This book should be returned on or before the date last marked below or fines will be levied at the rate of 0—06 Ps. per day.


2 9 DEC 1967
1 2 SEP 1968
2 5 NOV 1969
2 2 SEP 1970
1 5 NOV 1977
(10)
A SANSKRIT GRAMMAR
FOR STUDENTS

BY ARTHUR A. MACDONELL
M.A., Ph.D., LL.D. (Edin.), D.O.L. (Calcutta); late Boden Professor of Sanskrit in the University of Oxford; Hon. Fellow of Corpus Christi College; Fellow of the British Academy

THIRD EDITION

OXFORD UNIVERSITY PRESS
PREFACE TO THIRD EDITION

In preparing a new edition of this grammar I have found misprints requiring correction to be few and insignificant. The alterations that seemed necessary are nearly all concerned with facilitating the use of the book for students. One of these is the indication of the relevant number of chapter and paragraph on the inside top corner of each page. Since the grammar is intended to supply a complete account of Classical Sanskrit, many paragraphs may be omitted till a later stage of study. I therefore here append a list of those which are essential for absolute beginners and thus constitute a virtual primer of Classical Sanskrit.

I: 1-7, 8-12, 13. II: 16-22, 27, 30-34, 36 A. B., 37, 38, 40, 42-44, 45, 1. 2, 52-55, 65, 67. III: 70, 71, 73, 74, 77, 85, 87, 90, 1, 97, 100, 101 D (p. 63), 103, 1, 2, 109-111, 120. IV: 121-128, 131, 132 (only Pres. Par., pp. 92, 98), 135, 136, 138, 1 (only Vīd., Par.), 141 a (only Par.), 143, 1 (only Par.), 147 (only Par.), 148 (only adām), 151 (only Par.), 154 (only Pres.), 156, 160, 1, 2, 162, 163, 167, 168, 169, 172, 175.

When the student has gone through these paragraphs he will be quite prepared to begin reading. Any new grammatical forms he now meets with he will be able to find explained in the paragraphs that have been passed over. In this way he will understand, with the aid of a vocabulary, every word in the first canto of the Story of Nala within the course of a month, and know all the grammar necessary for reading easy Sanskrit texts.
vi PREFACE TO THIRD EDITION

Since the appearance of the second edition of this work (1911) my *Vedic Grammar for Students* was published (1916). Though this new book seemed at first sight to make Appendix III superfluous in the present work (pp. 236–44), I decided to retain it as presenting Vedic grammar in an abridged form and rendering it easier for absolute beginners to master.

A. A. M.

20 BARDWELL ROAD,

OXFORD.

November, 1926.
PREFACE TO SECOND EDITION

The original form of the present work was my abridgement (1886) of Max Müller's Sanskrit Grammar (2nd ed., 1870). That abridgement was the outcome of what I had found by experience, both as a learner and a teacher, to be unessential in an elementary grammar. It was also partly due to my conviction that the existing Sanskrit grammars, being too much dominated by the system of Pāṇini, rendered Sanskrit unnecessarily hard to learn. The introductory sketch of the history of Sanskrit grammar prefixed to the present volume will, I think, sufficiently show that the native Indian system is incompatible with the practical methods of teaching and learning in the West.

In the first edition of this grammar, published in 1901, the earlier book was transformed into an entirely new work. Though, on the whole, considerably enlarged it showed many omissions. For I made it my guiding principle to leave out all matter that is found exclusively in Vedic literature or in the Hindu grammarians, the aim I had in view being to describe only such grammatical forms as are to be met with in the actual literature of post-Vedic Sanskrit. The student of Sanskrit grammar would thus not be burdened with matter which could never be of any practical use to him. Hence I refrained from employing, even in a paradigm, any word not to be found in the literature; though for the sake of completeness I here often gave inflected forms represented only by other words of the same type. The purpose of the book, then, was not to supply a mass of forms and rules mainly useful for answering examination questions more or
less mechanically, but to provide the student with the full grammatical equipment necessary for reading any Sanskrit text with ease and exactness.

The present edition has undergone a thorough revision aided by the experience of ten more years' teaching and by the suggestions of pupils and others who have used the first edition. The improvements chiefly consist of additions, which have increased the size of the book by twenty-four pages.

An entirely new portion of the grammar are the three sections comprised in pages 159-168. The first (182) deals with nominal stem formation, giving an account of the primary and secondary suffixes, and thus furnishing the student with a more complete insight into the structure of Sanskrit words than the first edition supplied. In connexion with these suffixes a survey (183) of the rules of gender is added. The third new section (184) describes the formation of verbal compounds. The most noticeable case of expansion is otherwise to be found in the rules about the treatment of final dental $n$ in Sandhi: these now give a complete account (36, 40) of the changes undergone by that letter. In the accidence a few new paradigms have been introduced, such as grāvan (90, 4), and additional forms have been given, as in the difficult s-aorist of dah, where (144, 5) even middle forms, though not occurring in that verb, are supplied as a model for other verbs presenting similar difficulties of euphonic combination. Other improvements are intended to facilitate the use of the grammar. Thus in the list of verbs (Appendix I) abbreviations have been added to indicate the various forms which beginners have otherwise often found difficulty in identifying. Again, the Sanskrit Index has been made both fuller and more explanatory (see e.g. prākṛta). A decidedly practical improvement is the substitution of a brief synopsis of the subject-matter for an elaborate table of contents at the beginning, and the addition of a General Index at the
end. All these extensions and changes will, I feel sure, be found to have considerably increased the practical value of the grammar both in matter and form.

As in the first edition, the book is transliterated throughout, excepting the list of verbs (Appendix I) and the syntactical examples at the end (180; 190–218). The system of transliteration remains the same, being that which is now most generally adopted in the West. This system includes the use of \( r \) (to be pronounced with a syllabic value, as the \( r \) in French \( chambre \)) to represent the weak grade of the syllables \( ar \) and \( ra \).

The improvements appearing in this edition are largely due to the suggestions of former pupils or of friends. The gentlemen to whom I owe thanks for their advice are—Prof. E. J. Rapson; Dr. James Morison; Mr. M. L. Puri, B.A., of Exeter College; Mr. Horace Hart, M.A., Controller of the University Press; and especially Mr. T. E. Moir, I.C.S., of Wadham College, as well as Dr. F. W. Thomas, Librarian of the India Office. Mr. J. C. Pembrey, Hon. M.A., Oriental Reader of the University Press, has read with his usual care the proofs of this edition, which is separated by no less an interval than sixty-four years from the first Sanskrit Grammar which he (together with his father) corrected for the press, that of Prof. H. H. Wilson, in 1847. To Dr. A. B. Keith I am indebted for reading the proofs of this as well as of all the other books I have published since 1900. I must take this opportunity of thanking him not only for having read the proofs of the whole of my \textit{Vedic Grammar}, but also for having passed several sheets of that work through the press for me during my absence in India between September, 1907, and April, 1908.

A. A. MACDONELL.

107 Banbury Road, Oxford.

\textit{July, 1911.}
INTRODUCTION

BRIEF HISTORY OF SANSKRIT GRAMMAR

The first impulse to the study of grammar in India was given by the religious motive of preserving intact the sacred Vedic texts, the efficacy of which was believed to require attention to every letter. Thus, aided by the great transparency of the Sanskrit language, the ancient Indian grammarians had by the fifth century B.C. arrived at scientific results unequalled by any other nation of antiquity. It is, for instance, their distinctive achievement to have recognized that words for the most part consist on the one hand of roots, and on the other of affixes, which, when compounded with the former, modify the radical sense in various ways.

The oldest grammar that has been preserved is Pāṇini’s. It already represents a fully developed system, its author standing at the end of a long line of predecessors, of whom no fewer than sixty-four are mentioned, and the purely grammatical works of all of whom, owing to the excellence and comprehensiveness of his work, have entirely perished.

Pāṇini is considerably later than Yāska (probably about 500 B.C.), whom he mentions, and between whom and himself a good number of important grammarians intervene. On the other hand, Pāṇini is much older than his interpreter Patañjali, who probably dates from the latter half of the second century B.C., the two being separated by another eminent grammarian, Kātyāyana. Pāṇini himself uses the word yavana, which Kātyāyana explains as ‘writing of the Yavanas’ (i.e. Ionians or Greeks). Now it is not at all likely that the Indians should have become acquainted with Greek writing before the invasion of Alexander in 327 B.C. But the natives of the extreme north-west, of whom Pāṇini in all probability was one, would naturally have become acquainted with it soon after that date. They must, however, have grown familiar with it before a grammarian would make a rule as to how to form from Yavana, ‘Greek,’
INTRODUCTION

a derivative form meaning ‘Greek writing’. It seems therefore hardly possible to place Pāṇini earlier than about 300 B.C.

Pāṇini's grammar consists of nearly 4,000 rules divided into eight chapters. Being composed with the utmost imaginable brevity, each Sūtra or aphorism usually consists of only two or three words, and the whole work, if printed continuously in medium-sized Devanāgarī type, would not occupy more than about thirty-five pages of the present volume. And yet this grammar describes the entire Sanskrit language in all the details of its structure, with a completeness which has never been equalled elsewhere. It is at once the shortest and fullest grammar in the world.

In his endeavour to give an exhaustive survey of the bhāṣa or classical Sanskrit with a view to correct usage, Pāṇini went on to include within the scope of his grammar the language of the sacred texts, which was no longer quite intelligible. He accordingly gives hundreds of rules about the Veda, but without completeness. His account of the Vedic language, taken as a whole, thus shows many gaps, important matters being often omitted, while trifles are noticed. In this part of his work Pāṇini shows a decided incapacity to master his subject-matter, attributing to the Veda the most unbounded grammatical license, especially in interchanging or dropping inflections.

The grammar of Pāṇini is a sabdānusāsana, or 'Treatise on Words', the fundamental principle of which is, that all nouns are derived from verbs. Starting with the simplest elements into which words can be analysed, root, affix and termination, Pāṇini shows how nominal and verbal stems are formed from roots and complete words from stems. He at the same time indicates the functions which words acquire by the addition of formative elements and by being compounded with other words. It is a peculiarity of Pāṇini's word-formation, that he recognizes derivation by suffixes only. Thus when a verbal root like bhid, 'to pierce,' is used in the nominal sense of 'piercer,' he has recourse to the highly artificial expedient of assuming an imaginary suffix, for which a blank is substituted!

Yāśka records that the universality of Sākaṭāyana's principle of nouns being derived from verbs was contested by Gārgya, who objected to the forced etymologies resulting from a general
application of this principle. Gārgya maintained that if aśva, ‘horse,’ for instance, were derived from aś, ‘to travel,’ not only would everything that travels be called aśva, and everything be named after all its activities, but states of being (bhāva) would be antecedent to things (which are presupposed by those states).

Pāṇini makes a concession to Gārgya’s objection by excluding all words the derivation of which is difficult owing to their form or meaning, as aśva, ‘horse,’ go, ‘cow,’ and purusa, ‘man.’ Primary nouns of this kind had been collected before Pāṇini’s time in a special list, in which they were often forcibly derived from verbal roots by means of a number of special suffixes. The first of these suffixes being u, technically called un, the whole list of these formations received the name of unādi (‘beginning with un’).

Pāṇini refers to all such words as ready-made stems, the formation of which does not concern him.

The Unādi list which Pāṇini had before him survives, in a somewhat modified form, as the Unādi Sūtra with the commentary (dating probably from the thirteenth century A.D.) of Ujjvala-datta. In its extant shape this Sūtra contains some late words, such as dināra (Lat. denarius), a noun which cannot have come into use in India much before 100 A.D.

The proper object of Pāṇini’s grammar being derivation, he does not deal with phonetics as such, but only incidentally as affecting word-formation, or the combination of words in a sentence. He therefore does not give general rules of phonetic change, but since his analyses, unlike those of the Unādi Sūtra, move within the bounds of probability and are generally correct, being in many cases confirmed by comparative philology, he actually did discover several phonetic laws. The most important of these was the interchange of vowels with their strong grades guṇa and urddhi (cp. i7), which Grimm called ablaut, and which comparative grammar traces to the original Indo-European language. The other great phonetic discoveries of the Indians had already been made by Pāṇini’s predecessors, the authors of the original Prātiśākhyas, the phonetic treatises of the Vedic schools.

Pāṇini also treats of the accents of words in derivation and in the sentence, but with syntax in our sense he does not deal, perhaps owing to the simplicity of the sentence in Sanskrit.
The general plan of Panini's work is as follows: Book i. contains the technical terms of the grammar and its rules of interpretation; ii. deals with nouns in composition and case relations; iii. teaches how suffixes are to be attached to verbal roots; iv. and v. explain the same process with regard to nominal stems; vi. and vii. describe the accent and phonetic changes in the formation of words, while viii. treats of words in a sentence. This general plan is, however, constantly interrupted by single rules or by a series of rules, which were added by the author as a result of progressive grammatical studies, or transferred from their natural context to their present position in order to economize words.

In formulating his rules, Panini makes it his aim to express them in as abstract and general a way as possible. In this he occasionally goes so far as to state a general rule for a single case; while, on the other hand, he sometimes fails to collect a number of related phenomena under a single head.

In carrying out the principle of extreme conciseness dominating his grammar, Panini resorts to various devices, such as ellipse of the verb, the use of the cases in a special technical sense, and the employment of heading rules (adhiṣṭhāna) which must be supplied with a number of subordinate rules that follow. By such means a whole rule can often be expressed by a single word. Thus the ablative dhātoḥ, literally 'after a root', not only means 'to a root the following suffixes are attached', but is also an adhiṣṭhāna extending its influence (anuvṛtti) over some 540 subsequent aphorisms.

The principle of brevity is, moreover, notably applied in the invention of technical terms. Those of Panini's terms which are real words, whether they describe the phenomenon, as samāsa, 'compound,' or express a category by an example, as dvi-gu ('two-cow'), 'numeral compound,' are probably all borrowed from predecessors. But most of his technical terms are arbitrary groups of letters resembling algebraic symbols. Only a few of these are abbreviations of actual words, as it, 'indicatory letter,' from iti, 'thus.' Most of them are the result of great deliberation, being chiefly composed of letters rarely occurring in the language. Thus the letter I was taken as a symbol of the personal endings of the verb; combined with a cerebral ṣ it refers to a primary tense or mood, but combined with a guttural ṇ it denotes a secondary tense or mood. Thus lat, liṭ, luṭ, leṭ, loṭ, mean present, perfect,
future, subjunctive, and imperative respectively: *iṇa, luni, lini,* imperfect, aorist, and potential.

Panini's grammar begins with the alphabet arranged on scientific principles. To several of its letters is attached an ā or *anubandha* (indicatory letter), by means of which can be formed convenient contractions (called *pratyahāra*) designating different groups of letters. The vowels are arranged thus: *a i u-ṃ, r l-kg, e o-ṅ, ai au-ṃ*. By means of the indicatory letter at the end of the group, all the simple vowels can be expressed by *ak*, the simple vowels together with the diphthongs by *ac*. As the last letter in Sanskrit is *ṅ*, written *ha-l*, the entire alphabet is expressed by the symbol *al* (much as if we were to express it by *az*). Indicatory letters are also attached to suffixes, roots, and words in order to point to certain rules as applicable to them, thus aiding the memory as well as promoting brevity.

Panini's work has two appendixes, to which it refers. One of these is the *Dhātu-pāṭha*, or 'List of Verbal Roots', arranged according to conjugational classes, the mode of inflexion being expressed by accents and indicatory letters. A striking fact about this collection is that of its 2,000 roots (many of which are, however, merely variants of one form) only about 800 have yet been found in Sanskrit literature, while it omits about fifty Vedic verbs. The second appendix is the *Gana-pāṭha*, or 'List of Word-groups'. Panini gives rules applicable to the whole of a group by referring to its first word. This collection, which contains many words occurring in Vedic works only, has been less well preserved than the *Dhātu-pāṭha*. The Ganas were metrically arranged in the *Gana-ratnā-mahodadhi*, or 'Ocean of the Gems of Word-groups', a work composed by Vardhamāna in 1140 A.D.

Panini's work very early acquired a canonical value, and has continued, for at least 2,000 years, to be the standard of usage and the foundation of grammatical studies in Sanskrit. On account of the frequent obscurity of a work which sacrifices every consideration to brevity, attempts soon began to be made to explain it, and, with the advance of grammatical knowledge, to correct and supplement its rules. Among the earliest attempts of this kind was the formulation, by unknown authors, of rules of interpretation (*paribhāṣā*), which Panini was supposed to have followed in his grammar, and which are mentioned by his suc-
cessor Kātyāyana. A collection of such rules was made in the eighteenth century by Nāgoji-bhaṭṭa in his Paribhāṣendu-śekhara, or 'Moon-crest of Interpretative Rules'.

Next we have the Vārttikas, or 'notes' (from vṛtti, 'explanation'), of Kātyāyana, on 1,245, or nearly one-third, of Pāṇini's aphorisms. That grammarian belonged to the Deccan, and probably lived in the third century B.C. When Kātyāyana's criticism shows him to differ from Pāṇini, an oversight on the part of the latter is usually to be assumed; but in estimating the extent of such oversights, one should not leave out of account the fact that Kātyāyana lived both later and in a part of India far removed from that of Pāṇini. Other grammarians made similar notes on Pāṇini both before and after Kātyāyana; subsequent to the latter's time are the numerous grammatical Karikās or comments in metrical form.

All this critical work was collected by Patañjali in his extensive Mahābhāṣya, or 'Great Commentary', with many supplementary notes of his own. His discussions take the form of a kind of dialogue, and deal with 1,713 rules of Pāṇini. Patañjali's work probably dates, as has been said, from the latter half of the second century B.C. The Mahābhāṣya in its turn was commented upon in the seventh century by Bhartṛhari in his Vākyapadīya, or 'Treatise on the Words in a Sentence', which is concerned with the philosophy of grammar, and by Kaiyāṭa probably in the thirteenth century.

About 650 A.D. was composed another commentary on Pāṇini, the Kāśikā Vṛtti, or 'Benares Commentary', the first five books being the work of Jayāditya, the last three of Vāmana. Based on a deteriorated text of Pāṇini, it contains some errors, but has the merit of conciseness and lucidity. Though much shorter than the Mahābhāṣya, it is particularly valuable as the oldest commentary on Pāṇini that explains every Sūtra. The examples that it gives in illustration are, as a rule, derived from older interpreters. Such borrowing was a usual practice; even Patañjali speaks of stock examples as mūrdhābhāṣṭikā, or 'consecrated' (lit. 'sprinkled on the head').

In the fifteenth century Rāmacandra endeavoured in his Prakriyā-kaumudi, or 'Moonlight of Method', to make Pāṇini's grammar more intelligible by rearranging its matter in a more
practical way. The *Siddhānta-kaumudi*, or 'Moonlight of Settled Conclusions', in which Bhaṭṭoṣṭi in the seventeenth century disposed Pāṇini's Sūtras in a more natural order, had a similar aim. An abridgement of this work, entitled *Laghuv-siddhānta-kaumudi*, or 'Short Moonlight (of Settled Conclusions)', by Vara-

darāja, is commonly employed as a useful introduction to the native system of grammar. A belief in the infallibility of Pāṇini, which still prevails among the Pandits, has often led the above-
named interpreters, from Patañjali onwards, to give forced explanations of Pāṇini's rules.

Other later grammarians, not belonging to the school of Pāṇini, are on the whole of little importance. While adducing hardly any new material, they are much less complete than Pāṇini, since they omit whole sections, such as rules about Vedic forms and the accent. Introducing no new points of view, they aim solely at inventing technical devices, or at presenting their subject in a more lucid and popular form. Among these non-Pāṇinian grammarians may be mentioned the names of Candra, who flour-
ished about 650 A. D.; the pseudo-Sākaṭāyana, who was posterior to the *Kāśikā Vṛtti*; and the most important of them, Hemacandra (twelfth century). The *Kātantra* by Sarva-varman (of uncertain date), whose terminology has striking affinities with older works, especially the *Prātiṣākhya*, seems to have been the most influential of these later grammars. It served as a model for the standard Pāli grammar of Kaccāyana, and the native grammars of the Dravidians and Tibetans. Vopadeva's *Mudgha-bodha*, or 'Enlightenment of the Ignorant', a very technical work dating from the thirteenth century, has been, down to the present day, the Sanskrit grammar chiefly used in Bengal. Lastly, we have the *Sarasvatī Sūtra*, or 'Aphorisms of the Sarasvati Grammar', by an unknown author, a work distinguished by lucidity as well as conciseness.

There are, besides, a few works dealing with special depart-
ments of the subject, which form contributions of some importance to our knowledge of Sanskrit grammar. The *Phit Sūtra* of

---

1 His Grammar, the *Cāndra-rākara*, has been edited by Prof. Bruno Lüebich (Leipzig, 1902).

Sāntanava, composed later than the Mahābhāṣya, but at a time when there was still a living knowledge of the ancient accent, gives rules for the accentuation of nouns, not according to the analytical method of Pāṇini, but with reference to the finished word. As Pāṇini does not determine the gender of individual words, though he treats of feminine suffixes and does not ignore differences of gender in general, some value attaches to works dealing with the subject as a whole, especially to Hemacandra’s Liṅgānusāsana, or ‘Treatise on Gender’.

The first Sanskrit grammar ever written by a European was composed by the German missionary Heinrich Roth, a native of Augsburg, who died at Agra in 1668, as Superior of the Jesuit College in that city. This work was never published, but the manuscript is still preserved at Rome. There is, however, in Kircher’s China Illustrata (Amsterdam, 1667), pp. 162–63, a contribution by Roth, which contains an account of the Sanskrit alphabet with five tables in Devanāgarī characters (undoubtedly the earliest specimens of that script to be found in any book printed in Europe).

The first printed European Sanskrit grammar was that of Paulinus a Sancto Bartholomaeo, written in Latin and published at Rome in 1790. This work was based partly on the MS. material left by a German Jesuit missionary named Hanxleden, who died in 1732. The first scientific grammar aiming at completeness was that of Colebrooke, published in 1805. It was followed by that of Carey in 1806. The former work was based on Pāṇini, the latter on Vopadeva. The earliest Sanskrit grammar written on European principles, and therefore of most influence on the study of Sanskrit at the beginning of the last century, was that of Wilkins (1808). The most notable among his successors have been Bopp, Benfey, and Whitney. Bopp’s grammar was important owing no less to its lucidity than to its philological method. Benfey was the first to combine with the traditional material of Pāṇini a treatment of the peculiarities of the Vedic and the Epic dialects. He also largely used the aid of comparative philology for the explanation of Sanskrit forms. The American scholar Whitney was the first to attempt an

---

historical grammar of Sanskrit by treating the Vedic language more fully, and explaining from it the development of classical Sanskrit. The first grammar treating Sanskrit entirely from the comparative point of view is the excellent work of Prof. J. Wackernagel, of which, however, only the first volume, dealing with phonology (1896), and the first part of the second volume (1905) treating of compounds, have yet appeared.

The best known of the Sanskrit grammars used in this country during the latter half of the nineteenth century are those of Monier-Williams and Max Müller. Both of these contain much matter derived from the native system that is of no practical utility, but rather an impediment, to the student of literary Sanskrit. All such matter has been eliminated in the present work, not from any prejudice against the Indian grammarians, but solely with the intention of facilitating the study of the subject by supplying only such grammatical data of the actual language as have been noted by scholars down to the present time. Vedic forms have also been excluded, but in order to furnish English and Indian students with the minimum material necessary for beginning to read works written in the older language, a brief outline of Vedic Grammar is given in Appendix III. My recently published Vedic Grammar being too elaborate for elementary students, I hope to bring out, as a parallel to the present work, a simplified Vedic Grammar, including syntax, which will afford beginners the same help in the study of Vedic literature as this grammar does in that of Sanskrit.

Though the accent is never marked in classical Sanskrit, I have, owing to its philological importance, indicated it here in transliterated words as far as it can be ascertained from Vedic texts. A short account of the Vedic accent itself will be found in Appendix III.
CONTENTS
PREFACE TO THIRD EDITION
PREFACE TO SECOND EDITION
INTRODUCTION: BRIEF HISTORY OF SANSKRIT GRAMMAE
TABLE OF THE DEVANAGARl LETTERS

CHAPTER

I

:

.

**

THE ALPHABET

Relation of Sanskrit to Yedlo and to the Indian Vernaculars
Origin of Indian Writing
Arrangement of the Letters The
Vowels The Consonants The Numerical Figures Pronunciation .

CHAPTER

II

:

1"

EUPHONIC COMBINATION

External Sandhi: Combination of Vowels and of ConsonantsInternal

Sandhl : Combination of Vowels and of Consonants

CHAPTER

III:

.

1Q"

.

^

DECLENSION

Nouns Consonant stems unchangeable changeable -with Two
items with Three Stems Vowel stems Degrees of ComparisonNumerals: CardinalsOrdinals Numeral Adverbs Pronouns Per:

:

;

:

>nal

Ive

Interrogative Relative Reflexive PosseaQuantitative Indefinite Pronominal Adjectives

Demonstrative

Compound

CHAPTER

IV:

CONJUGATION

Introductory The Present System First Conjugation Second
Conjugation The Augment Reduplication Terminations Paraigms Irregularities The Perfect The Aorlst First Aorist
lecond
Aorist Benedict! ve Future Conditional Passive ParCausative Desiloiples Gerund Liflnittve-Derlvative Verbs :
.erative Intensive Denominative
:

CHAPTER V: INDECLINABLE WORDS
Prepositions
prepositional Adverbs Prepositional SubstanIves Prepositional Gerunds Conjunctive and Adverbial Particles
Qterjections

CHAPTER

VI:

144-159

NOMINAL STEM FORMATION AND
COMPOUNDS

Primary Suffixes Secondary Suffixes Gender Verbal Comounds Nominal Compounds
Determinatives
Co-ordinatlves
:

:

Dependent and Descriptive

159-178

Pofisessives

CHAPTER

VII:

SYNTAX

of Words The Article Number Con3rd
Pronouns
Use of the Cases
Locative and Genitive
.bsolute Participles
Use of the Tenses Use of the
Infinitive

Introductory

Order

[cods-Conditional

178^209

PPBNDIXI: LIST OF VERBS
PPENDEC H: METRE IN CLASSICAL SANSKRIT
PPENDEC HI CHIEF PECULIARITIES OF VEDIC

210-281

:

ANSKRTT INDEX
ENERAL INDEX

.

.

.

GRAMMAR

232-235
286-244

245-250


# THE DEVANĀGARI LETTERS

## Vowels

<table>
<thead>
<tr>
<th>Devanāgari</th>
<th>Devanāgari</th>
<th>Devanāgari</th>
<th>Devanāgari</th>
<th>Devanāgari</th>
<th>Devanāgari</th>
</tr>
</thead>
<tbody>
<tr>
<td>अ</td>
<td>आ</td>
<td>इ</td>
<td>ई</td>
<td>उ</td>
<td>ऊ</td>
</tr>
<tr>
<td>ऋ</td>
<td>ऌ</td>
<td>ऍ</td>
<td>ऎ</td>
<td>ए</td>
<td>ऐ</td>
</tr>
<tr>
<td>ओ</td>
<td>औ</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Initial, Medial, Equivalent

- अ (~a)
- आ (~ā)
- इ (~i)
- ई (~i)
- उ (~u)
- ऊ (~ü)
- ऋ (~⟨r⟩ or ~⟨r⟩i)
- ऌ (~⟨i⟩)
- ए (~l) (or ~⟨li⟩)
- ओ (~o)
- औ (~au)

## Consonants

### Gutturals

<table>
<thead>
<tr>
<th>Devanāgari</th>
<th>Devanāgari</th>
<th>Devanāgari</th>
</tr>
</thead>
<tbody>
<tr>
<td>क (~k)</td>
<td>क-ह (~k-h)</td>
<td></td>
</tr>
<tr>
<td>ग (~g)</td>
<td>ग-ह (~g-h)</td>
<td></td>
</tr>
<tr>
<td>न (~n)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Palatals

<table>
<thead>
<tr>
<th>Devanāgari</th>
<th>Devanāgari</th>
<th>Devanāgari</th>
<th>Devanāgari</th>
</tr>
</thead>
<tbody>
<tr>
<td>च (~c)</td>
<td>च-ह (~c-h)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ज (~j)</td>
<td></td>
<td>ज-ह (~j-h)</td>
<td></td>
</tr>
<tr>
<td>न (~n)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Cerebrals

<table>
<thead>
<tr>
<th>Devanāgari</th>
<th>Devanāgari</th>
<th>Devanāgari</th>
</tr>
</thead>
<tbody>
<tr>
<td>त (~t)</td>
<td>त-ह (~t-h)</td>
<td></td>
</tr>
<tr>
<td>द (~d)</td>
<td>द-ह (~d-h)</td>
<td></td>
</tr>
</tbody>
</table>

### Dentals

<table>
<thead>
<tr>
<th>Devanāgari</th>
<th>Devanāgari</th>
</tr>
</thead>
<tbody>
<tr>
<td>त (~t)</td>
<td>त-ह (~t-h)</td>
</tr>
<tr>
<td>द (~d)</td>
<td>द-ह (~d-h)</td>
</tr>
</tbody>
</table>

### Labials

<table>
<thead>
<tr>
<th>Devanāgari</th>
<th>Devanāgari</th>
<th>Devanāgari</th>
</tr>
</thead>
<tbody>
<tr>
<td>प (~p)</td>
<td>प-ह (~p-h)</td>
<td></td>
</tr>
<tr>
<td>ब (~b)</td>
<td>ब-ह (~b-h)</td>
<td></td>
</tr>
<tr>
<td>म (~m)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Semivowels

<table>
<thead>
<tr>
<th>Devanāgari</th>
<th>Devanāgari</th>
<th>Devanāgari</th>
</tr>
</thead>
<tbody>
<tr>
<td>य (~y)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>र (~r)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ल (~l)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>व (~v)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>श (~ṣ) (or ~ṣ)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ष (~ṣ)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ह (~h)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Spirants

<table>
<thead>
<tr>
<th>Devanāgari</th>
<th>Devanāgari</th>
</tr>
</thead>
<tbody>
<tr>
<td>ह (~h) (Visarga)</td>
<td></td>
</tr>
</tbody>
</table>

### Anusvāra

<table>
<thead>
<tr>
<th>Devanāgari</th>
<th>Devanāgari</th>
</tr>
</thead>
<tbody>
<tr>
<td>म (~m) or ~⟨m⟩ (Anusvāra)</td>
<td></td>
</tr>
</tbody>
</table>
CHAPTER I

THE ALPHABET

1. Sanskrit (from sanskrita, 'elaborated') is that later phase of the literary language of ancient India which is described in the grammar of Pāṇini. In phonology it is practically identical with the earlier Vedic language. In accordance it has become different from the dialect of the Vedas by a process, not of growth, but of decay; a large number of older forms, including the whole subjunctive mood and all the many infinitives save one, having entirely disappeared. The chief modifications are in the vocabulary, which, while it has lost much of its old material, has been greatly extended by the accession of new words and new meanings. The difference, on the whole, between the Vedic and the Sanskrit language may be taken to be much about the same as that between Homeric and Attic Greek.

2. From the Vedic language are descended the popular dialects called Prākrit ('derived from the fundament,' i.e. from Sanskrit, thence 'vulgar'). The oldest extant forms of these are preserved in King Aśoka's rock inscriptions of the third century B.C., one of them, under the name of Pāli, becoming the sacred literary language of the Southern Buddhists. From the ancient Prākrits, preserved in inscriptions, in entire literary works, and in parts of Sanskrit plays, are descended most of the dialects of modern India, Panjâbî, Sindhi, Gujarâtî, Marâṭhî, Hindî (which, with an
admixture of Arabic and Persian, is called Urdu or Hindustani Bihārī, and Bengālī. The Dravidian dialects of Southern India—Telugu, Tamil, Canarese, Malayālam, though non-Āryan, are full of Sanskrit words, and their literatures are dominated by Sanskrit models.

3. A form of Semitic writing was introduced into the north-west of India by way of Mesopotamia, probably about 700 B.C. The earliest Indian adaptation of this script, known from coins and inscriptions of the third century B.C., is called Brāhmī or 'writing of Brahmā.' Though written from left to right it bears clear traces of having once been written from right to left. From the Brāhmī are descended all the later Indian scripts. The most important of these is the Nāgarī (‘urban writing,’ or perhaps ‘writing of the Nāgara Brahmīns’ of Gujarāt) or Deva-nāgarī (‘city writing of the gods,’ a term of late but obscure origin), which assumed its characteristic shape about the middle of the eighth century A.D. Sanskrit is most commonly written in Deva-nāgarī in Northern India, but other modern Indian characters, such as Bengālī or Oriyā, are also employed in their respective provinces; while in the non-Āryan south the Dravidian scripts are regularly used.

4. The Deva-nāgarī alphabet consists of forty-eight letters, thirteen vowels and thirty-five consonants (including the pure sound called Anuvāra, and the spirant called Visarga). These represent every sound of the Sanskrit language. The arrangement of the alphabet in the table facing p. 1 is that adopted by the ancient Indian grammarians, and being thoroughly scientific, has been followed by European scholars as the lexicographical order in their Sanskrit dictionaries.

---

8 As Anuvāra and Visarga cause beginners much difficulty in finding words in a grammar, the following note on their alphabetical order will...
5. The vowels are written differently according as they are initial or follow a consonant. They are—

(a) Simple vowels:
- आ (a) and इ (i) are pronounced like simple long vowels in most European languages.
- औ (au) is pronounced like the diphthong au.

(b) Diphthongs:
- ए (e) and ऐ (ai)
- औ (au)
- उ (u) and ऊ (ū)
- ऋ (ū) and ऌ (r̥)

The unchangeable Anusvāra (before a semivowel, initial, or त: h: cp. 42 B 1) has precedence of every other consonant:
- संवर samvāra, संषय samṣaya precede सक sa-ka.
- आंग्ल Anusvāra (10; 42 B 2) occupies the place of the nasal into which it might be changed.
- Thus संग saṅga would be found beside ख saṅga.

Similarly the unchangeable Visarga (before a hard consonant or labial) has precedence of every other consonant. Thus त:करṣṇa antalikarana and छन्त:पुर antalipura follow छन्त: anta : precede छन्त: anta-ka.

But the changeable Visarga (before a bilabial) occupies the place of the sibilant into which it might be changed.
- Thus छन्त:ख antahṣthā would appear where छन्त:ख asṣthā might be written.

There is no sign for medial (or final) आ, as this vowel is considered inherent in every consonant;—e.g. झ = ka.

Medial or final य is written before the consonant after which it is pronounced;—e.g. धि ki. Originally both य and ध were written as ClearColor to the left and the right respectively above the consonant; but the sake of clear distinction were later prolonged with a vertical inward stroke, the one on the left, the other on the right.

Though based, in nearly all cases, on ऐ and अu respectively, e and o at present, and have been since at least 300 B.C., pronounced like simple long vowels े and ो in most European languages.

Though etymologically representing ऐ and अu, ai and au are at present, and have been since at least 300 B.C., pronounced as ऐ and अu.

The medial forms of the vowels are in combination with consonants;—
- क: k, written as follows: क ka, कः kā, कँ ki, क़ kī, ख़ ku,
6. The following table contains a complete classification (known to Panini) of all the sounds of the Devanāgarī alphabet according to the organs of speech employed in their articulation.

<table>
<thead>
<tr>
<th></th>
<th>Hard (tenuis)</th>
<th>Hard aspirates</th>
<th>Soft media</th>
<th>Soft aspirates</th>
<th>(Soft) semi-vowels</th>
<th>Hard spirants</th>
<th>Vowels</th>
<th>Short</th>
<th>Long</th>
<th>Diphthong</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gutturals</td>
<td>क।, ख।, ग।, घ।, ङ।, ह।</td>
<td>ख।-ह।, घ।-ह।, ङ।, ह।</td>
<td>ङ।, ह।</td>
<td>ङ।, ह।</td>
<td>ङ।, ह।</td>
<td>ङ।, ह।</td>
<td>ङ।, ह।</td>
<td>ङ।, ह।</td>
<td>ङ।, ह।</td>
<td></td>
</tr>
<tr>
<td>Palatals</td>
<td>च।, छ।, ज।, झ।-ह।, ञ।, य।, र।, ल।</td>
<td>च।, छ।, ज।, झ।-ह।, ञ।, य।, र।, ल।</td>
<td>च।, छ।, ज।, झ।-ह।, ञ।, य।, र।, ल।</td>
<td>च।, छ।, ज।, झ।-ह।, ञ।, य।, र।, ल।</td>
<td>च।, छ।, ज।, झ।-ह।, ञ।, य।, र।, ल।</td>
<td>च।, छ।, ज।, झ।-ह।, ञ।, य।, र।, ल।</td>
<td>च।, छ।, ज।, झ।-ह।, ञ।, य।, र।, ल।</td>
<td>च।, छ।, ज।, झ।-ह।, ञ।, य।, र।, ल।</td>
<td>च।, छ।, ज।, झ।-ह।, ञ।, य।, र।, ल।</td>
<td></td>
</tr>
<tr>
<td>Cerebrale</td>
<td>ट।, ठ।, ड।, ढ।-ह।, ण।, त।, द।, द।-ह।, न।, ल।, स।, र।, ल।</td>
<td>ट।, ठ।, ड।, ढ।-ह।, ण।, त।, द।, द।-ह।, न।, ल।, स।, र।, ल।</td>
<td>ट।, ठ।, ड।, ढ।-ह।, ण।, त।, द।, द।-ह।, न।, ल।, स।, र।, ल।</td>
<td>ट।, ठ।, ड।, ढ।-ह।, ण।, त।, द।, द।-ह।, न।, ल।, स।, र।, ल।</td>
<td>ट।, ठ।, ड।, ढ।-ह।, ण।, त।, द।, द।-ह।, न।, ल।, स।, र।, ल।</td>
<td>ट।, ठ।, ड।, ढ।-ह।, ण।, त।, द।, द।-ह।, न।, ल।, स।, र।, ल।</td>
<td>ट।, ठ।, ड।, ढ।-ह।, ण।, त।, द।, द।-ह।, न।, ल।, स।, र।, ल।</td>
<td>ट।, ठ।, ड।, ढ।-ह।, ण।, त।, द।, द।-ह।, न।, ल।, स।, र।, ल।</td>
<td>ट।, ठ।, ड।, ढ।-ह।, ण।, त।, द।, द।-ह।, न।, ल।, स।, र।, ल।</td>
<td></td>
</tr>
<tr>
<td>Dentals</td>
<td>त।, थ।, द।, ध।-ह।, न।, ल।, स।, र।, ल।</td>
<td>त।, थ।, द।, ध।-ह।, न।, ल।, स।, र।, ल।</td>
<td>त।, थ।, द।, ध।-ह।, न।, ल।, स।, र।, ल।</td>
<td>त।, थ।, द।, ध।-ह।, न।, ल।, स।, र।, ल।</td>
<td>त।, थ।, द।, ध।-ह।, न।, ल।, स।, र।, ल।</td>
<td>त।, थ।, द।, ध।-ह।, न।, ल।, स।, र।, ल।</td>
<td>त।, थ।, द।, ध।-ह।, न।, ल।, स।, र।, ल।</td>
<td>त।, थ।, द।, ध।-ह।, न।, ल।, स।, र।, ल।</td>
<td>त।, थ।, द।, ध।-ह।, न।, ल।, स।, र।, ल।</td>
<td></td>
</tr>
<tr>
<td>Labials</td>
<td>प।, फ।, ब।, भ।-ह।, म।, व।, व।</td>
<td>प।, फ।, ब।, भ।-ह।, म।, व।, व।</td>
<td>प।, फ।, ब।, भ।-ह।, म।, व।, व।</td>
<td>प।, फ।, ब।, भ।-ह।, म।, व।, व।</td>
<td>प।, फ।, ब।, भ।-ह।, म।, व।, व।</td>
<td>प।, फ।, ब।, भ।-ह।, म।, व।, व।</td>
<td>प।, फ।, ब।, भ।-ह।, म।, व।, व।</td>
<td>प।, फ।, ब।, भ।-ह।, म।, व।, व।</td>
<td>प।, फ।, ब।, भ।-ह।, म।, व।, व।</td>
<td></td>
</tr>
</tbody>
</table>

The palatals, being largely derived from original gutturals under the influence of palatal vowels, were transliterated by Max Müller with italicized gutturals.

This term is a translation of the old native Sanskrit word mūrāhānya, 'produced in the head' (mūrālhaṇ), i.e. on the roof or highest point of the mouth, which is nearest the upper part of the head. This class of sounds has also often been called linguals (since Bopp). They are as a rule derived from original dentals under the influence of a neighbouring cerebral s or r sound.

3. ह। is not a semivowel, but the soft breathing corresponding to the guttural vowel ॠ a, which, unlike the other simple vowels, has no semivowel of its own. It is identical with the second half of the soft aspirates g-h, &c.

4. ॠ (Visarga) the hard breathing, corresponding to the second half of the hard aspirates k-h, &c., is regularly used at the end of a word in pāṣaṇa for s or r, and before hard gutturals and labials. In the latter case modifications of it called Jīvāṃuliya ('formed at the root of the tongue'), a guttural spirant (=Germ. a), and Upadhiṃuliya ('on-breathing'), the bilabial spirant j, were formerly employed, but have become obsolete. They were both written ॏ.

5. It is important to note that in the above table only the letters in
7. Anusvāra (‘after-sound’), the unmodified nasal following a vowel and differing from the nasals given in column 5, is written with a dot above the letter which it follows;—e.g. ḍ kam. Before ख it is sometimes written ḍ;—e.g. ḍ kam. Its proper place was originally before the sibilants and ह, whence its use extended. From Anusvāra is sometimes distinguished Anunāsika (‘accompanied by a nasal’), the nasalized vowel.

8. In writing the Devānāgari alphabet, the distinctive portion of each letter is written first, then the perpendicular, and lastly the horizontal line;—e.g. ṛ, ṭ, ṭa.

9. Consonants to be pronounced without any vowel after them, are marked below with a stroke slanting from left to right, called Viṃa (‘stop’). Thus ak must be written अकः.

The only marks of punctuation are the sign I at the end of a half-verse or sentence, and the sign II at the end of a verse or paragraph.

The elision of आ at the beginning of a word is marked in European editions with the sign § called Avagraha (‘separation’);—e.g. तेडपि te ’pi for तेढपि te api.

An abbreviation is indicated by the sign o; thus गतम gatam, तेन (ga)-tena.

10. When the five nasals are followed by consonants of their own class within a word, they are often, to save trouble, incorrectly replaced by the sign for Anusvāra:—e.g. अंकित anikita for अंकित anikita; अंकित kampita for अंकित kampita. In the same way final म m at the end of a sentence is often wrongly written with Anusvāra; thus चहम aham for चहम aham. In both cases the pronunciation remains unaffected by the substitution.

Columns 1, 2, and 7 are hard (surd, voiceless), while all the rest are soft (sonant, voiced).

This was not originally an essential element in the letter, but represents a part of the line below which the characters were written.
II. If a consonant is followed immediately by one or more consonants they are all written in a group;—e.g. अत्कः atka; कार्त्वे kārtenya. The general principle followed in the formation of these conjunct consonants, is to drop the perpendicular and horizontal lines except in the last letter. Most of these combinations, with the exception of those transliterated with thick type in the subjoined list, may be recognized without difficulty.

12. The following are the most noticeable modifications of simple consonants when written in conjunction with others:

1. The component parts are indistinguishable in इ or इ jūa= ज्+च; and in इ or इ kṣa=क्+ष.

2. A horizontal line is sometimes substituted for the distinctive portion of त t and for the loop of ख k:—e.g. त्तa=त् +त: त्त kta=क्ष+त.

3. र्झ is often written घ when followed by a consonant or by the vowels उ or ऐ;—e.g. घ्झ ca, घु su, घ् स्र.

4. द्र r following a consonant is written with a short oblique stroke from right to left at the foot of the letter;—e.g. द्र kra, द्र dra, द्र śra, क्ष utrya.

द्र r preceding a consonant or the vowel द्र r is written with placed at the top of the letter before which it is to be sounded;—e.g. द्रे arka, द्रे varṣma; निर्दिति: nirñtili. This sign for द्र is placed to the right of any other marks at the top of the same letter;—e.g. द्रेकङ्क arkeṇḍū.

List of Compound Consonants.

13. ह ह k-ka, ह ह k-ha, क k-ca, क k-na, त k-ta, त k-t-yana, त k-t-ra, त k-t-r-ya, त k-t-va, त k-na, त k-n-ya, क k-ma, क k-ya, य or य k-ya, क k-la, क k-va, क k-v-ya, य or य k-ya, य k-s-ya, य k-s-va.
THE ALPHABET

I 14

The numerical figures in Sanskrit are—

1 2 3 4 5 6 7 8 9 0

These figures were borrowed from the Indians by the Arabs, who introduced them into Europe.

Pronunciation.

15. The following rules should be noted:

1. The vowels are pronounced as in Italian. The short a, however, has rather the sound of the so-called neutral vowel in English, like the u in 'but.' It had this sound (in Sanskrit samvya, 'closed') at least as early as 300 B.C.

2. The aspiration of the consonants should be heard distinctly.

Thus व=kh in 'ink-horn'; व=t-h in 'pot-house';
व=ph in 'apothecary'; व=g-h in 'loghouse'; व=d-h in 'mullhouse'; व=h-h in 'Hobhouse.'

3. The nasal ङ has the sound of ng in 'king.'

4. The palatals च and ज have the sound of ch in 'church,' and ज in 'judge.'
5. The cerebrals are pronounced similarly to the so-called dentals t, d, n in English, the tongue being, however, turned rather further back against the roof of the mouth.

6. The dentals in Sanskrit are at the present day pronounced as inter-dentals, being produced by bringing the tip of the tongue against the very edge of the front teeth. In the days of the ancient Indian phoneticians they were pronounced as post-dentals, being produced at the back of the upper front teeth.

7. The dental s sounds like s in 'sin,' the cerebral s like sh in 'shun'; while the palatal s is produced midway between the two, being the sibilant pronounced in the same place as the spirant in the German 'ich.'

8. The Visarga, being a final hard breathing, is in India generally pronounced as a hard h, followed by a short echo of the preceding vowel.

9. The Anusvara, being a pure nasal unmodified by any stop, is sounded like n in the French 'bon.'

10. Since about the beginning of our era Sanskrit has been pronounced with a stress accent (instead of the earlier musical accent) much in the same way as Latin. Thus the stress is laid on a long penultimate (Kālidāsa), on the antepenultimate when followed by a short syllable (Himālaya), and on the fourth from the end when two short syllables follow (kārayati).
CHAPTER II
RULES OF SANDHI OR EUPHONIC COMBINATION OF LETTERS

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

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

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

a. The rules of external Sandhi apply, with few exceptions (which are survivals of an earlier stage of external Sandhi), to words forming compounds, and to the final letters of nominal stems before the Pada or middle case-endings भाम् bhyām, निः bhis, भस् bhyas, स् su (71), or before secondary (182, 2) suffixes beginning with any consonant except यः y.

A. External Sandhi.

Classification of Vowels.

17. Vowels are divided into—

A. 1. Simple vowels: अ, आ; इ, ई; उ, ऊ; ऋ, ऌ; ए, ऐ.

2. Guna vowels: ऑ; ओ; औ; भू ar; भः al.

3. Vṛddhi vowels: आं; ईं; स् au; यारः ar.

* The Vṛddhi form of उँ (which would be आँ al) does not occur.
a. Guṇa ('secondary form') is the strengthening of the simple vowels by a preceding अ a (which leaves अ a itself un- changed); Vṛddhi ('increase') is the further strengthening of Guṇa vowels by means of another अ a 1.

B. 1. Vowels which are liable to be changed into semivowels: ह, ध, ऱ, ऱ, र, ऱ, ठ, ठ, ड, ड, and the diphthongs (the latter half of which is ह or व u): liquid vowels.
2. Those which are not: ऑ a, ऑ ā.

Combination of Final and Initial Vowels.

18. If the same simple vowel (short or long) occurs at the end and beginning of words, the result is a long vowel;—e.g. सा चित्र रेखति सू अपि इक्षाते becomes सावीर्द्धति सापिक्षाते; अंतु चद्विति किंतु उदेति becomes अंतु चद्विति किंतुदेति; कर्त्तृ श्रुति कार्त्तिक्षु र्जु becomes कर्त्तृ श्रुति कार्त्तिक्षु.

19. अ a and ए ē—

a. coalesce with a following simple liquid vowel to Guṇa;—e.g. तव रक्त: tava वंद्रः tavanadraḥ; सा ज्ञातो सा अक्तवा सौक्ता sotkva; सा युधिष्ठ: सा र्द्धिः सर्द्धिः sarvdhī.

b. coalesce with Guṇa vowels to Vṛddhi;—e.g. तव एव तवा eva तवावेत्वa tavaiva; सा श्रीधिः sā osadhiḥ = śrīdhī: sausadhiḥ.

c. are absorbed by Vṛddhi vowels;—e.g. सा श्रीमुक्तवती sā autsukyavati = श्रीमुक्तवती sautsukyavatī.

1 In this vowel gradation, as Comparative Philology shows, the Guṇa vowel represents the normal stage, from which the simple vowel was reduced by loss of accent, while Vṛddhi is a lengthened variety of Guṇa. The reduction of the syllables ya, va, ra (which are parallel with the Guṇa stage) to the corresponding vowels i, u, ṛ is termed Samprasāraṇa (‘distraction ’).
20. A simple liquid vowel followed by any other vowel or by a diphthong is changed into its semivowel;—e.g. द्रिष्टि चन्द्र दाड़िया अत्र = द्रिष्टि चन्द्र दाड़िया अत्र; कार्त्ति चन्द्र कर्त्ति उत्तर = कार्त्ति चन्द्र कर्त्ति उत्तर; मधु रवि मधु रवि इवा = मधु रवि मधु रवि इवा; नाडी चर्चम् नाडी चर्चम् नाडी चर्चम् नाडी चर्चम् अर्थाम् = गवर्षम् नाडी चर्चम् अर्थाम् नाडी चर्चम् अर्थाम्.

21. The Guna vowels ए e and ओ o—
   a. remain unchanged before य a, which is elided: ते तथ य यि ते तथ य यि;
   सी सी यि सी यि सी यि.
   b. become य a (through य a and य a, which drop the semivowel) before every other vowel (or diphthong): सते यह सक्षे इहा = सते यह सक्षे इहा; प्रभो एहि प्रभो एहि = प्रभो एहि प्रभो एहि.

22. The Vṛddhi vowels ऐ ai and ऑ au respectively become ा ा (through ा ा) and ऑ ऑ ऑ ऑ (the semivowel not being dropped in this case) before every vowel (or diphthong): विचित्र चर्च्या इश्यार्थाम् = विचित्र चर्च्या इश्यार्थाम्; ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति ताति

Irregular Vowel Sandhi.

23. Vṛddhi instead of Guna results from the contraction of—
   a. a proposition ending in य a or ा ा with a verb beginning with य a;—e.g. तप यपायति उपा यपायति उपाय पायति; य पायति देवति य पायति देवति य पायति य पायति य पायति य पायति देवति य पायति देवति य पायति देवति य पायति देवति य पायति देवति य पायति देवति य पायति देवति य पायति देवति य पायति देवति य पायति देवति य पायति देवति य पायति देवति य पायति देवति य पायति देवति य पायति देवति देवति देवति देवति देवति देवति देवति देवति देवति देवति देवति देवति देवति देवति देवति देवति देवति देवति देवति देवति देवति देवति देवति देवति देवति देवति देवति देवति देवति देवति देवति देवति देवति देवति देवति देवति देवति देवति देवति देवति देवति देवति देवति देवति देवति देवति देवति देवति देवति देवति देवति देवति देवति देवति देवति देवति देवति देवति देवति देवति देवति देवति देवति देवति देवति देवति देवति देवति देवति देवति देवति देवति देवति
   b. the proposition य प्रपा with the perfect participle passive जात जात (from चु चु चु 'carry'); मीठ प्राप्त हा, 'lifted up.'
   c. the negation य e with an initial vowel;—e.g. च उग्नत a उग्नत = च उग्नत उग्नत, 'he wetted' (from चु चु ud, 'wet').
Absence of Vowel Sandhi.

24. Interjectional particles consisting of or ending in vowels, such as आ अ, र इ, उ उ, हे हे, बहो बहो, are not liable to Sandhi: र रुस्त् इ indra, 'O Indra'; आ एवस् अ evam, 'is it so indeed?' बहो बहो बहो बहो aho aho aho aho ahehi, 'Oh, go away.'

25. The vowels र इ, ऊ ऐ, ए, when dual terminations, nominal or verbal, remain unchanged before vowels (a not being elided after this dual ए) they are called Pragrya ('separate'). The final of छमी amī, a nom. plural (of the pronoun छमी asau, इ इ), is treated in the same way.

E.g. अवी इवी kavi imau, 'these two poets'; साहू इमी sādhu imau, 'these two merchants'; विवे रसे vidye ime, 'these two sciences'; याचाते नर्धन्याचेते artham, 'they two ask for money'; छमी छमा: amī aśvāḥ, 'those horses.'

26. In the Epics, the law-books, and other works not strictly conforming to the classical standard, vowel Sandhi is seldom applied between the first and second line (Pāda) of a hemistich.

Combination of Final and Initial Consonants.

27. The rules of Sandhi are only applicable after the final consonant of a word has been reduced to one of the eight allowable (actually occurring) consonants at the end of a word in pausā, viz.:

\[
\begin{align*}
\text{क,} & \quad \text{ट,} & \quad \text{त}, & \quad \text{प} \\
\text{ष,} & \quad \text{ञ,} & \quad \text{म} & \quad \text{म}
\end{align*}
\]

and : (Visarga).

The thirty-four consonants given in the table (6) are reduced to these eight, as follows:

A final must be hard and unaspirated, the palatals (including श s) and ह h are replaced by क k or ट ट (र र by न न), ष s by ट ट, श श and र र by Visarga, while न न, य य, ल l, and व v do
not occur. Thus the second, third, and fourth columns, as well as the second line (the palatals), disappear entirely, leaving only four tenues in the first, three nasals in the fifth, and Visarga alone in the sixth and seventh.

28. No word may end in more than one consonant, except when र्र preceded a final क, ठ, ड, ढ, which is radical (or substituted for a radical) and not a suffix. In the case of all other combinations the final letter or letters must be dropped till only one, in the form allowable as a final, remains. Thus भवान्त् bhavant-s becomes भावन bhavan, 'being'; अबिभार abibhar-t= अबिभ: abibhah, 'he carried' (त is a suffix; र्र must become Visarga); but अर्क urk, 'strength' (क substituted for radical ज); अमार्त amārt, 'he wiped,' from उर्ज म्र (र्र substituted for radical ज).

Classification of Consonants.

29. Place or organ of articulation.

1. The throat, the palate, the roof of the mouth, the teeth, the lips, and the nose are called the places or organs of articulation.

2. By contact between the tongue and the four places—throat, palate, roof, teeth—the guttural, palatal, cerebral, and dental consonants are formed. Labial consonants are formed by contact between the lips.

3. In forming the nasals of the five classes, the breath partially passes through the nose while the tongue or the lips are in the position for articulating the corresponding tenuis. The real Anuvāra is formed in the nose only, while the tongue is in the position for forming the particular vowel which the Anuvāra accompanies.
4. The semivowels य, र, ल, व are palatal, cerebral, dental, and labial respectively. They are described by the old Indian grammarians as produced by partial or imperfect contact of the tongue with the organ of articulation. ल often interchanges with or is derived from र.

5. The three sibilants are hard spirants produced by partial contact of the tongue with the palate, roof, and teeth respectively. Sanskrit has not preserved any of the corresponding soft sibilants (English z, French j).

6. ह and घ are respectively soft and hard spirants produced without any contact, and articulated in the position of the vowel which precedes or follows. ह, corresponding to the second half of the soft aspirates g-ह, j-ह, d-ह, b-ह, from which it is in fact derived, occurs only before soft letters. Visarga, corresponding to the second half of the hard aspirates (k-ह, &c.), occurs only after vowels and before certain hard consonants. In India Visarga is usually articulated as a hard h, followed by a very short echo of the preceding vowel;—e.g. क़़: kah=kah, क़ि़़: kavih=kavih; क़़ू़: rtuh=rtuh.

30. Quality of consonants.

Consonants are—

1. either hard (surd, voiceless): columns 1, 2, 7 in the table, प. 4;
or soft (sonant, voiced): all the rest (columns 3, 4, 5, 6) and Anusvāra (besides all the vowels and diphthongs).

2. either aspirated: columns 2, 4, 7, besides ह (in 6);
or unaspirated: all the rest.

Hence the change of च c to च k is a change of place (palatal to guttural), and that of च c to च j is a change of quality (hard to soft); while the change of च c to च g (hard palatal to soft
guttural), or of \( \text{त} \) to \( \text{ज} \) (hard dental to soft palatal) is one of both place and quality.

31. It is essential to remember that consonant Sandhi cannot be applied till finals have been reduced to one of the eight allowable letters (27). The latter are then modified without reference to their etymological value (except partially in the case of Visarga). Only six of these finals occur at all frequently, viz. ख, त, न, प, म, and Visarga. The changes which final consonants undergo are most conveniently treated with reference to (I) their quality, (II) their place or organ.

I. Changes of Quality.

32. Final consonants must be soft before soft initials, and hard before hard initials.

a. This rule affects only the five final hard consonants (ख, त, न, प, म), the nasals (6; 36) not being liable to changes of quality (but two of them, न, म, are liable to changes of place, like the two hard sounds त and Visarga: 37).

Hence final ख, त, न, प before sonants become ग, ण, द, ण, ब respectively;—e.g. सम्यक् चतुर्म = सम्यक्ततम, 'well said'; दिख। गच्छ = दिरगच्छ: dig-gajaḥ, 'world-elephant.'—परिव्राज कालम = परिव्राजकालम parivrāḍ ayam, 'he (is) a mendicant'; परिव्राज कःस्य = परिव्राजस्यस्य parivrāḍ gacchati, 'the mendicant goes.'—सरिता च = सरित्र न यात्रा, 'the river here'; सहत दशुः = सहहस्तुः mahad-dhanub, 'a large bow.'—कुप च = कुपकः kakub atra, 'a region here'; चपम = चपम: ab-jaḥ, 'born in water.'

33. क, त, न, प, when followed by initial न or म, may, and in practice almost invariably do, become the corresponding nasals न, प, न, म;—e.g. दिख। नाग = दिपाग: or
34. Final त t before न l becomes न l (through ड d) ;—e.g. तत् लब्धम् = तस्तल्ब्धम् तल labdham, 'that is taken.'

35. Since the nasals have no corresponding hard letters, they remain unchanged in quality before hard letters; but in several cases a sibilant (after न n) or cognate hard letter (after न n or ष n) is inserted between the two. An original palatal च n or cerebral ल n never occurs as a final letter (27). The guttural ष n, which is rare as a final, remains unchanged in that position, but ष k may be inserted after it before the three sibilants;—e.g. प्राङ्क शेति prañk śete or प्राङ्क शेति prañk śete, 'he lies eastward.' Final न m is liable to change before all consonants (42). Final dental न n remains unchanged before most letters, but is modified before all palatals and cerebrals (except ष s), before the hard dentals त t and ध th, and before the semivowel ल l. Its treatment requires a somewhat detailed statement.

36. A. The dental nasal न n remains unchanged—
1. before vowels (cp. 52);—e.g. तान चवाच तान uväca, 'he spoke to them.'
2. before all gutturals, ष k, ष kh, ष g, ष gh, as well as ष h ;—e.g. बुद्धिमान् बोधिपि buddhimän ko 'pi, 'a certain wise man'; तान हवा तान hatvā, 'having slain them.'
3. before all the labials, प p, फ ph, भ b, भ bh, म m ;—e.g. एतान पाशान etän pāsan, 'these bonds'; बाल्यवास मस bāndhavän mama, 'my relatives.'
4. before the soft dentals ड d, ध dh, न u ;—e.g. मत्यान् धत्स c
mateyan dhatta, 'put the fish'; raajyupacha jaatii rajaputri
nayati, 'he leads the princes.'

5. before the semivowels य, र, व;—e.g. हंसान् रवां
hapsan rakṣati, 'he protects the geese.'

6. before the dental स्त and the dental स s, but before th
latter a transitional तः t may be inserted;—e.g. तान् षः
tan saṭ, 'those six'; तान् सहि तान सहाते or तान् सहि
tint sahaṭe, 'he endures them.'

B. The dental nasal न, n is changed—

1. before the hard palatal ङ c and ङ ch; cerebral द t and ठ ठh.
dental द t and ठ th, to Anusvāra, a palatal थ s, a cerebral
ङ s, a dental स s being respectively interposed 1;—e.g.
हसन चकार hasan cakāra=हसन चकार hasans cakāra, 'he
did it laughing'; पाशान हेतुम pāśān chettum = पाशान-
हेतुम pāsān chettum, 'to cut the bonds'; चलन तित्तिबि:
cala tiṭṭibhaḥ =चलन तित्तिबि: calans tiṭṭibhaḥ, 'a moving
sandpaper'; पतन तरुः patan taruḥ = पतकसाण: patams
taruḥ, 'a falling tree.'

2. before the soft palatals झ, झ झ, and the palatal sibilant
ङ, to palatal ङ (40).

3. before the soft cerebrals ढ, ढ ढ to the cerebral
ढ (41).

4. before the semivowel ल 1 to nasalized ल 1 written with
Anusvāra in the form of ॐ;—e.g. महान जाम: mahan
labhaḥ=महान जाम: mahān labhaḥ.

This seemingly inserted sibilant is really a survival of the Indo-
Iranian ल s of the same, accusative plural (in -na) and the nominative
plural (Ja-sth; sp. 30; 80). In the oldest Vedic period this sibilant appears
only where it is historically justified, but in Sanskrit its use has been
abolished to the Sound of all cases of final न n before hard palatals,
II. Changes of Place.

37. The only four final consonants liable to change of place are the dental त t and न n, the labial म m, and Visarga.

a. The dentals become palatal and cerebral before palatals and cerebrals respectively.

b. Visarga and, to a less extent, म m adapt themselves to the organ of the following consonant.

1. Final त t.

38. Final त t before palatals (च c, छ ch, ज j, ज jh, झ s) is changed to a palatal (च c or ज j);—e.g. तत c = तच tac ca, 'and that'; तत चिनति = तक्षिणति tac chinatti, 'he cuts that'; तत वायति = तक्षायति तज jñyate, 'that is born'; तत मृषोति = (तष्क्रोति tac ṣṛṇoti, but in practice) तक्षोति tac ṣṛṇoti 1, 'he hears that.'

39. Final त t before ड d, ढ dh (but not before व v) is changed to a cerebral (ड d or ढ dh);—e.g. एतत ठकरः = एतठकर: etat ṭhakkral, 'the idol of him'; तत धयति = तस्तधयति तद djayate, 'it flies'; तत हङ्काति = तस्तहङ्काति तद ḍhaukate, 'it approaches.'

2. Final न n.

40. Final न n before ज j, झ jh, and झ s 2 becomes झ ṣ;—e.g. तन वयति = ताङ्गयति तां jayati, 'he conquers them'; तां शाङ्कुङ्खा = ताङ्गशाङ्कुङ्खा तां sārdulan or ताङ्गशाङ्कुङ्खान तां chārdulan 1, 'those tigers.'

---

1 With the further change of the initial श s to the corresponding aspirate च ch, cp. 53.

2 For the change of न n before the hard palatals च ch and छ ch, see 36 B i.
41. Final न before ड, ढ dh¹ (but not च s) is changed to या n;—
e.g. महान बमर:—महाण्डमर: mahān āmaraḥ, 'a great uproar.'

3. Final म m.

42. A. Final म m remains unchanged before vowels;—e.g. जिन्न चर=जिन्न kim atra, 'what (is) here?'

B. Final म m is changed to Anusvāra before consonants:

1. necessarily before semivowels, sibilants, and ह h;—e.g. तन्त्र वेद=तन्त्र वेद tam veda, 'I know him'; कादम्ब रोदिति=कादम्ब रोदिति karuṇaḥ roditi, 'he cries piteously'; मोक्षम तेवित=मोक्षम तेवित mokṣaṃ seveta, 'one should devote oneself to salvation'; मधुरस्य हसितं=मधुरस्य हसितं madhuram hasati, 'he laughs sweetly.'

2. optionally before mutes and the nasals म n, म m² (6, cols. 1-5), where it may become the class nasal³ (a change which is rarely made in European editions);—e.g. जिन्न करोजि=जिन्न करोजि (or जिन्न करोजि) kim karosi (or kim karosi), 'what doest thou?' गुरुः जहि=गुरुः जहि (or 'गुरुः जहि)Satrum jahi (or śārtra jahi), 'kill the enemy'; जिन्न काम=जिन्न काम (or जिन्न काम) kim phalam (or kim phalam), 'what (is) the use?' गुरुम ज्ञोि=गुरुम ज्ञोि (or गुरुम ज्ञोि) gurum namati (or gurun namati), 'he salutes the teacher'; गारान्त नीरांस=गारान्त नीरांस sāstrāṃ māṃsate (or sāstrāṃ māṃsate), 'he studies the book.'

A. This alternative Sandhi of final म m is identical with that

1 On the treatment of ड n before the hard cerebrals ट t, ठ th, and ड d, see § A 6 and B 1.
2 Individual ण k, ण g, ण p do not occur.
3 This modification was the normal Sandhi of the Vedic language.
of final न n before the soft palatals ज j, झ jh (40), the soft cerebrals ढ d and छ dh (41), and the dental न n; and with that of final त t before न n (33); thus e.g. in काताम kāntān na the first word may represent the acc. pl. masc. काताम kāntām (36 A 4), the abl. sing. masc. काताइ kāntāt (33), or the acc. sing. fem. काताम kāntām (42 B 2).

4. Final Visarga.

43. Visarga is the spirant to which the hard स s and the corresponding soft र r are reduced in pānsā. If followed by a hard letter—

1. a palatal, cerebral, or dental (च c, छ ch; ट t, ठ th; द d, ध dh), it is changed to the sibilant (श s, ष s, स s) of the class to which the following letter belongs;—e.g. पूर्ण = पूर्णचक्र: पूर्णस candraḥ, ‘the full moon’; नवा: तीरस = नवास तीरस nadyās tīram, ‘the bank of the river.’

2. a guttural or labial (क k, ख kh, प p, फ ph), it remains unchanged;—e.g. तत: काम: तात kāmaḥ, ‘thence love’; नवा: पारस nadyāḥ pāram, ‘the opposite shore of the river.’

3. a sibilant, it remains unchanged or may be assimilated;—e.g. सुस: शिस: suptāḥ śīvah or सुस्तिस: suśirs: ‘the child is asleep’; प्रथम: सर्ग: prathamaḥ sargaḥ or प्रथमस्तिर: prathamas sargah, ‘the first canto.’

44. Visarga (except when preceded by च a or च a) if followed by a soft letter (consonant or vowel) is changed to र r;—e.g. कवि: कवित = कविरथम kaviraḥ, ‘this poet’; गौ: गच्छ = गौर्गच्छ gaur gacchati, ‘the cow walks’; वायु: वात = वायु-वात वायु-वात vāyur vāti, ‘the wind blows.’

1 Cρ. the treatment of न n before hard mutes, 36 A 2, 3; B 1.

2 This assimilation was undoubtedly the original Sandhi, and is required by some of the ancient Vedic phoneticians.
45. 1. The final syllable चा: अः drops its Visarga before vowels or soft consonants;-- e.g. चान्य: = चान्य अन्य अस्तित्व अमः, 'those horses'; चान्य: = चान्य अन्य: उगात राज़यां, 'the poets have arrived'; हुता: गुजः = हुता गुजः: हति गज़ालि, 'the elephants (are) killed': म: भि: = मामि: मू-भीत, instr. plur. of मास मा, 'moon.'

2. The final syllable चा: अः—

a. drops its Visarga before vowels except च a;—e.g. कुलः:

आन्ति: = कुल आन्ति: kuta उगाति, 'whence come?' कः:

एकः = क एकः: ka एकः, 'who (is) he?' कः चाबि: = क चाबि: ka चाबि, 'who (is) the poet?'

b. before soft consonants and before च a, is changed to च्रो ो, after which च a is elided (21 a):—आन्तित: दीपः =

चाबि: दीपः: अन्ति दीपः, 'the lamp (has been) brought':

कः भि: = मामि: मानो-भीत, instr. plur. 'with minds';

चरः चरः = चरो-यमः नारो यमः, 'this man.'

46. The final syllables च a: अः and चा: अः, in the few instances 1

in which the Visarga represents an etymological र र, are not

subject to the exceptional rule stated in 45. In other words

च a: अः and चा: अः, reverting to चर अर and च्या अर, in this case

follow the general rule (44). Thus पुनः: चरितः = पुनर्विप चरितः api,

'even again'; वात: देहि = वातदेहि bhūtar dehi, 'brother,

give'; चा: श्रवः = द्वितेष श्रवः 'this door.'

47. द र followed by द र is always dropped, a preceding short

vowel being lengthened;—e.g. विधु: राजते = विधु राजते vidhū
II 51  EXTERNAL CONSONANT SANDHI  23

rājate, 'the moon shines'; पुन: रोगी=पुना रोगी punā rogī, 'ill again.'

48. The two pronouns स: saḥ, 'that,' and एष: eṣaḥ, 'this' (110 a), retain Visarga at the end of a sentence only, but become सो so and एषो eṣo before च a (45, 2 b);—e.g. स: ददाति=स ददाति sa dadāti, 'he gives'; स: रक्तः=स रक्तः sa Indraḥ, 'that Indra'; but स: भवतः=सोःभवतः so 'bhavat, 'he was'; मृत: स: mṛtaḥ saḥ, 'he (is) dead.'

49. भो: bhoh, an irregular contracted vocative (for bhavas, used as an interjection) of भवत bhavat, 'your honour,' drops its Visarga before all vowels and soft consonants;—e.g. भो: देवाः=भो देवाः bho īsāna, 'O lord': भो: देवा:=भो देवा: bho devā, 'O gods'; but भो: हेत्ता=भोहेत्ता: bhos chettah, 'O cutter.'

a. The same rule applies to the contracted vocative भगो: bhagoh (for bhagavas) from भगवत bhagavat, 'adorable one.'

50. Nouns ending in radical र r (82) retain the र r before the व su of the loc. pl.;—e.g.: वार्+वु=वार् vār-su, 'in the waters.'

a. चहर् ahar (91, 2 N.) and स्वर svar (indeclinable) retain their र r when compounded with पति pati: चहर्यति: ahar-patiḥ, 'lord of day,' स्वर्यति: svar-patiḥ, 'lord of heaven.'

Doubling of Consonants.

51. छ ch at the beginning of a word may always be doubled after vowels; it must be so after a short vowel and after the particles आ a and मा mā;—e.g. तव क्षाया=तव छ्काया tava cchāyā, 'thy shade'; आ क्षाद्यति=आच्छाद्यति ācchādayati, 'he covers'; मा छिद्रत=मा छिद्रत mā cchidat, 'let him not cut'; but चहरीक्षाया badarī-chāyā or चहरीक्षाया भद्रीच्छाया, 'shade of jujube trees.'
a. In the body of a word the doubling takes place after all vowels: रक्तित icchati, 'he wishes'; लिक्ष्ट: mlechaḥ, 'barbarian.'

52. Final र न and न न, preceded by a short vowel and followed by any vowel (or diphthong), are doubled;—e.g. पाश्चः भाषि = प्रत्यावि अष्टे, 'he sits westward'; भावन शष्यः = भावन शष्यः: dhāvann aśvah, 'a running horse'; but कवीन चाठेस्त kavin āhavasya, 'call the poets,' remains.

Initial Aspiration.

53. Initial श श, not followed by a hard consonant, may be, and in practice nearly always is, changed to the corresponding aspirate च च after च e (38) and ष ष (40);—e.g. तच्छतिः = तच्छोकिन ति chlokeha, 'by that verse'; धावन शष्यः = धावन शष्यः: dhāvann aśvah, 'a running hare.'

a. The same change is allowed after च k, ट t, प p, though not usually applied: चाक्षात्तम वाक-सताम may become चाक्षात्तम वाक-चाताम, 'a hundred speeches.'

54. Initial ष ष, after softening a preceding ष k, ट t, ट t, प p, is changed to the soft aspirate of the preceding letter;—e.g. काक्ष हि = चाविष र ghi, 'for speech'; तत् हि = चाविष तत् tad dhi, 'for that.'

55. ष ष ष, ष ष, ष ष, or ष ह are at the end of a (radical) syllable beginning with ष g, ष d, ष b, and lose their aspiration as final or otherwise, the initial consonants are aspirated by way of compensation;—e.g. ष हूँ dhuk, 'a milker,' becomes ष हूँ dhuk; ष हूँ भूँ, 'wine,' becomes ष हूँ भूँ bhut.

The final or minimal survival of the original initial aspiration of such sounds, which was lost (both in Greek and Sanskrit) by the operation of the former aspirating rule that prohibited a syllable beginning and ending with an aspirate. Hence when the final aspirate disappeared the initial remained. 

Cf. 68. n. 93 (१०००-२), 'hair,' beside gen. रप्य-०.
B. Internal Sandhi.

56. The rules of internal Sandhi apply to the finals of nominal and verbal stems before all terminations of declension (except those beginning with consonants of the middle stem: 73 a) and conjugation, before primary suffixes (182, 1), and before secondary suffixes (182, 2) beginning with a vowel or य. They are best acquired by learning paradigms of nouns and verbs first. Many of these rules agree with those of external Sandhi; the most important of those which differ from external Sandhi are here added.

**Final Vowels.**

57. In many cases before a vowel (and even the same vowel) रि and रोि are changed to रुष्यि; ओ and ओु to ओव uv; क् to क्रृ ir (cp. 18 and 20);—e.g. धिति dhī + रि = धियि dhiy-i, loc. sing., 'in thought'; भु + रि = भुि bhuv-i, 'on earth'; यु + च्यु yu-yu + उह = युयुः yu-yuv-uh, 'they have joined'; यु + चति ग्रि + अति = ग्रि gir-at, 'he swallows.'

58. Final क्र् before consonant terminations is changed to क्र वir, after labials to जल्लि ur; while क्र (after a single consonant) before य becomes रि ri (154, 3);—e.g. ग्रि gṛ, passive pres. 3. sing. ग्रि वर्यते gīr-yate, 'is swallowed'; ग्रि वर्योर्न gīr-ṇah, past pass. part., 'swallowed'; ग्रि पर्यते pūr-yate, 'is filled'; past part., ग्रि पर्यते pūr-ṇah, 'filled'; क्र kṛ, pass. pres. क्रि वर्यते kri-yate, 'is done.'

59. ए, ए अि, ओ o, ओ अु are changed before suffixes beginning with vowels or य to य त्रि त्रि, त्रि त्रि, त्रि त्रि respectively (21; 22);—e.g. ने + चू = ग्र्य nay-ana, 'eye'; रि + ए = राधे rāy-e, 'for wealth'; गो + ए = गवे gav-e, 'for a cow'; नी + च्यः = नायः nāv-ah, 'ships'; गो + चः = गवः gav-yaḥ, 'relating to cows.'
Final Consonants.

60. The most notable divergence from external Sandhi is the unchangeableness of the final consonants (cp. 32) of verbal and nominal stems before terminations beginning with vowels, semi-vowels, and nasals (while before other letters they usually follow the rules of external Sandhi);—e.g. प्राश्च: प्राच-अह, 'eastern'; वचानि वच-अमि, 'let me speak;' वाच्य वाच्य-मि, 'to be spoken,' वच्य वच-मि, 'I speak'; but वलि वलि-थिनि, 'he speaks.'

61. Nominal or verbal stems ending in consonants, and followed by terminations consisting of a single consonant, drop the termination altogether, two consonants not being tolerated at the end of a word (28). The final consonant which remains is then treated according to the rules of external Sandhi. Thus प्राश्च + स्त्र प्राचिक-स, nom. sing., 'eastern,' becomes प्राश्च प्राचिक (the स्त्र being first dropped, the palatals being changed to gutturals by 27, and the क्ष क being then dropped by 28); similarly भद्रोधेन त प्राचिक a-doh-t = भनोक्ता a-dhok (55), 3. sing. imperf., 'he milked.'

62. Aspirates followed by any letters except vowels, semi-vowels or nasals (60) lose their aspiration;—e.g. रुप+घे रुप-घे = रुप-घे रुप-घे, 'you obstruct'; लभ+घे लभ-घे, 'lap-घे, 'I shall take'; but युधिः युध-घे, 'in battle,' लभिः: लभ युध-घे, 'to be desired.'

---

1 द d is assimilated before the primary suffix न-ना;—e.g. in चन्नना, 'food' (for ad-ना); and त t, द d before the secondary suffixes मत् mat and मय maya;—e.g. विद्युमत् vidyut-mat, 'accompanied by lightning' (vidyut), and ज्युमत् मय मय, 'consisting of clay' (म्य).  

2 For Sanskrit tolerates two aspirates neither at the beginning and end of the same syllable, nor at the end of one and the beginning of the next.
II 63 INTERNAL CONSONANT SANDHI 27

a. A lost soft aspirate is, if possible, thrown back before न्ह dhv (not न्थ dhi), भ bh, र s, according to 55;—e.g. भन्तुम a-bhad-dhuvam, 'you observed,' भुध: bhad-bhīḥ, inst. plur., भुतु bhut-su, loc. plur., but तुरित Hugh-dhi. 2. sing. imper., 'milk.'

b. But it is thrown forward on a following त t and थ th, which are softened;—e.g. लं + थ: labh + thā = लं: lab-dhah, 'taken'; वन्न + थ: rundh + thā = रं: rund-dhah, 'you two obstruct'; वन्न + तम bandh + tum = वन्हम band-dhum, 'to bind.'

63. Palatals. a. While त c regularly becomes guttural before consonants (cp. 61: 27; 6, x.r), ज j in some cases (the majority) becomes guttural (क k, ग g), in others cerebral (ए t, ए d, ए s);—e.g. उअ uk-ta, 'spoken' (from वच vac); युक्त yuk-ta, 'joined' (from युज्य uj); रूढ़ rug-ṇa, 'broken' (from रूज ruj; cp. 65); but रात, ram, nom. sing. 'king' (for राज+ज राज+ज); युक्ति mṛḍ-dhi, 2. sing. imper. 'wipe' (from मृज्य mṛj); राजः rūṣ-tra, 'kingdom' (from राज राज; cp. 64).

b. म s, before न्ह dh, the middle terminations (73 a) and the nom. त s, usually becomes त t or थ d (sometimes क k or ग g); before त t, थ th, it always becomes त s (cp. 64), and before the त s of the future and of other conjugational forms, always क k;—e.g. from विष viṣ विष we get विषय viṣ-su, 'in the settlers'; विषव विष-व, 'entered'; वेष्णायि vek-ṣyāmi (cp. 67), 'I shall enter.'

c. ठ c and ठ j (not म s) palatalize a following न n;—e.g. याच + जा yāc + nā = याजा yāc-ṇā, 'request'; जह + ज yaj + na = यजः yaj-ṇa, 'sacrifice'; but प्रश्न pras-ṇa, 'question.'

1 Except in the case of the root धत धत, 'place,' which has (according to the analogy of a) धत dhat before त t and थ th (see below, 134, third class, t).

2 ठ j regularly becomes क k before a conjugational त s (cp. 144, 4).
d. The छ ch of the root प्रेढ prach, 'ask,' is treated like म s: प्रेढ pra-ta, 'asked,' प्रेढानि prak-syami, 'I shall ask,' प्रेढ pras-na, 'question.' (In external Sandhi, i.e. when final, and before middle terminations, it becomes ट t.)

64. Cerebrals change following dentals to cerebrals (cp. 39);—

- e.g. रष+त is+ta = रष is-ta, 'wished'; दिष+ति dviṣ+dhi = दिइष dvid-dhi, 'hate'; ष+नाम sa+nam = वषाम saṇ-ṇām (cp. 33), 'of six.'

a. While the cerebral sibilant ल s regularly becomes a cerebral (ट t or ट d) in declension (cp. 80), and before च dh in conjugation, it regularly becomes ल k before an ल s in conjugation (cp. 63b and 67); दवि dvek-ṣi, 'thou hatest,' from दिष dviṣ.

65. Change of dental न n to cerebral त न:

A preceding cerebral च r, ज र, झ s (even though a vowel, a guttural, a labial, य, व, ह, or Anusvara intervene) changes a dental न n (followed by a vowel or न n, न m, न y, न v) to cerebral त न;—e.g. त+नाम= त्याम न-ṇām, 'of men'; कर्भ: कर-णाह, 'ear'; दुष्मन्द dūṣ-aṇām, 'abuse' (a vowel intervenes); ब्रह्म-ण ब्रम-अनाम, 'nourishing' (Anusvara, ह h, vowel); अचवः अर्केना, 'by the sun' (guttural and vowel); विच्छः क्षिप-नुह, 'throwing' (vowel and labial); अन्न प्रेंषा, 'by love' (diphthong and labial); ब्रह्म: ब्रह्म-ण, 'kind to Brahmins' (vowel, ह h, labial, vowel; न n followed by य); वाण: वाण-नाल, 'seated' (ह n followed by न n, which is itself assimilated to न n); प्रायः प्रायेण, 'generally' (vowel, य, vowel).

But चर्चेन्द्र arc-anam, 'worship' (palatal intervenes); चर्चेन्द्र arṣerṣen, 'by the ocean' (cerebral intervenes); चर्चेन ardhen, 'by hak' (dental intervenes); कर्ष्णिकाकवती, 'they do' (न n is followed by ट t); रामान rāmān, acc. pl., 'the Rāmas' (न n is final).
Note.—The number of intervening letters, it will be seen from
the above examples, is not limited. In the word रामायण
रामायण, for instance, five letters (three vowels, a labial, and a
semivowel) intervene between the र r and the म न.

Table showing when न n changes to म न.

<table>
<thead>
<tr>
<th>न</th>
<th>न र र</th>
<th>in spite of intervening vowels,</th>
</tr>
</thead>
<tbody>
<tr>
<td>ष</td>
<td>ष</td>
<td>gutturals (including ह h),</td>
</tr>
<tr>
<td>र</td>
<td>र</td>
<td>labials (including व v),</td>
</tr>
<tr>
<td>ष</td>
<td>ष</td>
<td>य y, and Anusvāra,</td>
</tr>
<tr>
<td>न</td>
<td>म म,</td>
<td></td>
</tr>
<tr>
<td>न</td>
<td>च v, च v.</td>
<td></td>
</tr>
</tbody>
</table>

66. A. The dental न n—

1. remains unchanged before य y and व v;—e.g. हन्ति han-
yate, 'is killed'; तन्वं tan-v-an, 'stretching.'

2. as final of a root becomes Anusvāra before स s;—e.g.
निघासित जि-घासित, 'he wishes to kill' (हन han);
मंसित मांस-स्तोत्र, 'he will think' (मन man); also when it
is inserted before स s or ष s in the neuter plural (71 c; 83);
—
e.g. यासित्व यासैि, nom. pl. of यासस्ति yasas, 'fame';
हविंहि हविंहि, neut. pl. of हवि havis, 'oblation' (83).

B. The dental स s—

1. becomes dental त t as the final of roots or nominal stems:—
a. before the स s of the verbal suffixes (future, aorist, desidera-
tive) in the two roots वस्य गवस्य, 'dwell,' and घस्य गहस्य, 'eat':
वत्सिति वत-स्तति, 'will dwell' (151 b 3); चवासिति a-वत-|
sिति, 'has dwelt' (144, 1); निघासिति jि-घासिति, 'wishes to
eat' (171, 5).

b. before the endings with initial भ bh or स s (and in the nom.
acc. sing. neut.) of reduplicated perfect stems (89): चक्रवत्
कृत्। caky-vad-bhiṅ्ग, चक्रवत्। caky-vat-su, N.A.n. चक्रवत्। cakr-
vat.
2. disappears—
a. between mutes;—e.g. भान्ति। a-bhak-ta (for a-bhak-s-ta), 3.
sing. s-aorist of भष्म। bhaj, 'share'; चष्टि। caś-te (for cak-
s-ta=original caś-s-te), 3. sing. pres. of चक्। caṅks, 'speak.'
This loss also occurs when the preposition उद्। ud is com-
pounded with the roots खा। sthā, 'stand,' and खान्। stambh, 'support';—e.g. दलवाय। ut-thāya, 'standing up'; उत्तानिषि
ut-tambhita, 'raised up.'

b. before soft dentals;—e.g. माधिः। sā-dhi (for sā-s-dhi), 2. sing.
imperat. of भास। sās, 'order'; also after becoming वम्। and
cerebralizing the following dental;—e.g. बसिहम्। a-sto-
dhavam (for a-sto-s-dhavam), 2. pl. aor. of घु। stud, 'praise.'

67. Change of dental स्। s to cerebral घ्।

Preceding vowels except फ़। a or फ़ा। (even though Anusvāra
or Visarga intervene), as well as फ़। k and फ़। r, change dental
स्। s (followed by a vowel, र। t, घ। th, न। n, म। m, घ। y, घ। v) to
cerebral घ्। s;—e.g. from सर्पिस। sarpiś: सर्पिना। sarpiś-ā, 'with
clarified butter'; सर्पिनि। sarpiṁsi, nom. pl.; सर्पिः। sarpiha, loc.
pl. (op. 43, 3); from वाच। vāc: वाँ। vāk-su, loc. pl., 'in
speeches'; from विरः। gir: गीर्य। gir-śu (82), loc. pl., 'in speeches';
विरः। tiṣṭhati, 'stands,' from खा। sthā, 'stand'; भविष्यति
bhavi-gyati, 'will be,' from भू। bhū, 'be'; भुवाय। suṣyāpa, 'he
slept,' from खृ। svap, 'sleep'; from चक्र। caṅkṣus: चक्रमध्
caṅkṣa-mat, 'possessing eyes'; but सरिः। sarpiḥ (final); मनसा
मनस-ा, 'by mind' (a precedes); तमिन्ति। tamis-ram, 'dark-
ness' (r follows).
Table showing when ः ः changes to ः ः.

<table>
<thead>
<tr>
<th>Vowels except अ a, आ a (in spite of intervening Anusvāra or Visarga), also क k, र r,</th>
<th>change ः ः to ः ः if followed by</th>
</tr>
</thead>
</table>

Note.—The rules about the changes of the dental ः n and ः s to the corresponding cerebrals, should be thoroughly acquired, since these changes must constantly be made in declension and conjugation.

68. The labial म m remains unchanged before य y, र r, ल l (cp. 60 and 42 B r); but before suffixes beginning with व v it becomes ः n:—e.g. काम्यः kām-yah, ‘desirable,’ तास tām-ra, ‘copper-coloured,’ अम्न am-la, ‘sour’; but चाग्नाल जा-गन-वान, ‘having gone’ (from गम्य gam, ‘go’).

69. a. The (soft) breathing ह h before ः ः and, in roots beginning with ः d, before ट t, ठ th, ड dh also, is treated like ः घ gh:—e.g. लेह + शि leh + si = लेघ lek-śi, ‘thou lickest’ (67); दह + सति dah + syati = दलघ dha - syati, ‘he will burn’ (55): दह + त दाह + ता = दाध dag-dha, ‘burnt’ (62 b); दि + ऊ dih + dhve = दिघाघ dhig-dhve, ‘ye anoint’ (62 a). Similarly treated are the perf. pass. participles of the roots चिह्न snih and, in one sense, सुल्म म u: चिलघ snig-dha, ‘smooth,’ and मुग्ध mug-dha, ‘foolish.’

b. ह h, in all other roots, is treated like an aspirate cerebral, which, after changing a following ट t, ठ th, ड dh to ः dh, and lengthening a preceding short vowel, is dropped:—e.g. लिह + त लिह + ता = लिद्हा lidha, ‘licked’; सृह + त मृह + ता = सृढ
mūḍha, 'infatuated.' Similarly treated are the roots vah and sah, but with an apparent irregularity in the vowel: vahāṇu 1, 'carried' (for vah + t vah + ta); vodhum 2, 'to carry' (for vah + tum vah + tum); sodhum 2, 'to bear' (for sah + tum sah + tum).

An exception to b is the root nah, in which h is treated as dh: nad-dha, 'bound.' An exception to both a and b is the root dṛḍha: dṛḍha, 'firm' (begins with d and has a short vowel).

CHAPTER III

DECLENSION

70. Declension, or the inflexion of nominal stems by means of endings, is most conveniently treated under the three heads of 1. nouns (including adjectives); 2. numerals; 3. pronouns.

In Sanskrit there are—

a. three genders: masculine, feminine, and neuter;

b. three numbers: singular, dual, and plural;

c. eight cases: nominative, vocative, accusative, instrumental, dative, ablative, genitive, locative 3.

3 The syllable va, which is liable to Samprāśāna (p. 11, note 1), becomes Ṽa and is then lengthened.

9 Here o represents the Indo-Iranian aḥ, which after cerebralising and aspirating the following dental becomes o, just as original as (through as) becomes o;—e.g. in मनोभिष्: mano-bhīṣḥ : cp. 45 b.

This is the order of the Hindu grammarians, excepting the vocative, which is not regarded by them as a case. It is convenient as the only arrangement by which such cases as are identical in form, either in the singular, the dual, or the plural, may be grouped together.
The normal case-endings added to the stem are the following:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>M. F.</td>
<td>N.</td>
<td>M. F.</td>
</tr>
<tr>
<td>N. s</td>
<td>b</td>
<td>ग्री su</td>
</tr>
<tr>
<td>V. a</td>
<td>ग्री su</td>
<td>र i</td>
</tr>
<tr>
<td>A. बच(म)</td>
<td>बाँ ब्रम्म</td>
<td>ब्रम्म</td>
</tr>
<tr>
<td>I. ठा अ</td>
<td>ब्रम्म bhyāम</td>
<td>ब्रम्म bhyāस</td>
</tr>
<tr>
<td>D. ए c</td>
<td>ब्रम्म bhyāम</td>
<td>ब्रम्म bhyāस</td>
</tr>
<tr>
<td>Ab. ब्रम्म as</td>
<td>ब्रम्म os</td>
<td>ब्रम्म ṇम</td>
</tr>
<tr>
<td>L. र i</td>
<td>ब्रम्म ṇम</td>
<td></td>
</tr>
</tbody>
</table>

a. The vocative is the same (apart from the accent) as the nominative in all numbers except the masc. and fem. sing. of vowel stems generally and the masc. sing. of consonant stems in -at, -an, -in, -as (cp. 76a), -yas, -vas.

b. The nom. acc. sing. neut. has the bare stem excepting the words in -a, which add र m.

c. The nom. voc. acc. plur. neut. before the र i insert र n after a vowel stem and before a single final mute or sibilant of a consonant stem (modifying the र n according to the class of the consonant).

72. An important distinction in declension (in stems ending in च c, त t, न n, स s, and ः r) is that between the strong and the weak stem. If the stem has two forms, the strong and the weak stem are distinguished; if it has three forms, strong, middle, and weakest are distinguished.

a. Shifting of accent was the cause of the distinction. The stem, having been accented in the strong cases, here naturally preserved its full form; but it was shortened in the weak cases by the accent falling on the endings. For a similar reason the last vowel of the strong stem, if long, is regularly shortened in
the vocative, because the accent always shifted to the first syllable in that case.

73. The strong stem appears in the following cases:
   Nom. voc. acc. sing.
   Nom. voc. acc. dual
   Nom. voc. (not acc.) plur.
   Nom. voc. acc. plural only of neuters.

   a. When the stem has three forms, the middle stem appears before terminations beginning with a consonant² (श्वास-भ्याम, निश-भिस, वस-भ्यस, वृ-सु); the weakest, before terminations beginning with a vowel in the remaining weak cases;—e.g. प्रत्यार्थान्-au, nom. dual; प्रत्यावः: pratyā-g-bhiḥ, inst. plur.; प्रत्याथोऽ: pratyāc-ōḥ, gen. dual (93).

   b. In neuters with three stems, the nom. voc. acc. sing. are middle, the nom. voc. acc. dual, weakest;—e.g. प्रत्याक् pratyāk, sing., प्रतीचि pratis-i, dual, प्रत्यक्ष pratyāc-i, plur. (93). The other cases are as in the masculine.

NOUNS.

74. This declension may conveniently be divided into two classes:
   I. Stems ending in consonants³:—
      A. unchangeable; B. changeable.

---

¹ Excepting the stems in व (101) nearly all nouns with changeable stems form their feminine with the suffix इ (100).
² It is practically most convenient to name changeable stems in the middle form, since this is also the form in which they appear as prior members in compounds.
³ Sanskrit grammars begin with the vowel declension in श (II. A) since this contains the majority of all the declined stems in the language.
II. Stems ending in vowels:—A. in च a and चा ा; B. in र i and च u; C. in र i and ज u; D. in च r; E. in ड ai, डी o, डी au.

I. A. Unchangeable Stems.

75. The number of these stems is comparatively small, there being none ending in guttural or cerebral mutes, and none in nasals or semivowels (except र र). They are liable to such changes only as are required by the rules of Sandhi before the consonant terminations (op. 16 a). Masculines and feminines ending in the same consonant are inflected exactly alike; and the neuters differ only in the nom. voc. acc. dual and plural.

76. The final consonants of the stem retain their original sound before vowel terminations (71); but when there is no ending (nom. sing., the स s of the m. f. being dropped), and before the loc. pl. स u su, they must be reduced to one of the letters क k, र t, र t, प p or Visarga (27), which respectively become ग g, ध d, ढ d, ढ b, or र r, before the terminations beginning with व bh.

a. The voc. sing. m. f. is the same as the nom. except in stems in (derivative) च sans as (83).

b. Forms of the nom. voc. acc. plur. neut. are extremely rare in this declension;—e.g. from भाज -bhāj, 'sharing,' भाजि -bhāji; nom. sing. भाक -bhāk.

But for practical reasons it appears preferable to begin with the consonant declension, which adds the normal endings (71) without modification; while the wide deviation of the a-declension from these endings is apt to confuse the beginner.
**Stems in Dentals.**

77. Paradigm सुह्रद su-hṛd, m. ‘friend’ (lit. ‘good-hearted’).

<table>
<thead>
<tr>
<th></th>
<th>SING.</th>
<th></th>
<th>DUAL.</th>
<th></th>
<th>PLUR.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.V.</td>
<td>सुह्रद su-hṛt (27)</td>
<td>सुह्रदो -hṛd-su</td>
<td>सुह्रद: -hṛd-ah</td>
<td>सुह्रद: -hṛd-ah</td>
<td></td>
</tr>
<tr>
<td>A.</td>
<td>सुह्रदम su-hṛd-am</td>
<td>सुह्रद -hṛd-ah</td>
<td>सुह्रद: -hṛd-ah</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I.</td>
<td>सुह्रद su-hṛd-a</td>
<td>सुह्रद-ah</td>
<td>सुह्रद: -hṛd-ah</td>
<td></td>
<td></td>
</tr>
<tr>
<td>D.</td>
<td>सुह्रद su-hṛd-e</td>
<td>सुह्रद: -hṛd-ah</td>
<td>सुह्रद: -hṛd-ah</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ab.</td>
<td>सुह्रद su-hṛd-aḥ</td>
<td>सुह्रद: -hṛd-ah</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>G.</td>
<td>सुह्रद su-hṛd-ia</td>
<td>सुह्रद: -hṛd-ah</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>L.</td>
<td>सुह्रद su-hṛd-i</td>
<td>सुह्रद: -hṛd-ah</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

a. In the paradigms of regular nouns with unchangeable stems it will be sufficient to remember the nom. sing., and the nom. inst. loc. plur.;—e.g. from जित jīt, ‘conquering’: जित: jīt, जित: jīt-ah, जिति: jīti, जिति: jīti-su; from मथ mṭh, ‘destroying’: मथ: mṭh, मथ: mṭh-ah, मथि: mṭhi, मथि: mṭhi-su; from वद vṛdh, ‘increasing’: वद: vṛḍh, वद: vṛḍh-ah, वदि: vṛḍhi, वदि: vṛḍhi-su.

**Stems in Labials.**

78. Only a few ending in प p and म bh occur. They are declined exactly like सुह्रद su-hṛd.

<table>
<thead>
<tr>
<th>STEM.</th>
<th>NOM. SG.</th>
<th>NOM. PL.</th>
<th>INST. PL.</th>
<th>LOC. PL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>धर्मगुप dharma-gup, गुप gup</td>
<td>गुप gup:</td>
<td>गुप gup:</td>
<td>गुप gup:</td>
<td>गुप gup:</td>
</tr>
<tr>
<td>m. ‘guardian of law’</td>
<td>-gup</td>
<td>-gup-ah</td>
<td>-gub-bhiḥ</td>
<td>-gup-su</td>
</tr>
<tr>
<td>ककुभ kakubh</td>
<td>ककुभ ककुभ:</td>
<td>ककुभ ककुभ:</td>
<td>ककुभ ककुभ:</td>
<td>ककुभ ककुभ:</td>
</tr>
<tr>
<td>f. ‘region’</td>
<td>ककुप kakup</td>
<td>ककुप-ah</td>
<td>ककुप-bhiḥ</td>
<td>ककुप-su</td>
</tr>
</tbody>
</table>
### Stems in Palatals.

79. The palatals (च c, ज j, झ s) undergo a change of organ when final and before consonant terminations (cp. 63). च c always becomes guttural (क k or ग g); ज j and झ s nearly always become guttural, but sometimes cerebral (ट t or द d).

<table>
<thead>
<tr>
<th>STEM.</th>
<th>NOM. SG.</th>
<th>NOM. PL.</th>
<th>INST. PL.</th>
<th>LOC. PL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>वाच् vāc¹</td>
<td>वाक् vāk</td>
<td>वाच: vāc</td>
<td>वारिम: vārīm</td>
<td>वाष् vāṣ (67)</td>
</tr>
<tr>
<td>f. ‘speech’</td>
<td>वाक k</td>
<td>वाक-अः vāk-ab</td>
<td>राख-भिः rāk-bhiḥ</td>
<td>राख-सूः rāk-su</td>
</tr>
<tr>
<td>रश्त्र asrṭj,</td>
<td>रश्त्रक् rśṭrak</td>
<td>रश्त्रजिः rśṭrjaḥ</td>
<td>रश्त्रजिः rśṭrjaḥ</td>
<td>रश्त्रजिः rśṭrjaḥ</td>
</tr>
<tr>
<td>n. ‘blood’</td>
<td>रश्त्रक k</td>
<td>रश्त्रजिः rśṭrjaḥ</td>
<td>रश्त्रजिः rśṭrjaḥ</td>
<td>रश्त्रजिः rśṭrjaḥ</td>
</tr>
<tr>
<td>रज् ruj,</td>
<td>रज् ruj</td>
<td>रजः ruj</td>
<td>रजः ruj</td>
<td>रजः ruj</td>
</tr>
<tr>
<td>f. ‘disease’</td>
<td>रुक k</td>
<td>रुज-अः ruj-ab</td>
<td>रुज-भिः ruj-bhiḥ</td>
<td>रुज-सूः ruj-su</td>
</tr>
<tr>
<td>सम्राज् samrāj,</td>
<td>सम्राट् samrāṭ</td>
<td>सम्राज्ञि: samrājaḥ</td>
<td>सम्राज्ञि: samrājaḥ</td>
<td>सम्राज्ञि: samrājaḥ</td>
</tr>
<tr>
<td>m. ‘sovereign’</td>
<td>सम्रात् samrāṭ</td>
<td>सम्राज-अः samrāj-ab</td>
<td>सम्राज-भिः samrāj-bhiḥ</td>
<td>सम्राज्ञि: samrājaḥ</td>
</tr>
<tr>
<td>दिस् dis,</td>
<td>दिस् dis</td>
<td>दिसः dis</td>
<td>दिसः dis</td>
<td>दिसः dis</td>
</tr>
<tr>
<td>f. ‘cardinal point’</td>
<td>दिक k</td>
<td>दिस-अः dis-ab</td>
<td>दिस-भिः dis-bhiḥ</td>
<td>दिस-सूः dis-su</td>
</tr>
<tr>
<td>विस् vis,</td>
<td>विस् vis</td>
<td>विसः vis</td>
<td>विसः vis</td>
<td>विसः vis</td>
</tr>
<tr>
<td>m. ‘settler’</td>
<td>विस् vis</td>
<td>विस-अः vis-ab</td>
<td>विस-भिः vis-bhiḥ</td>
<td>विस-सूः vis-su</td>
</tr>
</tbody>
</table>

a. Like वाच् vāc are declined तव त्वac, f. ‘skin,’ रुच ruc, f. ‘light,’ स्रुच sruc, f. ‘ladle’; जलसुच jala-muc, m. ‘cloud’ (lit. ‘water-shedding’).

b. Like रज् ruj are declined रत्व-अः रत्व-अः रत्व-अः, m. ‘priest’ (lit. ‘sacrificing in season’), बाणि bāṇi, m. ‘merchant,’ ब्हिषज bhisaj, m. ‘physician’; झरण sraj, f. ‘garland’; also ऊर्ज urj, f. ‘strength’ (nom. ऊर्जूः urju, 28).

c. Like सम्राज् samrāj is declined परिव्राज् parivrāj, m. ‘mendicant.’

¹ Stems in derivative वच ac are changeable (93).
d. Like दिस्म दिस are declined दिस्म-द्रो, 'seeing,' दिस्म-स्प्र, 'touching' (at the end of compounds).

### Stems in Cerebrals.

**80.** The only cerebral stems are those in the sibilant च s, which is naturally changed to cerebral श or श d.

<table>
<thead>
<tr>
<th>Stem</th>
<th>Nom. SG.</th>
<th>Nom. PL.</th>
<th>Inst. PL.</th>
<th>Loc. PL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>द्विष्ठ dviṣ,</td>
<td>द्विष्ठ dviṣ:</td>
<td>द्विष्ठ dviṣ:</td>
<td>द्विष्ठ dviṣ:</td>
<td>द्विष्ठ dviṣ:</td>
</tr>
<tr>
<td>m. ‘enemy’</td>
<td>dviṣ-ऩ dvid-bhiḥ</td>
<td>dviṣ-ऩ dvid-bhiḥ</td>
<td>dviṣ-ऩ dvid-bhiḥ</td>
<td>dviṣ-ऩ dvid-bhiḥ</td>
</tr>
<tr>
<td>प्रावृष्ठ प्रावृष्ठ प्रावृष्ठ प्रावृष्ठ</td>
<td>प्रावृष्ठ प्रावृष्ठ प्रावृष्ठ प्रावृष्ठ</td>
<td>प्रावृष्ठ प्रावृष्ठ प्रावृष्ठ प्रावृष्ठ</td>
<td>प्रावृष्ठ प्रावृष्ठ प्रावृष्ठ प्रावृष्ठ</td>
<td></td>
</tr>
<tr>
<td>f. ‘rainy season’</td>
<td>प्रावृष्ठ प्रावृष्ठ प्रावृष्ठ प्रावृष्ठ</td>
<td>प्रावृष्ठ प्रावृष्ठ प्रावृष्ठ प्रावृष्ठ</td>
<td>प्रावृष्ठ प्रावृष्ठ प्रावृष्ठ प्रावृष्ठ</td>
<td></td>
</tr>
</tbody>
</table>

### Stems in ह h.

**81.** Most of the few stems in ह h change that letter when final or before consonant endings to a guttural, but (cp. 69 b) in लिख्ल -लिख, ‘licking,’ it becomes cerebral, and in उपायन् upā-nah, f. ‘shoe’ (that which is ‘tied on’), dental:—

<table>
<thead>
<tr>
<th>Stem</th>
<th>Nom. SG.</th>
<th>Nom. PL.</th>
<th>Inst. PL.</th>
<th>Loc. PL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>दुह -dugh,</td>
<td>दुह -dugh:</td>
<td>दुह -dugh:</td>
<td>दुह -dugh:</td>
<td>दुह -dugh</td>
</tr>
<tr>
<td>‘milking’</td>
<td>दुह -dugh:</td>
<td>दुह -dugh:</td>
<td>दुह -dugh:</td>
<td>दुह -dugh</td>
</tr>
<tr>
<td>दुह -druh,</td>
<td>दुह -druh:</td>
<td>दुह -druh:</td>
<td>दुह -druh:</td>
<td>दुह -druh</td>
</tr>
<tr>
<td>‘injuring’</td>
<td>दुह -druh:</td>
<td>दुह -druh:</td>
<td>दुह -druh:</td>
<td>दुह -druh</td>
</tr>
<tr>
<td>तत्सिक usṇih,</td>
<td>तत्सिक usṇih:</td>
<td>तत्सिक usṇih:</td>
<td>तत्सिक usṇih:</td>
<td>तत्सिक usṇih</td>
</tr>
<tr>
<td>f. ‘a metre’</td>
<td>तत्सिक usṇih:</td>
<td>तत्सिक usṇih:</td>
<td>तत्सिक usṇih:</td>
<td>तत्सिक usṇih</td>
</tr>
<tr>
<td>मधुलिह madhu-lih, m.</td>
<td>मधुलिह madhu-lih:</td>
<td>मधुलिह madhu-lih:</td>
<td>मधुलिह madhu-lih:</td>
<td>मधुलिह madhu-lih</td>
</tr>
<tr>
<td>‘bee’ (‘honey-licker’)</td>
<td>मधुलिह madhu-lih:</td>
<td>मधुलिह madhu-lih:</td>
<td>मधुलिह madhu-lih:</td>
<td>मधुलिह madhu-lih</td>
</tr>
<tr>
<td>उपायन् upā-nah,</td>
<td>उपायन् upā-nah:</td>
<td>उपायन् upā-nah:</td>
<td>उपायन् upā-nah:</td>
<td>उपायन् upā-nah</td>
</tr>
<tr>
<td>f. ‘shoe’</td>
<td>उपायन् upā-nah:</td>
<td>उपायन् upā-nah:</td>
<td>उपायन् upā-nah:</td>
<td>उपायन् upā-nah</td>
</tr>
</tbody>
</table>
Stems in रः.

82. The रः becomes Visarga only when final, that is, in the nom. sing. only, remaining before the सः su of the loc. plur. (50). A preceding रः i or रः u is lengthened when the रः is final or followed by a consonant.

<table>
<thead>
<tr>
<th>STEM</th>
<th>NOM. SG.</th>
<th>NOM. PL.</th>
<th>INST. PL.</th>
<th>LOC. PL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>द्वारः</td>
<td>द्वारः</td>
<td>द्वारः</td>
<td>द्वारः</td>
<td>द्वारः</td>
</tr>
<tr>
<td>गिरः</td>
<td>गिरः</td>
<td>गिरः</td>
<td>गिरः</td>
<td>गिरः</td>
</tr>
<tr>
<td>पुरः</td>
<td>पुरः</td>
<td>पुरः</td>
<td>पुरः</td>
<td>पुरः</td>
</tr>
</tbody>
</table>

Stems in सः.

83. These stems consist almost entirely of words formed with the derivative suffixes चसः as, रसः is, चसः us, chiefly neuters. They lengthen their final vowel (before the inserted nasal) in the nom. voc. acc. plur. neut. The masculines and feminines are nearly all adjective compounds with these stems as their final member; those in चसः as lengthen the च a in the nom. sing.

Paradigms: यससः यास-स, n. ‘fame’; हविसः हव-इस, n. ‘oblation’; आयुसः आ-इस, n. ‘life.’

Singular.

<table>
<thead>
<tr>
<th>N.V.A.</th>
<th>यसः</th>
<th>हविसः</th>
<th>आयुसः</th>
</tr>
</thead>
<tbody>
<tr>
<td>यासः</td>
<td>हविः</td>
<td>आयु�</td>
<td></td>
</tr>
<tr>
<td>ियसा</td>
<td>हविषा</td>
<td>आयुषा</td>
<td></td>
</tr>
</tbody>
</table>

1 There are no stems in other semivowels.
<table>
<thead>
<tr>
<th>Case</th>
<th>Noun</th>
<th>Gender</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.V.A.</td>
<td>Bāhūdya</td>
<td>M.</td>
<td>yaśas-े</td>
<td>yaśas-ि</td>
</tr>
<tr>
<td>I.D. Ab.</td>
<td>Bāhūdya</td>
<td>M.</td>
<td>yaśo-bhyām (45, 2)</td>
<td>havir-bhyām (44)</td>
</tr>
<tr>
<td>G. L.</td>
<td>Bāhūdya</td>
<td>N.</td>
<td>yaśas-०</td>
<td>havir-०</td>
</tr>
</tbody>
</table>

**Dual.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Noun</th>
<th>Gender</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.V.A.</td>
<td>Bāhūdya</td>
<td>M.</td>
<td>yaśas-ि</td>
<td>yaśas-ि</td>
</tr>
<tr>
<td>I.D. Ab.</td>
<td>Bāhūdya</td>
<td>M.</td>
<td>yaśo-bhyām (45, 2)</td>
<td>havir-bhyām (44)</td>
</tr>
<tr>
<td>G. L.</td>
<td>Bāhūdya</td>
<td>N.</td>
<td>yaśas-०</td>
<td>havir-०</td>
</tr>
</tbody>
</table>

**Plural.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Noun</th>
<th>Gender</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.V.A.</td>
<td>Bāhūdya</td>
<td>M.</td>
<td>yaśas-ि (66, 2)</td>
<td>havir-०</td>
</tr>
<tr>
<td>I.</td>
<td>Bāhūdya</td>
<td>M.</td>
<td>yaśo-bhiḥ</td>
<td>havir-bhiḥ</td>
</tr>
<tr>
<td>D. Ab.</td>
<td>Bāhūdya</td>
<td>M.</td>
<td>yaśo-bhyāḥ</td>
<td>havir-bhyāḥ</td>
</tr>
<tr>
<td>G.</td>
<td>Bāhūdya</td>
<td>M.</td>
<td>yaśas-०</td>
<td>havir-०</td>
</tr>
<tr>
<td>L.</td>
<td>Bāhūdya</td>
<td>M.</td>
<td>yaśaḥ-su (67)</td>
<td>havir-० (67)</td>
</tr>
</tbody>
</table>

A. सुमनाः सु-मनास, as an adjective, 'cheerful,' has in the nom. sing. masc. सुमना: sumánāḥ (voc. सुमन: súmanāḥ), but neutral सुमन: sumánaḥ (but सुमन: sumánāḥ) (voc. सुमन: súmanāḥ, in all genders). Similarly अंगिरस: अंगिर, अंगिराः अंगिरास, म., उसनाः उसनाः, m., names of seers, and उसन उस-स, a. 'dawn,' form the nominatives अंगिरा: अंगिर, अंगिरा: अंगिर (sometimes अंगिरा अंगिराः), and उसन: उस-स.
b. आशिस् आ-सिस 1, f. 'blessing,' lengthens its त्र i (like the stems in दर र) in the nom. sing. and before consonants: nom. sing. आशी: आश; pl. nom. आशिष्ट: आशिस-अह, inst. आशीस्वः: आश-भी, loc. आशीश्वः: आश-सु.

c. दोष दोष, n. 'arm,' is quite regular: nom. sing. दो: दोह, nom. dual दोषी दोष-ि; pl. inst. दोषीं: दोष-भी, loc. दोषु दोह-सु.

I. B. Changeable Stems.

84. Regular changeable stems end in the dentals त्, न्, स्, or the palatal च्, च्; those in त् end in चत् at (also मत mat, चत् vat); those in न् end in चन् an (also मन् man, वन् van) or चन् in (also निन् min, निन् vin); those in स् end in चस् yas (comparatives) or चस् vas (perf. participles active); those in च् end in चच् ac, which is properly a root meaning 'to bend.'

The stems in चत् at (85-6), चन् in (87), चस् yas (88) have two forms, strong and weak; those in चन् an (90-92), चस् vas (89), चच् ac (93) have three, strong, middle, and weakest (73).

Nouns with Two Stems.

85. i. Stems in चत् at comprise Present and Future Participles (156) active (masc. and neut.) 2. The strong stem is in चत् ant, the weak in चत् at 3; — e.g. चड्ण ad-ant and चद्त ad-at, 'eating,' from चट ad, 'to eat' —

1 Derived not with the suffix रस् is, but from the (weakened) root गास् आस with the prefix चा आ.

2 On the formation of the feminine stem see 95.

3 In Latin and Greek the distinction was lost by normalization: gen. edentis, ἔδοντος.
### CONSONANT DECLENSION

#### MASCULINE.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.V. अदान adān</td>
<td>अदान अ</td>
<td>अदान अअ</td>
</tr>
<tr>
<td>A. अदान adānt-म</td>
<td>अदान अ</td>
<td>अदान अअ</td>
</tr>
<tr>
<td>I. अदान adat-अ</td>
<td>अदान अ</td>
<td>अदान अअ</td>
</tr>
<tr>
<td>D. अदान adat-े</td>
<td>अदान अ</td>
<td>अदान अअ</td>
</tr>
<tr>
<td>Ab. अदान adat-ा</td>
<td>अदान अ</td>
<td>अदान अअ</td>
</tr>
<tr>
<td>G. अदान adat-ि</td>
<td>अदान अ</td>
<td>अदान अअ</td>
</tr>
<tr>
<td>L. अदान adat-ि</td>
<td>अदान अ</td>
<td>अदान अअ</td>
</tr>
</tbody>
</table>

#### NEUTER.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.A. अदान adat</td>
<td>अदान अ</td>
<td>अदान अअ</td>
</tr>
</tbody>
</table>

### a. महत् mah-त्, 'great,' originally a present participle \(^1\), forms its strong stem in अदान अअAnt.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. महान mahān</td>
<td>पल वन. महान: mahant-ाः</td>
<td>N. बांट पार्त-अह</td>
</tr>
<tr>
<td>A. महान adant-म</td>
<td>महत् mahat-ि</td>
<td></td>
</tr>
<tr>
<td>I. महत् mahat-अ</td>
<td>महत् mahat-ि</td>
<td></td>
</tr>
<tr>
<td>V. महन mahän</td>
<td>L. महत् mahat-सु</td>
<td></td>
</tr>
</tbody>
</table>

### 86. The stems of the adjectives formed with the suffixes अदान अ and अदान अ, which mean 'possessed of,' 'having,' differ from those in अदान अ at solely in lengthening the vowel in the nom. sing. masc.;—e.g. I. अदान अ अग्नि-मात्, 'having a (sacrificial) fire' (masc. and neut.) \(^2\)—

---

\(^1\) From the root मह- mah (originally magh), cp. Lat. mag-nus.

\(^2\) On the formation of the feminine stem see 95.
2. ज्ञानवत jñāna-vat, ‘possessed of knowledge’ (masc. and neut.)

a. भवत् bhav-at, when used as the present participle of भू bhū, ‘be,’ is declined like बद्धत adat (only the accent remains on the first syllable throughout); but when it means ‘your Honour,’ it is declined (as if derived with the suffix -vat) like ज्ञानवत jñānavat: nom. भवत् bhavan, acc. भवतम bhavantam. Besides भवन bhavan there is also an irregular voc. (cp. 49) मो: bhoh, ‘sir!’ (a contraction of an older मवत्स bhavas).

b. कित् kī-y-at, ‘how much?’ and हचत्-y-at, ‘so much,’ are also declined like ज्ञानवत jñāna-vat.

87. 2. Adjectives formed with the suffix रु in (masc. and neut.)¹, which means ‘possessing,’ are very numerous. They are derivatives from substantives in र a; thus बल bala, ‘strength,’ बलिन bal-in, ‘strong.’ The stem of these words is weak only before consonants and in the nom. acc. sing. neut., where it drops the र n. In the nom. sing. masc., where (as in all regular n-stems) the र n is dropped, and in the nom. voc. acc. pl. neut.,

¹ On the formation of the feminine stem see 95.
the र i is lengthened;—e.g. धनिण dhan-in, 'possessing wealth,' 'rich'—

**MASCULINE.**

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. धनी dhan-ि</td>
<td>धनिण: dhanin-ाह</td>
</tr>
<tr>
<td>A. धनिणम dhanin-ाम</td>
<td>धनिण: dhanin-ाह</td>
</tr>
<tr>
<td>I. धनिणा dhanin-ा</td>
<td>धनिणभ: dhaní-bhīḥ</td>
</tr>
<tr>
<td>V. धनिण dhan-in.</td>
<td></td>
</tr>
</tbody>
</table>

**NEUTER.**

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N.A. धनि dhan-ि</td>
<td>धनिणम dhanin-ा</td>
</tr>
<tr>
<td>V. धनि dhaní or धनिण dhanin.</td>
<td></td>
</tr>
</tbody>
</table>

a. Stems in मनस मनस and मनस vin have a similar meaning and are declined in the same way;—e.g. अग्निः manas-vin, ‘wise,’ बाणिः वाण विण, ‘eloquent’ (from वाण vāc). स्वामिः svā-min, m. ‘lord’ (lit. ‘having property’), is used as a substantive only.

**88. 3. Comparatives in रूप रूपyas (masc. and neut.)**¹ form their strong stem in रूप रूपiyäs;—e.g. गरीयस gār-ियäs, ‘heavier,’ comparative of गुरु guru, ‘heavy’—

**MASCULINE.**

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. गरीयान gāriyān</td>
<td>गरीयांस: gāriyāms-ाह</td>
</tr>
<tr>
<td>A. गरीयांसम gāriyāms-ाम</td>
<td>गरीयस: gāriyas-ाह</td>
</tr>
<tr>
<td>V. गरीयन gāriyan</td>
<td></td>
</tr>
<tr>
<td>I. गरीयसा gāriyas-ा</td>
<td>गरीयोभिण: gāryo-bhīḥ(45, 2)</td>
</tr>
</tbody>
</table>

**NEUTER.**

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N.A. गरीय: gāriyah</td>
<td>गरीयली gāriyas-ि</td>
</tr>
<tr>
<td></td>
<td>गरीयांसि gāriyāms-ि</td>
</tr>
</tbody>
</table>

¹ On the formation of the feminine stem see 95.
Nouns with Three Stems.

89. i. Participles of the reduplicated perfect in \textit{vas} (masc. and neut.)\(^1\) form their strong stem with वांव्म, the middle with वट\(^2\) \textit{vat}, the weakest with उस \textit{us} (67; cp. 157); e.g. \textit{cakr-vas}, 'having done,' from \textit{cakr}, 'to do'.

**Masculine.**

<table>
<thead>
<tr>
<th>चक्रवान्</th>
<th>वांव्म</th>
<th>चक्रवांसम्</th>
<th>वांव्म</th>
<th>चक्रवन्</th>
<th>वांव्म</th>
</tr>
</thead>
<tbody>
<tr>
<td>cakr-van</td>
<td>N.V.</td>
<td>cakr-vams-am</td>
<td>N.V.</td>
<td>cakr-van</td>
<td>N.V.</td>
</tr>
<tr>
<td></td>
<td>-vams-au</td>
<td></td>
<td>-vams-au</td>
<td></td>
<td>-vams-au</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>चक्रता</th>
<th>उस</th>
</tr>
</thead>
<tbody>
<tr>
<td>cakr-us</td>
<td>us</td>
</tr>
<tr>
<td></td>
<td>us</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>चक्रवनि</th>
<th>वद-भ्यम</th>
</tr>
</thead>
<tbody>
<tr>
<td>cakr-vati</td>
<td>vad-bhyam</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>चक्रवनि</th>
<th>वदभिह</th>
</tr>
</thead>
<tbody>
<tr>
<td>cakr-vati</td>
<td>vadbhih</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Neuter.**

<table>
<thead>
<tr>
<th>चक्रवनि</th>
<th>उस</th>
</tr>
</thead>
<tbody>
<tr>
<td>cakr-vams-i</td>
<td>us</td>
</tr>
<tr>
<td></td>
<td>us</td>
</tr>
</tbody>
</table>

1 On the formation of the feminine stem see 95.
2 The change of स to त here began in the early Vedic period before स bh, extending thence to the loc. plur. and the nom. acc. sing. neut. \textit{us} is the unaccented form of \textit{vas} (cp. 137, 2 c).
3 Beginners sometimes confuse this \textit{reduplicated} perf. part. active with the active participle formed by adding the suffix \textit{vat} to the perfect passive part.; e.g. nom. masc. \textit{krta-van}, 'having done,' acc. \textit{krta-vantam} (cp. 161). The confusion is caused by both ending in \textit{vam} in the nom. sing.
a. The र i which is inserted before the व in some of these participles is dropped before यस: thus तक्ष्वानि tasth-i-vān, but तक्ष्वा tasth-ūṣ-ā.

b. The following examples of these stems may be useful (cp. 157):

<table>
<thead>
<tr>
<th>NOM. SG.</th>
<th>NOM. PL.</th>
<th>ACC. PL.</th>
<th>INSTR. PL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>From ख्तः sthā, तक्ष्वानि तक्ष्वानस: तक्षुष: तक्ष्वानभि:</td>
<td>'stand' tasth-i-vān tasth-i-vāms-ah tasth-ūṣ-ah</td>
<td>tasth-i-vād-bhi</td>
<td></td>
</tr>
<tr>
<td>जी ni, जीतिवानि जीतिवानस: जीतिपुष: जीतिवभि:</td>
<td>'lead' ninī-vān ninī-vāms-ah niny-ūṣ-ah</td>
<td>ninī-vād-bhīh</td>
<td></td>
</tr>
<tr>
<td>मू bhū, बल्वानि बल्वानस: बल्वपुष: बल्वभि:</td>
<td>'be' babhū-vān babhū-vāms-ah babhū-v-ūṣ-ah</td>
<td>babhū-vād-bhīh</td>
<td></td>
</tr>
<tr>
<td>तन tan, तनिवानि तनिवानस: तनिपुष: तनिवभि:</td>
<td>'stretch' ten-i-vān ten-i-vāms-ah ten-ūṣ-ah</td>
<td>ten-i-vād-bhīh</td>
<td></td>
</tr>
<tr>
<td>हङ han, हङ्वानि हङ्वानस: हङ्वपुष: हङ्वभि:</td>
<td>'kill' jaghn-i-vān jaghn-i-vāms-ah jaghn-ūṣ-ah</td>
<td>jaghn-i-vād-bhīh</td>
<td></td>
</tr>
<tr>
<td>गा gam, गावानि गावानस: गावपुष: गावभि:</td>
<td>'go' jagan-vān jagan-vāms-ah jagm-ūṣ-ah</td>
<td>jagan-vād-bhīh</td>
<td></td>
</tr>
<tr>
<td>or: गासवानि गासवानस: गासुष्प: गासवभि:</td>
<td>jagn-i-vān jagm-i-vāms-ah jagm-ūṣ-ah</td>
<td>jagni-vād-bhīh</td>
<td></td>
</tr>
<tr>
<td>विद vid, विद्वानि विद्वानस: विदुपुष: विद्वभि:</td>
<td>'know' vid-vān vid-vāms-ah vid-ūṣ-ah</td>
<td>vid-vād-bhīh</td>
<td></td>
</tr>
</tbody>
</table>

90. 2. Nouns in ख्त्व an (also सन man, चन van), masc. and neut. 3, form the strong stem in चान ān, the weakest in चन, the middle in च a. In the nom. sing. masc. the final न is dropped. In the loc. sing. and the nom. voc. acc. dual the

---

1 On this change of म to न, see 68.
2 Without reduplication, cp. Gk. eldes.
3 On the formation of the feminine stem see 95.
syncopation of the ल a of the suffix is optional. In the weakest
cases syncope does not take place when मन man and वन van
are immediately preceded by a consonant.

The concurrence of three consonants is here avoided, though
not in stems in simple भन an. Hence चालण aṭ-man-ā, but
taks-न-ā, मुर्दन mūrdh-n-ā. Examples of the inflexion of
these stems are:

1. राजन rāj-an, m. ‘king’

<table>
<thead>
<tr>
<th>SING.</th>
<th>PLUR.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. राजा rāj-ā</td>
<td>राजन: rāj-ān-aḥ</td>
</tr>
<tr>
<td>A. राजा राम rāj-ān-am</td>
<td>राजा: rāj-ā-su</td>
</tr>
<tr>
<td>V. राजन rāj-an</td>
<td>राजनिन: rāj-a-bhiḥ</td>
</tr>
</tbody>
</table>

2. नामन nā-man, n. ‘name’ (Lat. nō-men)

<table>
<thead>
<tr>
<th>SING.</th>
<th>DUAL.</th>
<th>PLUR.</th>
</tr>
</thead>
<tbody>
<tr>
<td>V.A. नाम nā-ma</td>
<td>नामी nā-mn-i or जामी nā-man-i</td>
<td>जामनि nā-mān-i</td>
</tr>
<tr>
<td>नाम nāma or जामन nā-man</td>
<td>नाममाम nā-ma-bhyām</td>
<td>जामनिन: nā-ma-bhiḥ</td>
</tr>
<tr>
<td>जाबा nā-mn-ā</td>
<td>जामम्याम nā-ma-bhyām</td>
<td>जामनिन: nā-ma-bhiḥ</td>
</tr>
<tr>
<td>जाबी nā-mn-i or जाबो: nā-mn-oh</td>
<td>जामनसु nā-ma-sa</td>
<td>जामनिन: nā-ma-sa</td>
</tr>
</tbody>
</table>

3. ब्रह्म brah-mán, m. ‘creator’ (मन -man after consonant)—
### CONSONANT DECLENSION III 91

#### SING.

<table>
<thead>
<tr>
<th>N.</th>
<th>brah-ma</th>
<th>brah-ma</th>
</tr>
</thead>
<tbody>
<tr>
<td>A.</td>
<td>brah-ma-am (65)</td>
<td>brah-ma-am</td>
</tr>
<tr>
<td>V.</td>
<td>brah-man</td>
<td>brah-man</td>
</tr>
</tbody>
</table>

#### PLUR.

<table>
<thead>
<tr>
<th>N.</th>
<th>brah-ma-an-ah</th>
<th>brah-ma-an-ah</th>
</tr>
</thead>
<tbody>
<tr>
<td>A.</td>
<td>brah-ma-am</td>
<td>brah-ma-am</td>
</tr>
<tr>
<td>V.</td>
<td>brah-man-an</td>
<td>brah-man-an</td>
</tr>
</tbody>
</table>

I.  

**4. वान्न** grá-van, m. ‘stone’

#### SING.

<table>
<thead>
<tr>
<th>N.</th>
<th>grá-vá</th>
<th>grá-vá</th>
</tr>
</thead>
<tbody>
<tr>
<td>A.</td>
<td>grá-vá-am</td>
<td>grá-vá-am</td>
</tr>
</tbody>
</table>

#### PLUR.

<table>
<thead>
<tr>
<th>N.</th>
<th>grá-vá-an-ah</th>
<th>grá-vá-an-ah</th>
</tr>
</thead>
<tbody>
<tr>
<td>A.</td>
<td>grá-vá-an-ah</td>
<td>grá-vá-an-ah</td>
</tr>
<tr>
<td>V.</td>
<td>grá-vá-an-ah</td>
<td>grá-vá-an-ah</td>
</tr>
</tbody>
</table>

I.  

#### 2a. Irregular Stems in ब्राह्मण.

91. 1. पन्नम् pánth-an, m. ‘path,’ has पन्नम् pánth-an for its strong stem, पथिङ path-i for its middle, and पथ path for its weakest stem; the nom. irregularly adds स s

#### SING.

<table>
<thead>
<tr>
<th>N.</th>
<th>pánth-a-h</th>
<th>pánth-a-h</th>
</tr>
</thead>
<tbody>
<tr>
<td>A.</td>
<td>pánth-a-am</td>
<td>pánth-a-am</td>
</tr>
</tbody>
</table>

#### PLUR.

<table>
<thead>
<tr>
<th>N.</th>
<th>pánth-a-an-ah</th>
<th>pánth-a-an-ah</th>
</tr>
</thead>
<tbody>
<tr>
<td>A.</td>
<td>pánth-a-an-ah</td>
<td>pánth-a-an-ah</td>
</tr>
<tr>
<td>V.</td>
<td>pánth-a-an-ah</td>
<td>pánth-a-an-ah</td>
</tr>
</tbody>
</table>

I.  

*This स s is due to the fact that in the earlier language this word had two stems: the one पन्न म pánthà, forming N. पन्न म pánth-a-h, A. pánth-a-m; the other, पन्न म pánthàn, forming N. पन्न म pánthà, A. pánth-a-m पन्न म pánthän-am.*
2. चन्द्र आ-हन, n. 'day,' takes चन्द्र ह-स as its middle stem—

\[ \text{SING.} \]

\[ \text{DUAL.} \]

\[ \text{PLUR.} \]

\[ \text{N.V.A. चन्द्र: आ-हन} \]

<table>
<thead>
<tr>
<th>चन्द्र हन-ि or चन्द्र हन-ि</th>
</tr>
</thead>
<tbody>
<tr>
<td>चन्द्र हन-ि</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>चन्द्र हन-ि</th>
</tr>
</thead>
<tbody>
<tr>
<td>चन्द्र हन-ि</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>चन्द्र हन-ि</th>
</tr>
</thead>
<tbody>
<tr>
<td>चन्द्र हन-ि</td>
</tr>
</tbody>
</table>

3. सुन्द्र व-न, m. 'dog,' forms its weakest stem, सुन्द्र सून, with Samprasadāna. Otherwise it is declined like सुन्द्र राजन.

\[ \text{SING.} \]

\[ \text{PLUR.} \]

\[ \text{N. सुन्द्र सून (कुव) \hspace{1cm} N.V. सुन्द्र सून-ह} \]

<table>
<thead>
<tr>
<th>सुन्द्र सून-ह</th>
</tr>
</thead>
<tbody>
<tr>
<td>सुन्द्र सून-ह</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>सुन्द्र सून-ह</th>
</tr>
</thead>
<tbody>
<tr>
<td>सुन्द्र सून-ह</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>सुन्द्र सून-ह</th>
</tr>
</thead>
<tbody>
<tr>
<td>सुन्द्र सून-ह</td>
</tr>
</tbody>
</table>

4. सुन्द्र यु-वन, m. 'youth' (Lat. juven-is), forms its weakest stem, सुन्द्र युन, by Samprasadāna (yu-un) and contraction (cf. Lat. jūn-ior)—

\[ \text{SING.} \]

\[ \text{PLUR.} \]

\[ \text{N. सुन्द्र यु-वन \hspace{1cm} N.V. सुन्द्र यु-वन-ह} \]

<table>
<thead>
<tr>
<th>सुन्द्र यु-वन-ह</th>
</tr>
</thead>
<tbody>
<tr>
<td>सुन्द्र यु-वन-ह</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>सुन्द्र यु-वन-ह</th>
</tr>
</thead>
<tbody>
<tr>
<td>सुन्द्र यु-वन-ह</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>सुन्द्र यु-वन-ह</th>
</tr>
</thead>
<tbody>
<tr>
<td>सुन्द्र यु-वन-ह</td>
</tr>
</tbody>
</table>

\[ 1 \text{ The Visarga in the N.V.A. sing., and when the word is the prior member of a compound (except in चन्द्राच्च आहरात्रा, m. n. 'day and night'), is treated like an original चर (45): hence चन्द्र: आह-हनह, 'day by day'; चन्द्राच्च: आह-गाओ, 'series of days.'} \]

\[ 2 \text{ So also in Greek: } \text{κυνός = सूनह.} \]
5. मघवन् magha-van (lit. 'bountiful'), m. a name of Indra, also forms its weakest stem, मघोन maghón, by Samprasāraṇa and contraction:—

<table>
<thead>
<tr>
<th>SING.</th>
<th>PLUR.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. मघवन् magha-vā</td>
<td>N.V. मघवन: magha-vān-ah</td>
</tr>
<tr>
<td>A. मघवानः magha-vān-am</td>
<td>मघोन: maghón-ah</td>
</tr>
<tr>
<td>V. मघवन् magha-van</td>
<td>I. मघवनि: magha-va-bhīḥ</td>
</tr>
</tbody>
</table>

92. The root हन han, 'kill,' when used as a noun at the end of a compound, for the most part follows the analogy of stems in भण an. The strong stem is हन han (with a long vowel in the nom. sing. only), the middle ह ha, and the weakest घन ghn;—e.g. प्राह्रेण brahma-han, m. 'Brahman-killer'—

<table>
<thead>
<tr>
<th>SING.</th>
<th>PLUR.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. प्राह्रेण -ha</td>
<td>N.V. प्राह्रेण: -ha-ah</td>
</tr>
<tr>
<td>A. प्राह्रेण-म -ha-ṃ (65)</td>
<td>प्राह्र: -ghn-āh 2</td>
</tr>
<tr>
<td>V. प्राह्रेण -han</td>
<td>I. प्राह्रेणि: -ha-bhīḥ</td>
</tr>
<tr>
<td></td>
<td>प्राह्रसु -ha-su</td>
</tr>
</tbody>
</table>

3. Adjectives in पच ac.

93. These words, the suffix of which is generally expressed by '-ward,' form the strong stem in पच aṅc, the middle in

---

1 Forms from मघवत magha-vat are also sometimes found;—e.g. nom. मघवानः magha-vān, gen. मघवत: magha-vat-āḥ.

2 The cerebralization of हन (65) does not take place here, probably because the guttural mute immediately precedes it.

3 These words are properly compounds formed with the verb पच aṅc, 'bend,' which has, however, practically acquired the character of a suffix.
 CHANGEABLE STEMS

III 93

चच ac, and the weakest in रच ic or जच uc1 (according as चच ac is preceded by च y or ज v);—e.g. तक प्रत्य-अ, m. n.2 ‘backward,’ ‘westward’—

MASCULINE.

<table>
<thead>
<tr>
<th>SING.</th>
<th>DUAL.</th>
<th>PLUR.</th>
</tr>
</thead>
<tbody>
<tr>
<td>प्रत्य-अ (61) praty-अ</td>
<td>प्रत्य-अ</td>
<td>प्रत्य-अ</td>
</tr>
<tr>
<td>प्रत्याफ्च-अ</td>
<td>प्रत्याफ्च-अ</td>
<td>प्रत्याफ्च-अ</td>
</tr>
<tr>
<td>प्रतिच प्रतिच</td>
<td>प्रतिच-ध</td>
<td>प्रतिच-ध</td>
</tr>
<tr>
<td>प्रतिच प्रतिच</td>
<td>प्रतिच-ध</td>
<td>प्रतिच-ध</td>
</tr>
</tbody>
</table>

NEUTER.

| N.A. प्रत्य-ध | प्रति च प्रति च | प्रति च प्रति च |

a. Other words similarly declined are—

STRONG STEM.

यच्च ny-अ, ‘downward’
सम्यक sam-y-अ, ‘right’
तिर्यक tir-y-अ, ‘transverse’
उद्ग उd-अ, ‘upward’

MIDDLE STEM.

यच्च ny-अ
सम्यक sam-y-अ
तिर्यक tir-y-अ
उद्ग उd-अ

WEAKEST STEM.

ही नीच nic
समीच sam-ic
तिरास tir-स-क
उदीच उd-रिण

1 Constructions for चच y-ac and चच v-ac respectively (which usually would be shortened to चच ic and चच tic). The apparent irregularity of the long vowel is probably due to the Samprāśāraṇa here being not internal, but external, at the junction of a compound. If the vowel were short, the stem would look as if formed with a suffix च c added to the final vowel of the prior member;—e.g. प्रतिच प्रति-च, प्रति च amu-च.

2 On the formation of the feminine see 95.

3 From तिरास tiras (cp. Lat. trans) + चच ac, ‘going across,’ ‘horizontal’; as a noun, m. n., it means ‘animal.’

4 ह i, though no च y precedes the च a of the suffix, by analogy.
The beginner will find it useful to remember the following points with regard to changeable stems:

1. The vowel of the suffix is lengthened in the nom. sing. masc. except in stems in चत at and चच ac;—

<table>
<thead>
<tr>
<th>N.V. प्राण प्राण</th>
<th>प्राण प्राण अह</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. प्राण प्राण अम</td>
<td>प्राण प्राण अम</td>
</tr>
<tr>
<td>I. प्राण प्राण आ</td>
<td>प्राण प्राण आ</td>
</tr>
<tr>
<td>I. प्राण प्राण आ</td>
<td>प्राण प्राण आ</td>
</tr>
</tbody>
</table>

94. The vowel of the suffix is lengthened in the nom. sing. masc. except in stems in चत at and चच ac;—

<table>
<thead>
<tr>
<th>भविष्यण अग्नि-मान</th>
<th>भविष्यण अग्नि-मान</th>
</tr>
</thead>
<tbody>
<tr>
<td>भविष्यण गर्भ-यन</td>
<td>भविष्यण गर्भ-यन</td>
</tr>
<tr>
<td>राज राज-स</td>
<td>राज राज-स</td>
</tr>
<tr>
<td>धन धन-ि</td>
<td>धन धन-ि</td>
</tr>
<tr>
<td>वाग वाग-ि</td>
<td>वाग वाग-ि</td>
</tr>
<tr>
<td>मनस मनस-ि</td>
<td>मनस मनस-ि</td>
</tr>
<tr>
<td>अद अद-ि</td>
<td>अद अद-ि</td>
</tr>
<tr>
<td>प्रति प्रति-ि</td>
<td>प्रति प्रति-ि</td>
</tr>
</tbody>
</table>

2. All changeable stems which lengthen the vowel in the nom. sing. masc., keep it short in the vocative, and always retain the न of the stem;—

<table>
<thead>
<tr>
<th>भविष्यण अग्नि-मान</th>
<th>भविष्यण अग्नि-मान</th>
</tr>
</thead>
<tbody>
<tr>
<td>भविष्यण गर्भ-यन</td>
<td>भविष्यण गर्भ-यन</td>
</tr>
<tr>
<td>राज राज-स</td>
<td>राज राज-स</td>
</tr>
<tr>
<td>धन धन-ि</td>
<td>धन धन-ि</td>
</tr>
<tr>
<td>वाग वाग-ि</td>
<td>वाग वाग-ि</td>
</tr>
<tr>
<td>मनस मनस-ि</td>
<td>मनस मनस-ि</td>
</tr>
<tr>
<td>अद अद-ि</td>
<td>अद अद-ि</td>
</tr>
<tr>
<td>प्रति प्रति-ि</td>
<td>प्रति प्रति-ि</td>
</tr>
</tbody>
</table>
a. In other changeable stems the vocative differs from the nom. solely in always having the accent on the first syllable: छदन अद-न, voc., अद-न, nom.; प्रत्य-प्रत्य-न, voc., प्रत्य-न, nom.

95. The **feminines** of nouns with changeable stems are formed by adding इ to the weak stem (when there are two stems) or the weakest (when there are three), and follow the declension of नदि nadī (100);—e.g. छद-ती adat-ī; दिन-मत-ī, द्वार-ज्ञ-वत-ī; धन-मत-ी, वाम-वत-ī, वाम-वत-ī, मनस्त-ी, मनस्त-ी, मनस्त-ी; गरीन-खी, गरीन-खी; छकू-जि cakraś-ī; राज-राज-ि (queen'); भोज-नाम-ि (adj., 'named'); छुना-ञु-ि (bitch'); त्व-घन-ि (‘killing’); प्रति-प्राच-ि, प्राच-ि.

a. The feminine of the **present participle active** of the first conjugation (125) is made from the strong masc. stem in चन्त-क (cp. 156); that of the second conjugation from the weak stem in चन्त at;—e.g. मबव-ती bhavant-ī, 'being'; छदः-ती tudant-ī, 'striking'; दिव्यन्य-ि, 'playing,' छोर-छ-ि corayant-ī, 'stealing'; but छुदृती jīv-ि, 'sacrificing,' छुज-ती yuñ-ि, 'joining,' छुज-ती suny-ि, 'pressing,' छुज-ती kurv-ि, 'doing,' क्रियाती krīṇ-ि, 'buying.'

b. The feminine of the simple future participle active is usually formed like the present part. of the first conjugation; विद्व-ती bhaviṣyant-ī, 'about to be,' विद्व-ती karṣyant-ī, 'about to do.'

c. The few **adjectives** in वन -वन form their feminines in वर-ि -वर;—पी-वन व-वन (पीवन), 'fat,' f. पीवरी पिव-ि

---

1 But मवती bhavat-ī from मवत bhavat, 'your Honour' (86 a).

2 If the verbal base, however, ends in accented छ a;—e.g. tudā, bhaviṣyā, the weak form may optionally be taken, when the ह इ receives the accent: छद-ती tud-ि, मवती bhaviṣy-ि.
CONSONANT DECLENSION

54

(\textit{niupa}). The fem. of the irregular \textit{yuvan} \textit{yu-van}, 'young' (91, 4), is \textit{yuva-ti} or \textit{yuva-ti}.

Irregular Nouns with Changeable Stems.

96. 1. \textit{ap} ap, f. 'water,' which is always plural, lengthens its \textit{a} in the strong cases (N.V.) and substitutes \textit{t} for \textit{p} before \textit{bh}:

<table>
<thead>
<tr>
<th>N. \textit{ap}: \textit{ap-ah}</th>
<th>A. \textit{ap}: \textit{ap-ah}</th>
<th>I. \textit{abh}: \textit{ad-bhih}</th>
<th>L. \textit{ap}: \textit{ap-su}</th>
</tr>
</thead>
</table>

2. \textit{anadvah} \textit{anad-vah}, m. 'ox' (lit. 'cart-drawer,' from \textit{anasa-vah}), has three stems: the last syllable is lengthened in the strong stem, \textit{anadvah} \textit{anad-vah}, and shortened by \textit{samprasa-rana} in the weakest, \textit{anadvah} \textit{anad-uh}, and in the middle \textit{anadvah} \textit{anad-ut} (dissimilated, for \textit{anadvah} \textit{anad-ud}: cp. 27). The nom. and voc. are irregularly formed, as if from a stem in \textit{vat}.

<table>
<thead>
<tr>
<th>N. \textit{anadvah}: \textit{anadvah}</th>
<th>N.V. \textit{anadvah}: \textit{anadvah-ah}</th>
</tr>
</thead>
<tbody>
<tr>
<td>V. \textit{anadvah} \textit{anadvah}</td>
<td>A. \textit{anadvah}: \textit{anadvah-ah}</td>
</tr>
<tr>
<td>A. \textit{anadvah} \textit{anadvah}</td>
<td>I. \textit{anadvah}: \textit{anadvah-ah}</td>
</tr>
<tr>
<td>I. \textit{anadvah} \textit{anadvah}</td>
<td>L. \textit{anadvah} \textit{anadvah-ah}</td>
</tr>
<tr>
<td>L. \textit{anadvah} \textit{anadvah}</td>
<td></td>
</tr>
</tbody>
</table>

3. \textit{pum} \textit{pum-s} \textit{pum-pan}, m. 'man,' has three forms, being lengthened in the strong stem to \textit{pumas} \textit{pum-pan-s}, shortened by syncope in the weakest to \textit{pum} \textit{pum-pan-s}, and in the middle to \textit{pum} \textit{pum} (with necessary loss of the \textit{s}: cp. 28 and 16 a):

<table>
<thead>
<tr>
<th>N. \textit{pum-s}: \textit{pum-s}</th>
</tr>
</thead>
<tbody>
<tr>
<td>V. \textit{pum-s}: \textit{pum-s}</td>
</tr>
<tr>
<td>A. \textit{pum-s}: \textit{pum-s}</td>
</tr>
<tr>
<td>I. \textit{pum-s}: \textit{pum-s}</td>
</tr>
<tr>
<td>L. \textit{pum-s}: \textit{pum-s}</td>
</tr>
</tbody>
</table>

1 Probably an old compound, with the second part of which the Lat. \textit{mâs}, 'man,' may be allied.
II. Stems ending in Vowels.

97. A. Stems in चा (masc. neut.) and चा ा (fem.);—
e.g. कान्ता kānta², 'beloved' (past participle of कम kam, 'love')—

| Singular | 
| --- | --- |
| MASC. | NEUT. | FEM. |
| N. कान्ता kānta-h | कान्तम kānta-m | कान्ता kānta |
| A. कान्तम kānta-m | कान्तम kānta-m | कान्तम kānta-m |
| I. बालीन kāntena³ | बालया kānta-y-ा³ | बालया kānta-y-ा³ |
| D. बालाय kāntaya | बालाचे kānti-yai⁵ | बालाचे kānti-yai⁵ |
| A.B. बालात kāntat⁴ | बालाया: kānti-yaḥ | बालाया: kānti-yaḥ |
| G. बालास kānta-sya³ | बालायास kānti-yaḥ | बालायास kānti-yaḥ |
| L. कान्ते kānta | कान्ते kānta | कान्ते kānta |
| V. कान्ते kānta | कान्ते kānta | कान्ते kānta |

1 चा a = Gk. -os, -ov; Lat. -us, -um. चा ा = Gk. -a, -η; Lat. -a.
2 Certain adjectives in चा: ा, ा ा, चम am follow the pronominal declension (110).
3 These terminations originally came from the pronominal declension (110).
4 This termination is preserved in the Lat. े for े (e.g. Gnaivod in inscriptions), and in the Greek (Cretio) adv. ὃ-η, 'hence.'
5 The terminations -yai (=-ya-e), -yāḥ (=-ya-as), -yām are due to the influence of the feminines in -i (originally -ya);—e.g. nadyai, nadyaḥ, adyām (cp. 100).
6 The voc. of चा ambā, 'mother,' is चम ाmba.
VOWEL DECLENSION

III 98

DUAL.

N.A.V. कात्तौ kāntau काते kante काते kānte
I.D.Ab. काताभाम kāntā-bhyām
G.L. कातायो kānta-y-oḥ

PLURAL.

MASC. NEUT. FEM.

N.V. काता kātā kātalī kānta-\text{-}n\text{-}i kāta kātāh
A. kātāṁ kātalī kānta-\text{-}n\text{-}i kāta kātāh
I. kātāṁ kāntaṁ kātalī kānta-\text{-}n\text{-}i kāta kātāh

D.A.B. कातेभामं kānte-bhyām
G. कातानामं kānta-nāṁ
L. kānte-\text{su}

98. B. Stems in र and उ (masc. fem. neut.):—मूलि śac-\text{-}i, 'pure'; मूर्दु mrūḍ-\text{-}u, 'soft'

SINGULAR.

<table>
<thead>
<tr>
<th>MASC.</th>
<th>FEM.</th>
<th>NEUT.</th>
<th>MASC.</th>
<th>FEM.</th>
<th>NEUT.</th>
</tr>
</thead>
<tbody>
<tr>
<td>मूलि</td>
<td>मूल</td>
<td>मूलि</td>
<td>मूलि</td>
<td>मूलि</td>
<td>मूलि</td>
</tr>
<tr>
<td>सूचि</td>
<td>सूचि</td>
<td>सूचि</td>
<td>सूचि</td>
<td>सूचि</td>
<td>सूचि</td>
</tr>
<tr>
<td>सूक्ति</td>
<td>सूक्ति</td>
<td>सूक्ति</td>
<td>सूक्ति</td>
<td>सूक्ति</td>
<td>सूक्ति</td>
</tr>
<tr>
<td>सूचि-\text{-}म</td>
<td>सूचि-\text{-}म</td>
<td>सूचि-\text{-}म</td>
<td>सूचि-\text{-}म</td>
<td>सूचि-\text{-}म</td>
<td>सूचि-\text{-}म</td>
</tr>
</tbody>
</table>

\* The ending was originally -\text{āns} (ep. 36 B, foot-note i), Goth. -\text{ans},

\* Due to the influence of the stems in चन ान: जाताली nāmāni,

\* This formation is preserved in such Gk. datives as ἰνωος.
### STEMS IN A, Ā, I, U

<table>
<thead>
<tr>
<th>MASC.</th>
<th>FEM.</th>
<th>NEUT.</th>
<th>MASC.</th>
<th>FEM.</th>
<th>NEUT.</th>
</tr>
</thead>
<tbody>
<tr>
<td>D. सुचि</td>
<td>सुचि</td>
<td>सुचि-नि</td>
<td>सुचि</td>
<td>सुचि</td>
<td>सुचि-नि</td>
</tr>
<tr>
<td>शुचि-ए</td>
<td>शुचि-ए</td>
<td>शुचि-नि</td>
<td>मर्दव-ए</td>
<td>मर्दव-ए</td>
<td>मर्दव-नि</td>
</tr>
<tr>
<td>Ab.G. मुचि:</td>
<td>मुचि:</td>
<td>मुचि:</td>
<td>मुचि:</td>
<td>मुचि:</td>
<td></td>
</tr>
<tr>
<td>शुचि-ँह</td>
<td>शुचि-ँह</td>
<td>शुचि-नः</td>
<td>मर्दव-ः</td>
<td>मर्दव-ः</td>
<td>मर्दव-नः</td>
</tr>
<tr>
<td>L. सुचि</td>
<td>सुचि</td>
<td>सुचि</td>
<td>सुचि:</td>
<td>सुचि:</td>
<td></td>
</tr>
<tr>
<td>शुचि-ँम</td>
<td>शुचि-ँम</td>
<td>शुचि-ँि</td>
<td>मर्दव-ँम</td>
<td>मर्दव-ँम</td>
<td>मर्दव-ँि</td>
</tr>
<tr>
<td>V. सुचि</td>
<td>सुचि</td>
<td>सुचि</td>
<td>सुचि:</td>
<td>सुचि:</td>
<td></td>
</tr>
<tr>
<td>शुचि</td>
<td>शुचि</td>
<td>शुचि</td>
<td>मर्दो</td>
<td>मर्दो</td>
<td>मर्दु</td>
</tr>
</tbody>
</table>

#### DUAL.

| N.A.V. मुचि | मुचि | मुचि-ँि | मुर्दु | मुर्दु | मुर्दु-ँि |
| सुचि | सुचि | सुचि-ँि | मर्दु | मर्दु | मर्दु-ँि |
| I.D.Ab. मुचि-भयम | मुचि-भयम | मर्दु-भयम |
| G.L. मुचि: मुचि: मुचि-ँि | मुचि: मुचि: मुर्दु-ँि |
| शुचि-ँः | शुचि-ँः | शुचि-ँः | मर्दव-ः | मर्दव-ः | मर्दव-ँः |

#### PLURAL.

| N.V. मुचि | मुचि | मुचि-ँि | मुर्दव-ँि | मुर्दव-ँि |
| सुचि-ँः | सुचि-ँः | सुचि-ँः | मर्दव-ँः | मर्दव-ँः | मर्दव-ँि |
| A. मुचि-ँि | मुचि-ँि | मुर्दव-ँि | मुर्दव-ँि |
| शुचि-ँः | शुचि-ँः | शुचि-ँः | मर्दव-ँः | मर्दव-ँः | मर्दव-ँि |
| I. मुचि-ँि | मुर्दव-ँि |
| मुचि-ँि | मुर्दव-ँि |
| D.Ab. मुचि-ँि |
| मुचि-ँि |
| G. मुचि-ँः |
| मुचि-ँः |
| L. मुचि-ँः |
| मुचि-ँः |

1. Cp. 97, foot-note 5.
2. This very anomalous ending, being the 

---

\*i, seems to be due to the influence of the stems in \*u, the

\*i, seems to be due to the influence of the stems in \*u, the

\*i, seems to be due to the influence of the stems in \*u, the

of which is entirely analogous.
a. Neuter adjectives (not substantives) may be declined throughout (except N.V.A. of all numbers), and fem. adjectives and substantives in the D. Ab.G. L. sing., like masculines. Thus the L. sing. of मति matि, f. 'thought,' is मत्याम् matyām or मती matī, but वारि vāri, n. 'water,' only वारिशि vārini.

b. The voc. sing. of neuters may optionally follow the masc. form:—e.g. वारि vāri or वारि vāre; मधु mādhu or मधी mādhī.

c. The feminine of adjectives in उ u is sometimes also formed by adding र i;—e.g. तण्ड tuṇḍ or तण्डी tanvī, f. 'thin'; लघु laghū or लघी laghī, f. 'light'; पुष्प pṛthū, f. 'broad,' पुष्पी pṛthvī, '(the broad) earth.'

Irregularities.

99. I. पति pāti (Gk. πόντος), m. 'husband,' is irregular in the weak cases of the singular: I. पत्य pāty-ā, D. पति pāty-e, Ab.G. पत्ति pāty-uh ¹, L. पति pāty-au. When it means 'lord,' or occurs at the end of compounds, it is regular (like मुच्छिसुci). The fem. is पत्नी pātnī, 'wife' (Gk. πώρα).

2. सक्ति saktī, m. 'friend,' has the same irregularities, but in addition has a strong stem formed with Vṛddhi, सखाच्य sakhāy:

N. सक्त sakti, A. सखाच्य sakhāy-am, I. सखा sakhya-ā, D. सक्ती saktī-e, Ab.G. सक्ति sakti-uh ¹, L. सक्ती sakti-au, V. सक्ती saktī; du. N.A.V. सखाच्य sakhāy-au; pl. N.V. सबाच्य sakhāy-ab, A. सक्तीन् saktīn. At the end of compounds सक्ति sakti is regular in the weak cases, but retains the stem सखाच्य sakhāy in the strong. The fem. is सक्ती saktī.

3. The neuters स्कि saki, 'eye,' स्ति sthi, 'bone,' स्द्दि sādhi, 'source,' स्क्ति sthī, 'thigh,' form their weakest cases from stems in अन (अन्तिक saksan, &c., like नामन namān):

¹ This anomalous ending appears to be due to the influence of the Ab.G. in names of relationship (101) in अन like चित्तुर pitur.
IRREGULAR STEMS IN I AND U

<table>
<thead>
<tr>
<th>N.A.V. अक्षि</th>
<th>du. अक्षिये</th>
<th>pl. अक्षिये</th>
</tr>
</thead>
<tbody>
<tr>
<td>अक्षि</td>
<td>अक्षिरि</td>
<td>अक्षिरि</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>I. अक्षिये</th>
<th>अक्षिये असम</th>
<th>अक्षिये असम</th>
</tr>
</thead>
<tbody>
<tr>
<td>अक्षि-ि</td>
<td>अक्षि-भयाम</td>
<td>अक्षि-भहिः</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>G. अक्षिये</th>
<th>अक्षि-ि</th>
<th>अक्षि-ि</th>
</tr>
</thead>
<tbody>
<tr>
<td>अक्षि-ि</td>
<td>अक्षि-ि</td>
<td>अक्षि-ि</td>
</tr>
</tbody>
</table>

4. खु द्यः, द्यः 'sky' (originally द्यः, weak grade of द्यः द्यः: द्यः), retains this stem before consonant terminations (taking व्रद्धि in the N.V. sing.), but changes it to द्वीः द्वीः before vowels:

**SING.**

<table>
<thead>
<tr>
<th>N. द्वीः</th>
<th>द्वीः-ि  (Zeús=Δjeús)</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. द्वीः</td>
<td>द्वीः-ि</td>
</tr>
<tr>
<td>I. द्वीः</td>
<td>द्वीः-ि</td>
</tr>
<tr>
<td>D. द्वीः</td>
<td>द्वीः-ि</td>
</tr>
<tr>
<td>Ab.G. द्वीः</td>
<td>द्वीः-ि  (ΔιFōs)</td>
</tr>
<tr>
<td>L. द्वीः</td>
<td>द्वीः-ि  (ΔιFōs)</td>
</tr>
<tr>
<td>V. द्वीः</td>
<td>द्वीः-ि  (Zeús)</td>
</tr>
</tbody>
</table>

**PLUR.**

<table>
<thead>
<tr>
<th>N. द्वीः</th>
<th>द्वीः-ि</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. द्वीः</td>
<td>द्वीः-ि</td>
</tr>
<tr>
<td>I. द्वीः</td>
<td>द्वीः-ि</td>
</tr>
<tr>
<td>D. द्वीः</td>
<td>द्वीः-ि</td>
</tr>
<tr>
<td>G. द्वीः</td>
<td>द्वीः-ि</td>
</tr>
<tr>
<td>L. द्वीः</td>
<td>द्वीः-ि</td>
</tr>
<tr>
<td>V. द्वीः</td>
<td>द्वीः-ि</td>
</tr>
</tbody>
</table>

100. C. Stems in द्वीः औ and द्वीः (fem.), according as they are monosyllabic or polysyllabic, show various differences of inflexion:

1. Monosyllabic stems change द्वीः and द्वीः to द्वीः द्वीः and द्वीः द्वीः before vowels, the polysyllabic stems to द्वीः द्वीः and द्वीः द्वीः.

2. Monosyllabic stems have the normal terminations (71) throughout: they may take the special feminine terminations (-ai, -े, -म)², polysyllabic stems must.

---

¹ The nom. with voc. accent, while the Greek has the proper voc.
² These terminations started from the polysyllabic stems in द्वीः -ि, originally द्वीः -ि, which was fused with the normal endings द्वीः and द्वीः as to द्वीः -ि and द्वीः -ि, and, in the loc., with an ending द्वीः -ि (of unknown origin) to द्वीः -ि.
3. Monosyllabic stems use the nom. (which takes स्‍ s), polysyllabic stems shorten the द्र‍ and झ‍ of the nom., in the voc. sing.

4. Polysyllabic stems in द्र‍ have no स्‍ s in the nom. sing. except लक्ष्मी: lakṣmī, 'goddess of prosperity,' तन्त्री: tantrī, 'string,' and optionally तन्त्री tandrī, 'sloth.'

5. Polysyllabic stems form the acc. sing. in द्रम म and जम उम, the acc. pl. in द्रस इस and जस उस.

### Singular.

<table>
<thead>
<tr>
<th>Stem घी द्धी</th>
<th>मू भु, 'thought' 'earth'</th>
<th>नदी नाद-ि</th>
<th>बधू वध-ु, 'woman'</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.V. घी:</td>
<td>मू:</td>
<td>न. नादी</td>
<td>बधू:</td>
</tr>
<tr>
<td>द्धी-ह</td>
<td>भु-ह</td>
<td>नादी-ि</td>
<td>वधू-ि</td>
</tr>
<tr>
<td>A. द्धयम</td>
<td>सुकम सुकम</td>
<td>नदीम म</td>
<td>वधूस म</td>
</tr>
<tr>
<td>द्धय-अम</td>
<td>भुव-अम</td>
<td>नाद-ि म</td>
<td>वधव-ि म</td>
</tr>
<tr>
<td>I. द्धया</td>
<td>भुवा भुवा</td>
<td>नबा बा</td>
<td>वभा बा</td>
</tr>
<tr>
<td>द्धय-ा</td>
<td>भुव-ा</td>
<td>नद-ि आ</td>
<td>वधव-ि आ</td>
</tr>
<tr>
<td>D. द्धये</td>
<td>सुबे सुबे</td>
<td>नद-ि आि</td>
<td>वधव-ि आि</td>
</tr>
<tr>
<td>द्धय-े</td>
<td>भुव-े</td>
<td>नद-ि आि�</td>
<td>वधव-ि आि�</td>
</tr>
<tr>
<td>Ab.G. द्धयः</td>
<td>सुब:</td>
<td>नबा: भा</td>
<td>ववः भा</td>
</tr>
<tr>
<td>द्धय-अः</td>
<td>भुव-अः</td>
<td>नद-ि आः</td>
<td>वधव-ि आः</td>
</tr>
<tr>
<td>L. द्धचि</td>
<td>सुचि सुचि</td>
<td>नबाम भा</td>
<td>ववाम भा</td>
</tr>
<tr>
<td>द्धचि-ि</td>
<td>भुव-ि</td>
<td>नद-ि आः म</td>
<td>वधव-ि आः म</td>
</tr>
<tr>
<td>V. नदि</td>
<td>नादि नादि</td>
<td>वधु वधु</td>
<td></td>
</tr>
</tbody>
</table>

---

1. The special feminine terminations in -सि, -सा, -सम are here, as in the द्र declension (97), due to the influence of the polysyllabic द्र declension.
III 100 STEMS IN I AND Ú 61

DUAL.

N.V.A. धियि: भुवि: नबि: वधि:
   धिय-ाद भुव-ाद नब-ाद वधत-ाद
I.D.Ab. धीभाम: भुभाम: नदीभाम: वधुभाम:
   धी-भह्याम भु-भह्याम नादि-भह्याम वधु-भह्याम
G.L. धियियि: भुवियि: नवि: वधि:
   धिय-ाद भुव-ाद नव-ाद वधत-ाद

PLURAL.

N.V.A. धियि: भुवि: N.V. नबि: वधि:
   धिय-ाह भुव-ाह नब-ाह वधत-ाह
A. नद्रि: वधु: नदि: वधुह:
   नद्ति वधुह
I. धीमि: भुमि: नदीमि: वधुमि:
   धी-भ्याह भु-भ्याह नादि-भ्याह वधु-भ्याह
D.Ab. धीमि: भुमि: नदीमि: वधुमि:
   धी-भ्याह भु-भ्याह नादि-भ्याह वधु-भ्याह
G. धियाम: भुवाम: नदीनाम: वधुनाम:
   धिय-ाद भुव-ाद नादि-न-ाद वधु-न-ाद
L. धीषु भुषु नदीषु वधुषु
   धी-षु भु-षु नादि-षु वधु-षु

a. स्त्री strí, f. 'woman,' though monosyllabic, has most of the characteristics of polysyllabic stems in रि (100, 2–5): it must take the special fem. terminations, it shortens its रि in the voc., it has no स्त्री s in the nom., and has an optional acc. sing. in रि and acc. plur. in रि. This is doubtless due to its originally having been a dissyllable.
62 VOWEL DECLENSION III 101

N. स्री stri
  A. स्रियम् striy-am
  I. स्रिया striy-ā
  D. स्रिये striy-ē
  Ab.G. स्रियः striy-āh
  L. स्रियाम् striy-ām
V. स्रि stri

N.V. स्रियः striy-ah
  A. स्रियः striy-ah
  I. स्रीभृः stri-bhē
e.
  D.Ab. स्रीभः stri-bhayāḥ
  G. स्रीधाम् stri-n-ām
  L. स्रीषः stri-ṣa

Dual. N.V.A. स्रियः striy-au, I.D.Ab. स्रीधाम् stri-bhayām, G.L. स्रियः striy-ōh.

101. D. Stems in न् (masc. and fem.), which in origin are consonant stems in चर-, are closely analogous in their declension to stems in चर- an (90). These nouns mostly end in the suffix न्-tr (i.e. -tar, Gk. -νρ, -ωρ, Lat. -tor). They distinguish a strong stem तार- tar or तार- tār, a middle न् tr, and a weakest न् tr. The inflexion of masc. and fem. differs in the acc. plur. only.

In the strong stem the names of relations take the Guṇa form (ar), the names of agents take the Vṛddhi form (ār).

The sing. gen. is formed in चर ur, the loc. in चरि arī, the voc. in चर ar; the pl. acc. masc. in चर रn, fem. in चरः रs, the
gen. in चरः रām.

Stems दात ः datī, m. ‘giver’ चितः pitś, m. ‘father’ मातः mātī, f. ‘mother’
(स्रिद, datar) (नातक, pāter) (मात्रा, māter)
### III 101 CHANGEABLE STEMS IN R

#### SINGULAR.

<table>
<thead>
<tr>
<th>N. दाता</th>
<th>पिता</th>
<th>माता</th>
</tr>
</thead>
<tbody>
<tr>
<td>दातारम्</td>
<td>पितारम्</td>
<td>मातारम्</td>
</tr>
<tr>
<td>दातार</td>
<td>पितार</td>
<td>मातार</td>
</tr>
<tr>
<td>दात्र</td>
<td>पित्र</td>
<td>मात्र</td>
</tr>
<tr>
<td>दातर</td>
<td>पितर</td>
<td>मातर</td>
</tr>
</tbody>
</table>

| अभ. ग. दातर  | पितुर  | मातर  |
| दातरिः  | पितारिः (नरेपि) | मातारिः |
| दातर  (स्त्री-प्र) | पितार (जु-पितर) | मातर (स्त्री-प्र) |

#### DUAL.

| न.अ. दातारी  | पितारी  | मातारी  |
| दातार-अन  | पितार-अन  | मातार-अन  |

| ग.ल. दातोः  | पित्रोः  | मात्रोः  |
| दातर-ोः  | पित्र-ोः  | मात्र-ोः  |

#### PLURAL.

| न. दातारः  | पितारः  | मातारः  |
| दातार-अः  | पितार-अः  | मातार-अः  |

| अभ. ग. दाताम्  | पिताम्  | माताम्  |
| दातिः  | पितिः  | मातिः  |

| अ. दातुमिः  | पितुमिः  | मातुमिः  |
| दाति-भिः  | पिति-भिः  | मातिः-भिः  |

| ग. दातुमिः  | पितुमिः  | मातुमिः  |
| दाति-भिः-अः  | पिति-भिः-अः  | मातिः-भिः-अः  |

| ल. दातुमुः  | पितुमुः  | मातुमुः  |
| दाति-सु  | पिति-सु  | मातिः-सु  |
a. नाप्त्र नाप्त्र and भार्त्र, though names of relations, follow दात्र दात्र, taking the Vṛddhi form in the strong stem: acc. sing. नाप्त्र-अम, भार्त्र-अम; also स्वास्त्र, f. 'sister': acc. sing. स्वास्त्र-स्वास्त्र-अम, but acc. pl. स्वास्त्रः स्वास्त्रः।

b. नर, m. 'man' (Gk. ἀ-νήρ), takes the Guna form in the strong stem; the gen. pl. is नरः नरः as well as नरः नरः; the I.D.Ab.G. sing. are not found in classical Sanskrit (but the D. and G. in the Rig-veda are नरः नरः, नरः नरः);—N. नरः नरः, A. नरः नरः, L. नरः नरः (Ep. Gk. ἀ-νήρ). N. pl. नरः नरः नरः (Ep. Gk. ἀ-νήρ-ς), A. नरः नरः, I. गुमः नरः-भी, L. नरः नरः-सु।

c. क्रोष्ठ kroṣṭh, m. 'jackal' (lit. 'yeller'), substitutes क्रोष्ठ kroṣṭu in the middle cases: N. pl. क्रोष्ठां kroṣṭāḥ, I. pl. क्रोष्ठां kroṣṭu-bhīḥ।

d. Stems in त्र, if declined in the neuter, would be inflected like the neut. of शुचि suci: N.A. sing. धात्रु dhāṭṛu, du. धातृधी dhāṭṛ-धी, pl. धातृधी dhāṭṛ-धी; I. sing. धातृधा dhāṭṛ-धा, pl. धातृधा dhāṭṛ-धा।

e. Feminine agent nouns are formed from masculines in त्र by the suffix रिम: masc. दात्र दात्र, fem. दात्री दात्री, 'giver' (declined like नद्री nadi)।

E. Stems in ऐ ai, ओ o, औ au।

102. The only stems in diphthongs are रै रै, m. 'wealth,' गौ गौ, m. f. 'bull, cow;' धौ धौ, f. 'sky,' and नौ नौ, f. 'ship.' रै रै changes the रै of the diphthong to धौ before vowels, but drops it before consonants. गौ गौ, in the strong cases, takes Vṛddhi and becomes गौ गौ, which is shortened to गौ गौ in the acc. sing. and pl. The ab. gen. has a contracted form (os for av-as).
These stems form a transition between the consonant and vowel declension: they agree with the former in taking the normal endings; with the latter in adding स s in the nom. sing. and in showing a vowel before endings with initial consonant:—

<table>
<thead>
<tr>
<th>N.V. राजः</th>
<th>नौः</th>
<th>नौः</th>
</tr>
</thead>
<tbody>
<tr>
<td>राज्‌ (Lat. rē-s)</td>
<td>गार्‌ (βoûς)</td>
<td>गार्‌ (βoûς)</td>
</tr>
<tr>
<td>A. राजम्‌</td>
<td>गास्‌</td>
<td>गास्‌</td>
</tr>
<tr>
<td>राज-म्‌</td>
<td>गास्‌ (βâv)</td>
<td>गास्‌ (βâv)</td>
</tr>
<tr>
<td>I. रायाः</td>
<td>गावा</td>
<td>गावा</td>
</tr>
<tr>
<td>राय-ा</td>
<td>गाव-ा</td>
<td>गाव-ा</td>
</tr>
<tr>
<td>D. राये</td>
<td>गावि</td>
<td>गावि</td>
</tr>
<tr>
<td>राय-े (rē-ī)</td>
<td>गाव-े</td>
<td>गाव-े</td>
</tr>
<tr>
<td>Ab. G. रायः</td>
<td>गोः</td>
<td>गोः</td>
</tr>
<tr>
<td>राय-अः</td>
<td>गो-ह</td>
<td>गो-ह</td>
</tr>
<tr>
<td>L. रायि</td>
<td>गावि</td>
<td>गावि</td>
</tr>
<tr>
<td>राय-ि</td>
<td>गाव-ि</td>
<td>गाव-ि</td>
</tr>
<tr>
<td>Dual.</td>
<td>गावी</td>
<td>गावी</td>
</tr>
<tr>
<td>राय-व्‌</td>
<td>गाव-व्‌</td>
<td>गाव-व्‌</td>
</tr>
<tr>
<td>I. D. Ab. रायाम्‌</td>
<td>गोभाम्‌</td>
<td>गोभाम्‌</td>
</tr>
<tr>
<td>रायभाम्‌</td>
<td>गो-भाम</td>
<td>गो-भाम</td>
</tr>
<tr>
<td>G. L. रायोः:</td>
<td>गावोः</td>
<td>गावोः</td>
</tr>
<tr>
<td>राय-ोः</td>
<td>गाव-ोः</td>
<td>गाव-ोः</td>
</tr>
<tr>
<td>Plural.</td>
<td>गावः</td>
<td>गावः</td>
</tr>
<tr>
<td>गाव-ा</td>
<td>गाव-ा</td>
<td>गाव-ा</td>
</tr>
<tr>
<td>N.V. रायः:</td>
<td>गाव-ा</td>
<td>गाव-ा</td>
</tr>
<tr>
<td>राय-अः</td>
<td>गाव-अः</td>
<td>गाव-अः</td>
</tr>
<tr>
<td>A. रायः:</td>
<td>गाव-अः</td>
<td>गाव-अः</td>
</tr>
<tr>
<td>राय-अः</td>
<td>गाव-अः</td>
<td>गाव-अः</td>
</tr>
</tbody>
</table>
I. रामि:
   राम।-

D. अभ. रामि:
   राम।-

G. रामि:
   राम।-

L. रामि:
   राम।-

a. दो द्यो, 'sky,' is declined like नौ गो; the nom. sing. is
   the same as that of गो द्यो (99, 4); in the dual and plur.
   the
   strong forms alone occur:—N. दो: द्युन (Zëv), A. बारम्ब द्युम
   (Lat. diem), D. थेर्ने द्यु-ए, Ab.G. दो: द्यु, L. थेर्ने द्यु-ए; Dual N.A. बारी
   द्यु-ए, N. pl. बारा: द्यु-ए.

Degrees of Comparison.

103. 1. The secondary suffix of the comparative तत्तर -tara
   (Gk. -rpo) and that of the superlative तम -tama (Lat. -timo)
   are added to the weak or middle stem of derivative adjectives
   (and even substantives);—e.g. दुष्टि सु: सुचित सुचिपुरा, नुष्टि
   सु.सुचिपुरा; नारास प्राच: प्राच प्राञ्न-पुरा, प्रातं प्राञ्न-पुरा;
   दुष्टि धानिन: धानिन धानिन-पुरा, धानिन धानिन-पुरा; दुष्टि
   विद्वा: विद्वा विद्वा-पुरा, विद्वा विद्वा-पुरा; प्राच प्राच NaN: प्राच प्राच-पुरा,
   प्राच प्राच-पुरा.

2. These suffixes form their feminine in चा, but तम tama,
   when used as an ordinal suffix, forms its fem. in चा (cp. 107).

3. The primary suffix of the comparative, द्वुम इयस (Gk.
   -ro, Lat. -ior), and that of the superlative, तत्त इयस (Gk. -trem), are
   added to the root, which generally takes गुण (and is accented).
   Before them every word must be reduced to one syllable by
   dropping suffixes;—e.g. चन्द्र अन-ि, 'minute': चन्द्र अन-ि. इयस,
a. In some cases यस्य is attached (instead of ग्यस्य);—e.g. क्ष्य्यस्य jya-ya-ya, 'superior;' क्श्य्य jyeṣṭha (root ज्या jyā); स्त्य्यस् bhú-ya-ya, 'more,' स्त्य्य jhú-y-ya-ya (root भू bhū); प्र्यस्य pré-ya-ya, 'dearer,' प्र्य jréṣṭha (root प्री prī); ग्यस्य ग्यस्य, 'better' (Gk. ἄνευν), ग्य स्त्य्यस्; स्त्य्य sthi-ya-ya, 'firm': ग्यस्य sthé-ya-ya.

b. Some comparatives and superlatives belong only in sense to their positives;—e.g. तेन्यस्य néd-ya-ya, तेन्य néd-ya-ya, 'nearest,' to अन्तिकं antiká, 'near'; ग्यस्य kán-ya-ya, 'lesser,' ग्य kán-ya-ya, 'least,' to अल्पं alpa, 'small'; ग्यस्य vár-ya-ya, 'older,' ग्य vár-ya-ya, 'oldest,' to वर्द्धं vṛddhá, 'old.'

**NUMERALS.**

**Cardinals.**

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>एके</td>
<td>4</td>
</tr>
<tr>
<td>2</td>
<td>द्वात्</td>
<td>5</td>
</tr>
<tr>
<td>3</td>
<td>त्रि</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td>(Gk. τρι-, Lat. tri-.)</td>
<td></td>
</tr>
</tbody>
</table>

---

1 By assimilation for original गर् गर्, cp. Gk. σύρ-ύ-ς, Lat. grá-v-ās.
2 As first member of a compound द्वि dvi.
| 8  | अष्टादश (aṣṭād).          | 30  | चिंत्रत्रिम्सात.         |
| 9  | नव नवा (novem).          | 39  | नवन्त्रिम्सात् नवा-त्रि-म्सात. |
| 10 | दश दासा (dēka).        |     | चक्कलार्गिर्म्सात् उनाः-सिद्धिम्सात. |
| 11 | द्विदश एकदासा.        |     | चक्कलार्गिर्म्सात् नवा-सिद्धिम्सात. |
| 12 | द्विदश द्वादसा¹ (द्वा-देका). | 40  | चक्कलार्गिर्म्सात् चक्कलार्गिर्म्सात्. |
| 13 | चतुर्दश त्रायो-दासा². | 49  | चक्कलार्गिर्म्सात् चक्कलार्गिर्म्सात्. |
| 14 | चतुर्दश चतुर्दशा. |     | चक्कलार्गिर्म्सात् नवा-सिद्धिम्सात. |
| 15 | चतुर्दश पाँच-दासा. | 50  | चतुर्दश पाँच-सिद्धि-सात. |
| 16 | पाँच-सिद्धि सोदासा³. | 60  | पति सात-सिद्धि. |
| 17 | सप्तदश सप्तदासा. | 70  | सप्तदश सप्तदासा. |
| 18 | सप्तदश अष्टादशा. | 80  | सप्तदश अष्टादशा. |
| 19 | नवदासा नवदासा. | 81  | नवदासा नवदासा. |
|    | अष्टादशिन्द उनाः-विम्साति. | 82  | नवदासा नवदासा. |
| 20 | नवदासा नवदासा. | 90  | नवदासा नवदासा. |
| 21 | नवदासा नवदासा. | 96  | नवदासा नवदासा. |
| 22 | नवदासा नवदासा. | 100 | नवदासा नवदासा. |
| 23 | नवदासा नवदासा. | 101 | नवदासा नवदासा. |
| 24 | नवदासा नवदासा. | 102 | नवदासा नवदासा. |

¹ Hasu हसू द्वार is an old dual: 'two (and) ten.'
² Traya for trayasya (45, 2) is the nom. plur. (105).
³ For सिद्धिदासा, through सिद्धिदासा (op. 69 b, foot-note 2).
⁴ Chakravāra for catvāri (105), neut. plur., like trimśat.
a. In order to form the numbers from 20 to 100 not enumerated above, it is only necessary to remember that 2, 3, and 8 are द्वाव (dvā), चत्र (trasyā), and पाष अष्टादश (pāṣṭa), before 20 and 30 (द्वादश द्वाव-त्रिम्बक, चत्र-त्रिम्बक अष्टादश-त्रिम्बक, पाष-पाष अष्टादश-त्रिम्बक), and द्वि द्वि, चि चि अष्टा अष्टा before 80; both forms may be used with 40, 50, 60, 70, and 90.

b. The alternative designations of 19, 29, &c. are formed with the old past participle अनु-विंम्सति, ‘diminished’;—e.g. अनुविंम्सति अनु-विंम्सति, ‘twenty diminished (by one).’ By prefixing the necessary cardinal to this participle, other alternatives may be formed;—e.g. अनुविंम्सति अनु-विंम्सति, ‘thirty diminished by three,’ i.e. 27.

c. Similarly alternatives to 101, 102, &c. are formed by means of the adjective अद्वित अद्वित, ‘exceeding,’ ‘plus’;—e.g. अद्वित मी-का, अद्वित मी-का, ‘a hundred exceeded by two.’

d. The difference of sense in द्विसा-तम, द्विसा-तम, &c. is only to be distinguished by the accent, these compounds meaning 102, 103, &c., when accented on the first member, but 200, 300, &c., when accented on the last.
The page contains a table with a heading "NUMERALS" and numerical values in different columns. The text explains how to form the numbers from 20 to 100 not enumerated above, using the alternative designations of 19, 29, &c. formed with the old past participle ṛṇa, 'diminished'; e.g. ṛṇa-vimśat, 'twenty diminished (by one).’ By prefixing the necessary cardinal number to this participle, other alternatives may be formed; e.g. ṛṇa-vimśat, 'thirty diminished by three,' i.e. 37.

Similarly, alternatives to 101, 102, &c. are formed by means of the adjective adhi-kā, 'exceeding,' 'plus'; e.g. adhi-kā paścādhi-kāṃ satam, 'a hundred exceeded by two.'

The difference of sense in dvi-satam, tri-satam, &c. is only to be distinguished by the accent, these compounds meaning 102, 103, &c., when accented on the first member, but 200, 300, &c., when accented on the last.
Declension of Cardinals.

I05. Only the first four cardinals distinguish the genders.

1. एक: ékaḥ, एका ékā, एकम् ékam, following the declension of the pronominal adjectives, is inflected like सर्वः sarva (120 b).

2. द्व द्व, 'two,' is declined like the dual of बाजः kānta:
N.A. m. द्वी dvāu, f. द्वे dvē, n. द्वे dvē; I.D.Ab. हामम् dvā-
bhyaśām, G.L. छोः dvā-y-oh.

3. स्त्री trī, in the masc. and neut., is declined like the plural of मुच्छिसुसि-i, except in the gen., which is formed as if from चय traya (the regular form शोभाम् trī-न-ām is found in the Rig-veda).
Its fem. stem is तिस tisf, the inflexion of which differs in the
N.A.G. from that of the regular stems in छू.

4. चतुर् catùr, 'four,' in the masc. and neut., has the strong stem चलार catvār (cp. quatuor). The G.pl., though the stem ends in a consonant, inserts न n before the ending (like चटुर् sat).
The feminine stem is चतुर्पर्व cātār, which is inflected exactly like तिस tisf.

<table>
<thead>
<tr>
<th>MASC.</th>
<th>NEUT.</th>
<th>FEM.</th>
<th>MASC.</th>
<th>NEUT.</th>
<th>FEM.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.V.</td>
<td>च्य:</td>
<td>पीक्षि</td>
<td>चिन्तन:</td>
<td>चलार:</td>
<td>चलारिः</td>
</tr>
<tr>
<td></td>
<td>trāy-ाः triṇi</td>
<td>tisr-ाः</td>
<td>catvār-ाः</td>
<td>catvār-i</td>
<td>cātār-ाः</td>
</tr>
<tr>
<td>A. च्य:</td>
<td>पीक्षि</td>
<td>तिसन:</td>
<td>चतुर:</td>
<td>चलारिः</td>
<td>चतुर:</td>
</tr>
<tr>
<td></td>
<td>trī triṇi</td>
<td>tisr-ाः</td>
<td>catùr-ाः</td>
<td>catvār-i</td>
<td>cātār-ाः</td>
</tr>
<tr>
<td>I. चिम्मि:</td>
<td>तिस्वि:</td>
<td>चतुर्मि:</td>
<td>चतुर्मि:</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>tri-भ्यि</td>
<td>tisf-bhyiḥ</td>
<td>catùr-bhyiḥ</td>
<td>cātār-bhyiḥ</td>
<td></td>
</tr>
<tr>
<td>D.Ab. चिम्मि:</td>
<td>तिस्वि:</td>
<td>चतुर्भि:</td>
<td>चतुर्भि:</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>tri-भ्यि</td>
<td>tisf-bhyiḥ</td>
<td>catùr-bhyiḥ</td>
<td>cātār-bhyiḥ</td>
<td></td>
</tr>
<tr>
<td>G. चतुर्स्त्रम्</td>
<td>तिस्वि:</td>
<td>चतुर्स्त्रम्</td>
<td>चतुर्स्त्रम्</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>trayāṇāmaḥ</td>
<td>tisr-न-ām (cp. rośo)</td>
<td>catur-न-ām</td>
<td>catur-न-ām</td>
<td></td>
</tr>
<tr>
<td>L. चित्रु</td>
<td>तिस्वि:</td>
<td>चतुर्स्त्रु</td>
<td>चतुर्स्त्रु</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>tri-श्यः (रोरो)</td>
<td>tisr-śu</td>
<td>catùr-śu</td>
<td>cātār-śu</td>
<td></td>
</tr>
</tbody>
</table>

b. पाँच पाँचा, ‘five,’ is declined like a neuter in भ्रमण (90, 2) except in the gen., where it follows भ्रमण कङ्गा:-N.A. पाँच पाँचा, I. पाँच: पाँचा-भीि, D.Ab. पाँच: पाँचा-भीि, G. पाँचानाम पाँचा-न-ि, L. षष्टि पाँचा-सू.

The numerals for 7 to 10 are declined in exactly the same way.

C. The cardinals 3 to 19 are used as plural adjectives, agreeing with their substantives in number and case (3 and 4 in gender also). The cardinals from 20 to 99 (which are feminine), as well as चालस साृजम and सहस्र सांसख्रम, are used as singular substantives, the accompanying substantive being either in the same case or in the genitive;—e.g. यदृच्छर दासिनी: or दासिनी.

107. The ordinals from ‘first’ to ‘tenth’ are formed with various suffixes: थ थ (for original त त), म म, य य, इ इ या, or a combination of the first with the second and fourth (विन मा, ती या); those from ‘eleventh’ to ‘nineteenth’ have the same form as the cardinals (excepting both inflexion like भ्रमण कङ्गा and change of accent); while those from ‘twentieth’ onward either abbreviate the cardinal or add the suffix तम tama.

1 चढ़ा अष्टि and चढ़ा अष्टि (८००, Lat. octo, Gothic achtan) are old dual forms, meaning probably ‘the two tetrads’ (perhaps with reference to the fingers of the two hands).
to it. The feminine of all but 'first' to 'fourth' is formed with ḍī.

1st प्रथम: pra-thamāḥ, f. ā.
2nd द्वितीय: dvi-tiyāḥ, f. ā (from an older dvi-tā).
3rd तृतीय: tṛ-tyaḥ, f. ā (Lat. ter-tius).
4th चतुर्थ: catur-thāḥ, f. ī (re-tap-tos, quar-tus);

तर्थ: tur-yaḥ, f. ā (for k-tur-ya);
तथे: tur-yaḥ, f. ā (for k-tur-ya).
5th पाँच: pācika-māḥ, f. ī.
6th छ: ṣaṭ-thāḥ (sex-tus).
7th अष्ट: sapa-māḥ (septimae).
8th पाँचम: asṭa-māḥ.
9th नव: navā-māḥ.
10th दश: dasa-māḥ (decimal).
11th एकादश: ekādaśāḥ.
12th नवदश: navadāśāḥ.
13th एकयस्ति: eka-saptati-tamāḥ.
14th एकनव: eka-navataḥ.
15th एकाविधि: eka-vispāṭi-tamāḥ.
16th सप्ताह: saptatamāḥ.
17th सप्तवी: saṣṭi-tamāḥ.
18th सप्ताह: saptatamāḥ.
19th सप्ताह: saptatamāḥ.
20th सप्ताह: saptatamāḥ.
IIII 109  NUMERAL DERIVATIVES  73

Numeral Adverbs and other Derivatives.

108. a. Multiplicative adverbs:—सत्कतः sa-kīt, 'once' (lit. 'one making'); द्वि dvi-ḥ, 'twice' (Gk. δί-ς, Lat. bi-s); त्रि tri-ḥ, 'thrice' (Gk. τρί-ς, Lat. tri-s); चतुर catūḥ, 'four times' (for catur-s); पञ्चतत् pañca-kṛtvāḥ, 'five times' (lit. 'five makings'); सप्ततत् saṭ-kṛtvāḥ, 'six times'; &c.

b. Adverbs of manner:—एकधा eka-dhā, 'in one way'; द्विधा dvi-dhā or द्वधा dve-dhā, 'in two ways'; त्रिधा tri-dhā or त्रधा tre-dhā, 'in three ways'; चतुरधा catur-dhā, 'in four ways'; पञ्चधा pañca-dhā, 'in five ways'; सोडधा so-ḍḍhā, 'in six ways' (cp. 104, foot-note 3); सप्तधा sapta-dhā, 'in seven ways'; अष्टधा aṣṭa-dhā, 'in eight ways'; &c.

c. Distributive adverbs:—एकहः eka-saḥ, 'singly'; द्विहः dvi-saḥ, 'in pairs'; त्रिहः tri-saḥ, 'in threes'; पञ्चहः pañca-saḥ, 'by fives'; &c.

d. Aggregative nouns:—द्वयः dvay-ā, adj. 'twofold'; n. 'a pair'; त्रयः tray-ā, adj., f. -ī, 'threefold'; n., ś, f., andः त्रीयः tri-taya, n. 'triad'; चतुर्यः catus-taya, adj. 'fourfold'; n. 'tetrad'; पञ्चतत् pañca-taya, adj. 'fivefold'; अष्टतत् aṣṭa-taya; adj. 'eightfold'; n. 'ogdoad'; द्वादशः dāsa-taya, adj. 'tenfold'; n. 'decade'; &c.

PRONOUNS.


Stem (in composition) मह मad (sing.) and प्रकाश mad (plur.)
Stem (in composition) tvad (sing.) and प्रकाश yuṣmad (plur.)

SINGULAR.

N. चाहम् ahām, 'I' सम् tv-ām, 'thou'
A. माम् mām, 'me' लाम् tvām, 'thee'
<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>मैं मैं, 'by me'</td>
<td>आप आप, 'by you'</td>
</tr>
<tr>
<td>2nd</td>
<td>तू तू, 'from me'</td>
<td>आपका आपका, 'from you'</td>
</tr>
<tr>
<td>3rd</td>
<td>हम हम, 'of me'</td>
<td>हम आपके, 'of you'</td>
</tr>
<tr>
<td>L.</td>
<td>मे मे, 'in me'</td>
<td>हम आपके, 'in you'</td>
</tr>
</tbody>
</table>

**DUAL.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.A.</td>
<td>आप आप, 'we or you two'</td>
<td>आप आपका, 'we or you two'</td>
</tr>
<tr>
<td>I.D.Ab.</td>
<td>आप आपका, 'by, to, or from us two'</td>
<td>आप आपका, 'by, to, or from you two'</td>
</tr>
<tr>
<td>G.L.</td>
<td>आप आपका, 'of or in us two'</td>
<td>आप आपका, 'of or in you two'</td>
</tr>
</tbody>
</table>

**PLURAL.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>तू तू, 'we'</td>
<td>हम हम, 'you'</td>
</tr>
<tr>
<td>A.</td>
<td>हम हम, 'us'</td>
<td>हम हम, 'you'</td>
</tr>
<tr>
<td>L.</td>
<td>हम हम, 'by us'</td>
<td>हम हम, 'by you'</td>
</tr>
<tr>
<td>D.</td>
<td>हम हम, 'to us'</td>
<td>हम हम, 'to you'</td>
</tr>
<tr>
<td>A.</td>
<td>हम हम, 'from us'</td>
<td>हम आपका, 'from you'</td>
</tr>
<tr>
<td>G.</td>
<td>हम आपका, 'of us'</td>
<td>हम आपका, 'of you'</td>
</tr>
<tr>
<td>L.</td>
<td>हम आपका, 'in us'</td>
<td>हम आपका, 'in you'</td>
</tr>
</tbody>
</table>

1 Changed from original दोष्ट दोष्ट by the influence of वचन.

2 These are properly not genitives at all, but neuter singulars of possessive adjectives, meaning 'belonging to us, our,' 'belonging to you, your,' which have come to be used as genitives. Similarly in German, a case of possessive pronouns, mein, dein, sein, came to be employed as the gen. of personal pronouns.
a. The following unaccented forms, which are not allowed at the beginning of a sentence, are also used: Sing. A. मा mā, ला tvā; D.G. मे me (μοι), ते te (τοι). Dual. A.D.G. नौ nau (Gk. νοῦ), वाम vām. Plur. A.D.G. नālī (Lat. nōs), वāḥ (Lat. vōs).

B. Demonstrative Pronouns.

IIo. The stem त ta (in composition तद्द ta-d), 'that' (also = 'he, she, it'), may be taken as the type of the pronominal declension:—

**Singular.**

<table>
<thead>
<tr>
<th>Mas.</th>
<th>Neut.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>सः saḥ¹ तद् ta-d सा sā</td>
<td>ते te (τοι) तामि tānī ता tāḥ</td>
<td></td>
</tr>
<tr>
<td>तन्म tām तद् ta-d ताम tām</td>
<td>तान् tān tānī ता tāḥ</td>
<td></td>
</tr>
<tr>
<td>तेन tēna</td>
<td>तचा tā-ya</td>
<td>तै tāḥ (τοι) तामि: tā-bhiḥ</td>
</tr>
<tr>
<td>तक्षी tā-smāi</td>
<td>तक्षी tā-syai</td>
<td>तेम: tē-bhyāḥ ताम: tā-bhyāḥ</td>
</tr>
<tr>
<td>तञ्चात् tā-smāt</td>
<td>तञ्च: tā-syāḥ</td>
<td>तषान् tē-sām³ तासाम् tā-sām⁴</td>
</tr>
<tr>
<td>तक्ष tā-sya²</td>
<td></td>
<td></td>
</tr>
<tr>
<td>तषिन् tā-smin</td>
<td>तक्षाम् tā-syām</td>
<td>तेतु tē-su तासु tā-su</td>
</tr>
</tbody>
</table>

**Dual.**

N. A. m. ती tāu, f. ती te, n. ते te.

I. D. Ab. m. f. n. ताबाम tā-bhyām; G. L. ततो: tā-y-oḥ.

a. A compound of त ta, 'that,' is एत e-tā, 'this.' It is declined exactly like the former: Sing. N. एष्य: esāḥ (48, 67), एष्य esāḥ, एतद्द etā-d; A. एतम: etā-m, एताम etā-m, एतद्द etā-d, &c.

1 Op. 48; स, sā, ta-d=Gk. ὁ, ὅ, Gothic sa, sō, that-a (Engl. that, Lat. is-tud).

2 Hom. Gk. τοι (for τόγο).

3 Lat. is-tūrum.

4 Lat. is-tārum, Gk. τῶν (for τῶν).
III. Both the pronominal roots अ and इ (which here in some cases show a double inflexion) are employed in the declension of चायम् अ-य-अम्, 'this' (indefinitely):

<table>
<thead>
<tr>
<th></th>
<th>MASC.</th>
<th>NEUT.</th>
<th>FEM.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>चायम् अ-य-अम्</td>
<td>द्रमः इ-द-अम्</td>
<td>द्रमः इ-य-अम्</td>
</tr>
<tr>
<td>A.</td>
<td>द्रमः इ-म-अम्</td>
<td>द्रमः इ-द-अम्</td>
<td>द्रमः इ-म-अम्</td>
</tr>
<tr>
<td>I.</td>
<td>वनेण अन-एना</td>
<td>वनयः अन-एना</td>
<td>चायः अन-एना</td>
</tr>
<tr>
<td>D.</td>
<td>वसः अ-माइ</td>
<td>वसः अ-माइ</td>
<td>चायः अ-माइ</td>
</tr>
<tr>
<td>Ab.</td>
<td>वत्सः अ-माइ</td>
<td>चा अ-सा</td>
<td>चायः अ-सा</td>
</tr>
<tr>
<td>G.</td>
<td>चायः अ-सा</td>
<td>चायः अ-सा</td>
<td>चायः अ-सा</td>
</tr>
<tr>
<td>L.</td>
<td>चविन्द्र अ-माइन</td>
<td>चविन्द्र अ-माइन</td>
<td>चविन्द्र अ-माइन</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>MASC.</th>
<th>NEUT.</th>
<th>FEM.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>द्रमः इ-म-ए</td>
<td>द्रमः इ-म-ए</td>
<td>द्रमः इ-म-ए</td>
</tr>
<tr>
<td>A.</td>
<td>द्रमः इ-म-ए</td>
<td>द्रमः इ-म-ए</td>
<td>द्रमः इ-म-ए</td>
</tr>
<tr>
<td>I.</td>
<td>एवः ए-भसः</td>
<td>एवः ए-भसः</td>
<td>एवः ए-भसः</td>
</tr>
<tr>
<td>D.</td>
<td>एवः ए-भसः</td>
<td>एवः ए-भसः</td>
<td>एवः ए-भसः</td>
</tr>
<tr>
<td>G.</td>
<td>एवः ए-भसः</td>
<td>एवः ए-भसः</td>
<td>एवः ए-भसः</td>
</tr>
<tr>
<td>L.</td>
<td>एवः ए-भसः</td>
<td>एवः ए-भसः</td>
<td>एवः ए-भसः</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>MASC.</th>
<th>NEUT.</th>
<th>FEM.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>द्रमः इ-म-ए</td>
<td>द्रमः इ-म-ए</td>
<td>द्रमः इ-म-ए</td>
</tr>
<tr>
<td>A.</td>
<td>द्रमः इ-म-ए</td>
<td>द्रमः इ-म-ए</td>
<td>द्रमः इ-म-ए</td>
</tr>
<tr>
<td>I.</td>
<td>एवः ए-भसः</td>
<td>एवः ए-भसः</td>
<td>एवः ए-भसः</td>
</tr>
<tr>
<td>D.</td>
<td>एवः ए-भसः</td>
<td>एवः ए-भसः</td>
<td>एवः ए-भसः</td>
</tr>
<tr>
<td>G.</td>
<td>एवः ए-भसः</td>
<td>एवः ए-भसः</td>
<td>एवः ए-भसः</td>
</tr>
<tr>
<td>L.</td>
<td>एवः ए-भसः</td>
<td>एवः ए-भसः</td>
<td>एवः ए-भसः</td>
</tr>
</tbody>
</table>

N.A. m. एवः इ-म-ए, f. एवः इ-म-ए, n. एवः इ-म-ए.
I.D. Ab. m. f. अनसाम ए-भसः; G.L. चायः: अन-एना.
The demonstrative pronoun, which in the nom. sing. has the curious form m. f. चन्द्रस् a-s-āu, n. चद्वस् a-d-āś, meaning 'that,' 'yon,' employs in the rest of its declension the stem चन्द्र a-m-u, for which चन्द्र a-m-u is substituted in the fem. plur. (also acc. sing. and partly in dual) and चन्द्र a-m-i in the masc. plur. (except the acc.).

### Singular

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N. चन्द्र a-s-āu</td>
<td>चन्द्र a-d-āḥ</td>
<td>चन्द्र a-s-āu</td>
</tr>
<tr>
<td>A. चन्द्र a-m-ū-m</td>
<td>a-d-āḥ</td>
<td>चन्द्र a-m-ū-m</td>
</tr>
<tr>
<td>I. चन्द्र a-m-ūy-ā</td>
<td>a-d-āḥ</td>
<td>चन्द्र a-m-ūy-ā</td>
</tr>
<tr>
<td>D. चन्द्र a-m-ūsmai</td>
<td>a-d-āḥ</td>
<td>चन्द्र a-m-ūsmai</td>
</tr>
<tr>
<td>Ab. चन्द्र a-m-ū-śām</td>
<td>a-d-āḥ</td>
<td>चन्द्र a-m-ū-śām</td>
</tr>
<tr>
<td>G. चन्द्र a-m-ū-śa</td>
<td>a-d-āḥ</td>
<td>चन्द्र a-m-ū-śa</td>
</tr>
<tr>
<td>L. चन्द्र a-m-ū-śa</td>
<td>a-d-āḥ</td>
<td>चन्द्र a-m-ū-śa</td>
</tr>
</tbody>
</table>

### Plural

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N. चन्द्र a-má</td>
<td>चन्द्र a-máni</td>
<td>चन्द्र a-má</td>
</tr>
<tr>
<td>A. चन्द्र amán</td>
<td>a-máni</td>
<td>चन्द्र a-má</td>
</tr>
<tr>
<td>I. चन्द्र a-má-bhīḥ</td>
<td>a-máni</td>
<td>चन्द्र a-má-bhīḥ</td>
</tr>
<tr>
<td>D. Ab. चन्द्र a-má-bhyāḥ</td>
<td>a-máni</td>
<td>चन्द्र a-má-bhyāḥ</td>
</tr>
<tr>
<td>G. चन्द्र a-má-gam</td>
<td>a-máni</td>
<td>चन्द्र a-má-gam</td>
</tr>
<tr>
<td>L. चन्द्र a-má-śu</td>
<td>a-máni</td>
<td>चन्द्र a-má-śu</td>
</tr>
</tbody>
</table>

### Dual

N. A. m. f. n. चन्द्र a-má; I. D. Ab. चन्द्र a-má-bhyām; G. I. चन्द्र a-má-y-ōḥ.
a. The unaccented defective pronoun of the third person, एन ena ('he, she, it'), is declined in the A. of all numbers, I. sg., and G. L. dual: A. एनम् ena-m, एनाम् enā-m, एनद् ena-d; एनी enau, एने ene, एन ene; एनान् enā-n, एना: enā-, एनानि enāni; I. sg. एनेन enena, f. एनया ena-yā; G. L. du. एनयोः ena-yōḥ.

C. Interrogative Pronoun.

II3. The stem of the interrogative pronoun क ka, 'who, which, what?' is inflected exactly like त ta, excepting that the N. A. neuter is किम् ki-m;—e.g. N. का: kā, का: kā, किम् kim; plur. के: kē, का: kā, कानि kāni. L. sg. किसिन् kā-smin, f. किसान् kā-syām; pl. बेसु kē-su, f. कासु kā-su.

a. In derivation the stems कि ki and कु ku, as well as क ka, are used;—e.g. विनियत् ki-y-at, 'how great?' कु ku-tra, 'where?' बदा ka-dā, 'when?' As the first member of a compound किम् kim is generally employed, sometimes कु ku: विकिम् kim-rūpa, adj. 'of what form?' बुकर्मण् ku-karman, n. ('what kind of' =) 'wicked deed.'

D. Relative Pronoun.

II4. The stem of the relative pronoun य ya, 'who,' 'which,' is declined exactly like त ta:—

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N. का:</td>
<td>य या-ह</td>
<td>या या-द</td>
<td>ये या-सम</td>
</tr>
<tr>
<td>A. यामः</td>
<td>वाम् या-म</td>
<td>या-द यान्</td>
<td>या: यानि</td>
</tr>
<tr>
<td>D. या-समि</td>
<td>या-सयाः या-समि</td>
<td>ये-भयाः या-भयाः ये-भयाः</td>
<td></td>
</tr>
</tbody>
</table>
E. Reflexive Pronouns.

II5. a. स्वयम् sva-y-अम्, 'self,' is indeclinable (originally a nom. sing. like अय-अम्). It may express any person or number (e.g. 'myself,' 'himself,' 'yourselves'). It usually has the meaning of a nominative, but often of an instrumental, and sometimes of a genitive. It frequently also means 'spontaneously.'

b. आत्मन् ātman, 'self,' is a masc. substantive (declined like ब्राह्मण brahman, 90, 3). It is used in the singular as a reflexive pronoun of all persons and genders.

c. स्वः svāḥ, स्वा svā, स्वम् svām (Lat. suus), 'own,' is a reflexive adjective (declined like सर्व sarva, 120 b) referring to all three persons and numbers (‘my, thy, his, our, your, their own’). It is also used (like आत्मन् ātman) in the oblique cases as a reflexive pronoun:—e.g. स्वम् nindanti, 'they blame themselves.'

d. निज ni-ja, properly an adjective meaning 'inborn,' 'native,' is often used in the sense of a pronominal reflexive adjective (like स्वः sva).

F. Possessive Pronouns.

II6. Possessives are formed with the suffix रूप iya, from the stems of the personal pronouns मद्द mad, त्वद्व tvad, &c.: मद्-iya, 'my;' त्वद्-iya, 'thy;' अस्मद्-iya, 'our;' युष्मद्-iya, 'your;' तद्-iya, 'his, her, its, their.'

a. With the suffix क ka are formed from the genitives मामा and ताव tava, सा māma-kā, 'my,' and ताव-कā tāva-ka, 'thy' (cp. 109, foot-note 2); from भाव bhavat, 'your Honour,' भाव-कā bhavat-ka, 'your.'

G. Compound Pronouns.

II7. By adding रूप drś, रूप drśa, or रूप drkṣa, to certain pronominal stems, the following compound pronouns have been formed:—ताकृत्तः tā-dṛśa, ताकृत्तः tā-dṛśa, ताकृत्तः tā-dṛkṣa, 'such'
The feminine stem of the compounds in दृश्य drś is the same as the masc. and neut.;—e.g. nom. sing. m. f. n. तात्रितः तादिक; that of the compounds in दृश्य drśa is formed with दृश्य:, e.g. तात्रितः ताद्र्सि; of those in दृश्य drkṣa with भा ए;—e.g. तात्रितः ताद्र्सि.

I I 8. By adding वत vat and यत yat to certain pronominal stems, the following compounds, implying quantity, have been formed:—तावत् tā-vat and एतावत् etā-vat, ‘so much’; चावत् yā-vat, ‘as much’; चचत् i-yat, ‘so much,’ वियत् ki-yat, ‘how much?’ These are all declined like nouns in वत vat (86), and form their feminines in the same way (तावती तावती iyat-i, &c.).

II 9. The interrogative क ka, by the addition of चित cit, चन cana, or चयि api, is changed to an indefinite pronoun, ‘some,’ ‘some one’: चिति kaś cit, काचि kā cit, चिति kim cit; चचन kaś cana, काचन kā cana, चिति kim cana; कोपि ko ’pi, चापि kāpi, चिति kim api.

a. In the same manner indefinite adverbs are formed: कदा ka-dā, ‘when?’ कदाचि kadā cit, कदाचन kadā cana, ‘some time or other,’ ‘once’; क् kva, ‘where?’ न क्यापि na kvāpi, ‘not anywhere,’ ‘nowhere.’

b. The relative preceding the interrogative renders it indefinite: क: क: yah kah, ‘whosoever’; कलः kall yasya kasya, ‘of whom-
PRONOMINAL ADJECTIVES

120. Several adjectives derived from, or allied in meaning to, pronouns, follow the pronominal declension (like ता ta) either altogether or in part.

a. सव अन्य, 'other,' अन्यतर anay-ta, 'either,' रुतर 1-ta, 'other;' एकतर eka-tara, 'which of two?' एकतम eka-tamá, 'which of many?' एकतम्मक eka-tamák, 'one (of many),' follow the pronominal declension throughout, taking द d in the N.V.A. sing. neut.;

b. ज्य स्वर्व, 'every,' 'all,' ज्य स्कं उभ्य-या, 'both' (sg. and pl.)

1. पुर्व purva, 'prior,' 'east,' पूर्ववर्ष áva-ra, 'posterior,' 'west,' पूर्ववर्ष एंढ़ा-रा, 'inferior,' 'west;' उत्तर út-ta, 'subsequent,' 'north,' त्रि दक्षिणā, 'south,' पशुङ्ग pára, 'subsequent,' 'other,' पशुङ्ग एपा-रा, 'other;' 'inferior,' अन्तर ánta-ra, 'outer,' त स्वात् 'own,' besides necessarily taking म m in the N.A. sing. neut., may follow the nominal declension in the Ab. L. sing. m. n. and

But तम ubha, 'both,' is declined in the dual only (like काल kánta).
in the N. plur. masc.;—e.g. N. A.n. पुर्वम् पुर्वा-म; Ab. m. n. पुर्वात्म पुर्वात् पुर्वात्; L. पुर्विक्षिण् पुर्वास्मि or पुर्वाम् पुर्वे; N. pl. m. पूर्वे पुर्वे or पूर्वाः पुर्वाः.

d. चर्म अर्धाः, 'half;' चर्म अल्प, 'little,' अर्धिपय कतिपय, 'some,' प्रथम प्राध-थाम, 'first,' चर्म काराम, 'last,' द्वय द्वय-या and द्वितय द्वितय-या, 'twofold' (and similar words in च या and द्वय या), are inflected like ordinary adjectives, except that they may follow the pronominal declension in the N. pl. masc.;—e.g. चर्माः: caramāḥ or चर्मे caramē.

e. द्वितय द्वितय-या, 'second,' and त्रितय त्रितय-या, 'third,' may follow the pronominal declension throughout the oblique cases of the singular;—e.g. D. m.n. त्रितयाय त्रितय-या or त्रितयेकस्मि त्रितय-या; L. f. त्रितयायाम् त्रितय-याम or त्रितये कस्मि त्रितय-याम; but N. pl. m. only त्रितया: त्रितय-या.

f. Any of these pronominal words occurring at the end of possessive compounds (189) are declined like ordinary adjectives.

CHAPTER IV

CONJUGATION

121. Sanskrit verbs are inflected with either active or middle terminations. The active voice is called Parasmai-pada, i.e. transitive (lit. 'word for another'). The middle voice is called Atmane-pada, i.e. reflexive (lit. 'word for oneself'). The passive takes the terminations of the Atmanepada; with which it coincides except in the present and imperfect (where it forms its stem with the suffix च या), and in the third sing. aorist.

a. The Sanskrit verb has in each tense and mood three numbers, Singular, Dual, and Plural, with three persons in each.
122. There are in Sanskrit five tenses conjugated in the indicative: 1. Present (with imperative and optative moods); 2. Imperfect; 3. Perfect; 4. Aorist (with a kind of optative called Benedictive or Precative); 5. Future (with the Conditional, a kind of past future).

There are also participles connected with three of these tenses, present, perfect, and future; and one infinitive (167), a verbal noun unconnected with any tense.

a. Classical Sanskrit has neither a pluperfect tense nor a subjunctive mood (excepting the survivals of it in the first persons imperative); nor has it an imperative or a proper optative of any tense except the present. There are, therefore, far fewer verbal forms in non-Vedic Sanskrit than in Greek.

The Present System.

123. While the perfect, aorist, and future tenses add the terminations directly (or after inserting a sibilant) to the root, the present group (the present with its moods and the imperfect) forms a special stem, which is made in ten different ways. Hence the native Sanskrit grammarians have divided all verbs into ten classes. The tenth class, which is really a secondary formation, retains its present stem in nearly all the other verbal forms also, as do the secondary verbs generally (causatives, desideratives, intensives, denominatives).

The Ten Classes.

124. The ten classes are divided into two conjugations. In the first, comprising the first, fourth, sixth, and tenth classes, the present stem ends in वा, and remains unchanged throughout.

In the second conjugation, which comprises all the remaining classes, the terminations are added directly to the final
of the root or to the suffixes ṭ u, ṭ u, n ā, (n ī, ṭ u), and the present stem is changeable, being either strong or weak.

A. First Conjugation.

125. 1. The first or Bhā class adds ṭ a to the last letter of the root, which, being accented, takes Guṇa of a final vowel (short or long) and of a short medial vowel followed by one consonant;—e.g. bhū, 'be,' forms the present stem bhāv-a; bud, 'know': bodh, ā.

2. The sixth or Tūd class adds an accented ṭ ā to the root, which (being unaccented) has no Guṇa. Before this ṭ ā final changes to ir. Thus tūd, 'strike': tūd-ā: kī, 'scatter': kī ā.

3. The fourth or Div class adds ṭ ya to the last letter of the root, which is accented (but the weak form in some cases assumed by the root points to the ṭ ya having originally been accented);—e.g. nah, 'bind': nāh-ya; div, 'play': div-ya (133 B).

4. The tenth or Cur class adds the suffix ṭ āya, before which a final vowel takes Vṛddhi, but a short medial vowel followed by one consonant takes Guṇa;—e.g. cur, 'steal': cor-āya. Short medial ṭ a followed by one consonant is in most cases lengthened;—e.g. kam, 'desire.'

B. Second Conjugation.

126. The strong forms are—

1. the singular present and imperfect active;

2. all first persons imperative active and middle;

3. the third person singular imperative active.

In these forms the vowel of the root or the affix, being accented, is strengthened; while in the weak forms it becomes short because the terminations are accented.
a. In the ninth class the accented form of the affix is ना ना, the unaccented नि or नू; in the seventh they are respectively ना ना and नू.

127. 1. The second or Ad class adds the terminations directly to the root, which in the strong forms takes Guna if possible (125, 1);—e.g. चाहू ad, 'eat': sing. चाहू ad-mi, 2. चाहिर हि-सी, 3. छाहि छि-ति; हू, 'go': एमि ए-मि, एमि ए-सी, एमि ए-ति; विन्ध लिह, 'lick': विन्ध लेह-मि, विन्ध लेक-सी (69a), विन्ध लेल-ची (69 b).

2. This and the seventh are the most difficult classes to conjugate, because terminations beginning with various consonants come into contact with the final consonants of roots, and consequently many rules of internal Sandhi have to be applied.

a. The third or Hu class adds the terminations directly to the reduplicated root, which in the strong forms takes Guna if possible;—e.g. हु hu, 'sacrifice': चुडानि हु-हो-मि, 'I sacrifice'; चुड़म: हु-हु-माह, 'we sacrifice.'

b. The intensives conjugated in the active (172) follow this class.

3. The seventh or Rudh class adds the terminations directly to the final consonant, before which ना ना is inserted in the strong, and नू in the weak forms;—e.g. युज युज, 'join': युजानि युज-नाज-मि; युजम: युजाज-माह.

4. The fifth or Su class adds नू, which takes Guna in the strong forms, to the root;—e.g. सु su, 'press out': सुनायिम सु-नाय-मि; सुजम: सु-नाय-माह.

5. The eighth or Tan class adds नू, which takes Guna in the strong forms, to the root;—e.g. तान tan, 'stretch': तानायिम तान-नाय-मि; ताजम: तान-नाय-माह.

6. All the (seven) verbs of this class end in नू, except ह्र क्र, 'do,' which has an irregular present stem: कारोमिक कर-नाय-मि (134 E).

6. The ninth or Kri class adds to the root ना ना in the strong forms, but in the weak नि नि before consonants and नू.
before vowels;—e.g. क्रि क्रि, 'buy': क्रिा क्रि-पा-मि; pl. I. क्रिाम: क्रि-पा-माह, 3. क्रिातिक्रि-पा-ंन्ति.

**The Augment.**

128. The imperfect, the aorist, and the conditional prefix to the root accented च्छ ज as their augment, which forms वर्धि with an initial vowel (२३);—e.g. बुध बुध, 'know': 3. sing. imperf. वनोध वा-बोध-त; उज्रु und., 'wet': उ पमि u-न्-त-ति, 'he wets,' नौषि नौ-ना-त, 'he wetted'; चर, 'go': ठच्छति रच्छि, 'he goes,' आचर्ति आरोचत, 'he went.'

a. The augment is dropped in the imperf. and aorist (which are then used imperatively) after the prohibitive particle मा मा (µन्): मा कार्थि or कार्थि मा कार्थि or कार्थि, 'may he not do it.'

**Reduplication.**

129. Five verbal formations take reduplication in Sanskrit: the present stem of the third conjugational class, the perfect, one kind of aorist, the desiderative, and the intensive. Each of these five has certain peculiarities, which must be treated separately under the special rules of reduplication (१३०, १३५, १४९, १७०, १७३). Common to all are the following.

**General Rules of Reduplication.**

1. The first syllable of a root (i.e. that portion of it which ends with a vowel) is reduplicated;—e.g. बुध बुध: बुधु बु-बुध.

2. Aspirated letters are represented by the corresponding unaspirated;—e.g. ब्नु ब्नु, 'cat': बन्नु बि-ब्नु; ध्नु, 'shake': ध्नु दु-ध्नु.

3. Gutturals are represented by the corresponding palatals, ध्ब by ध्ब;—e.g. कन्न कन्न, 'love': बकन्न ca-kam; खन्न khan, 'dig': बकन्न ca-khan; बान्न gam, 'go': बगन्न ja-gam; बान्न has, 'laugh': बान্ন ja-has.
4. If the root begins with more than one consonant, the first only is reduplicated;—e.g. क्रु क्रु, 'shout': क्रु क्रु cu-kru; क्षप, 'throw': क्षप क्षप ci-kṣip.

5. If a root begins with a sibilant followed by a hard consonant, the latter is reduplicated;—e.g. श्लू श्लू, 'praise': श्लू श्लू tu-ṣtu (67); खस्तह, 'stand': तखस्तह ta-sthā; बुत, 'drip': बुत cu-ṣcut; कृंड, 'leap': कृंड ca-skand. But गृं गृं, 'remember': गृं गृं sa-smṛ (m is soft).

6. If the radical vowel, whether final or medial, is long, it is shortened in the reduplicative syllable;—e.g. गाँ गाँ, 'enter': गाँ गाँ ja-gāh; क्री क्री, 'buy': क्री क्री ci-krī; कू मू, 'hum': कू मू cu-kūj.

7. If the radical (not final) vowel is ए, it is represented by ए; if ओ or औ, by उ;—e.g. देव देव, 'worship': देव देव si-ṣev (67); धौक, 'approach': धौक धौक dūd̄hauk.

8. Roots which, according to the native Sanskrit grammarians, end in ए, ए अ, ओ are more conveniently stated to end in ए अ, and are so treated in reduplication;—e.g. गै गै, 'sing,' 3. sing. perfect जगी जा-गै (136, 4).

Special Rule of Reduplication for the Third Class.

130. ष and स्ष are represented in reduplication by ष;—
रु बहर, 'bear': बिबल्लि ब्ल-भार-ति; रु पर, 'fill': थिपल्लि पर-पर-ति.

Terminations.

131. The following table gives the terminations, which are on the whole the same for all verbs, of the present system. The chief difference is in the optative, which is characterized by ए in the first, and यां and एँ in the second conjugation. It will prevent confusion to remember that the present indicative has the primary (-मि, -सि, -ति, &c.), while the imperative (with some variations)
and the optative, as well as the imperfect, have the secondary terminations (-m, -s, -t, &c.). Of the other tenses, the future takes the primary, and the aorist, with the benedictive and the conditional, takes the secondary terminations; while the perfect takes in the active (with many variations) the secondary, and in the middle, the primary endings.

In order to understand clearly the difference between the two conjugations, the following points should be noted. In the first or a-conjugation (as in the a-declension), the accent is never on the terminations, but always on the same syllable of the stem (the root in the first and fourth, the affix in the sixth and tenth classes), which therefore remains unchanged. On the other hand, in the second conjugation (as in the declension of changeable stems) the accent falls on the strong stem, which is shortened in the weak forms by the shifting of the accent to the terminations. In the second conjugation, therefore, the terminations are accented except in the strong forms (126) of the present. The same would apply to the imperfect, were it without an augment (128).

### PARASMAIPADA.

<table>
<thead>
<tr>
<th>Present</th>
<th>Imperfect</th>
<th>Optative</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. सि सि</td>
<td>भम am</td>
<td>पबम eyam</td>
<td>भाम yām</td>
</tr>
<tr>
<td>2. सि सि</td>
<td>भस es</td>
<td>पाल yās</td>
<td>भाल yāt</td>
</tr>
<tr>
<td>3. ति ति</td>
<td>र et</td>
<td>रान yāva</td>
<td></td>
</tr>
<tr>
<td>1. वस वस</td>
<td>तम tam</td>
<td>तान yātam</td>
<td></td>
</tr>
<tr>
<td>2. वस वस</td>
<td>ताम tām</td>
<td>तान tām</td>
<td></td>
</tr>
<tr>
<td>3. तस तस</td>
<td>ता ma</td>
<td>त्या ma</td>
<td></td>
</tr>
<tr>
<td>2. व व</td>
<td>न ta</td>
<td>नत et</td>
<td></td>
</tr>
<tr>
<td>3. चन्त्य anti</td>
<td>चन an</td>
<td>चनु eyur</td>
<td>चनु antu</td>
</tr>
</tbody>
</table>
### Terminations

#### Atmanepada

<table>
<thead>
<tr>
<th>Present</th>
<th>Imperfect</th>
<th>Optative</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ए</td>
<td>ए</td>
<td>एय</td>
<td>ऐ</td>
</tr>
<tr>
<td></td>
<td>e</td>
<td>eya</td>
<td>ai</td>
</tr>
<tr>
<td>2. चे</td>
<td>चास्</td>
<td>चास्</td>
<td>क</td>
</tr>
<tr>
<td></td>
<td>se</td>
<td>ethas</td>
<td>sva</td>
</tr>
<tr>
<td>3. ते</td>
<td>त</td>
<td>तंत</td>
<td>तम</td>
</tr>
<tr>
<td></td>
<td>te</td>
<td>eta</td>
<td>tam</td>
</tr>
<tr>
<td>1. वहे</td>
<td>वहि</td>
<td>वहि</td>
<td>वहि</td>
</tr>
<tr>
<td></td>
<td>vahe</td>
<td>evahi</td>
<td>evahai</td>
</tr>
<tr>
<td>2. एते</td>
<td>एताम्</td>
<td>एताम्</td>
<td>एताम</td>
</tr>
<tr>
<td></td>
<td>ete</td>
<td>etam</td>
<td>etam</td>
</tr>
<tr>
<td>3. एते</td>
<td>एताम्</td>
<td>एताम्</td>
<td>एताम</td>
</tr>
<tr>
<td></td>
<td>ete</td>
<td>etam</td>
<td>etam</td>
</tr>
<tr>
<td>1. महे</td>
<td>महि</td>
<td>महि</td>
<td>महि</td>
</tr>
<tr>
<td></td>
<td>mahe</td>
<td>emahi</td>
<td>imahi</td>
</tr>
<tr>
<td>2. धे</td>
<td>धम्</td>
<td>धम्</td>
<td>धम</td>
</tr>
<tr>
<td></td>
<td>dhve</td>
<td>edhvak</td>
<td>idhvak</td>
</tr>
<tr>
<td>3. भाते</td>
<td>भाति</td>
<td>भाति</td>
<td>भाति</td>
</tr>
<tr>
<td></td>
<td>ante</td>
<td>anta</td>
<td>anta</td>
</tr>
</tbody>
</table>

1. The final मा of the first conjugation is lengthened before मम or म्;—e.g. म्भ्वामि bhāvā-mi, म्भाव bhavā-val. 
2. Terminations beginning with vowels should be added in the first conjugation after dropping the final \( \text{a} \);—e.g. \( \text{ā-bhav-am} \), \( \text{मेवत् bhav-et} \).

3. The terminations of the first conjugation, given in the above table as beginning with \( \text{e} \), really consist of the final \( \text{a} \) of the base + \( \text{i} \); but on practical grounds it is preferable to assume that they begin with \( \text{e} \).

4. Verbs of the first conjugation take no termination in the 2. sing. imperat. Par. (being exactly parallel with the vocative singular of the a-declension). Those of the second take \( \text{hi} \) after consonants, \( \text{hi} \) after vowels. But—

a. in the ninth class \( \text{bhān añā} \) takes the place of \( \text{hi} \);—e.g. \( \text{शतान math-ānā} \) (but \( \text{क्रीषीनि krī-ni-hi} \)).

b. \( \text{hi} \) is dropped in the fifth and eighth classes, if the \( \text{u} \) is preceded by a single consonant;—e.g. \( \text{सुन su-nū} \) (but \( \text{आतुहि āp-nu-hi} \)).

c. in the third class \( \text{hu} \) adds \( \text{hi} \) (instead of \( \text{hi} \)) after a vowel: \( \text{बुञि ju-hu-dhi} \).

5. Verbs of the third class and some other reduplicated present stems (cp. 134 A 4, B; 172) drop the \( \text{n} \) of the 3. plur. pres. indic. and imperat. Par. In the \( \text{Ātm} \), the whole second conjugation rejects the \( \text{n} \) of the 3. plur. pres. impf. impv.

6. Verbs of the third class and some other reduplicated stems (cp. 134 A 4, B; 172) take \( \text{ur} \) instead of \( \text{an} \) in the 3. plur. impf. Par. Those of the second class which end in \( \text{ā} \), as well as \( \text{विद् vid, 'know,' and द्रिष्ट dvis, 'hate,' may do so. Before this suffix a final च is dropped, while इ, उ, ऋ are}

---

The origin of this peculiar imperative ending is uncertain. It perhaps stands for -\( \text{nā-nā} \): \( \text{ā} \) being the reduced form (=long nasal sonant) of the class suffix -\( \text{nā} \), and \( \text{nā} \) the ending which is found in the Vedic 2. pl. impv.;—e.g. \( \text{i-ta-na} \).
gunated;—e.g. भि bhi, 'fear': चविभु: आ-बि-भाय-उः; चचुहु: आ-जु-हाय-उः; चचान् आ-यान or चचु: आ-य-उः. That the final of this ending (which also appears in the 3. plur. optative and the 3. plur. perf. active) is etymologically र r, and not श s, is proved by the corresponding forms in the Avesta.

Paradigms.

132. As the four classes of the first conjugation are inflected exactly alike, one paradigm will suffice for them. The same applies to the fifth and eighth classes. In the second class द्विः dvis has been used for the paradigm, because it illustrates better than च ad both the rules of internal Sandhi and the difference between strong and weak forms.
**FIRST CONJUGATION.**

**First Class:** bhū, ‘be’; Present stem bhāv-a.

<table>
<thead>
<tr>
<th>SINGULAR.</th>
<th>DUAL.</th>
<th>PLURAL.</th>
<th>SINGULAR.</th>
<th>DUAL.</th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. मवामि</td>
<td>मवायः</td>
<td>बहावा-मह</td>
<td>मवे</td>
<td>मवाहें</td>
<td>मवामहे</td>
</tr>
<tr>
<td>bhāvā-mi</td>
<td>bhāvā-vah</td>
<td>bhāvā-mah</td>
<td>bhāv-e</td>
<td>bhāvā-vah</td>
<td>bhāvā-mah</td>
</tr>
<tr>
<td>2. मववि</td>
<td>मववः</td>
<td>मवव</td>
<td>मवसि</td>
<td>मवशि</td>
<td>मवशि</td>
</tr>
<tr>
<td>bhāva-si</td>
<td>bhāva-thaḥ</td>
<td>bhāva-tha</td>
<td>bhāva-se</td>
<td>bhāva-etho</td>
<td>bhāva-dhve</td>
</tr>
<tr>
<td>3. मववति</td>
<td>मववतः</td>
<td>मववतः</td>
<td>मवति</td>
<td>मवशि</td>
<td>मवशि</td>
</tr>
<tr>
<td>bhāva-ti</td>
<td>bhāva-taḥ</td>
<td>bhāv-anti</td>
<td>bhāva-eta</td>
<td>bhāv-eto</td>
<td>bhāv-ante</td>
</tr>
</tbody>
</table>

**Imperfect.**

<p>| 1. चमवम्  | चमवम्  | चमवम्  | चमवे  | चमवावहि  | चमवामहि  |
| आ-भव-अम  | आ-भव-वा  | आ-भव-मा  | आ-भव-े  | आ-भव-वहि  | आ-भव-महि  |
| 2. चमवः  | चमवतम्  | चमवत  | चमवशि  | चमवधम्  |
| आ-भव-ा  | आ-भव-तम  | आ-भव-ा  | आ-भव-थाह  | आ-भव-धवम  |
| 3. चमवत्  | चमवतम्  | चमवन्  | चमवत  | चमवत  |
| आ-भव-ा  | आ-भव-लम  | आ-भव-ा  | आ-भव-ा  | आ-भव-ा  |</p>
<table>
<thead>
<tr>
<th>1.</th>
<th>2.</th>
<th>3.</th>
<th>4.</th>
</tr>
</thead>
<tbody>
<tr>
<td>bhāv-āni</td>
<td>bhāva</td>
<td>bhāva-śu</td>
<td>bhāv-āni</td>
</tr>
<tr>
<td>bhāv-āma</td>
<td>bhāv-a</td>
<td>bhāv-aḥam</td>
<td>bhāv-śu</td>
</tr>
<tr>
<td>bhāvānāḥ</td>
<td>bhāvānāḥ</td>
<td>bhāvānāḥ</td>
<td>bhāv-śa</td>
</tr>
<tr>
<td>bhāv-śāham</td>
<td>bhāv-śāham</td>
<td>bhāv-śāham</td>
<td>bhāv-śa</td>
</tr>
<tr>
<td>bhāv-ānāḥ</td>
<td>bhāv-śū</td>
<td>bhāv-śū</td>
<td>bhāv-śū</td>
</tr>
<tr>
<td>bhāv-ānu</td>
<td>bhāv-āatu</td>
<td>bhāv-āatu</td>
<td>bhāv-āatu</td>
</tr>
<tr>
<td>bhāv-ānovi</td>
<td>bhāv-ānovi</td>
<td>bhāv-ānovi</td>
<td>bhāv-ānovi</td>
</tr>
<tr>
<td>bhāv-ānovi</td>
<td>bhāv-ānovi</td>
<td>bhāv-ānovi</td>
<td>bhāv-ānovi</td>
</tr>
<tr>
<td>bhāv-ānovi</td>
<td>bhāv-ānovi</td>
<td>bhāv-ānovi</td>
<td>bhāv-ānovi</td>
</tr>
</tbody>
</table>

**Imperative:**

<table>
<thead>
<tr>
<th>1.</th>
<th>2.</th>
<th>3.</th>
</tr>
</thead>
<tbody>
<tr>
<td>bhāv</td>
<td>bhāva</td>
<td>bhāva-śu</td>
</tr>
<tr>
<td>bhāva</td>
<td>bhāva</td>
<td>bhāva-śu</td>
</tr>
<tr>
<td>bhāva</td>
<td>bhāva</td>
<td>bhāva-śu</td>
</tr>
<tr>
<td>bhāva</td>
<td>bhāva</td>
<td>bhāva-śu</td>
</tr>
</tbody>
</table>

**Optative:**

<table>
<thead>
<tr>
<th>1.</th>
<th>2.</th>
<th>3.</th>
</tr>
</thead>
<tbody>
<tr>
<td>bhāv-ē</td>
<td>bhāv-ē</td>
<td>bhāv-ē</td>
</tr>
<tr>
<td>bhāv-ē</td>
<td>bhāv-ē</td>
<td>bhāv-ē</td>
</tr>
<tr>
<td>bhāv-ē</td>
<td>bhāv-ē</td>
<td>bhāv-ē</td>
</tr>
<tr>
<td>bhāv-ē</td>
<td>bhāv-ē</td>
<td>bhāv-ē</td>
</tr>
</tbody>
</table>
SECOND CONJUGATION.

Second Class: द्विष् dviṣ, 'hate': Present stem द्विष् dvīṣ, द्विष् dviṣ.

PARASMAIPADA. Present. ĀTMANEPADA.

<table>
<thead>
<tr>
<th>SINGULAR.</th>
<th>DUAL.</th>
<th>PLURAL.</th>
<th>SINGULAR.</th>
<th>DUAL.</th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. द्विष्</td>
<td>द्विष्</td>
<td>द्विष्</td>
<td>द्विष्वेन</td>
<td>द्विष्वेन</td>
<td></td>
</tr>
<tr>
<td></td>
<td>dvīṣ-mi</td>
<td>dvīṣ-vāḥ</td>
<td>dvīṣ-vāhe</td>
<td>dvīṣ-māhe</td>
<td></td>
</tr>
<tr>
<td>2. द्विषि</td>
<td>द्विषि</td>
<td>द्विषि</td>
<td>द्विषि</td>
<td>द्विषि</td>
<td></td>
</tr>
<tr>
<td></td>
<td>dvīṣ-thāḥ</td>
<td>dvīṣ-thā</td>
<td>dvīṣ-āthe</td>
<td>dvīṣ-āthe</td>
<td></td>
</tr>
<tr>
<td>3. द्विषि</td>
<td>द्विषि</td>
<td>द्विषि</td>
<td>द्विषि</td>
<td>द्विषि</td>
<td></td>
</tr>
<tr>
<td></td>
<td>dvīṣ-ṭāḥ</td>
<td>dvīṣ-ṭāṇि</td>
<td>dvīṣ-ṭē</td>
<td>dvīṣ-ṭē</td>
<td></td>
</tr>
</tbody>
</table>

Imperfect.

<table>
<thead>
<tr>
<th>SINGULAR.</th>
<th>DUAL.</th>
<th>PLURAL.</th>
<th>SINGULAR.</th>
<th>DUAL.</th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. श्रविष्ब</td>
<td>श्रविष्ब</td>
<td>श्रविष्ब</td>
<td>श्रविष्बहि</td>
<td>श्रविष्बहि</td>
<td></td>
</tr>
<tr>
<td></td>
<td>á-dviṣ-va</td>
<td>á-dviṣ-ma</td>
<td>á-dviṣ-i</td>
<td>á-dviṣ-vahi</td>
<td></td>
</tr>
<tr>
<td>2. श्रवे्त्</td>
<td>श्रवे्त्</td>
<td>श्रवे्त्</td>
<td>श्रवे्त्ताम</td>
<td>श्रवे्त्ताम</td>
<td></td>
</tr>
<tr>
<td></td>
<td>á-dviṣ-ṭām</td>
<td>á-dviṣ-ṭā</td>
<td>á-dviṣ-ṭāḥ</td>
<td>á-dviṣ-ṭāḥ</td>
<td></td>
</tr>
<tr>
<td>3. श्रवे्त्</td>
<td>श्रवे्त्</td>
<td>श्रवे्त्</td>
<td>श्रवे्त्</td>
<td>श्रवे्त्</td>
<td></td>
</tr>
<tr>
<td></td>
<td>á-dviṣ-ṭām</td>
<td>á-dviṣ-ṭān</td>
<td>á-dviṣ-ṭa</td>
<td>á-dviṣ-ṭa</td>
<td></td>
</tr>
</tbody>
</table>

IV 132
### Imperative.

<table>
<thead>
<tr>
<th>द्विषाणि</th>
<th>द्विषाण</th>
<th>द्विषाम</th>
<th>द्विषे</th>
<th>द्विषावहि</th>
<th>द्विषान्धि</th>
</tr>
</thead>
<tbody>
<tr>
<td>dvēs-āni (65)</td>
<td>dvēs-āva</td>
<td>dvēs-āma</td>
<td>dvēs-ai</td>
<td>dvēs-āvahai</td>
<td>dvēs-āmahai</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>द्विषि</th>
<th>द्विषम्</th>
<th>द्विष</th>
<th>द्विल्ल</th>
<th>द्विषाथाम्</th>
<th>द्विषद्वम्</th>
</tr>
</thead>
<tbody>
<tr>
<td>dvīs-ṭām</td>
<td>dvīs-ṭā</td>
<td>dvīs-ṭā</td>
<td>dvīs-ṭā</td>
<td>dvīs-ṭā</td>
<td>dvīs-ṭām</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>द्विषि</th>
<th>द्विषम्</th>
<th>द्विषम्</th>
<th>द्विषाम्</th>
<th>द्विषाम्</th>
<th>द्विषाम्</th>
</tr>
</thead>
<tbody>
<tr>
<td>dvīs-ṭām</td>
<td>dvīs-āntu</td>
<td>dvīs-ṭām</td>
<td>dvīs-ṭām</td>
<td>dvīs-ṭām</td>
<td>dvīs-ṭām</td>
</tr>
</tbody>
</table>

### Optative.

<table>
<thead>
<tr>
<th>द्विषाम्</th>
<th>द्विषाव</th>
<th>द्विषाम</th>
<th>द्विषीय</th>
<th>द्विषीवहि</th>
<th>द्विषीमहि</th>
</tr>
</thead>
<tbody>
<tr>
<td>dvēs-yām</td>
<td>dvēs-yāva</td>
<td>dvēs-yāma</td>
<td>dvēs-īyā</td>
<td>dvēs-īvāhi</td>
<td>dvēs-īmāhi</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>द्विषाम</th>
<th>द्विषाम</th>
<th>द्विषाम</th>
<th>द्विषीयाम</th>
<th>द्विषीयाम</th>
<th>द्विषीयाम</th>
</tr>
</thead>
<tbody>
<tr>
<td>dvēs-yāḥ</td>
<td>dvēs-yātām</td>
<td>dvēs-yāṭā</td>
<td>dvēs-īṭhāḥ</td>
<td>dvēs-īṭthām</td>
<td>dvēs-īṭhvām</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>द्विषाम</th>
<th>द्विषाम</th>
<th>द्विषाम</th>
<th>द्विषीयाम</th>
<th>द्विषीयाम</th>
<th>द्विषीयाम</th>
</tr>
</thead>
<tbody>
<tr>
<td>dvēs-yāṭ</td>
<td>dvēs-yāṭām</td>
<td>dvēs-yūḥ</td>
<td>dvēs-ītā</td>
<td>dvēs-īṭām</td>
<td>dvēs-īrān</td>
</tr>
</tbody>
</table>
**Third Class:** ḫu, 'sacrifice': Present stem जुहो ju-hó, जुह ju-hu.

### Parasmaipada

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>जुहोमि</td>
<td>जुहवः</td>
<td>जुहमः</td>
<td>जुहे</td>
<td>जुहवऽहे</td>
<td>जुहमऽहे</td>
</tr>
<tr>
<td>juhó-mi</td>
<td>juhu-váḥ</td>
<td>juhu-máḥ</td>
<td>júhv-e</td>
<td>juhu-váhe</td>
<td>juhu-máhe</td>
</tr>
<tr>
<td>जुहोषि</td>
<td>जुहवः</td>
<td>जुहवः</td>
<td>जुहवऽहे</td>
<td>जुहवऽहे</td>
<td></td>
</tr>
<tr>
<td>juhó-ṣi</td>
<td>juhu-tháḥ</td>
<td>juhu-thá</td>
<td>júhv-äthe</td>
<td>juhu-dhvé</td>
<td></td>
</tr>
<tr>
<td>जुहोति</td>
<td>जुहवः</td>
<td>जुहवः</td>
<td>जुहवऽहे</td>
<td>जुहवऽहे</td>
<td></td>
</tr>
<tr>
<td>juhó-ti</td>
<td>juhu-táḥ</td>
<td>júhv-ati</td>
<td>júhv-äte</td>
<td>júhv-ate</td>
<td></td>
</tr>
</tbody>
</table>

### Imperfect

| आजुहवऽम् | आजुहवः | आजुहमः | आजुहः | आजुहवऽहि  | आजुहमऽहि  |
| a-juhav-am  | a-juhu-va  | a-juhu-ma  | a-juhv-i  | a-juhu-vahi  | a-juhu-mahi  |
| जुहोः | जुहवः | जुहमः | जुहः | जुहवऽहि  | जुहमऽहि  |
| चुहुस्म् | चुहुवः | चुहुमः | चुहः | चुहवऽहि  | चुहमऽहि  |
### Imperative.

<table>
<thead>
<tr>
<th>1.</th>
<th>जुहवानि</th>
<th>जुहवाव</th>
<th>जुहवाम</th>
<th>जुहवे</th>
<th>जुहवावहि</th>
<th>जुहवामहि</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>juhav-āṇi</td>
<td>juhav-āva</td>
<td>juhav-āma</td>
<td>juhav-ai</td>
<td>juhav-āvahai</td>
<td>juhav-āmabai</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>2.</th>
<th>जुहधि</th>
<th>जुहतम्</th>
<th>जुहत</th>
<th>जुहव</th>
<th>जुहाथाम्</th>
<th>जुहधम्</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>jhuhu-dhi</td>
<td>jhuhu-tām</td>
<td>jhuhu-ta</td>
<td>jhuhu-śvā</td>
<td>juhv-āthām</td>
<td>jhuhu-dhvām</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>3.</th>
<th>जुहोतु</th>
<th>जुहताम्</th>
<th>जुहु</th>
<th>जुहताम्</th>
<th>जुहाताम्</th>
<th>जुहताम्</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>jhuhō-tu</td>
<td>jhuhu-tām</td>
<td>jhuv-ātu</td>
<td>jhuhu-tām</td>
<td>juhv-ātām</td>
<td>jhuv-atām</td>
</tr>
</tbody>
</table>

### Optative.

<table>
<thead>
<tr>
<th>1.</th>
<th>जुहवाय</th>
<th>जुहयाव</th>
<th>जुहयाम</th>
<th>जुह्य</th>
<th>जुहेवहि</th>
<th>जुहेमहि</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>jhuhu-yām</td>
<td>jhuhu-yāva</td>
<td>jhuhu-yāma</td>
<td>juhv-īyā</td>
<td>juhv-īvahī</td>
<td>juhv-īmāhi</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>2.</th>
<th>जुहया:</th>
<th>जुहयातम्</th>
<th>जुहयात</th>
<th>जुह्यच:</th>
<th>जुहेचातहि</th>
<th>जुहेचम्</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>jhuhu-yāha</td>
<td>jhuhu-yātam</td>
<td>jhuhu-yāta</td>
<td>juhv-īthāh</td>
<td>juhv-īyāthām</td>
<td>jhuhv-īdhvām</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>3.</th>
<th>जुहयात्</th>
<th>जुहयाताम्</th>
<th>जुहयुः</th>
<th>जुहीत</th>
<th>जुहेचाताम्</th>
<th>जुहेचर्</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>jhuhu-yāt</td>
<td>jhuhu-yātām</td>
<td>jhuhu-yūḥ</td>
<td>juhv-ītā</td>
<td>juhv-īyātām</td>
<td>jhuv-īrūn</td>
</tr>
</tbody>
</table>
Fifth Class: यु su, 'press out': Present stem युनो su-nō, यु su-nu.

<table>
<thead>
<tr>
<th>Parasmaipada</th>
<th>Present</th>
<th>Ātmanepada</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>SINGULAR.</th>
<th>DUAL.</th>
<th>PLURAL.</th>
<th>SINGULAR.</th>
<th>DUAL.</th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. युनोनि</td>
<td>युन्वः</td>
<td>युन्मृाः</td>
<td>युन्वे</td>
<td>युन्वहे</td>
<td>युन्वहे</td>
</tr>
<tr>
<td>sun6-mi</td>
<td>sunuvatāḥ</td>
<td>sunumah</td>
<td>sunuvē</td>
<td>sunuvāhe</td>
<td>sunumāhe</td>
</tr>
<tr>
<td>2. युनोषि</td>
<td>युन्वः</td>
<td>युन्वः</td>
<td>युन्वे</td>
<td>युन्वाणे</td>
<td>युन्वाणे</td>
</tr>
<tr>
<td>sun6-si</td>
<td>sunuvatāḥ</td>
<td>sunuvāḥ</td>
<td>sunuvē</td>
<td>sunuvāthe</td>
<td>sunuvāthe</td>
</tr>
<tr>
<td>3. युनोति</td>
<td>युन्वतः</td>
<td>युन्वति</td>
<td>युन्वते</td>
<td>युन्वाते</td>
<td>युन्वाते</td>
</tr>
<tr>
<td>sun6-ṭi</td>
<td>sunuvatāḥ</td>
<td>sunuvāṇi</td>
<td>sunuvāṭe</td>
<td>sunuvāṭe</td>
<td>sunuvāṭe</td>
</tr>
</tbody>
</table>

Imperfect.

<table>
<thead>
<tr>
<th>SINGULAR.</th>
<th>DUAL.</th>
<th>PLURAL.</th>
<th>SINGULAR.</th>
<th>DUAL.</th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. युनवम्</td>
<td>युनववः</td>
<td>युनवम्</td>
<td>युनवचि</td>
<td>युनवबहि</td>
<td>युनवमहि</td>
</tr>
<tr>
<td>ā-sunav-am</td>
<td>ā-sunuvatāḥ</td>
<td>ā-sunumah</td>
<td>ā-sunucāhi</td>
<td>ā-sunumah</td>
<td>ā-sunumah</td>
</tr>
<tr>
<td>2. युनोि</td>
<td>युनोि</td>
<td>युनोि</td>
<td>युनोि</td>
<td>युनोि</td>
<td>युनोि</td>
</tr>
<tr>
<td>ā-sunō-ḥ</td>
<td>ā-sunuvatāḥ</td>
<td>ā-sunumah</td>
<td>ā-sunumah</td>
<td>ā-sunumah</td>
<td>ā-sunumah</td>
</tr>
<tr>
<td>3. युनोति</td>
<td>युनोि</td>
<td>युनोि</td>
<td>युनोि</td>
<td>युनोि</td>
<td>युनोि</td>
</tr>
<tr>
<td>ā-sunō-ṭ</td>
<td>ā-sunuvatāḥ</td>
<td>ā-sunumah</td>
<td>ā-sunumah</td>
<td>ā-sunumah</td>
<td>ā-sunumah</td>
</tr>
</tbody>
</table>
### Imperative.

<table>
<thead>
<tr>
<th>1. सुनवानि</th>
<th>सुनवान्व</th>
<th>सुनवाम</th>
<th>सुनवे</th>
<th>सुनवावहि</th>
<th>सुनवामहि</th>
</tr>
</thead>
<tbody>
<tr>
<td>sunáv-āni</td>
<td>sunáv-āva</td>
<td>sunáv-āma</td>
<td>sunáv-ai</td>
<td>sunáv-āvahai</td>
<td>sunáv-āmahai</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>2. सुर</th>
<th>सुरुतम्</th>
<th>सुरुत्</th>
<th>सुरुष</th>
<th>सुरुधाम</th>
<th>सुरुधम</th>
</tr>
</thead>
<tbody>
<tr>
<td>sunú</td>
<td>sunu-táṁ</td>
<td>sunu-tá</td>
<td>sunu-śvá</td>
<td>sunv-āthām</td>
<td>sunu-ḍhvām</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>3. सुनोतु</th>
<th>सुनोतम्</th>
<th>सुनोषु</th>
<th>सुनोतम्</th>
<th>सुनोताम</th>
<th>सुनोताम</th>
</tr>
</thead>
<tbody>
<tr>
<td>suno-tu</td>
<td>sunu-tám</td>
<td>sunv-āntu</td>
<td>sunu-tām</td>
<td>sunv-ātām</td>
<td>sunv-ātām</td>
</tr>
</tbody>
</table>

### Optative.

<table>
<thead>
<tr>
<th>1. सुनुषयाम</th>
<th>सुनुषयाव</th>
<th>सुनुषयाम</th>
<th>सुनुषयव</th>
<th>सुनुषयवहि</th>
<th>सुनुषयवहि</th>
</tr>
</thead>
<tbody>
<tr>
<td>sunu-yāṁ</td>
<td>sunu-yāva</td>
<td>sunu-yāma</td>
<td>sunv-īyā</td>
<td>sunv-īvahī</td>
<td>sunv-īmāhi</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>2. सुनुषयात्</th>
<th>सुनुषयातम्</th>
<th>सुनुषयात</th>
<th>सुनुषयव</th>
<th>सुनुषयवाम</th>
<th>सुनुषयव</th>
<th>सुनुषयधम</th>
</tr>
</thead>
<tbody>
<tr>
<td>sunu-yāḥ</td>
<td>sunu-yātam</td>
<td>sunu-yāta</td>
<td>sunv-īthāḥ</td>
<td>sunv-īvāthām</td>
<td>sunv-īdhvakm</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>3. सुनुषयात्</th>
<th>सुनुषयातम्</th>
<th>सुनुषयूः</th>
<th>सुनुषयोत</th>
<th>सुनुषयाताम</th>
<th>सुनुषयाताम</th>
<th>सुनुषयीरन</th>
</tr>
</thead>
<tbody>
<tr>
<td>sunu-yāt</td>
<td>sunu-yātām</td>
<td>sunu-yūḥ</td>
<td>sunv-ītā</td>
<td>sunv-īvāṭām</td>
<td>sunv-īrān</td>
<td></td>
</tr>
</tbody>
</table>
Seventh Class: चुरु, 'obstruct': Present stem चुरु रु-ण-ध। चुरु रु-ण-ध।  

<table>
<thead>
<tr>
<th>Parasmaipada</th>
<th>Present</th>
<th>Ātmanepada</th>
</tr>
</thead>
<tbody>
<tr>
<td>SINGULAR</td>
<td>DUAL</td>
<td>PLURAL</td>
</tr>
<tr>
<td>1. चुरुधीमि</td>
<td>रुन्धि:</td>
<td>रुन्धि:</td>
</tr>
<tr>
<td>रु-ण-ध-मि (65)</td>
<td>रुन्ध-वाह</td>
<td>रुन्ध-माह</td>
</tr>
<tr>
<td>2. चुरुति</td>
<td>रुन्ध:</td>
<td>रुन्ध:</td>
</tr>
<tr>
<td>रु-ण-त-ति (62)</td>
<td>रुन्ध-धाह (62 b)</td>
<td>रुन्ध-धाह</td>
</tr>
<tr>
<td>3. चुरुधि</td>
<td>रुन्धिति</td>
<td>रुन्धिति</td>
</tr>
<tr>
<td>रु-ण-ध-धि (62 b)</td>
<td>रुन्ध-धाह</td>
<td>रुन्ध-धाह</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. चुरुधाम</td>
</tr>
<tr>
<td>आ-रु-ण-ध-मि</td>
</tr>
<tr>
<td>2. चुरुधधि</td>
</tr>
<tr>
<td>आ-रु-ण-ध-धि (27, 28)</td>
</tr>
<tr>
<td>3. चुरुधधि</td>
</tr>
<tr>
<td>आ-रु-ण-ध-धि (27, 28)</td>
</tr>
</tbody>
</table>

Second Conjugation IV 132
### Imperative.

<table>
<thead>
<tr>
<th>1. सयाधारि</th>
<th>सयाधाव</th>
<th>सयाधान</th>
<th>सयाधि</th>
<th>सयाधावहि</th>
<th>सयाधामहि</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>2. रूक्त्रि</th>
<th>रूक्त्र</th>
<th>रूक्त्र</th>
<th>रूक्त्र</th>
<th>रूक्त्राधाम्</th>
<th>रूक्त्रम्</th>
</tr>
</thead>
<tbody>
<tr>
<td>rund-dhé</td>
<td>rund-dhām</td>
<td>rund-dhā</td>
<td>rundt-svā</td>
<td>rundh-āthām</td>
<td>rund-dhvām</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>3. सयाधरु</th>
<th>सयाधाम्</th>
<th>सयाधलु</th>
<th>सयाधाम्</th>
<th>सयाधताम्</th>
<th>सयाधताम्</th>
</tr>
</thead>
<tbody>
<tr>
<td>ru-ṇā-d-dhū</td>
<td>rund-dhām</td>
<td>rundh-āntu</td>
<td>rund-dhām</td>
<td>rundh-ātām</td>
<td>rundh-ātām</td>
</tr>
</tbody>
</table>

### Optative.

<table>
<thead>
<tr>
<th>1. सयाधाम्</th>
<th>सयाधाव</th>
<th>सयाधाम</th>
<th>सयीव</th>
<th>सयीवहि</th>
<th>सयीमहि</th>
</tr>
</thead>
<tbody>
<tr>
<td>rundh-yām</td>
<td>rundh-yāva</td>
<td>rundh-yāma</td>
<td>rundh-īyā</td>
<td>rundh-īvāhi</td>
<td>rundh-īmāhi</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>2. सयाधाम्</th>
<th>सयाधतम्</th>
<th>सयाधत</th>
<th>सयीवः</th>
<th>सयीयाधाम्</th>
<th>सयीधम्</th>
</tr>
</thead>
<tbody>
<tr>
<td>rundh-yāḥ</td>
<td>rundh-yātam</td>
<td>rundh-īyā</td>
<td>rundh-īthāḥ</td>
<td>rundh-īyāthām</td>
<td>rundh-īdhvām</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>3. सयाधात्</th>
<th>सयाधताम्</th>
<th>सयु:</th>
<th>सयीत</th>
<th>सयीयाताम्</th>
<th>सयीरण्</th>
</tr>
</thead>
<tbody>
<tr>
<td>rundh-yāt</td>
<td>rundh-yātam</td>
<td>rundh-yāḥ</td>
<td>rundh-ītā</td>
<td>rundh-īyātam</td>
<td>rundh-īrān</td>
</tr>
</tbody>
</table>
## Second Conjugation

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
<th>DUAL</th>
<th>IMPERFECT</th>
</tr>
</thead>
<tbody>
<tr>
<td>prä-vadh</td>
<td>prä-vadh</td>
<td>prä-vadh</td>
<td>prä-vadh</td>
</tr>
<tr>
<td>prä-thadh</td>
<td>prä-thadh</td>
<td>prä-thadh</td>
<td>prä-thadh</td>
</tr>
<tr>
<td>prä-tadh</td>
<td>prä-tadh</td>
<td>prä-tadh</td>
<td>prä-tadh</td>
</tr>
</tbody>
</table>

### Ninth Class: 
- **Prä**: 'buy'

Present stem: **kri-qi-gā**

**Infinitive**: **kri-qi-nti**

### Atmanepada

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
<th>DUAL</th>
<th>IMPERFECT</th>
</tr>
</thead>
<tbody>
<tr>
<td>prä-mah</td>
<td>prä-mah</td>
<td>prä-mah</td>
<td>prä-mah</td>
</tr>
<tr>
<td>prä-dhā</td>
<td>prä-dhā</td>
<td>prä-dhā</td>
<td>prä-dhā</td>
</tr>
<tr>
<td>prä-dhi</td>
<td>prä-dhi</td>
<td>prä-dhi</td>
<td>prä-dhi</td>
</tr>
</tbody>
</table>

### Parasmatpada

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
<th>DUAL</th>
<th>IMPERFECT</th>
</tr>
</thead>
<tbody>
<tr>
<td>prä-va</td>
<td>prä-va</td>
<td>prä-va</td>
<td>prä-va</td>
</tr>
<tr>
<td>prä-tha</td>
<td>prä-tha</td>
<td>prä-tha</td>
<td>prä-tha</td>
</tr>
<tr>
<td>prä-ta</td>
<td>prä-ta</td>
<td>prä-ta</td>
<td>prä-ta</td>
</tr>
</tbody>
</table>

### Imperfect

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
<th>DUAL</th>
<th>IMPERFECT</th>
</tr>
</thead>
<tbody>
<tr>
<td>prä-ma</td>
<td>prä-ma</td>
<td>prä-ma</td>
<td>prä-ma</td>
</tr>
<tr>
<td>prä-la</td>
<td>prä-la</td>
<td>prä-la</td>
<td>prä-la</td>
</tr>
<tr>
<td>prä-an</td>
<td>prä-an</td>
<td>prä-an</td>
<td>prä-an</td>
</tr>
<tr>
<td></td>
<td>Imperative</td>
<td></td>
<td>Optative</td>
</tr>
<tr>
<td>---</td>
<td>------------</td>
<td>---</td>
<td>----------</td>
</tr>
<tr>
<td>1</td>
<td>क्रि-पि-वा</td>
<td></td>
<td>क्रि-पि-वा</td>
</tr>
<tr>
<td>2</td>
<td>क्रि-पि-निः</td>
<td>क्रि-पि-निः</td>
<td>क्रि-पि-निः</td>
</tr>
<tr>
<td>3</td>
<td>क्रि-पि-तू</td>
<td>क्रि-पि-तू</td>
<td>क्रि-पि-तू</td>
</tr>
</tbody>
</table>

- क्रि-पि-वा:
  - क्रि-पि-वा (क्रि-पि-वा)
  - क्रि-पि-वा (क्रि-पि-वा)
  - क्रि-पि-वा (क्रि-पि-वा)

- क्रि-पि-निः:
  - क्रि-पि-निः (क्रि-पि-निः)
  - क्रि-पि-निः (क्रि-पि-निः)
  - क्रि-पि-निः (क्रि-पि-निः)

- क्रि-पि-तू:
  - क्रि-पि-तू (क्रि-पि-तू)
  - क्रि-पि-तू (क्रि-पि-तू)
  - क्रि-पि-तू (क्रि-पि-तू)
Irregularities of the Present Stem.

First Conjugation.


2. गम gam, ‘go,’ and घम yam, ‘restrain,’ form the present stem with घ cha (Gk. χ): गच्छ gā-ccha, यंच्छ yā-ccha (see below, C 2).

3. घ्रा ghrā, ‘smell,’ घ pā, ‘drink,’ खाा sthā, ‘stand,’ reduplicate with द i: विघ्र jī-ghra, विग्र pf-ba (Lat. bi-bo), तिग्र ti-ṣṭha (Gk. τ-στε-μι, Lat. sīsto). These verbs originally belonged to the third (reduplicating) class (cp. सह sad above, A 1).

4. दाम dam, ‘bite,’ मच्छ manth, ‘churn,’ गास saṅj, ‘adhere,’ drop the nasal:—दास दास-a, मच्छ मच्छ-a, गास गास-a.

5. द्रिदṛd, ‘see,’ ध्मā dhmā, ‘blow,’ मन्नā ‘study,’ substitute पद पाद-ya, घम धम-a, मन मन-ya.


2. रृष्ण 'wish,' substitutes च्छ for श्च, and तः र, 'go,' adds च्छ ch:—च्छ i-cchā, च्छ च्छ r-cchā (cp. A 2).

3. प्रच्छ prach, 'ask,' अर्ध्छ bhrajj, 'fry,' व्राच्छ vrasc, 'cut,' take Samprasarana:—प्रच्छ prech-ा, मुर्ख्छ bhṛjj-ा, व्राच्छ vṛsc-ा.

**Second Conjugation.**

134. A. Second or Ad Class.

1. The root is irregularly strengthened in the following verbs:—

a. यु,’join,’ and all other roots ending in य u, take Vṛddhi instead of Guna in the strong forms before terminations beginning with consonants;—चौथः यात-मि, but चार्यम् आ-यात-मि.


c. श्री श्र सम्भवन् श्र सम्भवन् (६३), 3. pl. श्रष्ठि mrj-ांति.

2. The root is irregularly weakened in the following verbs:—

a. वसि vaś, ‘desire,’ takes Samprasāraṇa in the weak forms: 3. sg. वस्ति vās-्ति (६३ b), 3. pl. वस्तिति uś-ांति.

b. चाल as, ‘be,’ drops its initial च a in the optative and all the weak forms of the pres. and imperative;—e.g. 3. sg. opt. क्षाल s-yāt; 3. pl. pres. क्षाल s-ांति (sunt). The 2. sing. impv. is एधि e-dhi (for az-dhi, Avestic zdi). In the imperfect it inserts ह i before the endings of the 2. 3. sing.: नासी; एस-ि, नासीत् एस-ि-ि.

c. हुल han, ‘kill,’ Par., drops its च n before त t and भ th in the weak forms: 3. sg. हुलि हाँति, but 2. pl. हुलि ha-thá. In the 3. pl. pres., impv., impf. the radical च a is dropped and the च h becomes ग्न gh: प्रम्णि ghn-ांति, प्रम्ण ghn-ांति, प्रम्ण ghn-ांति. The 2. sg. impv. is जहि jahí (for जहि jha-hí, with palatalized initial, instead of जहि gha-hí).
3. A vowel or semivowel is irregularly inserted in the following verbs:

- देह, 'breathe,' चाक, 'eat,' रुद, 'weep,' स्वस्व, 'breathe,' स्वप, 'sleep,' insert a before terminations beginning with consonants except य; but इ or आ before the त of the 2. 3. sg. impf. Par.;—e.g. रोद्दित्व रोद-ि-मि, but देहति रुद-ांति, रब्ध रुद-याम; impf. 3. sg. चरोदीति ए-रोद-ि-त or चरोदति ए-रोद-ि-त.

- देह इद, 'praise,' and देह इस, 'rule,' both Ātm., insert a before terminations beginning with स and ध (i.e. 2. sg. pl. pres. and impv.):—देहित् इस-ि-से, देहित् इस-ि-ध्वे; देहिष्ठ इस-ि-स्वा, देहिष्ठांस् इस-ि-ध्वाम.

- द्रु ब्रु, 'speak,' inserts इ in the strong forms before terminations beginning with consonants:—अबधति ब्राव-ि-मि (but हृ: ब्राव-ि-मह), चरवीति ए-ब्राव-ि-त.

- रू इ प्रे सबष्ठ adhi, 'read' (Ātm. only), resolves इ in the pres. and दे आई (augm. a+ि) in the impf. before vowels into देह ईय and देह आई:—pres. sg. चाइष्ठ adhi-य-ि, 2. चाहिष्ठ adhi-ि-ि; impf. sg. चाइष्ठ adhy-सी-ि-ि, 2. चाहिष्ठ: adhy-सी-ि-ि.

4. The reduplicated verbs चकास चकास, 'shine,' जा-का, जा-का (for जा-ता स, from गहस), 'eat,' जाव जा-ग्र, 'wake' (intensive of जा ग्र), दारिद्रार्षा दारिद्रार्षा (intensive of दार द्रा, 'run'), 'be poor,' though accounted verbs of the second class, follow those of the third in taking चति ati and चति atu in the 3. pl. pres. and impv., and देह ए for देह an in the 3. pl. impf.:—3. sg. दारिद्रार्षा दारिद्रार्षा-ि-ति, 3. pl. दारिद्रार्षा दारिद्रार्षा-ि-ति; 3. pl. impf. ब्रज: ए-जाका-ि-ह.

2. ब्रास ब्रास, 'rule,' follows the same analogy; it also takes जैस ऊँ as its weak stem before consonants:—3. sg. चाविस ब्रास-ि-ि, दा सिष्ठ: जैस-ि-ि, pl. ब्राविस ब्रास-ि-ि.
B. Third or Hu Class. 1. दा, 'give,' and धा, 'place,' use दद, dad and दध, dadh as their stems in the weak forms.

दध (against 62 b) becomes धत before त and थ: दध = दधाम, da-dhá-mi, but du. i. दध = दधाव, 2. धत = धत-धाल.

The 2. sg. impv. Par. is दधे de-hí (for da-z-dhf) and दधे dhē-hí (for dha-z-dhf).

2. सा, 'measure,' and हा, 'depart,' both Ātm., have दर्दि mi-mi and दहि jí-hi as their present stems, dropping the द before vowels:—pres. sg. i. दहि jíh-e, 2. दहि jíh-ge, pl. 3. दहि jíh-ate; impf. sg. i. दहि jíh-i, 2. दहि jíh-ita: आ-jíh-thāh, pl. 3. आ-jíh-ata.

3. हा, 'abandon,' Par., has जाही jahī in the weak forms, dropping द before vowels and व:—3. sg. जाहि jahā-ti, but du. जाहि jah-ṭa, pl. जाहि jah-ṭy; impv. 2. sg. जाहि jah-ṭy; opt. 1. sg. जाह jah-yaṃ.

C. Fifth or Su Class. 1. Roots ending in vowels may drop the द u before व or म:—सुनो मिसu-nó-mi, but सुना: सुन-वाह or सुन-वा: सुन-वा:.

2. Roots ending in consonants change द u to व uv before vowels:—मुनवतिस su-nuv-ānti.

3. श्रु, 'hear,' and श्रुधु, 'shake,' form the present stems श्रु श्रु-नु and श्रु श्रु-नु.

D. Seventh or Budh Class. बह, 'anoint,' बहा, 'break,' हिंि hims, 'injure,' drop their nasal before inserting ना:—बहनि नि-नि, बहनि बह-नि-मि, हिंि हि-नि-मि.

E. Eighth or Tan Class. क्र, 'do,' takes वरो kar-6 as its strong stem, and as its weak क्र य, kur-u, the द u of which must be dropped before म m, य y, व v:—बरो मिः kar-6-mi, क्र माश: kuru-thāh; but क्र मी: kur-vaṭh, क्र माश: kur-vaṭh; क्र माश: kur-yaṃ.

Other verbs of this class may drop the द u before व and म m.
as in the fifth. When compounded with the prepositions परि pari and सम् sam, the verb क्र kṛ has an initial स s: परिस्फृत pari-
स्क्रta, ‘adorned,’ संस्कृत sám-skṛta, ‘put together.’ This स s is
not original.

P. Ninth or Kṛ Class. 1. धू dū, ‘shake,’ पु pū, ‘purify,’
lū, ‘cut,’ shorten their vowel:—धुनामि dhu-nā-mi, पुनामि
pu-nā-mi, लुनामि lu-nā-mi.

2. ज्ञा jñā, ‘know,’ and ग्रह grah, ‘seize,’ are shortened to जा ja
and ग्रह grah:—जानामि jā-nā-mi; ग्रहामि grah-nā-mi (65).

3. बद्ध bandh, ‘bind,’ and मन्त manth, ‘churn,’ drop the nasal:—
बद्धामि badh-nā-mi, मन्तामि manth-nā-mi.

The Perfect Tense.

135. This tense is formed either by reduplication or peri-
phrastically. Roots follow the former method, derivative verbs
(chiefly causatives) the latter. There are also four roots with a
prosodically long initial vowel (140 a, i) which take the peri-
phrastic perfect.

Special Rules of Reduplication.

1. क्र r, क्रो r, को are represented by क a in the reduplicative
syllable;—e.g. क्र kṛ, ‘do’: कञ्जार kca-kār-a; तित tī, ‘cross’: ततार
ta-tār-a; क्लप klp, ‘be able’: क्लप ca-klp-ē.

2. Initial क a or क & becomes आ a;—e.g. कद्र ad, ‘eat’: कास
ād-a; कप āp, ‘obtain’: कप āp-a (cp. 140 a, i).

3. Roots beginning with क i contract क i + क i to क i; but if
the radical क i takes Gunṣa or Vṛddhi, क y is inserted between the
reduplicative syllable and the root;—e.g. कष iṣ, ‘desire,’ 3. pl.
कष iṣ-dh (for i-ṣ-uḥ), but 1. sg. कष i-y-ės-a.

4. Roots beginning with or containing य ya or व va, and liable
to Samprāśaṇa (cp. 137, 2c), reduplicate with क i and क u:
136. The singular perfect active is strong, like the singular active present and imperfect, the root being accented; the remaining forms are weak, the terminations being accented. The endings are the following:

Parasmaipada.

<table>
<thead>
<tr>
<th>SINGULAR.</th>
<th>DUAL.</th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>च े a</td>
<td>(र)च (i)-वे</td>
<td>(र)म (i)मे</td>
</tr>
<tr>
<td>2. (र)च (i)-था</td>
<td>चुरु आ-थुर¹</td>
<td>चुरु आ-तुर¹</td>
</tr>
<tr>
<td>3. च े a</td>
<td>चुरु आ-तुर¹</td>
<td>चुरु आ (131, 6)</td>
</tr>
</tbody>
</table>

Atmanepada.

1. उ े é     | (र)वेह (i)-वाहे | (र)मेह (i)-माहे |
2. (र)वेह (i)-से | चाचे आठे | (र)वेह (i)-द्वाहे |
3. उ े é     | चाचे आठे | देरे आ-रे |

a. The terminations with initial consonant are added with the connecting vowel र े i² except in the eight verbs: द्रु, 'run,' शु, 'sacrifice,' शु, 'speak,' शु, 'praise,' शु, 'flow,' शु, 'do,' शु, 'bear,' शु, 'choose,' शु, 'go,' where it must be omitted. The 3. pl. Ātm. retains the र े i even in these verbs. In 2. sg. Par. it is omitted by many other verbs also, and is optional in verbs ending in चा ा, as well as in most of those ending in च े i, च े i, च u.

¹ In these two dual forms चुरु आ has been borrowed from the 3. pl., the two endings चुरु आ-थुर and चुरु आ-तुर corresponding to the 2. 3. du. pres. चस थस and चस तस.

² This र े i was in origin probably the reduced form of the final चा ा of roots like द्रा दा, 'give,' and became the starting-point of र े i as a connecting vowel in other verbs.
The Strong Stem.

Short vowels followed by a single consonant take Guna without the singular;—e.g. रष is, ‘wish’: ब्रविष i-y-े; उध, ‘wake’: जुबोध bu-bódh; but जीव jīv, ‘live’: जजीव.

Final vowels takeVyādhi or Guna in the first person singular, in the second, Vyādhi only in the third;—e.g. र i, ‘go’: ल i-y-ाय-a or लवय i-y-ाय-a; 2. लवय i-y-े-tha; 3. लवय a; छ kṛ, ‘do’: 1. वकार ca-kār-a or चकर ca-kār-a; 2. चक्कर ca-kār-tha; 3. चकार ca-kār-a.

Vowel a followed by a single consonant takes Vyādhi in 1. optionally in 1.;—e.g. हन, ‘kill’: 1. अग्निज jaghān-a 2. अग्नि ज jaghān-a. 3. अग्नि ज jaghān-a.

Roots ending in भा a (or diphthongs: 129, 8) take छी au sg., and may retain भा a before भa in 2.sg. (cp. 136 a);—‘धार, ‘place’: 1. 3. धधी da-dhān, 2. धधास dadhā-tha च dadh-i-thā.

हवā or हे hve, ‘call,’ is treated as ह hū:—3.sg. जुहाव (cp. 154 a, 3).

The Weak Stem.

In roots containing the vowels य, उ, र, the radical e remains unchanged, except by Sandhi;—e.g. नुध बुधिम bu-budh-i-ma; छ kṛ: चकम ca-kṛ-ma; छ stu: स्तु-मा.

Some terminations beginning with vowels final र, द्र, च, त leading by one consonant become य, र, if by more than iy, ar; while उ, छ, and फ always become इ अर;—e.g. नी ni, ‘lead’: निन्य: ni-ny-ु; नद अ, नि, न्द्रियू: निद्रिय-ु; छ kṛ, ‘do’: चक ca-kr-ु; छू stṛ,
4. In roots containing a medial ळ a or a final ळ a, the radical syllable is weakened.

a. Roots in which ळ a is preceded and followed by a single consonant (e.g. पत pat), and which reduplicate the initial consonant unchanged (this excludes roots beginning with aspirates, gutturals, and for the most part ळ v), contract the two syllables to one with the diphthong तः (cp. Lat. fac-iō, fec-i)\(^1\). This contraction takes place even in 2. sg. Par. when थ tha is added with ध i (the strong form being used when थ tha is added without ध i); — e.g. पङ्क pac, 'cook': 2. sg. पेविच pect-i-tha (but पपक्य papāk-tha), 3. pl. पेच: pect-∪h; तन tan, 'stretch': तेजिच ten-i-tha, तेज: ten-∪h.

b. बन्ध jān (139, 2), 'be born,' and four roots with medial ळ a beginning with gutturals, viz. धल khan, 'dig,' गम gam, 'go,' घल ghas, 'eat,' घन ban, 'kill,' weaken the root by dropping the radical vowel: — 3. sg. अत्थ ja-jā-č; 3. sg. Par. अगाम ja-gām-a, but 3. pl. अगम: ja-gm-∪h; अचाल ja-ghās-a, but अच: ja-ka-∪h; अचाल ja-ghān-a, but अच: ja-gm-∪h (cp. 134, 2 c).

c. Five roots beginning with ळ va, viz. वच vac, 'speak,' वढ vad, 'speak,' वप vap, 'strew,' वस vas, 'dwell,' वह vah, 'carry'; also वज yaj, 'sacrifice,' वध vyadh, 'pierce,' वप svap, 'sleep,' वह grah, 'seize,' take Samprasarana. In the first five ळ u + ळ u (cp. 135, 4) contract to अ u, in the sixth द i + ठ i to ठ i: — 3. sg. चचाच u-vāc-a, but pl. अच: uc-∪h (for u-uc-∪h); रचाच i-yāj-a, but दृज: i-∪h (for i-i-∪h); सुचाच su-svāp-a (67), but सुच: su-sup-∪h; चचाच ja-grāh-a, but चच: ja-grh-∪h.

---

\(^1\) This vowel spread from contracted forms like sa-z-d (Avestic hazd), weak perfect stem of sad, 'sit' (az becoming e; cp. 134, 2 b and 133 A i).
d. Roots ending in चा a drop it in all the weak forms, and optionally in 2. sg. Par. (see 136 a and 138, 3).

Paradigms of the Reduplicated Perfect.

138. i. तुद 'strike': strong stem तु-टोड tu-tód; weak तुद tu-tuk

Parasmaipada.

1. तु-टोड tu-tód-a  
2. तु-टोडिध tu-tód-i-tha  
3. तु-टोड tu-tód-a

Atmanepada.

1. तु-टोड tu-tud-े  
2. तु-टोडिध tu-tud-i-गे  
3. तु-टोड tu-tud-े

2. क्र, 'do': strong चक्र ca-kár, चकार ca-kár; weak चक्र ca-k, चक ca-k

Parasmaipada.

1. चक्र ca-kár-a  
2. चकार ca-kár-tha  
3. चकार ca-kár-a

Atmanepada.

1. चक्र ca-k-े  
2. चक्र ca-k-गे  
3. चक्र ca-k-े

1 Lat. tu-tud-i-mus.  2 Lat. tu-tud-i.  3 Or चकार ca-kár-a.
3. धा धाः, 'place': strong धा दधा; weak धू दध.

Parasmaipada.

1. दधिव da-dhāu दधव da-dh-i-vā दधिम da-dh-i-mā
2. दधाथ da-dhā-tha1 दधथु da-dh-áthuḥ दध da-dh-á
3. दधी da-dhāu दधित da-dh-átuḥ दधु da-dh-dh

Atmanepada.

1. दधे da-dh-े दधिवह da-dh-i-vāhe दधिमह da-dh-i-māhe
2. दधाधे da-dh-áthe दधिथे da-dh-i-ðhvé

4. नी, 'lead': strong नी निने, नी निनाइ; weak नी निनी निनी.

Parasmaipada.

1. निच्छ नी-नाय-ा2 निच्छि नी-निय-वा निच्छिम नी-निय-मा
2. निभे नी-नेथा3 निभ्युः नी-निय-थुः निभ्य नी-निय-ा
3. निजाय नी-नाय-ा निजातुः नी-निय-तुः निजुः नी-निय-उः

Atmanepada.

1. निच्छे नी-निये निच्छिवह नी-निय-वाहे निच्छिमह नी-निय-माहे
2. निभिधे नी-निय-िशे निभाधे नी-निय-िते निभिधे नी-निय-िते
3. निजे नी-निे निजिधे नी-निय-िते निजिधि नी-निय-िते

5. तु-स्तु, 'praise': strong तु-स्तो, तु-स्ताओ; weak तु तु-स्तु.

Parasmaipada.

1. तु-स्ताव-ा4 तु-स्तुः तु-स्तूः तु-स्तु-मा
2. तु-स्तोळ तु-स्तोळ-था तु-स्तोळ-षा
3. तु-स्ताव तु-स्ताव-ा तु-स्ताव-ूः तु-स्ताव-द्ध

Atmanepada.

1. तु-स्ते तु-स्तू-वेते तु-स्ते तु-स्तू-वाहे तु-स्ते तु-स्तू-माहे
2. तु-स्ते तु-स्तू-सेते तु-स्तू-सेते तु-स्तू-र्वेते तु-स्तू-र्वेते
3. तु-स्ते तु-स्तू-वे तु-स्तू-वे तु-स्तू-वे

1 Or दधिभ da-dh-i-thā.
2 Or निच्छ नी-नाय-ा.
3 Or निभे नी-नाय-िtha.
4 Or तु-स्ताव तु-स्ताव-ा.
### 6. "Tan, 'stretch': strong तन ta-tán, तनान ta-tán; weak तन te

<table>
<thead>
<tr>
<th></th>
<th>तन ta-tán-a&lt;sup&gt;1&lt;/sup&gt;</th>
<th>निवः ten-i-vá</th>
<th>निमिन तen-i-má</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>तन्त्र ta-tán-tha&lt;sup&gt;2&lt;/sup&gt;</td>
<td>तेन्सुः ten-áthuh</td>
<td>तेन्सुः ten-á</td>
</tr>
<tr>
<td>2</td>
<td>तनात्त्र ta-tán-a</td>
<td>तेन्सुः ten-átuह</td>
<td>तेन्सुः ten-áh</td>
</tr>
</tbody>
</table>

स्वामपादम

<table>
<thead>
<tr>
<th></th>
<th>तेन्तीः ten-i-vahe</th>
<th>तेनिन्तीः ten-i-máhe</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>तेनात्तीः ten-áthe</td>
<td>तेनिन्तीः ten-i-dhvé</td>
</tr>
<tr>
<td>2</td>
<td>तेनात्तीः ten-áte</td>
<td>तेनिन्तीः ten-iré</td>
</tr>
</tbody>
</table>

### 7. "Gam, 'go': strong गम ja-gám, जगम ja-gám; weak गम ja-gi

<table>
<thead>
<tr>
<th></th>
<th>जगम ja-gám-a&lt;sup&gt;3&lt;/sup&gt;</th>
<th>जगमिन जा-gm-ivá</th>
<th>जगमिन जा-gm-imá</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>जगमाल jा-gm-áthuh</td>
<td>जगमाल jा-gm-á</td>
<td>जगमाल jा-gm-áh</td>
</tr>
<tr>
<td>2</td>
<td>जगमिन jा-gm-áthe</td>
<td>जगमिन jा-gm-dhvé</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>जगमिन jा-gm-áte</td>
<td>जगमिन jा-gm-iré</td>
<td></td>
</tr>
</tbody>
</table>

स्वामपादम

<table>
<thead>
<tr>
<th></th>
<th>जगमिन jा-gm-ivá</th>
<th>जगमिन jा-gm-imá</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>जगमिन jा-gm-á</td>
<td>जगमिन jा-gm-áh</td>
</tr>
<tr>
<td>2</td>
<td>जगमिन jा-gm-dhvé</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>जगमिन jा-gm-iré</td>
<td></td>
</tr>
</tbody>
</table>

### 8. "Vac, 'speak': strong उवच u-vác, उवच उ-vác; weak उच uč, उच uč

<table>
<thead>
<tr>
<th></th>
<th>उवच u-vác-a&lt;sup&gt;4&lt;/sup&gt;</th>
<th>जविन्त्व उc-ivá</th>
<th>जविन्त्व उc-imá</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>उवचिच u-vác-i-tha&lt;sup&gt;5&lt;/sup&gt;</td>
<td>उच-áthuh</td>
<td>उच-á</td>
</tr>
<tr>
<td>2</td>
<td>उवचिच u-vác-a</td>
<td>उच-átuह</td>
<td>उच-áh</td>
</tr>
</tbody>
</table>

स्वामपादम

<table>
<thead>
<tr>
<th></th>
<th>जविन्त्व उc-ivá</th>
<th>जविन्त्व उc-imá</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>जविन्त्व उc-á</td>
<td>जविन्त्व उc-áh</td>
</tr>
<tr>
<td>2</td>
<td>जविन्त्व उc-dhvé</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>जविन्त्व उc-iré</td>
<td></td>
</tr>
</tbody>
</table>

---
<sup>1</sup> Or तनतम ta-tán-a.  <sup>2</sup> Or निविन ten-i-tha.  <sup>3</sup> Or जगम ja-gám-a.
<sup>4</sup> Or उवच u-vác-a.  <sup>5</sup> Or उवचिच u-vác-tha.
Irregularities.

139. i. भज bhaj, 'share,' though beginning with an aspirate, follows the analogy of the contracting verbs with श e (137, 2 a): 3. sg. बभाज ba-bhāj-a, but 3. pl. मेज bhaj-उ. Similarly राज rāj, 'shine' (medial त), and optionally चस त्र श, 'tremble' (two initial consonants), and धब्रम bhram, 'wander' (initial aspirate, two consonants) — 3. sg. अ रेच rech-e; 3. pl. प तत su: ta-tras-उ or चेज su: tres-उ; धब्रम bhram-उ or धब्र भ्रम: bhrem-उ.

2. याम yam, 'reach,' and वाम vam, 'vomit,' though beginning with या and वा, do not take SamprasaRaka, but follow 137, 2 a: — धायाम ya-yāma, but अ मे yem-े; धायाम va-vām-a, but अ मे: rem-उ; while वाम vas, 'wear,' Atm., does not weaken the root at all: — वचन va-vas-e.

3. चिद vid, 'know,' forms an unreduplicated perfect, with present meaning: चिद वेद-a, 'I know' (Gk. oïda, Germ. weiss), चेत et-tha (oï-tha), चद्व वेद-ा (oïd-a); चिद vid-mā (iê-μεν, wissen), चिद vid-ा, चिद vid-उ.

4. चि ci, 'gather,' चि ji, 'conquer,' चि hi, 'impel,' हृ han, kill,' revert to their original guttural in the radical syllable: — चचाय ci-kāy-ा, चिगाय ji-gāy-a, चिघाय ji-ghāy-a, चिकाय a-ghān-ा (cp. 137, 2 b).

5. अह ah, 'say,' is defective, forming only 2. sg. dual and 3. sg. usual pl.: — चाय ए-था, चाह ए-h-ा; चाह-स ah-āthu, चाह-ह h-ātu; चाह ah-उ.

6. दम amś, 'reach,' reduplicates with the syllable चान an, in which the radical nasal is repeated with the initial vowel (cf. Gk. or. inf. ἀν-αοκ-ε); on the other hand, the radical nasal is dropped in the weak forms: 3. sg. प चान ए-मा, 3. pl. चान-चिरि न-अ-र. The analogy of this verb is followed by चच र arc, praise': — 3. sg. चचरच एन-एarc-ा.
7. सू bhū, 'be,' has the double irregularity of reduplicating with च a and retaining its चु throughout (cp. Gk. ψε-ψι-σι):—

बमुच ba-bhū-va । बमुचिव ba-bhū-v-iva । बमुचिम ba-bhū-v-ī
बमुच ba-bhū-tha । बमुचिव ba-bhū-v-i-tha । बमुचिम: ba-bhū-v-āthuh । बमुच ba-bhū-v-ā
बमुच ba-bhū-v-va । बमुचिव ba-bhū-v-āthuh । बमुच ba-bhū-v-ūh

Periphrastic Perfect.

140. The verbs which cannot reduplicate, form their perfect by making an abstract feminine noun in the accusative, चाम अम, and adding to this the reduplicated perfect of ख kṛ, 'do,' चस as, 'be,' or म bhū, 'be.' This formation started with the employment of the transitive verb ख kṛ, e.g. गमयः चकार gamayām cakāra, 'he did going;' i.e. 'he did go'; but in classical Sanskrit the periphrastic perfect is usually formed with चस as, the other two auxiliaries occurring only exceptionally. The periphrastic perfect is almost entirely limited to the derivative verbs in च च च (tenth class, causatives, and denominatives);—e.g. भोधयांमास bodhayām āsa, 'he awakened.' Hardly any examples of desideratives or intensives are found in this tense.

a. The following are the few primary verbs taking the periphrastic perfect:—

1. four roots beginning with a prosodically long vowel: चास आs, 'sit,' रेष रक, 'see,' चल्ल ujj, 'forsake,' एध edh, 'thrive';—e.g. चास चक्र ás-ām cakre, 'he sat.'

2. the reduplicated roots चकास ca-kās, 'shine,' and जागृ जाग, 'awake' (properly an intensive, 134 A 4):—चकास चकार cakās-ām cakāra, बागरासास jāgar-ām āsa.

3. the roots म bhū, 'bear,' and, in the Epics, म ni, 'lead,' and द्र hve, 'call,' optionally:—बिमरा म bhū bibhar-ām babhūva or
117

Paradigm of the Periphrastic Perfect.

Parasmaipada.

बोधयामास
bodhayām ās-a
बोधयामासिव
bodhayām ās-i-va
बोधयामासिसम
bodhayām ās-i-ma
बोधयामासिशः
bodhayām ās-i-tha (ष-था)
बोधयामाससः
bodhayām ās-atuḥ
बोधयामाससः
bodhayām ās-a
बोधयामाससः
bodhayām ās-atuḥ
बोधयामाससः
bodhayām ās-uh

Aorist.

141. There are two kinds of aorists in Sanskrit, as in Greek. The First is formed by inserting a sibilant between root and termination, the Second by adding the terminations to the root with or without the connecting vowel अ. Both aorists take the augment (which is accented) and the secondary terminations. There are four forms of the First Aorist, and three of the Second.

First Aorist.

a. The first form is made by adding to the augmented root the suffix अ sa, and is inflected like an imperfect of the first conjugation (ā-bhava-t) except in the Ātm. 1. sg., 2. 3. dual (where it follows the impf. of द्विष dvis). It is taken by only a few roots ending in श or ह (which become क before श: 63 b; 69 a), and containing the vowels र, उ, or य, which remain unchanged;—e.g. दिश्य dis, ‘point’: 3. sg. दिश्यत् अ-दिक-शा-t. This form corresponds to the Greek First Aorist (ἐ-δικε, Lat. dixi-t).
FIRST AORIST

Parasmaipada.

1. अदिष्ठान्
   अदिष्ठाव
   अदिष्ठाम
   अ-दिक्ष-ा-म

2. अदिष्ठा:
   अदिष्ठातम
   अ-दिक्षा-तम

3. अदिष्ठणि
   अदिष्ठात्रण
   अ-दिक्षा-त्रण

अत्मानेपदा.

1. अदिवि
   अदिव्यामि
   अ-दिक्ष-ि

2. अदिवाशा:
   अदिवाशाम
   अ-दिक्षा-थाम

3. अदिवणि
   अदिवण
   अ-दिक्षा-ण

a. Similarly inflected is the aorist of दुध् duh, 'milk,' the stem of which is अ-धुक-्सा (55):—Par. 1. sg. अधुक-्सा-ा, अम. अधुका अ-धुक-्स-ि.

142. The other three forms of the First Aorist are made by adding to the augmented root the suffixes स, र ि-, नि- respectively, and are inflected like imperfects of the second conjugation (अ-द्वे-ा-म). The s-ि form is used, in the Par. only, by a few roots ending in शा ा, which remains unchanged throughout. The s-ि and is-ि forms are used by roots ending in other vowels than शा ा, or in consonants; both have यद्धि throughout the Parasmaipada (a medial vowel has only गुप्त in the is-ि form) and गुप्त throughout the Atmanepada (a medial vowel and फ़ र remain unchanged in the s-ि form). All three forms have the peculiar endings ई, ई in the 2. 3. sing. Par., and must take छू ur in the 3. plur.
SECOND OR S-FORM.

143. 1. ली, 'lead,' as an example of a root ending in a vowel:—

**Parasmaipada.**

1. जनेष्म  जनेष्म  जनेष्म
   आ-नै-स-अम  आ-नै-स-वः  आ-नै-स-मा

2. जनेथि:  जनेथि:  जनेथि:
   आ-नै-स-ङ्खः  आ-नै-स-तःम  आ-नै-स-तः

3. जनेवित  जनेवित  जनेवित:
   आ-नै-स-ङ्खः  आ-नै-स-तःम  आ-नै-स-ङ्खः

**Atmanepada.**

1. जनेष्वि  जनेष्वि  जनेष्वि:
   आ-ने-स-इ  आ-ने-स-वः  आ-ने-स-मः वाहि

2. जनेद्वा:  जनेद्वा:  जनेद्वा:
   आ-ने-स-ङ्खः  आ-ने-स-ङ्खः  आ-ने-स-ङ्खः

3. जनेष्ट  जनेष्ट  जनेष्ट:
   आ-ने-स-तः  आ-ने-स-तः  आ-ने-स-तः

2. चिद, 'cut off,' as an example of a root ending in a consonant:—

**Parasmaipada.**

1. चक्षुत्सम  चक्षुत्सम  चक्षुत्सम
   आ-चक्षुत्स-अम  आ-चक्षुत्स-वः  आ-चक्षुत्स-मः

2. चक्षुत्सि:  चक्षुत्सि:  चक्षुत्सि:
   आ-चक्षुत्स-ङ्खः  आ-चक्षुत्स-तःम  आ-चक्षुत्स-ङ्खः

3. चक्षुत्सित  चक्षुत्सित  चक्षुत्सित:
   आ-चक्षुत्स-ङ्खः  आ-चक्षुत्स-तःम  आ-चक्षुत्स-ङ्खः

**Atmanepada.**

1. चक्षितसि  चक्षितसि  चक्षितसि:
   आ-चक्षितस-इ  आ-चक्षितस-वः  आ-चक्षितस-मः वाहि

2. चक्षित्या: (66 B 2)  चक्षित्या: (66 B 2)
   आ-चक्षित्या:  आ-चक्षित्या:  आ-चक्षित्या:  आ-चक्षित्या:

3. चक्षित्त (66 B 2)  चक्षित्त (66 B 2)
   आ-चक्षित्त  आ-चक्षित्त  आ-चक्षित्त  आ-चक्षित्त
FIRST AORIST

I20

144. 1. Before the suffix स s final radical (a) n as well as म m becomes Anusvāra (cp. 66 A 2);—e.g. चारंत ठ म-म-म-स-ता, from मन man, 'think,' as well as चारंत ठ म-म-म-स-ता, from रंम र am, 'be glad' (cp. 42 B 1); (b) ल s in the verb वस वस, 'dwell,' becomes त: बतात्त्वत a-वा-त-स-त (66 B 1).

2. The termination धम dhvam (before which the स s of the aorist is always lost) becomes हृ (dhvam when the स s would have been cerebralized (cp. 66 B 2);—e.g. ठने ठ म-ने-द्व-म (for ठ-ने-स-ध्व-म), ठहक हक ठ म-स-ध्व (for हक-ठ-स-ध्व-म).

3. दा do, 'give,' ठा ठा, 'place,' ठा ठा, 'stand' (which takes the second aorist in the Par., 148), weaken their vowel to ठ i (cp. 136 a, note 2) before the terminations of the आत्मेनपदः:

4. द्र dṛ, 'see,' द्र स्र, 'create,' स्र स्र, 'touch,' take व्यद्धि with metathesis in the Par.;—e.g. 3. sg. ठप्त ठ स-ठ-स-ठ (63 a, note 2), du. ठप्ताम ठ स-ठ-स-ठ (63 a; 66 B 2), pl. ठप्त: ठ स-ठ-स-ठ-सह; ठ स्व-ठ सः, ठ स्व-ठ सः, ठ स्व-ठ सः, ठ स्व-ठ सः, &c.

5. The aorist of दह dha, 'burn,' and दुः दुः rudh, 'hinder,' is difficult owing to the Sandhi(69a; 62b):—स्म ठ स्म d-हा-न-स-म,
Third or is-form.

145. This form differs from the preceding merely in adding the स with the connecting vowel र (which changes it to र, 67). The endings of the 2. 3. sg. are र्स र, र्त र (for is-s, is-t; cp. 28; 150). Hardly any Parasmaipada forms of is-aorists from roots ending in vowels occur in classical Sanskrit, but one such, formed from पु, 'purify,' in the older language and inflected in both voices, may be taken as a paradigm for the active as well as the middle:—

Parasmaipada.

1. चपाविषम् । चपाविष । चपाविषम्
   ए-पाव-िस-म । ए-पाव-िस-व । ए-पाव-िस-मा

2. चपावि । चपाविषम् । चपाविष
   ए-पाव-िः । ए-पाव-िस-तम । ए-पाव-िस-ता

3. चपाविष । चपाविषम् । चपाविष
   ए-पाव-ित । ए-पाव-िस-तम । ए-पाव-िस-उः
1. Åpapūrṇa: Åpapūrṇa: Åpapūrṇa
   á-pav-īs-ī á-pav-īs-vahi á-pav-īs-mahi
2. Åpapūrṇa: Åpapūrṇa: Åpapūrṇa
   á-pav-īs-thāh á-pav-īs-āthām á-pav-i-dhvam (144, 2)
3. Åpapūrṇa: Åpapūrṇa: Åpapūrṇa
   á-pav-īs-īta á-pav-īs-ātām á-pav-īs-ata

a. budh, 'awake,' as an example of a root ending in a consonant, does not take Vṛddhi in the Par. (142):

Parasmaipada.

1. Åbodhiṣam Åbodhiṣam Åbodhiṣam
   á-bodh-īs-am á-bodh-īs-va á-bodh-īs-ma
2. Åbodhi Åbodhi Åbodhi
   á-bodh-īh á-bodh-īs-tam á-bodh-īs-īta
3. Åbodhit Åbodhit Åbodhit Åbodhit:
   á-bodh-īt á-bodh-īs-ātām á-bodh-īs-ūh

Atmanepada.

1. Åbodhiṣam Åbodhiṣam Åbodhiṣam
   á-bodh-īs-ī á-bodh-īs-vahi á-bodh-īs-mahi
2. Åbodhiṣam Åbodhiṣam Åbodhiṣam (144, 2)
   á-bodh-īs-thāh á-bodh-īs-āthām á-bodh-i-dhvam
3. Åbodhit Åbodhit Åbodhit Åbodhit:
   á-bodh-īs-īta á-bodh-īs-ātām á-bodh-īs-ata

b. mad, 'exhilarate,' and vad, 'speak,' take Vṛddhi in the Par.: Åmādiṣ: á-mād-īs-ūh; Åvādīt á-vād-īt.
Fourth or siṣ-form.

146. This form differs from the preceding one simply in prefixing an additional स to the suffix. It is conjugated in the Parasmaipada only, and is used by not more than six roots, all ending in या. या, ‘go,’ may serve as an example:—

**Parasmaipada.**

1. चयासिषम् चयासिष चयासिष्म चयासिष्म चयासिष्म
   अ-या-सिष-अ अ-या-सिष-वा अ-या-सिष-मा

2. चयासी चयासिष्म चयासिष्म चयासिष्म चयासिष्म
   अ-या-सीः अ-या-सिष-तम अ-या-सिष-ता

3. चयासीत् चयासिष्म चयासिष्म चयासिष्म चयासिष्म
   अ-या-सीः अ-या-सिष-तम अ-या-सिष-ता

Second Aorist.

147. This aorist is like an imperfect formed directly from the root, the terminations being added with or without the connecting vowel या.

The first form is like an imperfect of the sixth class, the stem being formed by adding या to the unmodified root. It corresponds to the Second Aorist of the first conjugation in Greek (ἐ-τυπ-ο-ν): The inflexion of this aorist formed from चिष्म, ‘sprinkle,’ is as follows:—

**Parasmaipada.**

1. चिष्म चिष्म चिष्म चिष्म चिष्म
   अ-सी-अ अ-सी-वा अ-सी-मा

2. चिष्म: चिष्मतम चिष्मतम चिष्मतम चिष्मतम
   अ-सी-कः अ-सी-तम अ-सी-ता

3. चिष्मत् चिष्मतम चिष्मतम चिष्मतम चिष्मतम
   अ-सी-त् अ-सी-तम अ-सी-ता
SECOND AORIST

1. भसिचि
   भसिचावति भसिचामहि
   भसिचिे
   भसिचिा-वहि भसिचिा-महि

2. भसिचिाः
   भसिचिशाम
   भसिचिशिि
   भसिचिशिा-थाहि भसिचिशिा-थामि भसिचिशिा-ध्वामि

3. भसिचि
   भसिचितामि
   भसिचि
   भसिचिा-ता भसिचिा-तामि भसिचिा-अंता

Irregularities.

1. ख्या khyā, ‘tell,’ substitutes च a for शा ā: प्रक्षात á-क्ष्याति।
2. द्र द्रि, ‘see,’ takes गुना: दद्भाति अ-दर्शा-ति।
3. धस as, ‘throw,’ adds घ to the root: दस्सति अ-स्था-ति।

Second Form.

148. The imperfect terminations of the second conjugation are attached to the root. This form corresponds to the Second Aorist of the second conjugation in Greek:—प्रधाम अ-धाम, ‘I placed’ (ε-θή-μ); प्रक्षात अ-स्था-ति, ‘he stood’ (ε-στή); प्रक्षात अ-गा-ति, ‘he went’ (ε-γή); प्रक्षात अ-भु-ति, ‘he became’ (ε-φυ). A few verbs ending in ध्या ā (as well as मू भु, ‘be’) take this form. This ध्या ā is retained throughout except before the उ्र ur of the 3. pl. There is no दत्तमेपादि (cp. 143 a; 144, 3).

1. द्दा दा, ‘give’;—PARASMAIPADA.
   प्रधाम अ-दामम प्रधाव अ-दाम-वा प्रधाम अ-दाम-मा
   प्रधाति अ-दाम-ह प्रधाति अ-दाम-तम प्रधाति अ-दाम-ता
   प्रधाति अ-दाम-ति प्रधाति अ-दाम-ताम प्रधाति अ-दा-उह

1 The root of this aorist is, however, probably ख्या sthā, ‘stand,’ with the vowel shortened as in प्रक्षात अ-क्ष्यात.
SECOND AORIST

Third or Reduplicated Form.

149. Excepting the primary verbs त्रु dru, 'run,' and श्री sri, 'go,' this aorist has attached itself to the secondary conjugation in तघ aya (tenth class and causatives). The stem is formed by a peculiar reduplication of the root, to which च a is attached. The inflexion is like that of an imperfect of the first conjugation. Upwards of forty verbs take this aorist in classical Sanskrit.

Special Rules of Reduplication.

1. च-a, च-a, च-र, च-्र, च-ङ are represented in the reduplicative syllable by च-ि.
2. The vowel of the reduplicative syllable, unless already long by position, is lengthened.

The quantity of the first three syllables of the stem is thus almost invariably अ-ू-ू: अ-जी-जान-त, अ-जी-ग्राह-त, अ-ि-श्री-य-त, अ-वि-विष-त, अ-दि-द्रष्ट-त, अ-दि-दार-त (from द्रि), अ-दु-द्रु-व-त, अ-मु-मु-मु-त, अ-कि-कि-प-त.

सुच muc, 'release': stem चमुच अ-मु-मु-म-अ:

Parasmaipada.

1. चमुच अ-मु-मु-म-अ
   a-मु-मु-म-अ
2. चमुच: a-मु-मु-म-अ
   a-मु-मु-म-अ
3. चमुच: a-मु-मु-म-अ
   a-मु-मु-म-अ

Parasmaipada.

1. चमुच अ-मु-मु-म-अ
   a-मु-मु-म-अ
2. चमुच: a-मु-मु-म-अ
   a-मु-मु-म-अ
3. चमुच: a-मु-मु-म-अ
   a-मु-मु-म-अ
ATMANEPADA.

1. चम्मत्ति
   a-mumuc-e
2. चम्मत्ति:
   a-mumuc-etham
3. चम्मत्
   a-mumuc-anta.

Irregularities.

2. राध् rādh, 'succeed,' and वध् vyadh, 'pierce,' shorten their radical syllable, so as to produce the prevailing rhythm: चरीरवधम नृ-rādh-a-t, चारीवधत नृ-vī-vyadh-a-t (cp. 133 B 2).

Benedictive or Precative.

150. The active of this form is very rare, while the middle does not occur at all, in classical Sanskrit. It is an aorist optative, being formed by adding the terminations directly to the root. The terminations are those of the optative of the second conjugation, with स inserted between या या and the personal inflexions. The endings of the 2. 3. sing. are चास यास (for यास-स), चात्यात (for यास-यास-त: cp. 28; 145), being thus identical in form with those of the optative present (131). The Benedictive Par. of बुधः budh, 'awake,' would be formed as follows:

<table>
<thead>
<tr>
<th>संस्कृत</th>
<th>संस्कृत</th>
<th>संस्कृत</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. बुधासम</td>
<td>बुधास</td>
<td>बुधास</td>
</tr>
<tr>
<td>budh-ya-s-am</td>
<td>budh-ya-s-va</td>
<td>budh-ya-s-ma</td>
</tr>
<tr>
<td>2. बुधः</td>
<td>बुधासम</td>
<td>बुधास</td>
</tr>
<tr>
<td>budh-ya-ḥ</td>
<td>budh-ya-s-tam</td>
<td>budh-ya-s-ta</td>
</tr>
<tr>
<td>3. बुधात्</td>
<td>बुधासम</td>
<td>बुधास</td>
</tr>
<tr>
<td>budh-ya-t</td>
<td>budh-ya-s-tam</td>
<td>budh-ya-s-uh</td>
</tr>
</tbody>
</table>
Simple Future.

151. The future is formed by adding to the stem the suffix या syā, or, with the connecting vowel ि, िह i-syā, and is inflected like a present of the first conjugation (bhāvāmi). Most roots ending in vowels (except व्र) take या sya, more than half of those ending in consonants take िह iṣya. Derivative verbs regularly take the latter.

a. Final vowels and prosodically short medial vowels take Guṇa;—
   e.g. ि, 'go': भवते e-syā-ти; वृ budh, 'awake': भवते bhot-sya-te (55); वृ rudh, 'hinder': भोतति rot-sya-ти; िह kṛ, 'do': भोतति kar-i-syā-ти; भु bhū, 'be': भवते bhav-i-syā-ти.

1. Several roots take both forms;—e.g. दह dah, 'burn': घचति ṁha-sya-ти (55) and दहिष्ठति dah-i-sya-ти.

2. Derivatives in चव aya retain their present stem, dropping only their final ष a;—e.g. चरव cor-aya, 'steal': चरविष्ठति coray-i-sya-ти.

दा dā, 'give':—

Parasmaipada.

1. दाशामि दाशाव: दाशाम: 
   dā-syā-mi dā-syā-vaḥ dā-syā-maḥ

2. दाशचि दाशच: दाशच: 
   dā-syā-si dā-syā-thaḥ dā-syā-tha

3. दाशति दाशत: दाशति 
   dā-syā-ti dā-syā-taḥ dā-sy-ánti

Ātmanepada.

1. दाशि दाशिये दाशिये 
   dā-sy-é dā-syá-vahe dā-syá-mahe

2. दाशि दाशिये 
   dā-syá-se dā-sy-éthe dā-syá-dheve

3. दाशति दाशति 
   dā-syá-te dā-sy-éte dā-sy-ánte
Irregularities.

b. i. Several verbs have रा instead of रार before या (cp. 144, 4): — हृद्रा, 'see,' सुझ रा, 'emit,' रार रा, 'creep,' रान्ध्रा, 'touch': द्राक्षति drak-या-ति (63 b), स्राक्षति srak-या-ति (63 a), स्राप्सति srap-या-ति, स्राक्षति sr rak-या-ति.

2. A few verbs strengthen the root with a nasal before या:—

नम्ब्र नास, 'be lost': नाक्षति nāṇk-या-ति as well as नाक्षति naś-i-या-ति; मन्च्य माज्ञ, 'sink': मन्सति maink-या-ति.

3. वस्त्र, 'dwell,' changes its स to त before या: वत्सति vat-या-ति (66 B r).

4. ब्रह्म, 'seize,' takes ट्रा instead of ट्र as its connecting vowel: वह्तिषति grah-ि-या-ति (cp. 160, 3 a).

Periphrastic Future.

152. It is formed by adding the present of the verb ब्रा as, 'be,' to the nom. masc. of an agent noun in त्र (101). The nom. sing. is used in all forms except the third persons dual and plural, in which the nom. dual and plural appear. The auxiliary is omitted in the third persons. The Parasmaipada only is found in use. About forty verbs, chiefly in the Epics, take this form of the future.

a. ट्र ट्र is added, with or without ट्र, to the gunāted root, much in the same way as या. But roots ending in र, as well as गम गम, 'go,' and हन हन, 'kill,' reject the connecting vowel:—क्र: कृ कर्ता-स्ति (but कृन्धन्ति kar-a-ि-या-मि); गृ कर्ता-स्ति (but कृन्धन्ति gant-a-ि-या-मि).

भु, 'be':—

Parasmaipada.

1. भविताभर: भविताभर: भविताभर:

bhav-i-tāsmi bhav-i-tā-svah bhav-i-tā-smaḥ
### Conditional.

153. This is a past tense of the future, meaning 'would have.' It is formed by turning the simple future into a past, which is inflected like an imperfect of the first conjugation (ābhavam). Extremely rare even in the Par., it is still rarer in the Ātm. It is to be met with chiefly in the Epics and the drāmas. Examples are:—from सू bhū, 'be': (fut. भविष्यामि bhav-i-ṣyāmi) भविष्यम् अ-भविष्य-म, भविष्य: अ-भविष्य-य-ह, भविष्यत् अ-भविष्य-त-, &c.; Ātm. भविष्यि अ-भविष्य-ए, &c.; र i, 'go': (fut. एक्यानि e-ṣyā-mi) एष्म् आस्य-म, एष्म: आस्य-ह, एष्मत्आस्य-ए, &c.; Ātm. एष्म आस्य-ए, &c.

### Passive.

154. The passive, which takes the terminations of the Ātmanepada, differs from the latter only in the forms made from the present stem and in 3. sg. aor. From the Ātm. of verbs of the fourth class it differs in accent only: नत्ति नह-या-ते, 'he binds'; नत्ति नह-या-ते, 'he is bound.'
Before adding या, the root undergoes the following changes:

1. Final ए (or diphthongs: 129, 8) remains or becomes ऐ;—e.g. जान, 'know': जानते जाना-या-ते; पा पा, 'drink': पीते पी-या-ते; गा गा, 'sing' (or ग गान): गीते गी-या-ते.

2. Final र and उ are lengthened;—e.g. र र, 'go': रते र-या-ते; चि चि, 'collect': चीते ची-या-ते; श्रु श्रु, 'hear': श्रूते श्रू-या-ते.

3. Final ए after a single consonant becomes ऐ, after two consonants, खर खर;—e.g. ख ख्र, 'do': क्रते क्र-या-ते; but श्रु श्रु, 'remember': सरते सर-या-ते.

4. Final ए is changed to ऐर ऐर and, after labials, to चे चे;—e.g. ख ख्र, 'scatter': कीते की-या-ते; चि चि, 'strew': चीते ची-या-ते; but चि चि, 'fill' (the only example): फूते पूर-या-ते.

5. Roots ending in a consonant preceded by a nasal, lose the nasal;—e.g. भज भज, 'break': भजते भज-या-ते.

6. Roots liable to Samprasārana (137, 2c) take it;—e.g. यज यज: आते आ-या-ते; वच वच: उत्ते उ-या-ते; ग्रह ग्रह: ग्रहते ग्रह-या-ते; सप्त सप्त: सपते सप-या-ते.

7. Derivative verbs in या या drop the suffix while retaining the strong radical vowel;—e.g. चौरया चौरया: चौरते चौ-या-ते; कारया कारया (from ख क्र): कारते कार-या-ते.

The passive of भु, 'be,' would be inflected as follows:

**PRESENT.**

1. **मूते**

bhū-ये

2. **मूयते**

bhū-या-से

3. **मूयते**

bhū-या-ते

**मूयाबि**

bhū-या-वाहे

**मूयानि**

bhū-या-माहे

**मूयाचि**

bhū-या-द्धेने

**मूयाति**

bhū-या-ते
1. प्रवृत्ति
   ऐ-भु-य-े
2. प्रवृत्ति
   ऐ-भु-य-ांहि
3. प्रवृत्ति
   ऐ-भु-य-ांति

**Imperfect.**

| चमूयायमहि | अ-भु-या-माहि |
| चमूयायमहि | अ-भु-या-ध्वम |
| चमूयायमहि | अ-भु-या-ध्वम |

**Imperative.**

| भूयाधि | भु-या-माहि |
| भूयाधि | भु-या-ध्वम |
| भूयाधि | भु-यांति |

**Optative.**

| भूयाधि | भु-या-माहि |
| भूयाधि | भु-या-ध्वम |
| भूयाधि | भु-यांति |

**Irregularities.**

1. खान khan, 'dig,' has either खान्ति khan-या-ते or खावति खान-या-ते; तन tan, 'stretch': तवति tan-या-ते or तायति तान-या-ते: जन jan, 'beget,' has जावति जान-या-ते, 'is born' (properly an Ātm. of the fourth class: cp. 133 B 2).

2. शास sās, 'command,' has either शास्ति sās-या-ते or शिष्यति शिष्य-या-ते (cp. 134, 4 a).
PASSIVE IV 155

3. ज्ञा ह्वा, 'call' (or ह्वे), has ह्येति हु-याते (cp. 136, 4); वा वा (or वे), 'weave,' ज्येति ऊ-या-ते.

Aorist Passive.

155. The Ātm. of this tense supplies the place of the passive except in the third person singular, which has a special form. Here the augmented root adds the suffix र i, which requires वद्ध of a final vowel and गुण of a medial vowel (but च a is lengthened) followed by a single consonant; after चा आ, a य य is inserted; e.g. शु घ्रु, 'hear': चश्राय रा-श्राव-ि; क्र ध्र, 'do': चचचरि आ-कर-ि; पह धाप, 'walk': चचपादि आ-पाद-ि; विस विस, 'enter': चचविदि आ-वेश-ि; सच धु, 'release': चचमोचि आ-मोच-ि; चा ज्ञात, 'know': चशाचि आ-ज्ञात-ि.

a. The following are peculiarities or irregularities in this formation:—1. रभ रभ, 'seize,' shows the nasalized form of the root: चरवि चराभ-ि.—2. ध्र पि, 'fill,' has चचपुरि चच-पुर-ि (cp. 154, 4).—3. चम धम, 'go,' रच धच, 'fashion,' वच वध, 'slay,' do not lengthen their च a: चमगि चम-ि, चचरि चच-ि, चचविझ चच-वध-ि.—4. Verbs in चय चय drop the suffix (cp. 154, 7): रोप रोप रोप-या, causative of चय रुह, 'mount': चचरी चच-रोप-ि.

PARTICIPLES, GERUNDS, AND INFINITIVE.

I. Active Participles.

156. The stem of the present and future participles Par. is formed with the suffix चरत (cp. 85). The strong stem is obtained by dropping the र i of the 3. pl. pres. and fut. Par.: hence verbs of the third class and other reduplicated verbs (134 A 4) have no nasal in the strong stem of the pres. part., while the fut. part. always has चच ऐन as its strong stem. Thus:
### ACTIVE PARTICIPLES

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>भवति</td>
<td>भवति</td>
<td>भविष्यति</td>
<td>भविष्यति</td>
</tr>
<tr>
<td>bhávant-i (1)</td>
<td>bhávant</td>
<td>bhav-isyánt-i</td>
<td>bhavisyánt</td>
</tr>
<tr>
<td>क्रौण्ति</td>
<td>क्रौण्ति</td>
<td>क्रौण्ति</td>
<td>क्रौण्ति</td>
</tr>
<tr>
<td>kriñánt-i (9)</td>
<td>kriñánt</td>
<td>kresyánt-i</td>
<td>kresyánt</td>
</tr>
<tr>
<td>जुहङ्ति</td>
<td>जुहङ्ति</td>
<td>होष्यति</td>
<td>होष्यति</td>
</tr>
<tr>
<td>júhv-at-i (3)</td>
<td>júhv-at</td>
<td>ho-syánt-i</td>
<td>ho-syánt</td>
</tr>
</tbody>
</table>

**a.** The strong stem of the pres. part. of चास as, 'be,' is संत (3. pl. सति s-ánt-i); that of हण han, 'slay,' is प्रम ghn-ánt (3. pl. धर्म ghn-ant-i) ।

**157.** The **repeated perfect** participle (89) is most easily formed by taking the 3. pl. Par., with which the weakest stem is practically identical (only that र r must be changed to स which, being always followed by a vowel, appears as श s). In forming the middle and strong stems from this, the final vowel of the root (changed to a semivowel before उ us) must be restored, and in verbs which, after dropping त्र ur, become mono-syllabic, ह i must be inserted:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>चकः</td>
<td>चक्षः</td>
<td>चक्षांसम</td>
<td>चक्षविषः</td>
</tr>
<tr>
<td>ca-kr-ुḥ</td>
<td>cakr-ुस-ा</td>
<td>cakः-vāmsam</td>
<td>cakः-vād-bhिः</td>
</tr>
<tr>
<td>बभूथः</td>
<td>बभूथः</td>
<td>बभूथांसम</td>
<td>बभूथविषः</td>
</tr>
<tr>
<td>babhū-व-ुḥ</td>
<td>babhū-व-ुस-ा</td>
<td>babhū-वाम्स-म</td>
<td>babhū-वाद-bhिः</td>
</tr>
<tr>
<td>तेनः</td>
<td>तेनः</td>
<td>तेनांसम</td>
<td>तेनिविषः</td>
</tr>
<tr>
<td>ten-ुḥ</td>
<td>ten-ुस-ा</td>
<td>ten-ि-वाम्स-म</td>
<td>ten-ि-वाद-bhिः</td>
</tr>
<tr>
<td>रैजः</td>
<td>रैजः</td>
<td>रैजांसम</td>
<td>रैजिविषः</td>
</tr>
<tr>
<td>īj-ुḥ</td>
<td>īj-ुस-ा</td>
<td>īj-i-वाम्स-म</td>
<td>īj-i-वाद-bhिः</td>
</tr>
</tbody>
</table>

---

1. On the declension of participles in चास at, see 85; on the formation of their feminine stems, 95 a.

a. The participle of the present perfect of विद्य 'know' (3. pl. विद्वः: vidवः), does not take the intermediate ्र:—inst. sg. विद्वः: vidवः; acc. विद्वः: vidवः; inst. pl. विद्वः: vidवः.

II. Ātmanepada and Passive Participles.

158. Present and Future Participles Ātmanepada and Passive are formed with the suffix मान मान, which is added after dropping the 3. pl. termination ोऽऽते:—Ātm. pres. सवमान सवमान bhāva-māna, fut. मविश्वास bhāvīṣ्यā-māna; Pass. pres. सुवभास bhūyā-māna.

a. The second conjugation takes आन आन in the pres. Ātm.: जुज्ज्ञ सुह्य-आन (but fut. होष्ण sva-hogyā-māna, Pass. pres. होष्ण bhūyā-māna). The root आस आस, 'sit,' takes the anomalous suffix र्र र्र: आसीन आस-र्र, 'sitting.'

159. The Perfect Ātm. would be formed with the suffix आन आन, which is added after dropping the termination र्र of the 3. pl. Ātm.:—e.g. ब्रभूव-र्र: ब्रभूव-तीन आन. It has, however, become obsolete, only a few instances of it surviving in the sense of substantives or adjectives;—e.g. ब्रभूव आन: आन: (from ann-vac, 'having repeated '==) 'learned.'

160. The Perfect Passive Participle is formed with the suffixes ना and the much commoner ता.

1. ता, which is taken by primary verbs only, and is attached immediately to the root, is used by a good many roots ending in the long vowels ा ा, ए ए, ई ई (which becomes ऊर्ण or ऊर्ण) and especially in ऊँ—e.g. ब्राम्ब स्थान 'fade': ब्राम्ब मला-ना; ली ली, 'cling': बीन ली-ना; ब्रु लु 'cut': ब्रु लु-ना; ब्रु शी शी, 'strew': बीरु शीर-ना; तु प्रह, 'fill': पू ना pūr-ना (cp. 154. 4); मिसू bhid, 'cleave': मिसू bhin-ना.
a. गृह nud, 'push,' and विद्ध vid, 'find,' optionally take त ta:—
गृह nun-na or गृह nut-tā; विद्ध vin-na or विद्ध vit-tā.

b. The final of a few roots in झ j that take न na reverts to the
original guttural;—e.g. भान्न bhaṇṇj, 'break': भान्न bhag-na; झुझ.
bhuj, 'bend': स्थुझ bhug-na; मढ्य mājja, 'sink': मढ्य mag-na;
विज्य vij, 'tremble': विज्य vig-na.

c. त ta is attached to the root with or without the connecting
vowel र i;—e.g. जित ji-tā, 'conquered'; पतित pat-i-ta, 'fallen.'
When attaching the suffix immediately, the root has a tendency
to be weakened in the usual way: verbs liable to Samprasarana
(137, 2c) take it, चा ā is in some cases weakened to ह i or even
d य i, a final nasal is in several cases lost1;—e.g. चज्य yaj, 'sacrifice':
रुष is-tā (63 a; 64); वच्छ vac, 'speak': उज्ज uk-tā; खप svap,
'sleep': सुप sup-tā; पा pā, 'drink': पीत pī-tā; खर sthā,
'stan': खित sthi-tā (Gk. otau-τός, Lat. sta-tu-s); गम्य gam,
'go': गत ga-tā; हृं han, 'kill': हृत ha-tā.

a. छा dhā, 'put,' is doubly weakened: जित hi-tā (for dhi-tā).
b. दा dā, 'give,' uses its weak present stem दस dādad: दस
dat-tā. After certain verbal prepositions दस dattā is weakened
to त t-ta;—e.g. जात a-tta (for a-datta), 'taken.'

c. Several roots in चम am, instead of dropping the nasal, retain
it, and lengthen the preceding vowel;—e.g. चम kam, 'love':
कात kān-ta.

d. धज्य dhvan, 'sound,' follows the analogy of चम kam, &c.:
धात्य dhvān-tā; while a few others in धन an use a collateral
form of the root in चा ā;—e.g. खख khan, 'dig': खात khā-tā;
अज्ञ jan, 'be born': जात jā-tā.

3. रुत i-ta is taken by a considerable number of primary verbs
which end either in double consonants or in single consonants

1 On the peculiar Sandhi of roots ending in ह h, cp. 69.
not easily combining with त, and by all derivative verbs (which drop the final च a or य aya before it);—e.g. गङ् सङ्, 'doubt': गङ्क्त सङ्क-ि-ङ्; लिख्त लिख्, 'scratch': लिख्त लिख-ि-ङ्; रेख इङ्-ङ्, desiderative of आप् आप, 'obtain': देख-ि-ङ्; कार्य कृया-ङ्, causative of खृ कृ, 'do': खारित कृ-ि-ङ्.

a. The full form of the root is usually retained before त ita; but वद वद, 'speak,' and वस वस, 'dwell,' usually take Samprasadāraṇa:—उदित उदि-ङ्, विषत उषि-ङ्; while ग्रह ग्रह, 'seize,' always takes Samprasadāraṇa and the connecting vowel त् त् i instead of त् i: गृहीत ग्रह-ि-ङ् (cp. 151 b 4).

161. By adding the possessive suffix वत to the past pass. part., a new form of very common occurrence is made, which has the value of a perfect active participle;—e.g. खर्त कर-ि-ङ्, 'done': खर्तव्य खर्त-ि-ङ्, 'having done.' It is generally used as a finite verb, the copula being omitted;—e.g. खर्त खर्तव्य खर्तव्य खर्तव्य, 'he (has) done it'; सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सा सা

162. The Future Passive Participle is formed with the suffixes य a, तव-य a, and भवीय an-य a. They correspond in sense to the Lat. gerundive in -ndus.

1. Before the suffix य a—

a. final आ आ becomes ए e;—e.g. दा दा: देय देय-य a, 'to be given.'

b. final र i, र i take गुना, ख u, ख u गुना or र्द्धि, ख ख u, ख ख u र्द्धि;—e.g. जि जि: जेय जेय-य a, 'to be conquered'; जी जी: जेय जेय-य a, 'to be led'; ख ख: हव-य a, 'to be offered'; ख ख: हव-य a, 'to be led'; ख ख: हव-य a, 'to be led.'

a. medial र i and ख u followed by a single consonant generally take गुना, ख a is sometimes lengthened, ख ख remains unchanged;—e.g. भिद भिद: भेय भेय-य a, 'to be split'; यु यु यु यु यु:
The suffix used for forming this participle from the simple verb is त्वा tv-ā (an old instrumental singular of a stem in त्व tu). It is most easily attached to the root by being substituted for the त tā of the passive participle;—e.g. तत् kṛ-tā, 'done': तत्त्व kṛ-tvā, 'having done'; तत्त्व uk-tā, 'spoken': तत्त्व uk-tvā, 'having spoken'; तत्त्व ga-tā, 'gone': तत्त्व ga-tvā, 'having gone.'

2. The suffix of the causative, यथ या, is, however, retained: चोरित cor-i-ta, 'stolen,' but चोरितित cor-ay-i-tvā, 'having stolen.'

164. If the verb is compounded with a preposition it takes य ya instead of त्वा tvā: from भु bhū, 'be,' भुल्ला bhū-tvā, but संभूषण sam-bhū-ya; from वच्च vac, 'speak,' वच्च uk-tvā, but प्रोच्छ
prauc-ya; from तः, ‘cross,’ अवतर्य avatār-ya, ‘having descended’; from पः, ‘fill,’ संपूर्य sam-pūr-ya.

a. The suffix of the causative, भय aya, is retained (excepting the final अ a) before य a if the radical vowel is short ¹;—e. g. संगमत्व sam-gam-ay-ya from संगमत्व sam-gam-aya, ‘cause to assemble’; but विचार्य vi-cār-ya from विचार्य vi-cār-aya, ‘consider.’

165. त्या tyā is added, instead of य aya, to compound verbs ending in a short vowel;—e. g. जिल्ला-त्य a, but विजीव vi-jī-tya.

a. The analogy of these verbs is optionally followed by roots ending in न m or म m, preceded by अ a, which may drop the nasal if it is dropped in the perfect participle passive (160, 2);—e. g. गम्म gam, ‘go’: आगम्य a-gam-ya or आगम्य a-ga-tya (part. गत ga-tā); नम्न nam, ‘bend’: प्राम्य pra-nam-ya (65) or प्रा-न प्रा-nā-tya (part. नत na-tā); मन्त man, ‘think’: अम्य man-ya or अम्य ma-tya (part. मत ma-tā); हन्त han, ‘kill’: अहन्त han-ya or अहन्त ha-tya (part. हत ha-tā); तन्त tan, ‘stretch’: तत्त्य tā-ya (cp. 154 a 1) or तत्त्य ta-tya (part. तत ta-tā). But क्रम kram, ‘stride,’ has only अक्रम kram-ya (part. अक्रम krānta); खन्त khant, ‘dig,’ only खाय-खाय-खाय khā-ya (part. खात khā-tā; cp. 154 a 1).

166. There is also a rare indeclinable participle in भम am. It is most easily formed by adding the suffix to that form which the root assumes before the र i of the 3. sg. aor. passive (155);—e. g. श्रृ śru (श्रावि śrāv-i, ‘it was heard’): आवम śrāv-am, ‘having heard.’

IV. Infinitive.

167. The infinitive (= Lat. supine) is formed by adding तुम tu-m (originally the acc. sg. of a verbal noun) to the form which

¹ Otherwise the gerunds of the simple and the causative verb would be identical.
the verb assumes before the ता of the periphrastic future (152),
or the तव्य tavya (162, 2) of the future part. pass.;—e.g. शा sthā: श्यातम् sthā-tum (Lat. sta-tum), 'to stand'; बुध् buddh: बोधितम् bodh-i-tum, 'to awake'; भू bhū: भवितम् bhāv-i-tum, 'to be'; त kṛ: कर्तम् kār-tum, 'to do'; द्रś drś: द्रातम् drās-tum (151 b1), 'to see'; वह vah: वोधम् vodhum (69 b), 'to carry'; सह sah: सोडम् sodhum (69 b), 'to bear'; चु र cur: चोरवितम् coray-i-tum, 'to steal.'

**DERIVATIVE VERBS.**

I. Causatives.

168. This, the commonest class of derivative verbs, is formed with the suffix जय aya in the same way as the tenth class (125, 4), and is similarly inflected;—e.g. गी nī, 'lead': जायय नाय-aya, 'cause to lead'; त kṛ, 'make': जार्य kār-aya, 'cause to make'; विद्य vid, 'know': वेद्य ved-āya, 'cause to know'; सह sad, 'sit': साद्य sād-āya, 'set.'

a. Most of the verbs in आ ā insert प्प before the causative suffix;—e.g. दा dā, 'give': दापय dā-p-aya; शा sthā, 'stand': शापय sthā-p-aya.

b. The causative suffix is retained (as in the tenth class) throughout the conjugation excepting the (reduplicated) aorist (which is connected with the causative in sense only: cp. 149).

**Irregularities.**

1. जा jā, 'know,' ग्ला glā, 'languish,' छा mlā, 'fade,' छा snā, 'wash,' optionally shorten the radical vowel before प्प paya: जापय jā-p-aya or जपय jā-p-aya, &c.

2. A few roots ending in other vowels than आ ā take प्प paya:— ज jī, 'conquer': जापय jā-paya, 'cause to win'; द i with चधि adhi, 'read': चधापय adhi-āpaya, 'teach'; ः ः, 'go': चपय
ar-paya, 'put'; चह् ruh, 'grow': रोहय ro-paya, as well as रोहय roh-aya, 'raise.'

3. धू dhū, 'shake,' makes धूनय dhū-n-aya, 'shake'; मी prī, 'love': प्रियय prī-n-aya, 'delight'; मी bhī, 'fear': भीयय bhī-g-aya, as well as the regular भायय bhāy-aya, 'frighten.'

4. लभ labh, 'take,' inserts a nasal: लभय labh-aya; while दंस damś, 'bite,' retains its nasal: दंसय damś-aya (cp. 133 A 4).

5. हन han, 'kill,' substitutes the denominative stem ग्हातय ghāta-ya, 'make slaughter of.'

II. Desideratives.

169. Desiderative stems are formed by adding to the root, reduplicated in a peculiar way, the suffix च sa, directly in about seventy cases, but with the connecting vowel र i (i.e. र ण i-ṣa) in nearly thirty others. Thus धू bhū, 'be,' becomes धूमयु bhū-ṣa, 'desire to be,' but जीव jīv, 'live,' जीवित य jī-v-ṣa, 'desire to live.' Desideratives are inflected like verbs of the first conjugation (p. 92).

The accent being on the reduplicative syllable, the root as a rule remains unchanged, but—

1. before स sa, final र i and च u are lengthened, while चर and चर i become हृ र i or, after labials, र छ ur;—e.g. चि ci, 'gather': चिचिति ci-ci-ṣa; चि stu, 'praise': चित्ती tu-ṣṭu-ṣa; चि ट śr 'cross': चित्ती ti-ti-ṣa; चि म्र śr, 'die': समूर्ष mu-mūr-ṣa.

2. before रष षa, final र i, च u, चu must take गुष; medial चर takes it also, medial च u does so in one case, and medial र र i not at all;—e.g. श्री śrī, 'lie': श्रिशिष्य śrī-ṣay-ṣa; श्र मś, 'crush': श्रिशिष्य śrī-ṣar-ṣa; श्रू nṛt, 'dance': निनित्तिस ni-nart-ṣa; श्रष संभ sū-ṣobh-ṣa; चिर vid, 'know': चिरिदिस vi-vit-ṣa, as well as चिरिदिस vi-vit-ṣa.
IV 171 DESIDERATIVES

Special Rules of Reduplication.

170. i. अ a, ा ā, and ए e are represented by इ i in the reduplicative syllable (but औ ur, standing for ए e after labials, reduplicates with उ u);—e.g. दह d̄h, ‘burn’: दिधच di-dhāk-śa (55; 69 a); स्त hā, ‘stand’: तिष्ठत ti-ṣṭā-śa; श्रृ j, ‘create’: श्यस si-sīk-śa (63 a); भ bṛ, ‘bear’: भुवन bu-bhūr-śa.

a. The reduplication of roots containing इ i and ई u is normal;—e.g. विष viś, ‘enter’: विविष vi-viś-śa (63 b); बुध budh, ‘know’: बुधत bu-bhūt-śa (55); दुध duḥ, ‘milk’: दुधत du-dhūt-śa (55; 69 a); रुह ruḥ, ‘grow’: रुहत ru-rūk-śa.

Thus all desideratives, except those from roots containing ई u, इ i, reduplicate with इ i.

b. The two or three roots with initial vowel that take the desiderative reduplicate internally with इ i: विष aś, ‘eat,’ ब्रह्मिष्ठा ब्रह्मिष्ठ इ-इ-ि; द्र इक् iks, ‘see’: द्रवविष ic-ic-isc. आप āp, ‘obtain,’ forms its stem by contraction: आप आप-ि.

Irregularities.

171. i. गम gam, ‘go,’ and हन han, ‘kill,’ lengthen their radical vowel; while मन man, ‘think,’ lengthens the reduplicative vowel as well:—जिगांस ji-gām-śa (beside जिगमिष्ठ ji-gam-ि); जिगांस ji-gām-śa (66 A 2); नीमांस mā-mām-śa (66 A 2), ‘reflect.’

2. द्र ṛg, ‘seize,’ प्रच prach, ‘ask,’ स्व svap, ‘sleep,’ take Samprasāraṇa:—जिग्रह ji-ghṛk-śa (55; 69 a), पिप्रचिष्ठ pi-prcch-issa, सुप्र देव-ि.

3. दा dā, ‘give,’ भा dhā, ‘place,’ वा mā, ‘measure,’ यथ pad, ‘go,’ रम labh, ‘grasp,’ लम labh, ‘take,’ शक sak, ‘be able,’ contract the first two syllables of the stem in such a way as to retain only the reduplication and one consonant of the root: द्विस दि-ि, धिस धि-ि (for दि-धि(ा)-ि: 55), मिस mi-ि, पिस pi-ि, रिस ri-ि, लिस lī-ि, शिस शि-ि.
4. चि ci, ‘gather,’ जि ji, ‘conquer,’ हन han, ‘kill’ (cp. 171, i), revert to their original guttural: चिकीष ci-kī-ṣa (beside चिकीष ci-cī-ṣa); जिजीष ji-gī-ṣa; जिघांस ji-ghām-ṣa.

5. घस ghas, ‘eat,’ changes its स to त: ji-ghat-ṣa, ‘be hungry.’

III. Intensives (Frequentatives).

172. These verbs are meant to convey an intensification or frequent repetition of the action expressed by the simple root. Only monosyllabic verbs beginning with a consonant are liable to be turned into intensives. Hence neither verbs of the tenth class nor roots like बद्र ad can form this derivative. About sixty roots (less than half the number found in Vedic literature) take the intensive in Sanskrit, but forms of it rarely occur.

The stem, which takes a peculiar kind of strong reduplication, has two forms. The one adds the personal endings immediately to the reduplicated stem (accented on the first syllable in strong forms), being conjugated in the Parasmaipada only, like a verb of the third or reduplicated class (p. 96);—e.g. बोभीति bō-bho-tī from भू bhū, ‘be.’ The other adds accented च ya, in the same way as the passive (154), to the reduplicated stem, being conjugated in the Ātmanepada only, like the passive (p. 130);—e.g. बोभूयते bo-bhū-yā-te from भू bhū.

a. The first intensive may optionally insert है i before terminations beginning with consonants in the strong forms. Stems ending in consonants do not take Guna either before this है or before terminations beginning with vowels;—e.g. विद्विद्विद् vid, ‘know’; वेविद्विद्विद् ve-ved-mi or वेविद्विद्विद्विद् ve-vid-ī-mi, वेविद्विद्विद्विद् ve-vidmāḥ, imper. वेविद्विद्विद्विद् ve-vidāni; but है hū, ‘call’: जोहैम jō-ho-mi or जोहैम jō-hav-ī-mi, जोहवानि jō-hav-āni.
Special Rules of Reduplication.

173. The reduplicative syllable takes Guṇa and lengthens II a;—e.g. निज nij, ‘cleanse’: नेनित्ति nē-nek-ti; नी nī, ‘lead’: नेनियते ne-nī-ya-te; बुध budh, ‘know’: बोद्धित्ति bo-budh-i-ti; मु. plu, ‘float’: पोम्यते po-plū-ya-te; तप tap, ‘be hot’: तात्यते tā-tap-ya-te.

a. Roots ending in अम am repeat the nasal instead of lengthening the vowel;—e.g. क्राम kram, ‘stride’: चूक्रमिति cau-kram-i-ti, चूक्रमिति cau-kram-ya-te.

b. Roots containing च र insert है i between the reduplication and the root;—e.g. म्र mr, ‘die’: मरीमारिती mar-i-mar-ti; द्रार drā, ‘see’: दरीद्रारिती dar-i-drā-ya-te; नृत nṛt, ‘dance’: नृत्रिती nār-i-nṛt-ya-te.

Irregularities.

174. ग्र gr, ‘awake,’ reduplicating with ज म a (as from गर gar), forms the stem जाग्र jā-gr, which has almost assumed the character of a root (134 A 4) and is used as the only present stem of the verb: 3. sg. जाग्रति jā-gar-ti, 3. pl. जाग्रति jā-gr-ati.


b. पद pad, ‘go,’ besides reduplicating with a nasal, inserts है i after it: पनिती pa-n-i-pad-ya-te; while द्रा drā, ‘run,’ reduplicates as if (173 b) it contained च र (only that the inserted vowel is र i, which, however, is long by position): द्रित्रालित द्रार-i-drā-i-ti (cp. 134 A 4).
IV. Denominatives.

175. A large number of verbs, inflected like those of the a-conjugation (p. 92), are derived, with the suffix य, from nouns, to which they express some such relation as 'be or act like,' 'treat as,' 'make,' 'desire.' Before the suffix, final र and द are lengthened; द उ a often is also, but sometimes becomes द (cp. 154, 1). Examples are:—चम्क नमस-य, 'pay homage (नमस्त) to'; स्वामिय स्वामि-य, 'regard as a master' (स्वामी); गोपाय गोप-य, 'be like a herdsman (गो-पात) to,' 'protect'; राजय राज-य, 'play the king' (राजा); द्रुय द्रुम-य, 'rank as a tree' (द्रुम); पुरीय पुत्र-य, 'desire a son' (पुत्र).

a. Denominatives which have the causative accent (ा-य) are reckoned verbs of the tenth class by the Hindu grammarians. Such are मन्त्र य, 'take counsel' (मन्त्र), कीर्तय कीर्ति-य, 'celebrate' (कीर्ति, 'fame'); वर्णय वर्ण-य, 'depict, 'describe' (वर्ण, 'colour'); कथय कथ-य, 'tell how,' 'relate' (कथ, 'how?').

CHAPTER V

INDECLINABLE WORDS

Prepositions.

176. Owing to the cases having a more independent meaning than in other Aryan languages, the number of prepositions is quite small, and their use is very limited in Sanskrit. They are nearly all postpositions¹, and they do not 'govern,' but only define the general sense of, the case to which they are added.

¹ In Homeric Greek the prepositions preserve their original position as well as accent in anastrophe: ἄνω (Skt. आप), ἐπί (स्त्री), पार (परा), παρ (पर).
Of the dozen Vedic postpositions (also employed as verbal prefixes) Sanskrit preserves only three in common use:—

1. अनु, 'after,' and प्रति, 'towards,' 'about,' after the accusative.

2. से, 'from' or 'up to,' before the ablative.

a. The following are also occasionally met with, nearly always following their case:—यवि एभि, 'against' (acc.); पूर्व पूर्व, 'before' (gen.); परि एधी, 'over' (loc.). अन्तार्, 'within,' 'between' (loc., rarely gen.).

**Prepositional Adverbs.**

I77. The loss or obsolescence of the Vedic prepositions in the true sense is compensated in Sanskrit by the increasing use of ungenuine prepositions, that is to say, those which cannot be attached to verbs and the origin of which from cases is still for the most part clear. They are employed with all the oblique cases except the locative and the dative; with the latter case no prepositional word is ever connected in Sanskrit. These adverbs are given in the following list, grouped under the cases which they accompany:—

a. Acc. अन्तार् अन्तार्ण and अन्तार्थ अन्तार्ण, 'between,' 'without'; the latter also 'regarding'; निक्षा निक्षा and समय गाय, 'near'; अन्तार्, परि-त, सर्व: सार्व-त, सम-त: सामान्त-त, 'around'; समय: उभयात, 'on both sides of'; परेण पारेण, 'beyond'; यवियात, 'during,' 'up to,' 'till' (also abl.).

b. Instr. सह, समस, सार्थस, सार्थस, सार्थस, सार्थस, सार्थस, सार्थस, सार्थस, 'together' with'; विना, 'without,' 'except' (also acc., rarely abl.).

c. Abl. All the adverbs used with this case express some modification of the fundamental ablative notion of separation:
1. 'before' (of time): प्राचुः arvāk, पुरा purā, पूर्वम् pūrvam, प्राच प्राक. 2. 'after' (of time): सन्तरस an-antaram, अर्धम् ārdhvam, परस param, परत: para-tāḥ, परिश्च paśena, प्रभृति prabhṛti (originally a gen. noun meaning 'commencement').

3. 'outside,' 'out of': बाहि: bāhiḥ. 4. 'apart from': चन्द्र anyā-tra; चते kṛte (also acc.).

d. Gen. Nearly all the adverbs used with this case express some relation in space:—1. 'before,' 'in presence of': चँगः āgre, चँगः agra-tāḥ, परत: pura-tāḥ, परसतः purās-tāt, प्रताशम param-akṣam, समस्थे sam-akṣām. 2. 'after': परसतः paścāt. 3. 'beyond': परत: para-tāḥ, परसतः purās-tāt. 4. 'above,' 'over,' 'upon': उपरि upāri (also acc.) and उपरिशात् upāri-śāt; the former also 'with regard to.' 5. 'below': चँधः adhāḥ and चँधरतः adhās-tāt.—With the gen. is also used चते kṛte, 'for the sake of.'

178. The case-notions of the accusative ('whither'), ablative ('whence'), and locative ('where') are often paraphrased by nouns meaning 'proximity,' such as अन्तिक antikā, उपकथा upa-kaṇṭha, निकट ni-kāṭa, समाध sa-kāśa, संगीर्म sam-nidhi, समीप sam-īpa, पार्श्व pārśvā (‘side’). In the acc. they mean 'towards,' 'to,' 'near'; in the abl., 'from'; and in the loc., 'near,' 'in the presence of': in each case governing the genitive. For example:—राजा: चिनिः गच्छ 'go to the king'; रघु: समाधात्रि प्रपांगतः 'he withdrew from Raghu'; सम पार्श्वे 'beside me,' 'near me'; तथा: समीपे गच्छ प्रशर्यस्: 'they praised Nala in her presence.'

**Prepositional Gerunds.**

179. Several indeclinable participles are used in the sense of prepositions:—

1. with acc. चिनिः ud-diś-ya, 'pointing at' = 'towards,'
PREPOSITIONAL GERUNDS

'about,' 'at,' 'for'; चादाय ा-दा-ya, ग्रहिता ग्रहि-tvā, 'taking,' नी-tvā, 'leading' = 'with'; चचिष्टा adhi-श्ठा-ya, चचिष्टा श्ठा-ya, 'resorting to' = 'by means of'; मुक्ता muk-tvā, पारिष्ठा pari-tyaj-ya. वर्णनिष्ठा varjy-i-tvā, 'putting aside' = 'except'; चचिष्टा adhi-क्र्र-tya, 'putting at the head' = 'with reference to,' 'about.'

2. with abl. अर्थः राब्य राब्य-ya, 'beginning from' = 'since.'

Conjunctive and Adverbial Particles.

180. चन्द्र आंगा, in exhortations = 'pray': चन्द्र च च 'pray do it.' जिमः सिमः चिम आंगा: 1. 'why, pray?' 2. 'how much more?'

चः छ-त्हा: 1. introducing something new at the beginning of a sentence = 'now,' 'then,' 'afterwards.' 2. in the headings of books, chapters, sections, 'now' = 'here begins' (opposed to दर्तित, 'here ends'). 3. connecting parts of a sentence = 'and,' 'also.' 4. 'if': चच तामानगकक्षम गमिस्वामि घमपवम् 'if I do not follow them, I shall go to Yama's abode.'—चच किम् अथा किम् आंगा: 1. 'what else?' = 'it is so,' 'certainly,' 'yes.'—चच वा अथा वा: 1. 'or else,' 'or.' 2. correcting a previous statement = 'or rather,' 'but.' 3. adding a corroborative statement, 'or so' = 'so for instance': चचवा साधिद्वङ्गते 'thus it is well said.'

चयो अथो, 'then,' 'afterwards' (see र u).

चन्द्र anyac ca, 'and another thing' = 'and besides,' 'moreover.'

चपरमः अपराम, 'further,' 'moreover,' 'besides.'

चपि अपि: 1. connecting (like च ca) parts of a sentence = 'likewise,' 'moreover,' 'and' (चपि—चपि 'both—and'). 2. 'also,' 'on one's own part': दमकोऽपि निर्धाराम 'Damanaka also (on his part) went away.' 3. 'even,' 'though': बावोऽपि 'even
CONJUNCTIVE AND OTHER PARTICLES V

1. 'a child'; एकाक्षीपि ekākśīpi, 'though alone.'

4. 'only,' 'but (of time): सुहृत्वमपि 'but a moment.'

5. 'all' with numerals चतुष्ठामपि वर्षानाम् 'of all the four castes.'

In the above five senses वचि api always follows the word to which it belongs. It is also used at the beginning of a sentence as an interrogative particle, and with the optative to express a wish or preference: चरित तपो वर्ध्यते 'is your penance prospering?' चरित स काजः स्वात् 'would that the time had come'; चरित प्राषामानं ज्ञाताः न व लाम् 'I would rather abandon life than thee.'—चरित्नाम api नाम, 'perhaps' (see नाम नाम).

चरितम् ālam, 'enough,' construed with the instrumental, gerund or infinitive, expresses a prohibition: चरितं भवेद 'away with fear'; चरितेपायवथ 'cease reproaching me'; चरित्र प्रबोधचितुम् 'do not awaken.'

रूति iti, 'thus': 1. is used after the exact words of quotations. With verbs of saying it supplies the place of inverted commas and of the indirect construction in English: त्वास्मां करिष्पामाति स मायवाच 'he said to me, I will do thy bidding (tavaśaṃ ālam),' or 'he told me that he would do my bidding.'

2. It is similarly used to quote thoughts, intentions, knowledge, though not uttered: बालोपि जान्वमन्तवो मनुष्य रूति भूमिपः 'one should not despise a king, though a child, (thinking=) because he is a mere human being'; तात्वज्ञाति यहाँ दीयते 'a gift which is presented (thinking 'it ought to be given'=) from a sense of duty'; ज धर्मेष्यास्तं पठत्तिति कार्याम् ' (the knowledge) that he reads the book of the law, is not a cause (of confidence in him).'

3. 'here ends,' at the end of books, chapters, sections, acts:

रूति तुत्वियोऽस्मि: 'here ends the third act.'

3. 'in the capacity of,' 'as regards,' 'as for': श्रीत्वभंमिति सुकृतं निम्नतमिति चिदानीचं मदेत 'as for (doing it) quickly, it (would
be) easy; as for (doing it) secretly, it would require consideration. (See also जिम् kim and तथा tatha.)

इव iva, being enclitic, follows the word to which it belongs in sense:—1. 'like': चतुर चोर इवागैति 'this man looks like a thief.' 2. 'as if;' 'as it were': सातात पश्चामीव पिनाकिनम् 'I see, as it were, Siva himself before me.' 3. 'somewhat': सरोषिनिव 'somewhat angrily.' 4. 'almost': सूक्तेनिव 'almost an hour.' 5. 'just,' 'quite': जबौतिदिव 'just a little'; नविरादिव 'quite soon.' 6. 'indeed,' 'pray' (German 'wohl').

with interrogatives: जिमव मधुरावां मण्डन शाकतीनाम 'what, indeed, is not an ornament to lovely figures ?'

उन u, an old particle of frequent occurrence in the Veda, meaning 'and,' is preserved in Sanskrit only in combination with जिम् kim (q. v.), and in चतुर अथो (for अथाय, 'and so'), 'then,' and नो नो (for नाय, 'and not'), 'not.'

उत utá, a common particle in the Veda, meaning 'and,' 'also,' 'or,' survives only 1. in combination with द्र्थि and जिम्:—प्रत्युत pratiyta, 'on the contrary'; जिम् जिम जिम uta, 'how much more,' 'how much less'; 2. in the second part of a double question:— जिम्—उत (= utrum—an) 'whether—or.' It is also frequent as an expletive at the end of a line in the Epics.

एव evá is a restrictive particle following the word which it emphasizes. It may often be rendered by 'just,' 'only,' 'exactly,' 'quite,' as well as in various other ways, sometimes merely by stress:—एक एक 'quite alone'; दशभने मेव 'the very sight'; प्रहृने मेव 'I myself'; तदं 'that very,' 'the same'; सुधुरव 'sure death'; सदुविव 'the whole earth.'—वेव caeva, 'and also.'—तदं ज्व tathāeva, 'likewise,' 'also.'—वेव ज्व eva, 'not at all,' 'by no means.'

एवम् evam, 'thus,' 'so':—एवमलु 'so be it'; मेवम् māvam, 'not so!'
काढ़ित kā-ḍ-ct (Vedic neuter of interr. काढ़ित क-ड+चिद् cid), used in questions expecting the answer ‘yes’ (Lat. nonne) = ‘I hope’:—काढ़ित तथा राजन द्वारकी ‘I hope you have seen Damayanti, O king?’ With negative = ‘I hope not’ (Lat. num):—काढ़ित पापरां ते ह्वत्वापि ‘I have not done you any injury, I hope?’

कामम kāma-m (acc. of काम ‘desire’), primarily used as an adverb meaning ‘at will,’ ‘gladly,’ is frequently employed as a concessive particle:—x. ‘indeed,’ ‘certainly,’ ‘forsooth,’ ‘to be sure’; 2. ‘granted,’ ‘supposing’ (generally with imperative), followed by adversative adverb:—कामम—तु, विन्तु, तथापि, or पुनः ‘it is true—but,’ ‘although—yet’; कामम—पुनः ‘certainly—but not,’ ‘rather—than’ (cp. वरम् वरम्—न na).

किस्म kīs-m: 1. ‘what?’ 2. ‘why?’ 3. a simple interrogative particle not to be translated, and expecting the answer ‘no’ (Lat. num). 4. ‘whether?’ in double questions, followed by वि या, विक्षुत, or simply उत, या, or बाहोरितु ‘or.’

Combinations of किस्म kīs with other particles are the following:—किस्म च ‘moreover.’—किस्म तु ‘but,’ ‘however.’—किस्मिति, किस्मिच ‘wherefore?’—किस्म या ‘perchance?’—किस्मिष्टि ‘why, pray?’ ‘I wonder?’—किस्म र ‘very,’ ‘vehemently’: किस्म रद्द व ‘weeping bitterly’; 2. ‘nay, more.’—किस्म, किस्मित, किस्म र ‘how much more,’ ‘how much less’: एवेक स्रवलवत्तय किस्म र च महाविधय ‘even each singly (leads) to ruin, how much more (is it so) when the four (are combined)’!

किस्म kīs (quidem): 1. ‘indeed,’ ‘certainly,’ ‘to be sure,’ follows the word it emphasizes: चिन्ति किस सिद्ध चितं चप्पर ‘to be sure the rogue deserves calamity.’ Sometimes किस may be rendered by stress merely: एकत्तिन् दिने चाप्त चावनाम किस ‘one day a tiger did come.’ 2. ‘they say,’ ‘we are told’: 
V 180 CONJUNCTIVE AND OTHER PARTICLES 151

there lived, it is said, a devotee named Kārtavirya.

kr-ta-m (neut. of past part.), 'done,' is used (like chalām) with the instrumental in the sense of 'have done with':—

away with doubt.'

kevala-m, 'only': kevala sxāpitā 'he merely sleeps.'

not only—but.'

where?' if repeated with another question, expresses
great difference, incongruity, or incompatibility: kārṣukṛtāmva

where (is) the race sprung from the sun, and where (my) limited intelligence?' i.e. 'how great is the
discrepancy between the glory of the solar race and my powers
of description.'

khālu: 1. 'indeed,' 'surely,' often merely emphasizing
the preceding word. 2. 'pray,' 'please,' in entreaties: tehi

please give me an answer' (German 'doch'). 3. with gerund = 'enough of,' 'do not' (like chalām): khālu

do not weep.'

not at all,' 'certainly not,'
'I hope not.'

ca, enclitic (= te, que), 'and,' 'also':—govinda and Rāma.

'Govinda and Rāma.' In poetry the particle is occasionally
misplaced: rāha cāyusār for rāhāya cā 'in this world and in the
next.' When more than two words are connected, the conjunction
is commonly used with the last only, as in English.—

both—and.' 2. 'on the one hand—on the other,'
'though—yet.' 3. 'no sooner—than.'

do (ca+ād), 'if,' never begins a sentence or half-line (as
yādi, 'if,' does).—caḥ cād 'but if.'—cāḥ or no cād 'if not' (elliptically) = 'otherwise': cāḥaṃ viśmṛtāṃ vartabāṃ go cād

everything should be done after deliberation, otherwise you will come to repentance.'—cād cen na, 'if—
not’ (apodosis): नाफि वेद तद्नवधा ‘if it (is) to be, it (will) not (be) otherwise.’—द्वित वेद ‘if this (is objected, it is) not (so).’

यातन jātu: 1. ‘at all,’ ‘ever.’ 2. ‘possibly,’ ‘perhaps.’ 3. ‘once,’ ‘one day.’ न यातन ‘not at all,’ ‘by no means’; ‘never.’


तथा tā-thā: 1. ‘thus,’ ‘so,’ ‘accordingly.’ 2. ‘likewise,’ ‘also,’ ‘as well as,’ ‘and’ (= च). 3. ‘that is so,’ ‘yes,’ ‘it shall be done.’—तथा च ‘so also,’ ‘similarly.’—तथापि tathāapi, ‘nevertheless.’—तथा हि ‘for so (it is),’ ‘so for instance,’ ‘that is to say,’ ‘namely.’—तथेषति tathājti, ‘yes.’

तत् tā-d (neut. of pron. ‘that’): 1. ‘then,’ ‘in that case.’ 2. ‘therefore,’ ‘accordingly’: राजसुरर वयं तत् वियो होतं न: कुतुहलमधि ‘we are princes; therefore we have a curiosity to hear of war.’

तत्तत् tā-vat: 1. ‘so long’ (correlative to या वत् ‘how long,’ ‘while,’ ‘till’). 2. ‘meanwhile.’ 3. ‘in the first place,’ ‘first.’ 4. ‘just,’ ‘at once’ (with imperative = before doing anything else): रत्नावदागम्यताम ‘pray come here at once.’ 5. ‘already,’ ‘even’ (as opposed to ‘how much more,’ ‘how much less’). 6. ‘only,’ ‘merely.’ 7. ‘at least’: न तावत्सालधिरी ‘she is at least not a human being.’ 8. (concessively) ‘indeed,’ ‘certainly,’ ‘it is true’ (followed by तु ‘but,’ &c.). 9. emphasizes a notion (like एव): ‘as for,’ ‘as regards,’ ‘only,’ ‘just,’ ‘quite,’ or to be rendered by stress only.

तात्त—च ‘scarcely—when.’ न तात्त ‘not yet.’

तु tā (never commences a sentence): ‘but,’ ‘however.’ It is sometimes = च or वा, or a mere expletive; it is even found combined with च or repeated in the same sentence.—चपित tū ‘but rather.’ तु tū ‘but not.’ न विव tū na tu eva tu, ‘never
at all.  परं तु 'yet,' 'however.' तु—तु 'indeed—but.' च—च तु 'although—yet not.'

च नाः, 'not'; with indefinite pronoun—'no': न कोषिन्ति ('not any' =) 'no man'; न सिस्ति 'nothing'; न क्षिन्ति 'nowhere'; न कदाचित्त 'never.' न if repeated amounts to an emphatic positive: न तच कहिित बहूव तयिति: 'no one was there (who was) not satisfied,' i.e. 'every one was thoroughly satisfied.'—

चापि नापि, 'not even.'—जैव नाष्वा, 'not at all.'

च ना-ना:  1. 'not?' in questions expecting an affirmative answer (Lat. non-ne) = 'surely': नन्याः ते च्रिघः nanuṣaḥḥam te priyah, 'surely I am thy beloved?'  2. with interrogative pronouns and imperatives = 'pray': च नू को मवाम् 'pray who are you?' गनूषताम् nanuṣycatām, 'pray tell.'  3. in arguments: 'is it not the case that?' = 'it may be objected'; followed by चापि स्तिते atraucyate, 'to this the reply is.'

चाम नामा, besides its adverbial meaning 'by name' (e.g. नाम 'Nala by name'), has the following senses as a particle:  1. 'indeed,' 'certainly,' 'to be sure': मया नाम जितस् 'I have indeed conquered.'  2. 'perhaps': वृहस्त्रथचा काशिदू धर्मशो नाम 'you have perhaps seen a righteous man.'  3. ironically, with interrogatives = 'pray': को नाम राजाः प्रिघः 'who, pray, is a favourite with kings?'  4. with imperatives = 'granted,' 'no matter if;' 'ever so much': स धनी मवतु नाम 'let him be ever so rich.'—चपि नाम  1. at the beginning of a sentence with potential = 'perhaps.'  2. emphasizes a preceding word more strongly than चपि alone.—चु नाम 'surely': चु नामाहिमिदा विजय तस 'surely I am dear to thee.'

चु नु: 'now,' with interrogatives = 'pray': को चु 'who, pray?' चु—चु, in double questions expressing uncertainty, '(either)—or': चयं मीमो. चु धमि चु 'can this be Bhima or Dharma?'
नूनाम् nū-nā-m, usually the first word in a sentence: ‘in all probability,’ ‘undoubtedly,’ ‘assuredly’: नून न द्रोणस्सि
शैवाल्क ‘assuredly, I think, it is not the fault of the king of Nisadha.’

नो nó (nā+u) in the Veda meant ‘and not,’ ‘nor,’ but in Sanskrit simply — ‘not’ (cp. न न cēd).

परम् pára-m: 1. ‘highly,’ ‘greatly,’ ‘entirely,’ ‘very’: परमभिद्विजः ‘I am greatly obliged.’ 2. ‘at the most’: प्रायसः तत्र ओऽर्भेबाः परं चिंशृः नवति ‘in it the life of mortals (lasts) at most thirty (years).’ 3. ‘nothing but,’ ‘only’: विषाणो खः परं ज ते ‘you only lack the horns.’ 4. ‘but,’ ‘however’: तवेश्यास्तपार्वा: परं बुज्जिहिता: ‘they (are) thoroughly versed in all learning, but lack intelligence.’

पुनः púnah: 1. ‘again.’ 2. ‘on the other hand,’ ‘on the contrary,’ ‘but.’—पुनः: पुनः, or simply पुनः: ‘again and again,’ ‘repeatedly.’

प्रायः prāyāḥ, प्रायशः prāya-saḥ, प्रायिक prāyena: 1. ‘for the most part,’ ‘generally,’ ‘as a rule.’ 2. ‘in all probability.’

बाह्यम् bādha-m: 1. ‘certainly,’ ‘assuredly,’ ‘indeed.’ 2. expressing consent: ‘very well.’ 3. expressing assent: ‘so it is,’ ‘yes.’

मा mā, prohibitive particle (= Gk. μη), generally used with imperative or unaugmented aorist: मा गक्क or मा गम्: ‘do not go.’ मा खामा एऽ मा स्मा is employed in the same way. Both मा and शेषम् mā evam are used elliptically = ‘not so!’ ‘don’t’; similarly मा तावत् ‘not for heaven’s sake!’ ‘God forbid.’ मा खाम with potential or elliptically = ‘would that not,’ ‘if only not’: मा खाम रचित्त: ‘heaven forbid (that it should be) the warders.’

मुखः māhuḥ: 1. ‘every moment,’ ‘repeatedly,’ ‘incessantly’
(often repeated: सुजस्याः). 2. 'on the contrary.' सुज:—सुजः: 'now—now,' 'at one time—at another.'

वत्या या-ताः: 1. 'whence' (often= 'where,' sometimes = 'whither'; often= ablative of the relative या या). 2. 'wherefore,' 'for which reason.' 3. 'because,' 'since,' 'for' (often introducing a verse in support of a previous statement). 4. 'that,' after questions or before oratio recta: विन न तुः समत: परस्त रक्षाकार्यां पद्ध चतो नाति 'what misery is greater than this, that there is no fulfilment of desire?'

यत् या-त्राः: 1. 'where.' 2. 'if.' 3. 'when.' 4. 'since.'

वत्या या-थाः: 1. 'as': ववास्मापति तेलु: 'as your Majesty commands.' 2. 'like' (=जन): राज्ये शैवे सोदारानि यथा 'the daughter of Bhima shone like the lightning.' 3. 'as for instance.' 4. 'in order that': यथा सद्यं पुस्तवं न मंथति 'in order that she shall think of no other man than thee.' 5. 'so that': चाहु तथा करिष्य यथा स कथं करिष्यति 'I shall so contrive that he will slay him.' 6. 'that,' introducing (like यद्य यद) a direct assertion, with or without रूपि at the end: लघोत्सने यथा 'you told me that—.' यथा यथा—तथा यथा 'in proportion as—so,' 'the more—the more.' तबथा तद्यथा, 'that (is) as (follows),' 'thus for instance.'

यद्य याधि: 1. 'that,' introducing direct assertions (like Gk. ὅτι) with or without रूपि at the end: वत्यां यथीं यथा सता सरीसति 'you must say, I have slain my beloved here.' 2. (so) 'that': विं यथा वेतिस सम 'how (is it) that you do not know?' 3. 'in order that': विं यथां सतां यथा सत्त्वं श्रृङ्खलत: गुप: 'what can be done in order that the king be not angry?' 4. 'inasmuch as,' 'because,' 'since.'

यादि याधि: 'if' (cp. चेष्टु cēd).—यादि वा: 1. 'or else,' 'or rather,' 'or': चष्टि अस्ति वा भागात 'unwittingly or wittingly.' 2. sometimes = 'however.'—यादि याधि अपि, 'even if,' 'although.'
156  CONJUNCTIVE AND OTHER PARTICLES  

यावत् ्यावत्: १. (with correlative तावत्) 'as long as,' 'while,' 'till,' 'as soon as.' 2. 'while meantime,' 'just,' expressing intended action: यावत्र छायामाधियः प्रतिपालयामि तत्त्व 'having resorted to this shade, I will just wait for her.'—यावत् यावन ना: १. 'while not' = 'till.' २. sometimes = 'if not.'—न चावत्—तावत्: 'scarcely—when,' 'no sooner—than.'

चें येना: १. 'in which manner,' 'as' (corr. तेन). २. 'whereby,' 'on what account,' 'wherefore,' 'why': युग चें न भूस्वते महीषित: 'hear why the kings do not appear.' ३. 'because,' 'since' (generally with corr. तेन): दूरशामाप्ति चें पश्चिम काला तं योगं च म चसुयो परिवर्तिन्य 'since thou seest my beloved even when far away, teach this spell to my eye also.' ४. (so) 'that': यायायो बृहो चें दोषो ज मविता 'a device has been contrived so that no blame will be incurred.' ५. 'in order that': तस्म क्षात्रतां ब्रजामि चें विश्वदो भवित 'I will become his pupil, in order that he may be inspired with confidence.'

वत् वात्: 'like,' is used at the end of compounds in the sense of रुपाया: सूतवत् मर्ता-वत्, 'like a dead man.'

वर्मण्य मर्म—णाः, lit. 'the better thing (is)—(and) not' = 'better—than' (च, त, or पुर: being generally added to the णाः): सर्व प्राणिभागी न पुनर्ज्ञेयानां स्वप्नम्: 'better death than association with the base.'

वा वाः, enclitic (Lat. ve), following its word (but for metrical reasons sometimes preceding it): १. 'or.' २. either or not,' 'optionally': चात्रम्या च चुरुः: 'for (a child) that has cut its teeth, they may optionally make (the offering).' ३. 'like,' 'as it were' (=दृष्ट:): चात्रां मध्ये गिधिरमविताः पद्मानीि चाप्पाम् 'I believe her to have become changed in appearance like a lily blighted with cold.' ४. with interrogatives = 'pray': चाभी चसुया विभि च वा 'what, pray, (with=) is the use of a blind eye?' वा—वा 'either—or.'
वै वा, used in the older language as a particle emphasizing preceding word, is common in Sanskrit poetry as a mere explet.

सत्याम्: i. 'truly,' 'certainly,' 'indeed.' 2. 'right justly.' 3. 'true,' 'it is so.' 4. 'very well' (in answers). 5 is true—but' (तु, किं तु, तथापि).

हा हि, an enclitic particle, which in the older language slight emphasized the preceding word, is in Sanskrit a mere explet mostly occurring at the end of a verse.

हि हि, never at the beginning of a sentence, but generally as the first word: i. 'for,' 'because.' 2. 'to be sure,' 'indeed':

हि तथ ग्रियवचङ्गः: 'thou art indeed his dear friend.' 3. 'interrogatives or imperatives =‘pray’:

अथ हि देवानाथये 'how, pray, shall I know the gods?'

तत् दर्शि 'pray, show'

often used as a mere expletive, especially in order to a hiatus or to obtain a long vowel in poetry. The particle sometimes occurs twice in the same sentence.

Interjections.

आयि आयि, used with the vocative or supplying its pl

साधनाम्: आयि मकरोद्भान्य गच्छाव: 'prithee

us go to the garden of love.'

आयि आये: i. a particle expressive of surprise, occurring ch in dramas:

आयि वस्मातेनव प्राप्ता 'Ah,Vasantasena has arrived.

2. sometimes used like आयि as a vocative particle.

आरे आरे, exclamation of address: 'ho!' 'sirrah!'

अहा अहा, expresses i. joy, 'ha!' 2. sorrow, 'alas!':

अहायः पतितों क्षि 'alas! I have fallen into a deep quire.'

अहो अहो, exclamation of surprise, joy, sorrow, anger, pr or blame, commonly used with the nominative:
‘Oh, the sweetness of the song!’

Ah, Hiranyaka, you are praiseworthy!

Aā (cp. 24) is used especially to express sudden recollection:

Ah, so indeed it was!

Aāh (cp. 24) expresses joy or indignation, ‘ah’:

Ah, you who slight your guest!

Aṣṭamā, ‘woe!’ ‘alas!’ often combined with dhik or ha dhik.

Dīṣṇa dīṣṇi (inst. ‘by good luck’ =) ‘thank heaven!’ often with vṛdha, ‘prosper’ = ‘to have cause for joy or congratulation’:

Dīṣṇa nāhīra āvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvāvावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावावā
 reciprocity hánta: 1. exclamation of exhortation—‘come,’ ‘look,’ ‘pray’: हृत ते अयुयिष्टि ‘come, I will tell thee’; श्रृढ्य हृत ‘pray listen.’ 2. expresses grief: ‘alas!’ 3. joy, surprise, or hurry: ‘oh!’ ‘ah!’

हा hā, expresses 1. astonishment or satisfaction: ‘ah!’ 2. pain: ‘alas!’ हा ह्याऴ्यि ‘alas! I am undone.’ It is frequently accompanied by a vocative; and is sometimes used with a following acc. =‘alas for!’ It is often combined with तद्स, विख, or ह्यत.

CHAPTER VI

NOMINAL STEM FORMATION AND COMPOUNDS

A. Nominal Stems.

182. Declinable stems, though they often consist of the bare root (either verbal or pronominal), are chiefly formed by means of suffixes added to roots. These suffixes are of two kinds: primary, or those added directly to roots (which may be compounded with verbal prefixes); secondary, or those added to stems already ending in a suffix.

1. Primary derivatives as a rule show the root in its strong form;—e.g. वेद्य वेद-ा, ‘knowledge’ (विद्य ‘know’). In meaning they may be divided into the two classes of abstract action nouns (cognate in sense to infinitives) and concrete agent nouns (cognate in sense to participles) used as adjectives or substantives;—e.g. मति ma-ti, f. ‘thought’ (सन् man, ‘think’); चौध yodh-ा, m. ‘fighter’ (सुध yudh, ‘fight’). Other meanings are only modifications of these two. Thus abstract substantives often acquire a concrete sense;—e.g. नयन nay-ana, n. ‘leading’ comes to mean ‘eye’ (the organ that leads).
a. When the bare root is used as a declinable stem, it usually remains unchanged;—e.g. द्विः dvis, m. (hater) ‘enemy’ (80); युद्ध yuddh, f. ‘fight,’ m. ‘fighter.’ Many of these stems are used only at the end of compounds;—e.g. सुधु- duh, ‘milking’ (81). Roots ending in पा a are shortened to प a, and those in र i, उ u, or रः r, are always modified by adding त t: these stems are only used as the last members of compounds;—e.g. सुधु- सु-क्षम-क्ष-त, ‘doing well’ (cp. 187 b).

b. Several primary nominal suffixes connected with the verbal system have already been sufficiently dealt with, viz. those of the present and future participles: भ सत at (85; 156), भान अन and भान मान (158); of the perfect: भान्स vāms (89; 157); of the past passive participle (160): ता and न न; of the gerundive: अनियन an-iya ¹, तव ¹ tav-ya ², and य य a (162). The formation of stems to which the primary suffixes of the comparative and superlative, भान्स यामस and भान इष्ठा, are added has also been explained (88; 103, 2). Of the rest, the following, in alphabetical order, are the most usual and important:

भ a: substantives and adjectives;—e.g. सम्र सार्ग-ा, m. ‘creation’ (कुज स्रज, ‘emit’); भेन्स megh-ा, m. ‘cloud’ (lit. ‘discharger’: भिषष्म mih); भान भाग-ा, m. ‘share’ (भज bhaj, ‘divide’); प्रिय priy-ा, ‘pleasing,’ ‘dear’ (प्री प्री, ‘please’). The substantives are almost exclusively masc.; but युग युग-ा, n. ‘yoke’ (Gk. γυγ-ο-ν, Lat. yug-u-m).

भग an: masc. agent nouns and a few defective neuter stems;—e.g. राजन राज-ा, m. ‘ruler,’ ‘king’ (90, i); भहन ध-ा, n. ‘day’ (91, 2).

¹ The latter part, भान याम and य य a, of these two suffixes is secondary (182, 2), but the whole is employed as a primary suffix (162, 3).
² The first part of भान तव-या is probably derived from the old infinitive ending तवे tave (App. III, 13).
VI 182 PRIMARY NOMINAL SUFFIXES 161

चन ana: neut. action nouns;—e.g. द्विन̄ dār̄-ana, n. ‘sight’ (दृश्य drś, ‘see’), मोजन bhōj-ana, n. ‘enjoyment’ (मुज्ज bhuj, ‘enjoy’); also agent nouns;—e.g. वाहन vāh-ana, ‘conveying,’ n. ‘vehicle’; very rarely with weak vowel: द्विय kṛp-ana (‘lamenting’), ‘miserable.’

भृत as, रस is, उस us: neuter action nouns, often with concrete meaning (cp. 83);—e.g. वचन vac-as, ‘speech’; ज्योतिस्य jyot-is, ‘light’; धन us, dhān-us, ‘bow’.

री: fem. action nouns, also agent nouns (adj. and subst.), and a few neuters of obscure origin;—e.g. शाबं kṛṣ-i, f. ‘tillage’; गुचि सूचि-i, ‘bright’; पार्श्व pān-i, m. ‘hand’; अति अति-i, n. ‘eye,’ द्विय द्विय-ि-ि-ि-ि, n. ‘bone,’ द्विय dādh-i, n. ‘sour milk’ (cp. 99, 3).

उ उ: agent nouns, adj. and subst., the latter being mostly masc., but including several fem. and neut.;—e.g. तण tan-u, ‘thin’ (Lat. ten-u-i-s); बाहु bāh-u, m. ‘arm’ (Gk. τῆς-u-s); हान हान-u, f. ‘jaw’; जान jān-u, n. ‘knee’ (Gk. γόν-u).

उ न: adj. and masc. neut. subst.;—e.g. त्रिना tār-una, ‘young’; मिथुन mith-una (m.), n. ‘pair,’ मनुन शक-una, m. ‘bird’.

अ उ: fem., mostly corresponding to m. and f. in उ उ;—e.g. तं तं tan-ū, ‘body’; independently formed: शम cam-ū, ‘army,’ वधु vadh-ū, ‘bride.’

त ta: besides ordinarily forming past passive participles appears, in a more general sense, as the suffix of a few adjectives and substantives;—e.g. श्रेय सि-ि-ि-ि, ‘cold,’ चारित ि-ि-ि-ि, ‘black’; दुि dūta, m. ‘messenger,’ हस हस-ि-ि-ि, m. ‘hand’.

ति ti: fem. action nouns;—e.g. भूत bhū-tī, ‘well-being’ (Gk. φύ-σι-ς); जनजाति jā-ti, ‘birth’; जाति jā-tī, ‘kinsman’; is, however, masc. (owing to its concrete sense designating a male being).
तु tu: chiefly forms the stem of infinitives in गृहः -tum;—
e.g. गृहः gan-tum, ‘to go’; also a few masc. and neut. sub-
stantives:—लक्षुः तन-तु, m. ‘thread,’ हेत he-tú, m. ‘cause’ (हि hi,
‘impel’); वाशु वास-तु, n. ‘dwelling’ (Gk. ἀν-ῦν).

त्र tra, m. n., चा त्रा, f.: expressive of the instrument or
means;—e.g. पात्रा पा-त्रा, n. ‘cup’ (पा pā, ‘drink’); दंस्त्रा दांसे-
त्रा, m. ‘tusk’ (‘biter’: दंस्त्रा दांसे), मन्त्रा मा-त्रा, m. ‘prayer’
(मन्त्रा मा, ‘think’); मात्रा मा-त्रा, f. ‘measure’ (Gk. με-τρο-ν).

थ tha, m. n., था था, f.;—e.g. चर्चा चर-था, m. ‘aim,’ ‘object’;
तीर्थं तिर-था, n. ‘ford’; गाथा गा-था, f. ‘song.’

न na, m. n., ना ना, f.: besides ordinarily forming past pass.
participles (160, r), also adjectives and substantives;—e.g. त्रान
क्रा-ना, ‘black’; वर्ण vár-ṇa, m. ‘colour’; पर्व par-ṇa, n. ‘wing’;
तृष्णा त्रा-ना, f. ‘thirst.’

म ni, m. f.;—e.g. अग्नि ag-ni, m. ‘fire’ (Lat. ig-ni-s); चिरि
स्रे-नि, f. ‘line.’

न nu, m. f.;—e.g. भास्बा bhā-ना, m. ‘light,’ नू नू नू, m.
‘son’; चेनु चेन-ना, f. ‘cow.’

म ma, adj.; m. subst.;—e.g. भीम bhī-मा, ‘terrible’; धुम
धुम-मा, m. ‘smoke.’

मन् man, m. n.: chiefly neut. action nouns;—e.g. वार्तन
कार-मन, n. ‘action,’ व्रजन brah-man, n. ‘prayer’; चर्मन ास-
मन, m. ‘stone’ (Gk. ἄκ-µων), व्रजन brah-mán, m. ‘one who
prays’ (90, 3).

म मिर, m. f., मी मिर, f.;—e.g. रामस्मि raś-mí, m. ‘ray,’ भूमि
भू-मि, f. ‘earth’; भूमि bhū-mí, f. id.; लक्षि laks-mí, f.
‘prosperity.’

य tu, m.;—e.g. मन्त्र man-yu, ‘anger’; मृत्यु mṛt-yu, ‘death.’
ra, adj.; m. n. subst.;—e.g. उग ug-rá, 'terrible'; रुद rud-rá, m. name of a god; अभ abh-rá, n. 'cloud.'

ru, adj.; n. subst.;—e.g. भीष bhí-rú, 'timid'; अशु aś-ru, n. 'tear.'

va, adj.; m. subst.;—e.g. सर्व sár-va, 'all' (Lat. sal-vo-s); अश्व áś-va, m. 'horse' (Lat. eq-uo-s).

van, adj.; m. n. subst.;—e.g. पीवन pí-van, 'fat'; यावन gra-van, m. 'stone' (90, 4); पर्वन pár-van, n. 'joint.'

2. Secondary nominal Suffixes:—

a, adj.; m. n. subst.: forms adjectives, chiefly with initial वृद्धि, expressing the sense of relation to or connexion with the primitive word;—e.g. मानव mānava, 'belonging to man' (मह manu). Many of these have become substantives in the masc. and, as abstracts, in the neuter;—e.g. मानव mānava, m. 'human being'; वैश्वामित्र vaisvamitra, m. 'descendant of Visvamitra': पौरस paurus-ā, 'manly,' n. 'manliness.' When formed with वृद्धि, these derivatives always take ई in the feminine.

आ ā: forms the fem. of adjectives which in the masc. and neut. end in आ a;—e.g. कान्ता kāntā, 'beloved' (97).

आनि ānī: forms the fem. of the names of deities ending in आ a;—e.g. इंद्रायिनि indrānī, 'wife of Indra.'

आयनāya, m.: forms patronymics with initial वृद्धि;—e.g. आश्वायनāśval-āyana, 'descendant of Aśvala.'

इ i, m.: forms patronymics with initial वृद्धि;—e.g. मारुत-ि mārût-i, 'descendant of the Maruts.' Similarly formed is सारियः sārāth-i, 'charioteer' (सरः sa-rātha, 'driving on the same car').

ि in: forms, in the sense of 'possessing,' adjectives from stems ending in आ a;—e.g. बलिन bal-in, 'strong,' from बल bala, n. 'strength' (87).

ई i: forms the fem. of masc. stems made with suffixes ending in consonants (95), or with त्र tr (101 e), often to those in उ u.
SECONDARY SUFFIXES VI

(98 c), or in च a (always when formed with Vṛddhi); — e.g. देवी dev-ि, 'goddess' (देव dev-ा, 'god'). Cp. 107.

देव ina: forms adjectives, chiefly expressive of direction and made from words in चन्द्र afic; — e.g. मार्गी prāc-ina, 'eastern' (प्राच prāc, 'eastward').

देव iya: forms general adjectives; — e.g. चर्तीत parvat-iya, 'mountainous'; तद्द्व तद-iya, 'belonging to him,' 'his.'

क ka: forms adjectives and diminutives; — e.g. चन्तक सांता-ka, 'ending'; with Vṛddhi, चातिव वार्ष-ि-ka, 'belonging to the rains' (वार्षिक); राजक राजा-ka, m. 'petty king,' पुष्कर putra-ka, 'little son.' The fem. of such derivatives (in a-ka) is often formed with रका ikā; — e.g. पुष्कर putr-ikā, 'little daughter.'

तन tana: forms adjectives with a temporal meaning; — e.g. नू-tana, 'present,' परातन purā-tana (f. i), 'ancient.'

तम tama: forms superlatives and ordinals; — e.g. उत-तमा, 'highest'; सता-तमा, 'hundredth.'

तर tara: forms comparatives; — e.g. उत्तर út-tara, 'higher.'

ता tā, f. ता tva, n.: form abstract substantives with the sense conveyed by the English suffix 'ness'; — e.g. देवता devā-tā, 'divinity'; चन्द्रल अम्रत-tva, n. 'immortality'; द्रव शत pañca-tva, 'five-ness' (i.e. dissolution into the five elements), 'death.'

व त्या, adj.; m. n.: forms nouns from prepositions and adverbs; — e.g. नित्या ni-tya, 'constant'; चन्द्र अपा-tya, n. 'offspring'; चन्द्र amā-tya, m. 'companion' (चन्द्र amā, 'at home').

च था, adj.: forms some ordinals from cardinals; — e.g. चतूर्थ catur-thā, 'fourth.'

म bha, m.: forms the names of animals; — e.g. गर्दम garda-bhā, 'asa,' वर्ष vrṣa-bhā, 'bull.'

म ma, adj.: forms some superlatives, partly from prepositions, and some ordinals; — e.g. चन्द्र ava-ma, 'lowest,' मध्य madhyama-ma, 'middlemost'; पञ्च pañca-ma, 'fifth.'
VI 183 SECONDARY SUFFIXES 165

मत भूत, adj.: forms, in the sense of ‘possessing,’ derivatives from substantives (except such as end in च ा); — e.g. चचरसिन्न मत, ‘maintaining the (sacred) fire’; ‘fiery.’

मय म saya, adj. (ए औ इ), ‘consisting of’; — e.g. मणोमय, mano-māya, ‘consisting of mind,’ ‘spiritual.’

ष या, adj.; m. n. subst.: forms adjectives in the sense of ‘relating to,’ masc. patronyms and neuter abstracts with वृद्ध, as well as ordinary adjectives without वृद्ध; — e.g. ग्राहेग्राह या, ‘relating to the neck’ (सीवा ग्रिव); आदिया, एदिया, m. ‘son of Aditi’; सीमाग साउभाग-या, n. ‘good fortune’ (from सुभाग su-bhāga, ‘fortunate’); पिन्ना, पिन्न-या, ‘paternal’ (पिन्न गिर, ‘father’).

र रा, adj.: forms comparatives from prepositions and ordinary adjectives; — e.g. चवर रा, ‘lower’; दुम दुम-रा, ‘grey’ (from दुम दुम, ‘smoke’).

ल ला, adj.; m. subst.: forms adjectives and a few diminutives; — e.g. कपि kapi-ला, ‘monkey-coloured,’ ‘brown,’ बहु-ला, ‘abundant’; बहु-ला, m. ‘little man,’ ‘man of low caste,’ ‘Sūdra.’

वत वत, adj. ‘possessing’; — e.g. प्रवाचत praj-वत, ‘having offspring’; मनसत nābhas-वत, ‘cloudy,’ m. ‘wind.’

वन वन: forms in the sense of ‘possessing’ adjectives and masc. substantives; — e.g. मग्न माग्न-वन, ‘bountiful,’ m. an epithet of Indra; ा ा ा-वन, m. ‘fire-priest.’

विन वन: forms adjectives meaning ‘possessing’; — e.g. विन वन, ‘glorious.’

183. The above lists practically supply the rules of gender for the Sanskrit noun. These may be summarized as follows.

Speaking generally, all stems ending in the long vowels ा, र, झ, are feminine; stems ending in ा, त, न, may be
masculine or neuter; stems ending in र i or उ u may be of any gender.

a. **Feminine** are all stems formed with the suffixes घा, र त, घी, घ उ, ता ताः, घा त्रा, ति ती.

b. **Neuter** are all stems formed with the suffixes घा, घ रु, घ र, घ र, घ र, घ र, घ र, घ र, घ र, घ र, घ र, घ र, घ र, घ र, घ र, घ र, घ र, घ र, घ र, घ र, घ र.

c. **Masculine** are (in so far as they are not used adjectivally) all stems formed with the suffixes त ता, घ वा, घ यु; आयन आय, घ र (patronymic), घ का, घ ब्हा, घ ला.

d. **Masc. or fem.** are stems formed with the suffixes नि नि, घ नु, नि मि, घ त्र; also stems formed with the bare root (neuter also if adjectives).

e. **Masc. or neut.** are stems formed with the suffixes घा, घ था, घ ना, घ उन उन, घ मा, घ या, घ रा, घ त्या, घ त्रा, घ तु, घ तन, घ मन, घ वन; also the adjectives formed with घुन इन, घि विन, घि इन, घि य्या, घि तान, घि ताम, घि तारा, माघ माया, माघ मात, माघ वत.

f. **Masc., fem., or neut.** are stems formed with घ र i or उ u.

### B. Compounds.

184. **I. Verbal Compounds** are formed by combining roots with some twenty prepositions and a few adverbs. The compound verb is conjugated like the simple verb. Thus गम्ब गम, 'to go,' combines with सम्ब सम, 'together,' to संगम गम-गम, 'to go together,' 'unite'; 3. sing. pres. संगम क्ति गम-गच्छति. The compound root can be used to form nominal stems by means of the primary suffixes enumerated above (182, i); e.g. संगम सम-गम-सा, m. 'union.'

a. The prepositions which are compounded with roots are the following: — चति अंि, 'beyond'; चधि अिि, 'upon'; भनु भनु,
A few adverbs are also compounded with a limited number of verbs: तिरस् tireś, 'across;' 'aside,' with द्र kṛ, 'make,' धा dhā, 'put,' भु bhū, 'be'; e.g. तिरस्वर्जनित ā-क्र, 'they abuse;' तिरोधता tiro-dhā, 'put aside,' 'conceal'; तिरोधभवन tiro 'bhavaṇā, 'they disappeared'; गुरस् purās with द्र kṛ and धा dhā, 'put in front,' 'honour'; e.g. पुरस्क्रियन्ताम puraskṛtyantām, 'let them be honoured'; आविस āvis, 'openly,' with द्र kṛ, 'to manifest,' with धस as and भु bhū, 'to appear'; e.g. आविष्करोति āvis-karoti, 'he shows'; आविरासीत आविषारीसीत āvir-āsit, 'he appeared'; अलम ālam, 'enough,' with द्र kṛ, 'to adorn.' अग्र śrād, an old word meaning 'heart' (Lat. cord-), having acquired the character of an adverb, is compounded with धा dhā, 'put'; and similarly नामस् nāmas, 'obeisance,' अस्ताम अस्ताम astā-m, acc. of अस्त astā, 'home,' are compounded with participles of द्र kṛ, 'do,' and इ i, 'go,' respectively; e.g. अल्पधामि śrād-dadhāmi, 'I put faith,' 'credit' (Lat. crēdo); नामस्त्वाय nāmas-kṛtya, 'having adored'; अस्तामित astām-īta, 'set' (of the sun).

Note. Adjectives or substantives may be compounded with द्र kṛ and भु bhū, before which final अ a, आ ā, or इ i becomes इ ī, final आ u becomes उ u; e.g. वासा vāsa, m. 'control': वासिक kṛ, 'reduce to subjection,' वासिभु vāsi-bhū, 'become subject'; परिष्कृत parikṣā-kṛta, 'turned into a moat' (परिखा parikhā). The sense of these verbal compounds implies a trans-

1 The preposition भा ā reverses the sense of verbs of going or giving; e.g. भागम् ā-gam, 'come;' भाद्र ā-dā, 'take.'
II. Nominal Compounds.

The power of combining two or more words into one, which belongs to all the Indo-European languages, has been more largely developed in Sanskrit than in any of the others. Not only are long and complex compounds here in constant use, but they also take the place of the analytical modes of expression which prevail in the other cognate tongues. Thus Kālidāsa describes a river as 'wave-agitation-loquacious-bird-row-girdle-string-ed,' while we should say: 'her girdle-string is a row of birds loquacious because of the agitation of the waves.' Compounds being therefore of great syntactical importance in Sanskrit, it is necessary to distinguish and classify the various kinds, in order that the meaning of a Sanskrit sentence may be clearly understood. The most convenient division is into the three classes of Co-ordinatives, Determinatives, and Possessives. The Determinatives, so called because the former member determines (or qualifies) the latter, are of two kinds, Dependent and Descriptive. Possessives are secondary compounds, consisting chiefly of Determinatives turned into adjectives.

a. All words making up a compound except the last, ordinarily appear in the form of their uninflected stem; those with two stems using the weak, and those with three, the middle stem (73 a). The last word, in the case of Co-ordinatives and Determinatives, retains, as a rule, its usual form and inflexion, as well as, if a substantive, its gender; while, in Possessives, it is variable like an adjective.

E.g. देवदास: deva-dāsah, m. 'servant of a god, or of the gods';

186. These consist of two (or more) nouns, far less commonly adjectives, very rarely adverbs, connected in sense by the copula 'and.' Dvandva, the name applied to Co-ordinatives by the Hindu grammarians, means 'pair' or 'couple.'

1. Compounded substantives are inflected in the dual or plural according as two or more objects are denoted, the gender being that of the last member; — e.g. हस्ता-स्वाही hasty-aśvau, 'an elephant and a horse'; हस्ता-स्वाहा: hasty-aśvāh₁, 'elephants and horses.' When, however, the parts of the compound express not individuals but categories, the Dvandva is inflected in the neuter singular as a collective; — e.g. गावास्तम् gavaāśvam, 'kine and horses.' Names of objects associated in pairs by way of contrast are often combined in Dvandvas; — e.g. सिंहस्वा: simha-gajāḥ, 'lions and elephants'; सारामेरािवािरा: sārameya-mārjārāḥ, 'dogs and cats'; अहो-रात्रा aho-rātra, m. n. 'day and night².' The number of members in the compound is not limited and is often considerable; — e.g. देवगन्धर्व-मनुष्योराकसाः: deva-gandharva-mānuṣa uraga-rāksasāḥ, 'gods, heavenly musicians, men, serpents, and demons.'

2. Adjectives (including past participles) are comparatively seldom compounded as Dvandvas; — e.g. उत्तरदक्षिण uttara-dakṣiṇa, 'north and south'; शीतोष्ण sita-usaha, 'cold and hot'; सितासिता sita-asita, 'white and black³'; बनायत ghanāyata,

'dense and extensive' (forest); श्राद्धन क्रस्ता, 'done and undone'; मृतास्य त्रस्ता, 'dead and unborn.'

a. Two past participles are sometimes compounded to express immediate sequence, the relation of the second to the first being often translatable by 'as soon as'; e.g. दृष्टम् दृष्टा-नष्टा, 'seen and vanished' = 'vanished as soon as seen'; जातप्रति जाता-प्रति, 'died as soon as born'; उत्साहपतिरोपित ut-क्षता + प्रति-रोपित, 'uprooted and replanted'; सुप्रभोति सुप्रभोति, 'having slept and arisen,' i.e. 'having just arisen from sleep.'

3. Examples of the rare Dvandvas composed of adverbs are साँख्यात सूयम्-प्रतात, 'in the evening and morning'; दिवा-नन्दम दिवा-नन्दम, 'by day and night.'

a. Occasionally complex Dvandvas, made up of compounds of another class, are met with; e.g. अनेकोर्विसर्वकाराकमुख व्यक्तिन्द्रज्ञिकृताकुंकुम, 'having a dishevelled mane and terrific jaws,' consists of two possessives (189).

b. Of the numerous Vedic Dvandvas consisting of the names of deities, each member being in the dual and separately accented, only very few survive in Sanskrit: बिष्णुवरुनयाय त्रित्रा-वरुनाय, 'Mitra and Varuna'; बावादग्वरुनयाय द्वावा-प्रथिता, 'Heaven and Earth.' In cases other than nom. voc. acc. the final member only is inflected: बिष्णुवरुनयाय त्रित्रा-वरुनयाय द्वावा-प्रथिता, 'Mitra and Varuna.'

c. माता मात्र, 'mother,' and पितृ पित्र, 'father,' as the first member of a Dvandva of relationship, assume the form of the nom. sing.: मातापितारी मातापितारी, 'mother and father'; पितामहिन् पितामहिन्, 'father and son.'

1 Mitra and Dyává are Vedic duals. This type of compound was perhaps originally due to the juxtaposition of elliptic duals (c); e.g. Mitra, 'the two Mitras' being = 'mitra and Varuna.' द्वादश dva-daśa is a numeral Dvandva ('two and ten') in which the first number is an old dual.
The masc. of co-ordinate pairs of relations can be used alone in
the dual so as to include the female; — e.g. पितारी pitarauch =
‘parents’; अतुरी स्वातरु svaśurau = ‘parents-in-law’; पुत्री putrach =
‘son and daughter’ (as well as ‘two sons’); भातरी bhrātarauch =
‘brother and sister’.

2 a. Dependent (Tatpurusa) Determinatives.

187. A dependent determinative is one in which the first
member depends on the last, the syntactical relation of the former
to the latter being that of an attribute (noun or pronoun) in an
oblique case. The compound may be a substantive or an adjective,
according as the last member is one or the other.

E.g. तत्पुरुष tat-puruṣa, m. ‘the man of him,’ ‘his man’ (an
example used by the Hindu grammarians to designate the class);
शूरमालिनि śūra-mālini, adj. ‘thinking oneself a hero’; गुष्टोपित
गुणापेत gunāupeta, adj. ‘endowed with virtues’ (upajita is a past part.).

In dependent compounds the first member may have the sense
of any oblique case, but that of the gen. is by far the commonest.

1. Acc. The last member is naturally always an adjective of
a verbal nature; — जयप्रेषु jaya-preṣu, adj. ‘desiring victory’
(prajpsu is a desid. adj., cp. 170, 2); वर्षेवोग्नि varṣa-bhogya, adj.
‘to be enjoyed for a year’ (bhogya is a fut. part. pass.); गृहागच्छ
ग्रहागच्छ ghrāgata, adj. ‘come to the house’ (āgata is a past part.);
ग्रामम्प्राग्ज्य grāma-prāpta, ‘arrived at the village.’ (A past part.
is more commonly placed at the beginning, when the compound

---

1 Cp. Lat. socier = socer et socrus.
2 Cp. Gk. ἄδελφοι and Lat. fratres = ‘brother and sister.’
3 Cp. Gk. ἵππος-δαμος, ‘horse-taming,’ Lat. jū-dex, ‘pointing out the
law,’ ‘judge.’
4 The past part. गत gata, ‘gone to,’ is often used at the end of
Tatpurusas in the sense of ‘relating to,’ ‘existing in’; — e.g. हुस्वागच्छ
hasta-gata, ‘held in the hand.’
becomes a possessive;—e.g. प्राप्तग्राम prāpta-grāma, lit. ‘having a reached village.’)

2. Instr. भाषपुर्य māsa-pūrva, ‘earlier by a month’; स्वामिः svāmi-sadrśa, ‘like (his) master’ (cp. i99, 2 c); व्यक्तोऽन alpaũna, ‘deficient by a little’ = ‘almost finished’; चिंतित abhi-hata, ‘killed by a snake’; देवता deva-datta, ‘given by the gods’ (cp. अो-डोरोς), commonly used as a proper name with an auspicious sense (Dieu-donné) and often denoting an indefinite person = ‘so-and-so.’

3. Dat. युपाद्य yūpa-dāru, n. ‘wood for a sacrificial post’; विष्णुविष viṣṇu-bali, m. ‘offering to Viṣṇu’; प्रसिद्ध prabhu-hita, adj. ‘advantageous to the king.’

4. Abl. स्थर्यतित svarga-patita, adj. ‘fallen from heaven’; भवद्य bhavad-anya, adj. ‘different from you.’

5. Gen. राजपुरुषा rāja-puruṣa, m. ‘king’s man’; व्याघ्रति vyāghra-buddhi, f. ‘thought of (its being) a tiger.’


a. Some dependent compounds retain the case termination in the governed noun;—e.g. वनजय dhanam-jaya, adj. ‘winning booty,’ m. as a proper name; परसम परसमай-पाद, n. ‘word for another’; वाचसविद्ध vācasa-pati, m. ‘lord of speech’; युधिश्चित yudhi-ṣṭhira, adj. ‘firm in battle,’ m. as a proper name.

b. If a root forms the last member of a Tatpurusa it undergoes no change except that थ a is shortened to थ a, while उ i, ऊ u, ऋ t add र t (cp. रा, रा);—e.g. वरुद्ध vara-da, adj. ‘granting boons’ (दा, दा, ‘give’); विश्वात्वि viśva-ji-t, adj. ‘all-conquering’; कर्मक्षत karma-kr-t, adj. ‘doing work,’ ‘laborious.’

c. At the end of a dependent, विशेष viśeṣa, m. means ‘special kind of,’ i.e. ‘choice,’ ‘pre-eminent’; similarly बास्थ antara, n.
difference,* generally means ‘other,’ sometimes ‘special,’ ‘particular’;—e.g. तेजोविशेष tejo-viśeṣa, m. ‘extraordinary splendour’; देशान्तर desā-antara, n. ‘another country’; चिपाचाल उपाय-antara, n. ‘a special means’; माध्यान्तर भाष्य-antara, n. ‘particular conversation.’

d. चर्च्य artha, m. ‘object,’ ‘purpose,’ is often used adverbially at the end of dependents in the acc. and less commonly in the dat. and loc.;—e.g. दंगचर्च्यर्थ damayanty-artha, ‘for the sake of Damayanti.’

2b. Descriptive (Karmadhāraya) Determinatives.

188. A descriptive determinative is one in which the first member describes the last, the syntactical relation of the former to the latter being that of a predicate. This relation may be expressed in three ways:—

i. By a Noun (in apposition);—e.g. राजार्थि rāja-ṛsi, m. ‘king sage,’ i.e. ‘royal sage’; स्त्री-ज्ञि strī-jana, m. ‘women-folk.’

a. A title is thus sometimes compounded with a proper name;—e.g. अनायारावस्या amātya-Rākṣasa, ‘Minister Rākṣasa.’ Occasionally the proper name comes first;—e.g. ब्राह्मिकलीसात्त्रे Sāndili-mātṛ, ‘Mother Sāndili.’

b. The apposition often expresses a comparison;—e.g. अंद्रद्वाराहम जलदा-ध्याम jalada-śyāma, adj. ‘dark as a cloud’; हिमशिर्ष हिम-शिशि, adj. ‘cold as ice’; जलामनस्त्रूप jala-antaś-candra-capala, adj. ‘fickle as the moon reflected in the water.’ When both members are substantives the object with which a comparison is made is placed not at the beginning of the compound, but at the end;—e.g. पुरुषव्याप्त purusa-vyāghra, m. ‘man-tiger,’ i.e. ‘tiger-like man,’ ‘human tiger’; वाल्मीत्रि vān-madhu, n. ‘speech-honey,’ i.e. ‘honied speech’; पादप्य pāda-padma, n. ‘foot-lotus,’ i.e. ‘lotus-like foot.’
c. The past part. भूत bhūta, ‘become,’ ‘existent,’ is often added, in the sense of ‘being,’ to an appositional substantive (which is thus turned into an adj.); —e.g. तमोभूत tamo-bhūta, ‘existing in a state of darkness’; रतनभूत ratna-bhūta, ‘being a jewel’ (cp. 184 b, note).

a. By an Adjective; —e.g. क्रस्मासर्प kṛṣṇa-sarpa, m. ‘black snake’; निलायपल nilāytpala, n. ‘blue lotus’; मध्यां ma-

b. पूर्व pūrva, ‘previous,’ is put at the end, instead of adverbially at the beginning, in the sense of ‘before,’ after past participles; —e.g. वृत्पूर्व adj. ‘seen before.’

c. At the beginning of a descriptive compound महत् mahat becomes मह महो, while at the end राज राज, चह, तिक, राज (m. n.) respectively; —e.g. महाराज ‘great king’; पुन्याम puṇya-aham, ‘auspicious day’; पियसख ‘dear friend’; चर्चराज ardha-rātra, m. ‘midnight.’

d. सच्चित्त anyo-(a)nya and परस्पर para-s-para, ‘one another,’ are a kind of irregular compound in which the nom. masc. form, due to frequent syntactical juxtaposition, became generalized; thus सच्चित्त acc. sing. fem. = सच्चित्त anyā-anyām.

3. By an Adverb (inclusive of particles and prepositions); —
DESCRIPTIVE DETERMINATIVES

3. Possessive (Bahuvr̥ihi) Compounds.

189. These compounds are essentially adjectives agreeing with a substantive expressed or understood. They are determinatives (generally of the adjectivally descriptive class) ending in substantives, which are made to agree in gender, number, and case with another substantive. Thus बहुव्रीहि bahu-vrīhi, m. ‘much rice,’ becomes an adjective in the sense of ‘having much rice’ (an example used by the Hindu grammarians to designate the class).

Every kind of determinative can be turned into a possessive;—
e. g. रजस्तु indra-satru, m. ‘foe of Indra’: भीमपराक्रम bhima-parākrama, m. ‘terrible prowess’: चिपुद्ध tri-pād, adj. ‘three-footed’ (Gk. ῥηπ-ποδ-, Lat. tri-ped-); चधोदुख adho-mukha, adj. ‘downcast’ (mukha, n. ‘face’); चपुच a-putra, adj. ‘sonless’; समायं sa-bhārya, adj. ‘accompanied by his wife’ (bhāryā); नथाविध tathā-vidha, adj. ‘of such a kind’ (vidhi, m.); कुर्मनास्तु dur-manās, adj. nom. m.f. (δυσ-μενής), ‘ill-minded,’ ‘dejected.’

a. In the Vedic language possessives were distinguished from determinatives by accent;—e. g. rāja-putrā, ‘king’s son’; rājā-putra, adj. ‘having kings as sons.’

b. Possessives often come to be used as substantives or proper
names;—e.g. सुहर्द su-hrd, 'good-hearted,' becomes masc. 'friend'; सत्यास्रवत satyā-śravas, adj. nom. m. 'of true fame,' becomes the name of a man (cp. 'सत्यो-क्लेष').

c. Possessives are often very intricate, containing several other compounds. Thus [(विचि-क्षोभा)-स्तानिता-(विहागा-श्रेणि)]-(कांचिगुणा) is based on an appositional descriptive consisting of two main parts. The second, 'कांचिगुणा,' m. 'girdle-string,' is a Tatpurusa. The first is an adjectival descriptive in which the Tatpurusa 'विहागा-श्रेणि,' 'row of birds,' is described by 'विचि-क्षोभा-स्तानिता,' 'loquacious through wave-agitation.' The latter is a compound Tatpurusa, in which 'स्तानिता' is qualified by the simple Tatpurusa 'विचि-क्षोभा,' 'agitation of the waves.' शोतीसप्ताकिरणौ सितासि-किरणौ, 'moon and sun,' is an example of a Bahuvrihi which is used as a substantive and contains a Dvandva. It is in reality a kind of contracted Dvandva ('the cool and the hot-rayed' for 'the cool-rayed and the hot-rayed').

d. Bahuvrihis with a past participle at the beginning are syntactically often equivalent to a gerund or loc. absolute;—e.g. त्यक्त-नगर tyakta-nagara, 'having the city left' = नगरेत्यक्ता nagaram tyaktva, 'having left the city,' or नगरे त्यक्ता nagare tyakte, 'the city being left.'

e. Bahuvrihis based on appositional descriptives often imply a comparison;—e.g. चंद्रानगर candrañana, 'moon-faced'; पद्माच padmaśka (f. i), 'lotus-eyed.' Inversion of the natural order does not take place here as in descriptives (cp. 188, 1 b).

f. कल्प kalpa, m. 'manner,' and प्राच्य prāya, m. 'chief part,' are used at the end of Bahuvrihis in the sense of 'like,' 'almost'; e.g. अमृतकल्प amṛta-kalpa, adj. 'ambrosia-like'; प्रभातप्राच्य prabhāṭa-prāya, adj. 'almost dawning.' In the same position पर para and परम para, adjectives meaning 'highest,' 'chief,' used as substantives, signify 'engrossed in,' 'intent on' (lit. 'having
as the chief thing’);—e.g. विष्मापर cintā-para, ‘immersed in thought.’

2. मास्मात्रा, म. ‘measure,’ is used at the end of Bahuvrihis in the sense of ‘only’;—e.g. नामामात्रा गरा: nāmamātrā narāḥ, ‘men bearing the name only.’ At the end of past participles it means ‘as soon as’;—e.g. चातमात्रा: युग: jāta-mātrāḥ satruḥ, ‘an enemy as soon as (he has) come into being.’ It is, however, generally employed as a neuter substantive in this way;—e.g. जलमात्रस् jala-mātram, ‘water alone’ (lit. ‘that which has water for its measure’).

3. चादि अदि, m. and त्रृति prabhṛti, f. ‘beginning,’ आदि ādyā, ‘first’ (used as a substantive), are employed at the end of Bahuvrihis in the sense of ‘and the rest,’ ‘and so forth,’ ‘etcetera,’ primarily as adjectives and secondarily as substantives;—e.g. (देवा) द्वादशच: (devā) Indra ādayah, ‘(the gods) Indra and the rest’ (lit. ‘having Indra as their beginning’); द्वारादि iti ādi, n. ‘beginning thus’ (i.e. with these words) = ‘and so on.’

पुरोगम पुरवर्ग, पुरव:सर पुराभ-सर, ‘preceding’ = ‘leader,’ are similarly employed in the sense of ‘preceded, led, or accompanied by’;—e.g. देवा द्वादशपुरोगमा: ‘the gods led by Indra.’ पुरवर्ग and पुरव:सर are also used adverbially at the end of Bahuvrihis;—e.g. चिन्तपुर्वम् ‘with the accompaniment of a smile,’ ‘smilingly’; बहुभावकुर्म सरस् बहुमान-पुराभसर, ‘with respect,’ ‘respectfully.’

4. Words meaning ‘hand’ are placed at the end of possessives;—e.g. शास्त्रपापिः śastra-pāpi, ‘weapon-handed,’ ‘having a weapon in one’s hand’; कुछ्हृत्क्ष कुषा-हasta, ‘with kusa-grass in (his) hand.’

5. The suffix द्वै in is pleonastically added to धर्मा, ‘duty,’ शील सिला, ‘character,’ माला mālā, ‘garland,’ शाला सālā, ‘house,’ शोभा sōbbā, ‘beauty,’ वर्ष varṇa, ‘colour’;—e.g.
CHAPTER VII

OUTLINES OF SYNTAX

190. As the great bulk of the literature consists of poetry, the syntactical arrangement of the Sanskrit sentence is primitive and undeveloped, as compared with Latin and Greek. Its main characteristic is the predominance of co-ordination, long compounds and gerunds constantly taking the place of relative and other subordinate clauses, while the oratio obliqua is entirely absent. Another feature is the comparatively rare use of the finite verb (frequent enough in the Vedic language), for which past participles or verbal nouns are very often substituted. There is also a marked fondness for passive constructions. A special feature of Sanskrit syntax is the employment of the locative absolute.

The Order of Words.

191. The usual arrangement of words in a Sanskrit sentence is:—first, the subject with its attributes (a genitive preceding its nominative); second, the object with its adjuncts (which precede it); and lastly, the verb.

Adverbs or extensions of the predicate are commonly placed near the beginning, and unemphatic connective particles follow
the first word;—e.g. जनकस्व स्थलः स्तीयम् नगरं ब्राह्म ‘but Janaka went in haste to his own city.’

When there is a vocative, it generally comes first. Instead of the subject any other word requiring emphasis may be placed at the head of the sentence;—e.g. राजे लयं मठमघे न प्रवेदक्षम् ‘at night you must not enter the monastery.’

a. The subject, if a personal pronoun, is not expressed unless emphatic, being inherent in finite verbal forms. Even the general subject ‘one’ or ‘they’ is often indicated by the verb alone;—e.g. बौयात् ‘one should say’; चाँ: ‘they say’ = ‘it is said.’

b. The copula बिन्द ‘is,’ unless the tense or mood has to be expressed, is generally omitted. In that case the predicate precedes its noun;—e.g. द्वितीया राचि: ‘the night (is) cold.’ If the predicate bears any emphasis, भवति is used, not बिन्द;—e.g. दो विशव्या तपसा अबारा वा पृथुः स पूप्लो भवति विभागम् ‘he who is distinguished by knowledge, penance, or birth, is (certainly) to be respected by the twice-born.’

c. Just as attributes precede their nouns and the qualifying word comes first in compounds, so a relative or other subordinate clause precedes the principal clause, which regularly begins with a correlative word;—e.g. यो घनं तस्म ब्रह्म लित. ‘of whom wealth, of him power,’ i.e. ‘he who has wealth has power.’ Similarly यद्य—तद्य, यावत्—तावत्, &c.

The Article.

192. There is properly neither an indefinite nor a definite article in Sanskrit. But एक ‘one’ and बस्तद ‘some’ (119), being frequently used to express ‘a certain,’ may sometimes be translated by ‘a.’ Similarly स ‘that’ (110) may, when referring to persons or things just mentioned, be rendered by ‘the’;—e.g. स राजा ‘the king’ (of whom we are speaking).
Number.

193. 1. Singular collective words are sometimes used at the end of compounds to form a plural; — e.g. स्त्रीजना stri-jana, m. 'womenfolk' = 'women.' Such collectives are sometimes themselves used in the plural; — e.g. बोक: or बोका: 'the world,' 'people.'

2. The dual number is in regular use and of strict application, the plural practically never referring to two objects. It is therefore invariably employed with the names of things occurring in pairs, such as parts of the body; — e.g. हस्तो पादो च 'the hands and the feet.' A masc. dual is sometimes used to express a male and female of the same class; — e.g. जगतः पितारी 'the parents of the universe' (see 186, 3 c, p. 171).

3. a. The plural is sometimes applied to others by the speaker or writer as a mark of great respect, यूयम् and मवन्त: taking the place of खस and मवान; — e.g. युवतं मवत्वि: 'has your Majesty heard?' In this sense the plur. पादी: 'feet' is employed instead of the dual (cp. 193, 2); — e.g. एष्ट देवपादान अधिचिपति 'he insults your Majesty's feet'). Proper names are occasionally used in the same way; — e.g. इति श्रीशंकराचार्या: 'thus (says) the revered teacher Śaṅkara.'

b. The 1. pers. pl. is sometimes used by the speaker referring to himself (like our editorial 'we') instead of the singular or dual (cp. 193, 2); — e.g. वयमपि विचित्रपृष्ठाम: 'we (= I) too ask something'; विं कुमे: सांप्रतम् 'what shall we (= you and I) do now?'

c. The names of countries are plural, being really the names of the peoples (like 'Sweden' in English and 'Sachsen' in German); — e.g. विद्यान्धु 'in Vidarbha' (Berar). In the singular the name of the people often denotes the king of the country.
d. Some nouns are used in the plural only:—चाह: f. 'water' (96, 1); मात्रा: m. 'life'; चर्या: f. 'the rains' = 'the rainy season'; हरा: m. 'wife.'

Concord.

194. The rules of concord in case, person, gender, and number are in general the same as in other inflexional languages, but the following special points may be noted:

1. The nominative with दृष्टि may take the place of a predicative acc. governed by verbs of calling, considering, knowing, &c.;—e.g. नातासु दृष्टि मात्र विन्द 'know me to be a Brahmin' (instead of नातासु मात्र विन्द).

2. When a dual or plural verb refers to two or more subjects the first person is preferred to the second or third, and the second person to the third;—e.g. लम्बच च गध्याय: 'you and I go.'

3. a. A dual or plural adjective agreeing with masc. and fem. substantives is put in the masc., but when neuters are associated with masculines and feminines, in the neuter (sometimes singular);—e.g. नुसापाचार्य पान गड्गीतालि महीमुखाम 'the chase, dice (काठ), and drinking are reprehensible in kings'; पविकाल पत्री मुखाच तथा चर्या वजसिं जवरबुल्कुड़रस तुथ लोके दरिक्रम 'a bird with clipped wings, a withered tree, a dried-up pond, a toothless serpent and a poor man are of equal account (neut. sing.) in (the eyes of) the world.'

b. Occasionally an attribute or predicate takes the natural instead of the grammatical gender;—e.g. व्या विनित्ययती विनियाहारात्र: नमा: प्रिया: 'thinking (masc.) of thee the subjects (fem.) have been reduced to taking no food.'

c. As in Greek and Latin, a demonstrative pronoun agrees with its predicate in gender;—e.g. चर्या परसो मद्य: 'this (masc.) is the best counsel' (masc.).

A participle used in place of a finite verb, which should agree
with the subject, may be attracted in gender by a substantive predicate if in close proximity with it;—e.g. लम्बे मे सिरें जातम्
‘thou (masc.) hast become (neut.) my friend.’ (neut.).

4. A singular collective noun is necessarily followed by a singular verb. Two singular subjects require a predicate in the dual, three or more require it in the plural. Occasionally, however, the predicate agrees in number with the nearest subject, being mentally supplied with the rest;—e.g. बालिमती राज्यसिद्धं सम च
‘these seven constituent parts are said (sing.) to form the entire kingdom.’

Pronouns.

195. 1. Personal. a. Owing to its highly inflexional character Sanskrit uses the nominatives of personal pronouns far less frequently than modern European languages do (cp. 191 a).

b. The unaccented forms of चाहैं and लम्ब (109 a) being enclitic, can be used neither at the beginning of a sentence or metrical line (Pāda), nor after vocatives, nor before the particles च, वा, एव, ह;—e.g. सम मिश्यम् ‘my friend’ (not जे); द्वास्वासः
‘O God, protect us’ (अमाचार, not न); तस्म मम वा गृहम्
‘his house or mine.’

c. नवान ‘your Honour’ (f. नवांति), the polite form of लम्ब
‘thou’ (with which it often alternates even in the same sentence), takes the verb in the 3. person;—e.g. ब्राह्मण नवान ‘what does your Honour say?’ The plural भवत: (f. नवल्लकः) is construed in the same way; it frequently has a singular sense (193, 3 a). Two compounds of नवान are often used in the drama:—अष्टभवान्
atra-bhavān refers to some one present, either the person addressed or some third person—'your Honour here' or 'his Honour here'; tatra-bhavān, 'his Honour there,' referring to some one off the stage, can only be used of a third person. Both take the verb in the 3. sing.

2. **Demonstrative.** *एस* and *चसी* refer to what is near or present—'this.' The former is the more emphatic of the two. Both are often employed agreeing with a subject in the 1. or 3. pers. sing. in the sense of 'here';—e.g. एस तपस्वी तिष्ठति 'here a devotee stands'; चयमच्छ 'here am I'; चयम भानतस्य पुष: 'here comes your son.' चयन अन: 'this person' is frequently used as an equivalent of 'I.'

*b* and *चसी* refer to what is absent or remote—'that.' *ब* is the more definitely demonstrative of the two, being, for instance, the regular correlative to an antecedent relative. It has the following special uses. It has often (like Lat. ille) the sense of 'well-known,' 'celebrated';—e.g. ब रम्या नगरी 'that well-known charming city.' It is frequently also the equivalent of 'the aforesaid';—e.g. सोईः 'I (being) such' (as just described). In this sense it may often be translated simply by the definite article 'the' (cp. 192). When unaccompanied by a noun *ब* supplies the place of a personal pronoun of the third person= 'he, she, it, they,' but with a certain amount of emphasis when used in the nominative (चयम and *चसी* are employed in the same way as personal pronouns of the third person). Finally *ब* when repeated means 'various,' 'several,' 'all sorts of';—e.g. तानि तानि शास्त्राध्येत 'he read various treatises.'

3. **Possessive.** These pronouns (116) are comparatively little used, as the genitive of the personal pronouns is generally employed. In accordance with the sense of सत्ता (195, 1c), its derivatives *बधोस्य* bhavad-īya and *बधवत्क* bhāvat-ka are used as possessive pronouns of the second person in respectful address.
THE CASES.

Nominative.

196. The nominative is far less frequently used in Sanskrit as the subject of a sentence than in other Indo-European languages. Its place is very commonly supplied by the instrumental of the agent with a passive verb; — e.g. केनापि समस्तरचकिताः स्थितम् 'a certain field-watcher was standing aside' (lit. 'by a certain field-watcher it was stood aside').

a. The nominative is used predicatively with verbs meaning 'to be, become, seem, appear,' as well as with the passive of verbs of calling, considering, sending, appointing, making, &c.; — e.g. तत्तुलिन्तु जूकृतो वाक्रव: छत: 'the dog was turned into a tiger by the sage.'

b. The nominative followed by इति may in certain circumstances take the place of the accusative (see 194, i).

Accusative.

197. Besides its ordinary use of denoting the object of transitive verbs, the accusative is employed to express —

1. the goal with verbs of motion; — e.g. स विद्यमानः भवनतः 'he went to Vidarbha.'

2. verbs of going, like गम् and चा, are very commonly joined with an abstract substantive where either the corresponding adjective with 'to become,' or merely an intransitive verb would be used in English; — e.g. स ब्रोतिः यातः 'he becomes famous' (lit. 'goes to fame'); पञ्चलं ग्रहति 'he dies' (lit. 'goes to death').

3. duration of time and extension of space; — e.g. मात्रमधीति 'he learns for a month'; योजनं ग्रहति 'he goes (the distance of) a Yojana' (nine miles).

4. the object of desiderative adjectives in झू (cp. 169) and of some compound adjectives beginning with prepositions; — e.g.
I am desirous of crossing the ocean; devoted to Damayantī.

4. the cognate object of intransitive verbs in the case of substantives and the analogous adverbial sense in the case of adjectives;—e.g. कामानि सर्वानि वर्षतु ‘may he rain (i.e. grant) all desires’; श्रीद्र गच्छाम ‘let us go quickly’ (originally, ‘go a quick gait’).

Double Accusative.

198. Two accusatives are governed by—

1. verbs of calling, considering, knowing, making, appointing, choosing;—e.g. कामानि त्यां प्रकृतिपुष्टम ‘I know thee (to be) the chief person.’

2. verbs of speaking (बृ, वच, चहट), asking (प्रछ), begging (चाच, प्रार्थण), instructing (चर्च-प्राच), fining (ढाच-ढथान), winning (जति), milking (दुट्);—e.g. चारणिर्गो वाचं वाचहि गच्छ ‘the bird addressed a speech to Nala’; साचं चृत्ततं कवियान ‘he should ask true evidence from the twice-born’; बवि याचते चमुधाम ‘he asks Bali for the earth’; यद्युश्चास्ति माम ‘what she commands me’; तान सहस्रं दश्चेति ‘he should fine them a thousand (pāpas)’; जिला राज्यं गच्छ ‘having won the kingdom from Nala’; रत्नानि दुवुखधर्मिनम ‘they milked (i.e. extracted) gems from the earth.’

a. कहच ‘tell,’ चेद्र ‘make known,’ and भा-हिस्य ‘enjoin,’ never take the accusative of the person addressed, but the dative (or gen.).

3. verbs of bringing, conveying, leading, dispatching;—e.g. चामनि सबां वर्षि ‘he brings the goat to the village’; यजुनां चतुयं विख्यत ‘having sent Sakuntalā away to her husband’s house.’
4. causative verbs;—e.g. रामे वेदमध्यापायति 'he causes Rāma to learn the Veda'; if stress is laid on the agent (the direct acc.), it may be put in the instrumental: तां स्वि: खाद्येत 'he should cause her to be devoured by dogs.'

a. When the causative meaning has faded, the dat. or gen. of the person is used instead of the acc.; this is generally the case with दृश्य 'show' ('cause to see'), and आवच 'tell' ('cause to hear'), and always with वेद्य 'make known,' 'tell' ('cause to know').

b. In the passive construction the direct acc. (the person or agent) becomes the nom., the indirect acc. (the object or thing) remains;—e.g. रामे वेद्य संधापति 'Rāma is caused to learn the Veda'; तां यान: खाद्यति 'dogs are caused to devour her'; बलियाचायति वसुधाम 'Bali is asked for the earth.'

Instrumental.

199. The fundamental notion of the instrumental, which may be rendered by 'by' or 'with,' expresses the agent, the instrument (means), or concomitant by or with which an action is performed;—e.g. तेनोत्तमम् 'it was said by him'='he said'; स खण्ड्य वापादित: 'he was killed with a sword'; चल्ल निच्छ वंशापत्तो नाखोध पुस्तवान 'there is no one happier (201, 2a) in this world than he who has converse with a friend.'

x. The following are modifications of the instrumental sense expressing—

a. the reason: 'by,' 'through,' 'by reason of,' 'because of,' 'on account of';—e.g. मवत्तो 'through your favour'; तेनापराधिष्ठ लां रूख्चामि 'I punish you for that fault'; बाघावास्य 'by the thought of a tiger'='because he thought it was a tiger' (op. p. 172, 5); सुखावस्य 'under the delusion of (the existence of) pleasure.'
b. accordance: ‘by,’ ‘in conformity with’;—e.g. प्रकटता ‘by nature’; जात्वा ‘by birth’; स मन सतेन वतति ‘he goes by (acts in accordance with) my opinion.’

c. the price: (‘with,’ ‘by means of’) ‘for,’ ‘at the price of’;—e.g. कथकश्तेन विक्रीयमार्छ पुत्रकम् ‘a book sold for a hundred rupees’; अतावां सतं दशमु दारिरिप वैतरिप ‘a man should always save himself even at the cost of his wife or of his wealth.’

d. time within which anything is done: (‘by the lapse of’ ‘in’;—e.g. द्राध्यामिर् वर्षैः वामरषं स्मृति ‘grammar is learnt in twelve years.’

e. the way, vehicle or part of the body by which motion is effected;—e.g. कतमेव माण्यय प्रज्ञा: कार्य: ‘in what direction (lit. ‘by what road’) have the crows disappeared?’ वातिष्ठा चरति ‘he goes on horseback’ (lit. ‘by means of a horse’); स चांतं स्थिनोवाच ‘he carried (uvāha) the dog on his shoulder.’

f. ‘in respect of’: with words implying superiority, inferiority or defectiveness;—e.g. एताभ्यं श्रीचिक्ष ही: ‘inferior to these two (abl.) in valour’; पूवाग् महामाय ततातिष्ठवे ‘O fortunate man, you excel your ancestors in that (devotion)’; पश्चाय काय: ‘blind of an eye.’

g. ‘of,’ ‘with’: with words meaning need or use, चर्चः, प्रयोजनम् (used interrogatively or with a negative), or बि म ‘what?’ (with or without छ ‘do’);—e.g. को ने जीवितिष्ठा: ‘what is the use of life to me’ (gen.); देशपाधारा किविर्य प्रयोजनम् ‘your Majesty’s feet have no need of servants’; विं तथा ध्वाति चेष्वा ‘what is to be done with that cow?’ विं व एलेब ‘what have we (to do) with this?’ Similar is the use of जत्तम् ‘done with’ = ‘away with’ and चब्बम् ‘enough of’ (cf. 180): जत्तमभुताभिष ‘away with rising’ = ‘pray do not rise.’
h. ‘with,’ ‘at’: with verbs of rejoicing, laughing, being pleased, satisfied, astonished, ashamed, disgusted;—e.g. कापुष: सहेयापि तुष्यति ‘a low person is satisfied even with very little’; बहुन्त तेन ‘he laughed at it.’

l. ‘of,’ ‘by’: with verbs of boasting or swearing;—e.g. भरत-माधवा चाहे शपे ‘I swear by Bharata and myself.’

l. the object (victim) with चज् ‘sacrifice’;—e.g. पशुणा छहं चञ्चलति ‘he sacrifices a bull to Rudra.’ Here we have the real inst. sense surviving from the time when चज् meant ‘worship’ a god (acc.) with (inst.).

2. The concomitant or sociative sense is generally supplemented by the prepositional adverbs सह, साक्षम, सार्थक and समस् ‘with,’ which are used (like ‘with’ in English) even when separation or antagonism is implied;—e.g. पुचेण सह विता गत: ‘the father went with his son’; विचेण सह चिन्तविभिष: ‘disagreement with a friend’; स तेन विद्धे समं युक्तम् ‘he engaged in a fight with him.’ This sense is also applied—

a. to express the accompanying circumstances or the manner in which an action is performed;—e.g. ती दुःपती महता वशिण वसत: ‘that pair lives in great affection’; महता युक्तने ‘with great pleasure.’

b. with the passive of verbs which have the sense of accompanying, joining, endowing, possessing, and the opposite;—e.g. सवा सत्तहि: ‘accompanied by you,’ धनिन संपत्तो विहीनो वा ‘possessed or destitute of wealth’; प्राप्ते वियुः ‘beretof life.’

c. with adjectives expressive of identity, equality, or likeness: सम, समान, सदृश, तुष्य;—e.g. भक्तिः सम: ‘equal to Indra’; चन्द्रेण सदृश: ‘like him’; परवने न मे पादरजसापि तुम्भ: ‘he is not even equal to the dust of my feet.’ The genitive is also used with these adjectives (cp. 202, 2d).
Dative.

200. The dative case expresses either the **indirect object**, generally a person, or the **purpose** of an action.

A. The dative of the **indirect object** is used—

1. with *transitive* verbs, with or without a direct object:
   - a. of giving (दा, दर्पण), telling (चचा, शंस, कथय, ख़ापय, निविद्य), promising (प्रति or आ-सु, प्रति-चा), showing (इश्वर); e.g. विश्वास गां दूतति ‘he gives a cow to the Brahmin’; कथयानि ते मूतार्थम ‘I tell you the truth’.
   - b. of sending, casting; e.g. भोजन दूतो रघुवे विश्वश् ‘a messenger was sent by Bhoja to Raghu’; मूखां शिबियु रामाय ‘they cast (47) darts at Rāma’.

2. with *intransitive* verbs meaning to please (चचा), desire (सुभ, सृष्ट), be angry with (सृष्ट, कप, कथय), injure (कथय); e.g. रोचते महाम ‘it pleases me’; राजवयाय सृष्टे ‘I do not long for the kingdom’; विकराय कृपयति ‘he is angry with his servant.’ (कप and कथय when compounded with prepositions govern the acc.)

3. with words of salutation; e.g. गणेशाय नम ‘salutation to Ganesā’; कृपय ते ‘health to thee’; रामाय खवित ‘hail to Rāma’; खागतं देवे ‘welcome to her Majesty.’

B. The dative of **purpose** expresses the end for which an action is done, and is very often equivalent to an infinitive; e.g. स्रुति दूरं भजति ‘he worships Hari for (= to obtain) salvation’; फलेश्वर यति ‘he goes for (= to obtain) fruit’; चावतुचारां नीतिशास्त्रोपदेशाय भवत: प्रमाण ‘your Honour (has) full authority for the instruction of (= to instruct) my sons in the principles of morality’; युद्धाय प्रक्षित ‘he started for a fight’ (=‘to fight’); पुनर्देश्याय ‘au revoir.’
This dative is specially taken by verbs meaning—

1. ‘be fit for,’ ‘tend or conduce to’ (कूप, सं-पद्ध, प्र-स्थः);—e.g. \( \text{भक्तिसे} \) जयते ‘piety conduce to knowledge.’

2. चतु and भु are used in the same way, but are often omitted;—
e.g. कंगगा सतो राय भवति ‘the combination even of the weak leads to safety’; आयुर्विकार वं शैलम् ‘your weapon (serves) for the protection of (=? to protect) the distressed.’

3. ‘be able,’ ‘begin,’ ‘strive,’ ‘resolve,’ ‘order,’ ‘appoint’;—
e.g. इत्य चतु चतुर्विकारणायाय भवति ‘this story was able to win over (अकर्षणया) the warrior’; प्राचरम श्रवणयाय ‘he began to (take) an oath’; तद्विषारय चतिष्ठ ‘I will try to find her’; तेन जीवोत्सर्य भविष्यम् ‘he has resolved on abandoning his life’; दुहितिर्म चतिष्ठितं श्रवणाय ादिः ‘having charged (अ-दिय) his daughter with the reception of the guests’; राज्योत्सर्य देवनिभोंति ‘he was appointed by the gods for the destruction of (=? to destroy) रावना.’

4. The adverb अस्तम ‘sufficient’ is used in the sense of ‘be able to cope with,’ ‘be a match for’;—e.g. वंषतेष्यो हरिराशम ‘Hari (is) a match for the demons.’

Ablative.

201. The ablative primarily expresses the starting-point or source from which anything proceeds. It thus answers to the question ‘whence?’ and may in general be translated by ‘from.’

E.g. चाहिम चाहाद गंगाद भनुमिक्षार्थि ‘I wish to depart from this forest’; भाप्ताय चर्चयति ‘ruin results from sin’ (पापाद); निल्याय चाचास श: ‘he did not swerve from his purpose’ (निच-चयाद); खलोभेष्य शुतावगाय भुमाव ‘he heard of the death of his son from his relations’; तां बन्धनादिर्सथ ‘releasing her from her bonds’; दिवस कर्मणोर्स्मात् ‘desist from this act’; पाहि मां गर्गाते ‘protect me from hell.’
a. The source of apprehension is put in the ablative with verbs of fearing (भी, चहिल्युद-विज);—e.g. भूव्यकार्यू विचित्रि ‘you are afraid of the hunter’; समानां स्मालुको किल्भूलिखित ‘a Brahmin should always shrink from marks of honour.’

b. Verbs expressing separation ‘from’ naturally take the ablative;—e.g. भव्यको विचित्रि ‘parted from you’; सा पतिशलोकम होयति ‘and she is deprived of her husband’s place’ (such words also take the instr.: cp. 199, 2 b). Allied to this use is that of वत्रच ‘to cheat of’ (= so as to separate from);—e.g. वत्रचितु ब्राह्मणं क्षागान् ‘to cheat a Brahmin of his he-goat.’

c. As the abl. expresses the terminus a quo, it is employed with all words meaning ‘far,’ or designating the cardinal points;—e.g. दूरं यामात ‘far from the village’; यामात पूलं निगिरि: ‘the mountain (is) to the east of the village.’

d. Similarly the abl. also expresses the time after which anything takes place;—e.g. वत्रचितु वाकात् ‘seen after a long time’; समानान् ‘after a week.’

The abl. also expresses the following senses connected with its original meaning:—

1. the cause, reason, or motive—‘on account of,’ ‘because of,’ ‘through,’ ‘from’;—e.g. भूव्यकार्यू मांसं मचयति ‘he eats the flesh through greed.’ This use of the abl. is especially common, in commentaries, with abstract nouns in स्ता;—e.g. पर्यतोभिमानियुमलात् ‘the mountain is fiery because of its smokiness.’ (The instr. is also employed in this sense: 199, 1 a.)

2. comparison:—

a. with comparatives (=‘than’) or words with a comparative meaning;—e.g. भूव्यकार्यू रामी विचित्रि ‘Rama is more learned than Govinda’; कर्मशील ब्राह्मणं परिमलिखित ‘knowledge is superior to action.’ In this sense it is used even with positives (=‘in comparison with’);—e.g. मार्यं वर्त्तोभिमानीयुमलात् ‘a
wife is dear even in comparison with (i.e. dearer than) the whole world'; वद्वादिपि बालोरायि मृदूिि कुमुकादिपि विद्वािि ‘hearts harder even than adamant, more tender even than a flower.’

b. with words meaning ‘other’ or ‘different’ (चन्य, इतर, घय, भिन्न);—e.g. क्र्यादात्मी गोविन्दः ‘Govinda is different from Kṛṣṇa.’

c. Allied to the comparative abl.is that used with multiplicative words like ‘double,’ ‘treble,’ &c.;—e.g. मुखारपद्धार दक्षः ‘a fine five times (in comparison with) the value.’

Genitive.

202. The primary sense of the genitive is quasi-adjectival, since its qualification of another substantive means ‘belonging to’ or ‘connected with.’ It may generally be expressed in English by the preposition ‘of.’ With substantives the gen. is used in a possessive, subjective, objective, or partitive sense;—e.g. राजः पुजः ‘the king’s man’; राजसङ्कल्पक्र्यादियान्त सबत ‘your concealment of Rākṣasa’s wife’ (i.e. ‘by you’); श्रीमत तस्य ‘by the supposition of her’ (i.e. ‘supposing it was she’); युयोभणव-ताम ‘the foremost of the wealthy.’

i. The gen. is used with a number of verbs:

a. in the possessive sense with र्खा इस, प्र-भू ‘be master of,’ ‘have power over,’ and with चतु, मू ‘be,’ ‘विद्वत ‘exists’;—e.g. श्रावन्ध्र: प्रमबविज्ञानि ‘I shall be master of myself’; मम पुकछक विद्वत ‘I have a book.’

b. in the objective sense (concurrently with the acc.) with द्धि ‘have mercy,’ खू ‘remember,’ चन्य-क ‘imitate’;—e.g. एते तव द्धूलध ‘may these men have mercy on you’; छरति ‘स्रााः ‘he remembers your favours’; मीमाशाधरः ‘I will imitate Bhima.’
c. in the objective sense (concurrently with the loc.) with verbs meaning 'do good or harm to' (उप-स्र, प्र-स्र, छप-स्र, छय-राध), 'trust in' (वि-स्र), 'forbear with' (बम);—e.g. निम्नायाम उपकुलस्य: 'benefiting his friends'; चिं तथा तस्ता ढपयताम 'how have I done her an injury?' चम्भेन 'forbear with me.'

d. with verbs meaning 'speak of' or 'expect of';—e.g. ममादोध्याविशिष्ठं वद्वि 'he speaks thus of me though I am guiltless'; सर्वमक्ष मूर्खं संमावति 'anything may be expected of that fool.'

e. frequently (instead of the dat. of the indirect object) with verbs of giving, telling, promising, showing, sending, bowing, pleasing, being angry;—e.g. मया तस्तामथं प्रद्यत्तम 'I have granted safety to him' (tasya); चिं तव रोचत एष: 'does he please you?' ममानिनुजो मुनि: 'the sage (is) not very angry with me' (mama).

f. sometimes (instead of the instr.) with verbs meaning 'be filled or satisfied';—e.g. भापिन्यवित्ति कायानाम 'fire is not satiated with logs.' So also the past part. पूर्ण 'full of' (gen.), or 'filled with' (instr.).

g. The gen. is frequently used with adjectives:—

a. allied to transitive verbs;—e.g. ब्राफा विऱाछिनी रूपस 'old age is destructive of beauty.'

b. meaning 'dependent on,' 'belonging or attached to,' 'dear to';—e.g. तच्चायां: च प्रतीकारं: 'that remedy depends on you' (tava); यत् लयास्क सतं किंचिद् गृहीतमिच्छ तत् समर्पण 'give up whatever you have taken belonging to him' (asya); दो बाम राणां मिष्य: 'who, pray, is dear to kings?'

c. meaning 'acquainted with,' 'versed or skilled in,' 'acquainted to' (concurrently with the loc.: 203f);—e.g. चम्बिब: खल्लिं बोखववहरास्याम 'you are, indeed, conversant with the ways of the world'; संभामायाम बलोविद्: 'unskilled
in battle'; चचितो जन: श्राणागम् 'people accustomed to hardships.'

*d. meaning 'like' or 'equal to' (concurrently with the instr.: 199, 2c);—e.g. राम: श्रास्त्रु तु: 'Rāma is equal to Kṛṣṇa.'

3. The gen. expresses the agent with passive participles:

a. past participles having a pres. sense, formed from roots meaning 'think,' 'know,' 'worship';—e.g. राष्ट्र नति: ('well thought of') 'approved of kings'; बिधितो भवान्त भ्रात्रास्तदाः रुहस्ति: 'you are known to the hermits to be staying here.'

b. future participles (which also take the instr.: 199);—e.g. भास्यान्ति श्रव्यो इति: 'Hari should be worshipped by me.'

4. The gen. is used with adverbs of direction in ऊतस्त -tas (cp. 177d);—e.g. यामस्त दिशितः 'to the south of the village'; sometimes also with those in ऊप -ena (concurrently with the acc.);—e.g. उत्तरेशाः 'to the north of this' (asya) place.

5. The gen. of time is used in the following ways:

a. with multiplicatives (108) or other numerals similarly used it expresses how often anything is repeated within a stated period;—e.g. खास चिरोक्षिन्न निर्स्पैति 'he should offer the funeral sacrifice three times a year'; संवस्तरेक्षामपि चरित क्रमं निष्चितम्: 'a Brahmin should perform at least one severe penance a year.'

b. Words denoting time are put in the gen. (like the abl.) in the sense of 'after';—e.g. ब्रतिपाहास्त (kati-pasyāhasya), 'after some days'; चिरस्त वास्त 'after a long time': चिरस्त is also used alone in this sense.

c. A noun and past part. in the gen., accompanying an expression of time, have the sense of 'since';—e.g. भवं द्वघो मातस्तु तात्क्षोपत्रस्त 'to-day (is) the tenth month since our father died' (uparatasya). This construction is akin to the gen. absolute (205, 2).
6. Two genitives are employed to express an option or a difference between two things;—e.g. अवसम्ह च मृत्युमिः अवसम्ह कष्टसूचति ‘of vice and death, the former is called the worse’; एतानिवावर्यम् शतक्रतोऽविशिष्य: ‘this is the only difference between you (the long-lived) and Indra.’

Locative.

203. The locative denotes either the place where an action occurs, or, with verbs of motion, the place whither an action is directed. The former sense may variously be translated by ‘in, at, on, among, by, with, near;’ the latter by ‘into, upon;’ corresponding to Lat. in with abl. and acc. respectively.

The following are examples of the ordinary use of the loc. in the sense of ‘where?’ पशिष्यासिन्युषी निवसति ‘birds live in that tree’; चिद्रमेव ‘in Vidarbha’ (193, 3c); आभास तव द्वारि व्यापादिशिष्यि ‘I will kill myself at your door’; वास्त्वि ‘at Kaśi’ (Benares); पावं दृष्टं द्रुमेव ‘fruit (is) seen on the trees’; आसेदुर्गृहायम् ‘they encamped on (= close to) the Ganges’; न द्रेष्टेव न धर्षेव तालंयुवती श्रविद्ध मातृविवचि चर्वेव द्रुष्यपूष्या ‘neither among gods, nor Yakṣas, or among men either, had such a beauty anywhere been seen before’; मम पांजि ‘by my side.’

a. When the loc. means ‘among’ it is often equivalent to a partitive gen. (202);—e.g. िबेशु पुवेशु रामो मम द्रिष्टतम् ‘among (= of) all the sons Rāma is dearest to me.’

b. The person ‘with whom one dwells or stays is put in the loc.;—e.g. गुरौ वसति ‘he lives with his teacher.’

c. The loc. with the verbs तिष्ठति ‘stands’ and गति ‘goes on’ (= Lat. versatur) expresses ‘abides by,’ ‘complies with’;—e.g. ज नेन नाभेन तिष्ठसि ‘you do not (stand by =) obey my command’; मातुमें वर्ति ‘comply with your mother’s desire.’
d. The loc. is used to express the effect 'of' a cause;—e.g. दैविक गुणां वृद्धी चये कारणम् 'fate alone (is) the cause of the prosperity or decline of men.'

e. The loc. expresses contact with verbs of seizing by (बहुः), fastening to (चन्द्र), clinging or adhering to (मण्ड, शिष्, कस्त्र), leaning on, relying on or trusting to;—e.g. केशिष्कु गृहीता 'seizing by the hair'; पापी संग्रह तaking by the hand'; वृद्ध पापं संबन्ध 'he fastened a noose to the tree'; अत्सन्नसञ्जय: मुर्त: 'a hero not addicted to vices'; वृक्षमुखिष्क संस्त्रिता: 'reclining on the roots of trees'; विन्धकित श्रद्धु 'he trusts in his enemies'; आश्रससन्ते सुरा चक्षुसाधिधियं धनुषि विजयम् 'the gods fix their hopes of victory on his bent bow.'

f. The loc. is used (concurrently with the gen.: 202, 2 c) with adjectives meaning 'acquainted with,' 'versed or skilled in';—e.g. रामोऽचर्चुति निरुषि: 'Rāma (is) skilled in the game of dice'; जाये दृष्टा वयम: 'we (are) expert in acting.'

g. The loc. is used figuratively to express the person or thing in which some quality or state is to be found;—e.g. सशंस भवायाथाः म्याक्षिन् 'I look for everything in him' (cp. 202, 1 d); हृद्यद्रोण सृग्या स्तामिनि 'hunting (is) recognized as sinful in a prince'; आतानामापुद्धे न दृष्य: 'there is no harm in (giving) advice to the afflicted.' Similarly, when the meaning of a word is explained, the loc. expresses 'in the sense of';—e.g. अजायो बैं 'kalāpa (is used) in the sense of peacock's tail.'

h. The circumstances in which an action takes place are expressed by the loc.;—e.g. चापिद्ध 'in case of distress'; भाषेशु 'in fortune'; किंद्रि:वनर्गं वज्रलिभवन्ति 'in the presence of' = 'there being openings, misfortunes multiply.' In the last example the loc. expresses the reason; if it were accompanied by a predicative participle, it would be a loc. absolute (cp. 205, 1 a).
1. The **loc. of time**, expressing when an action takes place, is only a special application of the preceding sense;—**e.g. वर्षासु 'in the rainy season'; निषायाम् 'at night'; दिने दिने 'every day.'

2. The loc. expresses the distance at which anything takes place;—**e.g. इती वसति ... अध्यायमोऽनेन महार्षिः 'the great sage lives at (a distance of) a yojana and a half from here.'

204. The loc. answering to the question 'wherever?' is always used with verbs of falling and placing; concurrently with the dat., with those of throwing and sending (200 A 1 3); and, concurrently with the acc., with those of going, entering, ascending, striking, bringing, sending;—**e.g. मूमी पपात 'he fell on the ground'; तत्त्वविशालिकै निधाय 'having put (it) in that same begging bowl'; इत्यसुरिति हल्ला 'placing his hand on his breast' (ढ़ 'do,' is frequently used in the sense of putting); चरी भारानु चिपरि 'he darts arrows at his enemy'; मत्स्यो नायें प्रविचि 'the fish entered the river'; समीपववति गोरें प्रखित: 'he set out for a neighbouring town'; तद्धिरवस्ताहादयत 'he struck him on the head.'

Secondary applications of this loc. are the following:—

a. It expresses the person or object towards which an action is directed or to which it refers = 'towards,' 'about,' 'with regard to';—**e.g. प्राधिक्षु द्वारा कुर्षलति साधव: 'the good show compassion towards animate beings'; भव दृषिष्ठा परिजने 'be courteous to your attendants'; वैचि विचद: 'they are disputing about a field.'

b. Concurrently with the dat. (and gen.), it expresses the indirect object with verbs of giving, telling, promising, buying, selling (cp. 200 A 1 a; 202, i 3);—**e.g. सहस्वि प्रतिष्ठाय 'having promised (it) to Indra'; शरीरं विविधा धनवति 'having sold himself to a rich man'; विचारति हुह: प्राधि विधाय 'a teacher imparts knowledge to an intelligent pupil.'
c. Concurrently with the dat. (200 B i, 2), it may express the aim of an action with words expressive of striving after, resolving on, wishing for, of appointing, choosing, enjoining, permitting, of being able or fit for;—e.g. सर्वस्वाहिरे चुक: श्रदु: 'an enemy prepared for the appropriation of all property'; कर्मणि चयुः 'he appointed (him) to a task'; पतिलि वर्यामास तम: 'she chose him for her husband'; बसमर्थेरच्युदाध्युराणि सावम 'he is incapable of supplying food for us'; चैतोकालारि प्रभुस्व तत्सिन चुयते 'the sovereignty even of the three worlds is fitting for him.' A predicative loc. alone is capable of expressing fitness;—e.g. नवर्मा-गत् रेखां पुरि राज्यं 'sovereignty befits a man who is endowed with worldly wisdom, liberality, and heroism.' The loc. is sometimes used with verbs which do not in themselves imply an aim, to express the object gained as the result of an action;—e.g. चर्मालि हिंच्छै द्वापिनम् 'he kills the panther for the sake of (obtaining) his skin.'

d. Nouns expressive of desire, devotion, regard, friendship, confidence, compassion, contempt, neglect, are often connected with the loc. (as is also the gen.) of the object to which those sentiments are directed;—e.g. न खचु शकूनतायं ममाभिषाष: 'my love is, indeed, not towards Sakuntalā'; न मे लघु विस्मय: 'I have no faith in you'; न लघुप्रति कार्यविश्रानतः कार्यं 'neglect of duties, however small, should not be indulged in.'

e. The loc. is similarly used with adjectives or past participles meaning 'fond of,' 'devoted to,' 'intent on,' and their opposites;—e.g. गार्सं: केवल खचुके रता: 'women (are) intent on their own pleasure only.'

**Locative and Genitive Absolute.**

205. i. The **locative** is the usual **absolute** case in Sanskrit, and has much the same general application as the Greek genitive
and the Lat. ablative absolute;—e.g. गच्छति दिनि ‘as the days went by’; गोशु बुद्धासु च गत: ‘the cows having been milked, he departed’; कही द्द्राति मधि माषमाधि ‘she gives ear when I speak.’

a. The predicate of the absolute loc. is practically always a participle; the only exception being that the part. सत ‘being,’ is frequently omitted;—e.g. कथं धर्मज्ञियास्विनिः सतां रचितारि खचि ‘how (can there be any) interference with the good in the performance of their duties, when you (are) their protector?’

b. The part. सत ‘being’ (or its equivalents वर्तमान and खिन्त) is often pleonastically added to another absolute part.;—e.g. सुर्वंदे न्यतां प्रातिपूवेष्वतु सतु ‘at sunrise, when the owls had become blind.’

c. The subject is of course always omitted when a past pass. part. is used impersonally; it is also omitted when the part. is accompanied by indeclinable words like एवम्, तथा, इत्यादि.,—e.g. तेनामुष्यगते ‘when consent had been given by him’; एवं गति ‘this being the case’ (lit. ‘it having gone thus’); तथा छते खति or तथानुषिधित् ‘this being done.’

d. The particle एव and the noun माच (as latter member of a compound) may be used after an absolute participle to express ‘no sooner—than,’ ‘scarcely—when’;—e.g. प्रभातायास्विव रज्ज्याम् ‘scarcely had it dawned, when’; प्रविष्काष एव तच्चमति ‘no sooner had’ his Honour entered, than.’

2. The gen. absolute is much less common than the loc. and more limited in its application. It is restricted to contemporaneous actions, the subject being a person and the predicate a present participle in form or sense. Its meaning may be rendered by ‘while,’ ‘as,’ or ‘though’;—e.g. यथातो मे परिभ्रमण ‘wandering about, though I was looking on’; एवं चप्पाय व घुम्धाको निम्त: खिन्त: ‘while he was speaking thus, the hunter
remained concealed’; शति चिल्लयतःस्स्क्त ततो तोयार्थमायः: स्निनय: ‘while he was thus reflecting women came there to fetch water.’

Participles.

206. Participles are constantly used in Sanskrit to qualify the main action, supplying the place of subordinate clauses. They may, as in Latin and Greek, express a relative, temporal, causal, concessive, or hypothetical sense. A final sense is also expressed by the future participle. All these meanings are inherent in the participle, without the aid of particles, except that ज्ञापि is usually added when the sense is concessive.

E.g. खुगाः कोपाविभिः तस्म उवाच ‘the jackal, being filled with anger, said to him’; निचिद्धस्त्वं मयानिकशो न गृहीवि ‘though you have been frequently dissuaded by me, you do not listen to me’; अजबपतौ जानति शिरो चाक्षति खण्डः: ‘if you do not tell, though knowing it, your head will be shattered to pieces’; ताक्षिष्ण भीमं पुनरभद्रवत् ‘he ran again at Bhima in order to strike him.’

a. Bahuvrhi compounds are very frequently employed in a participial sense, the part चित being omitted;—e.g. खष खड़ितमणा जरिनिचतत् ‘then being anxious he reflected.’

207. Present Participle. This participle (as well as a past with a present sense) is used with चित or मवति ‘is,’ चावि ‘sits,’ तिषृति ‘stands,’ वति ‘goes on,’ to express continuous action, like the English ‘is doing’;—e.g. एत्तेभ वनं चिदिकत्वम चिर्मेव पुरा वस्था: ‘this is the very forest in which we formerly dwelt for a long time’; मचयःकास ‘he keeps eating’; सा चलेन रक्षमाशा तिषृति ‘she is being carefully guarded’; परिपूर्णंधं घट: सकुमित्वते ‘this pot is filled with porridge.’
a. The negative of verbs meaning 'to cease' is similarly construed with a present participle;—e.g. सिंहो मृगार्थ बापाद्यकोपरराम ‘the lion did not cease (= kept) slaying the animals.’

b. Verbs expressing an emotion such as 'to be ashamed,' 'to endure,' may be accompanied by a pres. part. indicating the cause of the emotion;—e.g. शिव न लम्ब एवं बुवाक: 'are you not ashamed of speaking thus?'

c. A predicative present (or past) part. accompanies the acc., or the nom. in the passive construction, with verbs of seeing, hearing, knowing, thinking, wishing (cp. 198, 1);—e.g. प्रविष्टवं न मां काचित्कमत् ‘no one saw me entering’; स सूपतिरक्कत्व केनापि पट्टमाणं शोकदयं मुश्राव ‘the king one day heard someone repeating a couple of slokas’; मानविवेश विवाहित चुको राजर्षिकन्या: श्रूयन्ते परिषिरता: ‘many daughters of royal sages are recorded to have been wedded according to the marriage of the Gandharvas.’

208. Past Participles. The passive part in त and its active form (161; 89, n.3) in वत् (but hardly ever the perf. act. part. in वस्त्र: 89) are very frequently used as finite verbs (the copula being omitted);—e.g. तेन्द्रम् चाक्रम् ‘this was said by him’; स इद्द्वस्तवान ’he said this.’

a. The passive of intransitive verbs is used impersonally; otherwise its past participle has an active sense;—e.g. मचाच चिरं विष्ठितम् ‘I stood there for a long time’; स बल्का बलत: ’he went to the Ganges’; स पाणि मृत: ‘he died on the way.’

b. Some past participles in त have both a passive and a transitive active sense;—e.g. प्रात् ‘obtained’ and ‘having reached’; प्रविष्ट ‘entered (by)’ and ‘having entered’; पीद ‘imbibed’ and ‘having drunk’; विस्मृत ‘forgotten’ and ‘having forgotten’;
'divided' and 'having divided'; 

\[\text{रुद्ध} \ 'begotten' \ \text{and} \ 'having borne' \ (f.); \ \\
\text{रुद्ध} \ 'ridden,' &c., \ \text{and} \ 'riding,' &c.

The past participles in न never seem to occur with a transitive active meaning.

209. Future Participles Passive. These (162) express necessity, obligation, fitness, probability. The construction is the same as with the past pass. part.;—e.g. मन्यावभस्य कर्मान्तरं मतायम् 'I must needs go to another country'; हृदयोऽर्थि ज ते राजन् 'you must not (= do not) kill me, O king'; तत्किंतया भवन्ति: कर्तवं: 'then he too will surely make a noise.'

a. Occasionally the fut. pass. part. has a purely future sense;—
e.g. चुँवयोऽपि मयापि सुखिन गलायम् 'I too shall go with ease by the strength of your wings.'

b. भविष्यम् and मायम् (from मू 'be') are used impersonally to express necessity or high probability. The adjective or substantive of the predicate agrees with the subject in the instr.;—
e.g. तथा ब्विन्तहितया भविष्यम् 'she must be (= is most probably) near'; तत्क प्रायिगो ब्लेष्टु वुमहता भविष्यम् 'the strength of that animal must be very great.'

210. The Indeclinable Participle (Gerund) nearly always expresses that an action is completed before another begins (rarely that it is simultaneous). Referring to the grammatical or the virtual subject of the main action, it generally agrees with the nom., or, in the passive construction, with the instr., but occasionally with other cases also;—e.g. तें प्राणम् स गति: 'having bowed down to him, he departed'; नाश पानाकान्त तथ्योपरि प्रविष्म प्राक्र: परिलक्ष: 'then he throwing himself upon him lost his life' (प्रविष्म agrees with पाना); तत्क द्वेशव वदुधे कामस्त्रां चार्हवासिनीम् 'his love increased as soon as he had seen the sweetly smiling maiden' (द्वेश agrees with तत्क).

a. It may frequently be translated by 'in' or 'by' with a verbal
noun;—e.g. मां निर्जनं हृदा विं खमेधम् ‘what would you gain by killing a poor man like me?’ This use represents the original sense of the form as an old instrumental of a verbal noun.

b. Having the full value of inflected participles, it may express the various logical relations of the latter, and may even be accompanied, like them, by अति, निघण्ठि, वर्तति to express continuous action;—e.g. सर्वंपौराण्य जतीथ वर्तति ‘he is the foremost of all the townsmen.’

c. A number of gerunds are equivalent in sense to prepositions (179).

d. The original instr. nature of the gerund is preserved in its employment with विकर्ष or चलन or with a general subject expressed by the impersonal passive construction;—e.g. विं तव गोपायिला ‘what (gain accrues) to you by concealing?’ चलन ते वरं गला ‘have done with going to the forest’; पमुन हला चंद्र स्वेच्छा गम्यते ‘if one goes to heaven by killing animals.’

Infinitive.

211. This frequent form expresses the aim of an action and may in general be used wherever the dative of purpose is employed (200 B). It differs from the dative of an ordinary verbal noun solely in governing its object in the acc. instead of the gen.;—e.g. तं बेतु यतात ‘he strives to conquer him’=तस्क वयाय यतात ‘he strives for the conquering of him.’ It preserves its original acc. sense inasmuch as it is used as the direct object of verbs (e.g. खादुं खंभति ‘he obtains a bath’), and cannot be employed as the subject of a sentence. Verbal nouns usually supply its place as the subject;—e.g. वरं दानं न तु प्रतिच्छ ‘giving (= to give) is better than receiving’ (=to receive). The construction of the acc. with the infinitive is unknown to Sanskrit, its place being supplied, with verbs of saying, &c., by oratio recta with इति (180), or otherwise by the use of a predicative acc. (198, 1 and 207 c).
The infinitive may be used with substantives (e.g. ‘time,’ ‘opportunity’), adjectives (‘fit,’ ‘capable’), as well as verbs (e.g. ‘be able,’ ‘wish,’ ‘begin’);—e.g. नायं कायो विलसितम् ‘this is not the time to delay’; ब्रवसरोऽथम आप्लान् व्रकाशितम् ‘this is an opportunity to show yourself’; लिखितमपि लघाते प्रोचितां क: समर्थ: ‘who (is) able to escape from what is written on his forehead (by fate)?’ चाइ लवण प्रहतम आगत: ‘I have come (in order) to ask you’; कथाचितुं शक्तिति ‘he is able to tell’; रव्येशः शा कर्तृम् ‘she wished to make.’

a. The य. and स. sing. ind. of द्वर ‘deserve’ are used with an infinitive in the sense of a polite imperative=‘please,’ ‘deign to’;—e.g. ममान मां प्रोत्सित्तिः ‘will your Honour please to hear me?’

b. The infinitive, after dropping its final अ, may be formed into a Bahuvrihi compound (189) with काम ‘desire,’ or मनस् ‘mind,’ in the sense of wishing or having a mind to do what the verb expresses;—e.g. द्रुकाम ‘desirous of seeing’; शिरातुमना ममान ‘what do you intend to say?’

c. There being no passive form of the infinitive in Sanskrit, verbs governed the infinit. are put in the passive in order to give it a passive meaning;—e.g. कर्तुं न चुज्जते ‘it is not fit to be done’; ममान गीतत्र ब्राह्मचितुं शक्ति ‘they can be taught morality by me’; तेव मस्मय: कारितात्म आर्यः ‘a hut (was) begun to be erected by him.’

d. The fut. part. pass. शक्यः शक-या may either agree with the subject or be put in the neut. sing.;—e.g. न शर्कास्य (दोषा:) समाधातसम ‘those (mischiefs) cannot be repaired’; सा न शर्कास्य चोरिचितुं कुपिता ‘she cannot be ignored (lit. ‘she is not a possible thing to ignore’) when angry.’ युक्त ‘fitting’ and न्याय ‘suitable’ may be construed in the same way;—e.g. संय न्यायाना ममान लोचितुं सवत्त: ‘she should rightly be released by me from you.’
212. The use of this tense is much the same as in English. But the following differences should be noted:

1. In narration the historical present is more commonly used than in English, especially to express the durative sense (which the Sanskrit imperfect lacks);—e.g. दमनकः पुज्ठति कथितः 'Damanaka asked, "How was it?" ' ख्रिःख्रिः भोजनं दाला बिल्लि खपिति 'Hiranyak, having taken his food, used to sleep in his hole.'

   a. पुरा 'formerly,' is sometimes added to this present;—e.g. कविमिथ्रा वृषि पुराहं वसामि 'I formerly used to live in a certain tree.' The particle ख (which in the older language frequently accompanied पुरा, and thus acquired its meaning when alone) is much more frequently used thus;—e.g. कविमिथ्रा भाषिसि सोमिसः नाम कौलिको वसाति ख 'in a certain place a weaver named Somilaka used to live.'

   b. The present is used to express the immediate past;—e.g. प्रयाम् आगच्छामि 'here I come,' i.e. 'I have just come.'

2. The present also expresses the near future, पुरा 'soon' and वायु 'just' (180) being sometimes added;—e.g. तहि सुखा घण्गुरेर्द्धामि 'then leaving the bow, I am off'; तद्दू यावस्थुन्ध्रः प्रेष्यामि 'therefore I will just send Satrughna.'

   a. With interrogatives it implies a doubt as to future action;—e.g. चिं यारीमिः 'what shall I do?'

   b. It may express an exhortation to perform an action at once;—e.g. तहि गुह्मेव प्रविष्टामः 'then we (will) enter (= let us enter) the house.'

Past Tenses.

213. All the three past tenses, imperfect, perfect, and aorist, besides the past participles in त ता and तत्वत ता-वत (and the historical present), are used promiscuously to express the historical
or remote past, applying equally to facts which happened only once, or were repeated or continuous.

a. The perfect is properly restricted to the statement of facts of the remote past, not coming within the experience of the speaker. The 1. and 2. sing. are therefore very rare.

b. The imperfect, in addition to describing the historical past, states past facts of which the speaker himself has been a witness.

c. The aorist has (along with the participles in त and तथत) the special sense of the present perfect, being therefore appropriate in dialogues;—e. g. चमृत्तपादितत्तवादुपक्षिः सेवोरः: ‘my desire has obtained sweet fulfilment’; तुभे मया राज्यम् चदादिधि ‘I have bestowed the sovereignty on you’; ते दृष्टश्वानिष्ठि ‘I have seen him.’

d. The aorist (very rarely the imperfect) without the augment is used imperatively with मा (215 e and 180).

e. As there is no pluperfect in Sanskrit, its sense (to be inferred from the context) has to be expressed by the other past tenses or the gerund, or occasionally by a past participle with an auxiliary verb.

Future.

214. The simple future is a general tense, referring to any future action, while the periphrastic future, which is much less frequently employed, is restricted to the remote future. Both can therefore often be employed in describing the same action, and they frequently interchange.

a. The future is sometimes used in an imperative sense, when accompanying an imperative;—e. g. मद्रे चाखसि मम तावद् चाचिलं श्रृवताम् ‘go, my dear, but first hear my request.’

Imperative.

215. Besides the ordinary injunctive or exhortative sense, this mood has some special uses.
a. The first persons, which are survivals of old subjunctive forms, may be translated by ‘will’ or ‘let’;—e.g.: दीर्घाविक्षुप्तथा ‘his brother said, “Let us play”’; चाहं कर्माविष्ट ‘I will make.’

b. The 3. sing. pass. is commonly used as a polite imperative instead of the 2. pers. act.;—e.g.: दैव सूयतम् ‘Sire, pray listen!’ (cp. 211 a).

c. The imperative may be used, instead of an optative or benedictive, to express a wish or blessing;—e.g.: चिरं जीव ‘may you live long’; श्रीवास्ते पन्धान: सनु ‘may your paths be auspicious’ = ‘Godspeed.’

d. It may express possibility or doubt, especially with interrogatives;—e.g.: विषं मवं मा वाचु फटाटोपो मयंकर: ‘whether there be poison or not, the swelling of a serpent’s hood is terrifying’; महेतु वहिरु मुवि ‘who on earth would believe it?’ भ्रमिष्णा कर्वायम् ‘what should we do now?’

e. The imperative with the prohibitive particle मा is somewhat rare, its place being commonly supplied by the unaugmented aor. (213 d), by the opt. with च, or चृष्णम् and छतम् with the instr. (180).

Optative or Potential.

216. Besides its proper function this mood also expresses the various shades of meaning appropriate to the subjunctive (which has become obsolete in Sanskrit).

1. In principal sentences it expresses the following meanings:

   a. a wish (often with the particle चोपि added);—e.g.: चोपि पक्ष्यायिन्हि राधवम् ‘O that I could see Rāma here!’

   b. possibility or doubt;—e.g.: कदाचिद् गोशंदेन बुधवेत ‘perhaps he may be awakened by the lowing of the cows’; पक्षेपु: बितिपतथम् चारुरूप्या ‘kings can see through the eye of their
spies'; एवं हयात्र वा हयादिष्ट नुस्स प्रयुम्भता 'the arrow shot by an archer may hit an individual, or may not hit him.'

c. probability, being often equivalent to a future;—e.g. र्यं कच्चा नाच निषिद्ध 'this girl (is not likely to ...) will not stay here.'

d. exhortation or precept;—e.g. तथिचं कर्यः: ‘do you act thus'; अापद्ध्य धनं रक्षेत ‘one should save wealth against calamity.'

2. The optative is used in the following kinds of subordinate clauses:

a. in general relative clauses;—e.g. काव्यातिलकस सं वृत्ते थो न कृष्णेत सुपति: ‘the king who (= every king who) does not neglect the time for the payment of salaries.'

b. in final clauses ('in order that');—e.g. दद्रिप मे देशं यथ ससिद्धम् 'indicate to me the place where I am to live' (=that I may live there).

c. in consequential clauses ('so that');—e.g. स भारी नुस्सो यो जरं नाकसाद्देत् 'only) such a burden should be borne as may not weigh a man down.'

d. in the protasis (as well as the apodosis) of hypothetical clauses, with the sense of the Lat. present (possible condition) or imperfect (impossible condition) subjunctive (cp. 218);—e.g. यदि न खान मरपतिर विक्षेत कौरिण प्रजा ‘if there were not a king, the state would founder like a ship.'

Benedictive or Precautive.

217. This rare form (150), a kind of aorist optative, is properly restricted to the expression of blessings, or, in the first person, of the speaker's wish;—e.g. भीरप्रसव नृथा: 'mayst thou give birth to a warrior'; छस्तायी नृथाः 'may I become successful.' The imperative is also employed in this sense (215 c). In a few rare
cases the benedictive is indistinguishable in meaning from an imperative or an ordinary optative;—e.g. रद्द वचो गृहावः 'do ye proclaim this speech'; न हि प्रपक्षाभि गमापनुवाद् वच्चोक्ष्यः ‘for I do not perceive what should drive away my sorrow.'

**Conditional.**

218. The conditional, as its form (an indicative past of the future) well indicates, is properly used to express a past condition, the unreality of which is implied, and is equivalent to the pluperfect (conditional) subjunctive in Latin or English, or the aorist indicative, used conditionally, in Greek. It is employed in both protasis and apodosis;—e.g. सुगृहस्त्रेद्वमिश्र्यः दुर्भिष्ण नाभिष्टः ‘if there had been abundant rain, there would have been no famine.’ If a potential is used in the protasis, a conditional in the apodosis may acquire the sense of a hypothetical present (= imperf. subjunctive);—e.g. यदि न प्रक्षेप्यावता दृष्टेऽ मूलि मत्यानिवाप्यानि दुर्भिष्ण बुधवाररः ‘if the king did not inflict punishment, the strong would roast the weak like fish on a spit.'
APPENDIX I

LIST OF VERBS

The order of the parts of the verb, when all are given, is:
Present (PR.), Imperfect (IMP.), Imperative (IPV.), Optative (OP.);
Perfect (PF.), Aorist (AO.); Future (FT.); Passive (PS.), present,
aorist, participle (PR.); Gerund (GD.); Infinitive (INF.); Causative (CS.), aorist; Desiderative (DS.); Intensive (INT.).

The Roman numerals signify the conjugational class of the
verb; P. indicates that the verb is conjugated in the Parasmapi-
pada only, A. that it is conjugated in the Ātmanepada only.

I. P. ध्वरति I PR. ध्वति I IPV. ध्वत
CS. ध्वयति I

II. P. अन्नति I IMP. आनक I IPV. आनत I
OP. आन्यात I PR. आन्यति I IPV. आन्यत
CS. आन्ययति I

II. P. एति I IMP. आदामः आदात; आदनः I IPV. आदानि, आदि, आदु; आदनु; OP. आदान I FT. आदातः I PR. आदात I PP. आद्य (आद्य n. 'food') I
GD. आद्या I INF. आद्यम I CS. आद्ययति I

II. P. आहतिः प्रोप्रो I IMP. आहाम्; आहात्; आहन् I IPV. आहानि, आहि, आहु; आहनु; OP. आहात I CS. आहयति I

V. P. असः प्रोसः प्रप्रो I A. IMP. असुबि, असुः, असुः; असुः I IPV. असृवे, असूः, असृतम I OP. असुबीत I
PF. असंयम्, असिः I
LIST OF VERBS

...
212 APPENDIX I

बधयावहि, बधीयावहिः, बधीयाताम्; बधयामहि, बधी-धम, बधीयधम्। OP. बधीयीति || AO. बधीष; 3. du. बधीयात-ताम्; 3. pl. बधीषति। FT. बधीषति। PS. बधीषति। PP. बधीत।

cs. बधयापयति।

इध idh or इन्ध indh, 'kindle,' VII, A. इन्धे; इन्धति। IMP. इन्ध्। IPV. इन्धे, इन्धक, इन्धाम्। OP. इन्धीति || FT. इन्धिषति।

PS. इन्धति। PP. इन्ध॥

इस is, 'wish,' VI, P. इष्टति। IMP. इष्टत। PF. इष्टव, इष्टिष्टव, इष्टव; इष्टव। इष्टव। AO. इष्टत। FT. इष्टिष्टति। PS. इष्टति। PP. इष्ट॥

INT. इष्टम्। CS. इष्टयति॥

इंक ikh, 'see,' I, A. इन्छति। IMP. इन्छत। PF. इन्छांचकि।

AO. इन्छिष्ट। FT. इन्छिष्टति। PS. इन्छति। AO. इन्छि। PP. इन्छिष्ट।

इन्छिष्टम्। CS. इन्छिष्टयति॥

इस us, 'burn,' I, P. इष्टिष्टति। IMP. इष्टिष्टत। AO. इष्टिष्टत। PS.

उष्टति। PP. उष्ट॥

इं, 'go,' VI, P. इष्टति। IMP. इष्टत। PF. इह, इहिष्ट, इहर; इहिष्ट, &c. PP. इहत। CS. इष्टयति॥

इं इद्ध edh, 'grow,' I, A. इधति। IMP. इधत। IPV. इधताम्। इधत॥

FT. इधामस्। इधिष्ट। इधिष्टम्। इधिष्टति। DS. इधिष्टिष्टति॥

कम kam, 'love,' A. (no present) || PF. चके or कामांचकि।

FT. कामिष्टति। PP. जान। CS. कामयति॥

कामक kām, 'shine,' I, A. कामति। चक्षुः। कामिष्ट। कामिष्टयति॥

कं kṛ, 'do,' VIII, करोमि, करोवि, करोति; कुर्वः, कुर्वः, कुर्वत्; कुर्वः, कुर्वः, कुर्वति। कवर्मम, कवर्मः, कवरोत; कवर्वः; कवर्वः। कवर्विष्ट। कवर्विष्टति, कुर्वः, करोतु; करवाव; कुर्वम्।

OP. कुर्वति। FT. कवार (138)। AO. कवार्मम्, कवार्मः, कवार्ष्ट; कवार्वः, कवार्वः, कवार्वम्; कवार्वः, कवार्वः, कवार्ष्टः।
LIST OF VERBS

FT. कारियति; कती || A. कृति, कुद्रे, कुम्भे; कृत्ति।
बाखरि, बाक्य; बाखर्य; बाखर्य्यि; बाखर्य्यि। कर्जे, कुशं, कुप्राम; कुर्जप्राम; कुर्जप्राम। OP. कुर्जत || PF. करवे (138) || AO.
क्रकर, क्रक्या; क्रहत; क्रक्य्यि; क्रक्य्यि। FT. कारियपति।
PS. ज्ञापति || AO. ज्ञापार। PF. ज्ञात। GD. ज्ञात, ज्ञात || INF. ज्ञातम।
CS. कारियवति || AO. ज्ञावता। DS. चित्त्वर्गति।

छात kṛt, ‘cut,’ VI, P. छाताति || PF. छाकरे। छातियति || PS.
छ्याति || PF. छात। CS. कारियति || DS. चित्वर्गति।

छढ़ kṛṣ, ‘draw,’ I, P. कृषिति; ‘plough,’ VI, P. छन्निति || PF.
चक्षा, चक्षाचन्य; चक्षाचन्य। FT. कृषिति || PS. छन्निति। छठ।
छन्न, छन्न || INF. कृषम। CS. कारियति।

छढ़ kṛ, ‘scatter,’ VI, P. छिरिति || PF. छच्छार। FT. कारियति ||
PS. कृषिति || कृषिय || GD. छूनीय।

ँकृप kṛp, ‘be able,’ I, A. कृषपति || PF. छछूप। FT. छालियति ||
PF. कृष || CS. कारियति || AO. छोड़ीकृपति।

क्रम kram, ‘stride,’ I, क्रमिति, क्रमि || PF. छ्राम, छ्रेम ||
AO. छ्रामि || FT. क्रमियति, छै || PS. क्रमय। छ्रान। छ्रास्या, छ्रम ||
CS. क्रमियति || क्रमियति || DS. चित्रमियति || INT. छक्रा-
मोति, छक्रात्वति।

क्री kṛi, ‘buy,’ IX, क्रीणि, क्रीणिति (p. 102) || PF. छ्रियत।
FT. क्रीणिति, छै || PS. क्रीणि || क्री || क्रीणा, क्रीन || INF. क्रीनम।
DS, चित्वर्गति।

छात kṣat, ‘kill,’ VIII, छष्टि, छष्टि || PF. छष्ट ||
छि kṣi, ‘destroy,’ V, P. छष्टि || PS. छष्टि || PF. छित ||
CS. छष्टि || छष्टि ||

छिप kṣip, ‘throw,’ VI, छिपि, छिप || INF. छिपायि, छिपे।
APPENDIX I

PF. विषेष, चिनिये। FT. चेप्सा, ते। PS. चिप्से। बिप। GD. चिप्सा, ओचिप। INF. चेप्सा। CS. चेप्सा। DS. चिप्सा।

चुम kṣubh, ‘quake,’ IV, चुमज्, ते॥ PF. चुबोम, चुबुम। PF. चुम ओर चुमज्। CS. चुमज्, ते॥

खन khan, ‘dig,’ I, खनज्, ते॥ PF. चमान; चम। FT. खनिख्। PS. खनज् ओर खाओ। PF. खात। खाला ओर खाला। खाल। खालुम। CS. खालज्।

खाद khad, ‘eat,’ I, P. खाद्विः॥ PF. चमाद। FT. खाद्विः। PS. खाओ। PF. खाद्विः। CS. खाद्विः। DS. खाद्विः।

खा khyā, ‘tell,’ II, P. खाट। IPV. SING. 2. खाल, खाल। PF. खाय; खाय। AO. खाओ। FT. खायल। PS. खाओ। खाल। खालुम। CS. खालो। ते। DS. खालो।

गद gad, ‘speak,’ I, P. गद्विः॥ PF. गजाद। गदिज्। गब्बे। गदिज्। गदिज्। CS. गदिज्। DS. जगदिज्। INT. जाग्विः।

गम gam, ‘go,’ I, P. गम्विः॥ जगाम (138, 7)। AO. जगम्विः। FT. गमिज्। गम। PS. गम्य। गात। गला। गम्य ओर गम्य। गम्य। CS. गम्य। DS. जगम्य। INT. जगम्य। जगम्य।

गाह gāh, ‘plunge,’ I, A. गाह्। PF. बगाह। FT. गाह्विः। PS. गाह्। PF. गाह ओर गाह्। GD. गाह। CS. गाह्विः।

गृह guh, ‘hide,’ I, गृहित, ते॥ PF. गृहु। AO. गृहु। PS. गृहु। PF. गृह। GD. गृह। INF. गृहितस्। CS. गृहित्।

गै gai, ‘sing,’ I, गाय। ते॥ PF. गोगी, गोग। AO. गोगी। FT. गाय। PS. गीय। गी। GD. गीला। गी। INF. गात्। CS. गाय।

ग्र ग्र or ग्रम्ब ग्रान्थ, ‘tie,’ IX, P. ग्रान्थ। PF. ग्रान्थ। ग्रान्थ। GD. ग्रान्थ। CS. ग्रान्थ। ग्रान्थ।

ग्राम grah, ‘take,’ IX, ग्रामज्, ग्रामज्। IPV. ग्रामाण, ग्रामाण।
LIST OF VERBS

PF. अभाव, अभूत | AO. अभावित, अभूतित | FT. अभिषित, ४०४०; अभूतित | PS. अभूतित | अभूतित | GD. अभूतित, अभूतित | INF. अभूतित | CS. अभूतित, ४०४० | AO. अभूतित | DS. अभूतित, ४०४०.

र्नि glai, ‘droop,’ I, P. ग्राहयति || PF. ग्राहन | CS. ग्राहयति OR ग्राहयति ||

बुध ghus, ‘sound,’ I, गौषति, ४०४० | PS. गौषति | गौष | GD. गौषायति |

CS. घोषयति ||

ग्रा ghrā, ‘smell,’ I, P. विचारति || PF. ग्राहति | PS. ग्राहति | घ्रात | CS. घ्रायति ||

चाँ caks, ‘speak,’ II, A. गोच, गोच, गोच; PL. गोचुम, गोचुम, गोचति || PF. गोचे | FT. गोचति | GD. गोचा | गोचम | CS. गोचति ||

चार car, ‘move,’ I, P. चारति || PF. चायर, चायर; 3. PL. चेहः | FT. चायरति | PS. चारति | चारति | GD. चायरा, चायर | INF. चायरम | CS. चायरति | AO. चायरति ||

चाल cal, ‘move,’ I, P. चालति || PF. चालाः; 3. PL. चेबहः | FT. चालित | PF. चालित | चालितम | CS. चालित OR चालिताचि ||

DS. चालिताचि ||

चि ci, ‘collect,’ V. चित, चित, चितित | PF. चित, चितित | FT. चित, ४०; चेता | PS. चेति | चेत | GD. चिता, चिता | INF. चेतम | CS. चाचि | DS. चिताचि OR चिताचि ||

चिल cint, ‘think,’ X, P. चिलयति || PER. PF. चिलयायस | PS. चिलयति | चिलयति | GD. चिलया, चिलय |

चुर cur, ‘steal,’ X, P. चोरयति || PER. PF. चोरयायसकार | AO. चोरयायसकार | PS. चोरयति | चोरयति ||

छिद chid, ‘cut’ VIII. छिनत, छिनत | PF. छिनत, छिनत | AO. छिनतम OR छिनतम | FT. छिनत, ४०; PS. छिनत | छिन | GD. छिन्ता, छिन्त | INF. छिन्तम | CS. छिन्तयति ||


APPENDIX I

जन्न, 'be born,' IV, A. जायते || PF. जन्ते | AO. जनित्

प्र. जाते; जान्ता | PF. जात् | CS. जान्ति, जन्ति | AO. जाकरि

जन्ति | DS. जिज्ञानि

जाग्र, 'awake,' II, P. (Iṣa A 4) जागरिति; जागृति; जागरि।

अं. जागरायतात्मक; जागरुकतात्मक; जागरहितः

IGV. जागरायति; जागृति; जागिर् PF. जागरायारा or जागरायारा

FT. जागरिति | PF. जागिरि | CS. जागरथि

जि जी, 'conquer,' I, P. (A. with परा and जि) जिथि || PF. जिमाय; जिमिस्र; जिमुः | AO. जिमिति

जिति | GD. जिस्त्रा, जिस्त्र्रू | INF. जिन्तस् | CS. जिन्तति | DS. जिमिति

जीव, जीव, 'live,' I, P. जीवति || PF. जीव; जीवितः | AO. जीवर्

जीवितः | FT. जीविति | PS. जीवितः | जीविति | GD. जीव्र्

INF. जीवितम् | CS. जीविति | DS. जीवितम्

जू जी, 'grow old,' IV, P. जीर्यति || PF. जीरार् | PS. जीर्यति || PF. जीर्ये

CS. जीर्यति

ज्ञा ज्ञाने, 'know,' IX, ज्ञानति; ज्ञानिते || PF. ज्ञाने, ज्ञाने।

AO. ज्ञानाति; FT. ज्ञानि; ज्ञानि | PS. ज्ञानि | AO. ज्ञानाचि

PF. ज्ञानि | GD. ज्ञानप्र्, ज्ञानप्र् | INF. ज्ञानम् | CS. ज्ञानिति, ज्ञानि

or ज्ञानिति, ज्ञानि, PF. ज्ञानिति and ज्ञानि | DS. ज्ञानिति

तप्त, 'stretch,' VIII, तप्ति; तप्तिः || PF. तप्ति, तप्ते | PS. तप्ति or तप्ति; तप्ति | GD. तप्तिः, तप्तिः or तप्तिः | CS. तप्तिति

तपस् | तपस् | IN. तपस् | PF. तपस्, तपस् || FT. तपस्; तपस्; तपस् | GD. तपस्, तपस् | IN. तपस्

CS. तपस्

तम्व, 'strike,' VI, तम्विः; तम्वि || PF. तम्वि, तम्वि | PS. तम्वि | PF. तम्वि

CS. तम्वि
**LIST OF VERBS**

> `trp, 'be pleased,' IV, P. तृप्ति || PP. तांपुरं; तत्तुपिंच || PP. तृप्ति ||
> CS. तर्पणमिति || AO. तात्त्विपत्ति ||
> `tr, 'cross,' I, P. or VI, A. तरि or तिरि || PP. ततार; तेषं || AO. तातार्येति or तातारीति || FT. तारिष्टि, ते || PP. तीष्टि ||
> GD. तीर्थ, तीर्थेऽऽऽ || INF. तृष्ट, तारिष्ट, तरीष्टम्, तरीष्टम् || CS. तारिष्टि, ते || DS. तितीष्टि ||

> `tyaj, 'abandon,' I, त्यजति, ते || PP. त्यजति, तलजे || AO. त्यजष्टि || FT. त्यजति, ते or त्यजष्टि, ते || PS. त्यजति ||
> GD. त्यजत, त्यजस्य || CS. तात्यजति || DS. त्यजति ||

> `tras, 'tremble,' I, P. or IV, P. A. चकति or चकति, ते ||
> PP. चकताः; चकसुः or चकसुः || FT. चक्षष्टि || PP. चक्ष || CS. चासक-ष्टि ||

> `tvar, 'hasten,' I, A. लर्ते || PP. लर्ते || PP. लारित || CS. लारित ||

> `dams, 'bite,' I, P. दाःति || PP. दाःंश || FT. दाःष्टि || PS. दाःति ||
> PP. दाः || GD. दाः, धाः || CS. दाःष्टि ||

> `dah, 'burn,' I, P. दाःति || PP. देहिष्ट || 2. देहिष्ट or देहिष्ट, देहाः || AO. दाःचारधेत || FT. दाःष्टि || PS. दाःति || PP. दाः || GD. दाःधा, धाः || INF. दाःधम् || CS. दाःष्टि || DS. दिधष्टि ||

> `dā, 'give,' III, द्राःति, द्रे || PP. द्रे, द्रे || AO. द्रात; चद्रे, 3. PL. चद्रि; FT. द्राःष्टि, ते || द्राणा || द्रीति || द्रा ||
> GD. द्राण, ध्राः || CS. दापष्टि || DS. दिस्ति ||

> `div, 'play,' IV, P. दीक्षति || AO. दीक्षीत || FT. दीक्षिष्टि ||
> PP. दूष || INF. दीक्षितम् || CS. देवष्टि ||

> `diē, 'point,' VI, दिष्टि, ते || PP. दिष्ट, दिषिचि || AO. दिषिचि || FT. दिष्ट, ते || PS. दिषिचि || PP. दिष्ट || GD. धिष्ट ||
> INF. दिष्टम् || CS. देशष्टि || DS. दिषिचिति ||

APPENDIX I

दिह dih, 'anoint,' II, देहि, धेषि, देघि; दिङः, दिरः, दिरः; दिङः, दिरः, दिहःति। A. दिहे, धेषि, दिरः; दिङः, दिरः, दिहःति। IMP. दिहःतः, धेषः, धेषः; दिङः, दिरः, दिहःतः; दिङः, दिरः, दिहःतः। OP. दिहः, धेषः, धेषः; दिङः, दिरः, दिहः। A. दिहः, धेषः, धेषः; दिङः, दिरः, दिहः। OP. दिहः, धेषः, धेषः; दिङः, दिरः, दिहः।

दुह dubh, 'milk,' II, (like दिह) SING. 3. दोघिं। IMP. दघोः। IFV. दोघु। OP. दुहळ। PP. दुहळ, दुहळ। AO. दघुळ। दघुळ। FT. गोहळ। PP. दुहळ। GD. दुहळ। INF. दोघळ। CS. दोघळ। AO. दघुळ। DS. दुहळ।

द्रुष dṛṣ, 'see,' I, P. पशति। PP. द्रष्टः; द्रषः। AO. चद्यः। FT. द्रष्टः; द्रष्टः। GS. द्रष्टः। CS. द्रष्टः। AO. चद्यः। DS. द्रष्टः।

दुत dyut, 'shine,' I, A. दोतसि। PP. दिष्टः। AO. चष्टः। CS. दोतसि।

दु dru, 'run,' I, P. द्रष्टः। PP. दुहळ, दुहळ; I. DU. दुहळ। AO. चुहळ। PP. दुहळ। कुहळ। CS. क्रामचति।

दुह dru, 'hurt,' IV, P. दुहळ। PP. SING. 1. 3. दुहळ, 2. दुहळ। I. DU. दुहळ। AO. चुहळ। PP. दुहळ।

दिष dīṣ, 'hate,' II, देषि (p. 94)। PP. दिष्टः। दुष्टः। द्रष्टः।

धा dhā, 'place,' III, धाः, धाः; धाः। A. धाः। धाः। धाः। IMP. चधाः; धाः। धाः। A. धाः; धाः.
A. दृढ़, धत्त, धत्तात्र; धत्तात्र; धत्तात्र. OP. द्धात्र, A. दृढ़ीत। FF. दृढ़, धत्त। AO. धात्रत्त, धात्र। FT. धात्रत्त, धात्र।

PS. धैयते। AO. धात्रत्त। PP. हित। GD. धाच। धातुए। CS. धात्रत्त। DS. धितत।

धाव, dhāv, ‘run,’ and ‘wash,’ I, धात्रत्त, धैत। PP. द्धात्र। PS. धात्रत्त। धावित ‘running’; धैत ‘washed’। CS. धात्रत्त।

धृ dhū, ‘shake,’ V or IX, धृत, धृतित। धृ धृत।

ध्या ध्यान, ‘blow,’ I, P. धात्रत्त। PP. ध्यान। AO. धात्रत्त।

PS. धृति। or धात्रत्त। PP. धात्र। GD. धाच। CS. धात्रत्त।

नाद nad, ‘hum,’ I, P. नादत। PP. नाद, नेदम; नेद्र। नेद्र।

नादत। CS. नादत। or नादत। INT. नादत।

नान, nam, ‘bend,’ I, P. नान। PP. नान; नेनू। AO. चन-सीत। नेनू। PS. नानते। गत। गत, गत्य। जितुंर। or जितु।

CS. नानति। or नानति। AO. नानति। DS. नानति।

नास nas, ‘perish,’ IV, P. नास। PP. नास; नेसू। AO. नास।

नासत। FT. नासत। or नास। FT. नास। CS. नास। AO. नास।

नान, nah, ‘bind,’ IV, नान। नेत। PS. नान। PP. नान।

GD. नान। CS. नान।

नी nī, ‘lead,’ I, नी। FT. नी। (p. 113) AO. नी।

FT. नी। PS. नी। नी। GD. नी। CS. नी। DS. नी। INT. नी।
APPENDIX I

गुर्दः nrt, 'dance,' IV, P. गृहति || PF. नाराते; गुरुः. ft. परंतु- प्रयति || PS. गृहति || PF. गृहति || CS. परम्रप्यति || DS. विपरंति\


अऽ पद्य, 'cook,' I, पद्यति, गि. || PF. पद्यति || PS. पद्यति || पद्य ADJ. = PP. पद्यति || CS. पद्यति || INT. पद्यति ||

पद्य pat, 'fall,' I, P. पद्यति || PF. पद्यति; पेटा. AO. पद्यति || FT. पद्यति || PP. पद्यति || पद्यति || पद्यति || PS. पद्यति || CS. पद्यति || DS. पद्यति ||

य पद, 'go,' IV, A. य पद्यति || PF. पद्यति; य पद्यति; य पद्यति; य पद्यति || FT. पद्यति || PF. पद्यति || PS. पद्यति || CS. पद्यति || DS. पद्यति || INT. पद्यति ||

य पश्च, 'drink,' I, P. पश्चति || PF. पश्च, पश्च or पश्च; पश्च || AO. पश्चति || पश्चति || PS. पश्चति || AO. पश्चति || PP. पश्च || पश्च || पश्च || PS. पश्चति || CS. पश्चति || DS. पश्चति || INT. पश्चति ||

य पश्च, 'protect,' II, P. पश्चति || AO. पश्चात्ति || INT. पश्चति ||

य पुष्य, 'thrive,' IV or IX, P. पुष्यति || PF. पुष्यति || PS. पुष्यति || PP. पुष्यति || PS. पुष्यति || CS. पुष्यति ||

य पुष्य, 'purify,' IX, पुष्यति, पुष्यति || PF. पुष्यति, पुष्यति || PS. पुष्यति ||

य पुष्य || PF. (पुष्य, पुष्य) || पुष्य || PS. पुष्यति || PF. पुष्यति || PS. पुष्यति || CS. पुष्यति ||

य पुष्य || (पुष्य, पुष्य) || पुष्य || PS. पुष्यति || PF. पुष्यति || PS. पुष्यति || CS. पुष्यति ||

य पुष्य || PF. पुष्य || PS. पुष्यति || PF. पुष्य || PS. पुष्यति || PF. पुष्य || PS. पुष्यति || CS. पुष्यति ||

य पुष्य || PF. पुष्य || PS. पुष्यति || PF. पुष्य || PS. पुष्यति || PF. पुष्य || PS. पुष्यति || CS. पुष्यति ||

य पुष्य || PF. पुष्य || PS. पुष्यति || PF. पुष्य || PS. पुष्यति || PF. पुष्य || PS. पुष्यति || CS. पुष्यति ||

य पुष्य || PF. पुष्य || PS. पुष्यति || PF. पुष्य || PS. पुष्यति || PF. पुष्य || PS. पुष्यति || CS. पुष्यति ||
**LIST OF VERBS**

- **burst,** I, P.  
  **pārṣaṇa**  
  **pāraṇa**  
  INF.  
  CS.  

- **bind,** IX, P.  
  **bhotraha**  
  **bhotraha**  
  INF.  
  CS.  

- **perceive,** I, P. A. or IV, A.  
  **bodhita,**  
  **bodhita**  
  INF.  
  DS.  

- **speak,** II,  
  **bhrīti,**  
  INF.  
  CS.  

- **divide,** I,  
  **bhājī,**  
  **bhājī**  
  INF.  
  CS.  

- **shine,** II, P.  
  **bhājita,**  
  **bhājita**  
  INF.  
  CS.  

- **speak,** I, A.  
  **bhāṣa,**  
  INF.  
  CS.  

**Vac** is used in the other forms.
APPENDIX I

भिंड bhid, 'cleave,' VII, सिष्टति, सिष्ट्ये || PF. बिषंत्, बिषिः।
FT. भेत्याति, ते || PS. भियते। पिन्ह। GD. पित्या, °भिन्ह। INF.
मेनुम्। CS. भेयाति।

भी bhī, 'fear,' III, P. बिषंति; बिष्टति। IMP. बघिमेत्; गघि-
मयुः || PF. बिमाथ || AO. पभिवीति। PS. भीयते। मीत। भेतुम्। CS.
मायाति or मीयाति। INT. बेगीयति।

सुष bhuj, 'enjoy,' VII, सुष्टि, सुष्ध || PF. बुस्हे। FT. मोज्याति,
ते || PS. सुयाध्यते। PF. सुष्यः। GD. सुष्यः। INF. मोक्षुम्। CS. मोज्याति,
ते || DS. बुस्स्यः। INT. बोमुद्ययति; कोस्स्यः।

सू bhū, 'become,' 'be,' I, मयाति, ते (p. 92) || भमुः (139, 7)
चम्मत् (148)। भविष्यिति; भविता (152)। मूयिते (154)। AO. PS.
भमाविति। मूतः। मूकः, °भूयः। भवितुम्। CS. मायाति, ते || DS.
बुस्यिति, ते। INT. बोमुद्यय।

सृ bhṛ, 'carry,' III, P. (also I, भरति, ते) बिमरति; बिष्टति।
IPV. विमराणि, विम्रुहि, बिभुः || PF. भमार, भमयः; भमूः; or बिमराणभमूः। FT. भरिष्यिति। PS. भियते। PF. भृतः। GD. भृतः। INF.
भमरुम्। CS. मायाति। DS. बुस्त्यिति। INT. बरीयमाति।

अक्झ bhragg, 'fry,' VI, P. सृष्टि || PS. सृष्ट्यैति। PF. भृष्ट। GD.
भृहः। CS. सृष्ट्याति।

भ्रम bhram, 'wander,' IV, P. or I, P. A. धाम्यति or धमाति,
ते || PF. भ्राम; भ्रमः। or भ्रसः (139)। FT. भरिष्यति। PF.
भायति। GD. भान्यः, °भयम् or °भाय्य। INF. भालुम् or भलितम्य।
CS. भामाति or भमाति। INT. भविष्याति; भवितम्।

मञ्ज majj, 'sink,' I, प. मञ्जयि || PF. मञ्जयः। AO. पञ्जाया।
FT. मञ्जरति। PF. मय। °मञ्जय। मञ्जितृम्। मञ्जयाति। DS.
मिन्याति।
LIST OF VERBS

मद् mad, 'rejoice,' IV, P. माखति। AO. चमादृत्। PP. मत।
CS. माद्र्यति or मद्यति।

मन् man, 'think,' IV or VIII, A. मन्ति or मंगुः। PP. भेन।
AO. चमांका। FT. मन्तित। PS. मन्ति। PP. मत। GD. मल, ॐमच्छ or ॐमच्छ। INF. मल्लुम। CS. माञ्छति। DS. मीमांसति।

मन्ध manth, 'shake,' I or IX, P. मध्यति (or मध्यति) or मध्याति।
PP. ममन्ध्, समन्धित। FT. मध्यित। PS. मध्य। PP. मध्य। GD.
ॐच्छ। CS. मन्धति।

मा mā, 'measure,' II, P. or III, A. माति or मिमति। PP.
समी or ममे। PS. मीयति। AO. चमामचि। PP. छित। GD. छिल, ॐमच्छ। INF. मालुम। CS. माय्यति। DS. भित्ति।

सुच muc, 'loosen,' VI, सुधाति, ऑ। PP. सुमोच्, सुमोच्। AO.
सुमुखत, सुमुख। FT. मोखित, ऑ। PS. सुख्ति। सुख। सुखः।
ॐसुच। मोकुम। CS. मोखति, ऑ। AO. सुमुखः। DS. सुमुखति
or मोकुम।

सुहृ mut, 'be bewildered,' IV, P. सुधाति। PP. सुभो, सुभो, सुभोक्षित or सुभोक्षित or सुभोङ्ग। PP. सुभोर or सूड। CS. मोहति।
INT. मोक्षति।

मुष mf, 'die,' P. (no present)। PP. ममार्, ममर्ष; मघव।
FT. मरिशति। PS. श्रवति। PP. मृत। GD. मृता। INF. ममुम्।
CS. मार्यति। AO. चमीमार्। DS. सुमृष्टि। INT. मोरिमति।

मुष mfj, 'wipe,' II, P. मार्थि; मुष्ट; मुष्टि। IMP. चमार्ष; चमुष्टाम; चसुष्टाम। IVP. मार्यार्थि, मृष्टि, मार्षि; मृष्टाम; मृष्टाम। OP. मृष्टान। PP. ममार्ष; ममउः। AO. चमार्यित। or चमार्यित। or चमार्यित। FT. मार्यति। PS. मुष्टि। PP. मृष्ट। GD.
ॐमार्ष। उमुष्ट। INF. ममुम्, मार्षम, मार्षितम्। CS. मार्यति।
INT. मोर्षति।
APPENDIX I

खा mnā, 'mention,' I, P. मनति || AO. चन्द्रशीति || PS. खायति ||

P. खात ||

प्रे mlai, 'fade,' I, P. खायति || FF. मली || AO. चन्द्रशीति ||

P. खान || CS. खायति OR खापि ||

यज yaj, 'worship,' I, चजति, चे || FF. यहाल, देस || AO. चन्द्रशीति, चयय || FT. चजति || PS. देस || PP. दृष्ट || GD. देश ||

INF. यष्ट || CS. चायति || DS. चियति ||

यम yam, 'stop,' I, P. चक्ति || FF. चयाम, चयन ; चेमः ||

FT. चमियति || PS. चम्यते || PP. यत || GD. यला, ऋभ || INF. यलुप्त || OR यलितम || CS. चमिति OR चायमयि ||

या yā, 'go,' II, P. याति || IMP. चयाति ; चयान OR चयुः ||

IPV. यात || OP. चयात || FF. याली || AO. चन्द्रशीति || FT. चायति ;

याता || PS. यायति || PP. यात || GD. यला, ऋथ || INF. यलुप्त ||

CS. चायति || DS. चियति ||

यु yu, 'join,' II, P. चौति ; चुवति || IMP. चधौति ; चयवन ||

IPV. चोधुः ; चुवनुः || OP. चुवात || PP. चुत ||

युः yuj, 'join,' VII, चुजति, चुजः || FF. चुजोइ, चुजे || AO. चयुभजति, चयुः || FT. चोधति, थे || PS. चुजति || चुजः || चुजः, ऋभ || चुजुः || CS. चोधति, थे || AO. चयुभजति || DS. चुजति ||

रक्ष raks, 'protect,' I, रचति, थे || FF. रक्ष || AO. चरचीति ||

FT. रचियति ; रचिता || PS. रचिते || PP. रचित || GD. ोरक्ष ||

INF. रचितम || CS. रचिति ||

रक्ष rañj, 'tingo,' IV, P. रचः || PS. रचिति || PP. रत || GD. ोरक्ष ||

CS. रचः ||

रम रभ, 'grasp' (आरम्भ कर्त, 'begin'), I, A. रमति || FF. रमे || FT. रम्यति || PS. रम्यते || AO. चरचि || PP. रभ || GD. ोरभ ||

INF. रमुम || CS. रभयाति || DS. रिमति ||
LIST OF VERBS

रम्  रम,  'sport,'  I,  A. (P. only when transitive)  रमते ।  PF.
रें ।  AO.  चारू ।  FT.  रमति ।  INF.  रमू ।  PF.  रत ।  GD.  रखा,
ऍर्म्य ।  PS.  रमते ।  CS.  रमयति ।  DS.  रिरमति ।

राजः  राज,  'shine,'  I,  राजति,  री ।  राज,  रो राजयति ।

tृ,  'cry,'  II,  P.  रृति;  रत्;  रवति ।  PF.  रवाय;  रठुः।
PP.  रत ।  INF.  रूतुः।  CS.  रावयति ।  AO.  राववत ।  INT.  रोर-
वति;  रोखति ।

तृ  rud,  'weep,'  II,  P.  रोदिति;  शद्विति ।  IMP.  चरोदम,
शरोदः  or  चरोदी,  चरौदात  or  चरोदीत;  चरद्व;  चरदन।
IPV.  रोदानि,  शद्विनि,  रोदित्विः;  रोदाव;  शदनु।  OP.  शदात ।
PF.  चरोद ।  AO.  चरदनः ।  FT.  रोदिष्ठति ।  PS.  रवते ।  रदिति ।
शदिला,  शव्यः ।  रोदित्वम।  रोदयति ।  शदिष्ठति ।  रोविष्ठति ।

बधः  rudh,  'shut out,'  VII,  चा धिनि,  चा धे (p. 100) ।  PF.  चरोध,
बधेः ।  AO.  चा धत  or  चा धितवित;  चा धि ।  FT.  रोधयति ।  PS.
बधते ।  बध् ।  बधुः,  बध ।  रोधुम।  रोधयति ।  बधायति ।

बधः  ruh,  'grow,'  I,  P.  रोहति ।  PF.  छरोह ।  AO.  चा धत  or
चा धि ।  FT.  रोहयति ।  PS.  रोहते ।  PF.  छ म ।  GD.  तच्च ।  INF.
रोधुमः।  CS.  रोहयति  or  रोपयति ।  DS.  चा धयति ।

बधः  labh,  'grasp,'  I,  A.  बधति ।  PF.  लेमे।  FT.  लंपते।  PS.  लभते।
PP.  लभ ।  GD.  लभ्यः,  लभथ ।  CS.  लाभयति ।  DS.  लाभिति ।

लिखः  likh,  'scratch,'  VI,  P.  लिखति ।  PF.  लिखित ।  PS.  लिख-
ते।  PP.  लिखित ।  GD.  लिखिता,  लिखथः ।  CS.  लिखयति ।

चू  lū,  'cut,'  IX,  चून ति,  चून ति।  PF.  चूवाय,  चूवेव।  PF.  चूः
चूः  vac,  'speak,'  II,  P.  वच,  वचि,  वचित्;  वचः,  वचः;  वचः;
वचः ।  वचः,  वचः,  (वचः)।  IMP.  चवास,  चवस,  चवः;
चवः,  चवसः,  चवसः;  चवः,  चवः,  (चवः)।  IPV.
वचानि,  वचिधि,  वचः ।  वचाय।  OP.  चवात।  PF.  चवाः;  अभुः।
226 APPENDIX I

AO. चवोचत् | FT. वश्यपि; बत्ता | PS. उच्छति | AO. चवाचि | उः। उः, उःसः। वसुम्। CS. वास्यपि | DS. चत्थिषिति।

वह् vad, 'speak,' I, P. वदित्। PP. उवाद्। जलुः। AO. चवादेरूत्। FT. वदिषिति। PS. उच्छति। PP. चवित्। चम्बिला, उः।

INF. चविदुम्। CS. चवाद्। DS. चविषिति।

वप् vap, 'sow,' I, वपति। PP. उवाय, उविष्य or उवष्य। जलुः। AO. चवापीसीत्। FT. वप्सिति। PS. उच्छति।

INF. चविदुम्। CS. चवाद्।

वम् vas, 'desire,' II, P. चविस्त, वशि, वंति; उः। चश्यिति।

IMP. चवयम्, चवर्त, चवर्त्; भीष्म। IPV. चवशाचि, चलित, वसु।

OP. चवायत्। CS. चवश्यपि।

वस् vas, 'dwell,' I, P. वसति। PP. उवास। जलुः। AO. चवालसीत्। FT. वस्यपि। PS. उच्छति। PP. चवित॥ GD. चविला, उः।

INF. चवुम्। CS. चवाद्।

वस् vas, 'wear,' II, A. वसी। PP. वसित। GD. चविला, उः। INF. चविदुम्। CS. चवाद्।

वह् vah, 'carry,' I, वहति। FT. उवाह्। जलुः। AO. चवारीत्। FT. वश्यपि। PS. उच्छति। AO. चवापि हि। PP. चह। GD. उः।

INF. चवोदुम्। CS. चवाद्। INT. चवाहेति।

दिदु vid, 'know,' II, P. चदित, चेति, चेति। चिदः, चित्यः, चित्ता। चित्रः, चित्र, चिद्दि। IMP. चचेद्रम्, चवे: or चवेत्, चवेत्; चचिद्व, चचित्म, चचिस्म; चचिविश्च, चचित्ना, चचिष्म or चचिद्रु:। IPV. वेदापि, चिदि, चेतु; वेदाय, विषम, विष्म; चेदापि, चित्न, चिद्दु। OP. चित्यात्। PP. चिदेव् or चिद्राच्यार।

AO. चचेद्रीत्। FT. चचेद्रिषिति। PS. चित्य। चित्ति। चिदिला। चचिदुम्। चचेद्रित्। चिदिसिद्धिति। PP. FT. चेदः, चेत्य, चेत्। चिदः, चिद्रुः, चिद्दुः। चिद्, चिद्, चिद्: (139, 3)।
<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
<th>Infinitive</th>
<th>Part of Speech</th>
<th>Tenses</th>
<th>Anglicization</th>
</tr>
</thead>
<tbody>
<tr>
<td>vid</td>
<td>‘find,’ VI</td>
<td>विद्व, विद्वत</td>
<td>विद्व, विद्वति</td>
<td>आ.</td>
<td>vi, find, vi, find, vi, find</td>
</tr>
<tr>
<td>vis</td>
<td>‘enter,’ VI</td>
<td>प्रविष</td>
<td>प्रविषति</td>
<td>आ.</td>
<td>vi, enter, vi, enter, vi, enter</td>
</tr>
<tr>
<td>vi</td>
<td>‘cover,’ V</td>
<td>वृषोति, वृषति</td>
<td>प्रविष, प्रविषति</td>
<td>आ.</td>
<td>vi, cover, vi, cover, vi, cover</td>
</tr>
<tr>
<td>vr</td>
<td>‘choose,’ IX</td>
<td>वृषीति</td>
<td>प्रविषति</td>
<td>आ.</td>
<td>vr, choose, vr, choose, vr, choose</td>
</tr>
<tr>
<td>vr</td>
<td>‘exist,’ I</td>
<td>आपूर्वक, आपूर्वकत</td>
<td>प्रविष, प्रविषति</td>
<td>आ.</td>
<td>vr, exist, vr, exist, vr, exist</td>
</tr>
<tr>
<td>vrdh</td>
<td>‘increase,’ I</td>
<td>आपूर्वक, आपूर्वकित</td>
<td>प्रविष, प्रविषति</td>
<td>आ.</td>
<td>vrdh, increase, vrdh, increase, vrdh, increase</td>
</tr>
<tr>
<td>vyadh</td>
<td>‘pierce,’ IV</td>
<td>प्रविष, प्रविषति</td>
<td>प्रविष, प्रविषति</td>
<td>आ.</td>
<td>vyadh, pierce, vyadh, pierce, vyadh, pierce</td>
</tr>
<tr>
<td>vraj</td>
<td>‘go,’ I</td>
<td>प्रवास, प्रवाज, प्रवाजित</td>
<td>प्र, प्रवास, प्रवाजित</td>
<td>आ.</td>
<td>vraj, go, vraj, go, vraj, go</td>
</tr>
<tr>
<td>vraśc</td>
<td>‘cut,’ VI</td>
<td>प्रवास, प्रवासित</td>
<td>प्रवास, प्रवासित</td>
<td>आ.</td>
<td>vraśc, cut, vraśc, cut, vraśc, cut</td>
</tr>
<tr>
<td>sams</td>
<td>‘praise,’ I</td>
<td>प्रवास, प्रवासित</td>
<td>प्रवास, प्रवासित</td>
<td>आ.</td>
<td>sams, praise, sams, praise, sams, praise</td>
</tr>
</tbody>
</table>

*Note: The Anglicization column provides the Anglicized form of the Sanskrit verb.*


APPENDIX I

शक् 'sak, 'be able,' V, P. शक्रोति II PF. शक्राक; शेषकुः I AO.
चश्रातः FT. शक्रतः I PS. शक्रतः I PP. शक्रः and शक्रितः I DS.

श् ऐप 's'ak, 'able' I, शष्यति, अं I PP. शष्याप, श्रेष्ठे I FT. श्रष्यति I
PS. शष्यते I PP. शष्यः I CS. शष्ययति II

शम् 'sam, 'cease,' IV, P. शम्यति II PF. शम्याम; शेषुः I PP.
शान्तः I CS. शम्यति or शम्ययति I AO. शम्य्यमतः II

शास्त्र 'sās, 'order,' II, P. शास्त्रः; I. DU. शिष्यः; 3. PL. शास्त्रः.
IMP. शास्त्रासम्, शास्त्रः or शास्त्रात्, शास्त्रः; ब्रह्मच; ब्रणासुः I
IPV. शास्त्राचि, शाचि, शास्त्रः; शास्त्राव, शिष्टम्, शिष्टासम्; शास्त्राम,
शिष्टः, शास्त्रः; OP. शिष्टासम् II PF. शास्त्रः I AO. शिष्टासम् I FT.
शिष्टासम् I PS. शिष्टाते or शिष्टते I PP. शिष्टात or शिष्टः I GD.
शिष्टासम् I INF. शास्त्रः II

शिष्ट्र 'sīs, 'leave,' VII, P. शिष्टतः; शिष्टः; शिष्टतः.
IPV. शिष्टाचि, शिष्टिः, शिष्टः I PS. शिष्टते I शिष्टः I शिष्टः, ोशिष्टः I
CS. शिष्टयति II

शी 'sī, 'lie,' II, A. शीठे, शी, शीते; शीवहे, शीवःते, शीतात; शीमहे, शीष्चि, शीरःते I IMP. शीष्च, शीष्ठः, शीष्ठ्रः; शीष्ठ, शीष्ठ्रः, शीष्ठः
शीष्ठःासम्, शीष्ठःाताम्; शीष्ठमहे, शीष्ठम; शीष्ठःरः I IPV.
शीठे, शीठ, शीरः; शीष्ठः, शीष्ठःासम्, शीष्ठःाताम्; शीष्ठःः, शीष्ठः
शीष्ठः, शीष्ठःासम्; OP. शीष्ठः II PF. शीष्ठः I AO. शीष्ठः II FT.
शीष्ठःरः I PP. शीष्ठः I CS. शीष्ठयति I DS. शीष्ठयति II

शूच् 'suc, 'grieve,' I, P. शूचःतः II PF. शूचःचः AO. शूचःचः I
FT. शूचिंयति I GD. शूचिःचः I INF. शूचिःचः CS. शूचःचः II

श्री 'sri, 'go,' I, श्रीति, व्ये I PF. श्रीमाय, श्रीमचे I AO. श्रीम-
श्रीवतः FT. श्रीवति, व्ये I PS. श्रीयते I PP. श्रीतः I GD. श्रीलः,
ोश्रीलः I INF. श्रीवतः II
LIST OF VERBS

शु स्थु, 'hear,' V, सुषोलित; सुषुतः; सुषूर्यः। सुषूर्यः। शुस्माव, सुश्रोतः; सुषूर्यः। १. दू. । २. प्ल. सुस्माव; सुषूर्यः। शुस्माव।।
०अ. श्रोवणार्थः।
०प. श्रोतः; श्रीत।। प्ल. शूयः। अो. श्रमार्थः।।
०प्ल. शूतः। गड. सुखः;
०सुखः। इफ. श्रोतम्।। स्त. श्रार्थः।। दस. सुखः।

स्वस् स्वस्, 'breathe,' II, प. सिद्धितः।। प्ल. श्रव्यः।।
०प्ल. स्वस्तः। गड. सुखः।। इफ. श्रोतम्।। स्त. श्रार्थः।

स्वस् सहिन्य, 'adhere,' I, प. सहितः।। प्ल. सहितः।।
०प्ल. सहितः।। गड. सहितः।। इफ. सहितः।।

सवृ सद्, 'sink,' I, प. सदितः।। प्ल. सवारः। सदितः।
०प्ल. सदितः।। गड. सदितः।। इफ. सदितः।।

सवृ सह, 'bear,' I, A. सहितः।। प्ल. सहितः।।
०प्ल. सहितः।। गड. सहितः।। इफ. सहितः।।

मित्स सित, 'sprinkle,' VI, सिद्धितः।। प्ल. सिद्धितः।।
०प्ल. सिद्धितः।। गड. सिद्धितः।। इफ. सिद्धितः।

सिद्ध् सिद्ध, 'repel,' I, प. सिद्धः।। प्ल. सिद्धः।।
०प्ल. सिद्धः।। गड. सिद्धः।। इफ. सिद्धः।

सु सु, 'press out,' V, सुषोलित; सुषुतः (p. 98)।। प्ल. सुषूर्यः। सुषूर्यः।
०प्ल. सुषूर्यः।। प्ल. सुषूर्यः।। गड. सुषूर्यः।। स्त. सार्थः।

सु सु, 'bear,' II, A. सूतः।। इफ. सूतः।। प्ल. सूतः।।
०प्ल. सूतः।। गड. सूतः।। इफ. सूतः।। स्त. सार्थः।

क्ष क्ष, 'go,' I, प. क्षर्थः।। प्ल. क्षर्थः।।
०प्ल. क्षर्थः।। गड. क्षर्थः।। इफ. क्षर्थः।। स्त. सार्थः।

क्ष स्रज, 'emit,' VI, प. क्षर्थः।। प्ल. क्षर्थः।।
०प्ल. क्षर्थः।। गड. क्षर्थः।। इफ. क्षर्थः।। स्त. सार्थः।
APPENDIX I

FT. चस्यति | PS. चायति | GD. बद्रा, ओक्ष्य | INF. सन्तुम | CS. सर्यति | DS. सिक्षति:

कर् srp, 'creep,' I, P. सर्यति | PF. सर्यर्; सर्यपित | FT. सर्यति | PS. चायति | PF. चायत | CS. सर्यति | DS. सिक्षति:

साथः stambh, 'prop,' IX, P. साथःति | IPV. साथःति, सभाग, सांभातु | PF. तत्काः | PS. चायति | AO. चायति | PF. चायत | GD. चायता, ॐस्यभ | INF. सन्तुम | CS. साथःति:

सु stu, 'praise,' II, कौःति OR सबाति | IMP. चछोःत् OR चछोःत् | कौः OR कवीतुं | सुयात, सुयीत | PF. सुयाँ | AO. सुयांपित, चकोः | FT. सुयीति | PS. सूयति | PF. सूयत | GD. सूयता, ॐसूयभ | INF. सोतुम | CS. साथःति | DS. सुयांति:

सू str, 'cover,' V OR IX, सूणोति OR सूणाति | PF. तत्काः, तत्काः | FT. चार्यति | PS. चार्यति (as if from सू str, 58) | PF. सूति | GD. सूता, ॐसूवभ | CS. सार्यति:

अखा sthā, 'stand,' I, तितति | PF. तक्षी | AO. चक्षात् | FT. चक्षाति | PS. चीति | AO. चक्षायित | PF. चिति | GD. चिता, ॐक्षाच् | INF. साहुम | CS. चापायति | DS. चितायति:

सूर् spr, 'touch,' VI, P. सूर्याति | PF. पयाः; पयाः: | AO. पयाःपित | FT. पयायथि | PS. पयायथि | PF. पयृत | GD. पयृता, ॐसूरभ | CS. स्यादुम | INF. पर्यायति | DS. पिस्यायति:

किस smi, 'smile,' I, A. चायति | PF. सिमिचि | AO. चायचिच्विषा | PF. सिक्षि | GD. चिता, ॐक्षाच् | CS. चापायति OR चापायति:

कृ शम, 'remember,' I, P. चार्यति | PF. संयाः | FT. चारिति | PS. चार्यति | PF. सूति | GD. सूता, ॐसूवभ | INF. संतुम | CS. सार्यति:

स्यांd syand, 'drop,' I, A. सन्ति | PF. सक्षेत्र्दि | PS. सन्ति | PF. सन्ति | CS. सन्ति:

स्यां sru, 'flow,' I, P. संवति | PF. सुसाच्व | FT. सार्यति | स्रुति:
LIST OF VERBS

| स्वाज् | svaj, 'embrace,' I, A. स्वाति I स्वाधे I PP. स्वत | स्वाधम् |
| स्वाप् | svap, 'sleep,' II, P. स्विति I PP. श्वाय ; श्वुयः I AO. श्वायस्यात् I FT. श्वायनि I PS. सुधि I AO. श्वायापि I PP. सुम I GD. सुप्वा I INF. स्वाधम् CS. श्वायचति I DS. श्वायपुष्टि |
| हन् | han, 'kill,' II, P. हति ; हत: ; हति I IMP. पहन् ; पहनः |
| स्वाप्ये | svape, 'sleep,' II, P. स्विति I PP. श्वाय ; श्वुयः I AO. श्वायस्यात् I FT. श्वायनि I PS. सुधि I AO. श्वायापि I PP. सुम I GD. सुप्वा I INF. स्वाधम् CS. श्वायचति I DS. श्वायपुष्टि |
| हेः | he, 'leave,' III, P. बहाति ; बहति I IMP. बहानि, बहःि, बहात; बहात् I PP. बही, बहिः OF बहाथ | AO. बहास्यात् OR बहायत | FT. बहाति I PS. होयते I PP. हीन | GD. हिला, ओऽहाय |
| हिंस् | hins, 'strike,' VII, P. हिँसति I IMP. हिंसेनि ; हिंसिनि |
| बहार्याभि | बहार्याभि | PP. बहार्याभि | बहार्याभि OF बहार्याभि |
| हुः | hū, 'sacrifice,' III, जुमहोति (p. 96) I PP. जुमहाव OR जुमहावा- चकार | AO. जुमहोपि | FT. होशि | PS. हुष्टि I वृत | GD. हुला |
| ह्रि | hri, 'take,' I, हृति, ओऽि I PP. हीहार, हीहर् ; हीहुः I AO. हीहार्याभि, हीहत् | FT. हीर्जिति ; हृति |
| ह्रि | hri, 'be ashamed,' III, P. जिह्नेति I जिह्नेति I जिह्निति |
| ह्रि | hri, 'call,' I, हृति, ओऽि I PP. हुहाव ; हुहुः I FT. हुहाति | PS. हुष्टि | PP. हुत | GD. हुला, ओऽहृ I INF. जुमहुम् CS. जुमहायचति |
| INT. जोहृवीति |
APPENDIX II

METRE IN CLASSICAL SANSKRIT

The versification of classical Sanskrit differs considerably from that of the Vedic hymns, being more artificial, more subject to strict rules, and showing a far greater number of varieties of metre.

Classical Sanskrit metres are divided into—
I. those measured by the number of syllables;
II. those measured by the number of morae they contain.

Nearly all Sanskrit poetry is written in stanzas consisting of four metrical lines or quarter-verses (called pāda, 'foot' = quarter). These stanzas are regularly divided into hemistichs or half-verses.

Quantity is measured as in Latin and Greek. Vowels are long by nature or by position. Two consonants make a preceding short vowel long by position, Anusvāra and Visarga counting as full consonants. A short vowel counts as one mora (mātrā), a long vowel (by nature or position) as two.

I. Metres measured by Syllables
   (Akṣara-cchandaḥ).

These consist of—
A. two half-verses identical in structure, while the quarter-verses 1 and 3 differ from 2 and 4.
B. four quarter-verses all identical in structure.

A. The Śloka.

The Śloka ('song,' from śru, 'hear'), developed from the Vedic Anuṣṭubh, is the Epic verse, and may be considered the Indian
verse *par excellence*, occurring, as it does, far more frequently than any other metre in classical Sanskrit poetry. It consists of two half-verses of sixteen syllables or of four *pādas* of eight syllables.

Dividing the half-verse into four feet of four syllables, we find that only the second and the fourth foot are determined as to quantity. The fourth is necessarily iambic (\(\sim \sim \)), while the second may assume four different forms. The first and the third foot are undetermined, except that \(\sim \sim \sim\) is always excluded from them. By far the commonest form of the second foot is \(\sim \sim \) (in Nala 1442 out of 1732 half-verses).

The type of the *Śloka* may therefore be represented thus:

\[
\begin{align*}
\sim \sim \sim \mid \sim \sim \sim \sim \mid \sim \sim \sim \sim \mid \sim \sim \sim \sim
\end{align*}
\]

E.g. Āśīr rāja Nālō nāmā | Viṃśāṃśūtō bālī |
ūpāpāṇo guṇair iṣṭai | rūpāvān avākūvidāh |

It is only when the second foot has \(\sim \sim \) that the first foot may assume all its admissible forms. When the second foot has any of the other three forms, the first foot is limited, as shown in the following table:

<table>
<thead>
<tr>
<th>I.</th>
<th>II.</th>
<th>III.</th>
<th>IV.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>(\sim \sim \sim \mid \sim \sim \sim \sim \mid \sim \sim \sim \sim \mid \sim \sim \sim \sim)</td>
<td>(\sim \sim \sim \mid \sim \sim \sim \sim \mid \sim \sim \sim \sim \mid \sim \sim \sim \sim)</td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>(\sim \sim \sim \mid \sim \sim \sim \sim \mid \sim \sim \sim \sim \mid \sim \sim \sim \sim)</td>
<td>(\sim \sim \sim \mid \sim \sim \sim \sim \mid \sim \sim \sim \sim \mid \sim \sim \sim \sim)</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>(\sim \sim \sim \mid \sim \sim \sim \sim \mid \sim \sim \sim \sim \mid \sim \sim \sim \sim)</td>
<td>(\sim \sim \sim \mid \sim \sim \sim \sim \mid \sim \sim \sim \sim \mid \sim \sim \sim \sim)</td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td>(\sim \sim \sim \mid \sim \sim \sim \sim \mid \sim \sim \sim \sim \mid \sim \sim \sim \sim)</td>
<td>(\sim \sim \sim \mid \sim \sim \sim \sim \mid \sim \sim \sim \sim \mid \sim \sim \sim \sim)</td>
<td></td>
</tr>
</tbody>
</table>

The first (typical) form is called Pāśyā; the remaining three, called Vipulā, are in the above table arranged in order of frequency of occurrence. Out of 2579 half-verses taken from Kālidāsa (Raghu-vaṃśa and Kumāra-sambhava), Māgha, Mahādev, and Bilhana, each of the four admissible forms of the *Śloka* in the above order claims the following share: 2265, 115, 8, 8.
In the table a dot indicates an undetermined syllable: a comma marks the caesura.

The end of a pāda coincides with the end of a word (sometimes only with the end of a word in a compound), and the whole Śloka contains a complete sentence. The construction does not run on into the next line. Occasionally three half-verses are found combined into a triplet.

B. All Four Pādas identical in Form.

1. Of the numerous varieties developed from the Vedic Tri-ştubh (11 syllables to the pāda), the commonest are—
   a. Indravajrā: \(-\ -\ -\ |\ -\ -\ |\ -\ -\ |\ -\ -\ ||\)
   b. Upendravajrā: \(-\ -\ |\ -\ -\ |\ -\ -\ |\ -\ -\ ||\)
   c. Upajāti (a mixture of the above two):
      \[\smile\ -\ -\ |\ -\ -\ |\ -\ -\ |\ -\ -\ ||\]
   d. Śālinī: \(-\ -\ |\ -\ -\ |\ -\ -\ |\ -\ -\ ||\)
   e. Rathoddhata: \(-\ -\ |\ -\ -\ |\ -\ -\ |\ -\ -\ |\ -\ -\ ||\)

2. The commonest forms of Jagati (12 syllables to the pāda) are—
   a. Vamśastha: \(-\ -\ |\ -\ -\ |\ -\ -\ |\ -\ -\ |\ -\ -\ ||\)
   b. Drutavilambita: \(-\ -\ |\ -\ -\ |\ -\ -\ |\ -\ -\ |\ -\ -\ ||\)

3. The commonest variety of Sakvāri (14 syllables to the pāda) is—
   Vasantatilakā: \(-\ -\ |\ -\ -\ |\ -\ -\ |\ -\ -\ |\ -\ -\ |\ -\ -\ ||\)

4. The commonest form of Atīśakvārī (15 syllables to the pāda) is—
   Mālinī: \(-\ -\ |\ -\ -\ |\ -\ -\ |\ -\ -\ |\ -\ -\ |\ -\ -\ ||\)

5. The commonest varieties of Atyasti (17 syllables to the pāda) are—
   a. Śikharinī: \(-\ -\ |\ -\ -\ |\ -\ -\ |\ -\ -\ |\ -\ -\ |\ -\ -\ ||\)
   b. Harinī: \(-\ -\ |\ -\ -\ |\ -\ -\ |\ -\ -\ |\ -\ -\ |\ -\ -\ ||\)
c. Mandākrāntā:
--- j~, uujwuu|-,-v|~-wj-*||
6. The commonest form of Atidhṛti (19 syllables to the pada) is—
Sārdūlavikrīḍita:
--- -| - - | - - | - - | - - | - - | - - ||
7. The commonest variety of Prakṛti (21 syllables to the pada) is—
Sragdharā:
--- -| - - | - , - - | - - | - - ||

II. Metres measured by Morae.

A. Metres in which the sum total only of the morae is prescribed (Metrā-chandaḥ).

The Vaitāliya contains 30 morae in the half-verse, 14 in the first pada, 16 in the second. Each pada may be divided into three feet, the second always consisting of a choriambus, and the third of two iambics; while the first foot in the first pada consists of a pyrrhic, in the second pada of an anapaest. The half-verse thus contains 21 syllables. The following is the scheme of the half-verse:
--- -| - - | - - | - - | - - | - - ||

B. Metres in which the number of morae in each foot (gāṇa) is specified (Gana-chandaḥ).

Āryā or Gāthā has 7½ feet to the half-verse, each foot containing 4 morae (= 30 morae altogether). The 4 morae may take the form - - - - or - - - -; in the 2nd and 4th they may also become - - - ; in the 6th they appear as - - - - or - - - . The 8th foot is always monosyllabic; the 6th of the second half-verse consists of a single short syllable. Hence the second half-verse contains only 27 morae.
APPENDIX III

CHIEF PECULIARITIES OF VEDIC GRAMMAR

I. As several stages can be distinguished in the development of the Vedic language, some of the following statements are strictly applicable only to the Rig-veda, the oldest and most important monument of Vedic literature.

The Alphabet.

2. The sounds are the same as in Sanskrit, with the exception of two additional letters. Cerebral ॠ and ॡ between vowels regularly become cerebral ॠ and ॡː—e.g. चूँिे दहे—चूँिे दहे, 'I praise'; मीनुँिे मिल्हुँे = मीनुँिे मिल्हुँे, 'to the bountiful.'

Sandhi.

3. A. Vowels. Hiatus is not avoided either within a word, or between the members of a compound, or between the words of a sentence; and, in particular, initial a after e and o (21 a) is only occasionally elided;—e.g. सुरिज्य 'of the sun'; सु-अविम, 'wealth in horses'; वारुणिज्य अग्नि, 'of Varuna (and) Agni'; अभि एति, 'he goes towards'; विप्रो अक्षर, 'the priest poured out.'

a. The e of the pronominal forms (dat., loc.) त्वे, 'to or in thee,' अस्मे, 'to or in us,' युष्मे, 'to or in you,' remains unchanged before vowels; as does the final o produced by the coalescence of a with the particle त, as in अठो (अठो), मो (मो), नो (नो).

B. Consonants. The final syllables अन, अन, अन, अन are treated as if they were अम, अम, अम, अम (cp. 36 B 1, and 45, 1);
i.e. ān becomes āṁ (except in the 3. pl. subjunctive, where it represents an original ānt), while īn, ān, ēn become īṁr, ūṁr, ēṁr;—e.g. mahāṁ asi, 'thou art great' (but ā gacchāṁ āttarā yugāṇi, 'later ages will come'); raśmīṁr iva, 'like reins.'

a. Sometimes rules which in Sanskrit apply internally only, are extended to the initials of words;—e.g. sahō śu ṇah (cp. 67).

Declension.

4. A. Endings. Singular.  a. Instr. ā is sometimes added to stems in ā, less commonly to feminines in ā;—e.g. yajñā, m. 'sacrifice,' instr. yajñēna and yajñā; manīsā, f. 'wisdom,' instr. manīsāya and manīsā. The ā of āna is also often lengthened.

Stems in -man sometimes do not syncopate the vowel of the suffix, while when they do, the m or the n is occasionally dropped;—e.g. bhū-ṁanā and bhū-n-ā for bhū-ṁnā; dhār-ṁ-ā for dhār-ṁn-ā.

b. Loc. Stems in i take ā, though less commonly than au;—e.g. agnī, m. 'fire,' loc. agnāu and agnā.

Stems in -an usually drop the i;—e.g. brāhmanī and brāhman. They never syncopate the ā of the suffix;—e.g. rājani only (cp. 90).

c. Voc. Stems in -mat, -vat, -vas, -yas regularly form their vocative in -as;—e.g. nom. bhānumān: voc. bhānumas; hārīvān: hārīvas; caṅkṛvān: caṅkṛvas; kāṇīyān: kāṇīyas.

Dual. a. The nom. acc. voc. take ā more usually than au;—e.g. āśvinā, 'the two Āśvins'; dvārā, f. 'the two doors'; nāṭā, 'the two rivers.' Feminines in derivative ā remain unchanged;—e.g. devā, 'the two goddesses.'

b. The personal pronouns of the 1. and 2. pers. distinguish five cases;—e.g. N. yuvām; A. yuvām; Ī. yuvābhyaṁ or yuvābhyaṁ; Ab. yuvād; L. yuvōs.
APPENDIX III

Plural. Nom.  

a. Masculine stems in -a often (feminines in -ā rarely) take āsas beside ās;—e.g. mártīyāsah, ‘mortals.’

b. Feminine stems in derivative ī take s only;—e.g. devī, ‘goddesses.’

c. Neuters take ā, ī, ū (sometimes shortened to ī, ī, ū) as well as āni, īni, ūni;—e.g. yugā, ‘yokes’ (cp. Lat. juga, Gk. ἱγά).  

Instr. Stems in -a take ebhis nearly as often as ais;—e.g. devēbhī and devāiḥ.

B. Inflexional Type. The main difference in type of declension is in the polysyllabic stems (mostly feminines, with a few masculines) in ī and ū, a considerable number of which are inflected like the monosyllabic stems dhī and bhū (roō), excepting the gen. pl., where they take nām. (Stems in derivative ī otherwise for the most part follow nādī and vadhū as in Sanskrit: roō.)

E.g. rathi, m. ‘charioteer’; nādī, f. ‘river’; tanū, f. ‘body.’

<table>
<thead>
<tr>
<th>Sing. N.</th>
<th>rathi-s</th>
<th>nādī-s</th>
<th>tanū-s</th>
</tr>
</thead>
<tbody>
<tr>
<td>A.</td>
<td>rathi-am</td>
<td>nādīam</td>
<td>tanūam</td>
</tr>
<tr>
<td>I.</td>
<td>rathīā</td>
<td>nādiā</td>
<td>tanūā</td>
</tr>
<tr>
<td>D.</td>
<td>rathīe</td>
<td>nādie</td>
<td>tanūe</td>
</tr>
<tr>
<td>Ab. G.</td>
<td>rathīas</td>
<td>nādīas</td>
<td>tanūas</td>
</tr>
<tr>
<td>L.</td>
<td>—</td>
<td>—</td>
<td>tanūi</td>
</tr>
<tr>
<td>V.</td>
<td>rāthi</td>
<td>—</td>
<td>tánu</td>
</tr>
<tr>
<td>Du. N.A.V.</td>
<td>rathīā</td>
<td>nādiā</td>
<td>tanūā</td>
</tr>
<tr>
<td>I.</td>
<td>rathībhyām</td>
<td>nādībhyām</td>
<td>tanūbhyām</td>
</tr>
<tr>
<td>G.L.</td>
<td>rathīos</td>
<td>nādīos</td>
<td>tanūos</td>
</tr>
<tr>
<td>Pl. N.A.</td>
<td>rathīas</td>
<td>nādīas</td>
<td>tanūas</td>
</tr>
<tr>
<td>G.</td>
<td>rathī-n-ām</td>
<td>nādī-n-ām</td>
<td>tanū-n-ām</td>
</tr>
<tr>
<td>L.</td>
<td>rathīsu</td>
<td>nādīsu</td>
<td>tanūsu</td>
</tr>
</tbody>
</table>
Conjugation.

5. **Augment.**
a. This prefix is in some cases permanently long, in others metrically; e.g. á-var, 3. sg. aorist of vr, 'he has covered'; á-raik, 3. sg. aorist of ric, 'she has given up.'

b. The augment can always be dropped without changing the meaning. Unaugmented forms are, however, often used as in-junctives: this use has survived in Sanskrit with the prohibitive particle má (128 a).

6. **Verbal Prefixes.** These generally precede, but sometimes follow the verb. They can be separated from it by particles and other words; e.g. á tvā víśántu, 'let them enter thee'; gámad vájébhír á sá naḥ, 'may he come to us with riches.'

7. **Endings.**
a. The primary termination of the 1. pers. pl. active, -masi, is much commoner than -mas; e.g. i-mási and i-más, 'we go.'

b. In the 2. pl. -thána and -tana often occur beside -tha and -ta; e.g. yā-thá and yā-thána, 'ye go'; yā-tá and yā-táná, 'do ye go.'

c. The 2. sg. impv. has a not uncommon alternative ending in -tät (added to the weak stem), which expresses an injunction to be carried out in the future; rákṣa-tät, 'protect'; brú-tät, 'say'; dhat-tät, 'place' (cp. Gk. φήσε-ρα, Lat. lege-tōd). It is sometimes used for the 2. du. and pl., or 1. and 3. sg.

d. The 3. pers. sg. pres. middle (like the perf. middle, 136) is not uncommonly identical with the 1.; e.g. sáy-e, 'he lies' (=séte).

8. **Reduplication.** Many roots reduplicate with a long vowel in the perfect; e.g. dhr, 'support': dádbhá-r-a; vas, 'clothe': vā-vas-e; tu, 'thrive': tú-tāv-a.

9. **Tenses.**
a. There is a pluperfect, which does not, however, occur often. It is formed from the perfect stem by prefixing the
augment, and adding the secondary terminations;—e. g. from cit, ‘appear,’ 1. sg. á-ciket-am, 3. á-ciket.

b. The periphrastic future does not exist; the periphrastic perfect is not known to the Rig-veda.

IO. Moods. a. There is a subjunctive, which is much commoner than the optative. Its meaning is imperative or final; it is also often equivalent to a future indicative. Its stem is formed by adding -a to the tense stem. In the a-conjugation it therefore ends in ā;—e. g. bhavā. In the second conjugation -a is added to the strong stem, which remains throughout;—e. g. from kṛ, ‘do’: kṛṇāv-a. The endings are partly primary, partly secondary. Thus the subjunctive of bhu, ‘be,’ and su, ‘press out,’ are formed as follows:—

Par. 1. bhavā-ni  bhavā-va  bhavā-ma
2. bhavā-si, bhavā-s  bhavā-thas  bhavā-tha
3. bhavā-ti, bhavā-t  bhavā-tas  bhavā-n
Ātm. 1. bhav-ai  bhavā-vahai  bhavā-mahai
2. bhavā-se  bhav-aithe  bhav-a-thai
3. bhavā-te  bhav-aite  (bhav-anta)
Par. 1. sunav-ā-ni  sunāv-ā-va  sunāv-ā-ma
2. sunav-a-s  sunāv-a-thas  sunāv-a-tha
3. sunav-a-t  sunāv-a-tas  sunāv-a-n
Ātm. 1. sunav-ai  sunāv-ā-vahai  sunāv-ā-mahai
2. sunav-a-se  sunāv-aithe  sunāv-a-dhvai
3. sunav-a-te  sunāv-aite  sunāv-anta

b. Not only the present, but the perfect and aorist as well, have all the three moods, subjunctive, optative, and imperative. E. g. pf. subj. of stu, ‘praise’: tu-stāv-a-t; opt. of vṛt, ‘turn’: va-vṛt-yāt; impv. of muc, ‘release’: mu-mug-dhi; of bhu, ‘be’: ba-bhū-tu; Ātm. 2. sg. of vṛt: va-vṛt-sva.

II. Participles. In addition to those surviving in Sanskrit he Veda has an aorist participle, both active and middle;—e.g. Par., from kr, 'do': kr-ānt; gam, 'go': gm-ānt; sthā, 'stand': sthānt; Ātm., kr: kr-āṇā; budh: budh-āṇā.

a. The part. in -ta-vat is not known to the Rig-veda.

12. Gerunds. In addition to the gerund in -tvā, there is a commoner one in -tvī, and a very rare one in -tvāya. The vowel of the forms used with prefixes, -ya and -tya, is generally lengthened.

13. Infinitives. About a dozen kinds of infinitives can be distinguished, having the form of an acc., dat., abl., gen., or loc. The last three cases are rare. The vast majority are dat. infinitives, these being about twelve times as common as the acc.

a. The acc. inf. is formed either from the root or from a verbal noun in -tu (the latter being very rare in the Rig-veda);—e.g. sam-īdh-am, 'to kindle'; prati-dhā-m, 'to place upon'; pra-tifr-am, 'to lengthen out'; kār-tu-m, 'to make'; dā-tu-m, 'to give.'

b. The dat. inf. is formed from the root or from verbal nouns in -as, -man, -van, -tu, or -dhi;—e.g. dē-ē, 'to see'; śrād-dhi, 'to believe' (cp. śrāy-dhi); jīv-ās-e, 'to live'; vid-mān-e (vid-ma-s), 'to know'; dā-vān-e (doṣā from doṣam), dā-tav-e, 'to give'; kār-tav-āi (with double accent), 'to do'; gamā-ḍhārāi, 'to get.'

c. Examples of the other cases are: ava-pād-aa, 'to fall down'; dā-tos, 'to give'; nēs-āp-ī, 'to lead'; dhartār-ī, 'to support.'
Prepositions.

14. The genuine prepositions are used only with the acc., loc., and abl. (apart from a few isolated instances of the instr.).

   a. With **acc.** áti, 'beyond'; ádhi, 'on to'; ánú, 'after'; antár, 'between'; áccha, abhí, á, úpa, práti, 'towards'; pári, 'round'; tiráś, 'across'; puráś, 'before'.

   b. With **loc.** ádhi, 'on'; antár, 'within'; ápi, á, and úpa, 'near'; puráś, 'before'.

   c. With **abl.** ádhi, 'from upon'; antár, 'from within'; á, 'away from' or 'up to'; pári, 'from (around)'; puráś, 'before'.

Accent.

15. The accent is marked in all the texts of the four Vedas, as well as in two Bráhmaṇas. Of the four different systems of marking it, that of the Rig-veda is the most important. Here the chief accent, the acute (udáṭta, 'raised'), or rising tone, is not marked at all, probably because it comes midway between the grave or low tone (an-udáṭta) which precedes, and the svarita, or falling tone, which follows it and marks the transition from an accented to a toneless syllable. The anudáṭta preceding the acute is marked with a horizontal stroke below, and the svarita following it, with a vertical stroke above;—e. g. चृविन्तिं ag-nil-nē. The so-called independent svarita (originally also preceded by an acute, which disappears by removal of hiatus in the written text, but has often to be restored in pronunciation) is marked like the enclitic one;—e. g. हि kvā (= kuṇā); the anudáṭta being also indicated under the preceding syllable;—e. g. शीर्षम् vīryām (=virīlam).

If an independent svarita precedes an udáṭta it is marked with the numeral १ (१) when the syllable is short, 'with ३ (३) when it is long, the figure bearing both the svarita sign and the anudáṭta which precedes the udáṭta; चप्प्ळक्ष्यारापेव अन्तार (=apsū antār) ;
An accented syllable at the beginning of a line remains unmarked; all grave syllables at the beginning of a sentence preceding an acute must be marked; and all graces following a svarīta are left unmarked till the one preceding an acute or svarīta;—e.g. नमो युजाजम् nāmō yu-jānām; यादिनयिं kariṣyāḥ.


17. Unaccented Forms. a. The demonstrative pron. a, when unemphatic as replacing a noun;—e.g. aya jānīmāni, 'his (Agni's) birth'; but aya uṣadha, 'of that Dawn.'

b. The vocative loses its accent, unless it begins the sentence, whatever the length of the vocative expression;—e.g. आज जानिन महा यस्या गोप, 'hither, ye two sovereign guardians of great order.'

c. The employment of the accent in declension and conjugation may be gathered from the paradigms given in the preceding grammar; but the following peculiarities of its use in the sentence should be noted.

d. The vocative is invariably emphasised on the first syllable only, all the other syllables of a complex expression losing their accents;—e.g. hōtar yaviṭha sukraṭo, 'O most youthful wise sacrificer'; urjo napāt sahasāva (nom. urjo napāt sahasāvā).

e. The finite verb of a principal clause is unaccented, unless it begins the sentence;—e.g. Agnim Ṛja, 'I praise Agni.' Since a voc. does not count in a sentence, a verb following it is accented;—e.g. śrut-karma, śrutī hávam, 'O thou of listening ears, hear our call.' A sentence being regarded as capable of having only one verb, all verbs syntactically connected with the same subject
as the first are accented as beginning new sentences;—e.g. tarāṇir
ē jayati, kṣēti, pūṣyati, 'successful he conquers, rules, thrives.'

c. In subordinate clauses (introduced by the relative or its deri-
vatives, and the particles hī, 'for,' ca and ced, 'if,' nēd, 'lest,'
kuvīd, 'whether') the verb is always accented;—e.g. yāṁ yajñāṁ
paribhūr āsi, 'what sacrifice thou protectest.' When two principal
clauses are in a relation of antithesis, the first is often treated as
subordinate, and its verb accented.

d. In principal clauses the verbal prefix is separated from the
verb and accented; in subordinate clauses it is compounded with
the verb and loses its accent;—e.g. ā γacchati, 'he comes,' but yā
āgacchati, 'he who comes.'
SANSKRIT INDEX

This index contains all Sanskrit words and affixes occurring in the grammar, except the numerals (104-108), unless declined, and the verbs in Appendix I. The former can be found at once owing to their numerical, the latter owing to their alphabetical order. Indifferent words occurring in examples of Sandhi or of Syntax, as well as in Appendix III, are excluded.

The figures refer to paragraphs unless pages are specified.

ABBREVIATIONS


A.-vowel, pronunciation of, 15, 1.
 a, pronominal root, 111.
a-, augment, 148.
a, sf. of rat conj., 124; pri. nom. sf., 182, 1 b; sec. nom. sf., p. 163;
nominal stems in, 97.
amp, 'reach,' pf., 139, 6.
aksi, n. 'eye,' 99, 3.
agni-mat, a, 'having fire,' 36.
agra-tas, adv. 'before,' 177 d.
agre, 'in front of,' prp. adv., 177 d.
amra, pcl. 'pray,' 180.
angiras, m. a proper name, 83 a.
-aco, 'ward,' adjectives in, 93.
ach, 'another,' 154 D (p. 107).
anu, adj. 'minute,' opv. of, 102 2.
at, stems in, 85; 156; 182, 1 b.
ati-rac, 'surpass,' w. abl., 201, 2 a.

stra-bhavat, m. 'your Honour here,'
 195, 1 c.
atha, pcl. 'then;' 'now,' 180.
atho, pcl. 'then,' 180.
ad, 'eat,' pr. stem, 127, 1; pf., 135, 2.
adat, 'eating,' pr. pt., 85.
adas, dem. pln. 'that,' 112.
adhas, prn. adj. 'inferior,' 120 c.
adhas, adv. prp. 'below,' 177 d.
adhasik, adv. prp. 'below,' 177 d.
adhi, prp. 'over,' 176, 2 a.
adhi, 'read,' 134 A 3 d (p. 106);
 168, 1; w. two acc. 193, 4.
adik, adj. 'plus,' 104 c.
adik-ktv, prp. gd. 'regarding,'
 179.
adik-sayya, prp. gd. 'resuming b.'
 179.
SANSKRIT INDEX

ambā, f. 'mother,' p. 55, f.n. 5.
-aya, sec. vb. sf., 125, 4; 151 a, 2
  154, 7; 168.
ayam, prn. 'this,' 111; 195, 2 a.
ayi, ij. 'prithhee,' 181.
aye, ij. 'ah!' or vocative pol., 181.
are, ij. 'sirrah!' 181.
ar, 'praise,' pf., 139, 6.
artha, m. 'need of,' w. inst., 199, 17.
adv. at end of od. = 'for the sake of,' 187 d.
arđha, prn. a. 'half,' 120 d.
ardha-rāṭra, m. 'midnight,' 188, 2 a.
arpaṇa, ca. 'hand over to,' w. dat., 200 A 1.
ārvāk, prp. adv. 'before,' 177 a.
ar, 'deserve,' w. inf., 211 a.
alam, adv. 'enough,' 180; 184 b; w. inst., 199, 19; 215 e; w. dat.
  200 B 2 a; w. gd., 210 d.
alpa, prn. a. 'little,' 103, 2 a; 120 d.
avā-graha, m. mark of elision, 9.
avara, prn. a. 'posterior,' 120 c.
av-lamba, prp. gd. 'resorting to,'
  179.
avā-sara, m. 'opportunity,' w. inf.,
  211 (p. 204).
avāc, adj. 'downward,' 93 b.
avayibhāva, m. indec. od., 188, 3 a.
av, 'cat,' ds., 170, 2.
Aśoka, king of India, 2.
avā-sa, nm. 'eight,' 106 b.
av, 'be,' 134 A 2 b; pr. pt., 156 a
  w. per. pt., 140; w. per. ṣkt., 152;
w. dat., 200 B 1 a; w. gen., 202, 1 a.
av, 'throw,' ao., 147 a.
av, -as, pri. nom. suffix, 83; 182, 1 h.
avṣya, 'be angry,' w. dat., 200 A 2.
av, n. 'blood,' 79.
asaṇ, prn. m. f. 'that,' 112; 195, 2 b.
avast, adv. 'home,' 184 b.
av, 'is,' omitted, 191 b; w. pr. pt.,
  207.
avati, n. 'bone,' 99, 3.
av, prn. stem of 1st pers., 109.
avamidiya, poss. prn. 'our,' 116.
av, 'say,' pf., 139, 5; w. two acc.,
  198, 2.
av becomes o in Sandhi, 69 b.
aham, n. 'day,' 91, 2; 188, 2 a.
aham, prn. 'I,' 109.
ahan, n. 'day,' 46, f.n. 1; 50 a.
ahan-pati, m. 'lord of day,' 50 a.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
ahan, prn. 'day,' 109.
und, 'wet,' pr. and impf., 128.
ups-kañha, m. 'vicinity,' 178.
ups-ky, 'benefit,' w. gen., 202, 1 c.
ups-jāti, f. a mixed metre, p. 234.
ups-dhmāniya, 6, f. n. 4.
ups-ram, 'desist,' 207 a.
upari, prp. adv. 'over,' 177 d.
upariśṭāt, prp. adv. 'above,' 177 d.
upā-nah, f. 'shoe,' 81.
upendra-vajrā, f. a metre, p. 234.
ubha, prn. 'both,' p. 81, f. n.
ubhaya, prn. a. 'both,' 120 b.
ubhaya-tas, prp. adv. 'on both sides of,' 177 c.
-ur, ending of gen. sing., 99, 1. 2; 101; of 3. pl., 131, 6; 130; 142; 148.
usānas, m. a proper name, 83 a.
usas, f. 'dawn,' 83 a.
uskibh, f. a metre, 81.
-us, pri. suffix, 83; 182, 1 b.
Ū, pri. sf., 182, 1 b; stems in 100.
ūna, pp. 'diminished,' 104 b.
ūrj, f. 'strength,' 79 b.
ūrdhvan, prp. adv. 'above,' 177 c.
R, 'go,' pr. impf., 128; pr., 133 C 2; ca., 168, 2.
ṛte, prp. adv. 'without,' 177 c.
ṛtvij, m. 'priest,' 79 b.
E, aì, o, roots ending in, 129, 8.
eka, num. 'one,' 105, 1; 120 b; 193.
eka-tama, prn. a. 'one of many,' 120 a.
eka-tara, prn. a. 'either,' 120 b.
etad, dem. prn. 'this,' 110 a.
etā-vat, prn. 'so much,' 118.
edh, 'thrive,' per. pf., 140, 1.
edh, 2.sg.ipv. of as, 'be,' 134 A 2 b.
en, prn. 'he, she, it,' 112 a.
eva, pol., 180 (p. 149); w. pt., 205, 1 d.
evam, pol. 'thus,' 180; w. pp., 205, 1 c.
esa, dem. prn. 'this,' 48; 112 a; 195, 2 a.
Ai, o, au, nominal stems in, 102.
Au, ending of 1. 3. sg. pf., 136, 4.
Kā, inter. prn. 'who?' 113; with api, cana, cid, 119.
kakubh, f. 'region,' 78.
ka-cid, inter. pol. = 'I hope,' 180.
ka-tama, prn. a. 'which of many,' 120 a.
ka-tara, prn. a. 'which of two,' 120 a.
ka-ti, prn. 'how many?' 118 a.
katipaya, prn. a. 'some,' 120 d.
kathaya, dem. 'tell,' 175 a; 198, 2 a; 200 A 1 a.
kadā, inter. 'when?' 113 a; w. cid and cana, 119 a.
kaniṣṭha, spv. 'least,' 103, 2 b.
kālinyas, cpv. 'lesser,' 103, 2 b.
kam, 'love,' 125, 4; pp., 160, 2 c.
karma-dhāraya, descriptivecd., 188.
kalpa, m. 'manner,' 189 f.
kasa-cid, indef. prn. 'some,' 119; 192.
kaśtam, iji. 'as if!' 181 (p. 158).
kānta, pp. 'beloved,' 97; 160, 2 c.
-kāma, compound w. inf., 211 b.
kāmam, adv. pol. 'indeed,' 180.
kāla, m. 'time,' w. inf., 211 (p. 204).
Kālidāsa, the poet, 185; p. 233.
kim, inter. 'what?' 113; 180; 199, 1 g; 210 d.
kiyat, prn. 'how much?' 86 b; 113 a; 118.
kila, pol. 'indeed,' 180 (p. 150).
kī-dṛg, -dṛsa, prn. 'what like?' 117.
kīrtaya, 'celebrate,' 175 a.
ku, prn. as first member of a cd., 113 a.
kutra, inter. 'where?' 113 a.
kup, 'be angry,' w. dat., 300 A 2.
kusāla, n. 'health,' 300 A 3.
kṛ, 'do,' pr., 127, 5 a; 134 E (p. 107); pf., 135, 1; 136 a; 136, 2; 137, 1; 138, 2; 140; pf. pt., 157; so., 143 a; 144; 2; ft., 151, 1; per. ft., 152 a; pt., 154, 3; 154, 7; 155; pp., 160, 3; fp., 162, 1 b; 162, 3; gd., 163; inf., 167; ca., 168; w. inst., 199, 1 g; w. loc., 204.
INDEX

krt, 'cut,' pr., 133 1.
krtam, adv., 180; 199, 1 g.; 215 4.
krtatvat, act. pp. 'having done,' 89, f.n. 3; 161.
kṛte, adv. 'on account of,' 177 4.
kṛṣ, 'scatter,' pf., 137, 1 a; ps., 154, 4.
klp, 'tend to,' pf., 135, 1; w. dat., 200 B 1.
kevalam, adv. 'only,' 180 (p. 151).
kō 'ip', indef. prn. 'some one,' 119.
kovida, a. 'skilled,' w. gen., 202, 2 a.
kram, 'strike,' pr., 133 A 1; gd., 165 a; int., 173 b.
krī, 'buy,' pr., 127, 6; par., p. 102; pt., 156.
krudh, 'be angry,' w. gen., 202, 1 c; w. dat., 200 A 2.
krōṣṭṛ, m. 'jackal,' 101 c.
kvā, inter. 'where?' 180 (p. 151); w. spl., 119 a.
ksām, 'forbear,' w. gen., 202, 1 c.
ksīp, 'cast,' w. dat., 200 A 1 b; w. loc., 204.
ksuḍra, a. 'mean,' cpv. of, 103, 2.

Khan, 'dig,' pf., 137, 2 b; ps., 154 a; pp., 160, 2 d; gd., 165 a.
khalu, pocl. 'indeed,' 180 (p. 151).
khya, 'tell,' ao., 147 a; cs. w. dat., 200 A 1 a.

Gata, pp. 'gone,' in cda., p. 171, f.n. 4.
gam, 'go,' 89 b; pr., 133 A 2; pf., 137, 2 b; 138, 7; per. pf., 140; per. ft., 153 a; ps. ao., 155 a; pp., 160, 2; fp., 162, 2; gd., 163, 164 a; 165 a; ds., 171, 1; w. accus., 197, 1 a.
gariyas, cpv. 'heavier,' 88.
gavāṣa, n. Dvandva cd., 186.
Ga, 1. 'sing,' pf., 129, 8; ps., 154, 1.
Ga, 2. 'go,' aorist, 148.
gāthā, f. a metre, p. 235.
gir, f. 'voice,' 82.
guṇa, 'vowel-strengthening,' 17 a;

19; 21; 101; 125, 1. 4; 127, 1. 2. 4. 5; 134 A 1 b; 135, 3; 136, 1. 2; 142; 147 a; 2; 151 a; 155; 162, 1 b, c, 2; 3; 173.
guru, a. 'heavy,' cpv. of, 88; 103, 2.
guh, 'conceal,' pr., 133 A 1.
gr, 'awake,' int. of, 174.
grhitā, prp. gd. 'with,' 179, 1.
go, m. f. 'bull,' 'cow,' 102.
gopāya, den. 'protect,' 175.
gai, 'sing,' pf., 129, 8; ps., 154, 1.
grah, 'seize,' pr., 134 F 2 (p. 108); pf., 137, 2 c; ft., 151 b, 4; ps., 154, 6; pp., 160, 3 a; ds., 171, 2; 203 a.
grāvan, m. 'stone,' 90, 4.
gāla, 'languish,' ca., 168, irr. 1.
Ghas, 'eat,' pf., 137, 2 b; ds., 171, 5.
ghnat, pr. pf. 'killing,' 156 a.
ghṛā, 'small,' pr., 133 A 3.

N, doubling of final, 52.

Ca, encl. pocl. 'and,' 180 (p. 151).
cakāś, 'shine,' pr., 134 A 4 (p. 106); per. pf., 140, 2.
cakrvas, pf. pt. 'having done,' 89.
cakṣ, 'say,' w. dat., 200 A 1 a.
catur, num. 'four,' 105, 4.
catvārīmas, num. 'forty,' p. 68, f.n. 4.
car, 'move,' ca. gd., 164 a; int., 174 a.
carama, prn. adj. 'last,' 120 2.
ci, 'gather,' pr., 139, 4; ps., 154, 2; fp., 162, 3; ds., 169, 1; 171, 4.
ciraya, gen. adv. 'after long,' 202, 5 b.
cur, 'steal,' pr., 125, 4; ft., 151 a; 2; ps., 154, 7; gd., 163 a; inf., 167.
ce, pocl. 'if,' 180 (p. 151); 218.

Ch, initial, doubled, 51.
chid, 'cut off,' ao., 143, 2.

Jaks, 'eat,' pr., 134 A 3 a, 4 (p. 106).
jagana, pr. pf. 'having gone,' 89 b.
jagmivas, pf. pt. 'having gone,' 89 b.
jaghmvas, pf. pt. 'having killed,' 89 b.
jan, 'be born,' pr., 133 B 2; pf., 137, 2 b; ps., 154 a; pp., 160, 2 d.
java, m. 'folk' = plural, 193, i.
jabha, 'nap at,' int., 174 a.
jala-matra, n. 'water only,' 189 g.
jala-muc, m. 'cloud,' 79 a.
jahi, 2. sg. ipv. of han, 134 A 2 c.
jagri, 'awake,' 49, f. n. 1; pr., 134 A 3 (p. 106); per. pf., 140, 2; int., 174.
jatu, pcol. 'ever,' 180 (p. 152).
jatyā, 'by birth,' 199, 1 b.
ji, 'conquer,' pf., 139, 4; pp., 160, 2; fp., 162, 1 b, 2; gd., 165; ca., 168,
irr., 2; de., 171, 4; w. two acc., 198, 2.
jit, a. 'conquering,' 77 a; 187 b.
jhavamuliya, spirant, 6, f.n. 4.
jiv, 'live,' pf., 136, 1; de., 169.
juhudihi, 2. sg. ipv. of hu, 131, 4 c.
jäha, 'know,' pr., 134 F 2; ps., 154, 1; 155; ca., 168, irr. 1; w. two acc.,
198, i.
jāma-vat, a. 'knowing,' 86.
jyāyas, cpv. 'superior,' 103, 2 a.
jyestha, spv. 'eldest,' 103, 2 a.

T, final, before l, 34; before palatals
and cerebrals, 38; 39.
t, determinative sf., 182, 1 a; 187 b.
ta, pr. sf., 160, 2; 182, 1 b; 205 c.
taksan, m. 'carpenter,' 90.
tas, adv. 'thence,' 180 (p. 152).
ati, prn. 'so many,' 118 a.
at-puruṣa, m. dependent ed., 187.
atra-bhavat, m. 'his Honour there,' 195, 1 c.
athā, adv. 'so,' 180; 205, 1 c.
ad, prn. 'that,' 110; adv., 180.
adiya, poss. prn. 'his,' 116.
an, 'stretch,' pr., 127, 5; pf., 137, 2 a; 138, 6; pf. pt., 89 b; 157; ps.,
154 c; gd., 165 a.
ana, i. sec. suffix, p. 164.
ana, 2. Vedic 2. pl. ending, p. 239.
ma, a. 'thin,' fem. of, 98 c.
mu, f. 'body' (Vedic), p. 238.
tantri, f. 'string,' 100, 4.
tandri, f. 'sloth,' 100, 4.
tap, 'be hot,' int., 173.
tam, ' languish,' pr., 133 B 1.
tama, sec. sf., p. 164; spv. sf., 103.
ord. sf., 107.
tamo-bhūta, pp. 'dark,' 188, i c.
tara, cpv. sf., 103; p. 164.
tavat, pp. act., as finite verb, 208;
213 c; p. 241, i 1 a.
tavya, fp. sf., 162, 2; 182, 1 b.
tashivas, pf. pt., 'having stood,'
89 a, b.
ta, sec. suffix, p. 164.
tād, 'strike,' w. loc., 204.
tāt, Vedic 2. pl. ending, p. 239.
tā-dṛksa, -dṛs-, -dṛṣa, prn. 'such like,'
117.
tāvaka, poss. prn. 'thy,' 116 a.
tāvat, prn. 'so much,' 118; adv.,
'so long,' &c., 180 (p. 152).
ti, pr. sf., 182, 1 b.
tīrīt, des. a., w. acc., 197, 3.
tīrā, prp. 'across,' p. 51, f. n. 3;
184 b.
tiryaṇa, a. 'horizontal,' 93 a.
tiṣṭhati, w. pr. pt. = 'keeps,' 207;
210 b.
tu, pcol. 'but,' 180 (p. 152).
tu, prl. sf., 182, 1 b (p. 162); inf. sf., 167.
tulya, a. 'equal,' w. inst., 199, 2 c;
w. gen., 202, 2 d.
tī, prl. sf., 182, 1 b; stems in, 101;
152.
tṛīya, nm. 'third,' 120 c.
tṛpa, 'be satisfied,' w. gen., 202, 1 f.
tṛ, 'cross,' pf., 135, 1; gd., 164; ds.,
169, i.
te, enol. dat., gen. of tvam, 109 a;
195, 1 b.
tenivas, pf. pt. act. of tan, 89 b.
tyā, gd. sf., 165; sec. sf., p. 164.
tra, prl. sf., 182, 1 b.
tras, 'tremble,' pf., 139, 1.
tri, nm. 'three,' 105, 3.
tris, adv. 'three times,' 108 a; w. gen., 202, 5 a.
tya, sec. suffix, p. 164.
tvac, f. 'skin,' 79 a.
tvad, prn. stem, 109.
tvadiya, poss. prn. 'thy,' 116.
tvam, prn. 'thou,' 109.
tvā, enol. acc. of tvam, 109 a; 195, 1 b.
-tvā, gd. suffix, 163.
tvā-dṛśa, prn. 'like thee,' 117.
-tvāya, Vedic gd. sf., p. 241, 12.
-tvī, Vedic gd. sf., p. 241, 12.
-Thai, pri. sf., 181, 2 b; sec. sf., p. 164.
-thana, Vedic 2. pl. ending, p. 239.
-thama, ord. suffix, 107.

Dāsa, 'bite,' 133 A 4; cs., 168, irr. 4.
dakṣa, a. 'skilled in,' 202, 2 c; 203 f.
dakṣiṇa, prn. a. 'south,' 120 c.
dakṣiṇa-tas, adv. 'the south of,' w. gen., 202, 4.
danḍaya, den. 'fine,' w. two acc., 198, 2.
datta, pp. 'given,' 160, 2 b.
dadhi, n. 'curds,' 99, 3.
day, 'have mercy,' w. gen., 202, 1 b.
daridrā, 'be poor,' pr., 134 A 4; int., 174 b.
darsaya, ca. 'show,' 198, 4 a; 200 A 1.
daviya, opv. of dūra, 'far,' 103, 2.
dah, 'burn,' 69 a; ao., 144, 5; ft., 151 a, 1; da, 170, 1; int., 174.
dā, 'give,' pr., 134 B 1; ao., 144, 3; 148, 1; ft., 151; pp., 160, 2 b; fp., 162, 1 a; 162, 2; cs., 168 a; ds., 171, 3; 200 A 1.
dātṛ, m. 'giver,' 101.
dātri, f. 'giver,' 101 e.
dārah, m. pl. 'wife,' 193, 3 d.
div, i. f. 'sky,' 99, 4.
div, 2. 'play,' pr., 125, 3; 133 B 1.
divā-naktam, adv. 'day and night,' 186, 3.
diś, i. f. 'point,' 79.
diś, 2. 'to point,' 141 a.
dīstya, inst. 'by good luck,' 181.
dīh, 'anoint,' 69 a.
dip, 'shine,' ao., 149 a, 2.
dīrgha, a. 'long,' opv. of, 103, 2.
dīrghāyuṣ, a. 'long-lived,' 83 a.
duh, 'milk,' ao., 141 b; da, 170, 1 a; w. two acc., 198, 2; a. 'milking,' 55; 81.
dūra, a. 'far,' 103, 2; 201 a.
dṛś, 'see,' pr., 133 A 5; ao., 144, 4; 147 a; ft., 151 b, 1; fp., 162, 1 a; inf., 167; int., 173 b.
drā, a. 'seeing,' 79 a.
dṛṣṭa-pūrva, a. 'seen before,' 188, 2 b.
drh, 'be firm,' 69 b.
deva-datta, m. Tp. od., 187, 2.
deva-nāgarī, script, 3; 4; 6; 8.
dehi, n. 'arm,' 83 c.
dvāvā-prthivya, f. du. Dvandva od., 186, 3 b.
dyu, f. 'sky,' 99, 4.
dyo, f. 'sky,' 102 a.
dyaḥ, nom. of div and dya, 99, 4; 102 a.
drā, 'run,' int., 174 b.
dru, 'run,' pf., 136 a; ao., 149.
druts-vilambita, n. a metre ('fast and slow'), p. 234.
drumāya, den. 'rank as a tree,' 175.
druh, 'injure,' w. dat., 200 A 2.
druh, a. 'injuring,' 81.
dva, nm. 'two,' 105, 2.
dvandva, n. 'aggregative compound,' 186.
dvaya, prn. a. 'twofold,' 106 d; 120 a.
dvā-dāsa, nm. 'twelve,' p. 68, f. n. 1; p. 170, f. n. 1.
dvār, f. 'door,' 46, f. n. 1.
dvī, m. 'numeral od., 188, 2 a.
dvītasya, prn. a. 'twofold,' 120 d.
dvītiya, nm. 'second,' 120 a.
dvī-sā, n. '102' and '200,' 104 a.
dvī, i. 'hate,' 131, 6; par., p. 94.
dvīgas, a. m. 'enemy,' 80.
dvās, adv. 'twice,' 108 a.

Dhanas-pāja, a. 'winning beasty,' 187 a.
dhanam, a. 'wealthy,' 67.
dhanus-guṇap, m. 'guardian of bow,' 78.
dhā, 'place,' p. 27, f. n. 1; pr.,
 134 B 1; pf. 136, 4; 138, 3 (par.);
 so., 144, 3; 148; pp., 160, 2 a;
 ca., 171, 3.
-dhā, adv. sf. of manner, 108 b.
-dhi, 2. sing. ipv. sf., 131, 4.
-dhik, if. 'fie,' 181 (p. 158).
-dhi, f. 'thought,' 100 (p. 60).
-dhita, 'shake,' pr., 134 C 3; 134 F I;
 ca., 168, 3.
-dhehi, 2. sing. ipv. of dhā, 134 B 1.
-dhmā, 'blow,' pr., 133 A 5.
-dhvan, 'sound,' pp., 160, 2 d.
-dhvanam, 2. pl. sf., 144, 2; when changed to -dhvanam, ibid.

N, Sandhi of final, 35; 36; 40; 41;
52; palatalized, 63 c; cerebralized, 65;
not cerebralized, 62, f. n. 2;
changed to Anusvāra, 66 A 2; inserted in ment. pl., 71 a.
-na, neg. pcl. 'not,' 180 (p. 153).
-m, f. 'river,' 100 (p. 60); Vedic declension of, p. 238.
-nanu, inter. pcl., 180 (p. 153).
-naptī, m. 'grandson,' 101 a.
-nam, 'bend,' gd., 165 a.
-namas, n., 184 b; w. dat., 200 A 3.
-namas-ya, den. 'adore,' 175.
-nā, 'be lost,' ft., 151 b, 2.
-nas, encl. prn. A.D.G. pl. of aham,
 109 a; 195, 1 b.
-nah, 'bind,' 69 b; ps., 154.
-nāga, Sanskrit script, 3.
-nāma, adv. pcl., 180 (p. 153).
-nāman, n. 'name,' 90 a.
-ni-kata, n. 'proximity,' 178.
-ni-kasā, prp. adv. 'near,' 177 a.
-nij, 'cleanse,' int., 173.
-ni-jas, a. 'own,' 115 d.
-ni-dhā, 'deposit,' with loc., 204.
-nimivās, perf. part. act., 86 b.
-nirūpa, adj. 'skilled in,' w. gen.,
 1303.
i-yu, 'appoint,' w. dat., loc.,
 200 B 2; 204 c.
i-vedaya, ca. 'tell,' w. dat., 200 A 1 a.
ni, 'lead,' 89 b; pf., 137, 1 a; 138,
4; pers. pf., 140, 3; so., 143, 1;
paśyā, pr. stem, 133 A 5; w. pred. acc., 207 c, p. 218 (under drs. 'see').
pā, 'drink,' pr., 133 A 3; ps., 154, 1; pp., 160, 2.
pānci, m. 'hand,' 189 i (p. 177).
Pānini, the grammarian, 1, 6.
pāda, m. 'metrical line,' 20; 195 b.
pūḍī, h. pl. 'feet,' 193, 3 c.
pūrva, n. 'side,' 178.
pitarau, m. du. 'parents,' 186, 3 c.
pitṛ, m. 'father,' 46, f. n. 1; 101, 186, 3 c.
pita, pp., w. act. and ps. sense, 208 b.
pi-vaṇ, a. 'fat,' f. -vari, 95 c.
putri-ya, den. 'desire a son,' 175.
putrau, m. du., 186, 3 c.
punar, adv. 'again,' 40, f. n. 1; 180.
pumā, m. 'man,' 96, 3.
pur, f. 'city,' 82.
purā-tas, prp. adv. 'before,' 177 d.
puruṣa-sara, a. 'preceding,' 189 h.
purās, prp. 'before,' 176, 2 a; 184 b.
purastāt, prp. adv. 'beyond,' 177 d.
pūrā, prp. adv. 'before,' 177 c; 'formerly,' 112, 1 a; 'soon,' 112, 2.
puruṣa-vyāghra, m. 'tiger-like man,' 188, 1 b.
puro-gama, a. 'preceding,' 189 h.
pūr, 'purify,' pr., 134 F; ao., 145.
pūrṇa, pp. 'full,' 202, 1 f.
pūrva, prn. a. 'prior,' 120 c; 188, 2 b; 189 h; 'east,' 201 c.
pūrvam, prp. adv. 'before,' 177 c.
prthu, a. 'broad,' f. of, 98 c.
pr, 'fill,' ps., 154, 4; 155 a; pp., 160, 1; gd., 164.
prakṛtyā, inst. 'by nature,' 199, 1 b.
pagṛhya, a. 'uncontractable,' vocables, 25.
prach, 'ask,' 63 d; pr., 133 C 3; da., 171, 2; w. two acc., 198, 2.
prati, prp. 'towards,' 176, 1.
prati-jā, 'promise,' w. dat., gen., 200 A 1 a; 204 b.
pratyakṣam, prp. adv. 'before,' 177 d.
pratyāc, a. 'backward,' 73 a; 93.
prathama, nm. 'first,' 120 d.
prā-dā, 'grant,' w. dat., gen., 202, 1 e.
pra-bḥt, 'tend to,' w. dat., 300 B 1;
'be master of,' w. gen., 202, 1 e.
pra-hṛti, f. 'beginning,' 189 h; prp. adv. 'after,' 177 c.
prapojana, n. 'use,' 199, 1 g.
prā-viś, 'enter,' w. loc., 204.
pra-vistha, pp., w. act. and ps. sense, 208 b.
pra-vṛt, 'begin,' w. dat., 300 B 1.
pra-sad, 'favour,' w. gen., 202, 1 e.
pra-sutta, pp. with act. and ps. sense, 208 b.
pra-sthita, 'set out for,' w. dat., 300 B 1; w. loc., 204.
praśāk, prp. adv. 'before,' 177 c.
prakṛta, 'derived from the original source' (prakṛti, i. e. Sanskrit),
Prakrit, name of the popular dialects, 2.
prāc, a. 'forward,' 93 b.
prānā, m. pl. 'life,' 193, 3 d.
prātar, adv. 'early,' 40, f. n. 1.
prāpta, pp., w. act. and ps. sense, 208 b.
prāya, m. 'chief part,' 189 f.
prāyas, prāya-dā, prāyama, adv. 'as a rule,' 180 (p. 154).
prāthaya, 'ask,' w. two acc., 198, 2.
prāpya, f. 'rainy season,' 80.
prīya, a. 'dear to,' w. gen., 302, 3 b.
prī, 'love,' ca., 168, 3.
prīyas, opv. 'dearest,' 103, 2 a.
prēṣṭha, opv. 'deepest,' 103, 2 a.
prāṇā, pp. 'lifted up,' 23 b.
plu, 'float,' int., 173.
Bari, m. 'merchant,' 79 b.
bata, i., 'slas' 181 (p. 158).
bandh, 'bind,' pr., 134 F 3; 303 c.
bahhās, pt. pt. 'having been,' 89 h.
bahā, adj. 'strong,' 87.
bāhās, prp. adv. 'outside,' 177 a.
bahula, a. 'abundant,' opv. of, 102, 2.
bahū-vrīhi, m. 'pass. ed.,' 189 =
part., 206 a.
bhūgam, adv. 'indeed,' 180 (p. 154).
buhṛ, i. 'awake,' pr., 136, 1; 137, 1;
140; ao., 145 e; prec., 150, 8; 151 e;
inf., 167; da., 170, 1 e; int., 171.
buddh, 2. a. 'wise,' 55.
brahman, m. 'creator,' 90, 3.
brahma-han, m. 'Brahman-killer,' 92.
brāhmaṇi, Indian writing, 3.
brū, 'speak,' pr., 134 A 3 c; w. two
acc., 198, 2.
-Bha, sec. sf., p. 164.
bhagavat, a. 'adorable,' 49 a.
bhagavat, v. of bhagavat, 49 a (Sandhi).
bhaj, 'share,' pf., 139 i.
bhāj, 'break,' pr., 134 D; ps., 154, 5; pp., 160, 1 b.
bharti, m. 'husband,' 101 a.
bhavat, i. m. 'your Honour,' 49; 86 a; 95 a, f. n. 1; 193, 3 a; 195, 1 c.
bhavat, 2. pr. pt. 'being,' 86 a; 156.
bhavati, 'as copula, 191 b; with
pr. part., 207.
bhavadiya, poss. prn. 'your,' 195, 3.
bhavas, old v. of bhavat, 49; 86 a.
bhavatvam, fp. 'that must be,' 209 b.
bhāj, a. 'sharing,' 76 b.
bhāvatka, prn. 'your,' 196 a; 195, 3.
bhāvyam, fp. 'that must be,' 209 b.
bhid, 'cleave,' pp., 160, 1; fp., 162, 1 a; 162, 2.
bhinna, pp. 'different,' 201, 2 b.
bhiṣaj, m. 'physician,' 79 b.
bhi, 'fear,' ca., 168, 3; w. abl., 201 a.
bhuj, 'bend,' pp., 160, 1 b.
bhū, i. 'be,' pr., 125, 1; 132; pf., 139, 7; per. pf., 140; ao., 148, 2; ft., 151; per. ft., 152 a; 153; ps., 154; pr. ft. pt., 156; 158; pf. pt., 89 b; 157; 159; fp., 162, 1 b; 162, 2; 162, 3; 162, 3 a; gd., 164; inf., 167; da., 169; int., 172; w. dat., 200 B 1 a; w. gen., 202, 1 a; fp. w. inst., 209; par., p. 92; ps., p. 130.
bhū, 2. f. 'earth,' 100 (p. 60).
-bhūta, pp. 'being,' 188, 1 c.
bhūtas, cvp. 'more,' 103, 2 a.
bhūtyāna, svp. 'most,' 103, 2 a.
bhū, 'bear,' pf., 136 a; 140, 3; da., 170, 1.
'bho, v. of bhavat, 49; 86 a; p. 158.
'bhrām, 'fall,' pr., 133 B 2.
bhrāj, 'fry,' pr., 133 C 3.
bhrām, 'wander,' pr., 133 B 1; pf., 139, 1.
bhrātarau, m. du. 'brother and
sister,' 186, 3 c.
M, Sandhi of final, 42; internal
Sandhi of, 68.
-ma, pri. sf., 182, 1 b; sec. sf., p. 164;
nm. sf., 107.
maghavan, m. 'Indra,' 91, 5.
maēj, 'sink,' ft., 151 b, 2; pp., 160, 1 b.
-mat, sec. sf., p. 165; stems in, 86.
mata, pp. 'approved,' w. gen., 202, 3 a.
mati, f. 'thought,' 98 a.
-math, adj. 'destroying,' 77 a.
mad, i. 'rejoice,' pr., 133 B 1; ao., 145 b.
mad, 2. prn. stem, 109.
madhiya, poss. prn. 'my,' 116.
madhu, n. 'honey,' 98 b.
madhulīh, m. 'bee,' 81.
mans, n. compounded w. inf., 211 b.
mansavin, adj. 'wise,' 87 a.
mantṛaya, den. 'take counsel,' 175 a.
mantṛ, 'churn,' pr., 133 A 4; 134 F 3.
mandakrāntī, f. ('approaching
slowly'), a metre, p. 235.
maya, sec. suffix, p. 165.
mul, Vedic ending of i. pl. pr.,
p. 239.
mahat, a. 'great,' 85; 188, 2 a.
mahārāja, m. 'great king,' 188, 2 a.
mā, i. 'measure,' pr., 134 B 2; da.,
171, 3.
mā, 2. proh. pcl., 128; 180; 213 d;
215 a.
mā, 3. encl. acc. of aham, 109 a;
195, 1 b.
mātī-pitarau, m. du. 'father and
mother,' 186, 3 c.
mātṛ, f. 'mother,' 101; 186, 3 c.
mātra, n. compounded w. pt., 205, 1 d.
INDEX

SANSKRIT INDEX

mātrā, f. 'measure,' 189.9.
mādṛśa, prn. 'like me,' 117.
-māna, part. sf., 158; 182, 1 b.
māmaka, poss. prn. 'my,' 116 a.
mālinī, f. ('garlanded'), a metre, p. 234.
-mī, pri. sf., 182, 1 b.
mitrā-varṇa, m. du., 186, 3 b.
-min, stems in, 87 a.
mīl, 'wink,' ao., 149 a, 2.
muktvā, prp. gd. = 'without,' 179.
mo, 'loosen,' pr., 133 C I; ao., 149, 2; ps. ao., 155.
muh, 'be confused,' 69 b.
muhuḥ, adv. 'again,' 180 (p. 154).
mūrdhan, m. 'head,' 6; 90.
mūrdhanyā, a. 'cerebral,' 6.
mṛ, 'die,' ds., 169, 1; int., 173 b.
mṛj, 'wipe,' pr., 133 A I; 134 A 1 b.
mṛta-bhārtṛkā, a. f., 189 j.
mṛdu, adv. 'soft,' 98.
me, encl. gen. dat. prn., 109 a; 195, 1 b.
mnā, 'study,' pr., 133 A 5.
mla, 'fade,' pp., 160, 1; cs., 168, 1.

Ya, rel. 'who,' 114; with ka, 119 b.
-repeated, 119 c.
-ya, ps. sf., 121; 154; fp. sf., 162, 1; 182, 1 b; gd. sf., 164; int. sf., 172; dem. sf., 175; sec. nominal sf. p., 165; ordinal sf., 107.
yaj, 'sacrifice,' pf., 135; 4; 137, 2 c; ps., 154, 6; pf. pt., 157; pp., 160, 2; 199, 1 j (p. 188).
yat, 'strive,' w. dat., 200 B 2; w. loc., 204 c.
-yat, sf. of quantity, 118.
y-a, adv. 'whence,' 180 (p. 155).
yati, prn. 'as many,' 118 a.
y-a, adv. 'where,' 180 (p. 155).
yathā, adv. 'as,' 180 (p. 155).
yad, cj. 'that,' 180 (p. 155).
yadi, cj. 'it,' 180 (p. 155); 218.
yam, 'restrain,' pr., 133 A 2; pf., 139, 2.
yaviyā, opv. 'younger,' 103, 2.
yāsā, n. 'fame,' 83.
-yas, opv. sf., 103, 2 a.
yē, 'go,' 131, 6; ao., 146; w. acc., 197, 1 a.

yāo, 'ask,' w. two acc., 198, 2.
yāḍaḥ, yāḍyā, prn. 'what like,' 117.
yāvat, prn. 'as much,' 118; adv., 'just,' 212, 2; cj., 180 (p. 156); prp. adv., 177 a.
yu, 'join,' pr., 134 A I a; pf., 137, 1 a.
-yu, pri. sf., 182, 1 b.
yukta, pp. 'prepared,' w. loc., 204 c; 'fitting,' w. inf., 211 d.
yuj, 'join,' fp., 162, 1 c; ps. w. loc., 204 c; w. inf., 211 c.
yudhi-thāra, I.p., 187, 6 a (p. 172).
yuvatī, f. 'maiden,' 95 c.
yuvan, m. 'youth,' 91, 4.
yuvāṃ, prn. 'ye two,' 109.
yuṣmad, prn. stem, 109.
yuṣmādiya, poss. prn. 'yours,' 116.
yuṣyam, prn. 'you,' 109; 193, 3 a.
yena, cj. 'that,' 180 (p. 156).
yojana, n. distance of 9 miles, 197, 2; 203 j.

R, as original final, 46, f.n. 1; 47; 50; stems in, 82.
-ra, pri. sf., 163; sec. sf., 165.  
rac, 'fashion,' ao. ps., 155 a.
rata, pp. 'delighting in,' 204 c.
ratā-bhutta, pp. 'being a jewel,' 188, 1 c; 184, n.
ratni-bhutta, pp. 'become a jewel,' 184, n.
rathi, m. 'charioteer' (Vedic), p. 238.
rathoddhata, f. a metre, p. 234.
rabh, 'seize,' ps. ao., 155 a; ds., 171, 3.
rām, 'be glad,' ao., 144, 1.
rāj, 'shine,' pf., 139, 1.
rājan, m. 'king,' 90, 1; 188, 2 a.
rāja-putra, m. 'king's own,' 189 a.
rājarsi, m. 'royal sage,' 189, 1.
rājāya, dem. 'play the king,' 175.
rātri, f. 'night,' 188, 2 c.
rādh, 'succeed,' ao., 149 a 1.
-ro, pri. sf., 163.
ru, I. f. 'light,' 79 a.
ru, 2. 'please,' w. dat., 200 A 2; w. gen., 202, 1 e.
rui, f. 'disease,' 79.
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Meaning</th>
<th>Page(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>rud, 'weep,' pr., 134 A 3 a (p. 106).</td>
<td>'weep,'</td>
<td>175 a.</td>
</tr>
<tr>
<td>rudh, 'obstruct,' pr., 127, 3; ao., 144, 5; ft., 151 a; par., p. 100.</td>
<td>'block,'</td>
<td>207; 210 b.</td>
</tr>
<tr>
<td>rub, 'grow,' ao. pa., 155 a, 4; cs., 168, 2; da., 170, 1 a.</td>
<td>'grow,'</td>
<td>103 b.</td>
</tr>
<tr>
<td>rai, m. 'wealth,' 102.</td>
<td>'wealth,'</td>
<td>102.</td>
</tr>
<tr>
<td>-La, sec. suffix, p. 165,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>lakṣmi, f. 'prosperity,' 100, 4.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>lag, 'cling to,' w. loc., 203 a.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>laghiya, cpv. 'lighter,' 103, 2.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>laghu, adj. 'light,' fem. of, 98 c.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>labh, 'take,' cs., 168, 4; da., 171, 3.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>likh, 'scratch,' pp., 160, 3.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>lip, 'paint,' pr., 133 C 1.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>līh, 'lick,' 69; pr., 127, 1; nom. stem, 81.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>li, 'clinging,' pp., 160, 1.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>lup, 'break,' pr., 133 C 1.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>lubh, 'desire,' fp., 162, 3; w. dat., 200 A 2.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>lu, 'cut,' pr., 134 F I (p. 108); pp., 160, 1.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>loka, m. sg. pl., 'world,' 193, 1.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>-Va, pri. suffix, p. 163.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>vamśa-sthā, f. a metre, p. 134.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>vac, 'speak,' pt., 135, 4; 137, 2 c; 138, 8; ao., 147 a; pa., 154, 6; pp., 160, 2; fp., 162, 1 c; gd., 163; 164; w. two acc., 198, 2.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>vañcaya, 'cheat,' w. abl., 201 b.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>-vat, i. sec. sf., p. 165; stems in, 86; 89, f.n. 2; 118; act. pp. in, 161; 208.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>-vat, 2. p.cl. 'like,' 180 (p. 156).</td>
<td></td>
<td></td>
</tr>
<tr>
<td>vad, 'speak,' pf., 137, 2 c; ao., 145 b; pp., 160, 3 a; w. gen., 202, 1 d.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>vadhi, f. 'woman,' 100 (p. 60).</td>
<td></td>
<td></td>
</tr>
<tr>
<td>-van, pri. sf., p. 163; sec. sf., p. 165; stems in, 90; fem. of, 95 c.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>vap, 'strew,' pf., 137, 2 c.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>vans, 'yomi,' pf., 139, 2.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>vayam, p. 'we,' 109.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>varam, n. 'better,' 180 (p. 156); 211.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>vara-varpin, a., 189 f.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>variyas, 'better,' cpv. of vara, 103, 2.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>varjyitvā, prp. gd. 'except,' 179.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>vānaya, den. 'depict,' 175 a.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>vartate, 'goes on,' w. pr. part., 207; 210 b.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>vartamāna, pr. pt., 205, 1 b.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>varṣāḥ, f. pl. 'rains,' 193, 3 d.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>varṣiṣṭha, spv. 'oldest,' 103, 2 b.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>varṣiyas, cpv. 'older,' 103, 2 b.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>vās, 'desire,' 134 A 2 a.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>vas, i. 'dwell,' pf., 137, 2 c; ao., 144, 1; ft., 151 b, 3; pp., 160, 3 a; 203 b.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>vas, 2. 'wear,' pf., 139, 2.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>vas, 3, encl. prn., 109 a; 195, 1 b.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>-vas, pf. pt. in., 89; 157; 182, 1 b.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>vasanta-tilākā, f. a metre, p. 234.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>vah, 'carry,' 69 b; pf., 137, 2 c; inf., 167.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>vā (ve), 'weave,' pa., 154, irr., 3 (p. 132).</td>
<td></td>
<td></td>
</tr>
<tr>
<td>vā, encl. cj. 'or,' 180 (p. 156).</td>
<td></td>
<td></td>
</tr>
<tr>
<td>vāgmin, a. 'eloquent,' 87 a.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>vāc, f. 'speech,' 79.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>vācas-pati, m. 'lord of speech,' 187 a.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>vām, encl. prn., 109 a.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>vār, n. 'water,' 46, f.n. 1.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>vārī, n. 'water,' 98 a, b.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>vi-kṛ, 'sell,' w. dat., gen., loc., 204 b.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>vij, 'tremble,' pp., 160, 1 b.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>vi-tr, 'impart,' w. loc., 204 b.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>vid, i. 'know,' 3. pl. impf. 131, 6; pf., 139, 3; pf. pt., 157 a; cs., 168; da., 160, 2; int., 172 a.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>vid, 2. 'find,' pr., 133 C I; pp., 160, 1 a.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>vidita, pp. 'known,' w. gen., 202, 3 a.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>vidyate, 'exists,' w. gen., 202, 1 a.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>vidvas, pr. pf. pt. 'knowing,' 89 b.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>-vin, sec. sf., p. 165; stems in, 87 a.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>vinā, prp. adv. 'without,' 177 b.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>vināsini, a. f. 'destructive,' w. gen., 202, 2 a.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>vipulā, f. a form of the śloka metre, p. 233.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>vi-bhakta, pp. w. act. and pa. sense, 208 b.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>vi-yuj, 'separate,' w. abl., 201 b.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>vi-rāma, m. 'stop,' 9.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>viś, i. m. 'settler,' 79.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>viś, 2. 'enter,' ao. pa., 155; ds., 170, 1.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
vi-śesa, m. 'difference,' at end of cd., 187 a; w. gen., 202, 6.
viśva-jit, s. 'all-conquering,' 187 b.
viśves, 'trust,' w. gen., 202, 1 c; w. loc., 203 e.
viśvāsa, m. 'confidence,' w. loc., 204 c.
viśvañca, a. 'all-pervading,' 93 a.
vi-sarga, m. 'hard breathing,' 4, f. n. 1; 6, f. n. 1; 15, 8; 27, 29; 62; 32 a; 37; 43; 44; 45; 46; 48; 49; 52; p. 49, f. n. 1.
vi-srj, 'send away,' w. two acc., 198, 3; w. dat., 200 A 1 b.
vi-smrta, pp., w. act. and ps. sense, 208 b.
vi, 'choose,' pf., 136 a; w. loc., 204 c.
vi (varitate), w. loc., 203 c; w. pt., 207.
viḍhā, 'old,' cpv. of, 102, 2 b.
viḍhī, f. 'strongest vowel gradation,' 17 a; 19; 22; 23; 29; 99; 101; 125, 4; 128; 134 A 1 a, b; 135; 3; 136, 2, 3; 142; 144; 4; 145 b; 155; 162, 1 b.
viḍh, 'prosper,' w. diśya, p. 158.
viḍhy, 'increasing,' 77 a.
veda, pr. pf. 'knows,' 139, 3.
vedaya, ca. 'tell,' w. dat. or gen., 198, 2 a, 4 a.
va, explicative pcl., 180, p. 157.
vaitāliya, n. a metre, p. 235.
vāyad, 'pierce,' pr., 133 B 2; pf., 137, 2 c; so., 149 a 1.
vāyaṇa, pp. 'resolved,' w. dat., 200 b a.
vāyāṃ-buddhi, f. 'thought of (its being) a tiger,' 187, 5; 199, 1 a.
vaśḍo, 'out,' pr., 133 C 3.
ṣ, initial, changed to ch, 53.
ṣama, 'tall,' w. dat., 200 A 1 a.
ṣak, 'be able,' pr., 134 C 2; fp., 163, 1 c; da., 171, 3; w. dat., 200 B 2; w. inf., 211 c.
ṣakya, fp. 'possible,' w. inf., 211 d.
ṣak, 'doubt,' pp., 160, 3.
ṣaktarācāryaḥ, m. pl. of respect, 193, 3 a.
ṣālan, n. 'a hundred,' 106 a.
āma, 'cease,' pr., 133 B 1.
āma, distributive adv. n., 106 c.
ārindra-vikṛdit, n. 'tiger-play,' a metre, p. 235.
ārili, a metre, p. 234.
āla, 'rule,' pr., 134 A 4 a; pa., 154 a 2.
ākharini, f. a metre, p. 234.
āli, 'lie,' pr., 134 A 1 c; da., 169, 1.
āteka-kirana, m. ca. 'moon and sun,' 189 c.
ścī, a. 'pure,' 98.
śun, f. 'itch,' 95.
śubh, 'beautiful,' da., 169, 2.
śṛ, 'crush,' da., 169, 2.
śrad, 'heart,' compounded with daḥ, 'put,' 184 b.
śrəm, 'be weary,' pr., 133 B 1.
śravya, ca. 'tell,' w. dat. or gen., 198, 4 a.
śri, 'go, pf., 137, 1 c; ved. ca., 139.
śrī, 'beauty,' pr., 134 C 1 b, 156 a; pa., 154; so., 155; pa., 156; w. part., 207 a.
śravya, cpv. 'beauty,' 103, 8 a.
śī, 'cling to,' w. loc., 203 a.
śoka, m. a metre, pp. 152-154.
śva, m. 'dog,' 93, 3.
śvāsaṇa, m. ca. 'panting-in-breath,' 186, 3 a.
śvāsā, 'breathe,' pr., 134 A 3 a (p. 106).
Ś, internal Sanskrit cf., 64 a.
ṣās, n. a. 'six,' 106 a.
ṣākṣāda, n. a. 'sixteen,' n. 63, f. n. 3.
śhīv, 'split,' pr., 133 A 1.
Ś, beaucoup 4, 66 B 1; 89, f. n. 1; 151 à 3; 171, 5; beaucoup 4, 67;
disappear 4, 66 B 1; 89, f. n. 1.
-ś, acriss muita 4, 143; 144.
śa, prn. 'ideal,' 49; 110; 199; 396, 3 b.
-śo, so. a. 141 a 2; da. a. 169.
śānavya, pp. 'chased' (permutation of vowel a), 19.
śāvāri, 'cling,' w. loc., 203 a.
śāvāṣaṇa, pp. 'chased' (op. Lat. per-sonem), 1.
śāhava, m. 'unsteady,' 197.
INDEX

sakta, pp. 'attached,' with gen. and loc., 202, 2 b; 203 a.
sakthi, n. 'thigh,' 99, 3.
sakthi, m. 'friend,' 99, 2; 188, 2 r.
sakthi, f. 'friend,' 99, 2.
saŋı, 'adhere,' pr., 133 A 4; w. loc., 203 e.
sat, pr. part. 'being,' 156 a; 205, 1 a, h.
satyaṁ, adv. 'truly,' 180 (p. 157).
sad, 'sink,' pr., 133 A 1; cs., 168.
sadṛśa, a. 'like,' w. inst. or gen., 199, 2 c.
sam-dhi, m. 'euphonic combination,' 16; 144, 5.
sam-nidhi, m. 'vicinity,' 178.
sa-patni-ka, a. 'accompanied by his wife,' 189 j.
sam, prp., before kṛ, 'make,' 134 E.
sama, a. 'equal,' w. inst. or gen., 199, 2 c; 202, 2 d.
sam-akṣam, prp. adv. 'before,' 177 d.
samaṅ-ga, adv. 'around,' 177 a.
samam, prp. adv. 'with,' w. inst., 177 b; 199, 2.
samayā, prp. adv. 'near,' w. acc., 177 a.
samarthā, a. 'able,' w. loc., 204 c; w. inf., 211.
samaṇa, a. 'equal,' w. inst., 199, 2 c.
samipasa, n. 'vicinity,' 178.
sam-pad, 'tend to,' w. dat., 200 B 1.
sam-praśāna, reduction of the syllables ya, va, ra, to i, u, r, p. 11, f.n. i; p. 33, f.n. i; p. 51, f.n. i; 91, 3, 4, 5; 96, 2, pr., 133 B 2, C 3; 134 A 2 a; pf., 135, 4: 137, 2 c; ps., 154, 6; pp., 160, 2, 3 a; ds., 171, 2.
sam-bhāvaya, cs. 'expect,' w. gen. or loc., 202, 1 d; 203 g.
samyaś, a. 'right,' 93 a.
sambrāj, m. 'sovereign,' 79.
sarva, prn. a. 'all,' 120 b.
sarva-taśa, prp. adv. 'around,' 177 a.
sah, 'bear,' pp., 69 b; inf., 167.
saha, prp. adv. 'with,' w. inst., 177 b; 199, 2 (p. 188).
sahasram, n. 'thousand,' 106 c.
sākam, prp. adv. 'with,' w. inst., 177 b; 199, 2.
sadhu, adv. 'well,' 181 (p. 158).
sāyam-prātar, od. adv. 'evening and morning,' 186, 3.
sārdham, prp. adv. 'with,' w. inst., 177 b; 199, 2.
siṣa, 'sprinkle,' pr., 133 C 1; ao., 147.
siṣa, aorist suffix, 142; 146.
su, 'press out,' pr., 127, 4; 134 C 1; par., p. 98.
su-manas, a. 'cheerful,' 33 a.
su-hṛd, m. 'friend,' 77; 189 b.
sv, 'go,' pp., 136 a.
sva, 'create,' ao., 144, 4; ft., 151 b, 1; ds., 170, 1.
syat, c., 137, 1 a; ps., 154, 4; pp., 160, 1.
sīr, f. 'woman,' 100 a (p. 62).
sthā, 'stand,' pf. bt., 89 b; pr., 133 A 3; ao., 144, 3; 148; pp., 160, 2, inf., 167; cs., 168 a; ds., 170, 1; w. loc., 203 c.
sthita, pp. = sat w. pt., 205, 1 b.
sthira, a. 'firm,' cpv. of, 103, 2 a.
sabh, 'be oily,' pp., 69 a.
srpa, 'touch,' ao., 144, 4; ft., 151 b, 1.
srpa, a. 'touching,' 79 d.
srpa, 'desire,' w. dat., 200 A 2.
sma, pol. used w. pr., 212, 1 a.
smr, 'remember,' ps., 154, 3; w. gen., 202, 1 b.
-sya, future suffix, 151.
srāg-dhārā, f. ('wearing a garland'),
a metre, p. 235.
srāj, f. 'garland,' 79 b.
sru, 'flow,' pf., 136 a.
sruc, f. 'ladle,' 79 a.
sva, refl. prn. 'own,' 115 c; 120 c.
svap, 'sleep,' pr., 134 A 3 a; pf., 137, 2 c; ps., 154, 6; pp., 160, 2; ds., 171, 2.
svayam, prn. 'self,' 115 a.
svar, 'heaven,' 46, f.n. i.
svarita, 'falling accent,' p. 242.
sav-pati, m. 'lord of heaven,' 50 a.
svas, f. 'sister,' 101 a.
svasti, ij. 'hail,' 181 (p. 158).
The abbreviations occurring in this Index have been explained at the beginning of Appendix I and of the Sanskrit Index.

The figures refer to paragraphs unless pages are specified.

Abbreviation, sign of, 9.
Ablative, syntactical use of, 201; with prepositions, 176, 2; 177 a, b, c; 179, 2.

Absolute cases, 205; participles with eva or -mātra, 205, 1 d.
Accent, 15, 10; 104 d; 107; 109 a; 112; 169; 175; 176, f.n.; App. III, 15–18; shift of, 72 a, b; 86 a; 91, 3 a; 126; 131; 189 a; Vedic, pp. 242–4; of the vocative, p. 243; of the finite verb, pp. 243–4.

According with, expressed by the instrumental, 199, 1 b.
Accusative, syntactical use of, 197; double, 198; with infinitive, not used in Sanskrit, 211; with prepositions, 176, 1; 177 a, b, c, d; 179, 1.
Action nouns, 182, 1.
Active, voice (Parasmaipada), 121; sense of past passive participle, 208 a, b.

Adjectives, 86; 87; 88; 93; 95 c; pronominal, 120; expressing identity, equality, likeness construed with instr., 199, 2 c; with gen., 202, 2 d; construed with the infinitive, 211.

Adverbial compounds, 186, 3; 188, 3; particles, 180.

Adverbs, 180; numeral, 108 a–c; indefinite, 119 a; prepositional, 177; constructed with gen., 202, 4.
Agent, expressed by instr., 199; nouns, 101; 152; 183, 1.
Aggregative numeral nouns, 108 d.

Aim of an action, expressed by dat., 200 B 1, 2; by loc., 204 c; 211.
Alphabet, arrangement of the, 4; 6; table facing p. 1; the Vedic, p. 236.
Analogy of feminines in i, p. 55, f. n. 5; of stems in -an, p. 56, n. 2; of stems in -u, p. 57, f. n. 2; of stems in r, p. 58, f. n. 1.

Aorist, 141-9; sa-ao, 143 a; sa-ao, 143; 144; is-ao, 145; sis-ao, 146; second ao: form with thematic -a, 147; root ao, 148; reduplicated ao, 149; passive ao, 155; syntactical use of, 213 c.

Apodosis in conditional sentences, 216 d; 218.

Apposition in descriptive compounds, 188, i.

Article, 192; 195 b.

Articulation, place or organ of, 29.

Aspiration, 29, 6; 30, 2; initial, 40 (8), 53 (8), 55 (8); loss of, 62; compensation for loss of, 55; 62 a, b.

Assimilation, 16; p. 67, f. n. 1; of final t, 34; 37; 38; 39; of final n, 36, 2-4; 37; 40; of final m, 42 B.

Attraction in gender, 194, 3 c; in number, 194, 4 a.

Augment, 128; Sandhi of, 23 c; 128; Vedic, p. 239.

Avesta, 131; 6; 134, 2 b; 137, 2 a, f. n.

Bahuvrihi compounds used partici- 206 a; with infinitive as first member, 211 b.

Benedictive (Preadjective), 150; 217.

Cardinal points, 201 c.

Cardinals, 104; declension of, 105; 106; syntax of, 106 a.

Case-endings, normal, 71; sometimes retained in compounds, 187 a.

Cases, 70 c; 176; strong, 73; syntactical use of, the, 196-204.

Causative, 168; its suffix dropped, 154, 7; 155 a, 4; 160, 3; 162, 3 a; its suffix retained, 163 a; 164 a; 168 b; suffix-paya, 168 a; 155 a, 4; syntax of the, 198, 4.

Cause, expressed by the abl., 201, 1.

Cerebralization of dental, 64; 65 (n); 144, 2 (ah); 67 (s); 145 (s).

Cerebrals, 6, f. n. 2; 15, 5-7; in-ternal Sandhi of, 64; 65; 67; nominal stems in, 80; Vedic l and lth, p. 236.

Changeable consonant stems, 84-96:
in -at, 85; in -mat, -vat, 86; in -in, 87; in -yas, 88; in -vas, 89; in -an (-man, -van), 90, 92, 96; in -ac, 93; feminine of, 95.

Cognate accusative, 197, 4.

Collective, compounds, 186, i; 188, 2 a; words expressing plural sense, 193, i.

Comparative, in -iyes, 88; 103, 2; in -tara, 103, 1; 182, 13; abl. after, 201, 2 a.

Comparison, degrees of, 103; in compounds, 188, i b; 189 a.

Compounded verb, 164, 165 (gd.); 184.

Compounds, 184-9; verbal, 184; nominal, 185: co-ordinative (Dvandva), 186; dependent (Tat-purusa) determinatives, 187; de- scriptive (Karmaadhāraya) determinatives, 188; possessives (Ba-huvrihi), 189: ending in -in and -ka, 189 f.

Concomitance, expressed by inst., 199.

Concord, 194.

Conditional, 153; its syntactical use, 218.

Conjugation, 121-75: two kinds of, 124; 131; first: 125; 133; second: 126; 127; 134; para-digms of the present system, 132.

Conjugational classes, ten, 124-7.

Conjunctive particles, 180.

Connecting vowel -a, 147; 149; -i, 89 a; 136 a; 152 a; 157; 160, 3; 169.

Consonant stems, 75-96.

Consonants, 6-13; changes of, 32; 37; classification of, 29; 30; doubling of, 51 (oh); 52 (th, n); final, 27; 28; 31; 32; 33; 76; loss of final, 28; 61; conjunct, 11; 12; list of compound, 13; quality of, 30; changes in quality of, 32; Vedic Sandhi of, pp. 236-7.
Contracted forms, 133 A 1; p. 111, f. n. 1; 137, 2 a; 147 a 4; 170, 2; 171, 3.

Countries, names of, 193, 3 c.

Dative case, syntax of, 200; 202, 1 e; with causatives, 198, 4 a.

Declension, 70-120; of nouns, 74-102; of numerals, 104-8; of pronouns, 109-20; Vedic, pp. 237-8.

Demonstrative pronoun agrees in gender with predicate, 194, 3 c.

Denominative, 175.

Dentals, 15, 6, 7; 34-41; palatalized, 38; 40; 63 c; cerebralized, 39; 41; 64; nominal stems in, 77.

Derivative verbs, 168-75.

Desiderative, 169; 170; 171; adjectives, 197, 3.

Diphthongs, 5, 3; 4; 6.

Dissimilation, 96, 2; 66 B 1 a.

Distance expressed by acc., 197, 2; by loc., 203 j.

Distributive adverbs, 108 c; relative, 119 c.

Doubling, of ch, 51; of n or n, 52.

Drama, 153.

Dravidian dialects, 2.

Dual, its syntactical use, 193, 2; Vedic, p. 237.

Dvandva compounds, 186; contracted, 189 c; elliptical, 186, 3 c.

Elision of initial a, 9; 21 a; 45, 2 b.

Enclitic words, 109 a; 112 a; p. 243.

Endings, in declension, 70; conjugational, 131 (table); of the perfect, 136; Vedic, pp. 237, 239.

Epics, 26; 153; 180 (uta).

External Sandhi, 17-55.

Feminine, formation of, 73, f. n. 1; 83; 83 a; 95; 98 c; 99, 1, 2; 100; 101 e; 103, 1 a; 105, 3, 4; 107; 117 a; 118; special terminations of (in 1 and 2 stems), 100, 2; p. 60, f. n. 1; 100 a; suffixes, 183 a.

Final consonants allowable, 27; 28; 61; how treated in unchangeable stems, 76.

Fitness for, expressed by loc., 204 c.

Frequentative, see Intensive.

Future, simple, 151; 214 (in syntax); periphrastic, 153; 214 (in syntax); used imperatively, 214 a.

Gender, 70 a; 186, 1; rules of, 183; in syntax, 194; natural instead of grammatical, 194, 3 b; attraction in, 194, 3 c.

Genitive, absolute, 205, 2; with prepositions, 176, 2 a; 177 d; 178; syntax of, 202; with causatives, 198, 4 a; double, 202, 6.

Gerund, 183-6; its syntactical use, 210; Vedic, p. 219.

Gerunds equivalent to prepositions, 179; 210 c.

Goal of an action, expressed by the acc., 197, 1; by the dat., 200 A 1 b; by the loc., 204.

Gutturals, reversion to, 81; 92; 134 A 2 c; 160, 1 b; 171, 4.

Hard sounds, 6, f.n. 5; 31, 1; 32; 33.

Hiatus, 16; 21 b; 22; 45; 48; 49.

Historical present, 212, 1; 213.

Hypothetical clauses, 216 d; 218.

Imperative 2, sing., formation of, 131, 4; syntactical use of, 215.

Imperfect, syntactical use of, 213 b.

Impersonal construction, 205, 1 c; 208 a; 209 b; 210 d; 215 b.

‘In respect of,’ expressed by the inst., 199, 1 f.

Indeclinable, words, 176-81; participle, 163-6; 210.

Indefinite pronouns, 119.

Indirect object, expressed by dat., 200 A; 202, 1 e; by loc., 204 b.

Infinitive, 122; 167; its syntactical use, 211; no passive of, 211 c; Vedic, p. 241.

Inscriptions, 2.

Insertion, of vowels: a, i, i, 134 A 3 (pr. stem); i, 134 A 2 b (imp.); 173 a; 173 b; 174 b (inf.); of consonants: k, 35 (in Sandhi); t, 36 A 6 (in Sandhi); n, 66 A 2 (in n. pl. n.); 105, 4; 106 a (in g. pl.);
168, 3 (ca.); 174 b (int.); n or
na, 127, 3 (pr. stem); p, 168 a
(ca.); y, 155 (ao. ps.); r, 134 A 1 a
(pr. stem); s, 150 (prec.); nasal,
151 b 2 (ft.); 168, 4 (ca.).
Instrumental, with prepositional ad-
verbs, 177 b; syntactical use of.
199; 202, 1 f; Vedic, p. 237.
Intensive, 127, 2 a; 172-4.
Interjections, 181.
Irregularities, of vowel Sandhi, 23;
of consonant Sandhi, 48, 49; in
declension, 91 (an stems); 92;
99 (1 and u stems); in conjugation:
133, 154 (pr. stem); 139
(pf.); 144 (s- ao.); 147 a (second
ao.); 149 a (red. ao.); 151 b (ft.);
168 (ca.); 171 (ds.); 174 (int.).
Labials, stems in, 78.
Locative, with prepositions, 176, 2 a;
absolute, 190; 205; syntactical
use of, 203; Vedic, p. 237.
Loss of sounds: of initial a, 21 a;
45, 2 b; 134 A 2 b; of medial a
(see Syncope); of medial u, 134 C
1; 134 E; of-final n, 90; 94, 2
(nom.); of radical nasal, 139, 6 (pf.);
133 A 4 (pr.); 168, 4 (ca.); 160, 2
(pp.); 165 a (gd.); of n in 3. pl.
ending, 131, 5; 156 (pr.); of Vi-
sarga, 45; 48; 49 (in Sandhi);
of s (nom.); 100, 4 (i-stems).
Manner, expressed by inst., 199, 2 a.
Masculine suffixes, 183.
Metathesis, 103, 2 (cpv.); 144, 4 (s-
au.); 151 b, 1 (ft.); 167 (inf.).
Meter in classical Sanskrit, pp. 232-5.
Middle, case-endings, 16 a; 76;
stem, 72, 73 (declension); voice,
121; verbal endings, p. 89.
Moods, 122; 215-18 (syntax); Ve-
dic, p. 240.
Morse, metres measured by, p. 235.
Motive, expressed by ablative, 201, 1.
Multiplicative, adverbs, 168 a;
words with abl., 201, 2 a; with
gen., 202, 5 a.

Nasals, 29, 3; final, 35.
Need 'of,' expressed by inst., 199, 1 g.
Neuter, 73 b; of adjectives in i and
u, 98 a; 101 d; suffixes, 183 b;
its syntactical use, 194, 3 a.
Nominal stem formation, 182.
Nominative, syntactical use of, 196;
with it sometimes= acc., 194, 1;
196 b.
Nouns, declension of, 74-102.
Number, 708; 121 a; 193 (in syntax).
Numerals, adverbs, 108; compounds,
188, 2 a.
Numerals, 104-8; 202, 5 a.
Numerical figures, 14.
Objective genitive, 202.
Optative (Potential) in syntax,
216.
Order of words, 191.
Ordinals, 107.
Organ of articulation, 29; 31; 37.
Pada or middle case-endings, 16 a;
73; 75; 76.
Palatals, origin of, 6, f. n. 1; 15, 4.
7; nominal stems in, 79; repre-
sent gutturals in reduplication,
129, 3.
Pali language, 2.
Participles, 122; 156-62; senses
inherent in, 206; used with gen.
absolute, 205, 2; with loc. abso-
lute, 205, 1 b; pr., 85; 156; 158;
207 (in syntax); ft., 85; 156;
158; pf., 89; 157; 159; pf. ps.,
160; 208; 213; 213 c (syntax);
with gen., 202, 3 a; ft. ps., 162;
202, 3 b; meaning and construc-
tion of, 209; fem. of pr. and ft., 95 a, b;
attraction in gender to predicate,
194, 3 c; Vedic, p. 241.
Partitive genitive, 202.
Passive, 131; 154 (paradigm); 36,
155; construction, 190, 196, 198;
4 b; 199, 2 b; 210.
Past, participles used as finite verbs,
208; tenses, 213.
Perfect, 135-9; endings of, 136;
paradigms of, 138; irregularities of, 139; syntactical use of, 212.
Periphrastic forms: perfect, 140; future, 152; in syntax, 214; non-
existent in the Rig-veda, p. 240, 9 b.
Pluperfect, not used in Sanskrit, 213 c; Vedic, p. 239.
Plural, its syntactical use, 193, 3 a-c; words used only in, 193, 3 d; used for singular, 195, 1 c; Vedic, p. 238.
Positive for comparative, 199; with abl., 201, 2 a.
Possessive genitive, 202.
Postpositions, 176.
Potential (Optative), 216; in conditional sentences, 216, 2 d; 218.
Prakrit dialects, 2.
Precative (Benedictive), 150; 217.
Predicative nom., 196 a; part., 207 c.
Prefixes, verbal, 184 a; Vedic, pp. 239, 244.
Prepositional adverbs, 177; nouns, 178; gerunds, 179.
Prepositions, 176; Vedic, p. 242.
Present, system, 123-34; tense, 212 (syntax); participle in syntax, 207.
Price, expressed by inst., 199, 1 c.
Primary endings, 131; suffixes, 182, 1; 182, 1 b.
Pronominal declension, 109-20; its influence on nominal forms, p. 55, f.n. 2. 3; 120.
Pronouns, 109-20; personal, 109; 195, 1 (syntax); demonstrative, 110-12; 195, 2 (syntax); interrogative, 113; relative, 114; reflexive, 115; possessive, 116; 195, 3 (syntax); compound, 117; of quantity in -yat, -vat, &c., 118; indefinite, 119; 195 (syntax); Vedic forms of personal, p. 237.
Pronunciation, 15.
Proper names, 188, 1 a; 189 b; 193; 3 a.
Protasis, 216, 2 d; 218.
Punctuation, 9.
Purpose, expressed by dat., 200.

<table>
<thead>
<tr>
<th>Reason, expressed by inst., 199, 1 a; by abl., 201, 1.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Reduplication, general rules of, 129; special rules of, 130 (pr.); 135, 1-4 (pf.); 149 (ao.); 170 (ds.); 173 (int.); with an-, 139, 6; with final radical nasal repeated, 173 a (int.); with nasal inserted, 174 a. b (int.); Vedic, p. 239.</td>
</tr>
<tr>
<td>Rhythm in red. ao., 149, 2; 149 a, 1. Root as nominal stem, 182, 1 a.</td>
</tr>
<tr>
<td>Sanskrit, nature of, 16; 1. external: of vowels, 18; 19; 20; of diphthongs, 21; 22; irregular, 23; absence of, 24-6; of consonants, 27-55; of final k, t, p before n or m, 33; of final t before l, 34; before palatals, 38; before cerebrals, 39; of final nasals, 35; of final dental n, 36; 40; 41; of final m, 42; of final Visarga, 43; 44; 49; of the final syllable ah, 45, 2; 46; 48; of the final syllable ah, 45, 1; 46; of final r, 46; 47; 50; 2. internal: 56; of vowels, 57; 58; of l, 58; 154, 3; of f, 58; 154, 4; of diphthongs, 59; of consonants, 60; of palatals before consonants, 63; of dentals after cerebrals, 64; of dental s, 67; of m before y, r, l, v, 68; of h before s, t, th, dh, 69; Vedic, pp. 236-7.</td>
</tr>
<tr>
<td>Sanskrit and Vedic, 1. Secondary endings, 131; suffixes, 182, 2.</td>
</tr>
<tr>
<td>Semivowels, 17 B i; 20; 29, 4.</td>
</tr>
<tr>
<td>Sibilants, 29, 5.</td>
</tr>
<tr>
<td>Soft sounds, 6, f.n. 5; 30, 1.</td>
</tr>
<tr>
<td>Space, extension of: expressed by acc., 197, 2.</td>
</tr>
<tr>
<td>Spirants, 29, 6.</td>
</tr>
<tr>
<td>Stem formation, nominal, 182. Stems, classification of nominal, 74; ending in consonants, 74-96; nouns with two, 85-8; nouns with three, 89-93; ending in vowels, 97-102. Strong stem in declension, 72; 73; in conjugation, 124; 126 (pr.); 134 (pr.); 136 (pt.); 142 (ao.).</td>
</tr>
<tr>
<td>Subjective genitive, 202.</td>
</tr>
<tr>
<td>Subjunctive, surviving forms of, 132 a; 215 a; its meaning expressed by the optative, 216; Vedic, p. 240.</td>
</tr>
<tr>
<td>Suffixes, primary, 182, 1; secondary, 182, 2; 16 a.</td>
</tr>
<tr>
<td>Superlative suffix in -tama, 103, 1; in -istha, 103, 2.</td>
</tr>
<tr>
<td>Syncope, 90 (-an stems); 134 A 2 e (pr.); 134 A 4 (radical); 137, 2 b (pf.); 171, 3 (ds.); Vedic, p. 237.</td>
</tr>
<tr>
<td>Syntax, 190–218; characteristics of Sanskrit, 190.</td>
</tr>
<tr>
<td>Tenses, 122; 212–14; past, 213; Vedic, p. 239.</td>
</tr>
<tr>
<td>Terminations, see Endings.</td>
</tr>
<tr>
<td>'Than,' expressed by abl., 201, 2 a.</td>
</tr>
<tr>
<td>Time, gen. of, 202, 5; loc. of, 203 i; duration of, 197, 2 (acc.); within which, 199, 1 d (inst.); after which, 201 d (abl.).</td>
</tr>
<tr>
<td>Transitive sense of some perfect passive participles, 208 b.</td>
</tr>
<tr>
<td>Unaugmented forms, Vedic, p. 239.</td>
</tr>
<tr>
<td>Unaccented pronouns, 109 a; 112 a; 195 b; Vedic forms, p. 243.</td>
</tr>
<tr>
<td>Unchangeable consonant stems, 75–83.</td>
</tr>
<tr>
<td>Vowel declension, 97–102: stems in a, ṛ, 97; in i, u, 98; in i, ū, 100; in r, 101; in ai, ao, au, 102.</td>
</tr>
</tbody>
</table>

The text is a page from a book, likely a grammar or linguistic reference, with entries for various grammatical concepts and their references. The entries are listed in a tabular format, with each entry corresponding to a specific grammatical term and its page number. The format is consistent throughout, making it easy to use as a reference for studying Sanskrit grammar.