

### असदात्मासिञ्चञ्च ॥ ३ ॥

3. Also *asadāma* and *asiñcan*.

The “also” (*ca*) in this rule implies, the commentator says, that the words mentioned are preceded by an *avagraha*, according to the final specification of the preceding rule: else such passages as *ajáyám̐ gharman̐ prá 'siñcan* (v.4.3<sup>3</sup>) would fall under the prescribed action. The examples are *yena kāmēna nyashadāme 'ti* (vii.5.2<sup>1</sup>; p. *ni-asadāma*), and *mitrāvaruṇāv abhyashīñcan* (i.8.11; p. *abhi-asiñcan*). The rule is given, we are told, for the purpose of ordaining that, in the case of these two words, the conversion into *sh* after an *avagraha* takes place even notwithstanding the interposition of an *a*. Why not, then, puts in an objector, say “even when *a* interposes,” without specification of the words concerned? Because, is the reply, the rule would then apply to such cases as *hr̥tsvaso mayobhān* (iv.2.11<sup>3</sup>; p. *hr̥tsu-asah*).

### उपसर्गनिष्पूर्वी अनुदात्ते पदे ॥ ४ ॥

4. Also in an unaccented *pada*, when a preposition or *nis* precedes.

This rule can apply only to unaccented verbal forms, since they alone can be technically *anudātta* throughout, having the *anudāt*-*ta* sign written under every syllable. In any compound beginning with a preposition like *pāri*, for instance, having an acute on the first syllable and an enclitic *svarita* on the second, the syllables of the other member of the compound would not have the *anudātta* accent, but the *pracaya*: such would fall under rule 2 of this chapter. The word *pada* in the rule, we are told, is intended to specify the text: “a word which is *anudātta* throughout in the *pada*-text” is what the Prātiçākhyā means—it being, in fact, impossible that any word should be so accented in *samhitā*-text.

The commentator's examples are, for prepositions, *açmann āram̐ it̐ pari shīñcati* (v.4.4<sup>1</sup>), *imam̐ vi shyāmi* (i.1.10<sup>2</sup> and iii.5.6<sup>1</sup>), *sām̐rājyēnā 'bhi shīñcāmi* (i.7.10<sup>3</sup> twice, and v.6.3<sup>3</sup>: but B. O. read *shīñcati*, I presume by a copyist's blunder, as I find no such phrase in the text), *yajamāne prati shthāpayanti* (vi.1.4<sup>2</sup>), and *nīshasāda dhrtavratō varuṇah̐* (i.8.16<sup>1</sup>: only B. O. have *varuṇah̐*);

3. *asadāma*: *asiñcan*: *ity etayoḥ sakāraḥ shakāram̐ āpadyate. yathā: yena----- mitr----- cakāro 'vagrahapārvatvānvādeçakah̐. anvādeçēnā 'nena<sup>3</sup> kim: aj----- avagrahapārvatve 'py<sup>4</sup> akāreṇa vyaveta ity ayam̐ āram̐bhaḥ. namu lāghavād akāravya-veto 'pī 'ty etāvataī 'vā 'lam: kaṇṭhoktyā kim. ucyate: hr̥t----- ity ādāu mā bhād̐ itī.*

<sup>1</sup> G. M. *shatvam*. <sup>2</sup> W. B. and O. p. m. om. *pūrva*. <sup>3</sup> B. O. G. M. om. <sup>4</sup> G. M. *sati*.