

A

SANSKRIT GRAMMAR

FOR BEGINNERS

BY

F. MAX MÜLLER

NEW AND ABRIDGED EDITION

ACCENTED AND TRANSLITERATED THROUGHOUT
WITH A CHAPTER ON SYNTAX
AND AN APPENDIX ON CLASSICAL METRES

BY

A. A. MACDONELL, M.A., PH.D.

MEMBER OF THE GERMAN ORIENTAL SOCIETY AND OF
THE ROYAL ASIATIC SOCIETY OF GREAT BRITAIN AND IRELAND

LONDON

LONGMANS, GREEN AND CO.

1886

All rights reserved

Oxford

PRINTED BY HORACE MORT, PRINTER TO THE UNIVERSITY

PREHFAOE TO THE NEW EDITION.

As I am growing old I begin to feel that it is difficult, if not impossible, to keep my books young, or to revive them constantly by what we call new editions. When I had revised the last edition of my Sanskrit Grammar, I bade farewell to it. What I had wished to achieve, little as it may seem, I had achieved, namely, to supply a grammatical manual, correct in all its rules and paradigms, and containing for all important matters references to Pāṇini, the highest grammatical authority, recognised as such by all post-Vedic writers of Sanskrit.

It may not seem, as I said, to be a very high aim to produce a correct grammar, and to make its correctness dependent on the authority of another grammarian. But when we examine other grammars, and see, for instance, such forms as nāman given through successive editions as a Nominative and Accusative singular, when we see such breaches of the simplest phonetic rules as in Benfey's impossible form adāktam¹, etc., matched in one of the most recent Sanskrit Grammars by Whitney (arauṭtam)², a claim to freedom from clerical errors will hardly be considered a very modest claim. Nor do I flatter myself to have always reached that standard of correctness which is represented to us in the truly marvellous work of Pāṇini.

It has been argued, not without a certain plausibility, . that no grammar, not even that of Pāṇini, ought to be constituted into an infallible tribunal, but that the language itself and the literature should form the final court

¹ Kurze Grammatik, § 265, ix, p. 178, paradigm dah.

² Sanskrit Grammar, § 882, paradigm rudh.

of appeal in all questions of grammatical right or wrong. True as this principle would be everywhere else, it is not so in Sanskrit, at least, not with regard to that literature for which alone my grammar is intended. The whole of Sanskrit literature, with the exception of the Vedic and the Buddhistic, is so completely under the sway of Pāṇini's rules that even a poet like Kālidāsa would be considered guilty of a grammatical blunder, if he used a form not recognised by Pāṇini. This is a state of things unknown in any other literature, and supplies, I believe, a perfect justification for the absolute deference paid by myself and others to Pāṇini's authority.

There is, of course, some debatable land, such as the two great epic poems, and again, some *rifaccimenti* of Vedic works, such as Manu and other law-books, in which ancient *khāndasa* forms occur and in which Pāṇini's authority is not completely recognised. Still even there the more ancient and more historical forms, which contravene the rules of Pāṇini, are looked upon by all native scholars as exceptions, so much so that when I myself appealed to the authority of Vyāsa, the reputed author of the Mahābhārata, in support of such a form as *himasva*, which, in my Sanskrit translation of 'God save the Queen,' I had borrowed from the Mahābhārata, I was told that this form, not having the authority of Pāṇini, would be offensive to the ears of native scholars. Though the case was by no means so clear as my friendly critics imagined, I gladly yielded to their remonstrances, changing *himasva* into *ukkhinddhi*.

My own opinion was, and is still, that a Sanskrit Grammar for Beginners, such as mine was meant to be, and a grammar that might safely be used by candidates for the Civil Service of India, without their running the risk of being punished for forms which they learn from well-accredited books, should not attempt more than to give such rules as can claim the authority of Pāṇini. To attempt the higher task of writing an historical grammar of the Sanskrit language,

never entered my mind. If one knows the difficulties of an historical grammar of Greek, Latin, or German, one may well doubt whether the time has come for attempting a history of the language of a country in which nothing is so entirely absent as history. I know, of course, that I have been charged with inconsistency, because I ventured to introduce into my grammar the Vedic system of accentuation, which is not recognised in post-Vedic Sanskrit, and has its proper place in an historical grammar only. I must plead guilty to that charge, but I considered the accent so useful for purely practical purposes, and so full of interest for the Science of Language, that I decided to mark it throughout, at least in the transliterated portions of my grammar, wherever it could be done with certainty and with a hope of practical usefulness.

It is interesting to see how the same objections which were raised against the old Greek and Latin school-grammars, begin to be raised against the grammars of Sanskrit. It is well known that ever so many forms are given in the paradigms of *τίππα* and *amo*, which are never found in real use, while some are actually impossible. It can hardly be called a very startling discovery, therefore, that in Sanskrit grammars also many forms occur which are given for the sake of systematic completeness only. I know at least of no scholar who imagined that all the forms given in the paradigms of a Sanskrit grammar have actually been met with in literary works. But how can that be helped? Pupils must learn their paradigms by rote, and no one would suggest leaving out the gen. plur. of *mensa*, because it never occurred in any classical Latin author. Should we leave out the rules according to which *linquo* forms its participle *lictus*, because in classical Latin it never occurs except in *relictus*? Though we may speak with a certain amount of confidence, when we say that *tollo*, for instance, always forms its perfect with a preposition, namely, *sustuli*, who would venture in the present state of Sanskrit scholarship

ship to say which roots, as collected by native grammarians, occur with or without prepositions, which have been used by certain writers or in certain periods only, and which are merely presupposed in order to account, rightly or wrongly, for the formation of substantives, adjectives, or particles? We may all have an ideal conception of what an historical grammar of Sanskrit ought to be, but true scholars do not ask for what is impossible. They are satisfied if they can place into the hands of young students a grammatical manual which at all events does not teach them forms which they have afterwards to unlearn, and which every examiner would mark as 'Very Bad.'

The first beginnings which have been made in collecting materials for a really historical grammar of Sanskrit are, no doubt, very valuable, particularly when they are confined to certain chapters of grammar, or again, to certain periods within which some kind of completeness is attainable, even in the present state of Sanskrit scholarship. Scholars such as Benfey, Ludwig, Delbrück, Wilhelm, Jolly, Jacobi, Lanman, Avery, Bloomfield, Edgren and others have rendered most excellent service in collecting materials with which hereafter a History of the Language of India may be constructed, and even the attempt, premature as no doubt it is, to gather up these materials into some kind of historical grammar reflects great credit both on the courage and on the industry of Professor Whitney, of Yale College in America.

But is an historical grammar of Sanskrit possible, before we know the real history of Sanskrit?

Does the Vedic literature which we possess in its four periods, the *Khandas*, *Mantra*, *Brâhmaṇa*, and *Sûtra* periods, really represent the whole of the ancient history of Sanskrit? What is that bhâshâ literature, presupposed in Pâṇini's grammar, which is not Vedic, and yet truly historical? What is the real date of Pâṇini's grammar, which forms the one broad line of demarcation between natural and scholastic Sanskrit? What is the date of the Mahâbhârata and Râmâ-

yana, and can we distinguish in them between portions that conform and others that do not conform to the rules of Pâṇini? What is the date of the introduction of writing into India, first for monumental, and afterwards for purely literary purposes? When can we detect the first certain traces of Buddhism, of Greek influences, and of that complete literary paralysis which seems to have been produced in India by the invasion of Northern Barbarians? Lastly, what is the earliest date that can be assigned to what I have called 'the Renaissance of Sanskrit Literature,' which comprises nearly all the works that have hitherto been studied in our schools and universities?

These are a few of the questions which will have to be answered before we can form a conception of what an historical grammar of Sanskrit ought to be.

And even if all these questions should admit of some kind of provisional answer, enabling us to construct a practicable road through the drifting sands of Indian chronology, how could we speak of a history of the language of India, in which the truly historical literary monuments, the books collected in the Buddhist Canon, whether written in Pâli or in several distinct dialects of Sanskrit, find no place? It is easy to ignore the fact that the edicts of king Asoka in the third century B.C., and again, the Mathurâ Inscriptions of the time of king Kanishka represent the real history of the language of India, and that the Chinese translations of literary works belonging to the Buddhist Canon authenticate the very language in which they are written at a time when Vedic literature had ceased, and modern Sanskrit literature had not yet begun to exist. But these are stubborn facts, and however much ignored at present, they will have to be reckoned with sooner or later. Lastly, can that be called a history of the language of India, in which the true relation between Sanskrit and Prâkrit, whether real or artificial, has not been determined, and in which the question whether the later scholastic Sanskrit, beginning from the fifth century A.D., is

a natural development or an artificial *renaissance*, is never even mooted? If with the indices to the Veda, to Pâṇini, to the Mahâbhârata, Râmâyana, and Manu, and with the materials so laboriously collected in Boehltingk and Roth's Dictionary, we could hope to construct a complete history of Sanskrit, an historical grammar of Sanskrit might indeed seem within the limits of possibility. But considering how many connecting links are still wanting, and how many new discoveries have been made of late by Professor Buhler and others, particularly with reference to that true history of language which can be read in Inscriptions only, all scholars will probably hold here also discretion the better part of valour. It gives me real pleasure to express my sincere gratitude to Professor Whitney, and even more to his predecessors and fellow-workers, for the light which their labours have shed on certain phases in the historical growth of Sanskrit, and for the laboriously constructed indices which they have so generously placed at our disposal, but I cannot but question the wisdom of embodying these results in a practical grammar of the Sanskrit language.

When a demand arose in England for such a grammar, a grammar that might safely be placed in the hands of beginners, feeling unequal myself to the task of preparing a new edition of my grammar, I requested Mr. Macdonell to undertake the task of not only revising, but of considerably shortening it. Mr. Macdonell has had far more experience as a teacher than I can claim, and I have left him perfectly free in his choice of what he considered essential to beginners. To him will belong the whole credit, if my grammar should continue to prove useful to young students of Sanskrit, and I now leave it to him to explain the principles by which he has been guided in adapting my old grammar to the requirements of his pupils.

F. M. M.

MALOJA, ENGADIN, August 20, 1885.

THE experience of some years' teaching has convinced me that Sanskrit, compared with other dead languages, is not difficult to learn. The fact that the ordinary Sanskrit verb has no subjunctive, only one imperative, one infinitive, and two optatives, altogether only thirteen moods and tenses in each voice, while Greek has upwards of thirty, would alone go far to prove the comparative simplicity of Sanskrit Accidence. Again, the absence in Sanskrit of the indirect construction, which constitutes a conspicuous difficulty of Syntax in the classical languages, is in itself a tolerably clear proof that the structure of complex sentences in Sanskrit must be far less involved than in Latin or Greek. On the other hand, though it must be admitted that the phonetic laws of Sanskrit present greater difficulties than in other languages, most of these difficulties will disappear when it is pointed out that the rules of Sandhi rest on two leading principles, the avoidance of hiatus in the case of vowels and assimilation in the case of consonants.

I feel sure that the exaggerated idea of the difficulties of Sanskrit commonly entertained is due to the fact that the amount of matter contained in the Sanskrit grammars hitherto published in England and America is far too exhaustive for elementary purposes. Beginners are not aware that a large proportion of the matter presented to them, though necessary for a minute and critical knowledge or high proficiency in composition, may be altogether dispensed with by those whose chief object is to be able to read with ease the best works of classical Sanskrit literature.

It was therefore with much pleasure that, at Professor Max Muller's request, I undertook the task of abridging his grammar,—which is by all Sanskrit scholars accepted as a standard work,—and of adapting it to the requirements of the many students who wish to obtain a good practical knowledge

of Sanskrit, but have not sufficient leisure to make a special study of the grammar. I feel a confident hope that this edition will at the same time supply students of comparative philology with the essential grammatical knowledge of a language which must form the groundwork of their studies. It is chiefly for their benefit that the accent, which plays so important a part in phonetic change, has been supplied throughout in the transliteration, except where the word in question (this is mainly the case in compounds) does not occur in accented texts and analogy is not a safe guide. Transliterated *sentences*, however, (in the chapter on the particles and that on syntax,) have not been accented.

The principle by which I have been guided in the preparation of this new edition, is that an elementary grammar should be as short, simple, clear, and as practical as possible.

Convinced of the supreme value of *brevity*, I have made it my aim to omit rules referring to words rarely or never to be met with in the books usually read, to avoid overloading the rules actually given with unimportant exceptions or with the mention of rare optional forms, and to pass over altogether those portions of the grammar, which though of minor practical importance, it would take almost years of special study to master thoroughly, notably the rules on the insertion of the intermediate इ i. For the benefit of students desirous of obtaining a more minute knowledge of grammatical details, I have added in parentheses at the beginning of each paragraph figures referring to the corresponding portions of Professor Max Müller's large edition.

With a view to *simplicity*, I have endeavoured, on the one hand, to formulate as far as possible in the same words rules which have points in common, and, on the other, to draw together rules which, though usually given separately, may be learnt more easily if combined under one head. I think I have thus, for instance, succeeded in simplifying considerably the rules on the Sandhi of the diphthongs (24, 25), of the interjections (27, note), and of अः ah and आः âh (51),

as well as the rules on the formation of the first aorist. On the same ground, the terminations of the first and the second conjugations for the special forms have, instead of being separated, been given in a single table (142).

For the sake of *clearness*, I have added many explanations, without which learners would find a difficulty in understanding the application of the rule, for instance, those in 75 and 76 on the change of the dental nasal and sibilant to the lingual. To the same motive are due the observations on the grouping of the various moods and tenses (133) and on the differences between the first and the second conjugations (142). I have also given a number of notes calling attention to distinctions of forms which are otherwise almost certain to be confused, as, for example, the declension of perfect participles like *kritavân* and *rurudvân* (101, note 2), or drawing useful generalizations from paradigms of declension and conjugation, which it would take much time and observation on the part of the student to make for himself, e.g. as to the instances in which the vocative differs from the nominative (82, note 1), or as to the form of the nom. and voc. sing. of changeable bases (105).

In order to give this edition a thoroughly *practical* character, I have thought it worth while to appeal to the eye of the learner by printing in thick type any important point, or, in transliterated words, any phonetic peculiarity otherwise likely to escape his attention. With the same end in view, I have arranged in alphabetical order, the prepositions, the interjections, and the particles of common occurrence, devoting special attention to the meanings and uses of the latter as being of considerable practical importance to those who are beginning to read Sanskrit. For the sake of easy reference I have given the list of verbs (altogether 206) alphabetically also, omitting both verbs and verbal forms which occur only in the grammarians. I may here remark in passing that I have throughout the grammar refrained from quoting, in exemplification of the rules given, forms not occurring in the

literature, except in the comparatively few cases where the opposite course seemed necessary on pedagogic grounds.

In order to supplement what is omitted in it, the student should use the list of verbs in connection with the paradigms of the various tenses and with the list of irregularities given after each of the latter. I have appended a chapter on syntax, which, though short, I think will be found to contain all that the beginner wants, together with a brief sketch of the metres most commonly to be met with in the classical literature.

In conclusion, I must express my obligations to Prof. Stenzler's elementary Sanskrit book for suggesting to me the advisability of either retaining or omitting various rules. To Mr. Apté's excellent Guide to Sanskrit Composition I am indebted for much of the matter contained both in the section on the use of the particles and in the chapter on syntax. In preparing the list of verbs, I have derived much assistance from Prof. Whitney's valuable new work, 'Sanskrit Roots, Verb-Forms, and Primary Derivatives.' For the sketch of Sanskrit metres I have found very serviceable Prof. Oldenberg's article on the *Sloka*, in vol. xxxv of the Journal of the German Oriental Society, as well as Prof. Jacobi's more recent article, 'Zur Lehre vom *Sloka*.' From Prof. Edgren's Sanskrit Grammar I have derived some suggestions as to arrangement, and some valuable hints from Prof. Whitney's article on the Study of Sanskrit in the American Journal of Philology (vol. v, No. 3). To Professor Max Muller, above all, are due my sincere thanks for the advice and help he has always given me in this as well as in all other work I have undertaken in Sanskrit.

A. A. M.

INVERGARRY, N. B., September, 1885.

CONTENTS.

CHAPTER I. The Alphabet (1-15)

| SECT | PAGE | SECT. | PAGE |
|--|------|---|------|
| The Devanāgari letters | 2 | 9. The nasals | 5 |
| 1. Sanskrit and modern Indian dialects | 3 | 10. The three nasal semivowels | 5 |
| 2. Characters in which Sanskrit is written | 3 | 11. Consonants without corresponding nasals | 5 |
| 3. Number of letters in the alphabet | 3 | 12. Anusvāra before s, sh, s, h | 5 |
| 4. The vowels | 3 | 13. Combination of consonants | 6 |
| 5. Classified table of letters | 4 | 14. Peculiarities of letters in combination | 6 |
| 6. How to write the letters | 4 | 15. List of compound consonants | 6 |
| 7. Marks and signs | 4 | 16. Numerical figures | 8 |
| 8. The sibilants | 5 | 17. Rules of pronunciation | 8 |
| | | 18. The accent | 9 |

CHAPTER II. Rules of Sandhi (19-79).

| | | | |
|---|----|---|----|
| 19 Meaning and use of Sandhi | 10 | 34. Final t before palatals (except k, kh) | 16 |
| 20. Classification of vowels | 10 | 35. Final n before palatals | 16 |
| 21 Vowels meeting vowels (21-27) | 11 | 36. Final t before the linguals (except sh) | 16 |
| 22 a and a followed by other vowels and by diphthongs | 11 | 37 Final n before d, dh, n | 16 |
| 23 Liquid vowels followed by other vowels | 11 | 38 Changes of quality | 17 |
| 24. e and o followed by vowels | 12 | 39. Final k, t, t, p before nasals | 18 |
| 25. ai and au followed by vowels | 12 | 40. Final t before l | 18 |
| 26. Unchangeable vowels | 12 | 41. Final n before l | 18 |
| 27. Irregular Sandhi; prepositions ending in a or å followed by e, o, or r̥ | 12 | 42 Doubling of final n, n, n | 18 |
| 28. The eleven final consonants | 13 | 43. Final n before firsts and seconds | 18 |
| 29. No word ends in two consonants | 13 | 44. Final n and n before s, sh, s | 19 |
| 30. Classification of consonants, according to their organ | 14 | 45. Final n before s or s (not sh) | 19 |
| 31. According to their quality | 15 | 46. Final t before s | 19 |
| 32. Changes of organ and of quality | 15 | 47. Anusvāra and final m | 20 |
| 33. Changes of organ affect dentals, Anusvāra, and Visarga only | 15 | 48. Final m in pausé | 21 |
| | | 49. Visarga for final s and r | 21 |
| | | 50. Visarga before soft letters | 22 |
| | | 51. ah and åh before soft letters | 22 |
| | | 52. Final radical r | 22 |
| | | 53. Final r before initial r | 23 |
| | | 54. Pronouns sah and esha/h | 23 |
| | | 55. Bhoh, bhagoh, aghoh | 23 |

| SECT. | PAGE | SECT. | PAGE |
|--|------|---|------|
| 56 Nouns ending in radical r | 24 | 68. Aspirates losing their aspira- | 27 |
| 57 Initial <i>lh</i> and medial <i>lh</i> | 24 | ration | 27 |
| 58 Initial s changeable to <i>lh</i> | 24 | 69. Soft aspirates followed by | |
| 59. Initial h after k, t, t. p. . . . | 25 | t or th | 27 |
| 60 Final aspiration thrown back on initial | 25 | 70. Dentals after linguals | 28 |
| 61 Internal Sandhi (61-79) | 25 | 71 n after h and g | 28 |
| 62 i, ü, ri before vowels | 25 | 72 n before sibilants | 28 |
| 63 ri before consonants | 26 | 73. n before semivowels | 28 |
| 64 e, ai, o, au before vowels . . | 26 | 74. m changed to n; unchanged | |
| 65 i and u before radical r or v | 26 | before y, r, l | 28 |
| 66. Two final consonants im-possible | 26 | 75. n changed to n | 28 |
| 67 Consonants remain unchanged before vowels, nasals, and semivowels . | 27 | 76 s changed to sh | 30 |
| | | 77 s before t | 31 |
| | | 78 s changed to t before s | 31 |
| | | 79. h before s is treated like gh | 31 |

CHAPTER III. Declension (80-130).

| | | | |
|--|-------|---|----|
| 80 I Nouns II Numerals. | | 100. 3 Bases in iyas | 45 |
| III. Pronouns | 32 | 101. Nouns with three bases (101-104)—I vas | 46 |
| 81. Gender, number, and case . | 32 | 102 2 Bases in an (man, van) | 47 |
| 82. Case-terminations | 32 | 103 Irregular bases in an | 49 |
| 83 Nouns with changeable bases | 33 | 104 3 Bases in ak | 50 |
| 84. Strong cases | 33 | 105. Practical hints on the de- clesion of changeable bases | 52 |
| 85 1. Consonant stems and 2 vowel stems | 34 | 106. Irregular nouns with changeable bases | 53 |
| 86. A. Unchangeable bases (86-95) | 34 | 107. Vowel bases (107-113). a and å | 54 |
| 87 Bases in gutturals, linguals, dentalis, and labials (87-91) | 35 | 108. Bases in radical å | 55 |
| 88. Kitralkh | 35 | 109. Bases in i and u | 55 |
| 89. harit, agnimath, suhrid, budh, gup, kakubh | 36 | 110. Irregularities: pati, sakhi, akshi, asthi, dadhi, sakthi . | 57 |
| 90. Bases in palatals | 36 | 111. Bases in i and ü | 57 |
| 91 Bases in nasals | 38 | 112 Bases in ri | 60 |
| 92 Bases in semivowels | 38 | 113. Bases in ai, o, au | 61 |
| 93. Bases in sibilants and h | 39 | 114. Degrees of comparison: -tara, -tama | 62 |
| 94 Exceptional cases in sibi- lants and h | 39 | 115. Primary suffixes: -iyas, -isht/a | 62 |
| 95. Bases in s | 41-43 | 116. Numerals (116-120): Car- dinals | 62 |
| 96. B Changeable bases (96-106) | 43 | 117. } Declension of cardinals | 64 |
| 97. Nouns with two bases (97-100)—I. in at | 43 | 118. } Ordinals | 65 |
| 98. Bases in mat and vat | 44 | 120. Numerical adverbs | 66 |
| 99. 2. Bases in m | 45 | | |

Pronouns (121-130).

| SECT. | PAGE | SECT. | PAGE |
|---|------|---|------|
| 121. Personal pronouns . . . | 67 | 126. Reflexive pronouns . . . | 70 |
| 122. Demonstr. pronouns : tad . | 68 | 127. Compound pronouns . . . | 70 |
| 123. idam | 68 | 128. Pronouns of quantity in yat and vat | 71 |
| 124. adas | 69 | 129. Indefinite pronouns . . . | 71 |
| 125. tyad, etad; interrogative kim; relative yad . . . | 69 | 130. Pronominal adjectives . . | 72 |

CHAPTER IV. Conjugation (131-206).

| | | | |
|--|-------|--|-------|
| 131. Active, middle, and passive | 73 | 158. First aor : first and second forms: irregularities | 104-6 |
| 132. Singular, dual, and plural | 73 | 159. Third form | 106 |
| 133. Nine tenses and moods . | 73 | 160. Fourth form | 107 |
| 134. Special and general forms | 74 | 161. Second aorist: first form . | 108 |
| 135. Two conjugations, ten classes | 75 | 162. Irregularities | 108 |
| 136. Formation of pres. stem: first conjugation | 75 | 163. Second form | 109 |
| 137. Second conj., strong forms | 76 | 164. Third or reduplicated form | 109 |
| 138. Ad, Hu, Su, Rudh, Tan, and Kri classes | 76 | 165. Metrical rhythm in redu- plicated aorist | 109 |
| 139. The augment | 77 | 166. Special rule of redupl. | 110 |
| 140. Redupl.: general rules . | 78 | 167. Irregularity | 110 |
| 141. Special rule for Class III | 79 | 168. Simple future | 110 |
| 142. Terminations: table and notes | 79-81 | 169. Periphrastic future | 111 |
| 143. Paradigms | 81-93 | 170. Conditional | 112 |
| 144. Irregularities of present stems | 94-98 | 171. Benedictive (precative) . | 112 |
| 145. General or unmodified tenses | 98 | 172. Modification of root in benedictive; paradigm | 113 |
| 146. Redupl. perfect: special rules of reduplication . | 98 | 173. Passive terminations . . . | 113 |
| 147. Only formed from primary verbs | 99 | 174. Special forms | 113 |
| 148. Terminations | 99 | 175. Changes of root before passive ya | 113 |
| 149. Peculiarity of roots in à . | 99 | 176. Paradigm of passive . . . | 114 |
| 150. Guna and Vṛiddhi in sing. Parasmaipada | 100 | 177. General forms of passive . | 114 |
| 151. Weakening of root before accented terminations . | 100 | 178. Periphrastic perfect . . . | 115 |
| 152. Final vowels before vowel terminations | 101 | 179. Aorist passive, 3rd sing.. | 115 |
| 153. Irregularities | 101 | 180. How formed | 115 |
| 154. Paradigms | 102 | 181. Irregularities | 115 |
| 155. Periphrastic perfect, when formed | 103 | 182. Pres. and fut. participle . | 115 |
| 156. Irregularities | 104 | 183. Redupl. perf participle . | 116 |
| 157. Two kinds of aorists . . | 104 | 184. Pres and fut. Ātmanepada and, passive participle . | 116 |
| | | 185. Perf. Ātm. participle . | 117 |
| | | 186. Perf. passive participle . | 117 |
| | | 187. Fut. passive participle . | 118 |
| | | 188. Gerund or indecl. part. . | 119 |
| | | 189. Gerund suffix -ya and -tya | 119 |
| | | 190. Indeclinable part. in -am . | 119 |
| | | 191. Infinitive | 119 |

Derivative Verbs (192-206).

| SECT. | PAGE | SECT. | PAGE |
|---|------|--|------|
| 192 Causatives, formation of | 120 | 200. Intensives: not formed by all verbs | 122 |
| 193. Causatives in -paya | 120 | 201 Two forms of the intensive | 122 |
| 194. Irregular causatives | 120 | 202. Base modified before intensive -ya | 122 |
| 195. -aya retained in general forms | 120 | 203 Conjugation of intensives | 122 |
| 196. Passive of causatives | 121 | 204 Special rules of redupl. | 123 |
| 197. Desideratives | 121 | 205. Irregular intensives | 123 |
| 198. Special rules of redupl. | 121 | 206 Denominatives, formation | 124 |
| 199 Irregularities | 122 | | |

CHAPTER V. Indeclinable Words (207-211).

| | | | |
|---------------------------------------|-----|--|---------|
| 207 Prepositions | 125 | 210 Conjunctions and other particles | 126-133 |
| 208. Cases governed by them | 125 | 211. Interjections | 133-4 |
| 209 Prepositional adverbs | 125 | | |

CHAPTER VI Compound Words (212-219).

| | | | |
|--|-----|--|-----|
| 212 Importance of compounds in Sanskrit | 134 | 215 Descriptive determinatives | 136 |
| 213. Three kinds: determinatives, copulatives, and possessives | 134 | 216. Copulative compounds | 137 |
| 214. Dependent determinatives | 135 | 217. Peculiarities of copulative compounds | 137 |
| | | 218 Possessive compounds | 137 |
| | | 219. Peculiarities of possessives | 138 |

CHAPTER VII. Syntax (220-250).

| | | | |
|---|-----|---|---------|
| 220. Characteristics of Sanskrit syntax | 139 | 238. Act. and pass past part. | 152 |
| 221. Order of words | 139 | 239 Future passive participle | 152 |
| 222. Order of clauses | 140 | 240. Indeclinable participle | 153 |
| 223. The article | 140 | 241. Infinitive: two kinds | 153 |
| 224. Number | 140 | 242. Infinitive with adjectives and nouns | 154 |
| 225. Concord | 141 | 243. No passive form of the infinitive | 154 |
| 226. Pronouns | 141 | 244. The present | 155 |
| 227. Nominative case | 142 | 245 Imperfect, perfect, aorist | 155 |
| 228. Accusative case | 143 | 246. Simple and periphrastic future | 156 |
| 229. Double accusative | 143 | 247. Imperative | 156 |
| 230. Instrumental | 144 | 248 Optative | 156 |
| 231. Dative | 146 | 249. Benedictive (precative) | 157 |
| 232. Ablative | 147 | 250. Conditional | 157 |
| 233. Genitive | 148 | Appendix I. List of Verbs | 158-177 |
| 234. Locative | 149 | Appendix II. Metre | 178-181 |
| 235. Loc. and gen. absolute | 151 | Sanskrit Index | 182-192 |
| 236. Time and distance | 152 | | |
| 237. Present participle | 152 | | |

SANSKRIT GRAMMAR.

THE DEVANÂGARÎ LETTERS.

| VOWELS. | | | CONSONANTS. | | | |
|---------|------------|-------------|-------------|-------------|------------|------------------|
| Initial | Med.al. | Equivalent. | | | Equivalent | |
| अ | - | a | क | k | प | p |
| आ | ा | â | ख | kh | फ | ph |
| इ | ि | i | ग | g | ब | b |
| ऋ | े | î | ঁ | gh | ভ | bh |
| ও | ো | u | ঁ | n̄ | ম | m |
| ঁ | ু | û | চ | k (or ch) | য | y |
| ঁ | ৰি (or ৱি) | ri (or ri) | ঁ | kh (or chh) | র | r |
| ঁ | ে | rî (or nî) | জ | g (or j) | ল | l |
| ঁ | ৲ (or li) | li (or li) | ঁ | gh (or jh) | ব | v |
| ঁ | ৳ (or li) | li (or li) | ঁ | n̄ (or ñ) | | |
| ঁ | ৈ | e | ট | t (or t̄) | শ | s (or s̄) |
| ঁ | ৈ | ai | ঁ | th (or t̄h) | ষ | sh |
| ঁ | ৌ | o | ঁ | d (or d̄) | স | s |
| ঁ | ৌ | au | ঁ | dh (or dh̄) | হ | h |
| | | | ত | t | ম | (or m̄) |
| | | | ঁ | th | ঁ | (or m̄) |
| | | | দ | d | ঁ | (or h̄) |
| | | | ঁ | dh | ঁ | (Gihvâmûlyâ), χ |
| | | | ন | n | ঁ | (Upadhmânîya), φ |

CHAPTER I.

THE ALPHABET.

1 (1). The Sanskrit, or sacred language, is the ancient *literary* language of the Hindûs. From the ancient *popular* dialects, called Prâkrit, are descended most of the dialects of modern India, Bengâlî, Hindî, Marâthî, Gujarâtî, and Hindûstânî.

2 (2). Sanskrit is written in Devanâgarî character from left to right. Bengâlî, Grantha, Têlugu, and other modern Indian characters are also commonly employed for writing Sanskrit in their respective provinces.

3 (5). The Devanâgarî alphabet consists of forty-eight letters, thirteen vowels and thirty-five consonants. These represent every sound of the Sanskrit language.

4 (13). The vowels are written differently according as they are initial or follow a consonant. They are:—

(a) Simple vowels: ए (-)¹ a, इ (f) i², उ (,) u, औ (,) ri³, ल (,,) li.
आ (T) ā, ई (T) ī, ऊ (,) ū, औ (,) ri.

(b) Diphthongs: ए (^) e, ऐ (^) ai, ओ (^) o, औ (^) au.

Note 1. There is no sign for medial (or final) ā, as this vowel is considered to be inherent in every consonant, e.g. क = ka.

Note 2. Medial (or final) ī is written before the consonant after which it is pronounced, e.g. कि ki.

Note 3. If औ ri follows the consonant र r it retains its initial form, and the r is written over it; thus निरौरितः nirritih (cp. 14).

5 (4). The following table contains a complete classification of all the letters of the Devanâgarî alphabet according to the organs with which they are pronounced (see 30).

| | Hard, (tenues) | Hard, and aspirated, (tenues) | Soft, (medium) | Soft, and aspirated, (medium aspirate.) | Nasals | Liquids, | Sibilants | Vowels Short, Long | Diphthongs |
|-----------|-------------------|-------------------------------------|-------------------|--|--------|------------------|-----------|-----------------------|------------|
| Gutturals | क k | ख kh | ग g | ঘ gh | ঙ় n | হ h ² | খ় (χ) | আৱ আৰা | ই e ইৈ |
| Palatals | চ k | ছ kh | ঝ g | ঝ় gh ¹ | ঝ় n | য y | ঝ় s | ই i ই়ি | ই e ইৈ |
| Linguals | ত t | ঢ th | দ d | ধ dh | ণ n | ৰ r | ধ sh | চুৰি চুৰি | ওঁো ওঁৌ |
| Dentals | ন t | ঘ th | দ d | ঘ dh | ণ n | ল l | স s | লু li লু | ুুু |
| Labials | প p | ফ ph | ব b | ভ bh | ম m | ব v | খ় (φ) | উ u উু | |

Unmodified Nasal or Anusvâra, 'm, or '় m, e.g. ক় kam, or ক় kam.

Unmodified Sibilant or Visarga, : h.

Note—In the above table, the first, second, and seventh (sibilants) columns contain hard sounds; the remaining consonants and all vowels are soft.

6 (3). In writing the Devanâgarî alphabet, the distinctive portion of each letter is written first, then the perpendicular, and lastly the horizontal line, e.g. r, ঠ, ট ta.

7 (18-20). Consonants to be pronounced without any vowel after them are marked with Virâma (়). Thus ak must be written অক্.

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

¹ The palatals, being derived from gutturals, are best transliterated by italicised gutturals.

² হ h is not properly a liquid, but a soft (sonant) breathing.

³ The signs for the guttural and labial sibilants have become obsolete, and are replaced by Visarga (়).

Avagraha (४) marks in our editions the elision of अ a at the beginning of a word, e.g. नेऽपि te=pi for ने अपि te api.

५ marks an abbreviation : thus, गतम् gatam, °तेन (ga)tena.

६ (७). There were originally five distinct signs for the sibilants; but the signs for the guttural and labial sibilants having become obsolete, their place is supplied by Visarga, the sign of the unmodified sibilant.

७ (८). There are five distinct letters for the five nasals. When these nasals are followed by consonants of their own class, they are often, for the sake of more expeditious writing, replaced by the sign of Anusvâra. Thus we may write अंकिता amkitâ for अङ्किता aṅkîtâ, अंचिता amkitâ for अङ्चिता aṅchîtâ; कुंडिता kunditâ for कुण्डिता kunditâ; नंदिता namditâ for नन्दिता nanditâ; कंपिता kampitâ for कम्पिता kampitâ. The pronunciation remains unaffected by the change.

The same applies to final म् m, at the end of a sentence. Thus अहं may be written for अहम्, but it is really an m, and to be pronounced as such.

*१० (९). Besides the five regular nasals, there are three nasalized letters, यँ, लँ, वँ, or यं, लं, वं, य̄, ल̄, व̄, which are used to represent a final म् m, if followed by an initial य y, ल l, व v; e.g. तँयाति tayঁ yâti for तं याति tam yâti; तँलभते tal labhate for तं लभते tam labhate; तँवहति tavঁ vahati for तं वहति tam vahati.

११ (१०). The only consonants which have no corresponding nasals are र् r, श् s, ष् sh, स् s, ह् h. A final म् m, therefore, before any of these letters at the beginning of words, can only be represented by Anusvâra, the natural or unmodified nasal; e.g. तं रक्षति tam rakshati, तं हरति tam harati.

१२ (११). In the body of a word the only letters which can be preceded by Anusvâra are श् s, ष् sh, स् s, ह् h. Before the semi-vowels य् y, र् r, ल् l, व् v, the म् m in the body of a word is never changed into Anusvâra; e.g. गम्यते gamyate, नम्रः namrah.

13 (16). If a consonant is followed immediately by one or more consonants, they are all written in a group. Thus atka is written अत्क; kártsnya, कार्त्स्य. The general principle followed in the formation of these compound consonants, is to drop the perpendicular and horizontal lines except in the last letter.

14 (17). The most noticeable peculiarities in the formation of compound consonants are the following :—

The र following a consonant is written by a short transverse stroke at the foot of the letter; as क + र = क्र or ज्ञ kra; ग + र = ग्र gra; त + र = त्र or च tra; ह + र = ह्र dra; प + र + र = पृ shitra.

The र preceding a consonant is written by ^ placed at the top of the consonant before which it is to be sounded. Thus अर + क = अर्कै arka; चर + प + म = चर्मै varshma. This sign for र is placed to the right (while Anusvâra is placed to the left) of any other marks at the top of the same letter; e.g. अर्केंदू arkendû.

अ ksha = क + ष; ज्ञा ktva = क + त्र + व.

ग gña = ग + न.

ह gha is sometimes written है.

र ru = र + उ; ह rū = ह + ऊ.

श s is frequently written श्; e.g. शु su, शू sū, श्र̄ sra, श्र̄ ska.

List of Compound Consonants.

15 (20). क्र k-ka, क्ल k-kha, क्व k-ka, क्त k-ta, क्त्य k-t-ya, क्त्र k-t-ra, क्त्य k-t-r-ya, क्त्रे k-t-va, क्न k-na, क्व्य k-n-ya, क्म k-ma, क्य k-ya, क्र or ज्ञ k-ra, क्य or च्ञ k-r-ya, क्ल k-la, क्ले k-va, क्व्य k-v-ya, श k-sha, स्म k-sh-ma, स्प k-sh-ya, स्व k-sh-va;—ख्य kh-ya, ख्न kh-ra;—ग्र g-ya, ग्र g-ra, ग्र g-r-ya;—घ्न gh-na, घ्न gh-n-ya, घ्न gh-ma, घ्न gh-ya, घ्न gh-ra;—ङ्न n-ka, ङ्ने n-k-ta, ङ्न्य n-k-t-ya, ङ्ना n-k-ya, ङ्ने n-k-sha, ङ्न्य n-k-sh-va, ङ्ने n-k-ha,

ਨੂੰ n-kh-ya, ਨੂੰ n-ga, ਨੂੰ n-g-ya, ਨੂੰ n-gh-a, ਨੂੰ n-gh-ya, ਨੂੰ n-gh-ra,
ਨੂੰ n-na, ਜੂੰ n-ma, ਜੂੰ n-ya.

ਚੂੰ k-ka, ਚੂੰ k-kha, ਚੂੰ k-kh-ra, ਚੂੰ k-na, ਚੂੰ k-ma, ਚੂੰ k-ya;—
ਚੂੰ kh-ya, ਚੂੰ kh-ra;—ਜੂੰ g-ga, ਜੂੰ g-gha, ਜੂੰ g-ñ-a, ਜੂੰ g-ñ-ya,
ਜੂੰ g-ma, ਜੂੰ g-ya, ਜੂੰ g-ra, ਜੂੰ g-va;—ਚੂੰ ñ-ka, ਚੂੰ ñ-k-ma,
ਚੂੰ ñ-k-ya, ਚੂੰ ñ-kha, ਚੂੰ ñ-ga, ਚੂੰ ñ-ña, ਚੂੰ ñ-ya.

ਟੂੰ t-ta, ਟੂੰ t-ya;—ਠੂੰ th-ya, ਠੂੰ th-ra;—ਡੂੰ d-ga, ਡੂੰ d-g-ya,
ਡੂੰ d-gh-a, ਡੂੰ d-gh-ra, ਡੂੰ d-ma, ਡੂੰ d-ya;—ਧੂੰ dh-ya, ਧੂੰ dh-ra;—
ਰਾਡ n-ta, ਰਾਡ n-tha, ਰਾਡ n-da, ਰਾਡ n-d-ya, ਰਾਡ n-d-ra, ਰਾਡ n-d-r-ya,
ਰਾਡ n-dha, ਰਾਡ n-na, ਰਾਡ n-ma, ਰਾਡ n-ya, ਰਾਡ n-va.

ਲੂੰ t-ka, ਲੂੰ t-k-ra, ਲੂੰ t-ta, ਲੂੰ t-t-ya, ਲੂੰ t-t-ra, ਲੂੰ t-t-va,
ਲੂੰ t-tha, ਲੂੰ t-na, ਲੂੰ t-n-ya, ਲੂੰ t-pa, ਲੂੰ t-p-va, ਲੂੰ t-ma,
ਲੂੰ t-m-ya, ਲੂੰ t-ya, ਲੂੰ or ਚ t-ra, ਲੂੰ t-r-ya, ਲੂੰ t-va, ਲੂੰ t-sa,
ਲੂੰ t-s-na, ਲੂੰ t-s-n-ya;—ਘੂੰ th-ya;—ਹੂੰ d-ga, ਹੂੰ d-gh-a, ਹੂੰ d-gh-ra,
ਹੂੰ d-da, ਹੂੰ d-d-ya, ਹੂੰ d-dha, ਹੂੰ d-dh-ya, ਹੂੰ d-na, ਹੂੰ d-ba,
ਹੂੰ d-bha, ਹੂੰ d-bh-ya, ਹੂੰ d-ma, ਹੂੰ d-ya, ਹੂੰ d-ra, ਹੂੰ d-r-ya, ਹੂੰ d-va,
ਹੂੰ d-v-ya;—ਭੂੰ dh-na, ਭੂੰ dh-n-ya, ਭੂੰ dh-ma, ਭੂੰ dh-ya, ਭੂੰ dh-ra,
ਭੂੰ dh-r-ya, ਭੂੰ dh-va;—ਨੂੰ n-ta, ਨੂੰ n-t-ya, ਨੂੰ n-t-ra, ਨੂੰ n-d-a,
ਨੂੰ n-d-ra, ਨੂੰ n-dha, ਨੂੰ n-dh-ra, ਨੂੰ n-na, ਨੂੰ n-pa, ਨੂੰ n-p-va,
ਨੂੰ n-ma, ਨੂੰ n-ya, ਨੂੰ n-ra, ਨੂੰ n-sa.

ਪੂੰ p-ta, ਪੂੰ p-t-ya, ਪੂੰ p-na, ਪੂੰ p-pa, ਪੂੰ p-ma, ਪੂੰ p-ya, ਪੂੰ p-ra,
ਪੂੰ p-la, ਪੂੰ p-va, ਪੂੰ p-sa, ਪੂੰ p-s-va;—ਬੂੰ b-gha, ਬੂੰ b-ga, ਬੂੰ b-da,
ਬੂੰ b-dha, ਬੂੰ b-na, ਬੂੰ b-ba, ਬੂੰ b-bha, ਬੂੰ b-bh-ya, ਬੂੰ b-ya, ਬੂੰ b-ra,
ਬੂੰ b-va;—ਭੂੰ bh-na, ਭੂੰ bh-ya, ਭੂੰ bh-ra, ਭੂੰ bh-va;—ਸੂੰ m-na,
ਸੂੰ m-pa, ਸੂੰ m-p-va, ਸੂੰ m-ba, ਸੂੰ m-bha, ਸੂੰ m-ma, ਸੂੰ m-ya,
ਸੂੰ m-ra, ਸੂੰ m-la, ਸੂੰ m-va.

ਯੂੰ y-ya, ਯੂੰ y-va;—ਲੂੰ l-ka, ਲੂੰ l-pa, ਲੂੰ l-ma, ਲੂੰ l-ya, ਲੂੰ l-la,
ਲੂੰ l-va;—ਵੂੰ v-na, ਯੂੰ v-ya, ਲੂੰ v-ra, ਲੂੰ v-va.

ਸੂੰ s-ka, ਸੂੰ s-k-ya, ਸੂੰ s-na, ਈਧੂੰ s-ya, ਸੂੰ s-ra, ਈਧੂੰ s-r-ya, ਸੂੰ s-la,
ਸੂੰ s-va, ਈਧੂੰ s-v-ya, ਈਧੂੰ s-sa;—ਝੂੰ sh-ta, ਈਧੂੰ sh-t-ya, ਝੂੰ sh-t-va,
ਝੂੰ sh-t-r-ya, ਝੂੰ sh-t-va, ਝੂੰ sh-th-a, ਝੂੰ sh-na, ਈਧੂੰ sh-n-ya, ਘੂੰ sh-pa,
ਘੂੰ sh-p-va, ਘੂੰ sh-ma, ਘੂੰ sh-ya, ਘੂੰ sh-va;—ਖੂੰ s-ka, ਖੂੰ s-kha,

स्त s-ta, स्त्य s-t-ya, स्त्र s-t-ra, स्त्रव s-t-va, स्थ s-tha, स्था s-na,
 स्य s-n-ya, स्म s-pa, स्फ s-phā, स्मा s-ma, स्या s-m-ya, स्या s-ya,
 स्त्रा s-ra, स्त्रवा s-va, स्त्रमा s-sa.

ह्ल h-na, ह्ला h-na, ह्ला h-ma, ह्ला h-ra, ह्ला h-la, ह्ला h-va.

16 (21) The numerical figures in Sanskrit are :—

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| १ | २ | ३ | ४ | ५ | ६ | ७ | ८ | ९ | ० |
| १ | २ | ३ | ४ | ५ | ६ | ७ | ८ | ९ | ० |

These figures were adopted by the Arabs, who introduced them into Europe.

Pronunciation.

17 (22). The following rules should be noted :—

1. The vowels should be pronounced like the vowels in Italian. The short अ a, however, has rather the sound of the so-called neutral vowel in English, as the u in but.
2. The aspiration of the consonants should be heard distinctly. Thus ख kh = 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.
3. The guttural ङ n̄ has the sound of ng in king.
4. The palatals च and ज (transliterated k and g because they are derived from the gutturals) have the sound of ch in church and of j in join.
5. The linguals are pronounced similarly to the so-called dentals d, t, n in English, the tongue being turned rather further back against the roof of the palate. The dentals in Sanskrit are produced by bringing the tip of the tongue against the very edge of the upper front teeth. The English t, d, n sound like the Sanskrit linguals rather than like the Sanskrit dentals.
6. The Visarga, which is a final h sound, is a hard breathing.

7. The dental **स** s sounds like s in sin; the lingual **ष** sh like sh in shun, the palatal **়** s like ss in session; the difference being that in pronouncing the lingual the tongue is turned further back than in the case of the palatal.
8. The real Anusvâra is sounded as a very slight nasal, like n in the French bon.

Accent.

18 (Appendix II). The Sanskrit accent, which is marked in works belonging to the Vedic period only, but not in classical Sanskrit, is a musical accent dependent on pitch and not on stress only. It does not depend on quantity, and is not, as in the classical languages, limited to particular syllables. In this grammar it is marked in the transliterated words, in order that the student may see clearly how strong syllables are dependent on the accent and are weakened by the loss of it.

The three principal accents are: the udâtta, or acute, pronounced by raising the voice; the svarita, or circumflex, pronounced by a combined rise and fall of the voice; and the anudâtta (i. e. without udâtta), which may be marked in transliterated words by the *gravis*, and which belongs to all vowels having neither of the other two accents.

The anudâtta immediately preceding an udâtta or svarita vowel is called anudâttatara.

The anudâtta immediately following an udâtta is changed into what is called the dependent svarita.

In Sanskrit the svarita and the anudâttatara only are indicated, the former by ', the latter by _. Whenever we find a syllable marked by _, we know that the next syllable, if left without any mark, is udâtta, if marked by ', is svarita; e. g. agn̄i: agnîh, कन्या॑ kanyâ'; agnि॒nā agnînâ (ag, anudâttatara; nî, udâtta; nâ, dependent svarita).

CHAPTER II.

RULES OF SANDHI OR THE COMBINATION
OF LETTERS.

19 (23). In Sanskrit every sentence is considered as one unbroken chain of syllables. The coalescence of final and initial letters is called Sandhi (putting together). The rules of Sandhi are based chiefly on the avoidance of hiatus and on assimilation.

The absence of Sandhi is in many cases sufficient to mark the stops which in other languages have to be marked by punctuation.

Though both are based on the same phonetic principles, it is essential, in order to avoid confusion, to distinguish **external Sandhi**, which determines the changes of final and initial letters of *words*, from **internal Sandhi**, which applies to the final letters of *verbal roots* and *nominal bases* when followed by certain terminations or suffixes.

Note—The rules of external Sandhi apply, with few exceptions, to words forming compounds, and to the final letters of nominal bases before the Pada or middle terminations भ्याम् bhyām, भिः bhiḥ, भ्यः bhyah, सु su (see 85), or before secondary suffixes beginning with any consonant except य् y.

External Sandhi.**Classification of Vowels.**

20 (30-33). Vowels are divided into :—

A. 1. Simple vowels : अ a; आ ā; इ i; ई ī; उ u; ऊ ū; चू ri; चूरी ri; ल् h.

2. Gunा vowels : अ a; ए e; ओ o; अर् ar; अल् al.

3. Vṛiddhi vowels : आ ā; ऐ ai; औ au; आर् är; आल् al.

Guna is the strengthening of the simple vowels by a preceding अ a (अ a itself remains unchanged); Vriddhi is the further strengthening of Guna vowels by means of another अ a.

- B. 1. Vowels which are liable to be changed into semivowels: इ i, ई ī; उ u, ऊ ū; चू ri, चूरि rī; also the diphthongs (the latter half of which is इ i or उ u): *liquid* vowels.
2. Those which are not: अ a, आ ā.

Combination of Final and Initial Vowels.

21 (33). If the same simple vowel (long or short) occurs at the end and beginning of words, the result is a long vowel; e.g. सा अपि ईश्वते sā api īkshate becomes सापीश्वते sāpīkshate; किंतु उदेति kintu udeti becomes किंतूदेति kintūdeti; कर्तृ चूजु kartri rigu becomes कर्तृचूजु kartrigu.

22 (34, 35). अ a and आ ā coalesce with a following simple liquid vowel to Guna; e.g. तव इंद्रः tava indrah = तवेंद्रः tavendrah; सू उक्त्वा sā uktvā = सोक्त्वा soktvā; सा चूर्द्धिः sā riddhih = सर्द्धिः sarddhih; with diphthongs to Vriddhi; e.g. तव एव tava eva = तवैव tavaiva; सा ओषधिः sā oshadhih = सौषधिः saushadhih; सा औत्सुक्यवती sā autsukyavatī = सौत्सुक्यवती sautsukyavatī.

23 (36). A simple liquid vowel followed by any other vowel or by a diphthong is changed into its semivowel; e.g. दधि अत्र दध्यत्रा dadhi atra = दध्यत्रा dadhyatra; कर्तृ उत्र kartri uta = कर्तृत्र kartruta; मधु इव madhu iva = मध्यिव madhviva; नदी अर्थम् nadī artham = नद्यर्थम् nadyartham.

24 (37). The Guna vowels ए e and ओ o—

(a) if followed by अ a, remain unchanged, the अ a being dropped: ते अपि te api = तेऽपि tēpi; सो अपि so api = सोऽपि sōpi.

(b) if followed by any other vowel, are changed to 'अ a (through

अय् ay and अव् av, the semivowels being dropped): सखे
इह sakhe iha = सख इह sakha iha; प्रभो एहि prabho ehi =
प्रभ एहि prabha ehi.

25 (38) The Vriddhi vowel ऐ ai becomes आ ा (through आय् ày),
औ au becomes आव् áv (the semivowel not being dropped in this
case) before all vowels and diphthongs: श्रियै अर्थः sriyai arthah =
श्रिया अर्थः sriyâ arthah; but तौ इति tau iti = ताविति tâv iti.

Note—The hiatus occasioned by the dropping of य् y and व् v
in the above three cases (24, 25) remains, no further coalescence
taking place.

26 (39). **Exception**—If the vowels ई ī, ऊ ū, ए e are the terminations
of the dual, whether of nouns, adjectives, pronouns, or
verbs, they remain unchanged before vowels; also the ई ī of अमी
amî, nom. plural of the pronoun अदस् adas. अ a is not elided
after this dual ए e. These vowels are called Pragrihya.

Ex कवी इमौ kavî imau, these two poets; साधू इमौ sâdhû^ū
imau, these two merchants; विद्ये इमे vidye ime, these two sciences;
याचेते अर्थम् yâkete artham, they two ask for money; अमू अर्भकौ
amû arbhakau, these two children; अमी अश्वाः amî asvâh, these
horses.

Irregular Vowel Sandhi.

27 (43, 44). 1. When a preposition ending in अ a or आ ा is
followed by a verb beginning with ए e or औ o, the result of the
coalescence of the vowels is ए e or औ o, not ऐ ai or औ au.

Ex प्र + एजते = प्रेजते pra + egate = pregate; परा + औहति =
परोहति parâ + ohati = parohati.

Exception—The two verbs एध् edh, to grow, and इ i, to go, if
raised by Guna to ए e, are regular.

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

2. When a preposition ending in अ a or आ ा is followed by a

verb beginning with अ॒ ri, the two vowels coalesce into आ॒र् ar instead of आ॒र् ar.

Ex. अ॒प + अ॒र्क्खति = अ॒पार्क्खति apa + rikkhati = apàrkkhati; परा + अ॒र्षति = परार्षति parā + rishati = parárshati.

Note (47–50)—Interjectional particles consisting of or ending in vowels are not liable to Sandhi; e.g. इंद्रः i indra, Oh Indra; आ स्वम् एवम्, is it so indeed? हे इंद्रः he indra, Oh Indra; अहो अपेहि aho apehi, halloo, go away.

Combination of Final and Initial Consonants.

28 (54). The rules concerning the changes of final consonants will be considerably simplified by remembering that *eleven* only out of the *thirty-five* consonants can ever stand in Sanskrit at the end of a word; viz.

क् k, द् t, न् t, प् p, } ल् l, : (Visarga), *(Anusvára).
इ् n, ए् n, त् n, म् m,

Because 1. final aspirates must be replaced by their corresponding unaspirated letters;

2. final soft letters must be replaced by their corresponding hard letters;

3. palatals must be replaced by gutturals (अ् kh is *always*, and अ् g sometimes, replaced by द् t);

4. of the semivowels only ल् l can be final; final इ् r is replaced by Visarga;

5. final ह् h is replaced by द् t (sometimes by न् t or क् k);

6. of the sibilants, इ् sh and ए् s are replaced by द् t (sometimes by क् k), ए् s by Visarga, which is the only sibilant tolerated at the end of a word.

Besides these ten, Anusvára is the only other letter which can stand at the end of a word.

29 (55). No word in Sanskrit ever ends in more than one consonant, except when इ् r precedes a final क् k, द् t, प् p, which

is radical or substituted for a radical. In the case of all other combinations the final letter or letters must be dropped till only one remains, which is allowable as a final. Thus अभिभृ + त् = अभिभः abibhar + t = abibhah, 3 p. sg. impf. of भ्रु bhri, to carry; सुवल्ग + स् = सुवल्ग् suvalg + s = suval, nom. sing., well jumping.

But ऊर्के ऊर्क, strength, nom. sing. of ऊर्जे ऊर्जः अवार्विते वार्विते avarivart, 3 p. sg. impf. intens. of वृत् vrit or वृध् vriddh; अमार्ते अमार्ते amārt from मृज् mrig.

The nom. sing. of चिकीष् kikirsh (from the desiderative of कृ kri, to do) is चिकीः kikīh, the final ष् sh, which would otherwise become त् t, being dropped because it is a derivative suffix.

Classification of Consonants.

30 (56). Place or organ of consonants :—

1. The throat, the palate, the roof of the palate, the teeth, the lips, and the nose are called the places or organs of the letters.
2. By contact between the tongue and the four places,—throat, palate, roof, teeth,—the guttural, palatal, lingual, and dental consonants are formed. Labial consonants are formed by contact between the lips.
3. In forming the nasals of the five classes, the breath partially passes through the nose, while the real Anusvâra is formed in the nose only.
4. The Visarga is said by native grammarians to be pronounced in the chest; it is now pronounced by the natives like an h followed by a very short vowel, e. g. कः kah sounds like kahă. The three sibilants श् s, ष् sh, स् s are produced by an incipient contact of the tongue with the palate, the roof, and the teeth respectively.
5. ह् h is guttural; the semivowels य् y, र् r, ल् l, व् v are palatal,

lingual, dental¹, and labial. य y, ल l, व v can be nasalized, and are then written ः, ल्, व्, or ं, लं, वं, ः, य, ल, व. र r can not be nasalized.

31 (57). Quality of consonants.

Consonants are :—

1. Either **hard** (surd): the first, second, and seventh (sibilants) columns in the table in § 5.

Or **soft** (sonant): all the remaining consonants, the semi-vowels (columns 3, 4, 5, 6), and Anusvāra (besides all the vowels and diphthongs).

2. Either **aspirated**: columns 2, 4, 7, ः h, and Anusvāra.

Or **unaspirated**: all the rest.

It will appear from the above that the change of च k to छ k is a change of place, and that of च k to ञ g is a change of quality; while in the transition of च k to ङ g, or of ङ t to ञ n, there is a change both of place and of quality.

32 (60). The changes which take place by the combination of the eleven final consonants with initial vowels or consonants may therefore conveniently be treated under two heads.

Final letters are changed :

I. With regard to their places or organs.

II. With regard to their quality

I. Changes of Place.

33 (61). The only final consonants which are liable to change of place are the **Dentals**, **Anusvāra**, and **Visarga**.

a. The dentals become palatal and lingual before palatals and linguals.

b. Anusvāra and Visarga adapt themselves as much as possible to the organ of the letter by which they are followed.

¹ ल् l, however, is practically treated as a lingual, being derived from र r.

All other changes of final consonants are merely changes of quality; these in the case of dentals, Anusvâra, and Visarga being superadded to the changes of place.

The Dentals: त् t and न् n.

34 (62). Final त् t before palatals (च् k, छ् kh, ज् g, झ् gh, च् न्, श् s) is changed to a palatal.

Ex. तत् + च = तच् tat + ka = takka, and this; तत् + चिनत्ति = तच्छनत्ति tat + khinatti = takkhinatti, he cuts this; तत् + शृणोति = तच्छृणोति¹ tat + srinoti = taksrinoti, he hears this; तत् + जायते = तज्जायते tat + gayate = taggâyate, this is born.

In the last example the final त् t is changed to च् k and then to ज् g (38); the same change would take place before an initial झ् gh; and before an initial च् न्, त् t might become either ज् g or च् न्.

35 (63). Final न् n before ज् g, झ् gh, च् न्, and श् s is changed to palatal च् न्.

Ex. तान् + जयति = ताज्जयति tân + gayati = tâñgayati, he conquers them.

Note—Rules on the change of final न् n before च् k, छ् kh, and श् s will be given in 43 and 45.

36 (64). Final त् t before द् t, र् th, इ् d, व् dh, ण् n (not ष् sh) is changed to a lingual.

Ex. एतत् + ठक्कुरः = एतद्गुरः etat + thakkurah = etatthakkurah, the idol of him; तत् + डयते = तड्डयते tat + dayate = taddayate: here the final त् t is changed to द् t and then to इ् d (38): the same change would take place before an initial व् dh; before an initial ण् n, त् t might become either इ् d or ण् n (39).

37 (65). Final न् n before इ् d, व् dh, ण् n (not ष् sh) is changed to ण् n.

¹ श् s in this case is generally changed to छ् kh: तच्छृणोति takkhrinoti.

Ex. महान् + डामरः = महारडामरः mahân+dâmarah=mahândâmarah, a great uproar.

Note 1—Rules on the changes of न् n before ट् t and ठ् th (not ष् sh) will be given in 43.

Note 2—The changes of place with regard to final Anusvâra (m) and Visarga (h) will be explained, together with the changes of quality to which these letters are liable, in 47-52.

II. Changes of Quality.

38 (66). Final consonants must be soft before soft initials and hard before hard initials.

Note—As the nasals have no corresponding hard letters, they remain unchanged in quality before hard letters, unless the contact can be avoided by inserting sibilants, or, if the following letters are sibilants, by inserting k, k, t, or t (44, 45).

Accordingly final क् k, ट् t, त् t, ष् p before sonants become ण् g, ढ् d, त् d, ब् b respectively.

Note—त् t before sonant palatals and linguals will of course become ज् g and झ् d respectively by 34 and 36.

Examples :—

क् k: सम्यक् + उक्तम् = सम्यगुक्तम् samyak + uktam=samyagutam, well said; दिक् + गजः = दिग्गजः dik + gagah=digga-gah, an elephant supporting the globe.

ट् t: परिव्राट् + अयम् = परिव्राद्यम् parivrât + ayam=parivrâda-yam, he is a mendicant; परिव्राट् + मित्रम् = परिव्राद्मित्रम् parivrât + mitram=parivrâdmitram.

त् t: सरित् + अत्र = सरिदत्र sarit + atra=saridatra, the river there; महत् + धनुः = महद्धनुः mahat + dhanuh=mahaddha-nuh, a large bow.

ष् p: ककुप् + अत्र = ककुबत्र kakup + atra=kakubatra, a region there (inflectional base ककुभ् kakubh); अप् + जयः = अज्जयः ap + gayah=abgayah, obtaining water.

But सरित् + जलम् = सरिज्जलम् sarit + galam = sariggalam (34),
 water of the river; एतत् + डामरः = एतडुमरः etat + dāmarah
 = etaddāmarah, the uproar of them.

39 (67). क् k, द् t, न् t, प् p, when followed by initial nasals,
 chiefly न् n and म् m, may, after becoming ग् g, इ् d, ह् d, and ब् b,
 be further assimilated to the nasal, and be written ल् n, ण् n,
 न् n, म् m.

Ex. दिक् + नागः = दिग्नागः or दिन्नागः dik + nágah = dignágah or
 diinnágah, a world elephant; जगत् + नाथः = जगद्वाथः or
 जगन्नाथः gagat + náthah = gagadnáthah or gagannáthah, lord of
 the world; अप् + नदी = अब्नदी or अम्नदी ap + nadī = abnadī or
 amnadī, water-river; प्राक् + मुखः = प्रामुखः or प्रामुखः prák +
 mukhah = prágmukhah or prámukhah, facing the east.

40 (70). Final न् t before ल् l becomes ल् l (not ह् d).

Ex. तत् + लभम् = तज्जभम् tat + labdham = tallabdham, this is
 taken.

41 (71). Final न् n before ल् l also becomes ल् l; but this ल् l,
 being pronounced through the nose, is written with Anusvāra,
 which in this case is usually written as a half-moon.

Ex. महान् + लाभः = महाङ्गाभः mahân + läbhah = mahälläbhah,
 large gain.

42 (72). Final ल् n, ण् n, and न् n, preceded by a **short** vowel
 and followed by *any* vowel, are doubled.

Ex. धावन् + अस्त्रः = धावनस्त्रः dhávan + asvah = dhávannasvah,
 a running horse; प्रत्यङ् + आस्ते = प्रत्यङ्गास्ते pratyān + âste = prati-
 yānâste, he sits turned towards the west; सुगण् + आस्ते =
 sugan + âste = sugannâste, he sits counting well.

But कवीन् + आह्वयस्व kavín + áhvayasva (call the poets) re-
 mains unchanged.

43 (73). Final न् n before initial क् k, ख् kh, and प् p, फ् ph,
 remains unchanged.

Final न् n before च् k, झ् kh, requires the intercession of श् s¹.

Final त् t, द् th, before न् n, requires the intercession of ष् sh¹.

Final त् t, द् th, before त् t, द् th, requires the intercession of स् s¹.

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

Ex. हसन् + चकार = हसंश्वकार hasan + kakāra = hasanskakāra, he did it laughing; चलन् + टिटिभः = चलंष्टिटिभः kalan + titibha = kalamshṭittibhah, a moving titibha-bird; पतन् + तरुः = पतंस्तरुः patan + taruh = patamstaruh, a falling tree.

44 (74). Final झ् nh and ण् nh may remain unchanged before the sibilants श् s, ष् sh, स् s; but क् k may optionally be inserted after the झ् nh, and द् t after the ण् nh.

Ex. प्राङ् + शेते = प्राङ्शेते or प्राङ्क्षेते (or प्राङ्क्षेते) prāñ + sete = prāñsete or prāñksete (or prāñkkhete); सुगण् + सरति = सुगण्स-रति or सुगांसरति sugar + sarati = sugansarati or sugantsarati.

45 (75). Final न् n before ष् sh remains unchanged; before स् s it may remain unchanged or त् t is inserted; before श् s it must be changed to the palatal nasal (35) ञ् ñ; ज् js may further be changed to ञ्ञ् ñks, ञ्ञ् ñkhh, or ञ्ञ् ñkh.

Ex. तान् + षट् = तान्षट् tān + shat = tānshat, those six; तान् + सहते = तान्सहते or तान्तसहते tān + sahate = tānsahate or tāntsahate, he bears them; तान् + शार्दूलान् = तान्शार्दूलान् or ताञ्चार्दू-लान् or ताञ्छार्दूलान् or ताञ्चार्दूलान् tān + sārdūlān = tānsārdūlān or tāñksārdūlān or tāñkhārdūlān or tāñkhārdūlān, those tigers.

46 (76). A final द् t before स् s must remain unchanged, but त् t may be inserted.

Ex. षट् + सरितः = षट्सरितः or षट्तसरितः shat + saritah = shatsaritah or shattsaritah, six rivers.

¹ This intercession is owing to the analogy of acc. pl. masc. of vowel stems and of nom. sing. of n-stems, which originally ended in ns.

Final म् m and Anusvâra.

47 (77). 1. Final म् m followed by an initial vowel remains unchanged.

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

2. Final म् m before consonants *may*, without exception, be changed to Anusvâra.

a. Before र् r, श् s, ष्ठ sh, स् s, and ह् h, final म् m *must* be changed to Anusvâra, as these five consonants have no corresponding nasal class-letter.

b. Before all the five letters in each of the five classes final म् m *may* be changed to the corresponding nasal of the class to which the letter belongs.

c. Before य् y, ल् l, व् v, final म् m may become य् य्, ल् ल्, व् व् (cp. 30. 5).

Examples.—1. Before र् r, श् s, ष्ठ sh, स् s, ह् h:—

करुणम् + रोदिति = करुणं रोदिति karunam + roditi = karunam roditi, he cries piteously; शायायाम् + शेते = शायायां शेते sayyâ-yâm + sete = sayyâyâm sete, he lies on the couch; मोक्षम् + सेवते = मोक्षं सेवते moksham + seveta = moksham seveta, let a man cultivate religious freedom; मधुरम् + हसति = मधुरं हसति madhuram + hasati = madhuram hasati, he laughs sweetly.

2. Before letters of the five classes:—

किम् + करोषि = किं करोषि (or किङ्करोषि) kim + karoshi = kim karoshi (or kiñ karoshi), what doest thou? शत्रुम् + जहि = शत्रुं जहि (or शत्रुञ्जहि) satrum + gahi = satrum gahi (or satruñ gahi), kill the enemy; गुरुम् + नमति = गुरुं नमति (or गुरुनमति) gurum + namati = gurum namati (or gurun namati), he salutes the teacher; किम् + फलम् = किं फलम् (or किङ्कफलम्) kim + phalam = kim phalam (or kiñ phalam), what is the use? शास्त्रम् + मीमांसते = शास्त्रं मीमांसते (or शास्त्रमीमांसते) sâstram + mîmâmsate = sâstram mîmâmsate (or sâstram mîmâmsate), he studies the book.

3.* Before य् y, ल् l, व् v:—

सत्वरम् + याति = सत्वरं याति (or सत्वरायाति) satvaram + yāti = satvaram yāti (or satvara॑ yāti), he walks quickly; विद्याम् + लभते = विद्यां लभते (or विद्याह्नेभते) vidyām + labhate = vidyām labhate (or vidyā॑ labhate), he acquires wisdom; तम् + वेद = तं वेद (or तम्वेद) tam + veda = tam veda (or tav॑ veda), I know him.

48 (78). म् m at the end of a word in *pausā*, i. e. at the end of a sentence, remains unchanged. It is, however, allowable to write it with the simple dot, for the sake of brevity. Ex एवं evam, thus, instead of एवम् evam.

*Visarga for final स् s and र् r.

49 (82). Visarga is the only sibilant which can be final in *pausā*. It (as well as the other sibilants) is hard, the corresponding soft letter being श् sh.

If Visarga is followed by—

1. a hard palatal, lingual, or dental, च् k, छ् kh, ट् t, ढ् th, त् t,
- च् th, it is changed to the sibilant of the class to which the following letter belongs (श् s, ष् sh, स् s);
2. a hard guttural or labial, क् k, ख् kh, प् p, फ् ph, it remains unchanged;
3. a sibilant, it remains or it may be assimilated.

Examples :—

1. पूर्णः + चंद्रः = पूर्णचंद्रः: pūrnah + kandrah = pūrnas kandrah, the full moon; नद्याः + तीरम् = नद्यास्तीरम् nadyāḥ + tīram = nadyās tīram, the border of the river.

2. ततः + कामः = ततः कामः tatah + kāmah = tatah kāmah, hence love; नद्याः + पारम् = नद्याः पारम् nadyāḥ + páram = nadyāḥ páram, the opposite shore of the river.

3. सुप्तः + शिशुः = सुप्तशिशुः or सुप्तः शिशुः suptah + sisuh = suptas sisuh or suptah sisuh, the child sleeps; प्रथमः + सर्गः =

प्रथमसर्गः or प्रथमः सर्गः prathamaḥ + sargah = prathamas sárgah or prathamah sargah, the first section.

50 (84). Visarga (except when preceded by आ a or आ ा) if followed by a soft letter (consonant or vowel) is changed to र् r, this letter being the soft form of Visarga.

Ex. कविः + अयम् = कविरयम् kavīḥ + ayam = kavirayam, this poet; गौः + गच्छति = गौर्गच्छति gauḥ + gakkhati = gaur gakkhati, the ox walks; वायुः + वाति = वायुवाति vāyuḥ + vāti = vāyur vāti, the wind blows.

51 (84). 1. The final syllable आः āḥ drops its Visarga before every vowel or soft consonant.

2. The final syllable आः ah—

(a) drops its Visarga before every vowel except आ a;

(b) before every soft consonant and before आ a, it is changed to औ o, after which आ a is elided.

Examples:—1. अश्वाः + असी = अश्वा असी asvāḥ + amī = asvâ amī, these horses; आगताः + चृष्यः = आगता चृष्यः ágatāḥ + rishayāḥ = ágatā rishayah, the poets have arrived; हताः + गजाः = हता गजाः hatāḥ + gagāḥ = hatā gagāḥ, the elephants are killed; माः + भिः = माभिः māḥ + bhiḥ = mābhīḥ, instr. pl. of मास् mās, moon.

2. a. कुतः + आगतः = कुत आगतः kutāḥ + ágataḥ = kuta ágataḥ, whence come? कः + एषः = क एषः kāḥ + eshāḥ = ka eshāḥ, who is he? कः + चृषिः = क चृषिः kāḥ + rishiḥ = ka rishiḥ, who is the poet?

b. निर्वाणः + दीपः = निर्वाणो दीपः nirvâṇaḥ + dípāḥ = nirvâṇo dípāḥ, the lamp is blown out; नः + भिः = नोभिः nah + bhiḥ = nobhīḥ, instr. pl., with the noses; नरः + अयम् = नरोऽयम् narah + ayam = naro-yam, this man.

52 (85). The final syllables आः ah and आः āḥ, in the few instances¹ in which the Visarga represents an etymological र् r, are

¹ पुनर् punar, again; प्रातर् prâtar, early; अंतर् antar, within;

not subject to the exceptions of 51. In other words, अः ah and आः āh (= original अर् ar and आर् ār) become अर् ar and आर् ār according to the general rule (50) that Visarga before soft letters becomes र् r.

Ex. पुनः + अपि = पुनरपि punah + api = punarapi, even again ; भ्रातः + देहि = भ्रातर्देहि bhrātah + dehi = bhrātar dehi, brother give ! द्वा : + एशा = द्वारेशा dvāh + eshā = dvāreshā, this door.

53 (86) र् r followed by र् r is always dropped (whether it be etymologically स् s or र् r), and a preceding short vowel is lengthened

Ex. विधुः + रागते = विधू रागते vidhuh + rāgate = vidhū rāgate, the moon shines ; पुनः + रोगी = पुना रोगी punah + rogī = punā rogī, ill again.

54 (87). The two pronouns सः sah and एषः esah, this, retain Visarga at the end of a sentence only, but become सो so and एषो esho before अ a (51, 2. b).

Ex. सः + ददाति = स ददाति sah + dadāti = sa dadāti, he gives ; सः + इंद्रः = स इंद्रः sah + indrah = sa indrah, this Indra.

But सः + अभवत् = सोऽभवत् sah + abhavat = so-abhavat, he was ; मृतः सः mrītah sah, he is dead.

55 (88). भोः bhoḥ, an irregular vocative of भवत् bhavat, thou, drops its Visarga before all vowels and soft consonants.

Ex. भोः + ईशान = भो ईशान bhoḥ + īśāna = bho īśāna, Oh lord ! भोः + देवाः = भो देवाः bhoḥ + devāḥ = bho devāḥ, Oh gods !

But भोः + क्षेत्रः = भोऽक्षेत्रः bhoḥ + khettaḥ = bhos khettaḥ, Oh cutter !

The same applies to the interjections भगोः bhagoh and अथोः

स्वर् svar, heaven ; अहर् ahar, day ; voc. sg. of nouns in च्चु ri, e.g. पितर् pitar, father ; and some verbal forms from verbs in च्चु ri, as अगागर् agāgar, 2. 3. sg. impf. of जागृ gāgri, to awake.

aghoh, really irregular vocatives of भगवत् bhagavat, God, and अधवत् aghavat, sinner

56 (90). Nouns ending in radical र् r, retain the र् r before the सु su of the loc plur., and in compounds even before nouns beginning with hard letters

Ex. वार् + सु = वार्षु vâr + su = vârshu, in the waters; गिर् + पतिः = गीर्पतिः gir + patih = gîrpatih, lord of speech.

In compounds, however, like गीर्पतिः gîrpatih, the optional use of Visarga is sanctioned : गीःपतिः gîhpatih.

57 (91). र् kh at the beginning of a word, after a final short vowel, and after the particles आ â and मा mā, is changed to र्र् kkh.

Ex. तव + छाया = तव छाया tava + khâyâ = tava kkhâyâ, thy shade; मा + छिदत् = मा छिदत् mā + khidat = mā kkhidat, let him not cut; आ + छादयति = आच्छादयति â + khâdayati = âkkhâdayati, he covers.

After any other long vowel, this change is optional.

बदरीछाया or बदरीच्छाया badarikhâyâ or badarîkkhâyâ, shade of Badaris.

In the body of a word the change of र् kh into र्र् kkh is necessary after both long and short vowels.

Ex. इच्छति ikkhati, he wishes ; म्लेच्छः mlekkhah, a barbarian.

58 (92). Initial श् s, not followed by a hard consonant, may be changed into र् kh, if the final letter of the preceding word is a hard consonant or न् n̄ (for न् n).

Ex. वाक् + शतम् = वाक्शतम् or वाक्खतम् vâk + satam = vâk satam or vâk khatam, a hundred speeches; तत् + स्तोकेन = तत्त्वोकेन tat + slokena = takkhlokena, by that verse; धावन् + शशः = धावशशः or धावच्छशः dhâvan + sasah = dhâvañ sasah or dhâvañ khasah, a running hare; अप् + शब्दः = अप्शब्दः or अप्खब्दः ap + sabdah = apsabdah or apkhabdah, the sound of water.

59 Initial ह h, after softening a preceding क् k, ट् t, न् t, प् p, is changed to the soft aspirate of the preceding letter.

Ex. वाक् + हि = वाग्धि vâk + hi = vâgghî, for speech; तत् + हि = तद्धि tat + hi = tad dhi, for this

60 (92). If घ gh, ध dh, भ bh, or ह h stand at the end of a syllable beginning with ग् g, ड् d, द् d, or ब् b, and lose their aspiration as final or otherwise, the initial consonants are aspirated by way of compensation¹.

Ex. दुह् duh, a milker, becomes धुक् dhuk; विश्वगुध् visvagudh, all attracting, becomes विश्वघुत् visvaghut; बुध् budh, wise, becomes भुत् bhut.

* Internal Sandhi.

61. The rules of internal Sandhi apply to the final letters of nominal and verbal bases before all terminations of declension (except those beginning with consonants of the middle base) and conjugation, before primary suffixes, and before secondary suffixes beginning with a vowel or य् y. They are best acquired by learning paradigms of nouns and verbs first. Many of these rules agree with those of external Sandhi; the most important of those which differ from external Sandhi are here added.

Final Vowels.

62 (110). In many cases before vowels इ i and ई ī are changed to इय् iy; उ u and ऊ ū to उव् uv; ऋ ri to री ri; ञी ri to इर् ir, and after labials to उर् ur.

Ex. भी + इ = भियि bhi + i = bhiyi; भू + इ = भुवि bhū + i = bhuvi; युयु + उः = युयुवुः yuyu + uh = yuyuvuh; मृ + अते = मियते

¹ Roots ending in a soft aspirate and beginning with ग् g, ड् d, ब् b may be supposed to have had an initial aspirate also; see Grassmann in Kuhn's Zeitschrift, vol. xii, p. 111 sqq.

mri + ate = mriyate; गृ + अति = गिरति *gri + ati = girati;* *पूर् + इ = पुरि* *puri + i = papuri.*

63 (111). Final च्छ् *rī* before consonant terminations is changed to ईर् *ir*; after labials to ऊर् *ür*.

Ex. गृ *grī*, to shout; passive गीर्यते *giryate*; part. गीर्णः *gîrnah*.
पूर् *pri*, to fill; pass. पूर्यते *pûryate*; part. पूर्णः *pûrnah*.

64 (112). ए e, ऐ ai, ओ o, औ au are changed before suffixes beginning with vowels or य y to अय् *ay*, आय् *ây*, अव् *av*, आव् *âv*.

Ex. ने + अन = नयन *ne + ana = nayana*; जे + य = जय्य *ge + ya = gayya*; रै + र = राये *rai + e = râye*; गो + ए = गवे *go + e = gave*; गो + य = गव्य *go + ya = gavya*; नौ + अः = नावः *nau + ah = nâvah*.

65 (143, 144). इ i and उ u preceding radical र r or च् v are generally lengthened when a consonant follows.

Ex. दिव् + यति = दीव्यति *div + yati = divyati*; गिर् + भिः = गीर्भिः *gir + bhih = gîrbhih*; धुर् + भिः = धूर्भिः *dhur + bhih = dhûrbhih*; गिर् + स् = गी *gir + s = gîh*.

Final Consonants.

66 (114). Nominal or verbal bases ending in consonants and followed by terminations consisting of a single consonant, drop the termination altogether, two consonants not being tolerated at the end of a word (29). The final consonants of the base are then treated like other final consonants:—वाक् + स् = वाक् *vâk + s = vâk*, speech· nom. sg.; प्राङ्क् + स् = प्राङ् *prâñk + s = prâñ*, eastern: nom. sg. masc. Here प्राङ् *prâñk*, which remains after the dropping of स् *s*, is, according to the same rule, reduced again to प्राङ् *prâñ*, the final nasal remaining guttural, because it would have been guttural if the final क् *k* had remained. सुवल्ग् + स् = सुचल् *suvalg + s = suvalg*, well jumping. Here, after the dropping of स् *s*, there would remain सुचल् *suvalk*; but as no word can end in two

consonants, this is reduced to सुवल् suval. Before the middle terminations सुवल् suvalg assumes its middle form सुवल् suval: hence instr. plur. सुवल्सिः suvalbhīḥ. अहन् + स् = अहन् ahan + s = ahan, thou killedst: 2. p. sg. impf.; अद्वेष् + त् = अद्वेट् advesh + t = advet, he hated: 3. p. sg. impf., अदोह् + त् = अधोक् adoh + t = adhok, he milked: 3. p. sg. impf.

67 (115). Final consonants of verbal and nominal bases generally remain unchanged before terminations beginning with vowels, nasals, and semivowels. Before terminations beginning with other letters, they follow the rules of external Sandhi, e.g. from वच् val, to speak, वच्मि vakmi, वाच्य् vākya, वचानि vakāni; but वक्ति vakti

68 (116). *Aspirates followed by terminations beginning with any letter (except vowels, semivowels, and nasals) lose their aspiration

Ex. मामथ् + ति = मामत्ति māmath + ti = māmatti, 3. p. sg. pres. act. of the intensive मामथ् māmath, he shakes much; रुध् + धे = रुद्धे rundh + dhve = runddhvē, 2. pl. pres. middle of रुध् rudh, you impede; लभ् + स्ये = लप्स्ये labh + sye = lapsye, I shall take. But युध् + इ = युधि yudh + i = yudhi, loc. sing., in battle. लोभ् + यः = लोभ्यः lobh + yah = lobhyah, to be desired; क्षुभ् + नाति = क्षुभ्नाति kshubh + nāti = kshubhnāti¹, he agitates.

Note—Two aspirates can never meet in Sanskrit.

69 (117). The initial त् t and थ् th of suffixes are softened after soft aspirates, and take the whole aspiration on themselves (i.e. the final aspiration, when lost before त् t, थ् th, cannot be thrown back).

Ex. लभ् + तः = लभः labh + tah = labdhah, taken; रुध् + यः = रुद्धः rundh + thah = runddhah, you two obstruct; अबांध् + तम् = अबांद्धम् abāndh + tam = abānddham, 2. p. dual aor. 1. act, you two bound.

¹ Contrary to 75, न् n does not in this case become ण् n after ष् sh, by Pāṇini VIII. iv. 39.

Note (118)—If घ gh, ध dh, ख kh, ख h, at the end of a syllable, lose their aspiration before ध्व dhv (**not** धि dhi), ख bh, ख s, they throw their aspiration back on ग g, द d, ह d, ख b at the beginning of the syllable (not on other letters). Cp. 60.

Ex. बुध + स = भुत् budh+s=bhut, knowing; भुद्धिः bhudbhīḥ, instr. plur.; भुत्सु bhutsu, loc. plur.; अभुद्धवम् abhuddhvam, 2. p. pl. aor. mid.

But दुग्धिः dugdhi from दुह् duh, to milk, 2. sg. impv.

70 (122). Dentals after linguals become lingual.

Ex. इष्ट + त = इष्ट ish+ta=ishta; द्विष्ट + धि = द्विष्टि dvish+dhi=dviddhi; शट + नाम् = शणाम् shat+nām=shannām.

71. न् n after च k and ज् g becomes न् ŋ; but remains unchanged after श् s.

Ex. यज् + न = यज्ञ yag+na=yagnā; but प्रस्नः prasnāḥ.

72 (133). न् n at the end of a nominal or verbal base, before sibilants (not before सु su of loc. pl.), is changed to Anusvāra.

Ex. जिघांसति gighānsati, he wishes to kill, from हन् han.

But सुहिन् + सु = सुहिन्सु suhin+su=suhinsu.

73 (134). न् n remains unchanged before semivowels.

Ex. हन्यते hanyate, he is killed, from हन्; तन्वन् tanvan from तन् tan, stretching.

74 (135, 136). म् m remains unchanged before य् y, र् r, ल् l; but in the nom. sg., before middle terminations, or personal terminations beginning with म् m or व् v, it is changed to न् n.

Ex. काम्यः kāmyah from कम् kam; ताम्रम् tāmrām from तम् tam, अम्लः amlāḥ from अम् am.

But प्रशान् prasān, nom. sg., प्रशान्तिः prasānbhiḥ, instr. plur., प्रशान्सु prasānsu, loc. pl., from प्रशाम् prasām; अगन्म् aganmā, we went, and अगन्व् aganva, we two went, from गम् gam+म् ma and गम् gam+व् va.

75 (96). The dental न् n, followed by a vowel or न् n, म् m, य् y,

ऋ n is changed into the lingual ण n, if it is preceded by the linguals चू ri, चू rī, रू r, or ष॒ sh, even though a vowel, a guttural, a labial, य॒ y, व॒ v, ह॒ h, or Anusvāra intervene.

Ex. नृ + नाम् = नृणाम् nrī+nâm = nrinâm, of men; कर्णः karnâh, ear; दूषणम् dûshnam, abuse (a vowel intervenes); वृंहणम् vrîmham, nourishing (Anusvâra, ह॒ h, and a vowel intervene); चकेण arkena, by the sun (guttural and vowel); क्षिप्तुः kshipnuh, throwing (vowel and labial); प्रेमणा premnâ, by love (diphthong and labial); ब्रह्मणः brahmâyah, kind to Brahmans (vowel, ह॒ h, labial, vowel, न् n followed by य॒ y); निष्ठाः nishannâh, rested (न् n followed by न् n, which is itself assimilated to ण॒ n); प्रायेण prâyena, generally (vowel, य॒ y, vowel); अक्षरवत् akshanvat, having eyes (व॒ v follows).

But अर्चनम् arkanam, worship (palatal intervenes); अर्णवेन arnavena, by the ocean (lingual intervenes); दर्शनम् darsanam, a system of philosophy (श॒ s is palatal); अर्धेन ardhenâ, by half (ध॒ dh is dental); कुर्वति kurvanti, they do (न् n is followed by त् t); रामान् râmân, acc. pl., the Râmas (न् n is final).

Note—The number of intervening letters, it will be seen from the above examples, is not limited. In the word रामायण Râmâ-yana, for example, five letters (three vowels, a labial, and a semi-vowel) intervene between the रू r and the ण॒ n.

Table showing the Changes of न् n into ण॒ n.

| चू ri, चू rī, रू r, ष॒ sh, | in spite of intervening Vowels, Gutturals (including ह॒ h and Anusvâra), Labials (including व॒ v), and य॒ y, | change न् n into ण॒ n | if there follow Vowels, or न् n, म॒ m, य॒ y, व॒ v. |
|-------------------------------------|--|--------------------------------|---|
| | | | |

76 (100). A dental स s¹ followed by a vowel, or by त् t, थ् th, न् n, म् m, य् y, व् v, is changed into the lingual ष् sh, if it is immediately preceded by क् k, र् r, ल् l, or by any vowel except अ् a or आ् â, either immediately or with Anusvâra, Visarga, or ष् sh intervening.

Ex. सर्पिः: sarpih, clarified butter (स s being final does not change to ष् sh); सर्पिषा sarpishâ, inst. sg.; सर्पिषि sarpîmshi (Anusvâra intervenes); सर्पिषःपु sarpîshu (Visarga intervenes) or सर्पिष्वु sarpishshu (ष् sh intervenes); वाष्पु vâkshu, loc. plur. of वाच् vâk, speech; गीर्षु gîrshu, loc. plur. of गिर् gir, speech; कमल् + सु = कमल्षु kamal + su = kamalshu; ध्रोक्ष्यति dhrokshyati, fut. of द्रुह् druh, to hate (here ह् h is changed, by 69, note, to क् k, the aspiration being thrown on the initial द् d).

Table showing the Changes of स s into ष् sh.

| | | |
|--|--------------------------------|---|
| Any Vowels except अ्, आ्, (in spite of inserted Anusvâra, Visarga, or sibilant intervening,) also क् k, र् r, ल् l if immediately preceding, | change स s into ष् sh | if there follow Vowels, or त् t, थ् th, न् n, म् m, य् y, व् v. |
|--|--------------------------------|---|

Note.—These two rules should be thoroughly acquired, since the change from the dental n and s to the lingual must constantly be made in declension and conjugation. They are best learned by comparing them and noting the following points :—

1. स s must be followed by the same letters as न् n, + त् t and थ् th.

¹ This rule applies to the स s of suffixes and terminations, not to radical स s. Hence सुपिसौ supisau, because the स s belongs to the root पिस् pis.

2. The change is caused by the same lingual letters, र्॒ ri, र्॑ ri (included in the vowels), र्॒ r, श्॑ sh (included in the intervening letters), + क्॒ k, ल्॑ l, and the vowels except ए a and ओ ा.
3. The consonants which change the स् s must precede *immediately* (this is not necessary in the case of न् n), while the vowels admit of intervening letters in both cases.

77 (125). श्॑ s before त्॒ t becomes ष्॑ sh.

Ex. दृश्॑ dris + ता॒ ta becomes दृष्ट॑ drishta (70).

श्॑ s before other consonants follows the rules of external Sandhi.

78 (132). The final स् s of roots becomes त्॒ t before the स् s of the *general tenses* (135); e.g. वस्॑ vas, to dwell, वस्यति॑ vatsyati, 3. sg. fut. act. The same change takes place in the middle cases of the suffix वस्॑ vas (102).

79 (127). ह्॒ h before स् s, and in roots which begin with ह्॒ d before other consonants also, is treated like ष्॑ gh; e.g. लेह्॒ + सि॑ = लेख्षि॑ leh + si = lekshi; धह्॒ + स्यति॑ = धक्ष्यति॑ dah + syati = dhakshyati (69, note); दह्॒ + ता॒ = दध्त॑ dah + ta = dagdha (69).

In other roots त्॒ t, ष्॑ th, ष्॑ dh, following ह्॒ h, are changed to द्॒ dh, the ह्॒ h is dropped, and a preceding short vowel lengthened.

Ex. लिह्॒ + तः॑ = लीढः॑ lih + tah = lidhah; रोह्॒ + तुम्॑ = रोढुम्॑ roh + tum = rodhum.

Note—Exceptions to this are नह्॒ + तः॑ = नङ्घः॑ nah + tah = naddhah; द्रिह्॒ + ता॒ = दृढः॑ drih + ta = dridha; वह्॒ + तुम्॑ = वोढुम्॑ vah + tum = vodhum; सह्॒ + तुम्॑ = सोढुम्॑ sah + tum = sodhum.

CHAPTER III.

DECLENSION.

80 Declension is most conveniently treated under three heads.—

i. Nouns and adjectives; 2. numerals; 3. pronouns.

81 (149). In Sanskrit there are—

a. Three genders: masculine, feminine, and neuter.

b. Three numbers: singular, dual, and plural.

c **Eight cases:** nominative, vocative, accusative, **instrumental**, dative, ablative, genitive, **locative**.

Note—It is important to know the cases in this order, because it is the only arrangement by which such cases as are identical in form, either in the singular, the dual, or the plural, may be grouped together.

82 (152). Declension consists in the addition of case-terminations to the stem or base.

The normal case-terminations are:—

| | SINGULAR. | DUAL. | PLURAL. |
|-----------------|--------------|----------------|------------------------------|
| | M. F. N. | M. F. N. | M. F. N. |
| N. | स् s म् m | { औ au ई ī | { अस् as ई i ² |
| V. ¹ | — म् m | | |
| A. | अम् am | | |
| I. | आ à | | भिस् bhis |
| D. | स् e | { अ्याम् bhyām | { अ्यस् bhyas |
| Ab. | अस् as | | |
| G. | अस् as | { ओस् os | आम् àm |
| L. | ई i | | सु su |

Note 1. The vocative is the same as the nominative in all numbers *except the masc. and fem. sing.* of vowel stems generally and *the masc. sing.* of consonant stems in at, an, in, as, yas, vas.

Note 2. The nom. acc. voc. pl. neut. (which ends in त् i) inserts a nasal before a final consonant of the base. This nasal is determined by the consonant which follows it: hence र् न् before gutturals, च् न् before palatals, ण् n before linguals, त् n before dentals, श् m before labials, Anusvāra before sibilants and ष्ठ् h. Neuters ending in a nasal or a semivowel do not insert the nasal in the plural.

83 (179). An important distinction in nominal and adjectival bases (chiefly bases ending in consonants) is that between **strong** and **weak** cases.

- If bases have *two* forms, **strong** cases and **weak** cases are distinguished.

If bases have *three* forms, **strong** (Aṅga), **middle** (Pada), and **weakest** (Bha) are distinguished.

Note—Difference of accent is the cause of the distinction. The stem always being accented in the strong cases, naturally preserved its full form, while the accent having originally rested on the terminations in the weak cases, the stem was consequently shortened. The last vowel of the base is often shortened in the vocative, because the accent is **always** on the first syllable¹.

84 (179). The strong cases are:—

| | |
|---|-------------------------------------|
| Nom. voc. acc. sing. Nom. voc. acc. dual Nom. voc. (not acc.) plur | } of masculine nouns ² . |
| Nom. voc. acc. plural only of neuters. | |

All the other cases are weak.

When there are *three* bases, the middle cases are those the terminations of which begin with a consonant (i. e. भ्याम् bhyām,

¹ For the sake of brevity, the accent of the *nom. sg. du. pl.* only is, as a rule, given in the paradigms.

² Nearly all nouns with changeable bases form the feminine in ष्ठि (105, 4).

भिः bhih, भ्यः bhyak, सु su). The weakest are all the remaining weak cases (viz. those of which the terminations begin with vowels); e.g. प्रत्यंचौ pratyāñkau, nom. dual (strong base प्रत्यंच् pratyan&); प्रत्यग्भिः pratyagbhih (middle base प्रत्यक् pratyak); प्रतीचोः pratikoh, gen. dual (weakest base प्रतीच् pratik).

In neuters with three bases the nom. voc acc. singular is middle, the nom. voc. acc. dual weakest; e.g. nom. voc. acc. sg. प्रत्यक् pratyak, nom. voc. acc. du. प्रतीचि pratīki, nom. voc. acc. pl. प्रतीचि pratīkī. The other cases are as in the masculine.

NOUNS AND ADJECTIVES.

85 (153). This declension may conveniently be divided into two classes:—

I. Bases ending in consonants.

| | |
|-----------------------|----------------------|
| A. Unchangeable bases | B. Changeable bases. |
|-----------------------|----------------------|

II. Bases ending in vowels.

A. In अ a and आ ā.

B. In इ i and उ u.

C. In ई ī and ऊ ū.

D. In रु ri.

E. In ऐ ai, ओ o, औ au.

Note.—In order to avoid confusing the minds of beginners, it is advisable to commence with the bases in consonants, because these add the case-terminations given in 82 without modification. Some grammars begin with the vowel declension in अ a (II. A), since this is the most important, containing as it does the majority of all the declined bases of the language. But the wide deviation of its endings from the normal terminations makes it objectionable to begin with them.

A. Unchangeable Bases.

86 (151, 153). These bases may end in all consonants except श्व n, श्वश् s, श्वय् y. The bases are liable to such changes only as are

required by the rules of Sandhi before the terminations. MASCULINES and FEMININES ending in the same consonant are inflected exactly alike. The NEUTERS are different (as in the other declensions) in the nom. VOC. ACC. of all numbers.

The **स्**s of the nom. SING. MASC. and FEM. is always dropped, because no word may end in two consonants (29).

The VOC. SG. M. and F. is the same as the NOM. except in bases in (derivative) अस् as (95).

On the insertion of the nasal in the NOM. VOC. ACC. PL. NEUT., see 82, note 2.

87. Bases in the first four letters of the guttural, the lingual, the dental, and the labial classes (see 5) end in क् k, त् t, न् t, प् p (cp. 28) respectively in the NOM. SG. and before the LOC. PL. suffix सु su, and in ग् g, द् d, ब् b respectively before the terminations beginning with भ् bh. They retain their original sound before vowel terminations.

Bases in Gutturals.

88 (155). Paradigm: चित्रलिख् kitralikh, painter (चित्र kitra, picture, लिख् likh, to paint).

| | SG. M. F. | DU. M. F. | PL. M. F. |
|------|--------------------|--------------------------|--------------------------|
| N.V. | चित्रलिक् -lik | चित्रलिखौ -likhau | चित्रलिखः -likhaḥ |
| A. | चित्रलिखम् -likham | | |
| I. | चित्रलिखा -likhā | | चित्रलिखिः -ligbhīḥ |
| D. | चित्रलिखे -likhē | चित्रलिख्याम् -ligbhīyām | चित्रलिख्याः -ligbhīyāḥ |
| Ab. | चित्रलिखः -likhāḥ | | चित्रलिखाम् -likhāṁ |
| G. | | चित्रलिखोः -likhōḥ | चित्रलिख्यु -likshū (76) |
| L. | चित्रलिखि -likhī | | |

NEUTER.

| SG. | DU. | PL. |
|-----------------------|------------------|------------------|
| N.A.V. चित्रलिख् -lik | चित्रलिखि -likhi | चित्रलिखि -likhi |

Note—In the paradigms of regular nouns with unchangeable bases it will be sufficient to remember the nom. sing., nom. instr. loc. pl., and nom. pl. neut.

Bases in **Dentals¹** and **Labials**.

89 (157). These are declined like चित्रलिख् kitralikh.

| BASE | NOM. SG. | NOM. PL. | M.F. | INSTR. PL. | LOC. PL. | NOM. PL. N. |
|----------------------------------|----------|----------|------------|------------|------------------------|-------------|
| हरित् harít, green, | हरित् | हरितः | हरिद्विः | हरित्सु | हरिति | |
| m. f. n. | harít | harítah | harídbihih | haritsu | harínti | |
| अग्निमय् agnímáth, अग्निमत् °मयः | °मद्विः | °मत्सु | °मंष्ठि | | | |
| fire-kindling, m. f. n. | agnimát | -máthah | -madbhíh | -matsú | -mánthi | |
| सुहृद् suhṛd, friendly, | सुहृत् | सुहृदः | सुहृद्विः | सुहृत्सु | सुहृदि | |
| m. f. n. | suhṛt | suhṛdah | suhrídbhíh | suhrítsu | suhríndi | |
| बुध् budh, knowing, | भुत् | बुधः | भुद्विः | भुत्सु | बुंधि | |
| m. f. n. | bhút | búdhah | bhudbhíh | bhutsú | búndhi | |
| गुप् gup, guardian, | गुप् | गुपः | गुब्बिः | गुप्सु | गुंपि | |
| m. f. n. | gúp | gúpah | gubbhíh | gupsú | gúmpí | |
| ककुभ् kakúbh, region, f. | ककुप् | ककुभः | ककुभ्विः | ककुप्सु | °ककुभि | |
| | kakúp | kakúbhah | kakúbbhíh | kakúpsu | -kakúmbhi ³ | |

Bases in **Palatals**.

90 (158). The palatals (**च् k**, **ङ् kh**, **ञ् g**, **ঝ্ gh**) must be treated separately from the other four classes, because they undergo a change of organ as well as of quality (30, 31) in the nom. sg. and before terminations beginning with consonants (28, 3). They are retained (except **ঝ্ kh**) only when followed by a vowel.

i. च् k² is changed to क् k or গ্ g.

Base जलमुच् galamúk, masc. cloud (water-dropping).

¹ There are hardly any bases ending in linguals.

² Used as a neuter at the end of a compound adjective.

³ Bases ending in अच् ak are changeable (104, III).

| NOM. SG. | NOM. PL. | INSTR. PL. | LOC. PL. | NOM. PL. N. |
|----------|-----------|-------------|------------|-------------|
| जलमुक् | जलमुचः | जलमुग्भिः | जलमुष्टु | जलमुचि |
| galamuk् | galamukah | galamugbhíh | galamukshú | galamúñli |

Like जलमुच galamuk are declined वाच् vāk, f. speech; त्वच् tvak, f. skin; रुच् ruk, f. light; सुच् sruk, f. ladle.

Note (159)—The special bases कुंच् kruñk, curlew, प्रांच् prāñk, worshipping, वृश् vrish, cutting, are respectively declined in the nom. sg., nom. instr. loc. pl. thus:—

| | | | |
|--------------|-----------------|-------------------|------------------|
| कुंक् krúñ | कुंचः krúñkah | कुंभिः krúñbhíh | कुंदु krúñkshu |
| प्रांक् prāñ | प्रांचः prāñkah | प्रांभिः prāñbhíh | प्रांसु prāñkshu |
| वृट् vrit̄ | वृशः vrishkah | वृश्भिः vrishbhíh | वृट्सु vrit̄sú |

2 (160). ख kh is changed to ट t when final and before consonants, but to श s before vowels.

| BASE. | NOM. SG. | NOM. PL. | INSTR. PL. | LOC. PL. | NOM. PL. N. |
|------------------------|----------|----------|------------|----------|-------------|
| प्राठ् prākh, an asker | प्राट् | प्राशः | प्राइभिः | प्राद्सु | प्रांशि |
| | prāt̄ | prāśah | prādbhíh | piātsú | prāmsi |

3 (161). ज् g is changed to क् k or ग् g.

| BASE. | NOM. SG | NOM. PL. | INSTR. PL. | LOC. PL. | NOM. PL. N. |
|---------------------|---------|----------|------------|----------|-------------|
| रुज् rug, disease | रुक् | रुजः | रुग्भिः | रुषु | रुन्जि |
| | rūk | rújah | rughbhíh | rukshú | rūñgi |
| जर्ज् urg, strength | जर्क् | जर्जः | जर्मिः | जर्कु | जर्जि |
| | jurk | jurgah | jurghbhíh | jurkshú | jurgi |

Like रुज् rug are declined वणिज् vaníg, m. merchant; बिषज् bhiṣáj, m. physician; चृत्विज् ritvíg, m. priest; स्रज् srag, f. garland; असृज् ásrig, n. blood

Note 1 Nouns derived from any of the six roots—यज् yag, to sacrifice; भ्रज् bhragg, to roast; भाज् bhrág, to shine; राज् rág, to shine, to rule; मृज् mrig, to clean; सृज् srīg, to emit, to create; also परिवाज् parivrág, a mendicant—change ज् g to ट t

or इ d; e.g. nom. sg. and pl. of परिव्राज् parivrāg are परिव्राट् parivrāt, परिव्राजः parivrāgah; सम्राज् samrāg, m. sovereign सम्राट् samrāt, सम्राजः samrāgah; देवेज् devēg (from देव् deva + यज् yag), worshipper of the gods: देवेट् devēt, देवेजः devēgah; भृज् bhrigg, roasting: भृट् bhrít, भृजः bhriggah.

Note 2. अवयाज् avayāg, a Vedic priest, is irregular in changing its base to अवयस् avayas in the nom. and before consonants:—

| NOM. SG. | VOC. SG. | NOM. PL. | INSTR. PL. | LOC. PL. |
|----------|------------------|----------|------------|----------|
| अवया: | अवया: or अवयः | अवयाजः | अवयोभिः | अवयःसु |
| avayāh | avayāh or ávayaḥ | avayāgah | avayóbhīḥ | avayáḥsu |

4. Bases in झ gh, which are rare, change झ gh to क् k or ग् g.

Bases in Nasals.

91 (154). 1. No base ends in ण् n or ञ् ñ (86).

2. Bases in ए् n undergo no change.

Base सुगण् sugán, a ready reckoner, m. f. n. (सु su, well, and गण् gan, to count).

| NOM. SG. | NOM. PL. | INSTR. PL. | LOC. PL. | NOM. PL. N. |
|----------|----------|------------|----------|-------------------|
| सुगण् | सुगणः | सुगण्मः | सुगणसु | सुगणि |
| sugán | sugánah | sugánbhīḥ | sugánsu | sugáni (82, n. 2) |

3. Bases in न् n are changeable, and will be treated in 99, 102.

4 (178). Bases in the labial nasal म् m change म् m to न् n in the nom. sg. and before consonants. The म् m is retained before vowels.

| BASE | NOM. SG. | NOM. PL. | INSTR. PL. | LOC. PL. |
|-----------------------|-----------------|------------|------------|----------|
| प्रशाम् prasām, mild, | प्रशान् प्रशामः | प्रशाम्भिः | प्रशान्तु | m. f. |

Bases in Semivowels.

92 (164). 1. No base ends in ए् y or (practically) in उ् v¹.

2. Bases in ल् l undergo no modification.

¹ See decl. of दिव् div, 106.

3. Bases in र् r are regular, except that इ i and उ u, preceding the र् r, are lengthened if the र् r is final or followed by a consonant. In the loc. pl. the र् r (being radical) remains unchanged before शु shu (56)

| BASE | NOM VOC. SG | NOM. PL | INSTR. PL. | LOC. PL. |
|----------------------|-------------|---------------|--------------------|------------------|
| गिर् gir, f voice | गीरः: gīr̥h | गिरः gírah | गीर्भिः gírbhíh | गीर्षु gírhshú |
| पुर् pur, f town | *पूः pūh | पुराः púrah | पूर्भिः púrbhíh | पूर्षु púrshú |
| वार् vár, n. water | वाः vāh | वारिः vāri | वार्भिः várbhíh | वार्षु várshú |
| द्वार् dvár, f. door | द्वाः dvāh | द्वारः dvárah | द्वार्भिः dvárbhíh | द्वार्षु dvárshú |

Bases in Sibilants (श् s, ष् sh, क्ष् ksh) and ह् h.

93 (174). Bases in श् s, ष् sh, क्ष् ksh, and ह् h change these letters to त् t when final and before consonants (cp. 28, 5 and 6).

| BASE. | NOM. SG. | NOM. PL. | NOM. PL. N. | INSTR. PL. | LOC. PL. |
|--------------------------------------|------------|----------------|----------------|------------------|---------------|
| विश् vis, m. f. n. one who enters | विट् vit | विशः: vísah | विशि: vímsi | विड्भिः vidbhíh | विट्सु vitsú |
| डिष् dvish, m. f. n. hating | डिट् dvít | डिषः: dvíshah | डिषि: dvímshi | डिड्भिः dvídbhíh | डिट्सु dvítsú |
| तक्ष् taksh, m. f. n. paring | तट् tát | तक्षः: tákshah | तक्षि: támkshi | तट्भिः taṭbhíh | तट्सु tatsú |
| गुह् guh, m. f. n. covering | घुट् gúhāt | गुहः: gúhah | गुहि: gúmhi | घुड्भिः ghudbhíh | घुट्सु ghutsú |

94 (174). Exceptions.

i. Bases in श् s.

a. Bases derived from दिश् dis, to show, दृश् dris, to see, and मृश् spris, to touch, change श् s to क् k; e.g. दिश् dis, f a country:

| NOM. SG. | NOM. PL. | NOM. PL. N. | INSTR. PL. | LOC. PL. |
|----------|-------------|-------------|-----------------|---------------|
| दिक् dik | दिशः: díśah | दिंशि dímsi | दिग्भिः digbhíh | दिष्टु dikshú |

b. Bases from नश् nas, to destroy, change श् s to द् t or क् k; e.g. जीवनश् gīvanás, m. f. n. life-destroying:

| NOM. SG. | INSTR. PL. | LOC. PL. |
|-----------------|----------------------|-------------------|
| जीवनट् or °नक् | °नड्मिः or °नग्मिः | °नट्सु or °नग्सु |
| gīvanát or -nák | -nadbhíh or -nagbhíh | -natsú or -nakshú |

c. पुरोडाश् purodás, an offering, or a priest, is irregular, being declined like अवयाज् avayág (90, 3, n. 2):

| NOM. SG. | NOM. PL. | INSTR. PL. |
|-------------------|----------------------|------------------------|
| पुरोडा॒ः purodá॒ḥ | पुरोडा॒शः purodá॒śah | पुरोडो॒भिः purodó॒bhíh |

2. Bases derived from धृष् dhrish, to dare, change ष् sh to क् k; e.g. दधृष् dadhrísh, bold:

| NOM. SG. | NOM. PL. | NOM. PL. N. | INSTR. PL. | LOC. PL. |
|----------|------------|-------------|--------------|-------------|
| दधृक् | दधृषः | दधृषि॑पि | दधृषि॑भिः | दधृष्णु॑ |
| dadhrik | dadhriṣhah | dadhriṁshi | dadhri॒gbhíh | dadhri॒kshu |

3. Bases in ह् h.

a. Bases from roots ending in ह् h, and beginning with ह् h, change ह् h to क् k; also उच्छिह् ushníh, a metre; e.g. दुह् duh, m. f. n. milking:

| NOM. SG. | NOM. PL. | NOM. PL. N. | INSTR. PL. | LOC. PL. |
|------------|----------|-------------|-----------------|-----------------|
| भुक्॑ dhuk | दुहः॑ | दुहाह॑ | दुम्हि॑धुग्भिः॑ | भुक्षु॑ dhukshu |

b. Bases derived from the roots द्रुह् druh, to hate, मुह् muh, to confound, स्निह् snih, to love, स्नुह् snuh, to spue, change ह् h to द् t or क् k; e.g. द्रुह् druh, m. f. n. hating:

| NOM. SG. | NOM. PL. | NOM. PL. N. | INSTR. PL. | LOC. PL. |
|----------------|----------|-------------|----------------------|---------------------|
| भुट् or मुक्॑ | द्रुहः॑ | द्रुहि॑ | भुड्मिः॑ or मुग्मिः॑ | भुट्सु॑ or मुग्सु॑ |
| dhrút or dhrúk | drúhah | drúmhi | dhrudbhíh or dhrutsú | dhrugbhíh dhrulkshu |

c. Bases from नह् nah, to bind, change ह् h to न् t; e.g. उपानह् upánah, f. a shoe:

| NOM. SG. | NOM. PL. | INSTR. PL. | LOC. PL. |
|----------|----------|-------------|-----------|
| उपानत् | उपानहः॑ | उपानङ्गिः॑ | उपानस्तु॑ |
| upánát | upánáhah | upáná॒dbhíh | upáná॒tsu |

Bases in the Dental Sibilant श् s.

95 (165). I. Bases in अस् as, इस् is, उस् us.

In these bases it is important to distinguish the **derivative** from the **radical**¹.

The following rules must be carefully noted.

1. Derivative अस् as is lengthened in the nom. (**not vocative**) sing. masc. and fem. (**not neuter**).
2. Derivative इस् is and उस् us remain unchanged.
3. Derivative अस् as, इस् is, उस् us lengthen their vowel (besides nasalizing it) in the nom. voc. acc. pl.
4. Derivative इस् is and उस् us before vowels become इष् ish and उष् ush (76).

These rules are reversed in the case of **radical** अस् as, इस् is, उस् us; in other words, (1) अस् as remains unchanged in the nom. sg. masc and fem., while (2) इस् is and उस् us are lengthened (**voc. and neut. also**); (3) the vowel of the nom. voc. acc. pl. neut. is never lengthened; (4) इस् is and उस् us remain unchanged before vowels.

Note—Rad इस् is and उस् us (**not अस् as**) are lengthened before consonant terminations; अस् as always becomes ओ o before भ् bh.

NOM SG. VOC SG. NOM PL. INSTR. PL. LOC. PL. NOM. PL. N.

| | | | | | | |
|---------------------|---------|------|--------|---------|--------|---------|
| Der. सुमनस् sumáñas | सुमना: | °नः | °नसः | °नोभिः | °नःसु | °नांसि |
| kind, m. f. n. | sumánāḥ | -nah | -nasah | -nobhīḥ | -nahsu | -nā̄nsi |

¹ It is easy to recognise a radical as, is, us, by remembering that all roots being monosyllabic, only one syllable must remain after prefixes are detached; e.g. सुतुस् sutus, well-sounding, from सु su, well, and तुस् tus. But सुमनस् sumanas, well-minded, from सु su, well, and मनस् manas, mind, from मन् man, to think, + अस् as.

| | N.V.SG. NOM.PL. | INSTR.PL. | LOC.PL. | NOM.PL.N |
|---|-----------------|-------------------|---------|----------|
| Rad. पिंडग्रस् pinda-grás | °यः °यसः | °योभिः °यःसु | °यंसि | |
| eating a mouthful, m.f.n. -gráh -grásah | | -grobhíh -grahsú | -grámsi | |
| Der. सूज्योतिस् sugyotís | °तिः °तिषः | °तिर्भिः °तिःपु | °तीर्भि | |
| well-lighted, m. f. n. | -tíh -tishah | -tírbhíh -tíshu | -tímshi | |
| Rad. सुपिस् supís | °पीः °पिसः | °पीर्भिः °पीःपु | °पिंसि | |
| well-walking, m. f. n. | -píh -písah | -pírbhíh -píkhshú | -pímsi | |
| Der. दीर्घायुस् dírgháyus | °युः °युषः | °युर्भिः °युःपु | °यूंषि | |
| long-lived, m. f. n. | -yuh -yushah | -yurbhíh -yuksu | -yámshi | |
| Rad. सुतुस् sutús | °तृः °तुसः | °तूर्भिः °तूःपु | °तुंसि | * |
| well-sounding, m. f. n. | -tíh -túshah | -túrbhíh -túkhshú | -túmsi | |

Note 1 (173). ध्वस् dhvas (from ध्वंस् dhvams, to fall) and स्रस् sras (from स्रंस् srams, to fall) when used at the end of compounds change their स् s to त् t in the nom. and voc. sg., and before terminations beginning with consonants.

| NOM. VOC. | NOM.PL. | INSTR.PL. | LOC.PL. |
|-------------------------|---------------------------|--------------------------------|-----------------------------|
| पर्णध्वत् parnadhvát | पर्णध्वसः parnadhvásah | पर्णध्वत्तिः parnadhvadbhíh | पर्णध्वत्सु parnadhvatsú |

Note 2. Nouns derived from desideratives (193), though ending in derivative इस् is¹, lengthen the vowel in the nom. sg. m. f. n., and before consonants. In the neut. pl. no nasal is inserted.

| NOM. M.F.N. | NOM. PL. | INSTR. PL. | LOC. PL. | NOM. PL. N. |
|-------------|----------|------------|----------|-------------|
| पिपठीः | पिपठिषः | पिपठीर्भिः | पिपठीःपु | पिपठिषि |

पिपठिः pipathíh pipathishah pipathírbhíh pipathíkhshu pipathishi
आशीस् ásis, f. blessing, is declined: nom. voc. आशीः áshíh, nom. pl. आशीषः ásishah, pl.n. आशीर्भि आ॒शि॑षि áśimshi, instr. आशीर्भिः áśibhíh, loc. आशीःपु áshishu or आशीर्भु आ॒शि॑षु áśishshu. (This optional

¹ In this case the इस् is is not one suffix, i.e. पिपठिस् pipathis = pipath + i + s. Hence, probably, the difference of treatment.

spelling applies to the loc. pl. of all unchangeable bases in स् s preceded by a vowel: मनःसु or मनस्सु; सुहूःपु or सुहूप्पु; दोःपु or दोप्पु; cp. 49, 3.)

II. Bases in स् s preceded by other vowels (very few).

| BASE. | NOM. SG. | NOM. PL. | N. INSTR. PL. | LOC PL |
|---|------------------|--------------------|---------------|-----------|
| चकास् kakās, splen- did, m. f. n. | चकाः: चकासः | चकांसि चकामिः | चकाःसु | |
| | lakāh | lakāsah | lakāmsi | kakābhīh |
| दोस् dos, arm, m (n.) | दोः: दोपः | दोंपि दोर्भिः | दोःपु | |
| | dōh | dóshah | dómshi | dóhshu |
| चिकीर्षा kikīrs, desir- ous of acting, m.f.n. | चिकीः: चिकोर्षे: | चिकोर्धि चिकीर्मिः | चिकीर्षु | |
| | kikīh | kikīrshah | kikīrshi | kikīrshu |
| सुहिंस् suhims, one who strikes well, m. f. n. | सुहिन् सुहिंसः | सुहिंसि सुहिन्मिः | सुहिन्सु | |
| | suhín | suhímsah | suhímsi | suhínbhīh |
| | | | | suhínsú |

B. Changeable Bases.

96. Regular changeable bases end in त् t, न् n, स् s, or च् k.

Those in त् t end in अत् at (मत् mat, वत् vat).

Those in न् n end in अन् an (मन् man, वन् van) or इन् in (मिन् min, विन् vin).

Those in स् s end in यस् yas (comparatives) or वस् vas (perf. participles active).

Those in च् k are derived from अच् ak, to move.

Of these bases, those in अत् at, इन् in, and यस् yas have *two* forms, i. e. strong and weak cases; those in अन् an, वस् vas, and च् k have *three* forms, i. e. strong, middle, and weakest cases (83).

97 (182). Nouns with two Bases.

i. Bases in अत् at.

a. Present Participles in अत् at (masc. and neut.) The strong base is in अंत् ant, the weak in अत् at.

Base अदत् adát, eating, from अद् ad, to eat.

| SINGULAR. | DUAL. | PLURAL. |
|---|-------------------------|-------------------|
| MASCLINE. | | |
| N V. अदन् adán | अदंतौ adántau | अदंतः adántah |
| A. अदंतम् adántam | अदंतौ adántau | अदतः adatáh |
| I. अदता adatā | अदध्याम् adádbhyám } | अदध्विः adádbhīh |
| D. अदते adaté | | अदध्याः adádbhyāḥ |
| Ab. } अदतः adatáh | अदतोः adatóh } | अदत्ताम् adatátm |
| G. } अदतिः adatí | | अदत्तुम् adátsu |
| L. अदति adatí | | |
| NEUTER. | | |
| N.A. अदत् adát | अदती adatí' | अदतिः adánti |
| Note (186) — महत् mahat, great, originally a present participle, forms its strong base in आंत् ánt. | | |
| N. महान् mahán | N V. pl m °हांतः-hántah | n. °हांति-hánti |
| A. महांतम् mahántam | | °हतः-hatáh |
| I. महता mahatá | | °हध्विः-hádbhīh |
| V. महन् máhan | | |

98 (187) b. Bases in मत् mat and वत् vat (which are adjectives, meaning ‘possessed of,’ ‘having’) differ from those in आत् at solely in lengthening the vowel in the N. sg. masc.

अग्निमत् agnimát, having fire.

| | | |
|------------------------|----------------------|----------------|
| N.sg. अग्निमान् -mán̄n | N.V. pl °मंतः-mántah | n. °मंति-mánti |
| A. अग्निमंतम् -mántam | | °मतः-matáh |
| V. अग्निमन् -man | | |

ज्ञानवत् *gñānavat*, having knowledge.

| | |
|------------------------------|-----------------------------------|
| N. ज्ञानवान् <i>gñānavān</i> | N.V. ज्ञानवंतः <i>gñānavántah</i> |
| V. ज्ञानवत् <i>gñānavat</i> | A. ज्ञानवतः <i>gñānavatáḥ</i> |

Note 1 (188)—भवत् bhávat, when it means 'Your Honour,' is declined like ज्ञानवत् *gñānavat* (the voc. is भवन् bhávan or भोः bhoḥ); when it means 'being,' pres. part. of भू भ्वु, it is regular (like अदत् adat).

Note 2 (190)—क्रियत् kíyat, how much? and इयत् íyat, so much, are declined like nouns in मत् mat. N. क्रियान् *kíyán*, V. क्रियत् *kíyan*.

99 (203). 2. Bases in इत् in.

These form their weak base by dropping the त् n (but only before consonants)

They drop the त् n in the N. sg. m. and n., and lengthen the vowel in the N. masc., lengthening it also in the N. A. V. pl. neut.

MASCULINE.

| | |
|---------------------------|---------------------------|
| N. sg. धनी <i>dhanī</i> | pl. धनिनः <i>dhanínah</i> |
| A. धनिनम् <i>dhaninam</i> | धनिनः <i>dhanínah</i> |
| I. धनिना <i>dhaninā</i> | धनिभिः <i>dhaníbhíḥ</i> |
| V. धनिन् <i>dhánin</i> | |

NEUTER.

| | |
|---|----------------------|
| N. A. धनि <i>dhaní</i> | धनीनि <i>dhaníni</i> |
| V. धनि <i>dhánin</i> or धनिन् <i>dhánin</i> | |

100 (206). 3. Bases in ईयस् iyas (comparative suffix) form their strong cases from ईयांस् iyáms Base गरीयस् gáriyas, heavier.

SINGULAR.

MASCULINE.

PLURAL.

| | |
|--------------------------------|---------------------------------|
| N. गरीयान् <i>gáriyán</i> | N.V. गरीयांसः <i>gáriyámsah</i> |
| A. गरीयांसम् <i>gáriyámsam</i> | A. गरीयसः <i>gáriyasah</i> |
| V. गरीयन् <i>gáriyan</i> | |

I. गरीयसा *gáriyasā*

गरीयोभिः *gáriyobhíḥ*

NEUTER.

| | | |
|--------------------|-----------------|--------------------|
| N.A. गरीयः gáriyāḥ | गरीयसी gáriyasi | गरीयांसि gáriyāmsi |
|--------------------|-----------------|--------------------|

Nouns with three Bases.

101 (204) i. **Participles of the reduplicated perfect in वस् vas.** The strong base is वांस् vāms; the middle, वत् vat; the weak, उष् ush¹.

रुरुद्वान् rurudvān, having wept, from रुह् rud, to weep.

MASCULINE.

| | | |
|-----------------------------|------------------------|------------------------|
| N. रुरुद्वान् rurudvān | N.V. °द्वांसौ -dvāmsau | N.V. °द्वांसः -dvāmsah |
| A. रुरुद्वांसम् rurudvāmsam | °द्वांसौ -dvāmsau | °दुषः -dúshah |
| V. रुरुद्वन् rurudvan | | |

| | |
|------------------------|------------------------|
| I. रुरुद्वषा rurudúshā | °द्वाद्वाम् -dvádbhyām |
|------------------------|------------------------|

| | |
|------------------------|----------------|
| L. रुरुद्वषि rurudúshi | °दुषोः -dúshoḥ |
|------------------------|----------------|

NEUTER.

| | | |
|-----------------------|---------------|------------------|
| N. रुरुद्वत् rurudvát | °दुषोः -dúshī | °द्वांसि -dvāmsi |
|-----------------------|---------------|------------------|

Note 1 (205)—Participles in वस् vas, which insert an इ i between the reduplicated root and the termination, drop the इ i whenever the termination वस् vas is changed to उष् ush, but radical इ i or ई i is never dropped in this case. Hence the I. sg. of तस्थिवान् tashthivān, from स्था sthā, to stand, is तस्युषा tashushā, but of निनीवान् ninivān it is निन्युषा ninyushā.

¹ The स् s of वस् vas is changed to त् t before स् s and भ् bh, as in वस्यामि vatsyāmi, future of वस् vas, to dwell (+ स्यामि syāmi). उष् ush is deduced from वस् vas. Unaccented व् va commonly becomes उ् u. उस् us before vowels regularly becomes उष् ush.

The following examples of reduplicated perfect participles (cp.

183, note 2) may be useful:—

| MIDDLE BASE. | NOM. SG. | NOM. PL. | ACC. PL. | INSTR. PL. |
|---------------------------------|----------------------|--------------------------|----------------------|---------------------------|
| शुश्रुवस् susruvás, | शुश्रुवान् susruván | शुश्रुवांसः susruvámsah | शुश्रुपः susruváshah | शुश्रुवद्विः susruvádbhīḥ |
| having heard | susruván | susruvámsah | susruváshah | susruvádbhīḥ |
| पेचिवस् pekivás, | पेचिवान् pekiván | पेचिवांसः pekivámsah | पेचुपः pekúshah | पेचिवद्विः pekivádbhīḥ |
| having cooked | pekiván | pekivámsah | pekúshah | pekivádbhīḥ |
| जग्मिवस् gagmivás, | जग्मिवान् gagmiván | जग्मिवांसः gagmivámsah | जग्मुपः gagmúshah | जग्मिवद्विः gagmivádbhīḥ |
| having gone | gagmiván | gagmivámsah | gagmúshah | gagmivádbhīḥ |
| जगन्वस् gaganvás ¹ , | जगन्वान् gaganván | जगन्वांसः gaganvámsah | जग्नुपः gaghnúshah | जगन्वद्विः gagánvádbhīḥ |
| having gone | gaganván | gaganvámsah | gaghnúshah | gaganvádbhīḥ |
| जग्निवस् gaghniivás, | जग्निवान् gaghniiván | जग्निवांसः gaghniivámsah | जग्नुपः gaghnúshah | जग्निवद्विः gaghnivádbhīḥ |
| having killed | gaghniiván | gaghniivámsah | gaghnúshah | gaghniivádbhīḥ |
| जघन्वस् gaghanvás, | जघन्वान् gaghanván | जघन्वांसः gaghanvámsah | जघ्नुपः gaghanúshah | जघन्वद्विः gaghanvádbhīḥ |
| having killed | gaghanván | gaghanvámsah | gaghanúshah | gaghanvádbhīḥ |

Note 2. Beginners are apt to confound this *reduplicated* perf. act. participle with the active participle formed by adding the suffix वत् vat to the perf. passive participle; e.g. कृत् kritá, pf. pt. pass., done, कृतवत् kritávat, having done. N. कृतवान् kritáván, A. कृतवंतम् kritávantam. The cause of the confusion is that both end in वा॒न् vân in the N. sg.

102. 2. Bases in अन् an (अन् an, मन् man, वन् van).

Their strong base is आ॒न् ân; their weakest, न् n; and their middle base अ a.

The N. sg. masc has आ à, neut. अ a (cp. the bases in इन् in).

If the suffixes मन् man and वन् van are immediately preceded by a consonant, they do not drop their अ a in the weakest cases. This is to avoid the concurrence of three consonants, though the rule does not apply to bases in simple अन् an. Hence आत्मना॑ अत्माना॑, but तक्षणा॑ ताक्षना॑.

¹ On the change of म् m to न् n, see 74.

In all other words the अ a is optionally retained in the L. sg. and in the N. A.V. dual neut.

राजन् rāgan, m. a king

SING.

PLUR.

N. राजा rāgā

N. V. राजानः rāgānah

A. राजानम् rāgānam

राजः rāgāh

V. राजन् rāgan

I. राजा rāgñā

राजभिः rāgabhiḥ

L. राज्ञि rāgñi or राजनि rāgani

राजसु rāgasu

नामन् nāman, n. name.

SING.

DUAL.

PLUR.

N. A. नाम nāma

नाम्नी nāmnī or

नामानि nāmāni

V. नाम nāma or

नामन् nāman

I. नामा nāmnā

नामभ्याम् nāmabhyām नामभिः nāmabhiḥ

L. नामि nāmni or

नाम्नोः nāmnoḥ

नामसु nāmasu

नामनि nāmanī

ब्रह्मन् brahmán, m. n. the creator (मन् man preceded by a consonant).

MASCULINE.

SING.

PLUR.

N. ब्रह्मा brahmā

ब्रह्मणः brahmānah

A. ब्रह्माणम् brahmānam

ब्रह्मणः brahmānah

V. ब्रह्मन् bráhman

I. ब्रह्मणा brahmánā

ब्रह्मभिः brahmábhīḥ

Irregular Bases in अन् an.

103 (195). 1. पथिन् pathín, m. path, has for its strong base पंथान् pánthán; for its middle base पथि pathí; for its weakest base पथ् path.

The N.V. sg. are irregular.

| SING. | PLUR. |
|---------------------|------------------|
| N.V. पंथा: pánthâh | पंथानः pánthânah |
| A पंथानम् pánthânam | पथः pathâh |
| I. पथा pathâ | पथिभिः pathíbhîh |

2. अहन् áhan, n. day, takes अहस् áhas as its middle base.

| SING. | DUAL. | PLUR. |
|------------------------------|-------------------------|--------------------------------|
| N.A.V. अहः áhah | अहौी áhnî or अहनी áhanî | अहानि áhâni |
| I. अहा áhnâ | अहोभ्याम् áhobhyâm | अहोभिः áhobhîh |
| L. { अहीं áhni अहनि áhani | अहोः áhnoh | { अहःसु áhahu अहस्सु áhassu |

The Visarga of the N. sg. is treated like an original ई r (52). Hence अहरहः áharahah, day by day; and, in composition, e.g. अहर्गणः aharganah. Exception: अहोरात्रः ahorâtrâh, m.¹ day and night.

3, 4 (199). अन् sván, m. a dog, युवन् yúvan, m. (juven-is), young, take शून् sun², यून् yûn³ as their weakest base. Otherwise they are declined regularly like ब्रह्मन् brahmán, m.

¹ रात्रि râtri, f. night, becomes रात्रि râtrâ, m. (or n.) at the end of compounds (cp. 215, 2).

² u = unaccented va (101, 1, foot-note). Cp. कुव॒=svâ(n) and कुव॒॒॑s.

³ For yu-un; u for va; cp. similar contraction in Lat. jún-iор.

| SING. | PLUR. |
|---------------------------------|---------------------------------|
| N. आ svā (कुव्व) युवा yúvā | आनः svānah युवानः yúvānah |
| A. आनम् svānam युवानम् yúvānam | शुनः súnah यूनः yúnah . |
| V. आन् svān (कुव्व) युवन् yúvan | I. आभिः svábhiḥ युवभिः yúvabhiḥ |

5 (202). हन् han (from √हन् han, to kill) at the end of compounds takes हन् han (lengthening the vowel in the nom sing) for its strong base, ह ha for its middle, and घ ghn for its weakest base.

ब्रह्महन् brahmahán, a Brâman-killer.

| NOM. SG. | NOM. PL. | ACC. PL. | INSTR. PL. | NOM. PL. N. |
|--|-------------------------|----------------------|-------------|-------------|
| हा ha | हनः hánah | घः ghnáh | हभिः hábhīḥ | हानि hánī |
| ब्रह्मा | ब्रह्मणः | ब्रह्मः | ब्रह्मभिः | ब्रह्माणि |
| brahmaháḥ brahmahánah | brahmagnáḥ brahmahábhiḥ | brahmaháḥ brahmaháni | | |
| Loc. sg. ब्रह्मग्नि brahmagní or ब्रह्महणि brahmaháni. | | | | |

III. Bases in अच् ak.

104 (181). These form their strong base in अंच् aṅk, then middle in अच् ak, their weakest in ईच् īk or ऊच् úk¹ (according as अच् ak is preceded by य् y or उ् v).

प्रत्यच् pratyák, behind.

| SING. | DUAL. | PLUR. |
|--------------------------|-----------------------|---------------------|
| N.V. प्रत्यक् pratyáñ | °त्यंचौ -tyáñkau | °त्यंचः -tyáñkah |
| A. प्रत्यंचम् pratyáñkam | °त्यंचौ -tyáñkau | °तीचः -tikáḥ |
| I. प्रतीचा pratíkā | °त्यग्भाम् -tyagbhyám | °त्यग्भिः -tyagbhíḥ |
| L. प्रतीची pratíkī | °तीचोः -tikóḥ | °त्यक्षु -tyakshú |

¹ For यच् yak and वच् vak respectively. Unaccented य ya and व va are contracted to ई ī and ऊ ū in this case, though they are more commonly shortened to इ i and उ ū.

NEUTER.

| | |
|-----------------------|--------------|
| N. A प्रत्यक् pratyák | ° तीची -tiķī |
|-----------------------|--------------|

| |
|------------------|
| ° त्यंचि -tyáñki |
|------------------|

Other words in अच् ak are—

| STRONG BASE. | MIDDLE BASE. | WEAKEST BASE. |
|----------------------------------|-----------------|---------------------------|
| सम्यंच samyáñk, night | सम्यच् samyák | समीच् samík, |
| न्यंच् nyáñk, low | न्यच् nyák | नीच् ník |
| सध्यंच् sadhryáñk, accompanying | सध्यच् sadhryák | सधीच् sadhrík |
| अन्वंच् anváñk, following | अन्वच् anvák | अनूच् anúk |
| विष्वंच् vishvañk, all-pervading | विष्वच् vishvak | विषूच् vishük |
| उदंच् údañk, upward | उदच् údak | उदीच् údik ¹ |
| तिर्यंच् tiryáñk, tortuous | तिर्यच् tiryák | तिरश् tirásk ² |

Note—प्राच् prák, forward, eastern³, and अवाच् ávák, downward, south, have only two bases, प्रांच् pránk and अवांच् aváñk for the strong, and प्राच् prák and अवाच् avák for the weak.

MASCULINE.

| | |
|----------------------------------|---------------------|
| N.V. sg प्राङ् práñ ⁴ | pl. प्रांचः práñkah |
|----------------------------------|---------------------|

| | |
|--------------------|---------------|
| A प्रांचम् práñkam | प्राचः prákah |
|--------------------|---------------|

¹ i, though no y precedes the a, by analogy.

² From tirás (Lat. trans) + ak, to go. The y in the strong and middle base is due to analogy.

³ प्रांच् pránk, 'worshipping,' is unchangeable (go, 1, note).

⁴ For प्राच् + स् prák + s = pránk = práñ.

105. The beginner will find it useful to remember the following points with regard to changeable bases:—

1. The vowel of the suffix is lengthened in the N. sg. masc. in all changeable bases except those in अक् ak and अत् at.

अग्निमान् agnimān, विद्यावान् vidyāvān; राजा rāgā, ब्रह्मा brahmā, प्रतिदिवा pratidivā; धनी dhanī, वाग्मी vāgmī, मेधावी medhāvī; गरीयान् gáriyān; रुरुद्वान् rurudvān.

But भवन् bhāvan; प्रत्यक् pratyañ.

2. The N. sg. masc. ends in a nasal in all changeable bases except those in अन् an (also मन् man, वन् van) and those in इन् in (also मिन् min, विन् vin).

3. All nouns with changeable bases, which lengthen the vowel in the N. sg. masc., shorten it in the vocative.

अग्निमन् ágniman, विद्यावन् vídyāvan; राजन् rāgan, ब्रह्मन् bráhman, प्रतिदिवन् prátidivan; धनिन् dhánin, वाग्मिन् vāgmín, मेधाविन् médhávin; गरीयन् gáriyan; रुरुद्वन् rúrudvan.

But भवन् bhāvan; प्रत्यक् prátyañ.

4. The feminines of nouns with changeable bases are formed by adding ई ī to the weak base (when there are two bases) or to the weakest (when there are three). They follow the vowel declension in ई ī (like नदी nadī, III).

Ex. अग्निमती agnimati, विद्यावती vidyāvatī; राजी rāgī; धनिनी dhaninī, वाग्मिनी vāgmíni, मेधाविनी medhāvínī; गरीयसी gáriyasī; रुरुद्वयी rurudvihī; भवती bhāvati; प्रतीची pratikī.

Exceptions.—Bases in वन् van become वरी vari: पीवन् pīvan (*πίων*), fat, f पीवरी pīvari (*πίειπα*). Bases in मन् man are declined like masculines: दामन् dāman, f. rope; N. sg. दामा dāmā, A. दामानम् dāmānam.

Irregular Nouns with changeable Bases.

106. 1. अप् ap, water, is always plural. It lengthens its अ a in the strong cases (N.V.) and substitutes त् t for प् p before भ् bh.

| | | | |
|-------------|-------------|------------------|---------------|
| N. आपः ापाह | A. अपः apāh | I. अद्विः adbhīh | L. अप्तु apsū |
|-------------|-------------|------------------|---------------|

2 (213) दिव् div or द्यु dyu, f. sky, uses द्यु dyu for its middle base, दिव् div everywhere else except the N. V. sg., which is irregular.

| SING. | PLUR. |
|--|-----------------|
| N. द्यौः dyaúh (<i>Zeūs = Διεύς</i>) | N.V. दिवः divāh |
| A. दिवम् divam | दिवः divāh |
| I. दिवा divā | द्युभिः dyúbhīh |
| Ab G. दिवः divāh (<i>ΔιFōs</i>) | दिवाम् divām |
| L. दिवि diví (<i>ΔιFī</i>) | द्युषु dyúshu |
| V. द्यौः dyaúh (<i>Zeū</i>) | |

3 (210). अनडुत् anadut, an ox, has three bases: strong, अनडाह् anadvāh; middle, अनडुद् anadúd; weakest, अनडुह् anadúh.

| | |
|-----------------------|-------------------------|
| N. sg. अनडान् anadvān | N. pl. अनडाहः anadvāhah |
| V. अनडुन् ánadvan | |
| A. अनडाहम् anadvāham | A. अनडुहः anadúhah |
| I. अनडुहा anadúhā | I. अनडुद्विः anadúdbhīh |
| L. अनडुत्सु anadútsu | |

4 (212). पुम् pum, man, has three bases: strong, पुमांस् púmāms; middle, पुम् pum; weakest, पुम् pums.

| | |
|----------------------|---------------------------|
| N. sg. पुमान् púmān | N.V. pl. पुमांसः púmāmsah |
| V. पुमन् púman | A. पुंसः pumsáh |
| A. पुमांसम् púmāmsam | |
| I. पुंसा pumsā | I. पुंभिः pumbhíḥ |
| | L. पुंसुः pumsú |

Bases ending in Vowels.

107 (238) A. Bases in अ a and आ ā (अ a = Gk. -os, -ov; Lat. -us, -um; आ ā = Gk. a, η; Lat. a).

| SINGULAR. | | |
|----------------------------------|-------------------------------|------------------------|
| MASC. | FEM. | NEUT. |
| B. वात्ता kántā | कांता kántā | कांत् kántā |
| N. वात्तः kántāh | कांता kántā | कांतम् kántám |
| A. कांतम् kántám | कांताम् kántām | कांतम् kántám |
| I. कांतेन kánténa | कांतया kántáyā | कांतेन kánténa |
| D. कांतायै kántáyai ¹ | कांतायै kántáyai ¹ | कांताय kántáya |
| Ab. कांतात् kántāt | कांतायाः kántáyāh | कांतात् kántāt |
| G. कांतस्य kántásya | कांतायाः kántáyāh | कांतस्य kántásya |
| L. कांते kánté | कांतायाम् kántáyām | कांते kánté |
| V. कांत् kánta | कांते kánte ² | कांत् kánta |
| DUAL. | | |
| N. A.V. कांतौ kántau | कांते kánté | कांते kánté |
| I D Ab. कांताभ्याम् kántābhýám | कांताभ्याम् kántābhýám | कांताभ्याम् kántābhýám |
| G. L. कांतयोः kántáyoh | कांतयोः kántáyoh | कांतयोः kántáyoh |

¹ The vowel declension (except bases in चू ri and diphthongs) has the special endings ई ai, आः āh, आम् ām in the dat., abl. gen., loc. sg. respectively.

² चंचा ambā, mother, forms its V. in अ a: चंच ambā.

PLURAL.

| | | |
|---------------------------------|----------------------|------------------------------|
| N.V. कांतः: kāntāḥ | कांतः: kāntāḥ | कांतानि kāntāni ¹ |
| A. *कांतान् kāntān ² | कांतः: kāntāḥ | कांतानि kāntāni |
| I. कांतैः kāntāīḥ | कांताभिः kāntābhīḥ | कांतैः kāntāīḥ |
| D. Ab. कांतेभ्यः kāntēbhyaḥ | कांताभ्यः kāntābhyaḥ | कांतेभ्यः kāntēbhyaḥ |
| G. कांतानाम् kāntānām | कांतानाम् kāntānām | कांतानाम् kāntānām |
| L. कांतेषु kāntēshu | कांतासु kāntāsu | कांतेषु kāntēshu |

Note.—Certain adjectives in ाः ah, ाा ā, ाम् am follow the pro-nominal declension (122).

108 (239). Bases in radical ा à, declined alike in the masc and fem., throw off the ा à in the weakest cases. In the neuter they shorten ा à to ा a and are declined like कांतम् kāntám.

विश्वपा visvapā, all-protecting (✓पा pá), is declined thus:—

| | | |
|------------------------|---------------------------------------|-----------------|
| N.V. विश्वपाः visvapāḥ | विश्वपौ visvapaū | विश्वपाः -pāḥ |
| A. विश्वपाम् visvapām | विश्वपौ visvapaū | विश्वपः -páḥ |
| I. विश्वपा visvap-ā | विश्वपाभ्याम् -pābhyaṁ °पाभिः -pābhīḥ | |
| L विश्वपि visvap-í | विश्वपोः visvap-óḥ | विश्वपासु -pāsu |

B. Bases in इ i and उ u: masc., fem., neut.

109 (230). Base शुचि súki, pure; मृदु mridú, soft.

| SINGULAR. | | | | | |
|-----------------|--------------|-----------|---------------|---------------|------------|
| MASC. | FEM. | NEUT. | MASC. | FEM. | NEUT. |
| N. शुचिः súkiḥ | शुचिः súkiḥ | शुचि súki | मृदुः mridúḥ | मृदुः mridúḥ | मृदु mridú |
| | | | mridáḥ | mridúḥ | mridú |
| A. शुचिम् súkim | शुचिम् súkim | शुचि súki | मृदुम् mridúm | मृदुम् mridúm | मृदु mridú |

¹ Cp. 82, note 2.

² Orig. am + s: Goth. -ans, Gk. -ous, Lat. -os.

| MASC. | FEM. | NEUT. | MASC. | FEM. | NEUT. |
|----------------------|---------------------|---------|-----------------------|----------------------|----------|
| I. शुचिना | शुच्या | शुचिना | मृदुना | मृडा | मृदुना |
| súhina | súkyá | súliná | mridúná | mridvá | mridúná |
| D. शुचये | शुच्ये | शुचिने | मृदवे | मृद्वै | मृदुने |
| súlaye | súkyai ¹ | súline | mridáve | mridvái ¹ | mridúne |
| Ab. G. शुचः | शुच्याः | शुचिनः | मृदोः | मृडाः | मृदुनः |
| súleh | súlyáh | súkinah | mridóh | mridváh | mridúnah |
| L. शुचौ | शुच्याम् | शुचिनि | मृदौ | मृडाम् | मृदुनि |
| súkau | súlyám | súkini | mridaú | mridvám | mridúná |
| V. शुचे | शुचे | शुचि | मृदो | मृदो | मृदु |
| súle | súke | súki | mrido | mrido | mridú |
| DUAL. | | | | | |
| N. A. V. शुची | शुची | शुचिनी | मृदू | मृदू | मृदुनी |
| súkí | súkhí | súkiní | mridáū | mridáū | mridúní |
| I. D. Ab. शुचिभ्याम् | súlibhyám | | मृदुभ्याम् mridábhyám | | |
| G. L. शुच्योः | शुच्योः | शुचिनोः | मृडोः | मृडोः | मृदुनोः |
| | súkyoh | súlyoh | súlinoh | mridvóh | mridvóh |
| PLURAL. | | | | | |
| N.V. शुचयः | शुचयः | शुचीनि | मृदवः | मृदवः | मृदुनि |
| súkayah | súkayah | súkiní | mridávah | mridávah | mridúná |
| A. शुचीन् | शुचीः | शुचीनि | मृदून् | मृदूः | मृदुनि |
| súlin | súlīh | súkiní | mridáūn | mridáūh | mridúná |
| I. शुचिभिः | súkibhíh | | मृदुभिः mridúbhíh | | |
| D. Ab. शुचिभ्यः | súlibhyah | | मृदुभ्यः mridábhyah | | |
| G. शुचीनाम् | súlinám | | मृदुनाम् mridáūnám | | |
| L. शुचिपु | súkisu | | मृदुपु mridúshu | | |

Note 1. Neuter adjectives (not nouns) may be declined throughout (except N.A.V. of all numbers), and fem. adjectives

¹ See 107, foot-note.

and nouns in the D. Ab. G. L. sg., like masculines. Thus the L. sg of मति matí, thought, is मत्याम् matyám or मतौ mataú, but of वारि vāri, neut. water, only वारिणि várini.

Note 2. Bases in उ u sometimes form the fem. by lengthening the vowel or adding ई ī; e.g. कुरुः kúruh, a Kuru, fem. कुरुः kúrūh; लघुः laghúh, light, fem. either the same or लघूः laghvī.

Irregularities.

110 1 (233). पति páti, a lord, is irregular in the weak cases of the singular: I. पत्या pátyā, D. पत्ये pátye, Ab. G. पत्युः pátyuh. L. पत्यौ pátyau. At the end of compounds it is regular (like शुचि súki).

2 (232). सखि sákhi, a friend, has the same irregularities, but, besides, has a special base, सखाय् sákhyâ, in the strong cases: N. सखा sákha, A. सखायम् sákhyâyam, I. सख्या sákhyâ, D. सख्ये sákhye, Ab. G. सख्युः sákhyuh, L. सख्यौ sákhyau, V. सखे sákhe; du. N. A. V. सखायौ sákhyayau, pl. N. V. सखायः sákhyayah, A. सखीन् sákhiñ. At the end of compounds सखि sakhī is regular in the weak cases, but retains the base सखाय् sakhay in the strong.

3 (234). The neuters, अक्षि ákshi, an eye, अस्ति ásthi, bone, दधि dádhi, curds, सक्थि sákthi, thigh, form their weakest cases from bases in अन् án (like नामन् náman, 102, 2); e.g. I. sg. अक्षणा akshnā, etc.

C. Bases in ई ī and ऊ ú: feminine¹.

111 (225) The following points, in which monosyllabic and polysyllabic bases differ in declension, should be noted:—

1. Monosyllabic bases change ई ī and ऊ ú to इय् iy and उव् uv before vowels, the polysyllabic to य् y and व् v.

¹ A few polysyllabic words in ई ī and ऊ ú, besides roots in ई ī and ऊ ú at the end of compounds, are masc. as well as fem.

2. Monosyllabic bases **may** take the special fem. terminations¹, polysyllabic bases **must**.

3. Polysyllabic bases shorten ई ī and ऊ û in the V. sg

4. Polysyllabic bases in ई ī have **no** स s in the N. sg., except लक्ष्मीः lakshmīḥ, goddess of prosperity, तरीः tarīḥ, boat, तंत्रीः tāntrīḥ, lute.

5. Polysyllabic bases form the A. sg. in ईम् īm and ऊम् ûm, the A. pl. in ईः īh and ऊः ûh.

SINGULAR.

| | | | |
|-------------------|--------------|---------------|----------------|
| Base धी dhī, | भू bhū, | नदी nadī, | वधू vadhu, |
| thought | earth | river | woman |
| N.V. धीः dhīḥ | भूः bhūḥ | नदी nadī | वधूः vadhuḥ |
| A. धियम् dhiyam | भुवम् bhúvam | नदीम् nadīm | वधूम् vadhuṁ |
| I. धिया dhiyā | भुवा bhuvā | नद्या nadyā | वध्वा vadhvā |
| D. धिये dhiyé | भुवे bhuvé | नद्यै nadyái | वध्वै vadhvái |
| Ab G. धियः dhiyáḥ | भुवः bhuváḥ | नद्याः nadyáḥ | वध्वाः vadhváḥ |
| L. धियि | भुवि | नद्याम् | वध्वाम् |
| dhiyí | bhuví | nadyám | vadhvám |
| . | V. नदि | वधु | vádhu |
| | nádi | | |

DUAL.

| | | | |
|--------------------|----------|-----------|-------------|
| N. A. V. धियौ | भुवौ | नद्यौ | वध्वौ |
| dhiyau | bhúvau | nadyau | vadhvau |
| I. D. Ab. धीभ्याम् | भूभ्याम् | नदीभ्याम् | वधूभ्याम् |
| dhibhyám | bhúbhýám | nadibhyám | vadhuhbhyám |
| G. L. धियोः | भुवोः | नद्योः | वध्वोः |
| dhiyóḥ | bhuvóḥ | nadyóḥ | vadhvóḥ |

¹ 107, foot-note.

PLURAL.

| | | | | |
|---------|--------------------|--------------------|----------------------|--------------------------|
| N. A.V. | धीयः dhíyah | भुवः bhúvah | नद्यः nadyáh | वद्यः vadhyáh |
| | | | A. नदीः nadīh | वद्यूः vadhuūh |
| I. | धीभिः dhíbhíh | भूभिः bhúbhíh | नदीभिः nadíbhíh | वद्यूभिः vadhuūbhíh |
| D. Ab. | धीभ्यः dhíbhýah | भूभ्यः bhúbhýah | नदीभ्यः nadíbhýah | वद्यूभ्यः vadhuūbhýah |
| G. | धीयाम् dhíyám | भुवाम् bhuvám | नदीनाम् nadínám | वद्यूनाम् vadhuúnám |
| L. | धीपु dhíshú | भूपु bhúshú | नदीपु nadíshu | वद्यूपु vadhuúshu |

Note (228)—स्त्री strī, woman, though monosyllabic, drops स् in N. sg., **must** take the special fem. terminations, has an optional A. sg. and pl. like नदी nadī, and shortens ई ī in V.

| | | | | | |
|--------|------------|-------------|--------------|--------|------------|
| N. sg | स्त्री | N. A.V. du. | स्त्रियौ | N. pl. | स्त्रियः |
| | strī | | stríyau | | stríyah |
| A. | स्त्रियम् | I. D. Ab. | स्त्रीभ्याम् | A | स्त्रियः |
| | stríyam | | stríbhýam | | stríyah |
| | स्त्रीम् | G. L. | स्त्रियोः | | स्त्रीः |
| | strím | | stríyóh | | stríh |
| I. | स्त्रिया | | | I. | स्त्रीभिः |
| | stríyā | | | | stríbhíh |
| D. | स्त्रियै | | | D. Ab. | स्त्रीभ्यः |
| | stríyái | | | | stríbhýah |
| Ab. G. | स्त्रियाः | | | G. | स्त्रीणाम् |
| | stríyáh | | | | stríñám |
| L. | स्त्रियाम् | | | L. | स्त्रीपु |
| | stríyám | | | | stríshú |
| V. | स्त्रि | | | | |

D. Bases in चु *ri*: masc., fem., neut.

112 (235).

SINGULAR.

MASC.

FEM.

NEUT.

| | | |
|--------------------------------|-------------------------|--------------------------------|
| Base नमृ॒ नाप्त्रि, grandson | खसू॒ स्वास्रि, sister | धातृ॒ धात्रि, providence |
| N. नमा॑ नाप्त्रि॒ | खसा॑ स्वास्रा॒ | धातृ॒ धात्रि॒ |
| A. नमारम्॑ नाप्तराम्॑ | खसारम्॑ स्वासाराम्॑ | धातृ॒ धात्रि॒ |
| I. नम्रा॑ नाप्त्रा॑ | खसा॑ स्वास्रा॑ | °तृणा॑ -triñā॒ or °त्रा॑ -trā॑ |
| D. नम्रे॑ नाप्त्रे॑ | खसे॑ स्वास्रे॑ | °तृणे॑ -triñē॒ or °चे॑ -tré॑ |
| Ab.G. नम्रः॑ (र)॒ नाप्तुह॑ (र) | खसुः॑ (र)॒ स्वासुह॑ (र) | °तृणः॑ -triñuh॒ or °तुः॑ -tuh॑ |
| L. नमरि॑ नाप्तरि॑ | खसरि॑ स्वासरि॑ | °तृणि॑ -triñior॒ °तरि॑ -tari॑ |
| V. नमः॑ (र)॒ नाप्तह॑ (र) | खसः॑ (र)॒ स्वासह॑ (र) | धातृ॒ धात्रि॒ or °तः॑ -tah॑ |

DUAL.

| | | |
|--|------------------------------|---------------------------|
| N. A. V. नमारौ॑ नाप्तरारौ॑ | खसारौ॑ स्वासरारौ॑ | धातृणौ॑ धात्रिणौ॑ |
| I. D. Ab. नमृ॒ भायाम्॑ नाप्त्रिभ्याम्॑ | खसृ॒ भायाम्॑ स्वास्रिभ्याम्॑ | °तृ॒ भायाम्॑ °त्रिभ्याम्॑ |
| G. L. नम्रोः॑ नाप्त्रोः॑ | खसोः॑ स्वास्रोः॑ | °तृणोः॑ °त्रिनोः॑ |

PLURAL.

| | | |
|--------------------------------|-------------------------|----------------------|
| N. V. नमारः॑ नाप्तराह॑ | खसारः॑ स्वासराह॑ | धातृणिं॑ धात्रिणिं॑ |
| A. नमृन्॑ नाप्त्रिन्॑ | खसृ॑ स्वास्रिन्॑ | धातृणिं॑ धात्रिणिं॑ |
| I. नमृभिः॑ नाप्त्रिभिः॑ | खसृभिः॑ स्वास्रिभिः॑ | धातृणिः॑ धात्रिणिः॑ |
| D. Ab. नमृभ्यः॑ नाप्त्रिभ्याह॑ | खसृभ्यः॑ स्वास्रिभ्याह॑ | धातृणिः॑ धात्रिणिः॑ |
| G. नमृणाम्॑ नाप्त्रिनाम्॑ | खसृणाम्॑ स्वास्रिनाम्॑ | धातृणाम्॑ धात्रिणिः॑ |
| L. नमृपु॑ नाप्त्रिशु॑ | खसृपु॑ स्वास्रिशु॑ | धातृपु॑ धात्रिशु॑ |

Note 1. The names of relations in चु *ri* (except नमृ॒ नाप्त्रि॒, खसू॒ स्वास्रि॒, and भर्तृ॒ भर्त्रि॒, husband) have a short च before र॑ r; e.g. पितृ॑ पित्रि॒, father, and मातृ॑ मात्रि॒, mother: N. पिता॑ पित्रि॒, माता॑ मात्रा॒; du. N. A. V. पितरौ॑ पितरारौ॑, मातरौ॑ मातरारौ॑; pl. N. पितरः॑ पितराह॑, मातरः॑ मातराह॑; A. पितृन्॑ पित्रिन्॑, मातृन्॑ मात्रिन्॑.

Note 2 (237). नृ॑ न्रि॒, man, is declined like पितृ॑ पित्रि॒, only the G.

pl. is नृणाम् nr̥inām or नृणाम् nr̥inām. N. ना nā, A. नरम् náram, I. ना nā, D. ने nré, A. G. नुः (र) nūh (r), L. नरि nári, V. नः náh.

Note 3 (236). क्रोष्टु kroshtri, jackal, is irregular in forming its middle base from क्रोष्टु kroshtru.

Note 4. The fem. of adjectives in रे ri is formed by adding ई ī: m. कर्तृ kartrī, f. कर्त्री kartrī (like नदी nadī).

E. Bases in रे ai, गो o, नौ au.

113 (217, 218). Base रे rai, m. wealth; गो go, m. f. bull, cow; नौ nau, f. ship.

SINGULAR

| | | |
|-------------------|----------|-----------------------------|
| N.V. रा: rāh | गौ: gaúh | नौ: naúh (<i>vavás</i>) |
| A रायम् rāyam | गाम् gām | नावम् nāvam (<i>vñfā</i>) |
| I. राया rāyā | गवा gávā | नावा nāvā |
| D. राये rāyé | गवे gáve | नावे nāvē |
| Ab. G. रायः rāyāh | गो: góh | नावः nāváh (<i>vñfós</i>) |
| L. रायि rāyí | गवि gávi | नावि nāví (<i>vñfi</i>) |

DUAL.

| | | |
|---------------------------|------------------|-------------------|
| N.A.V. रायौ rāyau | गावौ gávau | नावौ nāvau |
| I. D. Ab राय्याम् rābhyaṁ | गोभ्याम् góbhyaṁ | नौभ्याम् naubhyām |
| G. L. रायोः rāyóh | गवोः gávoh | नावोः nāvóh |

PLURAL.

| | | |
|-----------------------|----------------|--------------------------------|
| N.V. रायः rāyah | गावः gávah | नावः nāvah (<i>vñfes</i>) |
| A. रायः rāyāh | गा: gāh | नावः nāvah |
| I. रायभिः rābhih | गोभिः góbhih | नौभिः naubhīh (<i>vñphi</i>) |
| D. Ab. राय्यः rābhyaḥ | गोभ्यः góbhyaḥ | नौभ्यः naubhyāḥ |
| G. रायाम् rāyām | गवाम् gávām | नावाम् nāvām (<i>vñfāv</i>) |
| L. रायुः rāsū | गोषु góshu | नौषु naushá (<i>vavotī</i>) |

Note—द्यो dyo, f. heaven, is declined like गो go. It coincides in N. and V. sg. with दिव् div, sky (106, 2).

Degrees of Comparison.

114 (249). The (secondary) suffix of the comparative तरं tara (Gk. -τέρος) and that of the superlative तम् tama (Lat. -timo) are added to the weak or middle base : शुचि॑ súki. शुचितरं súkitara, शुचितम् súkitama; प्राक्॑ prák, प्राक्तरं práktara, प्राक्तम् práktama; धनिन्॑ dhanín, धनितरं dhanítara, धनितम् dhanítama; विद्वा॑ vidvás, विद्वत्तरं vidváttara, विद्वत्तम् vidváttama; प्रत्यक्॑ pratyák, प्रत्यक्तरं pratyáktara, प्रत्यक्तम् pratyáktama.

115 (251). Before the other (primary) suffixes of the comparative ईयस् iyas (rarely यस् yas, Gk. -ιων, Lat. -ior) and of the superlative इष्ठ ishtha (Gk. -στο) bases are reduced to one syllable, suffixes being dropped : मतिमान् matimán, wise, मतीयस् mátiyas, मतिष्ठ mótiṣṭha; वृद्धारक् vríndáraka, beautiful, वृद्धीयस् vríndiyas, वृद्धिष्ठ vríndishtha. Some of these comparatives and superlatives have no corresponding positive from the same root. कनीयस् kániyas, कनिष्ठ kánishtha, and नेदीयस् nédiyas, नेदिष्ठ nédishtha, belong only in sense to अल्प alpa, small, and ऊतिक् antuká, near, respectively.

(252). As a rule the root takes Guna before these two suffixes, with metathesis of अर् ar. खुद्र kshudrá, mean, खोदीयस् kshódiyas; त्रृप्र triprá, त्रपीयस् trápiyas. There are, however, many irregular forms, e. g. बहुलं bahulá, frequent, बहीयस् bámhiyas.

These primary comparatives and superlatives have the acute on the first syllable.

NUMERALS.

116 (253).

- १ १ एकं éka.
- २ २ द्वि॑ dví.
- ३ ३ त्रि॑ trí.
- ४ ४ चतुर्॑ katúr.
- ५ ५ पंचन्॑ pánkan.
- ६ ६ षष्ठि॑ shásh.

Cardinals.

- ७ ७ सप्तन्॑ saptán (éptrá).
- ८ ८ अष्टन्॑ ashtán (óktá).
- ९ ९ नवन्॑ návan (évvéa).
- १० १० दशन्॑ dásán (déka).
- ११ ११ एकादशन्॑ ékádasan.
- १२ १२ द्वादशन्॑ dvádasan.

| | |
|---|--|
| १३ ७३ च्योदशन् tráyodasan. | ६० ६० षष्ठि shashti. |
| १४ ७४ चतुर्दशन् Cáturdasan. | ७० ७० सप्तति saptati. |
| १५ ७५ पञ्चदशन् páñkadasan. | ८० ८० अशीति asiti. |
| १६ ७६ मोडशन् shódasan. | ९० ९० नवति navati. |
| १७ ७७ सप्तदशन् saptádasan. | १०० १०० शतम् satam. |
| १८ ७८ अष्टादशन् ashádhasan. | १०१ १०१ दक्षतम् ékasatam. |
| १९ ७९ नवदशन् návadasan. | एकाधिकम् शतम् eká- dhikam satam. |
| जनविंशति únavimsati. | |
| २० २० विंशति vimsati. | १०२ १०२ द्विशतम् dvísatam |
| २१ २१ एकविंशति ékavimsati. | द्वाधिकम् शतम् dyá- dhikam satam. |
| २२ २२ द्वाविंशति dvávimsati. | १०३ १०३ त्रिशतम् trísatam. |
| २३ २३ च्योविंशति tráyovimsati. | चत्प्रथिकम् शतम् tryadhi- kam satam. |
| २४ २४ अष्टाविंशति ashtávimsati. | ११० ११० दशशतम् dásasatam. |
| २९ २९ नवविंशति návavimsati. | दशाधिकम् शतम् dasá- dhikam satam. |
| जनत्रिंशत् únatrimsat. | |
| ३० ३० त्रिंशत् trimsát | २०० २०० द्वे शते dvé saté. |
| ३१ ३१ नवत्रिंशत् návatrimsat. | द्विशतम् dvísatam. |
| जनचत्वारिंशत् únačtvá- rimsat. | ३०० ३०० चौर्णि शतानि tr̄íni sa- tāni. |
| ४० ४० चत्वारिंशत् katvárimsat. | त्रिशतम् trísatam. |
| ४४ ४५ नवचत्वारिंशत् návalatvá- rimsat. | १००० १००० दश शतानि dásá satāni. |
| जनपञ्चाशत् únapañkásat. | सहस्रम् sahásram. |
| ५० ५० पञ्चाशत् pañkásat. | |

Note.—In order to form the numbers from 20 to 100 not enumerated above, it is only necessary to remember that 2, 3, and 8 are द्वा dvā, चत्प्रयस् tráyas, and अष्टा ashtā before 20 and 30 (द्वाविंशति dvávimsati, च्योविंशति tráyovimsati, अष्टाविंशति ashtávimsati).

trimsat', and द्वि dvi, त्रि trí, अष्ट ashṭá before 80: both forms may be used with 40 to 70 and with 90.

Declension of Cardinals.

117 (254). Only the first four cardinals distinguish the genders.

एकः ekah, एका ékā, एकम् ékam, following the declension of the pronominal adjectives, is inflected like सर्वे sarva (130, b).

द्वि dví is declined as the dual of the base द्वा dva.

N. A.V. द्वौ dvaú, द्वे dvé; I. D. Ab. द्वाभ्याम् dvābhýám, G. L. द्वयोः dváyoh.

त्रि trí, f. तिसु tisrí, and चतुर् katúr, f. चतसु katasri, are declined thus:—

| | MASC. | NEUT. | FEM. | MASC. | NEUT. | FEM. |
|--------|-----------|------------|--------|------------|--------------|----------|
| N.V. | त्रयः | त्रीणि | तिसः | चत्वारः | चत्वारि | चतसः |
| | tráyah | tríni | tisráh | katvárah | katvári | kátasrah |
| A. | त्रीन् | त्रीणि | तिसः | चतुरः | चत्वारि | चतसः |
| | tríñ | tríni | tisráh | katúrah | katvári | kátasrah |
| I. | त्रिभिः | तिसृभिः | | चतुर्भिः | चत्वारिभिः | चतसृभिः |
| | tribhíh | tisríbhíh | | katúrbhíh | katásríbhíh | |
| D. Ab. | त्रिभ्यः | तिसृभ्यः | | चतुर्भ्यः | चत्वारिभ्यः | चतसृभ्यः |
| | tribhyáh | tisríbhýah | | katúrbhyah | katásríbhýah | |
| G. | त्रयाणाम् | तिसृणाम् | | चतुर्णाम् | चत्वारिणाम् | चतसृणाम् |
| | trayánám | tisrínám | | katurnám | katásrínám | |
| L. | त्रिषु | तिसृषु | | चतुर्षु | चत्वारिषु | चतसृषु |
| | trishú | tisríshu | | katúrshu | katásríshu | |

118 (257). पश् shásh: N. A.V. घट् shát, I. घड्भिः shadhbhíh, D. Ab. घड्भ्यः shadhbhyáh, G. घस्णाम् shannám, L. घटसु shaitsú.

The numerals in अन् an are all declined like पंचन् páñkan:—

N. A.V. पंच páñka, I. पंचभिः pañkábhíh, D. Ab. पंचभ्यः pañkábhýah, G. पंचाणाम् pañkánám, L. पंचसु pañkásu.

अष्टन् ashtán, however, has the following alternative forms:—

N. A. V. अष्टौ ashtáú, I. अष्टाभिः ashtābhíh, D. Ab. अष्टाभ्यः ashtābhýah, L. अष्टासु ashtásu.

Note (258). a. The numerals 3 to 19 are used as plurals agreeing with their substantives in number and case (3 and 4 in gender also).

b. The numerals 20 to 99 are sing. fem.; शत् satá and सहस्र sahásra, sing. neut. (sometimes masc.), are used with nouns in the same case (in apposition) or in the G. plur.

119 (259).

Ordinals.

| | |
|---|----------------|
| 1st प्रथमः, °मा, °मम्, pratha- | máh, -á, -ám. |
| 2nd द्वितीयः, °या, °यम्, dvitī- | yah, -á, -am. |
| 3rd तृतीयः, °या, °यम्, tritiyah, | -á, -am. |
| 4th चतुर्थः, °र्या, °र्यम्, katur- | tháh, -í, -ám. |
| तुरीयः, °या, °यम्, turiyah, | -á, -am. |
| तुर्यः, °र्या, °र्यम्, túryah, -á, -am. | |
| 5th पंचमः, °मी, °मम्, pañka- | máh, -í, -ám. |
| 6th षष्ठः, °ह्लो, °ह्लम्, shashtháh, | -í, -ám. |
| 7th सप्तमः saptamáh. | |
| 8th अष्टमः ashtamáh. | |
| 9th नवमः navamáh. | |
| 10th दशमः dasamáh. | |

| | |
|---------------------------------|--|
| 11th एकादशः ekádasáh. | |
| 19th नवदशः navadasáh. | |
| जनविंशः unavimsáh. | |
| जनविंशतितमः unavimsati- | |
| tamáh. | |
| 20th चिंशः vimsáh. | |
| चिंशतितमः vimsatitamáh. | |
| 30th त्रिंशः trimśáh. | |
| त्रिंशत्तमः trimśattamáh. | |
| 40th चत्वारिंशः katvārimśáh. | |
| चत्वारिंशत्तमः katvārim- | |
| sattamáh. | |
| 50th पञ्चाशः pañlásáh. | |
| पञ्चाशत्तमः pañkásattamáh. | |
| 60th षष्ठितमः shashfitamáh. | |
| 61st एकषष्ठितमः ekashashfitita- | |
| máh. | |
| एकषष्ठः ekashashtháh. | |

| | |
|---------------------------------------|------------------------------------|
| 70th सप्ततिमः saptatitamáh. | सकाशीतः ekásítáh |
| 71st एकसप्ततिमः ekasaptati- tamáh. | 90th नवतिमः navatitamáh. |
| एकसप्ततः ekasaptatáh. | 91st एकनवतिमः ekanavati- tamáh. |
| 80th अशीतिमः asítitamáh. | एकनवतः ekanavatáh. |
| 81st एकाशीतिमः ekásítitamáh. | 100th शतमः satatamáh |

Note.—The feminine from 5 onwards is always formed with ई ī.

Numerical Adverbs and other Derivatives.

120 (260). सकृत् sakrít, once.

द्वि: dvíh, twice.

त्रिः tríh, thrice.

चतुर्ः katúh, four times.

पञ्चकृत्वः paññakṛtváh, five times.

षट्कृत्वः shatkrītváh, six times, etc.

एकधा ekadhā, in one way.

द्विधा dvidhā or द्वेधा dvedhā, in two ways.

त्रिधा tridhā or त्रेधा tredhā, in three ways.

चतुर्धा katurdhā, in four ways.

पञ्चधा paññadhā, in five ways.

षोडधा shodhā, in six ways, etc.

एकशः ekasáh, one-fold.

द्विशः dvishā, two-fold.

त्रिशः trisáh, three-fold, etc.

द्वयम् dvayám or द्वितयम् dvítayam, a pair.

त्रयम् trayám or त्रितयम् trítayam or त्रयी trayī, a triad.

चतुष्टयम् kātushṭayam, a tetrad.

पञ्चतयम् pāññatayam, a pentad, etc.

PRONOUNS AND PRONOMINAL ADJECTIVES.

121 (261). Personal Pronouns.

Base (in composition) अद् mād Base (in composition) त्वद् tvād
and अस्मद् asmād. and युष्मद् yushmād.

SINGULAR.

| | |
|-------------------------------|--------------------------------|
| N. अहम् ahám, I. | त्वम् tvám, thou |
| A. माम् mām, me | त्वाम् tvām, thee |
| I. मया māyā, by me | त्वया tváyā, by thee |
| D. मद्यम् máhyam (mih), to me | तुभ्यम् túbhýam (tib), to thee |
| Ab. मत् mát, from me | त्वत् tvát, from thee |
| G. मम máma, of me | तव táva, of thee |
| L. मयि māyi, in me | त्वयि tváyi, in thee |

DUAL.

| | |
|------------------------------|----------------------|
| N. A. आवाम् ávām | युवाम् yuvām |
| I. D. Ab. आवाभ्याम् ávābhýam | युवाभ्याम् yuvābhýam |
| G. L. आवयोः ávayoh | युवयोः yuvayoh |

PLURAL.

| | |
|--|---|
| N. वयम् vayám, we | यूयम् yūyám, you |
| A. अस्मान् asmān, us | युष्मान् yushmān, you |
| I. अस्माभिः asmābhīḥ, by us | युष्माभिः yushmābhīḥ, by you |
| D. अस्माभ्यम् asmābhýam, to us | युष्माभ्यम् yushmābhýam, to you |
| Ab. अस्मत् asmát, from us | युष्मत् yushmát, from you |
| G. अस्माकम् asmākam ¹ , of us | युष्माकम् yushmākam ¹ , of you |
| L. अस्मासु asmāsu, in us | युष्मासु yushmāsu, in you |

¹ This is properly not a genitive at all, but a neuter sing. of an adjective stem formed with the suffix -ka.

The following enclitic forms are also used: Sg. A. मा mā, त्वा tvā; D. G. मे me, ते te. Du. A. D. G. नौ nau, वाम् vām. Pl. A. D. G. नः nah, वः vah.

Demonstrative Pronouns.

122 (262). Base (in composition) तद् tād, that (also=he, she, it).

| SINGULAR. | | PLURAL. | |
|----------------------------|----------------|----------------|----------------|
| MASC. | FEM. | MASC. | FEM. |
| N. सः sáh (६) ¹ | सा sá (५) | ते té | ताः tāh |
| A. तम् tám | ताम् tám | तान् tān | ताः tāh |
| I. तेन téna | तया týá | तैः taíh | ताभिः tābhīh |
| D. तस्मैं tásmai | तस्यैं tásyai | तेष्यः tēbhyaḥ | ताष्यः tābhyaḥ |
| Ab. तस्मात् tásmaṭ | तस्याः tásyāḥ | | |
| G. तस्य tásya | तेषाम् tēshām | तासाम् tāsām | |
| L. तस्मिन् tásmin | तस्याम् tásyām | तेषु téshu | तासु tāsu |

Dual, m. f., N. A. V. तौ taú, ते té; I. D. Ab. ताष्याम् tābhyaṁ; G. L. तयोः tayoḥ.

Neuter, N. A. sg. तत् tát (Gk. τό, Lat. is-tud, Engl. **that**), du. ते té, pl. तानि tāni. The other cases are the same as in the masc.

123 (269). Base (in composition) इदम् idám, this (indefinitely).

| SINGULAR. | | PLURAL. | |
|-------------------|---------------|--------------|--------------|
| MASC. | FEM. | MASC. | FEM. |
| न. अयम् ayám | इयम् iyám | इमे imé | इमाः imāḥ |
| A. इमम् imám | इमाम् imām | इमान् imān | इमाः imāḥ |
| I. अनेन anéna | अनया anáyā | एभिः ebhīh | आभिः ābhīh |
| D. अस्मैं asmai | अस्यैं asyai | एष्यः ebhyāḥ | आष्यः ābhyaḥ |
| Ab. अस्मात् asmaṭ | अस्याः asyāḥ | | |
| G. अस्य asyá | एषाम् eshām | आसाम् āsām | |
| L. अस्मिन् asmín | अस्याम् asyām | एषु eshū | आसु āsū |

¹ Cp. 54.

Dual, m. f., N. A. V. इसौ imáú, इमे imé; I. D. Ab. अभ्याम् ábhýám; G. L. अनयोः anáyoh.

Neuter, N. A. sg. इदम् idám, du. इमे imé, pl. इमानि imáni.

124 (271). Base (in composition) अदस् adás, that.

SINGULAR.

PLURAL.

| MASC. | FEM. | MASC. | FEM. |
|-------------------------|--------------------|------------------|------------------|
| N. असौ asaú | असौ asaú | अमी amí | अमूः amúh |
| A. अमूम् amúm | अमूम् amúm | अमून् amúñ | अमूः amúh |
| I. अमुना amúnā | अमुया amuyá | अमीभिः amíbhíh | अमूभिः amúbhíh |
| D. अमुयै amúshmai | अमुयै amúshayai | अमीभ्यः amíbhýah | अमूभ्यः amúbhýah |
| Ab. अमुष्मात् amúshmáत् | अमुष्याः amúshyáḥ | | |
| G. अमुष्य amúshya | अमीषाम् amíshám | अमूषाम् amúshám | |
| L. अमुष्मिन् amúshmin | अमुष्माम् amúshyám | अमीषु amíshu | अमूषु amúshu |

Dual, m. f. n., N. A. V. अमूः amú; I. D. Ab. अमूष्माम् amúbhýam, अमुयोः amúyoh.

Neuter, N. A. sg. अदः adáh, pl. अमूनि amúni.

125. Like तद् tát̄ are inflected:

A. 1 (263). The demonstrative pronouns: यह् tyad, he, she, it; sg. N. स्यः syáh, स्या syá, त्यत् tyát̄; A. त्यम् tyám, त्याम् tyám, त्यत् tyát̄, etc.

2 (268). एतह् etád, this (very near); sg. N. एषः esháh¹, एषा eshá, एतत् etát̄, एताम् etám, एतत् etát̄, etc.

3 (270). एनह् enad (enclitic), he, she, it, is defective, only occurring in the A. sg. du. and pl., I. sg., and G. L. du. It is substituted for एतह् etád and इदम् idám when these refer to an एतह् etád or इदम् idám in a preceding sentence.

B (273). The interrogative pronoun किम् kím, who? sg. N. कः káh, का ká, किम् kím; A. कम् kám, काम् kám, किम् kím.

¹ Cp. 54.

C (272). The relative यह् yád, who, which : sg. N. यः yáh, या yá, यत् yát; A. यम् yám, याम् yám, यत् yát.

Reflexive Pronouns.

126. 1 (265). स्वयम् svayám, self, is indeclinable (= 'of one's self') : स्वयं वृत्तवान् svayám vritávân, I chose it myself, thou chosest it thyself, he chose it himself; स्वयं वृत्तवर्ती svayám vritávatî, she chose it herself.

2 (266). आत्मन् átmán, self, is declined like ब्रह्मन् brahmán (102). आत्मानमात्मना पश्य átmánam átmánâ pásy, see thyself by thyself, gnosce te ipsum. It is used in the singular masc. even when referring to nouns in another gender or number.

3 (267). स्वः sváh, स्वा svá, स्वम् svám is a reflexive adjective, corresponding to Latin suus, sua, suum: स्वं पुत्रं दृष्ट्वा svám putrám drishtvā, having seen his own son. (On the decl. of स्वा, see 130, c.) निजं nigá is used in the same sense: निजं धैर्यमदर्शयत् nigám dhaíryam ádarsayat, he showed his (own) courage.

Compound Pronouns.

127 (275). By adding दृश् dris, दृश् drisa, or द्रिक् driksha to certain pronominal bases, the following compound pronouns have been formed :—

तादृश् tâdris, तादृशा tâdrísâ, तादृक् tâdríksha, such like.

एतादृश् etâdris, एतादृशा etâdrísâ, एतादृक् etâdríksha, this like

यादृश् yâdris, यादृशा yâdrísâ, यादृक् yâdríksha, what like

ईदृश् idris, ईदृशा idrísâ, ईदृक् idríksha, this like.

कीदृश् kidris, कीदृशा kidrísâ, कीदृक् kidríksha, what like?

Similarly formed are मादृश् mâdris, त्वादृश् tvâdrísâ, like me, like thee, etc. The feminine is formed with ईः: तादृक् tâdrík, m. n.; तादृशी tâdrísî, f.

128 (276). By adding वत् vat and यत् yat to certain pronominal bases, the following compounds, implying quantity, have been formed :—

| | |
|------------------------|---|
| तावत् tāvat, so much | declined like nouns in वत् vat (98). |
| एतावत् etāvat, so much | |
| यावत् yāvat, as much | |
| इयत् iyat, so much | इयान् iyān, इयती iyatī, इयत् iyat (98). |
| कियत् kiyat, how much | |

Note—कति káti, how many? तति tátí, so many, and यति yáti, as many, are uninflected in the N. A., but in the other cases are declined like शुक्रि súki (109).

129 (277). The interrogative किम् kím, by adding चित् kit, चन् kaná, or आपि ápi, is changed to an indefinite pronoun.

कश्चित् káskit, काच्चित् kákkit, किंचित् kímkít, some one; also कच्चित् kákkit, anything.

कश्चन káskaná, काच्चन kákkaná, किंचन kímkáná, some one.

कोऽपि kó-ápi, जापि kápi, किमपि kímpí, some one.

In the same manner indefinite adverbs are formed : कदा kadá, when? कदाचित् kadákit, कदाच्चन kadákaná, once; क्षे kvá, where? न क्षापि ná kvápi, not anywhere.

Sometimes the relative pronoun is prefixed to the interrogative, to render it indefinite: यः कः yáh káh, whosoever; यस्य कस्य yásya kásya, of whomsoever. Likewise यः कश्चित् yáh káskit, who-soever, or यः कश्चन yáh káskaná, or यः कश्चन yáh káskaná.

The relative pronoun, if doubled, assumes an indefinite or rather distributive meaning: यो यः, या या, यद्यह्, yó yah, yá yá, yádyad, whosoever. Occasionally the relative and demonstrative pronouns are combined for the same purpose : यत्तद् yáttad, whatsoever.

Pronominal Adjectives.

130 (278). These are adjectives which follow the pronominal declension (तद् tād, 122) altogether or in part, but only if they are used in the senses given below.

a. अन्य anyā, other; अन्यतर anyatarā, either; इतर itara, other; एकतम् ekatamā, one (of many); त्रि tvā, other; and words formed with तर tara and तम् tama from the pronominal stems क ka, त ta, य ya (कतर katarā, which of two? कतम् katamā, which of many? etc.), follow the pronominal declension throughout, taking द् d in N. A.V. sg. neut.; e.g. अन्यः anyāḥ, अन्या anyā, अन्यत् anyāt.

b. The following differ only in taking म् m instead of द् d in N. A.V. sg. neut.: उभय ubhāya, both; एक ēka (117), one; एकतर ekatarā, either; विश्व vīśva, सम् sama (enclitic), सिम् simā, सर्वे sárva, all; नेम néma, half.

Ex. सर्वे sárva: sg. N. सर्वः sárvah, सर्वौ sárvā, सर्वम् sárvam; D. सर्वस्मै sárvasmai; Ab. सर्वस्मात् sárvasmāt; G. सर्वस्य sárvasya; L. सर्वस्मिन् sárvasmin: pl. N. सर्वे sárve, सर्वौ: sárvāḥ, सर्वाणि sárvāni.

Note—उभय ubhāya has no dual, and नेम néma has optionally नेमाः némāḥ in the N. pl. masc.

c. The following optionally take the terminations of the nominal declension in the Ab. and L. sg. m. n., and in the N. pl. m.: अधर् ádhara, inferior, west; अंतर् ántara, outer (except अंतरा pū: ántarā pūḥ, suburb) or lower (scil. garment); अपर् ápara, other or inferior; अवर् ávara, posterior, west; उत्तर् úttara, subsequent, north; दक्षिण् dákshina, right, south; पर् pára, subsequent; पूर्वे púrvā, prior, east; स्व् svā, own.

Ex. पूर्वे púrvā: sg. Ab. पूर्वस्मात् púrvasmāt or पूर्वौत् púrvāt; L. पूर्वस्मिन् púrvasmin or पूर्वे púrvē: pl. N. पूर्वे púrvē or पूर्वौ: púrvāḥ.

d (283). अर्धे ardhā, half; अल्पे álpa, little; कतिपये katipaya, some; करम् karamā, last; प्रथम् prathamā, first; द्वये dvayā, two-

fold (and similar words in य ya: चय trayā); द्वितय dvítaya, two-fold (and similar words in तय taya: त्रितय trítaya), may follow the pronominal declension in the N. pl., and द्वितीय dvitiyā and तृतीय tritiyā in the whole singular.

Ex. चरमाः karamāḥ or चरमे karamē: D. द्वितीयाय dvitiyāya or द्वितीयस्मै dvitiyasmai; Ab. द्वितीयात् dvitiyāt or द्वितीयस्मात् dvitiyasmāt; G. द्वितीयस्य dvitiyasya; L. द्वितीये dvitiye or द्वितीयस्मिन् dvitiyasmin; N. pl. द्वितीयाः dvitiyāḥ.

Note—At the end of possessive compounds (218) these pronominal adjectives are treated like ordinary words.

CHAPTER IV.

CONJUGATION.

131 (286). Sanskrit verbs are inflected with either active or middle terminations.

The **active** voice is called **Parasmai-pada**, i. e. transitive (lit. ‘word for another,’ from परस्मै párasmai, D. sg. of पर pára, another, i. e. a verb the action of which refers to another).

The **middle** voice is called **Ātmane-pada**, i. e. intransitive (from आत्मने ātmáne, D. sg. of आत्मन् ātmán, self, i. e. a verb the action of which refers to the agent).

The **passive** takes the terminations of the Ātmanepada, prefixing य ya to them in the four special or modified forms. In the other forms the passive, with two exceptions (178, 180), coincides with the Ātmanepada.

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

133 (290). There are in Sanskrit forms for nine moods and

tenses : 1. Present (indicative); 2. Imperfect (indicative); 3. Imperative; 4. Optative (potential); 5. Perfect (reduplicated and periphrastic); 6. Aorist (first and second); 7. Future (simple and periphrastic); 8. Conditional; 9. Benedictive or Precative (a kind of aorist optative).

The above forms contain two principal groups, the present group (present, imperfect, imperative, optative) and the sibilant group (simple future, conditional, first aorist, benedictive). Of the remaining forms, two are reduplicated (perfect and second aorist, 3 : see 164), two are periphrastic (perfect and future), and one a root-preterite (second aorist, 1 and 2 : see 161 and 163).

Besides these forms, there is *one* infinitive (191), unconnected with any tense-stem ; and participles connected with three tenses, present, simple future, and perfect, active, middle, and passive.

There is neither a pluperfect nor a subjunctive in classical Sanskrit, nor is there an optative or imperative of any tense except the present. There are therefore far fewer verbal forms in non-Vedic Sanskrit than in Greek.

Special and General Forms.

134 (294). The four first of the above-mentioned forms, which may be called the Special or Modified Forms, belong to the present stem (cp. Gk. *τύπτω*, *ε-τύπτον*, *τύπτοιμι*, *τύπτε* with aor *ε-τύπτον*). This present stem is formed from the root in ten different ways. Hence Sanskrit grammarians have divided all verbs into ten classes, a division which may conveniently be retained. In the other five forms, which may be called General or Unmodified Forms, the terminations are added immediately (or after inserting a sibilant) to the root. In the tenth class, however (nearly all the verbs of which are secondary), the present stem is used in most of the general forms, as in the other secondary verbs (causatives, desideratives, intensives, and denominatives, which will be treated in 192-206).

The Ten Classes.

135 (295). The ten classes are divided into two conjugations. In the first, comprising the 1st, 4th, 6th, and 10th classes, the present stem ends in अ a, and remains unchanged throughout.

In the second conjugation, which comprises all the remaining classes, the terminations are added directly to the root or to the suffixes उ u, नु nu, or नी nî in the present stem, which is changeable, being either strong or weak.

Formation of the Present Stem.

136 (296). A. First Conjugation.

1. The first or Bhû class adds अ a to the last letter of the root, which takes Guna of a final vowel (short or long) and of a short medial vowel followed by one consonant.

भू bhû, to be: present stem भव्य bháv-a; बुध् budh, to know: बोध bódh-a.

2. The sixth or Tud class adds an accented अ a to the root, which (not having the accent) does not take Guna. Before the अ a, final इ i and ई ī are changed to इय iy, उ u and ऊ ū to उव् uv, चू ri to रिय riy, and चूरि ri to इर ir.

तुद् tud, to strike: present stem तुद् tud-a. रि ri, to go: रिय riy-ā. नू nū, to praise: नुव् nuv-ā. मृ mri, to die: विय mriy-ā. कृ krī, to scatter: किर kir-ā.

3. The fourth or Div class adds य ya to the last letter of the root (this य ya having been accented originally, some roots of this class are shortened: व्याध् vyadh, विध्य vidh-ya).

नह् nah, to bind: नस्य náh-ya. दिव् div, to play: दीव्य dív-ya (65).

4. The tenth or Kur class adds अय् áya to the last letter of the root.

A final vowel takes Vriddhi; a short medial vowel followed by one consonant takes Guna.

अ a and चू ri followed by one consonant become आ ā and ई ī.

fir respectively: नी mī, to walk: मायय māy-áya. चुरू kur^e, to steal: चोरय kor-áya. दलू dal, to cut: दालय däl-áya. कृत् krīt, to praise: कीर्तय kirt-áya.

137 (321). **B. Second Conjugation.**

The **strong forms** are:—

- (1) The singular present and imperfect active.
- (2) All first persons imperative **active and middle**.
- (3) Third singular imperative active.

The strong forms have Guna of the radical vowel or the affix (the terminations being unaccented or weak). नी nī, however, is represented by ना nā (9th class), and न् n by ना na (7th class).

Note 1. The vowel of the root or affix is shortened in the weak forms owing to the terminations being accented (or strong).

Note 2. Among the general forms (134) the reduplicated perfect alone has a changeable base, the singular active being strong (see 151).

138 (299). 1. The **second** or Ad class adds the terminations directly to the root, which in the strong forms takes Guna if possible (136, 1).

Note—This and the seventh are the most difficult classes, because so many rules of internal Sandhi have to be observed, the various initials of the terminations coming into direct contact with the final of the root.

अद् ad, to eat: अदि ad-mi, अटि at-si, अति at-ti. इ i, to go: एमि émi, एषि éshi, एति étii. लिहू lih, to lick: लेहि leh-mi, लेषि lék-shi, लेदि lé-dhi (79).

2. The **third** or Hu class adds the terminations directly to the reduplicated root, which in the strong forms takes Guna if possible.

हु hu, to sacrifice: जुहोमि gu-hó-mi, I sacrifice; जुहमः gu-hu-máh, we sacrifice.

Note—The intensive verbs conjugated in the Parasmaipada (201) follow this class.

3. The **seventh** or Rudh class adds the terminations directly to the final consonant, before which न् n is inserted in the weak, and ना na in the strong forms.

युञ्ज् yug, to join : युञ्ज्मः yuñg-máh, we join ; युन्ज्मि yu-ná-g-mi, I join.

4. The **fifth** or Su class adds नु nu, which takes Guna in the strong forms, to the root.

सु su, to squeeze out : सुनुमः su-nu-máh, 1st pl pres.; सुनोमि su-nó-mi, 1st sg. pres.

5. The **eighth** or Tan class adds त् u, which in the strong forms becomes ओ o, to the root.

तन् tan, to stretch : तनुमः tan-u-máh, 1st pl. pres.; तनोमि tan-ó-mi, 1st sg. pres.

Note—All verbs belonging to this class end in न् n, except कृ kri: करोमि kar-ó-mi, I do.

6. The **ninth** or Krī class adds to the root the syllable नी nī, which becomes ना nā in the strong forms and is shortened to न् n before vowels in the weak forms.

क्री krī, to buy : क्रीणामः krī-nī-máh, 1st pl.; क्रीणामि krī-nā-mi, 1st sing.; क्रीणति krīn-ánti, 3rd pl.

The Augment.

139 (301). The imperfect, the aorist, and the conditional take अ a (which is accented) as their augment. This अ a forms **Vriddhi with an initial vowel**.

बुध् budh: pres. बोधामि bódhāmi; impf. अबोधम् ábodham. उन्द् und: उनन्ति unátti, he wets; impf. आ॒नत् aúnat. चू रिः: चूच्छति ríkkhati, he goes; impf. आ॒र्क्षत् árkhat.

The augment of the impf. and aor. (which are then used imperatively) is dropped after the prohibitive particle मा mā (μή): मा भवान् कार्ष्णत् mā bhávân kárshít, Let not your Honour do this! or मा सा करोत् mā sma karot, May he not do it!

Reduplication.

140 (302). Five verbal forms take reduplication in Sanskrit, viz the present stem of the third conjugational class, the perfect, the reduplicated aorist, the desiderative, and the intensive. Each of these five has certain peculiarities, which must be treated separately under the special rules of reduplication (141, 146, 166, 198, 204). Common to all are the following.

General Rules of Reduplication.

1 (303). The first syllable of a root (i. e. that portion of it which ends with a vowel) is reduplicated; e. g. बुध् budh=बुबुध् bu-budh.

2 (304) Aspirated letters are represented by their corresponding unaspirated letters; e. g. भिद् bhid, to cut, = बिभिद् bibhid; धृ dhū, to shake, = दृधृ dudhū.

3 (305). Gutturals are represented by the corresponding palatals, ह h by ज् g; e.g. कुट् kut, to sever, = चुकुर् kukut; खन् khan, to dig, = चखन् kakhan; गम् gam, to go, = जगम् gagam; हस् has, to laugh, = जहस् gahas

4 (306). If the root begins with more than one consonant, the first only is reduplicated; e.g. क्रुश् krus, to shout, = चुक्रुश् lukrus; क्षिप् kship, to throw, = चिक्षिप् kikship.

5 (307). If a root begins with a sibilant followed by a hard consonant, the latter is reduplicated; e.g. स्तु stu, to praise, = तुष्टु tushtu; स्था sthā, to stand, = तस्था tasthā; श्युत् skyut, to drop, = चुश्युत् kuskyut; स्कंद् skand, to approach, = चस्कंद् kaskand. But स्मृ smri, to pine, = सस्मृ sasmri (m is soft).

6 (308). If the radical vowel, whether final or medial, is long, it is shortened in the reduplicative syllable; e.g. गाह् gagāh, to enter, = जगाह् gagāh; क्री krī, to buy, = चिक्री kikrī; सृढ् sūḍ, to strike, = सुषृढ् sushūḍ.

7 (309). If the radical (not final) vowel is ए e or ऐ ai, it becomes

इ॒; if it is ओ॑ o or औ॑ au, it becomes उ॒ u : e.g. सेव॑ sev, to worship, = सिषेव॑ sishev; दौक॑ dhauk, to approach, = दुदौक॑ dudhauk.

8 (310). Roots with final ए॑ e, ऐ॑ ai, ओ॑ o are treated like roots ending in आ॑ a, taking अ॑ a in the reduplicative syllable; e.g. धे॑ dhe, to feed, = दधै॑ dadhau; गै॑ gai, to sing, = जगै॑ gagau; शो॑ so, to sharpen, = शासै॑ sasau.

Special Rule of Reduplication for the Third Class.

141 (316). रि॑ ri and र्य॑ ryi are represented in reduplication by इ॒ i; e.g. भ्रि॑ bhri, to bear, = बिभर्ति॑ bibhárti; पि॑ pri, to fill, = पिपर्ति॑ píparti.

Terminations.

142 (321). The following table gives the terminations, which are on the whole the same for all verbs, of the four modified forms. The chief difference is in the optative, which is characterised by ए॑ e in the first, and या॑ yā and इ॑ i in the second conjugation. It will prevent confusion to remember that the present has the primary (mi, si, ti, etc.), while the impf., opt., and impv. (the latter with some variations) have the secondary terminations (m, s, t, etc.)

Of the five general forms (133) the Future and, for the most part (especially in the middle), the Perfect take the primary, while the Conditional, the Aorist, and the Benedictive take the secondary, terminations

In order to understand the difference between the two conjugations, it is worth noting that, as in the a-declension, so in the a-conjugation, the accent never falls on the terminations, but always on the same syllable of the base (on the root in the first and fourth, on the affix in the sixth and tenth classes), which therefore remains unchanged. On the other hand, as in the declension of changeable bases, so in the second conjugation, the strong base has the accent, and is shortened in the weak forms by the shifting of the accent to the terminations. In the second

THE UNIVERSITY
RECEIVED BY

conjugation, therefore, the terminations are accented except in the strong forms (137) and in the imperfect (the augment always being accented).

| Present. | Imperfect. | PARASMAIPADA. | | Imperative. |
|----------------------------|---------------------|------------------------|------------------------|-----------------------------|
| | | Optative. 1st conj. | Optative. 2nd conj. | |
| 1. मि mi ¹ | अम् am ² | रयम् eyam ³ | याम् yām | आनि âni |
| 2. सि si | स् s | रस् es | यास् yās | —(1) फि hi ⁴ (2) |
| 3. ति ti | त् t | रत् et | यात् yāt | तु tu |
| 1. वः vah | व va | रव् eva | याव् yāva | आव् âva |
| 2. थः thah | तम् tam | रतम् etam | यातम् yātam | तम् tam |
| 3. तः tah | ताम् tām | रताम् etām | याताम् yātām | ताम् tām |
| 1. मः mah | म ma | रम् ema | याम् yāma | आम् âma |
| 2. थ tha | त ta | रत् eta | यात् yāta | त ta |
| 3. अन्ति anti ⁵ | अन् an ⁶ | रयुस् eyus | युस् yus | अन्तु antu ⁵ |

| Present. | Imperfect. | ATMANEPADA. | | Imperative. |
|------------------|----------------|---------------|---------------|------------------|
| | | Optative. | Optative. | |
| 1. रे | रे(1) इ i(2) | रय eya | ई iyā | रे ai |
| 2. से se | यास् thās | रथास् ethās | ईयास् ithās | स्वा svā |
| 3. ते te | त ta | रत् eta | ईत् ita | ताम् tām |
| 1. वहे vahē | वहि vahi | रवहि evahi | ईवहि ivahi | आवहै âvahai |
| 2. रथे ethē(1) | रथाम् ethām(1) | रथायाम् | ईयायाम् | रथाम् ethām(1) |
| आथे âthe(2) | आयाम् âthām(2) | रयायाम् | ईयायाम् | आयाम् âthām(2) |
| 3. रते etē(1) | रताम् etām(1) | रयाताम् | ईयाताम् | रताम् etām(1) |
| आते âte(2) | आताम् âtām(2) | रयाताम् | ईयाताम् | आताम् âtām(2) |
| 1. महे mahe | महि mahi | रमहि emahi | ईमहि imahi | आमहै âmahai |
| 2. ध्वे dhve | ध्वम् dhvam | रध्वम् edhvam | ईध्वम् idhvam | ध्वम् dhvam |
| 3. अन्ते ante(1) | अन्ता anta(1) | ररन् eran | ईरन् iran | अन्ताम् antām(1) |
| अते ate(2) | अता ata(2) | | | अताम् atām(2) |

Note 1—The final अ a of the first conjugation is lengthened before म m or व v; e.g. भवामि bhávā-mi, भवावः bhávā-vah.

Note 2—Terminations beginning with vowels should be added in the first conjugation after dropping the final अ a. Thus भव bháva + एत् et = भवेत् bháv-et.

Note 3—The terminations of the first conjugation given in the above table as beginning with ए e really contain the final अ a of the base+इ i; but on practical grounds it is preferable to assume that they begin with ए e.

Note 4—Verbs of the first conjugation take no termination in the 2nd sg impv. Par. Those of the second generally take हि hi, which becomes धि dhi (=Gk. -θι) after a consonant (in 2, 3, 7). Verbs of the fifth and eighth drop हि hi, unless the उ u is preceded by a conjunct consonant: चिनु ki-nú, but आपुहि áp-nu-hí. Verbs of the ninth class, if ending in a consonant, take आन् ána instead of हि hi: मथ् math, मथान् math-ána; but क्री क्रीहि krī-ni-hí.

Note 5—Verbs of the third class, and reduplicated bases (cp. 145, cl. II, 5, also 203), take अति ati and अत् atu in the 3rd pl. pres. and impv. Par. In the **Ātm.** of the whole **second conjugation** the न् n of the **3rd pl.** pres., impf., and impv. is rejected.

Note 6—Verbs of the third class, reduplicated bases, and विद् vid (cl. II), to know, in the 3rd pl. impf. Par., instead of अन् an, take उः uh, before which a final vowel requires Guna. उः uh may also be added to द्विष् dvish and to roots in आ à: अद्विषन् ádvish-an or अद्विषुः ádvish-uh; या yâ (cl. II), to go, अयान् áyân or अयुः áy-uh.

Paradigms.

143 (322). As the four classes of the first conjugation are inflected exactly alike, one paradigm will suffice for them. The same applies to the fifth and eighth classes. In the second class, द्विष् dvish has been used, instead of अन् ad, for the paradigm, because it illustrates better than अन् ad both the rules of internal Sandhi and the difference between strong and weak forms.

FIRST CONJUGATION.

First Class: वृ॒भुः to be; Present stem भव bháv-a.

| | PARASMAIPADA. | | Present. | | ĀTMANEPADA. | |
|----------|---------------|-------|-----------|-------------|--------------|--------------|
| | SINGULAR. | DUAL. | PLURAL. | SINGULAR. | DUAL. | PLURAL. |
| 1. भवामि | भवायः | | भवामः | भवे | भवावहे | भवामहे |
| | bhávātī-vaḥ | | bhávā-mah | bháv-e | bhávātī-vahē | bhávā-mahē |
| 2. भवति | भवत्तुः | | भवत् | भवते | भवेषे | भवत्ते |
| | bhávātī-thah | | bhávā-ta | bhávā-se | bháv-ethē | bhávā-dhvē |
| 3. भवति | भवतः | | भवति | भवते | भवेते | भवते |
| | bhávā-ti | | bháv-anti | bháv-te | bháv-ete | bháv-ante |
| | | | | | Imperfect. | |
| 1. अभवत् | अभवाव | | अभवाम | अभवे | अभवावहि | अभवामहि |
| | abhavā-va | | abhavā-ma | abhav-e | abhavā-vahi | abhavā-mahi |
| 2. अभवत् | अभवतम् | | अभवता | अभवथा: | अभवेपाम् | अभवेपम् |
| | abhava-h | | abhava-ta | abhava-thāk | abhav-etham | abhava-dhvam |
| 3. अभवत् | अभवताम् | | अभवत् | अभवत् | अभवेताम् | अभवेतम् |
| | abhava-tām | | abhav-an | abhava-ta | abhav-efūm | abhav-anta |

Imperative.

| | | | | |
|-----------------------------|---------------------|--------------------|----------------------|------------------------|
| 1. भवानि bháv-áni | भवाव् bháv-ávā | भवाम् bháv-áma | भवै bháv-ái | भवावहै bháv-ávahai |
| 2. भव bháva | भवतम् bháva-tam | भवत् bháva-ta | भवेत्स bháv-etsva | भवेयाम् bháv-eyatám |
| 3. भवतु bháva-tu | भवताम् bháva-tám | भवतुं bháv-antu | भवेताम् bháv-etám | भवेताम् bháv-antám |

Optative:

| | | | | |
|-------------------------------|----------------------|---------------------|-----------------------|--------------------------|
| 1. भवेयन् bháv-eyam | भवेय bháv-eva | भवेम् bháv-ema | भवेय bháv-eya | भवेयाहै bháv-eyahai |
| 2. भवेः bháv-éh | भवेतम् bháv-etsam | भवेत् bháv-eta | भवेयाः bháv-eyatám | भवेयाताम् bháv-eyatám |
| 3. भवेत् bháv-et | भवेताम् bháv-efám | भवेयुः bháv-eyuh | भवेत bháv-eta | भवेयाताम् bháv-eyatám |

SECOND CONJUGATION.

Second Class: विष्णु dvish, to hate; Present stem विष् dvish, वेष् dvésh.

| PARASMAIPADA. | | Present. | | ATMANEPADA. | |
|---------------------|-----------------------|-----------------------|-----------------------|--------------------------|--------------------------|
| SINGULAR. | DUAL. | PLURAL. | SINGULAR. | DUAL. | PLURAL. |
| वेष्मि dvésh-mi | विष्मः dvish-vásh | विष्मः dvish-másh | विष्मे dvish-é | विष्महे dvish-váshe | विष्महे dvish-máshe |
| वेष्यि dvésh-shi | विष्यः dvish-thásh | विष्यः dvish-thásh | विष्ये dvish-shé | विष्याये dvish-shéthe | विष्याये dvish-shéthe |
| वेष्टि dvésh-ti | विष्टिः dvish-ánti | विष्टिः dvish-té | विष्टते dvish-átté | विष्टते dvish-átté | विष्टते dvish-átté |

| Imperfect. | |
|--------------------------|---------------------------|
| वर्तिष्म ádvish-va | वर्तिष्मि ádvish-i |
| वर्तिष्मम् ádvish-tam | वर्तिष्मः ádvish-thásh |
| वर्तिष्मन् ádvish-tan | वर्तिष्म ádvish-tásh |

| | |
|--------------------------|--------------------------|
| 1. वर्तेष्म ádvesh-am | वर्तिष्म ádvish-va |
| 2. वर्तेट ádvet | वर्तिष्मम् ádvish-tam |
| 3. वर्तेट ádvet | वर्तिष्मन् ádvish-tan |

| | |
|-----------------------------|------------------------------|
| चार्दिष्महि ádvish-vah | चार्दिष्महि ádvish-mahi |
| चार्दिष्मम् ádvish-thásh | चार्दिष्मात् ádvish-áthám |
| चार्दिष्मन् ádvish-tásh | चार्दिष्मात्म ádvish-átm |
| | चार्दिष्मात् ádvish-átm |

Imperative.

| | द्वेषात् dvésh-ātī | द्वेषात् dvésh-ātā | द्वेषी dvésh-ātī | द्वेषात् dvésh-ātā | द्वेषमै dvésh-āmahi |
|----|-----------------------|---------------------------|---------------------------|--------------------------|---------------------------|
| 1. | द्वेषायि dvésh-āyī | द्वेषाय dvésh-āyā | द्विष्ट dvik- | द्विष्टात् dvish-ātām | द्विष्टातम् dvish-ātām |
| 2. | द्विष्टे dvid-ātām | द्विष्टम् dvish-ātām | द्विष्ट dvish-tā | द्विष्टात् dvish-ātām | द्विष्टातम् dvish-ātām |
| 3. | द्वेषु dvésh-tū | द्विष्टातम् dvish-ātām | द्विष्टात् dvish-ātātu | द्विष्टात् dvish-ātām | द्विष्टातम् dvish-ātām |

Optative.

| | द्विष्टात् dvish-yāta | द्विष्टातम् dvish-yātam | द्विष्टीय dvish-yāti | द्विष्टीयहि dvish-yāthi | द्विष्टीयमहि dvish-yāthāmahi |
|----|----------------------------|----------------------------|-------------------------------|--------------------------------|---------------------------------|
| 1. | द्विष्टातम् dvish-yātām | द्विष्टाता dvish-yātā | द्विष्टीयाचात् dvish-yātām | द्विष्टीयाचातम् dvish-yātām | द्विष्टीयाचातम् dvish-yātām |
| 2. | द्विष्टः dvish-yātāh | द्विष्टातम् dvish-yātām | द्विष्टः dvish-yātā | द्विष्टातम् dvish-yātām | द्विष्टातम् dvish-yātām |
| 3. | द्विष्टातम् dvish-yātām | द्विष्टः dvish-yātā | द्विष्टीत dvish-yātā | द्विष्टीत dvish-yātā | द्विष्टीत dvish-yātā |

Third Class: $\sqrt{\text{गुह}}$ hu, to sacrifice; Present stem शुद्धू गुहु, शुद्धो गुहू.

PARASMAIPADA. अत्मानेपादा.

| SINGULAR. | DUAL, | PLURAL, | SINGULAR. | DUAL, | PLURAL, |
|-----------------------|---------------------|---------------------|----------------------|-----------------------|-----------------------|
| 1. शुहोमि guhō-mi | शुहूमः guhu-máḥ | शुहूमः guhu-máḥ | शुद्धै guhv-e | शुद्धैरे guhv-váhe | शुद्धैरे guhu-máḥe |
| 2. शुहोषि guhō-shi | शुहूषः guhu-tháḥ | शुहूषः guhu-tháḥ | शुद्धैषे guhu-shé | शुद्धैषे guhv-áṭhe | शुद्धैषे guhu-dhvé |
| 3. शुहोति guhō-ti | शुहूतिः guhu-táḥ | शुहूतिः guhu-táḥ | शुद्धैते guhu-te | शुद्धैते guhv-áṭe | शुद्धैते guhu-áṭe |

Imperfect.

| | | | | |
|----------------------------|-------------------------|-----------------------|----------------------------|-----------------------------|
| 1. अशुद्धूवम् águhav-am | अशुद्धूम águhu-ma | अशुद्धि águhv-i | अशुद्धृविति águhu-váhi | शुद्धूमाहि guhu-mahi |
| 2. अशुद्धौः águho-h | अशुद्धतम् águhu-tam | अशुद्धतः águhu-ta | अशुद्धाषाम् águhv-áṭham | शुद्धूध्यतम् águhu-dhvam |
| 3. अशुद्धोत् águho-t | अशुद्धताम् águhu-tám | अशुद्धतुः águhu-ta | अशुद्धाताम् águhv-áṭam | शुद्धूततम् águhu-ata |

Imperative.

| | | | | |
|-------------------------|---------------------|---------------------|---------------------|--------------------------|
| 1. चुहवानि guháv-āni | चुहवाच guháv-āva | चुहवाम guháv-āma | चुहवै guháv-ai | चुहवावहै guháv-āvahai |
| 2. चुहधि guhū-dhí | चुहतम् guhū-tam | चुहता॒त् guhū-tá | चुहत्य guhū-shvá | चुहत्याम् guhū-ātām |
| 3. चुहेतु॑ guhótu | चुहताम् guhū-tam | चुहतु॑ guhv-atu | चुहताम् guhū-tām | चुहताम् guhv-ātām |

Optative.

| | | | |
|------------------------|------------------------|-------------------------|---------------------------|
| 1. चुहयाम् guhū-yám | चुहयाच guhū-yáva | चुहयै guhv-yá | चुहीवहि॑ guhv-īváhi |
| 2. चुहया॑: guhū-yáh | चुहयतम् guhū-yātām | चुहीयता॒त् guhv-ītāt | चुहीयापाम् guhv-īyātām |
| 3. चुहयात् guhū-yāt | चुहयातम् guhū-yātām | चुहीयत॑ guhv-yāt | चुहीयताम् guhv-īyātām |

Fifth Class : √**सु** su, to distil; Present stem सुनु sunu, सुनो sunó.

PARASMAIPADA.

| | SINGULAR. | PLURAL. | SINGULAR. | PLURAL. |
|----|--------------------|----------------------|---------------------|-----------------------|
| 1. | सुनोमि sunó-mí | सुनुः; sunu-váh | सुन्ने sunu-máh | सुनुवै sunu-váhe |
| 2. | सुनोषि sunó-shi | सुनुषः; sunu-tháh | सुनुषे sunu-thá | सुन्वाषे sunv-áthe |
| 3. | सुनोति sunó-tí | सुनुतः; sunu-táh | सुनुते sunu-ánti | सुन्वते sunv-áte |

Present.

| | DUAL. | PLURAL. | DUAL. | PLURAL. |
|--|---------------------|--------------------|--------------------|---------------------|
| | सुनुवै; sunu-váh | सुनुः; sunu-máh | सुन्ने sunu-máh | सुनुवै sunu-váhe |

ĀTMANEPADA.

| | SINGULAR. | PLURAL. | SINGULAR. | PLURAL. |
|--|------------------|------------------|---------------------|---------------------|
| | सुन्ने sunv-é | सुन्ने sunv-é | सुनुवै sunu-váhe | सुनुवै sunu-váhe |

Imperfect.

| | | | | |
|----|--------------------|----------------------|------------------------|---------------------------|
| 1. | असुनुव ásunu-vá | असुनुम ásunu-ma | असुन्निव ásunv-i | असुनुवैह ásunu-vahí |
| 2. | असुनो ásuno-h | असुनुत् ásunu-tam | असुनुया: ásunu-tháh | असुनुवायम् ásunu-áthám |
| 3. | असुनोत् ásuno-t | असुनुत् ásunu-tam | असुन्वत् ásunv-an | असुन्वत्ता ásunv-áttám |

Imperative.

| | | | | | |
|-------------------------|-------------------------|---------------------|-------------------------|--------------------------|---------------------------|
| 1. सुनवानि sunáv-āni | सुनवाव sunáv-āva | सुनवाम sunáv-Āma | सुनवै sunáv-ai | सुनवावै sunáv-āyahai | सुनवावै sunáv-āmahaī |
| 2. सुनु sunú | सुनुत्तम् sunu-tátm | सुनुत्त sunu-tá | सुनुत्त्व sunu-shvá | सुन्नयाम् sunv-ītthám | सुन्नयेत्स sunu-īlhvám |
| 3. सुनोरु sunó-rū | सुनोराम् sunu-ītthám | सुनोरु sunv-āntu | सुनोराम् sunv-ātthám | सुन्नयाम् sunv-ītthám | सुन्नयेत्स sunv-īlhvám |

Optative.

| | | | | | |
|---------------------------|----------------------------|------------------------|------------------------------|------------------------------|----------------------------|
| 1. सुनुयाम् sunu-yátm | सुनुयाव sunu-yáva | सुनुया sunu-yá | सुन्वीय sunv-īyá | सुन्वीयत्वै sunv-īváhi | सुन्वीयत्वै sunv-īmáhi |
| 2. सुनुया: sunu-yáh | सुनुयात्तम् sunu-yáttam | सुनुयात्त sunu-yátt | सुन्वीयायाम् sunv-īyáthám | सुन्वीयायाम् sunv-īyáthám | सुन्वीयत्वै sunv-īlhvám |
| 3. सुनुयात्त sunu-yátt | सुनुयात्तम् sunu-yáttam | सुनुयुः sunu-yúh | सुन्वीयत्त sunv-ītthám | सुन्वीयत्तम् sunv-ītthám | सुन्वीयत्वै sunv-īlhvám |

Seventh Class: √रुध् rudh, to obstruct; Present stem रुध् rundh, रुध् rundh.

PARASMAIPADA.

SINGULAR.

DUAL.

PLURAL.

Present.

| | SINGULAR. | DUAL. | PLURAL. | SINGULAR. | DUAL. | PLURAL. |
|-------------------------|------------------------|------------------------|---------|----------------------|------------------------|-----------------------|
| 1. रुणधि runadh-mi | रुधः rundh-vdh | रुधाः rundh-mah | | रुधेः rundh-é | रुध्येः rundh-váhe | रुध्महे rundh-máhe |
| 2. रुणात्सि runat-si | रुडः rund-dháh | रुद्गः rund-dháh | | रुत्से rundh-sé | रुध्पाते rundh-áthe | रुद्वै rundh-dhvé |
| 3. रुणात्ति runat-ti | रुपत्तिः rundh-ánti | रुपत्तिः rundh-ánti | | रुद्गते rundh-áte | रुधाते rundh-áte | रुध्नाते rundh-áte |

ĀTMANEPADA.

| | SINGULAR. | DUAL. | PLURAL. | SINGULAR. | DUAL. | PLURAL. |
|--------------------------|------------------------|-----------------------|---------|------------------------|------------------------------|-----------------------------|
| 1. अरुन्धम् arundh-am | अरुन्धम् arundh-va | अरुन्धमा arundh-ma | | अरुन्धिः arundh-i | अरुन्धवाहि arundh-valhi | अरुन्धमहि arundh-mahi |
| 2. अरुन्धत् arunat | अरुन्धत् arund-dham | अरुन्धत् arund-dha | | अरुन्डाः arund-dháh | अरुन्धथाताम् arundh-áthám | अरुन्डत्तम् arundh-dhvam |
| 3. अरुन्धत् arunat | अरुन्धत् arund-dham | अरुन्धत् arund-dha | | अरुन्दृ arundh-an | अरुन्धत्तम् arundh-áthám | अरुन्धता arundh-ata |

Imperfect.

| | | | | | | |
|---------------------------|----------------------|---------------------|--|------------------------|------------------------------|-----------------------------|
| 1. अरुणाथम् arunadh-am | अरुणम् arundh-va | अरुणम् arundh-ma | | अरुणिः arundh-i | अरुणवाहि arundh-valhi | अरुणमहि arundh-mahi |
| 2. अरुणात् arunat | अरुणत् arund-dham | अरुणत् arund-dha | | अरुन्डाः arund-dháh | अरुन्धथाताम् arundh-áthám | अरुन्डत्तम् arundh-dhvam |
| 3. अरुणात् arunat | अरुणत् arund-dham | अरुणत् arund-dha | | अरुन्दृ arundh-an | अरुन्धत्तम् arundh-áthám | अरुन्धता arundh-ata |

Imperative.

| | | रुणधाति | रुणधाव | रुणधाम | रुणै | रुणधावहे | रुणधामहे |
|-----------|----------|-----------|-----------|------------|----------|--------------|--------------|
| 1. | | rundh-āni | rundh-āva | runādh-āma | rundh-āi | runādh-āvhai | runādh-āmahi |
| 2. | रुण्डि | rund-dhí | रुण्डम् | रुण्ड | रुण्डस् | रुण्डै | रुण्डम् |
| 3. | रुण्डु | rund-dhu | रुण्डम् | रुण्डु | रुण्डस् | रुण्डै | रुण्डम् |
| Optative. | | | | | | | |
| 1. | रुण्याम् | rundh-yām | रुण्याम् | रुण्याम् | रुण्यै | रुणीवहि | रुणीमहि |
| 2. | रुण्या: | rundh-yā | रुण्याम् | रुण्यात् | रुण्याः | रुणीयाम् | रुणीत्वम् |
| 3. | रुण्यात् | rundh-yāt | रुण्याम् | रुण्युः | रुण्यैत् | रुणीत्वात् | रुणीत् |

Ninth Class: √कृति krī, to buy; Present stem कृतीया krīnī, कृतीया krīnā, कृतीयं krīn.

| PARASMATPADA. | | | PRESENT. | | | ĀTMANEPADA. | | |
|-------------------------|------------------------|------------------------|------------------------|-------------------------|-------------------------|-------------------------|-------------------------|-------------------------|
| SINGULAR. | DUAL. | PLURAL. | SINGULAR. | DUAL. | PLURAL. | SINGULAR. | DUAL. | PLURAL. |
| 1. कृतीयामि krīnā-mi | कृतीयीषः krīnī-vaḥ | कृतीयामः krīnī-māḥ | कृतीयोऽहे krīn-é | कृतीयोऽहे krīn-vaḥe | कृतीयोऽहे krīn-vaḥe | कृतीयमहै krīnī-mahē | कृतीयमहै krīnī-mahē | कृतीयमहै krīnī-mahē |
| 2. कृतीयाति krīnā-si | कृतीयीषः krīnī-thāḥ | कृतीयाति krīnī-thāḥ | कृतीयोऽसि krīnī-shé | कृतीयोऽसि krīn-śtihē | कृतीयोऽसि krīn-śtihē | कृतीयोऽसि krīn-śtihē | कृतीयोऽसि krīn-śtihē | कृतीयोऽसि krīn-śtihē |
| 3. कृतीयाति krīnī-ti | | | कृतीयोऽति krīn-ānti | | कृतीयोऽति krīn-ānti | कृतीयोऽति krīn-ānti | | कृतीयोऽति krīn-ānti |

| Imperfect. | | | | | | | | |
|--------------------------|--|--|----------------------------|--|--|---------------------------------|--|--|
| अकृतीयामि ākrīnā-ma | | | अकृतीया ākrīnā-i | | | अकृतीयामहि ākrīnī-mahi | | |
| अकृतीयाति ākrīnā-tam | | | अकृतीयाति ākrīnī-ta | | | अकृतीयात्थाम् ākrīnī-thām | | |
| अकृतीयात् ākrīnā-t | | | अकृतीयात् ākrīnī-ta | | | अकृतीयात्थाम् ākrīnī-thām | | |
| 1. अकृतीयाम् ākrīnā-m | | | 1. अकृतीयाम् ākrīnā-m | | | 1. अकृतीयाम्बहि ākrīnī-mahī | | |
| 2. अकृतीया ākrīnā- | | | 2. अकृतीयात् ākrīnā-tam | | | 2. अकृतीयात्थाम् ākrīnī-thām | | |
| 3. अकृतीयात् ākrīnā-t | | | 3. अकृतीयात् ākrīnā-tam | | | 3. अकृतीयात्थाम् ākrīnī-thām | | |

Imperative.

| | | | | | |
|-------------------------|--------------------------|------------------------|--------------------------|------------------------------|----------------------------|
| 1. क्रीणाति krīññati | क्रीणाव krīññ-va | क्रीणाम् krīññ-ma | क्रीणे krīññai | क्रीणावै krīññ-vahi | क्रीणमहै krīññ-mahai |
| 2. क्रीणीहि krīññ-hí | क्रीणीतम् krīññ-táma | क्रीणीता krīññ-táta | क्रीणीष्व krīññ-shvá | क्रीणाशार्थं krīññ-ásthām | क्रीणीध्यम् krīññ-dhvám |
| 3. क्रीणात् krīññ-tu | क्रीणीताम् krīññ-táma | क्रीणंतु krīññ-ántu | क्रीणीताम् krīññ-táma | क्रीणाताम् krīññ-áttām | क्रीणाताम् krīññ-áttām |

Optative.

| | | | | | |
|------------------------------|------------------------------|--------------------------|-------------------------|-------------------------------|-----------------------------|
| 1. क्रीणीयाम् krīññ-yáam | क्रीणीयाव krīññ-yáva | क्रीणीयाम् krīññ-yáma | क्रीणीय krīññ-iyá | क्रीणीवहि krīññ-iváhi | क्रीणीमहि krīññ-imáhi |
| 2. क्रीणीया: krīññ-yáh | क्रीणीयातम् krīññ-yátam | क्रीणीयाता krīññ-yáta | क्रीणीयाः krīññ-iyáh | क्रीणीयाताम् krīññ-iyáthām | क्रीणीध्यम् krīññ-idhvám |
| 3. क्रीणीयात् krīññ-yáttu | क्रीणीयाताम् krīññ-yáttam | क्रीणीयुः krīññ-iyúḥ | क्रीणीत krīññ-iyá | क्रीणीयाताम् krīññ-iyáthām | क्रीणीरत् krīññ-irátn |

Irregularities.

First Conjugation.

144. **First or Bhû Class.** 1. क्रम kram, to step, आ-चम् ā-ham, to sip, गुह् guh, to conceal, श्विव् shthiv, to spit, lengthen their vowel in the present base: क्राम krâma, आचाम् ā-kâma, गृह् gûha, श्वीव् shthîva; मृज् mrig, to cleanse, takes Vriddhi: मार्ज् mârga; सद् sad, to sink, takes ई ī · सीद् sîda (Lat. sîdo).

2. चूरि ri, to go, गम् gam, to go, यम् yam, to restrain, form the present base with चक् kkha (=Gk. ὥκ): चूच्छ् rikkha, गच्छ् gâkkha, यच्छ् yâkha (also इष् ish, to wish, in the 6th cl : इच्छ् ikkhâ).

3. ग्रा ghrâ, to smell, पा pâ, to drink, स्था sthâ, to stand, have a reduplicated present base: निघ्रा gîghra, पिबा píba (Lat. bibo), तिष्ठा tîshtha (Gk. ιστη-, Lat. sisto).

4. दंश् dams, to bite, मन्ध् manth, to churn, रंज् rañg, to tinge, संज् sañg, to adhere, संञ् svâñg, to embrace, drop the nasal: दश् dâsa, etc

5. दृश् dris, to see, धा dhmâ, to blow, मा mnâ, to study, substitute पश्य pásya, धम् dhâma, मन् mána.

6. गुप् gup, to protect, धूप् dhûp, to warm, take आय् aya: गोपाय् gopâya, धूपाय् dhûpâya; कम् kam takes अय् aya with Vriddhi: कामय् kâmáya (properly causative).

Fourth or Div Class. 1. तम् tam, to languish, दम् dam, to tame, भ्रम् bhram, to roam, मद् mad, to rejoice, शम् sam, to cease, अम् sram, to be weary, lengthen their vowel: ताम्या tâmya, etc.

2. Verbs in जो o drop the जो o before य ya; e.g. शो so, to sharpen, इयति syâti (cp. 136, 3).

3. भ्रंश् bhrams, to fall, drops its nasal: भ्रश्य bhrâsyâ; अध् vyadh, to pierce, takes Samprasârana¹: विध्या vídhya; जन् gan, to be born, substitutes जाय् gâya.

¹ The term applied by native grammarians to the contraction

Sixth or Tūd Class. 1. कृत् krit, to cut, खिद् khid, to vex, विश् pis, to form, मुच् muk, to loosen, लिप् lhp, to paint, लुप् lup, to break, विद् vid, to find, सिक् sik, to sprinkle, insert a nasal; e.g. सिन्का siñkā.

2. इष् iish substitutes ख kh for श sh: इक्खि ikkhā (cp. 1st cl. 2).

3. प्रख् prakh, to ask, भर्ज् bhragg, to fry, व्रश् vrask, to cut, shorten र ra to रु ri: प्रखि prikkhā, भर्जि bhriggā, व्रशि vriskā.

Second Conjugation.

Second or Ad (Dvish) Class. 1. अन् an, to breathe, जाक् gaksh, to eat, रुद् rud, to weep, अस् svas, to breathe, स्वप् svap, to sleep, insert ई i, in the present forms, before terminations beginning with consonants except य y; but ई ī or अ a before the स s and त् t of the 2nd and 3rd sg. impf. Par.: रोदिमि ródi-mi, but रुदंति rud-ánti, रुद्याम् rud-yām; impf. sg. 3. अरोदीत् árod-i-t or अरोदत् árod-a-t.

2. अस् as, to be, drops the initial अ a in the optative and all the weak forms of the pres. and impv. The 2nd sg. impv. is एधि e-dhí.

3. ई i with अधि adhi, to read, inflected in the Ātm. only, resolves ई ī in the pres. and ऐ ai (a- augm. + i) in the impf. into ईय् iy and ऐय् aiy: pr. 1. अधीये adhīyé, 2. अधीषे adhīshé; impf. 1. अध्यैयि adhy-aiyi, 2. अध्यैषा: adhy-áithâh.

4. ईऽ id, to praise, and ईश् is, to rule, insert ई i before terminations beginning with स s and ध dh (i.e. 2. sg. pl. pres. and impv. Ātm.); e.g. ईशि॒षे is-i-shé, ईशि॒ध्वे is-i-dhvé; ईशि॒ष्वं is-i-dhvám.

5. चकास् kakás, to shine, जाक् gaksh, to eat, जाग् gâgri, to wake, दरिद्रा daridrâ, to be poor, शास् sâs, to rule, being treated as re-

of य ya, व va, र ra, ल la, to the corresponding vowels ई i, उ u, रु ri, लु li, respectively (cp. 103, 104, foot-notes).

duplicated verbs, take अति ati and अतु atu in the 3. pl. pres. aिः impv., and उः uh instead of अन् an in 3. pl. impf.; e.g. 3. sg. दरिद्राति daridrā-ti, 3. pl. दरिद्रति dáridr-ati. शास् sās is changed to शिष् shish in the weak forms before consonants: 3. sg. शास्ति sās-ti; 3. du. शिष्टः shish-táh; 3. pl. शासति sās-ati.

6. ब्रू brû, to speak, inserts ई ī in the strong forms before terminations beginning with consonants: ब्रवीमि brávīmi.

7.a. पृच् mrig, to cleanse, takes Vriddhi instead of Guna. मार्षि māsh-i

b पुयु, to join, and all other roots ending in उ u, take Vriddhi instead of Guna in the strong forms before terminations beginning with consonants: यौमि yau-mi, but अयवम् áyav-am.

8. वश् vas, to desire, takes Samprasārana in the weak forms: वस्मि vásma, but उस्यः usváh.

9. विद् vid, to know, besides the regular pres. वेदि védmi, has also a perfect form with a pres. sense: वेद् véda, pl. विद्धि vidmá (Gk. oīda, ἴδειν; Germ. weiß, wissen), orig. vi-veda, etc. (cp. 148).

10. श्री sī, to lie down, sleep (Ātm. only), takes Guna in the present stem and inserts ई ī in the 3. pl. pres. impf. and impv.: 3. sg. श्रेते sé-te (Gk. κείται); 3. pl. श्रेते sérate, श्रेताम् sératam, अश्रेत ाserata.

11. हन् han (Par.), to kill, drops न् n before त् t and थ् th in the weak forms: 3. sg. हंति hánti, but 2. pl. हथ् ha-thá. In the 3. pl. pres., impf., impv. the radical च a is dropped and the ह h becomes घ gh: ग्नाति ghnánti, ग्नुः ghnántu, अग्नन् ághnan. The 2. sg. impv. is जहि gahí (dissimilated, like a reduplicated form, for हहि ha-hí).

Third or Hu Class. 1. दा dâ, to give, and धा dhâ, to place, use दद् dad and दध् dadh as their bases in the weak forms. दथ् dadh (against 69) becomes धत् dhat before त् t and थ् th: दधामि dadhā-mi, but दधः dadh-váh, धत्यः dhat-tháh. The 2. impv. Par. is देहि de-hí and धेहि dhe-hí.

१. मा mā, to measure, and हा hā, to run away, both ऐति., have मिमी mīmī and जिही gihī as their pres. stems, dropping the ई ī before vowels: pres. sg. जिहे gih-e, जिहीये gihī-she, 3. pl. जिहते gih-ate; impf. अजिहि ágih-i, अजिहीया: ágihī-thāh, 3. pl. अजिहत् ágih-ata.

हा hā, to leave, Par., has जही gahī in weak forms, dropping the ई ī before vowels औ य् y. जहामि gahāmi, but 2. pl. जहीत् gahī-ta, 3 pl. जहति gah-ati; opt जहाम् gah-yām; impv. 2. sg. जहीहि gahī-hi.

२. प् pri and other verbs in which final र् ri is preceded by a labial change the vowel to ऊ tūr, except where it requires Guna or Vṛiddhi: पिर्मि píparmi, but 1. du. पिपूर्वः pipūrvah.

Fifth or Su Class. १. Roots ending in vowels may drop the त् tu before व् v and म् m: सुनोमि sunó-mi, but सुन्वः sun-váh or सुनुवः sunu-váh.

२. Roots ending in consonants change त् tu to त्व् uv before vowels शकुन्वति sak-nuv-ánti.

३. श्र् sru, to hear, and धू dhū, to shake, have श्रृणु sr̥inu and धुनु dhunu as their pres. stems.

Seventh or Rudh Class. १. अंज् aṅg, to anoint, इध् indh, to kindle, भंज् bhaṅg, to break, and हिंस् hims, to kill, drop their nasal before inserting न na: भनन्नि bha-ná-gmi.

२ तृह् trih, to kill, inserts णे ne instead of णा na: तुणेह्मि trinéhmi.

Eighth or Tan Class. कृ kri, to do, has as its strong base करो karō, and as its weak base कुरु kuru, the त् tu of which is dropped before म् m, य् y, व् v. करोमि karō-mi, कुर्वैः kur-váh, कुरुयः kuru-thāh, कुर्याम् kur-yām. Other verbs of this class may drop the त् tu before व् v and म् m, as in the fifth. All verbs belonging to this class are both Par. and ऐति.

Ninth or Kri Class. १. दृ drī, to tear, धू dhū, to shake, पू pū, to purify, प् pri, to fill, लू lū, to cut, व् vri, to choose, स् stri,

to cover, shorten their vowel in the pres. stem ; e.g. पुनामि *pū-nā-mi*.

2. ज्या *gyā*, to grow weak, ज्ञा *gnā*, to know, ग्रह् *grah*, to seize, are shortened to ज्ञि *gi*, जा *gā*, गृह् *grīh*; e.g. जानामि *gā-nā-mi*.

3. बंध् *bandh*, to bind, मंथ् *manth*, to shake, drop the nasal; e.g. बधामि *badh-nā-mi*, मध्यामि *math-nā-mi*.

General or Unmodified Tenses.

145 (323). In the remaining forms—the Reduplicated Perfect, the Periphrastic Perfect, the First and Second Aorists, the Simple Future, the Periphrastic Future, the Conditional, and the Benedictive—all verbs are treated alike, the distinguishing features of the Present stem disappearing. Only the verbs of the tenth class preserve their अय् *aya* throughout, except in the Aorist and Benedictive.

Reduplicated Perfect.

146 (313-316). Special Rules of Reduplication.

1. चू *ru*, चूर्लि *rūrlī*, and लै *li* are represented by आ *a* in the reduplicative syllable: कृ *kri*, to do, चकार *kakāra*; तृ *trī*, to cross, ततार *tatāra*; कूप् *klip*, to be able, चकल्प *kakälpa*.

2. a. Initial आ *a* or आ *ā* followed by *one* consonant becomes आ *ā* अह् *ad*, to eat, आद् *āda*; आप् *āp*, to obtain, आप् *āpa*.

b. Initial आ *a* or आ *ā* followed by *two* consonants, and initial चू *ri*, prefix आन् *ān*. अर्च् *ark*, to honour, आनर्च् *ānárka*; चूर्ज् *rig*, to obtain, आनर्जे *ānrigé*.

3. Roots beginning with इ *i* or उ *u* (not prosodically long) contract इ *i* + इ *i* and उ *u* + ऊ *u* to ई *i* and ऊ *u*; but if the radical इ *i* or उ *u* take Guna or Vriddhi, य् *y* and व् *v* are inserted between the reduplicative syllable and the base.

इष् *ish*, ईषतुः *ishátuh*, they two wished; इयेष *i-y-ésha*, I wished; उच्चुक् *ukátuḥ*, उच्चतुः *ukátuḥ*, they two were pleased; उच्चोच् *u-v-óka*, I was pleased.

147 (325). The reduplicated perfect may be formed from all monosyllabic roots except those beginning with any vowel prosodically long but अ a and आ ā (see 146, 2) All other verbs, i. e. (1) monosyllabic roots beginning with a prosodically long vowel (except अ a or आ ā), (2) polysyllabic roots, e. g. चकास् kakās, and (3) verbs of the tenth class and derivative verbs (Causatives, Desideratives, Intensives, Denominatives), form their perfect periphrastically

148 (326) The terminations of the reduplicated perfect are:—

PARASMAIPADA

| | | |
|-----------------|-------------|-------------|
| 1. अ a | (इ) अ (i)vá | (इ) न (i)má |
| 2. (इ) अ (i)tha | अथुः áthuh | अ a |
| 3. अ a | अतुः átuh | उः úh |

ÂTMANE PADĀ.

| | | |
|------------------|-----------------|-------------------------------|
| 1. ए é | (इ) वहे (i)váhe | (इ) महे (i)máhe |
| 2. (इ) षे (i)shé | आष्ये áthe | (इ) ष्वे (i)dhvé ¹ |
| 3. ए é | आते áte | इरे iré |

The singular Parasmai is strong.

The terminations beginning with consonants are added with the connecting vowel इ i, except in eight verbs: द्रु dru, to run, स्रु sru, to hear, स्तु stu, to praise, स्रु sru, to flow, क्रि kri, to do, भ्रि bhrī, to bear, व्रि vrī, to choose, स्रि sri, to go, where it must be omitted. The 3. pl. Âtm. retains the इ i even in these verbs. The इ i is omitted in the 2. sg. Par. in those verbs which do not take इ i in the future.

Ex. चकर्थि kakártha, चक्रम् kakrimá, चक्रिरे kakriré.

149 (329). Roots ending in आ à (or diphthongs = आ ā, 140, 7) drop the आ à before vowels and the intermediate इ i. दधाय्

¹ On the change of ध् dh to ह् dh, cf. 159 p. 306; 55.

dadha²-tha, दधिय dadh-i-thá, दधुः dadh-úh These roots (except ह्वे hve, to call) also take ा au as their termination in 1. and 3. sg. Par.: धा dhâ, दधौ dadháu.

150 (327). 1. Vowels capable of Guna, take it throughout the singular if followed by *one* consonant

इ॒श् ish, इ॒येश् iy-ésh-a; बु॒ध् budh, बु॒बोध् bubódha; but जी॒व् gîv, जिजी॒व् gigíva.

2. Final vowels take Vriddhi or Guna in the first, Guna in the second, Vriddhi only in the third person singular: नी॒ nî, to lead, 1. नि॒नाय् ninâya or नि॒नय् nináya, 2. नि॒नेय् ninétha or नि॒नयिथ् nináyitha, 3. नि॒नाय् ninâya.

3. Medial ा a before a single consonant is lengthened (i.e. takes Vriddhi) optionally in the first and necessarily in 3 sg.; e.g. ह॑न् han, to kill, 1. जग्हान् gaghâna or जग्हन् gaghâna, 3. जग्हान् gaghâna.

151 (328). On the other hand, the root in the weak forms is weakened in the following cases:—

1. Roots in which ा a is preceded and followed by a single consonant (e.g. पत् pat), and which in their reduplicated syllable repeat the initial consonant unchanged (thus excludes roots beginning with aspirates, with gutturals, and with व् v), contract the two syllables to one with the diphthong ए e (cp. Lat. cap-io, cēp-i). This contraction takes place even in 2 sg. Par., when ा tha is added with इ i: पच् pak, पेचिथ् peki-thá, but पपक्थ् papák-tha, पेतुः peluh; तन् tan, तेनिथ् ten-i-thá, तेतुः tenuh.

Note—त्रि tr̥i, to cross, फल् phal, to burst, भज् bhag, to enjoy, and राध् râdh (in the sense of ‘killing’) irregularly follow the above rule; e.g. त्रि tr̥i, ततार् tatâra, तेरुः teruh. Some others do so optionally.

2. Roots beginning with व् va, also यज् yag, to sacrifice, व्यध् vyadh, to pierce, and ग्रह् grah, to seize, take Samprasârana in the weak

fo. ns In these verbs इ i and उ u represent य ya and व va in the reduplicative syllable. वह् vah, to carry, उवाह् u-vāha, but ऊहिम् ūhimá (= u-uh-imá); यज् yag, इयाज् i-yāga, but ईजिम् igimá (= i-ig-imá).

3. सन् khan, to dig, गम् gam, to go, घस् ghas, to eat, जन् gan, to be born, हन् han, to kill, drop their radical vowel in the weak forms: जगाम् gagd̄ma, जग्मुः gagmúh; जघास् gaghāsa, जखुः gaksháh; जधान् gaghāna, जग्नुः gaghnúh.

4. ग्रंथ् granth, to tie, दंभ् dambh, to deceive, अर् sranth, to become loose, and सञ्ज् svāñg, to embrace, optionally drop the nasal, in which case the first three follow 151, 1. जग्रंथुः gagranthúh or ग्रेषुः grethúh

152 (330). In the weak forms, before terminations beginning with vowels, final

(1) इ i, ई ī, चू ri, if preceded by one consonant, become य् y, र् r; if by more than one, इय् iy, अर् ar: नी nī, to lead, निन्युः ninyúh; श्री sri, to go, शिश्रियुः sisriyúh; कृ kri, to do, चक्तुः kakrúh; स्तृ stri, to spread, तस्तरुः tastarúh.

(2) उ u and ऋ ū always become उव् uv यु yu, to join, युष्युः yuyuvúh; स्तु stu, to praise, तुष्टुः tushituvúh.

(3) चू ri becomes अर् ar. कृ kri, to scatter, चकरुः kakarúh.

Irregularities.

153. 1 (319). चि ki, to gather, जि gi, to conquer, हि hi, to impel, dissimilate the radical initial to a guttural. चिकाय kikáya, जिग्याय gighāya, जिधाय gighāya.

2 (343, 14). भू bhū, to be, reduplicates with अ a and retains ऋ ū throughout. बभूव् babhūva, बभूतुः babhūvúh.

3. आह् ah, to say, is defective, forming only 2. sg., dual; 3. sg., du., pl.: आत्य श्चित्तha, आह श्चha; आहथुः áháthuh, आहतुः áhátuh. आहुः áhúh.

Paradigms of the Reduplicated Perfect.

154 (343). १ तुद् tud, to strike :

१. तुतोद् तुतुदिव् तुतुदिम् तुतुदे तुतुदिवहे तुतुदिमहे
tutóda tutud-ivá tutudimá tutudé tutudiváhe tutudimáhe
२. तुतोदिथ् तुतुदयुः; तुतुद् तुतुदिषे तुतुदाये तुतुदिष्वे
tutóditha tutudáthuh tutudá tutudishé tutudyádthe tutudidhvé
३. तुतोद् तुतुदतुः; तुतुदः; तुतुदे तुतुदाते तुतुदिरे
tutóda tutudátuh tutudúh tutudé tutudáte tutudiré
४. धा dhā, to place : sg. १. दधौ dadháu, २. दधाथ dadhátha or
दधिध dadhithá; du. १. दधिव् dadhivá; pl. ३. दधुः dadhúh; अत्र.
१ दधे dadhé, २. दधिषे dadhisé.
५. तन् tan, to stretch : ततान् tatána or ततन् tatána, तेनिथ teni-
thá; तेनिव tenivá; तेनुः tenúh; तेने tené, तेनिषे tenishé.
६. यज् yag, to sacrifice. इयाज् iyága or इयज् iyága, इयष्ट् iyáshtha
or इयनिष्य iyágitha; ईजिव् igivá; ईनुः igúh; ईजे igé, ईनिषे igishé.
७. हन् han, to kill जघान् gaghána or जघन् gaghána, जघंय gaghántha or जघनिय gaghánitha; जग्निव् gaghnivá; जग्नुः gaghnúh;
जग्ने gaghné, जग्निषे gaghnishé.
८. नी ní, to lead : निनाय nináya or निनय nináya, निनेय niné-
tha, निनयिय nunáyitha; निनियव् ninyívá; निनुः ninyúh; निन्ये
ninyé, निनिषे ninyishé; निनिध्वे ninyidhvé or °द्वे -dhvé.
९. क्रि kri, to buy : चिक्राय kikráya or चिक्रय kikráya, चिक्रेय ki-
krétha or चिक्रियिय kikrâyitha; चिक्रियिव् kikriyivá; चिक्रियुः ki-
kriyúh; चिक्रिये kikriyé, चिक्रियिषे kikriyishé; चिक्रियिष्वे kikriy-
dhvé or °द्वे -dhvé.
१०. कृ kri, to do : चकार् kakára or चकर् kakára, चकर्णी kakártha;
चकृव् kakrivá; चकुः kakruh; चक्रे kakré, चक्रिषे kakrishé; चक्रद्व
kakrudhvé.
११. कृ kri, to scatter : चकार् kakára or चकर् kakára, चकर्णित्य ka-

kṛ̥xitha; चकरिव kakarivá; चकरुः kakarúh; चकरे kakaré; चकरिषे kakarishé; चकरिध्वे kakaridhvé or °द्धे -dhvé.

10. धृ dhri, to hold: दधार dadhára or दधर dadhára, दधर्यै dadhártha; दधिव dadhrivá; दधुः dadhrúh, दधे dadhré, दधिषे dadhri-shé; दधिध्वे dadhridhvé or °द्धे -dhvé.

11. स्त्रू stri, to spread. तस्तार tastára or तस्तर tastára; तस्तर्थै tastártha; तस्तरिवै tastarivá; तस्तरुः tastarúh; तस्तरे tastaré, तस्तरिषे tastarishé; तस्तरिध्वे tastaridhvé or °द्धे -dhvé.

12. यु yu, to join: युयाव yuyáva or युयव yuyáva, युयविष्य yuyávitha; युयुविष्य yuyuvivá; युयुवुः yuyuvúh; युयुवे yuyuvé, युयुविष्ये yuyuvishé; युयुविध्वे yuyuvidhvé or °द्धे -dhvé.

13. स्तु stu, to praise: तुष्टाव tushtáva or तुष्टवै tushtáva, तुष्टोथै tushtótha; तुष्टवै tushtuvá; तुष्टुः tushtuvúh; तुष्टवे tushtuvé, तुष्टवे tushtushé; तुष्टद्धे tushtudhvé.

14. भू bhū, to be: बभूव babhúva, बभूविष्य babhúvitha; बभूविष्यै babhúvivá; बभूवुः babhúvúh; बभूवे babhúvé, बभूविषे babhúvishé; बभूविध्वे babhúvidhvé or °द्धे -dhvé.

Periphrastic Perfect.

155 (342). Verbs which, according to 147, cannot form a reduplicated perfect, form their perfect by affixing आम् ām (accusative of a fem abstract noun in आ ā) to the verbal base, and adding to this the reduplicated perfect of कृ kri, to do, भू bhū, to be, or आस as, to be.

1. Monosyllabic roots beginning with a prosodically long vowel except आ a or आ ā: उंदू und, to wet: उंदांचकार undāmkakára, उंदांबभूव undāmbabhúva, उंदामास undāmāsa.

2. Polysyllabic roots: चकास् kakás, to shine; चकासांचकार kakásāmkakára, °बभूव -babhúva, °आस -āsa.

3. Verbs of the tenth class and derivative verbs: बोधयांचकार bodhayāmkakára, °बभूव -babhúva, °आस -āsa.

Note—After verbs which are used in the Ātmanepada, कृ *kṛi* is conjugated as Ātm., but अस् as and भू bhū in the Parasmaipada Hence from रथते édhate, he grows, रथांचके edhāmkakre, but रथांवभूत् edhāmbabhbhūva and चास् -āsa. In the passive all three auxiliary verbs follow the Ātmanepada (cp. 178).

Irregularities.

156 (326) 1. अय् ay, to go, आस् ās, to sit down, दप् day, to pity, take the periphrastic perfect.

2. It is taken optionally.

(a) by जाग् gāgri, to wake (**जागराम्** gāgarām), चिद् vid, to know (**चिदाम्** vidām).

(b) after reduplication, by भी bhī, to fear (**चिभयाम्** bibhayām), भृ bhri, to bear (**चिभराम्** bibharām), and हु hu, to sacrifice (**चुहवाम्** guhavām).

Aorist.

157 (346). There are two kinds of aorists in Sanskrit as in Greek. The First is formed by inserting a sibilant between root and termination, the Second by adding the terminations to the base.

Both aorists take the augment (which is always accented), and with some modifications, the terminations of the imperfect.

There are four forms of the First Aorist, three of the Second.

First Aorist.

158 (347). The first two forms of this aorist are really the same; but the former, being peculiar to verbs which take intermediate इ i, prefixes इ i to the sibilant, while the latter, being peculiar to verbs which reject the इ i, attaches the sibilant directly to the root. These two are the only forms of the aorist which take Guna or Vriddhi. They have Vriddhi in the Parasmaipada (in the first form a medial vowel takes Guna only) and Guna in the

Āmanepada (a medial vowel, as well as final श्*ri*, remains unchanged in the second form).

First Form.

लू lù, to cut.

Parasmaipada.

- | | | |
|-------------------------|-------------------------|------------------------|
| 1. अलाविष्म् álâv-isham | अलाविष्व् álâv-ishva | अलाविष्म् álâv-ishma |
| 2. अलावीः álâv-ih | अलाविष्ट् álâv-ishtam | अलाविष्ट् álâv-ishta |
| 3. अलावीत् álâv-it | अलाविष्टाम् álâv-ishtâm | अलाविष्टुः álâv-ishtuh |

Ātmanepada.

- | | | |
|--------------------------|----------------------------|------------------------|
| 1 अलविषि álav-ishi | अलविष्वहि álav-ishvahi | अलविष्महि álav-ishmahi |
| 2. अलविष्टाः álav-ishtâh | अलविष्याम् álav-ishâthâm | अलविष्वम् álav-idhvam |
| 3. अलविष्ट् álav-ishta | अलविष्याताम् álav-ishtâtâm | अलविष्टत् álav-ishata. |

बुध् budh, to perceive, as it ends in a consonant, takes only Guna.

Par. sg. 1. अबोधिष्म् ábodhisham; Ātm. अबोधिषि ábodhishi.

Note—ग्रह् grah, to seize, does not take Vriddhi. Other roots with अ a followed by a single consonant take it optionally.

Second Form.

क्षिप् kship, to throw.

Parasmaipada.

- | | | |
|---------------------------------------|-------------------------|------------------------------------|
| 1. अक्षैष्म् ákshaip-sam | अक्षैप्त् ákshaip-sva | अक्षैष्म् ákshaip-sma |
| 2. अक्षैष्सीः ákshaip-si ^h | अक्षैष्म् ákshaip-tam | अक्षैप्त् ákshaip-ta |
| 3. अक्षैष्सीत् ákshaip-sit | अक्षैष्माम् ákshaip-tâm | अक्षैष्मुः ákshaip-su ^h |

Ātmanepada.

- | | | |
|-----------------------------|-----------------------------|----------------------------|
| 1 अक्षिप्सि ákship-si | अक्षिप्तहि ákship-svahi | अक्षिप्समहि ákship-smahi |
| 2. अक्षिप्त्याः ákship-thâh | अक्षिप्सायाम् ákship-sâthâm | अक्षिप्त्युम् ákship-dhvam |
| 3. अक्षिप्तम् ákship-ta | अक्षिप्साताम् ákship-sâtâm | अक्षिप्तसत् ákship-sata |

नी nî, to lead (final vowel): Par. अनैषम् ánaisham; Ātm.

अनेषि áneshi, 2. pl. अनेद्वम् ánedhvam.

कृ kri, to do (final श् ri): Par. अकृष्म् ákârsham; Ātm. अकृषि akriishi, 2. अकृयाः ákrithâh, 3. अकृत् ákrita.

Irregularities.

1. Terminations beginning with स्त् st or स्थ् sth drop their स् s if the base ends in a short vowel or in a consonant except nasals: अक्षैप् ákshaip-ta, अक्रीया: ákri-thāh; but अमंस् ámamsta, from मन् man, to think.

2. दा dā, to give, धा dhā, to place, स्या sthā, to stand, change their vowels to इ i before the terminations of the Ātmanepada. These verbs take the second aorist in the Parasmaipada (163).

3. दृश् dris, to see, सृज् srīg, to create, सृष् spris, to touch, take Vṛddhi with metathesis in the Par.: सृज् srīg, असाक्षम् ásrāksham; du. 2. असार्षम् ásrāsh̄tam; Ātm. असृक्षि ásrīkshi, असृष्टा: ásrīshthāh, असृष्ट् ásrishtha; du. असृक्षहि ásrīkshvahi; pl. 2. असृद्धम् ásriddhvam.

4. The aor. of दह् dah, to burn, is difficult (cp. 60 and 69): अधाक्षम् ádhāksham; du. 2. अदाग्धम् ádāgdh̄am; pl. 2. अदाग्ध एऽग्धः adāgdh̄a; Ātm. अधक्षि adhakshi, 2. अदाधा: ádagdhāh, अदाध एऽग्धः adagdh̄a; pl. 2. अधग्धम् ádhagdhvam (69, note).

5. The termination ध्वम् dhvam of 2. pl Ātm. becomes द्वम् dhvam when immediately attached to a root ending in any other vowel than आ ā; optionally after intermediate इ i preceded by a semi-vowel or ह h: अकृद्वम् ákridhvam; but अलविध्वम् alavidhvam or द्वम् -dhvam. The ध्वे dhve of the perf. Ātm. 2. pl. under the same conditions becomes द्वे dhve.

Third Form.

159 (357). This is conjugated in the Par. only. The terminations are the same as in the first form, but with an ए s prefixed to them. Most verbs taking this form end in आ ā or in diphthongs (which take आ ā as their substitute). In the Ātm. these verbs take the second form.

१ या yâ, ते go.

Parasmaipada.

1. अयासिषम् áyâsisham अयासिष्व áyâsishva अयासिष्म् áyâsishma
2. अयासीः áyâsîh अयासिष्टम् áyâsishtam अयासिष्ट áyâsishta
3. अयासीत् áyâsit अयासिष्टाम् áyâsishtâm अयासिष्टुः áyâsishuh

Fourth Form.

160 (360). The roots which take this form must end in a sibilant or ह् h, preceded by any vowel but अ a or आ â. Their radical vowel remains unchanged. The terminations are those of the imperf. of the first conjugation (cp. 161), while the first three forms (cp especially the second form) have the terminations of the second. This form corresponds to the Greek first aorist (*ετυπιστα*).

1. दिश् dis, to show. **Parasmaipada.**

1. अदिक्षाम् ádik-sham अदिक्षाव् ádikshâva अदिक्षाम् ádikshâma
2. अदिक्षाः ádik-shah अदिक्षतम् ádikshatam अदिक्षत् ádikshata
3. अदिक्षत् ádik-shat अदिक्षताम् ádikshatâm अदिक्षत् ádikshan

Ātmanepada.

1. अदिक्षि ádikshi अदिक्षावहि ádikshâvahi अदिक्षामहि ádikshâmahi
2. अदिक्षयाः ádikshathâh अदिक्षायाम् ádikshâthâm अदिक्षध्वम् ádikshadhvam
3. अदिक्षत् ádikshata अदिक्षताम् ádikshâtâm अदिक्षत् ádikshanta

2 गुह् guh, to hide.

Parasmaipada.

1. अघुक्षम् ághuksham अघुक्षाव् ághukshâva अघुक्षाम् ághukshâma

Ātmanepada.

1. अघुक्षि ághukshi अघुक्षावहि or अगुद्धहि अघुक्षामहि
2. अघुक्षयाः or अगूढाः ághukshathâh or ágûdhâh अघुक्षायाम् अघुक्षध्वम्¹ ághukshadhvam
3. अघुक्षत् or अगूढः ághukshata or agûdha अघुक्षताम् अघुक्षत् ághukshânta

¹ Or अगूढम् ágûdhvam.

3. लिह् lih, to smear. Par अलिक्षम् áliksham; आत्म. अलिश्चालिक्षि álikshi, अलिक्षया: álikshathâh or अलीढ़ा: áliidhâh (79), अलिक्षतालक्षता or अलीढ़ áliidha; अलिक्षध्वम् álikshadhwam or अलीढ़वम् áliidhvam
 4. दुह् duh, to milk. अधुक्षम् ádhuksham; अधुक्षि ádhukshi.
 5. दिह् dih, to anoint. अधिक्षम् ádhiksham; अधिक्षि ádhikshi

Second Aorist.

First Form.

161 (363). This form is like an imperfect of the sixth class, the terminations of the first conjugation being attached to the unmodified root. It corresponds to the second aorist of the first conjugation in Greek (*ετύπιον*).

सिक् sik, to sprinkle. **Parasmaipada.**

- | | | |
|--------------------|-------------------|-----------------|
| १. असिचम् ásik-am | असिचाव् ásikâvâ | असिचास् ásikâma |
| २. असिच्च: ásik-ah | असिचतम् ásikatam | असिचत् ásikata |
| ३. असिचन् ásik-at | असिचताम् ásikatâm | असिचन् ásikan |

Ātmanepada.

- | | | |
|----------------------|---------------------|----------------------|
| १. असिचे ásike | असिचावहि ásikâvahi | असिचामहि ásikâmahi |
| २. असिचया: ásikathâh | असिचेयाम् ásikethâm | असिचध्वम् ásikadhvam |
| ३. असिचत् ásikata | असिचेताम् ásiketâm | असिचंत् ásikanta |

Irregularities.

162 (364). १. ख्या khyâ, to tell, च्छि svi, to swell, ह्वे hve, to call, take this aorist by substituting a base ending in आ a. अख्यम् ákhyam, अश्वम् ásvam, अह्वम् áhvam.

२. दूश् dris, to see, takes Guna. अदर्शम् ádarsam.

३. अस् as, to throw, and शास् sâs, to command, are irregular. आस्यम् ásthâm, अशिष्यम् ásisham (cp. 144, cl. ii, 5).

४ (366). वच् vak, to speak, पत् pat, to fall, नश् nas, to destroy, form contracted reduplicated aorists: अवोचम् ávočam (= á-vak-am, cp. Gk. *επιον*=*ἐφερον*), अपत्तम् ápattam (= ápapatam), अनेशम् ánesam (= ánanasam, cp. 151).

Second Form.

^a 163 (368). The imperfect terminations of the second conjugation are attached to the root. This form corresponds to the second aorist of the second conjugation in Greek, e. g. ἔθην = अधाम् ádhâ-m. A few verbs ending in आ à take this form; also भू bhû, to be. The आ à is retained throughout, except before उः uh of 3. pl., when it is rejected. There is no Ātmanepada (cp. p. 106, note 2).

दा dâ, to give

Parasmaipada.

| | | |
|-------------------|-----------------|----------------|
| 1. अदाम् ádâm | अदाव् ádâva | अदाम् ádâma |
| 2. अदाः ádâh | अदातम् ádâtam | अदात् ádâta |
| 3. अदात् ádât | अदाताम् ádâtâm | अदुः aduh |
| भू bhû, to be. | | |
| 1. अभूवम् ábhûvam | अभूव् ábhûva | अभूम् ábhûma |
| 2 अभूः ábhûh | अभूतम् ábhûtam | अभूत् ábhûta |
| 3. अभूत् ábhût | अभूताम् ábhûtâm | अभूवन् ábhûvan |

Third or Reduplicated Form.

164 (370). Excepting a few primitive verbs, this form of the aorist is limited to verbs in अय् aya (tenth class, denominatives, and causatives). The base, after dropping अय् aya, is reduplicated, and takes the terminations of the imperfect (of the first conjugation).

The primitive verbs which take this form are: कम् kam, to love, द्रु dru, to run, श्री sri, to go: अदुद्रुवत् ádudruvat, he ran; अशिश्रियत् ásisriyat, he went.

165 (372) a. The derivative verbs, after dropping अ aya, reduce their Guna and Vriddhi vowels to the original simple vowels (20).

b (374). All roots in which the shortened vowel is not long by position, lengthen the vowel of the reduplicative syllable (ámu-mudat). Those in which the vowel is long by position, leave the vowel of the reduplicative syllable short (árarakshat).

c Where, as in roots beginning with double consonants, the vowel of the reduplicative syllable is necessarily long by position, it is not changed to the long vowel (ákukyutat, not ákúkyutat).

In other words, the reduplicated base, with the augment, is either $\cup - \cup$ or $\cup \cup -$. In roots beginning and ending with two consonants, this metrical rhythm is necessarily broken ákaskandat.

Special Rule of Reduplication.

166 (375). अ a, इ i, उ u, क्ष ri are represented in the reduplicative syllable by अ a or इ i, इ i, उ u, इं i, which are all lengthened if necessary.

I. $\cup - \cup$.

जन् gan, to beget: अजीजनत् ágiganat; मुच् muk, to release अमूमुचत् ámumukat; वृथ् vridh, to grow: अवृवृथत् ávívridhat; जप्य gñap-aya, caus. of ज्ञा gñâ, to know. अजिजपत् ágigñapat.

2. $\cup \cup -$.

दीप् díp, to shine: अदिदीपत् ádídípat.

Irregularity.

167 (379). The causal aorist of स्था sthâ, to stand, is slightly irregular: अतिश्थिपत् átishtipat (for átishthapat).

Simple Future.

168 (381). The future is formed by adding to the base स्य sya, or, with intermediate इ i, इष्य ishya, to which are attached the terminations of the present of the first conjugation (cp. 142).

1. Final ए e, ऐ ai, ओ o are changed to आ â: गौ gai, to sing: गास्यामि gásyâmi.

2. Final vowels and prosodically short medial vowels take Guna: जि gi, to conquer: जेघ्यामि geshyâmi; दृश् dris, to see: द्रस्यामि drakshyâmi; बुध् budh, to perceive: भोत्स्ये bhotsyé; भिद् bhid,

तो cleave? भेत्यामि bhetsyāmi; वच् vak, to speak. वक्ष्यामि vakshyāmi.

चुर् kur, to steal, forms its future चोरयिष्यामि korayishyāmi.

बुध् budh, to know: Par. बोधिष्यामि bodhishyāmi, बोधिष्यसि bodhishyāsi, बोधिष्यति bodhishyāti, etc. ऐत्र. बोधिष्ये bodhishyé, बोधिष्यसे bodhishyáse, बोधिष्यते bodhishyáte.

इ i, to go: Par. एष्यामि eshyāmi, एष्यसि eshyási, एष्यति eshyáti, etc. ऐत्र. एष्ये eshyé, एष्यसे eshyáse, एष्यते eshyáte, etc.

Periphrastic Future.

169 (384). It is formed by adding the present of the verb अस् as, to be, to the nom. masc. of a base in तृ tri (cp. 112). The nom. sg. is used in all forms except the third persons dual and plural, in which the nom. dual and pl. are used. The auxiliary is omitted in the third persons.

तृ tri is added, with or without the intermediate इ i, to the root, which takes Gunा. कृ kri, कर्तृं kartri; भू bhū, भवितृ bhavitri.

बुध् budh, to know. **Parasmaipada.**

- | | | |
|--------------------------|--------------------|--------------------|
| 1. बोधितास्मि bodhitāsmi | बोधितास्तः -tāsvah | बोधितास्मः -tāsmah |
| 2. बोधितासि bodhitāsi | बोधितास्य -tāsthah | बोधितास्थ -tāstha |
| 3. बोधिता bodhitā | बोधितारौ -tārau | बोधितारः -tārah |

Ātmanepada.

- | | | |
|-----------------------|------------------------|----------------------|
| 1. बोधिताहे bodhitāhe | बोधितास्त्वहे -tāsvahe | बोधितास्महे -tāsmahē |
| 2. बोधितासे bodhitāse | बोधितासाथे -tāsathē | बोधिताध्वे -tādhvē |
| 3. बोधिता bodhitā | बोधितारौ -tārau | बोधितारः -tārah |

इ i, to go.

- | | | |
|-------------------|-----------------|-----------------|
| 1. एतास्मि etāsmi | एतास्तः etāsvah | एतास्मः etāsmah |
| 2. एतासि etāsi | एतास्य etāsthah | एतास्थ etāstha |
| 3. एता etā | एतारौ etārau | एतारः etārah |

Ātmanepada.

| | | |
|----------------|-------------------|-------------------|
| १. एताहे etāhe | एतास्वहे etāsvahē | एतास्महे etāsmahē |
| २. एतासे etāse | एतासाषे etāsāṣhe | एताष्वे etādhvē |
| ३. एता etā | एतारौ etārau | एतारः etārah |

Conditional.

170 (383). It is formed by turning the simple future into an imperfect.

बुध् budhः: Fut. बोधिष्यामि bodhishyāmi; Cond. अबोधिष्यम् ábo-dhishyam, अबोधिष्यः ábodhishyāh, अबोधिष्यत् ábodhishyat, etc.; Ātm. अबोधिष्ये ábodhishye, etc.

इ i, to go: Fut. एश्यामि eshyāmi; Cond. ऐश्यम् aíshyam, ऐश्यः aíshyah, ऐश्यत् aíshyat, etc.; Ātm. ऐश्ये aíshye.

Benedictive (Precative).

171 (385). This mood is formed in close analogy to the optative, being really an aorist optative. It differs from the optative in not being formed from the present base, and by inserting स s before the personal terminations. In the Parasmaipada this स s stands between the या yā of the optative and the actual signs of the persons, being lost, however, in the 2nd and 3rd sing.

Note 1. The termination of the Optative (याम् yām, etc.) is an ancient second aorist of या yā, to go, while that of the Benedictive (यासम् yāsam, etc.) is the first aorist of the same root. या: yāh, यात् yāt in the Ben. stand for यास् yāss and यास् yāst (cp. 29).

In the Ātm.¹ the स s stands before the terminations of the opt.; e.g. सीय siyā instead of ईय īyā. Besides this, the personal terminations originally beginning with त् t, ष् th, take an additional स s.

¹ The Ātm. occurs hardly at all, and the Par. very rarely, in classical Sanskrit.

Note 2. The अय aya of the tenth class and of derivative verbs is dropped in the Par.: चोर्यासम् koryāsam, but ऐत्त. चोरयिषीय korayishiyá.

172 (387). 1. The Ben. Par. weakens the root, while the ऐत्त. strengthens it; from चित् kit, Par. चित्यासम् kityāsam; ऐत्त. चेतिषीय ketishiyá.

2. The Ben. Par. never takes intermediate इ i, while the ऐत्त. generally takes it.

3 Before the या ya of the Ben. Par. the base undergoes exactly the same changes as before the य ya of the Passive (175)

बुध् budh, to know. **Parasmaipada.**

- | | | |
|------------------------|-------------------------|-----------------------|
| 1. बुध्यासम् budhyāsam | बुध्यास्व budhyāsva | बुध्यास्म budhyāsma |
| 2. बुध्याः budhyāḥ | बुध्यास्तम् budhyāstam | बुध्यास्त्र budhyāsta |
| 3. बुध्यात् budhyāt | बुध्यास्ताम् budhyāstām | बुध्यासुः budhyāsuh |

Ātmanepada.

- | | | |
|--------------------------|-------------------------|--------------------|
| 1. बोधिषीय -shiyá | ०षीवहि -shiváhi | ०षीमहि -shimáhi |
| 2. बोधिषीष्ठः -shishthāḥ | ०षीयास्थाम् -shiyásthām | ०षीध्वम् -shidhvám |
| 3. बोधिषीष्ट -shishhtá | ०षीयास्ताम् -shiyāstām | ०षीरन् -shirán |

Passive.

173 (397). The Passive takes the terminations of the Ātmanepada.

Special Forms.

174 (398) The pres., impf., opt., impv. of the Passive are formed by adding य ya to the root. The Passive differs from the ऐत्त. of verbs of the fourth class in accent only: नस्ते náhyate, he binds; नस्ते nahyáte, he is bound.

Note—अय aya is dropped before the य ya of the Passive: बोध्य bodháya, to make known; बोध्यते bodhyáte, it is made known.

175 (390). Before adding य ya, the base undergoes the following changes:—

1. Final आ à or diphthongs become either आ à or ई ī: पा pâ, to protect, पायते pâyâte; पा pâ, to drink, पीयते piyâte; गै gai, to sing, गीयते gîyâte.

2. Final इ i and उ u are lengthened: इ i, to go, ईयते iyâte; चि ki, to collect, चीयते kiyâte; श्रु sru, to hear, श्रूयते srûyâte.

3. Final र्ण ri after a single consonant becomes रि ri, after two consonants it becomes अर ar: कृ kri, to do, क्रियते kriyâte; स्मृ smri, स्मर्यते smaryâte.

4. Final श्लृ r̥i is changed to श्लर̥ ir̥, and, after labials, to श्लर̥ श्लृ str̥i, to stretch, श्लोर्यते stiryâte; प्रृ pr̥i, पूर्यते pûryâte.

5. खन् khan, to dig, has either खन्यते khanyâte or खायते khâyâte; जन् gan, to beget, जन्यते ganyâte (जायते gâyate is Âtm., cl. iv; cp. 174).

6 Roots ending in consonants preceded by a nasal lose the nasal: रंच् rañg, to tinge, रञ्जते ragyâte.

7. Roots liable to Samprasârana (151, 2) take it: यञ् yag, इञ्चते igyâte; वच् vak, उच्यते ukyâte; ग्रह् grah, गृह्यते grûhyâte.

8. शास् sâs makes शिष्यते shisyâte (cp. 144, cl. ii, 5); ह्वे hve, हूयते hûyâte; वे ve, to weave, जपते ûyâte; व्ये vye, to envelope, वीयते viyâte.

176 (400).

PASSIVE.

Pres. भूये bhûyé भूयसे bhûyâse भूयते bhûyâte, etc.

Impf. अभूये ábhûye अभूयथा: ábhûyathâh अभूयते ábhûyate, etc.

Opt. भूयेय bhûyéya भूयेथा: bhûyéthâh भूयेत bhûyéta, etc.

Impv. भूयै bhûyâi भूयस्त् bhûyâsva भूयताम् bhûyâtâm, etc.

General Forms of the Passive.

177 (401). As the general forms of the Passive drop the य ya, they do not differ, except in the periphrastic perfect and the aorist, from the general forms of the Âtmanepada.

Periphrastic Perfect.

178 This tense is the same as in the *Ātmanepada*, only the auxiliary verbs अस् as and भु bhū, as well as कृ kri, must be conjugated in the *Ātmanepada*.

Aorist.

179 (402). The Ātm. of this tense (158, 160) supplies the place of the Passive **except in the third person singular**, which has a special form.

180 (403). The 3rd sing. adds to the root the suffix इ i, which requires Vriddhi of final and Guna of medial vowels (but अ a is lengthened) followed by *one* consonant: लू lū, अलावि álāv-i; चुधू budh, अबोधि ábodh-i; क्षिप् kship, अक्षेपि akshep-i; नी nī, अनायि ánāy-i; कृ kri, अकारि ákár-i; स्त्रू strū, अस्तारि ástār-i; मृज् srig, असर्जि ásarg-i; दहू dah, अदाहि ádāh-i

Note—Verbs in अय् aya drop the suffix before the passive इ i: चोरय् koray, अचोरि ákor-i

Irregularities.

181. 1. दा dā and other roots in आ ā insert ए y before the इ i: अदायि ádāy-i.

2. A few verbs with medial अ a are irregular in inserting a nasal or in not lengthening the अ a: रभ् rabb, to desire, अरंभि árambh-i; जन् gan, अजनि ágan-i. हन् han has अघानि ághān-i or अवधि ávadh-i.

PARTICIPLES, GERUNDS, AND INFINITIVE.**I. Active Participles.**

182 (414). The base of the present and future participles Par. is formed with the suffix अत् at. The strong base is obtained by dropping the इ i of the 3rd pl. pres. and fut. Par.: hence **verbs of the third class and other reduplicated verbs** (144, cl. ii, 5; 203) **have no nasal** in the strong base of the pres. part., while the fut. part. always has अंत् ant as its strong base. Thus:—

| ROOT. | PRES. PART. (strong base). | FUT. PART. (strong base). |
|--------------|----------------------------|---------------------------|
| भू bhū (1) | भवंत् bhávant | भविष्यंत् bhavishyánt |
| क्री krī (9) | क्रीणंत् krínánt | क्रेष्यंत् kreshyánt |
| हु hu (3) | जुह्वत् gúhvat | होष्यंत् hoshýánt |

Note.—The pres. part. of अस् as, to be, is सत् sat, that of हन् han is स्त ग्नत् ghnat. (On the decl. of participles in आत् at, see 97.)

183 (416). The **reduplicated perfect** participle is formed with वस् vas (101). It is most easily formed by taking the 3rd pl. Par., with which the weakest base is identical; only that the स् s, being here always followed by a vowel, is changed to श् sh. In forming the middle and strong bases from this, it must be remembered—

1. That roots ending in a vowel restore that vowel, which, before उः uh, had been naturally changed to a semivowel.

2. That all verbs which, without counting the उः uh, are monosyllabic in the 3rd pl., insert इ i.

| 3RD PLUR. WEAKEST BASE. | STRONG BASE. | MIDDLE BASE. |
|-------------------------|--------------|------------------|
| वभूवुः | वभूवासा | वभूवांसम् |
| babhūvúh | babhūvúsh-â | babhūváms-am |
| चोरयामासुः | चोरयामासुषा | चोरयामासिवांसम् |
| korayámásúh | -yámásúsh-â | -yámás-i-váms-am |
| तेनुः | तेनुषा | तेनिवांसम् |
| tenúh | tenúsh-â | ten-i-váms-am |
| ईनुः | ईनुषा | ईजिवांसम् |
| igúh | igúsh-â | ig-i-váms-am |

Note.—The present perfect वेद् véda does not insert इ i: विदुषा vidúsh-â, विडांसम् vid-vámsam, विड्विः vidvád-bhih.

Ātmanepada and Passive Participles.

184 (419–421). **Present** and **Future** participles Ātmanepada and Passive are formed with the suffix मान् māna, which is added

after dropping the 3rd pl. termination °ने -nte: भवमान bhávamána, भविष्यमान bhavishyá-mána; भूयमान bhúyá-mána.

Verbs of the **second conjugation** take आन ána instead of मान mána in the pres. ऐत्म.: होष्यमाण hoshýá-mána, हूयमान húyá-mána, but तुद्धान gúhv-ána.

185 (418). The **Perfect** ऐत्म. is formed with the suffix आन ána, which is added after dropping ईरे ire, the termination of the 3rd pl. ऐत्म.: बभूविरे babhúv-iré, बभूवान babhúv-ána; तेनिरे ten-iré, तेनान ten-ána.

186 (422). The **Perfect Passive Participle** is formed with the suffixes ता tá and ना ná. The latter is attached immediately to the root: लू lú, लून lú-ná; the former either immediately: जि gi, जिन gi-tá, or with intermediate ई i: पत् pat, पतित pat-i-tá. The number of verbs taking ई i is, however, very small.

The suffixes being accented, the root has a tendency to be weakened in the usual way.

1 (442). Most verbs in ई i and ऊ ú, and those in चू rí (which becomes ईर् ír, or ऊर् úr after labials) and in ई d, take the suffix ना ná: ली lí, to cling, लीण lí-ná; लू lú, लून lú-ná; स्त्री strí, स्त्रीणी stir-ná; पू prí, पूर्णी pür-ná; भिद् bhid, भिन्न bhin-ná.

Note—तुद् nud, to push, विद् vid, to find, and उंद् und, to wet, optionally take ता tá: नुन् nun-ná or नुत् nut-tá.

2. Other verbs, with a few exceptions, take ता tá. Causative verbs form this participle with intermediate ई i after rejecting अय aya: कारय kár-áya, from कृ kri, to do, कारित kár-i-tá

Note—By adding the possessive suffix वत् vat to the past pass. part. a new participle of very common occurrence is formed, being in fact a **perfect active** participle. Thus कृत kri-tá, done, becomes कृतवान् kritá-ván, one who has done, but generally used as a finite verb: स तत् कृतवान् sá tát kritáván, he has done it; सा तत् कृतवती sá tát kritávatí, she has done it (cp. 101, note 2).

187 (453) The **Future Passive Participle** is formed with the suffixes तव्य **távyā**, अनीय **anīya**, and य **ya** (yá, yã, ya), which correspond to the Latin participles in -ndus: कर्तव्यः kar-távyah, करणीयः kar-anīyah, कार्यः kâr-yaḥ, faciendus.

I (454). The participle in तव्य **távyā** is most easily formed by taking the periphrastic future (169) and substituting तव्य **távyā** for ता तः: दा dâ, दाता dâ-tâ, दातव्य dâ-távyā; जि gi, जेता ge-tâ, जेतव्य ge-távyā.

II (455). अनीय **anīya** is generally added to the root as it appears before तव्य **távyā**, intermediate इ i being omitted. Guna vowels of course change their final element to the corresponding semi-vowel: जि gi, जेतव्य **ge-távyā**, जयनीय **gay-anīya**.

The अय áya of the causative is rejected: भावय **bhâv-áya**, भावनीय **bhâv-anīya**.

III (456). In order to form the participle in य **ya**, it is generally sufficient to take the form in अनीय **anīya** and to cut off अनी anī. Thus भवनीय **bhav-anī-ya** becomes भवय **bhâv-ya**; चेतनीय **ket-anī-ya**, चेतय **ket-ya**; जयनीय **gay-anī-ya**, जेय **ge-ya**.

The following are a few special rules:—

1. Final आ à and diphthongs become ए e: दा dâ, देय dé-ya; नै gai, गेय ge-ya.

2. Final चू ri and चू ri take Vriddhi instead of Guna: कृ krī, कार्य kâr-ya (but करणीय kar-anīya).

3. Penultimate चू ri generally remains unchanged: दृश्य drîś-ya (but दर्शनीय dars-anīya); penultimate चू ri becomes ईर् ir.

4. Penultimate अ a, prosodically short, is lengthened, unless the final consonant is a labial: हस has, हास्य hâś-ya, but लभ labh, लभ्य labh-ya. It remains short in शक्य sak-ya, from शक् sak, to be able, in सह sah-ya, from सह sah, to bear, and in some other verbs.

• हन् han forms वध्य vadhb-ya and घात्य ghâṭ-ya.

188 (423). The **indeclinable participle or Gerund** is formed with the suffixes त्वा tvā (य ya, या tya) and अम् am.

त्वा tvā may, as a rule, be substituted for the त् tā of the passive participle: कृत् kri, to do, कृत् kri-tā, done, कृत्वा kri-tvā, having done; वच् vak, to speak, उक्त् uk-tā, spoken, उक्त्वा uk-tvā, having spoken. The suffix अय् aya, however, is retained (cp 186, 2) before त्वा tvā, which in this case is always added with intermediate इ i: चुर् kur, चोरियत्वा koray-i-tvā.

189 (445). Verbs compounded with prepositions take य ya (unaccented) instead of त्वा tvā भूत्वा bhū-tvā, but संभूय sam-bhū-ya; उक्त्वा uk-tvā, but प्रौच्य pra-úk-ya; from त् tri, to cross, अवतीय ava-tīr-ya, having descended; प् pri, संपूर्ये sam-pūr-ya.

The अय् aya of causatives is retained (the final अ a being dropped) before य ya, if the radical vowel is short: संगमय् sam-gam-áya, to cause to assemble, संगमय् sam-gam-áy-ya; but विचारय् vi-kár-áya, to consider (caus. of चर् kar, to move), विचारय् vi-kár-ya.

या tya is added, instead of य ya, to compound verbs ending in—
a. A short vowel: जित्वा gi-tvā, but विजित्य vi-gí-tya.

b. न् n, which is dropped (in some cases only optionally). हन् han, °हत् -há-tya; मन् man, °मत् -má-tya or °मन् -mán-ya. खन् khan has °खाय् -khá-ya.

c. म् m, if it is dropped (which is optional): गम् gam, आगत् à-gá-tya or आगम्य् à-gám-ya; नम् nam, प्रणत् pra-Ná-tya or प्रणम्य् pra-Nám-ya.

190 (460). The indeclinable participle in अम् am (unaccented) is most easily formed by adding the suffix to that form which the verb assumes before the इ i of the 3rd sg. aor. pass. (180): भुज् bhug, आभोजि á-bhog-i, it was eaten, भोजम् bhóg-am, having eaten; पा pâ, to drink, आपायि á-pây-i, पायम् páy-am.

Infinitive.

191 (459). The infinitive (=Lat. supine) is formed by adding तुम् tum (unaccented) to the form which the verb assumes before

the जा ता॒ of the periphrastic future or the तच्च ताव्या of the fut. part.
pass. बुध् budh, बोधितुम् bódh-i-tum; भू bhū, भवितुम् bháv-i-tum;
कृ kri, कर्तुम् kár-tum; दृश् dris, द्रष्टुम् drásh-tum; चुर् hur, चोरयितुम्
kor-áy-i-tum.

Derivative Verbs.

I. Causatives.

192 (461) These verbs are formed in the same way as those of the tenth class (136, 4): नी nī, to lead, नायय nāy-áya, to cause to lead; कृ kri, to make, कारय kár-áya, to cause to make; चिद् vid, to know, वेदय ved-áya, to cause to know; सह् sad, to sit, सादय sád-áya, to set.

Note—Most verbs in अम् am do not lengthen their vowel.
गम् gam, गमय gam-áya

193 (463). Nearly all verbs in आ ā, and most of those in ए e, ऐ ai, ओ o (which become आ ā), insert प् p before the causative suffix: दा dâ, to give, दापय dâ-páya, to cause to give; दो do, to cut, दापय dâ-páya, to cause to cut.

Irregularities.

194 (463, II) इ i with अधि adhi, to read, अध्यापय adhy-âpáya, to teach; चृ ri, to go, अर्पय ar-páya, to place; जि gi, जापय gñá-páya; ज्ञा gñâ, ज्ञापय gñâ-páya or ज्ञपय gñä-páya; धू dhû, to shake, धूनय dhûnáya; पा pâ, to protect, पालय páláya, to protect; प्री prî, to love, प्रीणय príñáya, to delight; भी bhî, to fear, भीषय bhîsháya or भायय bhâyáya, to frighten; रुह् ruh, to grow, रोहय roháya or रोपय ropáya; लभ् labh, लंभय lambháya; शह् sad, to fall, शातय sâtâya, to fell; सिध् sidh, to succeed, साधय sâdháya, to perform, सेधय sedháya, to perform sacred rites; हन् han, घातय ghâtâya.

195 (464). Like the verbs of the tenth class, causatives retain अय áya throughout, except in the reduplicated aorist and the Benedictive Par.

196 (465). If a causative is to be used in the passive, अय् áya is dropped, but the root remains the same as it would have been with अय् áya. Hence कायते kár-yáte, he is made to do; रोप्ते rop-yáte, he is made to grow. In the general tenses, however, where the य् ya of the passive disappears, the causative अय् áya may or may not reappear: there are thus two forms throughout, e.g. Fut. भावयिष्यते bhâvay-ishyáte or भाविष्यते bhâv-ishyáte.

II. Desideratives.

197 (467). Desiderative bases are formed by reduplication of a peculiar kind and by adding स् s to the root, with or without intermediate इ i. Thus from भु bhû, to be, बुभूष् bú-bhû-sh, to wish to be. These new bases are conjugated like verbs of the first conjugation. The accent is on the reduplicative syllable.

Special Rules of Reduplication.

198 (473-7). 1. All vowels, except उ u or ऊ û, are represented by इ i in the reduplicative syllable; उ u or ऊ û (also when ऊ û stands for रु ri or चु ri after labials) is regularly represented by उ u

Ex. पच् pak, पिपक्षति pí-pak-sha-ti; स्था sthâ, तिष्ठासति tí-shthâ-sa-ti; वृत् vrit, to turn, विवृत्सति ví-vrit-sa-ti. But तुद् tud, तुत्सति tú-tut-sati; मृ mri, मुमूर्षति mú-mûr-shati.

2. Roots beginning with a vowel have a peculiar kind of internal reduplication with इ i.

Ex. अश् as: अशिशिष्टति as-is-ishati; अक्ष् aksh. अचिक्षिष्टति ak-iksh-ishati; उक्ष् ukkh: उचिक्षिष्टति uk-íkkh-ishati. आप् âp, to obtain, forms (by contraction) ईप्सति īp-sati.

If the root ends in a double consonant, the first letter of which is न् n, द् d, or र् r, the second letter is reduplicated: अर्च् ark. अर्चिचिष्टति ark-ik-ishati; उंद् und: उंटिष्टति und-íd-ishati.

Irregularities.

199 (471). गम् gam: जिगांसति gí-gám-sati or जिगमिषति gí-gam-i-shati; कृ kri चिक्रीषति kí-kír-shati; ग्रह् grah: जिघृषति gí-ghrik-shati; जि gi: जिगीषति gí-gí-shati; दुह् duh; दुधुषति dú-dhuk-shati; पत् pat: पिपतिषति pí-pat-i-shati or पित्सति pít-sati; प्रङ् prakh: पिपृञ्जिषति pí-prikkh-i-shati; लभ् labh: लिप्सते líp-sate; शक् sak: शिक्षते sk-shate; स्वप् svap: सुपुष्पति sú-shup-sati; हन् han: जिधांसति gí-ghám-sati.

III. Intensives (Frequentatives).

200 (478). These bases are meant to convey an intensioness or frequent repetition of the action expressed by the simple verb.

Only verbs beginning with a consonant and consisting of one syllable are liable to be turned into intensive bases. Verbs of the tenth class therefore cannot be changed into intensive verbs.

201 (480). Intensives are formed by a peculiar reduplication. There are two kinds: the one adds यá (accented) to the reduplicated base and is conjugated in the Ātmanepada only; the other adds the personal terminations immediately to the reduplicated base (the first syllable of which is accented) and is conjugated in the Parasmaipada only.

भू bhū accordingly forms बोभूयते bo-bhū-yá-te and बोभोति bó-bho-ti. Roots ending in vowels retain the या ya of the intensive base in the general tenses, roots ending in consonants drop it. Hence Fut. बोभूयता bobhūy-i-tā, but सोसूचिता so-sùk-i-tā.

202 (481). When या yá is added the effect on the base is the same as in the Passive (175) and Bened. Par. (172); only कृ ri, when following a simple consonant, is changed to करी ri, not फरी ri: कृ kri, चेक्रीयते ke-krī-yá-te.

203 (482). Intensives in या ya are conjugated like the fourth class in the Ātmanepada, while those which do not take या ya are

treated like bases of the third class, the radical syllable taking Guna in the strong forms. The reduplicated syllable, of course, has Guna throughout.

In the second form, ई ī may be optionally inserted before the personal terminations in the sg. pres., 2. and 3. sg. impf., and 3. sg. impv. Bases ending in consonants do not take Guna before this ई ī nor before terminations beginning with vowels; e. g. विद् vidः वेवेद्मि vé-ved-mi or वेविदीमि vé-vid-i-mi, वेविदानि vé-vid-âni; but बोभवानि bō-bhav-âni.

Special Rules of Reduplication.

204 (484). 1. Regular intensives take Guna and lengthen अ a to आ â in the reduplicative syllable.

In the second form, चू ri is reduplicated with अर् ar; चू ri with आ â (अर् ar being considered the base): कृ kri, चक्कौति kár-kar-ti; पृ prī, पापति pā-par-ti.

2 (486). Roots ending in a nasal preceded by अ a, repeat the nasal in the reduplicative syllable. The repeated nasal is treated like म् m, and the vowel being long by position, is not lengthened.

Ex. गम् gamः जंगम्यते gañ-gam-yá-te, जंगमीति gáñ-gam-îti; हन् hanः जंघन्यते gañ-ghan-yáte, जंघनीति gáñ-ghan-îti.

Irregularities.

205 (487-490). 1. A few verbs insert a nasal in the reduplicative syllable: जप् gap, to recite, जंजप्यते gañ-gapyáte; दह् dah, दंदह्यते dan-dahyáte.

2 Some roots insert नी nî between the reduplicative syllable and the root: पत् pat, पनीपत्यते pa-nî-patyáte, पनीपतीति pá-nî-patiti.

3. Roots with penultimate चू ri and, in the second form, those ending in चू ri, insert री ri after the reduplicative syllable: द्रृश् dris, दरीद्रृश्यते da-ri-drisyáte; मृ mri, मरीमति má-ri-marti.

IV. Denominatives.

206 (493) These verbs are formed with अय् áya, य् yá, and स्य् syá, or without any suffix from nominal bases, and express some relation of the subject to the nouns from which they are derived. They are inflected like verbs of the first conjugation, partly in the Par., partly in the Ātm.

1 (503) Without a derivative suffix: from कृष्ण krishna, कृष्णति krishna-ti, he behaves like Krishna; from पितृ pitrī, father, पितरति pitár-atí, he behaves like a father.

2, a (494). Denominatives in य् yá, Parasmaipada, are formed by adding य् yá to the base of a noun, and express—

a. A wish: from गो go, cow, गच्छति gav-yáti, he wishes for cows. These are a kind of nominal desideratives, but never govern an accusative.

β. Looking upon or treating something like the object expressed by the noun: from पुत्रं pútra, son, पुत्रीयति putrī-yáti, he treats like a son.

b (497) Denominatives in य् yá, Ātmanepada, mean behaving like, or becoming like, or actually doing what is expressed by the noun. Final अ a, इ i, उ u are lengthened: from इयेन syenā, hawk, इयेनायते syenā-yáte, he behaves like a hawk; सुक्षि súki, pure, सुक्षीयते sukhi-yáte, he becomes pure.

Note (501)—Denominatives in य् yá retain the य् y in the general tenses, unless it is preceded by a consonant, when it may or may not be dropped: Fut. पुत्रीयता putrīy-itā only, but समिध्यता samidhy-itā or समिधिता samidh-itā.

3 (502). Denominatives in अय् áya, which are treated like verbs of the tenth class and are conjugated in the Parasmaipada and Ātmanepada, express the act implied by the nominal base: शब्द् sábda, sound, शब्दयति sabdáyati, he makes a sound; मिश्र misrá, mixed, मिश्रयति misráyati, he mixes.

4 (499). Denominatives in स्य sya express a wish : शीर् kshîrâ, milk, शीरस्यति kshîra-syâti, the child longs for milk

CHAPTER V.

INDECLINABLE WORDS.

Prepositions.

207 (504). The following prepositions may be joined with verbs, while the first ten may be used separately governing cases :—

a. अति áti, beyond ; अधि ádhi, over (sometimes धि dhi); अनु ánu, after ; अप ápa, off ; अपि ápi (sometimes धि pi), upon ; अभि abhí, towards ; आ ā, near to ; उप úpa, upon, next, below ; परि pári, round ; प्रति práti, back.

b. अव áva (sometimes वि va), down ; उद úd, up ; दुः duh, ill ; नि ní, into, downwards ; निः níh, without ; परा pára, back, away ; प्र prá, before ; वि ví, apart ; सम् sám, together ; सु sú, well.

208 (506). Prepositions are usually placed **after**¹ the case they govern. Only three, अनु ánu, आ ā, प्रति práti, are in common use as independent prepositions.

a. The **accusative** is governed by अति áti, अनु ánu, अभि abhí, उप úpa, परि pári, प्रति práti.

b. The **ablative** by अप ápa, आ ā, परि pári, प्रति práti.

c. The **locative** by उप úpa and अधि ádhi.

Thus three of the above ten prepositions govern two cases : परि pári and प्रति práti the acc. and abl. ; उप úpa, acc and loc.

209 (507). Several adverbs are used like prepositions governing a case :—

a. **Acc.** : अंतर् antár, between ; अंतरा antarâ, अंतरेण ántareṇa,

¹ Greek prepositions preserve their original position and accentuation in the so-called anastrophe : πέρι, πάπα (cp. Benfey, Vedica und Linguistica, pp. 112-114).

without, regarding; अंतिकम् antikám, near (also अळि, gen.); अभिनः abhitah, around; उपरि upári, above, over (also gen.); उभयतः ubhayátaḥ, on both sides; कृते rité, without (also abl.); तिरः tiráḥ, across (also loc.); निकषा nikashā, near; विना vínā (also instr., abl.)

b. **Instr.**: अलम् álam, enough (also dat.); समम् samám, सह sahá, सार्थम् sárdhám, together with.

c. **Abl.**: अनंतरम् anantarám, after; आरभ्य árabhya, beginning from; ऊर्ध्वम् úrdhvám, परम् páram, after; प्रभृति prábhriti, from; बहिः bahíḥ, outside.

d. **Gen.**: अग्रे ágre, before; अधः adháḥ, below (also gen.); अवः aváḥ, below; कृते krité, for the sake of; पश्चात् paskát, after; पुरः puráḥ, पुरस्तात् purástât, before; समक्षम् samakshám, in the presence of.

Conjunctions and other Particles.

210 (508). अति áti, commonly prefixed to adjectives and adverbs in the sense of 'very': अतिसत्त्वरम् atisatvaram, very quickly. It is sometimes used in the sense of 'going beyond' with nouns to form adjectives: अतिस्त्रिः atistriḥ, going beyond (=excelling) a woman.

अथ atha: 1. in narration, 'then,' 'afterwards'; 2. connecting parts of a sentence=and, also, moreover; 3. in the headings of books, chapters, etc., now=here begins (opposed to इति iti, here ends); 4. if: अथ तानानुगच्छामि गमिष्यामि यमक्षयम् atha tân na_anugakkhámi, gamishyámi yamakshayam, if I do not follow them, I shall go to Yama's abode.

अथ किम् atha kim, what else=it is so, certainly, yes.

अथ वा atha vâ: 1. or; 2. or rather, correcting a previous statement; 3. for indeed: अथ वा साध्वदमुच्यते atha vâ sâdhu_idam ukyate, for it is indeed well said.

*अधिकृत् adhikrītya, a gerund governing the acc., is used like a prep = regarding, with respect to, with reference to : शकुन्तलाम्-धिकृत् ब्रवीमि sakuntalām adhikrītya bravīmi, I speak with reference to Sakuntalā (cp. उद्दिष्य uddīṣya).

अपि ápi: 1. like च ka, connecting parts of a sentence: moreover, and (अपि ápi—अपि ápi, both—and); 2. also: दमनकोऽपि निर्जगाम damanakोऽpi nirgagāma, Damanaka also (on his part) went away; 3. even, though: बालोऽपि bāloऽpi, even a child; एकाक्षपि ekāk्षपि, though alone; 4. 'all,' with numerals: चतुर्वर्णा-मपि वर्णानाम् katurnām apि varṇānām, of all the four castes.

Besides these four senses, in which it always follows the word it belongs to, अपि ápi is used at the beginning of sentences as an interrogative particle: अपि तपो वर्धते api tapo vardhate, is your penance prospering?

आ ā, prefixed to adjectives and participles, means: somewhat, a little, scarcely: आपक्षा āpakva, a little cooked (half-cooked); आरक्ता ārakta, somewhat red, reddish; आलक्ष्या ālakshya, scarcely, only just, visible. (There is also a preposition and an interjection आ ā.)

इति iti, thus, 1. is placed at the end of the exact words of quotations. With verbs of saying it supplies the place of inverted commas and of the indirect construction in English: तवाज्ञां करिष्यामीति स मासुवाच् tava ग्नाम् karishyāmī iti sa mām uvāka, he said to me, 'I will do thy bidding,' or, he said to me that he would do my bidding.

It is similarly used to quote thoughts, intentions, knowledge, though not uttered: बालोऽपि नावमंतव्यो मनुष्य इति भूमिपः bāloऽpi na वामान्तव्यो manushya iti bhūmipah, one should not despise a king, though a child, because (=saying to oneself) he is a mere human being; न धर्मशास्त्रं पठतीति कारणम् na dharmasāstram pathatīti kāraṇam, (the knowledge) that he reads the book of the

law, is not a cause; दातव्यमिति यहानं दीयते dātavyam iti yad dānām diyate, a gift which is presented from a sense of duty.

2. = here ends, at the end of books, chapters, etc.: इति तृतीयोऽक्षः iti tritiyoऽnkah, here ends the third act.

3. In the capacity of, as far as, as regards, as for: श्रीग्रन्थमिति सुकरं निभृतमिति चिंतनीयं भवेत् sīghram iti sukaram nibhṛitam iti kintanīyam bhavet, as for doing it quickly, it is easy; as for doing it secretly, it must be thought of.

किमिति kimiti, why indeed? तथैति tathā iti, yes.

इव iva, enclitic: 1. like आद्यं चोर इवाभाति ayam kora iva abhāti, this man looks like a thief; 2. as if, as it were: साक्षात् पश्यामीव पिनाकिनम् sākshāt pasyāmīva piṇākinam, I see, as it were, Siva himself; 3. indeed, possibly (German *wohl*), with interrogatives: किमिव मधुराणां मंडनं नाकृतोनाम् kīm iva madhurānām mandanam na akritinām, what indeed is not an ornament to lovely figures?

उद्दिश्य uddisya, a gerund, lit. pointing towards, is used like a prep. governing the acc., =with reference to, towards: स्वपुरमुद्दिश्य प्रतस्ये svapuram uddisyat pratasthe, he set out towards his town.

एव evā, just, only, exactly, quite, gives emphasis to the preceding word. It must be rendered in various ways, sometimes merely by stress: एक एव eka eva, quite alone; वसुधैव vasudhā eva, the whole earth; मृत्युरेव mrityur eva, sure death. तथैव tathā eva, also; तदेव tad eva, this very, the same; नैव na eva, by no means; चेव ka eva, and also.

एवम् evam, thus, so: एवमस्तु evam astu, so be it; मैवम् mā evam, not so!

कच्चित् kakkit, =I hope, implies a question, to which the answer expected is 'yes' (=Lat. nonne): कच्चिहृष्टा त्वया राजन् दमयंती kakkid drishṭā tvayā rāgan damayantī, I hope you have seen Damayantī, O king? With a negative=I hope not (Lat. num):

कक्षितु नापराधं ते कृतवानस्मि kakkit tu na aparādham te kritavān asmi, I have not done you any injury, I hope?

कामम् kāmam, 1. gladly: **कामम्** kāmam—न तु na tu, rather—than (ep. वरम् varam—न na); 2. indeed, certainly, forsooth; 3. granted, supposing: generally followed by तु tu, but, or तथापि tathāpi, nevertheless.

झा kvā, where, if repeated with another question, expresses great difference, incongruity or incompatibility: तपः झा वत्से झा च तावकं वपुः tapah kva, vatse, kva ka tāvakam vapuh, how great is the incompatibility between (the tenderness of) thy body and (the hardship of) penance, O girl!

किम् kím, 1. what; 2. why, wherefore; 3. whether, in dependent clauses, followed by ‘or’: वा vā, उत् utā, आहो āho, or आहोस्ति ाhosvit; 4. bad, when prefixed to nouns: किंराजा kimrāgā, a bad king.

किमु kim u, किमुत kim uta, or किं पुनः kim punah, how much more, how much less: एकैकमप्यनर्थाय किमु यत्र चतुष्यम् ekai-kam api anarthāya kimu yatra katushvayam, even one of these (taken singly) causes ruin, how much more the four together!

किल kila (quidem) follows the word to which it belongs, 1. indeed, to be sure, or merely emphatic. अहैति किल कितव उपद्रवम् arhati kila kitava upadravam, to be sure the rogue deserves annoyance; एकस्मिन् दिने व्याघ्र आजगाम किल ekasmin dine vyāghra āyagāma kila, one day a tiger did come; 2. as is well known, they say: बभूव योगी किल कार्तवीर्यः babhūva yogī kila kārtavīryah, there lived, as is well known, a Yogi Kārtavīrya.

केवलम् kévalam, 1. adj. mere, absolute; 2. adv. only, merely: केवलं स्वपिति kevalam svapiti, he sleeps only. न केवलम् na kevalam—अपि api, किंतु kintu, or प्रत्युता pratyuta (on the contrary), not only—but.

खलु khálu, 1. indeed, often merely emphasizing the preceding

word; 2. pray, please, in entreaties: देहि खलु मे प्रतिवचनम् ^{dehi}
khalu me prativakanam, please give me an answer (German *doch*);
3. = do not, with gerund: खलु स्दित्वा khalu 1uditvā, do not weep
(cp. अलम् álam, 230, III, 3). न खलु na khalu, certainly not, I
hope not.

च ka, enclitic (= ये, que), and, also: गोविंदो रामश्च govindo
râmas ka, Govinda and Râma. When more than two words are
connected, the conjunction is commonly used with the last only,
as in English.

च ka—च ka, 1. both—and; 2. on the one hand—on the other
hand, though—yet; 3. no sooner—than.

चेत् két, if, never begins a sentence like यदि yádi, if. न चेत् na
ket or नो चेत् no ket, otherwise, lest: सर्वै विमृश्य कर्तव्यं नो चेत्
पश्चात्पापं ब्रजिष्यसि sarvam vimrisya kartavyam no ket paskattápam
vragishyasi, everything should be done after deliberation, otherwise
(lit. if not), you will (or, lest you) come to repentance.

ततः tátah, 1. from that place, thence; 2. after that, then.
ततस्तः tatastatah = what next, go on, proceed; said by one
listening to a narration.

तथा tâthâ, 1. in that manner, so, accordingly; 2. and, as well
as (= च ka); 3. yes, it is so, it shall be done.

तथापि tâthâpi, nevertheless.

तद् tâd, 1. pron. that; 2. adv. then, therefore: राजपुत्रा वयं
तद्विग्रहं ओरुं नः कुतूहलमस्ति râgaputrâ vayam tad vigraham srotum
nah kutuhalam asti, we are princes; therefore we have a curiosity
to hear of war.

तु tú, never at the beginning of a sentence: but, however. किं tu
kim tu has the same meaning.

तावत् tâvat, 1. so long: correl. यावत् yâvat, how long; 2. at
once, in the first place, first of all = before doing anything else:
इत्सावदागम्यताम् itas tâvad âgamyatâm, come here first; 3. mean-

while, on one's part; 4. it is true, certainly (concessive): अस्ति देव तावदयं महान् भयहेतुः—किंतु asti, deva, tāvad ayam mahān bha-yā-hetuh—kintu, Sire, this is certainly a great cause of fear—but; 5. indeed, as for, as regards (emphatic): आवयोस्तावदेकमुदरम् āvayos tāvad ēkam udaram, as for us two, we have only one belly.
न तावत् na tāvat, not yet.

न ná, not; with jndef. pron.=no; न कोऽपि नरः na ko�pi narah, no (= not any) man. न na—न na sometimes=an emphatic positive.

ननु nanú (na+nu), 1. with questions, why, surely, indeed, pray ननु भवान्यतो मे चर्ते nanu bhavān agrato me vartate, why, you yourself are before me; ननु को भवान् nanu ko bhavān, pray who are you? 2. with imperatives, pray: ननूच्यताम् nanuukyatām, pray tell; 3. with vocatives, oh, ah, well: ननु मानव nanu, mānava, well, man! 4. in arguments=it may be objected; followed by अत्रोच्यते atraukyate, to this we reply.

नाम nāma, 1. by name: नलो नाम nalo nāma, Nala by name; 2. indeed, certainly, to be sure: मया नाम चितम् mayā nāma gitam, I have indeed conquered; 3. pray, with interrogatives: को नाम राज्ञां प्रियः ko nāma rāgñām priyah, who, pray, is a favourite with kings? 4. perhaps: पूर्वे दृष्टस्त्वया कश्चिद्भूमैङ्गो नाम pūrvam drishtastvayā kaskid dharmagño nāma, you have, perhaps, seen before a righteous man; 5. granted, with imperatives: स धनी भवतु नाम sa dhanī bhavatu nāma, granted he is rich.

अपि नाम api nāma, (at the beginning of a sentence) perhaps; मा नाम mā nāma, perhaps (=I hope not); ननु नाम nanu nāma, surely. ननु नामाहमिष्ठा किल तव nanu nāmaaham ishâ kilava, surely I am dear to thee.

नु nu, now, pray, in questions; expresses doubt or uncertainty when repeated. अयं भीमो नु धर्मो नु ayam bhīmo nu dharma nu, can this be Bhīma or Dharma?

प्रायः prāyah, **प्रायशः** prāyasaḥ, **प्रायेण** prāyena, 1. for the most part, generally, as a general rule; 2. in all probability.

पुनः púnah, 1. again; 2. but, on the other hand.

पुनः पुनः punah punah, again and again, repeatedly.

मुहुः muhuh, often, repeatedly; generally **मुहुरुहुः** muhur muhuh.

मुहुः मुहुः muhuh—**मुहुः मुहुः** muhuh, now—now; at one time—at another time.

यतः yátah, 1. whence; often = **यस्मात्** yasmát, from whom; sometimes used for ‘where’ and ‘whither’; 2. for, because, since; frequently introduces a verse supporting a previous statement.

यथा yáthā, 1. as, in the manner that: **यथाज्ञापयति देवः**: yáthā ágñípayaḥ devaḥ, as your Majesty commands; 2. like, as (= इव iva); 3. as, for instance; 4. in order that, so that (in this sense **येन** yena = īva is often used instead) **अहं तथा करिष्ये यथा स वर्थं करिष्यति** aham tathā karishye yathā sa vadham karishyati, I shall so manage that he will slay him; 5. that, introducing (like यद् yad) a direct assertion, with or without इति iti: **त्वयोऽन्ने मे यथा त्वयायुक्तम्** me yathā—, you told me that—. **यथा यथा** yathā yathā—**तथा तथा** tathā tathā is used, like the Lat quo—eo, with comparatives.

यद् yád, 1. that: **किं यज्ञ वेत्सि त्वम्** kim yan na vetsi tvam, how is it that you do not know? 2. that, introducing direct assertions (like Gk. ἔτι) with or without इति iti at the end: **वज्ञव्यं यदिह मया हता प्रियेति** vaktavyam yad iha mayā hatā priyaḥ iti, you must say, ‘I have slain my beloved here.’ 3. because, since; 4. in order that: **किं शक्यं कर्तुं यज्ञ कुर्धते नृपः** kim sakyam kartum yan na krudhyate nripaḥ, what can be done, in order that the king be not angry?

यावत् yávat, 1. as far as, till, for, with acc., like a prep., of time and space: **वर्षे यावत्** varsham yávat, for a year; **आगमनं यावत्** ágamanaṁ yávat, till the arrival; 2. just; expressing the will to do an action at once: **यावदिसां छायामाश्रित्य प्रतिपाल्यामि ताम्** yá-

vad imām khāyām āsritya pratipālayāmi tām, having resorted to this shade, I will just wait for her; 3. with correl. तावत् tāvat, as long as—so long; no sooner—than; scarcely—when; when—then.

वत् vat, like, used at the end of adv. compounds, = इव iva or यथा yathā: मृतवत् mrita-vat, like a dead man

वरम् vāiam—न ná, better—than; च ka, तु tú, or पुनः púnah being generally added after न na: वरं प्राणत्यागो न पुनरधमानामुपगमः varam prāṇa-tyāgo na punar adhamānām upagamaḥ, better death than association with the base.

वा vā, enclitic, follows its word, 1. or; 2. pray, with interrogatives: परिवर्तिनि संसारे मृतः को वा न जायते paivartini samsāre mrītah ko vā na gāyate, in the revolving world, who, pray, that is dead is not born again?

हि hí, never at the beginning of a sentence; 1. for, because, 2. indeed, surely, verily: त्वं हि तस्य प्रियवयस्य: tvam hi tasya priya-vayasyaḥ, thou art indeed his dear friend; 3. pray, with interr.: कथं हि देवाङ्गानीयाम् katham hi devāñ gāṇīyām, how, pray, shall I know the gods?

Interjections.

211 (509). **अयि** ayi, with vocative or supplying its place, = friend, prythee: अयि मकरोद्यानं गच्छावः ayi makara_udyānam gakkhāvah, prythee let us go to the garden of love.

अहह ahaha, exclamation of joy, amazement, or sorrow: अहह महापंके पतितोऽस्मि ahaha mahāpaṅke patitoऽsmi, alas! I have fallen into a deep quagmire.

अहो aho expresses astonishment, joy, sorrow, anger, praise, or blame: अहो गीतस्य माधुर्यम् aho gītasya mādhuryam, Oh the sweetness of the song! अहो हिरण्यक श्वाष्योऽसि aho hiranyaka, slāghyo=si, Ah, Hiranyaka, you are praiseworthy.

आ à is used when something is recollected आ एवं किल तत् à evam kila tat, Ah, so indeed it was!

आः *āḥ*, excl. of joy, pain, or indignation: **आः शीतम्** *āḥ sītam*, Oh, how cold it is !

दिष्ट्या *dishtyā* (instr. of **दिष्टि** *dishti*, good luck), happily, thank heaven ! **दिष्ट्या प्रतिहतं दुर्जीतम्** *dishtyā pratihatam durgātām*, thank heaven, the evil is averted ; with **वृद्धं** *vridh*, to increase = a person (nom.) is to be congratulated upon (instr. of thing): **दिष्ट्या महाराजो विजयेन वर्धते** *dishtyā mahārāgo vigayena vārdhate*, your Majesty is to be congratulated upon your victory.

धिक् *dhik*, excl. of dissatisfaction or reproach, with acc.: **धिक्कामस्तु** *dhik tvām astu*, shame on you !

वत् *vata*, 1. sorrow: alas, woe; 2. joy or surprise: oh ! 3. a simple voc. particle: **एहि वत् सखे** *ehi vata sakhe*, ho ! friend, come.

साधु *sādhū*, well ! bravo !

स्वस्ति *svastí*, hail ! adieu !

हंत *hánta*, excl. of joy or sorrow: Oh, alas ! **हंत धिङ् मामधन्यम्** *hanta dhiñ mām adhanyam*, alas, fie upon me, a wretch !

हा हा *hā hā*, expresses grief (alas ! woe !) or astonishment, and is sometimes used with an accusative.

CHAPTER VI.

COMPOUND WORDS.

212 (510). The power of forming two or more words into one, which belongs to all Aryan languages, has been so largely developed in Sanskrit and enters to so considerable an extent into its syntax, that the general rules of composition claim a place even in an elementary grammar. All words making up a compound, except the last, appear in that form which is called their base, and when they have more than one, their middle base (84). Hence **देवदासः** *deva-dāsaḥ*, a servant of a god, or of the gods.

213 (512). Compounds are most conveniently divided into

Determinative, Copulative, and Possessive. The first are called determinative compounds, because in them the first word determines (limits) the meaning of the last. There are two kinds of Determinatives: **Dependent** and **Descriptive**.

214(513). I. a. A **Dependent** determinative (by native grammarians called **Tatpurusha**) is a compound in which the first word depends on the last. The relation of the former to the latter, if the compound were resolved, would be expressed by an oblique case, e. g. तत्पुरुषः tat-purushah, the man of him, his man. The last word may be a substantive or a participle, or an adjective if capable of governing a noun.

Dependent compounds in which the first noun would be in the—

- 1. **Acc.** : वर्षभोग्यः varsha-bhogya, m. f. n. to be enjoyed a year long; ग्रामप्राप्तः grâma-prâpta, m. f. n. having reached the village. The latter kind of compound, however, generally has the past participle at the beginning (प्राप्तग्रामः prâpta-grâma), in which case it is a possessive compound (lit. having a reached village; cp. 218).

2. **Instr.** : धन्यार्थः dhânya-arthaḥ, m. wealth (arthaḥ) (acquired) by grain (dhânyena); देवदत्तः deva-dattaḥ, given by the gods, commonly used as a proper name with an auspicious sense (Dieu-donné).

3. **Dat.** : यूपदारुः yûpa-dâru, n. wood for a sacrificial stake.

4. **Abl.** : स्वर्गपतिः svarga-patita, m. f. n. fallen from heaven.

5. **Gen.** : राजपुरुषः râga-purushah, m. the king's man.

6. **Loc.** : उरोजः uro-ga, m. f. n. produced on the breast.

Note 1. A few dependent compounds retain the case-terminations in the governed noun: धनंजयः dhanam-gaya, m. gaining spoil, proper name (Arguna); परस्मैपदम् parasmai-padam, a word for the sake of another, i. e. the transitive form of verbs; चाचस्यतिः vâkas-patiḥ, lord of speech; युधिष्ठिरः yudhi-shthirah, firm in battle, proper name.

Note 2. If the last part of a dependent compound is a verbal base, no change takes place, except that diphthongs, as usual, are changed to आ ā, and bases ending in short vowels take a final त् t. विश्वजित् visva-gít, all-conquering, from जि gi, to conquer.

215 (517). I b. **Descriptive** determinative compounds (by native grammarians called **Karmadhāraya**) are those in which the first word, either a noun (in apposition), or an adjective, or an adverb (particle), describes the second.

i. Nominally descriptive (appositional): राजर्षि rāga_rishi, king-sage = royal sage.

When the apposition implies a comparison, it is put at the end instead of the beginning: पुरुषव्याघ्रः purusha-vyāghrah, a tiger-like man.

2. Adjectively: नीलोत्पलम् nīla_otpalam, blue lotus.

Those compounds in which the adjective is a **numeral**, form with the native grammarians a special class called **Dvigu**. They are generally neuters or feminines expressing aggregates, but may also form adjectives by becoming possessive compounds (218). If an aggregate compound is formed, final अ a, अन् an, or आ ā is changed to ई ī, fem., or अम् am, neut.: त्रिलोकी tri-lokī, the three worlds; त्रिभुवनम् tri-bhuvanam, the three worlds; दशकुमारी dasa-kumārī, an assemblage of ten youths.

गौ go, cow, and नौ nau, ship, are changed to गव gava and नाव nāva: पञ्चगवम् pañka-gavam, an aggregate of five cows, but पञ्चगुः pañka-guh, adj., worth five cows.

रात्रि rātri, f. night, always becomes रात्रा rātra, m. (n.), e.g. द्विरात्रा: dvi-rātrah, two nights.

3. Adverbially (including particles and prepositions): सुकृता su-kṛita, well done; अज्ञात a-gñāta, unknown; अधिस्त्री adhi-strī, chief woman. Some compounds of this kind are used adverbially in the accusative neuter, forming a special class, called **Avyāyībhāva**, with the native grammarians: निर्मस्तिकम् nir-makshikam,

flylessly ; अनुरूपम् ánu-rûpam, after the form, i. e. accordingly ; यथाशक्ति yathâ-sakti, according to one's ability ; सविनयम् sa-vinayam, politely.

Note—At the beginning of a descriptive compound महत् mahat, great, becomes महा mahâ : महाराजः mahâ-râgâh ; while at the end, राजन् râgan, king, अहन् áhan, n. day, सखि sâkhi, friend, become राज râga, अह aha, m. (n.) (sometimes अह ahna, m.), सख sakha . परमाहः paramâhah, m. the highest day ; प्रियसखः priya-sakhaḥ, m. a dear friend.

II. Copulative (Dvandva) Compounds.

216. The parts of these compounds are connected in sense by 'and.' The terminations are dual or plural, according to the sense, or else singular neuter : हस्यश्वौ hasty-asvau, an elephant and a horse ; हस्यश्वाः hasty-asvâh, elephants and horses ; हस्यश्वम् hasty-asvam, the elephants and horses (in an army, collectively)

217. a. Adjectives are sometimes compounded into Dvandvas : शुक्लकृष्णौ sukla-krishnau, white and black.

b. Words ending in कृ ri, expressive of relationship or sacred titles, forming the first member of a compound and being followed by another word ending in कृ ri or by पुत्र putrâ, son, change then कृ ri to आ à : मातापितरौ mâtâ-pitárau, mother and father ; पितापुत्रौ pitâ-putraú, father and son ; होतापोतारौ hotâ-potârau, the Hotri and Potri priests.

c. When the names of certain deities are compounded, the first sometimes lengthens its final vowel : मित्रावरुणौ mitrâ-várunau, Mitra and Varuna ; अग्निषोमौ agnî-shómau, Agni and Soma.

III. Possessive (Bahuvrihi) Compounds.

218. These are always predicates referring to a subject expressed or understood, and are in fact determinatives ending in

nouns (which, as a rule, undergo no further change than that of accent and of being inflected in the three genders) used as adjectives. Thus नीलोत्पलम् nilotpalam, a blue lotus, becomes a possessive adjective in नीलोत्पलं सरः nilotpalam sárah, a lake possessed of blue lotuses. The accent is, as a rule, that of the first member of the compound. Possessives often come to be used as appellatives or proper names: सुहृत् su-hṛit, m. f. n. having a good heart, becomes masc., a friend; वीरसेन vīra-sena, m. f. n. having an army (sénâ) of heroes (vīrá), becomes Vîrasena, m. (proper name).

Note—Possessives may contain other compounds: राजपुरुषकार्ये râga-purusha-kârya, having the business of (a king's man); नीलोत्पलसरस्तीरः nîla_otpala-saras-tîrah, possessing {the bank of a [(blue-lotus) lake]} in the latter case, the whole compound, before becoming an adjective, was a genitive dependent; nîlotpala-sarâh is a dependent, nîlotpala a descriptive compound. In नीलोञ्जलवपुः nîla_ujjvala-vapuh, having a blue and resplendent body, the first two words form a copulative, the whole a descriptive, which finally becomes a possessive compound.

219. a. Words meaning 'hand' are placed at the end of possessive compounds: शस्त्रपाणि sastra-pâni, having a weapon in one's hand; त्रिहस्ता triña-hasta, having grass in one's hand

b. अक्षि ákshi, eye, गंध gandhá, smell, धनुः dhánuh, bow, and पाद pâda, foot, at the end of possessives become in most cases अक्ष aksha, गंधि gandhi, धन्वन् dhanvan, पाद् pâd.

c. At the end of possessives:—

a. आदि âdi, beginning, आद्या âdyâ, first, प्रभ्रति prâbhriti, beginning, = et cetera: देवा इंद्रादयः devâ indra_âdayah, the gods Indra and the rest, lit. the gods having Indra as first. The qualified noun is often omitted: इंद्रादयः indrâdayah, Indra and the rest.

β. मात्रा mâtra, n. measure=only, merely: जलमात्रम् gala-mâtram, water alone, lit. that which has water for its measure, limit.

γ. अंतरः antara, n. difference = different, another: देशांतरम् deśāntaram, another country, lit. that which has a difference of country.

δ. अर्थः artha, aim, object, = for the sake of (commonly acc., dat., or loc. sing.): दमयन्त्यर्थम् damayanty-artham, for the sake of Damayanti, lit. that which has Damayanti for an object.

δ. क ka is added to words in रि ri, to feminines in ई ī (like नदी nadī), and in the fem. to words in इन् in: बहुभृत्यक् bahu-bhartrika, having many husbands; बहुकुमारीक् bahu-kumārīka; बहुस्वामिका bahu-svāmikā, having many masters (स्वामिन् svāmīn). Most other words optionally add क ka

CHAPTER VII.

OUTLINES OF SYNTAX.

220. Owing to the great bulk of the literature consisting of poetry, Sanskrit style is naturally in a crude state as compared with that of Latin or Greek. Its chief characteristics are the predominance of co-ordination, the use of the locative absolute, a fondness for long compounds and indeclinable participles supplying the place of subordinate clauses, the frequent employment of the past participle instead of the finite verb, a predilection for passive forms, and the absence of the indirect construction and of the subjunctive mood. For the latter reason the use of the tenses and moods is comparatively simple; on the other hand, the use of the cases, being much less definite than in Latin and Greek, presents some difficulties.

The Order of Words.

221. The usual arrangement of words in a Sanskrit sentence is: first, the subject with its adjuncts (the genitive preceding its nominative); second, the object with its adjuncts; and lastly, the pre-

dicate. Adverbs or extensions of the predicate are usually placed near the beginning, after the subject or object, not at the end; e.g. जनकः सत्वरं स्वीयं नगरं जगाम *ganakah satvaram svīyam naga-*gāma, Ganaka went in haste to his city.

222. Just as the determining word comes first in compounds, so a relative and subordinate clause precedes the principal, which regularly begins with a correlative word; e.g. यस्य धनं तस्य बलम् *yasya dhanam tasya balam*, lit. of whom there is wealth, of him there is power, i.e. he who has wealth has power. Similarly: यदा *yadā*—तदा *tadā*, यावत् *yāvat*—तावत् *tāvat*, etc.

The Article.

223. There is properly neither an indefinite nor a definite article in Sanskrit; but एकं *eka*, one, and काञ्चित् *kásit*, some one, are frequently used = a certain, and स *sá*, सा *sā*, तद् *tád* (*δ*, *η*, *τό*), he, she, it or that, sometimes = the; e.g. स राजा *sá rāgā*, the king; generally, that king.

Number.

224. a. Singular collective words are sometimes used at the end of compounds to form a plural; e.g. सखीजनः *sakhī-ganah*, female friends; जनः *gana* = kind in mankind (men).

b. The dual number is in regular use. It is invariably employed with the names of things occurring in pairs, such as parts of the body; e.g. हस्तौ पादौ च *hástau pādau ka*, the hands and the feet. A masc. dual is sometimes used to express a male and a female of the same class; e.g. जगतः पितरौ *gágataḥ pitárau*, the parents of the universe (*पितृ* *pitri*, father).

c. The plural sometimes marks respect; e.g. इति श्रीशंकराचार्याः *iti śrīśaṅkara āchāryāḥ*, thus says the revered Saṅkarāchārya.

The 1st pers. pl. is sometimes used simply instead of the sing.:

वैयमपि भवत्यौ किमपि पृच्छामः vayam api bhavatyau kimapi prikkhā-mah, we (=I) too ask you something.

Names of countries (which are really the names of the people) are plural : विदेहेषु videhेशु, in Videha ; मगधेषु magadhेशु, in Magadha.

Compounds ending in words meaning country, such as देश desá, विषय vishaya, etc., are of course singular.

Concord.

225. The rules of concord between verbs, adjectives, relatives and their substantive are the same as in other inflectional languages ; but the following points may be noted :—

a. The verb is in the sing. after sing. collective nouns, and in the dual after two sing. nouns connected by च ka, and : त्वमहं च गच्छावः tvam aham ka gakkhāvah, you and I go.

b. When a dual or plur. verb refers to two or more subjects, the first person is preferred to the second or third, and the second to the third.

c. A dual or plur. adjective agreeing with masc. and fem. nouns is put in the masc., but in the neuter when agreeing with a masc. and a neut., or a fem. and a neut.

d. A verb or adjective often agrees with the nearest noun.

Pronouns.

226. A. Personal Pronouns. These, unless emphatic, are not used as subjects of verbs, being inherent in finite verbal forms.

The unaccented forms of अहम् ahám and त्वम् tvám (cp. 121), viz. मा mā, मे me ; त्वा tvā, ते te ; वाम् vām, वः vah, are used neither at the beginning of a sentence or pâda (cp. Appendix II), nor before the particles च ka, वा vā, एव evā, and ह ha, nor after vocatives ; e.g. मम मित्रम् mama (not मे me) mitram, my friend ; तस्य मम वा गृहम् tasya mama vā gr̥iham, his house or mine ; देवास्मान् पाहि devaasmān (not नः nah) pâhi, O God, protect us.

भवत् bhávat, Your Honour, the polite form of त्वम् tvám, takes the verb in the 3rd pers.: किमाह भवान् kim áha bhaván, what does your Honour say? आगच्छंतु भवतः ágakkhantu bhavantah, may you come.

B. Demonstrative Pronouns: इदम् idám or एतद् etád, this; तद् tát, that; अदः adáh, this or that.

इदम् idám and एतद् etád, agreeing with a subject in the 1st or 3rd pers., often = here: अयमसि ayam asmi, here I am; अयम्-गतस्तव पुत्रः ayam âgatas tava putrah, here comes your son.

तद् tát (like Lat. ille) often = well-known, celebrated: सा रम्या नगरी sâ ramyâ nagarî, that well-known charming city.

तद् tát with एव evá = the very, the same: तदेव नाम tad eva nâmâ, the name is the same.

तद् tát, when repeated, means various, several: तानि तानि शास्त्रारप्यध्यैत् tâni tâni sâstrâni adhyaita, he read several sâstras.

THE CASES.

Nominative.

227. The nominative is far less frequently used in Sanskrit as the subject of a sentence than in English. Its place is very commonly supplied by the instrumental of the agent with a passive verb; e. g. तेनोऽन्तम् tenayuktam, he said, lit. it was said by him.

The nom. is used after verbs meaning to be, to become, appear, seem; also after the passive of verbs of making, calling, considering, sending, appointing, etc.; e. g. तेन मुनिना कुक्कुरो व्याघ्रः कृतः tena muninâ kukkuro vyâghrah kritah, the dog was turned into a tiger by the sage.

Note—The nom. with the particle इति iti may be used instead of the acc. after the *active* of verbs of calling, considering, etc.; e. g. इमं वयस्य इति मन्ये imam vayasya iti manye, I consider this person my friend.

Accusative.

228. The accusative, besides expressing the object of most transitive verbs, is employed—

1. With verbs of motion; e.g. स ग्रामगच्छत् sa grāmam agakhat, he went to a village.

Note—Verbs of going, like गम् gam and या yâ, are very commonly joined with an abstract noun, where we should use either the corresponding adjective with ‘to become,’ or merely an intransitive verb: स कीर्ति याति sa kīrtim yāti, he becomes famous; पञ्चनं गच्छति pañkatvam gakkhati, he dies, lit. goes to death.

2. To express duration of time and distance in space: मासमधीते māsam adhīte, he learns for a month; क्रोशं गच्छति krosam gakkhati, he goes (the distance of) a kos.

Double Accusative.

229. 1. Verbs of calling, making, appointing, choosing, considering, knowing, take two accusatives. ज्ञानामि त्वां प्रकृतिपुरुषम् gānāmi tvām prakṛiti-purusham, I know thee (to be) the chief person.

2. Verbs of asking (प्रङ् prakh), begging (याच् yāk), telling (ब्रू brū, चृच् vak), and instructing (शास् sās) govern two accusatives; e.g. बलिं याचते वसुधाम् balin yākate vasudhām, he asks Bali for the earth.

Note—In the passive construction the nom. takes the place of the direct acc., while the indirect acc. remains: बलिर्याच्यते वसुधाम् balir yākyate vasudhām, Bali is asked for the earth.

3. Causative verbs usually govern two accusatives; but sometimes the instrumental is employed instead of the direct accusative (the agent): रामं वेदमध्यापयति rāmam vedam adhyāpayati, he causes Rāma to learn the Veda; but भृत्येन भारं नाययति bhrityena bhāram nāyayati, he causes the servant to carry the load (= he causes the load to be carried by the servant).

Note—In the passive construction, the nom. takes the place of the direct acc. (the agent): रामो वेदमध्याप्यते râmo vedam adhyâpyate, Râma is taught the Veda.

Instrumental.

230. The instrumental case primarily expresses either the **agent** or the **instrument** (means) by which an action is performed. तेनोऽन्तम् tena uktam, it was said by him = he said; स खड्गेन व्यापादितः sa khadgena vyâpâditaḥ, he was killed with a sword.

I. From the above are developed the following secondary senses:—

1. **Accompaniment**, with सह sahā, साकम् sâkâm, सार्धम् sârdhâm, समम् samám ; e.g. पुत्रेण सह पिता गतः putrena saha pîtâ gataḥ, the father went with his son ; or its opposite, **separation**, with or without the above words ; e.g. पित्रा वियोगं न सहते pitrâ viyogam na sahate, he cannot endure separation from his father.

2. **Cause, reason, motive**: on account of, through, etc.: भवतोऽनुग्रहेण bhavato�nugrahena, through your favour; तेनापराधेन त्वां दंडयामि tena aparâdhena tvâm dandayâmi, I punish you for that fault.

Note—The instr. of बुद्धि buddhi, thought, and भ्रान्ति bhrânti, error, is used = ‘under the impression’ and ‘under the erroneous impression’ ; e.g. आप्रबुद्धा vyâghra-buddhyâ, thinking that it was a tiger.

3. **Manner**: तौ दंपती महता स्नेहेन वसतः tau dampatî mahatâ snehena vasataḥ, that pair lives in great affection ; महता सुखेन mahatâ sukhena, with great pleasure.

4. **Accordance**: स मम मतेन वर्तते sa mama matena vartate, he acts according to my opinion. So also प्रकृत्या prakृtyâ, by nature ; जात्या gâtyâ, by birth.

5 **Price**: आत्मानं सततं रक्षेदारैरपि धनैरपि âtmânam satatam rakshedârâpi dhanairapi, a man should always protect himself even at the cost of his wife and of his wealth.

C. Time, or space **within which** anything is done : डाद-
शैवध्याकरणं श्रूयते dvâdasair varshair vyâkaranam srûyate, grammar is learnt in twelve years.

II. The instrumental is also used—

A. With **adjectives** expressing—

a. **Likeness** or **equality**: तस्य जीवितेन समा पत्नी tasya gîvitena samâ patnî, his wife is as dear to him as life.

b. **Possession**, or the opposite, freedom from, **destitution**: धनेन संपन्नो विहीनो वा dhanena sampanno vihîno vâ, possessed or destitute of wealth.

B. With **verbs** of—

a. Excelling or comparing: पूर्वान् महाभाग तयातिशेषे pûrvân mahâ-bhâga tayâ atiseshe, O fortunate man, you excel your ancestors in that (devotion).

b. Boasting or swearing: भरतेनात्मना चाहं शपे bharatena âtmânam la shampae, I swear by Bharata and myself.

c. Rejoicing, being pleased, satisfied, astonished, ashamed, disgusted: कापुरुषः स्वल्पेनापि तुष्यति kâ-purushah sv-alpena api tush-yati, a low person is satisfied even with little.

d. Motion, to express the means, or the part of the body, by which the motion is effected: वाज्जिना चरति vâginâ kaati, he goes on horseback; स श्वानं स्कंदेनोवाह sa svânam skandhenâ uvâha, he carried the dog on his shoulder.

III. Some miscellaneous uses of the instr. are the following:—

1. With words expressing a defect of body: अक्षणा काणः akshnâ kânah, blind of an eye.

2. With words expressing **need** or **use**, like अथः athah, प्रयोजनम् prayoganam, कृ kri, to do, with किम् kim, what: देवपादानां सेवकैन् प्रयोजनम् deva-pâdânâm sevakair na prayoganam, Your Majesty's feet have no need of servants; किं तया क्रियते धेन्वा kim tayâ kriyate dhenvâ, what is to be done with that cow?

3. With अलम् álam and कृतम् kritám, enough: कृतमभ्युत्थनेन kritam abhyutthânenā, pray do not rise; अलं शंकया alam sah-kayâ, away with doubt. अलम् álam in the same sense is often used with the gerund (which is an old instrumental), when it has the force of a negative imperative: अलमन्यया गृहीत्वा alam anyathâ gr̄ihitvâ, enough of misunderstanding=do not misunderstand.

Dative.

231. The dative case expresses either the **indirect object** of an action, generally a person, or, predicatively, the **purpose** of an action.

A. The dative of the indirect object is used—

1. After **transitive** verbs, with or without a direct object—
 - a. Of **giving** (दा dâ, अपेय arpaya), **owing** (धृ dhri), **promising** (प्रति० prati- or आशू० ā-siū), **telling** (कथ॑ kath, ख्या khyâ, चक्ष॑ haksh, शंस sams; निवेदय॑ ni-vedaya).

Ex. विप्राय गां ददाति vîprâya gâm dadâti, he gives a cow to the Brahman; कथयामि ते भूतार्थम् kathayâmi te bhûta_artham, I tell you the truth.

Note—यज् yag, to sacrifice, takes acc of person and instr. of thing: पशुना रुद्रं यजते pasunâ rudram yagate, he sacrifices a bull to Rudra.

- b. Of **sending** or **despatching**: भोजेन दूतो रघवे विसृष्टः bhogena dûto raghave visrishṭah, a messenger was sent by Bhoga to Raghu

2. After **intransitive** verbs meaning to **please** (रुच् ruk), to **desire** (स्पृह् sprih), to **be angry with** (कुप्त् krudh), to **hate** (द्रुह् druh), to **envy** (ईर्ष् īrshy).

Ex. किंकराय कुप्तति kimkarâya kupyati, he is angry with his servant; पुष्पेभ्यः स्पृहयति pushpebhayah spr̄hayati, he desires flowers.

Note—कुप्त् krudh and द्रुह् druh, if preceded by prepositions, govern the accusative.

3. With words of salutation: गणेशाय नमः ganesâya namah, salutation to Ganesa; रामाय स्वस्ति rámâya svasti, hail to Râma! also with अलम् alam = to be a match for, sufficient for: दैत्येभ्यो हरिरलम् daityebhyo harii alam, Hari is a match for the demons.

Note—प्रणम् pra-nam, to bow, takes either dat. or acc

B. The dative of purpose is used to express either—

i. The **end for which an action is done**: मुक्तये हरिं भजति muktaye harim bhagati, he worships Hari for (=to obtain) absolution; or—

2. The **end to which an action tends**, with क्लिप klip or संपद् sam-pad, to tend to, or with स्था sthâ, अस् as, भू bhû (the latter two being often omitted).

Ex. भक्तिनाय कल्पते bhaktir gñânâya kalpate, piety tends to knowledge; मृताजातौ सुतौ स्वस्तुःखाय mrita agâtau sutau svalpadukkhâya (sc. स्तः stah or भवतः bhavatah), a son that is dead and one that is unborn cause very little pain.

Note—A dat. is often used instead of an infinitive of purpose.

a. Instead of an infin. governing an acc.: फलेभ्यो याति phalebhyo yâti, he goes for fruit, = फलान्याहर्तु याति phalâny âhartum yâti, he goes to get fruit.

b. The dat. of an abstract noun for the infin. from the same root: यागाय याति yâgâyâ yâti, he goes for sacrificing, = यष्टु याति yashtum yâti, he goes to sacrifice.

Ablative.

232. The ablative primarily expresses the **source from which** anything proceeds; e.g. पापानाश उद्भवति pâpân nâsa ud-bhavati, from sin ruin results.

With this original meaning are connected the following uses.—

a. **On account of, by reason of, through**: लौभ्याद् मांसं भक्षयति laubhyâd mâmsam bhakshayati, he eats the flesh through greediness.

Note.—The ablative is commonly used in this sense with abstract nouns in त्वा tva, especially in commentaries: पर्वतोऽग्निमात् धूमत्वात् parvatoऽgnimâna dhûmatvât, the mountain has fire in it, because of there being smoke.

b. With **verbs** of fearing and protecting : स्तेशाद् विभेति stenâd bibheti, he fears the thief; पाहि मां नरकात् pâhi mâm narakât, protect me from hell.

c. With words meaning **different from** (अन्य anyá, पर pára, इतर itara): कृष्णाद्यो गोविंदः krishnâd anyo govindah, Krishna is different from Govinda.

d. With **comparatives** or words having a comparative sense: गोविंदाद् रामो विद्वत्तरः govindâd râmo vidvattarah, Râma is more learned than Govinda; कर्मणे ज्ञानमतिरिच्यते karmano gñânam atirikyate, knowledge is superior to action.

e. With words denoting points of the compass : ग्रामात्पूर्वो गिरिः gîmât pûrvo girih, the mountain is to the east of the village.

f. **Time within** or **after** which anything is done: सप्ताहात् septahât, within seven days; बहोदृष्टं कालात् bahor drishtam kalat, seen after a long time.

Genitive.

233. The primary meaning of the gen. is quasi-adjectival; the qualification of another noun which it denotes being generally expressed in English by the prep. 'of:' जगतो निर्माता gagato nirmâtâ, the Creator of the Universe.

Besides this use, the gen. is employed in various other ways:—

I. With verbs :—

a. To be master of (प्रभु prâbhû), to rule (इश् is), to grant, give (दय् day), to remember (स्मृ smri): आत्मनः प्रभविष्यामि âtmânah prabhavishyâmi, I shall be master of myself.

b. It expresses **possession** with verbs meaning 'to be' (अस् as, भू bhû, विद् vid): मम पुस्तकं विद्यते mama pustakam vidyate, I have a book.

II. With **adjectives** :—

- a. **Dear to, favourite with** : को नाम राजा॑ं प्रियः ko nāma rāgnām priyah, who, pray, is dear to kings ?
 b. **Equality** (तुल्य tulya, सदृशा sadṛśa, सम samā) : रामः कृष्णस्य तुल्यः rāmāḥ krishnasya tulyah, Rāma is equal to Krishna.

Note 1. The **instr.** is also used with words denoting equality

Note 2. With words expressing ‘difference,’ two genitives are used in the sense of ‘between—and.’ एतावानेवायुभतः शतक्रतोष्व विशेषः etāvāna eva yuṣhmataḥ satakratō ka viseshah, this is the only difference between you (the long-lived) and India.

III. With **passive participles** :—

- a. Past participles, with a pres. sense, of roots meaning ‘to think,’ ‘to know,’ ‘to worship,’ take the agent in the gen. : स राजा॑ं पूजितः sa rāgnām pūgitah, he is revered by kings.

- b. Future participles take the agent in the gen. as well as the instr. : मम (मया) सेव्यो हरिः mama (mayā) sevyo harih, Hari should be worshipped by me.

IV. With **adverbs** :—

- a. Meaning **far** (दूरम् dūram) or **near** (अंतिकम् antikám) : दूरं ग्रामस्य dūram grāmasya, far from the village.

Note—The **ablative** is also used with these words.

- b. Adverbs in तः tah, expressive of direction, and others of similar meaning (see 209) : ग्रामस्य दक्षिणतः grāmasya dakshinataḥ, to the south of the village.

Note—Adverbs of direction in °एन -ena take the **acc.** as well as the **gen.** : ग्रामस्य (ग्रामं) दक्षिणेन grāmasya (grāmam) dakshinena

- c. The gen. of **time** is used with multiplicatives (see 120) : मासस्याष्टकृत्तः māsasya ashtakritvah, eight times a month.

Locative.

234. The locative denotes the **place where** an action takes place : पक्षिणस्तस्मिन् वृक्षे निवासंति pakshinas tasmin vr̥kshe nivasanti, birds live in that tree.

I It expresses the following collateral meanings :—

a. The recipient: वितरति गुरुः प्राङ्मे विद्याम् vitarati guruh prāgñē vidyām, a teacher imparts knowledge to an intelligent pupil.

b. ‘Towards:’ प्राणिषु दयां कुर्वेति साधवः prānishi dayām kurvanti sādhavah, the good show compassion towards animate beings.

c. The effect of a cause दैवमेव हि नृणां वृद्धौ क्षये कारणम् dai-vam eva hi nrinām vriddhau kshaye kāraṇam, Fate is the cause of the decline or prosperity of men.

d. **By reason of, with regard to:** छिद्रेषु शक्तुं हंति khidreshu satrum hanti, he slays the enemy by reason of his weak points.

e. **Amongst, of, with superlatives:** सर्वेषु पुत्रेषु रामो मम प्रियतमः sarveshu putreshu rāmo mama priyatamah, of all the sons Rāma is dearest to me.

Note—The genitive is also used in this sense.

f. **After, of time (like abl.).** अस्मिन् दिने भुक्त्यायं त्र्यहे (त्र्यहाद्) भोक्ता asmin dine bhuktvā�am tryaha (tryahād) bhoktā, having dined to-day he will dine again after (the interval of) three days.

II. The loc. is also used with—

a. Words meaning **engaged in, intent on** (आसक्तं āsakta, तत्परं tatpara), or **skilful** (कुशलं kusala, निपुणं nipuna, पंडितं panditam) रामोऽक्षयूते निपुणः rāmo-ksha-dyûte nipunah, Rāma is skilful in playing at dice.

b. Words meaning **attachment to** (अनुच्छिह् anu-snih, अनुरंज् anu-rañg, अभिलष् abhi-lash), **confidence in** (चित्स्वि-स्वास् vi-svas), **fitness for** (युज् yug): न खलु शकुंतलायां ममाभिलाषः na khalu sakuntalāyām mama abhilāshah, my love is indeed not towards Sakuntalā; न मे त्वयि विश्वासः na me tvayi visvāsaḥ, I have no faith in you; त्रैलोक्यस्यापि प्रभुत्वं तस्मिन् युज्यते trailokyasyāpi prabhutvam tasmin yugyate, even the sovereignty of the three worlds is fitting for him.

c. With verbs of **throwing** (अस् as, छिप् kship, मुच् muk) · अरौ बाणान् द्विपति arau bâñâna kshipati, he darts arrows at his enemy

d. With verbs of **taking** (कृ kri, दा dâ), **seizing** (ग्रह् grah), or **striking**: संजीवकं सव्ये पाणौ कृत्वा (गृहीत्वा) sañgîvakanam savye pânau kritvâ (grhîtvâ), taking Sañgîvaka by the left hand; केशेषु गृहीत्वा keseshu grhîtvâ, seizing by the hair.

Note—कृ kri, दा dâ, and ग्रह् grah may take the instr. also.

Locative and Genitive Absolute.

235. The loc. and gen. absolute are used in much the same way as the English nom., the Greek gen., and the Latin abl. absolute.

The loc. is the usual absolute case, the gen. being comparatively seldom used in this sense.

Ex. गच्छत्सु दिनेषु gakkhatsu dineshu, as the days went by; गोषु दुग्धासु स गतः goshu dugdhâsu sa gatah, the cows having been milked, he departed; अद्य दशमो मासस्तातस्योपरतस्य adya dasamo mâsas tâtasya upa-atasya, to-day is the tenth month since my father died

Note 1. The pres. part. of अस् as, to be, may be used in agreement with other absolute participles: तथा कृते सति tathâ krite sati, this being done.

Note 2. An indeclinable word (एवम् evám, इत्थम् itthám, तथा ताथाः, इति íti) is sometimes used in agreement with the absolute participle: एवं गते evam gate, this being the case (lit. it having gone thus).

Note 3. The particle एव evá and मात्रा mâtra (at the end of a compound) may be used after an absolute part. to express 'no sooner—than,' 'scarcely—when.' अप्रभातायामव रजन्याम् aprabhâ-tâyâm eva raganyâm, scarcely had it dawned when—; प्रविष्टमात्र एव तत्रभवति pravishtha-mâtra eva tatrabhavati, no sooner had his honour entered than—.

Time and Distance.

236. a. The **acc.** is used to express **duration** of time and distance in space (228, 2).
- b. The **instr.** expresses the time or space **within** which anything is done (230, I, 6).
- c. The **abl.** expresses time **within** or **after** which anything is done (232, f).
- d. The **gen.** expresses the time **in** which an action is **repeated**: द्विरहः dvir ahnāḥ, twice a day (233, IV. c).
- e. The **loc.** expresses the time (1) **at** which अस्मिन् दिने asmin dīne, on this day ; (2) **after** which, like abl. (234, I. f).

Participles.

237 The **present** participle is used with आस् ās, to sit, and स्था sthā, to stand, to express continuous action : भक्षयन्नास्ते bha-kshayann āste, he keeps eating; इति विचारयन् स्थितः iti vikārayan sthitah, he stood thus thinking.

Past Participles.

238 The passive participle and its active form in चत् vat (but **not** the perf. part. in वस् vas) are very frequently used for a finite past tense; e.g. तेनेदमुक्तम् tenā idam uktam, this was said by him; स इदमुक्तवान् sa idam uktavān, he said this.

In the same way the passive of intransitive verbs is used impersonally: मयाऽच्चिरं स्थितम् mayā�atra kiram sthitam, I stood there for a long time.

The perf. pass. part. of intansitive verbs is used in the active sense: स गंगां गतः sa gaṅgām gataḥ, he went to the Ganges; स पथि मृतः sa pathi mrītah, he died on the way.

Future Passive Participles.

239. These participles in तव्य tavya, अनीय anīya, य ya (also called verbal adjectives) express **necessity**, **obligation**, or **fit-**

ness. The construction is the same as in the case of the past pass. part.: मया तत्र गंतव्यम् mayā tatra gantavyam, I must go there.

a. Sometimes this part. expresses certainty of the future : तत्स्तेनापि शब्दः कर्तव्यः tatas tena api sabdah kartavyah, then he also will surely make a noise.

b. Sometimes it is used for the future simply · युवयोः पक्षबलेन मयापि सुखेन गंतव्यम् yuvayoh paksha-balena mayāpi sukhena gantavyam, I too shall go at ease by the strength of your wings.

c. भवितव्यम् bhavitavyam and भाव्यम् bhávyam from भू bhū, to be, are used impersonally to express necessity or high probability. The adjective or noun of the **predicate** agrees with the subject in the **instr.**: तया संनिहितया भवितव्यम् tayā samnihitayā bhavitavyam, she must be (=is most probably) near; असंमूढैभवितव्यं युष्माभिः asammūḍhair bhavitavyam yushmâbhīḥ, you should be careful.

Indeclinable Participle (Gerund).

240. This participle, formed with त्वा tvā, य ya, or त्य tya (see 187-8), expresses that an action is completed before another begins. तं प्रणाम्य स गतः tam pra-namya sa gataḥ, having bowed down to him, he departed.

a. It may frequently be translated by 'in' or 'by' with the verbal noun: मां निर्धनं हत्वा किं लभेद्धम् mām nirdhanam hatvā kīm labhेधvam, what would you gain by killing me who am destitute of wealth?

b. Some indeclinable participles are equivalent in meaning to prepositions: अधिकृत्य adhikrītya, about; आदाय ādāya, with; उद्दिश्य uddisya, towards; नीत्वा nītvā, with; मुक्त्वा muktvā, except.

Infinitive.

241. The infinitive is chiefly employed to express a **purpose** (like the dat.), but is also used as the **object** of a few verbs. It

is **never** used as the **subject** of a sentence, abstract nouns supplying its place in this case

a. Infinitive of **purpose**: हिरण्यकश्चित्प्रीवस्य पाशांश्चेतुं चहि-
रागच्छत् hiranyakas kitagrīvasya pâsâms khettum bahir âgakkhat,
Hiranyaksha came out to cut the bonds of Kitagrîva; अवसरोऽय-
मात्मानं प्रकाशयितुम् avasaro-yam âtmânam prakâsayitum, this is
the time to show yourself.

b. As the **object of verbs** meaning to be able, to be fit, to know, to presume, to bear, to be pleased, to desire, to strive, to begin: गंतुमिच्छामि gantum ikkhâmi, I wish to go; कथयितुं शक्नोति
kathayitum saknoti, he is able to tell.

242. a. **Adjectives** meaning **fitness** or **ability**, and **nouns** meaning **desire**, may also take an infin. ओतुमिच्छा srotum ikkhâ, a desire to hear; लिखितमपि ललाटे प्रोज्जितुं कः समर्थः likhitam api lalâte prâugghitum kah samarthah, who is able to avoid what is stamped on his forehead (by fate)?

b. The 2nd and 3rd sing. ind. of अहैं arh, to deserve, are used imperatively = please, be pleased: भवान् मां ओतुमहैति bhavân mâm srotum arhati, will your Honour please to hear me?

c. The infin., after dropping the final म् m, is sometimes compounded with काम् kâma or मनः manah in the sense of having a wish or a mind to do what the verb indicates: द्रष्टुकामः drash्टु-
kâmah, desirous of seeing.

243 There being **no passive** form of the **infinitive** in Sanskrit, the verbs which govern the infin. are put in the passive in order to give it a passive sense.

Ex. कर्तुं न युज्यते kartum na yugyate, it is not fit to be done;
न शक्यास्ते (दोषाः) समाधातुम् na sakyâs te (doshâh) samâdhâtum,
those (mischiefs) cannot be repaired; तेन मंडपः कारयितुमारभः
tena mandapah kârayitum ârabdhâh, a hut was begun to be erected
by him.

THE TENSES.

Present.

244. The use of this tense is much the same as in English. But the following differences should be noted.—

1. a. In narration the **historical** present is more commonly used than in English: हिरण्यको भोजनं कृत्वा विले स्वपिति hiranyako bhoganam krtvâ bile svapiti, Hiranyaka, having taken his food, used to sleep in his hole; दमनको पृच्छति कथमेतत् damanako prikkhati katham etat, Damanaka asked, ‘How was it?’

b. The present is sometimes used to express the **immediate past**: अयमागच्छामि ayam âgakkhâmi, I have just come.

Note—The particle स्मा sma changes the present to a past tense प्रतिवसति स्म प्रतिवसति sma, he dwelt.

2. The present is used for the **future**:—

a. With interrogatives and with पुरा purā, soon, or यावत् yâvat, at once, used adverbially: तद्यावच्छनुम् प्रेषयामि tad yâvak khatrughnam preshayâmi, therefore I will just send Satrughna; किं करोमि kim karomi, what shall I do?

b. Immediate future: तर्हि मुक्ता धनुर्गच्छामि tarhi muktvâ dhanur gakkhâmi, then leaving the bow, I am off.

c. With an exhortative sense: तर्हि गृहमेव प्रविशामः tarhi grâham eva pravisâmak, then we will enter (= let us enter) the house.

• Imperfect, Perfect, and Aorist.

245. These three tenses are generally found used promiscuously of past time, but their exact senses are as follow:—

a. The **imperfect** denotes a definite past, and does not refer to an action done during the current day except in questions. अगच्छत् किं स ग्रामम् agakkhat kim sa grâmam, has he gone to the village? The imperfect does not express continuous action.

b. The **perfect** is generally used in narrating events of the remote past; it never refers to events of the current day.

c. The **aorist** refers to past time generally, without reference to any particular time, and to actions of the current day. It is not a narrative tense, but is appropriate in dialogues. It is thus equivalent to the English perfect present¹. It also expresses continuous action (like the imperfect in Latin): अदात् adât, he was giving; अददात् adadât, he gave.

Note—This tense acquires an imperative sense after the prohibitive particles ना mā and मास्मा mâsmâ, when it loses the augment: मा भैषीः mā bhaishîh, do not fear (cp. 139).

Simple and Periphrastic Future.

246. The **simple** future is used of **any** future action; while the **periphrastic**, which is much less frequently employed, refers to **definite** or **remote** future time, but not to actions to take place in the course of the current day.

Imperative.

247. Special uses of the imperative are the following:—

a. With interrogatives it has the force of ‘should’: किमधुना करवाम kim adhunâ karavâma, what should we do now?

b. The 1st and 3rd pers. are translated by ‘let’: अहं गच्छानि aham gakkhâni, let me go.

c. The 2nd and 3rd pers. are sometimes used in an optative sense: पर्जन्यः कालवर्षी भवतु parganyah kâla-varshî bhavatu, may rain pour down in season!

d. The 3rd sing. pass. is commonly used as a polite imperative instead of the 2nd pers. act.: आस्यताम् âsyatâm, please sit down.

Optative (Potential).

248. The Sanskrit optative is used in much the same senses as the Greek optative. It is commonly used to soften a statement,

¹ See Prof. Bhandarkar's Second Book of Sanskrit, Preface.

question, or command : को नाम संभावयेत् ko nāma sambhāvayet, who would think? त्वमेवं कुर्याः tvam evam kuryāḥ, do thou act in this manner It often thus expresses mere futurity: इयं कन्या नात्र तिष्ठेत् iyam kanyā na_astra tishthet, this girl will not stay here.

a. It very frequently expresses 'fitness' in precepts: आपदर्थं धनं रक्षेत् āpad-arthaṁ dhanam rakshet, one should save wealth against calamity.

b. It is used in conditional sentences with यदि yádi and चेत् két, in both protasis and apodosis: यदि न स्यान्नरपतिविप्लवेते ह नैरिव प्रज्ञा yadi na syān nara-patir viplaveta jha nauर iva pragā, if there were not a king, the subjects would drift away like a boat.

Benedictive (Aorist Optative).

249 This rare mood is used to express blessings or, in the first person, the speaker's wish: वीरप्रसवा भूयाः vīra-prasavā bhūyāḥ, mayst thou give birth to a warrior! कृतार्था भूयासम् kritārthā bhūyāsam, may I become successful!

Conditional.

250. The conditional, as its form (an indicative past of the future) well indicates, is properly used to express a past condition, the falsity of which is implied, and is equivalent to the pluperfect (conditional) subjunctive in Latin or English, or the aorist indicative, used conditionally, in Greek. It is employed in both protasis and apodosis. सुवृष्टिश्चेदभविष्यद्बुभिक्षं नाभविष्यत् suvṛṣṭiścchedabhiṣyad durbhikṣam na_abhavishyat, if there had been plentiful rain, there would have been no famine. The potential is employed to express the imperfect conditional.

APPENDIX I.

LIST OF VERBS

The order of the parts of the verb, when all are given, is · Pres , Impf., Impv., Opt.; Perf., Aor., Fut.; Pass. pres., aor., part.; Ger , Inf., Caus., aor., Desid., Intens.

The Roman numerals signify the conjugational class of the verb ; P. indicates that the verb is conjugated in the Parṣṭmai, A. that it is conjugated in the Ātmanepada.

अंच् aṅk, to go, to bend, to worship, I, P. अंचति ॥ अच्यते he is moved । अंचित् worshipped । अङ्क bent । अंचयति ॥

अंज् aṅg, to anoint, VII, P. अनक्ति । आनक् । अनक्तु । अंजयात् ॥ आनंज । अंजीत् । अन्यते । अक्त । अंक्ता or अङ्का, °स्त्री । अंजयति ॥

अद् ad, to eat, II, P. अति, अतिः; अदंति । आदम्, आदः, आदत्; आदन् । आदानि, अद्वि, अत्रु; अदंतु । अद्यात् ॥ अस्ति । अद्यते । जग्ध (जग्न n. food) । जग्धा, °जग्ध । अत्रुम् । आदयति । जिघत्सति ॥

अन् an, to breathe, II, P. अनिति । आनम्, आनीः or आनः, आनीत् or आनत् । आनानि, अनिहि । अन्यात् ॥ आन । आनिषत् । अनिष्टति । अनित । अनितुम् । आनयति ॥

अश् as, to attain, V, A. अस्ते । आस्तुवि, आस्तुषाः, आस्तुत । अस्त्वै, अस्तुष्व, अस्तुताम् । अस्तुवीत् ॥ आनशे, आनशिषे or आनश्वे । आश्च, आष्टाः, आष्ट । अष्ट ॥

अश् as, to eat, IX, P. अस्ताति । आस्तात् । अस्तानि, अशान, अस्तातु । अस्तीयात् ॥ आश । आशीत् । अशिष्यति । अश्यते । अशित । अशित्वा, °अश्य । अशितुम् । आशयति । अशिशिष्यति ॥

अस् as, to be, II, P. The perf. is both P. and A. The pres. A. is used to form the A. terminations of the periph. fut. अस्मि, असि, अस्ति; स्वः, स्यः, स्तः; स्मः, स्य, संति। आसम्, आसीः, आसीत्; आस्त्र, आस्तम्, आस्ताम्; आस्म, आस्त, आसन्। असानि, एधि, अस्तु; असाव, स्तैम्, स्ताम्; असाम, स्त, संतु। स्याम्, स्याः, स्यात्; स्याव, स्यातम्, स्याताम्; स्याम, स्यात, स्युः॥ आस, आसिष, आस; आसिव, आसयुः; आसतुः; आसिम, आस, आसुः। A आसे, आसिपे, आसे; आसिवहे, आसाये, आसाते; आसिमहे, आसिव्वे, आसिरे॥

अस् as, to throw, IV, P. अस्यति॥ आस, आसिष, etc., like अस to be। आस्यत्। असिष्यति। अस्यते। आसि। अस्त। आस्यति॥

आप् āp, to obtain, V, P. आप्नोति। आप्नोत्। आप्नवानि, आप्नुहि, आप्नोतु। आप्नुयात्॥ आप। आपत्। आप्स्यति; आप्ना। आप्ते। आप। आप्वा, °आप्य। आप्नुम्। आपयति। ईप्सति॥

आस् ās, to sit, II, A. आस्ते। आस्त। आस्ताम्। आसीत्॥ आसांचके। आसिष। आसिष्यते। आस्यते। आसित। आसीन neg pres. part. A.। आसितुम्॥

इ i, to go, II, P. एमि, एषि, एति; इवः; यंति। आयम्, ऐः, ऐत्; ऐव; आयन्। आयानि, इहि, ऐतु; आयाव; यंतु। इयात्॥ इयाय, इयेय, इयाय; ईयिव; ईयुः। इर्थति; ऐता। ईयते। इत। इत्वा, °इत्य। ऐतुम्॥

अधी adhi₁, to read, II, A. अधीते। अध्यैत; 3 du. अध्यैयाताम्; 3. pl. अध्यैत। अध्यै, अधीष्व, अधीताम्; अध्ययावहै, अधीयाधाम्, अधीयाताम्; अध्यामहै, अधीधम्, अधीयताम्। अधीयीत॥ अधिजगे। अध्यैष; 3. du. अध्यैपाताम्; 3. pl. अध्यैषत। अध्येष्वते; अध्येता। अधीयते। अधीत। अध्यापयति॥

इध् idh or इंध् indh, to kindle, VII, A. इंचे। ऐंच्च। इनधै, इंस्त्व, इंद्वाम्। इंधीत॥ ईधे or इंधांचके। ऐंधिष्ट। इंधिष्यते। इध्यते। इद्व। इंधयति॥

इष् ish, to wish, VI, P. इच्छति। ऐच्छत्॥ इयेष, इयेषिष, इयेष; ईषिव; ईपुः। ऐवीत्। एविष्यति। इष्यते। इष्ट। एष्टुम्। एष्यति॥

ईक्ष् iksh, to see, I, A. ईक्षते । एक्षत ॥ ईक्षांचके । एक्षिष्ठ । ईक्षिष्ठति । ईक्षयते । एक्षित । ईक्षित । ईक्षितम् । ईक्षयति ॥

उष् ush, to burn, I, P. ओषति । ओषत् ॥ उवोष, उवोषिथ, उवोष; ऊषिव, etc. । ओषीत् । उषते । उष ॥

कृ ri, to go, I, P. कृज्जति । आर्जत् ॥ आर, आरिय, आर्; आरिव, etc. । आरत्; आरन् । अरिष्ठति । कृत् । कृत्वा, °कृत्य । अर्पयति ॥

कृ ri, to go, III, P. इयर्ति; इयृतः; इय्रति । ऐयः or एयरत्; 3. du. ऐयृताम्; 3. pl. ऐयसः । इयराणि, इयृहि, इयृतु; इयराव; इय्रतु ॥

कृज् rig, to go, to gain, etc., I, A. अर्जते । आर्जत् ॥ आनृजे । अर्जयति ॥

एध् edh, to grow, I, A. एधते । एधत । एधताम् । एधेत ॥ एधामास । एधित । एधितम् । एधयति, °ते । एदिधिष्ठते ॥

कम् kam, to love, I, A. कामयते ॥ कामयांचके or चकमे । अचीकमत । कमिष्ठते or कामयिष्ठते । कांत । कामयते ॥

काश् kâs, to shine, I, A. काशते ॥ चकाशे । काशयति ॥

कृ kri, to do, VIII, P. A. करोमि, करोषि, करोति; कुर्विः, कुरुथः, कुरुतः; कुर्मः, कुरुथ, कुर्वति । अकरवम्, अकरोत्; अकुर्वे; अकुर्वन् । करवाणि, कुरु, करोतु; करवाव; कुर्वतु ॥ चकार(ः), चकर्य, चकार; चकृव; चकुः । अकार्षम्, अकार्षीः, अकार्षीत्; अकार्ष्व, अकार्षम्, अकार्षाम्; अकार्षि, अकार्ष्व, अकार्षृः । करिष्ठति; कर्ता ॥ A. कुर्वे, कुरुथ, कुरुते; कुर्वहे; कुर्वते । अकुर्विं, अकुरुथाः, अकुरुत; अकुर्वहि; अकुर्वत । करवै, कुरुध्व, कुरुताम्; करवामहै; कुर्वताम् ॥ चक्रे, चकृथ, चक्ते; चकृवहे; चक्निरे । अकृपि, अकृथाः, अकृत; अकृध्वहि; अकृष्टत । करिष्ठते । क्रियते । अकारि । कृत । कृत्वा, °कृत्य । कर्तुम् । कारयति । अचीकरत् । चिक्रीष्ठति ॥

कृत् krit, to cut, VI, P. कृतति ॥ चक्रते । अकर्तीत् । कर्तिष्ठति or कर्त्तयति । कृत्यते । कृत्त । कर्तयति । अचीकृत् । चिकर्तिष्ठति ॥

कृष् kriš, to drag along, to furrow, I or VI, P. कर्षति or कृषति ।

चक्रघे, चकर्षिय, चक्रघ; चकृषिव। अकृशत्। अक्षस्ति। कृष्टे। कृष्ट।
कृष्टा, °कृष्ट। कृष्टम्। कर्षयति। अचीकृपत्॥

कृ kri, to scatter, VI, P. किरति॥ चकार; चक्रतुः; चक्रः। करिष्यति। कीर्युते। कीर्णि। °कीर्ण॥

कृत् kr̥t, to praise, X, P. कीर्तयति॥ अचीकृत् or अचिकीर्त्॥

कृप् klip, to be able, I, A. कल्पते॥ चक्लपे। कल्पिष्यते। कूप्।
कल्पयति। अचीकूपत्॥

क्रम् kram, to stride, I, P. A. क्रामति, क्रमते॥ चक्राम, चक्रमे।
अक्रमति। क्रमिष्यति, °ते। क्रम्यते। क्रांति। क्रांत्वा, °क्रम्य। क्रमयति or
क्रामयति। चिक्रमिष्यति। चंक्रम्यते॥

क्री krī, to buy, IX, P. A. क्रीणति, क्रीणीते॥ चिक्राय। क्रेष्यति,
°ते। क्रीयते। क्रीति। क्रीत्वा, °क्रीय। क्रेतुम्। चिक्रीषते॥

छण् kshan, to kill, VII, P. A. छणोति, छणुते॥ छत॥

छिक्षि kshi, to destroy, V, P. छिक्षोति॥ छीयते। छित्। छययति
or छपयति॥

छिप् kship, to throw, VI, P. A. छिपति, °ते। छिपाणि, छिपै॥
चिक्षेप, चिक्षिपे। स्त्रेष्यति, °ते। छिप्यते। छिप्। छिपता, °स्त्रिप्।
छेष्टुम्। छेष्यति। चिक्षिप्सति॥

छुभ् kshubh, to quake, IV, P. A. छुभ्यति, °ते॥ चुद्धोभ, चुद्धुभे।
छुभ or छुभित्। द्वोभयति, °ते॥

खन् khan, to dig, I, P. A. खनति, °ते॥ चखान; चखुः। खनिष्यति। खन्यते or खायते। खाति। खात्वा or खनित्वा, °खाय। खनितुम्।
खानयति॥

खाद् khād, to eat, I, P. खादति॥ चखाद। खादिष्यते। खाद्यते।
खादित। खादयति। चिखादिष्यति॥

ख्या khyā, to tell, II, P. ख्याति। ख्याहि, ख्यातु॥ चख्यौ; चख्युः।
अख्यत्। ख्यास्यति। ख्यायते। ख्यात। °ख्याय। ख्यातुम्। ख्यापयति,
°ते। चिख्यासति॥

गद gad, to speak, I, P. गदति ॥ जगाद् । गदिष्यति । गदते । गदित ।
गदितुम् । गाहयति । जिगदिष्यति । जागद्यते ॥

गम gam, to go, I, P. गच्छति ॥ जगाम, जगंय; जग्मुः । अग-
मत् । गमिष्यति; गंता । गम्यते । गत; P. जग्मिवान् or ज्ञागन्वान् ।
गत्वा, °गम्य or °गत्य । गंतुम् । गमयति । जिगमिष्यति । जंगंति or
जंगम्यते ॥

गाह gāh, to plunge, I, A. गाहते ॥ जगाहे । गाहिष्यते । गाहते ।
गाढ or गाहित । °गात्मा । गाहयति ॥

गुह guh, to hide, I, P. A. गूहति, °ते ॥ जुगूह, जुगूहिष्य or जुंगोढ़;
जुगुहिष्व; जुगुहे, जशुक्षे or जुगुहिषे । अबुक्षत् । गुह्यते । गृह । °गुह्य ।
गूहितुम् । गूहयति ॥

गै gai, to sing, I, P. A. गायति, °ते ॥ जगौ, जगे । अगासीत् ।
गास्यति । गीयते । गीत । गीत्वा, °गाय । गातुम् । गापयति ॥

ग्रथ grath or ग्रंथ gianth, to tie, IX, P. ग्रथाति ॥ ग्रस्यते । ग्रस्यति ।
°ग्रस्य । ग्रथयति or ग्रंथयति ॥

ग्रह grah, to take, IX, P. A. गृह्णति, गृह्णीते । गृहण, गृह्णतान् ॥
जग्राह, जगृहे । अग्रहीत्, अग्रहीष । ग्रहीष्यति, °ते; ग्रहीता ।
गृह्णते । गृहीत् । गृहीत्वा, °गृह्य । ग्रहीतुम् । ग्राहयति, °ते । जि-
शृङ्खलाति, °ते ॥

ग्रै glai, to droop, I, P. ग्रायति ॥ ग्रान् । ग्रापयति or ग्रूपयति ॥

घुष् ghush, to sound, I, P. A. घोषति, °ते ॥ घुष्टते । घुष्ट । °घुष्ट ।
घोषयति ॥

ग्रा ghrâ, to smell, I, P. जिग्रति ॥ जग्रौ । ग्रायते । ग्रात् । ग्रापयति ॥

चक्ष् kaksh, to speak, II, A. चक्षे, चक्षे, चष्टे; चक्षस्वे, चड्डे, चक्षते ॥
चचक्षे । चक्ष्यते । °चक्ष्य । चष्टुम् । चक्षयति ॥

चर् kar, to move, I, P. चरति ॥ चचार, चचर्य; चेहः । चरिष्यति ।
चर्यते । चरित । चरित्वा, °चर्य । चरितुम् । चारयति । अचीचरत् ॥

चैल्ल *kal*, to move, I, P. चलति ॥ चलाल ; चेलुः । चलिष्यति ।
चलित । चलितुम् । चलयति or चालयति । चिचलिषति ॥

चि *ki*, to collect, V, P. A. चिनोति, चिनुते ॥ चिकाय, चिके ।
अचैषीत् । चैष्यति, °ते ; चेता । चीयते । चित् । चित्वा, °चित्य । चेतुम् ।
चाययते । चिकीषते or चिचीषति ॥

चिंत् *kint*, to think, X, P. चिंतयति ॥ चिंतयामास । चिंत्यते ।
चिंतित । चिंतयत्वा, °चिंत्य ॥

चुर् *kur*, to steal, X, P. चोरयति ॥ चोरयांचकार । अचूचुरत् ।
चोर्यते । चोरित ॥

छिद् *khid*, to cut, VII, P. A. छिनन्नि; छिंदति ॥ चिढेद, चिच्छेदे ।
अच्छिदत् or अच्छैत्सीत् । छेत्यति, °ते । छिद्यते । छिन्न । छित्वा, °छित्य ।
केत्तुम् । छेदयति ॥

जन् *gan*, to beget, I, P. जनति; to be born, IV, A. जायते ॥ जजान,
जजे । अजनिष्ट । जनिष्यते; जनिता । जात । जनयति, °ते । जिजनिष्यते ॥

जागृ *gâgri*, to awake, II, P. (properly an intensive of गृ *gri*)
जागति; जागृतः; जाग्रति । अजागरम्, अजागः, अजागः; अजागृताम्;
अजाग्रः । जागरणि, जागृहि, जागर्तु ॥ जजागार or जागरांचकार ।
जागरिष्यति । जागरित । जागरयति ॥

जि *gi*, to conquer, I, P. (A with परा and वि) जशति ॥ जिगाय;
जिगियव ; जिग्युः । अजैषीत् । जेष्यति । जीयते । जित् । जित्वा, °जित्य ।
जेतुम् । जापयति । जिगीषति ॥

जीकृ *gîv*, to live, I, P. जीवति ॥ जिजीव ; जिजीवुः । अजीवीत् ।
जीविष्यति । जीव्यते । जीवित । जीवित्वा, °जीव्य । जीवितुम् । जीव-
यति । जिजीविष्यति ॥

जृ *grî*, to grow old, IV, P. जीर्यति ॥ जजार । जीयते । जीर्ण ।
जरयति ॥

ज्ञा *gnâ*, to know, IX, P. A. जानाति, जानीते ॥ जज्ञौ, जजे । अज्ञासीत् ।

ज्ञास्यति ; ज्ञाता । ज्ञायते । अज्ञायि । ज्ञात । ज्ञात्वा, °ज्ञात्य । ज्ञातुम् । ज्ञापयति, °ते or ज्ञपयति, °ते । जिज्ञासते ॥

ज्या gyâ, to grow weak, IX, P. जिनाति ॥ जिज्यौ ; जिज्यिव ; जिज्युः । अज्यासीत् । ज्यास्यति । जिज्यासति ॥

तन् tan, to stretch, VIII, P. A. तनोति, तनुते ॥ ततान्, तेने । अतानीत् । तन्यते or तायते । तत् । तत्वा, °तत्य or °ताय । तानयति ॥

तप् tap, to burn, I, P. A. तपति, °ते or IV तप्यति, °ते ॥ तताप, तेषे । अताप्सीत् । तप्स्यति । तप्ते । तप्त्र । तप्त्वा, °तप्त्य । तप्त्वम् । तापयति ॥

तुद् tud, to strike, VI, P. A. तुदति, °ते ॥ तुदोद । तुद्यते । तुद्य । तोदयति ॥

तृप् trip, to be pleased, IV, P. तृप्यति ॥ ततर्यै ; ततृष्यिव । अतृपत् । तृप्त । तर्ययति । अतीतृपत् । तितृस्ति ॥

तृह् trih, to kill, VII, P. तृणेडि ; तृहंति । तृणेहु ॥ ततहै । तृस्ते । तृढ ॥

तृ॒ त्रि, to cross, I, P. or VI, A. तरति or तिरते ॥ ततार ; तेसः । अतार्षीत् or अतारीत् । तरिष्यति, °ते । तीर्यते । तीर्णि । तीर्ण्वा, °तीर्ण्य । तर्तुम्, तरितुम्, तरीतुम् । तारयति, °ते । तितीर्षति ॥

त्यज् tyag, to abandon, I, P. A. त्यजति, °ते ॥ तत्यज, तत्यजे । अत्याक्षीत् । त्यस्यति, °ते or त्यजिष्यति, °ते । त्यज्यते । त्यक्त । त्यज्ञा, °त्यज्य । त्याजयति । तित्यज्ञति ॥

त्रस् tras, to tremble, I, P. or IV, P. A. त्रसति or त्रस्यति, °ते ॥ तत्रास ; तत्रसुः or चेसुः । अत्रासीत् । त्रस्त । त्रासयति ॥

त्वर् tvar, to hasten, I, A. त्वरते ॥ तत्वरे । त्वरित । त्वरयति ॥

दंश् dams, to bite, I, P. दशति ॥ ददंश । दशिष्यति । दश्यते । दष्ट । दंश्वा, °दश्य । दंशयति ॥

दम् dam, to tame, IV, P. दाम्यति ॥ दांत । दमयति ॥

दह् dah, to burn, I, P. दहति ॥ देहिष्य or ददग्ध, ददाह । अधाक्षीत् । धस्यति । दस्यते । दग्ध । दग्ध्वा, °दद्वा । दग्धम् । दाहयति । दिधक्षति ॥

दा dâ, to give, III, P. A. ददाति, दत्ते ॥ ददौ, ददे । अदात् ; अदित,

3. pl. अदिक्ति । हास्यति, °ते ; दाता । दीयते । दत्त (often °त्त after prefixes: आत्त ा-त्ता) । दत्ता, °दाय । दापयति । दित्सति ॥

दिव् div, to play, IV, P. A. दीवति ॥ दिदेव । अदेवीत् । देविष्यति । वूत् । देवित्तुम् । देवयति ॥

दिश् dis, to point, VI, P. A. दिशति, °ते ॥ दिदेश, दिदिशे । अदिशत् । देश्यति, °ते ।, दिश्यते । दिष्ट । °दिश्य । देष्टुम् । देशयति । दिदिशति ॥

दिह dih, to anoint, II, P. A. देखि, धेखि, देगिध ; दिहः, दिग्धः, दिग्धः ; दिङ्गः, दिग्ध, दिहंति । दिहे, धिल्ले, दिग्धे ; दिहहे, दिहाये, दिहाते ; दिल्लहे, धिग्धे, दिहते । अदेहम्, अधेक्, अथेक् ; अदिह, अदिग्धम्, अदिग्धाम् ; अदिङ्ग, अदिङ्ग, अदिग्ध, अदिहन् । अदिहि, अदिग्धाः, अदिंग्ध ; अदिहहि, अदिहायाम्, अदिहाताम् ; अदिल्लहि, अधिग्धम्, अदिहत् । देहानि, दिग्ध, देग्धु ; देहाव, दिग्धम्, दिग्धाम् ; देहाम, दिग्ध, दिहंतु । देहै, धिल्ल, दिग्धाम् ; देहावहै, दिहायाम्, दिहाताम् ; देहामहै, धिग्धम्, दिहताम् । दिहात, दिहीत ॥ (दिदेह), दिदिहे । दिहते । दिग्ध । °दित्त । देहयति ॥

दुह् duh, to milk, II, P. A. (like दिह) दोगिध । अधोक् । दोग्धु । दुस्तात् ॥ दुदोह, दुदुहे । अधुक्त, अधुक्तत् । धोस्यते । दुस्तते । दुग्ध । दुग्धाव । दोग्धुम् । दोहयति । अदूदुहत् । दुधुक्षति ॥

दृश् dris, to see, I, P. पश्यति ॥ दर्श ; ददृशुः । अद्राक्षीत् or अदर्शत् । द्रूक्षति ; द्रष्टा । दृश्यते । अदर्शि । दृष्ट । दृष्टा, °दृश्य । द्रृष्टुम् । दर्शयति । अदीदृशत् । दिदृक्षते ॥

द्युत् dyut, to shine, I, A. द्योतते ॥ दिद्युते । अद्युतत् । द्योतिष्यते । द्योतयति । अदिद्युतत् ॥

द्रु dru, to run, I, P. द्रवति ॥ दुद्राव, दुद्रोय ; दुहृव । अदुदुवत् । द्रोष्यति । द्रुत । दुन्वा, °दूत्य । द्रोत्तुम् । द्रावयति । (अदुद्रवत् or अदिद्रवत्) ॥

द्रुह् druh, to hurt, IV, P. द्रुत्यति ॥ दुद्रोह, दुद्रोहिष्य or दुद्रोग्ध or
दुद्रोद ; दुद्रुहिव । अदुहत् । भ्रोस्यति । द्रुपथ । दुभ्रुक्षति ॥

द्विष् dvish, to hate, II, P. A. द्वेषि ॥ दिद्वेष । अद्विक्षत् । द्विष ।
डेवृम् । डेषयति ॥

धा dhâ, to place, III, P. A. दधाति ; धत्तः ; दधति । धत्ते ; दधाते ।
दधते । अदधात् ; अधत्ताम् ; अदधुः । अधत्त ; अदधाताम् ; अदधत् ।
दधानि, धेहि, दधातु ; धत्ताम् ; दधतु । दधै, धत्त्व, धत्ताम् ; दधाताम् ;
दधताम् । दधात्, दधीत ॥ दधौ, दधे । अधात्, अधित ॥ धास्यति,
०ते ; धाता । धीयते । अधायि । हित । ०धाय । धातुम् । धापयति ।
धित्सति ॥

धाव् dhâv, to run, to wash, I, P. A. धावति, ०ते ॥ दधाव । अधा-
वीत, अधाविष्ट । धाव्यते । धावित running ; धौत washed । धावयति ॥

धू dhû, to shake, V or IX, P. A. धुनोति, धुनुते or धुनति, धुनीते ॥
दुधाव, दुधुते । धविष्यति । धूयते । धूत । धूनयति । दोधूयते ॥

धृ dhri, to bear, I, P. A. (no present) दधार, दधे । धरिष्यति, ०ते ।
ध्रियते । धृत । धृत्वा । धर्तुम् । धारयति, ०ते । अदीधर्त ॥

ध्मा dhmâ, to blow, I, P. धमति ॥ दध्मौ । अभ्मासीत् । धम्यते or
ध्मायते । ध्मात् । ०ध्माय । ध्मापयति ॥

नह् nad, to hum, I, P. नदति ॥ ननाद, नेदिष्य ; नेदुः । नदित ।
नदयति or नादयति ॥

नम् nam, to bend, I, P. नमति ॥ ननाम ; नेमुः । अनंसीत् । नंस्यति ।
नम्यते । नत । नत्वा, ०नम्य । नमितुम् or नंतुम् । नमयति or नाम्यति ।
अनीनमत् । निनंसति ॥

नश् nas, to perish, IV, P. नश्यति ॥ ननाश ; नेशुः । अनशत् or अने-
शत् । नशिष्यति or नंश्यति । नष । नाशयति । अनीनशत् ॥

नह् nah, to bind, IV, P. A. नस्यति, ०ते ॥ नस्यते । नङ्ग । ०नस्य ।
नाहयति ॥

- नृत् nrit, to dance, IV, P. नृत्यति ॥ ननर्ते; ननृतुः । नर्तिष्यति ।
 • नृत्यते । नृत्त । नर्तयति । निनर्तिष्यति । नरीनर्ति or नरीनृत्यते ॥
- पच् pak, to cook, I, P. A. पचति, °ते ॥ पपाच, पेचे । पस्यति;
 पक्षा । पच्यते । पक्ष । पक्षा । पाचयति । पापच्यते ॥
- पत् pat, to fall, I, P. पतति ॥ पपात; पेतुः । अपम्भत् । पतिष्यति ।
 पत्यते । पतित । पतितुम् । पतित्वा, °पत्य । पातयति । पिपतिष्यति or
 पित्सति ॥ *
- पद् pad, to go, IV, A. पद्यते ॥ पेदे । अपादि (aor. ऐत्म.) । पत्यते ।
 पन्न ॥ °पद्य । पन्नुम् । पादयति । अपीपदत् । पित्सते । पनीपद्यते ॥
- *पा pā, to drink, I, P. पिबति ॥ पपौ, पियथ or पपाथ; पपुः । अपात् ।
 पास्यति । पीत् । पीत्वा, °पाय । पातुम् । पीयते । अपायि । पाययति ।
 पिपासति । पेपोयते ॥
- पा pā, to protect, II, P. पाति ॥ अपासीत् । पातुम् ॥
- पुष् push, to thrive, IV or IX, P. पुष्यति or पुष्णाति ॥ मुषोम । मुष्टते ।
 मुष । योषयति ॥
- पू पू, to purify, IX, P. A. (or I, A. पवते) मुनाति, मुनीते ॥ मुषाच,
 मुपुचे । अपावीत्, अपविष्ट । मूयते । मूत् । मूत्वा, °मूय । पावर्यति ॥
- पृ pr̄i (पूर् pūr), to fill, to guard, III, P. पिपर्ति; पिप्रति ॥ (पपार),
 मुपूरे । मूर्यते । मूर्ति or मूर्णि । °मूर्य । पूरयति ॥
- प्रश् prakh, to ask, VI, P. पृच्छति ॥ पप्रच्छ, पप्रच्छिय or पप्रष्ठ;
 पप्रच्छुः । अप्राशीत्, अप्रष्ठ । प्रस्त्वति । पृच्छते । मृष्ट । मृष्टा, °पृच्छ ।
 म्रष्टुम् । पिपृच्छिष्यति ॥
- प्री prī, to please, IX, P. A. प्रीणाति, प्रीणीते ॥ (पिप्राय), पिप्रिये ।
 अप्रैषीत् । प्रीयते । प्रीत । प्रीणयति ॥
- फल् phal, to burst, I, P. फलति ॥ पफाल । फलित or फुक्क । फा-
 लयति ॥
- बंध् bandh, to bind, IX, P. बध्नाति ॥ बबंध, बबंधिय or बबंद्ध or
 बबंध । भंत्सति । बध्यते । बद्ध । बद्धा, °बध्य । बंद्धुम् । बंधयति ॥

बुध् budh, to perceive, I, P. A. or IV, A. बोधति, °दे or बुधते ॥
बुधुधे । अबुद्ध । भोत्यते । बुधते । बुद्ध । बुद्धा, °बुध । बोद्धम् । बोध-
यति । अबूधत् । बुभुत्यते ॥

ब्रू brû, to speak, II, P. A. ब्रवीमि, ब्रवीषि, ब्रवीति; ब्रूवः, ब्रूषः;
ब्रूतः; ब्रूमः; ब्रूथ, ब्रूवंति । ब्रूते; ब्रूवते । अब्रवम्, अब्रवीः, अब्रवीति;
अब्रूताम्; अब्रुवन् । ब्रवाणि, ब्रूहि, ब्रवीतु; ब्रवाव, ब्रूतम्, ब्रूताम्;
ब्रवाम, ब्रूत, ब्रूवंतु । ब्रूयात् ॥ वच् vak is used instead of ब्रू brû
in the general forms. The perfect आह् āha may be used for its
present (153, 3).

भक्ष् bhaksh, to eat, devour, I, P. भक्षति ॥ भक्षते । अभक्षि ।
भक्षित । भक्षितुम् । भक्षयति । अभक्षत् ॥

भज् bhag, to divide, to enjoy, I, P. A. भजति, °ते ॥ वभाज,
वभक्ष; भेजुः; भेजे । अभाजीत्, अभक्ष । भजिष्यति, °ते । भज्यते । भक्ष ।
भक्षा, °भज्य । भक्षुम् । भाजयति, °ते । भिक्षति ॥

भंज् bhañg, to break, VII, P. भनक्षि । अभनक् । भनक्षु । भंज्यात् ॥
वभंजा । अभांक्षीत् । भंस्यति; भंक्षा । भज्यते । अभाजि । भग्न । भंक्षा, °भज्य ॥

भा॒ष् bhâsh, to shine, to appear, II, P. भाति; भांति । अभात; अभान्
or अभुः ॥ वभौ । भास्यति । भात ॥

भाष् bhâsh, to speak, I, A. भाषते ॥ वभाषे । अभाषिष्ट । भाषिष्यते ।
भाष्यति । भाषित । भाषित्वा, °भाष । भाषितुम् । भाषयति ॥

भिद् bhid, to cleave, to break, VII, P. A. भिनत्ति, भिन्ते ॥ विभेद,
विभिदे । भेत्यति, °ते । भिद्यते । भिन्न । भिद्या, °भिद्य । भेत्तुम् । भेदयति ॥

भी bhî, to fear, III, P. विभेति; विभ्यति । अविभेत; अविभयुः ॥
विभय or विभयांचकार । अभैषीत् । भीयते । भीत । भेत्तुम् । भाययति
or भीषयते । वेभीयते ॥

भुज् bhug, to enjoy, VII, P. A. भुनक्षि, भुक्षे ॥ बुभुजे । भोत्यति,
°ते । भुज्यते । भुक्ष । भुक्षा । भोद्धम् । भोजयति, °ते । बुभुक्षते । बोभुजीति,
बोभुज्यते ॥

भू bhû, to be, become, I, P. A. भवति, °ते ॥ वभूव, वभूवे । अभृत्, अभिष्ठ । भविष्यति । भूयते । अभावि । भूत् । भूत्वा, °भूय । भवितुम् । भावयति, °ते । वुभूषति, °ते । बोभवीति ॥

भृ bhr̥, to carry, III, P. A. (also I, P. A. भरति, °ते) विभर्ति, विभृते; विभ्रति, विभ्रते । विभराणि, विभृहि, विभर्तु ॥ वभार, वभर्य; वभूव; or विभरांचकार । अभारपूत्, अभृत् । भरिष्यति । भ्रियते । भृत् । °भृत् । भर्तुम् । भारयति । वुभूषति । वरीभर्ति ॥

भ्रज् bhragg, to fry, VI, P. भृज्जति ॥ भृज्ज्यते । भृष्ट । भृष्टा । भृज्जयति ॥

भ्रम् bhram, to wander, IV, P. or I, P. A. भ्रास्यति or भ्रमति, °ते ॥ वधास; वधमतुः; or भ्रेमतुः । भ्रसिष्यति । भ्रांत । भ्रांत्वा, °भ्रस्य or °भ्रास्य । भ्रांतुम् or भ्रमितुम् । भ्रामयति or भ्रमयति । वंभ्रमीति, वंभ्रस्यते ॥

मज्ज् magg, to sink, I, P. मज्जति ॥ ममज्ज । मंस्यति । मग्न । °मज्ज्य । मज्जितुम् । मज्जयति । मिमंशति ॥

मद् mad, to rejoice, IV, P. माद्यति ॥ ममाद्; मेदतुः । अमादीत् । मद्यते । मत्त । मादयति or मदयति । अमीमदत् ॥

मन् man, to think, IV, A. मन्यते ॥ मेने । अमन्त्स । मन्यते । मन्यते । मत । मत्वा, °मन्य or °मत्य । मंतुम् । मानयते । मीमांसते ॥

मंथ manth, to shake, I or IX, P. मंथति or मथ्याति ॥ ममंथ, ममंथिथ । मंथिष्यति । मथ्यते । मथित । °मथ्य । मंथयति ॥

मा mā, to measure, II, P. or III, A. माति or मिमीते ॥ ममौ or ममे । मीयते । अमायि । मित । मित्वा, °माय । मातुम् । मापयति । मित्सति ॥

मुच् muk, to loosen, VI, P. A. मुच्चति, °ते ॥ मुमोच, मुमुचे । अमुच्चत्, अमुक्त । मोस्यति, °ते । मुच्यते । मुक्त । मुक्ता, °मुच्य । मोकुम् । मोचयति, °ते । अमूमुच्चत् । मुमुक्षति or मोक्षते ॥

मुह् muh, to be foolish, IV, P. मुह्यति ॥ मुमोह, मुमोहिय or मुमोग्ध

or मुमोढ़ । अमुहत् । मोहिष्यति । मुग्ध or मूढ़ । मुखते । मोहयति । अमूखत् ॥

मृ mr̥i, to die, VI, P. (pres. and aor. A.) म्रियते ॥ ममार, ममर्य ; मविव । ममृत । मरिष्यति । म्रियते । मृत । मृत्वा । मर्तुम् । म्लारयति । अमीमरत् । मुमूर्षिति । मरीमर्ति ॥

मृज् mrig, to cleanse, II, P. मार्हि; मृष्टः; मृजंति । अमार्हि; अमृष्टम्; अमृजन् । मार्जिनि, मृदुः, मार्हि; मृष्टम्; मृजंतु । मृज्यात् ॥ ममार्जि; ममृजुः । अमार्जीत् or अमार्दीत् or अमृद्धत् । मार्क्ष्येति । मृज्यते । मृष्ट । मार्जित्वा or मृष्टा, °मृज्य । मार्जयति । मरीमृज्यते ॥

म्ला mnâ, to study, I, P. मनति ॥ अम्लासीत् । म्लायते । म्लात् ॥
म्लै mlai, to fade, I, P. म्लायति ॥ म्लौ । अम्लासीत् । म्लान् । म्लापयति or म्लपयति ॥

यज् yag, to worship, I, P. A. यजति, °ते ॥ इयाज, ईजे । अयाद्वीत्, अयष्ट । यस्यति ; यष्टा । इन्यते । इष्ट । इष्टा । यष्टुम् । याजयति । अयीयजत् । यियक्षति ॥

यम् yam, to stop, I, P. यच्छति ॥ यथाम, यथंय or येमिथ ; येमुः । यंसति or यमिष्यति । यस्यते । यत । यत्वा, °यस्य or °यत्व । यंतुम् । यमयति or यामयति । यियंसति ॥

या yâ, to go, II, P. याति ॥ अयात् ; अयान् or अयुः । यातु । यायात् ॥ ययौ । अयासीत् । यास्यति ; याता । यायते । यात । यात्वा, °याय । यातुम् । यापयति । यियासति ॥

यु yu, to join, II, P. यौति ; युवंति । अयौत् ; अयुवन् । यौतु ; युवंतु । युयात् । यूयते । युत । युत्वा, °युत्व । युयूधति ॥

युज् yug, to join, VII, P. A. युनक्ति, युक्ते ॥ युयोज, युयुजे । अयुजत्, अयुक्त । योस्यति, °ते । युज्यते । युक्त । युक्ता, °युज्य । योक्तुम् । योजयति, °ते । अयुयुजत् । युयुधति ॥

रक्ष् raksh, to protect, I, P. A. रक्षति, °ते ॥ ररक्ष । अरक्षीत् । रक्षिष्यति ; रक्षिता । रक्षते । रक्षित । °रक्ष्य । रक्षितुम् । रक्षयति ॥

रञ् rāñg, to tinge, IV, P. रञ्यति ॥ रञ्यते । रञ्न । °रञ्य ।
रंजयति ॥

रभ् rabh, to grasp (आरभ् ā-rabh, to begin), I, A. रभते ॥ रेभे ।
अरभ । रस्यते । रम्यते । अरभि । रभ । °रम्य । रनुम् । रंभयति, °ते ।
रिष्वते ॥

रम् ram, to sport, I, A. (with वि, आ, परि, उप optionally P.)
रमते ॥ रेमे । अरंस्त । रंस्यते । रनुम् । रत । रत्वा, °रम्य or °रत्य । रम्यते ।
रमयति । रिरंसते ॥

राज् rāg, to shine, I, P. A. राजति, °ते ॥ रराज, रेजे । अराजीत् ।
रीजयति ॥

रु ru, to cry, II, P. रौति ; रुतः; रुवंति ॥ रुराव; रुरुवुः । अरा-
वीत् । रुयते । रुत । रावयति । रोहयते ॥

रुह् rud, to weep, II, P. रोदिति ; रुदंति । अरोदम्, अरोदः or अरोदीः;
अरोदत् or अरोदीत्; अरुदिव; अरुदन् । रोदानि, रुदिहि, रोदितु;
रोदाव; रुदंतु । रुद्यात् ॥ रुरोद । अरुदत् । रोदिष्यति । रुद्यते । रुदित ।
रुदित्वा, °रुद्य । रोदितुम् । रोदयति । रुरुदिष्यति । रोरुद्यते ॥

रुध् rudh, to shut out, VII, P. A. रुण्डि, हंडे ॥ रुरोध, रुध्मे ।
अरुधत् or अरौसीत्; अरुडः । रोत्यति । रुध्यते । सुद्ध । सुद्धा, °रुध्य ।
रोहुम् । रोधयति । रुहत्सति ॥

रुह् ruh, to grow, I, P. रोहति ॥ रुरोह । अरुक्षत् or अरुहत् ।
रोक्ष्यति । रुक्षते । रुढः । रुद्धा, °रुक्ष । रोहुम् । रोहयति or रोपयति ।
रुहक्षति ॥

लभ् labh, to grasp, I, A. लभते ॥ लेभे । लभ्यते । लभ्यते । लभ ।
लभ्य, °लभ्य । लंभयति । लिप्सते ॥

लिख् likh, to scratch, to write, VI, P. लिखति ॥ लिलेख । लिख्यते ।
लिखित । लिखित्वा, °लिख्य । लेखयति ॥

लू lū, to cut, IX, P. A. लुनाति, लुनीते ॥ लुलाव, लुलुवे । लून ॥
वच् yak, to speak, II, P. वच्चि, वक्षि, वक्त्रि; वच्चः, वक्यः, वक्त्रः;

वच्मः, वक्थ, वर्दन्ति । अवचम्, अवक्, अवक्; अवस्थ, अवक्षम्, अव-
क्षाम्; अवचम्, अवक्त्, अवदत् । वचानि, वग्धि, वकु; वचाव । वच्यात् ॥
उवाव; ज्ञुः । अवोचत् । वस्यति; वक्ता । उच्यते । अवाचि । उक्त ।
उक्ता, °उच्य । वक्तुम् । वाचयति । विवक्षति ॥

वद् vad, to speak, I, P. वर्दन्ति ॥ उवाह, उवदिष्य; ज्ञुः । अवा-
दीत् । वदिष्यति । उद्यते । उदित । उदित्वा, °उद्य । वदितुम् । वादयति ।
विवदिष्यति ॥

वप् vap, to sow, to weave, I, P. A. वपति ॥ उवाप, उवपिष्य or
उवस्थ; ज्ञुः । वप्स्यति । उप्यते । उप्त्र । वापयति ॥

वश् vas, to desire, II, P. वश्यम्, वशि, वष्टि; उश्वः; उशंति ।
अवश्यम्, अवद्, अवट्; औश्व । वशानि, उड्डि, वषु । उश्यात् ॥ वश-
यति ॥

वस् vas, to dwell, I, P. वसति ॥ उवास, उवसिष्य or उवस्थ; ऊषिष्य;
ज्ञुः । अवात्सीत् । वस्यति । उच्यते । उषित । उषित्वा, °उष्य । वस्तुम् ।
वासयति । अवीवसत् । विवस्ति ॥

वस् vas, to wear, II, A, वसे ॥ ववसे । अवसिष्ट । वसित । वसित्वा,
°वस्य । वसितुम् । वासयति ॥

वह् vah, to carry, I, P. A. वहति, °ते ॥ उवाह, उवहिष्य or उवोढ;
ऊहिव; ज्ञुः । अवाक्षीत् । वस्यति; वोढा । उस्यते । जढ । उदृ, °उस्य । वोढुम् । वाहयति ॥

विह् vid, to know, II, P. वेज्ञि, वेत्सि, वेज्ञि; विडः; वित्यः; विज्ञः;
विज्ञ, विष्य, विदंति । अवेदम्, अवेः or अवेत्, अवेत; अविडः, अविज्ञम्,
अविज्ञाम्; अविभ, अविज्ञ, अविदन् or अविदुः । वेदानि, विद्धि, वेतु;
वेदाव, विज्ञम्, विज्ञाम्; वेदाम, विज्ञ, विदंतु । विद्यात् ॥ विवेद or वि-
दांचकार । अवेदीत् । वेदिष्यति; वेदिता । विद्यते । विदित । विदित्वा ।
वेदितुम् । वेदयति । विविदिष्यति ॥ Pres. perf वेद (*oīda*), वेत्य (*oīσ-θa*),
वेद (*oīde*); विडः, विद्युः; विद्युः; विज्ञ (*īdμεv*), विद्, विटुः (cp. p. 96, 9).

विह् vid, to find, VI, P. A. विदंति, °ते ॥ विवेद, विविदे । अविदत्,

अविदत् । वेद्यति, °ते । विद्यते (there is found, there exists, there is) । विज्ञ or विज्ञ । विज्ञा, °विद्या । वेद्यम् । वेद्यति । विवित्सति ॥

विश् vis, to enter, VI, P. विशति ॥ विवेश । अविष्टत् । वेष्यति । विषयते । विष्ट । °विष्य । वेष्टम् । वेष्यति । विविष्टति ॥

वृ vri, to cover, V, P. A. वृणोति, वृणुते ॥ वचार, वचरिष्य; वृवृ; वृनुः । अवारीत्, अवृत् । व्रियते । वृत् । वृत्वा, °वृत्य । वरितुम् or वरी-तुम् । वारयति ॥

वृत् vri, to choose, IX, A. वृणीते ॥ वन्ने । अवृत् । वरिष्यते । व्रियते । वृत् । वृत्वा । वरीतुम् । वरयति ॥

वृत् vrit, to be, to exist, I, A. (optionally P. in aor., fut., desid.) वर्तते ॥ वचृते । °अवृत्तत् । वर्तिष्यते or वर्त्यते । वृत् । °वृत्य । वर्तितुम् । वर्तयति । अवीवृत्तत् । विवृत्सति ॥

वृथ् vridh, to increase, I, A. (opt. P. in aor., fut., desid.) वर्धते ॥ वचृधे । अवृधत्, अवर्धिष्ट । वर्त्यति । वृद्ध । वर्धितुम् । वर्धयति, °ते । अवीवृधत् ॥

व्यध् vyadh, to strike, IV, P. विध्यति ॥ विव्याध; विविधुः; अव्यासीत् । विधते । विद्ध । विद्धा, °विध्य । व्याधयति । विवित्सति ॥

व्रज् vrug, to go, I, P. व्रजति ॥ वद्राज, वद्रजिष्य । अद्राजीत् । व्रजिष्यति । व्रज्यते । व्रजित । व्रजित्वा, °व्रज्य । व्रजितुम् । द्राजयति । विव्रजिष्यति ॥

व्रश्च vrash, to cut, VI, P. वृश्चति ॥ वृश्चते । वृश्चण । वृश्चा, °वृश्च ॥

शंस् sams, to recite, I, P. शंसति ॥ शशंस । अशंसीत् । शंसिष्यति । शस्यते । शस्त । शस्त्वा, °शस्य । शंसितुम् । शंसयति ॥

शक् sak, to be able, V, P. शक्नोति ॥ शशाक; शेकुः । अशक्त् । शक्षयति । शक्यते । शक्त । शिष्यति ॥

शप् sap, to curse, I, P. A. शपति, °ते ॥ शशाप, शेपे । शपिष्यते । शप्यते । शम । शापयति ॥

शम् sam, to cease, IV, P. शास्यति ॥ शाशाम् ; शेनुः व अशामत् ।
शांतं । शामयति । अशीशामत् ॥

शास् sás, to command, II, P. शास्ति ; शिष्वः ; शासति । अशा-
सम्, अशा: or अशात्, अशात् ; अशिष्व ; अशासुः । शासानि, शाधि,
शास्तु ; शासाव, शिष्टम्, शिष्टाम् ; शासाम्, शिष्ट, शासन् । शिष्यात् ॥
शशाम् । अशिष्पत् । शासिष्यति । शिष्यते । शिष्ट । शासिन्वा । शा-
स्तुम् ॥

शिष् sish, to distinguish, VII, P. शिनष्टि ; शिंष्वः ; शिंष्वति ।
शिनष्टाणि, शिंष्टृ, शिनष्टु ॥ शिषोष । अशिष्पत् । शेष्यति । शिष्यते ।
शिष्ट । शिष्टा, °शिष्य । शेष्यति ॥

शी शि, to lie down, II, A. शये, शेषे, शेते ; शेवहे, शयाये, शयाते ;
शेमहे, शेधे, शेरते । अशयि, अशेयाः, अशेत ; अशेवहि, अशयायाम्,
अशयाताम् ; अशेमहि, अशेद्वम्, अशेरत । शयै, शेष्व, शेताम् ; शया-
वहै, शयाचाम्, शयाताम् ; शयामहै, शेद्वम्, शेरताम् । शयीत ॥
शिष्ये । अशयिष्ट । शयिष्यते । शयित । शाययति । शिष्यायिष्यते ॥

शुच् suk, to grieve, I, P. शोचति ॥ शुशोच । अशोचीत् । शोचिष्यति ।
शोचिन्वा । शोचितुम् । शोचयति । अशुशुचत् ॥

श्रि sri, to go, I, P. A. अयति, °ते ॥ शिश्राय, शिश्रिये । अशि-
श्रियत् । अयिष्यति, °ते । श्रीयते । अश्रायि । श्रित । अयित्वा, °श्रित ।
अयितुम् ॥

श्रु sru, to hear, V, P. शृणोति ; शृणुतः ; शृणवंति ॥ शुश्राव, शुश्रोय,
शुश्रावं ; शुश्रुव ; शुश्रुतुः । अश्रौषीत् । ओष्यति ; ओता । श्रूयते ।
अश्रावि । श्रुत । श्रुत्वा, °श्रुत्व । ओतुम् । आवयति । शुश्रूषते ॥

श्वस् svas, to breathe, II, P. अश्वसति ॥ शश्वास । अश्विष्यति । अश्व
or अश्विति । °श्वस्य । अश्वितुम् । अश्वसयति ॥

श्वि svī, to swell, I, P. अश्वयति ॥ अश्वत् । शून् ॥

संज् sañg, to adhere, I, P. सञ्जति ॥ संसंज । असांक्षीत् । सञ्जते ।
सक्त । °सञ्जये । असंजिँ । संजयति । सिसंश्वति ॥

संहृ sad, to perish, I, P. सीदति ॥ ससाद्, सेदिथ or ससत्य; सेहुः। असदत् । सत्यति । सद्यते । सन्न । °सद्य । सन्तुम् । सादयति । असी-
षदत् ॥

सहृ sah, to bear, I, A. सहते ॥ असहिष्ट। सहिष्यते; सोहा। सहते ।
सोह । सोहा, °सहा । सोहुम् । साहयति ॥

सिच् sik, to sprinkle, VI, P. A. सिंचति, °ते ॥ सिषेच, सिषिचे ।
असिचत्, °त । सेस्थीति, °ते । सिच्यते । सिक्त । सिङ्गा, °सिच्य । सेच-
यति, °ते ॥

सिंध् sidh, to succeed, IV, P. सिध्यति ॥ सिवेध । सेत्यति । सिध्यते ।
सिँद्ध । साधयति ॥

सु su, to distil, V, P. A. सुनोति, सुनुते ॥ सुपाव, सुपुवे । सोप्यति;
सोता । सूयते । असावि । सुत । °सुत्य । सावयति ॥

सू sū, to bear, II, A. सूते । असूत । सूवै, सूष्व, सूताम् । सुवीत् ॥
सुपुवे । सविष्यते or सोप्यते । सूयते । सूत ॥

सृ sri, to go, I, P. सरति ॥ ससार, ससर्य; ससृव; सस्तुः। सरिष्यति ।
सृत । सारयति । सिसीर्षति ॥

सृज् srig, to let off, VI, P. सृजति ॥ ससर्ज । अस्राष्टीत् । स्रष्यति ।
सृज्यते । सृष्टा, °सृज्य । स्रष्टुम् । सर्जयति । सिसृक्षति ॥

सृप् srip, to creep, I, P. सर्पति ॥ ससर्प; ससृपिव । असृपत् । सपर्ष्यति
or सप्स्यति । सृप्यते । सृप्त । सृप्ता, °सृप्य । सर्पयति । सिसृप्तति ॥

सो so, to finish, IV, P. स्यति ॥ ससौ । असात् । सीयते । सित ।
सित्वा, °साय । सातुम् । साययति ॥

स्कंद skand, to approach, I, P. चसंदति ॥ चसंद । अस्कांसीत् ।
स्कंस्यति । स्कन्न । °स्कंद्य or °स्कद्य । स्कंदयति ॥

स्तंभ् stambh, to prop, IX, P. स्तम्भात् ॥ स्तम्भान्, स्तम्भान्, स्तम्भात् ॥
तस्तंभ । अस्तंभीत् । स्तम्यते । स्त्रभ । स्त्रम्भा, °स्त्रम्भ्य । स्त्रम्भुम् । स्त्रम्भयति ॥

स्तु stu, to praise, II, P. स्तौति or स्त्रकाति ॥ स्त्रात् or अस्त्रा-

वीत् । स्तौतु or स्तवीतु । स्तुयात्, स्तुवीत् ॥ तुष्टाव । अस्तावीत् or अस्तौ-
षीत्; अस्तोष । स्तोष्यति । स्तूयते । अस्तावि । स्तुत । स्तुता, °स्तुत ।
स्तावयति । अतुष्टवत् । तुष्टूष्यति ॥

स्तृ stri, to cover, V or IX, P. A. स्तृणोति or स्तृणाति ॥ तस्तार,
तस्तरे । स्तरिष्यति । स्तीर्यते । स्तृत । स्तृता, °स्तृत । स्तारयति । तिस्तीर्यते ॥

स्था sthā, to stand, I, P. तिष्ठति ॥ तस्यौ । अस्थात् । स्थास्यति ।
स्थीयते । अस्थायि । स्थित । स्थिता, °स्थाय । स्थातुम् । स्थापयति ।
अतिष्ठिष्यत् । तिडासति ॥

स्मृत् spris, to touch, VI, P. स्मृशति ॥ पस्पर्णी । अस्माशीत् or अस्मृ-
शत् । अस्मृति । स्मृश्यते । स्मृष्ट । स्मृष्टा, °स्मृश्य । स्मृष्टुम् । स्मर्णयति ।
पिस्मृशति ॥

स्मि smi, to smile, I, A. स्मयते ॥ सिभिये । अस्मयिष्ट । स्मित ।
स्मिता, °स्मित । स्मापयति or स्माययति ॥

स्मृ smri, to remember, I, P. स्मरति ॥ सस्तार । स्मरिष्यति । स्मर्यते ।
स्मृत । स्मृता, °स्मृत । स्मृतुम् । स्मारयति ॥

संह् syand, to drop, I, A. स्यन्दते ॥ सस्यन्दे । स्यन्दत्यते । स्यन्दत्यते ।
स्यन्द । स्यन्दा । स्यन्दयति ॥

स्रु sru, to flow, I, P. स्रवति ॥ सुचाव । अस्तावीत् । स्रविष्यति । स्रुत ॥
संज् svāg, to embrace, I, A. सज्जते । सस्वजे । संस्यते । स्वक्त ॥

स्वप् svap, to sleep, II, P. स्वप्यति ॥ सुष्वाप; सुषुपुः । अस्ताप्सीत् ।
स्वप्स्यति । सुप्तते । अस्तापि । सुप्र । सुप्ता । स्वप्नुम् । स्वापयति ।
सुषुप्स्यति ॥

हन् han, to kill, II, P. हंति; हतः; भंति । अहन्; अभन् । हनानि,
जहि, हंतु; भंतु । हन्यात् ॥ जघान । अवधीत् । हनिष्यति । हन्यते ।
हत । हत्वा, °हत्य । हंतुम् । घातयति । जिधांसति ॥

हा hā, to leave, III, P. जहाति; जहति । जहानि, जहीहि, जहातु;
जहतु ॥ जहौ, जहिष्य or जहाय । अहासीत् or अहात् । हास्यति । हीयते ।
हीन । हित्वा, °हाय । हातुम् । हापयति । जिहासति ॥

हिंस hims, to strike, VII, P. हिनस्ति। अहिनत्; अहिंसन्। हिनसानि, हिंधि, हिनस्तु। हिंस्यात्॥ जिहिंस। अहिंसीत्। हिंसिष्यति। हिंस्यते। हिंसित। हिंसयति। जिहिंसिष्यति॥

हु hu, to sacrifice, III, P. जुहोति॥ जुहाव or जुहवाचकार। अहौ-धीत्। होर्धीति। हूयते। हुत। हुत्वा। होतुम्। हावयति। जुहूषति। जोहवीति॥

हृ hri, to take, I, P. A. हरति, °ते॥ जहार, जहर्य; जहुः। अहार्धीत्, अहत। हरिष्यति; हर्ता। ह्रियते। अहारि। हृत। हृत्वा, °हृत्य। हारयनि। जिहीर्धीति, °ते। जरीहर्ति॥

ह्री hrī, to be ashamed, III, P. जिह्रेति; जिह्रीतः; जिह्रिष्यति। अजिह्रेत्। जिह्रेकु। जिह्रीयात्॥ जिह्राय; जिह्रियुः। ह्रीण or ह्रीत। ह्रेपयति। जेह्रीयते॥

ह्वे hve, to call, I, P. A. द्वयति, °ते॥ जुहाव; जुहुवुः। अद्वत्, अद्वत। द्वास्यते। हूयते। हूत। °हूय। द्वाययति। जुहूषति। जोहवीति॥

APPENDIX II.

METRE IN CLASSICAL SANSKRIT.

The versification of classical Sanskrit differs considerably from that of the Vedic hymns, being more artificial, more subject to strict rules, and showing a far greater number of varieties of metre.

Classical Sanskrit metres are divided into :—

- I. Those measured by the number of syllables;
 - II. Those measured by the number of *mora*e they contain.
- All verses are divided into half-verses, while nearly all are further divided into quarter-verses (*pâda*).

Quantity is measured as in Latin and Greek. Vowels are long by nature or by position. Two consonants make a preceding short vowel long by position, Anusvâra and Visarga counting as full consonants. A short vowel counts as one *mora* (*mâtrâ*), a long vowel (by nature or position) as two.

I. Metres measured by Syllables (*Aksharakkhandah*).

These consist of :—

- A. Two half-verses identical in structure, while the quarter-verses 1 and 3 differ from 2 and 4.
- B. Four quarter-verses all identical in structure.

A. The Sloka.

The sloka (song, from *sru*, to hear) developed from the Vedic Anushtubh is the Epic verse, and may be considered the Indian verse *par excellence*, occurring, as it does, far more frequently than any other metre in classical Sanskrit poetry. It consists of two half-verses of 16 syllables or of four *pâdas* of 8 syllables.

Dividing the half-verse into four feet of four syllables, we find that only the second and the fourth foot are determined as to

quantity. The fourth is necessarily iambic ($\text{U} - \text{U} \text{ } \text{M}$), while the second may assume five different forms. The first and the third foot are undetermined, except that $\text{M} \text{ U} \text{ U} \text{ M}$ is always excluded from them. By far the commonest form of the second foot is $\text{U} - \text{U} \text{ } \text{M}$ (in Nala 1442 out of 1732 half-verses).

The type of the sloka may therefore be represented thus :—

$\cdot \cdot \cdot \cdot | \text{U} - - \text{M} | \cdot \cdot \cdot \cdot | \text{U} - \text{U} - ||$

Ex. $\bar{\text{a}}\bar{s}\bar{i}\bar{d}\text{ r}\bar{a}\bar{y}\bar{a}\text{ N}\bar{a}\bar{l}\bar{o}\text{ n}\bar{a}\bar{m}\bar{a} | \text{V}\bar{i}\bar{r}\bar{a}\bar{s}\bar{e}\bar{n}\bar{a}\bar{s}\bar{u}\bar{t}\bar{o}\text{ b}\bar{a}\bar{l}\bar{i} |$
 $\text{u}\bar{p}\bar{a}\bar{p}\bar{a}\bar{n}\bar{n}\bar{o}\text{ g}\bar{u}\bar{n}\bar{a}\bar{i}\bar{r}\text{ i}\bar{s}\bar{h}\bar{t}\bar{a}\bar{i} | \text{r}\bar{u}\bar{p}\bar{a}\bar{v}\bar{a}\bar{n}\text{ a}\bar{s}\bar{v}\bar{a}\bar{k}\bar{o}\bar{v}\bar{d}\bar{a}\bar{h} ||$

It is only when the second foot has $\text{U} - - \text{M}$ that the first foot may assume all its admissible forms. When the second foot has any of the other four forms, the first foot is limited, as shown in the following table :—

| | I. | II. | III. | IV. |
|----|--|-----|--|-----|
| 1. | $\cdot \cdot \cdot \cdot \text{U} - - \cdot $ | | | |
| 2. | $\left\{ \begin{array}{l} \cdot - \text{U} - \text{U} \text{ U} \text{ U} \cdot \\ \cdot \text{U} - - - \text{U} \text{ U} \cdot \end{array} \right\}$ | | $\cdot \cdot \cdot \cdot \text{U} - \text{U} \cdot $ | |
| 3. | $\cdot - \text{U} - - \text{U} \text{ U} \cdot $ | | | |
| 4. | $\cdot - \text{U} - -, - - \cdot $ | | | . |
| 5. | $\cdot + \cdot - - \text{U} - \cdot $ | | | |

The first (typical) form is called Pathyâ; the remaining four, called Vipulâ, are in the above table arranged in order of frequency of occurrence. Out of 2580 half-verses taken from Kâlidâsa (Raghu-vamsa and Kumâra-sambhava), Mâgha, Bhâravi, and Bilhana, each of the five admissible forms of the sloka in the above order claims the following share : 2289, 116, 89, 85, 1.

In the table a dot indicates an undetermined syllable; a comma marks the *caesura*.

The end of a pâda coincides with the end of a word (sometimes only with the end of a word in a compound), and the whole

slöka contains a complete sentence. The construction does not run on into the next line. Occasionally three half-verses are found combined into a triplet.

B. All Four Pâdas identical in Form.

1. Of the numerous varieties developed from the Vedic **Trish-tubh** (11 syllables to the pâda), the commonest are :—

- a. Indravagrâ : — — ० | — — ० | ० — ० | ॒ — ||
 - b. Upendravagrâ : ० — ० | — — ० | ० — ० | — — ||
 - c. Upagâti (a mixture of the above two) :
- ॒ — ० | — — ० | ० — ० | — ॑ ||
- d. Sâlinî : — — — | — , — ० | — — ० | — — ||
 - e. Rathoddhatâ : — ० — | ० ० ० | — ० — | ० ॑ — ||

2. The commonest forms of **Gagatî** (12 syllables to the pâda) are :—

- a. Vamsasthâ : ० — ० | — — ० | ० — ० | — ० — ||
- b. Drutavilambita . ० ० ० | — ० ० | — ० ० | — ० — ||

3. The commonest variety of **Sakvarî** (14 syllables to the pâda) is :—

Vasantatilakâ : — — ० | — ० ० | ० — ० | ० — ० | — ॑ ||

4. The commonest form of **Atisakvarî** (15 syllables to the pâda) is :—

Mâlinî : ० ० ० | ० ० ० | — — , — | ० — — | ० — ॑ ||

5. The commonest variety of **Atyashhti** (17 syllables to the pâda) is :—

a. Sikharinî : ० — — | — — — , | ० ० ० | ० ० — | — ० ० | ० — • ||

b. Mandâkrântâ :

— — — | — , ० ० | ० ० ० | — , — ० | — — ० | — ॑ ||

6. The commonest form of **Atidhriti** (19 syllables to the pâda) is :—

Sârdûlavikrîdita :

— — — | ० ० — | ० — ० | ० ० — , | — — ० | — — ० | — ॑ ||

7. The commonest variety of **Prakriti** (21 syllables to the pâda) is —

Sragdharâ:

— — — | — ∘ — | —, ∘ ∘] ∘ ∘ ∘ | ∘ —, — | ∘ — — | ∘ — — ||
 ↳

II. Metres measured by Morae.

A Metres in which the sum total only of the morae is prescribed (*Mâtrâkhandah*).

The **Vaitâliya** contains 30 morae in the half-verse, 14 in the first pâda, 16 in the second. Each pâda may be divided into three feet, the second always consisting of a choriambus, and the third of two iambics; while the first foot in the first pâda consists of a pyrrhic, in the second pâda of an anapaest. The half-verse thus contains 21 syllables. The following is the scheme of the half-verse:

◦ ◦ | — ◦ ◦ — | ◦ — ◦ ≈ || ◦ ◦ — | — ◦ ◦ — | ◦ — ◦ ≈ ||

B. Metres in which the number of morae in each foot (*gana*) is specified (*Ganakkhandah*)

Âryâ or **Gâthâ** has $7\frac{1}{2}$ feet to the half-verse, each foot containing 4 morae (= 30 morae altogether). The 4 morae may take the form ◦ ◦ ◦ ◦, — —, — ◦ ◦, or ◦ ◦ —; in the 2nd and 4th they may also become ◦ — ◦; in the 6th they appear as ◦ ◦ ◦ ◦ or ◦ — ◦. The 8th foot is always monosyllabic; the 6th of the second half-verse consists of a single short syllable. Hence the second half-verse contains only 27 morae.

SANSKRIT INDEX.

This index contains all Sanskrit words and affixes occurring in the grammar, with the exception of numerals (116-120), unless declined, and of the verbs given in Appendix I. The former, owing to their numerical order; the latter, because of their alphabetical arrangement, will easily be found. All indifferent words occurring in examples of Sandhi or of Syntax are of course excluded.

The figures refer to paragraphs.

ABBREVIATIONS.

A.=adjective. adv., adverb, adverbial. af., affix. aor., aorist. art., article. Bv., Bahuvrihi. cd., compound. cj., conjunction. cl., class. cpv., comparative. csv., causative. dcl., declension. dem., demonstrative. den., denominative. des., desiderative. Dg., Dvigu. Dv., Dvandva. encl., enclitic. f n., foot-note. ft., future. grd., gerund. ij., interjection. indcl., indeclinable. inf., infinitive. ipv., imperative. itr., interrogative. K., Karma-dhāraya. N., note. n., neuter. neg., negative. nm., numeral. pcl., particle. per., periphrastic. pf., perfect. pr., present. prf., prefix. prn., pronoun, pronominal. prp., preposition, prepositional. ps., passive. pt., participle. sf., suffix. spv., superlative. Tp., Tat-purusha. v., vocative. w., with.

- | | |
|--|---|
| -a, bases in, 107. | áti, prf very, 210. |
| aksh, des. of, 198, 2 | Atidhvīti, f. a metre, App. II, I B, 6. |
| akshara- <i>kkhandah</i> , n. syllabic metre, App. II, 1. | Atisakvari, f. a metre, App. II, I B, 4. |
| ákshi, n. eye, 110, 3; 219 b. | Atyashti, f. a metre, App. II, I B, 5. |
| agni-mát, a. having fire, 98; 105, 1 and 3. | átha, pcl. then, now, 210. |
| agni-máti, f, 105, 4. | athavá, cj. or, 210. |
| agni-máth, a. fire-kindling, 89. | ad, to eat, type of cl. II, 138, 1; 144, II. |
| Agñíshómau, Dv. cd., 217 c. | adát, pr. pt., 97. |
| ágre, adv. prp. before, 209 d. | adás, dem. prn., 124; 226 B. |
| aghóh, v. Sandhi of, 55. | áuhara, prn. a. inferior, west, 130 c. |
| Áunga, strong base, 83. | adhás, adv. prp. below, 209 d. |
| ak, to go, bases ending in, 104. | ádi, prp. over, 207 a; 208 c. |
| á-gñáta, a. K. cd., 215, 3. | adhi-kritya, prp. grd. regarding, 210; |
| ang, to anoint, 144, VII, 1. | 240 b. |
| -at, bases in, 97. | adhi-stri, f. K. cd. chief woman, 215, 3. |
| áti, prp. beyond, 207 a; 208 a. | -an, bases in, 102. |

- ar, to breathe, 144, II, 1.
 anadít, m. ox, 106, 3.
 ānantarám, adv. prp. after, 209 c.
 -anīya, pt. ps. pt., 187; 239.
 ánu, prp. after, 207 a; 208; 208 a.
 An-udáttā, grave accent, 18.
 Anudáttā-tāra, accent, 18.
 ānurúpam, adv. cd. accordingly, 215, 3.
 Anushtúbh, f. a Vedic metre, App. II, I A.
 Anu-svára, 5; 11; 17, 8; 28, 30, 3; 31; 33, 47; App. II, introd.
 antár, adv. prp. within, 52, f. n., 209 a.
 ántara, pr. a. outer, 130 c.
 antára, n. difference, 219 c, γ.
 antarā, adv. prp. without, 209 a.
 ántarena, adv. prp. without, 209 a.
 antiká, a near (cpv.); -m, adv., 233, IV a.
 anyá, prn. a other, 130 a.
 anya-tará, prn. a. either, 130 a.
 anv-ák, a. following, 104.
 ap, f. pl. water, 106.
 ápa, prp. off, 207 a; 208 b.
 ápara, prn. a. other, 130 c.
 ápi, pcl. w. itrv., 129; 210.
 ápi, prp. upon, 207 a.
 abhí, prp. towards, 207 a, 208 a.
 abhi-tas, adv. prp. around, 209 a.
 -am, incl. pt. in, 188.
 ambá, f. mother, 107, f. n. 2.
 ay, to go, per. pf., 156.
 -áya 1. csv. sf., 192; 195; 196.
 -aya 2. den sf., 206.
 ayi, v. pcl., 211.
 ark, to honour, 146, 2 b; 198, 2.
 artha, object, at end of cd., 219 c, δ.
 ardhá, prn. a. half, 130 d.
 arh, to deserve, 242 b.
 álam, adv. prp. enough, 209 b.
 álpa, prn. a. little (cpv.), 115 d; 130 d
 áva, prp. down, 207 b.
 Ava-graha, m. mark of elision of á, 7.
 ava-yág, m. Vedic priest, 90, 3, N. 2.
 ávara, prn. a. posterior, 130 c.
 avás, adv. prp. below, 209 d.
 ávák, a. downward, 104, N.
 Avyayi-bháva, m. adv. cd., 215, 3.
- as, to eat, des. of, 198, 2.
 ashtán, nm. eight, 118.
 -as, bases in, 82, N. 1; 95.
 as 1. to throw, aor., 162, 3
 as 2. to be, irreg. pr. forms, 144, II, 2; 178; 233, I b; 234, II c.
 áśrig, n. blood, 90, 3.
 ásthí, n. bone, 110, 3.
 asmád, prn base, 121.
 ah, to say, pf., 153, 3.
 áhan, n. day, 103, 2; at end of cd., 215, 3, N.
 ahám, prn., I, 121; unaccented forms of, 226.
 áhar, n. day, 52, f. n.
 áhar-aháh, adv. day by day, 103, 2.
 áhar-gana, m. number of days, 103, 2.
 ahaha, ij., 211.
 aho, ij., 211.
 aho-rátra, m. day and night, 103, 2.
- á, bases in, 107; radical -á, 108
 á 1. prp. near, 207 a; 208; 208 b
 á 2. pcl., 210.
 á 3. ij., 211.
 átmán, m. soul, 102; self, 126, 2.
 Átmane-pada, n. middle voice, 131.
 á-dá-ya, grd = prp. with, 240 b.
 ádi, m. beginning, at end of cd., 219 c, a.
 ádyá, a first, 219 c, a.
 -ána 1. ipv.: af., 142, N. 4.
 -ána 2. Átm. pt. af., 184; 185.
 áp, to obtain, pf., 146, 2 a; des., 198, 2.
 á-rábh-ya, grd. = prp. beginning from, 209 c.
 Áryá, f. a metre, App. II, II B.
 ásís, f. blessing, 95, N. 3.
 ás, to sit down, pf., 156; 237.
 á-sakta, pf. pt. ps. attached to, 234, II a.
- i, bases in, 109; 110.
 i, to go, 138, 1; 168; 169, 170; 175, 2
 i, w. prf adhi, to read, 144, II, 3: 194 (csv).
 ikkhá, f. wish, w. inf., 242 a.
 itara, prn. a. other, 130 a.

- iti, pcl. thus, 210; 227, N.; 235, N. 2.
 itthám, adv. thus, 235, N. 2.
 idám, prn. this, 123; 226 B.
 -in, bases in, 82, N. 1; 99.
 Indra-vagrâ, f. a metre, App. II,
 I B, I a.
 Indra-âdaya/k, Indra and the others,
 219 c, a.
 indh, to kindle, 144, VII, 1.
 iyat, a. so much, 98, N. 2
 iva, encl. pcl. like, 210.
 ish, to wish, 144, VI, 2, 146, 3;
 150; 241 b.
 -is, bases in, 95.
 -i, bases in, III.
 id, to praise, 144, II, 4.
 -iyas, cpv. bases in, 100.
 irshy, to envy, 231 A, 2.
 is, to rule, 144, II, 4; 233, I a.
 -u, bases in, 109.
 ukh, to be pleased, 146, 3.
 ukkhl, des. of, 198, 2.
 út-tara, prn. a. subsequent, 130 c
 úd, prp. up, 207 b.
 úd-ak, a. upward, 104.
 Ud-âtta, acute accent, 18.
 ud-disya, prp. grd. towards, 210;
 240 b.
 und, to wet, 139; 155, 1; 186, 1,
 N.; 198, 2.
 úpa, prp. upon, 207 a; 208 a and c.
 Upagâti, f. a. metre, App. II, I B, 1 c
 Upa-dhâmniya, m. labial sibilant,
 p. 2 (table).
 upârî, adv. prp. above, 209 a.
 upânâh, f. shoe, 94, 3 c.
 Upendravagrâ, f. a metre, App. II,
 I B, 1 b.
 ubhâya, prn. a. both, 130 b.
 ubhayâ-tas, adv. on both sides, 209 a.
 uro-ga, a. produced on the breast,
 214, 6.
 Ushuh, f. a metre, 94, 3 a.
 -us, bases in, 95.
 -â, bases in, III.
 ûrg, f. strength, 90, 3.
 urdhvám, adv. prp. after, 209 c.
- ri, bases in, 112; in Dv. cds., 217 b.
 ri, to go, 139; 144, I, 2; 194.
 rig, to obtain, 146, 2 b.
 rité, adv. prp. without, 209 a.
 ritv-ig, m. priest, 90, 3.
 éka, nm. one, 117; 130 b = art., 223.
 eka-tamá, prn. a one (of many),
 130 a.
 eka-tará, prn. a. either, 130 b.
 etâd, dem. prn. this, 125, 2; 226 B.
 edh, to grow, 155, N
 enad (encl.), prn., 125, 3.
 evâ, pcl. just, 210; 226; 235, N. 3.
 evám, pcl. thus, 210; 235, N. 2.
 eshâ, m. dem. prn. this, Sandhi of 54.
 -ai, -o, -au, bases in, 113.
 -ka, sf., added to Bv. cds. in -ri, -i,
 -in, 219 d.
 kakúbh, f. region, 89.
 kákkit, itr. pcl. = nonne, 210
 ka-tamá, prn. a. which of many?
 130 a.
 ka-tarâ, pr. a. which of two? 130 a.
 kâti, itr. a. how many? 128, N.
 kati-payâ, pr. a. some, 130 d.
 kánishtha, spv. of alpa, little, 115.
 kânyas, cpv. of alpa, 115.
 kam, to love, 144, I, 6; aor., 164.
 kartî, f. of kartrî, maker, 112, N. 4.
 Karma-dhâraya, m. descriptive cd.,
 215.
 kás-kit, some one = indef. art., 223.
 kântâ, a. beloved, 107.
 kânam, adv., 210.
 kîm, itr. prn., 125 B; 210.
 kim-u, kim-uta, kim-punah, how
 much more? 210.
 kiyat, a. how much? 98, N. 2.
 kîla, pcl. = quidem, 210.
 kut, to sever, 140, 3.
 Kûru, -â, a Kuru, 109, N. 2.
 kûsala, a. skilful, 234, II a.
 kri, to make, 138, 5; 144, VIII;
 146, I; 148; 152; 154, 8; 158;
 158, I; 175, 3; 178; 180; 186;
 2; 187; 188, 191; 192; 196;
 199; 202; 204; to take, 234, II d.

- krit, to cut, 144, VI, 1.
 kṛtā, pf. pt. done, 101, N. 2.
 *kṛtā-vat, pf. pt. act. 101, N. 2; 186,
 2, N.
 kītē, prp. adv. for the sake of, 209 d.
 krishna, den. to behave like Krishna,
 206, I. ~
 •krī, to scatter, 136, 2; 152, 3; 154, 9.
 kīt, to praise, 136, 4.
 klip, 146, I.
 kévalam, adv. merely, 210.
 kram, to step, 144, I, 1.
 kri, to buy, 138, 6; 143; 154, 7; 182.
 krūñk, m. curlew, 90, I, N.
 króśam, acc. of distance, 228, 2.
 kroshni, m. jackal, 112, N. 3
 kvā, itrv. where? 210
 kship, to throw, 158, irreg., I; 180;
 234, II c.
 kshirasyá, den. to long for milk,
 206, 4.
 kshudrá, a. mean, cpv. of, 115.
 khan, to dig, 140, 3; 151, 3; 175, 5;
 189 b.
 khālu, pcl. indeed, 210.
 khid, to vex, 144, VI, 1.
 khyā, to tell, 162.
 Ganā, m. metrical foot, App. II, II B.
 Gana-khandah, n. foot metre, App.
 II, II B.
 gandhā, m. smell, at end of cd., 219 b.
 gam, to go, 74; 140, 3; 144, I, 2;
 151, 3; 189 c; 192, N.; 199; 204,
 2; 228, I, N.
 gáryas, cpv. of gurú, heavy, 100;
 105, I and 3.
 gáriyasi, f., 105, 4.
 gavyá, den. to wish for cows, 206,
 2 a, a.
 Gáphā, f. a metre, App. II, II B.
 gir, f. voice, 65; 92, 3.
 Gunā, 20.
 gup, to protect, 89; 144, I, 6.
 guh, to hide, 144, I, 1; 160, 2;
 a. hiding, 93.
 gai, to sing, 168, I; 175, I; 187,
 III, I.
- gō, f. cow, at end of cds., 215, 2.
 granth, to tie, 151, 4.
 grab, to seize, 144, IX, 2; 151, 2;
 158, N., 175, 7; 199; 234, II d.
 gráma-prápta, Tp. cd. having reached
 the village, 214, I.
 ghas, to eat, 151, 3.
 ghnát, pr. pt. of han, to kill, 182, N
 ghrā, to smell, 144, I, 3.
 ka, ej. and, 210; 226.
 kákás, to shine, 95, II; 144, II, 5;
 155, 2.
 katúr, nm. four, 117.
 -kana, indef. sf., 129.
 kam, w. prf. a, to siph., 144, I, 1.
 kar, to move, 189
 karamá, prn. a. last, 130 d.
 ki, to collect, 153, I; 175, 2.
 kikirs, a. desirous of doing, 95, II.
 -kit, indef sf., 129.
 kit, to think, 172, I; 187, III.
 kitra-líkh, m. painter, 88
 kur, to steal, 136, 4; 168, 2; 180,
 N; 183, 2; 188; 191.
 két, pcl. if, 210; 248 b
 gaksh, to eat, 144, II, I; 144, II, 5.
 Gágati, f. a Vedic metre, App. II,
 I B, 2
 gagán-vás, pf. pt. act. of gam, to go,
 101, N. I.
 gagmi-vás, pf. pt. act. of gam, 101, N. I.
 gaghni-vás, pf. pt. act. of han, to
 kill, 101, N. I.
 gan, to be born, 144, IV, 3; 151, 3;
 166; 175, 5; 181, 2.
 gána, m. people, at end of cd., 224 a
 gap, to recite, 205
 gala-mátram, n. water alone, 219 c, β.
 gala-múk, m. cloud, 90, I.
 gágī, to wake, 52, f. n.; 144, II, 5;
 156, 2 a.
 gátýā, by birth, 230, 4.
 gī, to conquer, 153, I; 168, 2; 186,
 187, I, II, III; 189 a; 194; 199.
 Gihvā-múliya, m. guttural sibilant,
 p. 2 (table).

- giv, to live, 150.
 giva-nás, a life-destroying, 94, I b.
 gñapáya, cv. of *gñá*, to know, 166.
gñá, to know, 144, IX, 2; 194;
 229, I.
gnána-vat, a. possessing knowledge,
 98.
gyá, to grow weak, 144, IX, 2.
 -tá, pf. ps. pt. sf., 186.
 tálk-h, a. paring, 93.
 tákshan, m. carpenter, 102.
 tútas, adv. then, 210.
 tátí, a so many, 128, N.
 tat-para, a. intent on, 234, II a.
 Tat-purusha, dependent cd., 214
 tátáh, adv. thus, 210; 235, N 2.
 tág, adv., 210; prn., 125; 226 B.
 tan, to stretch, 138, 5; 151, I; 154,
 3; 183, 2; 185.
 tántri, f. lute, 111, 4
 tam, to languish, 144, IV, I.
 tarí, f. boat, 111, 4
 -távya, ft. pf. ps. sf., 187; 239.
 -tas, adv. in, 233, IV b.
 tasthivás, pf. pt. act. of *sthá*, to
 stand, 101, N. I.
 tátvat, adv. so long, 210.
 tiúás, prp. adv. across, 209 a
 tiry-ák, a tortuous, 104.
 tu, ej. but, 210.
 tud, to strike, 136, 2; 154; 198.
 -tum, inf. sf., 191.
 tulya, a. equal, 233, II b.
 tush, to be satisfied, 230, II B, c.
trina-hasta, Bv. cd. having grass in
 one's hand, 219 a.
tríprá, a. hasty, cv. of, 115.
 trh, to kill, 144, VII, 2
 -tré, to cross, 140, I; 151, I, N.; 189.
 -tya, grd. sf., 188; 240.
 tyád, prn. that, 125, A I.
 trayá, a threefold, 130 d.
 trí, nm. three, 117.
 trítaya, a. threefold, 130 d.
 tri-bhuvanam, n., Dv. cd., 215, 2
 tri-loki, f. the three worlds, Dv. cd.,
 215, 2.
 Trishtubh, f. a Vedic metre, App. II,
 I B, I.
- tvá, prn. a. other, 130 a.
 tvák, f. skin, 90, I.
 tvád, prn. base, thou, 121.
 tvám, prn. thou, 121; unaccented
 forms of, 226
 -tvá, grd. sf., 188; 240.
 dams, to bite, 144, I, 4.
 dákshina, prn. a. right, south, 130 c.
 dákshinena, adv. 233, IV b.
 dádhí, n. curds, 110, 3.
 dadhrish, a. bold, 94, 2.
 dam, to tame, 144, IV, I.
 Damayanty-artham, Bv. cd., 219 c, 8.
 dambh, to deceive, 151, 4.
 day I. to pity, 150, I.
 day 2. to give, 233, I a.
 daridrá, to be poor, 144, II, 5.
 dal, to cut, 136, 4.
 dasa-kumári, f. Dv. cd., 215, 2.
 dah, to burn, 79; 158, 4; 180; 205, I.
 da, to give, 144, III, I; 158, irreg.,
 2; 163; 181, I; 187, I and III, I;
 193; to take, 234, II d.
 dámán, f. rope, 105, 4.
 div I. to play, 65; 136, 3.
 div 2. f. sky, 106, 2.
 dis, to show, 160, I; f. region, 97, I a.
 dishiyá, adv., 211.
 dih, to anoint, 160, 5.
 dip, to shine, 166.
 dirgha ájus, a. long-lived, 95.
 dus, prp. ill, 207 b
 duh, to milk, 66; 69, N.; 160, 4;
 199; m. milker, 60; a., 94, 3 a.
 drám, adv. far, 233, IV a.
 -dríksa, -drísa, -drís, prn. sf., 127.
 dris, to see, 144, I, 5; 158, irreg., 3;
 162, 2; 168, 2; 187, III, 3; 191;
 205, 3; bases from, 94, I a.
 dré, to tear, 144, IX, I.
 Deva-datta, m. Tp. cd., 214, 2.
 deva-dáss, m. Tp. cd., 212.
 Deva-nágarí, character, 2; 3; let-
 ters, p. 2 (table); classification of, 5.
 deveg, m. worshipper of the gods,
 90, 3, N. I.
 desa, m. country, 224 c.
 desa-antaram, n. Bv. cd. another
 country, 219 c, 7.

- do, to cut, *csv. sf.*, 193.
 dós, m. (n.) arm, 95, II.
 dyú, f. sky, 106, 2.
 • dyó, f. sky, 113, N.
 drash्तु-kāma, a., 242 c.
 dru, to run, 148; 164
 • Druta-vilambita, n. a metre, App. II, I B, 2 b.
 druh, to hate, bases from, 94, 3 b
 • Dvandvá, copulative cd., 216.
 dvayá, a. twofold, 130 *sf.*
 dvár, f. door, 92, 3.
 dví, nm. two, 117.
 Dvigu, numerical cds., 215, 2.
 dvítaya, a. twofold, 130 d.
 dvi-~~nátrá~~, m. Dg. cd., 215, 2.
 dvish, to hate, 66; 70; 142, N 6; 143; a. hating, 103
 dhanín, a. rich, 99; 105, I and 3; 114.
 dhaníñi, f. rich, 105, 4.
 dhánus, n. bow, 219 b.
 dhâ, to place, 144, III, I; 154, 2; 158, irreg., 2; 163.
 dhâtri, m. providence, 112
 dhânya artha, m Tp. cd., 214, 2
 -dhî, ipv. sf., 142, n 4.
 dhik, ij. fie, 211.
 dhî, f. thought, 111.
 dhúr, f. yoke, 65.
 dhû, to shake, 140, 2; 144, V, 3; 144, IX, I; 194.
 dhûp, to warm, 144, I, 6.
 dhri, to hold, 154, 10.
 dhrish, to dare, bases from, 94, 2.
 dhmâ, to blow, 144, I, 5.
 -dhvam or -dhvam, 2. pl. aor. sf., 158, irreg., 5.
 dhvas, to fall, bases from, 95, N. I (p. 42).
 -ná, pf. ps. pt. sf., 186.
 na, neg. pcl. not, 210.
 nadî, f. river, 111.
 na-nú, itrv. pcl., 210.
 náptré, m. grandson, 112.
 nam, to bend, 189 c.
 Nala, commonest form of Sloka in, App. II, J A.
- nas, to destroy, bases from, 94, I b; 162, 4.
 nah, to bind, bases from, 79, N.; 94, 3 c; 136, 3; 174.
 náma, pcl., 210.
 náman, n. name, 102.
 ní, prp. into, 207 b.
 nikashá, prp. adv., 209 a.
 nigá, reflex. a. own, 126, 3.
 ninivás, pf. pt act., 101, N. I.
 nipuna, a. clever, 234, II a.
 nir-makshikam, adv. cd., 215, 3.
 nis, prp. without, 207 b.
 ní, to lead, 150, 2; 152, I; 154, 6; 158; 180; 192.
 nitvá, grd. = prp. with, 240 b.
 nilauggvala-vapuh, Bv. cd., 218, N.
 nila_utmalam, n. K. cd., 215, 2; 218.
 nilotpala-saras-tira, Bv. cd., 218, N.
 ní, itrv. pcl., 210.
 nud, to push, 186, I, N.
 nû, to praise, 136, 2.
 nrí, m. man, 112, N. 2.
 nédishtha, nédiyas, spv. and cpv. of antiká, near, 115.
 néma, prn a. half, 130 b.
 naú, f. ship, 113; 215, 2.
 ny-ák, a. low, 104.
 pak, to cook, 151, I; 198.
 pañka-gava, n. Dg. cd., 215, 2.
 pañka-gu, a. Dg. cd., 215, 2.
 páñkan, nm. five, 118.
 pandita, a. learned, 234, II a.
 pat, to fall, 162, 4; 186; 199, 205, 2.
 páti, m. lord, 110.
 pathín, m. path, 103.
 Padá, n. middle base, 83.
 pára, prn. a. subsequent, 130 c.
 páram, adv. prp. after, 209 c.
 parama_nha, m. the highest day, 215, N.
 Parasmai-pada, n. act. voice, 131.
 parasmai-pada, n. Tp. cd., 214, N.
 párá, prp. back, 207 b.
 pári, prp. round, 207 a; 208 a; 208 b.
 pari-vrág, m. mendicant, 90, 3, N. I.
 parna-dhvás, a., 95, N. I.
 paszát, adv. prp. after, 209 d.
 pá r. to drink, 144, I, 3, 175, I; 190.

- pâ 2. to protect, 175, 1; 194.
 páda, m. foot 219 b, quarter-verse,
 Appendix II, introd.
 pádau, m. dual, the feet, 224 b.
 pinda-grás, a. eating a mouthful, 95
 pitá, den. to behave like a father,
 206, 1.
 pitárau, m. dual, parents, 224 b.
 pitá-putraú, Dv cd., 217 b.
 pití, m. father, 52, f. n.; 112, N. I.
 pipathis, a. desirous of repeating, 95,
 N. 2.
 pis, to form, 144, VI, 1.
 pivan, a. fat, 105, 4.
 pívari, f. fat, 105, 4.
 putrá, m. son, 217 b.
 putriyá, den. to treat like a son, 206,
 2 a, β; 206, 2 b, N.
 púnar, adv., 52, f. n.; 210.
 púr, f. city, 92, 3.
 purás, adv. prp before, 209 d.
 purástad, adv. prp before, 209 d.
 purá, adv., 244, 2 a.
 purusha-vyâghra, m. K. cd. tiger-
 like man, 215, 1.
 puro-dâs, m. a priest, 94, 1 c.
 pû, to purify, 144, IX, 1.
 púrva, prn a. prior, 130 c.
 prâ, to fill, 175, 4; 186, 1, 189; 204, 1.
 pelivás, pf pt. act. of pak, 101, N. I.
 prá, prp. before, 207 b.
 Prakrit, f. a metre, App. II, I B, 7.
 prakrityâ, by nature, 230, I, 4.
 Pragrihya vowels, 26.
 prâkâ, to ask, 144, VI, 3; 199;
 229, 2.
 prái, prp. back, 207a; 208; 208 a, b.
 prati-divan, m. the sun, 105, 1, 3.
 pratî, f. a behind, 105, 4.
 praty-ák, a. behind, 84; 104; 105,
 1 and 3; 114 (cpv.).
 prathamâ, prn. a. first, 130 d.
 prâbhrti, adv. prp., 209 c; 219 c, a.
 pra-sâm, a. mild, 74; 91, 4.
 prasmâ, m. question, 71.
 prâk, a. eastern, 104, N.; 114 (cpv.)
 prâkâ, a. asking, 90, 2.
 prânk, a. worshipping, 66; 90, 1, N.;
 104, f. n. 3.
- prâtár, adv early, 57, f. n.
 prâpta-grâma, Bv. cd., 214, 1.
 prâyas, prâyasas, prâyena, adv. gene-
 rally, 210.
 priyâ, a. dear, 233, II a.
 priya-sakha, m K cd., 215, N.
 pri, to love, csv, 194.
- phal, to burst, irreg. pf., 151, 1, N.
- bandh, to bind, 69; 144, IX, 3.
 bahis, adv. prp. outside, 209 c.
 bahu-kumâr-ka, Bv. cd., 219 d.
 bahu-bhartî-ka, Bv. cd., 219 d.
 bahu-lâ, a frequent, cpv. of, 115.
 Bahu-vrîhi, m. possessive cds., 218.
 bahu-svâmi-kâ, Bv. cd., 219 d.
 buddhi, f. thought, instr. of, 230,
 2, N.
 budh, to know, 136, 1; 139; 140, 1;
 150, 1, 158; 168, 2, 169; 170;
 172; 174, N.; 180; a. knowing,
 60; 69, N.; 80.
 bodhâya, csv. of budh, 155, 3.
 brahmân, m. n. creator, 102
 brahma-hán, a. Brahman-killing, 103,
 5
 bru, to speak, 144, II, 6; 229, 2.
- Bha, weakest base, 83.
 bhâgoh, v., 55.
 bhag, to enjoy, 151, 1, N.
 bhaug, to break, 144, VII, 1.
 bhartrî, m. husband, 112, N. I.
 bhâvat i. pr. pt. being, 98, N. I; 105,
 1 and 3.
 bhâvat 2. m. Your Honour, 98, N. I;
 226 A.
 bhâvati, f., 105, 4.
 bhavitavyam, ft. ps. pt. 239 c.
 bhâvyam, ft. ps. pb., 239 c.
 bhid, to cut, 140, 2; 168, 2; 186, 1.
 bhisag, m. physician, 90, 3.
 bhi, to fear, 156, 2 b; 194.
 bhug, to eat, 190.
 bhû i. f. earth, III.
 bhû 2. to be, 136, 1; 143; 153, 2;
 154, 14; 163; 169; 176; 178; 182;
 183; 184; 187, II; 189; 191; 196;

- 197; 201; 203; 233, I b; w. prf. *pra*, to be master of, 233, I a.
khri, to bear, 148; 156, 2 b.
bhrigg, a. roasting, 90, 3, N. I.
bhók, v., 55.
bhrams, to fall, 144, IV, 3.
bhragg, to fry, 144, VI, 3; bases from, 90, 3, N. I.
bhram, to wander, 144, IV, 1.
bhrág, to shine, 90, 3, N. I.
-bhránti, f. error, instr. of, 230, I, 2 N.
Magádheshu, in Magadha, 224 c.
-mat, a sf., 98.
máti, f. thought, 109, N. I
matimáñi, m. wise, cpv. and spv. of, II^a.
mad, to rejoice, 144, IV, 1.
-man, bases in, 103.
man, to think, 158, irreg., I; 189.
manth, to churn, 144, I, 4; 144, IX, 3.
Mandákrántâ, f. a metre, App. II, I B, 5 b
mahát, a. great, 97, N.; 215, 3, N.
mahâ-rágá, m. king, 215, N.
má, prohibitive pcl., 139; 245, N.
mâ, to measure, 144, III, 2.
máta-pítárau, Dv. cd., 217 b.
mât-i, f. mother, 112, N. I.
mátra, n. measure, 219 c, β; 235, N. 3.
mátrâ, f. *mora*, App. II, introd.
Mátrâ-khandas, n. metre measured by *morae*, App. II, II A.
-mâna, pt. sf., 184.
Málini, f. a metre, App. II, I B, 4.
másam, acc. of duration, for a month, 228, 2.
másma, prohibitive pcl., 245, N.
Mitrâ-várunau, Dv. cd., 217 c.
misráya, den to mix, 206, 3.
mi, to walk, 136, 4.
muktvâ, grd. = prp. except, 240 b.
muk; to release, 144, VI, 1; 166; 234, II c.
muh, to confound, bases from, 94, 3 b
múhus, adv. often, 210.
mrí, to die, 136, 2; 198, 1; 205, 3.
mrig, to cleanse, 144, I, 1; 144, II, 7 a; bases from, 90, 3, N. I.
mrídú, a. soft, 109.
medhávín, a. wise, 105, 1 and 3.
medhávínî, f., 105, 4.
mnâ, to study, 144, I, 5.
-ya 1. ft pt ps. sf., 187; 239.
-ya 2. grd. sf., 188; 240.
-ya 3. intensive sf., 201.
yah kah } indef prn. whoever, 129.
yah kaskit }
yag, to sacrifice, 71, 151, 2; 154, 4; 175, 7; 183, 2; bases from, 90, 3, N. I
-yat, prn sf., 128.
yátas, adv., 210.
yáti, a. as many, 128, N.
yáthâ, ej. as, 210.
yathâ-sakti, adv. ed., 215, 3.
yád, relat., 125 C; ej., 210.
yádâ-tádâ, when—then, 222.
yádi, ej. if, 248 b.
yam, to restrain, 144, I, 2.
-yas, cpv bases in, 82, N. I.
yâ, to go, 142, N 6, 159; 228, I, N.
yák, to ask, 229, 2.
yávat, ej. while, 210; adv., 244, 2 a.
yávat-távat, 222.
yu, to join, 144, II, 7 b; 152, 2, 154, 12.
yug, to join, 138, 3; to be fit, 234, II b; 243.
yúvan, m. young, 103, 4.
yúpa-dáru, n. Tp. cd., 214, 3.
yo yah, etc., indef. prn., 129.
rañg, to tinge, 144, I, 4; 175, 6; w. prf. anu, 234, II b.
Rathoddhata, f. a metre, App. II, I B, 1 e
rabh, to desire, 181, 2.
râg, to shine, 90, 3, N. I.
râgan, m. king, 102, 105, 1 and 3; 215, N.
râga-purusha, m. king's man, Tp. cd., 214, 5.
râgapurusha-kârya, n. Tp. cd., 218, N.
râgarshi, m. K. cd., 215, I.
râgnî, f. queen, 105, 4.
râtri } f. night, 103, f. n.; 215, 2.
râtri }

- Rāmāyana, 75, N.
 ri, to go, 136, 2.
 rúk, f. light, 90, 1.
 rúg, f. disease, 90, 3.
 rud, to weep, 144, II, 1.
 rudh, to obstruct, 69; 143.
 rurudúshī, f. pf. pt., 105, 4.
 rurud-vás, pf. pt., 101; 105, 1 and 3.
 ruh, to grow, 79; 194; 196.
 rái, m. wealth, 113.
- Lakshmī, f. goddess of prosperity, III, 4.
 laghú, a. light, 109, N. 2.
 labh, to take, 69; 187, III, 3; 194; 199.
 lash, w. prp. abhi, to desire, 234, II b.
 lip, to paint, 144, VI, 1.
 lih, to smear, 79; 138, 1; 160, 3.
 li, to cling, 186, 1.
 lup, to break, 144, VI, 1.
 lú, to cut, 144, IX, 1; 158; 180, 186.
- Vamsa-sthā, f. a metre, App. II, I B, 2 a.
 vak, to speak, 162, 4; 168, 2, 175, 7; 188; 189, 229, 2.
 vanig, m. merchant, 90, 3.
 -vat 1. prn. sf., 128.
 -vat 2 pf. pt. sf., 101, N. 2; 186, 2, N.; 238.
 -vat 3. pcl. of comparison, 210.
 -vat 4. a. sf., 98.
 vata, ij. alas, 211.
 vadhi, to kill, 181, 2; 187, III, 4.
 vadhi, f. woman, III.
 -van, bases in, 102.
 varam—na, better—than, 210.
 varsha-bhogya, Tp. cd., 214, I.
 vas, to desire, 144, II, 8.
 -vas, bases in, 82, N. 1; 183; 238.
 vas, to dwell, 78; 101, f. n.
 Vasanta-tilakā, f. a metre, App. II, I B, 3.
 vah, to carry, 79; 151, 2.
 vâ, cj. or, 210; 226.
 vâgmîn, a. eloquent, 105, 1, 3.
 vâgmînī, f., 105, 4.
 vâk, f. speech, 90, 1.
- vâr, n. water, 92, 3.
 vâri, n. water, 109, N. 1.
 ví, prp. apart, 207 b.
 vid, to know, 142, N. 6; 144, II, 9; 156, II a; 192; 203, w. prf. hi; csv. to tell, 231 A, 1 a.
 vid, to find, 144, VII, 1; 186, 1, N.; ps. = to be, 233, I b.
 Videheshu, in Videha, 224 c.
 vidyâvât, a. possessed of knowledge, 105, 1, 3.
 vidyâvati, f., 105, 4.
 vid-vás, pf. pt. knowing, 114; 183, 2.
 vinâ, adv. prp. without, 209 a.
 Virâma, m., 7.
 vis, a. entering, 93.
 vísva, prn. a. all, 130 b.
 visva-gûdhl, a. all-attracting, 60.
 visva-git, a. all-conquering, 214, N. 2.
 visva-pâ, a. all-protecting, 108.
 vishaya, m. country, 224 c.
 vishv-ak, a. all-pervading, 104.
 Visargâ, m., 5; 17, 6; 28, 30, 4; 33; 49–52; App. II, introd.
 Vira-sena, m. Bv. cd., 218.
 vrit, to choose, 148.
 vrít, to turn, des., 198.
 Vriddhi, f., 20.
 vriddh, to increase, 166.
 vrîndâraka, a. beautiful, epv. of, 115.
 vrîsk, a. cutting, 90, N.
 vrî, to choose, 144, IX, 1.
 ve, to weave, 175, 8.
 Vaitâliya, n. a metre, App. II, II A.
 vyâdh, to pierce, 136, 3; 144, IV, 3; 151, 2.
 vyâghra-buddhyâ, 230, I, 2, N.
 vye, to envelope, 175, 8.
 vrask, to cut, 144, VI, 3.
 sak, to be able, 144, V, 2; 187, III, 4; 199; 241 b.
 Sâkvari, f. a Vedic metre, App. II, I B, 3.
 Sâṅkara ākâryâh, pl. of respect, 224 c.
 satâ, n. a hundred, 118, N. b.
 sad, to fall, csv., 194.
 sabdâya, den. to make a sound, 206, 3.
 sam, to cease, 144, IV, 1.

- sastra-pâni, Bv. cd., 219 a.
 Sârdula-ñikridita, n. a metre, App. II, I B, 6. ~
 Sâlinî, f. a metre, App. II, I B, 1 d.
 sâs, to rule, instruct, 144, II, 5; 162,
 3; 175, 8; 229, 2.
 Sikharinî, f. a metre, App. II, I B, 5 a.
 si, to lie, 144, II, 10.
 sukla-krishnau, Dv. cd., 217 a.
 suk, to grieve, 201.
 súki, a pure, 109; II 4.
 suktiyâ, den. to become pure, 206, 2 b.
 susru-vâs, pf pt. of eru, to hear, 101, N. I.
 so, to sharpen, 144, IV, 2.
 syenâyâ, den., 206, 2 b.
 sranth, to become loose, 151, 4.
 srâm, to be weary, 144, IV, 1.
 sri, to go, 152, I; 164.
 sru, to hear, 144, V, 3; 148; 175, 2.
 Slôka, m. epic metre, App. II, I A.
 sván, m. dog, 103, 3.
 svas, to breathe, 144, II, 1; w. prf.
 vi, to confide in, 234, II b.
 svi, to swell, 162.
 shâsh, nm. six, 70; 118.
 shthiv, to spit, 144, I, 1.
 sa, m prn. this, he, 54; 223.
 Samskrit, sacred language, I.
 sâkthi, n. thigh, 110, 3.
 sâkhi, m. friend, 110, 2; 215, N.
 sakhi-gana, m. = pl. of sakhi, 224 a.
 sañg, to adhere, 144, I, 4.
 sât, being, pr. pt. of as, to be, 182, N.;
 235, N. I.
 sad, to sink, 144, I, 1; 192.
 sadrisa, a. equal, 233, II b.
 sadhryâk, a. accompanying, 104.
 Sandhí, m. rules of, 19-79.
 sám, prp. together, 207 b.
 sama (encl.), prn. a. all, 130 b.
 samâ, a. equal, 233, II b.
 samakshám, adv. prp. in the presence
 of, 209 d.
 samâm, adv. prp. together with,
 209 d; 230, I, 1.
 samartha, a. able, 242 a.
 samid-yâ, den., 206, 2 b, N.
- Samprasârana, n., 144, IV, 3, f. n.,
 151, 2; 175, 7.
 samyâk, a. right, 104.
 samrâg, m. sovereign, 90, 3, N. I.
 sárva, prn. a. all, 130 b.
 savinayam, adv. cd., 215, 3.
 sah, to bear, 79; 187, III, 4.
 sahâ, adv. prp. together with, 209 b;
 230, I, 1.
 sahásra, n. thousand, 118 b.
 sâkám, adv. prp. with, 230, I, 1.
 sâdhû, ij. well, 211.
 sârdhám, adv. prp. together with,
 209 b, 230, I, 1.
 sik, to sprinkle, 144, VI, 1; 161.
 sidh, to succeed, 194.
 simâ, prn. a. all, 130 b.
 su I. to squeeze out, 138, 4; 143;
 144, V, 1.
 su 2 prp. well, 207 b.
 su-kritâ, a. well-done, K. cd., 215, 3.
 su-gân, a. ready reckoner, 91, 2.
 su-gyotis, a. well-lighted, 95.
 su-tis, a. well-sounding, 95.
 su-pis, a. well-walking, 76, f. n.; 95.
 su-mânas, a. kind, 95.
 su-vâlg, a. well-jumping, 66.
 su-hîms, a. striking well, 95, II.
 su-hrîd, a. friendly, 89, m friend, 218.
 sri, to go, 148.
 srig, to create, 158, irreg., 3; 180;
 bases from, 90, 3, N. I.
 stu, to praise, 148; 152, 2; 154, 13.
 strî, to spread, 152, I; 154, II.
 stri, to cover, 144, IX, I; 175, 4;
 180; 186, I.
 stri, f. woman, III, N.
 sthâ, to stand, 144, I, 3; 158, irreg.,
 2; 167; 198, I; 237.
 snih, to love, bases from, 94, 3 b; w.
 prf. anu, 234, II b.
 snih, to spue, bases from, 94, 3 b.
 spris, to touch, 158, irreg., 3; bases
 from, 94, I a.
 sma, pcl., 244, I b, N.
 smi, to remember, 175, 3; 233, I a.
 srams, to fall, bases from, 95, N. I.
 Srag-dharâ, f. a metre, App. II, I B, 7.
 srág, f. garland, 90, 3.

| | |
|--|-------------------------------------|
| sru, to flow, 148. | han, at end of cld., 103, 5 |
| srúk, f ladle, 90, 1 | hánta, ij alas! 211. |
| svá, reflex. prn. own, 126, 3, 130 c. | harít, a. green, 89. |
| sváñg, to embrace, 144, I, 4; 151, 4. | has, to laugh, 140, 3; 187, III, 3. |
| svap, to sleep, 144, II, 1; 199. | hástau, m. dual, the hands, 224 b. |
| svayám, reflex prn. self, 126, 1. | hasty-asvam, -au, -āh, Dv. ed., 216 |
| svár, indcl. heaven, 52, f. n. | hâ I to run away, 144, III, 2. |
| Svarita, m. n circumflex accent, 18. | hâ 2. to leave, 144; III, 2. |
| svarga-patita, a. Tp. cd., 214, 4. | hâ 3. ij , 211. |
| svásri, f. sister, 112 | -hi, ppv. sf, 142, N. 4. |
| svasthi, ij. hail! 211. | hí, ej for, 210. |
| ha, pol., 226. | hüns, to injure, 147, VII, 1. |
| han, to kill, 66; 144, II, 11; 150, 3; | hu, to sacrifice, 138, 2; 143; 156 |
| 151, 3; 154, 5; 181, 2; 187, III, 4, | 2 b; 182; 184. |
| 189 b; 194, 199, 204, 2. | hotâ-potârau, Dv cd, 217 b |
| | hve, to call, 149; 162; 175, 8 |

CORRIGENDA.

- Page 12, line 11, for (39) read (42).
 .. 25, line 5, for (92) read (93).
 .. 35, line 18, for (155) read (156).
 .. 42, note 2, line 1, for (193) read (197).
 .. 47, line 2, for 183, note 2, read 183.
 .. 73, § 131, line 11, for (178, 180) read (178, 179).
 .. 115, line 6, after 158, 160 add 161.
 .. 136, last line but one, for Avyâyibhâva read Avyayibhâva.