PREFACE

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 rearrange, 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 *Mādhavīya-dhātu-vṛtti*, I have abstained, as much as possible, from introducing any more of the peculiar system and of the terminology of Indian grammarians[1] 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 judgement 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.[2] 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,

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

[2]In the University of Leipsig alone, as many as fifty pupils attended every year the classes of Professor Brockhaus in order to acquire a knowledge of the elements of Sanskrit, previous to the study of comparative philology under Professor Curtius.

more bewildering statement of the anomalies of the Sanskrit language. Thus, to mention one or two cases, when giving the rules on the employment of the suffixes *vat* and *mat* (§ 187), I have left out the rule that bases ending in *m*, though the *m* be preceded by other vowels than *a*, always take *vat* instead of *mat*. I did so partly because there are very few bases ending in *m*, partly because, if a word like *kim-vān* should occur, it would be easy to discover the reason why here too *v* was preferred to *m*, viz. in order to avoid the clashing of two *m*'s. I passed over, for very much the same reason, the prohibition given in Pāṇini 3.8.3, 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 mislead to form such words as *kim-mān* and *kim-yati*. But this cannot be avoided in an elementary grammar; and the student who is likely to come into 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,[3] 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 *ī* and *ū*, 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, XXX , but I feel that I may say, यत्ने कृते यदि न सिग्ह्यति कोऽत्र 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 judgement, if hereafter they should succeed better than I have done in unravelling the intricate argumentations of native scholars.[4]

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

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[3]In the second edition all these paragraphs are printed in smaller type.

[4]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-tarkavā-caspati there are two misprints which hopelessly disturb the order of the rules on the proper declension of nouns in *ī* and *ū*. On page 136, line 7, read श्रीवत् instead of स्त्रीवत्; this is corrected in the *Corrigenda*, and the right reading is found in the old edition. On the same page, line 13, insert न after विना, or join विनास्त्रीबोघकत्वं.

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[5] 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 Bhaṭṭoji Dīkṣita; and his smaller grammars too, published both in German and in English, have rendered good service to the cause of sound scholarship. There are besides, the grammars of Boller in German, of Oppert in French, of Westergaard in Danish, of Flecchia in Italian, each supplying something that could not be found elsewhere, and containing suggestions, many of which have proved useful to the writer of the present grammar.

But while thus rendering full justice to the honest labours of my predecessors, I am bound to say, at the same time, that with 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 wildly 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 rewrite 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,[6] because, even where there cannot be any difference of opinion, some of my readers might thus have been saved the time and trouble of looking through Pāṇini to find the *sūtras* that bear on every form of the Sanskrit language.

By this process which I have adopted, I believe that on many points a more settled and authoritative character has been imparted to the grammar of Sanskrit than it possessed before; but I do by no means pretend to have arrived on all points at a clear and definite view of the meaning of Pāṇini and his successors. The grammatical system of Hindu grammarians is so peculiar that rules which we should group together are scattered about in different parts of their manuals. We may have the general rule in the last, and the exceptions in the first book, and even then we are by no means certain that exceptions to these exceptions may not occur somewhere else. I shall give but one instance. There is a root जागृ *jāgṛ*, which forms its aorist by adding इषम् *iṣam*, ई: *īḥ*, ईत् *īt*

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[5] See Wilson's *Sanscrit and English Dictionary*, first edition, preface, p. xlv.
[6] They have been in the second edition.

īt. Here the simplest rule would be that final ऋ *r̥* before इषम् *iṣam* becomes र् *r* (Pāṇini, 6.1.77). This, however, is prevented by another rule which requires that final ऋ *r̥* should take guṇa before इषम् *iṣam* (Pāṇini, 7.3.84). This would give us अजागरिषम् *ajāgar-iṣam*. But now comes another general rule (Pāṇini, 7.2.1) which prescribes vr̥ddhi of final vowels before इषम् *iṣam*, i.e. अजागारिषम् *ajāgāriṣam*. Against this change, however, a new rule is cited (Pāṇini, 7.3.85), and this secures for जागृ *jāgr̥* a special exception from vr̥ddhi, and leaves its base again as जागर् *jāgar*. As soon as the base has been changed to जागर् *jāgar*, it falls under a new rule (Pāṇini, 7.2.3), and is forced to take vr̥ddhi until this rule is again nullified by Pāṇini 7.2.4, which does not allow vr̥ddhi in an aorist that takes intermediate इ *i*, like अजागरिषम् *ajāgariṣam*. There is an exception, however, to this rule also for bases with short अ *a* beginning with a consonant may optionally take vr̥ddhi (Pāṇini, 7.2.7). This option is afterwards restricted, and roots with short अ *a*, beginning with a consonant and ending in र् *r*, like जागर् *jāgar*, have no option left, but are restricted afresh to vr̥ddhi (Pāṇini, 7.2.2). However, even this is not yet the final result. Our base जागर् *jāgar* is after all not to take vr̥ddhi, and hence a new special rule (Pāṇini, 7.2.5) settles the point by granting to जागृ *jāgr̥* a special exception from vr̥ddhi and thereby establishing its guṇa. No wonder that these manifold changes and chances in the formation of the first aorist of जागृ *jāgr̥* should have inspired a grammarian, who celebrates them in the following couplet:

गुणो वृद्धिर्गुनो वृद्धिः प्रतिषेधो विकल्पनं ।
पुनर्वृद्धिर्निषेधोऽतो यणपूर्वाः प्राप्रयो नव ॥

"Guṇa, vr̥ddhi, guṇa, vr̥ddhi, prohibition, option, again vr̥ddhi and then exception, these, with the change of *r̥* 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 Rigveda 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 Pāṇini 7.2.42, as well as the *Sārasvatī* 2.25.1, gives the benedictive ātmanepada वरीषीष्ट *variṣīṣṭa* and स्तरीषीष्ट *stariṣīṣṭa*; yet a reference to Pāṇini 7.2.39 and 40 shows that these forms are impossible. Again, if Pāṇini (8.3.92) is right—and how could the Infallible be wrong?—in using अग्रगामिनि *agragāmini* with a dental *n* in the last syllable, it is clear that he extends the prohibition given in 8.4.34, 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 ispo* correct. Otherwise, the rules affecting compounds with *upasargas* are by no means identical with those that affect ordinary compounds; and though it may be right to argue *a fortiori* from प्रगामिनि *pragāmini* to अग्रगामिनि *agragāmini*, it would not be right to argue from अग्रयान *agrayāna* to प्रयान *prayāna*, this being necessarily प्रयाण *prayāṇa*. But assuming अग्रगामिनि *agragāmini* to be correct, it is quite clear that the compounds स्वर्गकामिणौ *svargakāmiṇau*, वृषगामिणौ *vr̥ṣagāmiṇau*, हरिकामाणि *harikāmāṇi*, and हरिकामेण *harikāmeṇa*, given in the commentary to 8.4.13, 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 *Kāśikāvr̥tti*, and whom I consulted on these forms, that the MSS of Vāmana which he possesses carefully avoid these faulty examples to Pāṇini 8.4.13.

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

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PREFACE TO THE SECOND EDITION

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

There is, however, one difficulty which we have to contend with, and which does not exist for them. They keep true throughout to one system, the system of Pāṇini; we have to transfer the facts of that system into our own system of grammar. What accidents are likely to happen during this process I shall try to illustrate by one instance. Rājārāmaśāstrī objects to the form पुन्सु *punsu* as the locative plural of पुमान् *pumān*. From his point of view, he is perfectly right in his objection, for according to Pāṇini the locative plural has anusvāra, पुंसु *puṁsu*. But in our own Sanskrit grammars we first have a general rule that स् *s* is changed to ष् *ṣ* after any vowel except अ and आ *ă*, in spite of intervening anusvāra (see § 100); and it has even been maintained that there is some kind of physiological reason for such a change. If then, after having laid down this rule, we yet write पुंसु *puṁsu*, we simply commit a grammatical blunder; and I believe there is no Sanskrit grammar, except Colebrooke's, in which that blunder has not been committed. In order to avoid it, I wrote पुन्सु *punsu*, thus, by the retention of the dental न् *n*, making it grammatically and physically possible for the स् *s* to remain unchanged. It may be objected that on the same ground I ought to have written instrumental पुन्सा *punsā*, genitive पुन्सः *punsah*, &c.; but in these cases the स् *s* is radical, and would therefore not be liable to be changed into ष् *ṣ* after a vowel and anusvāra (Pāṇini, 8.3.59). Professor Weber had evidently overlooked these simple rules, or he would have been less forward in blaming Dr Keller for having followed my example in writing पुन्सु *punsu*, instead of पुंसु *puṁsu*. In Pāṇini's grammar (as may be seen from my note appended to § 100) the rule on the change of स् *s* into ष् *ṣ* is so carefully worded that it just excludes the case of पुंसु *puṁsu*, although the सु *su* of the locative plural is preceded by an anusvāra. I have now, by making in my second edition the same reservation in the general rule, been able to conform to Pāṇini's authority, and have written पुंसु *puṁsu*, instead of पुन्सु *punsu*, though even thus the fact remains that if the dot is really meant for anusvāra, and if the सु *su* is the termination of the locative plural, the स् *s* would be sounded as ष् *ṣ*, according to the general tendency of the ancient Sanskrit pronunciation.

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

F. MAX MÜLLER.
PARKS END, OXFORD,
August, 1870.

THE ALPHABET

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

Note—*Devanāgarī* means the *Nāgarī* of the gods, or, possibly, of the Brāhmans. A more current style of writing, used by Hindus in all common transactions where Hindi is the language employed is called simply *Nāgarī*. Why the alphabet should have been called *Nāgarī* is unknown. If derived from *nagara*, city, it might mean the art of writing as first practised in cities (Pāṇini, 4.2.128). No authority has yet been adduced from any ancient author for the employment of the word *Devanāgarī*. In the *Lalitavistara* (a life of Buddha, translated from Sanskrit into Chinese 76 A.D.), where a list of alphabets is given, the *Devanāgarī* is not mentioned, unless it be intended by the *Deva* alphabet. (See *History of Ancient Sanskrit Literature*, p. 518.) Al-Biruni, in the 11th century, speaks of the *Nagara* alphabet as current in Malva (Reinaud, *Mémoire sur l'Inde*, p. 298).

Beghrām (*bhagārāma*, abode of the gods) is the native name of one or more of the most important cities founded by the Greeks, such as Alexandria ad Caucasum or Nicæa. (See Mason's *Memoirs* in Prinsep's *Antiquities*, ed. Thomas, vol. 1. pp. 344–350.) Could Devanāgarī have been meant as an equivalent of Beghrāmi?

No inscriptions have been met with in India anterior to the rise of Buddhism. The earliest authentic specimens of writing as 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 Phoenician 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 Phoenician 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 Burma, has not as yet been traced back in a satisfactory manner to any Semitic prototype (Prinsep's *Indian Antiquities by Thomas*, vol. 2, p. 42). To admit, however, the independent invention of a native Indian alphabet is impossible. Alphabets were never invented, in the usual sense of that word. They were formed gradually, and purely phonetic alphabets always point back to earlier, syllabic or ideographic, stages. There are no such traces of the growth of an alphabet on Indian soil; and it is to be hoped that new discoveries may still bring to light the intermediate links by which the alphabet of Girnar, and through it the modern Devanāgarī, may be connected with one of the leading Semitic alphabets.

§ 2. Sanskrit is written from left to right.

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

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

§ 3. In writing the Devanāgarī alphabet, the distinctive portion of each letter is written first, then the perpendicular, and lastly the horizontal line. Ex. XXX, XXX, क *k*; XXX, XXX, ख *kh*; XXX, XXX, ग *g*; XXX, XXX, घ *gh*; XXX, ङ *ṅ*, &c.

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

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

	Hard (*tenues*)	Hard and aspirated (*tenues aspiratæ*)	Soft (*mediæ*)	Soft and aspirated (*mediæ aspiratæ*)	Nasal	Liquid	Sibilant	Vowel		Diphthong	
								Short	Long		
Gutturals	क k	ख kh	ग g	घ gh	ङ $\dot{n}$	ह h^2	X^4 (X)	अ a	आ $\bar{a}$	ए e	ऐ $\bar{a}i$
Palatals	च c	छ ch	ज j	झ jh	ञ $\tilde{n}$	य y	श $\acute{s}$	इ i	ई $\bar{\imath}$		
Linguals	ट $ṭ$	ठ $ṭh$	ड $ḍ^1$	ढ $ḍh^1$	ण $ṇ$	र r	ष $ṣ$	ऋ $ṛ$	ॠ $\bar{ṛ}$	ओ o	औ au
Dentals	त t	थ th	द d	ध dha	न na	ल l	स s	ऌ $ḷ$	(ॡ $\bar{ḷ}$)		
Labials	प p	फ ph	ब b	भ bh	म m	व v^3	X^4 X	उ u	ऊ $\bar{u}$		

Unmodified nasal or *anusvāra*, - $\dot{m}$ or ँ X.

Unmodified sibilant or *visarga*, : $ḥ$.

Students should be cautioned against using the Roman letters instead of the Devanāgarī when beginning to learn Sanskrit. The paradigms should be impressed on the memory in their real and native form, otherwise their first impressions will become unsettled and indistinct. After some progress has been made in mastering the grammar and in reading Sanskrit, the Roman alphabet may be used safely and with advantage.

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

§ 6. One letter, the long ॡ $\bar{ḷ}$, is merely a grammatical invention; it never occurs in the spoken language.

§ 7. Two sounds, the guttural and labial sibilants, are now without distinctive representatives in the Devanāgarī alphabet. They are called *jihāmūlīya*, the tongue-root sibilant, formed near the base of the tongue; and *upadhmānīya*, i.e. *afflandus*, the labial sibilant. They are said to have been represented by the signs XXX (called *vajrākṛti*, having the shape of the thunderbolt) and XXX (called *gajakumbhākṛti*, having the shape of an elephant's two frontal bones). (See Vopadeva's *Sanskrit Grammar*, 1. 18; *History of Ancient Sanskrit Literature*, p. 508.) Sometimes the sign XXX, 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. The old sign of the visarga is described in the *Kātantra* as like the figure ४ *4*; in the *Tantrābhidhāna* as like two ठ *ṭh*'s. (See Princep, *Indian Antiquities*, vol. 1. p. 75.)

§ 8. There are five distinct letters for the five nasals, ङ $\dot{n}$, ञ $\tilde{n}$, ण $ṇ$, न n, म m, as there were originally five distinct signs for the five sibilants. When, in the middle of words, these nasals are followed by consonants of their own class, (*ṅ* by *k*, *kh*, *g*, *gh*; *ñ* by *c*, *ch*, *j*, *jh*; *ṇ* by *ṭ*, *ṭh*, *ḍ*, *ḍh*; *n* by *t*, *th*, *d*, *dh*; *m* by *p*, *ph*, *b*, *bh*,) they are often, for the sake of more expeditious writing, replaced by the dot, which is properly the sign of the unmodified nasal or anusvāra. Thus we find

अंकिता instead of अङ्किता *aṅkitā*
अंचिता instead of अञ्चिता *añcitā*
कुंडिता instead of कुण्डिता *kuṇḍitā*
नंदिता instead of नन्दिता *nanditā*
कंपिता instead of कम्पिता *kampitā*

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

The same applies to final म् 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 *Hitopadeśa*, in M. M.'s *Handbooks for the Study of Sanskrit*, p. viii.)

Note—According to the Kaumāras final म् m *in pausā* may be pronounced as anusvāra; cf. *Sārasvatī-prakriyā*, ed. Bombay, 1829,[5] pp. 12 and 13. कौमारास्त्ववसानेऽप्यनुस्वारमिच्छंति । अवसाने वा । अवसाने सकारस्यानुस्वारो भवति २३.

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[1] In the Veda ड $ḍ$ and ढ $ḍh$, if between two vowels, are in certain schools written ळ $ḷ$ and ॢह $ḷh$.

[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 : $ḥ$.

[5] This edition, which has lately been reprinted, contains the text—ascribed 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.

। 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.) Śarvavarman 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 यँ, लँ, वँ, or यं, लं, वं, XXX, XXX, XXX, which are used to represent a final म् *m*, if followed by an initial य् *y*, ल् *l*, व् *v*, and modified by the pronunciation of these three semivowels (Pāṇini, 8.4.59).

Thus instead of तं याति *taṁ yāti* we may write तय्यँआति *taX yāti*;
   instead of तं लभते *taṁ labhate* we may write तल्लँअभते *taX labhate*;
   instead of तं वहति *taṁ vahati* we may write तव्वँअहति *taX vahai.*

Or in composition,

संयानं *saṁyānaṁ* or सय्यँआनं *saXyānam*;
संलब्धं *saṁlabdhaṁ* or सल्लँअब्धं *saXlabdham*;
संवहति *saṁvahati* or सव्वँअहति *saXvahati.*

But never if the म् *m* stands in the body of a word, such as काम्यः *kāmyaḥ*; nor if the semivowel represents an original vowel, e.g. Rigveda 10. 132, 3. सम् उ आरन् *sam u āran*, changed to सम्वारन् *samvāran.*

§ 10. The only consonants which have no corresponding nasals are र् *r*, श् *ś*, ष् *ṣ*, स् *s*, ह् *h*. A final म् *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 *taṁ rakṣati.*	Or in composition,	संरक्षति *saṁrakṣati.*
तं शृणोति *taṁ śṛṇoti.*		संशृणोति *saṁśṛṇoti.*
तं षकारं *taṁ ṣakāraṁ.*		संष्ठीवति *saṁṣṭhīvati.*
तं सरति *taṁ sarati.*		संसरति *saṁsarati.*
तं हरति *taṁ harati.*		संहरति *saṁharati.*

§ 11. In the body of a word the only letters which can be preceded by anusvāra are श् *ś*, ष् *ṣ*, स् *s*, ह् *h*. Thus अंशः *aṁśaḥ*, धनूंषि *dhanūṁṣi*, यशांसि *yaśāṁsi*, सिंहः *siṁhaḥ*. Before the semivowels य् *y*, र् *r*, ल् *l*, व् *v*, the म् *m* in the body of a word is never changed into anusvāra. Thus गम्यते *gamyate*, नम्रः *namraḥ*, अम्लः *amlaḥ*. In शंयोः *śaṁyoḥ* (Rv. 1. 43, 4, &c.) the *ṁ* stands 'padānte,' but not in शाम्यति *śāmyati.* (See § 9.)

§ 12. With the exception of *jihvāmūlīya* XXX XXX (tongue-root letter), *upadhmānīya* XXX XXX (to be breathed on), anusvāra ˙ *ṁ* (after-sound), visarga ः *ḥ* (emission, see Taitt.-Brāhm. iii. p. 23 a), and *repha r* (burring), all letters are named in Sanskrit by adding *kāra* (making) to their sounds. Thus अ *a* is called अकारः *akāraḥ*; क *ka*, ककारः *kakāraḥ.*

§ 13. The vowels, if initial, are written अ *a*, आ *ā*, इ *i*, ई *ī*, ऋ *ṛ*, ॠ *ṝ*, ऌ *ḷ*, (ॡ *ḹ*), उ *u*, ऊ *ū*, ए *e*, ऐ *ai*, ओ *o*, औ *au*; if they follow a consonant, they are written with the following signs:
   XXX
There is one exception. If the vowel ऋ *ṛ* follows the consonant र् *r*, it retains its initial form, and the *r* is written over it. Ex. निर्ऋतिः *nirṛtiḥ.*

In certain words which tolerate an hiatus in the body of a word, the second vowel is written in its initial form. Ex. गोअग्र *goagra*, adj. preceded by cows, instead of गोऽग्र *go'gra* or गवाग्र *gavāgra*; गोअश्वं *goaśvaṁ*, cows and horses; प्रउग *praüga*, yoke; तितउ *titaü*, sieve.

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

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The commentary printed in the Bombay editions is called महीचरी, or in MS Bodl. 382 मैदासी, i.e. महीदासी. In MS Bodl. 382 Mahīdhara or Mahīdāsabhaṭṭa is said to have written the *Sārasvata* in order that his children might read it, and to please Īśa, the Lord. The date given is 1634, the place Benares (Śivarājadhanī).

का *kā*, कि *ki*, की *kī*, कृ *kṛ*, कॄ *kṝ*, कॢ *kḷ*, (कॣ *kḹ*), कु *ku*, कू *kū*, के *ke*, कै *kai*, को *ko*, कौ *kau*.

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

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

§ 16. If a consonant is followed immediately by another consonant, the two or three or four or five or more consonants are written in one group (*samyoga*). Thus *akta* is written अक्त; *alpa* is written अल्प; *kārtsnya* is written कार्त्स्न्य. These groups or compound consonants must be learnt by practice. It is easy, however, to discover some general laws in their formation. Thus the perpendicular and horizontal lines are generally dropt in one of the letters: क् + क = क्क *kka*; न् + द = न्द *nda*; त् + व = त्व *tva*; स् + ख = स्ख *skha*; च् + य = च्य *cya*; प् + त = प्त *pta*; क् + त = क्त *kta*; क् + त् + व = क्त्व *ktva*; क् + त् + य = क्त्य *ktya*.

§ 17. The र *r* preceding a consonant is written by XXX placed at the top of the consonant before which it is to be sounded. Thus अर् + क = अर्क *arka*; वर् + ष् + म = वर्ष्म *varṣma*. This sign for र *r* is placed to the right of any other marks at the top of the same letter. Ex. अर्कं *arkaṃ*; अर्केण *arkeṇa*; अर्केन्दू *arkendū*.

> क् *k* followed by ष *ṣ* is written क्ष or XXX *kṣa*.
> ज् *j* followed by ञ *ñ* is written ज्ञ *jña*.
> झ् *jh* is sometimes written XXX.
> र् *r* followed by उ *u* and ऊ *ū* is written रु *ru*, रू *rū*.
> द् *d* followed by उ *u* and ऊ *ū* is written दु *du*, दू *dū*.
> श् *ś*, particularly in combination with other letters, is frequently written XXX. Ex. शु *śu*; शू *śū*; श्र *śra*.

§ 18. The sign of virāma XXX (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 युङ्क्ते instead of युङ्क्ते *yuṅkte*.

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

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

§ 20. The sign ऽ (*avagraha* or *arddhākāra*) is used in most 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*.

1.1   List of Compound Consonants

क्क *k-ka*, क्ख *k-kha*, क्च *k-ca*, क्त *k-ta*, क्त्य *k-t-ya*, क्त्र *k-t-ra*, क्त्र्य *k-t-r-ya*, क्त्व *k-t-va*, क्न *k-na*, क्न्य *k-n-ya*, क्म *k-ma*, क्य *k-ya*, क्र or XXX *k-ra*, क्र्य *k-r-ya*, क्ल *k-la*, क्व *k-va*, क्व्य *k-v-ya*, क्ष *k-ṣa*, क्ष्म *k-ṣ-ma*, क्ष्य *k-ṣ-ya*, क्ष्व *k-ṣ-va*;—ख्य *kh-ya*, ख्र *kh-ra*;—ग्य *g-ya*, ग्र *g-ra*, ग्र्य *g-r-ya*;—घ्न *gh-na*; घ्न्य *gh-n-ya*, घ्म *gh-ma*, घ्य *gh-ya*, घ्र *gh-ra*;—ङ्क *ṅ-ka*, ङ्क्त *ṅ-k-ta*, ङ्क्त्य *ṅ-k-t-ya*, ङ्क्य *ṅ-k-ya*, ङ्क्ष *ṅ-k-ṣa*, ङ्क्ष्व *ṅ-k-ṣ-va*, ङ्ख *ṅ-kha*, ङ्ख्य *ṅ-kh-ya*, ङ्ग *ṅ-ga*, ङ्ग्य *ṅ-g-ya*, ङ्घ *ṅ-gha*, ङ्घ्य *ṅ-gh-ya*, ङ्घ्र *ṅ-gh-ra*, ङ्ङ *ṅ-ṅa*, ङ्म *ṅ-ma*, ङ्य *ṅ-ya*.

1.2   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 1 stands for ए *e* of एकः *ekaḥ*, one.
  2 stands for द्व *dv* of द्वौ *dvau*, two.
  3 stands for त्र *tr* of त्रयः *trayaḥ*, three.
  4 stands for छ *c* of चत्वारः *catvāraḥ*, four.
  5 stands for प *p* of पंच *pañca*, 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 i; Prinsep's *Indian Antiquities by Thomas*, vol. ii. p. 70; *Chips from a German Workshop*, vol. ii. p. 289.

1.3 Pronunciation

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

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

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

3. The guttural ङ *ṅ* has the sound of *ng* in 'king.'

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

5. The lingual letters are said to be pronounced by bringing the lower surface of the tongue against the roof of the palate. As a matter of fact the ordinary pronunciation of *t*, *d*, *n* in English is what Hindus would call lingual, and it is essential to distinguish the Sanskrit dentals by bringing the tip of the tongue against the very edge of the upper front-teeth. In transcribing English words the natives naturally represent the English dentals by their linguals, not by their own dentals; e.g. डिरेक्टर *Ḍirekṭar*, गवर्म्मेण्ट *Gavarṇmeṇṭ*, &c.[1]

6. The visarga, jihvāmūlīya and upadhmānīya are not now articulated audibly.

7. The dental स *s* sounds like *s* in 'sin,' the lingual ष *ṣ* like *sh* in 'shun,' the palatal श *ś* like *ss* in 'session.'

The real anusvāra is sounded as a very slight nasal, like *n* in French 'bon.' If the dot is used as a graphic sign in place of the other five nasals it must, of course, be pronounced like the nasal which it represents.[2]

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

[2] According to Sanskrit grammarians the real anusvāra is pronounced in the nose only, the five nasals by their respective organs and the nose. Siddh.-Kaum. to Pāṇini 1.1.9. अमङणनानां नासिका च (चकारेण खखववर्गोद्वारानुकूलं ताल्वादि समुच्चीयते) ॥ नासिकानुखारस्य ॥ The real anusvāra is therefore *nāsikya*, nasal; the five nasals are *anunāsika*, nasalized, i.e. pronounced by their own organ of speech, and uttered through the nose.

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 faciliate their pronunciation. The rules, according to which either one or both letters are thus modified, are called *the rules of Sandhi.*

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

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

The rules which apply to final and initial letters of words (*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 (भ्यां *bhyām*, भिः *bhiḥ*, भ्यः *bhyaḥ*, सु *su*), or by secondary (*taddhita*) suffixes beginning with any consonants except य *y*.

The changes produced by the contact of incompatible letters in the body of a word should properly be treated under the heads of declension, conjugation, and derivation. In many cases it is far easier to remember the words ready-made from the dictionary, or the grammatical paradigms from the grammar, than to acquire the complicated rules with their numerous exceptions which are generally detailed in Sanskrit grammars under the head of Sandhi. It is easier to learn that the participle passive of लिह् *lih*, to lick, is लीढः *līḍhaḥ*, than to remember the rules according to which ह् + त् *h + t* are changed into ढ् + त् *ḍh + t*, ड् + ध् *ḍ + dh*, and ड् + ढ् *ḍ + ḍh*; ड् *ḍ* is dropt and the vowel lengthened; while in परिवृह् + तः *parivṛh + taḥ*, the vowel, under the same circumstances, remains short: *parivṛh + taḥ = parivṛdh + taḥ, parivṛd + dhaḥ = parivṛd + ḍhaḥ = parivṛḍhaḥ*. 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.

2.2   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 (Pāṇini, 1.2.27). A consonant is said to last half the time of a short vowel.

1. Short vowels: अ *a*, इ *i*, उ *u*, ऋ *ṛ*, ऌ *ḷ*.

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

3. Protracted vowels are indicated by the figure 3 *3*: अ3 *a3*, आ3 *ā3*, इ3 *i3*, ई3 *ī3*, ए3 *e3*, औ3 *au3*. Sometimes we find अ3इ *a3i*, instead of ए3 *e3*; or आ3उ *ā3u*, instead of औ3 *au3*.

§ 26. Vowels are likewise divided into

1. Monophthongs (*samānāk.sara*): अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ऋ *r̥*, ॠ *r̄*, ऌ *l̥*.

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

§ 27. All vowels are liable to be nasalized, or to become *anunāsika*: अँ *XXX*, आँ *XXX*.

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

1. Light vowels are अ *a*, इ *i*, उ *u*, ऋ *r̥*, ऌ *l̥*, if not followed by a double consonant.

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

§ 29. Vowels are, lastly, divided according to accent, into *acute* (*udātta*), *grave* (*anudātta*), and *circumflexed* (*svarita*). The acute vowels are pronounced with a raised tone, the grave vowels with a low, the circumflexed with an even tone (Pāṇini, 1.2.29–32) . Accents are marked in Vedic literature only.

2.3 Guṇa and Vṛddhi

§ 30. Guṇa is the strengthening of इ *i*, ई *ī*, उ *u*, ऊ *ū*, ऋ *r̥*, ॠ *r̄*, ऌ *l̥*, by means of a preceding अ *a*, which raises इ *i* and ई *ī* to ए *e*, उ *u* and ऊ *ū* to ओ *o*, ऋ *r̥* and ॠ *r̄* to अर् *ar*, ऌ *l̥* to अल् *al* (Pāṇini, 1.1.1) .

By a repetition of the same process the Vṛddhi (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* (Pāṇini, 1.1.1) .

Vowels are thus divided again into:

1. Simple vowels:	अ*a*, आ*ā*, इ*i*, ई*ī*,	उ*u*, ऊ*ū*,	ऋ*r̥*, ॠ*r̄*,	ऌ*l̥*.
2. Guṇa vowels:	— ए*e* (*a + i*),	ओ*o* (*a + u*),	अर्*ar*,	अल्*al*.
3. Vṛddhi vowels:	आ*ā* ऐ*ai* (*a + a + i*),	औ*au* (*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 singular of the reduplicated perfect, which requires guṇa or vṛddhi, हन् *han* forms with guṇa जघन *jaghana*, or with vṛddhi जघान *jaghāna*, I have killed.

2.4 Combination of Vowels at the End and Beginning of Words

§ 32. As a general rule, Sanskrit allows of no hiatus (*vivṛtti*) 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 the hiatus.

§ 33. For the purpose of explaining the combination of vowels, they may be divided into two classes:

1. Those which are liable to be changed into semivowels, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ऋ *r̥*, ॠ *r̄*; also the diphthongs, ए *e*, ऐ *ai*, ओ *o*, औ *au*.

2. Those which are not, अ *a*, आ *ā*.

Calling the former liquid,[1] the latter hard vowels, we may say: If the same vowel (long or short) occurs at the end and beginning of words, the result is the long vowel (Pāṇini, 6.1.101). Thus

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[1]The *Prātiśākhya* calls thems *nāmin*, for a different reason; see *Rig-veda-prātiśākhya*, ed. M. M., p. xxiii.

अ or आ + अ or आ = आ *ă* + *ă* = *ā*.
इ or ई + इ or ई = ई *ĭ* + *ĭ* = *ī*.
उ or ऊ + उ or ऊ = ऊ *ŭ* + *ŭ* = *ū*.
ऋ or ॠ + ऋ or ॠ = ॠ *r̆* + *r̆* = *r̄*.[2]

Ex. तव इंद्रः = तवेंद्रः *tava + indraḥ = tavendraḥ*, thine is Indra.
  सा उक्त्वा = सोक्त्वा *sā + uktvā = soktvā*, she having spoken.
  सा ऋद्धिः = सर्द्धिः *sā + ṛddhiḥ = sarddhiḥ*, this wealth.[3]
  तव ऌकारः = तवल्कारः *tava + ḷkāraḥ = tavalkāraḥ*, thy letter *ḷ*.

Or in compounds, काम्य + इष्टिः = काम्येष्टिः *kāmya + iṣṭiḥ = kāmyeṣṭiḥ*, an offering for a certain boon. हित + उपदेशः = हितोपदेशः *hita + upadeśaḥ = hitopadeśaḥ*, good advice.

§ 34. If hard vowels (long or short) occur at the end of a word, and the next begins with a diphthong, the result is vṛddhi (Pāṇini, 6.1.88). Thus

अ or आ + ए = ऐ *ă* + *e* = *āi*.
अ or आ + ऐ = ऐ *ă* + *āi* = *āi*.
अ or आ + ओ = औ *ă* + *o* = *āu*.
अ or आ + औ = औ *ă* + *āu* = *āu*.

Ex. तव एव = तवैव *tava + eva = tavaiva*, of thee only.
  सा ऐक्षिष्ट = सैक्षिष्ट *sā + aikṣiṣṭa = saikṣiṣṭa*, she saw.
  तव ओष्टः = तवौष्टः *tava + oṣṭhaḥ = tavauṣṭhaḥ*, thy lip.
  सा औत्सुक्यवती = सौत्सुक्यवती *sā + autsukyavatī = sautsukyavatī*, she desirous.

Or in compounds, राम + ऐश्वर्यं = रामैश्वर्यं *rāma + aiśvaryaṃ = rāmaiśvaryaṃ*, the lordship of Rāma. सीता + औपम्यं = सीतौपम्यं *sītā + aupamyaṃ = sītaupamyaṃ*, similarly with Sītā, the wife of Rāma.

§ 35. If a simple liquid vowel (long or short) occurs at the end of a word, and the next begins with any vowel or diphthong, the result is change of the liquid vowel into a semivowel (Pāṇini, 6.1.77). Thus

इ or ई {			*ĭ* {	
	अ or आ = य or या			*ă = yă*.
	ऋ or ॠ = यृ or यॄ			*r̆ĭ = yṛr̆ĭ*.
	उ or ऊ = यु or यू			*ŭ = yŭ*.
	ए or ऐ = ये or यै			*e, ai = ye, yai*.
	ओ or औ = यो or यौ			*o, au = yo, yau*.

ऋ or ॠ {			*r̆* {	
	अ or आ = र or रा			*ă = ră*.
	इ or ई = रि or री			*ĭ = rĭ*.
	उ or ऊ = रु or रू			*ŭ = rŭ*.
	ए or ऐ = रे or रै			*e, ai = re, rai*.
	ओ or औ = रो or रौ			*o, au = ro, rau*.

उ or ऊ {			*ŭ* {	
	अ or आ = व or वा			*ă = vă*.
	इ or ई = वि or वी			*ĭ = vĭ*.
	ऋ or ॠ = वृ or वॄ			*r̆ĭ = vṛr̆ĭ*.
	ए or ऐ = वे or वै			*e, ai = ve, vai*.
	ओ or औ = वो or वौ			*o, au = vo, vau*.

Ex. दधि अत्र = दध्यत्र *dadhi + atra = dadhyatra*, milk here.
  कर्तृ उत = कर्तृत *kartṛ + uta = kartruta*, doing moreover.
  मधु इव = मध्विव *madhu + iva = madhviva*, like honey.
  नदी ऐडस्य = नद्यैडस्य *nadī + aiḍasya = nadyaiḍasya*, the river of Aiḍa.

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[2]The letter ऌ *ḷ* is left out, because it is of no practical utility. It is treated like ऋ *ṛ*, only substituting ल् *l* for र् *r* in guṇa and vṛddhi. Thus ऌ + अनुबंधः *ḷ + anubandhaḥ* becomes लनुबंधः *lanubandhaḥ*, i.e. having *ḷ* as indicatory letter.

[3]Some grammarians consider the Sandhi of *ă* with *ṛ* optional, but they require the shortening of the long *ā*. Ex. ब्रह्मा + ऋषिः *brahmā + ṛṣiḥ* = ब्रह्मर्षिः *brahmarṣiḥ* or ब्रह्म ऋषिः *brahma ṛṣiḥ*, Brahmā, a Rishi.

In compounds, नदी + अर्थं = नद्यर्थं *nadī + arthaṁ = nadyarthaṁ*, for the sake of a river.

Note—Some native grammarians allow, except in compounds, the omission of this Sandhi, but they require in that case that a long final vowel be shortened. Ex. चक्री अत्र *cakrī atra* may be चक्र्यत्र *cakryatra* or चक्रि अत्र *cakri atra*.

§ 36. If a guṇa vowel occurs at the end of a word, and the next begins with any vowel or diphthong (except ă), the last element of the guṇa vowel is changed into a semivowel. If ă follows, ă is elided, and no change takes place in the dipthong; see § 41 (Pāṇini, 6.1.78). Thus

> ए (*e*) + any vowel (except ă) = अय् (*ay*).
> ओ (*o*) + any vowel (except ă) = अव् (*av*).

Ex. सखे आगच्छ = सखयागच्छ *sakhe āgaccha = sakhayāgaccha*, Friend, come!
सखे इह = सखयिह *sakhe iha = sakhayiha*, Friend, here!
प्रभो एहि = प्रभवेहि *prabho ehi = prabhavehi*, Lord, come near!
प्रभो औषधं = प्रभवौषधं *prabho auṣadhaṁ = prabhavauṣadhaṁ*, Lord, medicine.

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

§ 37. If a vṛddhi vowel occurs at the end of a word, and the next begins with any vowel or diphthong, the last element is changed into a semivowel (Pāṇini, 6.1.78). Thus

> ऐ (*ai*) + any vowel = आय् (*āy*).
> औ (*au*) + any vowel = आव् (*āv*).

Ex. श्रियै अर्थः = श्रियायर्थः *śriyai arthaḥ = śriyāyarthaḥ*.
श्रियै ऋते = श्रियायृते *śriyai ṛte = śriyāyṛte*.
रवौ अस्तमिते = रवावस्तमिते *ravau astamite = ravāvastamite*, after sunset.
तौ इति = ताविति *tau iti = tāviti*.

In composition, नौ + अर्थं = नावर्थं *nau + arthaṁ = nāvarthaṁ*, for the sake of ships.

§ 38. 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 ă, § 41); not, however, in composition. Thus most MSS and printed editions change

> सखे आगच्छ *sakhe āgaccha*, not into सखयागच्छ *sakhayāgaccha*, but into सख आगच्छ *sakha āgaccha*.
> 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 auṣadhaṁ*, not into प्रभवौषधं *prabhavauṣadhaṁ*, but into प्रभ औषधं *prabha auṣadhaṁ*.

2. The final य् *y* of आय् *āy*, which stands for ऐ *ai*, may be dropt before all vowels, and it is usual to drop it in our editions. Thus

> श्रियै अर्थः *śriyai arthaḥ* is more usually written श्रिया अर्थः *śriyā arthaḥ* instead of श्रियायर्थः *śriyāyarthaḥ*.

3. The final व् *v* or 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 ताविति *tāviti*, and not ता इति *tā iti*.

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

It is without any reason that the final य् *y* of guṇa and vṛddhi and the final व् *v* of guṇa are generally dropt, while the final व् *v* of vṛddhi is generally retained. It would be more consistent either always to retain the final semivowels or always to drop them. See *Rig-veda-prātiśākhya*, ed. M. M., sūtras 129, 132, 135; Pāṇini 6.1.78; 8.3.19.

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

§ 40. ए *e* and ओ *o*, before short अ *a*, remain unchanged, and the initial अ *a* is elided (Pāṇini, 6.1.109).

Ex. शिवे अत्र = शिवेऽत्र *śive atra* = *śive'tra*, in Śiva there.
    प्रभो अनुगृहाण = प्रभोऽनुगृहाण *prabho anugṛhāṇa* = *prabho'nugṛhāṇa*, Lord, please.

In composition this elision is optional (Pāṇini, 6.1.122).

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, literally a bull's eye; गवेन्द्रः *gavendraḥ*, lord of kine (a name of Krishna); गवाजिनं or गोऽजिनं *gavājinaṁ* or *go'jinaṁ*, a bull's hide.

2.5 Unchangeable Vowels (*Pragṛhya*)

§ 41. There are certain terminations the final vowels of which are not liable to any Sandhi rules. These vowels are called *pragṛhya* (Pāṇini, 1.1.11) 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 *sādhū imau*, these two merchants.
       बन्धू आनय *bandhū ānaya*, bring the two friends.
       लते एते *late ete*, these two creepers.
       विद्ये इमे *vidye ime*, these two sciences.
       शयाते अर्भकौ *śayāte arbhakau*, the two children lie down.
       शयावहे आवां *śayāvahe āvāṁ*, we two lie down.
       याचेते अर्थं *yācete arthaṁ*, they two ask for money.

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

2. The terminations of अमी *amī* and अमू *amū*, the nominative plural masculine and the nominative *dual* of the pronoun अदस् *adas* (Pāṇini, 1.1.12).

   Ex. अमी अश्वाः *amī aśvāḥ*, these horses.
       अमी इषवः *amī iṣavaḥ*, these arrows.
       अमू अर्भकौ *amū arbhakau*, these two children. (This follows from rule 1.)

2.6 Irregular Sandhi

§ 42. The following are a few cases of irregular Sandhi which require to be stated. When a preposition ending in अ or आ *ă* is followed by a verb beginning with ए *e* or ओ *o*, the result of the coalescence of the vowels is ए *e* or ओ *o*, not ऐ *ai* or औ *au* (Pāṇini, 6.1.94).

Ex. प्र + एजते = प्रेजते *pra + ejate = prejate.*
उप + एषते = उपेषते *upa + eṣate = upeṣate.*
प्र + एषयति = प्रेषयति *pra + eṣayati = preṣayati.*[4]
परा + एखति = परेखति *parā + ekhati = parekhati.*
उप + ओषति = उपोषति *upa + oṣati = upoṣati.*
परा + ओहति = परोहति *parā + ohati = parohati.*

This is not the case before the two verbs एध् *edh*, to grow, and इ *i*, to go, if raised by guṇa to ए *e* (Pāṇini, 6.1.89).

Ex. उप + एधते = उपैधते *upa + edhate = upaidhate.*
अव + एति = अवैति *ava + eti = avaiti.*

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

§ 43. If a root beginning with ऋ *ṛ* is preceded by a preposition ending in अ *a* or आ *ā*, the two vowels coalesce into आर् *ār* instead of अर् *ar* (Pāṇini, 6.1.91).

Ex. अप + ऋच्छति = अपार्च्छति *apa + ṛcchati = apārcchati.*
अव + ऋणाति = अवार्णाति *ava + ṛṇāti = avārṇāti.*
प्र + ऋजते = प्रार्जते *pra + ṛjate = prārjate.*
परा + ऋषति = परार्षति *parā + ṛṣati = parārṣati.*

In verbs derived from nouns and beginning with ऋ *ṛ*, this lengthening of the अ *a* of the preposition is optional (Pāṇini, 6.1.92).

In certain compounds ऋणं *ṛṇam*, debt, and ऋतः *ṛtaḥ*, affected, take vṛddhi instead of guṇa if preceded by अ *a*; प्र + ऋणं = प्रार्णं *pra + ṛṇam = prārṇam*, principal debt; ऋणं + ऋणार्णम् = ऋणार्णम् *ṛṇam + ṛṇārṇam = ṛṇārṇam*, debt contracted to liquidate another debt; शोक + ऋतः = शोकार्तं *śoka + ṛtaḥ = śokārtaḥ*, affected by sorrow. Likewise ऊह *ūh*, the substitute for वाह् *vāh*, carrying, forms vṛddhi with a preceding अ *a* in a compound. Thus विश्व + ऊहः *viśva + ūhaḥ*, the accusative plural of विश्ववाह् *viśvavāh*, is विश्वौहः *viśvauhaḥ* (Pāṇini, 6.1.89, vārt).

§ 44. If the initial ओ *o* in ओष्ठः *oṣṭhaḥ*, lip, and ओतुः *otuḥ*, cat, is preceded in a compound by अ or आ *ă*, the two vowels may coalesce into औ *au* or ओ *o* (Pāṇini, 6.1.94, vārt).

Ex. अधर + ओष्ठः = अधरौष्ठः or अधरोष्ठः *adhara + oṣṭhaḥ = adharauṣṭhaḥ* or *adharoṣṭhaḥ*, the lower lip.
स्थूल + ओतुः = स्थूलौतुः or स्थूलोतुः *sthūla + otuḥ = sthūlautuḥ* or *sthūlotuḥ*, a big cat.

If ओष्ठ *oṣṭha* and ओतु *otu* are preceded by अ or आ *ă* in the middle of a sentence, they follow the general rule.
Ex. मम + ओष्ठः = ममौष्ठः *mama + oṣṭhaḥ = mamauṣṭhaḥ*, my lip.

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

स्वैरं *svairam*, wilfulness, and स्वैरिन् *svairin*, self-willed, from स्व + ईर *sva + īra*.
अक्षौहिणी *akṣauhiṇī*, a complete army, from अक्ष + ऊहिनी *akṣa + ūhinī*.
प्रौढः *prauḍhaḥ*, from प्र + ऊढः *pra + ūḍhaḥ*, full-grown.
प्रौहः *prauhaḥ*, investigation, from प्र + ऊहः *pra + ūhaḥ*.
प्रैषः *praiṣaḥ*, a certain prayer, from प्र + एषः *pra + eṣaḥ*. (See §43.)
प्रैष्यः *praiṣyaḥ*, a messenger.

§ 46. The final ओ *o* of indeclinable words is not liable to the rules of Sandhi (Pāṇini, 1.1.15).
Ex. अहो अपेहि *aho apehi*, Halloo, go away!

§ 47. Indeclinables consisting of a single vowel, with the exception of आ *ā* (§49), are not liable to the rules of Sandhi (Pāṇini, 1.1.14).

Ex. इ इंद्र *i indra*, Oh Indra! उ उमेश *u umeśa*, Oh lord of Umā!
आ एवं *ā evam*, Is it so indeed?

§ 48. If आ *ā* (which is written by Indian grammarians आङ् *āṅ*) 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.

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[4]In nouns derived from प्रेष् *preṣ*, the rule is optional. Ex. प्रेष्य or प्रैष्य *preṣya* or *praiṣya*, a messenger. प्रेष *preṣa*, a gleaner, is derived from प्र *pra* and ईष् *īṣ*.

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 ālocitaṁ = ālocitaṁ*, regarded a little.

आ उष्णं = ओष्णं *ā uṣṇaṁ = oṣṇaṁ*, 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.

§ 49. Certain particles remain unaffected by Sandhi.

Ex. हे इंद्र *he indra*, Oh Indra.

§ 50. A protracted vowel remains unaffected by Sandhi, because it is always supposed to stand at the end of a sentence (Pāṇini, 6.1.125; 8.2.82).

Ex. देवदत्ता3 एहि *devadattā3 ehi*, Devadatta, come here!

SANDHI TABLE

CONJUGATION.

§ 51. Sanskrit verbs are conjugated in the Active and the Passive. Ex. बोधति *bodhati*, he knows; बुध्यते *budhyate*, he is known.

§ 52. 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 मन्थति *bhūmiṁ manthati*, he shakes the earth; मांसं खादति *māṁsaṁ khādhati*, he eats meat; ग्राममतति *grāmam atai*, 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 Ātmanepada. हसति *hasati*, he laughs, is always Parasmaipadin, whether used as a transitive or neuter (Colebr. p. 297): it is so even when reciprocity of action is indicated, in which case verbs in Sanskrit mostly take the Ātmanepada; e.g. व्यतिहसन्ति *vyatihasanti*, they laugh at each other (Pāṇini, 1. 3, 15, 1). But स्मयते *smayate*, he smiles, is restricted by grammarians to the Ātmanepada; and verbs like त्रायते *trāyate*, he protects, are Ātmanepadin (i.e. used in the Ātmanepada), though they govern an accusative; e.g. त्रायस्व मां *trāyasva māṁ*, Protect me! These correspond to the Latin deponents.

Verbs which are used both in the Parasmaipada and Ātmanepada, take the one or the other form according as the action of the verb is conceived to be either transitive or reflective; e.g. पचति *pacati*, he cooks; पचते *pacate*, he cooks for himself; यजति *yajati*, he sacrifices; यजते *yajate*, he sacrifices for himself. The same applies to Causals (Pāṇini 1. 3, 74).

These distinctions, however, rest in many cases, in Sanskrit as well as in Greek, on peculiar conceptions which it is difficult to analyse or to realize; and in Sanskrit as well as in Greek, the right use of the active and middle voices is best learnt by practice. Thus नी *nī*, to lead, is used as Parasmaipada in such expressions as गण्डं विनयति *gaṇḍaṁ vinayati*,[1] he carries off a swelling; but as Ātmanepada, in क्रोधं विनयते *krodhaṁ 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. Ātmanepada वर्धते *vardhate*, he grows, never वर्धति *vardhati*; but Aorist अवृधत् *avṛdat*, Parasmaipada, or अवर्धिष्ट *avardhiṣṭa*, Ātmanepada he grew. (Pāṇini, 1. 3, 91.)

Others take the Parasmaipada or Ātmanepada according as they are compounded with certain prepositions; e.g. विशति *viśati*, he enters; but निविशते *ni-viśate*, he enters in. (Pāṇini, 1. 3, 17.)

§ 53. Causal verbs are conjugated both in the Parasmaipada and Ātmanepada. Desideratives generally follow the Pada of the simple root (Pāṇini, 1. 3, 62). Denominatives ending in आय *āya* have both forms (Pāṇini, 1. 3, 90). The intensives have two forms: one in य *ya*, which is always Ātmanepada; the other without य *ya*, which is always Parasmaipada.

§ 54. The passive takes the terminations of the Ātmanepada, 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 Ātmanepada.

§ 55. There are in Sanskrit thirteen different forms, corresponding to the tenses and moods of Greek and Latin.

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[1]Cf. Siddhānta-Kaumudī, ed. Tārānātha, vol ii. p. 250. Colebrooke, Grammar, p. 337.

I. Formed from the Special or Modified Base.

	Parasmaipada.	Ātmanepada.
1. The Present (*Laṭ*)	भवामि *bhavāmi*	भवे *bhave*
2. The Imperfect (*Laṅ*)	अभवं *abhavaṁ*	अभवे *abhave*
3. The Optative (*Liṅ*)	भवेयं *bhaveyaṁ*	भवेय *bhaveya*
4. The Imperative (*Loṭ*)	भवानि *bhavāni*	भवै *bhavai*

II. Formed from the General or Unmodified Base.

5. The Reduplicated Perfect (*liṭ*)	बभूव *babhūva*	बभूवे *babhūve*
6. The Periphrastic Perfect (*liṭ*)	चोरयां बभूव *corayām babhūva*	चोरयां *corayām*
7. The First Aorist (*luṅ*)	अबोधिषं *abodhiṣam*	अभविषि *abhaviṣi*
8. The Second Aorist (*luṅ*)	अभूवं *abhūvam*	असिचे *asice*
9. The Future (*lṛṭ*)	भविष्यामि *bhaviṣyāmi*	भविष्ये *bhaviṣye*
10. The Conditional (*lṛṅ*)	अभविष्यं *abhaviṣyam*	अभविष्ये *abhaviṣye*
11. The Periphrastic Future (*luṭ*)	भवितास्मि *bhavitāsmi*	भविताहे *bhavitāhe*
12. The Benedictive (*āśir liṅ*)	भूयासं *bhūyāsam*	भविषीय *bhaviṣīya*

13. The Subjunctive (*leṭ*) occurs in the Veda only.

3.1 Signification of the Tenses and Moods.

§ 56. 1. 2. The Present and Imperfect require no explanation. The Imperfect takes the Augment (§ 299).

§ 57. The principal senses of the Optative are,

1. Command; e.g. त्वं ग्रामं गच्छेः *tvaṁ grāmaṁ gaccheḥ*, thou mayest go, i.e. go thou to the village.

2. Wish; e.g. भवानिहासीत *bhavān ihāsīta*, Let your honour sit here!

3. Inquiring; e.g. वेदमधीयीय उत तर्कमधीयीय *vedam adhīyīya, uta tarkam adhīyīya*, Shall I study the Veda or shall I study logic?

4. Supposition (*saṁbhāvana*); e.g. भवेदसौ वेदपारगो ब्राह्मणत्वात् *bhaved asau vedapārago brāh-maṇatvāt*, he probably is a student of the Veda, because he is a Brāhman.

5. Condition; e.g. दंडश्चेन्न भवेल्लोके विनश्येयुरिमाः प्रजाः *daṇḍaś cen na bhavel loke vinaśyeyur 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 विप्रेभ्यस्तत्तद्द्यादमत्सरः *yad yad roceta viprebhyas tat tad dadyād amatsaraḥ*, whatever pleases the Brāhmans let one give that to them not niggardly.

6. It is used in relative dependent sentences; e.g. यच्च त्वमेवं कुर्या न श्रद्धे *yac ca tvam evaṁ kuryā na śraddadhe*, I believed not that thou couldst act thus. यत्तादृशाः कृष्णं निन्देरन्नाश्चर्यं *yat tādṛśāḥ kṛṣṇaṁ ninderann āścaryaṁ*, that such persons should revile Krishna, is wonderful.

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. देवश्चेद्वर्षिष्यति धान्यं वप्स्यामः *devaś ced varṣiṣyati dhānyam vapsyāmaḥ*, if it rain, we shall sow rice. यावज्जीवमन्नं दास्यति *yāvaj-jīvam annaṁ 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 भोक्ता *kadā bhoktā* or भोक्ष्यते *bhokṣyate*, 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 (Pāṇini iii. 3, 139); e.g. सुवृष्टिश्चेदभविष्यत्तदा सुभिक्षमभविष्यत् *suvṛṣṭiś ced abhaviṣyat tadā subhikṣam abhaviṣyat*, 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 श्वः प्रयातासि *ayodhyāṁ śvaḥ prayātāsi*, thou wilt tomorrow 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 *ciraṁ jīvyāt*, May he live long!

13. The Subjunctive occurs in the Veda only.

§ 58. The Sanskrit verb has in each tense and mood three numbers, Singular, Dual, and Plural, with three persons in each.

CHAPTER 4

SPECIAL AND GENERAL TENSES AND THE TEN CLASSES OF VERBS.

§ 59. 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 भ्राश् *bhrāś*, भ्लाश् *bhlāś*, भ्रम् *bhram*, क्रम् *kram*, क्लम् *klam*, त्रस् *tras*, त्रुट् *truṭ*, लष् *laṣ* belong to the Bhū and Div classes; भ्राशते *bhrāśate* or भ्राश्यते *bhrāśyate*, &c. (Pāṇini, iii. 1, 70). Again, स्कु *sku*, स्तंभ् *stambh*, स्तुंभ् *stumbh*, स्कम्भ् *skambh*, स्कुम्भ् *skumbh* belong to the Su and Krī classes; स्कुनोति *skunoti* or स्कुनाति *skunāti* (Pāṇini, iii. 1, 82).

§ 60. The four tenses and moods which require this modification of the root will be called the *Special Modified Tenses*; the rest the *General or Unmodified Tenses*. Thus the root चि *ci* is changed in the Present, Imperfect, Optative, and Imperative into चिनु *cinu*. Hence चिनुमः *cinumaḥ*, we search; अचिनुम *acinuma*, we searched. But the Past Participle चितः *citaḥ*, searched, or the Reduplicated Perfect चिच्युः *cicyuḥ*, they have searched, without the नु *nu*. We call चि *ci*, the root, चिनु *cinu*, the base of the special tenses.

§ 61. Verbal bases are first divided into two divisions:

1. Bases which in the modified tenses end in अ *a*.

2. Bases which in the modified tenses end in any letter but अ *a*.

This second division is subdivided into,

1. Bases which insert नु *nu*, उ *u*, or नी *nī*, between the root and the terminations.

2. Bases which take the terminations without any intermediate element.

4.1 I. First Division.

§ 62. The first division comprises four classes:

1. The Bhū class (the first with the native grammarians, and called by them भ्वादि *bhvādi*, the because the first verb in their lists is भू *bhū*, to be).

   a) अ *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, ṛ*, if final; short *i, u, ṛ, ḷ*, if followed by *one* consonant).
   बुध् *budh*, to know; बोधति *bodh-a-ti*, he knows. भू *bhū*, to be; भवति *bhav-a-ti*, he is.

   Note—The accent in verbs of the Bhū class was originally (as we know from the ancient Vedic language) on the radical vowel; hence guṇa of that vowel.

   Many derivative verbs follow this class; such as causatives, भावयति *bhāvayati*, he causes to be; desideratives, बुभूषति *bubhūṣati*, he wishes to be, from भू *bhū*; intensives in the ātmanepada, बेभिद्यते *bebhidyate*, he cuts much; and denominatives, लोहितायति *lohitāyati*, he grows red.

2. The Tud class (the sixth class with native grammarians, and called by them तुदादि *tudādi*, because the first root in their lists is तुद् *tud*, to strike).

   a) अ *a* is added to the last letter of the root.

   b) Before this अ *a*, final इ *i* and ई *ī* are changed to इय् *iy*; उ *u* and ऊ *ū* to उव् *uv*; ऋ *ṛ* to रिय् *riy*; ॠ *ṝ* to इर् *ir* (§ 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 *mṛ*, to die; म्रियते *mriy-a-te*. कॄ *kṝ*, to scatter; किरति *kir-a-ti*.

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Note—The accent in verbs of the Tud class was originally on the intermediate अ *a*; hence never guṇa of the radical vowel.

3. The Div class (the fourth with native grammarians, and called by them दिवादि *divādi*, because the first root in their lists is दिव् *div*, to play).

   a) य *ya* is added to the last letter of the root.
      नह् *nah*, to bind; नह्यति *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 Cur class (the tenth with native grammarians, and called by them चुरादि *curādi*, because the first root in their lists is चुर् *cur*, 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*, ऋ *ṛ*, ऌ *ḷ*, these vowels take guṇa, while *ṝ* becomes ईर् *īr*. श्लिष् *śliṣ*, to embrace; श्लेषयति *śleṣ-aya-ti*. चुर् *cur*, to steal; चोरयति *cor-aya-ti*. मृष् *mṛṣ*, to endure; मर्षयते *marṣ-aya-te*. कॄत् *kṝt*, to praise; कीर्तयति *kīrt-aya-ti*.
   d) Final इ *i*, ई *ī*, उ *u*, ऊ *ū*, ऋ *ṛ*, and ॠ *ṝ*, take vṛddhi. ज्रि *jri*, to grow old; ज्राययति *jrāy-aya-ti*. मी *mī*, to walk; माययति *māy-aya-ti*. धृ *dhṛ*, to hold; धारयति *dhār-aya-ti*. पॄ *pṝ*, 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 parasmaipada. The accent was on the first अ *a* of अय *aya*.

4.2 II. Second Division.

§ 63. The second division comprises all verbs which do not, in the special tenses, end in अ *a* before the terminations.

It is a distinguishing feature of this second division that, before certain terminations, all verbs belonging to it require strengthening of their radical vowel, or if they take नु *nu*, उ *u*, नी *nī*, strengthening of the vowels of these syllables. This strengthening generally takes place by means of guṇa, but नी *nī* is raised to ना *nā* in the 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 versa, 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.

a. Bases which take नु *nu*, उ *u*, नी *nī*.

§ 64. 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-máḥ*, 1st person plural present. सुनोमि *su-nó-mi*, 1st person singular present.

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-máḥ*, 1st person plural present. तनोमि *tan-ó-mi*, 1st person singular present.

      Note—All verbs belonging to this class end in न् *n*, except one, कृ *kṛ*, करोमि *karomi*, I do.

3. The Krī class (the ninth with native grammarians, and called by them क्र्यादि *kryādi*, because the first root in their lists is क्री *krī*).

   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 *krī*, to buy; क्रीणीमः *krī-ṇī-máḥ*, 1st person plural present. क्रीणामि *krī-ṇā-mi*, 1st person singular present. क्रीणन्ति *krī-ṇ-ánti*, 3rd person plural present.

b. Bases to which the terminations are joined immediately.

§ 65. 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; लिह्मः *lih-máḥ*, we lick. लेह्मि *léh-mi*, I lick. लेक्षि *lek-ṣi*, thou lickest (§ 127). लीढ *līḍha*, you lick (§ 128). अलेट् *aleṭ*, thou lickedst (§ 128).

The intensive verbs conjugated in the parasmaipada follow this class.

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THE INTERMEDIATE ई *I*

§ 66. 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* 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.

One termination only, that of the 3rd person plural perfect ātmanepada, 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. दुदुह्रे *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 a starting-point the general axiom (Pāṇini, vii 2, 35) that every termination beginning originally with a consonant (except य् *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.

§ 67. The following verbs, which have been carefully collected by native grammarians (Pāṇini, 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 य् *y*). (Note—The reduplicated perfect and its participle in वस् *vas* are not affected by these rules; see § 334.)

1. All monosyllabic roots ending in आ *ā*.

2. All monosyllabic roots ending in इ *i*, except श्रि *śri*, to attend (21, 31)[1]; श्वि *śvi*, to grow (23, 41). (Note—स्मि *smi*, to laugh, must take इ *i* in the desiderative. Pāṇini, vii 2, 74.)

3. All monosyllabic roots ending in ई *ī*, except डी *ḍī*, to fly (22, 72; 26, 26. *anundātta*), and शी *śī*, to rest (24, 22).

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[1]These figures refer to the *Dhātupāṭha* in Westergaard's *Radices Linguæ Sanscritæ*, 1841.

4. All monosyllabic roots ending in उ *u*, except यु *yu*, to mix (24, 23; not 31, 9); रु *ru*, to sound (24, 24); नु *nu*, to praise (24, 26; 28, 104?); क्षु *kṣu*, to sound (24, 27); क्ष्णु *kṣṇu*, to sharpen (24, 28). स्नु *snu*, to flow (24, 29), takes इ *i* in parasmaipada (Pāṇini, vii 2, 36). (Note—स्तु *stu*, to praise, and सु *su*, to pour, take इ *i* in the first aorist parasmaipada. Pāṇini, vii 2, 72.)

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AUGMENT, REDUPLICATION, AND TERMINATIONS.

§ 68. TODO
  § 69. TODO

6.1 Reduplication.

§ 70. TODO

6.2 General Rules of Reduplication.

§ 71. TODO

6.3 Special Rules of Reduplication.

§ 72. TODO

6.4 Terminations.

§ 73. 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.

§ 74. 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 आथे *āthe* as the termination of the 2nd person dual ātmanepada, and learning that the आ *ā* of आथे *āthe* is changed to इ *i* after bases in अ *a* (Pāṇini, vii. 2, 81), it is simpler to take इथे *ithe* as the termination in the first division; but still simpler to commit to memory such forms as बोधेथे *bodhethe*, द्विषाथे *dviṣāthe*, मिमाथे *mimāthe*, without asking at first any questions as to how they came to be what they are.

First Division.

Bhū, Tud, Div, and Cur Classes.

	PARASMAIPADA.				ĀTMANEPADA		
Present.	Imperf.	Optative.	Imperat.	Present.	Imperfect.	Optative.	Imperative.
अमि *ami*	म् *m*	इयम् *iyam*	अनि *ani*	इ *i*	इ *i*	इय *iya*	ए *e*
सि *si*	: *ḥ*	इः *iḥ*	—[1]	से *se*	थाः *thāḥ*	इथाः *ithāḥ*	स्व *sva*
ति *ti*	त् *t*	इत् *it*	तु *tu*[1]	ते *te*	त *ta*	इत *ita*	ताम् *tām*
अवः *avaḥ*	अव *ava*	इव *iva*	अव *ava*	अवहे *avahe*	अवहि *avahi*	इवहि *ivahi*	अवहि *avahi*
थः *thaḥ*	तम् *tam*	इतम् *itam*	तम् *tam*	इथे *ithe*	इथाम् *ithām*	इयाथाम् *iyāthām*	इथाम् *ithām*
तः *taḥ*	ताम् *tām*	इताम् *itām*	ताम् *tām*	इते *ite*	इताम् *itām*	इयाताम् *iyātām*	इताम् *itām*
अमः *amaḥ*	अम *ama*	इम *ima*	अम *ama*	अमहे *amahe*	अमहि *amahi*	इमहि *imahi*	अमहै *amahai*
थ *tha*	त *ta*	इत *ita*	त *ta*	ध्वे *dhve*	ध्वम् *dhvam*	इध्वम् *idhvam*	ध्वम् *dhvam*
न्ति *nti*	न् *n*	इयुः *iyuḥ*	न्तु *ntu*	न्ते *nte*	न्त *nta*	इरन् *iran*	न्ताम् *ntām*

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[1]In the second and third persons तात् *tāt* may be used as termination after all verbs, if the sense is benedictive.

Second Division.

Su, Tan, Krī, Ad, Hu, and Rudh Classes.

	PARASMAIPADA.				ĀTMANEPADA.			
	Present.	Imperfect.	Optative.	Imperative.	Present.	Imperfect.	Optative.	Imperative.
1.	मि *mi*	अम् *am*	याम् *yām*	आनि *āni*	ए *e*	इ *i*	ईय *īya*	ऐ *ai*
2.	सि *si*	: *ḥ*	य: *yaḥ*	हि *hi*[1]	से *se*	था: *thāḥ*	ईथा: *īthāḥ*	स्व *sva*
3.	ति *ti*	त् *t*	यात् *yāt*	तु *tu*	ते *te*	त *ta*	ईत *īta*	ताम् *tām*
1.	व: *vaḥ*	व *va*	याव *yāva*	आव *āva*	वहे *vahe*	वहि *vahi*	ईवहि *īvahi*	आवहै *āvahai*
2.	थ: *thaḥ*	तम् *tam*	यातम् *yātam*	तम् *tam*	आथे *āthe*	आथाम् *āthām*	ईयाथाम् *īyāthām*	आथाम् *āthām*
3.	त: *taḥ*	ताम् *tām*	याताम् *yātām*	ताम् *tām*	आथे *āte*	आताम् *ātām*	ईयाताम् *īyātām*	आताम् *ātām*
1.	म: *maḥ*	म *ma*	याम *yāma*	आम *āma*	महे *mahe*	महि *mahi*	ईमहि *īmahi*	आमहै *āmahai*
2.	थ *tha*	त *ta*	यात *yāta*	त *ta*	ध्वे *dhve*	ध्वम् *dhvam*	ईध्वम् *īdhvam*	ध्वम् *dhvam*
3.	अन्ति *anti*[2]	अन् *an*[3]	यु: *yuḥ*	अन्तु *antu*[4]	अते *ate*	अत *ata*	ईरन् *īran*	अताम् *atām*

The terminations enclosed in squares are the weak, unaccented terminations which require strengthening of the base.

§ 75. By means of these terminations the student is able to form the present, imperfect, optative, and imperative in the parasmaipada and ātmanepada 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 ātmanepada. Some verbs, however, are irregular in the formation of their base; these must be learnt from the *Dhātupāṭha*.

CONJUGATION TABLES

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[4]The Su and Tan classes take no termination, except when उ *u* is preceded by a conjunct consonant.

[4]Hu class and अभ्यस्त *abhyasta*, i.e. reduplicated bases, take अति *ati*.

[4]Hu class, reduplicated bases, and विद् *vid*, to know, take उ: *uḥ*, before which verbs ending in a vowel require guṇa. उ: *uḥ* is used optionally after verbs in आ *ā*, and after द्विष् *dviṣ*, to hate (Pāṇini, iii. 4, 109–112).

[4]Hu class and reduplicated bases take अतु *atu*.

PARTICIPLES, GERUNDS, AND INFINITIVE

§ 76. The participle of the present parasmaipada retains the vikaraṇas of the ten classes. It is most easily formed by taking the 3rd person plural 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

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7.1 The Past Participle in तः *taḥ* and the Gerund in त्वा *tvā*

§ 77. The gerund of simple verbs is formed by adding त्वा *tvā* to the root. कृ *kṛ*, कृत्वा *kṛtvā*, having done. पू *pū*, पूत्वा *pūtvā* or पवित्वा *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.

7.2 तः *taḥ* and त्वा *tvā* with intermediate इ *i*

§ 78. If तः *taḥ* takes intermediate इ *i*, it may in certain verbs produce guṇa. In this case the guṇa before त्वा *tvā* is regular.

> शी *śī*, to lie down; शयितः *śayitaḥ* (Pāṇini, i 2, 19); शयित्वा *śayitvā*.
> स्विद् *svid*, to sweat; स्वेदितः *sveditaḥ* or स्विन्नः *svinnaḥ*; स्वेदित्वा *sveditvā*.
> मिद् *mid*, to be soft; मेदितः *meditaḥ*; मेदित्वा *meditvā*.
> क्ष्विद् *kṣvid*, to drip; क्ष्वेदितः *kṣveditaḥ*; क्ष्वेदित्वा *kṣveditvā*.
> धृष् *dhṛṣ*, to dare; धर्षितः *dharṣitaḥ*; धर्षित्वा *dharṣitvā*.
> मृष् *mṛṣ*, to bear; मर्षितः *marṣitaḥ* (patient), ((Pāṇini,), 1. 2, 20); मर्षित्वा *marṣitvā*.
> पू *pū*, to purify; पवितः *pavitaḥ* ((Pāṇini,), 1. 2, 22); पवित्वा *pavitvā*.

§ 79. 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: द्युतितम् *dyutitam* or द्योतितम् *dyotitam*, it has been shining ((Pāṇini,), 1. 2, 21).

§ 80. If त्वा *tvā* takes intermediate इ *i*, it requires, as a general rule, guṇa ((Pāṇini,), 1. 2, 18), or at all events does not produce any weakening of the base.

> वृत् *vṛt*, to exist: वर्तित्वा *vartitvā*.
> स्रंस् *sraṁs*, to fall: स्रंसित्वा *sraṁsitvā* ((Pāṇini,), 1. 2, 23).
> पू *pū*, to purify: पवित्वा *pavitā* ((Pāṇini,), 1. 2, 22).