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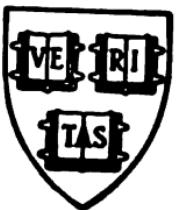
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THE

LAGHU KAUMUDI,

A SANSKRIT GRAMMAR,

BY

VARADARAJA.

WITH AN ENGLISH VERSION, COMMENTARY, AND REFERENCE

BY

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PRINCIPAL OF THE SANSKRIT COLLEGE, BENARES.

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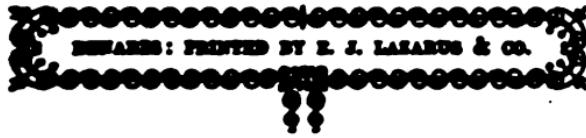
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## P R E F A C E.

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THE grammatical compendium of which this is a translation is current among the pandits of the North-west provinces, and of most of the other provinces of India. The translation is one of a series of attempts to encourage and facilitate the interchange of ideas between the pandits and the senior English students of the Government Colleges. How different the arrangement of a Sanskrit treatise on Grammar is from that of an English treatise on the subject, may be inferred from the facts stated in the subjoined extract from the preface to the Hindi version of the same compendium.

The groundwork of the grammatical literature of the Sanskrit is comprised in Páṇini's eight Lectures, entitled "The *Ashiddhyayi*." Each of the lectures is divided into four sections, and each section into a number of *sútras*, or succinct aphorisms. On these Mr. Colebrooke remarks :—"The studied brevity of the Páṇinaya *sútras* renders them in the highest degree obscure; even with the knowledge of the key to their interpretation, the student finds them ambiguous. In the application of them when understood, he discovers many seeming contradictions; and with every exertion of practised memory, he must experience the utmost difficulty in combining rules dispersed in apparent confusion through different portions of Páṇini's eight Lectures."

The same accomplished scholar adds :—The outline of Páṇini's arrangement is simple; but numerous exceptions, and frequent digressions, have involved it in much seeming confusion. The

"first two lectures (the first section especially, which is in a manner the key of the whole grammar) contain definitions; in the three next are collected affixes, by which verbs and nouns are inflected. Those which appertain to verbs occupy the third lecture:—the fourth and fifth contain such as are affixed to nouns. The remaining three lectures treat of the changes which roots and affixes undergo in special cases, or by general rules of orthography, and which are all effected by the addition, or by the substitution, of one or more elements. The apparent simplicity of the design vanishes in the perplexity of the structure. The endless pursuit of exceptions and limitations so disjoins the general precepts, that the reader cannot keep in view their intended connexion, and mutual relation. He wanders in an intricate maze, and the clew of the labyrinth is continually slipping from his hands."

Such a work as that above described being obviously unsuited for a beginner, a different arrangement of Pápní's sátras was attempted by several grammarians, "for the sake of bringing into one view the rules which must be remembered in the inflections of one word, and those which must be combined even for a single variation of a single term." This arrangement, Mr. Colebrooke adds, "is certainly preferable; but the sátras of Pápní, thus detached from their context, are wholly unintelligible; without the commentator's exposition, they are indeed, what Sir William Jones has somewhere termed them, 'dark as the darkest embla.'"

Such an arrangement as that here referred to, is adopted in the *Siddhánta Kaumudi* of Bhagvít Dikshita and in its abridgement the *Laghu Siddhánta Kaumudi* of Varadarája.

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One of the first objects of this edition of the Grammar is to explain each term and each process, on its first occurrence, with something of that fulness of illustration, which the pundits think it better to defer imparting until a later stage in the pupil's course. According to the established system, the juvenile pupil, who has only commenced learning the language in which the grammar is written, cannot proceed three lines in advance of the point at which his preceptor's last lecture broke off. If he can proceed half a line in advance of it, it is more than was to have been expected.

Another omission of the native grammars is supplied to a certain extent in this edition. When a word is given as an example under a rule, perhaps six or eight rules have previously had a share in bringing the radical word into the form to which the ultimate rule applies. For instance, when we wish to determine one particular pronoun, (to quote from Mr. Wollaston's preface to his practical Grammar of the Sanskrit) "six rules are to be referred to "in forming the word, and the student must be able to remember "them all before he can do it, for there is no reference to them "whatsoever. Yet such references are much more necessary than "those that are annexed to the propositions in Euclid, because the "solution of these words is generally more complicated than that "of the theorems."

References are supplied in this edition, not to every rule required, yet to more than the attentive student is likely to have forgotten.

J. R. B.

Benares College, July 31st, 1849.

## PREFACE

### TO THE SECOND EDITION.

THE translation of the *Laghu Kaumudi* by the late Dr. Ballantyne, which, as Professor Max Müller observes, "has enabled even beginners to find their way through the labyrinth of native grammar," has been for many years out of print, and is continually inquired for by those who wish to obtain a well-grounded knowledge of a language the students of which, in Europe alone, may be counted no longer by tens but by hundreds.

For the publication of this edition, such students are indebted to the enlightened liberality of H. H. the Mahárájah of Vizianagram, K. C. S. I., who has already munificently encouraged Sanskrit and English scholarship in this country by his endowments to the Queen's College at Benares and the Universities of Calcutta and Madras.

The Sanskrit text and English translation have been carefully revised and corrected by Pandit Bechan Ráma Tiwári, Librarian of the Sanskrit College, and Bábú Mathurá Prasáda Miśra, Second Master of the English College.

Several of the corrections and alterations which appear in this edition were either made, suggested, or approved years ago by Dr. Ballantyne himself; and it is hoped that no change has been made in which he would not have thoroughly concurred.

For the greatly improved type, paper, and general appearance of the book we are indebted to the spirited publishers, Messrs. E. J. Lazarus and Co.

R. T. H. G.

## । लघुकौमुदीवाकरणम् ।

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। श्रीवेदाय नमः ।

नत्या सरस्वतीं देवीं शुद्धां गुह्यां करोम्यहम् ।  
यस्मिन्नीयग्नेषाय लघुसिद्धान्तकौमुदीम् ।

---

SALUTATION TO GANESĀ !

Having made obeisance to Saraswati, the divine, the pure, endued with good qualities, I make this abridged Siddhānta-kaumudi in order that people may enter some way into the Pāṇiniya grammar.

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## ॥ संघुकौमुदीव्याकरणम् ॥

### ॥ संज्ञाप्रकरणम् ॥

अ इ उ ण् । १। ऋ ल क् । २। ए ओ औ । ३। शे  
श्वो ष् । ४। ह य व र ट् । ५। ल ख् । ६। ज म र ल  
न म् । ७। भ भ ष् । ८। घ ठ ध ष् । ९। ज व ग ढ  
द श् । १०। ख फ छ ठ च च ट त ष् । ११। क प य । १२।  
श ष स र । १३। ह ख् । १४।

इति माहेश्वराणि सूचाण्यादिसंज्ञार्थानि ।

No. 1.—A I UN; RI LRIK; E OŃ; AI AUCH; HA YA VA RAṄ;  
LAṄ; ṁA MA ŃA ṁA NAM; JHA BHĀṄ; GHA DHA DHASH; JA BA GA  
DA DAŚ; KHA PHA CHHA THA THA CHA TA TAV; KA PAY; ŃA SRA  
SAR; HAL. THESE groups of letters ARE THE APHORISMS OF MA-  
HEŚWARA or Siva; DESIGNED FOR the formation of NAMES or *pratyāhārīs* SUCH AS AN AND THE LIKE, by which whole classes of let-  
ters can, severally, be designated. See No. 8.

एषामन्त्या इतः ।

No. 2.—THE FINAL letters OF THESE aphorisms are termed  
'IT.' For example, in the aphorism a i un, the letter n is called  
'it.' See, further, No. 7.

इकारादिप्रकार उच्चारणार्थः ।

No. 3.—THE short vowel A, IN the terms HA &c., IS IN ORDER  
TO THE ARTICULATION of the letters h &c. For instance, by ha, ya,  
ra, na, &c., the bare consonants h, y, v, r, &c. are intended.

## खण्डमध्ये त्रितीयसंबन्धकः ।

No. 4.—BUT, IN the body of the sixth aphorism of No. 1, viz. LAX, i.e. i.e. the short vowel a, is TAKEN 'IT.' The design of this exception will appear in No. 37.

इत्यनुवाम् । १ । ३ । ३ ।

उपदेशेऽन्यं हलित स्यात् । उपदेश चाद्योऽप्यारब्धम् । सूचेष्टदृष्टं  
स्वं सूचनाराहन्तवर्तमीयं सुर्वप ।

No. 5.—Let A CONSONANT FINAL in an *upadeśa* be called 'it' (No 7.). An *upadeśa* is defined as signifying an 'original enunciation'—that is to say, an affix, (*pratyaya*, No. 139,) or an augment (*dyuma* No. 102), or a verbal root (*dhātu*, No. 49), or, in short, any form of expression which occurs only in technical treatises on grammar, and which is not a word ready for use, but one of the supposed original elements of a word.

A word which is not seen in a *sūtra*, but which is necessary to complete the sense, is always to be supplied from some other *sūtra*. The reason of this is as follows. In the treatises of the Sanskrit grammarians, brevity is regarded as a primary requisite. According to the author of the *Mahābhāskṛtya*, or Great Commentary, 'the grammarians esteem the abbreviation of half a short vowel as equivalent to the birth of a son.' Accordingly, Pāṇini in his *Aṣṭāḍhyāyī* or 'Grammar in Eight Lectures,' avoids repeating in any *sūtra* the words which can be supplied from a preceding one. When the original order of the *sūtras* is abandoned, as in the present work, it becomes necessary to place before the student, in the shape of a commentary, the words which Pāṇini left him to gather from the context. Thus, to complete the *sūtra* before us (viz., *hal* *anyas*), the words 'upadeśe' and 'it' are required; and these are supplied from a previous *sūtra*, which, in the present arrangement, will be found at No. 36.

अदर्शनं लोपः । १ । १ । ३० ।

अदर्शनादर्शनं लोपयन्तं स्यात् ।

No. 6.—LOPA (elision, or the substitution of a blank) signifies

**DISAPPEARANCE.** Let this be the term for the disappearance of anything previously apparent.

**तस्य शोपः । १ । ३ । ६ ।**

**तस्येतो लोपः स्यात् । वादयोऽवादयाः ।**

No. 7.—In the room OF THAT which is called 'it,' let there be A BLANK. Thus all the final consonants in the Śiva-sūtras are left out of view, when these are employed to designate any class of letters; the use of the *ŋ* and the rest of the fourteen being to assist in forming the brief names of these classes, as explained in the rule here following.

**च्छादिरन्त्येन संक्षेपता । १ । १ । ७१ ।**

**अन्त्येनेता संहित चादिर्मध्यगानां स्वस्य च संक्षा स्यात् । अ-  
याऽणिति च इ उ वर्णानां संक्षा । यवमच् इत्स्यादयः ।**

No. 8.—Let AN INITIAL LETTER, WITH AN 'IT' LETTER AS A FINAL, be the name of itself, and of the intervening letters. Thus, let 'an,' formed of 'a' as its initial letter, and of 'n' (No. 7.) as its final, be the name of 'a' itself and of 'i' and 'u' which intervene betwixt 'a' and 'n.' So let 'aoh' be the name of 'a,' 'i,' 'u,' 'ri,' 'li,' 'e,' 'o,' 'ai,' 'au,' that is to say, of all the vowels; let 'hal' be the name of all the consonants between 'h' inclusive in the fifth Śiva-sūtra, and the 'l' which closes the list; and 'al' the name of all the letters together, both vowels and consonants; and so of other *pratyākhyas*, or names of classes of letters.

**जपाखोऽज्ञूस्वदीर्घसुतः । १ । २ । २७ ।**

**ठस्व ठश्व ठश्व वः थां काल इव एलो यस्य शोऽस्त्र लमाद्-  
इस्वदीर्घसुतसंज्ञः स्यात् । य प्रत्येकमुदातादिभेदेन चिथा ।**

No. 9.—Let A VOWEL WHOSE TIME (or prosodial length) is THAT OF short u, long v, and prolated v, be called accordingly SHORT, LONG, and PROLATED. These again are severally threefold, according to the division of 'acutely accented &c.,' here following.

**उपैदातः । १ । २ । २८ ।**

No. 10.—A vowel uttered WITH A HIGH TONE is said to be ACUTELY ACCENTED. (The grammarians describe this accentuation as being the result of employing, in the utterance of the vowel, what they call the *upper half* of the organ, that is to say of the palate, lips, &c., see No. 14).

**गोरुदातः । १ । २ । ३० ।**

No. 11.—A vowel uttered WITH A LOW TONE is said to be GRAVELY ACCENTED.

**समाहारः सरितः । १ । २ । ३१ ।**

**य विषेऽपि प्रत्येकमनुनासिकाननुनासिकत्वाभ्यां द्विधा ।**

No. 12.—When there is A COMBINATION of the acute and grave accent, the vowel HAS THE CIRCUMFLUX ACCENT. The application of the three accents to the three several prosodial lengths gives nine varieties of each vowel. This nine-fold variety is further doubled by the presence or absence of nasality, which is next to be defined.

**मुकुनासिकावचनोऽनुनासिकः । १ । १ । ८ ।**

**मुकुनासिकयोमृश्यमाणे वर्णाऽनुनासिकसंज्ञः स्यात् ।  
तदित्यम् । च इ उ ए यां वर्णानां प्रत्येकमष्टादय भेदाः । लृ-  
क्ष्म्य द्वादश तत्त्वं दीर्घभावात् । यत्तमपि द्वादश तेषां द्रव्याभा-  
वात् ।**

No. 13.—Let THAT WHICH IS PRONOUNCED BY THE NOSE ALONE WITH THE MOUTH be called NARAL. Thus, of the letters *a* *u* *ri*, there are severally eighteen different modifications. Of the letter *li* there are only twelve, because it does not possess the long (but only the short and the prolated) prosodial time (No. 9). Of the letters *e* *ai* *o* *au* also there are only twelve modifications, because these have not the short prosodial time.

**तुल्यासमयां सर्वर्गम् । १ । १ । ८ ।**

**तात्पादिक्यान्मायन्तराप्यवर्तेतद्दृश्यं यस्य येज तुल्यं त-  
निरः वर्णर्थां स्यात् । चर्तवर्णयोर्मिदः साक्ष्ये वाच्यम् ।**

No. 14.—Let two letters HAVING THE SAME ORGAN (or place of origin) such as the palate, &c., and attended WITH THE SAME EFFORT of utterance within the mouth, be called HOMOGENEOUS one with another. *Kátyáyana* remarks on this: 'The homogeneousness of ri and li, one with another, should be stated.' This form of expression—viz., 'should be stated'—distinguishes the supplementary remarks (*vártika*) of *Kátyáyana*.

अकुहविसर्वनीयानां क्षण्ठः । शूयशानां तालु । च्छटुरपात्रां  
मूर्धा । ल्वतुलसानां दन्ताः । उपूष्मानीयानामोष्टो । अमहूवनानां  
नासिका च । यदेतोः क्षण्ठतालु । ओदोतोः क्षण्ठोष्टम् । एकारस्य  
दन्तौष्टम् । बिहूमूलीयस्य बिहूमूलम् । नासिकानुस्वारस्य ।

No. 15.—The THROAT is the organ OF the gutturals A Á KA KHA GA GHA ÑA (No. 17) HA and VISARGA; the PALATE, OF the palatals I Ī CHA CHHA JA JHA ÑA YA and ŠA; the HEAD, OF the cerebrals RI RÍ TA ḖHA DA DHA ÑA RA and SHA; the TEETH, OF the dentals LRÍ LR̄I TA THA DA DHA NA LA and SA; the LIPS, OF the labials U Ú PA PHA BA BHAA MA, AND OF UPADHMÁNÍYA, as visarga is called when it is written in the form of two semi-circles before pa or pha (No. 117). Of the nasal letters ÑA MA ÑA ÑA AND ÑA, the NOSE also is an organ, in addition to the organs of the class in which each respectively appears above. The organs OF E and AI are the THROAT and the PALATE; OF O and AU, the THROAT and the LIPS; OF VA, the TEETH and the LIPS. The organ OF JIHWÁMÚLÍYA, as visarga is called when it is written in the form of two semi-circles before ka or kha, is the ROOT OF THE TONGUE. The NOSE is the organ OF AMU-SWÁRA.

यक्षो द्विथा । आभ्यन्तरो बाह्यश्व । आद्यः पञ्चथा । स्युष्टेष्टस्युषे-  
षद्विष्टविष्टसंष्टुतमेदात् । तत्र स्युष्टप्रग्रामं सर्वाणाम् । रैषत्स्युष-  
मन्तःस्थानाम् । रैषद्विष्टमूष्मणाम् । विष्टतं स्वराणाम् । द्रुत्स्वस्याद-  
र्थस्य प्रयोगे संष्टुतम् । प्रक्लियादशायां तु विष्टतमेव । बाह्यस्वेकाद-  
शथा । विष्टारः संवारः स्वासो नादो घोषेऽघोषोऽत्प्राणो महाप्राण-  
ठदात्मेऽनुदातः स्वरितस्वेति । उरो विष्टाराः स्वासा चघोषाश्व ।

हृष्टं संवाहा वादा चोषाश्व । सर्गस्त्रां प्रथमतृतीयपञ्चमा यणश्चास्त्राः । सर्गस्त्रां द्वितीयचतुर्थो शलश्व महाप्राणाः । कादयो  
माक्षण्याः स्पर्शाः । योऽन्तःस्थाः । शल उप्माणः । अचः स्वराः ।  
॥१६॥ इति क्षणम्यां प्रागर्थविसर्गसदृशो चिह्नामूलीयः ।  
॥१७॥ एव इति यक्षम्यां प्रागर्थविसर्गसदृश उपधमानीयः । अं चाः  
हृष्टः परायनुस्वारविसर्गां ।

No. 16.—THE EFFORT in utterance is TWOFOLD, that which takes place WITHIN the mouth, AND that which is EXTERNAL as regards the mouth, belonging to the throat. THE FORMER IS OF FIVE KINDS—ACCORDING TO THE DIVISION OF TOUCHED, SLIGHTLY TOUCHED, SLIGHTLY OPEN, OPEN and CONTRACTED. The EFFORT when the organ is TOUCHED by the tongue, BELONGS TO the five classes of consonants SPARŚA; when it is SLIGHTLY TOUCHED TO the semi-vowels (called ANTASTHA, because, in the common arrangement of the alphabet, they stand between the five classes and the sibilants); when the organs of speech are SLIGHTLY OPEN, TO the sibilants and the aspirate USHMAN; when the organs are OPEN, TO the vowels SWARA. IN ACTUAL USE, the organ in the enunciation of THE SHORT A is CONTRACTED: but it is considered to be OPEN only, as in the case of the other vowels, when the vowel A is IN THE STATE OF TAKING PART in some operation of grammar. (The reason for this is, that if the short a were held to differ from the long ā in this respect, the homogeneousness mentioned in No. 14 would not be found to exist between them, and the operation of the rules depending upon that homogeneousness would be debarred. In order to restore the short a to its natural rights, thus infringed throughout the *Ashvādhyāyī*, Pāṇini with oracular brevity in his closing aphorism gives the injunction 'AA,' which is interpreted to signify "Let short a be held to have its organ of utterance contracted, now that we have reached the end of the work in which it was necessary to regard it as being otherwise."

The effort in utterance EXTERNAL as regards the mouth is OF ELEVEN KINDS—viz., EXPANSION of the throat, producing hard articulation; CONTRACTION of the throat, producing soft articulation; SCREAMING; SOUNDING; LOW PREPARATORY MURMUR; ABSENCE OF SUCH

MURMUR; SLIGHT ASPIRATION; STRONG ASPIRATION; and the effort of ACUTE, GRAVE, and CIRCUMPLEX accentuation. IN the case of the letters in the *pratyáhára KHA* (viz., the hard consonants *kha pha chha jha tha cha ja ta ka pa śa sha sa*,) the effort is that of VIVÁRA, ŚWÁSA, and AGHOSHA. IN the case of the letters in the *pratyáhára HAŚ*, (viz., the soft consonants *ha ya va ra la na ma śa ya na jha bha gha dha ja ba ga da da*,) it is that of SAṄVÁRA, NÁDA, and GHOSHA. (We may here remark, that, as these two classes of consonants, the hard and soft are effectually discriminated by the vivára and saṄvára difference, the additional distinctions of śwása, náda, ghosha, and aghosha whatever may be their utility or import elsewhere, are of no consequence here. With reference to the low preparatory murmur and its absence, the soft and hard letters are sometimes termed 'sonants' and 'surda.') THE FIRST AND THIRD LETTER IN each of THE FIVE CLASSES, in the ordinary arrangement of the alphabet (viz., *ka cha ja ta pa* and *ga ja ḍa da ba*), AND the letters denoted by the *pratyáhára YAN* (viz., the semi-vowels *ya va ra la*), are UNASPIRATED. THE SECOND AND FOURTH LETTERS OF the same CLASSES (viz., *kha chha jha tha pha* and *gha jha ḍha dha bha*,) AND the letters denoted by the *pratyáhára ŚAL*, (viz., the sibilants and the aspirate, *śa śha sa ha*,) are ASPIRATED. The letters in the ordinary arrangement of the alphabet, BEGINNING WITH KA, AND ENDING WITH MA, are the five classes of consonants SPARŚA. Those denoted by the *pratyáhára YAN* are the semi-vowels ANTASTHA; those denoted by ŚAL, the sibilants and aspirate USHMAN; those denoted by ACH are the vowels SWARA. A character LIKE THE HALF OF VISARGA, when standing BEFORE KA or KHĀ, is called JIHWÁMÚLÍYA and when standing BEFORE PA or PHA, is called UPADHMÁNÍYA (No. 15). A character, in the shape of A DOT, FOLLOWING A VOWEL, is called ANUSWÁRA; and one in the shape of TWO DOTS, or small circles, VISARGA.

अखुदित् सवर्णस्य चाप्रत्ययः । १ । १ । हृद ।

अविधीयमानोऽखुदित्वा सवर्णस्य संचा स्यात् । अरेवाय् परेष  
खक्कारेष । कुञ्जुदुतुपुर्णे ठदितः । तदेवम् इत्यशृदणामां सं-  
चा । तटेषारेष्कारो । खक्कारस्तिंशतः । यदं स्वक्कारोऽपि । एषो

द्वृष्टिग्रन्थम् । अनुनासिकाननुनासिकमेदेन यवला द्विधा । तेनानुनासिकास्ते द्वयोद्वयोः संचा ।

No. 17.—Let a letter, denoted by the *pratyáhára* AN, NOT propounded as AN APPENDIX or operative agent, but as something to be operated upon, AND let in like manner A LETTER FOLLOWED BY AN INDICATORY U, be the name of (and so imply) its homogeneous letters also.

Here the *pratyáhára* ap is made by the latter n (of the sixth of the sátras of Siva, vis. lañ, and not by the n at the end of the first sátra. The *pratyáhára* is therefore held to denote the semi-vowels as well as the vowels.) The letters above referred to, with an indicatory u, are k̄u ch̄u ū ū pu ; (k̄u represents the guttural class, ch̄u the palatals, ū the cerebrals, ū the dentals, and pu the labials). Hence a is the name of (and implies) its eighteen several varieties (No. 13); and so i and u. The vowel ri is the name of thirty (for it denotes its own eighteen varieties, and the twelve varieties of l̄i, No. 13). So l̄i also (for it denotes its own twelve varieties, and the eighteen modifications of ri). The diphthongs e ai o au (each) are each the name of twelve. Through the distinction of nasal and non-nasal, ya va and la are twofold; and, by this rule, the non-nasal form of each implies both.

4

परः संनिक्षर्षः संहिता । १ । १ । १०६ ।

स्वरामर्तिश्चयितः संनिधिः दंहितासंचाः स्यात् ।

No. 18.—Let the CLOSEST PROXIMITY of letters be called CONTACT (*sámáhita*).

इत्यानन्तराः संयोगः । १ । १ । ७ ।

अस्तिरव्यवहिता इतः संयोगसंचाः स्युः ।

No. 19.—Let CONSONANTS UNSEPARATED by vowels be called A CONJUNCTION of consonants.

सुस्तिरूपां पदम् । १ । ४ । १४ ।

सुक्लां लिङ्गां च पदां च स्यात् । इति संचाप्रकरणम् ॥

No. 20.—Let THAT WHICH ENDS IN "SUP" (No. 137) OR IN "TIN" (No. 408) be called a PADA (or inflected word, as distinguished from a root, or that which has undergone no such inflection).

So much for the chapter on terms. We now come to the conjunction of vowels.

अष्टुपन्त्यः ।

इद्वा यत्तचि । ह । १ । ७७ ।

इकः स्थाने यत् स्थादचि संहितायां विषये । मुखी उपास्य हस्ति स्थिते ।

No. 21—Instead of a letter denoted by the *pratyáhára* IK, let there be one denoted by the *pratyáhára* YAN, in each instance WHERE one denoted by the *pratyáhára* ACH immediately follows.

In the case, for example, of the word *sudhī* (meaning "the intelligent") followed by the word *upásya* ("to be worshipped").

It is to be observed that the foregoing aphorism consists solely of the three *pratyáháras* ik yan and ach, the first having the termination of the genitive or sixth case; the second, that of the nominative or first case; and the third, that of the locative or seventh case. The force of these terminations is to be ascertained from other aphorisms; because, although the author of the *Kaumudi*, in his *vṛitti* or expansion of the aphorism, has collected all that is required, yet the student, not content to receive anything on a lower authority than that of *Páṇini*, must be enabled to verify the interpretation offered to him. Holding, therefore, that we have merely got three *pratyáháras*, with different terminations, we proceed to enquire (1st) which is to give way, (2nd) which is to take its place, and (3rd) which is to be regarded as the cause of the change. For the sake of brevity we may now drop the term *pratyáhára*, and speak of yan, ach, &c. simply.

तस्मिन्निति निर्दिष्टे पूर्वस्य । १ । १ । ह । ह ।

स्थामीनिदेशेन विधीयमानं काम्ये बर्णान्तरेणाय्यवहितस्य पूर्वस्य  
बोध्यम् ।

No. 22.—WHEN A TERM IS EXHIBITED IN THE SEVENTH CASE (No. 137,) the operation directed is to be understood as affecting the state OF WHAT immediately PRECEDES that which the term denotes.

In the present instance, the term exhibited in the seventh case is *ach*. In the example *sudhī upásya*, the *u* of *upásya* is the vowel which that term denotes; and that which is to be affected is the final *i* (*ik*) of *sudhī*, which immediately precedes the *u*. By the foregoing rule, *yan* is to be substituted for the *ik*, but *yan* is the common name of the four letters *y v r* and *l*, and the question occurs—which of these is to be the substitute? The next rule supplies the answer.

**स्वानेऽन्तरतमः । १ । १ । ५० ।**

**अथवे यन्ति सदृशम् चादेशः स्यात् । सुध्य उपास्य इति चाते ।**

No. 23.—When a common term is obtained as a substitute, let THE LIKEST of its significates, to that IN THE PLACE of which it comes, be the actual substitute.

Of the four letters denoted by *yan*, *y*, being a palatal, is the likest to *i*. Thus we have got *sudhyupásya*, which furnishes an occasion for another rule to come into operation.

**अन्तिष्ठ । ८ । ४ । ४७ ।**

**यतः परस्य यतो ह्वे या स्तो य त्वचि ।**

No. 24.—Of *yar*, after *ach*, the reduplication is optional; BUT NOT IF *ACH* FOLLOW.

In *sudhyupásya* the *dha* is *yar* (this denoting all the consonants except *ha*), and it follows *u* (*ach*), and it is not followed by *ach*, being followed by *ya*. Therefore, if we make the optional reduplication, we get *sudhdyupásya*. This calls another rule into operation.

**स्वानेऽन्तरतमः । ८ । ४ । ५३ ।**

**स्वानेऽन्तरतमः । ८ । ४ । ५३ ।**

No. 23.—Instead OF the letters called JHAL there shall be JAé IF JHAS FOLLOW.

Thus, instead of the first dha (*jhal*) of *sudhdhyupáṣya*, since dha, (*jhaé*) follows it, there must be jaé; that is to say, ja ba ga da or da. Of these the likeliest (No. 23) is da. So, we get *suddhyupáṣya*; and the process might here terminate, did not another rule start an objection.

संयोगान्तस्य लोपः । ८।२।२३।

संयोगान्तं यत् पदं तदन्तस्य लोपः स्यात् ।

No. 26.—Let there be ELISION of the final OF THAT *pada* (No. 20) WHICH ENDS IN A COMPOUND CONSONANT.

In *sudhdhyupáṣya* the *pada* *suddhy* ends with a compound consonant; and, according to the rule, the whole *pada* ought to disappear. The rule, however, is limited by the qualification that follows.

श्वलोऽन्तस्य । १।१।५२।

वस्त्रीनिर्दिष्टान्त्यस्यादेषः स्यात् । इति प्राप्ते ।

No. 27.—Let the substitute take the place OF ONLY THE FINAL LETTER of that which is denoted by a term exhibited in the genitive or sixth case.

An instance of elision (*lopa* No. 7) is regarded by the Sanskrit grammarians as the substitution of a blank. So a blank is directed to be substituted for the y, the final letter of the word *suddhy*, which is denoted (in No. 26) by a term, in the genitive or sixth case, viz. "of that *pada* which ends in a compound consonant." But here *Kātyāyana* interferes, and remarks as follows:—

यणः प्रतिषेधो वाच्यः । सुद्धुपास्यः । महरिः । धार्मजः ।  
साक्षतिः ।

No. 28.—"The PROHIBITION of the rule (No. 26) in the case OF YAN SHOULD BE STATED."

So the elision does not take place, and the formation of the word *Suddhyupáṣya* (a name of God—"He who is to be worshipped by the intelligent") is completed.

By a like process are formed the three words *Maddhwari* (a name of *Vishnu*—"the foe of the demon *Madhu*,") *Dhátrama* (a name of *Brahma*—"a portion of *Vishnu* the cherisher") and *litriti* ("the form of the letter *lī*") in which the other letters denoted by *yaṣ* are successively exhibited. The student, after making himself familiar with the process in the instance of *Suddhy-upāya*, should exercise himself in applying it to these and similar instances, not referring to his book except when his memory fails him.

We now proceed to consider the changes that depend upon the diphthongs (*ekā*).

**रथोऽवयायावः । ६ । १ । ७८ ।**

**रथः रथगद्यं पथ् चाय् चात् एते स्युरचि ।**

No. 29.—Instead of *ekā*, when *ekā* follows, let there be in due order, *āy* *āv* *āy* *āv*.

The due order is ascertained by the next rule.

**बधासंखमनुदेशः समानाम् । १ । ६ । १० ।**

**लमस्तकन्ती विधिर्यथासंख्यं स्यात् । द्वये । विष्णवे । नायकः ।**

**प्रथमः ।**

No. 30.—When a rule involves the case of EQUAL NUMBERS of substitutes and of things for which these are to be substituted, let THEIR MUTUAL CORRESPONDENCE (or the assignment of each to each) be ACCORDING TO THE ORDER OF ENUMERATION.

This *ekā* denotes the four diphthongs *e o ai au*, and the four substitutes enumerated in the preceding rule are distributed among them thus—*ay* is the substitute of *e*, *av* of *o*, *āy* of *ai* and *āv* of *au*. Example: *hare+e=haraye* "to Hari," *vishṇo+e=vishṇava*, "to Vishnu," *naī+aka=nāyaka* "a leader," *pūn+aka=pānaka*, "a purifier, i. e. "Fire."

A similar change, under different circumstances, is directed by the next rule.

**वानो वि प्रत्यवे । ६ । १ । ७९ ।**

**यद्वारादौ प्रत्यये परे चोदौतोरव् चात् एतौ स्तः । गव्यम् । नाव्यम् ।**

No. 31.—There shall be substituted WHAT ENDS IN *v* (viz. the two substitutes *av* and *āv*) for the corresponding *o* and *au*, WHEN AN AFFIX (No. 139) beginning with the letter *Y*A FOLLOWS.

Thus *go+ Yam=gavyam* “belonging to a cow;” *nau+yam=nāvyam* “belonging to a boat.”

The following *vārtika* provides for a solitary case.

**चत्वरिमाणे च । गव्यतिः ।**

No. 32.—“And when the compound is employed in the sense of a measure of distance,” the *o* of *go*, followed by *yati* (though this is not an affix, No. 31) becomes *av*. Thus *go+yati=gavyati*, when it signifies “a distance of about four miles;” but the substitution does not take place when it signifies a “yoke of oxen” (*goyāti*).

**अदेहुणः । १ । १ । २ ।**

**अत् एह् च गुणसंज्ञः स्यात् ।**

No. 33.—Let short *a* and *ā* (that is to say *e* and *o*) be called GUÑA.

But why is the short *a* alone understood here in seeming contradiction to what was said in No. 17? The next rule will account for this.

**तपरस्तत्पात्रस्य । १ । १ । ७० ।**

**तः परो यस्मात् च च तात्परस्वोद्घार्यमाणः समकालस्येव संज्ञा स्यात् ।**

No. 34.—Let a vowel FOLLOWED BY THE LETTER *t*, and a vowel following the letter *t*, be the name only OF THE LETTER WHICH HAS THE SAME PROSODIAL LENGTH. (Nos. 9 and 17.)

The letter *a* is the representation of eighteen varieties (No. 17); but when it is followed by *t*, as in the preceding rule, it represents neither the long nor the prolated modifications.

**आङ्गुष्ठः ८ । १ । ८७ ।**

**चक्र्यादचि परे पूर्वपरयोरेको गुणादेशः स्यात् । उपेन्द्रः । गङ्गोदक्षस् ।**

No. 35.—When *a* comes AFTER *A* (or *ā*), let *GUÑA* be the single substitute for both.

Example *upa+indra=upendra* (a name of *Krishna*—“born subsequently to *Indra*”); *gañgā+udakam=gañgodakam* (“the water of the Ganges”).—In these examples the *guñā e* is substituted for *a* and *i*, and the *guñā o* for *ā* and *u*, because the organs employed in the pronunciation of *e* (the throat and palate) are those severally employed in the pronunciation of *a* and *i* (Nos. 16 and 23); and the organs employed in the pronunciation of *o* (the throat and lips) are those severally employed in the pronunciation of *ā* and *u*.

उपदेशेऽनुभासिकोऽवित्संचः स्यात् । प्रतिष्ठानुभासिक्याः पाण्डित्याः । उपदेशेऽनुभासिकोऽवित्संचः स्यात् । प्रतिष्ठानुभासिक्याः पाण्डित्याः ।

८५

उपदेशेऽनुभासिकोऽवित्संचः स्यात् । प्रतिष्ठानुभासिक्याः पाण्डित्याः । उपदेशेऽनुभासिकोऽवित्संचः स्यात् । प्रतिष्ठानुभासिक्याः पाण्डित्याः ।

No. 36.—IN AN UPADEŚĀ (No. 5), let A NASAL vowel be called “*rr*” (No. 7).

In Páṇini's Grammar there is no visible sign of the nasality of a vowel—hence we can know a vowel to be nasal only from Páṇini's explicitly asserting that it is so, or from our finding that he treats it in such a way that we must conclude he regarded it as nasal. When speaking of the Śiva-sútras, it was mentioned that the vowel in the sútra *luñ* is called “*it*.” According to No. 8, therefore, this vowel may be employed as the final of a *pratyáhára*, and the *rr* in the next rule (No. 37) is held to be this *pratyáhára*, the name common to the two letters *ru* and *la*.

उरव् रपरः । १ । १ । ५१ ।

उरव् रपरः । उरव् रपरः । उरव् रपरः । उरव् रपरः । उरव् रपरः । उरव् रपरः । उरव् रपरः । उरव् रपरः ।

No. 37.—*Añ*, substituted IN THE PLACE OF *RI*, which (No. 17) is the representative of thirty varieties, is always FOLLOWED BY the *pratyáhára* *RA* (No. 36). Example: *Krishna+riddhi=Kriśnāriddhi* (“the growth of *Krishna*”), *tava+lrikára=tavalkára* (“thy letter *lri*”).—The *pratyáhára* *añ* denotes *a*, *i* and *u*. The

*a* in the two preceding examples in the *gupta* directed by rule No. 35. [As examples of *i* and *u*, directed by other rules, we may notice *kri+ati=kirati*, "he scatters," and *dvaimátri+a=dvaima-tura*, "having both a mother and a stepmother."] The *gupta* substitute of *ri* is *a*, because *a*, like *ri*, has only one organ of pronunciation, whereas *e* and *o*, having two each, are less like *ri*. (No. 16.)

स्नापः शाकस्यस्य । ८ । ३ । १६ ।

अवर्णपूर्वयोः पदान्तयोर्यथयोर्वा लोपोऽश्चि परे ।

No. 38.—In deference to the opinion of ŚĀKALYA, let the ELISION be optional of the letters *ya* and *va* preceded by *a* or *ā*, and at the end of a *pada* followed by *āś*.

Thus *hara iha*, by No. 29, becomes *harayiha*; then the *ya* at the end of the *pada* *haray*, being preceded by *a*, and followed by *i* (*āś*), may be optionally elided by this rule—the optionality of which is delicately implied in the aphorism by its being rested on the authority of the ancient grammarian Śākalya, the propriety of whose injunction Pāṇini does not deny, although he does not admit it to be absolutely obligatory. The form of expression *hara iha* would then appear to furnish occasion for the operation of rule No. 35—but the rule here following debars this.

पूर्वचासिद्धम् । ८ । २ । १ ।

सपादस्त्राध्यायीं प्रति चिपाद्यसिद्धा चिपाद्यामपि पूर्वे प्रति परं शास्त्रमसिद्धम् । हर इह । हरयिह । विष्णु इह । विष्णविह ।

No. 39.—AS FAR AS CONCERNs WHAT PRECEDES THEM, the three last chapters of the Grammar of Pāṇini are AS IF THE RULES CONTAINED IN THESE THREE CHAPTERS HAD NEVER TAKEN EFFECT; and further, in these three chapters, a subsequent rule is as if it had not taken effect, so far as any preceding rule is concerned.

To understand this, it must be recollected that the grammar of Pāṇini is divided into eight Lectures (*adhyāya*), each Lecture into four chapters (*pāda*), and each chapter into a number of succinct Aphorisms (*sūtra*). When the correct formation of a word is to be ascertained by the rules of this grammar, each *sūtra* is con-

ceived to present itself, or to be found (*práptā*) when an occasion for its operation occurs. Now in the case of *hara iha* (No. 38), an occasion for the operation of No. 35 occurs, because no consonant intervenes between the *a* and *i*. But the elision of the intervening consonant (*y*) was the effect of a rule (No. 38) which stands as the nineteenth aphorism in the third chapter of Pánini's eighth Lecture; and therefore, so far as rule No. 35 is concerned, which is the eighty-seventh aphorism of the first chapter of the sixth Lecture, the elision is as if it had never taken effect. Thus we have optionally *hara iha* or *harayiha* "to Hari here", and so also *vishṇa iha* or *vishṇaviha* "Oh Vishṇu ! here".

**हरिरादेष् । १ । १ । १ ।**

**चादेष्व शुद्धिरुपः स्यात् ।**

No. 40—Let LONG A (No. 34), and AI and AU, be called VRIDDESH.

**हरिरेषि । ई । १ । ८८ ।**

**चादेषि परे शुद्धिरेषादेषः स्यात् । गुणापवादः । कृष्णोत्कर्त्त्वम् ।  
यन्नीषः । देवेस्वर्यम् । कृष्णोत्कर्त्त्वम् ।**

No. 41—WHEN EACH FOLLOWS *a*, let VRIDDHI be the single substitute for both.

This is a contradiction (*apaváda*), of the rule No. 35, which directs *guṇa* to be substituted in such a case. This rule takes effect, to the limitation of No. 35, because the latter has still a sphere left for its operation; whereas if No 35 were always to take effect, the operation of the present rule would always be forestalled. Such a rule as the present is tantamount to an exception to a more general rule. The Sanskrit Grammar acknowledges no irregularity, or exception to a rule,—holding that a word which differs from all others of its class is "sui juris", and must have a rule of its own. (No. 32).

Thus we have *kṛishṇa + eka*=*kṛishṇaikam* "oneness with Kṛishṇa", *gaṅgā + ogha*=*gaṅgaugha* "the torrent of the Ganges", *deva + aiḥvaryam*=*devaiḥvaryam* "the divinity of a God", *kṛishṇa + antarikṣhyam*=*kṛishṇauṭkarṣhyam* "a longing after Kṛishṇa."

सत्येधत्यूठसु । ई । १ । ८८ ।

अवर्णादेवाद्योरत्येधत्योहठि च परे वृद्धिरेकादेशः स्यात् । उपेति ।  
उपेधते । प्रष्टोऽहः । यद्याद्योः किम् । उपेतः । मा भवान् प्रेदिथत् ।

No. 42.—WHEN the verbs ETI and EDHATI, in those forms which begin with e<sup>h</sup>, FOLLOW a, AND when the substitute ऊऽH (No. 282) follows it, let vriddhi be the single substitute of the concurring vowels.

This rule limits No. 51, which had previously limited No. 35.

Hence we have upa+eti=upaiti "he comes near", and upa+edhate=upaidhate "it increases." In the example prash̄havahah (the accusative or second case plural of prash̄havahāk "a young steer training for the plough"), the elements prash̄ha vāk and ās are (by Nos. 137, 156, 185, 282, 281, 5, and 283) brought to the form prash̄ha ऊऽhah, to which the present rule applies, the result being prash̄hauhah.

Why do we say (of the verbs eti and edhati) "in those forms which begin with e<sup>h</sup>?" Because other parts of these verbs, not beginning with e<sup>h</sup>, are not affected by this rule. Example: upa+ita=upeta "approached"—(No. 35); mā bhavān prēdihat =pra+ididhat, "Let not your honour promote".

अध्यादूडिन्यामुपसंख्यानम् । अक्षौहिणी सेना ।

No. 43.—"IT MAY BE ADDED that the substitution of vriddhi takes place also (No. 42) and not that of guṇa, WHEN ऊऽH FOLLOWS AKSHA." Thus aksha+�ऽhī=akshauhīpī "an army."

प्रादूहोठोऽयेष्येषु । प्रोऽहः । प्रोऽठः । प्रोऽठिः । प्रोऽषः । प्रोऽष्यः ।

No. 44.—"And the substitution of vriddhi takes place also (No. 42) WHEN PRA is FOLLOWED BY ऊऽH ऊऽH ऊऽH ऊऽH and ऊऽH. Thus pra+āsha=prauka "a good argument," pra+āḍha=prauḍha "proud," pra+āḍhi=prauḍhi "audacity," pra+eṣha=praeṣha "sending," pra+eṣhya=praeṣhya "a servant."

ज्ञते च तृतीयस्मादे । सुखेन ज्ञतः सुखातः । तृतीयेति किम् ।  
परमतः ।

No. 45.—“AND IF SHORT ए FOLLOW a IN A COMPOUND WORD the first member of WHICH HAS the sense of THE THIRD or instrumental case.”—Example: *sukha+rita=sukhárta* “affected by joy.” (No. 37 and 73.)—Why (do we say) “which has (the sense of) the third (or instrumental case)?” Because otherwise, as in the compound *parama+rita=paramarita* “last-gone,” this rule does not apply.

प्राप्तस्तरक्षमस्वदणार्ददणामृषे । प्रार्बद्म । वत्सतरार्णम् ।  
उत्पादि ।

No. 46.—“And WHEN ऋNA (‘a debt’) FOLLOWS PRA VATSA-TARA KAMBALA VASANA ऋNA and DASA.” Thus *prérna* “principal debt,” *vatsatarárpā* “debt of a steer,” *kambalárna* “debt of a blanket,” *vasonárna* “debt of a cloth,” *riñárna* “debt of a debt, compound interest,” *Dásárpā* “the river Dosaron or Dosarene” (No. 1341).

उपसर्गः क्रियायोगे । १ । ४ । ५८ ।

प्राद्यः क्रियायोगे उपसर्गं स्थाः स्युः ।

No. 47.—Let *pra*, &c. (No. 48) WHEN PREFIXED TO A VERB be termed *upasargas*.

इ । एवा । अय । सम् । अनु । अव । निष्ठ । निर् । दुस् ।  
दुर् । वि । आह् । लि । अथि । अपि । अति । सु । ठद् ।  
अभि । प्रति । एरि । उप । एते प्राद्यः ।

No. 48.—By “PRA &c” we mean THE FOLLOWING particles—*pra* “before,” *para* “opposite,” *apa* “off,” *sam* “with,” *anu* “after,” *ava* “down,” *nis* or *nir* “out,” *dus* or *dur* “ill,” *vi* “apart,” *du* “as far as,” *ni* “within,” *adhi* “over,” *api* “verily,” *ati* “beyond,” *su* “well,” *ut* “up,” *abhi* “opposite,” *prati* “back again,” *peri* “around,” *upa* “next to.”

भूवाह्यो धातवः । १ । ३ । १ ।

क्रियावचिन्मेष्याह्यो धातुरं स्थाः स्युः ।

No. 49.—Let verbal roots BHÚ “be” VÍ “blow” and THE LIKE be called DHÁTU.

उपसर्गाहति धातौ । ह । १ । ६१ ।

चापुष्टादुपसर्गावृक्षारादो धातौ परे वृद्धिरेकादेशः स्यात् ।  
प्राच्छ्रुति ।

No. 50—WHEN A DHÁTU (No. 49) BEGINNING WITH RI FOLLOWS AN UPASARGA (No. 47) ending in a or ā, let vṛiddhi be the single substitute for both. Thus pra+riechhati=prerchhati “he goes on rapidly.”

रडि पररूपम् । ह । १ । ६४ ।

चाटुपसर्गादेलादो धातौ पररूपमेकादेशः स्यात् । प्रेषते । उपोषति ।

No. 51.—WHEN a dhátu BEGINNING WITH KI FOLLOWS an upasarga ending in a or ā, let the single substitute for both be THE FORM OF THE SUBSEQUENT vowel. Thus pra+ejate=prejate “he trembles,” upa+oeshati=uposhati “he sprinkles.”

अच्चाऽन्त्यादि ठि । १ । १ । ६४ ।

चाचां मध्ये योऽन्त्यः स आदीर्यस्य तट्टुसंज्ञं स्यात् ।

No. 52.—Let the final portion of a word, BEGINNING WITH THE LAST OF THE VOWELS in the word, be called TI.

शक्न्यादिषु पररूपं वाच्यम् । तम्भु टेः । शक्न्युः । कर्मन्युः ।  
मनीषा । साकुलीषा । आकृतिगण्योऽयम् । मार्त्यंडः ।

No. 53.—“It SHOULD BE STATED that THE FORM OF THE SUBSEQUENT vowel takes the place of both IN ŚAKANDHU &c.

Thus śaka+andhu=śakandhu “a sort of potherb,” karka+andhu=karkandhu “the jujube,” lóngala+īsha=lóngalísha “the handle of a plough,” márti+aṅgā=mártiāṅgā “the sun,” manas+īshā=manishā “intellect.”

This is a class of compound words, the fact of a word's belonging to which is known only from its form, *a posteriori*, and is not discoverable by any consideration of its constituent parts *a priori*.

**ओमाङ्गोष्ठ । ह । १ । १५४ ।**

**ॐ चाणि चात् परहृप्मेष्टादेषः स्यात् । शिवायेन्नमः । शिवेहि ।**

No. 54.—AND WHEN the mystic syllable OM, OR the *upasarga* *āśi* (No. 47.) follows a or ē, let the single substitute be the form of the subsequent.

Example: *Śivasya+om+namah=Śivyonnamah* "adoration to Śiva!"; *Śiv+ā+īki=Śiveīki* "oh Śiva, come." (Nos. 5, 55, and 35.)

**अङ्गः सवर्णे दीर्घः । ह । १ । १०१ ।**

**अङ्गः सवर्णऽचि परे पूर्वपरयोर्दीर्घं एकादेशः स्यात् । देत्यारिः ।  
सीरः । विष्वदयः । हेत्यस्कारः ।**

No. 55.—WHEN A HOMOGENEOUS VOWEL FOLLOWS AK, let the corresponding LONG vowel be the substitute for both.

Example, *daitya+ari=daityāri*, "a foe of the demons," (a name of Viṣṇu), *śrī+śrī=śrīśrī*, "the lord of Śrī," *Viṣṇu+ādaya=Viṣṇādaya* "the rise of Viṣṇu," *hōtri+lrikāra=hōṛīlrikāra* "the letter ḥōṛī of the officiating priest." (No. 16.)

**रुः पदानादति । ह । १ । १०६ ।**

**रुदानादेष्टेऽति परे पूर्वहृप्मेष्टादेषः स्यात् । हरेऽष । विष्वाऽष ।**

No. 56.—AFTER *क्ष* FINAL IN A PADA (No. 20) IF SHORT A comes, let the single substitute for both be the form of the precedent vowel.

Example: *hōre+ava=hōrēva* "Oh Hari!—off;" *viṣṇo+ava=viṣṇo'va* "Oh Viṣṇu! off—". A character termed *ardha-kshāra*, or "half the letter a," is generally written in the place of the letter thus elided, as we write an apostrophe in some analogous cases.

**सर्वच विभाषा गोः । ह । १ । १२२ ।**

**तेऽते वेदे चेत्यन्तस्य गोरति वा प्रकृतिभाषः पदान्ते । गो चयम् ।  
वेऽप्यत्यन्तम् । सर्वभाष्यम् । विभाष्यम् । पदान्ते क्षिम् । गोः ।**

No. 57.—EVERWHERE, both in secular and sacred writing, THE ORIGINAL FORM OF the word *go* ("a cow"), being a *pada* ending in *॑*, may be optionally retained before *a*.

Example: *Go+agram=go agram* or *go'gram*, "a multitude of cows." Why ending in *॑*?" Because the word *go*, at the end of the compound word *chitragu* ("having a brindled cow,") where, in the neuter, it ends in *u* (No. 269 and 275), has not the option of remaining unchanged. So *chitragu+agram=chitraguagram* "a multitude of brindled cows," (No. 21.) Why "being a *pada* so ending?" Because, though it end in *॑*, the rule does not apply unless the word *go* be a *pada* (No. 20), so that, in forming the ablative or fifth case, (by Nos. 137, 155, 36, 124, and 111,) we have *go+ah=goh* (by No. 198).

**अनेकाल् शित् सर्वस्य । १ । १ । ५५ ।**

**सति प्राप्ते ।**

No. 58.—Let a substitute CONSISTING OF MORE THAN ONE LETTER, or CONTAINING AN INDICATORY PALATAL *ś*, take the place OF THE WHOLE of the original expression.

**हिंच । १ । १ । ५६ ।**

**हिदनेकालप्यन्त्यस्येव स्यात् ।**

No. 59.—AND let THAT WHICH HAS AN INDICATORY *ś*, even though it consist of more than one letter, take the place of the final letter only of the original expression.

**अवङ् स्फोटायनस्य । ह् । १ । १२३ ।**

**पदान्ते एक्षुनस्य गोरवङ् वाऽचि । गोऽयम् । गवाम् । पदान्ते क्षिम् । गवि ।**

No. 60.—According to the opinion of *SPHOTĀYANA*, *AVĀŚ* may be the substitute of *go* at the end of a *pada* ending in *॑* if *ah* follow.

Thus we may have *go+agram=gavāgram* "a multitude of cows, " (Nos. 59, 5, and 55) as well as *go'gram* (No. 57). Why

"at the end of a *pada*!" Because *go+ni=gavi* "in a cow"—(Nos. 187, 155, and 29.)

इन्द्रे च । ह । १ । १२४ ।

वोरण्ड स्यादिन्द्रे । गवेन्द्रः ।

No. 61.—AND IF the word INDRA FOLLOW, let *avan'* (No. 60) be the substitute of *go*. Thus *go+indra=gavendra* "lord of kine"—(a name of Krishna.)

दूराद्युते च । द । २ । ८४ ।

दूरप्त संस्थाने वाक्यस्य टे: प्रुतो चा ।

No. 62.—AND IN CALLING to a person FROM A DISTANCE, the substitution of the prolated modification (No. 9) of the *ti* (No. 52) is optional.

खुतप्रस्था अचि नित्यम् । ह । १ । १२५ ।

ख्लेऽचि प्रकृत्या स्युः । आगच्छ कृष्ण इ अच गोश्वरति ।

No. 63.—Let PROLATED (No. 9) AND EXCEPTED (No. 64) vowels, WHEN ACH FOLLOWS, INVARIABLY remain unaltered.

Example: *āyachakha krishnā atra gauścharati* (Come *Krishna!* the cow is feeding here.)

ईदूदेहिवर्णं प्रस्थाम् । १ । १ । ११ ।

ईदूदेहनं द्विवर्णं प्रगृह्णं स्यात् । हरी यतो । विष्णु इमो ।  
यज्ञे चम् ।

No. 64.—Let a DUAL case-affix (No. 142) ENDING in LONG i, e, or u, be PRACRINTYA (No. 63).

Example: *harī etau* "these two *Haris*," *vishṇū imau* "these two *Vishṇus*," *gaṅge amā* "these two rivers *Ganges*.

अहसो मात् । १ । १ । १२ ।

अस्मात् वराहैदूतो प्रगृह्णो स्तः । अमी र्षयाः । रामकृष्णावप्नू  
प्रस्तो । मात् विस् । अमुकेच ।

No. 65.—Let *s* and *ū* coming AFTER the *m* OF the words ADAS (No. 386) be *pragrihya* (No. 63).

Example: *amī śākī* "those lords," *Rāmakṛishṇāvānā dedit* "Rāma and Kṛiṣṇa, those two are present."—Why do we say "after the *m*?" Because in the example *amuke+atra=amuketra* 'those here,' the *e*, preceded not by *m* but by the *k* of *akash* (No 1321), is not *pragrihya*, which it would have been, by the influence of No. 64, which includes *e* as well as *s* and *ū*, and from which the word "dual" is not supplied here, else this rule would be useless.

**धाद्योऽसत्त्वे । १ । ४ । ५७ ।**

**अद्रव्यार्थाश्चादयो निपाताः स्युः ।**

No. 66.—Let CRA &c, NOT SIGNIFYING SUBSTANCES (*dravya*.) be called *nipātas*.

**प्राद्यः । १ । ४ । ५८ ।**

**एतेऽपि तथा ।**

No. 67.—And so let PRA &c. (Nos 48 and 66.)

**निपात एकाज्जनादः । १ । १ । १४ ।**

**एकोऽज्ज्ञ निपात आह्वर्ष्णः प्रगृष्टः । इ हन्दः । उ उमेयः । आ-  
क्ष्यस्मरणयोरहित् । आ एवं नु मन्यसे । आ एवं किल तत् । अन्यत  
हित् । ईषदुष्णम् । चोष्णम् ।**

No. 68.—Let ANY NIPĀTA (No. 66.) CONSISTING OF A SINGLE VOWEL WITH THE EXCEPTION OF the *nipāta* *āśi*, be *pragrihya* (No 64).

Example: *i indra* "oh *Indra*!" *u umesa* "oh lord of *Uma*!" The *nipāta* *ā*, as an interjection either making no particular difference in the sense of the sentence or else indicating reminiscence, has no indicatory *ś*, and therefore is not subject to the exception enjoined above. Example, *ā evaṁ kila tat* "Ah!—now I recollect—it is just so." Elsewhere, that is to say when it implies diminution, the *ā* has an indicatory *ś*, and

is the subject of the exception above enjoined. Example, *āñi+*  
*uṣṭipām=auṣṭipām* "a little warm." (Nos 5 and 35).—

चोन् । १ । १ । १५ ।

पेदन्तो निपातः प्रगृह्याः । चहो र्हयाः ।

No. 69.—A *nipāta* ending in o is *pragṛihya* (No. 64.)

Example: *aho śākh* "Ho lords!"

संवुद्धौ शाकस्येतावनार्थे । १ । १ । १६ ।

संवुद्धिनिमित्तम् चोक्तारो वा प्रगृह्योऽवेदिक इतो यरे । विष्णो  
रति । विष्णविति ।

No. 70.—In deference to the opinion of ŚĀKALYA let o IN THE VOCATIVE SINGULAR WHEN FOLLOWED BY the word ITI, NOT IN THE VEDA, be optionally *pragṛihya* (No. 64.) So we may have either *vishṇo iti* by this rule, or *vishṇaviti* by No. 29, or *vishṇa iti* by the further operation of the optional rule No. 38. "Oh Vish-  
ṇus!" thus &c.

मव उमो वो वा । ८ । ३ । ३३ ।

मवः परत्योगो वो वाऽचि । किञ्चुत्तम् । किञ्चु उत्तम् ।

No. 71.—Instead of the affix u, (that is to say the indeclinable affix u,) AFTER the *pratyāhāra* MAY, if aek follow, there is OPTIONALLY v. Example, *kīm+u+uktam=kīmuuktam* "whether said," or *kīmu uktam* (No. 68).

इप्योऽसवर्ये शाकस्य इसव । ६ । १ । १७ ।

स्वदन्तः इप्यो इस्या वा स्युरसवर्येऽचि । इस्यविधिसामर्थ्यान्न  
स्वर्यंचिः । चक्षि चर । चक्षय । पदान्ता इति किञ्चु । गोर्ये ।

No. 72.—And, in deference to the opinion of ŚĀKALYA, WHEN A HETEROCOGENOUS vowel FOLLOWS, let there be THE SHORT instead OF IX AT THE END OF A *pada*.

As this injunction of shortening must not be an entirely abor-  
tive rule, the vowels shall not undergo a further change (as No. 21  
would otherwise cause them to do). Example, *chabri+atra=*

*chakri atra* "the discus-armed Vishnu here." On the alternative of not shortening the vowel, we have *chakri+atra=chakryatra* (by No. 21). Why "at the end of a *pada*"? In the example *gauri+au=gauryau* "two goddesses Gauri," there is no option (No. 21) the word ending in *ā* not being a *pada*. (From No. 20 we learn what constitutes a *pada*, but how to ascertain that a word is a *pada*, when the characteristic there referred to, as it sometimes happens, has no visible representative in the word itself, we must be content to learn further on. In the meantime we have to bear in mind whether any particular rule refers to a *pada* only, or also to other forms of speech.)

अचो रहाभ्यां हे । ८ । ४ । ४६ ।

अचः पराभ्यां रेफहकाराभ्यां परस्य यरो हे चा स्तः । गोप्यै ।

No. 73.—Of *yar*, that is to say, of all the consonants except *ha*, AFTER the letters *RA* OR *HA* FOLLOWING *ACH*, REDUPLICATION is optional. Hence we may write *gauryyau* or *gauryan* "two goddesses Gauri."

न समासे । वाप्यस्यः ।

No. 74.—The option of shortening (No. 72) does NOT hold in A COMPOUND word. Example, *vápi+aswa=vápyasva* "a horse that can walk on water," where the application of No. 21 is imperative.

दृत्यकः । ६ । १ । १२८ ।

दृति परे पदन्ता अकः प्राणद्वा । दृष्ट्य चकिः । दृष्ट्यर्थः ।  
पदन्ताः किम् । आकृत्य ।

No. 75.—*AK* (that is to say, *a* or *ā* in addition to the other vowels in No. 72) final in a *pada* may optionally take the short substitute as stated above (No. 74) WHEN short RI FOLLOWS. Example, *brahma+rishi=brahmariṣi* or *brahmarsi* "a divine saint." (Nos. 35 and 37).—Why "final in a *pada*?" Because, to the word *ārakshhat* "he was going," where the *ā* is not final in a *pada* (being an augment derived from No. 478) the option of this rule does not extend; so we have *ā+rakshhat=ārakshhat* by No. 218. We now proceed to

## THE CONJUNCTION OF CONSONANTS.

**स्तोः खुना शुः । ८।४।४०।**

**खकारतवर्गयोः खकारतवर्गम्भ्यां योगे खकारतवर्गै स्तः ।  
रामश्वेते । रामस्थिनोति । सप्तित् । शार्ङ्गिष्ठ्य ।**

No. 76.—In the room of *śa* AND *tu* (that is to say, these five dentals *ta* *da* *dha* *na*, No. 17) when they come in contact WITH *śa* AND *chu*, (that is say, these five palatals *cha* *chha* *ja* *jhā* *ñi*), there are *śa* AND THE PALATALS." Example, *rāmas+ēśa=rāmaśeṣa* "Ráma sleeps," *rāmas+chinoti=rāmaśchinoti* "Ráma collects," *sad+chit=sachchit* "pure reason," (No. 90,) *śārṅgin+jaya=śārṅgiñjaya*, "Oh Vishṇu be thou victorious."

**शात् । ८।४।४१।**

**शात् परस्योत्तं न + विस्तः + प्रश्नः ।**

No. 77.—This (No. 76) is not said of a dental which comes AFTER *śa*. Example, in *viś+na=viśna* "lustre," *prāś+na=prāśna* "a question," no alteration takes place.

**हुना हुः । ८।४।४२।**

**स्तोः हुना योगे हुः । रामज्ञुः । रामज्ञीकते । ऐष्टा । तटी-  
वा । चक्रिष्ठोद्देषे ।**

No. 78.—In the room of *sa* and *tu* (No. 76) when they come IN CONTACT WITH *sha* and *tu*, (that is to say, the cerebrals *sa* *tha* *śa* *śha* *ta* *tu*), there are *sha* and *su*, (that is to say, there is a cerebral substitute).—Example, *rāmas+shash̄ha=rāmaśhash̄ha* "Ráma sixth," *rāmas+śīkṣate=rāmaśhīkṣate* "Ráma stands," *pech+tā=pechṭā* "a grinder," *tad+śīkṣa=tāśhīkṣa* "a comment on that" (No. 90), *chakrin+śhaukaas=chakriṇḍhaukaas* "Oh discus-armed! thus goest."

**न पदान्ताट्टोरनाम् । ८।४।४३।**

**खदान्ताट्टवर्ग्यात् परस्यानामः स्तोः हुर्न स्यात् । उट् सन्तः । उट्  
ते । उदान्ताट्ट लिम् रेद्दै । टोः लिम् । सर्पिष्ठम् ।**

No. 79.—AFTER TU (No. 78) FINAL IN A PADA the change of a dental to a cerebral, EXCEPT in the case of the affix NĀM, shall not take place.

Example: *shaṭ+santa=shaṭṣanta* "six good,"—(No. 90), *shaṭ+te=shaṭṭe* "they six,"—Why "final in a pada?" Compare *śā+te=śīṭe* "he praises," where it is not so. Why only, "after tu?" Because the cerebral *sha* is not included. Example: *saṛ-piṣṭ+tama=sarpiṣṭṭama* "most excellent clarified butter."

चनान्नवत्तिनगरीणामिति वाच्यम् । सर्वाम् । सर्ववत्तिः  
सर्वगर्यः ।

No. 80.—"IT SHOULD BE STATED that NAVATI and NAGARI as well as NĀM are NOT prevented by No. 79 from undergoing the cerebral change.

Example, *shaṭ+nām=shaṭṭnām* "of six," *shaṭ+narati=shaṭṭnaruti* "ninety six," *shaṭ+nugaryah=shaṭṭnugaryah* "six cities," whose names are feminine.

तेः पि । ८ । ४ । ४३ ।

न शुत्यम् । सन्धुः ।

No. 81.—In the room OF TU (No. 76) there is not a cerebral substitute WHEN SHA FOLLOWS. Example, *sun+shashṭha=san-shashṭha* "being sixth".

झलां जश्वाइते । ८ । २ । ३८ ।

पदान्ते झलां खशः स्यः । खागीशः ।

No. 82.—In the room OF JHAI, (that is to say, of any consonant except a semi-vowel or a nasal), let there be JAŚ, (that is to say, a soft unaspirated consonant) AT THE END of a pada.

Example: *vāk+iśa=vāgīśou* "the god of speech," a name of Vṛikaspati.

योऽनुनासिकेऽनुनासिको वा । ८ । ४ । ४५ ।

यतः एदान्तस्यानुनासिके परेऽनुनासिको वा स्यात् । यत्-  
न्मूरारिः । एतद्भूमुरारिः ।

No. 83.—In the room of YAR final in a *pada*, WHEN A NASAL FOLLOWS, there may be OPTIONALY A NASAL.

Example: *etad+murári=etanmúrari* or *etadmúrari* "that Fisherman."

प्रत्यये भावाणं नित्यम् । तन्माचम् । विन्मयम् ।

No. 84—"WHEN it is A PRATYAYA (No. 139) that FOLLOWS IN SECULAR LANGUAGE, the preceding rule ( No. 83) is ABSOLUTE."

Example: *tat+mátram=lanmátram* "merely that," "a primary element," *chit+mayam=chinmayam* "formed of intellect."

तोर्चिं । ट । ४ । ६० ।

इरुकर्षः । तस्यः । विद्वाल्लिखति । नस्यानुनासिको लः ।

No. 85.—In the room of TU (No. 76) WHEN the letter LA FOLLOWS, one homogeneous with the latter is substituted.

Example: *tat+laya=tallaya* "its destruction." The la substituted for ta is a nasal la (No. 17). This is sometimes indicated by writing over it the mark chandra-vindu as in *vidwán+likkhati=vidvällikkhati* "the learned man writes."

उदः स्यास्तभोः पूर्वस्य । ट । ४ । ६१ ।

उदः परयोः स्यास्तभोः पूर्वसर्वर्थः ।

No. 86.—AFTER UD, in the room of the words STHÁ AND STHÁNA, the substitute is a letter belonging to the class of the prior.

Thus, suppose we have to put together *ud+sthánam* :—the aphorism, without the gloss, exhibits to us the word *ud* in the ablative or fifth case. We must ascertain from another rule what is the special import of the fifth case here, as we did with respect to the locative or seventh case in No. 21. The maxim of interpretation (*paribhāshā*) here follows.

**तस्मादित्युत्तरस्य । १।१।६७।**

पञ्चमीनिर्देशेन क्रियमाणं काये वर्णान्तरेणाव्यवहितस्य परस्य  
चेयम् ।

No. 87.—An operation caused BY the exhibition of a term in THE ablative or FIFTH CASE, shall be understood to enjoin the substitution of something in the room OF THAT WHICH immediately FOLLOWS the word denoted by the term.

Therefore the substitution of the letter *d* enjoined by No. 86 is to be in the room of the words *sthā* and *stambha*. This again is qualified (as No. 26 by No. 27) by the following maxim.

**श्रादेः परस्य । १।१।५४।**

परस्य यद्विहितं तत् तस्यादेबोध्यम् । इति सत्य यः ।

No. 88.—That which is enjoined to come in the room OF WHAT FOLLOWS is to be understood as coming in the room only OF THE FIRST letter thereof.

Therefore, in the example *ud + sthānam* (No. 86) a dental letter is to be substituted for the *s*; and the dental which, like *s*, has the characters of *vivāra* and *mahāprāṇa* (No. 16), that is to say which is both hard and aspirated—viz. *th*—is the proper letter of the set. (No. 23). Thus we have *ud + ththānam*, which comes within the scope of the next rule.

**झरो झरि सवर्णे । ८।४।६५।**

इतः परस्य झरो चा लोपः सवर्णे झरि ।

No. 89.—There is optionally elision OF JHAR, preceded by a consonant, WHEN A HOMOGENEOUS JHAR FOLLOWS.

Thus we may have *ud + thānam* as well as *ud + ththānam*, to each of which the following rule applies.

**झरि च । ८।४।५५।**

झरि झसां चरः स्युः । इत्युदो दस्यतः । उत्थानम् । उत्थानम् ।

No. 90.—AND WHEN KHAR FOLLOWS, let there be *char* in the room of *jhal*. Therefore, in the example in No. 89, the soft *d* is changed to the hard *t*, and we have *utthánam* or *utthhánam* “uprising;” and so (No. 86) by the same process, *uttambhanam* “upholding.”

**मङ्गयो ष्टाऽन्यतरस्याम् । ८ । ४ । ६२ ।**

मङ्गः परस्य इत्य वा पूर्वसंवर्णः । नादस्य धोषस्य संवारस्य म-  
हात्मस्य तादृशो वर्गचतुर्थः । वाग्यरिः । वाग्हरिः ।

No. 91.—In the room OF the letter HA, AFTER JHAY, there is OPTIONALY a letter homogeneous with the prior.

The fourth letter of each class (that is to say, the soft aspirate) is the suitable substitute for *ha* (No. 16). Thus *vág+hari* may be written *vágghari* “eloquent”—“a lion in discourse.”

**इन्द्रेऽठि । ८ । ४ । ६३ ।**

मङ्गः परस्य इत्य ष्टो वाऽठि । तद् शिव इत्य दस्य चुत्वेन  
चक्षरे कृते खरि चेति चक्षारस्य चक्षारः । तच्छब्दः । तद्यिष्वः ।

No. 92.—In the room OF the palatal śA preceded by *jhuy*, there is optionally the letter CHHA WHEN AT FOLLOWS.

Example: *tad+síva*, by this rule, optionally becomes *tad+áshiva*, and then, by Nos. 76 and 90, *tachchhíva*; on the other alternative (by Nos. 76 and 90), it becomes *tachšíva* “that Siva.”

**इत्यमपीति वाच्यम् । तच्छलेकेन ।**

No. 93.—IT SHOULD BE STATED that the foregoing rule applies not merely when *as* follows but WHEN AM (a more comprehensive *pratyáhára*) FOLLOWS. Thus we have *tad+áshokena=tuchchhlokena* “by that couplet,” where the *ś* is followed by *L*.

**मोऽग्नुस्वारः । ८ । ५ । २३ ।**

मान्तस्य एदस्यानुस्वारो इति । हरिं वन्ते ।

No. 94.—In the room of the letter m final in a *pada* (or, as the gloss, trusting to No. 27, words it, “in the place of a *puda* which ends in m,”) there is AMUBWÁRA, when a consonant follows.

Example : *harim+vande=harinvande* "I salute Vishnu."

**नम्नापदान्तस्य भूलि । ८।३।२४।**

मस्य मस्य चापदान्तस्य कल्यनुखारः । गशांसि । चाल्लांस्यते ।

No. 95.—AND also in the room OF the letter **NA** and **MA** NOT FINAL IN A PADA, WHEN JHAL FOLLOWS, there is *anuswára*.

Example : *yasán+si=yasáñsi* "glories;" *ákram+sya=ákranisaye*, "he will subdue."

**अनुखारस्य ययि परसवर्णः । ८।४।५८।**

शान्तः ।

No. 96.—In the room OF ANUSWÁRA, WHEN TAT FOLLOWED, a letter HOMOGENEOUS WITH THE LATTER is substituted.

Example : *sáni+ta=sánta* "quiet."

**वा पदान्तस्य । ८।४।५९।**

त्वङ्करोषि । त्वं करोषि ।

No. 97.—In the room OF *anuswára* FINAL IN A PADA, the substitution (enjoined by No. 96) is OPTIONAL.

Example : *twáñkaroshi* or *twani karoshi* "thou doest."

**मो राजि समः छौ । ८।३।२५।**

क्षिवन्ते राजतो परे समो मस्य म एव स्यात् । सप्ताद् ।

No. 98.—Let the letter **M** itself be in the room OF the **m** of the particle **SAM** (No. 48) WHEN the word **RÁJ** FOLLOWS, ENDING IN the technical affix **KWIP** (No. 855).

Example : *sam+ráj=samráj* "a great king."

**हे मपरे वा । ८।३।२६।**

मपरे हकारे परे मस्य मो वा । क्षिम्भूलयति । क्षिं हूलयति ।

No. 99.—WHEN the letter **H** FOLLOWS, being itself FOLLOWED BY **M**, the substitute for a preceding **m** is optionally **m** itself.

Example, *kimhmalayati* or, by No. 94, *kin hmalayati* "what does he cause to shake?"

"किंकलायरे यस्ता वा । किंयैषः । किं ष्टः । किंवृद्गुत्यति  
किं द्रुत्यति । किंहृदयति । किं हृदयति ।

No. 100.—"WHEN the letter *h* follows, being itself FOLLOWED BY the letters *y*, *v*, or *l*, the substitute for a preceding *m* is optionally *y*, *v*, or *l*." (No. 30). Example, *kivhyah* or, by No. 94, *kin hyah* "what does it matter about yesterday?" *kivhvalayati* or *kin hvaleyati* "what does he cause to shake?" *kivhledayati* or *kin hla dayati* "what gladdens?"

नपरे नः । ८ । ३ । २७ ।

नपरे इक्कारे मस्य नो वा । किन्नहृते । किं द्रुते ।

No. 101.—WHEN the letter *h* follows, being itself FOLLOWED BY the letter *n*, the substitute for a preceding *m*, is optionally *n*.

Example, *kinhnati*, or, substituting *anusvāra*, (No. 94) *kin hnati* "what withholds?"

दः सि धुट । ८ । ३ । २८ ।

धर्म परम्य सस्य धुट्टा ।

No. 102.—DHUT is optionally the augment (*dgama*) of the dentals WHEN IT FOLLOWS the cerebral *D*,—as in the example *shat̄ sāntah* "being six." A question here arises as to where the augment is to be placed,—with reference to which we find the following direction.

आषन्तौ ठकिती । १ । १ । ४६ ।

ठिस्तितौ यस्योत्तो तस्य क्लमादादन्तौ स्तः । षट् सन्तः । षट्  
त्सन्तः ।

No. 103.—Of whatsoever the augments enunciated are distinguished by an INDICATORY *t* OR *n*, they PRECEDE OR FOLLOW it accordingly. The augment of *s*, enunciated in No. 102, is distinguished by an indicatory *f* (No. 5); the augment is therefore to pre-

cede the *s*. The *s* is elided by Nos. 5 and 7, and the vowel by Nos. 36 and 7, and, the *dh* being changed to *t* by No. 90, we get *shas-*  
*santah*, or, without the augment (No. 102), *shasntah* "being six."

द्वयोः कुक् टुक् शरि । ८ । ३ । २८ ।

वा स्तः । प्राण् षष्ठः । प्राण्डूष्ठः । सुगण् षष्ठः । सुगण्ट् षष्ठः ।

No. 104.—OF *NA* AND *NA* respectively, WHEN *SAR* FOLLOWS,  
there are optionally the augmenta *KUK* and *TUK*. The indicatory  
*k* shows that the augment follows the letter (No. 103). Example,  
*prán*, *shashīha* or *prálikshashīha* "sixth anterior," *sugan* *shash-*  
*sha* or *sugan̄shashīha* "sixth numerator."

नश । ८ । ३ । ३० ।

मान्त्यात् परस्य सत्य धुम्बा । सन् त्यः । सन् यः ।

No. 105.—AND of the dental *s*, AFTER WHAT ENDS IN *N*, the  
augment *dhus* (No. 102) is optional.

Example, *san̄ teah* or *san̄ sah* "be being."

शि तुक् । ८ । ३ । ३१ ।

पदान्तस्य नस्य शे परे तुम्बा । सठच्छम्भुः । सञ्चम्भुः ।  
सञ्चुषम्भुः । सञ्चम्भुः ।

No. 106.—Of *n* final in a *pada* there is optionally the aug-  
ment *TUK*, WHEN the palatal *s* follows. Example, *san̄+i+śam-*  
*bhu=sanchchambu* (Nos. 92 and 76), which, by the optional  
elision of the *ch* (No. 89) may become *sanchambu* ("the good  
*Sambhu*, or *Siva*"). *Sunchéambhu* (No. 92). Without the aug-  
ment, we have *sancambu* by No. 76.

ठमोऽहस्यादचि ठमुण्णनित्यम् । ८ । ३ । ३२ ।

द्वस्यात् परो यो ठम् तदन्तं यत् पदं तस्मात् परस्यादो नित्यं  
ठमुद् स्यात् । प्रत्यक्षात्प्या । सुगरणीयः । सन्नच्युतः ।

No. 107.—WHEN A VOWEL comes AFTER a *pada* ending in  
*NAM* preceded by a short vowel, the augment *NAMUT* shall INVA-  
RIABLY be applied.

The name of this augment is derived from the *pratyáhára* stem, so that (by No. 30) it is understood to imply the reduplication of the nasal.

Example, *pratyān̄ + átmā = pratyānídámā* "soul evidently existent", *sugāñ + íśa = sugāññíśa* "the lord of an excellent class," *sañ + achnyuta = sañnachnyuta* "existing Vishṇu."

**समः सुटि । ८ । ३ । ५ ।**

**समो हः सुटि ।**

No. 108.—In place of the particle SAM, WHEN SUṬ FOLLOWs, there is *ru*.

For example, having got *sam + suṭ + karttā*, this rule, after the indicator letters (by Nos. 36 and 7) have been elided, gives *saṛ + e + karttā*.

**अचानुनासिकः पूर्वस्य तु वा । ८ । ३ । २ ।**

**अव रुप्तरते रोः पूर्वस्यानुनासिको वा ।**

No. 109.—BUT HERE, in the division of the grammar where *ru* is the subject of discussion, THE NASAL FORM IS OPTIONALLy THE SUBSTITUTE OF WHAT PRECEDES *ru*.

Thus, in the example under rule No. 108, the *a* of *saṛ* is optionally nasal, and this may be indicated by the mark *chandrasíndu* (No. 85).

**अनुगासिकात् परोऽनुस्वारः । ८ । ३ । ४ ।**

**अनुगासिकं विद्यय रोः पूर्वस्मात् परोऽनुस्वारागमः ।**

No. 110.—AFTER what precedes *ru*, if we omit to substitute THE NASAL (of which the option is afforded by No. 109) ANUSWĀRA shall be the augment.

Thus, in the example under No. 108, if we do not substitute the nasal by No. 109, we must write *anuśvāra* as an augment.

**उरवसानयोर्बिंसर्वनीयः । ८ । ३ । १५ ।**

**उर्वसाने च उदानस्य रस्य विसर्गः ।**

No. 111.—Instead of the letter *r* final in a *pada*, there is VI-SARGA, WHEN KHAR FOLLOWS OR when there is A PAUSE (No. 144).

So the *r* in the example under No. 108 is changed to silent *k*; thus *sanh+s+kartid*.

सम्पूर्णानां सो वक्तव्यः । सैस्स्कर्ता॑ । मंस्स्कर्ता॑ ।

No. 112.—“Instead OF SAM (No. 108) and also of the words PUM and KÁN, the substitution of s (for visarga by No. 122) SHOULD BE STATED to be invariable (to the exclusion of the optional retainment of visarga suggested by No. 123).”

Thus the example under No. 108 becomes *sanskartid* (“one who completes”), the *n* representing either the sign of nasality (No. 109) or *anusvára* (No. 110).

पुमः खयम्‌परे । ८ । ३ । ६ ।

अम्‌परे खयि पुमो रुः । पुंस्कोक्तिलः । पुंस्कोक्तिलः ।

No. 113.—Instead OF the word PUM, WHEN KHAY FOLLOWED BY AM FOLLOWS it, there is ru.

Example, *pum+kotila=punsoktila* “a male cuckoo”, where the *n* represents either the sign of nasality (No. 109) or *anusvára* (No. 110). See also Nos. 111 and 112.

नम्‌द्वयप्रशान् । ८ । ३ । ७ ।

अम्‌परे द्वयि नान्तस्य पदस्य रुः ।

No. 114.—Instead OF N final in a *pada*, EXCEPTING the n in the word PRASÁN, WHEN CHHAV FOLLOWES, followed by am, there shall be ru.

For example, *chakrin+trasyasva*—here *n* is final in a *pada*, and *chhav* (*t*) follows, followed by *am* (*r*); hence the *n* becomes *r*, which by No. 111, becomes visarga before a hard consonant, the preceding vowel being either nasal, according to No. 109, or followed by *anusvára*, according to No. 110.

विसर्जनीयस्य सः । ८ । ३ । ३४ ।

खरि । चक्रिंस्तायस्व । चक्रिंस्तायस्व । चप्रशान् किम् । प्रशान्  
तन्त्रेति । पदस्योति किम् । हन्ति ।

No. 115.—Instead OF VISARGA, let there be the letter s, when *ksh*er (a hard consonant) follows. By this rule, in addition to No. 114, *chabrin+tr̥yasya* becomes *chakrinstr̥yasya* “Oh discuss-armed! preserve”, where the *n* represents either the nasal (No. 109) or *anuśvāra* (No. 110). Why did we say, in No. 114, “excepting the *n* in the word *praśn*?” Because that rule does not apply to such an instance as *praśn tanoti* “the quiet man spreads.” And why “final in a *pada*?” Because it does not apply to such a case as *han+ti=kanti* “he kills,” where *han* is not a *pada*.

नृन् पे । ८ । ३ । १० ।

नृनिष्पत्य हर्षा पे ।

No. 116.—Instead OF the *n* of the word *NRIN*, WHEN the letter *P* follows, there is optionally *ru*.

कुष्ठोः ॥ कुष्ठोऽपो च । ८ । ३ । १७ ।

कुष्ठम् यज्ञम् च विसर्गस्य ॥ कुष्ठोऽपो स्तः । चाद्विसर्गः ।

नृ ॥ याहि । नृ ॥ याहि । नृः याहि । नृः याहि । नृन् याहि ।

No. 117.—AND also WHEN A consonant of the GUTTURAL class OR OF THE LABIAL class FOLLOWS, there are, instead of *visarya*, optionally *UPADHMĀNYYA* AND *UPADHMĀNYA* (No. 15). The optionality of *visarya* is implied in the word “and,” (No. 111). Thus the words *nr̥pn pahi* (“preserve thou men”) may be written (as exhibited above) in five ways, either simply, or with the nasal substitute (No. 109) and *upadhmānyya* (No. 117), or with the nasal and *visarya* (Nos. 109 and 111), or with the substitution of *anuśvāra* (No. 110) followed by either *upadhmānyya* or *visarya*.

तस्य परमावेदितम् । ८ । १ । २ ।

द्विरुद्धस्य परमावेदितं स्यात् ।

No. 118.—OF THAT WHICH IS TWICE UTTERED, LET THE LATTER BE CALLED A REDUPLICATION (*āmṛṣita*).

कानावेदिते । ८ । ३ । १२ ।

कान्नकारस्य हरामेडिते । कौस्कान् । कांस्कान् ।

No. 119.—Instead of the *n* of the word KÁN, let there be *ru*, WHEN A REDUPLICATION FOLLOWS.

Example, kán+kán=kínekán “which of them ?,” where the *n* of the first syllable is either the nasal (No. 109) or an *anuvāca* (No. 110). For the *s*, see Nos. 111 and 112.

छे च । है । १ । ७३ ।

इत्यस्य छे तुक् । शिवच्छाया ।

No. 120.—AND WHEN the letter CHHA follows, the augment of a short vowel is *tuk*. (No. 103).

Example, śíva+chháyá=śívachchháyá “the shadow of Śíva.”—(No. 76).—

पदान्तादा । है । १ । ७४ ।

दीर्घात् पदान्ताच्छे तुम्हा । लक्ष्मीच्छाया । लक्ष्मीद्याया ।

No. 121.—When chha comes AFTER a long vowel FINAL IN A PADA, the augment *tuk* is OPTIONAL.

Example, lakshmí+chháyá=lakshmíchchháyá or lakshmí-chháyá, “the shadow of Lakshmí.”—(No. 76).—

So much for the combination of consonants. We now come to

#### THE CHANGES OF VISARGA.

विसर्जनीयस्य सः । ८ । ३ । ६४ ।

<sup>रहरि ।</sup>  
विष्णुस्त्राता ।

No. 122.—Instead of VISARGA, there is *s*, when a hard consonant follows. (रहरि)

Example, vishṇuh+trádá=vishṇustrádá “Vishṇu the preserver.”—

वा शरि । ८ । ३ । ६५ ।

शरि विसर्गस्य विसर्गं वा । हरिः देते । हरिष्येते ।

No. 123.—WHEN śAR (a sibilant) FOLLOWS, visarga may OPTIMALLY be instead of visarga—or, in other words, it may remain unchanged.

Example, *hari śete* or *hariśete* “Hari sleeps.”—(No. 76).

सप्तशुष्ठो रः । ८ । २ । हृहृ ।

स्वानन्दस्य सप्त शुष्ठु शुष्ठुरस्य रः स्यात् ।

No. 124.—Instead OF a, final IN A *pada*, AND OF THE WORD SAJUSh, let there BE RU.

अतो रोरसुतादसुते । हृ । १ । ११३ ।

चक्रादनः परस्य रोहः स्याद्गुतेऽति । शिवोऽर्च्यः ।

No. 125.—Instead OF RU, COMING AFTER AN UNPROLATED AT (short a), let there BE U, WHEN AN UNPROLATED a ALSO FOLLOWS.

Example, śivar+archyah=śiva+u+archyah=śivo'rchyah  
“Śiva to be worshipped.” (Nos. 35 and 56).

हशि च । हृ । १ । ११४ ।

तदा । शिवो वस्यः ।

No. 126.—AND WHEN RAŚ (a soft consonant) FOLLOWS, ru shall be changed to u, when it is preceded by short a.

Example, śivar+vandyah=śivo vandyah; “Śiva to be worshipped.”

भोभगोऽधोऽध्यपूर्वस्य योऽशि । ८ । ३ । १७ ।

सप्तश्चर्षस्य रोर्यादेशोऽशि । देवा इह । देवायिह । भोस् भगोस्  
क्षेयै हति सानन्दा निपाताः । तेषां रोर्यस्ये कृते ।

No. 127.—Instead OF RU, PRECEDED BY BHÖ BHAGO AGHO A OR A, Y IS SUBSTITUTED, WHEN AS FOLLOWS.

Example, devash + ika = devayika, or (by No. 38) devi ika “the deities here,”—Bhos bhayos and aghos are interjections ending in a. When y has been substituted for their ru (derived from No. 124), it may chance to come under the operation of the rule here following.

इति सर्वेषाम् । ८ । ३ । २२ ।

भोभगोच्चयोच्चपूर्वस्य यस्य लोपः स्यादुलिः । भो देवाः । भगो  
नमस्ते । च्चयो याहि ।

No. 128.—Let there be elision of the Y OF ALL these, viz. the words in which it is preceded by *bho* *bhayo* *agho* a or e (No. 127), when a consonant follows.

Example, *bho devāḥ* "Oh deities!", *bhago namaste* "oh! adoration to thee!", *agho yāhi* "oh! come."

रोऽसुपि । ८ । २ । ५६ ।

चहूः रेफादेशो न तु सुपि । चहरहः । चहर्गणः ।

No. 129.—R is the substitute of the word *ahān*, but NOT WHEN A CASE-AFFIX (No. 137) FOLLOWS.

Example, *ahān+ahāh=aharahaḥ* (No. 211) "day by day," *ahān+gaṇa=ahargaṇa* "a class of daya."

रो रि । ८ । ३ । १४ ।

रेफस्य रेफे परे लोपः ।

No. 130.—There is elision OF R, WHEN R FOLLOWS.

द्रुचोपे पूर्वस्य दीर्घोऽणः । ५ । ३ । १११ ।

ठरेफयोलौपनिमितयोः पूर्वस्याणो दीर्घः । पुना रमते । हरी रम्यः ।  
शम्म राजते । अलः क्लिम् । तुठः । वृठः । मन्महर्य इत्यर इत्ये  
कृते हयि चेत्युत्त्वे रो रीति लोपे च प्राप्ते ।

No. 131.—WHEN DHA OR R, CAUSING AN ELISION, FOLLOW, instead OF A PRECEDING ANY, there shall be ITS LONG vowel.

Example, *punar+ramate=punā ramate* "he again sports" (No. 130), *harir+ramyah=harī ramyah* "Vishnu is beautiful," *śambhur+rājate=śambhū rājate* "Śiva is resplendent."

Why "of aŋ l" Because the rule does not include any other vowel. Example, *triḍh+ḍha=triḍha* "destroyed," *vriḍh+ḍha=vriḍha* "raised."

In the case of *manas+ratha*, the change of *s* to *ru* (No. 124) having taken place, giving *manar+ratha*, two conflicting rules present themselves—the one (No. 128) directing that the *r* shall be changed to *u*, the other (No. 130) that the *r* shall be elided. The doubt, which rule shall take effect in such a case, has given occasion for the maxim here following.

**विप्रतिषेधे परं कार्यम् । १।४।२।**

**तु स्वयमसविरोधे परं कार्यं स्यात् । इति प्राप्ते पूर्वशसिद्धिमिति  
ये ऐत्यस्यासिद्धिस्यादुत्प्रमेष । मनोरथः ।**

No. 132.—WHEN RULES of equal force PROHIBIT EACH OTHER,  
LET THE LAST (in the order of the *Ashṭādhyāyī*) TAKE EFFECT.

According to this maxim, in the example *manar+ratha* (under No. 131), the elision of the *r* ought to take place, by rule No. 130 which occurs in the eighth Lecture. But here the maxim (No. 29) interferes, which enjoins that a rule occurring in any of the three last Chapters of the Grammar shall be either as if it did not exist, or as if it had never come into operation, so far as concerns any rule that occurs earlier; and therefore No. 126, as if No. 130 did not exist, proceeds to substitute *u*, and thus we have *mana+u+ratha=manoratha* “a wish.” (No. 35).

**सु लोपाऽक्षोरनभस्माते हस्ति । ६।१।३२।**

**स्वद्वारयोरेतत्तदोर्यः सुस्तस्य लोपो हस्ति न भस्माते । यष्टि  
विष्टुः । य शम्पः । अक्षोः क्षिम् । यष्टको हृदः । अनभ्यस्माते  
विष्टुः । चरुशिष्यः । हस्ति क्षिम् । यष्टोऽच ।**

No. 133.—There is ELISION OF the SU (the case-affix of the nominative singular, No. 137) of the pronouns ETAD AND TAD, provided they are WITHOUT the segment *k* (No. 1321), WHEN A CONSONANT FOLLOWS; BUT NOT if they are IN A COMPOUND WITH the privative particle *na* (a).

Example, *cakas+vishṇuh=caka vishṇuh* “that Vishṇu” (No. 338 and 169), *sas+bambhuh=sas bambahuh* “that Śiva” (No. 338).—Why “without the segment *k*?” Witness *cakato rudraḥ* “that Śiva.” Why “not if they are in a compound with the

privative particle *nañ* (*a*)?" Witness *asas+śivah=asatśivah* "not that Śiva." (No. 76.) Why "when a consonant follows?" Witness *eshas+atra=esho'tra* "he here." (Nos. 124 and 125.)

**सोऽचि लोपे चेत् पादपूरणम् । ६ । १ । १३४ ।**

स इत्यस्य सोलौपः स्यादचि पादश्चेत्प्रोपे सत्येष पूर्येत् । सेमा-  
मधिभृं प्रभृतिम् । सैष दाशरथी रामः ।

No 134.—Let there be elision of the *su* of *SAS*, even WHEN A VOWEL FOLLOWS (No. 133), IF BY THE ELISION alone THE VERSE CAN BE COMPLETED.

Example, (*sa+imám=*) *semám avidhi prabhritim* "do not separate this collection," *saisha dásarathí rámah* "that Ráma, the son of *Dásaratha*."

So much for the changes of *Viearya*. We now come to the declension of

#### MASCULINES ENDING IN VOWELS.

॥ अवन्त्पुलिङ्गाः ॥

**श्रद्धवदधातुरप्रत्ययः प्रातिपदिकम् । १ । २ । ४५ ।**

धातुं प्रत्ययं प्रत्ययान्तं च वर्जयित्वार्थवच्छब्दस्वरूपं प्रातिपदि-  
कहंज्ञं स्यात् ।

No. 135.—Let any SIGNIFICANT form of word, NOT being A VERBAL ROOT (No. 49), AN AFFIX (No. 139), OR WHAT ENDS WITH AN AFFIX, be called A CRUDE FORM of word (*prátipadika*).

**कृत्तद्वितसमासाद्य । १ । २ । ४६ ।**

**कृतद्वितान्तो समासश्च तथा स्यः ।**

No. 136.—AND let forms of words ending in the affixes called KRIT (No. 329) and TADDHITA (Nos. 975 and 1067) AND COMPOUNDS (*samáea*, No. 961) also be called crude forms (No. 135).

**स्वौजसमौट्टष्टाभ्याम्भिस् छेभ्याम्भ्यस् छसिभ्याम्भ्यस्**  
**छसोसाम् खोस्तुप् । ४ । १ । २ ।**

सु चो अस् इति प्रथमा । अस् चोट् यस् इति द्वितीया । टा  
भ्यास् मिस् इति तृतीया । डे भ्यास् भ्यस् इति चतुर्थी । हसि  
भ्यास् भ्यस् इति पञ्चमी । रुस् चोस् आस् इति षष्ठी । छि ओस्  
सुप् इति ष्ठमी ।

No. 187.—[In this aphorism the case-affixes are enunciated.—The cases, exclusive of the Vocative which is held to be a peculiar aspect of the nominative, are seven—1st Nominative, 2nd Accusative, 3rd Instrumental, 4th Dative, 5th Ablative, 6th Genitive, 7th Locative. The case-affixes, with their significations, are as follows:—]

	Singular.	Dual.	Plural.	
1st	su	au	jas	—
2nd	as	auf	das	—
3rd	ā	bhyām	bhis	"by."
4th	te	bhyām	bhyas	"to."
5th	hari	bhyām	bhyas	"from."
6th	has	os	ām	"of."
7th	ti	os	sup	"in."

[After the elision of the indicatory letters, these affixes appear as follows:—

1st	s	au	as
2nd	as	au	as
3rd	ā	bhyām	bhis
4th	te	bhyām	bhyas
5th	as	bhyām	bhyas
6th	as	os	ām
7th	ti	os	su

The reader who enters upon the study of the *Laghu Kaumudi* without any previous acquaintance with Sanskrit, will find the recollection of the rules more easy, and his apprehension of their import more distinct, if he make himself familiar with the most usual signs of the 7th, 6th, and 5th cases, for information respecting which he was referred (at Nos. 22, 27, and 87,) to the present section. When the uninflected word ends in a consonant, the affix is

generally attached unaltered. Thus the 7th case singular of the word *ach*, in No. 21, is *achi*; the 7th dual of *omáth*, in No. 54, is *omáhōs*; and the 7th plural of *etyedhatyúsh*, in No. 42, is *etyedhatyúshou*. So again, the 6th case singular of *ik*, in No. 21, is *ikas*, which, by Nos. 124 and 126, becomes *ikō* before a soft consonant; the 6th dual of *sajush*, in No. 124, is *sajushos*, which, by Nos. 124 and 130, becomes *sajusho* when followed by *r*; and the 6th plural of *jhal*, in No. 25, is *jhalám*, which, by No. 94, becomes *jhaléh*. So again, the 5th case singular of *eh* in No. 56, is *ehas*, which, by Nos. 124 and 111, becomes *ehak*; the 5th dual of a term ending in a vowel occurs in No. 73, *vis. rahábhýám*, which, by No. 94, changes its final to *ā*.

When the uninflected term ends in a vowel, the case-affixes are liable to several variations. Among the most noticeable modifications are the following, which take the place of the final *a*:-

Singular.	Dual.	Plural.
5th <i>at</i>	<i>ábhýám</i>	—
6th <i>asya</i>	—	<i>dnám</i>
7th <i>e</i>	—	<i>ehu</i>

Examples of these terminations occur in No. 35, where *at* becomes *ad* (by No. 82); in No. 73—*rahábhýám*; in No. 26—*sanyogántasya*; in No. 30—*eamánám*; in No. 31—*pratyaye*;—and in No. 44—*ihoghoghyeshaiishyeshu*.]

## स्थाप्तातिपदिकात् । ४ । १ । १ ।

No. 138.—AFTER what ends with the feminine terminations *si* (No. 256 &c.) or *Ap* (No. 1341 &c.) OR after A CRUDE FORM (No. 135 &c.).—

[This aphorism is one of those which are said to exercise an authority (*adhikára*) over other aphorisms, inasmuch as they consist of terms which other aphorisms, in order to complete their sense, are under the necessity of borrowing. (No. 5.) Some aphorisms, such as the present, consist solely of words which, taken by themselves, convey neither a definition nor a direction, and which are enunciated solely for the purpose of avoiding the necessity of repeating the same words in a number of succeeding aphorisms.

Such aphorisms are said to be *kevalādhikāra*, or "intended simply to regulate the sense of others." On the other hand, in No. 21, only a portion of the aphorism, viz., the word *achi*, exercises *adhikāra*, which it does over the sense of No. 55 &c.]

**प्रत्ययः । ३ । १ । १ ।**

No. 139.—AN AFFIX.

[This, like No. 138, is an aphorism intended solely to regulate the sense of others.]

**परस्तः । ३ । १ । २ ।**

**इत्यक्षिकृत्य । उपनादावनात् प्रातिपदिकामु परे स्वादयः प्रत्ययः स्युः ।**

No. 140.—AND SUBSEQUENT.

[This, like Nos. 138 and 139, is an aphorism intended solely to regulate the sense of others. The sense of the three aphorisms combined is as follows :—]

Let the affixes *su* &c. (No. 137) come after, or be attached to words ending in *ाि* or *ा॒प* (that is to say, words with feminine terminations,) and after crude forms (No. 135).

**सुपः । १ । ४ । १० । ३ ।**

**सुपस्त्रीयि चीयि वयनान्येकय एववचनद्विवचनवद्वयनसंज्ञानि स्युः ।**

No. 141.—OF SUP (which is a *pratyāhāra* formed of *su* the first of the case-affixes, and the final *p* of the last of them,) let the three expressions in each successive set of three be severally termed "the expression for one" (singular), "the expression for two" (dual), and "the expression for many" (plural).

**स्त्रोक्योर्द्विवचनैकवचने । १ । ४ । २२ ।**

**द्वित्येकत्वयोरेते स्तः ।**

No. 142.—The DUAL AND the SINGULAR case-affixes are to be employed severally IN the sense of DUALITY AND UNITY.

बहुषु बहुवचनम् । १ । ४ । २१ ।

बहुत्स्विवदायां बहुवचनं स्यात् ।

No. 143.—IN expressing MULTITUDE, let A PLURAL case-affix be employed.

विरामोऽवसानम् । १ । ४ । ११० ।

वर्णानामभावोऽवसानसंज्ञः स्यात् । हस्त्यविसर्गौ । रामः ।

No. 144.—Let CESSATION, or the absence of succeeding letters, be called a PAUSE (*avasána*).

We now proceed to decline the word *rámá* (the name of an incarnation of *Vishnu*).—Attaching the case-affix of the 1st case singular, after removing the indicatory vowel (No. 36), we get *rámás*: then the *s* becomes *ru* by No. 124, and finally *visarga* by No. 111, giving *rámah*.

सरूपाणामेकघेष एकविभक्तौ । १ । २ । ५४ ।

एकविभक्तौ यानि सरूपाण्येष दृष्टानि तेषामेक एव शिष्यते ।

No. 145.—IN ANY INDIVIDUAL CASE (*vibhakti*) there is but ONE RETAINED OF the WORDS, ALWAYS SIMILAR IN FORM. [That is to say, the dual, which means "two Rámas," implies "Ráma and Ráma;" and the plural, which means "more Rámas than two," implies at least "Ráma, and Ráma, and Ráma;" and of these words, similar in sense as well as in form, we are to retain but one, when adding the affixes of the dual and plural. It would be otherwise had we to attach a dual affix to an aggregate signifying the two opponents "Ráma and Rávána," or the two which, in some of their inflections, differ in sound as well as in sense, *mátri* "a mother," and *mátri* "a measurer." But when the words never differ in form, though they do so in sense, this rule may apply. Thus *śrī* signifies "beauty" and also "wealth"—and "beauty and wealth" may be implied in the dual *śriyau*.]

In the 1st case dual, then, we have *rámā+au*, which might appear to furnish occasion for the operation of the rule here following to the exclusion of No. 41, which gives way in accordance with No. 132.

**प्रथमयोः पूर्वसवर्णः । हृ । १ । १०२ ।**

**अथः प्रथमाद्वितीययोरचि पूर्वसवर्णदीर्घे एकादेशः स्यात् । इति  
यत्ते ।**

No. 146.—When *ach* OF THE FIRST OR SECOND CASE follows *ā*, let THE LONG VOWEL HOMOGENEOUS WITH THE ANTECEDENT be the substitute singly for both. By this rule *rámā+au* would become *rámā*, but the rule here following interposes.

**नादिचि । हृ । १ । १०४ ।**

**चादिचि न पूर्वसवर्णदीर्घः । बृद्धिरेचि । रामो ।**

No. 147.—WHEN *ICH* FOLLOWS *A* OR *Ā*, the substitution of the long vowel homogeneous with the antecedent (No. 146) shall NOT take place. Then, by No. 41, thus freed from the obstruction of No. 146, we have *rámā+au=rámāu* “two Rámas.”

**चुदू । १ । ३ । ७ ।**

**प्रथमयो चुदू इतो स्तः ।**

No. 148.—PALATAL (*chū*) OR CEREBRAL (*tū*) LETTERS initial in an affix are to be elided. Therefore, in the affix of the 1st case plural, the *j* of *jas* is to be elided, leaving *as*.

**विभक्तिच । १ । ४ । १०४ ।**

**सुणिके विभक्तिसंचो स्तः ।**

No. 149.—AND *sup* (the case-affixes—No. 137) and *tiḥ* (the verbal affixes enunciated in No. 407) are called VIBHAKTI.

**न विभक्तौ तु स्माः । १ । ३ । ४ ।**

**विभक्तिस्यास्तवर्गस्मा नेतः । इति सस्य नेत्यम् । रामाः ।**

No. 150.—*TU* (the dentals *ta tha da dha na*) and *s* and *m*, standing IN A VIBHAKTI (No. 149) are NOT to be elided. Therefore the final *s* in *jas* is not to be elided, notwithstanding Nos. 5 and 7; & *rámās*, by Nos. 124 and 111, becomes *rámāḥ* “Rámas”—more than two.

एकवचनं समुद्दिः । २ । ३ । ४८ ।

संबोधने प्रथमाया एकवचनं समुद्दिसंज्ञं स्यात् ।

No. 151.—In the sense of the vocative, let the SINGULAR of the first case be called SAMBUDDHI.

यस्मात् प्रत्ययविधिस्तदादि प्रत्ययेऽङ्गम् । १ । ४ । १३ ।

यः प्रत्ययो यस्मात् क्रियते तदादि शब्दस्वरूपं तस्मिन् प्रत्यये परेऽङ्गं स्यात् ।

No. 152.—AFTER WHATSOEVER there is AN AFFIX (*pratyaya*) ENJOINED, let WHAT BEGINS THEREWITH, in the form in which it appears WHEN THE AFFIX FOLLOWS it, be called AN INFLECTIVE BASE (*aṅga*).

For example, in the first case singular it is enjoined that the affix *su* (No. 137) shall follow the crude form of a noun—for instance *rāma*. Then this word *rāma*, if it remain unchanged when the affix follows it, is called *aṅga*.

एङ्गस्यात् समुद्दिः । ५ । १ । ५८ ।

एहन्नाद्यस्यान्नाद्याह्नाद्यलुप्यते समुद्देशेत् । हे राम । हे रामो ।  
हे रामाः ।

No. 153.—AFTER an inflective base (No. 152) ending in *ā* OR IN A SHORT VOWEL, a consonant is elided if it be that OF SAMBUDDHI (No. 151). Hence the *s* is elided in *he rāma* “Oh Rāma!” In the dual and plural the vocative is the same as the 1st case; so *he rāmau* “(Oh two Rāmas!)” *he rāmāḥ* “Oh Rāmas!” We now come to the 2nd case, and we find *Rāma+am*, where we might expect No. 55 to take effect. But this is prevented by the rule here following.

अभिपूर्वः । ५ । १ । १०७ ।

अस्त्रायाचि पूर्वदृपमेकादेशः । रामम् । रामो ।

No. 154.—WHEN the vowel of AM (the affix of the 2nd case singular) FOLLOWS ak, the form of THE PRIOR is the single sub-

stitute for both. Hence *rámā+am=rámam* "Rámu", *rámā+as=rámās* "two Rámas" (No. 141). In the 2nd case plural we find *rámā+sas* and the rule here following.

**साम्भवतदिते । १।३।८।**

**तद्वित्तवर्णप्रथयादा साम्भवग्ना इतः स्यः ।**

No. 155.—The letters L, S, AND KU (that is to say, *ka kha ga gha śa*) are indicatory IN AN AFFIX NOT belonging to the class TAD-DHITA (the class employed in forming nominal derivatives No. 1067). Thus the example under consideration becomes *rámā+as*; then No. 146 comes into operation, and the rule here following enjoins a substitution.

**तस्माच्छसो नः पुंसि । ह । १।१०३।**

**पूर्वस्वर्णदीर्घात् परो यः शस्सस्तस्य नः स्पात् पुंसि ।**

No. 156.—AFTER THAT long vowel homogeneous with the prior (No. 146), N is substituted in place OF the s of śAS, IN THE MASCULINE. Thus we have *rámán*: a form which might seem to give occasion for the rule next following.

**अद्युधार्णनुभ्यवायेऽपि । ८।४।२।**

**अट् कवर्णः पर्वर्ण आङ् नुम् एतेव्यस्तैर्यथासंभवमिलितेश्व  
व्यवधानेऽपि रवप्यां परस्य नस्य खः समानपदे । हति प्राप्ते ।**

No. 157.—EVEN WHEN A SEPARATION is caused BY the intervention of the *pratyáhára* AT, KU, PU, (the five gutturals and five labials), ÁŚI (the particle *a*), AND NUM (*anusvárá*), singly or combined in any possible way, the substitution of the cerebral for the dental n following r or s in the same pada (No. 292) shall take place.

By this rule the final n in *rámán* would be replaced by a cerebral, but the rule next following prohibits the substitution.

**पदानास्य । ८।४।३७।**

**कम्ब दो न । रामान् ।**

No. 158.—The cerebral *n* shall not be substituted in the room of dental *n* FINAL IN A PADA. Thus finally we have *rámón* "the Rámas."

In the 3rd case singular we first find *rámā+śā*, but the rule next following enjoins a substitution.

**टाडःसिङ्गसामिनात्याः । ७।१।१२।**

**आदन्ताटादोनामिनादयः स्युः । बत्वम् । रामेष्य ।**

No. 159.—Let *INA ÁT AND SYA* be substituted in the room of *ṭā* (3rd singular) *NASI* (5th sing.) AND *NAS* (6th sing.) after what ends in short *a*.

Thus we have *rámā+īna*, which after the cerebral *n* has been substituted by No. 157, becomes *rúmenā* "by Ráma" (No. 35.)

In the 3rd case dual we first find *rámā+bhyām*, which calls into operation the rule following.

**सुपि च । ७।३।१०२।**

**यजादो सुप्यतोऽङ्गस्य दीर्घः । रामाभ्याम् ।**

No. 160.—AND WHEN A CASE-AFFIX beginning with *ya* follows, the long vowel shall be substituted for the final of an inflective base (No. 152) ending in short *a*. Hence *rámabbhyām* "by two Rámas."

In the 3rd plural we find *rámā+bhis*, and here also a substitution is enjoined.

**अतो भिस रेस् । ७।१।४।**

**अनेकाल शित् सर्वस्य । रामेः ।**

No. 161.—AFTER what ends in SHORT *A*, let there be *AIS* in the room of *BHIS*. From No. 58 we learn that this substitute takes the place not of the first letter merely (No. 88), but of the whole term (*bhis*). By Nos. 124 and 111 we thus get *rámash* "by the Rámas."

In the 4th singular, we find *rámā+īs*, and again a substitution is enjoined.

रुद्धेः । ७।१।१३।

स्तोऽन्तर्मूलं परस्य रुद्धादेषः ।

No. 162.—Let ya be the substitute of ne after an inflective base ending in short a.

Thus we have rámá + ya, an instance which the rule next cited takes cognizance of.

स्थानिवदादेश्चाऽनश्चविधौ । १।१।५६।

चादेषः स्थानिवत् स्थानं तु स्थान्यलाभयविधौ । इति स्थानि-  
वदात् सुषिदेति दीर्घः । रामाय । रामाभ्याम् ।

No. 163.—A SUBSTITUTE IS LIKE (or succeeds to all the titles and liabilities of) THAT WHOSE PLACE IT SUPPLIES—BUT NOT IN the case of A RULE the occasion for the operation of which is furnished by the LETTERS of the original term.

According to this maxim, the ya substituted for ne, by No. 162, is, like it, entitled a case-affix (*sup*—No. 137); but it is not held to consist of the same letters as ne; hence, as it begins with the letter y (of the *pratyáhára* *yai*), it furnishes occasion for the operation of No. 160, by which the short a of the inflective base is lengthened. Thus we have rámáya “to Ráma.” The 4th dual rámábhyám “to two Rámas”—is formed like the 3rd.

In the 4th plural we have first rámá + bhyas, which calls into operation the rule next following (and not No. 160).

वदुवचने भक्ष्येत् । ७।३।१०३।

भक्ष्यतो वदुवचने सुप्यतोऽन्तर्मूल्येकारः । रामेभ्यः । सुषिद्धिम् ।  
रामेभ्यम् ।

No. 164.—WHEN A PLURAL case-affix beginning with JHAL follows, z is the substitute for the final short a of an inflective base.

Thus we have rámábhyah “to the Rámas.” Why do we say “case-affix”? Because the rule does not extend to the verbal affixes. Ex. *pacha+dhvam=pachadhvam* “do ye cook.”

In the 5th sing. we have first *ráma+hasi*, and it is substituted for *hasi* by No. 159, and we get *rámát* (No. 55), a form to which the rule next cited has reference.

**ब्रावसाने । ८ । ४ । ५६ ।**

अवसाने भलां चरो षा । रामात् । रामाद् । रामाभ्यास् । रामेभ्यः । रामस्य ।

No. 165.—WHEN A PAUSE (No. 144) ENSUES, *char* may OPTIONALLY be substituted for *jhal*. So we may write *rámát* or (by No. 81) *rámád* “from Ráma.”

The dual and plural of the 5th case are like those of the 4th:—*rámábhyám* “from two Rámas”, *rámabhyah* “from the Rámas.”

In the 6th sing. we have first *ráma+has*; and, on making the substitution enjoined by No. 159, we get *rámasya* “of Ráma.” In the dual we have first *ráma+os*, which brings into operation the rule next following.

**आसि च । ७ । ३ । १०४ ।**

अतोऽहस्येकारः । रामयोः ।

No. 166.—AND WHEN *os* FOLLOWS, then *e* is substituted for the final short *a* of an inflective base. Thus we have *rámēs+os=rámayoh* “of two Rámas”—(No. 29).

In the 6th plural we have first *ráma+ádm*, which calls into operation the rule next following.

**इस्वन्दिपो नुद । ७ । १ । ५४ ।**

इस्वन्तान्नद्यन्तादावन्ताद्वाहात् परस्यामो मुडागमः ।

No. 167.—*Nuṭ* shall be the augment OF WHAT comes AFTER an inflective base ending in A SHORT vowel, OR in *NADÍ* (No. 215) OR in *ÁP* (No. 1341).

From No. 103 we learn that this augment is to be prefixed. We thus get *ráma+nám*, to which the rule following has reference.

**नामि । ६ । ४ । ३ ।**

स्वन्ताहृस्य दीर्घः । रामाणाम् । रामे । रामयोः । एत्ये कृते ।

No. 168.—WHEN NAM follows, the long vowel shall be substituted for the final of an inflective base which ends in a vowel. Thus we get rámánám "of the Rámas." (No. 157.)

In the 7th sing. we have rámá+ni, which, by Nos. 156 and 33, becomes rámé "in Rámá." The dual is like the 6th—rámayoh "in two Rámas."

In the 7th plural we have rámá+su, which, by No. 164, becomes rámé+su, and this calls into operation the rule following.

आदेशप्रत्यययोः । ८ । ३ । ५६ ।

इष्टकम्यां परस्यापठान्तस्यादेशः प्रत्ययावयवश्च यः सस्तस्य  
मूर्खन्यादेशः । रैषद्विवृतस्य स्वयं तादृशं एव यः । रामेषु । एवं  
कृत्यादयोऽप्यदन्ताः ।

No. 169.—The cerebral substitute shall take the place of the dental s, when the s is part of a SUBSTITUTE OR OF AN AFFIX following in or ku, and is not the final letter of the pada.—Of the cerebrals, the sahadvirita sh (No. 16) most resembles the s, and is therefore the proper substitute. Thus we get rámeshu "in the Rámas."

In the same way are declined krishna and other words ending in short a.

[Having explained this declension very fully, we shall indicate the steps of the process as they occur in the sequel more concisely.]

सर्वादीनि सर्वनामानि । १ । १ । २७ ।

सर्वं विस्व उम उभय उत्तर उत्तम अन्य अन्यतर इतर त्वत्  
त्व नेत्रं उम यिम । पूर्वपरावरददिष्योमरापराधराणि व्यवस्थायाम्  
अन्तायाम् । स्वमज्जातिथगाल्यायाम् । अन्तरं बहिर्येगोपसंव्यानयोः ।  
त्वद् तद् यद् यस्तद् इदम् अदस् एव द्वि युप्तद् अस्तद् भवतु  
लिम् ।

No. 170.—SARVA &c. are called PRONOMINALS (sarvandáma).

This class of words consists of the following :—*sarva* "all", *visva* "all," *ubha* "both," *ubhaya* "both," *datara datama* (affixes employed in the formation of such words as *katara* "which of two?" and *kalama* "which of many?") *anya* "other," *anyatara* "either," *itara* "other," *tvat* or *twa* "other," *nema* "half," *sama* "all," *sima* "whole." The seven following are pronominals when they imply a relation in time or place, not when they are names—viz., *pūrva* "prior, east," *para* "after," *avara* "posterior, west," *dakshīna* "south, right," *uttara* "inferior, other, north," *apara* "other," *adhara* "inferior, west;"—so also *sva* when it signifies "own," not when it signifies "a kinsman" or "property;" *antara* when it signifies "outer" or "an under garment;" *tyad* or *tad* "he, she, it, that," *yad* "who, which, what," *etad* "this," *idam* "this," *adas* "this, that," *eka* "one," *dvi* "two," *yushmad* "thou," *asmad* "I," *bhavatu* "your honour, your excellency," *kim* "who? what?"—

**असः श्री। ७।१।१७।**

**अदन्नात् सर्वनाम्बो असः श्री स्यात् । अनेकास्यात् सर्वादेहः ।**

**सर्वे ।**

No. 171.—After a pronominal ending in short *a*, let *śi* be the substitute of *JAS* (1st case plur.). As the substitute consists of more letters than one, it takes the place of the whole (No. 58). Ex. *sarva+śi=sarve* ("all"—Nos. 156 and 35).

**सर्वनाम्बः द्वै। ७।१।१४।**

**अतः सर्वनाम्बो द्वेः स्मै । सर्वस्मै ।**

No. 172.—AFTER A PRONOMINAL ending in short *a*, *smai* is the substitute of *śas* (4th sing.).

Example, *sarvaśmai* "to all."

**रुसिद्धोः स्मात्स्मनौ। ७।१।१५।**

**अतः सर्वनाम्ब यत्योरेतो स्तः । सर्वस्मात् ।**

No. 173.—After a pronominal ending in short *a*, *smāt* AND *smix* are the substitutes of *śasi* (4th sing.) AND *śi* (7th sing.) Example, *sarvaśmāt* "from all." (No. 160.)

**थामि सर्वनामः सुट् । ७।१।५२।**

सर्ववान्तात् परस्य सर्वनाम्नो विहितस्यामः सुडागमः । एत्वे  
सर्वे । सर्वेषाम् । सर्वस्मिन् । शेषं रामवत् । शेषं विश्वादयोऽप्य-  
दन्ताः । उभयस्त्रो नित्यं द्विवचनान्तः । उभो २ । उभाभ्याम् ३ ।  
उभयोः २ । तस्येह पाठोऽक्षर्थः । उत्तरदत्तमो प्रत्ययो । प्रत्य-  
गयद्वये तदनायद्यमिति तदन्ता याद्याः । नेम इत्यर्थे । समः  
सर्वपर्यमस्तुत्यपर्यायस्तु च समानामिति शापकात् ।

No. 174.—*Sut* is the augment of *ām* (6th plur.), when *ām* comes AFTER A PRONOMINAL ending in *a* or *ā*. Example (Nos. 164 and 169) *sarvashām* “of all.” In the 7th sing. (No. 173) *sarvātma* “in all.” The rest of the declension is like that of *rāma*. In the same way are declined *vिवा* and the other pronominals (No. 170) ending in short *a*. The word *ubha* “both” takes invariably the dual affixes. Ex. *ubhau* “both,” *ubhābhyaṁ* “by, to, or from both,” *ubhayoh* “of or in both.” The object of its being inserted in the list of pronominals (whilst its declension does not differ from that of *rāma*) is its taking the augment *atāch* (No. 1321, which it could not take if it were not a pronominal). The terms *जटार* and *जटामा* are affixes. “By citing the affix we cite that which ends therewith:”—(says *Patañjali*) so the words that end with these affixes are to be reckoned pronominals. The word *nema* is a pronominal when it signifies “half.” That *sama*, which is a pronominal when synonymous with *sarva* “all,” is not so when synonymous with *tulya* “like” we learn from the expression *samā-śām* “of equals”—in No. 30—(which would have been *sameshām*, if the word, in that sense, had been a pronominal.)

**पूर्वपरावरद्विष्णोत्तरापराधराणि व्यवस्थायामसं-**  
**ज्ञायाम् । १।१।३४।**

स्तेषां व्यवस्थायामसंज्ञायां सर्वनामसंज्ञा गणसूचात् सर्वत या-  
ज्ञाया चा चक्षि वा । पूर्वे । पूर्वाः । च संज्ञायां किम् । उत्तराः कुर-  
वः । स्वामिष्वेष्यापेषावधिनियमो व्यवस्था । व्यवस्थायां किम् । द-  
विज्ञ वाक्ताः । कुरुत्वा इत्यर्थः ।

No. 175.—The name of pronominal (No. 170) belongs to PÚRVA "prior," PARA "after," AVARA "posterior," DAKSHINA "south," UTTARA "inferior, other, north," APARA "other," AND ADHARA "inferior," WHEN THEY DISCRIMINATE RELATIVE POSITION, NOT when they are NAMES.

The designation of pronominal assigned to these in every case by the aphorism No. 170, which implies the list of words enumerated in the commentary thereon, is optional when *jas* (1st plural) follows.—Ex. *púrve* (by No. 171) or *púrvak* (No. 151).—Why do we say "not when they are names?" Witness *uttarak* (not *uttara*) when the word is used as a name for "the Kurus."

That there is "a specification, (*niyama*), or tacit implication, of a determinate point (*avadhi*), with reference to which something is to be described by the word itself" is what we mean when we say that "a relation in time or place (*avastha*) is implied,"—[For example, we wish to describe Benares as being southern (*dakshina*). To do this, we may specify some point—say one of the peaks of the *Himálaya*—with reference to which Benares may be described as "a place to the southward." Again, we here may thus speak of the people to the south of the *Vindhya* mountains, as being "southern," not with reference to the inhabitants of Ceylon, but with reference (as every one here understands, by tacit implication) to us ourselves who live to the north of the *Vindhya* range]. Why do we say, "when a relation in time or place is implied?" Witness *dakshinak* (not *dakshina*) *gáthakak*, meaning "clever singers."

स्वमध्यातिथनार्थायाम् । १ । १ । ३५ ।

आतिथनान्यवाचिनः स्वपद्धस्य प्राप्ता संज्ञा अस्ति वा । स्वे ।  
स्वाः । आत्मीया आत्मान् इति वा । आतिथनवाचिनस्तु स्वाः ।  
आत्मेऽप्यु वा ।

No. 176.—The designation, as a pronominal, of the word *swa* (No. 170) WHEN IT SIGNIFIES SOMETHING ELSE THAN A KINSMAN OR PROPERTY, optionally obtains when *jas* (1st plural) follows. Thus we have either *swos* (No. 171) or *swak* (No. 151) in the sense of "own" or "selves," but *swak* alone, in the sense of "kinsmen" or "articles of property."

**अन्तरं वदियेऽगोपसंव्यानयोः । १ । १ । ३६ ।**

बाह्ये परिधानीये चार्येऽन्तरशब्दस्य प्राप्ता संज्ञा चसि वा । अन्तरे अन्तरा वा गृहाः । बाह्या इत्यर्थः । अन्तरे अन्तरा वा शाटकाः । परिधानीया इत्यर्थः ।

No. 177.—The designation, as a pronominal, of the word *antara* (No. 170) WHEN IT SIGNIFIES “OUTER” OR “A LOWER GARMENT,” optionally obtains when *jas* (1st plural) follows. Thus we may write *antara* or *antardāk*, when speaking of houses “external” (for instance to the walls of the city); and so also when speaking of the petticoats worn under the upper garment.

**पूर्वादिभ्यो नवभ्यो वा । ७ । १ । १६ ।**

एव्यो उचित्योः स्मात्स्मनो वा स्तः । पूर्वस्मात् । पूर्वात् । पूर्वस्मन् । पूर्वे । एवं परदीनाम् । शेषं सुर्वष्टत् ।

No. 178.—AFTER THE NINE BEGINNING WITH PŪRVA, (that is to say, after *pūrva*, *para*, *avara*, *dakshina*, *uttara*, *apara*, *adhar*, *sava*, and *antara*) the substitution of *smāt* and *smīn* for *tasī* and *tsī* (No. 173) is OPTIONAL.

Thus we may write either *pūrvasmāt* or *pūrvat*, *pūrvasmī* or *pūrvē*:—and so of *para* &c. In other respects the declension of these words is the same as that of *sarva*.

**प्रथमपरमतयार्थकातिपयनेमाय । १ । १ । ३३ ।**

इते चत्यत्तु संज्ञा वा स्युः । प्रथमे । प्रथमाः । तयः प्रत्ययः । द्वितये । द्वितयाः । शेषं रामष्टत् । नेमे । नेमाः । शेषं सुर्वष्टत् ।

No. 179.—The words PRATHAMA “first,” CHARAMA “last,” TAYA (which is an affix, respecting which see the maxim cited under No. 174.—), ALPA “few,” ARDHA “half,” KATIPAYA “some,” and NEEMA “half,” shall be optionally termed pronominal (No. 170) when *jas* (1st pl.) follows.

Thus we may write *prathame* or *prathamah*. Of the affix *tasī* we have an example in *dvitayye* or *dvitaydh* “second.” The rest of the declension is like *rāma*. The word *nema* is enumerated

among the pronominals in No. 170—therefore, though by this rule the nominative plural may be like *róma*, the rest of the declension is like *sarva*.

तीयस्य छित्पुष्टा । द्वितीयस्मै । द्वितीयायेत्यादि । एवं तृतीयः । निर्जरः ।

No. 180.—WHEN CASE-AFFIXES WITH AN INDICATORY S FOLLOW, (such are the 4th, 5th, 6th, and 7th singular) the term pronominal (No. 170) is OPTIONALy a name OF what ends in *TÍYA*.

Example, *dvitíyasmai* or *dvitíyáya* “to the second,” and so on.—So also *trítíyá* “the third.”

We now come to the declension of the word *nirjara* “imperishable,”—which is derived from the feminine word *járá* “decrepitude.”

जराया जरसन्धतरस्याम् । ७।२।१०१।

जरादो विभक्तो । पदाङ्गुणिकारे तस्य तदन्तस्य च । निर्दिश्यमानस्थादेषा भवन्ति । एकदेशविकृतमनन्यवदिति जरसन्धतरस्य जरस् । निर्जरसौ । निर्जरस इत्यादि । एषे हलादो च रामवत् । विश्वपाः ।

No. 181.—Instead of *JARÁ* there is OPTIONALy *JARAS*, when a *vibhakti* (No. 170) beginning with a vowel follows.

Where a rule refers to a *pada* or an *aṅga* (No. 153), the rule, if it apply to a particular word, applies also to what ends with the word. Hence this rule, which applies to the word *járá*, applies also to *nirjara*, just as, in English, the substitution, in the plural, of “geese,” for “goose,” applies also to the case of “wildgeese.” But here a question might arise, suggested by No 58, as to whether the substitute should not take the place of the whole word—so that the plural of “wildgoose,” should become “geese” simply. To guard against this, it is declared that “Substitutes take the place of that only which is exhibited (when the substitute is enjoined).”—Thus, in *nirjara*, the substitute takes the place of the *járá* only, for *járá* only was exhibited when the substitute *jaras* was

enjoined. Here another objection may be raised, for *jaras* was enjoined to take the place of *jardá*, with a long final, not of *jara*, the final of which is short. This objection is met by the maxim that "What is partially altered does not thereby become something quite different," (and this is illustrated in the *Mahābhāshya* by the case of a dog, which, having lost his ears, does not thereby lose his personal identity,) :—so *jaras* may be the substitute of the partially altered *jara*. Thus we get *nirjarasau* "two imperishables," *nirjarasat* "imperishables," and so on.—On the other alternative, and when the affixes begin with a consonant, the word is declined like *rōma*.

We now come to the declension of *viśvapá* "the preserver of all."

**दीर्घाजसि च । ह । १ । १०५ ।**

**विश्वपौ । विश्वपाः । हे विश्वपाः । विश्वपाम् । विश्वपौ ।**

No. 182—AND WHEN JAS (1st pl.) or ich (*pratyākharā*) COMES AFTER A LONG vowel, the long vowel homogeneous with the prior is not substituted for both (by No. 146, any more than under the circumstances stated in No. 147). We have therefore the 1st dual *viśvapex* (by No. 41), and plural *viśvapák* (by No. 55).—In the vocative singular we have *he viśvapák*, the same as in the nominative. In the 2nd case sing. *viśvapám* (No. 155); in the dual, as in the 1st case, *viśvapau*.

**सुडंगपुंसकस्य । १ । १ । ४३ ।**

**स्वादिष्पूर्वस्थानि सर्वनामस्थानसंज्ञानि स्युक्तीबस्य ।**

No. 183—Let *sūt* (which is a *pratyākharā* formed of *su* the first case-affix, and *au* the fifth, and which serves as a name common to the five), but NOT OF A NEUTER word be called *SARVANĀMASTHĀNA*.

**स्वादिष्पूर्वनामस्थाने । १ । ४ । १७ ।**

**स्वादिष्पूर्वनामस्थानेऽपूर्वे पदं स्यात् ।**

No. 184—WHEN the affixes BEGINNING WITH *su* and ending with *ās* (which occurs in the 70th aphorism of the 3rd Chapter of the 5th Lecture) FOLLOW, NOT being *SARVANĀMASTHĀNA*

(No. 183), let what precedes be called *pada*. [This is an extension of the application of the term *pada* as laid down in No. 14].

यस्मि भम् । १।४।१८।

यादिष्वस्त्रिषु च क्षप्रत्ययावधिषु स्वादिष्वस्त्रिष्वन्नामस्यानेतु शुर्वे  
भसंचं स्यात् ।

No. 185—AND WHEN affixes, with an initial *v* or initial vowel, beginning with *su* and ending with *ka*, follow, not being *carvanámasthána* (No. 183), let what precedes be called *BHA*.

[The question here arises, whether a word which gets the name of *bha* from this rule, and of *pada* from the one preceding, is to retain both names, or, if not, which name is to be retained. The rule next cited supplies the answer].

आ कडारादेका संज्ञा । १।४।१।

इति उद्धवे कडाराः कर्मथारय इत्यतः प्रागेकस्येकेव संज्ञा चेया ।  
या परानक्षाणा च ।

No. 186.—From this point (that is to say, from the 1st aphorism of the 4th Chapter of the 1st Lecture), TO the aphorism “KA-PÁRÁH karmadhárāye” (which is the 38th aphorism of the 2nd Chapter of the 2nd Lecture) only ONE NAME of each thing named is to be recognised—viz : that which comes last (where the claims are otherwise equal—(see No. 132) and that which, were its claim disallowed, would have no other opportunity of conducing to any result (see No. 41).

आतो धातोः । ६।४।१४०।

चाक्षारान्तो यो धातुस्तदन्तस्य भस्याकृत्य सोणः । चलोऽन्तस्य-  
स्य । विश्वपः । विश्वपा । विश्वपाभ्यामित्यादि । एवं चक्राध्या-  
दयः । धातोः क्लिस् । द्वादशान् । इरिः । इरी ।

No. 187.—Let there be elision of the final letter of an inflective base, entitled to the designation of *bha* (No. 185), when it ends in A DHÁTU (No. 49) WITH LONG Ā as its final letter.

The word *vिश्वपे* ends in a dhátu, viz. *pé* (in the sense

of "preserving") which has long *a* as its final letter; and the word which, by No. 147, is called an inflective base (*aṅga*) when an affix follows, is, by No. 185, entitled to the designation of *bha* when the case-affix (not being one of the five first) begins with a vowel. The long *a* is then elided.

Example, *viśvapā+śas=viśvapah* (2nd case plural), *viśvapā+sā=viśvapā* (3rd sing). Before the consonantal terminations there is no change. Example, *viśwapābhym* (3rd dual). In the same way are declined *śāṅkhadhdmā* "the blower of a conch-shell," and the like.—Why do we say, "when it ends in a *dhātu*?" Because primitive words, like *háhá* "a *gandharva*," do not come within the scope of the rule. Example, 2nd pl. *háhán* (Nos. 146 and 156).

We now come to the declension of a noun ending in short i—*hari* "a name of *Vishnu*." 1st a. *harih*, 1st du. *hari* (No. 146).

**असि च । ७ । ३ । १०८ ।**

**द्रुस्यान्तस्याङ्गस्य गुणः । इत्यः ।**

No. 188.—AND WHEN JAS FOLLOWS, *guna*, shall be the substitute of the short final of an inflective base. Hence 1st pl. *hari+jas=hariyāḥ*.

**द्रुस्य स्व गुणः । ७ । ३ । १०८ ।**

**सम्पूर्णो । हे दरे । हरिस् । हरी । हरीन् ।**

No. 189.—The substitute of a SHORT final is *GUÑA*, when *ambuddhi* (No. 152) follows. By this and No. 153, we get the vocative sing. *he hare*, 2nd a. *harim* (No. 154), 2nd du. *hari*, 2nd pl. *hariṇ* (No. 156).

**शेषो असखि । १ । ४ । ७ ।**

**सेव इति स्पृष्टार्थम् । द्रुस्यो याविदुतो तदन्तं सखिवर्जे चिह्नं  
क्षम् ।**

No. 190.—WITH THE EXCEPTION OF the word *SAKHI*, THE REST of the words that end in short i or u are called CHI. The words "the rest" are said to be employed here "for the sake of distinctness."

**आङ्गो नास्त्रियाम् । ७।३।१२०।**

**घेः परस्याङ्गो ना स्यादस्त्रियाम् । आङ्गिति व्यसंज्ञा । हरिता ।  
हरिष्याम् । हरिभिः ।**

No. 191.—Let *ná* be the substitute of *āñ* coming after *gī* (No. 190), but NOT IN THE FEMININE. The term *āñ* is the ancient designation of *śā*, the 3rd sing. case-affix.

Example, *hari + śā = harinā* (No. 157). 3rd du. *haribhýam*, 3rd pl. *haribhīḥ*.

**घेर्णिति । ७।३।१११।**

**विसंज्ञस्य छिति सुषिगुणः । हरये ।**

No. 192.—Let *guṇa* be the substitute of *ghī* (No. 190), when a case-affix WHICH HAS AN INDICATORY *ś* follows. Thus 4th a. *hari + ṣe = haraye* (No. 29).

**हसिल्लसोश्च । ८।१।११०।**

**एङ्गो रुसिल्लसोरति पूर्वद्वप्तेकादेशः । हरेः । हर्योः । हरी-  
याम् ।**

No. 193.—AND when the short *a* OF *śāsi* AND *śās*, comes after *erī*, let the form of the prior be the single substitute for both. Thus, 5th and 6th a. *hari + śāsi* and so also *hari + śās = harət* (No. 192). 6th and 7th du. *haryok* (No. 21 and 73)—6th pl. *harinám* (No. 167, 168, and 157).

**अस्त्र घेः । ७।३।११६।**

**रुद्रगमुतरस्य छोट्टुरत् । हरो । हरिषु । एवं क्षम्यादयः ।**

No. 194.—Let *aut* be the substitute of *śi* (the case-affix of the 7th a.), when it follows short *i* or *u*, AND let short *ā* be the substitute OF the *ghī* (No. 190) itself. Thus 7th a. *harau* (No. 41). 7th pl. *harishu* (No. 169). In the same way are declined *hari* "a poet," and the like.

**अनङ्गसौ । ७।१।८३।**

**स्यस्युत्तम्प्रस्यामडादेशोऽसम्भुद्गो सो ।**

No. 195.—**ANĀṄ** is the substitute of the word *sakhi*, WHEN **SU** FOLLOWS, provided it is not the sign of the vocative (No. 152).

The substitute, though consisting of more letters than one (No. 58), is prohibited by No. 59 from taking the place of more than the last letter. Thus we have *sakhan+s*.

**अथोऽन्यात् पूर्वं उपधा । १ । १ । ६५ ।**

**अन्यादसः पूर्वो यो वर्णः स उपधासंज्ञः स्यात् ।**

No. 196.—The letter BEFORE THE LAST LETTER of a word is called THE PENULTIMATE (*upadha*).

**सर्वनामस्थाने चासम्बुद्धौ । ६ । ४ । ८ ।**

**आनन्दस्योपथाया दीर्घोऽसम्बुद्धो सर्वनामस्थाने ।**

No. 197.—AND the long form is the substitute of the penultimate letter (No. 196) of what ends in *n*, WHEN a SARVANĀMA-STHĀNA (No. 183), NOT being SAMBUDDHI (No. 152), FOLLOWS. Thus we have *sakhan+s*.

**अपूर्ण एकालं प्रत्ययः । १ । २ । ४१ ।**

No. 198.—AN AFFIX consisting of A SINGLE LETTER (exclusive of indicator letters) is called APRIKTA.

**इष्ट्याद्यो दीर्घात् सुतिस्यपूर्णं हस्त । ६ । १ । ६८ ।**

**हस्तनात् परं दीर्घो यो र्यापो तदन्तात्म परं सुतिसीत्येतदपूर्णं  
सम्भव्यते ।**

No. 199.—**SU** (the 1st sing. case-affix) AND **TI** AND **SI** (the terminations of two of the persons of the verb) when reduced to A SINGLE CONSONANT (No. 198), and when standing AFTER what ends in a CONSONANT OR in the LONG vowel deduced from the feminine terminations **ति** (No. 256) AND **ाप** (No. 1341), are elided. Thus *sakhan+s* becomes *sakhan*.

**न खोपः प्रातिपदिकान्तस्य । ८ । २ । ७ ।**

**प्रातिपदिकसंहर्षं यत् पदं तदन्तस्य नस्य लोपः । सखा ।**

No. 200.—There is ELISION OF A FINAL IN A *pada* which is entitled to the designation of PRATIPADIIKA (No. 135).

The word *sakhi* is a *prátipadika*; it becomes a *pada* (No. 20) when the case-affix is added; and this name of *pada* it retains (by No. 210) after the case-affix has been elided. Thus *sakhén* is a *pada*. But *sakhán* is also entitled to the designation of *prátipadika*, like *sakhi* the place of which it occupies, according to No. 163. Thus, by the present rule, the form of the word becomes finally *sakhá* "a friend."

**सखुरसम्बूद्धा । ७।१।१२।**

**सखुरङ्गात् परं सम्बुद्धिवचं सर्वनामस्थानं शिद्वत् स्यात् ।**

No. 201.—Let a *svarvānamasthána* (No. 183) coming AFTER the word *SAKHI*, NOT IN THE sense of the VOCATIVE SINGULAR, be like that which contains an indicatory *n*.

**अचो चिति । ७।२।११५।**

**अजन्नाहस्य शृद्धिर्षिति चिति च परे । सखायो । सखायः । हे  
सखे । सखायम् । सखायो । सखीन् । सख्या । सख्ये ।**

No. 202.—Let *vridḍhi* be the substitute OF an inflective base ending in A VOWEL, WHEN THAT WHICH HAS AN INDICATORY *n* OR *N* FOLLOWS.

Thus *sakhi*, when the 1st dual case-affix is to be annexed, becomes *sakhai* (No. 201), and *sakhai+au=sakháyau* (No. 29), —so also 1st pl. *sakháyah*. The vocative sing. (by Nos. 189 and 153) is *he sakha*. In the 2nd a. and du., *sakháyam* and *sakháyau*, Nos. 201 and 202 again apply: 2nd pl. *sakhén* (Nos. 146 and 156), 3rd a. *sakhýá*, 4th a. *sakhyá*.

**खत्यात् परस्य । ८।१।११२।**

**खितिशब्दाभ्यां खीतीशब्दाभ्यां कृतप्रणादेशाभ्यां परस्य उचित-  
योरत उः । सख्यः ।**

No. 203.—Short *u* is the substitute OF the *a* of *kasi* and *has* FOLLOWING the words *KHI* AND *TI* or *khí* and *ti* which have substituted *yāñ* (No. 21) for the final vowel.

*Khi* and *ti* are the terminations of the words *sakhi* and *pati*, which they are here employed to designate. The long forms *hī* and *tī* indicate certain derivative forms; see No. 223.

The words "which have substituted *yan*," are employed to show that rule No. 192 does not apply here; and the same object is attained in the aphorism by writing not *khi* and *ti* but *khyā* and *tyā*, the *a* in which is intended merely to facilitate pronunciation.

Thus we have 5th and 6th a. *sakhyuh*.

**पैत् । ७।३।१८।**

**इतः परस्य भ्रोत् । सख्यो । शेषं हरिष्वत् ।**

No. 204.—*AUT* is the substitute of *śi* after short *a*. Hence 7th a. *sakhyou*. The rest is like *hari* (No. 187).

**पतिः समास रव । १।४।८।**

**विद्युतः । पत्ये । पत्युः र । पत्यो । शेषं हरिष्वत् । समासे तु मूलस्ये । कलिगच्छा नित्यं बहुवक्तनान्तः ।**

No. 205.—The word *PATI* is called *ghi* (No. 190) ONLY when it is IN A COMPOUND (*samāsa*).

Hence in the 4th a. *patye* "to a master," No. 192 does not apply; in 5th and 6th a. *patyuh*, No. 203, not No. 193, applies; and in 7th a. *patyou*, No. 204 applies, but not 194. The rest is like *hari*. But in a compound, as in *bhūpataye* "to the lord of the earth," *pati* is treated as *ghi* (No. 191 &c.).

The word *kati* "how many?" takes the plural terminations only.

**बहुगच्छवतुठति संख्या । १।१।२३।**

No. 206.—Let the words *BAHU*, and *GANYA*, and those which end in *VATU* and *PATI* be called *sakhyā*.

The word *kati* is one of those which end in *dati*, the *d* in which affix is indicatory.

**ठति च । १।१।२५।**

**द्वयन्ता संख्या द्वयसंख्या स्यात् ।**

No. 207.—AND let a *sakhyā* (No. 206) which ends in *PATI* be called *shaf* (No. 324).

Thus the word *kati* is called *shat*.

**वस्त्रो खुश । ७।१।२२।**

**वाशसोः ।**

No. 208.—Let there be ELISION (*luk*) of *jas* and *śas* AFTER words termed SHAT (No. 207).

**प्रत्ययस्य खुक्षुखुपः । १।१।६१।**

**लुक्षनुलुक्षष्वेः कृतं प्रत्ययादर्थं क्रमात् तत्त्वं स्यात् ।**

No. 209.—Let the disappearance OF AN AFFIX when it is caused by the words LUK, ŚLU, OR LUP be designated by these terms respectively (to distinguish it from the ordinary elision termed *lopa*—No. 6).—

**प्रत्ययचोपे प्रत्ययलक्षणम् । १।१।६२।**

**प्रत्यये लुप्तेऽपि तदाभितं काये स्यात् । इति चसि चेति गुणे प्राप्ते ।**

No. 210.—WHEN ELISION (*lopa*) OF AN AFFIX HAS TAKEN PLACE, THE AFFIX shall still exert its influence, and the operations dependent upon it shall take place as if it were present.

The word *lakshana*, in the aphorism, signifies "that by which a thing is recognised." A case-affix is recognised (No. 152) by its causing that which it follows to take the name of *aṅga*. In accordance with the present rule therefore the word *kati* retains the name of *aṅga*, though the affixes *jas* and *śas* have been elided by No. 208; and, in virtue of its having the name of *aṅga*, it ought to take a *guna* substitute through the operation of No. 188. But the rule following debars this.

**न खुमताङ्गस्य । १।१।६३।**

**लुमता शब्देन लुप्ते तत्रिमितमङ्गकाये न स्यात् । कति २ ।  
कतिभिः । कतिभ्यः २ । कतीगाम् । कतिपु । युष्मदस्मद्वृष्टसंज्ञ-  
कास्त्रिपु सहृष्णाः । चिरव्वो नित्यं वानुवचनान्तः । चयः । चीन् ।  
चिरिः । चिर्यः २ ।**

No. 211.—When an affix is elided BY the enunciation of one of the three terms (in No. 209) CONTAINING the letters LU, the effect which it is competent to cause in respect OF AN ANGKA or inflective base shall NOT take place.

In the 1st pl. of *kati*, the affix *jas* is elided by the enunciation of *lak* (No. 208), and therefore the substitution of *guna* which the elided *jas* would otherwise (by Nos. 210 and 188) have been competent to cause, does not take place.

Thus we have 1st and 2nd pl. *kati* "how many?" 3rd *kati-lak*, 4th and 5th *kati-bhyah*, 6th *kati-nám* (Nos. 167 and 168), 7th *kati-kas* (No. 169).

The words *yashmad* "thou," *asmad* "I," and the words called *shat* (Nos. 324 and 207) retain the same form in all the three genders.

The word *tri* "three," is always plural.

Example, 1st pl. *trayah* (No. 188), 2nd *trín* (Nos. 146 and 156), 3rd *tribhí*, 4th and 5th *tribhyah*.

**त्रेत्यदः । ७।१।५३।**

**त्रामि । त्रयस्मि । चिपु । गेत्यत्येऽपि । प्रियत्रयस्मि ।**

No. 212.—*TRAYA* is the substitute OF *TRI*, when *ām* follows.

Example, 6th pl. *trayónám* (Nos. 167 and 168), 7th *trishu* (No. 169).

And this rule applies also when *tri* is final in a compound adjective.

Example, *priyatrayónám* "of these who have three dear friends."

**त्रदादीनामः । ७।२।१०२।**

**स्त्रमालारो चिपत्तो । द्विष्ट्यन्तानामेवेष्टिः । द्वो च । द्वाप्यग्रम् ३ ।**  
**द्वयोः २ । शति सोऽमिति एषीः सूर्यः ।**

No. 213.—Short A is the substitute OF TYAD &c. when a case-

affix follows. "TYAD &c." (see No. 170) implies "tyad, tad, yad, etad, idam, adas, eka, and dwi." The *Mahābhāskya* directs that the list shall not extend beyond dwi. That this is the direction of *Patañjali* (the author of that "Great Commentary," on the aphorisms of *Pāṇini*) is indicated by the form of expression "it is the wish," or "it is wished," (*ishṭih* or *ishyate*. Compare No. 14.) Thus we have 1st and 2nd du. *dwayu* "two" (No. 147), 3rd 4th and 5th *dwayhyām* (No. 160), 6th and 7th *dwayah* (No. 166).

We now come to the declension of *pupī* "the sun," (the "cherisher of the world," derived from *pā*, "to cherish").

**दीर्घाञ्जसि च । हृ । १ । १०५ ।**

दीर्घाञ्जसि हृचि च परे न पूर्वसवर्णदीर्घः । पप्यो । पप्यः । हृ  
पपीः । पपीम् । पपीन् । पप्या । पपीभ्याम् । पपीभिः । पप्ये ।  
पपीभ्यः २ । पप्यः २ । पप्योः २ । दीर्घत्वात्र नुट् । पप्याम् । अे  
तु सवर्णदीर्घः । पपी । पपीयु । एवं वातप्रम्यादयः । बहुः शेषस्यो  
गस्य स बहुशेषसी ।

No. 214.—AND WHEN JAS or ich (*pratyahāra*, No. 147) comes AFTER A LONG vowel, the long vowel homogeneous with the prior is not substituted (No. 146).

Therefore (by No. 21) 1st du. *pappyau*, 1st pl. *pappyah*, vocative sing. *he papyik*, 2nd a. *papym* (No. 154), 2nd pl. *papyn* (No. 156), 3rd a. *pappyā*, 3rd 4th and 5th du. *pappyhyām*, 3rd pl. *pappyhik*, 4th a. *pappye*, 4th and 5th pl. *pappyhyah*, 5th and 6th a. *pappyah*, 6th and 7th du. *pappyoh*. There is not *nuy* (No. 167) for the vowel is long—hence 6th pl. *pappyām*. When *hi* is added, then by No. 54, 7th a. *pupī*, 7th pl. *pupīshu*.

In the same way are declined *vātāprams* "an antelope," and the like.

We now come to the declension of *bahuśreyas* "a man who has many excellent qualities."

**यूस्त्वास्यौ नदी । १ । ४ । ३ ।**

र्दूदन्ते नित्यस्त्रीलिङ्गे नदीसंज्ञे स्तः । प्रथमलिङ्गप्रहणं च ।  
त्वं स्त्रायस्यस्योपसर्वनत्येऽपि नदीत्वं वत्तव्यमित्यर्थः ।

No. 215.—Words ending in long i and u, always FEMININE, and having no masculine of the same form, (as the word grāmanī has,) are called nadī (the word nadī "a river" being a type of the class) " And its original gender is to be taken" into account:—that is to say, it is to be spoken of as retaining its character as a nadī, even when the word which was at first feminine comes to form part of a compound epithet applied to a male.

आम्बार्यनयोर्हस्तः । ७।३।१०७।

उम्बुद्धो । इ वत्तव्येयसि ।

No. 216.—THE SHORT vowel shall be the substitute of certain words SIGNIFYING "MOTHER," AND OF words called NADĪ (No. 215), when the affix of the vocative singular follows.

Example, अ bahuर्यसि (No. 153).

आर्यनाः । ७।३।११२।

नद्यन्तात् परेणां डितामारागमः ।

No. 217.—अ॒॑ is the augment of the case-affixes with an indicatory ा, when they come AFTER a word ending with a NADĪ (No. 215).

आठस्त्रे । हृ । १।६०।

आटेऽचि परे वृद्धिरेकादेषः । वत्तव्येयस्ये । वत्तव्येयस्याः २ ।  
वत्तव्येयसीनाम् ।

No. 218.—AND when एक comes AFTER अ॒॑, vriddhi is the single substitute for both. Thus in the 4th a. bahuर्यसि + अ॒॑ + ए = bahuर्यस्यसि, 5th and 6th a. bahuर्यस्याऽह, 6th pl. bahuर्यस्याम् (No. 167).

छेराम् नशाकीभ्यः । ७।३।११६।

नद्यन्तामारागन्तामीमवात् परस्य छेराम् । वत्तव्येयस्याम् । शेषं

परीवत् । अद्यन्तत्वात् सुलोपः । अतिलक्ष्मीः । शेषं बहुशेषसी-  
ष्टु । प्रथीः ।

No. 219.—*AM* is the substitute of *śi* AFTER words ending in *NADī* (No. 215) AND in the feminine termination *ĀP* and the word *nī*. Hence 7th a. *bahusreyasyām*. The rest of the declension is like *papī* (No. 213).

The word *atilakshmī* is, in the 1st a., *atilakshmīk* "who has surpassed *Lakshmī*," the *su* not being elided by No. 199, because the word *lakshmī* (the name of one of the goddesses) is a primitive, and is not formed by a feminine affix *śi*. The rest of the declension is like *bahusreyasi* (No. 214).

We now come to *pradhī*, 1st a. *pradhīk* "a man of superior understanding."

अचि श्रुधातुसुवां खोरियहुवडौ । ह । ४ । ७७ ।

इनप्रत्ययान्तस्येवण्ठावर्णान्तस्य धातोर्धु इत्यस्य चाहुस्येषहुवडे  
स्लोऽबादो प्रत्यये परे । इति प्राप्ते ।

No. 220.—*IYĀN* AND *UVĀN* are the substitutes OF what ends with the *pratyaya* *śnu* AND of what ends in A VERBAL ROOT IN I OR U (whether long or short), AND of the inflective base *BHRŪ*, WHEN an affix beginning with A VOWEL FOLLOWS.

This rule should include the case of *pradhī* (which is formed from the verbal root *dhyai* "to meditate"), but the rule following restricts it.

एरनेकासेऽसंयोगपूर्वस्य । ह । ४ । ८२ ।

थात्ववयवसंयोगपूर्वो न भवति य इवर्जसदन्तो यो धातुस-  
दन्तस्यानेकासेऽहुस्य यद्यादो प्रत्यये । प्रथ्यो र । प्रथम् ।  
प्रथः । प्रथ्य । शेषं परीवत् । एवं याम्भीः । उतु । याम्भस्याम् ।  
अनेकातः किम् । नीः । नियो । नियः । अमि यस्ति च एतत्वाद्वि-  
यह् । नियम् । नियः । उराम् । नियाम् । अस्येगपूर्वस्य किम् ।  
सुमियो । यस्तियो ।

No. 221.—*Yān* is the substitute of *i* or *ī* terminating a verbal root final in an inflective base of more vowels than one, provided the *i* or *ī* is NOT PRECEDED BY A COMPOUND CONSONANT forming part of the root, when an affix beginning with a vowel follows.

In *pradīśi*, which is a dissyllable, the final *ī* terminates an inflective base of more vowels than one, and it is not preceded by a compound consonant. The rule therefore applies, and we have 1st and 2nd du. *pradīyau*, 2nd a. *pradīyam*, 1st and 2nd pl. *pradīyah*, 7th a. *pradīyi* (No. 55 being debarred). The rest of the declension is like that of *pāpi* (No. 213). In the same way *grāmanīñ* “a female head of a village”; but, in the 7th a. this makes *grāmanīyam* (by No. 219, being derived from the root *nī* “to lead”). Why “of more vowels than one?” Witness *nīk* “a leader,” which makes, by No. 220, 1st and 2nd du. *nīyau*, 1st pl. *nīyah*, and in the 2nd a. and pl. *nīyam* and *nīyuh* (Nos. 154 and 146 being superseded by No. 220, which occupies a later place in the *Aṣṭādīkṣyāyī*—see No. 132). In the 7th a. *nīyam* (No. 219)—Why “provided the vowel is not preceded by a compound consonant?” Witness 1st du. *sūtriyau* “two prosperous men,” and *yasat्रiyau* “two purchasers of barley,” where the final *ī* is preceded by a compound consonant, and to which therefore not this rule but No. 220 applies.

[It may be worth while to review the steps which rendered necessary the enunciation of this rule with reference to the word *pradīyau*. The word might apparently have been formed at once from *pradī+au* by No. 21, but that rule was superseded by a subsequent rule No. 146. By No. 214, however, this rule was positively forbidden to take effect, and as it therefore departs, with all its effects, No. 21 reappears, but to be again superseded by No. 220, to which the preference attaches on the principle stated under No. 41. No. 221 then supersedes No. 220, but as it does this not by positive prohibition, but by usurping a portion of its sphere of application, No. 21 is not again restored. Had it been so, the prohibitory rules would also have reappeared in an endless cycle.]

वर्तमान ११४।५०।

प्रादयः क्रियायोगे गतिसंज्ञाः स्युः । गतिकारकेतरपूर्वपदस्य यन्  
नेष्यन्ते । । शुद्धधियो ।

No. 222.—AND let *pra* &c. (No. 47), in combination with a verb, be called *GATI* (as well as *upasargu*).

It is not wished (by the author of the *Mahábháshya*) that *yan* (enjoined by No. 221) should be the substitute of a word to which is prefixed any thing else than a *gati* or a *káraka* (meaning by *káraka* a case which is in grammatical relation with a verb). Therefore in the example *suddhadhíyau* “two men of pure minds,” the substitution of *yan* does not take place, but No. 220 applies, because the word *suddhadhí* means “one whose thoughts are pure,” and here the word “pure,” is in grammatical relation with the verb “are,” in respect to which it is therefore a *káraka*, but it is not so in regard to the verb “to think,” from which the word *dhi* is derived.

न भूसुधियोः । ६ । ४ । ८५ ।

शतयोरचि सुषि यन् न । सुधियो । सुधिय इत्यादि । सुखमि-  
च्छतीति सुखीः । सुतीः । सुख्या । सुत्या । सुख्युः २ । सुत्युः २ ।  
शेषं प्रधीवत् । यम्पुर्हरिवत् । एवं भान्वादयः ।

No. 223.—When a case-affix beginning with a vowel comes AFTER these two viz. *BHÚ* and *SUDHÍ*, there shall NOT be *yan*. (This debars Nos. 232 and 221, and gives occasion for No. 220 to come into operation). Hence, 1st. d. *sukhiyau*, “two intelligent persons,” 1st. pl. *sudhiyah*, &c.

The word *sukhi* signifies “one who loves pleasure.” It is declined like *suti* “one who wishes a son :” thus—1st. a. *sukhī*, *sukhī*; 1st. d. *sukhyau*, *sutya*; 5 and 6. a. *sukhyuh*, *sutyu* (No. 203). The rest is like *pradhí* (No. 220 &c.). The word *sambhu* “Siva” is declined like *hari* “Vishnu,” and in like manner *bhánu* “the sun,” &c.

तृज्ज्वत् क्लोष्टुः । ७ । १ । ८५ ।

असम्बुद्धो सर्वनामस्थाने । क्लोष्टुशब्दस्य क्लोष्टु प्रयोक्तव्य इत्यर्थः ।

No. 224.—With the five first case-affixes (No. 183) excluding the case where the sense is that of the vocative singular, KROSHTU is LIKE what ends in TRICH. That is to say, *krosht̪ri* is employed instead of the word *krosh̪tu* "a jackal."

ज्ञाते छिसर्वनामस्थानयोः । ७ । ३ । ११० ।

स्वतोऽप्युत्तम् गुणो द्वा सर्वनामस्थाने च । इति प्रप्ते ।

No. 225.—WHEN *śi* (7th sing.) & THE FIVE FIRST CASE-APPENDICES COME AFTER what ends in short *ṛi*, *guna* shall be substituted for the inflective base that ends in *śi*. This being obtained, (another rule presents itself).

मृद्दुलस्य ददं शोऽनेहसां च । ७। १। ६४ ।

स्वदननामामृष्णसादीर्ना चानहु स्यादसम्बद्धो द्यो ।

No. 226.—When *su*, not in the sense of the vocative, follows, let *asat* be the augment of what ends in short *ri*, and of *usanas* “the regent of the planet Venus,” *puruðasitas* “Indra,” and *anahes* “time.” [This gives *krosh*+*an+s*.]

अस्तु नमुष्यस्तु न स्तु न इष्टत्वं इष्टकात् होते तृप्तो तृप्तप्रशास्त्राणाम् ।  
६।४।१।

अवादीगमुणथाया दीर्घेऽसम्बुद्धे सर्वनामस्थाने । क्लोष्ट्रा ।  
क्लोष्ट्ररो । क्लोष्ट्ररः । क्लोष्ट्रन् ।

No. 227.—When the first five case-affixes, excluding the case where the sense is that of the vocative singular, come after the word AP “water,” what ends in TRIN or TRICH, SWASRI “a sister,” KAPTRI “a grandson,” NESHTRI “a priest who officiates at a sacrifice,” TWASHTRI “a carpenter,” KSHATTRI “a charioteer,” HOTRI “a priest who recites the *Rig-Veda* at a sacrifice,” POTRI “a priest who officiates at a sacrifice,” and PRASASTRI “a ruler,” the penultimate letter (No. 196) shall be lengthened. Thus [we get *kroshán+s*, but the *s* is elided by No. 199 and the *n* by No. 200—leaving] 1st sing. *kroshá*, 1st du. *kroshárau*, (the *ri* becoming *ar* by No. 225, and being lengthened to *ár* by No. 227). 1st p. *kroshárah*. In the 2nd p. the form *kroshárau* is derived from *krosháru* by Nos. 146 and 156.

विभाषा तृतीयादिष्वचि । ७।१।६७।

अज्ञादिषु क्रोष्टुर्बां तृच्छत् । क्रोष्टा । क्रोष्टे ।

No. 228.—*Krosh̄tu* may OPTIONALLY be as if it ended in *tr̄ch*, WHEN THE 3RD OR ANY SUBSEQUENT CASE-AFFIX THAT BEGINS WITH A VOWEL FOLLOWS. Thus, 3rd sing. *krosh̄tr̄d*, 4th sing. *krosh̄tr̄e*.

स्फृत उत् । हृ । १।१११।

स्फृतो छसिण्हसोरत्युदेकादेयः । रप्तः ।

No. 229.—When the short *a* of *hasi* and *has* (5th and 6th sing.) comes AFTER SHORT *ri*, then SHORT *u*, followed by *r*, is the single substitute for both. [Thus we get *krosh̄fur+a*.]

रात् सस्य । ८।२।२४।

रेफात् संयोगान्तसस्येव लोपो नान्यस्य । रस्य विसर्गः । क्रोष्टुः ।  
क्रोष्टोः २ ।

No. 230.—There is elision of *s*, but not of any other letter of the alphabet, when it comes at the end of a conjunct consonant AFTER *R*. *Visarga* is then substituted for the *r*, by No. 111, and we get *krosh̄fut*,—6. and 7. du. *krosh̄froh*.

नुमचिरतृच्छद्वावेभ्यो नुट् पूर्वविग्रसिषेधेन । क्रोष्टनाम् । क्रोष्टरि ।  
एते इलादो च शम्भवत् । इहूः । इहौ । इहूमित्यादि ।  
अतिष्ठमूश्यद्वे तु नदीकार्यं विशेषः । ए अतिष्ठमु । अतिष्ठम्ये ।  
अतिष्ठम्याः २ । अतिष्ठमूनाम् । खलूः ।

No. 231.—“BY A PRECEDING RULE’S OPPOSITION, (contrary to *Pāṇini’s* direction—see No. 132,) the augment *nu* (No. 167) takes effect IN PREFERENCE TO *num* (No. 271), the *sūtra* “*ACM &c.*” (No. 249), and THE RESEMBLANCE to what ends in *tr̄ch* (No. 228) [the enunciation of each of which is subsequent to No. 167 in the order of the *ashvādhyāyī*.]

Hence—*krosh̄tu+nu+ām=krosh̄tānām* (No. 168). In the 7th sing. *krosh̄fari*. On the alternative (of the word’s not being

considered as ending in *trich*), and when the case-affix begins with a consonant, the word is declined like *sambhu*.

*Héshik* "a celestial musician," 1st du. *húhwau*, 2nd sing. *húháu*, &c. In the word *atichamú* "victorious over armies," the difference (from *háháu*, as regards declension), consists in its being treated as *nadí* (No. 215). Hence, voc. s. *he atichamu* (No. 216), 4th sing. *atichamwai* (Nos. 217 and 218), 5th and 6th sing. *atichamosh*, 6th p. *atichaminám*.

We now come to the declension of *khalapú* "a sweeper."

**ओः सुपि । हृ । ४ । ८३ ।**

धार्यव्यवसंयोगपूर्वो न भवति य उवर्णस्तदन्तो यो धातुस्तद-  
नम्स्यानेकाचेऽप्लस्य यस्त्र स्याद्विसुपि । खलप्वो । खलप्वः । एवं  
सुख्याद्वयः । स्वभूः । स्वभूवो । स्वभूवः । वर्षाभूः ।

No. 232.—WHEN A CASE-AFFIX, beginning with a vowel, follows, then *yañ* shall be the substitute for an inflective base containing more vowels than one, if the base ends with a verbal root ending in *U* or *ü* not preceded by a conjunct consonant forming part of the verb.

Thus we have 1st du. *khalapwau*, 1st p. *khalapwah*. In the same way *swabhi* "who cuts well," &c. [But this does not apply to *swabhá* "the Self-existent," because of the prohibition by No. 223—]. 1st s. *swabhukh*, 1st du. *swabhuvau*, 1st p. *swabhuvah*.

We have next the declension of *varshábhuk*.

**वर्षाभव्य । हृ । ४ । ८४ ।**

प्लस्य यस्त्र स्याद्विसुपि । वर्षाभ्यावित्यादि । दून्प्वः ।

No. 233.—AND the substitute of *VARSHÁBHÚ*, "a frog—rain-born," shall be *yañ* when a vowel follows, [in spite of No. 220.] Thus we have, 1st du. *varshábhvwau* and so on.

Next we have to consider the declension of *dṛinbhú* "a snake."

दून्प्वरुणः पूर्वस्य भुवो यस्त्र वर्षाव्यः । दून्प्ववो । एवं करभूः ।  
वर्षा । हे धारः । धारारो । धारारः ।

No. 234.—“YAN SHOULD BE MENTIONED as the substitute OF BHÚ when PRECEDED BY DRIN, KARA, AND PUNAR.”

Thus 1st du. *drinbhwan*. In the same way *kurabhi* “a finger-nail.”

The word *dhátri* “the Cherisher,” makes 1st sing. *dháti*, vocative sing. *he dhátaḥ* (Nos. 199, 223, and 111.), 1st du. *dhátiṣṭu* (Nos. 225 and 227), 1st pl. *dhátiṛah*.

ऋष्णान्नस्य गत्वं धात्यम् । धात्याम् । एवं नप्तादयः । नप्तादि-  
यहृष्णं व्यत्पतिष्ठे नियमार्थम् । तेनेह न । पिता । पितरो ।  
पितरः । पितरम् । शेषं धातुष्टत् । एवं बामाचादयः । ना । नरो ।

No. 235.—“IT SHOULD BE STATED THAT THE CEREBRAL N IS SUBSTITUTED FOR THE DENTAL N AFTER RI AND R̄I.” Thus, 6th p. *dhátrinám*. In the same way *naptri* &c. (No. 227). If the alternative view be taken, that these words are formed (by the affixes mentioned in No. 227), then the citing of *naptri* &c. (in No. 227) determines that these alone (of the words so ending that come under the head of *Unādi* No. 901) are amenable to the rule. Hence (as *pitri* “a father,” is not cited, and is formed by an *unādi* affix) the rules do not apply to the example following viz. 1st sing. *pitē* (No. 221), 1st du. *pitarau*, 1st pl. *pitarak*, 2nd sing. *pitarəm*. The rest is like *dhátri* (No. 234). In the same way *jómátri* “a son-in-law,” &c.

The word *nri* “a man,” makes 1st sing. *nd*, 1st du. *nareṣu*.

नूच । ह । ४ । ह ।

अस्य नामि वा दीर्घः । नूचाम् । नूचाम् ।

No. 236.—AND NRI optionally substitutes the long vowel, when *nám* follows. Hence *nṛinám* or *nṛinām*.

गोता खित् । ७ । १ । ६० ।

गोकारन्ताद्विद्वितं सर्वनामस्यानं खिद्वत् । गोः । गावो । गायः ।

No. 237.—Placed AFTER a word ending in o, such as *go* “a cow,” each of the first five case-affixes is AS IF IT HAD AN ADDITIVE cerebral n, [the effect of which—see No. 202—is to sub-

stitute व्यक्ति for the preceding vowel]. Thus 1. a. *go+s=gauh*, 1. d. *gāvau*, 1. p. *gāvah*. [The *t* in the *sátra* shows (No. 34.) that the rule speaks of the vowel *o*, not of the word *go*.]

**पैतोऽनश्सोः । हौ । १ । ८३ ।**

**पैतोऽमृश्योरव्याकार एकादेशः । गाम् । गावो । गा: । गषा ।  
ग्वे । गोः २ । इत्यादि ।**

No. 238.—WHEN the vowel of AM OR SAS comes AFTER o, the single substitute of both is long ā. Thus—2. a. *go+am=gām*, 2. du. (see No. 237) *gāvau*, 2. p. *gāvah*. The 3rd and 4th a. *gāvā* and *gāve* are formed according to the general rules for the permutation of vowels. In the 5. and 6. a. (by No. 193) *gōh*, &c.

**रायो हस्ति । ७ । २ । ८५ ।**

**अस्याकारपदेशो हस्ति विभक्तो । रा: । रायो । रायः । राभ्या-  
मित्यादि । म्लोः । म्लावो । म्लावः । म्लोभ्यामित्यादि ।**

**। इत्यजन्ताः पुंलिङ्गाः ।**

No. 239.—OF RAI “wealth,” WHEN a case-affix beginning with A consonant follows, long ā shall be the substitute. Thus 1. a. *rai+s=rāh*, 1. du. *rāyau*, 1. p. *rāyah*, 3. d. *rābhyaṁ*, &c.

*Glauh* “the moon,” is declined regularly—thus—1. a. *glauh*, 1. d. *glāvau*, 1. p. *glāvah*, 3. d. *glābhyaṁ*, &c.

So much for masculines ending in vowels.

#### OF FEMININE WORDS ENDING IN VOWELS.

The first example is *ramā* which, by No. 199, takes the form *ramē* in the 1st case sing.

**। अवनस्त्रीचिङ्गाः ।**

**रमा ।**

**पौरुषापापः । ७ । १ । १८ ।**

**पावनाद्वात् परम्पोहः शी स्यात् । चोहित्योरारविभक्तेः संज्ञा ।  
रमे । रमाः ।**

240.—Let *śi* be the substitute of *AUH* AFTER an inflective base ending in ÁP. This *auh* is the name of whatever case-affix begins with *au*. Hence, 1. d. (*ramá+śi=*) *rame*, 1. p. *ramāḥ*.

**सम्बुद्धौ च । ७।३।१०६।**

चाप एकारः स्यात् सम्बुद्धो । एह्नस्वादिति सम्बुद्धिसोऽः । हे  
रमे । हे रमे । हे रमाः । रमाम् । रमे । रमाः ।

241.—AND WHEN SU FOLLOWS IN THE SENSE OF THE VOCATIVE SINGULAR, let *e* be the substitute of *āp*. By No. 153 there is elision of the case-affix following *e* in the sense of the voc. sing. Thus *he rame*, voc. d. *he rame* (No. 240), voc. p. *he ramāḥ*, 2. a. *ramám*, 2. du. *rame*, 2. p. *ramāḥ*.

**आठि चापः । ७।३।१०५।**

आल्योसि चाप एकारः । रमया । रमभ्यासू ह । रमामिः ।

242.—AND IF ÁN (No. 191) OR OS FOLLOW, *e* SHALL BE THE SUBSTITUTE OF ÁP. Thus, 3. a. (*rame+á=*) *ramayá*, 3. 4. and 5. d. *ramábhýám*, 3. p. *ramábhíh*.

**याढापः । ७।३।११३।**

चापो छितो याट । बृद्धिः । रमाये । रमभ्यः २ । रमायाः २ ।  
रमयोः । रमायासू । रमायाम् । रमासु । शेषं दुर्गामिकादयः ।

No. 243.—YÁT is the augment of whatever case-affix, FOLLOWING ÁP, has an indicatory *h*. Thus, *vṛiddhi* being obtained from No. 61, we have 4. a. (*ramá+yáy+e=*) *ramayai*, 4. and 5. p. *ramébhýak*, 5 and 6. a. *ramayák*, 6. d. *ramayoh* (No. 242), 6. p. *ramayéh* (Nos. 167 and 157), 7. a. *ramayám* (No. 219), 7. p. *ramásu*.

In the same way are declined *durgá* "the goddess Durga," *ambiká* "a mother" and the like.

**सर्वनामः स्याढुख्यम् । ७।३।११४।**

चावन्तात् सर्वनामो छितः स्याढुपरव्य इत्यः । सर्वस्यै । सर्व-  
स्याः २ । सर्वायासू । सर्वस्याम् । शेषं रमावत् । सर्वं विलाप्य  
चावन्ताः ।

No. 244.—Let *syāt* be the augment of whatever case-affix, with an indicatory *ś*, comes AFTER A PRONOUN ending in *āp*; AND let A SHORT vowel substitute take the place of *āp*. Thus the 4. a. f. of *svava* "all," is (*svava*+*syāt*.+*e*) *svavasyai*, 5. and 6. a. *svavasyāḥ*, 6. p. *svavasyām* (No. 174), 7. a. *svavasyām* (No. 219). The rest is like *ramā*. In the same way are declined *vिश्वा* "all," and the like, ending in *āp*.

**विभाषा दिक्समासे बहुब्रीहै। १।१।२८।**

सर्वनामता वा । उत्तरपूर्वस्ये । उत्तरपूर्वाये । तीयस्येति वा  
संचा । द्वितीयस्ये । द्वितीयाये । एवं तृतीया । आम्बायेति इत्यसः ।  
हे क्षमा । हे चक्षु । हे चक्षु । चरा । चरसौ । चरे । इत्थादि ।  
क्षमे रमावत् । गोपा विश्वपावत् । मतिः । मतीः । मत्या ।

No. 245.—IN A COMPOUND, of the kind termed BAHUVRÍHI (No. 1034), WITH a word signifying DIRECTION (No. 175), the pronominal character is optional. Thus in the 4. a. we may have either *uttarapárvasyai* (No. 244) or *uttarapúrvatyai* (No. 243) "for what lies to the north-east."

According to No. 180, the name of pronominal is optionally given to what ends in *tīya*. Hence, 4. a. *dvitīyasyai* or *dvitīyāyai* "to the second." In the same way *tritīyā* "the third."

According to No. 216, a short vowel is substituted in the voc. sing. of words signifying "mother." Example, *he amba*, *he akka*, *he alla*.

In accordance with No. 181, we may have 1. a. *jardā* "decrepitude," 1. d. *jarasau* or *jare* &c. On the alternative of its not being considered pronominal, the word is declined like *ramā*. *Gopā* "a cowherdess," is declined like *vिश्वापा* (No. 182).

*Matik* "sagacity," 2. p. *matik* (No. 156), 3. a. *matyā* (No. 191).

**ठिति इत्यस्य। १।४।६।**

इयमुक्त्यानो स्त्रीमध्यमित्रो नित्यस्त्रीलक्ष्मीदूतो इत्यो चे-

वर्णोवर्णौ स्त्रियां वा नदीसंज्ञौ स्त्रो द्विति । मत्ये । मत्ये । मत्याः २ । मतेः २ ।

No. 246.—Words, always feminine, ending in long *i* and *ɛ*, with the exception of the word *strī* “a woman,” being such as admit *iyañ* and *uvah* (No. 220); and also words ending in short *i* and *u* in the feminine, are optionally termed *nadī* (No. 215) when a case-affix with an indicatory *ñ* follows. Hence 4. a. (by No. 218 *mati+ñi+e=*) *matyai*, or, alternatively (No. 192) *mataye*, 5. and 6. a. *matyāñ* or *match* (No. 193).

इदुन्धाम् । ७।३।११७।

नदीसंज्ञकाभ्यां परस्य छेराम् । मत्याम् । मतो । शेषं हरिष्वत् ।  
एवं बुद्ध्यादयः ।

No. 247.—*Am* is the substitute of *ñi* AFTER SHORT *i* OR *u*, when these are termed *nadī* (No. 246). Hence 7. a. *matyām* (No. 219, or, on the alternative of the name *nadī* not being taken, *matau* (Nos. 246 and 194.—The rest is like *hari* (No. 187). In the same way *buddhi* “intellect,” and the like.

चिप्तुरोः स्त्रियां तिसृ चतसृ । ७।२।८८।

स्त्रीलिङ्ग्योरतो स्त्रो विभत्ते ।

No. 248.—*TISRI* AND *CHATASRI* are instead of *TRI* “three,” AND *CHATUR* “four,” IN THE FEMININE, when a case-affix follows.

अचिर चृतः । ७।२।१००।

तिसृ चतसृ एतयो चर्कारस्य रेफादेयः स्यादचि । गुणदीघेऽस्या-  
नामभावः । तिसः २ । तिस्तुभिः । तिस्तुभ्यः २ । आमि नुट् ।

No. 249.—WHEN A VOWEL FOLLOWS, then *ñ* shall be the substitute OF THE *ñi* OF *tisri* AND *chatasri*. Hence there is neither *guna* (No. 225), nor prolongation (No. 146), nor the substitution of *u* (No. 229). Thus 1. and 2. p. *tisrah*, 3. p. *tisribhīñ*, 4. and 5. p. *tisribhyāñ*. When *ām* (6. p.) follows, *nus* is obtained from No. 167; and then the preceding vowel ought to be lengthened by No. 168, but the next rule forbids this.

न तिसृष्टतस्तु । ह । ४ । ४ ।

हस्योर्नामि दीर्घे न । तिसृष्टम् । तिसृष्टु । द्वे र । द्वाभ्याम् इ ।  
द्वयः र । गोरी । गोर्णी । गोर्णः । हे गोरि । गोर्णवित्यादि ।  
एवं नवादयः । सत्त्वीः । शेषं गोरीषत् । एवं तरीतन्त्यादयः ।  
स्त्री । हे स्त्रि ।

No. 250.—TISRI & CHATASRI ARE NOT lengthened, when nám follows. Thus, 6. p. tierinám, 7. p. tierishu.

The word *dvi* "two," becomes, in the feminine, 1. and 2. d. *dves* (No. 213 and 240), 3. 4. and 5. d. *dvābhym*, 6. and 7. d. *dvayoh* (No. 242).

*Gaurí* "the brilliant (goddess Párvati)" is declined as follows:—1. a. *gaurí* (No. 199), 1. d. *gauryau*, 1. p. *gauryah*, voc. a. *he gaurí* (No. 216), and so on. In the same way *nádi* "a river," and the like.

The word *lakshmi* "the goddess of prosperity," not being a derivative, does not fall under No. 199, and therefore makes in the 1. a. *lakshmis*. The rest is like *gaurí*. In the same way *tari* "a boat," *tantri* "a guitar-string," and the like.

The word *stri* "a woman" makes 1. a. *stri* (No. 199), voc. *he stri* (No. 216).

स्त्रियाः । ह । ४ । ७६ ।

स्त्रेयस्त्रादो प्रस्त्रये परे । स्त्रियो । स्त्रियः ।

No. 251.—Let *iyah* be the substitute of *stri*, when an affix beginning with a vowel follows. Thus 1. d. *striyau*, 1. p. *striyah*.

स्त्रान्तस्त्रोः । ह । ४ । ८० ।

स्त्रिया इयह् । स्त्रियम् । स्त्रीम् । स्त्रियः । स्त्रीः । स्त्रिया ।  
स्त्रिये । स्त्रियाः र । परत्याकृद् । स्त्रीखाम् । स्त्रीहु । श्रीः । श्रियो ।  
श्रियः ।

No. 252.—OPTIONALLY is *iyah* the substitute of *strī*, WHEN AM OR *śas* FOLLOWS. Thus 2. a. *striyam* or *strīm* (No. 154), 2. p. *striyah* or *strīh* (No. 146), 3. a. *striyā*, 4. a. *striyai* (Nos. 217 and 218), 6. a. *striyāh*. In the 6. p. *nūṣ* is obtained, because No. 167 is a *sūtra* posterior to No. 251. Hence *strīnām*, 7. p. *strībhāv*.

The word *śrī* “prosperity,” makes 1. a. *śrīh*, [not being formed by the feminine termination. No. 198.] 1. d. *śriyus*, 1. p. *striyah*.

नेयदुःखद्यानावस्त्री । १ । ४ । ४ ।

इयदुःखहोः स्थितियंयोस्तावीदूतो नदीसंज्ञो न स्तो न तु स्त्री।  
हे श्रीः । श्रिये । श्रिये । श्रियाः । श्रियः ।

No. 253.—The words ending in *ś* or *ū* WHICH ADMIT the substitutes *IYĀN* AND *UVĀN*, (No. 220) are NOT called *nādī* (No. 215); but NOT so the word *strī*, (which is called *nādī* notwithstanding its substituting *iyah*). Hence, voc. a. he *śrī* (No. 216 not applying here), 4. a. *striyai* (Nos. 246 and 217) or *striya*, 6. a. *striyāh* (Nos. 246 and 217) or *striyah*.

वामि । १ । ४ । ५ ।

इयदुःखद्यानो स्त्र्याख्यो ग्रु चामि वा नदीसंज्ञो स्तो न तु स्त्री।  
श्रीणाम् । श्रियाम् । श्रियि । श्रियाम् । धेनुर्मतिवत् ।

No. 254.—When *AM* FOLLOWS, then feminine words ending in *ś* and *ū*, which admit *iyah* and *uvāh* (No. 220), are OPTIONALY termed *nādī*; but not so the word *strī* (which is always *nādī*). Hence 6. p. *strīnām* (No. 167) or *striyām*, 7. a. *śriyi* or *striyām* (No. 219).

The word *dhenu* “a milch cow” is declined like *mati* (No. 245).

द्वियां च । ७ । १ । ६६ ।

स्त्रीवाची क्रोधुस्तुचन्नावट्टयं समते ।

No. 255.—AND IN THE FEMININE, the word *kroshī* “a jackal” takes a form like what ends in *trīk* (No. 224).

स्त्रक्षेभ्यो रुपि । ४ । १ । ५ ।

सूर्यनेम्ये नान्तेभ्यश्च स्त्रियां छीप् । क्लोष्ट्री गौरीवत् । भूः  
गौरवत् । स्वयंभूः पुण्वत् ।

No. 256.—AFTER WORDS ENDING IN रि, and after words ending in ा, in forming the feminine, the affix is श्वप्. Thus is formed ब्रह्मित्रि, which is declined like गौरी (No. 250).

The word ब्रह्म “the eyebrow” is declined like श्री (No. 252), and अव्ययश्वभू as in the masculine (No. 232).

न बद्धस्वस्त्रादिभ्यः । ४ । १ । १० ।

छीप्टायो न ।

स्वस्त्रा तिक्ष्ववत्स्वस्त्र ननान्दा दुष्टिता तथा ।

यस्ता मातेति स्वप्ते स्वस्त्रादय उदाहृताः ॥

स्वस्त्रा । स्वस्त्रारो । माता पितृवत् । यसि मातृः । योगेवत् ।  
यः पुण्वत् । नोम्लोवत् ।

। इत्यजन्तस्त्रीचिङ्गाः ।

No. 257.—NOT AFTER शत् (No. 324), NOR AFTER SWASRI श्री, is the feminine termination श्वप् or श्वप् affixed. By “swasri श्री,” are meant the following seven viz. एवाद् “a sister,” तीरा “three,” चतुराक् “four,” ननान्दा “a husband’s sister,” दक्षिण् “a daughter,” यत्ता “a husband’s brother’s wife,” and माति “a mother.” Thus we have 1. a. एवाद् (No. 227), 1. d. तीराद्.

The word माति is declined like पित्रि (No. 235), only that in the 2 p. it makes मात्रिक् (No. 156).

The word द्यो “the heaven” is declined like गो (No. 237), राज् “wealth” as in the masculine (No. 239), and नाव् “a boat,” like ग्लो (No. 239).

So much for feminines ending in vowels.

## OF NEUTER WORDS ENDING IN VOWELS.

। चक्षन्तनपुंसकलिङ्गाः ।

अतोऽम् । ७।१।२४ ।

अतोऽङ्गात् क्रीबात् स्वमोरम् । ज्ञानम् । यद्ब्रह्मस्यादिति इत्योपः । हे  
ज्ञान ।

No. 258.—AFTER a neuter inflective base ending in short  $\alpha$ , there is  $\text{am}$  instead of  $\text{au}$  and  $\text{am}$ . Hence  $jñāna + \text{au} = jñānam$  "knowledge." The 2nd  $\alpha$  is the same. In the vocation, by No. 153, the consonant  $m$  is elided—thus  $he\ jñāna$ .

नपुंसकाच्च । ७।१।१६ ।

क्रीबादोऽः शी । भसंज्ञायाम् ।

No. 259.—AND AFTER A NEUTER,  $\text{ā}$  is instead of  $\text{au}$  (No. 240). As that which precedes this affix is termed  $bha$  (No. 185), the following rule presents itself.

यस्येति च । ह । ४।१४८ ।

ईकारे तद्दुते च भस्येष्याष्यायोलोपः । इत्यलोपे प्राप्ते ।

No. 260.—WHERE long  $i$  follows, AND when a *taddhita* affix follows, there is elision OF THE  $\text{i}$  OR  $\text{ī}$  OR  $\text{ā}$  OR  $\text{ā̄}$  OF A  $bha$ . The elision of the  $a$  having thus presented itself, *Kātyāyana* interposes.

चोऽः श्यां प्रतिषेधो वाच्यः । ज्ञाने ।

No. 261.—"It should be mentioned that the rule is debarrred in the case where  $\text{ā̄}$  is the substitute of  $\text{au}$ ." Hence 1. d.  $jñāna + \text{ā̄} = jñāne$ .

इत्यसोः श्वः । ७।१।२० ।

क्रीबात् ।

No. 262.—Instead OF  $jas$  AND  $\dot{s}as$ , let there be  $si$  after a neuter.

शि सर्वमामस्यानम् । १।१।४२ ।

No. 263.—Let *śi* be termed SARVANĀMASTHĀNA.

नपुंसप्तस्य भूलाचः । ७ । १ । ७२ ।

क्षसन्तस्यावन्तस्य च क्रीबस्य नुम् स्यात् उर्वनामस्याने ।

No. 264.—Let *num* be the augment OF what being NEUTER ends in *śhal* OR *ach*, when a *sarvanāmasthāna* follows.

मिद्देऽन्त्यात् परः । १ । १ । ४७ ।

चतां मध्ये योऽन्त्यस्तस्मात् परस्तस्येवान्तावयवो मित् स्यात् ।  
उवादीर्घः । चाननि । पुनस्तद्वत् । शेषं पुंष्ठत् । एवं धन-  
क्षणस्यादयः ।

No. 265.—Let WHAT HAS AN INDICATORY M come AFTER THE LAST OF THE VOWELS, and become the final portion of that (which it augments). Thus the *a* (of *num*, No. 264) is annexed to the final *a* of *jñāna*, and is regarded as a portion of the word. Then the new penultimate vowel (by No. 197) is lengthened, and we have 1. p. *jñānānā*. Again in the accusative case it is the same. The rest is like the masculine. In the same way are declined *dhana* "wealth," *vana* "a wood," *phala* "fruit," and the like.

अद्वितरादिभ्यः पञ्चभ्यः । ७ । १ । २५ ।

हम्यः क्रीबेभ्यः स्वमोरद्वादेषः स्यात् ।

No. 266.—Let ADD be the substitute for *su* and *am* AFTER THE FIVE, PATARA &c. viz., (*ḍitara*, *ḍituma*, *anya*, *anyatru*, and *idara*—see No. 170) when neuter.

टेः । ही । ४ । १४३ ।

द्विति भ्रस्य टेलोपः । कतरत् । कतरद् । कतरे । कतराणि । हे  
कतरत् । शेषं पुंष्ठत् । एवं कतमत् । हतरत् । अन्यत् । अन्यत-  
रत् । अन्यतमस्य त्वन्यतममित्येव ।

No. 267.—When that which has an indicator of follows, there is elision OF the *ṭi* (the last vowel with anything that follows it—No. 32) of a *bha* (No. 185). Hence in the case of *kaṭara* "which of the two?" formed by the affix *kaṭara* (No. 170), when 'add' is

substituted for *su* or *am* by No. 266, we have 1st and 2nd a. *kata-*  
*ra+adg=katarat* (No. 165) or *katarad*, 1st and 2nd d. *katora*,  
 1st and 2nd p. *katarāni*, voc. s. *he katarat*. The rest is like the  
 masculine. In the same way *katamat*, *itarat*, *anyat*, and *anya-*  
*tarat*. But *anyatama* makes *anyatamam* (like *jñānam* No. 258),  
 because the citation of *anyatara*, in No. 170, shows that *anyatara*  
 and *anyatama* are not held to be formed from *anya* by the  
 affixes *dūtara* and *dātama* included in the list there given.

एकतरात् प्रतिषेधः । एकतरम् ।

No. 268.—“There should be a PROHIBITION of the substitution, directed by No. 266, for the affix that comes AFTER EKATARA.” Hence 1st and 2nd a. *ekataram*.

इस्वो नपुंसदे प्रातिपदिक्षस्य । १।२।४७।

अग्नस्येत्येष । श्रीर्ण ज्ञानवत् ।

No. 269.—THE SHORT vowel shall be the substitute, IN THE NEUTER, OF A CRUDE FORM provided it end in a vowel. Hence *trīpa+su=trīpam* “having wealth,” like *jñāna* (No. 258).

खमोर्नपुंसद्यात् । ७।१।२३।

जुहु स्यात् । वारि ।

No. 270.—OF SU AND AM AFTER A NEUTER, let there be the elision called *luk* (Nos. 209 and 211). Hence *vāri+su=vāri* “water.”

इक्षोऽचि विभन्नौ । ७।१।७३।

शग्नस्य क्षोवस्य नुमचि विभन्नो । वारिष्ठो । वारीष्ठि । ग तुम्हे-  
 त्यस्यानित्यस्यात् पञ्चे सम्बद्धिनिमित्तो गुणः । हे वारि । हे वारे ।  
 घेर्दित्तीति गुणे प्राप्ते । शूद्धोत्त्वतृच्छद्वावगुणेष्यो नुम् पूर्वचित्तिसे-  
 धेन । वारिष्ठो । वारिष्ठः २ । वारिष्ठोः २ । नुमचित्तेन नुह् ।  
 वारीणाम् । वारीष्ठि । इलादो शृतिवत् ।

No. 271.—Let *num* be the augment OF A NEUTER ending in ik, WHEN A CASE-AFFIX beginning with ACH follows. Hence 1. d. *vāri+ou=vārisī*, 1. p. *vāri+jas=vārisī* (No. 197).

As the rule No. 211 is not invariable, we have, alternatively, the *guna* caused by *sambuddhi* (No. 189). Hence either *he vāri* (No. 271) or *he vāra*. [That the rule is not invariable, Patañjali declares in the *Mahābhāṣya*.]

When the affixes with an indicatory *ś* are to be added, *guna* is obtained from No. 192; but *num* takes effect to the exclusion not only of *guna* but of *vṛiddhi* (No. 202) and the substitution of *as* (No. 194) and the being regarded as ending in *trich* (No. 224) the prior rule here debarring the subsequent (contrary to the general principle laid down at No. 132). Hence 4. a. *vārīna*, 5. and 6. a. *vāriṇah*, 6. and 7. d. *vāriṇoh*. In the 6. p. according to the *vārtika* No. 231, there is *nus*, and then the preceding vowel is lengthened by No. 168—thus *vārīmām*. In the 7. a. (by the same rules as the 5th and 6th) *vāriṇī*. With the affixes beginning with consonants, the word is declined like *hari* (No. 187).

**अस्तिदधिसद्यस्थामनङ्गुदातः । ७।१।७५।**

**टदाखचि ।**

No. 272.—Instead of *ASTHI* “a bone,” *DADHI* “curdled milk,” *AKTHI* “the thigh,” AND *AKSHI* “the eye,” there shall be **ANĀM ACUTELY ACCENTED**, when *śā* follows, or any of the subsequent terminations beginning with a vowel.

**अषोपाऽनः । ह । ४ । १३४ ।**

**चक्षुवयवोऽसर्वनामस्यानयषादिस्वादिपरो योऽन् तस्याकारस्य  
लेपः । दथा । दथे । दथः २ । दध्नोः २ ।**

No. 273.—There is **ELISION OF THE A OF AN** followed by one of the affixes *su* &c. beginning with *y* or *ach*, those affixes called *svarāṁśaśākhā* being excepted, and the *an* being a portion of the *ākṣa*. Hence 3. a. *dadhi* + “nah + *śā*=*dudhnā*, 4. a. *dudhna*, 5. and 6. a. *dadhnah*, 6. and 7. d. *dadhnoh*.

**विभाषा छिष्योः । ह । ४ । १३५ ।**

**चक्षुवयवोऽसर्वनामस्यानपरो योऽन् तस्याकारस्य लेपो वा स्य-  
ष्टिष्योः परयोः । दथ्यि । दथनि । शेषं वारिवत् । गवमस्यस्कृथ्याचि ।**

सुधि । सुधिनी । सुधीनि । हे सुधे । हे सुधि । सुधिनेत्यादि । मधु ।  
मधुनी । मधूनि । हे मधो । हे मधु । सुलु । सुलुनी । सुलूनि । सुलुने-  
यादि । धातृ । धातृणी । धातृणि । धातृणाम् । हे धातः । एवं  
शाशादयः ।

No. 274.—WHEN नI AND सI FOLLOW, the elision is OPTIONAL  
of the a of an, that being a portion of the अङ्गa, and followed not  
by a *avarvandamasthāna*.

Example, 7. a. *dadhni* or *dadhani*. The remainder is like  
*ári* (No. 270). In the same way *asthi*, *sakthi*, and *akehi*.

The word *sudhí* "intelligent" makes 1. a. *sudhi* (Nos. 266  
and 270), 1. d. *sudhini*, 1. p. *sudhíni*, voc. a. *he sudhe* (No. 189) or  
e *sudhi* (No. 211, see No. 271), 3. a. *sudhiná*, and so on. So 1. a.  
*nadhu* "sweet," 1. d. *madhuni*, 1. p. *madhúni*, voc. a. *he madho*  
or *he madhu*, and so *sulu* "which cuts well," 1. d. *suluni*, 1. p.  
*ulúni*, 3. a. *suluná*, and so on. Again, 1. a. *dhátri* "fostering,"  
. d. *dhátrini*, 1. p. *dhátrini*, 6. p. *dhátrinám* (Nos. 167, 163 &  
35), voc. a. *he dhátaḥ* (Nos. 186 and 110). In the same way *jñátri*  
'intelligent,' and the like.

एच इग्नेस्वादेशे । १ । १ । ४८ ।

प्रद्यु । प्रद्युनी । प्रद्यूनि । प्रद्युनेत्यादि । प्ररि । प्ररिणी । प्ररीणि ।  
प्ररिणा । एकदेशविकृतमनन्यवत् । प्रराभ्याम् । प्ररीणाम् । सुनु ।  
सुनुनी । सुनूनि । सुनुनेत्यादि ।

। इत्यजन्तनपुंसकाचिह्नः ।

No. 275.—OF EACH IK IS THE SUBSTITUTE, WHEN SHORT A IS  
UBSTITUTED. Thus, 1. a. (*pra+dya+su=*) *pradyu* "heavenly,"  
. d. *pradyuni*, 1. p. *pradyúni*, 3. a. *pradyundá*, &c.; so too (*pra+  
ari+su=*) *prari* "possessed of great wealth", 1. d. *prariní*, 1. p.  
*prariní*, 3. a. *prariná* &c. In accordance with the maxim  
that "what is partially altered does not become something quite  
different," though the ai has been changed to i, yet No. 239 applies  
to the 3rd d. giving *prarābhýam*, 6. p. *prarínám*. In the same

*say (su+nau+su=) sunu* "possessed of good boats," 1. d. *sunu-*  
2. l. p. *sunūni*, 3. a. *sununā*, and so on.

So much for neutrals ending in vowels.

MASCULINES ENDING IN CONSONANTS.

1 द्वसन्तारुलिङ्गः ।

इा उः । ८ । २ । ३१ ।

कसि पदान्ते च । लिद् । लिद् । लिहो । लिहः । लिङ्गाम् ।  
लिद्यु । लिद्यु

No. 276.—Instead of H let there be jhal, when *jhal* follows, or  
at the end of a pada. Thus *lih+su=lih* or *lih* (Nos. 199, 82 and  
166) "who licks," 1. d. *lihau*, 1. p. *lihah*, 3. d. *lihbhyām* (No.  
184), 7. p. *lihēu* or *lihōu* (No. 102).

दादेर्थातोर्षः । ८ । २ । ३२ ।

कसि पदान्ते दोषदेशे दादेर्थातोर्ष्य चः ।

No. 277.—When *jhal* follows, or at the end of a pada, GH  
is the substitute of the H of WHAT verbal root, in an *upadeśa* (see  
No. 5, here referring to the grammatical list called *dhātrupāśha*),  
begins with D.

हकाष्यो बशो भव भवन्तस्य स्वोः । ८ । २ । ३७ ।

बाह्यव्यवस्थेकाष्यो कवन्तस्य बशो भव से घ्येपदान्ते च । धुक् ।  
धुम् । दुषो । दुहः । धुभ्याम् । धुषु ।

No. 278.—BHĀSH is the substitute of BAŚ being part of WHAT  
verbal root HAS but ONE VOWEL AND ENDS IN JHĀSH, WHEN S OR  
DHŪ follows, or at the end of a pada. Thus *duh+su=dhuk* or  
*dhug* "who milks" (No. 277), 1. d. *duhau*, 1. p. *duhah*, 3. d.  
*dhugbhāyām* (No. 184), 7. p. *dhuhēu* (No. 169).

वा द्रुमुहयुहप्याम् । ८ । २ । ३३ ।

एषां द्वस्य वा घो महालि पदान्ते च । धुक् । धुग् । धुद् । धुर् ।  
दुहो । दुहः । धुम्प्यास् । धुम्प्याम् । धुच् । धुटु । धुटुसु । धुटुसु ।  
एवं मुह् ।

No. 279.—When *jhal* follows, or at the end of a *pada*, it shall be OPTIONALLY the substitute OF DRUH “to hate,” MUH “to be foolish,” SNUH “to be sick,” AND SNIH “to be unctuous.”

Thus *druh+su=dhruk* or *dhrug*, or, alternatively, *dhrus* or *dhrud*, “who hates,” 1. d. *druhau*, 1. p. *druhih*, 3. d. *dhrugbhyām* or, alternatively, *dhrugbhyām*, 7. p. *dhrukshu* or *dhrutou*, or (No. 102) *dhrustou*. In the same way muh.

**धात्वादेः षः सः । ह॑ । १ । ह॑४ ।**

**स्तुद् । स्तुह् । स्तुक् । स्तुग् । एवं त्रिह् ।**

No. 280.—S is the substitute OF SH INITIAL IN A VERBAL ROOT. Thus the root cited in No. 279, which in the grammatical list appears in the shape of *shruk*, becomes, when at the end of a word, in the 1. a. *snus*, *snug*, *snuk* or *snug*. In the same way snih.

**दूरयणः संप्रसारणम् । १ । १ । ४५ ।**

No. 281.—Let IK substituted in the place OF TAK be called SANPRASĀRAṄA.

**वाह जद् । ह॑ । ४ । १३२ ।**

**भस्य वाहः संप्रसारणमूढ् ।**

No. 282.—UṄH is the *sañprasāraṇa* (No. 281) OF vah, when this is a *bha* (No. 185). Thus we should have *ā+āh*.

**संप्रसारणाच् । ह॑ । १ । १०८ ।**

**संप्रसारणादचि शूर्षद्वप्मेषादेषः । वृद्धिः । विश्वोहः । इत्यादि ।**

No. 283.—And AFTER A SANPRASĀRAṄA, if ak follows, the form of the prior is the single substitute. Thus we have (No. 283) *ā+āh=āh*. Then (by No. 42) there is *vridddhi*, whence we have 2. p. *viśvā+āh+āas=viśvānāh* “the all sustaining,” &c.

**चतुरनडुषोरामुदामः । ७।१।६८।**

No. 284.—OF CHATUR AND ANADUH ACUTELY ACCENTED ĀM is the augment, (when a *survarāmāsthaṇa* follows). [Thus we get *anaḍuhāk*. No. 265.]

**सावनडुषः । ७।१।६९।**

**मुम् । अनडुष् ।**

No. 285.—WHEN SU FOLLOWS, num is the augment OF ANA-  
DUH. The word having been previously altered by No. 284, we  
have *anaḍuhāk + num + su = anaḍuhān* “an ox.” [The elision of  
ā by No. 26 is not perceived by No. 200—see No. 39—so that the  
ā is not elided.]

**धम् सम्बुद्धौ । ७।१।६३।**

**हे अनडुन् । अनडुहो २ । अनडुहः ।**

No. 286.—WHEN SU GIVES THE SENSE OF THE VOCATIVE, the  
segment of *anaḍuh* and *chatur* is ĀM. Thus he *anaḍuhan*, 1st and  
2nd d. *anaḍuhāk*, 2nd p. *anaḍuhāh*.

**वसुरंसुभवंसनडुप्तं दः । ८।२।७२।**

**सान्तस्य वस्वन्तस्य मंसादेश दः स्यात् पदान्ते । अनडुद्यामि-  
त्यादि । सान्तोति किम् । विद्वान् । पदान्तोति किम् । मस्तस् । धस्तस् ।**

No. 287.—At the end of a *pada*, let D be the substitute of that  
which, formed by the affix *VASU*, ends in *s*, and of *SRAṄSU* “to fall  
down,” *DHVĀRSU* “to fall down,” AND *ANADUH*. Thus, 3rd d.  
*anaḍudbhavym* &c. (No. 184). Why if it “ends in *s*?” Witness  
*vidwas*, the 1st s. m. of *vidwas* “learned,” (where the *pada*, though  
formed by *vasu*, does not end in *s*). Why “at the end of a *pada*?”  
Witness *erastam*, and *dhvastam*, “decayed” (where the final *s* of  
the root is not the final of a *pada*).

**सहः साढः सः । ८।३।५८।**

**वाहृदृशस्य यहः यस्य मूर्दुन्यादेषः । तुराणाद । तुराणारू ।  
तुराणादो । तुराणाहः । तुराणामित्यादि ।**

No. 288.—Let there be a cerebral substitute in the room of the s of the root SHAHA in the shape of sád. Hence in the 1. a. of turásáh, "Indra," we have turáshá or turáshá (No. 276). When the h is not changed to gh, the present rule does not apply—thus 1st d. turásáhau, 1st p. turáshah. In the 3rd d. again turáshábhýám, and so on.

दिव पैत् । ७।१।८४।

दिविति प्रातिपदिकस्यात् स्यात् से । सुद्योः । सुदिवो ।

No. 289.—Let AUT be the substitute of the crude form DIV, when su follows. Thus sudiv becomes (sudi+au=) sudyau, and 1st a. sudyaúh "passing pleasant days." In the 1st d. sudivau.

दिव उत् । ह । १।१३१।

एदान्ते । सुद्युभ्यामित्यादि । षत्वारः । चतुरः । चतुर्भिः । चतुर्भ्यः ।

No. 290.—At the end of a pada, let UT be the substitute of DIV. Thus 3. d. sudybhyám, and so on.

We have now to consider the declension of chatur "four." By No. 284 this word takes the augment ám in the 1st p. chaturárah. The declension then goes on regularly—2nd p. chaturah, 3rd p. chuturbhíh, 4th p. chaturbhyah.

षट्चतुर्भ्यश्च । ७।१।५५।

श्य आमो नुडागमः ।

No. 291.—Let nuṣ be the augment (No. 103) of ám (6th p.) coming AFTER SHAT (No. 324) AND CHATUR.

रषाभ्यां ना णः समानपदे । ८।४।१।

No. 292.—Let ḥ be substituted in the room of n coming AFTER R OR SH IN THE SAME PADA.

अचो रषाभ्यां हे । ८।४।४ह।

चतुर्भ्यास्त् ।

No. 293.—There are optionally two in the room of the pre-

*tasyātra yor coming AFTER R OR H AFTER A VOWEL.* Thus we have  
e.g. p. chaturṣyām.

रोः सुपि । ८ । ३ । १६ ।

रोरेव दिचर्गः सुपि । इत्यम् । इस्य द्वित्ये प्राप्ते ।

No. 294.—Instead OF RU only (& not of the r which has not aa indicatory u) there shall be visarga, WHEN SUP (7th p.) FOLLOWS. Hence the substitution of visurya does not take place in the case of chatur. In the 7th p. the change of s to sh is obtained from No. 169; and then the reduplication of the sh offering itself in No. 293, we look forward.

अरोऽसि । ८ । ४ । ४६ ।

असि परे शरो न द्वे स्तः । असुषे ।

No. 295.—There are not two in the room OF A SIBILANT, WHEN A VOWEL FOLLOWS. Hence chaturaku.

मो नो धातोः । ८ । २ । ५४ ।

पदान्ते । प्रशान् ।

No. 296.—At the end of a pada, N is the substitute OF THE M OR A VERBAL ROOT. Thus 1st a. prāśām+su=prāśān “tranquil.”

किमः कः । ७ । २ । १०३ ।

किमतो । कः । को । के । इत्यादि । सर्ववत् ।

No. 297.—When a case-affix follows, KĀ is the substitute OF THE interrogative pronoun KIM. Thus 1st a. kah “who?” 1st d. kau, 1st p. ks (No. 171), and so on, like sarva (No. 172).

इहमो मः । ७ । २ । १०८ ।

यो । त्यक्तायत्यापवादः ।

No. 298.—When su follows, let M be the substitute OF THE PRO-  
NOUN IDAM “this.” This direction, to substitute m for m, debars  
the substitution of a by No. 213.

इहोऽव पुंसि । ७ । २ । १११ ।

इदम् इदोऽय् सा पुंसि । च्यथम् । त्यदाद्यत्वे ।

No. 299.—When *su* follows, IN THE MASCULINE, *AY* is the substitute OF the ID of the pronoun *idam* (No. 298). Thus 1st a. *ayam*. In the other cases *a* is substituted for the final by No. 212.

अतो गुणे । हौ । १ । १७ ।

चपदान्तादतो गुणे परदृष्टमेकादेशः ।

No. 300.—If GUÑA come AFTER short A not final in a *pada*, the single substitute for both is the form of the subsequent.

Thus, when *a* (by No. 213) is substituted for the *m* of *idam*, we have *ida+a=ida*.

हौ । ७ । २ । १०६ ।

इदमो दस्य मः स्याद्विभक्तो । इमो । इमे । त्यदादेः सम्बोधनं नास्तीत्युत्सर्गः ।

No. 301.—AND let *m* be the substitute OF the D of *idam*, when a case-affix follows. Thus 1st d. *imau* (No. 213), 1st p. *ims* (No. 171).

It is a peculiarity of the pronouns *tyad* &c. that they are not used in the vocative.

अनाप्यः । ७ । २ । ११२ ।

चक्कारस्येदम् इदोऽनापि विभक्तो । चाभिति प्रस्थाद्वारः । चनेन ।

No. 302.—The substitute for the id OF WHAT *idam* IS WITHOUT K (No. 1321) is AN, WHEN one of the case-affixes termed AP FOLLOWS. This *ap* is a *pratyahāra* formed of the *a* of the 3rd case sing. and the *p* of the 7th pl. and denoting these and the intermediate cases—(Compare No. 183). Thus we have 3rd a. *anena*.

इषि दोषः । ७ । २ । ११३ ।

चक्कारस्येदम् इदो लोष आपि द्वादो । नामर्क्षेऽलोऽन्त्य-विखिरन्त्यासुविकारे ।

No. 303.—WHEN *ap* (No. 302) that begins with A CONSONANT

FOLLOWS, there is ELISION of the *id* of the *idam* which is without *k* (No. 1321). According to No. 27, the elision should be only of the final, and not of the whole *id*—but we are told that No. 27 does not apply to what (like *id*) has no meaning, except in the case of changes connected with the reduplication of verbs (No. 427). Thus, there remains of the word only *a*.

**आप्तवदेशस्मिन् । १ । १ । २१ ।**

**एशस्मिन् क्षियमाणं कार्यमादाविवान्त इव स्यात् । सुषि चेति  
दीर्घः । अभ्याम् ।**

No. 304.—Let an operation be performed ON A SINGLE letter AS UPON AN INITIAL OR UPON A FINAL.

For Example,—by No. 160, it is directed that a final *a* is to be lengthened before a case-affix beginning with *yan*—but a cavalier might object that the solitary *a* obtained from No. 303 is initial, and cannot therefore be final. The present rule therefore declares that it is to be regarded as either the one or the other as the case may require. Hence we have 3rd du. (*a+bhyám=*) *ābhyaám*.

**नेहमदपोरक्षीः । ७ । १ । ११ ।**

**अल्पारयोर्तिदमदयोर्मिष्ट येस् त । यमिः । अस्मे । एभ्यः ।  
स्मात् । चस्य । अनयोः २ । एशाम् । अस्मिन् । एत् ।**

No. 305.—*A* is (No. 161) is NOT substituted for *bhis* AFTER the pronouns IDAM OR ADAS WITHOUT K (No. 1321). Hence 3rd p. *abhiṣ* (No. 164), 4th s. *asmai* (Nos. 303 and 172), 4th p. *abhyah*, 5th s. *asmat* (No. 173), 6th s. *asya* (No. 159), 6th and 7th du. *asayat* (Nos. 302 and 166), 6th p. *ashám* (No. 174), 7th s. *asmin* (No. 173), 7th p. *ashu* (No. 169).

**दितीयाटोस्स्वेनः । २ । ४ । ३४ ।**

**इदमेनदोरन्वादेशे । किंचित् कार्यं विधातुमुणातस्य कार्यान्तरं  
विधातुं पुनरहणदान्मन्वादेशः । यथा । अनेन व्याकरणमधीतमेन  
स्मद्देऽध्यापयेति । अनयोः एविचं कुलमेनयोः प्रभूतं स्वमिति ।  
स्मू । श्वो । श्वान् । एनेन । एनयोः २ । राजा ।**

No. 306.—WHEN an affix of the 2nd CASE, OR ति OR OS FOLLOWS, let ENA be the substitute of *idam* and *etad*, in the case of its re-employment (*anvádeta*) in the subsequent members of a sentence in which the pronoun has already been used. By "re-employment" (*anvádeta*) is meant the employment again of what has been employed to direct some operation, to direct another operation. As, for example, "The grammar has been studied by him (*anena*), now set him (*enam*) to read the *Vedas*." Or again "Of these two (*anayoh*) the family is illustrious—and their (*enayoh*) wealth is great." The cases in this form are 2nd a. enam, 2nd. enau, 2nd p. endā, 3rd a. enena, 6th and 7th du. enayoh.

We now come to the declension of *rájan*, which makes 1st a. *rájá* "a king" (Nos. 197, 199, and 200).

न द्विसम्बुद्धोः । ८ । २ । ८ ।

नस्य लोपे न छो सम्बुद्धो च । हे राजन् ।

No. 307.—There is NOT elision of न, WHEN शि or SAMBUDDHI (No. 151), FOLLOWS. Thus he *rájan* "oh king."

राजुनरपदे प्रतिषेधः । ब्रह्मनिष्ठः । राजानो । राजामः । राजः ।

No. 308.—According to *Kátyáyana* there is "a PROHIBITION of No. 307, WHEN there is शि AND A SUBSEQUENT TERM forming a compound." Thus *brahman* + *nishtha* = *brahmanishthah* "abiding in *Brahma*." In the 1st and 2nd d. *rájénau*, 1st p. *rájénah*, 2nd p. *rájñah* (Nos. 185, 273, and 76).

नहोपः सुपूर्खरसंधातुग्विधिषु कृति । ८ । २ । २ ।

सुव्विधो स्वरविधो संचाविधो कृति सुव्विधो नस्योपेऽस्मिद्भुतो नान्यतः ।  
राजास्य इत्यादावित्यसिद्धूत्वादात्ममेत्यमेस्त्वं च च । राजभ्याम् ।  
यज्ञा । यज्ञानो । यज्ञानः ।

No. 309.—THE ELISION OF न (No. 200) shall be as if it had not taken effect (No. 39) IN SO FAR AS REGARDS RULES DIRECTING THE APPLICATION OF CASE-AFFIXES, OR RELATING TO ACCENTUATION OR THE ATTRIBUTION OF NAMES (AS IN NO. 324) OR THE AUGMENT TUK WHEN THERE IS A KRIT-AFFIX (NO. 816 AND 8827), BUT THE ELISION SHALL

not be so regarded elsewhere. Hence the actuality of the elision is recognised in such instances as *rāju+aśva=rājāśva* "the king's horse," where the rule that presents itself (in this instance No. 55) is not one of those just enumerated. On the other hand, from the elision's not being regarded as having taken effect, there is neither prolongation of the vowel (No. 160) nor the change of *a* to *e* (No. 164) nor the substitution of *ais* for *bhis* (No. 161). Hence 2nd d. *rājābhyām*.

We have next to decline *yajwīn* "a sacrificer," which makes 1st a. *yajwā*, 1st d. *yajwānau*, 1st p. *yajwānah*.

न संयोगाद्मन्तात् । हृ । ४ । १३७ ।  
ब्रह्मान्तस्योगाद्वेऽकारस्य लोपेऽन् । यज्ञवनः । यज्ञवना । यज्ञवन्ना-  
सु । ब्रह्मवः । ब्रह्मवा ।

No. 310.—There is NOT elision of the *a* of *an* (No. 273), when it comes AFTER A CONJUNCT CONSONANT ENDING IN V OR M. Thus 2nd p. *yajwānah*, 3rd a. *yajwānā*, 3rd d. *yajwābhyām*. In the same way, from *brahmaṇ* "Brahma," we have 2nd p. *brahmaṇah*, 3rd a. *brahmāṇḍa*.

इन्द्रपूषार्यम्हां शौ । हृ । ४ । १२ ।  
म्हां यज्ञवोपथाया दीर्घे नान्यत् । इति निषेधे प्राप्ते ।

No. 311.—The penult letter is lengthened (No. 197) of the affix *IN* (indicating a possessor), HAN "to strike," PŪSHAN "the sun," AND ARYAMAN "the sun," ONLY WHEN *SI* FOLLOWS (No. 262 and 263). A prohibition thus presenting itself (to the lengthening of the penult vowel in the 1st a. of the word *vṛitrahā* "Indra—the destroyer of the demon *Vṛitra*," we look forward).

सौ च । हृ । ४ । १३ ।  
इत्तदैत्यामुपथाया दीर्घे॒अस्मृद्गु सौ । मृष्टा । हे मृष्टन् ।

No. 312.—AND WHEN *SU* FOLLOWS, not in the sense of the vocative singular, the long vowel is the substitute of the penult of *in* *da* (No. 311). Thus 1st a. *vṛitrahā*, VOC. a. *he vṛitrahā*.

इत्तदैत्यामुपथाये चः । ८ । ४ । १२ ।

श्वासुनरपदं यस्य तस्मिन् समादे पूर्वपदस्थान्निमित्तात् यस्य  
प्रातिपदिकान्तनुभविभक्तिस्थस्य नस्य णः । वृच्छणो ।

No. 313.—IN A COMPOUND THE LATTER TERM OF WHICH CONTAINS BUT ONE VOWEL, let there be a cerebral *ñ* in the room of the dental *n* that follows anything which, standing in the prior term, is qualified to cause (No. 292) the change, provided the dental *n* be at the end of a *pratipadika*, or be the augment *nam* (No. 264), or occur in a *vibhakti* (No. 150). Thus 2nd d. *vr̥itragñah* (though the *n* is not in the same *pāda* with the *r*).

हो हन्तेष्ट्रियन्देषु । ७ । ३ । ५४ ।

स्तिति श्चिति प्रत्यये नक्तारे च परे हन्तेष्ट्रियन्देष्ट्रियस्य कुत्यसु । वृच्छणः ।  
इत्यादि । एवं शार्ङ्गिन् यथस्त्रियन्देष्ट्रियमन् पूषन् ।

No. 314.—IF AN AFFIX WITH AN INDICATORY *H* OR *N* FOLLOW, OR if *N* follow, *ku* (i. e. one of the gutturals *ka kha ga gha ṣka*) is the substitute of the *H* or the word *HAN* “to kill.” Thus (No. 273) in the 2nd p. *vr̥itragñah* &c.

In the same way are declined *śārṅgin* “Indra,” *yadavī* “famous,” *aryaman* “the sun,” and *pūshan* “the sun.”

मधवा बहुषम् । ६ । ४ । १२८ ।

मधवन् शब्दस्य वा तु इत्यन्तादेषः । च चतु ।

No. 315.—Of the word *MAGHAVAN* “Indra,” *tri* is OPTIONALLY the substitute. In *tri* the *ri* is indicatory.

उगिदचां सर्वनामस्यानेऽधातेः । ७ । १ । ७० ।

चथातोऽगितो जलोपिनोऽङ्गुलेश्वर नुम् स्यात् सर्वनामस्याने । मध-  
वान् । मधवन्तो । मधवन्तः । हे मधवन् । मधवद्वाम् । तुत्यामस्ये ।  
मधवा । सुटि राखवत् ।

No. 316.—Let *nam* be the augment of THAT WHICH, NOT BEING A VERBAL ROOT, HAS AN INDICATORY *UK*, and of the verbal root *an̄chū* “to go” with its *n* elided, WHEN A *SARVĀNĀMĀSTAKA* (No. 183) FOLLOWS. Thus 1. a *maghavān* (Nos. 199, 26, and 197),

1. d. *maghavantou* (No. 265), 1. p. *maghavantah*, voc. s. *he maghavan*, 3. d. *maghavadbhýam*. If *tri* is not substituted (No. 315) we have 1. s. *maghavá*, and, with the five first affixes (*suf*), the word is declined like the word *rájan*.

**अयुपमधोनामतदिते । हृ । ४ । १३३ ।**  
**अद्वन्नाना भासामेषामतद्विते संप्रसारणम् । मधोनः । मधवभ्याम् ।**  
**द्वं द्वन् युवन् ।**

No. 317.—Instead of *śwan* “a dog,” *TUVAN* “a young man,” AND *MAGHAVAN* “Indra,” WHEN they are called *bha* (No. 185) and when a TADDHITA affix (No. 1067) DOES NOT FOLLOW, there is the *sahprasáraṇa* (No. 281). Hence 5. s. *maghonah* (No. 283), 3. d. *maghavadbhýam*. So far in like manner *śwan* and *yuvan* are declined.

**न संप्रसारणे संप्रसारणम् । हृ । १ । ३७ ।**

**यूनः । यूना । युवभ्यामित्यादि । चर्वा । हे चर्वन् ।**

No. 318.—Let there NOT be a SAṄPRASÁRAṄA, WHEN a SAṄPRASÁRAṄA FOLLOWS. Hence in 2. p. *yúnah*, where the *v* of *yuvan* is replaced by the *sahprasáraṇa*, the preceding *y* is not to be changed to a vowel.

So again 3. s. *yúná*. In the 3. d. *yuvabhyám*, and so on.

The word *arvan* “a horse” makes 1. s. *arvá*, voc. s. *he arvan*.

**चर्वणस्वसावनमः । हृ । ४ । १२७ ।**

**नवा रहितस्याद्वद्वन्नास्याद्वस्य तृ इत्यननादेशो न तु सो । चर्वन्नो ।**  
**चर्वन्नः । चर्वद्वामित्यादि ।**

No. 319.—*Tri* is the substitute or the final of an inflective base ending in ARVAN WITHOUT the privative prefix *NAṄ*, but NOT when *su* follows. Thus 1. d. *arvanou* (No. 316), 1. p. *arvanah*, 3. d. *arvadbhyám*, and so on.

**पदिमव्युभुखामात् । ७ । १ । ८५ ।**

**ये ।**

No. 320.—Of the words PATHIN “a traveller,” MATHIN “a churner,” AND RIBHUKSHIN “Indra,” long ā is the substitute, when *sū* follows. [In the *sātra* the finals of these three words do not appear by reason of No. 200.]

इतोऽत् सर्वनामस्थाने । ७।१।८६।

पथादेः ।

No. 321.—Instead of the short i of *pathi* &c. (No. 320) there is short a, WHEN A SARVANĀMASTHĀNA (No. 183) FOLLOWS.

यो न्यः । ७।१।८७।

पथिमयोस्यस्य न्यादेशः सर्वनामस्थाने । पन्याः । पन्यानो । पन्यानः ।

No. 322.—NTH is the substitute of the TH of the words *pathin* and *mathin*, when a *sarvanāmasthāna* follows. Thus 1. a. *panthā* (No. 321), 1. d. *panthānau*, 1. p. *panthānah*.

भस्य ठेष्ठोपः । ७।१।८८।

भस्य पथादेष्टुलोपः । पथः । पथा । पष्ठिम्यास् । शवं महिन्  
क्षमुचिन् ।

No. 323.—There is ELISION OF the tī (No. 52) of *pathin* &c. (No. 320), WHEN the word is a BHĀ (No. 185). Hence 2. p. *pathah*, 3. a. *pathā*, 3. d. *pathibhyām*. In the same way *mathin* and *ribhukshin* (No. 320) are declined.

षान्ता षट् । १।१।२४।

षान्ता नान्ता च संख्या षट्संज्ञा स्यात् । पञ्चन् षट्तो लित्यं षु-  
ष्ठनान्तः । पञ्चु । पञ्चु । पञ्चमिः । पञ्चभ्यः २ । षुद् ।

No. 324.—Let a numeral, ENDING IN SH OR N be called SHAT. The word *panchah* “five” is always plural:—1. p. *pan-  
cha*, 2. p. *panchā*, 3. p. *panchabhih*, 4. and 5. p. *panchabhiyāt*. In the 6th p. the augment *nus* (No. 291).

नोपधायाः । हृ । ४।७।

नान्तस्योपधाया दीर्घे नामि । पञ्चानास् । पञ्चु ।

325.—When *nām* follows, the long vowel is the substitute of THE PENULT LETTER OF that which ends in *N*. Thus 6. p. *pan-*  
*cháram*, 7. p. *pancharu*.

અદ્ધન આ વિમન્દી । ૭ । ૨ । ૮૪ ।

हसदो वा स्यात् ।

No. 326.—WHEN A CASE-AFFIX beginning with a consonant follows, let *A* be optionally the substitute of the word ASETAN “eight.”

घटाघटीश। ७।१।२१।

कृताद्वारादृष्टेनो चश्चसेतोऽयं । चष्टुभ्य इति षट्कव्ये कृतात्मनिर्देशो  
चरणसेविंदय चात्मं चापयति । चष्टो २ । चष्टुभ्यः २ । चष्टानाम् ।  
चष्टासु । चात्माभावे । चष्टु एञ्जवत् ।

No. 327.—*AUŚ* is substituted for *jus* and *sas* coming AFTER the word **ASHTAM**, when (in accordance with the option allowed by No. 326) it has taken *ś* as its final.

As (it might have been expected that) *ashṭabhyah* (with a short *a*) was to be enounced (in the *sūtra*), the exhibition of the word with the long *ā* (*ashṭabhyāḥ*) informs us that the substitution of long *ā* (No. 326) takes place in the case of *jas* and *śas* (although these affixes do not begin with consonants).

Thus 1. and 2. p. *ashfan*, 4. and 5. p. *ashfabbah*, 6. p. *ashfa-nah*, 7. p. *ashfasu*. On the alternative of the change to 6 (No. 331) not being made, *ashfan* is declined like *panchan* (No. 319).

स्त्रियादधृदस्तगदिगुण्यागच्छयुविद्वच्चा च। ३।२।५६।

सम्यः क्षिप्रस्तुः सुप्युपयदे । युचिक्षुस्तुः केवलयोः । क्षुस्तुर्मत्ते-  
पाप्यादरव्य नियात्यन्ते । क्षणावितो ।

No. 323.—AFTER B̄ITWIK “a domestic chaplain,” DADHRIK “impudent,” SRAK “a garland,” DIK “a direction,” USH̄YIK “a quatrain,” AṄCHU “to worship,” YUJIR “to join,” AND KRUNCH “to approach,” there shall be the affix *kwin*.

This affix comes after *an̄chu* only when a word ending with a case-affix precedes it in composition. It comes after *yujir* and *brun̄cha* when these are uncombined. The non-elision of the *n* (by 363) of *brun̄cha* is an irregularity.

The letters *k* and *n* are indicatory in the affix *kwini*.

धादतिभ् । ह । १ । ६३ ।

पर धात्वधिकारे तिष्ठन्नः प्रत्ययः कृत्पञ्चः स्यात् ।

329.—In this portion of the *sūtras* in which there is a reference (No. 138) to verbal roots, let any affix EXCEPT *tīr* (No. 407) be called KRIT.

वेरमुत्तस्य । ह । १ । ६७ ।

लोपः ।

No. 330.—Or vi when REDUCED TO A SINGLE LETTER (Nos. 198 and 36) there is elision.

द्विन्प्रत्ययस्य कुः । ८ । २ । ६२ ।

द्विन् प्रत्ययो यस्मात् तस्य कषगेऽन्तादेशः पदान्ते । इत्यस्याचि-  
कृत्याद्वा: कुरिति कृत्यम् । चक्षत्विग् । चक्षत्विक् । चक्षत्विषो ।  
चक्षत्विभ्याम् ।

No. 331.—At the end of a *pada*, A letter of the GUTTURAL class is the substitute for the final OR that after which THE AFFIX KWINI comes.

As this *sūtra* is non-existent in the eight of No. 333, the *j* of *ritwij* is (by No. 333, though the *Siddhānta Kōṇḍuḍī* traces the change through Nos. 334 and 32, back to No. 331) changed to a guttural, and we have 1. a. *ritwig* or *ritwik*, 1. d. *ritwijou*, 3. d. *ritwigdhyām*.

युधेरसमासे । ७ । १ । ७१ ।

युधेः कुर्वनामस्याने युम् स्यादद्यमाये । युलोपः । संयोगान्तरोपः ।  
युत्यन् यस्य उः । युह् । युद्धो । युद्धः । युभ्याम् ।

No. 332.—When a *sarvāndimasthāna* (No. 183) follows, let *su* be the augment of *yuj* NOT IN A COMPOUND. In the 1. a. when we have *yuj+su*, the *su* is elided by No. 199; then the *j* is elided by No. 6; and then the dental *n* is changed to the guttural *ṭ* by No. 331, giving *yuk* "who joins," 1st d. *yunjau*, 1st p. *yunjah*, 3rd d. *yugbhyām* (No. 333).

योः दुः । ८ । २ । ३० ।

सर्वगत्य यज्ञां स्यात्मलि पदान्ते च । सुयुक् । सुयुषो ।  
सुयुष्याम् । यन् । यज्ञो । यज्ञ्याम् ।

No. 333.—When *jhal* follows, or at the end of a *pada*, instead of the PALATAL class of letters, let there be A GUTTURAL.

Thus in the compound formed of *su* "well," and *yuj* "to join," we have 1st a. *suyuk* "who applies himself well," 1st d. *suyujau*, 3rd d. *suyugbhyām*.

The word *khan* "who limps" (from the root *khaji* No. 497) makes 1st d. *khanjau*, 3rd d. *khanbhyām*.

ब्रह्मस्पृशस्तुञ्जन्त्यजराज्यधार्ष्यां षः । ८ । २ । ३१ ।  
वाति पदान्ते च । जग्न्यवत्यें । राट् । राह् । राषो । राषः ।  
राष्याम् । एवं विभाद् देवेद् विश्वसृट् ।

No. 334.—When *jhal* follows, or at the end of a *pada*, let SH be the substitute of *VRAŚCHA* "to cut," *BHRASJA* "to fry," *SRIJA* "to create," *MĀJJA* "to rub," *TAJA* "to worship," *RĀJA* "to shine," *MĀRĀJA* "to shine," AND of what ends in the letter CHH OR ḍ.

Then, by Nos. 82 and 165, we have 1st a. *rāṭ* or *rāḍ* "a ruler, 1st d. *rājau*, 1st p. *rājah*, 3rd d. *rāḍbhyām*. In the same way *rāṭerāṭ* "who shines much," *dēvē* "a worshipper of the gods," and *vīśvāṣrī* "the creator of the universe."

परो ग्रजेः चः पदान्ते । पराव्यपदे ग्रजेः क्षिप् स्याद्गीर्घरत्व  
पदान्ते वस्त्रमणि । परिवाद् । परिवाषो ।

No. 335.—"WHEN PARI (No. 48) is the first member in the compound, the affix *kwip* shall come AFTER *VRAJ*, the vowel

shall be lengthened, and sh shall be substituted AT THE END OF A PADA." Thus 1st a. *parivrájī* "a wandering mendicant," 1st d. *parivrájau*.

**विश्वस्य वसुराटोः । ह । ३ । १२८ ।**

**दीर्घः । विश्वाराट् । विश्वाराष्ट् । विश्वराजो । विश्वराज्ञाम् ।**

No. 336.—*Or viśwa*, WHEN *VASU* "wealth" OR *RÁT* (No. 334) FOLLOWS, the vowel is lengthened. Thus 1st a. *viśvárájī* or *viśváráḍī* "a universal ruler. In the 1st d. the vowel is not lengthened, because the word is not in the form of *rājī* :—thus *viśvárájau*. In the 3rd d. again we have *viśváráḍībhýam*.

**स्तोः संयोगाद्योरन्ते च । ८ । २ । २६ ।**

**पदान्ते क्लिं च यः संयोगस्तदाद्योः स्तोलीणः । मृद् । स्तम्  
स्वत्येन शः । क्लां चश् क्लशीति शस्य चः । मृज्ञो । मृद्गाम् ।  
त्यदाद्यत्यं परदृष्ट्यम् ।**

No. 337.—AT THE END of a *pada*, or when *jhal* follows, there is elision OF S OR A GUTTURAL, INITIAL IN A COMPOUND CONSONANT.

Thus *bhrasj* (by a special rule) is changed to *bhrisj*, which by the present rule becomes *bhrisj*; it then becomes *bhrisṭ* by No. 334, *bhrisj* by No. 82, and optionally *bhrisj* by No. 165. In the 1st d. as the word is not at the end of a *pada*, the s does not drop, but it changes to a palatal by No. 76. Then, by No. 25, the ś becomes j, giving *bhrisjjou*. In the 3rd d. *bhrisṭbhýam*.

Now as regards the pronouns *tyad* &c., there is the substitution of a (No. 218), and the substitution of the form of the subsequent (No. 300).

**तदोः सः सावन्त्ययोः । ७ । २ । १०५ ।**

**त्यदादीनां तदयोरन्त्ययोः सः स्यात् तो । स्यः । त्ये । त्ये ।  
सः । तो । ते । यः । यो । ये । एवः । एतो । एते ।**

No. 338.—WHEN SU FOLLOWS, let s be substituted in the room of the t or d, NOT being FINAL, of *tyad* &c.

Thus *tyad* "that" makes in the 1st a. *syah* (No. 213):—1st d. *tyau*, 1st p. *tye* (No. 71). *Tad* "that" makes 1st a. *sah*, 1st d. *taw*, 1st p. *ta*. The relative *yad* does not change its d, because it is final. It makes 1st a. *yah*, 1st d. *yau*, 1st p. *ye*:—*etad* "this" makes 1st a. *esah* (No. 338 and 169), 1st d. *etau*, 1st p. *ete*.

**रुपे प्रथमयोरम् । ७।१।२८।**

**गुण्डस्तमद्वां परस्य रुपे इत्येतस्य प्रथमाद्वितीयोर्स्वामादेषः ।**

No. 339.—AM is the substitute of ई (4. a) AND OF the affixes of THE FIRST AND SECOND CASES coming after the pronouns *yushmad* "thou," and *asmad* "I."

**त्वारैासौ । ७।२।६४।**

**कर्मयोर्मर्मपर्यन्तस्य त्वाहावादेशो स्तः ।**

No. 340.—TWA AND AHA are the substitutes of the portion as far as the m of these two (*yushmad* and *asmad*), WHEN SU FOLLOWS. That is to say, *twa* is substituted for *yushm*, and *aha* for *asm*.

**श्रेष्ठे द्योपः । ७।२।६०।**

**कर्मयोर्मिलोपः । त्वम् । अहम् ।**

No. 341.—IN THE REMAINING cases (i. e. where d is not substituted as by No. 343, nor y as by No. 348) there is ELISION of the last vowel and what follows it (No. 52) of these two (*yushmad* and *asmad*). Thus the *ad* of *yushmad* being elided, and *twa* substituted for the other portion by No. 340, and *am* substituted for *su* by No. 339, we have 1st a. *twaam* "thou" (No. 300). In like manner *aham* "I."

**युवावौ हिवचने । ७।२।६२।**

**द्योहस्ताकर्मयोर्मपर्यन्तस्य युवावौ स्तो खिभत्तो ।**

No. 342.—When a case-affix follows IN THE DUAL, YUVA AND AVA are the substitutes of these two (*yushmad* and *asmad*) as far as the m.

**प्रथमावाच्यं हिवचने भाषायाम् । ७।२।८८।**

चोद्येतयोरात्मं लोके । युवाम् । आवाम् ।

No. 343.—AND there is the substitution of long *a* IN THE FIRST CASE DUAL of these two IN SECULAR LANGUAGE (but not in the *Vedas*). Thus 1st d. *yuvám* and *dvám*. [The 2nd d. being the same as the 1st, the author employs *auh* which (see No. 240) denotes both. But, according to *Páñini*'s view, the 2nd d. would be formed by No. 346.]

यूयवथै जसि । ७।२।६३।

अनयोर्मपर्यन्तस्य । यूयम् । वयम् ।

No. 344.—WHEN JAS FOLLOWS, *YÚTA* AND *VATA* are substituted for these two (*yushmad* and *asmad*) as far as the *m*. Thus 1st p. *yuyam* (No. 339, 341, and 300) and *vayam*.

त्वमावेद्यवचने । ७।२।६४।

एकस्योक्तावनयोर्मपर्यन्तस्य त्वमो स्तो विमत्तो ।

No. 345.—When a case-affix follows IN THE SINGULAR, *TVA* AND *MA* are the substitutes of these two (*yushmad* and *asmad*) as far as the *m*.

द्वितीयायां च । ७।२।६५।

अनयोरात् स्यात् । त्वाम् । माम् ।

No. 346—AND IN THE SECOND CASE the substitute of these two (*yushmad* and *asmad*) shall be long *a*. Thus 2nd s. *svāmī* and *mām*.

शसो न । ७।१।२८।

आभ्यां शसो नः स्यादमोऽपवादः । आदेः परस्य । संयोगान्तर-  
लोपः । युप्पान् । अस्मान् ।

No. 347.—The letter *N* is the substitute of *sas* coming after these two (*yushmad* and *asmad*).

This debars No. 339. Then, as the change is directed by a term in the 5th case (No. 87), and the substitute takes the place (by No. 88) of the first letter only of what follows the term in the 5th

case, the word would end in *ne*, but the *e* is elided by No. 26, and then the substitution of long *a* being obtained from No. 346, we have 2nd p. *yushmán* and *asmán*.

**योऽचि । ७।२।८६ ।**

**अन्योर्यकारादेशः स्यादनादेशेऽवादो परतः । त्वया । मण ।**

No. 348.—Let the letter *Y* be the substitute of these two (*yushmad* and *asmad*), WHEN an affix beginning with A VOWEL, and not having a substitute, FOLLOWS.

Thus 3rd a. *twayá* and *mayá*.

**युष्मद्भद्रोरनादेशे । ७।२।८६ ।**

**अन्योरात् स्यादनादेशे ह्लादो । युवाभ्याम् । आवाभ्याम् ।  
युष्मामिः । अस्मामिः ।**

No. 349.—Let long *a* be the substitute OF these two, **YUSHMAD AND ASMAD**, WHEN AN AFFIX FOLLOWS, beginning with a consonant and NOT HAVING A SUBSTITUTE. Thus 3rd d. *yuvábyhám* (No. 342) and *āvábhýam*, 3rd p. *yushmábhik* and *asmábhik*.

**तुभ्यमध्यौ रुयि । ७।२।८५४ ।**

**अन्योर्यप्यन्तस्य । टिलोपः । तुभ्यम् । मह्यम् ।**

No. 350.—**TUBHYA AND MAHYA** are the substitutes of these two (*yushmad* and *asmad*) as far as the *m*, WHEN HE FOLLOWS. The last of the vowels with what follows it is elided by No. 341, and then, by No. 339, we get 4th a. *tubhyam* and *mahyam*.

**भ्यस्तोऽभ्यम् । ७।१।३० ।**

**अप्यां परस्य । गुप्तभ्यम् । अस्मभ्यम् ।**

No. 351—**ABHYAM** is the substitute OF **BHYAS** coming after these two (*yushmad* and *asmad*). Thus 4th p. *yushmabhýam* and *asmabhyam*. [The affix being a substitute, the long *a* of No. 349 does not appear here.]

**रुभ्यवचनस्य च । ७।१।३२ ।**

**अप्यां उत्तेरत् । त्वत् । मत् ।**

No. 352.—AND also of *ñasi*, the affix OF THE SINGULAR in the fifth case, coming after these two (*yushmad* and *asmad*), the substitute is *at*. Thus 5th a. *tvat* and *mat* (No. 345 and 300).

युञ्जन्म्या श्रृत् । ७।१।३१।

आभ्यां पञ्चम्या भ्यसोऽत् स्यात् । युष्मत् । अस्मत् ।

No. 353.—Let *AT* be the substitute of *bhyas* OR THE FIFTH CASE, when it comes after these two (*yushmad* and *asmad*). Thus 5th p. *yushmat* and *asmat* (No. 341).

तवममौ छन्सि । ७।२।६६।

चनयोर्मण्यन्तस्य ।

No. 354.—WHEN ÑAS FOLLOWS, TAVA AND MAMA are the substitutes of these two (*yushmad* and *asmad*) as far as the *ñas*.

युष्मदस्मद्द्वयां छन्सोऽश् । ७।१।२७।

तव । मम । युषयोः । आषयोः ।

No. 355.—AFTER YUSHMAD AND ASMAD, AS is the substitute OF ÑAS. Thus 6th a. *tava* and *mama* (No. 354), 6th d. *yuvayoh* and *avayoh* (No. 342 and 348).

साम आकम् । ७।१।३३।

आभ्यां साम आकम् । युष्माकम् । अस्माकम् । त्वयि । मयि ।  
युषयोः । आषयोः । युष्मासु । अस्मासु ।

No. 356.—AKAM is the substitute OF SÍX (the affix of the 6th p. of most pronominals, see No. 174) coming after these two (*yushmad* and *asmad*). Thus 6th p. *yushmádatum* and *asmádatum*, 7. a. *twayi* and *mayi* (No. 348), 7th d. *yuvayoh* and *avayoh*, 7th p. *yushmásou* and *asmásou* (No. 349).

युष्मदस्मद्दोः षष्ठीचतुर्थीहितीयास्ययोर्वानामो । ८।१।२०।

पदात् परयोरपदादो स्थितयोः षष्ठादिविष्णुयोर्वानामाक्षिप्ता-  
देयो सः ।

No. 357.—VÁM AND NAU are the substitutes of YUSHMAD AND ASMAD ATTENDED BY THE AFFIXES OF THE SIXTH, FOURTH, OR SECOND CASE, provided they stand after a *pada*, and not at the beginning of a hemistich. [This form is restricted to the dual by the three rules following.]

वदुवधनस्य वस्त्रौ । ८।१।२१।

ठत्तिथयोरनयोः वष्ट्यादिवदुवधनानयोर्वस्त्रौ स्तः ।

No. 358.—VAS AND NAS are the substitutes of those two falling under the descriptions above given (in No. 357) when in the 6th case &c. OF THE PLURAL.

तेमवावेक्षवधनस्य । ८।१।२२।

ठत्तिथयोरनयोः वष्टीचतुर्येक्षवधनानयोस्ते मे एतो स्तः ।

No. 359.—TE AND ME are the substitutes of those two falling under the descriptions above given (in No. 357) in the 6th and 4th cases OF THE SINGULAR.

त्वानी द्वितीयायाः । ८।१।२३।

द्वितीयेक्षवधनानयोस्त्वा मा इत्यादेशो स्तः ।

श्रीणस्त्वावत् माणीह दत्तात् ते मेऽपि र्षम् सः ।

स्वामी ते मेऽपि स हरिः पातु वामपि नौ विभुः ॥

सुखं वां नौ ददात्योऽपि पतिर्बोमपि नौ हरिः ।

द्वोऽव्याद्वो नः शिखं वो नौ दद्यात् सेव्योऽपि वः स नः ॥

No. 360.—TWÁ AND MA are the substitutes of these (yushmad and asmad) in THE SECOND CASE singular. Examples.—“May the Lord preserve thee (*twá*) and me (*ma*) also here—may he give to thee (*te*), and to me (*me*) also, felicity! That Hari is thy (*te*) lord and mine (*me*) also. May the Omnipresent preserve you two (*vám*) and also us two (*nau*). May God give felicity to you two (*vám*) and to us two (*nau*). Hari is the lord of you two (*vám*) and also of us two (*nau*). May he preserve you (*vah*) and us (*nah*) may be give prosperity to you (*vah*) and to us (*nah*). He is the object of worship here of you (*vah*) and of us (*nah*).”

यद्यवादेष्ये युष्मदसमदादेशा वल्लव्याः । अन्वादेष्ये तु नित्यं स्यः ।  
धाना ते भत्तोऽस्ति धाता तव भत्तोऽस्ति । तस्मै ते नम इत्येव ।  
सुपात् । सुपाद् । सुपादो ।

No. 361.—“IN A SIMPLE SENTENCE THESE SUBSTITUTES (see No. 357 &c.) OF YUSHMAD AND ASMAD MAY BE (OPTIONALLY) USED, BUT IN A SUBSEQUENT REFERENCE THEY MUST BE INVARIABLY EMPLOYED.” For example—we may say “Brahmā is Thy (*te* or *tava*) worshipper,” but, in the sequel “to Thee (*te*) that art such, our reverence is due,” the form “*te*” alone is admissible.

We now come to the declension of the word *supāt* or *supād* “having handsome feet,”—1st d. *supādām*.

पादः पर् । हौ । ४ । १३० ।

पाच्छब्दान्तं यदरुङ् भं तदव्यवस्थ्य पाच्छब्दत्य एदादेशः । सुपदः ।  
सुपदा । सुपद्माम् । अग्निमत् । अग्निमथो । अग्निमथम् ।

No. 362.—*PAT* is the substitute of the word *PĀD* when part of an inflective base ending in the word *pād* and entitled to the name of *bha* (No. 185). Hence 2nd p. *supadāh*, 3rd a. *supādā*, but 3rd d. *supādābhyaṁ*.

The word *agnimath* “who kindles fire” makes 1st a. *agnimath* (No. 199, 82, and 165), 1st d. *agnimathām*, 2nd a. *agnimatham*.

अग्निदितां इत्यउपधायाः चिति । हौ । ४ । २४ ।

इत्यन्तानामग्निदितामह्नानामुपथाया नस्य लोपः चिति चिति ।  
नुम् । संयोगान्तस्य लोपः । नस्य कुत्येन उः । प्राद् । प्राद्वो ।  
प्राद्वृः ।

No. 363.—WHEN THAT WHICH HAS AN INDICATORY *K* OR *ś* FOLLOWS, there is elision of the *n* which is THE PENULTIMATE letter (No. 196) of inflective bases ending in CONSONANTS and NOT HAVING an INDICATORY SHORT *I*. For example, the word *prāktiḥ* “eastern” is formed from the root *anikti* “to go” (the indicatory vowel in which is not *i* but *u*) by the affix *kṛtis* (No. 328) which has an indicatory *k*. Thus in forming the 1. a. after

striking the affix (by No. 199) we have, by this rule, *prách*. Then by No. 316 *n* is directed, which, by No. 265, makes *pránch*, then there is elision of the final consonant (No. 26), and finally, the *n* having been changed to a guttural by No. 331, we have *práñ*. In the 1. d. *pránchau*, 1. p. *pránchah*.

**प्राचः । हृ । धृ । १३८।**

**सुग्रनकारस्याङ्गतेर्भस्याकारस्य लोपः ।**

No. 364.—There is elision of the letter *a* OF *ACH* (i. e. of the root *ančhu*) of which the *n* has been elided, when it is entitled to the name of *bhu* (No. 185).

**पै । हृ । शृ । १३८।**

**सुग्रनकारनकाराङ्गतो परे पूर्वस्याणो दीर्घः । प्राचः । प्राम्याम् ।  
प्रथम् । प्रथंग्नो । प्रतीचः । प्रत्यम्याम् । उद्धृ । उदंग्नो ।**

No. 365.—WHEN *ančhu*, having its *a* elided (by No. 364) and its *n* (by No. 365)—and thus reduced to *chi*, i. e. *ch*,—FOLLOWS, a long vowel is substituted for the *an* (or short vowel) that precedes. Thus in the 2. p. the vowel of the prefix *pra* (No. 47) being lengthened, we have *práchuh*, 3. d. *prágbhýam* (Nos. 184 and 331).

The word *pratyanch* “ western ” (in which the prefix is *prati*) in like manner (No. 361) makes 1st a. *pratyán*, 1st d. *pratyánchau*, 2nd p. *pratíchuh* (No. 365), 3rd d. *pratyagbhýam*.

The word *udanch* “ northern ” makes 1. a. *udáh*, 1. d. *udáchau*.

**उद र्हेत् । हृ । धृ । १३९।**

**उद्धवत् परस्य सुग्रनकाराङ्गतेर्भस्याकारस्य र्हेत् । उदीचः ।  
उदम्याम् ।**

No. 366.—LONG *i* is the substitute of the letter *a* of the root *ančhu*, deprived of its *n* and called *bha* (No. 185), when it comes AFTER the word *UT* (No. 48). Thus 2nd p. *udíchah*, 3rd d. *udug-bhýam*.

**समः समि । हृ । शृ । १४०।**

**अप्रत्ययान्तेऽन्तोः । सम्यक् । सम्यज्ञोः । समीक्षः । सम्यग्भ्याम् ।**

No. 367.—Instead of the prefix SAM (No. 48) there is SAMI, when *anchu* follows not ending with a *pratyaya* (as, for example, when the affix *kwin* is elided by No. 330 &c.). Hence 1st s. *sa-myah* “moving equally, right,” 1st d. *sumyanchau*, 2nd p. *sam-schah* (No. 365), 3rd d. *samyagbhyám*.

**सहस्य सधिः । हृ । इ । ई४ ।**

**तथा । सध्यक् ।**

No. 368.—Under the same circumstances (No. 367), there is SADHRI instead OF SAHA. Thus 1. s. *sadkryah* “moving with.”

**तिरस्त्विर्यचोपे । हृ । इ । ई४ ।**

**अलुप्पाकारेऽन्तोः । तिरस्त्विर्यदेशः । तिर्यक् ।**  
**तिर्यज्ञोः । तिरश्चः । तिर्यग्भ्याम् ।**

No. 369—TIRI is the substitute of TIRAS, WHEN *anchu*, whose *a* is NOT ELIDED (No. 364) and which does not end in a visible affix (see No. 367), follows. Thus 1. s. *tiryah* “moving crookedly,” 1. d. *tiryañchau*, 2. p. *tirashchah* (the *a* of *anchu* being here elided by No. 364), 3. d. *tiryagbhyám*.

**नाच्चेः पूजायाम् । हृ । ई४ । ई० ।**

**पूजार्थस्यान्तेऽन्तोः । नस्य लोपो न । प्राह् । प्राज्ञोः । नत्तोपाभावादलोपो न । प्राज्ञः । प्राह्भ्याम् । प्राह् । एवं पूजार्थे प्रत्यक्षुदयः । क्रुह् । क्रुज्ञोः । क्रुह्भ्याम् । एयोमुक् । एयोमुग् । एयोमुचो । एयोमुभ्याम् । उग्निस्वान्त्रुम् ।**

No. 370.—There is NOT elision (see No. 363) of the penultimate *n* of the root ANCHU, WHEN IT SIGNIFIES “TO WORSHIP.” Thus the word *práñch* “a worshipper” makes 1. s. *práñ* (No. 199, 26, and 331), 1. d. *práñchau*. As the *n* is not elided, the elision of the *a* (No. 364) does not take place, and we have 2. p. *práñchah*, 3. d. *práñbhyám* (No. 26 and 331), 7. p. *práñkahu* (No. 26, 331, 104, and 169). In like manner are *pratyak* &c. declined when the signification relates to “worship.”

The word *kruñch* "a curlew" makes, in like manner, 1. a. *kruñcā*, 1. d. *kruñchau*, 3. d. *kruñbhýám*.

The word *payomuch* "a cloud" makes 1. a. *payomuk* or *payomug* (No. 333 and 165), 1. d. *payomuchaū*, 3. d. *payomugbhýám* (No. 333).

In consequence of its being formed by an affix with an indicatory *u*, the word *mahat* "great" takes *num* by No. 316.

**सान्तमहतः सर्योगस्य । है । ४ । १० ।**

**सान्तसंयोगस्य महतरव यो नकारसास्योपथाया दीर्घेऽसम्बुद्धे  
सर्वनामस्याने । महान् । महान्तो । महान्तः । हे महन् । महान्माम् ।**

No. 371.—When a *survandámasthána*, the affix implying the vocative singular excepted, follows, the long vowel becomes the substitute of that which immediately precedes the letter *n* OF A COMPOUND CONSONANT ENDING IN *s* OR THAT OF THE WORD MAHAT. Thus 1. a. *mahan* (No. 316, 371, 199, and 26); 1. d. *mahnatau*, 1. p. *mahnatah*, voc. a. *he mahan*, 3. d. *mahadbhyám*.

**धत्यसन्तस्य चाधातोः । है । ४ । १४ ।**

**धत्यसन्तस्योपथाया दीर्घे धातुभिन्नासन्तस्य चासम्बुद्धे । धीमान् ।  
धीमन्तो । धीमन्तः । हे धीमन् । शसादो महद्वत् । भातेष्वधतुः ।  
द्वित्यसन्तस्याद्यमस्यापि टेलोएः । भवान् । भवन्तो । शरन्तस्य तु  
भवत् ।**

No. 372.—The long vowel is the substitute of the penultimate letter OF what ends in ATU, AND OF WHAT, NOT BEING A VERBAL ROOT, ENDS IN AS, when the 1st singular case-affix, not with the force of the vocative, follows. Thus in the case of the word *dhi-mat* "intelligent," formed of *dhi* "intellect" and the affix *matup*, we find 1. a. *dhimán* (No. 316, 199, and 26), 1. d. *dhnimantaū*, 1. p. *dhnimantah*, voc. a. *he dhiman*. When *as* (2. p.) and the remaining affixes follow, it is like *mahat* (No. 371).

The honorific pronoun *bhavat* "Your Honour," is formed of *bha* "to shine" and the affix *avatū*. From rule No. 267 we learn

that an affix having an indicatory *q* causes the elision of *ti*, i. e. of the final vowel and what may follow it, in whatever is called *bha* (No. 185), and the elision of *ti* (here the final vowel of the root) takes place in order that the possession of an indicatory *q* by *davatu* may not be nugatory. Hence 1. a. *bhavān* (Nos. 372, 316, 199, and 26), 2. d. *bhavantau*. Of the word *bhavat*, when it ends with the participial affix *tati* and signifies "being," the 1. a. is *bhavan*.

उभे अभ्यर्तम् । ह । १ । पू ।

શાસ્ત્રત્વપ્રકરણે યે દ્વો વિદ્ધિતે તે ડભે સમુદ્દ્રિતે અભ્યર્થસંચે સ્તઃ ।

No. 373.—Where reduplication is treated of in the Sixth Lecture, the two which are directed, BOTH taken together (not either separately) are called ABHYASTA—"a reduplicate."

नाभ्यज्ञाच्छतुः । ७।१।७८।

अभ्यस्ताच्छतन्म न । ददत् । ददतो ।

No. 374.—OF SATRI AFTER A REDUPPLICATED TERM there shall NOT be the augment *num* (No. 316). Hence *dadat*, the present participle of *da* "to give," as it is a reduplicate, makes 1. a. *dadat*, 1. d. *dadatus*.

अस्तित्वाद्यः षट् । ६ । १ । ६ ।

वहृथात्वोऽन्ये जक्षितिरस्व स्थाम यते अभ्यस्तुरुद्धाः स्युः ।  
जक्षत् । जक्षतो । जक्षतः । यष्टम् । आयत् । दरिद्रत् । शास्त् ।  
चक्षास्त् । गुण् । गुणो । गुणः । गुण्ड्याम् ।

No. 375.—Let JAKSHITI &c., SIX verbs, with jakshiti itself as the seventh, be termed "reduplicate." Their being so termed brings them under No. 374, and we have 1. a. jakshat "eating." 1. d. jakshatau, 1. p. jakshatah. In the same way jāgrat "waking," daridrat "poor," śeṣat "ruling," chakṣeṣat "shining."

The word *gup* "concealing" makes 1. a. *gup*, 1. d. *gupau*, 1. p. *gupah*, 3. d. *gubbhyām* (No. 82).

त्यदादिषु इश्वराद्यादेष्वने कथा । ३ । २ । ६० ।

**स्थदादिपूणपदेष्वज्ञानार्थदृशेः क्वच । चात् क्षिण् ।**

No. 376.—AND KĀN shall be the affix AFTER DR̄IS, NOT SIGNIFYING "PERCEPTION," WHEN TYAD &c. (No. 170) precede it in combination. By the word "and" in the sūtra, we are reminded that the affix *kvin* may be employed; and it is this latter that will be employed in the present instance.

**चा सर्वनामः । हौ । है । है१ ।**

**दृग्दृशवतुष । तादृक् । तादृशो । तादृशः । तादृभ्याम् । व्रश्चेति  
है । चाश्वस्यस्यै । विहै । विट । विशो । विशः । विद्युम् ।**

No. 377.—When the word *dīg* or *dīś*, or the affix *vatu*, follows, *LOKA* ī is the substitute OF A PRONOUN. Thus *tad*+*dr̄is* (No. 27 and 55) becomes *tādr̄is* "such," and 1. a. *tādr̄ik* (Nos. 199, 334, 81, 331, and 165), 1. d. *tādr̄itau*, 1. p. *tādr̄itah*, 3. d. *tādr̄ig-  
bhyaṁ* (No. 334 &c.).

In the example *viś* "who enters," the final is changed to *sh* by No. 334, and then, by Nos. 82 and 165, we have 1. a. *viś* or *viś*. Again 1. d. *viśau*, 1. p. *viśah*, 3. d. *viśbhyām*.

**नग्नेवा । इ । २ । है३ ।**

**नसे: बहगोऽन्नादेशो वा पदान्ते । नक् । नट । नशो । नशः ।  
नश्याम् । नद्याम् ।**

No. 378.—A guttural letter is OPTIONALY the substitute of the final of *NAS* at the end of a *pada*. Thus 1. a. *nak* or, alternatively, *naf* (No. 334, 82, and 165) "who destroys," 1. d. *nāsau*, 1. p. *nānah*, 3. d. *nagbhyaṁ* (No. 378) or *nagbhyaṁ* (No. 334 &c.).

**रुधोऽनुदके धिन् । है । २ । ५८ ।**

**रुदुदके सुप्युपदे स्युशेः क्षिण् । धृतस्यक् । धृतस्युशो । धृत-  
स्युशः । दधृक् । दधृशो । दधृभ्याम् । रम्भुद । रम्भुशो । रम्भ-  
स्याम् । रट । रङ्गः । रङ्गः॒ । रस्याम् । रट्सु । इत्यं प्रति-  
रक्षयास्तिरुचात् सरलुयोरिति रात्यम् ।**

No. 379.—The affix *KVIN* shall come AFTER the root *apnī*,

WHEN the preceding member of the compound is an inflected word OTHER THAN UDAKA. Thus the word *ghritasprīś* "who touches clarified butter" makes 1. a. *ghritasprīk* (No. 199, 334, 82, and 331), 1. d. *ghritasprīshu*, 1. p. *ghritasprīshā*.

The word *dadhriś* "arrogant" makes 1. a. *dadhriś* (No. 199, 82, and 331), 1. d. *dadhriśhau*, 3. d. *dadhriśbhyām*.

The word *ratnamuś* "a stealer of gems" makes 1. a. *ratnamuś* (No. 199, 82, and 165), 1. d. *ratnamuśhau*, 3. d. *ratnamuśbhyām*.

The numeral *shash* "six" makes 1. p. *shas* (No. 324, 208, 82, and 165), 3. p. *shashbhīḥ*, 4. and 5. p. *shashbhīḥ*, 6. p. *shashnām* (No. 82, 78, and 84), 7. p. *shashā* (No. 82 and 90).

In the case of *pipashīsh* "one who wishes to read," the fact that this crude word ends in *sh* (caused by No. 169) is disregarded by No. 123 (an earlier rule in the *tripādī*—see No. 39) which directs *ru* to be substituted—making (after the elision of *su* by No. 199) *pipashīr*.

वीरपधाया दीर्घृकः । ८ । २ । ७६ ।

रेफवान्तयोरुपधाया इको दीर्घः एदान्ते । पिपठीः । पिपठीम् ।

No. 380.—THE LONG vowel is the substitute OF *IK* being the PENULTIMATE letter OF what ends in *R* OR *V*, at the end of a *pada*. Thus 1. a. *pipashīk* (No. 199, 123, and 110), 1. d. *pipashīshau*, 3. d. *pipashīrbhyām*.

नुभिसर्जनीयश्वर्वायेऽपि । ८ । ३ । ५८ ।

एतेः प्रत्येकं व्यष्टधानेऽपि इण्कुभ्यां परस्य मूर्धन्यादेषः । इत्येन पूर्वस्य वः । पिपठीम् । पिपठीःपु । चिक्षीः । चिक्षीयौ । चिक्षीभ्याम् । चिक्षीर्व । चिद्वान् । चिद्वासि । इ चिद्वन् ।

No. 381.—And EVEN WHEN there is A SEPARATION caused BY NUM, and VISARGA, AND A SIBILANT, severally, the cerebral substitute takes the place of the dental *s* coming after *ip* or *ku*.

Thus, when *su* (7. p.) is to be attached, then the word *pipashish*, by No. 123, 380, and 110, becomes *pipashih*;—the *su* is then changed to *shu* by No. 169; and finally, by the optional rule No. 78, we have either *pipashishshu* or *pipashihshu*.

The word *chikrash* “who wishes to do” makes 1. a. *chiksh*. Here the affix is first elided by No. 199; then the final *sh* (regarded as *s*) is elided by No. 230, this rule (according to No. 39) regarding as inoperative the rule No. 169, which had changed the *s* to *sh*, and finally the *r* becomes *visarga* by No. 110. Then 1. d. *chikrashou*, 3. d. *chikrashyám*, 7. p. *chikrashu*. In the 7. p. the *s* is elided by No. 230, but the *r* is not changed to *visarga* by No. 110, that rule being debarred in this case by No. 294.

The word *vidwas* “wise” (formed by the affix *vasu*) makes 1. a. *vidván* (No. 316, 371, 199, and 26), 1. d. *vidvásheu*, voc. a. &c. *vidvána*.

**वसोः संप्रसारणम् । ह । ४ । १३१ ।**

वस्तन्तस्य भस्य संप्रसारणं स्यात् । विदुषः । वसुसंस्थिति दः ।  
विदुष्णाम् ।

No. 382.—Let the *SAṄPRASĀRAṄA* (No. 281) be the substitute of a *bha* (No. 185) which ends in *VASU*. Thus in the 2nd. p. the *s*, i. e. *w*, of *vidwas* becomes *u* (No. 283), and finally (by No. 169) we have *vidushah*. According to No. 287, the *s* final in a *pada* is changed to *d*, and we have 3rd d. *vidwadbhyám*.

**पुंसोऽसुरू । ७ । १ । ८८ ।**

खर्वनामस्याने । पुमान् । हे पुमन् । पुमसि । पुंसः । पुम्याम् ।  
पुंसु । चक्षुश्चनेत्यनुहृ । उग्ना । उग्नसौ ।

No. 383.—Of the word *PUṄS* “a male,” *ASUṄ* is the substitute, when a *carvanāmasthána* (No. 183) follows. Thus (regarding the *anuśodra* as equal to *m*) we get *pumas* (No. 5, 36, and 59) from which come 1. a. *pumán* (No. 316 and 371), voc. a. &c. *puman*, 1. d. *pumásheu*. Again 2. p. *pumeah*, 3. d. *pumabhyám* (No. 26), 7. p. *pumeuh*.

The word *usanas* "the regent of the planet Venus," by No. 226, substitutes *anāt*, when *su* follows, not in the sense of the vocative. Thus we have 1. a. *usana* (No. 197, 199, and 200), 1. d. *usanasau*.

अस्य सम्बूद्धो षाङ्गलं नलोपश्च वा वाच्यः । हे उशन । हे उशनन् । हे उशनः । हे उशनसा । उशनोभ्याम् । उशनस्स । अनेहा । अनेहसा । हे अनेहः । वेधा । वेधसा । हे वेधः । वेधोभ्याम् ।

No. 384.—"OF THIS WORD (*usanas*), WHEN *SU* IN THE SENSE OF THE VOCATIVE FOLLOWS, IT SHOULD BE STATED THAT *ANĀT* IS OPTIONALLY THE SUBSTITUTE, AND OPTIONALLY THERE IS ELISION OF THE *N.*"

Thus we have either *he usana*, or *he usanan*, or *he usanah* (No. 199, 123, and 110), voc. d. *he usanasau*, 3. d. *usanobhyaṁ* (No. 123 and 125), 7. p. *usanasau*.

The word *anekas* "time" makes 1. a. *anekā* (No. 226 &c.), 1. d. *anekasau*, voc. a. *he anekah*.

The word *vedhas* "Brahmā" makes 1. a. *vedhāḥ* (No. 372 and 110), 1. d. *vedhasau*, voc. a. *he vedhah*, 3. d. *vedhobhyaṁ*.

अदस चौ सुखोपश्च । ७ । २ । १०७ ।

अदस चौत् स्यात् चौ सुलोपश्च । तदोरिति सः । चसो । त्यदा-  
दात्यम् । परदृपत्यम् । वृद्धिः ।

No. 385.—*AU* is the substitute OF *ADAS*, when *su* follows, AND there is ELISION OF *SU*. In accordance with rule No. 338, the *d* is changed to *a*. Thus 1. a. *asau* "that." In the 1. d., by No. 213, there is substitution of *a* for the final of *adas*; then, by No. 300, the preceding *a* merges in the following—giving *ada*; then, when the affix is attached, *vṛiddhi* is substituted by No. 41; but then the next rule interposes.

अदसोऽसेदादु देमः । ८ । २ । ८० ।

अदसोऽसान्तस्य दात् परस्य उद्गृहीते दस्य मरण । अन्तरतम्या-  
दुस्यस्य उदीर्घस्य छः । अमू । असः शी । गुणः ।

No. 386.—Short u and long ū are the substitutes of what comes AFTER the d of adas NOT ENDING IN s, and in the room of d there is m. The short u is substituted for a short vowel, the long ū for a long vowel, on the principle (No. 23) that, of the substitutes that offer themselves, the one employed shall be the most similar to that of which it takes the place. Thus we have, instead of adau, amū. In the 1st. p. long ū is directed to be substituted for the affix by No. 171, and the substitution of guna (which would give ada + ū = ade) being directed, we look forward.

**शत ईद्धुवचने । ८।२।८१।**

चदसो दात् परस्येत ईद्धुस्य मो बहुधोत्तो । अमी । पूर्वचासिद्धु-  
मिति विमत्तिकार्ये प्राक् पश्चादुत्त्वमत्ये । अमुम् । अमू । अमून् ।  
मुत्त्वे कृते विसंज्ञायां नाभावः ।

No. 387.—IN THE PLURAL, LONG ū is the substitute OF the e (No. 386) that follows the d of adas; and instead of the d there is m. Thus 1. p. amī. In the 2. a. in accordance with No. 39, the several rules regarding the application of the case-affix first take place, and then we have the substitution of u and m (by No. 389). Thus 2. a. amam (by No. 386) becomes amum, 2. d. amū, 2. p. amām (instead of addn).

In the 3. a. mu having been made (by No. 386), and consequently the name ghi (No. 190) being applicable to the term, the substitute nā offers itself from No. 191. Thus we should have amu + nā; but here the question might occur, seeing that the mu was derived from a rule (No. 386) in the tripaddī (No. 39), whether No. 191 does not regard the mu as non-existent.

The following rule refers to this point.

**न मु ने । ८।२।३।**

नाभावे कर्तव्ये कृते च मुभावो नासिद्धुः । अमुगा । अमूम्याम् ।  
अमीभिः । अमुष्ये । अमीभ्यः । अमुष्यात् । अमुष्य । अमुयोः ।  
अमीवास् । अमुष्यिन् । अमीु ।

**इति इच्छाः पुंकिङ्गाः ।**

No. 388.—WHEN the production of NÁ IS TO TAKE PLACE OR HAS TAKEN PLACE, the existence of MU IS NOT to be regarded AS IF IT HAD NOT BEEN EFFECTED. Thus we have 3. s. amundá Then 3. p. amúbhyám (for adábhyám, see No. 386), 3. p. amibhíh (No. 387), 4. s. amushmai (Nos. 172 and 169), 4. p. amibhyah, 5. s. amushmád, 6. s. amushya, 6. d. amuyoh, 6. p. amishám (No. 174), 7. s. amushmin, 7. p. amishu.

So much for masculines ending in consonants.

#### FEMININES ENDING IN CONSONANTS.

। दूलन्ताः स्त्रीलिङ्गाः ।

नष्टाधः । ८ । २ । ३४ ।

क्षलि पदान्ते च ।

No. 389.—The letter DH is the substitute for the final of the verb NAHA, when jhal follows, or at the end of a pada.

नहिवतिवृष्णिव्यधिरुचिसहितनिषु धौ । ह । ३ । ११६ ।  
 क्षिष्वन्तेषु पूर्वपदस्य दीर्घः । उणानत् । उणानहौ । उणानत्यु ।  
 क्षिष्वन्त्यात् कुत्वेन धः । उप्यिक् । उप्यिहो । उप्यिभ्याम् ।  
 द्योः । दिवो । दिवः । द्युभ्याम् । गीः । गिरो । गिरः । शवं शुः ।  
 चतस्रः । चतस्रुणाम् । का । के । काः । सर्वोषत् ।

No. 390.—WHEN the verbs NAHA "to bind," VRITA "to be," VRISH "to rain," VYADH "to pierce," RUCH "to shine," SHAHA "to bear," AND TAN "to stretch," ENDING WITH KWIP, FOLLOW, a long vowel is the substitute of the pada which precedes in the compound.

The word upánah "a slipper" (thus formed from upa+nah+kwip) makes 1. s. upánat (Nos. 330, 199, and 389), 1. d. upánahu, 7. p. upánatatu.

In the case of the word uṣṇik "a metre of the Vedas," as it takes gh (No. 331) in consequence of its ending in kwip (No. 328), we find 1. s. uṣṇik. Again 1. d. uṣṇihau, 2. d. uṣṇigbhyam.

The word *div* "the sky" makes 1. a. *dyauh* (No. 289), 1. d. *divau*, 1. p. *divah*, 3. d. *dyubhyám* (No. 290).

The word *gir* "speech" makes 1. a. *gīh* (Nos. 199, 380, and 110), 1. d. *girau*, 1. p. *girah*. In the same way *pur* "a city" makes 1. a. *pēh*.

The word *chatur* "four" substitutes *chataṣri* (No. 248) in the feminine; and, by No. 249, the letter *r* is substituted for *ri*, when a vowel follows. Thus we have 1. p. *chataṣrah*. In the 6. p. *chataṣriām*, the vowel is not lengthened—see No. 250.

The feminine of *kim* "who" is like *carvā* (No. 244).—1. a. *ki* (No. 297 &c.), 1. d. *ka*, 1. p. *kāh*.

वः सौ। ७।२।११०।

इदमो दस्य यः । इयम् । त्यदादत्यम् । परदृपत्यम् । टाप् ।  
दरवेति मः । इमे । इमाः । इमाम् । अनया । हलि लोपः ।  
आभ्याम् । आभिः । अस्ये । अस्याः २ । अनयोः । आसाम् ।  
अस्याम् । आसु । सक् । सवः । सम्भ्याम् । त्यदादत्यम् । टाप् ।  
स्या । त्ये । त्याः । शब्दम् । तद् । शतद् । वाक् । वाचो । वाभ्याम् ।  
वासु । अप् शब्दो नित्यं बहुवचनान्तः । अपूर्विति दीर्घः । आपः ।

No. 391.—Instead of the *d* of *idam* "this," there is *y*, WHEN *su* FOLLOWS. Thus 1. a. *iyam* (No. 298). In the other cases No. 213 directs the substitution of short *a* for the final, and the preceding vowel merges in this by No. 300. The word being feminine, long *ā* (*āśp*) is added by No. 1341; the *d* is changed to *m* by No. 301; and, the base having thus become *imā*, we have 1. d. *ims* (No. 240), 1. p. *imdh*, 2. a. *imdm*. In the 3. d. and subsequent cases the *id* is changed to *an* by No. 302; and, in the 3. a., *e* is substituted for the final by No. 342, giving *anayā*. By No. 303 there is elision of the *id*, when the case-affix begins with a consonant, so that we have 3. d. *ābhym*, 3. p. *ābhih*. In the 4. a., by No. 244, *asyai*, 5. and 6. a. *asyāh*, 6. d. *anayok* (No. 242), 6. p. *asdm* (Nos. 174 and 203), 7. a. *asyām* (Nos. 335 and 219), 7. p. *asou*.

The word *sraj* "a garland" makes 1. a. *sruk* (No. 328, 199, 334, 82, and 331), 1. p. *srujah*, 3. d. *sragbhyám*.

The pronoun *tyad* "that" substitutes *a* for the final (No. 213 and 300), and, taking the feminine termination *śāp*, gives 1. a. *syd* (No. 338), 1. d. *tye*, 1. p. *tyāh*. In the same way *tad* "that," and *etad* "this."

The word *vách* "speech" makes 1. a. *vák* (No. 333), 1. d. *váchau*, 3. d. *vágbhyám*, 7. p. *váktshu* (No. 169).

The word *ap* "water" always takes the terminations of the plural. By No. 227 this word lengthens the vowel in the 1. p. *āpak*.

**अथेषाभिः । ७।४।४८।**

अपस्तकारो भादो प्रत्यये । अद्विः । अद्वाः । अपाम् । अप्यु ।  
दिक् । दिग् । दिशः । दिम्याम् । स्यदादिव्यति दृशेः क्षिन्-  
विधानादन्यशापि कुत्वम् । दृक् । दृग् । दृशो । दृम्याम् । त्विद् ।  
त्विदो । त्विद्वाम् । सप्तसुषोरिति रुत्वम् । सूरः । सवुषो ।  
सकूर्याम् । आशीः । आशिदो । आशीर्याम् । असो । उत्वमत्वे ।  
अमूः । अमूः । अमुया । अमूभ्याम् । अमूभिः । अमुष्ये । अमूभ्यः ।  
अमुष्याः २ । अमुयोः २ । अमूषाम् । अमुष्याम् । अमूषु ।

**इति हस्ताः स्त्रीलिङ्गाः ।**

No. 392.—The letter *t* is the substitute of the word *ap* "water," WHEN a *pratyaya* beginning with BH follows. Thus 3. p. *abdhih* (No. 82), 4. p. *abhyah*. Again 6. p. *apām*, 7. p. *apem*.

The word *dīś* "space" makes 1. a. *dig* or *dik* (No. 328 and 331), 1. p. *dītah*, 3. d. *digbhyám*.

Since it is directed (No. 376) that *dīś* shall take the affix *twin* when attached to the pronouns *tyad* &c, the word *dīś* (thus falling under rule No. 331) elsewhere also substitutes a guttural in the place of its final. Thus 1. a. *dīt* or *dīg* "sight," 1. d. *dītāu*, 3. d. *dīgbhyám*.

The word *twish* "light" makes 1. a. *twīf* (No. 83), 1. d. *twishau*, 3. d. *twigbhyám*.

The word *sajush* "a friend," by No. 123, substitutes *r* for its final at the end of a *pada*, which the word is when, by No. 26, the *su* of the 1. a. has been rejected. The vowel is then lengthened by No. 380, and the *r* becomes *visarga* by No. 110, giving *sajúh*, 1. d. *sajushau*, 3. d. *sajúrbhyám*. In the same way *átiś* (for *átiśe*) "a benediction" makes 1. a. *átiḥ*, 1. d. *átiśau*, 3. d. *átiśbhyám*.

The pronoun *adas* makes 1. a. *asau* (No. 385). In the other cases, the substitution of *u* and *m* (by No. 386) having taken place, we have 1. d. *amú*, 1. p. *amíh*, 3. a. *amuyá*, 3. d. *amúbhyám*, 3. p. *amúbbhík*, 4. a. *amushyai* (Nos. 244 and 169), 4. p. *amúbbhyah*, 5 and 6. a. *amushyáh* (Nos. 244 and 169), 6. and 7. d. *amuyoh*, 6. p. *amúshám* (No. 174), 7. a. *amushyám* (No. 169), 7. p. *amáshu*.

So much for feminines ending in consonants.

### । इष्टना मपुंसकलिङ्गाः ।

स्वमोरुङ् । दत्त्वम् । स्वनदुत् । स्वनदुही । चतुरणदुहोरित्याम् ।  
स्वनदुहीः । पुनस्तदूत् । शेषं पुवत् । धाः । धारी । धारि । धारा ।  
धार्यम् । चर्त्वारि । किम् । के । कानि । इदम् । इमे । इमानि ।

### NEUTERS ENDING IN CONSONANTS.

No. 393.—"In the case of neuters we have ELISION (*luk*) or *SU AND AM* (No. 270)." In the case of *anaśuh* (No. 287), there is the substitution of *d*. Thus we have 1. a. *swanaśud* or *swanaśut* "having good cattle," 1. d. *swanaśuhī* (No. 259). In the 1. p., by No. 284, there is the augment *ām*, and thus, by No. 264, we have *swanaśuhātthi*. Again the same in the 2. p. The rest is like the masculine (Nos. 285 &c.).

The word *vér* "water" makes 1. a. *váḥ* (No. 110), 1. d. *vári* (No. 259), 1. p. *vári* (No. 262), 2. a. *várā*, 3. d. *várabyám*.

The word *chatur* "four" (by Nos. 262 and 284) makes *chaṭṭári*.

The interrogative *kim* "who, which, what?" makes 1. a. *kim* (No. 270), 1. d. *ks* (Nos. 297 and 259), 1. p. *káni*.

The pronoun *idam* "this" makes 1. a. *idam* (No. 270), 1. d. *ime* (Nos. 301 and 259), 1. p. *imáni*.

अन्यादेशे नपुंसके एनद्वृत्तव्यः । एनत् । एने । एनानि । एनेन ।  
एनयोः । अहूः । विभाषा छिस्योः । अहूँी । अहूनी । अहानि ।

No. 394.—"It SHOULD BE MENTIONED (see No. 306) that in A SUBSEQUENT PROPOSITION, ENAT is the substitute for *idam* or *etad*, IN THE NEUTER." Thus 1. a. *enat* (No. 270), 1. d. *ens* (Nos. 213 and 259), 1. p. *enáni*, 3. a. *enena*, 6. d. *enayoh*.

The word *brahman* "the Supreme" makes 1. a. *brahma* (No. 270 and 200).

According to No. 274, the word *aham* "a day" makes 1. d. *ahni* or *ahani* :—1. p. *aháni* (Nos. 263 and 197).

## अष्टन् ८ । २ । ६८ ।

अहन्नित्यस्य रुः पदान्ते । अहोभ्याम् । दर्शि । दर्शिणी ।  
दण्डीनि । दण्डिना । दण्डिभ्याम् । सुषणि । ठिलोणः । सुषणी ।  
सुषन्यानि । ऊर्क् । ऊर्की । ऊर्क्यिं । ऊरजानां संयोगः । तत् ।  
ते । तानि । यत् । ये । यानि । यत्तत् । यते । यनानि । गवाहूः ।  
गोची । गवाज्ञी । पुम्पन्दृत् । गोचा । गवाभ्याम् । ऊर्कृत् ।  
ऊर्कृती । ऊर्कृन्ति । ददत् ।

No. 395.—The word AHAM substitutes *rū* at the end of a pada. Thus 3. d. *ahobhyám* (No. 126).

The word *dandīn* "having a staff" makes 1. a. *dandī* (No. 270 and 200), 1. d. *dandīnī* (No. 259), 1. p. *dandīnī* (Nos. 263 and 197), 3. a. *dandīnd*, 3. d. *dandībhyám* (Nos. 184 and 200).

The word *supathin* "having a good road" makes 1. a. *supathi*. By the elision of *i* directed in No. 323, and then, by No. 259, we have 2. d. *supathī*. In the 1. p. (Nos. 263, 221, and 323) *supanikāni*.

The word *úry* "strong" makes 1. a. *úrk* (No. 333), 1. d. *úrjí*, 1. p. *únrjí*, the conjunction of the consonants being in the order of *u*, *r*, and *j*.

The pronoun *tad* "that" makes 1. a. *tat* (Nos. 270 and 165), 1. d. *te*, 1. p. *táni*. So *yad* "who, which," makes 1. a. *yat*, 1. d. *ye*, 1. p. *yáni*, and *etad* "this" makes 1. a. *etat*, 1. d. *ete*, 1. p. *etáni*.

The word formed of *go* "a cow," and *áñchu* "to worship," and signifying "a worshipper of cows," makes 1. a. *gavdák* (Nos. 363, 59, and 333), 1. d. *gochí* (No. 56), 1. p. *gavánchi* (No. 264). Again there is the same form in the 2nd case. In the 3. a. *gochá*, 3. d. *gavágbhýám*. [N. B. This word takes a great variety of shapes, being in fact a mere grammatical fiction.]

The word *sakrit* "ordure" makes 1. a. *sakrit*, 1. d. *sakriti*, 1. p. *sakriñati* (No. 264).

The participle *dadat* "giving" makes 1. a. *dadat*.

बा नपुंसकस्य । ७।१।७६ ।

भव्यस्तात् परस्य वा नुम् चर्वनामस्थाने । ददन्ति । ददति ।  
तुदत् ।

No. 396.—*Num* (No. 374) shall OPTIONALY be the augment of the affix *sátri* coming after a NEUTER reduplicate, when a *carvánámasthána* (No. 263) follows. Thus 1. p. *dadanti* or *dedati*.

The participle *tudat* "painting" is next declined.

चाच्छीनशोर्नुम् । ७।१।८० ।

चर्वनामस्तात् परो यः शतुरव्यवस्तादन्तस्य नुम् वा शीनशोः ।  
तुदन्ती । तुदती । तुदन्ति । भात् । भान्ती । भाती । भान्ति ।  
तुदत् ।

No. 397.—*Num* shall optionally be the augment of that which ends with a portion (*a*) of the affix *sátri* coming AFTER what ends in *A* OR *Á*, WHEN *stí* (No. 259) OR A *NADÍ* (No. 215) FOLLOWS.

For example, the verbal root *tud* (No. 693) taking the affix *śat-*  
*ri* becomes *tuda*; and then, with the participial affix, it becomes  
*tudati* (No. 300), which, by this rule, makes 1. d. *tudanti* or  
*tudatī*. By No. 264, I. p. *tudanti*. And so *bhāt* "shining" (root  
*bhāt*), 1. d. *bhāntī* or *bhātī*, 1. p. *bhānti*.

By the *nadī*, in this aphorism, the feminine affix *śap* (६) is intended.

The root *pach* takes the affix *śap* (No. 419), and its participle *pachat* "cooking" falls under the next rule.

### शप्श्यनेऽर्नित्यम् । ७।१।८१।

शप्श्यनेरात् परो यः शतुरवयवस्तदन्तस्य नुश शीनदोः । एषन्ती ।  
 पश्चन्ति । दीव्यत् । दीव्यन्ती । दीव्यन्ति । धनुः । धनुषी ।  
 सान्तोति दीर्घः । नुम्बिसर्वनीयेति षः । धनूषि । धनुषा । धनु-  
 भ्याम् । एवं चक्रहविरादयः । ययः । पयसी । पयासि । पयसा ।  
 पयोभ्याम् । सुपुम् । सुपुंसी । सुपुमासि । अदः । किप्तिस्त्रायाम् ।  
 उत्थमत्वे । अमू । अमूनि । योवं पुष्टत् ।

### इति हखन्ता नपुंसकसिङ्गाः ।

No. 398.—*Num* shall INVARIABLY be the augment OR that which ends with a portion of the affix *śat-* which comes after the a derived from *śAP* (No. 419) OR *śYAN* (No. 670), when *śt* or a *nadī* follows.

Hence *pachat* (No. 397) makes 1. d. *pachanti*. In the 1. p. *pachanti*. In like manner *dīvyat* "sporting" (No. 669) makes 1. d. *dīvyanti*, 1. p. *dīvyanți*.

The word *dhanus* "a bow" makes 1. s. *dhanuk* (No. 270, 123, and 110), 1. d. *dhanushī* (No. 169). In the 1. p., as the word ends in *s* (No. 371), the vowel is lengthened, and the *s* is changed to *sh* notwithstanding the intervention of *num* (No. 381), giving *dhanushī*. In the 3. a. *dhanushā*, 3. d. *dhanurbhýam* (No. 123). In like manner *chakhus* "an eye," *havis* "clarified butter," &c. The word *payas* "water" makes 1. a. *payah* (No. 270 &c.).

1. d. *payasi*, 1. p. *payáñsi* (No. 371), 3. a. *payasá*, 3. d. *payobhýám* (Nos. 123 and 126). The word *supunis* "of which the men are good" makes 1. a. *supum* (Nos. 270 and 26), 1. d. *supuní*, 1. p. *supumáni* (Nos. 383, 316, and 371). In the neuter of the pronoun *adas* "that," 1. a. *aduh*, the various alterations of the case-affixes (directed in Nos. 259, 262, 172 &c.) first take place; and then the substitution of *u* and *m* (No. 386) having been made, we get 1. d. *amú*, 1. p. *amúni*. The rest is like the masculine.

So much for neutrals ending in consonants.

### ॥ चत्वयानि ॥

#### स्वरादिनिपातमव्ययम् । १ । १ । ३७।

स्वद् । अन्तर् । ग्रातर् । पुनर् । सनुतर् । उच्चेस् । नीचेस् ।  
 क्लेस् । अथक् । अते । युगपत् । आरात् । पृथक् । इस् ।  
 अस् । दिवा । रातो । सायम् । चिरस् । मनाक् । ईषत् । जोष-  
 स् । तूष्णीस् । बहिस् । अवस् । समया । निक्षणा । स्वयम् ।  
 पूया । नक्षम् । नव् । हेतो । द्वाहा । अद्वा । सामि । वत् ।  
 आह्वयवत् । अचियवत् । सना । उणथा । तिरस् । सनत् ।  
 अनात् । अन्तरा । अन्तरेण । अयोक् । कम् । शम् । सहसा ।  
 विना । नाना । स्वस्ति । स्वधा । अलम् । वषट् । शोषट् ।  
 वोषट् । अन्यत् । अस्ति । उपांशु । उमा । विहायसा । दोषा ।  
 मूरा । मिथ्या । मुथा । पुरा । मिथो । मिथस् । ग्रायस् । मुहुस् ।  
 प्रवाहुकम् । प्रवाहिका । आर्यहसम् । अभीहणम् । साकम् । सार्धम् ।  
 अम्य् । हितक् । धिक् । अथ । अम् । आम् । प्रताम् । प्रशान् ।  
 प्रसान् । मा । माह् । आकृतिगणेऽयम् । च । वा । ह । अह ।  
 एव । एवम् । भूतम् । गृह्वत् । युगपत् । भूयस् । कूपत् । सूपत् ।  
 कुवित् । नेत् । चेत् । एव । यव । तव । कम्बित् । नह । हन्त ।  
 मालिस् । मालीम । नम्हः । आकीस् । माह् । नव् । यावत् ।  
 तावत् । त्वे । व्वे । ह्वे । रे । शोषट् । वोषट् । स्वाहा । स्वधा ।

बषट् । चोम् । तुम् । तथाहि । खलु । क्षिति । चय । सुन् ।  
स्म । आदह । उपसर्गविभक्तिस्वरप्रतिरूपकाश्व । अबद्धम् ।  
अहंयुः । अस्तिद्धीरा । अ । अ । ह । ई । उ । ऊ । ए । ओ ।  
ओ । पशु । शुक्रम् । यथा । कथाच । पाद । प्याद । अङ्ग । हे ।  
हे । भोः । अये । घ । विषु । एकपदे । पुन् । आतः । चादिर-  
प्याकृतिगणः । तसिलादयः प्राक् पाशणः । शस्प्रभूतयः प्राक् समा-  
सान्तेभ्यः । अम् । आम् । कृत्योऽर्थाः । तसिषती । नामस्तो ।  
शतदन्तमश्ययम् । अत इत्यादि ।

## OF INDECLINABLE WORDS.

No. 399.—SWAR &c. AND THE PARTICLES (*nिप्तिा*) ARE CALLED  
INDECLINABLES.

These are *swar* "heaven," *antar* "midst," *pratar* "in the morning," *punar* "again," *sanutar* "in concealment," *uohohais* "high," *nichais* "low," *śunus* "slowly," *ridhat* "rightly," *rita* "except," *yugapat* "at once," *ārāt* "far, near," *prishak* "apart," *kyas* "yesterday," *etous* "to-morrow," *divā* "by day," *rātrau* "in the night," *śayam* "at eve," *chiram* "a long time," *manāk* "a little," *īshat* "a little," *josham* "silently," *tishnīm* "silently," *vakis* "outside," *avus* "outside," *samayā* "near," *nikashā* "near," *swayam* "of one's self," *vritkā* "in vain," *naktam* "at night," *nañ* "not," *hetau* "by reason of," *iddha* "truly," *addha* "evidently," *admi* "half," *vat* "like" (e. g. *brāhmaṇavat* "priestly," *kshatriyavat* "like a Kshatriya"), *sandā* "perpetually," *upadhā* "division," *tiras* "crookedly," *sanat* or *sandāt* "perpetually," *antare* or *antarena* "without, except," *jyot* "quickly," *kum* "water, ease," *śam* "ease," *sahasā* "hastily," *vinā* "without," *nānā* "various," *swasti* "greeting," *swadhdā* (interjection) "oblation to manes," *alam* "enough," *vashat*, *śrauhas* and *viushat*, (interjections) "oblation of butter," *anyat* "otherwise," *asti* "existence," *upādātu* "privately," *kehumā* "patience, parlon," *vihāyāś* "aloft, in the air," *doshā* "in the evening," *mīshā* and *mithyā* "falsely," *mukhā* "in vain," *purdā* "formerly," *mitho* or *mithas* "mutually," *prdyas* "frequently," *mukus* "repeatedly," *pravdhukram* or *pravdhikā* "at

the same time," *āryahalam* "violently," *abhiskhṇam* "repeatedly," *ādum* or *sārdham* "with," *namas* "reverence," *hiruk* "without," *dhik* "fie!" *atha* "thus," *am* "quickly," *dm* "indeed, yes," *prudām* "with fatigue," *prastān* "alike," *pratān* "widely," *mā* or *māk* "do not."

The foregoing class of words ("swar &c.)," is one the fact of a word's belonging to which is known only from its form, and could not have been inferred from its nature (see No. 53).

The following are particles (*nipāta*), viz. *cha* "and," *vā* "or," *ka* (an expletive), *aha* (vocative particle), *eva* "only, exactly," *evam* so, thus," *nūnam* "certainly," *śūśvat* "continually," *yugapat* "at once," *bhūyās* "repeatedly," *kūpat* "excellently," *sūpat* "excellently," *kuvit* "abundantly," *net* or *chet* "if," *chan* "if" [the *n* is indicatory], *yatra* "where," *tatru* "there," *kachchit* "what if?," "naka" "no," *kanta* "ah!" *mākim*, *mākīm*, or *nakih*, "do not," *dkim* "indeed!," *māñ* "do not," *nan* "not," *yāvat* "as much as," *tvāt* "so much," *twai*, *nwai*, or *dwai* "perhaps," *rai* (disrespectful interjection), *traushaṭ*, *vaushaṭ* or *swāḍā* (interj.) "oblation to the gods," *swāḍā* "oblation to the manes," *vashuṭ* "oblation to the gods," *om* (mystical ejaculation typical of the three great deities of the Hindū mythology), *tum* "thouing," *tathākī* "thus" (introducing an exposition), *khalu* "certainly," *kila* "indeed," *atha* "now" (auspicious inceptive), *sushṭu* "excellent," *sma* (attached to the present tense gives it a past signification), *ādaha* "fie!"

To the list of Indeclinables belong also what have, without the reality, the appearance of an *upasarya* (No. 47), of a word with one of the terminations of case or person, and of the vowels. In the example *avadūtam* "given away," the *ava* is not really an *upasarya*, for if it were, the word (by VII. 4. 47\*) would be *avatūm*. In the example *ahāiyuk* "egotistic," the *ahā* is not identical with the *aham* "I," terminating in a case-affix—because a pronoun, really regarded as being in the nominative case, could not be the first member in such a compound. In the example, *astikshfrā*, a cow or the like "in which there is milk," the *asti* must be regarded as differing from the word *asti* "is," which ends

\* When the aphorism does not occur in the *Laghu Kaumudi*, the reference is made to the *deśīśākyādi*.

with the affix of the 3rd person singular, otherwise it could not have appeared as the first member in a compound. The vowels *a, ā, i, ī, u, ū, e, ai, o, au*, when, as interjections, they indicate various emotions, differ from the ordinary vowels. Other Indeclinables are *paśu* "well," *śukam* "quickly," *yathākathācha* "any how," *pāt*, *pyāt*, *añga*, *hai*, *he*, *bhoh*, (vocative particles), *aye* "ah!" (indicating recollection), *gha* (vocative), *vishu* "on all sides," *eka-pade* "at the same moment," *yut* "blame," *ātah* "hence."

This list also ("cha &c.") is one each of the various individuals composing which is to be recognised by its own shape (No. 53).

Words are indeclinable which have the following terminations viz. the *taddhita* affixes (No. 1067) beginning with *tasil* (No. 1286) reckoning as far as (but not including) *pāśap* (V. 3. 47.) :—or the terminations *sas* &c. (No. 1330) reckoning as far as the aphorism "*samásántāh*," (V. 4. 68.) :—or the *Vaidika* termination *am* or its equivalent *ām* (No. 1309) :—or the terminations that have the force of *kritvaruch* (i. e. which give the sense of such and such a number of times) :—or the terminations *tasi* (equivalent to *tasil*) and *vat* "like," and *nā* or *nām* (V. 2. 27). For example, *atah* "hence" (which ends in *tasil*) &c.

कृत्येजन्तः । १ । १ । ३६ ।

कृद्योमान्त एजन्तश्च तदन्तमव्ययम् । स्मारंस्मारम् । अीवसे ।  
पिबथ्ये ।

No. 400.—What ends in a KRIT affix (No. 135) ENDING IN the letter M OR in ECH is indeclinable. Thus *smáram smáram* "having repeatedly remembered," *jívase* "to live," *pibadhyai* "to drink." (III. 4. 9.)

क्लातोसुन्क्लसुनः । १ । १ । ४० ।

एतदन्तमव्ययम् । कृत्वा । उदेतोः । विस्तृपः ।

No. 401.—What ends in KTWĀ (No. 935) or TOSUN OR KASUN (III. 4. 9.) is indeclinable. Thus *kritwā* "having done," *udeto* "having risen," *vिश्रिपह* "having spread."

अव्ययीभावश्च । १ । १ । ४१ ।

### अधिहरि ।

No. 402.—AND the kind of compound termed AVYAYÍBHÁVA (No. 966) is indeclinable. Thus *adhihari* “upon *Hari* or *Vishnu*.”

**अव्ययादासुपः । २ । ४ । ८२ ।**

अव्ययादापः सुपर्व लुक् । तत्र शालायाम् । अथ ।

स्तूपं चिहु लिङ्गेषु सर्वासु च विभक्तिषु ।

वचनेषु च सर्वेषु यत्र व्येति तदव्ययम् ॥

वष्टि भागुरिरङ्गोपमवायोहपसर्गयोः ।

आपं चेत् इतन्तानां यथा वाचा निशा दिशा ॥

अव्ययादः । वगादः । अपिधानम् । पिधानम् ॥

**इत्यव्ययानि ॥**

No. 403.—There is elision (*luk*—No. 209) OF AP (the feminine termination) AND OF SUP (the case-affixes) AFTER what is INDECLINABLE. For example, *tatra śādayám* “in that hall.” Here the indeclinable *tatra* “there” does not take either the feminine termination or a case-affix, although it is equivalent to *tasyám* “in that.” So then “what changes not (*na vycit*), remaining alike in the three genders, and in all cases, and in all numbers, is what is termed an indeclinable (*avyaya*).”

The grammarian *Bháguri* wishes that there shall be elision of the initial *a* of *ava* and *api* (No. 48), and that *ap* shall be the termination of all feminine words which would otherwise end in consonants, e.g. *váchá* “speech” (instead of *vách*), *nídd* “night” (not *nid*), *dítá* “space” (not *dít*). [But the rule, thus resting on the authority of a single grammarian (see No. 38) is optional.] So we have either *avagáhat* or *vágáhat* “bathing,” *apidhánam* or *pidhánam* “concealment.”

So much for the Indeclinables.



## ॥ व्यादयः ॥

## OF THE VERBS.

लट् । लिट् । लुट् । लट् । लेट् । लोट् । लह् । स्त्रह् ।  
लुह् । लह् । गृषु पञ्चमो लक्षारस्त्रन्दोमाचगोचरः ।

No. 404.—THE terminations generally of the moods and tenses of the verbs are denoted in the grammar by the letter *l*. The affixes of each particular tense are denoted by the letter *l* accompanied by certain indicatory letters as follows:—Present LAT, 2nd Preterite LIT, 1st Future LUT, 2nd Future LRIT, scriptural Imperative LET, Imperative LOT, 1st Preterite LAñ, Potential LIñ, 3rd Preterite LUñ, Conditional LRIN. THE FIFTH AMONG THESE (viz. let) OCCURS ONLY IN THE VEDAS.

खः कर्मणि च भावे चाकर्मकेभ्यः । ३ । ४ । हृट् ।  
लक्षाराः सकर्मकेभ्यः कर्मणि कर्त्तरि च स्युरकर्मकेभ्यो भावे  
कर्त्तरि च ।

No. 405.—Let the letters *L* (above described) be placed after transitive verbs IN denoting THE OBJECT ALSO as well as the agent; AND AFTER INTRANSITIVES IN marking THE CONDITION (i. e. the action itself, which the verb imports), ALSO as well as the agent.

[N. B.—The verb itself denotes the action: to be, or to do, generally; or to be, or to do, in a particular manner. In the active voice, the affix marks the agent: in the passive voice of a transitive verb, it marks the object; but, in the passive form of an intransitive verb, the action itself.]

वर्तमाने छट् । ३ । २ । १२३ ।  
वर्तमानक्रियावृत्तेर्थात्मार्लद् स्यात् । चटावितो । उभारदसामर्थ्य-  
स्य नेत्यम् । भू सनायास् । कर्तृविविद्यायां भू च इति स्थिते ।

No. 406.—Let LAT (No. 404) be placed after a verbal root employed IN denoting PRESENT action. The *a* and the *f* (in let) are indicatory. According to No. 155 the *l* also ought to be indi-

catory—but it is not to be regarded as indicatory here, because nothing (in the grammar) is enounced without a purpose (and no purpose would be served by the elision of this *l*, which therefore remains).

The verb *bhú* “to be” is now to be conjugated. When it is wished to speak of an agent, the case (as far as we have yet seen) standing thus, viz: *bhú+l* (we look forward).

**तिस्तस्मि सिप्यस्य मिष्वस्मस् ताताञ्ज्ञ यासाथा-  
न्धमिहिमहिङ् । ३ । ४ । ७८ ।**

**स्तेषुदण्ड्य सादेशः स्युः ।**

No. 407.—Let these eighteen be the substitutes of *l* (No. 404)—viz.

*Parasmai-pada.*

*Atmāne-pada.*

Sing. Dual. Plural. Sing. Dual. Plural.

(Lowest.)	TIP	TAS	JHI	TA	ÁTÁM	JHA	(he, they &c.)
(Middle.)	SIP	THAS	THA	THÁS	ÁTHÁM	DHWAM	(thou, you &c.)
(Highest.)	MIP	VAS	MAS	IT	VĀHI	MAHÍN	(I, we &c.)

**स्युः परस्मैपदम् । १ । ४ । ६६ ।**

**सादेशः परस्मैपदसंज्ञाः स्युः ।**

No. 408.—Let the substitutes of *l* (No. 407) be called PARASMAI-PADA—i. e. “words for another.”

[Such are the terminations of a verb the action of which is addressed to another than the agent—i. e. of a transitive verb.]

**तठानावात्मनेपदम् । १ । ४ । १०० ।**

**तड्हप्रस्याहारः यान्पक्कानयो चेतसंज्ञाः स्युः । पूर्वसंज्ञापवादः ।**

No. 409.—Let the set comprised under the technical name *TAS* (i. e. the second set of nine, in No. 407, from *ta* to *mahīn* inclusive), and THE TWO ending in *ÁNA*—viz: the participial affixes *átmāna* (No. 883) and *kónāna* (No. 880) be called ÁTMANE-PADA—i. e. “words for one’s self.” This supersedes (in regard to these affixes) the previous name (derived from No. 408).

[Such are the terminiations of a verb the action of which is addressed or reverts to the agent himself—as in the Middle Voice of the Greek.]

अनुदात्तिं आत्मनेपदम् । १ । ३ । १२ ।

अनुदातेतो जितश्च धातोरात्मनेपदं स्यात् ।

No. 410.—Let the affixes called *ĀTMANE-PADA* (No. 409) be placed AFTER a verbal root distinguished (in the catalogue of roots called *Dhātu-pāṭhas*) by A GRAVELY ACCENTED INDICATORY vowel, OR by AN INDICATORY ई.

स्वरितवितः कर्षभिग्राये श्लियापते । १ । ३ । ७२ ।

स्वरितेतो जितश्च धातोरात्मनेपदं स्यात् कर्तृगामिनि श्लियापते ।

No. 411.—AFTER a verbal root distinguished by AN INDICATORY vowel CIRCUMFLEXLY ACCENTED, OR by AN INDICATORY ई, WHEN THE (direct) FRUIT OF THE ACTION ACCRUES TO THE AGENT, let there be the *ātmune-pada* affixes.

शेषात् कर्तरि परस्मैपदम् । १ । ३ । ७८ ।

आत्मनेपदनिमित्तानाद्यातेतोः कर्तरि परस्मैपदं स्यात् ।

No. 412.—AFTER THE REST, i. e. after whatever verbal root is devoid of any cause for the affixing of the *ātmane-pada* terminations (Nos. 410 and 411), let THE PARASMAI-PADA affixes be employed IN marking THE AGENT.

तिङ्क्लीखि धीणि प्रथममध्यमोत्तमाः । १ । ४ । १०१ ।

तिङ्क्ल उभयोः पदयोस्त्वयस्त्वकाः क्रमादेतत्संचाः स्यः ।

No. 413.—Let THE THREE TRIADS in both the sets (*parasmai-pada* and *ātmane-pada*) OF CONJUGATIONAL AFFIXES (comprised under the general name of *tin*—a *pratyahāra* formed of the first and last of them viz. *tip* and *mahi*—No. 407—) be called, in order, the LOWEST, the MIDDLE, AND the HIGHEST (person).

[These, it must be borne in mind, correspond to the 3rd, 2nd, and 1st persons of European grammar.]

तान्येकवचनद्विवचनवहुवचनाव्येकमः । १ । ४ । १०२ ।

सम्बन्धमादिसंचानि तिहस्त्रीयि चीयि प्रत्येकमेकवचनादिसं-  
चानि स्युः ।

No. 414.—Let THESE three triads of conjugational affixes, which (No. 413) have received the names of Lowest &c., be called, (as regards the three expressions in each triad—*tip tas jhi* &c.) SEVERALLY, “THE EXPRESSION FOR ONE” (singular), “THE EXPRESSION FOR TWO” (dual), AND “THE EXPRESSION FOR MANY” (plural).

युष्मद्युपपदे समानाधिकरणे स्थानिन्यपि मध्यमः ।  
१।४।१०५।

तिहस्त्रीयकारकवाचिनि युष्मद्युपयुच्यमाने प्रयुच्यमाने च मध्यमः ।

No. 415.—WHEN the pronoun YUSHMAD “thou” understood, and ALSO when the same EXPRESSED, IS THE ATTENDANT WORD IN AGREEMENT with the verb, and denotes the agent or object that is signified by the verbal termination, then let the verbal termination be THE MIDDLE (No. 413).

अस्मद्युपमः । १।४।१०६।

तथामूलेऽस्मद्युपमः ।

No. 416.—WHEN the pronoun ASMAD “I” is in the same circumstances (as yushmad in No. 415), then let the verbal termination be THE HIGHEST (No. 413).

अस्मि प्रथमः । १।४।१०८।

भूति इति चाते ।

No. 417.—IN all OTHER CASES (besides those provided for in Nos. 415 and 416), let the verbal termination be THE LOWEST (No. 413).

The expression *bhu+l* (No. 406) having thus become *bhu+ti* (by the substitution directed in No. 407, we look forward).

‘तिहृ वित् सार्वधातुकम् । ३।४।११३।

तिहृः वित्त चात्ययिकारोत्ता यत्तस्त्वाः स्युः ।

No. 418.—Let the affixes called *TÍ* (No. 418) AND THOSE WITH AN INDICATORY *s*, which are enounced in the division of the grammar pertaining to verbal roots, be called *SÁRVADHÁTUKA* (i. e. "applicable to the whole of a radical term").

**द्वर्तरि शप् । ३ । १ । ६८ ।**

**कर्त्ये सार्वधातुके परे धातोः शप् ।**

No. 419.—When a *sárvadhadhátuka* affix (No. 418) follows, SIGNIFYING AN AGENT, let *śap* be placed after the verbal root. [The *s* and the *p*, by Nos. 155 and 5, being indicatory, there remains a, giving *bhú+a+ti*.]

**सार्वधातुकार्धधातुकयोः । ७ । ३ । ८४ ।**

**अनयोः परयोरिगन्ताङ्गस्य गुणः । अवादेषः । भवति । भवतः ।**

No. 420.—WHEN A *SÁRVADHÁTUKA* (No. 418) OR AN *ĀRDHA-DHÁTUKA* affix (No. 436) FOLLOWS, then let *guṇa* (No. 33) be the substitute of an inflective base (No. 152) that ends in *at*.

Thus *bhú* becomes *bho*, and, *av* being substituted by No. 29, we have *bhavati* "he becomes." In like manner *bhavataḥ* "they two become."

**झोऽन्तः । ७ । १ । ३ ।**

**प्रत्ययावयवस्य फल्स्यान्तादेषः । अतो गुणे । भवन्ति । भवति ।**

**भवथः । भवय ।**

No. 421.—*AKT* is the substitute OF the letter *JH* being part of an affix (as in the case of *jhi*—407). By No. 300 the *a* of *akt* supplies the place both of itself and of the preceding *a* of *bhava*—so that we have *bhavanti* "they become." Again—*bhavasi* "thou becomest," *bavatāḥ* "you two become," *bhavatha* "you become."

**अतो दीर्घी यज्ञि । ७ । ३ । १०१ ।**

**अतोऽङ्गस्य दीर्घौ यज्ञादो सार्वधातुके । भवामि । भवावः । भवामः । स भवति । तो भवतः । ते भवन्ति । त्वं भवति । युद्धां भवद्धः । यूयं भवय । यहु भवामि । यावां भवावः । ययै भवामः ।**

No. 422.—THE LONG vowel shall be the substitute OF an inflectional base ending in SHORT A, WHEN a sárvadhadháruka affix (No. 418) beginning with YAN follows. Thus (*bhava + mi =*) *bhavámi* "I become," *bhavávah* "we two become," *bhavámah* "we become."

With the pronouns supplied, the present tense stands thus :—

Sing.	Dual.	Plu.
az bhavuti.	tau bhavatah.	te bhavanti.
twain bhavasi.	yuvati bhavatihā.	yuyan bhavantiha.
ahan bhavámi.	áván bhavávah.	vayani bhavámah.

परोक्षे खिट् । ३ । २ । ११५ ।

भूतानद्यातनपरोक्षार्थवृत्तेर्थातोलिंट् स्यात् । लस्य तिवादयः ।

No. 423.—Let LI<sup>T</sup> (No. 404) come after a verbal root employed IN signifying what took place before the current day and UNPERCEIVED (by the narrator).

Instead of the l (of *lit*, the i and t of which are indicatory), let there be *tip* &c. (No. 407).

परेपदानां खलतुसुखचयुसणस्वमाः । ३ । ४ । ८२ ।  
स्तिरिवादीनां खलादयः स्युः । भू च इति स्थिते ।

No. 424.—Let there be, in the room OF the PARASMAI-PADA affixes, *tip* &c., substituted for *lit*, *nal* &c.—viz.

Sing.	Dual.	Plural.
ñAL	ATUS	US
THAL	ATHUS	A
ñAL	VA	MA.

Proceeding to subjoin these affixes, (the n and l being elided by Nos. 148 and 5) the case standing thus—bhú+a—we look forward.

भुवा चुम्बुङ्गस्तोः । ६ । ४ । ८८ ।  
चक्षि ।

No. 425.—Let VUK (of which the u and k are indicatory) be the augment OF the root BHÚ, WHEN (a substitute for) LUṄ OR LI<sup>T</sup> beginning with a vowel FOLLOWS.

Thus *bhu*+*a* becomes *bhu**v*+*a*.

**लिटि धातोरनभ्यासस्य ।६।१।८।**

**लिटि परेऽनभ्यासधात्यवयवस्येकाचः प्रथमस्य द्वे स्त आदि-भूतादचः परस्य तु द्वितीयस्य । भूव् भूव् च इति स्थिते ।**

No. 426.—WHEN *LI*T FOLLOWS, there are two in the room of the first portion, containing a single vowel, OF AN UNREDUPPLICATED VERBAL ROOT; but, after an initial vowel, the reduplication is of the second portion (containing a single vowel) which follows it.

Thus *bhu**v*+*a* having become *bhu**v**bhu**v*+*a*, we look forward.

**पूर्वोऽभ्यासः ।६।१।४।**

**अव ये द्वे स्तयोः ।**

No. 427.—LET THE FIRST of those two which are here spoken of (No. 426) be called THE REDUPLICATE (*abhyāsa*).

**इत्तादिः श्रेष्ठः ।७।४।६०।**

**अभ्यासस्यादिर्हलं गिष्यतेऽन्ये हलो लुप्यन्त ।**

No. 428.—OF THE REDUPLICATE (No. 427) THE FIRST CONSONANT IS LEFT; THE OTHER CONSONANTS ARE ELIDED.

Thus we have *bhu**bhu**v*+*a*.

**ह्लस्तः ।७।४।५८।**

**अभ्यासस्याचः ।**

No. 429.—IN THE ROOM OF THE VOWEL OF THE REDUPLICATE THERE IS THE SHORT VOWEL.

Thus we have *bhu**bhu**v*+*a*.

**भवतेरः ।७।४।७३।**

**भवतेरभ्यासस्योकारस्य चः स्याद्विटि ।**

No. 430.—WHEN *LI*T follows, let there be *a* instead of the *u* of the reduplicate syllable OF THE VERB *BHU*.

Thus we have *bhabhu**v*+*a*.

**अभ्यासे चर् च।८।४।५४।**

अभ्यासे फलां चरः स्युर्जेशश्च । फलां अशः खयां चर इति  
सिवेदः । ब्रूष । ब्रूषतुः । ब्रूषुः ।

No. 431.—IN A REDUPPLICATE syllable, let there be ALSO CHAR and JUŚ instead of jhal :—that is to say—let there be juś in the room of jhal, and char in the room of khay—such is the distinction.

Thus bh<sub>1</sub>bh<sub>2</sub>sv+a becomes finally babháva "he became." In the same way babhávaluh (No. 424) "they two became," babhával "they became."

**चिट् च।३।४।११५।**  
स्तिर्देशस्तिर्धार्थधातुकसंज्ञः ।

No. 432.—AND let a conjugational affix substituted for LIT be called árdhadhártuka (No. 436).

**आर्धधातुकसेच्छादेः।७।२।३५।**

ब्रूषिष । ब्रूषतुः । ब्रूष । ब्रूष । ब्रूषिष । ब्रूषिम ।

No. 433.—IT is the augment OF AN ÁRDHADHÁTUKA affix  
BECOMING WITH VAL.

In accordance with No. 103, the i (of i<sub>1</sub>) is prefixed to the affix—giving babhúvitha, "thou becamest." Then babhúvaluh "you two became," babhúva "you became," babhúva "I became," and again babhúviva (No. 433), "we two became," babhúvima "we became."

**अनुष्ठाने लुद्।३।३।१५।**

भविष्यत्प्रयत्ननेऽप्य धातोलुद् ।

No. 434.—Let LUT (No. 404) come after a verbal root IN THE SENSE OF what will happen but NOT IN THE COURSE OF THE CURRENT DAY.

**स्तासी लुटोः।३।१।३३।**

स्तोरती स्तो लुटोः परतः । श्वाद्यपवादः । स्त इति  
लुटटेम्यहम् ।

No. 435.—WHEN L<sub>R</sub>I AND L<sub>U</sub>T FOLLOW, then these two, STA AND TÁSI, are the affixes of a verbal root. This supersedes the affix āp &c. (No. 419). Both l<sub>rī</sub> and l<sub>ri</sub> are included in the expression "l<sub>rī</sub>."

**धार्धधातुकं शेषः । ३।४।१४।**  
**तिह्यिद्वाऽन्यो धातोरिति विहितः प्रत्यय एतस्यांशः स्यात् ।**  
**इट् ।**

No. 436.—Let the remainder, i. e. affixes other than tā and those with an indicatory s (No. 418), subjoined to a verbal root be called árdhadhátuka—(i. e. "belonging to half the verb,"—or to six of the tenses).

The augment is here presents itself from No. 433, and the word (through Nos. 420 and 435) attains the form bhavítā.

**खुटः प्रथमस्य डारौरसः । २।४।८५।**  
**हित्यसामर्थ्यादभस्यापि टेल्यापः । भविता ।**

No. 437.—DÁ RAU AND RAS are substituted in the room of the affixes of THE LOWEST (No. 413) person OF L<sub>U</sub>T.

As the presence of s as an indicatory letter must not be unmeaning, there is elision of the final vowel with what follows it (No. 52), although the word is not one of those called bha (Nos. 183 and 187).

Thus bhavítā (from No. 436) becomes bhavit, and (with the s derived from the s of this rule), bhavítā "he will become."

**तासस्योख्यापः । ७।४।५०।**  
**सादो प्रत्यये ।**

No. 438.—There is ELISION OF TÁS (No. 435) AND of the verb AS, when an affix beginning with s follows.

**रिच । ७।४।५१।**  
**सादो प्रत्यये तथा । भवितारो । भवितारः । भवितारि ।**  
**भवितास्तः । भवितास्तः । भवितास्ति । भवितास्तः । वितास्तः ।**

No. 439.—AND so (as directed in No. 438) WHEN an affix beginning with **s** follows.

Thus we have (No. 437) *bhavítárau* "they two will become," *bhavítárah* "they will become," *bhavítási* "thou wilt become," *bhavításthah* "you two will become," *bhavítástha* "you will become," *bhavításemí* "I will become," *bhavításewah* "we two will become," *bhavításmah* "we will become."

**खट् ग्रेषे च । ३ । ३ । १३ ।**

**भविष्यदर्थाद्वातोल्लट् क्षियर्थायां क्षियायां सत्यामसत्यां चा ।  
स्यः । इट् । भविष्यति । भविष्यतः । भविष्यन्ति । भविष्यसि ।  
भविष्यष्टः । भविष्यथ । भविष्यामि । भविष्यावः । भविष्यामः ।**

No. 440.—AND IN THE REMAINING CASES, i. e. whether there be or be not another verb (denoting an action performed) for the sake of the (future) action (No. 903)—let *Lrit* come after a verbal root employed in the sense of the future (indefinite or 2nd).

The augment *sya* being obtained from No. 435, and *s* from No. 438, and the *s* being changed to *sh* by No. 169, we have *bhavishyati* "he will become," *bhavishyatah* "they two will become," *bhavishyanti* "they will become," *bhavishyasi* "thou wilt become," *bhavishyathah* "you two will become," *bhavishyatha* "you will become," *bhavishyámi* "I will become," *bhavishyávah* "we two will become," *bhavishyámah* "we will become."

**सेठ च । ३ । ३ । १६२ ।**

**विष्यार्थाद्वेषु धातोल्लेट् ।**

No. 441.—AND let *lot* (No. 404) come after a verbal root in the sense of command &c.

**आशिषि लिङ्ग्लेटो । ३ । ३ । १७३ ।**

No. 442.—In the sense of BENEDICTION, *lím* AND *lot* are employed.

**रहः । ३ । ४ । ८५ ।**

**सेठ इकारज्ञ डः । भवतु ।**

No. 443.—Let there be *U* instead of the *I* of an affix substituted for *loṣ* (No. 441). Thus *bhavatu* “let him become.”

तुङ्गोस्तातड्नशिष्यन्यतरस्याम् । ७।१।३५ ।

आशिषि तुङ्गोस्तातड्न वा । परत्यात् सर्वादेशः । भवतात् ।

No. 444.—IN BENEDICTION TĀTAṄ is OPTIONALLY the substitute of *TU* (No. 443) AND *HI* (No. 447).

The affix, though containing an indicatory *ñ* (No. 59), takes the place of the whole of the original affix, because it is ruled that No. 58, which is subsequent to No. 59 in the order of the *Ashādhyāyī*, shall here take effect (by No. 132). Thus *bhavatāt* “may he become.”

खाटो खद्धत् । ३।४।३५ ।

लोटस्तामादयः सलोपः ।

No. 445.—Let the treatment of *LOT* (No. 441) be LIKE that of *LAṄ* (No. 456), and so let there be the substitution of *tám da* (No. 446) and the elision of *s* (No. 455).

तस्थस्थमिपां तान्तन्तामः । ३।४।१०१ ।

हितस्थतुर्णां तामादयः । भवताम् । भवन्त् ।

No. 446.—Let *tám da*, i. e. *TÁM*, *TAM*, *TA*, AND *AM*, be instead of the four substitutes, viz., *TAS*, *THAS*, *THA*, AND *MIP*,—of any *l* which has an indicatory *ñ* (viz., *luñ*, *liñ*, *luñ*, and *liñ*). Thus *bhavatām* (No. 445) “let the two become,” *bhavantu* “let them become.”

सेर्वपिच्च । ३।४।३७ ।

लोटः सेर्वः सोऽपिच्च ।

No. 447.—Instead of the *SI*, substituted for *loṣ*, there is *HI*—AND this has NOT THE INDICATORY *P* (of the *si-p*).

अतो हः । ३।४।१०५ ।

लुक् । भव । भवतात् । भवतम् । भवत ।

No. 448.—Let there be elision (*lub*—No. 209) OR *HI* (No. 447) AFTER what ends in SHORT A. Thus *bhava* or (No. 444) *bha-*

vadit "be thou," or "mayst thou become," *bhavatam* "do you two become," *bhavata* "become ye."

**मेर्निः । ३।४।८८।**

**लेटः ।**

No. 449.—*Nī* is the substitute of *Mī* in the room of *loṭ*.

**आदुनमस्य पिष्ठ । ३।४।८९।**

**सोदुनमस्याद् पिष्ठ । हिन्योहत्यं न । इकारोम्बारखण्डसामर्थ्यात् ।  
मवानि ।**

No. 450.—*Aṭ* is the augment of the affixes of the HIGHEST person substituted in the room of *loṭ*, AND the termination is as if it had AN INDICATORY P.

The *hi* (No. 447) and *ni* (No. 449) do not undergo the change to *u* (by No. 443)—because in that case the enouncing of the *i* in these two substitutes would be unmeaning. Thus we have *bhauṇi* "may I become"—(No. 103).

**ते प्रामधातोः । १।४।८०।**

**ते गत्युपसर्गसंचका धातोः प्रागेष प्रयोक्त्रव्याः ।**

No. 451.—THOSE particles, termed *gati* (No. 222) and *upasarga* (No. 47) are to be employed BEFORE THE VERBAL ROOT—(that is to say, they are prefixes).

**आनि स्ताद् । ८।४।१६५।**

**उपसर्गस्यात्मितात् परस्य लोडादेशस्यानीति नस्य वः स्यात् ।  
प्रमधाति ।**

No. 452.—Let there be a cerebral *ṇ* in the room of the dental *n* of *Āṇī* (Nos 449 and 450), the substitute of *loṭ*, when it follows a letter competent to cause such a change (No. 157) standing in an *upasarga*. Thus, in consequence of the *r* in *pra*, we have *prabhāvāṇī* "let me prevail."

**दुरः उत्परव्योद्युपसर्गस्यात्मितेषो वक्त्रव्याः । दुःस्यातिः । दुभं-  
मानि ।**

No. 453.—“IT SHOULD BE STATED THAT DUR (No. 48) IS FORBIDDEN TO SUPPORT THE CHARACTER OF AN UPASARGA, IN SO FAR AS REGARDS THE CHANGING (of *s* and *n*) TO SH AND N.” Thus we have, without change, *duḥshāti* “ill fortune,” and *durbhāvāni* “may I be unhappy.”

अन्तःशब्दस्याहूकिविधिष्ट्वेषुपसर्गत्वं लाभ्यम् । अन्तर्भवावि ।

No. 454.—“IT SHOULD BE STATED THAT THE WORD ANTAR SUPPORTS THE CHARACTER OF AN UPASARGA (No. 452), SO FAR AS REGARDS THE RULES FOR ÁN (III-3-104) AND KI (No. 917) AND THE CHANGE of *n* TO a cerebral *N*.” Hence *antarbhāvāni* “may I be within.”

नित्यं छितः । ३ । ४ । ८८ ।

सकारान्तस्य हिन्दुत्तमस्य नित्यं लोपः । अलोचन्तस्येति स्त्रोपः ।  
भवाव । भवाम ।

No. 455.—There is ALWAYS elision of an affix of the Chief person, substituted in the room of THAT *l* WHICH HAS AN INDICATORY N, provided it end in *a*. By No. 27 the elision is only of the *a*, the final letter. By No. 445 this rule applies to the case of *lo*—so that we have *bhāvāva* “may we two become,” and *bhāvāma* “may we become.”

अनद्यतने लक्ष्मी । ३ । २ । १११ ।

अनद्यतनभूतार्थवृत्तेर्थातोर्लक्ष्मी ।

No. 456.—Let LAÍ (No. 404) come after a verbal root employed IN THE SENSE OF past BEFORE the commencement of THE CURRENT DAY.

खुड़-खड़-खड़-खड़दातः । ६ । ४ । ७१ ।

एष्वहस्याद् ।

No. 457.—ÁT, ACUTELY ACCENTED, is the augment of the inflective base, WHEN LUÍ (No. 468), LAÍ (No. 456), AND LRÍ (No. 476) FOLLOW.

According to No. 103, this augment is one to be prefixed.

इत्थ । ३ । ४ । १०० ।

हितो लस्य परस्मेपदमिकारानं यत् तस्य लोपः । अभवत् ।  
अभवताम् । अभवन् । अभवः । अभवतम् । अभवत । अभवम् ।  
अभवाव । अभवाम ।

No. 458.—AND there is elision of that *parasmaipada* affix (No. 408) ending in *i* (viz. *ti*, *anti*, *si*, and *mi*), which is the substitute of an *l* distinguished by an indicatory *ñ*. Thus *abhavat* "he became," *abhavalám* (No. 446) "they two became," *abhavan* (No. 26) "they became," *abhavah* (Nos. 124 and 111) "thou becamest," *abhavalam* (No. 446) "you two became," *abhavata* (No. 446) "you became," *abhavam* (No. 446) "I became," *abhaváva* (No. 455) "we two became," *abhaváma* "we became."

विधिनिमन्त्रणामन्त्रणाधीषसंप्रभार्थमेषु लिङ् ३ ।  
३ । १६१ ।

यस्याद्यु धातोर्लिङ् ।

No. 459.—Let *liṅ* (No. 404) come after a verbal root IN these senses, viz. COMMANDING, DIRECTING, INVITING, EXPRESSION OF WISH, ENQUIRING, AND ASKING FOR.

यासुट् परस्मैपदेष्टुदातो डिंच । ३ । ४ । १०३ ।

सिद्धः परस्मेपदानां यासुडागमो डिष्टु ।

No. 460.—WHEN THE PARASMAIPADA SUBSTITUTES of *liṅ* FOLLOW, then *Yásut* (No. 108) ACUTELY ACCENTED is their augment, AND the termination is regarded as HAVING AN INDICATORY *ñ*.

लिङ्: स चोपोऽनन्त्यस्य । ७ । २ । ७६ ।

शार्वधातुकलिङ्गोऽनन्त्यस्य सस्य लोपः । इति प्राप्ते ।

No. 461.—There is ELISION OF THE *s*, NOT being FINAL, of a *śrividhátuka* substitute (No. 418) OF *liṅ*.

This having presented itself, we look forward.

अतो वैयः । ७ । २ । ८० ।

अतः परस्य शार्वधातुकावयवस्य यास् इत्यस्येय । गुणः ।

No. 462.—*īt* is substituted in the room of *yās* (No. 460) being part of a *sárvadhádtuka* affix coming AFTER what ends in SHORT A.

Thus we have *bhava+iy+t* (No. 438); and, substituting *guna*, *bhavey+t*.

**लोपो व्यार्थिः । हौ । १ । हौहौ ।**

**भवेत् । भवेत्सम् ।**

No. 463.—There is ELISION OF V AND Y, when VAL (i.e. any consonant except h or y) FOLLOWS. Thus we have *bhave* "he may become," *bhaveám* (No. 446) "they two may become."

**भद्रेषुस् । है । ४ । १०८ ।**

**लिङ्गः । भवेयुः । भवेः । भवेत्सम् । भवेत् । भवेयम् । भवेत् ।**  
**भवेम ।**

No. 464.—Instead of *jhi*, in the room of *lih*, there shall be *jus* (No. 149). Thus *bhaveyuh* (No. 462) "they may become," *bhaveh* (No. 458) "thou mayst become," *bhaveám* (No. 446) "you two may become," *bhaveata* "you may become," *bhaveyam* "I may become," *bhaveva* (No. 455) "we two may become," *bhavevma* "we may become."

**लिङ्गाशिषि । है । ४ । ११६ ।**

**आशिषि लिङ्गस्तदार्थथातुकसंज्ञः स्यात् ।**

No. 465.—WHEN THE SENSE IS THAT OF BENEDICTION, let a termination of the set called *tih* (No. 413) substituted in the room of *lih* be termed *árdhadhádtuka*.

**क्षिदाशिषि । है । ४ । १०४ ।**

**आशिषि लिङ्गो यामुद कित् । स्कोः संयोगाद्योरिति सत्त्वोः ।**

No. 466.—WHEN THE SENSE IS THAT OF BENEDICTION, then *ydeu*, the augment of *lih* (No. 460), is as if it were DISTINGUISHED BY AN INDICATORY K.

The s of *yde* (*ydeu*) is elided before *tih*, according to No. 337.

**क्षुति च । १ । १ । ५ ।**

गित्यन्दिन्मिते इम्लक्ष्ये गुणवृद्धी न स्तः । भूयात् । भूया-  
स्तम् । भूयासुः । भूयाः । भूयास्तम् । भूयास्तः । भूयास्तम् ।  
भूयास्य । भूयास्तम् ।

No. 467.—AND there are not *guṇa* and *vṛiddhi*, when indicated by the term “*it*,” IF THAT which would otherwise cause the change HAS AN INDICATORY *g*, OR *k*, OR *ñ*.

According to No. 466, the augment *yáesu* (which otherwise, according to No. 420, would have caused the substitution of *guṇa* in the room of the *u* of *bhú* which is “*it*”) is to be regarded as having an indicatory *k*—so that we have *bhúyát* (No. 438) “may he become,” *bhúyásatám* (No. 446) “may they two become,” *bhúyásat* (No. 464) “may they become,” *bhúyáh* (No. 337) “mayst thou become,” *bhúyásatam* “may you two become,” *bhúyásata* “may you become,” *bhúyásam* “may I become,” *bhúyásava* “may we two become,” *bhúyásma* “may we become.”

चुर्ण । ३ । २ । ११० ।

भूतार्थं धातोल्लुङ्क स्यात् ।

No. 468.—Let *LIṄ* (No. 404) come after a verbal root in the sense of what is past (indefinitely).

माडि चुर्ण । ३ । ३ । १७५ ।

स्वर्वस्त्रारापवादः ।

No. 469.—WHEN (the prohibitive particle) *MÁṄ* IS EMPLOYED, then let there be *LUṄ*. This sets aside all the other tenses.

स्वोतरे चुर्ण च । ३ । ३ । १७६ ।

स्वोतरे माडि चुर्ण स्याम्बुङ्क ।

No. 470.—AND WHEN *it* (viz. *máṄ*—No. 469) IS FOLLOWED BY *SMĀ*, there may be *LAṄ*. By the word “and,” it is signified that *luṄ* (No. 469) is equally admissible.

For examples, see No. 475.

ति चुर्ण । ३ । १ । ४३ ।

श्वाद्यपवादः ।

No. 471.—WHEN LUṄ FOLLOWS, let CHLI be added to the verbal root. This sets aside *sap* (No. 419) and the like.

स्मैः सिच् । ३ । १ । ४४ ।

इचाषितो ।

No. 472.—Instead of CHLI (No. 471), let there be SICH. The i and ch in *sich* are indicatory.

गातिस्थापुपाभूभ्यः सिचः परस्मैपदेषु । २ । ४ । ७७ ।

लुक् । गापाविहेणादेशपिषती गृष्णते ।

No. 473.—WHEN THE PARASMAIPADA affixes COME AFTER the verbal roots GÁ, STHÁ “to stand,” the six called GHU (No. 662), PÁ, & BHÚ, there is elision (*luk*—No. 209) OF SICH (No. 472). The roots *gá* and *pá* are here severally taken in the sense of the verb in “to go,” and of *pá* “to driuk” (not “to praise,” and “to protect”).

भूसुवोस्तिडि । ७ । ३ । ८८ ।

भूसु यतयोः सार्वधातुके तिडि गुणो न । अभूत् । अभूताम् ।  
अभूषन् । अभूः । अभूतम् । अभूत् । अभूषम् । अभूष । अभूम् ।

No. 474.—WHEN A *sárvadhatuka* TENSE-AFFIX comes AFTER these two, BHÚ “to become,” AND SHÚ “to bring forth,” *guna* is not substituted (by No. 420). Thus we have *abhút* (Nos. 457 and 458) “he became,” *abhúdám* (No. 446) “they two became,” *abhúvan* (No. 425) “they became,” *abhúk* “thou becamest,” *abhútam* “you two became,” *abhúta* “you became,” *abhúvam* “I became,” *abhúva* “we two became,” *abhúma* “we became.”

न माखोगे । ६ । ४ । ७४ ।

अठाटो न स्तः । मा भवान् भूत् । मा स्म भवत् । मा स्म भूत् ।

No. 475.—WHEN the verb is IN CONJUNCTION WITH the prohibitive particle MÁṄ, the augments *as* (No. 457) and *ds* (No. 478) are NOT taken. Thus *má bhaván bhút* “may you, Sir, not become,” *má sma bharat* (No. 470) “may he not become,” *má sma bhút* “may he not become.”

पिण्डनिमित्ते खण्डक्षियातिपत्तौ । ३ । ३ । १३६ ।

देतुदेतुमद्वावादि लिङ्गनिमित्तं तत्र भविष्यत्यर्थे लट्टु क्षियाया  
चनिष्यत्तो गम्यमानायाम् । अभविष्यत् । अभविष्यत्ताम् । अभवि-  
ष्यत् । अभविष्यः । अभविष्यत्तम् । अभविष्यत् । अभविष्यम् ।  
अभविष्यात् । अभविष्याम् । सुषष्टिश्चेदभविष्यत् तदा सुभिष्यमभ-  
विष्यत् । इत्यादि चेयम् । अत सातस्यगमने । २ । अताति ।

No. 476.—WHERE THERE IS A REASON, such as the relation of cause and effect, FOR affixing LIṄ (No. 439), there let LRṄ (No. 404) be affixed, WHEN THE NON-COMPLETION OF THE ACTION is to be understood.

This tense (the conditional) takes the following form—*abha-vishyat* (Nos. 457, 420, 435, 433, 169, and 438) “he would become,” *abha-vishyatām* (No. 446) “they two would become,” *abha-vishyatān* “they would become,” *abha-vishyah* “thou wouldest become,” *adha-vishyatām* “you two would become,” *abha-vishyata* “you would become,” *abha-vishyam* “I would become,” *abha-vishyā-tā* “we two would become,” *abha-vishyā-ma* “we would become.”

“If there had been good rain, then there would have been plenty of food;”—or “If there were to be good rain, then there would be plenty of food;”—to apprehend the force of the conditional, let this and the like sentences be understood.

[In these renderings, let it be observed, there is an eye to the “non-completion of the action”—that is to say, it is implied that there was *not* good rain, nor consequent plenty:—or that the occurrence of good rain is dubious, and the desirable consequence equally so.]

The verb *at*, “to go on continuously,” (which, in the catalogue of roots, is written *ati*—with a supernumerary or indicator letter termed an *anubandha*) is next to be conjugated:—*atati* (No. 419) be goes.”

आत आदे: । ७ । ४ । ७० ।

अभ्यास्यादेततो दीर्घः स्यात् । आत । आततुः । आतुः ।

आतिथ । आतथुः । आत । आत । आतिव । आतिम । आतिता ।  
आतिष्यति । आततु ।

No. 477.—Let there be a long vowel in the room of SHORT A INITIAL in a reduplicate (No. 427). Thus, in the 2nd pret., we have *āta* (No. 424) "he went," *ātātuh* "they two went," *ātuh* "they went," *ātitha* (No. 433) "thou wentest," *ātātuh* "you two went," *āta* "you went," *āta* "I went," *ātiva* "we two went," *ātima* "we went."

In the 1st fut. we have *atītā* (No. 437) "he will go," 2nd fut. *atīshyati* (No. 440) "he will go," and imp. *atītu* (No. 443) "let him go."

आठजादीनाम् । हौ । ४ । ७२ ।

अथादेरहस्याह्लह्लह्लह्लह्ल । आतत् । अतेत् । अत्यात् ।  
अत्यास्ताम् । लुहि सिचि इडागमे कृते ।

No. 478.—Let *āt* be the augment of WHAT inflective bases BEGIN WITH A VOWEL, when *luñ*, *lañ*, or *lriñ* follows. Thus we have 1st pret. *ātat* "he went," potential—*ātet* (No. 463) "he may go," benedictive *atyāt* (No. 467) "may he go," *atyāstām* "may they two go."

When *luñ* (No. 468) is affixed, and sick (No. 472) follows, and the augment *āt* (No. 433) has been attached—we look forward.

अतिसिचोऽपृष्ठे । ७ । ३ । ६५ ।

विद्यमानात् सिचोऽस्तेत्प एरस्यागृत्तस्य इत्त ईडागमः ।

No. 479.—Let *si* be the augment of AN AFFIX consisting OF A SINGLE (No. 199) consonant coming AFTER sick actually present (unelided) OR AFTER the verb AS "to be."

इट ईटि । ८ । २ । २८ ।

इटः एरस्य सस्य लोणः स्यादीटि । चिक्लोण यज्ञदेवे चिक्लो  
याणः । आतीत । आतिष्टाम् ।

No. 480.—WHEN *si* (No. 479) follows, let there be elision of *s* coming AFTER it (No. 433).

[This elision of *s* (sick), being directed by a rule in one of the last three chapters of the grammar (No. 39), is not recognised by No. 479—which therefore acts as if the *sick* were positively present.] "It should be stated that the elision of *sick* is recognised as having taken place, in the case where a single substitute comes" (in the room of more than one element; as, for instance, when long *s* comes, by No. 55, in the room of *i+i*): so that we have *ati+i+it=atit* "he went," *atishām* (Nos. 446, 169, and 78) "they two went."

**सिंघम्यस्तविद्यथा । ३।४।१०६।**

**सिंघेऽप्यस्ताद्विदेश्य परस्य छित्पंबन्ध्यन्तो भेदुः । आतिषुः ।  
आतीः । आतिष्टुम् । आतिष्टु । आतिष्म् । आतिष्व । आतिष्म ।  
आतिष्यत् । विधु गत्याम् । ३ ।**

No. 481.—Let there be *jus* instead of *jhi* belonging to a tense designated by an *l* (No. 404) with an indicatory *h*, when it comes AFTER *SICK* (No. 472) OR A REDUPPLICATED verb, OR the root VID "to know." Thus *atishuh* "they went," *atih* (Nos. 479 and 480) "thou wentest," *atishām* "you two went," *atishā* "you went," *atisham* "I went," *atishwa* "we two went," *atishma* "we went."

Conditional—*atishyat* (No. 476) "he would go." The verb *shidh* (*shidhu*) "to go" is next to be conjugated.

**ह्रस्वं चाहु । १।४।१०।**

No. 482.—Let a SHORT vowel be termed "LIGHT" (*laghu*).

**संयोगे गुरु । १।४।११।**

**संयोगे परे ह्रस्वं गुरु ।**

No. 483.—WHEN a CONJUNCT consonant FOLLOWS, let a short vowel be termed "HEAVY" (*guru*).

**हीर्षं च । १।४।१२।**

**तुह म्यात् ।**

No. 484.—AND let a LONG vowel be termed "heavy" (*guru*).

**पुग्नाचाहूप्रस्वं च । ७।३।८६।**

पुगन्तस्य लघूपदस्य चाङ्गस्येको गुणः सार्वधातुकार्थधातुकयोः ।  
धात्वादेतिति सः । सेधति । सत्यम् । सिषेध ।

No. 485.—AND let there be *guna* in the room OF THE *it* OF THAT inflective base WHICH ENDS WITH the augment PUK (No. 749) OR WHICH HAS A “LIGHT” vowel (No. 482) AS ITS PENULTIMATE letter (No. 296), WHEN a *sárvadhátuka* OR AN *árdhadhátuka* affix follows.

According to No. 280, *s* IS substituted FOR THE *sh* INITIAL IN THE root—AND WE HAVE *sédhati* “he goes.” IN THE 2nd PRET., THE SUBSTITUTED *s* BEING AGAIN CHANGED TO *sh* (BY NO. 169), WE HAVE *síshedha* (No. 424) “he went.”

असंयोगाल्पिट् क्षित् । १ । २ । ५ ।

असंयोगात् परोऽपिल्पिट् क्षित् स्यात् । सिषिधतुः । सिषिधुः ।  
सिषेधिथ । सिषिधयुः । सिषिध । सिषेध । सिषिधिव । सिषिधिम ।  
सेधिता । सेधिष्यति । सेधतु । असेधत् । सेधेत् । सिथ्यात् ।  
असेधीत् । असेधिष्यत् । यदं चिती संज्ञाने । ४ । शुच शोखे । ६ ।  
गद व्यक्त्वायां वाचि । ६ । गदति ।

No. 486.—LET A SUBSTITUTE OF LIT. (No. 423), NOT COMING AFTER A CONJUNCT consonant AND NOT DISTINGUISHED BY AN INDICATORY *p*, BE HELD TO HAVE AN INDICATORY *k* (No. 467). Thus *síshidhatuh* “they two went,” *síshidhuh* “they went,” *síshidhika* (No. 433) “thou wentest,” *síshidhuthuh* “you two went,” *síshidha* “you went,” *síshidhiva* (No. 433) “we two went,” *síshidhma* “we went,” 1st fut. *sédhita* (No. 437) “he will go,” 2nd fut. *sédhishyati* (No. 440) “he will go,” imp. *sédhatu* (No. 443) “let him go,” 1st pret. *sédhata* (No. 458) “he went,” pot. *sédheta* (No. 463) “he should go,” benedictive *síshyat* (No. 467) “may he go,” 3rd pret. *sédhít* (No. 480) “he went,” cond. *sédhishyat* (No. 476) “he would go.”

In the same way are conjugated *chit* (*chit*) “to think,” and *súch* (*súcha*) “to grieve.”

The word *gad* (*gada*) “to speak plainly” is next to be conjugated, which makes *gadati* “he speaks.”

नैर्गदनदपतपदघुमास्यतिइन्तियातिवातिद्रातिष्ठा-  
तिवपतिवइतिशाम्यतिचिनेतिदेग्धिषु ष । ८ । ४ । १७ ।

उण्डग्स्यान्निमित्तात् परस्य नेणैः गदादिषु षरेषु । प्रणिगदति ।

No. 487.—Let cerebral *n̄* be the substitute of the dental *n* of the prefix NI, following a cause for such change (No. 157) standing in an *upasarga* (No. 47), WHEN the verbs gad &c. FOLLOW—these being GAD “to speak,” NAD “to be happy,” PAT “to fall,” PAD “to go,” the verbs termed GHU (No. 662), MĀ “to measure,” SHO “to destroy,” HAN “to kill,” YĀ “to go,” VĀ “to blow,” DRĀ “to flee,” RAṄ “to eat,” VAP “to weave,” VAH “to bear,” SAM “to be tranquil,” CHI “to collect,” AND DIH “to anoint.” Thus we have *pranigadati* “he speaks loudly.”

दुष्टोषुः । ७ । ४ । ६२ ।

चण्यासुष्टकंहकारयोर्षष्टग्नादेषः ।

No. 488.—Let a letter of THE PALATAL CLASS be the substitute of a letter of THE GUTTURAL CLASS, OR OF H, in a reduplicate (No. 427).

अत उपधायाः । ७ । २ । ११६ ।

वृद्धिः स्यान्निति विति च प्रत्यये । अगद । अगदतुः । अगदुः ।  
अगदिय । अगदयुः । अगद ।

No. 489.—Let there be *vṛiddhi* in the room of A PENULTIMATE SHORT A, when an affix, distinguished by an indicator *n̄* or *ñ*, follows. Thus we have, in the 2nd pret., jagāda (Nos. 488 and 424) “he spoke,” jagadatuh “they two spoke,” jagaduh “they spoke,” jagaditha (No. 433) “thou spakest,” jagadathuh “you two spoke,” jagada “you spoke.”

खसुत्तमो वा । ७ । १ । ६१ ।

हित स्यात् । अगद । अगद । अगदिव । अगदिम । गदिता ।  
मदिष्टति । गदतु । अगदतु । गदेतु । गदात् ।

No. 490.—Let XAL (No. 424), the termination of THE HIGHEST person (No. 416), be OPTIONALY regarded as having an indicator

2. Thus we have either *jagāda* or *jagada* "I spoke," *jagadīva* "we two spoke," *jagadīma* "we spoke." In the 1st fut. *gadīta* (No. 437) "he will speak," 2nd fut. *gadīshyati* (No. 440) "he will speak," imp. *gadatu* (No. 443) "let him speak," 1st pret. *agadat* (No. 458) "he spoke," pot. *gadet* (No. 463) "he may speak," benedictive *gadyat* (No. 467) "may he speak."

**अथतो हलादेर्लघोः । ७।२।७।**

**हलादेर्लघोवृद्धिर्वेडादो परस्मेपदे सिवि । अगदीत् । अगदीत् ।  
अगदिष्यत् । शद् अव्यक्ते शब्दे । ० ।**

No. 491.—Let *vridhi* be optionally the substitute of a "LIGHT" ▲ (No. 482) PRECEDED BY A CONSONANT, when *sikh* follows, and a *paraesmaipada* affix preceded by the augment अ (No. 433). Thus we have, 3rd pret. *agādit* or *agadit* (No. 480) "he spoke," cond. *agadīshyat* (No. 476) "he would speak."

The verb *nād* (*nada*) "to sound inarticulately" is next to be conjugated.

**णो नः । हृ । १ । हृपृ ।**

**थात्वादेर्णस्य नः । णोपदेशास्त्वनर्दनाटिनाद्याग्रन्दण्डनुनृतः ।**

No. 492.—Let there be dental *n* in the room of cerebral *ṇ* initial in a root.

With the exception of *nārd* "to sound," *nāṣ* "to dance," *nādh* "to beg," *nāḍh* "to beg," *nānd* "to thrive," *nākt* "to destroy," *nṛ̥si* "to lead," and *nṛ̥sit* "to dance," all the verbs that begin with *n* have a cerebral *ṇ* in the original enunciation.

**उपसर्गादसमासेऽपि णोपदेशस्य । ८।४।१४।**

**उपसर्गस्थान्निमित्तात् परस्य णोपदेशस्य थातोर्णस्य णः । प्रखदति ।  
प्रखिनदति । नदति । ननाद ।**

No. 493.—Let cerebral *ṇ* be the substitute of the dental *n* or WHAT ROOT HAS cerebral *ṇ* IN ITS ORIGINAL ENUNCIATION, when it comes AFTER a cause of such change standing in AN UPASARGA (No. 432), EVEN THOUGH THE COMPOUND BE NOT A SAMĀSA (No.

961). Thus we have *pranadati* "he shouts," *praninadati* (No. 487) "he sounded."

The simple verb is conjugated thus:—*nadati* "he sounds," *nānāda* "he sounded."

अत एष अस्थेऽनादेशादेखिटि । हृ । ४ । १२० ।  
स्त्रियमितादेशादिकं न भवति यद्गुणं सदृश्यवस्यासंयुक्तद्वल्म-  
धास्यस्यात् एत्यमभ्यासलोपश्च किंति स्तिटि ।

No. 494.—WHEN a substitute of *LIT.*, regarded as having an indicatory *k* (No. 486), follows, then there shall be the substitution of *e* in the room OF SHORT A, standing BETWEEN SIMPLE CONSONANTS, which forms a part OF WHAT inflective base DOES NOT BEGIN WITH A SUBSTITUTE (in the room of the letter of reduplication—No. 488)—caused by *lit.*; and there shall be elision of the reduplicate.

असि च सेटि । हृ । ४ । १२१ ।

प्राणुरुणं स्यात् । नेदिष्य । नेदयुः । नेद । ननाद । ननद ।  
भेदिष्व । भेदिम । नदिता । नदिष्यति । नदतु । अनदत् । नदेत् ।  
नद्यात् । अनदीत् । अनदीत् । अनदिष्यत् । दुनदि समृद्धो । ८ ।

No. 495.—AND WHEN THAL (No. 424) FOLLOWS WITH IT, (No. 483), let what is mentioned above (No. 494) take place.

Thus—*nedisha* "thou didst sound," *nedathuh* "you two did sound," *neda* "you did sound," *nanāda* or *nanada* (No. 490) "I did sound," *nediva* "we two did sound," *nedima* "we did sound,"—*naditā* "he will sound," *nadishyati* "he will sound," *nadatu* "let him sound," *anadat* "he sounded," *nadet* "he may sound," *nadyat* "may be sound," *anādīt* or *anadīt* (No. 491) "he sounded," *anadishyat* "he would sound."

The verb *nand* "to thrive" is next to be conjugated. In the original enunciation this root appears in the form of *sunadi*.

आदिर्विद्वुष्यः । १ । ३ । ५ ।  
उष्टदेष्वे उत्तोरया एते इतः स्मुः

No. 496.—Let नि AND तु AND दु, INITIAL in a root in its original enunciation (in the catalogue of roots) be indicatory.

**द्वितो नुम् धातेः । ७।१।५८।**

नन्दति । नन्द । नन्दिता । नन्दिष्यति । नन्दतु । अनन्दतु ।  
नन्देत् । नन्दात् । अनन्दीत् । अनन्दिष्यत् । अर्च पूषायास् । ६ ।  
अर्चति ।

No. 497.—Let NUM be the augment OF A ROOT WHICH HAS AN INDICATORY SHORT I (as *sunadi* has). As the augment has an indicatory *m* (No. 265), it is subjoined to the last vowel—and thus we have *nandati* “he thrives,” *nananda* “he threw,” *nanditē* “he will thrive,” *nandishyati* “he will thrive,” *nandatu* “let him thrive,” *anandat* “he threw,” *nandet* “he may thrive,” *nandyat* “may he thrive,” *anandit* “he threw,” *anandishyat* “he would thrive.”

The verb *arch* (*archa*) “to worship” is next conjugated:—  
*archati* “he worships.”

**तसाम्नुद्विष्यः । ७।४।७१।**

द्विहलो धातोर्दीर्घीभूतात् परस्य मुहूर्स्यात् । आर्च । आनर्चतुः ।  
अर्चिता । अर्चिष्यति । अर्चतु । आर्चत् । अर्चेत् । अर्चात् ।  
आर्चीत् । आर्चिष्यत् । व्रज गतो । १० । व्रजति । व्रजाव ।  
व्रजिता । व्रजिष्यति । व्रजात् । अव्रजत् । व्रजेत् । व्रज्यात् ।

No. 498.—Let *NUT* be the augment (of the short a) OF what root contains A DOUBLE CONSONANT, AFTER THAT lengthened (redundant derived from No. 477). Thus we have *ānarcha* (No. 103) “he worshipped,” *ānarchatuh* “they two worshipped,” *architē* “he will worship,” *archishyati* “he will worship,” *archatu* “let him worship,” *ārokat* (No. 478) “he worshipped,” *ārokat* “he may worship,” *archyat* “may be worship,” *ārokit* “he worshipped,” *ārokhyat* “he would worship.”

The verb *vraj* (*vraja*) “to go” makes *vrajati* “he goes,” *vrajāja* (No. 428) “he went,” *vrajitē* “he will go,” *vrajishyati*

"he will go," *vrajatu* "let him go," *avrājat* "he went," *vrajet* "he may go," *vrajyāt* "may he go."

**वद्व्रजहस्तन्तस्याचः । ७।२।३।**

रघमयो शुद्धिः सिचि परस्मेपदेषु । अव्वाषीत् । अव्विष्यत् ।  
कटे वर्षावरणयोः । ११ । कटति । वक्टा । कटिता । कटिष्यति ।  
कटन् । अकटत् । कटेत् । कट्यात् ।

No. 499.—Let *vridḍhi* (without the option allowed by No. 491) be the substitute OF THE VOWEL OF these—viz, *VAD* "to speak," *VRAJ* "to go," AND OF WHAT inflective base ENDS IN A CONSONANT, when *sick* (No. 472) follows, and the *parusmaipada* affixes. Thus *avrājīt* "he went," *avrājishyat* "he would go."

The verb *kāṣ* (*kāṣe*) "to rain or to appear" makes *kāṣati* "it rains," *chakāṣa* (No. 488) "it rained," *kāṣītā* "it will rain," *kāṣīshyatī* "it will rain," *kāṣatu* "let it rain," *akāṣat* "it rained," *kāṣet* "it may rain," *kūṣyāt* "may it rain."

**हृम्यन्तस्य उषादेष्यन्तस्य इवयतेरेदितस्य शुद्धिर्नेष्ठादो सिचि ।**

हृम्यन्तस्य उषादेष्यन्तस्य इवयतेरेदितस्य शुद्धिर्नेष्ठादो सिचि ।  
अकटीत् । अकटिष्यत् । गुपू रसये । १२ ।

No. 500.—*Vridḍhi* (No. 499) shall not be the substitute OF WHAT ENDS IN H, OR M, OR Y, NOR OF THE roots *KSHAN* "to kill," *SWAS* "to breathe," *JĀGRI* "to wake," NOR OF those ending WITH the affix *YI* (No. 747), NOR OF *SWI* "to increase," NOR OF WHAT root IS DISTINGUISHED BY AN INDICATORY E, WHEN *sick*, PRECEDED BY THE segment *if* (No. 433), follows. Thus *kāṣe* makes *akāṣit* "it rained," *akāṣīshyat* "it would rain."

The verb *gup* (*gupū*) "to protect" is next to be conjugated.

**गुपूषुपविच्छिपविपनिभ्य आयः । ३।१।२८।**  
स्वाद ।

No. 501.—The affix *ĀYA* COMES AFTER *GUP* "to protect," *DHŪP* "to heat," *VICHCHH* "to approach," *PĀṄ* "to praise," AND *PĀṄ* "to praise"—THEIR SENSE REMAINING UNAFFECTED BY IT.

सनाद्यन्ता धातवः । ३ । १ । ३२ ।  
 सनादयः कर्मर्याङ्गन्ताः प्रत्यया अन्ते येषां ते धातुसंज्ञकाः ।  
 धातुत्वालभादयः । गोपायति ।

No. 502.—Let those words be called DHÁTU (i. e. verbal roots,) AT THE END OF WHICH ARE THE (twelve) AFFIXES BEGINNING WITH SAN (III. 1. 5.) and ending with *niś*, which occurs in the aphorism III. 1. 30. (No. 560). Since the words so ending are considered as roots, they take the tense-affixes *laś* &c. The affix *dya* (No. 501) being one of the twelve, we have *gopāyati* "he protects."

आयादय आर्धधातुके वा । ३ । १ । ३१ ।  
 आर्धधातुकविषद्यायामायदयो वा स्युः ।

No. 503.—When it is desired to express one's self WITH AN ÁRDHADHÁTUKA affix, let ÁYĀ AND THOSE THAT FOLLOW IT (in the list of twelve—No. 502), viz.: *tvak*, III. 1. 29., and *niś* (No. 560), be OPTIONALLY affixed.

कास्यनेकाद्य चास् बत्तव्यः । सिटि । चासुकासोराम्बिधायान्मस्य  
नेत्यम् ।

No. 504.—"AM SHOULD BE MENTIONED as the affix OF the verb KÁS 'to shine,' AND OF WHAT verb HAS MORE THAN ONE VOWEL," when *laś* follows.

That the *m* of this affix is not indicatory is ascertained by the direction that *dm* shall be applied to *as* "to sit," and *haś* "to shine," (its application to which would be useless if the *m* were indicatory :—see Nos. 265 and 55).

अतो लोपः । ४ । ४ । ४८ ।

आर्धधातुकोषदेशे यददन्तं तस्यातो लोप आर्धधातुके ।

No. 505.—When an árdhadhátuka affix follows, there is ELISION OF the SHORT A of that which ends in short a at the time when the árdhadhátuka affix is directed to be attached.

आमः । २ । ४ । ८१ ।

आमः परस्य लुक् ।

No. 506.—Let there be a blank (*luk*—No. 209) in the room of what (tense-affix) comes AFTER आM (No. 504).

हृष्ट चानुप्रयुज्यते खिटि । ३ । १ । ४० ।

चामन्तास्त्रिदण्डः कृम्बस्तयोऽनुप्रयुज्यन्ते । तेषां द्वित्यादि ।

No. 507.—AND after what ends with ाm (No. 506), the verbs implied in the *pratyāhāra kṛi* (which is held to imply *kri* "to do," *bhāv* "to become," and *as* "to be"), FOLLOWED BY LIT, ARE ANNEXED.

These auxiliaries undergo reduplication (No. 426) and the other consequences of taking the affixes denoted by *lit*.

उरत । ७ । ४ । ५८ ।

चम्पासच्छवर्षस्यात् । वृद्धिः । गोपायांचकार । द्वित्यात् परत्यायसि प्राप्ते ।

No. 508.—SHORT A is the substitute OF RI (or R̥I) in a reduplicate. Thus the root *kri*, having substituted *vriddhi* by No. 202, becomes *chakāra* (Nos. 488 and 424); and this, subjoined to *gup* (altered by Nos. 501 and 504), gives *gopāyādīchakāra* (Nos. 94 and 97) "he protected."

In forming the dual of this person (*kri+atus*) the change of ri to you first presenting itself, because the aphorism directing it (No. 21) is posterior (No. 132) to that (No. 426) which directs the reduplication—we look forward.

द्विर्वचनेऽचि । १ । १ । ५८ ।

द्वित्यग्निमित्तेऽचि च च चादेशो च द्वित्ये कर्तव्ये । गोपायांघ्रातुः ।

No. 509.—WHEN (an affix beginning with) A VOWEL FOLLOWS, THAT IS A CAUSE OF REDUPLICATION, a substitute shall not take the place of a preceding vowel, whilst the reduplication is yet to be made. But, the reduplication having been made, the substitution may then take place, and thus we have *gopāyādīchakātratuk* "they two protected."

एकाच उपदेशेऽनुदानात् । ७।२।१०।

उपदेशे यो धातुरेकाच्चनुदातस्य तत आर्थातुष्वस्येत्तु ।

छट्टदन्तेयातिहृषीक्षुनुपुश्विहीङ्गिमिः ।

वृह्वृष्टभ्यां च विनेकाचोऽजन्तेषु निहताः स्मृताः ॥

कान्तेषु शक्तेकः । चान्तेषु पच्चमुच्चरिच्छ्वच्छिष्ठिचः एट् । चान्तेषु  
प्रच्छेकः । चान्तेषु त्यच्छनिज्जभज्जमज्जमुच्चप्रस्थामस्यच्छ्युच्छ्युच्छ्य-  
ज्ञविच्छिरस्वज्ञासज्ञात्पृष्ठः पञ्चदश । दान्तेषु अद् तुर् खिद् खिद् तुर्  
नुर् पद्य मिद् विद्य विन्द् शद् सद् स्विद्य स्कन्दिहर्दी षोडश ।  
धान्तेषु कुथ् तुथ् बुध्य बन्ध्य युथ् दथ् राथ् व्यथ् शुध् साध् सिद्य  
एकादश । नान्तेषु मन्यहनो द्वा । पान्तेषु आप् तिप् कुप् तप्  
तिप् तृप्य दृप्य लिप् लृप् षष्ठप्रस्वप्त्तपस्त्रयोदश । भान्तेषु  
यम्भम्भलभस्त्रयः । मान्तेषु गम्मनम्यम्मरमस्त्रत्वारः । शान्तेषु  
कुश् दंश् दिश् दृश् मृश् रिश् दश् लिश्विश्सृशो दश । वान्तेषु  
कृष् त्विष् तुष् द्विष् दुष् गुष्य पिष् विष् शिष् शुष् श्लिष् एकादश ।  
सान्तेषु घस्वसती द्वा । हान्तेषु दह् दिह् तुह् गह् मिह् रह्-  
लिह्वहोऽष्टे ।

अनुदाना हृलन्तेषु धातवस्त्रथिकं शतम् ।

गोपायांचकर्थे । गोपायांचक्षुः । गोपायांचक्षः । गोपायांचक्षारः ।  
गोपायांचकृष । गोपायांचकृम । गोपायांचभूष । गोपायामास । चुगोप ।  
चुगुपतुः । चुगुपः ।

No. 510.—*I;* (No. 433) shall not be the augment of an *ardha-dhātuka* affix coming AFTER WHAT root, IN AN ORIGINAL ENUNCIATION, HAS A SINGLE VOWEL AND IS GRAVELY ACCENTED.

With the exception of roots ending in *u* and *v̄i*, and with the exception of the roots *yu* "to mix," *ru* "to sound," *kahu* "to whet," *sh* "to sleep," *shnu* "to distil," *su* "to praise," *kahu* "to sneeze," *svi* "to increase," *shv̄i* "to fly," and *shv̄i* "to serve," and *v̄i* (*v̄iñ*) "to serve," and *v̄i* (*v̄iñ*) "to choose," what roots, co-

taining a single vowel, are among those that end in a vowel, are called "gravely accented."

(Among monosyllables terminated by consonants, that have their efficient vowels "gravely accented," there are)—of those that end in *k*, one only—viz. *sak* (*saklri*) "to be able:"—of those that end in *ch*, six—viz. *pach* "to cook," *much* "to be free," *rich* "to purge," *vach* "to speak," *vich* "to differ," and *sich* "to sprinkle:"—of those that end in *chh*, one only—viz. *prachchh* "to ask :"—of those that end in *j*, fifteen—viz. *tyaj* "to abandon," *nij* "to cleanse," *bhaj* "to serve," *bhanj* "to break," *bkuj* "to enjoy," *bhrasj* "to fry," *masj* "to merge," *yaj* "to sacrifice," *yuj* "to join," *ruj* "to be sick," *rany* "to colour," *vijir* "to differ," *swanj* "to embrace," *sanj* "to embrace," and *erij* "to abandon :"—of those that end in *d*, sixteen, viz. *ad* "to eat," *kadud* "to pound," *khid* "to be distressed," *chhid* "to cut," *tud* "to torment," *nud* "to send," *pad* "to go," *bhid* "to break," *vid* "to be," *vid* "to consider," *vid* "to acquire," *ead* "to wither," *ead* "to wither," *swid* "to sweat," *skund* "to go," and *had* "to evacuate :"—of those that end in *dh*, eleven, viz. "krudh" "to be angry," *kekudh* "to be hungry," *burdh* "to know," *bandh* "to bind," *yudh* "to fight," *rudh* "to obstruct," *radh* "to accomplish," *vyadh* "to pierce," *stukh* "to be pure," *sdidh* "to accomplish," and *sidh* "to be accomplished :"—of those that end in *n*, two, viz. *man* "to think, and *han* "to kill :"—of those that end in *p*, thirteen, viz. *dp* "to obtain," *kekip* "to throw," *chhup* "to touch," *tap* "to inflame," *tip* "to drop," *trip* "to be satisfied," *drip* "to be proud," *lip* "to smear," *leip* "to disturb," *vap* "to sow," *tap* "to vow," *swap* "to sleep," and *rip* "to creep :"—of those that end in *bh*, three, viz. *yabb* "to copulate," *rabb* "to begin," and *labh* "to acquire ;"—of those that end in *m*, four, viz. *gam* "to go," *nam* "to bow," *yum* "to stop," and *ram* "to sport :"—of those that end in *s*, ten, viz. *krus* "to cry aloud," *dahs* "to bite," *dis* "to show," *dris* "to see," *mris* "to perceive," *ris* "to hurt," *rus* "to hurt," *lis* "to lessen," *vis* "to enter," and *spriś* "to touch :"—of those that end in *sh*, eleven, viz. *bris* "to attract," *twish* "to shine," *tush* "to be satisfied," *devish* "to hate," *dush* "to do wrong," *push* "to cherish," *pish* "to grind," *vish* "to pervade," *stish* "to hurt," *stush* "to dry,"

and *ślīsh* "to embrace:"—of those that end in *s*, two, viz. *ghas* "to eat," and *vas* "to dwell:"—of those that end in *k*, eight, viz. *dah* "to burn," *dih* "to smear," *duh* "to milk," *nah* "to tie," *mih* "to urine," *ruh* "to ascend," *lih* "to lick," and *vah* "to bear."

Thus the gravely accented roots, among those ending in consonants, are a hundred and three.

The root *kṛi*, being gravely accented, falls under this rule and does not take the augment *i*—so that we have *gopáyáñchakartha* "thou didst protect," *gopáyáñchakratuhuk* "you two protected," *gopáyáñchakra* "you protected," *gopáyáñchakára* "I protected," *gopáyáñchakriva* "we two protected," *gopáyáñchaktrima* "we protected." The same tense may be conjugated thus—*gopáyám-bhūva* (No. 507) "he protected," or *gopáyám-dea* "he protected." On the option allowed by No. 503, it may also be conjugated thus—*jugopa* (Nos. 426 and 488) "he protected," *jugupatuh* (No. 486) "they two protected," *jugupuk* "they protected."

स्वरतिद्वयतिधूभूदितो वा । ७।२।४४।

स्वरत्यादेद्वितश्च परस्य बलादेरार्थथातुक्षस्येद्वा स्यात् । चुगो-  
षिथ । चुगोष्य । गोपायिता । गोपिता । गोप्ता । गोपायिष्यति ।  
गोपिष्यति । गोप्त्यति । गोपायतु । चगोपायतु । गोपायेत् ।

No. 511.—*I!* (No. 433) shall be OPTIONALY the augment of an *ārdhadhātuka* affix beginning with *val* coming AFTER the verbs *swṛi* &c.—viz. *swṛi* "to sound," *shú*—whether of the 2nd or 4th class of verbs—Nos. 589 and 669—"to bring forth," and *DHÚ* "to agitate," AND after WHAT root HAS AN INDICATORY LONG Ú. As the root *gupú* has an indicatory ú, it thus makes either *jugopitha* or *jugopitha* "thou didst protect," *gopáyitd* or *gopitd* (No. 503) or *goplá* "he will protect," *gopáyishyati* or *gopishyati* or *gopeyati* "he will protect," *gopáyat* (the option of No. 503 not presenting itself here) "let him protect," *agopáyat* "he protected," *gopáyet* "he may protect."

नेटि । ७।२।४।

इदादो चिचि हस्तनात्य वृद्धिर्ने । अगोपायीत् । अगोपीत् ।  
अगोप्तीत् ।

No 512.—WHEN *sick*, PRECEDED BY IT, follows, *vridhī* (No. 499) shall NOT be the substitute of a root ending in a consonant. Thus we have *agopāyit* or *agopit*, or (when the *i* is omitted under the option allowed by No. 511) *agupesit* "he protected."

मृद्दो मृद्दस्ति । ८ । २ । २६ ।

मृद्दः परस्य सस्य लोपो मृद्दिः । अगोप्ताम् । अगोप्तुः । अगोप्तीः ।  
अगोप्तम् । अगोप्त । अगोप्तम् । अगोप्त्व । अगोप्तम् । अगोपायिष्यत् ।  
अगोपिष्यत् । अगोप्त्यत् । चित्ति चये । १३ । चयति । चित्ताय ।  
चित्तिष्युः । चित्तिष्यः । यक्षाच इति निषेधे प्राप्ते ।

No. 513.—Let there be elision of what *s* comes AFTER a JHAL, WHEN a JHAL FOLLOWS. Thus *agaupiám* "they two protected," *agaupeú* "they protected," *aguupesh* "thou didst protect," *agauptam* "you two protected," *agaupta* "you protected," *agaupeam* "I protected," *agaupewa* "we two protected," *agaup-sma* "we protected," *agopāyishyat* or *agopiehyat* (No. 503) or *agopeyat* (No. 511) "he would protect."

The next verb to be conjugated is *kahi* "to wane," which makes *kahayati* "he wanes," *chikahāya* "he waned," *chikahi-yatuh* (No. 220) "they two waned," *chikahiyukh* "they waned."

A prohibition (of the augment *i*—No. 433) having presented itself in rule No. 510, we look forward.

द्वसूद्वहस्तुद्रुसुश्रुवो लिटि । ७ । २ । १३ ।

आदिभ्य यव लिट इवन स्थादन्यस्मादनिटोऽपि स्यात् ।

No. 514.—It is only AFTER the verbs *kri* &c. viz.—*KRI* "to make," *SHRI* "to go," *BHRI* "to nourish," *VRI* "to choose," *SHU* "to praise," *DRU* "to run," *SRU* "to drop," and *SRU* "to hear," that *i* (No. 433) shall not be the augment, WHEN it is LIT that follows;—after another verb, though it be one (No. 510) that has not *i*, (when followed by a different *ārdhadhatuka* affix,) the augment shall come, (*i* if, beginning with *val*, follows).

अथस्तास्वत् यस्यनिटो नित्यम् । ७।२।६१।

उपदेशेऽजन्तो यो धातुस्तासो नित्यानिट् ततस्यल इण्णन् ।

No. 515.—AFTER a root which ends in A VOWEL in its original enunciation, and which is ALWAYS DEVOID OF the augment if when *tasi* (No. 435) follows,—THAL (No. 424), like *tási*, shall not have the augment if.

उपदेशेऽत्वतः । ७।२।६२।

उपदेशेऽकारवान् यस्तासो नित्यानिट् ततः परस्य थल इण्णन स्यात् ।

No. 516.—When a root (ending in a consonant), WITH SHORT A as its vowel IN THE ORIGINAL ENUNCIATION, is always devoid of the augment if when followed by *tasi*, then *thal*, coming after that root, shall not have the augment if.

ऋतो भारद्वाजस्य । ७।२।६३।

तासो नित्यानिट् ऋदन्तादेव थलो नेहभारद्वाजस्य मते ।  
तेनान्यस्य स्यादेव । अथमच संयहः ।

अजन्तोऽकारवान् वा यस्तास्यनिट् थलि वेह्यम् ।

ऋदन्त ईट्टङ्गित्यानिट् क्राद्यन्यो लिटि सेङ्गवेत् ॥

चिक्षियथ । चिक्षेथ । चिक्षियथुः । चिक्षिय । चिक्षाय । चिक्षय ।  
चिक्षियिव । चिक्षियिम । चेता । चेष्टति । चयतु । अक्षयत् । अक्षयेत् ।

No. 517.—In the opinion of BHÁRADWÁJA, it is only AFTER a root which ends in SHORT RI, always devoid of the augment if when *tasi* follows, that *thal* shall not have the augment if. Hence if should be the augment of any other verb (in Bháradwája's opinion—in deference to which Nos. 515 and 516 are considered optional).

Here follows a couplet containing a synopsis of these rules relating to the augment if. What root ends in a vowel, or (ending in a consonant) has a short a, if it be devoid of if when *tasi* follows, may optionally have if, when *thal* follows. "What ends in short ri

is, under the same circumstances, always devoid of *ī*. Any verb, except *kṛi* &c. (No. 514), should have *ī*, when *lī* follows (the foregoing option in the case of *thal* being borne in mind)."

Thus we have either *chikshayitha* or *chikshetha* " thou didst wane," *chikshiyathuh* " you two waned," *chikshiya* " you waned," *chikshaya* or *chikshaya* " I waned," *chikshiyava* " we two waned," *chikshiyama* " we waned," *kahetā* " he will wane," *kaheṣyati* " he will wane," *kaheyatū* " let him wane," *akshayat* " he waned," *kaheyat* " he may wane."

**अद्यत्सार्वधातुकयोर्दीर्घिः । ७।४।२५।**

**अवन्नाङ्गस्य दीर्घे यादो प्रत्यये न सु कृत्स्यार्वधातुकयोः । शीयात् ।**

No. 518.—Of an inflective base ending in a vowel, the LONG vowel shall be the substitute, when an affix, beginning with the letter *g*, follows; but NOT IF the affix be one of those called KRIT (No. 329) OR a SĀKṢAĀDHĀTUKA. Thus *kaheyat* " may be wane."

**सिचि हृदिः परस्मैपदेषु । ७।२।१।**

**इग्नन्नाङ्गस्य वृद्धिः स्यात् परस्मैपदे सिचि । अद्योषीत् । अद्योष्यत् ।  
तप संतापे । १४ । तपति । तताप । तेषतुः । तेषुः । तेषिथ ।  
ततप्य । तप्ता । तप्यति । तप्तु । अतप्तत् । तपेत् । तप्यात् ।  
अताप्यीत् । अताप्ताम् । अतप्यत् । क्लमु पादविद्येषे । १५ ।**

No. 519.—Let VRIDDHI be the substitute of an inflective base ending in *ī*, WHEN SUCH FOLLOWS AND THE PARASMAIPADA affixes ARE EMPLOYED. Thus *akshaiśhit* " he waned," *aksheṣyat* " he would wane."

The next verb to be conjugated is *tap* (*tapa*) " to burn," which makes *tapati* " he burns," *tatapa* " he burned," *tepatuh* (No. 494) " they two burned," *tepuh* " they burned," *tepiṭha* (No. 495) or (optionally without the augment *ī*—No. 517—) *tataptha* " thou didst burn," *topīd* " he will burn," *tapsyati* " he will burn," *tapatu* " let him burn," *atapat* " he burned," *tapet* " he may burn," *topyāt* " may he burn," *atapseit* (No. 499) " he burned," *atapītām* (No. 513) " they two burned," *atapseyat* " he would burn."

The next verb to be conjugated is *kram* (*kramu*) "to walk."

वा साश्वाश्वसुक्रमुहोमुच्चिष्टिखषः । ३ । १७० ।

गम्यः श्यन् वा कर्तये सार्वधातुके परे । पदे गप् ।

No. 520.—AFTER these verba, in the active voice, viz. BHRAŚ "to shine," BHLĀŚ "to shine," BHRAM "to whirl," KRAM "to walk," KLAM "to be sad," TRĀŚ "to fear," TRŪT "to cut," AND LASH "to desire," there is OPTIONALLY *śyan* (No. 669). On the other alternative there is *śap* (No. 419).

क्रमः परस्मैपदेषु । ७ । ३ । ७६ ।

क्रमो दीर्घः परस्मैपदे शिति । क्राम्यति । क्रामति । चक्राम ।  
क्रमिता । क्रमिष्यति । क्राम्यतु । क्रामतु । चक्राम्यतु । चक्रामतु ।  
क्राम्येत् । क्रामेत् । क्रम्यात् । चक्रमीत् । चक्रमिष्यत् । पा पाने । १६ ।

No 521.—Let a long vowel be the substitute of the vowel of the root KRAM, WHEN an affix with an indicatory & follows, and A PARASMAIPADA. Thus we have optionally (No 520) krāmyati or krāmati "he walks," chakrāma "he walked." kramīta "he will walk," kramishyati "he will walk," krāmyatu or krāmatu "let him walk," akrāmyat or akrāmat "he walked," krāmyet or krāmet "he may walk," krāmyat "may he walk," akramit "he walked", akramishyat "he would walk."

The next verb to be conjugated is *pá* "to drink."

पाग्राध्यास्थापादाण्डश्यर्तिसर्तिश्चदसदां पिबजिग्र-  
धमतिष्ठमनयच्छपश्यर्धैश्चीयसीदाः । ७ । ३ । ७८ ।

पादौनां पिबादयः स्युरित्पञ्चकशादो प्रत्यये । पिबादेषोऽदन्तस्तेन  
न गुणः । पिबति ।

No. 522.—Of the verbs *pá* &c. viz PÁ "to drink," GHRA "to smell," DHMÁ "to blow," SHTHÁ "to stand," MNÁ "to acquire by study," DÁM "to give," DRÍS "to see," BI "to go," SRI "to run," SHAD "to wither," AND SHAD "to decay," let the substitutes be *piba* &c. (viz. PIBA, JIGHRA, DHAMA, TISHTHA, MANA, YACHCHHA, PAKYA, BIJUCHCHA, DHAU, SÍYA, AND SÍDA, when an affix, beginning with an indicatory &, follows (—see No. 419)).

The substitute *piba* ends in short *a* (not in *b*), hence there is not the substitution of *guna* (by No. 485), and we have *pibati* "he drinks."

**आत औ खसः । ७।१।३४।**

पयो ।

No. 523.—AFTER a root ending in LONG ā, there shall be AU instead of KAL (No. 424). Hence *papau* "he drank."

**आते खोप इटि च । हृ । ४।६४।**

**खाद्योरार्थधातुक्योः कृषिदिटोः परयोरातो लोपः । एषनुः ।  
एषुः । एषिय । एषाय । एषयुः । एष । एषो । एषिव । एषिम ।  
एता । यास्यति । पिबतु । अपिबत् । पिबेत् ।**

No. 524.—There shall be ELISION OF LONG ā, when an *ārdha-kātuka* affix follows, beginning with a vowel and having an indicatory *k* or *ā*, AND WHEN the augment IT FOLLOWS. Hence *papatuk* (No. 486) "they two drank," *papuk* "they drank," *papitha* or (without the augment if—517—) *papitha* "thou didst drink," *papatuk* "you two drank," *papa* "you drank," *papau* (No. 523) "I drank," *papiva* "we two drank," *papima* "we drank," *pātā* "be will drink," *pāyati* "he will drink," *pibutu* (No. 522) "let him drink," *apibat* "be drank," *pibet* "he may drink."

**इर्षिङि । हृ । ४।६७।**

**घुसंज्ञकानां मास्यादीनां च यत्वं स्यादार्थधातुके किंति स्तिंडि ।  
देयात् । गतिस्थेति सिद्धो लुक् । अपात् । अपाताम् ।**

No. 525.—Let there be a change to E of the vowel of the verbs called *gha* (No. 662), and of the verbs *mā* "to measure," *sthā* "to stand" &c. (No. 625), WHEN an *ārdha-kātuka* substitute of LIK (No. 465), with an indicatory *k*, FOLLOWS.

Thus *peyāt* "may be drink." As there is elision (*luk*) of sick by No. 473, we have *apāt* "be drank," *apātām* "they two drank."

**आतः । हृ । ४।११०।**

**सिक्कुलिं चादन्तादेव केचुंस् ।**

No. 526.—When elision (*luk*) of *eh* takes place (No. 473), AFTER what ends in LONG ā only *jus* is the substitute of *jiki* (No. 481).

उस्यपदान्तात् । हृ । १ । दहृ ।  
अपदान्तादकारादुषि परदृपमेकादेशः । अपुः । अपास्यत् ।  
स्वे हर्षजये । १० । म्लायति ।

No. 527.—WHEN *us* (No. 526) comes AFTER WHAT a or ā IS NOT FINAL IN A PADA (No. 20), the form of the subsequent vowel shall be the single substitute of both. Thus we have *apā+us* (No. 526) = *apuh* "they drank," *apásyat* "he would drink."

The next verb to be conjugated is *glai* "to be languid," which makes *gláyati* "he is languid."

आदेच उपदेशेऽश्रिति । हृ । २ । ४५ ।  
उपदेशे एवनस्य धातोरात्मं न तु शिति । अस्तो । म्लाता । अप-  
स्यति । म्लायतु । अम्लायत् । म्लायेत् ।

No. 528.—There shall be a substitution of LONG ā for the final OF WHAT ROOT, IN THE ORIGINAL ENUNCIATION, ENDS IN ECH; but NOT IF an affix with AN INDICATORY ś (such as *śap*) FOLLOWS. Thus as *śap* (No. 419) is not affixed when *liś* (No. 432) follows, the āi of *glai* becomes ā, and then, by Nos. 523 and 41, we have *jaglau* "he was languid," *glátā* "he will be languid," *glásyati* "he will be languid," *gláyatu* "let him be languid," *agláyut* "he was languid," *gláyet* "he may be languid."

वान्यस्य संयोगादेः । हृ । ४ । हृट ।  
घुमास्यादेरन्यस्य संयोगादेर्थातोरात् यत्वं वार्धधातुके शिति  
लिहि । म्लेयात् । म्लायात् ।

No. 529.—Let there be OPTIONALY a change to e of the long ā OF any OTHER root, BEGINNING WITH A CONJUNCT consonant, than the roots called *ghu*, and the roots *ma*, *tha*, &c. (No. 625), when an *ārdhadháktubh* substitute of *liś*, with an indicatory ś (No. 465), follows. Thus we have *gleyt* or *gléyāt* (No. 528) "may he be languid."

यमरमनमाता॑ सक् च । ७।२।७३।

यवां सक् स्यादेभ्यः सिच इट् स्यात् परस्मेषदेषु । अस्लासीत् ।  
परस्मास्यत् । द्वृ कोटिल्ये । १८ । द्वृति ।

No. 530.—Of these, viz. of the verbs YAM “to restrain,” RAM “to sport,” NAM “to bow,” AND what roots end in LONG ā, let SAK be the augment; AND let if be the augment of *sich* coming after these, when the *parasmaipada* affixes are employed. Thus *aglásit* (No. 479) “he was languid,” *aglásyat* “he would be languid.”

Then next verb to be conjugated is *kuru* “to bend,” which makes *kvarati* “be bends.”

ज्ञातव्य संयोगादेर्गुणः । ७।४।१०।

ज्ञातव्य संयोगादेर्गुण्य गुणो लिटि । उपथाया वृद्धिः ।  
ज्ञातुर् । ज्ञातुरुः । ज्ञातुरुः । ज्ञातुर्यः । ज्ञातुरुः । ज्ञातुर् । ज्ञातुर् ।  
ज्ञातुर् । ज्ञातुरिव । ज्ञातुरिम । द्वृता॑ ।

No. 531.—Let GUNA (notwithstanding Nos. 486 and 487) be the substitute OF WHAT inflective base ENDS IN SHORT RI AND BEGINS WITH A CONJUNCT consonant, when if follows.

After substituting *vriddkī* for the penultimate, by No. 489, we have *jahvadra* “he bent,” *jahvaratuh* “they two bent,” *jahvaruh* “they bent,” *jahvartha* “thou didst bend,” *jahvarathuh* “you two bent,” *jahvara* “you bent,” *jahvāra* or *jahvara* (No. 490) “I bent,” *jahvariva* “we two bent,” *jahvarima* “we bent,” *kvaratā* “he will bend.”

ज्ञातव्योः स्ये । ७।२।७०।

ज्ञातो हन्तेरव स्यस्येट् । द्वृतिष्यति । द्वृतुः । ज्ञातुरत् । द्वृतेत् ।

No. 532.—Let if be the augment OF SYA (No. 435) AFTER what ends in SHORT RI, AND after the verb HAN “to kill.” Thus *kvarishyati* “he will bend,” *kvaratu* “let him bend,” *akvarat* “he bent,” *kvarat*, “he may bend.”

मुखोऽर्तिसंयोगादोः । ७।४।२८।

अतैः संयोगादेव्वदन्तस्य च गुणो यक्षि यादार्थार्थातुके स्त्रिः च । शूर्यात् । अद्वार्षीत् । अद्वारिष्यत् । शु शब्दे । १३ ।

No. 533.—Let GUNĀ be the substitute of the verb श्री “to go,” AND OF WHAT BEGINS WITH A CONJUNCT consonant and ends with short री, when यक्ष (No. 801) or an अर्धाधातुका substitute of लिन् (No. 465), beginning with य, follows. Thus हवार्यत् “may be bend,” अवार्षित् “he bent,” अवारिष्यत् “he would bend.”

The next verb to be conjugated is श्रु “to hear.”

श्रुवः शू च । ३ । १ । ७४ ।

शुवः शू इत्यादेषः स्यात् । स्तुप्रत्ययस्य । श्वोति ।

No. 534.—Of श्रु let श्री be the substitute, AND let there be the affix श्रु (No. 687). Thus we have श्रिनोति (No. 235) “he hears.”

सार्वधातुकमपित् । १ । २ । ४ ।

अपित् सार्वधातुकं छिद्रत् । शृणुतः ।

No. 535.—A SÁRVADHÁTUKA affix, WITHOUT AN INDICATORY P, shall be like what has an indicatory न (No. 467). Hence श्रिप्रापतः “they two hear.”

हुश्नुवोः सार्वधातुके । ५ । ४ । ८७ ।

हुश्नुवोरनेकाद्यसंयोगपूर्वस्योष्यस्य यज्ञ स्यादचि सार्वधातुके । शृणवन्ति । शृणोषि । शृणुयः । शृणुय । शृणोमि ।

No. 536.—WHEN A SÁRVADHÁTUKA affix, beginning with a vowel, FOLLOWS, let there be a semi-vowel in the root or the न of the verb HU “to sacrifice,” AND of what ends in श्रु (No. 687), when a conjunct consonant does not precede, and there are more vowels than one in the word. Thus we have श्रिनोक्ति “they hear,” श्रिनोक्ति “thou hearest,” श्रिनुपतः “you two hear,” श्रिनुपथा “you hear,” श्रिनोमि “I hear.”

दोपस्यास्यान्यतरस्यां न्वोः । ५ । ४ । १०७ ।

संयोगपूर्वस्य प्रत्ययोक्तारस्य लोपो श्वा न्वोः एत्योः । शृणु ।

शृणुवः । शृण्मः । शृणुमः । शुण्माव । शुण्मुवतुः । शुण्मुवः ।  
शुण्माव । शुण्मुवतुः । शुण्मव । शुण्माव । शुण्मव । शुण्मुम । शोता ।  
शोष्यति । शष्णोतु । शष्णुताम् । शष्णवन्तु ।

No. 537.—AND let there be OPTIONALLY ELISION OF THIS—i.e. of the *u* of an affix not preceded by a conjunct consonant—WHEN MOR V FOLLOWS. Thus we have śriṇwah or śriṇuvah “we two bear,” śriṇmah or śriṇumah “we hear,” śuṭrāva “he heard,” śuṭruvatuḥ “they two heard,” śuṭruvuh “they heard,” śuṭrotha “thou didst hear,” śuṭruvahuh “you two heard,” śuṭruva “you heard,” śuṭrāva “I heard,” śuṭruva “we two heard,” śuṭruva “we heard,” śrotā “he will hear,” śroshyati “he will hear,” śriṇotu “let him bear,” śriṇulam “let the two bear,” śriṇwantu “let them bear.”

उत्तम प्रत्ययादसंयोगपूर्वात् । ६ । ४ । १०६ ।

चर्ष्ण्योगपूर्वात् प्रत्ययोत्ते हेतुक् । श्यु । शष्णुतात् । शृणुताम् ।  
श्युत । शुण्मावदेशो । श्यवानि । शुण्माव । शुण्माम । चश्योत् ।  
चश्युलुताम् । चश्यवन् । चश्योः । चश्युतम् । चश्युत ।  
चश्युतम् । चश्युव । चश्युव । चश्यूम । चश्युम । शुण्मात् ।  
शुण्माताम् । शृण्युः । शृण्याः । शृण्यातम् । शृण्यात । शृण्याम् ।  
शृण्याव । शृण्याम । शृण्यात् । चश्योषीत् । चश्योष्यत् । गम्भ गतो । २० ।

No. 538.—AND let there be elision (*luk*) of *hi* (No. 447), coming AFTER the SHORT U OF AN AFFIX NOT PRECEDED BY A CONJUNCT consonant. Thus śriṇu “bear thou,” śriṇulati (No. 444) “mayst thou bear,” śriṇutam “do you two bear,” śriṇuta “bear ye.” The augment derived from No. 450 causes the substitution of *guna* by No. 420, and *av* having been substituted for this by No. 29, we have śriṇaváni “let me hear,” śriṇaváva (Nos. 450 and 455) “let us two bear,” śriṇaváma “let us hear,” aśriṇot (No. 458) “be heard,” aśriṇutam “they two heard,” aśriṇwan (No. 536) “they heard,” aśriṇot “thou didst bear,” aśriṇutam “you two heard,” aśriṇutin “you heard,” aśriṇoram “I heard,” aśriṇva (No. 537) or aśriṇvus “we two heard,” aśriṇma or aśriṇuma

"we heard," śrīṇuyāt (No. 460 and 461) "he may hear," śrīṇuyātām "they two may hear," śrīṇuyuk (No. 461 and 527) "they may hear," śrīṇuyād "thou mayst hear," śrīṇuyātām "you two may hear," śrīṇuyāta "you may hear," śrīṇuyātām "I may hear," śrīṇuyāva "we two may hear," śrīṇuyātām "we may hear," śrīṇyāt (No. 466, 467, and 518) "may he hear," aśrauṣyāt (No. 479, 480, and 519) "he heard," aśrauṣyāt "he would bear."

The next verb to be conjugated is gam (gaml̥i) "to go."

**इषुगमियमां छः । ७।३।७७।**

एषां छः शिति । गच्छति । चगाम ।

No. 539.—Let CHHA be the substitute of the finals of these viz. ISH "to wish," GAM "to go," AND YAM "to restrain," when an affix, having an indicatory ā, follows. Thus (when ṣap—No. 419—follows) we have gachchhati "he goes," but the substitution does not take place (No. 432) in jagāma "he went."

**गमहनयनखनघसां खापः द्वित्यनछि । ६।४।६८।**

यवामुपथाया लोपोऽचादो कूडिति न त्वचि । चम्मतुः । चम्मुः ।  
चगमिथ । चगन्थ । चम्मथुः । चम्म । चगाम । चगम । चम्मित ।  
चम्मिम । गन्ता ।

No. 540.—Let there be ELISION OF the penultimate of these, viz. GAM "to go," HAN "to kill," JAN "to produce," KHAN "to dig," AND GHAS "to eat", WHEN ANY affix, EXCEPT AṄ (No. 542), FOLLOWS, BEGINNING WITH A VOWEL AND DISTINGUISHED BY AN INDICATORY K OR Ā. Thus we have jagmatuh (No. 486) "they two went," jagmuh "they went," jagamitha (No. 517) or jagamithā "thou didst go," jagmathuh "you two went," jagma "you went," jagāma or jagama (No. 490) "I went," jagmiva (No. 433) "we two went," jagmima "we went," ganā (No. 510) "be will go."

**गमेरिट् परस्मैपदेषु । ७।२।५८।**

गमेः शादेरार्थधातुकस्येट् परस्मैपदेषु । गमिष्यति । चगाम ।  
चगमत् । गच्छत् । गम्यात् ।

No. 541.—Let *it* be the augment of an *ārdhadhātuka* affix beginning with *a*, coming AFTER the verb GAM “to go,” WHEN THE PARASMAIPADA terminations ARE EMPLOYED. Thus *gamishyati* “he will go,” *gachchhatu* (No. 539) “let him go,” *agachchhat* “he went,” *gachchhet* “he may go,” *gamyat* “may he go.”

पुषादिष्युताद्विदितः परस्मैपदेषु । ३ । १ । ५५ ।

शन्त्विक्तरव्युषादेष्युतादेल्लितिर्व एस्य ल्लेर्ह परस्मैपदेषु ।  
अगमत् । अगमिष्यत् ।

इति परस्मैपदप्रक्रिया ॥

No. 542.—Let *ah* be the substitute of *chli* (No 471), coming AFTER the roots PUSH “to nourish” ETC., which have the class-affix (*vibarana*) *śyan*, (i. e. which belong to the 4th conjugation—(No. 669), AND after the roots DYUT “to shine” &c., AND after THOSE WHICH (like *gamlri*) HAVE AN INDICATORY *LRI*, WHEN THE PARASMAIPADA terminations ARE EMPLOYED. Thus *agamat* “he came,” *agamishyat* (No. 541) “he would come.”

So much for the conjugation of those verbs of the first class which take the parasmaipada terminations.

The next verb to be conjugated, viz. *edh* “to increase,” takes the *ātmakopada* terminations.

यथ चूङ्गो । १ ।

ठित आत्मनेपदानां टेरे । ३ । ४ । ७६ ।

ठितो स्त्यात्मनेपदानां टेरेत्वम् । यथते ।

No. 543.—Let there be a change to *z* OF the *ti* (No. 52) OR THE *ĀTMAKOPADA* substitutes OF WHAT *t* (No. 404) HAS AN INDICATORY *t*. Thus *edh+ta* (Nos. 407 and 419) becomes *edhatate* “he increases.”

आतो छितः । ७ । २ । ८१ ।

ज्ञातः एस्य छितामात्मारस्य इयं स्यात् । यथेते । यथन्ते ।

No. 544.—Let there be *iy* in the room OF THE *A* OF WHAT affix HAS AN INDICATORY *f* (No. 535) and comes after short *a*. Thus *edhets* (No. 463) "they two increase," *edhants* (No. 421) "they increase."

यासः से । ३ । ४ । ८० ।

टितो लस्य यासः से स्यात् । यथसे । यथेष्वे । यथाद्ये । चतो  
गुणे । यथे । यथाबद्वे । यथामहे ।

No. 545.—Let *se* be the substitute OF THÁS, the substitute of an *l* that has an indicatory *f*. Thus *edhase* "thou increasest," *edheths* (No. 544) "you two increase," *edhadhws* "you increase." When *guna* comes after short *a* (No. 300), the *guna* alone is the substitute—thus *edha+e* (No. 543)=*edhe* "I increase," *edhadhwa* (No. 422) "we two increase," *edhadhmake* "we increase."

इजादेश्वं गुरुमतोऽवच्छः । ३ । १ । ३५ ।

रचादियाधातुगुरुमानुच्छत्यन्यस्तत आम् स्याल्लिटि ।

No. 546.—When *li* follows, let there be *dm* (No. 504) AFTER THAT root WHICH, being OTHER THAN the root विच्चिहा "to go," BEGINS WITH ICH AND HAS A HEAVY vowel (No. 483 and 484).

आमप्रत्ययवत् कुञ्जोऽनुप्रयोगस्य । १ । ३ । ५५ ।

आम् प्रत्ययो यस्मादित्यतद्रुणसंविज्ञानो बहुव्रीहिः । आमकूर्त्या  
तुल्यमनुप्रयुज्यमानात् कुञ्जोऽप्यात्मनेषदम् ।

No. 547.—The word "dm-pratyaya," in this aphorism, meaning "that after which the affix dm (No. 504) comes," is a compound, of the kind termed *Bahuvrishi* (No. 1034), denoting that which does not exhibit (to one's perception) the characteristic implied in the name. LIKE the verb THAT TAKES THE AFFIX ÁM (if the verb be conjugated with the *átmanspada* terminations), so let the *átmanspada* terminations be those OF the verb क्षि when SUBJOINED thereto (as an auxiliary).

[ Among *Bahuvrishi* compounds, the Sanskrit grammarians distinguish those denoting that of which the matters implied in the name are perceived along with the thing itself (*tadguna-savivijñána*) from those denoting what is otherwise (*atadguna-savivijñána*).

na). The stock illustration of the former kind is "dīrgha-karnam ānaya"—i. e. "bring Long-ear"—where the long ears accompany and mark the individual; and of the latter kind, "dṛishṭa-sāgaram ānaya"—i. e. "bring him that has seen the ocean"—where the ocean does not accompany the man, nor enable you to recognise him among a group of persons who have never seen it. The term "ām-pratyaya" above-mentioned, i. e. "that which has the affix ām," is of the latter description. We are told that the auxiliary is to take the same tense-affixes as "that which has the affix ām;" but the verb, when we look at any part of it (such as edhāt) with a tense-affix, has no ām then visible—the ām, when present, causing (No. 506) the elision of the tense-affixes.]

**पिट्ठस्त्रयोरेश्विरेष् । इ । ४ । ८१ ।**

**स्त्रिदेश्योस्त्रयोरेश्विरेषो स्तः । यथांचक्रे । यथांचक्राते । यथांचक्रिरे । यथांचक्रुवे । यथांचक्राये ।**

No. 548.—ES AND ISCH are the substitutes OF T AND JH, the substitutes OF LT. Thus we have edhāñchakre "he increased," edhāñchabritte "they two increased," edhāñchabrire "they increased," edhāñchakrihre "thou didst increase," edhāñchakrātis "you two increased."

**इयः यीधंसुल्लिटां धोऽन्नात् । ट । इ । ७८ ।**

**इहन्नाद्युत् परेणां यीधंसुल्लिटां धस्य ठः । यथांचक्रुवे । यथांचक्रमहे । यथांचभूव । यथामास । यथिता । यथितारो । यथितारः । यथितासे । यथितासाये ।**

No. 549—Let there be cerebral *sh* in the room OF the dental *dm* OF the termination *śikhwam* (No. 555), AND of a substitute OF LU<sup>2</sup> AND LT, COMING AFTER AN INFLECTIVE BASE THAT ENDS IN one of the letters of the *pratyahāra* IX. Thus edhāñchakrihre "you increased," edhāñchakre "I increased," edhāñchabrire "we two increased," edhāñchakrimake "we increased." This tense may be formed thus also—edhāmbabbhūva (No. 507) or edhāmde. Then, edhitā "be will increase," edhitārau "they two will increase," edhitārak "they will increase," edhitās (No. 545) "thou wilt increase," edhitādhis "you two will increase."

**धि च । ८ । २ । २५ ।**

धादो प्रत्यये सस्य लोपः । यथिताथ्ये ।

No. 550.—AND WHEN an affix beginning with DH FOLLOWS, let there be elision of s. Thus *edhitādhwas* "you will increase."

**इ एति । ७ । ४ । ५२ ।**

तासुस्योः सस्य इः स्यादेति परे । यथिताहे । यथितास्वहे । यथितास्महे । यथिष्यते । यथिष्यते । यथिष्यन्ते । यथिष्यते । यथिष्यते । यथिष्यद्ये । यथिष्ये । यथिष्यावहे । यथिष्यास्महे ।

No. 551.—Let h be the substitute of the s of tis and of the verb as "to be," WHEN E FOLLOWS. Thus *edhitāhe* "I will increase," *edhitāwahē* "we two will increase," *edhitāmake* "we will increase," *edhishyate* "he will increase," *edhishyate* (No. 544) "they two will increase," *edhishyantē* "they will increase," *edhishyase* "thou wilt increase," *edhishyate* "you two will increase," *edhishyadhwē* "you will increase," *edhishye* "I will increase," *edhishyāvahē* "we two will increase," *edhishyāmake* "we will increase."

**आमेतः । ३ । ४ । ६० ।**

लोट एत चाम् । यथताम् । यथेताम् । यथनताम् ।

No. 552.—Let there be AM in the room or the E (No. 543) of lot. Thus *edhatām* "let him increase," *edhatām* (No. 544) "let the two increase," *edhantām* "let them increase."

**सवाभ्यां वाभौ । ३ । ४ । ६१ ।**

सवाभ्यां परस्य लोडेतः क्लमाद्वामो रसः । यथस्य । यथेताम् । यथनताम् ।

No. 553.—In the room of the e of a substitute of lot coming AFTER S OR V, there are v AND AM respectively. Thus (instead of *edhasse*) *edhasva* "do thou increase," *edhetām* (No. 552) "do you two increase," *edhadhwam* (Nos. 543 and 553) "do you increase."

**शत रे । ३।४।६३।**

लोकुमस्य । यथे । यथावहे । यथामहे । आटस्व । येधत ।  
येथेताम् । येधन्त । येधयाः । येथेयाम् । येधध्यम् । येथे । येधा-  
वहि । येथामहि ।

No. 554.—Let *AI* be the substitute of *e* forming part of the "highest" personal affix substituted for *lof*. Thus *edhai* "let me increase," *edhávahai* "let us two increase," *edhámahai* "let us increase," and then *át* (No. 478) is prefixed to make (*á+edhata=*) *aidhata* (No. 218) "he increased," *aidhetádm* (No. 544) "they two increased," *aidhanta* (No. 421) "they increased," *aidhathák* "thou didst increase," *aidhathám* "you two increased," *aidhadhwam* "you increased," *aidhe* "I increased," *aidhávahi* (No. 422) "we two increased," *aidhámahi* "we increased."

**सिठः सीयुट् । ३।४।१०२।**

ख्लेषः । यथेत । येथेयाताम् ।

No. 555.—Let *síruṭ* be the augment of *LIÁ*. There is elision of the *s* by No. 461.—The *y* is elided by No. 463. Thus we have *edheta* "he may increase," *edheyádám* "they two may increase."

**झस्व रन् । ३।४।१०५।**

सिठः । यथेरन् । यथेयाः । यथेयायाम् । यथेध्यम् ।

No. 556.—Let *RAN* be the substitute of *JH* in the room of *liá*. Thus *edheran* (No. 555) "they may increase," *edhethák* "thou mayst increase," *edheyádham* "you two may increase," *edhedhwam* "you may increase."

**इटोऽत् । ३।४।१०६।**

सिठदेश्य । यथेय । यथेवहि । यथेमहि ।

No. 557.—Let SHORT *A* be in the room of *IT*, the substitute of *liá*. Thus *edheya* (No. 555) "I may increase," *edhevahi* "we two may increase," *edhemaki* "we may increase."

**सुदतिबोः । ३।४।१०७।**

लिङ्गस्तथोः सुट् । यलोपः । आर्थधातुकत्वात् सलोपो न । येधिष्ठीष्टु ।  
येधिष्ठीयास्ताम् । येधिष्ठीरन् । येधिष्ठीष्टुः । येधिष्ठीयास्ताम् ।  
येधिष्ठीध्वम् । येधिष्ठीय । येधिष्ठीष्टुः । येधिष्ठीमहि । येधिष्टु ।  
येधिष्ठास्ताम् ।

No. 558.—Let *sut̄* be the augment OF T AND TH, when part of a substitute of *lin̄*. The augment *sīyus̄* also is obtained from No. 555. The *y* (of *sīyus̄*) is elided by No. 463. As the substitutes of *lin̄*, in the sense of benediction, are *ārdhadhātuka* (No. 465), the elision of the *s* (of *sīyus̄* and *suf̄*), directed by No. 461, does not take place. Thus we have *edh+i* (No. 433) + *sī+sta*, which, by Nos. 169 and 78, becomes *edhishishīṣṭa* "may be increase," *edhishīṣṭādām* "may they two increase,"—then, as *suf̄* does not come except before t or th, *edhishishīṣṭa* (No. 556) "may they increase," *edhishishīṣṭhāḥ* "mayst thou increase," *edhishīṣṭādām* "may you two increase," *edhishīṣṭwām* "may you increase," *edhishīṣṭya* (No. 557) "may I increase," *edhishīṣṭvāki* "may we two increase," *edhishīṣṭmahi* "may we increase," *aidhishīṣṭa* (Nos. 478, 471, 472, 433, and 169) "he increased," *aidhishīṣṭādām* "they two increased."

### आत्मनेपदेष्वनतः । ७।१।५ ।

अनकारात् परस्यात्मनेपदेष्व फस्यात् स्यात् । येधिष्टत । येधिष्टुः ।  
येधिष्टाम् । येधिष्टुम् । येधिष्टि । येधिष्टव्हि । येधिष्टमहि ।  
येधिष्ट्यत । येधिष्ट्येताम् । येधिष्ट्यन्त । येधिष्ट्यथा । येधिष्ट्येयाम् ।  
येधिष्ट्यध्वम् । येधिष्ट्ये । येधिष्ट्याव्हि । येधिष्ट्यामहि । कमु  
कान्तो । २ ।

No. 559—Let there be at in the room of *jh*, NOT coming AFTER the vowel A, WHEN the terminations are THE ÁTMANE PADÁ. Thus *aidhishata* "they increased," *aidhishīṣṭhāḥ* "thou didst increase," *aidhishīṣṭādām* "you two increased," *aidhishīṣṭwām* (Nos. 549 and 550) "you increased," *aidhishīṣṭi* "I increased," *aidhishīṣṭvāki* "we two increased," *aidhishīṣṭmahi* "we increased," *aidhishīṣṭyata* "he would increase," *aidhishīṣṭādām* (Nos. 544, 535, and 463) "they two would increase," *aidhishīṣṭyanta* "they would increase," *aidhishīṣṭya-*

sthā " thou wouldest increase," aidhishyethām " you two would increase," aidhishyadhwam " you would increase," aidhishye " I would increase," aidhishyavati (No. 422) " we two would increase," aidhishyāmaki " we would increase."

The next verb to be conjugated is *kam* (*kamu*) " to desire."

**कमेष्ठिं॑ । ३ । १ । ३० ।**

**स्वाये॑ । दिव्यात् तद् । कामयते॑ ।**

No. 560.—Let the affix *ṇiñ* (leaving *ni*) come AFTER the root **KAM** " to desire," without altering the meaning (No. 502). As the affix has an indicatory *ñ*, the *dīmanepada* terminations (*tuñ*—No. 409) are employed (No. 410). Thus we have *kāmayate* (Nos. 489 and 420) " he desires."

**आयामन्तास्वायेत्न्यषुषु । ह । ४ । ५५ ।**

**गु देर्य । कामयाचले । आयादय इति षिठ् वा । चक्षमे॑ ।  
चक्षमाते॑ । चक्षमिरे॑ । चक्षमिषे॑ । चक्षमाथे॑ । चक्षमिदु॑ । चक्षमे॑ ।  
चक्षमिवहे॑ । चक्षमिमहे॑ । कामयिता॑ । कामयितासे॑ । कमिता॑ ।  
कामयित्यते॑ । कमित्यते॑ । कामयताम् । चक्षामयत । कामयेत ।  
कामयितीषु॑ । कमितीषु॑ ।**

No. 561.—Let **AY** be the substitute of *ni*, WHEN these—viz. **ĀM** (No. 504), **ĀNTA**, **ĀLU**, **ĀYYA**, **ITNU**, AND **ISHNU** (—affixes, of which there is no further mention made in this grammatical compendium —) FOLLOW. Thus *kāmayāñchakre* " he desired." In cases where, as in the 2nd pret, the affixes are *ārdhadhātuka* (No. 432), the *ṇiñ* (No. 560), by No. 503, is optional:—thus we may have *chakame* " he desired," *chakamātē* " they two desired," *chakamire* (No. 548) " they desired," *chakamishe* " thou didst desire," *chakamāthē* " you two desired," *chakamidhus* (No. 549) " you desired," *chakama* " I desired," *chakamivahē* " we two desired," *chakamimake* " we desired," *kāmayitā* " he will desire," *kāmayitāsē* " thou wilt desire," again (without *ṇiñ*) *kamitā* " he will desire," *kāmayishyate* or *kamishyate* " he will desire," *kāmayatām* (No. 552) " let him desire," *akāmayata* " he desired," *kāmayeta* " he may desire," *kāmayishkṣe* or *kamishkṣe* (No. 558) " may he desire."

गिश्रिद्रुसुभ्यः कर्तरि चडः । ३ । १ । ४८ ।

गृन्तात् श्यादिभ्यश्च लोक्युक्त्युक्त्युक्तिः । कामि चत इति स्त्रिये ।

No. 562.—AFTER what ends in *ni* (No. 560), AND AFTER the verbs *sri* &c. i. e. *SRI* "to serve," *DEU* "to run," AND *SRU* "to drop," let *CHAṄ* be the substitute of *chati* (No. 471), WHEN *ka* follows SIGNIFYING AN AGENT. The case then standing thus—viz: *kāmi+ata*, we look forward.

येरनिटि । ६ । ४ । ५१ ।

चनिष्ठादावाधंयातुके येलोपः ।

No. 563.—Let there be elision OF *ni*, WHEN an *ardhadhātuka* affix, NOT beginning WITH the augment *it*, FOLLOWS. Thus, in the 3rd pret., we find at this stage *kām+ata*.

यौ चखपधाया छस्यः । ७ । ४ । १ ।

चहूपरे यो यद्गङ्गं तस्योपथाया छस्यः ।

No. 564.—Let there be A SHORT vowel in the room OF THE PENULTIMATE letter of an inflective base, WHEN *ni*, FOLLOWED BY *CHAṄ* (No. 562), is affixed. Thus we get *kam+ata*.

चहिं । ६ । १ । ११ ।

चनभ्यासधात्यवयवस्येकाचः प्रथमस्य द्वे स्तोऽवादेत्रितीयस्य ।

No. 565.—WHEN *CHAṄ* FOLLOWS, there are two in the room of the first portion, containing a single vowel, of an unreduplicated root—but (the reduplication is) of the second portion of a root that begins with a vowel. Thus we get (by No. 488) *chakam+ata*.

सन्ध्याघुनि चहुपरेऽनन्तोपे । ७ । ४ । ६३ ।

चहूपरे यो यद्गङ्गं तस्य योऽभ्यासो सघुपरस्तस्य सनीय कार्ये स्यायवाधम्लोपेऽसति ।

No. 566.—Let the effect be LIKE as if *SAX* (No. 752) had followed, on the reduplicate, if FOLLOWED BY A LIGHT vowel (No. 482), of an inflective base to which *ni*, FOLLOWED BY *CHAṄ*, is affixed—PROVIDED THERE IS NOT THE ELISION OF any letter in the *pratyākāra* AS occasioned by the affixing of *ni* (as, for example, under the provisions of No. 505, there is).

सन्धितः । ७ । ४ । ७६ ।

चक्ष्यासुस्यात् इत् सनि ।

No. 567.—Let short i be the substitute of the SHORT A of a reduplicate, WHEN SAM FOLLOWS. Thus (No. 566) we get chikum + etc.

दीर्घा संधेः । ७ । ४ । ८४ ।

संधोरभ्यासस्य दीर्घः सन्वद्ग्राविष्यते । अचोक्तमत । शिष्ठभावयते ।

No. 568.—Let there be A LONG vowel in the room OF A LIGHT (vowel of a) reduplicate, in a case where the state of things is as if the affix were sam (No. 566). Thus we have finally (No. 457) akshamata "be desired."

On the alternative (allowed by No. 503) of there not being the affix शि॒ते, the rule following applies.

कमेष्ट्रेष्ट्रह वायः । अक्षमत । अक्षमिष्यत । अक्षमिष्यत ।  
अय गतो । ३ । अयते ।

No. 569.—“CHAI SHOULD BE STATED to be the substitute of CHLI coming AFTER the verb KAM.” Thus we have uchakamata “be desired,” akamayishyata or akamishyata (No. 503) “he would desire.”

The next verb to be conjugated is ay (aya) “to go,” which makes ayate “he goes.”

उपसर्गस्यायती । ८ । २ । १६ ।

अयतावुपसर्गस्यरेफस्य लत्यम् । प्रायते । पलायते ।

No. 570.—There is a substitution of l for the r OF AN UPASARAGA (No. 47), WHEN the verb AY FOLLOWS. Thus pru+ayate=plāyate “he flees,” parā+ayate=palāyate “he flees.”

द्वायासख । ३ । १ । ३७ ।

अय चाम् लिटि । अयांस्त्रे । अयिता । अयिष्यते । अयताम् ।  
अयत । अयेत । अयिष्येतु ।

No. 571.—And AFTER these—i. e. DAY “to give,” AY “to go,” AND ÁS “to sit,”—let there be *ām*, when *līt* follows. Thus *ayádchakre* “he went,” *ayítá* “he will go,” *ayishyate* “he will go,” *ayatám* (No. 552) “let him go,” *áyata* “he went,” *ayeta* “he may go,” *ayishishṭa* (No. 558) “may he go.”

**विभाषेटः । ८ । ३ । ७६ ।**

इणः परो य इट् ततः परेषां शीध्यंलुह्लिटां धस्य वा ढः ।  
अयिषीध्यम् । अयिषीद्वम् । आयिषृ । आयिध्यम् । आयिद्वम् ।  
आयिष्यते । दुन दीप्तो । ४ । दोतते ।

No. 572.—Cerebral *dh* (see No. 549) is OPTIONALLY the substitute of the dental *dh* of *shūlhawam*, or of a substitute of *luk* or *lit*, coming AFTER the augment it that follows one of the letters of the *pratyáháru in*. Thus *ayishidhwum* or *ayishidhwam* “may you go,” *áyishṭa* (Nos. 478, 471, &c.) “he went,” *áyidhwam* or *áyidhwum* “you went,” *áyishyutu* “he would go.”

The next verb to be conjugated is *dyut* (*dyuta*) “to shine,” which makes *dyotate* (Nos. 419 and 420) “he shines.”

**चुतिस्वाप्योः संप्रसारणम् । ७ । ४ । ६७ ।**

चन्योरभ्यासस्य संप्रसारणं स्यात् । दिद्युते ।

No. 573.—Let there be A VOWEL in the room of the semi-vowel (No. 281) of the reduplicate of these two verbs—viz. DYUT “to shine,” AND SWÁPI “to cause to sleep.” Thus *didyute* “he shone.”

**द्युद्यो लुडि । १ । ३ । ८१ ।**

द्युतादिभ्यः परस्मेपदं वा लुडि । पुषादीत्यह् । अद्युतत् ।  
अद्योतिषृ । अद्योतिष्यते । एवं श्विता द्यै । ५ । विमिदा  
द्वेहने । ६ । विष्विदा द्वेहनमोषनयोः । ० ।—मोहनयोरित्येके ।  
विष्विदा वेत्येके । हृष दीप्तावभिग्रीतो च । ८ । घुट परिवर्तने । १ ।  
शुभ दीप्तो । १० । शुभ संवलने । ११ । शुभ तुभ हिंसायाम् । १२  
१२ । मंसु भंसु ध्वंसु चवसंसने । १४ । १५ । १६ । ध्वंसु गतो । १० ।  
मंसु विस्वाये । १८ । वृतु वर्तने । १९ । वर्तते । वपृते । वर्तिता ।

No. 574.—AFTER the verbs DYUT, &c. the *parasmaipada* terminations may optionally be the substitutes, WHEN LUṄ is affixed. Then, by No. 542, ak̄ is in this case substituted for the chi (No. 471). Thus we have *adyutat*, or, on the alternative, *adyotishṭa* (Nos. 472, 433, and 169) "he shone," *adyotishyata* "he would shine."

In the same way are treated śvit (*śvitā*) "to be white," mid (*nimidā*) "to be unctuous," *shwid*; (*nishwidā*) "to be unctuous" and "to quit"—or, as some say—"to fascinate"—while others again say that it is not this verb, but *kahwid* (*nīkshwidā*) "to be unctuous—to liberate" that comes under the rule, *ruch* (*rucha*) "to shine—to please," *ghuf* (*ghuṣa*) "to exchange," *tubh* (*śubha*) "to be beautiful," *kathubh* (*kathubha*) "to shake," *nabh* (*nubha*) and *tubh* (*tubha*) "to hurt," *erahs* (*erānsu*), *bhrāns* (*bhrānsu*), and *dhwāns* (*dhwānsu*), "to fall down," *dhwāns* (*dhwānsu*) "to go," *erambh* (*erambhu*) "to trust in," and *vrit* (*vṛitu*) "to be." This last makes *vartate* "be is," *vavriti* (No. 548) "be was," *vartitā* "he will be."

दृश्यः स्वसनोः । १ । ३ । ८२ ।

पृतादिभ्यः पञ्चभ्यो वा परस्मैपदं स्ये सनित ।

No. 575.—AFTER the five verbs VRIT "to be," &c., there shall optionally be the *parasmaipada* affixes, WHEN SYA (No. 435) OR SAX (No. 732) is attached.

न दृश्याश्वतुभ्यः । ७ । २ । ५८ ।

पृतुपृथुशृथुस्यन्दूभ्यः सादेराधधातुकस्येणम् तडानयोरभावे ।  
वर्त्स्यति । वर्त्तिष्यते । वर्त्तताम् । अवर्त्तत । वर्त्तेत । वर्त्तिष्वीप्त ।  
चर्वत्स्यतु । अवर्त्स्यत् । अवर्त्तिष्यत । दद दाने । २० । ददते ।

No. 576.—The augment if (No. 433) shall NOT be the augment of an *ārdhadhūtuka* affix beginning with the letter s and coming AFTER one of THE FOUR verbs VRIT &c. viz. vṛi "to be," vṛida "to grow," śridh "to break wind," or syandū "to oose," in the absence of the *ātmānopa* affixes (No. 409). Thus the augment if does not appear in *varteyati* (where the affix is a *parasmaipada*), but it does in *vartishyati* (where the affix is *ātmānopa*).

"he will be," *vartatám* "let him be," *avartata* "he was," *varatis* "he may be," *vartishishṭa* (No. 558) "may he be," *avartishṭa* "he was," *avartsyat* (No. 575) or *avartishyata* (No. 576) "he would be."

The next verb to be conjugated is *dad* (*dada*) "to give," which makes *dadat* "he gives."

**न शसददवादिगुणानाम् । ६१ । १२६ ।**

शसेद्देवंकारादीनां गुणशब्देन विहितो योऽकारस्तस्य एत्याम्या-  
सलोपो न । दददे । दददाते । दददिरे । दददिता । दददिष्टे ।  
ददताम् । अददत । ददेत । ददिष्टीष्टु । अददिष्टु । अददिष्टत ।  
एष्टु लज्जायाम् । २१ । अपते ।

No. 577.—There shall NOT be a change to *e* (No. 494) in the case of the verbs *SAS* "to bless," OR *DAD* "to give," OR OF WHAT verbs BEGIN WITH *V*, OR of the *a* which is appointed by the term *GUÑA* (as in No. 420), nor shall there be the elision of the reduplicate. Thus we have *dadade* "he gave," *dadadātē* "they two gave," *dadadīre* "they gave," *dadidāt* "he will give," *dadidīkyate* "he will give," *dadatám* "let him give," *adadata* "he gave," *dadata* "he may give," *dadishishṭa* (No. 558) "may he give," *adadishṭa* "he gave," *adadishyata* "he would give."

The next verb to be conjugated is *trap* (*trapush*) "to be ashamed," which makes *trapate* "he is ashamed."

**तृफलभजचपस्त । ६१ । ४ । १२२ ।**

शामत एत्यम्भ्यासलोपश्च किति लिटि सेटि आसि च । चेते ।  
अपिता । अपा । अपिष्टते । अप्यते । अपताम् । अपत । अपेत ।  
अपिष्टीष्टु । अप्सीष्टु । अचपिष्टु । अचपा । अचपिष्टत । अचप्यत ।

**इत्यात्मनैपदप्रक्षिया ॥**

No. 578.—There shall be the change to *e* of the *a* of these, viz. *Tṛī* "to cross," *PHAL* "to bear fruit," *BHAJ* "to serve," AND *TRAP* (*TRAPUSH*) "to be ashamed," and also the elision of the reduplicate, when a substitute for *liṣ* with an indicatory *k* (No. 494), or that with the augment *if* (No. 495), follows. Thus *trapē* "he was

"ashamed," *trapitā* or *traptā* (without the augment *if*—No. 511) "he will be ashamed," *trapishyate* or *trapseyate* "he will be ashamed," *trapsatām* "let him be ashamed," *atrapata* "he was ashamed," *trapata* "he may be ashamed," *trapishishṭa* (No. 558) or, on the option allowed (by No. 511), *trapishṭa*, "may he be ashamed," *a'rapishṭa* or (by No. 513, when the augment *if*, on the option allowed by No. 511, is not attached,) *atrapita* "he was ashamed," *atrapishyata* or *atrapseyata* (No. 511) "he would be ashamed."

So much for the formation, or conjugation, of verbs with the *ātmanepada* terminations.

शिष्य सेवायाम् । १ । शयति । शयते । शिश्राय । शिश्रिये ।  
श्यग्निता । श्यग्निति । श्यग्निते । श्यग्नतु । श्यग्नसाम् । श्यग्नयत् ।  
श्यग्नयत । श्येत् । श्येत । श्यीयात् । श्यिष्वीष्टु । चह् । श्यश्चिप्रियत् ।  
श्यश्चिप्रियत । श्यश्चिप्रियत् । श्यश्चिप्रियत । भूय् भरते । २ । भरति ।  
भरते । बभार । बभतुः । बभुः । बभर्थ । बभृव । बभृम । बभे ।  
बभृषे । भर्तासि । भर्तासे । भरिष्यति । भरिष्यते । भरतु ।  
भरताम् । अभरत् । अभरत । भरेत् । भरेत ।

No. 579.—The verbs next to be considered take both the *parasmaipada* and the *ātmanepada* terminations. Of these *śri* (*śrin*) "to serve," makes *śrayati* or *śruye* "he serves," *śīrāya* or *śīriye* "be served," *śrayilā* "he will serve," *śrayishyati* or *śrayishyate* "he will serve," *śrayatu* or *śrayilām* "let him serve," *āśrayat* or *ātreyata* "he served," *śrayet* or *śruyeta* "he may serve," *śryat* (No. 518) or *śryishishṭa* (No. 558) "may he serve," substituting *chāt*, instead of *ech*, for *chli* by No. 562, *asītriyat*, or, with the *ātmanepadu*, *ātītriyata* "he served," *ātreyishyat* or *ātreyishyata* "he would serve."

The verb *bhrī* (*bhrin*) "to nourish" makes *bharati* or *bharate* "he nourishes," *babbhāru* "he nourished," *babbhatuh* (No. 424) "they two nourished," *babbhruh* "they nourished," *babbhartu* "thou didst nourish," *babbhreva* "we two nourished," *babbhrumu* "we nourished," *babbre* (No. 548) "he nourished," *babbhrishe* "thou didst nourish," *bhartāsi* or *bhartāsē* "thou wilt nourish," *bharishyati* or

*bharishyate* "he will nourish," *bharatu* or *bharatám* "let him nourish," *abharat* or *abharata* "he nourished," *bharet* or *bhareta* "he may nourish."

### रिङ् शयमिलङ्गं । ७।४।२८।

ये यक्षि यादावाधेयातुके लिहि चृतो रिङ् । रीढि प्रकृते रिङ्-  
विधानसामर्थ्यादूदीर्घो न । द्वियात् ।

No. 580.—Let *riñ* be the substitute of the vowel *ri*, WHEN *śa* (No. 693) FOLLOWS, OR *yak* (No. 801), OR an *ārdhadhātuka* substitute of *liñ* beginning with the letter *y*. The substitute *riñ* presenting itself in this place, in the aphorism immediately preceding the present one (viz. VII. 4. 27), a long vowel is not substituted by No. 518—otherwise the direction to substitute *riñ* (with a short vowel) would be unmeaning.—Thus we have *bhriyát* "may he nourish."

### उच्च । १।२।१२।

ऋवर्णान्तात् परो लिह्सिचो कितो स्तस्ताङ्गि । भृषीष्ट । भृषीया-  
स्ताम् । अभार्षीत् ।

No. 581.—AND *liñ* and *sich*, coming AFTER what ends in *ri* OR *riñ*, are regarded as having an indicatory *k*, when an *ātmanepada* affix (*tuñ*) follows. Thus—without the substitution of *guna* (No. 467), we have *bhriśihshīta* (No. 558) "may he nourish," *bhri-*  
*shīyástám* "may they two nourish," *abhárehst* (Nos. 457, 471, 472, 479, and 519) "he nourished."

### हस्तादङ्गात् । ८।२।२७।

सिचो लोयो फलि । अभृत । अभरिष्यत् । अभरिष्यत । हृष्-  
हरणे । ३ । हरति । हरते । जहार । जह्रै । जहर्थ । जह्रिव ।  
जह्रिम । जह्रिषे । हर्ता । हरिष्यति । हरिष्यते । हरतु । हरताम् ।  
अहरत् । अहरत । हरेत । हरेत । हियात् । हृषीष्ट । हृषीयास्ताम् ।  
अहार्षीत् । अहृत । अहरिष्यत् । अहरिष्यत । धृष् धारणे । ४ ।  
धरति । धरते । गीज् ग्रापणे । ५ । नयति । नयते । हुपचष् पाके ।

इ । एवति । एवते । एवाच । एविथ । एवक्य । एवे । एत्ता ।  
 अव सेवायाम् ० । भवति । भवते । अभाव । भेजे । भत्ता ।  
 अवश्यति । भवश्यते । अभावीत् । अभक्त । अभवाताम् । यज्ञ देवपूजा-  
 संस्कृतिकरणदानेषु । ८ । यज्ञति । यज्ञते ।

No. 582.—AFTER A SHORT INFLECTIVE BASE, there is elision of *et*, if a *jhal* follows. Thus *abhrīta* "he nourished," *abharishyati* or *abharishyuta* "he would nourish."

The verb *hri* (*hriñ*) "to take" makes *harati* or *harate* "he takes," *jahāra* or *jahre* "he took," *jahariha* "thou didst take," *jahriva* "we two took," *jahrīma* "we took," *jahriše* "thou didst take," *hariá* "he will take," *harishyati* or *harishyute* "he will take," *haratu* or *haratám* "let him take," *aharut* or *aharata* "he took," *haret* or *hretā* "he may take," *hriyat* (Nos. 580 and 337) or *hriishyati* (Nos. 333 and 538) "may he take," *hriishyastám* "may they two take," *aharahit* (No. 519) or *ahrita* (No. 582) "he took," *aharishyati* or *aharishyuta* "he would take."

In like manner *dhṛi* (*dhṛiñ*) "to hold" makes *dharamti* or *dharamte* "he holds;" *nī* (*nīñ*) "to lead" makes *nayati* or *nayate* "he leads;" *pach* (*dupachash*) "to cook" makes *pachati* or *pachate* "he cooks," *papācha* "he cooked," *pechihā* (Nos. 517 and 495) or *papaktha* (No. 516) "thou didst cook," *peche* (No. 494) "he cooked," *pakte* "he will cook;" *bhrīj* (*bhajñ*) "to serve" makes *bhajati* or *bhajate* "he serves," *babbūja* or *bhrje* (No. 578) "he served," *bhatī* "he will serve," *bhakshyati* or *bhakshyate* "he will serve," *abhaktāt* (No. 499) or *abhaktā* (No. 513) "he served," *abhakshatám* "they two served;" *yaj* (*yaja*) "to worship a deity, to associate with, to endow," makes *yajati* or *yajate* "he worships."

सिद्धान्त्यासस्योभयेषाम् । हृ । १ । १७ ।

स्वादीनां गहादीनां चाप्यासस्य संग्रसारणं लिटि । इयाच ।

No. 583.—WHEN *LIT* follows, there is a vowel (No. 231) in the room of the semi-vowel of THE REDUPPLICATE OF BOTH sets of verbs, viz. *vach*, &c. (No. 584) and *grah*, &c. (No. 675). Thus *iyāja* "he worshipped."

वचिस्वपियजादीनां किति । हृ । १ । १५ ।  
 वचिस्वप्योर्यजादीनां च संप्रसारणं किति । ईबतुः । ईबुः । इयजिथ ।  
 इयष्टु । ईजे । यष्टा ।

No. 584.—There is a vowel (No. 281) in the room of the semi-vowel OF VACH “to speak,” SWAP “to sleep,” AND YAJ, &c., when an affix with an indicatory *k* (No. 486) follows. Thus we have *i+aj+atuh*, which, by No. 283, becomes *ij+atuh*, and, by reduplication, *ij+ij+atuh*. By Nos. 428 and 55, this becomes finally *ijatuh* “they two worshipped,” and so *ijuh* “they worshipped,” *iyajitū* (where there is an indicatory *p*) or (without the augment—No. 517) *iyashītū* (Nos. 334 and 78) “thou didst worship,” *īṣe* “he worshipped,” *yushṭā* (Nos. 334 and 78) “he will worship.”

पढोः कः सि । ८ । २ । ४१ ।

षस्य ठस्य च कः स्यात् सकारे परे । यद्यति । यद्यते ।  
 इज्यात् । यद्वीष्टु । अयाक्षीत् । अयष्टु । घह प्राप्णे । ६ । घहति ।  
 घहते । उघाह । ऊहतुः । ऊहुः । उघहिथ ।

No. 585.—WHEN S FOLLOWS, there is K in the room OF SH OR DH. Thus (the *j*, by No. 334, having become *sh*), *yukshyati* or *yukshyate* “he will worship,” *ijjyt* (No. 584 and 337) or *yakshishīt* “may he worship,” *ayákehit* (No. 499) or *ayashīta* (No. 334 and 513) “he worshipped.”

The verb *vah* (*viha*) “to bear” makes *vhatis* or *vhavite* “he bears,” *uvāha* (No. 583) “he bore,” *vhutuh* (No. 584) “they two bore,” *vhuh* “they bore,” *uvahithū* “thou didst bear.”

भषस्तथोर्धाऽधः । ८ । २ । ४० ।

भषः परयोस्तथोर्धः स्यान्न तु दधाते ।

No. 586.—Let there be DH in the room OF T OR TH coming AFTER A JHASH (a soft aspirate), but NOT if the t or th is a part OF the verb DHĀ “to hold.” Thus, when we have *vah+tha* without the augment *if* (No. 517). The *h* being changed to *dh* by No. 276, the *th* of *that* becomes *dh* by the present rule, and then *dh* by No. 78.

**ठा ठे लोपः । ८ । ३ । १३ ।**

No. 587.—There is ELISION OF PH, WHEN PH FOLLOWS.

**सहिवहोरोदवर्णस्य । ६ । ३ । ११२ ।**

ठलोणः । ठबोठ । ठहे । बोठा । बह्यति । अवाहीत् । अबोठाम् ।  
अवाहुः । अवाहीः । अबोठम् । अबोठ । अवाहम् । अवाहव ।  
अवाहम् । अबोठ । अवाहाताम् । अवाहत् । अबोठाः । अवाहाथाम् ।  
अबोठम् । अवाहि । अवाहवहि । अवाहमहि ।

**इति भादयः ॥**

No. 588.—When elision of *ph* (No. 587) has taken place, let *O* be the substitute in the room of the *A* of SHAH “to endure,” AND *VAN* “to bear.” Thus we have *uvoghn* “thou didst bear,” *uve* “he bore,” *vogha* (No. 586) “he will bear,” *vakehyati* (No. 585) “he will bear,” *avakshit* (No. 499) “he bore,” *avogham* (Nos. 513, 276, and 586) “they two bore,” *avakshuh* “they bore,” *avakshih* “thou borest,” *avogham* “you two bore,” *avogha* “you bore,” *avaksham* “I bore,” *avakshwa* “we two bore,” *avakshma* “we bore,” or, with the *dimanopada* affixes, *avogha* (Nos. 513, 276, and 586) “he bore,” *avakshatām* “they two bore,” *avakshata* “they bore,” *avoghadh* “thou borest,” *avakshākham* “you two bore,” *avoghwam* “you bore,” *avakshah* “I bore,” *avakshwahi* “we two bore,” *avakshmahi* “we bore.”

So much for the 1st class of verbs, consisting of “bhū, &c.”

The 2nd class of verbs begins with the verb *ad* (*ada*) “to eat.”

**। अदादयः ।**

**अद भज्ये । १ ।**

**अदिग्रस्तिभ्यः भपः । २ । ४ । ७२ ।**

तुल्य स्यात् । अति । अतः । अदन्ति । अत्यि । अत्यः । अत्य ।  
अद्य । अदः । अदः ।

No. 589.—Let there be elision (*luk*) of *śap* (No. 419) AFTER *AD* “to eat,” &c. We then have *atti* (No. 90) “be eaten,” *attah*

"they two eat," *adunti* "they eat," *atso* "thou eatest," *attah* "you two eat," *attha* "you eat," *admi* "I eat," *adwah* "we two eat," *admah* "we eat."

**लिङ्गन्यतरस्याम् । २।४।४० ।**

**अदो घसु स्यात् । जघास । उपधालोपः । घस्य चर्त्वम् ।**

No. 590.—Let *ghas* (*ghasli*) be OPTIONALLY the substitute of the root *ad*, WHEN IT FOLLOWS. Thus we may have *jaghāea* "he ate."

In making the next modification of this word, we have elision of the penultimate letter, from No. 540, and the substitution of a *char* for the *gh*, by No. 90, and we look forward.

**शासिवसिघसीनां च । ८।३।६० ।**

**इण्कुभ्यामेषां सस्य षः । जात्तुः । ज्ञुः । जर्विथ । जद्युः ।  
जत्र । जघास । जक्षिष । जक्षिम । आद । आदतुः । आदुः ।**

No. 591.—AND let there be *sh* in the room of the *s* OF these verbs—viz. *śās* "to instruct," *vas* "to dwell," AND *ghas* "to eat," coming after *in* or a guttural (see No. 169). Thus we have *jakshatuh* "they two ate," *jakshuh* "they ate," *jaghāsitha* "thou didst eat," *jakshuluh* "you two ate," *jaksha* "you ate," *jughāea* "I ate," *jakshivu* "we two ate," *juksima* "we ate." On the alternative allowed by No. 590, we have *áda* (No. 477) "he ate," *ádatuh* "they two ate," *áduh* "they ate."

**इडत्यर्तिव्ययतीनाम् । ७।२।६६ ।**

**अद् चर व्येज् एभ्यस्थलो नित्यमिद् स्यात् । आदिय । अता ।  
अत्यति । अतु । अतात् । अताम् । अदन्तु ।**

No. 592.—Let IT be always the augment OF *that* coming after these—viz. *AD* "to eat," *RI* "to go," AND *VYEN* "to cover." Thus *áditha* "thou didst eat," *attá* "he will eat," *atsyati* "he will eat," *attu* "let him eat," *attát* (No. 444) "may he eat," *attám* (No. 446) "let the two eat," *arantu* "let them eat."

**हुभाज्यो हेधिः । ६।४।१०१ ।**

अद्धि । अतात् । अतम् । अत । अदानि । अदाष । अदाम् ।

No. 593.—Let there be DHI instead of HI (No. 447) AFTER the verb HU "to give," and what ends in JHAL. Thus adhhi "do thou eat," atthet (No. 444) "mayst thou eat," attam "do you two eat," atta "eat ye," adáni "let me eat," adáva (Nos. 445 and 455) "let us two eat," aráma "let us eat."

अदः सर्वेषाम् । ७ । ३ । १०० ।

अदोऽपुक्तसार्वथातुकस्याद् स्यात् । आदत् । आत्ताम् । आदन् ।  
आदः । आतम् । आत् । आदम् । आद्धि । आद्धू । अद्यात् । अद्याताम् ।  
अद्युः । अद्यात् । अद्यास्ताम् । अद्यासुः ।

No. 594.—According to the opinion of ALL the authorities, *at* shall be the augment of a uniliteral affix coming AFTER the verb AD "to eat." Thus álat (No. 478) "he ate," áttám "they two ate," átān "they ate," ádah "thou ateest," áttam "you two ate," átta "you ate," álam "I ate," ádwa (No. 455) "we two ate," ádma "we ate," adyát (No. 461) "he may eat," adyátám "they two may eat," adyuh (No. 527) "they may eat," adyát (No. 337) may he eat," adyásatám "may they two eat," adyásuh "may they eat."

सुर्क्षनोर्धम् । २ । ४ । ३७ ।

अदः । अह् । अवस्त् । आस्यत् । हन हिंसागत्योः । २ ।  
हन्ति ।

No. 595.—WHEN LUŃ OR SAN (No. 752) FOLLOWS, let GHAS-LA be the substitute of the verb *at*. Instead of chli (No. 471), there is *at* (No. 542). Thus aghusat "he ate," átreyut "he would eat."

The verb *han* (*hana*) "to kill or to go" makes hanti "he kills."

अनुदानोपदेशवनतितगेत्यादीनामनुनासिकसोपे  
महि क्रुति । ६ । ४ । ३७ ।

अनुदानिकान्तामेवं लोषः क्रिति डिति । यमिरमिनमिगमिहनि-  
मन्यतयोऽनुदानोपदेशः । तनु अनु लियु अनु गृषु घृषु वनु मनु

तनोत्यादयः । हतः । घन्ति । हंसि । हथः । हथ । हन्मि ।  
हन्वः । हन्मः । अथान । अथतुः । अथुः ।

No. 596.—WHEN THERE FOLLOWS an affix, beginning with a JHAL and DISTINGUISHED BY AN INDICATORY K OR ū, there is ELLISION OF THE NASAL OF the following that end in a nasal, viz THOSE WHICH IN THEIR ORIGINAL ENUNCIATION ARE GRAVELY ACCENTED, AND VAN “to ask or beg,” AND TAN “to stretch,” &c.

Those which (ending in a nasal, see No. 510) are in their original enunciation gravely accented, are the following, viz : *yam* “to restrain,” *ram* “to sport,” *ṇam* “to bow,” *gam* “to go,” *haṁ* “to kill,” and *man* “to respect.”

By “tan &c.” (the verbs of the 8th class, which, *kri* excepted, end in a nasal,) are meant the following—viz *tan* “to stretch,” *kshan* “to kill,” *kalin* “to kill,” *rin* “to go,” *triṇ* “to eat grass,” *ghrin* “to shine,” *van* “to ask,” and *man* “to understand.”

By this rule we have *han+tas=hatah* (No. 535) “they two kill,” *ghnanti* (Nos. 540 and 314) “they kill,” *hanvi* (No. 24) “thou killest,” *hathah* “you two kill,” *hatha* “you kill,” *hanvai* “I kill,” *hanvah* “we two kill,” *hanmah* “we kill,” *jaghéna* (Nos. 314, 488, and 489) “he killed,” *jagnatuh* (No. 540) “they two killed,” *jagnuh* “they killed.”

### अभ्यासाच । ७ । ३ । ५५ ।

हन्तेर्हस्य फुत्यम् । अघनिष्ठ । अघन्य । अघयुः । अघ्न ।  
अथान । अथन । अग्निष । अग्निम । हन्ता । हनिष्ठति । हन्तु ।  
हतात् । हताम् । घन्तु ।

No. 597.—AND AFTER THE REDUPPLICATE syllable, there is the substitution of a letter of the *k* class in the room of the *h* of the verb *han*. Thus we have *jaghanitha* (No. 517) or *jaghantha* “thou didst kill,” *jagnathuk* (No. 540) “you two killed,” *jaghna* “you killed,” *jaghána* (No. 489) or *jaghona* (No. 490) “I killed,” *jagniva* (No. 433) “we two killed,” *jagnima* “we killed,” *hantā* (No. 510) “he will kill,” *hanishyati* “he will kill,” *hantu* “let him kill,” *hatat* (Nos. 444 and 596) “may be kill,” *hatam* “let the two kill,” *ghnantu* (Nos. 540 and 314) “let them kill.”

हनोर्जः । ह॑ । ४ । ३६ ।

के ।

No. 598.—Let *ja* be the substitute of the verb *HAN*, when *ki* (No. 447) follows.

Then, by No. 448, the *ki* would be elided, were it not for the rule here following.

आसिद्वद्याभात् । ह॑ । ४ । २२ ।

इति अर्थमाणादसमप्रेराभीयम् । समानाश्रये तस्मिन् कर्तव्ये  
स्तद्यसिद्धुम् । इति अस्यासिद्धुत्वात् हेर्लुक् । अहि । हतात् ।  
हतम् । हत । हनानि । हनाव । हनाम । अहन् । अहताम् । अघन् ।  
अहन् । अहतम् । अहत । अहनम् । अहन्य । अहन्म । हन्यात् ।

No. 599.—The rules, reckoning FROM THIS one to the end of the chapter (viz. the 4th chap. of the VIth Lecture), are called *abhyaya*, (because the chapter ends with a series of rules dependent on the aphorism) "BHASYA." When that (viz. one of the rules called *abhyaya*) is to be brought into operation, having the same place (for coming into operation, as another *abhyaya* which has already taken effect), that one (which has taken effect) shall be regarded AS NOT HAVING TAKEN EFFECT.

Thus (*ja* having been substituted for *han*, by No. 598, it might have been expected that the *ki* would be elided by No. 448, but) since the change to *ja* is not regarded as having been accomplished, elision of *ki* does not take place. So we have *jahi* "do thou kill," *hatat* (No. 444 and 596) "mayst thou kill," *hatam* "do you two kill," *hata* "do you kill," *hanani* "let me kill," *hanava* "let us two kill," *hanama* "let us kill," *ahan* (No. 458 and 199) "be killed," *ahatum* (No. 596) "they two killed," *aghnan* (Nos. 540, 314, and 26) "they killed," *ahan* (No. 458 and 199) "thou didst kill," *ahatum* "you two killed," *ahata* "you killed," *akanam* "I killed," *chanva* "we two killed," *akanma* "we killed," *hanyat* (No. 461) "he may kill."

आर्थातुके । २ । ४ । ३५ ।

इत्यधिकृत्य ।

No. 600.—WHERE the affix in question is ĀRDHADHĀTUKA (No. 436—this aphorism having been placed as a regulator (among others of the rule following—we look forward).

इनो वध लिङ्गे । २।४।४२।

No. 601.—Let BADH be the substitute of the verb HAN, WHEN LUṄ FOLLOWS. (No. 600.)

खुङ्गे च । २।४।४३।

वध्यात् । वध्यास्ताम् । चवधीत् । चहनिष्यत् । यु मिष्यामि-  
प्रख्योः । ३ ।

No. 602.—AND WHEN LUṄ FOLLOWS (let badh be the substitute of han, as directed in No. 601—provided the affix, as ruled by No. 600, is ārvadhātuka). Thus we have badhyat (No. 337) "may he kill," budhyestam "may they two kill," abadhit "be killed," akunishyat "he would kill."

The verb yu "to mix or to separate" is next conjugated.

उतो हृद्धिर्लुकि इसि । ७।३।८८।

लुभ्यिष्य उतो शृङ्खः पिति हस्तादो सार्वधातुके न त्यग्यस्तस्य ।  
योति । युतः । युष्टिं । योषि । युषः । युष । योमि । युषः । युमः ।  
युयाव । यविता । यविष्यति । योतु । युतात् । चयोत् । चयुताम् ।  
चयुषन् । युयात् । इह शृङ्खर्मे भाष्ये पित्तु छिन्न छित्तु पित्तेति  
व्याख्यातात् । युयाताम् । युयुः । यूयात् । यूयास्ताम् । यूयासुः ।  
चयवधीत् । चयविष्यत् । या प्राप्ते । ४ । याति । यातः । यान्ति ।  
प्रयो । याता । यास्यति । यातु । चयात् । चयाताम् ।

No. 603.—WHERE elision, through LUK, HAS TAKEN PLACE (as by No. 589), let VRIDDHI be substituted in the room of short u, WHEN a sārvadhātuka affix, beginning with a consonant and distinguished by an indicator p, FOLLOWS:—but not if the verb be reduplicated. Thus we have yu+tip=yauti "he mixes," yatah

"they two mix," *yurunti* (No. 220) "they mix," *yaushi* (No. 169) "thou mixest," *yuthuk* "you two mix," *yulta* "you mix," *yaumi* "I mix," *yuvuk* "we two mix," *yumah* "we mix," *yuyáva* (No. 202) "be mixed," *yavítá* (No. 433 and 420) "he will mix," *yuvishyati* "he will mix," *yutu* "let him mix," *yulit* (No. 444) "may he mix," *ayut* "he mixed," *ayulám* "they two mixed," *ayutin* (No. 457) "they mixed," *yuyát* (No. 461) "he may mix."—here there is not *vriddhi* (from No. 603), because, according to the explanation in the *Mahábháskhyá*, "what has an indicatory *p* has not an indicatory *t*, and what has an indicatory *t* has not an indicatory *p*":—(so, when *yáus* came, which, see No. 460, is regarded as having an indicatory *t*, the tip ceased to be regarded as having an indicatory *p*, without which No. 603 does not apply). So *yuyálám* "they two may mix," *yuyuk* (No. 527) "they may mix," *yuyát* (No. 518 and 387) "may he mix," *yuyátám* "may they two mix," *yuyásuk* "may they mix," *ayátu* (No. 519) "be mixed," *ayuvishyat* (No. 433 and 420) "he would mix."

The verb *yé* "to go" makes *yáti* "he goes," *yáluh* "they two go," *yánti* "they go," *yayau* (No. 523) "he went," *yáta* "he will go," *yáyati* "he will go," *yátu* "let him go," *ayát* "he went," *ayátam* "they two went."

### सुरुः शाकटायनस्यैव । ३ । ४ । १११ ।

शादनाल्लिंडो मेंजुः वा । अयुः । अणम् । यायात् । यायाताम्  
यायुः । यायात् । यायास्ताम् । यायासुः । अयासीत् । अयास्यत्  
अर्थं वा यस्तिगन्धनयोः । ५ । भादीणो । ६ । प्वा चोषे । ० । अ  
वाक्ये । ८ । द्वा कुत्सायां गतो । ९ । प्वा भजये । १० । रा दाने  
११ । स्ता आदाने । १२ । दाए॒ सदने । १३ । ख्या प्रकृयने । १४  
अर्थं शार्वधातुक यज्ञ प्रयोक्तव्यः । विद ज्ञाने । १५ ।

No. 604.—In the opinion of SÁKATÁYANA ONLY (and hence optionally), *jus* is the substitute of *jhi* in the room of *lás* after what ends in long *a*. Thus *ayuh* (No. 527) or *ayón* (No. 26) "they went," *yuyát* (No. 461) "he may go," *yuyálám* "they tw-

may go," *yáyuk* (No. 527) "they may go," *yáyát* (No. 337) "may be go," *yáyásatám* "may they two go," *yáyáeuk* "may they go," *ayéukt* "he went," *ayáeyat* "he would go."

In the same way are conjugated *vé* "to go or smell," *bhá* "to shine," *shná* "to bathe," *érá* "to cook," *drá* "to go badly," *ped* "to eat," *rá* "to give," *lá* "to take," *dá* "to cut," and *khyá* "to relate." This (viz. *khyá*) is to be employed only with the *árvadháktuka* affixes.

The next verb to be conjugated is *vid* "to know."

**विद्वा खटो वा । ३ । ४ । ८३ ।**

वेत्तेलैटः परस्मैपदानां खलादयो वा । वेद । विदतुः । विदुः ।  
वेत्य । विदयुः । विद् । वेद । विद्व । विद्वू । यजे । वेति । वि-  
मः । विदन्ति ।

No. 605.—The affixes *nal*, &c. (No. 424) are OPTIONALY used instead of the *paramannipada* substitutes of LAT coming AFTER the verb VID "to know." Thus *vedu* (No. 485) "he knows," *vidatuk* "they two know," *viduh* "they know," *vettha* "thou knowest," *vi-dathuh* "you two know," *vida* "you know," *veda* "I know," *vidus* "we two know," *vidma* "we know." On the other alternative, we have *vetti* (No. 485) "he known," *vittuk* (No. 467) "they two knew," *vidanti* "they know."

**उषविद्जायृभ्योऽन्यतरस्याम् । ३ । १ । ४८ ।**

श्यो लिट्याम् वा । विदेरदन्त्यप्रतिष्ठानादामि च गुहः ।  
विदांचकार । विवेद । वेदिता । वेदिष्यति ।

No. 606.—The augment *ām* is OPTIONALY employed AFTER these—viz. *USH* "to burn," *VID* "to know," AND *JÁGRI* "to wake,"—when *lī* follows.

As there is an agreement (in the present instance) to regard the verb *vid* as ending in short *a* (*vida*), *guna* is not substituted (as it would otherwise have been by No. 485). Thus we have *vidāt-*  
*chakrā* or *vededa* "he knows," *vidātā* "he will know," *vedātāya-*  
*ti* "he will know."

**विदांकुर्वन्वित्यन्यतरस्याम् । ३ । १ । ४१ ।**

बेसेलैट्याम् गुणप्राप्तो सोटो लुग्लेष्टन्तकरोत्पनुप्रयोगस्त्व निष्ठ्यते । पुरुषवचने न विषद्यते । विदांकरोतु ।

No. 607.—When *loṣ* comes after the verb *vid*, then **OPTION-ALLT** the augment *ām* is irregularly attached; there is no substitution of *guṇa* (from No. 420—which fact is indicated by the exhibition of the form *vidān* in the aphorism); there is elision (*last*) of *loṣ*; and the verb *kṛi* “to make,” with the terminations of the imperative, is appended, (giving, for example, VIDĀK-KURVANTU). One particular person and number is not alone intended to be spoken of (by the employment, in the aphorism, of the form *vidākurtantu*).

Thus we may have *vidākaroṭu* “let him know.”

**तनादिक्षम्भ उः । ३ । १ । ७६ ।**

क्षेत्रप्रवादः ।

No. 608.—Let *U* come **AFTER** the verbs TAX, &c. (No. 719), AND after the verb *kṛi*: “to make.” This debars the application of *ām* (No. 419).

**अत उत सार्वधातुके । ५ । ४ । ११० ।**

उत्तराणानस्य कृष्णोऽत उत सार्वधातुके कृष्णिति । विदांकुरुताम् । विदांकुरताम् । विदांकुरेन्तु । विदांकुरु । विदांकरम्य । क्षेत्र । अविताम् । अविदुः ।

No. 609.—Let **SHORT U** be the substitute of the **SHORT A** of (*kar*, the modified form of) the verb *kṛi*, ending with the affix *u* (No. 608), WHEN A SÁKVADHÁTUKA termination, with an indicatory *k* or *a*, FOLLOWS. Thus *vidākurtatū* (No. 607) “may be know,” *vidākurtatém* “let the two know,” *vidākurtantu* “let them know,” *vidākuru* “know thou,” *vidākbaraváni* (No. 420) “let me know,” *avet* (Nos. 458, 485, and 199) “he knew,” *avitítm* “they two knew,” *aviduk* (No. 481) “they knew.”

**इति । ८ । २ । ७५ ।**

धातोर्दस्य पदान्तस्य सिपि हृषी । अवेः । अवेत् । विद्यात् ।  
विद्यास्ताम् । अवेदीत् । अवेदिष्यत् । अस्य मुखि । १६ । अस्ति ।

No. 610.—AND when *sip* follows, *tu* is optionally the substitute OF the *D* of a verb, when the *d* is at the end of a *pada*. Thus we have *avet* (No. 111) or *avet* "thou knewest," *vidyāt* "he may know, or, may he know," *vidyāstām* "may they two know," *avedit* "he knew," *avedishyat* "he would know."

The verb *as* "to be" makes *asti* "be is."

असीरस्तोपः । ६ । ४ । १११ ।

स्तस्यास्तेहवातो लोपः सार्वथातुके कृदिति । स्तः । चन्ति ।  
अस्ति । स्यः । स्य । अस्मि । स्यः । स्मः ।

No. 611.—Let there be ELISION OF the *A* OF the affix *śnam* (No. 714) AND of the verb *as* "to be," when a *śrividhātuka* affix, with an indicatory *k* or *h*, follows. Thus *stak* (No. 535) "they two are," *santi* "they are," *asi* (No. 438) "thou art," *sthah* "you two are," *stha* "you are," *asmī* "I am," *stak* "we two are," *smah* "we are."

उपसर्गप्रादुभ्यामस्तिर्यच्चपरः । ८ । ३ । ८७ ।

उपसर्गेषः प्रादुसश्वास्तेः स्तस्य षो यक्तारेऽसि च परे । निष्यत् ।  
प्रमिषन्ति । प्रादुःसन्ति । यच्चपरः किंम् । अस्मिस्तः ।

No. 612.—Let *ah* be the substitute of the *s* OF the verb *as* "to be," coming AFTER a letter of the *pratydhātra* in in AN UPASARGA (No. 47) OR after the indeclinable word *PRĀDUS* "evidently," WHEN the letter *y* OR A VOWEL FOLLOWS. Thus (after the upasarga *ni*, when *y* follows the *s*,) *nityat* "be may go out;" (when a vowel follows the *s*,) *prāniṣanti* "they go out," *prāduḥṣanti* "they are manifest."

Why do we say, "when the letter *y* or a vowel follows?" witness *abhiṣṭah* "they two surpass."

अस्तेभूः । २ । ४ । ५२ ।

चार्षधातुके । ब्रूव । भविता । भविष्यति । अस्तु । स्तात् ।  
स्ताम् । सन्तु ।

No. 613.—Let BHÚ be the substitute OF the verb AS "to be," when an ārdhadhātuka affix follows. Thus babbhūva (No. 431) "he was," bhavītē "he will be," bhavishyati "he will be," astu "let him be," astē (Nos. 444 and 611) "may he be," astām "let the two be," astāntu "let them be."

असोरेद्वावभ्यासलोपय । हृ । ४ । ११८ ।

चोरसोर्वेत्यं स्याद्वाकभ्यासलोपश्च । शथि । स्तात् । स्तम् ।  
स्ता । अषान्ति । असाव । असाम । आसीत् । आस्ताम् । आसन् ।  
स्यात् । स्याताम् । स्युः । भ्रूयात् । अभ्रूत् । अभविष्यत् । इण्  
गतो । १० । यति । इतः ।

No. 614.—Let there be a change to E OF a verb termed GHU (No. 662) AND of the verb AS, WHEN HI (No. 447) FOLLOWS, AND let there be ELISION OF A REDUPPLICATE syllable. Then (the hi being changed to dhi by No. 593), we have edki "be thou," astā (Nos. 444 and 611) "mayst thou be," astām "be you two," astā "be you," astāni "let me be," astāva "let us two be," astāma "let us be," astē (Nos. 478 and 479) "he was," astām "they two were," astān "they were," syāt "he may be, syātām "they two may be," syāt "they may be," bhavīyat (No. 613) "may he be," abhūt "he was," abhavishyat "he would be."

The verb i (in) "to go" makes asti (No. 420) "he goes," astā (No. 535 and 467) "they two go."

इयो वय । हृ । ४ । ८१ ।

अवादो प्रस्थये परे । यन्ति ।

No. 615.—Let YĀY be the substitute OF the root IY, when an affix, beginning with a vowel, follows. Thus yan̄ti "they go."

अभ्यासस्यासवर्ते । हृ । ४ । ७८ ।

स्तवर्त्योरियद्वद्वे स्तोऽस्वर्त्येऽचि । इयाय ।

No. 616.—*Iyah* and *uvah* are the substitutes of *i* and *u* OF A REDUPLICATE, WHEN A HETEROGENEOUS vowel FOLLOWS. Thus *iyāyū* (No. 426, 202, and 29) "be went."

दीर्घ इयः किति । ७।४।६८।

इयोऽभ्यासस्य दीर्घः किति लिटि । ईयतुः । ईयुः । ईयिथा ।  
ईयेथ । एता । एष्यति । एनु । एत् । एताम् । आयन् । ईयात् ।  
ईयात् ।

No. 617.—Let A LONG vowel be instead of the reduplicate OF the verb IN, WHEN WHAT substitute for *liš* HAS AN INDICATORY *k* (No. 486) FOLLOWS. Thus *syatuh* "they two went," *syuh* "they went," *iyayiha* (No. 433 and 517) or *iyetha* (No. 515, 420, and 616) "thou didst go," *etā* "he will go," *asyati* "he will go," *etu* "let him go," *ait* (No. 478 and 218) "be went," *etātum* "they two went," *āyan* (No. 29) "they went," *iyāt* "be may go," *syāt* (No. 518) "may he go."

एतेस्तिं । ७।४।२४।

उपसर्गात् परस्य इयोऽयो इस्य आर्थधातुके किति स्तिं ।  
निरियात् । उभयत आप्यये जान्तादिवत् । अभीयात् । चक्षः  
क्रिम् । समेयात् ।

No. 618.—Let there be a short vowel in the room OF the *en* (*i*) of the verb IN coming after an *upasarga*, WHEN an *ārdhadhātuku* substitute for *Liš*, with an indicator *k* (No. 466), FOLLOWS. Thus *nir+syāt=niriyāt* "may he go forth."

In the example *abhsyāt* "may he go up to," the short vowel is not substituted; for the rule (VI. 1. 85.) that "a single letter substituted shall be regarded as the final of the preceding word and the initial of the following word," does not apply, when the operation directed depends upon both what precedes and what follows:—so then, as the *i*, in *abhsyāt*, cannot be regarded as a part at once of the *upasarga* and of the verb, the rule No. 618 consequently does not apply.

Why do we say, "of the *an!*" witness *sam+eyát=sameyád*  
 (= *sam+á+éyát*) "may he come," where the rule does not apply,  
 as the verb begins with *ekh*.

इयो गा लुङ्कि । २ । ४ । ४५ ।

मानिस्येति सिद्धो लुक्ष । चगात् । येष्यत् । शीरु स्वप्ने । १८ ।

No. 619.—Let *gí* be the substitute of the root *ix*, WHEN  
*LUX* FOLLOWs. By No. 473, there is elision (*luk*) of the *ekh* (No.  
 473). Thus *agdt* "he went," *aishyat* (No. 478 and 218) "he would  
*ga*."

The next verb to be conjugated is *śi* (616) "to sleep."

शीरुः सार्वधातुके गुणः । ७ । ४ । २१ ।

शेते । शयते ।

No. 620.—Let *GUNA* be the substitute OF *śi* "to sleep," WHEN  
 A SÁKVADHÍTUKA affix FOLLOWs. Thus *śete* No. 543) "he sleeps,"  
*śayáte* (No. 29) "they two sleep."

शीरु रुद । ७ । १ । ६ ।

शीरु मादेशस्याते रुद । शेते । शेषे । शयाये । शेष्ये ।  
 श्ये । शेष्ये । शेष्ये । शिश्ये । शिश्याते । शिश्यरे । शिश्यता ।  
 शिश्यते । शेताम् । शयाताम् । शेत्ताम् । चशेत । चश्याता ।  
 चश्यते । श्यीत । श्यीश्याता । श्यीरम् । श्यिष्यृ । चश्यिष्यृ ।  
 चश्यिष्यत । इहू चथ्ययने । १८ । इडिक्कावथ्युपसर्गतो न व्यभि-  
 करतः । चथीते । चथीयते । चथीयते ।

No. 621.—Let *RUT* (r) be the augment of the *a* of the sub-  
 stitute for *jih* (No. 421) AFTER the verb *śi* "to sleep." Thus *terate*  
 (No. 559) "they sleep," *terah* "thou sleepest," *śayáthe* "you two  
 sleep," *śayah* "you sleep," *śaye* "I sleep," *śayah* "we two  
 sleep," *śayah* "we sleep," *śibye* (No. 429 and 548) "be slept,"  
*śayáte* "they two slept," *śibyire* (No. 548) "they slept," *śayitā*  
 (No. 433) "he will sleep," *śayishyate* "he will sleep," *śidám* (No.  
 552) "let him sleep," *śayitám* "let the two sleep," *teratám* (No.  
 621) "let them sleep," *śáta* "he slept," *aboyitám* "they two

slept," *aśerata* (No. 559 and 621) "they slept," *śayita* (No. 555 and 463) "he may sleep," *śayyātām* "they two may sleep," *śayfran* (No. 556) "they may sleep," *śayishīṣṭa* (No. 558) "may he sleep," *aśayishīṣṭa* (Nos. 420, 472, and 433) "he slept," *aśayishyata* (No. 435) "he would sleep."

The next verb to be conjugated is *i* (*ih*) "to study." This verb and *i* (*ik*) "to remember" never appear apart from the preposition *adhi*. Thus *adhiṣṭa* (No. 543) "he studies," *adhyate* (No. 220) "they two study," *adhyate* (No. 559) "they study."

### गाढ़् लिटि । २।४।४८।

इहः । अधिजगे । अथेता । अथेष्यते । अधीताम् । अथीया-  
ताम् । अधीयताम् । अधीष्व । अधीयाष्वाम् । अधीष्वस् । अथ-  
ये । अथयाष्वहे । अथयामहे । अथेत । अथेयाताम् । अथे-  
यत । अथेथाः । अथेयाष्वाम् । अथेष्वम् । अथेष्यि । अथेष्व-  
हि । अथेष्महि । अधीयीत । अधीयीयताम् । अधीयीरन् । अ-  
थेष्वीष्टु ।

No. 622.—Let *ci* be the substitute of the verb *i* (*ih*) "to study," WHEN LI<sup>T</sup> FOLLOWS. Thus *adhiṣṭe* (No. 548 and 524) "he studied," *adhyetā* (No. 420) "he will study," *adhyeshyate* "he will study," *adhiṣṭām* (No. 552) "let him study," *adhyātām* "let the two study," *adhyātām* (No. 559) "let them study," *adhiṣṭwa* (No. 553) "do you study," *adhyātām* "do you two study," *adhiṣṭwam* (No. 553) "do you study," *adhyayai* (No. 554) "let me study," *adhyayāvahai* "let us two study," *adhyayāvahai* "let us study," *adhyārta* (No. 478 and 218) "he studied," *adhyārī-  
yatām* "they two studied," *adhyāiyata* (No. 559) "they studied," *adhyāiṣṭah* "thou didst study," *adhyāiṣṭām* "you two studied," *adhyāiṣṭwam* "you studied," *adhyāiṣi* "I studied," *adhyāivaki* "we two studied," *adhyāiṣuh* "we studied," *adhyātā* (No. 555, 461, 463, and 220) "he may study," *adhyātām* "they two may study," *adhyāfran* (No. 556) "they may study," *adhyeshīṣṭa* (No. 558) "may be study."

### विभाषा गङ्गारङ्गोः । २।४।५०।

खले याहू ।

No. 623.—The substitution of *gá* (No. 622) in the room of *i* (*īśā*) "to study" is OPTIONAL made, WHEN *LUṄ* AND *LRṄ* FOLLOW.

गाढ़्जुटादिभ्योऽभ्यन्तिन् । ११२११ ।

गाढ़देशत् जुटादिभ्यरसाज्जितः प्रत्यया हितः स्युः ।

No. 624.—WHAT affixes HAVE NOT AN INDICATORY *ī* OR *ī* shall be considered to HAVE AN INDICATORY *ī* (No. 467), when they come AFTER *gá* (No. 622) AND the verbs *KUT* "to be crooked," &c.

चुमास्यागापाचहातिसाँ इति । ही । ४ । है ।

यवमात रैत स्यद्गुलादो कृषित्यार्थधातुके । चथगीष्टु । चथै  
तु । चथगीयत । चथोप्यत । दुह पूरये । २० । दोग्यि । दु-  
ग्यः । दुहन्ति । धोति । दुन्धे । दुहते । दुहते । धुते । दुहा-  
ते । धुन्धे । दुहे । दुहुहे । दुहशे । दुदोह । दुदुहे । दोग्या ।  
धोद्यति । धोहयते । दोग्यु । दुग्यात् । दुग्याम् । दुहन्तु । दुग्यि ।  
दुग्यात् । दुग्यम् । दुग्य । दोहानि । दुग्याम् । दुहाताम् । दुहताम् ।  
धुत्व । दुहायाम् । धुन्धम् । दोहे । दोहाषहे । दोहामहे ।  
चथोहू । चटुग्याम् । चदुहन् । चदोहम् । चटुग्य । चदुहाताम् ।  
चदुहत । चथुन्धम् । दुहात् । दुहीत ।

No. 625.—WHEN an *ārdhadhātuka* affix, beginning with A CONSONANT and distinguished by an indicatory *ī* or *ī*, FOLLOWS, then let long *ī* be the substitute of the long *ā* OF the verbs termed *GHU* (No. 662), and of *MĀ* "to measure," *SUṄHĀ* "to stand," *GÁ* "to study," *PĀ* "to drink," *HĀ* "to abandon," AND *SHO* "to destroy." Thus *adhyagīshā* (No. 623) or, alternatively, *adhyaishā* (No. 218) "he studied," *adhyagīshyata* (No. 623) or *adhyaishyata* "he would study."

The verb *duh* (*duha*) "to milk" makes *dohiki* (Nos. 277, 586, and 25) "be milks," *dugdah* (No. 535) "they two milk," *duhanti* "they milk," *dhakshi* (Nos. 277, 278, 169, and 89) "thou milkest,"

or, with the átmánepada terminations, *dugdhe* (No. 543 and 535) "he milks," *duháte* "they two milk," *duhate* (No. 559) "they milk," *dhukshe* (Nos. 277, 278, 169, 90, and 535) "thou milkest," *duháthe* "you two milk," *dhugdhve* (No. 277) "you milk," *duhe* "I milk," *duhwahē* "we two milk," *duhmahe* "we milk," *dudoha* (No. 485) or *duduhe* (No. 548) "be milked," *dogdhá* (No. 586) "he will milk," *dhokshyati* (Nos. 277 and 278) or *dhokshyate* "he will milk," *dogdhū* "let him milk," *dugdhát* (Nos. 444 and 467) "may be milk," *dugdhám* "let the two milk," *duhantu* "let them milk," *dugdhí* (No. 593) "do thou milk," *dugdhát* (No. 444) "mayest thou milk," *dugdham* "do you two milk," *dugdha* "milk ye," *doháni* "let me milk," *dugdhám* (No. 552) "let him milk," *duhátam* "let the two milk," *duhalám* (No. 559) "let them milk," *dhukshva* (No. 278) "do thou milk," *duháthám* "do you two milk," *dhugdhwam* (No. 278) "milk ye," *dohai* (No. 554) "let me milk," *dohávahas* "let us two milk," *dohámahai* "let us milk," *adhot* (Nos. 199 and 278) "he milked," *adugdhám* (No. 586) "they two milked," *aduhán* "they milked," *aduham* "I milked," *adugdha* "he milked," *aduhátam* "they two milked," *aduhata* (No. 559) "they milked," *adhugdhwam* (No. 277) "you milked," *duhyát* "he may milk," *duhíta* (No. 555) "he may milk."

छिंड़्सिचावात्मनेपदेषु । १ । २ । ११ ।

शक्समीपाद्युलः एरो लिङ्गिचो कितो म्नस्तदि । धुष्टीयु ।

No. 626.—The substitutes of *lik* (No. 459) AND *sige* (No. 472), coming after a consonant that adjoins an *ik*, WHEN THE ÁTMANEPA DA affixes ARE EMPLOYED, are regarded as having an indicatory *k* (No. 467). Thus, *guru* not being substituted, we have *dhukshishka* (Nos. 277, 278, and 558) "may he milk."

शुख शुगुपधादनिटः व्यः । ३ । १ । ४५४ ।

शुगुपथो यः शलन्तस्तस्मादनिटश्चेः क्षादेणः । चयुक्ततः ।

No. 627.—AFTER that verb which ends in a *sal*, with an *ik* for its PENULTIMATE letter, AND does NOT take the augment *it* (No. 510), let *kṣa* (i. e. *sa*—No. 155) be the substitute of *chli* (No. 471). Thus *adukshat* (Nos. 277, 278, 90, and 169) "he milked."

खुग्वा दुःहदिहसिष्टगुहामात्मनेपदे दन्त्ये । ७ । ३ । ७३ ।  
यत्ता कस्त्य सुम्बा दन्त्ये तस्मि । अदुग्ध । अधुष्टत ।

No. 628.—WHEN AN ĀTMANEPADA affix, beginning with A DENTAL, follows, there is OPTIONALLY ELISION (*luk*) (of the vowel—see No. 27)—of the *kṣa* (No. 627) of these verbs viz. DŪH “to milk,” DIH “to accumulate,” LIH “to lick,” AND GUH “to cover.” Thus (the *s* also being elided by No. 513) we have either *adugdha* (No. 277 and 586) or *adhukshata* (No. 627) “he milked.”

कस्त्याचि । ७ । ३ । ७२ ।

अवादो तस्मि कस्त्य सोपः । अधुष्टात्माम् । अदुग्धाः ।  
अधुष्टयाः । अधुष्टायाम् । अधुग्ध्यम् । अधुष्टाध्यम् । अधुष्टि ।  
अधुष्टाध्यहि । अधुष्टामहि । अधोहपत । यवं दिह उपवये । २१ ।  
लिह आस्वादने । २२ । लेठि । सीठः । लिहन्ति । लेषि । लीठे ।  
लिहते । लिहे । लिहाये । सीढ़े । लिलेह । लिलिहे ।  
सेठाचि । सेठासे । सेहयति । सेहयते । सेठु । सीठात् । सीठाम् ।  
स्त्रिहन्तु । सीठि । सेहानि । सीठाम् । अलेट् । अलेहू । अलिहत् ।  
अलिहत । असीठ । असेहयत् । असेहयत । झूष् व्यहायां  
चाचि । २३ ।

No. 629.—There is elision (*lopa*) OF *KSA* (No. 627 and 27), WHEN an ĀtmānePada affix, beginning with AN ACH, follows. Thus *adhukshatām* “they two milked,” *adhukshanta* (No. 559) “they milked,” *adugdhāk* (No. 277 and 586) or *adhukshathāk* (No. 627) “thou didst milk,” *adhukshatātām* “you two milked,” *adugdhāvam* (No. 628) or *adhukshadhwam* “you milked,” *adhukshāk* “I milked,” *adhukshāvahī* (No. 422) “we two milked,” *adhukshāmahi* “we milked,” *adhukshayata* (No. 435, 485, and 457) “he would milk.”

In the same way the verb *dih* (*dīka*) “to accumulate.” The verb *lik* (*likā*) “to lick” makes *lekhī* (No. 276, 586, and 587) “be licked,” *likhāk* (No. 131) “they two lick,” *likhanti* “they lick,” *lekhī*

(Nos. 276 and 585) "thou lickest,"—or *līkhe* (No. 543) "he licks," *līhātē* "they two lick," *līhātē* (No. 559) "they lick," *līkhe* "thou lickest," *līhātē* "you two lick," *līkhwē* "you lick," *līkha* or *līlīkha* "he licked," *lēkhāoi* or *lēkhāee* "thou wilt lick," *lēkhyatē* or *lēkhyate* "he will lick," *lēkhu* "let him lick," *līkhāt* (Nos. 444 and 467) "may he lick," *līkhām* (No. 552) "let him lick," *līkhanū* "let them lick," *līkhi* (No. 447) "lick thou," *līkhāni* "let me lick," or *līkhām* (No. 552) "let him lick," *alef* (Nos. 276, 199, and 165) or *aled* (No. 82) "he licked," *alikhat* (Nos. 627, 276, and 585), or *alikshata*, or *alīkha* (No. 628) "he licked," *alekshyat* or *alekshyate* "he would lick."

The next verb to be conjugated is *brā* (*brāñ*) "to speak articulately."

**ब्रुवः पञ्चानामादित आहो ब्रुवः । ३ । ४ । ८४ ।**

**ब्रुवो लङ्गस्तिवादीवां पञ्चानां खलादयः पञ्च वा स्युद्धुवरचारा-  
देशः । आह । आहतुः । आहुः ।**

No. 630.—Instead OF THE FIRST FIVE tense-affixes *tīp*, &c. substituted for *laq*, coming AFTER the verb *BRŪ* "to speak," there may optionally be *nal*, &c. (No. 424); ĀH being at the same time the substitute in the room OF *BRŪ*. Thus *āha* "he says," *āhatuh* "they two say," *āhuh* "they say."

**आहस्यः । ८ । २ । ३५ ।**

**मळति । चत्वर्म् । आत्य । आहयुः ।**

No. 631.—Instead OF (the final of) ĀH (No 630) there is *TE*, when a *jhal* follows. Then there is a change of the *th* to a *char* by No. 90, and we have *āttha* "thou sayest," *āhatuh* "you two say."

**ब्रुव ईट् । ७ । ३ । ८३ ।**

**ब्रुवो इलादेः पित ईट् । ब्रवीति । ब्रूतः । ब्रुवन्ति । ब्रूते ।  
ब्रुवते । ब्रुवते ।**

No. 632.—IT is the augment of an affix, beginning with a consonant and distinguished by an indicatory *p*, coming AFTER the verb *BRŪ* "to speak." Thus *brautī* (No. 420) "he speaks,"

brútak "they two speak," bruvanti (No. 220) "they speak," brúta (No. 543) "he speaks," bruváte "they two speak," bruvate (No. 539) "they speak."

**ब्रुवो वचिः । २।४।५३।**

आर्थितातुके । उचाच । उचतुः । उचुः । उचिय । उचक्य ।  
उचे । उत्ता । उद्यति । उद्यते । उद्धीतु । उद्दातु । उद्दास । उद्द-  
क्तु । उद्दिः । उद्यायि । उद्दाम् । उद्वे । उद्धीत् । उद्दूत । उद्यात् ।  
उद्योत । उच्यात् । उद्योगुः ।

No. 633.—The root VACH is the substitute of BRÚ "to speak," when an árdhadhátrika affix follows. Thus uvácha (Nos. 432, 583, and 489) "he spoke," úchatuk (No. 584) "they two spoke," úchuh "they spoke," uvachitha (No. 517) or uvuktha (No. 333) "thou spakest," viché (No. 548) "he spoke," vaktá "he will speak," vakehyati or vakahyats "he will speak," bravítu (No. 632) "let him speak," brútat (No. 444) "may he speak," brútám "let the two speak," bruvantu (No. 220) "let them speak," brúhi "speak thou," bruváni "let me speak," brútám (No. 552) "let him speak," bravai (No. 554) "let me speak," abravít (No. 632) "he spoke," abréta "he spoke," brýát or bruvita (Nos. 555, 463, and 220) "he may speak," uckyát (Nos. 466 and 584) or vakahishya (No. 556) "may he speak."

**अस्यतिवक्तिखातिभ्योऽहं । ३।१।५२।**

**मे ।**

No. 634.—Instead of okti (No. 471), there shall be **AH** AFTER the verbs AS "to throw," VACH "to speak," AND KHYÁ "to speak."

**वच उम् । ३।४।२०।**

अस्ति परे । अवोक्तु । अवद्यत् । अवद्यत ।

No. 635.—When ok (No. 634) follows, let UM be the augment of the verb VACH "to speak." Thus avokta (No. 265) "he spoke," avakahyata or avakahyats "he would speak."

**अर्द्दोत्ते च । अर्द्दोत्तमिति गृह्णुगन्नं तददादो बोध्यस् । अर्द्दुम्  
अवक्तव्ये । ४४ ।**

No. 636.—“AND a verb in the shape indicated by the term CHARKARÍTA,” i. e. at the end of which the affix *yat* (No. 758) has been replaced by a blank (*luk*), is to be regarded as belonging to the 2nd class of verbs, “*ad*, &c.” (No. 589.)

The verb *úrn̄u* (*úrn̄un̄*) “to cover” is next to be conjugated.

**अर्णातेर्विभाषा । ७ । ३ । ८० ।**

बृद्धिर्लादो पिति सार्वधातुके । अर्णति । अर्णाति । अर्णुतः ।  
अर्णुवन्ति । अर्णते । अर्णुषाते । अर्णुषते ।

No. 637.—When a *sárvadhátuka* affix follows, beginning with a consonant and distinguished by an indicatory *p*, then *vriddkī* is OPTIONALY the substitute OF the verb *úrn̄u* “to cover.” Thus *úrnauti* or *úrnōti* “he covers,” *úrnutah* (No. 535) “they two cover,” *úrnuvanti* (No. 220) “they cover,” *úrnulis* “he covers,” *úrnuvatis* “they two cover,” *úrnuvate* (No. 559) “they cover.”

**अर्णातेराम् नेति वाच्यम् ।**

No. 638.—“IT SHOULD BE MENTIONED THAT the verb *úrn̄u* DOES NOT TAKE *ám*” (No. 546).

**न म्द्राः संयोगाद्यः । ६ । १ । ३ ।**

चतुः पराः संयोगादयो मद्रा द्विने भवन्ति । मुश्वस्य द्वित्यम् ।  
अर्णनाम । अर्णुवतुः । अर्णुनुवः ।

No. 639.—The letters *N*, *D*, and *R*, following a vowel and INITIAL IN A CONJUNCT consonant, are NOT doubled (No. 426). There is a reduplication only of the syllable *n̄u*; and thus we have *úrnundāv* (No. 202) “he covered,” *úrnunuvatuh* (No. 220) “they two covered,” *úrnunuvuh* “they covered.”

**विभाषोर्णाः । १ । २ । ३ ।**

इतादिप्रत्ययो छित् स्यात् । अर्णुविष । अर्णविष । अर्णुवि-  
ता । अर्णविता । अर्णुविषति । अर्णविषति । अर्णातु । अर्णातु ।  
अर्णवानि । अर्णवे ।

No. 640.—An affix, beginning with the segment *if*, may OPTIONALY be regarded as having an indicatory *ā* (No. 467), when

it comes AFTER the verb ÚRNÚ "to cover." Thus úrnunuvitha (No. 220) or úrnunavitha "thou didst cover," úrnuvitá or úrnávitá "he will cover," úrnuvishyati or úrnávishyati "he will cover," úrnauitu (No. 637) or úrnatu "let him cover," úrnaváni "let me cover," úrnavaí (No. 554) "let me cover."

**मुर्योऽपृत्ते । ७।३।६१।**

कर्णेतेर्गुणोऽपृत्तहलादो पिति सार्वधातुके । चोर्णात् । चोर्णाः ।  
कर्णुयात् । कर्णुयाः । कर्णुवीत् । कर्णुयात् । कर्णुविषीष्ट् । कर्णुविषीष्ट् ।

No. 641.—WHEN A sárvadhátká AFFIX follows, consisting of a single letter, beginning with a consonant and distinguished by an indicatory *p*, then let GUÑA be the substitute of the verb úrnau "to cover." Thus aurnot (No. 458, 478, and 218) "he covered," aurnoh "thou didst cover," úrnuyát "he may cover," úrnuyáh "thou mayst cover," or úrnuvítá (No. 555 and 220) "he may cover," úrnúyát (No. 518) or úrnuvishíshá (No. 640) or úrnávishíshá "may he cover."

**कर्णेतर्विभाषा । ७।२।६।**

हलादो परस्मेषदे विचि वृद्धिः । पक्षे गुणः । चोर्णावीत् । चो-  
र्णवीत् । चोर्णुवीत् । चोर्णाविष्टाम् । चोर्णुविष्टाम् । चोर्णुविष्ट् ।  
चोर्णुविष् । चोर्णुविष् । चोर्णुविष्ट् । चोर्णुविष्ट् ।

**इत्यदाद्यः ॥**

No. 642.—When sick (No. 472) follows, preceded by the augment if (No. 433), the paramaipada terminations being employed, then vṛiddhi is OPTIONALY the substitute of the verb ÚRNÚ "to cover." On the other alternative, guna is the substitute. Thus aurndvál (No. 480) or aurnavít or aurñuvít (No. 640) "he covered," aurñávishídám or aurñavishídám or aurñuvishídám "they two covered," aurñuvishíshá (No. 640 and 220) or aurñavishíshá (No. 420) "he covered," aurñuvishyata or aurñavishyata "he would cover."

So much for the 2nd class of verbs, "ad., &c."

The first verb in the 3rd class is *hu* "to sacrifice or eat."

| जुहैत्याद्यः ।

हु दानादनयोः । १ ।

जुहैत्यादिभ्यः स्तुः । २ । ४ । ७५ ।

श्यपः ।

No. 643.—Let *ślu* (one of the blanks enumerated in No. 209) be substituted in the room of *śyap* (No. 419) AFTER the verbs *hu*, &c.

स्त्रौ । हु । १ । १० ।

थातोद्वै स्तः । चुहोति । चुहुतः ।

No. 644.—WHEN THERE IS *ślu*, there are two in the room of a verbal root—(i. e. the root is doubled). Thus *juhoti* (No. 488 and 420) "he sacrifices," *juhutuh* (No. 535) "they two sacrifice."

च्छदभ्यस्तात् । ७ । १ । ४ ।

मस्य । हुश्नुवोरिति यस्तु । चुहुति ।

No. 645.—There is AT in the room of the *jih* (of a tense-affix) AFTER A REDUPPLICATED verb. By No. 536, which debars No. 230, the semi-vowel is substituted for the final of the root, and we have *juhvati* "they sacrifice."

भीष्मीभुहुवां स्तुवत्तु । ३ । १ । ३८ ।

एव्यो लिट्यास् वा स्यादामि श्लाविष काये च । चुहुवांचकार ।  
चुहाव । हेता । हेत्यति । चुहेतु । चुहुतात् । चुहुतास् । चु-  
हुतु । चुहुधि । चुहुवानि । अचुहोत् । अचुहुतास् ।

No. 646.—*Am* may optionally be affixed, when *lī* comes after these verbs viz. *Bhī* "to fear," *Hṛī* "to be ashamed," *Bṛī* "to nourish," AND *hu* "to sacrifice;" AND, when *dm* is affixed, the effect is to be AS IF THERE WERE *ślu* (i. e. there is to be reduplication—No. 644). Thus *juhavāñchakāra* or *juhāva* (No. 426 and 202) "he sacrificed," *holā* (No. 435) "he will sacrifice," *hōshyati* "he will sacrifice," *juhotu* "let him sacrifice," *juhutat* (No. 444) "may be sacrifice," *juhutām* "let the two sacrifice," *juhvatu* (No.

643 and 536) "let them sacrifice," *juhudhi* (No. 593) "do thou sacrifice," *juhaváni* (No. 450) "let me sacrifice," *ajuhot* "he sacrificed," *ajuhutám* "they two sacrificed."

**जुसि च । ७ । ३ । ८३ ।**

इगन्ताद्वयं गुणोऽवादो चुसि । अचुहुः । जुहुयात् । द्रूयात् ।  
चहोपीत् । अहोप्यत् । विभी भये । २ । विभेति ।

No. 647.—AND WHEN JUS (No. 481), beginning with a vowel, follows, then *guna* is the substitute of an inflective base that ends in an *ik* vowel. Thus *ajuhuvuk* "they sacrificed," *juhuyát* "he may sacrifice," *húyát* (Nos. 485 and 466) "may he sacrifice," *ahosukt* (Nos. 472, 479, and 519) "he sacrificed," *ahoshyat* "he would sacrifice."

The verb *bhs* (*nibhś*) "to fear" makes *bibheti* (No. 644) "he fears."

**भिवोऽन्यतरस्याम् । ह । ४ । ११५ ।**

हः स्याद्वृलादो कृष्णिति सार्वधातुके । विभितः । विभीतः ।  
विभ्यति । विभयांचकार । विभाय । भेता । भेष्यति । विभेतु ।  
विभितात् । विभीतात् । अविभेत् । विभियात् । विभीयात् । भीयात् ।  
अभेषीत् । अभेष्यत् । द्रौ लज्जायाम् । ह । विह्रेति । विह्रीतः ।  
विह्रियति । विह्रयांचकार । विह्राय । द्रेता । द्रेष्यति । विह्रेतु ।  
अविह्रेत् । विह्रीयात् । द्रीयात् । अद्रेषीत् । अद्रेष्यत् । पू पालनपूर-  
क्योः । ४ ।

No. 648.—When a *sárvasháluka* affix follows, beginning with a consonant and having an indicatory *k* or *t* (No. 535), it may OPTIONALLY be the substitute of the verb *bhī* "to fear." Thus *bibkitah* or *bibhítuk* "they two fear," *bibhyati* (No. 645) "they fear," *bibhayánchubára* (No. 646) or *bibhaya* "he feared," *bhetá* "he will fear," *bheshyati* "he will fear," *bibhetu* "let him fear," *bibhétat* (Nos. 444 and 648) or *bibhítat* "may he fear," *abibhet* "he feared," *bibhíyati* (No. 648) or *bibhýati* "he may fear," *bhýat* (Nos. 485 and 466) "may he fear," *abhaeskt* (Nos. 472, 479, and 519) "he feared," *abhesyat* "he would fear."

The verb *hri* "to be ashamed" makes *jihreti* (No. 644) "he is ashamed," *jihritah* "they two are ashamed," *jikriyati* (No. 645) "they are ashamed," *jihrayāñchakāra* (No. 646) or *jikrāya* "he was ashamed," *hretā* "he will be ashamed," *hreṣyati* "he will be ashamed," *jihretu* "let him be ashamed," *ajihret* "he was ashamed," *jihṛiyat* "he may be ashamed," *hṛiyat* (Nos. 465 and 466) "may he be ashamed," *uhraishit* (Nos. 472, 479, and 519) "he was ashamed," *ahreshyat* "he would be ashamed."

The verb *prī* "to nourish or fill" is next to be conjugated.

**अर्तिपिपत्येऽस्मि । ७।४।७७।**

**अभ्यासस्य इः स्याच्छ्रौ । पिर्णते ।**

No. 649.—When there is *slu* (No. 643), let *i* (see No. 508) be the substitute of the vowel of the reduplicate OR the verbs *pi* "to go," AND *prī* "to fill." Thus *pipurti* "he fills."

**उद्देष्यपूर्वस्य । ७।१।१०२।**

**अङ्गावयवोष्ट्यपूर्वो य चूत् तदन्तस्याङ्गस्य उः ।**

No. 650.—Let there be *U* in the room OF that inflective base which ends in *rī*, PRECEDED BY A LABIAL which is a portion of the base. [Thus, when we have *prī+tae*, this rule applies, and also No. 37 which makes the base end in *r*.]

**इलि च । ८।२।७७।**

**रेफवान्तस्य धातोहपथाया इको दीर्घो इलि । पिषुर्णते । पिषुर्णति । पणार ।**

No. 651.—AND WHEN A CONSONANT FOLLOWS, the long vowel is the substitute of an *ik* vowel being the penultimate letter of a verb which ends in *r* or *v*. Thus *pipūrtah* (No. 650) "they two fill," *pipurati* (No. 643) "they fill," *papāra* (Nos. 426, 508, 202, and 37) "he filled."

**शुद्धमां श्वेषो वा । ७।४।१२।**

**स्तिति स्तिटि । पग्रस्तः ।**

No. 652.—When a substitute of *lit*, with an indicatory *k*, fol-

lows, A SHORT vowel is OPTIONALY the substitute OF ŠRÍ "to hurt," DAFI "to tear," AND PRÍ "to fill." (This debars No. 653, and we have optionally) *papratuk* (No. 21) "they two filled."

सूच्छत्यताम् । ७।४।११।

तोदादिकं सूच्छत्यतोच्छुदन्तानां च गुणो लिटि । पपरतुः ।  
पपरः ।

No. 653.—When *lit* follows, *guna* is the substitute OF the verb जीचन्ति "to go," that belongs to the 6th class (इति, &c. No. 693), and of the verb शि "to go," AND of those that end in the long vowel शि. Thus (on the alternative allowed by No. 652) *paparatuh* "they two filled," *paparuh* "they filled."

बृतो वा । ७।२।६८।

सूच्छवृक्षम्यामृदन्तास्तेऽटो दीर्घो वा स्यान्न तु लिटि । परीता ।  
परिता । परीष्यति । परिष्यति । पिष्टुः । अपिष्टः । अपिष्टाम् ।  
अपिष्टः । पिष्टाम् । पूर्णात् । अपारीत् ।

No. 654.—There may be OPTIONALY a long vowel in the room of the augment ि॒ (No. 433) coming AFTER the verbs VR̥IṄ "to serve," and VR̥IṄ "to choose," AND those that end in long शि, but not when *lit* follows. Thus *paritā* or *parīdā* "he will fill," *parishyati* or *parishyatī* "he will fill," *piptu* "let him fill," *apipak* (Nos. 420, 199, and 110) "he filled," *apiptūrām* (Nos. 630 and 632) "they two filled," *apiparuh* (Nos. 481 and 647) "they filled," *piptūryatī* (No. 651) "he may fill," *piptūryatī* (No. 465) "may he fill," *apārītī* (No. 519) "he filled."

सिचि च परस्मैपदेषु । ७।२।४०।

चर्चेऽटो च दीर्घः । अपारिष्टाम् । अपरीष्टात् । अपरिष्टात् ।  
जाहान् स्यागे । ५। अहाति ।

No. 655—AND WHEN SICH (No. 472) FOLLOWS, AND THE PARAS-MAIPADA terminations—here there is not a long vowel in the room of the augment ि॒ (—see No. 654). Thus *apariṣṭām* (No. 519) "they two filled," *apariṣṭyatī* (No. 654) or *apariṣṭyatī* "he would fill."

The verb *hā* (*chāk*) "to quit" makes *jahāti* (No. 644).

जहातेष्व । हृ । ४ । ११६ ।

इद्वा स्याद्गुलादो कृषिति सार्वधातुके । जहितः ।

No. 656.—AND short *i* shall be optionally the substitute of the verb *हा* “to quit,” when a *śrvadhātuka* affix follows, beginning with a consonant and having an indicatory *k* or *h*. Thus *jahitah* (No. 535) “they two quit.”

ई इत्यधेः । हृ । ४ । ११७ ।

स्नाभ्यस्तयोरात् ईत् सार्वधातुके कृषिति इति । जहीतः ।

No. 657.—Let *i* be the substitute of the *a* of *ānā* (No. 730), or of a reduplicated verb not being one of those called *GHU* (No. 662), WHEN a *śrvadhātuka* affix, having an indicatory *k* or *h* and beginning with A CONSONANT, FOLLOWS. Thus (on the alternative allowed by No. 656) *jahitah* “they two quit.”

आभ्यस्तयोरातः । हृ । ४ । ११८ ।

लोपः कृषिति । जहति । जहो । जाता । जास्यति । जहातु ।  
जहितात् । जहीतात् ।

No. 658.—Let there be elision of THE *A* OF *ĀNĀ* (No. 730), AND OF A REDUPPLICATED VERB, when an affix, with an indicatory *k* or *h*, follows. Thus *jahati* (No. 645) “they quit,” *jahau* (No. 523) “he quitted,” *hātā* “he will quit,” *hāseyati* “he will quit,” *jahātu* “let him quit,” *jahītāt* (Nos. 444 and 656) or *jahītāt* (No. 657) “may he quit.”

आ च है । हृ । ४ । ११९ ।

जहातेः । जादिदीतो । जहाहि । जहिहि । जहीहि । जजहात् ।  
जजहुः ।

No. 659.—AND WHEN *HI* (No. 447) FOLLOWS, the substitute for the *a* of the verb *hā* “to quit” is *A*, or *i* (No. 656), or *i* (No. 657). Thus *jahāhi*, or *jahīhi*, or *jahīhi* “do thou quit,” *ajahāt* “he quitted,” *ajahāt* (Nos. 481 and 658) “they quitted.”

चोपेण्यि । हृ । ४ । १२० ।

चाहातेरलेपो यादो सार्वधातुके । चाहात् । यर्लिङ्गि । हेयात् ।  
चाहासीत् । चाहास्यत् । माहृ माने शब्दे च । ६ ।

No. 660.—There is ELISION of the *a* of the verb *há* "to quit," when a *sárvadhátuka* affix, beginning with *T*, follows. Thus *jhayát* (No. 460) "he may quit;" but when the affix is *ārdhadhátuka* (No. 465), then *e* is substituted by No. 525, giving *heyát* "may he quit," *ahéyat* (Nos. 479, 480, and 530) "he quitted," *ahásyat* "he would quit."

The verb *má* (*máh*) "to measure or sound" is next to be conjugated.

मुख्यामित् । ७ । ४ । ७६ ।

मृष् माहृ चोहाहृ एवामभ्यासस्येत् स्याच्छ्रौ । मिमीते । मि-  
माते । मिमते । ममे । माता । मास्यते । मिमीताम् । अमिमीत ।  
मिमीत । मासीष्टु । अमास्त । अमास्यत । चोहाहृ गतो । ० ।  
विहीते । विहाते । विहते । वहे । हाता । हास्यते । विहीताम् ।  
अविहीत । विहीत । हासीष्टु । अहास्त । अहास्यत । दुभूष्  
चारखण्डयोः । ८ । विभर्ति । विभृतः । विभ्रति । विभृते ।  
विभाते । विभते । विभरांचकार । वभार । वभर्य । वभूष । विभ-  
रांचक्षे । वस्ते । भर्ता । भरिष्यति । भरिष्यते । विभर्तु । विभराणि ।  
विभूताम् । अविभः । अविभृताम् । अविभर्हः । विभृयात् । विभी-  
त । वियात् । भूषीष्टु । अभार्णीत् । अभूत । अभरिष्यत् । अभरि-  
ष्यत । दुदावृ दाने । ९ । ददाति । दतः । ददति । दते । ददा-  
ते । ददते । ददो । ददे । दाता । दास्यति । दास्यते । ददातु ।

No. 661.—When there is *du* (No. 643), let *i* be the substitute of the vowel of the reduplicate syllable of these verbs—viz. *bhupi* "to nourish," *má* "to measure," and *há* (*oháñ*) "to go." Thus *mimíte* (No. 657) "be measured," *mimíte* (No. 658) "they two measure," *mimíte* (No. 645) "they measure," *mame* (Nos. 548 and 426) "be measured," *málá* "he will measure," *másyate* "he will measure," *mimítám* (Nos. 552 and 657) "let him measure,"

*amimīta* "he measured," *mimīta* (No. 555 and 658) "he may measure," *másishṭa* (No. 558) "may he measure," *amásta* (No. 472) "he measured," *amásyata* "he would measure."

The verb *há* (*ohán*) "to go" makes *jiháte* (No. 657) "he goes," *jiháte* (No. 658) "they two go," *jihate* (Nos. 645 and 658) "they go," *jahe* (Nos. 548 and 426) "he went," *hátá* "he will go," *hásyate* "he will go," *jihítám* "let him go," *ajihíta* "he went," *jihíta* (Nos. 555 and 658) "he may go," *hásishṭa* (No. 558) "may he go," *ahássta* (No. 472) "he went," *ahásyata* "he would go."

The verb *bhṛi* (*ḍubhṛin*) "to hold or nourish" makes *bibharti* "he nourishes," *bibhṛitah* "they two nourish," *bibhrati* (No. 645) "they nourish," *bibhṛite* "he nourishes," *bibhṛáte* "they two nourish," *bibhṛate* "they nourish," *bibhuráñchukára* (No. 646) or *balbhára* (Nos. 508 and 202) "he nourished," *babhartha* "thou didst nourish," *babhriva* (No. 514) "we two nourished," *bibháñchakre* or *babhre* (No. 548) "he nourished," *bhartá* (No. 510) "he will nourish," *bharishyati* (No. 532) or *bharishyate* "he will nourish," *bibhartu* "let him nourish," *bibharáni* "let me nourish," *bibhṛitám* "let him nourish," *abibhah* (Nos. 420, 199, and 110) "he nourished," *abibhṛitám* "they two nourished," *abibharuh* (No. 481 and 647) "they nourished," *bibhriyát* or *bibhṛita* (No. 555) "he may nourish," *bhriyát* (No. 465) or *bhrishishṭa* (No. 558) "may he nourish," *abhárshít* (No. 519) or *abhrīta* (No. 582) "he nourished," *abharishyat* or *abharishyata* "he would nourish."

The verb *dá* (*ḍuddán*) "to give" makes *dadáti* "he gives," *dattah* (No. 658) "they two give," *dadati* (No. 645) "they give," *datte* "he gives," *dadáte* "they two give," *دادate* (No. 645) "they give," *dadau* (No. 523) or *dads* (No. 548) "he gave," *dádá* "he will give," *dásyati* or *dásyate* "he will give," *duddátu* "let him give."

## दाधा घ्वदाप् । १ । १ । २० ।

दारुणा धारुणाश्च धातवो घुसंज्ञाः स्युर्दाप्देषो विना । घ्वसो-  
रित्येत्वम् । देहि । दत्तम् । अददात् । अदत् । दद्यात् । ददीत ।  
देयात् । दासीष्ट । अदात् । अदाताम् । अदुः ।

No. 662.—Let roots of the form of DÁ "to give" (meaning that

root itself both in the third and first conjugations), *do* "to cut," and *de* "to protect," AND of the form of DHÁ "to hold," (viz. dhá itself and *dhe* "to drink)," EXCLUSIVE OF *dá* (DÁP) "to cut," and *dai* (*duip*) "to purify," be called GHU. By No. 614, the substitution of *s* is directed when *hi* follows a *ghu*—so we have *dehi* "give thou," *dattam* (No. 658) "do you two give," *aradát* or *adatta* (No. 658) "he gave," *dadyát* (No. 480) or *dadítā* (Nos. 555 and 658) "he may give," *deyát* (No. 525) or *dáshítā* (No. 558) "may he give," *addít* (No. 473) "he gave," *adálám* "they two gave," *aduk* (No. 524) "they gave."

### स्थाप्योरिच । १ । २ । १७ ।

स्थाप्योरिदिनतादेयः सिम्बु किदात्मनेषदे । अदित । अदास्यत् ।  
अदास्यत । दुधाय् धारणपोषणयोः । १० । दधाति ।

No. 663.—AND SHORT I shall be the substitute OF the final of *sthápá* "to stand," AND of a verb termed GHU (No. 662), and the suffix shall be as if it had an indicatory *k*, when the *atmanepada* terminations are employed. Thus, the root ending in a short vowel, we have *adítā* (No. 582) "he gave," *addéyut* "he would give," *addéyata* "he would give."

The verb *dhá* (*dhudhán*) "to hold or nurture" makes *dadhdti* "he holds."

### दधस्योरिच । ८ । २ । ३८ ।

द्विहत्तस्य क्षमनतस्य धायो वशो भवत्तयोः स्थोरच परतः ।  
थतः । दधति । दधाति । धत्यः । धते । दधाते । दधते ।  
धत्ये । धत्वे । ध्वसोरेद्वाकभ्यासलोपस्व । धेहि । अदधात् ।  
अथत । दध्यात् । दधीत । धेयात् । धासीष्ट । अधात् । अधि-  
त । अथास्यत् । अथास्यत । विविरु शोषपोषणयोः । ११ ।

No. 664.—Let there be a *bhash* (i. e. an aspirated letter) in the root of the *baé* (i. e. the initial *d* No. 431) OR the reduplicated verb DHÁ "to hold," ending in a *jhash* (i. e. in *dh*), WHEN T OR TH AND when *s* or *dhw* follows. Thus we have *dhattah* (No. 658) "they two hold," *dadhati* (No. 645) "they hold," *darhdei* "thou holdest," *dhatthah* (No. 664) "you two hold," *dhatte* (No. 543)

"he holds," *dadháte* "they two hold," *dadhate* (No. 645) "they hold," *dhatse* "thou holdest," *dhadhwe* "you hold." According to No. 614, when *hi* follows, *e* is substituted for the vowel of the root, which is a *ghu* (No. 662), and the reduplication is elided:—so that we have *dhachi* "do thou hold," *adadhát* "he held," *adhatta* (Nos. 658 and 664) "he held," *dadhýat* (Nos. 460 and 658) or *dadhita* (Nos. 555 and 658) "he may hold," *dheydt* (No. 525) or *dheśítap* (No. 558) "may he hold," *adhát* (No. 473) or *adhita* (Nos. 663 and 582) "he held," *adhásyut* or *adhdeyata* "he would hold."

The verb *nij* (*nijir*) "to purify or to nurture" is next to be conjugated.

### इर इत्संज्ञा वाच्या ।

No. 665.—"In respect of the syllable IR (e. g. in the verb *nijir*) THE DESIGNATION IT (No. 7) IS TO BE PREDICATED."

**निजां चयाणां गुणः स्त्रौ । ७।४।७५।**

निष्ठव्यष्टिषामभ्यासस्य गुणः स्त्रौ । नेनेति । नेनित्तः । नेव-  
चति । नेनित्ते । निनेत् । निनिते । नेता । नेत्यति । नेत्यते ।  
नेनेत् । नेनित्यि ।

No. 666.—Let *GUÑA* be the substitute of the reduplicate of THE THREE verbs *NIJ* "to purify," *vij* "to differ," and *vist* "to pervade," WHEN THERE IS *SIU* (No. 643). Thus *nenekti* (No. 485 and 333) "he purifies," *nenektah* (No. 585) "they two purify," *nenejati* (No. 645) "they purify," *nenekte* (No. 535) "he purifies," *neneja* (No. 426) or *nenejye* (No. 548) "he purified," *nekta* "be will purify," *nekshyati* (No. 169) or *nekshyate* "he will purify," *nenektu* "let him purify," *nenegdhi* (No. 593 and 333) "do thou purify."

**नाभ्यस्त्याचि पिति सार्वधातुके । ७।३।८७।**

सदूपथगुणो न । नेनिधानि । नेनित्ताम् । अनेनेत् । अनेनित्ताम् ।  
अनेनित्युः । अनेनित्यम् । अनेनित्तः । नेनित्यात् । नित्यात् ।  
नेनित्यीत । नित्यीत् ।

No. 667.—*Guña* is NOT the substitute of A REDUPPLICATED

VERB with a light (No. 482) penultimate letter, WHEN A SÁRVADHÁ-TUKA affix, beginning with a VOWEL and HAVING AN INDICATORY P, FOLLOWS. This debars No. 485, and we have *nənijáni* (No. 666) "let me purify," *nəniktám* (No. 552) "let him purify," *anenek* (No. 199) "he purified," *aneniktám* "they two purified," *anenijuh* (No. 481) "they purified," *anenijam* "I purified," *aneniktu* "he purified," *nənijyát* "he may purify," *nijyát* (No. 465) "may be purify," *nənijita* (No. 555) "he may purify," *nikahishṭa* (No. 558) "may be purify."

**इरितो वा । ३।१।५७।**

इरितो धातोस्त्वेरह् वा परस्मेपदेषु । अनिषत् । अनेषीत् ।  
अनित्त । अनेष्यत् । अनेष्यत ।

**इति चुहोत्यादयः ॥**

No. 668.—*A* is optionally the substitute of *ahli* (No. 471) AFTER what root has AN INDICATORY IR (No. 665), when the paramaipada terminations are employed. Thus *anijat* or *anaikehit* (Nos. 472, 499, and 510) or *anikta* (No. 513) "be purified," *anekhyat* or *anekhyata* "be would purify."

So much for the 3rd class of verbs, "hu, &c." The verbs of the 4th class—"div, &c."—are next to be conjugated.

The verb *div* (*divu*) signifies "to play, to be ambitious of surpassing, to traffic, to shine, to praise, to rejoice, to be mad, to sleep, to love, and to go."

**। दिवादयः ।**

**दिवु क्लीडाविकिगीषाव्यवहारयुतिसुतिमोदमदस्यप्रकान्तिगतिषु । १।**

**दिवादिभ्यः श्यन् । ३।१।५८।**

श्येऽपवादः । हस्ति चेति दीर्घः । दीर्घति । दिदेष । देविता ।  
देविष्यति । दीर्घतु । अदीर्घत् । दीर्घेत् । दीर्घात् । अदेवीत् ।  
अदेविष्यत् । श्वं विवु तन्तुष्टुताने । २ । नृती गारविष्वेषे । ३ ।  
मूर्खति । अर्जते । अर्जिता ।

No. 669.—AFTER the verbs DIV "to play," &c., let there be SYAN. This debars śap (No. 419). According to No. 651, the vowel is lengthened when a consonant follows the v, and we have dīvṛyati "he plays," dīdeva (No. 485) "he played," dīvītā "he will play," dīvīshyati "he will play," dīvṛyatū (No. 651) "let him play," dīvīyat "he played," dīvītē (No. 483) "he may play," dīvīyat (No. 465) "may he play," dīvītī (No. 480) "he played," dīvīshyat "he would play." In the same way is conjugated the verb shiv (shivu) "to sew."

The verb nrīt (nrīti) "to toss about one's body—i. e. to dance," makes nrītyati "he dances," nrītā (Nos. 508 and 485) "he danced," nrītātā "he will dance."

सेऽसिचि हत्तचृत्चृदत्तद्वतः । ७ । २ । ५७ ।

यथः सिख्यभिन्नस्य सादेरार्थधातुकस्येष्वा । नर्तिष्यति । नर्स्यति । नृत्यतु । अनृत्यत् । नृत्येत् । नृत्यात् । अनृत्यात् । अनृतिष्यत् । अनृत्स्यत् । एषी उद्गृहे । ४ । वा भाषेति श्यन् वा । अस्यति । अस्ति । तत्त्वात् ।

No. 670.—*It* (No. 483) is optionally the augment of an *ardhadhātuka* affix, WHEN IT BEGINS WITH the letter s OTHER THAN the s of SICH (No. 472), coming AFTER these verbs—viz. kṣit "to cut," cṛhṛit "to hurt," cṛhṛid "to light," trīd "to kill," AND NRIT "to dance." Thus nrītīshyati or nrīteyati "he will dance," nrītyatū, "let him dance," anrītyat "he danced," nrītyat "he may dance," nrītyat "may he dance," anrītī (No. 480) "he danced," anrītīshyat (No. 670) or anrīteyati "he would dance."

The verb tras (trasī) "to fear," according to No. 520, optionally takes the affix śyan (No. 669). Thus we have trāsyati or trasati (No. 419) "he fears," tutrīda "he feared."

वा जूखमुपसाम् । ६ । ४ । १२४ ।

यसां किंति स्तिटि सेटि थसि च यत्पाभ्यासलोपो वा । चेष्टुः । तपसतुः । चेष्टिय । तपसिय । चसिता । यो तमूकरवे । ५ ।

No. 671.—There is OPTIONALLY the substitution of e, and

elision of the reduplicate syllable, OF these verbs—viz. JRI “to grow old,” BHRAM “to whirl,” AND TRAS “to fear,” when *lit.*, with an indicatory *k* (No. 486), and likewise when *that*, with the augment *is* (No. 433), follows. Thus *treseatuh* or *tutrusutuh* “they two feared,” *treseitha* “or *tutrusitha* “thou didst fear,” *trasitā* “he will fear.”

The verb *śo* “to pare” is next to be conjugated.

**चोतः श्यनि । ७ । ३ । ७१ ।**

**लोपः स्यात् श्यनि । श्यति । श्यतः । श्यन्ति । श्यता । श्य-  
तुः । श्युः । श्याता । श्यास्यति ।**

No. 672.—Let there be elision OF O, WHEN *SYAN* (No. 669) follows. Thus *śyati* “he pares,” *śyutah* “they two pare,” *śyanti* “they pare,” *śāśau* (Nos. 528 and 523) “he pared,” *śāntuh* (No. 524) “they two pared,” *śātuh* (Nos. 528 and 524) “they pared,” *śātā* (No. 528) “he will pare,” *śāsyati* “he will pare.”

**विभाषा ग्राधेद्याच्छासः । २ । ४ । ७८ ।**

**श्ययः सिद्धे लुभ्वा परस्मेष्टेषु । अश्यात् । अश्याताम् । अग्नुः ।**

No. 673.—There is OPTIONALY elision of *sick* (No. 472) AFTER these verbs—viz. *GHRA* “to smell,” *DHE* “to drink,” *śo* “to pare,” *CHHO* “to cut,” AND *SHO* “to destroy,” when the *parasmaipada* terminations are employed. Thus *asit* “be pared,” *asitām* “they two pared,” *asituh* (No. 524) “they pared.”

**बमरमनमातां सक्त च । ७ । २ । ७९ ।**

**यसां सुगेभ्यः सिद्धे इट् परस्मेष्टेषु । इट्सको । अश्यासीत् ।  
अश्यासिणाम् । क्षेत्रा क्षेदने । ६ । श्यति । यो अन्तर्कर्मणि । ० । स्यति ।  
स्वसा । दो अवकरहने । ८ । श्यति । दद्वौ । देयात् । अदात् ।  
श्यथ तारने । ६ ।**

No. 674.—AND *SAK* shall be the augment of these verbs—viz.—*YAM* “to restrain,” *RAM* “to sport,” *NAM* “to bow,” AND those that end in LONG ā, and, at the same time, *is* shall be the augment of the *sick* (No. 472) coming after them, when the *parasmaipada* terminations are employed. Applying then these two augments, *is* and *sak*, we have *asit* “be pared,” *asitākṣam* “they two pared.”

The verb *chho* "to cut" makes *chhyati* (No. 672) "he cuts."

The verb *sho* "to destroy" makes *syati* "he destroys," *sams* (No. 528) "he destroyed." The verb *do* "to cut" makes *dyati* "he cuts," *dudau* "he cut," *deydt* (No. 525) "may he cut," *adit* (No. 473) "he cut."

The verb *vyadh* (*vyaṛtha*) "to strike" is next to be conjugated.

यद्विज्ञावयिव्यधिवष्टिविचतिवृचतिपृचतिभृचतीमां  
डिति च । ह । १ । १६ ।

यथा संप्रसारणं स्यात् किति डिति च । विज्ञति । विज्ञाव ।  
विविधतुः । विविधुः । विविधिथ । विविद्ध । विविद्धा । विविद्धति ।  
विविद्धेत् । विविद्धात् । अव्यात्स्वीत् । पुष पुष्टा । १० । पुष्टति । तु  
पोष । पुषोषिथ । पोष्टा । पोष्टति । पुषादीत्यहू । अपृष्टत् । तु  
शोषणे । ११ । शुष्टति । शुशोष । अशुष्टत् । खण अदर्शने । १२ ।  
नश्यति । ननाश । नेशतुः ।

No. 675.—AND let there be a *saṃprasāraṇa* (No. 281) in the room (of the semi-vowel) of these verbs—viz. GRAH "to take," JYĀ "to become old," VAY (the substitute of *ve*) "to weave," VYADH "to strike," VAS "to subdue," VYACH "to deceive," VRAŚCH "to cut," PRACHCHH "to ask," AND BHRAŚJ "to fry," WHEN WHAT affix HAS AN INDICATORY *k* OR *N* FOLLOWS. Thus, the affix *śyan* being regarded as having an indicatory *k* (No. 535), we have *vidhyati* (No. 283) "he strikes," *vivyādha* (No. 583) "he struck," *vividhatuh* "they two struck," *vividhuk* "they struck," *vivyadhituh* (No. 517) or *vivyuddha* (No. 586) "thou didst strike," *vyaddhā* (No. 586) "he will strike," *vyatsyati* "he will strike," *vidhyet* (Nos. 462 and 460) "he may strike," *vidhyit* (No. 463) "may he strike," *avyātisit* (No. 479) "he struck."

The verb *push* (*pusha*) "to nourish" makes *pushyati* "he nourishes," *puposha* (No. 485) "he nourished," *puposhitha* (No. 517) "thou didst nourish," *poshd* (No. 78) "he will nourish," *potakyat* (No. 585) "he will nourish." In accordance with No. 542, this verb takes *an* instead of *chli* (No. 471). Thus *apushat* "he nourished."

The verb *śuṣh* (*śuṣha*) "to become dry" makes *śuṣhyati* "he dries," *śuṣha* "he dried," *āśuṣhat* (No. 542) "he dried."

The verb *nāś* (*nāśa*) "to perish" makes *nāśyati* "he perishes," *nāśā* "he perished," *nāśatuh* (No. 494) "they two perished."

**रधादिभ्यस्त् । ७।२।४५ ।**

**वसाद्यायथातुकस्य वेट् । नेशिय ।**

No. 676.—AND after the verbs RADH "to hurt," &c., let *if* (No. 433) be optionally the augment of an ārdhaḥātuka affix, beginning with a vowel. Thus *nēśitha* (No. 495) "thou didst perish."

**मस्त्वनश्चेभ्वस्ति । ७।१।५० ।**

**नुम् । नन्मु । नेशिव । नेशिम् । नशिता । नंष्टा । नशिष्यति ।  
नंदृशति । नश्यतु । अनश्यत् । नश्येत् । नश्यात् । अनश्यत् । शूह्  
प्राणिप्रसवे । १३ । सूयते । सुषुवे । क्षादिनियमादिद् । सुषुविये ।  
सुषुविवहे । सुषुविमहे । बोता । सविता । द्रूह् परितापे । १४ ।  
द्रूष्टे । दीह् रुये । १५ । दीयते ।**

No. 677.—WHEN A JHAL comes AFTER the verbs MASJ "to be immersed," AND NĀŚ "to perish," let there be the augment *num*. Thus, on the alternative allowed by No. 676, we have *nanaśiṣṭha* (No. 334) "thou didst perish," *nēśīv* (No. 494) "we two perished," *nēśīma* "we perished," *nāśītā* (No. 676) or *nāśīṣṭā* "he will perish," *nāśīyati* or *nāśīkāyati* (Nos. 334 and 385) "he will perish," *nāśyatu* "let him perish," *anāśyat* "he perished," *nāśyet* "he may perish," *nāśyat* "may he perish," *anāśat* (No. 542) "he perished."

The verb *shā* (*shāh*) "to give birth to" makes *sūyate* (No. 543) "she bears," *sushuvive* (No. 220) "she bore." In accordance with the restrictive rule No. 514, this verb takes the augment *if*:—thus *sushuvivish* "thou borest," *sushuvivivah* "we two bore," *sushuvivimah* "we bore," *sotā* or *savītā* (No. 511) "she will bear."

The verb *dā* (*dāh*) "to suffer or be consumed with pain" makes *dīyate* "he suffers;" and *dī* (*dāh*) "to decay" makes *dīyate* "he decays."

दीड्णे युड्चि कृड्णि । हृ । ४ । हृ३ ।

दीडः परस्याजादेः कृडिदार्थातुकस्य युट् ।

No. 678.—Let YUT be the augment, WHEN an *ārdhadhātak* affix, WITH AN INDICATORY K OR N and beginning with A VOWEL, COMES AFTER the verb DI (*dīh*) "to decay."

युग्मुटावुषध्यणोः सिद्धो वक्तव्यो । दिदीये ।

No. 679.—“The augments VUK (No. 425) AND YUT (No. 678) ARE (in spite of No. 599) TO BE REGARDED AS HAVING TAKEN EFFECT, WHEN the substitute UVĀN (No. 220) or a YAN (No. 221) PRESENTS ITSELF. Thus we have *didṣye* “he decayed”—[the *yuk* being recognised as existent by No. 220, which would otherwise have taken effect here.]

मीनातिमिनोतिदीडां ल्यपि च । हृ । १ । ५० ।

यषामात्वं ल्यपि । चादशित्येष्वनिमित्ते । दाता । दास्यति । च-  
दास्त । डीह् विहायसा गतो । १६ । डीयते । डिये । रुयिता ।  
पीह् याने । १७ । पीयते । येता । चयेष्टु । माह् माने । १८ ।  
मायते । ममे । अनी प्रादुर्भावे । १९ ।

No. 680.—AND WHEN the affix LYAP (No. 941) follows, there is the substitution OF Ā in the root of these verbs, viz. MI (*mīn*) “to hurt or kill,” MI (*qumīn*) “to scatter,” AND DI (*dīh*) “to decay.” By the “and” it is implied that the same change will take place when there is a cause for the substitution of an *ek*, but unattended by an indicatory *s*. Hence [the affixes *tasi* and *asye* being such causes] we have *dītā* “he will decay,” *dīsyati* “he will decay,” *adīta* “he decayed.”

The verb DI (*dīh*) “to move in the sky—i.e. to fly,” makes *dīyati* “he flies,” *dīdye* (No. 221) “he flew,” *dīyatā* “he will fly.”

The verb PI (*pīn*) “to drink” makes *pīyati* “he drinks,” *pīti* (No. 510) “he will drink,” *apeśīya* “he drank.”

The verb MĀ (*māh*) “to measure” makes *māyati* “he measures,” *māmi* “he measured.”

The next verb is jan (*janī*) "to be produced or born."

**ज्ञाजनोर्जा । ७ । ३ । ७८ ।**

जिति । जायते । जने । जनिता । जनिष्यते ।

No. 681.—OF the verbs JN̄YĀ "to know," AND JAN "to be produced," JĀ is the substitute, when what follows has an indicatory &. Thus jāyate "he is produced," jajñe (No. 540 and 76) "he was produced," janitā "he will be produced," janishyate "he will be produced."

**दीपजनवुधपूरितायिप्यायिभ्योऽन्यतरस्याम् । ३ । १ । ६१ ।**

श्वर्यस्त्वेश्वरवा एकवचने तथाचे परे ।

No. 682—AFTER these verbs—viz. DIP "to shine," JAN "to be produced," BUDH "to teach," PŪR "to be full," TĀY "to extend," AND PYĀY "to swell," chin is OPTIONALY the substitute of chli (No. 471), when the termination ta, of the singular, follows.

**चियो खुक् । ६ । ४ । १०४ ।**

चियः परस्य लुक् ।

No. 683.—There is ELISION (*luk*) of what comes AFTER CHIN (No. 682).

**जनिवध्योष । ७ । ३ । ३५ ।**

जनयोर्म वृद्धिश्वर्यि छिति कृति च । जानि । जानिष्टु । दीपी दीप्तो । २० । दीप्तते । दिदीपे । जदीपि । जदापिष्टु । पदमतो । २१ । पद्यते । पेदे । एता । पत्सीष्टु ।

No. 684.—In the room OF these two—viz. JAN "to be produced," AND BADH "to kill," there is not *vriddhi* (in spite of No. 489), when chin (No. 682) follows, or a krit affix (No. 329) with an indicatory & or n. Thus *ajanī* or (on the alternative allowed by No. 682) *ajanishfa* "he was produced." The verb dip (*dipī*) "to shine" makes *dīpyate* "he shines," *didipse* "he shone," *adipī* (No. 683) or *adipishfa* "he shone."

The verb *pad* (*pada*) "to go" makes *padyate* "he goes," *pede* (No. 494) "he went," *pattā* "he will go," *patisīha* "may he go."

**चिण् ते पदः । ३ । १ । ६० ।**

पदभूतेश्चण् ते परे । अपादि । अपत्साताम् । अपत्सत । विद्  
सत्तायाम् । २२ । विद्यते । वेता । अवित । बुधं अवगमने । २३ ।  
बुध्यते । बोद्धा । भोत्स्यते । भुत्सीष्ट । अबोधि । अबुद्ध । अभु-  
त्साताम् । युधं संप्रहारे । २४ । युध्यते । युयुधे । येद्धा । अयु-  
द्ध । सज्ज विसर्गे । २५ । सज्जते । सरुचे । सरुचिषे ।

No. 685.—Let CHIN be substituted for chli AFTER the verb PAD "to go," WHEN the personal termination TA (of the singular) follows. Thus *apáli* (No. 683) "he went," *apatesálám* "they two went," *apateula* "they went."

The verb *vid* (*vida*) "to be" makes *vidyate* "he is," *vettā* "he will be," *avitta* (No. 626) "he was."

The verb *budh* (*budha*) "to understand" makes *budhyate* "he understands," *boddhā* (No. 586) "he will understand," *bhot-syate* (No. 278) "he will understand," *bhutsīha* "may he understand," *abohli* (No. 683) or *abudhha* (Nos. 586 and 626) "he understood," *abhutsátám* (No. 278) "they two understood."

The verb *yudh* (*yudha*) "to fight" makes *yudhyate* "he fights," *yuyudhe* "he fought," *yodhā* (No. 586) "he will fight," *ayuddhu* "he fought."

The verb *srīj* (*srīja*) "to quit" makes *srījyate* "he quits," *sasrīje* (No. 508) "he quitted," *sasrījishē* "thou didst quit."

**सृजिहश्चार्भस्यमक्षिति । ६ । १ । ५८ ।**

अनयोरम् भलादावक्षिति । सृष्टा । सह्यति । सृक्षीष्ट । असृष्ट ।  
असृष्टाताम् । मृष तितिक्षायाम् । २६ । मृष्यति । मृष्यते । मर्मरे ।  
मर्मरिष्य । ममृषिषे । मर्षितासि । मर्षितासे । मर्षिष्यति । मर्षिष्य-  
ते । शङ्ख बन्धने । २७ । नह्यति । नह्यते । ननाह । ननदु । ने-  
हिथ । नेहे । नद्धा । नत्स्यति । अनात्सीत् । अनद्धु ।

No. 686.—Let AM be the augment OF these two verbs, viz. मृशि “to quit,” AND द्रिशि “to see,” WHEN an affix, beginning with ▲ JHAL and NOT HAVING AN INDICATORY K, FOLLOWS. Thus *srash्या* (No. 334 and 78) “he will quit,” *srakshyati* (Nos. 334 and 585) “he will quit,” *srish्यते* “may he quit,” *asrishi* “he quitted,” *asrikshatām* “they two quitted.”

The verb *mriśh* (*mriśha*) “to endure patiently” makes *mriśhyati* or *mriśhyate* “he endures,” *mamaresha* “he endured,” *mamareshita* or *mamriśhita* “thou didst endure,” *marshitā* or *marshitās* “thou wilt endure,” *marshishyati* or *marshishhyate* “he will endure.”

The verb *nah* (*naha*) “to bind” makes *nahyati* or *nahyate* “he binds,” *nundha* “he bound,” *nanaddha* or *nehitha* “thou didst bind,” *nehe* “he bound,” *naddhā* “he will bind,” *nasyati* (No. 389) “he will bind,” *anātēt* or *anaddha* “he bound.”

So much for the 4th class of verba, “*div.*, &c.”

The 5th class of verba consists of “*su*, &c.”

The verb *su* (*shun*) means “to extract the Soma juice.”

इति दिवादयः ॥

। स्वादयः ।

पुण् अभिषवे । १ ।

स्वादिभ्यः च्छुः । ३ । १ । ७३ ।

श्वेतप्रवादः । सुनोति । सुनुतः । पुस्तुवोरिति यथा । सुन्वन्ति । सुन्वः । सुनुवः । सुनुते । सुन्वाते । सुन्वते । सुन्वहे । सुनुवे । सुषाव । सुद्गवे । सोता । सुन् । सुनवानि । सुनवे । सुन्वयत् । सूयात् ।

No. 687.—Let there be ŚNU AFTER the verba SU, &c.

This debars *śap* (No. 419). Thus we have *sunoti* (No. 420) “he presses out,” *sunutah* “they two press out,” *sunvanti* (*yāñ* taking the place of the vowel by No. 536) “they press out,” *sunvata* (No. 537) or *sunvah* “we two press out,” *sunuts* “he press-

es out," sunuwis "they two press out," sunwais "they press out," sunwahs (No. 537) or sunuwahs "we two press out," susháws or sushuhs "be pressed out," sotá "he will press out," sunu (No. 538) "do thou press out," sunaváni "let me press out," sunavai "let me press out," sunuyát "he may press out," súyát (No. 518) "may he press out."

**कुसुधूडभ्यः परस्मैपदेषु । ७।२।७२।**

गम्यः सिच इट् । असाधीत् । असोष्ट् । चिक् छयने । ३ ।  
चिनोति । चिनुते ।

No. 688.—Let *if* be the augment of *sick* AFTER these—viz. STU "to praise," SU "to extract the Soma juice," AND DHÚ "to shake," WHEN THE PARASMAIPADA affixes ARE EMPLOYED. Thus *asávít* or *asoshfa* "he pressed out."

The verb *chi* (*chin*) "to gather" makes *chinoti* or *chinute* "he gathers."

**विभाषा चेः । ७।३।५८।**

अभ्यासात्वे: कुत्वं धा सनि लिटि च । चिकाय । चिकाय ।  
चिक्ये । चिक्ये । अचेषीत् । अचेष्ट् । स्तूप् आक्षादने । ३ ।  
स्तूणोति । स्तूणुते ।

No. 689—There is OPTIONALY the substitution of a guttural in the room of CHI "to gather" after a reduplicate syllable, when *san* (No. 752) or *lī* follows. Thus *chikéya* or *chichéya*, *chikye* or *chichye*, "he gathered," *achaishít* or *acheehfa* "he gathered."

The verb *stri* (*strin*) "to cover" makes *strinoti* or *strinute* "he covers."

**श्रूपूर्वाः खयः । ७।४।५९।**

अभ्यासस्य श्रूपूर्वाः खयः यिष्यन्तेऽन्ये इलो लुप्यन्ते । तस्तार ।  
तस्तरुः । तस्तरे । गुणोत्तीति गुणः । स्तर्यात् ।

No. 690.—Of a reduplicate syllable the letters denoted by the **pratyáhára KHAy**, PRECEDED BY A ŚAR, remain :—the other consonants are elided. Thus *tastára* “he covered,” *tastaratuḥ* “they two covered,” *tasture* “he covered.” By No. 533, there being the substitution of *guru*, we have *staryát* “may he cover.”

**स्वतन्त्र संयोगादेः । ७।२।४३।**

स्वदन्तात् संयोगादेल्लिङ्गियोरिष्टा । स्वरिषीष्टु । स्वृष्टीष्टु । अस्त-  
रिष्टु । अस्तृत । धूष्ट् क्षम्यने । ४ । धूनोति । धूनुते । दुधाष्ट ।  
स्वरतीति वेद । दुधविष्ट । दुधोष्ट ।

No. 691.—Let *is* be optionally the augment of *līś* and *sīch*, coming AFTER WHAT root ends in *śi* and BEGINS WITH A CONJUNCT consonant. Thus *starishishtu* or *striishisha* “may he cover,” *astarishya* or *astriṣṭa* “he covered.”

The verb *dhū* (*dhan*) “to shake” makes *dhūnati* or *dhūnute* “he shakes,” *dudhāva* “he shook,” and optionally taking the augment *is* by No. 511, *dudhuvithu* or *dudhotha* “thou shookest.”

**अश्युकः किंति । ७।२।११।**

पितृ एकाच उगन्ताम् गित्कितोरिष्ट्यम् । इति प्राप्ते । क्रादिनि-  
यमान्निष्ट्यमिद् । दुधुविष्ट । दुधुवे । अधाष्टीत् । अधविष्टु । अधोष्टु ।  
अधविष्ट्यत् । अधोष्ट्यत् । अधविष्ट्यताम् । अधोष्ट्यताम् । अधविष्ट्यत ।  
अधोष्ट्यत ।

**इति स्वादयः ॥**

No. 692.—Let not *is* be the augment, WHEN WHAT affix has AN INDICATORY *g* or *K* comes AFTER the verb *śri* “to serve” OR what verb with one vowel ends in the **pratyáhára iK**. Notwithstanding this rule’s having presented itself, the verb now under consideration always takes the augment *is*, in accordance with the determining rule No. 514. Thus *dudhuviva* “we two shook,” *dudhuse* “he shook,” *adharishvít* or *adharishha* or *adhoeshha* “he shook,” *adharishyat* or *adhoeshyat* “he would shake,” *adharishyatalám* or *adhoeshyatalám* “they two would shake,” *adharishyatus* or *adhoeshyata* “he would shake.”

So much for the 5th class of verbs—"su, &c."

The 6th class of verbs consists of "tud, &c."

The verb *tud* signifies "to torment."

। तुदादयः ।  
तुद व्यथने । १ ।

तुदादिभ्यः शः । ३ । १ । ७७ ।

शपोऽपवादः । तुदति । तुदते । तुलोद । तुतोदय । तुतुदे ।  
तोता । अतोत्सोत् । अतुत । शुद प्रेरणे । २ । नुदति । नुदते ।  
नुनोद । नोता । भस्य याके । ३ । यद्विज्येति संग्रसारखम् । सम्ब  
श्चत्प्वन शः । शस्य उपत्वने शः । भूज्यति । भूज्यते ।

No. 693.—Let there be *śa* AFTER TUD, &c. This debars *śap* (No. 419). Thus *tudati* or *tudate* "he torments," *tutoda* "he tormented," *tutodithu* "thou didst torment," *tutude* "he tormented," *tottā* "he will torment," *atautsīt* or *atuttā* "he will be tormented."

The verb *nud* (*nudu*) "to send" makes *nudati* or *nudate* "he sends," *nunodu* "he sent," *nottā* "he will send."

The verb *bhrusj* means "to fry."

In forming the present tense—a vowel is substituted for the semi-vowel by No. 673, then, by the substitution of a palatal for a dental (by No. 76), the *s* becomes *ś*; and, by the change of *ś* to *ja* (by No. 25), it becomes *j*, giving *bhrijjati* or *bhrjjate* "he fries."

स्वस्त्रो रोपधयो रमन्धतरस्याम् । ही । ४ । ४७ ।

भस्यो रेफस्योपधायाश्च स्थाने रमागमो वार्धधातुके । मित्या-  
दन्तस्यादचः परः । स्थानष्ट्रीनिर्देशादोपधयोनिष्टिः । अमर्ते ।  
अभर्तुः । अभर्त्य । अभृत् । अभृत्य । अभृतुः । अभृत्य ।  
स्कोरिति सलोपः । द्रश्वेति शः । अभृत् । अभृते । अभृत्ये । भृत् ।  
भृत्य । भृत्यति । भृत्यति । कृष्णिति रमागमं वाधित्वा संग्रसारखं शू-  
र्वविप्रतिषेधेन । भूज्यात् । भूज्यास्ताम् । भूज्यासुः । भूर्णित् । भू-

स्त्रीषु । चमार्दंत् । चभासीत् । चमृष् । चभृष् । कृष विलेखने । ४ । कृषति । कृषते । चकर्य । चक्रये ।

No. 694.—In the room of the *R* AND THE PENULTIMATE letter OF the root *BHRASJ*, there shall be OPTIONALY the augment *RAM*, when an *ārdhadhātuka* affix follows. As it has an indicatory *m* (No. 265), the augment comes after the last vowel. [If the *ram* had been intended merely as an augment, the verb alone—not also certain letters of the verb—would have been cited in the aphorism. The citation of the letters with the 6th case-affix attached, in accordance with the aphorism I. 1 49—indicates that the augment is to act as a substitute—so that] the abolition of the *r* and of the penultimate letter takes place, in consequence of the direction implied in the 6th case-affix signifying “in the room of.” Thus we have *babharja* “he fried,” *babharjutuh* “they two fried,” *babharjitha* or *babharshtha* (No. 334) “thou didst fry; or, alternatively, *babhrajja* “be fried,” *babhrajjatuh* “they two fried,” *babhrajjitha* “thou didst fry.” When a *jhul* follows, the *s* is elided by No. 337, and the final is changed to *sh* by No. 334:—thus (when the augment *if* is not employed) we have *babhrashtha* “thou didst fry,” *babharje* or *babhrajje* “be fried,” *bharshā* or *bhrashā* “he will fry,” *bharkshyati* or *bhrakshyuti* “he will fry.” When an affix with an indicatory *k* or *ṭ* follows, the substitution of a vowel for the semi-vowel, by No. 675, takes place,—debarring the augment *ram* (No. 694) through the superior authority specially assigned to the earlier rule of the two [contrary to the general principle laid down in No. 132]—so that we have *bhrijyāt* “may he fry,” *bhrijyātām* “may they two fry,” *bhrijyātouh* “may they fry,” *bharkshishṭa* or *bhrakshishṭa* “may be fry,” *abhrākshīt*, or *abhrākshīt abharsha* or *abhrashṭa* “he fried.”

The verb *kṛish* (*kṛista*) “to draw or make furrows—to plough,” makes *kṛishati* or *kṛishate* “he ploughs,” *chakrasha* or *chakrishi* “be ploughed.”

अनुदातस्य चर्दुपथस्यान्वतरस्याम् । ह । १ । ५६ ।

उपदेशेऽनुदातो य चर्दुपथस्यास् या भलादावक्षिति । इष्टा ।  
क्षु । कृषीषु ।

No. 695.—When an affix follows, beginning with a *jhal* and not having an indicatory *k*, then *am* is OPTIONALY the augment OF WHAT verb IS GRAVELY ACCENTED in its original enunciation, AND HAS the vowel *ṛi* AS ITS PENULT. Thus we have *krashṭā*, or, without the *am*, *karshṭā* "he will plough," *kṛikshishṭā* "may be plough."

सृश्यमृशकृष्टपृष्ठेष्ट्वः सित्वा वाच्यः । अक्षार्दीत् । अक्षार्दीत् ।  
अकृष्ट । अकृष्ट । अकृष्टाताम् । अकृष्टन्त । मिल संगमे । ५ ।  
मिलति । मिलते । मिमेल । मेलिंता । अमेलीत् । मुद्ग्र मोचने । ६ ।

No. 696.—SICH SHOULD BE STATED TO BE OPTIONALY the substitute OF CHLI AFTER the verbs SPRIS "to touch," MŘIS "to perceive," KRISH "to plough," TRIP "to be satisfied," AND DRIP "to be proud." Thus *akrākshit* (No. 695), *akárkshít* (No. 499), or *akṛi-kshat* (No. 627), or *akrishṭa* "he ploughed," *akṛikshátám* "they two ploughed," *akṛikshanta* "they ploughed."

The verb *mil* (*mila*) "to mix" makes *milati* or *milate* "he mixes," *mimela* "he mixed," *melita* "he will mix," *amelit* "he mixed."

The verb *much* (*muchlri*) signifies "to be free."

श्रे मुचादीनाम् । ७ । १ । ५६ ।  
मुच्लिप्विद्लुप्सिध्कृत्खिद्पिण्ठं नुम् । मुञ्चति । मुञ्चते ।  
मोक्ता । मुच्यात् । मुक्षीष्ट । अमुच्त । अमुक्त । अमुद्धाताम् । लुम्  
छेदने । ० । लुम्पति । लुम्पते । लेप्ता । अलुप्त । अलुप्त ।  
विद्धु लाभे । ८ । विन्दति । विन्दते । विवेद । विष्टिदे । व्याघ-  
भूतिमते सेद् । वेदिता । भाष्यमतेऽनिट् । परिवेता । विच उर-  
ये । ९ । सिज्ञति । सिज्ञते ।

No. 697.—WHEN ŠA (No. 693) FOLLOWS, let *num* be the augment OF the verbs *MUCH* &c. i. e. of *much* "to be free," *lip* "to smear," *vid* "to find," *lup* "to cut," *sich* "to sprinkle," *kṛit* "to cut," *khid* "to hurt," and *piś* "to be organised." Thus *muñ-chati* or *muñchate* "he is free," *moktā* "he will be free," *muchyāt* or *muñkshishṭā* "may he be free," *amuchat* or *amukta* "he was free," *amukshátám* "they two were free."

The verb *lup* (*luptri*) "to cut" makes *lumpati* or *lumpute* "he cuts," *lopti* "he will cut," *alupat* or *alupta* "he cut."

The verb *vil* (*vidlri*) "to find" makes *vindati* or *vindate* "he finds," *viveda* or *vivide* "he found." In the opinion of *Vyāghrabbhūti*, this verb takes the augment *if*.—which would give *veditā* "he will find." According to the opinion of the *Mahābhāshya*, it does not take the augment *if*:—witness *parivettā* "he will become a house-holder before his elder brother."

The verb *sich* (*sticha*) "to sprinkle" makes *sinchati* or *sinchate* "he sprinkles."

**स्त्रिपिसिचिह्नस्त् । ३ । १ । ५३ ।**

**रम्यस्त्रेरह् । असिष्टत् ।**

No. 698.—Let *an* be the substitute for *chli* AFTER these verbs—viz. *LIP* "to smear," *SICH* "to sprinkle," AND *HWE* "to call." Thus *asichat* "he sprinkled."

**आत्मनेपदेष्वन्यतरस्याम् । ३ । १ । ५४ ।**

**स्त्रिपिसिचिह्नः परस्य ल्लेरह् वा । असिष्टत् । असिष्टत् । लिप  
ठपदेहे । १० । ठपदेहो वृद्धिः । लिप्यति । लिप्यते । लेप्ता ।  
अलिप्तत् । अलिप्तत् । अलिप्त ।**

**इत्युभयपदिनः ॥**

No. 699.—Let *an* be OPTIONALLY the substitute of *chli* after *lip* "to smear," *sich* "to sprinkle," and *hwe* "to call," WHEN THE *ĀTMANEPADA* terminations ARE EMPLOYED. Thus *asichata* or *asikta* "he sprinkled."

The verb *lip* (*lipa*) "to smear"—[which the author of the *Kaumudi* renders "to increase"] makes *limpati* or *limpate* "he smears," *lopti* "he will smear," *alipat*, or *alipata*, or *alipta* "he smeared."

So much for those verbs of this conjugation which take both *pades*.

## । तुदाद्यः ।

कृती छेदने । ११ । कृतमि । चकर्ते ॥ कर्तिता ॥ कर्तिष्यति ॥  
 कर्तस्यति ॥ अकर्तीत् ॥ खिद परिधाते ॥ १२ ॥ खिन्दति ॥ खिकेदा  
 खेता ॥ पिश अवयवे ॥ १३ ॥ पिशति ॥ पेशिता ॥ चोप्रसू छेदने ॥  
 १४ ॥ वृश्चति ॥ अवश्य ॥ अवश्यित्य ॥ अवश्य ॥ व्रश्यता ॥ वृश्य ॥  
 व्रश्यिष्यति ॥ वृश्यति ॥ वृश्यात् ॥ अवश्यीत् ॥ अवश्यात् ॥ १५ ॥  
 विचति ॥ विव्याप ॥ विविषतुः ॥ अविता ॥ अविष्यति ॥  
 विच्यात् ॥ अव्याचीत् ॥ अव्यचीत् ॥ व्यचेः फुटादित्यमनसीति तु नेत्र  
 प्रवर्तते ॥ अनसीति पर्युदासेन कृन्माशविषयत्वात् ॥ उच्छ उच्छे ॥  
 १६ ॥ उच्छः कण्ठ आदानं कषिशाद्यर्जनं शिलमिति गदवः ॥  
 उच्छ गतीन्द्रियप्रलयमूर्तिभावेषु ॥ १७ ॥ उच्छति ॥ उच्छत्यसामिति  
 गुणः ॥ द्विहल्यहयस्यानेकहलुपलक्षयत्वान्नुद ॥ आनच्छ ॥  
 आनच्छतुः ॥ उच्छिता ॥ उच्छ उच्छर्गे ॥ १८ ॥ उच्छति ॥ सुम  
 विमोहने ॥ १९ ॥ सुभति ॥

No. 700.—The verb to cut "KRIT" (*kṛiti*) makes *kṛitati* "be cut," *chakrta* "he cut," *kartita* "he will cut," *kartisyati* or *kartiyuti* "he will cut," *akartit* "he cut."

The verb *khid* (*khida*) "to hurt" makes *khindati* "he hurts," *chikheda* "be hurt," *khettā* "he will hurt."

The verb *pīt* (*pīta*) "to be reduced to constituent parts" makes *pītati* "he is decomposed," *pītīta* "he will be decomposed."

The verb *vratsh* (*vratshī*) "to cut" makes *vritshati* (No. 675) "he cuts," *vavrashcha* "he cut," *vavrashitha* or *vavrashyha* "thou didst cut," *vratshīta* or *vrashīdā* "he will cut," *vritshishyati* or *vrashyati* "he will cut," *vritshyat* (No. 675) "may he cut," *avrashchit* "he cut."

The verb *vyaak* (*vyaaka*) "to deceive" makes *vichati* (No. 675) "he deceives," *vivydha* "he deceived," *vivichituk* "they two deceived," *vyaabhi* "he will deceive," *vyaachishyati* "he will

"deceive," *vickyati* "may he deceive," *avryachit* (No. 491) or *avryachit* "he deceived." Here the *vartika* (by which the substitution of *vryachiti* would have been prevented) viz. that "The verb *vyach* is to be regarded as one of the list 'तुः द्वा' (No. 624), when an affix other than the *krit* affix *as* (No. 329) follows, does not apply—for the prohibition "not the *krit* affix *as*" refers to the *krit* affix only [and not to the tense-affixes:—in the same way as the expression "not a *brahman*" would be held to refer to a man, not to a horse or a tree.]

The verb *uichch* (*uchchati*) means "to glean." Gleaning here means taking up grain by grain. To glean the whole ears &c., *Yādava* tells us, is expressed by the verb *śil*.

The verb *richchh* (*richchha*) "to go, to fail in faculties, to become stiff," makes *richchhati* "he goes." By No. 633, *guna* is substituted when *śi* follows, and the augment *nū* is derived from No. 493, since the mention of a word with two consonants serves to specify a word with more consonants than one. Thus *ānarchchha* "he went," *ānarchchhatu* "they two went," *richchhit*, "he will go."

The verb *ujjh* (*ujjha*) "quit" makes *ujjhati* "he quits," and the verb *lubb* (*lubha*) "to bewilder" makes *lubbhati* "he bewilders."

**तीषसहखुभद्धरिषः । ७।२।४८।**

स्वस्त्यादेः परस्य तादेवार्थधातुकस्येष्वा स्यात् । लोभिता । लो-  
भा । लोभिष्यति । तुष्ट तुम्ह तुम्हा । २० । २१ । तुष्टि । ततर्ण ।  
तर्णिता । चतर्णःत् । तुम्हाति ।

No. 701.—Let *śi* be optionally the augment, WHEN an *ārdha-dhatus* affix, beginning with T, COMES AFTER the verbs ISH "to wish," SHAHA "to endure," LUBH "to bewilder," RUSH "to hurt or kill," and RISH "to hurt or kill." Thus *lobhīt* or *lobhīt* "he will bewilder," *lobhīshyati* "he will bewilder."

The verbs *trip* (*tripa*) and *trimpah* (*trimpah*) mean "to be satisfied." The former makes *trīpati* "he is satisfied," *tatarpa* "he was satisfied," *taripit* "he will be satisfied," *atarpit* "he was satisfied." The latter makes *trimpahati* "he is satisfied."

ये तृप्तादीनां चुम् वाचः । चादिश्चः प्रकारे तेन येत  
नकारानुषत्कास्ते तृप्तादयः । ततृप्तः । तृप्त्यात् । मृढ़ पृढ़ सुखने  
। २२ । २३ । मृढति । पृढति । सुन गतो । २४ । सुनति । हु इच्छायम् ।  
२५ । इच्छति । यज्ञा । यज्ञति । इज्ञात् । येषात् ।  
कुट कोटिल्ये । २६ । गाह्मुटादीति हित्यम् । चुम्भुटित्य । हुक्षेट ।  
चुकुट । कुटिता । पुट संख्येष्ये । २७ । पुठति । पुठिता । स्मृत  
विकसने । २८ । स्फुटति । स्फुटिता । स्फुर स्फुस संखलने । २९ ।  
३० । स्फुरति । स्फुलति ।

No. 702.—“The augment NUM (No. 497) SHOULD BE STATED to be that OR the verb *TATRIMPHA* “to be satisfied” AND THE LIKE, when *āt* (No. 693) follows. The word *ātī* (usually rendered “*ātō*”) here means “of the same description as.” So that here “*tatrimpha* and the like” are those verbs which include the letter *a*. Thus *tatrimpha* (notwithstanding No. 362) “he was satisfied,” and, when *āt* does not follow, *triphyat* “may he be satisfied.”

The verbs *mrid* (*mrida*) and *priñ* (*priða*) “to delight” make *mridati* and *priñati* “he delights.”

The (*Vaidika*) verb *sun* (*suna*) “to go” makes *suneti* “he goes.”

The verb *ish* (*ihu*) “to wish” makes *ishchhati* (No. 539) “he wishes,” *eshitā* (No. 701) or *eshītā* “he will wish,” *eshikayati* “he will wish,” *ishyāt* “may he wish,” *aishit* “he wished.”

The verb *kuf* (*kuṣa*) means “to become crooked.” According to No. 624, the affixes after this verb, not having an indicatory *ā* or *ṇ*, being regarded as having an indicatory *ā* (No. 467), we have *chukufitha* “thou didst become crooked,” *chukofa* or *chukufa* (No. 490) “I became crooked,” *kufitā* “he will become crooked.”

The verb *puf* (*pūṣa*) “to embrace” makes *pufati* “he embraces,” *pufitā* “he will embrace.”

The verb  *sphut* (*sphuṣṭa*) “to blow, to blossom, to open as a bud or flower,” makes *sphutati* “it blossoms,” *sphutitā* “it will blossom.”

The verbs *sphur.* (*sphura*) and *sphul.* (*sphula*) "to quiver" make *sphurati* and *sphulati* "he quivers."

स्फरतिस्फुरत्योनिर्निक्षिभ्यः । ८ । ३ । ७६ ।

स्फं वा । निस्फुरति निस्फुरति । शू स्तवने । ८१ । परिष्ठूत-  
मुखोदयः । शुष्टिः । मुम्पव । शुष्टिः । दुम्प्लो शुष्टो । ८२ ।  
मध्यति । ममध्य । मस्तिनशोरिति मुम् ।

No. 703.—There is optionally the substitution of *sh* for the *s* of the verbs *SPHUR* and *SPHUL* "to quiver," AFTER the prefixes *NIR.*, *IN.*, AND *VI.* (No. 48). Thus *nishphurati* or *niesphurati* "he perpetually quivers."

The verb *nu* means "to praise." [That the vowel of this root is long, not short as some contend, is proved by the quotation] "परिनामा-गुणोद्युक्ता—the dawning of whose praise-worthy qualities"—[which otherwise would not scan]. This verb makes *nusti* "he praises," *nundva* "he praised," *nuvildā* "he will praise."

The verb *maj* (*fumajo*) "to purify by washing" makes *majjati* "he immerses," *mamajja* "he immersed." According to No. 677 this verb, when a *jhal* follows, takes the augment *num*, [the irregular application of which is specified in the following versibus].

मस्वेरनस्यात् पूर्वो नुम् वाच्यः । संयोगादिलोपः । ममहृश्य ।  
ममज्जित्वा । महृत्वा । महृश्यति । अमाहृत् । अमाहृत्म् । अमाहृः ।  
हथो भर्त्रे । ८३ । हथति । रेत्वा । रोक्ष्यति । अरोक्षीत् । भुजो  
कोठित्ये । ८४ । हस्तित । विष्णुप्रदेशने । ८५ । विश्यति । मृश  
चामर्षने । ८६ । चामर्षनं स्यर्णः । अनुदातस्य चर्दुपथस्यान्यतरस्याम् ।  
चामर्षीत् । अमर्षीत् । अमृष्टत् । चर्दु विष्णुपथस्यादनेषु ।  
८७ । दीदतीत्यादि । शद्ग शानने । ८८ ।

No. 704.—"The augment *NUM* SHOULD BE STATED TO PRECEDE THE LAST letter of the root *MAJ*"—[not the last of the vowels as No. 265 directs]. By No. 337 there is elision of the *s*, the first

member of the conjunct consonant (*sing*)—and thus we have *mánktu* (No. 333) or *mamajjihu* “thou didst immerse,” *máktá* “he will immerse,” *mákhshyati* “he will immerse,” *amánkshít* “be immersed,” *amánktám* (No. 513) “they two immersed,” *amánktuk* “they immersed.”

The verb *ruj* (*rujo*) “to break” makes *rujati* “he breaks,” *rokta* “he will break,” *rokshyati* “he will break,” *arukshít* “he broke.”

The verb *bhu*j (*bhujo*) “to bend” is conjugated like *ruj* “to break.”

The verb *viś* (*viśi*) “to enter” makes *viśati* “he enters.”

The verb *mríś* (*mríśa*) means “to touch.” “Touching” means “perceiving through the sense of touch.” By No. 695, which states that a root gravely accented, or having the vowel *ri* as its penult, optionally takes the augment *am*, we have *amrákshít* (No. 695) or *amárkshít*, or (by Nos. 696 and 627) *amríkshat* “he touched.”

The verb *sad* (*shudlri*) “to go to decay, to despond,” makes *sídati* (No. 522) “he desponds”—and so on.

The verb *sad* (*sadlri*) means “to decay.”

शदेः शितः । १ । ३ । ६० ।

शिद्वायिनोऽस्मात् तडनो रतः । शीयते । शीयताम् । शीयेत ।  
अशीयत । शशाद । शता । शत्स्यति । अशदत् । अशत्स्यत् । कृ  
विक्षेपे । ३६ ।

No. 705.—AFTER this verb, viz. *SAD* “to decay,” WHEN it has one of the affixes with AN INDICATORY *s* [such as the conjugational affix *śa*—No. 698], there are the affixes *tāñ* and *ána* [i. e. the *ámanepada* affixes—No. 409]. Thus *śiyate* (No. 522) “it decays,” *śiyatám* “let it decay,” *śiyeta* “it may decay,” *áśiyata* “it decayed,”—[but where the *śa* is absent] *śubśida*. “it decayed,” *śattá* “it will decay,” *satsyuti* “it will decay,” *áśadat* “it decayed,” *áśayut* “it would decay.”

The verb *kṛi* means “to scatter.”

**एत इदातोः । ७।१।१०० ।**

**क्षिरति । चकार । चकरतुः । चकरः । करिता । करीता ।  
क्षीयात् ।**

No. 706.—Let **SHORT I** be the substitute of **WHAT VERBAL ROOT KIDS IN LONG शि**. Thus **kirati** "he scatters," **chakrā** (No. 653 and 489) "be scattered," **chakratah** (No. 653) "they two scattered," **chakratah** "they scattered," **karīd** or **karītā** (No. 654) "he will scatter," **kṛyāt** (No. 651) "may he scatter."

**क्षिरतो द्यवने । हृ । १ । १४० ।**

**उपात् क्षिरतेः सुट् छंडने । उपस्किरति ।**

No. 707.—Let **suf** be the augment of the verb **Kṛi** SIGNIFYING "TO CUT," coming after the prefix **up**. Thus **upaskirati** "he cuts."

**अषुभ्यासव्यवायेऽपि । हृ । १ । १४१ ।**

No. 708.—EVEN WHEN the augment **AT** (No. 457) OR A RE-DUPLICATE syllable INTERVENE—(rule No. 707 applies).

**सुट् कात् पूर्वं इति बत्तव्यम् । उपास्किरत । उपचकार ।**

No. 709.—"IT SHOULD BE STATED THAT the augment **SUT** (No. 707 and 708) IS PLACED BEFORE THE **K** (of the verb **kṛi**). Thus **upaskirat** & **upachakrā** (No. 488) "he cut."

**हिंसायां प्रतेष्य । हृ । १ । १४१ ।**

**उपात् प्रतेष्य क्षिरतेः सुट् हिंसायाम् । उपस्किरति । प्रतिस्कि-  
रति । मूँ लिगरये । ४० ।**

No. 710.—Let **suf** be the augment of the verb **kṛi**, coming after the prefix **upa** AND AFTER **PRATI**, IN THE SENSE OF INJURING. Thus **upaskirati** or **pratisikirati** "be injured."

The verb **grī** means "to swallow."

**चक्षि विभाषा । ८ । २ । २१ ।**

**क्षिरते रेषम्य लेप्यादो प्रत्यये । गिरति । क्षिरति । चकार ।  
चकरित । चकरित । वस्त्रिता । वस्त्रीता । गरिता । गरीता ।**

प्रच्छ द्वीप्सायाम् । ४१ । यद्विष्येति संप्रसारणम् । पृच्छति । प्रप्रच्छ ।  
एव्रच्छतुः । प्रप्रच्छुः । प्रष्टा । प्रह्यति । अप्राक्षीत् । मृह् प्राखत्यगे ।  
४२ ।

No. 711.—Let there be OPTIONALLY *l* in the room of the *r* of the verb *grī* "to swallow," WHEN an affix, beginning with A VOWEL, follows. Thus *gilati* or *girati* "he swallows," *jagāla* or *jagāra* "be swallowed," *galitā*, *galitā* (No. 654), *garitā*, or *garitā* "he will swallow."

The verb *prachch* "to ask," substituting a vowel for the semi-vowel according to No. 673, makes *prichchhati* "he asks," *pa-prachchha* "he asked," *paprachchhatuh* "they two asked," *paprachchhu* "they asked," *prashā* (No. 334) "he will ask," *prakshyuti* "he will ask," *aprakshit* "he asked."

The verb *mri* (*mrih*) means "to die."

स्थियतेर्लङ्घिणोष्ट । १ । ३ । ५१ ।

लुङ्गलिङ्गोः शितश्च प्रकृतिभूतान्मृहस्तङ्गानो नान्यच । रिह् ।  
इयङ् । स्थियते । ममार । मर्ता । मरिष्यति । मृषीष्टु । अमृत । पृह्  
व्यायामे । ४३ । प्रायेणायं व्यापृष्ठवैः । व्याप्रियते । व्याप्रेते । व्याप्राते ।  
व्यापरिष्यते । व्यापृत । व्यापृष्टाम् । घुषी प्रीतिसेषनयोः । ४४ । घुषते ।  
घुञ्जुषे । ओविली भयच्चलनयोः । ४५ । प्रायेणोत्पूर्ववैः । उद्विष्टते ।

No. 712.—The *āmanepada* affixes (No. 409) come AFTER the root *MRI* "to die," WHEN it takes *LUṄ*, *LIṄ*, and an affix with an indicator *ś*, but not elsewhere. By No 580, the substitution of *rih* (*ri*) is directed, and, by No. 220, that of *iyah* (*iy*)—so that we have *mriyate* "he dies," *mamāra* "he died," *mariā* "he will die," *marishyuti* "he will die," *mriishishu* "may he die," *amrita* "he died."

The verb *pri* (*prih*), in the sense of "to be active," is generally preceded by the prefixes *vi* and *ā*. Thus *vyāpriyate* "he is buried," *vyāpapre* (No. 548) "he was buried," *vyāpaprāte* "they two were buried," *vyāparishyate* "he will be buried," *vyāprīta* "he was buried," *vyāprishatām* "they two were buried."

The verb *jash* (*jashī*) "to delight, to serve," makes *jashate* "he serves," *jujashī* "he served."

The verb *vij* (*ovijī*) in the sense of "to fear, to tremble," is generally preceded by the affix *u-*. Thus *uvijate* "he fears."

**विष इदं । १ । २ । २ ।**

**विषेः पर इतादिग्रस्ययो छिद्रात् । उद्विजिता ।**

**इति तु हादयः ॥**

No. 712.—An affix, PRECEDED BY the augment *u-*, and coming AFTER the verb *vij* "to fear," is as if it had an indicatory *a* (No. 467). Hence *uvijate* "he will fear."

So much for the 6th class of verbs—"tva, da."

The 7th class of verbs consists of "rudh, da."

The verb *rudh* (*rudhir*) means "to obstruct."

**। रुधादयः ।**

**रुधिरू आवरये । १ ।**

**रुधादिभ्यः भास्म । ३ । १ । ७८ ।**

रुधोऽपवादः । रुषद्वि । रुन्सोरख्लोपः । रुम्हुः । रुन्थन्ति । रुणत्पि ।  
 रुम्हुः । रुम्हु । रुणधिम । रुन्थः । रुन्थः । रुम्हुः । रुन्थाते ।  
 रुन्थते । रुम्हे । रुन्थाये । रुम्हु । रुन्थे । रुन्थहे । रुन्थहे ।  
 रुरोध । रुहधे । रोम्हा । रोत्प्यति । रोत्प्यते । रुषद्वु । रुम्हात् ।  
 रुम्हास् । रुन्थन्तु । रुग्धु । रुणथानि । रुणथाव् । रुणथाम् ।  
 रुम्हास् । रुन्थातास् । रुन्थतास् । रुन्थस्व । रुणधे । रुणथावदे ।  
 रुणथामहे । चरुम्हात् । चरुम्हद् । चरुम्हास् । चरुम्हन् । चरुम्हु ।  
 चरुम्हातास् । चरुम्हस् । रुन्थाम् । रुन्थीत । रुणधात् । रुत्पीडु ।  
 चरुम्हत् । चरोत्पीत । चरोत्प्यत । चरोत्प्यत । भिदिरू विदारये ।  
 २ । द्विदिरू द्वेधीकरये । ३ । युदिरू योगे । ४ । रिदिरू विरेचने ।  
 ५ । रिवत्ति । रिहे । रिरेच । रेत्ता । रेत्तयति । चरिक्षु । चरिचत् ।

अरेक्षीत् । अरित् । विचिर् पृथम्भावे । ६ । विनत्ति । विद्धे ।  
 चुदिर् संपेषणे । ० । चुणति । चुन्ते । चोता । चुदत् । चष्टा-  
 त्सीत् । चक्षुन् । उच्छृदिर् दीप्तिदेवनयोः । ८ । चूर्णति । चून्ते ।  
 चच्छर्दे । सेऽसिद्धीति वेट् । चच्छृत्से । चच्छृदिवे । चृदिता । चृदि-  
 ष्यति । चृत्स्यति । चच्छृदत् । चच्छर्दीत् । चच्छर्दिष्ट् । उतृदिर् हिंस-  
 नादरयोः । ६ । तृणति । तृन्ते । चृती वेष्टने । १० । चृवति । तृह  
 हिंसि हिंसायाम् । ११ । १२ ।

No. 714.—AFTER the verbs RUDH "to obstruct," &c, there is ŚNAM. This debars *sap* (No. 419). Thus we have *runddhī* (Nos. 157 and 586) "he obstructs," and, the *a* being elided according to No. 611, *runddhah* "they two obstruct," *rundhanti* "they obstruct," *runatsi* "thou obstructest," *rundhah* (No. 95 and 96) "you two obstruct," *rundhha* "you obstruct," *runarhāsi* "I obstruct," *rundhwah* "we two obstruct," *rundhmak* "we obstruct." With the *ātmanepada* terminations, we have *rundhhs* "he obstructs," *rundhāts* "they two obstruct," *runihate* (No. 559) "they obstruct," *runies* "thou obstructest," *rundhāths* "you two obstruct," *runddhwe* "you obstruct," *rundhe* "I obstruct," *rundhes* "we two obstruct," *rundhmahs* "we obstruct." Then again *rurodha* or *rurudhe* "be obstructed," *rodhā* "he will obstruct," *roṣyati* or *roṣyat* "he will obstruct," *runaddhu* "let him obstruct," *runddhāt* (No. 444) "may he obstruct," *rundhām* "let the two obstruct," *rundhantu* "let them obstruct," *rundhki* "do thou obstruct," *runadhāni* "let me obstruct," *runadhāva* "let us two obstruct," *runadhāma* "let us obstruct," or, again, *runddhām* "let him obstruct," *rundhātām* "let the two obstruct," *rundhātām* (No. 539) "let them obstruct," *runtowa* "do thou obstruct," *runadhui* "let me obstruct," *runadhāvahai* "let us two obstruct," *runadhāmahai* "let us obstruct," *arunat* (No. 165) or *arunad* "he obstructed," *arundhām* "they two obstructed," *arundhan* "they obstructed," *arundhha* "he obstructed," *arundhātām* "they two obstructed," *arunihata* "they obstructed," *rundhyat* or *rundhita* "he may obstruct," *rudhyat* or *ruṭeṣṭha* "may he obstruct," *arudhat* (No. 668) or *arauteṣṭ* "he obstructed," *aroṣyat* or *aroṣyata* "he would obstruct."

In the same way are conjugated *bhid* (*bhidir*) "to break," *chhid* (*chhidir*) "to split," and *yuj* (*yujir*) "to join."

The verb *rīkh* (*rīkhir*) "to purge" makes *rīnakti* or *rīhkti* "he purges," *rīrecha* "he purged," *rēktiā* "he will purge," *rēkhyati* "he will purge," *arīnak* (No. 199) "he purged," *arīchat* (No. 668) or *arāikshit* or *arīkti* "he purged."

The verb *vīkh* (*vīkhir*) "to differ or be separate" makes *vīnakti* or *vīhkti* "he differs."

The verb *kahud* (*kahudir*) "to pound" makes *kahunatti* or *kahunti* "he pounds," *kahottā* "he will pound," *akshudat* "he pounded," *akshutit* or *akshutta* "he pounded."

The verb *akhrid* (*uakhridir*) "to shine or play" makes *akhriṇatti* or *akhriṇti* "he shines," *achachharīta* "he shone." According to No. 670, the augment is being optional when it follows, we have *achachhritas* or *achachhṛitih* "thou diilst shine," *akharditā* "he will shine," *chhardiyuti* or *chharyate* "he will shine," *achachhridat* "he shone," *achachhurdit* or *achachhardishā* "he shone."

The verb *trid* (*utridir*) "to injure or disregard" makes *triṇatti* or *trīnti* "he injures;" and *kṛit* (*kṛitī*) "to surround" makes *kṛinatti* "he surrounds."

The verbs *trīk* (*trīka*) and *kīś* (*kīśi*) mean "to kill or injure in any manner."

## दृष्ट इम् । ७।३।१२।

तृष्टः स्त्रिया कृते इम् इलादो पिति । तृष्टेति । तृष्टः । तत्तृष्टः ।  
तत्तृष्टिता । चतुर्षुषेद् । स्तान्नस्त्रोपः । हिनस्ति । विहिंस । डिंसिता । उन्दी  
संदेशे । १३ । उन्ति । उन्तः । उन्दन्ति । उन्दांक्षार । चोन्तु ।  
चोन्तास्म् । चोन्दन् । चोनः । चोनदस् । चम्पु व्यस्तिदण्डवक्षान्ति-  
गतिषु । १४ । चम्ति । चम्पः । चम्पन्ति । चीनम्पु । चानम्पिथ ।  
चम्पद्वय । चम्पिता । चम्पा । चम्पथि । चम्पानि । चानम्पु ।

No. 715.—Or *trīk* "to injure," when *snam* (No. 714) has

been applied (and the form has thence become *TRINĀH*), let *m̄* be the augment, when an affix, beginning with a consonant and distinguished by an indicatory *p*, follows. Thus *trinēghī* "he injures," *trinḍhah* "they two injure," *tatarha* "he injured," *tarkitā* "he will injure," *atrinēṣ* (No. 199 and 276 "he injured."

The verb *his* (*kisi*) "to injure" having taken *m̄* by No. 497, and rejecting the *n* by No. 717, makes *kinasti* "he injures," *jihīnsa* "he injured," *hīsoitā* "he will injure."

The verb *und* (*unīś*) "to moisten" makes *unatti* (No. 717) "he moistens," *untuh* "they two moisten," *undanti* "they moisten," *undāñchukdāra* (No. 546) "he moistened," *aunat* (No. 478 and 218) "he moistened," *auntām* "they two moistened," *aundan* "they moistened" *aunah* "thou didst moisten," *aunadam* "I moistened."

The verb *anīj* (*anījā*) "to make clear, to anoint, to be beautiful, to go," makes *anuktī* "he makes clear," *anuktūḥ* "they two make clear," *anijanti* "they make clear," *ānanya* "he made clear," *ānūnjitha* or *ānāñktha* "thou didst make clear," *anījīlā* or *akktā* "he will make clear," *āñdhī* "do thou make clear," *anajāne* "let me make clear," *ānak* "he made clear."

### अञ्जे: सिद्धि । ७।२।७१।

अञ्जे: सिद्धा नित्यमिद् । आञ्जीत् । तञ्जु संकोचने । १५ ।  
 तनत्ति । तड़त्ता । तञ्जिता । आविष्टी भयदस्त्वयोः । १६ ।  
 विनत्ति । विङ्गः । विज इडिति डित्यम् । विविचिय । विक्षिता ।  
 अविनक् । अविष्टीत् । शिष्यु विशेषये । १० । शिनष्टि । शिंगुः ।  
 शिंशन्ति । शिनष्टि । शिशेष । शिशेषिय । शेषा । शेष्यति । हेष्यिः ।  
 शिरिडि । शिनष्टायि । अशिनट् । शिंश्यात् । शिष्यात् । अशिनट् ।  
 यशं पिषु संदूर्जने । १८ । भञ्जो आमर्दने । १९ ।

No. 716.—*It* is always the augment of such AFTER the verb *anīj* "to make clear." Thus *āñjīt* (No. 480) "he made clear."

The verb *tarñch* (*tarñchī*) "to shrink" makes *tarñktī* "he shrinks," *tarñktā* or *tarñchitā* "he will shrink."

The verb *vij* (*ovijī*) "to be afraid, to tremble," makes *vinuktī* "he trembles," *vinuktah* "they two tremble." According to No. 713, the augment if being regarded as having an indicatory *ñ* (No. 467), we have *vivijñihus* "thou didst tremble," *vijitā* "he will tremble," *uvinak* (No. 199) "he trembled," *avijit* "he trembled."

The verb *sich* (*sichṛi*) "to distinguish or individualize" makes *śinashći* "it distinguishes," *śinashfuh* "they two distinguish," *śinashanti* "they distinguish," *śinashkṣi* "thou distinguishest," *śischa* "it distinguished," *śischithu* "thou didst distinguish," *śeṣha* "it will distinguish," *śekhyati* "it will distinguish. By No. 593 *dhī* being substituted for *hi*, we have *śinḍhi* "do thou distinguish," *śinashāṇi* "let me distinguish," *asinaṣ* (No. 165) "it distinguished," *śinashyūt* "it may distinguish," *sichyāt* "may it distinguish," *śinashat* "it distinguished."

In like manner *pish* (*pishṛi*) "to grind" is conjugated.

The verb *bhanj* (*bhanjo*) means "to break."

**आच्छेषः । हृ । ४ । २३ ।**

स्तमः परस्य नस्य लोपः स्यात् । भनति । अभिष्ठुय । अभद्र्यय ।  
मङ्गा । मद्ग्रिध । अभाङ्गीत् । मुख पासनाभ्यवहारयोः । २० ।  
मुनति । भोक्ता । भोक्षयति । अभुनक् ।

No. 717.—Let there be ELISION OF the letter *N* coming AFTER *bhāN* (No. 714). Thus we have *bhanakti* "he breaks," *babbhanjita* or *babbhāñkita* "thou didst break," *bhanktā* "he will break," *bhabhāñgkti* (No. 593) "do thou break," *abhabhāñkhit* "he broke."

The verb *bhuj* (*bhuja*) "to protect or eat" makes *bhunakti* "he eats," *bhabhāñtā* "he will eat," *bhabhāñgkti* "he will eat," *abhabhāñkhit* "he ate."

**भुवोऽनवने । १ । ३ । हृहृ ।**

तडाणो स्तः । चोदनं मुङ्गे । अनवने क्षिम् । मर्ही मुनति ।  
क्षिम्य्यी दीप्तो । २१ । इङ्गे । इन्थाते । इन्थते । इन्थे । इङ्गे ।  
इन्थाक्ते । इन्थता । इङ्गास् । इन्थातास् । इन्थे । इङ्गे । इन्था-  
तास् । इङ्गाः । क्षिद विचारये । २२ । क्षिते । वेता ।

## इति रुधाद्यः ।

No. 718.—The *dimanepada* affixes (No. 409) are put AFTER the verb BHUJ, NOT IN THE SENSE OF PROTECTING. Thus we may say *odanañ bhuhkti* "he eats boiled rice." Why "not in the sense of protecting"? Witness the phrase—*mahī bhunakti* "he preserves the earth."

The verb *indh* (*ni-indhi*) "to shine" makes *inddha* "he shines," *indhātis* "they two shine," *indhatis* "they shine," *itatis* "thou shonest," *inddhwe* "you shine," *indhāñchakre* (No. 546) "he shone," *indhitā* "he will shine," *inddhām* "let him shine," *indhātām* "let the two shine," *inadhai* "let me shine," *ainddha* "he shone," *uindhātām* "they two shone," *ainddhāk* "thou didst shine.

The verb *vid* (*vida*) "to consider" makes *vinti* "he considers," *vettā* "he will consider."

So much for the 7th class of verbs—"rudh, &c."

The 8th class of verbs consists of "tan, &c."

The verb *tan* (*tanu*) means "to expand."

## । तनाद्यः ।

तनु विस्तारे । १ ।

### तनादिक्षयम् उः । ३ । १ । ७६ ।

शपोऽपवादः । तनोति । तनुते । ततान । तेने । तनितायि ।  
तनितासे । तनिष्यति । तनिष्यते । तनुताम् । अतनोत् । तनुष्यत् ।  
तन्योत । तन्यात् । तनिषीष्ट । अतनीत् । अतानीत् ।

No. 719.—AFTER the verbs "TAN, &c.," AND the verb *kri* "to make," let there be U. This debars *śap* (No. 419). Thus we have *tanoti* or *tanute* "he expands," *tatāna* or *tene* (No. 494) "he expanded," *tanilāsi* or *tanilāse* "thou wilt expand," *tanishyati* or *tanishyate* "he will expand," *tanutām* "let him expand, *atanot* "be expanded," *tanuyāt* or *tanwita* "he may expand," *tanayet* or *tanishka* "may he expand," *atanit* or *atānit* (No. 491) "he expanded."

**तनादिभ्यस्तवासोः । २ । ४ । ७६ ।**

तनादेः विदो वा लुक् तथासोः । अतत । अतनिष्टु । अतथाः ।  
अतनिष्टुः । अतनिष्टत । अतनिष्टयत । एषु दाने । २ । सनोति ।  
सनुते ।

No. 720.—There is optionally elision (*luk*) of *sich* (No. 472) AFTER "TAN, &c.," WHEN the affixes TA and THĀS FOLLOW. Thus *ataata* (No. 596) or *atanishya* "he expanded," *atathāh* or *atanishāh* "thou didst expand," *atanishyat* or *atanishyata* "he would expand."

The verb *shān* (*shānu*) "to give" makes *sanoti* or *sanyate* "he gives."

**ये विभाषा । ३ । ४ । ४३ ।**

**अनस्तनखनामात्वं वा यादो कृद्धिति । सायात् । सन्यात् ।**

No. 721.—There is OPTIONALY the substitution of long ā in the room of the verbs *jān* "to be born," *śān* "to give," and *khan* "to dig," WHEN an affix, beginning with Y and distinguished by an indicatory k or ū, follows. Thus *sāyāt* or *sanyāt* "may he give."

**अनस्तनखनां सन्भूत्वाः । ३ । ४ । ४२ ।**

**एवमातारः सनि भ्रादो कृद्धिति । असात् । असनिष्टु । असाथाः ।  
असनिष्टुः । एषु हिंसायाम् । ३ । स्योति । एषुते । हृण्णतेति व  
हृद्धिः । असेषीत् । असत् । असेषिष्टु । असथाः । असेषिष्टुः ।  
ऐषु च । ४ । उप्रत्यये सधूपधस्य गुणो वा । त्व्योति । एषोति ।  
त्वेहिता । असेषीत् । असित् । असेषिष्टु । तृषु अदने । ५ ।  
तृशोति । तर्वाति । तृषुते । तर्युते । दुकृष्य करये । ६ ।**

No. 722.—Long ā is the substitute OF these verbs viz. JĀN "to be born," ŚĀN "to give," AND KHĀN "to dig," WHEN the affix *sān* (No. 752), OR an affix, beginning with A JHAL and distinguished by an indicatory k or ū, follows. Thus *aśāta* or *asānīshāh* "he gave," *aśāthāh* or *asānīshāh* "thou didst give."

The verb *kshan* (*kshanu*) "to injure" makes *kshanoti* or *kshanute* "he injures." According to No. 500, there being no substitution of *vridhī*, we have *akshanit*, *akshata* (No. 720), or *akshanishṭa* "he injured," *akehathāḥ* or *akshanishṭhāḥ* "thou didst injure."

The verb *kshin* (*kshinu*) "to injure" (which, as a root followed by the affix *u* No. 719, and having a light penult, substitutes *guṇa*, No. 485, only optionally) makes *kshinoti* or *kshenoti* "he injures," *kshenit* "he will injure," *akehoniṭ*, *akshita* (No. 720); or *akshenishṭa* "he injured."

The verb *trin* (*trinu*) "to eat, to graze," makes *trinoti*, *tar-**noti*, *trinute*, or *tarṇute* "he grazes."

The verb *kri* (*dukrin*) means "to make."

अत उत सार्वधातुके । हृ । ४ । ११० ।

कुरुतः ।

No. 723.—In the room of the short *A* of the verb *kri* "to make," (in the form of *karu*—No. 719)—let there be short *U*, WHEN a SÁRVADHÁTUKA affix (with an indicatory *k* or *ṭ*) follows. Thus *kurutah* "they two make."

न भकुर्द्धुराम् । ट । २ । ७६ ।

भस्य कुर्द्धुरोहपथाया न दीर्घः । कुर्वन्ति ।

No. 724.—There is NOT a long substitute (No. 651) in the room of the penult of a *BHA* (No. 185) AND of the verbs *KRI* "to make," and *CHHUB* "to cut." Thus *kurvantī* "they make."

नित्यं करोतेः । हृ । ४ । १०८ ।

करोते: प्रत्ययोक्तारस्य नित्यं लोपो म्योः । कुर्वः । कुर्मः ।  
कुरुते । करात् । कर्मे । कर्ता । करिष्यति । करिष्यते । करोतु ।  
कुरुताम् । चकरोत् । चकुरुत ।

No. 725.—There is ALWAYS elision of the *u* of an affix AFTER the verb *KRI* "to make," when the letter *m* or *v* follows. Thus *kurvah* "we two make," *kurmah* "we make," *kurute* "he makes,"

chakrā or chakre "he made," kartā "he will make," karishyati or karishyats "he will make," karotu or kurutām "let him make, akarot or akuruta "he made."

ये च । ह । ४ । १०६ ।

कृष्ट उलोपो यादो प्रत्यये । कुर्यात् । कुर्वीत । क्रियात् । कृषीष्ट  
कर्मार्थात् । अकृत । अक्रियत् । अकरियत् ।

No. 726.—AND there is elision of u after the verb *kṛti* "to make," WHEN an affix, beginning with T, follows. Thus *kuryat* or *kurvita* (No. 723) "he may make," *kriyat* or *kriyata* "may he make," *akarshit* or *akrita* (No. 582) "he made," *akarishyata* or *akurishyata* he would make."

सम्परिभ्यां करोतौ भूषये । ह । १ । १३७ ।

No. 727.—WHEN the verb *KRI* "to make" comes AFTER SAM OR PARI (No. 48) IN THE SENSE OF ORNAMENTING—(then the proceeding directed in No. 728 takes place).

समवाचे च । ह । १ । १३८ ।

सुट् । संस्करोति । अस्तंकरोतीत्यर्थः । संस्कुर्वन्ति । संघीभव-  
तीत्यर्थः । संपूर्वस्य क्वचिदभूषयेऽपि सुट् । संस्कृतं भवा इति  
शापकात् ।

No. 728.—AND (when the compound—No. 727—is) IN THE SENSE OF AGGREGATION, there is the augment suf. Thus *sanskaroti*—that is to say "he ornaments, *sanskurvanti*—that is to say "they congregate." This suf is sometimes the augment of *kṛti* preceded by *sam*, even when it does not signify "ornamenting":—as we learn by inspecting the aphorism No. 1119—viz. "*sanskritah bhakshat*"—where the expression refers to the "preparation of food."

उपात् प्रतियन्नैशतवाक्याद्याहारेषु च । ह । १ । १३९ ।

कृषः सुट् । चात् प्रागुक्त्योरर्थयोः । प्रतियन्नो गुणाधानस् ।  
क्षित्समेव वेदृतं क्षिताः । चात्याद्याहार चात्याद्युक्तेणूरत्वम् ।

उपस्कृता कन्या । उपस्कृता ब्राह्मणः । यथो दक्षस्योपस्कृते ।  
 उपस्कृतं भुङ्गे । उस्कृतं भ्रूते । बनु याचने । ० । बनुते । बचने ।  
 मनु अष्टबोधने । ८ । मनुते । मेने । मनिता । मनिष्यते । मनु-  
 तास् । अमनुत । मन्वीत । मनिषीष् । अमनिष् । अमनिष्यत ।

### इति तनादयः ॥

No. 729.—AND AFTER UPA (No. 48) IN THE several ASKERS OF ACQUIRING A new PROPERTY, of ALTERATION, AND of the SUPPLYING OF ELLIPSSES IN DISCOURSE, the verb *kri* takes the augment *sut*. By the “and” it is signified that the verb has also the two meanings mentioned before (in Nos. 727 and 728). By “acquiring a new property” is meant “the taking of a quality.” By “alteration,” or modification, is meant “change.” By “the supplying of ellipses in discourse” is meant “the filling up of those parts which the sense requires.” Examples of these five employments of the word follow, signifying “a damsel adorned;” “assembled brāhmans;” “the wood gives a new property to the water” (or “he prepares the fuel and water for an oblation”); “he eats something changed” (or different from what is proper—“as bread with rice”); “he speaks without ellipsis.”

The verb *van* (*vanu*) “to ask or beg” makes *vannute* “he begs,” *vavane* “he begged.”

The verb *man* (*manu*) “to know, to conceive,” makes *manute* “he conceives,” *mene* “he conceived,” *manitā* “he will conceive,” *manishyate* “he will conceive,” *manuidam* “let him conceive,” *amanuta* “he conceived,” *manuvita* “he may conceive,” *manishisha* “may he conceive,” *amanishita* “he conceived,” *ama-nishyata* “he would conceive.”

So much for the 8th class of verbs—“*tan*, &c.”

The 9th class of verbs consists of “*kri*, &c.”

The verb *kri* (*shukrī*) means “to buy, or exchange goods.”

### । त्रयादयः ।

तुलीय द्रव्यविनिमये । १ ।

**च्छादिभ्यः श्वा । ३ । १ । ८१ ।**

श्वेऽपेऽपवादः । क्रीणाति । रूद्धत्यधोः । क्रीणीतः । स्नाप्यस्तयोरातः ।  
 क्रीणन्ति । क्रीणाति । क्रीणीथः । क्रीणीथ । क्रीणामि । क्रीणीषः ।  
 क्रीणीमः । क्रीणीते । क्रीणाते । क्रीणते । क्रीणीषे । क्रीणाथे ।  
 क्रीणीधे । क्रीषे । क्रीणीषहे । क्रीणीमहे । चिक्राय । चिक्रियतुः ।  
 चिक्रियः । चिक्रेय । चिक्रियथ । चिक्रिये । क्रेता । क्रेष्यति ।  
 क्रेष्यते । क्रीणात् । क्रीणीतात् । क्रीणाताम् । अक्रीणात् । अक्रीणीत ।  
 क्रीणीयात् । क्रीणीत । क्रीयात् । क्रेष्यैष । अक्रेष्यैत् । अक्रेष्य ।  
 अक्रेष्यत् । अक्रेष्यत । प्रीष तर्पये कान्तो च । २ । प्रीणाति ।  
 प्रीणीते । श्रीष्य याते । ३ । श्रीणाति । श्रीणीते । मीष्य डिंसायाम् । ४ ।

No. 730.—AFTER the verbs *KRÍ* "to buy," &c., there is SNĀ. This debars *śap* (No. 419). Thus *krīṇāti* "he buys." By No. 657, the ē being changed to i, *krīṇītah* "they two buy." By No. 658, the ē being elided, *krīṇāti* "they buy," *krīṇāsi* "thou buyest," *krīṇītah* "you two buy," *krīṇītha* "you buy," *krīṇāmi* "I buy," *krīṇīvah* "we two buy," *krīṇīmah* "we buy," *krīṇīste* (No. 657) "he buys," *krīṇītis* "they two buy," *krīṇītis* "they buy," *krīṇīshe* "thou buyest," *krīṇītis* "you two buy," *krīṇīdhwa* "you buy," *krīṇe* "I buy," *krīṇīvah* "we two buy," *krīṇīmaha* "we buy," *akrīṣya* "he bought," *chikriyatuh* "they two bought," *chikriyuh* "they bought," *chikretha* (No. 515) or *chikrayiha* (No. 517) "thou didst buy," *aci'krīye* "he bought," *kṛēdā* "he will buy," *kreshyati* or *kreshyate* "he will buy," *krīṇātu* "let him buy," *krīṇītāt* "may be buy," *krīṇātām* "let him buy," *akrīṇāt* or *akrīṇāta* "he bought," *krīṇīyāt* or *krīṇīta* "he may buy," *krīyāt* or *kreshiṣṭha* "may he buy," *akrāishit* or *akreshṭa* "he bought," *akreshyat* or *akreshyata* "he would buy."

The verb *prī* (*prīñ*) "to please, to love," makes *prīṇāti* or *prīṇīste* "he pleases;" and *trī* (*trīñ*) "to cook" makes *trīṇāti* or *trīṇīste* "he cooks."

The verb *mū* (*mūñ*) means "to injure."

**हिनुमोगा । ८ । ४ । १५ ।**

ठपसर्गस्यान्निमित्तात् परस्येतयोर्नस्य खः स्यात् । प्रमीणाति ।  
 प्रमीणीते । मीनातीत्यात्मम् । ममो । मिम्युः । ममिथ । ममाव ।  
 मिम्ये । माता । मास्यति । मीयात् । मासीष्ट । अमासीत् ।  
 अमासिष्टाम् । अमास्त । षिङ् बन्धने । ५ । सिनाति । सिनीते ।  
 सिषाय । सिष्ये । सेता । स्कुञ्ज् आग्रहने । ६ ।

No. 731.—Let there be a cerebral *n* in the room of the dental *n* of the verbs *hi* "to go," and *mi* "to hurt" (which, with the conjugational affixes, appear in the shape of *HINU* and *MIMÁ*) coming after a due cause of such change and ending in an *upasarga*. Thus *pramīnāti* or *pramīnātis* "he injures greatly." By No. 680, there being a substitution of *a*, *mama* (No. 523) "he injured," *mimyutuh* "they two injured," *mamitha* (No. 517 and 524) or *mamáha* "thou didst injure," *mimye* "I injured," *mádā* "he will injure," *másyati* "he will injure," *míyát* or *mádeishfa* "may be injured," *amájít* "he injured," *amádeishfám* "they two injured," *amáeas* "he injured."

The verb *shi* (*shin*) "to bind" makes *sindati* of *sindite* "he binds," *sisháya* or *sishye* "he bound," *sétá* "he will bind."

The verb *sku* (*skun*) means "to go by leaps."

स्तन्भुस्तुभुस्त्वान्भुस्तुभुस्तुअथः चुव्य । ३ । १ । ८२ ।  
 चात् श्ना । स्कुनोति । स्कुनुते । स्कुनाति । स्कुनीते । चुस्त्वा-  
 व । चुस्त्वुवे । स्कोता । अस्कोषीत । अस्कोष्ट । स्तन्प्लादयस्त-  
 त्वारः सौचाः सुवे रोधनार्थाः परस्मैपदिनः ।

No. 732.—AND there is *śnu* (No. 687) AFTER STANBH, STUMBH, SKANBH, or SKUMBH "to hinder, to be dull or insensible," AND *sku* "to go by leaps." By the "and" it is meant that they may optionally take *śná*. Thus *śkunoti*, *śkunute*, *śkundati*, or *śkunkte* (No. 657) "he goes by leaps," *chukta* or *chuktave* "he went by leaps," *skotá* "he will go by leaps," *askaueft* or *askoehfa* "he went by leaps."

The four verbs *stanbh*, &c., which are exhibited only in an aphor-

ism (and not in Páṇini's catalogue of Roots), all have the sense of "hindering," and take the *parasmaipada* terminations.

इत्तः चाः शानज्ञौ । ३ । १ । ८६ ।

स्तम्भान् ।

No. 733.—Let *sánach* be substituted in the room of *śná* (No. 730) coming AFTER A CONSONANT, WHEN the affix *hi* (No. 447) follows. Thus *stabhná* (No. 448 and 363) "do thou hinder."

जूस्तम्भुषुचुम्भुचुग्रम्भुचुम्भुचुश्चिभ्यव । ३ । १ । ८८ ।

म्भरहू वा ।

No. 734.—AND, optionally, *at* is the substitute of *chli* (No. 471) AFTER the verbs *jṛí* "to grow old, STANBH "to hinder," MLUCH "to go," MLUCH "to go," GRUCH "to steal," GLUCH "to steal," GLUCH "to go," AND *swi* "to go."

स्तन्मे: । ८ । ३ । ८७ ।

स्तन्मे: सोपस्य सप्त्य एः स्पात् । व्याप्तुभत् । अस्तम्भीत् ।  
युष् बध्यने । ० । युनाति । युनीते । योता । क्लूष् शब्दे । ८ ।  
क्लूनाति । क्लूनीते । क्लूषिता । दूष् द्विसायाम् । ६ । दूखाति ।  
दूखीते । दूष् द्विसायाम् । १० । दूखाति । दूखीते । पूष् पवने । ११ ।

No. 735.—Let there be *at* in the room of the *s* of the aphoristic (No. 732) verb STANBH (if the change be required by a due cause thereof in an upasarga). Thus *vyaṣṭhabhat* (No. 363) "he hindered," *astambhit* (No. 95 and 96) "he injured."

The verb *yu* (*yunt*) "to bind" makes *yundati* or *yunte* (No. 657) "he binds," *yotá* "he will bind."

The verb *knu* (*knunt*) "to sound" makes *knandati* or *knahite* "it sounds," *knavita* "it will sound."

The verb *dṛí* (*dṛim*) "to injure" makes *dṛināti* or *dṛinīte* "he injures;" and *dṛé* (*dṛim*) "to injure" makes *dṛināti* or *dṛinīte* "he injures."

The verb *pá* (*pán*) means "to purify."

प्रादीनां छस्वः । ७।६।८०।

पूर्वलघुस्तमकलघुधयशपवभमलक्ष्यनध्यक्ष्यगच्छारीलीख्यी-  
प्रीनां चतुर्विश्वतेः शिति छस्वः । पुनाति । पुनीते । पविता । सूख्-  
छेदने । १२ । लुनाति । लुनीते । सूख् आच्छादने । १३ । सू-  
खाति । शूर्पैर्वाः खयः । तस्तार । तस्तरतुः । तस्तरे । स्तरिता ।  
स्तरीता । स्तृणीयात् । स्तृणीत । स्तौर्यात् ।

No. 736.—When an affix with an indicatory is followed, let a SHORT vowel be the substitute of the twenty-four verbs पु, &c., viz. पूर्ण “to purify,” कुर्न “to cut,” स्त्रिन “to spread over,” क्षत्रिन “to scatter,” वृत्रिन “to choose,” धृत्रिन “to agitate,” श्री “to injure,” प्री “to nourish,” व्री “to choose,” भ्री “to nourish,” म्री “to injure,” ज्री “to grow old,” ज्ह्री “to grow old,” ग्री “to grow old,” न्री “to lead,” ध्वरी “to be crooked,” क्री “to injure,” री “to go,” ग्री “to sound,” ज्यां “to decay,” री “to injure,” ली “to adhere,” व्री “to choose,” AND प्री “to go.” Thus पुनाति or पुनिते “he purifies,” पविते “he will purify.”

The verb कु (कुर्न) “to cut” makes लुनाति and लुनिते “he cuts.”

The verb स्त्री (स्त्रिन) “to cover,” makes स्त्रिनाति “he covers.” By No. 690 (which debars No. 428) we have तस्तारा “he covered,” तस्तरतुह “they two covered,” तस्तरे “he covered,” स्तरिते or स्तरिता (No. 654) “he will cover,” स्त्रिन्यात or स्त्रिनिता “he may cover,” स्त्रियात (Nos. 706 and 651) “may he cover.”

सिद्धसिचोरात्मनेपदेषु । ७।२।४२।

सृष्ट्युष्मामृदन्नास्त्रु परयोर्सिद्धसिचोरित्वा स्यात् तदि ।

No. 737.—WHEN THE ÁTMANEPADA affixes ARE EMPLOYED, then let री be optionally the augment OF ली AND SUCH coming after the verbs वृत्रि (वृत्रिन) “to serve” and व्रित्रि (वृत्रिन) “to choose,” and after what ends in long री.

न लिङ्गि । ७।२।४८।

यत् इटो लिङ्गं न दीर्घः । स्तरिषीष्टु । उत्तम् । अनेन किञ्चम् ।  
स्त्रांषीष्टु । सिंचि च परस्मैपदेषु । अस्तारीत् । अस्तारिष्टाम् । अ-  
स्तारिषुः । अस्तरिष्टु । अस्तीष्टु । धूष् द्विसायाम् । १४ । कृणाति ।  
कृणीते । चक्षार । चक्षरे । धूष् धरणे । १५ । धृणाति । धृणीते ।  
चवार । चवरे । चरिता । चरीतां । उदोष्येत्युत्थम् । धूर्यात् । चरि-  
तीष्टु । धूर्णिष्टु । चवारीत् । चवारिष्टाम् । अवरिष्टु । अवरीष्टु । अवूर्णु । धूष्  
कम्यने । १६ । धुनाति । धुनीते । धेता । धविता । अधावीत् ।  
अथविष्टु । अधोष्टु । यह उणादाने । १७ । गृह्णाति । गृह्णीते ।  
उणाह । उगृहे ।

No. 738.—The long vowel is NOT the substitute (No. 634) for the augment *is* after the verbs *vrīñ* or *vrīñi*, or what ends in long *rī*, WHEN LIK FOLLOW. Thus (No. 735) *astariṣṭehſa*, or, by No. 581, the affixes being regarded as having an indicatory *k*, *astriṣṭehſa* (No. 631) "may he cover," and, by No. 633, there being no prolongation of the augment *is*, when such and the paraomnipada affixes follow, *astārīt* "be covered," *astārīṣṭām* "they two covered," *astārīṣṭuh* "they covered," *astariṣṭu* or *astīrīṣṭu* (No. 631) "he covered."

The verb *kṛī* (*kṛīñ*) "to injure" makes *kṛīṇāti* (No. 736) or *kṛīṇīte* "he injures," *chakrūru* or *chakrāre* (No. 653) "he injured."

The verb *vrī* (*vrīñi*) "to choose" makes *vrīṇāti* or *vrīṇīte* "he chooses," *vavāra* or *vavare* "he chose," *varītā* or *varīlā* (No. 645) "he will choose," and, by No. 630, *vāryāt* or *varīṣṭehſa* or *vārī-  
shīṣṭehſa* (No. 581) "may he choose," *avārīt* "he chose," *avārīṣṭām* "they two chose," *avarīṣṭehſa* or *avarīlāhſa* (No. 634) or *avārīshē* "he chose."

The verb *dhū* (*dhūñ*) "to shake" makes *dhūṇāti* (No. 736) or *dhūṇīte* "he shakes," *dhōtā* or *dhavītā* "he will shake," *adhdāvīt* or *adhdārīṣṭehſa* or *adhdārīṣṭehſa* "he shook."

The verb *grah* (*graha*) "to take" makes *grīhṇāti* (No. 675) or *grīhṇīte* "he takes," *jagrīha* or *jagṛīha* "he took."

ग्रहोऽस्त्रिष्टि दीर्घः । ७।२।३७।

एकाचो यहेविहितस्येटो दीर्घे न सु लिटि । यहीता । गृह्णनु ।

No. 739.—The LONG vowel is the substitute of the augment if placed AFTER the verb GRAH “to take,” containing only one vowel, but NOT WHEN LIT follows. Thus *grahitā* “he will take,” *grihnyatū* “let him take.”

इलः आः शानउम्भो । ३ । १ । ८३ ।

इलः परस्य इनः शानउदेश्यो हो । गृह्णात् । गृह्णात् । यहीवीपृ ।  
ह्यन्तेति न वृद्धिः । अग्रहीत् । अग्रहीष्टाम् । अग्रहीपृ । अग्रहीया-  
ताम् । कुष निष्कर्षे । १८ । कुष्णाति । कोषिता । अश्वेषने । १९ ।  
अश्वाति । आश । अश्विता । अश्विति । अश्वात् । अश्वान । मुष  
स्तेये । २० । मोषिता । मुषाण । ज्ञा अवबोधने । २१ । ज्ञो ।  
वृहू संभत्तो । २२ । वृणीते । वृवृषे । वृवृद्धे । वृरिता । वृरीता ।  
अवृष्टु । अवृरीपृ । अवृत् ।

इति व्यादयः ॥

No. 740.—Let *sánach* be the substitute of *áñá* (No. 730) coming AFTER A CONSONANT, WHEN IT FOLLOWS. Thus *grihéñac* “do thou take,” *grihyéti* or *gruhishéñan* (No. 739) “may he take,” and, since the root ends in *h*, there being, by No. 500, no substitution of *vriddhī*, *agrahit* “he took,” *agruhishéñam* (No. 739) “they two took,” *agrahishéñu* “he took,” *agruhishéñám* “they two took.”

The verb *kush* (*kusha*) “to extract” makes *kushnáti* “he extracts,” *koshítá* “he will extract.”

The verb *áś* (*áśa*) “to eat” makes *áśnáti* “he eats,” *áśa* “he ate,” *áśítá* “he will eat,” *áśhyáti* “he will eat,” *áśnátu* “let him eat,” *áśána* (No. 740) “do thou eat.”

The verb *mush* (*musha*) “to steal” makes *moshítá* “he will steal,” *mushána* (No. 740) “do thou steal.”

The verb *jñá* “to know” makes *jajñánu* (No. 523) “he knew.”

The verb *vri* (*vriñ*) “to serve,” makes *vriññis* “he served,” *vayıññe* (No. 514) “thou didst serve,” *vayıñños* “you served,”

*varitā* or *varitā* (No. 654) "he will serve," *avarishṭa* or *avarishṭa* or *avṛita* (No. 582) "he served."

So much for the 9th class of verbs,—“*kri*, &c.”

The 10th class of verbs consists of “*chur*, &c.”

The verb *chur* (*chura*) means “to steal.”

। चराद्यः ।

चुर स्तेये । १ ।

सत्यापपाशरूपवीणातूलस्कोकसेनास्त्रोमत्वचवर्मदर्ण-  
चूर्ष्वचुरादिभ्यो गिर् । ३ । १ । २५ ।

स्वार्थं । पुगन्तेति गुणः । सनाद्यन्ता इति धातुत्वम् । तिपुण्यादि ।  
गुणायादेतो । चोरयति ।

No. 741.—The affix *ṇīc* is placed, without alteration of the sense, AFTER the words SATYA “truth” (which then takes the form of *satyāpa* as exhibited in the aphorism), PĀSA “a fetter,” RŪPA “colour,” VĪṇĀ “a lute,” TŪLA “cotton,” ŚLOKA “celebration,” SENĀ “an army,” LOMAN “the hair of the body,” TWACHA “the skin,” VARMAN “mail,” VARNA “celebration,” and CHŪRNĀ “powder,” (all of which are then used as verbs) AND after the verbs CHUR “to steal,” &c. By No. 485, these verbs (having a light penult) substitute *guṇa* for a simple vowel. By No. 502, words ending with the affix *ṇīc* are held to be verbal roots:—hence they take the tense-affixes and conjugational affixes. Thus *chur*, by the addition of *ṇīc* and the rule No. 485, having become *chori*, and this, by Nos. 419, 420, and 29, having become *choraya*, we have *chorayati* “he steals.”

गिर्वश । १ । ३ । ७४ ।

गिरन्तादात्मनेषदं कर्तृयामिनि क्लियाप्त्वे । चोरयते । चोरयामास ।  
चोरयता । चोर्यात् । चोरयिष्वे । गिर्योति चह् । यो चहोति  
पूस्वः । चहि द्वित्यम् । द्वित्यादिः शेषः । दीर्घा सषोरित्यभ्यासम्य  
दीर्घः । चहूनुरत् । चहूनुरत । चह वामयप्रवर्त्ये । २ । चहोपः ।

No. 742.—AND let the *dīmanepada* affixes be employed AFTER what ends with *NICH* (No. 741), when the fruit of the action goes to the agent. Thus *chorayais* "he steals (for his own use)," *chorayámása*, (No. 504) "he stole," *chorayítá* "he will steal," *chorayít* or *chorayishíshísa* "may he steal." When *luñ* follows, then *chash* is substituted for *chli* by No. 562; a short vowel is substituted for the penult by No. 564; there is reduplication, by No. 565, since *chash* follows; and the first consonant alone of the reduplicate is left (No. 428); and, finally, the vowel of the reduplicate being lengthened by No. 568, we have *achúchurat* or *achúchurata* "he stole."

The verb *katha* "to speak" rejects the final *a* by No. 505.

**अचः परस्मिन् पूर्वविधौ । १ । १ । ५७ ।**

परनिमित्तोऽखादेशः स्थानिष्ठत् स्थानिभूतादचः पूर्वत्वेन दृष्टस्य  
विधौ कर्तव्ये । इति स्थानिष्ठत्वात्रोपथावृद्धिः । कथयति । अस्ते-  
पित्वाद्गीर्घसन्वद्वावो न । अस्तकथत् । गण संख्याने । ३ । ग्रन्थपति ।

No. 743.—A SUBSTITUTE IN THE ROOM OF A VOWEL, CAUSED BY SOMETHING THAT FOLLOWS, shall be regarded as that whose place it takes, WHEN A RULE WOULD ELSE TAKE EFFECT ON WHAT STANDS ANTERIOR to the original vowel. So there the *blank* which, by No. 505, takes the place of the final *a* of *kathas* (No. 742), being regarded as the *a* whose place it took (and the final consonant of the root hence seeming to be the penult)—the substitution of *vridhi* for the penult, by No. 489, (which would have given *kath* instead of *kath*) does not take place, and we have *kathyati* "he speaks." As there is elision of a vowel (by No. 505) there is no substitution of a long vowel by No. 568, nor is the case like that when the affix *san* follows, as spoken of in No. 566—so that we have *achabathas* (No. 565) "he spoke."

The verb *gan* (*yanu*) "to count" makes *ganayuti* "he counts."

**ई च गणः । ७ । ४ । ६७ ।**

गणयतेरभ्यासस्य ईत् स्थानादभृत्परे यो । अशीग्रहत् ।  
अशग्रहत् ।

**इति चुरादयः ॥**

No. 744.—AND let LONG f be the substitute OR the reduplicate of the verb GAN “to count;”—by the “and” it is implied that the substitute may be short a—when ni, followed by chāh, follows. Thus ajaganat or ajaganat “he counted.”

So much for the 10th class of verbs—“akur, &c.”

The verbs “that end in ni” have next to be considered.

। यन्ताः ।

स्वतन्त्रः कर्ता । १ । ४ । ५४ ।

प्रियाणां स्वातन्त्र्येष विवचितोऽर्थः कर्ता स्यात् ।

No. 745.—In the case of any action, whatever thing the speaker ARBITRARILY chooses to speak of as such shall be the AGENT or nominative to the verb—(for example, in the case of cooking, it is equally allowable to say that “the fire cooks,” or “the cook cooks,” or “the fuel cooks”).

तत्प्रयोजको हेतुष्ट । १ । ४ । ५५ ।

कर्तुः प्रयोजको हेतुसंहः कर्तुसंहश्च ।

No. 746.—Let that which is THE MOVER THEREOF, i. e. of an agent (No. 745), be called A CAUSE AND ALSO an agent.

हेतुमति च । ३ । १ । २६ ।

प्रयोजकव्यापारे प्रेषणादो च वाचे धातोर्यिच् । भवन्तं प्रेरयति  
मात्यति ।

No. 747.—AND WHEN THE OPERATION OF A CAUSER, such as the operation of directing, is to be expressed, let the affix nich (No. 741) come after a root. Thus, to express “he causes to become,” we have bhātuyati.

ओः पुरुष्यपरे । ७ । ४ । ८० ।

सनि परे यद्गृह तदध्यवाच्यासात् इत् स्यात् एवग्यण्यवकारेष्य-  
कर्त्तव्ये परतः । चक्रभवत् । मृग गतिनिवृत्तो ।

No. 748.—Let there be long f in the room of the U of the reduplicate forming part of an inflective base (No. 152) followed by em (No. 566), WHEN a letter of THE LABIAL CLASS FOLLOWS, or A

LN, or the letter J—each of these being followed by the vowel a—thus (the root bhū being reduplicated, and not the bhāvī—else there would be no u to operate upon) we have abbhāvat “he caused to become.”

The verb shphā means “to stop.”

**अतिश्वीषीरोक्त्यीक्षायाता पुढ़ै। ७। ३। ६६।  
स्थापयति ।**

No. 749.—WHEN NI FOLLOWS, let PUK be the augment of the verbs PI “to go,” HRF “to be ashamed,” VLI “to choose,” RI “to ear,” KNÚYI “to sound,” KSHMÁY “to shake,” AND of verbs ending in LONG Ā. Thus *sthāpayati* “he causes to stand.”

**तिष्ठतेरित्। ७। ४। ५।**

**उपधायाश्वद्धपरे षो । अतिश्विषत् । घट चेष्टायाम् ।**

No. 750.—When ni, followed by chāñ, follows, let SHORT I be the substitute OF the penult of the verb SHTHĀ (in the form shāp—No. 749). Thus *atishhipat* “he caused to stand.”

The verb *ghāt* means “to put together.”

**मितां श्वसः। ६। ४। ६२।**

**घटादीनां च्छादीनां च श्वसः। घटयति । च्छप चाने चाणने च । च्छपयति । अविच्छपत् ।**

**इति स्थन्तप्रक्रिया ॥**

No. 751.—Let there be a SHORT vowel in the room OF (the vowel, lengthened by *nīch*, of) THE verbs “*ghāt*, etc,” and “*jñāp*, etc,” WHICH (in the list of verbs) HAVE AN INDICATORY M. Thus *ghātayati* “he puts together.”

The verb *jñāp* “to know or inform” makes, in like manner, *jñāpayati* “he informs,” *ajijñāpat* (No. 566 and 567) “he informed.”

So much for the formation of those that end in ni.

The verbs “that end in san” have next to be considered.

। सन्नन्ताः ।

**थातोः कर्मणः समानकर्तृकादिष्वायां वा । ६ । १ । ७ ।**  
**स्वपिकर्मयो थातोरिविषेकर्तृकात् सन् वेच्छायाम् । पठ व्यत्ता-**  
**यां वाचि ।**

No. 752.—The affix *san* is OPTIONALY attached, IN THE SENSE OF WISHING, AFTER A ROOT EXPRESSING THE ACT wished and HAVING THE SAME AGENT OF THE ACTION as the wisher thereof.

As an example let *pūlh* "to read" be taken.

**सन्युठोः । ६ । १ । ८ ।**

सन्नन्तस्य युठनस्य च प्रथमस्येकाद्ये द्वे स्तोऽवादेस्तु द्विती-  
 यस्य । सन्यतः । पठितुमिष्वति पिण्ठिष्वति । कर्मणः किम् ।  
 गमनेनेष्वति । समानकर्तृकात् किम् । शिष्याः पठन्त्वतीष्वति गुरुः ।  
 वायहशाद्वाक्षमपि । सुहृष्टनोर्धम् ।

No. 753.—Of the first portion, containing a single vowel, of what ends with *SAN* (No. 752) AND of what ends with *TAN* (No. 738), there are two; but, in the case of what begins with a vowel, the reduplication is of the second portion (—as in No. 426). Short *i* being substituted for the *a* in the reduplication, we have *pi-pashishati* "he wishes to read."

Why do we (in No. 752) say "the act wished?" Witness *gamanenēchchhati* "by going he wishes (to accomplish something)"—where the "going" is not the "act wished," and the affix *san* does not therefore apply.

Why do we say "having the same agent?" Witness *tishydh-pakhantritishchchhati guruk* "the teacher wishes that the pupils should read,"—(where the wisher, and the agent of the action wished are not the same).

By the employment of the expression "optionally" (No. 752), it is implied that the meaning may be expressed by a phrase also (in those cases in which the formation of a desiderative verb by means of the affix is allowable).

When *sun* follows, *ghaslyi* (No. 595) is substituted for the verb *ad* "to eat."

सः स्यार्थधातुके । ७।४।४८।

सस्य तः स्यात् सादावार्थधातुके । अतुमिच्छति विषयत्स्ति ।  
एकाच इति नेद ।

No. 734.—Let there be *t* in the room OF *s*, WHEN an ARDHADHĀTUKA affix, beginning with *s*, FOLLOWS. Thus *jighateati* (No. 753) "he wishes to eat." In consequence of No. 510, the augment *if* is not applicable here.

अञ्जभनगमां सनि । हृ । ४।१५।

अञ्जनानां हन्तेरजादेशगमेश्व दीर्घा फलादो सनि ।

No. 735.—WHEN SAN, beginning with a *jhal*, (i. e. not preceded by the augment *if*) FOLLOWS, a long vowel shall be the substitute OF verbs ending in A VOWEL, AND OF the verb HAN "to strike," AND OF the verb GAM "to go"—the substitute of the vowel roots (viz. *i*, *īn*, *ik*, *īn*).

इक्को भल् । १।२।८।

इगन्ताञ्जफलादिः सन् कित् । अहत चद्रातोः । अतुमिच्छति विकीर्णति ।

No. 736.—AFTER a verb ending in an *ik*, *sun*, beginning with a *jhal* (i. e. without the augment *if*), shall be regarded as having an indicatory *k*. Then, applying No. 706, (the vowel having become long by No. 735) we may have *chikrashati* "he wishes to make."

सनि ग्रहगुह्येष्व । ७।२।१२।

ग्रहेगुह्येष्वगन्ताम् सन् इण्न स्यात् । बुभूषति ।

इति सन्धन्ताः ॥

No. 737.—Let not *if* be the augment of SAN AFTER the verbs GRAH "to take," GUH "to cover," AND what ends in an *uk*. Thus *bubhūskati* "he wishes to become."

So much for verbs "ending in *san*."

Verbs "ending in the affix *yañ*" are next to be considered.

। यहन्ताः ।

**धातोरेकाचो इलादेः क्रियासमभिहारे यह् । ३ । १ ।**  
**२२ ।**

**पेनः पुन्ये भृशायै च दोत्ये धातोरेकाचो इलादेयह् ।**

No. 758.—WHEN THE REPETITION OF THE ACT, OR ITS INTENSITY, IS TO BE INDICATED, LET *YAÑ* COME AFTER A ROOT HAVING A SINGLE VOWEL AND BEGINNING WITH A CONSONANT.

**गुणो यह्युकोः । ७ । ४ । ८२ ।**

अस्यासस्य गुणो यहि यह्युक्षि च । छिदन्तत्वादात्मने-  
षद्म् । पुनः पुनरतिशयेन चा भवति । बोभूयते । बोभूयांचक्षे ।  
बोभूयिष्ट ।

No. 759.—LET *GUNA* BE THE SUBSTITUTE OF THE REDUPLICATE (No. 758), WHEN *YAÑ* FOLLOWS, OR EVEN WHEN A BLANK (*luk* No. 209) HAS BEEN SUBSTITUTED FOR *YAÑ*. FROM ITS ENDING WITH WHAT HAS AN INDICATORY *K* (No. 410), A VERB WITH THIS AFFIX TAKES THE *ātmanepada* AFFIXES. Thus *bobhīyate* "he is repeatedly or intensely," *bobhū-yeshakre* "he was repeatedly," *abobhūyishfa* "he was repeatedly."

**नित्यं कौटिल्ये गतौ । ३ । १ । २३ ।**

**अस्यर्थात् कौटिल्य एव यह न तु क्रियासमभिहारे ।**

No. 760.—AFTER A VERB WITH THE SENSE OF MOTION, THE AFFIX *yañ* GIVES ALWAYS THE SENSE OF CROOKEDNESS,—NOT OF REPETITION OF THE ACTION.

**दीर्घोऽक्षितः । ७ । ४ । ८३ ।**

**अक्षितोऽस्यासस्य दीर्घो यह्युकोः । कुटिलं द्रवति । वाद्यते ।**

No. 761.—WHEN *yañ*, OR A BLANK SUBSTITUTED FOR IT, FOLLOWS, LET THERE BE A LONG VOWEL IN THE ROOM OF A REDUPLICATE SYLLABLE WHICH HAS NOT AN INDICATORY *K*. Thus *vāteriyate* "he moves crookedly."

यस्य हृषिः । हृ । ४ । ४६ ।

हृषिः परस्य यस्य लोप आर्थितुके । आदेः परस्य । चतो  
लोपः । वाक्यांचक्रे । वाक्यजिता ।

No. 762.—There is elision OF YA coming AFTER A CONSONANT, when au árdhadhártuka affix follows. Thus (when, for example, the árdhadhártuka affix ám follows) the first letter (of the syllable ya) is elided in accordance with No. 88, and then the vowel is elided by No. 503, giving váravrajánchakre "he went crookedly," ávrajítá "he will go crookedly."

रीष्टदुपधस्य च । ७ । ४ । ६० ।

स्त्रदुण्डस्य धातोरभ्यासस्य रीगागमो यद्गुणोः । वरीवृत्त्यते ।  
वरीवृत्तांचक्रे । वरीवृत्तिता ।

No. 763.—AND when yah, or a blank substituted for it, follows, let RÍK be the augment OR THE REDUPLICATE SYLLABLE OF WHAT ROOT HAS RI FOR ITS PENULT. Thus varfvrityate "he remains repeatedly," varfvrityánchakre "he remained repeatedly," varfvrityáte "he will remain repeatedly."

शुभादिषु च । ८ । ४ । ३६ ।

खत्वं न । मरीनृत्यते । वरीगृह्णते ।

इति यद्गत्प्रक्रिया ॥

No. 764.—AND IN THE CASE OF KSHUBH "to tremble" (which, as a verb of the 9th class, No. 730, becomes kshubhá), &c. there is NOT THE SUBSTITUTION OF THE CEREBRAL n (NOTWITHSTANDING NO. 157). Thus narínryate "he dances repeatedly." (In accordance with No. 763.) we have jarígrihyate "he takes repeatedly."

So much for the formation of "what ends in yah."

The verbs "that end with a blank substituted for yah" have next to be considered.

। यद्गुणन्ताः ।

यद्गोऽच च । २ । ४ । ७४ ।

यर्होऽचि प्रत्यये लुक् स्याद्वकारात् तं विनापि क्षवित् । अनेमित्तिको-  
उद्यम् । अन्तरहृत्वादादो भवति । ततः प्रत्ययलघुणेन यद्गुन्तत्वा-  
दद्वित्वम् । अभ्यासकार्यम् । धातुत्वाज्ञादादयः । शेषात् कर्तरीति  
परस्मैपदम् । चर्कर्तात् चेत्यदादो पाठाच्छये लुक् ।

No. 763.—AND WHEN the affix ACH (No. 837) FOLLOWS, there may be elision OF YAS. By the "and" it is signified that this may take place sometimes even without that affix :—and this is not the result of anything assigned as the cause thereof, (wherens, in the other case, there was an assigned reason for the elision—viz. the affix aks). This elision takes place first, as it is independent of anything else (wherens the reduplication is dependent on the verb, the affix, &c). Then, after that, through the force of the affix (which remains, though the affix has been elided), since the verb is regarded as ending in yas, there is reduplication (No. 753), and the appropriate operations are to be performed on the reduplicate syllable. Since the word (through No. 502) is regarded as a root, the teuse-affixes &c. are applicable to it. The *purusmaipada* affixes are employed in accordance with No. 412. As we read, in No. 636, that verbs with yas elided are to be regarded as belonging to the 2nd class, "ad, da," we infer that there is to be elision of sup (No. 589).

यर्हो वा । ७ । ३ । ८४ ।

यद्गुणन्तात् परस्य हृलादेः पितः सार्वधातुकस्येद्वा स्यात् । भूमु-  
खेरिति निवेद्यो यद्गुलकि भाषायां न । बोभूतु तेतित्वे इति छन्दसि  
निपातनात् । बोभवीति । बोभेति । बोभूतः । अदभ्यस्तात् ।  
बोभुति । बोभवांचकार । बोभामास । बोभिता । बोभिष्यति ।  
बोभवीतु । बोभेतु । बोभूतात् । बोभूतास् । बोभुतु । बोभृद्धि ।  
बोभवानि । अबोभवीत् । अबोभेत् । अबोभूतास् । अबोभवुः ।  
बोभृयात् । बोभृयातास् । बोभृयः । बोभृयात् । बोभृयास्तास् ।  
बोभृयासुः । गतिस्थेति सिद्धो लुक् । यर्हो वेतीटप्पे गुणं वाधित्वा  
निपातत्वाद्वृक् । अबोभवीत् । अबोभेत् । अबोभूतास् । अबोभृयः ।  
अबोभिष्येत् ।

## इति यद्गुणन्ताः ॥

No. 766.—Let *if* be OPTIONALY the augment of a *sávadha-tuka* affix distinguished by an indicatory *p*, commencing with a consonant, and coming AFTER a verb with *YAṄ* elided. The prohibition (of *guna*) by No. 474 does not, in secular language, extend to the case where *yaṄ* is elided. This is inferred from the fact that the form *bobhútu* in the *Veda* (in which *guna* is not substituted—) is one of those enumerated (in VII. 4. 65.—thus “*bobhútu tatkīś &c.*”) among the irregularities. Thus we have *bobhavíti* or *bobhoti* “he is frequently,” *bobhútuh* “they two are frequently,” substituting *at* for *jh*, by No. 645, as it is reduplicated, *bobhuvati* “they are frequently,” *bobhavánchakára* or *bobhavámása* “he was frequently,” *bobhavítá* “he will be frequently,” *bobhavishyati* “he will be frequently,” *bobhavítu* or *bobhotu* “let him be frequently,” *bobhútát* “may he be frequently,” *bobhútám* “let the two be frequently,” *bobhuvatu* “let them be frequently,” *bobhúki* “be thou frequently,” *bobhaváni* “let me be frequently,” *abobhavít* or *abobhot* “they were frequently,” *abobhútám* “they two were frequently,” *abobhavuh* “they were frequently,” *bobhúyát* “he may be frequently,” *bobhúyátám* “they two may be frequently,” *bobhúyuh* “they were frequently,” *bobhúyát* “may he be frequently,” *bobhúyádám* “may they two be frequently.” *bobhúyádouh* “may they be frequently.” According to No. 473, there is elision of *sick*. On the alternative of there being the augment *if* from No. 766, there is the augment *vuk* from No. 423, this debarring *guna* (No. 420) because it presents itself *always* (whether *guna* is substituted or not—and therefore, according to one of the maxims of the Grammar, takes the precedence). Thus we have *abobhivít* or *abobhot* “he was frequently,” *abobhútám* “they two were frequently,” *abobhuvuh* “they were frequently,” *abobhavishyat* “he would be frequently.”

So much for those “that end with a blank substituted for *yaṄ*.”

The “nominal verbs” have next to be considered.

। नामधातवः ।

सुप्त आत्मनः कथा । ३ । १ । ८ ।

इपिक्षर्मण शषितुः संबन्धिनः सुबन्तादिच्छायामर्थे क्यच्चा ।

No. 767.—Let KYACH be optionally attached, in the sense of wishing, AFTER a word WITH A CASE-AFFIX expressing the object wished as connected with the wisher's SELF—(as, for example, a son,—when a man wishes to have a son of his own—not somebody else's son).

सुपो धातुप्रातिपदिकयोः । २।४।७१।

शतयोरवयवस्य सुपो लुक् ।

No. 768.—Let there be elision (*luk*) OF A CASE-AFFIX when part of these two—VIZ. OF A ROOT AND OF A CRUDE FORM (No. 135).

क्यचि च । ३।४।६३।

चक्षर्णस्य ईः । आत्मनः पुर्वमिच्छति पुरीयति ।

No. 769.—AND WHEN KYACH (No. 767) FOLLOWS, let *s* be the substitute of *a* or *ā*. Thus *putrīyati* “he wishes for a son of his own.”

नः द्ये । १।४।१५।

क्यचि क्यचि च मान्तमेव पदं मान्यत् । नलोपः । राजीयति ।  
मान्तमेवेति किम् । वाच्यति । हलि च । गीर्यति । पूर्यति ।  
थातोरित्येव । नेह । दिव्यमिच्छति दिव्यति ।

No. 770.—WHEN KYA—i.e. *Kyach* or *kyāñ* (No. 776)—FOLLOWS, only what ends in *N* is considered a *pada*, and no other word. So, the *n* of *rājan* being elided by No. 200, we have *rājīyati* “he wishes for a king.” Why do we say “only what ends in *N*?” Witness *vāchīyati* “he wishes for words,” (which would otherwise, by No. 333, have changed the *ch* to *k*). By No. 631 the vowel is lengthened in *gīryati* “he wishes for words,” and *pāryati* “he wishes for a city;” but, since the lengthening directed by No. 631 applies only to a verbal root, it does not take place in the example *dīvyati* “he wishes for heaven.”

क्षस्य विभाषा । ६।४।५०।

हलः परयोः क्यच्च्यडोलौपो वार्थधातुके । आदेः परस्य । अतो  
लोपः । तस्य स्थानिवन्त्वाल्पघूपथगुणो न । समिधिता । समिधिता ।

No. 771.—When an *árdhadhádtuka* affix follows, there is OPTIONALLY elision of KYA—i. e. of *kyach* and *kyāñ*—coming after a consonant. According to No. 88 the elision here is that of the *y*, and a blank takes the place of the *a* by No. 505. Since the blank is regarded in the same light as that of which it took the place (No. 163), there is no substitution of *guna* by No. 485—and we have *sumidhitā* or *samidhyitā* “he will wish for fuel.”

काम्यच् च । ३ । १ । ६ ।

उत्कविषये काम्यच् । पुच्मात्पन इच्छति । पुच्काम्यति । पुच्म-  
काम्यिता ।

No. 772.—AND under the same circumstances (No. 767), KÁMYACH may be added. Thus *putrakám�ati* “he wishes for a son of his own,” *putrakám�itā* “he will wish for a son.”

उपमानादाचारे । ३ । १ । १० ।

उपमानात् कर्मणः सुबन्तादाचारेऽर्थे क्यच् पुच्मिवाचरति  
पुच्चीयति द्वाचम् । विष्णुयति द्विजम् ।

No. 773.—Let *kyach*, IN THE SENSE OF TREATMENT, come AFTER a word with a case affix denoting THE object of COMPARISON. Thus *putriyati chhátram* “he treats the pupil as a son,” *vishnúyati dwijam* “he treats the Brahman as if he were Vishnu.

सर्वप्रतिपटिकेभ्यः द्विष्वा उत्कव्यः । अतो गुणे । कृष्ण इवाच-  
रति कृष्णति । स्व इवाचरति स्वति । सस्वो ।

No. 774.—“The affix KWIP SHOULD BE MENTIONED as coming OPTIONALLY AFTER PRONOUNS AND CRUDE NOUNS.” Where the word is a crude noun and not a *pada*, No. 300 applies, and we may have *kṛishṇati* “he acts like Kṛishṇa,” *svati* “he acts like himself,” *saswau* “he acted like himself.”

अनुनासिकस्य द्विस्तरेः कृष्णति । ६ । ४ । १५ ।

अनुगामिनान्तस्योपथाया दौर्धः स्यात् ष्वो फलादो च कृष्णति ।  
इदमिवाचरति इदामति । राजेव राजानति । पन्था इव पथीनति ।

No. 775.—A long vowel shall be the substitute for the penult OR what ends with A NASAL, WHEN KWIP (No. 855) FOLLOWS, OR an affix beginning with A JHAL and DISTINGUISHED BY AN INDICATORY K OR N. Thus *idāmati* “he acts like this one,” *rājānati* “he acts like a king,” *pāthīnati* “it serves as a road.”

क्षट्टाय द्वमणे । ३ । १ । १४ ।

क्षतुर्यन्तात् क्षमृशब्दादुत्साहे क्षयह् । क्षट्टाय क्षमते क्षट्टायते ।  
पापं क्षतुमुत्सहृत इत्यर्थः ।

No. 776.—The affix *kyañ*, IN THE SENSE OF EXERTION, comes after the word *KASHĀ* “pain,” with the 4th case-affix. Thus (the case-affix being elided by No. 768, and the final lengthened by No. 518) we have *kashāyate* “he is assiduous for trouble,” i. e. “he is assiduous in the commission of sin.”

शब्दवेरकलाहाथकल्पमेघेभ्यः क्षरणे । ३ । १ । १७ ।

शम्यः कर्मभ्यः करोत्यर्थे क्षयह् । शब्दं करोति शब्दायते ।

No. 777.—The affix *kyañ*, IN THE SENSE OF MAKING, comes AFTER these words, as the objects of the action—viz. *SABDA* “sound,” *VAIBA* “heroism,” *KALĀHA* “strife,” *ABHRA* “a cloud,” *KĀMYA* “sin,” AND *MECHA* “a cloud.” Thus *sabdāyate* “he makes a noise.”

तत् करोति तदाच्छृ इति खित् ।

No. 778.—“In the sense of HE DOES THAT, or HE SAYS THAT,” the affix *nīk* may be employed.

प्रातिपदिकाद्वात्पर्ये बहुलमिष्टवृत्ति । प्रातिपदिकाद्वात्पर्ये खित्  
स्यात् । एषु ग्रन्था प्रातिपदिकस्य पुंषद्वावरभावटिलोपविन्मतुद्वलोप-  
म्यादिलेपणास्यस्याद्यादेष्मसंज्ञासद्वर्णाविष्य स्युः । इत्यस्लोपः ।  
षट् करोत्यर्थाच्छृ वा चट्टयति ।

इति नामधातवः ॥

No. 779.—“The affix *nīc* may come AFTER A CRUDE NOUN, WITH THE SENSE OF A VERB, IN AN INDEFINITE VARIETY OF WAYS, AND it shall be LIKE the affix ISH̄THA (No. 1306).” In like manner as, when *ish̄hu* is affixed, there is the masculine form (substituted for the feminine), the substitution of *r* (for *ri*), the elision of the last vowel with what follows it (No. 52), the elision of the affixes *vin* (No. 1281) and *matup* (No. 1268), the elision of what begins with *yan* (as the *r* of the syllable *ra* in the word *dūra* “far”), the substitution of *pra* (for *priya*) *sthā* for (*sthira*) *spha* (for *sphira*) &c. (see VI. 4. 157), and the denomination *bha* (No. 185)—just so let there be also, when *ni* follows. Therefore, with the elision of *ak* (i. e. of the last vowel—No. 52—), we may optionally have *ghātayati* “he makes a jar,” or “he calls it a jar.”

So much for the “nominal verba.”

The class of words called “*kanḍū, &c.*” has next to be considered.

। करण्डादयः ।

करण्डादिभ्यो यक् । ३।१।२७।

शम्यो धातुभ्यो नित्यं यक् स्यात् स्वार्थं । करण्डूष्म् गाचविघर्षेत् ।  
१ । करण्डयति । करण्डयते । इत्यादि ।

इति करण्डादयः ॥

No. 780.—Let there be always YAK AFTER these roots—viz KANḌŪ, &c.—without alteration of the sense.

Thus from the noun *kanḍū* “the itch” comes the verb *kanḍi* (*kanḍūn*), meaning “to itch or scratch.” From this we have *kanḍiyati* or *kanḍiyate*—and so on.

So much for “*kanḍū, &c.*”

It is next to be considered under what circumstances the átmane pada affixes fall to be employed.

। आत्मनेपदस् ।

कर्तरि कर्मव्यतिहारे । १।३।१४।

क्रियाविनिमये द्योत्ये कर्तव्यात्मनेषदम् । व्यतिलुनीते । अन्यस्य  
गोप्यं स्वधनं करोतीत्यर्थः ।

No. 781.—An *ātmanepada* affix is employed IN DENOTING THE AGENT, WHEN THE INTERCHANGE OF THE ACTION IS to be expressed. Thus *vyatilunītē* “he performs a cutting (of wood &c.) which was the appropriate office of another.”

**न गतिइंसार्थेभ्यः । १ । ३ । १५ ।**

**व्यतिगच्छन्ति । व्यतिघन्ति ।**

No. 782.—An *ātmanepada* affix is NOT employed (notwithstanding No. 781) AFTER verbs mean “to go” and “to injure.” Hence *vyatigachchanti* “they go against each other,” *vyatighnanti* “they fight together.”

**नेर्विश्वः । १ । ३ । १७ ।**

**निविशते ।**

No. 783.—An *ātmanepada* affix is employed AFTER the verb *vñi* “to enter,” coming AFTER NL. Thus *nivisitātē* “he enters in.”

**परिव्यवेभ्यः क्षियः । १ । ३ । १८ ।**

**परिक्रीणते । किञ्चीणते । अवक्रीणते ।**

No. 784.—Also AFTER the verb *kṛi* “to buy or sell,” coming AFTER PARĀ, VI, OR AV. Thus *parikr̄ṇītē* “he buys,” *vitr̄ṇītē* “he sells,” *avakr̄ṇītē* “he buys.”

**विपराभ्यां ज्ञेः । १ । ३ । १९ ।**

**विजयते । पराजयते ।**

No. 785.—Also AFTER the verb *ji* “to conquer,” coming AFTER VI OR PARĀ. Thus *vijayatē* “he conquers,” *parājayatē* “he conquers.”

**समवप्रविभ्यः स्यः । १ । ३ । २२ ।**

**संत्विते । अवत्विते । प्रतित्विते । वित्विते ।**

No. 786.—Also AFTER the verb *sṛthā* “to stand,” coming AFTER SAM, AVA, PRA, OR VI. Thus *sāntiṣṭhate* “he stays with,” *avuṭiṣṭhate* “he waits patiently,” *pratiṣṭhate* “he sets forth,” *viṭiṣṭhute* “he stands apart.”

अपद्धवे द्वः । १ । ३ । ४४ ।  
शतमपजानीते । अपलपतोत्यर्थः ।

No. 787.—Also AFTER the verb *jñā* “to know” (preceded by *apa*) IN THE SENSE OF DENYING. Thus *śatamapajānīte* “he denies (the debt of) a hundred (rupees).”

अकामकाच । १ । ३ । ४५ ।  
सर्पिषो जानीते । सर्पिषोपयेन प्रवर्तत इत्यर्थः ।

No. 788.—AND AFTER (the verb *jñā* “to know”) used (in certain senses) as AN INTRANSITIVE. Thus *sarpisko jānīte* “he engages (in sacrifice) by means of clarified butter.”

समस्तृतीयायुक्तात् । १ । ३ । ५४ ।  
रथेन संधरते ।

No. 789.—Also AFTER (the verb *char* “to go”) coming after SAM, and CONNECTED WITH a noun in THE 3RD CASE. Thus *rathenu saṅcharate* “he rides with (in) a chariot.”

दाणश सा चेहतुर्थर्थे । १ । ३ । ५५ ।  
समो दाणस्तृतीयान्तेन युक्तादुक्तं स्यात् तृतीया चेष्टुर्थर्थे ।  
दास्या संयच्छते कामी ।

No. 790.—Let the aforesaid (employment of the *ātmanspade* affixes) take place AFTER the verb *Dā* (*dān*) “to give,” coming after *saṁ*, and connected with a noun in the 3rd case, PROVIDED THIS 3rd case HAVE THE SENSE OF THE 4TH. Thus *ddayé saṅyachchate kámī* “the lover gives to the female slave.”

पूर्ववत् सनः । १ । ३ । ५२ ।  
सनः पूर्वो यो धातुस्तेन तुल्यं सज्जनादप्यात्मनेषदं स्यात् ।  
यदिधिष्ठते ।

No. 791.—Let an *ātmanepada* affix come also AFTER a verb ending in the affix *san* (No. 752) in like manner AS it would come AFTER THAT verb itself WHICH STANDS BEFORE the affix *san*. Thus *as* the verb *edh* “to increase,”—No. 543—takes the *ātmanepada* affixes, so does it when *san* is added—giving) *edidhishate* “he wishes to increase.”

इत्यन्ताच । ११२ । १० ।

इक्षुसमीपदुरुतः परो कलादिः सन् किंतु । निविविक्षते ।

No. 792.—AND AFTER WHAT ENDS IN A CONSONANT immediately preceded by an *ik*, the affix *san*, beginning with a *jhal* (i. e. not having the augment *is*), shall be regarded as having an indicatory *k*. Thus *nivivikshate* “he will wish to enter.”

गन्धनावक्षेपणसेवनसाहसिक्यप्रतियन्तप्रकर्थनोपयो-  
गेषु छंजः । १ । ३ । ३२ ।

गन्धनं सूचनम् । उत्कुरुते सूचयतीत्यर्थः । अवक्षेपणं भर्त्सनम् ।  
येनो वर्तिक्षामुत्कुरुते । भर्त्सयतीत्यर्थः । हरिमुपकुरुते । सेषत  
हत्यर्थः । परदारान् प्रकुरुते तेषु बहुसा प्रवर्तते । एधो दक्षस्योप-  
स्कुरुते गुणमाधते । कथाः प्रकुरुते । कथयतीत्यर्थः । शतं  
प्रकुरुते धर्मायै विनियुक्ते । एषु किम् । कटं करोति । भुवो अनवने ।  
सेदनं भुक्ते । अनवने किम् । महीं भुनत्ति ।

No. 793.—Let the *ātmanepada* affixes come AFTER the verb *ki* “to make,” when it is used IN THESE SENSES, viz. “MANIFESTATION,” “SARCASM,” “SERVICE,” “VIOLENCE,” “CHANGE,” “RECITATION,” AND “ACTION TENDING TO EFFECT A DESIRED PURPOSE.”

By “manifestation” is here meant “informing against,”—thus *vituruks* “he informs against.” By “sarcasm” is meant “reviling,”—thus *syeno vartikámukkurute* “the hawk reviles the quail.” So, too, *harimupakurute* “he worships Hari;”—*paradárán prakurute* “he offers violence to another’s wife;”—*edhodabasyopas-  
karute* “the wood gives a new quality to the water” (or “he pre-

pares the wood and the water for a sacrifice):"—*kathāḥ prakurute* "he recites stories:"—*sataḥ prakurute* "he distributes a hundred (pieces of money, for the sake of merit)."

Why do we say "in these senses?" Witness *kṣaṇī karoti* "he makes a mat,"—(in which example an *ātmanepada* affix is not employed.)

According to No. 718, the verb *bhuj* takes the *ātmanepada* affixes, when it does not mean "to protect." Thus *odanāt bhunakti* "he eats boiled rice." Why do we say "when it does not mean to "protect?" Witness *mahiṁ bhunakti* "he protects the earth."

So much for the application of the *ātmanepada* affixes.

The employment of the *parasmaipada* affixes is next to be considered.

इत्यात्मनेपदप्रक्रिया ॥

। परस्मैषदम् ।

**अनुपराभ्यां क्षणः । १ । ३ । ७६ ।**

**कर्तृगे च फले गन्धनादौ च परस्मैषदं स्यात् । अनुकरोति ।**  
**पराकरोति ।**

No. 794.—Let the *parasmaipada* affixes come AFTER the verb KRI "to make," coming AFTER ANU AND PARĀ, even when the fruit of the action goes to the agent, and when the sense is that of "informing against, &c." (No. 793). Thus *anukaroti* "he imitates," *parākaroti* "he does well."

**अभिप्रत्यतिभ्यः क्षिपः । १ । ३ । ८० ।**

**क्षिप प्रेरणे । स्वरितेत् । अभिक्षिपति ।**

No. 795.—And AFTER the verb KSHIP, coming AFTER ABHI, PRATI, AND ATL. The verb *kship* means "to throw." The indicatory vowel of this root is circumflexly accented (No. 411—so that, but for this rule, we should have had both *padas* in the case of) *abhi-kshipati* "he throws on."

**प्रादः । १ । ३ । ८१ ।**

प्रवदति ।

No. 796.—And AFTER the verb VAHA “to bear,” coming AFTER PRA. Thus pravahati “it (the river) flows.”

**परेमूषः । १ । ३ । ८२ ।**

परिमूषति ।

No. 797.—And AFTER the verb MRISH “to bear,” coming AFTER PARL. Thus parimrishiati “he endures” or “he forgives.”

**व्याघ्रपरिभ्यो रमः । १ । ३ । ८३ ।**

रमु क्लीडायाम् । विरमति ।

No. 798.—And AFTER the verb RAM, coming AFTER VI, ÁN, AND PARL. The verb ram (*ramu*) means “to sport.” Thus viramati “he takes rest.”

**उपाच । १ । ३ । ८४ ।**

यज्ञदत्तमुपरमति । उपरमयतीत्यर्थः । अनर्भवितत्यर्थोऽयम् ।

**इति पदव्यवस्था ॥**

No. 799.—AND AFTER UPA (the verb *ram* takes the *parasmanipada* affixes). Thus *yajñadattamuparamati* “he causes Yajñadatta to refrain.” This is an instance of a verb involving in it the force of the affix *ni* (No. 747).

So much for the allotment of the *padas*.

The Impersonal and Passive forms have next to be considered.

**। भावकर्मप्रक्रिया ।**

**भावकर्मणोः । १ । ३ । १३ ।**

सत्यात्मनेषदम् ।

No. 800.—Let an *ātmanopada* affix be the substitute of the affix *l* (No. 405), WHEN IT DENOTES THE ACTION of the verb OR THE OBJECT of the verb.

## सार्वधातुदो यज् । ३ । १ । हृषि ।

भावकर्मवाचिनि धातोर्यक् सार्वधातुके । भावः क्रिया सा च  
भावार्थकलकारेणानूद्यते । युष्मदस्मद्वां सामानाधिकरणाभावात्  
प्रथमः पुरुषः । तिहृषाच्यक्रियाया अद्रव्यदृष्टपत्वेन द्वित्वाद्यप्रतीतेन  
द्विवचनादि किंत्वेकवचनमेवोत्सर्गतः । त्वया मयान्येश्व भूयते ।  
बभूवे ।

No. 801.—Let the affix YAK come after a root, WHEN A SÁRVADHÁTUKA affix follows, denoting the action or the object. The “action” is the force of the verb itself; and this is again marked by the affix l (No. 405) when it has the sense of the action—(i. e. when the verb is used impersonally). In this case there is (substituted for the l) an affix of the “lowest person,” because the verb is not in agreement with either the pronoun “I” or “Thou”.—Inasmuch as the action denoted by the tense-affix is not of the nature of a substance (to which the notions of duality or plurality might attach), since there is here no notion of duality &c., neither an affix of the dual nor of the plural is to be employed, but hence necessarily only one of the singular.

Thus *twayá mayá anyaiścha bhúyate* “it is become by thee, by me, and by others”—(i. e. “Thou becomest,” “I become,” and “others become,”)—and, again, *bubhúve* (No. 432) “it was become.”

## स्यसिच्सोयुद्तासिषु भावकर्मणोरुपदेशेऽच्छुनग्रह- दशां वा चिखदिदं च । हृ । ४ । हृ २ ।

उपदेशे योऽच तदन्तानां हनादीनां च चिणीवाङ्गकायै वा स्यात्  
स्यादिषु भावकर्मणोर्गम्यमानयोः स्यादीनामिडागमश्च । चिखद्वाव-  
पक्षेऽयमिद । चिखद्वावाद्वद्विः । भाविता । भविता । भाविष्यते ।  
भविष्यते । भूयताम् । अभूयत । भाविषीष्ट । भविषीष्ट ।

No. 802.—WHEN SYA (No. 435), SICH (No. 472), SÝUT (No. 555), OR TÁSI (No. 435) FOLLOWS, IF THE ACTION OR THE OBJECT IS TO BE UNDERSTOOD by the affix (i. e. if the verb is impersonal or passive), then, on the inflective base of verbs which IN their

ORIGINAL ENUNCIATION end in A VOWEL and on that of the verbs *han*, &c.—viz. *HAN* “to kill,” *GRAM* “to take,” AND *DRIS* “to see,”—THERE SHALL BE OPTIONALLY THE LIKE EFFECT AS IF the affix *CHIN* HAD FOLLOWED, AND IT shall be the augment of these affixes *sya*, &c. The augment if, here mentioned, is to be applied on the alternative that the case is treated as if the affix *chin* had followed—(not on the other alternative allowed by the rule). The substitution of *vridhi* follows from the case's being treated as if *chin* (with an indicatory *n*—see No. 202) had been attached. Thus we have *bhavítá* or *bhavítá* “it will be become by some one,” *bhávishyate* or *bhavishyate* “it will be become,” *bhúyatám* “let it be become,” *abhisýata* “it was become,” *bhávishish-ja* or *bhavishéshá* “may it be become.”

**चिल्ल भावकर्मणोः । ३ । १ । हृहृ ।**

स्त्रेश्वर्ण स्याद्बावकर्मवाचिनि ते परे । अभावि । अभाविष्यत ।  
 अभविष्यत । अकर्मकोऽप्युपसर्गवशात् सकर्मकः । अनुभूयते आन-  
 न्द्रस्त्वेण त्वया मया च । अनुभूयेते । अनुभूयन्ते । त्वयनुभूयते ।  
 अदमनुभूये । अन्कभावि । अन्वभाविष्याताम् । अन्वभविष्याताम् ।  
 दिलोपः । भाव्यते । भावयांचक्रे । भावयांबूवे । भावयामासे ।  
 दिश्वदिद् । भाविता । आभीयत्वेनासिद्धुत्वाणिलोपः । भावयिता ।  
 भावयिदीष्ट । अभावि । अभाविष्याताम् । अभावयिष्याताम् । बुभूयते ।  
 उभूयांचक्रे । बुभूषिता । बुभूषिष्यते । बोभूयते । बोभूयिष्यते ।  
 अकृत्स्वार्थवातुकयोर्दीर्घः । स्तूयते विष्णुः । स्ताविता । स्तोता ।  
 स्ताविष्यते । स्तोष्यते । अस्तावि । अस्ताविष्याताम् । अस्तोषाताम् ।  
 च गतो । गुणोऽर्तीति गुणः । अर्यते । स्मृ स्मरणे । सर्यते । सस्मरे ।  
 उपदेश्यहृष्णाम्बुद्धवदिद् । आरिता । अर्ता । स्मारिता । स्मर्ता ।  
 अनिदितामिति नलोपः । अस्यते । इदितस्तु । नन्यते ।  
 संसारणम् । इव्यते ।

No. 803.—Let *CHIN* be the substitute of *ahí* (No. 471), when *ta* (No. 407) follows, DENOTING THE ACTION OR THE OBJECT. Thus

*abhávi* "it was become by some one," *abhávishyatu* (No. 802) or *abhavishyuta* "it would be become."

Even a neuter verb (—a verb "without an object,"—) may, through the force of a preposition in combination with it, become active (—or "with an object"). For example—*anubhíyate* *ānandaśchaitreṇa twayá mayácha* "pleasure is experienced by Chaitra, by thee, and by me:"—and then again *anubhíyete* "the two are perceived," *anubhíyante* "they are perceived," *tu manubháyase* "thou art perceived," *ahamanubhúye* "I am perceived," *unwabhávi* "it was perceived," *anwabhávishátám* or *anwabhávi-shátám* "the two were perceived." The affix *ni* (No. 747) being elided by No. 563, we have *bhávyate* "it is caused to be," *bháva-yánchakre* or *bhávayánbabhúve* or *bhávayámáse* "it was caused to be." When (according to No. 802) the case is regarded as if the affix *chin* had followed, then the augment *if* is applied—giving *bhávitá* "it will be caused to be,"—the elision of *ni* (No. 563) still taking place, inasmuch as No. 802, in accordance with No. 599, is regarded by No. 563 as not having taken effect. On the other alternative allowed by No. 802, *bhávayítá* "it will be caused to be," *bhávayishéhfa* "may it be caused to be," *abhávi* "it was caused to be," *abhávishátám* or *abhávayishátám* "the two were caused to be," *bubbhúshyate* "it is wished to be," *bubbhúshánchakre* "it was wished to be," *bubbhúshitá* "it will be wished to be," *bubbhúshishyate* "it will be wished to be," *bubbhúyyute* "it is repeatedly been," *bubbhúyishyate* "it will be repeatedly been."

The vowel of the root (*ah* "to praise") being lengthened by No. 518, we have *stíyate* *vishnuh* "Vishnu is praised":—*stávita* (No. 802) or *stotá* "he will be praised," *stávishyate* or *stotshyate* "he will be praised," *astávi* "he was praised," *astávishátám* or *astotshátám* "the two were praised."

The verb *ri* "to go," substituting *guna* by No. 533, makes *aryate* "it is gone."

The verb *smi* "to remember" makes *smaryate* "it is remembered," *sasmare* "it was remembered."

These two verbs may be treated as if *chin* followed, and may

take the augment *is*, because, in No. 802, the expression "in the original enunciation" is included, (and hence the fact that they end in a consonant at the time when the augment *is* presents itself, does not prevent their taking it). Thus *āritā* or *artā* "it will be gone," *smāritā* or *smartā* "it will be remembered."

By No. 363, the nasal of the verb *sravā* "to fall," (which has not an indicatory *s*) being elided, we have *srasyate* "it is fallen :"—but of a verb which, like *nad* (*nadi*) "to be happy," has an indicatory *s*, the nasal is not elided, and we have *nandyate* "it is been happy (by so and so)—i. e. so and so is happy."

In the case of the verb *yaj* "to worship," the substitution of a vowel for the semi-vowel having taken place in accordance with No. 584, (the *yak* having an indicatory *k*) we have *ijyate* "it is worshipped (by so and so)—i. e. so and so worships."

तनोतेर्यथि । हृ । ४ । ४४ ।

चादन्तादेशो वा । तायते । तन्यते ।

No. 804.—WHEN the affix *TAK* (No. 801) comes AFTER the verb *TAN* "to extend," then long *a* is optionally the substitute for the final. Thus *tāyate* or *tanyate* "it is extended."

तपोऽनुतापे च । हृ । १ । हृ५ ।

तपश्चेष्टिवण् न स्यात् कर्मकर्त्यनुतापे च । अन्वस्त्र पापेन ।  
चुमास्येतीत्यस्म् । दीयते । धीयते । ददे ।

No. 805.—Let not *chin* be the substitute of *chhi* AFTER the verb *TAP* "to suffer," when the sense is reflexive, AND WHEN THE SENSE IS THAT OF EXPERIENCING REMORSE. Thus *anvālapta pāpana* "remorse was experienced by the sinner."

In the case of the verbs enumerated in No. 625, there is the substitution of long *I*—so that we have *dīyate* "it is given," *dhīyate* "it is held," *dade* "it was given."

चातो युक् चिण्ठतोः । ७ । हृ । हृ३ ।

चादन्तानां युगागमस्तिविष्णि लिखति कृति च । दायिता । दाता ।  
दायिषीहृ । दायोहृ । अदायि । अदायिषाताम् । भव्यते ।

No. 806.—Let YUK be the augment or what ends in LONG I, WHEN CHIN FOLLOWS, OR when a KRIT affix (No. 329), with an indicatory n or n̄. Thus (it being here optional, according to No. 802, to regard chin as following,) we have dāyitā or dātā "it will be given," dāyishish̄ta or dāsish̄ta "may it be given," addyi "it was given," adāyishād̄am "the two were given."

The verb bhanjī "to break" makes bhajyate (No. 363) "it breaks."

भजेष्य चिणि । ६४ । ३३ ॥

नलोपो वा । अभाज्यि । अभञ्ज्यि । सभ्यते ।

No. 807.—AND OF THE VERB BHANJ "to break" THE ELISION OF THE n (No. 363) IS OPTIONAL, WHEN CHIN FOLLOWS. Thus abhājī or abhanjī "it broke."

The verb labh "to gain" makes labhyate "it is gained."

विभाषा चिरणसुचोः । ७ । १ । ६८ ।

लभेन्तम् । अलभ्यि । अलाभि ।

इति भावकर्मप्रद्धिया ।

No. 808.—The verb labh "to gain" OPTIONALLY TAKES THE AUGMENT num, WHEN CHIN AND NAMUL (No. 942) FOLLOW. Thus alambhi or alābhi "it was gained."

So much on the subject of Impersonals and Passives (—or of the "action" and the "object").

The Reflective verb is next to be considered, where the object becomes the agent.

। दर्मकर्तृप्रद्धिया ।

यदा कर्मेष्व सर्वत्वेन विवितं तदा सर्वकाशामप्यकर्मकर्त्त्वात्  
कर्त्तरि भावे च स्वारः ।

No. 809.—When the object itself is wished to be spoken of as the agent, then the affix l; even in the case of verbs that have an object (i. e. transitive verbs), stands for the agent or the action (and not for the object).

**कर्मवत् कर्मणा तुल्यक्रियः । ३ । १ । ८७ ।**

कर्मस्थया क्रियया तुल्यक्रियः कर्ता कर्मवत् स्यात् । कार्यातिदेशो-  
उपम् । तेन यगात्पनेषदचिण्डिवदिटः स्युः । एव्यते फलम् ।  
भिद्यते काष्ठम् । अपाचि । अभेदि । भावे । भिद्यते काष्ठेन ।

**इति कर्मदर्तमप्रक्रिया ॥**

No. 810.—The (*l* denoting the) agent, when the action affecting the agent is SIMILAR TO THE ACTION WHICH AFFECTS THE OBJECT, is treated AS if it were (an *l*) denoting THE OBJECT.

This direction implies the substitution (for the operations incident to a tense-affix, or *l*, denoting an agent) of all the operations, (which fall to be performed when the tense-affix, or *l*, denotes the object). Hence there shall be the affixing of *yat* (No. 801), the employment of the *ātmanepada* terminations (No. 800), the substitution of *chin* for *chli* (No. 803), and the treatment of the word as directed in No. 802. Thus *pachyate phalam* “the fruit ripens of itself,” *bhidyaৎ kashham* “the wood splits of itself,” *apāchi* (No. 803) “it ripened of itself,” *abhedī* “it split of itself.” As an example where the tense-affix denotes the action (i. e. where the verb is impersonal), take *bhidyaৎ kashshena* “it is split (of itself) by the wood—i. e. the wood splits.”

So much on the subject of Reflective verbs.

Some meanings of the Tenses, not previously specified, have next to be considered.

**। लक्षार्थः ।**

**ध्यभिज्ञावचने खट् । ३ । २ । ११२ ।**

सूतिबोधिन्युपदे भूतानवातने धातोर्लट् । लहोऽपदादः । वस  
निवासे । स्मरसि कृष्ण गोकुले वत्स्यामः । एवं बुध्यसे चेतयसे  
वत्स्यादिग्राह्योगेऽपि ।

No. 811.—WHEN a word IMPLYING “RECOLLECTION” is in connection with it, a verb takes the affix *lpat* (No. 440) with a past signification. This sets aside *lak* (No. 456). The verb was

to dwell" is thus employed in the following example :—*smaścas i  
rishṇa gokule vatsyāmah* "rememberest thou, Kṛishṇa, we were  
welling (literally—we will dwell—) at Gokula?" The construction is  
the same when we employ *brihīyass* "dost thou know?"—*cātayass*  
*dost thou reflect?*"—and the like.

न यदि । ३।२।११३।

यदोगे उत्तं न । अभिजानासि यद्वने चाप्रजडवहि ।

No. 812.—The aforesaid (No. 811) shall NOT apply IN connection with the particle YAT. Thus *abhijānāsi yad vane abhijāyamāsi* "thou knowest how we did eat in the forest."

खट् स्मे । ३।२।११८।

लिटोऽपवादः । यजति स्म युधिष्ठिरः ।

No. 813.—WHEN the particle SMA FOLLOWS let LAT (No. 406) be employed. This debars *lis* (No. 423). Thus *yajati sma udhishṭhīrah* "Yudhishṭhira sacrificed."

वर्तमानसामीप्ये वर्तमानवदा । ३।३।१३१।

वर्तमाने ये प्रत्यया उक्तास्ते वर्तमानसामीप्ये भूते भविष्यति च  
ा स्युः । कदागतोऽसि । अयमागच्छामि । आगमेवा । कदा गमि-  
पसि । एष गच्छामि । गमिष्यामि वा ।

No. 814.—The affixes which are employed when the sense is that of PRESENT time may be OPTIONALLY IN LIKE MANNER employed, WHEN the sense is that of past or future time NOT REMOTE FROM THE PRESENT. Thus, to the question "when didst thou come?"—it may be replied either *ayam agachchāmi* "I come now"—or *āgamam* "I have come now!"—and, to the question when wilt thou go?"—either *esha guchchāmi* or *gamiṣyāmi* "I go, or I shall go, now."

ऐतुऐतुमतोर्चिङ् । ३।३।१५६।

वा स्यात् । कृष्णं नमेष्वैत् सुखं यायात् । कृष्णं नंस्यति चेत् सुखं  
स्यति । भविष्यत्येवेष्यते । नेह । हन्तीति पलायते । विधिनि-  
न्त्वेति लिङ् । विधिः प्रेरणस् । भूत्यादेर्नकृपुस्य प्रकर्तनस् ।

यज्ञेत् । निमन्त्रणं नियोगवरणम् । आवश्यके शादुभोजनादौ दोष्टि-  
चादेः प्रवर्तनम् । इह मुख्यीत । आमन्त्रणं कामचारानुज्ञा ।  
दद्यासीत । अथीष्ठः सत्कारपूर्वको व्यापारः । पुष्मध्यापयेद् भवान् ।  
संप्रस्तुः संप्रधारणम् । किं भो वेदमधीयीय उत तर्कम् । प्रार्थनं  
गाज्ञा । भो भोजनं समेय । एवं सोट ।

इति लघाराध्यप्रक्रिया ॥

इति तिष्ठन्तप्रक्रिया समाप्ता ॥

No. 815.—WHEN CONDITION AND CONSEQUENT are spoken of, *līti* (No. 459) may optionally be the affix. Thus “if he were to reverence (*namet*) Kṛishṇa, he would attain to (*yāyāt*) felicity.” This does not apply to the following:—“he strikes—therefore the other flees”—for it is meant that this shall apply only to what is future. As stated in No. 459, *līti* implies “commanding, directing, &c.” “Commanding” means “ordering”—one’s stimulating to action some low person, such as a dependent—by saying, for example, *yajeta* “let him worship.” “Directing” means enjoining a duty—the moving of a daughter’s son, or the like, in regard to such a matter as the eating of the food prepared at an exequial rite—by saying, for example, *iha bhunjīta* “let him eat in this place.” “Inviting” implies an acquiescence in one’s following his inclination—as when it is said (to some one inclined to sit down somewhere) *iha deśita* “let your honour sit down here.” “Expression of wish” here implies a respectful procedure —(as when one says respectfully to a teacher) *putrum adhyāpaya-*  
*yaśām bhācām* “let your honour teach the boy.” “Enquiring” here refers to the determining on the propriety or impropriety of anything—as *kim bho ! vedam adhikṣyasya uta tarkum* “how, then, I pray you—shall I peruse the Veda? or shall I study logic?” “Asking for” means begging—as *bho bhojanai labheyā* “O may I obtain (i. e. give me) food.” In like manner is *loṣ* (No. 441) employed.

So much on the subject of the meanings of the tenses.

Thus is the discussion of “what ends with a tense-affix” concluded.

| द्वदत्ताः ।

OF WORDS ENDING IN THE AFFIXES CALLED  
KRIT.

धातोः । ३ । १ । ६१ ।

आतृतीयान्तं ये प्रत्ययास्ते धातोः परे स्युः । कृदतिष्ठिति कृत्यसंज्ञा ।

No. 816.—As far as the end of the 3rd Lecture [reckoning from the present aphorism], the affixes treated of are to be [understood as coming] AFTER some VERBAL ROOT. According to No. 329, the name of these affixes is *krīt*.

वासरूपोऽरित्ययाम् । ३ । १ । ६४ ।

अस्मिन् धात्वधिकारेऽसरूपोऽपवादप्रत्यय उत्तर्गस्य वाथको वा  
स्यात् स्यधिकारोत्तं विना ।

No. 817.—In this division of the grammar, where “after some verbal root” [see No. 816] is understood in every case, let an affix which is [calculated] to debar a general one, NOT BEING OF THE SAME FORM, OPTIONALLY debar it—BUT NOT IN those cases which fall under the influence of No. 918 [for, in those cases, the supersession is compulsory].

हत्याः । ३ । १ । ६५ ।

बुल्तुष्टावित्यतः प्राक् कृत्यसंज्ञाः स्युः ।

No. 818.—Let the affixes treated of as far as the aphorism at No. 835 [reckoning from the present one] be called KRITYA.

कार्तरि दात । ३ । ४ । ६७ ।

हति प्राप्ते ।

No. 819.—A KRIT affix HAS THE SENSE OF AN AGENT. This rule having presented itself [the following one modifies it].

तयोरेव द्रव्यलालुचर्याः । ३ । ४ । ७० ।

यते भावकर्मयोरेव स्युः ।

No. 820.—The affixes called KRITYA (No. 818), and the affix KTA (No. 866), AND THOSE THAT HAVE THE SENSE OF KHAL (No. 933), may HAVE ONLY THOSE TWO senses, viz.—act and object.

तव्यत्तव्यानीयरः । ३ । १ । ६६ ।

धातोरेते स्युः । एधितव्यम् गथनीयं त्वया । भावे चोत्सर्गिक्ष-  
मेलवचनं क्रीयत्वं च । चेतव्यश्वयनीयो वा धर्मस्वया ।

No. 821.—Let these—viz. TAVYAT, TAVYA, AND ANÍYAR, come after some verbal root. Thus *edhitavyam* (No. 436 and 433) or *edhanayit twayá* “thou must increase.” Here the sense being that of the action itself [which is but one, and neither male nor female], there is, from the nature of the case, a singular affix, and the neuter gender is employed. [The case is otherwise with the example following—viz.] *chelavyah* or *chayaníyo dharmas-twayá* “thou must gather merit.”

केलिमर उपसंख्यानम् । पचेलिमा भावाः । पत्तव्या इत्यर्थः ।  
पिदेलिमाः सरलाः । भेतव्याः । कर्मणि प्रत्ययः ।

No. 822.—“The affix KELIMAR SHOULD BE ENUMERATED in ADDITION [to those enumerated in No. 821”]. Thus *pachelimá māchāh*—that is to say, “kidney beans are to be cooked”—*bhidelimāh* *saralāh* “pines are to be split.” This affix denotes the object [alone—and cannot be employed, like those enumerated in No. 821, to denote also the action].

द्वयस्युटा वहुखम् । ३ । ३ । ११३ ।

क्वचित् प्रवृत्तिः क्वचिदग्रवृत्तिः  
क्वचिद्विभाषा क्वचिदन्यदेष ।  
विधेविधानं वहुधा समीक्ष  
सातुर्विधं वादुलकं वदन्ति । १ ।  
स्वात्मनेनेति स्वानीयं दूष्यम् । दीयतेऽस्मे दानीयो विषः ।

No. 823.—The affixes called KRITYA (No. 818) AND the affix LYUT, are DIVERSELY applicable. [That is to say] sometimes they are applied [where there was no express rule for their application]; sometimes they are not applied [in spite of an express rule for their application]; sometimes they are optionally employed or not; and sometimes there is some other result [licence permitted by the rule]

[According to the following verse from the grammar called the *Sáraswata*], "Seeing that the application of certain rules is various, they specify four kinds of varieties," [viz. the four above-mentioned,—among which the last of the four includes all the cases not included in the other three]. For example—*snánfyasi chírnam* "powder for bathing," *dánfyo viprah* "a Bráhman to whom a donation is to be made." [In the first of these examples the "powder" is the "instrument" (expressible by the 3rd case); and in the second the Bráhman is the "recipient" (expressible by the 4th case);—so that in both cases the affix is applied without any express rule—the express rule for its application (No. 821), having reference only to "act" and "object" (No. 820)].

**अचा यत् । ३ । १ । ८७ ।**

देयम् ।

No. 824.—The affix YAT comes AFTER [a root that ends in] A VOWEL. Thus *cheya* "what is to be gathered."

**ईद्यति । ६ । ४ । ६५ ।**

यति परे चात ईत् स्यात् । देयम् । म्लेयम् ।

No. 825.—Let LONG i be the substitute of long ē, WHEN the affix YAT (No. 824) FOLLOWS. Thus (*guru* being substituted by No. 420) we have *deya* "what is to be given," *gleya* "to be exhausted."

**पीरदुपधात् । ३ । १ । ८८ ।**

एवंगन्ताददुपथाद्यत् । रण्टोऽपधादः । शप्यम् । सप्यम् ।

No. 826.—Let the affix yat come AFTER a root which ends in A PALATAL PRECEDED BY SHORT A. This debars the affix nyat (No. 831), so that we have *savya* "to be sworn," *labhya* "to be acquired."

**एतिजुशास्वृद्धजुषः व्यप् । ३ । १ । १०८ ।**

एव्यः व्यप् ।

No. 827.—The affix KYAP may come AFTER three roots—viz. I "to go," *saTU* "to praise," *sÁs* "to govern," *vRI* "to choose," *DRi* "to respect," and *JUsh* "to please."

इस्वस्य पिति द्विति तुद्धृ । हृ । १ । ७१ ।

इत्यः । सुत्यः । यासु अनुशिष्टो ।

No. 828.—Let TUK be the augment of a SHORT vowel, WHEN A KRIIT affix, WITH AN INDICATORY P, FOLLOWS. Thus itya "to be gone"—[from the root i "to go"], stutyā "to be praised."

The verb शिस means "to govern."

यास इद्धृ-इत्योः । हृ । ४ । ३४ ।

यास उपथाया इत् स्याद्विहृत्यादो कृषिति च । शिष्यः ।  
कृत्यः । आद्वृत्यः । खुप्यः ।

No. 829.—Let SHORT I be the substitute OF the penult of the root शिस "to instruct," WHEN the affix आ॒ (No. 634) FOLLOWS, OR what affix begins with A CONSONANT and has an indicatory k or क. Thus [from the roots mentioned in No. 827] we may have shishya "to be instructed," vritya "to be chosen," ddrityu "to be honoured," jashtya "to be served."

मृषेविभाषा । ३ । १ । ११३ ।

मृषेः क्षयव्याषा । मृत्यः ।

No. 830.—Let the affix kṣay OPTIONALY come AFTER the root मृषा "to cleanse." Thus mṛijya "to be cleansed."

मृहस्तोर्यत् । ३ । १ । १२४ ।

मृवर्णान्ताद्वृत्तन्ताम् रृयत् । क्षायेम् । छायेम् । धायेम् ।

No. 831.—Let the affix म्यत come AFTER what ends in षी or षी or in A CONSONANT. Thus kārya "to be made," kārya "to be taken," dhārya "to be held."

क्षेत्रोः द्वुषित्यतोः । ७ । ३ । ५२ ।

क्षेत्रोः कृत्यं स्याद्विति रृयति च ।

No. 832.—Let there be the substitution of A GUTTURAL in the room OF CH AND of J, WHEN an affix with an indicatory GH follows, AND WHEN the affix म्यत (No. 831) FOLLOWS.

मृषेहृषिः । ७ । २ । ११४ ।

मृचेरिको शृद्धिः सार्वधातुकार्थधातुकयोः । मार्यः ।

No. 833.—Let VRIDDHI be the substitute of the *it* (No. 1) of MRLJ “to cleanse,” when a *śravadhātuka* or an *ārdhadhātuka* affix follows:—(No. 420). Thus (on the option allowed by No. 830) *mārgya* (No. 832) “to be cleansed.”

भोज्यं भक्ष्ये । ७ । ३ । ६८ ।

भोग्यमन्यत् ।

इति छत्यप्रक्रिया ॥

No. 834.—The verb *bhu*j makes BHOGYA, WHEN THE SENSE IS “TO BE EATEN,” but BHOGYA otherwise—[as when the sense is “to be enjoyed”].

So much for the management of the *prakriya* affixes.

खुल्लदृचौ । ३ । १ । १४३ ।

धातोरेतो स्तः । कर्तरि कृदिति कर्त्यै ।

No. 835.—These two affixes, NWUL AND TRICH, are placed after verbal roots. According to No. 819, they have the sense of an “agent.”

युवोरनाक्तौ । ७ । १ । १ ।

यु वु एतयोरनाक्तौ स्तः । कारकः । कर्ता ।

No. 836.—In the room OF YU AND VU, there are ANA AND AKA. Thus (*n̄wul* having been added to the root *kṛti* “to make,” by No. 835; and the *n̄* and *l* having been elided by Nos. 148, 5, and 7; and *vriddhi* being substituted according to Nos. 163 and 202, we have) *kāraka*, and (with trich—No. 835—) *kārti* “a maker.”

नन्दिग्रहिपचादिभ्यो ल्युण्यन्यचः । ३ । १ । १४४ ।

नन्द्यादेल्युण्यहादर्थनिः पचादेरव् । नन्दयतीति नन्दनः । अ-  
नादेनः । सप्तवः । याह्वी । स्थायी । मन्त्री । पचादिराकृतिगयोऽयम् ।

No. 837.—AFTER the verbs NAD (nadi) “to be happy” &c., there is the affix LYU; AFTER the verbs GRAH “to take” &c., there is MINI; AND AFTER the verbs PACH “to cook” &c., there is ACE.

Thus *nand+lyu* [No. 497, 155, and 836,] *nandana* "one who delights," *janárdana* [from *jana* "mankind" and *ardana* derived in like manner from *ard* "to pain"] "Vishnu—the subduer of mankind," *lavanya* "salt" [from *lv* "to cut"—where the substitution of a cerebral *n* is an irregularity]. Then again *grah+nini* (No. 36)=*gráhīn* "who takes," *stháyin* (No. 806) "who stays," and *mantri* "who advises." The class of verbs "pack &c." is one not defined by rule—[compare No. 53].

**इगुपष्ठाप्रीक्तिरः कः । ३ । १ । १३५ ।**

**स्म्यः कः । सुधः । कृशः । चः । प्रियः । किरः ।**

No. 838.—There is the affix KA AFTER THOSE verbs WHICH HAVE AN IK AS their PENULT, AND after JNÁ "to know," PRÍ "to please," AND KRÍ "to throw." Thus *budha* (No. 155) "who knows," *kriá* "who is thin," *jná* (No. 524) "who knows," *priya* "what pleases," *kim* (No. 706) "who throws."

**आत्मोपसर्गे । ३ । १ । १३६ ।**

**प्राप्तः । सुखः ।**

No. 839.—AND [*ka*—No. 838—shall come—] AFTER a verb ending in LONG Ā, WHEN THERE IS AN UPASARGA (No. 47). Thus *prajña* "very wise," *ugla* "very weary"—[*a* having been substituted for the *ai* of *glai* by No. 528].

**गेहे कः । ३ । १ । १४४ ।**

**गेहे कर्त्तरि यहे: कः स्यात् । गृहम् ।**

No. 840.—Let the affix KA come after the verb *grah* "to take," WHEN the agent so expressed denotes A HOUSE. Thus *griha* (No. 675) "a house."

**कर्मस्यल् । ३ । २ । १ ।**

**कर्मस्युपयदे थातोरत् । कुम्भं करोति कुम्भकारः ।**

No. 841.—The affix AK comes after a verbal root, WHEN THE OBJECT is in composition with it. Thus *bumbha-kara* "one who makes pots"—i. e. "a potter."

श्रातोऽनुपसर्गे कः । ३ । २ । ३ ।

अग्नोऽपवादः । गोदः । धनदः । कम्बलदः । अनुपसर्गे किंतु ।  
गोसंप्रदायः ।

No. 842.—The affix KA comes AFTER a verb that ends in LONO  
Ā, WHEN there is NO UPASARGA (No. 47). This debars the an (No.  
841)—and we have *goda* “who gives a cow,” *dhanada* “who gives  
wealth,” and *kambalada* “who gives a blanket.” Why “when  
there is no upasarga?” Witness *gosainpradāya* (No. 806) “who  
ceremoniously gives a cow.”

मूलविभुजादिभ्यः कः । मूलानि विभुजति मूलविभुजो रथः ।  
आकृतिगणोऽयम् । महीधः । कुधः ।

No. 843.—The affix KA comes AFTER MÚLAVIBHUJ &c. Thus  
*múluvibhuja* “a car (which cuts the roots—a g., of the grass, &c.  
in its course).” This is a class of words [not enumerated under  
any rule, but] to be recognised by the form [see No. 53]. Thus  
*mahidhra* or *kudhra* “a mountain”—“what holds the earth”—  
(from *dhri* “to hold”).

चरेष्टः । ३ । २ । १६ ।

अधिकरणे उपपदे । कुरुचरः ।

No. 844.—OF the verb CHAR “to go,” the affix is TA, when a  
word in composition with it is in the locative case. Thus *kuru-*  
*chara* “who goes among the Kurus.”

भिक्षासेनादायेषु च । ३ । २ । १७ ।

भिक्षाचरः । सेनाचरः । आदायेति स्यवन्तम् । आदायचरः ।

No. 845.—AND WHEN the word in composition with it is BHIK-  
SHÁ “alma,” SENÁ “an army,” AND ÁDÁYA “having taken,” (then  
ta is the affix after *char* “to go”). Thus *bhiksháchara* “a boggar”—  
“who goes for alma,”—*senáchara* “one who goes with the army.”  
The word *ádáya* ends in *lyap* (No. 941):—from it we may have  
*ádáyachara* “who goes after having taken.”

षष्ठो हेतुताच्छीच्यानुचोम्येषु । ३ । २ । २० ।

यथु दोत्येषु करोतेषुः ।

No. 846.—The affix *sa* comes after the verb KRI “to make,” WHEN these senses are to be indicated—viz. CAUSE, HABIT, AND GOING WITH THE GRAIN.

अथतः छद्मिकं सदुभापाचकुशाक्षणीष्वनव्ययस्य । ८।  
३ । ४६ ।

अदुत्तरत्यानव्ययस्य विसर्गस्य समासे नित्यं सादेषः करोत्यादिषु  
परेषु । यगस्करी विदा । शाद्मूकरः । अचनकरः ।

No. 847.—In a compound (No. 961), let *s* always be the substitute of *visarga* coming AFTER *A*, and NOT being part OF AN INDECLINABLE word (No. 399), WHEN KRI “to make” follows, OR KAMI “to desire,” OR KAŃSA “a goblet,” OR KUMBHA “a jar,” OR PĀTRA “a vessel,” OR KUŚA “a counter (in the shape of a piece of stick, used at sacrifices to keep count of the prayers),” OR KARMI “the ear.” Thus (as examples of the three cases under No. 846) *yāśaskara* ‘vidyā “honourable science,” *śrāddhakara* “who performs obsequies,” *rachanakara* “who does what he is bid.”

एष्वः रुश् । ३ । २ । ८८ ।

स्मन्तादेचे: खण् ।

No. 848.—The affix KHAŚ comes AFTER the verb EJ “to tremble,” when it ends in *ṣṭi* (No. 747).

अरुद्धिष्वद्यन्तस्य मुम् । ६ । ३ । ५७ ।

अहयो द्विष्टोऽवन्तस्य च मुमागमः खिदन्ते परे च त्वयाप-  
स्य । गित्याच्छब्दादिः । अनमेष्यतीति अनमेष्यः ।

No. 849.—When that which ends with an affix having an indicatory *ḥ* follows, let MUM be the augment OF the words ARUS “a vital part,” DWISHAT “an enemy,” AND WHAT ENDS WITH A VOWEL, provided it be not an indeclinable. Since the affix *khaś* (No. 848) has an indicatory *ṣ* (No. 418), the affixes *śap* (No. 419) &c. are here applicable. Janamejaya “who awes mankind”—[the name of a prince].

प्रियवद्धे वदः रुच । ३ । २ । ३८ ।

प्रियंवदः । वदंवदः ।

No. 850.—The affix KHAṄC COMES AFTER the verb VAD “to speak,” WHEN PRIYA OR VAŚA is the word in composition with it. Thus priyavāda (No. 849) “who speaks kindly,” vāśavāda “who professes submission.”

आत्माने रुच । ३ । २ । ८३ ।

स्वर्कर्मके मनने वर्तमानान्मन्यतेः सुषि क्षश्च स्यात् । चालिक्षनिः ।  
परिदृष्टमात्मानं मन्यते परिदृष्टमन्यः । परिदृष्टमानी ।

No. 851.—AND let KHAṄC come after the verb man “to think,” when the word in composition with it is a word with a case-affix, and WHEN it is EMPLOYED TO SIGNIFY THOUGHT WHEREOF THE OBJECT is SELF. By the “and” it is meant that the affix nini (No. 856) may be employed in the same sense. Thus paṇḍitamanyas or paṇḍitamāni “who thinks himself learned.”

अन्येभ्योऽपि हृष्णते । ३ । २ । ७५ ।

मनिन् द्वानिप् घनिप् विच् गते प्रत्यया धातोः स्युः ।

No. 852.—These affixes—viz. manin, dvānip, vanip, and vich ARE SEEN AFTER OTHER verbs ALSO [besides those ending in a,:—see Pāṇini III. 2. 74].

नेत्रश्च द्यति । ७ । २ । ८ ।

वशदेः कृत इण्न । शू डिंसायाम् । सुशर्मा । ग्रातरित्या ।

No. 853.—The augment IT (No. 433) is NOT that of a kṛī affix, WHEN IT BEGINS WITH A VAŚ. The verb kṛī means “to injure.” [Adding to this the affix manin—No. 852—we have] suśarman “who destroys well” [e. g. destroys sin or ignorance]. [From the verb i “to go,” by adding dvānip, we have] pratiśrutiwan (No. 828) “who goes early.”

विद्धनोरननातिक्षस्यात् । ६ । ४ । ४१ ।

अनुनासिकस्यात् स्यात् । विद्यायत इति विद्यावा । चेतु चण्ड-  
यने । चवावा । विच् । दृष्टि डिंसायाम् । रोद् । रेद् । सुग्रह् ।

No. 854.—WHEN the affixes *VI*T (III. 2. 67) AND *VAN* (No. 852) FOLLOW, let LONG ā be substituted in the room OF A NASAL. Thus (from the verb *jan* "to bring forth," *vijāvan* "who brings forth," and so, from the verb *on* (*onyi*) "to send away," *avāvan* "who removes" (i. e. removes sin &c.). The affix *vich* (No. 852), with the verbs *rush* and *rish* "to injure," (*guna* being substituted by No. 485—and the *v* elided by 330,) gives *rash* and *reash* "who injures." In the same way, from *gan* "to reckon," *sugan*, "who reckons well."

द्विष्टच । ३ । २ । ७६ ।

अयमपि दृश्यते । उखास्तु । पर्णधक्षत् । बाह्यभट् ।

No. 855.—AND this also—viz. KWIP—is seen [after a verb—see No. 816]. Thus [the whole affix disappearing through Nos. 155, 36, and 330,] we have *ukhāsrat* (Nos. 363 and 287) "falling from the pot," *purnādkuṭat* "falling from the leaves," *uhabhrūt* "falling from a car."

सुष्ठातौ यिनिस्ताच्छीस्ये । ३ । २ । ७८ ।

अवात्यथे सुष्ठि धातोर्णिनिस्ताच्छील्ये द्योत्ये । उष्मभोषी ।

No. 856.—WHEN HABIT IS TO BE EXPRESSED, the affix *XINI* comes after a verb, PROVIDED THE WORD WITH A CASE AFFIX in composition with it DOES NOT MEAN A GENUS. Thus *uṣṇubhojin* "who eats his meal hot."

मनः । ३ । २ । ८२ ।

सुष्ठि मन्यतेणिनिः स्यात् । दर्शनीयमानी ।

No. 857.—Let the affix *nini* come AFTER the verb *MAN* "to think," when there is a word with a case-affix in composition with it. Thus *darśanfyamánin* "who thinks himself handsome."

सित्यनव्ययस्य । ६ । ३ । ६६ ।

पूर्वपदस्य इस्यः । कालिमन्या ।

No. 858.—WHEN an AFFIX WITH AN INDICATORY KH FOLLOWS, (the short vowel, by VI. 3. 61, is the substitute of the word in composition with the verb) PROVIDED IT IS NOT AN INDECLIN-

ABLE. Thus *kālinmanyā* (No. 849) "who fancies herself" the goddess Kālī."

कारणे यजः । ३ । २ । ८५ ।

करणे उपपदे भूतार्थयजेयंनिः कर्तरि । सोमेनेषुधान् सोमयाजी ।  
अग्निष्टोमयाजी ।

No. 859.—The affix *nini* in the sense of *agent* comes AFTER the verb YAJ "to sacrifice" with the sense of past time, WHEN the word in composition is IN THE INSTRUMENTAL CASE. Thus *soma-yajin* "who has sacrificed with the Soma juice," *agnishomayajin* "who has sacrificed with a five days' series of offerings."

हृष्णः धनिप् । ३ । २ । ८६ ।

कर्मणि भूते । पारं दृष्टुधान् । पारदृश्या ।

No. 860.—The affix KWANIP, in the sense of *object*, comes AFTER the verb DRIS "to see," with a past signification. Thus *páradriswan* "who has seen across."

राजनि युधिष्ठिः । ३ । २ । ८५ ।

क्वनिप् । युधिरन्तर्भावितरथ्यः । राजान् योधितवान् राज्यु-  
ध्या । राजकृत्या ।

No. 861.—The affix *kwunip* comes AFTER the verbs YUDH "to fight," AND KRI "to make," WHEN the word in composition is RÁJAN "a king." Thus *rājayudhwan* (No. 200) "who has caused the king to fight," *rājakritwan* (No. 828) "who has made a king."

सहे च । ३ । २ । ८६ ।

सह योधितवान् सहयुध्या । सहकृत्या ।

No. 862.—AND WHEN SAHA "with" is the word in composition [No. 861 applies]. Thus *sahayudhwan* "who has made to fight with," *sahakritwan* "who has done anything along with (another)."

सप्तम्यां जनेर्दः । ३ । २ । ८७ ।

No. 863.—WHEN the word in composition with it is IN THE LOCATIVE CASE, let the affix पा come AFTER JAN "to be produced"—[whence jan, by No. 267, will become ja].

तात्पुरजे द्राति बहुखम् । हृ । ३ । १४ ।  
छेरलुक् । सरसिकम् । सरोजम् ।

No. 864.—WHEN a word with A KRIT affix is the last IN a compound of the kind called TATPURUSHĀ (No. 982), then the elision of ति [the 7th case-affix of the singular—see No. 768—] need not take place—it being treated DIVERSELY [—see No. 823—] Thus sarasija (No. 863) or saroju (No. 126) "what is produced in the lake,"—(i. e. a lotus).

उपसर्गे च संग्रायाम् । हृ । २ । १८ ।  
प्रक्षा स्यात् संततो जने ।

No. 865.—AND (No. 863 shall apply) WHEN AN UPASARGA is in composition [with the verb jan "to be produced"], and WHEN THE SENSE is simply APPELLATIVE. Thus prajā (No. 1341)—of which let the sense be "a son" or "people." [The term here being simply appellative and not descriptive cannot be explained by giving the signification of its component elements :—so the author says "let the sense be" &c.]

प्रत्यक्ष्यू निष्ठा । १ । १ । २५ ।  
यतो निष्टुष्टो स्तः ।

No. 866.—These two affixes,—viz. KTA AND KTAVATU are called निष्ठाः.

निष्ठा । हृ । २ । १०२ ।

मूतार्थवृत्तेर्थतोनिष्ठा । तत्त्वं तयोरेवेति भाषकर्मणोः तः कर्त्तरि  
कृदिति कर्त्तरि कृष्टतुः । द्वातं मया । सुतस्त्वया विष्णुः ।  
विस्वं कृतवान् विष्णुः ।

No. 867.—Let निष्ठाः (No. 866) come after a verbal root employed with the sense of past time. Of the two [affixes called निष्ठाः], kta is employed, according to No. 820, only in the sense

of the *action* and of the *object*; whilst *kavatu*, according to No. 819, has the sense of the *agent*. Thus *snātan̄ mayā* "I bathed" (—literally "it was bathed by me"—); *stutae twuyā Viṣhṇeū* "Viṣhṇu was praised by thee," *viśvan̄ kṛitavān̄ viśhvuk* "Viṣhṇu created all things."

**रदाभ्यां निष्ठाते नः पूर्वस्य च दः ।** ८१२।४२।

**रदाभ्यां परस्य निष्टुतस्य नो निष्टुपेक्ष्या पूर्वस्य धातोर्दस्य च ।**  
शृं हिंसायाम् । शीर्णः । भिन्नः । द्विन्नः ।

No. 868.—Let *N* be the substitute of the *T* of a *nishṭhā* (No. 866) coming AFTER R AND D, AND [let *n* be also the substitute] OF THE D OF THE ROOT THAT COMES BEFORE THE *nishṭhā*. Thus, from *śr̄ī* "to injure" [which, by Nos. 706 and 651, becomes *śr̄ī*], we have *śirna* "injured;" and [from *bhid* and *chhid*] *bhinna* "separated," and *chhinna* "cut."

**संव्यागादेराते धातोर्यस्तः ।** ८१२।४३।

**निष्टुतस्य नः स्यात् । द्वाणः । म्लानः ।**

No. 869.—Let *n* be the substitute of the *t* of a *nishṭhā* (No. 866) coming AFTER A ROOT IN LONG Ā AND BEGINNING WITH A CONJUNCT CONSONANT CONTAINING A TAN. Thus [from *drai* "to sleep," which, by No. 528, becomes *drā*,] we have *dróna* "slept;" and [from *glai*] *glána* "sad."

**खादिभ्यः ।** ८१२।४४।

**एकविंशतेलूजादिभ्यः प्राप्तत् । लूनः । उषा धातुः । यद्विष्टि  
संप्रसारणम् ।**

No. 870.—AFTER the twenty-one roots "LÚ &c." (No. 736), let it be as above [i. e. as directed in No. 868]. Thus *lúna* "cut." In the case of the root *jyā* "to decay," according to No. 675, there is the substitution of a vowel for the semi-vowel [which, by No. 283, absorbs the final].

**हृष्टः ।** ८१२।४५।

**चक्रावयवाद्युलः परं यत् संप्रसारणं तदन्तस्य दीर्घः । खीवः ।**

No. 871.—Let the long vowel be the substitute for what ends with a vowel-substitute (No. 281) coming AFTER A CONSONANT which is part of the base. Thus *jīna* (No. 870) "decayed."

**दोहितस्य । ८ । २ । ४५ ।**

**मुच्चो मुञ्जः । दुष्चोश्चित्वं उच्छूनः ।**

No. 872.—AND AFTER A ROOT THAT HAS AN INDICATORY O, [the substitute for the t of a *nish्छā* is n]. Thus, from *bhujo* "to be crooked," *bhugna* "crooked" and from *suohvi* "to increase" [with the prefix *u-*] *uohkhūna* "increased."

**शुषः शः । ८ । २ । ५१ ।**

**निष्ट्रातस्य । शुषः ।**

No. 873.—Let x be [the substitute for the t of a *nish्छु*] AFTER the verb *sush* "to be dry." Thus *sushka* "dry."

**पचो वः । ८ । २ । ५२ ।**

**पक्षः । चे दृष्टवये ।**

No. 874.—Let v be [the substitute for the t of a *nish्छु*] AFTER the verb *pach* "to cook." Thus *pakva* "cooked."

The verb *kakṣi* means "to wane."

**क्षायो मः । ८ । २ । ५३ ।**

**क्षामः ।**

No. 875.—Let m be [the substitute of the t of a *nish्छात्*] AFTER the verb *kshai* "to waste away." Thus *kshāma* (No. 528) "emaciated."

**गिष्ठायां सेठि । ह । ४ । ५२ ।**

**बेलोणः । भावितः । भावितवान् । दृष्ट हिंसायास् ।**

No. 876.—WHEN A *NISHTHĀ* WITH THE SEGMENT RT FOLLOWS, there is elision of *rt* (No. 747). Thus *bhāvita* "caused to be," *bhāvitavān* "who caused to be."

The verb *dṛ̥k* means "to injure."

दृढः स्युज्जप्तयोः । ७।२।२०।

स्यूले बलवति च निपात्यते ।

No. 877.—The verb *dṛih* “to injure” takes the anomalous form DRIDHA, IN THE SENSE OF THICK AND OF STRONG.

दधातेष्टिः । ७।४।४२।

तादो किति । द्वितम् ।

No. 878.—Of the verb DHÁ “to hold,” the substitute is H̄, when an affix, beginning with the letter t and having an indicatory k, follows. Thus *hita* “held.”

दा द्व्योः । ७।४।४३।

घुसंज्ञकस्य दा इत्यस्य दथ् तादो किति । चर्त्वम् । दतः ।

No. 879.—Let DATH be the substitute of the DÁ called A GHU (No. 662), when an affix, beginning with the letter t and having an indicatory k, follows. A char being substituted [for the tk by No. 90], we have *datta* “given.”

लिटः कानच्या । ८।२।१०६।

No. 880.—The affix KÁNACH is OPTIONALY the substitute of LIT (No. 423).

दातुश्च । ८।२।१०७।

लिटः कानच्यासु वा स्तः । तदानाथात्पनेष्टम् । चक्रातः ।

No. 881.—The affix kánach AND KWASU are optionally the substitutes of *lit*—[see No. 872—]. According to No. 409, the affix kánach is átmanepada [and can therefore be attached to those roots only which take the átmanepada affixes—see No. 410]. Thus *chukrána* (No. 426) “did make.”

म्बोश्च । ८।२।५५।

मानस्य धातोर्नेत्यं म्बोः परतः । चगन्यान् ।

No. 882.—AND there is the substitution of n in the room of a root that ends in m, WHEN M AND V FOLLOW. Thus [from the root *gam* “to go”] *jaganwas* “did go.”

**खटः शदृशानसावप्रथमासमानाधिकरणे । ३।२।  
१२४।**

**च्चप्रथमान्तेन समानाधिकरणे लट यतो वा स्तः । शबादिः । एषन्तं  
चेचं पश्य ।**

No. 883.—These two affixes SATRI AND SÁNACH are optionally the substitutes of LAT (No. 406), WHEN AGREEING WITH WHAT KINDS NOT WITH THE FIRST case-affix. [As these affixes have an indicatory *s*] the affixes *tap* &c., (Nos. 418 and 419) are applicable. Thus *pachanān̄ chaitrañ pūṣya* “behold Chaitra who is cooking (for another).”

**धाने मुक् । ७।२।८२।**

**अदन्ताहूस्य । एषमानं चेचं पश्य । लहित्यनुषर्तमाने पुनर्लहू-  
यदणात् प्रथमासामानाधिकरणेऽपि क्वचित् । सन् द्विषः ।**

No. 884.—Let MUK be the augment of a base ending in *a*, WHEN ÁNA (Nos. 883 and 409) FOLLOWS. Thus *pachamánah̄ chaitrañ paśya* “behold Chaitra who is cooking (for himself).”

Since the term “*lañ*” [in No. 883] might have been supplied (No. 5) from No. 406 [which is the aphorism immediately preceding No. 883 in the order of the *Ashvádhyáyí*—it is clear that something is intended by the double citation—and this can be nothing else except that No. 883 may apply] sometimes even when the word is in concord with a nominative. Thus *san dvijah* “who is a twice-born man.”

**विदेः शतुर्वसुः । ७।१।३६।**

**वेतेः परस्य शतुर्वसुरादेयो वा । विदन् । विद्वान् ।**

No. 885.—The affix VASU is optionally the substitute of SATRI (No. 883) coming AFTER the root VID “to know.” Thus *vidat* or *vidwas* “who knows.”

**ती सत् । ३।२।१२७।**

**तो शतुर्वान्तो शतुर्वान्तो स्तः ।**

No. 886.—THOSE two, viz. the affixes *sati* and *sánach* (No. 883) are called SAT.

खटः सदा । ३ । ३ । १४ ।

करिष्यन्तं करिष्यमाणं पश्य ।

No. 887.—An affix called SAT (No. 886) is OPTIONALY the substitute OF LRIT (No. 440). Thus *karishyantān* or *karishyamāṇān* *pasya* “behold him about to make.”

आ दोत्तच्छीषतद्वर्मतसाधुकारिषु । ३ । २ । १३४ ।

क्षिपमभिव्याप्य घद्यमाणास्तच्छीलादिषु कर्तुषु बोध्याः ।

No. 888.—The affixes to be enunciated, reckoning from this point AS FAR AS KWIP (No. 893) inclusive, are to be understood IN THE SENSE OF AGENTS “HAVING SUCH A HABIT,” “HAVING SUCH AND SUCH A NATURE,” AND “HAVING SKILL IN SUCH AND SUCH AN ACTION.”

तृन् । ३ । २ । १३५ ।

कर्ता कटान् ।

No. 889.—The affix TRIN (—see No. 888). Thus *kartā katan* “who makes mats.”

जल्पभिक्षदुद्भुखुण्डवृद्धः षाकन् । ३ । २ । १५५ ।

No. 890.—The affix SHÁKAN comes AFTER JALP “to talk idly,” BHIKSH “to seek alms,” KUTT “to cut,” LUNTH “to steal,” AND VRIS “to serve.”

षः प्रत्ययस्य । १ । ३ । ६ ।

प्रत्ययस्यादिः ष इत्संज्ञः स्यात् । जल्पाकः । वराकः ।

No. 891.—Let the letter SH being the initial OF AN AFFIX be indicatory. Thus *jalpáka* (No. 890) “a babbler,” *varáka* “pitiable.”

सनाश्चसभिक्ष उः । ३ । २ । १६८ ।

चिकीर्षः । आशंसुः । भिक्षुः ।

No. 892.—The affix *U* comes AFTER [roots that have taken] the affix *SAM* (No. 752), AND *ÁSASI* “to wish,” AND *BHIKSH* “to beg.” Thus *chitraku* (No. 753) “desirous of doing” *áśāsu* “desirous,” *bhikshu* “a beggar.”

स्वाधभासधुर्विद्युतोर्जिपृजुग्रावस्तुवः क्षिप् । ३।२।७७।  
विभाद् । भा: ।

No. 893.—The affix *KWIP* (see No. 888) comes AFTER the verbs *BHRÁJ* “to shine,” *BHÁS* “to shine,” *DHURV* “to injure,” *DYUT* “to shine,” *ÚRJ* “to be strong,” *PRI* “to fill,” *JU* “to move rapidly,” AND *SAṬU* “to praise” when it is PRECEDED BY the word *GRÁVAN* “a stone.” Thus *vibhrdj* “splendid,” *bhas* “light.”

राहोपः । ह् । ४ । २१ ।

रेफाद्युलोपः क्षो महादो कृष्णिति च । धूः । विद्युत् । अर्क् ।  
पूः । दृश्यद्वच्छाप्यापकर्षाऽचवतेर्दीर्घः । चूः । ग्रावस्तुत् ।

No. 894.—AFTER the letter *R*, let there be ELISION of the letters *chh* and *v*, when *kri* (i. e. *kwip*—No. 893) follows, or an affix beginning with a *jhal* and having an indicatory *k* or *t*. Thus [from *dhuru* we have] *dhur* “who injures,” and so *vidyut* “lightning,” *árkt* “strength,” and *pér* “what fills.”

In the case of *jú* “swift,” (according to the opinion of the *Mahābhāṣya*) a long vowel is the substitute of *ju* “to move rapidly,” in consequence of the “attraction” of the expression “being seen” in No. 852 (which, *Patañjali* holds, is wide enough to provide for all that the supplementary rule of *Kṛtyāyana*, No. 895, refers to). [In the word] *grāvastut* “a stone-worshipper” (the *t* comes from No. 828).

द्विश्वच्छाप्याप्यतस्तुकट्टुकुशीयां दीर्घैऽसंप्रसारणं च । अत्तीति  
वाद् ।

No. 895.—“WHEN *KWIP* follows, THE LONG vowel is the substitute OF *VACH* “to speak,” *PRACHCHH* “to ask,” *ÁYATA-STU* “to praise long,” *KATA-PRE* “to move through a mat,” *JU* “to move rapidly,” AND *ŚRĪ* “to serve,” AND there is NO SUBSTITUTION OF A

VOWEL for the semi-vowel (by No. 675)." Thus *vāk* "the voice" (the organ which speaks).

च्छोः शूठनुनासिदो च । ६ । ४ । १६ ।

सतुष्टस्य छस्य वस्य च क्रमात् श् छठ् एतावादेशो स्तःः क्षो  
अनुनासिकादौ फलादौ ल्लिति च । पृच्छतीति प्राद् । आयतं स्तो-  
ति । आयतस्तुः । कटं प्रवते कटप्रः । छूरतः । अयति हर्वरि श्रीः ।

No. 896.—AND OF CHH with *tuk* (No. 120) AND OF V, res-  
pectively, ū AND ÚTH are the substitutes, WHEN *kwi* follows, or A  
NASAL, or what, beginning with a *jhal*, has an indicatory *k* or ū.  
Thus, from *prichchhati* "he asks," *práś* (Nos. 165 and 334) "who  
asks," *dyutastú* "who praises long," *kuṣapru* "a worm" (which  
gets through mats); the word *jú* has been mentioned (under No.  
894); *śrī* "the goddess Lakshmi" (who serves Hari).

दाम्भोशसयुयुज्जुतुदसिसिचमिष्पतदशनहः करणे ।  
३ । २ । १८२ ।

दाबादेः षुन् स्यात् करणेऽर्थे । दात्यनेन दाचम् ।

No. 897.—Let the affix *shiran*, WITH THE SENSE OF INSTRU-  
MENT, come AFTER the verbs DÁP "to cut," NÍ "to lead," ūAS "to  
hurt," YU "to join," YUJ "to join," SHTU "to praise," TUD "to in-  
flict pain," SHI "to bind," SHICH "to sprinkle," MIH "to urine,"  
PAT "to fall," DAŚ "to bite," AND NĀH "to bind." Thus *dátra*  
"that with which one cuts" (e. g. a sickle).

तितुचतयसिसुसरक्षसेषु च । ७ । २ । ६ ।

एषां दशानामिणून । शस्त्रम् । योचम् । योक्रम् । स्तोचम् ।  
तोक्रम् । सेचम् । सेक्रम् । मेक्रम् । पत्रम् । दंषा । नद्दी ।

No. 898.—AND the augment *is* (No. 433) is not that of these  
ten affixes viz. TI (i. e. *ktin* or *ktich*), TUN, SHTRAN, TAN, KTHAN,  
KSI, SUCH, SARAN, KAN, AND SA. Thus *bastra* (No. 897) "a weap-  
on," *yotra* "the tie that fastens the yoke," *yaktra* "the tie of the  
yoke," *stotra* "a panegyric," *tottra* "a goad," *setra* "a ligament,"  
*sektra* "a sprinkling vessel," *medhra* "the penis," *pattra* "a vehi-

cle," *darishfrā* (No. 384) "a large tooth," *naddhrī* (Nos. 389 and 586) "a thong."

**अर्तिपूधूखनसहचर इचः । ३ । २ । १८४ ।**

**अरिष्म् । सविष्म् । धविष्म् । सविष्म् । खनिष्म् । सहिष्म् ।  
चरिष्म् ।**

No. 899.—Let the affix *ITRA* come AFTER the verbs *PI* "to go," *LÚ* "to cut," *DHÚ* "to shake," *SHÚ* "to bring forth," *KHAN* "to dig," *SHAH* "to bear," AND *CHAR* "to go." Thus *aritra* "a rudder," *lavitra* "a sickle," *dhatvitra* "a fan" *savitra* "cause of production," *khanitra* "a spade," *sakitra* "patience," *charitra* "instituted observance," or "a narrative."

**पुवः संशायाम् । ३ । २ । १८५ ।**

**पविष्म् ।**

No. 900.—[The affix *itra* comes] AFTER the verb *PÚ* "to purify," WHEN THE SENSE IS simply APPELLATIVE [and not descriptive]. Thus *pavitra* "the sacrificial thread."

**। अथोणादयः ।**

Now of the affixes "un, &c."

**कृवाणजिमिस्वदिसाध्यशूभ्य उण् । करोतीति काहः । बायुः ।  
पायुर्गुदम् । चायुरोषथम् । मायुः पितम् । स्वादुः । साश्रोति पर-  
कार्यमिति चायुः । चायु शोधम् ।**

No. 901.—Let the affix *UN* come AFTER the verbs *KRI* "to make," *VÁ* "to blow," *PÁ* "to drink," *JÍ* "to overcome," *MI* "to scatter," *SHWAD* "to be pleasant to the taste," *SÁDH* "to accomplish," AND *AÉ* "to pervade." Thus *káru* "an artisan," *váyu* "the wind," *páyu* "the organ of excretion," *jáyu* "a drug" (which "overcomes disease"), *máyu* "the bile," *súddu* "sweet," *sáddu* "who accomplishes the object of another"—hence "virtuous," *édu* "quickly."

**उणादयो वहुलम् । ३ । ३ । १ ।**

एते धर्तमाने संज्ञायां च बहुलं स्युः । केचिदविहिता चप्युद्दाः ।

संज्ञासु धातुदृपाणि प्रत्ययाश्च ततः परे ।

कार्याद्विद्यादनुवन्यमेतच्छास्त्रमुणादिषु ॥

No. 902.—Let these affixes—viz. UN, &c., with the force of the present [i. e. implying neither past time nor future], and with a sense simply appellative [and not descriptive], be attached DIVERSELY [—see No. 823—]. Some affixes, though there be no express injunction regarding them, are to be inferred to belong to this class. The maxim in regard to the affixes “UN, &c.” is this—that “when, in appellatives, we find the forms of verbal roots and affixes coming after them,—then one may know, from the result [as presented in the word], what are the indicatory letters [which the affix must have possessed in order to produce the result].”

तुमुन्‌तुमौ क्रियायां क्रियार्थायाम् । ३ । ३ । १० ।

क्रियार्थायां क्रियायामुपपदे भविष्यत्यये धातोरेतो स्तः । मान्त-  
त्वादव्ययत्वम् । कृष्णं द्रष्टुं याति । कृष्णं दर्शको याति ।

No. 903.—These two affixes—viz. TUMUN AND NWUL are placed after a verbal root, with the force of the future, WHEN the word in construction therewith is another VERB [denoting an action performed] FOR THE SAKE OF THE [future] ACTION. What ends in tumun, since it ends in m, is indeclinable, according to No. 400. Thus krishnan̄ drash̄un̄ yāti or krishnāñ̄ darśako yāti, “he goes to see [—i. e. goes for the sake of seeing—] Krishṇa.”

धात्वसमयवेत्जासु तुमुन् । ३ । ३ । १६७ ।

कालः समयो वेला धा भोक्तम् ।

No. 904.—The affix TUMUN may be applied, WHEN the word in construction is [not a verb—see No. 903—but] KĀLA, SAMAYA, OR VELĀ, “time.” Thus kalo bhaktum, or samayo bhaktum, or velā bhaktum, “time to eat”—or “time for eating.”

भावे । ३ । ३ । १८ ।

सिद्धावस्थापने धात्वये वाचे धातोर्थ्य । याकः ।

No. 905.—The affix *ghāñ* comes after a root, WHEN THE SENSE OF THE ROOT is denoted as having attained to the completed state. Thus *pākā* (No. 489 and 832) "maturity."

धृपत्तरि च कारके संज्ञायाम् । ३ । ३ । १६ ।  
कर्तुभिन्ने कारके धृः ।

No. 906.—AND the affix *ghāñ* [comes after a root], WHEN THE SENSE IS THAT OF AN APPELLATIVE—THE WORD BEING RELATED [TO THE VERB FROM WHICH ITS NAME IS DEDUCED—SEE NO. 945—] BUT NOT AS AGENT.

धर्जि च भावयरण्योः । ३ । ४ । २७ ।  
रञ्जेन्सोपः स्यात् । रागः । अनयोः किंस् । रञ्जत्यस्मिन्निति  
एः ।

No. 907.—AND WHEN *GHĀÑ* (No. 906) FOLLOWS, IN THE SENSE OF STATE OR INSTRUMENT, THERE IS ELISION OF THE *n* OF THE ROOT *rāñj* "to colour." Thus *rāga* "passion" (—the instrument by which objects are coloured). Why in these two senses? Witness *rāṅga* "a theatre"—the place in which the passions [are addressed].

निवासप्रितिश्वरीरोपसमाधानेष्वादेष्व कः । ३ । ३ । ४१ ।  
एष विनोतेष्व आदेष्व कः । उपसमाधानं राशीकरणम् ।  
निकायः । क्षायः । गोमयनिकायः ।

No. 908.—The affix *ghāñ* comes after the root *chi* "to gather," AND *K* IS THE SUBSTITUTE OF THE INITIAL [*ch*], IN THESE SENSES—VIZ.—A DWELLING, A FUNERAL PILE, THE BODY, AND COLLECTION. "Collection" means making a heap. Thus *nibāya* "a dwelling," *kibāya* "a funeral pile" or "the body," *gomayanibāya* "a heap of cow-dung."

ररच् । ३ । ३ । ५६ ।  
इष्टान्तात् । चयः । चयः ।

No. 909.—AFTER a root ending in *i* or *ī*, there is the affix *acm*. Thus *āyā* "gathering," *jaya* "victory."

च्छारप । ३ । ३ । ५७ ।

कृष्णान्तादुष्णान्ताद्वाप् । करः । गरः । यवः । सत्यः । सत्यः ।  
यवः ।

No. 910.—AFTER a root ending in *ri*, OR in *U* or *ú*, there is the affix AP. Thus [from *kṛi* "to scatter"] *kara* "scattering," from *grī* "to swallow"] *gara* "poison," [from *yu* "to join"] *yoga* "barley," (from *shtu* "to praise") *stava* "praise," (from *le* "to cut") *lava* "reaping," (from *pū* to "purify") *pava* "winnowing (corn)."

घस्ये कविधानम् । प्रस्थः । विघ्नः ।

No. 911.—"WHEN THE SENSE IS THAT OF OBSTRUCTION (No. 905, &c.) the affix KA IS DIRECTED to be employed." Thus *prastha* (No. 524) "a certain measure," *vighna* (No. 540 and 314) "an obstacle."

चितः क्षिः । ३ । ३ । ८८ ।

No. 912.—The affix KTRI comes AFTER THAT verb WHICH HAS AN INDICATORY DU.

दोर्भन्नम् नित्यम् । ४ । ४ । २० ।

क्रिप्रत्ययान्तान्मम् निर्वृतेऽयै । पक्षेन निर्वृतं पक्षिमम् । दुष्टः ।  
उष्टिमम् ।

No. 913.—Of the affix KTRI (No. 912), MAP is ALWAYS the augment, when the sense is that of completion. Thus *paktrima* "what is ripe," [and, from the root *guṇap*] *uptrima* (No. 584) "sown—(as a field)."

द्वितोऽयुच् । ३ । ३ । ८८ ।

दुष्टेषु क्षम्यने । वेष्ट्युः ।

No. 914.—AFTER THAT verb WHICH HAS AN INDICATORY DU, the affix ATHUCH comes. Thus, from *sutoppi* "to tremble," *sesadhi* "a trembling."

यजयाचयतविच्छ्रक्षो नड् । ३ । ३ । ६० ।

यस्तः । यस्ता । यस्तः । विस्तः । प्रस्तः । रस्तः ।

No. 915.—The affix NAṄ comes AFTER the verbs YAJ “to worship,” YĀCH “to ask for,” YAT “to strive,” VICHCHIH “to shine,” PRACHCHIH “to ask,” AND RAKSH “to preserve.” Thus yajñā “sacrifice,” yāchñā “solicitation,” yatna “effort,” viśna (VI. 4. 19.), “lustre,” praśna “a question,” rakṣṇā “protection.”

स्वप्नो नन् । ३ । ३ । ६१ ।

स्वप्नः ।

No. 916.—The affix NAN comes AFTER the verb SHWAP “to sleep.” Thus swapna “a dream.”

उपसर्गे धाः क्षिः । ३ । ३ । ६२ ।

प्रधिः । उपधिः ।

No. 917.—Let the affix KI come AFTER A GHU (No. 662), WHEN AN UPASARGA [precedes it]. Thus [from dhā “to have”] pradhi “the periphery of a wheel,” and upadhi “fraud.”

स्त्रियां न्निन् । ३ । ३ । ६४ ।

स्त्रीलिङ्गे भावे त्तिन् । घटोऽपवादः । कृतिः । स्तुतिः ।

No. 918.—To express the action by a word IN THE FEMININE, the affix KTIN is added. This supersedes ghanī (No. 903). Thus kṛiti “action,” stuti “praise.”

स्त्र॒स्त्रादि॒भ्यः त्तिन् निष्पृष्ठद्वा॒च्यः । तेन नत्यम् । कौशिर्णः । लूनिः ।  
धूनिः । पूनिः ।

No. 919.—“AFTER verbs ending in RI, AND after the verbs LU “to cut,” &c., the affix KTIN SHOULD BE DECLARED to be LIKE a nisṭhā (No. 866).” Hence (No. 868) there is the substitution of n for the t in the examples kṛiṇī “scattering,” lāni “reaping,” dhāni “agitation,” pāni “destruction.”

संपदादि॒भ्यः क्षिए॑ । संपत् । विष्ट । आपत् । त्तिज्ञपी॒व्यते॑ ।  
संपतिः । विष्टतिः । आपतिः ।

No. 920.—“The affix KWIP comes AFTER SAṄPAT [i. e. after the verb pad “to go” with the prefix sam] &c.” Thus saṅpat “pro-

perity," *vipat* "calamity," *āpat* "calamity." The affix *kta* also is wished in this case, by *Patañjali*. Thus *sānpatti*, *vipatti*, *āpatti*.

**जतियूतिधूतिसातिष्ठेतिकीतयश्च । ३ । ३ । ६७ ।**

यते निषात्यन्ते ।

No. 921.—AND these words—viz. *ÚTI* "preserving, sport," *YÚTI* "joining," *JÚTI* "velocity," *SÁTI* "destruction," *HETI* "a weapon," AND *KÍRTI* "fame," are anomalous forms.

**ज्वरत्वरस्त्रिविमवामुपधायाश्च । ३ । ४ । २० ।**

यषामुपधावकारयोद्धृत् अनुनासिके क्षो फलादो कृष्णिति च ।  
अतिः । द्विप । चूः । तूः । सूः । ऊः । मूः ।

No. 922.—When an affix beginning with a nasal, or *kvi* (i. e. *kwip*), or one beginning with a *jhal* and having an indicator *k* or *n*, follows, then *ūkh* is substituted in the room of the penultimate letter AND of the *v* of these words—viz. *JWAR* "to have fever," *TWAR* "to hasten," *SRIV* "to go," *AV* "to protect," AND *MAV* "to blind." Thus *úvi* "preserving," and, with the affix *kwip*, *júr* "one who has fever," *túr* "one who is quick," *eré* "a sacrificial ladle," *ú* "a protector," *mú* "one who binds."

**इच्छा । ३ । ३ । १०१ ।**

१ इषेनिषातोऽयम् ।

No. 923.—The form *ICHCHHÁ* "desire," from *ish* "to wish," is irregular.

**अ प्रत्ययात् । ३ । ३ । १०२ ।**

प्रत्ययान्तेभ्यः स्त्रियमकारः प्रत्ययः स्यात् । चिकिर्शा । पुण्याम्या ।

No. 924.—AFTER verbs that end in AN AFFIX, let there be the affix *A*, the word being feminine.

Thus [after *kṛi*, by No. 756, has become *chikirsha* "to wish to do," the affix *a* is added by this rule, and elided by No. 503, and then the feminine termination *śāp* (No. 1341) presents itself, so

that we have] chikirshā "the desire to do," *putrakāmyā* (No. 772) "desire of a son."

युरोऽप्य इष्टः । ३ । ३ । १०३ ।

गुरुमतो हसनात् स्वियामः प्रत्ययः । ईष्टा ।

No. 925.—AND let the affix *a* come AFTER THAT verb WHICH HAS A HEAVY vowel (No. 484) AND ends in A CONSONANT, when the word [to be formed] is feminine. Thus (—see No. 924)—*tha* "effort."

ख्यासश्चन्यो युष्टः । ३ । ३ । १०७ ।

क्षारस्यापवादः । कारणा । शारणा ।

No. 926.—AFTER verbs ending in *ni* (No. 747) AND AFTER *as* "to sit," AND *śraṇth* "to loose," there is the affix *ruchi*—to the exclusion of *a* (Nos. 924 and 925). Thus *kāraṇā* (No. 836) "the causing to do," *kāraṇā* "the causing to take."

नपुंसके भावे ल्लः । ३ । ३ । ११४ ।

No. 927.—The affix *eta* is added, WHEN THE ACTION is expressed—the word being IN THE NEUTER.

स्थुदच । ३ । ३ । ११५ ।

हसितम् । हसनम् ।

No. 928.—AND the affix *lyut* [is added under the circumstances stated in No. 927]. Thus *hasitam* or *hasanam* (No. 836) "laugh-tor."

पुंसि संभायां घः प्रायेष । ३ । ३ । ११८ ।

No. 929.—The affix *gha* is added, WHEN the word is [to be] AN APPELLATIVE, [the word being] GENERALLY IN THE MASCULINE.

दादेष्यद्युपसर्गस्य । ४ । ४ । ८६ ।

द्विष्ठूल्युपसर्गदीनस्य दादेष्यस्तो चे । दन्ताद्यदः । आदुर्बन्ध-  
स्मिन्नित्याद्य ।

No. 930.—WHEN the affix GHA follows, a short vowel is substituted in the room of chhad "to cover" [in its form—No. 741—CHHÁDI] when DESTITUTE OF TWO OR MORE UPASARGAS. Thus dantachchada "the lip" [—that by which the teeth are covered]. The word akara "a mine" [is derived from kṛ- "to do"—No. 929]. A mine is so named because men "work (*akaranti*) in it."

द्वावे तूल्योर्ध्वं। ३।३।१२०।

अवतारः । अवस्थारो अवनिका ।

No. 931—WHEN there is the upasarga AVA, the affix GHĀK comes AFTER the verbs TRĪ "to cross" AND STRĪ "to spread." Thus *avatāra* "the descent (or incarnation) of a deity," *avastāra* "a screen round a tent."

एषस्य । ३।३।१२१।

हलन्तादूध्वं । धापवादः । रमन्ते योगिनोऽस्मिन्निति रमः ।  
अपमृज्यते इनेन व्याध्यादिरित्यपामार्गः ।

No. 932.—AND AFTER a verb ending in A CONSONANT, there is *ghāñ* to the exclusion of *gha* (No. 929). Thus [from *rūm* "to sport"] *rámā* "Ráma"—i. e. in whom the devout delight; *apemárga* "that [plant] by which disease or the like is cleared away."

ईषदुःसुषु द्वच्छाद्वच्छार्थेषु खद् । ३।३।१२६।

एषु दुःखसुखार्थेषु पपदेषु खल् । तयोरेवेति भावे कर्मणि च ।  
कृच्छे । दुष्कारः कटो भवता । अकृच्छे । ईषत्कारः । सुकरः ।

No. 933.—The affix KHAL is added to a verb, when ISHAD AND DUR AND SU are combined with it IN THE SENSE OF UNPLEASANTLY OR PLEASANTLY. According to No. 820, this affix appears only when the sense is that of the action or the object. Thus—in the sense of unpleasantly—*dushkarat* (VIII. 3. 41.) *kālo bhavatā* "a mat is difficult for your honour to make;" and in the sense of pleasantly—*shatkara* "that which is made by little at a time," *sukara* "what is made with ease."

आतो युच् । ३।३।१२८।

खलोऽपवादः । ईषत्पानः सोमो भवता । दुष्पानः । सुपानः ।

No. 934.—AFTER a verb ending in LONG ā, there is the affix तुच्, to the exclusion of *khal* (No. 933). Thus *śhaipánah* (No. 836) *somo bhavañā* “the Soma-juice is to be drunk by you, Sir, by little at a time,” *dushpána* “difficult to be drunk,” *supána* “easy to be drunk.”

अर्जुनस्योः प्रतिषेधयोः माचां शा । ३ । ४ । १८ ।

प्रतिषेधार्थयोरत्तंखस्योहपपदयोः शा । दो दद्वाः । अते दत्या ।  
शुमास्येतीत्यस्मि । पीत्या छलु । अलंखस्योः क्षिस । मा कार्यीत् ।  
प्रतिषेधयोः क्षिस । अलंकारः ।

No. 935.—According to the practice OF THE ANCIENTS, the affix *ktwā* comes after a verb, WHEN there are in combination with it ALAI AND KHALU IN THE SENSE OF PROHIBITION: Thus, from *da* “to give,” which, by No. 879. substitutes *dak*, we have *alai-daktwā* “do not give” and, from *pā* “to drink,” which, by No. 625, substitutes long ī, we have *pītwā khalu* “do not drink.” Why do we say “when there are *alai* and *khalu*!” Witness *mā kārshit* (Nos. 469 and 475) “let him not do.” Why do we say “in the sense of prohibition!” Witness *alankāra* “decoration.”

समानदर्तृप्ययोः पूर्वकाले । ३ । ४ । २१ ।

समानदर्तृप्योर्धात्यर्थयोः पूर्वकाले विद्यमानाद्वातोः शा । खात्या  
प्रथति । द्वित्यमतन्त्रस्मि । भुक्षा पीत्या व्रथति ।

No. 936.—WHEN THE actions signified by two verbs HAVE THE SAME AGENT, the affix *ktwā* comes after that verb which is concerned ABOUT A TIME ANTERIOR to that of the other. Thus *vr̥jati vratjati* “having bathed, he goes”—[i. e. he first bathes, and afterwards goes]. The rule is not confined to the case of two verbs—thus *bhaktwā pītwā vr̥jati* “having eaten and having drunk, he goes.”

न शा सेद । १ । २ । १८ ।

सेद शा क्षित्र स्यात् । शयित्या । सेद क्षिस । कृत्या ।

No. 937.—Let the affix *ktwá*, when WITH the augment *it*, be as if it had NOT an indicatory *k*—[i. e. there shall be the substitution of *guna* in spite of No. 467]. Thus [from *si* “to sleep”] *sayitwá* “having slept.” Why do we say “when with the augment *it!*” Witness *kritwá* “having done”—[where the augment *it*—see No. 510—does not appear, and there is no substitution of *guna*.]

**रत्तो व्युपधादुलादेः संख । १ । २ । २६ ।**

इवयोऽवयोऽपथादुलादे रसन्तात् परो ल्पासनो सेटो वा क्षितो स्तः ।  
द्युतित्वा । द्योतित्वा । लिपित्वा । लेखित्वा । व्युपधात् क्षिम् ।  
बर्तित्वा । रलः क्षिम् । सेवित्वा । इलादेः क्षिम् । शित्वा ।  
सेट क्षिम् । भुक्ता ।

No. 938.—The affixes *ktwá* AND *sAN*, having the augment *it*, are optionally regarded as possessing an indicatory *k*, when they come AFTER THAT verb WHICH HAS I, I, U, OR U, AS ITS PENULT, WHICH BEGINS WITH A CONSONANT, AND ends with A RAL [i. e. any consonant but *y* or *v*]. Thus *dyutitwá* or *dyotitwá* “having shone,” *likhitwá* or *lekhitwá* “having written.” Why do we say “which has *u* or *i* as its penult?” Witness *varitwá* “having remained” [where the substitution of *guna*, through No. 937, is compulsory]. Why after that which “ends with a ral?” Witness *sevitwá* “having served” [where the root ends with *v*, which is not a ral]. Why after that “which begins with a consonant?” Witness *cahitwá* “having gone.” Why “having the augment *it?*” Witness *bhuktwá* “having eaten”—[where, through the absence of the augment, the case does not come within the scope of No. 937].

**उहितो वा । ७ । २ । ५६ ।**

उदितः परस्य ल्प इत्वा । शमित्वा । शान्त्वा । देवित्वा ।  
दूत्वा । दधतेहि: । हित्वा ।

No. 939.—Of *ktwá* coming AFTER THAT root WHICH HAS AN INDICATORY U, *it* IS OPTIONALLY the augment. Thus [from *tam* “to be tranquil”] *tamilwá* or *tántwá* (No. 775) “having been

tranquil," [from *divu* "to play"] *devitwā* (No. 937) or *dyūtwā* (VIL 4. 19.) "having played." The verb *dhā* "to hold" substitutes (by No. 878) *hi*, giving *hitwā* "having held."

दाष्टात्रेय लिः । ७।४।४३।

द्वित्वा । हाणसु द्वात्वा ।

No. 940.—AND OF the verb *hā* "to abandon," the substitute is *hi*—[see No. 878]. Thus *hitwā* "having abandoned." But [when *ktwā* comes] after *hā* "to go," we have *hātwā* "having gone."

समारेऽन् पूर्वे छो ल्यप् । ७।१।३७।

अव्ययपूर्वपदेऽनल्समाचे छो ल्यबादेषः । तुक् । प्रकृत्य ।  
अनल् लिम् । अकृत्वा । अव्ययपूर्वपदे लिम् । परमकृत्वा ।

No. 941.—WHEN the word is A COMPOUND, THE FIRST MEMBER OF WHICH IS an indeclinable but NOT *NAṄ*, then LYAP is substituted in the room of *ktwā*. Thus [when *kri* "to make" is compounded with *pra*—No. 48—*lyap* is substituted for *ktwā*; and, as it succeeds—see No. 163—to the possession of the indicatory *k*, we have—from No. 828—the augment] *tuk*—and so *prakṛitya* "having commenced making." Why do we say "but not *naṄ*?" Witness *akṛitwā* "not having made." Why do we say "the first member of which is an indeclinable"? Witness *paramakṛitwā* "having made permanent."

आभीष्ट्ये खलु च । ३।४।२२।

आभीष्ट्ये द्योत्ये पूर्वद्विष्ये गमुल छा च ।

No. 942.—WHEN REITERATION is to be expressed, both *ktwā* AND *NAṄUL* [are admissible] in the case of an action's being antecedent [to another action—see No. 936.]

नित्यवीप्सयोः । ८।१।४।

आभीष्ट्ये बीप्सायां च द्योत्ये पदस्य द्वित्यं स्यात् । आभीष्ट्यं  
तिहनोष्ट्यव्यवहर्त्येषु कृदन्तेषु च । स्मारं स्मारं नमति शिवस् ।  
सूत्या स्मृत्वा । यायं यायस् । भोवं भोवस् । शावं शावम् ।

No. 943.—WHEN CONTINUALNESS AND SUCCESSION are to be expressed, let the word be doubled. There may be reiteration in the case of words ending with tense-affixes, and of those ending with *krit* affixes which (—see No. 400—) are termed indeclinables. Thus *smáraísmáraí* (No. 942) *numati tivam* “having repeatedly remembered Śiva, he bends,” *emritwóemritwó* “having repeatedly remembered,” *páyah páyam* “having drunk repeatedly,” *bhojat bhojam* “having eaten repeatedly,” *trávah trávum* “having heard repeatedly.”

शन्यथैवंकायमित्यंसु सिद्धाप्रयोगचेत् । ३।४।२७।

एष कृष्णमुल स्यात् चिद्गोप्ययोगे यस्यैवंभूतरचेत् कृष्णं  
श्वर्यत्वात् प्रयोगानर्ह इत्यर्थः । अन्यथाकारम् । श्वर्यकारम् ।  
कथंकारम् । इत्यंकारं भुङ्गे । चिद्गोति क्षिस् । शिरोन्यथा कृत्वा  
महे ।

इति शदन्तप्रधिया ।

No. 944.—WHEN the words ANYATHĀ “otherwise,” EVAN “so,” KATHAM “how?” AND ITTHAM “thus,” are compounded with the verb, then let *numul* come after *krit* “to make,” IF it be such that ITS OMISSION WOULD BE UNOBJECTIONABLE—that is to say, when, in consequence of the non-significance of the *krit*, it is not worth employing. Thus *anyathákáram*, *evanikáram*, or *kathákáram*, or *ittháikáram* *bhuñkte*—“he eats otherwise—he eats so—how does he eat?—he eats thus.” Why do we say “if its omission would be unobjectionable?” Witness *śiro'nyathá kritwó bhuñkte* “he eats, having turned his head aside”—[where the *krit* could not be spared].

So much for the treatment of words ending with the *krit* affixes.

। कारकम् ।

#### OF THE CASES.

प्रातिपदिकार्बसिङ्गपरिमाणवचनमाचे प्रवमा । २।  
३।४६।

नियतोपस्थितिकः प्रातिपदिकार्थः । माषशब्दस्य प्रत्येकं योगः । प्रातिपदिकार्थमाचे लिङ्गमाणाद्याधिक्ये संख्यामाचे च प्रथमा स्यात् । प्रातिपदिकार्थमाचे । उच्चैः । नीचैः । कृष्णैः । श्रीः । ज्ञानम् । लिङ्गमाचे । तटः । तटी । तटम् । एरिमाणमाचे । द्रोणो श्रीद्विः । बहुनं संज्ञा । एकः । द्वौ । बहुवः ।

No. 945.—By "the sense of the crude-form" is meant that meaning which is constantly present [with the word]. The word "only" is to be taken in connection with each term severally [in the aphorism—the translation of which here follows—viz.]:—Let there be THE FIRST CASE-AFFIX, WHERE THE SENSE IS ONLY THAT OF THE CRUDE-FORM, OR WHERE THERE IS THE ADDITIONAL SENSE OF GENDER ONLY, OR MEASURE ONLY, OR NUMBER ONLY. Thus—where the sense is only that of the crude-form—*uchchaih* "aloft," *nichaih* "below," *kriṣṇaih* "Krishna," *vr̥ṣṭī* "the goddess Lakshmi," *jñānam* "knowledge;" where there is the additional sense of gender only—*tāsaḥ* or *tāsi* or *tāsam* "the bank of a river;"—where there is the additional sense of measure only—*drono vr̥ṣṭih* "rice—a drona (in measure);"—"number," here means [grammatical] number—[and the reason for this being specified in the rule is this—that otherwise the word *eka* "one," would not take *u*, nor *dvi* take *u*, nor *bahu* take *jas*—for an affix is never applied in order to give a sense which is implied in the word—as singularity is in *eka*, duality in *dvi*, and plurality in *bahu*]—so we have *ekah*, "one," *dviuḥ* "two," *bahavah* "many."

सम्बोधने च । २ । ३ । ४७ ।

प्रथमा । हे राम !

No. 946.—AND WHEN the sense is that of ADDRESSING, the first case-affix is employed. Thus *As rāma* (No. 153) "O Rāma!"

कर्तुरीचिततमं कर्म । १ । ४ । ४८ ।

कर्तुः किञ्चापुमिष्टतमं कारणं कर्मसंज्ञं स्यात् ।

No. 947.—LET THAT, RELATED TO THE ACTION, WHICH IT IS INTENDED SHOULD BE MOST AFFECTED BY THE ACT OF THE AGENT, BE CALLED THE OBJECT.

कर्मणि दितीया । २ । ३ । २ ।

अनुके कर्मणि द्वितीया । हरि भजति । अभिहृते तु कर्मद्वी  
प्रथमा । हरिः सेव्यते । लक्ष्म्या सेवितः ।

No. 948.—WHEN THE OBJECT is not denoted [by the termination of the verb—i. e. when the verb does not agree with it], let THE SECOND case-affix be attached to the words. Thus *hari bhajati* “he worships Hari,” where, not the object of worship, but the agent is specified by the tense-affix tip—No. 419—]. But when the object &c. is denoted by the termination of the verb, [let the first case-affix be attached to the word]. Thus *harih sevyate* “Hari is served,”—[where the termination of the verb—see No. 801—specifies the object:] and so too in *lakshmyā sevitaḥ* “served by Lakshmi.” [where—see Nos. 867 and 820—the termination specifies the object].

अब्धितं च । १ । ४ । ५१ ।

अपादानादिशेषैरविवक्षितं कारकं कर्मसंज्ञं स्यात् ।

No. 949.—AND let THAT related to the action, WHICH IS NOT “SPOKEN OF,” [see No. 950—] as coming under any of the special relations of ‘ablation’ or the like [although it stands in such a relation to the verb, and, if so “spoken of,” must be put in the ablative or the like,] be called object.

दुद्धाच्चपच्चदग्धद्धिगच्छ-

चिन्नशासुचिमन्यमुषाम् ।

रघाम् ।

कर्मयुक्तं स्यादक्षितं

तथा स्यान्नीहृकृष्णद्वाम् ॥ १ ॥

गां दोग्निं पश्यः । बलिं याचते वसुधाम् । तस्मुलानेदलं पशति ।  
गर्गान् शतं दख्यति । व्रद्यमष्टुष्टु गाम् । माणवकं वन्यानं  
पृच्छति । वृद्यमष्टिनोति फलानि । माणवकं थमे द्वते । शास्ति  
वा । शतं जयति देवदत्तम् । सुधां चीरनिधिं मआति । देवदत्तं

यत्तं मुख्याति । याममवान् वयति । इरति कर्षति वदति वा ।  
चर्द्यन्वन्वन्यनेयं संचा । बलिं भिद्धते वसुधाम् । माणवकं धमै  
आपत्ते । चमिथते । वक्ति । इत्यादि ।

No. 950.—Let that be “not spoken of,” [as coming under the special relation of ‘ablation’ or the like—see No. 949—] which is connected with the object of the verbs DUH “to milk,” YÁCH “to ask for,” PACH “to cook,” DAND “to fine,” RUDH “to obstruct,” PRACHCHH “to ask,” CHI “to collect,” BRÚ “to speak,” SÁS “to instruct,” JÍ “to conquer,” MANTH “to churn,” and MUSH “to steal,”—and so too of NÍ “to lead,” HRI “to take,” KRISH “to drag,” and VAH “to carry.”

Thus—“he milks the cow (for) milk,” “he asks the earth (of) Bali,” “he cooks the raw rice (so that it becomes) boiled rice” [—cf. “he cooks oatmeal into porridge”—]; “he fines the Gargas a hundred (pieces of money),” “he shuts up the cow (in) the cow-pen,” “he asks the boy (which is) the road,” “he gathers fruit (from) the tree,” “he expounds virtue (to) the boy,” or “teaches him virtue,” “he wins a hundred (from) Devadatta,” “he churns out ambrosia (from) the ocean of milk,” “he steals a hundred (from) Devadatta,” “he leads the goats (to) the village,” or “takes them,” or “drags them.”

This term [viz. the term *object* as appropriated by the present rule to something other than the direct object of the verb] is one the reason for taking which is the sense of the verb—[so that the rule is not confined to the verbs above enumerated, but applies to others which have the same sense—], hence we may have *bulin bhikshate vasudham* “he begs (as well as yáchati asks) the earth (from) Bali,” “he talks of (*bhikshati*), names (*abhidhatus*), tells of (*sakti*) virtue (to) the boy”—etc.

साधप्रतमं करवम् । १ । ४ । ४२ ।

क्रियाद्विद्वा प्रवृष्टोपकारकं करवसंज्ञं स्यात् । स्वतन्त्र इति  
कर्तुं संचा ।

No. 951.—Let THAT WHICH IS ESPECIALLY AUXILIARY in the accomplishment of the action be called THE INSTRUMENT. The term "agent," as defined at No. 745, is applied to that which is spoken of as independent.

द्वार्तृष्टरण्योस्तृतीया । २।३।१८।

अनभिहिते कर्तारि करणे च तृतीया स्थात् । रामेण बणेन हतो बाली ।

No. 952.—WHEN THE AGENT AND THE INSTRUMENT are not specified by the termination of the verb [i. e. when the verb is not in agreement with them]—let THE THIRD case-affix be employed. Thus "Báli was killed by Ráma with an arrow."

कर्मणा यमभिप्रैति स संप्रदानम् । १।४।३२।

दानस्य कर्मणा यमभिप्रैति स संप्रदानसञ्जः ।

No. 953.—HE WHOM ONE WISHES TO CONNECT WITH THE OBJECT of giving—[i. e. with the gift—shall] be called THE RECIPIENT.

चतुर्थी संप्रदाने । २।३।१३।

विग्राय गां ददाति ।

No. 954.—LET THE FOURTH case-affix be employed, WHEN THE SENSE IS THAT OF THE RECIPIENT. Thus "he gives a cow to the Bráhman."

नमःस्वस्तिसाद्वाख्यात्वंवषड्योगात् । २।३।१५।

यमियोगे चतुर्थी । हृत्ये नमः । प्रजाभ्यः स्वस्ति । अथे स्वाहा । पितृभ्यः स्वधा । अलमिति पर्याप्त्यर्थवहणम् । तेन देत्येभ्यो हरिरलं प्रभुः समर्थः शक्त इत्यादि ।

No. 955.—AND let the fourth case-affix be employed in connection with [the forms of reverential address or religious invocation] NAMAS, SWASTI, SWÁHÁ, SWADHÁ; and with ALAM and VASHAT.

Thus—"Salutation to Hari"—"Prosperity to the people"—"An offering to Fire"—"An offering to the manes." The word *alam* is here taken in the sense of "sufficient for" or "equal to"—so that [the same construction is admissible with equivalent terms—and we may say] "Hari is enough for (*alam*), or is the master of (*prabhu*), or is a match for (*samartha*), or is able to overcome (*sakta*), the Titans."

**अनुवमपायेऽपादानम् । १ । ४ । २४ ।**

**अपायो विश्लेषस्तस्मिन् साध्ये गद्युवमवधिभूतं कारकं तद-  
पादानसंज्ञं स्यात् ।**

No. 956.—WHEN there is DEPARTURE FROM A FIXED POINT, let it be called ABLATION. By "departure" is meant "separation." When this is to be expressed, let that fixed point which is the limit, denoted by a word dependent on the verb, be called (the limit of) ablation.

**अपादाने पञ्चमी । २ । ३ । २८ ।**

**ग्रामादायाति । धावतोऽस्यात् एतति । इत्यादि ।**

No. 957.—WHEN [the word denotes that from which there is] ABLATION (No. 956), let THE FIFTH case-affix be employed. Thus—"he comes from the village," "he falls from a galloping horse," &c.

**षष्ठी श्रेष्ठे । २ । ३ । ५० ।**

**कारकप्रातिपदिकार्थव्यतिरितः स्वस्वामिभावादिः शेषस्तत्र षष्ठी ।  
रात्रः पुरुषः । कर्मादीनामपि संबन्धमात्रविषयाणां षष्ठ्येव । सतां  
गतम् । सर्विषो जानीते । मातुः स्मरति । एथो दक्षस्योपस्तुते ।  
मन्त्रे शम्मोश्वरण्योः ।**

No. 958.—LET THE SIXTH case-affix be employed IN THE REMAINING CASES—that is to say—where there is a sense, such as the relation between property and its owner, different from that of a word related to a verb, and from that of a crude word. Thus "the King's man."

[Here it may be observed that the application of the term *káraka* is not co-extensive with that of the term *case*. The *káraka*—as its etymology indicates—stands in a relation dependent on the verb—whereas the sixth case provides further for such a relation as that of one noun with another. With an eye to this, we have rendered *káraka* “that which is directly related to the action.”]

Moreover, when it is intended to speak only of the relation in general [and not of the special relation] of object and the like, the sixth case-affix alone is employed. Thus “the conduct of the virtuous,” “he knows clarified butter,” “he remembers his mother,” “he prepares the wood and water for an oblation,” “he adores the two feet of Śiva.”

**आधारोऽधिकरणम् । १।४।४५ ।**

**कर्तृकर्मद्वारा तन्निष्ठक्रियाया आधारः कारकमधिकरणं स्यात् ।**

No. 959.—Let that which is related to the action as THE SITE of the action, which action is located in this or that site by the agent or object, be called THE LOCATION.

[When we say “he cooks in the house,” the site is determined by the agent:—and when we say “he cooks rice in a pot,” the location is determined by the object.]

**सप्तम्यधिकरणे च । २।३।३६ ।**

**चकाराद्वरान्तिकाथेभ्यः । पोपस्त्वेषिको वेषयिकोऽभिव्यापकस्त्वेत्याधारस्विधा । कटे आक्षे । स्याल्यां पचति । मोषे इच्छास्ति । सुर्वेस्मिन्नात्मास्ति । बनस्य दूरे अन्तिके था ।**

**इति विभक्त्यर्थाः ॥**

No. 960.—AND WHEN the sense is that of LOCATION (No. 959), THE SEVENTH case-affix is employed. By the “and” it is meant that it is employed also after words meaning “far off” or “near.” A site is of three kinds—actually contiguous, figuratively objective, and co-extensive. Thus (1) “he sits on (i. e. in contact with) the mat,” or “he cooks rice in (i. e. which is actually contained within) the pot;” (2) “his desire is (bent) on salvation—(i.

a. is figuratively wrapt up in it as its object); (3) "Soul is in all" (i. e. is co-extensive with the universe). "Far from, or near, the wood."

So much for the sense of the case-affixes.

### । समासः ।

#### OF COMPOUND WORDS.

### समासः पञ्चधा ।

तत्र समस्तं समासः । स च विशेषसंज्ञाबिनिर्मुक्तः क्लेशलसमासः प्रथमः । प्रायेष यूर्वपदार्थप्रथानोऽव्ययीभावो द्वितीयः । प्रायेणात्तर-पदार्थप्रथानस्तत्पुरुषस्तृतीयः । तत्पुरुषभेदः कर्मधारयः । कर्मधारयभेदो द्विगुः । प्रायेणान्यपदार्थप्रथानो बहुद्वीद्विप्रत्युर्थः । प्रायेण-मयपदार्थप्रथानो द्वन्द्वः पञ्चमः ।

No. 961.—COMPOUNDS ARE OF FIVE KINDS. Here a compound means an aggregation. That which is destitute of any peculiar name, being "merely a compound," is the 1st kind. That called *Avyayibhāva* (No. 966)—in which, for the most part, the sense of the first of its elements is the main one (or the independent one on which the other depends), is the 2nd kind. That called *Tatpurusha* (No. 982)—in which, for the most part, the sense of the last of its elements is the main one, is the 3rd kind. A subdivision of the *Tatpurusha* class is called *Karmadhāraya* (No. 1002). A subdivision of the *Karmadhāraya* class is called *Dvigu* (No. 983). That called *Bahuvrishi* (No. 1034)—in respect whereof, for the most part, the sense of a different word is the main one (to which the sense of the compound epithet is subordinate) is the 4th kind. That called *Dvandva* (No. 1054)—in which, for the most part, the sense of both the one and the other of its elements is a main one—(neither being subordinate to the other), is the 5th kind.

### समर्थः पदविधिः । २। १। १।

**पदसंबन्धी यो विधिः स समर्थाश्रितो बोध्यः ।**

No. 962.—A RULE WHICH RELATES TO complete WORDS [—and not to the roots and affixes out of which the words are constructed—] is to be understood to apply only TO THOSE words THE SENSES OF WHICH ARE CONNECTED. [For example—according to No. 992, one noun may combine with another which is in the genitive, so that for “a binder of books” we may substitute “a book-binder:”—but it is necessary that the two words should be in construction—for if we have the expression “ignorant of books—a binder of sheaves,” we cannot make a compound of “books” and “binder”—the word “binder” being here connected in sense, not with “books,” but with “sheavea.”]

**ग्राक् कडारात् समासः । २ । १ । ३ ।**

**कडाराः कर्मधारय इत्यतः ग्राक् समास इत्यथिक्रियते ।**

No. 963.—The word “COMPOUND” is made the regulator of the sense [and is therefore to be understood in each aphorism] from this point AS FAR AS the aphorism “**KADÁRĀH karmadhāraye**” (II. 2. 38).

**सह सुपा । २ । १ । ४ ।**

**सुप् सुपा सह वा समस्यते । समासत्वात् प्रातिषट्कृत्वेन सुपो  
लुक् । परार्थाभिधानं वृत्तिः । कृतद्वितसमासेकशेषसनाद्यन्तधातु-  
रूपाः पञ्च वृत्तयः । वृत्त्यर्थावबोधकं वाक्यं विग्रहः । स च लोकि-  
कोऽलोकिकश्चेति द्विधा । तच पूर्वं भूत इति लोकिकः । पूर्वं चम-  
भूत सु इत्यलोकिकः । भूतपूर्वः । भूतपूर्वं चरण्डिति निर्देशात्  
पूर्वनिपातः ।**

No. 964.—A word ending in a case-affix may optionally be compounded WITH a word ending in A CASE-AFFIX. Since that which is a ‘compound’ is, therefore, regarded as a crude word (No. 136), there is elision of case-affixes (No. 768). The conveying an additional meaning [besides the literal meaning, or besides that which resides in the separate portions of which it may be composed] is the ‘function’ [of an expression]. There are five ‘functions’ [of five different kinds of expression]—viz. those belonging to [what

ends with] a *krit* affix (No. 329) or a *taddhita* affix (No. 1067),—to a ‘compound’ (No. 961), to a ‘partial remainder’ (No. 145), and to a verb that ends with *san* or the like (No. 502). An expression explanatory of the force of the ‘function’ is called its ‘analysis’ or ‘solution,’ and this is of two kinds—popular and technical. For example, the explanation “*púrvah bhútuh*” is the popular solution, and “*púrva+am, bhúta+su*” is the technical analysis, of the expression *bhútapúrvah* “formerly been” [which furnishes an example of the rule, No. 964, under consideration]. In this example the anomaly [—as regards placing the principal word first, instead of the secondary term—see No. 969—] of the word *púrvah*, is in accordance with the example [of Páṇini] in the aphorism “*bhúta-púrvaś charat*” (V. 3. 53).

इवेन सह समादो विभक्तयलोपश्च । बागर्थो इव बागर्थाविष ।  
त्रूति क्षेवत्समासः प्रथमः ॥

No. 965.—[A word enters into] COMPOSITION WITH *IVA* “like,” AND there is NOT ELISION OF THE CASE-AFFIX. Thus *vágartháviva* “like a word and its meaning.”

So much for the first kind—that which is “merely compound.”

। अव्ययीभावः ।

### OF THE AVYAYIBHAVA OR INDECLINABLE COMPOUND.

अव्ययीभावः । २ । १ । ५ ।

अधिकारोऽयम् । प्राक् तत्पुरुषात् ।

No. 966.—The term *AVYAYIBHÁVA*—i. e. “the becoming an indeclinable”—is a regulating expression [to be understood in each aphorism] as far as No. 982.

अव्ययं विभक्तिसमीपसमृद्धिव्युद्धर्थाभावात्ययासंप्रतिशब्दमादुर्भावपश्चाद्यानुपूर्वयोगपश्चसाहम्यसंपत्ति-साक्षात्कावचनेषु । २ । १ । ६ ।

विभूत्यर्थादिषु वर्तमानमव्ययं सुबन्तेन सह नित्यं समस्यते ।  
प्रायेणाविग्रहो नित्यसमासः । प्रायेणास्वपदविग्रहो चा । विभूतो ।  
हरि डि अधि इति स्थिते ।

No. 967.—AN INDECLINABLE (No. 399) employed WITH THE SENSE OF A CASE-AFFIX, OR OF NEAR TO, OR PROSPERITY, OR ADVERSITY, OR ABSENCE OF THE THING, OR DEPARTURE, OR NOT NOW, OR THE PRODUCTION OF SOME SOUND, OR AFTER, OR ACCORDING TO, OR ORDER OF ARRANGEMENT, OR SIMULTANEOUSNESS, OR LIKENESS, OR POSSESSION, OR TOTALITY, OR TERMINATION, is invariably compounded with a word that ends with a case-affix.

For the most part, that which is invariably compound has no corresponding expression made up of separate words:—or its analysis must, for the most part, be made in other words [than those of which the compound itself consists].

[As an example of an “indeclinable” employed] with the sense of a case-affix—suppose that the case stands thus—viz. *hari+ni+adhi*—[where the “indeclinable” *adhi* “upon” is to be employed with the sense of the 7th case-affix *ni*—we look forward].

प्रथमानिर्दिष्टं समास उपसर्जनम् । १ । २ । ४३ ।  
समासशास्त्रे प्रथमानिर्दिष्टमुपसर्जनं स्यात् ।

No. 968.—IN a rule enjoining COMPOSITION, let THAT WHICH IS EXHIBITED WITH THE 1ST case-affix [i. e. let the word which is exhibited in the nominative] be called the UPASARJANA or “secondary.” [Thus the *adhi*, in the example under No. 967, being an “indeclinable,” is the *upasarjana*, because the term “indeclinable,” in No. 967, is in the 1st case].

उपसर्जनं पूर्वम् । २ । २ । ३० ।

समासे उपसर्जनं प्राक् प्रयोज्यम् । इत्यधेः प्राक् प्रयोगः । सुरो  
लुक् । एकदेशविकृतस्यानन्यत्वात् प्रातिपदिकसंज्ञायां स्वादुत्पत्तिः ।  
अव्ययीभावश्चेत्यव्ययत्वात् सुरो लुक् । अधिहरि ।

No. 969.—The UPASARJANA (No. 968) is to be placed FIRST in a compound. Hence [in the example proposed in No. 967] the

*adhi* [being the 'indeclinable' which is exhibited with the first case-affix in No. 967] is to be placed first—[thus *adhi+hari+ni*]. Then (No. 768) there is elision of the case-affix—[leaving *adhi+hari*]. Then, seeing that what is partially altered (No. 181) does not become something quite different,—since this [via the expression under consideration, after being partially altered by the elision of the case-affix,] is still called a "crude form,"—the case-affixes, *et c.*, again present themselves (—No. 140)—; and they are again, finally, elided (No. 403) in consequence of this compound's being an 'indeclinable,' according to No. 402. Thus we have *adhibhari* "upon Hari."

चत्वारीभावस्त्र । २।४।१८।

चयं नरुसर्वं स्यात् । गः पातीति गोपाः । तस्मिन्नित्यधिगोपम् ।

No. 970.—AND let AN AVYATIBHÁVA compound be neuter. Thus, from *gopā* "one who tends cows," we have *adhibopam* (Nos. 269 and 971) "on the cowherd."

नाव्ययीभावादतोऽम् त्वपञ्चम्याः । २।४।१९।

चदन्तादव्ययीभावात् सुपो न लुक् तस्य पञ्चमी विना अमादेशः ।

No. 971.—There is NOT elision of the case-affix AFTER AN AVYATIBHÁVA compound that ends IN A. In the room of it,—BUT NOT IF it IS THE 5TH case-affix,—there is the substitute AM.

तृतीयासप्तम्योर्बहुलम् । २।४।२०।

चदन्तादव्ययीभावात् तृतीयासप्तम्योर्बहुलम्भावः । उपकृष्णम् ।  
उपकृष्णे । मट्टाखां समृद्धिः सुमद्भम् । यथनानां व्यूद्धिदुर्यथनम् ।  
मरिकावाम्भावो निर्मितिक्षम् । हिमस्यात्ययोऽतिहिमम् । निदा  
शंखति व युच्यते इत्यतिनिदम् । इरिण्यस्य प्रक्षाश इतिहरि ।  
विश्वोः एवाद्विष्वु । योग्यतावीप्यापदार्थान्तिवृत्तिसादृश्यानि  
शब्दाः । दृष्टस्य योग्यमनुदृष्टम् । अर्थमये प्रति प्रस्तर्थम् । शक्ति-  
मनस्त्रिम्य यथारुक्ति ।

No. 972.—The change to *am* (No. 971) of the 3RD AND 7TH case-affixes coming after an *Avyayibháva* compound that ends in *a*, occurs DIVERSELY (—see No. 823). Thus *upakriṣṭhāma* or *upakriṣṭhēna* “near to Kṛishṇa;” [and, as further examples of No. 967,] *numadram* “well (or prosperous) with the Madras,” *duryavanam* “ill with the Yavanas,” *nirmakhibum* “free from flies,” *atihimam* “on the departure of the cold weather,” *ati-nidram* “wakefully;”—i. e. sleep being *not now* engaged in; *itihari* “the exclamation ‘Hari’”—[thus *vaishṇavagriha itihari* *vurtate* “in the house of the Vaishṇava there is the cry of ‘Hari, Hari’”];—*anuvishnu* “after Vishṇu”—[i. e. following or worshipping him]. The meanings intended by the word *yathā*, [which, in the list at No. 967, has been rendered “according to,”] are ‘correspondence,’ ‘severalty’ or ‘succession,’ ‘the not passing beyond something,’ and ‘likeness.’ Thus *anurūpam* “in a corresponding manner,” *pratyartham* “according to each several object or signification,” *yathásakti* “according to one’s ability”—[i. e. not going beyond one’s power].

अव्ययीभावे चाकाष्ठे । ६ । ३ । ८१ ।

सहस्य सः स्यादव्ययीभावे न तु काले । हरे: सादृश्यं सहरि ।  
ज्येष्ठस्यानुपव्येष्यनुच्येष्टुम् । चक्रेण युगपत् सचक्रम् । सदृशः सहस्रा  
ससखिः । क्षचाणां संपत्तिः सक्षमम् । तृणमप्यपरित्यज्य सतृणमति ।  
चम्नियन्थपर्यन्तमधीते सान्ति ।

No. 973.—IN AN *AVYAYIBHÁVA* compound let *sa* be the substitute of *saha*, BUT NOT WHEN the word in composition means a portion of TIME. Thus *sahari* “like Hari,” then again, *asau-*  
*jyeshṭham* (No. 967) “in the order of seniority,” *sakhatram* “simultaneously with the wheel” (—on its crushing, for example, the head of the self-immolator), *sasatti* “like a friend,” *sakhatram* “as warriors ought,” *satrinam* “even to the grass” he eats—[i. e. the whole]—not leaving even a scrap—, *agni* “as far as the chapter of fire [i. e. the whole Veda]”—he reads.

नदीभित्ति । २ । १ । २० ।

नदीमिः सह संख्या वा समस्यते । समाहारे वायमिष्यते ।  
पञ्चगङ्गम् । द्वियमुनम् ।

No. 974.—AND WITH names of RIVERS a numeral may be compounded. It is wished [by *Putumjuli*] that this should refer to their junction. Thus *pāñchagangam* “at the meeting of the five rivers Ganges” [viz. near the *Mādhavarāv* ghāṭ at Benares], *dviyamunam* “at the meeting of the two Yamunas.”

तद्विताः । ४ । १ । ७६ ।

वा पञ्चमसम्प्रेरथिकारोऽयम् ।

No. 975.—The expression “the affixes called TADDHITA” (i.e.—see No. 1067—“relating or belonging to that” which is primitive—) is the regulating expression [to be understood in all the aphorisms] from this point to the end of *Pāṇini's Fifth Lecture*.

श्वव्ययीभावे शरत्प्रभूतिभ्यः । ५ । ४ । १०७ ।

शरदादिभ्यष्टुष् स्यात् समासान्तोऽव्ययीभावे । शरदः समीपमुप-  
शरदम् । प्रतिविषयाणम् ।

No. 976.—WHEN the compound is AN AVYAYIBHĀVA, let (the taddhita-affix—No. 975—) such (No. 148) come AFTER the words शरद &c., as the final of the compound. Thus *upasharadām* (No. 971) “near the autumn,” *prativipdām* “along the river Vipāśa.”

शरया शरसु च । उपशरसु । इत्यादि ।

No. 977.—“AND JARAS substituted in the mom of JARĀ (No. 181)” —[shall come under the head of “*śarad* &c.”]. Thus *upajarasam* (No. 976) “when decay is near”—&c.

अनस्त । ५ । ४ । १०८ ।

चञ्चन्तादव्ययीभावाट्टुष् ।

No. 978.—AND AFTER that *Avyayibhāva* which ends in AN, let there be such (No. 976).

नस्तद्विते । ६ । ४ । १४४ ।

नान्तस्य भस्य टेर्लौपस्तद्विते । उपराजम् । अध्यात्मम् ।

No. 979.—WHEN A TADDHITA-affix (No. 975) FOLLOWS, there is elision OF the last vowel with what follows it (No. 51) of what ends in *N* and is called a *bhu* (No. 185). Thus [there is elision of the *an* of *rājan* “a king” and *ātman* “the soul,” followed by the taddhita-affix *tač*—see No. 976.—in virtue of the commencing of which affix with a vowel these words then take the name of *bha*—and we have] *upardjām* “under the king,” *adhyātmam* “over or in the spirit.”

नपुंसकादन्यतरस्याम् । ५ । ४ । १०६ ।

अन्नन्तं यत् क्लीबं तदन्तादव्ययीभावाट्टच्चा । उपचर्मम् ।  
उपचर्म ।

No. 980.—The *taddhita-affix tač* (No. 976) is OPTIONALY placed AFTER an *Avyayibhāva* compound ending with A NEUTER word that ends in *an*. Thus *upacharmam* or *upacharma* “near the skin.”

स्थयः । ५ । ४ । १११ ।

क्षयन्तादव्ययीभावाट्टच्चा । उपसमिधम् । उपसमित् ।  
इत्यव्ययीभावः ॥

No. 981.—The *taddhita-affix tač* (No. 976) is optionally placed AFTER an *Avyayibhāva* compound that ends in A JHĀY. Thus *upasamidham* or *upasamit* (No. 165) “near firewood.”

So much for the *Avyayibhāva* compounds.

। तत्पुरुषः ।

OF THE TATPURUSA, OR COMPOUND THE CONSTITUENTS OF WHICH ARE (GENERALLY) IN DIFFERENT CASES.

तत्पुरुषः । २ । १ । २२ ।

अधिकारोऽयम् । प्राग्बहुव्रीहेः ।

No. 982.—The term TATPURUSA [i. e. "his man"—the expression itself—see No. 992—being an example of the kind of compound now to be treated of—] is a regulating expression [to be understood in each aphorism] as far as No. 1034.

द्विगुणः । २।१।२३।

तत्पुरुषसंज्ञकः ।

No. 983.—AND the kind of compound called Dwigu (No. 1003) is also called tatpurusha (No. 982).

द्वितीयाश्रितातीतपतितगतात्यरूपात्तापन्नैः । २।१।२४।

द्वितीयान्तं शिलादिप्रकृतिक्षेः सुबन्तोः सह वा समस्यते । कृष्णं  
शितः । शूल्पशितः । इत्यादि ।

No. 984.—A word ending with THE 2ND case-affix is optionally compounded WITH the words ŚRITA "who has had recourse to," ATITA "who has surpassed," PATITA "who has fallen upon," GATA "who has gone to," ATYASTA "who has passed," PRÁPTA "who has reached," AND ÁPANNA "who has reached," when these are the governing words and end with case-affixes. Thus *kṛishṇārīta* "who has had recourse to Kṛishṇa," &c.

तृतीया तत्कृतार्थेन गुणवचनेन । २।१।३०।

तृतीयान्तं तृतीयान्तार्थकृतगुणवचनेनार्थेन च सह वा प्राप्यत् ।  
शूल्पया खण्डः । शूल्पाखण्डः । धान्येनार्थः । धान्यार्थः । तत्कृतेति  
किम् । अस्या कारणः ।

No. 985.—A word ending with THE 3RD case-affix, as before [—see No. 984—is compounded] optionally WITH WHAT DENOTES THAT THE QUALITY of which is instrumentally caused by the thing signified by what ends with the 3rd case-affix, AND WITH the word ARTHA "wealth" [—the wealth being caused by that denoted by what ends with the 3rd case-affix]. Thus *śankuldhanya* "a piece cut by the nippers"—[where the cause of the piece being cut is the nippers]; *dhānyartha* "wealth acquired by grain"—[where the grain is the cause of the wealth]. Why do we say "caused by

the thing signified &c"? Witness *akṣṇā kāñah* "blind of an eye"—[where the two words cannot form a compound, because the eye is not what makes the person blind].

वार्तुप्सरये कृता बहुखम् । २।१।५२।

कर्तारं करणे च तृतीया कृदन्तेन बहुलं प्राप्यत् । हरितः ।  
नखभिन्नः । कृद्दहणे गतिकारकपूर्वस्यापि गद्यम् । नखनिर्भिन्नः ।

No. 986.—[That which ends with] the 3rd case-affix, WHEN it denotes THE AGENT OR THE INSTRUMENT, as before [see No. 984—is compounded] DIVERSELY (No. 823) with what ends with A KRIT affix. Thus *haritrāta* "preserved by Hari," *nakhabhinna* "divided by the nails." In the taking of *kṛit* [in the present rule] is implied that of the same when a preposition (No. 222) or a word directly related to the action (No. 958) precedes:—thus [the combination is not obstructed, by the preposition *nir*, in the example] *nakhanirbhinna* "quite divided by the nails."

चतुर्थी तदर्थबलिहितसुखरक्षितैः । २।१।५३।

चतुर्थन्तार्थाय यत् तद्वाचिना अर्थादिभिश्च चतुर्थन्तं वा  
प्राप्यत् । यूपाय दारु । यूपदारु । तदर्थेन प्रकृतिविकृतिभाव एवेष्टः ।  
तेनेह न । रन्धनाय स्याली ।

No. 987.—A word ending with THE 4TH case-affix, as before [—see No. 984,—is compounded optionally] WITH what denotes THAT WHICH IS FOR THE PURPOSE of what ends with the 4th case-affix—AND SO too WITH the words ARTHA "on account of," BALI "a sacrifice," HITA "salutary," SUKNA "pleasant," AND RAKSHITA "kept." Thus *yūpadāru* "wood for a stake." By the expression "for the purpose thereof" the special relation of a material and its modification alone is [by Patañjali] here held [to be intended]. Hence, in the case of such an expression as "a vessel for washing," composition does not take place—for the washing is not a modified form of the vessel, as a stake is a modified form of the wood which it is made of.

अर्थेन नित्यसमासो विशेष्यलिङ्गता चेति वक्तव्यम् । द्विचाय-

यन् । द्विजार्थः सूपः । द्विजार्था यज्ञागृहः । द्विजार्थे पयः ।  
भूतप्रसिद्धिः । गोद्वितन् । गोदुखम् । गोरक्षितम् ।

No. 988.—“WITH ARTHA ‘on account of,’ IT SHOULD BE STATED THAT COMPOSITION takes place INVARIABLY, AND THAT THE COMPOUND TAKES THE GENDER OF THAT WHICH IT QUALIFIES.” Thus *dwijártah súpah* “broth for the Bráhman,” *dwijártáh yavágúh* “gruel for the Bráhman,” *dwijártáh payuh*, “milk for the Bráhman.” [Examples of composition with the other words enumerated in No. 987 are] *bhútabali* “a sacrifice for [all] beings,” *gohita* “what is good for cows,” *gosukha* “what is pleasant for cows,” *gorakshita* “what is kept for cows”—(as grass).

पश्चनी भवेन । २।१।३७।

चोराद्वयम् । चोरभयम् ।

No. 989.—A word ending with THE 5TH case-affix may be compounded WITH the word BHAYA “fear.” Thus *chorabhaya* “fear [by reason] of a thief”

र्दोषान्तिप्रदूरार्थकृच्छाणि त्वेन । २।१।३८।

No. 990.—Words WITH THE SENSE OF STOKA “a little,” ANTAKA “near,” DÚRA “far,”—AND also the word KRICHCHHRA “penance,” [may be compounded] WITH what ends in KTA (No. 867).

पश्चन्याः स्तोषादिभ्यः । ३।३।२।

अलुगुप्तरण्डे । स्तोषान्मुक्तः । अन्तिकादागतः । अभ्यासादागतः । दूरादागतः । कृच्छादागतः ।

No. 991.—There is not elision OF THE 5TH case-affix (No. 768) AFTER words with the sense of STOKA &c. (No. 990), when a word in composition with them follows. Thus *stokánmukta* “loosed from a little distance,” *antikádágata* “come from near,” *abhyásádágata* “come from studying,” *dúrádágata* “come from far,” *kṛichchhrádágata* “come with difficulty.”

षष्ठी । २।२।८।

सुबन्नेन प्राप्यत । राष्ट्रपुरुषः ।

No. 992.—A word ending with THE 6TH case-affix, as before, [—see, No. 984—is optionally compounded] with what ends with a case-affix. Thus *rājapurusha* (No. 200) “the king's man.” [This example, with the demonstrative pronoun *tat* substituted for the word *rājin*, gives the compound *tatpurusha* “his man,” which is taken as the type and name of the class,—see No. 982.]

पूर्वापराधरोत्तरमेष्टदेशिनैकाधिकरणे । २।२।१।

अवयविना सह पूर्वादयः समस्यन्ते एकत्वसंख्याविशिष्टश्चेदवयवी । षष्ठीसमासापवादः । पूर्वं कायस्य पूर्वकायः । अपरकायः । एकाधिकरणे किम् । पूर्वश्चाचाणाम् ।

No. 993.—The words PÚRVA “front,” APARA “near,” ADHARA “lower,” AND UTTARA “upper,” are compounded WITH WHAT [word signifies a thing that] HAS PARTS, PROVIDED that THE THING having parts IS DISTINGUISHED numerically BY UNITY. This debars No. 992 [which would have placed the words *púrva* &c. last in the compound ;—whereas, being here exhibited in the nominative case—see No. 969—they take the precedence]. Thus *púrvakáya* “the front of the body,” *aparakáya* “the back of the body.” Why do we say “provided it is the site of unity [i. e. provided it be one]”? Witness *púrvaschluátránám* “the foremost of the pupils”—[where composition does not take place, the pupils being more than one].

अर्धं नपुंसदल्ल । २।२।२।

समांशवाच्यर्धशब्दो भित्यं क्लीबे प्राग्बत् । अर्धं पिप्पल्या अर्धपिप्पली ।

No. 994.—The word ARDHA, which, when it signifies exactly equal parts (i. e. halves) is always NEUTER, as before [i. e. as directed in No. 993—enters into composition]. Thus *ardhapippali* “a half of the pepper.”

सतमी शौरडः । २।१।४०।

सग्रन्थन्तं शौरडादिभिः प्राग्बत् । अद्यु शौरडः । अद्यशौरडः ।

शृत्यादि । द्वितीया तृतीयेत्यादियोगविभागदन्यचापि द्वितीयादि-  
विभक्तीनां प्रयोगवशात् समासे ज्ञेयः ।

No. 995.—A word ending with THE 7TH case-affix, as before [i. e. as directed in No. 984—is optionally compounded] WITH the words ŚAUṄPA “skilled” &c. Thus *akshuśauṅga* “skilled in dice”—and so of others.

[It had been stated that words ending with the 2nd, 3rd, and other case-affixes—see Nos. 984, 985, &c.,—may form compounds with certain words specified in the aphorisms; but a greater latitude is found necessary—so] on the ground of usage [in the works of good authors] it is to be considered allowable to form compounds out of words ending with the 3rd and other case-affixes, elsewhere also [than where directed in the aphorisms], by disjoining the expressions 2nd, 3rd &c. [from their appropriate aphorisms], and attaching them [to others].

दिक्षसंस्थे संघायाम् । २।१।५०।

संघायामेवेति नियमार्थे सूचम् । पूर्वेषुकामशमी । स्था पूर्वयः ।  
स्थार्थयः । तेनेह च । उत्तरा वृद्धाः । पञ्च ब्राह्मणाः ।

No. 996.—A word signifying a POINT of the compass OR a NUMBER [enters into composition] WHEN the sense is that of an APPELLATIVE.—The aphorism is intended to restrict the composition of such words to the case where the sense is that of an appellative. Thus *pūrveshukāmatum* “(the town of) Ishukāmaśamī-in-the-East,” *saptarshayah* “the Seven-sages,” (i. e. the constellation of the Great Bear). Hence not here—viz. in *uttara vrikshah* “northern trees,” *pañcha brāhmaṇāḥ* “five Brāhmaṇa.”

तद्वितीयेत्तरपदसमाहारे च । २।१।५१।

तद्वितीये विषये उत्तरपदे च परतः समाहारे च वाचे दिक्षसं-  
ख्ये प्राप्यत् । पूर्वस्यां शालायां भवः पूर्वाशाला इति समासे जाते ।  
सर्वगान्धो वृत्तिमात्रे पुरुषावः ।

No. 997.—In a case WHERE the SENSE is that OF A TADDHITA-affix (No. 975), AND WHEN AN ADDITIONAL MEMBER comes after

the compound, AND WHEN AN AGGREGATE is to be expressed, then a word signifying a point of the compass or a number, as before [—see No. 996—becomes compounded]. Thus, when a compound is formed out of the words *púrvasyáñ* *śáláyáñ* *bhava* “that which is in the eastern hall,” [in which analytical exposition—see No. 964—of the compound in question, the word *bhava*—see No. 998—serves to represent the force of a *taddhita-affix*] the compound having (—see No. 964—) reached the form of *púrvá* + *śálá*, [the feminine termination of the *púrvá* is rejected—because Patañjali declares that] “the masculine state belongs to a pronominal, when exercising any of the five functions” [specified under No. 964].

दिश्युर्वपदादसंज्ञायां षः । ४।२।१०७।

अस्माद्बाद्यर्थं षः स्यादसंज्ञायाम् ।

No. 998.—Let [the *taddhita-affix*—see No. 975—] *ṇā*, with the sense of “being” &c., come AFTER A WORD PRECEDED BY another that signifies A POINT of the compass—PROVIDED the compound is NOT AN APPELLATIVE. [Thus, from No. 997, we have *púrvasálá+ṇā*.]

तद्वितेष्वचामादेः । ७।२।११७।

जिति णिति च तद्वितेष्वचामादेरव्वा वृद्धिः स्यात् । यस्येति  
च । पौर्वशालः । पञ्च गावो धनं यस्येति चिपदे बहुव्रीह्वा ।

No. 999.—Let *vṛiddhi* be substituted in the room OF THE FIRST vowel OF THE VOWELS, WHEN TADDHITA-affixes FOLLOW, having an indicatory *ñ* (No. 998). or *n*. The final vowel, moreover, being elided by No. 260, we have *paurvastálā* “who is in the eastern hall”—(No. 997).

In the case of the *Bahuvr̥shi* compound (No. 1034) consisting of three terms—signifying “whose wealth is five cows”—[the rule following applies].

द्वन्द्वतत्पुरुषयोरुत्तरपदे नित्यसमासवचनम् ।

No. 1000.—“WHEN AN ADDITIONAL NUMBER comes AFTER (what would else be but optionally) A DWANDWA compound (No.

**1034) OR A TATPURUSA (No. 982), the compounding is TO BE SPOKEN OF AS INVARIABLE."**

गोरतयितसुकि । ५।४।६२।

गोऽन्तात् तत्पुरुषाट्टच स्यात् समासान्तो न तु तद्वितलुकि । प-  
स्मृगवधनः ।

No. 1001.—Let (the *taddhita-affix*) *each* be as the final of the compound AFTER a *Tatpurusha* that ends with the word GO "a cow"—but NOT when there is ELISION OF the *TADDHITA-affix*. Thus *pañchagavadhana* "whose wealth consists of five cows."

तत्पुरुषः समानाधिकरणः कर्मधारयः । १।२।४२।

No. 1002.—A *TATPURUSA* compound (No. 982) THE CASE OF each member of WHICH IS THE SAME, is called *KARMDHĀRAYA* (—i. e. "that which comprehends the object"—but why so named does not seem to be anywhere explained).

संख्यापूर्वो द्विगुः । २।१।५२।

तद्वितायेत्यचोत्तस्त्विषयः संख्यापूर्वो द्विगुसंज्ञः स्यात् ।

No. 1003.—Let a compound, THE FIRST member OF WHICH IS A NUMERAL, and which is of one of the three kinds specified in No. 997, be called *Dwigu*—[the word *dwigu* itself—an instance of this kind of compound—signifying "of the value of two cows".]

द्विगुरेकवचनम् । २।४।१।

द्विष्वर्द्धः समाहार एकवत् स्यात् ।

No. 1004—An aggregate expressed by A *Dwigu* shall be like one—i. e. shall be SINGULAR.

स नपुंसकम् । २।४।१७।

समाहारे द्विगुद्वन्द्वस्त्र नपुंसकं स्यात् । पञ्चानां गवां समाहारः  
पञ्चगवधम् ।

No. 1005.—When the sense is an aggregate, IT—a *Dwigu* or a *Dvividha* compound (No. 1054)—shall be A NEUTER. Thus *pañchagavam* "an aggregate of five cows."

विशेषणं विशेष्येण बहुलम् । २।१।५७।

भेदकं भेदोन समानाधिकरणेन बहुलं प्राप्यत् । नीलमुत्पत्ते ची-  
लोत्पलम् । बहुलगद्यात् क्वचिन्नित्यम् । कृष्णसर्वः । क्वचिन् । रम्ये  
चामदन्त्यः ।

No. 1006.—The QUALIFIER (or discriminator) [is compounded] WITH the thing thereby QUALIFIED (or discriminated) DIVERSELY (No. 823), as before [—i. e. as directed in No. 984]. Thus *nilotpal* “a blue lotus.” By taking, in the rule, the expression “diversely” it is meant that in some cases it is imperative to make a compound—as in the case of *kṛishṇasarpa* “a black snake,” and sometimes it is forbidden—thus *rāmo jāmadagnyah* “Rāma (called also) Jāmadagnya” (as being the son of Jāmadagni). ”

उपमानानि सामान्यवचनैः । २।१।५८।

घनश्यामः ।

No. 1007.—OBJECTS OF COMPARISON are compounded WITH WORDS DENOTING WHAT IS LIKENED to them. Thus *ghānasyāma* “cloud-black”—[i. e. something black as a cloud].

शाकपार्थिवादीनामुत्तरपदलोपो घनश्यः । शाकप्रियः पार्थिवः ।  
शाकपार्थिवः । देवब्राह्मणः ।

No. 1008.—THE ELISION OF THE SECOND MEMBER IN the compounds *sākapártihiva* &c. should be stated.” Thus the word *prīga* “beloved” is elided in the example *sākupártihiva* “the king of the era”—i. e. the king beloved by (the people of) his era, *dāvabrahmāna* “a Brāhmaṇa beloved by the gods.”

नञ् । २।२।६।

नञ् सुपा ग्राम्यत् ।

No. 1009.—The indeclinable privative *NAM*, as before [i. e. as directed in the foregoing rules—combines] with what ends with a case affix.

नष्टोपो नञः । ६।३।७३।

**नस्यो नस्य लोप उत्तरपदे । अद्राह्मणः ।**

No. 1010.—There is ELISION OF the *n* OF *NAN* (No. 1009), when a word follows in composition with it. Thus *abrahmana* “who is not a Brâhman”—(though a man).

**तत्प्रान्तुडचि । हृ । ३ । ७४ ।**

**लग्नप्रानकारान्त्रष्व उत्तरपदत्याचादेनुट । अनस्यः । नेकधेत्यादो तु  
नश्वद्वन् सह सुप् सुपेति समाप्तः ।**

No. 1011.—Let *NUT* be the augment of a word beginning with A vowel that comes, in composition, AFTER THAT *nan* (No. 1010) of which the *n* has been elided. Thus *anatva* “(an animal) which is not a horse.” But in such an expression as *naikadha* “not at one time,” there is composition with the word *na* [i. e. *nan* with its indicatory final dropped] in accordance with No. 964 ['indeclinables' being regarded as if they had case-affixes, though these have been elided—see Nos. 403 and 210].

**कुगतिप्रादयः । २ । २ । १८ ।**

**क्षते समर्थेन नित्यं समस्यन्ते । कुत्सितः पुरुषः । कुपुरुषः ।**

No. 1012.—The word *KU* (No. 399), those called *GATI* (Nos. 222 and 1013), and *PRA* &c. (No. 48), are invariably compounded with that with which they are connected in sense. Thus *kupurusha* “a paltry man.”

**क्षर्यादिच्छिङ्गाचयः । १ । ४ । हृ ।**

**क्षर्यादयस्वव्यन्ता ढाकन्ताश्व लियायोगे गतिसंज्ञाः स्युः ।  
क्षरैकृत्य । शुक्लैकृत्य । पटपटकृत्य । सुपुरुषः ।**

No. 1013.—AND let the words *ÚRÍ* (No. 399) “assent,” AND THE LIKE, AND those that end with *CHWI* (No. 1332), AND those that end with *páchi* (No. 1338), when in composition with a verb, be called *gati* (No. 222). Thus (No. 1012) *úrítṛitya* (No. 936) “having promised,” *śuktṛitya* “having made white,” *papapaṭáṭitya* “having made a clattering,” *supurusha* (No. 1012 and 48) “a good man.”

प्रादयो गताद्यर्थे प्रथमया । प्रगत आचार्यः । ग्राचार्यः ।

No. 1014.—“The words PRA &c. (No. 48), WHEN THE SENSE IS THAT OF GONE OR THE LIKE, COMBINE WITH WHAT ENDS WITH THE 1ST CASE-AFFIX.” Thus *práchárya* “a hereditary teacher” (like Vasi-shtha in the family of Ráma).

अत्यादयः क्रान्ताद्यर्थे द्वितीयया । अतिक्रान्तो मालामिति वियहे ।

No. 1015.—“The words ATI &c. (No. 48), WHEN THE THING DENOTED IS GONE BEYOND or the like, COMBINE WITH WHAT ENDS WITH THE 2ND CASE-AFFIX.” Thus we may have, as the analysis of a compound *atikránto málám* “which has surpassed the necklace:”—[but, in regard to the compound, some further considerations are necessary].

एद्विभक्ति चापूर्वनिपाते । १ । २ । ४४ ।

वियहे यज्ञियतविभक्तिकं तदुपसर्जेन न सु तस्य पूर्वनिपातः ।

No. 1016.—AND THAT WHICH, IN THE ANALYTICAL STATEMENT OF THE SENSE OF A COMPOUND, HAS ONE FIXED CASE [WHILST THE WORD WITH IT IS COMPOUNDED MAY VARY ITS CASE] IS CALLED *upasarjana* (No. 968), BUT DOES NOT (NECESSARILY) STAND FIRST (No. 969) [THIS FURNISHES OCCASION FOR THE NEXT RULE].

गोस्त्रियोरुपसर्जनस्य । १ । २ । ४८ ।

उपसर्जेन यो गोशब्दः स्त्रीप्रत्ययान्तं च तदन्तस्य ग्रातिपदिकस्य  
द्रूस्वः । अतिमालः ।

No. 1017.—LET A SHORT VOWEL BE THE SUBSTITUTE OF A CRUDE WORD (No. 135) WHICH ENDS WITH THE WORD GO “A COW,” AND OF THAT WHICH ENDS WITH WHAT HAS AS ITS TERMINATION A FEMININE AFFIX (No. 1341), WHEN REGARDED AS AN UPASARJANA (No. 1016). Thus [THE EXAMPLE UNDER NO. 1015 BECOMES] *atimála* “exceeding the necklace (in beauty).

अव्यादयः क्रुष्टाद्यर्थे तृतीयया । अवक्रुष्टः कोकिलया । अवकोकिलः ।

No. 1018.—“THE WORDS AVA &c. (No. 48), WHEN THE THING DENOTED IS CRIED OUT &c., ARE COMPOUNDED WITH WHAT ENDS WITH

THE 3RD case-affix." Thus *avakobila* "what is announced by the cockoo."—(e. g. the spring).

पर्यादयो म्लानाद्यर्थे चतुर्थ्या । परिम्लानोऽध्ययनाय पर्याध्ययनः ।

No. 1019.—"The words PARI &c. (No. 48), WHEN THAT DENOTED IS WEARY &c., are compounded WITH what ends with THE 4TH case-affix." Thus *paryadhyayana* "weary of study."

निरादयः क्वान्ताद्यर्थे पश्चात्प्या । निष्क्रान्तः क्वोशात्प्या निष्को-  
शात्प्यः ।

No. 1020.—"The words NIR &c. (No. 48), WHEN THE THING DENOTED IS GONE BEYOND &c., are compounded WITH what ends with THE 5TH case-affix." Thus *nishkausambi* "who has gone beyond Kausambi."

तथोपपदं सप्तमीस्थम् । ३ । १ । ६२ ।

सप्तम्यन्ते पदे कर्मणीत्यादो वाच्यत्वेन स्थितं यत् कुम्भादि  
तद्वाच्यं पदसुपपदं स्यात् ।

No. 1021.—HERE [i. e. in the division of the Grammar referring to verbal roots] let the word, such as "pot" or the like, denoting that which, in virtue of its being a significate, is IMPLIED in a term exhibited IN THE 7TH case, such as *karmāṇī* (No. 841), be called UPAPADA (No. 1022).

उपपदसतिङ् । २ । २ । ६१ ।

उपपदं समर्थेन नित्यं समस्यतेऽतिरुच्छव समाप्तः । शुम्मं  
करोतीति कुम्भकारः । अतिङ् छिस् । मा भवान् भूत् । माडि  
तुडीति सप्तमीनिदेशान् माडुपपदम् । गतिकारकोपपदानां कृद्विः  
सह समाप्तवज्ञं प्राक् सुबुत्पत्तेः । व्यादी । अस्वकीसी । कच्छ-  
सी । इत्यादि ।

No. 1022.—AN UPAPADA (No. 1021) is always compounded with that with which it is in construction—and the compound does NOT end IN A TENSE-AFFIX. Thus *kumbhakāra* (No. 841) "one who makes pota." Why do we say "not in a tense-affix"? Wit-

ness *má bhaván bhút* "let not your Honour become"—where *má* as having been exhibited, in No. 469, in the 7th case, takes the name of *upapada* [but is not compounded with *bhút*].

The compounding of a *gati* (No. 222) or a *káraka* (No. 945), or an *upapada* (No. 1021) with what ends with a *krit*-affix is declared to be effected before the case-affixes present themselves. Thus we have *vyágṛī* "a tigress," *aswakṛī* "a female (e. g. cow or the like) bought in exchange for a horse," *kachchhapī* "a she-tortoise." [The word *vyágṛī* is said to be derived from the root *ghrú* "to smell," with the *gati*-prefixes *vi* and *a*, because the animal "goes smelling about." By Nos. 839 and 524, short *a* is found in the room of the long *ā*. Then, if the *vi+a+ghrā* were not held to have become a compound before the case-affixes present themselves, in forming the feminine we should have to follow No. 1341 instead of No. 1373—for we should be forming the feminine of a verbal and not of a word denoting a genus. And so of the other examples].

तत्पुरुषस्याङ्गचेः संख्याव्ययादेः । ५।४।८६।

संख्याव्ययादे रक्तल्यन्तस्य तत्पुरुषस्य समासान्तोऽच् स्यात् ।  
द्वे अङ्गुली प्रमाणमस्य द्विअङ्गुलम् । निर्गतमङ्गुलभ्यो निरङ्गुलम् ।

No. 1023.—Let the affix *ach* be the final of the TATPURUSA compound WHICH BEGINS WITH A NUMERAL OR AN INDECLINABLE AND ENDS WITH AṄGULI "an inch." Thus *dviyaṅgula* (No. 260), "of the measure of two inches," *nirāṅgula* "exceeding in measure the breadth of the fingers (of a hand)."

अङ्गः सर्वैकादेशसंख्यातपुरुषाच राचेः । ५।४।८७।

एभ्यो राचेच् स्यात् । चात् संख्याव्ययादेः । अहर्गद्यं द्वन्द्वार्थम् ।

No. 1024.—AND let the affix *ach* come AFTER the word RÁTRI "night," when it comes AFTER AHAN "a day," SARVA "all," WHAT SIGNIFIES A PORTION, AND SAṄKHYÁTA "numbered," AND PUNYA "holy." By the "and" is meant that this is to hold also when the compound "begins with a numeral or an indeclinable."

The word *ahān* "a day" is taken, in this aphorism, with a view to its entering into a *Dvandva* compound—(No. 1054).

राधाम्बाजः पुंति । २ । ४ । २८ ।

यतदन्तो द्वन्द्वमपुरुषो पुंत्येष । चद्रश्च रात्रिश्वाहोरात्रः ।  
सर्वेऽरात्रः । संख्यातरात्रः ।

No. 1025.—*Dvāndvās* (No. 1054) and *Tatpurusha* compounds ending in RÁTRA (i. e. rátri+ach—see No. 1024), AND AHNA (V. 4. 88.) AND AHA (Nos. 1027 and 979), appear IN THE MASCULINE only. Thus *ahorátrah* (No. 395, in spite of No. 129, taking effect as directed by Kátyáyana) “day and night,” *carvátrah* “the whole night,” *savikhyátiarátrah* “a night numbered (as the 1st, 2d, 13th, &c.).”

संख्यापूर्वे रात्रं नीबम् । द्विरात्रम् । चिरात्रम् ।

No. 1026.—“The word RÁTRA ‘night,’ (No. 1025) PRECEDED in composition BY A NUMERAL, is NEUTER.” Thus *dviarátram* “a space of two nights,” *trírátram* “a space of three nights.”

रात्राइः सतिभ्यष्टच् । ५ । ४ । ८१ ।

यतदन्तात् तत्पुरुषाट्च । परमरात्रः ।

No. 1027.—The *taddhita-affix* TACH comes AFTER a *Tatpurusha* compound (No. 982) that ends with the word RÁJAN “a king,” AHAN “a day,” OR SAKHI “a friend.” Thus *paramarájah* “a supreme king.”

धान्तेतः समानाधिकरणजातीयोः । ह । ३ । ४६ ।

महारात्रः । प्रकारवर्थने जातीयर् । महाप्रकारो महाजातीयः ।

No. 1028.—Let LONG Á be the substitute (of the final) OF MAHAT “great,” WHEN A WORD IN THE SAME CASE FOLLOWS, AND WHEN JÁTTÝAR (V. 3. 69.) FOLLOWS. Thus *mahárájuh* (No. 1027) “a great king.” The word *játtýar* means “kind;”—thus *mahájáttýah* “like the great.”

घटनः संख्यायामवृत्रीघ्नशीत्योः । ह । ३ । ४७ ।

आत् स्यात् । द्वादश । चतुर्विंशतिः ।

No. 1029.—Let long é be the substitute OF DWI “two” AND ASHTAKA “eight,” WHEN A NUMERAL FOLLOWS, but NOT WHEN the

mpound is A BAHUVRÍHI (No. 1034), NOR WHEN अष्टि "eighty" FOLLOWS. Thus *dvaádasha* "twelve" (2+10), *nátiashási* (No. 10) "twenty-eight."

परवल्लिङ्गं दन्तत्पुरुषयोः । २।४।२६।

कुकुटमयूर्याविमे । मयूरेकुकुटाविमो । अर्धपिपसी ।

No. 1030.—The GENDER OF A DWANDWA (No. 1034) OR TAT-URUSA compound (No. 982) IS LIKE that of the LAST word in . Thus *kukkuṭamayúryávime* "those two (fem.) the cock and the peahen," *muyúrūkukkuṭavimau* "those two (maa.) the peahen and the cock," *ardhapippali* "the half of the pepper" (which is fem.—though *ardha* here—see No. 994—is neuter).

द्विगुप्राप्तालंपूर्वगतिसमासेष न । पञ्चकणालः पुरोत्थाः ।  
ग्रामो जीविकां प्राप्तजीविकः । आपन्नजीविकः । अलं कुमार्ये अलं  
कुमारिः । अत एव ज्ञापकात् समासः । निष्कोशाम्बिः ।

No. 1031.—"This (dependence of the gender on that of the last word—No. 1030—) does NOT hold IN A DWIGU compound (No. 1003), nor in compounds THE FIRST member of which is PRÁPTA 'obtained,' ÁPANNA 'obtained,' ALAM 'enough,' AND a GATI (No. 1012)." Thus *pañchukapálah puroḍásah* "cakes soaked in butter (and offered at a sacrifice) in a dish with five compartments"—[though *kapála* is neuter], *práptajīvrikah* or *ápannajīvrikah* "who has obtained a livelihood"—[though *jīvrikā* is fem.], *alantumáriḥ* "who is a suitable match for the girl"—which, only by the present rule, could be known to be a case justifying composition; (so too, where a *gati* is the first member] *nischántambih* "(a man) who has come out of Kaufámbí" [though the name of the place is feminine].

अर्धर्षाः पुंसि च । २।४।३१।

अर्धर्षादयः पुंसि क्रीचे च स्युः । अर्धर्षः । अर्षस्मृ । अं  
अवतीर्थरीरमरुप्युषदेहाङ्गुशक्लयणारसुरादयः ।

No. 1032.—The words ARDHARCHA &c. may be MASCULINE AND neuter. Thus *ardharcha* or *ardharoham* "half a verse

(of Scripture)." In like manner [the following words may be either masc. or neut., viz.] *dhvaja* "a flag," *tirtha* "a place of pilgrimage," *tartra* "the body," *mandupa* "a shed," *gūsha* "pease-soup," *daha* "the body," *aṅkuta* "a goad for an elephant," *balata* "a jar," *pāṭra* "a vessel," *sīṭa* "a thread," &c.

सामान्ये नयुसक्तम् । मृदु पचति । प्रातः कर्मनीयम् ।  
इति तत्पुरुषः ॥

No. 1033.—(By common consent) the NEUTER is employed WHERE the application is GENERAL [i. e. when nothing is qualified in particular by the word in question]. Thus *mṛidu pachati* "he cooks soft (anything in general that he does cook)," *prātah karmanīyam* "in the morning it is pleasant"—(i. e. things in general are so).

So much for the *Tatpurusha* compounds.

। वडुवीहिः ।

#### OF THE BAHUVRIHI OR ATTRIBUTIVE COMPOUND.

ग्रेषो वडुवोहिः । २।२।२३।

अधिकारोऽयम् । प्राप्तून्द्वात् ।

No. 1034.—Let THE REST be called BAHUVRIHI. This is a regulating expression [to be understood in each aphorism] as far as No. 1034.

धनेद्धमन्यपदार्थे । २।२।२४।

धनेद्धं प्रथमानामन्यस्य एदस्यार्थे वर्तमानं वा समस्यते स वडु-  
वीहिः ।

No. 1035.—[A collection of] MORE words THAN ONE, in the nominative, employed TO DENOTE THE SAME THING AS ANOTHER WORD, is optionally compounded:—this is a *Bahuvrihi* compound (No. 1034).

सत्तमीविग्रेषणे वडुवोहिः । २।२।२५।

सप्तम्यन्तं विशेषणं च बहुव्रीहौ पूर्वं स्यात् । कण्ठेकालः । अत एव ज्ञापकाद्युपिकरणपदो बहुव्रीहिः ।

No. 1036.—A word in THE 7TH CASE, AND AN EPITHET shall stand first IN a BAHUVRÍHI compound. Thus *kāñjhekaśīla* “who is black in the throat—(Śiva).” [Had the noun not been in the 7th case, the epithet must have come first—thus *kālakanjha* “black-throated”]. From this we learn that a *Bahuvrīhi* compound may consist of words in different cases—[though No. 1035 speaks of them as being all alike in the nominative].

हलदन्तात् सप्तम्याः संज्ञायाम् ॥६॥३॥८॥

हलन्ताददन्तात् सप्तम्या अलुक् । त्वचिसारः । प्राप्तमुदकं यं  
प्राप्तोदको यामः । उठरथोऽनड्वान् । उपहृतपशु रुद्रः । ठड्डोदना  
स्थाली । पीताम्बरो हरिः । घीरपुस्तको यामः ।

No. 1037.—There is not elision OF THE 7TH case-affix AFTER what ends in A CONSONANT OR SHORT A, WHEN the sense is that of AN APPELLATIVE. Thus *twachisára* “a bambu” (the pith, or strength, of which is in its cuticle).

[Other examples of *Bahuvrīhi* compounds are] *práptodako grámah* “a village at which the water has come,” *úḍharatho, naḍván* “an ox by which the car is borne,” *upahṛitapaśū rudrak* (No. 131) “Rudra, to whom cattle are offered (by being turned loose),” *uldhritaudaná sthálí* “a pot from which the boiled rice has been taken out,” *pítámbaro harih* “Hari, whose garments are yellow,” *vírapurushako grámah* “a village the men of which are heroes.”

प्रादिभ्यो धातुजस्य वाच्यो वा चोत्तरपदलोपः । प्रपतितपर्णः ।  
प्रपर्णः ।

No. 1038.—“The OPTIONAL compounding OF WHAT ARISES FROM A VERBAL ROOT coming AFTER PRA &c. (No. 48), SHOULD BE STATED, AND THE ELISION OF THE TERM SUBSEQUENT (—here subsequent to the prefix).” Thus *praparnah* “(a tree) of which the leaves are all fallen”—[the word *patita* being omitted in the compound].

न्योऽस्त्वर्तानां वाच्ये वा देत्तरपदलोपः । अविद्यमानपुत्रोऽपुत्रः ।

No. 1039.—“The compounding OF words SIGNIFYING ‘WHAT EXISTS,’ coming AFTER the negative नन् (No. 1010), SHOULD BE STATED, AND THE OPTIONAL ELISION OF THE SECOND OF THE TERMS.” Thus *avidyamānaputra* or *aputra* “of whom there exists not a child”—(i. e. childless).

त्रियाः पुंवद्गावितपुंसादनूह् समानाधिकरणे त्रियामपूरणीप्रियादिषु । ह । श । ३४ ।

ठत्त्वपुंस्कादनूह् जडोऽभावो यथा तथाभूतस्य स्त्रीवादनशब्दस्य पुंवद्गावितपुंसादनूह् समानाधिकरणे न तु पूरण्यां प्रियादो च । गोस्त्रियोरिति द्रव्यः । चिषुः । रुपवद्वार्यः । अनूह् त्रिस् । वामोद्वभार्यः ।

No. 1040.—WHEN THERE IS NOT उ॒ उ॑ AFTER WHAT is employed in SPEAKING OF what is MASCULINE,—i. e. where there is the absence of the feminine affix उ॑—(see No. 1376) the form OF such a FEMININE word becomes LIKE the MASCULINE, WHEN a FEMININE word IN THE SAME CASE FOLLOWS (in the compound)—but NOT IF this (word that follows) is an ORDINAL, OR is the word PRIYA “beloved” &c.

[Thus—when we mean to speak of a man as having “a brindled cow”—the two words *chitrā gauḥ* being converted into an epithet], *gauḥ* becomes short, by No. 1017, [and then, by the present rule, the *chitrā*, which is “followed by a feminine word in the same case”—viz. by *gauḥ*—, becomes “like the masculine”—i. e. becomes *chitra*—so that we have] *chitragauḥ* “(a man) who has a brindled cow.” In like manner [from *rūpavatī bhāryā* “a handsome wife”] *rūpavadbhāryah* “who has a handsome wife.” Why do we say “when there is not उ॑”? Witness *vāmorabhāryah* “one who has a wife with handsome thighs”—[where the feminine affix उ॑—No. 1380—by which the final of the word उरु “a thigh” was lengthened, remains].

अप् पूरणीप्रमाण्योः । ५ । ४ । ११६ ।

पूरणार्थप्रत्ययान्तं यत् स्त्रीलिङ्गं तदन्तात् प्रमाणेन्तात्मा बहुव्री-  
हेरप् स्यात् । कल्याणी पञ्चमी यासां राचीणां ताः कल्याणीपञ्चमा  
राचयः । स्त्री प्रमाणी यस्य स्त्रीप्रमाणः । अप्रियादिषु क्षिम् ।  
कल्याणीप्रियः । इत्यादि ।

No. 1041.—WHEN a feminine word ends with an affix giving the sense of AN ORDINAL, let the affix AP be AFTER the *Bahuvrīhi* compound (No. 1034) which ends therewith or with the word PRAMĀNÍ “a witness.” Thus *kalyāñśpañchamā rātrayah* “nights, the fifth of which is auspicious,” *strīpramānah* “having a woman for witness or authority”—(a. suit &c). Why do we say (in No. 1040) “not if this is the word *priya* &c”? Witness *kalyāñśpriyah* “whose beloved is an honourable woman” :—and so on.

बहुव्रीहै सकृथष्ठोः स्वाङ्गात् पञ्च । ५ । ४ । ११३ ।

स्वाङ्गवाचिसकृथ्यन्ताद्बहुव्रीहैः पञ्च । दीर्घसक्यः । उलबादी ।  
स्वाङ्गात् क्षिम् । दीर्घसकृथ्य शक्टम् । स्युलाद्या वेणुयष्टिः । अस्यो-  
जदर्थनादिति घट्यमाणोऽच् ।

No. 1042.—Let the affix SHACH come AFTER the words SAKTHI “the thigh” AND AKSHI “the eye” final IN A BAHUVRĪHI compound and denoting A PART OF THE BODY. Thus *dīrghasakthah* “whose thighs are long,” *jalajākshih* (No. 1348) “lotus-eyed.” Why do we say “denoting a part of the body”? Witness *dīrghasakthi sakaṭam* “a cart with long shafts,” *sthūlākshā venyuyashṭih* “a bamboo-staff with large eyes”—[meaning the marks at the joints left on removing the twigs that grew there]. In this last example, as will be stated in No. 1064, the affix is *ach*.

द्विचिभ्यां ष मूर्खः । ५ । ४ । ११५ ।

द्विमूर्खः । चिमूर्खः ।

No. 1043.—Let the affix SHA be placed AFTER the word MŪRDHAN “the head” coming AFTER DWL “two” OR TRI “three.” Thus *dwimūrdhah* (No. 979) “who has two heads,” *trimūrdhah* “who has three heads.”

इन्नवैदिभ्यां च खोमः । ५ । ४ । ११७ ।

अप् स्यात् । अन्तलोमः । वहिलोमः ।

No. 1044.—AND let the affix *ap* be placed AFTER the word *LOMAH* "hair" coming AFTER the word *ANTAR* "within" OR *VAHIS* "without." Thus *antarlolamah* "that (as a fur garment) of which the hair is inside," *vahirlolamah* "that of which the hair is outside."

पादस्य खोपेऽहस्यादिभ्यः । ५ । ४ । १३८ ।

हस्यादिवर्णितादुपमानात् परस्य पादस्य लोपः । व्याघ्रस्येष पाद-  
स्य व्याघ्रपात् । अहस्यादिभ्यः किम् । हस्तिपादः । कुशुलपादः ।

No. 1045.—There is ELISION OF (the last letter) of the word *PÁDA* "a foot," employed as an object of comparison, but NOT AFTER the words *HASTIN* "an elephant" &c. Thus *vyághrupád* "whose feet are like those of a tiger." Why do we say "not after *hastin* &c."? Witness *hasti pádah* "whose feet are like those of an elephant," *kusúlapádah* "whose feet are like large grain jara."

संख्यासुपूर्वस्य । ५ । ४ । १४० ।

लोपः स्यात् । द्विपात् । सुपात् ।

No. 1046.—Let there be elision OF it (i. e. of the final of *páda* "a foot"—No. 1045) PRECEDED BY A NUMERAL AND by SU. Thus *dvipád* "whose feet are two"—(i. e. a biped), *supád* "whose feet are good."

उद्धिभ्यां यादुदस्य । ५ । ४ । १४८ ।

लोपः स्यात् । उत्काशुत् । विकाकुत् ।

No. 1047.—Let there be elision (of the final) OF *KÁKUDA* "the palate" AFTER UT AND VI. Thus *utkáktud* "who has a high palate," *vibkáktud* "who has a wrongly formed palate."

पूर्णादिभाषा । ५ । ४ । १४९ ।

पूर्णयाकुत् । पूर्णकाकुदः ।

No. 1048.—AFTER the word *PÚRNĀ* (the elision of the final of *kákuda*—No. 1047 takes place) OPTIONALY. Thus *púrnabikud* or *púrnabikudah* "whose palate is complete."

सुहृद्दृष्टै मिचामिचयोः । ५।४।१५०।

सुहृन्मिचम् । दुर्हृदमिचः ।

No. 1049.—The forms SUHRID AND DURHRID, WITH THE SENSE OF FRIEND AND FOE [are the only forms admissible, whether you suppose them to be compounds of *hṛid* or of *hṛidayā* "the heart"]. Thus *suhṛid* "whose heart is well-affected," *durhṛid* "whose heart is ill-affected."

उरःप्रभृतिभ्यः कप् । ५।४।१५१।

No. 1050.—AFTER the word URAS "the breast" &c. [when final in a compound], let there be the affix KAP.

कस्तादिषु च । ८।३।४८।

एव्यु उत्तरस्य विसर्गस्य षोडन्यस्य तु सः । इति सः । अ-  
ठेरस्कः । प्रियसर्पिष्कः ।

No. 1051.—AND IN the words KASKA "who? who? &c." *sh* is the substitute of *visarga* coming after an *in*—but of another (i. e. of *visarga* coming not after an *in*) there is *s*. Thus *vyūdhō-  
raskah* "whose chest is broad," *priyaśarpishkah* "to whom clarified butter is pleasant."

निष्ठा । २।२।३६।

निष्ठान्तं बहुत्रीहो पूर्वं स्यात् । युक्तयोगः ।

No. 1052.—What ends with A NISHTHĀ (No. 866) shall stand first in a *Bahuvrīhi* compound. Thus *yuktayoga* "who is devoted to devotion."

शेषादिभाषा । ५।४।१५४।

अनुक्तसमासान्ताद्बुद्धीहेः कल्प्या । महायशस्कः । महायशः ।

इति बहुत्रीहिः ॥

No. 1053.—The affix *kap* is OPTIONALLY placed AFTER THE REMAINDER—i. e. after any *Bahuvrīhi* compound in respect of

which no other affix is enjoined as the final of the compound. Thus *mahyāśākūl* or *mahyāśas* "whose renown is great."

So much for the *Bahuvrishi* Compounds.

### I द्वन्द्वः ।

#### OF THE DWANDWA OR AGGREGATIVE COMPOUND.

**चार्ये द्वन्द्वः । २ । २ । २६ ।**

चनेकं सुबन्तं चार्ये वर्तमानं वा समस्यते च द्वन्द्वः । समुद्धय-  
न्वाद्येतरेतरयोगसमाहाराश्वार्थाः । तत्त्वेश्वरं गुणं च भजस्येति  
परस्परनिरपेदस्यानेकस्येकस्मिन्नन्वयः समुद्धयः । भिक्षामट गां चा-  
नयेत्यन्यतरस्यानुष्ठ्रिक्त्वेनान्वयोऽन्याचयः । अनयोरसामर्थ्यात्  
समाप्ते न । घवखदिरो छिन्नीति मिलितानामन्वय इतरेतरयोगः ।  
संध्यापरिभाषमिति समूद्दः समाहारः ।

No. 1054.—When a set of several words ending with case-affixes stands IN A RELATION EXPRESSIBLE BY "AND," the set is optionally made into a compound :—this is called DWANDWA "doubling" or "coupling." The meanings that may be indicated by "and" are "community of reference," "collateralness of reference," "mutual conjunction," and "lumping." For example—*śwarāḥ gurūṇa cha bhajāsvo* "reverence God and thy teacher"—here the dependence, on one (and the same verb), of the mutually unrelated set of more than one, is what we call "community of reference." In the example *bhikshāmāsa gāt chānaya* "go for alms and bring the cow," the relation founded on the one or the other's being concerned in a collateral action—is what we call "collateralness of reference." In these two cases composition does not take place, because the words are not directly related to one another—(No. 962). In the example *dhavakhadirau chhindhi* "cleave (alike) the Mimosa and the Griesea"—the relation of the two mixed up (in one action of which they are spoken of as the joint object) is what we call "mutual conjunction." "Lumping" is aggregation (into a neuter singular word)—as in the example *anujñāpāribhāsham* "an appellative and a maxim of interpretation."

**राजदन्तादिषु परम् । २।२।३१।**

यषु पूर्वेग्रयोगाहैं परं स्यात् । दन्तानां राजा राजदन्तः ।

No. 1055.—IN the words RÁJADANTA AND THE LIKE, let that be put LAST which is (according to No. 969) proper to be placed first. Thus *rājadantah* “a chief of teeth” (i. e. an eye-tooth).

**धर्मादिष्वनियमः । अर्थधर्मौ । धर्मार्थौ । इत्यादि ।**

No. 1056.—“In regard to the words DHARMA AND THE LIKE, there is NO fixed RULE.” Thus *arthadharmau* or *dharmaṛibhau* “wealth and virtue” or “virtue and wealth” &c.

**द्वन्द्वे षि । २।२।३२।**

पूर्वं स्यात् । हरिहरौ ।

No. 1057.—IN A DWANDWA compound, let a word called *SHI* (No. 190) stand first. Thus *hariharau* “Hari and Hara.”

**अशाद्यदन्तम् । २।२।३३।**

ईशकृष्णौ ।

No. 1058.—[And likewise—see No. 1057—] WHAT BEGINS WITH A VOWEL AND ENDS WITH SHORT A. Thus *īśakṛishṇau* “the Lord and Kṛishṇa.”

**अल्पाच्चतरम् । २।२।३४।**

शिवकेशवौ ।

No. 1059.—[And likewise—see (No. 1057—) THAT WHICH HAS FEWER VOWELS. Thus *śivakesavau* “Śiva and Kēsava.”

**पिता माचा । १।२।७०।**

माचा सहोत्रो पिता वा शिष्यते । पितरौ । मातापितरौ ।

No. 1060.—The word PITRI “father,” when spoken of ALONE WITH MĀTRI “mother,” is optionally left alone. Thus *pitaro* or *mātāpitarau* “one’s parents.”

**द्वन्द्वश्च प्राणितूर्यसेनाङ्गानाम् । २।४।२।**

यथां द्वन्द्व एवत् । पाणिपादम् । मार्दङ्गपाणविकम् । रथ-  
काश्वारोदम् ।

No. 1061.—AND A DWANDWA compound OF words signifying members of LIVING BEINGS, AND PLAYERS (or singers or dancers), AND component PARTS OF AN ARMY, shall be singular. Thus pāṇipādām “the hand and foot,” mārdaṅgikapāṇavikam “players on the mārdaṅga and pāṇava (kinds of drums),” rathikāśvāroham “the chariots and the cavalry.”

इन्द्राचुदृष्टान्तात् समाहारे । ५ । ४ । १०६१ ।

घर्गान्तादृष्टान्तात् द्वन्द्वादृष्ट स्यात् समाहारे । वाक्त्वचम् ।  
त्वक्त्वचम् । श्मौदृष्टदम् । वाक्त्वचम् । छोणानहम् । समाहारे  
किम् । ग्राष्टदृष्टदो ।

इति हन्दः ॥

No. 1062.—AND AFTER A DWANDWA compound, ENDING IN A PALATAL, OR D, OR SH, OR H, let there be the affix /ach, WHEN the compound is a neuter AGGREGATE. Thus vaktwacham “the organs of speech and of touch,” twaterajam “the skin and a chaplet,” tamidriśadam “Acacia-suma and a stone,” vaktwisham “eloquence and splendour,” chhatropánaham “umbrella and shoe.” Why do we say “when the compound is a neuter aggregate”? Witness prāvṛṣtaradāu “the rains and the cold weather.”

So much for the Dwandwa Compounds.

I समासान्ताः ।

OF THE AFFIXES WHICH COME AT THE  
END OF COMPOUNDS.

स्वपूरव्यःपथामानषे । ५ । ४ । ७४ ।

स्वगादन्तस्य समावस्य चाप्त्ययोऽन्तावयवः । अषे या धूस-  
दन्तस्य न । अर्थव्यः । विष्णुपुरस् । विमलार्यं सरः । राजधुरा ।  
अषे तु । अष्टुः । दृठूरव्यः । सविष्यः । रम्यपथो देषः ।

No. 1063.—The affix *a* is the end-portion of a compound which ends with *RICH* “a verse (of Scripture),” *PUR* “a city,” *AP* “water,” *DHUR* “a burthen,” *PATHIN* “a road”—but not of that which ends with *dhur* when relating to *AKSNA* “an axle-tree.” Thus *ardharcha* “half a verse (of Scripture),” *vishnupura* “the city of Vishnu,” *vimalápan sarah* “a lake the water of which is pure,” *rājavikurā* (No. 1341) “the king’s load (of government),”—but, when relating to *aksha*,—*akshadhūh* “the shafts attached to the axle-tree,” *dridhadhūrakshah* “an axle the shafts attached to which are strong.” Then, again, *sakhipathah* “the road of a friend,” *ramyapatho desah* “a place the road of which is pleasant.”

अद्धर्णोऽदर्शनात् । ५ । ४ । ७६ ।

अचक्षुः पर्यायादह्योऽच् स्यात् । गवामक्षीव गवाक्षः ।

No. 1064.—Let the affix *ach* come [in a compound] AFTER the word *AKSHI*, when it is NOT a synonyme of THE ORGAN OF VISION. Thus *gavāksha* “a bull’s eye (a small window, so called).

उपसर्गादध्वनः । ५ । ४ । ८५ ।

प्रगतोऽध्वानं प्राध्वो रथः ।

No. 1065.—[Let the affix *ach* come, in a compound] AFTER *ADHWAN* “a road,” coming AFTER AN UPASARGA (No. 48). Thus *prādhwo rathah* “a carriage that has got upon the road.”

न पूजनात् । ५ । ४ । ८६ ।

पूजनार्थोत् परेभ्यः समासान्ता न स्यः । सुराजा । अतिराजा ।

इति समासान्ताः ॥

No. 1066.—[The *taddhita* affixes—see No. 1027 &c.—] which come at the end of compounds, shall NOT come after words coming AFTER what is intended for PRAISE. Thus (in spite of No. 1027) *surdjan* “a good king,” *atirdjan* “a pre-eminent king.”

So much for the affixes which come at the end of Compounds.

। तद्विताः ।

OF WORDS ENDING WITH TADDHITA AFFIXES.

समर्यानां प्रथमादा । ४ । १ । ८२ ।

इदमधिक्रियते । प्राप्तिश्च इति यावत् ।

No. 1067.—(The *taddhita* affixes) ON THE ALTERNATIVE (of their being employed at all), come AFTER the word that is signified by) THE FIRST OF THE WORDS IN CONSTRUCTION (in an aphorism). This applies to all the aphorisms as far as No. 1284.

[N. B.—Primitive nouns having been formed from verbs by adding the *krit* affixes—No. 816—, other nouns may again be derived from the primitive nouns, to imply every possible relation to the things, actions, or notions, which the primitives express. The affixes forming these derivative nouns are called *tad-dhīta* because the nouns denote something 'relating or belonging to that' which is primitive.]

अश्वपत्यादिभ्यश्च । ४ । १ । ८४ ।

एव्योऽय्य स्यात् प्राप्तीव्यतीयेष्वद्युषु ।

No. 1068.—AND let the affix *an*, in the senses of the various affixes occurring antecedently (in the order of the *Ashyādhyāyī*) to No. 1203 come AFTER these—viz., *ASWAPATI* “a lord of horses,” &c.

तद्वितेष्वचामादेः । ७ । २ । ११७ ।

विति विति च तद्विते परेष्वचामादेष्व बृद्धिः स्यात् । चास्व-  
पतेरपत्यादि । चास्वपतम् । गाणपतम् ।

No. 1069.—WHEN A TADDHITA affix follows, with an indicatory *ñ* or *n*, let there be *vṛiddhi* in the room of THE FIRST vowel AMONG THE VOWELS. Thus, to denote the offspring &c. of (one of the kings styled) *Aśvapati*, we may have *āśvapata* (No. 1068). So again, *gāṇopata* “the offspring &c. of *Ganapati* (i. e. of *Gopati*).

दित्यदित्यादित्यपत्युत्तरपदाल्लयः । ४ । १ । ८५ ।

प्राप्तीव्यतीयेष्वयेषु । दितेरपत्यं देत्यः । अदितेरादित्यस्य वा  
आदित्यः । प्राजापत्यः ।

No. 1070.—Let the affix NYA, in the senses of the various affixes occurring antecedently to No. 1203, come AFTER the proper names DITI, ADITI, AND ÁDITYA “the sun,” AND THAT WHICH HAS the word PATI AS ITS FINAL MEMBER. Thus daitya “a descendant of Diti,” áditya “a descendant of Aditi,” or “(a descendant) of the sun,” prájápatys “a descendant of Prajápati.”

देवाद्यजो । देव्यम् । देवम् ।

No. 1071.—“AFTER DEVA “a god,” let there be the affixes YAN AND AN.” Thus daivya or daiva “divine.”

बह्विष्टिलोपो यज् च । बाह्यः । ईकक् च ।

No. 1072.—“Let there be ELISION OF the TI (No. 52) OF VA-HIS “out,” AND let there be the affix YAN.” Thus vähya “external.” And the affix *īkak* may be employed (which gives occasion to the rule following).

किति च । ७ । २ । ११८ ।

अचामादेरचो वृद्धिः स्यात् । बाहीकः ।

No. 1073.—AND WHEN IT (the *taddhita* affix) HAS AN INDICATORY K, let there be *vṛiddhi* in the room of the first vowel of the vowels (in the word). Thus vähika “external.”

गोरजादिप्रसङ्गे यत् । गोरपत्यादि । गव्यम् ।

No. 1074.—“WHEN an affix BEGINNING WITH A VOWEL PRESENTS ITSELF AFTER the word GO “a cow,” let the affix YAT (be substituted for it).” Thus “what is descended (or procured &c.) from a cow” is expressed by gavya (No. 31).

उत्तादिभ्योऽन् । ४ । १ । ८६ ।

चोत्सः । इत्यपत्यादिविकारान्तार्थाः प्रत्ययाः ॥

No. 1075.—Let the affix AN come AFTER UTSA &c. Thus creates "a descendant of Utſa."

So much for the affixes that convey the senses beginning with "posterity" (No. 1077) and ending with "change" (No. 1195).

रुद्रीपुंसाभ्या नश्चन्नत्रौ भवनात् । ४ । १ । ८७ ।

चान्यनां भवन इत्यतः प्रागर्येष्वाभ्यामेतो स्तः । स्वेषः ।  
योक्तः ।

No. 1076.—In the senses specified in the spherisms reckoning from this one AS FAR AS No. 1249, the two NAN AND SNAÑ come AFTER these two words STRI "a female" AND PUNS "a male." Thus striṇa "female," paṇina "male."

रस्यापत्यम् । ४ । १ । ८२ ।

षट्यन्तात् कृतसंधे: सर्मर्यादपत्येऽये उक्ता बह्यमाणाश्च प्रत्यया  
या स्युः ।

No. 1077.—Let the affixes already mentioned, or to be mentioned, come optionally, in the sense of THE OFFSPRING THEREOF, after what word ending with the sixth case-affix, and having completed its junction [with whatever it may require to be compounded with], is in grammatical relation thereto.

[N. B. Were the affix applied to a word standing at the end of a compound, before the word had completed its junction with the other words in the compound, then such a rule as No. 1069 would not apply to the whole term, and the alteration directed would fall upon the wrong letter.]

चोगुण्यः । ह । ४ । १४३ ।

ठषणानस्य भस्य गुणस्तद्विते । उपगोरपत्यमोणगवः । चाश्व-  
स्तः । देत्यः । चोत्सः । स्वेषः । योक्तः ।

No. 1078.—Let GUNA be in the room of a bha (No. 185) ending in U or Ú, when a taddhita affix follows. Thus aupagava (No. 1069) "a descendant of Upagu," [and then, as examples of No.

1077] *āśwapaṭa* "a descendant of an *Aśwapati*," *dāitya* "a descendant of Diti," *autea* "a descendant of *Uteā*," *straīna* "produced from a woman," *pauṇhona* "produced by a man."

**अपत्यं पौच्चप्रसृति ग्राघम् । ४ । १ । १६२ ।**

**अपत्यत्वेन विवक्षितं पौच्चादि गोचरं स्यात् ।**

No. 1079.—Let what is spoken of as POSTERITY, BEGINNING WITH GRANDSONS, be called GOTRA:

**एदो गोचे । ४ । १ । ६३ ।**

**प्रत्ययः स्यात् । उपगोग्गाचापत्यमोपगवः ।**

No. 1080.—WHEN DESCENDANTS, BEGINNING WITH THE GRANDSON (No. 1079), are spoken of, let there be but ONE affix. Thus *aupagava* "a descendant such as a grandson or still lower descendant of Upagu"—[the word being the same as that—No. 1078—which denotes "a son of Upagu"].

**गर्गादिभ्यो यज् । ४ । १ । १०५ ।**

**गोचापत्ये । गर्गस्य गोचापत्यं गार्यः । वातस्यः ।**

No. 1081.—Let *YĀṄ* be the affix AFTER GARGA AND THE LIKE, when the sense is that of a descendant not nearer than a grandson (No. 1079). Thus *gárgya* "a grandson; or still lower descendant, of Garga," *vátsya* "a descendant of Vatsa."

**यज्जात्मा । २ । ४ । ६४ ।**

**गोचे यद्यजन्तमजन्तं च तदवयवयोरेत्योलुक् तत्कृते बहुत्येन तु स्त्रियाम् । गर्गाः । वातसाः ।**

No. 1082.—AND there is elision OF THESE TWO, *YĀṄ* (No. 1081) AND *ĀṄ* (No. 1075), BEING PARTS OF WHAT, ENDING WITH *yāṄ* OR *āṄ*, HAS THE SENSE OF A DESCENDANT NOT NEARER THAN A GRANDSON (No. 1079), WHEN THE WORD [OF ITSELF, AND NOT AS PART OF A COMPOUND EPITHET DEPENDENT ON ANOTHER WORD] TAKES THE PLURAL—but not in the feminine. Thus *gargāḥ* "the male descendants of Garga," *vatsāḥ* "the male descendants of Vatsa."

दीपति तु वर्ष्ये युवा । ४ । १ । १८३ ।

बंश्ये पिण्डो दीपति पौष्टिर्देवत्यं चतुर्थादि तद्युषवंचमेव स्यात् ।

No. 1083.—BUT WHEN ONE IN A LINE of descent, beginning with a father (and reckoning upwards), IS ALIVE, let the descendant of a grandson or still lower descendant, beginning (therefore) with the fourth (in the order of descent) be called YUVAN [—and not gotru No. 1079].

गोधायुन्यदित्याम् । ४ । १ । १८४ ।

युन्यपत्ये गोप्रत्ययान्तादेव प्रत्ययः स्यात् स्वियां तु न युव-  
संज्ञा ।

No. 1084.—WHEN a descendant of the description denoted by YUVAN (No. 1083) is spoken of, let the affix be attached only AFTER what already ends with an affix marking a DESCENDANT AS LOW AT LEAST AS A GRANDSON:—but, IN THE FEMININE, the word is NOT termed yuvan, [nor treated accordingly].

यविजोख । ४ । १ । १०१ ।

गोरे यो यविजो तदन्तात् फङ् ।

No. 1085.—AND let phat come AFTER what ends with YAN AND IT, signifying a descendant (No. 1075) at least as low as a grandson, [when a further descendant, of the description mentioned in No. 1083, is to be denoted].

चावलेयीनीयिथः फठउच्छवां प्रत्ययादीनाम् । ७  
११२ ।

प्रस्त्रयादेः फस्य चायन् ठस्येय खस्य रैन् छस्य रैय् उस्य रै  
क्ले स्युः । गर्वस्य गुष्टापत्यं गाम्यायणः । दाष्टायणः ।

No. 1086.—Let there be ĀYAN in the room of PHA, EY in the room of PHA, FY in the room of KHA, FY in the room of CHH/ AND IT in the room of GHA, being INITIALS OF AFFIXES. The gāryyāyāya (No. 1085) “a distant descendant of Garga,” dd

sháyana "a distant descendant of Daksha"—[Garga and Dakha being alive, or some one intermediate between them and the descendants so named being alive].

अत इञ्ज । ४ । १ । ६५ ।

चपत्येऽर्थे । दाक्षिः ।

No. 1087.—Let IN, in the sense of a descendant, come AFTER what ends in SHORT A. Thus dákṣi (No. 280) "a descendant of Daksha."

वाहादिभ्यश । ४ । १ । ६६ ।

बाहविः । ओङुलोमिः । आकृतिगणेऽयम् ।

No. 1088.—AND AFTER BÁHU &c. [let in, No. 1087, come]. Thus báhavi (No. 1078) "a descendant of Báhu," ouḍuloman "a descendant of Uḍuloman."

This is a class of words recognizable only by the form—(see No. 53).

धन्तष्यानन्तर्ये विदादिभ्योऽञ्ज । ४ । १ । १०४ ।

ये त्वचानृष्टयस्तेभ्योऽपत्येऽन्यर तु गोत्रे । विदस्य गोत्रं देवः ।  
वैदो । विदाः । पुरस्यापत्यं पौत्रः । पौत्रो । पौत्राः । एवं दोहित-  
दयः ।

No. 1089.—Let there be the affix AN AFTER VIDĀ &c., IN THE SENSE OF IMMEDIATE DESCENDANT (or son) AFTER those which are NOT names of sanctified SAGES, but otherwise in the sense of a descendant not nearer than a grandson (No. 1079). Thus vaidik "the descendant (not nearer than a grandson) of (the sanctified sage) Vida," which in the dual becomes vaidikau, and in the plural vidik (No. 1082); then again pautra "a son's son (i. e. a grandson)"—dual pautrau, plural pautrik—(No. 1082 not applying to this, because the derivation is not of the kind called gotra—No. 1079). In the same way dasukitra (No. 1069) "a daughter's son," and the like.

शिवादिभ्योऽञ्ज । ४ । १ । ११२ ।

अपत्ये । शेवः । गाङ्गः ।

No. 1090.—Let the affix AN come AFTER SIVA &c., in the sense of offspring. Thus sáiva "a descendant of Siva," gáṅga "a descendant of Gaṅgá."

पूर्णन्धन्दपितुष्म्यम् । ४ । १ । ११४ ।

दूषिभ्यः । वासिष्ठः । वेश्वामित्रः । चन्द्रकोभ्यः । श्वाफल्कः ।  
दृष्टिभ्यः । वासुदेवः । कुरुभ्यः । नाकुलः । साहदेवः ।

No. 1091.—AND (the affix AN may come) AFTER names of sanctified SAGES, AND of persons belonging to the ANDHAKA, VRIKSHI, AND KURU race. It comes after the names of sages in the examples vaishṇava "a descendant of (the sage) Vaishṇava," and vaidhvámītra "a descendant of Viśwámītra," after the Andhabas in śvāphalka "a descendant of Śwaphalka, after the Vriksheśas in vásudeva "the son of Vasudeva," and after the Kūrūs in nákula "a descendant of Nakula," and sahadeva "a descendant of Sahadeva."

मातुरत् संख्यासंभद्रपूर्वायाः । ४ । १ । ११५ ।

संख्यादिपूर्वस्य मातृशब्दस्य उदादेयः स्यादणु प्रत्ययस्त । द्वैमा-  
तुरः । वायनातुरः । सांमातुरः । माद्रमातुरः ।

No. 1092.—Let U be the substitute OF the word MÁTRI "a mother" PRECEDED BY A NUMERAL, OR by SAM, OR BHADRA; and let there be the affix AN. Thus dvaimátrura (No. 87) "having a mother and a step-mother"—(meaning Gápośa), sháshymátrura "having six mothers"—(meaning Kártikeya who was brought up by the six Krittikás), śáśmátrura "whose mother is good," bháddramátrura "having an illustrious mother."

दीभ्यो छप् । ४ । १ । १२० ।

स्त्रीप्रत्ययान्तेयो छक् । वेनतेयः ।

No. 1093.—AFTER words ending with FEMININE affixes (No. 184), let there be the affix PHAK (No. 1086). Thus vainateya, "the son of Vinaté"—(meaning Garuḍa).

कान्यायाः कनीन च । ४ । १ । ११६ ।

चादण् । कानीनो व्यासः कर्णश्च ।

No. 1094.—AND let KANÍNA be the substitute OF KANYÁ. By the "and" the affixing of *an* is indicated. Thus *kánīna* "the son of an unmarried woman"—e. g. Vyása or Karpa.

राजस्वशुराद्यत् । ४ । १ । १३७ ।

No. 1095.—AFTER RÁJAN AND ŚWAŚURA, let there be the affix YAT.

राजो जातावेष ।

No. 1096.—“AFTER RÁJAN, ONLY WHEN IT MEANS THE regal CASTE,” (does the affix directed by No. 1095 come).

ये चाभावकर्मणोः । ह । ४ । १६८ ।

यदो तद्वितेऽन् प्रकृत्या स्यान्न तु भाषकर्मणोः । राजन्यः ।  
जातावेषेति विम् ।

No. 1097.—AND WHEN a *taddhita* affix, beginning with Y, follows, let AN (if the word ends in *an*) remain in its shape unaltered, but NOT WHEN THE SENSE IS THAT OF ACTION OR STATE. Thus *rājanya* (Nos. 1095 and 1096) “a Kshatriya or man of the regal caste”—(whereas “the royal state of a king,” by No. 979, would be *rājya*). Why do we say, in No. 1096, “only when it means the regal caste”? [For the reply see the example under the next rule].

अन् । ह । ४ । १६७ ।

अन् प्रकृत्याणि परे । राजनः । श्वशुर्यः ।

No. 1098.—Let AN (at the end of a word) remain in its original form (in spite of No. 979), when the affix *an* follows. Thus *rājana* “the son of a king” (who need not have had a Kshatriya mother, in which case he will not be of the Kshatriya race—see No. 1097). Then, again, by No. 1095, we have *śvasturya* “the son of a father-in-law.”

**ध्यचादृष्टः । ४ । १ । १३८ ।**

**स्थियः । ज्ञातावित्येष । ज्ञापिरन्यः ।**

No. 1099.—AFTER KSHATRA, let there be the affix GHA. Thus *kshatriya* (No. 1086 and 260) "one of the caste of the Kshatras." This is the form of the derivative only when the caste is spoken of—for otherwise the derivative is *kshattri* (No. 1087) "a descendant of a Kshatra" (not necessarily by a Kshatra mother).

**रैवत्यादिभ्यष्टक् । ४ । १ । १४६ ।**

No. 1100.—AFTER REVATI &c., let there be THAK.

**ठस्येकः । ७ । ३ । ५० ।**

**अङ्गात् परस्य ठस्येकादेषः । रैवतिकः ।**

No. 1101.—Let IKA be the substitute OF THA coming (without the intervention of any letter) after an inflective base (No. 152). Thus *ravatika* "a descendant of Revati."

**अनपदभव्दात् स्थियादम् । ४ । १ । १६८ ।**

**अनपदभियादकाच्छब्दादवपत्ये । पान्नालः ।**

No. 1102.—Let there be AN, to denote progeny, AFTER A WORD WHICH, while it EXPRESSES A COUNTRY, expresses ALSO A KSHATRIYA. Thus *pāñchāla* "the descendant of the Kshatriya who gave his name to the country of Pāñchāla."

**स्थियसमानशब्दात् अनपदात् तस्य राजन्यपत्यवत् । पञ्चालानां  
राजा पान्नालः ।**

No. 1103.—"(Let the same affix—see No. 1102—) AS WHEN the sense is that of PROGENY, WHEN the sense is that of the KINGS THEREOF, come AFTER the name of A COUNTRY OF THE SAME NAME AS A KSHATRIYA." Thus *pāñchāla* "the king of the Kshatriyas (or of the country) of Pāñchāla."

**पुरोत्तम् । पौरवः ।**

No. 1104.—"Let AN come AFTER PURU." Thus *paurava* "a descendant of Puru."

पाण्डोर्ध्यः । पाण्ड्यः ।

No. 1105.—“Let प्रया come AFTER PĀNDU.” Thus pāṇḍya “a descendant of Pāṇḍu.”

कुरुनादिभ्यो रथः । ४ । १ । १७२ ।

कोरव्यः । नैशद्यः ।

No. 1106.—Let there be न्या AFTER KURU AND names BEGINNING WITH N (signifying both a country and its Kshatriya inhabitants). Thus kauravya (No. 1078) “a descendant of Kuru,” nīshadhyā “a descendant of Nishadha.”

ते तद्राजाः । ४ । १ । १७४ ।

अजादयस्तद्राजसंज्ञाः स्युः ।

No. 1107.—Let THESE, viz. the affixes एव &c., be called TADRAJĀ (No. 1027—i. e. “the king thereof”).

तद्राजस्य बहुषु तेनैवारिद्याम् । २ । ४ । ६२ ।

बहुष्येषु तद्राजस्य लुक् तत्कृते बहुत्वे न तु लिप्याम् ।  
ज्ञालाः । इत्यादि ।

No. 1108.—There shall be elision OF A TADRAJĀ (No. 1107) affix, WHEN the meanings are MANY (i. e. when the word is plural) WHEN BY THE WORD ITSELF [and not by the word standing as part of a compound epithet dependent on another word] the plural is taken—but NOT IN THE FEMININE. Thus (as the plural of pāñchālā—No. 1103 we have) pañchālāḥ “the kings of Pañchāla, or their descendants.” And so of others.

कम्बोजालुक् । ४ । १ । १७५ ।

अस्मात् तद्राजस्य लुक् । कम्बोजः । कम्बोजो ।

No. 1109.—AFTER the word KAMBOJA, there is elision of the idraja affix (No. 1107). Thus Kamboja “the king of Kamboja,” ambojan “two kings of Kamboja.”

कम्बोजादिभ्य इति षत्प्रव्याम् । चोत्सः । शकः । केरसः । ग्रसः ।

## इत्यपत्याधिकारः ॥

No. 1110.—“IT SHOULD BE SAID (in No. 1109) ‘AFTER KAMBOJA AND THE LIKE.’” Thus *chola* “the king of Chola,” *sakra* “the king of Scythia,” *kerala* “the king of Kerala,” *yavana* “the king of Greece.”

So much for the subject of Patronymics (or for the division of the Grammar where the words—“in the sense of progeny”—exert an influence—having to be supplied in each rule).

**तेन रक्तं रागात् । ४।२।१।**

**चणु स्यात् । कथायेण रक्तं वस्त्रं काशायम् ।**

No. 1111.—Let *an* come after a word denoting A COLOUR, to signify what is COLOURED THEREBY. Thus *kashaya* “coloured of a dull red”—as cloth.

**नक्षत्रेण युक्तः कास्तः । ४।२।३।**

**चणु स्यात् ।**

No. 1112.—Let *an* come (after the name of an asterism) to signify a TIME CONNECTED WITH THE ASTERISM.

**तिष्ठपुष्ययोनेष्वाचि यलोप इति वाच्यम् । पुष्येण युत्तं पौष-  
महः ।**

No. 1113.—“IT SHOULD BE MENTIONED THAT THERE IS ELISION OF the *T*, WHEN *AN* (No. 1112) COMES AFTER the ASTERISM OF *TISHYA* OR (as it is also called) *PUSHYA*.” Thus *pausha* “belonging—as a day—to the asterism Pushya”—(i. e. to the month of December, in which month the moon is full in that asterism).

**हुविशेषे । ४।२।४।**

**पुष्येण विहितस्य लुप्तं षष्ठिदण्डात्मकस्य वालस्यावान्तरविशेष-  
रूपेन्नं गम्यते । चतु पुष्यः ।**

No. 1114.—There shall be ELISION (*lup*, No. 209,) of the affix enjoined by the preceding aphorism (No. 1112), IF NO SPECIFICATION is to be understood of an included portion of the time

consisting of twenty-four hours (or sixty *dandas*). Thus *adya pushyah* "to-day belongs to the asterism Pushya"—(meaning by "to-day" neither the day-time in particular, nor the night-time in particular, but both alike).

दृष्टं साम । ४ । २ । ७ ।

तेनेत्येव । वसिष्ठेन दृष्टं वासिष्ठं साम ।

No. 1115.—Let *an* come after what ends with the 3rd case-affix in the sense of SEEN—the thing seen by the one whose name is in the 3rd case, being the SÁMA-VEDA. Thus *vásishṭhaṁ sáma* "the (portion of the) Sáma seen by (or revealed to) Vásiṣṭha."

वामदेवाङ्गज्ञौ । ४ । २ । ८ ।

वामदेवेन दृष्टं साम वामदेवाम् ।

No. 1116.—Let DYAT AND DYĀ come AFTER the name VÁMA-DEVA (under the circumstances set forth in No. 1115). Thus *váma-devya* (No. 260) "the (portion of the) Sáma seen by Vámadeva."

परिवृतो रथः । ४ । २ । १० ।

अस्मिन्नर्थे ग्रन्थं प्रत्ययो भवति । वस्त्रेण परिवृतो वास्त्रो रथः ।

No. 1117.—The affix *an* comes (after a word in the 3rd case, in the sense of SURROUNDED—the thing so surrounded being a CHARIOT. Thus *vástra* "surrounded with cloth"—e. g. a chariot.

तद्वाहृतममच्युः । ४ । २ । १४ ।

शरावे उद्गृतः शाराव ओदनः ।

No. 1118.—The affix *an* comes AFTER words denoting VESSELS, to signify PLACED THEREON. Thus *śárdáva* "placed on a shallow dish"—as boiled rice.

संस्कृतं भक्षाः । ४ । २ । १६ ।

सप्रम्यन्तादण्ण स्यात् संस्कृतेऽथ यत् संस्कृतं भक्षाश्चेत् ते स्युः ।  
भ्राष्टे भ्राष्टा भ्राष्टा भक्षाः ।

No. 1119.—Let *an* come after what ends with the 7th case-affix, to denote what is PREPARED therein—if that which is so pre-

pared be GRANULAR FOOD. Thus *bārdhūra* "prepared in frying-pans"—(as barley &c).

**साऽस्य देवता । ४ । २ । २४ ।**

**इन्द्रो देवताऽस्येति ऐन्द्रं हविः । पाशुपतम् । बाह्स्यत्यम् ।**

No. 1120.—An affix comes after the name of ANY DEITY, when something is to be spoken of as *His*. Thus *aīndra* "belonging to the deity Indra"—as butter (in an oblation), *pāśupata* "belonging to Śiva," *vṛihaspatya* "belonging to Vṛihaspati."

**मुद्रादघन् । ४ । २ । २५ ।**

**शुक्रियम् ।**

No. 1121.—AFTER the name ŚUKRA, there is the affix GHAN. Thus *śubriya* (No. 1120 and 1086) "belonging to Śukra"—(as an oblation of butter).

**सोमाट्याण् । ४ । २ । ३० ।**

**सैम्यम् ।**

No. 1122.—AFTER the name SOMA, there is the affix TYĀṄ. Thus *sāomya* (No. 1069) "belonging to the Moon"—(as an oblation of butter).

**वायुतुपिषुषसो यत् । ४ । २ । ३१ ।**

**वायव्यम् । चक्रव्यम् ।**

No. 1123.—AFTER VĀYU, PITU, PITRI, AND USHĀR, there is the affix YAT. Thus *vīyusvya* "belonging to the god of the winds," *pitavya* "belonging to the seasons"—(as an oblation of butter).

**रीढ़् प्लतः । ७ । ४ । २७ ।**

**चक्रव्यवार्द्धसार्वथातुष्मे यक्तरे त्वा च परे चक्षते रीढादेशः ।  
यस्योति च । पित्यम् । उषस्यम् ।**

No. 1124.—The substitute OF SHORT ए shall be RIS, when an affix, beginning with y and not being a *kyati* (No. 329) nor a *sārvadātuka* (No. 418), follows, or if *ahvi* (No. 1332) follows. Thus,

by No. 260, we have *pitrīya* (No. 1123) "belonging to the progenitors," *ushasya* "belonging to the dawn"—(as butter offered in oblation).

**पितृव्यमातुखमातामङ्गिपितामङ्गः । ४ । २ । ३६ ।**

एते निषात्यन्ते । पितृभाता पितृव्यः । मातुभाता मातुखः ।  
मातुः पिता मातामङ्गः । पितुः पिता पितामङ्गः ।

No. 1125.—The word *PITRIVYA* "a father's brother," *MĀTTLA* "a mother's brother," *MĀTĀMAHA* "a mother's father," AND *PITĀMAHA* "a father's father," are anomalously formed.

**तस्य समूहः । ४ । २ । ३७ ।**

काकानां समूहः काकम् ।

No. 1126.—An affix is added to a word, when the sense is a COLLECTION THEREOF. Thus *kāka* "a collection of crows."

**भिक्षादिभ्योऽण् । ४ । २ । ३८ ।**

भेदम् । गर्भिणीनां समूहो गर्भिणम् । इह भस्याके तद्वित इति  
पुंवद्वावे कृते ।

No. 1127.—The affix *AN* comes AFTER *BHIKSHĀ* "alms" &c. Thus *bhaiksha* (No. 1126) "what is collected in the shape of alms," *garbhina* "a collection of pregnant females." In this example the word (*garbhini* "a pregnant woman") having been reduced to the form of the masculine by the supplementary rule, that "the masculine form of a *bha* (No. 185) is substituted, when a *taddhita* affix follows without an indicatory *dh*" (the application of No. 979 is debarred by the rule following).

**इनण्यनपत्ये । ५ । ४ । १६४ ।**

अनपत्यार्थेऽणि इन् ग्रन्थाः । तेन अस्तद्वित इति ठिक्षेणो च ।  
युवतीनां समूहो योवतम् ।

No. 1128.—WHEN the affix *AN* follows, NOT IN THE SENSE OF OFFSPRING, the termination *IN* shall remain in its original shape. Hence (in the case of *garbhina*, No. 1127) there is not elision of

the last vowel and what follows it by No. 979. Then, again, (as another example of No. 1127) we have (from *yuvati* "a young woman") *yavata* (No. 260) "a collection of young women."

ग्रामजनयन्युभ्यस्तत् । ४ । २ । ४३ ।

सलनं स्त्रियम् । यामता । अनता । बन्धुता ।

No. 1129.—The affix TAL comes AFTER GRÁMA, JANA, AND BANDHU. What ends in *tal* is feminine. Hence *grámatá* (No. 1341) "a collection of villages," *janaṭá* "a collection of persons," *bandhuṭá* "a collection of relatives."

गजसहायाभ्यां चेति वक्तव्यम् । गजता । सहायता ।

No. 1130.—"IT SHOULD BE STATED that this (affixing of *tal*—No. 1129) takes place ALSO AFTER GAJA AND SAHÁYA." Thus *ga-jatá* "a collection of elephants," *saháyatá* "a collection of allies."

चाहुः चाः क्रतो । चाहीनः ।

No. 1131.—"The affix KHA comes AFTER AHAN 'a day' IN THE SENSE OF A SACRIFICE." Thus *ahīna* (No. 1086) "a particular sacrifice—one lasting a certain number of days."

घचित्तइस्तिथेनोष्टक् । ४ । २ । ४७ ।

No. 1132.—AFTER things WITHOUT CONSCIOUSNESS, AND HASTI "an elephant," AND DHENU "a milch cow," there is the affix THAK.

इसुसुन्नान्तात् कः । ७ । ३ । ५१ ।

इसु उसु ठक् तान्तात् परस्य ठस्य कः । सात्कुकम् । हास्ति-  
कम् । घेनुकम् ।

No. 1133.—Let K be the substitute of TH AFTER WHAT ENDS WITH IS, OR US, OR AN UK, OR T. Thus *adiktuka* (No. 1132) "a quantity of flour," *hastika* "a collection of elephants," *dhainuka* "a collection of milch cows."

तदधीते तदेद । ४ । २ । ५६ ।

No. 1134.—(Let an affix come after a word denoting some subject of study) IN THE SENSE OF WHO HAS STUDIED THAT, or WHO UNDERSTANDS THAT.

न व्याख्यां पदान्ताभ्यां पूर्वा तु ताभ्यामैच । ७ । ३ । ३ ।

पदान्ताभ्यां यकारवकाराभ्यां परस्य न शृङ्खिः किंतु ताभ्यां पूर्वे  
क्रमादेतावागमो स्तः । व्याकरणमधीते वेद धा वेयाकरणः ।

No. 1135.—There is NOT *vṛiddhi* (by No. 1069) in the room of what stands AFTER the letters Y AND V, being the FINALS OF PADAS, BUT there are, BEFORE THE TWO, RESPECTIVELY, the two augmenta AI AND AU. Thus *vaiyākarana* “one who has studied, or who knows, the grammar”—where the *y* of *vyākarana* “grammar” is at the end of a *pada*, inasmuch as the prefix *vi* is one of the Indeclinables—(No. 399).

व्याख्यादिभ्यो वुन । ४ । २ । ६१ ।

क्रमकः । पदकः । शिचकः । मीमांसकः ।

No. 1136.—AFTER KRAMA &c., let there be the affix VUN (in the sense of “who knows the thing”). Thus *kramaka* (No. 836) “one who knows the order,” *padaka* “one who knows the verses (of the Veda),” *sikshaka* “one who knows one of the six Vedāgās,” *mīmānsaka* “one who knows the Mīmānsā philosophy.”

तदस्तिवस्तीति देशे तन्मात्रि । ४ । २ । ६७ ।

उदुम्बराः सन्त्यस्मिन् देशे ओदुम्बरो देशः ।

No. 1137.—(An affix is placed after a word expressive of anything) in the sense of—THAT thing IS IN THIS—THE PLACE TAKING A NAME THEREFROM. Thus *audumbara* “a country in which there are glomerous fig-trees.”

तेन निर्वृत्तम् । ४ । २ । ६८ ।

कुशाम्बेन निर्वृता नगरी कौशाम्बी ।

No. 1138.—In the sense of what is COMPLETED BY HIM (an affix is placed after the person's name). Thus *kausāmbī* “the city completed by Kusāmba.”

तत्त्वं निवासः । ४ । २ । ६६ ।

चिदीनां निवासो देशः शेषः ।

No. 1139.—When the sense is HIS DWELLING-PLACE, (an affix is placed after the person's name). Thus *śatīva* "the country of the Śatīva."

चादूरभवस्य । ४ । २ । ७० ।

दिदिग्याया चादूरभवं वेदिग्यम् ।

No. 1140.—AND when the sense is WHAT IS NOT FAR OFF therefrom (an affix is placed after the name of a place). Thus *vaidīsa* "what is not far off from the city Vaidīsa."

चनपदे पुष । १ । २ । ५१ ।

चनपदे वाच्ये चातुरथिकस्य लुप् ।

No. 1141.—WHEN A COUNTRY is to be expressed, there is ELISION (*lup*) of a "quadruply significant" affix—[i. e. of an affix which conveys the senses specified in Nos. 1137, 1138, 1139, and 1140].

हुपि युत्तवध्यतिवचने । १ । २ । ५१ ।

स्तुपि सति प्रकृतिवल्लिङ्गवचने स्तः । पञ्चालानां निवासो चनपदः  
पञ्चालाः । कुरुवः । अङ्गाः । बांगाः । कलिङ्गाः ।

No. 1142.—WHEN there is elision by *LUP* (No. 1141), the GENDER AND NUMBER remain AS IN the ORIGINAL term. Thus *pañchāla* "the country which is the dwelling-place of the Pañchālas," *kuru**vak* "the country of the Kurus," *āngā**vak* "the country of the Āngas," *baṅgā* "the country of the Baṅgas," *kaliṅgā* "the country of the Kaliṅgas."

वरणादिभ्यस्य । ४ । २ । ८२ ।

चाक्षणेदार्थं चारम्भः । वरणानामदूरभवं नगरं वरणः ।

No. 1143.—AND AFTER the words *VARĀNA* &c. (elision takes place as directed in No. 1142). The origination of this rule is for the sake of what is not a country [like the words referred to in No.

1142]. Thus *varanād* "the city [—not the country—] not far from the country of the Varapás."

**कुमुदनड्वेतसेभ्यो द्मतुप् ।४।२।८७।**

No. 1144.—The affix DMATUP comes AFTER the words KUMUDA "a lotus," NADA "a reed," AND VETASA "a ratan."

**भ्रयः ।८।२।१०।**

**भयन्तान्मतोर्मेस्य वः । कुमुदान् । नद्वान् ।**

No. 1145.—Let there be *v* in the room of the *m* of the affix matu (No. 1144) AFTER what ends in A JHAY. Thus *kumudmat* (No. 267) abounding in lotuses," *nañvomat* "abounding in reeds."

**मादुपथायाश मतोवौऽयवादिभ्यः ।८।२।६।**

**मवर्णावर्णान्तान्मषर्णावर्णोपथाद्व यवादिवर्जितात् परस्य मतोर्मेस्य वः । वेतस्वान् ।**

No. 1146.—Let there be *v* in the room of the *m* of the affix MATU (No. 1144) coming AFTER a word the final of which is M OR A or ā, OR THE PENULTIMATE letter OF WHICH IS M OR A or ā—but NOT AFTER the word YAVA "barley" &c. Thus *velusmat* (No. 1144 and 267) "abounding in ratana."

**नडशादाढ्डलच् ।४।२।८८।**

**नद्वलः ।**

No. 1147.—AFTER the words NADA "a reed" AND SÁDA "young grass," there is the affix DWALACH. Thus *nañvala* (No. 267) "abounding with reeds."

**शिखाया वलच् ।४।२।८९।**

**शिखावलः ।**

**इति चातुरर्थिकाः ॥**

No. 1148.—AFTER the word SIKHÁ "a crest," there is the affix VALACH. Thus *sikhávala* "crested (as a peacock)."

So much for the affixes "quadruply significant" (see No. 1141)

**शेषे ।४।२।९२।**

च्चपत्यादिच्छतुरथ्यन्तादन्योऽर्थः शेषस्तथाणादयः स्युः । चक्रपा  
गृह्णते चापुं रूपम् । आवणः शब्दः । आपनिषदः पुरुषः । दृष्टिं  
पिण्ठा दार्थदाः सत्त्वः । चतुर्भिरुद्धते चासुरं शक्टम् । चातुर्दश्यां  
दृश्यते चातुर्दशं रजः । तस्य विकार इत्यतः प्राक् शेषाधिकारः ।

No. 1149.—Let a meaning, other than those of which “progeny” (No. 1077) was the first mentioned and the “quadruple signification” (No. 1141) the last, be called “the remainder,”—and in that REMAINDER of sense, too, let there be the affixes *an* &c. Thus *chakravatsha* “visible”—viz. colour, which is apprehended by vision, *śravana* “audible”—viz. sound, *upanishadu* “treated of in scripture”—viz. soul, *dārshana* “ground on a stone”—viz. the flour of fried corn, *chātura* “ridden in by four persons”—viz. a kind of cart, *chāturlabha* “who is seen on the fourteenth day of the month”—viz. a goblin.

The regulating influence of the expression “in the remainder” extends from this aphorism forward as far as that marked No. 1195.

राज्ञावारपाराद्घर्षो । ४ । २ । ६३ ।

राज्ञे चातादी राष्ट्रियः । अवारपारीयः ।

No. 1150.—AFTER the words *RĀSHTRA* “a country” AND *AVĀRAPĀRA* “both banks,” there are respectively, the affixes *GHA* AND *KHA*. Thus *rāshtriya* (No. 1086) “born &c., in a country,” *avārapārīya* “who or what goes or extends to both banks.”

अवारपाराद्गृहीतादपि विपरीताम्बेति चतुर्थम् । अवारीयः ।  
पारीयः । पारावारीयः । इह प्रकृतिविशेषाद्घादयस्युट्यलन्ता  
उच्चन्ते तेषां चातादयोऽर्थविशेषाः समर्थविभक्तयश्च वद्यन्ते ।

No. 1151.—“IT SHOULD BE STATED (in addition to what is stated in No. 1150) THAT the affix may come AFTER the word *AVĀRAPĀRA* (not only in the form in which it is there exhibited, but) ALSO WHEN IT IS TAKEN SEPARATELY in pieces, AND when it is INVERTED.” Thus *avārīna* “belonging to this bank of the river,” *pārīna* “belonging to the other bank,” *pārāvārīna* “belonging to the other bank as well as to this.”

There shall now be men those affixes the first whereof is of are *tyu* and *tyul* (No. 1171), terms (to which the application of their varieties of meaning—such and the like—shall be mentioned in connection with which the affix

**आमाच्छखजौ। ४।२।६४।**

**यास्यः । यामीयः ।**

No. 1152.—AFTER the words the affix Y OR KHAṄ. Thus *gr* “rustic.”

**नद्यादिभ्यो ढक्। ४।२।६५।**

**नादेयम् । माहेयम् । वाराणसेयम् ।**

No. 1153.—AFTER the words the affix DHAK.” Thus *nádeya* (No. “earthen,” *váránaseya* “belonging to

**दक्षिणापश्चात्युरस्त्वयक्। ४।**

**दाक्षिणात्यः । पाश्चात्यः । पौरस्त्वयक्।**

No. 1154.—AFTER the words DARK let there be the affix TYAK. Thus *dak-* “south,” *páschátya* “produced in the west in the east.”

**दूप्रागपाणुदक्ष्मतीचा यत्। ४।**

**दिव्यम् । प्राच्यम् । अपाच्यम् । उर्द्ध्वम् ।**

No. 1155.—AFTER DYU “the sky,” AND PRATÍCH, let there be the affix YAT. *práchya* “eastern,” *apáchya* “southern,” *ur्द्ध्वachya* “western.”

**अव्ययात् त्वप्। ४।२।१०४।**

अनेदद्वतसिचेभ्य एव । अमात्यः । इहत्यः । क्षत्यः ।  
तत्सत्यः । तपत्यः ।

No. 1156.—Let there be the affix TYAP AFTER AN INDECLINABLE—that is to say, however, only after *amā* “together,” *iha* “here,” *kva* “where!,” and (those that end in) *tasi* (No. 1286) and *tra* (No. 1291). Thus *amātya* “a minister,” *ihatya* “produced here,” *kvatya* “produced where!,” *tatasya* “produced thence,” *tatrata* “produced there.”

त्यपेत्युवे । नित्यः ।

No. 1157.—“Let TYAP come AFTER the indeclinable NI IN THE SENSE OF CONSTANTLY.” Thus *nitya* “eternal.”

हद्विर्यसाचामादिददृष्टम् । १ । १ । ७३ ।

यस्य समुदायस्याचां मध्ये चादिर्विद्विस्तददृष्टुसंज्ञं स्यात् ।

No. 1158.—Let THAT whole word AMONG THE VOWELS OF WHICH THE FIRST IS A VRIDDHI be called VRIDDHA.

त्यदादीनि च । १ । १ । ७४ ।

चूदुर्जानि स्युः ।

No. 1159.—AND let TYAD &c., (No. 170) be called VRIDDHA (No. 1158).

हद्वाच्छः । ४ । २ । ११४ ।

शासीयः । तदीयः ।

No. 1160.—AFTER a word called VRIDDHA (Nos. 1158 and 1159), let there be the affix CHHA. Thus *śīlīya* (Nos. 1086 and 280) “belonging to a hall,” *tadīya* “belonging to that.”

वा नामथेयस्य । चूदुर्जाः । देवदत्तीयः । देवदत्तः ।

No. 1161.—“The appellation VRIDDHA (No. 1158) is OPTIONALLY that of A PROPER NAME (whether it have a VRIDDHI in its first syllable or not).” Thus *devadattīya* (No. 1160) or *daivadatta* “belonging to Devadatta.”

गहादिभ्यश्च । ४।२।१३८।

गहीयः ।

No. 1162.—AND AFTER the words GAHA &c., (there is the affix *chha*—No. 1160). Thus *gahīya* “belonging to a cave.”

युष्मदस्मदोरन्वतरस्यां खञ् च । ४।३।१।

चाच्छः । पक्षेऽण् । युष्मयोर्युष्माकं वायं युष्मदीयः । अस्मदीयः ।

No. 1163.—AND AFTER YUSHMAD AND ASMAD (No. 170), OPTIONALLY let there be the affix KHĀN. By the “and” it is meant that the affix may be *chha* (No. 1160); and on the alternative, which is optional, the affix will be *an*. Thus (when the affix *chha* is used) *yushmadīya* “what belongs to you two, or to all of you,” *asmadīya* “what belongs to us.”

तद्दिन्नणि च युष्माकास्माकौ । ४।३।२।

युष्मदस्मदोरतावादेषो स्तः खणि अणि च । योष्माकौषः । आस्माकीनः । योष्माकः । आस्माकः ।

No. 1164.—WHEN THIS affix, viz. *khan* (No. 1163), is added, AND when *an* is added, then YUSHMÍKA AND ASMÁKA are the substitutes of *yushmad* and *asmad*. Thus *yushmákinā* “belonging to you,” *ásmákina* “belonging to us,” (and so, too, with the affix *an*) *yushmáka* and *ásmáka*.

तवक्तममकावेक्षवष्टने । ४।३।३।

एकार्थवाचिनोर्युष्मदस्मदोस्तवकममको स्तः खणि अणि च । तावकीनः । तावकः । मामकीनः । मामकः । क्षे तु ।

No. 1165.—In the room of *yushmad* and *asmad*, EXPRESSING ONE individual, there are TAVAKA AND MAMAKA, when the affix *khan* or *an* follows. Thus *távakinā* or *távaka* “belonging to thee,” *mámakinā* or *mámaka* “belonging to me.” But when the affix is *chha* (then the rule following applies).

प्रत्ययोत्तरपदयोश्च । ७।२।६८।

मण्यन्तयोरनयोरेकार्थवाचिनोस्त्वमो स्तः प्रत्यये उत्तरण्डे च  
परतः । त्वदीयः । मदीयः । त्वत्पुचः । मत्पुचः ।

No. 1166.—AND WHEN AN AFFIX follows, OR A WORD IN COMPOSITION, the *tva* and *ma* are put in the room of those two (viz. *yashmad* and *asmad*) as far as the *m* (i. e. in the room of *yashm* and *asm*), when they signify a single individual. Thus *twadīya* “belonging to thee,” *madīya* “belonging to me,” *twatputru* “thy son,” *matputra* “my son.”

मध्यात्मः । ४ । ३ । ८ ।

मध्यमः ।

No. 1167.—AFTER the word MADHYA “the middle,” there is the affix MA. Thus *madhyama* “middlemost.”

कालाद्वयः । ४ । ३ । ११ ।

कालिक्षम् । मासिक्षम् । सांषत्सरिक्षम् ।

No. 1168.—AFTER a word expressive of TIME, there is the affix THĀN. Thus *kalika* (No. 1101) “temporal,” *másika* “monthly,” *śávatśarika* “annual.”

प्रव्यायामां भ्रमापे टिलोपः । सायंप्रातिकः । पौनःपुनिकः ।

No. 1169.—“There is ELISION OF THE LAST VOWEL AND WHAT FOLLOWS IT OF INDECLINABLES, IF ONLY they be entitled to the name of BHA (No. 185).” Thus (from *prātar*) *śadyahprátika* “belonging to evening and morning,” (and, from *punar*.) *paunahpuni-ka* “happening again and again.”

प्रावष्ट रथ्यः । ४ । ३ । १७ ।

प्रावृष्टेष्यः ।

No. 1170.—AFTER the word PRĀVISH “the rainy season,” there is the affix KNYA. Thus *pravriksheṇya* “what belongs to the season of the rains.”

सायंचिरंपाद्वेगेऽवयेभ्युभ्युलौ तुट्च । ४ । ३ । २३ ।

सायमित्यादिभ्यश्चतुभ्योऽव्ययेभ्यश्च कालवाचिभ्यष्ट्युलो स्त-  
स्तयोस्तु द च । सायंतनम् । चिरंतनम् । प्राह्णे प्रगे अनयोरेदन्त-  
त्वं निपात्यते । प्राह्णेतनम् । प्रगेतनम् । दोषातनम् ।

No. 1171.—AFTER the four, *sáyam* &c.—i. e. after *sáyam* “at eve,” *CHIRAM* “for a long time,” *PRÁHNÉ* “in the forenoon,” *PRAGE* “at dawn,” AND after INDECLINABLES expressing time, there are the affixes *TYU* AND *TYUL*, AND their augment *TUT*. Thus, *sáyatana* (No. 836) “what is of the evening,” *chirantana* “lasting” or “delayed long.” In the case of *práhne* and *prage* the termination in *e* (in spite of No. 768) is anomalous; and we have *práhnetana* “what is of the forenoon,” and *pragedana* “what is of the early morn.” (As an example of the rule applied to an indeclinable expressing time, take) *doshátana* “belonging to the night.”

तच जातः । ४ । ३ । २५ ।

सप्तमीसमर्थाच्चात इत्यर्थेऽणादयो धादयश्च स्युः । मुघे जातः ।  
मोघः । उत्से जातः । ओत्सः । राष्ट्रे जातः । राष्ट्रियः । अवार-  
पारे जातः । अवारपारीणः । इत्यादि ।

No. 1172.—Let there be the affixes *an* &c., and *gha* &c., in the sense of PRODUCED THEREIN, after what in the 7th case is in grammatical relation (as the locality). Thus *eraughna* “born in Srughna,” *autsa* “born in Utsa,” *ráshtriya* “born in a country,” *avárupárína* (No. 1150) “born on this or the opposite bank:”—and so of others.

प्रावृष्टप् । ४ । ३ । २६ ।

एण्यापवादः । प्रावृष्टिकः ।

No. 1173.—AFTER *PRÁVRISH* “the rainy season” let there be the affix *THAP* (when the sense is that of “produced in”). This debars *enya* (No. 1170).—Thus *právrishika* (No. 1101) “produced in the rainy season.”

प्रायभवः । ४ । ३ । ३८ ।

तरत्येष । सुद्धे प्रायेष आहुल्येन भवति । सोधः ।

No. 1174.—[The affixes *an* &c. may come] when the sense is BEING MUCH—but only after that denoting "where." Thus *straughna* "what is much"—i. e. what is abundant—in *Srughna*."

संभूतेः । ४ । ३ । ४१ ।

सुधे संभवति । सोधः ।

No. 1175.—[The affixes *an* &c. may come] when the sense is ADAPTED. Thus *straughna* "what is suited to the country of *Srughna*."

कोशाहृज् । ४ । ३ । ४२ ।

कोयेयं घस्तम् ।

No. 1176.—AFTER the word *KOŚA* "cocoon of the silkworm," let there be the affix *DHĀN*. Thus *kauteya* "silken"—clothes.

तथ भवः । ४ । ३ । ५३ ।

सोधः । चोत्सः । राष्ट्रियः ।

No. 1177.—[The affixes *an* &c. may come] when the sense is WHO STAYS THERE. Thus *straughna* "who stays in *Srughna*," *utsa* "who stays in *Utsa*," *rāṣṭriya* "who stays in a kingdom."

दिग्दिभ्यो यत् । ४ । ३ । ५४ ।

दिग्यम् । वर्यम् ।

No. 1178.—AFTER the word *DIŚ* &c., let there be the affix *TAT*. Thus *diśya* "lying in a particular tract or quarter," *vṛtyya* "belonging to a class."

शरीरावयवाच । ४ । ३ । ५५ ।

दन्त्यम् । कण्ठ्यम् । अथात्मादेश्यिष्यते । अथात्मे भवमात्मिकस् ।

No. 1179.—AND AFTER what denotes A PART OF THE BODY (let there be the affix *yas*). Thus *dantya* "dental," *kanyāhya* "guttural."

It is wished (by Patañjali) that after the words *adhyātmika* "a minister of soul" &c., there should be the affix *śāṅ*. Thus *ādhyātmika* "relating to one of the ministers of soul" [as spoken of in the Sāṅkhya philosophy].

अनुशतिदादीनां च । ३ । ३ । २० ।

एषामुभयपदवृद्धिर्जिति यिति किति च । आधिदेविकम् । आधिभोतिकम् । ऐहलोकिकम् । आकृतिगण्योऽयम् ।

No. 1180.—AND, AFTER the words *ANUŚATIKA* "about a hundred" &c., when an affix with an indicatory *n* or *ṇ* or *k* comes, let a *vṛiddhi* be the substitute of the vowel in both members of the compound. Thus—in those terms of the Sāṅkhya—(from *adhideva* "a presiding deity") *ādhibidaivika* "dependent on a presiding deity," (from *adhībhūta* the province of an organ" *ādhībhautika* "having reference to the province of an organ," (from *iha-loka* "the world here") *aihalaukika* "relating to this world." This is a class of words (see No. 53) the fact of a word's belonging to which is known only from its form.

जिह्वामूलाङ्गुलेष्वः । ४ । ३ । ६२ ।

जिह्वामूलीयम् । अङ्गुलीयम् ।

No. 1181.—AFTER the words *JIHWĀMŪLA* AND *AṄGULI*, let there be the affix *CHHA*. Thus *jihwāmūlīya* (No. 1086) "residing in the root of the tongue," *aṄgulīya* "residing in the fingers."

वर्गान्ताच्च । ४ । ३ । ६३ ।

कवर्गीयम् ।

No. 1182.—AND AFTER WHAT ENDS WITH *VARGA* (let there be the affix *chha*). Thus *kavaryīya* (No. 1086) "belonging to the class of *k*"—(i. e. a guttural letter—see No. 17).

तत आगतः । ४ । ३ । ७४ ।

सुघ्रादागतः । स्रोघः ।

No. 1183.—[Let there be the affix *an* &c.] when the sense is WHAT HAS COME THENCE. Thus *straughna* "what has come from *śrughna*."

**ठनादत्तानेभ्यः । ४ । ३ । ७५ ।**

**मुल्कशालया चागतः शोल्कशालिकः ।**

No. 1184.—AFTER words denoting SOURCES OF REVENUE, let there be the affix THAK. Thus *taulkbabikā* (No. 1101) “what is derived from the custom-house.”

**दिहाचोनिसंबन्धेभ्यो वुञ् । ४ । ३ । ७७ ।**

**चोणाध्यायकः । पैतामद्वकः ।**

No. 1185.—AFTER words relating to LEARNING AND family ORIGIN, let there be the affix VUN. Thus *aupádhyáyaka* (No. 836) “derived from a spiritual teacher,” *paitánahaka* “derived from a grandfather.”

**देतुमनुष्येभ्योऽन्यतरस्यां रूप्यः । ४ । ३ । ८१ ।**

**सनादागतं समद्वप्यम् । एवे ग्रहादित्याच्छः । समीयम् । देव-  
दत्तद्वप्यम् । देवदत्तम् ।**

No. 1186.—AFTER words denoting CAUSES AND MEN (viewed as causes), there may be OPTIONALY the affix RÚPYA. Thus *sama-rúpya* “what proceeds from a like cause.” On the other alternative, there is after this word the affix *chha*, from No. 1162. Thus *samayya* (No. 1086). So, again, *devadattarúpya* or *daivadatta* “what originates with Devadatta.”

**मयद् च । ४ । ३ । ८२ ।**

**सममयम् । देवदत्तमयम् ।**

No. 1187.—AND (under the circumstances specified in No. 1186) there may be the affix MAYAT. Thus *samamaya* “consisting of the same,” *devadattamaya* “in the form of Devadatta.”

**प्रभवति । ४ । ३ । ८३ ।**

**हिमवतः प्रभवति हेमवती गङ्गा ।**

No. 1188.—The affixes *an* &c., may come when the sense is what TAKES ITS RISE. Thus *haimavatī* “which takes its rise in the snowy range”—meaning the river Ganges.

**तद्गच्छति पविद्युतयोः । ४ । ३ । ८५ ।**

**सुधं संगच्छति स्रोधः । एन्या दूतो वा ।**

No. 1189.—[The affixes *an* &c., may come] when the meaning is WHAT GOES THERETO—PROVIDED THIS BE A ROAD OR a MESSENGER. Thus *straughna* “that goes to Srughna”—i. e. the road to Srughna or a messenger to Srughna.

**अभिनिष्ठामति दारम् । ४ । ३ । ८६ ।**

**सुधमभिनिष्ठामति स्रोधं कान्यकुष्ठदारम् ।**

No. 1190.—[The affixes *an* &c., may come] when the meaning is THE GATE THAT FACES. Thus *straughna* “which looks towards Srughna”—as one of the gates of Kányakubja does.

**धर्थिद्धत्य द्धते गृन्ये । ४ । ३ । ८७ ।**

**शारीरकमधिकृत्य कृतो गृन्यः शारीरकीयः ।**

No. 1191.—When the meaning is A BOOK MADE IN SUBSERVIENCE [to any subject, then the affixes *an* &c., may come after what denotes that subject]. Thus *sárvrásatyā* “psychological”—meaning a book made with reference to the incorporate soul.

**सोऽस्य निवासः । ४ । ३ । ८८ ।**

**सुधो निवासोऽस्य स्रोधः ।**

No. 1192.—[The affixes *an* &c., may come] when the meaning is that THIS is HIS DWELLING-PLACE. Thus *straughna* “an inhabitant of Srughna.”

**तेन प्रोत्तम् । ४ । ३ । १०१ ।**

**पाणिनिना प्रोत्तं पाजिनीयम् ।**

No. 1193.—[The affixes *an* &c., may come] when the meaning is what was enounced by him. Thus *páninīya* “(the system of grammar) enounced by Pánini.”

**तस्येदम् । ४ । ३ । १२० ।**

**उपगोरिदमोपगवम् ।**

**इति शैदिचाः ॥**

No. 1194.—[The affixes *an* &c., may come] when the meaning is that THIS is HIS. Thus *aupagava* “which belongs to Upagu.”

So much for those affixes that convey the meanings referred to under No. 1149.

तत्त्व विकारः । ४ । ३ । १३४ ।

No. 1195.—[The affix *an* may come] when the meaning is A MODIFICATION or product THEREOF.

चश्मनो विकारे टिसेपः । चश्मनो विकार आशः ।  
आस्मनः । मार्तिकः ।

No. 1196.—“There is ELISION OF THE LAST VOWEL WITH WHAT FOLLOWS IT OR the word आशम “a stone,” WHEN the meaning is A PRODUCT thereof”—(No. 1195). Thus *ātma* “made of stone,” [and then by No. 1195] *bhāstmaṇa* “made of ashes,” *mārttika* “made of earth.”

अथवये च प्राण्योषविद्वद्देभ्यः । ४ । ३ । १३५ ।

चाट्टिकारे । मयूरस्यावयवो विकारो वा मायूरः । मोर्खम् । काढुं भस्म वा । पैप्पलम् ।

No. 1197.—AND [the affix *an* &c., may come] AFTER a word denoting AN ANIMAL, AND a deciduous PLANT, AND a TREE, WHEN the meaning is A PART. By the “and” it is meant that the sense may be also a product—(No. 1195). Thus *māyīra* “being part of a peacock” or “made of a peacock” [—as a fan made of its feathers], *maurva* “of the Sansevieria zeylanica”—the stalk or the ashes,—*paippala* “of the Pipal-tree.”

मयैतयोर्भाषायामभक्षाच्छादनयोः । ४ । ३ । १४३ ।

प्रृतिमारान्मयद्वा स्याट्टिकारावयवयोः । चश्ममयम् । आस्मनम् ।  
चपेत्यादि किम् । मोद्रः सूणः । कार्पालमाच्छादनम् ।

No. 1198.—IN SECULAR LANGUAGE let the affix MAYAT come OPTIONALY after any primitive IN THOSE two meanings—viz. product (No. 1195) and part (No. 1197), WHEN NEITHER FOOD NOR CLOTHING is spoken of. Thus *ātmamaya* or (by No. 1098) *ātma-*

*na* "made of stone." Why do we say "when neither food nor clothing is spoken of"? Witness *maudga* "made of kidney-beans"—as soup—[where the affix is *an*—not *maya*]; and *kārpāsa* "made of cotton"—as clothing.

नित्यं हृष्टशरादिभ्यः । ४ । ३ । १४४ ।

आमयम् ।

No. 1199.—[The affixing of *maya*, which is optional in the case of the words specified in No. 1198, takes place] INvariably AFTER WORDS THAT HAVE VRIDDHI IN THE FIRST SYLLABLE (No. 1158), AND after the words *SARA* "a reed" &c. Thus *dmramaya* "consisting of mango-trees."

गोद्व पुरीषे । ४ । ३ । १४५ ।

गोमयम् ।

No. 1200.—AND [there is the affix *maya*] AFTER the word GO "a cow," IN THE SENSE OF its DUNG. Thus *gomaya* "cow-dung."

गोपयसोर्यत् । ४ । ३ । १६० ।

गव्यम् । पयस्यम् ।

इति प्राग्दीव्यतीयाः ॥

No. 1201.—AFTER the words GO "a cow" AND PAYAS "milk," let there be the affix YAT. Thus *gavya* (No. 31) "being part of a cow," *payasya* "made of milk."

So much for the affixes that convey the meanings referred to under No. 1068.

प्राग्वद्वेष्टक् । ४ । ४ । १ ।

तद्वद्वतीत्यतः प्राक् ठगधिक्रियते ।

No. 1202.—[In each aphorism] from this one FORWARD TO No. 1218, the affix *THAK* bears rule.

तेन दीव्यति खनति जयति जितम् । ४ । ४ । २ ।

अचेदोव्यति खनति जयति जितं धा आक्षिकम् ।

No. 1203.—[Let there be the affix *thak*, No. 1202] when the sense is WHO PLAYS, DIGS, CONQUERS, or IS CONQUERED THEREWITH.

Thus *ātakīka* (No. 1101) "a dicer"—i. e. who plays, conquers, or is conquered, with dice—[and so, from a word signifying an instrument for digging, may be formed what will signify "who digs therewith"].

**संज्ञतम् । ४ । ४ । ३ ।**

**दधा संसृतं दाधिकम् । मारिचिकम् ।**

No. 1204.—[So, too—No. 1202—when the sense is what is composed thereof. Thus *dādhika* "made of curda," *mārichikā* "made of pepper."]

**तरति । ४ । ४ । ५ ।**

**ठहुपेन तरति । पोहुपिकः ।**

No. 1205.—[So, too—No. 1202—] when the sense is WHO crosses therewith. Thus *auhupika* "who crosses by means of a raft."

**चरति । ४ । ४ । ८ ।**

**हस्तिना चरति हास्तिकः । दधा चरति दाधिकः ।**

No. 1206.—[So, too—No. 1202—when the sense is WHO GOES ON by means thereof. Thus *hastika* "who travels by an elephant," *dādhika* "who gets on with [—being fed on—] curda."

**संसृष्टे । ४ । ४ । २२ ।**

**दधा संसृष्टं दाधिकम् ।**

No. 1207.—[So, too—No. 1202—] when the sense is SMEARED therewith. Thus *dādhika* "smearred with curda."

**उच्छ्रति । ४ । ४ । २२ ।**

**बदराष्युल्लति बादरिकः ।**

No. 1208.—[So, too—No. 1202—] when we speak of him WHO GLEANs. Thus *bādarika* "who picks up jujubes."

**रक्षति । ४ । ४ । २३ ।**

**समाव॑ रक्षति चामाजिकः ।**

No. 1209.—[So, too—No. 1202—] when we speak of him WHO AIDS. Thus *sámájika* “who aids an assembly”—as a spectator—[—as the French say—“qui assiste à”].

शब्ददर्दुरं करोति । ४ । ४ । ३४ ।

शब्दं करोति शाब्दिकः । दर्दुरं करोति दार्दुरिकः ।

No. 1210.—[So, too—there is the affix *shat* as directed in No. 1202, after the words *śabda* “sound” and *dardura* “croaking.”] when we speak of WHAT MAKES A SOUND OR A CROAKING. Thus *śabdika* “what makes a sound,” *dárdurika* “what makes a croaking.”

धर्मं चरति । ४ । ४ । ४१ ।

धार्मिकः ।

No. 1211.—[So, too, there is the affix *shat* after the word *dharma* “duty”] when we speak of him WHO PRACTISES duty. Thus *dhármika* “dutiful.”

अधर्मात्मेति अक्षव्यम् । आधर्मिकः ।

No. 1212.—“IT SHOULD BE STATED THAT the affix (No. 211) comes ALSO AFTER the word ADHARMA.” Thus *ādharmika* “undutiful.”

शिल्पम् । ४ । ४ । ५५ ।

मृदगशदनं शिल्पमस्य मार्दिनिकः ।

No. 1213.—[So, too—No. 1202—] when we speak of one whose ART is related thereto. Thus *márdanika* “a drummer”—whose calling is to sound the drum.

प्रहरणम् । ४ । ४ । ५७ ।

चसिः प्रहरणमस्य चासिकः । धानुषकः ।

No. 1214.—[So, too—No. 1202—] when we speak of one whose WEAPON it is. Thus *śikha* “a swordsman,” *dháruvaka* “a bowman.”

शीखम् । ४ । ४ । ५१ ।

चापभक्षणं शीलमस्य चापूषिकः ।

No. 1215.—[So, too—No. 1202—] when we speak of one whose HABIT is related thereto. Thus *āpyūpika* “one whose habit is to eat cakes.”

निष्टटे वसति । ४ । ४ । ७३ ।

नेत्रादिको मिष्टुकः ।

इति ठगधिकारः ॥

No. 1216.—[So, too—No. 1202—*shat* comes after the word *nikata* “neighbouring”] when we speak of one WHO DWELLS NEAR. Thus *nasikātika* “living near”—for example, a beggar.

So much for the rules in which the affix *shat* is understood.

प्रान्धिताद्यत् । ४ । ४ । ७५ ।

तस्मै हितमित्यतः प्राग्यदधिक्रियते ।

No. 1217.—[In each aphorism] from this one FORWARD TO No. 1226, the affix TAT bears rule.

तद्दृष्टिं रथयुगमासङ्गम् । ४ । ४ । ७६ ।

रथं वहति रथः । युग्यः । प्रासङ्गः ।

No. 1218.—[Let there be the affix *yat*—No. 1217—] when we speak of WHAT BEARS IT—the thing borne being A CAR, a YOKE, OR a BREAK. Thus *rathyā* “a carriage-horse,” *yugya* “bearing the yoke,” *prāsaṅgya* “being trained in a break.”

धुरो यदृक्षी । ४ । ४ । ७७ ।

धुर्यः । धोरेयः ।

No. 1219.—AFTER DHUR “a load,” let there be TAT OR PHAK. Thus *dhuryā* or *dhaureyā* (No. 1086) “a beast of burden.”

नौवयोधर्मविषमूलमूलुषसीतातुषाभ्यजायंतुज्यपाय -  
वथानाद्यसमसमितसंमितेय । ४ । ४ । ८१ ।

नाया ताये नायं चलम् । चयसा तुन्यो चयस्यः । चम्पेण प्राप्य  
चर्मम् । चिरेण चयः चियः । मूलेन चालायं मूलयम् । दूःन  
स्मो मूल्यः । सीताया समिति चीत्य देशम् । तुन्या समिति तुन्यम् ।

No. 1220.—[Let *yat* come] AFTER the words NAU “a boat,” VAYAS “age,” DHARMA “merit,” VISHA “poison,” MÚLA “a root” MÚLA “something bought,” SÍTÁ “a furrow,” AND TULÁ “a balance,” when the senses of the derivatives, respectively, are “TO BE CROSSED,” “LIKE,” “ATTAINABLE,” “TO BE PUT TO DEATH,” “TO BE BENT DOWN,” “EQUIVALENT TO,” “MEASURED OUT,” AND “EQUAL-  
LY MEASURED.” Thus *návya* “that can be crossed by a boat—water,” *vayasya* “one of like age,” *dharma* (No. 260) “attainable through merit,” *vishya* “to be put to death by poison,” *múlya* “to be bent down from the root,” *múlya* “the price equivalent to something bought,” *sítya* (No. 260) “measured out by furrows”—a field (ploughed), *tulya* “meted by a balance so as to be equal (to something else).”

**तच्च साधुः । ४।४।६८।**

**सामसु साधुः सामन्यः । कर्मण्यः । शरण्यः ।**

No. 1221.—[Let there be *yat*] when the sense is who is EX-  
CELLENT IN REGARD THERETO. Thus *sámanya* “conversant with  
the Sáma-Veda,” *karmanya* “fit for any act,” *sharaṇya* “good for  
refuge.”

**सभाया यः । ४।४।१०५।**

**सभ्यः ।**

**इति यतोऽवधिः ॥**

No. 1222.—AFTER the word SABHÁ “an assembly,” let there  
be the affix YAT. Thus *sabhyā* (No. 260) “an assessor.”

So much for the application of the affix *yat* (No. 1217).

**प्राक्षीतात् । ५।१।१।**

**तेन क्लीतमित्यतः प्राक्ष छाऽधिक्रियते ।**

No. 1223.—[In each aphorism] from this one FORWARD TO No.  
1231, the affix CHHA bears rule.

**उगवादिभ्यो यत् । ५।१।२।**

उद्गान्तादृष्टिभ्यश्च यत् । छस्यापवादः । शङ्कव्यं दारु ।  
गव्यम् ।

No. 1224.—AFTER what ends in U or ि, AND after the words GO &c., let there be the affix YAT. This debars chha (No. 1223). Thus *āchārya* (No. 1078) "fit for a stake"—wood, *gavya* "suitable for cows."

आभि अभं च । अभ्योऽचः । अभ्यमञ्जनम् ।

No. 1225.—"AND NABHA substituted FOR NĀBHI "the nave of a wheel" (should be mentioned under No. 1224). Thus *nabhya* "suitable for the nave of a wheel"—as the axle, or the grease for greasing it.

तद्वै हितम् । ५ । १ । ५ ।

बत्सेभ्यो हितो बत्सीयो गोथुक् ।

No. 1226.—[Let there be *chhi*] when we speak of what is SUITABLE FOR THAT. Thus *rashya* "who is fit for... (having the charge of) calves"—as a cow-milker.

शरीरावयवाद्यत् । ५ । १ । ६ ।

दन्त्यम् । कण्ठ्यम् । नस्यम् ।

No. 1227.—AFTER a word denoting A PART OF THE BODY, let there be the affix YAT. Thus *dantya* "suitable for the teeth," *kunḍhya* "suitable for the throat," *NASYA* "suitable for the nose."

आत्मन्विश्वजनभोगेत्तरपदात् खः । ५ । १ । ६ ।

No. 1228.—AFTER the words ĀTMAN, VIŚWAJANA, AND after *KEHA* as the FINAL TERM in a compound, let there be the affix KHA.

आत्माभानी खे । ६ । ४ । १ ६८ ।

यतो ले प्रकृत्या स्तः । आत्मने हितमात्मनीगम् । विश्वजनीगम् ।  
मातृमेगीखः ।

इति इयतोः पुर्वोऽवधिः ॥

No. 1229.—These two words ÁTMAN "soul" AND ADHWAN "a road," WHEN the affix KHA follows, remain in their primitive form. Thus átmáná (Nos. 1228 and 1086) "suitable for one's self," viśvajunína "suitable for all men," málribhogína "fit to be possessed by the mother."

Here the extent of the [application of the] affixes *chha* (No. 1223) and *yat* (No. 1217) is completed.

प्राग्वतेष्टज् । ५ । १ । १८ ।

तेन तुल्यमित्यतः प्राक् ठर्जा रोयते ।

No. 1230.—[In each aphorism] from this one FORWARD TO No. 1237, the affix *thañ* bears rule.

तेन द्वीतम् । ५ । १ । ३७ ।

सप्त्य क्रीतं साप्ततिकम् । प्रास्थिकम् ।

No. 1231.—[Let there be the affix *thañ*—No. 1230—] when we speak of what is BOUGHT THEREWITH. Thus *sápatika* (No. 260 and 1101) "bought with seventy," *prásthika* "bought for a *prastha*" [—i. e. for that measure of grain or the like].

तस्येश्वरः । ५ । १ । ४२ ।

सर्वभूमिपृथिवीभ्यामण्डो स्तः । अनुशतिकादीनां च । सर्वभूमे-  
रीश्वरः सार्वभोमः । पार्थिवः ।

No. 1232.—When we speak of THE LORD THEREOF, the affixes *an* and *añ*, respectively, come after the words *surabhámi* "the whole earth," and *prithiví* "the earth." In accordance with No. 1180 [*a vridhī* being the substitute of the vowel in both members of the compound] we have *sárvabhauma* (No. 1232) "the lord of the whole earth," *párvthiva* "a lord of the earth."

पक्षिविंशतिचिंश्चत्वारिंशत्पञ्चाशत्पष्टिसप्तत्यशीति-  
नवतिशतम् । ५ । १ । ५६ ।

एते छठशब्दा निपात्यन्ते ।

No. 1233.—The following words, the sense of which has no relation to their etymology, are anomalous—viz. PÁNKTI "a line,"

VISATI "twenty," TRISATI "thirty," CHATWARIŚATI "forty," PAṄCASHATI "fifty," SHASHTI "sixty," SAPTATI "seventy," ASHTI "eighty," NAVATI "ninety," AND ŚATA "a hundred."

**तदर्पति । ५ । १ । ६३ ।**

श्वेतच्छन्दर्पति श्वेतच्छ्रिकः ।

No. 1234.—[There may be *śhanī*—as in No. 1231] when we speak of one who DESERVES THAT. Thus śvētachchatrika "who deserves a white umbrella."

**दर्ढादिभ्यो यः । ५ । १ । ६४ ।**

श्यो यः । दर्ढमर्हति दर्ढयः । अर्थः । अथः ।

No. 1235.—AFTER the word DANDA "a fine" &c. let there be the affix YA. Thus *dandyā* "deserving to be fined," *arghya* "deserving worship," *vadhyā* "deserving to be killed."

**तेन निष्टिम् । ५ । १ । ७६ ।**

चाहु निष्टिमाद्रिकम् ।

**इति ठबोऽवधिः ॥**

No. 1236.—[There may be *śhanī*—as in No. 1231—] when we speak of what is ACCOMPLISHED BY MEANS THEREOF. Thus *ahni-*  
*ka* "to be accomplished in a day"—(a certain portion of reading).

Thus far is the extent of the affix *śhanī* (No. 1230).

**तेन तुल्यं क्रिया चेदतिः । ५ । १ । ११५ ।**

आत्मणेन तुल्यं आह्मणवदधीते । क्रिया चेत् क्रिम् । गुणतुल्ये मा-  
मूर्त । पुरुषे तुल्यः स्थूलः ।

No. 1237.—Let the affix VATI be added, when we speak of what is LIKE THERETO—PROVIDED [the likeness have reference to] an ACTION. Thus *brahmunavat* (No. 399) *arhite* "he studies like-a Brahman." Why do we say "provided the likeness have reference to an action?" Because this does not apply when the likeness has reference to a quality—thus *putreः ए तुल्यः एकिलः* "large like (i.e. as large as) the son."

तत्र तस्येव । ५ । १ । ११६ ।

मथुरायामिव मथुरावत् मुद्रे प्राकारः । चेष्ट्येष चेत्वन्मेचस्य गावः ।

No. 1238.—[The affix *vati* may be employed—as in No. 1237 when we speak of something as being] LIKE what is TAKEN IN OR THEREOF. Thus *mathurávat* “like that in Mathurá”—speaking of the rampart of Srughna; *chaitravat* “like those of Chaitra”—speaking of Maitra’s cows.

तस्य भावस्त्वतस्तौ । ५ । १ । ११८ ।

प्रकृतिजन्यबोधे प्रकारो भावः । गोर्भाबो गोत्वम् । त्वानं  
क्षीबम् ।

No. 1239.—Let the affixes TWA AND TAL come [after a word denoting anything] when we speak of THE NATURE (or genus) THEREOF. By “nature” we mean that which differences [from knowledge in general] the knowledge produced by [what is denoted by] the primitive. Thus *gotwa* “the nature of a cow” [—this being that which renders special the knowledge produced by the consideration of a cow, or which renders the knowledge different from the knowledge produced by the consideration of anything else than a cow]. What ends in *twa* is neuter.

आ च त्वात् । ५ । १ । १२० ।

ब्रह्मणस्त्व इत्यतः प्राक् त्वतलावधिक्रियेते । अणवादेः सह  
समावेशार्थमिदम् । चकारो नज्ञानभ्यामपि समावेशार्थः । स्त्रिया  
भावः स्त्रेणम् । स्त्रीत्वम् । स्त्रीता । पौंस्त्रम् । पुंस्त्वम् । पुंस्ता ।

No. 1240.—AND [in each aphorism] from this one forward AS FAR AS the aphorism V. I. 136, the affixes TWA and tal bear rule. This rule is intended to secure admission [for these two affixes] notwithstanding bars [in the shape of subsequent aphorisms directing the employment of other affixes]. The word “and” [in the aphorism] is intended to secure their admission notwithstanding the affixes *nan* and *enān* [see No. 1079]. Thus “the nature of a female” may be expressed by either *struina* (No. 1076 or *strīna*, or *strītā*, and “the nature of a male” by *pauisena*, or *pūsiṣṭa*, or *pūsiṣṭā*.

पृथ्वादिभ्य इमनिष्वा । ५ । १ । १२२ ।

वायचनमणादिसमावेशार्थम् ।

No. 1241.—AFTER the words PRITHU "large" &c., there is OPTIONALY the affix IMANICK. The expression "optionally" is employed with the intention of securing admission for the affixes etc. &c.

र चतो इखादेखीषः । ह । ४ । १६१ ।

क्षुमेयस्तु ।

No. 1242.—Let RA be the substitute OF RI, PRECEDED BY A CONSONANT AND NOT LONG BY POSITION (No. 483).

टे: । ह । ४ । १५५ ।

टेस्तो इखेमेयस्तु । पृथुमृदुभृशकृण्डुठपरिष्ठानामेष रत्वम् ।  
पृथेष्मावः प्रथिमा । पार्थेष्म । प्रदिमा । मार्देष्म ।

No. 1243.—Let there be elision OF THE LAST- VOWEL WITH WHAT FOLLOWS IT, when the affixes ishshun (No. 1306), iman (No. 1241) and syasun (No. 1310) follow. The change to ra (directed by No. 1242) belongs only to the words prithu "large," mridu "soft," bhriśa "much," kṛīśa "thin," drīśha "strong," and parivrittha "a superior." Thus prathiman (Nos. 1241 and 1243) or parthava "greatness," mradiman or mārdava "softness."

बर्द्धादिभ्यः ष्वज्ञच । ५ । १ । १२३ ।

चादिमनिष्व । शोक्ष्यम् । शुक्ष्मिमा । दाक्ष्यम् । द्रुक्ष्मिमा ।

No. 1244.—AND the affix SHAYĀN may come AFTER words denoting COLOURS, AND after the words DRIPHA "strong" &c. By the "and" it is meant that the affix imanick (No. 1241) may be employed. Thus saubhya or subliman "whiteness," dārshya or drashman (No. 1242) "firmness."

गुल्मवचनप्राङ्गणादिभ्यः कर्मणि च । ५ । १ । १२४ ।

चाह्वावे । चहस्य भावः कर्म वा चाह्वम् । मोऽवम् । चाह्वस्यम् ।  
चाकृतिग्नेऽयम् ।

No. 1245.—AND WHEN ACTIONS ARE SPOKEN OF [*shyāmī* may come] AFTER words EXPRESSIVE OF QUALITIES, AND after the words BRĀHMANA &c. By the "and" it is meant that this affix may be employed when the *nature* (No. 1239) is spoken of. Thus *jādya* or *maudhyā* "the nature or the conduct of an idiot," *brāhmaṇya* "the nature or the conduct of a Brāhman." This class of words ("brāhmaṇa &c.") is one the fact of a word's belonging to which is known only from the forms [met with in writers of authority—see No. 53].

सख्युर्यः । ५ । १ । १ । २६ ।  
सख्यम् ।

No. 1246.—AFTER the word SAKHI "a friend" there may be the affix Y. Thus *sukhya* "friendship."

कपिन्नात्योर्धव् । ५ । १ । १२७ ।  
कापेयम् । ज्ञातेयम् ।

No. 1247.—AFTER the words KAPI "a monkey" AND JNĀTI "a kinsman" there may be the affix DHAK. Thus *kāpeya* (No. 1086 and 1073) "the nature or conduct of a monkey," *jñātacya* "affinity."

पत्यन्तपुरोहितादिभ्यो यक् । ५ । १ । १२८ ।  
सैनापत्यम् । पौरोहित्यम् ।  
इति नव्यस्त्रोरधिकारः ॥

No. 1248.—AFTER words ENDING IN PATI, AND after the word PUROHITA "a priest" &c., there may be the affix YAK. Thus *saināpatya* "the duty of a general," *paurohitya* "the office of a priest."

So much for the province of the affixes *nañ* and *snāñ* (No. 1077).

धान्यानां भवने क्षेचे खञ् । ५ । २ । १ ।  
मुद्रानां भवनं क्षेचं मोदीनम् ।

No. 1249.—WHEN we speak of a PLACE FOR GRAIN, OR a FIELD of it, there may be the affix KHAÑ. Thus *maudgīna* (No. 1086)

"fit for kidney-beans"—meaning a place for storing them or field for growing them.

द्रीष्टिशाल्योर्धक् । ५ । २ । २ ।

व्येयम् । शालेयम् ।

No. 1250.—(In the senses specified in No. 1249) the affix DHAK may come after the words VRISHI AND SÁLI "rice." Thus vrashoya or báloyu "fit for rice"—a field.

दैवं वीनं संधायाम् । ५ । २ । २३ ।

नवनीते निषतितोऽयम् ।

No. 1251.—The word HAIYANGAVÍNA—an APPELLATIVE signifying "fresh butter"—is anomalous.

तदस्य संधातं तारकादिभ्य इतच् । ५ । २ । ३६ ।

तारकाः संधाता अस्य तारकितं ममः । परिकृतः । आकृति-  
गणोऽयम् ।

No. 1252.—The affix ITACH may come AFTER the words TÁRAKA "a star" &c., when we speak of THAT WHEREOF THIS IS OBSERVED. Thus tárakita "starry"—[speaking of the sky, the stars of which are observed], puṇḍita "learned"—[in whom paṇḍu learning" is observed].

This class of words ("táraka &c.") is one the fact of a word's belonging to which is known only from the forms [met with in writers of authority—see No. 53].

प्रमाणे द्वयसज्जद्घञ्माचचः । ५ । २ । ३७ ।

छहु प्रमाणमस्य छरुद्वयस्म् । छरुदघ्नम् । छरुमाचम् ।

No. 1253.—When we speak of something as being of a certain MEASURE, the affixes DWAYABACH, DAGHNACH AND MÁTRACH [may come after that to which we remark its equality]. Thus śrudwayasa, or śrudagña, or śrumátra, "as high as the thigh."

यतदेतेभ्यः परिमाणे वतुप । ५ । २ । ३८ ।

यत् परिमाणमस्य यावान् । तावान् । एतावान् ।

No. 1254.—WHEN we speak of MEASURE, let the affix VATUP come AFTER the pronouns YAD, TAD, AND ETAD. Thus *yévat* (No. 377) “as much as”—(i. e. “the measure thereof being that which”), *távat* “so much,” *etávat* “thus much.”

संख्याया अवयवे तयप् । ५ । २ । ४२ ।  
पञ्चावयवा अस्य पञ्चतयम् ।

No. 1255.—The affix TAYAP may come AFTER a NUMERAL WHEN [we speak of something as having that number of] PARTS. Thus *panchataya* “having five parts.”

द्विचिभ्यां तयस्यायज्ञा । ५ । २ । ४३ ।  
द्वयम् । द्वितयम् । चयम् । चितयम् ।

No. 1256.—The affix AVACH is OPTIONALLY the substitute of TAYA (No. 1255) AFTER DWI “two” and TRI “three.” Thus *dwaya* or *dwitaya* “a couple,” *traya* or *tritaya* “a triad.”

उभादुदात्तो नित्यम् । ५ । २ । ४४ ।  
उभयम् ।

No. 1257.—AFTER the word UBHA “both,” the affix ayach, ACUTELY ACCENTED, shall ALWAYS be employed (and never tayap—No. 1256). Thus *ubhaya* “the set of both.”

तस्य पूरणे डट् । ५ । २ । ४८ ।  
एकादशानां पूरणः एकादशः ।

No. 1258.—Let DAT be the affix WHEN we speak of the COMPLETER THEREOF. Thus *ekádaśa* “the eleventh”—(i. e. the one which, added to ten, completes the eleven).

नान्तादसंख्यादेर्मद् । ५ । २ । ४९ ।  
महागमः । पञ्चानां पूरणः पञ्चमः । नान्तात् क्रिम् । विशः ।

No. 1259.—Let MAT be the augment [of the affix dat—No. 1258—] AFTER WHAT numeral ENDS WITH the letter N AND IS NOT PRECEDED BY another NUMERAL [i. e. not being at the end of

a compound numeral such as *trayodasa* "thirteen". Thus *panchama* "the fifth" [the completer of the five]. Why do we say "ends with the letter न?" Witness *vिंशा* (No. 1260) "the twentieth."

**ति विंशतेर्दिति । ६ । ४ । १४२ ।**

विंशतेर्भेस्य तिष्ठस्य लोणे डिति परे । विंशः । असंख्यादे:  
क्षिम् । एकादशः ।

No. 1260.—Let there be elision of the syllable TI of the word *vिंशति* "twenty," being a *bha* (No. 185), WHEN AN AFFIX WITH AN INDICATORY P FOLLOWS. Thus *vिंशा* (No. 1258) "the twentieth." Why do we say (in No. 1259) "not preceded by another numeral?" Witness *ekādasha* "the eleventh"—[from *ekādasa* "eleven"].

**षट्कृतिकृतिपयचतुरां शुक् । ५ । २ । ५१ ।**

उटि । बग्णां पूरणः पृष्ठः । कृतिथः । कृतिपयश्चस्यात् शब्द  
उट । कृतिपयथः । चतुर्थः ।

No. 1261.—When *daś* (No. 1258) follows, let THUK be the augment OF THE WORDS SHASH "six," KATI "how many?", KATIPAYA "several," AND CHATUR "four." Thus *shashihā* "the sixth" [the completer of the six—]; *kutitha* "the which in order?" i. e. the first, second, or what?] The word *katipayā* [though not a numeral and hence not falling under No. 1258] takes the affix *daś* in consequence of this rule [which directs that this affix following that word shall receive an augment]. Thus *katipayatha* "the one in order after several"—[i. e. the one in order after the second, third, or the like indefinitely—]; *chaturtha* "the fourth."

**द्वेष्टीयः । ५ । २ । ५४ ।**

द्वेष्टपवादः । द्वयोः पूरणो द्वितीयः ।

No. 1262.—AFTER THE WORD DWI "two" let the affix be TİYA. This debars *daś* (No. 1258). Thus *dwitiya* "the second"—that which completes the two.

**ये संप्रसारणं च । ५ । २ । ५५ ।**

तृतीयः ।

No. 1263.—AND AFTER the word TRI “three” [let there be *tīya*—No. 1254—] AND let a VOWEL be substituted for the semi-vowel—[i. e. let there be the vowel *ri* in the room of the *r*]. Thus *tritīya* (No. 283) “the third.”

श्रोचियस्तद्वाऽधीते । ५ । २ । ८४ ।

श्रोचियः । वेत्यनुवृत्तेश्चान्दसः ।

No. 1264.—The word ŚROTРИYAX is anomalously employed to denote one WHO HAS STUDIED THE CHHANDAS—i. e. the Scriptures. Thus (the final *n* being indicatory) śrotriya “a Brāhmaṇ learned in the Vedas.” As the word “optionally” is supplied [from V. 2. 77.] we may also have *chhāndasa* in the same sense.

पूर्वादिनः । ५ । २ । ८६ ।

पूर्वं ज्ञातमनेन पूर्वी ।

No. 1265.—The affix INI may come AFTER the word PŪRVA “former,” when we speak of one by whom something was formerly known (or the like). Thus *pūrvin* “by whom something was formerly known (or the like).”

सपूर्वाच । ५ । २ । ८७ ।

कृतपूर्वी ।

No. 1266.—AND [the affix *ini*—No. 1265—] may come AFTER the word PŪRVA WITH some [related word prefixed]. Thus *kṛitapūrvin* “who formerly made.”

इष्टादिभ्यश्च । ५ । २ । ८८ ।

इष्टमनेन इष्टी । अथीती ।

No. 1267.—AND [the affix *ini*—No. 1265—] may come AFTER the words ISHTA “wished” &c. Thus *ishtin* “who wished,” *adhitin* “who studied.”

तदस्यास्यस्मिन्निति मतुप् । ५ । २ । ८९ ।

गावोऽस्यास्मिन् वा सन्ति गोमान् ।

No. 1268.—The affix MATUP may come after a word denoting anything, when we speak of one WHOSE IT IS, or IN WHOM IT IS. Thus *gomat* “who has cows” [as a man], or “in which there are cows” [as a pasture].

तर्हा मत्वये । १।४।१८।

तान्तसन्तो भसंज्ञो स्तो मत्वये प्रत्यये । संग्रहारणम् । विदुप्प्लान्।

No. 1269.—Words ENDING IN T AND words ending in S are called *bha*, WHEN AN AFFIX WITH FORCE OF MATUP (No. 1268) FOLLOWS. [Thus, in the example following, by No. 382, which applies, in virtue of the word's being a *bha*], A VOWEL IS SUBSTITUTED FOR THE SEMI-VOWEL [OF THE WORD *vidwas* “a sage”] AND WE HAVE *vidushmat* “where there are sages.”

गुणवद्यनेभ्यो मतुषो लुगिष्ठः । शुक्रो गुणोऽस्यासीति शुक्रः  
षटः । कृष्णः ।

No. 1270.—“THE ELISION (*tuk*) OF MATUP IS WISHED [BY PATAṄJALI] AFTER WORDS DENOTING QUALITIES [WHEN WE SPEAK OF ONE WHO POSSESSES THE QUALITY].” Thus *tukla* “in which there is the quality of white”—as (white) cloth, *kṛishṇa* “in which there is the quality of black.”

प्राणिस्थादातो खञ्ज्यतरस्याम् । ५।२।६६।

शूद्रालः । शूद्रावान् । प्राणिस्थात् किम् । शिखावान् दीपः ।  
प्राण्यङ्गादेव । नेत्र । मेधावान् ।

No. 1271.—The affix LACH [WITH THE FORCE OF *matup*—No. 1268—] MAY OPTIONALLY COME AFTER A WORD ENDING IN LONG Ā AND DENOTING SOMETHING THAT EXISTS (AS A MEMBER THEREOF) IN A LIVING BEING. Thus *chūḍāla* OR *chūḍāvrat* (No. 1245) “crested.” Why do we say “that exists in a living being”? Witness *sikhavat* “crested”—when it means “a lamp” [WITH ITS CREST OF FLAME]. AS THE AFFIX *lach* CAN BE EMPLOYED ONLY AFTER WHAT DENOTES “A MEMBER OR LIMB” OF A LIVING BEING, IT CANNOT BE EMPLOYED IN THE FOLLOWING CASE—viz.—*medhāvat* “possessing intelligence.”

सोमादिपामादिपिच्छादिभ्यः श्वनेत्तरः । ५।२।१००।

लोमादिभ्यः शः । लोमशः । लोमवान् । पामादिभ्यो नः । पामनः ।

No. 1272.—AFTER the words LOMAN "hair of the body" &c., PÁMAN "cutaneous eruption" &c., AND PICHCHHÁ "rice-water" &c., there may be the affixes ŠA, AN, AND ILACH. Thus—the affix ŠA being placed after loman &c., we may have *lomaki* (No. 200) or (by No. 1268) *lomavat* "hairy;" and the affix na being placed after páman &c., we may have *pámanu* "scabby."

अङ्गात् कल्याणे । अङ्गना ।

No. 1273—" [And the affix na—No. 1272—may come] AFTER the word ÁNGA 'the body,'—WHEN we speak of those whose persons are BEAUTIFUL." Thus *ánganá* (No. 1341) "a woman."

लक्ष्म्या अस्तु । लक्ष्मणः । पिच्छादिभ्य इलच् । पिच्छतः ।  
पिच्छवान् ।

No. 1274.—"Short A may be the substitute of the word LAKSHMI 'prosperity,' AND [there is the affix na]." Thus *lakshmi* "prosperous."

The affix *ilach* [as stated in No. 1272] being optional after *pichchhá* &c., we may have *pichchhila* or *pichchhavat* "broth of rice-water."

दन्त उन्नत उरच् । ५ । २ । १०६ ।

उन्नता दन्ता अस्य दन्तुरः ।

No. 1275.—The affix URACH may come AFTER the word DANTA "a tooth," WHEN PROMINENT teeth are connotated. Thus *dantura* "who possesses prominent teeth."

केशाद्वयतरस्याम् । ५ । २ । १०६ ।

केशवः । केशवान् ।

No. 1276.—AFTER the word KESA "hair" the affix VA may OPTIONALLY come. Thus *kesava* or *kesavat* "possessing [a fine head of] hair."

अन्येभ्योऽपि दृश्यते । मणिवः ।

No. 1277.—“[This affix—va—No. 1276]—IS SEEN AFTER OTHER WORDS ALSO.” Thus *maniva* “possessing a gem”—[one of the serpents of Pātāla].

अर्जुनो लेपस्त्रै । अर्णवः ।

No. 1278.—“[The affix va—No. 1276—may come] AFTER the word ARMAS ‘water,’ AND then there is ELISION of the final a.” Thus *arnava* “the ocean.”

ध्यत इनिठनौ । ५ । २ । ११५ ।

दरख्टी । दरिष्टकः ।

No. 1279.—AFTER words ending in short A there may be the affixes IN AND THAN [with the force of matup—No. 1268—]. Thus *dāngin* or *dāngika* (No. 1101) “having a staff.”

ब्रीद्यादिभ्यश्च । ५ । २ । ११६ ।

ब्रीदी । ब्रीदिकः ।

No. 1280.—AND [the affixes mentioned in No. 1279 may come] AFTER the words VRISHI “rice” &c. Thus *vrishin* or *vrishika* “having or bearing rice.”

अस्यायामेधाद्यधो विनिः । ५ । २ । १२१ ।

यशस्वी । यशस्वान् । मायावी । मेधावी । स्मृती ।

No. 1281.—AFTER words ending in AS, AND after MĀYĀ “illusion,” AND MEDHĀ “intelligence,” AND SRAJ “a garland,” there may be the affix VINL. Thus *yataswin* or *yatasnoat* (No. 1268) “famous,” *māyāvin* “illusory,” *medhāvin* “intelligent,” *srajan* “wearing a garland.”

वापो मिनिः । ५ । २ । १२४ ।

वास्त्री ।

No. 1282.—AFTER the word VĀCH “speech” there may be the affix VIDNL. Thus *vāgmin* (No. 333) “eloquent.”

अर्जु आदिभ्योऽस्त्र । ५ । २ । १२७ ।

अर्जुः । आदूतिम्योऽयस् ।

## इति मत्वर्थीयाः ॥

No. 1283.—AFTER the words ARŚAS “piles” &c., there may be the affix ACH. Thus arśasa “afflicted with piles.” This is a class of words, the words belonging to which are known only by their forms—(No. 53).

So much for the affixes which have the same force as तक्ष—(No. 1268).

**प्रामिदशो विभक्तिः । ५ । ३ । १ ।**

दिक्षुशब्देभ्य इत्यतः प्रामव्यमाणाः प्रत्यया विभक्तिसंचाः सुः ।  
। अथ स्वार्थिकाः ।

No. 1284.—Let the affixes that are spoken of from this aphorism FORWARD as FAR AS V. 3. 27. be called VIBHAKTL.

The affixes spoken of henceforward leave to the words their own denotation [—see No. 1287.—The rule No. 1067, the affixes superintended by which produce epithets connoting the sense of the primitive and denoting something else, extends no further than this].

**द्विंसर्वनामवहुभ्योऽद्व्यादिभ्यः । ५ । ३ । २ ।**

किमः सर्वनाम्नो बहुशब्दाच्चेति प्रामिदशोऽधिक्रियते ।

No. 1285.—[The affixes mentioned under No. 1284 are to come] AFTER the word KIM “what?” AND after a PRONOMINAL, AND BAHU “much.” but NOT AFTER THOSE [of the pronominals—No. 170—] OF WHICH THE FIRST IS DWI “two” [kim—which is among these—having been already specified]. This set of provisions exercises an influence on each rule as far as V. 3. 27.

**पञ्चम्यास्तसिल् । ५ । ३ । ७ ।**

एञ्जम्यन्तेभ्यः किमादिभ्यस्तसिल् वा स्यात् ।

No. 1286.—AFTER the words kim &c. (No. 1285) in THE FIVE CASE let there be optionally the affix TASIL.

**कु तिह्वाः । ७ । २ । १०४ ।**

क्षिमः कुस्तादो हादो च विभत्ते । कुतः । कस्तात् ।

No. 1287.—The substitute of *kim* “what?” is *KU*, WHEN a *vibhakti* (No. 1284) beginning with the letter *T* [called *ti*, in the aphorism, for the sake of pronunciation] OR A FOLLOWER. Thus *kutah* (No. 1286) “from what?” or “whence?”

इदम् इश् । ५ । ३ । ३ ।

प्राप्तिशीये । इतः ।

No. 1288.—The substitute OF *IDAM* “this” is *IA*, when one of the affixes specified under No. 1284 follows. Thus *itah* (No. 1286) “from this” or “hence.”

एतदोऽन् । ५ । ३ । ५ ।

प्राप्तिशीये । अनेकालत्यात् सर्वोदेशः । अतः । अमुतः । यतः ।  
ततः । अतुतः । ग्रादेस्तु । द्वाप्याम् ।

No. 1289.—The substitute OF *ETAD* “this,” when one of the affixes specified under No. 1284 follows, is *AN*. As it consists of more than one letter, this substitute takes the place of the whole term (No. 58). Thus *atah* (No. 1286 and 200) “from this” or “hence,” [and, as further applications of No. 1286, we have] *amutah* (No. 386) “hence,” *yatah* “whence,” *tulah* “thence,” *bahutah* “from many,”—but as, after *divi dva.* (No. 1285), the affix is not allowable, we can express “from the two, only by *dvi dhyām*.

पर्यभिभ्यां च । ५ । ३ । ६ ।

तपिल् । परितः । सर्वत इत्यर्थः । अभितः । उभयत इत्यर्थः ।

No. 1290.—AND the affix *tañil* may come AFTER THE TWO words *PARI* “around” AND *ABHI* “against.” Thus *paritah*—meaning “all round,” and *abhitah*—meaning “on both sides.”

सप्तम्यास्तव् । ५ । ३ । १० ।

कुर । यत । अतुर ।

No. 1291.—AFTER (the words *kim* &c.,—No. 1285—*ia*) THE SEVENTH CASE let there be optionally the affix *TRAL*. Thus *kutra* (No. 1287) “in what?” or “where?”; *yatra* (No. 213 and 300, “where,” *bahutra* “in many places.”

इदमो हः । ५ । ३ । ११ ।

क्लोऽपवादः । हह ।

No. 1292.—AFTER *IDAM* “this” (in the 7th case) let there be the affix *HA*. This debars *tral* (No. 1290). Thus *ika* (No. 1285, “here.”

किमोऽत् । ५ । ३ । १२ ।

वा स्यात् ।

No. 1293.—AFTER *KIM* “what?” [in the 7th case] let there be *optionally UT*.

शाति । ७ । २ । १०५ ।

किमः । क्व । कुरु ।

No. 1294.—The substitute of *kim* “what?” WHEN the affix *AT* (No. 1292) FOLLOWS, is *KWA*. Thus *kwa*, in the same sense as *kutra* (No. 1291), “where?”

इतराभ्योऽपि हश्यन्ते । ५ । ३ । १४ ।

एञ्जमीस्मीतरविभत्यन्तादपि तसिलादयो दृश्यन्ते । दृश्यिण-  
णाद्वयदादियोग एव । स भवान् । ततो भवान् । तर्व भवान् । ततो  
भवन्तम् । तर्व भवन्तम् । एवं दीर्घायुः । देवानां प्रियः । चायुप्पमन् ।

No. 1295.—THESE affixes *tasi* (No. 1286) &c., ARE seen coming AFTER *kim* &c. (No. 1285) ending with OTHER case-affixes ALSO besides the 5th (No. 1286) and 7th (No. 1291). By the employment of the expression “are seen” it is hinted that this may take place [not on every occasion, but] only when in juxtaposition with such a word as *bhavut* “your Honour.” Thus, employed in the same sense as *sa bhaván* “your Honour,” we see *tato bhava* and *tatra bhava*; and, in the 2d case, *tato bhavantam* and *tatra bhavantam*. So too [when the word in juxtaposition is] *dīryahyeyas*

"long-lived," *devánám priya* "dear to the gods," or *āyushmat*  
"long-lived."

सर्वैव्यान्यकिंयतदः काले दा । ५ । ३ । १५ ।

स्थानेभ्यः कालाद्य दा स्यात् ।

No. 1296.—Let D.Í. come AFTER SARVA "all," EKA "one," ANYA "other," KIM "what?" TAD "which," AND TAD "that," in the 7th case, when we speak of TIME.

सर्वस्य सोऽन्यतरस्यां दि । ५ । ३ । ६ ।

दादो प्राप्तिशीये सर्वम्य सो वा । सर्वस्मिन् काले सदा । सर्व-  
दा । अन्यदा । एदा । यदा । तदा । काले किम् । सर्वच देशे ।

No. 1297.—The substitute, OPTIONALY, OF SARVA "all," is *aa*, WHEN an affix, of those specified under No. 1284, beginning with the letter D, follows. Thus *aavá* (No. 1296) or *aavatá* "at every time" or "always," *anyadda* "at another time," *kadda* "when?" *yadá* "when," *tadá* "then." Why "when we speak of time" (No. 1296)? Witness *aavatru* [where, although the case is the 7th, the affix is not *da*, because the sense is] "in every place" or "everywhere."

इदमो हित्त । ५ । ३ । ६ ।

स्थानात् ।

No. 1298.—AFTER IDAM "this," in the 7th case, let there be the affix BHIL.

शतेतौ रथोः । ५ । ३ । ४ ।

इदम शत इत शतो स्तो रेषादो अस्तारादो च प्राप्तिशीये परे ।  
स्मिन् काले शतहि । काले किम् । इह देशे ।

No. 1299.—Of *idam* "this" [when we speak of time] the substitutes are the two ETA AND IT, WHICH an affix, of those specified under No. 1284, beginning with the letter R OR beginning with the letter TH, respectively, follows. Thus *sharki* "at this time." Why "when we speak of time?" Witness *isha* [formed by No. 1292 when we mean] "in this place" or "here."

अनद्यतने र्हिलन्यतरस्याम् । ५ । ३ । २१ ।  
कहि । कदा । यहि । यदा । तहि । तदा ।

No. 1300.—WHEN we speak of time NOT OF THE CURRENT DAY, the affix *RHIL* may be employed OPTIONALY. Thus *karki* (Nos. 297 and 260) or *kudá* (No. 1296) "when?" *yarki* or *yadá* "when," *turki* or *tudá* "then."

एतदः । ५ । ३ । ५ ।

एत इत् एतो स्तो रेफादो थादो च प्राग्दिशीये । एतस्मिन् जले  
एतहि ।

No. 1301.—OF ETAD "this," [when we speak of time], the substitutes are the two *eta* and *it*, when an affix, of those specified under No. 1284, beginning with the letter *r* or with the letter *th*, respectively, follows. Thus *eturhi* "at this time."

प्रकारवचने थाल् । ५ । ३ । २३ ।

प्रकारवृत्तिभ्यः किमादिभ्यस्थाल् । तेन प्रकारेण तथा ।

No. 1302.—The affix *THÁL* may come after the words *ha* &c., (No. 1285) WHEN WE SPEAK OF A KIND, or manner, of being. Thus *tathá* "so," "in that manner."

इदमस्थमुः । ५ । ३ । २४ ।

थालोऽपवादः ।

No. 1303.—AFTER the word IDAM "this" let there be the affix THAMU. This bebars *thál* (No. 1302).

एतदोऽपि वाच्यः । अनेन एतेन प्रकारेण वा इत्थम् ।

No. 1304.—"IT [viz., *thamu*—No. 1303] SHOULD BE STATED TO COME AFTER ETAD 'this' ALSO." Thus *itham* (Nos. 1299 and 1301) "thus," "in this manner."

किमस्थ । ५ । ३ । २५ ।

केन प्रकारेण कथम् ।

इति प्राग्दिशीयाः ।

No. 1305.—AND AFTER KIM “what?” [the affix *thamu*—No. 1303—may come. Thus *kutham* (No. 297) “how?” “in what manner?”

So much for the affixes specified under No. 1284.

**अतिशायने तमविष्टनौ । ५ । ३ । ५५ ।**

**अतिशयविष्टुर्थष्टुतः स्वार्थ यतो स्तः । अयमेषामतिशयेनाद्य आकृतमः । सधुतमः । सधिष्ठः ।**

No. 1306.—These two affixes, THMAP AND ISHTHAN, come after a word, the word retaining its denotation, WHEN the sense is differenced by EXCESS. Thus *ādhyuktumu* “the richest”—“he who—of these—is wealthy *var'* *īkṣhva* or *pur* excellence;” *laghutama* or *laghishtha* (No. 1243) “the lightest.”

**तिढ्ण्व । ५ । ३ । ५६ ।**

**तिढ्णतादतिशये योत्ये तम् स्यात् ।**

No. 1307.—AND AFTER what ends with a TENSE AFFIX, when excess is to be connoted, let there be the affix *tamap* (No. 1306).

**तरसमपौ षः । १ । १ । २२ ।**

No. 1308.—Let the two affixes [of the comparative and the superlative degree, viz.] TARAP AND TAMAP be called CHA.

**द्विमेणिढ्ण्वययादाम्बद्व्यप्रकर्षे । ५ । ४ । ११ ।**

**द्विम यदन्तात् तिढ्णेऽव्ययात् यो द्वस्तदन्तादामुः स्यात् तु द्व्यप्रकर्षे । द्वितमाम् । एषतितमाम् । उच्चेत्तमाम् । द्व्यप्रकर्षे तु । उच्चेत्तमस्तहः ।**

No. 1309.—AFTER KIM “what?,” AND WHAT ENDS WITH THE letter E OR with a TENSE-AFFIX, AND after an INDECLINABLE, let there be AMU AFTER an AFFIX OF the comparative or superlative DEGREE—but NOT IF THE EXCESS BELONGS TO A SUBSTANCE. Thus *kintamám* “how excessively [it rains—or the like]!” *pachatitamám* “he cooks surprisingly,” *uchchaitamám* “most loftily or loudly.” But when the excess belongs [not to an action &c., but] to a substance—*uchchaitamas turuk* “a most lofty tree.”

द्विवचनविभज्योपपदे तरवीयसुनौ । ५ । ३ । ५७ ।

द्वयोरेकस्यातिशये विभक्तव्ये चोपपदे सुप्रिहन्तादेतो स्तः । पूर्व-  
योरपवादः । अयमनयोरतिशयेन लघुर्लघुतरः । लघीयान् ।  
उदीच्याः प्राच्येभ्यः पटुतराः । पटीयांसः ।

No. 1310.—These two affixes TARAP AND SYASUN come after what ends with a case-affix or a tense-affix, WHEN THE TERM IS CONSTRUCTION with it is a DUAL, and there is excess in the one out of the two, AND WHEN [to mark excess] the term in construction is CONTRASTED [by the affix of the fifth case with the sense of "than," —II. 3. 42]. This debars the two former affixes (No. 1306). Thus laghutara or laghiyas "the lighter—[the one of the two that is light *par excellence*]"; and so too when we speak of the Northernns as being "more clever" prāchyebhyah "than the Easterns."

प्रशस्यस्य श्रः । ५ । ३ । ६० ।

इष्टेयसोः परतः ।

No. 1311.—Of the word PRASASYA "excellent" let ŚRA be the substitute when ishīhan (No. 1306) and syasun (No. 1310) follow.

प्रशत्येकाच् । ६ । ४ । १६३ ।

हृग्रादावेकाच् प्रकृत्या स्यात् । श्रेष्ठः । श्रेयान् ।

No. 1312.—Let a word WITH A SINGLE VOWEL remain in its ORIGINAL FORM when the affix ishīhan or the like (No. 1311) follows. Thus śreshṭha "most excellent," śreyas "more excellent"

ज्य च । ५ । ३ । ६१ ।

प्रशस्यस्य ज्यादेय इष्टेयसोः । ज्येष्ठः ।

No. 1313.—AND JYĀ may be the substitute of the word prasasya (No. 1311) when the affixes ishīhan and syasun follow. Thus jyeshṭha "the most excellent."

ज्यादादीयसः । ६ । ४ । १६० ।

ज्यादेः परस्य । ज्यायान् ।

No. 1314.—Let long Á be the substitute OF the affix syasun coming AFTER jyá (No. 1313). By No. 88 the substitute takes the place of the first letter only. Thus jyáyas "more excellent."

वहोर्णापो भू च वहोः । ह । ४ । १५८ ।

वहोः परयोरिमेयसोलोपः स्याद्बहोर्ष्व भूरादेयः । भूमा ।

No. 1315.—Let there be elision of ima (No. 1241) and syasun (No. 1310) coming AFTER the word BAHU "much," AND let BHÚ be the substitute OF BAHU. Thus bhúman "multeity."

इष्टस्य विद् च । ह । ४ । १५९ ।

वहोः परस्य इष्टस्य लोपः स्याद्विडागमर्ष्व । भूयिषुः ।

No. 1316.—Let there be elision OF (the first letter of) ISHTAM (No. 1306) coming after the word bahu "much," AND let there be the augment YIT. Thus bhúyish̄ha "most."

विभूतोरुक् । ५ । ३ । १५५ ।

च्छुष्यस्ते । अतिशयेन सम्भवी । सचिष्टुः । सबीयान् । अतिशयेन त्वम्बान् । त्वचिष्टुः । त्वचीयान् ।

No. 1317.—Let there be ELISION OF VIN (No. 1281) and MATU (No. 1268) when ikeh̄han (No. 1306) and syasun (No. 1310) follow. Thus [from oragwin "garlanded"] orajish̄hu "most profusely decorated with garlands," orajyās "more profusely decorated with garlands," twachish̄ha "having abundant skin or bark," twachsyas "having more skin."

ईषदसमाज्ञा वालपद्यदेशीयरः । ५ । ३ । १७१ ।

ईवद्गन्ते विद्वान् । विद्वत्कर्त्त्वः । विद्वद्वेश्यः । विद्वद्वेशीयः । पश्चिमस्यम् ।

No. 1318.—The three affixes, KALPA, DESYA, AND DESÝAR, may be employed WHEN there is a SLIGHT INCOMPLETENESS. Thus vidwoatkalpa "who is somewhat less than a learned man"—"an inferior scholar,"—and, in the same sense, vidwaddesya and vidwaddesýar. [So too with a verb]—pachulikalpam "he cooks incompletely" or "he does not finish cooking."

विभाषा सुपो बहुच् पुरस्तात् तु । ५ । ३ । ६८ ।

इष्टदूनः पटुः । बहुपटुः । पटुकल्पः । सुपः क्लिम् । पचति-  
कल्पम् ।

No. 1319. OPTIONALY BAHUCH [in the sense specified in No. 1318] may come AFTER what ends with a CASE-AFFIX—BUT [instead of AFTER, let it stand] BEFORE. Thus *bahupati* or *pachikalpa* “almost clever”—“clever minus a little.” Why do we say “after what ends with a case-affix?” Because, with a verb, we can have only such a form as *pachatikalpam*—see No. 1318.

प्रागिवात् कः । ५ । ३ । ७० ।

इवे प्रतिकृतावित्यतः प्राक् काधिकारः ।

No. 1320.—[In each aphorism] from this one FORWARD AS FAR AS No. 1326, there is the influence of the affix KA.

अव्ययसर्वनामामकच् प्राक् टेः । ५ । ३ । ७१ ।

कापवादः ।

No. 1321.—Let AKACH come BEFORE THE LAST VOWEL WITH WHAT FOLLOWS IT OF INDECLINABLES AND PRONOMINALS. This debars *ka* (No. 1320).

अज्ञाते । ५ । ३ । ७३ ।

कस्यायमश्वोऽश्वकः । उच्चकैः । नीचकैः । सर्वकैः ।

No. 1322.—WHEN the thing is spoken of as UNKNOWN [then let there be *ka*—No. 1320—]. Thus *aswaka* “the horse [of whom is this]?” *uchchakaih* “[is it] high?” *nīchakaih* “[is it] low?” *sārvakaih* “[was this agreed to] by all?”

कुत्सिते । ५ । ३ । ७४ ।

कुत्सितोऽश्वोऽश्वकः ।

No. 1323.—WHEN the thing is spoken of as CONTEMPTIBLE [then let there be *ka*—No. 1320—]. Thus *aswaka* “a sorry horse.”

किंयतदा निर्धारणे द्वयोरेकस्य छतरच् । ५ । ३ । ८२ ।

अनयोः क्तरो वेष्यवः । यत्तरः । तत्तरः ।

No. 1324.—Let the affix DATABACH come AFTER the words KIM "what?" YAD "which," AND TAD "that," WHEN the point in question is the DETERMINING OF THE ONE out OF TWO. Thus *katara* "which of the two?"—which one is the follower of Vishnu?;—*yatara* "of the two the one who," *tatara* "of the two—that one."

वा बहूनां जातिपरिमन्त्रे डतमच् । ५ । ३ । ८३ ।

जातिपरिमन्त्रे इति प्रत्याख्यातमाकरे । क्तमो भवतां कठः ।  
यत्तमः । तत्तमः । वागद्वयमक्षयर्थस् । यक्षः । सक्षः ।

इति प्रागिवीयाः ॥

No. 1325.—OPTIONALLY [after *kim* &c.,—see No. 1324—] there may be the affix DATAMACH [when the object is the determining of the one] out OF MANY, THE QUESTION BEING THAT OF CASTE. The restriction conveyed in the words "the question being that of caste" is objected to in "The Mine" (—i.e. in the "Great Commentary"—). Thus *katama* "which of the number?"—which of you, Sirs, is the Brâhman?—*yatama* "of the set the one who," *tatama* "of the set—that one." The employment of the term "optionally" (in the aphorism) is for the sake of indicating *abach* (No. 1321), which may be used in like manner. Thus *yaka* "of the set the one who," *saka* "of the set—that one."

So much for the affixes spoken of under No. 1320.

इवे प्रतिष्ठातौ । ५ । ३ । ८४ ।

कनु स्यात् । अस्य इव प्रतिष्ठातिः । अस्यकः ।

No. 1326.—Let there be the affix *kan*, WHEN we speak of something which is LIKE—this being an IMITATION. Thus *avakana* "a figure like a horse"—[in wood or clay, or sketched on paper, &c].

सर्वप्राणिपदिकेभ्यः स्वार्थं कन् । अस्यकः ।

No. 1327.—“The affix *kun* may come AFTER ALL CRUDE FORMS (No. 134)—these RETAINING THEIR OWN SENSE.” Thus *aswaka* “a horse.”

तत् प्रकृतवचने मयद् । ५ । ४ । २१ ।

प्राचुर्यण प्रस्तुतं प्रकृतं तस्य वचनं प्रतिपादनम् । भावेऽधिकरेवा ल्युट् । आद्ये प्रकृतमन्नमन्नमयम् । अपूपमयम् । द्वितीये तु । अन्नमयो यज्ञः । अपूपमयं पर्वे ।

No. 1328.—The affix *MAYAT* may be employed [after a word denoting some substance] WHEN we require an EXPRESSION FOR IT AS ABUNDANT. By “abundant” we mean “happening to be in abundance,” and by its “expression” we mean “a declaring.” [This word *vachana*—which has been rerendered “an expression” in the aphorism—has two senses, for the affix with which it is formed—viz.] the affix *lyut* conveys the force both of the *nature* (see Nos. 928 and 1239) and the *site*. In the former case [—i. e. taking *tatprukritavachana* to mean “the mention of that as abundant”—] we have *annamaya* “abundance of grain;” *apiupamaya* “abundance of flour;”—but in the second case [—i. e. taking it to mean “that in which something is spoken of as abundant”—] we have *annamayo yujñah* “a sacrifice at which food is abundant,” *apiupamayam parva* “a festival at which there is abundance of flour.”

प्रज्ञादिभ्यश्च । ५ । ४ । ३८ ।

अण् स्यात् । प्रज्ञ एव प्राज्ञः । देवतः ।

No. 1329.—AND AFTER the words *PRAJÑA* “wise,” &c., [retaining their denotation] there may be the affix *AN*. Thus *prajñā* “wise”—simply; *daivata* [synonymous with *devatā*] “a deity.”

बहुल्पार्थाच्चस् कारकादन्यतरस्याम् । ५ । ४ । ४२ ।

बहूनि ददाति बहुशः । अत्यशः ।

No. 1330.—OPTIONALLY AFTER a word signifying MUCH OR LITTLE, IN a CASE DEPENDENT ON a VERB (see No. 945) there may be the affix *SAS*. Thus *bahusuh* “abundantly”—as where one

"gives many"—and so *alpaśah* "scantily"—[giving few—or to a few only—&c].

चादादिभ्यस्तसेहपसंख्यानम् । चादो चादितः । मध्यतः ।  
चन्ततः । पृष्ठतः । पास्थतः । चाकुतिगणोऽयम् । स्वरेष्व स्वरतः ।  
वर्णतः ।

No. 1331.—"THE ADDITIONAL ASSERTION should be made of the affix *TASI* as coming AFTER the words *ĀDI* 'first' &c." [as well as after words that are in the 5th case—see No. 1286—]. Thus *ādītah* "at the first," *mudhyataḥ* "in the middle," *antataḥ* "finally," *prishṭhatah* "behind," *pāravatuh* "by the side of." This is a class of words those belonging to which are to be known only from the forms met with in writings of authority—(see No. 53). Thus we meet with *svāratāt* "in respect of a vowel," and *varnatāt* "in respect of a letter"—[when speaking, for example, of some error in orthography].

षट्खल्जियोगे संपद्यक्तर्तरि च्छः । ५ । ४ । ५० ।

चमूततद्वाव इति वक्तव्यम् । विकारात्मतां प्राप्नुवत्यां प्रकृतो  
वर्तमानाद्विकारव्यात् स्वार्थे द्विर्बा स्यात् करोत्यादिभिर्योगे ।

No. 1332.—It should be stated that the "attainment" [spoken of in this aphorism] is the attainment of becoming what the thing previously was not. When something out of which something else originates arrives at the state of being that very thing so produced, the affix *CHWI*, without altering the sense, may optionally come,—when the word denoting the modified thing as then existing—THE AGENT THAT HAS ATTAINED to the new state—is CONJOINED WITH the verbs *KRI* "to make," *BHŪ* "to become, AND AS "to be."

अस्य च्छा । ७ । ४ । ३२ ।

चवर्णस्य र्देत् स्याद्वौ । चकृप्यः कृप्यः संपद्यते तं करोति  
कृप्योकरोति । ब्रह्मोभवति । गङ्गीस्यात् ।

No. 1333.—Let there be long f in the room OF A OR A WHEN the affix *CHWI* (No. 1330) follows. Suppose that one who is not black becomes black,—some one makes him so,—then we may ex-

press it thus, *krishṇikaroti* "he blackens." So too *brahmibhavati* "he becomes Brahma [as a saint when liberated from the trammels of ignorance];" *gaṅgsyāt* "may it become the Ganges—[this tributary stream flowing on to mingle therewith.]"

अव्ययस्य द्वाषीत्वं नेति धाच्यम् । दोषाभूतमहः । दिवाभूता  
रात्रिः ।

No. 1334.—"IT SHOULD BE STATED THAT there IS NOT THE CHANGE TO long i (—see No. 1333—) in the case OF an INDECLINABLE WHEN the affix CHWI FOLLOWS." Thus *doshābhūtam* *ahāt* "the day become evening," *divābhūtā* *rātrih* "the night become day."

विभाषा साति कात्स्ये । ५ । ४ । ५२ ।

द्विविषये सातिर्वा स्यात् साकल्ये ।

No. 1335.—In a case where the affix *chwi* (No. 1332) might be employed, the affix *SÁTI* may OPTIONALLY be used WHEN THE TOTALITY of the change is to be suggested.

सात्यदायोः । ८ । ३ । १११ ।

सत्य षत्वं न । दधि बिज्ञति । कृत्स्नं शस्त्रमन्तः संपदते-  
अग्निसाद्वधति ।

No. 1336.—There is not the change to the cerebral *sh* (see No. 169) of the dental *s* OF the affix *SÁTI* (No. 1335) NOR of the *s* which is INITIAL IN A PADA. Thus there is no change to *sh* in the example *dudhi sinchatī* "be sprinkles curd;" nor in the example [illustrative of No. 1335] *agnisādbhavati* "the whole [weapon] is in a blaze."

चौ च । ७ । ४ । २६ ।

दीर्घः स्यात् । अग्नीभवति ।

No. 1337.—AND WHEN the affix *CHWI* (No. 1332) FOLLOWS let there be a long vowel. Thus [from *agni* "fire"] *agnibhavati* "it becomes fire."

अव्यक्तानुकरणाद्विजवरार्धादनितौ डाष्टापूर्णापूर्णा ।

शुच्यते न्यूनं न तु ततो न्यनम् । अनेकादिति यावत् । तादृशमध्ये  
यस्य तस्माद्गुणं स्यात् कृम्बस्तिभिर्योगे ।

No. 1338.—[The expression in the aphorism—viz.—] “that of which two vowels are the least”—the smallest number [of vowels]—but not less than that—means polysyllabic. AFTER that which is THE HALF OF such a POLYSYLLABIC word, being THE IMITATIVE NAME OF an INARTICULATE SOUND, let there be optionally the affix *pách*—though NOT WHEN the word ITI FOLLOWS]—provided the word be combined with the verbs *kṛi*, *bhū*, or *as* (No. 1332).

आचि बहुलं द्वे भवत इति आचि विषिते द्वित्यम् ।

No. 1339.—“WHEN the affix *āch* (No. 1338) is to be directed to be employed, then THERE ARE TWO, or there is reduplication of the word, VARIOUSLY” (see No. 823).

नित्यमाद्गेहिते आचीति वस्तव्यम् । आच्यते यदान्वेदितं तस्मिन्  
परे पूर्वपरयोर्वर्णयोः परद्वयं स्यात् । इति तकारपकारयोः पकारः ।  
पटपटा करोति । अव्यताग्नकरणात् किम् । दृष्ट करोति । श्वास-  
रार्थात् किम् । श्रत् करोति । अवरोति किम् । खरटखरटा करोति ।  
चनितो किम् । पठित करोति ।

### इति नदिताः ॥

No. 1340.—“IT SHOULD BE STATED THAT WHEN the affix *pách* (No. 1338) COMES AFTER A REDUPLICATION (No. 118) which occurs when *āch* follows (No. 1337), then the form of the subsequent shall INVARIABLY be in the room both of the prior and of the subsequent letters.” Hence [when we have *pafat*+*pafat*+*āch*+*karoti*] the letter *p* is substituted in the room of the *t* [of the first *pafat*] and of the *p* [of the reduplication], giving *pafapafā-karoti* “he makes a noise like *pafat*, *pafat*” [—the final *t* being elided by VI. 1. 98, as in the words under No. 53]. Why do we say “after the imitative name of an inarticulate sound” (No. 1338)? Witness *drishat karoti* “it makes (or turns to) stone.” Why do we say “after the half of that of which two vowels are the least.” Witness *ārat karoti* “he utters [the exclamation implying belief

or reverence] śruti." Why do we say "at least"? [Because the rain does apply if there be more, as well as when there are two]—class kharaṣṭakharuṣṭakaroti "he makes a sound like kharaṣṭa." Why do we say "not if the word *iti* 'thus' follows"? Witness paṣṭi kṛṣṇi "he makes the sound called paṣṭu" (VI. I. 98).

So much for the *Tuddhitu* affixes.

### । अथ स्त्रीप्रत्ययाः ।

#### NOW THE AFFIXES OF THE FEMININE.

**अजाद्यतष्टाप् । ४ । १ । ४ ।**

अजादीनामकारान्तस्य च वाच्यं यत् स्त्रीप्रत्ययाः तत् दोत्ये द्वये  
स्यात् । अजा । एडका । अश्वा । घटका । मूर्खिका । बाला ।  
वत्सा । होङ्गा । मन्दा । विलाता । मेधा । इत्यादि । बहू ।  
सर्वा ।

No. 1341.—When that feminine nature is to be indicated which may be predicated OF [the things denoted by] the words AJA "a goat" &c., AND WHAT ENDS IN short A, let there be the affix ṭāp. Thus [as an example of "aja &c.", we have] eṣīdā "a she-goat," edukā "a ewe," atwā "a mare," chaṭubā "a bee-sparrow," mūrkhikā (No. 1358) "a she-mouse," bälā "a girl," vataśā "a she-calf," hoḍā or mandā or vilātā "a young girl" (in the language of the Vedas); medhā "understanding"; &c. Then [as examples of what ends in a, without being included in the class "aju &c.", we may have] gaṅgā "the Ganges," sarvā "all."

**उगितश्च । ४ । १ । ६ ।**

उगिदन्तात् प्राप्तिपदिकान्डीप् । भषन्ती । पवन्ती ।

No. 1342.—AND AFTER WHAT, as a crude word, HAS AN INDICATORY UK, let the feminine affix be ṣip. Thus [from bhāvati—No. 883—in which the indicatory ri is an uk,] bhāvati (No. 395) "[a female] becoming," pachuntī "cooking."

टिट्ठाखञ्जयसञ्जदमावचूतयपठकृठञ्जदारपः ४।

१। १५।

अनुपसर्वेन यट्टिदादि तदन्तं यददन्तं ततः स्त्रियां हीण् ।  
हुख्दरी । भद्र । नदी । देवद । देवी । सोपर्णेयी । ऐन्द्री ।  
चोत्सी । छलद्वयसी । छहद्वी । छहमारी । पञ्चतयी । आचिकी ।  
प्रास्तिकी । सावित्री । यादृशी । इत्यरी ।

No. 1343.—In the feminine there shall be the affix *ñsp* after what ends in short *a*, if it is not a subordinate term (No. 968) in a compound, and if the affix with which it ends has an indicatory *T* or if the affix be *pHA* (No. 1093), or *AN* (No. 1077) or *AN* (No. 1075), or *DWAYASACH* (No. 1253), or *DAGHNACH* (No. 1253), or *MATRACH* (No. 1253), or *TAYAP* (No. 1255), or *THAK* (No. 1202), or *THAK* (No. 1230), or *KAN* (No. 376), or *KWARAP* (III. 2. 163). Thus [to give an example of each in order] *kurucharī* (No. 844) "who goes to the Kurus;" and [as the words *nada* "a river" and *deva* "a god" are written, in the list "pach &c."—see No. 837—with an indicatory *f*—thus] *nadas* and *devas* [we have] *nadī* "a river" and *devī* "a goddess." Then again—*sauparneyī* "a female descendant of Suparna," *aindrī* "a female descendant of Indra," *autī* "a female descendant of Utra," *irudivoayasī*, *irudaghīśī*, "and *irumātrī* "reaching to the thigh," *panchatayī* "of which the parts are five," *dikikī* "a female dicer," *prasthikī* "containing the measure of a prastha," *lavaṇīkī* "elegant," *yādrī* "such like as," *itwari* "swift."

नदैष्ट्रियीलकृच्युस्ताहयतत्तुगामामुपसंख्यानम् । स्त्रेष्ठी । गेंद्री ।  
यात्तीकी । आठं बरणी । तदृष्णी । तलनी ।

No. 1344.—"IN ADDITION to the foregoing [enumerated in No. 1343] there should have been THE ENUMERATION OF the affixes *NAK* AND *SHAK* (No. 1077) AND *SKAK* (No. 1072) AND *KHYUN* (III. 2. 56), AND OF the words *TARUMA* AND *TALUMA* 'a youth.' Thus *strenī* "female," *prasthī* "male," *dikikī* "a female spear-bearer," *ādhyankorānī* "enriching," *tarunī* or *talunī* "a young woman."

यजस्वा । ४ । १ । १६ ।

यजन्तान्डीप् । अक्षारलोपे कृते ।

No. 1345.—AND AFTER what ends with the affix *TAS* (No. 1072) the feminine affix is *śsp*—elision of the *a* having been made (by No. 260).

इष्टस्तद्वितस्य । ६ । ४ । १५० ।

हलः परस्य तद्वितयक्षारस्य लोप ईति परे । गर्णी ।

No. 1346.—There is elision OF the *T* of a TADDHITA affix coming AFTER A CONSONANT, when long *i* follows. Thus (from *gāryyaś gārgī* No. 1345) “a female descendant of Garga.”

ग्राचां षष्ठस्तद्वितः । ४ । १ । १७ ।

यजन्तात् ष्ठो वा स्यात् स च तद्वितः ।

No. 1347.—In the opinion OF THE ANCIENTS [and hence only optionally] there may be the affix *shpha* after what ends with the affix *yan* (No. 1072), and it is to be regarded as a TADDHITA affix—[so that the *ph*—see No. 1086.—becomes *dyan*].

षिङ्गौरादिभ्यश्च । ४ । १ । ४१ ।

छोष् स्यात् । गार्यायणी । नर्तकी । गोरी । अमुही । अ-  
द्वाही । आकृतिगणोऽयम् ।

No. 1348.—AND AFTER words ending with affixes WHICH HAVE an INDICATORY *sh*, AND after the words *GAURA* “brilliant,” &c., let the feminine affix be *śisha*. Thus *gārgydyoniś* [—with the affix *shpha*]—No. 1347 “a female descendant of Garga;” *nartaki* [with *shwan*—III. I. 145] “an actress;” *govri* “the brilliance [goddess or Párvati];” *anaduhī* *anashvahī* “a cow.” This is a class of words constituted by usage—see No. 53.

वयसि प्रथमे । ४ । १ । २० ।

प्रथमवयोवाचिनोऽदन्तान्डीप् । कुमारी ।

No. 1349.—After a word ending in short *a* and expressive of EARLY AGE let the feminine affix be *śsp*. Thus *kumáris* “a girl.”

दिगोः । ४ । १ । २१ ।

अदन्ताद्विगोर्णीप् । चिलेक्षी । अलादित्यात् चिफला । अनौका ।

No. 1350.—AFTER a DWIGU compound (No. 983) ending in short a let the feminine affix be रूप. Thus *trilokī* "the aggregate of the three worlds." But we find *triphalā* "the three myrobalans," because this is one of the words spoken of as "अजु द्वा" (No. 1341).—

बर्णादनुदातात् तोपधात् तो नः । ४ । १ । ३६ ।

बर्जवाची योऽनुदातान्तस्तोपधस्तदनुपसर्वनाद्वा रूपं सकारस्य नः । यता । शनी । रोहिता । रोहिणी ।

No. 1351.—AFTER a word expressive of COLOUR, ending in a GRAVELY ACCENTED vowel, and HAVING the letter T as its PENULTIMATE letter, the word not being a subordinate in a compound, the feminine affix is optionally रूप, and the letter N is substituted in the room of the T. Thus [from *ata* "variegated"] *atā* or *anī*, [from *rahita* "red"] *rahīta* or *rahīnī*.

वेतो गुणवचनात् । ४ । १ । ४४ ।

ठदन्ताद्रुणवचनो वा रूप् । मूढी । मृदुः ।

No. 1352.—OPTIONALLY AFTER what ends in SHORT U, being EXPRESSIVE OF A QUALITY, the feminine affix is रूष. Thus [from *myridu* "soft"] *myridwī* or [without a feminine affix] *myriduh*.

वस्त्रादिभ्यस्त । ४ । १ । ४५ ।

वा रूप् । वृद्धी । वदुः ।

No. 1353.—AND AFTER the words *BAHU* "much" &c., the feminine affix is optionally रूष. Thus *bahwī* or [without a feminine affix] *bahu*.

कृदिकारादस्तिनः । रात्री । रात्रिः ।

No. 1354.—"AFTER THE VOWEL I OF A KRIT affix, NOT KTRIN (No. 918)," [the feminine affix is optionally रूष]. Thus *rātri* or *rātrī* "night."

सर्वतोऽलिन्नर्थादित्येके । शकटी॑ । शकटिः॑ ।

No. 1355.—“SOME SAY that the feminine affix *nīsh* may come AFTER ANY WORD ending in *i* (No. 1354) IF it have NOT THE FORCE OF the affix *KTIN*.” Thus *sakati* or *sakāti* “a cart.”

पुंयोगादास्याथाम् । ४ । १ । ४८ ।

या पुमाख्या पुंयोगात् स्त्रियां घर्तते ततो छी॒ । गोपस्य स्त्री॑  
गोपी॑ ।

No. 1356.—WHEN THE NAME of a male is employed to denote the female IN VIRTUE OF HER [matrimonial] UNION WITH THAT MALE, the feminine affix *nīsh* comes after it. Thus *gopī* “the wife of a *gopa* or cowherd.”

पालकान्तान्न॑ । गोपालिका॑ । अश्वपालिका॑ ।

No. 1357.—“But NOT AFTER the word PÁLAKA ‘a keeper’ [does *nīsh* come by No. 1356].” Thus *gopálíkā* (No. 1358) “the wife of a cow-keeper,” *atwapálíkā* “the wife of a horse-keeper.”

प्रत्ययस्यात् कात् पूर्वस्यात् इदाप्यसुपः । ७ । ३ । ४४ ।

प्रत्ययस्यात् कात् पूर्वस्याकारस्येकारः स्यादापि स आप् सुपः  
परो न चेत् । सर्विका॑ । कारिका॑ । अतः॑ किम् । नोका॑ । प्रत्ययस्यात्  
किम् । शक्नोतीति॑ शका॑ । असुपः॑ किम् । बहुपरिव्राजका॑ नगरी॑ ।

No. 1358.—Let there be the vowel *I* in the room OF the vowel *A* coming BEFORE the letter *K* STANDING IN an AFFIX, WHEN the feminine affix *ĀP* FOLLOWS—PROVIDED that the feminine affix *ĀP* does NOT come AFTER a CASE-AFFIX. Thus [from *sarvaka* “every”] *sarvikkā*, [from *káraka* “a maker”] *káríkā*. Why do we say “of the vowel *a*”? Witness *naukā* “a boat.” Why do we say “standing in an affix”? Witness *sakā* [from *saka*] “who is able—[where the *k* belongs to the verbal root]. Why do we say “not after a case-affix”? Witness *bahuparivrājakā nagari* “a city with many religious mendicants”—[where the feminine affix is attached after the case-affix had been elided, as explained under No. 964, in forming the compound].

सूर्यदेवतायां चाप् । सूर्यस्य स्त्री देवता सूर्या । देवतायां किम् ।

No. 1359.—“AFTER the word SŪRYA ‘the Sun,’ the feminine affix is CHĀP, WHEN the GODDESS [his wife] is meant.” Thus sūryā—“the goddess who is the wife of the Sun.” Why “when the goddess is meant”? [See No. 1360.]

सूर्यगस्तयोरुद्धे च चाप् च यलोपः । सूरी कुन्ती ।

No. 1360.—“There is ELISION OF THE RA OF the words SŪRYA ‘the sun’ AND AGASTYA ‘the saint Agastya,’ WHEN the affix CHĀP (No. 1160) follows, AND when the feminine affix śī follows.” Thus sūrī—meaning “Kuntī—the mortal bride of the Sun”—(see No. 1359).

इन्द्रवरुणभवश्वरुद्धमिमारस्ययवयवनमातुखा-  
यायासामानुद् । ४ । १ । ४८ ।

उप् च । इन्द्रस्य स्त्री इन्द्रायी । वरुणानी । भवानी । श्वर्यायी ।  
ददाती । सुधानी ।

No. 1361.—Let āNUK be the augment of the proper names INDRA, VARUNA, BHAVA, GARVA, RUDRA, AND MRIPIDA, AND of the words HIMĀ “snow,” ARANYA “a forest,” YAVA “barley,” YAVĀNA “Greek,” MĀTULA “a maternal uncle,” AND ĀCHĀRTA “a spiritual preceptor;” and, at the same time, let the feminine affix be śī. Thus īndrāṇī “the wife of Indra,” and so varuṇāṇī, bhavaṇī, garvāṇī, mṛipidāṇī.

हिमरस्योर्मेष्टस्वे । महद्विमं हिमानी । महदरस्यमरस्यानी ।

No. 1362.—“Of the words HIMĀ ‘snow’ AND ARANYA ‘a forest’ [there is the augment ānuk, as directed in No. 1361], in the sense of GREATNESS.” Thus himāṇī “much snow,” aranyāṇī “a great forest.”

यवाद्वोपे । दुष्टो यवो यवानी ।

No. 1363.—“AFTER the word YAVA ‘barley’ [the feminine affix, as directed in No. 1361, comes] IN the sense of FAULT.” Thus yavāṇī “bad barley.”

यवनात्पिण्याम् । यवनानां लिपिर्वनानी ।

No. 1364.—“AFTER the word YAVANA ‘Greek’ [the feminine affix, as directed in No. 1361, comes] IN the sense of HAND-WRITING.” Thus *yavanáni* “the written character of the Greeks.”

मातुलोपाध्याययोरानुग्वा । मातुलानी । मातुली । उपाध्यायानी ।  
उपाध्यायी ।

No. 1365.—“Or the words MÁTULA ‘a maternal uncle’ AND UPÁDHYÁYA ‘a spiritual preceptor’ [when the feminine affix comes —to express the wife thereof—] the augment ÁNUK (No. 1361) is OPTIONAL.” Thus *mátuláni* or *mátuli* (No. 1356) “the wife of a maternal uncle,”—*upádhýáyáni* or *upádhýáyi* “the wife of a spiritual preceptor.”

आचार्यादण्ट्वं च । आचार्यानी ।

No. 1366.—“AND there is NOT the CHANGE to the cerebral N [—No. 157—of the dental n of the augment ánuk—No. 1361—] AFTER the word ÁCHÁRYA ‘a spiritual preceptor.’” Thus *ácháryáni* “the wife of a spiritual preceptor.”

अर्यक्षचियाम्यां वा स्वार्थे । अर्याणी । अर्या । क्षचियाणी । क्षचिया ।

No. 1367.—“AFTER the words ARYA ‘a man of the Vaiśya class’ AND KSHATRIYA ‘a man of the military class’ [the feminine affix, with the augment directed in No. 1361 comes] OPTIONAL, WHEN the word retains ITS OWN SENSE [viz. that of a person belonging to the class]. Thus *aryáni* or *aryá* “a female of the Vaiśya class,” *kshatriyáni* or *kshatriyá* “a female of the military class.”

द्रौतात् करणपूर्वात् । ४।१।५०।

डीष् । वस्त्रक्रीती । क्षचिन् । धनक्रीता ।

No. 1368.—AFTER the word KRÍTA “bought,” PRECEDED BY the name of THE MEANS wherewith, the feminine affix is *ñuk*. Thus *vastrátrí* “a female bought in exchange for cloth.” Sometimes it is not so. Thus *dhanakrítí* “a female purchased with wealth.”

स्वाम्भागोपसर्वनादसंयोगोपधात् । ४ । १ । ५४ ।

असंयोगोपधमुपसर्वनं यत् स्वाम्भं तदन्तान्हीय च । केशनति-  
कान्ता अतिकेशी । अतिकेशा । चन्द्रमुखी । चन्द्रमुखा । असंयोगो-  
पधात् किंम् । सुगुल्फा । उपसर्वनात् किंम् । सुशिखा ।

No. 1369.—AND the feminine affix *śīśā* comes optionally AFTER what ends with the name of a PART OF THE BODY, when the word is SUBORDINATE IN A COMPOUND (No. 968), moreover, NOT HAVING A CONJUNCT FOR ITS PENULTIMATE letter. Thus *atiketi* or *atibeti* "surpassing the hair" [in beauty &c.,—or reaching above it—as deep water—]; *chantramukhi* or *chandramukha* "moon-faced." Why do we say "not having a conjunct for its penultimate letter"? Witness *sugulphā* "a female with handsome ankles." Why do we say "subordinate in a compound"? Witness *subikhā* "a handsome crest"—[where the *śīśā* is not subordinate or epithetrical].

न घोडादिबद्धसः । ४ । १ । ५५ ।

घोडादेव्यहृष्टव स्वाम्भान्न छीय । कल्पाल्पघोडा । आकृतिगणेऽयम् ।  
हुच्यना ।

No. 1370.—The feminine affix is NOT *śīśā* (No. 1369) AFTER a word denoting a part of the body when it is of the class KROPA "the flank" &c., NOR when the word is POLYSYLLABIC. Thus *balyānakrośā* "a female with handsome flanks." This is a class of words constituted by usage—(see No. 53). Of the case where the word is polysyllabic we have an example in *sujaghad* "a female with handsome loins."

न उत्सुखात् संभायाम् । ४ । १ । ५६ ।

न छीय ।

No. 1371.—The feminine affix is not *śīśā* (No. 1369) AFTER MAKHA "the nose" AND MUKHA "the mouth," WHEN (the word at the end of which they stand is) an APPELLATIVE [No. 1372].

पूर्वपदात् संभायामगः । ८ । ४ । ३ ।

पूर्वपदस्थान्निमित्तात् परस्य नस्य णः स्यात् संज्ञायां न तु गद्धार-  
व्यवधाने । शूर्पणखा । गौरमुखा । संज्ञायां किम् । ताम्रमुखी कन्या ।

No. 1372.—Let there be a cerebral *n* in the room of a dental *n* coming AFTER a cause of such change (No. 157) standing in the PRIOR MEMBER of a compound word, WHEN the word is an APPELLATIVE—but NOT if the letter *G* intervenes. Thus *súrpanakhá* “[the sister of Rávana—viz.] Súrpanakhá [—whose nails were like winnowing baskets.]” Then [as another example of No. 1371 we may have] *gauramukhá* “Fair-face.” Why [in No. 1371] do we say “when an appellative”? Witness *támrámukhí kanyé* “a copper-faced damsel.”

जातेरखीविषयादयोपधात् । ४ । १ । ६३ ।

ज्ञातिष्ठाचि यज्ञ च स्त्रियां नियतमयोपधं ततो छीष । तटी ।  
बृषली । कठी । बहूची । जातेः किम् । मुण्डा । अस्त्रीविषयात्  
किम् । बलाका । अयोपधात् किम् । द्वचिया ।

No. 1373.—Let the feminine affix be *śīśī* AFTER that which is expressive of a KIND, and is NOT INVARIABLY FEMININE—more-over—NOT HAVING the letter *Y* FOR its PENULTIMATE letter. Thus from [*taṣa*] *taṣī* “shore,” *vṛishali* “a woman of the servile tribe;” *kaṣhī* “a woman of the class of Bráhmans who read the Kaṭha section of the Rig Veda;” *bahwṛichī* “a woman of the class of Bráhmans who read the Rig Veda.” Why do we say “expressive of a kind”? Witness *mundā* “shaven”—[where the word expresses not a kind but a quality—see *Sáhitya Durpaṇa* §12 b. and d.] Why do we say “not invariably feminine”? Witness *bulabā* “a crane”—[supposed to breed without the male]. Why do we say “not having the letter *y* for its penultimate letter”? Witness *kshatriyā* “a female Kshatriya.”

योपध्याप्तिषेधे गद्धयहृयमुक्त्यमत्स्यमनुष्याणामप्रतिषेधः । गद्धयी ।  
हृयी । मुक्त्यी । हृलस्तद्वितस्येति यलोपः । मनुषी । मत्स्यस्य द्वां  
यलोपः । मत्सी ।

No. 1374.—“IN THE EXCLUDING [from No. 1373] OF WORDS THAT HAVE letter Y AS the PENULTIMATE, there is NOT involved the EXCLUSION OF [the following words which have a penultimate y—viz.—] GAVAYA “the Bos Gavaeus,” HAYA “a horse,” MUKAYA “a sort of animal,” MATSYA “a fish,” and MANUSHYA “a man.” Thus *gavayī* “the female, of the Bos Gavaeus;” *hayī* “a mare,” *mukayī* “a female mukaya.” By No. 1364 there is elision of the y of *manushya*:—thus *manusī* “a woman,”—and [according to Kātyāyana] there is elision of the y of *matsya* (though this word does not end in a *taddhita* affix) when the feminine affix *ī* follows—so that we have *matesī* “a female fish.”

इतो मनुष्याते: । ४।१।६५।  
ढीप् । दाढी ।

No. 1375.—“AFTER a word ENDING IN short i, denoting a RACE OR MEN, the feminine affix is *īśī*. Thus *dakshī* “a female Daksha, or descendant of Daksha (No. 1087).”

अङ्गुतः । ४।१।६६।  
अदनादयोपथान्मनुष्यातिषादिभः स्त्रियामूर्द्धः । कुरुः । अयोप-  
थात् किम् । अध्वर्युद्वाहणी ।

No. 1376.—AFTER a word ENDING IN short u, not having the letter y as its penultimate letter, and being expressive of men, the affix in the feminine is *ūtī*. Thus *kuruī* “a female Kuru.” Why do we say “not having the letter y as its penultimate letter”? Witness *adhwaryū* “a woman of the class of Brāhmans versed in the *Yajur Veda*.”

पह्लोश्च । पह्लः ।

No. 1377.—“AND [as in No. 1376] AFTER the word PAṄGU “lame,” Thus *paṄgī* “(a female) lame.”

स्वगुरस्योक्तारात्मोपश्च । स्वप्नः ।

No. 1378.—“AND [in addition to the affixing of the feminine affix *ī*—No. 1376—] there is ELISION of the U and of the A of the word SWĀSURA ‘a father-in-law.’” Thus *swātārī* “a mother-in-law.”

जरूतरपदादैपम्ये । ४ । १ । ६८ ।

उपमानवाच्चिपूर्वेपदमूढतरपदं यत् प्रातिपदिकं तस्मादूढः ।  
करभोद्धः ।

No. 1379.—Let *úñ* be the feminine affix AFTER THAT compound, ending in a crude word, OF WHICH THE LATTER MEMBER IS the word *ÚRU* "the thigh," WHEN the prior member of the compound is a word expressing an object of COMPARISON. Thus *karahhorú* "a female with thighs like the ulnar or tapering fleshy side of the hand."

संहितशफलक्षणवामादेष्व । ४ । १ । ७० ।

अनोपम्यार्थं सूचम् । संहितोद्धः । शफोद्धः । लक्षणोद्धः । वामोद्धः ।

No. 1380.—And (*úñ* shall be the feminine affix after the word *úru* "the thigh" coming, in a compound,) after the words *SAṄHITA* "joined," *SAPHA* "a hoof," *LAKSHANA*, "a mark," AND *VÁMA* "handsome," &c. This aphorism is for the sake of cases where there is no comparison (as there is in the cases to which No. 1379 refers). Thus *saṅhitorú* "whose thighs are joined [—e.g. from obesity]," *śaphorú* "whose thighs are [put together] like [the two] hoofs [on a cow's foot]," *lakshanorú* "whose thighs are marked," *vámorú* "with handsome thighs."

शार्ङ्गरवादेजो ढीन् । ४ । १ । ७३ ।

शार्ङ्गरवादेरजो योऽकारस्तदन्तात्मा जातिषाचिनो ढीन् । शार्ङ्गरवी ।  
वेदी । ब्राह्मणी ।

No. 1381.—Let *śín* be the feminine affix AFTER the word *SÁRṄGARAVA* "a Sáṛṅgarava" &c., and after what ends with the letter *a* of the affix *āñ* (No. 1075) when the word speaks of a kind [not of a wife—No. 1356]. Thus *sáṛṅgaraví* "a Sáṛṅgarava woman," *vaidí* [from *vida*, which, besides ending with the affix *an*, as it is held to do when enumerated in the list "sáṛṅgarava &c," may end with the affix *an*] "a female descendant of Vida," *bráhmaṇí* "a female of the sacerdotal tribe."

नूनरयोर्वृद्धिश्च । नारी ।

No. 1382.—“AND VRIDDHI is the substitute OF the words नरि AND नारा ‘a man’ [when the feminine affix नी—No. 1381—follows.” Thus नारी “a woman.”

यूनस्तः । ४ । १ । ७७ ।

युवनश्चात् स्त्रियां तिः स्यात् । युवतिः ।

इति स्त्रोप्रत्ययाः ॥

No. 1383—AFTER the word YUVAN “young,” when it denotes a female, let there be the affix TI. Thus yuvati “a young woman.”

So much for the affixes of the Feminine.

यास्त्रान्तरे प्रधिष्ठानां बालानां देष्टकारिका ।

कृता वरदराजेन साधुसिद्धान्तकोमुदी ॥

इति योवरदराजकृता साधुसिद्धान्तकोमुदी समाप्ता ॥

This abridged *Siddhánta Kaumudi*, a help for those who are engaged in other studies (and have therefore little leisure) and for those also who are quite unacquainted with science, was made by the illustrious Varadarája.

Here concludes the *Laghu-siddhánta-kaumudi* made by the illustrious Varadarája.

॥ साधुकोमुदी समाप्ता ॥

THE LAGHU KAUMUDI IS FINISHED.

**ALPHABETICAL INDEX**  
**OF THE**  
**A PHORISMS**  
**IN THE LAGHU KAUMUDI.**

अस्मिन् यन्ये सूतरयेष येवाम् । सूत्रादीनां संमतः संनिवेशः ।  
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Note.—The figures refer to the numbers of the Aphorisms, and not to the page.

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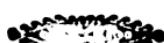
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॥ इति तिरुमाधातुर्सूचीप्रकाम् ॥



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॥ उमि शुक्लिम् ॥













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