 4. ददावहे *dadāvahai*, 5. ददायां *dadāthām*, 6. ददातां *dadātām*, 7. ददानहे *dadāmahai*, 8. दद्वं

daddhvam, 9. ददातां *dadatām* || Pf. 1. ददौ *dadau*, 2. ददिव *daditha* or ददाष *daddtha*, 3. ददौ *dadau*, 4. ददिव *dadiva*, 5. ददधुः *dadathuh*, 6. ददतुः *dadatuh*, 7. ददिम *dadima*, 8. दद *dada*, 9. ददुः *daduh*, Âtm. 1. ददे *dade*, 2. ददिषे *dadishe*, 3. ददे *dade*, 4. ददिषहे *dadivahe*, 5. ददाचे *dadâthe*, 6. ददाते *dadâte*, 7. ददिमहे *dadimahe*, 8. ददिध्वे *dadidhve*, 9. ददिरे *dadire*, II A. 1. अदां *adām*, 9. अदुः *aduh*, Âtm. अदिषि *adishi* (see p. 184), F. दास्यति, ँते, *dāsyati*, -te, P. F. दाता *dātā*, B. देयात् *deyāt*, Âtm. दासीह *dāsishṭa* || Pt. दत्तः *dattaḥ* (§ 436), Ger. दत्त्वा *dattvā*, °दाय -*dāya* || Pass. दीयते *dīyate*, Aor. अदायि *adāyi*, Caus. दापयति *dāpayati*, Aor. अदीपयत् *adīpat*, Des. दित्सति *ditsati*, Int. देदीयते *dedīyate*, दादाति *dādāti*.

201. धा *dhā*, to place, (डुधाञ्.)

This verb is conjugated like दा *dā*. It should be remembered, however, that the aspiration of the final ध् *dh*, if lost, must be thrown forward on the initial द् *d*; hence 2nd pers. dual Pres. धत्थः *dhatthah* &c. (§ 118, note). The Pt. is हितः *hitah*, Ger. हित्वा *hitvā*, °धाय -*dhāya*.

202. निज् *nij*, to cleanse, (यिजिर्.)

The verbs निज् *nij*, विज् *vij*, to separate, and विष् *viśh*, to embrace, take Guṇa in their reduplicative syllable. (Pāṇ. VII. 4, 75.)

Reduplicated verbs (*abhyasta*, § 321†) having a short medial vowel do not take Guṇa before weak terminations beginning with vowels in the special tenses. (Pāṇ. VII. 3, 87.)

P. 1. नेनेजिम् *nenejmi*, 2. नेनेक्षि *nenekshi*, 3. नेनेक्ति *nenekti*, 9. नेनिजति *nenijati*, I. 1. अनेनिजम् *aneniṇjam*, 2. अनेनेक् *anenek*, 3. अनेनेक् *anenek*, 7. अनेनिजम् *aneniṇja*, 9. अनेनिजुः *aneniṇjuh*, O. नेनिज्यात् *nenijyāt*, I. 1. नेनिजानि *nenijāni*, 2. नेनिगिध् *nenigadhi*, 3. नेनेक्कु *nenektu* || Pf. निनेज *nineja*, I A. अनैक्षीत् *anaikshīt* or II A. अनिजत् *anijat*, F. नेक्ष्यति *nekshyati*, P. F. नेक्ता *nektā*, B. निज्यात् *nijyāt*, Âtm. निक्षीह *nikshishṭa* || Caus. नेजयति *nejayati*, Aor. अननिजत् *anīnijat*, Des. निनिक्षति *ninikshati*, Int. नेनिज्यते *nenijyate*, नेनेक्ति *nenekti*.

Rudh Class (Rudhādi, VII Class).

I. Parasmaipada and Âtmanepada Verbs.

203. रुध् *rudh*, to shut out, (रुधिर्.)

P. रुधति *ruṇaddhi*, I. अरुधत् *aruṇat*, O. रुध्यात् *rundhyāt*, I. रुधुः *ruṇaddhu* || Pf. 1. रुरोध *rurodha*, 2. रुरोधिष *rurodhitha*, 3. रुरोध *rurodha*, 7. रुरुधिम *rurudhima*, 9. रुरुधुः *rurudhuh*, I A. अरुत्सीत् *arautsīt* or II A. अरुधत् *arudhat*, Âtm. अरुध् *aruddha*, F. रोट्सति *rotsyati*, P. F. रोट्ता *roddhā*, B. रुध्यात् *rudhyāt*, Âtm. रुत्सीह *rutśishṭa* || Pt. रुद्धः *ruddhah*, Ger. रुद्ध्वा *ruddhvā*, °रुध् -*rudhya* || Pass. रुध्यते *rudhyate*, Aor. अरोधि *arodhi*, Caus. रोधयति *rodhayati*, Des. रुरुत्सति *rurutsati*, Int. रोरुध्यते *rorudhyate*, रोरोट्ति *roroddi*.

II. Parasmaipada Verbs.

204. शिष् *śish*, to distinguish, (शिष्य्.)

P. 1. शिनमि *śinashmi*, 2. शिनमि *śinakshi*, 3. शिनकि *śinakti*, 4. शिष्यः *śimshvāh*, 5. शिषः *śimshāh*, 6. शिषः *śimshāh*, 7. शिष्यः *śimshmah*, 8. शिषः *śimshā*, 9. शिष्यति *śimshanti*, I. 1. अशिनयं *asīnasham*, 2. अशिनद् *asīnat*, 3. अशिनद् *asīnat*, 4. अशिष्य *asimshva*, 5. अशिषं *asimshā*, 6. अशिषं *asimshā*, 7. अशिष्य *asimshma*, 8. अशिषः *asimshā*, 9. अशिषन् *asimshan*, O. शिष्यात् *śimshyāt*, I. 1. शिनयाणि *śinashāni*, 2. शिषि *śiṇḍhi* (or शिषि *śiṇḍhi*), 3. शिनहु *śinashṭu* || Pf. शिषेव *śiśesha*, II A. अशिषत् *asishat*, F. शेषयति *śekshyati*, P. F. शेषा *śeshā*, B. शिष्यात् *śishyāt* || Pt. शिषः *śishāh* || Pass. शिष्यते *śishyate*, Caus. शेषयति *śeshayati*, Des. शिषिषति *śiśikshati*, Int. शेषयते *śeshiyate*, शेषेहि *śeshēhi*.

205. हिंस् *hims*, to strike, (हिंसि.)

P. हिनस्ति *hinasti*, I. 1. अहिनसं *ahinasam*, 2. अहिनः *ahināh* or अहिनत् *ahinat*, 3. अहिनत् *ahinat* (§ 132), 4. अहिंस *ahinsva*, 5. अहिंसं *ahinstam*, 6. अहिंसां *ahinstām*, 7. अहिंस *ahinsma*, 8. अहिंस *ahinstā*, 9. अहिंसन् *ahinsan*, O. हिंस्यात् *him-syāt*, I. 1. हिनसाणि *hinasāni*, 2. हिंसि *hindhi*, 3. हिनस्तु *hinastu* || Pf. जिहिंस *jihimsa*, I A. अहिंसीत् *ahimst*, F. हिंसिषति *himsishyati*, P. F. हिंसा *himsitā*, B. हिंस्यात् *himsyāt* || Pt. हिंसितः *himsitah* || Pass. हिंस्यते *himsyate*, Caus. हिंसयति *himsayati*, Aor. अजिहिंसत् *ajihimsat*, Des. जिहिंसिषति *jihimsishati*, Int. जेहिंस्यते *jehimsyate*, जेहिंसि *jehimsti*.

206. भञ्ज् *bhañj*, to break, (भञ्जो.)

P. भनक्ति *bhanakti*, I. अभनक् *abhanak*, O. भञ्यात् *bhañjyāt*, I. भनक्तु *bhanaktu* || Pf. बभञ्ज *babhañja*, I A. अभञ्जीत् *abhāñkshīt*, F. भञ्जयति *bhañkshyati*, P. F. भञ्जा *bhañktā*, B. भञ्यात् *bhañyāt* || Pt. भग्नः *bhagnah* || Pass. भञ्यते *bhañyate*, Aor. अभञ्जि *abhañji* or अभञ्जि *abhāji* (§ 407), Caus. भञ्जयति *bhañjayati*, Des. विभञ्जति *bibhañkshati*, Int. बभञ्जते *bambhañjate*, बभञ्जि *bambhañkti*.

207. अञ्ज् *añj*, to anoint, (अञ्ज्.)

P. अनक्ति *anakti*, I. आनक् *ānak*, O. अञ्यात् *añjyāt*, I. अनक्तु *anaktu* || Pf. आनञ्ज *ānañja*, I A. आनञ्जीत् *āñjīt*, F. अञ्जयति *añjishyati* or अञ्जयति *añkshyati*, B. अञ्यात् *añyāt* || Pt. अञ्जः *aktah*, Ger. अञ्जित्वा *añjītvā* or अञ्ज्वा *anktvā* or अञ्ज्वा *aktvā* (Pāṇ. vi. 4, 32; § 438), °अञ्ज्य *-ajya* || Pass. अञ्ज्यते *ajyate*, Aor. आञ्जि *āñji*, Caus. अञ्जयति *añjayati*, Aor. आञ्जिजत् *āñjijāt*, Des. अञ्जिषति *añjishati*.

208. तृह् *trih*, to kill, (तृह्.)

This verb inserts *ये* *ye* instead of *य* *ya* before weak terminations beginning with consonants.

(Pāṇ. vii. 3, 92.)

P. 1. तृहेमि *trinehmi*, 2. तृहेमि *trinekshi*, 3. तृहेदि *trinedhi*, 4. तृहः *trinhvāh*, 5. तृहः *trindhāh*, 6. तृहः *trindhāh*, 7. तृह्यः *trinhmah*, 8. तृहः *trindhā*, 9. तृहति *trinhati*,

I. 1. अतृणहं *atrīṇaham*, 2. अतृणेह *atrīṇeḥ*, 3. अतृणेह *atrīṇeḥ*, 4. अतृण्हा *atrīṇhva*,
 5. अतृण्डं *atrīṇḍham*, 6. अतृण्डां *atrīṇḍhām*, 7. अतृण्म *atrīṇhma*, 8. अतृण्ड *atrīṇḍha*,
 9. अतृण्मन् *atrīṇmhan*, O. तृण्मात् *trīṇhyāt*, I. 1. तृण्माहानि *trīṇahāni*, 2. तृण्डि *trīṇḍhi*,
 3. तृणेदु *trīṇedhu* ॥ Pf. ततहे *tatarha*, I A. अतहीत् *atarhīt* or अतृक्षत् *atrīkshat*,
 F. तर्हिष्यति *tarhishyati* or तर्क्ष्यति *tarkshyati*, P. F. तर्हिता *tarhitā* or तर्ढा *tardhā*,
 B. तृण्मात् *trīhydt* ॥ Pt. तृढः *trīḍhaḥ* ॥ Pass. तृण्यते *trīhyate*, Aor. अतर्हि *atarhi*,
 Caus. तर्हयति *tarhayati*, Aor. अततर्हेत् *atatarhat* or अतीतृहत् *atītrīhat*, Des.
 तितर्हिष्यति *titarhishati* or तितृक्षति *titrikshati*, Int. तरीतृण्यते *tarītrīhyate*, तरीतर्ढि
tarītardhi.

III. Âtmanepada Verbs.

209. इष् *indh*, to kindle, (प्रिइषी.)

P. इद्धे *inddhe* or इषे *indhe*, I. ऐद्ध *ainddha* or ऐष *aindha*, O. इषीत *indhīta*,
 I. 1. इनये *inadhāi*, 2. इन्त्स *intsva*, 3. इद्धां *inddhām* or इष्ठां *indhām* ॥ Pf. इष्ठां चक्रे
indhāmchakre (or इषे *idhe*, Pāp. 1. 2, 6), I A. ऐषिह *aindhishṭa*, F. इषिष्यते
indhishyate, P. F. इषिता *indhītā*, B. इषिषीह *indhishīṣṭa* ॥ Pt. इद्धः *iddhaḥ* ॥
 Pass. इध्यते *idhyate*, Caus. इषयति *indhayati*, Des. इदिषिष्यते *indidhishate*.

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 मि *mi*, to throw, 154.
 मिद् *mid*, to be wet, 131.
 मिह् *mih*, to sprinkle, 41.
 मी *mī*, to kill, 154.
 मुष् *much*, to loosen, 107.
 मुह् *muh*, to be foolish, 128.
 मृ *mṛi*, to die, 119.
 मृज् *mrij*, to clean, 174.
 म्ना *mnd*, to study, 57.
 मुष् *mruch*, to go, 19.
 यज् *yaj*, to sacrifice, 99.
 यम् *yam*, to stop, 31, 58.
 यम् *yam*, to feed, 137.
 या *yā*, to go, 165.
 यु *yu*, to mix, 169.
 रंज् *rañj*, to tinge, 62.
 रद् *rad*, to trace, 10.
 रम् *ram*, to sport, 91.
 रज्ज् *rāj*, to shine, 94.
 रु *ru*, to go, to kill, 84.
 रु *ru*, to shout, 170.
 रुद् *rud*, to cry, 176.
 रुध् *rudh*, to shut out, 203.
 रुष् *rush*, to kill, 39.
 लष् *lash*, to desire, 30.
 लिप् *lip*, to paint, 109, 107.
 लुप् *lup*, to break, 107.
 लू *lū*, to cut, 156.
 वच् *vach*, to speak, 175.
 वज् *vaj*, to go, 21.
 वद् *vad*, to speak, 66.
 वप् *vap*, to sow, to weave, 100.
 वय् *vay*, to go, 105.
 वल् *val*, to live, 137.
 वज् *vaś*, to desire, 167, 105.
 वस् *vas*, to dwell, 65.
 वह् *vah*, to carry, 101, 93.
 विच्छ् *vichh*, to go, 26.

विज् *vij*, to separate, 202.
 विद् *vid*, to find, 108, 107.
 विद् *vid*, to know, 172.
 विश् *vish*, to embrace, 202.
 वी *vi*, see अज् *aj*.
 वृ *vri*, to choose, 142; Parasmaipada.
 वृ *vri*, to cherish, 161; Âtmanepada.
 वृत् *vrit*, to be, 87.
 वृध् *vridh*, to grow, 87.
 वृत् *vrit*, to choose, 156.
 वे *ve*, to weave, 102.
 वेची *vechi*, to obtain, 177.
 व्यच् *vyach*, to surround, 105.
 व्यच् *vyath*, to fear, to suffer pain, 90.
 व्यध् *vyadh*, to pierce, 126, 105.
 व्रज् *vraj*, to go, 22.
 व्रश् *vrasch* to cut, 112, 105.
 शक् *sak*, to be able, 144.
 शद् *sad*, to wither, 51.
 शन् *sam*, to cease, 130.
 शान् *sân*, शीशांसति *śīśānsati*, to sharpen, 63.
 शास् *sās*, to command, 180, 177.
 शिष् *fish*, to distinguish, 204.
 शी *śi*, to lie down, 185.
 शृध् *śridh*, to hurt, 87.
 शी *śi*, to sharpen, 124.
 शुत् *śchut*, to flow, 4.
 श्युत् *śchyut*, to flow, 4.
 श्रम् *śram*, to tire, 130.
 श्री *śri*, to go, to serve, 98.
 श्रु *śru*, to hear, 145.
 श्वास् *śvas*, to breathe, 176.
 श्वि *śvi*, to swell, 67.
 श्वै *śhyai*, to sound, 45.
 शिव् *shihiv*, to spit, 35, 29.
 श्वश्व् *shvashk*, to go, 71.
 संज् *sakj*, to stick, 62, 73.
 सद् *sad*, to perish, 52.

सन् *san*, to obtain, 151.
 सह् *sah*, to bear, 93.
 सिष् *sich*, to sprinkle, 107.
 सिध् *sidh*, to go, and सिध् *sidh*, to command, 7.
 सिव् *siv*, to serve, 82.
 सु *su*, to distil, 139.
 सू *sū*, to bear, to bring forth, 184.
 सू *sū*, to go, 50.
 सृज् *srij*, to let off, 116, 38, 48.
 सो *so*, to finish, 125, 124.
 स्कन्द् *skand*, to approach, 60.
 स्कम् *skambh*, to support, 155.
 स्कु *sku*, 155.
 स्कम् *skumbh*, to hold, 155.
 स्तम् *stambh*, to support, 155.
 स्तु *stu*, to praise, 189.
 स्तु *stu*, to praise, 170.
 स्तुम् *stumbh*, to stop, 155.
 स्तृ *stri*, to cover, 141.
 स्तृ *stri*, to cover, 156.
 स्तये *styai*, to sound, 45.
 स्था *stha*, to stand, 56.
 स्पृश् *sprish*, to touch, 114.
 स्यन्द् *syand*, to sprinkle, to drop, 88, 87.
 स्विष् *svish*, to go, to dry, 92.
 स्वाञ् *svakj*, to embrace, 73, 62.
 स्वप् *svap*, to sleep, 176.
 हन् *han*, to kill, 168.
 हा *ha*, to leave, 196.
 हि *hi*, to go, to grow, 143.
 हिम् *hims*, to kill, 205.
 हु *hu*, to sacrifice, 192.
 हुर्ह् *hurchh*, to be crooked, 20.
 हृ *hri*, to take, 96.
 ह्री *hrī*, to be ashamed, 194.
 कृ *hri*, to bend, 59.
 क्वे *hve*, to call, 103.

ADDENDA ET CORRIGENDA.

Page 2, line 28, read *as* instead of *di*.—P. 8, l. 27, read गवर्धनेऽद् *Gavarmanē*.—P. 10, l. 30, add, 'd, t, d, t.'—P. 16, l. 32, read उष्णं *uṣṇam*.—P. 19, l. 1, dele 'or Visarga.'—P. 30, l. 38, add अहः *ahah*.—P. 39, l. 34, add, 'The change of *n* into *ṣ* in proper names, like *Trinayanaḥ*, is said to be optional (Sār. I. 16, 23).—P. 43, l. 11, read 'to shout' instead of 'to be happy.'—P. 43, l. 14, add, 'to sow or' before 'to weave.'—P. 43, l. 33, read परि *pari* instead of प्रति *prati*.—P. 44, note, add, पुंसु *pun̄su* is in reality पुन्सु *pun̄su*, but the *n̄m* of the base पुन् *pun̄* being *padānte*, native grammarians are much perplexed as to whether *n̄m* should be changed into Anusvāra (§§ 8, 133) or into न्न (§ 136).—P. 54, l. ult., read भवः *bhavaḥ*.—P. 55, l. 9, read 'he will enter.'—P. 56, l. 14, add, 'The vowel of सह *sah* and वह *vah* is changed into औ *o* (Pāṇ. VI. 3, 112), unless *Samprasāraṇa* is required, as in Pt. अहः *āḥah* (Pāṇ. VI. 1, 15).—P. 56, l. 24, read, 'Certain nominal bases, and see § 173.'—P. 57, l. 5, add, 'Final त् *t*, द् *d*, ध् *dh*, before the स् *s* of the 2nd pers. sing. Impf. Par., may be regularly represented by त् *t*, or by स् *s*; अवेत् *avet* or अवेः *aveḥ*, thou knewest; अरुणत् *aruṇat* or अरुणः *aruṇaḥ*, thou preventedst.'—P. 66, l. ult., read अग्निं *ag̃ni*; in compounds बहूँ *bahū̃* (this form is supported by Colebrooke, the *Siddhānta-Kaumudī*, and likewise by the *Prakriyā-Kaumudī*, which says, अग्निं । शौ नुस्तेति केचित् अग्निं । बहूँ नुस्तेतिवेधः । बहूँ कुलानि । संवात्पूर्व नुमनिर्द्धयेके । बहूँ १).—P. 75, l. 14, dele भ्रस् *bhras*.—P. 77, l. 25, read उक्थस्ते *ukthas̄te*.—P. 90, l. 8, read अर्यम instead of अर्यमः; l. 9, *aryama* instead of *aryamaṇa*.—P. 99, l. 11, read 'Thus' instead of 'This.'—P. 107, l. 14, read 'four' instead of 'three.'—P. 123, l. 2 from below, read 'Pāṇ. VII. 4, 4.'—P. 132, l. 22, read अधर *adhara*.—P. 133, l. 23, read आः *āḥ*.—P. 141, l. 33, add, 'and the Reduplicated Aorist.'—P. 150, note 1, The rule is supplied on page 278, No. 139.—P. 153, note 3, add, 'Hu class, and see the rule on page 284, No. 162 †.'—P. 160, l. 19, read 'ending in more than one consonant.'—P. 163, l. 13, read 'I. Aorist *Ātmanepada*, see § 337, II. 4.'—P. 167, l. 12, read ववरिष *vavaritha*, and see § 335, 1, and No. 142.—P. 167, l. 33, read 'in the periphrastic future.'—P. 168, ll. 36 and 37, add, 'if without *i* in the periphrastic future.'—P. 168, note, read '§ 337, I. 2.'—P. 172, ll. 30 seq., As the periphrastic perfect has but one accent it would be better to write it as one word.—P. 176, l. 10, add, 'to इर् *ir*, or before consonants to ईर् *īr*.'—P. 182, l. 3, add, 'Thus from मी *mī* or मि *mi*, अमास्त *amāsta*; from दी *dī*, अदास्त *adāsta*; from ली *lī*, अलास्त *alāsta* or अलेष्ट *aleshṭa*. In the *Parasmaipada* *mī*, *mi*, and *lī* (optionally) take the third form.'—P. 182, l. 23, read 'as to दृष्ट *dṛiṣ*, see Pāṇ. III. 1, 47).—P. 195, l. 29, The words placed between brackets were meant to be deleted.—P. 203, l. 10, read 'Aorist *Ātmanepada*.'

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