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RIT GRAMMAR
STUDENTS

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THIRD EDITION

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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.


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.
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.

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November, 1926.
PREFAOE 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 dahl, 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. prākṛt). 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 ṛ (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 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.

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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 yavanaañī, which Kātyāyana explains as ‘writing of the Yavanas’ (i.e. Iäones 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,’
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 bhaṣā 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 śabdānusāsana, 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 bhīḍ, ‘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!

Yāska records that the universality of Śākaṭāyana’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 asvā, 'horse,' for instance, were derived from as, 'to travel,' not only would everything that travels be called asvā, 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 asvā, 'horse,' go, 'cow,' and puruṣa, '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 Śūtra with the commentary (dating probably from the thirteenth century A.D.) of Ujjvaladatta. In its extant shape this Śūtra 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 Śūtra, 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 gūna and vṛddhi (cp. 17), 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 Pāṇini'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, Pāṇini 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, Pāṇini 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 (adhistuka) 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 adhikāra 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 Pāṇini's terms which are real words, whether they describe the phenomenon, as sam-āsa, '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 ī was taken as a symbol of the personal endings of the verb; combined with a cerebral ī it refers to a primary tense or mood, but combined with a guttural ī it denotes a secondary tense or mood. Thus laṭ, liṭ, buṭ, leṭ, loṭ, mean present, perfect,
future, subjunctive, and imperative respectively; laṅ, luṅ, liṅ, imperfect, aorist, and potential.

Pāṇini’s grammar begins with the alphabet arranged on scientific principles. To several of its letters is attached an ī or anubandha (indicatory letter), by means of which can be formed convenient contractions (called pratyāhāra) designating different groups of letters. The vowels are arranged thus: a i u-ṅ, r l-k, e o-ṅ, ai au-c. 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 h, 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.

Pāṇini’s work has two appendixes, to which it refers. One of these is the Dhātu-pātha, 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-pātha, or ‘List of Word-groups’. Pāṇini 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-pātha. The Gaṇas were metrically arranged in the Gaṇa-ratna-mahodadhi, or ‘Ocean of the Gems of Word-groups’, a work composed by Vardhamāna in 1140 A.D.

Pāṇini’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 Pāṇini was supposed to have followed in his grammar, and which are mentioned by his suc-
cessor Katyāyana. A collection of such rules was made in the eighteenth century by Nāgoji-bhatta in his Paribhāṣendu-śekhara, or ‘Moon-crest of Interpretative Rules’.

Next we have the Vārttikas, or ‘notes’ (from vṛtti, ‘explanation’), of Katyāyana, 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 Katyāyana’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 Katyāyana 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 Katyāyana; subsequent to the latter’s time are the numerous grammatical Kārikās 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 Vākyapadiya, or ‘Treatise on the Words in a Sentence’, which is concerned with the philosophy of grammar, and by Kaiyata 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 mūrdhābhīṣikta, or ‘consecrated’ (lit. ‘sprinkled on the head’).

In the fifteenth century Rāmacandra endeavoured in his Prakṛiyā-kaumudī, 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 Bhaṭṭoji in the seventeenth century disposed Pāṇini’s Sūtras in a more natural order, had a similar aim. An abridgement of this work, entitled Laghu-(siddhānta-) kaumudi, or ‘Short Moonlight (of Settled Conclusions)’, by Varadarāja, 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 Candra¹, who flourished about 650 A. D.; the pseudo-Śākaṭāyana, 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 Prātiṣākhyas, seems to have been the most influential of these later grammars. It served as a model for the standard Pāli grammar of Kaceāyana, and the native grammars of the Dravidians and Tibetans. Vopadeva’s Mugdha-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 departments of the subject, which form contributions of some importance to our knowledge of Sanskrit grammar. The Phit Sūtra of

¹ His Grammar, the Cāndra-ryākaraṇa, has been edited by Prof. Bruno Liebich (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 Liṅgānuṣāsana, 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

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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.
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<td><strong>Equivalent</strong></td>
<td><strong>+: m or m (Anusvāra)</strong></td>
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CHAPTER I

THE ALPHABET

1. **Sanskrit** (from *saṃ-skṛta,* ‘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 accidence 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 Ašoka’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, Panjābī, Sindhi, Gujarāṭī, Marāṭhi, Hindī (which, with an
admixture of Arabic and Persian, is called Urdu or Hindūstānī), 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 northwest 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 Brahmans’ 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 nasal called Anusvāra, 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 ¹.

¹ As Anusvāra and Visarga cause beginners much difficulty in finding words in a glossary, 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:
- ऐ (१) a, इ (०) i
- उ (०) u, ओ (०) o
- ए (०) e

(b) Diphthongs:
- ए (०) e, ए (०) ai
- ओ (०) o, ओ (०) au

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

2 Medial or final इ is written before the consonant after which it is pronounced;—e.g. कि ki. Originally both इ and ऐ were written as curves to the left and the right respectively above the consonant; but for the sake of clear distinction were later prolonged with a vertical downward stroke, the one on the left, the other on the right.

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

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

5 The medial forms of the vowels are in combination with consonants;—e.g. क k, written as follows: क ka, का kā, कि ki, की ki, कु ku,
6. The following table contains a complete classification (known to Pāṇini) of all the sounds of the Devanāgari alphabet according to the organs of speech employed in their articulation.

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<thead>
<tr>
<th>Gutturals</th>
<th>Palatals</th>
<th>Cerebrals</th>
<th>Dentals</th>
<th>Labials</th>
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बू kű, ब्र kr, भ्र kṛ, भ kṣ, क ke, के kai, को ko, कौ kau. In combination with र r, न n and न n are written at the side instead of below: ह ru, ह rü.

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

2 This term is a translation of the old native Sanskrit word mūrdhanya, 'produced in the head' (murdhana), 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 h is not a semivowel, but the soft breathing corresponding to the guttural vowel ख 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 ह h (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 pausā for s or r, and before hard gutturals and labials. In the latter case modifications of it called Jīhvāmūliya ('formed at the root of the tongue'), a guttural spirant (=Germ. ch), and Upadhāmāniya ('on-breathing'), the bilabial spirant f, were formerly employed, but have become obsolete. They were both written द.

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. क खम. Before लङ्ङ 1 it is sometimes written व;—e.g. घङ्ङ कम। 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 Devanāgari alphabet, the distinctive portion of each letter is written first, then the perpendicular, and lastly the horizontal line¹;—e.g. ठ, ठ, ठ ta.

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

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

The elision of अ a at the beginning of a word is marked in European editions with the sign $ called Avagraha (‘separation’);—e.g. तेपिणी te ’pi for ते अिपी te api.

An abbreviation is indicated by the sign °; thus गतम् gatam, खेन (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. अचक्त amkita for अञ्चक्त aṅkita; कंपित kampita for कम्पित kampita. In the same way final म m at the end of a sentence is often wrongly written with Anusvāra; thus आहम aham for आहम aham. In both cases the pronunciation remains unaffected by the substitution.

---

¹ 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. ब्रक्र atka; कार्त्य kārtaṇya. 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 ः or ः jña = ः + ः; and in ः or ः kṣa = क + ः.

2. A horizontal line is sometimes substituted for the distinctive portion of ः t and for the loop of ः k :—e.g. ः tta = ः t + ः; ः kta = ः + ः.

3. ः s is often written ः when followed by a consonant or by the vowels ः or ः;—e.g. ः ṣca, मु ः su, मु ः sṛ.

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

� r preceding a consonant or the vowel ः r is written with placed at the top of the letter before which it is to be sounded;—e.g. ः कर्क arka, वर्ष varṣma; निर्दितिः nirṛtilḥ. This sign for ः is placed to the right of any other marks at the top of the same letter;—e.g. ः कर्क arkenā.

List of Compound Consonants.

13. क k-ka, क्ल k-kha, कच k-ca, कष k-ṣa, त k-ta, तष k-t-ya, त्र k-t-ra, क्र k-t-r-ya, क्त k-t-va, क k-na, कष k-n-ya, कस k-ma, कस k-ya, क or क k-ra, कष or कष k-r-ya, कष k-la, कष k-ya, कष k-v-ya, क or क k-ṣa, कष k-ṣ-ma, कष k-ṣ-ya, कष k-ṣ-va,—
THE ALPHABET

kh-ya, kh-ya.—g g-ya, g g-ra, g g-r-ya.—gh gh-na,
gh-n-ya, gh gh-ma, gh gh-ya, gh gh-ra.—nk nk-ka, nk nk-ta,
k nk-t-ya, nk nk-ya, nk nk-sa, nk nk-s-va, nk nk-ha,
k nk-h-ya, nk ng-ya, nk ng-ya, nk ng-ya, nk ng-ya, nk ng-ya,
 nk n-ya, nk n-ya, nk n-ya, nk n-ya.

c-ca, c-ca, c-ca, c-ca, c-ca, c-ca, c-ca, c-ca.
c-ch-ya, c-ch-ya.—j j-ja, j j-ja, or j j-n-ya,
j j-ma, j j-ya, j j-ra, j j-ya.—ni ni-ca, ni ni-c-ma, ni ni-c-ya,
 ni ni-cha, ni ni-j-ja.

t-ta, t t-ya.—th th-ya, th th-ra.—d d-ga, d d-g-ya,
d d-ga, d d-g-ya, d d-g-ra, d d-g-ya, d d-s-ya, dh dh-ya, dh dh-ra,
 d n-ta, d n t-ya, d n t-da, d n d-yd, d n d-ra, d n d-r-ya,
 d n-d, d n n-ya, d n y-ya, d n-ya.

t-ta, t t-ya, t t-ya, t t-ya, t t-ya, t t-ya, t t-ya, t t-ya,
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THE ALPHABET

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 samvypta, 'closed') at least as early as 300 B.C.

2. The aspiration of the consonants should be heard distinctly. Thus ख = k-h in 'ink-horn'; च = t-h in 'pot-house'; प = p-h in 'topheavy'; घ = g-h in 'lothouse'; ङ = d-h in 'madhouse'; म = b-h in 'Hobhouse.'

3. The guttural ह has the sound of ng in 'king.'

4. The palatals च and ज have the sound of ch in 'church,' and of j in 'join.'
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 \( \text{क्ष} \) sounds like \( s \) in ‘sin,’ the cerebral \( \text{क्ष} \) like \( sh \) in ‘shun’; while the palatal \( \text{क्ष} \) 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 Anusvāra, 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 भास्म bhyām, भिस bhis, भ्यस bhyas, सु su (71), or before secondary (182, 2) suffixes beginning with any consonant except च y.

A. External Sandhi.

Classification of Vowels.

17. Vowels are divided into—

A. 1. Simple vowels: आ a, आ ā; इ i, इ ī; उ u, उ ū; ए e, ए ē; ओ o, ओ ō; अr ār; अl āl.

2. Guna vowels: आ a; ए e; ओ o; अr ar; अl al.

3. Vṛddhi vowels: आ ā; ए ai; ओ o; अr ār1.

1 The Vṛddhi form of अr | (which would be अश्ल āl) does not occur.
RULES OF SANDHI

1. **Guna** (‘secondary form’) is the strengthening of the simple vowels by a preceding ओ a (which leaves ओ a itself unchanged); *Vṛddhi* (‘increase’) is the further strengthening of Guna vowels by means of another ओ a.

2. Vowels which are liable to be changed into semivowels: र i, र i; ज u, ज u; ज र, ज र, and the diphthongs (the latter half of which is र i or ज u): liquid vowels.

3. Those which are not: ओ a, ओ ओ.

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 चापि रङ्गते सा api ikṣate becomes सायोिथते sāpikṣate; किंतु उदेषि किन्तु udeti becomes किंतु उदेषि किन्तु. जन्त्र जन्त्र kartṛ jju becomes जन्त्र जन्त्र kartṛ jju.

19. ओ a and ओ ओ—

a. coalesce with a following simple liquid vowel to Guna;—e.g. तव रचि tava indraḥ = तवेषि tavendraḥ; सा उत्सा न uktvā = सौतता soktvā; सा चाढि sā rddhiḥ = सदि sarddhil.

b. coalesce with Guna vowels to Vṛddhi;—e.g. तव एष्ठ tava eva = तदेष्ठ tavaiva; सा ओषयिधि sā oṣadhiḥ = सोषयिधि sausadhiḥ.

c. are absorbed by Vṛddhi vowels;—e.g. सा ओषयिथवति sā autsukyavati = सोषयिथवति sautsukyavati.

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1 In this vowel gradation, as Comparative Philology shows, the Guna vowel represents the normal stage, from which the simple vowel was reduced by loss of accent, while Vṛddhi is a lengthened variety of Guna. The reduction of the syllables ya, va, ra (which are parallel with the Guna stage) to the corresponding vowels i, u, r 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. दधि चच dadhi atra = दध्यर चच dadhy atra; कर्तु दत कर्तृ uta = कर्तुट दत कर्तृ uta; मधु दव madhu iva = मधिव दव madhv iva; नदी अर्थसम्म nadi artham = नवार्थसम्म nadyartham.

21. The Guṇa vowels ए e and ए o—

a. remain unchanged before ऊ a, which is elided: ते ऊपि te api = तेपि te 'pi; सो ऊपि so api = सोपि so 'pi.

b. become ऊ a (through ऊय ay and ऊव av, which drop the semivowel) before every other vowel (or diphthong): सि रह sakhe iha = सि रह sakha iha; प्रभू एहि prabho ehi = प्रभू एहि prabha ehi.

22. The Vṛddhi vowels ऐ ai and ऐ au respectively become आ ā (through आच āy) and आच āv (the semivowel not being dropped in this case) before every vowel (or diphthong): चिप्य अर्थ: श्रियार्थाः श्रियā arthal; तौ इति tau iti = ताबिति tāv iti.

a. The (secondary) hiatus occasioned by the dropping of च्य and च्व in the above three cases (21 b and 22) remains.

**Irregular Vowel Sandhi.**

23. Vṛddhi instead of Guṇa results from the contraction of—

a. a preposition ending in म a or आ ā with a verb beginning with म r;—e.g. उप ा सति upa ṛṣati = उपार् सति uparṣati; आ ा सति a ṛchati = आचे सति ārechati.

b. the preposition म pra with the perfect participle passive युद्धa (from वह vah, ‘carry’): म्रीठ praudha, ‘lifted up.’

c. the augment च a with an initial vowel;—e.g. च उजत a unat = चीजत च a unat, ‘he wetted’ (from उद ud, ‘wet’).
Absence of Vowel Sandhi.

24. Interjectional particles consisting of or ending in vowels, such as चा आ, ्र i, उ u, हे he, चहो aho, are not liable to Sandhi: चा इ indra, 'O Indra'; चा एवम अ evam, 'is it so indeed?' चहो चपेठि aho apehi, 'Oh, go away.'

25. The vowels दै, ओ उ, ए e, when dual terminations, nominal or verbal, remain unchanged before vowels (थ a not being elided after this dual ए e); they are called Praghyya ('separate'). The final of चमी amī, a nom. plural (of the pronoun चमी asau, इ2), is treated in the same way.

E. g. कवि इमी kavi imau, 'these two poets'; साधु इमी sādhū imau, 'these two merchants'; विचि इमे vidye ime, 'these two sciences'; चाचि चर्यम yacete artham, 'they two ask for money'; चमी चशा: amī asvāh, '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.:

\[ \text{क k, ट t, ठ t, प p} \] 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 t (च n by छ n), ष s by ट t, स s and र r by Visarga, while न, य, त t, 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 tenuis 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 रूः precedes a final घ k, र t, र t, प p, 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 मवन्त् bhavant-s becomes भवन् bhavan, 'being'; अबिन्त abibhar-t= अबिब: abibhal, 'he carried' (तt is a suffix; रूः must become Visarga); but उर्क उर्क, 'strength' (घ k substituted for radical ज j); अभारण amār, 'he wiped,' from मर p (र t substituted for radical ज j).

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 Anusvāra is formed in the nose only, while the tongue is in the position for forming the particular vowel which the Anusvāra 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 1 often interchanges with or is derived from र r.

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. ख h and : h are respectively soft and hard spirants produced without any contact, and articulated in the position of the vowel which precedes or follows. ख h, corresponding to the second half of the soft aspirates g-h, j-h, d-h, b-h, from which it is in fact derived, occurs only before soft letters. Visarga, corresponding to the second half of the hard aspirates (k-h, &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. कः काहं = kah̄, कविः कविः = kavih̄; क्रुः क्रुः = rtuhū.

30. Quality of consonants.

Consonants are—
1. either hard (surd, voiceless): columns 1, 2, 7 in the table, p. 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 ख h (in 6);
or unaspirated: all the rest.

Hence the change of च c to क k is a change of place (palatal to guttural), and that of च c to ज j is a change of quality (hard to soft); while the change of च c to ग g (hard palatal to soft
guttural), or of तः to ཏ j (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. क k, त t, न n, प p, म m, 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 (क k, त t, त t, प p, and h), the nasals (6; 36) not being liable to changes of quality (but two of them, न n, म m, are liable to changes of place, like the two hard sounds त t and Visarga: 37).

Hence final क k, त t, त t, प p before sonants become ग g, ध d, ढ d, भ b respectively;—e.g. सम्यक उठतम = सम्यगुजतम samyag uktam, 'well said'; दिक्क गज = दिरगज dig-gajah, 'world-elephant.'—परिनास चक्तम = परिनास्त्रक्तम parivrāḍ ayam, 'he (is) a mendicant'; परिनास गक्तित = परिनास्त्रक्तिपरिवर्ध gacchati, 'the mendicant goes.'—सरित्र बच = सरिद्रच sarid atra, 'the river here'; महत धनु = महद्धनु mahad-dhanuh, 'a large bow.'—कक्कुच बच = ककुबच kakub atra, 'a region here'; चप्र ज = चब्ब j: ab-jaḥ, 'born in water.'

33. क k, त t, त t, प p, when followed by initial न n or म m, may, and in practice almost invariably do, become the corresponding nasals क n, ख n, च n, म m;—e.g. दिक्क नाग = दियाग: or
The dental nasal न remains unchanged—

1. before vowels (cp. 52);—e.g. तान उवाच tān uvāca, 'he spoke to them.'

2. before all gutturals, क k, ख kh, ग g, घ gh, as well as ह h;—e.g. बुद्धिमान कोपिः buddhimān ko 'pi, 'a certain wise man'; तान हला tān hatvā, 'having slain them.'

3. before all the labials, प p, फ ph, भ b, भ b, म m;—e.g. एतान पाशान etān pāśān, 'these bonds'; वान्हवान मम bāndhavān māma, 'my relatives.'

4. before the soft dentals ड d, ढ dh, न n;—e.g. सत्यान घन्त c
matsyān dhatta, ‘put the fish’; राजपुत्रान् नयति rājaputrān
nayati, ‘he leads the princes.’
5. before the semivowels य, े, े:—e.g. हंसान् रचति
hamsān rakṣati, ‘he protects the geese.’
6. before the cerebral श ् and the dental र ् s, but before the
latter a transitional त ् t may be inserted;—e.g. तानं षट्
tān saṭ, ‘those six’; तानं सहते tān sahate or तान्तसहते
tānt sahate, ‘he endures them.’

B. The dental nasal न is changed—
1. before the hard palatal च c and छ ch; cerebral ट t and ठ th;
dental ठ t and थ th, to Anusvāra, a palatal श s, a cerebral
ष ् s, a dental र ् s being respectively interposed ¹;—e.g.
हसनं चकार हसन cakāra = हसनिवार hasam’s cakāra, ‘he
did it laughing’; पाशान केतुम् pāsān chettum = पाशान-
केतुम् pāsām’s chettum, ‘to cut the bonds’; चलन टिटिभं
calan titibhaḥ = चलन टिटिभं: calams titibhaḥ, ‘a moving
sandpiper’; पतनं तरः patan tāruḥ = पतनं तरः: patams
taruh, ‘a falling tree.’
2. before the soft palatals ढ j, छ jh, and the palatal sibilant
ष ् s, to palatal ढ ू (40).
3. before the soft cerebrals ढ dh and छ dh to the cerebral
ष ् p (41).
4. before the semivowel ल l to nasalized ल l written with
Anusvāra in the form of लः;—e.g. महान् लाम् mahān
lābhaḥ = महाशाम्भ: mahāśām: mahāl lābhaḥ.

¹ This seemingly inserted sibilant is really a survival of the Indo-
European s of the masc. accusative plural (in -ns) and the nominative
singular (in -ns: cp.88;89). In the oldest Vedic period this sibilant appears
only where it is historically justified, but in Sanskrit its use has been
extended to the Sandhi of all cases of final न n before hard palatals,
cerebrals, and dentals.
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 cerebrials 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, क ch, ज j, झ jh, श s) is changed to a palatal (च c or ज j);—e.g. तत् च = तच्च tach ca, 'and that'; तत् चिनतिः = तच्चिनतिः tachchinati, 'he cuts that'; तत् रायते = तच्चरायति tachjāyate, 'that is born'; तत् मूणोति = (तच्चमूणोति tachśrṇoti, but in practice) तच्चर्णोति tachśrṇoti 1, 'he hears that.'

39. Final त t before र r, ध dh, द d, ह dh (but not before ध s) is changed to a cerebral (द d or ह dh);—e.g. एतर्श्च: तहकर: etar śkaraḥ, 'the idol of him'; तत् रायते = तच्चरायति tachśrṇati, 'it flies'; तत् श्रीकारे = तच्चश्रीकारे tachśṛkāre, 'it approaches.'

2. Final न n.

40. Final न n before ज j, झ jh, and श s 2 becomes ज n ;—e.g. तान् रायति = ताच्चरायति tān jayati, 'he conquers them'; तान् शाद्रीखान = ताच्चशाद्रीखान tān śārdulān or ताच्चशाद्रीखान tān chārdulān 1, 'those tigers.'

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

2 For the change of न n before the hard palatals च c and क ch, see 36 B i.
41. Final न before ठ ड, ढ ध is changed to न;—
e.g. महान वर्गः—महाण्डरः: mahān ṃamarāḥ, 'a great uproar.'

3. Final म m.

42. A. Final म is unchanged before vowels;—e.g. च्यम mच = किमच kim atra, 'what (is) here?'

B. Final म is changed to Anusvāra before consonants:
   1. necessarily before semivowels, sibilants, and ह—e.g. तमवेदम t mandveda, 'I know him'; कब्ज्ञरोदिति=कब्ज्ञरोदिति karunam roditi, 'he cries piteously'; मोचम=मोचम mokṣam seveta, 'one should devote oneself to salvation'; मधुरस इसति=मधुरस इसति madhuraṁ hasati, 'he laughs sweetly.'
   2. optionally before mutes and the nasals न, म (6, cols. 1-5), where it may become the class nasal (a change which is rarely made in European editions);—e.g. जिम करोपि=किं करोपि (or किंड़रोपि) kim karoṣi (or kiṅ karoṣi), 'what doest thou?' श्रुत्ति जिह = श्रुत्ति जिह (or श्रुत्ति) śatrum jahi (or śatruṇ jahi), 'kill the enemy'; जिम्बलम=जिंबलम (or जिंबलम) kim phalam (or kim phalam), 'what (is) the use?' गुर्म नमति = गुर्म नमति (or गुर्मन्ति) gurum namati (or gurun namati), 'he salutes the teacher'; शास्त्रम मीमांसते = शास्त्रम मीमांसते śastraṁ mīmāṃsate (or śastraṁ mīmāṃsate), 'he studies the book.'

a. This alternative Sandhi of final म is identical with that

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1 On the treatment of न before the hard cerebrals ठ ड, ढ ध, and घ, see 36 A 6 and B 1.

2 Initial ठ, ढ, घ do not occur.

3 This assimilation was the normal Sandhi of the Vedic language.
of final urses n before the soft palatals ज, झ, (40), the soft cerebrals ड, ढ and द, (41), and the dental न, n; and with that of final त, त before न, n (33); thus e.g. in कान्तान न कान्तान na the first word may represent the acc. pl. masc. कान्तान कान्तान (36 A 4), the abl. sing. masc. कान्तान, कान्तान (33), or the acc. sing. fem. कान्तान कान्तान (42 B 2).

4. Final Visarga.

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

1. a palatal, cerebral, or dental (च, च, छ, च; ट, ठ, ठ; ठ, ठ), it is changed to the sibilant (श, श, श) of the class to which the following letter belongs;—e.g. पुर्ण: चन्द्र = पुर्ण: चन्द्र: pūrṇa: candraḥ, ‘the full moon’; नव: तीर्म: = नव: तीर्म: nadyās: tīram, ‘the bank of the river’.

2. a guttural or labial (क, ख, ख, प, फ, फ), it remains unchanged1;—e.g. तत: काम: tataḥ kāmaḥ, ‘thence love’; नव: पार्म: nadyāḥ pāram, ‘the opposite shore of the river’.

3. a sibilant, it remains unchanged or may be assimilated2;—e.g. सस: गिर्स: suptaḥ sīṣuḥ or सस्वा: svasā: ‘the child is asleep’; प्रस्म: सग: prathamah sargah or प्रस्म: सग: prathamas sargah, ‘the first canto’.

44. Visarga (except when preceded by ओ ओ or ओ ओ) if followed by a soft letter (consonant or vowel) is changed to र;—e.g. कवि: प्रथम: = कविरयस: kavir ayam, ‘this poet’; गौ: गौचन: = गौयाचन: gaur gacchati, ‘the cow walks’; वायु: वायुवाच: = वायुवाच: vāyur vāti, ‘the wind blows’.

1 Cp. 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 आः: आः drops its Visarga before vowels or soft consonants;—e.g. अब्बा: अब्बा—अब्बा अब्बा aśvā ami, "those horses"; अगाता: अगाता अगाता: āgātā āsayaḥ, "the poets have arrived"; हता: हता हता: hatā gajāḥ, "the elephants (are) killed"; मा: मा: मा: mā-bhiḥ, instr. plur. of मास mās, 'moon.'

2. The final syllable आ: आ—

a. drops its Visarga before vowels except आ a;—e.g. कुः: कुः कुः कुः kuta āgataḥ, 'whence come?' क: एषः = क एषः ka eṣaḥ, 'who (is) he?' क: ओषः = क ओषः ka ṛṣīḥ, 'who (is) the poet?'

b. before soft consonants and before आ a, is changed to आ o, after which आ a is elided (21 a);—अनीत: डीपः = अनीतो डीपः ānīto dipāḥ, 'the lamp (has been) brought'; मन: मनोभिः = मनोभिः mano-bhiḥ, inst. plur. 'with minds'; नर: ऋभः = नरोभः uṇa-yam, 'this man.'

46. The final syllables आ: आ and आ: आ, in the few instances in which the Visarga represents an etymological र r, are not subject to the exceptional rule stated in 45. In other words आ: आ and आ: आ, reverting to अर ar and अर ar, in this case follow the general rule (44). Thus पुन: अपि = पुनरपि punar api, 'even again'; भाति: द्विहिः = भातिद्विहि bhūtar dehi, 'brother, give'; बा: एषा = द्विषा dvār eṣa, 'this door.'

47. र r followed by र r is always dropped, a preceding short vowel being lengthened;—e.g. विधु: राज्यते = विधु राज्यते vidhū

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1 पुनर punar, 'again,' ग्रातर prātar, 'early,' अन्तर antar, 'within'; स्वर svār, 'heaven,' अहर ahar, 'day;' द्वार dvār, 'door;' वार vār, 'water'; voc. sing. of nouns in र r, as पितर pitar, 'father' (101); and some forms of verbs in र r, as अजागर ajāgar, 2. 3. sing. imperf. of जाग jāgr, 'awake.'
rañate, 'the moon shines'; पुनः रोगी = पुना रोगि punā rogī, 'ill again.'

48. The two pronouns सः saḥ, 'that,' and एषः esaḥ, 'this' (110 a), retain Visarga at the end of a sentence only, but become सो so and एषो eso before अ a (45, 2 b);—e.g. सः ददाति = स ददाति sa dadāti, 'he gives'; सः इन्द्रः = स इन्द्रः sa Indraḥ, 'that Indra'; but सः ब्रह्मवतः = सोः ब्रह्मवतः so 'bhavat, 'he was'; मृतः सः मृतः saḥ, 'he (is) dead.'

49. भोः bhoḥ, an irregular contracted vocative (for bhavas, used as an interjection) of भवत् bhavat, 'your honour,' drops its Visarga before all vowels and soft consonants;—e.g. भोः देवी = भो देवी bho devāḥ, 'O gods'; but भोः क्रिय भो भो देवी = भो मोहिन्न भोष भेट्टाह, 'O cutter.'

a. The same rule applies to the contracted vocative भगोः bhagoḥ (for bhagavas) from भगवत् bhagavat, 'adorable one.'

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

a. अहरः ahār (91, 2 N.) and स्वर् svar (indeclinable) retain their र r when compounded with पति pati: अहरपतिः ahār-patih, 'lord of day,' स्वरपतिः svar-patih, 'lord of heaven.'

**Doubling of Consonants.**

51. कः क्ष 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 ए and मā mā;—e.g. तव क्षाया = तव क्षाया tava cchāyā, 'thy shade'; आ काद्यचयि = आ काद्यचयि ācchādayati, 'he covers'; मा क्षिद्रत = मा क्षिद्रत mā cchidat, 'let him not cut'; but बद्रीच्छाया badarī-chāyā or बद्रीच्छाया badarīcchāyā, 'shade of jujube trees.'
a. In the body of a word the doubling takes place after all vowels: रचृतित icchati, 'he wishes'; लेख्कः mleccah, 'barbarian.'

52. Final ख ṇ and न n, preceded by a short vowel and followed by any vowel (or diphthong), are doubled;—e.g. प्रायकः आस्ते = प्रत्याहः आस्ते, 'he sits westward'; धावनः अशः = धावनाः: dhāvann aśvah, 'a running horse'; but कविन ब्राह्माः kavin āhvayasva, 'call the poets,' remains.

Initial Aspiration.

53. Initial भ s, not followed by a hard consonant, may be, and in practice nearly always is, changed to the corresponding aspirate भिव after च c (38) and ज j (40);—e.g. तच्छोकिन = तच्छोकिन tac chlokena, 'by that verse'; धावनः अशः = धावनकः: dhāvañ chaśah, 'a running hare.'

a. The same change is allowed after क k, ट t, प p, though not usually applied: वाक्षतम् vāk-śatam may become वाक्षतम् vāk-chatam, 'a hundred speeches.'

54. Initial ह h, after softening a preceding क k, ट t, ठ t, प p, is changed to the soft aspirate of the preceding letter;—e.g. वाक हिं = वारिघḥ vāg ghi, 'for speech'; तत हिं = तद्धि tad dhi, 'for that.'

55. If घ gh, ध dh, भ bh, or ह h are at the end of a (radical) syllable beginning with ग g, ढ d, ख b, and lose their aspiration as final or otherwise, the initial consonants are aspirated by way of compensation;—e.g. हुहः duh, 'a milker,' becomes हुधः dhuk; बुधः buddh, 'wise,' becomes भुध भुत bhut.

1 This is an historical survival of the original initial aspiration of such roots, which was lost (both in Greek and Sanskrit) by the operation of the later euphonic law that prohibited a syllable beginning and ending with an aspirate. Hence when the final aspirate disappeared the initial returned. Cp. Gk. nom. ῥιξ (=ῥίκ-s), 'hair,' beside gen. ῥαξ-ῶς.
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) अ i and ए i are changed to य iy; उ u and ऊ u to य uv; ए to यर ir (cp. 18 and 20);—e.g. धिद + र i  धिदिय, loc. sing., 'in thought'; र र i = स्विद भन्व-ि, 'on earth'; युद + ए: यन-यन + ऊ = यन्यन: यन-यन-ि, 'they have joined'; ए + ओति गिर + आति = गिरैल गिर-ति, 'he swallows.'

58. Final ए य before consonant terminations is changed to यर ir, after labials to जर उर; while ए य (after a single consonant) before य becomes रि ri (154, 3);—e.g. गिर, passive pres. 3. sing. गिर्यते गिर-यते, 'is swallowed'; गिरसः गिर-नात गिरन-यते, past pass. part., 'swallowed'; प रिय, pass. pres. पुरयते पुर-यते, 'is filled'; past part., पुरसः पुर-नात, 'filled'; य क्रि, pass. pres. रियते क्रि-यते, 'is done.'

59. ए e, ए ai, ओ o, ओ oo are changed before suffixes beginning with vowels or य y to ओय य, ओय य, ओव य, ओव य respectively (21; 22);—e.g. व + बन = नवन नव-नात, 'eye'; ए + ए = राय राये, 'for wealth'; गो + ए = गव गव-ए, 'for a cow'; ओ + ब = नाव नाव-ए, 'ships'; गो + ओ = गव गव-ए, '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\(^1\) (while before other letters they usually follow the rules of external Sandhi);—e.g. वाच्य: prānc-ah, 'eastern'; वचानि vac-āni, 'let me speak,' वाच्य vāc-ya, 'to be spoken,' वच्छ vac-mi, 'I speak'; but वच्छ vak-ti, '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 वाच्य + स prānc+s, nom. sing., 'eastern,' becomes वाच्य prān (the स being first dropped, the palatals being changed to gutturals by 27, and the क k being then dropped by 28); similarly अदोह+ त a-doh+t= अधोक a-dhok (55), 3. sing. imperfect., 'he milked.'

62. Aspirates followed by any letters except vowels, semi-vowels or nasals (60) lose their aspiration;—e.g. रुंध+ चे rundh+dhve=रुंधे rund-dhve\(^2\), 'you obstruct'; लभ+ खे labh+ sye=लप्खे lap-sye, 'I shall take'; but युध्य yudh-i, 'in battle,' लोभ्य: lobh-yah, 'to be desired.'

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\(^1\) द d is assimilated before the primary suffix न -na;—e.g. in अन-ना, 'food' (for अन-ना); and त t, द d before the secondary suffixes मत mat and मय maya;—e.g. विद्युत्त्विद्युत्त्व मय-ना, 'accompanyed by lightning' (vidyut), and मय मय मय-ना, 'consisting of clay' (mr̥d).

\(^2\) 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.
a. A lost soft aspirate is, if possible, thrown back before धर्म (not धी dhi), भ्रं, श्र, according to 55;—e.g. चरुद्रम a-bhud-
dhvam, 'you observed,' सुद्र: bhud-bhiḥ, inst. plur., भ्रुन bhut-
su, loc. plur., but दुर्ग दुग-धी, 2. sing. imper., 'milk.'

b. But it is thrown forward on a following त t and धर्म, which are softened;—e.g. लभ + त: labh + tah = लभ: lab-dhal, 'taken'; रूध + ध: rundh + thah = रूध: rund-dhal, 'you two obstruct'; वृध + तुम bandh + tum = बद्धम band-dhum, 'to bind.'

63. Palatals. a. While च c regularly becomes guttural before consonants (cp. 61; 27; 6, x.1), झ j in some cases (the majority) becomes guttural (क k, ग g)2, in others cerebral (ट t, ढ d, घ g);—e.g. उत्त uk-ta, 'spoken' (from वच vac); युक् yuk-ta, 'joined' (from युज् yuj); रुग् rug-na, 'broken' (from रुज् ruj; cp. 65); but राज् rāt, nom. sing. 'king' (for राज् + र राजः); मर्ध् mar-dhi, 2. sing. imper. 'wipe' (from मृज् mṛj); राज् rāś-tra, 'kingdom' (from राज् rāj; cp. 64).

b. श् s, before धर्म, the middle terminations (73 a) and the nom. श् s, usually becomes ट t or ढ d (sometimes क k or ग g); before त t, धर्म, it always becomes श् s (cp. 64), and before the श् s of the future and of other conjugational forms, always क k;—e.g. from विस् vis we get विट si vit-su, 'in the settlers'; विट viṣ-ta, 'entered'; वेच्छामि vek-syāmi (cp. 67), 'I shall enter.'

c. च c and ज j (not र र s) palatalize a following न n;—e.g. याच् + ना yāc+nā = याच्छा yāc-ña, 'request'; यज् + न yaj+nā = यज्ञ yaj-ña, 'sacrifice'; but प्रश्न prāś-ना, 'question.'

1 Except in the case of the root धर्म, which has (according to the analogy of a) धत्त dhat before त t and धर्म (see below, 134, third class, i).

2 ज j regularly becomes क k before a conjugational श्व s (cp. 144, 4).
d. The च of the root प्रच prach, 'ask,' is treated like ॐ s: प्रच-ङ्च ta, 'asked,' प्रचांच prak-ङ्चम, 'I shall ask,' प्रच-ङ्च na, 'question.' (In external Sandhi, i.e. when final, and before middle terminations, it becomes त t.)

64. Cerebrals change following dentals to cerebrals (cp. 39);—e.g. र्य+ङ्च इश+ङ्च ta = र्य+ङ्च इस+ङ्च ta, 'wished'; द्विष+धिव dvis+ङ्च dhi = द्विष्टि dvid-ङ्चhi, 'hate'; यष्ट+ङ्च याित+ङ्चन = यष्टम याित+ङ्चन (cp. 33), 'of six.'

a. While the cerebral sibilant च regularly becomes a cerebral (त or द) in declension (cp. 80), and before च dh in conjugation, it regularly becomes क k before an य स in conjugation (cp. 63b and 67); द्विष्टि dvekk-ङ्चi, 'thou harest,' from द्विष्टि dvis.

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

A preceding cerebral च त, तता, त+ङ्च, य य s (even though a vowel, a guttural, a labial, च च, च च, ह h, or Anusvāra intervene) changes a dental न n (followed by a vowel or न n, म m, य य, च च) to cerebral न n;—e.g. न्दल+ङ्च न्दल+ङ्च nāम = न्दल+ङ्च न्दल+ङ्च nāम, 'of men'; कालिन kar-ङ्चल, 'ear'; द्विष्टि dvekk-ङ्च, 'abuse' (a vowel intervenes); बुधानम bṛhm-ङ्चन, 'nourishing' (Anusvāra, ह h, vowel); चार* arkena, 'by the sun' (guttural and vowel); चिप्पः kṣip-ङ्च, 'throwing' (vowel and labial); प्रेमया premnā, 'by love' (diphthong and labial); प्रङ्चः brahma-ङ्च, 'kind to Brahmēns' (vowel, ह h, labial, vowel; न n followed by य य); निष्पः niṣan-ङ्च, 'seated' (न n followed by न n, which is itself assimilated to न n); प्राचेष्टः prāyena, 'generally' (vowel, य य, vowel).

But चर्चवेन arc-anam, 'worship' (palatal intervenes); चर्चवेन arnāvena, 'by the ocean' (cerebral intervenes); चर्चवेन ardhena, 'by half' (dental intervenes); कुच्यति kurvanti, 'they do' (न n is followed by त त); 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 rāmāyaṇa, for instance, five letters (three vowels, a labial, and a semivowel) intervene between the र r and the न n.

Table showing when न n changes to न n.

<table>
<thead>
<tr>
<th></th>
<th>in spite of intervening vowels,</th>
<th>change</th>
<th>if followed by</th>
</tr>
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<tbody>
<tr>
<td>ग</td>
<td>gutturals (including ह h),</td>
<td>न n</td>
<td>न n, म m,</td>
</tr>
<tr>
<td>ड</td>
<td>labials (including व v),</td>
<td>न n</td>
<td>च'y, च v.</td>
</tr>
<tr>
<td>ळ</td>
<td>च'y, and Anusvāra,</td>
<td></td>
<td></td>
</tr>
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66. A. The dental न n—
1. remains unchanged before च'y and च v;—e.g. हनयते han�ate, 'is killed'; तन्तन tan-v-an, 'stretching.'
2. as final of a root becomes Anusvāra before स s;—e.g. जिघांसति ji-ghāṁ-sa-ti, 'he wishes to kill' (हन han); मस्ति mam-sya-te, 'he will think' (म man); also when it is inserted before स s or ळ s in the neuter plural (71 c; 83);—e.g. यशांसि yaśāṁs-i, nom. pl. of यशस् yaśas, 'fame'; हवींषि havīṁs-i, neut. pl. of हविस् 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, desiderative) in the two roots वस vas, 'dwell,' and घस ghas, 'eat': वत्यति vat-syati, 'will dwell' (151 b 3); आवासंति a-vāsa-sit, 'has dwelt' (144, 1); जिघांसति ji-ghat-sati, '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): चक्रवत्ति:  
cakr-vad-bhīḥ, चक्रवत्तु cakr-vat-su, N.A.n. चक्रवत् cakr-vat.

2. disappears—
   a. between mutes;—e.g. ओभतः a-bhak-ta (for a-bhak-s-ta), 3.  
sing. s-aorist of म्भज bhaj, ‘share’; चष्टे caṣ-ṭe (for cakṣ-ṭe = original caṣ-s-ṭe), 3. sing. pres. of चष्टी cakṣ, ‘speak.’
   This loss also occurs when the preposition उद ud is compounded with the roots खा sthā, ‘stand,’ and सम्भ stambh, ‘support’;—e.g. उत्त्याय ut-thāya, ‘standing up’; उत्त्याय ut-tambhīta, ‘raised up.’
   b. before soft dentals;—e.g. साधिष्ठ sā-dhi (for sās-dhi), 2. sing.  
imperat. of शास् sās, ‘order’; also after becoming धṣ and cerebralizing the following dental;—e.g. अधष्ठहम a-sto-ḍhvam (for a-sto-ṣ-dhvam), 2. pl. aor. of स् stu, ‘praise.’

67. Change of dental स् s to cerebral ध् dh:

Preceding vowels except च्र a or च्र ā (even though Anusvāra or Visarga intervene), as well as क k and र r, change dental स् s (followed by a vowel, त t, थ th, न n, म m, य y, व v) to cerebral ध् dh;—e.g. from सर्पिस sarpis: सर्पिष्ठ sarpiṣ-ā, ‘with clarified butter’; सर्पिश्च sarpiśṭi, nom. pl.; सर्पिःपु sarpiḥṣu,  
loc. pl. (ep. 43, 3); from वाच् vāc: वाच् vāk-ṣu, loc. pl., ‘in speeches’; from गिर् gir: गिर्ष्ठ gir-ṣu (82), loc. pl., ‘in speeches’;  
तिथति tiṭṭhati, ‘stands,’ from खा sthā, ‘stand’; भविष्यति  
bhavi-ṣyatī, ‘will be,’ from भू bhū, ‘be’; सुधाय susvāpa, ‘he slept,’ from स्प प svap, ‘sleep’; from चक्स cakṣus: चक्समत् cakṣus-mat, ‘possessing eyes’; but सर्पिः sarpiḥ (final); मनसा  
manas-ā, ‘by mind’ (a precedes); तमिः tamis-ram, ‘darkness’ (r follows).
Note.—The rules about the changes of the dental न n and स 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 न n;—e.g. कायम्: काम-या, ‘desirable,’ ताम ताम-रा, ‘copper-coloured,’ अम अम-ला, ‘sour’; but जगन्नाथ जाग-गान-वान, ‘having gone’ (from गम् गम, ‘go’).

69. a. The (soft) breathing ह h before स s and, in roots beginning with द d, before ठ t, थ th, ध dh also, is treated like घ gh;—e.g. लेह + सिसिह = लेह लेह-सिह, ‘thou lickest’ (67); दह + खति दह + सयति = दह दह-सयति, ‘he will burn’ (55): दह + ठ ठ + दह = ठाध ठाध-दह, ‘burnt’ (62 b); दिह + दि + दिह दिह + दि = दिह दिह-दि, ‘ye anoint’ (62 a). Similarly treated are the perf. pass. participles of the roots लिह् snih and, in one sense, मुह् ब: लिह लिह-सिन्ह-द्व, ‘smooth,’ and मुह मुह-द्व, ‘foolish.’

b. ह h, in all other roots, is treated like an aspirate cerebral, which, after changing a following ठ t, थ th, ध dh to ह dh, and lengthening a preceding short vowel, is dropped;—e.g. लिह + ठ ठ + ठ = लिह लिह-ठ, ‘licked’; मुह + ठ मुह + ठ = मूह मूह-ठ.
mūḍha, ‘infatuated.’ Similarly treated are the roots वहँ vah and सहः sah, but with an apparent irregularity in the vowel: जड़ उः da, ‘carried’ (for वहँ + त vah + ta); बोधम vodhum, ‘to carry’ (for वहँ + तुम vah + tum); सोधम soḍhum, ‘to bear’ (for सहः + तुम sah + tum).

An exception to b is the root नहः nah, in which ह h is treated as ध dh: नध nad-ḍha, ‘bound.’ An exception to both a and b is the root द्रहः ḍṛh: द्र ḍṛḍha, ‘firm’ (begins with ḍ ṃ 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.

1 The syllable व va, which is liable to Samprasāraṇa (p. 11, note 1), becomes ड u and is then lengthened.

2 Here ध o represents the Indo-Iranian aḍh, which after cerebralizing and aspirating the following dental becomes o, just as original as (through az) becomes o;—e. g. in मनोभिष: mano-bhiṣ : ep. 45 b.

3 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.
71. The normal case-endings added to the stem are the following:

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th></th>
<th></th>
<th>DUAL</th>
<th></th>
<th></th>
<th>PLURAL</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>स s</td>
<td></td>
<td></td>
<td>त्र० au</td>
<td>ट० i</td>
<td></td>
<td>त्रस as</td>
<td>ट i c</td>
<td></td>
</tr>
<tr>
<td>V.</td>
<td>— a</td>
<td></td>
<td></td>
<td>भर०</td>
<td>भ०</td>
<td></td>
<td>भरस म</td>
<td>भी</td>
<td>भिस</td>
</tr>
<tr>
<td>A.</td>
<td>ब्रम am</td>
<td></td>
<td></td>
<td>भाम</td>
<td>भ६म</td>
<td></td>
<td>भाम</td>
<td>भ६म</td>
<td>ब्रम am</td>
</tr>
<tr>
<td>I.</td>
<td>भा a</td>
<td></td>
<td></td>
<td>म</td>
<td>म</td>
<td></td>
<td>भम</td>
<td>भम</td>
<td>भम</td>
</tr>
<tr>
<td>D.</td>
<td>ए e</td>
<td></td>
<td></td>
<td>भा</td>
<td>भ</td>
<td></td>
<td>भ</td>
<td>भ</td>
<td>भ</td>
</tr>
<tr>
<td>Ab.</td>
<td>भस as</td>
<td></td>
<td></td>
<td>त्रस</td>
<td>त्रस</td>
<td></td>
<td>त्रस os</td>
<td>त्र</td>
<td>त्र su</td>
</tr>
<tr>
<td>L.</td>
<td>र i</td>
<td></td>
<td></td>
<td>त्रस</td>
<td>त्र</td>
<td></td>
<td>त्र</td>
<td>त्र</td>
<td>त्र</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 म m.

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

72. An important distinction in declension (in stems ending in Ĉ c, त t, न n, स s, र 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 \{ of masculine nouns
   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 consonant (भ्यास -भ्याम, भ्यास -भिस, भ्यास -भ्यस, भ्यु -सु); the weakest, before terminations beginning with a vowel in the remaining weak cases;—e.g. प्रत्ययः प्रत्याणिस-आ, nom. dual; प्रत्ययः प्रत्याणिस-भिस, inst. plur.; प्रतीचः प्रतीच-ो, gen. dual (93).

b. In neuters with three stems, the nom. voc. acc. sing. are middle, the nom. voc. acc. dual, weakest;—e.g. प्रत्यक्ष प्रत्यांक, sing., प्रतीची प्रतीच-ि, dual, प्रत्यद्विप प्रत्याणि-ि, 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 consonants:\—
   A. unchangeable; B. changeable.

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1 Excepting the stems in च (101) nearly all nouns with changeable stems form their feminine with the suffix औ (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 Some grammars begin with the vowel declension in च (II. A.) since this contains the majority of all the declined stems in the language.
II. Stems ending in vowels:—A. in अ a and आ ā; B. in र r and उ u; C. in ऐ i and इ ī; D. in ऋ r; E. in ए ai, ओ o, औ 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 r). They are liable to such changes only as are required by the rules of Sandhi before the consonant terminations (cp. 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, they must be reduced to one of the letters क k, ट t, ठ t, प p or Visarga (27), which respectively become ग g, ड d, ढ d, ढ b, or र r, before the terminations beginning with भ bh.

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

b. Forms of the nom. voc. acc. plur. neut. are extremely rare in this declension;—e.g. from भाज् -bhāj, 'sharing,' भाज्ञि -bhāṇji; nom. sing. भाक् -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 सुह्रद् 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></td>
<td>N.V. सुह्रद् su-hṛt (27)</td>
<td></td>
<td>सुह्रद् -hṛd-au</td>
<td></td>
<td>सुह्रद् -hṛd-ah</td>
</tr>
<tr>
<td>A.</td>
<td>सुह्रदम् su-hṛd-am</td>
<td>सुह्रदम् -hṛd-bhyām</td>
<td>सुह्रदम् -hṛd-bhyah</td>
<td></td>
<td></td>
</tr>
<tr>
<td>L.</td>
<td>सुह्रदा su-hṛd-a</td>
<td></td>
<td>सुह्रदां -hṛd-ām</td>
<td></td>
<td></td>
</tr>
<tr>
<td>D.</td>
<td>सुह्रदे su-hṛd-e</td>
<td>सुह्रदे -hṛd-ōḥ</td>
<td>सुह्रदे -hṛd-ah (32)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ab.</td>
<td>सुह्रद: su-hṛd-ah</td>
<td>सुह्रद: -hṛd-oh</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>G.</td>
<td>सुह्रदि su-hṛd-i</td>
<td>सुह्रदि -hṛd-oḥ</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>


Stems in Labials.

78. Only a few ending in प p and म bh occur. They are declined exactly like सुह्रद् 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,</td>
<td>गुप</td>
<td>गुप:</td>
<td>गुप्ति:</td>
<td>गुप्तु</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</td>
<td>ककुभ:</td>
<td>ककुभ्यि:</td>
<td>ककुभु</td>
</tr>
<tr>
<td>f. ‘region’</td>
<td>kakup</td>
<td>kakubh-ah</td>
<td>kakub-bhiḥ</td>
<td>kakup-su</td>
</tr>
</tbody>
</table>
Stems in Palatals.

79. The palatals (च c, ज j, म 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 म s nearly always become guttural, but sometimes cerebral (ट t or ड 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 वाच्।</td>
<td>वाच्</td>
<td>वाचः</td>
<td>वाचिम:</td>
<td>वाचु</td>
</tr>
<tr>
<td>वाक्</td>
<td>वाकः</td>
<td>वाक-अः</td>
<td>वाक-भिः</td>
<td>वाक-सु (67)</td>
</tr>
<tr>
<td>वाक्</td>
<td>वाकः</td>
<td>वाक-अः</td>
<td>वाक-भिः</td>
<td>वाक-सु</td>
</tr>
<tr>
<td>अस्रु</td>
<td>अस्रुम्</td>
<td>अस्रु-म्</td>
<td>अस्रु-मिः</td>
<td>अस्रु-मु</td>
</tr>
<tr>
<td>अस्रु</td>
<td>अस्रुम्</td>
<td>अस्रु-म्</td>
<td>अस्रु-मिः</td>
<td>अस्रु-मु</td>
</tr>
<tr>
<td>रुज्</td>
<td>रुक्</td>
<td>रुकः</td>
<td>रुकिम:</td>
<td>रुकु</td>
</tr>
<tr>
<td>रुक्</td>
<td>रुकः</td>
<td>रुक-अः</td>
<td>रुक-भिः</td>
<td>रुक-सु</td>
</tr>
<tr>
<td>संस्राज्</td>
<td>संस्राज्</td>
<td>संस्राजः</td>
<td>संस्राज्ञिः</td>
<td>संस्राज्ञु</td>
</tr>
<tr>
<td>संस्राज्</td>
<td>संस्राज्</td>
<td>संस्राज-अः</td>
<td>संस्राज-भिः</td>
<td>संस्राज-सु</td>
</tr>
<tr>
<td>दिश्</td>
<td>दिश्</td>
<td>दिश*:</td>
<td>दिशिम:</td>
<td>दिशु</td>
</tr>
<tr>
<td>दिश्</td>
<td>दिश्</td>
<td>दिश-अः</td>
<td>दिश-भिः</td>
<td>दिश-सु</td>
</tr>
<tr>
<td>विश्</td>
<td>विश्</td>
<td>विश*:</td>
<td>विशिम:</td>
<td>विशु</td>
</tr>
<tr>
<td>विश्</td>
<td>विश्</td>
<td>विश-अः</td>
<td>विश-भिः</td>
<td>विश-सु</td>
</tr>
</tbody>
</table>

a. Like वाच् वाच are declined तव तव, f. 'skin,' दुच् रुच, f. 'light,' लुच् स्रुच, f. 'ladle'; जलतच् जला-मुच, m. 'cloud' (lit. 'water-shedding').

b. Like दुच् रुज are declined तर्व-ि, m. 'priest' (lit. 'sacrificing in season'), बिश् बिन्ज, m. 'merchant,' भिश् भिसज, m. 'physician'; सज् स्रज, f. 'garland'; also अज् अरुज, f. 'strength' (nom. अरुज् उँक, 28).

c. Like संस्राज् सम्रज is declined परिव्रज् परिव्रज, m. 'mendicant.'

1 Stems in derivative च् ac are changeable (93).
d. Like दिष्ट dīṣṭ are declined दिष्ट -dīṣṭ, ‘seeing,’ दिष्ट -spr̥, ‘touching’ (at the end of compounds).

**Stems in Cerebrals.**

80. The only cerebral stems are those in the sibilant श s, which is naturally changed to cerebral ट t or ट 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>दिष्ट dīṣṭ</td>
<td>दिष्ट</td>
<td>दिष्ट</td>
<td>दिष्टि</td>
<td>दिष्टि</td>
</tr>
<tr>
<td>m. ‘enemy’</td>
<td>dviṭ</td>
<td>dviṣ-aḥ</td>
<td>dviḍ-bhiḥ</td>
<td>dviṣ-sū</td>
</tr>
<tr>
<td>प्रावृष prā-vṛṣ</td>
<td>प्रावृष</td>
<td>प्रावृष</td>
<td>प्रावृषि</td>
<td>प्रावृषि</td>
</tr>
<tr>
<td>f. ‘rainy season’</td>
<td>prāvīṭ</td>
<td>prāvīṣ-aḥ</td>
<td>prāvīḍ-bhiḥ</td>
<td>prāvīṭ-sū</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 ऊलिह -lih, ‘licking,’ it becomes cerebral, and in उपानह 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>ऊलिह -lih,</td>
<td>ऊलिह</td>
<td>ऊलिह:</td>
<td>ऊलिहि</td>
<td>ऊलिहि</td>
</tr>
<tr>
<td>‘milking’</td>
<td>-dhuk</td>
<td>-duḥ-aḥ</td>
<td>-dhun-bhiḥ</td>
<td>-dhuk-ṣu (62 a)</td>
</tr>
<tr>
<td>ऊलिह -lih,</td>
<td>ऊलिह</td>
<td>ऊलिह:</td>
<td>ऊलिहि</td>
<td>ऊलिहि</td>
</tr>
<tr>
<td>‘injuring’</td>
<td>-dhuruk</td>
<td>-duḥ-aḥ</td>
<td>-dhun-bhiḥ</td>
<td>-dhuruk-ṣu</td>
</tr>
<tr>
<td>ऊलिइ uṣṇih,</td>
<td>ऊलिइ</td>
<td>ऊलिइ:</td>
<td>ऊलिइि</td>
<td>ऊलिइि</td>
</tr>
<tr>
<td>f. ‘a metre’</td>
<td>uṣṇik</td>
<td>uṣṇih-aḥ</td>
<td>uṣṇiṅ-bhiḥ</td>
<td>uṣṇik-ṣu</td>
</tr>
<tr>
<td>मधुलिह madhu-lih, m.</td>
<td>मधुलिह</td>
<td>मधुलिह:</td>
<td>मधुलिहि</td>
<td>मधुलिहि</td>
</tr>
<tr>
<td>‘bee’ (‘honey-licker’)</td>
<td>-liṭ</td>
<td>-liḥ-aḥ</td>
<td>-liḍ-bhiḥ</td>
<td>-liṭ-su</td>
</tr>
<tr>
<td>उपानह upā-nah,</td>
<td>उपानह</td>
<td>उपानहि</td>
<td>उपानहि</td>
<td>उपानहि</td>
</tr>
<tr>
<td>f. ‘shoe’</td>
<td>upā-nat</td>
<td>-nah-aḥ</td>
<td>-nad-bhiḥ</td>
<td>-nat-su</td>
</tr>
</tbody>
</table>
Stems in रृ. 82. The रृ becomes Visarga only when final, that is, in the nom. sing. only, remaining before the सु su of the loc. plur. (59). A preceding रृ i or उ u is lengthened when the रृ 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>द्वार द्वार,</td>
<td>द्वा:</td>
<td>द्वार:</td>
<td>द्वारिः</td>
<td>द्वारु ।</td>
</tr>
<tr>
<td>f. 'door'</td>
<td>द्वार-ह</td>
<td>द्वार-ह</td>
<td>द्वार-भृह</td>
<td>द्वार-सु (67)</td>
</tr>
<tr>
<td>गृह गृह,</td>
<td>गी:</td>
<td>गृह:</td>
<td>गीर्भिः</td>
<td>गीर्धु ।</td>
</tr>
<tr>
<td>f. 'voice'</td>
<td>गीह</td>
<td>गीह</td>
<td>गीर्भिः</td>
<td>गीर्धु ।</td>
</tr>
<tr>
<td>पृथ पृथ,</td>
<td>पुः</td>
<td>पुः</td>
<td>पूर्भिः</td>
<td></td>
</tr>
<tr>
<td>f. 'town'</td>
<td>पुः</td>
<td>पुः</td>
<td>पूर्भिः</td>
<td>पूर्धु ।</td>
</tr>
</tbody>
</table>

Stems in सू. 83. These stems consist almost entirely of words formed with the derivative suffixes आस as, रस is, उस is, 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 आस as lengthen the a in the nom. sing.

Paradigms: यास, yas-as, n. 'fame'; हवि, hav-is, n. 'oblation'; आयु, āy-us, n. 'life.'

Singular.

<table>
<thead>
<tr>
<th>N.V.A.</th>
<th>I. यास</th>
<th>हवि</th>
<th>आयु</th>
</tr>
</thead>
<tbody>
<tr>
<td>यासाः</td>
<td>हविः</td>
<td>āयुः</td>
<td></td>
</tr>
<tr>
<td>हविः</td>
<td>āyuh</td>
<td></td>
<td></td>
</tr>
<tr>
<td>हविः</td>
<td>āyuh</td>
<td></td>
<td></td>
</tr>
<tr>
<td>हविः</td>
<td>āyuh</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1 There are no stems in other semivowels.
### CONSONANT DECLENSION

<table>
<thead>
<tr>
<th></th>
<th></th>
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<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>yasās-o</td>
<td>havis-e</td>
<td>áyus-e</td>
<td></td>
<td></td>
<td>áyus-oğ</td>
</tr>
<tr>
<td>yasās-ah</td>
<td>havis-ah</td>
<td>áyus-ah</td>
<td></td>
<td></td>
<td>áyus-ah</td>
</tr>
<tr>
<td>yasās-i</td>
<td>havis-i</td>
<td>áyus-i</td>
<td></td>
<td></td>
<td>áyus-i</td>
</tr>
</tbody>
</table>

#### N.V. A.

- **yasās-o**
- **yasās-ah**
- **yasās-i**

#### I.D. Ab.

- **yas'o-bhyām (45, 2)**
- **yas'o-bhyām (44)**

#### G.L.

- **yasās-oğ**

#### Dual.

- **yas'as-i**
- **havis-i**
- **havis-ah**
- **havis-i** + **havis-ah**

#### Plural.

- **yas'as-i** (66, 2)
- **havis-i**
- **havis-ah**
- **havis-i** + **havis-ah**

#### Notes:

*a. सुमनस्* su-manas, as an adjective, ‘cheerful,’ has in the nom. sing. masc. **सुमना:*** sumānah (voc. **सुमन:*** sūmanah), but neuter **सुमन:*** sumānah (but **दीर्घायु:*** dīrghāyuh nom. sing. in all genders). Similarly चंद्रिरस् aṅgiras, m., उष्णस् usānas, m., names of seers, and उष्णि us-ś-as, f. ‘dawn,’ form the nominatives चंद्रि:ङ्र: aṅgirah, उष्ण: usānah (sometimes उष्णा usānā), and उष: usāḥ.
b. आशिष्ठा-सिस¹, f. 'blessing,' lengthens its र ई (like the stems in द्रो ईर) in the nom. sing. and before consonants: nom. sing. आशी: आस; pl. nom. आशिष्ठा: आस-सिस-अ, inst. आशीर्विर्व: आसिर-भिज, loc. आशी: आसिर-सु.

c. दोषिदोस, n. 'arm,' is quite regular: nom. sing. दो: दो, nom. dual दोषौ दोष-ि; pl. inst. दोषि: दो-भिज, loc. दो: दो-सु.

I. B. Changeable Stems.

84. Regular changeable stems end in the dentals त त, न न, स स, or the palatal च च; those in त त end in अत इत (also मत मात, वत वात); those in न न end in अन अन (also मन मान, वन वान) or दन (also मन मिन, दन विन); those in स स end in यस यस (comparatives) or वस वस (perf. participles active); those in च च end in अच अच, which is properly a root meaning ‘to bend.’

The stems in अत at (85-6), दन in (87), यस यस (88) have two forms, strong and weak; those in अन अन (90-92), वस वस (89), अच अच (93) have three, strong, middle, and weakest (73).

Nouns with Two Stems.

85. i. Stems in अत इत comprise Present and Future Participles (156) active (masc. and neut.)². The strong stem is in अत एंट, the weak in अत इत ³; — e.g. अदंत एद-एंट and बदंत बद-एंट, ‘eating,’ from बद एद, ‘to eat’ —

¹ Derived not with the suffix ईस is, but from the (weakened) root शास्त्रसस with the prefix आ आ.
² On the formation of the feminine stem see 95.
³ In Latin and Greek the distinction was lost by normalization: gen. edentis, ἐδόντος.
### Masculine.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.V. ऋद्यङ्ग adān</td>
<td>ऋद्यङ्गली adānt-au</td>
<td>ऋद्यङ्ग: adānt-ah</td>
</tr>
<tr>
<td>A. ऋद्यङ्गम adānt-am</td>
<td>ऋद्यङ्गली adānt-au</td>
<td>ऋद्यङ्ग: adat-āḥ</td>
</tr>
<tr>
<td>I. ऋद्यङ्गता adat-ā</td>
<td>ऋद्यङ्गश्च adād-bhyām</td>
<td>ऋद्यङ्गश्च: adād-bhyāḥ</td>
</tr>
<tr>
<td>D. ऋद्यङ्गते adat-ē</td>
<td>ऋद्यङ्गम adād-bhyām</td>
<td>ऋद्यङ्गम: adat-ām</td>
</tr>
<tr>
<td>Ab. ऋद्यङ्गत: adat-āḥ</td>
<td>ऋद्यङ्गतो: adat-ōḥ</td>
<td>ऋद्यङ्गतसु adat-su</td>
</tr>
<tr>
<td>G. ऋद्यङ्गति adat-ī</td>
<td>ऋद्यङ्गति adat-ī</td>
<td>ऋद्यङ्गति adat-ī</td>
</tr>
</tbody>
</table>

Neuter.

<table>
<thead>
<tr>
<th>Neuter</th>
<th>Neuter</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>ऋद्यङ्गत adat</td>
<td>ऋद्यङ्गती adat-ī</td>
<td>ऋद्यङ्गति adat-ī</td>
</tr>
</tbody>
</table>

### a. महत् mah-at, 'great,' originally a present participle; forms its strong stem in ऋद्यङ्गānt.

| N. महान mahān | Pl. m. महान: mahánt-ah | n. महातिः -bānti |
| A. महानम mahānt-am | महत्: mahat-āḥ |
| I. महता mahat-ā | महतिः: mahāb-bhīḥ |
| V. महान mahān | L. महत् mahat-su |

86. The stems of the **adjectives** formed with the suffixes **मत् mat and वत् vat**, which mean 'possessed of,' 'having,' differ from those in ऋत् at solely in lengthening the vowel in the nom. sing. masc.; — e.g. I. ऋपितम् agni-māt, 'having a (sacrificial) fire' (masc. and neut.) —

---

1 From the root मह् mah (originally magh), cp. Lat. mag-nus.
2 On the formation of the feminine stem see 95.
N. sg. m. चापिमन् -मान pl. मनः -मान-मान u. मनः -मान-मान
A. चापिमन् -मान अम
V. चापिमन् -मान
L. मनः -मान-मान

2. चानवत् jñāna-vat, ‘possessed of knowledge’ (masc. and neut.)

N. sg. m. चानवान् jñāna-vān pl. चानवत् jñāna-vant-ah
A. चानवत् jñāna-vant-ah

a. भवत् bhāv-at, when used as the present participle of भू bhū, ‘be,’ is declined like अदत् 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 चानवत् jñānavat: nom. भवान bhavaṇ, acc. भवन्त bhavantam. Besides भवन bhavan there is also an irregular voc. (ep. 49) मो: bhoh, ‘sir!’ (a contraction of an older सवस bhavas).

b. कियत् kī-y-at, ‘how much?’ and इयत्-ि-ि-ि y-at, ‘so much,’ are also declined like चानवत् jñāna-vat.

N. कियान् kīyān pl. कियल: kīyant-ah n. कियनिः kīyant-i
A. कियल् kīyant-am कियत: kīyat-ah

87. 2. Adjectives formed with the suffix रः in (masc. and neut.)

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

**Masculine.**

**Singular.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Stem</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>धनी dhan-ि</td>
<td>धनिन: dhanín-ah</td>
</tr>
<tr>
<td>A.</td>
<td>धनिनम dhanín-am</td>
<td>धनिन: dhanín-ah</td>
</tr>
<tr>
<td>I.</td>
<td>धनिना dhanín-ा</td>
<td>धनिनम: dhaní-bhihh</td>
</tr>
<tr>
<td>V.</td>
<td>धनिन dhan-in.</td>
<td>धनिन dhanín-ि</td>
</tr>
</tbody>
</table>

**Neuter.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Stem</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.A.</td>
<td>धनि dhan-ि</td>
</tr>
<tr>
<td>V.</td>
<td>धनि dhání or धनिन dhání</td>
</tr>
</tbody>
</table>

*a.* Stems in मिन मिन and विन विन have a similar meaning and are declined in the same way;—e.g. मनसिन manas-vin, ‘wise,’ वारिम्न vāg-min, ‘eloquent’ (from वाच vāc). सामिन svā-min, m. ‘lord’ (lit. ‘having property’), is used as a substantive only.

**88. 3. Comparatives in इयास iyas** (masc. and neut.)\(^1\) form their strong stem in इयास iyāms;—e.g. गरीयस gār-iyas, ‘heavier,’ comparative of गुरु guru, ‘heavy’—

**Masculine.**

**Singular.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Stem</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>गरीया्न gāriyān</td>
<td>गरीयांस: gāriyāms-ah</td>
</tr>
<tr>
<td>A.</td>
<td>गरीयांसम gāriyāms-am</td>
<td>गरीयांस: gāriyāms-ah</td>
</tr>
<tr>
<td>V.</td>
<td>गरीयन gāriyān</td>
<td>गरीयोमिय gāriyō-bhihh(45, 2)</td>
</tr>
<tr>
<td>I.</td>
<td>गरीयसा gāriyas-ा</td>
<td>गरीयोमिय gāriyō-bhihh(45, 2)</td>
</tr>
</tbody>
</table>

**Neuter.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Stem</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.A.</td>
<td>गरीय gāriyāh</td>
<td>गरीयसी gāriyas-ि</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 वस् vas (masc. and neut.)\(^1\) form their strong stem with वांस् vāṃs, the middle with वऽ vat\(^2\), the weakest with उष् us (67; cp. 157);—e.g. चक्रवस् cakr-vas\(^3\), ‘having done,’ from ḍ kr, ‘to do’—

**MASCULINE.**

<table>
<thead>
<tr>
<th>N. चक्रवान् cakr-vān</th>
<th>N.V. वांसी -vāṃs-au</th>
<th>वांस: -vāṃs-ah</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. चक्रवांसम् cakr-vāṃs-am</td>
<td>वांसी -vāṃs-au</td>
<td></td>
</tr>
<tr>
<td>V. चक्रवन् cakr-van</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>I. चक्रूषा cakr-ūṣ-ā</th>
</tr>
</thead>
<tbody>
<tr>
<td>व्यायम् -vāyam</td>
</tr>
<tr>
<td>चक्रविन्द्र: -vārbhīḥ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>L. चक्रूषि cakr-ūṣ-i</th>
</tr>
</thead>
<tbody>
<tr>
<td>चक्रूषो: cakr-ūṣ-oḥ</td>
</tr>
<tr>
<td>वतस: -vatsu</td>
</tr>
</tbody>
</table>

**NEUTER.**

<table>
<thead>
<tr>
<th>N. चक्रवत्त cakr-vāt</th>
</tr>
</thead>
<tbody>
<tr>
<td>चक्रूषो cakr-ūṣ-i</td>
</tr>
<tr>
<td>चक्रवांसिस cakr-vāṃs-i</td>
</tr>
</tbody>
</table>

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\(^1\) On the formation of the feminine stem see 95.

\(^2\) The change of स s to त t here began in the early Vedic period before म bh, extending thence to the loc. plur. and the nom. acc. sing. neut. उष् us is the unaccented form of वस् vas (cp. 137, 2 c).

\(^3\) Beginners sometimes confuse this reduplicated perf. part. active with the active participle formed by adding the suffix वऽ vat to the perfect passive part.;—e.g. nom. masc. चत्वान् kṛta-vān, ‘having done,’ acc. चत्वन्स kṛta-vantam (cp. 161). The confusion is caused by both ending in वांस् -vān in the nom. sing.
a. The इ which is inserted before the व in some of these participles is dropped before उः: thus तथ्वान् tath-i-vān, but तथ्य तथ्य ु-ा.

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

| From स्थि, तथ्वान् तथ्वान्: तथ्युः: तथ्वान्वि: |
|---|---|---|---|---|
| NOM. SG. | NOM. PL. | ACC. PL. | INSTR. PL. |
| 'stand' तथ्वान् tath-i-vān | तथ्युः: tath-ु-ा | तथ्वान्वि: tath-वाद-भिह |
| 'lead' निनीवान् निनीवान्: निन्युः: निनीवान्वि: |
| 'be' बभु-वान् बभूवान्: बभूवुः: बभूवान्वि: |
| 'stretch' तेन-i-vān ten-i-vāms-āḥ | तेन-ु-ाḥ | तेन-वाद-भिह |
| 'kill' जग्निवान् जग्निवान्: जग्नुः: जग्निवान्वि: |
| 'go' जग्न-वान् jagan-vān 1 | जग्न-वाः जग्न-ु-ाह | जग्नवान्वि: jagan-वाद-भिह |
| or: जग्न-ि-ि-वान् जग्न-ि-ि-ि-ि-ि: जग्नुः: जग्निवान्वि: |
| 'know' वधबान् वधबान्: वधबुः: वधबान्वि: |

90. 2. Nouns in ा (also मन् man, वन van), masc. and neut. 3, form the strong stem in ान, the weakest in न, the middle in ा. 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. εἰδώς.
3 On the formation of the feminine stem see 95.
syncopation of the a of the suffix is optional. In the weakest cases syncope does not take place when man man and van are immediately preceded by a consonant.

The concurrence of three consonants is here avoided, though not in stems in simple an. Hence आमना a-t-man-ā, but तत्त्व तक्षन-न-ा, मूहा मुर्द्धन-न-ा. Examples of the inflexion of these stems are:

1. राजन rāj-an, m. ‘king’—

**Sing.**

<table>
<thead>
<tr>
<th>N. राजा rāj-ā</th>
<th>राजान: rāj-an-āh</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. राजानम rāj-ān-am</td>
<td>राजी: rāj-ī-āh</td>
</tr>
<tr>
<td>V. राजन rāj-an</td>
<td></td>
</tr>
</tbody>
</table>

**Dual.**

<table>
<thead>
<tr>
<th>राजव: rāj-a-bhih</th>
</tr>
</thead>
<tbody>
<tr>
<td>राजसु rāj-a-su</td>
</tr>
</tbody>
</table>

**Plur.**

<table>
<thead>
<tr>
<th>राजम: rāj-a-bhih</th>
</tr>
</thead>
<tbody>
<tr>
<td>नामसु नाम-सु</td>
</tr>
</tbody>
</table>

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

**Sing.**

<table>
<thead>
<tr>
<th>N.A. नाम nā-ma</th>
</tr>
</thead>
<tbody>
<tr>
<td>नामिनि nā-mān-i or नामनी nā-man-ī</td>
</tr>
<tr>
<td>V. नाम नामा or नामन नाम-नाम</td>
</tr>
</tbody>
</table>

**Dual.**

<table>
<thead>
<tr>
<th>नामथाम् nā-ma-bhyām</th>
</tr>
</thead>
<tbody>
<tr>
<td>नामभि: nā-ma-bhih</td>
</tr>
</tbody>
</table>

**Plur.**

<table>
<thead>
<tr>
<th>नामनिनि nā-mān-i</th>
</tr>
</thead>
<tbody>
<tr>
<td>नामसु नाम-सु</td>
</tr>
</tbody>
</table>

3. ब्रह्मन् brah-mān, m. ‘creator’ (मन -man after consonant)—
<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. ब्रह्मा brah-mā</td>
<td>ब्रह्माण brah-mān-ah</td>
</tr>
<tr>
<td>A. ब्रह्माण्य brah-mān-am (65)</td>
<td>स ब्रह्माण brah-mān-ah</td>
</tr>
<tr>
<td>V. ब्रह्मन् brah-man</td>
<td>ब्रह्मम् brah-mā-bhiḥ</td>
</tr>
</tbody>
</table>

I. ब्रह्मण brah-mān-ा

4. ग्रावन् grā-van, m. ‘stone’—

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. ग्रावa grā-vā</td>
<td>ग्रावाण grā-vān-ah</td>
</tr>
<tr>
<td>A. ग्रावाण्य grā-vān-am</td>
<td>ग्रावa ग्राव ग्राव-ण-ा</td>
</tr>
<tr>
<td>I. ग्रावa grā-ण-ा</td>
<td>ग्रावa ग्राव-ण-ा</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ग्रावa</th>
<th>ग्राव-ण-ा</th>
</tr>
</thead>
</table>

A. ब्रह्मम् brah-mā-bhiḥ

2 a. Irregular Stems in ब्रह्म an.

GI. 1. पाञ्चan pānth-an, m. ‘path,’ has पाञ्चan pānth-an for its strong stem, पांच path-ि for its middle, and पांच pānth- for its weakest stem; the nom. irregularly adds स s¹—

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. पाञ्चa pānth-ा-ि</td>
<td>पाञ्चa pānth-ा-ि</td>
</tr>
<tr>
<td>A. पाञ्चाृ pānth-ा-ि-म</td>
<td>पाञ्चa pānth-ा-ि</td>
</tr>
<tr>
<td>I. पाञ्चa path-ा</td>
<td>पाञ्चa path-ा</td>
</tr>
</tbody>
</table>

पाञ्चa | path-ा |
|-------|-------|

¹ This स s is due to the fact that in the earlier language this word had two stems: the one पाञ्च a pānth-ा, forming N. पाञ्चa pānth-ा-ि, A. पाञ्चाृ pānth-ा-ि-म; the other, पाञ्चa pānth-ा, forming N. पाञ्चa pānth-ा, A. पाञ्चाृ pānth-ा-ि-म.
2. चहन् अह-an, n. 'day,' takes चह्रस अह-as as its middle stem—

<table>
<thead>
<tr>
<th>SING.</th>
<th>DUAL.</th>
<th>PLUR.</th>
</tr>
</thead>
<tbody>
<tr>
<td>चहन्ता अहन्</td>
<td>चहोभयास् आह-भ्याम्</td>
<td>चहोभित् आह-भिहि</td>
</tr>
<tr>
<td>चहनि अहासु</td>
<td>चहो: अहन-०</td>
<td>चहो: अहन-०</td>
</tr>
</tbody>
</table>

3. शन् स्व-अन्, m. 'dog,' forms its weakest stem, शन् सुन् 2, with Samprasaṛana. Otherwise it is declined like राजन् राजन.

<table>
<thead>
<tr>
<th>SING.</th>
<th>PLUR.</th>
</tr>
</thead>
<tbody>
<tr>
<td>न. स्वा (कुव)</td>
<td>न. शन: स्वान-अह</td>
</tr>
<tr>
<td>अ. स्वानम् स्वान-अम</td>
<td>शुन: सुन-अह (कुवस)</td>
</tr>
<tr>
<td>व. स्वन्स्वान (कुव)</td>
<td>इ. शनि: स्वाभिहि</td>
</tr>
</tbody>
</table>

4. युवन् यु-अन्, m. 'youth' (Lat. juven-is), forms its weakest stem, युन् युन्, by Samprasaṛana (yu-un) and contraction (cf. Lat. jün-ior)—

<table>
<thead>
<tr>
<th>SING.</th>
<th>PLUR.</th>
</tr>
</thead>
<tbody>
<tr>
<td>न. युवा यु-वा</td>
<td>न. युवान् यु-वान-अह</td>
</tr>
<tr>
<td>अ. युवानम् यु-वान-अम</td>
<td>युन: युन-अह</td>
</tr>
<tr>
<td>व. युवन् यु-वान</td>
<td>इ. युवानि: यु-वाभिहि</td>
</tr>
</tbody>
</table>

---

1 The Visarga in the N.V.A. sing., and when the word is the prior member of a compound (except in चहोरा्रच aho-rātra, m. n. 'day and night'), is treated like an original घर (46): hence चहरह: अहाराह, 'day by day'; चहरगश: अहार-गणाह, 'series of days.'

2 So also in Greek: κυς = सुनाह.
5. मघवन maghá-van (lit. ‘bountiful’), m. a name of Indra. also forms its weakest stem, मघोऽ maghón, by Samprasāraṇa and contraction:—

<table>
<thead>
<tr>
<th>SING.</th>
<th>PLUR.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. मघव maghá-vā</td>
<td>N.V. मघवान: maghá-vān-ah</td>
</tr>
<tr>
<td>A. मघवानम maghā-vān-am</td>
<td>मघोऽ: maghón-ah</td>
</tr>
<tr>
<td>V. मघवन मघव maghā-van</td>
<td>I. मघवान्म: maghá-vā-bhiḥ</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 यन an. The strong stem is हन han (with a long vowel in the nom. sing. only), the middle हा ha, and the weakest घन ghan;—e.g. ब्रह्महन brahma-han, m. ‘Brahman-killer’

<table>
<thead>
<tr>
<th>N. ब्रह्मह भाब</th>
<th>N.V. ब्रह्महान: -हान-ah</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. ब्रह्महानम -हान-am (65)</td>
<td>ब्रह्मध्र: -घन-ाल्ल</td>
</tr>
<tr>
<td>V. ब्रह्महन -ban</td>
<td></td>
</tr>
<tr>
<td>L. ब्रह्मधिग -घन-ि²</td>
<td></td>
</tr>
<tr>
<td>ब्रह्मधिल -हान-ि</td>
<td></td>
</tr>
<tr>
<td>I. ब्रह्माहिम: -हाब्हिḥ</td>
<td>ब्रह्महसु -हासु</td>
</tr>
</tbody>
</table>

3. Adjectives in अन ac.

93. These words, the suffix³ of which is generally expressed by ‘-ward,’ form the strong stem in अन अन, the middle in

---

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

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

³ These words are properly compounds formed with the verb अन्त्य anç, ‘bend,’ which has, however, practically acquired the character of a suffix.
ac, and the weakest in भ्रच ic or भ्रच उc\(^1\) (according as भ्रच ac is preceded by य or व); -e.g. प्रत्य प्रत्य-ac, m. n.\(^2\) ‘backward,’ ‘westward’—

**Masculine.**

<table>
<thead>
<tr>
<th>SING.</th>
<th>DUAL.</th>
<th>PLUR.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>N.V. प्रत्य प्रत्य-ा (61)</strong> त्यान्त्र-tyānt-āu</td>
<td>त्यान्त्र-tyānt-āh</td>
<td>त्यान्त्र-tyānt-āh</td>
</tr>
<tr>
<td><strong>A. प्रत्यांम प्रत्यां-म</strong> त्यान्त्र-tyānt-āu</td>
<td>त्यान्त्र-tyānt-āh</td>
<td>त्यान्त्र-tyānt-āh</td>
</tr>
<tr>
<td><strong>I. प्रतीच प्रती-च</strong> त्यान्त्र-tyānt-ā</td>
<td>त्यान्त्र-tyānt-āh</td>
<td>त्यान्त्र-tyान्त्र-āh</td>
</tr>
<tr>
<td><strong>L. प्रतीच प्रती-च</strong> त्यान्त्र-tyान्त्र-ā</td>
<td>त्यान्त्र-tyान्त्र-āh</td>
<td>त्यान्त्र-tyान्त्र-āh</td>
</tr>
</tbody>
</table>

**Neuter.**

| **N.A. प्रत्य प्रत्य-क प्रत्य-क** प्रतीच प्रती-च | प्रतीच प्रती-च | प्रतीच प्रती-च |

\(a\). Other words similarly declined are—

**Strong Stem.**

| मया य-एक, ‘downward’ | मया य-एक | नीच निच |
| समया सम-एक, ‘right’ | समया सम-एक | समीच समीच |
| तिरया तिर-एक, ‘transverse’ | तिरया तिर-एक | तिरसू तिरसू |
| उदया उद-एक, ‘upward’ | उदया उद-एक | उदीच उद-एक|

\(^1\) Constructions for च्य y-ac and च्य v-ac respectively (which usually would be shortened to च्य ic and च्य उc). The apparent irregularity of the long vowel is probably due to the सम्प्रसारणa 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. प्रति प्रति-c, भ्रुच भ्रुच anu-c.

\(^2\) On the formation of the feminine see 95.

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

\(^4\) देश i, though no च्य y precedes the च्य a of the suffix, by analogy.
CONSONANT DECLENSION

Strong Stem. Middle Stem. Weakest Stem.
चान् anv-āṇc, 'following' चान्त anv-āk अनूत anuc
विषय vīṣy-aṇc, 'all-pervading' विषय vīṣy-ak विषु vīṣūc

b. पराच पराच, ‘turned away,’ प्राच प्राच, ‘forward,’ ‘eastern,’
and अवाच अवाच, ‘downward,’ ‘southern,’ have only two stems,
पराच पराच, प्राच प्राच and अवाच अवाच for the strong,
पराच पराच, प्राच प्राच and अवाच अवाच for the weak:

<table>
<thead>
<tr>
<th>Masc</th>
<th>Masculine</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.V. प्राच प्राच (61)</td>
<td>प्राच प्राच-ah</td>
<td></td>
</tr>
<tr>
<td>A. प्राच प्राच-ām</td>
<td>प्राच प्राच-ah</td>
<td></td>
</tr>
<tr>
<td>I. प्राच प्राच-ā</td>
<td>प्राच प्राच-ah</td>
<td></td>
</tr>
<tr>
<td>L. प्राच प्राच-ī</td>
<td>प्राच प्राच-ah</td>
<td></td>
</tr>
</tbody>
</table>

94. 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 अत at and अच ac;—अणिमाण अणिमाण, चाणवाण चाणवाण; क्रीवाण क्रीवाण; राजा राजा, ब्रह्मा ब्रह्मा, यूवा यूवा; धनी धनी, वाग्मी वाग्मी, मन्सी मन्सी, but अत अत, प्रत प्रत प्रत.

2. The nom. sing. masc. ends in a nasal in all changeable stems except those in न न (मन्मन, मन्वन, रन। रन।, मिन। मिन।, विन। विन।), which drop it.

3. All changeable stems which lengthen the vowel in the nom. sing. masc., keep it short in the vocative, and always retain the न न of the stem;—e.g. अणिमाण अणिमाण, चाणवाण चाणवाण; क्रीवाण क्रीवाण; राजा राजा, ब्रह्मा ब्रह्मा, यूवा यूवा; धनी धनी, वाग्मी वाग्मी, मन्सी मन्सी.
a. In other changeable stems the vocative differs from the nom. solely in always having the accent on the first syllable: चदन् घद-an, voc., दद-an, nom.; प्रत्यः प्रत्या, voc., प्रत्या, nom.

95. The feminines of nouns with changeable stems are formed by adding \( \text{\textit{i}} \) to the weak stem (when there are two stems) or the weakest (when there are three), and follow the declension of नदी nadī (100);—e.g. शदन्ती adat-\( i \); यदि संती agni-mât-i; चानवती jāna-vat-i; धनिनी dhanín-i, वाकिनी vāg-mín-i; मनसिनी manas-vín-i; गरीयसी gāryas-i; चुक्षी cakrūś-i; राज़ी राजाः (‘queen’); हःनावी -nām-i (adj., ‘named’); मुनी सुन-\( i \) (‘bitch’); ग्नी -ghn-\( i \) (‘killing’); प्रतीची pratīc-\( i \), प्राची prāc-\( i \).

a. The feminine of the present participle active of the first conjugation (125) is made from the strong masc. stem in अन्त (cp. 156); that of the second conjugation from the weak stem in अर् at ;—e.g. धनवती bhavant-\( i \), ‘being’; तुढ़ती tudant-\( i \), ‘striking,’ दीवती dīvant-\( i \), ‘playing,’ चोरती corant-\( i \), ‘stealing’; but जुढ़ती jūvant-\( i \), ‘sacrificing,’ जुलती yunj-at-\( i \), ‘joining,’ मुनती sunv-at-\( i \), ‘pressing,’ कुरती kurv-at-\( i \), ‘doing,’ क्रीकाती krip-at-\( i \), ‘buying’.

b. The feminine of the simple future participle active is usually formed like the present part. of the first conjugation; भविष्यती bhaviṣyant-\( i \), ‘about to be,’ कारिष्यती kariṣyant-\( i \), ‘about to do.’

c. The few adjectives in वन -van form their feminines in वारी -vari;—पीवन pī-van (\( \text{\textit{pi}} \)vān), ‘fat,’ फा. पोरी pī-varī

---

1 But भवती bhavat-\( i \) from भवत् bhavat, ‘your Honour’ (86 a).

2 If the verbal base, however, ends in accented अ a;—e.g. tudā, bhaviṣyā, the weak form may optionally be taken, when the \( \text{\textit{i}} \) receives the accent: तुढ़ती tud-at-\( i \), भविष्यती bhaviṣy-at-\( i \).
The fem. of the irregular युवन् यु-वन्, 'young' (91, 4), is युवति युव-ति or युवती युव-ति.

**Irregular Nouns with Changeable Stems.**

96. राप ap, f. 'water,' which is always plural, lengthens its आ in the strong cases (N.V.) and substitutes त for ज before भ when:

| N. राप: अप-ाह | A. राप: अप-ाह | I. अड्ड: एद-भीह | L. रापु अप-सु |

2. अनड़हः अनड-वाह, m. 'ox' (lit. 'cart-drawer,' from अनस+वाह), has three stems: the last syllable is lengthened in the strong stem, अनड़हः अनड-वाह, and shortened by समपसारण in the weakest, अनड़हः अनड-उह, and in the middle अनड़तः अनड-उत (dissimilated, for अनड़हः अनड-उङ्ग: cp. 27). The nom. and voc. are irregularly formed, as if from a stem in वत्र vat.

| N. अनड़हः अनडवाहन | N.V. अनड़हः अनडवाह-ाह |
| V. अनड़हः अनडवाहन |
| A. अनड़हः अनडवाह-अम |
| I. अनड़हः अनडुः-आ | I. अनड़हः अनडुः-बहीह |
| L. अनड़हः अनडुः-आह | L. अनड़हः अनडुःतः अनडु-सु |

3. पुंसः पु-माः, m. 'man,' has three forms, being lengthened in the strong stem to पुंसः पु-माः, shortened by syncope in the weakest to पुंसः पु-माः, and in the middle to पुंसः पु-माः (with necessary loss of the स s: cp. 28 and 16 a):

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1 Possibly an old compound, with the second part of which the Lat. माः, 'male,' may be allied.
### II. Stems ending in Vowels.

**97. A. Stems in च a (masc. neut.) and च्र a ¹ (fem.);—**

*E.g.* चान kānta², 'beloved' (past participle of कम kam, 'love')—

**SINGULAR.**

<table>
<thead>
<tr>
<th></th>
<th>MASC.</th>
<th>NEUT.</th>
<th>FEM.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>कान्त: कान्त-़</td>
<td>कान्तम् कान्त-़</td>
<td>कान्ता कान्ताः</td>
</tr>
<tr>
<td>A.</td>
<td>कान्तम् कान्त-़</td>
<td>कान्तम् कान्त-़</td>
<td>कान्ताः कान्ताः</td>
</tr>
<tr>
<td>I.</td>
<td>कान्तेन कान्तेनाः³</td>
<td>कान्ताय कान्त-़-़³</td>
<td>कान्ताय कान्त-़-़³</td>
</tr>
<tr>
<td>D.</td>
<td>कान्ताय कान्ताय</td>
<td>कान्ताय कान्ताय</td>
<td>कान्ताय कान्ताय</td>
</tr>
<tr>
<td>Ab.</td>
<td>कान्तव्य कान्त-़-vya³</td>
<td>कान्तव्य कान्त-़-vya³</td>
<td>कान्तव्य कान्त-़-vya³</td>
</tr>
<tr>
<td>G.</td>
<td>कान्तव्य कान्तव्य-sya³</td>
<td>कान्तव्य कान्तव्य-sya³</td>
<td>कान्तव्य कान्तव्य-sya³</td>
</tr>
<tr>
<td>L.</td>
<td>कान्ते कान्ते</td>
<td>कान्ते कान्ते</td>
<td>कान्ते कान्ते</td>
</tr>
<tr>
<td>V.</td>
<td>कान्ता कान्ता</td>
<td>कान्ता कान्ता</td>
<td>कान्ता कान्ता</td>
</tr>
</tbody>
</table>

¹ च्र a = Gk. -os, -ov; Lat. -us, -um. च्र a = Gk. -a, -η; Lat. -a.

² Certain adjectives in च्र: च्र a, च्र a, च्र am follow the pronominal declension (110).

³ These terminations originally came from the pronominal declension (110).

⁴ This termination is preserved in the Lat. o for oö (e.g. Gnaityōd in inscriptions), and in the Greek (Cretic) adv. ṯō-δε, 'hence.'

⁵ The terminations -yai (= -yā-e), -yāh (= -yā-as), -yām are due to the influence of the feminines in -i (originally -yā);—e.g. nadyai, nadyāh, nadyām (cp. 100).

⁶ The voc. of च्रमा ambā, 'mother,' is च्रम ambā.
VOWEL DECLENSION

DUAL.

N.A.V. कान्तावः कान्तेः कान्ते कान्ते
I.D.Ab. कान्ताभ्याः कान्ताभ्याः
G.L. कान्ते: कान्ते-y-oh

Plural.

masc. neut. fem.
N.V. कान्ता: कान्तां कान्तन्यकान्तां नी कान्तां
A. कान्तन: कान्तन्यकान्तां नी कान्तां
I. कान्ताः कान्ताः
D.Ab. कान्तेश्वः कान्तेश्वः
G. कान्तानाम कान्तानाम
L. कान्तेशु कान्तेशु

98. B. Stems in र and उ (masc. fem. neut.);—शुचि, शुचि, 'pure'; मृदु, मृदु, 'soft'

Singular.

masc. fem. neut. masc. fem. neut.
N. शुचि: शुचि: शुचि मृदु: मृदु: मृदु
शुचि-ह शुचि-ह शुचि-ह मृदु-ह मृदु-ह मृदु-ह
A. शुचिम् शुचिम् शुचि मृदुम् मृदुम् मृदुम्
शुचि-म शुचि-म शुचि-म मृदु-म मृदु-म मृदु-म
I. शुचिना शुचिना शुचिना मृदुना मृदुना मृदुना
शुचि-ना शुचि-ना शुचि-ना मृदु-ना मृदु-ना मृदु-ना

1 The ending was originally -ans (cp. 36 B, foot-note 1), Goth. -ans, Gk. insc. -ors.
2 Due to the influence of the stems in अन् अन: नामाति नामाति, नामानाम नामानाम.
3 This termination is preserved in such Gk. datives as ἵππος.
<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>D.</td>
<td>शुचि</td>
<td>शुचि</td>
<td>शुचिनि</td>
<td>मृदृ</td>
<td>मृदृ</td>
<td>मृदृनि</td>
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<tr>
<td></td>
<td>सुच-ये</td>
<td>सुच-यिं</td>
<td>सुचिन-ये</td>
<td>मृद-व-े</td>
<td>मृदव-यिं</td>
<td>मृद-व-न-े</td>
</tr>
<tr>
<td>Ab.G.</td>
<td>शुचि:</td>
<td>शुचि:</td>
<td>शुचिनि</td>
<td>मृदृ:</td>
<td>मृदृ:</td>
<td>मृदृनि</td>
</tr>
<tr>
<td></td>
<td>सुच-इ</td>
<td>सुच-इं</td>
<td>सुचिन-इं</td>
<td>मृद-इं</td>
<td>मृदव-इं</td>
<td>मृद-इं-न-इं</td>
</tr>
<tr>
<td>L.</td>
<td>सुचि:</td>
<td>सुचि:</td>
<td>सुचिनि</td>
<td>मृदृ:</td>
<td>मृदृ:</td>
<td>मृदृनि</td>
</tr>
<tr>
<td></td>
<td>सुच-अं</td>
<td>सुच-अं</td>
<td>सुचिन-अं</td>
<td>मृद-अं</td>
<td>मृदव-अं</td>
<td>मृद-अं-न-अं</td>
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<tr>
<td>V.</td>
<td>सुचि:</td>
<td>सुचि:</td>
<td>सुचिनि</td>
<td>मृदृ:</td>
<td>मृदृ:</td>
<td>मृदृनि</td>
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<tr>
<td></td>
<td>सुचे</td>
<td>सुचे</td>
<td>सुचि</td>
<td>मृदो</td>
<td>मृदो</td>
<td>मृदु</td>
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</table>

**Dual.**

<table>
<thead>
<tr>
<th></th>
<th>N.A.V.</th>
<th>सुचि:</th>
<th>सुचि:</th>
<th>सुचिनि</th>
<th>मृदृ</th>
<th>मृदृ</th>
<th>मृदृनि</th>
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</thead>
<tbody>
<tr>
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<td>सुचि</td>
<td>सुचि</td>
<td>सुचिन-ि</td>
<td>मृदू</td>
<td>मृदू</td>
<td>मृदूनि</td>
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<tr>
<td>I. D. Ab.</td>
<td>सुचिब्याम</td>
<td>मृदूब्याम</td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>G.L.</td>
<td>सुचि:</td>
<td>सुचि:</td>
<td>सुचिनि</td>
<td>मृदृ:</td>
<td>मृदृ:</td>
<td>मृदृनि</td>
<td></td>
</tr>
<tr>
<td></td>
<td>सुचे-ोह</td>
<td>सुचे-ोह</td>
<td>सुचिन-ोह</td>
<td>मृदव-ोह</td>
<td>मृदव-ोह</td>
<td>मृद-ोह-न-ोह</td>
<td></td>
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</tbody>
</table>

**Plural.**

<table>
<thead>
<tr>
<th></th>
<th>N.V.</th>
<th>मृदृ:</th>
<th>मृदृनि</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>मृदृ-अं</td>
<td>मृदव-अं</td>
<td>मृद-अं-न-अं</td>
</tr>
<tr>
<td>A.</td>
<td>सुचि:</td>
<td>सुचि:</td>
<td>मृदूनि</td>
</tr>
<tr>
<td></td>
<td>सुचिन-ि</td>
<td>मृदूनि</td>
<td></td>
</tr>
<tr>
<td>I.</td>
<td>मृदूमि:</td>
<td>मृदूमि:</td>
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<tr>
<td>D. Ab.</td>
<td>सुचिब्याः</td>
<td>मृदूब्याः</td>
<td></td>
</tr>
<tr>
<td>G.</td>
<td>सुचिनाम्</td>
<td>मृदूनाम्</td>
<td></td>
</tr>
<tr>
<td>L.</td>
<td>सुचिषु</td>
<td>मृदु-शु</td>
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</tbody>
</table>

1 Cp. 97, foot-note 5.
2 This very anomalous ending, being the Vṛddhi vowel of उ, not त्र, seems to be due to the influence of the stems in उ, the inflexion 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 matí, f. ‘thought,’ is मत्याम matyām or मती matī, but वारि vāri, n. ‘water,’ only वारिणि vārini.

b. The voc. sing. of neuters may optionally follow the masc. form;—e.g. वारि vāri or वारि vāre; सधु mādhu or सधो mādho.

c. The feminine of adjectives in उ u is sometimes also formed by adding रे i;—e.g. तनु tanu or तन्वी tanv-ī, f. ‘thin’; लघु laghū or लघी laghv-ī, f. ‘light’; पृथु pṛthū, f. ‘broad,’ पृथ्वी pṛthvī-ī, ‘(the broad) earth.’

Irregularities.

99. पति pāt-i (Gk. πόνες), m. ‘husband,’ is irregular in the weak cases of the singular: I. पत्या pāty-ā, D. पत्ये pāty-e, Ab.G. पत्य: pāty-uh¹, L. पत्यी pāty-au. When it means ‘lord,’ or occurs at the end of compounds, it is regular (like सुचि suchi). The fem. is पत्नी pātnī, ‘wife’ (Gk. πώνεια).

2. सखि sākh-i, m. ‘friend,’ has the same irregularities, but in addition has a strong stem formed with Vṛddhi, सखाय sākhāy: N. सखा sākhā, A. सखायम् sākhāy-am, I. सखा sākh-ā, D. सख्ये sākh-ye, Ab.G. सख्य: sākh-uh¹, L. सखी sākh-ī, V. सखे sākhe; du. N.A.V. सखार् sākhā-au; pl. N.V. सखाय: sākhāy-ḥ, A. सखोन् sākhiṇ. At the end of compounds सखि sakhī is regular in the weak cases, but retains the stem सखाय sākhāy in the strong. The fem. is सखी sakhī-ī.

3. The neuters अक्षि ākṣi, ‘eye,’ अष्ठि āsthi, ‘bone,’ दधि dādhī, ‘curds,’ सक्ति sākthi, ‘thigh,’ form their weakest cases from stems in अन an (अक्षन aksan, &c., like जानन nāman):

¹ This anomalous ending appears to be due to the influence of the Ab.G. in names of relationship (101) in ध्र, like पितुर् pitūr.
IRREGULAR STEMS IN I AND U

N.A.V. तचि
du. तचिणि
pl. तचिणि

I. तचः
	अक्षि
	अक्षि-नि

G. तचः
	अस्ति
	अस्ति-भि
	अस्ति-भि

4. बु dyú, f. 'sky' (originally diu, weak grade of बो dyo: 102a), retains this stem before consonant terminations (taking Vṛddhi in the N.V. sing.), but changes it to दिव div before vowels:—

SING.

N. बौः: dyáu-ḥ (Zeús—Διεύς)
A. दिवम  div-am
I. दिवा  div-ā
D. दिवे  div-ē
Ab.G. दिव: div-āḥ (Διφός)
L. दिवि  div-ī (Διφί)
V. बौः: dyáu-ḥ। (Zeó)

PLUR.

N. दिव:  div-āḥ
A. दिव:  div-āḥ
I. बूः:  dyú-bhiḥ
D.Ab. बूः:  dyú-bhyaḥ
G. दिवः  div-ām
L. बूः  dyú-śu

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

1. Monosyllabic stems change ई ई and उ उ to र्य र्य and उव uv before vowels, the polysyllabic stems to र्य and व v.

2. Monosyllabic stems have the normal terminations (71) throughout: they may take the special feminine terminations (-ai, -āh, -ām)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 ई -i, originally या -yā, which was fused with the normal endings ए e and एस as to ई -yai and चास -yās, and, in the loc., with an ending एम -am (of unknown origin) to चाम -yām.
3. Monosyllabic stems use the nom. (which takes स s), polysyllabic stems shorten the इ and उ of the nom., in the voc. sing.

4. Polysyllabic stems in इ have नो स s in the nom. sing. except बची: लक्ष्मी, 'goddess of prosperity,' तन्त्री: तन्त्र, 'string,' and optionally तन्त्री तन्त्री, 'sloth.'

5. Polysyllabic stems form the acc. sing. in इ म and अ म, the acc. pl. in इ स and अ स.

**Singular.**

<table>
<thead>
<tr>
<th>Stem धिः</th>
<th>धिः</th>
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</tbody>
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N.V. धिः: भृ: नदी नव: वधू

dhī-ḥ bhū-ḥ nadī

A. धिः: भृवम् नदीम वधूम

dhīy-am bhūv-am nadī-m

I. धिः: भृवा नवा वधवा
dhiy-ā bhuv-ā nady-ā

D. धिः: भृवे नवे वधवे

dhiy-ē bhuv-ē nady-āi

Ab.G. धिः: भृव: नव: वधव:
dhiy-āḥ bhuv-āḥ nady-āḥ

L. धिः: भृवि नवाम वधवाम

dhiy-ī bhuv-ī nady-ām

V. नदि नवु वधु

nādi vadhū

1 The special feminine terminations in -अ, -अ, -अ are here, as in the अ declension (97), due to the influence of the polysyllabic इ declension.
**Dual.**

<table>
<thead>
<tr>
<th>N.V.A.</th>
<th>dhīya</th>
<th>bhūv</th>
<th>nady</th>
<th>vadhv</th>
</tr>
</thead>
<tbody>
<tr>
<td>dhīy-au</td>
<td>bhūv-au</td>
<td>nady-āu</td>
<td>vadhv-āu</td>
<td></td>
</tr>
<tr>
<td>I.D.Ab.</td>
<td>dhībhīyām</td>
<td>bhūbhīyām</td>
<td>nadi-bhyām</td>
<td>vadhu-bhyām</td>
</tr>
<tr>
<td>G.L.</td>
<td>dhīy-ōḥ</td>
<td>bhūv-ōḥ</td>
<td>nady-ōḥ</td>
<td>vadhv-ōḥ</td>
</tr>
</tbody>
</table>

**Plural.**

<table>
<thead>
<tr>
<th>N.V.A.</th>
<th>dhīya</th>
<th>bhūv</th>
<th>nady</th>
<th>vadhv</th>
</tr>
</thead>
<tbody>
<tr>
<td>dhīy-āḥ</td>
<td>bhūv-āḥ</td>
<td>nady-āḥ</td>
<td>vadhv-āḥ</td>
<td></td>
</tr>
<tr>
<td>I.</td>
<td>dhībhī</td>
<td>bhūbhī</td>
<td>nadi-bhī</td>
<td>vadhu-bhī</td>
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<td>D. Ab.</td>
<td>dhībhīyāḥ</td>
<td>bhūbhīyāḥ</td>
<td>nadi-bhīyāḥ</td>
<td>vadhu-bhīyāḥ</td>
</tr>
<tr>
<td>G.</td>
<td>dhīy-ām</td>
<td>bhūv-ām</td>
<td>nadi-ām</td>
<td>vadhu-ām</td>
</tr>
<tr>
<td>L.</td>
<td>dhī-śú</td>
<td>bhū-śú</td>
<td>nadi-śu</td>
<td>vadhu-śu</td>
</tr>
</tbody>
</table>

**a. स्त्री strī, f. ‘woman,’ though monosyllabic, has most of the characteristics of polysyllabic stems in ई (100, 2-5): it must take the special fem. terminations, it shortens its ई in the voc., it has no स s in the nom., and has an optional acc. sing. in ईम and acc. plur. in ईस is. This is doubtless due to its originally having been a dissyllable.**
N. स्त्री strि  
A. स्त्रियम् stríy-am  
I. स्त्रिया strí-ā  
D. स्त्रियै strí-āi  
Ab.G. स्त्रिया: strí-āh  
L. स्त्रियाम् strí-ām  
V. स्त्र strí

N.V. स्त्रियः stríy-ah  
A. स्त्रि: strí-ḥ  
I. स्त्रीभिः strí-bhiḥ  
D.Ab. स्त्रीभः strí-bhyāḥ  
G. स्त्रीभाम् strí-ḥ-ām  
L. स्त्रीषु strí-sū

Dual. N.V.A. स्त्रियः stríy-au, I.D.Ab. स्त्रीभाम् strí-bhyām,  
G.L. स्त्रियः: stríy-ōḥ.

IOI. D. Stems in छर (masc. and fem.), which in origin are consonant stems in छन -ar, are closely analogous in their declension to stems in चन -an (90). These nouns mostly end in the suffix ट्र -tr (i.e. -tar, Gk. -τηρ, -ρ, Lat. -tor). They distinguish a strong stem तर -tar or तार -tār, a middle त्र tr, and a weakest च 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 Vyṛddhi form (ār).

The sing. gen. is formed in छर ur, the loc. in छर ती ar, the voc. in छर ar; the pl. acc. masc. in छन ीn, fem. in छस ीs, the gen. in छशाम् ीnām.

Stem दात् dāt, m. ‘giver’ पित् pit, m. ‘father’ मात् māt, f. ‘mother’ (δώτρη, dator) (πατρῆρ ρ pāter) (μητρῆρ, māter)
SINGULAR.

N. दाता dātā | पिता pitā | माता mātā  
A. दातारम् dātār-am | पितारम् pitār-am | मातारम् mātār-am

I. दात्रां dātr-ā | पित्रां pitr-ā | मात्रां mātr-ā  
D. दात्रे dātr-é | पित्रे pitr-é | मात्रे mātr-é

Ab. G. दातृ dātr-ṛ | पितृ pitṛ | मातृ mātṛ

L. दातरिः dāt āri | पितरिः pitāri (मतेर) | मातरिः mātāri

V. दातर dātari (दोष) | पितर pitar (Ju-piter) | मातर mātara (μητερ)

DUAL.

N.A. दातारी dātāri | पितारī pitārī | मातारī mātārī

I.D. Ab. दातृभास -त्फ-भ्याम | पितृभास -त्फ-भ्याम | मातृभास -त्फ-भ्याम

G.L. दाचोः dātr-ōḥ | पित्चोः pitr-ōḥ | माचोः mātr-ōḥ

PLURAL.

N. दातार dātār-ah | पितार pitār-ah | मातार mātār-ah

A. दातन् dātna | पितन् pitn

I. दातृभिः dātr-bhīḥ | पितृभिः pitr-bhīḥ  
D. Ab. दातृभयः dātr-bhayah | पितृभयः pitr-bhayah

G. दातृशास्म dātr-n-ām | पितृशास्म pitr-n-ām  

L. दात्युष dāty-ṣu | पित्युष pitr-ṣu | मात्युष māty-ṣu
a. नन्दनाप्त्र and मर्तुभरति, though names of relations, follow द्रातु दाति, taking the यद्धिः form in the strong stem: acc. sing. गन्धारम्यन्नाप्तार-अम्, भरतारभरार-अम्; also स्वस्वस्वार, f. ‘sister’: acc. sing. गन्धारम्यस्वार-अम्, but acc. pl. लास।

b. नर m. ‘man’ (Gk. α-νήρ), takes the गुण form in the strong stem; the gen. pl. is नुषाम नराम as well as नुषाम ननाम; the I.D.Ab.G. sing. are not found in classical Sanskrit (but the D. and G. in the Rig-veda are न्दरे, नर: नर-अह);—


c. क्रोष्ठ क्रोष्ठि, m. ‘jackal’ (lit. ‘yeller’), substitutes क्रोष्ठ क्रोष्ठि in the middle cases: N. pl. क्रोष्ठारि: क्रोष्ठार-ाह, I. pl. क्रोष्ठाभि: क्रोष्ठिबिभ।

d. Stems in न त्र, if declined in the neuter, would be inflected like the neut. of गुच्छ सुि: N.A. sing. गातु धाति, du. धातुष्ठी dhāṭi-ि-ि, pl. धातुष्ठी dhāṭi-ि-ि; I. sing. धातुष्ठा dhāṭi-ि-ि, pl. धातुष्ठि: dhāṭi-ि-ि।

e. Feminine agent nouns are formed from masculines in न त्र by the suffix इ: masc. द्रातु दाति, fem. दाचि दैर-ि, ‘giver’ (declined like नदी नादी).

E. Stems in ए अि, च्रो अि, च्री अु।

102. The only stems in diphthongs are र राइ, m. ‘wealth,’ नो गो, m. f. ‘bull, cow,’ नो द्यो, f. ‘sky,’ and नो नू, f. ‘ship.’ र राइ changes the रे of the diphthong to य in the strong cases, takes यद्धिः and becomes नो गाउ, which is shortened to गा गाँ in the acc. sing and pl. The ab. gen. has a contracted form (os for अव-अस).
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 रु́́ s in the nom. sing. and in showing a vowel before endings with initial consonant:—

**Singular.**

<table>
<thead>
<tr>
<th>N.V. रा:</th>
<th>नी:</th>
<th>नी:</th>
</tr>
</thead>
<tbody>
<tr>
<td>राः-ह (Lat. re-s)</td>
<td>गाः-ह (βούς)</td>
<td>नाः-ह (ναύς)</td>
</tr>
<tr>
<td>A. रायम्</td>
<td>गाः</td>
<td>नारम्</td>
</tr>
<tr>
<td>राय-म</td>
<td>गाः-म (βोν)</td>
<td>नाव-म (νῆFo)</td>
</tr>
<tr>
<td>I. राया</td>
<td>गाः-अ</td>
<td>नाव-अ</td>
</tr>
<tr>
<td>राय-अ</td>
<td>गाः-अ</td>
<td>नाव-अ</td>
</tr>
<tr>
<td>D. राये</td>
<td>गाः-े</td>
<td>नाव-े</td>
</tr>
<tr>
<td>राय-े (rē-i)</td>
<td>गाः-े</td>
<td>नाव-े</td>
</tr>
<tr>
<td>Ab. G. रायः</td>
<td>गोः</td>
<td>नावः</td>
</tr>
<tr>
<td>राय-ाह</td>
<td>गोः-ह</td>
<td>नाव-ाह (νηFo)</td>
</tr>
<tr>
<td>L. रायि</td>
<td>गवि</td>
<td>नावि</td>
</tr>
<tr>
<td>राय-ि</td>
<td>गवि</td>
<td>नाव-ि (νηFi)</td>
</tr>
</tbody>
</table>

**Dual.**

<table>
<thead>
<tr>
<th>N.A.V. रायी</th>
<th>नावी</th>
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</thead>
<tbody>
<tr>
<td>राय-ऊ</td>
<td>गाः-ऊ</td>
</tr>
<tr>
<td>I.D. Ab. राय़म्</td>
<td>नाव़म्</td>
</tr>
<tr>
<td>राय-bhya़म</td>
<td>गा-bhya़म</td>
</tr>
<tr>
<td>G.L. रायोः</td>
<td>नावोः</td>
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<tr>
<td>राय-ऊ</td>
<td>गाः-ऊ</td>
</tr>
</tbody>
</table>

**Plural.**

<table>
<thead>
<tr>
<th>N.V. रायः</th>
<th>नावः</th>
</tr>
</thead>
<tbody>
<tr>
<td>राय-अह</td>
<td>गाः-अह</td>
</tr>
<tr>
<td>A. रायः</td>
<td>नावः</td>
</tr>
<tr>
<td>राय-अह</td>
<td>गाः-अह</td>
</tr>
<tr>
<td>गा:</td>
<td>नावः (νηFes)</td>
</tr>
<tr>
<td>गाः-ह</td>
<td>नाव-ाह (νηFas)</td>
</tr>
</tbody>
</table>
I. रामि:
    रा-भिः
D. Ab. रामः:
    रा-भ्याः (रे-बुस)
G. रायाम्
    राय-अः
L. रासु
    रा-सु

गोमि:
    गो-भिः

नौमि:
    नौ-भिः (ναυ-φι)

a. बो द्यो, 'sky,' is declined like गो गो; the nom. sing. is the same as that of खु द्यू (99, 4); in the dual and plur. the strong forms alone occur:—

N. बैः द्यान्प (ζεύς), A. बास्म द्याम (Lat. diem), D. बव द्यावे, Ab.G. बोः द्योह, L. बवः द्यावि; Dual N.A. बावी द्याव-अू, N. pl. बावः द्याव-अह.

Degrees of Comparison.

103. 1. The secondary suffix of the comparative ओतार -तार (Gk. -τερο) and that of the superlative ओतम -तम (Lat. -timo) are added to the weak or middle stem of derivative adjectives (and even substantives);—e.g. सूचि सूि: सूचितर सूि-तार, सूचितम सूि-तम; प्राच प्रास: प्रातकर प्राक-तार, प्राततम प्राक-तम; धानिधानिः धानितर धानितम धानित-तार; बिद्वस्विद्वास: बिद्वत्तर विद्वत-तार, बिद्वततम विद्वत-तम; प्रत्याच प्रत्यास: प्रत्यातत्त प्रत्याक-तार, प्रत्ततम प्रत्याक-तम.

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

2. The primary suffix of the comparative, ईयस ईयस (Gk. -ιο, Lat. -io), and that of the superlative, ईष्ट ईष्टα (Gk. -ιστο), are added to the root, which generally takes गु (and is accented). Before them every word must be reduced to one syllable by dropping suffixes;—e.g. अयु ा-न, 'minute': अयोमस ा-यस,
DEGREES OF COMPARISON

In some cases यस्य is attached (instead of द्वयस्य); e.g. भ्रात्र्यस्य ज्यायस्य, 'superior,' ग्वेष्ठा jyēṣṭha (root ज्या jyā); भूयस्य bhū-yas, 'more,' भूयिश्व bhū-y-िष्ठा (root भू bhū); भ्रेयस्य pré-yas, 'dearer,' प्रेष्ठा pré-ṣṭha (root प्री při); भ्रेयस्य śrē-yas, 'better' (Gk. κρείων), śरेष्ठा śrē-ṣṭha; सूर sthi-rā, 'firm': सूर sthē-yas.

Some comparatives and superlatives belong only in sense to their positives; e.g. भ्रात्र्यस्य nēd-iyas, नेदिष्ठा nēd-istha, 'nearest,' to चाल्लिक antikā, 'near'; कानियस्य kān-iyas, 'lesser,' कानिष्ठा kān-istha, 'least,' to रक्त्र्याल्पा, 'small'; ब्यवियस्य vārṣ-iyas, 'older,' वसिष्ठा vārṣ-िष्ठा, 'oldest,' to वृजः vṛddhā, 'old.'

NUMERALS.

104.

Cardinals.

| 1  | एक | é-ka | 4  | पत्र | citur (quatuor). |
| 2  | द्वार्य | dvā | 5  | पञ्च्य | pāṇca (πεντε). |
| 3  | त्रि | tri (Gk. ῥπ-, Lat. tri-). | 6  | ष्ठ | sās (sex). |
|    |    |    | 7  | सप्त | saptā (ἑπτά). |

1 By assimilation for original गुष्ठ gar-ú, cp. Gk. Bap-ú-s, Lat. grāv-i-s.
2 As first member of a compound द्विध dvi.
Here \( \text{dvā} \) is an old dual: 'two (and) ten.'

2 Traya\( \text{ḥ} \) for traya\( \text{ḥ} \) (45, 2) is the nom. plur. (105).

3 For s\( \text{aṣ} \)-\( \text{daś} \), through s\( \text{aṣ} \)-\( \text{daś} \) (cp. 69 b, foot-note 2).

4 Catvārim for catvāri (105), neut. plur., like trim-\( \text{ṣ} \)-\( \text{ḥ} \).
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 द्वानि (dvān), त्रयाः (trayāḥ), and अष्टां (aṣṭāṃ) before 20 and 30 (द्वात्रिसत् द्वात्रिसत्, त्रयात्रिसत् त्रयात्रिसत्, अष्टात्रिसत् अष्टात्रिसत्), and द्विते द्विते त्रिते त्रिते अष्टां अष्टां before 80; both forms may be used with 40, 50, 60, 70, and 90.

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

Similarly alternatives to 101, 102, &c. are formed by means of the adjective अधिक adhi-ka, ‘exceeding,’ ‘plus’;—e. g. अधिक शतां dvy-adhikāṁ śatam, ‘a hundred exceeded by two.’

The difference of sense in द्वित्वत् dvi-satam, चत्वारिसत् 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.

105. Only the first four cardinals distinguish the genders.

1. एकः एकः एकः एकः ekha, ekha, ekha, ekha, following the declension of the pronominal adjectives, is inflected like सर्व सर्व (120 b).

2. द्वारः 'two,' is declined like the dual of कालः kāla: N.A. m. द्वाः dvā, f. द्वाः dvā, u. द्वाः dvā; I.D.Ab. द्वायाम् dvā-bhyām, G.L. द्वयः dvā-y-oh.

3. त्रिः त्रिः त्रिः त्रिः tri, tri, tri, tri, in the masc. and neut., is declined like the plural of त्रिः 'three,' except in the gen., which is formed as if from चयः traya (the regular form चीक्षाम् tri-ṇ-ām is found in the Rig-veda). Its fem. stem is तिष्ठ tisṛ, the inflexion of which differs in the N.A.G. from that of the regular stems in त्रि.

4. चतुरः catuṛ, 'four,' in the masc. and neut., has the strong stem चलारः catvār (cp. quatuor). The G.pl., though the stem ends in a consonant, inserts न n before the ending (like द्वारः sat). The feminine stem is चतस्र cātasṛ, which is inflected exactly like तिष्ठ tisṛ.

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<td>N.V.</td>
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<td>D.Ab.</td>
<td>चालारः chalār</td>
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<td>G.</td>
<td>चालारः chalār</td>
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<td>L.</td>
<td>चालारः chalār</td>
<td>चालारः chalār</td>
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<td>चालारः chalār</td>
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</tbody>
</table>
106. a. षड्‌ शास्‌, 'six': N.A. षड्‌ शास्‌ (27), I. षड्‌: षड-भिः, D.Ab. षड्‌व्यः: षड-भ्याः, G. षडाश। षड-भ्याः (65), L. षडस्तु षड-शास्‌-सु।

b. पञ्चा पञ्च, 'five,' is declined like a neuter in अन् an (90, 2) except in the gen., where it follows कान्त kānta:—N.A. पञ्चा पञ्च, I. पञ्चवि: पञ्च-भिः, D.Ab. पञ्चव्यः: पञ्च-भ्याः, G. पञ्चानाम् पञ्च-न-अः, L. पञ्चसु पञ्च-सु।

The numerals for 7 to 10 are declined in exactly the same way. एक्षषष एक्षष, however, has also the following alternative (older) forms:—N.A. एक्षषष एक्षष्, I. एक्षषवि: एक्षष-भिः, D.Ab. एक्षषव्यः: एक्षष-भ्याः, L. एक्षषसु: एक्षष-सु।

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 ग्रुत्तम्‌ सताम्‌ and सहस्रम्‌ सहस्राम, are used as singular substantives, the accompanying substantive being either in the same case or in the genitive;—e.g. श्रेष्ठ दशास्ति: or दशास्तनाम् sātena dasābhiḥ or dasīnām, 'with a hundred female slaves.'

**Ordinals.**

107. The ordinals from 'first' to 'tenth' are formed with various suffixes: च ठा (for original ठ ठा), म मा, य या, ई ईya, or a combination of the first with the second and fourth (ठा-मा, ठी ठीya); those from 'eleventh' to 'nineteenth' have the same form as the cardinals (excepting both inflexion like कान्त kānta and change of accent); while those from 'twentieth' onward either abbreviate the cardinal or add the suffix तम्‌ तमः

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1 एक्षषष एक्षष् and एक्षष एक्षष् (octō, Lat. octō, Gothic ahtāu) 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 री.

1st प्रथम: pra-thamah, f. ā.
2nd द्वितीय: dvi-tīya, f. ā (from an older dvi-tá).
3rd तृतीय: tṛ-ṭīyaḥ, f. ā (Lat. ter-tius).
4th चतुर्थ: catur-thāh, f. ā (τέταρτος, quar-tus);
5th पञ्चम: pañca-māḥ, f. ī.
6th षष्ठ: sas-thāḥ (sex-tus).
7th सप्तम: sapta-māḥ (septimus).
8th अष्टम: aṣṭa-māḥ.
9th नवम: nava-māḥ.
10th दशम: daśa-māḥ (decimus).
11th एकादश: ekādaśaḥ.
19th अनविंश: ūnavimśaḥ.
20th चिंशिंशम: vimśati-tamaḥ.

30th चिंशिंशतम: trimṣat-tamāḥ.
31st चिंशिंशतितम: ekasaptati-tamaḥ.
40th चिंशिंशत्ततम: catvārinśaḥ.
50th चिंशिंशत्ततितम: pañcasat-tamaḥ.
60th चिंशिंशसतितम: saṣṭi-tamaḥ.
61st एकषष्ठ: eka-saṣṭāḥ.
70th चिंशिंशसप्ततितम: saptati-tamaḥ.
80th चिंशिंशसप्ततितम: asiti-tamaḥ.
81st एकाषष्ठ: ekāṣṭi-tamaḥ.
90th एकाशतितम: ekasatati-tamaḥ.
91st एकाशतितम: eka-navati-tamaḥ.
Numeral Adverbs and other Derivatives.

108. a. Multiplicative adverbs: — साधन sa-kṛt, ‘once’ (lit. ‘one making’); द्विः dvī-ḥ, ‘twice’ (Gk. δι-ς, Lat. bi-s); त्रि-ḥ, ‘thrice’ (Gk. τρί-ς, Lat. tri-s); चतु- catūḥ, ‘four times’ (for catūr-s); पञ्चकृत्वान् paṇca-kṛtvāḥ, ‘five times’ (lit. ‘five makings’); षट्कृत्वान् ṣat-kṛtvāḥ, ‘six times’; &c.


Pronouns.


Stem (in composition) नम् mad (sing.) and चक्कृत् tvad (sing.) and युष्मद् asmad (plur.)

Singular.

N. आहां ahāṁ, ‘I’ लम् tv-ām, ‘thou’
A. मां māṁ, ‘me’ लाम् tvām, ‘thee’
### PERSONAL PRONOUNS

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<tbody>
<tr>
<td><strong>I.</strong> मया मा-य-ा, 'by me'</td>
<td>लया त्वा-य-ा, 'by thee'</td>
</tr>
<tr>
<td><strong>D.</strong> महाम मा-ह्याम (मीहि), 'to me'</td>
<td>तुम्हार तु-ह्याम (तिबि), 'to thee'</td>
</tr>
<tr>
<td><strong>Ab.</strong> मद, 'from me'</td>
<td>लद्द त्वाद, 'from thee'</td>
</tr>
<tr>
<td><strong>G.</strong> मम मा-मा, 'of me'</td>
<td>तः तावा, 'of thee'</td>
</tr>
<tr>
<td><strong>L.</strong> मच मा-य-ि, 'in me'</td>
<td>लच्च त्वा-ि-ि, 'in thee'</td>
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#### Dual.

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<tbody>
<tr>
<td><strong>N. A.</strong> ओवाम ओवाम, 'we or us two'</td>
<td>ओवाम ओवाम, 'ye or you two'</td>
</tr>
<tr>
<td><strong>I. D. Ab.</strong> ओवाम ओवाम, 'by, to, or from us two'</td>
<td>ओवाम ओवाम, 'by, to, or from you two'</td>
</tr>
<tr>
<td><strong>G. L.</strong> ओवाम ओवाम, 'of or in us two'</td>
<td>ओवाम ओवाम, 'of or in you two'</td>
</tr>
</tbody>
</table>

#### Plural.

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>N.</strong> ओम ओम, 'we'</td>
<td>ओम ओम, 'ye'</td>
</tr>
<tr>
<td><strong>A.</strong> ओम ओम, 'us'</td>
<td>ओम ओम, 'you'</td>
</tr>
<tr>
<td><strong>I.</strong> ओम ओम, 'by us'</td>
<td>ओम ओम, 'by you'</td>
</tr>
<tr>
<td><strong>D.</strong> ओम ओम, 'to us'</td>
<td>ओम ओम, 'to you'</td>
</tr>
<tr>
<td><strong>Ab.</strong> ओम ओम, 'from us'</td>
<td>ओम ओम, 'from you'</td>
</tr>
<tr>
<td><strong>G.</strong> ओम ओम, 'of us'</td>
<td>ओम ओम, 'of you'</td>
</tr>
<tr>
<td><strong>L.</strong> ओम ओम, 'in us'</td>
<td>ओम ओम, 'in you'</td>
</tr>
</tbody>
</table>

1 Changed from original युस युस-ाम by the influence of व्यस व्यस-ाम.

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, त्वा tvā; D.G. मे me (μοι), ते te (τοι). Dual. A.D.G. नौ nau (Gk. ναυ), वाह vām. Plur. A.D.G. न: nā (Lat. nōs), व: vāh (Lat. vōs).

**B. Demonstrative Pronouns.**

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

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>MASC.</strong></td>
<td><strong>MASC.</strong></td>
</tr>
<tr>
<td>टात् tād सा sā</td>
<td>तें (roś) तानि tāni ता: tāh</td>
</tr>
<tr>
<td>तम् tām</td>
<td>तान् tāni तानि tāni ता: tāh</td>
</tr>
<tr>
<td><strong>NEUT.</strong></td>
<td><strong>NEUT.</strong></td>
</tr>
<tr>
<td>तेन्तेन tēnā</td>
<td>ताया tā-ya</td>
</tr>
<tr>
<td>तेखि tā-smai</td>
<td>तेखि tā-syai</td>
</tr>
<tr>
<td>तेख्म tā-syā</td>
<td>तेख्म tā-syāh</td>
</tr>
<tr>
<td>तेशाम tē-sām</td>
<td>तेशाम tē-sām</td>
</tr>
<tr>
<td>तासाम tā-sām</td>
<td></td>
</tr>
<tr>
<td><strong>FEM.</strong></td>
<td><strong>FEM.</strong></td>
</tr>
<tr>
<td>तेन tēn</td>
<td>तें tēn (roś)</td>
</tr>
<tr>
<td>तेखि tā-smai</td>
<td>तेखि tā-syai</td>
</tr>
<tr>
<td>तेश tē-su</td>
<td>तास tā-su</td>
</tr>
</tbody>
</table>

**DUAL.**

N.A. m. ली tāu, f. तें tē, n. तें tē.
I.D. Ab. m. f. n. ताभ्रयम tā-bhyām; G.L. तयो: tā-y-oḥ.

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

---

1 Cp. 48; sā, sā, ta-d=Gk. ὦ, ᾶ, ῦ, Gothic sa, sō, that-a (Engl. that, Lat. is-tud).
2 Hom. Gk. τοὶ (for τοῖς).
3 Lat. is-tōrum.
4 Lat. is-tārum, Gk. τάων (for τάων).
III. Both the pronominal roots च a and इ i (which here in some cases show a double inflexion) are employed in the declension of छा-

SINGULAR.

<table>
<thead>
<tr>
<th></th>
<th>MASC.</th>
<th>NEUT.</th>
<th>FEM.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>छा a-y-ाम</td>
<td>इ-द a-d-ाम</td>
<td>छा i-y-ाम</td>
</tr>
<tr>
<td>A.</td>
<td>इ-म a-m-ाम</td>
<td>इ-द a-d-ाम</td>
<td>इ-म a-m-ाम</td>
</tr>
<tr>
<td>I.</td>
<td>छणन aन-ेना</td>
<td>छनया aन-या</td>
<td></td>
</tr>
<tr>
<td>D.</td>
<td>छसी a-smāi</td>
<td>छसी a-syāi</td>
<td></td>
</tr>
<tr>
<td>Ab.</td>
<td>छस्त a-smāt</td>
<td>छस्त a-syāh</td>
<td></td>
</tr>
<tr>
<td>G.</td>
<td>छख a-syā</td>
<td>छख a-syāh</td>
<td></td>
</tr>
<tr>
<td>L.</td>
<td>छखन a-smīn</td>
<td>छखन a-syām</td>
<td></td>
</tr>
</tbody>
</table>

Plural.

<table>
<thead>
<tr>
<th></th>
<th>MASC.</th>
<th>NEUT.</th>
<th>FEM.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>इ-म i-m-े</td>
<td>इमान इ-म एनी</td>
<td>इमा: i-m-ा Āā</td>
</tr>
<tr>
<td>A.</td>
<td>इमा इ-म एन</td>
<td>इमा इ-म एन</td>
<td>इमा: i-m-ा Āā</td>
</tr>
<tr>
<td>I.</td>
<td>एम a-bhīh</td>
<td>एम a-bhyāh</td>
<td></td>
</tr>
<tr>
<td>D.Ab.</td>
<td>एभ a-bhīh</td>
<td>एभ a-bhyāh</td>
<td></td>
</tr>
<tr>
<td>G.</td>
<td>एसा a-sām</td>
<td>एसा a-sām</td>
<td></td>
</tr>
<tr>
<td>L.</td>
<td>एश a-sū</td>
<td>एश a-sū</td>
<td></td>
</tr>
</tbody>
</table>

Dual.

N.A.m. इ-म a-m-āu, f. इ-म e-m-ē, n. इ-म e-m-ē.
I.D.Ab.m.f.n. छब्याम a-bhyāṁ; G.L. छनयो: aन-यो.
II2. The demonstrative pronoun, which in the nom. sing. has the curious form m. f. यवसी a-s-áu, n. अद्ध आ d-áś, meaning 'that,' 'yon,' employs in the rest of its declension the stem अम a-m-u, for which अमू a-m-ū is substituted in the fem. plur. (also acc. sing. and partly in dual) and अमू a-m-ī in the masc. plur. (except the acc.).

<table>
<thead>
<tr>
<th>SINGULAR.</th>
<th>FEM.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>MASC.</strong></td>
<td><strong>NEUT.</strong></td>
</tr>
<tr>
<td>N. चसी a-s-áu</td>
<td>चद: a-d-āh</td>
</tr>
<tr>
<td>A. अमू a-m-ū-m</td>
<td>अमू a-m-ū-m</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>I. अमुना amú-n-ā</td>
<td>अमुणा amú-y-ā</td>
</tr>
<tr>
<td>D. अमुष्मै amú-śmaí</td>
<td>अमुष्मै amú-śmaí</td>
</tr>
<tr>
<td>Ab. अमुष्मात amú-śmāt</td>
<td>अमुष्मात amú-śmāt</td>
</tr>
<tr>
<td>G. अमुष्य amú-śya</td>
<td>अमुष्य amú-śya</td>
</tr>
<tr>
<td>L. अमुष्मिन amú-śmin</td>
<td>अमुष्मिन amú-śmin</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>MASC.</strong></td>
</tr>
<tr>
<td>N. अमू amí</td>
</tr>
<tr>
<td>A. अमून amûn</td>
</tr>
<tr>
<td>I. अमोभिः amí-bhīḥ</td>
</tr>
<tr>
<td>D. Ab. अमोभ्यः amí-bhyāḥ</td>
</tr>
<tr>
<td>G. अमीष्माम amí-śām</td>
</tr>
<tr>
<td>L. अमीष्य amí-ṣu</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>DUAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. A. m. f. n. अमू amú; I. D. Ab. अमूष्माम amú-bhyām; G. L. अमूष्य amú-y-oh.</td>
</tr>
</tbody>
</table>
a. The unaccented defective pronoun of the third person, एन (he, she, it), is declined in the A. of all numbers, I. sg., and G. L. dual: A. एनम् ena-m, एनाम् enā-m, एनत् ena-d; एनै enau, एने ene, एनें ene; एनान् enā-n, एनाः enā-ḥ, एनाः enāni; I. sg. एनें enena, f. एनाया ena-yā; G. L. du. एनयोः ena-y-oh.

C. Interrogative Pronoun.

II13. The stem of the interrogative pronoun का, ‘who, which, what?’ is inflected exactly like त ta, excepting that the N. A. neuter is किम् kīm;—e.g. N. क: kāḥ, का kā, किम् kīm; plur. के kē, का kāḥ, कानि kāni. L. sg. कासिन् kā-simin, f. काखाम् kā-syām; pl. केषु kē-ṣu, f. कासु kā-su.

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

D. Relative Pronoun.

II14. The stem of the relative pronoun च ya, ‘who,’ ‘which,’ is declined exactly like त ta:—

<table>
<thead>
<tr>
<th></th>
<th>SING.</th>
<th>PLUR.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. चः</td>
<td>चा चः चः</td>
<td>चा चः चः</td>
</tr>
<tr>
<td>yā-ḥ</td>
<td>yā या-yā-d</td>
<td>yāḥ यानि</td>
</tr>
<tr>
<td>A. चम्</td>
<td>चाम्च चम् चाम्</td>
<td>चाम्च चाम् चाम्</td>
</tr>
<tr>
<td>yā-m</td>
<td>yā-m याय-द yā-d</td>
<td>yā-ḥ यानि</td>
</tr>
<tr>
<td>D. चबी</td>
<td>चबी चबी चबी</td>
<td>चबी चबी चबी</td>
</tr>
<tr>
<td>yā-smai</td>
<td>yā-smai yā-smai</td>
<td>yē-bhyah yē-bhyah yē-bhyah</td>
</tr>
</tbody>
</table>
E. Reflexive Pronouns.

115. a. स्वयम् sva-y-ām, 'self,' is indeclinable (originally a nom. sing. like a-y-ām). 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. अत्मा ātmā, 'self,' is a masc. substantive (declined like प्रभु brahman, 90, 3). It is used in the singular as a reflexive pronoun of all persons and genders.

c. ख: svāḥ, खवा svā, खम 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 आत्मा ātmā) in the oblique cases as a reflexive pronoun;—e.g. सम्बन्धित्वम् svām 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 ख: sva).

F. Possessive Pronouns.

116. Possessives are formed with the suffix रूप iya, from the stems of the personal pronouns मद् mad, तव tvad, &c.: मद्रीय mad-iya, 'my,' तव्रीय tvad-iya, 'thy'; अस्त्रीय asmad-iya, 'our;' युग्मद्रीय yuṣmad-iya, 'your'; तद्रीय tad-iya, 'his, her, its, their.'

a. With the suffix क ka are formed from the genitives मम mama and तव tava, मामक māma-ka, 'my,' and तावक tāva-ka, 'thy' (cp. 109, foot-note 2); from भवत् bhavat, 'your Honour,' भावक्त bhāvat-ka, 'your.'

G. Compound Pronouns.

117. By adding त्रेष्व drś, त्रुष्व drśa, or त्रृष्व drkṣa, to certain pronominal stems, the following compound pronouns have been formed:—ताहुम tā-drś, ताहुष tā-drśa, ताह्रृष tā-drkṣa, 'such'
(lit. ‘of that look’); चावुष्य याद्रा, चावुष्य याद्रा, ‘what like,’
‘of what kind’; रूद्र्य याद्रा, रूद्र्य याद्रा, रूद्र्य याद्रा, ‘such’;
किद्रुष्य किद्रा, किद्रुष्य किद्रा, ‘what like?’; माद्रुष्य माद्रा, ‘like
me,’ लाद्रुष्य लाद्रा, ‘like thee.’

a. The feminine stem of the compounds in द्रा द्रा is the
same as the masc. and neut.;—e.g. nom. sing. m. f. n. ताद्रक
ताद्रक; that of the compounds in द्रा द्रा is formed with द्रा;
—
e.g. ताद्रकी ताद्रकी; of those in द्रा द्रा with अ अ;—e.g.
ताद्रका ताद्रका.

118. By adding वत vat and यत yat to certain pronominal
stems, the following compounds, implying quantity, have been
formed:—तावत तावत and आवत आवत, ‘so much’; चावत
यावत, ‘as much’; द्रावत यावत, ‘so much,’ चियत चियत, ‘how
much?’ These are all declined like nouns in वत vat (86), and
form their feminines in the same way (तावती तावती
तावती, द्रावती द्रावती, &c.).

a. कति कति, ‘how many?’ (Lat. quot), तति तति, ‘so many’
(Lat. toti-dem), यति यति, ‘as many,’ are uninflected in the
N.A., but in the other cases are declined like सुचि सुचि (98) in
the plural.

119. The interrogative क ka, by the addition of चितू cit, चन
चन, or अपि api, is changed to an indefinite pronoun, ‘some,’
‘some one’: करितू का cit, काचितू का cit, चिंचितू किम cit;
कसन का cana, काचन का cana, किचन किम cana; को अपि को अपि,
कापि कापि, किमपि किमपि.

a. In the same manner indefinite adverbs are formed: कदा
कदा, ‘when?’ कदाचितू कदाचितू, कदाचन कदाचन, ‘some
time or other,’ ‘once’; क्वा क्वा, ‘where?’ क्वा अपि क्वा अपि, ‘not
anywhere,’ ‘nowhere.’

b. The relative preceding the interrogative renders it indefinite:
यः कः यः कः, ‘whosoever’; यः कः यः कः यस्या कस्या, ‘of whom-
sover.’ Similarly य: कश्ति याथ kaścit, य: कश्य याथ kaśca, or य: कश्यन याथ kaścana, ‘whosoever.’

2. The relative pronoun, if doubled, assumes a distributive meaning: यो य: yo yāth, ‘whoever, whatever in each case’ (followed by a double correlative).

H. Pronominal Adjectives.

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


b. सर्वा sārva, ‘every,’ ‘all,’ उभय ubhā-ya, ‘both’ (sg. and pl.)¹, एक एकā, ‘one’ (105), एकतर eka-tara, ‘either,’ differ only in taking म m instead of त d in the N.A. sing. neut.;—e.g. सर्वा: sārva-ḥ, सर्वा sārva, सर्वम् sārva-m; D. सर्वक्रो sārva-smai, Ab. सर्वज्ञति sārva-smāt, G. सर्वम् sārva-sya, L. सर्वक्रिन् sārva-smin; pl. N. सर्वा sārve, सर्वा: sārvāḥ, सर्वाणि sārvāni.


¹ But उभा� ubhā, ‘both,’ is declined in the dual only (like कान kānta).
in the N. plur. masc.;—e.g. N. A. n. पूर्वम् पूर्वम्; Ab. m. n. पूर्वम् पूर्वम्; L. पूर्वम् पूर्वम् or पूर्वी पूर्वी; N. pl. m. पूर्वेः पूर्वेः: पूर्वम्।

d. अर्ध ardhā, ‘half,’ ऋष्पा, ‘little,’ कतिपय kati-payā, ‘some,’ प्रथम pró-thama, ‘first,’ चरम cara-má, ‘last,’ द्वि dva-yá and द्वितय dvítaya, ‘twofold’ (and similar words in च ya and तथ yata), are inflected like ordinary adjectives, except that they may follow the pronominal declension in the N. pl. masc.;—e.g. चरमा: caramáḥ or चरमे: caramé.

e. द्वितय dvítaya, ‘second,’ and तृतीय trítīya, ‘third,’ may follow the pronominal declension throughout the oblique cases of the singular;—e.g. D. m. n. तृतीयाय trítīya or तृतीयास sa trítīya-smai; L. f. तृतीयाधार trítīya-yá or तृतीयाधार trítīya-syām; but N. pl. m. only तृतीया: trítīyah.

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 Átmanepada, i.e. reflexive (lit. ‘word for oneself’). The passive takes the terminations of the Átmanepada; with which it coincides except in the present and imperfect (where it forms its stem with the suffix य ya), 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 या, 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 त u, तु nu, ना nā, (ची nī, नु nū), and the present stem is changeable, being either strong or weak.

A. First Conjugation.

125. 1. The first or Bhū class adds आ 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. भु bhū, 'be,' forms the present stem मव bhāv-a; बुध budh, 'know': बोध bōdh-a.

2. The sixth or Tūd class adds an accented आ á to the root, which (being unaccented) has no Guṇa. Before this आ final चँ फ changes to दः ir. Thus तुद tud, 'strike': तुद tud-ā: कू kī, 'scatter': विर kir-ā.

3. The fourth or Div class adds य 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 य ya having originally been accented);—e.g. नह nāh, 'bind': नह्य nāh-ya; दिव div, 'play': दीव div-ya (133 B).

4. The tenth or Cur class adds the suffix चच्च आya, before which a final vowel takes Vṛddhi, but a short medial vowel followed by one consonant takes Guṇa;—e.g. चर cur, 'steal': चोरच cor-āya. Short medial च a followed by one consonant is in most cases lengthened;—e.g. कम kam: कामय kām-āya, '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 नी नी or नु नु; in the seventh they are respectively ना ना and नु नु.

127. 1. The second or Ad class adds the terminations directly to the root, which in the strong forms takes Guṇa if possible (125, 1);—e.g. चू ad, ‘eat’: sing. चू आद-मि, 2. चू आ-ति, 3. चू आ-ती; र र, ‘go’: एम ए-मि, एच ए-सि, एक ए-ति; लिह लिह, ‘lick’: लिह लिह-मि, लिह लिह-सि (69 a), लिह लिह-दि (69 b).

a. 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.

2. The third or Hu class adds the terminations directly to the reduplicated root, which in the strong forms takes Guṇa if possible;—e.g. हु hu, ‘sacrifice’: जुहोम जु-हो-मि, ‘I sacrifice’; जुम: जु-हु-माह, ‘we sacrifice.’

a. 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 नु नु in the weak forms;—e.g. जुज जुज, ‘join’: जुजज्ञ जुज-ना-ज-मि; जुम: जुज-ज-माह.

4. The fifth or Su class adds सु su, which takes Guṇa in the strong forms, to the root;—e.g. सु su, ‘press out’: सुज्ञ सु-ज्ञ-मि; जुम: सु-सु-माह.

5. The eighth or Tan class adds तन tu, which takes Guṇa in the strong forms, to the root;—e.g. तन तन, ‘stretch’: तनज्ञ तन-ज्ञ-मि; जुम: तन-उ-माह.

a. All the (seven) verbs of this class end in नु, except द क्र, ‘do,’ which has an irregular present stem: करोम कर-ो-मि (134 E).

6. The ninth or Kri class adds to the root ना ना in the strong forms, but in the weak नी नी before consonants and नु
86 CONJUGATION IV 128

before vowels;—e.g. क्री krī, ‘buy’: क्रीणामि krī-ṇā-mi; pl. 1. क्रीणीम kri-ṇī-māḥ, 3. क्रीणति krī-ṇ-ānti.

The Augment.

128. The imperfect, the aorist, and the conditional prefix to the root accented स्रा� as their augment, which forms व्रद्धि with an initial vowel (23);—e.g. बुधू budh, ‘know’: 3. sing. imperf. अष्टोधत अ-बधha-t; उन्न und, ‘wet’: उन्नति u-nā-t-ti, ‘he wets,’ चीनत आ-नa-t, ‘he wetted’; च्र र, ‘go’: च्रक्ष्टि चोचातi, ‘he goes,’ आच्छन्ति त्री्णचृत, ‘he went.’

The augment is dropped in the imperf. and aorist (which are then used imperatively) after the prohibitive particle मा mā (म): मा कार्येऻ or करोट mā kārṣīt or karot, ‘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 (130, 135, 149, 170, 173). 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. बुधू budh: बुधधू bu-budh.

2. Aspirated letters are represented by the corresponding unaspirated;—e.g. सिद्ध bhid, ‘cut’: विबिध bi-bhid; धू dhū, ‘shake’: दुधू du-dhū.

3. Gutturals are represented by the corresponding palatals, ह by ज;—e.g. कम kam, ‘love’: चकम ca-kam; खन khan, ‘dig’: चकन ca-khan; गम gam, ‘go’: जगम ja-gam; हस has, ‘laugh’: जहस ja-has.
4. If the root begins with more than one consonant, the first only is reduplicated;—e.g. कुशु kruś, 'shout': चुशु cu-kruś; चिभ kṣip, 'throw': चिभिभ ci-kṣip.

5. If a root begins with a sibilant followed by a hard consonant, the latter is reduplicated;—e.g. ख्रू stom, 'praise': ख्रू tu-stu (67); ख्रा sthā, 'stand': ख्राता ta-sthā; ख्रू scnt, 'drip': ख्रू cu-scnt; ख्रान्त skand, 'leap': ख्रान्त ca-skand. But ख्रू smṛ, 'remember': ख्रू 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. गाह gāh, 'enter': गाह ja-gāh; क्री kri, 'buy': क्री ci-kri; कूज kūj, 'hum': कूज cu-kūj.

7. If the radical (not final) vowel is ए e, it is represented by इ i; if ज्री o or च्री au, by उ u;—e.g. सेव sev, 'worship': सिव si-sev (67); ठोक dhauk, 'approach': ठोक duḍhauk.

8. Roots which, according to the native Sanskrit grammarians, end in ए e, ऐ ai, ज्री o are more conveniently stated to end in आ ā, and are so treated in reduplication;—e.g. गाई gai, 'sing,' 3. sing. perfect गाई ja-gau (136, 4).

**Special Rule of Reduplication for the Third Class.**

130. छ r and छ र r are represented in reduplication by र i;—
भु bhr, 'bear': भिभिभ bhi-bhar-ti; पय pṛ, 'fill': पिपिपित pî-par-ti.

**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 e in the first, and यā and रī in the second conjugation. It will prevent confusion to remember that the present indicative has the primary (-mi, -si, -ti, &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></td>
<td>1st conj.</td>
<td>2nd conj.</td>
<td></td>
</tr>
<tr>
<td>1. भै मि</td>
<td>भिम अम</td>
<td>एथम एयम</td>
<td>चाँ यांम</td>
</tr>
<tr>
<td>2. भै सि</td>
<td>स्स स</td>
<td>एस्स एस</td>
<td>चार्स यास</td>
</tr>
<tr>
<td>3. भै ति</td>
<td>तै त</td>
<td>एत्त एत्</td>
<td>चात्त यात</td>
</tr>
<tr>
<td>1. वस् वास</td>
<td>वै वा</td>
<td>एब एवा</td>
<td>चाव यावा</td>
</tr>
<tr>
<td>2. घस् ठस</td>
<td>तम्स ताम</td>
<td>एतम्स एताम</td>
<td>चातम्स याताम</td>
</tr>
<tr>
<td>3. तस् तस</td>
<td>ताम्स ताम</td>
<td>एताम्स एताम</td>
<td>चाताम्स याताम</td>
</tr>
<tr>
<td>1. मस् मस</td>
<td>मा म</td>
<td>एम एमा</td>
<td>चाम्याम</td>
</tr>
<tr>
<td>2. था ठाः</td>
<td>ता त</td>
<td>एत्त एता</td>
<td>चात्त याता</td>
</tr>
<tr>
<td>3. बल्कि अण्ठि</td>
<td>अन्न अण</td>
<td>एयुर्य्युर</td>
<td>चुर्युर</td>
</tr>
</tbody>
</table>

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(1) छि | ही | हि (2) तु | तु | चाव्या | चाव्या | चाऱ्या | चाऱ्या | चाम्या | चाम्या | चान्तु | चान्तु | चान्तु | चान्तु
### 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 (1) i (2)</td>
<td>ए (2)</td>
<td>ऐ ai</td>
</tr>
<tr>
<td>2. से</td>
<td>सा (3)</td>
<td>सा (3)</td>
<td>ख sv</td>
</tr>
<tr>
<td>3. ते</td>
<td>ता</td>
<td>ता</td>
<td>ताम tām</td>
</tr>
<tr>
<td>1. वहि</td>
<td>वहि (1)</td>
<td>वहि (2)</td>
<td>आवहि avahai</td>
</tr>
<tr>
<td>2. एथे</td>
<td>एथाम (1)</td>
<td>एथाम (2)</td>
<td>एथाम एथाम (2)</td>
</tr>
<tr>
<td>3. एते</td>
<td>एताम (1)</td>
<td>एताम (2)</td>
<td>एताम एताम (2)</td>
</tr>
<tr>
<td>1. महि</td>
<td>महि (1)</td>
<td>महि (2)</td>
<td>आमहि amahai</td>
</tr>
<tr>
<td>2. ध्वे</td>
<td>ध्वम (3)</td>
<td>ध्वम (3)</td>
<td>ध्वम dhvam</td>
</tr>
<tr>
<td>3. चने</td>
<td>चन (1)</td>
<td>चन (2)</td>
<td>चन चन (2)</td>
</tr>
</tbody>
</table>

1. The final ए a of the first conjugation is lengthened before म m or व v;—e.g. सवामि bhāvā-mi, सवाच bhavā-vaḥ.
2. Terminations beginning with vowels should be added in the first conjugation after dropping the final च्रा; — e.g. भवचर्मा च्रा-भाव-अम, भवित भाव-एत.

3. The terminations of the first conjugation, given in the above table as beginning with ेे, really consist of the final च्रा of the base + इ; but on practical grounds it is preferable to assume that they begin with ेे.

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 दङ्थ dhi (Gk. ὰδ) after consonants, हि hi after vowels. 

   a. in the ninth class आन अना takes the place of दङ्थ dhi; — e.g. मधान panic-अना (but क्रोष्णि kri-ष्णि-हि).

   b. हि hi is dropped in the fifth and eighth classes, if the उ u is preceded by a single consonant; — e.g. सुन su-ना (but आमुंिहि आप-नु-हि).

   c. in the third class त्र त्रा adds दङ्थ dhi (instead of हि hi) after a vowel: त्रुणि ju-hu-dhi.

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

6. Verbs of the third class and some other reduplicated stems (ep. 134 A 4, B; 172) take ऊर ur instead of आन अन in the 3. plur. impf. Par. Those of the second class which end in चर्मा चर्मा, as well as विद्विद विद्, 'know,' and दिष्विद dviṣ, 'hate,' may do so. Before this suffix a final चर्मा चर्मा is dropped, while हे हे, उ u, ओ ओ are

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1 The origin of this peculiar imperative ending is uncertain. It perhaps stands for -नाना: ना being the reduced form (=long nasal sonant) of the class suffix -ना, and ना the ending which is found in the Vedic 2. pl. impv.; — e.g. i-ta-na.
gunated;—e. g. भि bhī, 'fear': चनित्वः á-bi-bhay-uḥ; चनुहुः á-ju-hav-uḥ; चयान á-yān or चयुः á-y-uḥ. That the final of this ending (which also appears in the 3. plur. optative and the 3. plur. perf. active) is etymologically र, and not स, 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 द्विष dviṣ has been used for the paradigm, because it illustrates better than चद्र ad both the rules of internal Sandhi and the difference between strong and weak forms.
**FIRST CONJUGATION.**

**First Class:** बु हू, 'be': Present stem भव bhāv-a.

<table>
<thead>
<tr>
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<th>Present</th>
<th>Ātmanepada</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>SINGULAR.</strong></td>
<td><strong>DUAL.</strong></td>
<td><strong>PLURAL.</strong></td>
</tr>
<tr>
<td>1. भवामि</td>
<td>भवामि</td>
<td>भवामि</td>
</tr>
<tr>
<td>bhāvā-mi</td>
<td>bhāvā-vah</td>
<td>bhāvā-mah</td>
</tr>
<tr>
<td>2. भवासि</td>
<td>भवासि</td>
<td>भवासि</td>
</tr>
<tr>
<td>bhāva-si</td>
<td>bhāva-thah</td>
<td>bhāva-tha</td>
</tr>
<tr>
<td>3. भवति</td>
<td>भवति</td>
<td>भवति</td>
</tr>
<tr>
<td>bhāva-ti</td>
<td>bhāva-tah</td>
<td>bhāv-anti</td>
</tr>
</tbody>
</table>

**Imperfect.**

| 1. भमवम्  | भमवम्  | भमवम्  | भमवि  | भमवावहि  | भमवावहि  |
| ा-भव-अम  | ा-भव-अम  | ा-भव-अम  | ा-भव-e  | ा-भव-वाहि  | ा-भव-माहि  |
| 2. भमवः  | भमवात्सम्  | भमवत्  | भमवता:  | भमविभाम्  | भमविभाम्  |
| ा-भव-अ | ा-भव-अम  | ा-भव-अ | ा-भव-थाह | ा-भव-थाह | ा-भव-थाह |
| 3. भमवत्  | भमवात्सम्  | भमवन्  | भमवत्  | भमविभाम्  | भमविभाम्  |
| ा-भव-अ | ा-भव-अम  | ा-भव-अं  | ा-भव-अं  | ा-भव-अं  | ा-भव-अं  |
SECOND CONJUGATION.

Second Class: द्विष dvis, ‘hate’: Present stem द्वेष dvēṣ, द्विष dvis.

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. द्वेष्मि</td>
<td>द्विषः</td>
<td>द्विषः</td>
<td>द्विषः</td>
<td>द्विषः</td>
<td>द्विषः</td>
</tr>
<tr>
<td>dvēṣ-mi</td>
<td>dvis-vāḥ</td>
<td>dviṣ-māḥ</td>
<td>dviṣ-ē</td>
<td>dviṣ-vāhe</td>
<td>dviṣ-māhe</td>
</tr>
<tr>
<td>2. द्वेष्म</td>
<td>द्विषः</td>
<td>द्विषः</td>
<td>द्विषः</td>
<td>द्विषः</td>
<td>द्विषः</td>
</tr>
<tr>
<td>dvēk-ṣi (64a)</td>
<td>dviṣ-ṭāḥ</td>
<td>dviṣ-ṭāḥ</td>
<td>dviṣ-ge</td>
<td>dviṣ-āthe</td>
<td>dvidi-ṛhve (64)</td>
</tr>
<tr>
<td>3. द्वेष्टि</td>
<td>द्विषपीति</td>
<td>द्विषपीति</td>
<td>द्विषपीति</td>
<td>द्विषपीति</td>
<td>द्विषपीति</td>
</tr>
<tr>
<td>dvēṣ-ṭi (64)</td>
<td>dviṣ-ānti</td>
<td>dviṣ-ṭē</td>
<td>dviṣ-āte</td>
<td>dviṣ-āte</td>
<td></td>
</tr>
</tbody>
</table>

Imperfect.

<table>
<thead>
<tr>
<th>SINGULAR.</th>
<th>DUAL.</th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. द्वेष्यम्</td>
<td>द्विधिष्या</td>
<td>द्विधिष्याम्</td>
</tr>
<tr>
<td>ā-dviṣ-am</td>
<td>ā-dviṣ-va</td>
<td>ā-dviṣ-i</td>
</tr>
<tr>
<td>2. द्वेष्टि</td>
<td>द्विधिष्या</td>
<td>द्विधिष्याम्</td>
</tr>
<tr>
<td>ā-dviṣ-ṭam</td>
<td>ā-dviṣ-ṭa</td>
<td>ā-dviṣ-ṭāḥ</td>
</tr>
<tr>
<td>3. द्वेष्टि</td>
<td>द्विधिष्याम्</td>
<td>द्विधिष्याम्</td>
</tr>
<tr>
<td>ā-dviṣ-ṭam</td>
<td>ā-dviṣ-an</td>
<td>ā-dviṣ-ṭa</td>
</tr>
</tbody>
</table>
**Third Class:** हु, 'sacrifice': Present stem जुहो, जुह जुहु.

<table>
<thead>
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<th>Present.</th>
<th>ĀTMANEPAADA.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>SINGULAR.</strong></td>
<td><strong>DUAL.</strong></td>
<td><strong>PLURAL.</strong></td>
</tr>
<tr>
<td>1. जुहोमि</td>
<td>जुहवः</td>
<td>जुहमः</td>
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**Imperfect.**

| 1. जुहवम् | जुहवः | जुहमः | जुहः | जुहवः | जुहमः |
| जुहव-मि | जुहवः | जुहमः | जुहः | जुहवः | जुहमः |
| जुहव-से | जुहवः | जुहमः | जुहः | जुहवः | जुहमः |
| 2. जुहोः | जुहोः | जुहोः | जुहोः | जुहोः | जुहोः |
| जुहो-ह् | जुहो-ह् | जुहो-ह् | जुहो-ह् | जुहो-ह् | जुहो-ह् |
| जुहो-त् | जुहो-त् | जुहो-त् | जुहो-त् | जुहो-त् | जुहो-त् |
| 3. जुहोत् | जुहोत् | जुहोत् | जुहोत् | जुहोत् | जुहोत् |
| जुहो-त् | जुहो-त् | जुहो-त् | जुहो-त् | जुहो-त् | जुहो-त् |
Fifth Class: चु su, 'press out': Present stem चुचो su-नो, चुचु su-नु.

<table>
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<th>PLURAL</th>
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<td>a-sunu-ṭām</td>
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</table>
Seventh Class: रुध रुध, ‘obstruct’: Present stem रु-ना-रुध, दल्न रु-न-रुध.

### Parasmaipada

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### Imperfect

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| दल्न-वाहिनि | दल्न-वाहिनि | दल्न-वाहिनि | दल्न-वाहिनि | दल्न-वाहिनि |
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| दल्न-वाहेन | दल्न-वाहेन | दल्न-वाहेन | दल्न-वाहेन | दल्न-वाहेन |
| दल्न-वाहेन | दल्न-वाहेन | दल्न-वाहेन | दल्न-वाहेन | दल्न-वाहेन |
| दल्न-वाहेन | दल्न-वाहेन | दल्न-वाहेन | दल्न-वाहेन | दल्न-वाहेन |
Ninth Class: क्रि, 'buy': Present stem क्रीणा क्री-नि, क्रीणी क्री-नि, क्री क्री-नि.

<table>
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Imperfect.

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</table>
Irregularities of the Present Stem.

First Conjugation.

133. A. First or Bhū Class. 1. क्रम kram, 'step,' चार-चम a-cam, 'sip,' गुह guh, 'conceal,' श्वेत śhiv, 'spit,' lengthen their vowel:—क्रम krám-a, आचाम ā-cám-a, गुह guh-a, श्वेत śhiv-a.—
मृज mṛj, 'cleanse,' takes वृddhi: मार्ज mārj-a.—सद sad, 'sink.' substitutes द्र for च a: तीद sid-a (for si-s[a]da: Lat. sido).

2. गम gam, 'go,' and यम yam, 'restrain,' form the present stem with क cha (Gk. σχ): गच्छ gā-cha, यच्छ yā-cha (see below, C 2).

3. प्रा ghrā, 'smell,' पा pā, 'drink,' स्थ sthā, 'stand,' reduplicate with द्र i: जिद्ध jih-ghra, पिव pī-ba (Lat. bi-bo), तिय ti-ṣtha (Gk. ἰ-στη-μ, Lat. sisto). These verbs originally belonged to the third (reduplicating) class (cp. सद sad above, A 1).

4. द्रष्ट्र damś, 'bite,' मन्त्र manth, 'churn,' सांχ sañj, 'adhere,' drop the nasal:—द्रष्य dāś-a, मन्त्र māth-a, सांच sāj-a.

5. द्रष्ट्र dṛ, 'see,' ध्यā dhmā, 'blow,' चामā, 'study,' substitute पास-ya, धम dhām-a, मन mān-a.

B. Fourth or Div Class. 1. तम tam, 'languish,' भ्रम bhram, 'roam,' श्रम šram, 'cease,' श्रम šram, 'be weary,' मद mad, 'rejoice,' दिव div, 'play,' lengthen their vowel:—ताय्य ताम-ya, माय mād-ya, द्रष्ट्र dīvya, &c.

2. ब्रम bhramś, 'fall,' drops its nasal: भ्रम bhram-ya.—वद्ध vyadh, 'pierce,' takes Samprāśāraṇa: द्वध vīdh-ya.—जन jan, 'be born,' substitutes जा jā: जय jā-ya (cp. 154 a, 1).

C. Sixth or Tud Class. 1. क्रत kṛt, 'cut,' मुच muc, 'loosen,' लुप lupa, 'break,' लिप lip, 'paint,' विद्व vid, 'find,' सिच sic, 'sprinkle,' insert a nasal:—क्रत kṛnt-ā, मुच muṣc-ā, लुप lump-ā, लिप limp-ā, विद्व vind-ā, सिच siṣc-ā.
2. रचि, 'wish,' substitutes चङ्घ ch for छ s, and चङ्घ r, 'go,' adds चङ्घ ch:—रचि i-चङ्घ, चङ्घ r-चङ्घ (cp. A 2).

3. प्रचङ्घ, 'ask,' भ्रजङ्घ bhrayj, 'fry,' व्रजङ्घ vras, 'cut,' take Samprasāraṇa:—प्रचङ्घ prech-ā, भ्रजङ्घ bhrayj-ā, व्रजङ्घ vras-ā.

Second Conjugation.

134. A. Second or Ad Class.

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

   a. यु yu, 'join,' and all other roots ending in च u, take Vṛddhi instead of Guṇa in the strong forms before terminations beginning with consonants:—यांचङ्घ yaú-mi, but बयवम्ब á-yav-am.


   c. स्त्री śi, 'lie down,' Ātm., takes Guṇa throughout its weak forms, besides inserting र r before the terminations in the 3. plur. pres., impv., impf.:—3. sg. शेत्ते sē-te (Gk. κε-ται), 3. pl. शेत्ते sē-r-ate, शेत्ता सेर-र-ताम, शेत्त आ-सेर-र-ता.

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

   a. वसा vāś, 'desire,' takes Samprasāraṇa in the weak forms: 3. sg. वाङ्घ vās-ṭi (63 b), 3. pl. उश्चङ्घ us-ānti.

   b. चसा 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. शा-त् s-yāt; 3. pl. pres. शत् s-ānti (sunt). The 2. sing. impv. is एधि e-dhi (for az-dhi, Avestic zdi). In the imperfect it inserts र i before the endings of the 2. 3. sing.: आसौ: ās-ih, आसौत् ās-i-t.

   c. हन्न hān, 'kill,' Par., drops its न n before त t and थ th in the weak forms: 3. sg. हन्न hān-ṭi, but 2. pl. हथ ha-thā. In the 3. pl. pres., impv., impf. the radical च a is dropped and the ह h becomes घ gh: गन्न ghn-ānti, गल्ल ghn-antu, गल्ला ghn-an. The 2. sg. impv. is जहिः ja-hī (for जहिः jha-hī, with palatalized initial, instead of अहिः gha-hī).
3. A vowel or semivowel is irregularly inserted in the following verbs:

a. छान, 'breathe,' अच jaks, 'eat,' हूँ rud, 'weep,' ब्यस svas, 'breathe,' ख्य svap, 'sleep,' insert द i before terminations beginning with consonants except च, य; but द i or ा before the स, त of the 2. 3. sg. impf. Par.;—e. g. रोटिम रो-ि-ि, but दद्दित रुद-अंति, खबाम rud-yām; impf. 3. sg. चारोदीत ा-ro-ि-ि or चारोदात ा-ro-ि-ात.

b. दड िd, 'praise,' and देम िs, 'rule,' both Ātm., insert द i before terminations beginning with स, ध (i.e. 2. sg. pl. pres. and impv.):—देशिवे ि-ि-िे, देशिवे ि-ि-िे; देशिवे ि-ि-िे, देशिवे ि-ि-िे.

c. यू brū, 'speak,' inserts द i in the strong forms before terminations beginning with consonants:—चबीमिब्राव-ि-ि (but यूम: brū-माह), चबवीत ा-ब्राव-ि-ि.

d. द i preceded by यदि adhi, 'read' (Ātm. only), resolves द i in the pres. and ए ाi (augm. ए-ि) in the impf. before vowels into दै िय and ए ाiy:—pres. sg. र. यदियिच दही-ि-ि, 2. यदियिच दही-ि-ि; impf. sg. र. यदियिच दही-ि-ि, 2. यदियिच दही-ि-ि.

4. The reduplicated verbs चकास ca-kās, 'shine,' अच jaks (for ja-gh[a]s, from ghas), 'eat,' जाग jā-gr, 'wake' (intensive of ग्र gr), दरिद्रा dari-drā (intensive of द्रā drā, 'run'), 'be poor,' though accounted verbs of the second class, follow those of the third in taking ति ati and तु atu in the 3. pl. pres. and impv., and उर ur for चन an in the 3. pl. impf.:—3. sg. दरिद्राति दारिद्र-ि-ि, 3. pl. दरिद्राति दारिद्र-ि-ि; दि damu: ा-jaks-ुि.

a. शास sās, 'rule,' follows the same analogy; it also takes गिश िs as its weak stem before consonants:—3. sg. शासिति sās-ि, du. गिश: िस-ि-ि, pl. शासिति sās-ati.
B. Third or Hu Class. 1. दा दा, 'give,' and चा दाह, 'place,' use दा दद and दद ददा as their stems in the weak forms.

The 2. sg. impv. Par. is दे हि de-हि (for दा-z-हि) and दे हि dē-हि (for दह-ा-z-हि).

2. मा मा, 'measure,' and हा हा, 'depart,' both आत्म., have दि-भि and जिफ्टूज as their present stems, dropping the दै before vowels:—pres. sg. 1. जिफ्टूज-jīह-e, 2. जिफ्टूज jīह-ू, pl. जिफ्टूज jīह-ूे; impf. sg. 1. जिफ्टूज a-jīह-i, 2. जिफ्टूज a-jīह-ाह, pl. 3. जिफ्टूज a-jīह-ाह.

a. हा हा, 'abandon,' Par., has जहि jahi in the weak forms, dropping दै before vowels and यू:—3. sg. जहति jāह-ति, but du. जहति: jahī-tah, pl. जहति jah-ू; impv. 2. sg. जहति jah-ू; opt. 1. sg. जहति jah-yām.

C. Fifth or Su Class. 1. Roots ending in vowels may drop the दू before द्व or म:—sūनोम su-nō-mi, but सुन: sun-वह or सुनव: su-nu-वह.

2. Roots ending in consonants change दू to द्व before vowels:—शक्तविद शक-नु-वि.

3. सु श्रू, 'hear,' and धू धहु, 'shake,' form the present stems श्रू श्र-नु and धहु ध-नु.

D. Seventh or Rudh Class. ब्रज aनि, 'anoint,' भज bhaनि, 'break,' हिंनि hims, 'injure,' drop their nasal before inserting न:—चननि m-aनि-m, चननि bha-nā-ज-म, हिननि hi-na-s-mi.

E. Eighth or Tan Class. ह्र kr, 'do,' takes करो kar-ो as its strong stem, and as its weak कृष्ण kūr-u, the दू of which must be dropped before मम, यू, व:—करोम karo-mi, कृष्ण: kuru-thāह; but कृष्ण kūr-वह, कृष्ण: kūr-मह; कृष्ण kūr-yām. Other verbs of this class may drop the दू before द्व and मम.
as in the fifth. When compounded with the prepositions परि pari and सम् sam, the verb छ kṛ has an initial स s: परिष्कृत पारि-<br>सक्रta, 'adorned,' संस्कृत साम-सक्रta, 'put together.' This स s is not original.

F. Ninth or क्रि Class. 1. छ qu dhū, 'shake,' छ pu, 'purify,'<br>छ lu, 'cut,' shorten their vowel:—धुनामि dhu-ná-mi, पुनामि<br>pu-ná-mi, लुनामि lu-ná-mi.

2. छ jī, 'know,' and ग्रह grah, 'seize,' are shortened to ज jā and ग्रह-ग्रह:—जानामि jā-ná-mi; ग्रह-प्रह-ग्रह (65).

3. बन्ध bandh, 'bind,' and मन्त्र manth, 'churn,' drop the nasal:—<br>बन्धामि badh-ná-mi, मन्त्रामि math-ná-mi.

**The Perfect Tense.**

I35. This tense is formed either by reduplication or peri-<br>phrastically. Roots follow the former method, derivative verbs<br>(chiefly causatives) the latter. There are also four roots with a<br>prosodically long initial vowel (140 a, 1) which take the peri-<br>phrastic perfect.

**Special Rules of Reduplication.**

1. छ r, छ r, छ l are represented by छ a in the reduplicative<br>sylable;—e.g. छ kṛ, 'do': चकार ca-kār-a; छ tri, 'cross': ततार<br>ta-tār-a; छ klp, 'be able': चकुप ca-klp-é.

2. Initial छ a or छā becomes छā;—e.g. छ ad, 'eat': छ ए<br>ād-a; छ एप एप, 'obtain': छ एप एप (cp. 140 a, 1).

3. Roots beginning with छ i contract छ i + छ i to छ i; but if<br>the radical छ i takes Guṇa or Vyṛddhi, छ y is inserted between the<br>reduplicative syllable and the root;—e.g. छ is, 'desire,' 3. pl.<br>छ ई: ई-उ (for i-ि-उ), but 1. sg. छ ईष i-y-ि-a.

4. Roots beginning with or containing छ ya or छ ya, and liable<br>to Samprasadāna (cp. 137, 2c), reduplicate with छ i and छ u:—
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:

<table>
<thead>
<tr>
<th>Parasmasipada</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. च a</td>
<td>(ह)व (ि)-वा</td>
<td>(ह)म (ि)माः</td>
</tr>
<tr>
<td>2. (ह)घ (ि)-था</td>
<td>चभूर आ-थर¹</td>
<td>च ा</td>
</tr>
<tr>
<td>3. च a</td>
<td>चन्तुर आ-तर¹</td>
<td>चर् उर (ि31, ६)</td>
</tr>
</tbody>
</table>

Atmanepada.

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ए ए</td>
<td>(ह)वेख (ि)-वेख</td>
<td>(ह)मेख (ि)-माखे</td>
</tr>
<tr>
<td>2. (ह)चे (ि)-सेत</td>
<td>चचि आ-थे</td>
<td>(ह)चे (ि)-धवेय</td>
</tr>
<tr>
<td>3. ए ए</td>
<td>चचि ाते</td>
<td>ड्रे ि-रे</td>
</tr>
</tbody>
</table>

The terminations with initial consonant are added with the connecting vowel र ि² except in the eight verbs: द्रू द्रू, 'run,' श्रू श्रू, 'hear,' श्रू स्रू, 'praise,' श्रू स्रू, 'flow,' च रृ, 'do,' श्रू भृ, 'bear,' श्रू िर, 'choose,' ि ि, 'go,' where it must be omitted. The 3. pl. Atm. retains the र ि 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 र ि, रौ, ड उ.

¹ In these two dual forms चर् उर has been borrowed from the 3. pl., the two endings चर् थर and तर तर corresponding to the 2. 3. du. pres. चस् थस and तस् तस.

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

1. Short vowels followed by a single consonant take Guṇa throughout the singular;—e.g. रेः is, ‘wish’: रेंधुस्त i-y-ेस; बुध् bu-bódh, ‘wake’: बुबोध् bu-bódh; but जीव jīv, ‘live’: जिजीव jī-jīv.

2. Final vowels take Vṛddhi or Guṇa in the first person singular, Guṇa in the second, Vṛddhi only in the third;—e.g. दू i, ‘go’:
   1. द्याय i-y-āy-a or द्याय i-y-āy-a; 2. द्येष i-y-ē-tha; 3. द्याय i-y-āy-a; छ क्र, ‘do’: 1. चकार ca-kār-a or चकर ca-kār-a;
   2. चकर्थ ca-kār-tha; 3. चकार ca-kār-a.

3. Medial च a followed by a single consonant takes Vṛddhi in sg. 3. and optionally in 1.;—e.g. हृण han, ‘kill’: 1. जधान jaghān-a or जघन jaghān-a, 3. जधान jaghān-a.

4. Roots ending in ः a (or diphthongs: 129, 8) take च्री au in 1. 3. sg., and may retain ः a before य the in 2.sg. (cp. 136 a);—e.g. गा dbā, ‘place’: 1. 3. रघु da-dhāu, 2. रघाय dadhā-tha or र्घघ thadh-i-tha.

But ख्र ल्ह or ख्र hve, ‘call,’ is treated as हृ हु:—3. sg. उहाव ju-hāv-a (cp. 154 a, 3).

The Weak Stem.

137. 1. In roots containing the vowels ः, उ, ए, the radical syllable remains unchanged, except by Sandhi;—e.g. बुध budh: बुबुधिम bu-budh-i-ma; छ क्र: चकथ ca-kṛ-mā; ख्र स्त्त stu: ख्रउस्त्त tu-ṣṭu-mā.

   a. Before terminations beginning with vowels final दू i, द्रृ, ग्र if preceded by one consonant become ः य, ः r, if by more than one, ः य ः, ः ः ar; while ः u, ः ः ः, and ः ः always become ः ः ः, ः ः ः;—e.g. नी ni, ‘lead’: निय ni-ny-ुह; ग्रि श्रि, ‘resort’: ग्रि श्रि युह; छ क्र, ‘do’: छक ca-kṛ-उह; ख्र श्र,

2. In roots containing a medial ओ a or a final ओ ओ, the radical syllable is weakened.

a. Roots in which ओ a is preceded and followed by a single consonant (e.g. पट pat), and which reduplicate the initial consonant unchanged (this excludes roots beginning with aspirates, gutturals, and for the most part व v), contract the two syllables to one with the diphthong ए (cp. Lat. fac-iō, fēc-ī)¹. This contraction takes place even in 2. sg. Par. when थ tha is added with ओ i (the strong form being used when थ tha is added without ओ i);—

  e.g. पच्च pac, ‘cook’: 2. sg. पेचिध pec-i-thá (but पपक्ष papāthā), 3. pl. पेचु: pec-úh; तन्न tan, ‘stretch’: तेनिथ ten-i-thá, तेनु: ten-úh.


c. Five roots beginning with ओ va, viz. वच vac, ‘speak,’ वट vāt, ‘speak,’ वप vap, ‘strew,’ वस vas, ‘dwell,’ वह vah, ‘carry’; also यज yaj, ‘sacrifice,’ अध vyaḍh, ‘pierce,’ खप svap, ‘sleep,’ ग्रह grah, ‘seize,’ take Ṣamprāṣāraṇa. In the first five ओ u + ओ u (cp. 135, 4) contract to ओ ü, in the sixth ओ i + ओ i to ओ i:—3. sg. उवच u-vāc-a, but pl. ओचु: ūc-úh (for u-uc-úh); इयाज i-yāj-a, but इयु: iy-iúh (for i-iy-iúh); सुवय su-svāp-a (67), but सुवु: su-sup-úh; जयाह ja-grāh-a, but जगुह: ja-grh-úh.

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 1).
d. Roots ending in आ ा 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. 1. तुद, 'strike': strong stem तुद tu-tód; weak तुद tu-tud.

<table>
<thead>
<tr>
<th></th>
<th>तुद tu-tód-a</th>
<th>तुदिव tu-tud-i-vá</th>
<th>तुदम tu-tud-i-má</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>तुदि tu-tud-á</td>
<td>तुदाथ tu-tud-áthuḥ</td>
<td>तुद तु-tud-áh</td>
</tr>
<tr>
<td>2</td>
<td>तुदिष्ट tu-tud-i-tha</td>
<td>तुदिष्ट tu-tud-i-tha</td>
<td>तुदिष्ट tu-tud-i-tha</td>
</tr>
<tr>
<td>3</td>
<td>तुदि tu-tud-á</td>
<td>तुदाथ tu-tud-áthuḥ</td>
<td>तुद तु-tud-áh</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>तुदि tu-tud-é</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>तुदिवह tu-tud-i-váhe</td>
</tr>
<tr>
<td>2</td>
<td>तुदिवह tu-tud-i-dhvē</td>
</tr>
<tr>
<td>3</td>
<td>तुदिवह tu-tud-i-rē</td>
</tr>
</tbody>
</table>

2. क्र, 'do': strong चार ca-kár, चार ca-kár; weak चक्र ca-kṛ, चक्र ca-kṛ.

<table>
<thead>
<tr>
<th></th>
<th>चार ca-kár-a</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>चार ca-kr-vá</td>
</tr>
<tr>
<td>2</td>
<td>चार ca-kr-áthuḥ</td>
</tr>
<tr>
<td>3</td>
<td>चार ca-kr-áthuḥ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>चार ca-kár-a</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>चार ca-kr-má</td>
</tr>
<tr>
<td>2</td>
<td>चार ca-kr-á</td>
</tr>
<tr>
<td>3</td>
<td>चार ca-kr-áh</td>
</tr>
</tbody>
</table>

1 Lat. tu-tud-i-mus. 2 Lat. tu-tud-i. 3 Or चार ca-kár-a.
3. धा dhā, 'place': strong द्धा da-dhā; weak दधू da-dh.

<table>
<thead>
<tr>
<th>द्धित</th>
<th>da-dhāu</th>
<th>द्धित</th>
<th>da-dh-i-vā</th>
<th>द्धितम</th>
<th>da-dh-i-mā</th>
</tr>
</thead>
<tbody>
<tr>
<td>द्धिय</td>
<td>da-dhā-tha</td>
<td>द्धिय</td>
<td>da-dh-āthu</td>
<td>द्धिय</td>
<td>da-dh-ā</td>
</tr>
<tr>
<td>द्धिय</td>
<td>da-dh-ātuh</td>
<td>द्धिय</td>
<td>da-dh-ù</td>
<td>द्धिय</td>
<td>da-dh-ùh</td>
</tr>
</tbody>
</table>

**Atmanepada.**

1. द्धि da-dh-é
ddhhhe da-dh-i-vāhe
ddhhmhe da-dh-i-māhe
2. द्धिष्ठ da-dh-i-śē
ddhhthe da-dh-i-dhvē
ddhhthe da-dh-i-dhvē
de
3. द्धि da-dh-é
ddhhthe da-dh-āte
ddhhthe da-dh-irē
de

4. वी ni, 'lead': strong निने ni-nē; निन nī ni-nāi; weak निन नी ni-ṇi.

<table>
<thead>
<tr>
<th>निनय</th>
<th>ni-nāy-a²</th>
<th>निनय</th>
<th>ni-nāy-a²</th>
<th>निनय</th>
<th>ni-nāy-a²</th>
</tr>
</thead>
<tbody>
<tr>
<td>निन</td>
<td>ni-nē-tha³</td>
<td>निन</td>
<td>ni-nē-tha³</td>
<td>निन</td>
<td>ni-nē-tha³</td>
</tr>
<tr>
<td>निन</td>
<td>ni-nāy-a</td>
<td>निन</td>
<td>ni-nāy-a</td>
<td>निन</td>
<td>ni-nāy-a</td>
</tr>
</tbody>
</table>

**Atmanepada.**

1. निघे ni-ṇy-é
ddhhhe ni-ṇy-i-vāhe
ddhhmhe ni-ṇy-i-māhe
de
2. निघने ni-ṇy-i-śē
ddhhthe ni-ṇy-āthe
ddhhthe ni-ṇy-i-dhvē
de
3. निघे ni-ṇy-é
ddhhthe ni-ṇy-āte
ddhhthe ni-ṇy-irē
de

5. शु stu, 'praise': strong तृष्टो tu-ṣṭo; तृष्टौ tu-ṣṭāu; weak तृष्ट tu-ṣṭu.

<table>
<thead>
<tr>
<th>तृष्टव</th>
<th>tu-ṣṭav-a⁴</th>
<th>तृष्टव</th>
<th>tu-ṣṭu-vā</th>
<th>तृष्टव</th>
<th>tu-ṣṭu-mā</th>
</tr>
</thead>
<tbody>
<tr>
<td>तृष्टव</td>
<td>tu-ṣṭo-tha</td>
<td>तृष्टव</td>
<td>tu-ṣṭu-v-āthu</td>
<td>तृष्टव</td>
<td>tu-ṣṭu-v-ā</td>
</tr>
<tr>
<td>तृष्टव</td>
<td>tu-ṣṭu-ātuh</td>
<td>तृष्टव</td>
<td>tu-ṣṭu-v-ù</td>
<td>तृष्टव</td>
<td>tu-ṣṭu-v-ùh</td>
</tr>
</tbody>
</table>

**Atmanepada.**

1. तृष्टव tu-ṣṭu-v-é
ddhhhe tu-ṣṭu-vāhe
ddhhmhe tu-ṣṭu-māhe
de
2. तृष्टव tu-ṣṭu-śē
ddhhthe tu-ṣṭu-v-āthe
ddhhthe tu-ṣṭu-dhvē
de
3. तृष्टव tu-ṣṭu-v-é
ddhhthe tu-ṣṭu-v-āte
ddhhthe tu-ṣṭu-irē
de

---

1 Or द्धिय da-dh-i-thā.
2 Or निनय ni-nāy-a.
3 Or निनय ni-nāy-i-thā.
4 Or तृष्टव tu-ṣṭav-a.
6. तन् tan, ‘stretch’: strong तन् ta-tán, तनान् ta-ta-न; weak तेन् ten.

| तन् ta-tán-a | तेतिव ten-i-vá | तेतिम ten-i-má |
| तनान् ta-tán-tha | तेतियु ten-áthuḥ | तेतियु ten-á |
| तनान् ta-tán-a | तेतिनु ten-átuḥ | तेतिनु ten-úḥ |

**Parasmaïpada.**

1. तेने ten-é | तेनिवहें ten-i-váhe | तेनिमहें ten-i-máhe |
2. तेनिविशिष्ट ten-i-śe | तेनिविशिष्ट ten-áthe | तेनिविशिष्ट ten-i-dhvē |
3. तेने ten-é | तेनाते ten-áte | तेनिरे ten-iré |

7. गम् gam, ‘go’: strong जगम ja-gám, जगाम ja-gám; weak जगम ja-gm.

| जगम ja-gám-a | जगिभव ja-gm-ivá | जगिभम ja-gm-imá |
| जगाम ja-gán-tha | जगिमहु ja-gm-áthuḥ | जगम ja-gm-á |
| जगाम ja-gám-a | जगिमतु ja-gm-átuḥ | जगम ja-gm-úḥ |

**Atmanepada.**

1. जामें ja-gm-é | जामिवहें ja-gm-i-váhe | जामिमहें ja-gm-i-máhe |
2. जामिभि ja-gm-íṣe | जामावि ja-gm-áthe | जामिभि ja-gm-i-dhvē |
3. जामें ja-gm-é | जामाति ja-gm-áte | जामिरे ja-gm-iré |

8. वच् vac, ‘speak’: strong उवच u-váč, उवच u-váč; weak उच् úc.

| उवच u-váč-a | उचिव úc-i-vá | उचिम úc-i-má |
| उवचिष्ठ u-váč-i-tha | उचियु úc-áthuḥ | उचú úc-á |
| उवच u-váč-a | उचितु úc-átuḥ | उचú úc-úḥ |

**Atmanepada.**

1. उचu úc-é | उचिभवें úc-i-váhe | उचिमहें úc-i-máhe |
2. उचिविष्ठ úc-íše | उचावि úc-áthe | उचिविरे úc-i-dhvē |
3. उचu úc-é | उचाति úc-áte | उचिरे úc-iré |

1 Or तनान् ta-tán-a. 2 Or तेतिव ten-i-thá. 3 Or जगम ja-gám-a.
4 Or उवच u-váč-a. 5 Or उवच u-váč-a.
Irregularities.

139. 1. भज् bhaj, 'share,' though beginning with an aspirate, follows the analogy of the contracting verbs with ए e (137, 2 a): 3. sg. बभाज ba-bhaj-a, but 3. pl. भज: bhej-uh. Similarly राज् rāj, 'shine' (medial ा), and optionally चस् tras, 'tremble' (two initial consonants), and भ्रम bhram, 'wander' (initial aspirate, two consonants):—3. sg. A. रेज rej-e; 3. pl. P. तचस ta-tras-uh or चस: tres-uh; भ्रमस: ba-bhram-uh or भ्रम: bhrem-uh.

2. यम् yam, 'reach,' and वम् vam, 'vomit,' though beginning with च्या and व्या, do not take Samprasadana, but follow 137, 2 a:—या या-यामा, but च्ये येम-े; व्या व्या-वामा, but च्या: vem-uh; while व्या वस, 'wear,' Ātm., does not weaken the root at all:—व्या-से वास-े.

3. विद्वं vid, 'know,' forms an unreduplicated perfect with present meaning: च्ये वेद-ा, 'I know' (Gk. oθα, Germ. weiss), वेय वेय-ा (oθα-θα), च्ये वेद-ा (oθα-θα); च्या विद-मा (ιθ-μεν, wissen), च्या च्ये च्या: च्या: vid-ā, च्ये: vid-uh.

4. चि ci, 'gather,' जि ji, 'conquer,' हि hi, 'impel,' हन् han, 'kill,' revert to their original guttural in the radical syllable:—चिकाय ci-kāy-a, जिगाय ji-gāy-a, जिघाय ji-ghāy-a, जघाय ja-ghān-a (cp. 137, 2 b).

5. आह ah, 'say,' is defective, forming only 2. sg. dual and 3. sg. dual pl.:—आाथ अ-था, आह अ-हा; आाह: अह-अधुह, आाहु: अह-अधुह; आाह: अह-उह.

6. अम्सा aṃsa, 'reach,' reduplicates with the syllable अन् ān, in which the radical nasal is repeated with the initial vowel (cf. Gk. aor. inf. εν-εύκεν-εν); on the other hand, the radical nasal is dropped in the weak forms: 3. sg. P. आनान्स ān-āmśa, 3. pl. A. आनाषिरे ān-ās-ire. The analogy of this verb is followed by तच्र arc, 'praise':—3. sg. आचर्च ān-ārc-a.
7. मू bhū, ‘be,’ has the double irregularity of reduplicating with च्र a and retaining its च्र throughout (cp. Gk. πε-φύ-ἀστι): —

च्छ्व ba-bhū-v-a  
च्छ्विव ba-bhū-v-i-vā  
च्छ्विम ba-bhū-v-i-mā  

च्छ्व ba-bhū-tha  
च्छ्विव ba-bhū-v-áthuḥ  
च्छ्व ba-bhū-v-á  

च्छ्व ba-bhū-v-i-tha  
च्छ्विव ba-bhū-v-i-thuḥ  
च्छ्व ba-bhū-v-á  

च्छ्व ba-bhū-v-a  

Periphrastic Perfect.

I40. The verbs which cannot reduplicate, form their perfect by making an abstract feminine noun in the accusative, च्रास आम, and adding to this the reduplicated perfect of च्र kṛ, ‘do,’ च्रस as, ‘be,’ or मू bhū, ‘be.’ This formation started with the employment of the transitive verb च्र kṛ, e.g. गमयां चकार gamayām cakāra, ‘he did going,’ i.e. ‘he did go’; but in classical Sanskrit the periphrastic perfect is usually formed with च्रस as, the other two auxiliaries occurring only exceptionally. The periphrastic perfect is almost entirely limited to the derivative verbs in चय aya (tenth class, causatives, and denominatives); — e.g. वोधयामास 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: आस आस, ‘sit,’ र्षज इक्स, ‘see,’ उज्ज उज्ज, ‘forsake,’ एघ्य edh, ‘thrive’; — e.g. आस आसचक्र अस-अम cakre, ‘he sat.’

2. the reduplicated roots चकार ca-kās, ‘shine,’ and जाग्य jā-gr, ‘awake’ (properly an intensive, 134 A 4); — चकार ca-kās अम cakāra, जागारामास jāgar-अम āsa.

3. the roots मू bhr, ‘bear,’ and, in the Epics, नी ni, ‘lead,’ and ह्रे hve, ‘call,’ optionally: — विभरा ब्युव बिहार-अम babhūva or
**Paradigm of the Periphrastic Perfect.**

<table>
<thead>
<tr>
<th>बौधयामास</th>
<th>बौधयामासिव</th>
<th>बौधयामासिसिम</th>
</tr>
</thead>
<tbody>
<tr>
<td>bodhayām ās-a</td>
<td>bodhayām ās-i-va</td>
<td>bodhayām ās-i-mā</td>
</tr>
<tr>
<td>बौधयामासिसिध</td>
<td>बौधयामासिसिधुः</td>
<td>बौधयामासिसिम</td>
</tr>
<tr>
<td>bodhayām ās-i-tha (हृ-ठु)</td>
<td>bodhayām ās-athuḥ</td>
<td>bodhayām ās-a</td>
</tr>
<tr>
<td>बौधयामास</td>
<td>बौधयामासतुः</td>
<td>बौधयामासुः</td>
</tr>
<tr>
<td>bodhayām ās-atuḥ</td>
<td>bodhayām ās-uḥ</td>
<td></td>
</tr>
</tbody>
</table>

**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 औ a. 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 स sa, and is **inflected like an imperfect of the first conjugation** (अ-भव-ɑ-τ) except in the Ātm. 1. sg., 2. 3. dual (where it follows the impf. of द्वीर dviṣ). It is taken by only a few roots ending in श े and ह h (which become क k before स s: 63 b; 69 a), and containing the vowels ः i, ः u, or ः r, which remain unchanged; — e.g. द्विन्धि dis, 'point': 3. sg. अविध्यत अ-दिक-सा-τ. This form corresponds to the Greek First Aorist (ἐ-ἐκ-ἐκ, Lat. dixi-t).
Similarly inflected is the aorist of दुह् duh, 'milk,' the stem of which is अधुकः श a-dhuk-śa (55):—Par. 1.sg. अधुकः a-dhuk-śa-m, Ātm. अधुकः a-dhuk-śi.

### 142. The other three forms of the First Aorist are made by adding to the augmented root the suffixes स s, ईष i-ś, सिष s-i-ś respectively, and are inflected like imperfects of the second conjugation (a-dves-śam). The sīṣ-form is used, in the Par. only, by a few roots ending in च a, which remains unchanged throughout. The s-form and iṣ-form are used by roots ending in other vowels than च a, or in consonants; both have Vṛddhi throughout the Parasmaipada (a medial vowel has only Guna in the iṣ-form) and Guna throughout the Ātmanepada (a medial vowel and final च r remain unchanged in the s-form). All three forms have the peculiar endings ईस is, ईत it in the 2. 3. sing. Par., and must take उर ur in the 3. plur.
Second or s-form.

143. 1. निनि, ‘lead,’ as an example of a root ending in a vowel:—

 Parasmaipada.

1. निनि
   á-nai-ś-am
   á-nai-ś-va
   á-nai-ś-ma

2. निनि
   á-nai-ś-ih
   á-nai-ś-tam
   á-nai-ś-ta

3. ननिनि
   á-nai-ś-it
   á-nai-ś-tām
   á-nai-ś-uḥ

Ātmanepada.

1. ननिनि
   á-ne-ś-i
   á-ne-ś-vahi
   á-ne-ś-mahi

2. ननिनि
   á-ne-ś-thāh
   á-ne-ś-āthām
   á-ne-ś-dḥvam

3. ननिनि
   á-ne-ś-ta
   á-ne-ś-ātām
   á-ne-ś-ata

2. चिद् chid, ‘cut off,’ as an example of a root ending in a consonant:—

 Parasmaipada.

1. चिद्
   á-cchait-s-am
   á-cchait-s-va
   á-cchait-s-ma

2. चिद्
   á-cchait-s-ih
   á-cchait-s-tam
   á-cchait-ta

3. चिद्
   á-cchait-s-it
   á-cchait-s-tām
   á-cchait-s-uḥ

Ātmanepada.

1. चिद्
   á-cchit-s-i
   á-cchit-s-vahi
   á-cchit-s-mahi

2. चिद्
   á-cchit-thāh
   á-cchit-s-āthām
   á-cchit-dḥvam

3. चिद्
   á-cchit-ta
   á-cchit-s-ātām
   á-cchit-s-ata
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a. ह क्र, 'do,' as ending in य्र, is similarly inflected:—Par. चकार्यम य-कार-श-म, चर्कायम: य-कार-श-ठ, चकायत्म य-कार-श-ठ, &c. अष, चकायम य-क्र-श-्र, चर्कायम: य-क्र-ठह, चर्कायम य-क्र-श-.tail, &c. The last two forms do not properly belong to the s-aorist, being borrowed from the second form of the root aorist (148) which is not otherwise inflected in the अष.

Irregularities of the s-form.

144. 1. Before the suffix स् s final radical (a) य न as well as म म becomes अनुस्वारा (cp. 66 A 2);—e.g. त्रम्सक्त य-म-म-स्ता, from मन् man, 'think,' as well as चर्मक्त य-र-म-स्तान, from रम् ram, 'be glad' (cp. 42 B I); (b) स् s in the verb वस् vas, 'dwell,' becomes त् t: चर्मात्सोत्त य-वा-त्स (66 B I).

2. The termination चम्दहावम (before which the स् s of the aorist is always lost) becomes द्रम दहाव when the स् s would have been cerebralized (cp. 66 B 2);—e.g. चर्मवम्ब य-ने-दहाव (for य-ने-स-दहाव), चर्मवम्ब य-क्र-दहाव (for य-क्र-स-दहाव).

3. दा दा, 'give,' धा दहा, 'place,' खा दहा, 'stand' (which takes the second aorist in the Par., 148), weaken their vowel to र i (cp. 136 a, note 2) before the terminations of the अत्मानपद:—चर्धित य-दी-सऩ, चर्धिता: य-दी-ठह (cp. 143 a), चर्धित य-दी-टा (ी-दो टौ), चर्धित य-दी-स्वाहि, &c.

4. द्रम द्रस्, 'see,' कर्जुम, 'create,' स्थूर्म स्प्रस्, 'touch,' take व्र्द्धhi with metathesis in the Par.;—e.g. 3. sg. चर्धित य-स्राक्ष-स्त (63 a, note 2), du. चर्धित य-स्राक्ष-स्तम (63 a; 66 B 2), pl. चर्धित: य-स्राक्ष-स्तह; अ. चर्धित य-स्राक्ष-सऩ: य-स्राक्ष-ठह, अ. चर्धित य-स्राक्ष-टा, &c.

5. The aorist of दहाव dah, 'burn,' and चूरू पूरू, 'hinder,' is difficult owing to the Sandhi(69a;62b):—sg. चर्धित य-दहाव-स्ताम,
Third or is-form.

145. This form differs from the preceding merely in adding the स s with the connecting vowel र i (which changes it to श s, 67). The endings of the 2. 3. sg. are ईस is, ईत it (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 pu, ‘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. अपाविषम अपाविष अपाविष
   आ-पाव-इ-स-अम आ-पाव-इ-स-वा आ-पाव-इ-स-मा
2. अपावीि अपाविषमि अपाविषि
   आ-पाव-इ-ह आ-पाव-इ-स-तम आ-पाव-इ-स-ता
3. अपावीििि अपाविषमििि
   आ-पाव-इ-ट आ-पाव-इ-स-तम आ-पाव-इ-स-उः
### Ātmaneṣpadā.

1. अपविष्रि
   अपविष्रि
   अपविष्रि
   á-pav-is-i
   á-pav-is-vahi
   á-pav-is-mahi

2. अपविष्रि
   अपविष्रि
   अपविष्रि
   á-pav-is-thāh
   á-pav-is-āthām
   á-pav-i-ḍhvam (I44, 2)

3. अपविष्रि
   अपविष्रि
   अपविष्रि
   á-pav-is-ṭa
   á-pav-is-ātām
   á-pav-is-ata

**a.** बुध् buddh, 'awake,' as an example of a root ending in a consonant, does not take Vṛddhi in the Par. (I42):

### Parasmaipadā.

1. अबोधिष्रम
   अबोधिष्रम
   अबोधिष्रम
   á-bodh-is-am
   á-bodh-is-va
   á-bodh-is-ma

2. अबोधि
   अबोधिष्रम
   अबोधिष्रम
   á-bodh-iḥ
   á-bodh-is-ṭa
   á-bodh-is-ta

3. अबोधिरीत
   अबोधिष्रम
   अबोধिष्रम
   á-bodh-īt
   á-bodh-is-ṭa
   á-bodh-is-uh

### Ātmaneṣpadā.

1. अबोधिष्रि
   अबोधिष्रि
   अबोधिष्रि
   á-bodh-is-i
   á-bodh-is-vahi
   á-bodh-is-mahi

2. अबोधिष्रि
   अबोधिष्रि
   अबोधिष्रि
   á-bodh-is-thāh
   á-bodh-is-āthām
   á-bodh-i-ḍhvam (I44, 2)

3. अबोधिष्रि
   अबोधिष्रि
   अबोधिष्रि
   á-bodh-is-ṭa
   á-bodh-is-ātām
   á-bodh-is-ata

**b.** मद् mad, 'exhilarate,' and वद् vad, 'speak,' take Vṛddhi in the Par.: चमादित् á-mad-is-uh; चवादीत् á-vād-īt.
FIRST AORIST

Fourth or siṣ-form.

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

**Parasmaipada.**

1. या-सिषः या-सिषः या-सिषः
   ा-yā-siṣ-am ा-yā-siṣ-va ा-yā-siṣ-ma
2. या-सिंह या-सिंह या-सिंह
   ा-yā-sīḥ ा-yā-siṣ-ṭam ा-yā-siṣ-ṭa
3. या-सिसेन या-सिसेन या-सिसेन
   ा-yā-siṣ-ṭit ा-yā-siṣ-ṭām ा-yā-siṣ-ṭuḥ

Second Aorist.

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

The first form is like an imperfect of the sixth class, the stem being formed by adding ए a to the unmodified root. It corresponds to the Second Aorist of the first conjugation in Greek (ἐ-τυσ-ο-ν). The inflexion of this aorist formed from सिसेन sic, 'sprinkle,' is as follows:

**Parasmaipada.**

1. सिसेन सिसेन सिसेन
   ा-sic-am ा-sicā-va ा-sicā-ma
2. सिसेन सिसेन सिसेन
   ा-sic-aḥ ा-sica-tam ा-sica-ta
3. सिसेन सिसेन सिसेन
   ा-sica-t ा-sica-tām ा-sica-an
SECOND AORIST

1. असिचि - असिचावहि - असिचामहि
   आ-सिचे - आ-सिचावहि - आ-सिचामहि

2. असिचधाय - असिचियाम - असिचधम
   आ-सिचे-थाह - आ-सिच-थाम - आ-सिच-ध्वाम

3. असिचत - असिचिताम - असिचल
   आ-सिच-ताम - आ-सिच-ताम - आ-सिच-तान्त

Irregularities.

a. 1. ख्या कहा, 'tell,' substitutes च a for च a: अक्षब्त आ-क्ष्यात.

b. 2. द्रेस, 'see,' takes गु: आदर्शत आ-दर्शा-त.

c. 3. अस, 'throw,' adds य to the root: असस्य आ-था-त.

d. 4. अध त, 'fall,' and वच्च 'speak,' form contracted reduplicated aorists: अपसम आ-पापत, अवचम आ-वोच-म


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: अधात आ-धाम, 'I placed' (ε-Θην); असस्त आ-स्तहात, 'he stood' (ε-σον); असात आ-गात, 'he went' (ε-θη); अभुत आ-भुहात, 'he became' (ε-φό). A few verbs ending in आ आ (as well as मु भु, 'be') take this form. This आ आ is retained throughout except before the उर ur of the 3. pl.

There is no अत्मानेपाद (cp. 143a; 144, 3).

1. दा दा, 'give': - Parasmaipada.

1. अदाम आ-दाम - अदाव आ-दाव - अदाम आ-दाम-मा
2. अदर आ-दाह - अदातम आ-दाम-ताम - अदात आ-दाम-ता
3. अदरत आ-दात - अदाताम आ-दाताम - अदु: आ-द-उह ऊँह

1 The root of this aorist is, however, probably ख्या स्थान, 'stand,' with the vowel shortened as in असस्त आ-क्ष्यात.
SECOND AORIST

149. Excepting the primary verbs द्रु, 'dru,' run,' and श्री 'sri, 'go,' this aorist has attached itself to the secondary conjugation in अय aya (tenth class and causatives). The stem is formed by a peculiar reduplication of the root, to which अ 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. अ a, आ a, इ i, ए e, ओ o are represented in the reduplicative syllable by ई i.

2. The vowel of the reduplicative syllable, unless already long by position, is lengthened.


मुच muc, 'release': stem अमुच a-mū-muc-a:—

**Parasmaipada.**

1. अमुच a-mū-muc-am
2. अमुच a-mū-muc-a-h
3. अमुच a-mū-muc-a-t
126 REDUPLICATED AORIST

Iv

1. A T M A N E P A D A.

1. अमृतुचि
   a-mûmuca-e

2. अमृतुचा:
   a-mûmuca-thâḥ

3. अमृतुचि
   a-mûmuca-ta

Irregularities.

1. राध, सucceed, 'and वध vyadh, 'pierce,' shorten their radical syllable, so as to produce the prevailing rhythm: चारीढ़त
   a-ṛi-rādh-a-t, चावीविधत् a-वि-विध-a-t (cp. 133 B 2).

2. तीप dip, 'shine,' and मील mîl, 'wink,' retaining their long radical vowel, do not lengthen the reduplicative syllable, thus inverting the usual quantity of these two syllables: चाहिद्रीपत
gā-didip-a-t, चाममिलित a-mîmil-a-t.

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 yās (for yā-s-s), चात yāt (for yās=yā-s-t: cp. 28; 145), being thus identical in form with those of the optative present (131). The Benedictive Par. of बुध budh, 'awake,' would be formed as follows:—

1. बुधासम
   budh-yā-s-am

2. बुधा:
   budh-yā-ḥ

3. बुधात्
   budh-yā-t
Simple Future.

**151.** The future is formed by adding to the stem the suffix या, or, with the connecting vowel न, या, and is inflected like a present of the first conjugation (भावामि). Most roots ending in vowels (except छ) take या, more than half of those ending in consonants take या. Derivative verbs regularly take the latter.

**a.** Final vowels and prosodically short medial vowels take गुः;— e.g. न, 'go': एष्यिति e-य-ति; वुः budh, 'awake': भोत्यिति bhot-या-त् (55); रुः rudh, 'hinder': रोत्यिति rot-या-ति; क्र, 'do': कारिष्यिति kar-i-या-ति; भू bhū, 'be': भविष्यिति bhav-i-या-ति.

1. Several roots take both forms;— e.g. दह, 'burn': धच्छिति dhak-या-ति (55) and दहिष्यिति dah-i-या-ति.

2. Derivatives in या aya retain their present stem, dropping only their final अ;— e.g. चोर cor-aya, 'steal': चोरिष्यिति coray-i-या-ति.

**दा** dā, 'give':—

**Parasmaipada.**

1. दाश्यामि दाश्याव: दाश्याम:
   dā-या-मि dā-या-वा: dā-या-मा:

2. दाश्यिः दाश्यश: दाश्याः
   dā-या-ि: dā-या-था: dā-या-

3. दाश्यिः दाश्यत: दाश्यति
   dā-या-ति dā-या-ति: dā-या-ति

**Atmanepada.**

1. दाश्ये दाश्ये: दाश्यामः
   dā-ये: dā-ये: dā-ये-मा:

2. दाश्ये दाश्ये: दाश्ये
   dā-ये: dā-ये: dā-ये-

3. दाश्ये दाश्ये: दाश्ये: दाश्ये
   dā-ये: dā-ये: dā-ये:
Irregularities.

b. 1. Several verbs have र ra instead of च ar before य sya (cp. 144, 4):—

- द्र dṛ, 'see,' रू रू, 'emit,' रू रू, 'creep,'
- रू रू, 'touch': रत्नति drah-sya-ti (63 b), सच्चति srakh-
- य sya-ti (63 a), सच्छति srakh-

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

- य sya, 'be lost': द्र सच्छति naṅk-ṣyati as well as द्र सच्छति
- य sya-ti; मच्च māj, 'sink': द्र सच्छति naṅk-ṣyati-ti.

3. वस स, 'dwell,' changes its स s to त t before य sya:

- तत्त्वति vat-sya-ti (66 B 1).

4. गह grah, 'seize,' takes द्र i instead of द्र i as its connecting

vowel: गहीतति grah-i-ṣya-ti (cp. 160, 3 a).

Periphrastic Future.

152. It is formed by adding the present of the verb चस स, 'be,' to the nom. masc. of an agent noun in त -क (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. तृ त्र is added, with or without द्र i, to the gnātated root,
much in the same way as य sya. But roots ending in च r, as
well as गम gam, 'go,' and हन han, 'kill,' reject the connecting
vowel:—

- कृ: कांतिस kartāsmi (but कांतिस kar-i-ṣyā-mi);
- कांतिस gantāsmi (but कांतिस gantāsmi (but कांतिस gantāsmi i-ṣyā-mi).

भू bhū, 'be':—

Parasmaipada.

1. भवितास्: भवितास्: भवितास्:

- bhav-i-tāsmi bhav-i-tā-svaḥ bhav-i-tā-smaḥ
2. भवितासि  
   bhav-i-tāsi  
3. भविता  
   bhav-i-tā  

ḥ i, ‘go’:—

Parasmatipada.

1. एतासि  
   e-tāsmi  
2. एतासि  
   e-tāsi  
3. एता  
   e-tā  

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 (abhavam). 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 dramas. Examples are:—from मू bhū, ‘be’: (fut. मविष्टाम bhav-i-syāmi) ओमविष्टम आ-भविष्य-अम, ओमविष्टम: आ-भविष्य-ह, ओमविष्टम: आ-भविष्य-अ, &c.; Ātm. ओमविष्टम आ-भविष्य-ेअ, &c.; ह i, ‘go’: (fut. एष्याम e-syā-mi) एष्यम: आ-भविष्य-म, एष्यम: आ-भविष्य-ह, एष्यम: आ-भविष्य-त, &c.; Ātm. एष्यम: आ-भविष्य-ेअ, &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: नहयते nāh-ya-te, ‘he binds’; नहयते nah-yā-te, ‘he is bound.’
Before adding या, the root undergoes the following changes:—

1. Final आ (or diphthongs: 129, 8) remains or becomes ई;—
   e.g. जाय jāya, 'know': जायते jāya-yā-te; पाय pāya, 'drink': पीयते piyā-te; गाय gāya, 'sing' (or गै gai): गीयते gīyā-te.

2. Final र and उ are lengthened;—e.g. र, 'go': रयते i-yā-te; चि ci, 'collect': चीयते ci-yā-te; ग्रु śru, 'hear': श्रूयते śrū-yā-te.

3. Final र, after a single consonant becomes र, after two consonants, र—e.g. र kṛ, 'do': क्रयते kri-yā-te; but भृ śmr, 'remember': भर्यते smar-yā-te.

4. Final र is changed to र and, after labials, to र—e.g. र kṛ, 'scatter': रयते kīr-yā-te; र stī, 'strew': रयते sūr-yā-te; but र pṛ, 'fill' (the only example): पूयते pūr-yā-te.

5. Roots ending in a consonant preceded by a nasal, lose the nasal;—e.g. मज्ञ bhañj, 'break': मज्ञते bhaj-yā-te.

6. Roots liable to Samprasāraṇa (137, 20) take it;—e.g. चय yaj: रवते ij-yā-te; चू vac: उचते uc-yā-te; चन्द्र grah: ग्रहते grh-yā-te; चव svap: सप्ते sup-yā-te.

7. Derivative verbs in र ा y a drop the suffix while retaining the strong radical vowel;—e.g. चोर च cor-aya; चोरते cor-yate; कार्य kār-aya (from च kṛ): कार्यते kār-ya-te.

The passive of भू bhū, 'be,' would be inflected as follows:—

Present.

1. भूचे भूयावहे भूयामहे
   bhū-y-é bhū-yā-vahe bhū-yā-mahe

2. भूचि भूचि
   bhū-yā-se bhū-y-éthe bhū-yā-dhve

3. भूचते भूचते
   bhū-yā-te bhū-y-éte bhū-y-ánte
### Imperfect.

<table>
<thead>
<tr>
<th>1. चामृये</th>
<th>चामृयावहि</th>
<th>चामृयामहि</th>
</tr>
</thead>
<tbody>
<tr>
<td>आ-भु-य-े</td>
<td>आ-भु-य-वahi</td>
<td>आ-भु-य-मahi</td>
</tr>
<tr>
<td>2. चामृयायः</td>
<td>चामृयायाम</td>
<td>चामृयायमः</td>
</tr>
<tr>
<td>आ-भु-या-थाह</td>
<td>आ-भु-य-थाहम</td>
<td>आ-भु-य-थाहम</td>
</tr>
<tr>
<td>3. चामृयात्</td>
<td>चामृयाताम</td>
<td>चामृयात्ताम</td>
</tr>
<tr>
<td>आ-भु-य-ा-ता</td>
<td>आ-भु-य-ा-ताम</td>
<td>आ-भु-य-ा-ताम</td>
</tr>
</tbody>
</table>

### Imperative.

<table>
<thead>
<tr>
<th>1. भूच्छि</th>
<th>भूच्छावहि</th>
<th>भूच्छामहि</th>
</tr>
</thead>
<tbody>
<tr>
<td>भु-य-ा-ि</td>
<td>भु-य-ा-वahi</td>
<td>भु-य-ा-वानhi</td>
</tr>
<tr>
<td>2. भूच्छवः</td>
<td>भूच्छवाम</td>
<td>भूच्छवम</td>
</tr>
<tr>
<td>भु-य-ा-ः</td>
<td>भु-य-ा-थाम</td>
<td>भु-य-ा-थाम</td>
</tr>
<tr>
<td>3. भूच्छात्</td>
<td>भूच्छाताम</td>
<td>भूच्छात्ताम</td>
</tr>
<tr>
<td>भु-य-ा-ः</td>
<td>भु-य-ा-ताम</td>
<td>भु-य-ा-ताम</td>
</tr>
</tbody>
</table>

### Optative.

<table>
<thead>
<tr>
<th>1. भूच्छय</th>
<th>भूच्छवहि</th>
<th>भूच्छमहि</th>
</tr>
</thead>
<tbody>
<tr>
<td>भु-य-े-या</td>
<td>भु-य-े-वahi</td>
<td>भु-य-े-वानhi</td>
</tr>
<tr>
<td>2. भूच्छयः</td>
<td>भूच्छयाम</td>
<td>भूच्छयम</td>
</tr>
<tr>
<td>भु-य-े-थाह</td>
<td>भु-य-े-थाहम</td>
<td>भु-य-े-थाहम</td>
</tr>
<tr>
<td>3. भूच्छय</td>
<td>भूच्छयातम</td>
<td>भूच्छयर</td>
</tr>
<tr>
<td>भु-य-े-</td>
<td>भु-य-े-थातम</td>
<td>भु-य-े-थातम</td>
</tr>
</tbody>
</table>

### Irregularities.

1. खन्क- कहान, 'dig,' has either खायती khan-ya-te or खायत khan-ya-te; तन, 'stretch': तनते tan-ya-te or तायत te-ya-te; जान, 'beget,' has जायते jā-ya-te, 'is born' (properly an Ātm. of the fourth class: cp. 133 B 2).

2. शास्सिस, 'command,' has either शाख्ति sas-ya-te or शिश्नि sī-ya-te (cp. 134, 4a).
3. ह्या ह्याः, 'call' (or ह्याः ह्याः), has जयते ह्याः-याः (cp. 136, 4); वाया (or वेया), 'weave,' अयते उ-याः-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 Vṛddhi of a final vowel and Guṇa of a medial vowel (but ग a is lengthened) followed by a single consonant; after ग a, a च y is inserted;—e.g. श्रु श्रु, 'hear': श्राष्ट्रि श्राष्ट्रि-ि-ि; क्र क्र, 'do': क्राकारि क्राकारि-ि; पद् पद, 'walk': पदापि पदापि-ि; विन्द्वि विन्द्वि, 'enter': विन्द्वि विन्द्वि-ि; सुच सुच, 'release': सुचसि सुचसि-ि; झा जना, 'know': जनानि जनानि-ि.

a. The following are peculiarities or irregularities in this formation:—1. रम् रम्, 'seize,' shows the nasalized form of the root: रज्ज रज्ज-ि.—2. प प प, 'fill,' has पुपुरि पुपुरि (cp. 154, 4).—3. गम गम, 'go,' रूच रूच, 'fashion,' वध वध, 'slay,' do not lengthen their ग a: गमि गमि-ि, रूचि रूचि-ि, वधि वधि-ि.—4. Verbs in भय भय drop the suffix (cp. 154, 7): रोप रोप, causative of रूह रूह, 'mount': रोप-ि रोप-ि.

PARTICIPLES, GERUNDS, AND INFINITIVE.

I. Active Participles.

156. The stem of the present and future participles Par. is formed with the suffix यत at (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 यत ant as its strong stem. Thus:—
### ACTIVE PARTICIPLES

<table>
<thead>
<tr>
<th>Pres. 3. pl</th>
<th>Pres. part.</th>
<th>Fut. 3. pl</th>
<th>Fut. part.</th>
</tr>
</thead>
<tbody>
<tr>
<td>मवनि</td>
<td>मवन्</td>
<td>मविष्णि</td>
<td>मविष्णन्</td>
</tr>
<tr>
<td>bhávant-i (1)</td>
<td>bhávant</td>
<td>bhav-isyánt-i</td>
<td>bhavisyánt</td>
</tr>
<tr>
<td>क्रीषणि</td>
<td>क्रीषण्</td>
<td>क्रीषणि</td>
<td>क्रीषण्</td>
</tr>
<tr>
<td>krī-ṇ-ánt-i (9)</td>
<td>krīṇánt</td>
<td>kre-syánt-i</td>
<td>kresyánt</td>
</tr>
<tr>
<td>जुहवति</td>
<td>जुहवति</td>
<td>हो-स्यांति</td>
<td>हो-स्यांति</td>
</tr>
</tbody>
</table>

**a.** The strong stem of the pres. part. of अस, ‘be,’ is सल्‍सांत (3. pl. सत् s-ánt-i); that of हन, ‘slay,’ is द्वात् ghn-ánt (3. pl. प्रति ghn-ant-i)¹.

157. The **re duplicated perfect** participle (89) is most easily formed by taking the 3. pl. Par., with which the weakest stem is practically identical (only that र r² must be changed to स s which, being always followed by a vowel, appears as द s). In forming the middle and strong stems from this, the final vowel of the root (changed to a semivowel before उष् us) must be restored, and in verbs which, after dropping उर ur, become monosyllabic, र i must be inserted:

<table>
<thead>
<tr>
<th>3. Plur.</th>
<th>Weakest Stem</th>
<th>Strong Stem</th>
<th>Middle Stem</th>
</tr>
</thead>
<tbody>
<tr>
<td>चकु:</td>
<td>चकुषा</td>
<td>चकवांसम</td>
<td>चकविन्न:</td>
</tr>
<tr>
<td>ca-kr-ुह</td>
<td>cakr-ुउ-ः</td>
<td>cakr-वांसम</td>
<td>cakr-वाद-भिः</td>
</tr>
<tr>
<td>बभुव:</td>
<td>बभुवषा</td>
<td>बभवांसम</td>
<td>बभूविन्न:</td>
</tr>
<tr>
<td>babhū-व-ुह</td>
<td>babhū-व-ुउ-ः</td>
<td>babhū-वांस-म</td>
<td>babhū-वाद-भिः</td>
</tr>
<tr>
<td>तेतु:</td>
<td>तेतुषा</td>
<td>तेतिवांसम</td>
<td>तेतिविन्न:</td>
</tr>
<tr>
<td>ten-ुह</td>
<td>ten-ुउ-ः</td>
<td>ten-ि-वांस-म</td>
<td>ten-ि-वाद-भिः</td>
</tr>
<tr>
<td>ईजु:</td>
<td>ईजुषा</td>
<td>ईजिवांसम</td>
<td>ईजिविन्न:</td>
</tr>
<tr>
<td>ईजु:</td>
<td>ईजुषा</td>
<td>ईजिवांसम</td>
<td>ईजिविन्न:</td>
</tr>
</tbody>
</table>

¹ On the declension of participles in चत् at, see 85; on the formation of their feminine stems, 95 a.

² Cp. 131, 6.
134 MIDDLE AND PASSIVE PARTICIPLES IV 158

a. The participle of the present perfect of विद् vid, 'know' (3. pl. विद्वः vid-ुह), does not take the intermediate र i:-inst. sg. विद्वः vidुष-ा; acc. विद्वः vid-vāms-am; inst. pl. विद्वः vidvād-bhiह.

II. Ātmanepada and Passive Participles.

158. Present and Future Participles Ātmanepada and Passive are formed with the suffix मान māna, which is added after dropping the 3. pl. termination ने-nte:—Ātm. pres. भवमान bhāva-māna, fut. भविष्यमान bhaviṣyā-māna; Pass. pres. भूयमान bhūyā-māna.

a. The second conjugation takes आन ānā in the pres. Ātm.: जुवान jūvānā (but fut. होविष्यमान hoṣyā-māna, Pass. pres. हृयमान hūyā-māna). The root आस ās, 'sit,' takes the anomalous suffix देव āna: आसान ās-āna, 'sitting.'

159. The Perfect Ātm. would be formed with the suffix आन ānā, which is added after dropping the termination ने-nte of the 3. pl. Ātm.;—e.g. ब्रूविरे babhūv-irē: ब्रूवान babhūv-ānā. It has, however, become obsolete, only a few instances of it surviving in the sense of substantives or adjectives;—e.g. अनुजन अनुजन (from anu-vac, 'having repeated' =) 'learned.'

160. The Perfect Passive Participle is formed with the suffixes न नान and the much commoner त ता.

1. न नान, 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 आ आ, ई ई, ज ज, ँ ँ (which becomes ईृ īr or उृ ūr) and especially in दूद;—e.g. खान mlā, 'fade': खान mlā-na; ली ली, 'cling': लीन li-na; लु लु, 'cut': लुन lū-na; थ थ, 'strew': थोह थोह-ना; प प, 'fill': पुर pūr-ना (cp. 154, 4); भिन्न bhid, 'cleave': भिन्न bhin-ना.
a. नुस्, nus, 'push,' and बिन्, bin, 'find,' optionally take ताँ ta:—
नुस् nun-na or नुस् nut-tā; बिन् vin-na or बिन् vit-tā.

b. The final of a few roots in ज् j that take न na reverts to the
original guttural;—e.g. मज्, bhañj, 'break': मज् bhag-na; मज्,
bhuj, 'bend': मज् bhug-na; मज् majj, 'sink': मज् mag-na;
विन् vij, 'tremble': विन् vig-na.

2. ता 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 Samprasāraṇa
(137, 2c) take it, आ a is in some cases weakened to र i or even
र i, a final nasal is in several cases lost 1;—e.g. यज् yaj, 'sacrifice':
हष is-tā (63 a; 64); वच् vac, 'speak': उक.uk-tā; स्व swap,
'sleep': सुष sup-tā; पा pā, 'drink': पीत pī-tā; खा sthā,
'stand': क्रिय sthi-tā (Gk. oτρ-t-, Lat. sta-tu-s); गम gam,
'go': गत ga-tā; हन han, 'kill': हत ha-tā.

a. धा dha, 'put,' is doubly weakened: हित hi-tā (for dhi-tā).

b. दा dā, 'give,' uses its weak present stem दद dad : दत
dat-tā. After certain verbal prepositions दत dattā is weakened
to त t-ta;—e.g. आत a-tta (for a-datta), 'taken.'

c. Several roots in तम am, instead of dropping the nasal, retain
it, and lengthen the preceding vowel;—e.g. कम kam, 'love':
कात kāt-ta.

d. धन् dhvan, 'sound,' follows the analogy of कम kam, &c.:
ध्वन्त dhvān-tā; while a few others in धन् an use a collateral
form of the root in धा ā;—e.g. धन् khan, 'dig': धात khā-tā;
जनjan, 'be born': जात jā-tā.

3. रत 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 ०, and by all derivative verbs (which drop the final ञ or ञ aya before it);—e.g. ञञञ ञ, 'doubt':

षषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषषṣṣषṣṣṣṣṣṣṣṣṣṣṣṣṣṣषषṣषषषषषषṣṣषषṣṣṣṣṣṣṣষṣषṣषṣषṣषषषṣṣषṣṣṣषषषṣषषṣषṣषṣषषṣṣṣṣṣषṣṣṣषṣषṣषṣषषṣṣषषṣषṣषṣषषषषषषṣṣṣषṣषṣषṣषṣषṣषषṣṣṣषṣṣषषषषषषṣषṣषṣषषṣषषষषषषṣṣषषषषṣषṣषषषषṣषषषषषṣṣषषṣṣषषषषषषṣṣṣषṣषṣषṣṣṣṣṣṣṣषṣषṣषṣषषषषषषṣषṣषषṣषषṣषषषṣṣषṣषषषषषषषषṣषṣषषषषषषषषषषṣṣषṣṣषषषṣṣषषṣṣṣषṣषṣषषषṣषषṣषषषषषषषषषṣषṣषṣषषषषषषषषṣषषṣṣषषषषষषषṣषषषṣषषṣषṣषṣṣषṣṣṣṣषṣṣषषषषṣषṣṣषषषṣṣषषषṣṣषṣষषषषषषṣषṣषषषṣषṣषṣṣषषṣṣṣषṣषषषषषषषषṣषṣषṣषषषṣषṣषṣषṣṣṣषṣषṣषṣषषषषṣṣषषषषषषषषṣषṣषषषṣषषṣषṣषषṣṣṣषṣषषषṣषṣषषषṣṣषषṣষषषṣषषषṣṣṣषषषषṣषṣषṣषषषषषṣषṣषषषषṣṣṣषṣषṣषṣषषषषषषṣṣषषषषषषषषṣषṣषṣषṣषṣषṣषषषṣषṣषṣषषषṣṣषषṣषषṣषषषṣṣṣषṣṣषṣषषṣṣषषষषṣषṣषṣषषषषषषषषषषṣṣषषषṣषṣषṣषṣषṣषषṣषṣषषṣषषषषṣṣṣṣṣषṣṣषषষषषṣषषषṣṣषषṣṣषषषषṣषṣषषषṣṣषषषषषषṣषṣषṣषषषषṣṣषषষषषषṣषṣषषषṣषषṣṣषषষṣषষषṣषṣषṣषषṣṣषṣṣषषषषṣषषṣषषषषषषषषषषषṣषṣषṣषṣषषषषषषषṣषषṣषṣषषषषষषṣषষषषṣषṣषषषṣषষṣषṣषषषṣषṣषṣषषषषषṣṣषषषṣṣṣṣṣṣषṣষषṣषषṣṣषṣषषষṣषषषṣṣषषṣṣषṣषषषषṣṣṣषṣषṣṣषṣषषषṣषषषṣषṣषषṣṣषषṣṣṣषṣষषṣषषषṣṣṣषṣषषषषṣṣषषषषषṣषṣषṣषṣषṣषषषṣṣषषषṣṣṣषṣṣषषषṣṣṣषṣषषषষषषṣষषṣषषṣṣषषṣषṣषṣषषषषषषषṣषṣṣषषṣषषṣषষषषषṣषषषṣṣषṣषषṣषṣषṣषषषषषषṣषṣषषषṣषṣषषषषषषṣषṣषṣषषषṣषषषṣṣषषषṣṣṣषṣṣṣषṣषṣṣषṣṣषṣषषषषषषṣषṣषषषषṣष dataSet. 161. By adding the possessive suffix ञ vat 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. ञ k्र-tā, 'done':

क्रवत kṛv-ya, 'having done.' It is generally used as a finite verb, the copula being omitted;—e.g. स तत् kṛv-ya sa tat kṛtvān, 'he (has) done it'; स तत् kṛv-ya sā tat kṛtvāti, 'she (has) done it' (cp. 89, foot-note 3).

162. The Future Passive Participle is formed with the suffixes ञ ya, तथे tav-ya, and चनीय an-ya. They correspond in sense to the Lat. gerundive in -ndus.

1. Before the suffix ञ ya—

a. final ञ a becomes ् e,—e.g. ् dā: देश dē-ya, 'to be given.'

b. final ् i, ् i take Guṇa, द u, द u Guṇa or Vṛddhi, च r, च r Vṛddhi;—e.g. ् jī: जेय je-ya, 'to be conquered'; ् ni: नेय ne-ya, 'to be led'; ् hu: हव hav-ya, 'to be offered'; ् bhū: भव bhāv-ya, 'about to be'; ् kṛ: कार्य kār-ya, 'to be done.'

c. medial ् i and द u followed by a single consonant generally take Guṇa, ञ a is sometimes lengthened, च r remains unchanged;—e.g. भिद bhid: भेद bhed-ya, 'to be split'; युँ yuj:
163. The suffix used for forming this participle from the simple verb is त्वा tvा (an old instrumental singular of a stem in त्व in tu). It is most easily attached to the root by being substituted for the तः tā of the passive participle;—e.g. द्वातः क्र-तः, 'done': क्ला क्र-त्वा, 'having done'; उत्ता uk-तः, 'spoken': उत्का uk-त्वा, 'having spoken'; गत ga-तः, 'gone': गता ga-त्वा, 'having gone.'

a. The suffix of the causative, अय अय aya, is, however, retained: चोरित cor-i-ta, 'stolen,' but चोरित्वा cor-ay-i-tvā, 'having stolen.'

164. If the verb is compounded with a preposition it takes य य aya instead of त्वा tvā: from मू bhū, 'be,' मूला bhū-tvā, but समूय सम-भुः-या; from वच्च vac, 'speak,' उत्का uk-tvā, but प्रोच्च
prauc-ya; from त् tṛ, 'cross,' चवतीर्य ava-tīr-ya, 'having descended'; from प् pṛ, 'fill,' संपूर्य sam-pūr-ya.

a. The suffix of the causative, अच aya, is retained (excepting the final त् a) before य aya if the radical vowel is short ¹;—e.g. संगमाय sam-gam-ay-ya from संगमाय sam-gam-aya, 'cause to assemble'; but विचार्य vi-car-ya from विचार्य vi-car-aya, 'consider.'

165. त्य aya is added, instead of य aya, to compound verbs ending in a short vowel;—e.g. बिलाज्य a-tya, but बिजिव्य vi-jī-tya.

a. The analogy of these verbs is optionally followed by roots ending in न n or म m, preceded by छ a, which may drop the nasal if it is dropped in the perfect participle passive (160, 2);—e.g. गम् gam, 'go': चागाय a-gam-ya or चागाय a-ga-tya (part. गत ga-tá); नम् nam, 'bend': प्रानम pra-nam-ya (65) or प्रानम pra-na-tya (part. नत na-tá); मन् man, 'think': सम्य man-ya or सम्य ma-tya (part. मत ma-tá); हन han, 'kill': हन्य han-ya or हन्य ha-tya (part. हत ha-tá); तन tan, 'stretch': ताय tā-ya (cp. 154 a r) or तत्तa-ta-tya (part. तत ta-tá). But स्र kram, 'stride,' has only स्र kram-ya (part. स्र kram krānta); खन khan, 'dig,' only स्र khā-ya (part. खत khā-tá; cp. 154 a r).

166. There is also a rare indeclinable participle in स्र 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. स्र sr (स्रावि á-srāv-i, 'it was heard'): स्रावस्य srāv-am, 'having heard.'

IV. Infinitive.

167. The infinitive (=Lat. supine) is formed by adding तु म 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 ताता of the periphrastic future (152),
or the तव तव्या (162, 2) of the future part. pass.;—e.g. खा स्था: खातुम
स्थातुम (Lat. sta-tum), 'to stand'; युध बुध: बोधितुम
बोधीतुम बोधि-तुम, 'to awake'; भू भु: भवितुम भवि-तुम, 'to be';
छ्र क्र: कर्तम कर-तुम, 'to do'; द्रुष द्रुष: द्रुष्टम द्रुष्ट-तुम (151 b 1),
'to see'; वह वह: वोड्र्म वोढ्र्म (69 b), 'to carry'; सह तह: सोड्र्म
सोढ्र्म (69 b), 'to bear'; बुक तुर: चोरितुम चोरिय-तुम, 'to steal.'

**DERIVATIVE VERBS.**

**I. Causatives.**

168. This, the commonest class of derivative verbs, is formed
with the suffix यात्र यात्र in the same way as the tenth class (125, 4),
and is similarly inflected;—e.g. नी नी, 'lead': नाय नाय-या,
'cause to lead'; छ्र क्र, 'make': कार्य कार-या, 'cause to make';
विद्व निद्व, 'know': वेद्र्य वेद-या, 'cause to know'; सद तद,
'sit': साद्य साद-या, 'set.'

a. Most of the verbs in खा खा insert प प before the causative
suffix;—e.g. दा दा, 'give': दाप्रय दा-प-या; खा स्था, 'stand':
खाप्रय स्था-प-या.

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. चा जाप, 'know,' रला गला, 'languish,' खा मला, 'fade,' खा
स्ना, 'wash,' optionally shorten the radical vowel before प य प-या:
खाप्रय जाप-या or ब्याप्रय जाप-या, &c.

2. A few roots ending in other vowels than चा चा take प य प-या:—
चि चि, 'conquer': जाप्रय जा-प-या, 'cause to win'; च्र च्र with चरिष
चि, 'read': चरिष्य प्रय adhy-प-या, 'teach'; च्र च्र, 'go': चरिष्य
ar-paya, 'put'; रूह ruh, 'grow': रोपय ro-paya, as well as रोहय roh-aya, 'raise.'

3. धु dhū, 'shake,' makes धूनय dhū-n-aya, 'shake'; प्री prī, 'love': प्रीणय prī-n-aya, 'delight'; मी bhī, 'fear': मीणय bhī-s-aya, as well as the regular मायय bhāy-aya, 'frighten.'

4. लब्ध labh, 'take,' inserts a nasal: लम्बय lambh-aya; while दम्भ damś, 'bite,' retains its nasal: दम्भ damś-aya (cp. 133 A 4).

5. हन han, 'kill,' substitutes the denominative stem घातय ghāta-ya, 'make slaughter of.'

II. Desideratives.

169. Desiderative stems are formed by adding to the root, reduplicated in a peculiar way, the suffix स sa, directly in about seventy cases, but with the connecting vowel र i (i.e. रस i-ṣa) in nearly thirty others. Thus भु bhū, 'be,' becomes बुभृष्ण bu-bhū-ṣa, 'desire to be,' but जीव jīv, 'live,' जीवित jīv-īṣa, '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 उ u are lengthened, while च्र r and च्रṛ become च्रṛ i or or, after labials, च्रू ur;—e.g. चि ci, 'gather':
विचि ci-ci-ṣa; सू stu, 'praise': तुषष tu-ṣṭu-ṣa; तू tṛ, 'cross':
तितोर ti-tir-ṣa; सू मर mṛ, 'die': सुमृष सुमृष mu-mūr-ṣa.

2. before रष iṣa, final र i, उ u, च्रṛ must take गुणa; medial च्र r takes it also, medial उ u does so in one case, and medial र i not at all;—e.g. प्रो sī, 'lie': प्रियिषष सि-ṣay-ṣa; मु sī, 'crush':
प्रियिषष सि-ṣar-ṣa; नृत nṛt, 'dance': निनिषष ni-nart-ṣa;
सुभ subh, 'beautify': सुभोषष सू-ṣobh-ṣa; विद vīd, 'know':
विविदष vi-viṣṣṣa, as well as विवित vi-viṣṣa.
Special Rules of Reduplication.

170. 1. ऋ a, आ ā, and ऋ Ī are represented by ऋ Ī in the reduplicative syllable (but ऋ ūr, standing for ऋ Ī after labials, reduplicates with ऋ ū);—e.g. दह dha, 'burn': दिधि di-dhak-ṣa (55; 69a); श्त sthā, 'stand': शिष्ठि ti-ṭhā-ṣa; ह्रेज sṛj, 'create': ह्रेजि si-ṣk-ṣa (63a); बह bhr, 'bear': बुभृष bu-bhūr-ṣa.

а. The reduplication of roots containing ऋ Ī and ऋ ū is normal;—e.g. विश viś, 'enter': विविच vi-vik-ṣa (63b); बुध budh, 'know': बुभृष bu-bhūt-ṣa (55); दह duh, 'milk': दिधि du-dhuk-ṣa (55; 69a); रुह rubh, 'grow': रुबच ru-ruk-ṣa. Thus all desideratives, except those from roots containing ऋ ū, ऋ Ī, reduplicate with ऋ Ī.

2. The two or three roots with initial vowel that take the desiderative reduplicate internally with ऋ Ī: अश अ, 'eat,' अतिशिष्ठि अ-िस-im-ṣa; ह्रेज इक्ष, 'see': ह्रेजि इक्ष-im-ṣa. आप आप, 'obtain,' forms its stem by contraction: ह्रेज आप-ṣa.

Irregularities.

171. 1. गम ग, 'go,' and हन han, 'kill,' lengthen their radical vowel; while मन man, 'think,' lengthens the reduplicative vowel as well:—जिज्ञास jī-gām-ṣa (beside जिज्ञास jī-gam-ṣa); जिज्ञास jī-ghām-ṣa (66a2); मीमांस mī-māṃ-ṣa (66a2), 'reflect.'

2. ह्रेज ग्रह, 'seize,' प्रच प्रच, 'ask,' स्वप स्वप, 'sleep,' take सम्प्रसारणa:—जिज्ञास jī-ghṛk-ṣa (55; 69a), प्रत्ययिक्ष प्रच-िः, बुभृष su-ṣup-ṣa.

3. दा dā, 'give,' धा dhā, 'place,' मा mā, 'measure,' पद pad, 'go,' रम labh, 'grasp,' लम labh, 'take,' शक śak, '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: दित्त dī-t-ṣa, धित्त dhī-t-ṣa (for dī-dh(a)-ṣa: 55), भित्त mi-t-ṣa, पित्त pi-t-ṣa, रित्त ri-p-ṣa, लित्त li-p-ṣa, शित śi-k-ṣa.
4. चि ci, ‘gather,’ जि ji, ‘conquer,’ हृण han, ‘kill’ (cp. 171, 1), revert to their original guttural: चिंकीष ci-ki-ša (beside चिंकीष ci-ci-ša); जिंगीष ji-gī-ša; जिङांस ji-ghām-sa.

5. घस ghas, ‘eat,’ changes its स to त्: ji-ghat-sa, ‘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 चउ 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 Parasmaiapada only, like a verb of the third or reduplicated class (p. 96);—e. g. बोभोति bō-bho-ti from मू bhū, ‘be.’ The other adds accented य 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-yá-te from मू bhū.

a. The first intensive may optionally insert ठ ठ before terminations beginning with consonants in the strong forms. Stems ending in consonants do not take Guṇa either before this ठ or before terminations beginning with vowels;—e. g. विद् vid, ‘know’; वेविद्वि vé-ved-mi or वेविद्रस्य vé-vid-ī-mi, वेविदः ve-vidmāḥ, imper. वेविद्वानि vé-vid-āni; but ह हुः, ‘call’: जोहोमि jó-ho-mi or जोहिव्रिमि jó-hav-ī-mi, जोहवानि jó-hav-āni.
Special Rules of Reduplication.

173. The reduplicative syllable takes Guṇa and lengthens a;—e.g. निज् निज्, ‘cleanse’: नेनिज़ ने-नेक-ти; नी नी, ‘lead’: नेनिज ने-नी-या-ते; बुध् बुध, ‘know’: बोबुधीति बो-बुध-िति; लु लु, ‘float’: पोलुयाति पो-प्लु-या-ते; तप् तप, ‘be hot’: तातप्ति ता-तप-या-ते.

a. Roots ending in एमः am repeat the nasal instead of lengthening the vowel;—e.g. एमः क्रम, ‘stride’: चहुःमीति चनि-क्रम-िति, चहुःम्यति चनि-क्रम-या-ते.

b. Roots containing चर र insert इ व between the reduplication and the root;—e.g. र र, ‘die’: वरीयार्ति वर-िम-ति; वृत् वृ, ‘see’: दरीर्द्वायति दर-िद्र-या-ते; वृनत् नर्त, ‘dance’: वरीयार्ति वर-िनर्त-या-ते.

Irregularities.

174. गु गर, ‘awake,’ reduplicating with दा ए (as from गर gar), forms the stem जागु जा-गर, 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. जागरति जा-गर-ति, 3. pl. जागति जा-ग्र-ति.

a. दुह दह, ‘burn,’ and जभ जभ, ‘snap at,’ reduplicate with a nasal, while चर car, ‘move,’ changes its radical vowel as well: दन्धीति दन-दह-िति and दन्धुति दन-दह-या-ते; जज्ञुति जह-जभ-या-ते; चहुःम्यति चनि-चुर-या-ते.

b. पद् pad, ‘go,’ besides reduplicating with a nasal, inserts इ व after it: पनीपयाति पा-न-िप-या-ते; while द्रा drā, ‘run,’ reduplicates as if (173 b) it contained चर र (only that the inserted vowel is र र, which, however, is long by position): दरिद्राति दर-िद्र-ति (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 यां, from nouns, to which they express some such relation as 'be or act like,' 'treat as,' 'make,' 'desire.' Before the suffix, final इ and उ are lengthened; या अ often is also, but sometimes becomes इ (cp. 154, 1). Examples are:—नमस्य नमस्य यां, 'pay homage (nams) to'; स्वामी स्वामी यां, 'regard as a master' (svāmi); गोपाय गोपाय यां, 'be like a herdsman (go-pā) to,' 'protect'; राजा राजा यां, 'play the king' (rāja); द्रुमाय द्रुमाय यां, 'rank as a tree' (druma); पुत्रीय पुत्रीय यां, 'desire a son' (putra).

a. Denominatives which have the causative accent (अं-यां) are reckoned verbs of the tenth class by the Hindu grammarians. Such are मन्त्र यां, मन्त्र यां, 'take counsel' (māntra), वीरं वीरं यां, 'celebrate' (kīrti, 'fame'); वर्ण यां, वर्ण यां, 'depict,' 'describe' (vārṇa, 'colour'); कथ्य कथ्य यां, 'tell how,' 'relate' (ka-thām, '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 postpositions ¹, 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: ἀνὸ (Skt. ा), ἐπὶ (ஆ), πάρα (पारा), πέρι (परि).
Of the dozen Vedic postpositions (also employed as verbal prefixes) Sanskrit preserves only three in common use:—

1. अनु, 'after,' and प्रति (Gk. προτι), 'towards,' 'about,' after the **accusative**.

2. आ ए, 'from' or 'up to,' **before** the **ablative**.

a. The following are also occasionally met with, nearly always following their case:—अन्तर्, अंतरिक्ष, 'between' (acc.); पुरस्त, 'before' (gen.); अधि, 'over' (loc.), अन्तर्, 'between' (loc., rarely gen.).

**Prepositional Adverbs.**

177. 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.** अन्तर् अंतरिक्ष अंतरेन, 'between,' 'without'; the latter also 'regarding'; दिक्षित, निकाश, and समया, 'near'; अभि, परित, सर्वत्: सर्व-ताह, समन्त: समात-ताह, 'around'; अभय, अभय-ताह, 'on both sides of'; परिणा, 'beyond'; यात्र, 'during,' 'up to,' 'till' (also abl.).

b. **Instr.** सह, सम, साक्ष, सार्ध, सार्धम, '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): चवीक्ष् arvāk, पुरा purā, पूर्वम् pūrvam, प्राक् prāk.
2. 'after' (of time): चन्दनर्म् an-antaram, जन्तविम् उर्ध्वम्, परम् param, परत: para-taḥ, परेषा pāreṇa, प्रभृति prabhṛti (originally a fem. noun meaning 'commencement').
3. 'outside,' 'out of': बहि् bahih.
4. 'apart from': अन्यत् anyatra.
5. Gen. Nearly all the adverbs used with this case express some relation in space:—i. 'before,' 'in presence of': अग्रे आग्रे, अग्रत: आग्रा-ता, आग्रत: पुरा-ता, पुरातत् pūrās-tāt, प्रभृत: प्रत्य-अक्षम, समासम् sām-ākṣam.
6. 'after': पञ्चत पञ्चत.
7. 'beyond': परत: para-taḥ, परशिसात् parās-tāt.
8. 'above,' 'over,' 'upon': उपरि upāri (also acc.) and उपरिष्यात् upāri-ṣyat;
9. the former also 'with regard to.'
10. 'below': अधि: adhaiḥ and अधिशत् adhās-tāt.—With the gen. is also used हक्ते 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 अन्तिका antikā, उपकथा upa-kaṇṭha, निकट ni-kāta, सकाश sa-kāśa, संविचि sam-nidhi, समीप sam-īpa, पाश् pārśva ('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:—राज्योपनिन्क गच्छ 'go to the king'; रघो: सकराद्व अपासारत् 'he withdrew from Raghu'; सम पारशः 'beside me,' 'near me'; तस्म: समीपि नल्य प्रशस्त: 'they praised Nala in her presence.'

Prepositional Gerunds.

179. Several indeclinable participles are used in the sense of prepositions:—
1. with acc. चवीक्ष् ud-diś-ya, 'pointing at' = 'towards,'
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PREPOSITIONAL GERUNDS


2. with abl. आर्थ्य आ-रघ-या, ‘beginning from’ = ‘since.’

Conjunctive and Adverbial Particles.

180. चथ्यं अंगाः, in exhortations = ‘pray’: चथ्यं कुछ ‘pray do it.’ किम संघ निम्नांगा: 1. ‘why, pray?’ 2. ‘how much more?’

चथ्यं अ-था: 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 रूप्त इति, ‘here ends’). 3. connecting parts of a sentence = ‘and,’ ‘also.’ 4. ‘if’: चथ्य तात्रात्रहुच्छानि गतिष्ठानि गम्यचयं ‘if I do not follow them, I shall go to Yama’s abode.’—चथ्य किंम अथा किम, ‘what else? ’ = ‘it is so,’ ‘certainly,’ ‘yes.’—चथ्य 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’: चथ्यवा साधिद्युक्ते ‘thus it is well said.’

चथ्यो अथो, ‘then,’ ‘afterwards’ (see च उ).

चन्द्रं अन्यान्य का, ‘and another thing’ = ‘and besides,’ ‘moreover.’

चपरम्परा अपरम्, ‘further,’ ‘moreover,’ ‘besides.’

चपि अपि: 1. connecting (like च का) parts of a sentence = ‘likewise,’ ‘moreover,’ ‘and’ (चपि—चपि ‘both—and’). 2. ‘also,’ ‘on one’s own part’: द्रमनकोपिच्यि निर्जेगाम ‘Damanaka also (on his part) went away.’ 3. ‘even,’ ‘though’: बालोपिच्यि ‘even
CONJUNCTIVE AND OTHER PARTICLES

1. a child; एकाक्षिप्न ekākṣiṇi, 'though alone.'
2. 'only;' 'but' (of time): सुदृढ़तमिपि but a moment.'
3. 'all' with numerals: चतुर्दशान्विष वर्षासाम of all the four castes.'
4. In the above five senses अपि 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:
5. अपि तपेय वर्धिते 'is your penance prospering?' अपि स काल: खात 'would that the time had come'; अपि प्राणान्तः जाना न लाम 'I would rather abandon life than thee.'—अपि नाम api nāma, 'perhaps' (see नाम nāma).

अलम अलम, 'enough,' construed with the instrumental, gerund or infinitive, expresses a prohibition: अलम भनेन 'away with fear'; अलसपालभ 'cease reproaching me'; अलम प्रबोधितम 'do not awaken.'

इति इति, '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: तवाद्भा कारिप्षापिति स मामुवाच 'he said to me, I will do thy bidding (tavaājñām), or 'he told me that he would do my bidding.'

a. It is similarly used to quote thoughts, intentions, knowledge, though not uttered: बाबाक्षिप नावमलत्वो मनुष्य इति भूमिप: 'one should not despise a king, though a child, (thinking ==) because he is a mere human being'; द्रात्विमिति यहाँ दीयते 'a gift which is presented (thinking 'it ought to be given'==) from a sense of duty'; न धर्मिांण्डं परद्तिति कारिभाष्म '(the knowledge) that he reads the book of the law, is not a cause (of confidence in him).'

2. 'here ends,' at the end of books, chapters, sections, acts:

इति तुतियोद्धः 'here ends the third act.'

3. 'in the capacity of; ' as regards,' 'as for': शीघ्रतिमि बुकरन निधृति मिति चिन्तानोष संवेद अस्थर (doing it) quickly, it (would
be) easy; as for (doing it) secretly, it would require consideration.'
(See also जिम्न kim and तथा tathā.)

इव iva, being enclitic, follows the word to which it belongs in sense:—1. 'like': अथ ौर इवाभाटि 'this man looks like a thief.' 2. 'as if;' 'as it were': साताट पश्चासिव पिनाविनि 'I see, as it were, Siva himself before me.' 3. 'somewhat': सरोषिव 'somewhat angrily.' 4. 'almost': मुहताविव 'almost an hour.' 5. 'just;' 'quite': अलिचिदिव 'just a little'; अनिराविव 'quite soon.' 6. 'indeed;' 'pray' (German 'wohl'), with interrogatives: किमिव मधुराशां माधन नाकातीनाम 'what, indeed, is not an ornament to lovely figures?'

उन uta, an old particle of frequent occurrence in the Veda, meaning 'and,' is preserved in Sanskrit only in combination with किम्ब kim(q.v.), and in तथा दथ 'for átha y, 'and so'), 'then,' and नो no (for nā y, 'and not'), 'not.'

उत uta, a common particle in the Veda, meaning 'and,' 'also,' 'or,' survives only 1. in combination with त्रि and किम्:—प्रति प्रति uta, 'on the contrary'; किम्ब uta, 'how much more,' 'how much less'; 2. in the second part of a double question:—किम्ब—उत (=utraḥ—an) 'whether—or.' It is also frequent as an expletive at the end of a line in the Epics.

एव evā 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 एव 'quite alone'; ट्र्यौलिव 'the very sight'; जहिम्रव 'I myself'; तद्व 'that very,' 'the same'; मृदुचे 'sure death'; वसुवेव 'the whole earth.'—चेव ca eva, 'and also.'—तधीव tathā eva, 'likewise,' 'also.'—नेव na eva, 'not at all,' by no means.'

एवम् evām, 'thus,' 'so':—एवम् 'so be it'; मेवम् mā evam, 'not so!'
कांक्षित kāc-cit (Vedic neuter of interr. कां द + छिद्र छिद्र), used in questions expecting the answer 'yes' (Lat. nonne) = 'I hope':—कांक्षित तथा राजन दमयनी 'I hope you have seen Damayanti, O king?' With negative = 'I hope not' (Lat. num):—कांक्षित नापराधं ते ज्ञातवानसि 'I have not done you any injury, I hope.'

काम kāma-m (acc. of काम 'desire'), primarily used as an adverb meaning 'at will,' 'gladly,' is frequently employed as a concessive particle:—1. 'indeed,' 'certainly,' 'forsooth,' 'to be sure'; 2. 'granted,' 'supposing' (generally with imperative), followed by adversative adverb:—काम—तु, वितु, तथापि, or पुनः: 'it is true—but,' 'although—yet'; काम—न तु 'certainly—but not,' 'rather—than' (cp. वर्स varam—न na).

किस्म kī-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 किः, वा, किस्मत, or simply उत, वा, or अहोखिल्द 'or.'

Combinations of किस्म kīm with other particles are the following:—किः च 'moreover.'—किः तु 'but,' 'however.'—किस्मत, किस्मि 'wherefore?'—किः वा 'perchance?'—किस्मित् 'why, pray?' 'I wonder?'—किस्मि 1. 'very,' 'vehemently': किस्मि बद्दति 'weeping bitterly'; 2. 'nay, more.'—किस्म, किस्मत, किः पुनः: 'how much more,' 'how much less': एकीकम् आयनर्धाय किस्म यत्र चतुष्ठयम् 'even each singly (leads) to ruin, how much more (is it so) when the four (are combined)!'

किस्किस्किस्किस्किस्कि kīla (quidem): 1. 'indeed,' 'certainly,' 'to be sure,' follows the word it emphasizes: अहेति किल किलकर उपद्रवम् 'to be sure the rogue deserves calamity.' Sometimes किल may be rendered by stress merely: एककिस्किस्किस्किस्किस्कि kīla 'one day a tiger did come.' 2. 'they say,' 'we are told':
"there lived, it is said, a devotee named Kartavirya."

क्षतम्ब्व्ट-तम (neut. of past part.), 'done,' is used (like बलम् अलम्) with the instrumental in the sense of 'have done with':—
क्षतं संदेहेन 'away with doubt.'

केवलम् kevala-m, 'only': केवलं सप्तिः 'he merely sleeps.'—
केवलम्—चनि 'not only—but.'

क्ष kvā, 'where?' if repeated with another question, expresses great difference, incongruity, or incompatibility: क्ष सूर्यस्मवो ।
वंश: क्ष चाल्लविषया भति: '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.'

खलु khālu: 1. 'indeed,' 'surely,' often merely emphasizing the preceding word. 2. 'pray,' 'please,' in entreaties: देहि खलु में प्रतिवचनम् 'please give me an answer' (German 'doch').
3. with gerund = 'enough of,' 'do not' (like बलम् अलम्): खलु हरिवा 'do not weep.'—च खलु 'not at all,' 'certainly not,' 'I hope not.'

च ca, enclitic (= ra, que), 'and;' 'also':—गोविन्दो रामस्व 'Govinda and Rama.' In poetry the particle is occasionally misplaced: इह चामुच्च for इहामुच्च च '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.—
च—च 1. 'both—and.' 2. 'on the one hand—on the other,' 'though—yet.' 3. 'no sooner—than.'

चेद cēd (ca+fd), 'if,' never begins a sentence or half-line (as पार्द्य yadi, 'if,' does).—बय चेद् 'but if.'—न चेद् or नो चेद्द 'if not' ( elliptically ) = 'otherwise': सर्व बिम्स्क गर्भायं नो चेद्द पाशाचारयम् तस्य शिष्यम् 'everything should be done after deliberation, otherwise you will come to repentance.'—चेद्द cen na, 'if—
not' (apodosis): भाविचेता तदन्या 'if it (is) to be, it (will) not (be) otherwise.' —इति चेता 'if this (is objected, it is) not (so).'

जातु jātu: 1. 'at all,' 'ever.' 2. 'possibly,' 'perhaps.' 3. 'once,' 'one day.' न जातु 'not at all,' 'by no means'; 'never.'

तत्: tā-tāh: 1. 'thence.' 2. 'thereupon,' 'then.' तत्स्तत्: tatas tāhā 'what next,' 'pray go on' (with what you are saying).

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 tathāpi, 'nevertheless.' —तथा हि 'for so (it is),' 'so for instance,' 'that is to say,' 'namely.' —तथेति tathājīti, 'yes.'

तद् tā-d (neut. of pron. 'that'): 1. 'then,' 'in that case.' 2. 'therefore,' 'accordingly': राजपुत्रच वचं तद् विभाव्यो तुन न: कुतूहलमिलि 'we are princes; therefore we have a curiosity to hear of war.'

तावत् tā-vat: 1. 'so long' (correlative to यावत् 'how long,' 'while,' 'till'). 2. 'meanwhile.' 3. 'in the first place,' 'first.' 4. 'just,' 'at once' (with imperative = before doing anything else): रतस्यावदाग्यताम 'pray come here at once.' 5. 'already,' 'even' (as opposed to 'how much more,' 'how much less'). 6. 'only,' 'merely.' 7. 'at least': न तावत्वाणुषी '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.

तावत्—च 'scarcely—when.' न तावत्व '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.' न तु 'but not.' न लेव tū na tu eva tu, 'never
at all.' परं तू 'yet,' 'however.' तू—तू 'indeed—but.' च—च तू 'although—yet not.'

न ná, 'not'; with indefinite pronoun= 'no': न कौशिप ('not any')= 'no man'; न विचित 'nothing'; न बचित 'nowhere'; न क्षातित 'never.' न if repeated amounts to an emphatic positive: न तच क्षित्त बभूव तर्पित: 'no one was there (who was) not satisfied,' i.e. 'every one was thoroughly satisfied.'— नापि naapi, 'not even.'—वैव naeva, 'not at all.'

ननु na-nú: 1. 'not?' in questions expecting an affirmative answer (Lat. non-ne)= 'surely': नन्तं ह ते प्रिय: nannaham te priyah, 'surely I am thy beloved?' 2. with interrogative pronouns and imperatives= 'pray': ननु को मवान 'pray who are you?' ननुध्यताम nanucyatām, 'pray tell.' 3. in arguments: 'is it not the case that?'= 'it may be objected'; followed by बचोचासैं atraucyate, 'to this the reply is.'

नाम náma, besides its adverbial meaning 'by name' (e.g. नलो नाम 'Nala by name'), has the following senses as a particle: 1. 'indeed,' 'certainly,' 'to be sure': मया नाम जितम 'I have indeed conquered.' 2. 'perhaps': द्वार्यत्वया कन्छिद धर्मद्रो नाम 'you have perhaps seen a righteous man.' 3. ironically, with interrogatives= 'pray': को नाम राचां प्रिय: 'who, pray, is a favourite with kings?' 4. with imperatives= 'granted,' 'no matter if,' 'ever so much': स धनी भवतु नाम 'let him be ever so rich.'— आपि नाम 1. at the beginning of a sentence with potential= 'perhaps.' 2. emphasizes a preceding word more strongly than आपि alone.—ननु नाम 'surely': ननु नामाहिष्ठा किल तव 'surely I am dear to thee.'

ननु, 'now,' with interrogatives= 'pray': को तू 'who, pray?' तू—तू, in double questions expressing uncertainty, '(either)—or': चर्यं भीमो तू धर्मो तू 'can this be Bhima or Dharma?'
नू-नाः, usually the first word in a sentence: ‘in all probability,’ ‘undoubtedly,’ ‘assuredly’: नू नदेन न दीपोऽस्ति नू-नाः ‘assuredly, I think, it is not the fault of the king of Nisadha.’

नो (ना+०) in the Veda meant ‘and not,’ ‘nor,’ but in Sanskrit simply =‘not’ (cp. चैत सऽ).

परम पारा-म: 1. ‘highly,’ ‘greatly,’ ‘entirely,’ ‘very’:
परमचंगुड़ीतोषिज्ञ ‘I am greatly obliged.’ 2. ‘at the most’:
आयुत तथ शर्योऽन्तं परं चिन्तु महति ‘in it the life of mortals (lasts) at most thirty (years).’ 3. ‘nothing but,’ ‘only’:
विषयहृख: परं न ते ‘you only lack the horns.’ 4. ‘but,’ ‘however’:
सर्वशस्यापारणा: परं वृद्धिहित: ‘they (are) thoroughly versed in all learning, but lack intelligence.’

पुन: पुनाः: 1. ‘again.’ 2. ‘on the other hand,’ ‘on the contrary,’ ‘but.’—पुन: पुन:; or simply पुन: ‘again and again,’ ‘repeatedly.’

प्राय: प्रायः, प्रायः: प्रायः-सः, प्रायः प्रायेन: 1. ‘for the most part,’ ‘generally,’ ‘as a rule.’ 2. ‘in all probability.’

बाध्यं बाध्य-म: 1. ‘certainly,’ ‘assuredly,’ ‘indeed.’ 2. expressing consent: ‘very well.’ 3. expressing assent: ‘so it is,’ ‘yes.’

मा मा, prohibitive particle (=Gk. μή), generally used with imperative or unaugmented aorist: मा गच्छ or मा गम: ‘do not go.’ मा खम मा सम is employed in the same way. Both मा and मैवम मैवम are used elliptically =‘not so!’ ‘don’t’; similarly मा तावत ‘not for heaven’s sake!’ ‘God forbid.’

मा नाम with potential or elliptically: =‘would that not,’ ‘if only not’: मा नाम रचिण: ‘heaven forbid (that it should be) the warders.’

मुख: मुहुः: 1. ‘every moment,’ ‘repeatedly,’ ‘incessantly’
(often repeated: सुधरेंदूः). 2. ‘on the contrary.’ सुधः—सुधः: ‘now—now,’ ‘at one time—at another.’

यत: यातहः 1. ‘whence’ (often ==‘where,’ sometimes ==‘whither’; often==ablative of the relative य 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: विंतु दुःखमतः परस्य इत्सासपदू यतो नालिति ‘what misery is greater than this, that there is no fulfilment of desire?’

यथ यात्रः 1. ‘where.’ 2. ‘if.’ 3. ‘when.’ 4. ‘since.’

यथा याथः 1. ‘as’ यथाज्ञापयति देव: ‘as your Majesty commands.’ 2. ‘like’ (==देव): राजते मैमी सौदामिनी यथा ‘the daughter of Bhima shone like the lightning.’ 3. ‘as for instance.’ 4. ‘in order that’: यथा लदत्वं पुष्पं न मंखिति ‘in order that she shall think of no other man than thee.’ 5. ‘so that’: यथां तथा कारिष्य यथा स वर्धं कारिष्यति ‘I shall so contrive that he will slay him.’ 6. ‘that,’ introducing (like यदू याद) a direct assertion, with or without देव at the end: तयोऽते मेयथा ‘you told me that—.’ यथा यथा—तथा तथा ‘in proportion as—so,’ ‘the more—the more.’ तद्यथा तद्यथा ‘that (is) as (follows),’ ‘thus for instance.’

यदू यादः 1. ‘that,’ introducing direct assertions (like Gk. ὅτι) with or without देव at the end: तत्तथं यदूः मया हर्ता प्रियेयति ‘you must say, I have slain my beloved here.’ 2. (so) ‘that’: किं यत्र वेत्ति लम् ‘how (is it) that you do not know?’ 3. ‘in order that’: किं शकं करतं यत्र कृष्णते पूप ‘what can be done in order that the king be not angry?’ 4. ‘inasmuch as,’ ‘because,’ ‘since.’

यदि यादः ‘if’ (cp. चैत्र céd). —यदि वा: 1. ‘or else,’ ‘or rather,’ ‘or’: अध्यानायत्ति वा चानात ‘unwittingly or wittingly.’ 2. sometimes ==‘however.’—यदपि yadapi, ‘even if,’ ‘although.’
Oh, the sweetness of the song!

Ah, Hiranyaksha, you are praiseworthy!

Aa (cp. 24) is used especially to express sudden recollection:

Ah, so indeed it was!

Ah: ah (cp. 24) expresses joy or indignation, 'ah': ah: chati-

chhiparibhavati 'Ah, you who slight your guest!'

Kasta-m, 'woe!' ' alas!' often combined with dhik dhik or ha dhik hā dhik.

Disṭiā (inst. 'by good luck ' = ) 'thank heaven!' often with trūṭa vṛdh, 'prosper' = 'to have cause for joy or congratulation': disṭa maharājo viṣayen vṛdhīti 'your Majesty is to be congratulated upon your victory!'

Dhik dhik, exclamation of dissatisfaction, reproach, or lamentation: 'fie!' 'woe!' It is regularly used with the accusative, but the nom. gen. voc. also occur: dhik lāma ku 'shame on you!'

Bata bata, expresses 1. astonishment: 'ah!' 2. regret: ' alas!' It is also combined with other interjections in the same sense: bata bata are, ah bhava bata, bhava bata.

Bho bhoh: 1. usually an exclamation of address: 'sir!' ' ho!' 'listen!' Though a contracted form of an old masculine singular vocative (bhavas), it is used in addressing female as well as male persons, and is connected even with the plural number. It is often repeated:—Bho bhoh: pandita: 'listen, Pandits!' 2. it sometimes occurs in soliloquies = ' alas!'

Sādhu sādhū: 1. 'well done!' 'bravo!' 2. with imperative = 'come': dṛmaṇirṇāya: pash: sādhu varṇāma 'come, let Damayantī be played for as a stake.' 3. 'well' with 1. per. pres.: sādhu varṇāma 'well, I will go.' 4. 'assuredly': yadhi jīvāmi sādhyen pāścayam 'if I live, I shall undoubtedly see him.'

Sv-asti sv-asti: 1. 'hail!' 2. 'farewell!'
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. वेद् véd-a, 'knowledge' (विज् '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-ṭi, f. 'thought' (मन् man, 'think'); योध yodh-ा, m. 'fighter' (युध् 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. तिर्य द्विस, m. (hater) ‘enemy’ (80); युध युध, f. ‘fight,’ m. ‘fighter.’ Many of these stems are used only at the end of compounds;—e.g. ओहु्रु -duh, ‘milking’ (81). Roots ending in आ आ are shortened to आ a, and those in र i, उ u, or र r, are always modified by adding a त t: these stems are only used as the last members of compounds;—e.g. सुखत su-kळ-t, ‘doing well’ (cp. 1875).

b. Several primary nominal suffixes connected with the verbal system have already been sufficiently dealt with, viz. those of the present and future participles: तत at (85; 156), चान अन and मान मान (158); of the perfect: बांग्यां वांम (89; 157); of the past passive participle (160): ता ता and न a; of the gerundive: गनीय an-iya¹, तव¹ tav-yा², and या (162). The formation of stems to which the primary suffixes of the comparative and superlative, बैयांस यांस and छोष इष्ठा, are added has also been explained (88; 103, 2). Of the rest, the following, in alphabetical order, are the most usual and important:—

**आ a:** substantives and adjectives;—e.g. सर्ग sārg-a, m. ‘creation’ (खज्ज srij, ‘emit’); मेघ megh-a, m. ‘cloud’ (lit. ‘discharger’: मिख mih); भाग bhāg- ağ, m. ‘share’ (बज्ज bhaj, ‘divide’); प्रिय priy-ा, ‘pleasing,’ ‘dear’ (प्री prī, ‘please’). The substantives are almost exclusively masc.; but युग yug-ा, n. ‘yoke’ (Gk. ὑγ-όν, Lat. yug-u-m).

**अन an:** masc. agent nouns and a few defective neuter stems;—e.g. राजन राज-an, m. ‘ruler,’ ‘king’ (90, 1); ब्रह्म ऐह-an, n. ‘day’ (91, 2).

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¹ The latter part, इय iya and य ya, of these two suffixes is secondary (182, 2), but the whole is employed as a primary suffix (162, 3).

² The first part of तव tav-yा is probably derived from the old infinitive ending तवे tave (App. III, 135).
**Primary Nominal Suffixes**

- **आन आना:** neut. action nouns;—e.g. दृश्न दार्श-आना, n. ‘sight’ (दृश्, दर्श, ‘see’), भोजन भोज-आना, n. ‘enjoyment’ (भृज्, भूज, ‘enjoy’); also agent nouns;—e.g. वाहन वाह-आना, ‘conveying,’ n. ‘vehicle’; very rarely with weak vowel: भ्रष्ट क्रप-आना (‘lamenting’), ‘miserable.’

- **आस आस, आस आस, उस उस:** neuter action nouns, often with concrete meaning (cp. 83);—e.g. वचन वच-आस, ‘speech’; व्योतिस j्योत-आस, ‘light’; धनुर्स dhान-उस, ‘bow.’

- **आ मा:** fem. action nouns, also agent nouns (adj. and subst.), and a few neuters of obscure origin;—e.g. भाष्य k्रष-इ, f. ‘tillage’; मुच्छ सुच-इ, ‘bright’; पाण्य धान-इ, m. ‘hand’; अभिन्न अक्ष-इ, n. ‘eye,’ अवृत्त अस्थ-इ, n. ‘bone,’ दृष्टि दादह-इ, n. ‘sour milk’ (cp. 99, 3).

- **आ आ:** agent nouns, adj. and subst., the latter being mostly masc., but including several fem. and neut.;—e.g. तनु मण-इ, ‘thin’ (Lat. ten-u-i-s); बाह्र बाह-इ, m. ‘arm’ (Gk. τηχν-ε); हान-इ, f. ‘jaw’; जान-जान-इ, n. ‘knee’ (Gk. γόν-ε).

- **आ आ:** adj. and masc. neut. subst.;—e.g. तरुण tार-ुना, ‘young’; मिशुन mिथ-उना (m.), n. ‘pair,’ श्रुण sक-उना, m. ‘bird.’

- **आ आ:** fem., mostly corresponding to m. and f. in आ आ;—e.g. तनु मण-इ, ‘body’; independently formed: चूम cam-इ, ‘army,’ वधु वध-इ, ‘bride.’

- **त ता:** besides ordinarily forming past passive participles appears, in a more general sense, as the suffix of a few adjectives and substantives;—e.g. सीता sी-ता, ‘cold,’ अभिन्न अस-ता, ‘black’; दूत dू-ता, m. ‘messenger,’ हास हास-ता, m. ‘hand.’

- **ति ति:** fem. action nouns;—e.g. मृति bhु-ति, ‘well-being’ (Gk. φυ-σι-ε); जाति jात-ि, ‘birth’; जाति jात-ि, ‘kinsman,’ is, however, masc. (owing to its concrete sense designating a male being).
तु tu: chiefly forms the stem of infinitives in तुम -tum;—
e.g. गन्तु gan-tum, 'to go'; also a few masc. and neut. sub-
stantives:—तन्तu tán-tu, m. 'thread,' हेत he-tú, m. 'cause' (हि hi, 'impel'); वास- वास- tu, n. 'dwelling' (Gk. ἄσ-τυ).

त्र tr: masc. agent nouns;—e.g. कर्त्त ī-kart-t, 'doer'; also
names of relationship, fem. as well as masc.;—e.g. माता mā-tā, f. 'mother,' पिता pi-tā, m. 'father' (101).

त्र tra, m. n., त्रा trā, f.: expressive of the instrument or
means;—e.g. पाँच pā-tra, n. 'cup' (पा pā, 'drink'); दांत dāṁ-
tra, m. 'tusk' ('biter': दंत dānt), मन्त mán-tra, m. 'prayer'
(मन man, 'think'); माता má-trā, f. 'measure' (Gk. με-τρο-ν).

थ tha, m. n., था thā, f.;—e.g. धर्थ धर्थ-tha, m. 'aim,' 'object';
तीर्थ tir-thā, n. 'fort'; गाथा gā-thā, f. 'song.'

न na, m. n., ना nā, f.: besides ordinarily forming past pass.
participles (160, l), also adjectives and substantives;—e.g. क्र्ष्ण
kṛṣ-ṇā, 'black'; वर्ष vār-ṇa, m. 'colour'; पर्ष par-ṇa, n. 'wing';
तृष्णा tṛṣ-ṇā, f. 'thirst.'

नi ni, m. f.;—e.g. धर्ष्य ag-ni, m. 'fire' (Lat. ig-ni-s); अग्नि
ग्री-ni, f. 'line.'

नu nu, m. f.;—e.g. भाषु bhā-nū, m. 'light,' सुन् sū-nū, m.
'son'; धृष्व dhrc-nū, f. 'cow.'

म ma, adj.; m. subst.;—e.g. भीम bhī-mā, 'terrible'; ध्रुम
dhū-mā, m. 'smoke.'

मन्म man, m. n.: chiefly neut. action nouns;—e.g. कर्मन्
kār-man, n. 'action,' ब्रह्मन् brah-man, n. 'prayer'; आसन् āś-
man, m. 'stone' (Gk. ἀε-μων), ब्रह्मन् brah-mān, m. 'one who
prays' (90, 3).

मि mi, m. f., मी mī, f.;—e.g. राष्ट्र ras-mī, m. 'ray;' सूमि
bhū-mī, f. 'earth'; भूम bhū-mī, f. id.; लक्ष्मी laks-mī, f.
'prosperity.'

यu yu, m.;—e.g. मन्म man-yū, 'anger'; मृत्यू mṛt-yū, 'death.'
ra, adj.; m. n. subst.;—e. g. उग ug-rá, 'terrible'; सुरु सुरु, m. name of a god; आभ abh-rá, n. 'cloud.'

ru, adj.; n. subst.;—e. g. भीं bhi-rú, 'timid'; अशु aś-ru, n. 'tear.'

va, adj.; m. subst.;—e. g. सर्व sár-va, 'all' (Lat. sal-vo-s); अश-va, m. 'horse' (Lat. eq-us-s).

van, adj.; m. n. subst.;—e. g. योजन pí-van, 'fat'; यावन grá-van, m. 'stone' (90, 4); पर्वन pár-van, n. 'joint.'

2. Secondary nominal Suffixes:

a, adj.; m. n. subst.: forms adjectives, chiefly with initial Vṛddhi, expressing the sense of relation to or connexion with the primitive word;—e. g. मानव mánav-á, 'belonging to man' (मनु manu). Many of these have become substantives in the masc. and, as abstracts, in the neuter;—e. g. मानव mánav-á, m. 'human being'; वैष्णव vaśvāmitra, m. 'descendant of Viśvāmitra';

van, m. 'stone' (90, 4); पर्वन pár-van, n. 'joint.'

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van, m. 'stone' (90, 4); पर्वन pár-van, n. 'joint.'

Secondary nominal Suffixes:
(98c), or in ओ a (always when formed with व्रद्धिद); —e.g. देवी

देव ina: forms adjectives, chiefly expressive of direction and
made from words in ऋतु aüc; —e.g. प्राचीन präc-ina, ‘eastern’
(प्राच präc, ‘eastward’).

देव iya: forms general adjectives; —e.g. पर्वतीय parvat-iya,
‘mountainous’; तद्देव tad-iya, ‘belonging to him,’ ‘his.’

क ka: forms adjectives and diminutives; —e.g. अन्तक अंता-ka,
‘ending’; with व्रद्धिद, वार्षिक vârs-i-ka, ‘belonging to the rains’
(varśāh); राजका राजा-ka, m. ‘petty king,’ पुत्र putra-ka, ‘little
son.’ The fem. of such derivatives (in a-ka) is often formed with
dेवा ikā; —e.g. पुत्रिका putr-ikā, ‘little daughter.’

तत्त tana: forms adjectives with a temporal meaning; —e.g.
नृत्तन nū-tana, ‘present,’ पुरातन pura-tana (f. i), ‘ancient.’

तम tama: forms superlatives and ordinals; —e.g. ut-tamā,
‘highest’; सता-tamā, ‘hundredth.’

तर tara: forms comparatives; —e.g. उत्तर उत्तरa, ‘higher.’

ता tā, f., त्त्त tva, n.: form abstract substantives with the sense
conveyed by the English suffix ‘-ness’; —e.g. देवता devā-tā,
‘divinity’; अमृतत्त्व amṛta-tvā, n. ‘immortality’; पञ्चa pañca-
tvā, ‘five-ness’ (i.e. dissolution into the five elements), ‘death.’

त्त्त tya, adj.; m. n.: forms nouns from prepositions and
adverbs; —e.g. निव निव-tya, ‘constant’; अपथ अपथ tya, n. ‘off-
spring’; अमात्य अमात्य tya, m. ‘companion’ (अमा amā, ‘at home’).

थ tha, adj.: forms some ordinals from cardinals; —e.g. चतुर्थ
catur-thā, ‘fourth.’

म bhav, m.: forms the names of animals; —e.g. गद्गा garda-bhā,
‘ass,’ वृषभ vṛṣa-bhā, ‘bull.’

म ma, adj.: forms some superlatives, partly from prepositions,
and some ordinals; —e.g. अधम ava-mā, ‘lowest,’ मध्यम madhya-
mā, ‘middlemost’; पञ्चम pañca-mā, ‘fifth.’
mat, adj.: forms, in the sense of ‘possessing,’ derivatives from substantives (except such as end in अ a);—e.g. अग्नि-मात, ‘maintaining the (sacred) fire’; ‘fiery.’

मय maya, adj. (ङ् र र), ‘consisting of’;—e.g. मनोमय mano-máya, ‘consisting of mind,’ ‘spiritual.’

य ya, adj.; m. n. subst.: forms adjectives in the sense of ‘relating to,’ masc. patronyms and neuter abstracts with व्रद्धि, as well as ordinary adjectives without व्रद्धि;—e.g. ओय्य gráiv-ya, ‘relating to the neck’ (प्य ग्रिवा); आद्वितं adit-yá, m. ‘son of Aditi’; सौभाग्य saubhág-ya, n. ‘good fortune’ (from सुभाग su-bhága, ‘fortunate’); पित्छ pítr-ya, ‘paternal’ (पितृ pití, ‘father’).

र ra, adj.: forms comparatives from prepositions and ordinary adjectives;—e.g. चवर áva-ra, ‘lower’; धूम dhúm-rá, ‘grey’ (from धूम dhúma, ‘smoke’).

ल la, adj.; m. subst.: forms adjectives and a few diminutives;—e.g. कपि kapí-lá (‘monkey-coloured’), ‘brown,’ बाहु babu-lá, ‘abundant’; व्रष्ण vrśa-lá, m. ‘little man,’ ‘man of low caste,’ ‘Sūdra.’

व वट vat, adj. ‘possessing’;—e.g. प्रजावत prajá-vat, ‘having offspring’; नाभस vat, ‘cloudy,’ m. ‘wind.’

व वन van: forms in the sense of ‘possessing’ adjectives and masc. substantives;—e.g. मघव व मघव मघव-व मघव, ‘bountiful,’ m. an epithet of Indra; अध्यव थार-चार-चार, m. ‘fire-priest.’

विन vin: forms adjectives meaning ‘possessing’;—e.g. यस्विन यस्विन यस्विन-यस्विन, ‘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 आ a, रू, रू, are feminine; stems ending in अ a, त् t, न् n, may be
masculine or neuter; stems ending in र or व य may be of any gender.

a. **Feminine** are all stems formed with the suffixes चा अ, द्र व, ज द, ता ता, चा त्रा, ति ति.

b. **Neuter** are all stems formed with the suffixes ल्व त्वा, द्र रु, द्रस्त द, उस्त द, and (unless the name of a living being) च्र द as, and (unless meaning an agent) चन अन.

c. **Masculine** are (in so far as they are not used adjectivally) all stems formed with the suffixes त त, व वा, च यु; च्याचन ाया, र ब (patronymic), अं का, द्र ब्या, छ ला.

d. **Masc. or fem.** are stems formed with the suffixes न व, न घ, न द; also stems formed with the bare root (neuter also if adjectives).

e. **Masc. or neut.** are stems formed with the suffixes च अ, ध था, न न, उन उन, न म, ध या, र र, ल्व त्या, ल्द त्रा, द्र तु, द्र बन अन, मन मन, वन वन; also the adjectives formed with द्र द, वे वि, द्र दन ना, द्र द्याया, तन तान, तम ताम, तर तार, मत मया, मत मत, वत वत.

f. **Masc., fem., or neut.** are stems formed with द्र व or द्र य.

### 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 गम गम, ‘to go,’ combines with सम सम, ‘together,’ to संगम सन-गम, ‘to go together,’ ‘unite’; 3. sing. pres. संगमच्छिति सन-गच्छति.

The compound root can be used to form nominal stems by means of the primary suffixes enumerated above (182, 1);—e.g. संगम सन-गम-ा, म. ‘union.’

a. The prepositions which are compounded with roots are the following:— अति अति, ‘beyond’; अधि अधि, ‘upon’; अनु अनु,
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'after'; अन्तर् antār, 'between'; अपि ápi, 'on'; अभि abhi, 'against'; आवा áva, 'down'; आ अ¹, 'near'; उद úd, 'up'; उप úpa, 'up to'; नि ní, 'down'; निस nís, 'out'; परा pārā, 'away'; प्रि pārī, 'around'; प्र प्रा, 'forth'; प्रति prāti, 'towards'; वि ví, 'asunder'; सभ sām, 'together'.

b. A few adverbs are also compounded with a limited number of verbs: तिरसिस tirās, 'across,' 'aside,' with त्र kṛ, 'make,' धारा dhāra, 'put,' भू bhū, 'be';—e.g. तिरसिस-कर्वत tiras-kurvanti, 'they abuse'; तिरोधा tiro-dhā, 'put aside,' 'conceal'; तिरोध-भवन tiro 'bhavan, 'they disappeared'; पुरास purās with kṛ and धारा dhāra, 'put in front,' 'honour';—e.g. पुरस्क्रियनाम puraksāram, 'let them be honoured'; आविर्ववन āvīs, 'openly,' with kṛ, 'to manifest,' with अस as and भू bhū, 'to appear';—e.g. आविर्ववन-रोिति āvīs-karoti, 'he shows'; आविर्ववन-वत āvī-āsīt, 'he appeared'; अलम अलम 'enough,' with kṛ, 'to adorn.' श्राद्र श्राद्र, an old word meaning 'heart' (Lat. cord-), having acquired the character of an adverb, is compounded with धारा dhāra, 'put'; and similarly नमस्य नमस्य 'obeisance,' अलम अलम अस्तम म, acc. of अलम अस्तम, 'home,' are compounded with participles of kṛ, 'do,' and i, 'go,' respectively;—e.g. अलम अलम-राम-दधामi, 'I put faith,' 'credit' (Lat. crēdo); नमस्य नमस्य नमस्य-क्षित, 'having adored'; अलम अलम-राम-इता, 'set' (of the sun).

Note. Adjectives or substantives may be compounded with kṛ and भू bhū, before which final त्र a, आ a, or त्र i becomes त्र i, final उ u becomes उ u;—e.g. वस्त्र vaśa, m. 'control'; वशे वशे vaśi-kṛ; 'reduce to subjection,' वशे वशे vaśi-bhū, 'become subject'; परिवर्तित parikhā-kṛta, 'turned into a moat' (परिवर्तित parikhā). The sense of these verbal compounds implies a trans-

1 The preposition त्र a reverses the sense of verbs of going or giving;—e.g. आगम a-gam, 'come'; आदि a-dā, 'take.'
formation; thus रत्निभुत ratnī-bhūta would mean 'turned into a jewel,' but रत्नभूत ratna-bhūta, 'being a jewel,' as a nominal compound (188, 1 c).

II. Nominal Compounds.

185. 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-dāsaḥ, 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. हस्त्यव्री hasty-aśvau, 'an elephant and a horse'; हस्त्याष्ट्रा: hasty-aśvāḥ, '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. गवाश्म gavaśvam, 'kine and horses.' Names of objects associated in pairs by way of contrast are often combined in Dvandvas;—e.g. सिंहगज़ा: simha-gajāḥ, 'lions and elephants'; सर्वेस्माणार्याः: sārameya-mārjāraḥ, 'dogs and cats'; अहोरास: aho-rātra, m. n. 'day and night.' The number of members in the compound is not limited and is often considerable;—e.g. देवगणधर्मान्तरगारास: deva-gandharva-mānaraga-rākṣasāḥ, 'gods, heavenly musicians, men, serpents, and demons.'

2. Adjectives (including past participles) are comparatively seldom compounded as Dvandvas;—e.g. उत्तरदक्षिण uttara-daksīṇa, 'north and south'; श्रीतोष्णा sitaḥsna, 'cold and hot'; सितासित sitasita, 'white and black'; घनायत ghanāyata,

1 Cp. Lat. su-o-ve-taurilia. 
2 Cp. Gk. νυχθήμερον
3 Cp. λευκο-μέλας.
'dense and extensive' (forest); छटाक्षत kṛtakṛta, 'done and undone'; मृताज्ञत mṛta-ajāta, '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. दृष्टन्ति द्र्ष्टा-नाशा, 'seen and vanished' = 'vanished as soon as seen'; जातप्रेत जाता-प्रेता, 'died as soon as born'; उत्खाताप्रतिरोपित ut-khāta + prati-ropita, 'uprooted and replanted'; सुमोगित सुपत्तित्थिता, 'having slept and arisen,' i.e. 'having just arisen from sleep.'

3. Examples of the rare Dvandvas composed of adverbs are सायंप्रात् sāyam-pratār, 'in the evening and morning'; दिवानात्म divā-nāktam, 'by day and night.'

a. Occasionally complex Dvandvas, made up of compounds of another class, are met with;—e.g. व्याकर्षिकसरकारालवुख vyākīrṇa-kesara + karāla-mukha, '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: मित्रावरुण mitrā-varūṇāu, 'Mitra and Varuṇa'; वामापूज्यि dyāvā-prthivyāu, 'Heaven and Earth.' In cases other than nom. voc. acc. the final member only is inflected: मित्रावरुणयो mitrā-varuṇayoh and वामापूज्यि dyāvā-prthivyoh.

c. मातृ mātr, 'mother,' and पितृ pitar, 'father,' as the first member of a Dvandva of relationship, assume the form of the nom. sing.: मातापितारी mātā-pitarau, 'mother and father'; पितापिताच pitā-pitārau, 'father and son.'

1 Mitrā and Dyāvā are Vedic duals. This type of compound was perhaps originally due to the juxtaposition of elliptic duals (c);—e.g. Mitrā, 'the two Mitras' being = 'Mitra and Varuṇa.' द्वादश dyā-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. पितरी pitara = 'parents'; उपरी svā'rau = 'parents-in-law'; पुत्री putrau = 'son and daughter' (as well as 'two sons'); भातरी bhū'rau = 'brother and sister'.

2 a. Dependent (Tatpurūṣa) 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); शुर्मानिनिः sūra-mānim, adj. 'thinking oneself a hero'; गुहोपित guña upeta, 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; — जयप्रेसु jaya-prepsu, adj. 'desiring victory' (prāpsu is a desid. adj., cp. 170, 2); वर्षस्वप्ति varṣa-bhogya, adj. 'to be enjoyed for a year' (bhogya is a fut. part. pass.); ग्रहागत grha āgata, adj. 'come to the house' (āgata is a past part.); ग्रामप्राप्त grāma-prāpta, 'arrived at the village'. (A past part. is more commonly placed at the beginning, when the compound

1 Cp. Lat. socerci = socer et socrus.
2 Cp. Gk. ἀδελφοῖ and Lat. fratres = 'brother and sister.'
3 Cp. Gk. ἵππο-δαμος, 'horse-taming,' Lat. jīū-dex, 'pointing out the law,' 'judge.'
4 The past part. गत gata, 'gone to,' is often used at the end of Tatpuruṣas in the sense of 'relating to,' 'existing in'; — e.g. हस्तगत hasta-gata, 'held in the hand.'
becomes a possessive;—e.g. प्रांस्याम prāpta-grāma, lit. ‘having a reached village.’)

2. Instr. सा/sa-pūrva, ‘earlier by a month’; सांविशस्वृ म svāmi-sadṛśa, ‘like (his) master’ (cp. रू, 2 c); अल्पप्रदोष alpa-śa, ‘deficient by a little’ = ‘almost finished’; अहिंसा हा hina-hata, ‘killed by a snake’; देवदत्त deva-datta, ‘given by the gods’ (cp. βεέ-δοτος), commonly used as a proper name with an auspicious sense (Dieudonné) and often denoting an indefinite person = ‘so-and-so.’

3. Dat. युपदृष्ट yupa-dāru, n. ‘wood for a sacrificial post’; विश्ववल्ल viṣṇu-bali, m. ‘offering to Viṣṇu’; प्रभुहित prabhu-hita, adj. ‘advantageous to the king.’

4. Abl. स्तनपदी svarga-patita, adj. ‘fallen from heaven’; भवदन्त bhavad-nya, adj. ‘different from you.’

5. Gen. राजपुरुष rāja-purusa, m. ‘king’s man’; आधुबा vyāghra-buddhi, f. ‘thought of (its being) a tiger.’


a. Some dependent compounds retain the case termination in the governed noun;—e.g. धंजय dhanam-jaya, adj. ‘winning booty,’ m. as a proper name; अभ्यसimal parasmai-pada, n. ‘word for another’; वाचसपति vācas-pati, m. ‘lord of speech’; युधिष्ठर युधि-युधि yudhi-śthira, 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 आ a is shortened to आ a, while दू a, उ u, चच्च a add ट t (cp. 182, 1 a)—e.g. वरद vara-da, adj. ‘granting boons’ (दा dā, ‘give’); विश्वजित viṣva-ji-t, adj. ‘all-conquering’; कर्महिन्त karma-kṛ-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 चतुर्व antara, n.
'difference,' generally means 'other,' sometimes 'special,' 'particular';—e.g. तेजोविशेष tejo-viśeṣa, m. 'extraordinary splendour'; इश्वर desa-antara, n. 'another country'; उपायान्तर upāya-antara, n. 'a special means'; भाषान्तर bhāṣya-antara, n. 'particular conversation.'

d. अर्थ 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. दमयन्त्यार्थम् damayanty-artham, ‘for the sake of Damayanti.’

2 b. Descriptive (Karmadhāra) 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:

1. By a Noun (in apposition);—e.g. राजिवि raja-ṛṣi, m. 'king sage,' i.e. 'royal sage'; स्त्रीजन strī-jana, m. 'women-folk.'

a. A title is thus sometimes compounded with a proper name;—e.g. अमात्यराज अमात्या-राक्षसा, ‘Minister Rākṣasa.’ Occasionally the proper name comes first;—e.g. श्राणीबीमान् Sāndilī-mātṛ, ‘Mother Sāndilī.’

b. The apposition often expresses a comparison;—e.g. जलदशाम jalada-śāśma, adj. ‘dark as a cloud’; हिमशिरिर hima-śīśira, adj. ‘cold as ice’; जलानंद्र जलानंद्र 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. पुरुषव्याग्न puruṣa-vyāghra, m. ‘man-tiger,’ i.e. ‘tiger-like man,’ ‘human tiger’; भाषायु पादऩ्डा vāṁ-madhu, n. ‘speech-honey,’ i.e. ‘honied speech; पादपद 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. रत्न ratna).

a. Those compounds in which the adjective is a numeral are by the Hindu grammarians treated as a special class, called Dvīga (‘two-cow’). They are generally neuters or feminines (in द्) expressing aggregates;—e.g. चिलोक tri-loka, n. or चिलोकी tri-lokī, f. ‘the three worlds.’ They may also become adjectives by being turned into possessives (१८९);—e.g. त्रीङ्ग tri-guna, n. ‘the three qualities’; adj. ‘possessing the three qualities.’

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. द्विपूर्व dvi-pūrva adj. ‘seen before.’

c. At the beginning of a descriptive compound महत mahat becomes महा mahā, while at the end राजन rājan, अहन ahan, सखī sakhi, रात्रि rātri, become राज rāj, अह्र ṛṣ, सख सख, रात्रि (m. n.) respectively;—e.g. महाराज mahārāj: ‘great king’; पुन्याहम punya aham, ‘auspicious day’; प्रियसख prīya sakhi: ‘dear friend’; अधरात्रि ardha-rātra, m. ‘midnight.’

d. ऋषीन्य anyo-(a)n̄ya and परशर 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 ऋषीन्याम anyo- anyām anyā.

3. By an Adverb (inclusive of particles and prepositions);—
e.g. सुजन su-jana, m. ‘honest man’; अधिलोक adhi-loka, m. ‘highest world’; अजात a-jāta, adj. ‘unknown’; यथोत्त yathā ukta, adj. ‘as stated’; एवंगत evam-gata, adj. ‘thus faring.’

a. Compounds of this kind, when used in the acc. neuter as adverbs, are treated by the Hindu grammarians as a special class called अवययी-भाव Avayayi-bhāva (‘indeclinable state’). Such are अनुरूप anu-rūpa, ‘conformably’; यथासत्त्व yathā-sakti, ‘according to ability’; सविनय sa-vinayam, ‘politely’; यावज्जीवम् yāvaj-jīvam, ‘for life.’

3. Possessive (Bahuvrihi) 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 बहुव्रीव hi 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. इंद्रशत्र indra-śatru, m. ‘foe of Indra’: adj. ‘having Indra as a foe’; मीपराक्राम bhumā-parākrama, m. ‘terrible prowess’: adj. ‘of terrible prowess’; चिन्तु tri-pād, adj. ‘three-footed’ (Gk. τρί-πόδ-, Lat. tri-ped-); अधोमुख adho-mukha, adj. ‘down-cast’ (mukha, n. ‘face’); रुपुच a-putra, adj. ‘sonless’; सत्त्व sa-bhārya, adj. ‘accompanied by his wife’ (bhāryā); तथाविध tathā-vidha, adj. ‘of such a kind’ (vidhi, m.); दुर-मनास dur-manās, adj. nom. m.f. (दुर-μνήμα), ‘ill-minded,’ ‘dejected.’

a. In the Vedic language possessives were distinguished from determinatives by accent;—e.g. राजपुत्रा, king’s son’; राजपुत्रा, adj. ‘having kings as sons.’

b. Possessives often come to be used as substantives or proper
names;—e.g. सुभद्र सु-हर्द, 'good-hearted,' becomes masc. 'friend'; सत्यासुवास, adj. nom. m. 'of true fame,' becomes the name of a man (cp. 'Ετέο-κλένς).

c. Possessives are often very intricate, containing several other compounds. Thus [(vici-kṣobha)-stanita-(vihaga-śreṇi)]-(kāñcī-guṇā) is based on an appositional descriptive consisting of two main parts. The second, 'kāñcī-guṇā, m. 'girdle-string,' is a Tatpuruṣa. The first is an adjectival descriptive in which the Tatpuruṣa 'vihaga-śreṇi,' 'row of birds,' is described by 'vici-kṣobha-stanita,' 'loquacious through wave-agitation.' The latter is a compound Tatpuruṣa, in which 'stanita' is qualified by the simple Tatpuruṣa 'vici-kṣobha,' 'agitation of the waves.' श्रीती-प्रकरणि सिताप्न-किरणाव, '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. त्यक्तानगर त्यक्ता-नगरा, 'having the city left' = नगर्य त्यक्ता nagaram tyaktvā, 'having left the city,' or नगर्य त्यक्ता nagare tyakte, 'the city being left.'

e. Bahuvrihis based on appositional descriptives often imply a comparison;—e.g. चन्द्रानचर candaśānana, 'moon-faced'; पद्माव padmaśa (f. i), 'lotus-eyed.' Inversion of the natural order does not take place here as in descriptives (cp. 188, 1b).

f. कल्प kalpa, m. 'manner;' and प्राय प्राय, m. 'chief part,' are used at the end of Bahuvrihis in the sense of 'like,' 'almost;' e.g. चम्पतकल्प amṭa-kalpa, adj. 'ambrosia-like;' प्रभातप्राय prabhāta-prāya, adj. 'almost dawnning.' In the same position पर para and परम parama, adjectives meaning 'highest,' 'chief,' used as substantives, signify 'engrossed in,' 'intent on' (lit. 'having
as the chief thing'); — e.g. चित्तापर cintā-para, 'immersed in thought.'

g. मात्रा mātrā, f. 'measure,' is used at the end of Bahuvrīhis in the sense of 'only'; — e.g. नामात्रा नरा nāmātrā narah, 'men bearing the name only.' At the end of past participles it means 'as soon as'; — e.g. जातात्रा श्रुत jātā-mātraḥ śatrūḥ, 'an enemy as soon as (he has) come into being.' It is, however, generally employed as a neuter substantive in this way; — e.g. जलात्रम् jala-mātram, 'water alone' (lit. 'that which has water for its measure').

h. आदि ādi, m. and अधिति prabhṛti, f. 'beginning,' आदि ādya, 'first' (used as a substantive), are employed at the end of Bahuvrīhis in the sense of 'and the rest,' 'and so forth,' 'etcetera,' primarily as adjectives and secondarily as substantives; — e.g. देवा इन्द्राद्यः (devā) Indrādayaḥ, '(the gods) Indra and the rest' (lit. 'having Indra as their beginning'); इन्द्रादि iti ādi, n. 'beginning thus' (i.e. with these words) — 'and so on.'

पुरोगम पुरोगम् puro-gama, पुर्व पुर्वा, पुर्यप स पुरासदा, 'preceding' = 'leader,' are similarly employed in the sense of 'preceded, led, or accompanied by'; — e.g. देवा इन्द्रपुरोगमा: 'the gods led by Indra.' पुर्व and पुर्यप are also used adverbially at the end of Bahuvrīhis; — e.g. भक्तपुर्यपम् 'with the accompaniment of a smile,' 'smilingly'; बहुमानपुर्यपसरस bahumāna-purahsaram, 'with respect,' 'respectfully.'

i. Words meaning 'hand' are placed at the end of possessives; — e.g. शस्त्रपानिश्चाstra-pāni, 'weapon-handed,' 'having a weapon in one's hand'; कुशाहस्त्र कुषाहसाहस्त्र कुषाहसाहस्त्र 'with kuśa-grass in (his) hand.'

j. The suffix द्व ि in is pleonastically added to धर्म dharma, 'duty,' शैल शिला, 'character,' माला mālā, 'garland,' श्राला शाला, 'house,' शोभा शोभा, 'beauty,' वर्ण वर्णा, '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. जनाक नवरं स्त्रीं नगरं जगमं '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. राजी लया सन्धिया न प्रविष्टवाम
'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. श्रुयात्म 'one should say'; आद्व: 'they say'—'it is said.'

b. The copula अस्ति 'is,' unless the tense or mood has to be
expressed, is generally omitted. In that case the predicate pre-
cedes its noun;—e.g. श्रीतज्जा राज्जि: 'the night (is) cold.' If the
predicate bears any emphasis, भवति is used, not अस्ति;—e.g. ती
विवृणाक्षा तपस्या जयान्य या वृद्ध: स पुज्यो भवति दिशायाम '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. यशस्व घमं तस्म वचमिन्ल, lit. 'of whom
wealth, of him power,' i.e. 'he who has wealth has power.'
Similarly यद्य—तदा, यावत्—तावत्, &c.

The Article.

192. There is properly neither an indefinite nor a definite
article in Sanskrit. But एक 'one' and सचिव '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. स्त्रीजन stri-jana, m. 'womenfolk' = 'women.' Such collectives are sometimes themselves used in the plural; — e.g. लोक: or लोका: '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. जगत: पितर: '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, युगम: and मवन: taking the place of त्वम: and मवान:; — e.g. श्रुतं मवब्जि: 'has your Majesty heard?' In this sense the plur. पादा: 'feet' is employed instead of the dual (cp. 193, 2); — e.g. एष्ट्रेवपादान अविचिप्ति 'he insults your Majesty's feet.' Proper names are occasionally used in the same way; — e.g. इति श्रीशंकराचार्य: 'thus (says) the revered teacher Sāmkara.'

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. व्यस्तमि किंचित्युक्तम: 'we (= I) too ask something'; किं कुम: 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. विदरभ: '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:— झापः f. 'water' (96, 1); माराणा m. 'life'; वर्षोः f. 'the rains' = 'the rainy season'; द्वारा: 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 इति may take the place of a predicative acc. governed by verbs of calling, considering, knowing, &c.;— e.g. ब्राह्मण इति मां विद्धि 'know me to be a Brahmin' (instead of ब्राह्मण मां विद्धि).

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. तमहं च गच्छाव: '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. मृगयाबाह्या पानं गहितानि महोत्सवाम् 'the chase, dice (aksah), and drinking are reprehensible in kings'; पञ्चविकल्प पौरी मुख्यतः सरस जलहिं सर्पोहृततद्विजस्तु तुष्यं बोके द्रिश्य '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. लां चिन्तचलो जिराहारां: धात: प्रजा: '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. यस्मी परमो मत्त: '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. ले सित मात्रां '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. कान्तिमति राज्यमिर्द मम च जीवितमयि खंड्पीनम् ‘Kāntīmati, this kingdom, and my very life (are) at your mercy’ (sing.).

a. Similarly, the verb which should agree with a single plural subject may be attracted in number by a noun predicate in its immediate proximity;—e.g. सत्प्रक्षतय्रि ह्य्यता: समस्त राज्यमुच्यते ‘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 चाहम and लम (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. मम सित्रम् ‘my friend’ (not म); देवाक्षान् पाहि ‘O God, protect us’ (आश्रान, not न); तत्र मम वा गुहम् ‘his house or mine.’

c. भवान ‘your Honour’ (f. भवती), the polite form of लम ‘thou’ (with which it often alternates even in the same sentence), takes the verb in the 3. person;—e.g. किमाहो भवान् ‘what does your Honour say?’ The plural भवलः (f. भवतः) is construed in the same way; it frequently has a singular sense (193, 3 a). Two compounds of भवान are often used in the drama;—चत्रभवान
a-tra-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. a. एष and चयम 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. एष तपस्विन निशति ‘here a devotee stands’; चयमस्विन ‘here am I’; चयम आगतस्व युत ‘here comes your son.’ चयम जन ‘this person’ is frequently used as an equivalent of ‘I.’

b. स and चसी refer to what is absent or remote—‘that.’ स 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. सा रस्या नजरी ‘that well-known charming city.’ It is frequently also the equivalent of ‘the aforesaid’;—e.g. सोईहम ‘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 स 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 स when repeated means ‘various,’ ‘several,’ ‘all sorts of’;—e.g. ताति ताति शास्त्रार्धाष्ट ‘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 भवत् (195, 1c), its derivatives भवद्वय bhavad-iya and भावतक bhavat-ka are used as possessive pronouns of the second person in respectful address.
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 सख्यर्चयकेष्वानि स्नितस्

'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. 

तैन मुलिना कुकुरो वाम्र: भ्रष्ट: 'the dog was turned into a tiger by the sage.'

b. The nominative followed by रूप may in certain circumstances take the place of the accusative (see 194, 1).

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 विद्वर्मान् ब्रह्मत् 'he went to Vidarbha.'

a. verbs of going, like गम्य and या, 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 कौतिक चार्यि 'he becomes famous' (lit. 'goes to fame'); पञ्चलं गच्छति 'he dies' (lit. 'goes to death').

2. duration of time and extension of space;—e.g. बासमवीति 'he learns for a month'; योजनं गच्छति 'he goes (the distance of) a Yojana' (nine miles).

3. the object of desiderative adjectives in सु (cp. 169) and of some compound adjectives beginning with prepositions;—e.g.
I am desirous of crossing the ocean; devoted to Damayanti.

4. the cognate object of intransitive verbs in the case of substantives and the analogous adverbial sense in the case of adjectives;—e.g. कामन वचन वर्षक ‘may he rain (i.e. grant) all desires’; श्रीमं 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. जानामि त्वम प्रकटिपुष्पम ‘I know thee (to be) the chief person.’

2. verbs of speaking (व्र, वच, ब्रह), asking (प्रक्ष, प्रक्ष), begging (याच, प्रार्थ्य), instructing (अनु-ग्रास), fining (दण्डय), winning (जि), milking (दुहू);—e.g. अन्तरिच्छो वाचं वाजजार नलम ‘the bird addressed a speech to Nala”; साचं पृक्ततं हिङ्गान ‘he should ask true evidence from the twice-born’; बलं याचं वसुधाम ‘he asks Bali for the earth’; चदनुशासि माम ‘what she commands me’; तान सहस्र दण्डयत ‘he should fine them a thousand (papas)’; जिवा राज्य नलम ‘having won the kingdom from Nala’; रत्नावि दुकुद्धारिषीम ‘they milked (i.e. extracted) gems from the earth.’

3. कथय ‘tell,’ चेदय ‘make known,’ and चा-दिस ‘enjoin,’ never take the accusative of the person addressed, but the dative (or gen.).

3. verbs of bringing, conveying, leading, dispatching;—e.g. ग्रामम् चाज्ञ मन्ति ‘he brings the goat to the village’; शाकुन्तलां पतिकुसं विद्य ‘having sent Sakuntalā away to her husband’s house.’
c. causative verbs;—e. g. रामं वद्यमध्यायथति ‘he causes Rūma to learn the Veda’; if stress is laid on the agent (the direct acc.), it may be put in the instrumental: तां स्वति खाश्चेत ‘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 दर्शय ‘show’ (‘cause to see’), and श्रवय ‘tell’ (‘cause to hear’), and always with वद्य ‘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. रामो वद्यमध्यायथते ‘Rāma is caused to learn the Veda’; तां ब्राजः खाश्चेते ‘dogs are caused to devour her’; वलियाच्छते 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. तेर्जोक्तम् ‘it was said by him’ = ‘he said’; स खद्विक वापाधितिः ‘he was killed with a sword’; चख भिन्न भिन्न संखापित पदक्षण ‘there is no one happier in this world than he who has converse with a friend.’

1. The following are modifications of the instrumental sense expressing—

a. the reason: ‘by,’ ‘through,’ ‘by reason of,’ ‘because of,’ ‘on account of’;—e. g. सजयवो जुरस्यह ‘through your favour’; त्यागमपराधिन लां द्रष्यायामि ‘I punish you for that fault’; वायाणु अवाग ‘by the thought of a tiger’ = ‘because he thought it was a tiger’ (cp. p. 172, 5); सुखालात्ता ‘under the delusion of (the existence of) pleasure.’
b. accordance: 'by,' 'in conformity with'—e.g. प्रक्रिया 'by nature'; जात्वा 'by birth'; स मम मतन वतते 'he goes by (acts in accordance with) my opinion.'

c. the price: ('with,' 'by means of' =) 'for,' 'at the price of';—e.g. क्रपकर्षणिन विद्याय मायु 'a book sold for a hundred rupees'; आदान अंतर रंगेद द्वारिका धन्यरूप '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. वादशिर कर्ण 'बाकरणं शूरत 'grammer is learnt in twelve years.'

e. the way, vehicle or part of the body by which motion is effected;—e.g. करमें मणिएण प्रनत 'काका: 'in what direction (lit. 'by what road') have the crows disappeared?' वाणिज्य परति 'he goes on horseback' (lit. 'by means of a horse'); स शान्ति नन्दिनोवाव 'he carried (uvaha) the dog on his shoulder.'

f. 'in respect of': with words implying superiority, inferiority or defectiveness;—e.g. शताभ्यं श्रीरिष्ण हीन: 'inferior to these two (abl.) in valour'; पूवान् महामाण तथातिनिषे 'O fortunate man, you excel your ancestors in that (devotion)'; अच्छा काय्य: 'blind of an eye.'

g. 'of,' 'with': with words meaning need or use, अर्थ: प्रयोजनम (used interrogatively or with a negative), or किम 'what?' (with or without त्र 'do');—e.g. को मे श्रीरिष्णायि 'what is the use of life to me' (gen.); देवपाद्रानं सेवकेन प्रयोजनम 'your Majesty's feet have no need of servants'; किं तथा क्रियते धन्य 'what is to be done with that cow?' किं न एतिन 'what have we (to do) with this?' Similar is the use of जतम 'done with' = 'away with' and बलम 'enough of' (cf. 180): जतमस्युयावलिन 'away with rising' = 'pray do not rise.'
h. 'with,' 'at': with verbs of rejoicing, laughing, being pleased, satisfied, astonished, ashamed, disgusted;—e.g. बायुधः
स्म्येिनापि तुषिति ‘a low person is satisfied even with very little’; जहास तन ‘he laughed at it.’

i. 'of,' 'by': with verbs of boasting or swearing;—e.g. बहरि-
नातानि चाहि श्रद ‘I swear by Bharata and myself.’

j. the object (victim) with यज ‘sacrifice’;—e.g. पुषुण चत्रे
यजते ‘he sacrifices a bull to Rudra.’ Here we have the real inst. sense surviving from the time when यज meant ‘worship’
а god (acc.) with (inst.).

2. The concomitant or sociative sense is generally supple-
mented by the prepositional adverbs सह, साक्षम, साध्यम and
समम ‘with,’ which are used (like ‘with’ in English) even when separation or antagonism is implied;—e.g. चुदिख सह पिता गत:
‘the father went with his son’; मिनेश सह चिन्ताविस्फय ‘dis-
agreement with a friend’; स तन विद्धे सम युधम ‘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. तौ दंपती महता
ज्ञेयन वसत: ‘that pair lives in great affection’; महता सुखेन
‘with great pleasure.’

b. with the passive of verbs which have the sense of accompany-
ing, joining, endowing, possessing, and the opposite;—e.g. ल्याया
सहित: ‘accompanied by you;’ धनेन संपन्नो विद्रीनो वा ‘possessed
or destitute of wealth’; प्राशीर वियुः ‘bereft of life.’

c. with adjectives expressive of identity, equality, or
likeness: सम, समान, सदृश, तुष्य;—e.g. श्रेष्ठ सम: ‘equal
to Indra’; धनेन सदृश: ‘like him’; चायं न मे पादर्जसापि
तुष्य: ‘he is not even equal to the dust of my feet.’ The genitive
is also used with these adjectives (cp. 202, 2 a).
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, ोपय), telling (चच, ोम, कचय, ोषय, निवद्ध), promising (प्रतिया or आ-यु, प्रतिया), showing (दर्शय); —e.g. विस्तार गां ददाति ‘he gives a cow to the Brahmin’; कब्जयामि ते भूतार्थम् ‘I tell you the truth.’

   b. **of sending, casting**;—e.g. भोजन दूतो रथवे विषय: ‘a messenger was sent by Bhoja to Raghu’; सुभाषिष्ठिप्रू रामाय ‘they cast (47) darts at Rāma.’

2. with **intransitive** verbs meaning to please (रम), desire (लभ, ूर्वह), be angry with (असूय, कप, क्षुध), injure (दुह); —e.g. रोचक सहाम ‘it pleases me’; न राज्याय सूहे ‘I do not long for the kingdom’; विकराय क्षयति ‘he is angry with his servant.’ (कृध and दुह when compounded with prepositions govern the acc.)

3. with words of salutation;—e.g. गणेशाय नम: ‘salutation to Ganesa’; कुशलं ते ‘health to thee’; रामाय स्वति ‘hail to Rāma’; स्वागतं 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. सुलभे हरि भजति ‘he worships Hari for (= to obtain) salvation’; फलिभो याति ‘he goes for (= to obtain) fruit’; असख्तुवाचनां नीतिशास्त्राम भवति: प्रमाणम ‘your Honour (has) full authority for the instruction of (= to instruct) my sons in the principles of morality’; सुभाय प्रक्षित: ‘he started for a fight’ (=‘to fight’); पुनर्वश्तनाय ‘au revoir.’
This dative is specially taken by verbs meaning—

1. ‘be fit for,’ ‘tend or conduce to’ (कृपा, सं-पद्र, ज्य-गृ);—e. g. भक्तिर्मान संज्ञाय कर्म ‘piety conduces to knowledge.’
   - अर्द्ध and भू are used in the same way, but are often omitted;—
   - e. g. अधूरामपिसंशयो रशाय महति ‘the combination even of the weak leads to safety’; अर्तेपाय व: श्रेर ‘your weapon (serves) for the protection of (= to protect) the distressed.’

2. ‘be able,’ ‘begin,’ ‘strive,’ ‘resolve,’ ‘order,’ ‘appoint’;—
   - e. g. दौं कथा चिंतामायक्ष्याधाराश्यक्त ‘this story was able to win over (अकार्षाय) the warrior’; प्रारंभत श्रीमाय ‘he began to (take) an oath’; तद्विपाय चतिष्ये ‘I will try to find her’;
   - तेन जीवोस्थाय असिनम ‘he has resolved on abandoning his life’; बुद्धितधि भारिस्वस्वारामादि ‘having charged (अ-दिया) his daughter with the reception of the guests’;
   - रावणोपित्याय देवमिनलित ‘he was appointed by the gods for the destruction of (= to destroy) रावणा.’

a. The adverb अभिम ‘sufficient’ is used in the sense of ‘be able to cope with,’ ‘be a match for’;—e. g. देविभृो हरिरल ‘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. अभिम अभिम वनाद गदुभिस्चात ‘I wish to depart from this forest’; पापार्म ज्ययत ‘ruin results from sin’ (पापाद); ित्याय चाचान स: ‘he did not swerve from his purpose’ (nिसवाय); स्वजनेम: सुतविशाय सुमार ‘he heard of the death of his son from his relations’; तां वत्वाहादिसू ‘releasing her from her bonds’; विराम वर्मो राजात ‘desist from this act’; पाहि मां गरात ‘protect me from hell.’
a. The source of apprehension is put in the ablative with verbs of fearing (भी, उद्विज्जु, ud-vij);—e.g. चुन्खकादृ विभेषित् ‘you are afraid of the hunter’; संभानादृ ब्राह्मणो जिन्यमुद्विज्जित् ‘a Brahmin should always shrink from marks of honour.’

b. Verbs expressing separation ‘from’ naturally take the ablative;—e.g. सम्रेवो वियोजित: ‘parted from you’; सा पतिज्जोकाँड होयते ‘and she is deprived of her husband’s place’ (such words also take the instr.: cp. 199, 2b). Allied to this use is that of वच्छय ‘to cheat of’ (= so as to separate from);—e.g. ववधियित्र ब्राह्मणं कागावत् ‘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 ग्रामात् ‘far from the village’; ग्रामात् पूवि जिरिः ‘the mountain (is) to the east of the village.’

d. Similarly the abl. also expresses the time after which anything takes place;—e.g. वहर्दोषं कालाढ़ ‘seen after a long time’; सताहासत् ‘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. चौक्षुदाव मांसं मथयति ‘he eats the flesh through greed.’ This use of the abl. is especially common, in commentaries, with abstract nouns in tva;—e.g. एवर्तं विद्य्या धुम्बात ‘the mountain is fiery because of its smokiness.’ (The instr. is also employed in this sense: 199, 1a.)

2. comparison:—

a. with comparatives (= ‘than’) or words with a comparative meaning;—e.g. गोविद्यादृ रामो विद्ययत ‘Rāma is more learned than Govinda’; कर्मेण्यो शास्म श्रतिरिच्छेत ‘knowledge is superior to action.’ In this sense it is used even with positives (= ‘in comparison with’);—e.g. भार्या सर्वस्वोकादपि वशम्भा भवति ‘a
wife is dear even in comparison with (i.e. dearer than) the whole world'; वन्न्रादिपि कठोराणि श्रीमणि श्रुत सा द्वादिपि वैटांसि 'hearts harder even than adamant, more tender even than a flower.'

b. with words meaning 'other' or 'different' (अन्य, इतर, श्रीर, भिन्न);—e.g. श्रुत्णादिनो गोविन्दः ‘Govinda is different from Krṣṇa.’

c. Allied to the comparative abl. is that used with multiplicative words like ‘double,’ ‘treble,’ &c.;—e.g. मूःव्याति पद्मगुणो द्रष्टः ‘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 पुज्यः ‘the king’s man’; राजवकलच्चप्रकठादनं मवतः ‘your concealment of Rākṣasa’s wife’ (i.e. ‘by you’); श्रीक्षया तस्या ‘by the supposition of her’ (i.e. ‘supposing it was she’); धूयां धनव-ताम् ‘the foremost of the wealthy.’

1. The gen. is used with a number of verbs:

a. in the possessive sense with द्रष्यः इस, प्र-भू ‘be master of,’ ‘have power over,’ and with च्रस्त, भू ‘be,’ विबद्धि ‘exists’;—e.g. चाडान: प्रभवितामि ‘I shall be master of myself’; मम पुज्यकं विबद्धि ‘I have a book.’

b. in the objective sense (concurrently with the acc.) with द्रष्य ‘have mercy,’ खृ ‘remember,’ च्रन्द्र ‘imitate’;—e.g. ऐते तव द्रष्यन्ताम् ‘may these men have mercy on you’; क्षारति ते प्रसादानाम् ‘he remembers your favours’; भीमाः वानुक विध्यामि ‘I will imitate Bhīma.’
c. in the objective sense (concurrently with the loc.) with verbs meaning 'do good or harm to' (उपः, प्र-सद्, अप-स, अप-राध.), 'trust in' (वि-सद्र्), 'forbear with' (चुम्);—e.g. मित्रायणम् उपकुर्वाय: ‘benefiting his friends’; किम मथा तथा अपहतम् ‘how have I done her an injury?’ चुम्न मे ‘forbear with me.’

d. with verbs meaning 'speak of' or 'expect of';—e.g. माद्रोष्ठाध्येयं वदन्ति ‘he speaks thus of me though I am guiltless’; सवैमक मूर्तेऽशं समाख्यते ‘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. मथा तथाभावं प्रदःतम् ‘I have granted safety to him’ (tasya); किं तव रोचत एष: ‘does he please you?’ समानवाद्येऽत्र 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. नानिकायिणि काव्यानाम् ‘fire is not satiated with logs.’ So also the past part. पूर्ण ‘full of’ (gen.), or ‘filled with’ (instr.).

2. The gen. is frequently used with adjectives:—

a. allied to transitive verbs;—e.g. जरा विनाशिनी खुप्ख ‘old age is destructive of beauty.’

b. meaning ‘dependent on,’ ‘belonging or attached to,’ ‘dear to’;—e.g. तवायि त: स प्रतिकारः ‘that remedy depends on you’ (tava); चतुः लयाख सतं किंचिद् गृहीतमलिकः तत्समय्य ‘give up whatever you have taken belonging to him’ (asya); को नाम राज्यां प्रिय ‘who, pray, is dear to kings?’

c. meaning ‘acquainted with,’ ‘versed or skilled in,’ ‘accustomed to’ (concurrently with the loc.: 203f);—e.g. अभिन्नः खलसि लोकव्यवहाराणास ‘you are, indeed, conversant with the ways of the world’; संसाराणास अनवंवद: ‘unskilled
in battle'; चित्तो जन: के श्रानाम 'people accustomed to hardships.'

d. meaning 'like' or 'equal to' (concurrently with the instr.: I99, 2 c);—e.g. राम: कश्यक्ष तु: 'Rama 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. राज्यां सति: ('well thought of') 'approved of kings'; विदितो मवान आयमसद्राम रह्य: 'you are known to the hermits to be staying here.'

b. future participles (which also take the instr.: I99);—e.g. सम (मया) छबो हुरि: 'Hari should be worshipped by me.'

4. The gen. is used with adverbs of direction in तस्स -tas (cp. I77 d);—e.g. याम्या द्रविषूत: 'to the south of the village'; sometimes also with those in एन -ena (concurrently with the acc.);—e.g. उत्तरेशाख '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. श्रांग चिरस्य निर्विघो 'he should offer the funeral sacrifice three times a year'; संवत्सरसैकमपि चरित घच्छो द्विजोंतम: '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. कालिपयायाख (kati-payaahasya), 'after some days'; चिरस्य कालेख 'after a long time': चिरख 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. च्रिव द्रष्मो मासस्त तातिक्षोपरिताख '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. वसन्स मृत्युम् वसनं कदमुच्चते 'of vice and death, the former is called the worse'; एतावभिवायुः विश्रिष्टः '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?' पिबिण्यासिन्यं जुवे निवसति 'birds live in that tree'; विदर्भा 'in Vidarbha' (193, 3); गौमनं तव द्वारि ब्राह्मणां 'I will kill myself at your door'; कालात् 'at Kāśi' (Benares); पलं दृष्टं दुःमेषु 'fruit (is) seen on the trees'; आसिद्वानं यथातः 'they encamped on (= close to) the Ganges'; न देरेषु न च चेषु तादृष्ट्युपवती क्षचिप् मानुषप्रवपित दृष्ट्युपवती 'neither among gods, nor Yaksas, or among men either, had such a beauty anywhere been seen before'; मम पाष्चे 'by my side.'

a. When the loc. means 'among' it is often equivalent to a partitive gen. (202);—e.g. सर्वेषु पुष्पे रामो मम प्रियतम् '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. गुरुः वसति 'he lives with his teacher.'

c. The loc. with the verbs तिर्थति 'stands' and वर्तति 'goes on' (= Lat. *versatur*) expresses 'abides by,' 'complies with';—e.g. न मे सुङ्कने तिर्थति 'you do not (stand by =) obey my command'; मानुषं वर्तेन 'comply with your mother's desire.'
d. The loc. is used to express the effect 'of' a cause;—e.g. देवमेव नृशां बुढी वचे कारणम् 'fate alone (is) the cause of the prosperity or decline of men.'

e. The loc. expresses contact with verbs of seizing by (यहूः), fastening to (बन्धूः), clinging or adhering to (लगू, द्विप, सजू), leaning on, relying on or trusting to;—e.g. केशु गृहीला 'seizing by the hair'; पाणी संगृह 'taking by the hand'; वृषि पाणि ववन्ध 'he fastened a noose to the tree'; वसन्निष्ठसः सूरः 'a hero not addicted to vices'; वृक्षमूलिष्ठ संश्चिता: 'reclining on the roots of trees'; विश्वासित गृहुः 'he trusts in his enemies'; आश्रयते सुरा अव्याधिकाय धानुषि विजयसः '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. रामोऽ चौबूऽ निपुणः 'Rāma (is) skilled in the game of dice'; नाथे द्राक्षा 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. सर्वं संमायणानि 'I look for everything in him' (cp. 202, 1 d); दृष्ट्रेष्टा मृगया स्वामिनि 'hunting (is) recognized as sinful in a prince'; आतानामापरं दृष्टा: '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. कलापो बहूः '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. आपदि 'in case of distress'; भागेयुः 'in fortune'; कृत्रिमाथ्य बजङ्गीभवनि (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).
j. 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’; निशायाम ‘at night’; दिने दिने ‘every day’.

j. The loc. expresses the distance at which anything takes place;—e.g. इतो वसति... अधध्ययोजने महृदि: ‘the great sage lives at (a distance of) a yojana and a half from here.’

204. The loc. answering to the question ‘whither?’ is always used with verbs of falling and placing; concurrently with the dat., with those of throwing and sending (200 A 1 b) ; and, concurrently with the acc., with those of going, entering, ascending, striking, bringing, sending;—e.g. भूमः पपात ‘he fell on the ground’; तत्व भिन्नाच्य निधाय ‘having put (it) in that same begging bowl’; हृदसुमरसि दला ‘placing his hand on his breast’ (भ ‘do’ is frequently used in the sense of putting); अरू बाणान चिपति ‘he darts arrows at his enemy’; मत्यो नवां प्रविष्ट ‘the fish entered the river’; समीपवर्तिति नगरे प्रसिद्ध ‘he set out for a neighbouring town’; तं शिरहठाड्यत ‘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. प्राशिषि द्वां कुर्वलि साधव: ‘the good show compassion towards animate beings’; भव द्रचिणा परिज्ञे ‘be courteous to your attendants’; वेचि विवद्धे ‘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, 1 e);—e.g. सहस्याचि प्रतिभाय ‘having promised (it) to Indra’; शरीरं विक्रीय धनञज ‘having sold himself to a rich man’; वितरति गुहः प्राचि विवाम ‘a teacher imparts knowledge to an intelligent pupil.’
c. Concurrently with the dat. (200 B 1, 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. सर्वस्वरूपे युता: श्रवः ‘an enemy prepared for the appropriation of all property’; कर्मणि वचयुः ‘he appointed (him) to a task’; पतिः वर्यामाास तम ‘she chose him for her husband’; चासमयानं यंसुद्रपर्यः साकं ‘he is incapable of supplying food for us’; भैलोकहस्सापि प्रसुलं तस्सनं सुभज्जते ‘the sovereignty even of the three worlds is fitting for him.’ A predicative loc. alone is capable of expressing fitness;—e.g. नवन्यम-गद्दीयेंसप्ते पुर्वें राज्यम ‘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. कर्मणि हृदी दीपिनम ‘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 खलु शकुललायं समाभिलाष ‘my love is, indeed, not towards Sakuntalā’; न में लघु विवास ‘I have no faith in you’; न लघुप理智ते वसेनादं कार्य ‘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. चार्ये के चलं स्तुष्ये रत्म ‘women (are) intent on their own pleasure only.’

Locative and Genitive Absolute.

205. 1. 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 दिनेशु ‘as the days went by’; गोषु दुर्घासु स गत: ‘the cows having been milked, he departed’; कप्य ददाति मधि भाषामाखे ‘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. सत् ‘being,’ is frequently omitted;—e.g. कथ धर्मजियाविविहः सतां रजितिर्लयि ‘how (can there be any) interference with the good in the performance of their duties, when you (are) their protector?’

b. The part. सत् ‘being’ (or its equivalents वर्त्तमान and खित) is often pleonastically added to another absolute part.;—e.g. सूर्याद्वित्याद्वतां प्रातःप्रभुचिन्य सत् ‘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, इत्यम्, इति;—e.g. तेनास्थायते ‘when consent had been given by him’; एव गते ‘this being the case’ (lit. ‘it having gone thus’); तथा खते खित तथनानुविके ‘this being done.’

d. The particle एव and the noun मात्र (as latter member of a compound) may be used after an absolute participle to express ‘no sooner—than,’ ‘scarcely—when’;—e.g. प्रभातायामिव रज्ञाम् ‘scarcely had it dawned, when’; प्रविष्टमात्र एव तत्त्वभवति ‘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. पश्यतो प्रेम परिभ्रमन ‘wandering about, though I was looking on’; एव चद्दतलख स लुमजो निमुत्त: खित: ‘while he was speaking thus, the hunter
remained concealed'; दृश्यति चिन्तनाति तत्र तोयार्थमायुः: श्लिष्यं: ‘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 अद्विति is usually added when the sense is concessive.

E.g. खगा: कोपाविद्धसम तस्म उवाच ‘the jackal, being filled with anger, said to him’; निष्पद्यतं महानांकिदत न शुष्कोपि ‘though you have been frequently dissuaded by me, you do not listen to me’; जज्ञातो जानतले गिरी गामाति खण्डश: ‘if you do not tell, though knowing it, your head will be shattered to pieces’; तांडविष्णु भीमं पुनर्घटवत् ‘he ran again at Bhima in order to strike him.’

a. Bahuvrihi compounds are very frequently employed in a participial sense, the part. सत्ते being omitted;—e.g. चय शक्तितमनाना ब्रह्मन अचिन्तयत् ‘then being anxious he reflected.’

207. **Present Participle.** This participle (as well as a past with a present sense) is used with चर्चित or भवति ‘is,’ चालित ‘sits,’ तिष्ठति ‘stands,’ वत्तिते ‘goes on,’ to express continuous action, like the English ‘is doing’;—e.g. एतदेव वचन यथिृतभूमि चिररूध्र चुरा वसन्त: ‘this is the very forest in which we formerly dwelt for a long time’; भचयत्वा लि ‘he keeps eating’; सा चतित्र रच्यमाणा तिष्ठति ‘she is being carefully guarded’; परिपूर्णं च घट: सकुमिरितते ‘this pot is filled with porridge.’
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The negative of verbs meaning 'to cease' is similarly construed with a present participle;—e.g. सिंहो मृगान व्यापार्थ्यान्त्रीयराम 'the lion did not cease (=kept) slaying the animals.'

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. किं न जबजस एवं खुबान: 'are you not ashamed of speaking thus?'

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. प्रविष्णान न मां काठाय युक्त 'no one saw me entering'; स भूपतिरिक्ख्दा बेनापि पद्मानं जोकहं युयाच 'the king one day heard some one repeating a couple of slokas'; गान्धारिण विवाहिन बद्धो राजविगितिक 'ब्यूयन्ते परिषोधा: '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 वत्र (but hardly ever the perf. act. part. in वत्र: 89) are very frequently used as finite verbs (the copula being omitted);—e.g. तेनिद्रम उत्तम 'this was said by him'; स इदसुत्तवान्त 'he said this.'

The passive of intransitive verbs is used impersonally; otherwise its past participle has an active sense;—e.g. मयाच चिरं ख्यतम 'I stood there for a long time'; स गद्यां गत 'he went to the Ganges'; स पचि मृत 'he died on the way.'

Some past participles in त have both a passive and a transitive active sense;—e.g. प्राम 'obtained' and 'having reached'; प्रविष्ण् 'entered (by)' and 'having entered'; पीत 'imbibed' and 'having drunk'; विप्रत 'forgotten' and 'having forgotten';
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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. मयावशं देशान्तरं गत्वानि ‘I must needs go to another country’; हन्त्योगक्षिन न ते राजिन ‘you must not (= do not) kill me, O king’; तत्त्वज्ञापि श्रव्य: कार्यार्थ: ‘then he too will surely make a noise.’

a. Occasionally the fut. pass. part. has a purely future sense;—
e.g. युवयो: पचवलिन मयापि सुखि गत्वानि ‘I too shall go with ease by the strength of your wings.’

b. भविष्यत्वम् and भावम् (from भू ‘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 संज्ञात्यथा भविष्यत्वम् ‘she must be’ (= is most probably) near’; तथः प्राच्यन्ति बलिन सुभृत्ता भविष्यत्वम् ‘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. तं प्रवेश्य स गत: ‘having bowed down to him, he departed’; चच तनात्मान तत्त्वोपरि प्रविष्य प्राप्त: परिलक्ष्यः ‘then he throwing himself upon him lost his life’ (प्रविष्य agrees with तैन); तथः दृष्टविव वव्वधे कामक्ष्मा चा�<ApplicationUser:vsftpd::ftpreader@localhost>
noun;—e.g. मां निर्धनं हृता किं लमेध्वम् ‘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 चालौ, तिष्ठति, चत्तिते to express continuous action;—e.g. सर्वपौराण अतित्व चत्तिते ‘he is the foremost of all the townsman.’

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 किं or चालम् or with a general subject expressed by the impersonal passive construction;—e.g. किं तव गोपाचिलता ‘what (gain accrues) to you by concealing?’ चालौ ते वनं गता ‘have done with going to the forest’; पशून हृता यदि खरं 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. ते जेतु चत्तिते ‘he strives to conquer him’ = तस्म जयाय चत्तिते ‘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. खालुं चंतिते ‘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. चरं द्रानं च तु प्रतियहः ‘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 हि (185), or otherwise by the use of a predicative acc. (198, 1 and 207 vertime).
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 कालो चिल्लितम्, 'this is not the time to delay'; ब्रह्मसारोपयम् आद्यान्त प्रकाशितम्, 'this is an opportunity to show yourself'; जिशितमणि लब्धरे प्रोजिक्तुः को समर्थ: 'who (is) able to escape from what is written on his forehead (by fate)?' च्रण्डे लान प्रहुम आगत: 'I have come (in order) to ask you'; कथिष्ठितं शक्रोतित अनिबारत: 'he is able to tell'; इच्छं सा कर्तर्म् 'she wished to make.'

a. The 2. and 3. sing. ind. of च्रण्डे, 'deserve' are used with an infinitive in the sense of a polite imperative = 'please,' 'deign to';—e.g. भवान्मां श्रीतमहिति, 'will your Honour please to hear me?'

b. The infinitive, after dropping its final म, 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. देशुकाम: 'desirous of seeing'; फिं व्यक्तयमा भवान् 'what do you intend to say?'

c. There being no passive form of the infinitive in Sanskrit, verbs governing the infinit. are put in the passive in order to give it a passive meaning;—e.g. कत्वं न युक्तते, 'it is not fit to be done'; मया नीति ब्राह्यितं शक्रये, 'they can be taught morality by me'; तेन मम्पयः कारथितम् आरथं, 'a hut (was) begun to be erected by him.'

d. The fut. part. pass. शङ्खका सक्या may either agree with the subject or be put in the neut. sing.;—e.g. न शङ्खकालि (द्रोषाः) समाधातम्, 'those (mischiefs) cannot be repaired'; सा न शङ्खकम् उपेक्षितं कुपिता, 'she cannot be ignored (lit. 'she is not a possible thing to ignore') when angry.' युक्त 'fitting' and व्याख्य 'suitable' may be construed in the same way;—e.g. सत्यं व्याख्या मया मोचितं भवत्, 'she should rightly be released by me from you.'
TENSES AND MOODS.

Present.

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 पृष्ठ तित कथमेतत् 'Damanaka asked, "How was it?"' हिरण्याको मोजन्त खाला बिल्भ स्थिति 'Hiranyak, having taken his food, used to sleep in his hole.'

   a. पुरा 'formerly,' is sometimes added to this present;—e.g. कस्मिन्येंद्रु वृद्धे पुराहं वस्ति 'I formerly used to live in a certain tree.' The particle स्थ (which in the older language frequently accompanied पुरा, and thus acquired its meaning when alone) is much more frequently used thus;—e.g. कस्मिन्येंद्र यथिन्नाने सोमिलको नाम कौलिको वसति स्थ 'in a certain place a weaver named Somilaka used to live.'

   b. The present is used to express the immediate past;—e.g. अर्यम आगच्छामि 'here I come,' i.e. 'I have just come.'

2. The present also expresses the near future, पुरा 'soon' and यावत 'just' (130) being sometimes added;—e.g. तहि मुक्ता धनुर्ग्रहज्ञामि 'then leaving the bow, I am off'; तद्व यावच्छन्न प्रेष्यामि 'therefore I will just send Satrughna.'

   a. With interrogatives it implies a doubt as to future action;—e.g. किं करोमि 'what shall I do?'

   b. It may express an exhortation to perform an action at once;—e.g. तहि गृहमेव प्रविष्टिः '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 तवत्त 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 तृप्त) the special sense of the present perfect, being therefore appropriate in dialogues;—e.g. अमृतसंपादितस्वादुफलो मे मनोरथ: ‘my desire has obtained sweet fulfilment’; तुम्हा मध्या राज्यम् चद्रायिँ ‘I have bestowed the sovereignty on you’; तम् दृष्टवानानि ‘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. मद्द्रे चांखि मम तावद् तथिं स्मृतताम् ‘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. छायाचित्तज्ञयते ‘his brother said, “Let us play”’; बहु कर्माणि ‘I will make.’

b. The 3. sing. pass. is commonly used as a polite imperative instead of the 2. pers. act.;—e.g. श्रृयताम ‘Sire, pray listen!’ (cp. 211a).

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’; शिवासा ते पन्यान: सन्तु ‘may your paths be auspicious’— ‘Godspeed.’

d. It may express possibility or doubt, especially with interrogatives;—e.g. विषं मति मा वाच्चु ‘ Thermal’ ‘whether there be poison or not, the swelling of a serpent’s hood is terrifying’; प्रक्षेपत कहँदु मुचि ‘who on earth would believe it?’ किमपुरा कर्माण ‘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. (213d), by the opt. with न, or अलम and ङ्गत 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 चपि added);—e.g. चपि पश्चिमादिह राधयम ‘O that I could see Rāma here!’

   b. possibility or doubt;—e.g. वदाचिदु गोशव्देन बुधित ‘perhaps he may be awakened by the lowing of the cows’; पश्चिमु: बितिपतयम चार्डुङ्ग ‘kings can see through the eye of their
spies'; एक हन्यात्र वा हन्यादिपुर मुक्तः घनुभमाता ‘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. हयं कन्या नाच तिष्टत ‘this girl (is not likely to =) will not stay here.’

d. exhortation or precept;—e.g. लभेन्तु कुर्या: ‘do you act thus’; आपदर्थ घनं रचित ‘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. कार्तातिकमण्डूर चूतिर यो न कुर्वि मूषि ‘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. आदिघ से देशं चच वसैंम ‘indicate to me the place where I am to live (=that I may live there).

   c. in consequential clauses (‘so that’);—e.g. स मारो मर्त्यो यो नरं नावसाद्येत ‘(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 खान् नरपतिर् विज्ञवत नीरिव प्रजा ‘if there were not a king, the state would founder like a ship.’

Benedictive or Precative.

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. चीरप्रसवा मूषि: ‘mayst thou give birth to a warrior’; झतायिँ मूयासम ‘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. इद्दू बचो ब्रुयास् ‘do ye proclaim this speech’; न हि प्रपशामि ममपनुवादू यच्चोकाम् ‘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. सुवृण्विषेटिविषयत्तु दुर्मिचं नाभविषयत् ‘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 प्रस्थित्राज दुर्मिन्द्र शुच्य मत्स्यालिचाप्त्यान्तु दुर्बेलान्त्ववतारा ‘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 (pp.); 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 Parasmai-pada only, A. that it is conjugated in the Ātmanepada only.

अस्य अन्च, ‘bend,’ I, P. अच्छिन्त || ps. अच्छित || pp. अच्छित || cs. अच्छिन्त

अस्य अन्ज, ‘anoint,’ VII, P. अच्छिन्त | imp. आनक | ipv. आनु | op. आच्छादत || ps. आच्छित || pp. आच्छित || cs. आच्छिन्त

अस्य ad, ‘eat,’ II, P. आदि, आति; आदति | imp. आदम, आद; आदत; आदन | ipv. आदानि, आदि, आनु; आदलु | op. आवात || ft. आत्स्यति | ps. आवति | pp. आवध (आन n. ‘food’) | gd. आवधा | inf. आनुम || cs. आदयति ||

अस्य an, ‘breathe,’ II, P. आनिति | imp. आनम, आनी: or आनि:, आनीत or आनत | ipv. आनानि, आनिति | op. आनात || cs. आनयति ||

अस्य as, ‘attain,’ V, अच्छोति, अच्छुति | A. imp. आस्थूचि, आस्थुच्छा:, आस्थुत | ipv. आस्थै, आस्थू, आस्थूति | op. आस्थूवीत || pf. आनामस, आनमि ||
LIST OF VERBS

नृष्म as, 'eat,' IX, P. नृष्माति। IPV. नृष्मा, नृष्म, नृष्मतु।
OP. नृष्मायतः || PF. नृष्म | A0. नृष्मीतः | FT. नृष्मिष्टतः | PS.
नृष्मते | PP. नृष्मिष्ट | GD. नृष्मिष्टम् | INF. नृष्मिष्टम् | CS. नृष्मिष्टति।
DS. नृष्मिष्टिति।

नृष्म as, 'be,' II, P. नृष्मि, नृष्मि, नृष्मि; सः, सः, सः; सः, नः, सः। IMP. नृष्मसम्, नृष्मसी, नृष्मसीत्; चाधि, चाधि, चाधि; चाधि; चाधि; चाधि; चाधि; चाधि; चाधि। IPV. नृष्मानि, एधि, एधि; एधि; एधि; एधि; एधि; एधि; एधि; एधि। OP. चाधि, चाधि; चाधि; चाधि; चाधि; चाधि; चाधि; चाधि; चाधि। || PF. चाधि, चाधि, चाधि, चाधि, चाधि, चाधि, चाधि, चाधि।

नृष्म as, 'throw,' IV, P. नृष्मिष्टि। PF. चाधि, चाधि, &c., like नृष्म 'be.' | A0. नृष्मात्। FT. नृष्मिष्टि। PS. नृष्मते। A0. चाधि।
नृष्म। CS. नृष्मिष्टति।

आप प्र, 'obtain,' V, P. आपानि। IMP. आपात्। IPV. आपानानि, आपानिः, आपानिः। OP. आपादयतः || PF. आप | A0. आपात्।
आपाति। PS. आपायते। आपाय। GD. आपाय, °आपाय | आपायम्।
CS. आपायति। DS. आपायति।

आस as, 'sit,' II, A. आसः। IMP. आसः। IPV. आसामः।
OP. आसाति। PF. आसांतः। FT. आसिष्टति। PS. आसाति। PP.
आसित। आसित अर्जित। irreg. pres. part. A। INF. आसितम्।

इ ह, 'go,' II, P. इः, इः, इः; इः; इः। IMP. इः, इः, इः, इः; इः; इः; इः।
OP. इःतः || PF. इःन, इःन, इःन, इःन; इः। FT. इःतः;
इःतः। PS. इःते। PP. इःत। इःत। °इःत। इःभम। CS. इःतयति।

इधि adhij, 'read,' II, A. इधिते। IMP. इधित; 3. du. इधियानाम; 3. pl. इधियत। IPV. इधिहि, इधिहि, इधितामः;
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*ft. करियाति; कर्ता ⊔ A. कूंठ, कुशिष, कुष्टि; कुर्वह; कुर्वते। क्रोगळ, अकृष्ट्या:, अकृष्ट; अकुर्वहिः; अकुर्वंत। कर्वे, कुश्य, कुष्टिम; कर्वामः॥ कुष्टिम। OP. कुर्वेत्) PF. चके (138) AO. क्रामपि, क्रध्या:, क्रधत; क्रध्यावहि; क्रध्यान। FT. करियाति।

PS. क्रियते। AO. क्रामाचारः PF. चत || GD. कल्याः, कृत्या || INF. कर्त्तम।

CS. कार्याति। AO. क्रामाचारः DS. चिकित्त्वति।

क्रत kṛṭ, 'cut,' VI, P. क्रत्ति || PF. चकर्ते। करियाति। PS. कल्यति। PP. चत || CS. कार्याति। DS. चिकित्त्वति।

क्राक kṛṣ, 'draw,' I, P. कर्षिति; 'plough,' VI, P. क्रष्टि || PF. चकर्ष; चकापिष्य; चकर्ष; चकर्षाविध। FT. कर्षिति। PS. क्रष्टि। क्रष्ट। क्रष्टा, कृष्टा || INF. कृष्टम। CS. कार्याति।

कु kṛ, 'scatter,' VI, P. किर्ति || PF. चकार। FT. करियाति।

PS. क्रियते। क्रि || GD. कृद्य ||

कुप kulp, 'be able,' I, A. कल्यति || PF. चकूपि। FT. कल्पिति।

PP. चुप || CS. कल्याति। AO. चुचिकुष्टि।

क्राक kram, 'stride,' I, क्रामिति, क्रामि || PF. चक्राम, चक्रम।

AO. क्रामामिति। FT. क्रियाविधि, ३०४ || PS. क्रयति। क्राम। क्राम्य, कृम्य || CS. क्रमयाति or क्रामयाति || DS. चिक्रमिथि। INT. क्रञ–कीति, क्रञ्चयति।

क्री kri, 'buy,' IX, क्रियाति, क्रीषिति (p. 102) || PF. चिक्राय।

FT. क्रियाविधि, ३०४ || PS. क्रियते। क्री। क्रील्या, कृत्य || INF. कृत्तम।

ds. चिक्रिकाति।

चल kṣan, 'kill,' VIII, कालोति, कालूति || PF. चल।

रा kṣi, 'destroy,' V, P. चिरोति || PS. चिरिते। PF. चित।

CS. चिरियाति or चिपिति।

चिप kṣip, 'throw,' VI, चिपिति, ३०४ || IFV. चिपिकाल, चिप्प।
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मली glai, ‘droop,’ I, P. ग्राहूष्टि || PP. ग्राहूष्ट; CS. ग्राहूष्टि or ग्राहूष्टि ||

घुष्ट ghus, ‘sound,’ I,घोषषि, ३० || PS. घुष्टि | घुष्ट | GD. ॐघ | CS. घोषषि ||

घ्रा ghrā, ‘smell,’ I, P. जिज्ञाषि || PF. जग्री || PS. घ्राष्टि | घ्रा || CS. घापष्टि ||

चच caks, ‘speak,’ II, A. चचि, चचि, चचि; PL. चचि, चचि, चचि, चचि; चचि || PF. चचि || FT. चचिष्टि | चचि | GD. ॐचि | चचि || CS. चचिष्टि ||

चर car, ‘move,’ I, P. चरष्टि || PF. चरार, चरार; 3. PL. चेशः || FT. चरिष्टि || PS. चरिष्टि | चरिष्टि | GD. चरिष्ट, ॐचि || INF. चरिष्टमृ | CS. चारिष्टि || AO. चरिष्टमृ ||

चल cal, ‘move,’ I, P. चलिष्टि || PF. चलार; 3. PL. चेलुः || FT. चलिष्टि || PP. चलिष्टि | चलिष्टमृ || CS. चलिष्टि or चालिष्टि ||

DS. चिचलिष्टि ||

चि ci, ‘collect,’ V, चिनोति, चिनोति || PF. चिकाय, चिको || FT. चिनोति, ३०; चेता || PS. चिनोति | चिन || GD. चिला, ॐचिब || INF. चिनमृ || CS. चारिष्टि || DS. चिचलिष्टि or चिचलिष्टि ||

चिन cint, ‘think,’ X, P. चिनष्टि || PER. PF. चिनष्टमास ||

PS. चिनष्टि | चिनष्टि | GD. चिनष्टिला, ॐचिब ||

घुर cur, ‘steal,’ X, P. चोरष्टि || PER. PF. चोरायांचकार || AO. इच्छुचार || PS. चोरष्टि | चोरष्टि ||

किढ्ठ chid, ‘cut,’ VII, चिनष्टि; चिनष्टि || PF. चिक्ष्टे, चिक्ष्टे || AO. इच्छुदत or इच्छुदत; FT. केतष्टि, ३० || PS. केतष्टि | केतष्टि | GD. केवला, ॐक्षिब || INF. केतष्टमृ || CS. केतष्टि ||
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धाव् dhāv, ‘run,’ and ‘wash,’ I, धावति, धे। PF. धाव। PS. धायत्। धावति ‘running’; धौत ‘washed’। CS. धावयति।

धू dhū, ‘shake,’ V or IX, धुनोति, धुनोति or धुनाति, धुनीति। PF. दुधाव। FT. धविष्यति। PS. धूयति। PP. धूत। CS. धूययति।

INT. दृधवीति। दृधूयते।

धू ध्र, ‘bear,’ (no present)। दधार, दधि। धरिष्यति, धे। ध्रियते। धृत। धृत्या। धतुम्। CS. धारयति, धे। AO. चद्रीधंत।

धा dhā, ‘blow,’ I, धमति | PF. धामी। AO. अध्रासी। PS. धमयते or धायते। PP. धात। GD. ०धाय। CS. धापयति।

नदू nad, ‘hum,’ I, P. नद्ति | PF. ननद, ननदिः। नदुः। PP. नदित। CS. नद्ययति or नाद्ययति। INT. नादयते।

नम् nam, ‘benā,’ I, P. नमति | PF. नम। नेमुः। AO. अनंसी। नंस्यति। PS. नमयते। नत। नल, नमय। नमितम् or नलुम। CS. नमययति or नामययति। AO. अनेनसम। DS. निनंसति।

नस् nas, ‘perish,’ IV, P. नष्टि | PF. ननष; नेमुः। AO. अनवाश। FT. नष्टिष्यति or नष्टूष्यति। PP. नष्ट। CS. नाशयति।

AO. अनानाश।

नहू nah, ‘bind,’ IV, नष्टिः, धे। PS. नहृते। PP. नह। GD. ०नहस् | CS. नाहययति।

नी nī, ‘lead,’ I, नययति, धे। PF. निनय (p. 113)। AO. ननष्योत। FT. नेयश्। नेता। PS. नीयते। चीय। GD. नीलना, नन्नोय। नेतुम। CS. नायययति। DS. नननीष्यति, धे। INT. नननीयति।
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पत्ता, 'cook,' I, पत्ता || PF. पत्ता, पत्ता। FT. पत्ता। PS. पत्ता। PP. पत्ता। CS. पत्ता। INT. पत्ता।
पत्ता, 'fall,' I, पत्ता || PF. पत्ता; पत्ता। AO. पत्ता। FT. पत्ता। PS. पत्ता। PP. पत्ता। CS. पत्ता। INT. पत्ता।
पत्ता, 'drink,' I, पत्ता || PF. पत्ता। FT. पत्ता। PS. पत्ता। PP. पत्ता। CS. पत्ता। INT. पत्ता।
पत्ता, 'protect,' II, पत्ता || PF. पत्ता। FT. पत्ता। PS. पत्ता। PP. पत्ता। CS. पत्ता। INT. पत्ता।
पत्ता, 'thrive,' IV or IX, P. पत्ता || PF. पत्ता। FT. पत्ता। PS. पत्ता। PP. पत्ता। CS. पत्ता। INT. पत्ता।
पत्ता, 'purify,' IX, पत्ता || PF. पत्ता। FT. पत्ता। PS. पत्ता। PP. पत्ता। CS. पत्ता। INT. पत्ता।
पत्ता, 'fill,' III, P. पत्ता || PF. पत्ता। FT. पत्ता। PS. पत्ता। PP. पत्ता। CS. पत्ता। INT. पत्ता।
पत्ता, 'ask,' VI, P. पत्ता || PF. पत्ता। FT. पत्ता। PS. पत्ता। PP. पत्ता। CS. पत्ता। INT. पत्ता।
पत्ता, 'please,' IX, पत्ता || PF. पत्ता। FT. पत्ता। PS. पत्ता। PP. पत्ता। CS. पत्ता। INT. पत्ता।
LIST OF VERBS

फल phal, 'burst,' I, P. पतित | PP. पपाव | PP. पफित or प्रम | CS. पायत
बंध bandh, 'bind,' IX, P. बप्रात | PP. पाच, परघिर | BS. पाच
पति, पतित, 'fall,' I, P. पति | PP. पपाव; पेटी | AO. अभित | FT. पतित
पतित | PP. पतित | पतितम | पतिता, पाय | CS. पात
पतित | DS. पिपित
पद pad, 'go,' IV, A. पद | PP. पपई | श्रापि AO. अटम | FT. पपाव; FT. पति | ओय | FT. पाच | CS. पाडम | DS. पिपित
पतित
पा पा, 'drink,' I, P. पिपित | PP. पपई, पपिव or पपाव; पपई | AO. चपात | पापित | FT. पपित | पीला, ओय | FT. पाच | CS. पाच | DS. पिपित
पतित
पा पा, 'protect,' II, P. पति | AO. चपापित | INF. पापित
पुष pus, 'thrive,' IV or IX, P. पुष | PP. पुष
t | PF. पुष
t | PP. पुष; पुषच | CS. पुषत
पुष, पुष, 'purify,' IX, P. पुष | PP. पुषच | पुष
t | PP. पुष; पुष
t | PF. पुष; पुष
t | FT. पुष; पुष
t | CS. पुषत
पुष, पुष, 'fill,' III, P. पिपित | पिपित | PP. पपाव; पपई | FT. पपाव; पपई | PF. पपाव; पपई | CS. पुषत
प्रख prach, 'ask,' VI, P. पुष | PP. पपच; पपच | AO. ग्रामानित | अभित | FT. प्रापित | PF. पुष; पुष | CS. पुषत | DS. पिपित
प्रि pri, 'please,' IX, प्रापित, प्रापित | AO. ग्रामानित | FT. प्रापित
LIST OF VERBS

mad, 'rejoice,' IV, P. मायति || AO. अमात्रीति || PP. मति ||

ीर मायति or मद्यति ||

man, 'think,' IV or VIII, A. मच्छ || PP मने ||

मच्छ || FT. मन्धति || PS. मच्छ || PP. मत || GD. मला, ०मच्छ or ०मच्छ || INF. मच्छ || CS. मायति || DS. मीमांति ||

मच्छ, manth, 'shake,' I or IX, P. मच्छ (or मच्छ) or मच्छ ||

FT. मच्छ, मच्छ || PS. मच्छ || PP. मच्छ || GD. ०मच्छ || CS. मच्छ ||

माति, 'measure,' II, P. or III, A. माति or भिमाति ||

मीर || नमे || PS. मीते || AO. चमावचि || PP. मित || GD. मिला, ०माय || INF. मातुम || CS. मायति || DS. मिलति ||

मुच, muc, 'loosen,' VI, मच्छ || १े ||

मुच || FT. मोचायति || १े || PS. मुच || मुच || मुल ||

०मुच || मोचम || CS. मोचायति || १े || AO. अमूमुच || DS. मुच ||

मुह, mun, 'be bewildered,' IV, P. सूधत ||

सूध || FT. बिखति || PS. चित || PP. मूत ||

मूत || GS. मायति || AO. अमीर ||

मूह || DS. मुधत || INF. मायति ||

मुह, mun, 'die,' P. (no present) ||

समार, समय ||

मधिय ||

मुह || FT. मरियति || PS. चित || PP. मूत || GD. मूल || INF. मूह ||

CS. मायति || AO. अमीर ||

DS. मुधत || INF. मायति ||

मुह, mun, 'wipe,' II, P. मार ||

मुह ||

आम || ीर मल ||

आम || FT. मार ||

मार ||

CS. मायति || AO. अमार ||

DS. मुधत || INF. मार ||

आम ||

INT. मुधत ||
LIST OF VERBS

मद् mad, 'rejoice,' IV, P. माधवित् || AO. अमाधवित् || PP. मत् ||
CS. माधवित्त or मट्ट्वित्त ||
मन् man, 'think,' IV or VIII, A. मन्वित् or मनुवित् || PF. मने ||
AO. चमंखत् | FT. मन्वति | PS. मन्वित् | PP. मत् | GD. मला, ओमन्वित् or ओम्बख ||
INF. मन्वुम् || CS. मानवित् || DS. मोमांसित् ||
मन्वन manth, 'shake,' I or IX, P. मन्वित् (or मन्वित्) or मन्वावित् ||
PF. ममन्व, ममचिथ् | FT. ममचिथि | PS. ममचित् || PP. ममचित् || GD. ओमट्व ||
CS. मन्वजित् ||
मा mā, 'measure,' II, P. or III, A. मावित् or भिषमित् || PF. ममि or ममे || PS. मीणति || AO. चमावित् ||
PP. ममि || GD. मिला, ओमाव || INF. मातम् || CS. मापित् || DS. मिलित् ||
मुच् muc, 'loosen,' VI, मुच्वित्, ओत् || PF. मुमोच, मुमचि || AO. चमुचत्, चमुत्त् || FT. मोचित्, ओत् || PS. मुचित् || मुच् || मुच्छ || मोमुक्त् ||
CS. मोचित्, ओत् || AO. चमूमुचवत् || DS. मुमुचित् or मोमुचि ||
मुह् mnh, 'be bewildered,' IV, P. मुहित् || PF. मुमोह, मुमोहित् or मुमोहिध् or मुमोहिध् || PP. मुर्ग ||
CS. मोहित् ||
INT. मोमुस्वरि ||
मृ mṛ, 'die,' P. (no present) || PF. ममार, ममर्ग; मधिर ||
FT. मरित् || PS. मिररि || PF. मृत्व || GD. मृत्व || INF. मर्षुम् ||
CS. मारित् || AO. ओममारित् || DS. मुमूर्षि || INT. मरिमारित् ||
मृज् mṛj, 'wipe,' II, P. मार्ज्ज्; मृज्ज्; मृजज् || IMP. चमार्ज्; चमृज्ज् || IPV. मार्जत्वि, मृज्ज्वि, मार्ज्; मृज्ज्; मृजज् ||
OP. मृज्जवत् || PF. ममार्ज्; ममृज्; ममृज् || AO. चमार्जत् or
चमार्जत् || FT. मार्जति || PS. मृजज्वि || PP. मृज् || GD.
*मार्ज, *मृज् || INF. ममृज्, मार्ज्, मार्जित् || CS. मार्जित् ||
INT. मर्षुमित् ||
Mā mnā, 'mention,' I, P. मचति || AO. ब्रम्हासीत् || PS. चायते.
PP. कात ||
क्लै mlai, 'fade,' I, P. कायति || PF. मल्ली || AO. ब्रम्हासीत्.
PP. क्लान || CS. चापयति or चापयति.

यम yaj, 'worship,' I, यति, ते || PF. ह्याज, रेजे || AO. ब्राह्माचीत्, अयत् || FT. यच्यति || PS. ह्यति || PP. ह्य || GD. ह्यतः.
INF. पुनम् || CS. चापयति || DS. चियासि.

यम yam, 'stop,' I, P. कायति || PF. याम, यथः; चेतुः.
FT. यमियति || PS. यमेति || PP. यत् || GD. याला, ॐम् || INF. यातुः or यातसि || CS. चापयति or चामयति.

या yā, 'go,' II, P. याषि || IMP. ब्रायत्; ब्रायन् or ब्रायुः.
IPV. तातुः || OP. यायत् || PF. याशि || AO. ब्रायासि। FT. याषि; याषि || PS. याषि || PP. यात् || GD. याला, ॐाच् || INF. यातुः.
CS. चापयति || DS. चियासि.

यु yu, 'join,' II, P. चोति; चुवति || IMP. ब्रायौत्; ब्रायुन।
IPV. चीतुः; चुवलुः || OP. चुयात् || PP. चुत. ||

युज्य yuj, 'join,' VII, चुवति; चुद्वि || PF. चुयोग, चुज्यि || AO. ब्रायुजः, अयुः. FT. चोच्यति, तेन्तै || PS. चुज्यति || चुडः || चुउकः, ॐुच् || चोतुिः || CS. चोजयति, तेन्तै || AO. ब्रायूजः || DS. चुउबति.

रज्ञ raks, 'protect,' I, रचति, तेन्तै || PF. रचचि || AO. ब्रचि। FT. रचियति; रचिता || PS. रचीति || PP. रचिति || GD. रचि।
INF. रचितुः || CS. रचयति.

रज्ञ rañj, 'tinge,' IV, P. रचि || PS. रचि || PP. रचि || GD. रचि।
CS. रचयति.

रम् rabb, 'grasp' (आरम्भ आ-राभ, 'begin'), I, A. रम्ते || PF. रेमे। FT. रम्यते || PS. रम्यते || AO. आरभि। PP. रम्य || GD. रम्य।
INF. रम्युम् || CS. रम्ययति || DS. रिपयति ||
LIST OF VERBS

रम् ram, 'sport,' I, A. (P. only when transitive) रमते || पर.
रम | अो. रमसीत | स्त्र. रमसीत | इन्फ. रमसुम | पर. रत | ग्द. र्मा,
रम | पस. रमसीत | सस. रमसीत | दस. रिरमसीत ||

राजः rāj, 'shine,' I, राजति, धी || राजः, राेज | राजायति ||
रू ru, 'cry,' II, प. रूति; ततः; रूविति || पर. द्वाराव; द्वातः।
पर. चत | इन्फ. रोमाति | सस. राजायति | अो. अर्हद्वसृति | इन्फ. रोर-ैति; रोरैति ||

रूदः rud, 'weep,' II, प. रूद्विति; दूदः | इम्प. अरोद्वम,
रूदः or रूद्वी; रूद्वम or रूद्वी; रूद्विव; रूद्वन।
पव. रोदानि, दूदिहि, रूद्वित; रोदाव; दूदनु। ओप. द्वातात ||
पर. दूदः | अो. दूद्वत | स्त्र. दूद्विति; दूदिति;
दूदिवा, दूदः | रूद्वितम | रूद्याति | दूद्वितिति | रूद्वति ||

रृढः rudh, 'shut out,' VII, रृढः, रृढः (p. 100) || पर. दूरः,
रृढः | अो. दूर्हति, or दूर्हसीति; दूर्हि | स्त्र. रूद्याति ||
रृढः | दूढः | दूढः | रूढः | रूद्याति | रूद्याति ||

रृहः ruh, 'grow,' I, प. रृहति || पर. दूरः | अो. अर्हतति or अर्हतित; अर्हि | स्त्र. रूद्याति ||
रृहः | पप. दूढः | ग्द. दूढः | इन्फ. दूढः | सस. रोदुम | अस. रोहयति or रोहयति || दस. दूद्बति ||

रें labh, 'grasp,' I. लम्बति || पर. लम्ब | स्त्र. लम्बायि ||
पप. लम्ब | ग्द. लम्बः | ओलभि | सस. लम्बायि || दस. लिपसति ||

लिखः likh, 'scratch,' VI, प. लिखिति || पर. लिखि, लिखिति || पप. लिखिति ||
लिखः | ग्द. लिखिवा, ओलखि | सस. लेिखायि ||

लू lū, 'cut,' IX, लुणाति, लुणीति || पर. लुणाव, लुणः | पप. लून ||
वचः vac, 'speak,' II, प. वचिय, वचि, वचित; वचः, वचयः,
वचः; वचः, वचयः (वद्वति) || इम्प. अवचम, अवक, अवकः;
अवनु, अवतम, अवतमः; अवच, अवतः, (अवदन) || इपव.
वचानि, वचिय, वचः; वचाव | ओप. वचायि || पर. वचाच; दुः ||
LIST OF VERBS

vid, 'find,' VI, विद्यति, ध्वे || विवेद्य, विविधि || AO.
चन्द्र, सन्धि || बेंक्यति, ध्वे || PP. विक्यते ('there exists') ||
pp. विन्न or विन्न || विल्क्य, राविल्य || पुन्नम्य ||
CS. वेद्यति || DS. विवित्तति ||

विश्व, 'enter,' VI, प. विश्वति || PP. विश्व || AO. अविचतत.
FT. वेस्यति || PS. विश्वति || AO. अविश्व || PP. विश्व || रविश्व ||
CS. वेश्यति || AO. अविश्वः || DS. विश्वति ||

वृ' VI, 'cover,' V, वृणोति, वृणति || PP. ववार, बवर्च; वब्बन; बबन; बब्रे || PS. त्रियति ||
ृतु || गृहिन्य || INF. वरितुम || CS. वारयति ||

वृ VI, 'choose,' IX, A. वृषीति || PP. वत्रे || AO. जवर || PS. त्रियति ||
pp. वृत || INF. वरितुम || CS. वरयति ||

वृत, vrt, 'exist,' I, A. (P. also in ao., FT.) वर्तति || PP. वब्रते ||
AO. अवबुत || FT. वर्तिष्टते or वर्तिष्ट || PP. वृत || GD. रविव ||
INF. वरितुम || CS. वर्तिष्टति ||

वृध्व, vrdh, 'increase,' I, A. (P. also in ao., FT.) वर्धति || PP. वब्रधे ||
AO. अवबुध || रविधिष्ट || FT. वर्धिष्टति || PP. वृध्व || INF. वरितुम ||
CS. वर्धिष्टति, ध्वे || AO. अवबुधविष्ट ||

व्रध्व, vyadh, 'pierce,' IV, P. विधयति || PP. विवध; विवधुः ||
PS. त्रियति || PP. विन्न || GD. बिद्वत, रविध || CS. अवधयति ||

व्रज, vraj, 'go,' I, प. रजति || PP. वर्जत || रविजय || AO. रवा-
जीत् || FT. रजिथयति || PS. रजति || PP. रजित || GD. रजित, रवजय ||
INF. रजितुम || CS. राजयति ||

व्रध्व, vraśe, 'cut,' VI, प. वृष्टति || PS. वृष्टते || PP. वृक्ष || GD.
वृष्ट, रृष्टय ||

शंस, sams, 'praise,' I, P. शंसति || शंसस || AO. अवशंसीत || शंसि-
ष्टति || PS. शंखते || शंख || शंसता, रृष्ट || शंसितुम || CS. शंसयति ||
LIST OF VERBS

विद्ध’ vid, ‘find,’ VI, विन्दृति, यों || विबद्ध, विनिद्ध || AO.
विविद्ध, विविद्ध || वेतस्याति, यों || PP. विविद्धेते (‘there exists’) ||
FF. विन्द || विन्द || विज्ञ, ॐिभ || वेतनम् || CS. वेद्यमति || DS.
विविद्धाति ||
विष्व viś, ‘enter,’ VI, P. विष्वाति || FF. विष्व || AO.
विष्वाचन || FT. वेष्वाचन || PS. विष्वाति || AO.
विष्वाचन || PP. विष्व || ॐिभ || वेतनम् ||
CS. वेष्वाचन || AO. विष्वाचन || DS. विविद्धाति ||

वृत vi, ‘cover,’ V, वृष्णोति, वृष्णति || FF. ववार, ववर्ष; ववृत्व; ववजूः ||
सेव || PS. तियति || वृत || वृष्ण || INF. वारितम् || वरीतम् ||
CS. वारितमति ||

वृत vi, ‘choose,’ IX, A. वृष्णिति || FF. वने || AO. वृष्ण || PS. तियति ||
FF. वृत || INF. वारितम || CS. वारितमति ||

वृत vṛt, ‘exist,’ I, A. (P. also in AO., FT.) वर्तति || PP. वरुते ||
AO. वरुणतत् || FT. वर्तनति || वर्तनति || PP. वृत || GD. वृष्ण || INF.
वारितम || CS. वारितमति ||

वृध्व vṛdh, ‘increase,’ I, A. (P. also in AO., FT.) वर्धते || PP. वरुधः ||
AO. वरुधत्, वरुधिः || FT. वर्धति || PP. वृष्ण || INF. वारितम ||
CS. वारितमति, यों || AO. वरुधवृधत् ||

व्याध vyadh, ‘pierce,’ IV, P. विष्वाति || FF. विम्भ; विविधः ||
PS. तियति || PP. विन्द || GD. विज्ञ, ॐिभ || CS. अधयाति ||

व्रज vraj, ‘go,’ I, P. व्रजति || PP. वव्रजः, वव्रजिः || AO. व्रजत् ||
FT. व्रजिः || PS. व्रजति || PP. व्रजिः || GD. व्रजिः, ॐ्रजः ||
INF. व्रजितम || CS. व्रजः ||

व्रज्ञ vraśe, ‘cut,’ VI, P. वृष्णति || PS. वृष्णति || PP. वृष्ण || GD.
वृष्ण, ॐ्रजः ||

श्रम सांस, ‘praise,’ I, P. श्रांसति || श्रांस || AO. श्रांसीति || श्रांसिः ||
PS. श्रांसति || श्रांस || श्रांस्ति, ॐश्रां || श्रांसितम || CS. श्रांसितम ति ||

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LIST OF VERBS

तृ श्रु, 'hear,' V, प. श्रुति; श्रुत:; श्रुतिः || श्रुवाच, श्रुचिश्रुम्, श्रुचिश्रुम्; I. DU., 2. PL. श्रुवाच; श्रुत्व: || AO. श्रुति ||

प. श्रुति; प. श्रुति; प. श्रुति; प. श्रुति; प. श्रुति; ग. D. श्रुति; ग. D. श्रुति ||

तृ वास्, 'breathe,' II, प. वास्तिः || प. वास्तिः || प. वास्तिः || प. वास्तिः || प. वास्तिः ||

तृ साहिज्, 'adhere,' I, प. साहिज् || प. साहिज् || प. साहिज् || प. साहिज् ||

तृ साहिज् || प. साहिज् || प. साहिज् || प. साहिज् || प. साहिज् ||

तृ साहिज् || प. साहिज् || प. साहिज् || प. साहिज् || प. साहिज् ||

तृ साहिज् || प. साहिज् || प. साहिज् || प. साहिज् || प. साहिज् ||

तृ साहिज् || प. साहिज् || प. साहिज् || प. साहिज् || प. साहिज् ||

तृ साहिज् || प. साहिज् || प. साहिज् || प. साहिज् || प. साहिज् ||

तृ साहिज् || प. साहिज् || प. साहिज् || प. साहिज् || प. साहिज् ||
**LIST OF VERBS**

- स्रु, *hear*, V, P. स्रोति; स्रुतः; स्रुति।
- सुनो, य, P. सुन्दर; सुन्दरः।
- सुन्दृश्यः, सुन्दृश्यः।
- I. D. U., 2. P. सुन्दृश्यः; सुन्दृश्यः।
- Ao. सुन्दरीश्यः।
- FT. सुन्दृश्यः; सुन्दृश्यः।
- Ps. सुन्दृश्यः।
- Ao. सुन्दृश्यः।
- PP. सुन्दृश्यः।
- GD. सुन्दृश्यः।
- INF. सुन्दृश्यः।
- CS. सायस्यः।

- स्वसस्यः, *breathe,* II, P. स्वसस्यः।
- PP. ब्रह्म, ब्रह्म।
- GD. ब्रह्म।
- INF. ब्रह्म।
- CS. ब्रह्म।

- सानिष, *adhere,* I, P. सानिषः।
- PP. सानिषः।
- GD. सानिषः।
- INF. सानिषः।
- CS. सानिषः।

- सद, *sink,* I, P. सदः।
- PP. सदः।
- GD. सदः।
- INF. सदः।
- CS. सदः।

- सह, *bear,* I, A. सहः।
- FT. सहः।
- Ps. सहः।
- PP. सहः।
- GD. सहः।
- INF. सहः।
- CS. सहः।

- सिच्छ, *sprinkle,* VI, सिच्छः।
- FT. सिच्छः।
- Ps. सिच्छः।
- PP. सिच्छः।
- GD. सिच्छः।
- INF. सिच्छः।
- CS. सिच्छः।

- सिध, *repel,* I, P. सिधः।
- PP. सिधः।
- Ao. सिधः।
- FT. सिधः।
- Ps. सिधः।
- Inf. सिधः।
- Cs. सिधः।

- सु, *press out,* V, सुः, सुः (p. 98)।
- FT. सुः।
- Ps. सुः।
- PP. सुः।
- GD. सुः।
- CS. सायस्यः।

- सू, *bear,* II, A. सूः।
- Imp. भूतः।
- PP. सूः।
- GD. सूः।
- CS. सायस्यः।

- खर, *go,* I, P. खरः।
- PP. खरः।
- GD. खरः।
- INF. खरः।
- CS. सायस्यः।

- स्रज, *emit,* VI, P. स्रजः।
- PP. स्रजः।
- Ao. स्रजः।
LIST OF VERBS

स्वजेः vaj, 'embrace,' I, A. स्वजते || स्वजे || PP. स्वज || न्याऺमः

स्वप्नेः svap, 'sleep,' II, P. स्वप्नित || प. स्वप्न || स्वप्नये || PP. स्वप्न || सुप्नः || AO.

आकाशीतृत || FT. आकाशी || प. । सुप्नः || AO. आकाश || PP. सुप्नः ||

GD. सुप्ल || INF. सुप्नम्ः || CS. स्वप्नयति || DS. सुप्नसः

हन्तृते || PP. हन्तः; हन्तः || IMP. हन्तः; हन्तः

IPV. हन्ता || ज्ञाति || ज्ञाति || OP. हन्ताः || PF. हन्ताः || AO. हन्ताः

आज्ञायतृत || FT. आज्ञायति || प. आज्ञायते || PP. आज्ञाय ||

INF. आज्ञाय || CS. आज्ञायति || DS. आज्ञायसः

हंसेः रिस्रते || PP. हंसितख || हंसेः || IMP. रिस्रप्ति; रिस्रप्ति

IPV. हंसानि, हंसित || हंसित || OP. हंसायाः || PF. हंसित || AO.

हंसितृत || FT. हंसितया || प. हंसितेः || हंसित || CS. हंसितया

हु || 'sacrifice,' III, जुहे || (p. 96) || PF. जुहाव || जुहावां

चकार || AO. जुहावां || FT. हुमध || प. हुमध || हु ||

INF. हुमध || CS. हुमध || DS. हुमध || INT. जुहावां

हटेः हिरेः, 'take,' I, हु || PF. हु || जुहार, जुहार || जुहारः || AO.

हु || जुहारेः || FT. हु || प. हु || AO. जुहारेः || हु ||

INF. जुहार || CS. जुहारे || DS. जुहार || INT. जुहारे

हिरेः हिरेः, 'call,' I, क्म || PF. क्म || क्म ||

IPV. क्म || OP. क्म || PF. क्म || क्म || CS. क्म || INT. क्म

हेलेः हेलेः, 'call,' I, क्म || PF. क्म || क्म ||

IPV. क्म || OP. क्म || PF. क्म || क्म || CS. क्म || INT. क्म
LIST OF VERBS

स्वाज svaj, ‘embrace,’ I, A. स्वाजते || स्वाज | PP. खङ्ग | खङ्गम ||

स्वाप svap, ‘sleep,’ II, P. स्वापति || PP. सुष्माप | सुष्मप | AO.

स्वापसादृत | FT. स्वापसादृति | PS. सुष्मापति | AO. स्वापसादृति | PP. सुष्माप | GD. सुष्माप | INF. स्वापसादृति | CS. स्वापसादृति | DS. सुष्मापसादृति

हान han, ‘kill,’ II, P. हानि | हत् | प्रभि | IMP. चाहन् | चाहन्।

IPV. हायानि; जहिः, हानु; जहनु | OP. हायानु | PP. जनान | AO.

आवाहित | FT. हायाहिति | PS. हायाते | PP. हात् | GD. हाला, ™हात् |

INF. हालम | CS. घातचति | DS. जिघासादित

हाहा hā, ‘leave,’ III, P. जाहानि; जाहति | IPV. जाहानि, जाहीहि, जाहातु; जाहात् | PP. जाही, जाहिः OR जाहाय | AO. जाहासादित OR जाहात। FT. हायाहिति | PS. हायाते | PP. हात् | GD. हाला, ™हात् |

INF. हालम | CS. घातचति | DS. जिघासादित

हिस hims, ‘strike,’ VII, P. हिंसति | IMP. चाहिःत; चाहिःन।

IPV. हिंसानि, हिंथि, हिंसलु | OP. हिंखसात् | PP. जिकहिः | AO.

हिंसादित | FT. हिंसादिति | PS. हिंसाते | हिंसति | CS. हिंसादिति

हु hu, ‘sacrifice,’ III, जुहोति (p. 96) | PF. जुहाव OR जुहवां- चिकार। AO. जुहासादित। FT. होहिति | PS. होते | हत् | GD. होला।

INF. होतम | CS. हायादिति | DS. जुहाति | INT. जोहिईति

ह्र hṛ, ‘take,’ I, ह्रति, ™ते | PF. जहार, जहर् | जहु; | AO.

चाहासादित, चाहत् | FT. हरित्वति; हति | PS. हित्वतेऽAO. चाहासादित।

हत् | GD. हला, ™हत् | CS. हायाहिति | DS. जिहरिःति, ™ते | INT. जरीहति

ह्री hṛ, ‘be ashamed,’ III, P. जिढेति; जिढिःति; जिढिःति।

IMP. जिढेति | IPV. जिढेति | OP. जिढेति | PP. जिढेति; जिढेति।

IPV. जेतिः OR हति | CS. हेतिःति | INT. जेतिःति

ह्व hve, ‘call,’ I, ह्वति, ™ते | PF. जुहाव; जुहुत् | FT. जाखति।

PS. ह्वते | PP. हत् | GD. हला, ™हत् | INF. हालम | CS. हायाहिति | INT. जोहिईति
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 (mātri), a long vowel (by nature or position) as two.

I. Metres measured by Syllables (Akṣara-cchandāḥ).

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 (\(\text{-} \text{-}\)), while the second may assume four different forms. The first and the third foot are undetermined, except that \(\text{-} \text{-}\) is always excluded from them. By far the commonest form of the second foot is \(\text{-} \text{-}\) (in *Nala* 1442 out of 1732 half-verses).

The type of the Sloka may therefore be represented thus—

\[
\begin{array}{c}
\cdot \cdot \cdot \cdot \\
\text{E.g. Āśīr rājā Nālō nāmā} \\
\upāpamnō gūnār īṣṭai \text{ rūpāvan asvākōvidāḥ}
\end{array}
\]  

It is only when the second foot has \(\text{-} \text{-}\) 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></th>
<th>II.</th>
<th>III.</th>
<th>IV.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.</td>
<td>(\cdot \cdot \cdot \cdot )</td>
<td>(\cdot \cdot \cdot \cdot )</td>
<td>(\cdot \cdot \cdot \cdot )</td>
</tr>
<tr>
<td>1</td>
<td>(\text{\text{-} \text{-} \cdot} )</td>
<td>(\cdot \cdot \cdot \cdot )</td>
<td>(\cdot \cdot \cdot \cdot )</td>
</tr>
<tr>
<td>2</td>
<td>(\text{\text{-} \text{-} \cdot} )</td>
<td>(\cdot \cdot \cdot \cdot )</td>
<td>(\cdot \cdot \cdot \cdot )</td>
</tr>
<tr>
<td>3</td>
<td>(\text{\text{-} \text{-} \cdot} )</td>
<td>(\cdot \cdot \cdot \cdot )</td>
<td>(\cdot \cdot \cdot \cdot )</td>
</tr>
<tr>
<td>4</td>
<td>(\text{\text{-} \text{-} \cdot} )</td>
<td>(\cdot \cdot \cdot \cdot )</td>
<td>(\cdot \cdot \cdot \cdot )</td>
</tr>
</tbody>
</table>

The first (typical) form is called Pathyā; 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, Bhāravi, and Bihāra, each of the four admissible forms of the Sloka in the above order claims the following share: 2289, 116, 89, 85.
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 Sloka 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-stubh (11 syllables to the pāda), the commonest are—
   a. Indravajrā: − − ◦ | − − ◦ | ◦ − ◦ | − − ||
   b. Upendravajrā: ◦ − ◦ | − − ◦ | ◦ − ◦ | − − ||
   c. Upajāti (a mixture of the above two):
      ◦ − ◦ | − − ◦ | ◦ − ◦ | − ◦ ||
   d. Śālinī: − − − | − , − ◦ | − − ◦ | − − ||
   e. Rathoddhatā: − ◦ − | ◦ ◦ ◦ | − ◦ − | ◦ − ||

2. The commonest forms of Jagatī (12 syllables to the pāda) are—
   a. Vamāstha: ◦ − ◦ | − − ◦ | ◦ − ◦ | − ◦ − ||
   b. Drutavilambita: ◦ ◦ ◦ | − ◦ ◦ | − ◦ ◦ | − ◦ − ||

3. The commonest variety of Śākvari (14 syllables to the pāda) is—
   Vasantatilakā: − − ◦ | − ◦ ◦ | ◦ − ◦ | ◦ − ◦ | ◦ − ||

4. The commonest form of Atiśākvari (15 syllables to the pāda) is—
   Mālinī: ◦ ◦ ◦ | ◦ ◦ ◦ | − − , − | ◦ − − | ◦ − ||

5. The commonest varieties of Atyaśti (17 syllables to the pāda) are—
   a. Śīkhāriṇī: ◦ − − | − − − , | ◦ ◦ ◦ | ◦ ◦ − | ◦ ◦ − | ◦ − ||
   b. Harīṇī: ◦ ◦ ◦ | ◦ − − , | − − − − , − ◦ − | ◦ ◦ − | ◦ − ||
6. The commonest form of Atidhṛti (19 syllables to the pāda) is—

Śārdūlavikrīḍita:

7. The commonest variety of Prakṛti (21 syllables to the pāda) is—

Srāgdhara:

II. Metres measured by Morae.

A. Metres in which the sum total only of the morae is prescribed (Mātrā-chandāḥ).

The Vaitāliya contains 30 morae in the half-verse, 14 in the first pāda, 16 in the second. Each pāda may be divided into three feet, the second always consisting of a choriambus, and the third of two iambles; while the first foot in the first pāda consists of a pyrrhic, in the second pāda 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 (gaṇa) is specified (Gaṇa-cchandāḥ).

Āryā or Gaṭhā has 7½ feet to the half-verse, each foot containing 4 morae (= 30 morae altogether). The 4 morae may take the form ʊʊʊʊ, −−, −ʊʊ, or ʊʊ−; in the 2nd and 4th they may also become ʊ−; in the 6th they appear as ʊʊʊ or ʊ−ʊ. 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 ड and ढ between vowels regularly become cerebral क and क्क; e.g. देव इऽ = देव इऽे, 'I praise'; मीढ़िऽे मीढ़िऽे = मीढ़िऽे मीढ़िऽे, '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 (ँ a) is only occasionally elided;—e.g. सूरियास्या, 'of the sun'; सु-आँविम, 'wealth in horses'; वरुणास्या अगुः, 'of Varuṇa (and) Agni'; abhi eti, 'he goes towards'; विप्रो अक्षरात, 'the priest poured out.'

a. The e of the pronominal forms (dat., loc.) त्वे, 'to or in thee,' अःमे, 'to or in us,' युःमे, 'to or in you,' remains unchanged before vowels; as does the final o produced by the coalescence of a with the particle u, as in átho (ाथा), mó (मा), nó (ना).

B. Consonants. The final syllables एः, इः, ऊः, ऋः are treated as if they were एः, इः, ऊः, ऋः (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, āṁ become īṁr, āṁr, ṛṁr;—e. g. mahāṁ asi, ‘thou art great’ (but á gacchāṁ āttarā yugāṁi, ‘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 ṇaḥ (cp. 67).

Declension.

4. A. Endings. Singular. a. Instr. ā is sometimes added to stems in a, less commonly to feminines in ā;—e. g. yajñā, m. ‘sacrifice,’ instr. yajñēna and yajñā; manīṣā, f. ‘wisdom,’ instr. manīṣāyā and manīṣā. The a of ena 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-mānā and bhū-n-ā for bhū-mn-ā; drāgh-m-ā for drāgh-mān-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. brāhmaṇī and brāhmaṇ. They never syncopate the a 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; hārvān: hārvās; cakrūṇā: cakrūvas; kāniyān: kāniyās.

Dual. a. The nom. acc. voc. take ā more usually than au;—e. g. aśvinā, ‘the two Aśvins’; dvārā, f. ‘the two doors’; nadiā, ‘the two rivers.’ Feminines in derivative ā remain unchanged;—e. g. devī, ‘the two goddesses.’

b. The personal pronouns of the 1. and 2. pers. distinguish five cases;—e. g. N. yuvām; Ā. yuvām; I. yuvābhīyām or yuvābhīyām; Ab. yuvād; L. yuvās.
**Plural. Nom.**

*a.* Masculine stems in -a often (feminines in -ā rarely) take āsas beside ās;—e.g. máṛtyāsah, ‘mortals.’

*b.* Feminine stems in derivative ī take s only;—e.g. devīh, ‘goddesses.’

c. Neuters take ā, ī, ū (sometimes shortened to ā, ī, ū) as well as āni, īni, ūni;—e.g. yugā, ‘yokes’ (cp. Lat. juga, Gk. ὑγά).

**Instr.** Stems in -a take ebhis nearly as often as ais;—e.g. devēbhiḥ 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 (100), excepting the gen. pl., where they take nām. (Stems in derivative ī otherwise for the most part follow nadi and vadhū as in Sanskrit: 100.)

E.g. rathī, m. ‘charioteer’; nādi, f. ‘river’; tanū, f. ‘body.’

<table>
<thead>
<tr>
<th>Sing. N.</th>
<th>rathī-s</th>
<th>nādi-s</th>
<th>tanū-s</th>
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<tbody>
<tr>
<td>A.</td>
<td>rathī-am</td>
<td>nādi-am</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>
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<tr>
<td>Ab. G.</td>
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<td>tanūas</td>
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<tr>
<td>L.</td>
<td>—</td>
<td>—</td>
<td>tanūi</td>
</tr>
<tr>
<td>V.</td>
<td>ráthi</td>
<td>—</td>
<td>tánu</td>
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</table>

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<thead>
<tr>
<th>Du. N.A.V.</th>
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<th>nādiā</th>
<th>tanūā</th>
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<td>I.</td>
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<td>nādiḥbhyām</td>
<td>tanūbhyām</td>
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<tr>
<td>G.L.</td>
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<td>nādios</td>
<td>tanūos</td>
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<thead>
<tr>
<th>Pl. N.A.</th>
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<th>nādias</th>
<th>tanūas</th>
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</thead>
<tbody>
<tr>
<td>G.</td>
<td>rathī-n-ām</td>
<td>nādi-n-ām</td>
<td>tanū-n-ām</td>
</tr>
<tr>
<td>L.</td>
<td>rathīṣu</td>
<td>nādiṣu</td>
<td>tanūṣu</td>
</tr>
</tbody>
</table>
Conjugation.

5. **Augment.** *a.* This prefix is in some cases permanently long, in others metrically;—e.g. ā-var, 3. sg. aorist of vr, 'he has covered'; ā-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 injunctives: this use has survived in Sanskrit with the prohibitive particle mā (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. ā tvā visantu, 'let them enter thee'; gámad vājebhir ā sā naḥ, 'may he come to us with riches.'

7. **Endings.** *a.* The primary termination of the 1. pers. pl. active, -māsi, is much commoner than -mas;—e.g. i-māsi and i-mās, 'we go.'

*b.* In the 2. pl. -thāna and -tāna often occur beside -tha and -ta;—e.g. yā-thā and yā-thāna, 'ye go'; yā-tā and yā-tāna, 'do ye go.'

*c.* The 2. sg. impv. has a not uncommon alternative ending in -tāt (added to the weak stem), which expresses an injunction to be carried out in the future; rākṣa-tāt, 'protect'; brū-tāt, 'say'; dhat-tāt, 'place' (cp. Gk. φερέ-τω, 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. sāy-e, 'he lies' (=sēte).

8. **Reduplication.** Many roots reduplicate with a long vowel in the perfect;—e.g. dhṛ, 'support': dūdhār-a; vas, 'clothe': vā-vas-e; tu, 'thrive': tū-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,' I. sg. á-ciket-am, 3. á-ciket.

b. The periphrastic future does not exist; the periphrastic perfect is not known to the Rig-veda.

10. 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. bhāvā. In the second conjugation -a is added to the strong stem, which remains throughout;—e. g. from kr, 'do': krṇāv-a. The endings are partly primary, partly secondary. Thus the subjunctive of bhū, 'be,' and su, 'press out,' are formed as follows:—

<table>
<thead>
<tr>
<th>Par.</th>
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<td>2.</td>
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<td>bhāvā-thas</td>
<td>bhāvā-tha</td>
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<td>3.</td>
<td>bhāvā-ti, bhāvā-t</td>
<td>bhāvā-tas</td>
<td>bhāvā-n</td>
</tr>
<tr>
<td>Ātm.</td>
<td>bhāv-ai</td>
<td>bhāvā-vahai</td>
<td>bhāvā-mahai</td>
</tr>
<tr>
<td>2.</td>
<td>bhāvā-se</td>
<td>bhāv-aithe</td>
<td>bhāvā-dhvai</td>
</tr>
<tr>
<td>3.</td>
<td>bhāvā-te</td>
<td>bhāv-aite</td>
<td>(bhāv-anta)</td>
</tr>
<tr>
<td>Par.</td>
<td>sunāv-ā-ni</td>
<td>sunāv-ā-va</td>
<td>sunāv-ā-ma</td>
</tr>
<tr>
<td>2.</td>
<td>sunāv-a-s</td>
<td>sunāv-a-thas</td>
<td>sunāv-a-tha</td>
</tr>
<tr>
<td>3.</td>
<td>sunāv-a-t</td>
<td>sunāv-a-tas</td>
<td>sunāv-a-n</td>
</tr>
<tr>
<td>Ātm.</td>
<td>sunāv-ai</td>
<td>sunāv-ā-vahai</td>
<td>sunāv-ā-mahai</td>
</tr>
<tr>
<td>2.</td>
<td>sunāv-a-se</td>
<td>sunāv-aithe</td>
<td>sunāv-a-dhvai</td>
</tr>
<tr>
<td>3.</td>
<td>sunāv-a-te</td>
<td>sunāv-aite</td>
<td>sunāv-anta</td>
</tr>
</tbody>
</table>

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-dhī; of bhū, 'be': ba-bhū-tu; Ātm. 2. sg. of vṛt: va-vṛt-sva.
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II. Participles. In addition to those surviving in Sanskrit the Veda has an aorist participle, both active and middle;—e.g. Par., from kṛ, 'do': kr-ānt; gam, 'go': gm-ānt; sthā, 'stand': sthānt; Ātm., kṛ: 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'; prā-tūr-am, 'to lengthen out'; kār-tu-m, 'to make'; dá-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. drś-ē, 'to see'; śrād-dhē, 'to believe' (cp. εἰδεσθαι); jīv-ās-e, 'to live'; vid-mān-e (ιδ-μεν-αι), 'to know'; dā-vān-e (δούναι from δοφεναι), dā-tav-e, 'to give'; kār-tav-āi (with double accent), 'to do'; gamā-dhyai, 'to go.'

c. Examples of the other cases are: ava-pād-as, 'to fall down'; dá-tos, 'to give'; nēṣ-ān-i, 'to lead'; dhartār-i, 'to support.'
APPENDIX III

Prepositions.

14. The genuine prepositions are used only with the acc., loc., and abl. (apart from a few isolated instances of the instr.).


   c. With abl. ádhi, ‘from upon’; antár, ‘from within’; á, ‘away from’ or ‘up to’; pári, ‘from (around)’; purás, ‘before’.

Accent.

15. The accent is marked in all the texts of the four Vedas, as well as in two Brāhmaṇas. Of the four different systems of marking it, that of the Rig-veda is the most important. Here the chief accent, the acute (udātta, ‘raised’), or rising tone, is not marked at all, probably because it comes midway between the grave or low tone (an-udātta) which precedes, and the svarita, or falling tone, which follows it and marks the transition from an accented to a toneless syllable. The anudātta preceding the acute is marked with a horizontal stroke below, and the svarita following it, with a vertical stroke above;—e.g. भूतिनः ag-nī-nà. 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. कवः kvà (= kūā); the anudātta being also indicated under the preceding syllable;—e.g. नीर्यम् viryām (= virfam).

If an independent svarita precedes an udātta it is marked with the numeral ९ (१) when the syllable is short, with ३ (३) when it is long, the figure bearing both the svarita sign and the anudātta which precedes the udātta; अप्सुप्तं अवस्यांतर (=apsù antár);
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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 graves following a svarita are left unmarked till the one preceding an acute or svarita;—e.g. नमो युज्ञानस् नामो युज्ञानम्.


17. Unaccented Forms. a. The demonstrative pron. a, when unemphatic as replacing a noun;—e.g. asya jānimāni, ‘his (Agni’s) births’; but asyā uśāsah, ‘of that Dawn.’

b. The vocative loses its accent, unless it begins the sentence, whatever the length of the vocative expression;—e.g. ा राजाना महा रतasya gopā, ‘hither, ye two sovereign guardians of great order.’

18. 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.

a. The vocative is invariably emphasized on the first syllable only, all the other syllables of a complex expression losing their accents;—e.g. hōtara yaviṣṭha sukrato, ‘O most youthful wise sacrificer’; ūrjo nāpāt sahasāvan (nom.ūrjo nāpāt sāhasāvā).

b. The finite verb of a principal clause is unaccented, unless it begins the sentence;—e.g. Agnīṁ ēle, ‘I praise Agni.’ Since a voc. does not count in a sentence, a verb following it is accented;—e.g. ाśrut-karma, śrulāḥ 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
fi jayati, kṣetī, 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. yām yajñāṃ
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. āgacchati, '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, 128.
a-, sf. of 1st conj., 124; pri. nom. sf., 182, 1 b; sec. nom. sf., p. 163; nominal stems in, 97.
amś, ‘reach,’ pf., 139, 6.
akṣi, n. ‘eye,’ 99, 3.
agni-mat, a. ‘having fire,’ 86.
agra-tas, adv. ‘before,’ 177 d.
agre, ‘in front of,’ prp. adv., 177 d.
angha, pcl. ‘pray,’ 180.
anghirás, m. a proper name, 83 a.
-ao, ‘-ward,’ adjectives in, 93.
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-āt, stems in, 85; 156; 182, 1 b.
ati-ric, ‘surpass,’ w. abl., 201, 2 a.

atra-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.
adhas, adv. prp. ‘below,’ 177 d.
adhistat, adv. prp. ‘below,’ 177 d.
adhi, prp. ‘over,’ 176, 2 a.
adhiṇi, ‘read,’ 134 A 3 d (p. 106);
cs., 168, 2; w. two acc., 198, 4.
adhikā, adj. ‘plus,’ 104 c.
adhi-kṛtya, prp. gd. ‘regarding,’ 179.
adhiṣṭhāya, prp. gd. ‘resorting to,’
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<td>an, pri. nom. suffix</td>
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<td>an-īniya, fp. suffix</td>
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<td>anyo 'nya, prn. 'one another,' 188, 2 d</td>
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<td>ap, f. pl. 'water,' 96, 1</td>
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<td>apa-čr, 'injure,' w. gen.</td>
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<td>abhi-jā, a. 'versed in,' w. gen.</td>
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<td>abhi-lāṣa, m. 'desire,' w. loc.</td>
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<td>aye, ij. 'ah!' or vocative pcl.</td>
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<td>are, ij. 'sirrah!' 181</td>
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<td>arc, 'praise,' pf.</td>
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<td>199, 1 g; adv. at end of cd. 'for the sake of,' 187 d</td>
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<td>artha, prn. a. 'half,' 120 d</td>
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<td>artha-rātra, m. 'midnight,' 188, 2 c</td>
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<td>arpayā, cs. 'hand over to,' w. dat., 200 A 1</td>
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<td>arvāk, prp. adv. 'before,' 177 c</td>
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<td>alpa, prn. a. 'little,' 103, 2 b; 120 d</td>
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<td>ava-graha, m. mark of elision, 9</td>
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