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A SANSKRIT GRAMMAR
FOR STUDENTS

Anthony
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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.

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

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

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.

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November, 1926.

PREFACE TO SECOND EDITION

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

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

less mechanically, but to provide the student with the full grammatical equipment necessary for reading any Sanskrit text with ease and exactness.

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

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

end. All these extensions and changes will, I feel sure, be found to have considerably increased the practical value of the grammar both in matter and form.

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

The improvements appearing in this edition are largely due to the suggestions of former pupils or of friends. The gentlemen to whom I owe thanks for their advice are—Prof. E. J. Rapson; Dr. James Morison; Mr. M. L. Puri, B.A., of Exeter College; Mr. Horace Hart, M.A., Controller of the University Press; and especially Mr. T. E. Moir, I.C.S., of Wadham College, as well as Dr. F. W. Thomas, Librarian of the India Office. Mr. J. C. Pembrey, Hon. M.A., Oriental Reader of the University Press, has read with his usual care the proofs of this edition, which is separated by no less an interval than sixty-four years from the first Sanskrit Grammar which he (together with his father) corrected for the press, that of Prof. H. H. Wilson, in 1847. To Dr. A. B. Keith I am indebted for reading the proofs of this as well as of all the other books I have published since 1900. I must take this opportunity of thanking him not only for having read the proofs of the whole of my *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 *yavanānī*, which Kātyāyana explains as 'writing of the Yavanas' (i.e. Iāones 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 *bhāṣā* 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 *śabdānuśāsana*, or 'Treatise on Words', the fundamental principle of which is, that all nouns are derived from verbs. Starting with the simplest elements into which words can be analysed, root, affix and termination, Pāṇini shows how nominal and verbal stems are formed from roots and complete words from stems. He at the same time indicates the functions which words acquire by the addition of formative elements and by being compounded with other words. It is a peculiarity of Pāṇini's word-formation, that he recognizes derivation by suffixes only. Thus when a verbal root like *bhid*, 'to pierce,' is used in the nominal sense of 'piercer', he has recourse to the highly artificial expedient of assuming an imaginary suffix, for which a blank is substituted!

Yāska records that the universality of Śākāṭyana's principle of nouns being derived from verbs was contested by Gārgya, who objected to the forced etymologies resulting from a general

application of this principle. Gārgya maintained that if *aśva*, 'horse,' for instance, were derived from *aś*, 'to travel,' not only would everything that travels be called *aśva*, and everything be named after all its activities, but states of being (*bhāva*) would be antecedent to things (which are presupposed by those states).

Pāṇini makes a concession to Gārgya's objection by excluding all words the derivation of which is difficult owing to their form or meaning, as *aśva*, 'horse,' *go*, 'cow,' and *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 Sūtra* with the commentary (dating probably from the thirteenth century A.D.) of Ujjvala-datta. In its extant shape this *Sūtra* contains some late words, such as *dināra* (Lat. denarius), a noun which cannot have come into use in India much before 100 A.D.

The proper object of Pāṇini's grammar being derivation, he does not deal with phonetics as such, but only incidentally as affecting word-formation, or the combination of words in a sentence. He therefore does not give general rules of phonetic change, but since his analyses, unlike those of the *Unādi Sūtra*, move within the bounds of probability and are generally correct, being in many cases confirmed by comparative philology, he actually did discover several phonetic laws. The most important of these was the interchange of vowels with their strong grades *guṇa* and *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 *Pratīśākhya*s, 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 (*adhikāra*) 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 *i*, '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 *l* was taken as a symbol of the personal endings of the verb; combined with a cerebral *t* it refers to a primary tense or mood, but combined with a guttural *n* it denotes a secondary tense or mood. Thus *lat*, *liṭ*, *lut*, *let*, *lot*, mean present, perfect,

future, subjunctive, and imperative respectively; *lañ, luñ, liñ*, imperfect, aorist, and potential.

Pāṇini's grammar begins with the alphabet arranged on scientific principles. To several of its letters is attached an *it* 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, ṛ l-k, e o-ñ, 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-pāṭha*, or 'List of Verbal Roots', arranged according to conjugational classes, the mode of inflexion being expressed by accents and indicatory letters. A striking fact about this collection is that of its 2,000 roots (many of which are, however, merely variants of one form) only about 800 have yet been found in Sanskrit literature, while it omits about fifty Vedic verbs. The second appendix is the *Gaṇa-pāṭha*, 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-pāṭha*. The *Gaṇas* were metrically arranged in the *Gaṇa-ratna-mahodadhī*, 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 Kātyāyana. A collection of such rules was made in the eighteenth century by Nāgoji-bhāṭṭa in his *Paribhāṣendu-sekhara*, or 'Moon-crest of Interpretative Rules'.

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

About 650 A. D. was composed another commentary on Pāṇini, the *Kāśikā Vrtti*, 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 *Prakriyā-kaumudī*, or 'Moonlight of Method', to make Pāṇini's grammar more intelligible by rearranging its matter in a more

practical way. The *Siddhānta-kaumudī*, 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-)kaumudī*, 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.²; the pseudo-Sākaṭayana, 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 Prātiśākhya, seems to have been the most influential of these later grammars. It served as a model for the standard Pāli grammar of Kaccāyana, and the native grammars of the Dravidians and Tibetans. Vopadeva's *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 Sarasvatī 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 Liebhich (Leipzig, 1902).

² See *Vienna Oriental Journal*, 13, 308-15; *Winternitz, Geschichte der indischen Litteratur*, ii, p. 259.

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 *Līngānuśāsana*, 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)¹.

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

¹ See Zachariae in the *Vienna Oriental Journal*, 15, 313-20.

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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THE DEVANĀGARĪ LETTERS

VOWELS.			CONSONANTS.			
Initial.	Medial.	Equivalent.	Equivalent.		Equivalent.	
अ		a	क	Gutturals	प	Labials
अ		— a	ख		फ	
आ		ā	ग		ब	
आ		ā	घ		भ	
इ		i	ङ	म		
ई		ī	च	Palatals	य	Semivowels
ऊ		ū	छ		र	
ऋ		r (or ri)	ज		ल	
ॠ		r̄ (or rī)	झ		व	
ऌ		l (or li)	ञ	ञ		
ए		e	ट	Cerebrals	श	Spirants
ऐ		ai	ठ		ष	
ओ		o	ड		स	
औ		au	ढ		ह	
			त	Dentals	ः	ḥ (Visarga)
			थ		म	ṃ or ṁ (Anusvāra)
			द		न	
			ध		न	

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 accident 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 **Prākṛit** ('derived from the fundament,' i.e. from Sanskrit, thence 'vulgar'). The oldest extant forms of these are preserved in King Aśoka's rock inscriptions of the third century B. c., one of them, under the name of Pāli, becoming the sacred literary language of the Southern Buddhists. From the ancient Prākṛits, preserved in inscriptions, in entire literary works, and in parts of Sanskrit plays, are descended most of the dialects of modern India, Panjābī, Sindhī, Gujarātī, Marāṭhī, Hindi (which, with an

admixture of Arabic and Persian, is called Urdū or Hindūstāni, Bihārī, and Bengālī. The Dravidian dialects of Southern India, Telugu, Tamil, Canarese, Malayālam, though non-Āryan, are full of Sanskrit words, and their literatures are dominated by Sanskrit models.

3. A form of Semitic writing was introduced into the north-west of India by way of Mesopotamia, probably about 700 B.C. The earliest Indian adaptation of this script, known from coins and inscriptions of the third century B.C., is called Brāhmī or 'writing of Brahmā.' Though written from left to right it bears clear traces of having once been written from right to left. From the Brāhmī are descended all the later Indian scripts. The most important of these is the Nāgarī ('urban writing,' or perhaps 'writing of the Nāgara Brahmins' of Gujārāt) 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 Devanāgarī 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 dictionaries¹.

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 :

अ (-)¹ a, इ (ि)² i, उ (ु) u, ऋ (ॠ) ṛ, ए (ॡ) ī.
आ (ा) ā, ई (ी) ī, ऊ (ू) ū, ऋ (ॠ) ṛ.

(b) Diphthongs :

ए (ॢ) e³, ऐ (ॣ) ai⁴, ओ (।) o³, औ (॥) au⁵.

probably be useful. The unchangeable Anusvāra (before a semivowel, sibilant, or ह् h: cp. 42 B 1) has precedence of every other consonant: hence संवर samvara, संशय samśaya precede सक sa-ka. The changeable Anusvāra (10; 42 B 2) occupies the place of the nasal into which it might be changed. Thus संग sam-ga would be found beside सङ्ग saṅga. Similarly the unchangeable Visarga (before a hard guttural or labial) has precedence of every other consonant. Thus अन्तःकरण antaḥkaraṇa and अन्तःपुर antaḥpura follow अन्त anta and precede अन्तक anta-ka. But the changeable Visarga (before a sibilant) occupies the place of the sibilant into which it might be changed. Thus अन्तःस्थ antaḥstha would appear where अन्तस्थ antasstha might be written.

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

² Medial or final ī is written before the consonant after which it is pronounced;—e.g. कि ki. Originally both ī and i 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 āi and āu 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 āi and āu, 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. क् k, written as follows: क ka, का kā, कि ki, की kī, कु ku,

6. The following table contains a complete classification (known to Pāṇini) of all the sounds of the Devanāgarī alphabet according to the organs of speech employed in their articulation.

	Hard (tenues).	Hard aspirates.	Soft (medie).	Soft aspirates.	(Soft) nasals.	(Soft) semi- vowels.	Hard spirants.	Soft		
								Short.	Long.	Diphthongs.
Gutturals	क k	ख k-h	ग g	घ g-h	ङ ṅ	ह h ³	: h ⁴	अ a	आ ā	ए e ऐ ai
Palatals ¹	च c	छ c-h	ज j	झ j-h	ञ ñ	य y	श ś	इ i ई ī		
Cerebrals ²	ट ṭ	ठ ṭ-h	ड ḍ	ढ ḍ-h	ण ṇ	र r	ष ṣ	ऋ ṛ	ॠ ṝ	
Dentals	त t	थ t-h	द d	ध d-h	न n	ल l	स s	ऌ ḷ		
Labials	प p	फ p-h	ब b	भ b-h	म m	व v	: h ⁵	उ u ऊ ū	ओ o औ au	

कū, कृ kṛ, कृ kṛ, क्ल kḷ, के ke, कै kai, को ko, कौ kau. In combination with र̄ r̄, ण̄ ṇ̄ and ū are written at the side instead of below: रु ru, रू rū.

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' (*mūrdhan*), 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 ṣ or r sound.

³ ह h is not a semivowel, but the soft breathing corresponding to the guttural vowel अ 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 : 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 *pausa* for s or r, and before hard gutturals and labials. In the latter case modifications of it called Jihvāmūliya ('formed at the root of the tongue'), a guttural spirant (= Germ. *ch*), and Upadhmāniya ('on-breathing'), the bilabial spirant *f*, were formerly employed, but have become obsolete. They were both written ∞.

⁵ It is important to note that in the above table only the letters in

7. Anusvāra ('after-sound'), the unmodified nasal following a vowel and differing from the nasals given in column 5, is written with a dot above the letter which it follows;—e.g. कं kam. Before ल l it is sometimes written ँ;—e.g. कं kam̄. Its proper place was originally before the sibilants and ह h, whence its use extended. From Anusvāra is sometimes distinguished Anunāsika ('accompanied by a nasal'), the nasalized vowel.

8. In writing the Devanāgarī alphabet, the distinctive portion of each letter is written first, then the perpendicular, and lastly the horizontal line¹;—e.g. र, त, त 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 अक्.

The only marks of punctuation are the sign | 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. तेषुपि te 'pi for ते अपि te api.

An abbreviation is indicated by the sign °; thus गतम् gam, °तेन (ga)-tena.

10. When the five nasals are followed by consonants of their own class within a word, they are often, to save trouble, incorrectly replaced by the sign for Anusvāra;—e.g. अंकित amkita for अङ्कित 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 अहं aham for अहम् aham. In both cases the pronunciation remains unaffected by the substitution.

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

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. अत्क atka; कात्स्य kārtsnya. 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 ज or ज्ञ jā= ज्+ञ; and in क्ष or क्सा=क्+ष.
2. A horizontal line is sometimes substituted for the distinctive portion of त t and for the loop of क k:—e.g. त्ता tta=त्+त; क्ता kta=क्+त.
3. श ś is often written श् when followed by a consonant or by the vowels ū or ̄;—e.g. श्सा śca, शुśu, श्श ś̄.
4. र r following a consonant is written with a short oblique stroke from right to left at the foot of the letter;—e.g. क्रा kra, द्रा dra, श्रा śra, न्त्रya ntrya.

र r preceding a consonant or the vowel ऋ r̄ is written with ̣ placed at the top of the letter before which it is to be sounded;—e.g. अर्क arka, वर्ष् varṣma; निर्ऋति: nirṛtiḥ. This sign for र̣ is placed to the right of any other marks at the top of the same letter;—e.g. अर्केंदु arkendū.

List of Compound Consonants.

13. क्क k-ka, क्ख k-kha, क्च k-ca, क्ण k-na, क्त k-ta, क्य k-t-ya, क्त k-t-ra, क्त्य k-t-r-ya, क्त क्त-va, क्त k-na, क्त्य k-n-ya, क्त k-ma, क्त्य k-ya, क्त or क्त k-ra, क्त्य or क्त्य k-r-ya, क्त k-la, क्त k-va, क्त्य k-v-ya, क्ष or क्त k-ṣa, क्त्य k-ṣ-ma, क्त्य k-ṣ-ya, क्त्य k-ṣ-va.—

ख kh-ya, ख्र kh-ra.—ग्य g-ya, ग्र g-ra, ग्र्य g-r-ya.—घ gh-na, घ्य gh-n-ya, घम gh-ma, घ्य gh-ya, घ्र gh-ra.—ङ्क ṅ-ka, ङ्क ṅ-k-ta, ङ्क ṅ-k-t-ya, ङ्क ṅ-k-ya, ङ्क ṅ-k-ṣa, ङ्क ṅ-k-ṣ-va, ङ्क ṅ-kha, ङ्क ṅ-kh-ya, ङ्क ṅ-ga, ङ्क ṅ-g-ya, ङ्क ṅ-gha, ङ्क ṅ-gh-ya, ङ्क ṅ-gh-ra, ङ्क ṅ-ṅa, ङ्क ṅ-na, ङ्क ṅ-ma, ङ्क ṅ-ya.

च c-ca, च्च c-cha, च्च c-ch-ra, च्च c-ṣa, च्च c-ma, च्च c-ya.—छ ch-ya, छ्र ch-ra.—ज्ज j-ja, ज्ज्य j-jha, ज or ज्ञ j-ṅa, ज्य j-ṅ-ya, ज्म j-ma, ज्य्य j-ya, ज्र j-ra, ज्व j-va.—ञ्ज ṅ-ca, ज्म ṅ-c-ma, ज्य ṅ-c-ya, ज्च ṅ-cha, ज्ञ ṅ-ja, ज्य्य ṅ-j-ya.

ट् t-ta, त्त t-ya.—थ्थ th-ya, थ्र th-ra.—ड् d-ga, ड्य d-g-ya, ड् d-gha, ड् द-gh-ra, ड् द-ma, ड् द-ya.—ढ dh-ya, ड् dh-ra.—ण n-ta, ण्ण n-tha, ण्ण n-da, ण्ण n-d-ya, ण्ण n-d-ra, ण्ण n-d-r-ya, ण्ण n-dha, ण्ण n-na, ण्ण n-ma, ण्ण n-ya, ण्ण n-va.

त्क t-ka, त्क t-k-ra, त्त t-ta, त्त्य t-t-ya, त्त t-t-ra, त्त t-t-va, त्त्य t-tha, त्त t-na, त्त्य t-n-ya, त्त्य t-pa, त्त t-p-ra, त्त t-ma, त्त्य t-m-ya, त्त t-ya, त्त or त्त t-ra, त्त्य t-r-ya, त्त t-t-va, त्त t-t-sa, त्त्य t-s-na, त्त्य्य t-s-n-ya.—थ्थ th-ya.—ङ्क d-ga, ङ्क d-g-ra, ङ्क d-gha, ङ्क d-gh-ra, ङ्क d-da, ङ्क d-d-ya, ङ्क d-dha, ङ्क d-dh-ya, ङ्क d-na, ङ्क d-ba, ङ्क d-bha, ङ्क d-bh-ya, ङ्क d-ma, ङ्क d-ya, ङ्क d-ra, ङ्क d-r-ya, ङ्क d-va, ङ्क d-v-ya.—घ्र dh-na, घ्र्य dh-n-ya, घ्र्य dh-ma, घ्र्य dh-ya, घ्र्य dh-ra, घ्र्य dh-r-ya, घ्र्य dh-va.—न्त n-ta, न्त्य n-t-ya, न्त n-t-ra, न्त n-da, न्त n-d-ra, न्त्य n-dha, न्त्य n-dh-ra, न्त n-na, न्त्य n-pa, न्त n-p-ra, न्त n-ma, न्त्य n-ya, न्त n-ra, न्त n-sa.

प्प p-ta, प्त्य p-t-ya, प्प p-na, प्प p-pa, प्प p-ma, प्प p-ya, प्प p-ra, प्प p-la, प्प p-va, प्प p-ṣa, प्प p-ṣ-va.—ब्य b-gha, ब्य b-ja, ब्य b-da, ब्य b-dha, ब्य b-na, ब्य b-ba, ब्य b-bha, ब्य b-bh-ya, ब्य b-ya, ब्र b-ra, ब्य b-va.—भ्य bh-na, भ्य bh-ya, भ्य bh-ra, भ्य bh-va.—म्य m-na, म्य m-pa, म्य m-p-ra, म्य m-ba, म्य m-bha, म्य m-ma, म्य m-ya, म्य m-ra, म्य m-la, म्य m-va.

य y-ya, व y-va.—क l-ka, ल l-pa, म l-ma, न l-ya, ण l-la,
व l-va, ह l-ha.—वृ v-na, व्य v-ya, व्र v-ra, व्व v-va.

च ś-ca, छ ś-c-ya, ञ ś-na, झ ś-ya, ञ ś-ra, झ ś-r-ya, ञ ś-la,
ष ś-va, ष्य ś-v-ya, ष्य ś-sa.—ट ṣ-ṭa, थ ṣ-t-ya, ड ṣ-t-ra,
ट ṣ-t-r-ya, ड ṣ-t-va, ढ ṣ-ṭha, ण ṣ-na, ण्य ṣ-n-ya, ष ṣ-pa,
ष ṣ-p-ra, षम ṣ-ma, थ ṣ-ya, ञ ṣ-va.—क s-ka, ख s-kha,
ज s-ta, ख्य s-t-ya, ख्र s-t-ra, ख्व s-t-va, ख्य s-t-ha, ज s-na,
ख्य s-n-ya, स s-pa, स्य s-pha, स्य s-ma, स्य s-m-ya, ख s-ya,
ज s-ra, ल s-va, स s-sa.

ह h-ṇa, ह h-na, म h-ma, ह h-ya, ह h-ra, ह h-la, ह h-va.

14. The numerical figures in Sanskrit are—

१	२	३	४	५	६	७	८	९	०
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 अ 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 samvṛta, 'closed') at least as early as 300 B.C.
2. The aspiration of the consonants should be heard distinctly. Thus क=k-h in 'ink-horn'; थ=t-h in 'pot-house'; फ=p-h in 'topheavy'; घ=g-h in 'loghouse'; ध=d-h in 'madhouse'; म=b-h in 'Hobhouse.'
3. The guttural ङ ṅ has the sound of ng in 'king.'
4. The palatals च c and ज j 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 स s sounds like s in 'sin,' the cerebral ष ṣ like sh in 'shun'; while the palatal श ś 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 **भ्याम्** bhyām, **भिसु** bhis, **भ्यसु** bhyas, **सु** su (71), or before secondary (182, 2) suffixes beginning with any consonant except **य**.

A. External Sandhi.

Classification of Vowels.

17. Vowels are divided into—

A. 1. Simple vowels: **अ a, आ ā; इ i, ई ī; उ u, ऊ ū; ऋ ṛ, ॠ ṝ; लृ ḷ.**

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

3. Vṛddhi vowels: **आ ā; ऐ ai; औ au; आर् ā¹.**

¹ The Vṛddhi form of **लृ ḷ** (which would be **आल् āl**) does not occur.

a. Guṇa ('secondary form') is the strengthening of the simple vowels by a preceding **अ a** (which leaves **अ a** itself unchanged); Vṛddhi ('increase') is the further strengthening of Guṇa vowels by means of another **अ a**¹.

B. 1. Vowels which are liable to be changed into semivowels: **इ i, ई ī; उ u, ऊ ū; ऋ ṛ, ॠ ṝ**, and the diphthongs (the latter half of which is **इ i** or **उ u**): *liquid* vowels.

2. Those which are not: **अ a, आ ā.**

Combination of Final and Initial Vowels.

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 अपि** sā api iksate becomes **सापिचते** sāpikṣate; **किंतु उदेति** kiṃtu udeṭi becomes **किंतूदेति** kiṃtūdeṭi; **कर्तुं कञ्जु** kartūṃ kañju becomes **कर्तूञ्जु** kartūñju.

19. **अ a** and **आ ā**—

a. coalesce with a following simple liquid vowel to Guṇa;—e.g. **तव इन्द्रः** tava indraḥ = **तवेन्द्रः** tavendraḥ; **सा उक्त्वा** sā uktvā = **सोक्त्वा** soktvā; **सा ऋद्धिः** sā ṛddhiḥ = **सर्द्धिः** sarddhiḥ.

b. coalesce with Guṇa vowels to Vṛddhi;—e.g. **तव एव** tava eva = **तवैव** tavaiva; **सा ओषधिः** sā oṣadhiḥ = **सौषधिः** sauṣadhiḥ.

c. are absorbed by Vṛddhi vowels;—e.g. **सा औत्सुक्यवती** sā autsukyavati = **सौत्सुक्यवती** sautsukyavati.

¹ In this vowel gradation, as Comparative Philology shows, the Guṇa vowel represents the normal stage, from which the simple vowel was reduced by loss of accent, while Vṛddhi is a lengthened variety of Guṇa. The reduction of the syllables ya, va, ra (which are parallel with the Guṇa stage) to the corresponding vowels i, u, 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 अत्र dadhi atra = दध्यत्र dadhy atra; कर्तु उत kartṛ uta = कर्तुत kartṛ uta; मधु इव madhu iva = मध्विव madhv iva; नदी अर्थम् nadī artham = नवर्थम् nadyartham.

21. The Guṇa vowels ए e and ओ o—

- remain unchanged before अ a, which is elided: ते अपि te api = तेऽपि te 'pi; सो अपि so api = सोऽपि so 'pi.
- become अ a (through अय ay and अव av, which drop the semivowel) before every other vowel (or diphthong): सखे इह sakhe iha = सख इह sakha iha; प्रभो एहि prabho ehi = प्रभ एहि prabha ehi.

22. The Vṛddhi vowels ऐ ai and औ au respectively become आ ā (through आय āy) and आव् āv (the semivowel not being dropped in this case) before every vowel (or diphthong): श्रिये अर्थः śriyai arthaḥ = श्रिया अर्थः śriyā arthaḥ; तौ इति tau iti = ताविति tāv iti.

a. The (secondary) hiatus occasioned by the dropping of य y and व v in the above three cases (21 b and 22) remains.

Irregular Vowel Sandhi.

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

- a preposition ending in अ a or आ ā with a verb beginning with ऋ ṛ;—e.g. उप ऋषति upa ṛṣati = उपार्षति upārṣati; आ ऋच्छति ā ṛcchati = आर्च्छति ārccchati.
- the preposition प्र pra with the perfect participle passive ऊढ ūḍha (from वह् vah, 'carry'): प्रीढ prauḍha, 'lifted up.'
- the augment अ a with an initial vowel;—e.g. अ उनत् a unat = अनत् aunat, 'he wetted' (from उद् ud, 'wet').

Absence of Vowel Sandhi.

24. Interjectional particles consisting of or ending in vowels, such as आ ā, इ i, उ u, हे he, अहो aho, are not liable to Sandhi: इ इन्द्र i indra, 'O Indra'; आ एवम् ā evam, 'is it so indeed?' अहो अपेहि aho apehi, 'Oh, go away.'

25. The vowels ई ī, ऊ ū, ए e, when dual terminations, nominal or verbal, remain unchanged before vowels (अ a not being elided after this dual ए e); they are called Pragṛhya ('separate'). The final of अमी amī, a nom. plural (of the pronoun असौ asau, II 2), is treated in the same way.

E.g. कवी इमौ kavī imau, 'these two poets'; साधू इमौ sādhū imau, 'these two merchants'; विद्ये इमे vidye ime, 'these two sciences'; याचते अर्थम् yācete artham, 'they two ask for money'; अमी अश्वाः amī aśvāḥ, 'those horses.'

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

Combination of Final and Initial Consonants.

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

क् k, ट t, त् t, प p } and : (Visarga).
ङ ṅ, न n, म m }

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 ष ṣ) and ह h are replaced by क k or ट t (ञ ñ by ङ ṅ), ष ṣ by ट t, स s and र r by Visarga, while ल l, य y, ल l, and व v do

not occur. Thus the second, third, and fourth columns, as well as the second line (the palatals), disappear entirely, leaving only four tenues in the first, three nasals in the fifth, and Visarga alone in the sixth and seventh.

28. No word may end in more than one consonant, except when र r precedes a final क् k, ट् t, त् t, प् 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 भवन्त्स bhavant-s becomes भवन् bhavan, 'being'; अबिभर्त् अबिभर्त् abibhar-t= अबिभः abibhah, 'he carried' (त् t is a suffix; र r must become Visarga); but ऊर्क् ūrk, 'strength' (क् k substituted for radical ज् j); अमार्त् amārt, 'he wiped,' from मृज् mrj (ट् t substituted for radical ज् 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 y, र r, ल l, व v 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 l 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. ह 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. ह 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 kaḥ=kah^a, कविः kavīḥ=kavihⁱ; चतुः ṛtuḥ=ṛtuh^u.

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 ह h (in 6);
or **unaspirated**: all the rest.

Hence the change of च् c to क् k is a change of place (palatal to guttural), and that of च् c to ज् j is a change of quality (hard to soft); while the change of च् c to ग् g (hard palatal to soft)

guttural), or of त् t to ज् 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. क् k, त् t, न् n, प् p, म् 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 (क् k, ट् t, त् t, प् p, and ः h), the nasals (6; 36) not being liable to changes of quality (but two of them, न् n, म् m, are liable to changes of place, like the two hard sounds त् t and Visarga: 37).

Hence final क् k, ट् t, त् t, प् p before sonants become ग् g, ड् d, द् d, ब् b respectively;—e.g. सम्यक् उक्तम् = सम्यगुक्तम् samyag uktam, 'well said'; दिक् गजः = दिग्गजः dig-gajah, 'world-elephant.'—परिव्राट् अयम् = परिव्राडयम् parivrāḍ ayam, 'he (is) a mendicant'; परिव्राट् गच्छति = परिव्राड्गच्छति parivrāḍ gacchati, 'the mendicant goes.'—सरित् अत्र = सरिदत्र sarid atra, 'the river here'; महत् धनुः = महदधनुः mahad-dhanuḥ, 'a large bow.'—ककुप अत्र = ककुबत्र kakub atra, 'a region here'; अप् जः = अब्जः ab-jah, 'born in water.'

33. क् k, ट् t, त् t, प् p, when followed by initial न् n or म् m, may, and in practice almost invariably do, become the corresponding nasals ङ् ṅ, ण् ṇ, न् n, म् m;—e.g. दिक् नागः = दिभागः or

दिभागः dig-nāgaḥ or diṅ-nāgaḥ, 'world-elephant'; जगत् नाथः = जगद्नाथः or जगन्नाथः jagad-nāthaḥ or jagan-nāthaḥ, 'lord of the world'; षट् मासः = षण्मासः ṣaṅ-māsaḥ, 'period of six months'; प्राक् मुखः = प्राङ्मुखः prāṅ-mukhaḥ, 'facing the east.'

34. Final त् t before ल् l becomes ल् l (through द् d);—e.g. तत् लब्धम् = तल्लब्धम् tal labdhām, 'that is taken.'

35. Since the nasals have no corresponding hard letters, they remain unchanged in quality before hard letters; but in several cases a sibilant (after न् n) or cognate hard letter (after न् n or ङ् ṅ) is inserted between the two. An original palatal ञ् ṅ or cerebral ण् ṇ never occurs as a final letter (27). The guttural ङ् ṅ, which is rare as a final, remains unchanged in that position, but क् k may be inserted after it before the three sibilants;—e.g. प्राङ् शिंते prāṅ śete or प्राङ्क् शिंते prāṅk śete, 'he lies eastward.' Final म् m is liable to change before all consonants (42). Final dental न् n remains unchanged before most letters, but is modified before all palatals and cerebrals (except ष् ṣ), before the hard dentals त् t and थ् th, and before the semivowel ल् l. Its treatment requires a somewhat detailed statement.

36. A. The dental nasal न् n remains unchanged—

1. before vowels (cp. 52);—e.g. तान् उवाच tān uvāca, 'he spoke to them.'
2. before all gutturals, क् k, ख् kh, ग् g, घ् gh, as well as ह् h;—e.g. बुद्धिमान् कोऽपि buddhimān ko 'pi, 'a certain wise man'; तान् हत्वा tān hatvā, 'having slain them.'
3. before all the labials, प् p, फ् ph, ब् b, भ् bh, म् m;—e.g. एतान् पाशान् etān pāsān, 'these bonds'; बान्धवान् मम bāndhavān mama, 'my relatives.'
4. before the soft dentals द् d, ध् dh, न् n;—e.g. सत्यान् धत्त

matsyān dhatta, 'put the fish'; राजपुत्रान् नयति rājaputrān nayati, 'he leads the princes.'

5. before the semivowels य y, र r, व v;—e.g. हंसान् रक्षति haṁsān rakṣati, 'he protects the geese.'
6. before the cerebral ष ṣ and the dental स s, but before the latter a transitional त t may be inserted;—e.g. तान् षट् tān ṣaṭ, 'those six'; तान् सहते tān saḥate or तान्सहते tānt saḥate, 'he endures them.'

B. The dental nasal न n is changed—

1. before the hard palatal च c and छ ch; cerebral ट ṭ and ठ ṭh; dental त t and थ th, to Anusvāra, a palatal ञ ṅ, a cerebral ष ṣ, a dental स s being respectively interposed¹;—e.g. हसन चकार hasan cakāra = हसञ्चकार haṁsaṅ cakāra, 'he did it laughing'; पाशान् क्खेत्तुम् pāśān kṣhetṭum = पाशां-श्छेत्तुम् pāśāṅś chetṭum, 'to cut the bonds'; चलन् टिट्ठिमः calan ṭiṭṭibhaḥ = चलञ्छिट्ठिमः calaṅś ṭiṭṭibhaḥ, 'a moving sandpiper'; पतन् तरः patan taruḥ = पतञ्जरः patamaṅ jaruḥ, 'a falling tree.'
2. before the soft palatals ज j, झ jh, and the palatal sibilant ञ ṅ, to palatal ञ ṅ (40).
3. before the soft cerebrals ड ḍ and ढ ḍh to the cerebral ञ ṅ (41).
4. before the semivowel ल l to nasalized ल̣ l written with Anusvāra in the form of ॠ;—e.g. महान् लाभः mahān lābhaḥ = महाञ्जल्लभः mahāṅś 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 cerebrals respectively.

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

1. Final त t.

38. Final त t before palatals (च c, छ ch, ज j, झ jh, ञ ṅ) is changed to a palatal (च c or ज j);—e.g. तत् च = तच्च tac ca, 'and that'; तत् छिनत्ति = तच्चिनत्ति tac chinatti, 'he cuts that'; तत् जायते = तज्जायते taj jāyate, 'that is born'; तत् शृणोति = (तच्छृणोति tac śṛṇoti, but in practice) तच्छृणोति tac chṛṇoti¹, 'he hears that.'

39. Final त t before ट ṭ, ठ ṭh, ड ḍ, ढ ḍh (but not before ष ṣ) is changed to a cerebral (ड ḍ or ढ ḍh);—e.g. एतत् ठक्कुरः = एतदृक्कुरः etaṭ ṭhakkuraḥ, 'the idol of him'; तत् डयते = तदुडयते taḍ ḍayate, 'it flies'; तत् ढौकते = तदुडौकते taḍ ḍhaukate, 'it approaches.'

2. Final न n.

40. Final न n before ज j, झ jh, and ञ ṅ² becomes ञ ṅ;—e.g. तान् जयति = ताञ्जयति tān jāyati, 'he conquers them'; तान् शार्दूलान् = ताञ्शार्दूलान् tān śārdūlān or ताञ्छार्दूलान् tān chārdūlān¹, 'those tigers.'

¹ With the further change of the initial ञ ṅ to the corresponding aspirate छ ch, cp. 53.

² For the change of न n before the hard palatals च c and छ ch, see 36 B 1.

41. Final न् before उ d, ङ dh¹ (but not ष s) is changed to ण n;—
e.g. महान् डमरः=महाण्डमरः mahāṇ ḍamarāḥ, 'a great uproar.'

3. Final म् m.

42. A. Final म् m remains unchanged before vowels;—e.g. किम्
अत्र=किमत्र kim atra, 'what (is) here?'

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

1. necessarily before semivowels, sibilants, and ह् h;—e.g. तम्
वेद=तं वेद taṃ veda, 'I know him'; करुणम् रोदिति=करुणं
रोदिति karuṇam roditi, 'he cries piteously'; मोक्षम् सेवित=
मोक्षं सेवित mokṣam seveta, 'one should devote oneself to salva-
tion'; मधुरम् हसति=मधुरं हसति madhuraṃ hasati, 'he
laughs sweetly.'

2. optionally before mutes and the nasals न् n, म् m² (6, cols.
1-5), where it may become the class nasal³ (a change which is
rarely made in European editions);—e.g. किम् करोषि=किं
करोषि (or किङ्करोषि) kiṃ karōṣi (or kiṅ karōṣi), 'what doest
thou?' शत्रुम् जहि=शत्रुं जहि (or शत्रुञ्जहि) śatruṃ jahi (or
śatruṅ jahi), 'kill the enemy'; किम् फलम्=किं फलम् (or कि-
म्फलम्) kiṃ phalam (or kim phalam), 'what (is) the use?' गुरुम्
नमति=गुरुं नमति (or गुरुत्तमति) guruṃ namati (or gurun
namati), 'he salutes the teacher'; शास्त्रम् मीमांसते=शास्त्रं
मीमांसते (or शास्त्रमीमांसते) śāstram mīmāṃsate (or śāstram
mīmāṃsate), 'he studies the book.'

a. This alternative Sandhi of final म् m is identical with that

¹ On the treatment of न् n before the hard cerebrals ट् ṭ, ठ् ṭh, and
ष् ṣ, see 36 A 6 and B 1.

² Initial ङ ṅ, ञ ṇ, ण ṇ do not occur.

³ This assimilation was the normal Sandhi of the Vedic language.

of final न् n before the soft palatals ज् j, ञ् jh (40), the soft
cerebrals उ d and ङ dh (41), and the dental न् n; and with that
of final त् t before न् n (33); thus e.g. in कान्तान् न
kāntān na the first word may represent the acc. pl. masc. का-
न्तान् kāntān (36 A 4), the abl. sing. masc. कान्तात् kāntāt (33),
or the acc. sing. fem. कान्ताम् kāntām (42 B 2).

4. Final Visarga.

43. Visarga is the spirant to which the hard स् s and the cor-
responding soft र् r are reduced in pausā. If followed by a
hard letter—

1. a palatal, cerebral, or dental (च् c, छ् ch; ट् ṭ, ठ् ṭh; त् t,
थ् th), it is changed to the sibilant (श्रँ ś, ष्रँ ṣ, स् s) of the class to
which the following letter belongs;—e.g. पूर्णः चन्द्रः=पूर्णश्चन्द्रः
pūrṇaś candraḥ, 'the full moon'; नद्याः तीरम्=नद्यास् तीरम्
nadyāś tīram, 'the bank of the river.'

2. a guttural or labial (क् k, ख् kh, प् p, फ् ph), it remains
unchanged¹;—e.g. ततः कामः=तताश्च कामः, 'thence love'; नद्याः
पारम्=नद्याश्च पारम्, 'the opposite shore of the river.'

3. a sibilant, it remains unchanged or may be assimilated²;—
e.g. सुप्तः शिशुः=सुप्ताश्च शिशुः or सुप्तश्शिशुः, 'the child is asleep';
प्रथमः सर्गः=प्रथमाश्च सर्गः or प्रथमस्सर्गः, 'the first canto.'

44. Visarga (except when preceded by अ् a or आ् ā) if followed
by a **soft letter** (consonant or vowel) is changed to र् r;—e.g.
कविः अयम्=कविरयम् kavir ayam, 'this poet'; गौः गच्छति=
गौरिगच्छति gaur gacchati, 'the cow walks'; वायुः वाति=वायु-
र्वाति vāyur vāti, 'the wind blows.'

¹ Cp. the treatment of न् 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** āḥ drops its Visarga before vowels or soft consonants;—e.g. **अश्वाः अमी** = अश्वा अमी aśvā ami, 'those horses'; **आगताः ऋषयः** = आगता ऋषयः āgata ṛṣayah, 'the poets have arrived'; **हताः गजाः** = हता गजाः hata gajāḥ, 'the elephants (are) killed'; **माः भिः** = मामिः mā-bhiḥ, instr. plur. of मास् māś, 'moon.'

2. The final syllable **अः** aḥ—

- a. drops its Visarga before vowels except **अ** a;—e.g. **कुतः** आगतः = कुत आगतः kuta āgataḥ, 'whence come?' **कः** एषः = क एषः ka eṣaḥ, 'who (is) he?' **कः** ऋषिः = क ऋषिः ka ṛṣiḥ, 'who (is) the poet?'
- b. before soft consonants and before **अ** a, is changed to **ओ** o, after which **अ** a is elided (21 a);—**आनीतः दीपः** = आनीतो दीपः ānīto dīpaḥ, 'the lamp (has been) brought'; **मनः भिः** = मनोभिः mano-bhiḥ, inst. plur. 'with minds'; **नरः अयम्** = नरोऽयम् naro 'yam, 'this man.'

46. The final syllables **अः** aḥ and **आः** āḥ, in the few instances¹ in which the Visarga represents an etymological **र** r, are not subject to the exceptional rule stated in 45. In other words **अः** aḥ and **आः** āḥ, reverting to **अर्** ar and **आर्** ār, in this case follow the general rule (44). Thus **पुनः अपि** = पुनरपि punar api, 'even again'; **भ्रातः देहि** = भ्रातर्देहि bhṛātar dehi, 'brother, give'; **द्वाः एषा** = द्वारिषा dvār eṣā, 'this door.'

47. **र्** r followed by **र्** r is always dropped, a preceding short vowel being lengthened;—e.g. **विधुः राजते** = विधू राजते vidhū

¹ **पुनर्** punar, 'again', **प्रातर्** prātar, 'early', **अन्तर्** antar, 'within'; **स्वर्** svar, 'heaven', **अहर्** ahar, 'day', **द्वार** dvār, 'door', **वार** vār, 'water'; voc. sing. of nouns in **ऋ** ṛ, as **पितर्** pitar, 'father' (101); and some forms of verbs in **ऋ** ṛ, as **अजागर्** ajāgar, 2, 3. sing. imperf. of जागृ jāgr, 'awake.'

rājate, 'the moon shines'; **पुनः रोगी** = पुनारोगी punā rogī, 'ill again.'

48. The two pronouns **सः** saḥ, 'that,' and **एषः** eṣaḥ, 'this' (110 a), retain Visarga at the end of a sentence only, but become **सो** so and **एषो** eṣo before **अ** a (45, 2 b);—e.g. **सः ददाति** = स ददाति sa dadāti, 'he gives'; **सः इन्द्रः** = स इन्द्रः sa Indrah, 'that Indra'; but **सः अभवत्** = सोऽभवत् so 'bhavat, 'he was'; **मृतः सः** mṛtaḥ 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 ईशान** = भो ईशान bho īśāna, 'O lord'; **भोः देवाः** = भो देवाः bho devāḥ, 'O gods'; but **भोः छिन्नः** = भोश्छिन्नः bhoś chettaḥ, '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 **र्** r (82) retain the **र्** r before the **सु** su of the loc. pl.;—e.g. **वार + सु** = वार्षु vār-ṣu, 'in the waters.'

a. **अहर्** ahar (91, 2 N.) and **स्वर्** svar (indeclinable) retain their **र्** r when compounded with **पति** pati: **अहर्पतिः** ahar-patiḥ, 'lord of day,' **स्वर्पतिः** svar-patiḥ, 'lord of heaven.'

Doubling of Consonants.

51. **च्** ch at the beginning of a word may always be doubled after vowels; it must be so after a short vowel and after the particles **आ** ā and **मा** mā;—e.g. **तव छाया** = तव च्छाया tava cchāyā, 'thy shade'; **आ छादयति** = आ च्छादयति ācchādayati, 'he covers'; **मा छिदत्** = मा च्छिदत् mā cchidat, 'let him not cut'; but **बदरीछाया** badari-chāyā or **बदरीच्छाया** badari-cchāyā, 'shade of jujube trees.'

a. In the body of a word the doubling takes place after all vowels: इच्छति icchati, 'he wishes'; म्लेच्छः mleচ্chah, 'barbarian.'

52. Final ङ ṅ and न n, preceded by a short vowel and followed by any vowel (or diphthong), are doubled;—e.g. प्रत्यङ् आस्ते = प्रत्यङ्ङास्ते pratyāṅṅ āste, 'he sits westward'; धावन् अश्वः = धावन्न् अश्वः dhāvann aśvah, 'a running horse'; but कवीन् आह्वयस्व kavīn āhvayasva, 'call the poets,' remains.

Initial Aspiration.

53. Initial ष ṣ, not followed by a hard consonant, may be, and in practice nearly always is, changed to the corresponding aspirate छ ch after च c (38) and ज्ञ ṅ (40);—e.g. तच्च श्लोकिन = तच्छ्लोकिन tac chlokena, 'by that verse'; धावन् शशः = धावच्छशः dhāvann chaśah, 'a running hare.'

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

54. Initial ह h, after softening a preceding क k, ट t, त t, प p, is changed to the soft aspirate of the preceding letter;—e.g. वाक् हि = वाग्धि vāg ghi, 'for speech'; तत् हि = 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, द d, ब b, and lose their aspiration as final or otherwise, the initial consonants are aspirated by way of compensation¹;—e.g. दुह् duh, 'a milker,' becomes धुक् dhuk; बुध् budh, 'wise,' becomes भुत् 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. θρίξ (= θρίξ-s), 'hair,' beside gen. τριχ-ός.

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 y. They are best acquired by learning paradigms of nouns and verbs first. Many of these rules agree with those of external Sandhi; the most important of those which differ from external Sandhi are here added.

Final Vowels.

57. In many cases before a vowel (and even the same vowel) इ i and ई ī are changed to इय iy; उ u and ऊ ū to उव uv; ऋ ṛ to इर् ir (cp. 18 and 20);—e.g. धी dhī + इ i = धियि dhii-i, loc. sing., 'in thought'; भू + इ i = भुवि bhuv-i, 'on earth'; युयु + उः yu-yu + uḥ = युयुवुः yu-yuv-uḥ, 'they have joined'; गृ + अति gṛ + ati = गिरति gir-ati, 'he swallows.'

58. Final ऋ ṛ before consonant terminations is changed to इर् ir, after labials to ऊर् ūr; while ऋ ṛ (after a single consonant) before य y becomes रि ri (154, 3);—e.g. गृ gṛ, passive pres. 3. sing. गीर्यते gīr-yate, 'is swallowed'; गीर्णः gīr-ṇah, past pass. part., 'swallowed'; पू pū, pass. pres. पूर्यते pūr-yate, 'is filled'; पूर्णः pūr-ṇah, past part., 'filled'; कृ kr, pass. pres. क्रियते kri-yate, 'is done.'

59. ए e, ऐ ai, औ o, औ au are changed before suffixes beginning with vowels or य y to अय ay, आय āy, अव av, आव āv respectively (21; 22);—e.g. ने + अन् = नयन nay-ana, 'eye'; रै + ए = राये rāy-e, 'for wealth'; गो + ए = गवि gav-e, 'for a cow'; नौ + अः = नावः nāv-aḥ, 'ships'; गो + यः = गव्यः gav-yah, '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 nasals¹ (while before other letters they usually follow the rules of external Sandhi);—e.g. प्राचः prāc-ah, 'eastern'; वचानि vac-āni, 'let me speak,' वाच्य vac-ya, 'to be spoken,' वच्मि vac-mi, 'I speak'; but वक्ति 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 प्राच् + स prāc+s, nom. sing., 'eastern,' becomes प्राङ् prāṅ (the स s being first dropped, the palatals being changed to gutturals by 27, and the क् k being then dropped by 28); similarly अदोह् + त् a-doh+t=अधीक् a-dhok (55), 3. sing. imperf., 'he milked.'

62. Aspirates followed by any letters except vowels, semi-vowels or nasals (60) lose their aspiration;—e.g. रन्ध् + ध्वे rundh+dhve=रन्ध्वे rund-dhve², 'you obstruct'; लभ् + स्त्रे labh+stye=लप्स्ये lap-sye, 'I shall take'; but युधि yudh-i, 'in battle,' लोभ्यः lobh-yah, 'to be desired.'

¹ द् d is assimilated before the primary suffix न -na;—e.g. in अन्न an-na, 'food' (for ad-na); and त् t, द् d before the secondary suffixes मत् mat and मय maya;—e.g. विद्युन्मत् vidyun-mat, 'accompanied by lightning' (vidyut), and मृत्नय mṛn-maya, 'consisting of clay' (mṛd).

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 ध् dhv (not धि dhi), भ् bh, स् s, according to 55;—e.g. अभुद्धम् a-bhud-dhvam, 'you observed,' भुङ्भिः bhud-bhiḥ, inst. plur., भुत्सु bhut-su, loc. plur., but दुग्धि dug-dhi, 2. sing. imper., 'milk.'

b. But it is thrown forward on a following त् t and थ् th¹, which are softened;—e.g. लभ् + तः labh+taḥ=लब्धः lab-dhaḥ, 'taken'; रन्ध् + थः rundh+thaḥ=रन्धः rund-dhaḥ, 'you two obstruct'; बन्ध् + तुम् bandh+tum=बन्धुम् band-dhum, 'to bind.'

63. Palatals. a. While च् c regularly becomes guttural before consonants (cp. 61; 27; 6, N. 1), ज् j in some cases (the majority) becomes guttural (क् k, ग् g)², in others cerebral (ट् ṭ, ड् ḍ, ष् ṣ);—e.g. उक्त uk-ta, 'spoken' (from वच् vac); युक्त yuk-ta, 'joined' (from युज् yuj); रङ्ग rug-ṅa, 'broken' (from रज् ruj; cp. 65); but राट् rāṭ, nom. sing. 'king' (for राज् + स rāj+s); मृद्धि mṛd-dhi, 2. sing. imper. 'wipe' (from मृज् mṛj); राष्ट्र rāṣ-ṭra, 'kingdom' (from राज् rāj; cp. 64).

b. श् ś, before ध् dh, the middle terminations (73 a) and the nom. स् s, usually becomes ट् ṭ or ड् ḍ (sometimes क् k or ग् g); before त् t, थ् th, it always becomes ष् ṣ (cp. 64), and before the स् s of the future and of other conjugational forms, always क् k;—e.g. from विष् viṣ we get विट्सु viṭ-su, 'in the settlers'; विष्ट viṣ-ṭa, 'entered'; वेक्ष्यामि vek-ṣyāmi (cp. 67), 'I shall enter.'

c. च् c and ज् j (not श् ś) palatalize a following न् n;—e.g. याच् + ना yāc+nā=याञ्जा yāc-ñā, 'request'; यज् + न yaj+na=यज्ञ yaj-ña, 'sacrifice'; but प्रश्न praś-na, 'question.'

¹ Except in the case of the root धा dhā, 'place,' which has (according to the analogy of a) धत् dhat before त् t and थ् th (see below, 134, third class, 1).

² ज् j regularly becomes क् k before a conjugational स् s (cp. 144, 4).

d. The क् ch of the root प्रच्छ् prach, 'ask,' is treated like च् s : पृष्ट् praṣ-ta, 'asked,' प्रच्छ्यामि prak-ṣyāmi, 'I shall ask,' प्रश्न praś-na, 'question.' (In external Sandhi, i.e. when final, and before middle terminations, it becomes ट् t.)

64. Cerebrals change following dentals to cerebrals (cp. 39);—e.g. इष्ट्+त iṣ+ta=इष्ट iṣ-ta, 'wished'; द्विष्ट्+धि dviṣ+dhī=द्विष्टि dviṣ-dhī, 'hate'; षट्+नाम् ṣaṭ+nām=षष्टाम् ṣaṣṭ-nām (cp. 33), 'of six.'

a. While the cerebral sibilant ष् s regularly becomes a cerebral (ट् t or ड् d) in declension (cp. 80), and before ध् dh in conjugation, it regularly becomes क् k before an स् s in conjugation (cp. 63b and 67); द्वेषि dveṣ-i, 'thou hatest,' from द्विष् dviṣ.

65. Change of dental न् n to cerebral ण् ṇ :

A preceding cerebral ऋ ऀ, ॠ ॡ, र् r, ष् s (even though a vowel, a guttural, a labial, य् y, व् v, ह् h, or Anusvāra intervene) changes a dental न् n (followed by a vowel or न् n, म् m, य् y, व् v) to cerebral ण् ṇ;—e.g. नृ+नाम्=नृणाम् nṛ-ṇām, 'of men'; कर्णः kar-ṇaḥ, 'ear'; दूषणम् dūṣ-aṇam, 'abuse' (a vowel intervenes); बृंहणम् bṛmḥ-aṇam, 'nourishing' (Anusvāra, ह् h, vowel); अर्केण arkeṇa, 'by the sun' (guttural and vowel); क्षिप्युः kṣip-nuḥ, 'throwing' (vowel and labial); प्रेम्णा premṇā, 'by love' (diphthong and labial); ब्रह्मण्यः brahmaṇ-yah, 'kind to Brahmins' (vowel, ह् h, labial, vowel; न् n followed by य् y); निषणः niṣ-aṇ-ṇaḥ, 'seated' (न् n followed by न् n, which is itself assimilated to ण् ṇ); प्रायेण prāyeṇa, 'generally' (vowel, य् y, vowel).

But अर्चनम् arc-anam, 'worship' (palatal intervenes); अर्चवेन arṇavēna, 'by the ocean' (cerebral intervenes); अर्धेन ardhēna, 'by half' (dental intervenes); कुर्वन्ति kurvanti, 'they do' (न् n is followed by त् t); रामान् rāmān, acc. pl., 'the Rāmas' (न् n is final).

Note.—The number of intervening letters, it will be seen from the above examples, is not limited. In the word रामायण rāmāyaṇa, for instance, five letters (three vowels, a labial, and a semivowel) intervene between the र् r and the ण् ṇ.

Table showing when न् n changes to ण् ṇ.

ऋ ऀ	in spite of intervening vowels,	change	if followed by
ॠ ॡ	gutturals (including ह् h),	न् n	vowels,
र् r	labials (including व् v),	to	न् n, म् m,
ष् s	य् y, and Anusvāra,	ण् ṇ	य् y, व् v.

66. A. The dental न् n—

1. remains unchanged before य् y and व् v;—e.g. हन्यते han-yate, 'is killed'; तन्वन् tan-v-an, 'stretching.'
2. as final of a root becomes Anusvāra before स् s;—e.g. जिघांसति ji-ghāṃ-sa-ti, 'he wishes to kill' (हन् han); मंस्यति maṃ-sya-te, 'he will think' (मन् man); also when it is inserted before स् s or ष् s in the neuter plural (71c; 83);—e.g. यशांसि yaśāṃs-i, nom. pl. of यशस् yaśas, 'fame'; हवींषि havīṃs-i, neut. pl. of हविस् haviṣ, 'oblation' (83).

B. The dental स् s—

1. becomes dental त् t as the final of roots or nominal stems:—
 - a. before the स् s of the verbal suffixes (future, aorist, desiderative) in the two roots वस् vas, 'dwell,' and घस् ghas, 'eat': वत्स्यति vat-syati, 'will dwell' (151 b 3); अवात्सीत् a-vāt-sīt, 'has dwelt' (144, 1); जिघत्सति ji-ghat-sati, 'wishes to eat' (171, 5).
 - b. before the endings with initial भ् bh or स् s (and in the nom.

acc. sing. neut.) of reduplicated perfect stems (89): चक्रवद्भिः cakṛ-vad-bhiḥ, चक्रवत्सु cakṛ-vat-su, N. A. n. चक्रवत् cakṛ-vat.

2. disappears—

- a. between mutes;—e.g. अभक्त a-bhak-ta (for a-bhak-s-ta), 3. sing. s-aorist of भज् bhaj, 'share'; चष्टे caṣ-te (for cak-ṣ-te=original caś-s-te), 3. sing. pres. of चक् चक्, 'speak.' This loss also occurs when the preposition उद् ud is compounded with the roots स्था sthā, 'stand,' and लम्ब् stambh, 'support';—e.g. उत्थाय ut-thāya, 'standing up'; उत्तम्बित ut-tambhita, 'raised up.'
- b. before soft dentals;—e.g. शाधि śā-dhi (for śās-dhi), 2. sing. imperat. of शास् śās, 'order'; also after becoming ष् ष and cerebralizing the following dental;—e.g. अस्तोद्ध्वम् a-sto-dhvam (for a-sto-ṣ-dhvam), 2. pl. aor. of स्तु stu, 'praise.'

67. Change of dental स s to cerebral ष ष :

Preceding vowels except अ a or आ ā (even though Anusvāra or Visarga intervene), as well as क् k and र् r, change dental स s (followed by a vowel, त् t, थ् th, न् n, म् m, य् y, व् v) to cerebral ष ष;—e.g. from सर्पिस सर्पिसः सर्पिषा सर्पिष-ā, 'with clarified butter'; सर्पिषि सर्पिषि, nom. pl.; सर्पिषु सर्पिषु, loc. pl. (cp. 43, 3); from वाच् वाच् वाचु वाच-ṣu, loc. pl., 'in speeches'; from गिर् गिर् गीर्षु गीर्षु (82), loc. pl., 'in speeches'; तिष्ठति तिष्ठति, 'stands,' from स्था sthā, 'stand'; भविष्यति भविष्यति, 'will be,' from भू bhū, 'be'; सुष्वाप सुष्वाप, 'he slept,' from स्वप् स्वप्, 'sleep'; from चक्षुस् चक्षुस् चक्षुष्मत् चक्षुष्मत्, 'possessing eyes'; but सर्पिः सर्पिः, (final); मनसा मनसा, 'by mind' (a precedes); तमिस्रम् तमिस्रम्, 'darkness' (r follows).

Table showing when स s changes to ष ष.

Vowels except अ a, आ ā (in spite of intervening Anusvāra or Visarga), also क् k, र् r,	change स s to ष ष	if followed by vowels, त t, थ् th, न् n, म् m, य् y, व् v.
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Note.—The rules about the changes of the dental न् 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 म् m remains unchanged before य् y, र् r, ल् l (cp. 60 and 42 B I); but before suffixes beginning with व् v it becomes न् n;—e.g. काम्यः काम्यः, 'desirable,' ताम्र ताम्र, 'copper-coloured,' अम्ल अम्ल, 'sour'; but जगन्वान् जगन्वान्, 'having gone' (from गम् gam, 'go').

69. a. The (soft) breathing ह् h before स s and, in roots beginning with द् d, before त् t, थ् th, ध् dh also, is treated like घ् gh;—e.g. लेह्+सि leh+si=लेहि lek-ṣi, 'thou lickest' (67); दह्+स्यति dah+syati=दह्यति dhak-syati, 'he will burn' (55); दह्+त dah+ta=दग्ध dag-dha, 'burnt' (62 b); दिह्+ध्वे dih+dhve=धिग्ध्वे dhig-dhve, 'ye anoint' (62 a). Similarly treated are the perf. pass. participles of the roots स्निह् snih and, in one sense, मुह् muh: स्निग्ध snig-dha, 'smooth,' and मुग्ध mug-dha, 'foolish.'

b. ह् h, in all other roots, is treated like an aspirate cerebral, which, after changing a following त् t, थ् th, ध् dh to ह् dh, and lengthening a preceding short vowel, is dropped;—e.g. लिह्+त lih+ta=लीढ lidha, 'licked'; मुह्+त muh+ta=मूढ

mūḍha, 'infatuated.' Similarly treated are the roots वह् vah and सह् sah, but with an apparent irregularity in the vowel: जढ ḍa¹, 'carried' (for वह् + त vah + ta); वोढुम् voḍhum², 'to carry' (for वह् + तुम् vah + tum); सोढुम् soḍhum², 'to bear' (for सह् + तुम् sah + tum).

An exception to *b* is the root नह् nah, in which ह् h is treated as ध् dh: नद्ध nad-dha, 'bound.' An exception to both *a* and *b* is the root दृह् dṛh: दृढ dṛḍha, 'firm' (begins with द् d and has a short vowel).

CHAPTER III

DECLENSION

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

In Sanskrit there are—

- a. three genders: masculine, feminine, and neuter;
- b. three numbers: singular, dual, and plural;
- c. eight cases: nominative, vocative, accusative, **instrumental**, dative, ablative, genitive, **locative**³.

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

² Here औ o represents the Indo-Iranian aḥ, which after cerebralizing and aspirating the following dental becomes o, just as original as (through az) becomes o;—e. g. in मनोभिः mano-bhiḥ: cp. 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:—

	SINGULAR.		DUAL.		PLURAL.	
	M. F.	N.	M. F.	N.	M. F.	N.
N.	स् s	— ^b	औ au	ई ī	अस् as	इ i ^c
V.	— ^a	—				
A.	अम् am	—				
I.	आ ā	—	भ्याम् bhyām	भिस् bhis	भ्यस् bhyas	भ्याम् ām
D.	ए e	—				
Ab.	अस् as	—	औस् os	—	—	सु su
G.						
L.	इ i	—	—	—	—	—

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 स् m.

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

72. An important distinction in declension (in stems ending in च् c, त् t, न् n, स् s, and ऋ 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. | } of masculine nouns ¹ . |
| Nom. voc. acc. dual | |
| Nom. voc. (not acc.) plur. | |
| Nom. voc. acc. plural only of neuters. | |

a. When the stem has three forms, the middle stem appears before terminations beginning with a consonant² (**भ्याम्** -bhyām, **भिसु** -bhis, **भ्यसु** -bhyas, **सु** -su); the weakest, before terminations beginning with a vowel in the remaining weak cases;—e.g. **प्रत्यञ्चो** pratyāñc-*au*, nom. dual; **प्रत्यग्भिः** pratyāg-bhiḥ, inst. plur.; **प्रतीचोः** pratīc-ōḥ, gen. dual (93).

b. In neuters with three stems, the nom. voc. acc. sing. are middle, the nom. voc. acc. dual, weakest;—e.g. **प्रत्यक्** pratyāk, sing., **प्रतीची** pratīcī, dual, **प्रत्यञ्चि** pratyāñci, plur. (93). The other cases are as in the masculine.

NOUNS.

74. This declension may conveniently be divided into two classes:—

I. Stems ending in consonants³:—

A. unchangeable; B. changeable.

¹ Excepting the stems in **ञ्च** ṛ (101) nearly all nouns with changeable stems form their feminine with the suffix **ई** ī (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 **अ** a (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 **इ** i and **उ** u; C. in **ई** ī and **ऊ** ū; D. in **ए** e; E. in **ऐ** 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 **स्** s of the m. f. being dropped), and before the loc. pl. **सु** su, they must be reduced to one of the letters **क्** k, **ट्** t, **त्** t, **प्** p or Visarga (27), which respectively become **ग्** g, **ड्** d, **ह्** h, **ब्** b, or **र्** r, before the terminations beginning with **भू** bh.

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

b. Forms of the nom. voc. acc. plur. neut. are extremely rare in this declension;—e.g. from **भाज्** -bhāj, 'sharing,' **भाञ्जि** -bhāñji; 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 सुहृद् su-hṛd, m. 'friend' (lit. 'good-hearted').

	SING.	DUAL.	PLUR.
N.V.	सुहृत् su-hṛt (27)		
A.	सुहृदम् su-hṛd-am	सुहृदौ -hṛd-au	सुहृदः -hṛd-aḥ
I.	सुहृदा su-hṛd-ā		सुहृद्भिः -hṛd-bhiḥ
D.	सुहृदे su-hṛd-e	सुहृद्वाम् -hṛd-bhyām	सुहृद्भ्यः -hṛd-bhyaḥ
Ab.	सुहृदः su-hṛd-aḥ		सुहृदाम् -hṛd-ām
G.		सुहृदोः -hṛd-oḥ	सुहृत्सु -hṛt-su (32)
L.	सुहृदि su-hṛd-i		

a. In the paradigms of regular nouns with unchangeable stems it will be sufficient to remember the nom. sing. and the nom. inst. loc. plur.;—e. g. from °जित् -jit, 'conquering': °जित् -jit, °जितः -jit-aḥ, °जिद्भिः -jid-bhiḥ, °जित्सु -jit-su; from °मथ् -math, 'destroying': °मत् -mat, °मथः -math-aḥ, °मद्भिः -mad-bhiḥ, °मत्सु -mat-su; from °वृध् -vr̥dh, 'increasing': °वृत् -vr̥t, °वृधः -vr̥dh-aḥ, °वृद्भिः -vr̥d-bhiḥ, °वृत्सु -vr̥t-su.

Stems in Labials.

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

STEM.	NOM. SG.	NOM. PL.	INST. PL.	LOC. PL.
धर्मगुप dharma-gup, m. 'guardian of law'	°गुप -gup	°गुपः -gup-aḥ	°गुप्भिः -gub-bhiḥ	°गुप्सु -gup-su
ककुभ् kakubh, f. 'region'	ककुप kakup	ककुभः kakubh-aḥ	ककुप्भिः kakub-bhiḥ	ककुप्सु kakup-su

Stems in Palatals.

79. The palatals (च् c, ज् j, ञ् ś) undergo a change of organ when final and before consonant terminations (cp. 63). च् c always becomes guttural (क् k or ग् g); ज् j and ञ् ś nearly always become guttural, but sometimes cerebral (ट् ṭ or ड् ḍ).

STEM.	NOM. SG.	NOM. PL.	INST. PL.	LOC. PL.
वाच् vāc ¹ , f. 'speech'	वाक् vāk	वाचः vāc-aḥ	वाग्भिः vāg-bhiḥ	वाचु vāk-ṣu (67)
अरुज् arj, n. 'blood'	अरुक् ārṣk	अरुज्भिः ārṣj-i	अरुग्भिः ārṣg-bhiḥ	अरुसु ārṣk-ṣu
रुज् ruj, f. 'disease'	रुक् ruk	रुजः ruj-aḥ	रुग्भिः rug-bhiḥ	रुसु ruk-ṣu
सम्राज् samrāj, m. 'sovereign'	सम्राट् samrātṭ	सम्राजः samrāj-aḥ	सम्राद्भिः samrād-bhiḥ	सम्राट्सु sam-rātṣu
दिष् diś, f. 'cardinal point'	दिक् dik	दिशः diś-aḥ	दिग्भिः dig-bhiḥ	दिसु dik-ṣu
विष् viś, m. 'settler'	विट् viṭ	विशः viś-aḥ	विद्भिः viḍ-bhiḥ	विट्सु viṭ-ṣu

a. Like वाच् vāc are declined त्वच् tvac, f. 'skin', रुच् ruc, f. 'light', सुच् sruc, f. 'ladle'; जलमुच् jala-muc, m. 'cloud' (lit. 'water-shedding').

b. Like रुज् ruj are declined ऋत्विज् rtv-ij, m. 'priest' (lit. 'sacrificing in season'), वणिज् baṇij, m. 'merchant', मिषज् miṣaj, m. 'physician'; सज् sraj, f. 'garland'; also ऊर्ज् ūrj, f. 'strength' (nom. ऊर्क ūrk, 28).

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

¹ Stems in derivative अच् ac are changeable (93).

d. Like दिस् diś are declined °दृष् -drs, 'seeing,' °सृष् -sprs, 'touching' (at the end of compounds).

Stems in Cerebrals.

80. The only cerebral stems are those in the sibilant ष s, which is naturally changed to cerebral ट t or ड d.

STEM.	NOM. SG.	NOM. PL.	INST. PL.	LOC. PL.
द्विष् dviṣ,	द्विट्	द्विषः	द्विड्भिः	द्विट्सु
m. 'enemy'	dvitṣ	dviṣ-aḥ	dvid-bhiḥ	dvitṣ-su
प्रावृष् prāvṛṣ,	प्रावृट्	प्रावृषः	प्रावृड्भिः	प्रावृट्सु
f. 'rainy season'	prāvṛtṣ	prāvṛṣ-aḥ	prāvṛd-bhiḥ	prāvṛtṣ-su

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 °लिह -lih, 'licking,' it becomes cerebral, and in उपानह upā-nah, f. 'shoe' (that which is 'tied on'), dental:—

STEM.	NOM. SG.	NOM. PL.	INST. PL.	LOC. PL.
°दुह -duh,	°धुक्	°दुहः	°धुग्भिः	°धुत्सु
'milking'	-dhuk	-duh-aḥ	-dhug-bhiḥ	-dhuk-ṣu (62 a)
°द्रुह -druh,	°ध्रुक्	°द्रुहः	°ध्रुग्भिः	°ध्रुत्सु
'injuring'	-dhruk	-druh-aḥ	-dhrug-bhiḥ	-dhruk-ṣu
उष्णिह uṣṇih,	उष्णिक्	उष्णिहः	उष्णिग्भिः	उष्णित्सु
f. 'a metre'	uṣṇik	uṣṇih-aḥ	uṣṇig-bhiḥ	uṣṇik-ṣu
मधुलिह madhu-lih, m.	°लिट्	°लिहः	°लिड्भिः	°लिट्सु
'bee' ('honey-licker')	-litṣ	-lih-aḥ	-lid-bhiḥ	-litṣ-su
उपानह upā-nah,	उपानत्	°नहः	°नड्भिः	°नत्सु
f. 'shoe'	upā-nat	-nah-aḥ	-nad-bhiḥ	-nat-su

Stems in र r¹.

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

STEM.	NOM. SG.	NOM. PL.	INST. PL.	LOC. PL.
द्वार् dvār,	द्वाः	द्वारः	द्वारिभिः	द्वार्षु
f. 'door'	dvāḥ	dvār-aḥ	dvār-bhiḥ	dvār-ṣu (67)
गिर् gir,	गीः	गिरः	गीरिभिः	गीर्षु
f. 'voice'	gīḥ	gir-aḥ	gīr-bhiḥ	gir-ṣu
पुर pur,	पूः	पुरः	पूरिभिः	पूर्षु
f. 'town'	pūḥ	pur-aḥ	pūr-bhiḥ	pūr-ṣu

Stems in र s.

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

Paradigms: यशस् yaś-as, n. 'fame'; हविस् hav-is, n. 'oblation'; आयुस् āy-us, n. 'life.'

SINGULAR.		
N.V.A. यशः	हविः	आयुः
yaśaḥ	haviḥ	āyuh
I. यशसा	हविषा	आयुषा
yaśas-ā	haviṣ-ā (67)	āyuṣ-ā (67)

¹ There are no stems in other semivowels.

D. यशसे yaśas-e	हविषे haviṣ-e	आयुषे āyuṣ-e
Ab.G. यशसः yaśas-aḥ	हविषः haviṣ-aḥ	आयुषः āyuṣ-aḥ
L. यशसि yaśas-i	हविषि haviṣ-i	आयुषि āyuṣ-i
DUAL.		
N.V.A. यशसी yaśas-ī	हविषी haviṣ-ī	आयुषी āyuṣ-ī
I.D.Ab. यशोभ्याम् yaśo-bhyām (45, 2)	हविर्भ्याम् havir-bhyām (44)	आयुर्भ्याम् āyur-bhyām
G.L. यशसोः yaśas-oḥ	हविषोः haviṣ-oḥ	आयुषोः āyuṣ-oḥ
PLURAL.		
N.V.A. यशांसि yaśāms-i (66, 2)	हवींसि haviṃs-i	आयूंसि āyūms-i
I. यशीभिः yaśo-bhiḥ	हविर्भिः havir-bhiḥ	आयुर्भिः āyur-bhiḥ
D. Ab. यशीभ्यः yaśo-bhyaḥ	हविर्भ्यः havir-bhyaḥ	आयुर्भ्यः āyur-bhyaḥ
G. यशसाम् yaśas-ām	हविषाम् haviṣ-ām	आयुषाम् āyuṣ-ām
L. यशःसु yaśaḥ-su	हविःसु haviḥ-su (67)	आयुःसु āyuḥ-su (67)

a. **सुमनस्** su-manas, as an adjective, 'cheerful,' has in the nom. sing. masc. **सुमनाः** sumānāḥ (voc. **सुमनः** sūmanah), but neuter **सुमनः** sumānaḥ (but **दीर्घायुः** dīrghāyuh nom. sing. in all genders). Similarly **अङ्गिरस्** aṅgiras, m., **उशनस्** uśanas, m., names of seers, and **उषस्** uṣ-as, f. 'dawn,' form the nominatives **अङ्गिराः** aṅgiraḥ, **उशनाः** uśānāḥ (sometimes **उशना** uśānā), and **उषाः** uśāḥ.

b. **आशिस** ā-śis¹, f. 'blessing,' lengthens its **इ** i (like the stems in **इर** ir) in the nom. sing. and before consonants: nom. sing. **आशीः** āśīḥ; pl. nom. **आशिषः** āśiṣ-aḥ, inst. **आशीभिः** āśīr-bhiḥ, loc. **आशीःसु** āśīḥ-su.

c. **दोस्** dos, n. 'arm,' is quite regular: nom. sing. **दोः** doḥ, nom. dual **दोषी** doṣ-i; pl. inst. **दोर्मिः** dor-bhiḥ, loc. **दोःसु** doḥ-su.

I. B. Changeable Stems.

84. Regular changeable stems end in the dentals **त्** t, **न्** n, **स्** s, or the palatal **च्** c; those in **त्** t end in **अत्** at (also **मत्** māṭ, **वत्** vat); those in **न्** n end in **अन्** an (also **मन्** man, **वन्** van) or **इन्** in (also **मिन्** min, **विन्** vin); those in **स्** s end in **यस्** yas (comparatives) or **वस्** vas (perf. participles active); those in **च्** c end in **अच्** ac, which is properly a root meaning 'to bend.'

The stems in **अत्** at (85-6), **इन्** in (87), **यस्** yas (88) have two forms, strong and weak; those in **अन्** an (90-92), **वस्** vas (89), **अच्** ac (93) have three, strong, middle, and weakest (73).

Nouns with Two Stems.

85. i. Stems in **अत्** at comprise **Present and Future Participles** (156) active (masc. and neut.)². The strong stem is in **अन्त्** ant, the weak in **अत्** at³;—e.g. **अदन्त्** ad-ant and **अदत्** ad-at, 'eating,' from **अद्** ad, 'to eat'—

¹ Derived not with the suffix **इस्** is, but from the (weakened) root **शास्** śās with the prefix **आ** ā.

² On the formation of the feminine stem see 95.

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

MASCULINE.		
SINGULAR.	DUAL.	PLURAL.
N.V. अदन् adán	अदन्तौ adánt-au	अदन्तः adánt-aḥ
A. अदन्तम् adánt-am	अदन्तौ adánt-au	अदतः adat-áh
I. अदता adat-á	अदज्ञाम् adád-bhyām	अदज्ञिः adád-bhiḥ
D. अदते adat-é		अदज्ञः adád-bhyaḥ
Ab. अदतः adat-áh		अदताम् adat-ām
G. अदतोः adat-óḥ		अदत्सु adát-su
L. अदति adat-i		
NEUTER.		
N.A. अदत् adát	अदती adat-í	अदन्ति adánt-i

a. महत् mah-at, 'great,' originally a present participle¹, forms its strong stem in आन्त् ānt.

N. महान् mahán	pl. m. महान्तः mahánt-aḥ	n. °हान्ति -hánti
A. महान्तम् mahánt-am	महतः mahat-áh	
I. महता mahat-á	महज्ञिः mahád-bhiḥ	
V. महन् máhan	L. महत्सु mahát-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 अत् at solely in lengthening the vowel in the nom. sing. masc.;—e.g. I. अग्निमत् agni-mát, 'having a (sacrificial) fire' (masc. and neut.)²—

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. अग्निमान् -mān	pl. °मन्तः -mánt-aḥ	n. °मन्ति -mánti
A. अग्निमन्तम् -mánt-am	°मतः -mát-aḥ	
V. अग्निमन् -man	L. °मत्सु -mát-su	

2. ज्ञानवत् jñāna-vat, 'possessed of knowledge' (masc. and neut.)¹—

N. sg. m. ज्ञानवान् jñāva-vān	pl. ज्ञानवन्तः jñāna-vant-aḥ
A. ज्ञानवन्तम् jñāna-vant-am	ज्ञानवतः jñāna-vat-aḥ

a. भवत् bháv-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 ज्ञानवत् jñānavat: nom. भवान् bhavān, acc. भवन्तम् bhavantam. Besides भवन् bhavan there is also an irregular voc. (cp. 49) भोः bhoh, 'sir!' (a contraction of an older भवस् bhavas).

b. कियत् kí-y-at, 'how much?' and इयत् í-y-at, 'so much,' are also declined like ज्ञानवत् jñāna-vat.

N. कियान् kíyān	pl. कियन्तः kíyant-aḥ	n. कियन्ति kíyant-i
A. कियन्तम् kíyant-am	कियतः kíyat-aḥ	

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

¹ On the formation of the feminine stem see 95.

the इ i is lengthened;—e. g. धनिन् dhan-in, 'possessing wealth,' 'rich'—

MASCULINE.

SINGULAR.

N.	धनी dhan-í
A.	धनिन्म् dhanín-am
I.	धनिना dhanín-ā
V.	धनिन् dhán-in.

PLURAL.

धनिनः dhanín-ah
धनिनः dhanín-ah
धनिभिः dhaní-bhiḥ

NEUTER.

N.A.	धनि dhan-í	धनीनि dhaníni
V.	धनि dháni or धनिन् dhánin.	

a. Stems in मिन् min and विन् vin have a similar meaning and are declined in the same way;—e. g. मनस्विन् manas-vin, 'wise,' वारिमन् vāg-min, 'eloquent' (from वाच् vāc). स्वामिन् svā-min, m. 'lord' (lit. 'having property'), is used as a substantive only.

88. 3. Comparatives in ईयस् iyas (masc. and neut.)¹ form their strong stem in ईयांस iyāms;—e. g. गरीयस् gár-iyas, 'heavier,' comparative of गुरु guru, 'heavy'—

MASCULINE.

SINGULAR.

N.	गरीयान् gáriyān
A.	गरीयांसम् gáriyāms-am
V.	गरीयान् gáriyan

PLURAL.

गरीयांसः gáriyāms-ah
गरीयसः gáriyas-ah
गरीयोभिः gáriyo-bhiḥ (45, 2)

NEUTER.

N.A.	गरीयः gáriyaḥ	गरीयसी gáriyas-ī	गरीयांसि gáriyāms-i
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¹ On the formation of the feminine stem see 95.

Nouns with Three Stems.

89. 1. Participles of the reduplicated perfect in वस् vas (masc. and neut.)¹ form their strong stem with वांस vāms, the middle with वत् vat², the weakest with उष् uṣ (67; cp. 157);—e. g. चक्रवस् cakṛ-vas³, 'having done,' from कृ kr, 'to do'—

MASCULINE.

N.	चक्रवान् cakṛ-vān	N. V.	०वांसी -vāms-au	०वासः -vāms-ah
A.	चक्रवांसम् cakṛ-vāms-am		०वांसौ -vāms-au	चक्रुषः cakṛ-ūṣ-ah
V.	चक्रवन् cakṛ-van			

I. चक्रुषा cakṛ-ūṣ-ā

०वञ्चाम् -vād-bhyām

चक्रवद्भिः -vādbhiḥ

L. चक्रुषि cakṛ-ūṣ-i

चक्रुषोः cakṛ-ūṣ-oḥ

०वत्सु -vātsu

NEUTER.

N. चक्रवत् cakṛ-vát

चक्रुषो cakṛ-ūṣ-ī

चक्रवांसि cakṛ-vāms-i

¹ On the formation of the feminine stem see 95.

² The change of स् s to त् t here began in the early Vedic period before भ् bh, extending thence to the loc. plur. and the nom. acc. sing. neut. उस् us is the unaccented form of वस् vas (cp. 137, 2 e).

³ Beginners sometimes confuse this reduplicated perf. part. active with the active participle formed by adding the suffix वत् vat to the perfect passive part.;—e. g. nom. masc. कृतवान् kṛta-vān, 'having done,' acc. कृतवन्तम् kṛta-vantam (cp. 161). The confusion is caused by both ending in ०वान् -vān in the nom. sing.

a. The इ i which is inserted before the व् v in some of these participles is dropped before उष् us: thus तस्थिवान् tasth-i-vān, but तस्थुषा tasth-ūṣ-ā.

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

	NOM. SG.	NOM. PL.	ACC. PL.	INSTR. PL.
From स्था sthā,	तस्थिवान्	तस्थिवांसः	तस्थुषः	तस्थिवद्भिः
'stand'	tasth-i-vān	tasth-i-vāms-ah	tasth-ūṣ-ah	tasth-i-vád-bhiḥ
„ नी nī,	निनीवान्	निनीवांसः	निन्युषः	निनीवद्भिः
'lead'	ninī-vān	ninī-vāms-ah	niny-ūṣ-ah	ninī-vád-bhiḥ
„ भू bhū,	बभूवान्	बभूवांसः	बभूवुषः	बभूवद्भिः
'be'	babhū-vān	babhū-vāms-ah	babhū-v-ūṣ-ah	babhū-vád-bhiḥ
„ तन् tan,	तेनिवान्	तेनिवांसः	तेनुषः	तेनिवद्भिः
'stretch'	ten-i-vān	ten-i-vāms-ah	ten-ūṣ-ah	ten-i-vád-bhiḥ
„ हन् han,	जघ्निवान्	जघ्निवांसः	जघ्नुषः	जघ्निवद्भिः
'kill'	jaghn-i-vān	jaghn-i-vāms-ah	jaghn-ūṣ-ah	jaghn-i-vád-bhiḥ
„ गम् gam,	जगन्वान्	जगन्वांसः	जग्मुषः	जगन्वद्भिः
'go'	jagan-vān ¹	jagan-vāms-ah	jagm-ūṣ-ah	jagan-vád-bhiḥ
or:	जग्मिवान्	जग्मिवांसः	जग्मुषः	जग्मिवद्भिः
	jagm-i-vān	jagm-i-vāms-ah	jagm-ūṣ-ah	jagm-i-vád-bhiḥ
„ विद् vid,	विद्वान् ²	विद्वांसः	विदुषः	विद्वद्भिः
'know'	vid-vān	vid-vāms-ah	vid-ūṣ-ah	vid-vád-bhiḥ

90. 2. Nouns in अन् an (also मन् man, वन् van), masc. and neut.³, form the strong stem in आन् ān, the weakest in न् n, the middle in अ a. In the nom. sing. masc. the final न् n is dropped. In the loc. sing. and the nom. voc. acc. dual the

¹ On this change of म् m to न् n, see 68.

² Without reduplication, cp. Gk. εἰδώς.

³ On the formation of the feminine stem see 95.

syncopation of the अ a of the suffix is optional. In the weakest cases syncope does not take place when मन् man and वन् van are immediately preceded by a consonant.

The concurrence of three consonants is here avoided, though not in stems in simple अन् an. Hence आत्मना āt-man-ā, but तच्छा takṣ-ṇ-ā, मूर्ध्ना mūrdh-n-ā. Examples of the inflexion of these stems are:—

I. राजन् rāj-an, m. 'king'—

SING.

PLUR.

N. राजा rāj-ā

राजानः rāj-ān-ah

A. राजानम् rāj-ān-am

राज्ञः rāj-ñ-ah

V. राजन् rāj-an

I. राज्ञा rāj-ñ-ā

राजभिः rāj-a-bhiḥ

L. राज्ञि rāj-ñ-i or राजनि rāj-an-i

राजसु rāj-a-su

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

SING.

DUAL.

PLUR.

N.A. नाम nā-ma

नाम्नी nā-mn-ī or

नामानि nā-mān-i

नामनी nā-man-ī

V. नाम nā-ma or

नामन् nā-man

I. नाम्ना nā-mn-ā

नामभ्याम् nā-ma-bhyām

नामभिः nā-ma-bhiḥ

L. नाम्नि nā-mn-i or

नाम्नीः nā-mn-ōḥ

नामसु nā-ma-su

नामनि nā-man-i

3. ब्रह्मन् brah-mān, m. 'creator' (०मन् -man after consonant)—

SING.

PLUR.

N. ब्रह्मा brah-má	ब्रह्माणः brah-māṅ-aḥ
A. ब्रह्माणम् brah-māṅ-am (65)	ब्रह्मणः brah-māṅ-aḥ
V. ब्रह्मन् brah-man	

I. ब्रह्मणा brah-māṅ-ā ब्रह्मभिः brah-má-bhiḥ

4. यावन् grá-van, m. 'stone'—

SING.

PLUR.

N. यावा grá-vā	यावाणः grá-vāṅ-aḥ
A. यावाणम् grá-vāṅ-am	यावणः grāv-ṅ-aḥ

I. यावणा grāv-ṅ-ā यावभिः grá-va-bhiḥ

2 a. Irregular Stems in अन् an.

91. 1. पन्थन् pánth-an, m. 'path,' has पन्थान् pánth-ān for its strong stem, पथि path-i for its middle, and पथ् path for its weakest stem; the nom. irregularly adds स् s¹—

SING.

PLUR.

N. पन्थाः pánth-ā-ḥ	पन्थानः pánth-ān-aḥ
A. पन्थानम् pánth-ān-am	पथः path-aḥ
I. पथा path-ā	पथिभिः pathí-bhiḥ

¹ This स् s is due to the fact that in the earlier language this word had two stems: the one पन्था pánthā, forming N. पन्थाः pánthā-ḥ, A. पन्थाम् pánthā-m; the other, पन्थान् pánthān, forming N. पन्थाः pánthā, A. पन्थानम् pánthān-am.

2. अहन् áh-an, n. 'day,' takes अहस् áh-as as its middle stem—

SING.

DUAL.

PLUR.

N.V.A. अहः áh-aḥ ¹	अही áhn-i or अहनी áhan-i	अहानि áhān-i
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I. अहा áhn-ā अहोभ्याम् áho-bhyām अहोभिः áho-bhiḥ

L. { अहि áhn-i अहोः áhn-oḥ अहःसु áhaḥ-su
अहनि áhan-i

3. श्वन् śv-án, m. 'dog,' forms its weakest stem, श्वन् śun², with Samprasāraṇa. Otherwise it is declined like राजन् rājan.

SING.

PLUR.

N. श्वा śvá (κύων)	N.V. श्वानः śván-aḥ
A. श्वानम् śván-am	श्वनः śun-aḥ (κύων)
V. श्वन् śván (κύων)	I. श्वभिः śvá-bhiḥ

4. युवन् yú-van, m. 'youth' (Lat. juven-is), forms its weakest stem, यून् yūn, by Samprasāraṇa (yu-un) and contraction (cf. Lat. jūn-ior)—

SING.

PLUR.

N. युवा yú-vā	N.V. युवानः yú-vān-aḥ
A. युवानम् yú-vān-am	यूनः yūn-aḥ
V. युवन् yú-van	I. युवभिः yú-va-bhiḥ

¹ The Visarga in the N.V.A. sing., and when the word is the prior member of a compound (except in अहोरात्र aho-rātra, m. n. 'day and night'), is treated like an original र् r (46): hence अहरहः ahar-ahāḥ, 'day by day'; अहर्गणः ahar-gaṇaḥ, 'series of days.'

² So also in Greek: κύων = śúnāḥ.

5. **मघवन्** maghá-van (lit. 'bountiful'), m. a name of Indra, also forms its weakest stem, **मघीन्** maghón¹, by Samprasāraṇa and contraction:—

SING.		PLUR.
N. मघवा maghá-vā	N.V. मघवानः maghá-vān-aḥ	
A. मघवानम् maghá-vān-am	मघीन् : maghón-aḥ	
V. मघवन् mágha-van	I. मघवभिः maghá-va-bhiḥ	

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

N. ब्रह्महा -há	N.V. ब्रह्महणः -háṇ-aḥ
A. ब्रह्महणम् -háṇ-am (65)	ब्रह्मघ्नः -ghn-áḥ ²
V. ब्रह्महन् -han	
L. ब्रह्मघ्नि -ghn-i ²	I. ब्रह्महभिः -há-bhiḥ
ब्रह्महणि -háṇ-i	ब्रह्महसु -há-su

3. Adjectives in अच् ac.

93. These words, the suffix³ of which is generally expressed by '-ward,' form the strong stem in **अच्** añc, the middle in

¹ Forms from **मघवत्** magha-vat are also sometimes found;—e.g. nom. **मघवान्** magha-vān, gen. **मघवतः** magha-vat-aḥ.

² The cerebralization of **न्** 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 **अञ्ज** añc, 'bend,' which has, however, practically acquired the character of a suffix.

अच् ac, and the weakest in **ईच्** īc or **ऊच्** ūc¹ (according as **अच्** ac is preceded by **य्** y or **व्** v);—e.g. **प्रत्यच्** praty-ac, m. n.² 'backward,' 'westward'—

MASCULINE.		
SING.	DUAL.	PLUR.
N.V. प्रत्यङ् praty-áñ (61)	त्यञ्चौ -tyáñc-au	त्यञ्चः -tyáñc-aḥ
A. प्रत्यङ्गम् pratyáñc-am	त्यञ्चौ -tyáñc-au	तीचः -tīc-áḥ
I. प्रतीचा pratīc-ā	त्यग्भ्याम् -tyág-bhyām	त्यग्भिः -tyág-bhiḥ
L. प्रतीचि pratīc-i	तीचोः -tīc-ōḥ	त्यनु -tyák-ṣu (30; 67)
NEUTER.		
N.A. प्रत्यक् pratyák	प्रतीची pratīc-ī	प्रत्यङ्घि pratyáñc-i

a. Other words similarly declined are—

STRONG STEM.	MIDDLE STEM.	WEAKEST STEM.
न्यच् ny-āñc, 'downward'	न्यक् ny-ák	नीच् nīc
सम्यच् sam-y-āñc, 'right'	सम्यक् sam-y-ák	समीच् sam-īc
तिर्यच् tir-y-āñc, 'transverse'	तिर्यक् tir-y-ák	तिरश्च tirás-c ³
उदच् úd-añc, 'upward'	उदक् úd-ak	उदीच् úd-īc ⁴

¹ Contractions for **यच्** y-ac and **वच्** v-ac respectively (which usually would be shortened to **इच्** īc and **ऊच्** ūc). The apparent irregularity of the long vowel is probably due to the Samprasāraṇa 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 **च्** -c added to the final vowel of the prior member;—e.g. **प्रतिच्** prati-c, **अनुच्** anu-c.

² On the formation of the feminine see 95.

³ From **तिरस्** tiras (cp. Lat. trans) + **अच्** ac, 'going across,' 'horizontal'; as a noun, m. n., it means 'animal.'

⁴ **ई** ī, though no **य्** y precedes the **अ** a of the suffix, by analogy.

STRONG STEM.

MIDDLE STEM. WEAKEST STEM.

अन्वच् anv-āñc, 'following' अन्वक् anv-āk अन्वच् anv-āñc
 विष्वच् viṣv-añc, 'all-pervading' विष्वक् viṣv-ak विष्वच् viṣv-āñc

b. पराच् páraç, 'turned away,' प्राच् prác, 'forward,' 'eastern,' and अवाच् áváç, 'downward,' 'southern,' have only two stems, पराच् párañc, प्राच् práñc and अवाच् áváñc for the strong, पराच् páraç, प्राच् prác and अवाच् áváç for the weak :—

MASCULINE.

SING.

PLUR.

N.V. प्राङ् práñ (6r)

प्राञ्चः práñc-aḥ

A. प्राञ्चम् práñc-am

प्राचः prác-aḥ

I. प्राचा prác-ā

प्राग्भिः prág-bhiḥ

L. प्राचि prác-i

प्राक्षु prák-ṣu

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 अत् at and अच् ac;—अग्निमान् agni-mān, ज्ञानवान् jñāna-vān; गरीयान् gár-iyān; चक्रवान् cakṛ-vān; राजा ráj-ā, ब्रह्मा brah-mā, युवा yú-vā; धनी dhan-ī, वाग्मी vāg-mí, मनस्वी manas-ví; but अदन् ad-án, प्रत्यङ् praty-āñ.

2. The nom. sing. masc. ends in a nasal in all changeable stems except those in न् n (अन् an, मन् man, वन् van, इन् in, मिन् min, विन् vin), 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 न् n of the stem;—e. g. अग्निमन् agni-man, ज्ञानवान् jñāna-van; गरीयन् gár-iyān; चक्रवन् cakṛ-van; राजन् ráj-an, ब्रह्मन् bráh-man, युवन् yú-van; धनिन् dhán-in, वाग्मिन् vāg-min, मनस्विन् mánas-vin.

a. In other changeable stems the vocative differs from the nom. solely in always having the accent on the first syllable: अदन् ad-an, voc., adán, nom.; प्रत्यङ् pratyāñ, voc., pratyāñ, nom.

95. The **feminines** of nouns with changeable stems are formed by adding ई ī 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. अदती adat-ī; अग्निमती agni-mát-ī, ज्ञानवती jñāna-vat-ī; धनिनी dhanín-ī, वाग्मिनी vāg-mín-ī, मनस्विनी manas-vín-ī; गरीयसी gár-iyas-ī; चक्रुषी cakṛúṣ-ī; राज्ञी rájñī ('queen'); *नाम्नी -nām-n-ī (adj., 'named'); मुनी śun-ī ('bitch'); *घ्नी -ghn-ī ('killing'); प्रतीची pratic-ī, प्राची prác-ī.

a. The feminine of the **present participle active** of the first conjugation (125) is made from the strong masc. stem in अन् ant (cp. 156); that of the second conjugation from the weak stem in अत् at;—e. g. भवन्ती bhávant-ī, 'being'; तुदन्ती tudánt-ī², 'striking,' दीव्यन्ती dívyant-ī, 'playing,' चोरयन्ती corayant-ī, 'stealing'; but जुह्वती júhv-at-ī, 'sacrificing,' युञ्जती yuñj-at-ī, 'joining,' मुन्वती sunv-at-ī, 'pressing,' कुर्वती kurv-at-ī, 'doing,' क्रीणती krīṇ-at-ī, 'buying.'

b. The feminine of the simple future participle active is usually formed like the present part. of the first conjugation; भविष्यन्ती bhaviṣyánt-ī², 'about to be,' करिष्यन्ती kariṣyánt-ī, 'about to do.'

c. The few **adjectives** in वन् -van form their feminines in *वरी -varī;—पीवन् pí-van (πίων), 'fat,' f. पीवरी pí-varī

¹ But भवती bhavat-ī from भवत् bhavat, 'your Honour' (86 a).

² If the verbal base, however, ends in accented अ a;—e. g. तुदा, bhaviṣyá, the weak form may optionally be taken, when the ई ī receives the accent: तुदती tud-at-ī, भविष्यती bhaviṣy-at-ī.

(*παιρα*). The fem. of the irregular युवन् yú-van, 'young' (91, 4), is युवति yuva-tí or युवती yuva-tī.

Irregular Nouns with Changeable Stems.

96. 1. अप् ap, f. 'water,' which is always plural, lengthens its अ a in the strong cases (N.V.) and substitutes त् t for प् p before भ् bh:—

N. आपः āp-aḥ A. अपः ap-aḥ I. अग्निः ad-bhīḥ L. अप्सु ap-sū

2. अनङ्गह् anaḍ-vāh, m. 'ox' (lit. 'cart-drawer,' from anas+ vah), has three stems: the last syllable is lengthened in the strong stem, अनङ्गाह् anaḍ-vāh, and shortened by Samprasāraṇa in the weakest, अनङ्गह् anaḍ-uh, and in the middle अनङ्गुत् anaḍ-ut (dissimilated, for अनङ्गुद् anaḍ-uḍ: cp. 27). The nom. and voc. are irregularly formed, as if from a stem in वत् vat.

N. अनङ्गान् anaḍvān

N.V. अनङ्गाहः anaḍvāh-aḥ

V. अनङ्गन् anaḍvan

A. अनङ्गाहम् anaḍvāh-am

A. अनङ्गुहः anaḍúh-aḥ

I. अनङ्गुहा anaḍúh-ā

I. अनङ्गुग्निः anaḍúḍ-bhīḥ

L. अनङ्गुहि anaḍúh-i

L. अनङ्गुत्सु anaḍút-su

3. पुमांस् pú-māms¹, m. 'man,' has three forms, being lengthened in the strong stem to पुमांस् púmāms, shortened by syncope in the weakest to पुंस् pums, and in the middle to पुम् pum (with necessary loss of the स s: cp. 28 and 16 a):—

¹ Probably an old compound, with the second part of which the Lat. mās, 'male,' may be allied.

N. sg. पुमान् púmān (cp. 89, 1)

N.V. pl. पुमांसः púmāms-aḥ

V. पुमन् púman

A. पुंसः pums-aḥ

A. पुमांसम् púmāms-am

I. पुंसा pums-ā

I. पुंभिः pum-bhīḥ

L. पुंसि pums-i

L. पुंसु pum-sū

II. Stems ending in Vowels.

97. A. Stems in अ a (masc. neut.) and आ ā¹ (fem.);—
e.g. कान्त kān-ta², 'beloved' (past participle of कम् kam, 'love')—

	SINGULAR.		
	MASC.	NEUT.	FEM.
N.	कान्तः kānta-ḥ	कान्तम् kānta-m	कान्ता kāntā
A.	कान्तम् kānta-m	कान्ताम् kāntā-m	कान्तया kānta-yā ³
I.	कान्तेन kāntena ³	कान्तया kānta-yā ³	कान्तायै kāntā-yai ⁵
D.	कान्ताय kāntāya	कान्तायै kāntā-yai ⁵	कान्तायाः kāntā-yāḥ
Ab.	कान्तात् kāntāt ⁴	कान्तायाः kāntā-yāḥ	कान्तायाः kāntā-yāḥ
G.	कान्तस्य kānta-sya ³	कान्तायाः kāntā-yāḥ	कान्तायाम् kāntā-yām
L.	कान्ते kānte	कान्तायाम् kāntā-yām	कान्ते kānte ⁶
V.	कान्तं kānta	कान्ते kānte	कान्ते kānte ⁶

¹ अ a=Gk. -os, -ov; Lat. -us, -um. आ ā=Gk. -a, -η; Lat. -a.

² Certain adjectives in अः aḥ, आ ā, अम् am follow the pronominal declension (110).

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

⁴ This termination is preserved in the Lat. ō for ōd (e.g. Gnaivōd in inscriptions), and in the Greek (Cretic) adv. τῶ-δε, 'hence.'

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

⁶ The voc. of अम्बा ambā, 'mother,' is अम्ब ambā.

DUAL.

N.A.V. कान्ताौ kāntau कान्ते kānte कान्ते kānte

I.D.Ab. कान्ताभ्याम् kāntā-bhyām

G.L. कान्तयोः kānta-y-oh

PLURAL.

MASC.

NEUT.

FEM.

N.V. कान्ताः kāntāḥ कान्तानि kāntā-n-i² कान्ताः kāntāḥA. कान्तान् kāntān¹ कान्तानि kāntā-n-i कान्ताः kāntāḥI. कान्तेः kāntaiḥ³

कान्ताभिः kāntā-bhiḥ

D.Ab. कान्तेभ्यः kānte-bhyaḥ

कान्ताभ्यः kāntā-bhyaḥ

G. कान्तानाम् kāntā-n-ām²

कान्तानाम् kāntā-n-ām

L. कान्तेषु kānte-ṣu

कान्तासु kāntā-su

98. B. Stems in इ i and उ u (masc. fem. neut.);—शुचि
 śúc-i, 'pure'; मृदु mṛd-ú, 'soft'—

SINGULAR.

MASC.

FEM.

NEUT.

MASC.

FEM.

NEUT.

N. शुचिः śúci-ḥ	शुचिः śúci-ḥ	शुचि śúc-i	मृदुः mṛdú-ḥ	मृदुः mṛdú-ḥ	मृदु mṛdú
A. शुचिम् śúci-m	शुचिम् śúci-m	शुचि śúc-i	मृदुम् mṛdú-m	मृदुम् mṛdú-m	मृदु mṛdú
I. शुचिना śúci-n-ā	शुच्या śúcy-ā	शुचिना śúci-n-ā	मृदुना mṛdú-n-ā	मृदा mṛdv-ā	मृदुना mṛdú-n-ā

¹ The ending was originally -āns (ep. 36 B, foot-note 1), Goth. -ans, Gk. insc. -ovs.

² Due to the influence of the stems in अन् an: नामानि nāmāni, आत्मनाम् ātmanām.

³ This termination is preserved in such Gk. datives as ἱρροῖς.

MASC.

FEM.

NEUT.

MASC.

FEM.

NEUT.

D. शुचये śúci-ay-e	शुच्या śúcy-ai ¹	शुचिने śúci-n-e	मृदवे mṛdáv-e	मृद्वे mṛdv-ái ¹	मृदुने mṛdú-n-e
Ab.G. शुचेः śúci-eḥ	शुच्याः śúcy-āḥ	शुचिनः śúci-n-aḥ	मृदोः mṛd-óḥ	मृदाः mṛdv-āḥ	मृदुनः mṛdú-n-aḥ
L. शुचौ śúci-au ²	शुच्याम् śúcy-ām	शुचिनि śúci-n-i	मृदौ mṛd-áu	मृद्वाम् mṛdv-ām	मृदुनि mṛdú-n-i
V. शुचे śúce	शुचे śúce	शुचि śúci	मृदो mṛdo	मृदो mṛdo	मृदु mṛdu

DUAL.

N.A.V. शुची śúci	शुची śúci	शुचिनी śúci-n-i	मृदू mṛdú	मृदू mṛdú	मृदुनी mṛdú-n-i
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I.D.Ab. शुचिभ्याम् śúci-bhyām मृदुभ्याम् mṛdú-bhyām

G.L. शुच्योः śúcy-oḥ शुच्योः śúcy-oḥ शुचिनोः śúci-n-oḥ मृद्वोः mṛdv-óḥ मृद्वोः mṛdv-óḥ मृदुनोः mṛdú-n-oḥ

PLURAL.

N.V. शुचयः śúci-ay-aḥ	शुचयः śúci-ay-aḥ	शुचीनि śúci-n-i	मृदवः mṛdáv-aḥ	मृदवः mṛdáv-aḥ	मृदूनि mṛdú-n-i
A. शुचीन् śúci-n	शुचीः śúciḥ	शुचीनि śúci-n-i	मृदून् mṛdún	मृदूः mṛdúḥ	मृदूनि mṛdú-n-i

I. शुचिभिः śúci-bhiḥ मृदुभिः mṛdú-bhiḥ

D.Ab. शुचिभ्यः śúci-bhyaḥ मृदुभ्यः mṛdú-bhyaḥ

G. शुचीनाम् śúci-n-ām मृदूनाम् mṛdú-n-ām

L. शुचिषु śúci-ṣu मृदुषु mṛdú-ṣu

¹ Cp. 97, foot-note 5.

² This very anomalous ending, being the Vṛddhi vowel of उ u, not इ i, seems to be due to the influence of the stems in उ u, the inflexion of which is entirely analogous.

*to dhya-
or bhakti-*

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 matī, f. 'thought,' is मत्याम् matyām or मती matāu, but वारि vāri, n. 'water,' only वारिणि vāriṇi.

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

c. The feminine of adjectives in उ u is sometimes also formed by adding ई ī;—e.g. तनु tanu or तन्वी tanvī, f. 'thin'; लघु laghū or लघ्वी laghvī, f. 'light'; पृथु pṛthū, f. 'broad,' पृथ्वी pṛthvī, 'the broad' earth.'

Irregularities.

99. 1. पति pātī (Gk. πῶσι-s), m. 'husband,' is irregular in the weak cases of the singular: I. पत्या pātyā, D. पत्ये pātye, Ab.G. पत्युः pātyuḥ¹, L. पत्यौ pātyau. When it means 'lord,' or occurs at the end of compounds, it is regular (like शुचि śuci). The fem. is पत्नी pātnī, 'wife' (Gk. πόρνια).

2. सखि sakhī, m. 'friend,' has the same irregularities, but in addition has a strong stem formed with Vṛddhi, सखाय sakhāy: N. सखा sakhā, A. सखायम् sakhāy-am, I. सख्या sakhya, D. सख्ये sakhye, Ab.G. सख्युः sakhyaḥ¹, L. सख्यौ sakhya-au, V. सखि sakhī; du. N.A.V. सखायी sakhāyī; pl. N.V. सखायः sakhāy-āḥ, A. सखीन् sakhīn. At the end of compounds सखि sakhī is regular in the weak cases, but retains the stem सखाय sakhāy in the strong. The fem. is सखी sakhī.

3. The neuters अक्षि ākṣi, 'eye,' अस्थि āsthi, 'bone,' दधि dādhi, 'curds,' सक्थि sakti, 'thigh,' form their weakest cases from stems in अन् an (अक्षन् ākṣan, &c., like नामन् nāman):—

¹ This anomalous ending appears to be due to the influence of the Ab.G. in names of relationship (101) in अरु r, like पितरु pitru.

N.A.V. अक्षि	du. अक्षिणी	pl. अक्षिणि
ākṣi	ākṣi-ṇī	ākṣi-ṇi
I. अक्षणा	अक्षिभ्याम्	अक्षिभिः
akṣṇā	ākṣi-bhyām	ākṣi-bhiḥ
G. अक्ष्णः	अक्ष्णोः	अक्ष्णाम्
akṣṇ-āḥ	akṣṇ-ōḥ	akṣṇ-ām

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

SING.	PLUR.
N. द्यौः dyāu-ḥ (Zeús=Δjéús)	N. दिवः div-āḥ
A. दिवम् div-am	A. दिवः div-āḥ
I. दिवा div-ā	I. दुभिः dyú-bhiḥ
D. दिवे div-é	D.Ab. दुभ्यः dyú-bhyaḥ
Ab.G. दिवः div-āḥ (Δifós)	G. दिवाम् div-ām
L. दिवि div-i (Δifi)	L. दुषु dyú-su
V. द्यौः dyāu-ḥ ¹ (Zeú)	

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

1. Monosyllabic stems change ई ī and ऊ ū to इय iy and उव uv before vowels, the polysyllabic stems to य y and व v.

2. Monosyllabic stems have the normal terminations (71) throughout: they may take the special feminine terminations (-ai, -āḥ, -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 ī, originally या -yā, which was fused with the normal endings ए e and अस् as to ये -yai and यास् -yās, and, in the loc., with an ending अम् -am (of unknown origin) to याम् -yām.

3. Monosyllabic stems use the nom. (which takes स् s), polysyllabic stems shorten the ई ī and ऊ ū of the nom., in the voc. sing.

4. Polysyllabic stems in ई ī have no स् s in the nom. sing. except लक्ष्मीः lakṣmīḥ, 'goddess of prosperity,' तन्त्रीः tantrīḥ, 'string,' and optionally तन्द्री tandrī, 'sloth.'

5. Polysyllabic stems form the acc. sing. in ईम् īm and ऊम् ūm, the acc. pl. in ईस् īs and ऊस् ūs.

SINGULAR.

Stem धी dhī,	भू bhū,	नदी nadī	वधू vadhū,
'thought'	'earth'	'river'	'woman'
N.V. धीः	भूः	N. नदी	वधूः
dhī-ḥ	bhū-ḥ	nadī	vadhū-ḥ
A. धियम्	भुवम्	नदीम्	वधूम्
dhīy-am	bhūv-am	nadī-m	vadhū-m
I. धिया	भुवा	नद्या	वध्वा
dhīy-ā	bhuv-ā	nady-ā	vadhv-ā
D. धिये	भुवे	नद्यै	वध्वै
dhīy-é	bhuv-é	nady-āi	vadhv-āi ¹
Ab.G. धियः	भुवः	नद्याः	वध्वाः
dhīy-āḥ	bhuv-āḥ	nady-āḥ	vadhv-āḥ ¹
L. धियि	भुवि	नद्याम्	वध्वाम्
dhīy-i	bhuv-i	nady-ām	vadhv-ām ¹
		V. नदि	वधु
		nādi	vādhu

¹ The special feminine terminations in -ai, -ās, -ām are here, as in the ā declension (97), due to the influence of the polysyllabic ī declension.

DUAL.

N.V.A. धियौ	भुवौ	नद्यौ	वध्वौ
dhīy-au	bhūv-au	nady-āu	vadhv-āu
I.D.Ab. धीभ्याम्	भूभ्याम्	नदीभ्याम्	वधूभ्याम्
dhī-bhyām	bhū-bhyām	nadī-bhyām	vadhū-bhyām
G.L. धियोः	भुवोः	नद्योः	वध्वोः
dhīy-ōḥ	bhuv-ōḥ	nady-ōḥ	vadhv-ōḥ

PLURAL.

N.V.A. धियः	भुवः	N.V. नद्यः	वध्वः
dhīy-aḥ	bhūv-aḥ	nady-aḥ	vadhv-aḥ
		A. नदीः	वधूः
		nadīḥ	vadhūḥ
I. धीभिः	भूमिः	नदीभिः	वधूभिः
dhī-bhīḥ	bhū-bhīḥ	nadī-bhīḥ	vadhū-bhīḥ
D.Ab. धीभ्यः	भूभ्यः	नदीभ्यः	वधूभ्यः
dhī-bhyāḥ	bhū-bhyāḥ	nadī-bhyāḥ	vadhū-bhyāḥ
G. धियाम्	भुवाम्	नदीनाम्	वधूनाम्
dhīy-ām	bhuv-ām	nadī-n-ām	vadhū-n-ām
L. धीषु	भूषु	नदीषु	वधूषु
dhī-ṣu	bhū-ṣu	nadī-ṣu	vadhū-ṣu

a. स्त्री strī, f. 'woman,' though monosyllabic, has most of the characteristics of polysyllabic stems in ई ī (100, 2-5): it **must** take the special fem. terminations, it shortens its ई ī in the voc., it has no स् s in the nom., and has an optional acc. sing. in ईम् īm and acc. plur. in ईस् īs. This is doubtless due to its originally having been a dissyllable.

N. स्त्री <i>strī</i>	N.V. स्त्रियः <i>strīy-aḥ</i>
A. स्त्रियम् <i>strīy-am</i> स्त्रीम् <i>strī-m</i>	A. स्त्रियः <i>strīy-aḥ</i> स्त्रीः <i>strī-h</i>
I. स्त्रिया <i>strīy-ā</i>	I. स्त्रीभिः <i>strī-bhīḥ</i>
D. स्त्रियै <i>strīy-āi</i>	D.Ab. स्त्रीभ्यः <i>strī-bhyaḥ</i>
Ab.G. स्त्रियाः <i>strīy-āḥ</i>	G. स्त्रीणाम् <i>strī-ṇ-ām</i>
L. स्त्रियाम् <i>strīy-ām</i>	L. स्त्रीषु <i>strī-ṣu</i>
V. स्त्रि <i>strī</i>	

Dual. N.V.A. स्त्रियौ *strīy-au*, I.D.Ab. स्त्रीभ्याम् *strī-bhyām*,
G.L. स्त्रियोः *strīy-ōḥ*.

101. D. Stems in च् र् (*masc. and fem.*), which in origin are consonant stems in अर् -ar, are closely analogous in their declension to stems in अन् -an (90). These nouns mostly end in the suffix तु -tṛ (i.e. -tar, Gk. -τηρ, -τωρ, Lat. -tor). They distinguish a strong stem तर् -tar or तार् -tār, a middle तु त्र, and a weakest च् त्र. The inflexion of *masc. and fem.* differs in the acc. plur. only.

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

The *sing. gen.* is formed in उर् ur, the *loc.* in अरि ari, the *voc.* in अर् ar; the *pl. acc. masc.* in च्छन् ṣn, *fem.* in च्छस् ṣs, the *gen.* in च्छणाम् ṣṇām.

Stem दातु *dātṛ*, *m.* 'giver' पितु *pitṛ*, *m.* 'father' मातु *mātṛ*, *f.* 'mother'

(*δωτήρ, dator*)

(*πάτηρ, pāter*)

(*μήτηρ, mātēr*)

sl. mater.

SINGULAR.

N. दाता <i>dātā</i>	पिता <i>pitā</i>	माता <i>mātā</i>
A. दातारम् <i>dātār-am</i>	पितरम् <i>pitār-am</i>	मातरम् <i>mātār-am</i>
I. दात्रा <i>dātr-ā</i>	पित्रा <i>pitṛ-ā</i>	मात्रा <i>mātr-ā</i>
D. दात्रे <i>dātr-é</i>	पित्रे <i>pitṛ-é</i>	मात्रे <i>mātr-é</i>
Ab.G. दातुर् <i>dāt-úr</i>	पितुर् <i>pit-úr</i>	मातुर् <i>māt-úr</i>
L. दातरि <i>dāt-ári</i>	पितरि <i>pit-ári</i> (<i>πατέρι</i>)	मातरि <i>māt-ári</i>
V. दातर <i>dātar</i> (<i>δωτερ</i>)	पितर <i>pitar</i> (<i>Ju-piter</i>)	मातर <i>mātar</i> (<i>μήτηρ</i>)

DUAL.

N.A. दातारौ <i>dātār-au</i>	पितरौ <i>pitār-au</i>	मातरौ <i>mātār-au</i>
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I.D.Ab. दातृभ्याम् *-tṛ-bhyām* पितृभ्याम् *-tṛ-bhyām* मातृभ्याम् *-tṛ-bhyām*

G.L. दात्रोः *dātr-ōḥ* पित्रोः *pitṛ-ōḥ* मात्रोः *mātr-ōḥ*

PLURAL.

N. दातारः <i>dātār-aḥ</i>	पितरः <i>pitār-aḥ</i>	मातरः <i>mātār-aḥ</i>
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A. दातृन् *dātṛn* पितृन् *pitṛn* मातृन् *mātṛn*

I. दातृभिः *dātṛ-bhīḥ* पितृभिः *pitṛ-bhīḥ* मातृभिः *mātṛ-bhīḥ*
D.Ab. दातृभ्यः *dātṛ-bhyaḥ* पितृभ्यः *pitṛ-bhyaḥ* मातृभ्यः *mātṛ-bhyaḥ*

G. दातृणाम् *dātṛ-ṇ-ām* पितृणाम् *pitṛ-ṇ-ām* मातृणाम् *mātṛ-ṇ-ām*

L. दातृषु *dātṛ-ṣu* पितृषु *pitṛ-ṣu* मातृषु *mātṛ-ṣu*

a. नप्तृ náptṛ and भर्तृ bhartṛ, though names of relations, follow दातृ dātṛ, taking the Vṛddhi form in the strong stem: acc. sing. नप्तारम् náptār-am, भर्तारम् bhartār-am; also स्वह स्वāsṛ, f. 'sister': acc. sing. स्वसारम् svásār-am, but acc. pl. स्वसृ: svásṛh.

b. नृ nr, m. 'man' (Gk. ἀνῆρ), takes the Guna form in the strong stem; the gen. pl. is नृणाम् nṛṇām as well as नृणाम् nṛṇām; the I. D. Ab. G. sing. are not found in classical Sanskrit (but the D. and G. in the Rig-veda are नरे nár-e, नरः nár-aḥ);— N. ना ná, A. नरम् nár-am, L. नरि nár-i (Ep. Gk. ἀνέρι). N. pl. नरः nár-aḥ (Ep. Gk. ἀνέρες), A. नृन् nṛn, I. नृभिः nṛ-bhiḥ, L. नृषु nṛ-su.

c. क्रोष्टृ kroṣṭṛ, m. 'jackal' (lit. 'yeller'), substitutes क्रोष्टु kroṣṭu in the middle cases: N. pl. क्रोष्टारः kroṣṭār-aḥ, I. pl. क्रोष्टुभिः kroṣṭu-bhiḥ.

d. Stems in तृ ṭṛ, if declined in the neuter, would be inflected like the neut. of शुचि śuci: N. A. sing. धातु dhātṛ, du. धातृणी dhātṛ-ṇī, pl. धातृणि dhātṛ-ṇi; I. sing. धातृणा dhātṛ-ṇā, pl. धातृभिः dhātṛ-bhiḥ.

e. **Feminine** agent nouns are formed from masculines in तृ ṭṛ by the suffix ई ī: masc. दातृ dātṛ, fem. दात्री dātṛ-ī, 'giver' (declined like नदी nadi).

E. Stems in ऐ ai, औ o, औ au.

102. The only stems in diphthongs are रै rai, m. 'wealth,' गो go, m. f. 'bull, cow,' द्यो dyo, f. 'sky,' and नौ nau, f. 'ship.' रै rai changes the इ i of the diphthong to य y before vowels, but drops it before consonants. गो go, in the strong cases, takes Vṛddhi and becomes गौ gau, which is shortened to गा gā in the acc. sing. and pl. The ab. gen. has a contracted form (os for av-as).

These stems form a transition between the consonant and vowel declension: they agree with the former in taking the normal endings; with the latter in adding स s in the nom. sing. and in showing a vowel before endings with initial consonant:—

SINGULAR.

N.V. राः rá-ḥ (Lat. rē-s)	गौः gāu-ḥ (Góur)	नौः nāu-ḥ (nāvs)
A. रायम् ráy-am	गाम् gām (Gāv)	नावम् nāv-am (nāfa)
I. राया ráy-ā	गवा gáv-ā	नावा nāv-ā
D. राये ráy-é (rē-ī)	गवे gáv-e	नावे nāv-é
Ab.G. रायः ráy-aḥ	गोः gó-ḥ	नावः nāv-aḥ (nāfós)
L. रायि ráy-i	गवि gáv-i	नावि nāv-í (nāfi)

DUAL.

N.A.V. रायौ ráy-au	गावौ gāv-au	नावौ nāv-au
I.D.Ab. राभ्याम् rā-bhyām	गोभ्याम् gó-bhyām	नौभ्याम् nau-bhyām
G.L. रायोः ráy-óḥ	गवोः gáv-óḥ	नावोः nāv-óḥ

PLURAL.

N.V. रायः ráy-aḥ	गावः gāv-aḥ	नावः nāv-aḥ (nāfes)
A. रायः ráy-aḥ	गाः gā-ḥ	नावः nāv-aḥ (nāfas)

I. रामिः rā-bhīḥ	गोमिः gō-bhiḥ	नौमिः nau-bhīḥ (नाव-भि)
D. Ab. राम्यः rā-bhyaḥ (rē-bus)	गोम्यः gō-bhyaḥ	नौम्यः nau-bhyaḥ
G. रायाम् rāy-ām	गवाम् gāv-ām (गोव)	नावाम् nāv-ām (नाव)
L. रासु rā-sū	गोषु gō-ṣu	नौषु nau-ṣū (नावी)

a. द्यो dyo, 'sky,' is declined like गो go; the nom. sing. is the same as that of द्यु dyu (99, 4); in the dual and plur. the strong forms alone occur:—N. द्यौः dyāuḥ (Ζεύς), A. द्याम् dyām (Lat. diem), D. द्यवे dyāv-e, Ab.G. द्योः dyóh, L. द्यवि dyāv-i; Dual N.A. द्यावी dyāv-au, N. pl. द्यावः dyāv-aḥ.

Degrees of Comparison.

103. 1. The **secondary** suffix of the comparative **तर** -tara (Gk. -τερο) and that of the superlative **तम** -tama (Lat. -timo) are added to the weak or middle stem of derivative adjectives (and even substantives);—e. g. शुचि śuci: शुचितर śuci-tara, शुचितम śuci-tama; प्राच् प्राक्: प्राक्तर prāk-tara, प्राक्तम prāk-tama; धनिन् dhanin: धनितर dhani-tara, धनितम dhani-tama; विद्वस् vidvas: विद्वत्तर vidvat-tara, विद्वत्तम vidvat-tama; प्रत्यच् pratyac: प्रत्यक्तर pratyak-tara, प्रत्यक्तम pratyak-tama.

a. These suffixes form their **feminine** in आ ā; but तम tama, when used as an ordinal suffix, forms its fem. in ई ī (cp. 107).

2. The **primary** suffix of the comparative, **ईयस्** iyas (Gk. -ιος, Lat. -ior), and that of the superlative, **इष्ठ** iṣṭha (Gk. -ιστο), are added to the root, which generally takes गुण (and is accented). Before them every word must be reduced to one syllable by dropping suffixes;—e. g. अण् ṅṅ, 'minute': अणीयस् ṅṅ-iyas,

अणिष्ठ ṅṅ-iṣṭha; गुरु gur-ú¹, 'heavy': गरीयस् gār-īyas, गरिष्ठ gār-iṣṭha; लघु lagh-ú, 'light': लघीयस् lāgh-īyas, लघिष्ठ lāgh-iṣṭha (Gk. ε-λαχ-ιστος); दूर dū-rá, 'far': दवीयस् dāv-īyas; वर vār-a, 'choice': वरीयस् vār-īyas, 'better': कुद्र kṣud-rá, 'mean': कोदीयस् kṣód-īyas; युवन् yú-van, 'young': यवीयस् yāv-īyas; ह्रस्व hras-va, 'short': ह्रसीयस् hrás-īyas; with irregular radical syllable: दीर्घ dīrgh-á, 'long': द्राघीयस् drāgh-īyas; बहुल bah-u-lá, 'abundant': बंहीयस् bāmh-īyas.

a. In some cases यस् yas is attached (instead of ईयस् iyas);—e. g. ज्यायस् jyā-yas, 'superior,' ज्येष्ठ jyéṣṭha (root ज्या jyā); भूयस् bhū-yas, 'more,' भूयिष्ठ bhū-y-iṣṭha (root भू bhū); प्रियस् pré-yas, 'dearer,' प्रेष्ठ pré-ṣṭha (root प्री pri); श्रेयस् śré-yas, 'better' (Gk. κρείων), श्रेष्ठ śré-ṣṭha; स्थिर sthi-rá, 'firm': स्थियस् sthé-yas.

b. Some comparatives and superlatives belong only in sense to their positives;—e. g. नेदीयस् néd-īyas, नेदिष्ठ néd-iṣṭha, 'nearest,' to अन्तिक antiká, 'near'; कनीयस् kán-īyas, 'lesser,' कनिष्ठ kán-iṣṭha, 'least,' to अल्प álpa, 'small'; वर्षीयस् vārs-īyas, 'older,' वर्षिष्ठ vārs-iṣṭha, 'oldest,' to वृद्ध vṛddhá, 'old.'

NUMERALS.

104.

Cardinals.

1	१ एक é-ka.	4	४ चतुर catúr (quatuor).
2	२ द्व dvá ² .	5	५ पञ्च páñca (πέντε).
3	३ त्रि trí (Gk. τρι-, Lat. tri-).	6	६ षष् ṣáṣ (sex).
		7	७ सप्त saptá (ἐπτά).

¹ By assimilation for original गरु gar-ú, cp. Gk. βαρ-ύ-s, Lat. grāv-i-s.

² As first member of a compound द्वि dvi.

8	८	अष्ट aṣṭā (ōkrā).
9	९	नव náva (novem).
10	१०	दश dáśa (déka).
11	११	एकादश ékā-daśa.
12	१२	द्वादश dvā-daśa ¹ (dō- déka).
13	१३	त्रयोदश tráyo-daśa ² .
14	१४	चतुर्दश catur-daśa.
15	१५	पञ्चदश pañca-daśa.
16	१६	षोडश ṣoḍaśa ³ .
17	१७	सप्तदश sapta-daśa.
18	१८	अष्टादश aṣṭā-daśa.
19	१९	नवदश náva-daśa. ऊनविंशति ūna-vim- śati.
20	२०	विंशति vimśati (viginti).
21	२१	एकविंशति éka-vimśati.
22	२२	द्वाविंशति dvā-vimśati.
23	२३	त्रयोविंशति tráyo-vim- śati ² .
28	२८	अष्टाविंशति aṣṭā-vim- śati.
29	२९	नवविंशति náva-vim- śati. ऊनत्रिंशत् ūna-trimśat.

30	३०	त्रिंशत् trimśat.
39	३९	नवत्रिंशत् náva-trim- śat.
		ऊनचत्वारिंशत् ūna- catvāriṃśat.
40	४०	चत्वारिंशत् catvā- riṃśat ⁴ .
49	४९	नवचत्वारिंशत् náva- catvāriṃśat.
		ऊनपञ्चाशत् ūna-pañ- cāśat.
50	५०	पञ्चाशत् pañcā-śat.
60	६०	षष्टि ṣaṣṭi.
70	७०	सप्तति sapta-ti.
80	८०	अशीति aśīti.
82	८२	द्व्यशीति dvy-aśīti.
90	९०	नवति nava-ti.
96	९६	षण्वति ṣaṇvati.
100	१००	शतम् śatām (centum).
101	१०१	एकशतम् éka-śatam. एकाधिकं शतम् ekā- dhikaṃ śatam.
102	१०२	द्विशतम् dvi-śatam. द्व्यधिकं शतम् dvy- adhikaṃ śatam.

103	१०३	त्रिशतम् tri-śatam. त्र्यधिकं शतम् try- adhikaṃ śatam.
110	११०	दशशतम् dáśa-śa- tam. दशाधिकं शतम् da- śādhikaṃ śatam.
200	२००	द्वे शति dve śate. द्विशतम् dvi-śatām.
300	३००	त्रिणि शतानि triṇi śatāni. त्रिशतम् tri-śatām.
1000	१०००	दश शतानि daśa śatāni. सहस्रम् sahasram. 100,000 लक्ष lakṣā (lakh). 1,000,000 नियुतम् niyutam. 10,000,000 कोटि kōṭi (crore).

a. In order to form the numbers from 20 to 100 not enumerated above, it is only necessary to remember that 2, 3, and 8 are द्वा dvā (dōva), त्रयः trayaḥ (trpēis), and अष्टा aṣṭā (ōkrā) before 20 and 30 (द्वात्रिंशत् dvā-trimśat, त्रयस्त्रिंशत् trāyas-trimśat, अष्टात्रिंशत् aṣṭā-trimśat), and द्वि dvi, त्रि tri, अष्ट aṣṭa before 80; both forms may be used with 40, 50, 60, 70, and 90.

b. The alternative designations of 19, 29, &c. are formed with the old past participle ऊन ū-na, 'diminished';—e.g. ऊनविंशति ūna-vimśati, 'twenty diminished (by one).' By prefixing the necessary cardinal to this participle, other alternatives may be formed;—e.g. त्र्यूनत्रिंशत् try-ūna-trimśat, 'thirty diminished by three,' i.e. 27.

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

d. The difference of sense in द्विशतम् dvi-śatam, त्रिशतम् tri-śatam, &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.

¹ Here द्वा dvā is an old dual: 'two (and) ten.'

² Trāyo for trayaḥ (45, 2) is the nom. plur. (105).

³ For ṣaś-daśa, through ṣaś-daśa (cp. 69 b, foot-note 2).

⁴ Catvārim for catvāri (105), neut. plur., like trimśat.

Declension of Cardinals.

105. Only the first four cardinals distinguish the genders.

1. एकः ékaḥ, एका ekā, एकम् ékam, following the declension of the pronominal adjectives, is inflected like सर्वं sarva (120 b).

2. द्व द्वá, 'two,' is declined like the dual of कान्त kānta : N.A. m. द्वौ dváu, f. द्वे dvé, n. द्वे dvé; I.D. Ab. द्वाभ्याम् dvābhyām, G. L. द्वयोः dvā-y-ōḥ.

3. त्रि trī, in the masc. and neut., is declined like the plural of शुचि śuc-i, except in the gen., which is formed as if from त्रय traya (the regular form त्रीणाम् tri-ṇ-ām is found in the Rig-veda). Its fem. stem is तिष्ठ tisṭ, the inflexion of which differs in the N.A.G. from that of the regular stems in च्च r.

4. चतुर catúr, 'four,' in the masc. and neut., has the strong stem चत्वार catvār (cp. quatuor). The G.pl., though the stem ends in a consonant, inserts न् n before the ending (like षट् ṣaṭ). The feminine stem is चतष्ट cātasṭ, which is inflected exactly like तिष्ठ tisṭ.

	MASC.	NEUT.	FEM.	MASC.	NEUT.	FEM.
N.V.	त्रयः	त्रीणि	तिस्रः	चत्वारः	चत्वारि	चतस्रः
	tráy-aḥ	trīṇi	tisr-áh	catvār-aḥ	catvār-i	cātasr-aḥ
A.	त्रीन्	त्रीणि	तिस्रः	चतुरः	चत्वारि	चतस्रः
	trīm	trīṇi	tisr-áh	catúr-aḥ	catvār-i	cātasr-aḥ
I.	त्रिभिः	तिष्ठभिः	चतुर्भिः	चतुष्टभिः	चतुर्भिः	चतुष्टभिः
	tri-bhīḥ	tisṭ-bhīḥ	catúr-bhīḥ	catasṭ-bhīḥ	catúr-bhīḥ	catasṭ-bhīḥ
D. Ab.	त्रिभ्यः	तिष्ठभ्यः	चतुर्भ्यः	चतुष्टभ्यः	चतुर्भ्यः	चतुष्टभ्यः
	tri-bhyaḥ	tisṭ-bhyaḥ	catúr-bhyaḥ	catasṭ-bhyaḥ	catúr-bhyaḥ	catasṭ-bhyaḥ
G.	त्रयाणाम्	तिष्ठणाम्	चतुर्णाम्	चतुष्टणाम्	चतुर्णाम्	चतुष्टणाम्
	trayāṇām	tisr-ṇām (cp. 101 b)	catúr-ṇām	catasṭ-ṇām	catúr-ṇām	catasṭ-ṇām
L.	त्रिषु	तिष्ठषु	चतुर्षु	चतुष्टषु	चतुर्षु	चतुष्टषु
	tri-ṣú (tri-ṣi)	tisṭ-ṣu	catúr-ṣu	catasṭ-ṣu	catúr-ṣu	catasṭ-ṣu

106. a. षष् ṣaṣ, 'six': N.A. षट् ṣaṭ (27), I. षड्भिः ṣaḍ-bhīḥ, D. Ab. षड्भ्यः ṣaḍ-bhyaḥ, G. षण्णाम् ṣaṇ-ṇām (65), L. षट्सु ṣaṭ-sú.

b. पञ्च pañca, 'five,' is declined like a neuter in अन् an (90, 2) except in the gen., where it follows कान्त kānta :—N.A. पञ्च pañca, I. पञ्चभिः pañcā-bhīḥ, D. Ab. पञ्चभ्यः pañcā-bhyaḥ, G. पञ्चानाम् pañcā-n-ām, L. पञ्चसु pañcā-su.

The numerals for 7 to 10 are declined in exactly the same way. अष्ट aṣṭá, however, has also the following alternative (older) forms :—N.A. अष्टौ aṣṭáu, I. अष्टाभिः aṣṭā-bhīḥ, D. Ab. अष्टाभ्यः aṣṭā-bhyaḥ, L. अष्टासु aṣṭā-sú¹.

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 शतम् śatám and सहस्रम् sahasram, are used as singular substantives, the accompanying substantive being either in the same case or in the genitive;—e.g. शतेन दासीभिः or दासीनाम् śatena dāsībhīḥ or dāsīnām, 'with a hundred female slaves.'

Ordinals.

107. The ordinals from 'first' to 'tenth' are formed with various suffixes: थ tha (for original त ta), म ma, य ya, ईय īya, or a combination of the first with the second and fourth (थम tha-ma, तीय t-īya); 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 तम tama

¹ अष्टौ aṣṭáu and अष्टा aṣṭā (ὄκτώ, Lat. octō, Gothic ahtáu) 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 ई. 1.

- 1st प्रथमः pra-thamāḥ, f. ā.
 2nd द्वितीयः dvi-tīyāḥ, f. ā (from an older dvi-tā).
 3rd तृतीयः tr-tīyāḥ, f. ā (Lat. ter-tius).
 4th चतुर्थः catur-thāḥ, f. ī (τέ-
 rap-ros, quar-tus);
 तुरीयः tur-īyāḥ, f. ā (for
 k-tur-īya);
 तुर्यः tur-yaḥ, f. ā (for
 k-tur-ya).
 5th पञ्चमः pañca-māḥ, f. ī.
 6th षष्ठः ṣaṣ-ṭhāḥ (sex-tus).
 7th सप्तमः sapta-māḥ (septi-
 mus).
 8th अष्टमः aṣṭa-māḥ.
 9th नवमः nava-māḥ.
 10th दशमः daśa-māḥ (deci-
 mus).
 11th एकादशः ekādaśāḥ.
 19th { नवदशः navadaśāḥ.
 { उनविंशः unaviṃśāḥ.
 { विंशः viṃśāḥ.
 20th { विंशतितमः viṃśati-ta-
 { māḥ.

- 30th { विंशः triṃśāḥ.
 { विंशत्तमः triṃśat-tamāḥ.
 40th { चत्वारिंशः catvāriṃśāḥ.
 { चत्वारिंशत्तमः catvāriṃ-
 { śat-tamāḥ.
 50th { पञ्चाशः pañcāśāḥ.
 { पञ्चाशत्तमः pañcāśat-ta-
 { māḥ.
 60th षष्टितमः ṣaṣṭi-tamāḥ.
 61st एकषष्टः eka-ṣaṣṭāḥ.
 70th सप्ततितमः saptati-ta-
 { māḥ.
 { एकसप्ततितमः ekasapta-
 { ti-tamāḥ.
 71st { एकसप्ततः eka-saptataḥ.
 80th अशीतितमः aśīti-tamāḥ.
 81st { एकाशीतितमः ekāśīti-
 { tamāḥ.
 { एकाशीतः ekāśītaḥ.
 90th नवतितमः navati-tamāḥ.
 91st { एकनवतितमः eka-nava-
 { ti-tamāḥ.
 { एकनवतः eka-navataḥ.
 100th शततमः śata-tamāḥ.

Numeral Adverbs and other Derivatives.

108. **a. Multiplicative adverbs**:—सकृत् sa-kṛt, 'once' (lit. 'one making'); द्विः dvi-ḥ, 'twice' (Gk. δι-ς, Lat. bi-s); त्रिः tri-ḥ, 'thrice' (Gk. τρι-ς, Lat. tri-s); चतुः catuḥ, 'four times' (for catūr-s); पञ्चद्वयः pañca-kṛtvāḥ, 'five times' (lit. 'five makings'); षट्द्वयः ṣaṭ-kṛtvāḥ, 'six times'; &c.

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

c. Distributive adverbs:—एकशः eka-śāḥ, 'singly'; द्विशः dvi-śāḥ, 'in pairs'; त्रिशः tri-śāḥ, 'in threes'; पञ्चशः pañca-śāḥ, 'by fives'; &c.

d. Aggregative nouns:—द्वय dvay-ā, adj. 'twofold'; n. 'a pair'; त्रय tray-ā, adj., f. -ī, 'threefold'; n., ī, f., and त्रितय tri-taya, n. 'triad'; चतुष्टय catuṣ-taya, adj. 'fourfold'; n. 'tetrad'; पञ्चतय pañca-taya, adj. 'fivefold'; अष्टतय aṣṭa-taya, adj. 'eightfold'; n. 'ogdoad'; दशतय daśa-taya, adj. 'tenfold'; n. 'decade'; &c.

PRONOUNS.

109.

A. Personal Pronouns.

Stem (in composition)	मद्	Stem (in composition)	त्वद्
mad (sing.) and	अस्मद्	tvad (sing.) and	युष्मद्
asmad (plur.)		yuṣmad (plur.)	

SINGULAR.

N. अहम् ahám, 'I'

त्वम् tv-ám, 'thou'

A. माम् mām, 'me'

त्वाम् tvām, 'thee'

I. मया má-y-ā, 'by me'	त्वया tvá-y-ā, 'by thee'
D. मह्यम् má-hyam (mihi), 'to me'	तुभ्यम् tú-bhyam (tibi), 'to thee'
Ab. मद् mád, 'from me'	त्वद् tvád, 'from thee' —
G. मम má-ma, 'of me'	तव táva, 'of thee'
L. मयि má-y-i, 'in me'	त्वयि tvá-y-i, 'in thee'

DUAL.

N. A. आवाम् āvām, 'we or us two'	युवाम् yuvām, 'ye or you two'
I. D. Ab. आवाम् āvā-bhyām, 'by, to, or from us two'	युवाम् yuvā-bhyām, 'by, to, or from you two'
G. L. आवयोः āvá-y-oh, 'of or in us two'	युवयोः yuvá-y-oh, 'of or in you two'

PLURAL.

N. वयम् vay-ám, 'we'	यूयम् yū-y-ám ¹ , 'ye'
A. अस्मान् asmán, 'us'	युष्मान् yuṣmán, 'you'
I. अस्माभिः asmā-bhiḥ, 'by us'	युष्माभिः yuṣmā-bhiḥ, 'by you'
D. अस्मभ्यम् asmā-bhyam, 'to us'	युष्मभ्यम् yuṣmā-bhyam, 'to you'
Ab. अस्मद् asmád, 'from us'	युष्मद् yuṣmád, 'from you'
G. अस्माकम् asmāka-m ² , 'of us'	युष्माकम् yuṣmāka-m ² , 'of you'
L. अस्मासु asmā-su, 'in us'	युष्मासु yuṣmā-su, 'in you'

¹ Changed from original यूषम् yūṣ-ám by the influence of वयम् vay-ám.

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. νῶι), वाम् vām. Plur. A. D. G. नः naḥ (Lat. nōs), वः vaḥ (Lat. vōs).

B. Demonstrative Pronouns.

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

SINGULAR.			PLURAL.		
MASC.	NEUT.	FEM.	MASC.	NEUT.	FEM.
N. सः sáh ¹	तद् tá-d	सा sā	ते té (ροι)	तानि tání	ताः tāḥ
A. तम् tám	तद् tá-d	ताम् tām	तान् tán	तानि tání	ताः tāḥ
I. तेन téna	तया tá-yā		तेः téḥ (ροις)	ताभिः tá-bhiḥ	
D. तस्मै tá-smai	तस्यै tá-syai		तेभ्यः té-bhyaḥ	ताभ्यः tá-bhyaḥ	
Ab. तस्मात् tá-smāt	तस्याः tá-syāḥ	तेषाम् té-ṣām ³	तासाम् tá-ṣām ⁴		
G. तस्य tá-sya ²					
L. तस्मिन् tá-smin	तस्याम् tá-syām	तेषु té-ṣu	तासु tá-su		

DUAL.

N. A. m. तौ táu, f. ते té, n. ते té.

I. D. Ab. m. f. n. ताभ्याम् tá-bhyām; G. L. तयोः tá-y-oh.

a. A compound of त ta, 'that,' is एत e-tá, 'this.' It is declined exactly like the former: Sing. N. एषः eṣá-ḥ (48, 67), एषा eṣā, एतद् e-tá-d; A. एतम् e-tá-m, एताम् e-tá-m, एतद् e-tá-d, &c.

¹ Cp. 48; sá, sā, ta-d = Gk. ὁ, ἡ, τό, Gothic sa, sō, that-a (Engl. that, Lat. is-tud).

² Hom. Gk. τοιο (for ῥοιο).

³ Lat. is-tōrum.

⁴ Lat. is-tārum, Gk. τῶων (for τῶων).

III. Both the pronominal roots अ a and इ i (which here in some cases show a double inflexion) are employed in the declension of अयम् a-y-ám, 'this' (indefinitely):—

SINGULAR.		
MASC.	NEUT.	FEM.
N. अयम् a-y-ám	इदम् i-d-ám	इयम् i-y-ám
A. इमम् i-m-ám	इदम् i-d-ám	इमाम् i-m-ám
I. अनेन an-éna		अनया an-áyā
D. अस्मै a-smái		अस्मै a-syái
Ab. अस्मात् a-smát		अस्याः a-syāḥ
G. अस्य a-syá		
L. अस्मिन् a-smín		अस्याम् a-syām
PLURAL.		
MASC.	NEUT.	FEM.
N. इमे i-m-é	इमानि i-m-áni	इमाः i-m-áh
A. इमान् i-m-án		इमाः i-m-áh
I. एभिः e-bhíḥ		आभिः ā-bhíḥ
D.Ab. एभ्यः e-bhyaḥ		आभ्यः ā-bhyaḥ
G. एषाम् e-śām		आसाम् ā-sām
L. एषु e-śú		आसु ā-sú
DUAL.		

N.A. m. इमौ i-m-áu, f. इमे i-m-é, n. इमे i-m-é.

I.D. Ab. m. f. n. आभ्याम् ā-bhyām; G.L. अनयोः an-áyoh.

II2. The demonstrative pronoun, which in the nom. sing. has the curious form m. f. असौ a-s-áu, n. अदस् a-d-ás, meaning 'that,' 'yon,' employs in the rest of its declension the stem अमु a-m-u, for which अमू a-m-ū is substituted in the fem. plur. (also acc. sing. and partly in dual) and अमी a-m-ī in the masc. plur. (except the acc.).

SINGULAR.		
MASC.	NEUT.	FEM.
N. असौ a-s-áu	अदः a-d-áh	असौ a-s-áu
A. अमुम् a-m-ú-m		अमूम् a-m-ū-m
I. अमुना amú-n-ā		अमुया amú-y-ā
D. अमुष्मै amú-śmai		अमुष्यै amú-ṣyai
Ab. अमुष्मात् amú-śmāt		अमुष्याः amú-ṣyāḥ
G. अमुष्य amú-sya		
L. अमुष्मिन् amú-śmin		अमुष्याम् amú-ṣyām
PLURAL.		
MASC.	NEUT.	FEM.
N. अमी amí	अमूनि amúni	अमूः amú-ḥ
A. अमून् amún		अमूः amú-ḥ
I. अमीभिः amí-bhíḥ		अमूभिः amú-bhíḥ
D.Ab. अमीभ्यः amí-bhyaḥ		अमूभ्यः amú-bhyaḥ
G. अमीषाम् amí-śām		अमूषाम् amú-śām
L. अमीषु amí-ṣu		अमूषु amú-ṣu
DUAL.		

N.A. m. f. n. अमू amú; I.D. Ab. अमूभ्याम् amú-bhyām; G.L. अमुयोः amú-y-oh.

a. The unaccented defective pronoun of the third person, एन ena ('he, she, it'), is declined in the A. of all numbers, I. sg., and G.L. dual: A. एनम् ena-m, एनाम् enā-m, एनद् ena-d; एनी enau, एने ène, एनि ene; एनान् enā-n, एनाः enā-ḥ, एनानि enāni; I. sg. एनेन enena, f. एनया ena-y-ā; G.L. du. एनयोः ena-y-oḥ.

C. Interrogative Pronoun.

113. The stem of the interrogative pronoun क् ka, 'who, which, what?' is inflected exactly like त ta, excepting that the N. A. neuter is किम् kí-m;—e. g. N. कः káḥ, का ká, किम् kí-m; plur. के ké, काः káḥ, कानि káni. L. sg. कस्मिन् ká-smin, f. कस्याम् ká-syām; pl. केषु ké-ṣu, f. कासु ká-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?' कुत्र ku-tra, 'where?' कदा ka-dā, 'when?' As the first member of a compound किम् kim is generally employed, sometimes कु कु: किरूप किम्-rūpa, adj. 'of what form?' कुकर्मन् ku-karman, n. ('what kind of' =) 'wicked deed.'

D. Relative Pronoun.

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

	SING.			PLUR.		
N. यः	या	यद्	ये	याः	यानि	
	yá-ḥ	yá	yá-d	yé	yáḥ	yáni
A. यम्	याम्	यद्	यान्	याः	यानि	
	yá-m	yá-m	yá-d	yán	yáḥ	yáni
D. यस्मै	यस्मै	यस्मै	येभ्यः	याभ्यः	येभ्यः	
	yá-smai	yá-syai	yá-smai	yé-bhyaḥ	yá-bhyaḥ	yé-bhyaḥ

dist. yam
Att. yasmāt

yá-yá
yá-yá

ye bhyah —

E. Reflexive Pronouns.

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

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

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

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

F. Possessive Pronouns.

116. Possessives are formed with the suffix ईय īya, from the stems of the personal pronouns मद् mad, त्वद् tvad, &c.: मदीय mad-īya, 'my,' त्वदीय tvad-īya, 'thy'; अस्मदीय asmad-īya, 'our,' युष्मदीय yuṣmad-īya, 'your'; तदीय tad-īya, 'his, her, its, their.'

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

G. Compound Pronouns.

117. By adding दृश् drś, दृश drśa, or दृक् drkṣa, to certain pronominal stems, the following compound pronouns have been formed:—तादृश् tā-drś, तादृश tā-drśa, तादृक् tā-drkṣa, 'such'

(lit. 'of that look'); यादृश् yā-dṛś, यादृश् yā-dṛśā, 'what like,' 'of what kind'; ईदृश् ī-dṛś, ईदृश् ī-dṛśā, ईदृश् ī-dṛkṣa, 'such'; कीदृश् kī-dṛś, कीदृश् kī-dṛśā, 'what like?'; मादृश् mā-dṛśa, 'like me,' त्वदृश् tvā-dṛśa, 'like thee.'

a. The **feminine** stem of the compounds in दृश् dṛś is the same as the masc. and neut.;—e.g. nom. sing. m. f. n. तादृक् tādṛk; that of the compounds in दृश् dṛśā is formed with ई ī;—e.g. तादृशी tādṛśī; of those in दृश् dṛkṣa with आ ā;—e.g. तादृचा tādṛkṣā.

118. By adding वत् vat and यत् yat to certain pronominal stems, the following compounds, implying quantity, have been formed:—तावत् tā-vat and एतावत् e-tā-vat, 'so much'; यावत् yā-vat, 'as much'; इयत् ī-yat, 'so much,' कियत् kī-yat, 'how much?' These are all declined like nouns in वत् vat (86), and form their **feminines** in the same way (तावती tāvat-ī, इयती iyat-ī, &c.).

a. कति kā-ti, 'how many?' (Lat. quot), तति tā-ti, 'so many' (Lat. toti-dem), यति yā-ti, 'as many,' are uninflected in the N.A., but in the other cases are declined like शुचि śuci (98) in the plural.

119. The interrogative क ka, by the addition of चित् cit, चन cana, or अपि api, is changed to an indefinite pronoun, 'some,' 'some one': कश्चित् kaś cit, काचित् kā cit, किञ्चित् kiṃ cit; कश्चन kaś cana, काचन kā cana, किञ्चन kiṃ cana; कोऽपि ko 'pi, कापि kāpi, किमपि kim api.

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

b. The relative preceding the interrogative renders it indefinite: यः कः yaḥ kaḥ, 'whosoever'; यस्य कस्य yasya kasya, 'of whom-

soever.' Similarly यः कश्चित् yaḥ kaścit, यः कस्य yaḥ kaśca, or यः कश्चन yaḥ kaścana, 'whosoever.'

c. The relative pronoun, if doubled, assumes a distributive meaning: यो यः yo yaḥ, '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 ta) either altogether or in part.

a. अन्य anyā, 'other,' अन्यतर anya-tarā, 'either,' इतर ī-tara, 'other,' कतर ka-tarā, 'which of two?' कतम ka-tamā, 'which of many?' एकतम eka-tamā, 'one (of many),' follow the pronominal declension throughout, taking द् d in the N.V.A. sing. neut.; अन्यः anyā-ḥ, अन्या anyā, अन्यद् anyā-d (cp. Lat. aliu-d); D. अन्यस्मै anyā-smai, f. अन्यस्मै anyā-syai, L. अन्यस्मिन् anyā-smin; &c.

b. सर्व sārva, 'every,' 'all,' उभय ubhā-ya, 'both' (sg. and pl.)¹, एक éka, 'one' (105), एकतर eka-tara, 'either,' differ only in taking म् m instead of द् d in the N.A. sing. neut.;—e.g. सर्वः sārva-ḥ, सर्वा sārva, सर्वम् sārva-m; D. सर्वस्मै sārva-smai, Ab. सर्वस्मात् sārva-smāt, G. सर्वस्य sārva-sya, L. सर्वस्मिन् sārva-smin; pl. N. सर्वे sārve, सर्वाः sārvaḥ, सर्वाणि sārvaṇi.

c. पूर्व pūrva, 'prior,' 'east,' अवर āva-ra, 'posterior,' 'west,' अधर ādha-ra, 'inferior,' 'west,' उत्तर ūt-tara, 'subsequent,' 'north,' दक्षिण dākṣiṇa, 'south,' पर pára, 'subsequent,' 'other,' अपर āpa-ra, 'other,' 'inferior,' अन्तर ānta-ra, 'outer,' स्व svā, 'own,' besides necessarily taking म् m in the N.A. sing. neut., may follow the nominal declension in the Ab. L. sing. m. n. and

¹ But उभ ubhā, 'both,' is declined in the dual only (like कान्त kānta).

in the N. plur. masc.;—e.g. N. A. n. पूर्वम् pūrva-m; Ab. m. n. पूर्वस्मात् pūrva-smāt or पूर्वात् pūrvāt; L. पूर्वस्मिन् pūrva-smīn or पूर्वे pūrve; N. pl. m. पूर्वे pūrve or पूर्वाः pūrvāḥ.

d. अर्धं ardhā, 'half,' अल्पं ālpa, 'little,' कतिपयं kati-payā, 'some,' प्रथमं prā-thama, 'first,' चरमं cara-mā, 'last,' द्वयं dva-yā and द्वितयं dvi-taya, 'twofold' (and similar words in य ya and तय taya), are inflected like ordinary adjectives, except that they may follow the pronominal declension in the N. pl. masc.;—e.g. चरमाः caramāḥ or चरमे caramé.

e. द्वितीयं dvitīya, 'second,' and तृतीयं tṛtīya, 'third,' may follow the pronominal declension throughout the oblique cases of the singular;—e.g. D. m. n. तृतीयाय tṛtīyāya or तृतीयस्मै tṛtīya-smai; L. f. तृतीयायाम् tṛtīyā-yām or तृतीयस्याम् tṛtīya-syām; but N. pl. m. only तृतीयाः tṛtīyāḥ.

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 **Ātmane-pada**, i.e. reflexive (lit. 'word for oneself'). The **passive** takes the terminations of the **Ātmanepada**; 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 चा, 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 उ u, नु nu, ना nā, (नी nī, न् n), and the **present stem is changeable**, being either **strong or weak**.

A. First Conjugation.

125. 1. The **first** or **Bhū** class adds अ 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. भू bhū, 'be,' forms the present stem भव bháv-a; बुध् budh, 'know': बोध bódh-a.

2. The **sixth** or **Tud** class adds an accented अ á to the root, which (being unaccented) has no Guṇa. Before this अ á final ऋ ṛ changes to इr ir. Thus तुद् tud, 'strike': तुद tud-á: कृ kṛ, 'scatter': किर kir-á.

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. नह् nah, 'bind': नह्य náh-ya; दिव् div, 'play': दीव्य dív-ya (133 B).

4. The **tenth** or **Cur** class adds the suffix अय áya, before which a final vowel takes Vrddhi, but a short medial vowel followed by one consonant takes Guṇa;—e.g. चुर् cur, 'steal': चोरय cor-áya. Short medial अ a followed by one consonant is in most cases lengthened;—e.g. कम् kam: कामय kām-áya, '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 ná, the unaccented नी nī or न् n; in the seventh they are respectively न ná and न् n.

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. अद् ad, 'eat': sing. 1. अस्मि ád-mi, 2. अस्ति át-si, 3. अन्ति át-ti; इ i, 'go': एमि é-mi, एषि é-si, एति é-ti; लिह् lih, 'lick': लेहि léh-mi, लेशि lék-si (69 a), लेढि lé-ḍhi (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. ऊ hu, 'sacrifice': जुहोमि ju-hó-mi, 'I sacrifice'; जुहुमः ju-hu-máh, '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 न ná is inserted in the strong, and न् n in the weak forms;—e.g. युज् yuj, 'join': युज्मि yu-ná-j-mi; युज्मः yuñj-máh.

4. The **fifth** or **Su** class adds नु nu, which takes Guṇa in the strong forms, to the root;—e.g. सु su, 'press out': सुनोमि su-nó-mi; सुनुमः su-nu-máh.

5. The **eighth** or **Tan** class adds उ u, which takes Guṇa in the strong forms, to the root;—e.g. तन् tan, 'stretch': तनोमि tan-ó-mi; तनुमः tan-u-máh.

a. All the (seven) verbs of this class end in न् n, except कृ kr, 'do,' which has an irregular present stem: करोमि kar-ó-mi (134 E).

6. The **ninth** or **Kri** class adds to the root ना ná in the strong forms, but in the weak नी nī before consonants and न् n

before vowels;—e.g. क्री क्री, 'buy': क्रीणामि क्री-णā-mi; pl. I. क्रीणीमः क्री-णि-māh, 3. क्रीणन्ति क्री-ण-ānti.

The Augment.

128. The imperfect, the aorist, and the conditional prefix to the root accented अ्रā as their augment, which forms वृद्धि with an initial vowel (23);—e.g. बुध् budh, 'know': 3. sing. imperf. अबोधत् ā-bodha-t; उन्द् und, 'wet': उनन्ति u-nā-t-ti, 'he wets,' औनत् āu-na-t, 'he wetted'; अ् ङ, 'go': अच्छति rechāti, 'he goes,' आर्च्छत् ārcchat, 'he went.'

a. The augment is dropped in the imperf. and aorist (which are then used imperatively) after the prohibitive particle मा mā (मृ) : मा कार्षीत् or करोत् mā kārsīt 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. बुध् budh : बुबुध् bu-budh.

2. Aspirated letters are represented by the corresponding unaspirated;—e.g. भिद् bhid, 'cut': विभिद् bi-bhid; धू dhū, 'shake': दुधू du-dhū.

3. Gutturals are represented by the corresponding palatals, ह h by ज् j;—e.g. कम् kam, 'love': चकम् ca-kam; खन् khan, 'dig': चखन् ca-khan; गम् gam, 'go': जगम् ja-gam; हस् has, 'laugh': जहस् ja-has.

4. If the root begins with more than one consonant, the first only is reduplicated;—e.g. क्रुष् kruś, 'shout': चुक्रुष् cu-kruś; क्षिप् kṣip, 'throw': चिक्षिप् ci-kṣip.

5. If a root begins with a sibilant followed by a hard consonant, the latter is reduplicated;—e.g. स्तु stu, 'praise': तुस्तु tu-ṣtu (67); स्था sthā, 'stand': तस्था ta-sthā; श्रुत् śrut, 'drip': चुश्रुत् cu-śrut; स्कन्द skand, 'leap': चस्कन्द ca-skand. But स्मृ smṛ, 'remember': सस्मृ 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. गाह् gāh, 'enter': जगाह् ja-gāh; क्री क्री, 'buy': चिक्री ci-krī; कूज् kūj, 'hum': चुकूज् cu-kūj.

7. If the radical (not final) vowel is ए e, it is represented by इ i; if औ o or औ au, by उ u;—e.g. सेव् sev, 'worship': सिषेव् si-sev (67); ढौक् ḍhauk, 'approach': दुढौक् ḍuḍhauk.

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

Special Rule of Reduplication for the Third Class.

130. अ् ङ and अ् ङ are represented in reduplication by इ i;—भृ bhṛ, 'bear': विभर्ति bi-bhar-ti; पू pū, 'fill': पिपर्ति pi-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 या yā and ई ī 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.

Present.	Imperfect.	Optative.		Imperative.
		1st conj.	2nd conj.	
1. मि mi ¹	अम् am ²	एयम् eyam ³	याम् yām	आनि āni
2. सि si	स् s	एस् es	यास् yās	—(1) हि hi ⁴ (2)
3. ति ti	त् t	एत् et	यात् yāt	तु tu
1. वस् vas ¹	व va ¹	एव eva	याव yāva	आव āva
2. थस् thas	तम् tam	एतम् etam	यातम् yātām	तम् tam
3. तस् tas	ताम् tām	एताम् etām	याताम् yātām	ताम् tām
1. मस् mas ¹	म ma ¹	एम ema	याम yāma	आम āma
2. थ था tha	त ta	एत eta	यात yāta	त ta
3. अन्ति anti ⁵	अन् an ⁶	एयुर् eyur	युर् yūr	अन्तु antu ⁵

ĀTMANEPADA.

Present.	Imperfect.	Optative.		Imperative.
		1st conj.	2nd conj.	
1. ए e	ए इ e (1) i (2)	एय eya ³	ईय iyá	ऐ ai
2. से se	थास् thās	एथास् ethās	ईथास् ithās	स्व sva
3. ते te	त ta	एत eta	ईत itá	ताम् tām
1. वहि vahi ¹	वहि vahi ¹	एवहि evahi	ईवहि iváhi	आवहि āvahai
2. एथे ethe (1)	एथाम् ethām (1)	एयाथाम् eyāthām	ईयाथाम् iyāthām	एथाम् ethām (1)
आथे áthe (2)	आथाम् āthām (2)			आथाम् āthām (2)
3. एते ete (1)	एताम् etām (1)	एयाताम् eyātām	ईयाताम् iyātām	एताम् etām (1)
आते áte (2)	आताम् ātām (2)			आताम् ātām (2)
1. महि mahi	महि mahi ¹	एमहि emahi	ईमहि imáhi	आमहि āmahai
2. ध्वे dhve	ध्वम् dhvam	एध्वम् edhvam	ईध्वम् idhvám	ध्वम् dhvam
3. अन्ते ante (1)	अन्ताम् antā (1)	एरन् eran	ईरन् irán	अन्ताम् antām (1)
अते áte (2)	अताम् ata (2)			अताम् átām (2)

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

2. Terminations beginning with vowels should be added in the first conjugation after dropping the final अ a;—e.g. अभवम् á-bhav-am, भवेत् bháv-et.

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

4. Verbs of the first conjugation take no termination in the 2. sing. imperat. Par. (being exactly parallel with the vocative singular of the a-declension). Those of the second take धि dhi (Gk. θι) after consonants. हि hi after vowels. But—

a. in the ninth class आन āna takes the place of धि dhi;—
e.g. मथान math-ānā¹ (but क्रीणीहि kṛī-ṇī-hi).

ākhyāhi
tell!
b. हि hi is dropped in the fifth and eighth classes, if the उ u is preceded by a single consonant;—e.g. सुनु su-nū (but आमुहि āp-nu-hi).

c. in the third class ऊ hu adds धि dhi (instead of हि hi) after a vowel: जुद्धि ju-hu-dhī.

5. Verbs of the third class and some other reduplicated present stems (cp. 134 A 4, B; 172) drop the न n of the 3. plur. pres. indic. and imperat. Par. In the *Ātm.* 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 (cp. 134 A 4, B; 172) take उर् ur instead of अन् an in the 3. plur. impf. Par. Those of the second class which end in आ ā, as well as विद् vid, 'know,' and द्विष् dviṣ, 'hate,' may do so. Before this suffix a final आ ā is dropped, while ई ī, उ u, ऋ ṛ are

¹ The origin of this peculiar imperative ending is uncertain. It perhaps stands for -nā-nā: ā being the reduced form (=long nasal sonant) of the class suffix -nā, and na the ending which is found in the Vedic 2. pl. impv.;—e.g. i-ta-na.

gunated;—e.g. भी bhī, 'fear': अभिभयुः á-bi-bhay-uḥ; अजुहवुः á-ju-hav-uḥ; अयान् á-yā-n or अयुः 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 r, and not स s, is proved by the corresponding forms in the Avesta.

Paradigms.

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

FIRST CONJUGATION.

92

First Class : भू bhū, 'be': Present stem भव bháv-a.

PARASMAIPADA.			Present.			ĀTMANEPADA.		
SINGULAR.	DUAL.	PLURAL.	SINGULAR.	DUAL.	PLURAL.	SINGULAR.	DUAL.	PLURAL.
1. भवामि	भवावः	भवामः	भवे	भवावहे	भवामहे	भवामि	भवावहे	भवामहे
bhávā-mi	bhávā-vaḥ	bhávā-maḥ	bháv-e	bhávā-vahe	bhávā-mahe	bhávā-mi	bhávā-vahe	bhávā-mahe
2. भवसि	भवथः	भवथ	भवसे	भवेथे	भवध्वे	भवसि	भवेथे	भवध्वे
bháva-si	bháva-thaḥ	bháva-tha	bháva-se	bháv-ethe	bháva-dhve	bháva-si	bháv-ethe	bháva-dhve
3. भवति	भवतः	भवन्ति	भवते	भवेते	भवन्ते	भवति	भवेते	भवन्ते
bháva-ti	bháva-taḥ	bháv-anti	bháva-te	bháv-ete	bháv-ante	bháva-ti	bháv-ete	bháv-ante
Imperfect.								
1. अभवम्	अभवाव	अभवाम	अभवे	अभवावहि	अभवामहि	अभवम्	अभवावहि	अभवामहि
á-bhav-m	á-bhavā-va	á-bhavā-ma	á-bhav-e	á-bhavā-vahi	á-bhavā-mahi	á-bhav-m	á-bhavā-vahi	á-bhavā-mahi
2. अभवः	अभवतम्	अभवत	अभवथाः	अभवेथाम्	अभवध्वम्	अभवः	अभवेथाम्	अभवध्वम्
á-bhava-ḥ	á-bhava-tam	á-bhava-ta	á-bhava-thāḥ	á-bhav-ethām	á-bhava-dhvam	á-bhava-ḥ	á-bhav-ethām	á-bhava-dhvam
3. अभवत्	अभवताम्	अभवन्	अभवत	अभवेताम्	अभवन्त	अभवत्	अभवेताम्	अभवन्त
á-bhava-t	á-bhava-tām	á-bhav-an	á-bhava-ta	á-bhav-etām	á-bhav-anta	á-bhava-t	á-bhav-etām	á-bhav-anta

FIRST CONJUGATION

IV 132

Imperative.

1. भवानि	भवाव	भवाम	भवे	भवावहे	भवामहे
bháv-āni	bháv-āva	bháv-āma	bháv-ai	bháv-āvahai	bháv-āmahai
2. भव	भवतम्	भवत	भवस्व	भवेथाम्	भवध्वम्
bháva	bháva-tam	bháva-ta	bháva-sva	bháv-ethām	bháva-dhvam

IV 132

SECOND CONJUGATION.

94

Second Class: द्विष् द्विष्, 'hate': Present stem द्वेष् द्वेष, द्विष् द्विष्.

PARASMAIPADA.

Present.

ĀTMANEPADA.

	SINGULAR.	DUAL.	PLURAL.	SINGULAR.	DUAL.	PLURAL.
1.	द्विष्मि dvēṣ-mi	द्विष्वः dviṣ-vāḥ	द्विष्वः dviṣ-māḥ	द्विषे dviṣ-é	द्विष्वहे dviṣ-vāhe	द्विष्वहे dviṣ-māhe
2.	द्विचि dvék-ṣi (64 a)	द्विष्ठः dviṣ-ṭhāḥ	द्विष्ठः dviṣ-ṭhā	द्विचि dviḱ-ṣé	द्विषाथे dviṣ-āthe	द्विडुहे dvid-dhvē (64)
3.	द्विष्टि dvēṣ-ṭi (64)	द्विष्टः dviṣ-ṭāḥ	द्विषन्ति dviṣ-ānti	द्विष्टे dviṣ-ṭé	द्विषाते dviṣ-āte	द्विषते dviṣ-āte

Imperfect.

1.	अद्वेषम् á-dveṣ-am	अद्विष्व á-dviṣ-va	अद्विष्व á-dviṣ-ma	अद्विषि á-dviṣ-i	अद्विष्वहि á-dviṣ-vahi	अद्विष्वहि á-dviṣ-mahi
2.	अद्वेष्ट á-dveṣṭ (28)	अद्विष्टम् á-dviṣṭ-am	अद्विष्ट á-dviṣṭ-a	अद्विष्टाः á-dviṣṭhāḥ	अद्विषाथाम् á-dviṣ-āthām	अद्विडुहम् á-dvid-dhvam
3.	अद्वेष्ट á-dveṣṭ (28)	अद्विष्टाम् á-dviṣṭām	अद्विषन् á-dviṣ-an	अद्विष्ट á-dviṣṭ-a	अद्विषाताम् á-dviṣ-ātām	अद्विषत á-dviṣ-ata

SECOND CONJUGATION

IV 132

Imperative.

1.	द्वेषाणि dvēṣ-āṇi (65)	द्वेषाव dvēṣ-āva	द्वेषाम dvēṣ-āma	द्वेषे dvēṣ-ai	द्वेषावहे dvēṣ-āvahai	द्वेषामहे dvēṣ-āmahai
2.	द्विचि dvék-ṣi (64 a)	द्विष्टम् dviṣṭ-am	द्विष्ट dviṣṭ-a	द्विचि dviḱ-ṣé (64 a)	द्विषाथाम् dviṣ-āthām	द्विडुहम् dvid-dhvām (64)

IV 132

Third Class : जु hu, 'sacrifice': Present stem जुहो ju-hó, जुङ ju-hu.

96

PARASMAIPADA.

Present.

ĀTMANEPADA.

	SINGULAR.	DUAL.	PLURAL.	SINGULAR.	DUAL.	PLURAL.
1.	जुहोमि juhó-mi	जुङवः juhu-váh	जुङमः juhu-máh	जुङ्हे júhv-e	जुङवहे juhu-váhe	जुङमहे juhu-máhe
2.	जुहोषि juhó-ṣi	जुङथः juhu-tháh	जुङथ juhu-thá	जुङषे juhu-ṣé	जुङ्हाथे júhv-áthe	जुङध्वे juhu-dhvé
3.	जुहोति juhó-ti	जुङतः juhu-táh	जुङति júhv-ati	जुङते juhu-té	जुङ्हाते júhv-áte	जुङते júhv-ate

Imperfect.

1.	अजुहवम् á-juhav-am	अजुङव á-juhu-va	अजुङम á-juhu-ma	अजुङ्हि á-juhv-i	अजुङवहि á-juhu-vahi	अजुङमहि á-juhu-mahi
2.	अजुहोः á-juho-ḥ	अजुङतम् á-juhu-tam	अजुङत á-juhu-ta	अजुङथाः á-juhu-thāḥ	अजुङ्हाथाम् á-juhv-āthām	अजुङध्वम् á-juhu-dhvam
3.	अजुहोत् á-juho-t	अजुङताम् á-juhu-tām	अजुहवुः á-juhav-uḥ	अजुङत á-juhu-ta	अजुङ्हाताम् á-juhv-ātām	अजुङत á-juhv-ata

SECOND CONJUGATION

IV 132

Imperative.

1.	जुह्वानि juháv-āni	जुहवाव juháv-āva	जुहवाम juháv-āma	जुह्वै juháv-ai	जुहवावहै juháv-āvahai	जुहवामहै juháv-āmahai
2.	जुङ्धि	जुङ्तम्	जुङत	जुङ्ष्व	जुङ्हाथाम्	जुङध्वम्

IV 132

Fifth Class : सु su, 'press out': Present stem सुनो su-nó, सुनु su-nu.

98

PARASMAIPADA.

Present.

ĀTMANEPADA.

	SINGULAR.	DUAL.	PLURAL.	SINGULAR.	DUAL.	PLURAL.
1.	सुनोमि sunó-mi	सुनुवः sunu-váh	सुनुमः sunu-máh	सुन्वे sunv-é	सुनुवहे sunu-váhe	सुनुमहे sunu-máhe
2.	सुनोषि sunó-ṣi	सुनुथः sunu-tháh	सुनुथ sunu-thá	सुनुषे sunu-ṣé	सुन्वाथे sunv-áthe	सुनुध्वे sunu-dhvé
3.	सुनोति sunó-ti	सुनुतः sunu-táh	सुन्वन्ति sunv-ánti	सुनुते sunu-té	सुन्वाते sunv-áte	सुन्वते sunv-áte

Imperfect.

1.	असुनवम् á-sunav-am	असुनुव á-sunnu-va	असुनुम á-sunnu-ma	असुन्वि á-sunv-i	असुनुवहि á-sunnu-vahi	असुनुमहि á-sunnu-mahi
2.	असुनोः á-suno-ḥ	असुनुतम् á-sunnu-tam	असुनुत á-sunnu-ta	असुनुथाः á-sunnu-thāḥ	असुन्वाथाम् á-sunv-āthām	असुनुध्वम् á-sunnu-dhvam
3.	असुनोत् á-suno-t	असुनुताम् á-sunnu-tām	असुन्वन् á-sunv-an	असुनुत á-sunnu-ta	असुन्वाताम् á-sunv-ātām	असुन्वत á-sunv-ata

SECOND CONJUGATION

IV 132

Imperative.

1.	सुनवानि sunáv-āni	सुनवाव sunáv-āva	सुनवाम sunáv-āma	सुन्वे sunáv-ai	सुनवावहे sunáv-āvahai	सुनवामहे sunáv-āmahai
2.	सनु	सनुतम्	सनुत	सनुध्व	सन्वाथाम्	सनुध्वम्

IV 132

Seventh Class : रुध् rudh, 'obstruct' : Present stem रुणध् ru-ṇá-dh, रुन्ध् ru-n-dh.

100

PARASMAIPADA.

Present.

ĀTMANEPADA.

	SINGULAR.	DUAL.	PLURAL.	SINGULAR.	DUAL.	PLURAL.
1.	रुणध्मि ru-ṇá-dh-mi (65)	रुन्ध्वः rundh-váh	रुन्ध्मः rundh-máh	रुन्धे rundh-é	रुन्ध्वहे rundh-váhe	रुन्ध्महे rundh-máhe
2.	रुणत्सि ru-ṇá-t-si (62)	रुन्धः rund-dhāḥ (62 b)	रुन्ध rund-dhá	रुन्त्से runt-sé	रुन्धाथे rundh-āthe	रुन्ध्वे rund-dhvé
3.	रुणद्भि ru-ṇá-d-dhi (62 b)	रुन्धः rund-dhāḥ	रुन्धन्ति rundh-ānti	रुन्ध्वे rund-dhé	रुन्धाति rundh-āte	रुन्धते rundh-āte

Imperfect.

1.	अरुणधम् á-ru-ṇa-dh-am	अरुन्ध्व á-rundh-va	अरुन्धम् á-rundh-ma	अरुन्धि á-rundh-i	अरुन्ध्वहि á-rundh-vahi	अरुन्धमहि á-rundh-mahi
2.	अरुणत् á-ru-ṇa-t (27, 28)	अरुन्धम् á-rund-dham	अरुन्ध á-rund-dha	अरुन्धाः á-rund-dhāḥ	अरुन्धाथाम् á-rundh-āthām	अरुन्ध्वम् á-rund-dhvam
3.	अरुणत् á-ru-ṇa-t (27, 28)	अरुन्धाम् á-rund-dhām	अरुन्धन् á-rundh-an	अरुन्ध á-rund-dha	अरुन्धाताम् á-rundh-ātām	अरुन्धत á-rundh-ata

SECOND CONJUGATION

IV 132

Imperative.

1.	रुणधानि ru-ṇá-dh-āni	रुणधाव ru-ṇá-dh-āva	रुणधाम ru-ṇá-dh-āma	रुणधि ru-ṇá-dh-ai	रुणधावहे ru-ṇá-dh-āvahai	रुणधामहे ru-ṇá-dh-āmahai
2.	रुन्धि	रुन्धम्	रुन्ध	रुन्स्व	रुन्धाथाम्	रुन्ध्वम्

IV 132

Ninth Class : क्री kri, 'buy' : Present stem क्रीणा kri-ñá, क्रीणी kri-ñī, क्रीय kri-ñ.

102

PARASMAIPADA.

Present.

ĀTMANEPADA.

SINGULAR.

DUAL.

PLURAL.

SINGULAR.

DUAL.

PLURAL.

1.	क्रीणामि kri-ñá-mi	क्रीणीवः kri-ñī-váḥ	क्रीणीमः kri-ñī-máḥ	क्रीणे kri-ñ-é	क्रीणीवहे kri-ñī-váhe	क्रीणीमहे kri-ñī-máhe
2.	क्रीणासि kri-ñá-si	क्रीणीथः kri-ñī-tháḥ	क्रीणीथ kri-ñī-thá	क्रीणीषि kri-ñī-ṣé	क्रीणाथे kri-ñ-áthe	क्रीणीध्वे kri-ñī-dhvé
3.	क्रीणाति kri-ñá-ti	क्रीणीतः kri-ñī-táḥ	क्रीणन्ति kri-ñ-ánti	क्रीणीति kri-ñī-té	क्रीणाते kri-ñ-áte	क्रीणते kri-ñ-áte

Imperfect.

1.	अक्रीणाम् á-kri-ñá-m	अक्रीणीव á-kri-ñī-va	अक्रीणीम á-kri-ñī-ma	अक्रीणि á-kri-ñ-i	अक्रीणीवहि á-kri-ñī-vahi	अक्रीणीमहि á-kri-ñī-mahi
2.	अक्रीणाः á-kri-ñá-ḥ	अक्रीणीतम् á-kri-ñī-tam	अक्रीणीत á-kri-ñī-ta	अक्रीणीथाः á-kri-ñī-thāḥ	अक्रीणाथाम् á-kri-ñ-áthām	अक्रीणीध्वम् á-kri-ñī-dhvam
3.	अक्रीणात् á-kri-ñá-t	अक्रीणीताम् á-kri-ñī-tām	अक्रीणन् á-kri-ñ-ān	अक्रीणीत á-kri-ñī-ta	अक्रीणाताम् á-kri-ñ-ātām	अक्रीणत á-kri-ñ-ata

SECOND CONJUGATION

IV 132

Imperative.

1.	क्रीणानि kri-ñ-áni	क्रीणाव kri-ñá-va	क्रीणाम kri-ñá-ma	क्रीणि kri-ñ-ái	क्रीणावहे kri-ñá-vahai	क्रीणामहे kri-ñá-mahai
2.	क्रीणीहि kri-ñīhi	क्रीणीतम् kri-ñītam	क्रीणीत kri-ñīta	क्रीणीष्व kri-ñīṣv	क्रीणाथाम् kri-ñáthām	क्रीणीध्वम् kri-ñīdhvam

IV 132

Irregularities of the Present Stem.

First Conjugation.

133. **A. First or Bhū Class.** 1. क्रम् kram, 'step,' आ-चम् ā-cam, 'sip,' गुह् gub, 'conceal,' छिव् śhiv, 'spit,' lengthen their vowel:—क्राम krām-a, आचाम ā-cām-a, गूह gūh-a, छीव śhīv-a.—मृज् mrj, 'cleanse,' takes Vṛddhi: मार्ज mārj-a.—सद् sad, 'sink,' substitutes ई i for अ a: सीद sīd-a (for si-s[a]da: Lat. sīdo).

2. गम् gam, 'go,' and यम् yam, 'restrain,' form the present stem with छ cha (Gk. σκ): गच्छ gá-ccha, यच्छ yá-ccha (see below, C 2).

3. घ्रा ghrā, 'smell,' पा pā, 'drink,' स्था sthā, 'stand,' reduplicate with इ i: जिघ्र jī-ghra, पिव pi-ba (Lat. bi-bo), तिष्ठ tí-śtha (Gk. ἴσση-μι, Lat. sisto). These verbs originally belonged to the third (reduplicating) class (cp. सह sad above, A 1).

4. दंश् damś, 'bite,' मन्थ manth, 'churn,' सज् sañj, 'adhere,' drop the nasal:—दश dás-a, मथ máth-a, सज sáj-a.

5. दृश् drś, 'see,' ध्मा dhmā, 'blow,' म्ना mnā, 'study,' substitute पश् páś-ya, धम dhām-a, मन mán-a.

B. Fourth or Div Class. 1. तम् tam, 'languish,' भ्रम् bhram, 'roam,' शम् śam, 'cease,' अश् śram, 'be weary,' मद् mad, 'rejoice,' दिव् div, 'play,' lengthen their vowel:—ताम्य tām-ya, माय mād-ya, दीव्य dīvya, &c.

2. भ्रम् bhramś, 'fall,' drops its nasal: भ्रश् bhrás-ya.—व्यध् vyadh, 'pierce,' takes Samprasāraṇa: विधय vidh-ya.—जन् jan, 'be born,' substitutes जा jā: जाय jā-ya (cp. I54 a, I).

C. Sixth or Tud Class. 1. कृत् kṛt, 'cut,' मुच muc, 'loosen,' लुप lup, 'break,' लिप् lip, 'paint,' विद् vid, 'find,' सिच् sic, 'sprinkle,' insert a nasal:—कृन्त kṛnt-á, मुच्य muñc-á, लुम्प lump-á, लिम्प limp-á, विन्द vind-á, सिञ्च siñc-á.

2. इष् is, 'wish,' substitutes छ् ch for ष s, and च् च r, 'go,' adds छ् ch:—इच्छ i-cchá, च्छ् r-cchá (cp. A 2).

3. प्रच्छ prach, 'ask,' भ्रज् bhraj, 'fry,' वृश् vṛśc, 'cut,' take Samprasāraṇa:—पृच्छ pṛcch-á, भृज् bhrij-á, वृश् vṛśc-á.

Second Conjugation.

134. A. Second or Ad Class.

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

a. युयु, 'join,' and all other roots ending in उ u, take Vṛddhi instead of Guṇa in the strong forms before terminations beginning with consonants:—यौमि yaú-mi, but अयवम् á-yav-am.

b. मृज् mrj, 'cleanse,' takes Vṛddhi instead of Guṇa: 3. sing. मार्षि mārś-ti (cp. 63), 3. pl. मृजन्ति mrj-ánti.

c. शी 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. शैते śé-te (Gk. κεί-ρα), 3. pl. शैरते śé-r-ate, शैरताम् śé-r-atām, अशैरत á-śe-r-ata.

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

a. वश् vaś, 'desire,' takes Samprasāraṇa in the weak forms: 3. sg. वष्टि vāś-ti (63 b), 3. pl. उशन्ति uś-ánti.

b. अश् as, 'be,' drops its initial अ a in the optative and all the weak forms of the pres. and imperative;—e.g. 3. sg. opt. स्वात् s-yāt; 3. pl. pres. सन्ति s-ánti (sunt). The 2. sing. impv. is एधि e-dhí (for az-dhí, Avestic zdi). In the imperfect it inserts ई i before the endings of the 2. 3. sing.: आसी: ās-iḥ, आसीत् ās-i-t.

c. हन् han, 'kill,' Par., drops its न n before त t and थ th in the weak forms: 3. sg. हन्ति hán-ti, but 2. pl. हथ ha-thá. In the 3. pl. pres., impv., impf. the radical अ a is dropped and the ह् h becomes घ् gh: घ्नन्ति ghn-ánti, घ्नन्तु ghn-ántu, अघ्नन् á-ghn-an. The 2. sg. impv. is जहि ja-hí (for झहि jha-hí, with palatalized initial, instead of घहि gha-hí).

3. A vowel or semivowel is irregularly **inserted** in the following verbs :—

a. **अन्** an, 'breathe,' **जञ्** jakṣ, 'eat,' **रुद्** rud, 'weep,' **श्वास** śvas, 'breathe,' **स्वप्** svap, 'sleep,' insert **इ** i before terminations beginning with consonants except **य्** y; but **ई** ī or **अ** a before the **स्** s and **त्** t of the 2. 3. sg. impf. Par.;—e.g. **रोदिमि** ród-i-mi, but **रुदन्ति** rud-ánti, **रुयाम्** rud-yám; impf. 3. sg. **अरोदीत्** á-rod-ī-t or **अरोदत्** á-rod-a-t.

b. **ईड्** íd, 'praise,' and **ईप्** ís, 'rule,' both Ātm., insert **इ** i before terminations beginning with **स्** s and **ध्** dh (i.e. 2. sg. pl. pres. and impv.):—**ईशिषे** ís-i-ṣe, **ईशिध्वे** ís-i-dhve; **ईशिष्व** ís-i-ṣva, **ईशिध्वम्** ís-i-dhvam.

c. **ब्रू** brū, 'speak,' inserts **ई** ī in the strong forms before terminations beginning with consonants:—**ब्रवीमि** bráv-ī-mi (but **ब्रूमः** brū-máh), **अब्रवीत्** á-brav-ī-t.

d. **इ** i preceded by **अधि** adhi, 'read' (Ātm. only), resolves **ई** ī in the pres. and **ऐ** ai (angm. a+i) in the impf. before vowels into **ईय्** īy and **ऐय्** aiy:—pres. sg. 1. **अधीये** adhī-y-é, 2. **अधीषे** adhī-ṣé; impf. sg. 1. **अधीयि** adhy-ái-y-i, 2. **अधीषाः** adhy-ái-thāḥ.

4. The **reduplicated verbs** **चकास्** ca-kās, 'shine,' **जञ्** ja-kṣ (for ja-gh[a]s, from ghas), 'eat,' **जागृ** jā-gr, 'wake' (intensive of **गृ** gr), **दरिद्रा** dari-drā (intensive of **द्रा** drā, 'run'), 'be poor,' though accounted verbs of the second class, follow those of the third in taking **अति** ati and **अतु** atu in the 3. pl. pres. and impv., and **उर्** ur for **अन्** an in the 3. pl. impf.:—3. sg. **दरिद्राति** dāridrā-ti, 3. pl. **दरिद्रति** dāridr-ati; 3. pl. impf. **अजञ्**: á-jakṣ-uh.

a. **शास्** śās, 'rule,' follows the same analogy; it also takes **शिष्व** śiṣ as its weak stem before consonants:—3. sg. **शास्ति** śās-ti, du. **शिष्टः** śiṣ-tāḥ, pl. **शासति** śās-ati.

B. Third or Hu Class. 1. **दा** dā, 'give,' and **धा** dhā, 'place,' use **दद्** dad and **दध्** dadh as their stems in the weak forms. **दध्** dadh (against 62 b) becomes **धत्** dhat before **त्** t and **थ्** th: **दधामि** da-dhā-mi, but du. 1. **दध्वः** dadh-vāḥ, 2. **धत्यः** dhat-thāḥ. The 2. sg. impv. Par. is **देहि** de-hi (for da-z-dhi) and **धेहि** dhe-hi (for dha-z-dhi).

2. **मा** mā, 'measure,' and **हा** hā, 'depart,' both Ātm., have **मिमी** mi-mī and **जिही** ji-hī as their present stems, dropping the **ई** ī before vowels:—pres. sg. 1. **जिहि** jīh-e, 2. **जिहीषे** jīhī-ṣe, pl. 3. **जिहते** jīh-ate; impf. sg. 1. **अजिहि** á-jih-i, 2. **अजिहीषाः** á-jihī-thāḥ, pl. 3. **अजिहत** á-jih-ata.

a. **हा** hā, 'abandon,' Par., has **जही** jahī in the weak forms, dropping **ई** ī before vowels and **य्** y:—3. sg. **जहाति** jāhā-ti, but du. **जहीतः** jāhī-tāḥ, pl. **जहति** jah-ati; impv. 2. sg. **जहीहि** jāhī-hi; opt. 1. sg. **जह्याम्** jah-yām.

C. Fifth or Su Class. 1. Roots ending in vowels may drop the **उ** u before **व्** v or **म्** m:—**सुनोमि** su-nó-mi, but **सुन्वः** sun-vāḥ or **सुनुवः** su-nu-vāḥ.

2. Roots ending in consonants change **उ** u to **उव्** uv before vowels:—**शक्नुवन्ति** śak-nuv-ánti.

3. **श्रु** śru, 'hear,' and **ध्रु** dhū, 'shake,' form the present stems **श्रुणु** śr-ṇu and **ध्रुनु** dhu-nu.

D. Seventh or Budh Class. **अञ्ज्** añj, 'anoint,' **भञ्ज्** bhañj, 'break,' **हिंस्** hims, 'injure,' drop their nasal before inserting **न** na:—**अनञ्जि** a-ná-j-mi, **भनञ्जि** bha-ná-j-mi, **हिनसि** hi-na-s-mi.

E. Eighth or Tan Class. **कृ** kr, 'do,' takes **करो** kar-ó as its strong stem, and as its weak **कुरु** kur-u, the **उ** u of which must be dropped before **म्** m, **य्** y, **व्** v:—**करोमि** kar-ó-mi, **कुरुथः** kuru-thāḥ; but **कुर्वः** kur-vāḥ, **कुर्मः** kur-māḥ; **कुर्याम्** kur-yām. Other verbs of this class may drop the **उ** u before **व्** v and **म्** m

as in the fifth. When compounded with the prepositions परि pari and सम् sam, the verb कृ kr has an initial स s: परिष्कृत pári-skṛta, 'adorned,' संस्कृत sám-skṛta, 'put together.' This स s is not original.

F. Ninth or Kri Class. 1. धू dhū, 'shake,' पू pū, 'purify,' लू lū, 'cut,' shorten their vowel:—धुनामि dhu-nā-mi, पुनामि pu-nā-mi, लुनामि lu-nā-mi.

2. ज्ञा jñā, 'know,' and गृह gṛah, 'seize,' are shortened to जा jā and गृह gṛh:—जानामि jā-nā-mi; गृह्णामि gṛh-ṇā-mi (65).

3. बन्ध bandh, 'bind,' and मन्थ manth, 'churn,' drop the nasal:—बध्नामि badh-nā-mi, मथ्नामि math-nā-mi.

The Perfect Tense.

135. This tense is formed either by reduplication or periphrastically. Roots follow the former method, derivative verbs (chiefly causatives) the latter. There are also four roots with a prosodically long initial vowel (140 a, 1) which take the periphrastic perfect.

Special Rules of Reduplication.

1. च r, ऋ ṛ, ल l are represented by अ a in the reduplicative syllable;—e.g. कृ kr, 'do': चकार ca-kār-a; तृ ṭṛ, 'cross': ततार ta-tār-a; क्लृ klp, 'be able': चक्लृप ca-klp-é.

2. Initial अ a or आ ā becomes आ ā;—e.g. अद् ad, 'eat': आद् ād-a; आप् āp, 'obtain': आप् āp-a (cp. 140 a, 1).

3. Roots beginning with इ i contract इ i + इ i to ई ī; but if the radical इ i takes Guṇa or Vṛddhi, य y is inserted between the reduplicative syllable and the root;—e.g. इष् iṣ, 'desire,' 3. pl. ईष् iṣ-iṣ-uh (for i-iṣ-uh), but 1. sg. इषेṣ i-y-éṣ-a.

4. Roots beginning with or containing य ya or व va, and liable to Samprasāraṇa (cp. 137, 2c), reduplicate with इ i and उ u:—

यज् yaj, 'sacrifice': द्याज i-yāj-a; वच् vac, 'speak': उवाच u-vāc-a.

136. The singular perfect active is strong, like the singular active present and imperfect, the root being accented; the remaining forms are weak, the terminations being accented. The endings are the following:—

		PARASMAIPADA.		
		SINGULAR.	DUAL.	PLURAL.
1.	अ a	(इ)व (i)-vá	(इ)म (i)má	
2.	(इ)थ (i)-tha	अथुर् á-thur ¹	अ ă	
3.	अ a	अतुर् á-tur ¹	उर् úr (131, 6)	
		ĀTMANEPADA.		
1.	ए é	(इ)वहे (i)-váhe	(इ)महे (i)-máhe	
2.	(इ)षे (i)-ṣé	आथे áthe	(इ)ध्वे (i)-dhvé	
3.	ए é	आते áte	इरे i-ré	

a. The terminations with initial consonant are added with the connecting vowel इ i² except in the eight verbs: द्रु dru, 'run,' श्रु śru, 'hear,' स्तु stu, 'praise,' स्रु sru, 'flow,' कृ kr, 'do,' भृ bhr, 'bear,' वृ vr, 'choose,' गृ gr, 'go,' where it must be omitted. The 3. pl. Ātm. retains the इ i even in these verbs. In 2. sg. Par. it is omitted by many other verbs also, and is optional in verbs ending in आ ā, as well as in most of those ending in इ i, ई ī, उ u.

¹ In these two dual forms उर् ur has been borrowed from the 3. pl., the two endings थुर् thur and तुर् tur corresponding to the 2. 3. du. pres. थस् thas and तस् tas.

² This इ i was in origin probably the reduced form of the final आ ā of roots like दा dā, 'give,' and became the starting-point of इ i 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. इष् iṣ, 'wish': इयेष् i-y-éṣ; बुध् budh, 'wake': बुबोध् bu-bódh; but जीव् jiv, 'live': जिजीव् ji-jīv.

2. Final vowels take Vṛddhi or Guṇa in the first person singular, Guṇa in the second, Vṛddhi only in the third;—e.g. इ i, 'go': 1. इयाय i-y-áy-a or इयय i-y-áy-a; 2. इयेथ i-y-é-tha; 3. इयाय i-y-áy-a; कृ कृ, 'do': 1. चकार ca-kár-a or चकर ca-kár-a; 2. चकर्थ ca-kár-tha; 3. चकार ca-kár-a.

3. Medial अ a followed by a single consonant takes Vṛddhi in sg. 3. and optionally in 1.;—e.g. हन् han, 'kill': 1. जघान jaghán-a or जघन jaghán-a, 3. जघान jaghán-a.

4. Roots ending in आ ā (or diphthongs: 129, 8) take औ au in 1. 3. sg., and may retain आ ā before थ tha in 2. sg. (cp. 136 a);—e.g. धा dhā, 'place': 1. 3. दधी da-dhāu, 2. दधाय dadhā-tha or दधिय dadh-i-thá.

But ह्रा hvā or ह्वे hve, 'call,' is treated as ह्र hū:—3. sg. जुहाव ju-hāv-a (cp. 154 a, 3).

The Weak Stem.

137. 1. In roots containing the vowels ī, ū, r, the radical syllable remains unchanged, except by Sandhi;—e.g. बुध् budh: बुबुधिम bu-budh-i-ma; कृ कृ: चकृम ca-kṛ-má; सुः stu: तुष्टुम tu-ṣṭu-má.

a. Before terminations beginning with vowels final इ i, ई ī, अर r if preceded by one consonant become य y, र r, if by more than one, इय iy, अर ar; while उ u, ऊ ū, and ऋ ṛ always become उव् uv and अर ar;—e.g. नी nī, 'lead': निन्युः ni-ny-úh; श्रि śri, 'resort': शिश्रियुः śi-śriy-úh; कृ कृ, 'do': चकृः ca-kṛ-úh; सुः str,

'strew': तस्तर्ः ta-star-úh; युयु, 'join': युयुवुः yu-yuv-úh; कृ कृ, 'scatter': चकृः ca-kar-úh.

2. In roots containing a medial अ a or a final आ ā, the radical syllable is weakened.

a. Roots in which अ a is preceded and followed by a single consonant (e.g. पत् pat), and which reduplicate the initial consonant unchanged (this excludes roots beginning with aspirates, gutturals, and for the most part व् v), contract the two syllables to one with the diphthong ए e (cp. Lat. fāc-iō, fēc-ī)¹. This contraction takes place even in 2. sg. Par. when थ tha is added with इ i (the strong form being used when थ tha is added without इ i);—e.g. पच् pac, 'cook': 2. sg. पेचिथ pec-i-thá (but पपकथ papák-tha), 3. pl. पेवुः pec-úh; तन् tan, 'stretch': तेनिथ ten-i-thá, तेनुः ten-úh.

b. जन् jan (139, 2), 'be born,' and four roots with medial अ a beginning with gutturals, viz. खन् khan, 'dig,' गम् gam, 'go,' घस् ghas, 'eat,' हन् han, 'kill,' weaken the root by dropping the radical vowel:—3. sg. Ātm. जज्ञे ja-jñ-é; 3. sg. Par. जगाम ja-gām-a, but 3. pl. जग्मुः ja-gm-úh; जघास ja-ghás-a, but जनुः ja-kṣ-úh; जघान ja-ghán-a, but जघुः ja-ghu-úh (cp. 134, 2 c).

c. Five roots beginning with व va, viz. वच् vac, 'speak,' वद् vad, 'speak,' वप् vap, 'strew,' वस् vas, 'dwell,' वह् vah, 'carry'; also यज् yaj, 'sacrifice,' व्यध् vyadh, 'pierce,' स्वप् svap, 'sleep,' ग्रह् grah, 'seize,' take Samprasāraṇa. In the first five उ u + उ u (cp. 135, 4) contract to ऊ ū, in the sixth इ i + इ i to ई ī:—3. sg. उवाच u-vāc-a, but pl. जचुः ūc-úh (for u-uc-úh); इयाज i-yāj-a, but ईजुः īj-úh (for i-ij-úh); सुष्वाप su-ṣvāp-a (67), but सुषुपः su-ṣup-úh; जग्राह ja-grāh-a, but जगृह्ः 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 ā 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. तुद् tud, 'strike': strong stem तुतोद् tu-tód; weak तुतुद् tu-tud.

PARASMAIPADA.

1. तुतोद् tu-tód-a	तुतुदिव tu-tud-i-vá	तुतुदिम tu-tud-i-má ¹
2. तुतोदिथ tu-tód-i-tha	तुतुदथुः tu-tud-áthuḥ	तुतुद tu-tud-á
3. तुतोद् tu-tód-a	तुतुदतुः tu-tud-átuḥ	तुतुदुः tu-tud-úḥ

ĀTMANEPADA.

1. तुतुदे tu-tud-é ²	तुतुदिवहे tu-tud-i-váhe	तुतुदिमहे tu-tud-i-máhe
2. तुतुदिषे tu-tud-i-ṣé	तुतुदाथे tu-tud-áthe	तुतुदिध्वे tu-tud-i-dhvé
3. तुतुदे tu-tud-é	तुतुदाति tu-tud-áte	तुतुद्विरे tu-tud-iré

2. कृ kr, 'do': strong चकर् ca-kár, चकार ca-kár; weak चकृ cakr, चक्र cakr.

PARASMAIPADA.

1. चकृ ca-kár-a ³	चकृव ca-kr-vá	चकृम ca-kr-má
2. चकर्थे ca-kár-tha	चक्रथुः ca-kr-áthuḥ	चक्र ca-kr-á
3. चकार ca-kár-a	चक्रतुः ca-kr-átuḥ	चक्रुः ca-kr-úḥ

ĀTMANEPADA.

1. चक्रे ca-kr-é	चकृवहे ca-kr-váhe	चकृमहे ca-kr-máhe
2. चकृषे ca-kr-ṣé	चक्राथे ca-kr-áthe	चकृध्वे ca-kr-dhvé
3. चक्रे ca-kr-é	चक्राति ca-kr-áte	चक्रिरे ca-kr-iré

¹ Lat. tu-tud-i-mus.

² Lat. tu-tud-i.

³ Or चकार ca-kár-a.

3. धा dhā, 'place': strong दधा da-dhá; weak दध् da-dh.

PARASMAIPADA.

1. दधी da-dháu	दधिव da-dh-i-vá	दधिम da-dh-i-má
2. दधाथ da-dhá-tha ¹	दधथुः da-dh-áthuḥ	दध da-dh-á
3. दधी da-dháu	दधतुः da-dh-átuḥ	दधुः da-dh-úḥ

ĀTMANEPADA.

1. दधे da-dh-é	दधिवहे da-dh-i-váhe	दधिमहे da-dh-i-máhe
2. दधिषे da-dh-i-ṣé	दधाथे da-dh-áthe	दधिध्वे da-dh-i-dhvé
3. दधे da-dh-é	दधाति da-dh-áte	दधिरे da-dh-iré
4. नी nī, 'lead': strong निने ni-né, निनै ni-nái; weak निनी ni-nī.		

PARASMAIPADA.

1. निनय ni-náy-a ²	निन्यिव ni-ny-i-vá	निन्यिम ni-ny-i-má
2. निनेथ ni-né-tha ³	निन्यथुः ni-ny-áthuḥ	निन्य ni-ny-á
3. निनाय ni-náy-a	निन्यतुः ni-ny-átuḥ	निन्युः ni-ny-úḥ

ĀTMANEPADA.

1. निन्ये ni-ny-é	निन्यिवहे ni-ny-i-váhe	निन्यिमहे ni-ny-i-máhe
2. निन्यिषे ni-ny-i-ṣé	निन्याथे ni-ny-áthe	निन्यिध्वे ni-ny-i-dhvé
3. निन्ये ni-ny-é	निन्याति ni-ny-áte	निन्यिरे ni-ny-iré

5. स्तु stu, 'praise': strong तुष्टो tu-ṣtó, तुष्टौ tu-ṣtáu; weak तुष्टु tu-ṣṭu.

PARASMAIPADA.

1. तुष्टव tu-ṣtáv-a ⁴	तुष्टुव tu-ṣṭu-vá	तुष्टुम tu-ṣṭu-má
2. तुष्टोथ tu-ṣtó-tha	तुष्टुवथुः tu-ṣṭu-v-áthuḥ	तुष्टुव tu-ṣṭu-v-á
3. तुष्टाव tu-ṣtáv-a	तुष्टुवतुः tu-ṣṭu-v-átuḥ	तुष्टुवुः tu-ṣṭu-v-úḥ

ĀTMANEPADA.

1. तुष्टुवे tu-ṣṭu-v-é	तुष्टुवहे tu-ṣṭu-váhe	तुष्टुमहे tu-ṣṭu-máhe
2. तुष्टुषे tu-ṣṭu-ṣé	तुष्टुवाथे tu-ṣṭu-v-áthe	तुष्टुध्वे tu-ṣṭu-dhvé
3. तुष्टुवे tu-ṣṭu-v-é	तुष्टुवाति tu-ṣṭu-v-áte	तुष्टुविरे tu-ṣṭu-v-iré

¹ Or दधिथ da-dh-i-thá.

² Or निनाय ni-náy-a.

³ Or निनयिथ ni-náy-i-tha.

⁴ Or तुष्टाव tu-ṣtáv-a.

6. तन् tan, 'stretch': strong ततन् ta-tán, ततान् ta-tán; weak तेन ten.

PARASMAIPADA.

1. ततन् ta-tán-a ¹	तेनिव ten-i-vá	तेनिम ten-i-má
2. ततन्थ ta-tán-tha ²	तेनथुः ten-áthuh	तेन ten-á
3. ततान् ta-tán-a	तेनतुः ten-átuh	तेनुः ten-úh

ĀTMANEPADA.

1. तेने ten-é	तेनिवहे ten-i-váhe	तेनिमहे ten-i-máhe
2. तेनिषे ten-i-ṣé	तेनाथे ten-áthe	तेनिध्वे ten-i-dhvé
3. तेने ten-é	तेनाति ten-áte	तेनिरे ten-iré

7. गम् gam, 'go': strong जगम् ja-gám, जगाम् ja-gám; weak जग्म् ja-gm.

PARASMAIPADA.

1. जगम् ja-gám-a ³	जगिमव ja-gm-ivá	जगिमम ja-gm-imá
2. जगन्थ ja-gán-tha	जगमथुः ja-gm-áthuh	जगम् ja-gm-á
3. जगाम् ja-gám-a	जगमतुः ja-gm-átuh	जगमुः ja-gm-úh

ĀTMANEPADA.

1. जग्मे ja-gm-é	जगिमवहे ja-gm-i-váhe	जगिममहे ja-gm-i-máhe
2. जगिमिषे ja-gm-iṣé	जगमाथे ja-gm-áthe	जगिमिध्वे ja-gm-i-dhvé
3. जग्मे ja-gm-é	जगमाति ja-gm-áte	जगिमिरे ja-gm-iré

8. वच् vac, 'speak': strong उवच् u-vác, उवाच् u-vác; weak ऊच् ūc.

PARASMAIPADA.

1. उवच् u-vác-a ⁴	ऊचिव ūc-i-vá	ऊचिम ūc-i-má
2. उवचिथ u-vác-i-tha ⁵	ऊचथुः ūc-áthuh	ऊच ūc-á
3. उवाच u-vác-a	ऊचतुः ūc-átuh	ऊचुः ūc-úh

ĀTMANEPADA.

1. ऊचे ūc-é	ऊचिवहे ūc-i-váhe	ऊचिमहे ūc-i-máhe
2. ऊचिषे ūc-i-ṣé	ऊचाथे ūc-áthe	ऊचिध्वे ūc-i-dhvé
3. ऊचे ūc-é	ऊचाति ūc-áte	ऊचिरे ūc-iré

¹ Or ततान् ta-tán-a. ² Or तेनिथ ten-i-thá. ³ Or जगाम् ja-gám-a.

⁴ Or उवाच u-vác-a.

⁵ Or उवकथ u-vák-tha.

Irregularities.

139. 1. भज् bhaj, 'share,' though beginning with an aspirate, follows the analogy of the contracting verbs with ए e (137, 2a): 3. sg. बभाज ba-bháj-a, but 3. pl. भेजुः bhej-úh. Similarly राज् rāj, 'shine' (medial ā), and optionally चस् tras, 'tremble' (two initial consonants), and भ्रम् bhram, 'wander' (initial aspirate, two consonants):—3. sg. A. रेजे rej-e; 3. pl. P. तचसुः ta-tras-uh or त्रेसुः tres-uh; बभ्रसुः ba-bhram-uh or भ्रेसुः bhrem-uh.

2. यम् yam, 'reach,' and वम् vam, 'vomit,' though beginning with य ya and व va, do not take Samprasāraṇa, but follow 137, 2a:—ययाम ya-yāma, but येमे yem-é; ववाम va-vām-a, but वेसुः vem-uh; while वस् vas, 'wear,' Ātm., does not weaken the root at all:—ववसे va-vas-e.

3. विद् vid, 'know,' forms an unreduplicated perfect with present meaning: वेद véd-a, 'I know' (Gk. oīda, Germ. weiss), वेत्य vet-tha (oīo-tha), वेद véd-a (oīde); विस vid-má (īd-mev, wissen), विद vid-á, विदुः vid-úh.

4. चि ci, 'gather,' जि ji, 'conquer,' हि hi, 'impel,' हन् han, 'kill,' revert to their original guttural in the radical syllable:—चिकाय ci-káy-a, जिगाय ji-gáy-a, जिघाय ji-gháy-a, जघान ja-ghán-a (cp. 137, 2b).

5. अह् ab, 'say,' is defective, forming only 2. sg. dual and 3. sg. dual pl.:—आत्य át-tha, आह āh-a; आहथुः āh-áthuh, आहतुः āh-átuh; आज् āh-úh.

6. अम्ś amś, 'reach,' reduplicates with the syllable आन् ān, in which the radical nasal is repeated with the initial vowel (cf. Gk. aor. inf. εἰ-εγκ-εἰν); on the other hand, the radical nasal is dropped in the weak forms: 3. sg. P. आनंश्ś ān-ānśa, 3. pl. Ā. आनशिरे ān-as-ire. The analogy of this verb is followed by अर्च् arc, 'praise':—3. sg. आनर्च ān-ārc-a.

7. भू bhū, 'be,' has the double irregularity of reduplicating with अ a and retaining its ऊ ū throughout (cp. Gk. πρ-φύ-ᾶσι):—

बभूव ba-bhū-v-a	बभूविव ba-bhū-v-i-vá	बभूविम ba-bhū-v-i-má
बभूथ ba-bhū-tha	} बभूवथुः ba-bhū-v-áthuh	बभूव ba-bhū-v-á
बभूविथ ba-bhū-v-i-tha		
बभूव ba-bhū-v-a	बभूवतुः ba-bhū-v-átuh	बभूवुः ba-bhū-v-úh

Periphrastic Perfect.

140. The verbs which cannot reduplicate, form their perfect by making an abstract feminine noun in the accusative, आम् ám, and adding to this the reduplicated perfect of कृ kr, 'do,' अस as, 'be,' or भू bhū, 'be.' This formation started with the employment of the transitive verb कृ kr, e.g. गमयां चकार gamayāṃ cakāra, 'he did going,' i.e. 'he did go': but in classical Sanskrit the periphrastic perfect is usually formed with अस as, the other two auxiliaries occurring only exceptionally. The periphrastic perfect is almost entirely limited to the derivative verbs in अय aya (tenth class, causatives, and denominatives);—e.g. बोधयामास 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 ās, 'sit,' ईक्ष iks, 'see,' उज्ज ujjh, 'forsake,' एध् edh, 'thrive';—e.g. आसां चक्रे ās-ām cakre, 'he sat.'

2. the reduplicated roots चकास् ca-kās, 'shine,' and जागृ jā-gr, 'awake' (properly an intensive, 134 A 4):—चकासां चकार cakās-ām cakāra, जागरामास jāgar-ām āsa.

3. the roots भृ bhr, 'bear,' and, in the Epics, नी ni, 'lead,' and ह्व hve, 'call,' optionally:—विभरां बभूव bibhar-ām babhūva or

बभार ba-bhār-a, 'he bore'; (आ)नयामास (ā-)nayām āsa or निनाय ni-nāy-a, 'he brought'; ह्वयामास hvay-ām āsa or जुहाव ju-hāv-a, 'he called.'

Paradigm of the Periphrastic Perfect.

PARASMAIPADA.

बोधयामास bodhayām ās-a	बोधयामासिव bodhayām ās-i-va	बोधयामासिम bodhayām ās-i-mā
बोधयामासिथ bodhayām ās-i-tha (ह्रस्व-त्वा)	बोधयामासथुः bodhayām ās-athuh	बोधयामास bodhayām ās-a
बोधयामास bodhayām ās-a	बोधयामासतुः bodhayām ās-atuh	बोधयामासुः bodhayām ās-uh

Aorist.

141. There are two kinds of aorists in Sanskrit, as in Greek. The First is formed by inserting a sibilant between root and termination, the Second by adding the terminations to the root with or without the connecting vowel अ 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 (á-bhava-t) except in the Átm. 1. sg., 2. 3. dual (where it follows the impf. of द्विष् dvis). It is taken by only a few roots ending in श् ś and ह् h (which become क् k before स s: 63 b; 69 a), and containing the vowels इ i, उ u, or ऋ ṛ, which remain unchanged;—e.g. दिश् díś, 'point': 3. sg. अदिक्षत् á-dikṣa-t. This form corresponds to the Greek First Aorist (ἔ-δειξε, Lat. dixi-t).

PARASMAIPADA.

1. अदिचम् á-dik-ṣ-am	अदिचाव á-dikṣā-va	अदिचाम á-dikṣā-ma
2. अदिचः á-dik-ṣa-ḥ	अदिचतम् á-dikṣa-tam	अदिचत á-dikṣa-ta
3. अदिचत् á-dik-ṣa-t	अदिचताम् á-dikṣa-tām	अदिचन् á-dikṣ-an

ĀTMANEPADA.

1. अदिचि á-dikṣ-i	अदिचावहि á-dikṣā-vahi	अदिचामहि á-dikṣā-mahi
2. अदिचथाः á-dikṣa-thāḥ	अदिचाथाम् á-dikṣ-āthām	अदिचध्वम् á-dikṣa-dhvam
3. अदिचत á-dikṣa-ta	अदिचताम् á-dikṣ-ātām	अदिचन्त á-dikṣ-anta

b. Similarly inflected is the aorist of दुह duh, 'milk,' the stem of which is á-dhuk-ṣa (55):—Par. 1. sg. अधुचम् á-dhuk-ṣa-m, Ātm. अधुचि á-dhukṣ-i. ×

142. The other three forms of the First Aorist are made by adding to the augmented root the suffixes स, इष् i-ṣ, सिष् s-i-ṣ respectively, and are inflected like imperfects of the second conjugation (á-dveṣ-am). The siṣ-form is used, in the Par. only, by a few roots ending in आ ā, which remains unchanged throughout. The s-form and iṣ-form are used by roots ending in other vowels than आ ā, or in consonants; both have Vrddhi throughout the Parasmaipada (a medial vowel has only Guṇa in the iṣ-form) and Guṇa throughout the Ātmanepada (a medial vowel and final च् च remain unchanged in the s-form). All three forms have the peculiar endings ईस is, ईत् it in the 2. 3. sing. Par., and must take उर् ur in the 3. plur.

Second or s-form.

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

PARASMAIPADA.

1. अनैषम् á-nai-ṣ-am	अनैष्व á-nai-ṣ-va	अनैष्म á-nai-ṣ-ma
2. अनैषीः á-nai-ṣ-īḥ	अनैष्टम् á-nai-ṣ-ṭam	अनैष्ट á-nai-ṣ-ṭa
3. अनैषीत् á-nai-ṣ-it	अनैष्टाम् á-nai-ṣ-ṭām	अनैष्ुः á-nai-ṣ-uḥ

ĀTMANEPADA.

1. अनैषि á-ne-ṣ-i	अनैष्वहि á-ne-ṣ-vahi	अनैष्महि á-ne-ṣ-mahi
2. अनैष्ठाः á-ne-ṣ-thāḥ	अनैष्ठाथाम् á-ne-ṣ-āthām	अनैष्ट्वम् (66 B 2) á-ne-ḍhvam
3. अनैष्ट á-ne-ṣ-ṭa	अनैष्ठाताम् á-ne-ṣ-ṭām	अनैष्त á-ne-ṣ-ata

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

PARASMAIPADA.

1. अच्छैत्सम् á-cchait-s-am	अच्छैत्सव á-cchait-s-va	अच्छैत्सम á-cchait-s-ma
2. अच्छैत्सीः á-cchait-s-īḥ	अच्छैत्सम् (66 B 2) á-cchait-tam	अच्छैत्स (66 B 2) á-cchait-ta
3. अच्छैत्सीत् á-cchait-s-it	अच्छैत्साम् (66 B 2) á-cchait-tām	अच्छैत्सुः á-cchait-s-uḥ

ĀTMANEPADA.

1. अच्छित्सि á-cchit-s-i	अच्छित्सवहि á-cchit-s-vahi	अच्छित्समहि á-cchit-s-mahi
2. अच्छित्याः (66 B 2) á-cchit-thāḥ	अच्छित्साथाम् á-cchit-s-āthām	अच्छित्स्वम् (66 B 2) á-cchid-dhvam
3. अच्छित्त (66 B 2) á-cchit-ta	अच्छित्साताम् á-cchit-s-ātām	अच्छित्सत á-cchit-s-ata

a. कृ kr, 'do,' as ending in कृ r, is similarly inflected:—Par. अकार्षम् á-kār-ṣ-am, अकार्षीः á-kār-ṣ-iḥ, अकार्षीत् á-kār-ṣ-it, &c. Ātm. अकृषि á-kr-ṣ-i, अकृषाः á-kr-ṣ-thāḥ, अकृत á-kr-ta, &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 Ātm.

Irregularities of the s-form.

144. 1. Before the suffix स् s final radical (a) न् n as well as म् m becomes Anusvāra (cp. 66 A 2);—e.g. अमंस्त á-maṃ-sta, from मन् man, 'think,' as well as अरंस्त á-raṃ-sta, from रम् ram, 'be glad' (cp. 42 B 1); (b) स् s in the verb वस् vas, 'dwell,' becomes त् t: अवात्सीत् a-vāt-sīt (66 B 1).

2. The termination ध्वम् dhvam (before which the स् s of the aorist is always lost) becomes द्वम् dhvam when the स् s would have been cerebralized (cp. 66 B 2);—e.g. अनेद्वम् á-ne-dhvam (for á-ne-ṣ-dhvam), अकृद्वम् á-kr-dhvam (for á-kr-ṣ-dhvam).

3. दा dā, 'give,' धा dhā, 'place,' स्था sthā, 'stand' (which takes the second aorist in the Par., 148), weaken their vowel to इ i (cp. 136 a, note 2) before the terminations of the Ātmanepada:—अदिषि á-di-ṣ-i, अदिषाः á-di-ṣ-thāḥ (cp. 143 a), अदित á-di-ta (ई-दो-रो), अदिष्वहि á-di-ṣ-vaḥi, &c.

4. दृष् dṛś, 'see,' रज sjj, 'create,' स्पृस् sprś, 'touch,' take Vṛddhi with metathesis in the Par.;—e.g. 3. sg. अस्नाचीत् á-srāk-ṣīt (63 a, note 2), du. अस्नाष्टाम् á-srāṣ-ṭām (63 a; 66 B 2), pl. अस्नानुः á-srāṅ-ṣuḥ; Ā. अस्नक्ति á-sr-k-ṣ-i, अस्नष्टाः á-sr-ṣ-thāḥ, अस्नष्ट á-sr-ṣ-ta, &c.

5. The aorist of दह dah, 'burn,' and रुध rudh, 'hinder,' is difficult owing to the Sandhi (69 a; 62 b):—sg. अधाचम á-dhāk-ṣ-am,

अधाचिः á-dhāk-ṣiḥ, अधाचीत् á-dhāk-ṣīt; du. अधाचम्व á-dhāk-ṣva, अदागधम् á-dāg-dham, अदागधाम् á-dāg-dhām; pl. अधाचम्व á-dhāk-ṣma, अदागधम् á-dāg-dha, अधानुः á-dhāk-ṣuḥ; Ā. sg. अधक्षि á-dhāk-ṣ-i, अदागधाः á-dag-dhāḥ, अदागधम् á-dag-dha; अधक्ष्वहि á-dhak-ṣvaḥi, अधक्षाथाम् á-dhak-ṣ-āthām, अधक्षाताम् á-dhak-ṣ-ātām; pl. अधक्षम्वहि á-dhak-ṣmahi, अधगध्वम् á-dhag-dhvam (62 a), अधचत á-dhak-ṣ-ata; अरौत्सम् á-raut-sam; du. 2. अरौद्वम् á-raud-dham (62 b), pl. 2. अरौद्धम् á-raud-dha; Ātm. sing. 1. अरुत्सि á-rut-s-i, 2. अरुद्धाः á-rud-dhāḥ, 3. अरुद्धम् á-rud-dhvam, 3. अरुत्सत á-rut-s-ata.

Third or iṣ-form.

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

PARASMAIPADA.

1. अपाविषम् á-pāv-iṣ-am	अपाविष्व á-pāv-iṣ-va	अपाविष्म á-pāv-iṣ-ma
2. अपावीः á-pāv-iḥ	अपाविष्टम् á-pāv-iṣ-ṭam	अपाविष्ट á-pāv-iṣ-ta
3. अपावीत् á-pāv-it	अपाविष्टाम् á-pāv-iṣ-ṭām	अपाविषुः á-pāv-iṣ-uḥ

ĀTMANEPADA.

1. अपविषि á-pav-iṣ-i	अपविष्वहि á-pav-iṣ-vahi	अपविष्महि á-pav-iṣ-mahi
2. अपविष्टाः á-pav-iṣ-ṭhāḥ	अपविषायाम् á-pav-iṣ-āthām	अपविद्धम् á-pav-i-dhvam (I44, 2)
3. अपविष्ट á-pav-iṣ-ṭa	अपविषाताम् á-pav-iṣ-ātām	अपविषत á-pav-iṣ-ata

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

PARASMAIPADA.

1. अबोधिसम् á-bodh-iṣ-am	अबोधिष्व á-bodh-iṣ-va	अबोधिष्म á-bodh-iṣ-ma
2. अबोधीः á-bodh-iḥ	अबोधिष्टम् á-bodh-iṣ-ṭam	अबोधिष्ट á-bodh-iṣ-ṭa
3. अबोधीत् á-bodh-iṭ	अबोधिष्टाम् á-bodh-iṣ-ṭām	अबोधिषुः á-bodh-iṣ-uh

ĀTMANEPADA.

1. अबोधिषि á-bodh-iṣ-i	अबोधिष्वहि á-bodh-iṣ-vahi	अबोधिष्महि á-bodh-iṣ-mahi
2. अबोधिष्टाः á-bodh-iṣ-ṭhāḥ	अबोधिषायाम् á-bodh-iṣ-āthām	अबोधिद्धम् (I44, 2) á-bodh-i-dhvam
3. अबोधिष्ट á-bodh-iṣ-ṭa	अबोधिषाताम् á-bodh-iṣ-ātām	अबोधिषत á-bodh-iṣ-ata

b. मद् mad, 'exhilarate,' and वद् vad, 'speak,' take Vṛddhi in the Par.: अमादिषुः á-mā-d-iṣ-uh; अवादीत् á-vā-d-iṭ.

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 आ ā. या yā, 'go,' may serve as an example:—

PARASMAIPADA.

1. अयासिषम् á-yā-siṣ-am	अयासिष्व á-yā-siṣ-va	अयासिष्म á-yā-siṣ-ma
2. अयासीः á-yā-siḥ	अयासिष्टम् á-yā-siṣ-ṭam	अयासिष्ट á-yā-siṣ-ṭa
3. अयासीत् á-yā-siṭ	अयासिष्टाम् á-yā-siṣ-ṭām	अयासिषुः á-yā-siṣ-uh

Second Aorist.

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

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

PARASMAIPADA.

1. असिचम् á-sic-am	असिचाव á-sicā-va	असिचाम् á-sicā-ma
2. असिचः á-sica-ḥ	असिचतम् á-sica-tam	असिचत á-sica-ṭa
3. असिचत् á-sica-t	असिचताम् á-sica-tām	असिचन् á-sic-an

ĀTMANEPADA.

1. असिचे á-sic-e	असिचावहि á-sicā-vahi	असिचामहि á-sicā-mahi
2. असिचथाः á-sica-thāḥ	असिचेथाम् á-sic-ethām	असिचध्वम् á-sica-dhvam
3. असिचत á-sica-ta	असिचेताम् á-sic-etām	असिचन्त á-sic-anta

Irregularities.

a. 1. ख्या khyā, 'tell,' substitutes अ a for आ ā: अख्यत् á-khya-t.—2. दृश् dṛś, 'see,' takes Guṇa: अदर्शत् á-darś-a-t.—3. अत् as, 'throw,' adds थ् th to the root: आख्यत् ás-th-a-t¹.—4. पत् pat, 'fall,' and वच् vac, 'speak,' form contracted reduplicated aorists:—अपप्तम् á-pa-pt-am, अवोचम् á-voc-am (for á-va-uc-am, cp. Gk. ἔ-ειπ-ο-ν).

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:—अधाम् á-dhā-m, 'I placed' (ἔ-θη-ν); अस्थात् á-sthā-t, 'he stood' (ἔ-στη); अगात् á-gā-t, 'he went' (ἔ-βη); अभूत् á-bhū-t, 'he became' (ἔ-φθ). A few verbs ending in आ ā (as well as भू bhū, 'be') take this form. This आ ā is retained throughout except before the उर् ur of the 3. pl. There is no Ātmanepada (cp. 143 a; 144, 3).

1. दा dā, 'give':— PARASMAIPADA.

1. अदाम् á-dā-m	अदाव á-dā-va	अदाम् á-dā-ma
2. अदाः á-dā-ḥ	अदातम् á-dā-tam	अदात् á-dā-ta
3. अदात् á-dā-t	अदाताम् á-dā-tām	अदुः á-d-uh

¹ The root of this aorist is, however, probably स्था sthā, 'stand,' with the vowel shortened as in अख्यत् á-khyat.

2. भू bhū, 'be':— PARASMAIPADA.

1. अभूवम् á-bhū-v-am	अभूव á-bhū-va	अभूम á-bhū-ma
2. अभूः á-bhū-ḥ	अभूतम् á-bhū-tam	अभूत् á-bhū-ta
3. अभूत् á-bhū-t	अभूताम् á-bhū-tām	अभूवन् á-bhū-v-an

Third or Reduplicated Form.

149. Excepting the primary verbs द्रु dru, 'run,' and श्रि śri, '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 ā, च् च्, च् च्, च् च् are represented in the reduplicative syllable by इ i.

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

The quantity of the first three syllables of the stem is thus almost invariably ०-०-०: ä-jī-jān-at, ä-ji-grāh-at, ä-sī-śri-y-at, ä-vi-viś-at, ä-dī-dīś-at, ä-dī-dār-at (from dī), ä-du-drū-v-at, ä-mū-mūc-at, ä-cī-kīp-at.

मुच् muc, 'release': stem अमूमुच a-mū-muc-a:—

PARASMAIPADA.

1. अमूमुचम् a-mūmuc-am	अमूमुचाव a-mūmucā-va	अमूमुचाम a-mūmucā-ma
2. अमूमुचः a-mūmucā-ḥ	अमूमुचतम् a-mūmucā-tam	अमूमुचत् a-mūmucā-ta
3. अमूमुचत् a-mūmucā-t	अमूमुचताम् a-mūmucā-tām	अमूमुचन् a-mūmuc-an

ĀTMANEPADA.

1. अमूसुचे a-mūmuc-e	अमूसुचावहि a-mūmucā-vahi	अमूसुचामहि a-mūmucā-mahi
2. अमूसुचथाः a-mūmuca-thāḥ	अमूसुचेथाम् a-mūmuc-ethām	अमूसुचध्वम् a-mūmuca-dhvam
3. अमूसुचत a-mūmuca-ta	अमूसुचेताम् a-mūmuc-etām	अमूसुचन्त a-mūmuc-anta.

Irregularities.

a. 1. राध् rādh, 'succeed,' and व्यध् vyadh, 'pierce,' shorten their radical syllable, so as to produce the prevailing rhythm: अरीरधत् ā-rī-rādh-a-t, अवीविधत् ā-vī-vidh-a-t (cp. 133 B 2).

2. दीप् dīp, 'shine,' and मील् mīl, 'wink,' retaining their long radical vowel, do not lengthen the reduplicative syllable, thus inverting the usual quantity of these two syllables: अदिदीपत् a-didīp-a-t, अमिमिलत् a-mimil-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 स् s inserted between चा yā and the personal inflexions. The endings of the 2. 3. sing. are चास् yās (for yā-s-s), यात् 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 बुध् budh, 'awake,' would be formed as follows:—

1. बुधासम् budh-yā-s-am	बुधास्व budh-yā-s-va	बुधास्व budh-yā-s-ma
2. बुधाः budh-yā-ḥ	बुधास्वम् budh-yā-s-tam	बुधास्व budh-yā-s-ta
3. बुधात् budh-yā-t	बुधास्वाम् budh-yā-s-tām	बुधासुः budh-yā-s-uḥ

Simple Future.

151. The future is formed by adding to the stem the suffix स्य syá, or, with the connecting vowel इ i, इष्य i-syá, and is inflected like a present of the first conjugation (bhāvāmi). Most roots ending in vowels (except च् च r) take स्य sya, more than half of those ending in consonants take इष्य i-sya. Derivative verbs regularly take the latter.

a. Final vowels and prosodically short medial vowels take Guṇa;— e.g. इ i, 'go': एष्यति e-syá-ti; बुध् budh, 'awake': भोत्स्यति bhot-sya-te (55); रुध् rudh, 'hinder': रोत्स्यति rot-sya-ti; कृ कृ, 'do': करिष्यति kar-i-syá-ti; भू bhū, 'be': भविष्यति bhav-i-syá-ti.

1. Several roots take both forms;— e.g. दह् dah, 'burn': धक्ष्यति dhak-syá-ti (55) and दहिष्यति dah-i-sya-ti.

2. Derivatives in अय aya retain their present stem, dropping only their final अ a;— e.g. चोरय cor-aya, 'steal': चोरयिष्यति coray-i-sya-ti.

दा dā, 'give':—

PARASMAIPADA.

1. दास्यामि dā-syá-mi	दास्यावः dā-syá-vaḥ	दास्यामः dā-syá-maḥ
2. दास्यसि dā-syá-si	दास्यथः dā-syá-thaḥ	दास्यथ dā-syá-tha
3. दास्यति dā-syá-ti	दास्यतः dā-syá-taḥ	दास्यन्ति dā-sy-ánti

ĀTMANEPADA.

1. दास्ये dā-sy-é	दास्यावहे dā-syá-vahe	दास्यामहे dā-syá-mahe
2. दास्यसे dā-syá-se	दास्येथे dā-sy-éthe	दास्यध्वे dā-syá-dhve
3. दास्यते dā-syá-te	दास्येते dā-sy-éte	दास्यन्ते dā-sy-ánte

Irregularities.

b. 1. Several verbs have र ra instead of अर् ar before स्य sya (cp. 144, 4):— दृश् drś, 'see,' हृज् hrj, 'emit,' खप् srp, 'creep,' स्पृश् sprś, 'touch': द्रक्ष्यति drak-syā-ti (63 b), स्रक्ष्यति srak-sya-ti (63 a), स्रप्स्यति srap-sya-ti, स्य्रक्ष्यति syrak-sya-ti.

2. A few verbs strengthen the root with a nasal before स्य sya:— नश् nas, 'be lost': नङ्क्ष्यति naṅk-syati as well as नशिष्यति naś-i-sya-ti; मज्ज् majj, 'sink': मङ्क्ष्यति maṅk-sya-ti.

3. वस् vas, 'dwell,' changes its स् s to त् t before स्य sya: वत्स्यति vat-sya-ti (66 B 1).

4. ग्रह् grah, 'seize,' takes ई i instead of इ i as its connecting vowel: ग्रहीष्यति grah-ī-sya-ti (cp. 160, 3 a).

Periphrastic Future.

152. It is formed by adding the present of the verb अस् as, 'be,' to the nom. masc. of an agent noun in तु -tr (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. तु tr is added, with or without इ i, to the gunated root, much in the same way as स्य sya. But roots ending in ञ् ṅ, as well as गम् gam, 'go,' and हन् han, 'kill,' reject the connecting vowel:— कृ kr: कर्तास्मि kartāsmi (but करिष्यामि kar-i-syā-mi); गन्तास्मि gantāsmi (but गमिष्यामि gam-i-syā-mi).

भू bhū, 'be':—

PARASMAIPADA.

1. भवितास्मि	भवितास्वः	भवितास्वः
bhav-i-tāsmi	bhav-i-tā-svaḥ	bhav-i-tā-smaḥ

2. भवितासि	भवितास्वः	भवितास्वः
bhav-i-tāsi	bhav-i-tā-sthaḥ	bhav-i-tā-stha
3. भविता	भवितारौ	भवितारः
bhav-i-tā	bhav-i-tārau	bhav-i-tārah

इ i, 'go':—

PARASMAIPADA.

1. एतास्मि	एतास्वः	एतास्वः
e-tāsmi	e-tā-svaḥ	e-tā-smaḥ
2. एतासि	एतास्वः	एतास्वः
e-tāsi	e-tā-sthaḥ	e-tā-stha
3. एता	एतारौ	एतारः
e-tā	e-tārau	e-tārah

Conditional.

153. This is a past tense of the future, meaning 'would have.' It is formed by turning the simple future into a past, which is inflected like an imperfect of the first conjugation (ābhavam). Extremely rare even in the Par., it is still rarer in the Ātm. It is to be met with chiefly in the Epics and the dramas. Examples are:—from भू bhū, 'be': (fut. भविष्यामि bhav-i-syāmi) अभविष्यम् á-bhaviṣy-am, अभविष्यः á-bhaviṣya-ḥ, अभविष्यत् á-bhaviṣya-t, &c.; Ātm. अभविष्ये á-bhaviṣy-e, &c.; इ i, 'go': (fut. एष्यामि e-syā-mi) ऐष्यम् áiṣy-am, ऐष्यः áiṣya-ḥ, ऐष्यत् áiṣya-t, &c.; Ātm. ऐष्ये áiṣy-e, &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: नह्यते nah-ya-te, 'he binds'; नह्यते nah-yá-te, 'he is bound.'

Before adding य ya, the root undergoes the following changes:—

1. Final आ ā (or diphthongs: 129, 8) remains or becomes ई ī;—
e. g. ज्ञा jñā, 'know': ज्ञायते jñā-yá-te; पा pā, 'drink': पीयते
pī-yá-te; गा gā, 'sing' (or गै gai): गीयते gī-yá-te.

2. Final इ i and उ u are lengthened;—e. g. इ i, 'go': ईयते
ī-yá-te; चि ci, 'collect': चीयते cī-yá-te; श्रु śru, 'hear': श्रूयते
śrū-yá-te.

3. Final ऋ ॠ after a single consonant becomes रि ri, after two
consonants, अर् ar;—e. g. कृ kr, 'do': क्रियते kri-yá-te; but
स्मृ smṛ, 'remember': स्मर्यते smar-yá-te.

4. Final ऋ ॠ is changed to ईर् īr and, after labials, to ऊर् ūr;—
e. g. कृ kṛ, 'scatter': कीर्यते kīr-yá-te; स्तृ stṛ, 'strew': स्तीर्यते
stīr-yá-te; but पू pū, 'fill' (the only example): पूर्यते pūr-yá-te.

5. Roots ending in a consonant preceded by a nasal, lose the
nasal;—e. g. भङ् bhāṅj, 'break': भज्यते bhaj-yá-te.

6. Roots liable to Samprasāraṇa (137, 2c) take it;—e. g. यज्
yaj: इज्यते ij-yá-te; वच् vac: उच्यते uc-yá-te; गृह् grah: गृह्यते
grh-yá-te; स्वप् svap: सुष्यते sup-yá-te.

7. Derivative verbs in अय aya drop the suffix while retaining
the strong radical vowel;—e. g. चोरय cor-aya: चोर्यते cor-yate;
कारय kār-aya (from कृ kr): कार्यते kār-ya-te.

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

PRESENT.

1. भूये bhū-y-é	भूयावहे bhū-yá-vahe	भूयामहे bhū-yá-mahe
2. भूयसे bhū-yá-se	भूयेथे bhū-y-éthe	भूयध्वे bhū-yá-dhve
3. भूयते bhū-yá-te	भूयेते bhū-y-éte	भूयन्ते bhū-y-ānte

IMPERFECT.

1. अभूये á-bhū-y-e	अभूयावहि á-bhū-yā-vahi	अभूयामहि á-bhū-yā-mahi
2. अभूयथाः á-bhū-ya-thāḥ	अभूयेथाम् á-bhū-y-éthām	अभूयध्वम् á-bhū-ya-dhvam
3. अभूयत á-bhū-ya-ta	अभूयेताम् á-bhū-y-etām	अभूयन्त á-bhū-y-anta

IMPERATIVE.

1. भूये bhūy-ái	भूयावहे bhū-yā-vahai	भूयामहे bhū-yā-mahai
2. भूयस्व bhū-yá-sva	भूयेथाम् bhū-y-éthām	भूयध्वम् bhū-yá-dhvam
3. भूयताम् bhū-yá-tām	भूयेताम् bhū-y-étām	भूयन्ताम् bhū-y-ántām

OPTATIVE.

1. भूयेय bhū-y-éya	भूयेवहि bhū-y-évahi	भूयेमहि bhū-y-émahi
2. भूयेथाः bhū-y-éthāḥ	भूयेथाथाम् bhū-y-éyāthām	भूयेध्वम् bhū-y-édhvam
3. भूयेत bhū-y-éta	भूयेथाताम् bhū-y-éyāntām	भूयेरन् bhū-y-éran

Irregularities.

a. 1. खन् khan, 'dig,' has either खन्यते khan-yá-te or खायते
khā-yá-te; तन् tan, 'stretch': तन्यते tan-yá-te or तायते tā-yá-te;
जन् jan, 'beget,' has जायते jā-ya-te, 'is born' (properly an Ātm.
of the fourth class: cp. 133 B 2).

2. शास् śās, 'command,' has either शास्यते śās-ya-te or शिष्यते
śiṣ-ya-te (cp. 134, 4a).

3. ह्वा hvā, 'call' (or ह्वे hve), has ह्वयते hū-yāte (cp. 136, 4); वा vā (or वे ve), 'weave,' जयते ū-yā-te.

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 इ i, which requires Vṛddhi of a final vowel and Guṇa of a medial vowel (but अ a is lengthened) followed by a single consonant; after आ ā, a य y is inserted;—e. g. श्रु sru, 'hear': अश्रावि á-srāv-i; कृ kr, 'do': अकारि á-kār-i; पद् pad, 'walk': अपादि á-pād-i; विष् viś, 'enter': अवेशि a-ves-i; मुच् muc, 'release': अमोचि á-moc-i; ज्ञा jñā, 'know': अज्ञायि á-jñā-y-i.

a. The following are peculiarities or **irregularities** in this formation:—1. रभ् rabh, 'seize,' shows the nasalized form of the root: अरभि a-rambh-i.—2. पू pūr, 'fill,' has अपूरि a-pūr-i (cp. 154, 4).—3. गम् gam, 'go,' रच् rac, 'fashion,' वध् vadh, 'slay,' do not lengthen their अ a: अगमि a-gam-i, अरचि a-rac-i, अवधि a-vadh-i.—4. Verbs in अय aya drop the suffix (cp. 154, 7): रोपय rop-aya, causative of रुह ruh, 'mount': अरोपि a-rop-i.

PARTICIPLES, GERUNDS, AND INFINITIVE.

I. Active Participles.

156. The stem of the **present** and **future** participles Par. is formed with the suffix अत् at (cp. 85). The strong stem is obtained by dropping the इ 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 अन् ant as its strong stem. Thus:—

PRES. 3. pl.	PRES. PART. (strong).	FUT. 3. pl.	FUT. PART. (strong).
भवन्ति	भवन्त्	भविष्यन्ति	भविष्यन्त्
bhávant-i (1)	bhávant	bhav-isyánt-i	bhavisyánt
क्रीणन्ति	क्रीणन्त्	क्रेष्यन्ति	क्रेष्यन्त्
kri-ṇ-ánt-i (9)	kriṇánt	kre-ṣyánt-i	kresyánt
जुह्वति	जुह्वत्	होष्यन्ति	होष्यन्त्
jūhv-at-i (3)	jūhvat	ho-ṣyánt-i	hoṣyánt

a. The strong stem of the pres. part. of अस as, 'be,' is सन्त sánt (3. pl. सन्ति s-ánt-i); that of हन् han, 'slay,' is घन्त् ghn-ánt (3. pl. घ्नन्ति ghn-ant-i)¹.

157. The **reduplicated 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 स् s which, being always followed by a vowel, appears as ष ṣ). In forming the middle and strong stems from this, the final vowel of the root (changed to a semivowel before उस् us) must be restored, and in verbs which, after dropping उर् ur, become monosyllabic, इ i must be inserted:—

3. PLUR.	WEAKEST STEM.	STRONG STEM.	MIDDLE STEM.
चक्रुः	चक्रुषा	चक्रवांसम्	चक्रवद्भिः
ca-kr-úḥ	cakr-úṣ-ā	cakr-vāmsam	cakr-vád-bhiḥ
बभूवुः	बभूवुषा	बभूवांसम्	बभूवद्भिः
babhū-v-úḥ	babhū-v-úṣ-ā	babhū-vāms-am	babhū-vád-bhiḥ
तेनुः	तेनुषा	तेनिवांसम्	तेनिवद्भिः
ten-úḥ	ten-úṣ-ā	ten-i-vāms-am	ten-i-vád-bhiḥ
ईजुः	ईजुषा	ईजिवांसम्	ईजिवद्भिः
īj-úḥ	īj-úṣ-ā	īj-i-vāms-am	īj-i-vád-bhiḥ

¹ On the declension of participles in अत् at, see 85; on the formation of their feminine stems, 95 a. ² Cp. 131, 6.

a. The participle of the present perfect of विद् vid, 'know' (3. pl. विदुः vid-ūḥ), does not take the intermediate इ i:—inst. sg. विदुषा vidúṣ-ā; acc. विद्वांसम् vid-vāms-am; inst. pl. विद्वद्भिः vidvād-bhiḥ.

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 ०न्ते -nte:—Ātm. pres. भवमान bháva-māna, fut. भविष्यमाण bhaviṣyá-māna; Pass. pres. भूयमान bhūyá-māna.

a. The second conjugation takes आन āná in the pres. Ātm.: जुह्वान júhv-āna (but fut. होष्यमाण hoṣyá-māna, Pass. pres. ह्यमान hūyá-māna). The root आस् ās, 'sit,' takes the anomalous suffix ईन ina: आसीन ās-ina, 'sitting.'

159. The Perfect Ātm. would be formed with the suffix आन āná, which is added after dropping the termination ईरे ire of the 3. pl. Ātm.;—e.g. बभूविरे babhūv-iré: बभूवान babhūv-āna. It has, however, become obsolete, only a few instances of it surviving in the sense of substantives or adjectives;—e.g. अनुचान anu ūc-āná (from anu-vac, 'having repeated' =) 'learned.'

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

1. न na, 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 ā, ई ī, ऊ ū, ऋ ṛ (which becomes ईर ir or ऊर ūr) and especially in द् d;—e.g. स्ना mlā, 'fade': स्नान mlā-na; ली li, 'cling': लीन li-na; लू lū, 'cut': लून lū-na; स्तृ stṛ, 'strew': स्तीर्ण stīr-ná; पू pū, 'fill': पूर्ण pūr-ná (cp. 154. 4); भिद् bhid, 'cleave': भिन्न bhin-ná.

a. नुद् nud, 'push,' and विद् vid, 'find,' optionally take त ta:—नुन्न nun-na or नुत्त nut-tá; विन्न vin-na or वित्त vit-tá.

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

2. त ta is attached to the root with or without the connecting vowel इ i;—e.g. जित् ji-tá, '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 ā is in some cases weakened to ई ī or even इ i, a final nasal is in several cases lost¹;—e.g. यज् yaj, 'sacrifice': ह्यत् iṣ-tá (63 a; 64); वच् vac, 'speak': उक्त uk-tá; स्वप् svap, 'sleep': सुप्त sup-tá; पा pā, 'drink': पीत pi-tá; स्था sthā, 'stand': स्थित sthi-tá (Gk. στα-ρό-s, Lat. sta-tu-s); गम् gam,

गो': गत ga-tá; हन् han, 'kill': हत ha-tá.

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

b. दा dā, 'give,' uses its weak present stem दद् dad: दत्त dat-tá. After certain verbal prepositions दत्त dattá is weakened to त्त t-ta;—e.g. आत्त ā-tta (for ā-datta), 'taken.'

c. Several roots in अम् am, instead of dropping the nasal, retain it, and lengthen the preceding vowel;—e.g. कम् kam, 'love': कान्त kān-ta.

d. ध्वन् dhvan, 'sound,' follows the analogy of कम् kam, &c.: ध्वान्त dhvān-tá; while a few others in अन् an use a collateral form of the root in आ ā;—e.g. खन् khan, 'dig': खात khā-tá; जन jan, 'be born': जात jā-tá.

3. इत् 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 ह् h, cp. 69.

not easily combining with त् t, and by all derivative verbs (which drop the final अ a or अय aya before it);—e.g. शङ्क śaṅk, 'doubt': शङ्कित śaṅk-i-ta; लिख likh, 'scratch': लिखित likh-i-tá; ईप्स īp-sa, desiderative of आप् āp, 'obtain': ईप्सित īps-i-tá; कारय kār-aya, causative of कृ kr, 'do': कारित kār-i-ta.

a. The full form of the root is usually retained before इत ita; but वद् vad, 'speak,' and वस् vas, 'dwell,' usually take Samprasāraṇa:—उदित ud-i-tá, उषित uṣ-i-ta; while ग्रह grah, 'seize,' always takes Samprasāraṇa and the connecting vowel ई ī instead of इ i: गृहीत grh-ī-tá (cp. 151 b 4).

161. By adding the possessive suffix वत् 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. कृत कृ-tá, 'done': कृतवत् kṛta-vat, 'having done.' It is generally used as a finite verb, the copula being omitted;—e.g. स तत् कृतवान् sa tat kṛtavān, 'he (has) done it'; सा तत् कृतवती sā tat kṛtavatī, 'she (has) done it' (cp. 89, foot-note 3).

162. The **Future Passive** Participle is formed with the suffixes य ya, तव्य tav-yà, and अनीय an-īya. They correspond in sense to the Lat. gerundive in -ndus.

1. Before the suffix य ya—

a. final आ ā becomes ए e;—e.g. दा dā: देय dē-ya, 'to be given.'

b. final इ i, ई ī take Guṇa, उ u, ऊ ū Guṇa or Vṛddhi, ऋ ṛ, ॠ ṛī Vṛddhi;—e.g. जि ji: जेय je-ya, 'to be conquered'; नी nī: नेय ne-ya, 'to be led'; हु hu: हव्य hav-yá, 'to be offered'; भू bhū: भाव्य bhāv-ya, 'about to be'; कृ kr: कार्य kār-yá, 'to be done.'

c. medial इ i and उ u followed by a single consonant generally take Guṇa, अ a is sometimes lengthened, ऋ ṛ remains unchanged;—e.g. भिद् bhid: भेद्य bhed-ya, 'to be split'; युज yuj:

योज्य yoj-ya, 'to be joined'; शक् śak: शक्य śak-ya, 'possible'; but वच् vac: वाच्य vāc-ya, 'to be said'; दृश् drś: दृश्य drś-ya, 'to be seen.'

2. Before the suffix तव्य tavya, the root, if possible, takes Guṇa, being treated in the same way as before the ता tā of the periphrastic fut. (152);—जि ji: जितव्य je-tavya, 'to be conquered'; भू bhū: भवितव्य bhav-i-tavya, 'that must be'; गम् gam: गन्तव्य gan-tavyā, 'to be gone'; दा dā: दातव्य dā-tavya, 'to be given'; भिद् bhid: भित्तव्य bhet-tavya, 'to be split.'

3. Before the suffix अनीय an-īya, the root takes Guṇa;—e.g. चि ci: चयनीय cay-anīya, 'to be gathered'; भू bhū: भवनीय bhav-anīya, 'that must be'; कृ kr: कारणीय kar-anīya, 'to be done'; लुभ lubh: लोभनीय lobh-anīya, 'to be desired.'

a. The अय aya of the causative is rejected;—भावय bhāv-aya: भावनीय bhāv-anīya, 'to be supposed.'

III. Gerund or Indeclinable Participle.

163. The suffix used for forming this participle from the **simple verb** is त्वा tv-ā (an old instrumental singular of a stem in तु tu). It is most easily attached to the root by being substituted for the त tá of the passive participle;—e.g. कृत कृ-tá, 'done': कृत्वा कृ-tvā, 'having done'; उक्त uk-tá, 'spoken': उक्त्वा uk-tvā, 'having spoken'; गत ga-tá, 'gone': गत्वा ga-tvā, 'having gone.'

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

164. If the verb is **compounded** with a preposition it takes य ya instead of त्वा tvā: from भू bhū, 'be,' भूत्वा bhū-tvā, but संभूय saṃ-bhū-ya; from वच् vac, 'speak,' उक्त्वा uk-tvā, but प्रोच्य

prauc-ya; from तृ tī, 'cross,' अवतीर्य ava-tīr-ya, 'having descended'; from पू pī, 'fill,' संपूर्य saṃ-pūr-ya.

a. The suffix of the causative, अय aya, is retained (excepting the final अ a) before य ya if the radical vowel is short¹;—e.g. संगमय saṃ-gam-ay-ya from संगमय saṃ-gam-aya, 'cause to assemble'; but विचार्य vi-cār-ya from विचारय vi-cār-aya, 'consider.'

165. त्य tya is added, instead of य ya, to compound verbs ending in a short vowel;—e.g. जित्वा ji-tvā, but विजित्य vi-jī-tya.

a. The analogy of these verbs is optionally followed by roots ending in र् n or म् m, preceded by अ a, which may drop the nasal if it is dropped in the perfect participle passive (160, 2);—e.g. गम् gam, 'go': आगम्य ā-gam-ya or आगत्य ā-ga-tya (part. गत ga-tá); नम् nam, 'bend': प्रणम्य pra-ṇam-ya (65) or प्रणत्य pra-ṇa-tya (part. नत na-tá); मन् man, 'think': मन्य -man-ya or मत्य -ma-tya (part. मत ma-tá); हन् han, 'kill': हन्य -han-ya or हत्य -ha-tya (part. हत ha-tá); तन् tan, 'stretch': ताय -tā-ya (cp. 154 a 1) or तत्य -ta-tya (part. तत ta-tá). But क्रम् kram, 'stride,' has only क्रम्य -kram-ya (part. क्रान्त krānta); खन् khan, 'dig,' only खाय -khā-ya (part. खात khā-tá; cp. 154 a 1).

166. There is also a rare indeclinable participle in अम् am. It is most easily formed by adding the suffix to that form which the root assumes before the इ i of the 3. sg. aor. passive (155);—e.g. श्रु śru (अश्रावि á-śrāv-i, 'it was heard'): श्रावम् śrāv-am, 'having heard.'

IV. Infinitive.

167. The infinitive (=Lat. supine) is formed by adding तुम् tu-m (originally the acc. sg. of a verbal noun) to the form which

¹ Otherwise the gerunds of the simple and the causative verb would be identical.

the verb assumes before the ता tā of the periphrastic future (152), or the तव्य tavya (162, 2) of the future part. pass.;—e.g. स्था sthā: स्थातुम् sthā-tum (Lat. sta-tum), 'to stand'; बुध् budh: बोधितुम् bodh-i-tum, 'to awake'; भू bhū: भवितुम् bhāv-i-tum, 'to be'; कृ kr: कर्तुम् kár-tum, 'to do'; दृश् drś: द्रष्टुम् drás-tum (151 b 1), 'to see'; वह vah: वोढुम् vódhum (69 b), 'to carry'; सह sah: सोढुम् sodhum (69 b), 'to bear'; चुर cur: चोरयितुम् coray-i-tum, 'to steal.'

DERIVATIVE VERBS.

I. Causatives.

168. This, the commonest class of derivative verbs, is formed with the suffix अय aya in the same way as the tenth class (125, 4), and is similarly inflected;—e.g. नी nī, 'lead': नायय nāy-aya, 'cause to lead'; कृ kr, 'make': कारय kār-aya, 'cause to make'; विद् vid, 'know': वेदय ved-áya, 'cause to know'; सद् sad, 'sit': सादय sād-áya, 'set.'

a. Most of the verbs in आ ā insert प p before the causative suffix;—e.g. दा dā, 'give': दापय dā-p-aya; स्था sthā, 'stand': स्थापय sthā-p-aya.

b. The causative suffix is retained (as in the tenth class) throughout the conjugation excepting the (reduplicated) aorist (which is connected with the causative in sense only: cp. 149).

Irregularities.

1. ज्ञा jñā, 'know,' ग्लā glā, 'languish,' स्ना snā, 'fade,' स्ना snā, 'wash,' optionally shorten the radical vowel before पय paya: ज्ञापय jñā-p-aya or ज्ञपय jñā-p-aya, &c.

2. A few roots ending in other vowels than आ ā take पय paya:—जि ji, 'conquer': जापय jā-paya, 'cause to win'; इ i with अधि adhi, 'read': अध्यापय adhy-āpaya, 'teach'; ग् g, 'go': अर्पय

ar-paya, 'put'; रह् ruh, 'grow': रोपय ro-paya, as well as रोहय roh-āya, 'raise.'

3. धू dhū, 'shake,' makes धूनय dhū-n-aya, 'shake'; प्री prī, 'love': प्रीणय prī-n-aya, 'delight'; भी bhī, 'fear': भीषय bhī-ṣ-aya, as well as the regular भायय bhāy-aya, 'frighten.'

4. लभ् labh, 'take,' inserts a nasal: लभय lambh-aya; while दम्ś damś, 'bite,' retains its nasal: दंशय damś-aya (cp. 133 A 4).

5. हन् 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 इ i (i. e. इष i-ṣa) in nearly thirty others. Thus भू bhū, 'be,' becomes बुभूष bu-bhū-ṣa, 'desire to be,' but जीव् jīv, 'live,' जिजीविष ji-jīv-iṣa, '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 इ i and उ u are lengthened, while च्छ् ष become ईर् īr or, after labials, ऊर् ūr;—e. g. चि ci, 'gather': चिचीष ci-cī-ṣa; स्तु stu, 'praise': तुष्टूष tu-ṣṭū-ṣa; तृ tṛ, 'cross': तितृतीष ti-tīr-ṣa; मृ mṛ, 'die': मुमूर्षे mu-mūr-ṣa.

2. before इष iṣa, final ई ī, उ u, च्छ् ष must take Guṇa; medial च्छ् ष takes it also, medial उ u does so in one case, and medial इ i not at all;—e. g. शी śī, 'lie': शिशयिष śi-śay-iṣa; श्शु śṣ, 'crush': शिश्रिष śi-śar-iṣa; नृत् nṛt, 'dance': निनर्तिष ni-nart-iṣa; शुभ् śubh, 'beautify': शुशोभिष śu-śobh-iṣa; विद् vid, 'know': विविदिष vi-vid-iṣa, as well as विवित्स vi-vit-sa.

Special Rules of Reduplication.

170. 1. अ a, आ ā, and च्छ् ष are represented by इ i in the reduplicative syllable (but ऊर् ūr, standing for च्छ् ष after labials, reduplicates with उ u);—e. g. दह् dah, 'burn': दिधच्च di-dhakk-ṣa (55; 69 a); स्था sthā, 'stand': तिष्ठास ti-ṣṭhā-sa; रज्ज् rj, 'create': सिद्धच्च si-ṣṭk-ṣa (63 a); भृ bhr, 'bear': बुभूर्ष bu-bhūr-ṣa.

a. The reduplication of roots containing इ i and उ u is normal;—e. g. विष् vis, 'enter': विविच्च vi-vikk-ṣa (63 b); बुध् budh, 'know': बुभुत्स bu-bhut-sa (55); दुह् duh, 'milk': दुधुच्च du-dhuk-ṣa (55; 69 a); रह् ruh, 'grow': ररुच्च rā-ruk-ṣa. Thus all desideratives, except those from roots containing उ u, उ ū, reduplicate with इ i.

2. The two or three roots with initial vowel that take the desiderative reduplicate internally with इ i: अश् अś, 'eat,' अशिशिष aś-iś-iṣa; ईच् ईkṣ, 'see': ईचिचिष īc-īkṣ-iṣa. आप् āp, 'obtain,' forms its stem by contraction: ईप् ईp-sa.

Irregularities.

171. 1. गम् gam, 'go,' and हन् han, 'kill,' lengthen their radical vowel; while मन् man, 'think,' lengthens the reduplicative vowel as well:—जिगांस ji-gām-sa (beside जिगमिष ji-gam-iṣa); जिघांस ji-ghām-sa (66 A 2); मीमांस mī-māṃ-sa (66 A 2), 'reflect.'

2. ग्रह् grah, 'seize,' प्रक् prach, 'ask,' स्वप् svap, 'sleep,' take Samprasāraṇa:—जिघृच्च ji-ghṛk-ṣa (55; 69 a), पिपृच्छिष pi-pṛcch-iṣa, सुषुप्स su-ṣup-sa.

3. दा dā, 'give,' धा dhā, 'place,' मा mā, 'measure,' पद् pad, 'go,' रभ् rabh, 'grasp,' लभ् labh, 'take,' शक् 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: दित्स dī-t-sa, धित्स dhī-t-sa (for dī-dh(ā)-sa: 55), मित्स mi-t-sa, पित्स pi-t-sa, रिप्स ri-p-sa, लिप्स lī-p-sa, शिच्च śī-k-sa.

4. चि ci, 'gather,' जि ji, 'conquer,' हन् han, 'kill' (cp. 171, 1), revert to their original guttural: चिक्रीष ci-kī-ṣa (beside चिचीष ci-cī-ṣa); जिगीष ji-gī-ṣa; जिघांस ji-ghāṃ-sa.

5. घस् ghas, 'eat,' changes its स् s to त् t: जि-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 अद् ad can form this derivative. About sixty roots (less than half the number found in Vedic literature) take the intensive in Sanskrit, but forms of it rarely occur.

The stem, which takes a peculiar kind of strong reduplication, has **two forms**. The one adds the personal endings immediately to the reduplicated stem (accented on the first syllable in strong forms), being conjugated in the Parasmaipada only, like a verb of the third or reduplicated class (p. 96);—e. g. बोभोति bō-bho-ti from भू 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 भू bhū.

a. The first intensive may optionally insert ई ī before terminations beginning with consonants in the strong forms. Stems ending in consonants do not take Guṇa either before this ई ī or before terminations beginning with vowels;—e. g. विद् vid, 'know'; वेवेक्षि vé-ved-mi or वेविदीमि vé-vid-ī-mi, वेविद्मः ve-vidmáh, imper. वेविदानि vé-vid-āni; but हू hū, 'call': जोहोमि jō-ho-mi or जोहवीमि jō-hav-ī-mi, जोहवानि jō-hav-āni.

Special Rules of Reduplication.

173. The reduplicative syllable takes Guṇa and lengthens अ a;—e. g. निञ् nij, 'cleansc': नेनेक्ति né-nek-ti; नी ni, 'lead': नेनीयते ne-nī-yá-te; बुध् budh, 'know': बोबुधीति bo-budh-ī-ti; झु plu, 'float': पोझूयते po-plū-ya-te; तप् tap, 'be hot': तातप्यते tā-tap-ya-te.

a. Roots ending in अम् am repeat the nasal instead of lengthening the vowel;—e. g. क्रम् kram, 'stride': चङ्कमीति caṅ-kram-ī-ti, चङ्कम्यते caṅ-kram-yá-te.

b. Roots containing ऋ ṛ insert ई ī between the reduplication and the root;—e. g. मृ mr, 'die': मरीमर्ति mar-ī-mar-ti; दृष् drś, 'see': दरीदृश्यते dar-ī-drś-ya-te; नृत nṛt, 'dance': नरीनृत्यते nar-ī-nṛt-ya-te.

Irregularities.

174. गु gr, 'awake,' reduplicating with आ ā (as from गर gar), forms the stem जागृ jā-gr, which has almost assumed the character of a root (134 A 4) and is used as the only present stem of the verb: 3. sg. जागर्ति jā-gar-ti, 3. pl. जायति jā-gr-ati.

a. दह dah, 'burn,' and जभ jabh, 'snap at,' reduplicate with a nasal, while चर् car, 'move,' changes its radical vowel as well: दन्दहीति dan-dah-ī-ti and दन्दह्यते dan-dah-ya-te; जज्जभ्यते jāñ-jabh-yá-te; चच्चूर्यते cañ-cūr-yá-te.

b. पद् pad, 'go,' besides reduplicating with a nasal, inserts ई ī after it: पनीपयते pa-n-ī-pad-ya-te; while द्रा drā, 'run,' reduplicates as if (173 b) it contained ऋ ṛ (only that the inserted vowel is इ i, which, however, is long by position): दरिद्राति dar-i-drā-ti (cp. 134 A 4).

IV. Denominatives.

175. A large number of verbs, inflected like those of the a-conjugation (p. 92), are derived, with the suffix **य** yá, from nouns, to which they express some such relation as 'be or act like,' 'treat as,' 'make,' 'desire.' Before the suffix, final **इ** i and **उ** u are lengthened; **अ** a often is also, but sometimes becomes **ई** ī (cp. 154, 1). Examples are:—**नमस्य** namas-yá, 'pay homage (namas) to'; **स्वामीय** svāmī-ya, 'regard as a master' (svāmi); **गोपाय** gopā-yá, 'be like a herdsman (go-pā) to,' 'protect'; **राजाय** rājā-ya, 'play the king' (rāja); **द्रुमाय** drumā-ya, 'rank as a tree' (druma); **पुत्रीय** putrī-ya, 'desire a son' (putra).

a. Denominatives which have the causative accent (á-ya) are reckoned verbs of the tenth class by the Hindu grammarians. Such are **मन्त्रय** mantrā-ya, 'take counsel' (mántra), **कीर्तय** kīrtā-ya, 'celebrate' (kīrtí, 'fame'); **वर्णय** varṇā-ya, 'depict,' 'describe' (várṇa, 'colour'); **कथय** kathā-ya, 'tell how,' 'relate' (ka-thám, 'how?').

CHAPTER V

INDECLINABLE WORDS

Prepositions.

176. Owing to the cases having a more independent meaning than in other Āryan languages, the number of prepositions is quite small, and their use is very limited in Sanskrit. They are nearly all postpositions¹, and they do not 'govern,' but only define the general sense of, the case to which they are added.

¹ In Homeric Greek the prepositions preserve their original position as well as accent in anastrophe: *ἄνω* (Skt. *ápa*), *ἔπι* (*ápi*), *πáρα* (*párá*), *πέρι* (*pári*).

Of the dozen Vedic postpositions (also employed as verbal pre-fixes) Sanskrit preserves only three in common use:—

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

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

a. The following are also occasionally met with, nearly always following their case:—**अभि** abhí, 'against' (acc.); **पुरस्** purás, 'before' (gen.); **अधि** ádhi, 'over' (loc.), **अन्तर** antár (Lat. inter, Eng. under), 'within,' '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 ungenue 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.** **अन्तरा** antarā and **अन्तरेण** antareṇa, 'between,' 'without'; the latter also 'regarding'; **निकाषा** nikaṣā and **समया** samáyā, 'near'; **अभितः** abhí-taḥ, **परितः** parí-taḥ, **सर्वतः** sarvá-taḥ, **समन्ततः** samanta-taḥ, 'around'; **उभयतः** ubhayá-taḥ, 'on both sides of'; **परेण** páreṇa, 'beyond'; **यावत्** yávat, 'during,' 'up to,' 'till' (also abl.).

b. **Instr.** **सह** sahá, **समम्** samám, **साकम्** sākám, **सार्धम्** sār-dham, '(together) with'; **विना** vinā, '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): अर्वाक् arváḥ, पुरा purá, पूर्वम् púrvam, प्राक् prák. 2. 'after' (of time): अनन्तरम् an-antaram, ऊर्ध्वम् ūrdhvám, परम् param, परतः para-taḥ, परिण páreṇa, प्रभृति prabhṛti (originally a fem. noun meaning 'commencement'). 3. 'outside,' 'out of': बहिः bahiḥ. 4. 'apart from': अन्यत्र anyátra; ऋते ṛte (also acc.).

d. Gen. Nearly all the adverbs used with this case express some relation in space:—1. 'before,' 'in presence of': अग्रे ágre, अग्रतः agra-táḥ, पुरतः pura-taḥ, पुरस्तात् purás-tāt, प्रत्यक्षम् praty-akṣam, समक्षम् sam-akṣám. 2. 'after': पश्चात् paścāt. 3. 'beyond': परतः para-taḥ, परस्तात् parás-tāt. 4. 'above,' 'over,' 'upon': उपरि upári (also acc.) and उपरिष्ठात् upári-ṣṭāt; the former also 'with regard to.' 5. 'below': अधः adháḥ and अधस्तात् adhás-tāt.—With the gen. is also used कृते kṛte, 'for the sake of.'

178. The case-notions of the accusative ('whither'), ablative ('whence'), and locative ('where') are often paraphrased by nouns meaning 'proximity,' such as अन्तिक antiká, उपकण्ठ upa-kaṇṭha, निकट ni-kaṭa, सकाश sa-kāśa, संनिधि sam-nidhi, समीप sam-īpa, पार्श्व pársvā ('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:—राज्ञोऽन्तिकं गच्छ 'go to the king'; रघोः सकाशाद् अपासरत् 'he withdrew from Raghu'; मम पार्श्वे 'beside me,' 'near me'; तस्याः समीपे नलं प्रशशंसुः 'they praised Nala in her presence.'

Prepositional Gerunds.

179. Several indeclinable participles are used in the sense of prepositions:—

1. with acc. उद्दिश्य ud-diś-ya, 'pointing at' = 'towards,'

'about,' 'at,' 'for'; आदाय ā-dā-ya, गृहीत्वा grhī-tvā, 'taking,' नीत्वा nī-tvā, 'leading' = 'with'; अधिष्ठाय adhi-ṣṭhā-ya, अवलम्ब्य ava-lamb-ya, आश्रित्य ā-śri-tya, आस्थाय ā-sthā-ya, 'resorting to' = 'by means of'; मुक्त्वा muk-tvā, परित्यज्य pari-tyaj-ya, वर्जयित्वा varjay-i-tvā, 'putting aside' = 'except'; अधिष्ठाय adhi-kṛ-tya, 'putting at the head' = 'with reference to,' 'about.' 2. with abl. आरभ्य ā-rabh-ya, 'beginning from' = 'since.'

Conjunctive and Adverbial Particles.

180. अङ्ग aṅgá, in exhortations = 'pray': अङ्ग कुरु 'pray do it.' किमङ्ग kim aṅga: 1. 'why, pray?' 2. 'how much more?'

अथ á-tha: 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 इति iti, 'here ends'). 3. connecting parts of a sentence = 'and,' 'also.' 4. 'if': अथ तान्नानुगच्छामि गमिष्यामि यमचयम् 'if I do not follow them, I shall go to Yama's abode.'—अथ किम् atha kim, 'what else?' = 'it is so,' 'certainly,' 'yes.'—अथ वा atha vā: 1. 'or else,' 'or.' 2. correcting a previous statement = 'or rather,' 'but.' 3. adding a corroborative statement, 'or so' = 'so for instance': अथवा साध्विदमुच्यते 'thus it is well said.'

अथो átho, 'then,' 'afterwards' (see उ u).

अन्यच्च anyac ca, 'and another thing' = 'and besides,' 'moreover.'

अपरम् aparam, 'further,' 'moreover,' 'besides.'

अपि ápi: 1. connecting (like च ca) parts of a sentence = 'likewise,' 'moreover,' 'and' (अपि—अपि 'both—and'). 2. 'also,' 'on one's own part': दमनकोऽपि निर्जगाम 'Damanaka also (on his part) went away.' 3. 'even,' 'though': बालोऽपि 'even

a child'; **एकाक्यपि** ekākīapi, 'though alone.' 4. 'only,' 'but' (of time): **मुहूर्तमपि** 'but a moment.' 5. 'all' with numerals: **चतुर्णामपि वर्णानाम्** 'of all the four castes.' 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: **अपि तपो वर्धते** 'is your penance prospering?' **अपि स कालः स्यात्** 'would that the time had come'; **अपि प्राणानहं जह्यां न त्वाम्** 'I would rather abandon life than thee.'—**अपि नाम** api nāma, 'perhaps' (see **नाम** nāma).

अलम् ālam, 'enough,' construed with the instrumental, gerund or infinitive, expresses a prohibition: **अलं भयेन** 'away with fear'; **अलमुपालभ्य** 'cease reproaching me'; **अलं प्रबोधयितुम्** 'do not awaken.'

इति iti, 'thus': 1. is used after the exact words of quotations. With verbs of saying it supplies the place of inverted commas and of the indirect construction in English: **तवाच्चां करिष्यामीति स मामुवाच** 'he said to me, I will do thy bidding (tava ājñām),' or 'he told me that he would do my bidding.'

a. It is similarly used to quote thoughts, intentions, knowledge, though not uttered: **बालोऽपि नावमन्तव्यो मनुष्य इति भूमिपः** 'one should not despise a king, though a child, (thinking=) because he is a mere human being'; **दातव्यमिति यद्दानं दीयते** 'a gift which is presented (thinking 'it ought to be given'=) from a sense of duty'; **न धर्मशास्त्रं पठतीति कारणम्** '(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 तृतीयोऽङ्कः** 'here ends the third act.'

3. 'in the capacity of,' 'as regards,' 'as for': **शीघ्रमिति सुकरं निभृतमिति चिन्तनीयं भवेत्** 'as for (doing it) quickly, it (would

be) easy; as for (doing it) secretly, it would require consideration.' (See also **किम्** kim and **तथा** tathā.)

इव iva, being enclitic, follows the word to which it belongs in sense:—1. 'like': **अयं चोर इवाभाति** 'this man looks like a thief.' 2. 'as if,' 'as it were': **साक्षात् पश्चामीव पिनाकिनम्** 'I see, as it were, Śiva himself before me.' 3. 'somewhat': **सरोषमिव** 'somewhat angrily.' 4. 'almost': **मुहूर्तमिव** 'almost an hour.' 5. 'just,' 'quite': **अकिंचिदिव** 'just a little'; **नचिरादिव** 'quite soon.' 6. 'indeed,' 'pray' (German 'wohl'), with interrogatives: **किमिव मधुराणां मण्डनं नाह्वतीनाम्** 'what, indeed, is not an ornament to lovely figures?'

उत् ut, an old particle of frequent occurrence in the Veda, meaning 'and,' is preserved in Sanskrit only in combination with **किम्** kim (q. v.), and in **अथो** ātho (for āthay, 'and so'), 'then,' and **नो** nō (for nāy, 'and not'), 'not.'

उत् utā, a common particle in the Veda, meaning 'and,' 'also,' 'or,' survives only 1. in combination with **प्रति** and **किम्**:—**प्रत्युत्** pratiuta, 'on the contrary'; **किमुत्** kim uta, 'how much more,' 'how much less'; 2. in the second part of a double question:—**किम्—उत्** (=utrum—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'; **दर्शनमेव** 'the very sight'; **अहमेव** 'I myself'; **तदेव** 'that very,' 'the same'; **मृत्युरेव** 'sure death'; **वसुधैव** 'the whole earth.'—**चैव** caeva, 'and also.'—**तथैव** tathāeva, 'likewise,' 'also.'—**नैव** naeva, 'not at all,' 'by no means.'

एवम् evām, 'thus,' 'so':—**एवमसु** 'so be it'; **मैवम्** māevam, 'not so!'

कश्चित् kác-cit (Vedic neuter of interr. कद् ká-d + चिद् cid), used in questions expecting the answer 'yes' (Lat. nonne) = 'I hope':—कश्चिद्दृष्ट्वा स्वया राजन् दमयन्ती 'I hope you have seen Damayanti, O king?' With negative = 'I hope not' (Lat. num):—कश्चित् नु नापराधं ते कृतवानस्मि 'I have not done you any injury, I hope?'

कामम् kâma-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:—कामम्—तु, किंतु, तथापि, or पुनः 'it is true—but,' 'although—yet'; कामम्—न तु 'certainly—but not,' 'rather—than' (cp. वरम् varam—न na).

किम् kî-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 किं वा, किमुत, or simply उत, वा, or आहोस्विद् 'or.'

Combinations of किम् kim with other particles are the following:—किं च 'moreover.'—किं तु 'but,' 'however.'—किमिति, किमिव 'wherefore?'—किं वा 'perchance?'—किंस्विद् 'why, pray?' 'I wonder?'—किमपि 1. 'very,' 'vehemently': किमपि रुदती 'weeping bitterly'; 2. 'nay, more.'—किमु, किमुत, किं पुनः 'how much more,' 'how much less': एकैकम् अप्यनर्थाय किमु यच्च चतुष्टयम् 'even each singly (leads) to ruin, how much more (is it so) when the four (are combined)!'

किल kîla (quidem): 1. 'indeed,' 'certainly,' 'to be sure,' follows the word it emphasizes: अर्हति किल कितव उपद्रवम् 'to be sure the rogue deserves calamity.' Sometimes किल may be rendered by stress merely: एकस्मिन् दिने व्याघ्र आजगाम किल 'one day a tiger *did* come.' 2. 'they say,' 'we are told':

बभूव योगी किल कार्तवीर्यः 'there lived, it is said, a devotee named Kārtavīrya.'

कृतम् kr-ta-m (neut. of past part.), 'done,' is used (like अलम् ālam) with the instrumental in the sense of 'have done with':—कृतं संदेहेन 'away with doubt.'

केवलम् kevala-m, 'only': केवलं स्वपिति 'he merely sleeps.'—न केवलम्—अपि 'not only—but.'

क्व kvà, 'where?' if repeated with another question, expresses great difference, incongruity, or incompatibility: क्व सूर्यप्रभवो वंशः क्व चाल्पविषया मतिः '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 khálu: 1. 'indeed,' 'surely,' often merely emphasizing the preceding word. 2. 'pray,' 'please,' in entreaties: देहि खलु मे प्रतिवचनम् 'please give me an answer' (German 'doch'). 3. with gerund = 'enough of,' 'do not' (like अलम् ālam): खलु रुदित्वा 'do not weep.'—न खलु 'not at all,' 'certainly not,' 'I hope not.'

च ca, enclitic (= च, que), 'and,' 'also':—गोविन्दो रामश्च 'Govinda and Rāma.' In poetry the particle is occasionally misplaced: इह चामुत्र for इहामुत्र 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.'

चेद् céd (ca + id), 'if,' never begins a sentence or half-line (as यदि yádi, 'if,' does).—अथ चेद् 'but if.'—न चेद् or नो चेद् 'if not' (elliptically) = 'otherwise': सर्वं विमृश्य कर्तव्यं नो चेत् पश्चात्तापं व्रजिष्यसि 'everything should be done after deliberation, otherwise you will come to repentance.'—चेन्न cen na, 'if—

not' (apodosis): भावि चेन्न तदन्यथा 'if it (is) to be, it (will) not (be) otherwise.'—इति चेन्न '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.'

ततः tā-tah: 1. 'thence.' 2. 'thereupon,' 'then.' ततस्ततः tatas tatah = '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 tathēiti, 'yes.'

तद् tā-d (neut. of pron. 'that'): 1. 'then,' 'in that case.' 2. 'therefore,' 'accordingly': राजपुत्रा वयं तद् विग्रहं श्रोतुं नः कुतूहलमस्ति '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): इतस्तावदागम्यताम् 'pray come here at once.' 5. 'already,' 'even' (as opposed to 'how much more,' 'how much less'). 6. 'only,' 'merely.' 7. 'at least': न तावन्मानुषी '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 तावत् 'not yet.'

तु tu (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.—अपि तु 'but rather.' न तु 'but not.' न खैव तु na tveva tu, 'never

at all.' परं तु 'yet,' 'however.' तु—तु 'indeed—but.' च—न तु 'although—yet not.'

न nā, 'not'; with indefinite pronoun = 'no': न कोऽपि ('not any' =) 'no man'; न किञ्चित् 'nothing'; न क्वचित् 'nowhere'; न कदाचित् 'never.' न if repeated amounts to an emphatic positive: न तत्र कश्चिन्न बभूव तर्पितः 'no one was there (who was) not satisfied,' i.e. 'every one was thoroughly satisfied.'—नापि nāpi, 'not even.'—नैव nāeva, 'not at all.'

ननु na-nū: 1. 'not?' in questions expecting an affirmative answer (Lat. non-ne) = 'surely': नन्वहं ते प्रियः nanu aham te priyaḥ, 'surely I am thy beloved?' 2. with interrogative pronouns and imperatives = 'pray': ननु को भवान् 'pray who are you?' ननुच्यताम् nanu cyatām, 'pray tell.' 3. in arguments: 'is it not the case that?' = 'it may be objected'; followed by अत्रोच्यते atra ucyate, 'to this the reply is.'

नाम nāma, 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 जितम् 'I have indeed conquered.' 2. 'perhaps': दृष्टस्त्वया कश्चिद् धर्मज्ञो नाम 'you have perhaps seen a righteous man.' 3. ironically, with interrogatives = 'pray': को नाम राज्ञां प्रियः '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.'—अपि नाम 1. at the beginning of a sentence with potential = 'perhaps.' 2. emphasizes a preceding word more strongly than अपि alone.—ननु नाम 'surely': ननु नामाहमिष्टा किल तव 'surely I am dear to thee.'

नु nū, 'now,' with interrogatives = 'pray': को नु 'who, pray?' नु—नु, in double questions expressing uncertainty, '(either)—or': अयं भीमो नु धर्मो नु 'can this be Bhīma or Dharma?'

नूनम् nū-nā-m, usually the first word in a sentence: 'in all probability,' 'undoubtedly,' 'assuredly': **नूनं मन्ये न दोषोऽस्ति नैषधस्य** 'assuredly, I think, it is not the fault of the king of Nisadha.'

नो nō (ná+u) in the Veda meant 'and not,' 'nor,' but in Sanskrit simply = 'not' (cp. **चेद् céd**).

परम् pára-m: 1. 'highly,' 'greatly,' 'entirely,' 'very': **परमनुगृहीतोऽस्मि** 'I am greatly obliged.' 2. 'at the most': **आयुस् तत्र मर्त्यानां परं त्रिंशद् भवति** 'in it the life of mortals (lasts) at most thirty (years).' 3. 'nothing but,' 'only': **विषाणैस्तः परं न ते** 'you only lack the horns.' 4. 'but,' 'however': **सर्वशास्त्रपारगाः परं बुद्धिरहिताः** 'they (are) thoroughly versed in all learning, but lack intelligence.'

पुनः pūnah: 1. 'again.' 2. 'on the other hand,' 'on the contrary,' 'but.'—**पुनः पुनः**, or simply **पुनः**, 'again and again,' 'repeatedly.'

प्रायः prāyah, **प्रायशः** prāya-śah, **प्रायेण** prāyeṇa: 1. 'for the most part,' 'generally,' 'as a rule.' 2. 'in all probability.'

बाढम् bādha-m: 1. 'certainly,' 'assuredly,' 'indeed.' 2. expressing consent: 'very well.' 3. expressing assent: 'so it is,' 'yes.'

मा mā, prohibitive particle (= Gk. $\mu\eta$), generally used with imperative or unaugmented aorist: **मा गच्छ** or **मा गमः** 'do not go.' **मा स्म mā sma** is employed in the same way. Both **मा** and **मैवम् mā evam** are used elliptically = 'not so!' 'don't'; similarly **मा तावत्** 'not for heaven's sake!' 'God forbid,' **मा नाम** with potential or elliptically: = 'would that not,' 'if only not': **मा नाम रक्षिणः** 'heaven forbid (that it should be) the warders.'

मुहुः mūhuh: 1. 'every moment,' 'repeatedly,' 'incessantly'

(often repeated: **मुहुःमुहुः**). 2. 'on the contrary.' **मुहुः—मुहुः** 'now—now,' 'at one time—at another.'

यतः yá-tah: 1. 'whence' (often = 'where,' sometimes = 'whither'; often = ablative of the relative **य** ya). 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*: **किं नु दुःखमतः परम् इच्छासंपद् यतो नास्ति** 'what misery is greater than this, that there is no fulfilment of desire?'

यत्र yá-tra: 1. 'where.' 2. 'if.' 3. 'when.' 4. 'since.'

यथा yá-thā: 1. 'as': **यथाज्ञापयति देवः** 'as your Majesty commands.' 2. 'like' (= **इव**): **राजते भैमी सौदामिनी यथा** 'the daughter of Bhīma shone like the lightning.' 3. 'as for instance.' 4. 'in order that': **यथा त्वदन्यं पुरुषं न मंस्त्रति** 'in order that she shall think of no other man than thee.' 5. 'so that': **अहं तथा करिष्ये यथा स वधं करिष्यति** 'I shall so contrive that he will slay him.' 6. 'that,' introducing (like **यद् yád**) a direct assertion, with or without **इति** at the end: **त्वयोक्तं मे यथा** 'you told me that—' **यथा यथा—तथा तथा** 'in proportion as—so,' 'the more—the more.' **तद्यथा tad yathā**, 'that (is) as (follows),' 'thus for instance.'

यद् yá-d: 1. 'that,' introducing direct assertions (like Gk. $\epsilon\tau\iota$) with or without **इति** at the end: **वक्तव्यं यदिह मया हता प्रियेति** 'you must say, I have slain my beloved here.' 2. (so) 'that': **किं यन्न वेत्ति त्वम्** 'how (is it) that you do not know?' 3. 'in order that': **किं शक्यं कर्तुं यन्न क्रुध्यते नृपः** 'what can be done in order that the king be not angry?' 4. 'inasmuch as,' 'because,' 'since.'

यदि yád-i, 'if' (cp. **चेद् céd**).—**यदि वा**: 1. 'or else,' 'or rather,' 'or': **अज्ञानाद्यदि वा ज्ञानात्** 'unwittingly or wittingly.' 2. sometimes = 'however.'—**यद्यपि yadi api**, 'even if,' 'although.'

माधुर्यम् 'Oh, the sweetness of the song!' अहो हिरण्यक
झाष्योऽसि 'Ah, Hiranyaka, you are praiseworthy!'

आ ā (cp. 24) is used especially to express sudden recollection:
आ एवं किल तत् 'Ah, so indeed it was!'

आः āḥ (cp. 24) expresses joy or indignation, 'ah': आः अति-
थिपरिभाविनि 'Ah, you who slight your guest!'

कष्टम् kaṣṭa-m, 'woe!' 'alas!' often combined with धिक् dhik
or हा धिक् hā dhik.

दिव्या diṣṭiā (inst. 'by good luck' =) 'thank heaven!' often
with वृध् vṛdh, 'prosper' = 'to have cause for joy or congratu-
lation': दिव्या महाराजो विजयेन वर्धते 'your Majesty is to be
congratulated upon your victory!'

धिक् dhik, exclamation of dissatisfaction, reproach, or lamenta-
tion: 'fie!' 'woe!' It is regularly used with the accusative, but
the nom. gen. voc. also occur: धिक् स्वामसु 'shame on you!'

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

भोः 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:—भो भोः पण्डिताः 'listen, Paṇḍits!' 2. it
sometimes occurs in soliloquies = 'alas!'

साधु sādhū: 1. 'well done!' 'bravo!' 2. with imperative =
'come': दमयन्त्याः पणः साधु वर्तताम् 'come, let Damayantī
be played for as a stake.' 3. 'well' with 1. per. pres.: साधु यामि
'well, I will go.' 4. 'assuredly': यदि जीवामि साध्वेन पश्येम
'if I live, I shall undoubtedly see him.'

स्वस्ति sv-astī: 1. 'hail!' 2. 'farewell!'

हन्त hanta: 1. exclamation of exhortation = 'come,' 'look,'
'pray': हन्त ते कथयिष्यामि 'come, I will tell thee'; शृणु हन्त
'pray listen.' 2. expresses grief: 'alas!' 3. joy, surprise, or
hurry: 'oh!' 'ah!'

हा hā, expresses 1. astonishment or satisfaction: 'ah!' 2. pain:
'alas!' हा हतासि 'alas! I am undone.' It is frequently accom-
panied by a vocative; and is sometimes used with a following acc.
= 'alas for!' It is often combined with कष्टम्, धिक्, or हन्त.

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 com-
pounded 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. वेद véd-a, 'knowledge' (विद् '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-tī, f. 'thought' (मन् man, 'think'); योध yodb-á, m.
'fighter' (युध् yudh, 'fight'). Other meanings are only modifica-
tions 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. द्विष् *dvīṣ*, m. (hater) 'enemy' (80); युध् *yúdh*, f. 'fight,' m. 'fighter.' Many of these stems are used only at the end of compounds;—e.g. दुह् *-duh*, 'milking' (81). Roots ending in आ *ā* are shortened to अ *a*, and those in इ *i*, उ *u*, or च् *r*, are always modified by adding a त् *t*: these stems are only used as the last members of compounds;—e.g. सुकृत् *su-kṛt*, 'doing well' (cp. 187 b).

b. Several primary nominal suffixes connected with the verbal system have already been sufficiently dealt with, viz. those of the present and future participles: अत् *at* (85; 156), आना *āna* and मान *māna* (158); of the perfect: वांस *vāms* (89; 157); of the past passive participle (160): ता *ta* and ना *na*; of the gerundive: अनीय *an-īya*¹, तव्य *tav-ya*², and य *ya* (162). The formation of stems to which the primary suffixes of the comparative and superlative, ईयांस *īyāms* and इष्ठ *iṣṭha*, are added has also been explained (88; 103, 2). Of the rest, the following, in alphabetical order, are the most usual and important:—

अ *a*: substantives and adjectives;—e.g. सर्ग *sārg-a*, m. 'creation' (रज् *srj*, 'emit'); मेघ *megh-ā*, m. 'cloud' (lit. 'discharger': मिह *mih*); भाग *bhāg-ā*, m. 'share' (भज् *bhaj*, 'divide'); प्रिय *priy-ā*, 'pleasing,' 'dear' (प्री *pri*, 'please'). The substantives are almost exclusively masc.; but युग *yug-ā*, n. 'yoke' (Gk. *ζυγ-ó-v*, Lat. *yug-u-m*).

अन *an*: masc. agent nouns and a few defective neuter stems;—e.g. राजन् *rāj-an*, m. 'ruler,' 'king' (90, 1); अहन् *āh-an*, n. 'day' (91, 2).

¹ The latter part, ईय *īya* 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 तव्य *tav-ya* is probably derived from the old infinitive ending तवे *tave* (App. III, 13 b).

अन *ana*: neut. action nouns;—e.g. दर्शन *dārs-ana*, n. 'sight' (दृश् *drś*, 'see'), भोजन *bhój-ana*, n. 'enjoyment' (भुज् *bhuj*, 'enjoy'); also agent nouns;—e.g. वाहन *vāh-ana*, 'conveying,' n. 'vehicle'; very rarely with weak vowel: कृपण *kṛp-ana* ('lamenting'), 'miserable.'

अस *as*, इस् *is*, उस् *us*: neuter action nouns, often with concrete meaning (cp. 83);—e.g. वचस् *vāc-as*, 'speech'; ज्योतिस् *jyót-is*, 'light'; धनुस् *dhan-us*, 'bow.'

इ *i*: fem. action nouns, also agent nouns (adj. and subst.), and a few neuters of obscure origin;—e.g. क्षयि *kṣ-ī*, f. 'tillage'; शुचि *śúc-i*, 'bright'; पाणि *pān-ī*, m. 'hand'; अक्षि *ākṣ-i*, n. 'eye,' अस्थि *āsth-i*, n. 'bone,' दधि *dādh-i*, n. 'sour milk' (cp. 99, 3).

उ *u*: agent nouns, adj. and subst., the latter being mostly masc., but including several fem. and neut.;—e.g. तनु *tan-ú*, 'thin' (Lat. *ten-u-i-s*); बाहु *bāh-ú*, m. 'arm' (Gk. *πῆχ-u-s*); हनु *hán-u*, f. 'jaw'; जानु *jān-u*, n. 'knee' (Gk. *γόν-u*).

उन *una*: adj. and masc. neut. subst.;—e.g. तरुण *tár-una*, 'young'; मिथुन *mith-uná* (m.), n. 'pair,' शकुन *śak-uná*, m. 'bird.'

ऊ *ū*: fem., mostly corresponding to m. and f. in उ *u*;—e.g. तनू *tan-ú*, 'body'; independently formed: चमू *cam-ú*, 'army,' वधू *vadh-ú*, 'bride.'

त *ta*: besides ordinarily forming past passive participles appears, in a more general sense, as the suffix of a few adjectives and substantives;—e.g. शीत *śi-tá*, 'cold,' असित *ás-i-ta*, 'black'; दूत *dū-tá*, m. 'messenger,' हस्त *hás-ta*, m. 'hand.'

ति *ti*: fem. action nouns;—e.g. भूति *bhū-ti*, 'well-being' (Gk. *φύ-σι-s*); जाति *jā-ti*, 'birth'; चाति *jñā-ti*, 'kinsman,' is, however, **masc.** (owing to its concrete sense designating a male being).

तु tu: chiefly forms the stem of infinitives in **०तुम् -tum**;—e.g. **गन्तुम् gan-tum**, 'to go'; also a few masc. and neut. substantives:—**तन्तु tán-tu**, m. 'thread', **हेतु he-tú**, m. 'cause' (**हि hi**, 'impel'); **वासु vās-tu**, n. 'dwelling' (Gk. *ἄσ-τν*).

तु त्रः: masc. agent nouns;—e.g. **कर्तृ kar-tṛ**, 'doer'; also names of relationship, fem. as well as masc.;—e.g. **मातृ mā-tṛ**, f. 'mother', **पितृ pi-tṛ**, m. 'father' (101).

त्र tra, m. n., **त्रा trā**, f.: expressive of the instrument or means;—e.g. **पात्र pā-tra**, n. 'cup' (**पा pā**, 'drink'); **दंष्ट्र damṣ-tra**, m. 'tusk' ('biter': **दंष्ट्र damś**), **मन्त्र mán-tra**, m. 'prayer' (**मन् man**, 'think'); **मात्रा mā-trā**, f. 'measure' (Gk. *μέ-τρο-ν*).

थ tha, m. n., **था thā**, f.;—e.g. **अर्थ ár-tha**, m. 'aim', 'object'; **तीर्थ tīr-thā**, n. 'ford'; **गाथा gā-thā**, f. 'song.'

न na, m. n., **ना nā**, f.: besides ordinarily forming past pass. participles (160, 1), also adjectives and substantives;—e.g. **कृष्ण kṛṣ-ṇā**, 'black'; **वर्ण vār-ṇa**, m. 'colour'; **पर्य par-ṇā**, n. 'wing'; **तृष्णा tṛṣ-ṇā**, f. 'thirst.'

नि ni, m. f.;—e.g. **अग्नि ag-ní**, m. 'fire' (Lat. *ig-ni-s*); **श्रेणि śré-ni**, f. 'line.'

नु nu, m. f.;—e.g. **भानु bhā-nú**, m. 'light', **सूनु sū-nú**, m. 'son'; **धेनु dhe-nú**, f. 'cow.'

म ma, adj.; m. subst.;—e.g. **भीम bhī-má**, 'terrible'; **धूम dhū-má**, m. 'smoke.'

मन् man, m. n.: chiefly neut. action nouns;—e.g. **कर्मन् kár-man**, n. 'action', **ब्रह्मन् bráh-man**, n. 'prayer'; **अश्मन् áś-man**, m. 'stone' (Gk. *ἀκ-μῶν*), **ब्रह्मन् brah-mán**, m. 'one who prays' (90, 3).

मि mi, m. f., **मी mī**, f.;—e.g. **रश्मि raś-mí**, m. 'ray'; **भूमि bhū-mi**, f. 'earth'; **भूमि bhū-mi**, f. id.; **लक्ष्मी lakṣ-mi**, f. 'prosperity.'

सु yu, m.;—e.g. **मन्यु man-yú**, 'anger'; **मृत्यु mṛt-yú**, 'death.'

र ra, adj.; m. n. subst.;—e.g. **उग्र ug-rá**, 'terrible'; **रुद्र rud-rá**, m. name of a god; **अभ्र abh-rá**, n. 'cloud.'

रु ru, adj.; n. subst.;—e.g. **भीरु bhī-rú**, 'timid'; **अश्रु áś-ru**, n. 'tear.'

व va, adj.; m. subst.;—e.g. **सर्व sár-va**, 'all' (Lat. *sal-vo-s*); **अश्व áś-va**, m. 'horse' (Lat. *eq-uo-s*).

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

2. Secondary nominal Suffixes:—

अ a, adj.; m. n. subst.: forms adjectives, chiefly with initial **वृद्धि**, expressing the sense of relation to or connexion with the primitive word;—e.g. **मानव mānav-á**, 'belonging to man' (**मनु manu**). Many of these have become substantives in the masc. and, as abstracts, in the neuter;—e.g. **मानव mānav-á**, m. 'human being'; **वैश्वामित्र vaiśvāmitra**, m. 'descendant of Viśvāmitra'; **पौरुष paurus-á**, 'manly,' n. 'manliness.' When formed with **वृद्धि**, these derivatives always take **ई i** in the feminine.

आ ā: forms the fem. of adjectives which in the masc. and neut. end in **अ a**;—e.g. **कान्ता kānt-ā**, 'beloved' (97).

आनी ānī: forms the fem. of the names of deities ending in **अ a**;—e.g. **इन्द्राणी indr-ānī**, 'wife of Indra.'

आयन āyana, m.: forms patronymics with initial **वृद्धि**;—e.g. **आश्वलायन āśval-āyana**, 'descendant of Áśvala.'

ई i, m.: forms patronymics with initial **वृद्धि**;—e.g. **मारुति mārut-i**, 'descendant of the Maruts.' Similarly formed is **सारथि sārath-i**, 'charioteer' (**सरथ sa-rátha**, 'driving on the same car').

इन् in: forms, in the sense of 'possessing,' adjectives from stems ending in **अ a**;—e.g. **बलिन bal-in**, 'strong,' from **बल bala**, n. 'strength' (87).

ई i: forms the fem. of masc. stems made with suffixes ending in consonants (95), or with **तु त्रः** (101 e), often to those in **उ u**

(98 c), or in **अ** a (always when formed with Vṛddhi);—e.g. **देवी** dev-ī, 'goddess' (**देव** dev-á, 'god'). Cp. 107.

ईन ina: forms adjectives, chiefly expressive of direction and made from words in **अच्च्** añc;—e.g. **प्राचीन** prāc-īna, 'eastern' (**प्राच्च्** prāñc, 'eastward').

ईय iya: forms general adjectives;—e.g. **पर्वतीय** parvat-īya, 'mountainous'; **तदीय** tad-īya, 'belonging to him,' 'his.'

क ka: forms adjectives and diminutives;—e.g. **अन्तक** ānta-ka, 'ending'; with Vṛddhi, **वार्षिक** vārṣ-i-ka, 'belonging to the rains' (varṣāh); **राजक** rāja-ka, m. 'petty king,' **पुत्रक** putra-ka, 'little son.' The fem. of such derivatives (in a-ka) is often formed with **इका** ikā;—e.g. **पुत्रिका** putr-ikā, 'little daughter.'

तन tana: forms adjectives with a temporal meaning;—e.g. **नूतन** nū-tana, 'present,' **पुरातन** purā-tana (f. ī), 'ancient.'

तम tama: forms superlatives and ordinals;—e.g. **उत्तम** ut-tamā, 'highest'; **शतातम** śata-tamā, 'hundredth.'

तर tara: forms comparatives;—e.g. **उत्तर** út-tara, 'higher.'

ता tā, f., **त्व** tva, n.: form abstract substantives with the sense conveyed by the English suffix '-ness';—e.g. **देवता** devá-tā, 'divinity'; **अमृतत्व** amṛta-tvá, n. 'immortality'; **पञ्चत्व** pañca-tva, 'five-ness' (i.e. dissolution into the five elements), 'death.'

त्य tya, adj.; m. n.: forms nouns from prepositions and adverbs;—e.g. **नित्य** ní-tya, 'constant'; **अपत्य** āpa-tya, n. 'offspring'; **अमात्य** amá-tya, m. 'companion' (**अमा** amá, 'at home').

थ tha, adj.: forms some ordinals from cardinals;—e.g. **चतुर्थ** catur-thá, 'fourth.'

भ bha, m.: forms the names of animals;—e.g. **गर्दभ** garda-bhá, 'ass,' **वृषभ** vṛṣa-bhá, 'bull.'

म ma, adj.: forms some superlatives, partly from prepositions, and some ordinals;—e.g. **अवम** āva-má, 'lowest,' **मध्यम** madhya-má, 'middlemost'; **पञ्चम** pañca-má, 'fifth.'

मत् mat, adj.: forms, in the sense of 'possessing,' derivatives from substantives (except such as end in **अ** a);—e.g. **अग्निमत्** agni-mát, 'maintaining the (sacred) fire'; 'fiery.'

मय maya, adj. (f. ई ī), 'consisting of';—e.g. **मनोमय** mano-māya, 'consisting of mind,' 'spiritual.'

य ya, adj.; m. n. subst.: forms adjectives in the sense of 'relating to,' masc. patronymics and neuter abstracts with Vṛddhi, as well as ordinary adjectives without Vṛddhi;—e.g. **श्रेय** grāiv-ya, 'relating to the neck' (**श्रीवा** grīvā); **आदित्य** ādit-yá, m. 'son of Aditi'; **सौभाग्य** saubhāg-ya, n. 'good fortune' (from **सुभग** su-bhāga, 'fortunate'); **पित्र्य** pītr-ya, 'paternal' (**पितृ** pītr, 'father').

र ra, adj.: forms comparatives from prepositions and ordinary adjectives;—e.g. **अवर** āva-ra, 'lower'; **धूम्र** dhūm-rá, 'grey' (from **धूम** dhūma, 'smoke').

ल la, adj.; m. subst.: forms adjectives and a few diminutives;—e.g. **कपिल** kapi-lá ('monkey-coloured'), 'brown,' **बहुल** bahu-lá, 'abundant'; **वृषल** vṛṣa-lá, m. 'little man,' 'man of low caste,' 'Sūdra.'

वत् vat, adj. 'possessing';—e.g. **प्रजावत्** prajā-vat, 'having offspring'; **नभस्वत्** nābhas-vat, 'cloudy,' m. 'wind.'

वन् van: forms in the sense of 'possessing' adjectives and masc. substantives;—e.g. **मघवन्** maghá-van, 'bountiful,' m. an epithet of Indra; **अथर्वन्** áthar-van, m. 'fire-priest.'

विन् vin: forms adjectives meaning 'possessing';—e.g. **यशस्विन्** yaśas-vin, '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** ā, **ई** ī, **ऊ** ū, are feminine; stems ending in **अ** a, **त्** t, **न्** n, may be

masculine or neuter; stems ending in इ i or उ u may be of any gender.

a. **Feminine** are all stems formed with the suffixes आ ā, ई ī, ऊ ū, ता tā, त्रा trā, ति ti.

b. **Neuter** are all stems formed with the suffixes ल् tva, रु ru, इस् is, उस् us, and (unless the name of a living being) अस् as, and (unless meaning an agent) अन् ana.

c. **Masculine** are (in so far as they are not used adjectivally) all stems formed with the suffixes त ta, व va, यु yu; आयन् āyana, इ i (patronymic), क ka, भ bha, ल la.

d. **Masc. or fem.** are stems formed with the suffixes नि ni, नु nu, मि mi, तु tr; also stems formed with the bare root (neuter also if adjectives).

e. **Masc. or neut.** are stems formed with the suffixes अ a, य tha, न na, उन una, म ma, य ya, र ra, त्य tya, त्र tra, तु tu, अन् an, मन् man, वन् van; also the adjectives formed with इन् in, विन् vin, ईन् ina, ईय iya, तन् tana, तम् tama, तर tara, मय maya, मत् mat, वत् vat.

f. **Masc., fem., or neut.** are stems formed with इ i or उ u.

B. Compounds.

184. **I. Verbal Compounds** are formed by combining roots with some twenty prepositions and a few adverbs. The compound verb is conjugated like the simple verb. Thus गम् gam, 'to go,' combines with सम् sam, 'together,' to संगम् saṃ-gam, 'to go together,' 'unite'; 3. sing. pres. संगच्छति saṃ-gacchati. The compound root can be used to form nominal stems by means of the primary suffixes enumerated above (182, 1);—e.g. संगम saṃ-gam-ā, m. 'union.'

a. The prepositions which are compounded with roots are the following:—अति āti, 'beyond'; अधि ādhi, 'upon'; अनु ānu,

'after'; अन्तर antár, 'between'; अप āpa, 'away'; अपि āpi, 'on'; अभि abhi, 'against'; अव āva, 'down'; आ ā¹, 'near'; उद् úd, 'up'; उप ūpa, 'up to'; नि ní, 'down'; निस् nis, 'out'; परा pára, 'away'; परि pári, 'around'; प्र prá, 'forth'; प्रति práti, 'towards'; वि ví, 'asunder'; सम् sám, 'together.'

b. A few adverbs are also compounded with a limited number of verbs: तिरस् tirás, 'across,' 'aside,' with कृ kr, 'make,' धा dhā, 'put,' भू bhū, 'be';—e.g. तिरस्कुर्वन्ति tiras-kurvanti, 'they abuse'; तिरोधा tiro-dhā, 'put aside,' 'conceal'; तिरोऽभवन् tiro 'bhavan, 'they disappeared'; पुरस् purás with कृ kr and धा dhā, 'put in front,' 'honour';—e.g. पुरस्क्रियन्ताम् puras-kriyantām, 'let them be honoured'; आविस् āvís, 'openly,' with कृ kr, 'to manifest,' with अस् as and भू bhū, 'to appear';—e.g. आविष्करोति āviṣ-karoti, 'he shows'; आविरासीत् āvir-āsít, 'he appeared'; अलम् álam, 'enough,' with कृ kr, 'to adorn.' अद् śrād, an old word meaning 'heart' (Lat. cord-), having acquired the character of an adverb, is compounded with धा dhā, 'put'; and similarly नमस् námas, 'obedience,' अस्तम् ásta-m, acc. of अस्त ásta, 'home,' are compounded with participles of कृ kr, 'do,' and इ i, 'go,' respectively;—e.g. अद्धामि śrād-dadhāmi, 'I put faith,' 'credit' (Lat. crēdo); नमस्कुत्य namaś-kṛtya, 'having adored'; अस्तमित ástam-ita, 'set' (of the sun).

Note. Adjectives or substantives may be compounded with कृ kr and भू bhū, before which final अ a, आ ā, or इ i becomes ई ī, final उ u becomes ऊ ū;—e.g. वश vaśa, m. 'control': वशीकृ vaśī-kṛ, 'reduce to subjection,' वशीभू vaśī-bhū, 'become subject'; परिखीकृत parikhī-kṛta, 'turned into a moat' (परिखा parikhā). The sense of these verbal compounds implies a trans-

¹ The preposition आ ā reverses the sense of verbs of going or giving;—e.g. आगम् ā-gam, 'come'; आदा ā-dā, 'take.'

formation; thus **रत्नीभूत** 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. **देवदासः** deva-dāsaḥ, m. 'servant of a god, or of the gods';

स्वामिसेवा svāmi-sevā, f. 'serving a master'; **राजकर्म** rāja-karma, n. 'duty of a king'; **सनामन्** sa-nāman, 'homonymous': nom. m. **सनामा**, f. **सनाम्नी**, n. **सनाम**.

1. Co-ordinative (Dvandva) Compounds.

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. **हस्त्यश्वा** hasty-aśvau, 'an elephant and a horse'; **हस्त्यश्वाः** hasty-aśvāḥ¹, '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. **गवाश्वम्** gava-aśvam, 'kine and horses.' Names of objects associated in pairs by way of contrast are often combined in Dvandvas;—e. g. **सिंहगजाः** siṃha-gajāḥ, 'lions and elephants'; **सारमेयमाजीराः** sārameya-mārjārāḥ, 'dogs and cats'; **अहोरात्र** aho-rātra, m. n. 'day and night².' The number of members in the compound is not limited and is often considerable;—e. g. **देवगन्धर्वमानुषोरगराक्षसाः** deva-gandharva-mānuṣa-uraga-rākṣasāḥ, 'gods, heavenly musicians, men, serpents, and demons.'

2. Adjectives (including past participles) are comparatively seldom compounded as Dvandvas;—e. g. **उत्तरदक्षिण** uttara-dakṣiṇa, 'north and south'; **शीतोष्ण** śīta-uṣṇa, 'cold and hot'; **सितासित** śīta-asita, 'white and black³'; **घनायत** ghaṇa-āyata,

¹ Cp. Lat. su-ove-taurilia.

² Cp. Gk. νυχθήμερον

³ Cp. λευκο-μέλας.

'dense and extensive' (forest); **कृताकृत** *kṛtākṛta*, 'done and undone'; **मृताजात** *mṛtagjāta*, '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. **दृष्टनष्ट** *dr̥ṣṭa-naṣṭa*, 'seen and vanished' = 'vanished as soon as seen'; **जातप्रेत** *jāta-preta*, 'died as soon as born'; **उत्खातप्रतिरोपित** *ut-khāta + prati-ropita*, 'uprooted and replanted'; **सुप्तोत्थित** *supta-utthita*, 'having slept and arisen,' i. e. 'having just arisen from sleep.'

3. Examples of the rare Dvandvas composed of adverbs are **सायंप्रातर्** *sāyam-prātar*, 'in the evening and morning'; **दिवा-नक्तम्** *divā-naktam*, 'by day and night.'

a. Occasionally complex Dvandvas, made up of compounds of another class, are met with;—e.g. **व्याकीर्णकेसरकरालमुख** *vyākīṛṇa-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: **मित्रावरुणौ** *mitrā¹-varuṇau*, 'Mitra and Varuṇa'; **द्यावापृथिव्यौ** *dyāvā¹-pṛthivyau*, 'Heaven and Earth.' In cases other than nom. voc. acc. the final member only is inflected: **मित्रावरुणयोः** *mitrā-varuṇayoḥ* and **द्यावापृथिव्योः** *dyāvā-pṛthivyōḥ*.

c. **मातृ** *mātr*, 'mother,' and **पितृ** *pitṛ*, 'father,' as the first member of a Dvandva of relationship, assume the form of the nom. sing.: **मातापितरौ** *mātā-pitarau*, 'mother and father'; **पितापुत्रौ** *pitā-putrau*, '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** *dvā-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. **पितरौ** *pitarau* = 'parents'; **श्वशुरौ** *śvaśurau*¹ = 'parents-in-law'; **पुत्रौ** *putrau* = 'son and daughter' (as well as 'two sons'); **भ्रातरौ** *bhrātarau* = 'brother and sister'².

2 a. Dependent (Tatpuruṣa) 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); **शूरमानिन** *śūra-mānin*, adj. 'thinking oneself a hero'; **गुणोपेत** *guṇa-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 nature³;—**जयप्रेप्सु** *jaya-prepsu*, adj. 'desiring victory' (*praṅpsu* is a desid. adj., cp. 170, 2); **वर्षभोग्य** *varṣa-bhogya*, adj. 'to be enjoyed for a year' (*bhogya* is a fut. part. pass.); **गृहागत** *gṛhāgata*, adj. 'come to the house' (*āgata* is a past part.); **ग्रामप्राप्त** *grāma-prāpta*, 'arrived at the village'⁴. (A past part. is more commonly placed at the beginning, when the compound

¹ Cp. Lat. *soceri* = *socer* et *socrus*.

² Cp. Gk. *ἀδελφοί* and Lat. *fratres* = 'brother and sister.'

³ Cp. Gk. *ἵππο-δαμο-ς*, 'horse-taming,' Lat. *jū-dex*, 'pointing out the law,' 'judge.'

⁴ The past part. **गत** *gata*, 'gone to,' is often used at the end of Tatpuruṣas in the sense of 'relating to,' 'existing in';—e.g. **हस्तागत** *hasta-gata*, 'held in the hand.'

becomes a possessive;—e.g. प्राप्तग्राम प्राप्ता-ग्रामा, lit. 'having a reached village.'

2. **Instr.** मासपूर्व māsā-pūrva, 'earlier by a month'; स्वामिसदृश svāmi-sadr̥śa, 'like (his) master' (cp. 199, 2 c); अल्पोन् alpaūna, 'deficient by a little' = 'almost finished'; अहिहत ahi-hata, 'killed by a snake'; देवदत्त deva-datta, 'given by the gods' (cp. θεό-δότης), commonly used as a proper name with an auspicious sense (Dieudonné) and often denoting an indefinite person = 'so-and-so.'

3. **Dat.** यूपदारु yūpa-dāru, n. 'wood for a sacrificial post'; विष्णुबलि viṣṇu-bali, m. 'offering to Viṣṇu'; प्रभुहित prabhu-hita, adj. 'advantageous to the king.'

4. **Abl.** स्वर्गपतित svarga-patita, adj. 'fallen from heaven'; भवदन्य bhavad-anya, adj. 'different from you.'

5. **Gen.** राजपुरुष rāja-puruṣa, m. 'king's man'; व्याघ्रबुद्धि vyāghra-buddhi, f. 'thought of (its being) a tiger.'

6. **Loc.** उरोज uro-ja, adj. 'produced on the breast'; अश्वकोविद aśva-kovida, adj. 'skilled in horses'; गृहजात gṛha-jāta, adj. 'born in the house'; पूर्वाह्नकत pūrvāhṇa-kṛta, adj. 'done in the forenoon.'

a. Some dependent compounds retain the case termination in the governed noun;—e.g. धनंजय dhanam-jaya, adj. 'winning booty,' m. as a proper name; परस्मैपद parasmai-pada, n. 'word for another'; वाचस्पति vācas-pati, m. 'lord of speech'; युधिष्ठिर yudhi-ṣṭhira, adj. 'firm in battle,' m. as a proper name.

b. If a root forms the last member of a Tatpuruṣa it undergoes no change except that आ ā is shortened to अ a, while इ i, उ u, ऋ ṛ add त् t (cp. 182, 1 a);—e.g. वरद vara-da, adj. 'granting boons' (दा dā, 'give'); विश्वजित viśva-ji-t, adj. 'all-conquering'; कर्मकृत 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 अन्तर antara, n.

'difference,' generally means 'other,' sometimes 'special,' 'particular';—e.g. तेजोविशेष tejo-viśeṣa, m. 'extraordinary splendour'; देशान्तर deśa-antara, n. 'another country'; उपायान्तर upāya-antara, n. 'a special means'; भाष्यान्तर 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. दमयन्त्यर्थम् damayanty-artham, 'for the sake of Damayanti.'

2 b. Descriptive (Karmadhāraya) Determinatives.

188. A descriptive determinative is one in which the first member describes the last, the syntactical relation of the former to the latter being that of a predicate. This relation may be expressed in three ways:—

1. By a **Noun** (in apposition);—e.g. राजर्षि rājarṣi, m. 'king sage,' i.e. 'royal sage'; स्त्रीजन stri-jana, m. 'women-folk.'

a. A title is thus sometimes compounded with a proper name;—e.g. अमात्यराक्षस amātya-Rākṣasa, 'Minister Rākṣasa.' Occasionally the proper name comes first;—e.g. शाण्डिलीमातृ Śāṇḍilī-mātr̥, 'Mother Śāṇḍilī.'

b. The apposition often expresses a comparison;—e.g. जलदशम jalada-śyāma, adj. 'dark as a cloud'; हिमशिशिर hima-śīśira, adj. 'cold as ice'; जलान्तश्चन्द्रचपल jalantaś-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. पुरुषव्याघ्र puruṣa-vyāghra, m. 'man-tiger,' i.e. 'tiger-like man,' 'human tiger'; वाङ्मधु vāṅ-madhu, n. 'speech-honey,' i.e. 'honied speech'; पादपद्म 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'; रत्नभूत ratna-bhūta, 'being a jewel' (cp. 184 b, note).

2. By an **Adjective**;—e.g. कृष्णसर्प कृष्ण-sarpa, m. 'black snake'; नीलोत्पल नीलोत्पला, n. 'blue lotus'; मध्याह्न मध्याह्ना, m. 'midday'; अर्धमार्ग अर्धमार्गा, m. 'half way'; वर्तमानकवि वर्तमाना-कवि, m. 'living poet.'

a. Those compounds in which the adjective is a **numeral** are by the Hindu grammarians treated as a special class, called **Dvigu** ('two-cow'). They are generally neuters or feminines (in ई ि) expressing aggregates;—e.g. त्रिलोक त्रि-loka, n. or त्रिलोकी त्रि-lokī, f. 'the three worlds.' They may also become adjectives by being turned into possessives (189);—e.g. त्रिगुण त्रि-guṇa, 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. दृष्टपूर्व adj. 'seen before.'

c. At the beginning of a descriptive compound महत् mahat becomes महा mahā, while at the end राजन् rājan, अहन् ahan, सखि sakhi, रात्रि rātri, become राज, अह, सख, रात्र (m. n.) respectively;—e.g. महाराज: 'great king'; पुण्याहम् पुण्याहाम, 'auspicious day'; प्रियसख: 'dear friend'; अर्धरात्र अर्धरात्रा, m. 'midnight.'

d. अन्योन्य anyo-(a)nya and परस्पर para-s-para, 'one another,' are a kind of irregular compound in which the nom. masc. form, due to frequent syntactical juxtaposition, became generalized; thus अन्योन्याम् acc. sing. fem. = अन्या-अन्याम् anyā-anyām.

3. By an **Adverb** (inclusive of particles and prepositions);—

e.g. सुजन su-jana, m. 'honest man'; अधिलोक अधि-loka, m. 'highest world'; अज्ञात a-jñāta, adj. 'unknown'; यथोक्त यथोक्ता, adj. 'as stated'; एवंगत evaṅ-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 **Avyayī-bhāva** ('indeclinable state'). Such are अनुरूपम् अनु-रूपम्, 'conformably'; यथाशक्ति यथा-शक्ति, 'according to ability'; सविनयम् सा-विनयम्, 'politely'; यावज्जीवम् यावज्-जीवम्, 'for life.'

3. Possessive (Bahuvrīhi) Compounds.

189. These compounds are essentially adjectives agreeing with a substantive expressed or understood. They are determinatives (generally of the adjectivally descriptive class) ending in substantives, which are made to agree in gender, number, and case with another substantive. Thus बहुव्रीहि बहु-व्रीहि, 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. इन्द्रशत्रु indra-śatru, m. 'foe of Indra': adj. 'having Indra as a foe'; भीमपराक्रम भीमा-पराक्रामा, m. 'terrible prowess': adj. 'of terrible prowess'; त्रिपद् त्रि-pād, adj. 'three-footed' (Gk. *τρι-ποδ-*, Lat. *tri-ped-*); अधोमुख अधो-मुख, adj. 'down-cast' (mukha, n. 'face'); अपुत्र अ-पुत्र, adj. 'sonless'; सभार्य सा-भार्या, adj. 'accompanied by his wife' (bhāryā); तथाविध तथा-विध, adj. 'of such a kind' (vidhi, m.); दुर्मनास् दुर्-मनास्, adj. nom. m. f. (δυσ-μενής), 'ill-minded,' 'dejected.'

a. In the Vedic language possessives were distinguished from determinatives by accent;—e.g. राजा-पुत्र, 'king's son'; राज-पुत्र, adj. 'having kings as sons.'

b. Possessives often come to be used as substantives or proper

names;—e.g. **सुहृद्** su-hṛd, 'good-hearted,' becomes masc. 'friend'; **सत्यश्रवास्** satyá-śravās, adj. nom. m. 'of true fame,' becomes the name of a man (cp. Ἐτεο-κλέης).

c. Possessives are often very intricate, containing several other compounds. Thus [(vīci-kṣobha)-stanita-(vibaga-śreṇi)]-(kāñcī-guṇā) is based on an appositional descriptive consisting of two main parts. The second, 'kāñcī-guṇa,' m. 'girdle-string,' is a Tatpuruṣa. The first is an adjectival descriptive in which the Tatpuruṣa 'vibaga-śreṇi,' 'row of birds,' is described by 'vīci-kṣobha-stanita,' 'loquacious through wave-agitation.' The latter is a compound Tatpuruṣa, in which 'stanita' is qualified by the simple Tatpuruṣa 'vīci-kṣobha,' 'agitation of the waves.' **शीतोष्णकिरणौ** śītauṣṇa-kiraṇau, 'moon and sun,' is an example of a Bahuvrīhi 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. Bahuvrīhis with a past participle at the beginning are syntactically often equivalent to a gerund or loc. absolute;—e.g. **त्यक्तनगर** tyakta-nagara, 'having the city left' = **नगरं त्यक्त्वा** nagaram tyaktvā, 'having left the city,' or **नगरे त्यक्ते** nagare tyakte, 'the city being left.'

e. Bahuvrīhis based on appositional descriptives often imply a comparison;—e.g. **चन्द्रानन** candra ānana, 'moon-faced'; **पद्माक्ष** padmaakṣa (f. ī), 'lotus-eyed.' Inversion of the natural order does not take place here as in descriptives (cp. 188, 1 b).

f. **कल्प** kalpa, m. 'manner,' and **प्राय** prāya, m. 'chief part,' are used at the end of Bahuvrīhis in the sense of 'like,' 'almost'; e.g. **अमृतकल्प** amṛta-kalpa, adj. 'ambrosia-like'; **प्रभातप्राय** prabhāta-prāya, adj. 'almost dawning.' 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. **चिन्तापर** cintā-para, 'immersed in thought.'

g. **मात्रा** mātṛā, f. 'measure,' is used at the end of Bahuvrīhis in the sense of 'only';—e.g. **नाममात्रा नराः** nāmamātṛā narāḥ, 'men bearing the name only.' At the end of past participles it means 'as soon as';—e.g. **जातमात्रः शत्रुः** jāta-mātṛaḥ śatruḥ, 'an enemy as soon as (he has) come into being.' It is, however, generally employed as a neuter substantive in this way;—e.g. **जलमात्रम्** jala-mātram, 'water alone' (lit. 'that which has water for its measure').

h. **आदि** ādi, m. and **प्रभृति** prabhṛti, f. 'beginning,' **आद्य** 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) इन्द्रादयः** (devā) Indra ādayaḥ, '(the gods) Indra and the rest' (lit. 'having Indra as their beginning'); **इत्यादि** itibūdi, n. 'beginning thus' (i. e. with these words) = 'and so on.'

पुरोगम puro-gama, **पूर्व** pūrva, **पुरःसर** puraḥ-sara, 'preceding' = 'leader,' are similarly employed in the sense of 'preceded, led, or accompanied by';—e.g. **देवा इन्द्रपुरोगमाः** 'the gods led by Indra.' **पूर्व** and **पुरःसर** are also used adverbially at the end of Bahuvrīhis;—e.g. **स्मितपूर्वम्** 'with the accompaniment of a smile,' 'smilingly'; **बहुमानपुरःसरम्** bahumāna-puraḥsaram, 'with respect,' 'respectfully.'

i. Words meaning 'hand' are placed at the end of possessives;—e.g. **शस्त्रपाणि** śastra-pāni, 'weapon-handed,' 'having a weapon in one's hand'; **कुशहस्त** kuśa-hasta, 'with kuśa-grass in (his) hand.'

j. The suffix **इन्** in is pleonastically added to **धर्म** dharma, 'duty,' **शील** śīla, 'character,' **माला** mālā, 'garland,' **शाला** śālā, 'house,' **शोभा** śobhā, 'beauty,' **वर्ण** varṇa, 'colour';—e.g.

वरवर्णिन् vara-varṇ-in, 'of excellent colour.' The adjectival suffix **क** ka is similarly often added, especially to unusual finals, as to words in **च** ṛ, to feminines in **ई** ī (like **नदी** nadi), and in the feminine to words in **इन्** in;—e.g. **मृतभर्तृका** mṛta-bharṭṛ-kā, 'whose husband is dead'; **सपत्नीक** sa-patnī-ka, 'accompanied by his wife.'

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

copul. + relative + possessive + connective

the first word;—e.g. **जनकसु सखरं स्वीयं नगरं जगाम** '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. **रात्रौ त्वया मठमध्ये न प्रवेष्टव्यम्** '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. **ब्रूयात्** 'one should say'; **आहुः** '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 precedes its noun;—e.g. **शीतला रात्रिः** 'the night (is) cold.' If the predicate bears any emphasis, **भवति** is used, not **अस्ति**;—e.g. **यो विद्यया तपसा ज्ञाना वा वृद्धः स पूज्यो भवति द्विजानाम्** '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. **यस्य धनं तस्य बलम्** lit. 'of whom wealth, of him power,' i.e. 'he who has wealth has power.' Similarly **यदा—तदा, यावत्—तावत्, &c.**

The Article.

192. There is properly neither an indefinite nor a definite article in Sanskrit. But **एक** 'one' and **कश्चिद्** '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. लोकः or लोकाः '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. हस्तौ पादौ च 'the hands and the feet.' A masc. dual is sometimes used to express a male and female of the same class;—e.g. जगतः पितरौ 'the parents of the universe' (see 186, 3 c, p. 171).

3. a. The plural is sometimes applied to others by the speaker or writer as a mark of great respect, यूयम् and भवन्तः taking the place of त्वम् and भवान्;—e.g. श्रुतं भवद्भिः 'has your Majesty heard?' In this sense the plur. पादाः 'feet' is employed instead of the dual (cp. 193, 2);—e.g. एष देवपादान् अधिचिपति 'he insults your Majesty's feet.' Proper names are occasionally used in the same way;—e.g. इति श्रीशंकराचार्याः 'thus (says) the revered teacher Śaṅkara.'

b. The 1. pers. pl. is sometimes used by the speaker referring to himself (like our editorial 'we') instead of the singular or dual (cp. 193, 2);—e.g. वयमपि किञ्चित्पृच्छामः 'we (= I) too ask something'; किं कुर्मः 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. विदर्भेषु '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:—आपः f. 'water' (96, 1); प्राणाः m. 'life'; वर्षाः f. 'the rains' = 'the rainy season'; दाराः 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 ब्राह्मणं 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. त्वमहं च गच्छावः '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. मृगयाक्षास्तथा पानं गर्हितानि महीभुजाम् 'the chase, dice (akṣāḥ), and drinking are reprehensible in kings'; पक्षविकलश्च पक्षी शुष्कश्च तरुः सरश्च जलहीनं सर्पश्चोद्धृतदंष्ट्रम् तुल्यं लोके दरिद्रश्च '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. त्वां चिन्तयन्ती निराहाराः छताः प्रजाः '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. असौ परमो मन्त्रः '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. त्वं मे मित्रं जातम् 'thou (masc.) hast become (neut.) my friend' (neut.).

4. A singular collective noun is necessarily followed by a singular verb. Two singular subjects require a predicate in the dual, three or more require it in the plural. Occasionally, however, the predicate agrees in number with the nearest subject, being mentally supplied with the rest;—e.g. कान्तिमती राज्यमिदं मम च जीवितमपि त्वद्धीनम् 'Kāntimatī, 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. सप्तप्रकृतयो ह्येताः समस्तं 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 अहम् and त्वम् (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, इ;—e.g. मम मित्रम् 'my friend' (not मे); देवास्मान् पाहि 'O God, protect us' (अस्मान्, not न:); तस्य मम वा गृहम् 'his house or mine.'

c. भवान् 'your Honour' (f. भवती), the polite form of त्वम् 'thou' (with which it often alternates even in the same sentence), takes the verb in the 3. person;—e.g. किमाह भवान् 'what does your Honour say?' The plural भवन्तः (f. भवत्यः) is construed in the same way; it frequently has a singular sense (193, 3 a). Two compounds of भवान् are often used in the drama:—अत्रभवान्

atra-bhavān refers to some one present, either the person addressed or some third person='your Honour here' or 'his Honour here'; अत्रभवान् 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 अयम् 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 तपस्वी तिष्ठति 'here a devotee stands'; अयमस्मि 'here am I'; अयम् आगतस्त्वव पुत्रः 'here comes your son.' अयं जनः 'this person' is frequently used as an equivalent of 'I.'

b. स and असी 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 रम्या नगरी 'that well-known charming city.' It is frequently also the equivalent of 'the aforesaid';—e.g. सोऽहम् '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 (अयम् and असी 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. तानि तानि शास्त्राख्येति '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, 1 c), its derivatives भवदीय bhavad-īya and भावत्क bhavat-ka are used as possessive pronouns of the second person in respectful address.

THE CASES.

Nominative.

196. The nominative is far less frequently used in Sanskrit as the subject of a sentence than in other Indo-European languages. Its place is very commonly supplied by the instrumental of the agent with a passive verb;—e.g. **केनापि सखरक्षकेकान्ते स्थितम्** 'a certain field-watcher was standing aside' (lit. 'by a certain field-watcher it was stood aside').

a. The nominative is used predicatively with verbs meaning 'to be, become, seem, appear,' as well as with the passive of verbs of calling, considering, sending, appointing, making, &c.;—e.g. **तेन मुनिना कुङ्कुरो व्याघ्रः हतः** 'the dog was turned into a tiger by the sage.'

b. The nominative followed by **इति** may in certain circumstances take the place of the accusative (see 194, 1).

Accusative.

197. Besides its ordinary use of denoting the object of transitive verbs, the accusative is employed to express—

1. the goal with verbs of motion;—e.g. **स विदर्भात् अगमत्** 'he went to Vidarbha.'

a. verbs of going, like **गम्** 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 कीर्तिं याति** 'he becomes famous' (lit. 'goes to fame'); **पञ्चत्वं गच्छति** 'he dies' (lit. 'goes to death').

2. duration of time and extension of space;—e.g. **मासमधीति** '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.

तितीर्षुर् अस्मि सागरम् 'I am desirous of crossing the ocean'; **दमयन्तीम् अनुव्रतः** '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. **कामान् सर्वान् वर्षतु** 'may he rain (i. e. grant) all desires'; **शीघ्रं 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 त्वां प्रवृत्तिपुरुषम्** 'I know thee (to be) the chief person.'

2. verbs of speaking (**ब्रू**, **वच्**, **अह्**), asking (**प्रच्छ**), begging (**याच**, **प्रार्थय**), instructing (**अनु-शास**), fining (**दण्डय**), winning (**जि**), milking (**दुह**);—e.g. **अन्तरिक्षगो वाचं व्याजहार नलम्** 'the bird addressed a speech to Nala'; **साक्ष्यं पृच्छेद्वत् द्विजान्** 'he should ask true evidence from the twice-born'; **बलिं याचते वसुधाम्** 'he asks Bali for the earth'; **यद्गुणानि माम्** 'what she commands me'; **तान् सहस्रं दण्डयेत्** 'he should fine them a thousand (papas)'; **जित्वा राज्यं नलम्** 'having won the kingdom from Nala'; **रत्नानि दुदुर्द्धरिचीम्** 'they milked (i. e. extracted) gems from the earth.'

a. **कथय** 'tell,' **वेदय** 'make known,' and **आ-दिष्** 'enjoin,' never take the accusative of the person addressed, but the dative (or gen.).

3. verbs of bringing, conveying, leading, dispatching;—e.g. **यामम् अजां नयति** 'he brings the goat to the village'; **शकुन्तलां पतिकुलं विशुज्य** 'having sent Sakuntalā away to her husband's house.'

4. causative verbs;—e. g. रामं वेदमध्यापयति 'he causes Rāma to learn the Veda'; if stress is laid on the agent (the direct acc.), it may be put in the instrumental: तां श्वभिः खादयेत् '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 श्रावय 'tell' ('cause to hear'), and always with वेदय '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 वेदम् अध्याप्यते 'Rāma is caused to learn the Veda'; तां श्वानः खाद्यन्ते 'dogs are caused to devour her'; बलिर्याच्यते वसुधाम् 'Bali is asked for the earth.' X

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. तेनोक्तम् 'it was said by him'='he said'; स खड्गेन व्यापादितः 'he was killed with a sword'; यस्य मित्रेण संलापस ततो नास्तीह पुष्कवान् 'there is no one happier (201, 2 a) in this world than he who has converse with a friend.'

i. The following are modifications of the **instrumental sense** expressing—

a. the **reason**: 'by,' 'through,' 'by reason of,' 'because of,' 'on account of';—e. g. भवतोऽनुग्रहेण 'through your favour'; तेनापराधेन त्वां दण्डयामि 'I punish you for that fault'; व्याघ्रबुद्ध्या 'by the thought of a tiger'='because he thought it was a tiger' (cp. p. 172, 5); सुखभ्रान्त्या 'under the delusion of (the existence of) pleasure.'

b. **accordance**: 'by,' 'in conformity with';—e. g. प्रकृत्या 'by nature'; जात्या 'by birth'; स मम मतेन वर्तते 'he goes by (acts in accordance with) my opinion.'

c. the **price**: ('with,' 'by means of'='for,' 'at the price of';—e. g. रूपकशतेन विक्रीयमाणं पुस्तकम् 'a book sold for a hundred rupees'; आत्मानं सततं रचेद् दारिरपि धनैरपि '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. द्वादशभिर् वर्षैर् व्याकरणं श्रूयते 'grammar is learnt in twelve years.'

e. the **way, vehicle** or part of the body **by which** motion is effected;—e. g. कतमेन मार्गेण प्रनष्टाः काकाः 'in what direction (lit. 'by what road') have the crows disappeared?' वाजिना चरति 'he goes on horseback' (lit. 'by means of a horse'); स श्वानं कृन्वेनोवाह 'he carried (uvāha) the dog on his shoulder.'

f. '**in respect of**': with words implying superiority, inferiority or defectiveness;—e. g. एताभ्यां शूरिण्ये हिनः 'inferior to these two (abl.) in valour'; पूर्वान् महाभाग तयातिशये 'O fortunate man, you excel your ancestors in that (devotion)'; अक्षणा काराः 'blind of an eye.'

g. '**of**,' '**with**': with words meaning **need** or **use**, अर्थः, प्रयोजनम् (used interrogatively or with a negative), or किम् 'what?' (with or without क्व 'do');—e. g. को मे जीवितेनार्थः 'what is the use of life to me' (gen.); देवपादानां सेवकैर्न प्रयोजनम् 'your Majesty's feet have no need of servants'; किं तथा क्रियते धेन्वा 'what is to be done with that cow?' किं न एतेन 'what have we (to do) with this?' Similar is the use of कृतम् 'done with'='away with' and अलम् 'enough of' (cf. 180): कृतमभ्युत्थानेन 'away with rising'='pray do not rise.'

has, meepes
h. 'with,' 'at': with verbs of rejoicing, laughing, being pleased, satisfied, astonished, ashamed, disgusted;—e.g. कापुरुषः खल्वेनापि तुष्यति 'a low person is satisfied even with very little'; जहास तेन 'he laughed at it.'

l. 'of,' 'by': with verbs of boasting or swearing;—e.g. भरतेनात्मना चाहं शपि 'I swear by Bharata and myself.'

l. the object (victim) with यज् 'sacrifice';—e.g. पशुना रुद्रं यजते 'he sacrifices a bull to Rudra.' Here we have the real inst. sense surviving from the time when यज् meant 'worship' a god (acc.) with (inst.).

2. The concomitant or sociative sense is generally supplemented by the prepositional adverbs सह, साकम्, सार्धम् and समम् 'with,' which are used (like 'with' in English) even when separation or antagonism is implied;—e.g. पुत्रेण सह पिता गतः 'the father went with his son'; मित्रेण सह चित्तविक्षेपः 'disagreement with a friend'; स तेन विदधे समं युद्धम् '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 ल्लेहेन वसतः 'that pair lives in great affection'; महता सुखेन 'with great pleasure.'

b. with the passive of verbs which have the sense of accompanying, joining, endowing, possessing, and the opposite;—e.g. स्वया सहितः 'accompanied by you'; धनेन संपन्नो विहीनो वा 'possessed or destitute of wealth'; प्राणैर् वियुक्तः 'bereft of life.'

c. with adjectives expressive of identity, equality, or likeness: सम, समान, सदृश, तुल्य;—e.g. शक्रेण समः 'equal to Indra'; अनेन सदृशः 'like him'; अयं न मे पादरजसां पितुल्यः 'he is not even equal to the dust of my feet.' The genitive is also used with these adjectives (cp. 202, 2 d).

Dative.

Kochanur
200. The dative case expresses either the **indirect object**, generally a person, or the **purpose** of an action.

A. The dative of the **indirect object** is used—

1. with **transitive** verbs, with or without a direct object:—

a. of giving (दा, अर्पय), telling (चक्ष, शंस, कथय, ख्यापय, निवेदय), promising (प्रति° or आ-श्रु, प्रति-ज्ञा), showing (दर्शय);—e.g. विप्राय गां ददाति 'he gives a cow to the Brahmin'; कथयामि ते भूतार्थम् 'I tell you the truth.'

b. of sending, casting;—e.g. भोजिन दूतो रघवे विष्टः 'a messenger was sent by Bhoja to Raghu'; शूलांश्चिपू रामाय 'they cast (47) darts at Rāma.'

2. with intransitive verbs meaning to please (रुच), desire (लुभ, स्पृह), be angry with (असूय, कुप, क्रुध), injure (द्रुह);—e.g. रोचते मह्यम् 'it pleases me'; न राज्याय स्पृहये 'I do not long for the kingdom'; किंकराय कुप्यति 'he is angry with his servant.' (क्रुध and द्रुह when compounded with prepositions govern the acc.)

3. with words of salutation;—e.g. गणेशाय नमः 'salutation to Ganeśa'; कुशलं ते 'health to thee'; रामाय स्वस्ति 'hail to Rāma'; स्वागतं देव्यै '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. मुक्तये हरिं भजति 'he worships Hari for (= to obtain) salvation'; फलेभ्यो याति 'he goes for (= to obtain) fruit'; असत्पुत्राणां नीतिशास्त्रीपदेशाय भवन्तः प्रमाणम् 'your Honour (has) full authority for the instruction of (= to instruct) my sons in the principles of morality'; युद्धाय प्रस्थितः 'he started for a fight' (= 'to fight'); पुनर्दर्शनाय 'au revoir.'

stula den

*Rajas, n.
 n. n. b.
 Rajasa.
 instr.*

This dative is specially taken by verbs meaning—

1. 'be fit for,' 'tend or conduce to' (कूप, सं-पद, प्र-भू);—e.g. भक्तिज्ञानाय कल्पते 'piety conduces to knowledge.'

a. अस and भू are used in the same way, but are often omitted;—e.g. लघूनामपि संश्रयो रक्षायै भवति 'the combination even of the weak leads to safety'; आर्तचाणाय वः शस्त्रम् 'your weapon (serves) for the protection of (= to protect) the distressed.'

2. 'be able,' 'begin,' 'strive,' 'resolve,' 'order,' 'appoint';—e.g. इयं कथा चक्रियस्याकर्षणायाश्चकत् 'this story was able to win over (ākarsanāya) the warrior'; प्रावर्तत शपथाय 'he began to (take) an oath'; तदन्वेषणाय यतिष्ये 'I will try to find her'; तेन जीवोत्सर्गाय व्यवसितम् 'he has resolved on abandoning his life'; दुहितरम् अतिथिसत्कारायादिष्व 'having charged (ā-diśya) his daughter with the reception of the guests'; रावणोच्छित्तये देवैर्नियोजितः 'he was appointed by the gods for the destruction of (= to destroy) Rāvaṇa.'

a. The adverb अलम् 'sufficient' is used in the sense of 'be able to cope with,' 'be a match for';—e.g. देवैर्भ्यो हरिरलम् '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. अहम् अस्माद् वनाद् गन्तुमिच्छामि 'I wish to depart from this forest'; पापान्नाश उद्भवति 'ruin results from sin' (pāpād); निश्चयान्न चचाल सः 'he did not swerve from his purpose' (niścayād); स्वजनेभ्यः सुतविनाशं श्रुत्वाव 'he heard of the death of his son from his relations'; तां बन्धनाद्दिमुच्य 'releasing her from her bonds'; विरम कर्मणोऽस्मात् 'desist from this act'; पाहि मां नरकात् 'protect me from hell.'

a. The source of apprehension is put in the ablative with verbs of fearing (भी, उद्भिज् ud-vij);—e.g. लुब्धकाद् बिभेषि 'you are afraid of the hunter'; संमानाद् ब्राह्मणो नित्यमुद्भिजेत 'a Brahmin should always shrink from marks of honour.'

b. Verbs expressing separation 'from' naturally take the ablative;—e.g. भवञ्जी वियोजितः 'parted from you'; सा पतिलोकाच्च हीयते 'and she is deprived of her husband's place' (such words also take the instr.: cp. 199, 2 b). Allied to this use is that of वञ्चय 'to cheat of' (= so as to separate from);—e.g. वञ्चयितुं ब्राह्मणं ह्यगलात् '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 पूर्वं गिरिः 'the mountain (is) to the east of the village.'

d. Similarly the abl. also expresses the time after which anything takes place;—e.g. बहोर्दृष्टं कालात् 'seen after a long time'; सप्ताहात् '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. लौब्धाद् मांसं भचयति 'he eats the flesh through greed.' This use of the abl. is especially common, in commentaries, with abstract nouns in त्व tva;—e.g. पर्वतोऽग्निमान् धूमत्वात् 'the mountain is fiery because of its smokiness.' (The instr. is also employed in this sense: 199, 1 a.)

2. comparison:—

a. with comparatives (= 'than') or words with a comparative meaning;—e.g. गोविन्दाद् रामो विद्वत्तरः 'Rāma is more learned than Govinda'; कर्मणो ज्ञानम् अतिरिच्यते 'knowledge is superior to action.' In this sense it is used even with positives (= 'in comparison with');—e.g. भार्या सर्वलोकादपि वल्लभा भवति 'a

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wife is dear even in comparison with (i. e. dearer than) the whole world'; वज्रादपि कठोराणि मृदूनि कुसुमादपि चैतांसि 'hearts harder even than adamant, more tender even than a flower.'

b. with words meaning 'other' or 'different' (अन्य, इतर, अपर, भिन्न);—e. g. वृष्णादन्यो गोविन्दः 'Govinda is different from Kṛṣṇa.'

c. Allied to the comparative abl. is that used with multiplicative words like 'double,' 'treble,' &c.;—e. g. मूल्यात् पञ्चगुणो दण्डः '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. राज्ञः पुरुषः 'the king's man'; राज्ञसकलत्रप्रच्छादनं भवतः 'your concealment of Rākṣasa's wife' (i. e. 'by you'); शङ्कया तस्याः 'by the supposition of her' (i. e. 'supposing it was she'); धुर्यो धनवताम् 'the foremost of the wealthy.'

1. The gen. is used with a number of verbs:—

a. in the possessive sense with ईप्सु is, प्र-भू 'be master of,' 'have power over,' and with अस्, भू 'be,' विद्यते 'exists';—e. g. आत्मनः प्रभविष्यामि 'I shall be master of myself'; मम पुस्तकं विद्यते 'I have a book.'

b. in the objective sense (concurrently with the acc.) with द्य 'have mercy,' स्मृ 'remember,' अनु-कृ 'imitate';—e. g. एते तव दयन्ताम् 'may these men have mercy on you'; स्मरति ते प्रसादानाम् 'he remembers your favours'; भीमस्यानुकरिष्यामि 'I will imitate Bhīma.'

c. in the objective sense (concurrently with the loc.) with verbs meaning 'do good or harm to' (उप-कृ, प्र-सद्, अप-कृ, अप-राध), 'trust in' (वि-श्रम्), 'forbear with' (क्षम);—e. g. मित्राणाम् उपकुर्वाणः 'benefiting his friends'; किं मया तस्या अपकृतम् 'how have I done her an injury?' क्षमस्व मे 'forbear with me.'

d. with verbs meaning 'speak of' or 'expect of';—e. g. ममादोषस्थायिवं वदति 'he speaks thus of me though I am guiltless'; सर्वमस्य मूर्खस्य संभाव्यते 'anything may be expected of that fool.'

e. frequently (instead of the dat. of the indirect object) with verbs of giving, telling, promising, showing, sending, bowing, pleasing, being angry;—e. g. मया तस्याभयं प्रदत्तम् 'I have granted safety to him' (tasya); किं तव रोचत एषः 'does he please you?' ममानतिक्रुद्धो मुनिः 'the sage (is) not very angry with me' (mama).

f. sometimes (instead of the instr.) with verbs meaning 'be filled or satisfied';—e. g. नाभिसृष्यति काष्ठानाम् '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 रूपस्य 'old age is destructive of beauty.'

b. meaning 'dependent on,' 'belonging or attached to,' 'dear to';—e. g. तवायत्तः स प्रतीकारः 'that remedy depends on you' (tava); यत् त्वयास्य सक्तं किञ्चिद् गृहीतमस्ति तत् समर्पय 'give up whatever you have taken belonging to him' (asya); को नाम राज्ञां प्रियः 'who, pray, is dear to kings?'

c. meaning 'acquainted with,' 'versed or skilled in,' 'accustomed to' (concurrently with the loc.: 203f);—e. g. अभिन्नः खल्वसि लोकव्यवहाराणाम् 'you are, indeed, conversant with the ways of the world'; संयामाणाम् अकोविदः 'unskilled

in battle'; उचितो जनः क्लेशानाम् 'people accustomed to hardships.'

d. meaning 'like' or 'equal to' (concurrently with the instr.: 199, 2c);—e.g. रामः कृष्णस्य तुल्यः 'Rāma is equal to Kṛṣṇa.'

3. The **gen.** expresses the agent **with passive participles** :—

a. past participles having a pres. sense, formed from roots meaning 'think,' 'know,' 'worship';—e.g. राज्ञां मतः ('well thought of' =) 'approved of kings'; विदितो भवान् आश्रमसदाम् रहस्यः 'you are known to the hermits to be staying here.'

b. future participles (which also take the instr.: 199);—e.g. मम (मया) सेव्यो हरिः 'Hari should be worshipped by me.'

4. The **gen.** is used **with adverbs** of direction in °तस् -tas (cp. 177d);—e.g. ग्रामस्य दक्षिणतः 'to the south of the village'; sometimes also with those in °एन -ena (concurrently with the acc.);—e.g. उत्तरेणास्य '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. आञ्जं चिरब्दस्य निर्वपेत् 'he should offer the funeral sacrifice three times a year'; संवत्सरस्यैकमपि चरेत् ब्रह्मं द्विजोत्तमः '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. कतिपयाहस्य (kati-paya-ahasya), 'after some days'; चिरस्य कालस्य 'after a long time': चिरस्य 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. अत्र दशमो मासस् तातस्योपरतस्य '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. व्यसनस्य च मृत्योश्च व्यसनं कष्टमुच्यते 'of vice and death, the former is called the worse'; एतावानेवायुष्मतः शतक्रतोश्च विशिषः '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?' पक्षिणस्तस्मिन् वृक्षे निवसन्ति 'birds live in that tree'; विदर्भेषु 'in Vidarbha' (193, 3c); आत्मानं तव द्वारि व्यापादयिष्यामि 'I will kill myself at your door'; काशीम् 'at Kāśī' (Benares); फलं वृष्टं द्रुमेषु 'fruit (is) seen on the trees'; आसेदुर्गङ्गायाम् 'they encamped on (=close to) the Ganges'; न देवेषु न यक्षेषु तादृग्यूपवती क्वचिद् मानुषेष्वपि चान्येषु दृष्टपूर्वा 'neither among gods, nor Yakṣas, or among men either, had such a beauty anywhere been seen before'; मम पार्श्वे 'by my side.'

a. When the loc. means 'among' it is often equivalent to a partitive gen. (202);—e.g. सर्वेषु पुत्रेषु रामो मम प्रियतमः 'among (= of) all the sons Rāma is dearest to me.'

b. The person 'with' whom one dwells or stays is put in the loc.;—e.g. गुरौ वसति 'he lives with his teacher.'

c. The loc. with the verbs तिष्ठति 'stands' and वर्तते 'goes on' (= Lat. *versatur*) expresses 'abides by,' 'complies with';—e.g. न मे शासने तिष्ठसि 'you do not (stand by =) obey my command'; मातुर्मते वर्तस्व 'comply with your mother's desire.'

d. The loc. is used to express the effect 'of' a cause;—e.g. **दैवमेव नृणां वृद्धौ चये कारणम्** 'fate alone (is) the cause of the prosperity or decline of men.'

e. The loc. expresses contact with verbs of seizing by (**ग्रह्**), fastening to (**बन्ध्**), clinging or adhering to (**लग्**, **क्षिप्**, **सज्ज्**), leaning on, relying on or trusting to;—e.g. **केशेषु गृहीत्वा** 'seizing by the hair'; **पाणी संगृह्य** 'taking by the hand'; **वृक्षे पाशं बबन्ध** 'he fastened a noose to the tree'; **व्यसनेष्वसक्तः शूरः** 'a hero not addicted to vices'; **वृक्षमूलेषु संश्रिताः** 'reclining on the roots of trees'; **विश्वसिति शत्रुषु** 'he trusts in his enemies'; **आशंसन्ते सुरा अस्त्राधिज्ये धनुषि विजयम्** 'the gods fix their hopes of victory on his bent bow.'

f. The loc. is used (concurrently with the gen.: 202, 2 c) with adjectives meaning 'acquainted with,' 'versed or skilled in';—e.g. **रामोऽच्युते निपुणः** 'Rāma (is) skilled in the game of dice'; **नाय्ये दक्षा वयम्** '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 संभावयाम्यस्मिन्** 'I look for everything in him' (cp. 202, 1 d); **दृष्टदोषा मृगया स्वामिनि** 'hunting (is) recognized as sinful in a prince'; **आर्तानामुपदेशे न दोषः** '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 बर्हे** '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'; **भाग्येषु** 'in fortune'; **हिद्रेष्वनर्था बहुलीभवन्ति** ('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).

i. 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'; **निशायाम्** 'at night'; **दिने दिने** 'every day.'

j. The loc. expresses the distance at which anything takes place;—e.g. **इतो वसति . . . अर्धयोजने महर्षिः** '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. **भूमौ पपात** 'he fell on the ground'; **तत्रैव भिक्षापात्रे निधाय** 'having put (it) in that same begging bowl'; **हस्तमुरसि कृत्वा** 'placing his hand on his breast' (**कृ** 'do,' is frequently used in the sense of putting); **अरौ बाणान् क्षिपति** 'he darts arrows at his enemy'; **मत्स्यो नद्यां प्रविवेश** 'the fish entered the river'; **समीपवर्तिनि नगरे प्रस्थितः** 'he set out for a neighbouring town'; **तं शिरस्यताडयत्** '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. **प्राणिषु दयां कुर्वन्ति साधवः** 'the good show compassion towards animate beings'; **भव दक्षिणा परिजने** 'be courteous to your attendants'; **त्रैत्रे विवदन्ते** '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. **सहस्राक्षे प्रतिज्ञाय** 'having promised (it) to Indra'; **शरीरं विक्रीय धनवति** 'having sold himself to a rich man'; **वितरति गुरुः प्राज्ञे विद्याम्** 'a teacher imparts knowledge to an intelligent pupil.'

prājña, 'capable'

achhijya
kent.

akṣa-
dhyāna-
game of
dice

sambhā-
ayāmi

sinca
ata dayo

dayā-

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. सर्वस्वहरणे युक्तः शत्रुः 'an enemy prepared for the appropriation of all property'; कर्मणि न्ययुङ्क्त 'he appointed (him) to a task'; पतित्वे वरयामास तम् 'she chose him for her husband'; असमर्थोऽयमुदरपूरणेऽस्माकम् 'he is incapable of supplying food for us'; त्रैलोक्यस्यापि प्रभुत्वं तस्मिन् युज्यते 'the sovereignty even of the three worlds is fitting for him.' A predicative loc. alone is capable of expressing fitness;—e.g. नयत्यागशीर्यसंपन्ने पुरुषे राज्यम् '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. चर्मणि हन्ति द्वीपिनम् '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 शकुन्तलायां ममाभिलाषः 'my love is, indeed, not towards Sakuntalā'; न मे त्वयि विश्वासः 'I have no faith in you'; न लघुष्वपि कर्तव्येष्वनादरः कार्यः '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. नार्यः केवलं स्वमुखे रताः '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. गच्छत्सु दिनेषु 'as the days went by'; गोषु दुरधासु स गतः 'the cows having been milked, he departed'; कर्णे ददाति मयि भाषमाणे '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. कथं धर्मक्रियाविघ्नः सतां रचितरि त्वयि '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 वर्तमान and स्थित) is often pleonastically added to another absolute part.;—e.g. सूर्योदयेऽन्यतां प्राप्तिषूल्केषु सत्सु '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. तेनाभ्युपगते 'when consent had been given by him'; एवं गते 'this being the case' (lit. 'it having gone thus'); तथा कृते सति or तथानुष्ठिते '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. प्रभातायामेव रजन्याम् 'scarcely had it dawned, when'; प्रविष्टमात्र एव तत्रभवति '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 मे परिभ्रमन् 'wandering about, though I was looking on'; एवं वदतस्त्वस्य स लुब्धको निभृतः स्थितः 'while he was speaking thus, the hunter

remained concealed'; इति चिन्तयतस्तस्य तत्र तोयार्थमाययुः स्त्रियः '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 अपि is usually added when the sense is concessive.

E.g. खगालः कोपाविष्टस् तम् उवाच 'the jackal, being filled with anger, said to him'; निषिद्धस्त्वं मयानेकशो न शृणोषि 'though you have been frequently dissuaded by me, you do not listen to me'; अजल्पतो जानतस्ते शिरो यास्यति खण्डशः 'if you do not tell, though knowing it, your head will be shattered to pieces'; ताडयिष्यन् भीमं पुनरभ्यद्रवत् 'he ran again at Bhima in order to strike him.'

a. Bahuvrīhi compounds are very frequently employed in a participial sense, the part. सत् being omitted;—e.g. अथ शङ्कितमना व्यचिन्तयत् 'then being anxious he reflected.'

207. Present Participle. This participle (as well as a past with a present sense) is used with अस्ति or भवति 'is,' आसि 'sits,' तिष्ठति 'stands,' वर्तते 'goes on,' to express continuous action, like the English 'is doing';—e.g. एतदेव वनं यस्मिन्नभूम चिरमेव पुरा वसन्तः 'this is the very forest in which we formerly dwelt for a long time'; भक्षयन्नासि 'he keeps eating'; सा यत्नेन रक्षमाणा तिष्ठति 'she is being carefully guarded'; परिपूर्णो घटः सक्तुभिर्वर्तते 'this pot is filled with porridge.'

a. The negative of verbs meaning 'to cease' is similarly construed with a present participle;—e.g. सिंहो मुगान् व्यापादयन्नोपरराम 'the lion did not cease (=kept) slaying the animals.'

b. Verbs expressing an emotion such as 'to be ashamed,' 'to endure,' may be accompanied by a pres. part. indicating the cause of the emotion;—e.g. किं न लज्जस एवं ब्रुवाणः 'are you not ashamed of speaking thus?'

c. A predicative present (or past) part. accompanies the acc., or the nom. in the passive construction, with verbs of seeing, hearing, knowing, thinking, wishing (cp. 198, 1);—e.g. प्रविशन्तं न मां कश्चिदपश्यत् 'no one saw me entering'; स भूपतिरिक्त्वा केनापि पद्यमानं श्लोकद्वयं श्रुत्वा 'the king one day heard some one repeating a couple of ślokas'; गान्धर्वेण विवाहेन बह्वो राजर्षिकन्यकाः श्रूयन्ते परिणीताः 'many daughters of royal sages are recorded to have been wedded according to the marriage of the Gandharvas.'

208. Past Participles. The passive part. in त and its active form (161; 89, n.³) in वत् (but hardly ever the perf. act. part. in वस्; 89) are very frequently used as finite verbs (the copula being omitted);—e.g. तेनेदम् उक्तम् 'this was said by him'; स इदमुक्तवान् 'he said this.'

a. The passive of intransitive verbs is used impersonally; otherwise its past participle has an active sense;—e.g. मयाच चिरं स्थितम् 'I stood there for a long time'; स गङ्गां गतः 'he went to the Ganges'; स पथि मृतः 'he died on the way.'

b. Some past participles in त have both a passive and a transitive active sense;—e.g. प्राप्त 'obtained' and 'having reached'; प्रविष्ट 'entered (by)' and 'having entered'; पीत 'imbibed' and 'having drunk'; विस्मृत 'forgotten' and 'having forgotten';

विभक्त 'divided' and 'having divided'; प्रसूत 'begotten' and 'having borne' (f.); आरूढ 'ridden,' &c., and 'riding,' &c.

c. The past participles in न never seem to occur with a transitive active meaning.

209. **Future Participles Passive.** These (162) express necessity, obligation, fitness, probability. The construction is the same as with the past pass. part.;—e.g. मयावश्यं देशान्तरं गन्तव्यम् 'I must needs go to another country'; हन्तव्योऽस्मि न ते राजन् 'you must not (= do not) kill me, O king'; ततस्तेनापि शब्दः कर्तव्यः 'then he too will surely make a noise.'

a. Occasionally the fut. pass. part. has a purely future sense;—e.g. युवयोः पचबलेन मयापि सुखेन गन्तव्यम् 'I too shall go with ease by the strength of your wings.'

b. भवितव्यम् and भाव्यम् (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. तया संनिहितया भवितव्यम् 'she must be (= is most probably) near'; तस्य प्राणिनो बलेन सुमहता भवितव्यम् '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 प्रणम्य स गतः 'having bowed down to him, he departed'; अथ तेनात्मानं तस्योपरि प्रक्षिप्य प्राणाः परित्यक्ताः 'then he throwing himself upon him lost his life' (प्रक्षिप्य agrees with तेन); तस्य दृष्ट्वा ववृधे कामस्तां चारुहासिनीम् 'his love increased as soon as he had seen the sweetly smiling maiden' (दृष्ट्वा agrees with तस्य).

a. It may frequently be translated by 'in' or 'by' with a verbal

noun;—e.g. मां निर्धनं हत्वा किं लभेध्वम् '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 आस्ते, तिष्ठति, वर्तते to express continuous action;—e.g. सर्वपीरान् अतीत्य वर्तते 'he is the foremost of all the townsmen.'

c. A number of gerunds are equivalent in sense to prepositions (179).

d. The original instr. nature of the gerund is preserved in its employment with किम् or अलम् or with a general subject expressed by the impersonal passive construction;—e.g. किं तव गोपायित्वा 'what (gain accrues) to you by concealing?' अलं ते वनं गत्वा 'have done with going to the forest'; पशून् हत्वा यदि स्वर्गं गम्यते 'if one goes to heaven by killing animals.'

Infinitive.

211. This frequent form expresses the aim of an action and may in general be used wherever the dative of purpose is employed (200 B). It differs from the dative of an ordinary verbal noun solely in governing its object in the acc. instead of the gen.;—e.g. तं जेतुं यतते 'he strives to conquer him' = तस्य जयाय यतते '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. स्नातुं लभते 'he obtains a bathe'), and cannot be employed as the subject of a sentence. Verbal nouns usually supply its place as the subject;—e.g. वरं दानं न तु प्रतिग्रहः 'giving (= to give) is better than receiving' (= to receive). The construction of the acc. with the infinitive is unknown to Sanskrit, its place being supplied, with verbs of saying, &c., by *oratio recta* with इति (180), or otherwise by the use of a predicative acc. (198, 1 and 207 c).

The infinitive may be used with substantives (e. g. 'time,' 'opportunity'), adjectives ('fit,' 'capable'), as well as verbs (e. g. 'be able,' 'wish,' 'begin');—e. g. नायं कालो विलम्बितुम् 'this is not the time to delay'; अवसरोऽयम् आत्मानं प्रकाशयितुम् 'this is an opportunity to show yourself'; लिखितमपि ललाटे प्रोज्झितुं कः समर्थः 'who (is) able to escape from what is written on his forehead (by fate)?' अहं त्वां प्रष्टुम् आगतः 'I have come (in order) to ask you'; कथयितुं शक्नोति 'he is able to tell'; इदेष सा कर्तुम् 'she wished to make.'

a. The 2. and 3. sing. ind. of अर्ह 'deserve' are used with an infinitive in the sense of a polite imperative = 'please,' 'deign to';—e. g. भवान् मां श्रोतुमर्हति 'will your Honour please to hear me?'

b. The infinitive, after dropping its final म्, may be formed into a Bahuvrīhi 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. द्रष्टुकामः 'desirous of seeing'; किं वक्तुमना भवान् 'what do you intend to say?'

c. There being **no passive** form of the **infinitive** in Sanskrit, verbs governing the infin. are put in the passive in order to give it a passive meaning;—e. g. कर्तुं न युज्यते 'it is not fit to be done'; मया नीतिं ग्राहयितुं शक्यन्ते 'they can be taught morality by me'; तेन मण्डपः कारयितुम् आरब्धः 'a hut (was) begun to be erected by him.'

d. The fut. part. pass. शक्य sak-ya may either agree with the subject or be put in the neut. sing.;—e. g. न शक्यास्ते (दोषाः) समाधातुम् 'those (mischiefs) cannot be repaired'; सा न शक्यम् उपेक्षितुं कुपिता 'she cannot be ignored (lit. 'she is not a possible thing to ignore') when angry.' युक्त 'fitting' and न्याय्य 'suitable' may be construed in the same way;—e. g. सेयं न्याय्या मया मोचयितुं भवत्तः '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 पृच्छति कथमेतत् 'Damanaka asked, "How was it?"' हिरण्यको भोजनं कृत्वा बिले स्वपिति 'Hiranyaka, having taken his food, used to sleep in his hole.'

a. पुरा 'formerly,' is sometimes added to this present;—e. g. कस्मिंश्चिद् वृक्षे पुराहं वसामि 'I formerly used to live in a certain tree.' The particle स्म (which in the older language frequently accompanied पुरा, and thus acquired its meaning when alone) is much more frequently used thus;—e. g. कस्मिंश्चिद् अधिष्ठाने सोमिलको नाम कौलिको वसति स्म 'in a certain place a weaver named Somilaka used to live.'

b. The present is used to express the immediate past;—e. g. अयम् आगच्छामि 'here I come,' i. e. 'I have just come.'

2. The present also expresses the near future, पुरा 'soon' and यावत् 'just' (180) being sometimes added;—e. g. तर्हि सुक्ता धनुर्गच्छामि 'then leaving the bow, I am off'; तद् यावच्छत्रुं प्रेषयामि 'therefore I will just send Śatrughna.'

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. तर्हि गृहमेव प्रविशामः '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 ta and तवत् ta-vat (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 **aoist** has (along with the participles in त and तवत्) the special sense of the present perfect, being therefore appropriate in dialogues;—e. g. अमृतं पादितस्वादुफलो मे मनोरथः 'my desire has obtained sweet fulfilment'; तुभ्यं मया राज्यम् अदायि 'I have bestowed the sovereignty on you'; तं दृष्टवानसि 'I have seen him.'

d. The **aoist** (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. भद्रे यास्यसि मम तावद् अर्थित्वं श्रूयताम् '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. दीव्यावेत्यब्रवीद् भ्राता 'his brother said, "Let us play" '; अहं करवाणि 'I will make.'

b. The 3. sing. pass. is commonly used as a polite imperative instead of the 2. pers. act.;—e. g. देव श्रूयताम् 'Sire, pray listen!' (cp. 211 a).

c. The imperative may be used, instead of an optative or benedictive, to express a wish or blessing;—e. g. चिरं जीव 'may you live long'; शिवास् ते पन्थानः सन्तु 'may your paths be auspicious' = 'Godspeed.'

d. It may express possibility or doubt, especially with interrogatives;—e. g. विषं भवतु मा वासु फटाटोपो भयंकरः 'whether there be poison or not, the swelling of a serpent's hood is terrifying'; प्रत्येतु कस्तद् भुवि 'who on earth would believe it?' किमधुना करवाम 'what should we do now?'

e. The imperative with the prohibitive particle मा is somewhat rare, its place being commonly supplied by the unaugmented aor. (213 d), by the opt. with न, or अलम् and कृतम् 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 अपि added);—e. g. अपि पश्येमिह राघवम् 'O that I could see Rāma here!'

b. possibility or doubt;—e. g. कदाचिद् गोशब्देन बुध्येत 'perhaps he may be awakened by the lowing of the cows'; पश्युः चितिपतयस् चारुद्व्या 'kings can see through the eye of their

spies'; एकं हन्यान्न वा हन्यादिषुर् मुक्तो धनुष्मता '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. इयं कन्या नात्र तिष्ठेत् 'this girl (is not likely to =) will not stay here.'

d. exhortation or precept;—e.g. त्वमेवं कुर्याः 'do you act thus'; आपदर्थं धनं रचेत् '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. कालातिक्रमणं वृत्तेर् यो न कुर्वीत भूपतिः '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. आदिश मे देशं यत्र वसेयम् 'indicate to me the place where I am to live' (= that I may live there).

c. in consequential clauses ('so that');—e.g. स भारो भर्तव्यो यो नरं नावसादयेत् '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 स्थान् नरपतिर् विल्लवेत् 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. वीरप्रसवा भूयाः 'mayst thou give birth to a warrior'; ह्यतार्थो भूयासम् '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. इदं वचो ब्रूयात् 'do ye proclaim this speech'; न हि प्रपश्यामि ममापनुवाद् यच्छोकम् '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. सुवृष्टिश्चेदभविष्यद् दुर्मिचं नाभविष्यत् '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 प्रणयेद् राजा दण्डं शूले मत्स्थानिवापच्यन् दुर्बलान् बलवत्तराः '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 (FR.); 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 Parasmaipada only, A. that it is conjugated in the Ātmanepada only.

अञ्च् añc, 'bend,' I, P. अञ्चति ॥ PS. अञ्चते । PP. अञ्चति । CS. अञ्चयति ॥

अञ्ज् añj, 'anoint,' VII, P. अञ्जति । IMP. अञ्जन् । IPV. अञ्जन्तु । OP. अञ्ज्यात् ॥ PS. अञ्ज्यते । PP. अञ्जन्तु । CS. अञ्जयति ॥

अद् ad, 'eat,' II, P. अदति, अस्ति; अदन्ति । IMP. आदम्, आदः, आदत्; आदन् । IPV. अदानि, अद्वि, अन्तु; अदन्तु । OP. अद्यात् ॥ FT. अत्यति । PS. अद्यते । PP. जग्ध (अन्न n. 'food') । GD. जग्ध्वा । INF. अन्तुम् । CS. आदयति ॥

अन् an, 'breathe,' II, P. अनति । IMP. आनम्, आनीः । OP. आनः, आनीत् or आनत् । IPV. अनानि, अनिहि । OP. अन्यात् ॥ CS. आनयति ॥

अप् as, 'attain,' V, अप्नोति, अप्नुते । A. IMP. आप्नुवि, आप्नुथाः, आप्नुत । IPV. अप्नुवै, अप्नुष्व, अप्नुताम् । OP. अप्नुवीत ॥ PF. आप्नुश, आप्नुशे ॥

अश् as, 'eat,' IX, P. अश्नाति । IPV. अश्नानि, अश्नान्, अश्नातु । OP. अश्नीयात् ॥ PF. आश । AO. आशीत् । FT. अश्शित्ति । PS. अश्शते । PP. अश्शित् । GD. अश्शित्वा । INF. अश्शितुम् । CS. आशयति । DS. अश्शिशयति ॥

अस् as, 'be,' II, P. अस्मि, असि, अस्ति; स्वः, स्वः, स्तः; स्मः, स्व, सन्ति । IMP. आसम्, आसीः, आसीत्; आस्व, आस्वम्, आस्ताम्; आस्व, आस्व, आसन् । IPV. असानि, एधि, अस्तु; असाव, स्तम्, स्ताम्; असाम, स्त, सन्तु । OP. स्वाम्, स्वाः, स्वात्; स्वाव, स्वातम्, स्वाताम्; स्वाम, स्वात, स्वुः ॥ PF. आस, आसिथ, आस; आसिव, आसयुः, आसतुः; आसिम, आस, आसुः ॥

अस् as, 'throw,' IV, P. अस्थति ॥ PF. आस, आसिथ, &c., like अस् 'be' । AO. आस्थत् । FT. अस्थित्ति । PS. अस्थते । AO. आसि । अस्त । CS. आसयति ॥

आप् āp, 'obtain,' V, P. आप्नोति । IMP. आप्नोत् । IPV. आप्नवानि, आप्नुहि, आप्नोतु । OP. आप्नुयात् ॥ PF. आप । AO. आपत् । आप्स्थति । PS. आप्यते । आप्न । GD. आप्त्वा, °आप्य । आप्तुम् । CS. आपयति । DS. ईप्सति ॥

आस् ās, 'sit,' II, A. आस्ते । IMP. आस्त । IPV. आस्ताम् । OP. आसीत् ॥ PF. आसांचके । FT. आसिथ्यते । PS. आस्थते । PP. आसित । आसीन् irreg. pres. part. A. । INF. आसितुम् ॥

इ i, 'go,' II, P. एमि, एषि, एति; इवः; यन्ति । IMP. आयम्, ऐः, ऐत्; ऐव; आयन् । IPV. अयानि, इहि, एतु; अयाव; यन्तु । OP. इयात् ॥ PF. इयाय, इयेथ, इयाय; ईयिव; ईयुः । FT. एथ्यति; एता । PS. इयते । PP. इत । इत्वा, °इत्थ । एतुम् । CS. आययति ॥

अधी adhij, 'read,' II, A. अधीति । IMP. अधीत; 3. du. अधीयाताम्; 3. pl. अधीयत । IPV. अधीयै, अधीष्व, अधीताम्;

; अथयामहे, अधी-
श्रथेष्ट; 3. du. अथीषा-
अधीयते । PP. अधीत ।

A. A. इन्द्रे; इत्यते । IMP.
इन्धीत ॥ FT. इन्धियते ।

र ॥ PP. इथेष, इथेषिथ,
थेष्यति । PS. इथति । PP.

बत ॥ PE. ईबाचक्रे ।
AO. ऐबि । PP. ईबित ।

षढ् ॥ AO. स्त्रीधीत । PS.

र ॥ PP. आर, आरिथ,
ति ॥

॥ IPV. एधताम् । एधेत ॥
ते । DS. एदिधिषते ॥

चकमे or कामयांचक्रे ।
॥

। काशित । काशयति ॥

रोति; जुर्वे; जुर्वथ;
अकरोः, अकरोत्;
जु; कारवाच; जुर्वन्तु ।
अकार्षीः, अकार्षीत्;
अकार्षे, अकार्षे ।

FT. कारिथति; कर्ता ॥ A. जुर्वे, जुर्वेष, जुर्वते; जुर्वहे; जुर्वते ।
अजुर्वि, अजुर्वथाः; अजुर्वत; अजुर्वहि; अजुर्वत । कर्त्वि, जुर्वथ,
जुर्वताम्; कारवामहे; जुर्वताम् । OP. जुर्वीत ॥ PP. चक्रे (138) । AO.
अकृषि, अकृषथा; अकृत; अकृष्वहि; अकृषत । FT. कारिथति ।
PS. क्रियते । AO. अकारि । PP. कृत । GD. कृत्वा, °कृत्य । INF. कर्तुम् ।
CS. कारयति । AO. अचीकर्त् । DS. चिकीर्षति ॥

कृत् kṛt, 'cut,' VI, P. कृन्तति ॥ PP. चकर्त् । कर्तिथति । PS.
कृत्यते । PP. कृत् । CS. कर्त्तयति । DS. चिकर्त्तयति ॥

कृष् kṛṣ, 'draw,' I, P. कर्षति; 'plough,' VI, P. कृषति ॥ PP.
चकर्ष, चकार्षिथ, चकर्ष; चकृषिव । FT. कृष्यति । PS. कृष्यते । कृष्ट ।
कृष्टा, °कृष्य । INF. कृष्टुम् । CS. कर्षयति ॥

कृ kṛ, 'scatter,' VI, P. किरति ॥ PP. चकार । FT. कारिथति ।
PS. कीर्यति । कीर्ण । GD. °कीर्य ॥

कृप् kṛp, 'be able,' I, A. कल्पते ॥ PP. चकृपे । FT. कल्पिथते ।
PP. कृप्त । CS. कल्पयति । AO. अचीकृप्त ॥

काम् kram, 'stride,' I, क्रामति, क्रामते ॥ PP. चक्राम, चक्रमे ।
AO. अक्रमीत् । FT. क्रमिथति, °ते । PS. क्रम्यते । क्रान्त । क्रान्त्वा,
°क्रम्य । CS. क्रमयति or क्रामयति । DS. चिक्रमिषति । INT. चङ्क-
मीति, चङ्कस्यते ॥

क्री kṛī, 'buy,' IX, क्रीणाति, क्रीणीति (p. 102) ॥ PP. चिक्राय ।
FT. क्रीथति, °ते । PS. क्रीयते । क्रीत । क्रीत्वा, °क्रीय । INF. क्रीतुम् ।
DS. चिक्रीथते ॥

कृत् kṛan, 'kill,' VIII, कृणोति, कृणुते ॥ PP. कृत ॥

चि कृषि, 'destroy,' V, P. चिणोति ॥ PS. चीयते । PP. चित ।
CS. चययति or चपयति ॥

चिप kṣip, 'throw,' VI, चिपति, °ते । IPV. चिपाणि, चिपे ॥

। PS. बिध्यते । बिप्त् ।
। DS. चिच्छिस्मति ॥
। PP. चुबोम, चुनुभे ।

। FT. खनि-
। खाल्वा OR खनिल्वा,

। FT. खादिष्यते ।
। DS. चिखादिषति ॥

। SING. 2. ख्याहि, ख्यातु ॥
। PS. ख्यायते । ख्यात ।
। चिख्यासति ॥

। गदिष्यति । गद्यते ।
। INT. जागद्यते ॥
(138, 7) । AO. जगमत् ।

। गत्वा, गम्य OR गत्य ।
। FT. जङ्गन्ति ; जङ्गस्यते ॥

। FT. गाह्यति ।
। CS. गाहयति ॥

। PS. गूह । AO. अगुह्यत् ।
। CS. गूहयति ॥

। AO. अगासीत् ।
। FT. जगे ।
। INE. गातुम् ।

। PS. यथाति ॥
। FT. यथ्यते ।
। INT. यति ॥

। PS. गृहाण, गृह्णातु ॥

। AO. अग्रहीत्, अग्रहीष्ट । FT. ग्रहीष्यति, ंते ;
। PS. गृह्यते । गृहीत । GD. गृहीत्वा, ंगृह्य । INE. ग्रहीतुम् ।
। CS. ग्राहयति, ंते । AO. अजिग्रहत् । DS. जिघृबति, ंते ॥

। FT. ग्लai, 'droop,' I, P. रत्नायति ॥ PP. रत्नान । CS. रत्नापयति OR
। रत्नापयति ॥

। PS. घुष्यते । घुष्ट । GD. ंघुष्य ।
। PS. घोषति, ंते ॥

। PS. जिघ्रति ॥ PP. जघ्नौ । PS. घ्रायते । घ्रात ।
। CS. घ्रापयति ॥

। II, A. चबे, चबे, चष्टे ; PL. चब्यहे, चड्ढे,
। FT. चब्यते । GD. ंचब्य । चष्टुम् । CS. चबयति ॥

। FT. चरति ॥ PS. चर्यते । चरित । GD. चरित्वा, ंचर्य । INE.
। CS. चारयति । AO. अचीचरत् ॥

। FT. चल्, 'cal, 'move,' I, P. चलति ॥ PP. चचाल ; 3. PL. चेलुः । FT.
। PS. चलति । चलितुम् । CS. चलयति OR चालयति ।
। DS. चिचलिषति ॥

। FT. चि ci, 'collect,' V, चिनोति, चिनुते ॥ PP. चिकाय, चिक्ये । FT.
। PS. चीयते । चित । GD. चित्वा, ंचित्य ।
। INE. चेतुम् । CS. चाययते । DS. चिकोषते OR चिचीयति ॥

। PER. PF. चिन्तयामास ।
। PS. चिन्त्यते । चिन्तित । GD. चिन्तयित्वा, ंचिन्त्य ॥

। PER. PF. चोरयांचकार । AO.
। PS. चोरयत् । PS. चौर्यते । चोरित ॥

। VII, क्चिन्ति ; क्चिन्दन्ति ॥ PP. चिच्छेद,
। FT. क्चिच्छेत् OR अक्चिच्छेत् । PS. क्चिच्छति, ंते । PS.
। CS. क्चिच्छामास ।
। PS. क्चिच्छते । PS. चौर्यते । चोरित ॥

तुप् ऋप्, 'be pleased,' IV, P. नृथति ॥ PF. ततर्प ; तनुपिव । PP. तृप्त । CS. तर्पयति । AO. अतीतुपत् ॥

तृष्, 'cross,' I, P. or VI, A. तरति or तिरते ॥ PF. ततार ; तरेः । AO. अतापीत् or अतारीत् । FT. तरिष्यति, ंते । PP. तीर्षी । GD. तीर्षा, ंतीर्ष । INF. तरिनुम्, तरोनुम् । CS. तारयति, ंते । DS. तितीर्थति ॥

त्यज् tyaj, 'abandon,' I, त्यजति, ंते ॥ PF. तत्याज, तत्यजे । AO. अत्याचीत् । FT. त्यस्यति, ंते or त्यजिष्यति, ंते । PS. त्यज्यते । त्यक्त । GD. त्यक्ता, ंत्यज्य । CS. त्याजयति । DS. तित्यजति ॥

त्रस् tras, 'tremble,' I, P. or IV, P. A. त्रसति or त्रस्यति, ंते ॥ PF. तत्रास ; तत्रसुः or त्रसुः । FT. त्रसिष्यति । PP. त्रस । CS. त्रासयति ॥

त्वर् tvar, 'hasten,' I, A. त्वरते ॥ PF. तत्वर । PP. त्वरित । CS. त्वरयति ॥

दंस् dams, 'bite,' I, P. दशति ॥ PF. ददंश । FT. दशिष्यति । PS. दशते । PP. दष्ट । GD. दंष्ट्रा, ंदश्य । CS. दशयति ॥

दह् dah, 'burn,' I, P. दहति ॥ PF. SING. 2. देहिय or ददग्ध, ददाह । AO. अघाचीत् । FT. धस्यति । PS. दह्यते । PP. दग्ध । GD. दग्धा, ंदह्य । INF. दग्धुम् । CS. दाहयति । DS. दिधयति ॥

दा दा, 'give,' III, ददाति, दत्ते ॥ PF. ददौ, ददे । AO. अदात् ; अदित, 3. PL. अदिषत् । FT. दास्यति, ंते ; दाता । दीयते । दत्त । GD. दत्ता, ंदाय । CS. दापयति । DS. दित्सति ॥

दिव् div, 'play,' IV, P. दीवति ॥ AO. अदीवीत् । FT. देविष्यति । PP. द्यूत । INF. देविनुम् । CS. देवयति ॥

दिम् dis, 'point,' VI, दिशति, ंते ॥ PF. दिदेश, दिदिशे । AO. अदिचत् । FT. देखति, ंते । PS. दिश्यते । PP. दिष्ट । GD. ंदिश्य । INF. देदुम् । CS. देशयति । DS. दिदिचति ॥

जङ् जि, 'be angry,' I, P. अजनिष्ट । नयति, ंते । AO. अजी- रति ; जागृतः ; जायति । जागृताम् ; अजागरुः । आगार or जागरामास । रयति ॥

जि- जि, 'win,' I, P. जयति ॥ PF. जि- ष्यति । PS. जीयते । 3. जापयति । DS. जिगी-

ज्जीव ; जिजीवुः । AO. जीवित । GD. ंजीव । षयति ॥

ज्जार । PS. जीर्यते । PP.

ते ॥ PF. जज्ञौ, जज्ञे । ज्ञायते । AO. अज्ञायि । म् । CS. ज्ञापयति, ंते । DS. जिज्ञासते ॥

॥ PF. ततान, तने । PS. ंताय । CS. तानयति ॥ यति, ंते ॥ PF. तताप, त्ता, ंतथ । INF. तमुम् ।

तुतोद । PS. तुषते । PP.

गिध; दिङ्; दिग्ध;
 धिबि, दिग्धि; दिङ्घे,
 IMP. ऋदेहम्, अघेक्,
 ; अदिह्य, अदिग्ध,
 ; अदिङ्घि, अदिहा-
 षम्, अदिहत । IPV.
 दिग्धाम; देहाम,
 ; देहावहे, दिहाशाम्
 । OP. दिह्यात्, A.
 ह्यते । PP. दिग्ध । GD.

रीरोगिध । IMP. अघोक् ।
 डुडुहे । AO. अघुबत्,
 ध । GD. दुग्धा । INF.
 डुधुबति ॥
 ; ददुशुः । AO. अद्रा-
 हृष्यते । दृष्ट । GD. दृष्ट्वा,
 त । DS. दिदृबते ॥
 युते । AO. अयुत । CS.

डुद्रोथ; I. DU. डुदुव ।
 CS. द्रावयति ॥

PF. SING. I. 3. डुद्रोह,
 । PP. दुरग्ध ॥
 वष्ट । वेष्टुम् । वेपयति ॥
 मति । A. घत्ते; दघाते;
 ; । A. अघत्त; अद-

धाताम्; अदधत् । IPV. दधानि, धेहि, दधातु; घत्ताम्; दधतु ।
 A. दधि, घत्स, घत्ताम्; दधाताम्; दधताम् । OP. दधात्, A.
 दधीत् ॥ PP. दधी, दधि । AO. अघात्, अघित । FT. धास्यति, ंते ।
 PS. धीयते । AO. अघायि । PP. हित । GD. ंघाय । धातुम् । CS.
 धापयति । DS. धित्सति ॥

धाव् dhāv, 'run,' and 'wash,' I, धावति, ंते ॥ PF. दधाव । PS.
 धावति । धावित 'running'; धीत् 'washed' । CS. धापयति ॥
 धू dhū, 'shake,' V or IX, धुनोति, धुयते or धुनाति, धुनीते ॥
 PF. दुधाव । FT. घविष्यति । PS. धूयते । PP. धूत । CS. धूनयति ।
 INT. दोधवीति; दोधूयते ॥

धृ dhr, 'bear,' (no present) ॥ दधार, दधि । धरिष्यति, ंते ।
 ध्रियते । धृत । धृत्वा । धृतुम् । CS. धारयति, ंते । AO. अदीधरत् ॥
 ध्मा dhmā, 'blow,' I, P. धमति ॥ PF. दध्मी । AO. अध्मासीत् ।
 PS. धस्यते or ध्मायते । PP. ध्मात् । GD. ंध्माय । CS. ध्मापयति ॥
 नद् nad, 'hum,' I, P. नदति ॥ PF. ननाद, नेदिथ; नेडुः । PP.
 नदित । CS. नदयति or नादयति । INT. नानबते ॥

नम् nam, 'bend,' I, P. नमति ॥ PF. ननाम; नेसुः । AO. अनं-
 सीत् । नंस्यति । PS. नस्यते । नत् । नत्वा, ंनस्य । नमितुम् or ननुम् ।
 CS. नमयति or नामयति । AO. अननीनमत । DS. निनंसति ॥

नम् nas, 'perish,' IV, P. नस्यति ॥ PF. ननाश; नेसुः । AO.
 अनशत् । FT. नशिष्यति or नड्ब्यति । PP. नष्ट । CS. नाशयति ।
 AO. अननीनशत् ॥

नह् nah, 'bind,' IV, नह्यति, ंते ॥ PS. नह्यते । PP. नद्ध ।
 GD. ंनह्य । CS. नाहयति ॥

नी nī, 'lead,' I, नयति, ंते ॥ PF. निनाय (p. II 3) । AO. अननीसीत् ।
 FT. नैष्यति; नेता । PS. नीयते । नीत् । GD. नीत्वा, ंनीय । नेतुम् ।
 CS. नाययति । DS. निनीषति, ंते । INT. नैनीयते ॥

नृत् nrt, 'dance,' IV, P. नृत्यति ॥ PF. ननर्त ; ननृतुः । FT. नर्ति-
ष्यति । PS. नृत्यते । PP. नृत्त । CS. नर्तयति । DS. निनर्तिषति ।
INT. नरीनर्त्ति ; नरीनृत्यते ॥

पच् pac, 'cook,' I, पचति, ंते ॥ PF. पपाच, पेचे । FT. पच्यति ।
PS. पच्यते । पक्क ADJ. = PP. । पक्का । CS. पाचयति । INT. पापच्यते ॥

पत् pat, 'fall,' I, P. पतति ॥ PF. पपात ; पेतुः । AO. अपपत्त । FT.
पतिष्यति । PP. पतित । पतितुम् । पतित्वा, ंपत्य । CS. पात-
यति । DS. पित्सति ॥

पद् pad, 'go,' IV, A. पद्यते ॥ PF. पेदे । अपादि AO. Ātm. ।
FT. पत्यते । PP. पन्न । ंपद्य । पत्तुम् । CS. पादयते । DS. पित्सते ।
INT. पनीपद्यते ॥

पा pā, 'drink,' I, P. पिबति ॥ PF. पपौ, पपिथ or पपाथ ; पपुः ।
AO. अपात् । पास्यति । PS. पीयते । AO. अपायि । PP. पीत । पीत्वा,
०पाय । पातुम् । CS. पाययति । DS. पिपासति । INT. पेपीयते ॥

पा pā, 'protect,' II, P. पाति ॥ AO. अपासीत् । INF. पातुम् ॥

पुष् pus, 'thrive,' IV or IX, P. पुष्यति or पुष्पाति ॥ PF. पुपोष ।
PS. पुष्यते । PP. पुष्ट । CS. पोषयति ॥

पू pū, 'purify,' IX, पुनाति, पुनीते ॥ PF. पुपाच, पुपुवे । PS. पूयते ।
PP. पूत । GD. ०पूय । CS. पावयति ॥

पृ pṛ (पूर pūr), 'fill,' III, P. पिपर्ति ; पिप्रति ॥ PF. (पपार),
पुपूरे । PS. पूर्यते । PP. पूर्त or पूर्ण । GD. ०पूर्य । CS. पूरयति ॥

प्रच् prach, 'ask,' VI, P. पृच्छति ॥ PF. प्रप्रच्छ ; प्रप्रच्छुः । AO.
अप्राचीत्, अप्रष्ट । FT. प्रच्यति । PS. पृच्छ्यते । PP. पृष्ट । GD. पृष्ट्वा,
०पृच्छ्य । INF. प्रष्टुम् । DS. पिपृच्छिषति ॥

प्री prī, 'please,' IX, प्रीणाति, प्रीणीति ॥ AO. अप्रीषीत् । PP.
प्रीत । CS. प्रीणयति ॥

फल् phal, 'burst,' I, P. फलति ॥ PF. पफाल । PP. फलित or
फुल्ल । CS. फालयति ॥

बन्ध् bandh, 'bind,' IX, P. बध्नाति ॥ PF. बबन्ध, बबन्धिथ or
बबन्ध, बबन्ध । FT. भन्त्यति । PS. बध्यते । PP. बद्ध । GD. बद्ध्वा,
०बध्य । INF. बन्धुम् । CS. बन्धयति ॥

बुध् budh, 'perceive,' I, P. A. or IV, A. बोधति, ंते or बुध्यते ॥
PF. बुबुधे । AO. अभुत्सि, अबुद्धाः, अबुद्ध ; or अबोधिषम् &c.
(p. 122) । FT. भोत्यते । PS. बुध्यते । PP. बुद्ध । GD. बुद्ध्वा, ०बुध्य । INF.
बोद्धुम् । CS. बोधयति । DS. बुभुत्सते ॥

ब्रू brū, 'speak,' II, ब्रवीमि, ब्रवीषि, ब्रवीति ; ब्रूवः, ब्रूयः,
ब्रूतः ; ब्रूमः, ब्रूथ, ब्रूवन्ति । A. ब्रूते ; ब्रूवते । IMP. अब्रवम्,
अब्रवीः, अब्रवीत् ; अब्रूताम् ; अब्रुवन् । IMPV. ब्रवाणि, ब्रूहि,
ब्रवीतु ; ब्रवाव, ब्रूतम्, ब्रूताम् ; ब्रवाम, ब्रूत, ब्रूवन्तु । OP. ब्रूयात् ॥
वच् vac is used in the other forms.

भच् bhakṣ, 'eat,' I, P. भक्षति ॥ PS. भक्ष्यते । PS. AO. अभक्षि ।
PP. भक्षित । INF. भक्षितुम् । CS. भक्षयति ॥

भज् bhaj, 'divide,' I, भजति, ंते ॥ PF. बभाज, बभक्थ ; भेजुः ;
भेजे । AO. अभाचीत्, अभक्त । FT. भजिष्यति, ंते । PS. भज्यते । भक्त ।
भक्त्वा, ०भज्य । भक्तुम् । CS. भाजयति, ंते । DS. भिचति, ंते ॥

भङ्ग bhañj, 'break,' VII, P. भङ्गति । अभनक् । भनक्तु । भङ्ग्यात् ॥
PF. बभङ्ग । AO. अभङ्गीत् । FT. भङ्ग्यति ; भङ्गा । PS. भङ्ग्यते ।
AO. अभङ्गि । PP. भङ्ग । GD. भङ्गत्वा, ०भङ्ग्य ॥

भा bhā, 'shine,' II, P. भाति ; भान्ति । IMP. अभ्रात् ; अभ्रान्
or अभ्रुः ॥ PF. बभौ । FT. भास्यति । PP. भात ॥

भाष् bhāṣ, 'speak,' I, A. भाषति ॥ PF. बभाषे । AO. अभ्राषिष्ट । FT.
भाषिष्यते । PS. भाष्यते । PP. भाषित । GD. भाषित्वा, ०भाष्य । INF.
भाषितुम् । CS. भाषयति, ंते ॥

ति ॥ PF. विभेद्, विभिदि ।
भित्त्वा, °भित् । INF.

। IMP. अविभेत; अवि-
यते । भीत । भेतुम् । CS.

डुमुञ्जे । FT. भोजयति,
भोजितुम् । CS. भोजयति,
ति ॥

(92) ॥ बभूव (I39, 7) ।
। भूयते (I54) । AO. PS.
CS. भावयति, °ते । DS.

(ते) विभर्ति; विधर्ति ।
। वमर्थ; वमृव; OR
। भृत । GD. °भृत्य ।
। वरीभर्ति ॥

भृज्यते । PP. भृष्ट । GD.

। आस्यति OR अस्मति,
। FT. अमिष्यति । PP.
। भानुम् OR अमितुम् ।
। बन्धस्यते ॥

मञ्ज । AO. अमाङ्गीत ।
तुम् । मञ्जयति । DS.

मद् mad, 'rejoice,' IV, P. मायति ॥ AO. अमादीत । PP. मत्त ।
CS. मादयति OR मदयति ॥

मन् man, 'think,' IV or VIII, A. मन्यते OR मनुते ॥ PP. मेने ।
AO. अमंस । FT. मंस्यते । PS. मन्यते । PP. मत । GD. मत्वा, °मन्य OR
°मत्य । INF. मनुम् । CS. मानयते । DS. मीमांसते ॥

मन्थ manth, 'shake,' I or IX, P. मथति (OR मन्यति) OR मथति ॥
FT. मसथ्य । FT. मथ्यथति । PS. मथ्यते । PP. मथित । GD.
°मथ्य । CS. मन्थयति ॥

मा mā, 'measure,' II, P. or III, A. माति OR मिमीते ॥ PP.
ममी OR ममे । PS. मीयते । AO. अमायि । PP. मित । GD. मित्वा,
°माय । INF. मातुम् । CS. मापयति । DS. मित्सति ॥

मुच muc, 'loosen,' VI, मुञ्चति, °ते ॥ PP. मुमोच, मुमुचे । AO.
अमुचत्, अमुक्त । FT. मोत्स्यति, °ते । PS. मुच्यते । मुक्त । मुक्त्वा,
°मुच्य । मोक्तुम् । CS. मोचयति, °ते । AO. अमूचत् । DS. मुमुचति
OR मोचते ॥

मुह् muh, 'be bewildered,' IV, P. मुह्यति ॥ PP. मुमोह,
मुमोह्य OR मुमोरध OR मुमोढ । PP. मुग्ध OR मूढ । CS. मोहयति ।
INF. मोसुह्यते ॥

मृ mr, 'die,' P. (no present) ॥ PP. ममार, ममर्थ; मम्रिव ।
FT. मरिष्यति । PS. म्रियते । PP. मृत । GD. मृत्वा । INF. मर्तुम् ।
CS. मारयति । AO. अमीमरत् । DS. सुमूर्षति । INT. मरीमति ॥

मृज् mrj, 'wipe,' II, P. मर्दि; मृष्ट; मृष्टः; मृजति । IMP. अमार्द;
अमृष्टाम्; अमृजन् । IPV. मर्जाणि, मृष्टि, मर्षु; मृष्टाम्;
मृजन्तु । OP. मृज्यात् ॥ PP. ममार्ज; ममृजुः । AO. अमार्जात् OR
अमार्जात् OR अमृजत् । FT. मार्यति । PS. मृज्यते । PP. मृष्ट । GD.
°मार्ज, °मृज्य । INF. मर्षुम्, मर्षुम्, मर्षितुम् । CS. मार्जयति ।
INT. मर्ज्यते ॥

म्ना mnā, 'mention,' I, P. मनति ॥ AO. अम्नासीत् । PS. म्नायते ।
PP. म्नात ॥

म्लै mlai, 'fade,' I, P. म्लायति ॥ PF. मम्लौ । AO. अम्ल्नासीत् ।
PP. म्लान । CS. म्लापयति or म्लपयति ॥

यज् yaj, 'worship,' I, यजति, ०ते ॥ PF. इयाज, ईजे । AO.
अयाचीत्, अयष्ट । FT. यज्यति । PS. इज्यते । PP. इष्ट । GD. इष्टा ।
INF. यष्टुम् । CS. याजयति । DS. यियञ्चति ॥

यम् yam, 'stop,' I, P. यच्छति ॥ PF. ययाम, ययन्थ; धेसुः ।
FT. यमिष्यति । PS. यम्यते । PP. यत । GD. यत्वा, ०यम्य । INF. यन्तुम्
or यमितुम् । CS. यमयति or यामयति ॥

या yā, 'go,' II, P. याति । IMP. अयात्; अयान् or अयुः ।
IPV. यातु । OP. यायात् ॥ PF. ययौ । AO. अयासीत् । FT. यास्यति;
याता । PS. यायते । PP. यात । GD. यात्वा, ०याय । INF. यातुम् ।
CS. यापयति । DS. यियासति ॥

यु yu, 'join,' II, P. यौति; युवन्ति । IMP. अयौत्; अयुवन् ।
IPV. यौतु; युवन्तु । OP. युयात् ॥ PP. युत ॥

युज् yuj, 'join,' VII, युनक्ति, युञ्जे ॥ PF. युयोज, युयुजे । AO.
अयुजत्, अयुक्त । FT. योच्यति, ०ते । PS. युज्यते । युक्त । युक्त्वा,
०युज्य । योक्तुम् । CS. योजयति, ०ते । AO. अयूयुजत् । DS. युयुञ्चति ॥

रच् rakṣ, 'protect,' I, रचति, ०ते ॥ PF. ररच । AO. अरचीत् ।
FT. रचिष्यति; रचिता । PS. रच्यते । PP. रचित । GD. ०रच्य ।
INF. रचितुम् । CS. रचयति ॥

रञ्ज् rañj, 'tinge,' IV, P. रज्यति ॥ PS. रज्यते । PP. रक्त । GD.
०रज्य । CS. रञ्जयति ॥

रभ् rabh, 'grasp' (आरभ् ā-rabh, 'begin'), I, A. रभते ॥ PF.
रेभे । FT. रप्स्यते । PS. रभ्यते । AO. अरभि । PP. रब्ध । GD. ०रभ्य ।
INF. रब्धुम् । CS. रभयति । DS. रिप्सते ॥

रम् ram, 'sport,' I, A. (P. only when transitive) रमते ॥ PF.
रेभे । AO. अरंसीत् । FT. रंस्थते । INF. रन्तुम् । PP. रत । GD. रत्वा,
०रम्य । PS. रम्यते । CS. रमयति । DS. रिरंसते ॥

राज् rāj, 'shine,' I, राजति, ०ते ॥ रराज, रेजे । राजयति ॥
रु ru, 'cry,' II, P. रौति; रुत; रुवन्ति ॥ PF. रुराव; रुरुः ।
PP. रुत । INF. रौतुम् । CS. रावयति । AO. अरुवत् । INT. रीर-
वीति; रोरुयते ॥

रुद् rud, 'weep,' II, P. रोदिति; रुदन्ति । IMP. अरोदम्,
अरोदः or अरोदीः, अरोदत् or अरोदीत्; अरुदिव; अरुदन् ।
IPV. रोदानि, रुदिहि, रोदितु; रोदाव; रुदन्तु । OP. रुद्यात् ॥
PF. रुरोद । AO. अरुदत् । FT. रोदिष्यति । PS. रुवते । रुदित ।
रुदित्वा, ०रुव । रोदितुम् । रोदयति । रुदिषति । रोरुयते ॥

रुध् rudh, 'shut out,' VII, रुणद्धि, रुद्धे (p. 100) ॥ PF. रुरोध,
रुद्धे । AO. अरुधत् or अरौत्सीत्; अरुद्ध । FT. रोत्यति । PS.
रुध्यते । रुद्ध । रुद्ध्वा, ०रुध्य । रोधुम् । रोधयति । रुरुत्सति ॥

रुह् ruh, 'grow,' I, P. रोहति ॥ PF. रुरोह । AO. अरुचत् or
अरुहत् । FT. रोच्यति । PS. रुह्यते । PP. रुढ । GD. ०रुह्य । INF.
रोढुम् । CS. रोहयति or रोपयति । DS. रुरुञ्चति ॥

लभ् labh, 'grasp,' I, A. लभते ॥ PF. लेभे । FT. लप्स्यते । PS. लभ्यते ।
PP. लब्ध । GD. लब्ध्वा, ०लभ्य । CS. लभयति । DS. लिप्सते ॥

लिख् likh, 'scratch,' VI, P. लिखति ॥ PF. लिखे । PS. लि-
ख्यते । PP. लिखित । GD. लिखित्वा, ०लिख्य । CS. लेखयति ॥

लू lū, 'cut,' IX, लुनाति, लुनीते ॥ PF. लुलाव, लुलुवे । PP. लून ॥

वच् vac, 'speak,' II, P. वच्मि, वच्मि, वक्ति; वच्तुः, वक्थः,
वक्तः; वचमः, वक्थ, (वदन्ति) । IMP. अवचम्, अवक्, अवक्;
अवच्, अवक्तम्, अवक्तम्; अवचम्, अवक्त, (अवदन्) । IPV.
वचानि, वग्धि, वक्तु; वचाव । OP. वच्यात् ॥ PF. उवाच; ऊचुः ।

उच्यते । AO. अवाचि ।
ति । DS. विवचति ॥

मादः ऊङुः । AO. अवा-
देत । उदित्वा, °उच्य ।
यति ॥

, उवपिथ OR उवप्य ;
वपिथ्यति । PS. उच्यते ।

वष्टि ; उच्यः ; उग्रन्ति ।
7. दशानि, उङ्ङि, वहु ।

मासः ऊङुः । AO. अवा-
तत । GD. उदित्वा, °उच्य ।

PP. वसित । GD. वसित्वा,

वाहः ऊङुः । AO. अवा-
हे । PP. ऊढ । GD. °उह्य ।
ते ॥

वेत्ति ; विद्दः, वित्यः,
अवेदम, अवेः OR अवेत्,
अविस, अचित्त, अविदग्
दाव, वित्तम्, वित्ताम् ;
विविद OR विदाचकार ।
।।। विदित । विदित्वा ।
R. PP. वेद, वेत्य, वेदः ;
वहुः (139, 3) ॥

विद् vid, 'find,' VI, विन्दति, °ते ॥ विविद, विविदे । AO.
अविदत्, अविदत् । वेत्स्यति, °ते । PS. विचते ('there exists') ।
PP. वित्त OR वित्त । वित्त्वा, °वित्य । वेत्तुम् । CS. वेदयति । DS.
विवित्सति ॥

विष् vis, 'enter,' VI, P. विशति ॥ PP. विवेश । AO. अविचत् ।
वेत्स्यति । PS. विच्यते । AO. अवेशि । PP. विष्ट । °विश्य । वेष्टुम् ।
CS. वेशयति । AO. अवीविशत् । DS. विविचति ॥

वृ vt, 'cover,' V, वृष्यति, वृष्यते ॥ PP. ववार, ववर्थः ; ववृव ;
ववृः ; वव्रे । PS. व्रियते । वृत । °वृष्य । INF. वरितुम् OR वरीतुम् ।
CS. वारयति ॥

वृ VI, 'choose,' IX, A. वृषीति ॥ PP. वव्रे । AO. अवृत । PS. व्रियते ।
PP. वृत । INF. वरीतुम् । CS. वरयति ॥

वृत् vt, 'exist,' I, A. (P. also in AO., PT.) वर्तते ॥ PP. ववृते ।
AO. अवृतत् । PT. वर्तयति OR वर्त्यते । PP. वृत्त । GD. °वृष्य । INF.
वर्तितुम् । CS. वर्तयति ॥

वृध् vrdh, 'increase,' I, A. (P. also in AO., PT.) वर्धते ॥ PP. ववृधे ।
AO. अवृधत्, अवर्धिष्ट । PT. वर्त्यति । PP. वृद्ध । INF. वर्धितुम् ।
CS. वर्धयति, °ते । AO. अवीवृधत् ॥

व्यध् vyadh, 'pierce,' IV, P. विच्यति ॥ PP. विव्याध ; विविधुः ।
PS. विच्यते । PP. विद्ध । GD. बिद्धा, °विध्य । CS. व्यधयति ॥

व्रज् vraj, 'go,' I, P. व्रजति ॥ PP. वव्राज, वव्रजिथ । AO. अव्रा-
जीत । PT. व्रजिष्यति । PS. व्रज्यते । PP. व्रजित । GD. व्रजित्वा, °व्रज्य ।
INF. व्रजितुम् । CS. व्राजयति ॥

वृश्च् vras̄c, 'cut,' VI, P. वृश्चति ॥ PS. वृश्च्यते । PP. वृक्च्य । GD.
वृष्टा, °वृश्च्य ॥

शंस̄ śams, 'praise,' I, P. शंसति ॥ शशंस । AO. अशंसीत । शंसि-
ष्यति । PS. शस्यते । शस्य । शस्त्वा, °शस्य । शंसितुम् । CS. शंसयति ॥
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PP. शशाक; शेकुः । AO.
शक्त and शकित । DS.

शापराप, शेपे । FT. शपिष्यते ।

PP. शशाम; शेषुः । PP.
शीशमत ॥

शिल्पः; 3. PL. शासति ।
त; अशिष्व; अशामुः ।
श्लथम्, शिष्टाम; शासाम,
। AO. अशिष्यत । FT. शा-
शासित or शिष्ट । GD.

शिनः; शिंषन्ति । IPV. शिन-
शिष्ट । शिष्टा, ंशिष्य ।

शिवेह, शयाथे, शयति;
थाः; अशेत; अशेवहि;
अशेध्वम्, अशेरत । IPV.
शयाताम्; शयामहे,
से । AO. अशयिष्ट । FT.
शिशयिषते ॥

शुशोच । AO. अशुचत ।
चतुम् । CS. शोचयति ॥
य, शिञ्चिथे । AO. अशि-
PP. शित । GD. अयित्वा,

शु श्रु, 'hear,' V, P. शृणोति; शृणुतः; शृण्वन्ति ॥ शुश्राव,
शुश्राव, शुश्राव; I. DU., 2. PL. शुश्रुव; शुश्रुवुः । AO. अश्रीषीत ।
FT. श्रोथति; श्रोता । PS. श्रूयते । AO. अश्रावि । PP. श्रुत । GD. श्रुत्वा,
ंश्रुत्व । INF. श्रोतुम् । CS. श्रावयति । DS. शुश्रूषते ॥

श्वस् श्वास, 'breathe,' II, P. श्वासिति ॥ PP. श्वास । FT. श्वासिष्यति ।
PP. श्वस or श्वसित । GD. ०श्वस्य । INF. श्वासितुम् । CS. श्वासयति ॥

सञ् सञ्ज, 'adhere,' I, P. सञ्जति ॥ PP. ससञ्ज । AO. असाञ्छीत् ।
PS. सञ्जते । PP. सक्त । GD. ०सञ्ज्य । INF. सक्तुम् । CS. सञ्जयति ॥

सद् sad, 'sink,' I, P. सीदति ॥ PP. ससाद, सेदिय or ससत्य;
सेदुः । AO. असदत् । FT. सत्यति । PS. सयते । PP. सन्न । GD. ०सब ।
INF. सनुम् । CS. सादयति ॥

सह सह, 'bear,' I, A. सहते ॥ FT. सहिष्यते; सोढा । PS. सहते ।
PP. सोढ । GD. ०सह्य । INF. सोढुम् । CS. साहयति ॥

सिच् sic, 'sprinkle,' VI, सिञ्चति, ंते ॥ PP. सिषिच, सिषिचे ।
AO. असिचत, ंत । FT. सेच्यति, ंते । PS. सिच्यते । PP. सिक्त ।
GD. सिक्त्वा, ंसिच्य । CS. सेचयति, ंते ॥

सिध् sidh, 'repel,' I, P. सेधति ॥ PP. सिषेध । AO. असेधीत् ।
FT. सेधिष्यति and सेत्स्यति । PS. सिथ्यते । सिद्ध । INF. सेदुम् । CS.
सेधयति ॥

सु सु, 'press out,' V, सुनोति, सुनुते (p. 98) ॥ PP. सुषाव, सुषुवे ।
FT. सोथति । PS. सूयते । PP. सुत । GD. ०सुत्य । CS. सावयति ॥

सू सू, 'bear,' II, A. सूते । IMP. असूत । IPV. सुवे, सूष्व, सूताम् ।
OP. सुवीत ॥ PP. सुषुवे । FT. सविष्यते or सोथ्यते । PS. सूयते । सूत ॥

ह ह, 'go,' I, P. सरति ॥ PP. ससार, ससर्थ; सहव; ससुः ।
FT. सरिष्यति । PP. हत । GD. ०हृत्य । INF. सर्तुम् । CS. सारयति ॥

हृच् हृज, 'emit,' VI, P. हृजति ॥ PP. ससर्ज । AO. असाचीत् ।

सह्य | INF. सधुम् | CS.

ससर्पे; सहपिव | FT.

यति | DS. सिसृष्यति ||

| IPV. सस्रानि, सस्रान,

सस्रथि | PP. सस्य | GD.

ति ||

| IMP. असौत् OF अस-

PF. गुधाव | AO. असावीत्

S. सुयते | PP. सुत | GD.

न | DS. गुधूषति ||

सृणाति || PP. तस्रार,

if from सु stf, 58) | PP.

।

सौ | AO. अस्थात् | FT.

PP. स्थित | GD. स्थित्वा,

DS. तिष्ठासति ||

PP. पसर्ग; पसृयुः | AO.

; सृष्ट | GD. सृष्टा, °सृष्ट

||

सम्बिधे | AO. अस्रियिष्ट ।

पयति or साययति ||

PP. सस्रार | FT. सरि-

त्वा, °स्रुय | INF. ससृम् ।

PP. ससन्दे | PS. ससन्दते ।

व | FT. सविथति । सुत ||

स्वञ्ज, 'embrace,' I, A. स्वजते || सलजे | PP. लक्त । स्वतुम् ||

स्वप् स्वप्, 'sleep,' II, P. स्वपिति || PP. सुष्याप; सुषुपुः | AO.

असासीत् | FT. स्वस्यति | PS. सुयते | AO. असापि | PP. सुत ।

GD. सुप्त्वा | INF. स्वसुम् | CS. स्वापयति | DS. सुसुस्यति ||

हन han, 'kill,' II, P. हन्ति; हतः; घ्नन्ति | IMP. अहनः; अघ्नन् ।

IPV. हनानि, जहि, हनु; घ्नन्तु | OP. हव्यात् || PP. जघान | AO.

अघीत् | FT. हनिथति | PS. हन्यते | PP. हत | GD. हत्वा, °हत्य ।

INF. हनुम् | CS. घातयति | DS. जिघांसति ||

हा hā, 'leave,' III, P. जहाति; जहति | IPV. जहानि, जहीहि,

जहातु; जहतु || PP. जही, जहिय or जहाथ | AO. अहासीत् OF

अहात् | FT. हासति | PS. हीयते | PP. हीन | GD. हिला, °हाय ।

INF. हातुम् | CS. हापयति | DS. जिहासति ||

हिंस हिंस, 'strike,' VII, P. हिनस्ति | IMP. अहिनत; अहिसन् ।

IPV. हिनसानि, हिन्धि, हिनसु | OP. हिंस्यात् || PP. जिहिस | AO.

अहिंसीत् | FT. हिंसिथति | PS. हिंस्यते | हिंसित | CS. हिंसयति ||

ऊ hu, 'sacrifice,' III, जुहोति (p. 96) || PP. जुहाव or जुहवां-

चकार | AO. अहवीषीत् | FT. होषति | PS. ह्यते | ऊत | GD. ऊत्वा ।

INF. होतुम् | CS. हावयति | DS. जुहूषति | INT. जोहवीति ||

हृ hi, 'take,' I, हरति, °ते || PP. जहार, जहथ; जहुः | AO.

अहाषीत्, अहत | FT. हरिथति; हर्ता | PS. ह्रियते | AO. अहारि ।

हत | GD. हत्वा, °हृत्य | CS. हारयति | DS. जिहीर्षति, °ते | INT.

जरीहर्ति ||

ह्री hri, 'be ashamed,' III, P. जिह्वेति; जिह्वीतः; जिह्रियति ।

IMP. अजिह्वेत् | IPV. जिह्वेतु | OP. जिह्वीयात् || PP. जिह्राय;

जिह्रियुः | PP. ह्रीण OF ह्रीत् | CS. ह्रेपयति | INT. जेह्रीयते ||

ह्रे hve, 'call,' I, ह्वयनि, °ते || PP. जुहाव; जुहुवुः | FT. डास्यते ।

PS. ह्यते | PP. हत | GD. हत्वा, °ह्वय | INF. डातुम् | CS. ह्वययति ।

INT. जोहवीति ||

APPENDIX II

METRE IN CLASSICAL SANSKRIT

The versification of classical Sanskrit differs considerably from that of the Vedic hymns, being more artificial, more subject to strict rules, and showing a far greater number of varieties of metre.

Classical Sanskrit metres are divided into—

- I. those measured by the number of syllables;
- II. those measured by the number of *morae* they contain.

Nearly all Sanskrit poetry is written in stanzas consisting of four metrical lines or quarter-verses (called *pāda*, 'foot' = quarter). These stanzas are regularly divided into hemistichs or half-verses.

Quantity is measured as in Latin and Greek. Vowels are long by nature or by position. Two consonants make a preceding short vowel long by position, Anusvāra and Visarga counting as full consonants. A short vowel counts as one *mora* (*mātrā*), a long vowel (by nature or position) as two.

I. Metres measured by Syllables (*Akṣara-cchandaḥ*).

These consist of—

A. two half-verses identical in structure, while the quarter-verses 1 and 3 differ from 2 and 4.

B. four quarter-verses all identical in structure.

A. The Śloka.

The Śloka ('song,' from śru, 'hear'), developed from the Vedic Anuṣṭubh, is the Epic verse, and may be considered the Indian

verse *par excellence*, occurring, as it does, far more frequently than any other metre in classical Sanskrit poetry. It consists of two half-verses of sixteen syllables or of four *pādas* of eight syllables.

Dividing the half-verse into four feet of four syllables, we find that only the second and the fourth foot are determined as to quantity. The fourth is necessarily iambic (◡ — ◡ ◡), while the second may assume four different forms. The first and the third foot are undetermined, except that ◡ ◡ ◡ ◡ is always excluded from them. By far the commonest form of the second foot is ◡ — — ◡ (in Nala 1442 out of 1732 half-verses).

The type of the Śloka may therefore be represented thus—

• • • • | ◡ — — ◡ | • • • • | ◡ — ◡ ◡ ||

E. g. Āsīd rājā Nālō nāmā | Virāsēnāsūtō bālī |
ūpāpannō gūṇair iṣṭai | rūpāvān asvākōvidāḥ ||

It is only when the second foot has ◡ — — ◡ 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:—

	I.	II.	III.	IV.
1.	• • • •	◡ — — •	} • • • • ◡ — ◡ •	
2.	{ • — ◡ —	◡ ◡ ◡ •		
3.	{ • ◡ — —	— ◡ ◡ •		
4.	{ • — ◡ —	— — — •		

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 Bilhaṇa, each of the four admissible forms of the Śloka 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 *Śloka* contains a complete sentence. The construction does not run on into the next line. Occasionally three half-verses are found combined into a triplet.

B. All Four Pādas identical in Form.

1. Of the numerous varieties developed from the Vedic Tri-*ṣṭubh* (11 syllables to the *pāda*), the commonest are—

a. **Indravajrā**: — — — | — — — | — — — | — — ||

b. **Upendravajrā**: — — — | — — — | — — — | — — ||

c. **Upajāti** (a mixture of the above two):

— — — | — — — | — — — | — — ||

d. **Śālinī**: — — — | — — — | — — — | — — ||

e. **Rathoddhata**: — — — | — — — | — — — | — — ||

2. The commonest forms of *Jagati* (12 syllables to the *pāda*) are—

a. **Vaṁśastha**: — — — | — — — | — — — | — — ||

b. **Drutavilambita**: — — — | — — — | — — — | — — ||

3. The commonest variety of *Sakvari* (14 syllables to the *pāda*) is—

Vasantatīlakā: — — — | — — — | — — — | — — ||

4. The commonest form of *Atisakvari* (15 syllables to the *pāda*) is—

Mālinī: — — — | — — — | — — — | — — ||

5. The commonest varieties of *Atyaṣṭi* (17 syllables to the *pāda*) are—

a. **Śikharinī**: — — — | — — — | — — — | — — ||

b. **Harinī**: — — — | — — — | — — — | — — ||

c. **Mandākrāntā**:

— — — | — — — | — — — | — — — ||

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—

Sragdharā:

— — — | — — — | — — — | — — — ||

II. Metres measured by *Morae*.

A. Metres in which the sum total only of the *morae* is prescribed (*Mātrā-chandaḥ*).

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 iambs; 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-chandaḥ*).

Āryā or **Gāthā** has $7\frac{1}{2}$ feet to the half-verse, each foot containing 4 *morae* (= 30 *morae* altogether). The 4 *morae* may take the form — — — —, — — — —, or — — — —; in the 2nd and 4th they may also become — — — —; in the 6th they appear as — — — — or — — — —. The 8th foot is always monosyllabic; the 6th of the second half-verse consists of a single short syllable. Hence the second half-verse contains only 27 *morae*.

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** ḍ and **ढ** ḍh between vowels regularly become cerebral **ऊ** ṛ and **ळ** ḷh;—e.g. ईके ईḷ=ईडे idé, 'I praise'; मीळुषे mīḷhūṣe=मीदुषे mīdhūṣe, 'to the bountiful.'

Sandhi.

3. **A. Vowels.** Hiatus is not avoided either within a word, or between the members of a compound, or between the words of a sentence; and, in particular, initial a after e and o (21 a) is only occasionally elided;—e.g. sūriasya, 'of the sun'; su-ásviam, 'wealth in horses'; Váruṇasya Agnéh, 'of Varuṇa (and) Agni'; abhí eti, 'he goes towards'; vípro akṣarat, 'the priest poured out.'

a. The e of the pronominal forms (dat., loc.) tvé, 'to or in thee,' asmé, 'to or in us,' yuṣmé, '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 (áthau), mó (máu), nó (náu).

B. Consonants. The final syllables ān, īn, ūn, ṛn are treated as if they were āṅh, īṅh, ūṅh, ṛṅh (cp. 36 B 1, and 45, 1);

i.e. ān becomes āṅ (except in the 3. pl. subjunctive, where it represents an original ānt), while īn, ūn, ṛn become īṅr, ūṅr, ṛṅr;—e.g. mahāṅ asi, 'thou art great' (but á gacchān úttarā yugāni, 'later ages will come'); raśmīṅr iva, 'like reins.'

a. Sometimes rules which in Sanskrit apply internally only, are extended to the initials of words;—e.g. saho śu ṅaḥ (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. yajñéna and yajñā; maniṣā, f. 'wisdom,' instr. maniṣāyā and maniṣā. 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-mánā and bhū-n-ā for bhū-mn-ā; drāgh-m-ā for drāgh-mán-ā.

b. Loc. Stems in i take ā, though less commonly than au;—e.g. agní, m. 'fire,' loc. agnáu and agná.

Stems in -an usually drop the i;—e.g. bráhmaṇi and bráhman. They never syncopate the a of the suffix;—e.g. rájani only (cp. 90).

c. Voc. Stems in -mat, -vat, -vas, -yas regularly form their vocative in -as;—e.g. nom. bhānumán: voc. bhānumas; hárivān: hárivas; cakṛvān: cakṛvas; kánīyān: kánīyas.

Dual. a. The nom. acc. voc. take ā more usually than au;—e.g. ásvínā, 'the two Ásvins'; dvārā, f. 'the two doors'; nadīā, 'the two rivers.' Feminines in derivative ī remain unchanged;—e.g. devī, 'the two goddesses.'

b. The personal pronouns of the 1. and 2. pers. distinguish five cases;—e.g. N. yuvám; A. yuvám; I. yuvábhyām or yuvábhyām; Ab. yuvád; L. yuvós.

Plural. Nom. a. Masculine stems in -a often (feminines in -ā rarely) take āsas beside ās;—e.g. mārtyāsaḥ, 'mortals.'

b. Feminine stems in derivative ī take s only;—e.g. devīḥ, 'goddesses.'

c. Neuters take ā, ī, ū (sometimes shortened to ä, ý, ü) as well as āni, īni, ūni;—e.g. yugā, 'yokes' (cp. Lat. juga, Gk. ζυγά).

Instr. Stems in -a take ebhis nearly as often as ais;—e.g. devébhiḥ and devāiḥ.

B. Inflectional 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 nadī and vadhū as in Sanskrit: 100.)

E.g. rathī, m. 'charioteer'; nadī, f. 'river'; tanū, f. 'body.'

Sing. N.	rathī-s	nadī-s	tanū-s
A.	rathī-am	nadī-am	tanū-am
I.	rathīā	nadīā	tanūā
D.	rathīe	nadīe	tanūe
Ab. G.	rathīas	nadīas	tanūas
L.	—	—	tanūi
V.	rāthi	—	tānu
Du. N.A.V.	rathīā	nadīā	tanūā
I.	rathībhyām	nadībhyām	tanūbhyām
G.L.	rathīos	nadīos	tanūos
Pl. N.A.	rathīas	nadīas	tanūas
G.	rathī-n-ām	nadī-n-ām	tanū-n-ām
L.	rathīṣu	nadīṣu	tanūṣu

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 (128a).

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 viśantu, 'let them enter thee'; gāmād vājebhir ā sā naḥ, 'may he come to us with riches.'

7. Endings. a. The primary termination of the 1. pers. pl. active, -masi, is much commoner than -mas;—e.g. i-māsi and i-mās, 'we go.'

b. In the 2. pl. -thana and -tana 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. φερέτω, 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. śáy-e, 'he lies' (=śéte).

8. Reduplication. Many roots reduplicate with a long vowel in the perfect;—e.g. dhṛ, 'support': dādhār-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,' 1. sg. *á-ciket-am*, 3. *á-ciket*.

b. The periphrastic future does not exist; the periphrastic perfect is not known to the Rig-veda.

IO. Moods. a. There is a subjunctive, which is much commoner than the optative. Its meaning is imperative or final; it is also often equivalent to a future indicative. Its stem is formed by adding *-a* to the tense stem. In the *a*-conjugation it therefore ends in *ā*;—e. g. *bhāvā*. In the second conjugation *-a* is added to the strong stem, which remains throughout;—e. g. from *kr̥*, 'do': *kr̥nāv-a*. The endings are partly primary, partly secondary. Thus the subjunctive of *bhū*, 'be,' and *su*, 'press out,' are formed as follows:—

Par.	1. <i>bhāvā-ni</i>	<i>bhāvā-va</i>	<i>bhāvā-ma</i>
	2. <i>bhāvā-si, bhāvā-s</i>	<i>bhāvā-thas</i>	<i>bhāvā-tha</i>
	3. <i>bhāvā-ti, bhāvā-t</i>	<i>bhāvā-tas</i>	<i>bhāvā-n</i>
Ātm.	1. <i>bhāv-ai</i>	<i>bhāvā-vahai</i>	<i>bhāvā-mahai</i>
	2. <i>bhāvā-se</i>	<i>bhāv-aithe</i>	<i>bhāvā-dhvai</i>
	3. <i>bhāvā-te</i>	<i>bhāv-aite</i>	(<i>bhāv-anta</i>)
Par.	1. <i>sunāv-ā-ni</i>	<i>sunāv-ā-va</i>	<i>sunāv-ā-ma</i>
	2. <i>sunāv-a-s</i>	<i>sunāv-a-thas</i>	<i>sunāv-a-tha</i>
	3. <i>sunāv-a-t</i>	<i>sunāv-a-tas</i>	<i>sunāv-a-n</i>
Ātm.	1. <i>sunāv-ai</i>	<i>sunāv-ā-vahai</i>	<i>sunāv-ā-mahai</i>
	2. <i>sunāv-a-se</i>	<i>sunāv-aithe</i>	<i>sunāv-a-dhvai</i>
	3. <i>sunāv-a-te</i>	<i>sunāv-aite</i>	<i>sunāv-anta</i>

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-ṣṭāv-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*.

Aor. subj. *nī*, 'lead': 3. sg. *neṣ-a-ti* or *neṣ-a-t*; *budh*, 'wake': *bódhiṣ-a-t*; *vid*, 'find': *vid-ā-t*; *kr̥*, 'do': *kár-a-tior kár-a-t*. Opt. of *vid*: *vid-ét*; *aś*, 'reach': *aś-yāt*; *bhaj*, 'share': *bhakṣiṣṭá*. Impv. of *av*, 'favour': 2. sg. *aviḍ-dhí*, *du. aviṣ-tám*, pl. *aviṣ-tána*; 3. sg. *aviṣ-tu*; *sad*, 'sit down': 3. sg. *sada-tu*, *du. sada-tām*, pl. *sada-ntu*; *śru*, 'hear': 2. *śru-dhí*, *śru-tám*, *śru-tá*; 3. *śró-tu*, *śru-tám*, *śruv-antu*.

II. Participles. In addition to those surviving in Sanskrit the Veda has an **aorist** participle, both active and middle;—e. g. Par., from *kr̥*, 'do': *kr-ánt*; *gam*, 'go': *gm-ánt*; *sthā*, 'stand': *sthánt*; Ātm., *kr̥*: *kr-āṇá*; *budh*: *budh-āná*.

a. The part. in *-ta-vat* is not known to the Rig-veda.

12. Gerunds. In addition to the gerund in *-tvá*, there is a commoner one in *-tví*, and a very rare one in *-tváya*. 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-ídh-am*, 'to kindle'; *prati-dhā-m*, 'to place upon'; *pra-tír-am*, 'to lengthen out'; *kár-tu-m*, 'to make'; *dā-tu-m*, 'to give.'

b. The **dat. inf.** is formed from the root or from verbal nouns in *-as*, *-man*, *-van*, *-tu*, or *-dhi*;—e. g. *ḍṣ-é*, 'to see'; *śrad-dhé*, 'to believe' (cp. *εἰθεο-θαι*); *jīv-ás-e*, 'to live'; *vid-mán-e* (*ἰδ-μεν-αι*), 'to know'; *dā-ván-e* (*δοῦναι* from *δοφεναι*), *dā-tav-e*, 'to give'; *kár-tav-ái* (with double accent), 'to do'; *gamá-dhyai*, 'to go.'

c. Examples of the other cases are: *ava-pád-as*, 'to fall down'; *dā-tos*, 'to give'; *neṣ-āṇ-i*, 'to lead'; *dhartár-i*, 'to support.'

Prepositions.

14. The genuine prepositions are used only with the acc., loc., and abl. (apart from a few isolated instances of the instr.).

a. With **acc.** áti, 'beyond'; ádhi, 'on to'; ánu, 'after'; antár, 'between'; áccha, abhí, á, úpa, práti, 'towards'; pári, 'round'; tirás, 'across'; purás, 'before.'

b. With **loc.** ádhi, 'on'; antár, 'within'; ápi, á, and úpa, 'near'; purás, 'before.'

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 Brāhmanas. 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. अग्निना ag-ní-nā. 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. क्व kvā (= kúa); the anudātta being also indicated under the preceding syllable;—e.g. वीर्यम् vīryam (= vīryam).

If an independent svarita precedes an udātta it is marked with the numeral १ (1) when the syllable is short, with ३ (3) when it is long, the figure bearing both the svarita sign and the anudātta which precedes the udātta; अप्सवन्तर apsv antár (= apsv antár);

रायोवनिः rāyò 'vāniḥ (= rāyó avāniḥ). 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 युजानम् námò yu-jānām; करिष्यसि kariṣyāsi.

16. **Enclitics.** a. The particles u, cid, svid, iva, gha, ha, ca, sma, vā. b. Certain monosyllabic pers. pronouns, me, te, &c. (109a). c. The demonstrative pron. ena, and im, sim. d. The indefinite pronouns tva, 'another'; sama, 'some.'

17. **Unaccented Forms.** a. The demonstrative pron. a, when unemphatic as replacing a noun;—e.g. asya jānimāni, 'his (Agni's) births'; but asyā uśasaḥ, 'of that Dawn.'

b. The **vocative** loses its accent, unless it begins the sentence, whatever the length of the vocative expression;—e.g. ā rājānā maha ṛtasya 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. hótar yaviṣṭha sukrato, 'O most youthful wise sacrificer'; ūrjo napāt sahasāvan (nom. ūrjó nāpāt sahasāvā).

b. The **finite verb** of a principal clause is unaccented, unless it begins the sentence;—e.g. Agnīm īle, 'I praise Agni.' Since a voc. does not count in a sentence, a verb following it is accented;—e.g. āśrut-karṇa, śrudhí 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. tarāṅir
fj jayati, kṣēti, pūsyati, 'successful he conquers, rules, thrives.'

c. In subordinate clauses (introduced by the relative or its derivatives, and the particles hī, 'for,' ca and ced, 'if,' nēd, 'lest,' kuvīd, 'whether') the verb is always accented ;—e. g. yāṃ 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. ā gacchati, '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. = adjective. adv., adverb, adverbial. ao., aorist. cd., compound. cj., conjunction. cpv., comparative. cs., causative. dem., demonstrative. den., denominative. ds., desiderative. encl., enclitic. f.n., foot-note. fp., future participle passive. ft., future. gd., gerund. ij., interjection. indec., indeclinable. inf., infinitive. int., intensive. inter., interrogative. ipv., imperative. irr., irregularities. N., note. n., neuter. neg., negative. nm., numeral. nom., nominal. ord., ordinal. par., paradigm. pol., particle. per., periphrastic. pf., perfect. poss., possessive. pp., past passive participle. pr., present. pri., primary. prn., pronoun, pronominal. prp., preposition, prepositional. ps., passive. pt., participle. sf., suffix. spv., superlative. Tp., Tatpuruṣa. v., vocative. vb., verbal. w., with.

A-vowel, pronunciation of, 15, 1.

a, pronominal root, III.

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.

aṅga, pcl. 'pray,' 180.

aṅgiras, m. a proper name, 83 a.

-ac, '-ward,' adjectives in, 93.

añj, 'anoint,' 134 D (p. 107).

apu, adj. 'minute,' cpv. of, 103, 2.

-at, 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.

adat, 'eating,' pr. pt., 85.

adas, dem. prn. 'that,' 112.

adhara, prn. adj. 'inferior,' 120 c.

adhas, adv. prp. 'below,' 177 d.

adhasāt, adv. prp. 'below,' 177 d.

adhi, prp. 'over,' 176, 2 a.

adhi j, 'read,' 134 A 3 d (p. 106);

cs., 168, 2; w. two acc., 198, 4.

adhika, adj. 'plus,' 104 c.

adhi-krtya, prp. gd. 'regarding,'

179.

adhi-sthāya, prp. gd. 'resorting to,'

179.

an, 'breathe, 134 A 3 a (p. 106).
 -an, pri. nom. suffix, 182, 1 b; stems in, 90; irregular, 91.
 anad-vah, m. 'ox', 96, 2, p. 54.
 an-antaram, prp. adv. 'after', 177 c.
 an-ādāra, m. 'disregard for', 204 d.
 -āniya, fp. suffix, 162, 3; 182, 1 b.
 anu, prp. 'after', 176, 1.
 anu-kr, 'imitate', w. gen., 202, 1 b.
 anu-udāta, m. grave accent, p. 242.
 anu-nāsika, m. nasal, 7.
 anu-vrata, a. 'devoted', w. acc., 197, 3.
 anu-śās, 'instruct', w. two acc., 198, 2.
 anu-svāra, m., 4, f. n. 1; 7; 10; 15; 9; 29; 3; 36; 2; 42 B; 65; 66 A; 2; 144, 1.
 anūcāna, pf. pt. 'learned', 159.
 antar, prp. 'within', 46, f. n. 1; 176, 2 a.
 antara, prn. a. 'outer', 120 c.
 antara, n. 'difference', 187 c (p. 173).
 antara, prp. adv. 'between', 177 a.
 antareṇa, prp. adv. 'between', 177 a.
 antika, n. 'vicinity', 178; a. 'near', 103, 2 b.
 anna, n. 'food', p. 26, f. n. 1.
 anya, prn. a. 'other', 120 a; w. abl., 201, 2 b.
 anyac ca, adv. 'moreover', 180.
 anya-tara, prn. a. 'either', 120 a.
 anya-tra, prp. adv. 'apart from', 177 c.
 anyo 'nya, prn. 'one another', 188, 2 d.
 anvāc, adj. 'following', 93 a.
 ap, f. pl. 'water', 96, 1.
 apa-kr, 'injure', w. gen., 202, 1 c.
 apara, prn. adj. 'other', 120 c; w. abl., 201, 2 b.
 aparam, adv. 'besides', 180.
 apa-rādh, 'injure', w. gen., 202, 1 c.
 api, pol. 'also', 180; w. pt., 206; w. potential, 216 a.
 abhi, prp. 'against', 176, 2 a.
 abhi-jña, a. 'versed in', w. gen., 202, 2 c.
 abhi-tas, prp. adv. 'around', 177 a.
 abhi-lāsa, m. 'desire', w. loc., 204 d.
 -am, gerund suffix, 166.
 amī, prn. nom. pl. 'those', 25; 112.

ambā, f. 'mother', p. 55, f. n. 5.
 -aya, sec. vb. sf., 125, 4; 151 a, 2; 154, 7; 168.
 ayam, prn. 'this', 111; 195, 2 a.
 ayi, ij. 'prithēe', 181.
 aye, ij. 'ah!' or vocative pcl., 181.
 are, ij. 'sirrah!' 181.
 arc, ij. 'praise', pf., 139, 6.
 artha, m. 'need of', w. inst., 199, 1 g; adv. at end of cd. = 'for the sake of', 187 d.
 ardha, prn. a. 'half', 120 d.
 ardha-rātra, m. 'midnight', 188, 2 c.
 arpayā, cs. 'hand over to', w. dat., 200 A 1.
 arvāk, prp. adv. 'before', 177 c.
 arh, 'deserve', w. inf., 211 a.
 alam, adv. 'enough', 180; 184 b; w. inst., 199, 1 g; 215 e; w. dat. 200 B 2 a; w. gd., 210 d.
 alpa, prn. a. 'little', 103, 2 b; 120 d.
 ava-graha, m. mark of elision, 9.
 avara, prn. a. 'posterior', 120 c.
 ava-lambya, prp. gd. 'resorting to', 179.
 ava-sara, m. 'opportunity', w. inf., 211 (p. 204).
 avāc, adj. 'downward', 93 b.
 avyayibhāva, m. indec. cd., 188, 3 a.
 aś, 'eat', ds., 170, 2.
 Aśoka, king of India, 2.
 aṣṭa, nm. 'eight', 106 b.
 as, 'be', 134 A 2 b; pr. pt., 156 a; w. per. pf., 140; w. per. ft., 152; w. dat., 200 B 1 a; w. gen., 202, 1 a.
 as, 'throw', ao., 147 a.
 -as, pri. nom. suffix, 83; 182, 1 b.
 asūya, 'be angry', w. dat., 200 A 2.
 asṭj, n. 'blood', 79.
 asau, prn. m. f. 'that', 112; 195, 2 b.
 astam, adv. 'home', 184 b.
 asti, 'is', omitted, 191 b; w. pr. pt., 207.
 asthi, n. 'bone', 99, 3.
 asmad, prn. stem of 1st pers., 109.
 asmadiya, poss. prn. 'our', 116.
 ah, 'say', pf., 139, 5; w. two acc., 198, 2.
 -ah becomes o in Sandhi, 69 b.

ahan, n. 'day', 91, 2; 188, 2 c.
 aham, prn. 'I', 109.
 ahar, n. 'day', 46, f. n. 1; 50 a.
 ahar-gaṇa, m. 'series of days', p. 49, f. n.
 ahar-pati, m. 'lord of day', 50 a.
 ahaha, ij. 'ha!' 'alas!' 181.
 aho, ij. 'oh!' 181.
 aho-rātra, m. n. 'day and night', p. 49, f. n. 1; 186, 1.
 Ā, i. j. 'ah!' 181 (p. 158).
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 āh, ij. 'ah!' 181 (p. 158).
 ā-cam, 'sip', 133 A 1.
 ā-tta, pp. of ā-dā, 'take', 160, 2 b.
 ātman, m. 'soul', 'self', 90; 115 b.
 ātmane-pada, n. 'middle voice', 121.
 ā-dāya, prp. gd. 'taking', 179.
 ādi, m. 'beginning', 189 h.
 ā-dīś, 'enjoin', w. dat., 198, 2 a; 200 B 2.
 ādya, adj. 'first', 189 h.
 -āna, pt. sf., 158 a; 182, 1 b; ipv. sf., 131, 4 a (p. 90), f. n.
 -āni, sec. sf., 182, 2 (p. 163).
 āp, 'obtain', pf., 135, 2; ds., 170, 2.
 āpah, f. pl. 'water', 193, 3 d.
 ā-yatta, pp. 'dependent on', w. gen., 202, 2 b.
 āyana, sec. sf., 182, 2 (p. 163).
 āyus, n. 'life', 83.
 ā-rabhya, prp. gd. = 'since', 179, 2.
 ā-rūḍha, pp. 'ridden' and 'riding', 208 b.
 āryā, f. a metre, p. 235.
 āvām, prn. 'we two', 109.
 āvis, adv. 'openly', 184 b.
 ā-śams, 'reckon on', w. loc., 203 e.
 ā-śis, f. 'blessing', 83 b.
 ā-śruya, prp. gd. 'resorting to', 179, 1.
 ā-śru, 'promise', 200 A 1 a.
 ās, 'sit', pr. pf., 140, 1; 158 a; w. pr. pt., 207.
 ā-sthāya, prp. gd. 'resorting to', 179.

I, 'go', pr., 127, 1; pf., 136, 2; ft., 151 a; per. ft., 152 a; 153; ps., 154, 2.
 i, prn. root, 'this', 111.
 -i, pri. sf., 182, 1 b; sec. sf., 182, 2; stems in, 98.
 itara, prn. a. 'other', 120 a; w. abl., 201, 2 b.
 iti, pcl. 'so', 180 (p. 148); 194, 1; 196 b; 205, 1 c; 211.
 ittham, adv. 'thus', 205, 1 c.
 idam, dem. prn. 'this', 111.
 -in, sec. sf., 182, 2; 189 j; stems in, 87.
 indra-vajrā, f. a metre, p. 234.
 iyat, a. 'so much', 86 b; 118.
 iva, encl. pcl. 'like', 180 (p. 149).
 iś, 'wish', pr., 133 C 2; pf., 135, 3; 136, 1; w. inf., 211.
 -iś, aorist suffix, 142; 145.
 -iṣṭha, spv. sf., 103, 2; 182, 1 b.
 -is, pri. nom. suffix, 83; 182, 1 b.
 Ī, sec. sf., 182, 2; feminines in, 95; 100; 103, 1 a; 107; 188, 2 a.
 iks, 'see', per. pf., 140, 1; ds., 170, 2.
 id, 'praise', pr., 134 A 3 b (p. 106).
 i-dṛkṣa, -dṛś, -dṛśa, prn. 'such', 117.
 -ina, secondary suffix, p. 164.
 ipsa, ds. stem of āp, 'obtain', 170, 2; pp., 160, 3.
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 -iyas, cpv. sf., 88; 103, 2; 182, 1 b.
 iś, 'rule', pr., 134 A 3 b; w. gen., 202, 1 a.
 Ū, pcl. 'and', 180 (p. 149).
 -u, pri. sf., 182, 1 b; stems in, 98.
 ucita, pp. 'accustomed to', w. gen., 202, 2 c.
 ujjh, 'forsake', per. pf., 140, 1.
 uta, pcl. 'and', 180 (p. 149).
 uttara, prn. a. 'subsequent', 120 c.
 uttareṇa, adv. 'north of', w. gen., 202, 4.
 udañc, a. 'upward', 93 a.
 ud-āta, m. 'acute' accent, p. 242.
 ud-dīya, prp. gd. = 'towards', 179, 1.
 ud-vij, 'shrink from', w. abl., 201 a.
 -una, pri. suffix, 182, 1 b.

und, 'wet,' pr. and impf., 128.
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 upa-kr, 'benefit,' w. gen., 202, 1 c.
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 upa-dhmaniya, 6, f. n. 4.
 upa-ram, 'desist,' 207 a.
 upari, prp. adv. 'over,' 177 d.
 upariṣṭāt, prp. adv. 'above,' 177 d.
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 uśanas, m. a proper name, 83 a.
 uśas, f. 'dawn,' 83 a.
 uśnih, f. a metre, 81.
 -us, pri. suffix, 83; 182, 1 b.
 Ū, pri. sf., 182, 1 b; stems in, 100.
 ūna, pp. 'diminished,' 104 b.
 ūrj, f. 'strength,' 79 b.
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 Ṛ, 'go,' pr. impf., 128; pr., 133 C 2; cs., 168, 2.
 -r, stems in, 101.
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 eka-tara, prn. a. 'either,' 120 b.
 etad, dem. prn. 'this,' 110 a.
 etā-vat, prn. 'so much,' 118.
 edh, 'thrive,' per. pf., 140, 1.
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 kri, 'buy,' pr., 127, 6; par., p. 102; pr. pt., 156.
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 kṣip, 'cast,' w. dat., 200 A 1 b; w. loc., 204.
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GENERAL INDEX

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