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THE

LAGHU KAUMUDI,

A SANSKRIT GRAMMAR,

BY

VARADARAJA

WITH AN ENGLISH VERSION, COMMENTARY, AND REFERENCE

BY

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PREFACE.

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

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

The same accomplished scholar adds:—The outline of Pāṇini's arrangement is simple; but numerous exceptions, and frequent disinclinations, have involved it in much seeming confusion. The
first two lectures (the first section especially, which is in a
manner the key of the whole grammar) contain definitions; in
the three next are collected affixes, by which verbs and nouns
are inflected. Those which appertain to verbs occupy the
third lecture:—the fourth and fifth contain such as are affixed
to nouns. The remaining three lectures treat of the changes
which roots and affixes undergo in special cases, or by general
rules of orthography, and which are all effected by the addition,
or by the substitution, of one or more elements. The apparent
simplicity of the design vanishes in the perplexity of the struc-
ture. The endless pursuit of exceptions and limitations so dis-
joins the general precepts, that the reader cannot keep in view
their intended connexion, and mutual relation. He wanders in
an intricate maze, and the clue of the labyrinth is continually
slipping from his hands.

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

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

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

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

J. R. B.

Benares College, July 31st, 1849.
PREFACE

TO THE SECOND EDITION.

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

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

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

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

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

R. T. H. G.
SALUTATION TO GANEŚA!

Having made obeisance to Saraswati, the divine, the pure, endued with good qualities, I make this abridged Siddhānta-kaumudi in order that people may enter some way into the Pāṇiniya grammar.
No. 1.—A i un; ri lrik; e oś; aī auch; ha ya va bat; lan; na ma na na nam; jha bhaṅ; ośha dhasha; ja ba qa da daś; kha pha cha thā thā cha ta tāv; ka pay; sa sha sar; hal. These groups of letters are the aphorisms of Maheśwara or Śiva; designed for the formation of names or pratyahāras such as an and the like, by which whole classes of letters can, severally, be designated. See No. 8.

No. 2.—The final letters of these aphorisms are termed 'it.' For example, in the aphorism a i wo, the letter o is called 'it.' See, further, No. 7.

No. 3.—The short vowel a, in the terms ha &c., is in order to the articulation of the letters h &c. For instance, by ha, ya, va, ra, &c., the bare consonants h, y, v, r, &c. are intended.
THE LAGHU KAUMUDI:

No. 4.—But, in the body of the sixth aphorism of No. 1, viz. \textit{LAM}, is, i.e. the short vowel \textit{a}, \textit{is} \textit{IT}. The design of this exception will appear in No. 37.

Now, I am

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

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

Now, I am

No. 6.—\textit{LOPA} (elision, or the substitution of a blank) signifies
DISAPPEARANCE. Let this be the term for the disappearance of anything previously apparent.

तत्त्व लोपः १३८।
तस्मात् लोपः स्वात् । बादमेऽवादयँ ।

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

णार्द्रनाथेन सहेता १३७।
वन्द्यनेता वनिता आदिमेधयानानान्य । संस्कृतम् स्वात् । व-व्यालिनिः । दूर बंडोनां संस्कृतम् हस्तिलाय:-

No. 8.—Let an initial letter, with an 'it' letter as a final, be the name of itself, and of the intervening letters. Thus, let 'a', 'y', formed of 'a' as its initial letter, and of 'y' (No. 7.) as its final, be the name of 'a' itself and of 'i' and 'u' which intervene between 'a' and 'i'. So let 'aai' be the name of 'a', 'i', 'u', 'ri', 'li', 'o', 'ai', 'au', that is to say, of all the vowels; let 'aal' be the name of all the consonants between 'A' inclusive in the fifth Śiva-sūtra, and the 'l' which closes the list; and 'al' the name of all the letters together, both vowels and consonants; and so of other pratyabhijna-s, or names of classes of letters.

अस्मायास्पन्न्यदीर्घेषुतः १३७।
स्वतः व अन्येद्वन्दवादिमेदेन निष्पादा।

No. 9.—Let a vowel whose time (or prosodial length) is that of short u, long u, and prolated u, be called accordingly short, long, and prolated. These again are severally threefold, according to the division of 'acutely accented &c.,' here following.

प्रवैधानः १३८।
No. 10.—A vowel uttered with a HIGH TONE is said to be
ACUTELY ACCENTED. (The grammarians describe this accentuation
as being the result of employing, in the utterance of the vowel,
what they call the upper half of the organ, that is to say of the
palate, lips, etc., see No. 14).

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

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

No. 13.—Let that which is pronounced by the nose
along with the mouth be called NASAL. Thus, of the letters a
i u ri, there are severally eighteen different modifications. Of the
letter ri there are only twelve, because it does not possess the long
(but only the short and the prolated) prosodial time (No. 9). Of the
letters e o o o also there are only twelve modifications, be-
cause these have not the short prosodial time.
No. 14.—Let two letters having the same organ (or place of origin) such as the palate, &c., and attended with the same effort of utterance within the mouth, be called homogeneous one with another. Kātyāyana remarks on this: 'The homogeneity of rī and ṭrī, one with another, should be stated.' This form of expression—viz., 'should be stated'—distinguishes the supplementary remarks (vārtika) of Kātyāyana.

No. 15.—The throat is the organ of the gutturals ā kā kha ga oha ṇa (No. 17) ha and visarga; the palate, of the palatals i cha chha ja jha ṇa ya and ṣa; the head, of the cerebrales rī ri ta tha da ḍha ṇa na ra and sa; the teeth, of the dentals lī lṛī ta tha da diha ṇa la and sa; the lips, of the labials u Ṽ pa pha ba bha ma, and of upadhānya, as visarga is called when it is written in the form of two semi-circles before pa or pha (No. 117). Of the nasal letters ṇa ma ṇa ṇa and ṇa, the nose also is an organ, in addition to the organ of the class in which each respectively appears above. The organs of e and ai are the throat and the palate; of o and au, the throat and the lips; of va, the teeth and the lips. The organ of jīnhvāmūlyā, as visarga is called when it is written in the form of two semi-circles before ka or kha, is the root of the tongue. The nose is the organ of anu-swāra.
The effort in utterance is twofold, that which takes place within the mouth, and that which is external as regards the mouth, belonging to the throat. The former is of five kinds—according to the division of touched, slightly touched, slightly open, open and contracted. The effort when the organ is touched by the tongue, belongs to the five classes of consonants svarāa; when it is slightly touched to the semi-vowels (called antastha, because, in the common arrangement of the alphabet, they stand between the five classes and the sibilants); when the organs of speech are slightly open, to the sibilants and the aspirate ūśhman; when the organs are open, to the vowels swāra. In actual use, the organ in the enunciation of the short a is contracted: but it is considered to be open only, as in the case of the other vowels, when the vowel a is in the state of taking part in some operation of grammar. (The reason for this is, that if the short a were held to differ from the long ã in this respect, the homogeneity mentioned in No. 14 would not be found to exist between them, and the operation of the rules depending upon that homogeneity would be debarred. In order to restore the short a to its natural rights, thus infringed throughout the Ashkādhyāyī, Pāṇini with oracular brevity in his closing aphorism gives the injunction ‘AA,’ which is interpreted to signify ‘Let short a be held to have its organ of utterance contracted, now that we have reached the end of the work in which it was necessary to regard it as being otherwise.’

The effort in utterance external as regards the mouth is of eleven kinds—viz., expansion of the throat, producing hard articulation; contraction of the throat, producing soft articulation; sighing; sounding; low preparatory murmur; absence of such
Murmur; slight aspiration; strong aspiration; and the effort of acute, grave, and circumflex accentuation. In the case of the letters in the \textit{pratyāhāra kha} (viz., the hard consonants \textit{kha pha chha thha tha thha ta ta za za sa sa}) the effort is that of \textit{vivāra, śvāsa, and agosha}. In the case of the letters in the \textit{pratyāhāra ṣa} (viz., the soft consonants \textit{ṣa va va la ṣa ma ma sa na jha bha ṣha ṣha dha ja ba ga da da}) it is that of \textit{sāṅvāla, nāḍa, and gosha}. (We may here remark, that, as these two classes of consonants, the hard and soft are effectually discriminated by the \textit{vivāra} and \textit{sāṅvāra} difference, the additional distinctions of śvāsa, nāḍa, gosha, and agosha whatever may be their utility or import elsewhere, are of no consequence here. With reference to the low preparatory murmur and its absence, the soft and hard letters are sometimes termed 'sonants' and 'sūnda.') \textbf{The first and third letter in each of the five classes, in the ordinary arrangement of the alphabet (viz., \textit{kha chha thha pha and ga ja ṣa da ba}), and the letters denoted by the \textit{pratyāhāra yan} (viz., the semi-vowels \textit{ya va ra la}), are unaspirated. The second and fourth letters of the same classes (viz., \textit{kha chha thha pha and gha jha ṣha dha bha},) and the letters denoted by the \textit{pratyāhāra śaḥ} (viz., the sibilants and the aspirate, \textit{ṣa sa sa ka}) are aspirated. The letters in the ordinary arrangement of the alphabet, beginning with \textit{kā}, and ending with \textit{ma}, are the five classes of consonants \textit{sparśa}. Those denoted by the \textit{pratyāhāra yan} are the semi-vowels \textit{antaśtha}; those denoted by \textit{śaḥ}, the sibilants and aspirate \textit{uṣman}; those denoted by \textit{aḥ} are the vowels \textit{śwāra}. A character like the half of \textit{visarga}, when standing before \textit{kā} or \textit{kha}, is called \textit{jihvānūlaṇīya} and when standing before \textit{pa} or \textit{pha}, is called \textit{upadhamāṇīya} (No. 15). A character, in the shape of a dot, following a vowel, is called \textit{anuswāra}; and one in the shape of two dots, or small circles, \textit{visarga}.}
No. 17.—Let a letter, denoted by the <i>pratyakṣa</i> an, not pronounced as an <i>affix</i> or operative agent, but as something to be operated upon, and let in like manner a letter followed by an <i>indicatory</i> u, be the name of (and so imply) its homologous letters also.

Here the <i>pratyakṣa</i> an is made by the latter u (of the sixth of the <i>sūtras</i> of Śiva, <i>v.-</i> <i>u</i>), and not by the u at the end of the first <i>sūtra</i>. The <i>pratyakṣa</i> is therefore held to denote the semi-vowels as well as the vowels.) The letters above referred to, with an indicatory u, are <i>k</i>u cha <i>t</i>u <i>t</i>u <i>p</i>u; (<i>k</i>u represents the guttural class, <i>cha</i> the palatals, <i>t</i>u the cerebra, <i>t</i>u the dentals, and <i>p</i>u the labials). Hence α is the name of (and implies) its eighteen several varieties (No. 13): and so i and u. The vowel ri is the name of thirty (for it denotes its own eighteen varieties, and the twelve varieties of ιi, No. 13). So ιi also (for it denotes its own twelve varieties, and the eighteen modifications of ιi). The diphthongs αai o au (eck) are each the name of twelve. Through the distinction of nasal and non-nasal, yu, va and la are twofold; and, by this rule, the non-nasal form of each implies both.

No. 18.—Let the <i>CLOSEST PROXIMITY</i> of letters be called <i>CONTACT</i> (saññātā).

No. 19.—Let <i>CONSONANTS UNSEPARATED</i> by vowels be called a <i>CONJUNCTION</i> of <i>consonants</i>.
No. 20.—Let that which ends in "sup" (No. 137) or in "tīt" (No. 408) be called a PADA (or inflected word, as distinguished from a root, or that which has undergone no such inflection).

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

No. 21.—Instead of a letter denoted by the pratyāhāra ek, let there be one denoted by the pratyāhāra yan, in each instance where one denoted by the pratyāhāra ach immediately follows.

In the case, for example, of the word sudhi (meaning "the intelligent") followed by the word upāsya ("to be worshipped").

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

B
No. 22.—When a term is exhibited in the seventh case (No. 137), the operation directed is to be understood as affecting the state of what immediately precedes that which the term denotes.

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

No. 22.—When a common term is obtained as a substitute, let the likest of its significates, to that in the place of which it comes, be the actual substitute.

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

No. 24.—Of yan, after aekh, the reduplication is optional; but not if aekh follow.

In sudhyupāya the dha is yan (this denoting all the consonants except ha), and it follows u (aekh), and it is not followed by aekh, being followed by yan. Therefore, if we make the optional reduplication, we get sudhahdyupāya. This calls another rule into operation.
No. 23.—Instead of the letters called jhal there shall be jas if jhae follow.

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

संयोगान्त्यं लेपः ११. १२. १३।
संयोगान्त्यं यत् पदं सदन्त्यं लेपः ख्यात्।

No. 26.—Let there be elision of the final of that pada (No. 20) which ends in a compound consonant.

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

श्रोणिपत्यम् ११। १२। १३।
बलोनिट्तिद्विन्याश्वदेशः ख्यात्। इति प्राप्ते।

No. 27.—Let the substitute take the place of only the final letter of that which is denoted by a term exhibited in the genitive or sixth case.

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

यः: प्रतिशेष याचः। सुध्युपासः। महतिः। धार्मिकः।
ख्यातिः।

No. 28.—“The prohibition of the rule (No. 26) in the case of yam should be stated.”

So the elision does not take place, and the formation of the word Suddhyupāṣya (a name of God—“He who is to be worshipped by the intelligent”) is completed.
By a like process are formed the three words Maddhwari (a name of Vishnu—"the foe of the demon Madhu,"') Dhātronīka (a name of Brahmā—"a portion of Vishnu the cherisher") and lārīri ("the form of the letter ṭṛ") in which the other letters denoted by yoṭ are successively exhibited. The student, after making himself familiar with the process in the instance of Suddhyapacana, should exercise himself in applying it to these and similar instances, not referring to his book except when his memory fails him.

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

एकाद्वायायां: ॥ १ ॥ ७५॥

e: क्रमादेः पत्थर धातु यस्य स्पर्शः।

No. 29.—Instead of ECH, when eak follows, let them be in due order, AY AV AY AV.

The due order is ascertained by the next rule.

वषासंख्यमनुदेः: समानामः । १ । ३ । १ ।

वर्तमानस्वर विचित्रावाचार्य बालाः। हरये। विघावे। बायकः।

वकः।

No. 30.—When a rule involves the case of equal numbers of substitutes and of things for which these are to be substituted, let their mutual correspondence (or the assignment of each to each) be according to the order of enumeration.

Thus eak denotes the four diphthongs e o ai au, and the four substitutes enumerated in the preceding rule are distributed among them thus—ay is the substitute of e, au of o, āy of ai and āv of au. Example: haro+e=haroye "to Hari," vishno+e=vishnaya, "to Vishnu," noi+au=niyaka "a leader," paum+au=padaveda, "a purifier, i.e. "Fire."

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

शानो वि पत्थरे। ॥ १ ॥ ७५॥
No. 31.—There shall be substituted what ends in व (viz. the two substitutes अव and दव) for the corresponding o and ow, when an affix (No. 139) beginning with the letter या follows.

Thus go + यम = गायम "belonging to a cow;" nāv + यम = नायम "belonging to a boat."

The following वर्तिका provides for a solitary case.

No. 32.—"And when the compound is employed in the sense of a measure of distance," the o of go, followed by याति (though this is not an affix, No. 31) becomes अव. Thus go + याति = गायाति, when it signifies "a distance of about four miles;" but the substitution does not take place when it signifies a "yoke of oxen" (गोयाति).

No. 33.—Let short ए and ए (that is to say e and o) be called गुणा.

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

No. 34.—Let a vowel followed by the letter त, and a vowel following the letter त, be the name only of the letter which has the same prosodical length. (Nos. 9 and 17.)

The letter ए is the representation of eighteen varieties (No. 17); but when it is followed by त, as in the preceding rule, it represents neither the long nor the prolateral modifications.
No. 35.—When agh comes after a (or $\hat{a}$), let guna be the single substitute for both.

Example $\text{upa}+\text{indhra}=\text{upendra}$ (a name of Krishna—"born subsequently to Indra"); $\text{gang}+\text{udakam}=\text{gangodakam}" \text{the water of the Ganges}).—In these examples the guna is substituted for a and $\hat{a}$, and the guna o for $\hat{a}$ and u, because the organs employed in the pronunciation of e (the throat and palate) are those severally employed in the pronunciation of a and $\hat{a}$ (Nos. 16 and 23); and the organs employed in the pronunciation of o (the throat and lips) are those severally employed in the pronunciation of $\hat{a}$ and u.

No. 36.—In an upadeśa (No. 5), let a nasal vowel be called "n" (No. 7).

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

No. 37.—Aṛ, substituted in the place of ri, which (No. 17) is the representative of thirty varieties, is always followed by the pratyāhāra ra (No. 36). Example: Krishna + riddhi = Kriśchārddhi ("the growth of Krishna"), tava + līkāra = tavalīkāra ("thy letter līr"). The pratyāhāra aṛ denotes a, i and u. The
a in the two preceding examples in the guṇa directed by rule No. 35. [As examples of i and u, directed by other rules, we may notice kṛi + aī = kīrati, "he scatters," and dvāimātrī + a = dvāima-tura, "having both a mother and a stepmother."] The guṇa substitute of ṛ is a, because a, like ṛ, has only one organ of pronunciation, whereas e and o, having two each, are less like ṛ. (No. 16.)


No. 38.—In deference to the opinion of Śākalya, let the elision be optional of the letters ya and va preceded by a or ə, and at the end of a pada followed by aī.

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


No. 39.—As far as concerns what precedes them, the three last chapters of the Grammar of Pāṇini are as if the rules contained in these three chapters had never taken effect; and further, in these three chapters, a subsequent rule is as if it had not taken effect, so far as any preceding rule is concerned.

To understand this, it must be recollected that the grammar of Pāṇini is divided into eight Lectures (adhyāya), each Lecture into four chapters (pāda), and each chapter into a number of succinct Aphorisms (sūtra). When the correct formation of a word is to be ascertained by the rules of this grammar, each sūtra is con-
ceived to present itself, or to be found \(\textit{pr\text{"o}pta}\), when an occasion for its operation occurs. Now in the case of \textit{hara ika} (No. 33), an occasion for the operation of No. 35 occurs, because no consonant intervenes between the \(a\) and \(i\). But the elision of the intervening consonant \(y\) was the effect of a rule (No. 36) which stands as the nineteenth aphorism in the third chapter of \textit{P\={a}nini's eighth Lecture}; and therefore, so far as rule No. 35 is concerned, which is the eighty-seventh aphorism of the first chapter of the sixth Lecture, the elision is as if it had never taken effect. Thus we have optionally \textit{hara ika} or \textit{harayika} "to Hari here", and so also \textit{vish\={a} ika} or \textit{vish\={a}vakika} "Oh Vish\={u}ru here".

\textbf{No. 40—Let long \(a\) (No. 34), and \(ai\) and \(au\), be called \textit{vrid-dhi}.}

\textbf{No. 41—When each follows \(a\), let \textit{vriddhi} be the single substitute for both.}

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

Thus we have \textit{kri\={b}\={a}+\textit{skatvam}=kri\={b}ha\={k}a\={k}atvam} "oneness with Kri\={b}ha", \textit{gau\={g}t+og\={a}=gau\={g}au\={g}\={a}ha} "the torrent of the Ganges", \textit{de\={u}+\textit{e\={u}varyom}=de\={u}e\={u}varyom} "the divinity of a God", \textit{kri\={b}\={a}+\textit{au\={t}k\={a}\={n}thym}=kri\={b}ha\={u}t\={k}a\={n}thym} "a longing after Kri\={b}ha."
No. 42.—When the verbs eti and edhāti, in those forms which begin with eoh, follow a, and when the substitute utē (No. 282) follows it, let vriddhī be the single substitute of the concurring vowels.

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

Hence we have upa + sti = upaıti "he comes near", and upa + edhate = upaıdhat "it increases." In the example prashkhaıkha (the accusative or second case plural of prashkhaıkha "a young steer training for the plough"), the elements prashkha vēśa and ēśa are (by Nos. 137, 156, 185, 282, 281, 5, and 283) brought to the form prashkha śaıkha, to which the present rule applies, the result being prashkhaıkhaıkha.

Why do we say (of the verbs eti and edhāti) "in those forms which begin with eoh?" Because other parts of these verbs, not beginning with eoh, are not affected by this rule. Example: upa + ita = upeta "approached"—(No. 35); ma bhavaṇ prēṇidhat = pra + ididhat, "Let not your honour promote".

No. 43.—"It may be added that the substitution of vriddhi takes place also (No. 42) and not that of guru, when ūṇhī follows aksa." Thus aksa + ūṇhī = aksaһuıkhiḥ "an army."

No. 44.—"And the substitution of vriddhi takes place also (No 42) when pra is followed by ūṇa ūṇa ūṇhi eśha and eṣhya. Thus pra + śka = praśka "a good argument," pra + śkha = praśkha "proud," pra + śkhi = praśkhi "audacity," pra + eśa = praśeḥa "sending," pra + eḥya = praśhya "a servant."

C
No. 45.—"And if short रि follow a in a compound word the first member of which has the sense of the third or instrumental case."—Example: सुक्ति + रि = सुक्तिरि "affected by joy." (Nos. 37 and 73.)—Why (do we say) "which has (the sense of) the third (or instrumental case)?" Because otherwise, as in the compound परम्पर + रि = परम्परि "last-gone," this rule does not apply.

No. 46.—"And when रि (a debt) follows प्रवा वातस्तारा कामबल वासाळ वित्या and दासा." Thus प्रवा "principal debt," वातस्तारा "debt of a steer," कामबल रि "debt of a blanket," वासाळ रि "debt of a cloth," रि "debt of a debt, compound interest," दासा "the river Dosaron or Dosarens" (No. 1341).

No. 47.—Let pra, &c. (No. 48) when prefixed to a verb be termed upasarga.


शुद्धार्तिचित्रादि शाः : ११ ११ ११।
No. 49.—Let verbal roots bhū "be" và "blow" and the like be called dhātu.

No. 50.—When a dhātu (No. 49) beginning with रि follows an upasarga (No. 47) ending in अ or ए, let रिद्धि be the single substitute for both. Thus prā+रिद्धि=प्रद्रिद्धि "he goes on rapidly."

No. 51.—When a dhātu beginning with कि follows an upasarga ending in ए or ऐ, let the single substitute for both be the form of the subsequent vowel. Thus prā+जाति=प्रजाति "trembles," upa+ोहति=उपोहति "be sprinkles."

No. 52.—Let the final portion of a word, beginning with the last of the vowels in the word, be called ति.

No. 53.—"It should be stated that the form of the subsequent vowel takes the place of both in sākandhu &c.

Thus saka+ान्धु=साकांडु "a sort of potherb," karka+ान्धु=कर्कांडु "the jujube," lōṅgala+श=लोञ्जाळश "the handle of a plough," māra+ण्ड=मारण्डा "the sun," manas+लेह=मानलेह "intellect."

This is a class of compound words, the fact of a word's belonging to which is known only from its form, a posteriori, and is not discoverable by any consideration of its constituent parts a priori.
No. 54.—AND WHEN the mystic syllable OM, or the upasarpam \( \text{a} \) (No. 47.) follows \( \text{a} \) or \( \text{a} \), let the single substitute be the form of the subsequent.

Example: \( \text{Svaya} + \text{om} + \text{namah} = \text{Svayyosinamah} \) “adoration to Siva!”; \( \text{Siva} + \text{a} + \text{iki} = \text{Sivic} \) “oh Siva, come.” (No. 5, 55, and 35.)

No. 55.—WHEN A HOMOGENEOUS VOWEL FOLLOWS \( \text{ak} \), let the corresponding LONG vowel be the substitute for both.

Example, daitya + ari = daityāri, “a foe of the demons,” (a name of Vishnu), \( \text{bri} + \text{iva} = \text{briiva} \), “the lord of \( \text{bri} \),” Vishnu + udeya = Vishyadeya “the rise of Vishnu,” hotri + līkāra = līkākāra “the letter \( l \) of the officiating priest.” (No. 16.)

No. 56.—AFTER \( \text{ki} \) FINAL IN A PADA (No. 20) IF SHORT A comes, let the single substitute for both be the form of the precedent vowel.

Example: kare + ava = kareva “Oh Hari! off;” vishyə + ava = vishyəva “Oh Vishnu! off.” A character termed ard- 
dhāra, or “half the letter \( a \),” is generally written in the place of the letter thus elided, as we write an apostrophe in some analogous cases.

Sarve vimala, go: \( \text{I} 11 1955 \)

Svete àndu, bhūvamā na prakūtiśāvā: padañc. go, paraśū. 
Kapalām. bhūvamā dhīm. viśvākram. padañc. dhīm. go: 1
No. 57.—EVERYWHERE, both in secular and sacred writing, 
THE ORIGINAL FORM OF the word go ("a cow"), being a pada end-
ing in ek, may be optionally retained before a.

Example: Go+agrum=go agram or go'gram, "a multitude 
of cows." Why ending in en? Because the word go, at the end 
of the compound word chitragu ("having a brindled cow," where, 
in the neuter, it ends in u (Nos. 269 and 275), has not the op-
tion of remaining unchanged. So chitragu+agrum=chitraguagrum "a 
multitude of brindled cows," (No. 21.) Why "being a pada so end-
ing?" Because, though it end in en, the rule does not apply unless 
the word go be a pada (No. 20), so that, in forming the ablative or 
fifth case, (by Nos. 137, 155, 36, 124, and 111,) we have go+ak= 
gok (by No. 193).

No. 58.—Let a substitute CONSISTING OF MORE THAN ONE 
LETTER, or containing an indicatorary palatal è, take the 
place of THE WHOLE of the original expression.

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

No. 60.—According to the opinion of SPICAYANA, AVAS 
may be the substitute of go at the end of a pada ending in en 
if ask follow.

Thus we may have go+agrum=gavagram "a multitude of 
cows," (Nos. 59, 5, and 55) as well as go'gram (No. 57). Why
"at the end of a pada?" Because \textit{go} + \textit{si} = \textit{gavi} "in a cow"—
(Sea. 137, 155, and 29.)

No. 61.—\textit{AND IF} the word \textit{INDRA} \textit{FOLLOW}, let \textit{avani} (No. 60)
\textit{be} the substitute of \textit{go}. Thus \textit{go} + \textit{indra} = \textit{gavendra} "lord of
kine"—(a name of \textit{Krishna}).

No. 62.—\textit{AND IN CALLING TO A PERSON FROM A DISTANCE, the
substitution of the prolated modification (No. 9) of the \textit{ti} (No. 52)
is optional.}

No. 63.—Let \textit{PROLATED} (No. 9) \textit{AND EXCEPTED} (No. 64)
\textit{vowels, \textit{WHEN}} \textit{ACH} \textit{FOLLOW}, \textit{INVARIBLY remain unaltered.}

\textbf{Example:} \textit{gyacholka krishna atra gau\textit{\textcircled{a}}charati} (Come \textit{Krishna} / the cow is feeding here.)

No. 64.—Let a \textit{DUAL} case-affix (No. 142) \textit{ENDING} in long \textit{i},
\textit{e}, or \textit{u}, be \textit{PRAGRANTA} (No. 63).

\textbf{Example:} \textit{hari utu} "these two Hari," \textit{vishnu imau} "these
two Vishnu," \textit{gunja am\textit{\textcircled{a}}} "these two rivers Ganges.

\textit{at the end of a pada?} Because \textit{go} + \textit{si} = \textit{gavi} "in a cow"—
(Sea. 137, 155, and 29.)
No. 65.—Let ́ and ̀ coming AFTER the M of the words ADAS (No. 386) be pragrihya (No. 63).

Example: amiítulo "those lords," Rámakrishnáravamśá dédés "Ráma and Krishna, those two are present."—Why do we say "after the m ́"? Because in the example amúké+astra=amúkstrá "those here," the ́, preceded not by m but by the k of akácha (No 1321), is not pragrihya, which it would have been, by the influence of No. 64, which includes ́ as well as ́ and ̀, and from which the word "dual" is not supplied here, else this rule would be useless.

No. 66.—Let CHA &c, NOT SIGNIFYING SUBSTANCES (dravya,) be called nípáta.

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

No. 68.—Let ANY Nípáta (No. 66.) CONSISTING OF A SINGLE VOWEL WITH THE EXCEPTION OF THE nípáta ́, be pragrihya (No 64).

Example: i indra "oh Indra!" u umáta "oh lord of Umá!" The nípáta ́, as an interjection either making no particular difference in the sense of the sentence or else indicating reminiscence, has no indicator ́, and therefore is not subject to the exception enjoined above. Example, ́ evaméva manyataas "Now thou thinkest so, not having always thought so;" ́ evamá kila tat "Ah!—now I recollect—it is just so." Elsewhere, that is to say when it implies diminution, the ́ has an indicator ́, and
is the subject of the exception above enjoined. Example, atri + uktam = atriuktam “a little warm.” (Nos 5 and 35).—

ब्रम्ह १२ १२५।

वैद्यता विषय: प्रमुख: । चुदेश: ।

No. 69.—A स्पऽत्त ending in ओ is प्राग्रिह्या (No. 64.)

Example: चो तस्क ‘Ho lords!’

संशुरो मायाक्षसेतायानाः १२ १२५।

संशुविनिमित्त चेकया वा प्रणयोवेदिक दत्तो घरे । चिन्तो हल्ट । विन्द्विविलित।

No. 70.—In deference to the opinion of गाकल्या let ो in the vocative singular when followed by the word इति, not in the वेक्ष, be optionally प्राग्रिह्या (No. 64.) So we may have either viśeṣa iti by this rule, or viśeṣa vati by No. 29, or viśeṣa iti by the further operation of the optional rule No. 38. “Oh Viṣeṣa!” thus do.

मय यथो वा वा १५ १५१।

मय: वर्णोवो वा व्याचि । विन्द्विल । विन्द्व उत्तमस।

No. 71.—Instead of the affix उ, (that is to say the indeclinable affix u,) after the प्रत्येकेऽरा मय, if aks follow, there is optionally v. Example, kim + u + uktam = kimuviktam “whether said,” or kimuv uktam (No. 68).

दुब्दैवस्यं वायुस्यसु प्रधव १२ १२७।

दुब्दन्ति उक्ति । उक्ति । उक्ति । प्रधव्यातिकु द्वितिकु । गैरेण ।

No. 72.—And, in deference to the opinion of गाकल्या, when a heterogeneous vowel follows, let there be the short instead of इक at the end of a pada.

As this injunction of shortening must not be an entirely abortive rule, the vowels shall not undergo a further change (as No. 21 would otherwise cause them to do). Example, chaṭv + astra= 
chakri atra “the discus-armed Vishnu here.” On the alternative of not shortening the vowel, we have chakri + atra = chakryatra (by No. 21). Why “at the end of a pada”? In the example gaury + au = gauryau “two goddesses Gaury,” there is no option (No. 21) the word ending in f not being a pada. (From No. 20 we learn what constitutes a pada, but how to ascertain that a word is a pada, when the characteristic there referred to, as it sometimes happens, has no visible representative in the word itself, we must be content to learn further on. In the meantime we have to bear in mind whether any particular rule refers to a pada only, or also to other forms of speech.)

No. 73.—Of yar, that is to say, of all the consonants except ha, after the letters ra or ha following agh, reduplication is optional. Hence we may write gauryyou or gauryou “two goddesses Gaury.”

No. 74.—The option of shortening (No. 72) does NOT hold in a compound word. Example, vepi + atri = vepyatiwa “a horse that can walk on water,” where the application of No. 21 is imperative.

No. 75.—Ak (that is to say, a or ḍ in addition to the other vowels in No. 72) final in a pada may optionally take the short substitute as stated above (No. 74) when short ri follows. Example, brahmā + rishi = brahmarishi or brahmarshi “a divine saint.” (Nos. 35 and 37).—Why “final in a pada?” Because, to the word ārohakat “he was going,” where the ḍ is not final in a pada (being an augment derived from No. 478) the option of this rule does not extend; so we have ḍ + rishokhat = arishokhat by No. 218. We now proceed to
THE CONJUNCTION OF CONSONANTS.

No. 76.—In the room of ̄a and ू (that is to say, these five dentals ू ̄a ूा ूha ूao, No. 17) when they come in contact with ूा and ूे, (that is say, these five palatals ूha ूka ूja ूju ूna), there are ूा and the palatals.” Example, ू्रूe+ ूe= ू्रूe “Rāma asleep,” ू्रूe+ ूकनॊि= ू्रूकनॊि “Rāma collects,” ूस+ ूकि= ूसूकि “pure reason,” (No. 90) ूॊरॊिॊिॊ “Oh Vishnu be thou victorious.”

No. 77.—This (No. 76) is not said of a dental which comes after ूा. Example, in ूि+ ूा= ूिॊा “lustre,” ू्रूॊि+ ूा= ू्रूॊि “a question,” no alteration takes place.

No. 78.—In the room of ूा and ू (No. 76) when they come in contact with ूा and ू, (that is to say, the cerebals ूa ूha ूha ूा), there are ूा and ू, (that is to say, there is a cerebral substitute).—Example, ूूॊस+ ूकस्थ= ूूॊसूकस्थ “Rāma sixth,” ूूॊस+ ूकलॊ= ूूॊसूकलॊ “Rāma stands,” ूॊस+ ूॊको= ूॊसॊको “a grinder,” ूो+ ूॊकान= ूोॊकान “a comment on that” (No. 90), ूॊशॊक्रॊि= ूॊशॊक्रॊि “Oh discus-armed! thus goest.”

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No. 79.—After tu (No. 78) final in a pada the change of a
dental to a cerebral, except in the case of the affix nam, shall not
take place.

Example: shāḍ + sānta = shāḍsānta “six good.”—(No. 90), shāḍ
+ te = shāṭte “they six.”—Why “final in a pada?” Compare
id + te = its “he praises,” where it is not so. Why only, “after
tu?” Because the cerebral sā is not included. Example: sar-
pīṣh + tama = sarpiṣṭama “most excellent clarified butter.”

ननासन्धिनिकर्तकारामिति वाचम्। वश्याम्। वश्यवति:

शुष्यन्यै:।

No. 80.—“It should be stated that navati and nāgarī as
well as nam are not prevented by No. 79 from undergoing the
cerebral change.

Example, shāḍ + nām = shāṇnām “of six,” shāḍ + navati =
shāṇnavati “ninety six,” shāḍ + nāgaryuk = shāṇnāgaryuk “six
cities,” whose names are feminine.

तै: वि। ८।४।४५।

न हुत्वम्। सन्न्यः।

No. 81.—In the room of tu (No. 76) there is not a cerebral
substitute when sā follows. Example, san + sāṣṭha = san-
sāṣṭha “being sixth”.

भला जोििमैः। ८।२।५५।

पदान्ते मलां बशः। स्यू। वागीशः।

No. 82.—In the room of jhāī, (that is to say, of any consonant
except a semi-vowel or a nasal), let there be jaē, (that is to say, a
soft unaspirated consonant) at the end of a pada.

Example: vāk + iēa = vāgīēa “the god of speech,” a name of
Vṛikṣapati.
No. 83.—In the room of YAN final in a pada, when a nasal follows, there may be optionally a nasal.

Example: stād + murāri = stānamurāri or stādmurāri "that Viśāku.

No. 84.—"When it is a pratyaya (No. 139) that follows in secular language, the preceding rule (No. 83) is absolute."

Example: tat + mātrām = tānmatrām "merely that," "a primary element," akīt + mayam = otinmayam "formed of intellect."

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

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

No. 86.—After UD, in the room of the words ŚTHĀ and STAMBHA, the substitute is a letter belonging to the class of the prior.

Thus, suppose we have to put together ud + sākārnam:—the aphorism, without the gloss, exhibits to us the word ud in the ablative or fifth case. We must ascertain from another rule what is the special import of the fifth case here, as we did with respect to the locative or seventh case in No. 21. The maxim of interpretation (parīkṣādāśā) here follows.
No. 87.—An operation caused by the exhibition of a term in the ablative or fifth case, shall be understood to enjoin the substitution of something in the room of that which immediately follows the word denoted by the term.

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

No. 88.—That which is enjoined to come in the room of what follows is to be understood as coming in the room only of the first letter thereof.

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

No. 89.—There is optionally elision of jhar, preceded by a consonant, when a homogeneous jhar follows.

Thus we may have ud + ththnam as well as ud + ththnam, to each of which the following rule applies.
No. 90.—**And when Khar follows**, let there be *char* in the room of *jhal*. Therefore, in the example in No. 89, the soft *d* is changed to the hard *t*, and we have *utthānam* or *utthānām* "uprising;" and so (No. 86) by the same process, *uttumānām* "upholding."

No. 91.—In the room of the letter *ha*, after *jhay*, there is **optionally** a letter homogeneous with the prior.

The fourth letter of each class (that is to say, the soft aspirate) is the suitable substitute for *ka* (No. 16). Thus *vāg+kari* may be written *vāgkarī* "eloquent"—"a lion in discourse."

No. 92.—In the room of the palatal *a* proceeded by *jhay*, there is **optionally** the letter *chha* when *at* follows.

Example: *tad+śīva*, by this rule, optionally becomes *tad+śīvī*; and then, by Nos. 76 and 90, *takokkhiāra*; on the other alternative (by Nos. 76 and 90), it becomes *takokṣīva* "that Śiva."

No. 93.—**It should be stated** that the foregoing rule applies not merely when *at* follows **but when *am* (a more comprehensive pratyākāra) follows.** Thus we have *tad+lōkena=takokklokena* "by that couplet," where the *d* is followed by *l*.

No. 94.—In the room of the letter *m* final in a *pada* (or, as the gloss, trusting to No. 27, words it, "in the place of a *pada* which ends in *m"), there is *anubhāra*, when a consonant follows.
Example: harim+vande=harinivande "I salute Vishnu."

नवदार्द्भास्म कथि | तम तम | नवदार्द्भास्म कथलामस्वारः | यशोििि | चार्वाति योः |

No. 95.—And also in the room of the letter Ṉa and ma not final in a pada, when jhal follows, there is anuswāra.

Example: yāśā+ni=yāśāni “glories;” ḍrām+syāte= ḍrānīsyāte, “he will subdue.”

अनुस्वारस्य यथा परस्परस्यः | त।।।।।

शान्ति: |

No. 96.—In the room of anuswāra, when yāy follows, a letter homogeneous with the latter is substituted.

Example: śā+ni=śānta “quiet.”

वा पदान्तस्य | त।।।।।

त्वासुरालिः त्वं करोििि |

No. 97.—In the room of anuswāra final in a pada, the substitution (enjoined by No. 96) is optional.

Example: twantikaroṣhi or twan karoski “thou doest.”

मा राजि समः कौ | त।।।।।

जिबने राजनी खने मय्य म यव यत् | ख्यातिः |

No. 98.—Let the letter ṇ itself be in the room of the ṇ of the particle sām (No. 48) when the word ṛṣi follows, ending in the technical affix kwīp (No. 835).

Example: sām+ṝṣī=samṝṣī "a great king."

ते मण्डे खा | त।।।।।

मारे ब्रमीये परे मय्य मो खा | किमहःलयति | खिं द्यालयति |

No. 99.—When the letter ṛ follows, being itself followed by ṇ, the substitute for a preceding ṇ is optionally ṇ itself.
Example, kimkmalayati or, by No. 94, kini kmalayati "what does he cause to shake?"

No. 100.—"WHEN the letter k follows, being itself followed by the letters y, v, or l, the substitute for a preceding m is optionally y, v, or l." (No. 30). Example, kiyhyah or, by No. 94, kiyhyah "what does it matter about yesterday?" kiyumalayati or kini kmalayati "what does he cause to shake?" kihladayati or kini hladayati "what gladdens?"

No. 101.—WHEN the letter k follows, being itself followed by the letter n, the substitute for a preceding m, is optionally n.

Example, kihnaute, or, substituting anuvedra, (No. 94) kini naute "what withholds?"

No. 102.—DHUT is optionally the augment (agama) of the dental when it follows the cerebral p.,—as in the example shat saatah "being six." A question here arises as to where the augment is to be placed,—with reference to which we find the following direction.

No. 103.—Of whatsoever the augments enunciated are distinguished by an INDICATORY y or n, they precede or follow it accordingly. The augment of a, enunciated in No. 102, is distinguished by an indicatory ( (No. 5); the augment is therefore to pre-
cede the s. The t is elided by Nos. 5 and 7, and the vowel by Nos.
36 and 7, and, the dh being changed to t' by No. 90, we get shas-
santah, or, without the augment (No. 102), shasantah "being six."

No. 104.—Of sa and na respectively, when s are follows,
there are optionally the augments KUK and TUK. The indicator
k shows that the augment follows the letter (No. 103). Example,
prāni, shusīha or prānaksasāh "sixth anterior," sugan shas-
īha or suganaksasāh "sixth numerator."

No. 105.—And of the dental s, after what ends in n, the
augment dhav (No. 102) is optional.

Example, san teah or san sah "be being."

No. 106.—Of n final in a pada there is optionally the aug-
ment TUK, when the palatal t follows. Example, san + t + śam-
bhu = sanchchhambhu (No. 92 and 76), which, by the optional
elision of the ch (No. 99) may become sanchhambhu ("the good
Śambhu, or Śiva"). Sanchchambhu (No. 92). Without the aug-
ment, we have sanāśambhu by No. 76.

No. 107.—When a vowel comes after a pada ending in
śam preceded by a short vowel, the augment śamāṇ shall inva-
riably be applied.
The name of this augment is derived from the pratyāhāra sam, so that (by No. 30) it is understood to imply the reduplication of the nasal.

Example, pratyā + iṁā = pratyāniṁādiṁā "soul evidently existent", suga + iṁā = sugaṁiṁā "the lord of an excellent class," esa + ekhūta = esanekhūta "existing Vishnu."

सम: सूति १८ १६ १५ १
को: ह: सूति ।

No. 108.—In place of the particle sam, when suṭ follows, there is ru.

For example, having got sam + suṭ + karṭā, this rule, after the indicatory letters (by Nos. 36 and 7) have been elided, gives sar + s + karṭā.

विषयानुवातिक: पूवस्थ तु वा १८ १५ १२ ।

च भ बढ़ते र: पूवस्थानुवातिके वा ।

No. 109.—But here, in the division of the grammar where ru is the subject of discussion, the nasal form is optionally the substitute of what precedes ru.

Thus, in the example under rule No. 108, the s of sar is optionally nasal, and this may be indicated by the mark chandra-viṣade (No. 85).

अनुगातिकात परा-विषयात: १८ १५ ११ ।

अनुगातिके विषयात रे: पूवस्थात परा-विषयातागम: ।

No. 110.—After what precedes ru, if we omit to substitute the nasal (of which the option is afforded by No. 109) anusvāra shall be the augment.

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

सर्वसानासानविषयात्मनिवेदः: १८ १५ १५ ।

सर्वसानविषयात्मनिवेदः: ।
No. 111.—Instead of the letter ū final in a pada, there is visarga, when khar follows or when there is a pause (No. 144).

So the ū in the example under No. 108 is changed to silent k; thus santé + s+kartā.

सूप्तान्तरं शो प्रत्ययः। | सूप्तान्तरं | सूप्तान्तरं।

No. 112.—"Instead of sam (No. 108) and also of the words pum and kan, the substitution of s (for visarga by No. 122) should be stated to be invariable (to the exclusion of the optional retention of visarga suggested by No. 123)."

Thus the example under No. 108 becomes sanskaritä ("one who completes"), the ū representing either the sign of nasality (No. 109) or anusvarā (No. 110).

पुम: खयम्परे। ८।१६।।

चप्परे खयम पुम: ह।। पुनृशकिल:। पुनृशकिल:।

No. 113.—Instead of the word pum, when khay followed by am follows it, there is ru.

Example, pum+kokila=punekokila "a male cuckoo", where the ū represents either the sign of nasality (No. 109) or anusvarā (No. 110). See also Nos. 111 and 112.

नम्ब्राध्यायान। ८।१५।।

चप्परे खयी न्यास्य पद्म: ह।।

No. 114.—Instead of ū final in a pada, excepting the ū in the word prakāñ, when chhay follows, followed by am, there shall be ru.

For example, chatri+rāgavā—here ū is final in a pada, and chhay (t) follows, followed by am (r); hence the ū becomes r, which by No. 111, becomes visarga before a hard consonant, the preceding vowel being either nasal, according to No. 109, or followed by anusvarā, according to No. 110.

विसर्गनियत्या। ८।१५।७।।
No. 115.—Instead of VISARGA, let there be the letter 8, when khar (a hard consonant) follows. By this rule, in addition to No. 114, chakrin + trāyaṇasa becomes chakrinstrāyaṇasa “Oh discus-armed! preserve”, where the n represents either the nasal (No. 109) or anusvāra (No. 110). Why did we say, in No. 114, “excepting the n in the word prāṣāṇ”? Because that rule does not apply to such an instance as prāṣāṇ tanoti “the quiet man spreads.” And why “final in a pada”? Because it does not apply to such a case as han + ti = kanti “he kills,” where han is not a pada.

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

No. 117.—AND also WHEN a consonant of the GUTTURAL class OR of the LABIAL class FOLLOWS, there are, instead of visarga, optionally JHWĀMULYA AND UPADHMĀNYA (No. 15). The optionality of visarga is implied in the word “and,” (No. 111). Thus the words nṛṇa pāḥi (“preserve thou men”) may be written (as exhibited above) in five ways, either simply, or with the nasal substitute (No. 109) and upadhāmānya (No. 117), or with the nasal and visarga (Nos. 109 and 111), or with the substitution of anusvāra (No. 110) followed by either upadhāmānya or visarga.

No. 118.—OF THAT which is twice uttered, let THE LATTER be called REDUPLICATION (śānreditya).
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No. 119.—Instead of the न of the word कन, let there be रू, WHEN A REDUPLICATION FOLLOWS.

Example, कन + कन = कनकन “which of them,” where the न of the first syllable is either the nasal (No. 109) or anuuśāra (No. 110). For the ू, see Nos. 111 and 112.

चै १ १७३।

हस्य ू नुक । शिवच्छाया।

No. 120.—AND WHEN the letter च्छा FOLLOWS, the augment of a short vowel is तुक (No. 103).

Example, शिव + ओह्या = शिवच्छ वया “the shadow of शिव.”—(No. 76).

Padānādā १ १७५।

दोरास्त  पदाना ते तुक । श्रमीच्छाया । श्रमीच्छाया।

No. 121.—When च्छा comes AFTER a long vowel FINAL IN A PADA, the augment तुक is OPTIONAL.

Example, लक्ष्मी + ओह्याः = लक्ष्मीच्छ च वया or लक्ष्मीच्छ च्छाया, “the shadow of लक्ष्मी.”—(No. 76).

So much for the combination of consonants. We now come to THE CHANGES OF VISARGA.

विस्तारनीयसः १ १७६।

विस्तारात्ता।

No. 122.—Instead OF VISARGA, there is २, when a hard consonant follows (कृ). Example, विष्णु + टृल्ल = विष्णुरूट्टल “Vishnu the preserver.”—

या बृह २ १७६।

बृह विस्तार विक्षाण वा । दरः केन । दर्शिते।
No. 123.—When शर्त (a sibilant) follows, वसर्गः may optionally be instead of विषर्गः—or, in other words, it may remain unchanged.

Example, हरिः सत्तात् or हरिः सत्तात् “Hari sleeps.”—(No. 76).

सस्मुन्ने वः चैः शीः।

पदार्थः यत् सच्चायत् वः स्मात्।

No. 124.—Instead of श, final in a pada, and of the word प्रजन्त, let there be रु.

षोिा रोिातादधुिे इः। १।११५।

प्रजन्तेन: परम् रेखा: स्मात्प्रेणेन्दितैः विविधेषीः।

No. 125.—Instead of रु, coming after an unprolated at (short ए), let there be उ, when an unprolated at also follows.

Example, सीवास्त्तः रक्षायकः = सीवास्त्तः + उ + रक्षायकः = सीवारख्याः “Śiva to be worshipped.” (Nos. 35 and 56).

विभृः इः। १।११४।

नावः नियो नस्यः।

No. 126.—And when हाः (a soft consonant) follows, रु shall be changed to उ, when it is preceded by short ए.

Example, सीवास्त्तः वांद्याः = सीवास्त्तः वांद्याः “Śiva to be worshipped.”

मामनास्वे चौप्यार्थ्यास्बयाः पालिः। १।५।१७।

साप्तास्त्तः रोमोदेशिोऽिवः देवा रहा देवाविषः। अष्ठः भगोस्

नक्षः रौमि सत्त्वल निपातः। तेषा रोमोदेशि बुटे।

No. 127.—Instead of रु, preceded by झो झागो अघो ए or ए, य is substituted, when ए follows.

Example, देवास + इः = देवियः, or (by No. 38) देव इः “the deities here.”—झो झागोस and अघो are interjections ending in ए. When य has been substituted for their रु (derived from No. 124), it may chance to come under the operation of the rule here following.
No. 128.—Let there be elision of the य of all these, viz. the words in which it is preceded by भो bhago a or ē (No. 127), when a consonant follows.

Example, bhō devāh “Oh deities!”, bhago namaste “oh! adoration to thee!”, agho yāhī “oh! come.”

No. 129.—R is the substitute of the word aha, but not when a case-affix (No. 137) follows.

Example, ahaν+ahaν=aharaνah (No. 211) “day by day,” aha+gana=ahargana “a class of days.”

No. 130.—There is elision of R, when E follows.

No. 131.—When ḍha or R, causing an elision, follows, instead of a preceding an, there shall be its long vowel.

Example, punar+ramate=pund ramate “he again sports” (No. 130), harī+ramyāḥ=kartī ramyāḥ “Vishnu is beautiful,”ampton+ṛjate=amptoni ṛjate “Śiva is resplendent.”

Why “of an”? Because the rule does not include any other vowel. Example, trikṣa+ṣha=trikṣa “destroyed,” vṛṣṭa+ṣha=vṛṣṭa “raised.”
In the case of manas + ratha, the change of $s$ to $ru$ (No. 124) having taken place, giving manar + ratha, two conflicting rules present themselves—the one (No. 126) directing that the $r$ shall be changed to $u$, the other (No. 130) that the $r$ shall be elided. The doubt, which rule shall take effect in such a case, has given occasion for the maxim here following.

No. 132.—When rules of equal force prohibit each other, let the last (in the order of the Ashokādhyāyī) take effect.

According to this maxim, in the example manar + ratha (under No. 131), the elision of the $r$ ought to take place, by rule No. 130 which occurs in the eighth Lecture. But here the maxim (No. 32) interferes, which enjoins that a rule occurring in any of the three last chapters of the Grammar shall be either as if it did not exist, or as if it had never come into operation, so far as concerns any rule that occurs earlier; and therefore No. 126, as if No. 130 did not exist, proceeds to substitute $u$, and thus we have mana + $u$ + ratha = manoratha “a wish.” (No. 35).

No. 133.—There is elision of the su (the case-affix of the nominative singular, No. 137) of the pronouns stad and tad, provided they are without the augment $k$ (No. 1321), when a consonant follows; but not if they are in a compound with the privative particle naḥ (a).

Example, cahās + visñuk = cahā visñuk “that Visñu” (Nos. 338 and 169), cae + bambhuk = cae bambhuk “that Śiva” (No. 338).—Why “without the augment $k$”? Witness cahako rudvah “that Śiva.” Why “not if they are in a compound with the
prative particle 

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

No 134.—Let there be elision of the su of sas, even when a vowel follows (No. 133), if by the elision alone the verse can be completed.

Example, (sa + imām =) semām aviddhi prabhritim "do not separate this collection," saīsha dāsarathī rāmaḥ "that Rāma, the son of Dāsaratha."

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

**Masculines ending in vowels.**

No. 135.—Let any significant form of word, not being a verbal root (No. 49), an affix (No. 139), or what ends with an affix, be called a crude form of word (pratipadika).

No. 136.—And let forms of words ending in the affixes called krit (No. 329) and taddhita (Nos. 975 and 1067) and compounds (samdea, No. 961) also be called crude forms (No. 135).
No. 137.—[In this aphorism the case-affixes are enunciated.—The cases, exclusive of the Vocative which is held to be a peculiar aspect of the nominative, are seven—1st Nominative, 2nd Accusative, 3rd Instrumental, 4th Dative, 5th Ablative, 6th Genitive, 7th Locative. The case-affixes, with their significations, are as follows:—]

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[Singular. Dual. Plural.]

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

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The reader who enters upon the study of the *Laghu Kaumudi* without any previous acquaintance with Sanskrit, will find the recollection of the rules more easy, and his apprehension of their import more distinct, if he make himself familiar with the most usual signs of the 7th, 6th, and 5th cases, for information respecting which he was referred (at Nos. 22, 27, and 87,) to the present section. When the uninflected word ends in a consonant, the affix is
generally attached unaltered. Thus the 7th case singular of the word ač, in No. 21, is ači; the 7th dual of omāḥ, in No. 54, is omāṇoḥ; and the 7th plural of etyedhatyāṭh, in No. 42, is etyedhatyāṭhau. So again, the 6th case singular of iṅ, in No. 21, is iṅas, which, by Nos. 124 and 126, becomes iṅa before a soft consonant; the 6th dual of sajaṅ, in No. 124, is sajaṅhau, which, by Nos. 124 and 130, becomes sajaṅhau when followed by r; and the 6th plural of jhal, in No. 25, is jhalām, which, by No. 94, becomes jhalāḥ. So again, the 5th case singular of et in No. 56, is etas, which, by Nos. 124 and 111, becomes etāḥ; the 5th dual of a term ending in a vowel occurs in No. 73, vis. rahāḥhyām, which, by No. 94, changes its final ū.

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

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<tr>
<td>6th</td>
<td>asya</td>
<td>—</td>
</tr>
<tr>
<td>7th</td>
<td>e</td>
<td>ēsau</td>
</tr>
</tbody>
</table>

Examples of these terminations occur in No. 35, where dt becomes dd (by No. 82); in No. 73—rahaḥhyām; in No. 26—sahyogāṅtasya; in No. 30—samaṁdām; in No. 31—pratyaya; and in No. 44—uhaṅḍhaḥhyāṣaḥhyāṣu.]

व्याप्तिपरिभाषानि ११ ओ १ ओ ।

No. 138.—After what ends with the feminine terminations ṣī (No. 256 &c.) or ṣī (No. 1341 &c.) or after a CRUDE FORM (No. 135 &c.).—

[This aphorism is one of those which are said to exercise an authority (adhikāra) over other aphorisms, inasmuch as they consist of terms which other aphorisms, in order to complete their sense, are under the necessity of borrowing. (No. 5.) Some aphorisms, such as the present, consist solely of words which, taken by themselves, convey neither a definition nor a direction, and which are enunciated solely for the purpose of avoiding the necessity of repeating the same words in a number of succeeding aphorisms.
Such aphorisms are said to be kevalādhiṅkāra, or "intended simply to regulate the sense of others." On the other hand, in No. 21, only a portion of the aphorism, viz., the word achi, exercises adhiṅkāra, which it does over the sense of No. 55 &c.

प्रत्ययः । १ ६ १ १ ।

No. 139.—An Affix.

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

परशः । १ ६ १ २ ।

हत्यित्यवूढः । ज्ञातावाचनात् प्रातिमिकसाद्वृत्ते स्वादयः प्रत्ययः।

हः ।

No. 140.—And Subsequent.

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

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

सुपः । १ ६ १ ४ ।

सुप्तिभिः चैविः यन्त्रान्यक्रमण यवन्त्रि चर्चनबवृत्त्वाचनवंश्वालिः

हः ।

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

द्वेषसाधिवशनैवध्वते । १ ६ १ २२ ।

द्विप्रेक्ष्योरैः ततः ।

No. 142.—The Dual and the Singular case-affixes are to be employed severally in the sense of Duality and Unity.
No. 143.—In expressing multicity, let a plural case-affix be employed.

No. 144.—Let cessation, or the absence of succeeding letters, be called a pause (avasāna).

We now proceed to decline the word rāma (the name of an incarnation of Viṣṇu).—Attaching the case-affix of the 1st case singular, after removing the indicatory vowel (No. 36), we get rāmas; then the s becomes rū by No. 124, and finally visaryā by No. 111, giving rāmak.

No. 145.—In any individual case (vibhakti) there is but one retained of the words, always similar in form. [That is to say, the dual, which means "two Rāmas," implies "Rāma and Rāma;" and the plural, which means "more Rāmas than two," implies at least "Rāma, and Rāma, and Rāma;" and of these words, similar in sense as well as in form, we are to retain but one, when adding the affixes of the dual and plural. It would be otherwise had we to attach a dual affix to an aggregate signifying the two opponents "Rāma and Rāvana," or the two which, in some of their inflections, differ in sound as well as in sense, mātri "a mother," and mātri "a measure." But when the words never differ in form, though they do so in sense, this rule may apply. Thus śtri signifies "beauty" and also "wealth"—and "beauty and wealth" may be implied in the dual śtriṣu.]

In the 1st case dual, then, we have rāma+au, which might appear to furnish occasion for the operation of the rule here following to the exclusion of No. 41, which gives way in accordance with No. 132.
No. 146.—When *a* or of the first or second case follows *a*, let the long vowel homogeneous with the antecedent be the substitute singly for both. By this rule *r̥ma* + *au* would become *r̥ma* ː, but the rule here following interposes.

No. 147.—When *i* or *au* follows *a* or *a* ː, the substitution of the long vowel homogeneous with the antecedent (No. 146) shall not take place. Then, by No. 41, thus freed from the obstruction of No. 146, we have *r̥ma* + *au* = *r̥ma* ː *au* "two Ramas."

No. 148.—Palatal (*ch*) or cerebral (*t*) letters initial in an affix are to be elided. Therefore, in the affix of the 1st case plural, the *j* of *jās* is to be elided, leaving *a*.

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

No. 150.—*tu* (the dentals *ta* tha da dha na) and *a* and *m*, standing in a vibhakti (No. 149) are not to be elided. Therefore the final *a* in *jās* is not to be elided, notwithstanding Nos. 5 and 7; & rāma, by Nos. 124 and 111, becomes rāmāḥ "Rāmas"—more than two.
No. 151.—In the sense of the vocative, let the singular of the first case be called SAMBUDDHI.

No. 152.—After whatsoever there is an affix (pratyaya) enjoined, let what begins therewith, in the form in which it appears when the affix follows it, be called an inflective base (āṅgka).

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

No. 153.—After an inflective base (No. 152) ending in ē or in a short vowel, a consonant is elided if it be that of SAMBUDDHI (No. 151). Hence the s is elided in he rāma “Oh Rāmas!” In the dual and plural the vocative is the same as the 1st case; so he rāmau “Oh two Rāmas!” he rāmāḥ “Oh Rāmas!” We now come to the 2nd case, and we find Rāma-āṃ, where we might expect No. 55 to take effect. But this is prevented by the rule here following.

No. 154.—When the vowel of am (the affix of the 2nd case singular) follows ak, the form of the prior is the single sub-
stitute for both. Hence \( \text{rāma} + \text{am} = \text{rāmam} \) “Rāma”, \( \text{rāma} + \text{au} = \text{rāmau} \) “two Rāmas” (No. 141). In the 2nd case plural we find \( \text{rāma} + \text{as} \) and the rule here following.

No. 155.—The letters \( \text{l, s, and ku} \) (that is to say, \( \text{ka kha ga ghā s} \)) are indicatory IN AN AFFIX NOT belonging to the class \text{TAD-DHITTA} (the class employed in forming nominal derivatives No. 1067). Thus the example under consideration becomes \( \text{rāma} + \text{as} \); then No. 146 comes into operation, and the rule here following en-joins a substitution.

No. 156.—After that long vowel homogeneous with the pri-
er (No. 146), \( \text{n} \) is substituted in place of the \( \text{s} \) of \( \text{ās} \), IN THE MA-
culine. Thus we have \( \text{rāmān} \) : a form which might seem to give oc-
casion for the rule next following.

No. 157.—Even when a separation is caused by the interven-
tion of the \text{pratyakṣa} \( \text{at, ku, pu,} \) (the five gutturals and five labials), \( \text{ās} \) (the particle \( \text{d} \)), AND \text{num} (\text{anuṣṭava}), singly or com-
bined in any possible way, the substitution of the cerebral for the
dental \( \text{n} \) following \( \text{v} \) or \( \text{us} \) in the same \text{pada} (No. 292) shall take
place.

By this rule the final \( \text{n} \) in \( \text{rāmān} \) would be replaced by a
cerebral, but the rule next following prohibits the substitution.
No. 158.—The cerebral \( \eta \) shall not be substituted in the room of dental \( \eta \) final in a pada. Thus finally we have \( \text{rāmān} \) "the Rāma."

In the 3rd case singular we first find \( \text{rāmā}+\eta \), but the rule next following enjoins a substitution.

\[ \text{राइनसिग्यः} 171 \ 191 \]
\[ \text{चादर्तार्दशानिनादयः} । चुः । वर्णसः । रामेः । \]

No. 159.—Let \( \text{ina} \) \( \text{āt} \) and \( \text{ṣya} \) be substituted in the room of \( \eta \) (3rd singular) \( \text{sāsī} \) (5th sing.) and \( \text{sās} \) (6th sing.) after what ends in short \( a \).

Thus we have \( \text{rāma}+\text{ina} \), which after the cerebral \( \eta \) has been substituted by No. 157, becomes \( \text{rāmasa} \) "by Rāma." (No. 35.)

In the 3rd case dual we first find \( \text{rāma}+\text{blīe} \), which calls into operation the rule following.

\[ \text{सुपि} । 171 \ 1902 \]
\[ \text{भजाटो} सुप्तेन्द्राकृत्य दीर्घः । रामाभ्यासः । \]

No. 160.—And when a case-affix beginning with \( \text{ya} \) follows, the long vowel shall be substituted for the final of an inflective base (No. 152) ending in short \( a \). Hence \( \text{rāmāblīe} \) "by two Rāmas."

In the 3rd plural we find \( \text{rāma}+\text{blīe} \), and here also a substitution is enjoined.

\[ \text{वतो} \ भिस रैस} । 171 \ 181 \]
\[ \text{चन्द्रकाल्} शित्म सवेन्द्रः । रामेः । \]

No. 161.—After what ends in short \( a \), let there be \( \text{ais} \) in the room of \( \text{bhr} \). From No. 58 we learn that this substitute takes the place not of the first letter merely (No. 88), but of the whole term (blīe). By Nos. 124 and 111 we thus get \( \text{rāme}+\text{blīe} \) "by the Rāmes." 

In the 4th singular, we find \( \text{rāma}+\text{ais} \), and again a substitution is enjoined.
Let \( \text{ya} \) be the substitute of \( \text{ae} \) after an inflective base ending in short \( a \).

Thus we have \( \text{rama} + \text{ya} \), an instance which the rule next cited takes cognizance of.

**No. 163.**—A substitute is like (or succeeds to all the titles and liabilities of) that whose place it supplies—**but not in the case of a rule** the occasion for the operation of which is furnished by the letters of the original term.

According to this maxim, the \( \text{ya} \) substituted for \( \text{ae} \), by No. 162, is, like it, entitled a case-affix (esp.—No. 137); but it is not held to consist of the same letters as \( \text{ae} \); hence, as it begins with the letter \( y \) (of the pratyadhara \( \text{ya} \)), it furnishes occasion for the operation of No. 160, by which the short \( a \) of the inflective base is lengthened. Thus we have \( \text{rámaya} \) "to Ráma." The 4th dual \( \text{rámabhyaśa} \) "to two Rámas"—is formed like the 3rd.

In the 4th plural we have first \( \text{ráma} + \text{bhyaśa} \), which calls into operation the rule next following (and not No. 160).

**No. 164.**—When a plural case-affix beginning with \text{jhal} follows, \( e \) is the substitute for the final short \( a \) of an inflective base.

Thus we have \( \text{rámebhyaśa} \) "to the Rámás." Why do we say "case-affix \( e \)" Because the rule does not extend to the verbal affixes. Ex. \( \text{pacha} + \text{dhvam} = \text{pachadhvam} \) "do ye cook."
In the 5th sing. we have first \( \text{rāma} + \text{hāsi} \), and \( \text{at} \) is substituted for \( \text{hāsi} \) by No. 159, and we get \( \text{rāmad} \) (No. 55), a form to which the rule next cited has reference.

No. 165.—When a pause (No. 144) ensues, \( \text{chār} \) may optionally be substituted for \( \text{jhāl} \). So we may write \( \text{rāmad} \) or (by No. 81) \( \text{rāmda} \) "from Rāma."

The dual and plural of the 5th case are like those of the 4th:—
\( \text{rāmābhyād} \) "from two Rāmas", \( \text{rāmedbhyak} \) "from the Rāmas."

In the 6th sing. we have first \( \text{rāma} + \text{haes} \); and, on making the substitution enjoined by No. 159, we get \( \text{rāmaeṣa} \) "of Rāma." In the dual we have first \( \text{rāma} + \text{oa} \), which brings into operation the rule next following.

No. 166.—And when \( \text{os} \) follows, then \( \text{e} \) is substituted for the final short \( \alpha \) of an inflective base. Thus we have \( \text{rāme} + \text{os} = \text{rāmayok} \) "of two Rāmas"—(No. 29).

In the 6th plural we have first \( \text{rāma} + \text{am} \), which calls into operation the rule next following.

No. 167.—\( \text{Nṛj} \) shall be the augment of what comes after an inflective base ending in a short vowel, or in \( \text{nadi} \) (No. 215) or in \( \text{āp} \) (No. 1341).

From No. 103 we learn that this augment is to be prefixed. We thus get \( \text{rāma} + \text{rām} \), to which the rule following has reference.
No. 168.—WHEN NĂM FOLLOWS, the long vowel shall be substituted for the final of an inflective base which ends in a vowel. Thus we get rămăṇām "of the Rāma." (No. 157.)

In the 7th sing. we have rāma + ni, which, by Nos. 156 and 33, becomes rāme "in Rāma." The dual is like the 6th—rāma-yoh "in two Rāmas."

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

No. 169.—The cerebral substitute shall take the place of the dental s, when the s is part of a substitute or of an affix following in or ku, and is not the final letter of the pada.—Of the cerebrals, the isadviprita sk (No. 16) most resembles the s, and is therefore the proper substitute. Thus we get rāmeshu "in the Rāmas."

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

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

No. 170.—SARVA &c. are called PRONOMINALS (sarvandama).
This class of words consists of the following:— **sarva** "all", **vista** "all", **ubha** "both", **ubhaya** "both", **datara** **datama** (suffixes employed in the formation of such words as kātara "which of two?" and kātama "which of many?") anya "other," anyatara "either," itara "other," tvat or tva "other," nema "half," soma "all," sima "whole." The seven following are pronominals when they imply a relation in time or place, not when they are names—viz., **pūrva** "prior, east," para "after," avara "posterior, west," dakshiṇa "south, right," uttara "inferior, other, north," opara "other," adhara "inferior, west;"—so also **sva** when it signifies "own," not when it signifies "a kinsman" or "property;" catara when it signifies "outer" or "an under garment;" tyad or tād "be, she, it, that," yad "who, which, what," etad "this," idam "this," adas "this, that," eka "one," divi "two," yuṣmad "thou," asmad "I," bhavatu "your honour, your excellency," kim "who? what?"—

अस: श्री ७१२ १७।

बदनात्स सवना स्वः श्री स्वात्। चन्द्राल्प्तात् सवावदेशः।

स्वः।

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

सवनासः श्री ७१२ १४।

चन: सवनासः है: स्वः। सवस्मः।

No. 172.—After a pronominal ending in short a, **smai** is the substitute of **ś** (4th sing).

Example, sarvasma "to all."

रसिखः: स्मातिस्नात। ७१२ १५।

चन: सवनासः बन्धोऽस्तत् स्तः। सवस्मात।

No. 173.—After a pronominal ending in short a, **smat** and **smi** are the substitutes of **sasi** (4th sing.) and **śi** (7th sing.)

Example, sarvasmat "from all." (No. 160.)
No. 174.—SUT is the augment of dm (6th plur.), when AM COMES AFTER A PRONOMINAL ending in a or ə. Example (Nos. 164 and 169) sarvesahm “of all.” In the 7th sing. (No. 173) sar- veśam “in all.” The rest of the declension is like that of rāma. In the same way are declined viśwa and the other pronominals (No. 170) ending in short a. The word ubha “both” takes invariably the dual affixes. Ex. ubhav “both,” ubhābydham “by, to, or from both,” ubhayoh “of or in both.” The object of its being inserted in the list of pronominals (whilst its declension does not differ from that of rāma) is its taking the augment abhāch (No. 1321, which it could not take if it were not a pronominal). The terms dūtāra and dūtama are affixes. “By citing the affix we cite that which ends therewith:”—(says Patañjali) so the words that end with these affixes are to be reckoned pronominals. The word nema is a pronominal when it signifies “half.” That sama, which is a pronominal when synonymous with sarva “all,” is not so when synonymous with tulya “like” we learn from the expression sama- nām “of equals”—in No. 80—(which would have been samesahm, if the word, in that sense, had been a pronominal).
No. 175.—The name of pronominal (No. 170) belongs to 
PÚRVA “prior,” PARA “after,” AVARÁ “posterior,” DAKSHIÑA 
“south,” UTTARA “inferior, other, north,” APARA “other,” AND 
ADHARÁ “inferior,” WHEN THEY DISCRIMINATE RELATIVE POSITION, 
NOT when they are NAMES.

The designation of pronominal assigned to these in every case 
by the aphorism No. 170, which implies the list of words emu-
merated in the commentary thereon, is optional when jas (1st 
plural) follows.—Ex. púrve (by No. 171) or púrvdá (No. 151).

Why do we say “not when they are names!” Witness uttardá 
(not uttare) when the word is used as a name for “the Kurus.”

That there is “a specification, (niyama,) or tacit implication, 
of a determinate point (avadhá), with reference to which some-
thing is to be described by the word itself” is what we mean when 
we say that “a relation in time or place (avasthá) is implied.”—
[For example, we wish to describe Benares as being southern (dák-
shiña). To do this, we may specify some point—say one of the 
peaks of the Himdlaya—with reference to which Benares may be 
described as “a place to the southward.” Again, we here may thus 
speak of the people to the south of the Vindhyá mountains, as being 
“southern,” not with reference to the inhabitants of Ceylon, but with 
reference (as every one here understands, by tacit implication) to us 
ounselves who live to the north of the Vindhyá range]. Why do 
we say, “when a relation in time or place is implied?” Witness 
dákshiñádá (not dakshiña) gáthadá, meaning “clever singers.”

No. 176.—The designation, as a pronominal, of the word SWA 
(No. 170) WHEN IT SIGNIFIES SOMETHING ELSE THAN A KINSMAN 
or PROPERTY, optionally obtains when jas (1st plural) follows. 
Thus we have either swá (No. 171) or swádá (No. 151) in the sense 
of “own” or “selves,” but swádá alone, in the sense of “kinsmen” 
or “articles of property.”
No. 177.—The designation, as a pronominal, of the word anta-
va (No. 170) when it signifies" outer" or" a lower
garment," optionally obtains when jas (1st plural) follows.
Thus we may write antare or antardh, when speaking of houses
"external" (for instance to the walls of the city); and so also
when speaking of the petticoats worn under the upper garment.

No. 178.—After the nine beginning with purva, (that
is to say, after purva, para, avara, dakshina, uttara; apara,
adhara, eva, and antara) the substitution of smat and smin for
vasi and va (No. 173) is optional.

Thus we may write either purvasmat or purvad, purva-
man or purva:-and so of para &c. In other respects the de-
cension of these words is the same as that of sarva.

No. 179.—The words prathamā "first," chārama "last,
taya (which is an affix, respecting which see the maxim cited
under No. 174,—), alpa "few," ardha "half," kātipaya "some,"
and nema "half," shall be optionally termed pronominal (No. 170)
when jas (1st pl.) follows.

Thus we may write prathama or prathamā. Of the affix
says we have an example in divitayā or divitaydā "second." The
rest of the declension is like rēma. The word nema is enumerated.
among the pronominals in No. 170—therefore, though by this rule the nominative plural may be like rāma, the rest of the declension is like sarva.

No. 180.—When case-affixes with an indicator & follow, (such are the 4th, 5th, 6th, and 7th singular) the term pronominal (No. 170) is optionally a name of what ends in tīta.

Example, dvitiyaṃśai or dvitiyāya “to the second,” and so on.—So also trītya “the third.”

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

No. 181.—Instead of jārā there is optionally jārab, when a vibhakti (No. 170) beginning with a vowel follows.

Where a rule refers to a pada or an anāgā (No. 153), the rule, if it apply to a particular word, applies also to what ends with the word. Hence this rule, which applies to the word jārā, applies also to nirjara, just as, in English, the substitution, in the plural, of “geese,” for “goose,” applies also to the case of “wildgoose.” But here a question might arise, suggested by No 58, as to whether the substitute should not take the place of the whole word—so that the plural of “wildgoose,” should become “geese” simply. To guard against this, it is declared that “Substitutes take the place of that only which is exhibited (when the substitute is enjoined).”—Thus, in nirjara, the substitute takes the place of the jārā only, for jārā only was exhibited when the substitute jārās was
enjoined. Here another objection may be raised, for jara was en-
joined to take the place of jard, with a long final, not of jara, the
final of which is short. This objection is met by the maxim that
"What is partially altered does not thereby become something
quite different," (and this is illustrated in the Mahābhāṣya by the
case of a dog, which, having lost his ear, does not thereby lose his
personal identity,) :—so jara may be the substitute of the parti-
ally altered jard. Thus we get viśvarasau "two imperish-
able," viśvarasāk "imperishables," and so on.—On the other
alternative, and when the affixes begin with a consonant, the word
is declined like rāma.

We now come to the declension of viśuṇḍaḥ "the preserver of
all."

No. 182.—And when jas (1st pl.) or ica (pratyāhāra)
comes after a long vowel, the long vowel homogeneous with the
prior is not substituted for both (by No. 146, any more than under
the circumstances stated in No. 147). We have therefore the 1st
dual viśuṇḍaḥ (by No. 41), and plural viśuṇḍaḥ (by No. 55).—
In the vocative singular we have ḫo viśuṇḍaḥ, the same as in the
nominative. In the 2nd case sing. viśuṇḍaṁ (No. 155); in the
dual, as in the 1st case, viśuṇḍaḥ.

No. 183—Let suṭ (which is a pratyāhāra formed of su the
first case-affix, and ọṭi the fifth, and which serves as a name common
to the five), but not of a neuter word be called sarvanāmaśaṭhāna.

No. 184—When the affixes beginning with su and ending
with ḫo (which occurs in the 7th aphorism of the 3rd Chapter
of the 6th Lecture) follow, not being sarvanāmaśaṭhāna.
(No. 183), let what precedes be called pada. [This is an extension of the application of the term pada as laid down in No. 14].

No. 185—And when affixes, with an initial y or initial vowel, beginning with su and ending with ka, follow, not being sarvanāmaśīna (No. 183), let what precedes be called bha.

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

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

No. 187.—Let there be elision of the final letter of an inflective base, entitled to the designation of bha (No. 185), when it ends in a dhātu (No. 49) with long ā as its final letter.

The word vīsāpāṇa ends in a dhātu, viz. pā (in the sense
of "preserving") which has long ā as its final letter; and the
word which, by No. 147, is called an inflective base (āṅga)
when an affix follows, is, by No. 185, entitled to the designation
of ḫā when the case-affix (not being one of the five first) begins
with a vowel. The long ā is then elided.

Example, víśwapād ṣas = víśwapāḥ (2nd case plural), víś-
apād ṣū = víśapāḥ (3rd sing). Before the consonantal termina-
tions there is no change. Example, víśapādāḥyām (3rd dual).
In the same way are declined ṣāṅkhaḍhamā "the blower of a
conch-shell," and the like.—Why do we say, "when it ends in a
ādīnā"? Because primitive words, like háhā "a gandharba,"
do not come within the scope of the rule. Example, 2nd pl. háhān
(Nos. 146 and 156).

We now come to the declension of a noun ending in short ē—
hari "a name of Viṣṇu." 1st s. harī, 1st du. harī (No. 146).

| जमि पृष्ठ | १७४ | १०५
| द्रव्यांकस्थाप्त सुर् | हर्म | ।

No. 188.—And when jas follows, guṇa, shall be the substi-
tute of the short final of an inflective base. Hence 1st pl. hari+jas = harṣayāḥ.

| जमि पृष्ठ | १७५ | १०८
| ज्ञातव | हरे | हरिः | हरी | हरिन् |

No. 189.—The substitute of a short final is guṇa, when
samādhi (No. 152) follows. By this and No. 158, we get the
vocative sing. ke hari, 2nd s. harīm (No. 154), 2nd du. hari, 2nd
pl. harīn (No. 156).

| जमि पृष्ठ | १७६ | १४७
| केव हुति स्पुष्क्येष्म् | प्रस्ते गाधितोी तदन्त साविकवे विचाराः

No. 190.—With the exception of the word sakhi, the
rest of the words that end in short ē or u are called ghi. The
words "the rest" are said to be employed here "for the sake of
distinctness."
No. 191.—Let $\text{na}$ be the substitute of $\text{ah}$ coming after $\text{ghi}$ (No. 190), but not in the feminine. The term $\text{ah}$ is the ancient designation of $\text{i}$, the 3rd sing. case-affix.

Example, $\text{hari} + \text{a} = \text{hari} + \text{a}$ (No. 157). 3rd du. $\text{haribhyam}$, 3rd pl. $\text{haribhik}$.

No. 192.—Let $\text{guna}$ be the substitute of $\text{ghi}$ (No. 190), when a case-affix which has an indicator is follows. Thus 4th a $\text{hari} + \text{a} = \text{haraye}$ (No. 29).

No. 193.—And when the short $\alpha$ of $\text{hari}$ and $\text{hara}$ comes after $\text{eh}$, let the form of the prior be the single substitute for both. Thus, 5th and 6th a $\text{hari} + \text{h} = \text{hara}$ (No. 192). 6th and 7th du. $\text{haryok}$ (Nos. 21 and 73)—6th pl. $\text{harinam}$ (Nos. 167, 168, and 157).

No. 194.—Let $\text{nau}$ be the substitute of $\text{ah}$ (the case-affix of the 7th $\alpha$), when it follows short $\text{i}$ or $\text{u}$, and let short $\text{a}$ be the substitute of the $\text{ghi}$ (No. 190) itself. Thus 7th a $\text{hara}$ (No. 41). 7th pl. $\text{harihus}$ (No. 169). In the same way are declined $\text{hara}$ “a poet,” and the like.
No. 195.—\textit{Anās} is the substitute of the word \textit{sakhi}, when \textit{su} follows, provided it is not the sign of the vocative (No. 152).

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

\begin{quote}
\textbf{वषोधन्यायः पूर्व उपथा} । १ १ १ । इ४५।
\textbf{वन्यादम्: पूर्व यो वचा: य उपथायांशः स्यात्}।
\end{quote}

No. 196.—The letter \textit{before} the last letter of a word is called the penultimate (\textit{upadād}).

\begin{quote}
\textbf{सर्वनामोक्तः चासनुहोऽ}। \textbf{१ ४ ५ ८।}
\end{quote}

\begin{quote}
\textbf{मानसस्यपंथया दीर्घासम्बुतो सर्वनामस्याने}।
\end{quote}

No. 197.—And the long form is the substitute of the penultimate letter (No. 196) of what ends in \textit{n}, when a \textit{sarvanāma-strāma} (No. 183), not being \textit{sambuddhi} (No. 152), follows. Thus we have \textit{sakhān+a}.

\begin{quote}
\textbf{सुप्रस एकाश प्रतयः}। १ २ २ ४ १।
\end{quote}

No. 198.—An \textit{affix} consisting of a single letter (exclusive of indicatory letters) is called \textit{aprikta}.

\begin{quote}
\textbf{चक्ष्याभ्या दीर्घात नुस्लिसप्रत्यं चहुस्}। \textbf{१ १ ५ ८।}
\end{quote}

\begin{quote}
\textbf{सतत्तत् परं दीर्घः यो खापो सदनास्स परं नुस्लिस्यित्यकतप्रत्यं चुम्बते}।
\end{quote}

No. 199.—\textit{Su} (the 1st sing. case-affix) and \textit{ti} and \textit{si} (the terminations of two of the persons of the verb) when reduced to a single consonant (No. 198), and when standing after what ends in a consonant or in the long vowel deduced from the feminine terminations \textit{ṣī} (No. 256) and \textit{āp} (No. 1341), are elided. Thus \textit{sakhān+a} becomes \textit{sakhan}.

\begin{quote}
\textbf{म बेपः प्रातिपदिकासः}। \textbf{१ २ १ ७।}
\end{quote}

\begin{quote}
\textbf{प्रातिपदिकादिविष्या यस्त} परं सदनास्स नस्ति लेपः। सस्वा।
\end{quote}

No. 200.—There is elision of \textit{n} final in a pada which is entitled to the designation of \textit{prātipadika} (No. 135).
The word sakhi is a prātipadika; it becomes a pada (No. 20) when the case-affix is added; and this name of pada it retains (by No. 210) after the case-affix has been elided. Thus sakha is a pada. But sakhān is also entitled to the designation of prātipadika, like sakhi the place of which it occupies, according to No. 163. Thus, by the present rule, the form of the word becomes finally sakhā "a friend."

सख्युरसमूहिः १७। १४०॥
सभ्युरस्त्रूप परं सम्मिदिवेच साधनामध्यानं विद्वृत्त स्वात।

No. 201.—Let a sarvāṇa (No. 183) coming after the word SAKHI, NOT IN THE SENSE OF THE VOCATIVE SINGULAR, be like that which contains an indicatory न.

श्चेषा विषित। १। २। १९५।
भजन्ताकाम दृढदिवित्ति विशिष्ट च परे। सखायो। सखाय:। दे
सखे। सखायस्। सखाय। सखो। सख्या। सख्ये।

No. 202.—Let vriddhi be the substitute of an inflective base ending in A VOWEL, WHEN THAT WHICH HAS AN INDICATORY न OR न FOLLOWS.

Thus sakhi, when the 1st dual case-affix is to be annexed, becomes sakhai (No. 201), and sakhai+au=sakhayau (No. 29),—so also 1st pl. sakhayak. The vocative sing. (by Nos. 189 and 153) is he sakha. In the 2nd a. and du., sakhayam and sakhyam, Noe. 201 and 202 again apply: 2nd pl. sakha (Nos. 146 and 156), 3rd a. sakhyad, 4th a. sakhyae.

खत्यान परस। १६। १९२।
खितिष्ठायमां गीतिष्ठायमां कालविशेषायां परस्य अनुव-
व्याक्तृ त:। सख्यै।।

No. 203.—Short उ is the substitute of the उ of kārī and has FOLLOWING the words khi and ti or khi and tf which have substituted yan (No. 21) for the final vowel.

Khi and tf are the terminations of the words sakhi and pati, which they are here employed to designate. The long forms khi and tf indicate certain derivative forms; see No. 223.
The words "which have substituted yan," are employed to show that rule No. 192 does not apply here; and the same object is attained in the aphorism by writing not khi and ți but khyă and țya, the ș in which is intended merely to facilitate pronunciation.

Thus we have 5th and 6th a sakhyukh.

No. 204.—_Auto_ is the substitute of și after short ș. Hence 7th a sakhyuk. The rest is like hari (No. 187).

No. 205.—The word _patsi_ is called ghī (No. 190) only when it is in a compound (samāsa).

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

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

No. 206.—Let the words _bahu_, and _gāya_, and those which end in _vatu_ and _patsi_ be called sakhyuk.

The word _kuti_ is one of those which end in _kati_, the ē in which suffix is indicatory.

No. 207.—And let a _sakhyuk_ (No. 206) which ends in _patsi_ be called _sakas_ (No. 324).
Thus the word *kati* is called *shat*.

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

Pratyayah *luk*sahup: ११११११

*luksa*u*syakam*: कृतं प्रत्ययादर्शेन कङ्गमातः तत्तत्त्वं स्वातः

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

Pratyayopay Pratyaharsham: ११११२२

Pratyayopay lopagadhaneh kahya svastro bhiti bhaveti kubhe prave

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

The word *lakshana*, in the aphorism, signifies “that by which a thing is recognised.” A case-affix is recognised (No. 152) by its causing that which it follows to take the name of *aṅga*. In accordance with the present rule therefore the word *kati* retains the name of *aṅga*, though the affixes *jas* and *gas* have been elided by No. 206; and, in virtue of its having the name of *aṅga*, it ought to take a *guna* substitute through the operation of No. 188. But the rule following debars this.

न सुमताप्रकः ११११२३

*suma* gane *su* tattvimsatru*karane* स्वातः बली २ ।

Bali: २।

Bali: २।

Bali: २।

Bali: २।

Bali: २।

Bali: २।
No. 211.—When an affix is elided by the enunciation of one of the three terms (in No. 209) containing the letters LU, the effect which it is competent to cause in respect of an aṅga or inflective base shall not take place.

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

Thus we have 1st and 2nd pl. kati "how many?" 3rd katiḥkī, 4th and 5th katiḥkarak, 6th katiṃ (Nos. 167 and 168), 7th katiḥkara (No. 169).

The words yuṣmād "thou," āṣmād "I," and the words called skā (Nos. 324 and 207) retain the same form in all the three genders.

The word trī "three," is always plural.

Example, 1st pl. trayaḥ (No. 188), 2nd trī (Nos. 146 and 156), 3rd trīkī, 4th and 5th trīkarak.

No. 212.—Traya is the substitute of tri, when aṃ follows.

Example, 6th pl. trayaṃ (Nos. 167 and 168), 7th trīkara (No. 169).

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

Example, priyatrayaṃ "of these who have three dear friends."

No. 213.—Short a is the substitute of tyād &c. when a case-
affix follows. "TYAD &c." (see No. 170) implies "tyad, tad, yad, etad, idam, adae, etc., and dvi." The Mahabharata directs that the list shall not extend beyond dvi. That this is the direction of Patanjali (the author of that "Great Commentary," on the aphorisms of Pāṇini) is indicated by the form of expression "it is the wish," or "it is wished," (iseṣṭāk or isekṣya). Compare No. 14.) Thus we have 1st and 2nd du. dveou "two" (No. 147), 3rd 4th and 5th dvadhīyam (No. 160), 6th and 7th dvayuḥ (No. 166).

We now come to the declension of pūpī "the sun;" (the "cherisher of the world," derived from pū, "to cherish").

No. 214.—And when jas or iṣṭ (pratyākhaṇa, No. 147) comes after a long vowel, the long vowel homogeneous with the prior is not substituted (No. 146).

Therefore (by No. 21) 1st du. papyau, 1st pl. papyak, vocative sing. ke papih, 2nd s. papih (No. 154), 2nd pl. papis (No. 156), 3rd s. papyd, 3rd 4th and 5th du. papiḥyām, 3rd pl. papihāk, 4th s. papa, 4th and 5th pl. papiḥyāk, 5th and 6th s. papa, 6th and 7th du. papyah. There is not yu (No. 167) for the vowel is long—hence 6th pl. papiḥām. When śi is added, then by No. 54, 7th s. papi, 7th pl. papiḥāku.

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

We now come to the declension of bahuṣeṣyaḥ "a man who has many excellent qualities."
THE LAGHU KAUMUDI:

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

No. 216.—The short vowel shall be the substitute of certain words signifying "mother," and of words called nadi (No. 215), when the affix of the vocative singular follows.

Example, as bahuṣreyasi (No. 153).

No. 217.—A is the augment of the case-affixes with an indicative i, when they come after a word ending with a NADI (No. 215).

No. 218.—And when ač comes after A, vṛiddhi is the single substitute for both. Thus in the 4th s. bahuṣreyasi + ač =bahuṣreyasya, 5th and 6th s. bahuṣreyasyaḥ, 6th pl. bahuṣreyaṁden (No. 167).
No. 219.—*AM is the substitute of Ni after words ending in NAD (No. 215) and in the feminine termination AP and the word Ni. Hence 7th a. bahuśreyayām. The rest of the declension is like papi (No. 213).

The word atilakshmi is, in the 1st s., atilakshmaḥ "who has surpassed Lakshmi," the *u not being elided by No. 199, because the word lakṣmi (the name of one of the goddesses) is a primitive, and is not formed by a feminine suffix 41. The rest of the declension is like bahuśreyasi (No. 214).

We now come to pradhī, 1st s. pradhāḥ: "a man of superior understanding."

No. 220.—IYAk AND UvAk are the substitutes of what ends with the pratyaya sū and of what ends in A VERBAL ROOT IN I OR U (whether long or short), AND of the inflective base bhṛ, WHEN an affix beginning with A VOWEL FOLLOWS.

This rule should include the case of pradhī (which is formed from the verbal root dhyai "to meditate"), but the rule following restricts it.
No. 221. — *Yaṭ* is the substitute of *I* or *i* terminating a verbal root final in an inflective base of more vowels than one, provided the *I* or *i* is not preceded by a compound consonant forming part of the root, when an affix beginning with a vowel follows.

In *pradhī*, which is a dissyllable, the final *i* terminates an inflective base of more vowels than one, and it is not preceded by a compound consonant. The rule therefore applies, and we have 1st and 2nd du. *pradhīyaṇu*, 2nd s. *pradhīyam*, 1st and 2nd pl. *pradhīyakha*, 7th s. *pradhīyaṇa* (No. 55 being debarred). The rest of the declension is like that of *papiṇ* (No. 213). In the same way *grāmanīḥ* "a female head of a village"; but, in the 7th s. this makes *grāmanīyaṃ* (by No. 219, being derived from the root *ṇi* "to lead"). Why "of more vowels than one?" Witness *ṇiṣṭ* "a leader," which makes, by No. 220, 1st and 2nd du. *ṇīyaṇu*, 1st pl. *ṇīyaḥ*, and in the 2nd s. and pl. *ṇīyaṃ* and *ṇīyaḥ* (Nos. 154 and 146 being superseded by No. 220, which occupies a later place in the *Aṣṭādhyāyī*—see No. 132). In the 7th s. *ṇīyaṃ* (No. 219.)—Why "provided the vowel is not preceded by a compound consonant?" Witness 1st du. *suṇīyaṇu* "two prosperous men," and *yasyaṇīyaṇa* "two purchasers of barley," where the final *i* is preceded by a compound consonant, and to which therefore not this rule but No. 220 applies.

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

नातिख १९१४१४१४१४१४१४१
No. 222.—And let pra &c. (No. 47), in combination with a verb, be called gati (as well as upasṛgu).

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

No. 223.—When a case-affix beginning with a vowel comes after these two viz. bhū and sudhī, there shall not be yan. (This debars Nos. 232 and 221, and gives occasion for No. 220 to come into operation). Hence, 1st. d. sudhiṣyau, "two intelligent persons," 1st. pl. sudhiṣyah, &c.

The word sukhi signifies "one who loves pleasure." It is declined like suṭi "one who wishes a son:" thus—1st. a. suṭhik, suṭhiḥ; 1st. d. suṭhiṣyau, suṭyau; 5 and 6. a. suṭhyuk, suṭyuk (No. 203). The rest is like pradhī (No. 220 &c.). The word tamku "Śiva" is declined like hari "Vishṇu," and in like manner bhānu "the sun," &c.

न भूसूधियोः ! हृ । त्वाः !

शनियार्थिच सुपि ययः न ! सूधियोः ! सूधिय रूच्यदि ! सुखम- चत्तीलम् सुक्वीः ! सुतीः ! सुख्या ! सुत्या ! सुखः ! सुतुः ! सुथः !

शेषः प्रधिषितः ! शम्भुरिषितः ! शष्य स्माहादयः !

शष्य स्माहादयः !

No. 223.—When a case-affix beginning with a vowel comes after these two viz. bhū and sudhī, there shall not be yan. (This debars Nos. 232 and 221, and gives occasion for No. 220 to come into operation). Hence, 1st. d. sudhiṣyau, "two intelligent persons," 1st. pl. sudhiṣyah, &c.

The word sukhi signifies "one who loves pleasure." It is declined like suṭi "one who wishes a son:" thus—1st. a. suṭhik, suṭhiḥ; 1st. d. suṭhiṣyau, suṭyau; 5 and 6. a. suṭhyuk, suṭyuk (No. 203). The rest is like pradhī (No. 220 &c.). The word tamku "Śiva" is declined like hari "Vishṇu," and in like manner bhānu "the sun," &c.
No. 224.—With the five first case-affixes (No. 183) excluding the case where the sense is that of the vocative singular, kroṣṭṛu is like what ends in trīch. That is to say, kroṣṭṛi is employed instead of the word kroṣṭa “a jackal.”

No. 225.—When ṛ (7th sing.) & the five first case-affixes come after what ends in short ṛi, gūṇa shall be substituted for the inflective base that ends in ṛi. This being obtained, (another rule presents itself).

No. 226.—When su, not in the sense of the vocative, follows, let case be the augment of what ends in short ṛi, and of uḥānas “the regent of the planet Venus,” purudāśī “Indra,” and one has “time.” [This gives kroṣṭi & an+a.]

No. 227.—When the first five case-affixes, excluding the case where the sense is that of the vocative singular, come after the word ap “water,” what ends in trīn or trīch, swaśṛi “a sister,” naṭṭṛi “a grandson,” keśṭṛi “a priest who officiates at a sacrifice,” tvaśṛi “a carpenter,” keśṭṛi “a charioteer,” hotṛi “a priest who recites the Rig-Veda at a sacrifice,” potṛi “a priest who officiates at a sacrifice,” and prāṣṭṛi “a ruler,” the penultimate letter (No. 196) shall be lengthened. Thus we get kroṣṭḥaṁ+a, but the ṣ is elided by No. 199 and the a by No. 200—leaving] 1st sing. kroṣṭha, 1st du. kroṣṭhara, (the ṛi becoming or by No. 225, and being lengthened to ेṛ by No. 227). 1st p. kroṣṭharaḥ. In the 2nd p. the form kroṣṭhaṁ is derived from kroṣṭa by Nos. 146 and 158.
विभाषा तृतीयादिशिवं ७।११४७।

चक्रादित्वः क्रोश्वः लुक्कतः । क्रोडः । क्रोडः ।

No. 228.—Kroshṭu may optionally be as if it ended in ū, when the 3rd or any subsequent case-affix that begins with a vowel follows. Thus, 3rd sing. kroṣṭṝd, 4th sing. kroṣṭṝe.

छत्र उत्: ६।११४९।

cchhtē dodge-student-surname: । रपर: ।

No. 229.—When the short a of āṣi and āṣas (5th and 6th sing.) comes after short ū, then short u, followed by r, is the single substitute for both. [Thus we get kroṣṭuर+a.]

रात् सस्तः ८।२।२४।

रेफाल: संयोगान्तरस्येऽ लेपो नायकस्य । रस्य विषयः: । क्रोडः ।

No. 230.—There is elision of š, but not of any other letter of the alphabet, when it comes at the end of a conjunct consonant after r. Visarga is then substituted for the r, by No. 111, and we get kroṣṭuk,—6. and 7. du. kroṣṭrak.

मुक्तिरत्वः कृताणो नुदृष्टृविन्यतिशेषे । क्रोडः । क्रोडः ।

पायेव इत्यादि: । गम्भीरतः । क्रोडः: । क्रोडः: । क्रोडः: । क्रोडः: । क्रोडः: । क्रोडः: । क्रोडः: । क्रोडः: ।

No. 231.—“By a preceding rule’s opposition, (contrary to Pāṇini’s direction—see No. 132) the augment nuṭ (No. 167) takes effect in preference to num (No. 271), the sūtra “achh ḍṇa” (No. 249), and the resemblance to what ends in ūṛ (No. 228) [the enunciation of each of which is subsequent to No. 167 in the order of the aṣṭādhyāyī].

Hence—kroṣṭu + nuṭ + ūṛm = kroṣṭṝṁ (No. 168). In the 7th sing. kroṣṭṝi. On the alternative (of the word’s not being
considered as ending in *trīkā*, and when the case-affix begins with a consonant, the word is declined like *sambhū*.

हेकाद “a celestial musician,” 1st du. घेकाद, 2nd sing. हेकादम्, &c. In the word अतिचामु “victorious over armies,” the difference (from हेकाद, as regards declension), consists in its being treated as नादी (No. 215). Hence, voc. s. he atichamu (No. 216), 4th sing. atichamwax (Nos. 217 and 218), 5th and 6th sing. atichamwak, 6th p. atichaminām.

We now come to the declension of *khalapā* “a sweeper.”

No. 232.—*When a case-affix*, beginning with a vowel, follows, then *yas* shall be the substitute for an inflective base containing more vowels than one, if the base ends with a verbal root ending in *u* or *ā* not preceded by a conjunct consonant forming part of the verb.

Thus we have 1st du. khalapwau, 1st p. khalapwah. In the same way *sulī* “who cuts well,” &c. [But this does not apply to *swabhā* “the Self-existent,” because of the prohibition by No. 223—]. 1st s. swabhād, 1st du. swabhūvau, 1st p. swabhūvah.

We have next the declension of *varṣadīkū*.

No. 233.—*And the substitute of* VARŚĀBHŪ, “a frog—rain-born,” shall be *yas* when a vowel follows, [in spite of No. 220.] Thus we have, 1st du. varṣadīkū and so on.

Next we have to consider the declension of *drīṇabhā* “a snake.”
No. 234.—"Yān should be mentioned as the substitute of bhū when preceded by drīn, kara, and punar."

Thus 1st du. drīnabhava. In the same way karabhā "a finger-nail."

The word dhatrī "the Cherisher," makes 1st sing. dhatrī, vocative sing. ke dhatrāh (Nos. 199, 225, and 111.), 1st du. dhatrēva (Nos. 225 and 227), 1st pl. dhatērāh.

सष्यवान्तव्र यत्र वाचाम् | धातवाम् यवं नवादयः | नवादिधर्मम् यवं अन्तरभवन्न नियमाधियम् | तेनेव न | पिता | पितरेः | पितर: | पितरम् | यवं धातुर्वत्त | यवं चामास्यादयः | ना | नरे |

No. 235.—"It should be stated that the cerebral Ṛ is substituted for the dental Ṛ after ri and ri." Thus, 6th p. dhatrēndam. In the same way naptṛ &c. (No. 227). If the alternative view be taken, that these words are formed (by the affixes mentioned in No. 227), then the citing of naptṛ &c. (in No. 227) determines that these alone (of the words so ending that come under the head of Uṇādī No. 901) are amenable to the rule. Hence (as pitrī "a father," is not cited, and is formed by an uṇādī affix) the rules do not apply to the example following viz. 1st sing. pitarē (No. 221), 1st du. pitarēva, 1st pl. pitarērah, 2nd sing. pitarēma. The rest is like dhatrī (No. 234). In the same way jomāṭrī "a son-in-law," &c.

The word nṛī "a man," makes 1st sing. nṛd, 1st du. nṛvāṃ.

नु | च | इ | इ |
चतुष्न | नामिः | या | दीपः | नूषाम् | नूषाम् |

No. 236.—And nṛī optionally substitutes the long vowel, when nāṃ follows. Hence nṛināṃ or nṛināṃ.

नेरते | खिता | ७ | १ | ८ | ० |
ब्राह्मान्यादिन्द्रोहितं श्रवणमवात्रं विद्वान् | गै: | गावि | गावः |

No. 237.—Placed after a word ending in ū, such as go "a cow," each of the first five case-affixes is as if it had an indicative cerebral Ṛ, (the effect of which—see No. 202—is to sub-
stitute śṛddhi for the preceding vowel). Thus 1. a. go + o = gauḥ, 1. d. gēva, 1. p. gēvak. [The t in the stātra shows (No. 34.) that the rule speaks of the vowel o, not of the word go.]

Note: 1. 81

वैश्वास्येषां वै गाम् । गावे । गा: । गवा: ।
कावे । गेह: । 2. दत्तवादि।

No. 238—When the vowel of am or ās comes after o, the single substitute of both is long a. Thus—2. a. go + am = gām, 2. da (see No. 237) gēva, 2. p. gā. The 3rd and 4th a. gava and āsa are formed according to the general rules for the permutation of vowels. In the 5. and 6. a. (by No. 193) gāh. &c.

राय  हसि । भागारदेशो  हि  विभक्ते । रा: । रायो । राय: । राम्या- । निविद्यादि। गेह: । ग्लावो । ग्लाव: । ग्लोभ्यामित्यादि।

इत्यज्ञातः पुनः प्रकारः।

No. 239.—Of rai "wealth," when a case-affix beginning with a consonant follows, long ē shall be the substitute. Thus 1. a. rai + e = rē, 1. du. rēya, 1. p. rēvak, 3. d. rēbhēyām, &c.

Gluś "the moon," is declined regularly—thus—1. a. glauḥ, 1. d. glēva, 1. p. glēvak, 3. d. glēubhēyām, &c.

So much for masculines ending in vowels.

OF FEMININE WORDS ENDING IN VOWELS.

The first example is rasaé which, by No. 199, takes the form rasaē in the 1st case sing.

| प्रज्ञानोऽविचारः । ।
| रसा ।

श्रीक बायः । ७१ १८।

ज्ञानात्मकः परस्परः । श्री व्यातः। शैलिकासारविमत्ते: । दंशा: ।
रो: । रसा: ।

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240.—Let स्त्र be the substitute of अङ्ग after an inflective base ending in एप. This अङ्ग is the name of whatever case-affix begins with अङ्ग. Hence, 1. d. (रमाण्डःस्त्र) रमाण्ड, 1. p. रमाण्डकः.

सम्बूङ्कः २७।३।१०५।

शाच पक्षः: स्यानः सम्बूङ्कः । यस्यस्यादति सम्बूङ्कःः।। धेः धेः धेः धेः धेः।। रमाः।। रमाः।। रमाः।।

241.—And when स्त्र follows in the sense of the vocative singular, let स्त्र be the substitute of एप. By No. 153 there is elision of the case-affix following स्त्र in the sense of the voc. sing. Thus he रमाम्, voc. d. he रमाम् (No. 240), voc. p. he रमाम्, 2. a. रमाम्, 2. du. रमाम्, 2. p. रमाम्.

शाच पक्षः: २७।३।१०५।

शाद्योधनः शाच पक्षः।। रमाय।। रमायायः।। रमायायः।। रमायायः।।

242.—And if एप (No. 191) or ओष follow, स्त्र shall be the substitute of एप. Thus, 3. a. (रमाण्डःएप) रमायेः, 3. a. and 5. du. रमायेः, 3. p. रमायेः.

शादायः: २७।३।१०५।

शापे धितौ गायः।। वृद्धः।। रमायेः।। रमायः।। रमायः।। रमायः।। रमायः।। यथे दुःग्राम्यायः।।

No. 243.—यात्र is the augment of whatever case-affix, following एप, has an indicatory ध. Thus, व्रृदध्वि being obtained from No. 61, we have 4. a. (रमाण्डःयात्र) रमायौ, 4. a. and 5. p. रमायेः, 5 and 6. a. रमायेः, 6. d. रमायेः (No. 242), 6. p. रमायेः (Nos. 167 and 157), 7. a. रमायेः (No. 219), 7. p. रमायेः.

In the same way are declined दुर्योध्ने the goddess दुर्योध्ने, अमिता a mother and the like.

साहित्यस्य शास्त्रसंस्कृत्। २७।३।१०५।

स्वाभावः स्वाध्यायः हिः: स्याम्यायः प्रस्तुः।। स्वेभेः।। स्वेभेः।। रमायः।। रमायः।। रमायः।। यथे बिश्वादम्।। प्रकाशाः:।
No. 244.—Let syāt be the augment of whatever case-affix, with an indicatory ā, comes after a pronoun ending in āp; and let a short vowel substitute take the place of āp. Thus the 4. s. f. of sarva “all,” is (sarvā + syā + e =) sarvasyai, 5. and 6. s. sarvasyād, 6. p. sarvāsām (No. 174), 7. s. sarvasyād (No. 219). The rest is like rāmd. In the same way are declined viśvā “all,” and the like, ending in āp.

No. 245.—In a compound, of the kind termed bahuvrīhi (No. 1034), with a word signifying direction (No. 175), the pronominal character is optional. Thus in the 4. s. we may have either uttarapāravāyai (No. 244) or uttaropāravāyai (No. 243) “for what lies to the north-east.”

According to No. 180, the name of pronominal is optionally given to what ends in īṭha. Hence, 4. s. dvīṭhyāṣyai or dvīṭhyāyai “to the second.” In the same way tríṭyā “the third.”

According to No. 216, a short vowel is substituted in the voc. sing. of words signifying “mother.” Example, he ambā, he akka, he alla.

In accordance with No. 181, we may have 1. s. jarā “decrepit-e,” 1. d. jarāṣau or jarā &c. On the alternative of its not being considered pronominal, the word is declined like rāmd. Gopā “a cowherdman,” is declined like viśvāpā (No. 182).

Matīh “sagacity,” 2. p. matīḥ (No. 156), 3. s. matyāḥ (No. 191).
No. 246.—Words, always feminine, ending in long \( i \) and \( u \), with the exception of the word \( stri \) "a woman," being such as admit \( iyaṁ \) and \( uvaṇṇ \) (No. 220); and also words ending in short \( i \) and \( u \) in the feminine, are optionally termed nadiḥ (No. 215) when a case-affix with an indicative \( ā \) follows. Hence 4. 5. (by No. 218 mati+di+s≡) matyai, or, alternatively (No. 192) matayā, 5. and 6. 4. matyāḥ or matayāḥ (No. 193).

No. 247.—\( Am \) is the substitute of \( hi \) after short \( i \) or \( u \), when these are termed nadiḥ (No. 246). Hence 7. 4. matyāḥ (No. 219), or, on the alternative of the name nadiḥ not being taken, ma-tau (Nos. 246 and 194).—The rest is like hāri (No. 187). In the same way buddhi "intellect," and the like.

No. 248.—Tisri and Chataśri are instead of tri "three," and Chatur "four," in the feminine, when a case-affix follows.

No. 249.—When a vowel follows, then \( e \) shall be the substitute of the \( ri \) of tisri and chataśri. Hence there is neither guṇa (No. 225), nor prolongation (No. 146), nor the substitution of \( u \) (No. 222). Thus 1. and 2. p. tīrāḥ, 3. p. tīrībhik, 4. and 5. p. tīrībhīyāḥ. When ām (6. p.) follows, naiḥ is obtained from No. 167; and then the preceding vowel ought to be lengthened by No. 168, but the next rule forbids this.
No. 250.—TISRI & CHATAŚRI ARE NOT lengthened, when nām follows. Thus, 6. p. tieriṇām, 7. p. tieriśku.

The word dwoi “two,” becomes, in the feminine, 1. and 2. d. dwoi (Nos. 213 and 240), 3. a. and 5. d. dvodhyām, 6. and 7. d. dvageh (No. 242).

Gauri “the brilliant (goddess Pārvatī)” is declined as follows:—1. a. gauri (No. 199), 1. d. gauryau, 1. p. gauryak, voc. a. he gauri (No. 216), and so on. In the same way nadi “a river,” and the like.

The word lakshmi “the goddess of prosperity,” not being a derivative, does not fall under No. 199, and therefore makes in the 1. a. lakṣahā. The rest is like gauri. In the same way tari “a boat,” tāstrī “a guitar-string,” and the like.

The word strī “a woman” makes 1. a. strī (No. 199), voc. he strī (No. 216).

No. 251.—Let iyā be the substitute of strī, when an affix beginning with a vowel follows. Thus 1. d. strīyau, 1. p. strīyak.
No. 252.—Optionally is iyān the substitute of stī, when am or īś as follows. Thus 2. a. striyam or stri (No. 154), 2. p. striyah or strih (No. 146), 3. a. striya, 4. a. striyai (Nos. 217 and 218), 6. a. striyā. In the 6. p. īś is obtained, because No. 167 is a sūtra posterior to No. 251. Hence striyām, 7. p. striyāka.

The word īś “prosperity,” makes 1. a. īś, [not being formed by the feminine termination. No. 193.] 1. d. īśya, 1. p. īśyah.

No. 253.—The words ending in i or u which admit the substitutes iyān and uvañ, (No. 220) are not called nādi (No. 215); but not so the word stī, (which is called nādi notwithstanding its substituting iyān). Hence, voc. a. ke īś (No. 216 not applying here), 4. a. īśyai (Nos. 246 and 217) or īṣya, 6. a. īṣyāh (Nos. 246 and 217) or īṣyāh.

No. 254.—When īś follows, then feminine words ending in i and u, which admit iyān and uvañ (No. 220), are optionally termed nādi; but not so the word stī (which is always nādi). Hence 6. p. īṣyām (No. 167) or īṣyām, 7. a. īṣy or īṣyām (No. 219).

The word dhana “a milch cow” is declined like māti (No. 245).

No. 255.—And in the feminine, the word bṛṣaḥ “a jackal” takes a form like what ends in īś (No. 224).
No. 256.—After words ending in ṛi, and after words ending in a, in forming the feminine, the affix is ṛīp. Thus is formed brekṣṭhṛi, which is declined like gaurī (No. 250).

The word bārā “the eyebrow” is declined like īṛī (No. 252), and examples are as in the masculine (No. 232).

न बट्थारादिभ्र: । १४५ । १९० ।

स्वस्क तिरुप्रकाश भनान्त तथा ।
माता मातेरि खोटे न्यायदय बहातात: ।
स्वस्क नवरी ना बहात: । यति मात: । दोनों चतुर्थ: ।
रा: न्यूपति । नेपालावेत ।

| स्वस्क नवरी ना बहातः ।

No. 257.—Not after šat (No. 324), nor after swasṛi ṛc, is the feminine termination ṛĪp or ṛīp affixed. By “swasṛi ṛc,” are meant the following seven viz. swasṛ “a sister,” tiṣṭhr “three,” chataṣṭhr “four,” nandṛc “a husband’s sister,” yāsī “a daughter,” yāsī “a husband’s brother’s wife,” and mātṛ “a mother.” Thus we have 1. a. swasṛ (No. 227), 1. d. swasṛkṣr.

The word māṭṛ is declined like pīṭrī (No. 235), only that in the 2 p. it makes māṭrā (No. 156).

The word dṛyo “the heaven” is declined like go (No. 237), roi “wealth” as in the masculine (No. 239), and nāt “a boat,” like pīḷ (No. 239).

So much for feminines ending in vowels.
OF NEUTER WORDS ENDING IN VOWELS.

म्वतौः ७ १ २४।

म्वतौः श्रीमातः श्रीमातः १ ४ ५।

No. 258.—AFTER a neuter inflective base ending in short a, there is AM instead of su and am. Hence jñāna + am = jñānam “knowledge.” The 2nd a is the same. In the voc. a, by No. 153, the consonant m is elided—thus he jñāna.

न्युनत्वाचः ७ १ १५।

श्रीमातः १ ५ ६।

No. 259.—AND AFTER a neuter, ū is instead of au (No. 240). As that which precedes this affix is termed bha (No. 185), the following rule presents itself.

य्येनि २ १ ९८।

७८४८२।

No. 260.—WHERE long u follows, AND when a taddhita affix follows, there is elision of the i or i or a or ā of a bha. The elision of the a having thus presented itself, Kātyāyana interposes.

४६ ४६६।

No. 261.—“It should be mentioned that the rule is deburred in the case where ā is the substitute of au.” Hence l. d. jñāna + ā = jñāna.

समालोः लि: ७ १ २०।

श्रीमातः

No. 262.—Instead of Jās AND Jās, let there be āī after a neuter.

श्री सबन्धामः १ १ १ ४२।
No. 263.—Let it be termed servanamasthāna.

No. 264.—Let num be the augment of what being neuter ends in jhal or ach, when a servanamasthāna follows.

No. 265.—Let what has an indicative m come after the last of the vowels, and become the final portion of that (which it augments). Thus the a (of num, No. 264) is annexed to the final a of jñāna, and is regarded as a portion of the word. Then the new penultimate vowel (by No. 197) is lengthened, and we have l. p. jñānani. Again in the accusative case it is the same. The rest is like the masculine. In the same way are declined dhana “wealth,” vana “a wood,” phala “fruit,” and the like.

No. 266.—Let addbe the substitute for su and am after the five, pata ra &c. viz., (dhara, dhuma, anya, anyaturu, and itera—see No. 170) when neuter.

No. 267.—When that which has an indicatory s follows, there is elision of the 71 (the last vowel with anything that follows it—No. 32) of a bba (No. 185). Hence in the case of katar a “which of the two?” formed by the affix jatar a (No. 170), when add is
substituted for *su* or *am* by No. 266, we have 1st and 2nd *a. katara* + *ad* = *katarat* (No. 165) or *kataram*, 1st and 2nd *d. kataro*, 1st and 2nd *p. katarôni*, voc. *as* *katarat*. The rest is like the masculine. In the same way *katamarat, itarat, anyarat*, and *anyatarat*. But *anyatama makes anyatamam* (like *jñanam* No. 258), because the citation of *anyatara*, in No. 170, shows that *anyatara* and *anyatama* are not held to be formed from *anya* by the affixes *jñata* and *yata* included in the list there given.

No. 263.—“There should be a PROHIBITION of the substitution, directed by No. 266, for the affix that comes AFTER *EKATARA*.” Hence 1st and 2nd *a. ekataram*.

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

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

No. 271.—*Let *su* be the augment of a neuter ending in 1*K, WHEN A CASE- AFFIX beginning with ACH follows. Hence 1. *d. vâri + su = vâris*, 1. *p. vâri + jas = vâris* (No. 197).
As the rule No. 211 is not invariable, we have, alternatively, the āsūna caused by sambuddhi (No. 189). Hence either ke vāri (No. 271) or ke vāra. [That the rule is not invariable, Patañjali declares in the Mahābhāṣya.]

When the affixes with an indicatory ū are to be added, guna is obtained from No. 192; but num takes effect to the exclusion not only of āsūna but of upriddhi (No. 202) and the substitution of an (No. 194) and the being regarded as ending in trīkha (No. 224) the prior rule here debarring the subsequent (contrary to the general principle laid down at No. 132). Hence 4 a. vāraṇa, 5. and 6. a. vāraṇah, 6. and 7. d. vāraṇoh. In the 6. p. according to the vārtikā No. 231, there is anf, and then the preceding vowel is lengthened by No. 168—thus vāraṇam. In the 7. a. (by the same rules as the 5th and 6th) vāraṇa. With the affixes beginning with consonants, the word is declined like hāri (No. 187).

No. 272.—Instead of asthi “a bone,” dadhi “curdled milk,” sakshi “the thigh,” and arshi “the eye,” there shall be anāṅ gucely accepted, when ū follows, or any of the subsequent terminations beginning with a vowel.

No. 273.—There is elision of the a of an followed by one of the affixes an &c. beginning with y or uṣh, those affixes called sarvarudhamethā being excepted, and the an being a portion of the anāṅ. Hence 3. a. dadhi + nān + ū = dudhānā, 4. a. dudhānā, 5. and 6. a. dadhānā, 6. and 7. d. dadhānā.

The text continues...
No. 274.—When नि and एि follow, the elision is optional of the a of an, that being a portion of the अङ्गा, and followed not by a sarvanāmāsthaṇā.

Example, 7. a. dadhni or dadhāni. The remainder is like vīri (No. 270). In the same way asthi, sakthi, and akshī.

The word sudhī “intelligent” makes 1. a. sudhī (Nos. 266 and 270), 1. d. sudhīnī, 1. p. sudhīnī, voc. a. he sudhī (No. 189) or he sudhī (No. 211, see No. 271), 3. a. sudhīnā, and so on. So 1. a. madhū “sweet,” 1. d. madhūnī, 1. p. madhūnī, voc. a. he madhū or he madhū, and so sulu “which cuts well,” 1. d. sulu, 1. p. sulūnī, 3. a. sulūnā, and so on. Again, 1. a. dhātri “fostering,” 1. d. dhātrīnī, 1. p. dhātrīnī, 6. p. dhātrīnām (Nos. 167, 163 & 135), voc. a. he dhātī (Nos. 186 and 110). In the same way jñātri “intelligent,” and the like.

No. 275.—Of each ी is the substitute, when short a is substituted. Thus, 1. a. (pra+dyau+su=) pradyu “heavenly,” 1. d. pradyuṇī, 1. p. pradyuṇī, 3. a. pradyuṇā, &c.; so too (pra+vis+su=) prāri “possessed of great wealth,” 1. d. prāris, 1. p. prārisi, 3. a. prārisā &c. In accordance with the maxim that “what is partially altered does not become something quite different,” though the aš has been changed to ī, yet No. 239 applies to the 3rd d. giving prārābhyām, 6. p. prārānām. In the same
As (su+au+su=) sunu "possessed of good boats," 1. d. sunu-
r, 1. p. sunumā, 2. a. sunund, and so on.

So much for neuters ending in vowels.

MASULINES ENDING IN CONSONANTS.

1 इष्मुलिज़ा: ।

१।१। १।१।
भाल पदाने । सिस्तु । लिंड़ । लिंड़ । लिंड़ । लिंड़ । लिंड़ ।

सिस्तु । सिस्तु ।

No. 276—Instead of H let there be the, when jhal follows, or
at the end of a pada. Thus lik+su=lik or līṣ (Nos. 199, 82 and
198), 7. p. līṣeu or līṣau (No. 102).

हादेशातोर्ष: ।१।२। १।२।
भाल पदाने चापदाचे हादेशातोर्ष पः ।

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

हाषच्या बाह्यास भाव मध्यस्त स्थऽ: ।१।२। १।२।
कारणवत्सलाच्या मध्यस्त बाह्यास भाव वे घोपदाने । घुषः
घुषः । घुषः । घुषः ।

No. 278—BHASH is the substitute of BāŚ being part of WHAT
verbal root has but one vowel and ends in JHASH, when 2 or
Dew follows, or at the end of a pada. Thus duḥ+su=duḥuk or
dhug "who milks" (No. 277), 1. d. duḥau, 1. p. duḥah, 3. d.
dhugdhūm (No. 184), 7. p. duḥau (No. 169).

ता द्रुमुर्थाध्यािर्राम ।१।२। १।२।
No. 279.—When jhal follows, or at the end of a pada, gh shall be optionally the substitute of druh "to hate," muh "to be foolish," snuh "to be sick," and snih "to be unctuous."

Thus druh + su = dhruk or dhrug, or, alternatively, dhruf or dhruf, "who hates." 1. d. druhau, 1. p. druwhuk, 3. d. dhrugbhyam or, alternatively, dhrugbhyam, 7. p. druwhaksu or dhrutsu, or (No. 102) dhrutsou. In the same way muk.

No. 280.—S is the substitute of sh initial in a verbal root. Thus the root cited in No. 279, which in the grammatical list appears in the shape of shuk, becomes, when at the end of a word, in the 1. a. snuf, snuf, snuk or snug. In the same way snih.

No. 281.—Let ik substituted in the place of yan be called saṁprasāraṇa.

No. 282.—Uth is the saṁprasāraṇa (No. 281) of ud, when this is a bha (No. 185). Thus we should have d + dh.

No. 283.—And after a saṁprasāraṇa, if ask follows, the form of the prior is the single substitute. Thus we have (No. 283) d + dh = dh. Then (by No. 42) there is vṛddhi, whence we have 2. p. vīroca + dh + su = vīrocaukh "the all sustaining," &c.
No. 284.—Of Chatur and Anaduḥ acutely accented ām is the augment, (when a survanānasthāna follows). [Thus we get anaśvādh. No. 285.]

No. 285.—When su follows, num is the augment of anaśvādh. The word having been previously altered by No. 284, we have anaśvādh + num = anaśvān “an ox.” [The elision of ā by No. 26 is not perceived by No. 200—see No. 39—so that the u is not elided.]

No. 286.—When su gives the sense of the vocative, the augment of anaśvādh and chatur is ām. Thus he anaśvān, 1st and 2nd d. anaśvādah, 2nd p. anaśvāhah.

No. 287.—At the end of a pada, let d be the substitute of that which, formed by the affix vasu, ends in e, and of saṃsu “to fall down,” dhwaṃsu “to fall down,” and anaśvādh. Thus, 3rd d. anaśvādhāhyayām du. (No. 184). Why if it “ends in e?” Witness vidvāsa, the 1st a. m. of vidvāsa “learned,” (where the pada, though formed by vasu, does not end in e). Why “at the end of a pada?” Witness svastams, and dhvaṃstam, “decayed” (where the final e of the root is not the final of a pada).
No. 288.—Let there be a cerebral substitute in the room of the s of the root SHAHA in the shape of SAP. Hence in the l. s. of turshed. "Indra," we have turshedâ or turshedâ (No. 276). When the k is not changed to gh, the present rule does not apply—thus 1st d. turshedhau, 1st p. turshedhak. In the 3rd d. again turshedbhâyam, and so on.

दिव गीत | ॥१२१ ॥
दिविलं प्रातिपदिक्षेत्रस्य गीतं गीतं। सुवा: । सुदीवः ।

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

दिव जय | ॥१२१ ॥
पदाने। सुधुभागमित्रादि। चत्वार: । चतुर: । चतुभ्यः । चतुभ्यः ।

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

We have now to consider the declension of chatur "four." By No. 284 this word takes the augment â in the 1st p. chaturâh. The declension then goes on regularly—2nd p. chaturuk, 3rd p. chaturbhih, 4th p. chaturbhyaḥ.

षट्षतुब्रमः ॥१६४ ॥
षट्षतुब्रमः।

No. 291.—Let nu: be the augment (No. 103) of â (6th p.) coming after shat (No. 324) and chatur.

रघनथिया ना यः समानपदः ॥१६४ ॥

No. 292.—Let y be substituted in the room of n coming after r or sh in the same pada.

श्चेत्र रघनथिया देः ॥१६४ ॥

No. 293.—There are optionally two in the room of the pre-
Thus we have 6th p. chaturśrṇm.

No. 294.—Instead of ru only (& not of the r which has not an indicatory s) there shall be visarṣa, when sup (7th p.) follows. Hence the substitution of visarṣa does not take place in the case of chatur. In the 7th p. the change of s to su is obtained from No. 169; and then the reduplication of the su offering itself in No. 293, we look forward.

No. 295.—There are not two in the room of a sibilant, when a vowel follows. Hence chaturṣṛṣu.

No. 296.—At the end of a pada, n is the substitute of the m of a verbal root. Thus 1st a. prasam + su = prasam “tranquil.”

No. 297.—When a case-affix follows, ka is the substitute of the interrogative pronoun kim. Thus 1st a. kaḥ “who?” 1st d. ksu, 1st p. ks (No. 171), and so on, like sarva (No. 172).

No. 298.—When su follows, let m be the substitute of the pronoun idam “this.” This direction, to substitute m for s, debars the substitution of a by No. 213.


No. 299.—When \( su \) follows, IN THE MASCULINE, \( ay \) is the substitute of the id of the pronoun \( idam \) (No. 298). Thus 1st a., \( ayam \). In the other cases \( a \) is substituted for the final by No. 213.

No. 300.—If \( gua \) come after short \( a \) not final in a \( pada \), the single substitute for both is the form of the subsequent.

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

No. 301.—And let \( m \) be the substitute of the \( d \) of \( idam \) when a case-affix follows. Thus 1st d. \( iman \) (No. 213), 1st p. \( imas \) (No. 171).

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

No. 302.—The substitute for the id of \( what \) \( idam \) is without \( k \) (No. 1321) is \( am \), when one of the case-affixes termed \( áp \) follows. This \( áp \) is a \( pratyekāra \) form of the \( á \) of the 3rd case sing. and the \( p \) of the 7th pl. and denoting these and the intermediate cases—(Compare No. 183). Thus we have 3rd a. \( manama \).

No. 303.—When \( áp \) (No. 302) that begins with a \( consonant \)
Foll0ws, there is elision of the id of the idam which is without k (No. 1321). According to No. 27, the elision should be only of the final, and not of the whole id—but we are told that No. 27 does not apply to what (like id) has no meaning, except in the case of changes connected with the reduplication of verbs (No. 427). Thus, there remains of the word only a.

No. 304.—Let an operation be performed on a single letter as upon an initial or upon a final.

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

No. 305.—A is (No. 161) is not substituted for bhis after the pronouns idam or adas without k (No. 1321). Hence 3rd p. evah (No. 164), 4th s. aumai (Nos. 303 and 172), 4th p. evahak, 5th s. aumit (No. 175), 6th s. aya (No. 159), 6th and 7th du. ayes (Nos. 302 and 166), 6th p. eam (No. 174), 7th s. amin (No. 173), 7th p. ekha (No. 169).

Sthitavatāstevan: 1214 24

No. 306.—When an affix of the 2nd case, or ta or cs follows, let ena be the substitute of idam and etad, in the case of its re-employment (anuvadéka) in the subsequent members of a sentence in which the pronoun has already been used. By “re-employment” (anuvadéka) is meant the employment again of what has been employed to direct some operation, to direct another operation. As, for example, “The grammar has been studied by him (anena), now set him (ena) to read the Vedas.” Or again “Of these two (anayoh) the family is illustrious—and their (ena- yoh) wealth is great.” The cases in this form are 2nd s. enam, 2nd. enau, 2nd p. enam, 3rd s. enena, 6th and 7th du. enayoh.

We now come to the declension of ráján, which makes 1st a rájá “a king” (Nos. 197, 199, and 200).

No. 307.—There is not elision of ṅ, when Śi or Sambuddha (No. 151), follows. Thus he ráján “oh king.”

No. 308.—According to Kātyāyana there is “a prohibition of No. 307, when there is Śi and a subsequent term forming a compound.” Thus brahman + nishtha = brahmanisñkhak “abiding in Brahma.” In the 1st and 2nd d. rájána, 1st p. rájánakah, 2nd p. rájñakah (Nos. 185, 273, and 76).

No. 309.—The elision of n (No. 200) shall be as if it had not taken effect (No. 39) in so far as regards rules directing the application of case-affixes, or relating to accentuation or the attribution of names (as in No. 324) or the augment tuk when there is a knít-affix (Nos. 816 and 8827), but the elision shall
not be so regarded elsewhere. Hence the actuality of the elision is
recognised in such instances as rējā+adva=rējādva "the king's
horse," where the rule that presents itself (in this instance No.
55) is not one of those just enumerated. On the other hand, from
the elision's not being regarded as having taken effect, there is
neither prolongation of the vowel (No. 160) nor the change of ā to
ē (No. 164) nor the substitution of ais for bhis (No. 161). Hence
3rd d. rējābhyām.

We have next to decline yajvān "a sacrificer," which makes
1st s. yajvād, 1st d. yajvādnau, 1st p. yajvādnah.

No. 310.—There is not elision of the a of am (No. 273), when
it comes after a conjunct consonant ending in v or m. Thus
2nd p. yajvānan, 3rd s. yajvānu, 3rd d. yajvābhyyām. In the
same way, from bruhman "Brāhma," we have 2nd p. bruhmanān,
3rd s. bruhmunā.

No. 311.—The penult letter is lengthened (No. 197) of the
affix in (indicating a possessor), han "to strike," pūshan "the sun,
and āryaman "the sun," only when śī follows (No. 262 and
266). A prohibition thus presenting itself (to the lengthening of
the penult vowel in the 1st s. of the word vyītraḥān "İndra—
the destroyer of the demon Vītra," we look forward).

No. 312.—And when su follows, not in the sense of the voca-
tive singular, the long vowel is the substitute of the penult of in
æ (No. 311). Thus 1st s. vyītraḥ, voc. s. he vyītraḥān.

18.18.19.
No. 313.—In a compound the latter term of which contains but one vowel, let there be a cerebral न in the room of the dental न that follows anything which, standing in the prior term, is qualified to cause (No. 292) the change, provided the dental न be at the end of a prātipadika, or be the augment नम (No. 264), or occur in a vidhiṣṭi (No. 150). Thus 2nd d. utprākṣāṇa (though the न is not in the same pada with the r).

No. 314.—If an affix with an indicatory न or न follow, or if न follow, ku (i.e. one of the gutturals ka kha ga gha ha) is the substitute of the H of the word HAHUH "to kill." Thus (No. 273) in the 2nd p. utprāgnapah खा.

In the same way are declined तरिगिन "Indra," यत्तारिन "famous," अयामन "the sun," and पाकन "the sun."

मधव बहुकर्म | ८१ ७८।
मधवन्येवत्स्य वा तु इटैलादेय | ६ हट।

No. 315.—Of the word मङ्गीवन "Indra," त्रि is optionally the substitute. In त्रि the र्त is indicatory.

हंगिर्वां सर्वनामाऄ नेवायार्थने | ७१ ७०।
धान्ताकृणितात नेलाविद्युगुणश्च न्यून स्थान सर्वनामाणे। चचा-
चान। मधववता | मधवन। मधववहा। मधवाय। च च च च च

No. 316.—Let नम be the augment of that which, not being a verbal root, has an indicatory uk, and of the verbal root अष्टि "to go" with its न elided. When a sarvaṇamaṣṭṭhānā (No. 183) follows. Thus 1. a mahāvṛṣ (Nos. 199, 26, and 197),
1. d. maghavantou (No. 265), 1. p. maghavantah, voc. s. he maghavan, 3. d. maghavadhyayam. If tri is not substituted (No. 315) we have 1. s. maghavat, and, with the five first affixes (suf), the word is declined like the word rōjan.

No. 317.—Instead of ñwan “a dog,” YUVAN “a young man,” and MAGHAVAN “Indra,” when they are called bhaka (No. 185) and when a TADDAHITA suffix (No. 1067) does not follow, there is the samprasadana (No. 281). Hence 5. s. maghonah (No. 283), 3. d. maghavadhyayam. So far in like manner ñwan and yuvan are declined.

No. 318.—Let there not be a SANPRASĀRAYA, when a SANPRASĀRAYA follows. Hence in 2. p. yunah, where the v of yuvan is replaced by the sanprasadana, the preceding y is not to be changed to a vowel.

So again 3. s. yen. In the 3. d. yuvadhyayam, and so on.

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

No. 319.—Tri is the substitute of the final of an inflective base ending in ARVAN without the privative prefix HAT, but not when su follows. Thus 1. d. arvantanou (No. 316), 1. p. arvantaḥ, 3. d. arvadhyayam, and so on.
No. 320.—Of the words PATHIN "a traveller," MATHIN "a shurner," and RIBHUKHIN "Indra," long 1 is the substitute, when su follows. [In the sêtra the finals of these three words do not appear by reason of No. 200.]

ि० तादत् सर्वनामस्याने १७०३५८४८

पर्याये: ।

No. 321.—Instead of the short 1 of pathi &c. (No. 320) there is short A, WHEN A SARVANAMASTHANA (No. 183) follows.

शा न्यः १७०३५८७१

परिवर्त्त्या स्वस्त्य न्यादेशः सर्वनामस्याने। पन्या.: पन्याने। पन्यानः।

No. 322.—NTH is the substitute OF the TH of the words pathin and mathin, when a sarvanamasthâna follows. Thus 1. a. panthâh (No. 321), 1. d. panthânau, 1. p. panthânak.

भस्य तेष्वापः १७०३५८४८।

भस्य पर्यायेन्द्रिलेपः । पायः। पाया। पक्षभासः। बन्य मस्तिन्

खमुखिनः।

No. 323.—There is ELISION of the 71 (No. 52) of pathin &c. (No. 320), WHEN the word is a BHA (No. 185). Hence 2. p. pathak, 3. a. pathá, 3. d. pathibhyóm. In the same way mathin and ribhukhin (No. 320) are declined.

ष्णाना पदः १७०३५८५१।

षणाना नणाच एकव्या द्वारात न्यायः। पायुष्यशिवो गित्यं बद्द-वस्थानाः। पायः। पायः। पायम्। पायभ्यः। २१ लुटः।

No. 324.—Let a numeral, ENDING IN SH OR N be called SAH7. The word position "five" is always plural:—1. p. paś-čha, 2. p. paścha, 3. p. paśchabhiḥ, 4. and 5. p. paśchabhiḥ. In the 6th p. the augment nuf (No. 291).

ग्नापधाया: १७०३५८७१।

ग्नापधाया दैवी नामिः। पश्चानस्। पश्चायुः।
325.—When न्द्वम follows, the long vowel is the substitute of the penultimate letter of that which ends in न. Thus 6. p. पानचन्द, 7. p. पानिष्ठय.

वनम चा विभक्तः ॥ २ ॥ ८॥
हलादो चा स्वातः ॥

No. 326.—When a case-affix beginning with a consonant follows, let ॐ be optionally the substitute of the word आष्टान “eight.”

घाहाम द्रोण ॥ १ ॥ ५ ॥
मूलायाराधने विषये विषये मूलायाराधने विषये विषये मूलायाराधने विषये विषये मूलायाराधने विषये विषये मूलायाराधने ॥

No. 327.—ॐ is substituted for जैस and जैस coming after the word आष्टान, when (in accordance with the option allowed by No. 326) it has taken ॐ as its final.

As (it might have been expected that) आष्टांक्यां (with a short ॐ) was to be enounced (in the सूत्र), the exhibition of the word with the long ॐ (आष्टांक्यां) informs us that the substitution of long ॐ (No. 326) takes place in the case of जैस and जैस (although these affixes do not begin with consonants).

Thus 1. and 2. p. आष्टान, 4. and 5. p. आष्टांक्यां, 6. p. आष्टान, 7. p. आष्टान. On the alternative of the change to ॐ (No. 321) not being made, आष्टान is declined like पानिष्ठय (No. 319).

नाविण्दयतांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्यष्टितांगितात्तित्य�
This affix comes after avīchu only when a word ending with a case-affix precedes it in composition. It comes after yujyir and kruṇaçca when these are uncombined. The non-elision of the a (by 363) of kruṇaçca is an irregularity.

The letters k and n are indicatory in the affix kriya.

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

वेरण्डकस् I ५ I ५ि I

लाइ: I

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

दिम्ब्न्द्ययस् कुं: I ७ I ७८ I

स्त्रिण प्रत्ययो यस्मात् तस्य शब्दगोऽस्तादेशः पदान्ते। शब्दस्वादिः

हुत्वा: ज्ञ्ञ्यम्। सत्विग्। सत्विक्ष। सत्विक्षे।

शतिव्यत्याद्।

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

As this sūtra is non-existent in the sight of No. 333, the j of rītivij is (by No. 333, though the Siddhānta Kauśāmīdiś traces the change through Nos. 334 and 32, back to No. 331) changed to a guttural, and we have 1. a. rītivij or rītivik, 1. d. rītivijā, 2. d. rītivijādām.

युवेणरसमासे I ५ I ५्र I

गुँ: सब्ध्यामास्यासे गुँम् स्वाद्यामासे। गुलाम:। थ्योमास्यासे:।

कुर्म्वन मत्स्य:। मुहू। युष्म। युष्म:। युष्मायाम्।
No. 332.—When a sarvanāmadhāna (No. 183) follows, let anum be the augment of yuj not in a compound. In the
1.s. when we have yuj+ā, the ā is elided by No. 199; then
the j is elided by No. 6; and then the dental n is changed to the
guttural ₃ by No. 331, giving yu₃ “who joins,” 1st d. yu₃jau, 1st
p. yu₃jatk, 3rd d. yu₃ghydm (No. 333).

No. 333.—When jhal follows, or at the end of a pada, instead
of the Palatal class of letters, let there be a guttural.

Thus in the compound formed of su “well,” and yuj “to
join,” we have 1st s. su₃yuk “who applies himself well,” 1st d.
su₃jau, 3rd d. su₃yughydm.

The word khan “who limps” (from the root khaj  No. 497)
makes 1st d. khanjau, 3rd d. khanbhym.

No. 334.—When jhal follows, or at the end of a pada, let sh
be the substitute of vraṣaḥ “to cut,” bharaṣa “to fry,” srija
“to create,” srija “to rub,” tyaja “to worship,” rāja “to shine,”
braja “to shine,” and of what ends in the letter cbr or ş.

Then, by Nos. 82 and 165, we have 1st s. rā or rā “a
ruler, 1st d. rāja, 1st p. rājak, 3rd d. rāṣghydm. In the same
way viśkṛṣ fiz “who shines much,” deva “a worshipper of the gods,”
and viśvāṣa “the creator of the universe.

No. 335.—When pari (No. 48) is the first member in the
compound, the suffix bhāp shall come after vraṣa, the vowel
shall be lengthened, and SH shall be substituted AT THE END OF A PADA.” Thus 1st a. pariurāṇa “a wandering mendicant,” 1st d. pariurāṇa.

विश्वास वसुरातोः | इ | ६ | १२८ |
दीर्घः | विश्वाराज | विश्वाराध | विश्वराजा | विश्वराज्यासु |

No. 336.—Of Viśwa, when Vasu “wealth” or Rāy (No. 334) follows, the vowel is lengthened. Thus 1st a. viśvarāṇa or viśvarāṇa “a universal ruler. In the 1st d. the vowel is not lengthened, because the word is not in the form of rāṇa:—thus viśvarāṇa. In the 3rd d. again we have viśvarāṇahāyasu.

ल्लोः | संयोगाचौरन्ते | इ | ६ | २ | ५ | ५ |
पदान्ते मालिनः च यः | संयोगस्तदाताः | स्मायलोः | मुनः | शस्म |
धुत्त्वेन यः | मालकृत्यः भस्मीलितम् पस्य चः | भस्मोः | मुनाः |
स्तदातात् परापिल्लसम् |

No. 337.—At the end of a pada, or when jaḥ follows, there is elision of s or a guttural, initial in a compound component.

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

Now as regards the pronouns tyād &c., there is the substitution of a (No. 213), and the substitution of the form of the subsequent (No. 300).

तद्भौ: सः सावनमयियोः | ७ | २ | १ | ० | हि |
स्तदातियां सत्ययायनस्योऽः चः स्वातः शोः चः | स्वः | त्वः | चः |
तः | तः | यः | शः | वः | वः | शः | यः | शः | यः | यः |

No. 338.—When su follows, let s be substituted in the room of the t or d, not being final, of tyād &c.
Thus **tyad** "that" makes in the 1st s. **syah** (No. 213):—1st d. **tyo», 1st p. **tes** (No. 71). **Tad** "that" makes 1st s. **sah», 1st d. **tew», 1st p. **ta». The relative **yad** does not change its d, because it is final. It makes 1st s. **yah», 1st d. **yas», 1st p. **yes»:—**stad** "this" makes 1st s. **sakah» (Nos. 338 and 169), 1st d. **otaw», 1st p. **eta».

**Kaushitakicarita** | 71 | 28

**Prayoga-vyayam**

No. 339.—**Am** is the substitute of **he** (4 a.) **and of the affixes of the first and second cases** coming after the pronouns **yusmad** "thou," and **asmad** "I."

No. 340.—**Twa** and **aha** are the substitutes of the portion as far as the m of these two (**yusmad** and **asmad**), **when su follows**. That is to say, **twa** is substituted for **yusma**, and **aha** for **asma**.

**Shreya-chap**: 71 2 30

**Prayogadhyayam**: 71 3 71

No. 341.—**In the remaining cases** (i.e. where **d** is not substituted as by No. 343, nor **y** as by No. 348) there is ELISION of the last vowel and what follows it (No. 52) of these two (**yusmad** and **asmad**). Thus the ad of **yusmad** being elided, and **twa** substituted for the other portion by No. 340, and **am** substituted for **su** by No. 339, we have 1st s. **su»am» "thou"** (No. 300). In like manner **as»am» "I."

**Yuvāva: divasane** 71 1 82

**Pravaha-vyakhyāna** yuvāva sato vimsate

No. 342.—When a case-affix follows **in the dual**, **yuvā and ava** are the substitutes of these two (**yusmad** and **asmad**) as far as the m.

**Pravahayaṃ divasane māyāyas**: 71 2 82
No. 343.—*And* there is the substitution of long ॄ in the first case dual of these two in secular language (but not in the Vedas). Thus 1st ृ. yuvām and dvām. [The 2nd ॄ being the same as the 1st, the author employs aun which (see No. 240) denotes both. But, according to Pāṇini’s view, the 2nd ॄ would be formed by No. 346.]

युवलिता अति। ७१ २ ५३।
शन्योर्ममयंनस्य। युवम्। वनम्।

No. 344.—*When* jaś follows, yūta and vāya are substituted for these two (yuskmad and asmad) as far as the m. Thus 1st p. yūyām (Nos. 339, 341, and 300) and vayām.

त्वमिक्षःसघः। ७१ २ ५५।
यःस्याऽतायान्योर्मयानस्य। स्थो। स्तो। बिभिन्नः।

No. 345.—*When* a case-affix follows in the singular, twa and ma are the substitutes of these two (yuskmad and asmad) as far as the m.

हितीयवाः। ७१ २ ५७।
शन्योररात्स्यातु। त्वातु। मासु।

No. 346.—*And in the second case* the substitute of these two (yuskmad and asmad) shall be long ॄ. Thus 2nd s. svaras and mām.

शस्त्र। ७१ २ ५८।
शास्यवता। श्यामध्यपवाद। परस्प्य। श्यामान्तर-लेव। ृयाप्तः। ात्तमाः।

No. 347.—*The letter े is the substitute of ृs coming after these two (yuskmad and asmad).*

This debars No. 339. Then, as the change is directed by a term in the 5th case (No. 87), and the substitute takes the place (by No. 88) of the first letter only of what follows the term in the 5th
case, the word would end in us, but the s is elided by No. 26, and then the substitution of long d being obtained from No. 348, we have 2nd p. yushmán and asmán.

No. 348.—Let the letter y be the substitute of these two (yushmád and asmád), when an affix beginning with a vowel, and not having a substitute, follows.

Thus 3rd a. twayá and mayá.

No. 349.—Let long d be the substitute of these two, yushmád and asmád, when an affix follows, beginning with a consonant and not having a substitute. Thus 3rd d. yuvábyádm (No. 342) and ávábyádm, 3rd p. yushmábhi and asmábhi.

No. 350.—Tubhyá and mahyá are the substitutes of these two (yushmád and asmád) as far as the m, when he follows. The last of the vowels with what follows it is elided by No. 341, and then, by No. 339, we get 4th a. tubhyám and mahyám.

No. 351—Abhyám is the substitute of bhyaś coming after these two (yushmád and asmád). Thus 4th p. yushmabhýam and asmabhýam. [The affix being a substitute; the long d of No. 349 does not appear here.]
No. 352.—And also of āṣa, the affix of the singular in the fifth case, coming after these two (yushmad and asmad), the substitute is at. Thus 5th a. tvat and mat (Nos. 345 and 300).

No. 353.—Let at be the substitute of bhṣas of the fifth case, when it comes after these two (yushmad and asmad). Thus 5th p. yushmat and usmat (No. 341).

No. 354.—When āṣas follows, tava and mama are the substitutes of these two (yushmad and asmad) as far as the ma.

No. 355.—After yushmad and asmad, as is the substitute of āṣas. Thus 6th a. tava and mama (No. 354), 6th d. yuvayok and dvayok (Nos. 342 and 348).

No. 356.—Akam is the substitute of sām (the affix of the 6th p. of most pronouns, see No. 174) coming after these two (yushmad and asmad). Thus 6th p. yuṣhmākam and asmākam, 7. a. tvayi and mayi (No. 346), 7th d. yuvayok and dvayok, 7th p. yuṣhmāsu and asmāsu (No. 349).
No. 357.—Vām and nau are the substitutes of yushmad and asmad attended by the affixes of the sixth, fourth, or second case, provided they stand after a pada, and not at the beginning of a hemistich. [This form is restricted to the dual by the three rules following.]

No. 358.—Vas and nas are the substitutes of those two falling under the descriptions above given (in No. 357) when in the 6th case &c. of the plural.

No. 359.—Te and me are the substitutes of those two falling under the descriptions above given (in No. 357) in the 6th and 4th cases of the singular.

No. 360.—Twā and mā are the substitutes of these (yushmad and asmad) in the second case singular. Examples,—"May the Lord preserve thee (twā) and me (mā) also here—may be give to thee (te), and to me (me) also, felicity! That Hari is thy (te) lord and mine (mā) also. May the Omnispresent preserve you two (twā) and also us two (mā). May God give felicity to you two (twā) and to us two (mā). Hari is the lord of you two (twā) and also of us two (mā). May he preserve you (vah) and us (nah) may be give prosperity to you (vah) and to us (nah). He is the object of veneration here of you (vah) and of us (nah)."
A Sanskrit Grammar.

No. 361.—"In a simple sentence these substitutes (see Nos. 357 &c.) of Yushmad and Asmad may be (optionally) used, but in a subsequent reference they must be invariably employed." For example—we may say "Brahma is Thy (ts or toso) worshipper," but, in the sequel "to Thee (ts) that art such, our reverence is due," the form "to" alone is admissible.

We now come to the declension of the word supāḍ or supāḍa "having handsome feet,"—1st d. supāḍdāṃ.

पादः पत्र । इह। १४। १४०।

पादाभ्यस्तं यद्युः मे सदास्यवस्तं पादाभ्यस्तं पदादेः । सुषाधः ।

No. 362.—Pat is the substitute of the word pād when part of an inflective base ending in the word pāḍ and entitled to the name of bha (No. 185). Hence 2nd p. supāḍāk, 3rd a. supāḍa, but 3rd d. supāḍābhyaṃ.

The word agnimath "who kindles fire" makes 1st a. agnimat (Nos. 199, 82, and 165), 1st d. agnimathau, 2nd a. agnimatham.

स्वयं तद क्षुधाय: द्वितिः । इह। १४। २४।

हस्ततामस्मिनिदितमामहामामस्मिनः लेप: वितिः वितिः ।

No. 363.—When that which has an indicatory k or ʃ follows, there is elision of the ə̆ which is the penultimate letter (No. 196) of inflective bases ending in consonants and not having an indicatory short ʃ. For example, the word pradēk "eastern" is formed from the root pradek "to go" (the indicatory vowel in which is not ʃ but ə) by the affix ēkva (No. 328) which has an indicatory ʃ. Thus in forming the 1. a. after
The Laghu Kaumudi:

Eliding the affix (by No. 199) we have, by this rule, prāch. Then by No. 316 aum is directed, which, by No. 265, makes prānch, then there is elision of the final consonant (No. 26), and finally, the a having been changed to a guttural by No. 331, we have prāh. In the I. d. prānchau, 1. p. prānchah.

No. 364.—There is elision of the letter a of ach (i.e. of the root anc) of which the a has been elided, when it is entitled to the name of bhu (No. 185).

No. 365.—When uṇchau, having its a elided (by No. 364) and its a (by No. 365) — and thus reduced to CHI, i.e. ch, — follows, a long vowel is substituted for the aḥ (or short vowel) that precedes. Thus in the 2. p. the vowel of the prefix pra (No. 47) being lengthened, we have prāchau, 3. d. prāghkyām (Nos. 184 and 331).

The word pratyaukha “western” (in which the prefix is pruti) in like manner (No. 361) makes 1st a. pratyah, 1st d. pratyauchau, 2nd p. pratyachau (No. 365), 3rd d. pratyagbhyām.

The word udāchau “northern” makes 1. a. udah, 1. d. udāchau.

No. 366.—Loxo is the substitute of the letter a of the root anc, deprived of its a and called bha (No. 185), when it comes after the word ut (No. 48). Thus 2nd p. udāchau, 3rd d. udagbhyām.

Sum: समः।१।५६।
No. 367.—Instead of the prefix sām (No. 48) there is sāmi, when aṅchu follows not ending with a pratyaya (as, for example, when the affix kwin is elided by Nos. 330 &c.). Hence 1st s. sāmyayāch “moving equally, right,” 1st d. sāmyayāchau, 2nd p. samsat-chah (No. 365), 3rd d. sāmyayābhyām.

No. 368.—Under the same circumstances (No. 367), there is sādhri instead of saha. Thus 1. s. sādhryaḥ “moving with.”

No. 369—TIRI is the substitute of tirah, when aṅchu, whose a is NOT ELIDED (No. 364) and which does not end in a visible affix (see No. 367), follows. Thus 1. s. tīryaḥ “moving crookedly,” 1. d. tīryāchau, 2. p. tīraśchah (the a of aṅchu being here elided by No. 364), 3. d. tīryābhyām.

No. 370.—There is not elision (see No. 363) of the penultimate n of the root aṅchu, when it signifies “to worship.” Thus the word prāṅch “a worshipper” makes 1. s. prāṅ (Nos. 199, 26, and 331), 1. d. prāṅchau. As the n is not elided, the elision of the a (No. 364) does not take place, and we have 2. p. prāṅchak, 3. d. prāṅbhyām (Nos. 26 and 331), 7. p. prāṅchaṅ (Nos. 26, 331, 104, and 169). In like manner are pratyayā &c. declined when the signification relates to “worship.”
The word krusch "a curlew" makes, in like manner, 1. a. kruṣa, 1. d. kruṣchau, 3. d. kruṣabhyaṃ.

The word payomuch "a cloud" makes 1. a. payomuk or payowag (Nos. 333 and 165), 1. d. payomuchau, 3. d. payomugbhyāṃ (No. 333).

In consequence of its being formed by an affix with an indicator u, the word mahat "great" takes num by No. 316.

No. 371.—When a sarvāṇaṁastāna, the affix implying the vocative singular excepted, follows, the long vowel becomes the substitute of that which immediately precedes the letter ṣ of a compound consonant ending in s or that of the word mahat. Thus 1. a. mahān (Nos. 316, 371, 199, and 26); 1. d. mahāntau, 1. p. mahāntah, voc. a. ke mahan, 3. d. mahaddbhyaṃ.

No. 372.—The long vowel is the substitute of the penultimate letter of what ends in atu, and of what, not being a verbal root, ends in aś, when the 1st singular case-affix, not with the force of the vocative, follows. Thus in the case of the word dhiṣmat "intelligent," formed of dhi "intellect" and the affix matup, we find 1. a. dhiṣman (Nos. 316, 199, and 26), 1. d. dhiṣmantau, 1. p. dhiṣmantah, voc. a. ke dhiṣman. When kus (2. p.) and the remaining affixes follow, it is like mahat (No. 371).

The honorific pronoun bhaṣvat "Your Honour," is formed of bha "to shine" and the affix āṣuṭau. From rule No. 267 we learn
that an affix having an indicatory \( \Delta \) causes the elision of \( \text{i}, \text{i.e.}, \text{of} \) the final vowel and what may follow it, in whatever is called \( \text{bka} \) (No. 185), and the elision of \( \text{i} \) (here the final vowel of the root) takes place in order that the possession of an indicatory \( \Delta \) by \( \text{vatuv} \) may not be nugatory. Hence 1. a. \( \text{bhavan} \) (Nos. 372, 316, 199, and 26), 2. d. \( \text{bhavan} \). Of the word \( \text{vatuv} \), when it ends with the participial affix \( \text{satri} \) and signifies "being," the 1. a. is \( \text{bhavan} \).

\[ \text{उभे घर्यमतम्।} \text{हि} \text{१९५।} \]

\[ \text{शान्तिविद्वकरये ये} \text{चुधिते ते हमे यमुदले घर्यमतवचे स्वात्।} \]

No. 373.—Where reduplication is treated of in the Sixth Lecture, the two which are directed, BOTH taken together (not either separately) are called \( \text{अभ्यस्त} \)—"a reduplicate."

\[ \text{साम्यस्तत्वः} \text{१७१६८।} \]

\[ \text{साम्यस्तत्वतुमुम्} \text{म} \text{ददत्} \text{ददतो।} \]

No. 374.—OF \( \text{satri} \) AFTER A REDUPLICATED TERM there shall NOT be the augment \( \text{num} \) (No. 316). Hence \( \text{dadat} \), the present participle of \( \text{द्} \) "to give," as it is a reduplicate, makes 1. a. \( \text{dadat} \), 1. d. \( \text{dadatav} \).

\[ \text{अधिवाद्यस्} \text{पद} \text{हि} \text{१११५।} \]

\[ \text{हृद्यामाणे} \text{अधिवाद्यस्} \text{घाम} \text{यते} \text{साम्यस्तत्वः} \text{स्यु:।} \]

\[ \text{जच्चत्} \text{जच्चते} \text{जच्चत:।} \text{गयम्} \text{वायत्} \text{दिरित्त।} \text{शावत्।} \text{गुप्} \text{गुपो} \text{गुप:।} \text{गृहः।} \text{गृहः।} \text{गुध्यः।} \]

No. 375.—Let \( \text{jakshiti} \) &c., SIX verbs, with \( \text{jakshiti} \) itself as the seventh, be termed "reduplicate." Their being so termed brings them under No. 374, and we have 1. a. \( \text{jakshat} \) "eating," 1. d. \( \text{jakshatav} \), 1. p. \( \text{jakshatah} \). In the same way \( \text{jakgrat} \) "waking," \( \text{dairidrat} \) "poor," \( \text{idrat} \) "ruling," \( \text{chakdrit} \) "shining."

The word \( \text{gup} \) "concealing" makes 1. a. \( \text{gup} \), 1. d. \( \text{gupau} \), 1. p. \( \text{gupak} \), 3. d. \( \text{gubhikam} \) (No. 82).

\[ \text{तथादिद्यु हस्तास्तास्तास्ते कम।} \text{१३२२।५।} \]
No. 376.—And Kān shall be the affix after Drīṣ, not signifying "perception," when Tyad &c. (No. 170) precede it in combination. By the word "and" in the Sūtra, we are reminded that the affix kwa may be employed; and it is this latter that will be employed in the present instance.

No. 377.—When the word drīg or drīṣ, or the affix vātu, follows, Long ā is the substitute of a pronoun. Thus tad + drīṣ (Nos. 27 and 55) becomes tadṛīṣ "such," and 1. a. tadṛīk (Nos. 199, 334, 81, 331, and 165), 1. d. tadṛītāu, 1. p. tadṛītāḥ, 3. d. tadṛīti-

No. 378.—A guttural letter is optionally the substitute of the final of nād at the end of a pada. Thus 1. a. nād or, alternatively, nāt (Nos. 334, 82, and 165) "who destroys," 1. d. nādau, 1. p. nātāḥ, 3. d. nādayām (No. 378) or nādayām (Nos. 334 &c.).

No. 379.—The affix kwa shall come after the root sṛṣṭā.
WHEN the preceding member of the compound is an inflected word OTHER THAN UDAKA. Thus the word ghrïtasprãtis “who touches clarified butter” makes 1. a. ghrïtasprãk (Nos. 199, 334, 82, and 331), 1. d. ghrïtasprãkau, 1. p. ghrïtasprãtak.

The word dadhriñ “arrogant” makes 1. a. dadhriñ (Nos. 199, 82, and 331), 1. d. dadhriñkau, 3 d. dadhriñkjhydām.

The word ratnamuñ “a stealer of gems” makes 1. a. ratnamuñit (Nos. 199, 82, and 165), 1. d. ratnamuñkau, 3 d. ratnamuñkjhydām.


In the case of pipañkī “one who wishes to read,” the fact that this crude word ends in ā (caused by No. 169) is disregarded by No. 123 (an earlier rule in the tripāddī—see No. 39) which directs ru to be substituted—making (after the elision of ru by No. 199) pipāṅki.

वैश्रयवधया दौषियक ८।२१६॥
रेषनवन्यवधया दौषियक ७४। पदात्ते । विप्सती । विप्सतीती ।
पिप्सतीभाम॥

No. 380.—The long vowel is the substitute of ī in being the penultimate letter of what ends in ī or ॐ, at the end of a pada. Thus 1. a. pipaṅki (Nos. 199, 123, and 110), 1. d. pipaṅkīkau, 3. d. pipaṅkhjīkhydām.

न्नविसर्गनीयशास्त्रवायिकिपि ।८।१५५॥
वते: प्रयेको व्यायांत्वादिपिन प्रेक्षुर्य एकार्य एकार्योऽद्वायं। हम्केन प्रवेध ए । विप्सतीभु । विप्सतीतु । विकोषी । विकोषी । विकोषी । विकोषी ।
विकोषी ।

No. 381.—And even when there is a separation caused by um, and visarga, and a sibilant, severally, the cerebral substitute takes the place of the dental s coming after ś or śā.
Thus, when su (7. p.) is to be attached, then the word pipathish, by Nos. 123, 380, and 110, becomes pipathī; the su is then changed to suh by No. 169; and finally, by the optional rule No. 78, we have either pipathīsahu or pipathīshuh.

The word chikrāh “who wishes to do” makes 1. a. chikīḥ. Here the affix is first elided by No. 199; then the final ah (regarded as e) is elided by No. 230, this rule (according to No. 39) regarding as inoperative the rule No. 169, which had changed the e to ah, and finally the r becomes visarga by No. 110. Then 1. d. chikrāshau, 3. d. chikrābhāyām, 7. p. chikrāhuh. In the 7. p. the e is elided by No. 230, but the r is not changed to visarga by No. 110, that rule being debarred in this case by No. 294.

The word vidūṣa “wise” (formed by the affix vasu) makes 1. a. vidūṣā (Nos. 316, 371, 199, and 26), 1. d. vidūṣaḥeau, voc. a. le vidūṣaṃ.

वसृणस्य मस्ति संप्रवार्यं स्वास्ति । विद्वष । वसृणस्तिविति द: । विद्वार्ज ।

No. 382.—Let the sanprasaṛana (No. 281) be the substitute of a aśa (No. 185) which ends in vasu. Thus in the 2nd. p. the r, i. e. w, of vidūṣaḥ becomes u (No. 283), and finally (by No. 169) we have vidūṣahak. According to No. 287, the s final in a pada is changed to d, and we have 3rd d. vidūṣadbhyām.

पुनोतसुरु १७१ १८५ ।

चबन्धमानाने पुमाम । हेपुमाम । पुमाल । पुमास । पुषु । सतुधानेशनेषु । उषाना । उषानो ।

No. 383.—Of the word puṁs “a male,” usūṅ is the substitute, when a sarvāṇamasthāna (No. 183) follows. Thus (regarding the usūṅa as equal to w) we get pumās (Nos. 5, 36, and 59) from which come 1. a. pumāna (Nos. 316 and 371), voc. a. le pumāna. 1. d. pumāheau. Again 2. p. pumāheau, 3. d. pumābhāyām (No. 26), 7. p. pumāheau.
The word *ubanasa* "the regent of the planet Venus," by No. 226, substitutes *anah*, when *su* follows, not in the sense of the vocative. Thus we have 1. a. *ubanā* (Nos. 197, 199, and 200), 1. d. *ubanasaun*.

No. 384.—"Of this word (*ubanasa*), when *su* in the sense of the vocative follows, it should be stated that *anaḥ* is optionally the substitute, and optionally there is elision of the *n*.

Thus we have either he *ubana*, or he *ubanam*, or he *ubanah* (Nos. 199, 123, and 110), voc. d. he *ubanasaun*, 2. d. *upañobhyam* (Nos. 123 and 125), 7. p. *ubanasaun*.

The word *anahas* "time" makes 1. a. *anahā* (Nos. 226 &c.), 1. d. *anahasaun*, voc. a. he *anahah*.


No. 385.—*Au* is the substitute of *adas*, when *su* follows, and there is elision of *su*. In accordance with rule No. 338, the *d* is changed to *a*. Thus 1. a. *asau* "that." In the 1. d., by No. 213, there is substitution of *a* for the final of *adas*; then, by No. 300, the preceding *a* merges in the following—giving *ada*; then, when the affix is attached, *vṛddhi* is substituted by No. 41; but then the next rule interposes.
No. 386.—Short \( u \) and long \( u \) are the substitutes of what comes after the \( d \) of adas not ending in \( s \), and in the room of \( d \) there is \( m \). The short \( u \) is substituted for a short vowel, the long \( u \) for a long vowel, on the principle (No. 23) that, of the substitutes that offer themselves, the one employed shall be the most similar to that of which it takes the place. Thus we have, instead of adā, amā. In the 1st. p. long \( f \) is directed to be substituted for the affix by No. 171, and the substitution of guṇa (which would give adā + \( f = ade \)) being directed, we look forward.

रत ईवहुस्वचने 81.२।८१।
चन्द्यो दात् पस्येत चंद्रस्य मे बहुधार्र्तो। चमो। पूर्वपाशिष्ठि
सिति विमलिकायेप्रात् पूर्वपाशिष्ठमभो। चमुस। चमो। चमून।
मुने कृते विमलावय नामावः।

No. 387.—In the plural, long \( f \) is the substitute of the \( e \) (No. 386) that follows the \( d \) of adas; and instead of the \( d \) there is \( m \). Thus 1. p. amā. In the 2. s. in accordance with No. 39, the several rules regarding the application of the case-affix first take place, and then we have the substitution of \( u \) and \( m \) (by No. 389). Thus 2. s. amā (by No. 386) becomes amum, 2. d. amū, 2. p. amān (instead of addn).

In the 3. s. we have having been made (by No. 386), and consequently the name gāi (No. 190) being applicable to the term, the substitute \( n \) offers itself from No. 191. Thus we should have amā + \( n \); but here the question might occur, seeing that the \( m \) was derived from a rule (No. 386) in the tripādī (No. 39), whether No. 191 does not regard the \( m \) as non-existent.

The following rule refers to this point.

न सु ने।८।२।८१।
नामावें द्रवें कुते च मुभावें नाभितः। चमुन। चमुस्याम्।
चमोमः। चमुखे। चमीथः। चमुस्याल। चमुम। चमुयः।
चमोमः। चमुमिषः। चमीझ।
हसो धन्यः। पुत्रिक्षः।
No. 388.—When the production of 
Ha is to take place or 
has taken place, the existence of 
Mu is not to be regarded as 
if it had not been effected. Thus we have 3. a. amund. Then 
3. p. amūbhāyād (for addbhāyād, see No. 386), 2. p. amūbdik (No. 
amūshmāt, 6. a. amūshya, 6. d. amuyāk, 6. p. amūshām (No. 
174), 7. a. amūshmin, 7. p. amūshu.

So much for masculines ending in consonants.

Feminines ending in consonants.

हल्लतः । स्त्रीलिङ्गः।

नहो घः । ८. २१ ४८।

वलि पदान्ते ।

No. 389.—The letter dh is the substitute for the final of the 
verb Naha, when jhal follows, or at the end of a pada.

नाहिद्धिहिताधिष्ठितास्तिस्तितानितनिः घौ । ८। २। १९६।

क्रियनेषु पूर्वोपद्वय दीवः । तपानतः । तपानहो । तपानतः ।

क्रियनामातृष्णा कुशेन घः । डिविकः । डिविहो । डिविअब्या ।

दोः । दिवो दिवः । दुप्यामः । नि: । गिरो । गिरः । गर्वः ।

वतः । वतस्तुप्याः । का । के । का: । सवाहः ।

No. 390.—When the verbs Naha “to bind,” vrita “to be,” 
vrish “to rain,” vyaše “to pierce,” ruch “to shine,” shahe “to 
bear,” and tan “to stretch,” ending with kwip, follow, a long 
vowel is the substitute of the pada which precedes in the compound.

The word upānakh “a slipper” (thus formed from upa + anh + 
kwip) makes 1. a. upānakh (Nos. 330, 199, and 389), 1. d. upā-
nakhau, 7. p. upānāteu.

In the case of the word ushnik “a metre of the Vedas,” as it 
takes gh (No. 331) in consequence of its ending in kwip (No 339), 
we find 1. a. ushnik. Again 1. d. ushnikau, 3. d. ushnikbhāyād.
The word die "the sky" makes 1. a. dyauḥ (No. 289), 1. d. divas, 1. p. divah, 2. d. dyabhāyaḥ (No. 290).

The word gir "speech" makes 1. a. gīth (Nos. 199, 380, and 110), 1. d. girā, 1. p. girāh. In the same way pur "a city" makes 1. a. pāth.

The word chatur "four" substitutes chataṣṭri (No. 248) in the feminine; and, by No. 249, the letter r is substituted for ri, when a vowel follows. Thus we have 1. p. chautserah. In the 6. p. chaṭāṣṭriṣ, the vowel is not lengthened—see No. 250.

The feminine of kim "who" is like sarvāḥ (No. 244).—1. a. lā (Nos. 297 &c.), 1. d. lā, 1. p. laḥ.

No. 391.—Instead of the d of idam "this," there is Y, WHEN SU FOLLOWS. Thus 1. a. iyaḥ (No. 298). In the other cases No. 213 directs the substitution of short a for the final, and the preceding vowel merges in this by No. 300. The word being feminine, long ē (āp) is added by No. 1341; the d is changed to m by No. 301; and, the base having thus become iṃā, we have 1. d. ime (No. 240), 1. p. imāḥ, 2. a. imāṃ. In the 3. d. and subsequent cases the id is changed to an by No. 302; and, in the 3. a., e is substituted for the final by No. 342, giving anayā. By No. 303 there is elision of the id, when the case-affix begins with a consonant, so that we have 3. d. abhyām, 3. p. abhikā. In the 4. a., by No. 264, anayā, 5. and 6. a. anayā, 6. d. anayok (No. 242), 6. p. aśā (Nos. 174 and 305), 7. a. aśāṃ (Nos. 285 and 219), 7. p. dāvā.

The pronoun *tyad* "that" substitutes *a* for the final (Nos. 213 and 300), and, taking the feminine termination *ṭāp*, gives 1. *a. syd* (No. 338), 1. *d. tye*, 1. *p. tydh*. In the same way *tad* "that," and *etad* "this."


The word *ap* "water" always takes the terminations of the plural. By No. 227 this word lengthens the vowel in the 1. *p. āpak*.

**हिंदी**

परस्परांत भावस प्रत्ययः।

*चः*ः। *चः*ः। *चः*ः।

*दिः*ः। *दिः*ः। *दिः*ः।

*द्रः*ः। *द्रः*ः। *द्रः*ः।

*दसः*ः। *दसः*ः। *दसः*ः।

*द्रसः*ः। *द्रसः*ः। *द्रसः*ः।

*द्रसः*ः। *द्रसः*ः। *द्रसः*ः।

*द्रसः*ः। *द्रसः*ः। *द्रसः*ः।

**हिन्दी**


The word *diś* "space" makes 1. *a. dig* or *dik* (Nos. 328 and 331), 1. *p. diśak*, 3. *d. digbhyām*.

Since it is directed (No. 378) that *diś* shall take the affix *kūn* when attached to the pronouns *tyad &c.*, the word *diś* (thus falling under rule No. 331) elsewhere also substitutes a guttural in the place of its final. Thus 1. *a. diśk* or *diṅg* "sight," 1. *d. diśau*, 3. *d. digbhyām*.

The word *twisk* "light" makes 1. *a. twiś* (No. 82), 1. *d. twiśau*, 3. *d. twiśbhyām*.
The word *sa(ju)h* "a friend," by No. 123, substitutes *r* for its final at the end of a *pada*, which the word is when, by No. 26, the *su* of the 1. *a* has been rejected. The vowel is then lengthened by No. 380, and the *r* becomes visarga by No. 110, giving *sa(ju)h*, 1. d. *sa(ju)hau*, 3. d. *sa(ju)rbhyām*. In the same way *dbi(h)* (for *diis*) "a benediction" makes 1. a. *di(h)*, 1. d. *di(h)au*, 3. d. *di(h)rbhyām*.


So much for feminines ending in consonants.

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**Neuters Ending in Consonants.**

No. 392.—"In the case of neuters we have elision (luk) of *su* and *am* (No. 270)." In the case of *ana(ju)h* (No. 287), there is the substitution of *d*. Thus we have 1. a. *swana(ju)d* or *swana(ju)f* "having good cattle," 1. d. *swana(ju)h* (No. 259). In the 1. p., by No. 284, there is the augment *onu*, and thus, by No. 264, we have *swana(ju)duṇh*. Again the same in the 2. p. The rest is like the masculine (Nos. 385 &c.).


The word *chatur* "four" (by Nos. 262 and 284) makes *cha(t)urī*. 
The interrogative kim “who, which, what?” makes l. a. kim (No. 270), 1. d. ke (Nos. 297 and 259), 1. p. kāni.

The pronoun idam “this” makes l. a. idam (No. 270), 1. d. ime (Nos. 301 and 259), 1. p. imāni.

The word brahman “the Supreme” makes l. a. brahma (Nos. 270 and 200).

According to No. 274, the word aham “a day” makes l. d. akhi or akhib: -l. p. akhāni (Nos. 263 and 197).

No. 395.—The word aham substitutes ṛṣ at the end of a pada. Thus 3. d. ahobhād (No. 126).

The word danṣi “having a staff” makes l. a. danṣi (Nos. 270 and 200), 1. d. danṣini (No. 259), 1. p. danṣini (Nos. 282 and 197), 3. a. danṣinda, 3. d. danṣibhād (Nos. 134 and 200).

The word supathik “having a good road” makes l. a. supathā. By the elision of i directed in No. 323, and then, by No. 259, we have 2. d. supathī. In the 1. p. (Nos. 263, 321, and 323) supothādā.
The word तृती "strong" makes 1. a. तृत्र (No. 333), 1. d. तृत्री, 1. p. तृत्री, the conjunction of the consonants being in the order of न, र, and ज.


The word formed of गो "a cow," and अरुचु "to worship," and signifying "a worshipper of cows," makes 1. a. गावक (Nos. 363, 59, and 333), 1. d. गोद (No. 56), 1. p. गावंकी (No. 264). Again there is the same form in the 2nd case. In the 3. a. गोच्च, 3. d. गावाघय्या. [N. B. This word takes a great variety of shapes, being in fact a mere grammatical fiction.]

The word साक्रित "ordure" makes 1. a. साक्रित, 1. d. साक्रित, 1. p. साक्रिति (No. 264).

The participle ददति "giving" makes 1. a. ददत. 

या नन्दकस्य १७१ १७५।
चन्द्रसात् परस्य या सु: बृहनमात्मकः । ददति । ददति ।

No. 396.—Num (No. 374) shall optionally be the augment of the suffix सत्रि coming after a neuter reduplicate, when a सर्वनामाल्पक (No. 263) follows. Thus 1. p. ददांति or ददाति.

The participle तदति "paining" is next declined.

शास्तीयेतर्थम् १७१ ८५।
वयानाति परो म: श्रुतिदयतङ्गनस्य गुम् वा सौत्रेः ।
तुदनति । तुदति । तुदति । भाति । भाति । भाति । भाति ।

No. 397.—NUM shall optionally be the augment of that which ends with a portion (a) of the suffix सत्रि coming after what ends in a or a, when 66 (No. 259) or a नाद (No. 215) follows.
For example, the verbal root *tud* (No. 693) taking the suffix *a-trī* becomes *tuda*; and then, with the participial suffix, it becomes *tudat* (No. 300), which, by this rule, makes 1. d. *tudانت* or *tudati*. By No. 284, I. p. *tudanti*. And so *bhāt* "shining" (root *bhāt*), 1. d. *bhانت* or *bhāt*; 1. p. *bhānti*.

By the nādi, in this aphorism, the feminine suffix *a-h* (**) is intended.

The root *pach* takes the suffix *a-h* (No. 419), and its participle *pachat* "cooking" falls under the next rule.

No. 398.—*Num* shall invariably be the augment of that which ends with a portion of the suffix *a-trī* which comes after the a derived from *a-h* (No. 419) or *āyan* (No. 670), when *a* or a nādi follows.


The word *dhanus* "a bow" makes 1. a. *dhanuḥ* (Nos. 270, 123, and 110), 1. d. *dhanuśi* (No. 169). In the 1. p., as the word ends in *s* (No. 371), the vowel is lengthened, and the *s* is changed to *ṣ* notwithstanding the intervention of *nūm* (No. 381), giving *dhanuśi*. In the 3. a. *dhanuṣh*, 3. d. *dhanuṣhibhyāṃ* (No. 123). In like manner *chakahus* "an eye," *havis* "clarified butter," etc. The word *pauṣ* "water" makes 1. a. *pauḥ* (Nos. 270 etc.),
So much for neuters ending in consonants.

स्वादिनिपातमुख्यम् । १ । १ । ३७।
OF INDECLINABLE WORDS.

No. 399.—Swar &c. and the particles (nipāta) are called INDECLINABLES.


The foregoing class of words ("svār & c.") is one the fact of a word's belonging to which is known only from its form, and could not have been inferred from its nature (see No. 53).

The following are particles (nīpīta), viz. cha "and," vē "or," ēka (an expletive), aha (vocative particle), eva "only, exactly," evam so, thus," vīnam "certainly," kathat "continually," yugapati "at once," bhāyas "repeatedly," kipat "excellently," nāpam "excellently," kwit "abundantly," net or khet "if," chan "if" [the n is indicator], yatram "where," tatram "there," kachchit "what if?", "naha "no," hantam "ah!" mākim, mākim, or nakil, "do not," dhām "indeed!?, mād "do not," naṁ "not," yāvat "as much as," tāvat "so much," tvai, nūvai, or dvā "perhaps," rāj (disrespectful interjection), trauṣhāf, vaauṣhāf or svadhā (interj.) "oblation to the gods," svadhā "oblation to the manes," vaauṣhā "oblation to the gods," om (mystical ejaculation typical of the three great deities of the Hindū mythology), tum "thouing," tathāit "thus," (introducing an exposition), khaalum "certainly," kiīla "indeed," atha "now" (suspicious inceptive), sushti "excellent," eva (attached to the present tense gives it a past signification), ādaha "is!"

To the list of Indeclenable belong also what have, without the reality, the appearance of an upasārya (No. 47), of a word with one of the terminations of case or person, and of the vowels. In the example avaluttam "given away," the ava is not really an upasārya, for if it were, the word (by VII. 4. 47.9) would be avaluttam. In the example ahaṁyuk "egotistic," the ahaṁ is not identical with the akham "I," terminating in a case-affix—because a pronoun, really regarded as being in the nominative case, could not be the first member in such a compound. In the example, astikṣhā, a cow or the like "in which there is milk," the asti must be regarded as differing from the word asti "is," which ends

* When the apherism does not occur in the Laghu Kaumudi, the reference is made to the Aksarādhyātya.
with the affix of the 3rd person singular, otherwise it could not have appeared as the first member in a compound. The vowels a, ə, i, ñ, u, o, ai, o, au, when, as interjections, they indicate various emotions, differ from the ordinary vowels. Other Indeclinasbles are paśu "well," būkam "quickly," yathākathācha "any how," pāt, pyāṭ, anāga, hai, he, bhoh, (vocative particles), aye "ah!" (indicating recollection), gha (vocative), vishu "on all sides," ekapade "at the same moment," yut "blame," ātah "hence."

This list also ("cha &c.") is one each of the various individuals composing which is to be recognised by its own shape (No. 53).

Words are indeclinable which have the following terminations viz. the taddhita affixes (No. 1067) beginning with tasil (No. 1288) reckoning as far as (but not including) pākap (V. 3. 47.) :- or the terminations bas &c. (No. 1330) reckoning as far as the apophorism "samāsántak," (V. 4. 68.) :- or the Vaidika termination am or its equivalent ām (No. 1309) :- or the terminations that have the force of krituanuch (i. e. which give the sense of such and such a number of times) :- or the terminations tas (equivalent to tasil) and yat "like," and nd or nānd (V. 2. 27). For example, ātah "hence" (which ends in tasil) &c.

No. 400.—What ends in a krit affix (No. 135) ENDING IN the letter M OR in ĖCH is indeclinable. Thus smāram smāram "having repeatedly remembered," jīvase "to live," pibadhyaī "to drink." (III. 4. 9.)

No. 401.—What ends in ktwā (No. 935) or tosun or kasun (III. 4. 9) is indeclinable. Thus krituva "having done," udeto "having risen," vīripah "having spread."
No. 402.—AND the kind of compound termed *avayatiśhāva* (No. 966) is indeclinable. Thus *adhihari* "upon Hari or Vishnu."

No. 403.—There is elision (*luk*—No. 209) of *āp* (the feminine termination) AND of *ṣup* (the case-affix) AFTER what is INDECLINABLE. For example, *tātā bhīdāyām* “in that hall.” Here the indeclinable *tātā* “there” does not take either the feminine termination or a case-affix, although it is equivalent to *tāsyām* “in that.” So then “what changes not (*na vyeti*), remaining alike in the three genders, and in all cases, and in all numbers, is what is termed an indeclinable (*avaya*).”

The grammarian Bhāguri wishes that there shall be elision of the initial *a* of *āva* and *āpi* (No. 48), and that *dp* shall be the termination of all feminine words which would otherwise end in consonants, e.g. *vṛchā* “speech” (instead of *vṛchā*), *vīśā* “night” (not *vīś*), *dīśa* “space” (not *dīś*). [But the rule, thus resting on the authority of a single grammarian (see No. 38) is optional.] So we have either *avagēthā* or *vagēthā* “bathing,” *apīdānām* or *piḍānām* “concealment.”

So much for the Indeclinables.
OF THE VERBS.

No. 404.—The terminations generally of the moods and tenses of the verbs are denoted in the grammar by the letter \( l \). The affixes of each particular tense are denoted by the letter \( l \) accompanied by certain indicatory letters as follows:—Present \( \text{Lat} \), 2nd Preterite \( \text{LIT} \), 1st Future \( \text{LUT} \), 2nd Future \( \text{LRI} \), scriptural Imperative \( \text{LET} \), Imperative \( \text{LOT} \), 1st Preterite \( \text{LAN} \), Potential \( \text{LIS} \), 3rd Preterite \( \text{LUN} \), Conditional \( \text{LRIN} \). The fifth among these (viz. \( \text{let} \)) occurs only in the Vedas.

\[ \text{ल: कर्मिख च भावे चायम्बकेम्य: । १५४।} \]

\[ \text{लकारा: यम्बकेम्य: कर्मिख कर्न्ति च स्वरुपम्बकेम्यो भावे कर्न्ति च।} \]

No. 405.—Let the letters \( l \) (above described) be placed after transitive verbs in denoting THE OBJECT ALSO as well as the agent; AND AFTER INTRANSITIVES IN marking THE CONDITION (i.e. the action itself, which the verb imports), ALSO as well as the agent.

[N.B.—The verb itself denotes the action: to be, or to do, generally; or to be, or to do, in a particular manner. In the active voice, the affix marks the agent: in the passive voice of a transitive verb, it marks the object; but, in the passive form of an intransitive verb, the action itself.]

\[ \text{वर्तमाने छट्र।१५५।} \]

\[ \text{वर्तमानकिरियात्मतातोऽर्थोऽस्य। चाटावतो। त्वस्याराध्यामानंकोन्यस्य केतसम्। मू चतायसम्। कर्तव्यवसायं मू। सति चित्ते।} \]

No. 406.—Let \( \text{Lat} \) (No. 404) be placed after a verbal root employed in denoting PRESENT action. The \( a \) and the \( f \) (in \( \text{let} \)) are indicatory. According to No. 155 the \( l \) also ought to be indi-
catory—but it is not to be regarded as indicatory hero, because nothing (in the grammar) is enounced without a purpose (and no purpose would be served by the elision of this ḷ, which therefore remains).

The verb bhu “to be” is now to be conjugated. When it is wished to speak of an agent, the case (as far as we have yet seen) standing thus, vis: bhu+ḷ (we look forward).

<table>
<thead>
<tr>
<th>परस्मैपदम्</th>
<th>अत्माने-पदम्</th>
</tr>
</thead>
<tbody>
<tr>
<td>तिप तस जहि</td>
<td>ताताम जह (he, they &amp;c.)</td>
</tr>
<tr>
<td>सिप ठस ठहा</td>
<td>ठाध्यम ध्वाम (thou, you &amp;c.)</td>
</tr>
<tr>
<td>मिप वस महि</td>
<td>वहि महिः (I, we &amp;c.)</td>
</tr>
</tbody>
</table>

No. 407.—Let these eighteen be the substitutes of ḷ (No. 404) —vis.

No. 408.—Let the substitutes of ṭ (No. 407) be called परस्मैपदम्—i. e. “words for another.”

[Such are the terminations of a verb the action of which is addressed to another than the agent—i. e. of a transitive verb.]

No. 409.—Let the set comprised under the technical name ताती (i. e. the second set of nine, in No. 407, from ṭa to महिः inclusive), and the two ending in आन—vis: the participial affixes आनाक (No. 883) and कानाक (No. 880) be called अत्माने-पदम्—i. e. “words for one’s self.” This supersedes (in regard to these affixes) the previous name (derived from No. 408).
[Such are the terminations of a verb the action of which is addressed or reverts to the agent himself—as in the Middle Voice of the Greek.]

अनुदातित्व धातनिपद्म । ११३ १२।
अनुदातित्व धातीरूपनिपद्म स्वाटः।

No. 410.—Let the affixes called अत्माने-पद (No. 409) be placed after a verbal root distinguished (in the catalogue of roots called धातु-पद) by a gravely accented indicative vowel, or by an indicative य.

स्वरूपितत: कर्षभ्रमाये द्रिष्याधे न। ११३ १७॥
स्वरूपितत: जितत्व धातीरूपनिपद्म स्वातः कर्षभ्रमावनिब्रिष्याधे।

No. 411.—After a verbal root distinguished by an indicative vowel circumflexedly accented, or by an indicative य, when the (direct) fruit of the action accrues to the agent, let there be the द्विमाने-पद affixes.

श्रेष्ठ धर्मर परस्येपद्म । ११३ १७॥
धातनिपद्धनिमित्वादातोऽधर्मर परस्येपद्म स्वातः।

No. 412.—After the rest, i.e. after whatever verbal root is devoid of any cause for the affixing of the द्विमाने-पद terminations (Nos. 410 and 411), let the परास्माइ-पद affixes be employed in marking the agent.

तिलक्षो प्रोक्ततिः प्रयामध्योपमात्मास: । ११३ १०॥
तिलक्षो प्रोक्ततिः पदोपास्यसिक्षा: क्रमादितत्संज्ञा: स्यूः।

No. 413.—Let the three triads in both the sets (परास्माई-पद and द्विमाने-पद) of conjugational affixes (comprised under the general name of तिथ— a pratyadhara formed of the first and last of them viz. tip and mātk—No. 407—) be called, in order, the lowest, the middle, and the highest (person).

[These, it must be borne in mind, correspond to the 3rd, 2nd, and 1st persons of European grammar.]
No. 414.—Let these three triads of conjugational affixes, which (No. 413) have received the names of Lowest &c., be called, (as regards the three expressions in each triad—tip tas jhi &c.) severally, "the expression for one" (singular), "the expression for two" (dual), and "the expression for many" (plural).

No. 415.—When the pronoun yushmad "thou" understood, and also when the same expressed, is the attendant word in agreement with the verb, and denotes the agent or object that is signified by the verbal termination, then let the verbal termination be the middle (No. 413).

No. 416.—When the pronoun asmad "I" is in the same circumstances (as yushmad in No. 415), then let the verbal termination be the highest (No. 413).

No. 417.—In all other cases (besides those provided for in Nos. 415 and 416), let the verbal termination be the lowest (No. 413).

The expression bhā + i (No. 406) having thus become bhā + ti (by the substitution directed in No. 407, we look forward).
No. 418.—Let the affixes called तिथि (No. 413) AND THOSE WITH AN INDICATORY 6, which are enounced in the division of the grammar pertaining to verbal roots, be called सार्वधातुक (i.e. "applicable to the whole of a radical term").

No. 419.—When a सार्वधातुक affix (No. 418) follows, signifying an agent, let अप be placed after the verbal root. [The 6 and the p, by Nos. 155 and 6, being indicatory, there remains a, giving भविः + a + ति.]

सार्वधातुकार्थानां क्रमेण घापोः शापः

No. 420.—When a सार्वधातुक (No. 418) OR AN ĀRDHA-DHĀTUKA affix (No. 436) follows, then let गुष्ठा (No. 33) be the substitute of an inflective base (No. 152) that ends in āk.

Thus भविः becomes ब्हो, and, अष्ठ being substituted by No. 29, we have भावति "he becomes." In like manner भावतत "they two become."

No. 421.—Art is the substitute of the letter र्थ being part of an affix (as in the case of ज्री—407). By No. 300 the a of art supplies the place both of itself and of the preceding a of भविः—so that we have भावति "they become." Again—भावति "thou becomest," भावतत "you two become," भावतत "you become."

No. 422.—No. 422.
No. 422—The long vowel shall be the substitute of an in-
factive base ending in short a, when a śārvadhātuka affix (No. 418) beginning with yān follows. Thus (bhava + mī =) bhavāmī “I become,” bhavāvah “we two become,” bhavāmah “we become.”

With the pronouns supplied, the present tense stands thus:—

Sing. Dual. Plu.
sa bhavati. tāu bhavatāḥ. te bhavanti.
trayā bhavari. yuvāḥ bhavathāk. yāyāḥ bhavathā.
ākā bhavāmī. dvāḥ bhavāvah. vayāḥ bhavāmah.

No. 423.—Let liṭ (No. 404) come after a verbal root employed in signifying what took place before the current day and unperceived (by the narrator).

Instead of the l (of liṭ, the i and ū of which are indicator), let there be tīp &c. (No. 407).

No. 424.—Let there be, in the room of the paraśmāi-pada affixes, tīp &c., substituted for liṭ, nyāl &c.—viz.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nyāl</td>
<td>Atus</td>
<td>Us</td>
</tr>
<tr>
<td>Thal</td>
<td>Athus</td>
<td>A</td>
</tr>
<tr>
<td>Nyāl</td>
<td>Va</td>
<td>Ma</td>
</tr>
</tbody>
</table>

Proceeding to subjoin these affixes, (the u and l being elided by Nos. 148 and 5) the case standing thus—bhū + a—we look forward.

No. 425.—Let vuk (of which the u and l are indicator) be the augment of the root bhū, when (a substitute for) lūṣ or liṭ beginning with a vowel follows.
Thus bhū+a becomes bhūv+a.

No. 426.—When lit follows, there are two in the room of the first portion, containing a single vowel, of an unreduplicated verbal root; but, after an initial vowel, the reduplication is of the second portion (containing a single vowel) which follows it.

Thus bhūv+a having become bhūvābhūv+a, we look forward.

No. 427.—Let the first of those two which are here spoken of (No. 426) be called the reduplicate (abhaveda).

No. 428.—Of the reduplicate (No. 427) the first consonant is left; the other consonants are elided.

Thus we have bhūbhūv+a.

No. 429.—In the room of the vowel of the reduplicate there is the short vowel.

Thus we have bhūbhūv+a.

No. 430.—When lit follows, let there be a instead of the w of the reduplicate syllable of the verb bhū.

Thus we have bhūbhūv+a.
THE LAGHU KAUMUDĪ:

No. 431.—In a reduplicate syllable, let there be also char and jut instead of jhal:—that is to say—let there be jut in the room of jhal, and char in the room of khay—such is the distinction.

Thus bhūbhāvah becomes finally babhāvā “he became.” In the same way babhavatuk (No. 424) “they two became,” babhavatuk “they became.”

No. 432.—And let a conjugational affix substituted for lit be called ārdhadhātuka (No. 436).

No. 433.—It is the augment of an ārdhadhātuka affix beginning with val.

In accordance with No. 103, the i (of if) is prefixed to the affix—giving babhivitha, “thou becamest.” Then babhivatukh “you two became,” babhivā “you became,” babhivā “I became,” and again babhivivā (No. 433), “we two became,” babhivīvīma “we became.”

No. 434.—Let lit (No. 404) come after a verbal root in the sense of what will happen but not in the course of the current day.

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No. 435.—When lri and lut follow, then these two, sva
and tasi, are the affixes of a verbal root. This supersedes the
affix kp &c. (No. 419). Both lri and lri are included in the
expression "lri."

No. 436.—Let the remainder, i.e. affixes other than tia and
those with an indicatory š (No. 418), subjoined to a verbal root be
called ardhadhatuka—(i.e. "belonging to half the verb,"—or to six
of the tenses).

The augment š here presents itself from No. 433, and the
word (through Nos. 420 and 435) attains the form bhavitās.

No. 437.—Dā rau and ras are substituted in the room of
the affixes of the lowest (No. 413) person of lut.

As the presence of š as an indicatory letter must not be un-
meaning, there is elision of the final vowel with what follows it
(No. 52), although the word is not one of those called bás (Nos.
185 and 187).

Thus bhavitās (from No. 436) becomes bhavīt, and (with the
š derived from the š of this rule), bhavīt "he will become."

No. 438.—There is elision of tás (No. 435) and of the verb
as when an affix beginning with š follows.
No. 439.—AND so (as directed in No. 438) WHEN an affix beginning with R-FOLLOWS.

Thus we have (No. 437) bhavitárau "they two will become," bhavitáraá "they will become," bhavítási "thou wilt become," bhavítáthaka "you two will become," bhavításmi "I will become," bhavításwaá "we two will become," bhavításmak "we will become."

No. 440.—AND in the remaining cases, i.e. whether there be or be not another verb (denoting an action performed) for the sake of the (future) action (No. 903)—let LIÍT come after a verbal root employed in the sense of the future (indefinite or 2nd).

The augment syn being obtained from No. 435, and ët from No. 433, and the s being changed to st by No. 169, we have bhavíshyayi "he will become," bhavíshyayáta "they two will become," bhavíshyánti "they will become," bhavíshyási "thou wilt become," bhavíshyáthaka "you two will become," bhavíshyatha "you will become," bhavíshyásmi "I will become," bhavíshyáswaá "we two will become," bhavíshyásmak "we will become."

No. 441.—AND let LOT (No. 404) come after a verbal root in the sense of command &c.

No. 442.—In the sense of BENEDICTION, LIÍT and LOT are employed.
No. 443.—Let there be u instead of the i of an affix substituted for lot (No. 441). Thus bhavatu “let him become.”

No. 444.—In benediction tataṁ is optionally the substitute of tu (No. 443) and hi (No. 447).

The affix, though containing an indicatory u (No. 59), takes the place of the whole of the original affix, because it is ruled that No. 58, which is subsequent to No. 59 in the order of the Aṣṭādhyāyī, shall here take effect (by No. 132). Thus bhavatū “may he become.”

No. 445.—Let the treatment of lot (No. 441) be like that of laṅ (No. 456), and so let there be the substitution of tām da (No. 446) and the elision of s (No. 455).

No. 446.—Let tām da, i.e. tām, tām, ṭa, and ām, be instead of the four substitutes, viz. tās, thās, tā, and mīp,—of any l which has an indicatory u (viz. lūḥ, līḥ, lūḥ, and līḥ). Thus bhavatām (No. 445) “let the two become,” bhavatū “let them become.”

No. 447.—Instead of the hi, substituted for lot, there is hi—and this has not the indicatory p (of the sīp).

No. 448.—Let there be elision (lūḥ—No. 209) of hi (No. 447) after what ends in short a. Thus bhaz or (No. 444) bha-
"be thou, or "mayst thou become," bhavatam "do you two become," bhavata "become ye."

Mēnī: | 314185 |
Lēt: |

No. 449.—Nī is the substitute of MI in the room of loṭ.

शानूतमस्त पिष्ट | 314189 |
लेहुसप्यट पिष्ट | हिन्योशत्व न | इक्ष्ट्रोद्भवेर्ज्ञैत्यात् |

अम्बनि |

No. 450.—AKT is the augment of the affixes of the highest person substituted in the room of loṭ, and the termination is as if it had an indicatory p.

The ā (No. 447) and ṅ (No. 449) do not undergo the change to s (by No. 448) because in that case the enouncing of the s in these two substitutes would be unmeaning. Thus we have bhavatā "may I become."—(No. 103).

ते प्रमाशीत: | 1914180 |
ते गत्युपसगर्भमा धाते: प्रागेश प्रयोगाच्या: |

No. 451.—These particles, termed gati (No. 222) and upasarga (No. 47) are to be employed before the verbal root—(that is to say, they are prefixes).

छानि बोद्ध | 814191 |
उपस्तर्थाग्रिनिलाट्य परस्य लेहुसप्यि व्यवनिति नस्तु श्वात् |

प्रमाथिष |

No. 452.—Let there be a cerebral ṣ in the room of the dental r of āvī (Nos 449 and 450), the substitute of loṭ, when it follows a letter competent to cause such a change (No. 157) standing in an upasarga. Thus, in consequence of the r in pras, we have prabhavatiṣṇu "let me prevail."

दुर: प्रावस्तत्वालकस्तत्वालिनी वस्तुम् | दु:स्विष्ठि: | दुःम- |

पालि |
No. 453.—"It should be stated that Dub (No. 48) is forbidden to support the character of an upasarga, in so far as regards the changing (of s and r) to sh and y. Thus we have, without change, duhke
ti "ill fortune," and durbhe
dvi "may I be unhappy."

No. 454.—"It should be stated that the word antar supports the character of an upasarga (No. 452), so far as regards the rules for as (III-3-104) and xi (No. 917) and the change of y to a cerebral y. Hence antar
dvi "may I be within."

No. 455.—There is always elision of an affix of the Chief person, substituted in the room of that which has an indicatory s, provided it end in a. By No. 27 the elision is only of the s, the final letter. By No. 445 this rule applies to the case of loś—so that we have bhavase "may we two become," and bhavede "may we become."

No. 456.—Let laś (No. 404) come after a verbal root employed in the sense of past before the commencement of the current day.

No. 457.—At, acutely accented, is the augment of the inflective base, when luś (No. 468), laś (No. 456), and leś (No. 476) follow.

According to No. 103, this augment is one to be prefixed.
No. 458.—AND there is elision of that parasmaipada affix (No. 408) ending in i (viz. ti, anti, si, and mi,) which is the substitute of an i distinguished by an indicatory s. Thus abhavat “he became,” abhavatám (No. 446) “they two became,” abhavan (No. 26) “they became,” abhavah (Nos. 124 and 111) “thou becamest,” abhavatam (No. 446) “you two became,” abhavata (No. 446) “you became,” abhavam (No. 446) “I became,” abhavāva (No. 455) “we two became,” abhavāma “we became.”

No. 459.—Let lith (No. 404) come after a verbal root in these senses, viz. COMMANDING, DIRECTING, INVITING, EXPRESSION OF WISH, ENQUIRING, AND ASKING FOR.

No. 460.—WHEN THE PARASMAIPADA SUBSTITUTES OF lith FOLLOW, then yāṣū (No. 108) ACUTELY ACCENTED is their augment, and the termination is regarded as HAVING AN INDICATORY s.

No. 461.—There is ELISION OF THE s, NOT being FINAL, of a sātreddhitaka substitute (No. 418) of lith.

This having presented itself, we look forward.
No. 462.—It is substituted in the room of yde (No. 460) being part of a struvadhatuka affix coming after what ends in short a.

Thus we have bhava+i+y+t (No. 458); and, substituting guna, bhavay+t.

चोपत्योवविकः है १ २ ३ ४ ५ ६ ७ ८ ९
भवेत् मभेताम्।

No. 463.—There is elision of v and y, when val (i.e. any consonant except h or y) follows. Thus we have bhavet “he may become,” bhavatām (No. 446) “they two may become.”

चार्सप् १४ १०८।
लितः । मभेयः । मवे । मभेनस् । मभेत । मभेयथ । मभेव । मभेम ।

No. 464.—Instead of jhi, in the room of līś, there shall be jus (No. 149). Thus bhaveyuk (No. 462) “they may become,” bhavah (No. 458) “thou mayst become,” bhavatām (No. 446) “you two may become,” bhaveta “you may become,” bhaveyam “I may become,” bhaveva (No. 455) “we two may become,” bhaveva “we may become.”

विपुविशिष्यः १४ ११५।
अग्निषि लिङ्गकाद्याधान्तुस्कंसः स्तात्।

No. 465.—When the sense is that of benediction, let a termination of the set called līś (No. 413) substituted in the room of līś be termed struvadhātuka.

विपुविशिष्यः १४ १४।
अग्निषि लिङ्गो यायुदि बिते । स्कै: । क्योमाद्यारिति चोपकः।

No. 466.—When the sense is that of benediction, then ydsu, the augment of līś (No. 460), is as if it were distinguished by an indicatory k.

The s of yde (ydsu) is elided before tip, according to No. 337.

कृति । १ ५ १५।
No. 467.—AND there are not guna and uriddhi, when indicated by the term "ik;" IF THAT which would otherwise cause the change HAS AN INDICATORY g, OR k, OR нская.

According to No. 466, the augment ydst (which otherwise, according to No. 420, would have caused the substitution of guna in the room of the u of bhū which is "ik") is to be regarded as having an indicatory k—so that we have bhūyāt (No. 458) "may he become," bhūyadām (No. 446) "may they two become," bhūyāsuk (No. 464) "may they become," bhūyāk (No. 387) "may ye two become," bhūyadām "may you two become," bhūyadēsāma "may you become," bhūyadēsāman "may I become," bhūyadēsāam "may we two become," bhūyadēsāma "may we become."

No. 468.—Let līṅ (No. 404) come after a verbal root in the sense of what is past (indefinitely).

No. 469.—WHEN (the prohibitive particle) māṅ is employed, then let there be lūṅ. This sets aside all the other tenses.

No. 470.—AND WHEN it (viz. māṅ—No. 469) is followed by sīṁa, there may be lāṅ. By the word "and," it is signified that leā (No. 469) is equally admissible.

For examples, see No. 475.
No. 471.—When loan follows, let CHLI be added to the verbal root. This sets aside sāp (No. 419) and the like.

No. 472.—Instead of CHLI (No. 471), let there be SICH. The i and č in sich are indicatory.

No. 473.—When the paraśmaipada affixes come after the verbal roots ē, sthā “to stand,” the six called ġhu (No. 662), pā, & bhū, there is elision (luk—No. 209) of sich (No. 472). The roots pā and pā are here severally taken in the sense of the verb ā to go,” and of pā “to drink” (not “to praise,” and “to protect”).

No. 474.—When a sadravādātuka tense-affix comes after these two, bhū “to become,” and shrū “to bring forth,” gunā is not substituted (by No. 420). Thus we have abhūt (No. 457 and 458) “he became,” abhūtām (No. 446) “they two became,” abhūtvan (No. 425) they became,” abhūth “thou becamest,” abhūtām “you two became,” abhūtha “you became,” abhūvom “I became,” abhūva “we two became,” abhūva “we became.”

No. 475.—When the verb is in conjunction with the prohibitive particle má, the augmentas of (No. 457) and of (No. 478) are not taken. Thus má bhavun bhūt “may you, Sir, not become,” má sma bhavat (No. 470) “may he not become,” má sma bhūt “may he not become.”
WHERE THERE IS A REASON, such as the relation of cause and effect, FOR affixing LIṣṭ (No. 459), there let LIṣṭ (No. 404) be affixed, WHEN THE NON-COMPLETION OF THE ACTION is to be understood.

This tense (the conditional) takes the following form—abhavishyat (Nos. 457, 420, 435, 433, 169, and 458) "he would become," abhavishyatām (No. 446) "they two would become," abhavishyaṃ "they would become," abhavishyah "thou wouldst become," abhavishyatum "you two would become," abhavishyata "you would become," abhavishyam "I would become," abhavishyēta "we two would become," abhavishyōma "we would become."

"If there had been good rain, then there would have been plenty of food;"—or "If there were to be good rain, then there would be plenty of food;"—to apprehend the force of the conditional, let this and the like sentences be understood.

[In these renderings, let it be observed, there is an eye to the "non-completion of the action"—that is to say, it is implied that there was not good rain, nor consequent plenty:—or that the occurrence of good rain is dubious, and the desirable consequence equally so.]

The verb atī, "to go on continuously," (which, in the catalogue of roots, is written ati—with a supernumerary or indicatory letter termed an amānta) is next to be conjugated:—atī (No. 419) he goes."
No. 477.—Let there be a long vowel in the room of short A initial in a reduplicate (No. 427). Thus, in the 2nd pret., we have āta (No. 424) "he went," ātatah "they two went," ātah "they went," ātiha (No. 433) "thou wentest," ātatah "you two went," āta "you went," āta "I went," ātiva "we two went," ātiva "we went."

In the 1st fut. we have atitā (No. 437) "he will go," 2nd fut. atishyati (No. 440) "he will go," and imp. ātātu (No. 443) "let him go."

No. 478.—Let ā' be the augment of what infinitive bases begin with a vowel, when uṇh, uṇh, or uṇā follows. Thus we have 1st pret. āṭah "he went," potential—ātē (No. 463) "he may go," benedictory ātyāt (No. 467) "may he go," ātyātē (No. 467) "may they two go."

When uṇ (No. 468) is affixed, and sīk (No. 472) follows, and the augment si (No. 433) has been attached—we look forward.

No. 479.—Let si be the augment of an affix consisting of a single (No. 199) consonant coming after sich actually present (unelided) or after the verb as "to be."

No. 480.—When si (No. 479) follows, let there be elision of s coming after it (No. 433).
[This elision of स (sick), being directed by a rule in one of the last three chapters of the grammar (No. 39), is not recognised by No. 479—which therefore acts as if the sick were positively present.]

"It should be stated that the elision of sick is recognised as having taken place, in the case where a single substitute comes" (in the room of more than one element; as, for instance, when long l comes, by No. 55, in the room of i+l): so that we have d̄l̄ī + l̄ī = d̄l̄ī "he went," d̄l̄īs̄̄h̄ām (Nos. 446, 169, and 78) "they two went."

सियवागत्विविद्यय | १३५५।

विषेयायत्वनागिदेवस्य परस्य हित्संबंधिनो मेवेशुः भानिष्यः।

वा: । भानिष्यः। भानिष्यः। भानिष्यः। भानिष्यः।

व्याकरणपाठः । विधु गत्वार् । १।

No. 481.—Let there be jis instead of jhi belonging to a tense designated by an l (No. 404) with an indicator Ś, when it comes AFTER SICH (No. 472) OR A REDUPLICATED verb, OR the root VID "to know." Thus dīşıkuh "they went," dīšk (Nos. 479 and 480) "thou wentest," dīs̄īk̄am "you two went," dīsh̄a "you went,"

Conditional—dīśyahat (No. 476) "he would go." The verb skh (skhu) "to go" is next to be conjugated.

नूतं संगुः । १३५१।

No. 482.—Let a SHORT vowel be termed "LIGHT" (laghu).

संबोगे गुः । १३५१।

संबोगे परे प्रस्तं गुः।

No. 483.—WHEN a CONJUNCT consonant FOLLOWS, let a short vowel be termed "HEAVY" (guru).

दौवाँ । १३५२।

गुः स्मातः।

No. 484.—AND let a LONG vowel be termed "heavy" (guru).
No. 485.—AND let there be guna in the room or the it of that inflective base which ends with the augment fut (No. 749) or which has a "light" vowel (No. 482) as its penultimate letter (No. 296), when a sārvadhātukā or an ardadhātukā affix follows.

According to No. 280, s is substituted for the at initial in the root—and we have sedhati "he goes." In the 2nd pret., the substituted s being again changed to at (by No. 169), we have sishedha (No. 424) "he went."

No. 486.—Let a substitute of lit. (No. 423), not coming after a conjunct consonant and not distinguished by an indicative p, be held to have an indicatory k (No. 467). Thus sishidhatuk "they two went," sishidhuh "they went, sishedhika (No. 433) "thou wentest," sishidhuh "you two went," sishidha "you went," sishedha "I went," sishedhika (No. 433) "we two went," sishidhima "we went," 1st fut. sedhita (No. 437) "he will go," 2nd fut. sedhishyati (No. 440) "he will go," imp. sedhata (No. 443) "let him go," 1st pret. asedhat (No. 458) "he went," pot. sedhet (No. 463) "he should go," benedictive sidhyat (No. 467) "may he go," 3rd pret. asedhat (No. 480) "he went," cond. asedhishyat (No. 476) "he would go."

In the same way are conjugated chit (chitā) "to think," and tuck (tucha) "to grieve."

The word gad (gada) "to speak plainly" is next to be conjugated, which makes gadati "he speaks."
THE LAGHU KAUMUDI:

No. 487.—Let cerebral न be the substitute of the dental न of the prefix नि, following a cause for such change (No. 157) standing in an upasarga (No. 47), when the verbs गा and दा follow—these being गा “to speak,” ना “to be happy,” पा “to fall,” पा “to go,” the verbs termed ग्व (No. 662), मा “to measure,” शो “to destroy,” हा “to kill,” ता “to go,” ता “to blow,” द्रा “to flee,” प्रा “to eat,” या “to weave,” वा “to bear,” शा “to be tranquil,” चा “to collect,” and धा “to anoint.” Thus we have प्राज्जगाति “he speaks loudly.”

No. 488.—Let a letter of the PALATAL CLASS be the substitute of a letter of the GUTTURAL CLASS, or of ए, in a reduplicate (No. 427).

No. 489.—Let there be tṛidhti in the room of a penultimate SHORT a, when an affix, distinguished by an indicator न or न, follows. Thus we have, in the 2nd pret., जाग्या (Nos. 488 and 424) “he spoke,” जागदत्त “they two spoke,” जागदु “they spoke,” जागदिथा (No. 433) “thou spokest,” जागदात्त “you two spoke,” जागदा “you spoke.”

No. 490.—Let मल (No. 424), the termination of the HIGHEST person (No. 416), be optionally regarded as having an indicator
Thus we have either *jagada* or *jagada* "I spoke," *jagadiva* "we two spoke," *jagadima* "we spoke." In the 1st fut. *gaditā* (No. 437) "he will speak," 2nd fut. *gadishyati* (No. 440) "he will speak," imp. *gadatu* (No. 443) "let him speak," 1st pret. *agadat* (No. 458) "he spoke," pot. *gadet* (No. 463) "he may speak," benedictive *gadyāt* (No. 467) "may he speak."

The verb *ṇad* (*nada*) "to sound inarticulately" is next to be conjugated.

No. 491.—Let *vṛddhi* be optionally the substitute of a "light" (*a* (No. 482) preceded by a consonant, when *s* follows, and a *parasmaipada* affix preceded by the augment *i* (No. 433). Thus we have, 3rd pret. *agđītī or agadīt* (No. 480) "he spoke," cond. *agadīṣyāt* (No. 476) "he would speak."

Let there be dental *n* in the room of cerebral *ṇ* initial in a root.

With the exception of *nard* "to sound," *nāt* to dance," *nāth* "to beg," *nādhī* "to beg," *nand* "to thrive," *nakt* "to destroy," *ṇrt* "to load," and *ṇrīt" to dance," all the verbs that begin with *n* have a cerebral *ṇ* in the original enunciation.

No. 492.—Let cerebral *ṇ* be the substitute of the dental *n* of what root has cerebral *ṇ* in its original enunciation, when it comes after a cause of such change standing in an upāsarga (No. 452), even though the compound be not a samāra (No. 493).
961. Thus we have prāṇadati “he shouts,” prāṇinadati (No. 467) “he shouts.”

The simple verb is conjugated thus:—nadati “he sounds,” nadāda “he sounded.”

No. 494.—When a substitute of līṭ, regarded as having an indicatory k (No. 486), follows, then there shall be the substitution of s in the room of short a, standing between simple consonants, which forms a part of what inflective base does not begin with a substitute (in the room of the letter of reduplication—No. 488—) caused by līṭ; and there shall be elision of the reduplicate.

No. 495.—And when thal (No. 424) follows with it, (No. 433), let what is mentioned above (No. 494) take place.

Thus—nāditha “thou didst sound,” nādathuḥ “you two did sound,” neda “you did sound,” nandāda or nanada (No. 490) “I did sound,” nedaśa “we two did sound,” nēdima “we did sound,”—nādit “he will sound,” nādīshyati “he will sound,” nādatu “let him sound,” anadat “he sounded,” nādet “he may sound,” nādīyat “may he sound,” anādīt or anadīt (No. 491) “he sounded,” anādīshyat “he would sound.”

The verb nand “to thrive” is next to be conjugated. In the original enunciation this root appears in the form of nūnadi.
No. 496.—Let नि अन्तः तु अन्तः धु, INITIAL in a root in its original enunciation (in the catalogue of roots) be indicatory.

No. 497.—Let num be the augment of a root which has an indicatory short i (as punadi has). As the augment has an indicatory m (No. 265), it is subjoined to the last vowel—and thus we have nandati “he thrives,” nananda “he threw,” nandita “he will thrive,” nandishyati “he will thrive,” nandatu “let him thrive,” anandat “he threw,” nandet “he may thrive,” nandydt “may he thrive,” anandit “he threw,” anandishyati “he would thrive.”

The verb arch (aroha) “to worship” is next conjugated:—archati “he worships.”

No. 498.—Let nut be the augment (of the short a) of what root contains a double consonant, after that lengthened (duplicated derived from No. 477). Thus we have dvaraha (No. 103) “he worshipped,” dvarchatus “they two worshipped,” archita “he will worship,” archishyati “he will worship,” arohat “let him worship,” arohat (No. 478) “he was worshipped,” archat “he may worship,” archaydt “may he worship,” arohat “he worshipped,” archishyat “he would worship.”

The verb vraj (vraja) “to go” makes vrajati “he goes,” v storaja (No. 428) “he went,” vrajita “he will go,” vrajishyat
"he will go," vrajatu "let him go," avrajat "he went," vrajat "he may go," vrajydt "may he go."

No. 499.—Let vriddhi (without the option allowed by No. 491) be the substitute of the vowel of these—viz, VAD "to speak," VRAJ "to go," and of what inflective base ends in a consonant, when sick (No. 472) follows, and the parasmaipada affixes. Thus avrajit "he went," avrajishyat "he would go."

The verb kaṭ (kaṭe) "to rain or to appear" makes kaṭati "it rains," akadāsa (No. 486) "it rained," kaṭita "it will rain," kaṭishyatī "it will rain," kaṭatu "let it rain," akaṭat "it rained," kaṭet "it may rain," kaṭydt "may it rain."

No. 500.—Vriddhi (No. 499) shall not be the substitute of what ends in H, or M, or Y, nor of the roots kshaṇ "to kill," śwaś "to breathe," jāgra "to wake," nor of those ending with the affix ū (No. 747), nor of śu "to increase," nor of what root is distinguished by an Indicatory E, when sick, preceded by the augment if (No. 433), follows. Thus kaṭe makes aκaṭit "it rained," aκaṭishyat "it would rain."

The verb gup (gupā) "to protect" is next to be conjugated.

No. 501.—The affix áya comes after gup "to protect," dhúp "to heat," vichechh "to approach," pan "to praise," and pan "to praise"—their sense remaining unaffected by it.
No. 502.—Let those words be called dhātu (i.e. verbal roots,) at the end of which are the (twelve) affixes beginning with san (III. 1. 5.) and ending with ρίς, which occurs in the aphorism III. 1. 30. (No. 560). Since the words so ending are considered as roots, they take the tense-affixes λας &c. The affix dyā (No. 501) being one of the twelve, we have gopāyati “he protects.”

No. 503.—When it is desired to express one’s self with an árdhadhatuka affix, let ata and those that follow it (in the list of twelve—No. 502), vis: śvan, III. 1. 29., and ṣaś (No. 560), be optionally affixed.

No. 504.—“Am should be mentioned as the affix of the verb kās ‘to shine,’ and of what verb has more than one vowel,” when kī follows.

That the m of this affix is not indicatory is ascertained by the direction that ṣṁ shall be applied to de “to sit,” and ḍhe “to shine,” (its application to which would be useless if the m were indicatory:—see Nos. 265 and 55).

No. 505.—When an ardhadhatuka affix follows, there is elision of the short a of that which ends in short a at the time when the ardhadhatuka affix is directed to be attached.
No. 506.—Let there be a blank (luk—No. 209) in the room of what (tense-affix) comes after am (No. 504).

No. 507.—And after what ends with am (No. 506), the verbs implied in the pratyadhara kriya (which is held to imply kri “to do,” bhi “to become,” and as “to be”), followed by lit, are annexed.

These auxiliaries undergo reduplication (No. 426) and the other consequences of taking the affixes denoted by lit.

No. 508.—Short a is the substitute of rti (orr1) in a reduplicate. Thus the root kri, having substituted riddhi by No. 202, becomes chakra (Nos. 488 and 424); and this, subjoined to gap (altered by Nos. 501 and 504), gives gopadydda chakra (Nos. 94 and 97) “be protected.”

In forming the dual of this person (kri+atus) the change of rti to you first presenting itself, because the aphorism directing it (No. 21) is posterior (No. 132) to that (No. 426) which directs the reduplication—we look forward.

No. 509.—When (an affix beginning with) a vowel follows, that is a cause of reduplication, a substitute shall not take the place of a preceding vowel, whilst the reduplication is yet to be made. But, the reduplication having been made, the substitution may then take place, and thus we have gopadydda chakrabrutuk “they two protected.”
No. 510.—*I* (No. 438) shall not be the augment of an *ardha-dhātuka* affix coming AFTER WHAT ROOT, IN AN ORIGINAL ENUNCIATION, HAS A SINGLE VOWEL AND IS GRAVELY ACCEPTED.

With the exception of roots ending in *u* and *a*, and with the exception of the roots *yu* "to mix," *ru* "to sound," *kaµa* "to what," *kri* "to sleep," *sanyu* "to distil," *kaµa* "to praise," *kaµa* "to succeed," *yuvi* "to increase," *jīva* "to fly," and *sru* "to serve," and *vri* (*vri*-) "to serve," and *vri* (*vri*-) "to choose," what roots, con-

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रक्षाच उपदेशमेषनुदायनात । ३१ २ १० ।
उपदेशे या धातुरोषाकन्दनदानत सन प्राच्यामानसमेत ।
अन्तबन्धार्थविलक्षणकुन्तुपुक्तविहीयमिति ।
कृष्णसंख्यां च विनेदाचित्तचन्दनसूति निष्ठात । स्मृत: ।
कान्तसु यथा । चान्तसु पच्चुपरितिंविविशानिष्ठ: भद । चान्तसु
प्रभुक्ते । चार्तसु स्थानलिप्लयवमयस्मावस्माप्तमुगवर-
यविविस्थसूतिः । प्रशङ्कयः । चान्तसु चद चद विचार विदु तुद
नुदः । पश भिंध भिंध विनदु विनदु चद चद विदु स्वानििही नेिधयः ।
चान्तसु कृष्ण चुळ सुथ बन्थ युध चद राध अघा युध साध विधा
एकादः । चान्तसु मन्यंहि तः । चान्तसु भापु लिव कुष्ठ ताव
लिव तृष्ण तृष्ण लिव लुप्त चापवेत्तितमानोदयः । भान्तसु
यथः मधुःस्मातः । चान्तसु गमनःस्मास्मातः । चान्तसु
कृष्ण दंगः दिश दृष्ट मुष रिष्ट कुष्ठ लियविस्थसूती दाः । चान्तसु
कृष्ण तिष्ठ तृप्त तिष्ठ दिश दृष्ट पुष्य लिव विव विव गुष्ठ लिव
श्य्यादः । चान्तसु छष्कश्वती तः । हान्तसु कृष्ण दिश दृष्ट नगः भिंध बुध
लियश्य्याः ।

प्रनुदाता हलनेव धातवसमंधिष गतमः ।
गोपायांसक्षयः । गोपायांसक्षयः । गोपायांसक्षयः । गोपायांसक्षयः ।
गोपायांसक्षयः । गोपायांसक्षयः । गोपायांसक्षयः । गोपायांसक्षयः । जुगोप
जुगुपनः । जुगुपः ।

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taining a single vowel, are among those that end in a vowel, are called "gravely accented."

(Among monosyllables terminated by consonants, that have their efficient vowels "gravely accented," there are)—of those that end in k, one only—viz. ṣak (ṣakṛi) "to be able:"—of those that end in ḍh, six—viz. pachh "to cook," much "to be free," rich "to purge," vachh "to speak," vichh "to differ," and sikh "to sprinkle:"—of those that end in ḍh, one only—viz. prachchh "to ask:"—of those that end in j, fifteen—viz. tyaṭj "to abandon," vij "to cleanse," bhajj "to serve," bhavij "to break," bhavij "to enjoy," bhavraj "to fry," mazaj "to merge," vajj "to sacrifice," vayj "to join," rujj "to be sick," ronijj "to colour," viyj "to differ," suvijj "to embrace," savij "to embrace," and srijj "to abandon:"—of those that end in d, sixteen, viz. ad "to eat," kaud "to pound," khid "to be distressed," chhid "to cut," tuḍ "to torment," mad "to send," pad "to go," biḍh "to break," vid "to be," vid "to consider," vidh "to acquire," budh "to wither," sad "to wither," sudh "to sweat," skund "to go," and hadh "to evacuate:"—of those that end in dh, eleven, viz. kruḍ "to be angry," kauḍh "to be hungry," budh "to know," bandh "to bind," yudh "to fight," rudh "to obstruct," viddh "to accomplish," vyadh "to pierce," sudh "to be pure," siddh "to accomplish," and siddh "to be accomplished:"—of those that end in m, two, viz. man "to think, and hav "to kill:"—of those that end in p, thirteen, viz. dhp "to obtain," kship "to throw," chhip "to touch," lap "to inflame," tip "to drop," trip "to be satisfied," drrip "to be proud," lip "to smear," lap "to disturb," yap "to sow," tap "to vow," swap "to sleep," and srip "to creep:"—of those that end in bh, three, viz. yabh "to copulate," rubh "to begin," and labh "to acquire:"—of those that end in m, four, viz. gam "to go," nam "to bow," yam "to stop," and ram "to sport:"—of those that end in k, ten, viz. kruṭ "to cry aloud," dah "to bite," dis "to show," dris "to see," mris "to perceive," ris "to hurt," ruk "to hurt," lis "to lessen," vis "to enter," and opriś "to touch:"—of those that end in ḍh, eleven, viz. krisht "to attract," twish "to shine," ush "to be satisfied," dwish "to hate," dush "to do wrong," push "to cherish," pich "to grind," vish "to pervade," sikh "to hurt," sush "to dry,"
and śliśh "to embrace:"—of those that end in e, two, viz. pahas "to eat," and vas "to dwell:"—of those that end in k, eight, viz. dalh "to burn," dīh "to smear," dūh "to milk," nath "to tie," mīh "to urine," ruh "to ascend," līh "to lick," and vah "to bear."

Thus the gravely accented roots, among those ending in consonants, are a hundred and three.

The root kṛi, being gravely accented, falls under this rule and does not take the augment if—so that we have gopāyāṇāchakartha "thou didst protect," gopāyāṇāchakrathuḥ "you two protected, gopāyāṇāchakra "you protected," gopāyāṇāchakrā "I protected," gopāyāṇāchakriva "we two protected," gopāyāṇāchakraṁsa "we protected." The same tense may be conjugated thus—gopāyāṇababhiva (No. 507) "he protected," or gopāyāṇāśa "he protected." On the option allowed by No. 503, it may also be conjugated thus—jugopa (Nos. 426 and 488) "he protected," jugupatuh (No. 486) "they two protected," jugupuh "they protected."

No. 511.—If (No. 433) shall be optionally the augment of an ardhadhātukā affix beginning with vāl coming after the verbs evri &c.—viz. SWRA "to sound," SHU—whether of the 2nd or 4th class of verbs—Nos. 589 and 669—"to bring forth," and DHU "to agitate," and after what root has an indicatory long ū. As the root gupi has an indicatory ū, it thus makes either jugopitha or jugopha "thou didst protect," gopāyītā or gopītā (No. 503) or gopā "he will protect," gopāyishyati or gopāshyati or gopāyati "he will protect," gopāyatu (the option of No. 503 not presenting itself here) "let him protect," agopāyat "be protected," gopā- yeś "he may protect."
No. 512.—When sick, preceded by it, follows, vriddhi (No. 499) shall not be the substitute of a root ending in a consonant. Thus we have agopayit or agopít, or (when the it is omitted under the option allowed by No. 511) aguposit “he protected.”

No. 513.—Let there be elision of what s comes after a jhal, when a jhal follows. Thus agupstam “they two protected,” agupstah “they protected,” agupstah “thou didst protect,” agupstam “you two protected,” agupstam “you protected,” agupstam “I protected,” agupstam “we two protected,” agupstam “we protected,” agopayishyat or agopishyat (No. 503) or agopayat (No. 511) “he would protect.”

The next verb to be conjugated is kshi “to wane,” which makes kshayati “he waned,” chikshayta “he waned,” chikshyatuk (No. 220) “they two waned,” chikshiyata “they waned.”

A prohibition (of the augment it—No. 433) having presented itself in rule No. 510, we look forward.
No. 515.—After a root which ends in a vowel in its original enunciation, and which is always devoid of the augment if when tāsi (No. 435) follows,—thal (No. 424), like tāsi, shall not have the augment if.

No. 516.—When a root (ending in a consonant), with short a as its vowel in the original enunciation, is always devoid of the augment if when followed by tāsi, then that, coming after that root, shall not have the augment if.

No. 517.—In the opinion of Bhārādwāja, it is only after a root which ends in short ī, always devoid of the augment if when tāsi follows, that that shall not have the augment if. Hence if should be the augment of any other verb (in Bhārādwāja’s opinion—in deference to which Nos. 515 and 516 are considered optional).

Here follows a couplet containing a synopsis of these rules relating to the augment if. What root ends in a vowel, or (ending in a consonant) has a short a, if it be devoid of if when tāsi follows, may optionally have if, when that follows. "What ends in short ī
is, under the same circumstances, always devoid of if. Any verb, except kṛi &c. (No. 514), should have if, when liṭ follows (the foregoing option in the case of thaṭ being borne in mind).

Thus we have either chikṣhayitha or chikṣetha “thou didst wane,” chikṣiyathuḥ “you two waned,” chikṣiya “you waned,” chikṣayya or chikṣhayya “I waned,” chikṣiyiṣya “we two waned,” chikṣiyiṣya “we waned,” kṣet “he will wane,” keṣeṣhyayati “he will wane,” kṣayat “let him wane,” akṣhayat “he waned,” keṣhayet “he may wane.”

श्रण्तार्थास्तुक्षयोद्वरार्थः | १७। १४। २५।

श्रण्तार्थ्य दोषो यादो प्रत्येक्ये न तु कृत्यार्थास्तुक्षयोः | चौयात् ।

No. 518.—Of an inflective base ending in a vowel, the long vowel shall be the substitute, when an affix, beginning with the letter y, follows; but not if the affix be one of those called kṛit (No. 239) or a sāvyadhātuka. Thus kṣēṣyāt “may be wane.”

विच वचः परमपदेषु | १७। २। १।

विचन्त्रार्थ्य वचः स्वात्त्व परमपदे विचि | वच्चेष्यति | वचेष्यति |

तप संतापे | १४। तपति | तपाप | तपेषु | तप्यः | तपिष्यः |

तपत्यः | तपायः | तपम्यात् | तपस्यः | तपेत् | तपायः |

अत्याप्तिः | अत्याप्तिः | अत्याप्तिः | अत्याप्तिः | अत्याप्तिः | अत्याप्तिः | १५।

No. 519.—Let veṛiddhi be the substitute of an inflective base ending in ik, when such follows and the parasmaipada affixes are employed. Thus akṣhaśīkhet “he waned,” akṣheṣhyayat “he would wane.”

The next verb to be conjugated is tap (tapa) “to burn,” which makes tapati “he burns,” tatāpa “he burned,” tapatuh (No. 494) “they two burned,” tapuk “they burned,” tapitha (No. 495) or (optionally without the augment if—No. 517—) tatapitha “thou didst burn,” tapūt “he will burn,” tapṣyati “he will burn,” tapṣay “let him burn,” atapat “he burned,” tapet “he may burn,” tapṣyāt “may he burn,” atapṣet (No. 499) “he burned,” atāpśeṭ (No. 513) “they two burned,” atapṣyayat “he would burn.”
The next verb to be conjugated is kram (kramu) "to walk."

No. 520.—After these verbs, in the active voice, vis. bhraś "to shine," bhlaś "to shine," bhram "to whirl," kram "to walk," klam "to be sad," taram "to fear," truṭ "to cut," and lāś "to desire," there is optionally ēyaṇ (No. 669). On the other alternative there is ēp (No. 419).

The next verb to be conjugated is pā "to drink."

No. 522.—Of the verbs pā &c., vis pā "to drink," ghra "to smell," dhma "to blow," sṛṭha "to stand," maṇa "to acquire, by study," dāṇ "to give," ṛśa "to see," ṛṣi "to go," sṛṣi "to run," ēad to wither," and śradhā "to decay," let the substitutes be pība &c. (vis. pīra, jhonra, dhama, sṛṭha, maṇa, yaccha, paṇṭa, rīchcha, dhuṇ, sīṭa, and sīda, when an affix, beginning with an indicator ē, follows (—see No. 419).
The substitute pība ends in short a (not in b), hence there is not the substitution of guṇa (by No. 485), and we have pībati “he drinks.”

No. 523.—After a root ending in long ā, there shall be au instead of ṇal (No. 424). Hence papaṭu “he drank.”

No. 524.—There shall be elision of long ā, when an ārdhādātuka affix follows, beginning with a vowel and having an indicative k or ḍ, and when the augment it follows. Hence papaṭuk (No. 486) “they two drank,” papaṭuk “they drank,” papaṭhuka or (without the augment if—517)—papaṭhā “thou didst drink,” papaṭhuk “you two drank,” papaṭ “you drank,” papaṭa (No. 523) “I drank,” papaṭa “we two drank,” papima “we drank,” pāṭā “he will drink,” pāṭyati “he will drink,” pibatu (No. 522) “let him drink,” apibat “he drank,” pibet “he may drink.”

No. 525.—Let there be a change to e of the vowel of the verbs called ghā (No. 662), and of the verbs ma “to measure,” stā “to stand” &c. (No. 623), when an ārdhādātuka substitute of liṣ (No. 465), with an indicative k, follows.

Thus pēṣā “may be drink.” As there is elision (luk) of rīk by No. 473, we have apāṭ “he drank,” apāṭēm “they two drank.”
No. 526.—When elision (luk) of *sich* takes place (No. 473), after what ends in *LONG ā* only *jus* is the substitute of *jiki* (No. 481).

No. 527.—When *us* (No. 526) comes after what *a* or *ā* is not final in a *pada* (No. 20), the form of the subsequent vowel shall be the single substitute of both. Thus we have *apā+us* (No. 526) = *apuk* "they drank," *apāyati" "he would drink."

The next verb to be conjugated is *glaːi* "to be languid," which makes *glāyati" "he is languid."

No. 528.—There shall be a substitution of *LONG ā* for the final of what root, in the original enunciation, ends in *eː̆*; but not if an affix with an indicatory *ā* (such as *ākā*) follows. Thus as *ākā* (No. 419) is not affixed when *liː* (No. 432) follows, the *ā* of *glaːi* becomes *ā*, and then, by Nos. 523 and 41, we have *jagānːaːː* "he was languid," *glāːt* "he will be languid," *glāːyati" "he will be languid, glāːyatu" "let him be languid," *aglāːyut" "he was languid," *glāːyet" "he may be languid."

No. 529.—Let there be optionally a change to *ā* of the long *ā* of any other root, beginning with a conjunct consonant, than the roots called *gās*, and the roots *med, sthā, &c.* (No. 625), when an *ārdhākāːṭa* substitute of *liː*, with an indicatory *ā* (No. 465), follows. Thus we have *gleydāt* or *gleydīt* (No. 523) "may be be languid."
No. 530.—Of these, viz. of the verbs *yam* "to restrain," *ram* "to sport," *nam* "to bow," and what roots end in *long a*, let *bak* be the augment; and let *if* be the augment of such coming after these, when the *parasmipada* affixes are employed. Thus *agldsit* (No. 479) "he was languid," *agldsyat* "he would be languid."

Then next verb to be conjugated is *kuri* "to bend," which makes *hewarat* "be bends."

No. 531.—Let *guna* (notwithstanding Nos. 486 and 487) be the substitute of what inflective base ends in short *ri* and begins with a conjunct consonant, when *if* follows.

After substituting *vridhiki* for the penultimate, by No. 489, we have *jatwra* "he bent," *jatwarutuk* "they two bent," *jatwaruk* "they bent," *jatwartha* "thou didst bend," *jatwarathuk* "you two bent," *jatwara* "you bent," *jatwra* or *jatwara* (No. 490) "I bent," *jatwarina* "we two bent," *jatwariina* "we bent," *hewara* "he will bend."

No. 532.—Let *if* be the augment of *sya* (No. 435) after what ends in short *ri,* and after the verb *han* "to kill." Thus *hewarishat* "he will bend," *hewarata* "let him bend," *atwarat* "he be bent," *hewarat* "he may bend."
No. 533.—Let GUNA be the substitute of the verb ṚI "to go," AND of what begins with a conjunct consonant and ends with short ṛ, when yak (No. 801) or an ardhadhātuka substitute of līśa (No. 465), beginning with y, follows. Thus kharṣyatim "may he bend," akhavṛṣhit "he bent," akhvarśvat "he would bend."

The next verb to be conjugated is ēru "to hear."

No. 534.—Of ēru let śru be the substitute, AND let there be the affix śru (No. 687). Thus we have śrīnōti (No. 225) "he hears."

No. 535.—A SĀRVADHĀTUKA affix, without an indicatory p, shall be like what has an indicatory ṭ (No. 467). Hence śripaṭaḥ "they two hear."

No. 536.—When a SĀRVADHĀTUKA affix, beginning with a vowel, follows, let there be a semi-vowel in the room of the ṛ of the verb āhu "to sacrifice," AND of what ends in śru (No. 687), when a conjunct consonant does not precede, and there are more vowels than one in the word. Thus we have śripaṭaḥi "they hear," śripaṭaḥi "thou hearest," śripaṭaḥaḥ "you two hear," śripaṭaḥaḥ "you hear," śripaṭaḥi "I hear."
No. 537.—And let there be optionally elision of this—i.e. of the u of an affix not preceded by a conjunct consonant—when m or v follows. Thus we have śrīnuvaḥ or śrīnuvaḥ “we two hear,” śrīnuḥ or śrīnumah “we hear;” śrūvdva “he heard,” śrūvdvam “they two heard,” śrūvdvaḥ “they heard,” śrūroth “thou didst hear,” śrūvdvam “you two heard,” śrūvdva “you heard,” śrūvdvam “I heard,” śrūvdva “we two heard,” śrūvam “we heard,” śrūvom “he will hear;” śrūvam “he will hear,” śrīnu “let him hear,” śrīnu “let the two hear,” śrīnu “let them hear.”

No. 538.—And let there be elision (luk) of hi (No. 447), coming after the short u of an affix not preceded by a conjunct consonant. Thus śrīna “bear thou,” śrīnuḍati (No. 444) “mayest thou bear,” śrīnuḍam “do you two hear,” śrīnuta “hear ya.” The augment derived from No. 450 causes the substitution of guṇa by No. 420, and av having been substituted for this by No. 29, we have śrīnu “let me hear,” śrīnuḍva (Nos. 450 and 455) “let us two hear,” śrīnuḍma “let us hear,” aśrīnuḥ (No. 458) “be heard,” aśrīnuḍam “they two heard,” aśrīnu “I heard,” aśrīnu “you heard,” aśrīnu “you heard,” aśrīnu “you heard,” aśrīnava (No. 537) or aśrīnava “we two heard,” aśrīnava or aśrīnava...
"we heard," śrīnuyād (No. 460 and 461) "he may hear," śrīnuyādām "they two may hear," śrīnuyuk (No. 461 and 527) "they may hear," śrīnuyādh "thou mayest hear," śrīnuyādām "you two may hear," śrīnuyādā "you may hear," śrīnuyādām "I may hear," śrīnuyādā "we two may hear," śrīnuyādāma "we may hear," śrīnuyādāt (Nos. 466, 467, and 518) "may he hear," aṭroṣvākā (No. 479, 480, and 519) "he heard," aṭroṣvāyat "he would hear."

The next verb to be conjugated is gam (gamlīṇi) "to go."

No. 539.—Let CHHA be the substitute of the finals of these viz. ISH "to wish," GAM "to go," AND YAM "to restrain," when an affix, having an indicatory 4, follows. Thus (when sāp—No. 419—follows) we have gachiśkati "he goes," but the substitution does not take place (No. 432) in jagāma "he went."

No. 540.—Let there be ELISION of the penultimate of these, viz. GAM "to go," HAN "to kill," JAN "to produce," KHAN "to dig," AND GHA "to eat," WHEN ANY affix, EXCEPT AŚ (No. 542), follows, beginning with a vowel and distinguished by an indicatory K OR Ś. Thus we have jagmatuk (No. 486) "they two went," jagmuk "they went," jagamitha (No. 517) or jagamitha "thou didest go," jagmatukh "you two went," jagma "you went," jagāma or jagama (No. 490) "I went," jagmiva (No. 433) "we two went," jagmima "we went," ganiḍ (No. 510) "he will go."

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No. 541.—Let \( \tilde{r} \) be the augment of an \( \text{drdhad\dha\hata} \) affix beginning with \( \epsilon \), coming \textit{after} the \text{verb} \( \text{gam} \) "to go," \textit{when the parasemaipada} terminations are \text{employed}. Thus \( \text{gamishyati} \) "he will go," \( \text{gachokhat} \) (No. 539) "let him go," \( \text{agachokhat} \) "he went," \( \text{gachokhat} \) "he may go," \( \text{gamyd} \) "may he go."

\[
\text{पुष्पादितिशुलादितिः परस्मैपदेः} \quad 1 \quad 5 \quad 4 \quad 5 \quad 1
\]

\[
\text{न्ययार्थरक्षादपूतांकालविदितिः परस्त्रूपेश्व} \quad 1
\]

\[
\text{ञ्ज्ञात} \quad 1 \quad \text{ञ्ज्ञात} \quad 1
\]

\[
\text{दृश्य} \quad 1 \quad 1
\]

No. 542.—Let \( \alpha \) be the substitute of \( \text{chli} \) (No 471), coming \textit{after} the \text{roots} \( \text{push} \) "to nourish," \textit{etc.}, which have the class-affix \( \text{vigorami} \) \( \text{byan} \), \( \text{i.e.} \) which belong to the 4th \text{conjugation}—(No. 669), \text{and after} the \text{roots} \( \text{dyut} \) "to shine," \textit{etc.}, \textit{and after} \text{those which (like gami\textsc{r}ita') have an indicatory l\text{ri}, when the parasemaipada terminations are \text{employed}. Thus \( \text{agamat} \) "he came," \( \text{agamishyut} \) (No. 541) "he would come."

So much for \text{the conjugation} of \text{those verbs} of the 1st \text{class which take the parasemaipada terminations.}

\text{The next verb to be conjugated, viz.} \( \text{ad} \) "to increase," \textit{takes the demanepada terminations.}

\[
\text{यथा दृश्य} \quad 1 \quad 1
\]

\[
\text{दृश्य चालने} \quad 5 \quad 1 \quad 8 \quad 7 \quad 5 \quad 1
\]

\[
\text{दृश्य सत्यालने} \quad 3 \quad 4 \quad 7 \quad 5 \quad 1 \quad \text{यथेष्टे} \quad 1
\]

No. 543.—Let there be a change to \( \text{e} \) of the \( \text{t} \) (No. 52) of the \( \text{ata}\text{mepada} \) \text{substitutes} of \( \text{what} \) (No. 404) \text{has an indicatory} \( \text{t} \). \text{Thus} \( \text{e}\text{d}+\text{t} \) (Nos. 407 and 419) \text{becomes edhats} "he increases."

\[
\text{दृश्य दित} \quad 1 \quad 1 \quad 8 \quad 1 \quad 1 \quad 1
\]

\[
\text{दा: परस्त्र दितामामारश्च द्य} \quad 5 \quad 6 \quad 7 \quad 8 \quad 7 \quad 7 \quad 1 \quad \text{यथेष्टे} \quad 1 \quad \text{यथेष्टे} \quad 1
\]
No. 544.—Let there be ِ in the room of the َ of what suffix has an indicatory ِ (No. 535) and comes after short َ. Thus edhete (No. 463) "they two increase," edhvate (No. 421) "they increase."

यासः से ।।। ।।। ।।। ।।। ।।।

िति लघु चालः वे स्वानः गच्छे । गच्छे । गच्छे । गच्छे । गच्छे ।

Nos. 545.—Let ِ be the substitute of ِ, the substitute of an َ that has an indicatory ِ. Thus edhase "thou increasest," edhe (No. 544) "you two increase," edhadhe "you increase." When guna comes after short َ (No. 300), the guna alone is the substitute—thus edha+e (No. 543)=edhe "I increase," edhadhe (No. 422) "we two increase," edhadhe "we increase."

इजादेख गुमुक्तेऽविषयं ।।। ।।। ।।।

इजादियाधतुगुमुक्तेऽविषयं अथ य्याल्लिर्ति ।

No. 546.—When ِ follows, let there be َ (No. 504) after that root which, being other than the root richecha "to go," begins with ِ and has a heavy vowel (Nos. 483 and 484).

आप्राथ्यवत् लोकानुप्रयोगाय ।।। ।।। ।।। ।।।

आप्राथ्याय यस्मादिरुपतुरुपांविभानो वहुग्रीहि । याप्राथ्योपाय पुतल्प्रमुहुप्रमाणात् कुरुप्रायत्तनेन्दनसः ।

No. 547.—The word "ām-pratyaya," in this aphorism, meaning "that after which the suffix ām (No. 504) comes," is a compound, of the kind termed Bahuvrīhi (No. 1034), denoting that which does not exhibit (to one's perception) the characteristic implied in the name. Like the verb that takes the suffix ām (if the verb be conjugated with the dīmanepada terminations), so let the dīmanepada terminations be those of the verb ī when subjoined thereto (as an auxiliary).

[Among Bahuvrīhi compounds, the Sanskrit grammarians distinguish those denoting that of which the matters implied in the name are perceived along with the thing itself (tadguna-saṃvijña) from those denoting what is otherwise (atadguna-saṃvijña-...
The stock illustration of the former kind is "dīrgha-karnam ānaya"—i. e. "bring Long-ear"—where the long ears accompany and mark the individual; and of the latter kind, "drishta-sagaram ānaya"—i. e. "bring him that has seen the ocean"—where the ocean does not accompany the man, nor enable you to recognise him among a group of persons who have never seen it. The term "ān-pratyaya" above-mentioned, i. e. "that which has the suffix ān," is of the latter description. We are told that the auxiliary is to take the same tense-affixes as "that which has the suffix ān;" but the verb, when we look at any part of it (such as edhātā) with a tense-affix, has no ān then visible—the ān, when present, causing (No. 506) the elision of the tense-affixes.

No. 548.—Es and irēk are the substitutes of T and Jh, the substitutes of Lit. Thus we have edhānchakrā "he increased," edhānchakrātēs "they two increased," edhānchakrāris "they increased," edhānchakrārīṣe "thou didst increase," edhānchakrārdhās "you two increased."

No. 549—Let there be cerebral ḍh in the room of the dental ḍh of the termination eddhāwam (No. 555), and of a substitute of Lūś and Lit, coming after an injunctive base that ends in one of the letters of the pratyadhāra in. Thus edhānchakrāghus "you increased," edhānchakrā "I increased," edhānchakrāvah "we two increased," edhānchakrāṃke "we increased." This tense may be formed thus also—eddhāmbabāśkā (No. 507) or eddhāmdeṣa. Then, edhitā "he will increase," edhitārāu "they two will increase," edhitārak "they will increase," edhitātes (No. 545) "thou wilt increase," edhitādēthes "you two will increase."
No. 550.—And when an affix beginning with de follows, let there be elision of e. Thus edhitadhouce "you will increase."

No. 551.—Let h be the substitute of the e of tds and of the verb as "to be," when h follows. Thus edhitahoe "I will increase," edhitadvahoe "we two will increase," edhitadvahoe "we will increase," edhisbyate "he will increase," edhisbyate (No. 544) "they two will increase," edhisbyate "they will increase," edhisbyate "thou wilt increase," edhisbyate "you two will increase," edhisbyate "you will increase," edhisyadehouce "you will increase," edhisyate "I will increase," edhisyadehouce "we two will increase," edhisyadehouce "we will increase."

No. 552.—Let there be am in the room of the e (No. 543) of los. Thus edhatam "let him increase," edhatam (No. 544) "let the two increase," edhatam "let them increase."

No. 553.—In the room of the e of a substitute of los coming after h or v, there are v and am respectively. Thus (instead of edhase) edhase "do thou increase," edhateh (No. 553) "do you two increase," edhadihouce (Nos. 543 and 553) "do you increase."
No. 554.—Let  
be the substitute of forming part of the "highest" personal affix substituted for let. Thus edhail "let me increase," edhavahai "let us two increase," edhandahai "let us increase," and then  (No. 478) is prefixed to make (a + edhata =) edhata (No. 218) "he increased," edhetum (No. 544) "they two increased," edhanta (No. 421) "they increased," edhathai "thou didst increase," edhetum "you two increased," edhadhwam "you increased," edhe "I increased," edhavaki (No. 422) "we two increased," edhahamai "we increased."

No. 555.—Let situt be the augment of let. There is elision of the s by No. 461.—The y is elided by No. 463. Thus we have edhata "he may increase," edheyddhram "they two may increase."

No. 556.—Let ran be the substitute of jh in the room of let. Thus edheran (No. 555) "they may increase," edhetai "thou mayst increase," edheyddham "you two may increase," edhedhwam "you may increase."

No. 557.—Let short  be in the room of let, the substitute of let. Thus edhaya (No. 555) "I may increase," edhvaki "we two may increase," edhemahai "we may increase."
No. 558.—Let suf be the augment of t and th, when part of a substitute of liṅ. The augment sfyuf also is obtained from No. 555. The y (of sfyuf) is elided by No. 463. As the substitutes of liṅ, in the sense of benediction, are ārdhahāṭulā (No. 465), the elision of the s (of sfyuf and suf), directed by No. 461, does not take place. Thus we have edh+i (No. 433) +sf+sta, which, by Nos. 169 and 78, becomes edhāśiṣṭā "may be increase," edhāśīṣṭām "may they two increase," then, as suf does not come except before t or th, edhāśīṣṭan (No. 556) "may they increase," edhāśīṣṭaḥā "mayst thou increase," edhāśīṣṭātmā "may you two increase," edhāśīṣṭākam "may you increase," edhāśīṣṭya (No. 557) "may I increase," edhāśīṣṭa "may we two increase," edhāśīṣṭa "may we increase," edhāśīṣṭa (Nos. 478, 471, 472, 433, and 169) "he increased," edhāśīṣṭām "they two increased."

No. 559.—Let there be at in the room of jh, not coming after the vowel a, when the terminations are the ātmānepada. Thus aidhāṣṭa "they increased," aidhāṣṭaḥ "thou didst increase," aidhāṣṭām "you two increased," aidhāṣṭkam (Nos. 549 and 550) "you increased," aidhāṣṭi "I increased," aidhāṣṭa "we two increased," aidhāṣṭa "we increased," aidhāṣṭya "he would increase," aidhāṣṭyātām (Nos. 544, 535, and 463) "they two would increase," aidhāṣṭyanta "they would increase," aidhāṣṭya-
thik “thou wouldst increase,” aidhikyethām “you two would increase,” aidhikyadhvam “you would increase,” aidhikhye “I would increase,” aidhikhydvaki (No. 422) “we two would increase,” aidhikhydvaki “we would increase.”

The next verb to be conjugated is kam (kam) “to desire.”

vācāh | hiniṣṭaḥ tad | bāmayaḥ

No. 560.—Let the affix niḥ (leaving niḥ) come after the root kam “to desire,” without altering the meaning (No. 502). As the affix has an indicator 4, the dāmanepada terminations (tukh—No. 409) are employed (No. 410). Thus we have kāmayate (Nos. 489 and 420) “he desires.”

kāmayataḥ kāmayottityā (fem.) kāmayate kāmayaṁ kāmayataṁ kāmayatā kāmayitā kāmayitāṁ kāmayiaḥ kāmayiḥ kāmayīḥ kāmayīḥāḥ kāmayīḥāṁ kāmayīḥāṁāḥ kāmayīḥāṁāṁ kāmayīḥāṁāṁāḥ kāmayīḥāṁāṁāṁāḥ kāmayīḥāṁāṁāṁāṁāḥ kāmayīḥāṁāṁāṁāṁāṁāḥ kāmayīḥāṁāṁāṁāṁāṁāṁāḥ kāmayīḥāṁāṁāṁāṁāṁāṁāṁāḥ kāmayīḥāṁāṁāṁāṁāṁāṁāṁāṁāḥ kāmayīḥāṁāṁāṁāṁāṁāṁāṁāṁāṁāḥ kāmayīḥāṁāṁāṁāṁāṁāṁāṁāṁāṁāḥ kāmayīḥāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁāṁामاه.

No. 561.—Let ay be the substitute of ni, when these—viz. am (No. 504), anta, ala, ayya, itnu, and ishnu (—affixes, of which there is no further mention made in this grammatical compendium —) follow. Thus kāmayāhahakre “he desired.” In cases where, as in the 2nd pret., the affixes are ārdhāhahātuka (No. 432), the niḥ (No. 560), by No. 503, is optional:—thus we may have chākame “he desired,” chakamāte “they two desired,” chakamāre “they desired,” chakamīte “thou didst desire,” chakamāthe “you two desired,” chakamāṭhvas (No. 549) “you desired,” chakam “I desired,” chakamāvaka “we two desired,” chakamimakes “we desired,” kāmayātā “be will desire,” kāmayātās “thou wilt desire,” again (without niḥ) kamāt “be will desire,” kāmayishkāte or kamishkate “be will desire,” kāmayādm (No. 552) “let him desire,” atkāmayata “be desired,” kāmayata “be may desire,” kāmayishkāte or kamishkāte (No. 558) “may he desire.”
No. 562.—After what ends in नि (No. 560), and after the verbs श्री &c. i.e. श्री "to serve," द्रु "to run," and श्रु "to drop," let छान be the substitute of चलि (No. 471), when लक follows signifying an agent. The case then standing thus—viz: कामिताता, we look forward.

No. 563.—Let there be elision of नि, when an अर्धहक्तुक affix, not beginning with the augment इ, follows. Thus, in the 3rd pret., we find at this stage कामिताता.

No. 564.—Let there be a short vowel in the room of the penultimate letter of an inflective base, when नि, followed by छान (No. 562), is affixed. Thus we get कामिताता.

No. 565.—When छान follows, there are two in the room of the first portion, containing a single vowel, of an unreproduced root—but (the reduplication is) of the second portion of a root that begins with a vowel. Thus we get (by No. 488) चकामिताता.

No. 566.—Let the effect be like as if श्रान (No. 752) had followed, on the reduplicate, if followed by a light vowel (No. 482), of an inflective base to which नि, followed by छान, is affixed—provided there is not the elision of any letter in the प्रत्येकारा as occasioned by the affixing of नि (as, for example, under the provisions of No. 505, there is).
No. 567.—Let short i be the substitute of the short a of a reduplicate, when cān follows. Thus (No. 566) we get chikum+ eta.

No. 568.—Let there be a long vowel in the room of a light (vowel of a) reduplicate, in a case where the state of things is as if the affix were cān (No. 566). Thus we have finally (No. 457) uchakamata “be desired.”

On the alternative (allowed by No. 503) of there not being the affix śiā, the rule following applies.

No. 569.—“Chān should be stated to be the substitute of chāl coming after the verb kām.” Thus we have uchakamata “be desired,” akām.ṣīkṣyata or akam.ṣīkṣyata (No. 503) “he would desire.”

The next verb to be conjugated is ay (aṇa) “to go,” which makes ayaṭe “he goes.”

No. 570.—There is a substitution of i for the r of an upasarga (No. 47), when the verb aya follows. Thus pru+ayaṭe=pāyaṭe “he flees,” pār+ayaṭe=pādyāṭe “he flees.”

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No. 571.—And after these—i.e. a day "to give," ay "to go," and as "to sit."—let there be ám, when líf follows. Thus ayás-chakre "he went," ayítā "he will go," ayishyate "he will go," ayatām (No. 552) "let him go," dyata "he went," oyata "he may go," ayishishā (No. 558) "may he go."

विभाषेत्: ८।५।७५।

एव: परो यहुः ततः परेऽण गोविष्टलिङ्गं चतुर्व वा दः:।

वायसीद्धम्। वायशोद्धम्। वायिष्ठ्यस्। वायिष्ठ्यम्।

वायिष्ठ्यस्। वायनीपताः ४। ४। सौतनेत्।

No. 572.—Cerebral dh (see No. 549) is optionally the substitute of the dental dh of adhikhwam, or of a substitute of lúk or líf, coming after the augment IΓ that follows one of the letters of the prayádhara in. Thus ayishidhwam or ayishidhwam "may you go," ayishita (Nos. 478, 471, &c.) "he went," ayidhwam or ayidhwam "you went," ayishyuta "he would go."

The next verb to be conjugated is dyut (dyuta) "to shine," which makes dyotate (Nos. 419 and 420) "he shines."

बलितस्यायोः संप्रसाराखम् ६।७।८।

भान्योगः धायोस्य संप्रसारां व्यास्। दिदुतेः।

No. 573.—Let there be a vowel in the room of the semi-vowel (No. 281) of the reduplicate of these two verbs—viz. dyut "to shine," and swápi "to cause to sleep." Thus didyute "he shone."

चुड्डो बुधिः ६।६।८।

धुतादिभ्रं: परस्परसं वा लुक्ष:। पुषादीवप्। चहृत्ताः।

चवालिचाः। वचोनिवल। यवं ग्रिशता वक्षे ६। ६। विसिद्दा

वेदने ६। विसिद्दा वेदनमोहिन्योः ८। ८। विसिद्दा वेदने।

दृष्टि दीपायविद्यति ८। ८। फुट परिस्थिते ८।

युम दीपोः १०। युम संचालने ११। बम तुम्ह सिद्धायम् ११।

११। संस्यु भुज्यु भवानान् १४। १५। १६। भ्युं ढार्ती १०।

संस्यु बिस्मावे १८। १६। बुद्ध वर्तने १२। १४। पांडे। बपृजणे। चत्तः।
No. 574.—After the verbs dyut, &c. the parasmai/pada terminations may optionally be the substitutes, when lun is affixed. Then, by No. 542, wh is in this case substituted for the chli (No. 471). Thus we have adhyutat, or, on the alternative, adhyotishya (Nos. 472, 433, and 169) "he shone," adhyothisyata "he would shine."

In the same way are treated swit (svid) "to be white," mid (nimidd) "to be unctuous," swhid; (nishwid) "to be unctuous" and "to quit"—or, as some say—"to fascinate"—while others again say that it is not this verb, but kswid (nikswhid) "to be unctuous—to liberate" that comes under the rule, ru(h) (ruha) "to shine—to please," ghut (ghuta) "to exchange," suth (sutha) "to be beautiful," kshut (ksutha) "to shake," na(h) (naha) and tubh (tubha) "to hurt," oras (orasu), bhras (bhrasu), and dhwahs (dhwashu), "to fall down," dhwas (dhwasu) "to go," orambh (orambo) "to trust in," and vrit (vritu) "to be." This last makes varsat "he is," varvite (No. 548) "he was," vartidel "he will be."

No. 575.—After the five verbs vrit "to be," &c., there shall optionally be the parasmai/pada affixes, when sty (No. 435) or san (No. 752) is attached.

No. 576.—The augment is (No. 433) shall not be the augment of an ardhdakstuku affix beginning with the letter s and coming after one of the four verbs vrit &c. viz. vri "to be," vridh "to grow," kridh "to break wind," or syandh "to cause," in the absence of the dimanopada affixes (No. 409). Thus the augment is does not appear in vorteyati (where the affix is a parusmai/pada), but it does in vorteshyati (where the affix is dimanopada).
"he will be," vartatām "let him be," avartata "he was," varteta "he may be," vartishṭha (No. 558) "may he be," avartishṭa "he was," avarteyat (No. 575) or avartishṭata (No. 576) "he would be."

The next verb to be conjugated is dad (dada) "to give," which makes dadata "he gives."

न शस्त्रदुनादिगुणानाम।८।१२५।।
शतेश्वबरकारादीन गुणश्च विष्टिता गोपालस्व यथास्या-श्लेषः न।ददे।दददाले।ददिरे।ददिता।ददिपाते।
ददनाम।च्छदन।ददेता।ददिङ्ग्रुः।च्छदितु॥ भूषः लभ्यायाम्।२१।चपाते।

No. 577.—There shall not be a change to ś (No. 494) in the case of the verbs śās "to bless," or dā or dā or of what verbs begin with v, or of the a which is appointed by the term guṇa (as in No. 420), nor shall there be the elision of the reduplicate. Thus we have dadade "he gave," dadaddes "they gave," dadadivα "they gave," daditā "he will give," dadishṭa "he will give," dadatām "let him give," dadata "he gave," dadata "be may give," dadishṭa (No. 558) "may he give," dadishṭa "he gave," dadishṭata "he would give."

The next verb to be conjugated is trap (trapūṣk) "to be ashamed," which makes trapate "he is ashamed."

तुपश्चमच्छप्स।८।१२५।।
शतमत यथास्याश्लेषः त्प्रतिलिपि लिपि श्लिषः । चेत ।
वपिता।चप।चपिन्ते।चप्यते।चपताम्।चपत।चेत ।
चपिन्ते।चपिन्ते।चपिन्त।चपिन्त।चपिन्तायाम।चपिन्तायाम।

No. 578.—There shall be the change to ś of the a of these, viś trapūṣk "to cross," feal "to bear fruit," bhaj "to serve," and trap (trapūṣk) "to be ashamed," and also the elision of the reduplicate, when a substitute for liṭ with an indicatory k (No. 494), or that with the augment it (No. 495), follows. Thus trope "he was
as ashamed," trapita or trapita (without the augment it—No. 511) "he will be ashamed," trapekyate or trapeyate "he will be ashamed," trapatita "let him be ashamed," atrapata "he was ashamed," trapeta "he may be ashamed," trapishita (No. 558) or, on the option allowed (by No. 511), trapelitita, "may he be ashamed," atrapishita or (by No. 513, when the augment it, on the option allowed by No. 511, is not attached,) atrapita "he was ashamed," atrapishyata or atrapetita (No. 511) "he would be ashamed."

So much for the formation, or conjugation, of verbs with the dhamanepada terminations.

No. 579.—The verbs next to be considered take both the parasmaipada and the dhamanepada terminations. Of these ētri (ētri) "to serve," makes ētrayati or ētrayate "he serves," ētriḍya or ētriḍye "he served," ētriyēta "he will serve," ētrishyati or ētrisyate "he will serve," ētrayata or ētrayatātin "let him serve," ētraput or ētraputa "he served," ētrayat or ētrayeta "he may serve," ētriyēta (No. 518) or ētrishita (No. 558) "may he serve," substituting chaē, instead of sich, for cli by No. 562, aśiērīyat, or, with the dhamanepada, aśiērīyata "he served," ētrayyati or ētrisyaya-ta "he would serve."

The verb bhrē (bhrē) "to nourish" makes bhārati or bhārate "he nourishes," bhabhra "he nourished," bhabhratuk (No. 424) "they two nourished," bhabhruk "they nourished," bhabhartha "thou didst nourish," bhabhra "we two nourished," bhabhrus "we nourished," bhabha (No. 548) "he nourished," bhabhrītae or bhārāte "thou wilt nourish," bhabhrisyat or
bhārīshyate "he will nourish," bhāratu or bhāratām "let him nourish," abhārat or abhārata "he nourished," bhāret or bhāreta "he may nourish."

रिङ्खः शयप्रियतः।१७।६॥
चे गन्ध यादायान्त्क लिङ्ख चतो रिङ्ख। रोङ्ख प्रकृते रिङ्ख-
विधानसमाधिन्दीयान। न। श्रियात्।

No. 580.—Let rīṅk be the substitute of the vowel ri, when ī (No. 683) follows, or yāk (No. 801), or an ārdhādhatuva substitute of līṅ beginning with the letter y. The substitute rīṅk presenting itself in this place, in the aphorism immediately preceding the present one (viz. VII. 4. 27), a long vowel is not substituted by No. 518—otherwise the direction to substitute rīṅk (with a short vowel) would be unmeaning.—Thus we have bhriyāt "may be nourish."

अष्टः ११२।
क्षत्वान्तः परो लिङ्खिन्या विन्तो स्तरांशकः। मृणोऽय। मृणोय-नास् । चम्भायेन।

No. 581.—And līṅk and sīch, coming after what ends in ri or ri, are regarded as having an indicatory k, when an ādhanepada affix (līṅk) follows. Thus—without the substitution of gīna (No. 467), we have bhriśhēkha (No. 558) "may he nourish," bhriśhyadātm "may they two nourish," abhārshēt (Nos. 457, 471, 472, 479, and 519) "he nourished."

ख्राईधारः।१८।२॥
खङ्खैः लेपम शलि। चम्है। चम्होपित। चम्होपित। गृह्ये।
खङ्खये ॥ १। इरति। हरते। भक्ति। चहे। चस्ये। चचिपिये।
खगिम। जहिमे। हरति। हरिष्यति। हरिष्यते। इरतु। इरताम।
बहरतः। बहरतः। इरतेः। इरतेः। श्रियात्। गृह्ये। गृह्योस्ताम्।
झारितः। झारूः। जनात्पिता। पहिगियात्। गृह्यृ। धरति।
धरते। धरते। धरते। धरते। धरते। धरते। धरते। धरते। धरते।

X
No. 382.—After a short inflective base, there is elision of sich, if a jhal follows. Thus abhrita “he nourished,” abharishyat or abharishyuta “he would nourish.”

The verb kri (kriṣṇa) “to take” makes harati or hurate “he takes,” jahara or jahre “he took,” jahartha “thou didst take,” jahariva “we two took,” jahrima “we took,” jahriše “thou didst take,” harit “he will take,” harishyati or harishyute “he will take,” harat or haratám “let him take,” aharat or aharata “he took,” harat or harata “he may take,” hariyat (Nos. 580 and 337) or krishtes (Nos. 535 and 538) “may he take,” krishtyestam “may they two take,” akarahit (No. 519) or akrita (No. 582) “he took,” abharishyat or abharishyuta “he would take.”

In like manner dhri (dhṛiṣṇa) “to hold” makes dhavati or dhavate “he holds;” ni (nīṇa) “to lead” makes nayati or nayate “he leads;” pach (pupachash) “to cook” makes pachati or pachate “he cooks,” papācha “he cooked,” pachitha (Nos. 517 and 495) or papaktha (No. 516) “thou didst cook,” peche (No. 494) “he cooked,” pata “he will cook;” bhaj (bhaja) “to serve” makes bhajati or bhajate “he serves,” babhaja or bheje (No. 578) “he served,” bhakta “he will serve,” bhakshyati or bhakshyate “he will serve,” abhakshīrit (No. 499) or abhakshita (No. 513) “he served,” abhakshētām “they two served;” yaj (yaja) “to worship a deity, to associate with, to endow,” makes yajati or yajate “he worships.”

No. 583.—When lit follows, there is a vowel (No. 281) in the room of the semi-vowel of the reduplicate of both sets of verbs, viz. vak, &c. (No. 584) and gurk, &c. (No. 675). Thus iyāja “he worshipped.”
No. 584.—There is a vowel (No. 281) in the room of the semi-vowel of vach "to speak," swap "to sleep," and yaj, &c., when an affix with an indicatory $k$ (No. 486) follows. Thus we have $i+aj+atu$h, which, by No. 283, becomes $i+j+atu$h, and, by reduplication, $i+j+i+atu$h. By Nos. 428 and 55, this becomes finally $i+atu$h "they two worshipped," and so $i+j+atu$h "they worshipped," iyajithu (where there is an indicatory $p$) or (without the augment—No. 517) iyashfhu (Nos. 334 and 78) "thou didst worship," $i+j+atu$h "he worshipped," yusha$ (Nos. 334 and 78) "he will worship."

No. 585.—When $s$ follows, there is $k$ in the room of sh or ph. Thus (the $j$, by No. 334, having become $sh$), yuke$y$hyati or yuke$hy$yate "he will worship," i$ji$u$t (Nos. 584 and 337) or yake$hy$a$ta "may he worship," uke$shi$t (No. 499) or ayafe$ (Nos. 334 and 513) "he worshipped."

The verb vah (in) "to bear" makes vahati or vah$ju$te "he bears," uvah$a$ (No. 583) "he bore," uh$atu$h (No. 584) "they two bore," uh$h$ "they bore," uvah$thhu "thou didst bear."

No. 586.—Let there be dh in the room of $t$ or $th$ coming after a dhash (a soft aspirate), but not if the $t$ or $th$ is a part of the verb dh$a$ "to hold." Thus, when we have vah + th$a$ without the augment $i$ (No. 517). The $a$ being changed to $d$h by No. 276, the $th$ of that becomes $d$h by the present rule, and then $d$h by No. 78.
No. 587.—There is elision of dh, when dh follows:

No. 588.—When elision of dh (No. 587) has taken place, let o be the substitute in the room of the a of shah “to endure,” and vah “to bear.” Thus we have uvoḍha “thou didst bear,” uhe “he bore,” voḍha (No. 586) “he will bear,” vakṣhyaṭi (No. 585) “he will bear,” avākeṣṭh (No. 499) “he bore,” avōḍhaṃ (Nos. 513, 276, and 586) “they two bore,” avākeṣṭha “they bore,” avākeṣṭhī “thou borest,” avōḍhaṃ “you two bore,” avōḍha “you bore,” avākeṣṭha “I bore,” avōḍha “we two bore,” avākeṣṭha “we bore,” or, with the damanopada affixes, avōḍha (Nos. 513, 276, and 586) “he bore,” avākeṣṭhi “they two bore,” avākeṣṭha “they bore,” avōḍhaḥ “thou borest,” avākeṣṭhim “you two bore,” avōḍhaṃ “you bore,” avākeṣṭhi “I bore,” avākeṣṭhā “we two bore,” avākeṣṭham “we bore.”

So much for the 1st class of verbs, consisting of “bhi, &c.”

The 2nd class of verbs begins with the verb ad (ada) “to eat.”

No. 589.—Let there be elision (luk) of aap (No. 419) after ad “to eat,” &c. We then have ati (No. 90) “he eats,” attak

शिखन्यात्यस्याम् २१४।४०।

No. 590.—Let ghas (ghasleri) be optionally the substitute of the root ad, when lit. follows. Thus we may have jaghása "he ate."

In making the next modification of this word, we have elision of the penultimate letter, from No. 540, and the substitution of a char for the gh, by No. 90, and we look forward.


No. 591.—And let there be sh in the room of the s of these verbs—viz. sas "to instruct," vas "to dwell," and ghas "to eat," coming after in or a guttural (see No. 169). Thus we have jakshatuh "they two ate," jakshuh "they ate," jaghasitha "thou didst eat," jakshatuh "you two ate," jaksha "you ate," jaghása "I ate," jakshiva "we two ate," jakshima "we ate." On the alternative allowed by No. 590, we have áda (No. 477) "he ate," ádatuk "they two ate," áduh "they ate."

इद्यात्यत्यात्यस्याम् १६।६।

No. 592.—Let i be always the augment of that coming after these—viz. ad "to eat," ri "to go," and vye "to cover." Thus áditha "thou didst eat," attá "he will eat," atsyati "he will eat," attu "let him eat," attá (No. 444) "may he eat," attám (No. 446) "let the two eat," adantu "let them eat."
THE LAGHU KAUMUDI:

No. 593.—Let there be DHI instead of HI (No. 447) after the verb HU "to give," and what ends in JHAL. Thus addhi "do thou eat," satt (No. 444) "mayst thou eat," attam "do you two eat," atta "eat ye," addha "let me eat," addha (Nos. 445 and 455) "let us two eat," adhama "let us eat."

No. 594.—According to the opinion of All the authorities, of shall be the augment of a unilateral affix coming after the verb AD "to eat." Thus adat (No. 478) "he ate," attam "they two ate," adim "they ate," adat "thou atest," attam "you two ate," atta "you ate," adam "I ate," adma (No. 455) "we two ate," adima "we ate," adyat (No. 461) "he may eat," adyatam "they two may eat," adyuh (No. 527) "they may eat," adyat (No. 337) may he eat," adyarâm "may they two eat," adyarsuh "may they eat."

No. 595.—When LUH or SAN (No. 752) follows, let ohas- laj be the substitute of the verb AD. Instead of chli (No. 471), there is ad (No. 542). Thus aphsah "he ate," adityut "he would eat."

The verb han (hama) "to kill or to go" makes kanti "he kills."

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No. 596.—When there follows an affix, beginning with a jhal and distinguished by an indicator k or ś, there is elision of the nasal of the following that end in a nasal, viz.: those which in their original enunciation are gravelly accented, and van "to ask or beg," and tan "to stretch," &c.

Those which (ending in a nasal, see No. 510) are in their original enunciation gravelly accented, are the following, viz.: yam "to restrain," ram "to sport," nam "to bow," gom "to go," ham "to kill," and man "to respect."

By "tan &c." (the verbs of the 8th class, which, kri excepted, end in a nasal,) are meant the following—viz. tan "to stretch," kshāṇ "to kill," kshīṇ "to kill," rīṇ "to go," trīṇ "to eat grass," ghrīṇ "to shine," van "to ask," and man "to understand."

By this rule we have han+taś=hataḥ (No. 535) "they two kill," ghnanti (Nos. 540 and 314) "they kill," hanśi (No. 94) "thou killest," hathāk "you two kill," hatha "you kill," hanśi "I kill," hanwak "we two kill," hanmah "we kill," jaghaṇa (Nos. 314, 488, and 489) "he killed," jaghnutuk (No. 540) "they two killed," jaghnuh "they killed."

No. 597.—And after the reduplicate syllable, there is the substitution of a letter of the k class in the room of the k of the verb han. Thus we have jaghaṇiṣṭha (No. 517) or jaghaṇtha "thou didst kill," jaghnathuk (No. 540) "you two killed," jaghaṇa "you killed," jaghaṇa (No. 489) or jaghana (No. 490) "I killed," jaghniva (No. 433) "we two killed," jaghnmā "we killed," hantā (No. 510) "he will kill," hanishyati "he will kill," hantu "let him kill," hatā (Nos. 444 and 596) "may be kill," hatēm "let the two kill," ghnantuk (Nos. 540 and 314) "let them kill."

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No. 598.—Let ja be the substitute of the verb han, when ka (No. 447) follows.

Then, by No. 448, the ki would be elided, were it not for the rule here following.

No. 599.—The rules, reckoning from this one to the end of the chapter (viz. the 4th chap. of the VIth Lecture), are called abhyaya, (because the chapter ends with a series of rules dependent on the aphorism) “bhāṣya.” When that (viz. one of the rules called abhyaya) is to be brought into operation, having the same place (for coming into operation, as another abhyaya which has already taken effect), that one (which has taken effect) shall be regarded as not having taken effect.

Thus (ja having been substituted for han, by No. 598, it might have been expected that the ki would be elided by No. 448, but) since the change to ja is not regarded as having been accomplished, elision of ki does not take place. So we have jahi “do thou kill,” hatit (Nos. 444 and 596) “mayst thou kill,” hatam “do you two kill,” hata “do you kill,” hanéni “let me kill,” handva “let us two kill,” handma “let us kill,” ahan (Nos. 458 and 199) “be killed,” ahatam (No. 596) “they two killed,” aghnan (Nos. 540, 314, and 26) “they killed,” ahan (Nos. 458 and 199) “thou didst kill,” ahatam “you two killed,” akata “you killed,” ahanam “I killed,” akarnan “we two killed,” ahanama “we killed,” hanyāt (No. 461) “he may kill.”
No. 600.—Where the affix in question is अर्धद्वातुक (No. 436)—this aphorism having been placed as a regulator (among others of the rule following—we look forward).

नेना वध चिन्किण्

No. 601.—Let बाध ब be the substitute of the verb मान, when लिङ फollows. (No. 600.)

न्यूक्षीक मानि

No. 602.—And when लिङ फollows (let बाध ब be the substitute of मान, as directed in No. 601—provided the affix, as ruled by No. 600, is अर्धद्वातुक). Thus we have बाध्यत (No. 387) “may he kill,” बाध्यस्तंम “may they two kill,” बाध्यत “he killed,” अल्मश्यत “he would kill.”

The verb यु “to mix or to separate” is next conjugated.

जेटा दृश्यिष्टिक हिङ्ग

No. 603.—Where elision, through लिङ, has taken place (as by No. 589), let भ्रियि be substituted in the room of short U, when a श्रवुद्धातुक affix, beginning with a CONSONANT and distinguished by an indicator p, follows—but not if the verb be reduplicated. Thus we have यु+प्य=यूषि “he mixes,” यत्तायः
"they two mix," yusunti (No. 220) "they mix," yusshi (No. 169)
"thou mixest," yuthuh "you two mix," yutha "you mix," yausmi
"mix," yusuh "we two mix," yumah "we mix," yuyadu (No. 202)
"be mixed," yusitatu (Nos. 438 and 420) "he will mix," yuvishyati
"he will mix," yusitu "let him mix," yudhu (No. 444) "may he
mix," ayau "he mixed," ayutum "they two mixed," ayuwan (No. 457) "they mixed," yuyadu (No. 461) "he may mix." —here there is
not vyuddhi (from No. 603), because, according to the explanation
in the Mahabhadhya, "what has an indicatory p has not an
indicatory ś, and what has an indicatory ś has not an
indicatory p": —(so, when yausu came, which, see No. 460, is
regarded as having an indicatory ś, the tip ceased to be re-
garded as having an indicatory p, without which No. 603 does
not apply). So yuyadhum "they two may mix," yuyuh (No.
527) "they may mix," yuydi (Nos. 518 and 337) "may he mix,
yuyadhum "they may two mix," yuydusuh "may they mix," ayutu
(No. 519) "be mixed," ayuvisyatuh (Nos. 438 and 420) "he would
mix."

The verb yū "to go" makes yuti "he goes," yuutha "they two
go," yunti "they go," yuyasu (No. 523) "he went," yudhu "he will
go," yuyasti "he will go," yadhu "let him go," ayut "he went," ayu-
tum "they two went."

No. 604.—In the opinion of Sákātāyanas only (and hence
optionally), jasi is the substitute of jahi in the room of lat
after what ends in long ś. Thus ayuh (No. 527) or ayuh (No. 24
"they went," yuydi (No. 461) "he may go," yuyadhum "they tw
may go,” yāyuk (No. 527) “they may go,” yāyatt (No. 337) “may he go,” yāyādām “may they two go,” yāyāstuk “may they go,” aydeit “he went,” aydeyat “he would go.”

In the same way are conjugated ved “to go or small,” bha “to shine,” śāha “to bathe,” ṇra “to cook,” ṇra “to go badly,” ve “to eat,” ra “to give,” lā “to take,” dā “to cut,” and khyā “to relate.” This (viz. khyā) is to be employed only with the adverbsākāsī affixes.

The next verb to be conjugated is vid “to know.”

विद्य परो ।१०२५।

वेदेले: परस्मिपदानी शास्त्राय व वेदे त्रितु: । त्रिह: ।

वेशच विद्युः: । विद्य: । वेद: । त्रिहु: । त्रिध: । वेशे । वेशं । विद्याति ।

No. 605.—The affixes να, &c. (No. 424) are optionally used instead of the paruṣaṇaipada substitutes of Lat coming after the verb vid “to know.” Thus vedu (No. 485) “he knows,” vidatta “they two know,” viduk “they know,” vethha “thou knowest,” vidattuk “you two know,” vida “you know,” vedra “I know,” vidrus “we two know,” vidma “we know.” On the other alternative, we have vetti (No. 485) “be known,” vittuk (No. 467) “they two know,” vidanti “they know.”

उष्णिन्यभागश्चन्तरस्त्राम।१०२।

वेदान्तस्य शास्त्रानांदानांसि । विद्याति । वेदेति । विद्याः ।

No. 606.—The augment ेम is optionally employed after these—viz. uṣā “to burn,” vid “to know,” and jaṅgri “to wake,”—when le follows.

As there is an agreement (in the present instance) to regard the verb vid as ending in short a (vida), guma is not substituted (as it would otherwise have been by No. 485). Thus we have vidatāchāsra or viveda “he knows,” vedita “he will know,” vediṣṭāya-ti “he will know.”
No. 607.—When \( \text{lof} \) comes after the verb \( \text{vid} \), then \textit{optionally} the augment \( \text{ām} \) is irregularly attached; there is no substitution of \( \text{gūṣa} \) (from No. 420—which fact is indicated by the exhibition of the form \( \text{vidān} \) in the aphorism); there is elision (\textit{lab} of \( \text{lof} \)); and the verb \( \text{kṛi} \) “to make,” with the terminations of the imperative, is appended, (giving, for example, \( \text{vidāk-kurvantu} \)). One particular person and number is not alone intended to be spoken of (by the employment, in the aphorism, of the form \( \text{vidāk-kurvantu} \)).

Thus we may have \( \text{vidāk-kurute} \) “let him know.”

No. 608.—Let \( \text{u} \) come \textit{after} the verbs \( \text{tāk}, \text{etc.} \) (No. 719), \textit{and} after the verb \( \text{kṛi} \) “to make.” This debar the application of \( \text{ēnap} \) (No. 419).

No. 609.—Let \( \text{short u} \) be the substitute of the \textit{short} \( \text{a} \) of (\textit{kav}, the modified form of) the verb \( \text{kṛi} \), ending with the affix \( \text{u} \) (No. 608), \textit{when} a \( \text{sāvyadhātuka} \) termination, with an indicatory \( \text{e} \) or \( \text{ā} \), \textit{follows}. Thus \( \text{vidāk-kurutē} \) (No. 607) “may be know,” \( \text{vidāk-kurute} \) “let the two know,” \( \text{vidāk-kurvante} \) “let them know,” \( \text{vidāk-kuru} \) “know thou,” \( \text{vidāk-kurave} \) (No. 420) “let me know,” \( \text{avet} \) (No. 458, 485, and 199) “be know,” \( \text{avítēm} \) “they two know,” \( \text{aviduk} \) (No. 481) “they knew.”
No. 610.—AND when sip follows, ru is optionally the substitute of the d of a verb, when the d is at the end of a pada. Thus we have avah (No. 111) or avat “thou knewest,” vidyād “he may know, or, may he know,” vidyāstām “may they two know,” avedē “he knew,” avedīshyāt “he would know.”

The verb as “to be” makes asti “he is.”

No. 611.—Let there be ELISION OF THE A OF THE AFFIX ĀNAM (No. 714) AND of the verb AS “to be,” when a sūrdhātuka affix, with an indicator k or s, follows. Thus stāk (No. 535) “they two are,” sansi “they are,” asti (No. 438) “thou art,” sthāk “you two are,” stha “you are,” asmī “I am,” smāk “we two are,” smak “we are.”

No. 612.—Let aś be the substitute of the s of the verb AS “to be,” coming AFTER a letter of the pratyāhāra ā in an upānarga (No. 47) or after the indeclinable word prādu “evidently,” when the letter y or a vowel follows. Thus (after the upānarga aśi, when y follows the a,) wishyā “he may go out;” (when a vowel follows the a) pranishānti “they go out,” pruddhākshanti “they are manifest.”

Why do we say, “when the letter y or a vowel follows?” witness abhidhāk “they two surpass.”
No. 613.—Let BHUt be the substitute of the verb AS “to be,” when an ārdhākāra suffix follows. Thus babhūva (No. 431) “he was,” bhinī “he will be,” bhavishyati “he will be,” astu “let him be,” āstā (Nos. 444 and 611) “may be be,” stām “let the two be,” saṁtv “let them be.”

No. 614.—Let there be a change to G of a verb termed GHU (No. 662) and of the verb AS, when Hi (No. 447) follows, and let there be elision of a reduplicate syllable. Then (the hi being changed to dhi by No. 593), we have edhi “be thou,” āstā (Nos. 444 and 611) “mayst thou be,” stām “be you two,” sta “be you,” ādāni “let me be,” ādava “let us two be,” ādama “let us be,” āstā (Nos. 478 and 479) “he was,” āstām “they two were,” deṣān “they were,” syāt “he may be,” syātām “they two may be,” syūkt “they may be,” bhāyāt (No. 613) “may be be,” ēkāt “he was,” abbhavishyat “he would be.”

The verb i (in) “to go” makes ātā (No. 420) “be goes,” ātā (Nos. 538 and 467) “they two go.”

No. 615.—Let YAY be the substitute of the root IN, when an affix, beginning with a vowel, follows. Thus yasti “they go.”
No. 616.—Iyaḥ and uyaḥ are the substitutes of ī and u of a reduplicate, when a heterogeneous vowel follows. Thus iyāyu (Nos. 426, 202, and 29) "be went."

No. 617.—Let a long vowel be instead of the reduplicate of the verb īṅ, when what substitute for īṅ has an indicatory k (No. 486) follows. Thus iyātyah "they two went," iyāyu "they went," iyayitha (Nos. 433 and 517) or iyetha (Nos. 515, 420, and 616) "thou didst go," etā "he will go," sahyati "he will go," etu "let him go," ait (Nos. 478 and 218) "he went," etām "they two went," iyān (No. 29) "they went," iyēt "he may go," iyād (No. 518) "may he go."

No. 618.—Let there be a short vowel in the room of the ā (ā) of the verb īṅ coming after an upasarga, when an ardhadhatu substitute for īṅ, with an indicatory k (No. 466), follows. Thus nīr + īyād = nīriyād "may he go forth."

In the example abhyād "may he go up to," the short vowel is not substituted; for the rule (VI. 1. 85.) that "a single letter substituted shall be regarded as the final of the preceding word and the initial of the following word," does not apply, when the operation directed depends upon both what precedes and what follows:—so then, as the ā, in abhyād, cannot be regarded as a part at once of the upasarga and of the verb, the rule No. 618 consequently does not apply.
Why do we say, “of the a,” witness sam + eyati = sameyati (= sam + a + eyati) “may be come,” where the rule does not apply, as the verb begins with a.

No. 619.—Let a be the substitute of the root ev, when uviol follows. By No. 478, there is elision (luk) of the sick (No. 472). Thus agat “he went,” aishyat (Nos. 478 and 218) “he would go.”

The next verb to be conjugated is at (sīt) “to sleep.”

No. 620.—Let guna be the substitute of sīt “to sleep,” when a sarvadhatuka affix follows. Thus also No. 543) “he sleeps,” sayate (No. 29) “they two sleep.”

No. 621.—Let nib (r) be the augment of the a of the substitute for ja (No. 421) after the verb sīt “to sleep.” Thus erate (No. 559) “they sleep,” bashed “thou sleepest,” basyate “you two sleep,” erhise “you sleep,” bays “I sleep,” borshe “we two sleep,” sāmuka “we sleep,” sīyate (Nos. 429 and 548) “he slept,” sīyate “they two slept,” sīyire (No. 548) “they slept,” bāyitā (No. 433) “he will sleep,” bāyizeyate “he will sleep,” bātām (No. 552) “let him sleep,” bāyitām “let the two sleep,” bātātām (No. 631) “let them sleep,” abata “he slept,” abāyitām “they two
slept,” aśerata (Nos. 559 and 621) “they slept,” āyita (Nos. 555 and 463) “he may sleep,” āṣṭyātām “they two may sleep,” āṣṭyātan (No. 556) “they may sleep,” āṣṭiṣṭikta (No. 558) “may he sleep,” āṣṭiṣṭikta (Nos. 420, 472, and 433) “he slept,” āṣṭiṣṭikyata (No. 435) “he would sleep.”

The next verb to be conjugated is i (iḥ) “to study.” This verb and i (iḥ) “to remember” never appear apart from the preposition adhi. Thus adhiṭte (No. 543) “he studies,” adhiṭyate (No. 220) “they two study,” adhiṭyate (No. 559) “they study.”

गाणः खिंति । २१४ । ४५ ।

वृह: | धवन्ति | ध्रोरि | ध्रोरि | ध्रोरि | ध्रोरि | ध्रोरि | ध्रोरि | ध्रोरि | ध्रोरि | ध्रोरि | ध्रोरि | ध्रोरि | ध्रोरि | ध्रोरि | ध्रोरि | ध्रोरि | ध्रोरि | ध्रोरि | ध्रोरि | ध्रोरि | ध्रोरि | ध्रोरि | ध्रोरि | ध्रोरि | ध्रोरि | ध्रोरि | ध्रोरि | ध्रोरि | ध्रोरि | ध्रोरि | ध्रोरि | ध्रोरि | ध्रोरि | ध्रोरि | ध्रोरि |

No. 622.—Let aī be the substitute of the verb i (iḥ) “to study,” WHEN LIT FOLLOWS. Thus uḍhiṇā (Nos. 548 and 524) “he studied,” adhiṇā (No. 420) “he will study,” adhiṇyate “he will study,” adhiṇātām (No. 552) “let him study,” adhiṇātām “let the two study,” adhiṇyate (No. 559) “let them study,” adhiṇāśa (No. 553) “do you study,” adhiṇāṭām “do you study,” adhiṇādham (No. 553) “do you study,” adhiṇāyai (No. 554) “let me study,” adhiṇāśyakai “let us study,” adhiṇāśyakai “let us study,” adhiṇāśita (Nos. 478 and 218) “he studied,” adhiṇāśyūtām “they two studied,” adhiṇāśyata (No. 559) “they studied,” adhiṇāśiṭāk “thou didst study,” adhiṇāśiṭām “you two studied,” adhiṇāśiṣṭikva “we two studied,” adhiṇāśiṣṭkai “we studied,” adhiṇāśita (Nos. 555, 461, 463, and 220) “he may study,” adhiṇāśyātām “they two may study,” adhiṇāṭan (No. 556) “they may study,” adhiṇāśyakta (No. 558) “may be study.”

विभाषां चूडः: १२१४१५०१
No. 623.—The substitution of gā (No. 622) in the room of ś (sā) “to study” is ONLY made, WHEN LUN AND LUN FOLLOW.

No. 624.—WHAT affixes have not an indicatory n or n shall be considered to have an indicatory n (No. 467), when they come AFTER GĀ (No. 622) and the verbs KUT “to be crooked,” &c.

No. 625.—WHEN an ārdhadhātuka affix, beginning with a consonant and distinguished by an indicatory k or ṛ, follows, then let long i be the substitute of the long e of the verbs termed GHU (No. 663), and of MA “to measure,” STHĀ “to stand,” GĀ “to study,” PĀ “to drink,” ṚĀ “to abandon,” and SHO “to destroy.” Thus adhyayāśākta (No. 623) or, alternatively, adhyāśākta (No. 218) “he studied,” adhyayāśyātā (No. 623) or adhyāśyātā “he would study.”

The verb duḥ (duḥa) “to milk” makes duḍkhi (Nos. 277, 586, and 25) “he milked,” duḍkāh (No. 535) “they two milk,” duḍkanti “they milk,” dūkhi (Nos. 277, 278, 169, and 89) “thou milkest,”
or, with the ātmanepada terminations, dūghā (Nos. 543 and 535) "he milks," dūhāte "they two milk," dūhatē (No. 559) "they milk," dhūkshe (Nos. 277, 278, 169, 90, and 535) "thou milkest," dūhāte "you two milk," dhughā (No. 277) "you milk," duhe "I milk," duhwahe "we two milk," duhmahē "we milk," duhvahe (No. 485) or duduhe (No. 548) "he milked," dogdha (No. 586) "he will milk," dhokshyati (Nos. 277 and 278) or dhokshyate "he will milk," dogdhu "let him milk," duhghāt (Nos. 444 and 467) "may he milk," duhghādm "let the two milk," duhantu "let them milk," dugdki (No. 593) "do thou milk," dugdha (No. 444) "mayst thou milk," dugdham "do you two milk," dugdha "milk ye," dohāni "let me milk," dugdham (No. 552) "let him milk," duhātăm "let the two milk," duhātam (No. 559) "let them milk," dhughā (No. 278) "do thou milk," duhātām "do you two milk," duhghwam (No. 278) "milk ye," dohāi (No. 554) "let me milk," dohāvahāi "let us two milk," dohāvahāi "let us milk," adhok (Nos. 190 and 278) "he milked," adugdham (No. 586) "they two milked," adugdham "they milked," adhaham "I milked," adugdha "he milked," adhātām "they two milked," adhāta (No. 559) "they milked," adugdhvam (No. 277) "you milked," duhāyāti "he may milk," duhita (No. 555) "he may milk."

No. 626.—The substitutes of life (No. 459) and sight (No. 472), coming after a consonant that adjoins an ie, when the ātmanepada affixes are employed, are regarded as having an indicatory k (No. 467). Thus, gūryu not being substituted, we have dhukshyatā (Nos. 277, 278, and 558) "may he milk."

No. 627.—After that verb which ends in a ša, with an ie for its penultimate letter, and does not take the augment it (No. 510), let kṣa (i. e. sa—No. 155) be the substitute of ehi (No. 471). Thus adhukshat (Nos. 277, 278, 90, and 169) "he milked."
No. 628.—When an átmanepada affix, beginning with a dental, follows, there is optionally elision (luk) of the vowel—see No. 27—of the kṣa (No. 627) of these verbs vix. DHU “to milk,” DHU “to accumulate,” LIH “to lick,” and GUH “to cover.” Thus (the ə also being elided by No. 513) we have either aduṣṭakha (Nos. 277 and 586) or adhukṣhata (No. 627) “he milked.”

क्षत्कायि । ८१ । ७२।

चायापि तिक करप लेणः। बधुषानाम्। बधुणान। बधुष्ठ।
बधुष्ठाः। बधुषायाम्। बधुष्ठायम्। बधुष्ठि।
बधुषावधि। बधुषामधि। बधुषायत्। यथं दिध तथास्ये। २९।
लिङ् चालाणे। २२। लेठ। लोठ। लिङ्कि। लेख। लोठे।
लिघार्ने। लिघारे। लिघे। लिघाये। लोठे। लिखे।
लिङ्कि लिङ्कि। लेखाये। लेखाते। लेखाये। लेखे।
लिङ्कि लिङ्कि। लोठे। लोठान। लोठाम्।
लिङ्कि लोठे। लोठान। लोठाम्।
चलाण। चलेय। चलेय। चलेय।
चलेय। चलेय।
चलेय। चलेय। चलेय।
चलेय। चलेय। चलेय।
चलेय। चलेय।
बुध् व्याहाया बाचि। २९।

No. 629.—There is elision (lopa) of kṣa (Nos. 627 and 27), when an átmanepada affix, beginning with an aṣṭi, follows. Thus adhukṣhātām “they two milked,” adhukṣhānta (No. 559) “they milked,” aduṣṭakha (Nos. 277 and 586) or adhuṣṭakha (No. 627) “thou didst milk,” adhukṣhākām “you two milked,” adhuṣṭakām (No. 628) or adhuṣṭakām “you milked,” adhuṣṭak “I milked,” adhukṣhāvāki (No. 423) “we two milked,” adhukṣhāvāk “we milked,” adhukṣhāyata (Nos. 435, 485, and 457) “he would milk.”

In the same way the verb dhik (dika) “to accumulate.” The verb dhik (dika) “to lick” makes leṣṭi (Nos. 278, 588, and 587) “be licked,” leṣṭakha (No. 131) “they two lick,” leṣṭati “they lick,” leṣṭaki
The next verb to be conjugated is brū (brūṇa) "to speak articulately."

No. 630.—Instead of the first five tense-affixes tip, &c. substituted for laṭ, coming after the verb brū. "to speak," there may optionally be ṇal, &c. (No. 424); ḍh being at the same time the substitute in the room of brū. Thus ḍha "he says," ḍhathūk "they two say," ḍhuk "they say."

No. 631.—Instead of (the final of) ḍh (No 630) there is ṇ, when a jhāl follows. Then there is a change of the ṭh to a cher by No. 90, and we have ḍīṭha "thou sayest," ḍhathuk "you two say."

No. 632.—Iṣ is the augment of an affix, beginning with a consonant and distinguished by an indicator p, coming after the verb brū "to speak." Thus bṛṃṣṭī (No. 420) "he speak,"
brūtaḥ "they two speak," bruvantsi (No. 220) "they speak," brūte (No. 549) "he speaks," bruvāte "they two speak," bruvāte (No. 539) "they speak."

No. 633. — The root vach is the substitute of brū "to speak," when an avadānadvṛtti affix follows. Thus uvācha (Nos. 432, 583, and 489) "he spoke," uchakā (No. 584) "they two spoke," uchuh "they spoke," uvacitaḥ (No. 517) or uvaktha (No. 333) "thou spokest," sīka (No. 548) "he spoke," vaktā "he will speak," vakṣayati or vatakyate "he will speak," bruvata (No. 632) "let him speak," bruvat (No. 444) "may he speak," bruvām "let the two speak," bruvantsi (No. 220) "let them speak," brūte "speak thou," bruvatsi "let me speak," bruvām (No. 552) "let him speak," bruvati (No. 554) "let me speak," abravat (No. 632) "he spoke," abrāta "he spoke," bruvdī or bruvita (Nos. 555, 463, and 220) "he may speak," vakuṣāti (Nos. 466 and 584) or vakṣahita (No. 555) "may he speak."

No. 634. — Instead of ohli (No. 471), there shall be as AFTER the verbs as "to throw," vach "to speak," and khyā "to speak."

No. 635. — When av as (No. 634) follows, let um be the augment of the verb vach "to speak." Thus avocat (No. 265) "he spoke," avacityate or avacityate "he would speak."

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No. 636.—"And a verb in the shape indicated by the term CHARKARITA," i.e. at the end of which the affix yat (No. 726) has been replaced by a blank (luk), is to be regarded as belonging to the 2nd class of verbs, "ad, &c." (No. 589.)

The verb urṇu (urṇu) "to cover" is next to be conjugated.

No. 637.—When a sūrvadhātukas affix follows, beginning with a consonant and distinguished by an indicatory p, then uriddhā is optionally the substitute of the verb urṇu "to cover." Thus urṇauti or urṇoti "he covers," urṇutak (No. 535) "they two cover," urṇuvanti (No. 220) "they cover," urṇute "he covers," urṇuvite "they two cover," urṇuvate (No. 559) "they cover."

No. 638.—"It should be mentioned that the verb urṇu does not take ām" (No. 546).

No. 639.—The letters k, d, and r, following a vowel and initial in a conjunct consonant, are not doubled (No. 426). There is a reduplication only of the syllable u; and thus we have urṇundus (No. 202) "he covered," urṇuvatuk (No. 220) "they two covered," urṇuvatuk "they covered."

No. 640.—An affix, beginning with the augment if, may optionally be regarded as having an indicatory a (No. 467), when
it comes after the verb उर्नु “to cover.” Thus उर्नुनविधा (No. 220) or उर्नुनविधा “thou didst cover,” उर्नुविधा or उर्नुविधा “he will cover,” उर्नुविधयति or उर्नुविधयति “he will cover,” उर्नुविद (No. 637) or उर्नुविद “let him cover,” उर्नुविद “let me cover,” उर्नुविद (No. 554) “let me cover.”

ह्रषोच्छति ७। १। ४। १।
ड्राटेम्यूर्नास्त्रलादी विनि वार्ताधारुकैः चेया्ः। चेया्ः।
श्रृण्वादः। श्रृण्वादः। श्रृण्वादः। श्रृण्वादः। श्रृण्वादः।

No. 641.—When a क्रमद्वधुतुका AFFIX follows, consisting of a SINGLE LETTER, beginning with a consonant and distinguished by an indicator p, then let गुणa be the substitute of the verb उर्नu “to cover.” Thus उर्नवत (Nos. 458, 478, and 218) “he covered,” उर्नवत “thou didst cover,” उर्नवद “he may cover,” उर्नवद “thou mayst cover,” or उर्नविध (Nos. 655 and 220) “he may cover,” उर्नवद (No. 518) or उर्नविधयति (No. 640) or उर्नविधयति “may be cover.”

अर्नवातेरविभाजा ७। १। २। १।
बाटूः परस्मैपदे विचि वृद्धि: | पचे गुः: | चेयोवृद्धि: | चेयोवृद्धि: |
चेयोवृद्धि: | चेयोवृद्धि: | चेयोवृद्धि: | चेयोवृद्धि: |
चेयोवृद्धि: | चेयोवृद्धि: | चेयोवृद्धि: | चेयोवृद्धि: |

Drṣṭādṛṣṭa:

No. 642.—When sick (No. 472) follows, preceded by the augment इ (No. 433), the paramaipada terminations being employed, then य्य्द्वेद is OPTIONALLY the substitute of the verb उर्नु “to cover.” On the other alternative, गुणa is the substitute. Thus उर्नवद (No. 480) or उर्नविध (No. 640) “he covered,” उर्नविधयति or उर्नविधयति or उर्नविधयति “they two covered,” उर्नविधयति (Nos. 640 and 220) or उर्नविधयति (No. 420) “he covered,” उर्नविधयति or उर्नविधयति “he would cover.”

So much for the 2nd class of verbs, “ad, &c.”
The first verb in the 3rd class is \( \text{ah} \) “to sacrifice or eat.”

\[ \text{शुष्णाय:} \quad \text{हू} \text{ दानादया:} \quad \text{हू} \text{ शुष्णाय:} \quad \text{हू} \text{ २ २ ४ २६} \text{।} \]

\[ \text{एँ।} \text{११२०।} \]

\[ \text{चालेविं ता:} \quad \text{शुष्णात} \quad \text{शुष्ण:} \quad \text{।} \]

No. 643.—Let \( \text{ālu} \) (one of the blanks enumerated in No. 209) be substituted in the room of \( \text{kṣap} \) (No. 419) AFTER the verbs \( \text{hu}, \&c. \)

\[ \text{भै।} \text{११२०।} \]

\[ \text{वालेविं स्ता:} \quad \text{शुष्णात} \quad \text{शुष्ण:} \quad \text{।} \]

No. 644.—When there is \( \text{ālu} \), there are two in the room of a verbal root—(i. e. the root is doubled). Thus \( \text{juhūt} \) (Nos. 488 and 420) “he sacrifices,” \( \text{juhūtuk} \) (No. 535) “they two sacrifice.”

\[ \text{भै।} \text{११२०।} \]

\[ \text{मस्य।} \quad \text{हुस्तुवारितिः} \quad \text{शुष्ण:} \quad \text{।} \]

No. 645.—There is \( \text{at} \) in the room of the \( \text{j} \) (of a tense-affix) AFTER A REDUPLICATED verb. By No. 536, which debar No. 230, the semi-vowel is substituted for the final of the root, and we have \( \text{juhūtāti} \) “they sacrifice.”

\[ \text{भै।} \text{११२०।} \]

\[ \text{भै।} \text{१२०।} \]

\[ \text{भै।} \text{१२०।} \]

\[ \text{भै।} \text{१२०।} \]

\[ \text{भै।} \text{१२०।} \]

No. 646.—\( \text{ām} \) may optionally be affixed, when \( \text{ā} \) comes after these verbs viz. \( \text{bh} \) “to fear,” \( \text{h} \) “to be ashamed,” \( \text{bh} \) “to nourish,” AND \( \text{hu} “ to sacrifice;” AND, when \( \text{ām} \) is affixed, the effect is to be AS IF THERE WERE \( \text{ālu} \) (i. e. there is to be reduplication—No. 644). Thus \( \text{juhūtāchātra} \) or \( \text{juhūva} \) (Nos. 426 and 202) “he sacrificed,” \( \text{hotā} \) (No. 433) “he will sacrifice,” \( \text{hōshāvī} “he will sacrifice,” \text{juhūt} “let him sacrifice,” \text{juhūtā} “may be sacrifice,” \text{juhūtām “let the two sacrifice,” \text{juhūtā} (No.}
643 and 536) "let them sacrifice," jukudhi (No. 593) "do thou sacrifice," jukuvati (No. 450) "let me sacrifice," ajuhot "he sacrificed," ajukutum "they two sacrificed."

नुसि २०१५१३८।

नृगन्ताकुः गुणोऽस्बादौ नुसि । चन्द्रानुः । चुःचुःयात् । चुःयात् ।
चहोद्वित । चहोयात् । बिमी भये । २ । बिमेति ।

No. 647.—And when jus (No. 481), beginning with a vowel, follows, then guṇa is the substitute of an inflective base that ends in an it vowel. Thus ajuhuvah "they sacrificed," juhuydt "he may sacrifice," huydt (Nos. 465 and 466) "may he sacrifice," abhaukt (Nos. 472, 479, and 519) "he sacrificed," abheskyat "he would sacrifice."

The verb bhī (nīvī) "to fear" makes bibheti (No. 644) "he fears."

भियोऽभेतरस्याम । हि । ११०११५।

१: स्वादुलादौ भृहित सवधानुके भिजित: । विभीत: । विभीत: 1
विभयष्टा । विभयाण्यार । विभाय । भेता । भेतयत: । विभीत: ।
विभितात् । विभीतात् । भवभीत: । भवभीत: । भवौत: ।
भवभीत: । भवभीत: । भवभीत: । भवभीत: । भवभीत: ।
भवभीत: । भवभीत: । भवभीत: । भवभीत: । भवभीत: । पु पालनपूर-भोग। । १।

No. 648.—When a śāvadhatuka affix follows, beginning with a consonant and having an indicatory k or ē (No. 535), i may optionally be the substitute of the verb bhī "to fear." Thus bibhītak or bibhītuk "they two fear," bibhīyati (No. 645) "they fear," bibhayādchukāra (No. 646) or bibhdya "he feared," bhettā "he will fear," bheshyati "he will fear," bibhetu "let him fear," bibhītā (Nos. 444 and 468) or bibhītāt "may he fear," abibhet "he feared," bibhydt (No. 648) or bibhydt "he may fear," bhidyat (Nos. 465 and 466) "may be fear," abhaaiśkt (Nos. 472, 479, and 519) "he feared," abheskyat "he would fear."
The verb ह्रि “to be ashamed” makes ज्ञारति (No. 644) “he is ashamed,” ज्ञारताह “they two are ashamed,” ज्ञारित (No. 645) “they are ashamed,” ज्ञारविङ्धकार (No. 646) or ज्ञारत्य “he was ashamed,” ह्रेति “he will be ashamed,” ह्रेश्यति “he will be ashamed,” ज्ञारतु “let him be ashamed,” अज्ञारत “he was ashamed,” ज्ञार्यत “he may be ashamed,” ह्रियत (Nos. 465 and 466) “may he be ashamed,” उत्त्राशिष्ट (Nos. 472, 479, and 519) “he was ashamed,” उत्त्रेश्यत “he would be ashamed.”

The verb प्रि “to nourish or fill” is next to be conjugated.

अतिपितोष्य् १३।६।७७।

ध्यायस्य ४: स्वाभा । विपिनि।

No. 649.—When there is ए (No. 643), let i (see No. 506) be the substitute of the vowel of the reduplicate of the verbs प्रि “to go,” AND प्रि “to fill.” Thus पिपुरति “he fills.”

उद्देश्यत्वंश्य १७।१।१०२।

प्राप्योग्योऽये य च तदन्यायस्य द:।

No. 650.—Let there be उ in the room of that inflective base which ends in प्रि, PRECEDED BY A LABIAL which is a portion of the base. [Thus, when we have प्रि + तै, this rule applies, and also No. 37 which makes the base end in r.]

हि च । ८।२।७७।

रेजवनाय सांतापधाया २को दीपा हि | विपिनं:। विपुर-लित | पपार।

No. 651.—AND WHEN A CONSONANT FOLLOWS, the long vowel is the substitute of an अक vowel being the penultimate letter of a verb which ends in r or v. Thus पिपुरताह (No. 650) “they two fill,” पिपुरति (No. 645) “they fill,” पप्पद्र (Nos. 426, 508, 202, and 37) “be filled.”

शूष्मयां श्लोको वा । ७।४।१२।

विल्स लिपि। प्राप्तु:।

No. 652.—When a substitute of लिफ, with an indicatory त, fol-
A short vowel is optionally the substitute of śrī "to hurt," 
ḍśrī "to tear," and prī "to fill." (This debars No. 653, and we 
have optionally) paprataḥ (No. 21) "they two filled."

No. 653.—When liś follows, guṇa is the substitute of the verb 
ṛcechē "to go," that belongs to the 6th class (tud, &c. No. 693), 
and of the verb ri "to go," and of those that end in the long vowel 
ri. Thus (on the alternative allowed by No. 652) paprataḥ "they 
two filled," paprataḥ "they filled."

No. 654.—There may be optionally a long vowel in the 
room of the augment if (No. 433) coming after the verbs 
vrīśi "to serve," and vrīśi "to choose," and those that end in long 
ṛ, but not when liś follows. Thus parād or parād "he will fill," 
parskjayati or parskjayati "he will fill," pipartu "let him fill," 
apīṣ (Nos. 420, 199, and 110) "he filled," aplanā (Nos. 650 
and 652) "they two filled," apiparā (Nos. 481 and 647) "they 
filled," pipiyāt (No. 651) "he may fill," parvāt (No. 465) "may 
be filled," opri (No. 519) "he filled."

No. 655.—And when sich (No. 472) follows, and the para-
maipada terminations—here there is not a long vowel in the 
room of the augment if (—see No. 654). Thus aprīśitā (No. 519) "they 
two filled," aprīśitā (No. 654) or aprīśitā "he would fill."

The verb kā (ohākt) "to quit" makes jahāti (No. 644).
No. 656—And short ī shall be optionally the substitute of the verb ḍā "to quit," when a śravādātārka affix follows, beginning with a consonant and having an indicatory k or ā. Thus jahītā (No. 535) "they two quit."

No. 657.—Let ī be the substitute of the ā of ādā (No. 790), or of a reduplicated verb not being one of those called ēhu (No. 662), when a śravādātārka affix, having an indicatory k or ā and beginning with a consonant, follows. Thus (on the alternative allowed by No. 656) jahītā "they two quit."

No. 658.—Let there be elision of the ā of ānā (No. 790), and of a reduplicated verb, when an affix, with an indicatory k or ā, follows. Thus jahātī (No. 645) "they quit," jahātū (No. 623) "he quitted," hádā "he will quit," kāryāti "he will quit," jahātū "let him quit," jahītāt (Nos. 444 and 656) or jahītūt (No. 657) "may he quit."

No. 659.—And when ī (No. 447) follows, the substitute for the ā of the verb ḍā "to quit" is ā, or ī (No. 656), or ī (No. 657). Thus jahāthī, or jahāthī, or jahāthī "do thou quit," ajahāt "he quitted," ajahāthūk (Nos. 481 and 658) "they quitted."
No. 660.—There is elision of the $d$ of the verb $h\ddot{a}$ “to quit,” when a sāvraḥdhatuḥ affix, beginning with $y$, follows. Thus $juk-yat$ (No. 460) “he may quit;” but when the affix is drāhadhatuḥ (No. 465), then $e$ is substituted by No. 525, giving $heyat$ “may he quit,” $ahes\acute{t}$ (Nos. 479, 480, and 530) “he quitted,” $ah\ddot{e}yat$ “he would quit.”

The verb $sud$ (sūd) “to measure or sound” is next to be conjugated.

No. 661.—When there is $du$ (No. 643), let I be the substitute of the vowel of the reduplicate syllable of these verbs—viz. $b\ddot{u}ri$ “to nourish,” $m\ddot{a}$ “to measure,” and $h\ddot{a}$ (ohā) “to go.” Thus $mim\ddot{a}t$ (No. 657) “be measured,” $mim\ddot{a}t$ (No. 658) “they two measure,” $mim\ddot{a}t$ (No. 645) “they measure,” $mam\ddot{e}$ (Nos. 548 and 426) “be measured,” $m\ddot{a}t$ “he will measure,” $m\ddot{a}\ddot{e}yat$ “he will measure,” $mim\ddot{a}t\ddot{a}$ (Nos. 552 and 657) “let him measure,”
amimita “he measured,” mimita (Nos. 555 and 658) “he may measure,” māṭeṣṭa (No. 558) “may he measure,” amāsta (No. 472) “he measured,” aṁśeṣṭa “he would measure.”


The verb bhri (dubhriṇ) “to hold or nourish” makes bibharti “he nourishes,” bibhṛitah “they two nourish,” bibhṛati (No. 645) “they nourish,” bibhritah “he nourishes,” bibhṛatā “they two nourish,” bibhṛate “they nourish,” bibhṛitā “they two nourish,” bibhṛitāṇḍakāra (No. 646) or babhāra (Nos. 508 and 202) “he nourished,” babharaṅgha “thou didst nourish,” babhṛiva (No. 514) “we two nourished,” bibhṛitakṣakre or babhre (No. 548) “he nourished,” bhartā (No. 510) “he will nourish,” bhārīṣṭa (No. 532) or bhārīṣṭa “he will nourish,” bibhṛatu “let him nourish,” bibhṛantī “let me nourish,” bibhṛitām “let him nourish,” abibhā (Nos. 420, 199, and 110) “he nourished,” abibhā “he nourished,” abibhratā “they two nourished,” abibhāra (Nos. 481 and 647) “they nourished,” bibhriyāt or bibhṛita (No. 553) “he may nourish,” bhāriyāt (No. 465) or bhārīṣṭa (No. 558) “may he nourish,” abārāśhit (No. 519) or abhrāṭa (No. 582) “he nourished,” abharīṣṭya or abharīṣṭya “he would nourish.”

The verb dá (dudān) “to give” makes dadāti “he gives,” dattāḥ (No. 658) “they two give,” dadāti (No. 645) “they give,” dattē “he gives,” dadātē “they two give,” dadāte (No. 645) “they give,” dadau (No. 523) or dade (No. 548) “he gave,” dātē “he will give,” dāṣyatē or dāṣyate “he will give,” dudāt “let him give.”

No. 662.—Let roots of the form of dá “to give” (meaning that
root itself both in the third and first conjugations), do "to cut," and
des "to protect," and of the form of dhā "to hold," (viz. dhā itself
and dhe "to drink"), exclusive of dā (dāp) "to cut," and dāi
(dusip) "to purify," be called ghu. By No. 614, the substitution
of s is directed when ki follows a ghu—so we have desī "give
thou," dattam (No. 658) "do you two give," adalāt or adatā
(No. 658) "he gave," dadāt (No. 460) or dadāta (Nos. 555 and
658) "he may give," deyāt (No. 525) or deyātā (No. 558) "may
be given," ādāt (No. 473) "he gave," ādātām "they two gave;"
adāt (No. 524) "they gave."

The verb dhā (dudhāt) "to hold or nurture" makes dadhāti
"he holds."

No. 661.—And short I shall be the substitute of the final of
śēthā "to stand," and of a verb termed ghu (No. 662), and the
sīk shall be as if it had an indicative k, when the dīnaspeeda
terminations are employed. Thus, the root ending in a short vowel,
we have adita (No. 582) "he gave," adiṣyut "he would give;"
adityata "he would give."

Let there be a bhāsh (i.e. an aspirated letter) in the
room of the bāṣ (i.e. the initial d No. 431) of the reduplicated
verb dhā "to hold," ending in a jhāṣ (i.e. in dh), when t or th
and when s or dhew follows. Thus we have dhātā (No. 658)
"they two hold," dadhāti (No. 645) "they hold," dadhātī "thou
holdest," dhātāhā (No. 664) "you two hold," dhāṭa (No. 543)
"he holds," dadhāte "they two hold," dadhāte (No. 645) "they hold," dhate "thou holdest," dhaddhāte "you hold." According to No. 614, when hi follows, e is substituted for the vowel of the root, which is a glu (No. 662), and the reduplication is elided:—so that we have dhēhi "do thou hold," adadhāt "he held," adhātt (No. 638 and 664) "he held," adhāyāt (Nos. 460 and 438) or adhākā (Nos. 555 and 538) "he may hold," dheyāt (No. 525) or dhāyātā (No. 558) "he may hold," adhāt (No. 473) or adhākā (Nos. 663 and 582) "he held," adhāyāt or adhāyātā "he would hold."

The verb niṣ (niṣir) "to purify or to nurture" is next to be conjugated.

No. 665.—"In respect of the syllable ir (e.g. in the verb niṣir) the designation it (No. 7) is to be predicated."

No. 666.—Let guṇa be the substitute of the reduplicate of the three verbs niṣ "to purify," viṣ "to differ," and viṣā "to pervade," when there is ślu (No. 643). Thus nenekti (Nos. 485 and 333) "he purifies," neniktaḥ (No. 585) "they two purify," nenijati (No. 645) "they purify," nenikte (No. 535) "he purifies," nineja (No. 420) or ninije (No. 548) "he purifies," nект "be will purify," nenekyati (No. 169) or nenekyate "he will purify," nenektu "let him purify," nenigdhi (Nos. 593 and 333) "do thou purify."

No. 667.—Guna is not the substitute of a reduplicated

B A
VERB with a light (No. 482) penultimate letter, WHEN A SÁRVADHÁ-
TUKA affix, beginning with a VOWEL and HAVING AN INDICATORY P,
FOLLOWS. This denotes No. 483, and we have nenjáni (No. 666)
“let me purify,” neniktám (No. 552) “let him purify,” anenek (No.
199) “be purified,” aneniktám “they two purified,” anenijuk (No.
481) “they purified,” anenijam “I purified,” anenikta “he puri-
fied,” nenijydt “he may purify,” nijydt (No. 465) “may be purify,”
enijita (No. 555) “be may purify,” nikanjita (No. 558) “may be
purify.”

No. 668.—A is optionally the substitute of chí (No. 471)
AFTER what root has an INDICATORY IS (No. 663), when the pa-
ramaipada terminations are employed. Thus anijat or anaikeśit
(No. 472, 499, and 510) or anikta (No. 513) “be purified,” anai-
keśyat or anaikeśyata “he would purify.”

So much for the 3rd class of verbs, “au, &c.” The verbs of
the 4th class—“div, &c.”—are next to be conjugated.

The verb div (divu) signifies “to play, to be ambitious of sur-
passing, to traffic, to shine, to praise, to rejoice, to be mad, to sleep,
to love, and to go.”

| दिबाद्यः |
| दिबु श्रीदाविलिङ्गवत्रवाप्रकाशिनिमोदितद्विद्वाण्यनिनालिकः |
| १ । |

| दिबादिभयः यथा । १ । २ । हेतु । |
| यथायथविद्या । इति चेति दीपः । दीपयति । दिदेश । देिला । |
| देविविनयातिः । दीपयतु । चद्दीयत । दीपोन्त । दीपाल । चदेबीरत । |
| चदेविनयात । यव विद्वत तनतत्कार्यः । २ । नृती माचविचः । ३ । |
| मुखयति । नाशः । मलिनः । |
No. 669.—AFTER the verbs DIIV "to play," &c., let there be ŚVAYAN. This debars śap (No. 419). According to No. 651, the vowel is lengthened when a consonant follows the v, and we have dīvyati "he plays," dīdeva (No. 455) "he played," devītā "he will play," devīshyati "he will play," dīvyatu (No. 651) "let him play," adīvyat "he played," dīvyat (No. 463) "he may play," dīvyatā (No. 465) "may he play," adēvītā (No. 480) "he played," adēvīyat "he would play." In the same way is conjugated the verb shiv (shivu) "to sew."

The verb nṛītī (nṛītī) "to toss about one's body—i.e. to dance," makes nṛityati "he dances," nanartā (Nos. 508 and 485) "he danced," nartītā "he will dance."

शेषस्वार्थ जनपूजयन्त्वदुंपुस्तकम् | १७।२१४५७।

No. 670.—If (No. 433) is optionally the augment of an ā-dhādhatuka affix, WHEN IT BEGINS WITH THE LETTER S OTHER THAN the s of SUCH (No. 472), coming AFTER these verbs—viś. Kṛit "to cut," Čṛit "to hurt," Čhṛīd "to light," Trīd "to kill," AND Nṛit "to dance." Thus nartīshuyati or nartīyāti "he will dance," nṛityatu, "let him dance," nṛpiyat "he danced," nṛpyet "he may dance," nṛpyāt "may he dance," anartīt (No. 480) "he danced," anartīshyayat (No. 670) or anartīyat "he would dance."

The verb trassā (trassā) "to fear," according to No. 520, optionally takes the affix śyan (No. 669). Thus we have trassayati or trassatī (No. 419) "he fears," tutṛāsa "be feared."

No. 671.—There is OPTIONALLY the substitution of s, and
elision of the reduplicate syllable, of these verbs—viz. JRI “to grow old,” BHURAM “to whirl,” AND TRAS “to fear,” when k, with an indicatory k (No. 486), and likewise when that, with the augment i (No. 433), follows. Thus TRESUTh or TREATUSUTh “they two feared,” TRESITITh “or TREATUSITHA “thou didst fear,” TRESIT ITh “he will fear.”

The verb to “to pare” is next to be conjugated.

No. 672.—Let there be elision of o, when SAYAN (No. 669) follows. Thus SAYA “he pares,” SAYA “they two pares,” SAYA “they pares,” SATU (Nos. 528 and 523) “he pared,” SATUTh (No. 524) “they two pared,” SATITh (Nos. 523 and 524) “they pared,” SATIT (No. 528) “he will pare,” SATIYI Th “he will pare.”

No. 673.—There is optionally elision of SUCH (No. 472) after these verbs—viz. GHRAT “to smell,” DHE “to drink,” So “to pare,” CHAO “to cut,” AND SHO “to destroy,” when the purusmaipada terminations are employed. Thus ADDIT “he pared,” ADDIT “they two pared,” ATUK (No. 524) “they pared.”

No. 674.—AND SAK shall be the augment of these verbs—viz. YAM “to restrain,” RAM “to sport,” NAM “to bow,” and those that end in LONG a, and, at the same time, if shall be the augment of the sick (No. 472) coming after them, when the purusmaipada terminations are employed. Applying then these two augments, if and sak, we have ADDIT “he pared,” ADDIT “they two pared.”
The verb chho "to cut" makes chhyati (No. 672) "he cuts."

The verb sho "to destroy" makes syati "he destroys," sasan (No. 328) "he destroyed." The verb do "to cut" makes dyati "he cuts," dudad "he cut," dyeht (No. 525) "may he cut," addi (No. 473) "he cut."

The verb vyadh (vyadha) "to strike" is next to be conjugated.

The verb push (pusha) "to nourish" makes puskhyati "he nourishes," puposha (No. 485) "he nourished," puposkitha (No. 517) "thou didst nourish," poshit (No. 78) "he will nourish," pokshyati (No. 585) "he will nourish." In accordance with No. 542, this verb takes aḥ instead of ḍhi (No. 471). Thus pushat "he nourished."
The verb *tush* (tusha) "to become dry" makes *tushyati* "he dries," *tuseka* "he dried," *atushat* (No. 542) "he dried."

The verb *nāt* (nata) "to perish" makes *nātyati* "he perishes," *nādeka* "he perished," *nātata* (No. 494) "they two perished."

No. 676.—*And* after the verbs *radha* "to hurt," &c., *let if* (No. 433) be optionally the augment of an *ārdhā-śatuka* affix, beginning with a vol. Thus *nātiha* (No. 495) "thou didst perish."

No. 677.—*When a jhal comes after the verbs* māṣj "to be immersed," and māṣ "to perish," *let there be the augment num. Thus, on the alternative allowed by No. 676, we have* nanaśeṣṭha (No. 334) "thou didst perish," *nātvra* (No. 494) we two perished," *nāteva* "we perished," *nāvita* (No. 676) or *nāvītād* "he will perish," *nātikyati* or *nāukyati* (Nos. 334 and 585) "he will perish," *nātitya* "let him perish," *nātya* "he perished," *nāyadat* "he may perish," *nāyadat* "may he perish," *nātata* (No. 542) "he perished."

The verb *skhā* (skāh) "to give birth to" makes *sāyate* (No. 543) "she bears," *sukhura* (No. 220) "she bore." *In accordance with the restrictive rule No. 514, this verb takes the augment if* :—thus *sukhurivika* "thou borest," *sukhurivika* "we two bore," *sukhurivikā* "we bore," *sotā* or *suvita* (No. 511) "she will bear."

The verb *dē* (dē) "to suffer or be consumed with pain" makes *dēyate* "he suffers;" and *di* (dē) "to decay" makes *dīyate* "he decays."
No. 678.—Let yuṭ be the augment, when an ardhadhātuki affix, with an indicatory k or n and beginning with a vowel, comes after the verb di (ḍīṭa) "to decay."

No. 679.—"The augment vuk (No. 425) and yuṭ (No. 678) are (in spite of No. 599) to be regarded as having taken effect, when the substitute uvāk (No. 220) or a yan (No. 221) presents itself. Thus we have didyaśe "he decayed"—[the yan being recognised as existent by No. 220, which would otherwise have taken effect here.]

No. 680.—And when the affix lyap (No. 941) follows, there is the substitution of a in the room of these verbs, viz. mi (mīna) "to hurt or kill," mi (dumiṇa) "to scatter," and di (ḍīṭa) "to decay." By the "and" it is implied that the same change will take place when there is a cause for the substitution of an a, but unattended by an indicatory ṛ. Hence [the affixes tāṣi and yēś being such causes] we have dāṭa "he will decay," dāṣyati "he will decay," addeta "he decayed."

The verb di (ḍīṭa) "to move in the sky"—i.e. to fly," makes ṭiyate "he flies," ḍīṭya (No. 221) "he flew," ḍāṣyati "he will fly."

The verb pī (pīṇa) "to drink" makes pīṣyate "he drinks," pīṣe (No. 510) "he will drink," apēṣṭa "he drank."

The verb mā (māṇa) "to measure" makes mādyate "he measures," māṃsate "he measured."
The next verb is jan (jani) "to be produced or born."

No. 681.—Of the verbs jñā "to know," and jan "to be produced," jā is the substitute, when what follows has an indicatory ā. Thus jāyate "he is produced," jajās (Nos. 540 and 76) "he was produced," janate "he will be produced," jānāyate "he will be produced."

No. 682.—After these verbs—viz. dip "to shine," jan "to be produced," budh "to teach," pur "to be full," tāy "to extend," and ptāy "to swell," chin is optionally the substitute of chā (No. 471), when the termination ta, of the singular, follows.

No. 683.—There is elision (luk) of what comes after chin (No. 682).

No. 684.—In the room of these two—viz. jan "to be produced," and bādh "to kill," there is not vṛiddhā (in spite of No. 489), when chin (No. 682) follows, or a kṛit affix (No. 329) with an indicatory ā or ē. Thus ajānī or (on the alternative allowed by No. 682) ajanāyata "he was produced." The verb dip (dīp) "to shine" makes dīpyata "he shines," dīdēs "he shone," adīpī (No. 683) or adīpīṣkта "he shone."
The verb pad (pada) “to go” makes padyate “he goes,” pede (No. 494) “he went,” patá “he will go,” patishtha “may he go.”

No. 685.—Let chin be substituted for chli after the verb pad “to go,” when the personal termination ta (of the singular) follows. Thus apádi (No. 683) “he went,” apatáttam “they two went,” apatutsa “they went.”

The verb vid (vida) “to be” makes vidyate “he is,” vettá “he will be,” avitta (No. 626) “he was.”

The verb budh (budha) “to understand” makes budhyate “he understands,” boddha (No. 586) “he will understand,” bhutsyate (No. 278) “he will understand,” bhuteshtra “may he understand,” abodhi (No. 683) or abudhha (Nos. 586 and 626) “he understood,” abhutattam (No. 278) “they two understood.”

The verb yudh (yudha) “to fight” makes yudhyate “he fights,” yuyudhe “he fought,” yo-iddha (No. 586) “he will fight,” ayuddha “he fought.”

The verb eri (eriya.) “to quit” makes eriyate “he quits,” saeriya (No. 508) “he quitted,” sasrijshhe “thou didst quit.”

सूर्यदेशमय्ययक्षकि। न । । ॥

नातारस् कलात्वकि। न । । ॥

नातायन। मुखतित्वाया। न । । ॥

मामव्यधि। ममव्यधि। मामव्यधि। मामव्यधि। मामव्यधि। मामव्यधि। मामव्यधि। मामव्यधि। मामव्यधि। मामव्यधि। मामव्यधि। मामव्यधि। मामव्यधि। मामव्यधि। मामव्यधि। मामव्यधि। मामव्यधि। मामव्यधि। मामव्यधि। मामव्यधि। मामव्यधि। मामव्यधि.
No. 686.—Let am be the augment of these two verbs, viz. 
śru "to quit," and dṛśī "to see," when an affix, beginning with 
a śhāl and not having an indicatory k, follows. Thus 
srūṣā (Nos. 334 and 76) "he will quit," sraksyati (Nos. 334 
and 585) "he will quit," srīkṣīṣṭa "may he quit," asrīṣṭa "he 
quitted," asrīkṣātām "they two quitted."

The verb mṛīṣa (mṛīṣa) "to endure patiently" makes mṛī-
ṣyati or mṛīṣyate "he endures," māmārṣa "he endured," ma-
mārṣhītha or māmṛīṣhīse "thou didst endure," mārṣhītā 
or mārṣhīttēs "thou wilt endure," mārṣhīṣyati or mārṣhīṣyates 
"he will endure."

The verb nāḥ (naka) "to bind" makes nāhyati or nāhyate 
"he binds," nundha "he bound," nānaddha or nēhītha "thou 
didst bind," nēhe "he bound," nāddhā "he will bind," nātesyati 
(Nos. 389) "he will bind," andīttē or anāddha "he bound."

So much for the 4th class of verbs, "dīv, &c."

The 5th class of verbs consists of "su, &c."

The verb su (ahā) means "to extract the Soma juice."

रति दिवादयः ।

इ दाद्यः ।

पुष्ये परिपिरै ।

खारिभ्यः सुः । १ १ १ ७५ ।

वाप्येष्वकः । युगेनिति । युगूति । युग्नुवावरिति यथः । युग-

निति । युगः । युगूति । युग्नाति । युग्नाति । युग्नाति । युग्नाति । युग-

वाति । युगवे । युगवे । युगवे । युगवे । युगवे । युगवे । युगवे ।

सुन्यातः ।

su

No. 687.—Let there be ānu after the verbs su, &c.

This debaru cap (No. 419). Thus we have sunoti (No. 420) 
"he presses out," sunuṭāb "they two press out," sunuṇvanti (yan 
taking the place of the vowel by No. 536) "they press out," su-
uṇak (No. 537) or sunuṇak "we two press out," sunuṇe "he press-

No. 688.—Let if be the augment of sick AFTER these—viz. stu “to praise,” su “to extract the soma juice,” and dhū “to shake,” when the parasmaipada affixes are employed. Thus asāvut or aseṣuṣa “he pressed out.”

The verb chi (chiṁ) “to gather” makes chinoti or chisuta “he gathers.”

No. 689—There is optionally the substitution of a guttural in the room of chi “to gather” after a reduplicate syllable, when san (No. 752) or la follows. Thus chikṣa or chikṣa, chikṣa or chikṣa, “he gathered,” achaṣṭhī or aseṣuṣa “he gathered.”

The verb stri (strī) “to cover” makes strioti or striuta “he covers.”

A Sanskrit Grammar.
No. 690.—Of a reduplicate syllable the letters denoted by the pratyāhāra khay, preceded by a ē or ē, remain:—the other consonants are elided. Thus tāstāra “he covered,” tāstāratuh “they two covered,” tāstāure “he covered.” By No. 558, there being the substitution of ā, we have staryati “may he cover.”

No. 691.—Let it be optionally the augment of lī and sīk, coming after what root ends in ēi and begins with a conjunct consonant. Thus stārishēṣṭa or stārishēṣṭa “may he cover,” astārishēṣṭa or astāritā “he covered.”

The verb dhi (drā) “to shake” makes dhiṇotī or dhiṇutē “be shaken;” dudhāvas “he shook;” and optionally taking the augment ē it by No. 511, dudhuvithu or dudhathā “thou shookest.”

No. 692.—Let not ē be the augment, when what affix has an indicatory ē or ēr comes after the verb ēri “to serve” or what verb with one vowel ends in the pratyāhāra uk. Notwithstanding this rule’s having presented itself, the verb now under consideration always takes the augment ē, in accordance with the determining rule No. 514. Thus dudhuvīva “we two shook,” dudhēse “he shook,” adhārṭā or adhārviṣṭa or adhārṣṭa “be shook,” adhārishyat or adhārishyat “be would shake,” adhārishyatām or adhārishyatām “they two would shake,” adhārishyatā or adhārishyata “be would shake.”
So much for the 5th class of verbs—\textit{su, etc.}.

The 6th class of verbs consists of \textit{\textit{tud, etc.}}

The verb \textit{tud} signifies \textit{\textit{to torment.}}

\begin{itemize}
\item \textit{tudrādya:}
\item \textit{tud vāyane: 1}
\end{itemize}

\textit{tudrādhyam: तुद्राद्यम्: १ ०१ ७७।}

\textit{vāpyapayad: वाप्याप्यायद्. तुदलि तुदते तुदेद तुदोदिव तुदैदे। तैता। चतोष्टित्। चतु। तुद प्रेक्षे। २। तुदलि तुदते। तुनेद। नेता। ग्रस्त पाके। १। यद्यवमति संप्रार्कस। स्था।}

\textit{rātvane पद: रास्य रास्येन च। मृक्कति। मृक्कन्ते।}

No. 693.—Let there be \textit{sā} \textit{after} \textit{tud, etc.} This debars \textit{sāp} (No. 419). Thus \textit{tudati} or \textit{tudatis} \textit{\textit{he torments},} \textit{tutoda} \textit{\textit{he tormented},} \textit{tutoditha} \textit{\textit{thou didst torment},} \textit{tutuda} \textit{\textit{he tormented,} totōd \textit{\textit{he will torment,}} atutod} \textit{\textit{or atutta} \textit{\textit{he tormented.}}}

The verb \textit{nud} (\textit{nudus}) \textit{\textit{to send}} makes \textit{nudati} or \textit{nudatis} \textit{\textit{he sends},} \textit{nunoda} \textit{\textit{he sent},} \textit{nottō} \textit{\textit{he will send.}}

The verb \textit{bhruṣa} means \textit{\textit{to fry.}}

In forming the present tense—a vowel is substituted for the semi-vowel by No. 675, then, by the substitution of a palatal for a dental (by No. 76), the \textit{e} becomes \textit{a}; and, by the change of \textit{e} to \textit{jā} (by No. 25), it becomes \textit{j}, giving \textit{bhrija} or \textit{bhrija} \textit{\textit{he fries.}}

\textbf{रस्ते राप्येश्यो रमन्यतन्तस्याम। ह। १६४७।}

\textbf{रस्ते रामन्यतन्तस्याम स्याने रमागमो बाध्यथादु के। स्वय-}

\textbf{दन्तथादः परः। स्याननमुद्धनिदेशः दच्ययतीर्तिः। बधचे।}

\textbf{बधच्छदे:। बधाचिय। बधङृ। बधाच्छदे। बधाच्छदे।}

\textbf{स्वारिति स्लेषा:। भ्रेष्च्य ल। बधङृ। बधचे। बधाच्छे। भ्रेष्च।}

\textbf{भ्रेष्च। बधाचिय। बधाच्छ। बधाच्छ। रमागमो बाध्यथा संप्रार्कसंगृ-}

\textbf{ित्सानिषिद्येन। मृत्तमः। मृक्कलामः। मृक्कलामः। मृत्तमः। मृत्तमः। भ्रेष्च।
No. 694.—In the room of the \textit{r} and the penultimate letter of the root \textit{bhṛasi}, there shall be optionally the augment \textit{ram}, when an \textit{dvrikadhatuk} affix follows. As it has an indicatory \textit{m} (No. 265), the augment comes after the last vowel. [If the \textit{ram} had been intended merely as an augment, the verb alone—not also certain letters of the verb—would have been cited in the aphorism. The citation of the letters with the 6th case-affix attached, in accordance with the aphorism I. 1 49—indicates that the augment is to act as a substitute—so that] the abolition of the \textit{r} and of the penultimate letter takes place, in consequence of the direction implied in the 6th case-affix signifying “in the room of.” Thus we have \textit{bhṛarja “he fried,” babharjutuḥ “they two fried,” babharjītva or babharṣṭha (No. 334) “thou didst fry; or, alternatively, babṛarja “he fried,” babṛarjutuḥ “they two fried,” babṛarjītva “thou didst fry.” When a \textit{jhal} follows, the \textit{s} is elided by No. 337, and the final is changed to \textit{ṣk} by No. 334:—thus (when the augment \textit{ṣ} is not employed) we have \textit{babharṣṭha “thou didst fry,” babharṛṣe or babharṛṣe “he fried,” bhṛarṣṭa or bhṛarṣṭa “he will fry,” bhṛarkṣyati or bhṛarkṣyati “he will fry.” When an affix with an indicatory \textit{k} or \textit{ṭ} follows, the substitution of a vowel for the semi-vowel, by No. 673, takes place,—debarring the augment \textit{ram} (No. 694) through the superior authority specially assigned to the earlier rule of the two [contrary to the general principle laid down in No. 133]—so that we have \textit{bhṛijyāt “may he fry,” bhṛijyāstām “may they two fry,” bhṛijyāsuh “may they fry,” bhṛarkṣṭa or bhṛarkṣṭa “may be fry,” abhārkṣit, or abhārkṣit abhārṣṭa “he fried.”

The verb \textit{kṛish (kṛiṣha)} “to draw or make furrows—to plough,” makes \textit{kṛishati} or \textit{kṛishate “he ploughs,” chakarṣa} or \textit{chakṛiṣha “he ploughed.”

\textbf{भनुद्रातस सदुपयोगस्यान्तरस्याम।ई।१५४।}
\textbf{उद्देश्यस्युद्दाते य सदुपयोगस्यां वा मलादापञ्चित।क्रिष।}
\textbf{क्रिष।कृषी।}
No. 695.—When an affix follows, beginning with a jhal and not having an indicator k, then am is optionally the augment of what verb is gravely accented in its original enunciation, and has the vowel ri as its penult. Thus we have kruṣṭa, or, without the am, karṣṭa “he will plough,” kriṣṭaśiṣṭa “may be plough.”

No. 696.—SICH should be stated to be optionally the substitute of CHLI after the verbs spīś “to touch,” mṛś “to perceive,” krīś “to plough,” triś “to be satisfied,” and driś “to be proud.” Thus akrākṣaḥ (No. 695), akārkṣaḥ (No. 499), or akrīṣṭa (No. 627), or akrīṣṭa “he ploughed,” akrīṣṭaśiṣṭa “they two ploughed,” akrīṣṭaśiṣṭa “they ploughed.”

The verb mil (mila) “to mix” makes milati or milate “he mixes,” mīmela “he mixed,” melita “he will mix,” amelit “he mixed.”

The verb much (muchṛ) signifies “to be free.”

No. 697.—When sa (No. 693) follows, let num be the augment of the verbs much & c. i. e. of much “to be free,” lip “to smear,” vid “to find,” lup “to cut,” sīch “to sprinkle,” krit “to cut,” khid “to hurt,” and pīś “to be organized.” Thus muṣṭiḥati or munīṣṭaḥ “he is free,” mokta “he will be free,” muṣṭiḥdut or munīṣṭiṣṭa “may he be free,” amuṣṭa or amukta “he was free,” amuṣṭaśiṣṭa “they two were free.”
The verb *lup* (*lupīṛī*) "to cut" makes *lumpati* or *lumpute* "he cuts," *loptē* "he will cut," *alupat* or *alupta* "he cut."

The verb *vid* (*vidīṛī*) "to find" makes *vindati* or *vindate* "he finds," *viveda* or *vivide* "he found." In the opinion of *Vyākhyābāṣṭi*, this verb takes the augment *iḥ—* which would give *vedītē* "he will find." According to the opinion of the *Mahābhāshya*, it does not take the augment *iḥ—* witness *parivetā* "he will become a house-holder before his elder brother."

The verb *sīch* (*sīchāḥ*) "to sprinkle" makes *sīchāti* or *sīchate* "he sprinkles."

The text continues discussing the usage of various verbs and their conjugations, providing examples and explanations. The author also notes the importance of certain terminations in the *ātmānepada* and the implications of these terminations on verb forms.
No. 700.—The verb to cut "KRIT" (kṛitī) makes kṛṣṇatī "he cuts," chakarta "he cut," kartītā "he will cut," kariṣṭyati or karteyatī "he will cut," akartītī "he cut."

The verb khit (khidā) "to hurt" makes khitātī "he hurts," chikheda "he hurt," khettī "he will hurt."

The verb pīt (piṣa) "to be reduced to constituent parts" makes pūṭatī "he is decomposed," petītī "he will be decomposed."

The verb vrataḥ (uvaṣṭiḥ) "to cut" makes vṛśchati (No. 675) "he cuts," uvraṭaḥa "he cut," uvraṭakṣitaḥ or uvraṭīkṣitaḥ "thou didst cut," uvraṭitā or uvraṭitē "he will cut," uvraṭikṣīyatī or uvraṭikṣyati "he will cut," vṛśchāyatī (No. 675) "may he cut," uvraṭāḥitī "he cut."

The verb vyakṣ (vyakṣa) "to deceive" makes viśakātī (No. 675) "he deceives," vivyakṣa "he deceived," viviṣṭaṭatī "they two deceived," vyakṣitī "he will deceive," vyakṣīyatī "he will
cleanse." *vīchāsī* "may he deceive," *avvāchāsī* (No. 491) or *avvāchāsī*
"he deceived." Here the *vārtika* (by which the substitution of
*yuddhī* would have been prevented) viz. that *"The verb *vyāchāsī*
is to be regarded as one of the list *kṛt. etc.* (No. 624), when an affix
other than the *kṛt*. affix *aś* (No. 329) follows, does not apply—
for the prohibition *"not the *kṛt* affix *aś*" refers to the *kṛt* affix
only [and not to the tense-affixes:—in the same way as the expres-
sion *"not a *brahman*" would be held to refer to a man, not to a
horse or a tree.*

The verb *vīchāsī* (*vīchāsī*) means "to glean." Cleaning here
means taking up grain by grain. To glean the whole ears *āṣa,
Yadava* tells us, is expressed by the verb *ālī.

The verb *pičchāsī* (*pičchāsī*) "to go, to fail in faculties, to be-
come stiff," makes *pičchāhati* "he goes." By No. 658, *gūna* is sub-
stituted when *āj* follows, and the augment *āj* is derived from No.
498, since the mention of a word with two consonants serves to
specify a word with more consonants than one. Thus *ājarāchāha*
"he went," *ājarāchāhatubh* "they two went," *pičchāhati," he will
*ga.*

The verb *vijjā* (*vijjā*) "quit" makes *vijjāhati* "he quits," and
the verb *lebba* (*lebba*) "to bewilder" makes *lebbaḥati* "he bewilders."

No. 701.—Let it be optionally the augment, WHEN an *ārdhachādāra* affix,
beginning with *r,* comes after the verbs *rēh* "to wish," *shāha* "to endure," *lūbra* "to bewilder," *rūsh* "to hurt or
kill," and *rēh* "to hurt or kill." Thus *lōbbāhāti* or *lōbbāhā* "he will
bewilder," *lōbbāḥyati* "he will bewilder."

The verbs *tripā* (*tripā*) and *tripāhā* (*tripāhā*) mean *"to be sat-
stied." The former makes *trīpati* "he is satisfied," *tutraṃpa* "he
was satisfied," *tropāti* "he will be satisfied," *atroppāti* "he was
satisfied." The latter makes *trīpahāti* "he is satisfied."
No. 702.—"The augment NUM (No. 497) SHOULD BE STATED to be that of the verbs TRIMPHA "to be satisfied" AND THE LIKE, when 4a (No. 693) follows. The word ēḍi (usually rendered "āṣ") here means "of the same description as." So that here "trimpha and the like" are those verbs which include the letter ā. Thus tatrimpha (notwithstanding No. 362) "he was satisfied," and, when 4a does not follow, triphitā "may he be satisfied."

The verbs mrīḍ (mrīḍa) and priḍ (priḍa) "to delight" make mrīḍati and priḍati "he delights."

The (Vaidika) verb sruṇ (sruṇa) "to go" makes sruṇati "he goes."

The verb ish (ishu) "to wish" makes ishkhāṭi (No. 539) "he wishes," caśitā (No. 701) or caśī "he will wish," caśīkhāṭi "he will wish," ishīydtā "may he wish," asūṭ "he wished."

The verb kuṣ (kuṣa) means "to become crooked." According to No. 624, the affixes after this verb, not having an indicatory ā or ṣ, being regarded as having an indicatory ā (No. 467), we have ohuṣīṭīka "thou didst become crooked," ohuṣa or ohuṣa (No 490) "I became crooked," kuṣīṭā "he will become crooked."

The verb purṣ (purṣa) "to embrace" makes purṣati "he embraces," purṣīṭā "he will embrace."

The verb sōhṣ (sōhṣa) "to blow, to blossom, to open as a bud or flower," makes sōhṣīṭi "it blossoms," sōhṣīṭā "it will blossom."
The verbs *spāhur* (spāhur) and *spāhul* (spāhula) “to quiver” make *spāhurati* and *spāhulati* “he quivers.”

There is optionally the substitution of *aḥ* for the *e* of the verbs *spāhur* and *spāhul* “to quiver,” after the prefixes *nīr, mi, and vi* (No. 48). Thus *nisphurati* or *nisphulati* “he perpetually quivers.”

The verb *nuḥ* means “to praise.” [That the vowel of this root is long, not short as some contend, is proved by the quotation] “purināti-gaumudya—the dawning of whose praise-worthy qualities”—[which otherwise would not scan]. This verb makes *nauṣi* “he praises,” *nauḍō* “he praised,” *nauvītā* “he will praise.”

The verb *maṣi* (tumasi) “to purify by washing” makes *maṣjati* “he immerses,” *maṣjaja* “he immersed.” According to No. 677 this verb, when *ṣikal* follows, takes the augment *num*, [the irregular application of which is specified in the following varāhī.]

No. 704.—“The augment *num* should be stated to precede the last letter of the root *maṣi*”—[not the last of the vowels as No. 255 directs]. By No. 337 there is elision of the *a*, the first
member of the conjunct consonant (ṣiy)—and thus we have ma-
maṅkha (No. 333) or māmaṣṭiḥtha “thou didst immerse,” maṅkha “he will immerse,” maṅkṣhayati “he will immerse,” amāṅkṣhit “he
immersed,” amāṅkṣitam (No. 513) “they two immersed,” amāṅkṣitak “they immersed.”

The verb ruṣ (ruṣa) “to break” makes ruṣuti “he breaks,”
ronktā “he will break,” rokṣhayati “he will break,” aruṣkṣhit “he
broke.”

The verb bhuj (blujo) “to bend” is conjugated like ruṣ “to
break.”

The verb viṣ (viṣa) “to enter” makes viṣati “he enters.”

The verb mṛṣ (mṛṣa) means “to touch.” “Touching” means
“perceiving through the sense of touch.” By No. 695, which states
that a root gravely accented, or having the vowel ri as its penult,
optionally takes the augment am, we have amāṅkṣhit (No. 695) or
amāṅkṣhit, or (by Nos. 696 and 627) amāṅkṣhat “he touched.”

The verb saḍ (shudṛi) “to go to decay, to despond,” makes
śidati (No. 522) he desponds”—and so on.

The verb saḍ (shudṛi) means “to decay.”

No. 705.—After this verb, viṣ. saḍ “to decay,” when it has
one of the affixes with an indicatory š [such as the conjunctural
affix ša—No. 698], there are the affixes taḥ and ṣaḥ [i.e. the ā-
manepada affixes—No. 409]. Thus śiyate (No. 522) “it decays,”
śiyatām “let it decay,” śiyeta “it may decay,” abāṣayata “it decay-
ed,”—[but where the ša is absent] būtaba “it decayed,” bāṭā “it
will decay,” bāṣayati “it will decay,” āṣaḍat “it decayed,” āṣa-
ṣyat “it would decay.”

The verb ṭṛi means “to scatter.”
No. 706.—Let short i be the substitute of what verbal root ends in long i. Thus kirati "he scatters," chahāra (Nos. 653 and 489) "he scattered," chakarutuk (No. 653) "they two scattered," chakaruk "they scattered," karita or karita (No. 654) "he will scatter," kṛṣṭi (No. 651) "may he scatter."

No. 707.—Let suf be the augment of the verb kṣi signifying "to cut," coming after the prefix upu. Thus upaskirati "he cuts."

No. 708.—Even when the augment at (No. 457) or a reduplicate syllable intervenes—(rule No. 707 applies).

No. 709.—"It should be stated that the augment sut (Nos. 707 and 708) is placed before the k (of the verb kṣi). Thus upaskirati & upachakāra (No. 488) "he cut."

No. 710.—Let suf be the augment of the verb kṣi, coming after the prefix upa and after prati, in the sense of injuring. Thus upashirati or pratikśirati "he injures."

The verb kṣi means "to swallow."
No. 711.—Let there be optionally \( r \) in the room of the \( r \) of the verb \( gṛi \) “to swallow,” when an affix, beginning with a vowel, follows. Thus \( gilati \) or \( girati \) “he swallows,” \( jagdla \) or \( jagāra \) “he swallowed,” \( galitā, galitā \) (No. 654), \( gairitā \), or \( garitā \) “he will swallow.”

The verb \( prachchhā \) “to ask,” substituting a vowel for the semi-vowel according to No. 675, makes \( prichchhati \) “he asks,” \( pa-prachchhsa \) “he asked,” \( paprachchhatuk \) “they two asked,” \( poprachchchhūh \) “they asked,” \( prakṣaṭa \) (No. 334) “he will ask,” \( prakṣayutī \) “he will ask,” \( aprakṣeit \) “he asked.”

The verb \( mṛi \) (\( mrī \)) means “to die.”

The verb \( prī \) (\( prih \)), in the sense of “to be active,” is generally preceded by the prefixes \( vi \) and \( ā́ \). Thus \( vyādi-prīyata \) “he is busied,” \( vyādpa-prī \) (No. 558) “he was busied,” \( vyādpa-prīde \) “they two were busied,” \( vyāde-prīyata \) “he will be busied,” \( vyāde-prī \) “he was busied,” \( vyāde-prīkṣitām \) “they two were busied.”
The verb *jush* (jush) "to delight, to serve," makes *jushate* "he serves," *jushate* "he served."

The verb *vij* (oviś) in the sense of "to fear, to tremble," is generally preceded by the affix *ut*. Thus *udvijate* "he fears."

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<th>चित्त दृढ़यः</th>
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<td>चेष्टा: पर स्वादितिन्योऽदित्तुन् । सदितिन्या ।</td>
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रति तुदारामः: ॥

No. 713.—An affix, PRECEDED by the augment न, and coming AFTER the verb विज "to fear," is as if it had an indicatory ए (No. 467). Hence *udvijate* "he will fear."

So much for the 6th class of verbs—"tud, etc."

The 7th class of verbs consists of "rudh, etc."

The verb *rudh* (rudhir) means "to obstruct."

| रवादः: |
|--------------------------|--------------------------|
| विदेश आदर्शोऽः । ॥ ॥ |

रवादः: शम्। १ ॥ १ ॥ ७ ॥

| योऽपवादः: समिद्धः । समिद्धार्थोऽ: । समिद्धः: । समिद्धनिः: । समिद्धिः: |
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No. 714.—After the verbs RUDH "to obstruct," &c., there is ōnam. This debars āp (No. 419). Thus we have rūnadāki (Nos. 157 and 586) "he obstructs," and, the a being elided according to No. 611, rūnddhāh "they two obstruct," rūndhānati "they obstruct," rūnātati "thou obstructest," rūndhāh (Nos. 95 and 96) "you two obstruct," rūndhāha "you obstruct," rūndhānmi "I obstruct," rūndhāvahe "we two obstruct," rūndhāmak "we obstruct." With the átmanepada terminations, we have rūndhās "he obstructs," rūndhātes "they two obstruct," rūndhāte (No. 559) "they obstruct," rūntes "thou obstructest," rūndhāthe "you two obstruct," rūnddhāve "you obstruct," rūndhā "I obstruct," rūndhāhe "we two obstruct," rūndhāmak "we obstruct." Then again rūrodha or rūrudhe "he obstructed," ruddhā "he will obstruct, roteyati or roteyate," he will obstruct," rūnadāhe "let him obstruct," rūndhdhit (No. 444) may he obstruct," rūndhdhtm "let the two obstruct," rūndhantu "let them obstruct," rūndhā "do thou obstruct," rūnadhānmi "let me obstruct," rūnadhāvah "let us two obstruct," rūnadhāvahā "let us obstruct," or, again, rūnadhām "let us two obstruct," rūnadhāmāma "let us obstruct," or, again, rūnadhām "let us two obstruct," rūnadhāvah "let us two obstruct," rūnadhāvahā "let us two obstruct," arunat (No. 165) or arunad "he obstructed," arunavidham "they two obstructed," arundham "they obstructed," arundhā "he obstructed," arundhdhām "they two obstructed," arundhāta "they obstructed," rūndhyet or rūn- dhāta "he may obstruct," rūndhē or rūntēṣṭa "may he obstruct," arundhāt (No. 688) or arunāte "he obstructed," aruteyat or aruteyate "he would obstruct."
In the same way are conjugated bhidd (bhiddir) "to break," akhidd (akhiddir) "to split," and yuj (yujir) "to join."

The verb vich (vichir) "to purge" makes rinakti or vikhkte "he purges," vireka "he purged," rekta "he will purge," rekhakati "he will purge," arinak (No. 199) "he purged," arichat (No. 668) or aravikshit or arikta "he purged."

The verb vich (vichir) "to differ or be separate" makes vinakti or vikhkte "he differs."

The verb kebud (kebudir) "to pound" makes kehunatti or kehunate "he pounds," khuottā "he will pound," akhedat "he pounded," akhedattī or akhedatta "he pounded."

The verb okhid (okhidir) "to shine or play" makes okhrinatti or okhrinto "he shines," ochadhavā "he shone." According to No. 670, the augment ifecycle being optional when 9 follows, we have ochadhivaites or ochadhridise "thou didst shine," chharditā "he will shine," chhardishyati or chhardisyate "he will shine," ochhardidat "he shone," ochhharditū or ochhhardishya "he shone."

The verb trid (utridir) "to injure or disregard" makes triṇatti or trinte "he injures;" and krit (kriti) "to surround" makes kriṇatti "he surrounds."

The verbs trik (trika) and his (hais) mean "to kill or injure in any manner."

No. 715.—Or trik "to injure," when esam (No. 714) has
been applied (and the form has thence become त्रिध), let IM be the augment, when an affix, beginning with a consonant and distinguished by an indicatory p, follows. Thus त्रिधोधि “he injures,” त्रिधाह “they two injure,” ततरक्ष धि “he injured,” तरित्ते “he will injure,” आत्रित (No. 199 and 276 “he injured.”

The verb हसि (हसि) “to injure” having taken ुम by No. 497, and rejecting the ु by No. 717, makes हनसति “he injures,” ज्योज्यत “he injured,” हनित “he will injure.”

The verb उद्धि (उद्धि) “to moisten” makes उत्ति (No. 717) “he moistens,” उद्दस “they two moisten,” उद्दति “they moisten,” उद्दाँतकाव्र (No. 516) “he moistened,” उनंत (No. 478 and 218) “he moistened,” उंतां “they two moistened,” उनि “they moistened” अनुह “thou didst moisten,” अनुनादम “I moistened.”

The verb अन्य (अन्य) “to make clear, to anoint, to be beautiful, to go,” makes अनुक्ति “he makes clear,” अन्तू “they two make clear,” अन्धु “they make clear,” अन्या “he made clear,” अन्यजिता or अन्यान्तिता “thou didst make clear,” अन्यित “or अन्तू “he will make clear,” अन्धि “do thou make clear,” अन्धजने “let me make clear,” अनक “he made clear.”

No. 716.—It is always the augment of सिङ after the verb अञ्ज “to make clear.” Thus अञ्जित (No. 480) “he made clear.”

The verb ताङ्धिक (ताङ्धिक) “to shrink” makes तानक्ति “he shrinks,” ताङ्ति or ताङ्धिकेत “he will shrink.”
The verb *vij* (oviṭi) "to be afraid, to tremble," makes *vinukti* "be trembles," *viniktah* "they two tremble." According to No. 713, the augment *śaṅg* regarded as having an indicatory *ā* (No. 467), we have *viviṭṭhau* "thou didst tremble," *vijita* "he will tremble," *uvinak* (No. 199) "he trembled," *avijīt* "he trembled."

The verb *śūṣk* (śūṣkri) "to distinguish or individualize" makes *śūṣkṣṭhi* "it distinguishes," *śūṣkṛtah* "they two distinguish," *śūṣkṛnti* "they distinguish," *śūṣkṣṭha* "thou distinguishes," *śūṣkṣṭha* "it distinguished," *śūṣkṣṭhitau* "thou didst distinguish," *śūṣkṛtah* "it will distinguish," *śūṣkṛtyāti* "it will distinguish. By No. 593 *śūḥ* being substituted for *hi*, we have *śūṣkli* "do thou distinguish," *śūṣkṣṭhānī* "let me distinguish," *uśina* (No. 165) "it distinguished," *śūṣkṛtyāti* "it may distinguish," *śūṣkṛtyāt* "may it distinguish," *uśīṣkṛtyāt* "it distinguished."

In like manner *piṣk* (piṣkri) "to grind" is conjugated.

The verb *bhāṇī* (bhāṇjo) means "to break."

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**Note:**

No. 717.—Let there be ELISION of the letter *N* coming AFTER *kha* (No. 714). Thus we have *bhāṇakti* "he breaks," *bhāṇājitka* or *bhāṇāktka* "thou didst break," *bhāṇāktē* "he will break," *bhāṇāktī* (No. 593) "do thou break," *abhāṇākshēnti* "he broke."

The verb *bhuj* (bhūja) "to protect or eat" makes *bhunakti* "he eats," *bhoktē* "he will eat," *bhokṣyātī* "he will eat," *abhunak* "he ate."

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No. 718.—The átmánepada affixes (No. 409) are put after
the verb bhuj, not in the sense of protecting. Thus we may
say odanah bhunakta “he eats boiled rice.” Why “not in the
sense of protecting”? Witness the phrase—mahā bhunakti “he
preserves the earth.”

The verb indā (ni-indā) “to shine” makes indāśa “he
shines,” indāhā “they two shine,” indāhā “they shine,” āśa
“thou shinest,” indāhau “you shine,” indāhāntakre (No. 546)
“he shone,” indāhita “he will shine,” indāhām “let him shine,”
indāhātām “let the two shine,” inadhāi “let me shine,” anindāša
“he shone,” anindāhātām “they two shone,” anindāhāk “thou didst
shine.

The verb vid (vida) “to consider” makes vintā “he consi-
ders,” vettā “he will consider.”

So much for the 7th class of verbs—“rudh, &c.”

The 8th class of verbs consists of “tan, &c.”

The verb tan (tanu) means “to expand.”

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TENADHY ŚRUVAY J: 1176

śopyapādā: | tanātī | tanuṭa | tataṇa | tane | tanitaśa | tanitāya | tānityā | tānityāt | tanuṭaṁ | caktaṇat | tanumāl | tanvīś | tanvāt | tanvīśi | cañit | cañit | cañiṣṭa |

No. 719.—After the verbs “tan, &c.,” and the verb kri “to
make,” let there be u. This debars āpar (No. 419). Thus we have
tanotā or tanuta “he expands,” tatāna or tanuṣ (No. 494) he expanded,
tanitā or tanitāś “thou wilt expand,” tanishyatā or tanishyata “he will expand,” tanutām “let him expand, atanot “he
expanded,” tanuyāt or tanuṣa “he may expand,” tanotā or tanuṣhāṭa “may he expand,” aśanat or aśanit (No. 491) “he expanded.”
The verb shan (shanu) "to give" makes sanoti or sanute "he gives."

No. 721.—There is optionally elision (luka) of sich (No. 472) after "tan, &c.," when the affixes ta and thás follow. Thus esta (No. 596) or atanishya "he expanded," atathák or atanishghákh "thou didst expand," atanishyat or atanishyata "he would expand."

The verb shan (shanu) "to give" makes sanoti or sanute "he gives."

No. 722.—Long d is the substitute of these verbs viz. Jan "to be born," san "to give," and khan "to dig," when the affix san (No. 752), or an affix, beginning with the jaal and distinguished by an indicator k or á, follows. Thus asáta or asanisháta "he gave," asáthák or asanishghák "thou didst give."
The verb *kehaṇ (kehaṇu) “to injure” makes kehaṇati or kehaṇute “he injures.” According to No. 500, there being no substitution of *vriddhi, we have akshaṇīt, akshaṇa (No. 720), or akshaṇaṁśita “he injured,” akshaṇadhā or akshaṇaṁśīdhā “thou didst injure.”

The verb *keṣiṇ (keṣiṇu) “to injure” (which, as a root followed by the affix v No. 719, and having a light penult, substitutes graṇa, No. 485, only optionally) makes keṣiṇoti or keṣiṇoti “he injures,” keṣiṇita “he will injure,” akṣaṇīt, akṣaṇa (No. 720); or akṣaṇaṁśita “he injured.”

The verb *triṇ (triṇu) “to eat, to graze,” makes triṇoti, tarmoti, triṇute, or tarmute “he grazes.”

The verb *kṛ (dūkṛn) means “to make.”

न भस्युपरारम्ब १०५५।
भस्य जिउरोहिष्ठया न दोषे: । कुर्वेत: ।

No. 724.—There is not a long substitute (No. 651) in the room of the penult of a bha (No. 183) and of the verbs kṛ “to make,” and chhūra “to cut.” Thus kṛviṇti “they make.”

नियं करोते: । १०८।
करोते: प्रत्ययक्षरस्य नियं लेयो म्यो: । कुर्वे: । कुर्वे: ।
कुरङे । सकार । के: । करते । करिपति । करिते । कर्तेतु ।
कुर्वाम्च । चक्षुराय । कुर्वस्तु ।

No. 725.—There is always elision of the u of an affix after the verb kṛ “to make,” when the letter m or v follows. Thus kuruḥ “we two make,” kuruḥ “we make,” kurute “he makes,”
chakrā or chukre “he made,” kartā “he will make,” karishyatī or karishyate “he will make,” karotu or kurutām “let him make, akarot or akuruta “he made.”

No. 726.— AND there is elision of a after the verb kṛt “to make,” when an affix, beginning with y, follows. Thus kuryāt or kuryāta (No. 723) “he may make,” kriyāt or kriyāthat “may he make,” akṛṣēkhit or akṛtī (No. 582) “he made,” akarishyat or akarishyata he would make.

No. 727.— When the verb kṛt “to make” comes after sam or pari (No. 48) in the sense of ornamenting— (then the proceeding directed in No. 728 takes place).

No. 728.— And (when the compound—No. 727—is) in the sense of aggregation, there is the augment suf. Thus saṁkarotī—that is to say “be ornaments, saṁkuruvaṇtī—that is to say “they congregate.” This suf is sometimes the augment of kṛt preceded by saṁ, even when it does not signify “ornamenting”—as we learn by inspecting the apophorism No. 1119—viz. “saṁkṛtitaḥ bhakṣakāḥ”—where the expression refers to the “preparation of food.”

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No. 729.—And after upa (No. 48) in the several senses of acquiring a new property, of alteration, and of the supplying of ellipses in discourse, the verb kṛi takes the augment su. By the "and" it is signified that the verb has also the two meanings mentioned before (in Nos. 727 and 728). By "acquiring a new property" is meant "the taking of a quality." By "alteration," or modification, is meant "change." By "the supplying of ellipses in discourse" is meant "the filling up of those parts which the sense requires." Examples of these five employments of the word follow, signifying "a damsel adorned;" "assembled brāhmans;" "the wood gives a new property to the water" (or "he prepares the fuel and water for an oblation"); "he eats something changed" (or different from what is proper—"as bread with rice"); "he speaks without ellipsis."

The verb van (vanu) "to ask or beg" makes vanute "he begs," vavanes "he begged."

The verb man (manu) "to know, to conceive," makes manute "he conceives," mene "he conceived," manitā "he will conceive," manishytā "he will conceive," manuṣṭām "let him conceive," amanuta "he conceived," manwita "he may conceive," manishitā "may he conceive," amanishita "he conceived," amanishytā "he would conceive."

So much for the 8th class of verbs—"tan, &c."

The 9th class of verbs consists of "kri, &c."

The verb kṛi (dakṛi) means "to buy, or exchange goods."
No. 730.—After the verbs kṛ “to buy,” &c., there is śnā. This debar kṣap (No. 419). Thus kṛṇāti “he buys.” By No. 657, the ś being changed to ś, kṛṇātak “they two buy.” By No. 658, the ś being elided, kṛṇānti “they buy,” kṛṇāsi “thou buyest,” kṛṇātak “you two buy,” kṛṇātha “you buy,” kṛṇāmi “I buy,” kṛṇāvah “we two buy,” kṛṇāmaḥ “we buy,” kṛṇāte (No. 637) “he buys,” kṛṇāte “they two buy,” kṛṇāte “they buy,” kṛṇāhe “thou buyest,” kṛṇāthe “you two buy,” kṛṇātheuśa “you buy,” kṛṇa “I buy,” kṛṇāvah “we two buy,” kṛṇāmahe “we buy,” kṛṇāte “he bought,” kṛṇāte “they two bought,” kṛṇāte “they bought,” kṛṇāthe (No. 515) or kṛṇāthe (No. 517) “thou didst buy,” kṛṇāte “he bought,” kṛṇāte “he will buy,” kṛṇāte “he will buy,” kṛṇāte “he may buy,” kṛṇātā “let him buy,” kṛṇātā “may be buy,” kṛṇātā “let him buy,” kṛṇātā “he bought,” kṛṇātā “he may buy,” kṛṇāt or kṛṇāṣṭa “may he buy,” kṛṇāt or kṛṇāṣṭa “he bought,” kṛṇāṣṭa “he bought,” kṛṇāṣṭa “he would buy.”

The verb prī (prīśa) “to please, to love,” makes prīṇāti or prīṇāte “he pleases;” and ērī (ērīśa) “to cook” makes ērīṇāti or ērīṇāte “he cooks.”

The verb maś (maśā) means “to injure.”
No. 731.—Let there be a cerebral ι in the room of the dental ι of the verbs hi “to go,” and mfi “to hurt” (which, with the conjugational affixes, appear in the shape of Hinu and māňa) coming after a due cause of such change and ending in an upasarga. Thus prāṇiṇati or prāṇiṅkte “he injures greatly.” By No. 680, there being a substitution of d, mamau (No. 523) “he injured,” nimyutuk “they two injured,” mamitha (Nos. 517 and 524) or mamātha “thou didst injure,” nimye “I injured,” mātā “he will injure,” māyati “he will injure,” māyaś or maśeṣṭa “may he injure,” madāś “he injured,” madāṣṭām “they two injured,” madāśa “he injured.”

The verb shi (shiñ) “to bind” makes sūndti of sīnta “he binds,” sīṣṭa or sīṣhye “he bound,” seta “he will bind.”

The verb su (sukñ) means “to go by leaps.”

No. 732.—And there is śnu (No. 687) after stāma, sūma, skāmbha, or skumā “to hinder, to be dull or insensible,” and su “to go by leaps.” By the “and” it is meant that they may optionally take end. Thus akṣunoti, akṣunte, akṣundita, or akṣumā (No. 657) “he goes by leaps,” akṣakāva or akṣakāve “he went by leaps,” askotā “he will go by leaps,” askuṣāhā or askuṣahe “he went by leaps.”

The four verbs stāma, etc., which are exhibited only in an aphor-
ism (and not in Pāṇini's catalogue of Roots), all have the sense of "hinderimg," and take the paramaipada terminations.

ḥaṃ: सः भाजस्या | ॥ १ ॥ ५ ॥

स्मानः

No. 733.—Let śāmach be substituted in the room of śnā (No. 730) coming after a consonant, when the affix hi (No. 447) follows. Thus stabhāna (Nos. 446 and 363) "do thou hinder."

ङ्गामथ्यस्यस्यस्यस्यस्यस्यस्यस्य | त ॥ १ ॥ ५ ॥

त्रेः या |

No. 734.—And, optionally, aś is the substitute of chli (No. 471) after the verbs jṛṣi "to grow old, stānhr "to hinder," mluch "to go," mluch "to go," gruch "to steal," gluch "to steal," gluch "to go," and awi "to go."

सामा: | ॥ १ ॥ ६ ॥

सामे: वैष्णव सत्य व: स्वातः अवभ्रतः भस्माभ्रोतः

गृह बहनें । ० | गुणालि | गुणिते | गोला | गृह शब्द । ९ |

गृहालि | गृहिते | गृहिता | दृष्ट: हिवायामः । ५ | दृष्टा लि |

दृष्टा लि | दृष्टा लि | दृष्टा पोवन्ते । ११ |

No. 735.—Let there be aḥ in the room of the s of the aphoristic (No. 732) verb stānh (if the change be required by a due cause thereof in an upasarpa). Thus vyuṣṭabhat (No. 363) "he hindered," astomāḥ (Nos. 95 and 96) "he injured."

The verb yu (yuḥ) "to bind" makes yundit or yundits (No. 637) "he binds," yottā "he will bind."

The verb kṣā (kṣa) "to sound" makes kṣāndit or kṣānīta "it sounds," kṣāvīta "it will sound."

The verb ḍrī (ḍṛś) "to injure" makes ḍṛṇādi or ḍṛṇālīs "he injures;" and ḍri (ḍṛś) "to injure" makes ḍṛṇādi or ḍṛṇālīs "he injures."

The verb pa (pā) means "to purify."
No. 736.—When an affix with an indicatory is follows, let a short vowel be the substitute of the twenty-four verbs pu, etc., viz. pēn “to purify,” kuin “to cut,” strīn “to spread over,” kṛtē “to scatter,” vṛtē “to choose,” dhūnin “to agitate,” kri “to injure,” pṛ “to nourish,” vṛ “to choose,” bhrī “to nourish,” mṛ “to injure,” jṛ “to grow old,” jḥṛ “to grow old,” ghrī “to grow old,” mṛ “to lead,” dhūṛ “to be crooked,” kṛ “to injure,” rī “to go,” gṛ “to sound,” jṛ “to decay,” rī “to injure,” li “to adhere,” vṛ “to choose,” and plī “to go.” Thus pundti or punīte “he purifies,” povīte “he will purify.”

The verb lī (lān) “to cut” makes lundtī and lundtē “he cuta.”

The verb strī (strīn) “to cover,” makes strīndtī “he covers.” By No. 690 (which debars No. 428) we have tastāra “be covered,” tastarauk “they two covered,” tastare “he covered,” stārītā or stūrītā (No. 654) “he will cover,” strīntyāt or strīntētā “he may cover,” strīdī (Nos. 706 and 651) “may he cover.”

No. 737.—When the ātmanepada affixes are employed, then let ī be optionally the augment of lī and rīch coming after the verbs vṛī (vṛīk) “to serve” and vṛī (vṛīk) “to choose,” and after what ends in long rī.
The long vowel is not the substitute (No. 654) for the augment if after the verbs vṛti or vṛtī, or what ends in long r̥, when lith follows. Thus (No. 735) stariśhika, or, by No. 581, the affixes being regarded as having an indicatory k, stariśhika (No. 651) "may he cover," and, by No. 653, there being no prolongation of the augment if, when nich and the paraśupāpada affixes follow, astānī "he covered," astārīṣṭām "they two covered, astārīṣhu "they covered," astārīṣku or astārīṣṣu (No. 651) "he covered."

The verb kṛti (kṛtī) "to injure" makes kṛṇḍi (No. 736) or kṛṇḍe "he injures," chakāra or chakare (No. 653) "he injured."

The verb vṛti (vṛtī) "to choose" makes vṛṇḍi or vṛṇḍe "he chooses," varāra or varāre "he chose," varitā or varitā (No. 453) "he will choose," and, by No 650, vārydt or varishtike or vīrhsptu (No. 581) "may he choose," vaṁrti "he chose," avārīṣṭam "they two chose," avārīṣṭa or avārīṣṭa (No. 654) or avārīṣṭa "he chose."

The verb dhā (dhanī) "to shake" makes dhūndi (No. 736) or dhūnte "he shakes," dhāvī or dhāvīte "he will shake," adhāvīt or adhāvīṣṭa or adhāvīṣṭa "he shook."

The verb āṇka (ānka) "to take" makes āṅkhāti (No. 675) or āṅkāte "he takes," jagraha or jagrīka "he took."
No. 739.—The LONG vowel is the substitute of the augment if placed AFTER the verb GRAH "to take," containing only one vowel, but NOT WHEN LIT FOLLOWS. Thus grahíté "he will take," grihyáti "let him take."

The verb kush (kusha) "to extract" makes kushádi "he extracts," kosháti "he will extract."

The verb át (ata) "to eat" makes aádi "he eats," áta "he ate," aáti "he will eat," aátyáti "he will eat," aántá "let him eat," aáána (No. 740) "do thou eat."

The verb mush (musha) "to steal" makes moshádi "he will steal," mushána (No. 740) "do thou steal."

The verb jír "to know" makes jírjánu (No. 523) "he knew."

The verb vri (vrih) "to serve," makes vyádi "he serves," vyárishta (No. 514) "thou didst serve," vyárishtás "you served,"
waritā or varitā (No. 654) "he will serve," avarishṭa or avarishṭa or aṣṭīta (No. 582) "he served."

So much for the 9th class of verbs,—"kṛt, &c."

The 10th class of verbs consists of "ahur, &c."

The verb ahur (ahura) means "to steal."

| चाराद्यः । |
| कुर स्थे। १ । |

सत्यापनप्रसन्नवीशातृत्तेऽसनासेनासचांस्यस्यवर्गं-्चुर्वर्ष्यराधिहि यिष्ठ। ३।१।२५।

स्वादः पुनर्निति गुः। सनातनता चतु यात्रत्वम। लिप्याधिदि।

गुणयादेशः। चारायति।

No. 741.—The affix निच is placed, without alteration of the sense, after the words satya “truth” (which then takes the form of satyāpā as exhibited in the aphorism), pāḍa “a fetter,” rūpa “colour,” viṇā “a lute,” tūla “cotton,” śloka “celebration,” senā “an army,” loman “the hair of the body,” twacha “the skin,” varman “mail,” varṇa “celebration,” and chūrṇa “powder,” (all of which are then used as verbs) and after the verbs Chur “to steal,” &c. By No. 485, these verbs (having a light penult) substitute guna for a simple vowel. By No. 502, words ending with the affix निच are held to be verbal roots:—hence they take the tense-affixes and conjunctival affixes. Thus Chur, by the addition of निच and the rule No. 485, having become chori, and this, by Nos. 419, 420, and 29, having become choraya, we have choraya ‘be steals.’

विषयः १।१।१७४।

विषयादानप्पेनिं तत्त्वायांमिनि भ्रमयाले। चारायते। चारायामुखः।

चरितिः। चारायपुष्कविषिपितः। वेदीति चतुः। वा चतीति प्रसः। पयः द्रिस्त्यसू। इत्यादि: वेषः। दीर्घाः चिवारित्यभाष्यम्

चोरः। सुधरसा। सुधरसा। चार याचयायवः। २।स्थिरः।
No. 742.—And let the atmanepada affixes be employed after what ends with निच (No. 741), when the fruit of the action goes to the agent. Thus chorayate “he steals (for his own use),” chorayādmāsa, (No. 504) “he stole,” chorayitā “he will steal,” chorayit or chorayishishita “may he steal.” When लुष follows, then चाक is substituted for चलित by No. 562; a short vowel is substituted for the penult by No. 564; there is reduplication, by No. 565, since चाक follows; and the first consonant alone of the reduplicate is left (No. 428); and, finally, the vowel of the reduplicate being lengthened by No. 568, we have achichurat or achichurata “he stole.”

The verb katha “to speak” rejects the final a by No. 503.

No. 748.—A substitute in the room of a vowel, caused by something that follows, shall be regarded as that whose place it takes, when a rule would else take effect on what stands anterior to the original vowel. So there the blank which, by No. 505, takes the place of the final a of katha (No. 742), being regarded as the a whose place it took (and the final consonant of the root hence seeming to be the penult)—the substitution of विद्धि for the penult, by No. 489, (which would have given kath instead of katha) does not take place, and we have kathayati “he speaks.” As there is elision of a vowel (by No. 505) there is no substitution of a long vowel by No. 568, nor is the case like that when the affix san follows, as spoken of in No. 568—so that we have achabhatthath (No. 565) “he spoke.”

The verb gan (yana) “to count” makes ganayuti “he counts.”
No. 744.—AND let LONG f be the substitute of the reduplicate of the verb GAY "to count;"—by the "and" it is implied that the substitute may be short a—when नि, followed by चन्त, follows. Thus ajganat or ajganat "be counted."

So much for the 10th class of verbs—"окур, &c."

The verbs "that end in नि" have next to be considered.

ङ्गन्तः ।

स्वतःः कर्ता । खः खः ।

कृत्यांः स्वातः च विद्युते । कर्ता स्वातः ।

No. 745.—In the case of any action, whatever thing the speaker arbitrarily chooses to speak of as such shall be the agent or nominative to the verb—(for example, in the case of cooking, it is equally allowable to say that "the fire cooks," or "the cook cooks," or "the fuel cooks").

तद्यथा केषेता हतुः । खः खः ।

कर्तृःः प्रयोक्तः हतुः । कर्तृःः स्वातः ।

No. 746.—Let that which is THE MOVER THEREOF, i.e. of an agent (No. 745), be called A CAUSE AND ALSO an agent.

हतुःः प्रयोक्तः प्रेरणा च वाचे धातोनिश्चिच् । भवन्तः प्रेरणालि

माक्यतः ।

No. 747.—AND when the operation of a causer, such as the operation of directing, is to be expressed, let the affix निच (No 741) come after a root. Thus, to express "he causes to become," we have भधवयति.

चःः पुयख्य परे । खः खः ।

चःः परे यद्युः तद्यथा कायासात् हतुः स्वातः पवन्रेभुव्याकारेभुव्याकरेत्

खःः परे । चवीचतः । जः गतिनिवुनो ।

No. 748.—Let there be long $f$ in the room of the $u$ of the reduplicate forming part of an inflective base (No. 152) followed by $a$m (No. 566), WHEN a letter of THE LABIAL CLASS FOLLOWS, of a
The verb *ahá* means “to stop.”

No. 749.—When नै follows, let पुक be the augment of the verbs रि “to go,” ह्रि “to be ashamed,” वळि “to choose,” यि “to say,” ख़ुदि “to sound,” क्षष्मयि “to shake,” and of verbs ending in लोङ्. Thus *sthápayati* “he causes to stand.”

No. 750.—When नि, followed by च्ह, follows, let चोट ि be the substitute of the penult of the verb रि (in the form रिन्धि—No. 749). Thus चोटिन्धि “he caused to stand.”

The verb *gháñ* means “to put together.”

No. 751.—Let there be a चोट vowel in the room of (the vowel, lengthened by द्विक, of) the verbs “gháñ, द्विक,” and “द्विन्धि, द्विन्धि,” which (in the list of verbs) have an indicatory न. Thus *gháñ* “he puts together.”

The verb द्विन्धि “to know or inform” makes, in like manner, द्विन्धि “he informs,” द्विन्धि (Nos. 566 and 567) “he informed.”

So much for the formation of those that end in नि.

The verbs “that end in च्छन्द” have next to be considered.
No. 752.—The affix *san* is optionally attached, in the sense of wishing, after a root expressing the act wished and having the same agent of the action as the wisher thereof.

As an example let *putk* “to read” be taken.

No. 753.—Of the first portion, containing a single vowel, of what ends with *san* (No. 752) and of what ends with *yak* (No. 738), there are two; but, in the case of what begins with a vowel, the reduplication is of the second portion (—as in No. 426). Short *i* being substituted for the *a* in the reduplication, we have *pipathi-sakti* “he wishes to read.”

Why do we (in No. 752) say “the act wished?” Witness *gamanasechakkuti* “by going he wishes (to accomplish something)” —where the “going” is not the “act wished,” and the affix *san* does not therefore apply.

Why do we say “having the same agent?” Witness *sikhith pathantwivishchakkuti guruva* “the teacher wishes that the pupils should read,” —(where the wisher, and the agent of the action wished are not the same).

By the employment of the expression “optionally” (No. 752), it is implied that the meaning may be expressed by a phrase also (in those cases in which the formation of a desiderative verb by means of the affix is allowable).
When san follows, ghaṣṭrī (No. 595) is substituted for the
verb ad "to eat."

S: स्वार्थानातुके। ७१४। ४५।
स्वत: स्वात् सदाबार्थानातुके। चतुर्मिद्ध्विति विनमर्याति।

वक्तृत्व दत्ते नेत्र।

No. 734.—Let there be t in the room of s, when an ārdha-
dhātuṇaka affix, beginning with s, follows. Thus jīkṣateati (No. 753) "he wishes to eat." In consequence of No. 510, the augment
if is not applicable here.

वक्तृत्व दत्ते नेत्र। ७१४। ४५।

चतुर्मिद्ध्विति विनमर्याति।

No. 735.—When san, beginning with a jhal, (i.e. not preced-
ed by the augment if) follows, a long vowel shall be the sub-
titute of verbs ending in a vowel, and of the verb han " to strike," and of the verb gam "to go"—the substitute of the vowel roots
(viz. i, in, ik, in).

उक्ता भाषा। १२१।

देवताएऽपलादि: वन् विल। ज्ञत दड़ाते। चतुर्मिद्ध्विति
विनमर्याति।

No. 736.—After a verb ending in an ik, san, beginning with
a jhal (i.e. without the augment if), shall be regarded as having
an indicator k. Then, applying No. 706, (the vowel having be-
come long by No. 755) we may have chhitrakati "he wishes to
make."

मन् व्रह्मुद्ध्वैव १२१।

वहेलादेवगतानात्र वन दव्य स्वात्। बुध्वशनि।

हाति सवलमा।

No. 737.—Let not if be the augment of san after the verbs
grah "to take," guh "to cover," and what ends in an ek. Thus
bubhūṣkati "he wishes to become."
So much for verbs "ending in san."

Verbs "ending in the affix यान" are next to be considered.

No. 758.—When the repetition of the act, or its intensity, is to be indicated, let यान come after a root having a single vowel and beginning with a consonant.

No. 759.—Let गुणा be the substitute of the reduplicate (No. 753), when यान follows, or even when a blank (कूक No. 200) has been substituted for यान. From its ending with what has an indicator ए (No. 410), a verb with this affix takes the ámanepada affixes. Thus बोभुय्यजे "he is repeatedly or intensely," बोभुऽथऽक्रे "he was repeatedly," उबोभुऽयस्थिा "he was repeatedly."

No. 760.—After a verb with the sense of motion, the affix यान gives always the sense of crookedness,—not of repetition of the action.

No. 761.—When यान, or a blank substituted for it, follows, let there be a long vowel in the room of a reduplicate syllable which has not an indicator ए. Thus एद्रमय्यजे "he moves crookedly."
No. 762.—There is elision of Ya coming after a consonant, when an ardhadhātuka affix follows. Thus (when, for example, the ardhadhātuka affix ām follows) the first letter (of the syllable ya) is elided in accordance with No. 88, and then the vowel is elided by No. 503, giving vāvraṇānichakre “he went crookedly,” vāvraṇijātā “he will go crookedly.”

No. 763.—And when yaḥ, or a blank substituted for it, follows, let ṛik be the augment of the reduplicate syllable of what root has ri for its penult. Thus varṣipraṇaṭe “he remains repeatedly,” varṣipraṇānichakre “he remained repeatedly,” varṣipraṇiṭe “he will remain repeatedly.”

No. 764.—And in the case of kṣubh “to tremble” (which, as a verb of the 9th class, No. 730, becomes kṣubhād), &c. there is not the substitution of the cerebral ṣ (notwithstanding No. 157). Thus narṣipraṇaṭe “he dances repeatedly.” (In accordance with No. 763.) we have jājigrihyate “he takes repeatedly.”

So much for the formation of “what ends in yaḥ.”

The verbs “that end with a blank substituted for yaḥ” have next to be considered.
No. 763.—And when the affix ach (No. 837) follows, there may be elision of yāḥ. By the “ani” it is signified that this may take place sometimes even without that affix:—and this is not the result of anything assigned as the cause thereof, (whereas, in the other case, there was an assigned reason for the elision—viz. the affix ach). This elision takes place first, as it is independent of anything else (whereas the reduplication is dependent on the verb, the affix, &c.). Then, after that, through the force of the affix (which remains, though the affix has been elided), since the verb is regarded as ending in yāḥ, there is reduplication (No. 753), and the appropriate operations are to be performed on the reduplicate syllable. Since the word (through No. 502) is regarded as a root, the tense-affixes &c. are applicable to it. The pārusmaipada affixes are employed in accordance with No. 412. As we read, in No. 636, that verbs with yāḥ elided are to be regarded as belonging to the 2nd class, “ad, &c.” we infer that there is to be elision of skṛ (No. 589).
No. 766.—Let it be optionally the augment of a sāurvedhātuka affix distinguished by an indicatory p, commencing with a consonant, and coming after a verb with yañ elided. The prohibition (of guna) by No. 474 does not, in secular language, extend to the case where yañ is elided. This is inferred from the fact that the form bodhita in the Veda (in which guna is not substituted—) is one of those enumerated (in VII. 4. 65.—thus “bodhita teśitē &c.”) among the irregularities. Thus we have bodhaviti or bodhoti “he is frequently,” bodhūtah “they two are frequently,” substituting at for jh, by No. 645, as it is reduplicated, bodhuvati “they are frequently,” bodhavānchakāra or bodhavāndesa “he was frequently,” bodhavītā “he will be frequently,” bodhavīshkyati “he will be frequently,” bodhavītu or bodhotu “let him be frequently,” bodhūtāt “may he be frequently,” bodhūtām “let the two be frequently,” bodhuvātu “let them be frequently,” bodhi “be thou frequently,” bodhavāni “let me be frequently,” abodhavīt or abodhot “they were frequently,” abodhūtām “they two were frequently,” abodhuvah “they were frequently,” abodhūyāt “he may be frequently,” abodhūyātām “they two may be frequently,” abodhūyak “they were frequently,” abodhūyād “may he be frequently,” abodhūyātām “may they two be frequently,” abodhūyāsuḥ “may they be frequently.” According to No. 473, there is elision of sīk. On the alternative of the augment at from No. 766, there is the augment vuk from No. 425, this debarring guna (No. 420) because it presents itself always (whether guna is substituted or not—and therefore, according to one of the maxims of the Grammar, takes the precedence). Thus we have abodhūvīt or abodhot “he was frequently,” abodhūtām “they two were frequently,” abodhūvah “they were frequently,” abodhūvībhat “he would be frequently.”

So much for those “that end with a blank substituted for yañ.”

The “nominal verbs” have next to be considered.
No. 767.—Let KYACH be optionally attached, in the sense of wishing, AFTER a word WITH A CASE-AFFIX expressing the object wished as connected with the wisher's SELF—(as, for example, a son,—when a man wishes to have a son of his own—not somebody else's son).

No. 768.—Let there be elision (luk) OF A CASE-AFFIX when part of these two—VIZ. OF A ROOT AND OF A CRUDE FORM (No. 135).

No. 769.—AND WHEN KYACH (No. 767) FOLLOWS, let ː be the substitute of a or ː. Thus putriyati "he wishes for a son of his own."

No. 770.—WHEN KYA—i.e. kyach or kyah (No. 776)—FOLLOWS, only what ends in N is considered a puda, and no other word. So, the n of rejan being elided by No. 200, we have rujiyati "he wishes for a king." Why do we say "only what ends in n"? Witness vačhyati "he wishes for words," (which would otherwise, by No. 333, have changed the š to k). By No. 651 the vowel is lengthened in gṛhyati "he wishes for words," and pāryati "he wishes for a city," but, since the lengthening directed by No 651 applies only to a verbal root, it does not take place in the example đeṣyati "he wishes for heaven."
No. 771.—When an árdhādhatuka affix follows, there is optionally elision of KYA—i.e. of kyach and kyaḥ—coming after a consonant. According to No. 88 the elision here is that of the y, and a blank takes the place of the a by No. 505. Since the blank is regarded in the same light as that of which it took the place (No. 163), there is no substitution of guna by No. 485—and we have samiddhitā or samidhēyitā “he will wish for fuel.”

No. 772.—And under the same circumstances (No. 767), kāmyach may be added. Thus putrakāmyatī “he wishes for a son of his own,” putrakāmyatā “he will wish for a son.”

No. 773.—Let kyach, in the sense of treatment, come after a word with a case affix denoting the object of comparison. Thus putriyatī chhātrām “he treats the pupil as a son,” visionyatī dwijam “he treats the Brahman as if he were Vishnu.”

No. 774.—“The affix KWP SHOULD BE MENTIONED as coming optionally after pronouns and crude nouns.” Where the word is a crude noun and not a pada, No. 300 applies, and we may have kriṣṇatī “he acts like Krishna,” svatī “he acts like himself,” saśvātī “he acted like himself.”
No. 775.—A long vowel shall be the substitute for the penult of what ends with a nasal, when kwip (No. 855) follows, or an affix beginning with a hhal and distinguished by an indicatory k or k. Thus idamati "he acts like this one," rafenati "he acts like a king," pathinati "it serves as a road."

No. 776.—The affix kyan, in the sense of exertion, comes after the word kasha "pain," with the 4th case-affix. Thus (the case-affix being elided by No. 768, and the final-lengthened by No. 518) we have kashdayates "he is assiduous for trouble," i.e. "he is assiduous in the commission of sin."

No. 777.—The affix kyan, in the sense of making, comes after these words, as the objects of the action—viz. sabda "sound," vaira "heroism," kalah "strife," abhira "a cloud," kanya "sin," and megha "a cloud." Thus subdayates "he makes a noise."

No. 778.—"In the sense of he does that, or he says that," the affix which may be employed.

pratiprasaadahvam balavimiprasaad
pratiprasaadahvam vyip
sva
ruchiv yasta pratiprasaadasya punarvaramaditaapvin专访lokaapayavindroopakaraprasaadasyadevaraktabhaavyaapi svu: | sapal: | phal koroeyan va yaatarati

Drati namaghatav: ||
No. 779.—"The affix *nich may come after a crude noun, with the sense of a verb, in an indefinite variety of ways, and it shall be like the affix ishṭha (No. 1306)." In like manner as, when ishṭha is affixed, there is the masculine form (substituted for the feminine), the substitution of r (for ṛ), the elision of the last vowel with what follows it (No. 52), the elision of the affixes vin (No. 1281) and matup (No. 1268), the elision of what begins with yan (as the ṛ of the syllable ra in the word dūra "far"), the substitution of pra (for priyu) stha for (sthira) spha (for sphira) &c. (see VI. 4. 157), and the denomination bha (No. 185)—just so let there be also, when ni follows. Therefore, with the elision of ak (i.e. of the last vowel—No. 52—), we may optionally have gha-ṭayati "he makes a jar," or "he calls it a jar."

So much for the "nominal verbs."

The class of words called "kaṇḍī, &c." has next to be considered.

I. कपड़ादयः 

ढथावादिभ्यो यक।\(^1\) १ २७।

यथै ढालण्डे नित्यं यक्स स्वात् स्वार्थः। कपड़ू गायनिचर्ये।

१। कपड़ादयत। कपड़ूदयते। तत्यादि।

इति कपड़ादयः।

No. 780.—Let there be always YAK after these roots—viz. kaṇḍī, &c.—without alteration of the sense.

Thus from the noun kaṇḍī "the itch" comes the verb kaṇḍī (kaṇḍīṁ), meaning "to itch or scratch." From this we have kaṇḍīyati or kaṇḍīyate—and so on.

So much for "kaṇḍī, &c."

It is next to be considered under what circumstances the ātmanepada affixes fall to be employed.

I. चात्मनेपदस्

कर्त्तिर कस्म्यतिहारे।\(^1\) १ ११४।
No. 781.—An átmanepada affix is employed in denoting the agent, when the interchange of the action is to be expressed. Thus vyatilūnīte “he performs a cutting (of wood &c.) which was the appropriate office of another.”

No. 782.—An átmanepada affix is not employed (notwithstanding No. 781) after what verbs mean “to go” and “to injure.” Hence vyatigachokhantī “they go against each other,” vyatigahnītī “they fight together.”

No. 783.—An átmanepada affix is employed after the verb vist “to enter,” coming after ni. Thus nīvaitae “he enters in.”

No. 784.—Also after the verb kṛt “to buy or sell,” coming after pari, vi, or av. Thus parikṛnītī “he buys,” vikṛnītī “he sells,” avakṛnītī “he buys.”

No. 785.—Also after the verb jī “to conquer,” coming after vi or pari. Thus vijyaitae “he conquers,” pardiyaite “he conquers.”

The Laghu Kaumudi:
No. 786.—Also after the verb sāthā “to stand,” coming after sam, ava, pra, or vi. Thus saṅīsāthātes “he stays with,” avatāsāthātes “he waits patiently,” pratīsāthātes “he sets forth,” vītisāthātes “he stands apart.”

No. 787.—Also after the verb jā “to know” (preceded by apa) in the sense of denying. Thus satamatpadāṃśa “he denies (the debt of) a hundred (rupees).”

No. 788.—And after (the verb jā “to know”) used (in certain senses) as an intransitive. Thus saṃpāsā tātes “he engages (in sacrifice) by means of clarified butter.”

No. 789.—Also after (the verb char “to go”) coming after sam, and connected with a noun in the 3rd case. Thus ratthena sansharatāte “he rides with (in) a chariot.”

No. 790.—Let the aforesaid (employment of the dānāpada affixed) take place after the verb dā (dān) “to give,” coming after sam, and connected with a noun in the 3rd case, provided this 3rd case have the sense of the 4th. Thus dāyaṃ samayāchhate kāmī “the lover gives to the female slave.”
No. 791.—Let an åtmanepada affix come also after a verb ending in the affix san (No. 752) in like manner as it would come after that verb itself which stands before the affix san. Thus (as the verb edh “to increase,”)—No. 543—takes the åtmanepada affixes, so does it when san is added—giving) edhikshåtsa “he wishes to increase.”

ह्रत्साच १२१०।
ह्रत्समोधुः परः मलादि: बनू कित् । निविविवः।

No. 792.—And after what ends in a consonant immediately preceded by an ik, the affix san, beginning with a jikal (i.e. not having the augment if), shall be regarded as having an indicator k. Thus nivikshåtsa “he will wish to enter.”

गर्भभाष्य्कसेवनसायसख्मपतियम्यमवमनकोपायो-गेयु हचः। १३१३२।

गन्धम जुकन्स्। दुस्कुकुते सूचयतीस्येष:। चवोधययथ मत्स्यनर्।
धनैः वलिकामुक्तुते। भम्बः यतीश्येष:। हिरयमुकुलते। येवेत
श्रयनः। पदारुल्ल प्रकुलते तेषु रस्साव प्रवतते। ष्ठे दक्ष्योप-
स्कुलते सुभमाधि। बन्धा: प्रकुलते। क्यद्यतीस्य:। चलं
प्रकुलते धमाय विनियुक्तः। युक्त कित्। कट्ट व्यनति। चुनो चनवने।
वेदने मुखे। चनवने कित्। महामुनन्।

No. 793.—Let the åtmanepada affixes come after the verb kri “to make,” when it is used in these senses, viz. “manifestation,” “sarcasm,” “service,” “violence,” “change,” “recitation,” and “action tending to effect a desired purpose.”

By “manifestation” is here meant “informing against,”—thus utkurute “he informs against.” By “sarcasm” is meant “reviling,”—thus tyeno vartikåmutkurute “the hawk reviles the quail.” So, too, harimupakurute “he worships Hari;”—parabdådan prakurute “he offers violence to another’s wife;”—sahodarakopas-kurute “the wood gives a new quality to the water” (or “he pre-
pares the wood and the water for a sacrifice;"—kathā prakurūte "he recites stories;"—sāhā prakurūte "he distributes a hundred (pieces of money, for the sake of merit)."

Why do we say "in these senses?" Witness kātā kvarotī "he makes a mat;"—(in which example an dīmanopada affix is not employed.)

According to No. 718, the verb bhuj takes the dīmanopada affixes, when it does not mean "to protect." Thus odanah bhunaktī "he eats boiled rice." Why do we say "when it does not mean to "protect" Witness mahā bhunaktī "he protects the earth."

So much for the application of the dīmanopada affixes.

The employment of the parasmaipada affixes is next to be considered.

इत्यादनेपदप्रणक्षियाः ॥

| परस्मेपदम् ।

अनुपराम्याः सम्बः । ११ ३१ ७५।
कन्तु च फले गन्धनादो च परस्मेपदः स्वातः । चनुमरोति । पराकरोति ।

No. 794.—Let the parasmaipada affixes come after the verb kri "to make," coming after anu and parā, even when the fruit of the action goes to the agent, and when the sense is that of "informing against, &c." (No. 793). Thus anukaroti "he imitates," parākarotī "he does well."

धर्मलयतिमृ: दिपः । १८ ३। ८०।

दिप प्रतेकं । स्वर्तितु । अभिविषिति ।

No. 795.—And after the verb kship, coming after abhi, prati, and atil. The verb kship means "to throw." The indicative vowel of this root is circumflexly accented (No. 411—so that, but for this rule, we should have had both padas in the case of) abhikeshipati "he throws on."
No. 796.—And after the verb \textit{vaha} “to bear,” coming after \textit{pra}. Thus \textit{pravahati} “it (the river) flows.”

No. 797.—And after the verb \textit{mrish} “to bear,” coming after \textit{pari}. Thus \textit{parimrishati} “he endures” or “he forgives.”

No. 798.—And after the verb \textit{ram}, coming after \textit{vi}, \textit{asi}, and \textit{pari}. The verb \textit{ram} (\textit{ramus}) means “to sport.” Thus \textit{viramati} “he takes rest.”

No. 799.—And after \textit{upa} (the verb \textit{ram} takes the porus-\textit{maipada} affixes). Thus \textit{yajnasdattamuparamati} “he causes \textit{Yajnasdatta} to refrain.” This is an instance of a verb involving in it the force of the affix \textit{\textit{ma}} (No. 747).

So much for the allotment of the padas.

The Impersonal and Passive forms have next to be considered.

No. 800.—Let an \textit{\textit{a}maneipada} affix be the substitute of the affix \textit{\textit{l}} (No. 405), when it denotes the action of the verb or the object of the verb.
No. 801.—Let the affix YAK come after a root, when a SÁRVADHÁTUKA affix follows, denoting the action or the object. The “action” is the force of the verb itself; and this is again marked by the affix I (No. 405) when it has the sense of the action—(i.e. when the verb is used impersonally). In this case there is (substituted for the I) an affix of the “lowest person,” because the verb is not in agreement with either the pronoun “I” or “Thou.”—Inasmuch as the action denoted by the tense-affix is not of the nature of a substance (to which the notions of duality or plurality might attach), since there is here no notion of duality &c., neither an affix of the dual nor of the plural is to be employed, but hence necessarily only one of the singular.

Thus tvayo matlab anyaischa bhiyate “it is become by thee, by me, and by others”—(i.e. “Thou becomest,” “I become,” and “others become,”)—and, again, bubhúve (No. 432) “it was become.”

No. 802.—When SYA (No. 435), SICH (No. 472), SÝUT (No. 555), or TÁSI (No. 435) follows, if the action or the object is to be understood by the affix (i.e. if the verb is impersonal or passive), then, on the inflective base of verbs which in their
ORGINAL ENUNCIATION end in a vowel and on that of the verbs 
KAN, &c.—viz. KAN "to kill," ORAM "to take," AND DRIŚ "to 
see,"—there shall be optionally the like effect as if 
the affix CHIN had followed, and it shall be the augment of 
these affixes SYA, &c. The augment if, here mentioned, is to be 
applied on the alternative that the case is treated as if the affix 
CHIN had followed—not on the other alternative allowed by the 
rule. The substitution of VRIDDHI follows from the case's being 
treated as if CHIN (with an indicator NY—see No. 202—) had been 
attached. Thus we have BHAVIT or BHAVIT "it will be become by 
some one," BHAVISHYATE or BHAVISHYATE "it will be become," BHI-
YATAM "let it be become," ABHIYATA "it was become," BHAVISH-
YA or BHAVISHYATA "may it be become."

No. 803.—Let CHIN be the substitute of CHI (No. 471), when 
 afford (No. 407) follows, denoting the action or the object. Thus
abhávi “it was become by some one,” abhávishyata (No. 802) or abhávishyuta “it would be become.”

Even a neuter verb (—a verb “without an object,”—) may, through the force of a preposition in combination with it, become active (—or “with an object”). For example—anubhúyate ánandaśaitreṇa twáyá mayácha “pleasure is experienced by Chaitra, by thee, and by me;”—and then again anubhúyate “the two are perceived,” anubhúyante “they are perceived,” tuśmánubhúyase “thou art perceived,” ahamanubhúye “I am perceived,” anuvabhávi “it was perceived,” anuvabhávishátyám or anuvabhávishátyáṃ “the two were perceived.” The affix ri (No. 747) being elided by No. 563, we have bhávyate “it is caused to be,” bhávayánachakre or bhávayáñabbhúve or bhávayámnáṣe “it was caused to be.” When (according to No. 802) the case is regarded as if the affix chin had followed, then the augment i is applied—giving bhávítá “it will be caused to be,”—the elision of ri (No. 563) still taking place, inasmuch as No. 802, in accordance with No. 599, is regarded by No. 563 as not having taken effect. On the other alternative allowed by No. 592, bhávayítá “it will be caused to be,” bhávayáishíśta “may it be caused to be,” abhávi “it was caused to be,” abhávishátyám or abhávayáishátyám “the two were caused to be,” bubhúshyate “it is wished to be,” bubhúsháñchakre “it was wished to be,” bubhúshítá “it will be wished to be,” bubhúshishyáte “it will be wished to be,” bobhúshyute “it is repeatedly been,” bobhúshishyate “it will be repeatedly been.”

The vowel of the root (śtu “to praise”) being lengthened by No. 518, we have stúyate vishnúh “Vishnu is praised;”—stúvita (No. 802) or stúta “he will be praised,” stúvishyate or stúskyate “he will be praised,” stúvávi “he was praised,” stúvishátyám or stúskyátyám “the two were praised.”

The verb ri “to go,” substituting guṇa by No. 533, makes oranye “it is gone.”

The verb smṛī “to remember” makes oranye “it is remembered,” saṃśmāre “it was remembered.”

These two verbs may be treated as if chin followed, and may
take the augment if, because, in No. 802, the expression "in the original enunciation" is included, (and hence the fact that they end in a consonant at the time when the augment if presents itself, does not prevent their taking it). Thus dritā or artā "it will be gone," smāritā or smartā "it will be remembered."

By No. 363, the nasal of the verb śrūtīs "to fall," (which has not an indicatory i) being elided, we have śrūyate "it is fallen."
— But of a verb which, like nadī (nadi) "to be happy," has an indicatory i, the nasal is not elided, and we have nandīyate "it is been happy (by so and so)—i. e. so and so is happy."

In the case of the verb yaj "to worship," the substitution of a vowel for the semi-vowel having taken place in accordance with No. 584, (the yak having an indicatory k) we have ījyate "it is worshipped (by so and so)—i. e. so and so worship."

No. 804.—When the affix yak (No. 801) comes after the verb tan "to extend," then long d is optionally the substitute for the final. Thus tāyate or tūnayate "it is extended."

No. 805.—Let not chin be the substitute of chī after the verb tap "to suffer," when the sense is reflective, and when the sense is that of experiencing remorse. Thus avanata tapas "remorse was experienced by the sinner."

In the case of the verbs enumerated in No. 625, there is the substitution of long I—so that we have dīyate "it is given," dāiyate "it is held," dade "it was given."
No. 806.—Let Yuk be the augment of what ends in Long ɪ, when Chin follows, or when a Krit affix (No. 329), with an indicatory n or r. Thus (it being here optional, according to No. 802, to regard Chin as following,) we have dāyitā or dātā “it will be given,” dāyishṭā or dāstā “may it be given,” addayī “it was given,” addayishṭām “the two were given.”

The verb bhājī “to break” makes bhājyate (No. 363) “it breaks.”

No. 807.—And of the verb Bhājī “to break” the elision of the n (No. 363) is optional, when Chin follows. Thus abdājī or ābhanī “it broke.”

The verb labb “to gain” makes labhyate “it is gained.”

No. 808.—The verb labb “to gain” optionally takes the augment num, when Chin and Namul (No. 942) follow. Thus alambhi or albbhi “it was gained.”

So much on the subject of Impersonals and Passives (—or of the “action” and the “object”).

The Reflective verb is next to be considered, where the object becomes the agent.

No. 809.—When the object itself is wished to be spoken of as the agent, then the affix ɪ, even in the case of verbs that have an object (i.e. transitive verbs), stands for the agent or the action (and not for the object).
No. 810.—The (l denoting the) agent, when the action affecting the agent is similar to the action which affects the object, is treated as if it were (an l) denoting the object.

This direction implies the substitution (for the operations incident to a tense-affix, or l, denoting an agent) of all the operations, (which fall to be performed when the tense-affix, or l, denotes the object). Hence there shall be the affixing of yak (No. 801), the employment of the ātmanepada terminations (No. 800), the substitution of chin for chi (No. 803), and the treatment of the word as directed in No. 802. Thus pachyate phalam “the fruit ripens of itself,” bhidyate kāshyam “the wood splits of itself;” api (No. 803) “it ripened of itself,” abhedī “it split of itself.” As an example where the tense-affix denotes the action (i. e. where the verb is impersonal), take bhidyate kāshyena “it is split (of itself) by the wood—i. e. the wood splits.”

So much on the subject of Reflective verbs.

Some meanings of the Tenses, not previously specified, have next to be considered.

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<td>सृवतिबोधिन्ययते मुतानन्दाते वातोल्ट । लहोप्पदाद: । वध निवाये । स्नारस कृष्ण गोकुले वत्सायम: । यथं बुध्येषे चेतयसे यष्ठतिविमोचिपि ।</td>
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No. 811.—When a word implying “recollect” is in connection with it, a verb takes the suffix LAT (No. 440) with a past signification. This sets aside lat (No. 456). The verb was
to dwell" is thus employed in the following example:—svarasī rashna gokule vatsydmaḥ "rememberest thou, Krishna, we were welling (literally—we will dwell) at Gokula?" The construction is the same when we employ budhyase "dost thou know?"—chetayasse dost thou reflect?"—and the like.

व यथि । ५ । २ । १ । ३ ।
यदागे तनं न। प्रमिदानां म मयुराशिं।

No. 812.—The aforesaid (No. 811) shall NOT apply in connection with the particle yat. Thus abhidāndai yad vānse abhrayamākhi thou knowest how we did eat in the forest.”

छट से । ५ । २ । १ । १ । ८ ।
लिटाकुवः। यवति व्या युवित्ताः।

No. 813.—When the particle śma follows let lat (No. 406) is employed. This debars lit (No. 423). Thus yajati śmas udhyāshīrhaḥ “Yudhishthira sacrificed.”

वर्तमानतामीयो वर्तमानचक्षु । ५ । ३ । १ । ३ ।
वर्तमाने वे प्रत्यया दकासे वर्तमानतामीयो मुते मभिश्वति च
॥ स्य:। कदागतोपां च भयामागच्छामि। चागमे चा। कदागमि-
गमि:। गद्गच्छामि। गमिश्वामि चा।

No. 814.—The affixes which are employed when the sense is that of present time may be optically in like manner employed, when the sense is that of past or future time NOT remote from the present. Thus, to the question "when didst thou come?"—it may be replied either ayam ṣgachadhāmi "I come ow"—or ṣgamam "I have come now!"—and, to the question when wilt thou go?—either esa guchadhāmi or gamikyāmi I go, or I shall go, now.”

धृष्टेऽपेताचार्जुनः । ५ । ३ । १ । ४ ॥
व व्यातः। क्रुद्ध नामेन्नज्ञ सुवर्यायतः। क्रुद्ध नस्त्वति वेतसु। क्रुद्ध श्वाति। मभिवध्योऽपीतेऽ। तेन। इत्यति प्रक्ष्यते। विचिनिन-
न्त्यति लिङ्ग। विचि: प्रेतसम। मुद्यादरणेनकृष्य प्रक्ष्यन्तम्।
No. 815.—When condition and consequent are spoken of, 
liñ (No. 459) may optionally be the affix. Thus “if he were to 
reverence (nemut) Krishpa, he would attain to (yadya) felicity.” 
This does not apply to the following:—“he strikes—therefore 
the other flees”—for it is meant that this shall apply only to what 
is future. As stated in No. 459, liñ implies “commanding, direct-
ing, &c.” “Commanding” means “ordering”—one’s stimulating to 
action some low person, such as a dependent—by saying, for exam-
ple, yajeta “let him worship.” “Directing” means enjoining 
a duty—the moving of a daughter’s son, or the like, in regard 
to such a matter as the eating of the food prepared at an 
exequial rite—by saying, for example, iha bhuvajita “let him eat 
in this place.” “Inviting” implies an acquiescence in one’s fol-
lowing his inclination—as when it is said (to some one inclined 
to sit down somewhere) iha datta “let your honour sit down 
here.” “Expression of wish” here implies a respectful procedure 
—as when one says respectfully to a teacher) putrum udhyapa-
yed bhavete “let your honour teach the boy.” “Enquiring” 
here refers to the determining on the propriety or impropriety of 
anything—as kia bho! vedam udhyaya veta tarkum “how, then, 
I pray you—shall I peruse the Veda? or shall I study logic?” 
“Asking for” means begging—as bho bhojanam labhaya “I may 
I obtain (i.e. give me) food.” In like manner is lot (No. 441) 
employed.

So much on the subject of the meanings of the tenses.

Thus is the discussion of “what ends with a tense-affix” con-
cluded.
OF WORDS ENDING IN THE AFFIXES CALLED KRIT.

No. 816.—As far as the end of the 3rd Lecture [reckoning from the present aphorism], the affixes treated of are to be [understood as coming] AFTER SOME VERBAL ROOT. According to No. 329, the name of these affixes is krit.

No. 817.—In this division of the grammar, where “after some verbal root” [see No. 816] is understood in every case, let an affix which is [calculated] to debar a general one, NOT BEING OF THE SAME FORM, OPTIONALLY debar it—BUT NOT IN those cases which fall under the influence of No. 918 [for, in those cases, the supersession is compulsory].

No. 818.—Let the affixes treated of as far as the aphorism at No. 835 [reckoning from the present one] be called KRITYA.

No. 819.—A KRIT affix has the sense of an agent. This rule having presented itself [the following one modifies it].

No. 820.—The affixes called KRITYA (No. 818), and the affix KTA (No. 866), and those that have the sense of KHAL (No. 933), may have only those two senses, viz.—act and object.
THE LAGHU KAUMUDI:

तत्त्वज्ञानीयारः १५।१११८॥

धातुरत्न सुः । शतीत्वम् दर्शनीयं तथा । भावे चात्माकान्तः
मेधाविनं जीवनं च । चेताव्यस्त्वात्वायिया वा धर्मस्य याः

No. 321.—Let these—viz. TAVYAT, TAVYA, AND ANIYAR,
come after some verbal root. Thus edhitavyam (Nos. 436 and
433) or edhamfyc twayā “thou must increase.” Here the sense
being that of the action itself [which is but one, and neither male
nor female], there is, from the nature of the case, a singular affix,
and the neuter gender is employed. [The case is otherwise with
the example following—viz.] chetavyaḥ or chayantiyo dharmas-
twayā “thou must gather merit.”

केलिमार रथसंख्यानस्त् । पचेलिमा भाषा: । पद्धत्या धर्मस्य: ।
मिदेलिमा: वरसा: । मेलिमा: । कमेिक धर्मस्य: ।

No. 322.—“The affix KELIMAR SHOULD BE ENUMERATED in AD-
DITION [to those enumerated in No. 321]”. Thus pachelima mdehaḥ
—that is to say, “kidney beans are to be cooked”;—bhidelimaḥ
serulaḥ “pines are to be split.” This affix denotes the object [alone
—and cannot be employed, like those enumerated in No. 321, to
denote also the action].

शायचुएटा भुहसि । १३।१५१३।

शार्वित्र प्रश्नः शार्वित्रप्रश्नः
शार्वित्रभा शार्वित्रन्देश: ।
विपेश्वरान् बुहसि समीयः
चालुविङ्गा मातुलवम् बदनिः । १।
शार्वित्रवेला दर्शीयं दूषम: । दौचतेरसा दानीया शिश०:

No. 323.—The affixes called KRITTA (No. 818) AND the affix
LYUT are DIVERSELY applicable. [That is to say] sometimes they
are applied [where there was no express rule for their application]
sometimes they are not applied [in spite of an express rule for their
application]; sometimes they are optionally employed or not; and
sometimes there is some other result [licence permitted by the rule]
According to the following verse from the grammar called the Sārasvatī, "Seeing that the application of certain rules is various, they specify four kinds of varieties," [viz. the four above-mentioned — among which the last of the four includes all the cases not included in the other three]. For example — snāntiṣṇa chāṇam "powder for bathing," dāntya vīprah "a Brāhmaṇa to whom a donation is to be made." [In the first of these examples the "powder" is the "instrument" (expressible by the 3rd case); and in the second the Brāhmaṇa is the "recipient" (expressible by the 4th case); — so that in both cases the affix is applied without any express rule — the express rule for its application (No. 821) having reference only to "act" and "object" (No. 820).

No. 824.—The affix yat comes after [a root that ends in] a vowel. Thus cheya "what is to be gathered."

No. 825.—Let long ī be the substitute of long ē, when the affix yat (No. 824) follows. Thus (gūṇa being substituted by No. 420) we have deya "what is to be given," pleya "to be exhausted."

No. 826.—Let the affix yat come after a root which ends in a palatal preceded by short ā. This debars the affix yat (No. 831), so that we have ṣāpya "to be sworn," labhya "to be acquired."

No. 827.—The affix kyap may come after these roots — viz. ī "to go," shṛtu "to praise," śāś "to govern," vṛt "to choose," dṛṣṭ "to respect," and jūṣh "to please."
No. 828.—Let TUK be the augment of a short vowel, when a krit affix, with an indicator P, follows. Thus itya "to be gone"—[from the root i "to go"], stutya "to be praised."

The verb āsā means "to govern."

No. 829.—Let short i be the substitute of the penult of the root āsā "to instruct," when the affix Ask (No. 634) follows, or what affix begins with a consonant and has an indicator k or t. Thus [from the roots mentioned in No. 827] we may have tishyā "to be instructed," vrityā "to be chosen," ādārityā "to be honoured," jushyā "to be served."

No. 830.—Let the affix kyap optionally come after the root mrā “to cleanse.” Thus mrējya “to be cleansed.”

No. 831.—Let the affix nyat come after what ends in ri or ṛ or in a consonant. Thus kārya “to be made,” kārya “to be taken,” dhārya “to be held.”

No. 832.—Let there be the substitution of a guttural in the room of ch and of ḥ, when an affix with an indicator gh follows, and when the affix nyat (No. 831) follows.
No. 833.—Let vṛiddhi be the substitute of the it (No. 1) of kṛuj "to cleanse," when a sārvadhatu or an ārdhadhatu affix follows:—(No. 420). Thus (on the option allowed by No. 830) mārya (No. 832) "to be cleansed."

भेज्य भेजेये। भेजः।
भेज्यामन्यताः।

ृत्तत्रात्मकायिः

No. 834.—The verb bhyaj makes bhogyā, WHEN THE SENSE IS "TO BE EATEN," but bhogyā otherwise—[as when the sense is "to be enjoyed"].

So much for the management of the prakriyā affixes.

खुल्लेसै। ध्यातरित० स्त। कलम्री क्रदिति करणेइ।

No. 835.—These two affixes, nyul AND trich, are placed after verbal roots. According to No. 819, they have the sense of of an "agent."

युग्मार्नाँकृ। यु यु युग्मार्नाकृ स्त: कारेः खलो।

No. 836.—In the room of yu AND vu, there are ana AND aka. Thus (nyul having been added to the root kṛi "to make," by No. 835; and the n and l having been elided by Nos. 148, 5, and 7; and vṛiddhi being substituted according to Nos. 163 and 202, we have) kāraka, and (with trich—No. 835—) kṛṛṛi "a maker."

नन्द्रोद्धपत्त्राधिक्षु खुणिविन्सः। नन्द्रोद्धपत्त्राधिक्षुः।

No. 837.—AFTER the verbs mad (nadi) "to be happy" &c., there is the affix lyu; AFTER the verbs grah "to take" &c., there is nini; AND AFTER the verbs pach "to cook" &c., there is ake.!
Thus nand-lyu [Nos. 497, 155, and 386], nandana "one who delights," jandādana [from jana "mankind" and ardana derived in like manner from ard "to pain"] "Vishnu—the subduer of mankind," āvṣa-na "salt" [from la "to cut"]—where the substitution of a cerebral n is an irregularity. Then again graha-ṇī (No. 36) = grahaṇī "who takes," sthāyin (No. 306) "who stays," and maṇtram "who advises." The class of verbs "pack &c." is one not defined by rule—[compare No. 53].

नागुपप्रामाणिक्ष: कः ॐ ॐ ॐ।
सम्प: कः ० दुष्पु: ० कृषुष: ० च: ० प्रय: ० किरः।

No. 838.—There is the affix KA AFTER THOSE VERBS WHICH HAVE AN AK AS THEIR PENULT, AND AFTER JNA "to know," PRI "to please," AND KSH "to throw." Thus buddha (No. 155) "who knows," kriya "who is thin," jna (No. 524) "who knows," priya "what pleases," ksha (No. 706) "who throws."

व्याओपपरमे ॐ ॐ ॐ।

प्रस्थ: ० सुप्ल:।

No. 839.—And [ka—No. 838—shall come—] AFTER a verb ending in LONG A, WHEN THERE IS AN UPARAGA (No. 47). Thus prejaka "very wise," sugla "very weary"—[a having been substituted for the a of glai by No. 528].

गेंठे कः ॐ ॐ ॐ।
गेंण्डे क्तर्कये: कः व्यासु ।

No. 840.—Let the affix KA come after the verb graha "to take," WHEN the agent so expressed denotes A HOUSE. Thus griha (No. 675) "a house."

वर्म्याहृ। ऑ ॐ।
वर्म्यायुर्दे धात्तोधृ। सुम्बा करोतिः कुम्भकारः।

No. 841.—The affix AN comes after a verbal root, WHEN THE OBJECT is in composition with it. Thus kumbha-kara "one who makes pots"—i. e. "a potter."
No. 842.—The affix ka comes after a verb that ends in long a, when there is no upasarga (No. 47). This debars the gota (No. 841)—and we have goda “who gives a cow,” dhanada “who gives wealth,” and kambalada “who gives a blanket.” Why “when there is no upasarga?” Witness goasaivdadya (No. 806) “who ceremoniously gives a cow.”

No. 843.—The affix ka comes after mulavibhuj &c. Thus mulavibhujya “a car (which cuts the roots—e. g., of the grass, &c. in its course).” This is a class of words [not enumerated under any rule, but] to be recognised by the form [see No. 53]. Thus mahidhura or kudhura “a mountain”—“what holds the earth”—(from dhri “to hold”).

No. 844.—Of the verb char “to go,” the affix is ya, when a word in composition with it is in the locative case. Thus kuruvchara “who goes among the Kurus.”

No. 845.—And when the word in composition with it is bhikshá “alma,” sená “an army,” and adýa “having taken,” (then ya is the affix after char “to go”). Thus bhikshadchara “a beggar”—“who goes for alma”—sendachara “one who goes with the army.” The word adýa ends in iyap (No. 941):—from it we may have adýachara “who goes after having taken.”
No. 846.—The affix \( \text{ka} \) comes after the verb \( \text{kr} \) "to make," when these senses are to be indicated—viz. cause, habit, and going with the grain.

No. 847.—In a compound (No. 961), let \( s \) always be the substitute of \( \text{vica} \) coming after \( \text{a} \), and \( n \) not being part of an indeclinable word (No. 399), when \( \text{kr} \) "to make" follows, or \( \text{kam} \) "to desire," or \( \text{kans} \) "a goblet," or \( \text{kumb} \) "a jar," or \( \text{patra} \) "a vessel," or \( \text{kusa} \) "a counter (in the shape of a piece of stick, used at sacrifices to keep count of the prayers)," or \( \text{karni} \) "the ear." Thus (as examples of the three cases under No. 846) \( \text{yastakari vidya} \) "honourable science," \( \text{driddhakara} \) "who performs obsequies," \( \text{vachanakara} \) "who does what he is bid."

No. 848.—The affix \( \text{kha} \) comes after the verb \( \text{ej} \) "to tremble," when it ends in \( \text{ye} \) (No. 747).

No. 849.—When that which ends with an affix having an indicator \( \text{a} \) follows, let \( \text{mu} \) be the augment of the words \( \text{arub} \) "a vital part," \( \text{dwishat} \) "an enemy," and \( \text{what ends with a vowel} \), provided it be not an indeclinable. Since the affix \( \text{kha} \) (No. 848) has an indicator \( \text{i} \) (No. 418), the affixes \( \text{kap} \) (No. 419) \( \text{ak} \) are here applicable. \( \text{janamejaya} \) "who awes mankind"—[the name of a prince].
No. 850.—The affix *Khach* comes after the verb *Vad* "to speak," when *Priya* or *Vaṣa* is the word in composition with it. Thus *priyāśivada* (No. 849) "who speaks kindly," *vaṣāśivada* "who professes submission."

No. 851.—And let *Khaś* come after the verb *man* "to think," when the word in composition with it is a word with a case-affix, and when it is employed to signify thought wherein the object is self. By the "and" it is meant that the affix *nin* (No. 856) may be employed in the same sense. Thus *pañcitamanyag* or *pañcitamāṇika* "who thinks himself learned."

No. 852.—These affixes—viz. *manin*, *kvaṇip*, *vaṇip*, and *vich* are seen after other verbs also [besides those ending in *va*;—see Pāṇini III. 2. 74].

No. 853.—The augment *it* (No. 433) is not that of a *kṛit* affix, when it begins with a *va*. The verb *kṛit* means "to injure." [Adding to this the affix *manin*—No. 852—we have] *suṣṭarman* "who destroys well" [e.g. destroys sin or ignorance]. [From the verb *i* "to go," by adding *kvaṇip*, we have] *prāśaritirvama* (No. 828) "who goes early."

*Vidgogarmanātātādātā* | Śi 14 | 41 |
*Pacunātākāṣayā* | *Vishāyā* | *Śrivaṅga* | *Rend* | *Rend* | *Svāya*
No. 854.—When the affixes *vīt* (II. 2. 67) and *van* (No. 852) follow, let *long* 1 be substituted in the room of a nasal. Thus (from the verb *jana* “to bring forth,” *vijāvan* “who brings forth,” and so, from the verb *on* (orig.) “to send away,” *āsvāvan* “who removes” (i.e. removes sin &c.). The affix *vīch* (No. 852), with the verbs *rūsh* and *ṛish* “to injure,” (gūṇa being substituted by No. 485—and the velarised by 330,) gives *rośh* and *ṛesh* “who injures.” In the same way, from *gān* “to reckon,” *sugān* “who reckons well.”

No. 855.—And this also—viz. *kwip*—is seen [after a verb—see No. 816]. Thus [the whole affix disappearing through Nos. 155, 36, and 230.] we have *uktāravat* (Noa. 363-and 287) “falling from the pot,” *purnadāvavat* “falling from the leaves,” *vāhābhuravat* “falling from a car.”

No. 856.—When Habit is to be expressed, the affix *nīnī* comes after a verb, provided the word with a case affix in composition with it does not mean a genus. Thus *uskhāvahojīn* “who eats his meal hot.”

No. 857.—Let the affix *nīnī* come after the verb *man* “to think,” when there is a word with a case- affix in composition with it. Thus *darsanāryāmānīn* “who thinks himself handsome.”

No. 858.—When an affix with an Indicator *kh* follows, (the short vowel, by VI. 3. 61, is the substitute of the word in composition with the verb) provided it is not an indeclin-
ABLE. Thus kālimanyā (No. 849) "who fancies herself the goddess Kāli."

No. 859.—The affix nini in the sense of agent comes after the verb yaj "to sacrifice" with the sense of past time, when the word in composition is in the instrumental case. Thus soma-
yajīn "who has sacrificed with the Soma juice," agniṣṭomayajīn "who has sacrificed with a five days' series of offerings."

No. 860.—The affix kwainip, in the sense of object, comes after the verb dṛis "to see," with a past significance. Thus pāradriśwun "who has seen across."

No. 861.—The affix kwainip comes after the verbs yudhe "to fight," and kri "to make," when the word in composition is rājan "a king." Thus rājayudhwan (No. 200) "who has caused the king to fight," rājayukṣitwan (No. 823) "who has made a king."

No. 862.—And when saha "with" is the word in composition [No. 861 applies]. Thus sahakṣitwan "who has made to fight with," sahahukṣitwan "who has done anything along with (another)."
No. 863.—When the word in composition with it is in the locative case, let the affix \( pa \) come after \( jan \) "to be produced"—[whence \( jan \), by No. 267, will become \( ja \)].

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तत्पुरुषे दाति वहुधम्। इ। ३। १४।
\]

\[
चेलुक्। चरिकितम्। चरोकसम्।
\]

No. 864.—When a word with a krit affix is the last in a compound of the kind called tattpurusha (No. 982), then the elision of \( a \) [the 7th case-affix of the singular—see No. 768—] need not take place—it being treated diversey [—see No. 823—] Thus sarviśjī (No. 863) or sarojā (No. 126) "what is produced in the lake," (i.e. a lotus).

\[
उपसगङ्गा च संज्ञायाम्। १। २। ६५।
\]

प्रजा यात् घनतो जने।

No. 865.—And (No. 863 shall apply) when an upasarga is in composition [with the verb \( jan \) "to be produced"], and when the sense is simply appellative. Thus \( prajā \) (No. 1341)—of which let the sense be "a son" or "people." [The term here being simply appellative and not descriptive cannot be explained by giving the signification of its component elements:—so the author says "let the sense be" &c.]

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अस्तम्भू निष्ठा। १। १। २५।
\]

\[
शेषा नियुक्तेन सा।
\]

No. 866.—These two affixes,—viz. \( ka \) and \( kavatu \) are called nishṭā.

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निष्ठा। १। २। १०२।
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मूलायुंक्ते यथायोऽधिकेन तस्य तयोर्विचित्र मात्रकम्। तस्य: कार्तिकृत्तिकायणिका सत्त्वत:। कान्त मम। सुनिश्चितम् बिषये।
\]

\[
बिषयं हृदयवाच्य:।
\]

No. 867.—Let nishṭā (No. 866) come after a verbal root employed with the sense of past time. Of the two [affixes called nishṭā], \( ka \) is employed, according to No. 820, only in the sense
of the action and of the object; whilst kṣavatu, according to No. 819, has the sense of the agent. Thus snātay mayā "I bathed" (literally "it was bathed by me"—); stutasy tvayā Viṣṇuḥ "Viṣṇu was praised by thee," viśvay kṛitaṃviśnukah Viṣṇuḥ "Viṣṇu created all things."

रद्धाभ्यं निषाते न: पूर्वस्य च द: ८।२।४२।
रद्धाभ्यं परस्य निषातस्य ने निगुणितया पूर्वस्य धातवः च।
षु हितायास। शोषे: । मित्र: । दित्र: ।

No. 868.—Let n be the substitute of the t of a niṣṭhā (No. 866) coming after B and D, and [let n be also the substitute] of the D of the root that comes before the niṣṭhā. Thus, from āṛī "to injure" [which, by Nos. 706 and 651, becomes āṛī], we have āṛīna "injured," and [from bhīd and oḥīd] bhīmena "separated," and oḥiṇna "cut."

संवागासेराता धातायाम्पत: ८।२।४३।

निषातस्य न: स्यात् । द्राय: । म्यान: ।

No. 869.—Let n be the substitute of the t of a niṣṭhā (No. 866) coming after a root in long ā and beginning with a conjunct consonant containing a yan. Thus [from drāī "to sleep," which, by No. 528, becomes drāī], we have drāīna "slept," and [from glai] glāna "sad."

व्यास्मिव: ८।२।४४।

एकविन्यासेऽवाद्विध्व: प्राया: । सूः । ब्या धातु: । वध्विभोि

वंप्रायाकाय: ।

No. 870.—After the twenty-one roots "Lū &c." (No. 736), let it be as above [i.e. as directed in No. 868]. Thus kāṇa "cut."

In the case of the root jyā "to decay," according to No. 675, there is the substitution of a vowel for the semi-vowel [which, by No. 233, absorbs the final].

हः । है।४।२।
No. 871.—Let the long vowel be the substitute for what ends with a vowel-substitute (No. 281) coming after a consonant which is part of the base. Thus jina (No. 870) “decayed.”

No. 872.—And after a root that has an indicatory o, [the substitute for the t of a nishkā is n]. Thus, from bhūjo “to be crooked,” bhūgna “crooked” and from tuśkōi “to increase” [with the prefix ut] uḍoḥkāna “increased.”

No. 873.—Let k be [the substitute for the t of a nishkā] after the verb sūsh “to be dry.” Thus sūshka “dry.”

No. 874.—Let p be [the substitute for the t of a nishkā] after the verb pach “to cook.” Thus pachko “cooked.”

The verb kshoi means “to waste.”

No. 875.—Let m be [the substitute of the t of a nishkā] after the verb kṣheii “to waste away.” Thus kṣhēma (No. 528) “emaciated.”

No. 876.—When a nishthā with the augment it follows, there is elision of Ś (No. 747). Thus bhāvita “caused to be,” bhāvitāśca “who caused to be.”

The verb drīśa means “to injure.”
No. 877.—The verb drīh "to injure" takes the anomalous form DRIDHA, IN THE SENSE OF THICK AND OF STRONG.

No. 878.—Of the verb DHA "to hold," the substitute is HIT, when an affix, beginning with the letter t and having an indicatory k, follows. Thus hita "held."

No. 879.—Let DATH be the substitute of the DÄ called A GHU (No. 662), when an affix, beginning with the letter t and having an indicatory k, follows. A char being substituted [for the ū by No. 90], we have datta "given."

No. 880.—The affix KANACH is Optionally the substitute of LIT (No. 423).

No. 881.—The affix kānach AND KWASU are optionally the substitutes of LIJ—[see No. 372—]. According to No. 409, the affix kānach is dīmanepada [and can therefore be attached to those roots only which take the dīmanepada affixes—see No. 410]. Thus chakrōṇa (No. 426) "did make."

No. 882.—AND there is the substitution of n in the room of a root that ends in m, WHEN M AND V FOLLOW. Thus [from the root gam "to go"] jagannava "did go."
No. 883.—These two affixes sātri and sānach are optionally the substitutes of laṭ (No. 406), when agreeing with what ends not with the first case-affix. [As these affixes have an indicator] the affixes tap &c. (Nos. 418 and 419) are applicable. Thus pachantvaḥ chaitravah pātya "behold Chaitra who is cooking (for another)."

No. 884.—Let muk be the augment of a base ending in a, when āka (Nos. 883 and 409) follows. Thus pachamānāh chaitravah pātya "behold Chaitra who is cooking (for himself)."

Since the term "laṭ" [in No. 883] might have been supplied (No. 5) from No. 406 [which is the aphorism immediately preceding No. 883 in the order of the Ashyādhyāyī—i t i s clear that something is intended by the double citation—and this can be nothing else except that No. 883 may apply] sometimes even when the word is in concord with a nominative. Thus sarva dvijah "who is a twice-born man."

No. 885.—The affix vasu is optionally the substitute of sātri (No. 883) coming after the root vid "to know." Thus vidat or vidwas "who knows."
No. 886.—Those two, viz. the affixes *katri* and *kāṇechief* (No. 883) are called *saint*.

करिष्यानां करिष्यानां पश्चः ।

No. 887.—An affix called *saint* (No. 886) is optionally the substitute of *kāṇechief* (No. 440). Thus *karishyānāṇa* or *karishyānaṇa* *pāśya* "behold him about to make."

क्रोद्धीकृततियमञ्चाङ्गाधुषिवारिषु । २ । ल । २ । २ ।

No. 888.—The affixes to be enunciated, reckoning from this point as far as *kwip* (No. 893) inclusive, are to be understood in the sense of agents "having such a habit," "having such and such a nature," and "having skill in such and such an action."

° । २ । २ । २ ।

No. 889.—The affix *trin* (—see No. 888). Thus *karta* *kata* "who makes mats."

Naṃ । २ । २ । २ ।

No. 890.—The affix *shakran* comes after *jale* "to talk idly," *bikṣe* "to seek alms," *kutta* "to cut," *lunth* "to steal," and *vriś* "to serve."

यः मत्यमः । २ । २ । २ ।

No. 891.—Let the letter *sh* being the initial of an affix be indicator. Thus *jala* (No. 890) "a babbler," *varā* "pitiable."

सनार्शसाभिष्ट । २ । २ । २ । २ ।

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No. 892.—The affix \textit{u} comes \textit{after} [roots that have taken] the affix \textit{san} (No. 752), and \textit{ásasi} “to wish,” and \textit{bhiksh} “to beg.” Thus \textit{chikrāku} (No. 753) “desirous of doing” \textit{dásaśu} “desireous,” \textit{bhikshu} “a beggar.”

No. 893.—The affix \textit{kwip} (see No. 888) comes \textit{after} the verbs \textit{bhraj} “to shine,” \textit{bhás} “to shine,” \textit{dhurvy} “to injure,” \textit{dyut} “to shine,” \textit{úrj} “to be strong,” \textit{prī} “to fill,” \textit{jū} “to move rapidly,” and \textit{setu} “to praise” when it is \textit{preceded} by the word \textit{grávan} “a stone.” Thus \textit{vibhráj} “splendid,” \textit{bhás} “light.”

No. 894.—\textit{After} the letter \textit{r}, let there be \textit{elision} of the letters \textit{chā} and \textit{v}, when \textit{kwi} (i.e., \textit{kwip}—No. 893) follows, or an affix beginning with a \textit{jhal} and having an indicator \textit{k} or \textit{ā}. Thus [from \textit{dhury} we have] \textit{dhur} “who injures,” and so \textit{vidyut} “lightning,” \textit{vēr} “strength,” and \textit{pēr} “what fills.”

In the case of \textit{jś} “swift,” (according to the opinion of the \textit{Mahābhāskya}) a long vowel is the substitute of \textit{jū} “to move rapidly,” in consequence of the “attraction” of the expression “being seen” in No. 852 (which, \textit{Patañjali} holds, is wide enough to provide for all that the supplementary rule of \textit{Kātyāyana}, No. 895, refers to). [In the word] \textit{grávastūt} “a stone-worshipper” (the \textit{t} comes from No. 823).

No. 895.—\textit{When kwip} follows, the \textit{long} vowel is the substitute of \textit{vach} “to speak,” \textit{prachchh} “to ask,” \textit{āyata-stu} “to praise long,” \textit{kāṭa-pru} “to move through a mat,” \textit{jū} “to move rapidly,” and \textit{pri} “to serve,” and there is \textit{no} substitution of a
vowel for the semi-vowel (by No. 675)." Thus vāk "the voice" (the organ which speaks).

No. 896.—And of chh with tuk (No. 120) and of v, respectively, ṣ and ūth are the substitutes, when kwi follows, or a nasal, or what, beginning with a jhal, has an indicatory k or ṣ. Thus, from prichahati "he asks," prāṭ (Nos. 165 and 334) "who asks," dyutastū "who praises long," kusaprū "a worm" (which gets through mats); the word jī has been mentioned (under No. 894); ōī "the goddess Lakshmī" (who serves Hari).

No. 897.—Let the affix ṣhṭran, with the sense of instrument, come after the verbs ḍāp "to cut," ṇī "to lead," āś "to hurt," yu "to join," yuj "to join," śhtu "to praise," tud "to inflict pain," shī "to bind," shich "to sprinkle," mih "to urine," pat "to fall," dāś "to bite," and nāḥ "to bind." Thus dāTRA "that with which one cuts" (e. g. a sickle).

No. 898.—And the augment ṣ (No. 433) is not that of these ten affixes viz. ti (i. e. ktin or ktich), tun, shṭran, tān, kthān, kṣi, such, saran, kān, and sa. Thus kṣaṭra (No. 897) "a weapon," yotra "the tie that fastens the yoke," yoktra "the tie of the yoke," stotra "a panegyric," tottra "a goad," setra "a ligament," sektra "a sprinkling vessel," medhra "the penis," pattrā "a vehi-
cła," davāṣā (No. 384) "a large tooth," naddhri (Nos. 389 and 586) "a thong."

रत्नीवृक्षवानसंहर रचः | ५ १२ १८४ |
राष्ट्रम् | लापस्त्रम् | दिविस्त्रम् | बिविस्त्रम् | बालिस्त्रम् | बहिस्त्रम् |
राजिस्त्रम् |

No. 899.—Let the affix itra come after the verbs ri "to go," lū "to cut," dhū "to shake," shū "to bring forth," khan "to dig," shah "to bear," and char "to go." Thus aritra "a rudder," lavitra "a sickle," dhavitra "a fan" savitra "cause of production," khanitra "a spade," sahitra "patience," charitra "instituted observance," or "a narrative."

पुष: संधायाम् | ५ १२ १८५ |
वित्त्रम् |

No. 900.—[The affix itra comes] after the verb pū "to purify," when the sense is simply appellative [and not descriptive]. Thus savitra "the sacrificial thread."

| धनेयादश्य: |

Now of the affixes "un, &c."

कुष्ठाकिष्मिसवद्धायायायायुष्माय् | करोत्तीति साय् | धायः | पायुष्माय् | अयुरोद्धायस्य | माय: | रिनस्य | स्वाय: | साण्डृति पर-कायमिनिति सायु: | धायु शीतस्य |

No. 901.—Let the affix uḥ come after the verbs kṛi "to make," vā "to blow," pā "to drink," jī "to overcome," mi "to scatter," swād "to be pleasant to the taste," sādh "to accomplish," and as "to pervade." Thus kārṇ "an artisan," vāyu "the wind," pāyu "the organ of excretion," jāyu "a drug" (which "overcomes disease"), vāyu "the bile," suddu "sweet," sāḍhū "who accomplishes the object of another"—hence "virtuous," &c. "quickly."

पवाद्येऽवाहुमस् | ५ १२ ११ |
No. 902.—Let these affixes—viz. un, &c., with the force of the present [i. e. implying neither past time nor future], and with a sense simply appellative [and not descriptive], be attached diversely [—see No. 823—]. Some affixes, though there be no express injunction regarding them, are to be inferred to belong to this class. The maxim in regard to the affixes “un, &c.” is this—that “when, in appellatives, we find the forms of verbal roots and affixes coming after them,—then one may know, from the result [as presented in the word], what are the indicatory letters [which the affix must have possessed in order to produce the result].”

No. 903.—These two affixes—viz. tumun and uwul are placed after a verbal root, with the force of the future, when the word in construction therewith is another verb [denoting an action performed] for the sake of the [future] action. What ends in tumun, since it ends in m, is indeclinable, according to No. 400. Thus kriṣṇaṁ drashṣu(y)ati or kriṣṇaḥ darsaka(y)ati, “he goes to see [—i. e. goes for the sake of seeing—] Kṛṣṇa.”

No. 904.—The affix tumun may be applied, when the word in construction is [not a verb—see No. 903—but] kāla, samaya, or veḷa, “time.” Thus kālo bhokṣuṁ, or samaye bhokṣuṁ, or veḷe bhokṣuṁ, “time to eat” or “time for eating.”
No. 905.—The affix ghan comes after a root, when the sense of the root is denoted as having attained to the completed state. Thus pako (Nos. 489 and 832) \textit{maturity}.

No. 906.—And the affix ghan [comes after a root], when the sense is that of an appellative—the word being related [to the verb from which its name is deduced—see No. 948—] but not as agent.

No. 907.—And when ghan (No. 906) follows, in the sense of state or instrument, there is elision of the \textit{n} of the root ranj \textit{to colour}. Thus rdga \textit{passion} (—the instrument by which objects are coloured). Why in these two senses? Witness ranjga \textit{a theatre}—the place in which the passions [are addressed].

No. 908.—The affix ghan comes after the root chi \textit{to gather,} and \textit{k} is the substitute of the initial [ch], in these senses—viz. a dwelling, a funeral pile, the body, and collection. \textit{Collection} means making a heap. Thus ndiya \textit{a dwelling,} kavya \textit{a funeral pile} or \textit{the body,} gomayavikyay \textit{a heap of cow-dung.}

No. 909.—After a root ending in \textit{i} or \textit{I}, there is the affix \textit{ac.} Thus chaya \textit{gathering,} joya \textit{victory.}
No. 910.—After a root ending in र्, or in उ or ऊ, there is
the affix आप. Thus [from क्रिया “to scatter”] किरुति “scattering,” from
gृह “to swallow”] गृह “poison,” [from यू “to join”] यूष
“barley,” (from शुष “to praise”) शुष “praise,” (from लै “to
cut”) लै “reaping,” (from पु “purify”) पुष “winnowing
(corn).”

No. 911.—“When the sense is that of गहन (Nos. 903,
&c.) the affix का is directed to be employed.” Thus प्रस्ताव
(No. 524) “a certain measure,” विज्ञापन (Nos. 540 and 314)
“an obstacle.”

No. 912.—The affix कृत्रि comes after that verb which has
an indicatory दु.

No. 913.—Of the affix कृत्रि (No. 912), क्रि is always the
augment, when the sense is that of completion. Thus पाठ्रि
“what is ripe,” [and, from the root शुषुप] उप्रि “sown”—(as a field).

No. 914.—After that verb which has an indicatory दु,
the affix अर्थुष comes. Thus, from र्वृष “to tremble,” र्वृष “a
trembling.”

No. 916.—The affix nan comes after the verb shwāp “to sleep.” Thus swāpna “a dream.”

No. 917.—Let the affix ki come after a ghū (No. 602), when an upasarga [precedes it]. Thus [from dhā “to have”] pradhi “the periphery of a wheel,” and upadhi “fraud.”

No. 918.—To express the action by a word in the feminine, the affix kti is added. This supersedes ghuṇ (No. 903). Thus kṛiti “action,” stuti “praise.”

No. 919.—“After verbs ending in ri, and after the verbs lu “to cut,” &c., the affix kti should be declared to be like a niṣṭhā (No. 866). Hence (No. 868) there is the substitution of n for the i in the examples kīrti “scattering,” lāṇi “reaping,” dhānī “agitation,” pāṇi “destruction.”

No. 920.—“The affix kṣip comes after saṃpat [i.e. after the verb pad “to go” with the prefix saṃ] &c.” Thus saṃpat “pros-
perity," vipat "calamity," āpat "calamity." The affix kti also is wished in this case, by Patanjali. Thus saṁpati, vipatī, āpatī.

No. 921.—And these words—viz. āti "preserving, sport," yūti "joining," jūti "velocity," sāti "destruction," heti "a weapon," and kīti "fame," are anomalous forms.

No. 922.—When an affix beginning with a nasal, or kvi (i.e. kwip), or one beginning with a jhal and having an indicatory k or k, follows, then uṭh is substituted in the room of the penultimate letter and of the v of these words—viz. jwar "to have fever," twar "to hasten," sāvī "to go," av "to protect," and may "to blind." Thus uṭi "preserving," and, with the affix kwip, jūr "one who has fever," tār "one who is quick," erū "a sacrificial ladle," ur "a protector," mū "one who binds."

No. 923.—The form ichchā "desire," from iesh "to wish," is irregular.

No. 924.—After verbs that end in an affix, let there be the affix a, the word being feminine.

Thus [after kri, by No. 756, has become chikāra "to wish to do," the affix a is added by this rule, and elided by No. 503, and then the feminine termination fāp (No. 1341) presents itself, so
that we have] chitrādā "the desire to do," putrakāmīyā (No. 772)
"desire of a son."

No. 925.—And let the affix a come after that verb which
has a heavy vowel (No. 484) and ends in a consonant, when
the word [to be formed] is feminine. Thus (—see No. 924)—it
"effort."

No. 926.—After verbs ending in ni (No. 747) and after ās
"to sit," and śranth "to loose," there is the affix yuch—
to the exclusion of a (Nos. 924 and 925). Thus kārāṇā (No. 836)
"the causing to do," kārāṇā "the causing to take."

No. 927.—The affix kta is added, when the action is ex-
pressed—the word being in the neuter.

No. 928.—And the affix lyut [is added under the circumstanc-
es stated in No. 927]. Thus hasitam or hasanam (No. 836) "laugh-
ter."

No. 929.—The affix ghā is added, when the word is [to be]
an appellative, [the word being] generally in the masculine.
No. 930.—When the affix GHA follows, a short vowel is substituted in the room of ophad "to cover" [in its form—No. 741—CHHÁDI] when destitute of two or more upasarga. Thus dantachchhada "the lip" [—that by which the teeth are covered]. The word ákara "a mine" [is derived from kyá "to do"—No. 929]. A mine is so named because men "work (ákavanti) in it."

No. 931.—When there is the upasarga AVA, the affix GHA comes after the verbs TRÍ "to cross" and STRÍ "to spread." Thus uvatára "the descent (or incarnation) of a deity," avastára "a screen round a tent."

No. 932.—And after a verb ending in a consonant, there is ghañ to the exclusion of gha (No. 929). Thus [from rhum "to sport"] rámá "Ráma"—i. e. in whom the devout delight; espmárga "that [plant] by which disease or the like is cleared away."

No. 933.—The affix KHAL is added to a verb, when Ishad and Dur and Su are combined with it in the sense of unpleasantly or pleasantly. According to No. 820, this affix appears only when the sense is that of the action or the object. Thus—in the sense of unpleasantly—dushkaráh (VIII. 8. 41.) bato bhavat "a mat is difficult for your honour to make;" and in the sense of pleasantly—abhatára "that which is made by little at a time," vakará "what is made with ease."
No. 934.—After a verb ending in long ā, there is the affix YUCH, to the exclusion of khal (No. 933). Thus ishatpánah (No. 836) soma bhavati “the soma-juice is to be drunk by you, Sir, by little at a time,” dushpána “difficult to be drunk,” supána “easy to be drunk.”

CHITAPUTIO: PRATIBHAYO: MÁRCHÁGLA. ॥ ४१ ॥ १८ ॥
PRATIBHAYOVARLÁMBHÁVIDAPADYO: KÁ. ॥ DÁ DÁHÁ. ॥ CHÁLÁ DÁHÁ ॥
DUMASAMITASÁSÁ. ॥ PÁTHÁ GLÁHÁ. ॥ CHÁLÁMÁLÁ: KIMŚ. ॥ MA KÁ-', 'PRATIBHAYO: KIMŚ. ॥ CHÁLÁKÁDA: ॥

No. 935.—According to the practice of the ancients, the affix KIVÁ comes after a verb, when there are in combination with it ALÁH AND KHALU IN THE SENSE OF PROHIBITION: Thus, from dá “to give,” which, by No. 679. substitutes dháth, we have alán-datrás “do not give” and, from pā “to drink,” which, by No. 625, substitutes long l, we have plitvá khalu “do not drink.” Why do we say “when there are alah and khalu!”. Witness má kársít (Nos. 469 and 475) “let him not do.” Why do we say “in the sense of prohibition!” Witness alánkára “decoration.”

SAMAMHÁLÁYO: PÚRVAJÁ. ॥ ४१ ॥ १२ ॥
SAMAMHÁLÁYOVARHÁNÁTAYO: PÚRVARALÁ VIVAMANÁDÁTÁ. ॥ KÁ. ॥ SÁTÁ DÁHÁ. ॥ DÍVÁNAMANDÁSÁ. ॥ MUKÁ SÁTÁ DÁHÁ. ॥

No. 936.—When the actions signified by two verbs have the same agent, the affix KIVÁ comes after that verb which is concerned about a time anterior to that of the other. Thus antávā vrjátā “having bathed, he goes”—[i.e. he first bathes, and afterwards goes]. The rule is not confined to the case of two verbs—thus bhaktásá dhává vrjátā “having eaten and having drunk, he goes.”

M KÁ TE. ॥ ४१ ॥ १२ ॥ १८ ॥
TE. KÁ BÁN SÁTÁ. ॥ CHÁYÁTÁ. ॥ TE KIMŚ. ॥ KÁTÁ.
No. 937.—Let the affix *kṣaṇa* when with the augment *rā*, be as if it had *not* an indicatory *k*—[i.e. there shall be the substitution of *gūṇa* in spite of No. 467]. Thus [from *kṣaṇa* "to sleep"] *sāyati* "having slept." Why do we say "when with the augment *i*"? Witness *kṛiti* "having done"—[where the augment *i*—see No. 510—does not appear, and there is *no* substitution of *gūṇa*.

रेणा ज्युपघारादारे: संख् ११.२१.२५।।

त्रियोणामाण्यथादृढ़देवः रसाधारे परो महानेव लेटा वा निलो त्तः।

duṣṭitvā | बोलित्वा | लिजित्वा | लेपित्वा | ज्युपघारः किस्म।

बोलित्वा | रत: किस्म: | बेवित्वा | इलादे: किस्म। | यवित्वा | ज्युपघारः किस्म।

No. 938.—The affixes *kṣaṇa* and *san*, having the augment *i* are optionally regarded as possessing an indicatory *k*, when they come *after* *that* verb which has *i*, *u*, or *u*, as its penult, which begins with a consonant, and ends with a *vāl*-[i.e. any consonant but *y* or *u*]. Thus *dyaṇitvā* or *dyأتيtā* "having written." Why do we say "which has *u* or *i* as its penult *i*"? Witness *vartiti* "having remained"—[where the substitution of *gūṇa*, through No. 937, is compulsory]. Why after that which "ends with a *vāl*?" Witness *sāvittā* "having served"—[where the root ends with *v*, which is not a *vāl*]. Why after that "which begins with a consonant *i*?" Witness *eṣhita* "having gone." Why "having the augment *i*?" Witness *bhūkṣita* "having eaten"—[where, through the absence of the augment, the case does not come within the scope of No. 937].

त्रिदित्वा वा १७।२१।२५।।

त्तित्वा: परस्य ्र श्रुत्वा | बोलित्वा | यान्त्वा | देवित्वा |

चूल्या | द्वारातोऽहि: | हित्वा |

No. 939.—Of *kṣaṇa* coming after *that* root which has an indicatory *u*, *i* is optionally the augment. Thus [from *kṣaṇa* "to be tranquil"] *ལāmātā* or *bāṃtā* (No. 775) "having been
tranquil," [from divu "to play"] devitvā (No. 937) or dyitvā (VI. 4. 19.) "having played." The verb dhā "to hold" substitutes (by No. 878) ā, giving hitvā "having held."

No. 940.—And of the verb ā "to abandon," the substitute is ā—[see No. 878]. Thus hitvā "having abandoned." But [when itvā comes] after ā "to go," we have āditvā "having gone."

No. 941.—When the word is a compound, the first member of which is an indeclinable but not naṁ, then Lyap is substituted in the room of ktvā. Thus [when kri "to make" is compounded with pita—No. 49—lyap is substituted for ktvā; and, as it succeeds—see No. 163—to the possession of the indicatory k, we have—from No. 828—the augment] tuk—and so prakritya "having commenced making." Why do we say "but not naṁ F" Witness akṛitvā "not having made." Why do we say "the first member of which is an indeclinable"? Witness paramakṛitvā "having made permanent."

No. 942.—When reiteration is to be expressed, both ktvā and namul [are admissible] in the case of an action's being antecedent [to another action—see No. 936.]
No. 943.—When continualness and succession are to be expressed, let the word be doubled. There may be reiteration in the case of words ending with tense-affixes, and of those ending with kṛit affixes which (—see No. 400—) are termed indeclinables. Thus smārata smārata (No. 942) nāmati śivam “having repeatedly remembered Śiva, he bends,” smṛitvā smṛitvā “having repeatedly remembered,” pāyāḥ pāyāḥ “having drunk repeatedly,” bhūjāḥ bhūjāḥ “having eaten repeatedly,” śrūvāḥ śrūvāḥ “having heard repeatedly.”

शुचयेवंशपनित्यंथु सिद्धायमयोगवेदः । ३ १ ४ २७ ।

No. 944.—When the words anyatha “otherwise,” evam “so,” katham “how?” and ittham “thus,” are compounded with the verb, then let nāmat come after kṛit “to make,” if it be such that its omission would be unobjectionable—that is to say, when, in consequence of the non-significance of the kṛit, it is not worth employing. Thus anyathākāram, evamkāram, or kathākāram, or itthākāram bhūvāte—“he eats otherwise—he eats so—how does he eat?—he eats thus.” Why do we say “if its omission would be unobjectionable?” Witness śiro’anyathā kṛitvā bhūvāte “he eats, having turned his head aside”—[where the kṛit could not be spared].

So much for the treatment of words ending with the kṛit affixes.

कारकस्

OF THE CASES.

प्रातिपदिकाः बिन्निपरिभाषावस्तुय संवय । २ ।

I ३८१।
No. 945.—By "the sense of the crude-form" is meant that meaning which is constantly present [with the word]. The word "only" is to be taken in connection with each term severally [in the aphorism—the translation of which here follows—viz.]:—Let there be the first case-affix, where the sense is only that of the crude-form, or where there is the additional sense of gender only, or measure only, or number only. Thus—where the sense is only that of the crude-form—uchchaiti "aloft," nīchaiti "below," kṛishṇat "Kṛishṇa," ārīh "the goddess Lakṣmī," jñānas "knowledge;" where there is the additional sense of gender only—tataḥ or tait or tātarm "the bank of a river;"—where there is the additional sense of measure only—drōṇo vṛthāth "rice—a drōṇa (in measure);"—"number," here means [grammatical] number—[and the reason for this being specified in the rule is this—that otherwise the word ekā "one," would not take us, nor duśi take us, nor bahuḥ take jas—for an affix is never applied in order to give a sense which is implied in the word—as singularity is in ekā, duality in duśi, and plurality in bahuḥ]—so we have ekā, "one," duśi "two," bahuḥ "many."

सतोस्ये च। १२।१४७।

प्रथ्मा। हे राम।

No. 946.—And when the sense is that of addressing, the first case-affix is employed. Thus as rāmaḥ (No. 153) "O Rāma!"

यांतुरीपितमां कर्म। १७।१४९।

येतृ: विन्ययमुपित्तमां भारसं कर्माणि स्म।

No. 947.—Let that, related to the action, which it is intended should be most affected by the act of the agent, be called the object.
No. 948.—**When the object is not denoted** (by the termination of the verb—i.e., when the verb does not agree with it), let the second case-affix be attached to the verb. Thus *bhajati* "he worships Hari," where, not the object of worship, but the agent is specified by the tense-affix *tip*—No. 419—. But when the object &c. is denoted by the termination of the verb, [let the first case-affix be attached to the word]. Thus *harīh sevyate* "Hari is served,"—[where the termination of the verb—see No. 801—specifies the object:] and so too in *lakṣmyā deviṣat* "served by Lakshmī." [where—see Nos. 867 and 820—the termination specifies the object].

No. 949.—**And let that related to the action, which is not "spoken of,"** [see No. 950—] as coming under any of the special relations of ‘ablation’ or the like [although it stands in such a relation to the verb, and, if so "spoken of," must be put in the ablative or the like] be called **object.**

**शब्दविद्यम्।**

कर्मवृत्त स्यादविद्यम्

तथा स्यात्रीकृष्णवहाम्।

गाने देविः प्रमाण! बलिं मात्रंते बहुधाम्। तथुतत्वानादनर्य देश्यति।

गोवत् धर्मे दक्ष्यति। प्रत्यावक्षणिद्वि गात्। मात्रवर्त्य वन्यानं दक्ष्यति।

हुदववेणिनेति फलानि। मात्रवर्त्य धर्मे दर्शे। बलिः

गाने अवति देशदाम्। युधां शौर्यनिधि मध्यानि। देशदाम्।
No. 950.—Let that be “not spoken of,” [as coming under the special relation of ‘ablation’ or the like—see No. 949—] which is connected with the object of the verbs DHR “to milk,” YÁCH “to ask for,” PACH “to cook,” DÁM “to fine,” BUDH “to obstruct,” PRACHCHH “to ask,” CHÍ “to collect,” BRÚ “to speak,” SÁS “to instruct,” JÍ “to conquer,” MANTH “to churn,” and MUSH “to steal,” and so too of NÍ “to lead,” HRI “to take,” KRISH “to drag,” and VAH “to carry.”

Thus—“he milks the cow (for) milk,” “he asks the earth (of) Bali,” “he cooks the raw rice (so that it becomes) boiled rice” [—of “he cooks oatmeal into porridge”—]; “he fines the Gargas a hundred (pieces of money),” “he shuts up the cow (in) the cow-pen,” “he asks the boy (which is) the road,” “he gathers fruit (from) the tree,” “he expounds virtue (to) the boy,” or “teaches him virtue,” “he wins a hundred (from) Devadatta,” “he churns out ambrosia (from) the ocean of milk,” “he steals a hundred (from) Devadatta,” “he leads the goats (to) the village,” or “takes them,” or “drags them.”

This term [viz. the term object as appropriated by the present rule to something other than the direct object of the verb] is one the reason for taking which is the sense of the verb—[so that the rule is not confined to the verbs above enumerated, but applies to others which have the same sense—], hence we may have BULÍV bhrátavasudhám “he begs (as well as yáchati asks) the earth (from) Bali,” “he talks of (bhrátas), names (abhidhatte), tells of (vakti) virtue (to) the boy” &c.
No. 951.—Let that which is especially auxiliary in the accomplishment of the action be called the instrument. The term “agent,” as defined at No. 745, is applied to that which is spoken of as independent.

No. 952.—When the agent and the instrument are not specified by the termination of the verb [i.e. when the verb is not in agreement with them]—let the third case-affix be employed. Thus “Báli was killed by Ráma with an arrow.”

No. 953.—He whom one wishes to connect with the object of giving—[i.e. with the gift]—shall be called the recipient.

No. 954.—Let the fourth case-affix be employed, when the sense is that of the recipient. Thus “he gives a cow to the Bráhman.”

No. 955.—And let the fourth case-affix be employed in connection with [the forms of reverential address or religious invocation] NAMAS, SWASTI, SWÁHÁ, SWADHÁ; and with ALAM AND VASHAT.
Thus—"Salutation to Hari"—"Prosperity to the people"—
"An offering to Fire"—"An offering to the manea." The word
alam is here taken in the sense of "sufficient for" or "equal to"—
so that [the same construction is admissible with equivalent terms
—and we may say] "Hari is enough for (alam), or is the master
of (prabha), or is a match for (samartha), or is able to overcome
(sakta), the Titana."

नबमपाखियपादानस् ११४२४।
वययेविस्लेशतपस्मि साधये नृदंवमवधिमूर्तं कार्लं तद-पादानथं स्वात्।

No. 956.—*When* there is *departure from a fixed point,*
let it be called ablation. *By* "departure" *is meant" separation."
When this is to be expressed, let that fixed point which is the li-
mit, denoted by a word dependent on the verb, be called (the limit of) ablation.

अपादाने पम्मी २१५।
सामादायालि वाचलोपस्वात् पतलि इत्यादि।

No. 957.—*When* [the word denotes that from which there is]
ablation (No. 956), let the fifth case-affix be employed.
Thus—"he comes from the village," "he falls from a galloping
horse," &c.

पद्धी प्रेक्षे २१५५।
खार्वाभिनिद्वंखायेयात्ति: स्तर्वामिमाखादि: शेषस्ति पद्धी।
राख: पुद्ध: | कमीदानामपि संबन्धमामविचाराय बढ्फे। | चालं
मनु: | बाधा: घास: | मारित: सङ्कित: | एको दक्षपपुष्कले।
चः यमोगस्वरूपोऽहां।

No. 958.—*Let the sixth case-affix be employed in the re-
main ing cases—that is to say—where there is a sense, such as
the relation between property and its owner, different from that
of a word related to a verb, and from that of a crude word. Thus
"the King's man."
Here it may be observed that the application of the term kāraka is not co-extensive with that of the term case. The kāraka—as its etymology indicates—stands in a relation dependent on the verb—whereas the sixth case provides further for such a relation as that of one noun with another. With an eye to this, we have rendered kāraka "that which is directly related to the action."

Moreover, when it is intended to speak only of the relation in general [and not of the special relation] of object and the like, the sixth case-affix alone is employed. Thus "the conduct of the virtuous," "he knows clarified butter," "he remembers his mother," "he prepares the wood and water for an oblation," "he adores the two feet of Śiva."

No. 959.—Let that which is related to the action as the site of the action, which action is located in this or that site by the agent or object, be called the location.

[When we say "he cooks in the house," the site is determined by the agent;—and when we say "he cooks rice in a pot," the location is determined by the object.]

No. 960.—And when the sense is that of location (No. 959), the seventh case-affix is employed. By the "and" it is meant that it is employed also after words meaning "far off" or "near." A site is of three kinds—actually contiguous, figuratively objective, and co-extensive. Thus (1) "he sits on (i. e. in contact with) the mat," or "he cooks rice in (i. e. which is actually contained within) the pot;" (2) "his desire is (bent) on salvation—i.
a. is figuratively wrapt up in it as its object); (3) “Soul is in all” (i.e. is co-extensive with the universe). “Far from, or near, the wood.”

So much for the sense of the case-affixes.

| समास: |

OF COMPOUND WORDS.

समास: पद्धता |

तत समस्तं समास: स च विशेषतः समासंयुक्त: केवलसमास: प्रयत्न: प्रायेक पूर्वपदार्थप्राप्तिः प्रव्योगसमास: द्वितीय: प्रायेकौश- विकल्पार्थप्राप्तिः तत्पुरुषोज्ज्वलसमास: तत्पुरुषोज्ज्वलसमास: कर्मचारय: कर्मचारय: कर्मचारय: द्वितीय: प्रायेकौश- विकल्पार्थप्राप्तिः प्रायेकौश- 

No. 961.—COMPONDS ARE OF FIVE KINDS. Here a compound means an aggregation. That which is destitute of any peculiar name, being “merely a compound,” is the 1st kind. That called *Avyayākāra* (No. 966)—in which, for the most part, the sense of the first of its elements is the main one (or the independent one on which the other depends), is the 2nd kind. That called *Tatpuruska* (No. 982)—in which, for the most part, the sense of the last of its elements is the main one, is the 3rd kind. A subdivision of the *Tatpuruska* class is called *Karmadhāraya* (No. 1002.) A subdivision of the *Karmadhāraya* class is called *Dvipa* (No. 983). That called *Bakuvrshi* (No. 1034)—in respect whereof, for the most part, the sense of a different word is the main one (to which the sense of the compound epithet is subordinate) is the 4th kind. That called *Dwandwa* (No. 1054)—in which, for the most part, the sense of both the one and the other of its elements is a main one—(neither being subordinate to the other), is the 5th kind.

समर्थ: पद्विधि: १२१११
No. 962.—A rule which relates to complete words [and not to the roots and affixes out of which the words are constructed] is to be understood to apply only to those words the senses of which are connected. [For example—according to No. 992, one noun may combine with another which is in the genitive, so that for “a binder of books” we may substitute “a book-binder”;—but it is necessary that the two words should be in construction—for if we have the expression “ignorant of books—a binder of sheaves,” we cannot make a compound of “books” and “binder”—the word “binder” being here connected in sense, not with “books,” but with “sheaves.”]

प्राक् कडारास समासः २११३।
कडारा: कर्मयोग्य इत्यतः प्राक् समास हयतिधिशितायते ।

No. 963.—The word “compound” is made the regulator of the sense [and is therefore to be understood in each aphorism] from this point as far as the aphorism “कापाराह कर्मदारायेः” (II. 2. 38).

सदृ सुपा २११४।
सुपा सुपा वह वा समस्ते । समासत्वान् प्रातिपदिकत्वेन सुपो लुक् । परार्थामिथान वृत्ति: । कुत्तिलिलसामाधैश्यवाद्यदानाम्हतः । वसो सुनयः । वृत्तियांगबोधकं वाक्यं विचारः । च च लोकी-कोषालोकिकवर्तित द्विया । तत् पूर्वेऽ मृत स्तिति लोकिकः । पूर्वेऽ च मृत सु इत्यवलोकिकः । मृतपूर्वः । मृतपूर्वं चरितिसत निर्देशाम् पूर्वविशिष्टः ।

No. 964.—A word ending in a case-affix may optionally be compounded with a word ending in a case-affix. Since that which is a ‘compound’ is, therefore, regarded as a crude word (No. 136), there is elision of case-affixes (No. 768). The conveying an additional meaning [besides the literal meaning, or besides that which resides in the separate portions of which it may be composed] is the ‘function’ [of an expression]. There are five ‘functions’ [of five different kinds of expression]—viz. those belonging to [what
ends with] a kṣit affix (No. 329) or a taddhita affix (No. 1067),—to a "compound" (No. 961), to a "partial remainder" (No. 145), and to a verb that ends with saṃ or the like (No. 502). An expression explanatory of the force of the 'function' is called its 'analysis' or 'solution,' and this is of two kinds—popular and technical. For example, the explanation "pūrvat bhūtak" is the popular solution, and "pūrva+am, bhūta+sū" is the technical analysis, of the expression bhūtapūrvat "formerly been" [which furnishes an example of the rule, No. 904, under consideration]. In this example the anomaly [—as regards placing the principal word first, instead of the secondary term—see No. 969—] of the word pūrva, is in accordance with the example [of Pāṇini] in the aphorism "bhūta-pūrva charat" (V. 3. 53).

००६५ योभागः प्रथमः ।

No. 965.—[A word enters into] composition with iva "like," AND there is NOT ELISION OF THE CASE-AFFIX. Thus udgārthaiva "like a word and its meaning."

So much for the first kind—that which is "merely compound."

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००६६ योभागः

OF THE AVYAYIBHAVA OR INDECLINABLE COMPOUND.

००६६ योभागः २११५।

चिकित्ससमीपस्यस्यख़्रामः भावात्यायांस्यस्य- तिमिरचारुपम्पायायांस्यपुर्ययोगपतसाधारंसंपत्ति- सान्यायान्यनेषु २११५।
No. 967.—An indeclinable (No. 399) employed with the sense of a case-affix, or of near to, or prosperity, or adversity, or absence of the thing, or departure, or not now, or the production of some sound, or after, or according to, or order of arrangement, or simultaneousness, or likeness, or possession, or totality, or termination, is invariably compounded with a word that ends with a case-affix.

For the most part, that which is invariably compound has no corresponding expression made up of separate words:—or its analysis must, for the most part, be made in other words [than those of which the compound itself consists].

[As an example of an “indeclinable” employed] with the sense of a case-affix—suppose that the case stands thus—vix. hari + ni + adhi—[where the “indeclinable” adhi “upon” is to be employed with the sense of the 7th case-affix ni—we look forward].

No. 968.—In a rule enjoining composition, let that which is exhibited with the 1st case-affix [i.e. let the word which is exhibited in the nominative] be called the upasarnjana or “secondary.” [Thus the adhi, in the example under No. 967, being an “indeclinable,” is the upasarnjana, because the term “indeclinable,” in No. 967, is in the 1st case].

No. 969.—The upasarnjana (No. 968) is to be placed first in a compound. Hence [in the example proposed in No. 967] the
adhi [being the 'indeclinable' which is exhibited with the first case-affix in No. 967] is to be placed first—[thus adhi + hari + ni]. Then (No. 768) there is elision of the case-affix—[leaving adhi + hari]. Then, seeing that what is partially altered (No. 181) does not become something quite different,—since this [via the expression under consideration, after being partially altered by the elision of the case-affix,] is still called a "crude form,"—the case-affixes, av & c., again present themselves (—No. 140)—; and they are again, finally, elided (No. 403) in consequence of this compound's being an 'indeclinable,' according to No. 402. Thus we have adhikari "upon Hari."

सध्विभावम् २१४।१८।
तथेऽगुपुर्वते स्वात् । गाः पालित गोपा: । लम्बितित्वाभिनो-पम्।

No. 970.—And let an AVYAYIBHAVA compound be neuter. Thus, from gopd "one who tends cows," we have adhigopam (Nos. 269 and 971) "on the cowherd."

सध्विभावाद्वातरूसम् तपस्मया: २१४।८५।
वदनादध्विभावात्सुपो न लक्ष सत्य परिमी विना प्रमादेष।

No. 971.—There is NOT elision of the case-affix AFTER AN AVYAYIBHAVA compound that ends in a. In the room of it,—BUT NOT IF it IS THE 5TH case-affix,—there is the substitute AM.

तुतीवाससम्योर्हुक्मम् २१४।८८।
वदनादध्विभावात्सुतुतीवासयामयोर्हुक्मममभवाः । डंकूप्यम्।
हंसप्रेम । मदावो चरुदित । सुमद्रम् । यवनाना ्वृद्धित्वैक्षतम्।
विभावाममम्बो ्विन्दुविकृतम्। हिमवत्यायोहृतिहिमम्। निद्वा
संग्राह गुणात्म इत्यम्भितिनिद्रम्। इविर्बश्च प्रकाश पलिते।
विनं: । परत्वनुविवुद:। योग्यावलोपायविनयनिशविनिशावृत्यणि
मधालो: । हंसवयो योग्यानुक्रमम्। भवेशयेन प्रलयप्रयोगम्। वत्ति-
मग्निश्चन्त्रम् यत्तान्तरि।
No. 972.—The change to am (No. 971) of the 3rd and 7th case-affixes coming after an *Avyayibhava* compound that ends in a, occurs DIVERSELY (—see No. 823): Thus *upakrishnam* or *upakrishnena* "near to Krishna;" [and, as further examples of No. 967,] *numadram* "well (or prosperous) with the Madras, duryavanam" ill with the Yavanas," *nirmakshikam* "free from flies," *atithimam* "on the departure of the cold weather," *asti- nidram* "wakefully;" —i. e. sleep being not now engaged in; *itihari* "the exclamation, 'Hari!'": —[thus *vaishnavagriha itihravatate* "in the house of the Vaishnava there is the cry of 'Hari, Hari!'"]; *anuvishnu* "after Vishnu"—[i. e. following or worshipping him]. The meanings intended by the word *yathā*, [which in the list at No. 967, has been rendered "according to,"] are "correspondence," "severally" or "succession," "the not passing beyond something," and "likeness." Thus *anuvāpam* "in a corresponding manner," *pratyartham* "according to each several object or signification," *yathādakti* "according to one's ability"—[i. e. not going beyond one's power].

No. 973.—IN AN *AVYAYIBHAVA* compound let *sa* be the sub. stitute of *saha,* but NOT when the word in composition means a portion of TIME. Thus *sahari* "like Hari," then again, *aṣṭa- jeevitham* (No. 967) "in the order of seniority," *anasakram*
"simultaneously with the wheel" (—on its crushing, for example, the head of the self-immolator), *asaakhi* "like a friend, *sakshatram* "as warriors ought," *satrinam* "even to the grass" he eats—[i. e. the whole]—not leaving even a scrup—*a- gni* "as far as the chapter of fire" [i. e. the whole Veda]—he reads.
AND WITH names of RIVERS a numeral may be compounded. It is wished [by Patanjali] that this should refer to their junction. Thus panchagangam "at the meeting of the five rivers Ganges" [viz. near the Madhavaram ghat at Benares], dwiyamunam "at the meeting of the two Yamunas."

No. 975.—The expression "the affixes called TADDHITA" (i.e.—see No. 1067—"relating or belonging to that" which is primitive—) is the regulating expression [to be understood in all the aphorisms] from this point to the end of Pānini's Fifth Lecture.

When the compound is an AVYAYIBHAVA, let (the taddhita-affix—No. 975—) such (No. 148) come after the words sarad &c., as the final of the compound. Thus upataradam (No. 971) "near the autumn," prativipaśam "along the river Vipāśa."

No. 977.—“AND JARAS substituted in the room of JARĀ (No. 181)” [shall come under the head of "sarad &c."]. Thus upajāraśa (No. 976) "when decay is near" &c.

No. 978.—AND AFTER that AVYAYIBHAVA which ends in AN, let there be such (No. 976).
No. 979.—When a taddhita-affix (No. 975) follows, there is elision of the last vowel with what follows it (No. 51) of what ends in N and is called a bhas (No. 185). Thus there is elision of the an of rājan "a king" and ādīna "the soul," followed by the taddhita-affix tach—see No. 976.—in virtue of the commencing of which affix with a vowel these words then take the name of bha—and we have] upardājam "under the king," adhyātmam "over or in the spirit."

No. 980.—The taddhita-affix tach (No. 976) is optionally placed after an Avayāyabhāva compound ending with a neuter word that ends in an. Thus upacharam or upacharma "near the skin."

No. 981.—The taddhita-affix tach (No. 976) is optionally placed after an Avayāyabhāva compound that ends in a jhay. Thus upasamidham or upasamit (No. 165) "near firewood."

So much for the Avayāyabhāva compounds.

Of the Tatpurusha, or compound the constituents of which are (generally) in different cases.
No. 982.—The term TATPURUSA [i.e. “his man”—the expression itself—see No. 992—being an example of the kind of compound now to be treated of—] is a regulating expression [to be understood in each aphorism] as far as No. 1034.

No. 983.—AND the kind of compound called DWIGU (No. 1008) is also called TATPURUSHA (No. 982).

No. 984.—A word ending with THE 2ND CASE-AFFIX is optionally compounded WITH the words ŚRĪTA “who has had recourse to,” AṬĪTA “who has surpassed,” PĀṬĪTA “who has fallen upon,” GĀTA “who has gone to,” AṬYĀSTĀ “who has passed,” PRĀPTA “who has reached,” AND ĀPĀNNA “who has reached,” when these are the governing words and end with case-affixes. Thus KRISHṇAŚRĪTA “who has had recourse to KRISHṇa,” &c.

No. 985.—A word ending with THE 3RD CASE-AFFIX, as before [—see No. 984—is compounded] optionally WITH WHAT DENOTES THAT THE QUALITY of which is instrumentally caused by the thing signified by what ends with the 3rd case-affix, and with the word AKTHA “wealth” [—the wealth being caused by that denoted by what ends with the 3rd case-affix]. Thus ĀTAKULAKHAṆḍA “a piece out by the nippers”—[where the cause of the piece being cut is the nippers]; DHVANYĀDHI “wealth acquired by grain”—[where the grain is the cause of the wealth]. Why do we say “caused by
the thing signified &c"? Witness *akshna kānaha* "blind of an eye"—[where the two words cannot form a compound, because the eye is not what makes the person blind].

No. 986.—[That which ends with] the 3rd case-affix, when it denotes the agent or the instrument, as before [see No. 984—is compounded] diversely (No. 823) with what ends with a *krit* affix. Thus *haritrdta* "preserved by Hari," *nakhabhinna* "divided by the nails." In the taking of *krit* [in the present rule] is implied that of the same when a preposition (No. 222) or a word directly related to the action (No. 958) precedes:—thus [the combination is not obstructed, by the preposition *nir,* in the example] *nakhanirbhinna* "quite divided by the nails."

No. 987.—A word ending with the 4th case-affix, as before [—see No. 984,—is compounded optionally] with what denotes that which is for the purpose of what ends with the 4th case-affix—and so too with the words *arthana* "on account of," *bali* "a sacrifice," *hita* "salutary," *sukha* "pleasant," and *rakshita* "kept." Thus *yāpadārū" wood for a stake." By the expression "for the purpose thereof" the special relation of a material and its modification alone is [by Patanjali] here held [to be intuited]. Hence, in the case of such an expression as "a vessel for washing," composition does not take place—for the washing is not a modified form of the vessel, as a stake is a modified form of the wood which it is made of.
No. 988. — "With artha 'on account of,' it should be stated that composition takes place invariably, and that the compound takes the gender of that which it qualifies." Thus dwijäthah sipah "broth for the Brähman," dwijäthä yasvagul "gruel for the Brähman." dwijäthah payuḥ "milk for the Brähman." [Examples of composition with the other words enumerated in No. 987 are] bhútábalī "a sacrifice for [all] beings," gokita "what is good for cows," gosukha "what is pleasant for cows," gurukshita "what is kept for cows"—(as grass).

वद्य भवेन। ॥२११॥३७।
चौरावम्। चौरभयम्।

No. 989. — A word ending with the 5th case-affix may be compounded with the word bhaya "fear." Thus chorubhaya "fear [by reason] of a thief."

दोषाशास्त्रायां धृतमित्र। ॥२११॥३८।

No. 990. — Words with the sense of stoka "a little," antika "near," dūra "far," — and also the word kríchchhra "permanence," [may be compounded] with what ends in kta (No. 867).

पद्मा। सोपारिह्य। ॥१॥२।
हुङ्गारपदे। स्तोत्रानमुख।। चन्द्रादागत।। प्रवायादागत।। द्वृत्तादागत।। कृष्णादागत।।

No. 991. — There is not elision of the 5th case-affix (No. 765) after words with the sense of stoka &c. (No. 990), when a word in composition with them follows. Thus stokāmukta "loosed from a little distance," antikādāgata "come from near," abhyādāgata "come from studying," dārādāgata "come from far," kṛichchhrādāgata "come with difficulty."

षृणी। ॥२।२।१।
स्वयमेव प्रभृत्। राजपुर्णै।
No. 992.—A word ending with the 6th case-affix, as before, [see, No. 984—is optionally compounded] with what ends with a case-affix. Thus rājapuruṣa (No. 200) “the king’s man.” [This example, with the demonstrative pronoun tat substituted for the word rāj, gives the compound tātpuruṣa “his man,” which is taken as the type and name of the class.—see No. 982.]

पूर्वापरातरातरमेक्षेक्षेत्राच्याधिकारसंगे १२१२१।

भवविना एक पूर्वोद्योः समस्यन्त एकत्रिच्याभिचिन्तिकिग्नेतरयोः। परिष्कारांतात:। पूर्व कायस्य पूर्वकाय:। आपरकाय:।

एकाधिकारश्रीमान्य। पूर्वकायांश्चालाम्।

No. 993.—The words pūrva “front,” aparā “near,” adhara “lower,” and uttara “upper,” are compounded with what [word signifies a thing that] has parts, provided that the thing having parts is distinguished numerically by unity. This debars No. 992 [which would have placed the words pūrva &c. last in the compound]; whereas, being here exhibited in the nominative case—see No. 969—they take the precedence. Thus pūrvakāya “the front of the body,” aparakāya “the back of the body.” Why do we say “provided it is the site of unity [i.e. provided it be one]”? Witness pūrvaśchitastrāṇāṃ “the foremost of the pupils”—[where composition does not take place, the pupils being more than one].

चरणं नवुल्कम्यः १२१२१।

समांशवर्गायबङ्कव्वो नित्यं कऽचे प्रामच्छ । चरणं पिपलया च

वर्गमयः।

No. 994.—The word ardha, which, when it signifies exactly equal parts (i.e. halves) is always neuter, as before [i.e. as directed in No. 993—enters into composition]. Thus ardhapippali “a half of the pepper.”

सतमी शाखा: १२११४०।

समल्पान्य अय्यङ्कादिविभ: प्राम्यत्। उष्णु शाखा:। चर्मः शाखा:।
No. 995.—A word ending with the 7th case-affix, as before [i.e., as directed in No. 984—is optionally compounded] with the words ākṣuṣaṇa “skilled” &c. Thus ākṣuṣaṇa ॥ “skilled in dice” —and so of others.

[It had been stated that words ending with the 2nd, 3rd, and other case-affixes—see Nos. 984, 985, &c.—may form compounds with certain words specified in the aphorisms; but a greater latitude is found necessary—so] on the ground of usage [in the works of good authors] it is to be considered allowable to form compounds out of words ending with the 3rd and other case-affixes, elsewhere also [than where directed in the aphorisms], by disjoining the expressions 2nd, 3rd &c. [from their appropriate aphorisms], and attaching them [to others].

दिक्कुसंबंदे संग्रामयाम् ॥ २ । १ । ५ । १

संग्रामयामेवेनि निमायथे पूचम् ॥ पूरवेञ्चाकपणानि ॥ त्या ज्ञेश्यं ॥ तेनेन्द ॥ उष्णा ॥ परशु ॥ ब्राह्मणां ॥

No. 996.—A word signifying a point of the compass or a number [enters into composition] when the sense is that of an appellative.—The aphorism is intended to restrict the composition of such words to the case where the sense is that of an appellative. Thus puṇवेशचुकामामि “(the town of) Iṣhukāmaśāmi—in-the-East,” saptarśhayāḥ “the Seven-sages,” (i.e. the constellation of the Great Bear). Hence not here—viz, in uttara vyākhaś “northern trees,” pānīka brāhmanāḥ “five Brāhmans.”

तात्तितायांतरपदसमाहारे ॥ २ । १ । ५ । १

तात्तितायां विषये दर्तर्यदे ॥ परत् समाहारे ॥ वाचे द्विसंबंधं प्रामाण्यम् ॥ पूर्वेष्यां शालायां भवं: पूर्वेष्याला दृति समापे चालते ॥ श्रंगमाणि दृशिमाणि पुंजद्वारः ॥

No. 997.—In a case where the sense is that of a tadbhita-affix (No. 975), and when an additional member comes after
the compound, AND WHEN AN AGGREGATE is to be expressed, then a word signifying a point of the compass or a number, as before [—see No. 996—becomes compounded]. Thus, when a compound is formed out of the words pūrvasyād tālāyān bhavah "that which is in the eastern hall," [in which analytical exposition—see No. 964—of the compound in question, the word bhava—see No. 998—serves to represent the force of a taddhita-affix—] the compound having (—see No. 964—) reached the form of pūrvā + ṭiḍa, [the feminine termination of the pūrvā is rejected—because Patañjali declares that] "the masculine state belongs to a pronominal, when exercising any of the five functions" [specified under No. 964].

No. 998.—Let [the taddhita-affix—see No. 975—] NA, with the sense of "being" &c., come AFTER A WORD PRECEDED BY another that signifies A POINT OF THE COMPASS—PROVIDED the compound is NOT AN APPELLATIVE. [Thus, from No. 997, we have pūrvāsālā + na.]

No. 999.—Let vriddhī be substituted in the room of the first vowel of the vowels, when TADHDITA-affixes FOLLOW, having an indicator n (No. 998), or n. The final vowel, moreover, being elided by No. 260, we have paurvāśālā "who is in the eastern hall"—(No. 997).

In the case of the Bahuvrīhi compound (No. 1034) consisting of three terms—signifying "whose wealth is five cows"—[the rule following applies].

No. 1000.—"WHEN AN ADDITIONAL NUMBER comes AFTER (what would else be but optionally) A DWANDWA compound (No.
1054) or a Tatkpurusha (No. 982), the compounding is to be spoken of as invariable.

No. 1001.—Let (the taddhita-affix) follow as the final of the compound after a Tatkpurusha that ends with the word go "a cow"—but not when there is elision of the Taddhita-affix. Thus panchagavadhana "whose wealth consists of five cows."

No. 1002.—A Tatkpurusha compound (No. 982) the case of each member of which is the same, is called Karmadharaya (—i. e. "that which comprehends the object"—but why so named does not seem to be anywhere explained).

No. 1003.—Let a compound, the first member of which is a numeral, and which is of one of the three kinds specified in No. 997, be called Dwigu,—the word dwigu itself—an instance of this kind of compound—signifying "of the value of two cows."

No. 1004.—An aggregate expressed by a Dwigu shall be like one—i. e. shall be singular.

No. 1005.—When the sense is an aggregate, it—a Dwigu or a Durmunda compound (No. 1054)—shall be a Neuter. Thus panchagavadhana "an aggregate of five cows."
No. 1006.—The QUALIFIER (or discriminator) [is compounded] with the thing thereby QUALIFIED (or discriminated) DIVERSELY (No. 823), as before [—i.e. as directed in No. 984]. Thus *aśokapala* “a blue lotus.” By taking, in the rule, the expression “differently” it is meant that in some cases it is imperative to make a compound—as in the case of *krishnasarpa* “a black snake,” and sometimes it is forbidden—thus *rāma jāmadagnyaḥ* *Rāma (called also) Jāmadagnya* (as being the son of Jamadagni).

उपमानानि सामान्यवचनें । ॥ १ ॥ ५५ ।

वनस्याम् ।

No. 1007.—OBJECTS OF COMPARISON are compounded with words denoting what is likened to them. Thus *gananatyaśna* “cloud-black”—[i.e. something black as a cloud].

शाकार्थीर्वादीनामुनरपदलोपो वत्तवः । शाक्तिर्यः पायिँचः ।

शाकार्थीिः । देवभ्राम्यः ।

No. 1008.—THE ELISION OF THE SECOND MEMBER IN THE COMPOUNDS *sākapārthiva* &c. should be stated.” Thus the word *priya* “beloved” is elided in the example *sākupārthiva* “the king of the era”—i.e. the king *beloved* by (the people of) his era, *devabrāhmaṇa* “a Brāhman beloved by the gods.”

नवं । १ ॥ १ ॥ ४ ।

नेव सुपा प्राम्यत ।

No. 1009.—The indeclinable privative *wāt*, as before [i.e. as directed in the foregoing rules—combines] with what ends with a case affix.

नेवेपो नवं । ॥ १ ॥ ६५ ।
No. 1010.—There is elision of the ʹ in ʹnaṇ (No. 1009), when a word follows in composition with it. Thus ʹbrāhmaṇa ʹwho is not a Brāhmanʹ—as though a man.

No. 1011.—Let nuy be the augment of a word beginning with a vowel that comes, in composition, after that naṇ (No. 1010) of which the ʹ has been elided. Thus ʹanātwa ʹ(an animal) which is not a horse." But in such an expression as naikādha ʹnot at one time," there is composition with the word na [i. e. saṃśṛṣṭa with its indicative final dropped] in accordance with No. 964 ['indeclinables' being regarded as if they had case-affixes, though these have been elided—see Nos. 403 and 210].

No. 1012.—The word ku (No. 399), those called gati (Nos. 222 and 1013), and pra &c. (No. 48), are invariably compounded with that with which they are connected in sense. Thus kupurusha ʹa paltry man."

No. 1013.—And let the words ūṇ (No. 399) ʹassent," and the like, and those that end with chwi (No. 1332), and those that end with pāch (No. 1338), when in composition with a verb, be called gati (No. 222). Thus (No. 1012) sukritiya (No. 936) ʹhaving promised," sukṣīṛṭiya ʹhaving made white," pudadākṛtiya ʹhaving made a clattering," supurusha (Nos. 1012 and 48) ʹa good man."
No. 1015.—"The words ati &c. (No. 48), when the thing denoted is gone beyond the like, combine with what ends with the 2nd case-affix." Thus prāchārya "a hereditary teacher" (like Vasiśṭha in the family of Rāma).

No. 1016.—And that which, in the analytical statement of the sense of a compound, has one fixed case [whilst the word with it is compounded may vary its case] is called upasārjana (No. 968), but does not (necessarily) stand first (No. 969) [This furnishes occasion for the next rule].

No. 1017.—Let a short vowel be the substitute of a crude word (No. 135) which ends with the word go "a cow," and of that which ends with what has as its termination a feminine affix (No. 1361), when regarded as an upāsarjana (No. 1016). Thus [the example under No. 1015 becomes] atimālā "exceeding the necklace (in beauty)."
THE 3RD case-affix." Thus avukokila "what is announced by the
cuckoo."—(e. g. the spring).

No. 1019.—"The words pari &c. (No. 48), when that de-
noted is weary &c., are compounded with what ends with the
4TH case-affix." Thus paridadhyayana "weary of study."

No. 1020.—"The words nir &c. (No. 48), when the thing
denoted is gone beyond &c., are compounded with what ends
with the 5TH case-affix." Thus mikhauśāmbi "who has gone
beyond Kaśāmbi."

No. 1021.—Here [i. e. in the division of the Grammar refer-
ing to verbal roots] let the word, such as "pota" or the like, de-
noting that which, in virtue of its being a significate, is im-
plied in a term exhibited in the 7TH case, such as karmayi (No. 841), be
called upapada (No. 1022).

No. 1022.—An upapada (No. 1021) is always compounded
with that with which it is in construction—and the compound does
not end in a tense-affix. Thus kumbhakāra (No. 841) "one
who makes pota." Why do we say "not in a tense-affix"? Wit-
ness ma bhavān bhūta “let not your Honour become”—where ma as having been exhibited, in No. 469, in the 7th case, takes the name of upapada [but is not compounded with bhūta].

The compounding of a gati (No. 222) or a kāraka (No. 945), or an upapada (No. 1021) with what ends with a krit-affix is declared to be effected before the case-affixes present themselves. Thus we have vyāghri “a tigress,” abhakriti “a female (e.g. cow or the like) bought in exchange for a horse,” kachchhap “a she-tortoise.” [The word vyāghri is said to be derived from the root ghrā “to smell,” with the gati-prefixes vi and a, because the animal “goes smelling about.” By Nos. 839 and 524, short a is found in the room of the long ā. Then, if the vi+ā+ghrā were not held to have become a compound before the case-affixes present themselves, in forming the feminine we should have to follow No. 1341 instead of No. 1373—for we should be forming the feminine of a verbal and not of a word denoting a genus. And so of the other examples].

तत्पर्पण्याः संस्कार्यादेः । संस्कार्यादेः दक्षिणांनव तत्पर्पण्य समायानांव । द्रा भीली प्रमाणमय दुहुल्लम । निग्नमहल्लभ्यो निर्म्माल्लम ।

No. 1023.—Let the affix ach be the final of the Tatpurusa compound which begins with a numeral or an indeclinable and ends with aṅgull “an inch.” Thus duṣyāṅgula (No. 260) “of the measure of two inches,” nirāṅgula “exceeding in measure the breadth of the fingers (of a hand).”

चहः संवेद्यैसंस्कार्यातपुर्णाच राजे । ।

No. 1024.—And let the affix ach come after the word rātik “night,” when it comes after ahan “a day,” sarva “all,” what signifies a portion, and sāṅkhyāta “numbered,” and puṇya “holy.” By the “and” is meant that this is to hold also when the compound “begins with a numeral or an indeclinable.”

The word ahan “a day” is taken, in this aphorism, with a view to its entering into a Dwandwa compound—(No. 1054).
No. 1025.—Dvandwa (No. 1054) and Tatpurusha compounds ending in Rātha (i.e. rātri-ach—see No. 1024), and
Ahna (V. 4. 88) and Ahā (Nos. 1027 and 979), appear in the
masculine only. Thus ukhātrāk (No. 395, in spite of No. 129,
taking effect as directed by Katyāyana) "day and night," sarva-
rātrāk "the whole night," saukhyātrāk "a night numbered (as
the 1st, 2nd, 13th, etc.)."

No. 1026.—"The word Rātra 'night,' (No. 1025) preceded
in composition by a numeral, is neuter." Thus dvātrām "a
space of two nights," triātrām "a space of three nights."

No. 1027.—The taddhīta-affix TACH comes after a Tatpuru-
sha compound (No. 982) that ends with the word Rājan "a king,"
Ahān "a day," or Sākhi "a friend." Thus paramādājāh "a
supreme king."

No. 1028.—Let long ā be the substitute (of the final) of
Mahāt "great," when a word in the same case follows, and
when Jātīyār (V. 3. 69.) follows. Thus mahārdājāh (No. 1027)
"a great king." The word Jātīyar means "kind:"—thus mahā-
Jātīyar "like the great."

No. 1029.—Let long ā be the substitute of Dwī "two" and
Ashān "eight," when a numeral follows, but not when the
compound is A Rahuvrishi (No. 1034), nor when Astiti "eighty" follows. Thus dvaddaka "twelve" (2 + 10), nasatikasvati (No. 10) "twenty-eight."

पर्ववटः हन्नवत्त्वयाः १२१४ २८।

No. 1030.—The gender of a Dwandwa (No. 1034) or Tat-ubhsha compound (No. 982) is like that of the last word in it. Thus kukkuṭamayurāvydvime "those two (fem.) the cock and the peahen," mayurākukkuṭāvydvimaun "those two (mas.) the peahen and the cock," ardhapippali "the half of the pepper" (which is fem.—though artha here—see No. 994—is neuter).

No. 1031.—"This (dependence of the gender on that of the last word—No. 1030—) does not hold in a Dwigu compound (No. 1003), nor in compounds the first member of which is Prāpta 'obtained,' Āpanna 'obtained,' Alām 'enough,' and a Gati (No. 1012)." Thus pavichi kapdalah purodahāh "cakes soaked in better (and offered at a sacrifice) in a dish with five compartments"—[though kapla is neuter], prāptajyviktah or āpannajyviktah "who has obtained a livelihood"—[though jyvikt is fem.], alaśkrundarā "who is a suitable match for the girl"—[which, only by the present rule, could be known to be a case justifying composition; (as too, where a gati is the first member) niśkramdabhih "(a man) who has come out of Kausāmbi" [though the name of the place is feminine].

No. 1032.—The words Ardharcha &c. may be Masculine and neuter. Thus ardharcha or ardharoham "half a verse.
OF THE BAHUVRIHI OR ATTRIBUTIVE COMPOUND.

\[\text{OF THE BAHUVRIHI OR ATTRIBUTIVE COMPOUND.}\]

\[\text{OF THE BAHUVRIHI OR ATTRIBUTIVE COMPOUND.}\]

\[\text{OF THE BAHUVRIHI OR ATTRIBUTIVE COMPOUND.}\]
No. 1036.—A word in the 7th case, and an epithet shall stand first in a Bāhuvarśi compound. Thus kanyhekāla “who is black in the throat” (Siva). [Had the noun not been in the 7th case, the epithet must have come first—thus kālakantha “black-throated”]. From this we learn that a Bāhuvarśi compound may consist of words in different cases—[though No. 1035 speaks of them as being all alike in the nominative].

No. 1037.—There is not elision of the 7th case-affix after what ends in a consonant or short ā, when the sense is that of an appellative. Thus tvachśisāra “a bambu” (the pith, or strength, of which is in its cuticle).

[Other examples of Bāhuvarśi compounds are] prāptodako grāmāh “a village at which the water has come,” udharatho, naṇi “an ox by which the car is borne,” upahritapakī rudrak (No. 131) “Rudra, to whom cattle are offered (by being turned loose),” ṛddhritauḍandā sthālī “a pot from which the boiled rice has been taken out,” pitāmbarō harī “Hari, whose garments are yellow,” vidarṣuruchako grāmāh “a village the men of which are heroes.”

No. 1038.—“The optional compounding of what arises from a verbal root coming after peā &c. (No. 48), should be stated, and the elision of the term subsequent (—here subsequent to the prefix).” Thus praparyah “(a tree) of which the leaves are all fallen”—[the word patita being omitted in the compound].
No. 1039.—"The compounding of words signifying ‘what exists' coming after the negative noun (No. 1010), should be stated, and the optional elision of the second of the terms." Thus avidyamānaputra or aputra "of whom there exists not a child"—(i.e. childless).

No. 1040.—When there is not uṣī after what is employed in speaking of what is masculine,—i.e. where there is the absence of the feminine affix uṣī—(see No. 1376) the form of such a feminine word becomes like the masculine, when a feminine word in the same case follows (in the compound)—but not if this (word that follows) is an ordinal, or is the word priya "beloved" etc.

[Thus—when we mean to speak of a man as having "a brindled cow"—the two words chitra ġauk being converted into an epithet], ġauk becomes short, by No. 1017, [and then, by the present rule, the chitra, which is "followed by a feminine word in the same case"—viz. by ġauk—, becomes "like the masculine"—i.e. becomes chitra—so that we have] chitrāguḥ "(a man) who has a brindled cow." In like manner [from rūpavatī bhāryād "a handsome wife"] rūpavatībhāryak "who has a handsome wife." Why do we say "when there is not uṣī"? Witness udvornabhāryak "one who has a wife with handsome thighs"—[where the feminine affix uṣī—No. 1380—by which the final of the word uṣā "a thigh" was lengthened, remains].
No. 1041.—When a feminine word ends with an affix giving the sense of an ordinal, let the affix AP be after the Bahuvrihi compound (No. 1034) which ends therewith or with the word PRAMANI “a witness.” Thus kalyantpanchamad rātrayah “nights, the fifth of which is suspicious,” strīpramāṇah “having a woman for witness or authority”—(a suit &c). Why do we say (in No. 1040) “not if this is the word priya &c”? Witness kalyantpriyah “whose beloved is an honourable woman”:—and so on.

No. 1042.—Let the affix SADHIE come after the words SAKTHI “the thigh” and AKSHI “the eye” final in a Bahuvrihi compound and denoting a part of the body. Thus dirgha sakthah “whose thighs are long,” jalajākshi (No. 1348) “lotus-eyed.” Why do we say “denoting a part of the body”? Witness dirgha sakthi ekaṣaṃ “a cart with long shafts,” sthūlādhaṃ venugrahīh “a bambu-staff with large eyes”—[meaning the marks at the joints left on removing the twigs that grew there]: In this last example, as will be stated in No. 1064, the affix is ACK.

No. 1043.—Let the affix SHA be placed after the word MUNDHAN “the head” coming after dwl “two” or tri “three.” Thus dwimundhakha (No. 979) “who has two heads,” trimundhakha “who has three heads.”
No. 1044.—And let the affix ap be placed after the word loman "hair" coming after the word antar "within" or vahis "without." Thus antarlomak "that (as a fur garment) of which the hair is inside," vahirlomak "that of which the hair is outside."

No. 1045.—There is elision of (the last letter) of the word pada "a foot," employed as an object of comparison, but not after the words hastin "an elephant," etc. Thus vadygrupadi "whose feet are like those of a tiger." Why do we say "not after hastin," etc.? Witness hastipadaḥ "whose feet are like those of an elephant," kusalapadaḥ "whose feet are like large grain jara."

No. 1046.—Let there be elision of it (i.e., the final of pada "a foot."—No. 1045) preceded by a numeral and by su. Thus dvipatī "whose feet are two." (i.e., a biped), supatī "whose feet are good."

No. 1047.—Let there be elision (of the final) of kākuda "the palate" after ut and vi. Thus utkakudā "who has a high palate," vičakudā "who has a wrongly formed palate."

No. 1048.—After the word purṇa (the elision of the final of kākuda—No. 1047 takes place) optionally. Thus pūrṇakākudā or pūrṇakākdākudā "whose palate is complete."
No. 1049.—The forms suhrid and durhrid, with the sense of friend and foe, are the only forms admissible, whether you suppose them to be compounds of hrid or of hridaya "the heart". Thus suhrid "whose heart is well-affected," durhrid "whose heart is ill-affected."

No. 1050.—After the word uras "the breast" &c. [when final in a compound], let there be the affix kāp.

No. 1051.—And in the words kaska "who? who? &c." hē is the substitute of visarga coming after an in—but of another (i.e. of visarga coming not after an in) there is a. Thus vyākho-raskah "whose chest is broad," priyāsarpiskah "to whom clarified butter is pleasant."

No. 1052.—What ends with a nishtrā (No. 866) shall stand first in a Bahuvrthi compound. Thus yuktayoga "who is devoted to devotion."

No. 1053.—The affix kāp is optionally placed after the remainder—i.e. after any Bahuvrthi compound in respect of
which no other affix is enjoined as the final of the compound. Thus mahāyasaekuk or mahāyaksī “whose renown is great.”

So much for the Bahuvrthi Compounds.

OF THE DWANDWA OR AGGREGATIVE COMPOUND.

No. 1054.—When a set of several words ending with case-affixes stands IN A RELATION EXPRESSIBLE BY “AND,” the set is optionally made into a compound:—this is called DWANDWA “doubling” or “coupling.” The meanings that may be indicated by “and” are “community of reference,” “collateralness of reference,” “mutual conjunction,” and “lumping.” For example—tāvraṇ gurukṣa dhā bhaṣajatva “reverence God and thy teacher”—here the dependence, on one (and the same verb), of the mutually unrelated set of more than one, is what we call “community of reference.” In the example bhikshāmaṇa gāta dhāmāṇa “go for alms and bring the cow,” the relation founded on the one or the other’s being concerned in a collateral action—is what we call “collateralness of reference.” In these two cases composition does not take place, because the words are not directly related to one another—(No. 962). In the example dhavakhadirānu chhindhi “cleave (alike) the Mimosa and the Grieslea”—the relation of the two mixed up (in one action of which they are spoken of as the joint object) is what we call “mutual conjunction.” “Lumping” is aggregation (into a neuter singular word)—as in the example saṃyāyāparābhāskara “an appellative and a maxim of interpretation.”
No. 1055.—In the words RÁJADANTA AND THE LIKE, let that be put LAST which is (according to No. 969) proper to be placed first. Thus rājadantah “a chief of teeth” (i. e. an eye-tooth).

No. 1056.—“In regard to the words DHARMA AND THE LIKE, there is no fixed RULE.” Thus arthadharmá or dharmárthás “wealth and virtue” or “virtue and wealth” &c.

No. 1057.—In a Dwandwa compound, let a word called GUN (No. 190) stand first. Thus hariharau “Hari and Hara.”

No. 1058.—[And likewise—see No. 1057—] WHAT BEGINS WITH A VOWEL AND ENDS WITH SHORT A. Thus tákrisñau “the Lord and Krishna.”

No. 1059.—[And likewise—see (No. 1057—)] THAT WHICH HAS FEWER VOWELS. Thus tivakésavau “Siva and Kesava.”

No. 1060.—The word PITHRI “father,” when spoken of ALONG WITH MÁTRI “mother,” is optionally left alone. Thus pitarau or médápitárau “one’s parents.”
No. 1061.—And a Dwandwa compound of words signifying members of living beings, and players (or singers or dancers), and component parts of an army, shall be singular. Thus pāṇi-pādam “the hand and foot,” mārdahgikapāṇavikam “players on the mṛdaṅga and paṇava (kinds of drums),” rathikātavārakam “the chariots and the cavalry.”

इन्द्रापुद्रपञ्चनात्त समाहारे। ५। ४। १०४।

चक्रोत्तुपञ्चनात्त सन्धान्त्य स्वतः समाहारे। वाच्यमच।
स्वक्षरमच। यमोदसदस। बाच्यविशव। च्योपणनहस। समाहारे
किस। प्राणुत्थरदे।

दृष्टि दश्य।

No. 1062.—And after a Dwandwa compound, ending in a Palatal, or D, or Sh, or H, let there be the affix फङ्क, when the compound is a neuter aggregate. Thus vāktvācham “the organs of speech and of touch,” tvakerajam “the skin and a chaplet,” śāmādrishadam “Acacia-suma and a stone,” vāktvāsham “eloquence and splendour,” chhatropānakam “umbrella and shoes.” Why do we say “when the compound is a neuter aggregate”? Witness prāṣṭīkaradou “the rains and the cold weather.”

So much for the Dwandwa Compounds.

OF THE AFFIXES WHICH COME AT THE END OF COMPOUNDS.

प्रस्थपुरुसः पश्चात्त समाहारे। ५। ४। १०४।

समाहारस्मै पश्चात्त साध्यं वाच्यकोणात्तालयव। य पचे वा धृस्

dनास्त्य न। पर्यंत। विभुषुस। विभालव सर। भाषुभा।

चच्चु। त्रुः। राज्युः। ब्रह्मच। राज्यस्यो देवः।
No. 1063.—The affix a is the end-portion of a compound which ends with RICH "a verse (of Scripture)," PUR "a city," AP "water," DHUR "a burthen," PATHIN "a road"—but not of that which ends with dhur when relating to AKSHA "an axle-tree." Thus ardharcha "half a verse (of Scripture)," viṣṇupura "the city of Vishnu," vimalārṇa sarah "a lake the water of which is pure," rājadhirā (No. 1841) "the king's load (of government),"—but, when relating to aksha,—akshadhāk "the shafts attached to the axle-tree," dṛṣṭhadhirakshah "an axle the shafts attached to which are strong." Then, again, sakhipathah "the road of a friend," ramyapatho devah "a place the road of which is pleasant."

No. 1064.—Let the affix aḥ come [in a compound] AFTER the word AKSHA, when it is NOT a synonomy of THE ORGAN OF VISSION. Thus gavaksha "a bull's eye (a small window, so called).

No. 1065.—[Let the affix aḥ come, in a compound] AFTER ADHWAN "a road," coming AFTER AN UPASARGA (No. 48). Thus prādhvō rathah "a carriage that has got upon the road."

No. 1066.—[The taddhita affixes—see No. 1027 &c.—] which come at the end of compounds, shall NOT come after words coming AFTER what is intended for PRAISE. Thus (in spite of No. 1027) surdjan "a good king," atirājan "a pre-eminent king."

So much for the affixes which come at the end of Compounds.
OF WORDS ENDING WITH TADHDITA AFFIXES.

No. 1067.—(The taddhita affixes) ON THE ALTERNATIVE (of their being employed at all), come AFTER the word that is signified by) THE FIRST OF THE WORDS IN CONSTRUCTION (in an aphorism). This applies to all the aphorisms as far as No. 1284.

[N. B.—Primitive nouns having been formed from verbs by adding the كري affixes—No. 816,—other nouns may again be derived from the primitive nouns, to imply every possible relation to the things, actions, or notions, which the primitives express. The affixes forming these derivative nouns are called تاذد питa because the nouns denote something ‘relating or belonging to that,’ which is primitive.]

No. 1068.—AND let the affix انب in the senses of the various affixes occurring antecedently (in the order of the أشةدةديهي) to No. 1203 come AFTER these—viz., أسفاباتٌ “a lord of horses,” &c.

No. 1069.—WHEN A TADHDITA affix follows, with an indicator ا or ا, let there be سر in the room of THE FIRST vowel AMONG THE VOWELS. Thus, to denote the offspring د. of (one of the kings styled) أنساباتٌ, we may have دنساباتٌ (No. 1068). So again, دنساباتٌ “the offspring د. of خساباتٌ (i. e. of خساتٌ).
No. 1070.—Let the affix न्या, in the senses of the various affixes occurring antecedently to No. 1203, come AFTER the proper names दिति, अदिति, and अदित्या “the sun,” and that which has the word पति as its final member. Thus दाईत्या “a descendant of Diti,” अदित्या “a descendant of Aditi,” or “(a descendant) of the sun,” प्रज्ञपति “a descendant of Prajapati.”

No. 1071.—“After deva “a god,” let there be the affixes यान एण्ड अण.” Thus दाईण्या or दाइवा “divine.”

No. 1072.—“Let there be elision of the ति (No. 52) of वा-हिस “out,” and let there be the affix यान.” Thus वाह्या “external.” And the affix तक may be employed (which gives occasion to the rule following).

No. 1073.—And when it (the taddhita affix) HAS AN INDICATORY K, let there be व्रिद्धि in the room of the first vowel of the vowels (in the word). Thus व्रिह्या “external.”

No. 1074.—“When an affix beginning with a vowel presents itself after the word गो “a cow,” let the affix यत (be substituted for it).” Thus “what is descended (or procured &c.) from a cow” is expressed by गाय्या (No. 31).
No. 1075.—Let the affix आन-come after उत्सा &c. Thus means "a descendant of Utsa."

So much for the affixes that convey the senses beginning with "posterity" (No. 1077) and ending with "change" (No. 1195).

No. 1076.—In the senses specified in the spherisms reckoning from this one as far as No. 1249, the two मान and सान come after these two words stri "a female" and पुंस "a male." Thus मानिः "female," यो श्रेष्ठम् "male."

No. 1077.—Let the affixes already mentioned, or to be mentioned, come optionally, in the sense of the offspring thereof, after what word ending with the sixth case-affix, and having completed its junction [with whatever it may require to be compounded with], is in grammatical relation thereto.

[N. B. Were the affix applied to a word standing at the end of a compound, before the word had completed its junction with the other words in the compound, then such a rule as No. 1069 would not apply to the whole term, and the alteration directed would fall upon the wrong letter.]

No. 1078.—Let गुमा be in the room of a bha (No. 185) ending in U or Ū, when a tattkoti affix follows. Thus अपगावा (No. 1069) "a descendant of Upagava," [and then, as examples of No.

No. 1079.—Let what is spoken of as posterity, beginning with grandsons, be called goitra.

No. 1080.—When descendants, beginning with the grandson (No. 1079), are spoken of, let there be but one affix. Thus aupagaya "a descendant such as a grandson or still lower descendant of Upagu"—[the word being the same as that—No. 1078—which denotes "a son of Upagu"];

No. 1081.—Let yan be the affix after garga and the like, when the sense is that of a descendant not nearer than a grandson (No. 1079). Thus gargya "a grandson, or still lower descendant, of Garga," vateya "a descendant of Vatsa."

No. 1082.—And there is elision of these two, yan (No. 1081) and an (No. 1075), being parts of what, ending with yan or an, has the sense of a descendant not nearer than a grandson (No. 1079), when the word [of itself, and not as part of a compound epithet dependent on another word] takes the plural—but not in the feminine. Thus gargah "the male descendants of Garga," vatedh "the male descendants of Vatsa."
1083.—But when one in a line of descent, beginning with a father (and reckoning upwards), is alive, let the descendant of a grandson or still lower descendant, beginning (therefore) with the fourth (in the order of descent) be called YUVAN [—and not gotra No. 1079].

No. 1084.—When a descendant of the description denoted by YUVAN (No. 1083) is spoken of, let the affix be attached only after what already ends with an affix marking a descendant as low at least as a grandson:—but, in the feminine, the word is not termed YUVAN, [not treated accordingly].

No. 1085.—And let phat come after what ends with YAN and IN, signifying a descendant (No. 1075) at least as low as a grandson, [when a further descendant, of the description mentioned in No. 1083, is to be denoted].

No. 1086.—Let there be ÁYAN in the room of PHA, ET in the room of KHA, IN in the room of KHA, ET in the room of CHA, and ET in the room of CHA, being initials of affixes. Thus paryāyena (No. 1085) “a distant descendant of Garga,” etc.
shāyana "a distant descendant of Daksha"—[Garga and Daksha being alive, or some one intermediate between them and the descendants so named being alive].

No. 1087.—Let in, in the sense of a descendant, come after what ends in SHORT a. Thus dākṣā (No. 260) "a descendant of Daksha."

No. 1088.—AND AFTER BĀHU &c. [let in, No. 1087, come] Thus bāhāvi (No. 1078) "a descendant of Bāhu," amūlomani "a descendant of Uduloman."

This is a class of words recognizable only by the form—(see No. 53).

No. 1089.—Let there be the affix an after vida &c., IN THE SENSE OF IMMEDIATE DESCENDANT (or son) AFTER those which are NOT names of sanctified SAGES, but otherwise in the sense of a descendant not nearer than a grandson (No. 1079). Thus vīdā "the descendant (not nearer than a grandson) of (the sanctified sage) Vida," which in the dual becomes vīdān, and in the plural vīdhī (No. 1082); then again pautra "a son's son (i. e. a grandson)—dual pautraw, plural pautrā (No. 1082 not applying to this, because the derivation is not of the kind called gautra—No. 1079). In the same way daubhītra (No. 1069) "a daughter's son," and the like.

śīvakāmā<y>abhāya</y>
No. 1090.—Let the affix \( \text{an} \) come \( \text{after siva} \ & \text{c.} \), in the sense of offspring. Thus \( \text{siva} \) “a descendant of \( \text{Siva} \),” \( \text{ganga} \) “a descendant of \( \text{Ganga} \).”

No. 1091.—\( \text{And} \) (the affix \( \text{an} \) may come) \( \text{after names of sanctified sages, and of persons belonging to the Andhaka, Vrishni, and Kuru races}. \) It comes after the names of sages in the examples \( \text{vishistha} \) “a descendant of (the sage) Vasiṣṭha,” and \( \text{vishwamitra} \) “a descendant of Viṣṇumitra,” after the \( \text{An-dhakus in svaphalka} \) “a descendant of Śvaphalka, after the \( \text{Vrishnis in vasudeva} \) “the son of Vasudeva,” and after the \( \text{Kurus in nākula} \) “a descendant of Nakula,” and \( \text{devadiva} \) “a descendant of Sahadeva.”

No. 1092.—Let \( \text{u} \) be the substitute of the word \( \text{miśri} \) “a mother” \( \text{preceded by a numeral, or by sam, or bhadra} \); and let there be the affix \( \text{an} \). Thus \( \text{dvaśmātura} \) (No. 37) “having a mother and a step-mother”—(meaning Capeṣa), \( \text{dvaśmātura} \) “having six mothers”—(meaning Kārttikeya who was brought up by the six Kṛttikās), \( \text{aśmātura} \) “whose mother is good,” \( \text{bhadramātura} \) “having an illustrious mother.”

No. 1093.—\( \text{After words ending with feminine affixes} \) (No. 381), let there be the affix \( \text{phak} \) (No. 1086). Thus \( \text{vīśnacī} \), “the son of Vināta”—(meaning Garuḍa).
No. 1094.—And let kānīna be the substitute of kānyā. By the "and" the affixing of an is indicated. Thus kānīna "the son of an unmarried woman"—e. g. Vyāsa or Karna.

No. 1095.—After rājan and śvasūra, let there be the affix yat.

No. 1096.—"After rājan, only when it means the regal caste," (does the affix directed by No. 1095 come).

No. 1097.—And when a taddhītī affix, beginning with y, follows, let an (if the word ends in an) remain in its shape unaltered, but not when the sense is that of action or state. Thus rājanya (Nos. 1095 and 1096) "a Kshatriya or man of the regal caste"—(whereas "the royal state of a king," by No. 979, would be rājya). Why do we say, in No. 1096, "only when it means the regal caste"? [For the reply see the example under the next rule].

No. 1098.—Let an (at the end of a word) remain in its original form (in spite of No. 979), when the affix an follows. Thus rājana "the son of a king" (who need not have had a Kshatriya mother, in which case he will not be of the Kshatriya race—see No. 1097). Then, again, by No. 1095, we have śvasūrya "the son of a father-in-law."
No. 1099.—After kshatra, let there be the affix GHA. Thus kshatriya (Nos. 1086 and 260) "one of the caste of the Kshatra." This is the form of the derivative only when the caste is spoken of—for otherwise the derivative is kshatri (No. 1087) "a descendant of a Kshatra" (not necessarily by a Kshatra mother).

No. 1100.—After revati &c., let there be thak.

No. 1101.—Let IXA be the substitute of THA coming (without the intervention of any letter) after an inflective base (No. 152). Thus raivatika "a descendant of Revati."

No. 1102.—Let there be AN, to denote progeny, after a word which, while it expresses a country, expresses also a Kshatriya. Thus panchala "the descendant of the Kshatriya who gave his name to the country of Panchala."

No. 1103.—"(Let the same affix—see No. 1102—) as when the sense is that of progeny, when the sense is that of the kings thereof, come after the name of a country of the same name as a Kshatriya." Thus panchala "the king of the Kshatriyas (or of the country) of Panchala."

No. 1104.—"Let AN come after puru." Thus paurava "a descendant of Puru."
No. 1105.—"Let Ṛṣya come after Pāṇḍu." Thus pāṇḍya
a descendant of Pāṇḍu.

No. 1106.—Let there be Ṛṣya after Kuru and names begin-
ing with n (signifying both a country and its: Kshatriya inhabi-
ants). Thus kauravya (No. 1078) "a descendant of Kuru," nasi-
hadhyā "a descendant of Nishadha."

No. 1107.—Let these, viz. the affixes: -ā &c., be called tad-
lia (No. 1027—i. e. "the king thereof").

No. 1108.—There shall be elision of a tadraja (No. 1107)
fix, when the meanings are many (i. e. when the word is plural)
then by the word itself [and not by the word standing as part
of a compound epithet dependent on another word] the plural is
in— but not in the feminine. Thus (as the plural of pāṇḍale
—No. 1108 we have): parāchāla "the kings of Pāṇḍale, or
their descendants." And so of others.

No. 1109.—After the word Kamboja, there is elision of the
udrāja affix (No. 1107). Thus kamboja "the king of Kamboja,"
ambajau "two kings of Kamboja."

Kambojadharma ṛtī gamaṇs. chaś. gaṇ. keśaṃ. yasyaṃ.
No. 1110.—"It should be said (in No. 1109) 'after Kamba\-dasa and the like.' Thus Chola "the king of Chola," satra "the king of Scythia," keralam "the king of Kerala," yavana "the king of Greece."

So much for the subject of Patronymics (or for the division of the Grammar where the words—"in the sense of progeny"—exert an influence—having to be supplied in each rule).

तेन रत्ने चागात् १४१२११।
चतु स्मातुः । कश्यपेयस रत्ने चात्रस्मि काशायस्य।

No. 1111.—Let an come after a word denoting a colour, to signify what is coloured thereby. Thus kshādyas "coloured of a dull red"—as cloth.

पश्चेष्य युतः काहः १४१२१५।
चतु स्मातुः।

No. 1112.—Let an come (after the name of an asterism) to signify a time connected with the asterism.

निमापुष्योपलेन्द्रविभि यलोप शति चाच्च्यसि । पुष्येष्य युतं देव-महाः।

No. 1113.—"It should be mentioned that there is elision of the y, when an (No. 1112) comes after the asterism of Tithya or (as it is also called) Pushya." Thus pāuaka "belonging—as a day—to the asterism Pushya"—(i.e. to the month of December, in which month the moon is full in that asterism).

इष्वाबिशेषः १४१२१४।
पुष्यम विशेषस्य सुव दमितवात्मकस्य वालस्याधानात्विवेयैः
केति ममयं । चतु पुष्यः।

No. 1114.—There shall be elision (Lup, No. 209,) of the affix enjoined by the preceding aphorism (No. 1112), if no specification is to be understood of an included portion of the time.
consisting of twenty-four hours (or sixty danças). Thus adya pushyah “to-day belongs to the asterism Pushya”—(meaning by “to-day” neither the day-time in particular, nor the night-time in particular, but both alike).

No. 1115.—Let an come after what ends with the 3rd case-affix in the sense of seen—the thing seen by the one whose name is in the 3rd case, being the Sáma-Veda. Thus udârshthál anás “the (portion of the) Sáma seen by (or revealed to) Vasishtha.”

No. 1116.—Let ṅyā and ṅya come after the name Vámadéva (under the circumstances set forth in No. 1115). Thus váma
déva (No. 260) “the (portion of the) Sáma seen by Vámadéva.”

No. 1117.—The affix an comes (after a word in the 3rd case, in the sense of surrounded—the thing so surrounded being a chariot. Thus udârthra “surrounded with cloth”—e. g. a chariot.

No. 1118.—The affix an comes after words denoting vessels, to signify placed thereon. Thus udârtha “placed on a shallow dish”—as boiled rice.

No. 1119.—Let an come after what ends with the 7th case-affix, to denote what is prepared therein—if that which is so pre-
pared be GRANULAR FOOD. Thus bāruṣkṣāya “prepared in frying-pans”—(as barley &c).

No. 1120.—An affix comes after the name of ANY DEITY, when something is to be spoken of as his. Thus aindra “belonging to the deity Indra”—as butter (in an oblation), pātipatya “belonging to Śiva,” vārkṇapatya “belonging to Vṛhaspati.”

No. 1121.—After the name ŚUKRA, there is the affix ĠHAṆ. Thus śubhīya (Nos. 1120 and 1080) “belonging to Śukra”—(as an oblation of butter).

No. 1122.—After the name SOMA, there is the affix TṬAN. Thus sōṣaya (No. 1069) “belonging to the Moon”—(as an oblation of butter).

No. 1123.—After VĀYU, BĪTU, PĪTṚ, AND UŚHAṆ, there is the affix YAT. Thus vāṣyaya “belonging to the god of the winds,” pīṣyaya “belonging to the seasons”—(as an oblation of butter).

No. 1124.—The substitute of SHORT RI shall be RIY, when an affix, beginning with y and not being a ṭīt (No. 329) nor a śrauṣṭītuka (No. 418), follows, or if ēṣṭi (No. 1332) follows. Thus,
by No. 260, we have pitrya (No. 1123) "belonging to the progenitors," uṣhāsya "belonging to the dawn"—(as butter offered in oblation).

पित्रयमातृत्वमातामहिपितामहः। १४।२।३७।

यते निपातन्ते। पितुष्पिता पितुवः। मातृप्राता मातुसः।

मातृः पिता मातामहः। पितृः पिता पितामहः।

No. 1125.—The word Pitrīvya "a father’s brother," Mātula "a mother’s brother," Mātāmaha "a mother’s father," and Pitāmaha "a father’s father," are anomalously formed.

तस्य समुद:। १४।२।३७।

काकानां समुः। काकसः।

No. 1126.—An affix is added to a word, when the sense is a collection thereof. Thus kāka "a collection of corns."

भिक्षारूपेऽगम्य। १४।२।३८।

मेवस्। गम्यानां समूहे। गम्यवस्। रह भस्याभे तथिद्व दलि

पुंश्लावे कुले।

No. 1127.—The affix an comes after bhiṣkha "alms" &c. Thus bhaikṣa (No. 1126) "what is collected in the shape of alms," gārbiṣṇa "a collection of pregnant females." In this example the word (garbiṣṇi "a pregnant woman") having been reduced to the form of the masculine by the supplementary rule, that "the masculine form of a bha (No. 185) is substituted, when a taddhāta affix follows without an indicatory dā" (the application of No. 979 is debarred by the rule following).

इन्यनपत्ये। १४।२।३८।

भनपत्याधिष्ठि चनू प्रार्थ्य। तेन नस्त्वहि चति दिलेयो ब।

युज्वतीनां समूहे। योगवस्।

No. 1128.—When the affix an follows, not in the sense of offspring, the termination in ān shall remain in its original shape. Hence (in the case of gārbiṣṇa, No. 1127) there is not elision of
the last vowel and what follows it by No. 979. Then—again, (as another example of No. 1127) we have (from yuvati “a young woman”) yuvastra (No. 260) “a collection of young women.”


No. 1130.—“It should be stated that this (affixing of tal—No. 1129) takes place also after gaja and sahāya.” Thus gajatā “a collection of elephants,” sahāyatā “a collection of allies.”

No. 1131.—“The affix kha comes after ahan ‘a day’ in the sense of a sacrifice.” Thus ahuṇa (No. 1086) “a particular sacrifice—one lasting a certain number of days.”

No. 1132.—After things without consciousness, and hasti “an elephant,” and dhenu “a milk cow,” there is the affix thak.

No. 1133.—Let k be the substitute of th after what ends with is, or us, or an us, or t. Thus uktaka (No. 1132) “a quantity of flour,” astika “a collection of elephants,” dhainukas “a collection of milk cows.”
No. 1134.—(Let an affix come after a word denoting some subject of study) in the sense of who has studied that, or who understands that.

No. 1135.—There is not uvāddhi (by No. 1069) in the room of what stands after the letters y and v, being the finals of padas, but there are, before the two, respectively, the two augments ai and au. Thus vāyukaraṇa "one who has studied, or who knows, the grammar"—where the y of vāyukaraṇa "grammar" is at the end of a pada, inasmuch as the prefix vi is one of the Indeclinables—(No. 399).

No. 1136.—After krama &c., let there be the affix vun (in the sense of "who knows the thing"). Thus kramaka (No. 836) "one who knows the order," padaka "one who knows the verses (of the Veda)," śikṣaka "one who knows one of the six Vedāṅgas," mīmāṁsaka "one who knows the Mīmāṁsā philosophy."

No. 1137.—(An affix is placed after a word expressive of anything) in the sense of—that thing is in this—the place taking a name therefrom. Thus auḍūmbra "a country in which there are glomerous fig-trees."

No. 1138.—In the sense of what is completed by him (an affix is placed after the person's name). Thus kauśāmbī "the city completed by Kuśāmba."
No. 1139.—When the sense is his dwelling-place, (an affix is placed after the person's name). Thus śīvīsa "the country of the śīvīsa."

No. 1140.—And when the sense is what is not far off therefrom (an affix is placed after the name of a place). Thus vidītīsa "what is not far off from the city Vidīta."

No. 1141.—When a country is to be expressed, there is elision (lup) of a "quadruply significant" affix—[i.e. of an affix which conveys the senses specified in Nos. 1137, 1138, 1139, and 1140].

No. 1142.—When there is elision by lup (No. 1141), the gender and number remain as in the original term. Thus pāchālīsa "the country which is the dwelling-place of the Pāchālas," kurovasa "the country of the Kurus," ṣāṅgāsa "the country of the ṣāṅgasas," bāṅgāsa "the country of the Bāṅgasas," kāliṅgāsa "the country of the Kāliṅgasas."

No. 1143.—And after the words varānāśi &c. (elision takes place as directed in No. 1142). The origination of this rule is for the sake of what is not a country [like the words referred to in No.
1142. Thus varanāḥ "the city [—not the country—] not far from the country of the Varanāsās."

No. 1144.—The affix ṭMATUP comes AFTER the words KUMUDA "a lotus," NĀDA "a reed," AND VKTASA "a ratan."

No. 1145.—Let there be v in the room of the m of the affix matu (No. 1144) AFTER what ends in a jhay. Thus kumudāvīt (No. 267) abounding in lotuses," naḍāvīt "abounding in reeds."

No. 1146.—Let there be v in the room of the m of the affix matu (No. 1144) coming AFTER a word the final of which is m or a or ā, OR THE PENULTIMATE letter of WHICH IS m or a or ā—but NOT AFTER the word yava "barley" &c. Thus vetusvīt (No. 1144 and 267) "abounding in ratana."

No. 1147.—AFTER the words nāḍa "a reed" AND śādā "young grass," there is the affix ṭDVALACH. Thus naḍāvūla (No. 267) "abounding with reeds."

No. 1148.—AFTER the word sikhā "a crest," there is the affix vālach. Thus sikhāvūla "crested (as a peacock)."

So much for the affixes "quadruply significant" (see No. 1141)
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THE LAGHU KAUMUDI:

No. 1149.—Let a meaning, other than those of which “pro-
gen” (No. 1077) was the first mentioned and the “quadruple
signification” (No. 1141) the last, be called “the remainder,”—and
in that remainder of senses, too, let there be the affixes on &c.
Thus chākshuṣa “visible”—viz. colour, which is apprehended by
vision, ānusha “audible”—viz. sound, upanishudu “treated
of in scripture”—viz. soul, dārakha “ground on a stone”—viz.
the flour of fried corn, chātur “risklen in by four persons”—viz.
a kind of cart, chāturdu “who is seen on the fourteenth day of
the month”—viz. a goblin.

The regulating influence of the expression “in the remainder”
extends from this aphorism forward as far as that marked No. 1195.

No. 1150.—AFTER the words bāṣhtra “a country” AND
avārapa “both banks,” there are respectively, the affixes cha
and kha. Thus rākṣriya (No. 1086) “born &c., in a country,”
avārapārña “who or what goes or extends to both banks.”

No. 1151.—“IT SHOULD BE STATED (in addition to what is
stated in No. 1150) THAT the affix may come AFTER the word avā-
apa (not only in the form in which it is there exhibited, but)
also WHEN IT IS TAKEN SEPARATELY in pieces, AND when it is in-
vested.” Thus avārapa “belonging to this bank of the river,”
pārña “belonging to the other bank,” pārṇāvārna “belonging
to the other bank as well as to this.”
There shall now be mentioned those affixes the first whereof is that of are _tyu_ and _tyul_ (No. 1171), terms to which the application of their varieties of meaning—such as _the sky_ and the like—shall be mentioned in connection with which the affixes.

No. 1152.—_AFTER the words_ _the affix_ _Y OR KHAÑ._ Thus _grāme_ (No. 1152) _“rustic.”_

No. 1153.—_AFTER the words_ _the affix_ _DHAK._ Thus _nādēya_ (No. 1153) _“earthen,”_ _vārānaseya “belonging to._

No. 1154.—_AFTER the words_ _let there be the affix_ _TYAK._ Thus _dāsa “south,”_ _pāchātya “produced in the west in the east.”_

No. 1155.—_AFTER DYO “the sky,” AND _PRATICH_, let there be the affix _YAT_. _prāchya “eastern,”_ _apāchya “southern,”_ _prāchya “western.”_

*Śrāvakānta ्यप १४।२।१०४।*
No. 1156.—Let there be the affix tyap after an indeclinable—that is to say, however, only after amā “together,” iha “here,” kwa “where,” and (those that end in) tasi (No. 1286) and tra (No. 1291). Thus amātya “a minister,” ihatya “produced here,” kvatya “produced where,” tatastyā “produced thence,” tatratyā “produced there.”

No. 1157.—“Let tyap come after the indeclinable ni in the sense of constantly.” Thus nitya “eternal.”

No. 1158.—Let that whole word among the vowels of which the first is a vriddhi be called vriddha.

No. 1159.—And let tyad &c., (No. 170) be called vriddha (No. 1158).

No. 1160.—After a word called vriddha (Nos. 1158 and 1159), let there be the affix chha. Thus adlyya (Nos. 1086 and 260) “belonging to a hall,” tadīya “belonging to that.”

No. 1161.—“The appellation vriddha (No. 1158) is optionally that of a proper name (whether it have a vriddhi in its first syllable or not).” Thus devadattīya (No. 1160) or daivadatta “belonging to Devadatta.”
No. 1162.—And after the words GAHA &c., (there is the affix chha)—No. 1160). Thus guhīya “belonging to a cave.”

No. 1163.—And after YUSHMAD AND ASMAD (No. 170), optionally let there be the affix khaṇ. By the “and” it is meant that the affix may be chha (No. 1160); and on the alternative, which is optional, the affix will be an. Thus (when the affix chha is used) yushmadiya “what belongs to you two, or to all of you,” asmadiya “what belongs to us.”

No. 1164.—When this affix, viz. khaṇ (No. 1163), is added, and when an is added, then YUSHMĀKA AND ASMĀKA are the substitutes of yushmad and asmad. Thus yuṣhmākṣṇa “belonging to you,” āsmākṣṇa “belonging to us,” (and so, too, with the affix an) yuṣhmāka and āsmāka.

No. 1165.—In the room of yushmad and asmad, expressing one individual, there are TAVAKA AND MAMAKA, when the affix khaṇ or an follows. Thus tavakṣṇa or tavaka “belonging to thee,” māmākṣṇa or māmaka “belonging to me.” But when the affix is chha (then the rule following applies).


No. 1166.—And when an affix follows, or a word in composition, the two and its are put in the room of those two (viz. yushm and asm) as far as the m (i.e. in the room of yushm and asm), when they signify a single individual. Thus tvaśya "belonging to thee," madiya "belonging to me," tvatputra "thy son," matputra "my son."

मद्यान्न: | १४ | १ | ८ |

मद्यस: |

No. 1167.—After the word madhya "the middle," there is the affix na. Thus madhyama "middlemost."

कायाहुक् | १४ | १ | ९ | १

कालिकस् | मानिकस् | सांवत्परिकस् |

No. 1168.—After a word expressive of time, there is the affix than. Thus kalika (No. 1101) "temporal," maśika "monthly," śāvatasarika "annual."

श्रवणां भरे दिलेल: | सायंग्राहिकः | गोः:पुनिकः |

No. 1169.—"There is elision of the last vowel and what follows it of indeclinables, if only they be entitled to the name of bha (No. 185)." Thus (from prātar) adiṣṭharāntika "belonging to evening and morning," (and, from punar,) paunakānika "happening again and again."

प्रायब: | १४ | १ | १७ |

प्राचेच: |

No. 1170.—After the word prāvīrśa "the rainy season," there is the affix eva. Thus pravrīrśeṇya "what belongs to the season of the rains."
No. 1171.—AFTER the four, sáyam &c.—i.e. after sáyam "at eve," chiram "for a long time," práhne "in the forenoon," prage "at dawn," and after indeclinables expressing time, there are the affixes týu and týul, and their augment tut. Thus, sáyantana (No. 830) "what is of the evening," chiranțana "lasting" or "delayed long." In the case of práhne and prage the termination in s (in spite of No. 768) is anomalous; and we have práhņetana "what is of the forenoon," and pragetana "what is of the early morn." (As an example of the rule applied to an indeclinable expressing time, take) doṣhátana "belonging to the night."

No. 1172.—Let there be the affixes an &c., and gha &c., in the sense of PRODUCED THEREIN, after what in the 7th case is in grammatical relation (as the locality). Thus saunghna "born in Snughna," utsa "born in Utua," ráṣṭriya "born in a country," avánapárinā (No. 1150) "born on this or the opposite bank:"—and so of others.

No. 1173.—AFTER právrīsh "the rainy season" let there be the affix ṭhap (when the sense is that of "produced in"). This delbars enya (No. 1170).—Thus právrīshika (No. 1101) "produced in the rainy season."
No. 1174.—[The affixes an &c. may come] when the sense is being much—but only after that denoting "where." Thus saunu-ghanna "what is much”—i.e. what is abundant—in Sruighna.

No. 1175.—[The affixes an &c. may come] when the sense is adapted. Thus saunu-ghanna "what is suited to the country of Sruighna."

No. 1176.—After the word koḍa “cocoons of the silkworm,” let there be the affix phañ. Thus kauṣyā “silken”—clothes.

No. 1177.—[The affixes an &c. may come] when the sense is who stays there. Thus saunu-ghanna "who stays in Sruighna,” sutesa “who stays in Utesa,” rākṣaṇya “who stays in a kingdom."

No. 1178.—After the word diṣa &c., let there be the affix yat. Thus diṣya "lying in a particular tract or quarter," urṣya "belonging to a clan."

No. 1179.—And after what denotes a part of the body (let there be the affix yat). Thus dantaḥya "dental," kunḍhya "guttural."
It is wished (by Patañjali) that after the words adhyātma as "a minister of soul" &c., there should be the affix tham. Thus adhyātmika "relating to one of the ministers of soul" [as spoken of in the Sākhya philosophy].

No. 1180.—And, after the words ANUŚATIKA "about a hundred" &c., when an affix with an indicator ṛ or r or k comes, let a vriddhi be the substitute of the vowel in both members of the compound. Thus—in those terms of the Sākhya—from adhīdeva "a presiding deity") adhidīvīka "dependent on a presiding deity," (from adhībhūta the province of an organ" adhitbhūtika "having reference to the province of an organ," (from ihaloka "the world here") aihalaukika "relating to this world." This is a class of words (see No. 53) the fact of a word's belonging to which is known only from its form.

No. 1181.—After the words JHĪVAMULA AND AṅGULLI, let there be the affix CHHA. Thus jhīvamulīya (No. 1086) "residing in the root of the tongue," aṅgulīya "residing in the fingers."

No. 1182.—And after what ends with VARGA (let there be the affix chha). Thus kavarātā (No. 1086) "belonging to the class of k"—(i.e. a guttural letter—see No. 17).

No. 1183.—[Let there be the affix an &c.] when the sense is WHAT HAS COME THENCE. Thus sraūghna "what has come from sṛughna."
No. 1184.—After words denoting SOURCES OF REVENUE, let there be the affix ठहक. Thus सौवलकत्तिका (No. 1101) “what is derived from the custom-house.”

No. 1185.—After words relating to LEARNING AND family ORIGIN, let there be the affix वुन्त. Thus अवपाद्ध्यायक (No. 836) “derived from a spiritual teacher,” पातिमहका “derived from a grandfather.”

No. 1186.—After words denoting CAUSES AND MEN (viewed as causes), there may be Optionally the affix रुप्या. Thus सामारेप्या “what proceeds from a like cause.” On the other alternative, there is after this word the affix धिका, from No. 1182. Thus सामेया (No. 1086). So, again, देवदत्तरेप्या or दाइवदत्ता “what originates with Devadatta.”

No. 1187.—And (under the circumstances specified in No. 1186) there may be the affix मयात. Thus सममाया “consisting of the same,” देवदत्तमाया “in the form of Devadatta.”

No. 1188.—The affixes एन एन, may come when the sense is what TAKES ITS RISE. Thus आशिमवत “which takes its rise in the snowy range”—meaning the river Ganges.
सब्प्रर्थि पवित्रतयोः ॥ ४१ ३ ८ ु ॥

सुधृं संबंधिता स्रोतः ॥ पन्या दूलो च ॥

No. 1189.—[The affixes an & c., may come] when the meaning is WHAT GOES THERETO—PROVIDED THIS BE A ROAD OR A MESSENGER. Thus srāughna “that goes to Srughna”—i.e. the road to Srughna or a messenger to Srughna.

चालिमन्यामिति दारम् ॥ ४१ ३ ८ ु ॥

सुधर्ममानिष्णामिति स्रोतं कान्यकुलदारम् ॥

No. 1190.—[The affixes an & c., may come] when the meaning is THE GATE THAT PACES. Thus srāughna “which looks towards Srughna”—as one of the gates of Kānyakulīja does.

पाधिकत्व चते गुणे ॥ ४१ ३ ८ ु ॥

शायारमधिकत्व शृणु एव यन्त्य: शायारकियः ॥

No. 1191.—When the meaning is A BOOK MADE IN SUBSERVENCE [to any subject, then the affixes an & c., may come after what denotes that subject]. Thus śārṣtrikya “psychological”—meaning a book made with reference to the incorporate soul.

संस्कृत निवासः ॥ ४१ ३ ९ ॥

सुधृं निवासोत्स्थ स्रोतः ॥

No. 1192.—[The affixes an & c., may come] when the meaning is that THIS IS HIS DWELLING-PLACE. Thus srāughna “an inhabitant of Srughna.”

तेत प्रावलः ॥ ४१ ३ १० ु ॥

पाधिनिनया प्रतां पादिनियम् ॥

No. 1193.—[The affixes an & c., may come] when the meaning is what was enounced by him. Thus pāṇiṇīya “(the system of grammar) enounced by Pāṇini.”

तयेवेदम् ॥ ४१ ३ १२ ु ॥

उपाग्रितमोपगतम् ॥

इति शैलिका: ॥
No. 1194.—[The affixes an & c., may come] when the meaning is that this is his. Thus aupaṇagā "which belongs to Upagā." So much for those affixes that convey the meanings referred to under No. 1149.

तत्त्व विकारः । १ ॥ ३ ॥ १ ॥ ३ ॥

No. 1195.—[The affix an may come] when the meaning is a modification or product thereof.

चप्पनेन विकारे टिलपः । चप्पनेन विकार भाष्मः । मास्सनः । मार्तिकः ।

No. 1196.—"There is elision of the last vowel with what follows it of the word aśmaṇ "a stone," when the meaning is a product thereof"—(No. 1195). Thus dēna "made of stone," [and then by No. 1195] bhadmaṇa "made of ashes," mārtikā "made of earth."

प्रवयेन प्रायोगिकिष्ठेभः । १ ॥ ३ ॥ १ ॥ ३ ॥

चालिकरे । मूर्त्त्विश्वयो विकारे च मायृदः । मेत्येवम् । बालं मस्म च । पैणसम् ।

No. 1197.—And [the affix an & c., may come] after a word denoting an animal, and a deciduous plant, and a tree, when the meaning is a part. By the "and" it is meant that the sense may be also a product.—(No. 1195). Thus māyērā "being part of a peacock" or "made of a peacock" [—as a fan made of its feathers], maṇivrū "of the Sansavika zeylanica"—the stalk or the asbes,—paippala "of the Pipal-tree."

मर्येत्येवमाष्यास्माभ्यास्याक्षादनयोः । १ ॥ ३ ॥ १ ॥ ४ ॥

प्राच्छदिकाशमांख्यस्माष्माक्षादनयोः । चम्ममयम् । बालमयम् । चालिकायदिकिम् । मैयुधः । रूपः । बालाष्माक्षादनम् ।

No. 1198.—In secular language let the affix mayāt come optionally after any primitive in those two meanings—viz. product (No. 1195) and part (No. 1197), when neither food nor clothing is spoken of. "Thus aṁmamaya or (by No. 1098) dēma-
na "made of stone." Why do we say "when neither food nor clothing is spoken of"? Witness *maudga* "made of kidney-beans"—as soup—[where the affix is an—not *mayā*]; and *kārpāsa* "made of cotton"—as clothing.

अन्य दशस्तरादिद्धः । ४ १ ३ । १४४ ।

नूतनमुम्ह ।

No. 1199.—[The affixing of *mayā*, which is optional in the case of the words specified in No. 1198, takes place] INvariably after words that have *vriddhi* in the first syllable (No. 1158), and after the words सङ्ग "a reed" &c. Thus *ānrasnaya* "consisting of mango-trees."

नेत्र युरीद्धे । ४ १ ३ । १४५ ।

नूतनमुम्ह ।

No. 1200.—AND [there is the affix *mayā*] AFTER the word go "a cow," in the sense of its Dung. Thus *gomaya* "cow-dung."

गोपयसोऽयत् । ४ १ ३ । १६० ।

गृहमुम्ह । पयस्यमुम्ह ।

इति प्राणदेश्यतीयः ।

No. 1201.—AFTER the words go "a cow" AND *payas* "milk," let there be the affix yat. Thus *gavya* (No. 31) "being part of a cow," *payasya* "made of milk."

So much for the affixes that convey the meanings referred to under No. 1068.

प्राणदेश्यते । ४ १ ७ ।

तद्दियतः प्राण दग्धिर्यि ।

No. 1202.—[In each aphorism] from this one FORWARD to No. 1218, the affix *thak* bears rule.

तेन दीपर्यित चन्तति जयति जितयोऽपि । ४ १ ४ । २ ।

चन्तदीपर्यित चन्तति जयति जितं वा धाविष्कर्ष ।

No. 1203.—[Let there be the affix *thak*, No. 1202] when the sense is WHO PLAYS, Digs, conquers, or is conquered therewith.
Thus dādhiṣa (No. 1101) "a diyer"—i.e. who plays, conquers, or is conquered, with dice,—[and so, from a word signifying an instrument for digging, may be formed what will signify "who digs therewith"].

No. 1204.—[So, too—No. 1202—when the sense is what is composed thereof. Thus dāḍhika "made of curds," madrīchika "made of pepper."

No. 1205.—[So, too—No. 1202—] when the sense is who crosses therewith. Thus anugṛpika "who crosses by means of a raft."

No. 1206.—[So, too—No. 1202—when the sense is who goes on by means thereof. Thus ādṛīka "who travels by an elephant," dāḍhika "who gets on with [—being fed on—] curds."

No. 1207.—[So, too—No. 1202—] when the sense is smeared therewith. Thus dāḍhika "smeared with curds."

No. 1208.—[So, too—No. 1202—] when we speak of him who gleams. Thus bāḍavika "who picks up jujubes."

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No. 1209.—[So, too—No. 1202—] *when we speak of him who aids.* Thus *sāndhyika* "who aids an assembly"—as a *spectator*—[—as the French say—"qui assiste à"].

शब्ददृढ़रं शरीरतिः १८।१८॥३॥
शब्दं शरीरतिः शाक्षिकः। दृढ़रं शरीरतिः दारुणिकः।

No. 1210.—[So, too—there is the affix *that* as directed in No. 1202, after the words *śabda* "sound" and *dārdura* "croaking." *when we speak of what makes a sound or a croaking.* Thus *iddhika* "what makes a sound," *dārdurika* "what makes a croaking."

धम्मं शरीरतिः १८।१८॥४॥
धार्मिकः।

No. 1211.—[So, too, there is the affix *that* after the word *dharma* "duty"] *when we speak of him who practices duty.* Thus *dhārmika* "dutiful."

धार्मिकः।

No. 1212.—"It should be stated that the affix (No. 1211) comes also after the word ADHARMA." Thus *adārmanāmis* "undutiful."

शल्यम् १८।१८॥५॥

नूतनशरादनं शल्यमस्य यात्रिकम्।

No. 1213.—[So, too—No. 1202—] *when we speak of one whose art is related thereto.* Thus *mārdasthāgika* "a drummer"—whose calling is to sound the drum.

प्रहरयम् १८।१८॥६॥

प्रहरयमस्य गायकः। चालुक्यः।

No. 1214.—[So, too—No. 1202—] *when we speak of one whose weapon it is.* Thus *śirka* "a swordsman," *dāśarukha* "a bowman."

शैलम् १८।१८॥७॥

शैलमस्य यात्रिकम् गायकः।
No. 1215.—[So, too—No. 1202—] when we speak of one whose habit is related thereto. Thus *ācaraka* "one whose habit is to cut cakes."

No. 1216.—[So, too—No. 1202—*ṭhak* comes after the word *nākṣata* "neighbouring"] when we speak of one who DWELLS NEAR. Thus *nākṣatika* "living near"—for example, a beggar.

So much for the rules in which the suffix *ṭhak* is understood.

No. 1217.—[In each aphorism] from this one FORWARD TO No. 1226, the suffix *yat* bears rule.

No. 1218.—[Let there be the suffix *yat*—No. 1217—] when we speak of WHAT BEARS IT—the thing borne being A CAR, A YOKE, OR A BREAK. Thus *rathya* "a carriage-horse," *yugya* "bearing the yoke," *pradeśaṅga* "being trained in a break."

No. 1219.—*After dhūra* "a load," let there be *yat* OR *ṭhak.
Thus *dhūrya* or *dhūreyya* (No. 1086) "a beast of burden."
No. 1220.—[Let yet come] Aft. the words HAU "a boat," VAYAS "age," DHARMA "merit," VISHA "poison," MULA "a root," MULA "something bought," SITA "a furrow," AND TULA "a balance," when the senses of the derivatives, respectively, are "TO BE CROSSED," "LIKE," "ATTAINABLE," "TO BE PUT TO DEATH," "TO BE BENT DOWN," "EQUIVALENT TO," "MEASURED OUT," AND "EQUAL- \nLY MEASURED." Thus Udaya "that can be crossed by a boat— \nwater," Vayasya "one of like age," Dharma (No. 260) "attain- \nable through merit," Vishya "to be put to death by poison," \nMula "to be bent down from the root," Malva "the price equiva- \n lent to something bought," Sita (No 260) "measured out by far- \nrows"—a field (ploughed), Tulva "meted by a balance so as to be \nequal (to something else)."

धर्माय य: १४।१।८।५।
सय: ।

हृति यताधिकवढ़ि: ।

No. 1221.—[Let there be yet] when the sense is who is EX- \nCELLENT IN REGARD THERETO. Thus Samanya "conversant with \nthe Sama-Veda," Karmanya "fit for any act," Varvanya "good for \nrefuge."

समायय य: १४।१।८।१।०।५।
सय: ।

No. 1222.—AFTER the word SABHA "an assembly," let there \nbe the affix YAT. Thus Sabhya (No. 260) "an assessor."

So much for the application of the affix YAT (No. 1217).

प्राचीनतय: १५।१।१।१।
लेख श्रीलिपित्य: प्राच्य्य द्वाधिविषिणे ।

No. 1223.—[In each aphorism] from this one forward to No. \n1231, the affix CHHA bears rule.

उगवादिभ्य यत् १५।१।१।२।
No. 1224.—*After* what ends in *u* or *i*, and after the words *go* &c., let there be the affix *yat*. This debtors *chha* (No. 1223). Thus *saṅkavya* (No. 1078) "fit for a stake"—wood, *gauya* "suitable for cows."

No. 1225.—"And *nabha* substituted for *nabhī* "the nave of a wheel" (should be mentioned under No. 1224). Thus *nabhya* "suitable for the nave of a wheel"—as the axle, or the grease for greasing it.

No. 1226.—[Let there be *chhui*] when we speak of what is suitable for that. Thus *vateṣya* "who is fit for...having the charge of) calves"—as a cow-milkor.

No. 1227.—*After* a word denoting a part of the body, let there be the affix *yat*. Thus *dantya* "suitable for the teeth," *koṣṭha* "suitable for the throat," *nasya* "suitable for the nose."

No. 1228.—*After* the words *ātman, viśājana*, and after *bhoga* as the final term in a compound, let there be the affix *kha*.
No. 1229.—These two words ātmān “soul” and adhvaṃ “a road,” when the affix kha follows, remain in their primitive form. Thus ātmānīna (Nos. 1223 and 1086) “suitable for one’s self,” viśuṣṭaṃśina “suitable for all men,” mātrāḥbhogā “fit to be possessed by the mother.”

Here the extent of the [application of the] affixes ohśa (No. 1223) and yāt (No. 1217) is completed.

No. 1230.—[In each aphorism] from this one forward to No. 1237, the affix than bears rule.

No. 1231.—[Let there be the affix than—No. 1230—] when we speak of what is bought therewith. Thus saptatika (Nos. 260 and 1101) “bought with seventy,” prasthikā “bought for a prasthā “[—i.e. for that measure of grain or the like].

No. 1232.—When we speak of the Lord thereof, the affixes an and æ, respectively, come after the words sārvabhāmī “the whole earth,” and prithvi “the earth.” In accordance with No. 1180 [a vṛddhi being the substitute of the vowel in both members of the compound] we have sārvabhāuma (No. 1232) “the lord of the whole earth,” pārlīva “a lord of the earth.”

No. 1233.—The following words, the sense of which has no relation to their etymology, are anomalous—viz. pāṇkti “a line.”

No. 1234.—[There may be thani—as in No. 1231] when we speak of one who DESERVES THAT. Thus āvaiṭuṭṭhathātriṅa "who deserves a white umbrella."

No. 1235.—AFTER the word DĀṆḍa "a fine" &c. let there be the suffix YA. Thus dāṇḍya "deserving to be fined," arghya "deserving worship," vāḍhya "deserving to be killed."

No. 1236.—[There may be thani—as in No. 1231—] when we speak of what is ACCOMPLISHED BY MEANS THEREOF. Thus aṁhikas "to be accomplished in a day"—(a certain portion of reading). Thus far is the extent of the suffix thani (No. 1230).

No. 1237.—Let the suffix VATI be added, when we speak of what is LIKE THEREFORE—PROVIDED [the likeness have reference to] an ACTION. Thus brahmāṇavaṇaḥ (No. 399) avāṁkī "he studies like a Brahman." Why do we say "provided the likeness have reference to an action?" Because this does not apply when the likeness has reference to a quality—thus putravas tulyāk sthālāk "large like (i.e. as large as) the son."
The affix vati may be employed—as in No. 1237 when we speak of something as being] LIKE what is THERE IN OR THEREOF. Thus mathuravat “like that in Mathurā”—speaking of the rampart of Srughna; chaitravat “like those of Chaitra”—speaking of Maitra’s cows.

Let the affixes TWA AND TAL come [after a word denoting anything] when we speak of THE NATURE (or genus) THEREOF. By “nature” we mean that which differences [from knowledge in general] the knowledge produced by [what is denoted by] the primitive. Thus gotwā “the nature of a cow” [—the being that which renders special the knowledge produced by the consideration of a cow, or which renders the knowledge different from the knowledge produced by the consideration of anything else than a cow]. What ends in twa is neuter.

AND [in each aphorism] from this one forward as far as the aphorism V. 1. 136, the affixes TWA and TAL bear rule. This rule is intended to secure admission [for these two affixes] notwithstanding bars [in the shape of subsequent aphorisms directing the employment of other affixes]. The word “and” [in the aphorism] is intended to secure their admission notwithstanding the affixes naṁ and saṁ [see No. 1079]. Thus “the nature of a female” may be expressed by either strūṁa (No. 1076 or strīva, or strītā, and “the nature of a male” by pauśma, or puṁstva, or puṁstā.
No. 1241.—After the words prithu "large" &c., there is optionally the affix imanich. The expression "optionally" is employed with the intention of securing admission for the affixes &c.

र प्रतो हङ्कादेशस्वारः। इ। १। १४१।

No. 1242.—Let ra be the substitute of ri, preceded by a consonant and not long by position (No. 483).

ते। इ। १। १५५।

तेलाप हङ्कमेयस्वु। प्रयूङ्मुडङ्कृष्टूङ्कालपरिर्ज्ञागनामेव। रत्नम्।
पूङ्गोङ्गमः। प्र्यंम्य। पार्न्यम्। द्रिदम्। मारदम्।

No. 1243.—Let there be elision of the last-vowel with what follows it, when the affixes ishtak (No. 1306), iman (No. 1241) and ṣyaṣun (No. 1310) follow. The change to ra (directed by No. 1242) belongs only to the words prithu "large," maṇḍu "soft," kriṣṭa "much," kriṣṭa "thin," dṛśa "strong," and parivṛṣṭa "a superior." Thus prathiman (Nos. 1241 and 1243) or pārthava "greatness," mṛadimān or mardava "softness."

वष्पह्यादिभः। अष्पं। १। १। १५३।

वादिमिनिः। शाम्यम्। शुभिमा। दक्षिणम्। दक्षिणम्।

No. 1244.—And the affix shyan may come after words denoting colours, and after the words dṛṣṭha "strong" &c. By the "and" it is meant that the affix imanich (No. 1241) may be employed. Thus svaṅkva or saktiman "whiteness," dṛṣṭabha or drūṣhiman (No. 1242) "firmness."

गृहसचन्द्रवादिभः। कमिगा। ५। १। १५४।

चाथ्रवः। अष्ठस्मा। अष्ठस्मा। मैठम्। बायः। बायः।

बायः।
No. 1245.—And when actions are spoken of [they may come] after words expressive of qualities, and after the words brāhmaṇa &c. By the "and" it is meant that this affix may be employed when the nature (No. 1239) is spoken of. Thus jñāya or maudhya "the nature or the conduct of an idiot," brāhmaṇya "the nature or the conduct of a Brāhmaṇa." This class of words ("brāhmaṇa &c.") is one of the fact of a word's belonging to which is known only from the forms [met with in writers of authority—see No. 53].

सख्यम्।

No. 1246.—After the word sakhī "a friend" there may be the affix y. Thus sankhya "friendship."

No. 1247.—After the words kapi "a monkey" and jñāti "a kinsman" there may be the affix phak. Thus kāpeya (Nos. 1086 and 1073) "the nature or conduct of a monkey," jñāteya "affinity."

पत्यत्सिपुरोतिरिन्दिष्यो यव।

No. 1248.—After words ending in pati, and after the word purohita "a priest" &c., there may be the affix vak. Thus saîndâpatya "the duty of a general," paurohitya "the office of a priest."

So much for the province of the affixes naṇī and snaṇī (No. 1077).

No. 1249.—When we speak of a place for grain, or a field of it, there may be the affix khaṇ. Thus maudgīna (No. 1086)
"fit for kidney-beans"—meaning a place for storing them or field for growing them.

No. 1250.—(In the senses specified in No. 1249) the affix प्रेक may come after the words व्रीिि and द्वििि "rice." Thus व्रीििये or द्विििये "fit for rice"—a field.

No. 1251.—The word हायिांगविन—an appellative signifying "fresh butter"—is anomalous.

No. 1252.—The affix यत्थ may come after the words ताराका "a star" &c., when we speak of that whereby this is observed. Thus ताराकिता "starry"—[speaking of the sky, the stars of which are observed], पापिता "learned"—[in whom पाप learning is observed].

This class of words ("ताराका &c.") is one the fact of a word's belonging to which is known only from the forms [met with in writers of authority—see No. 53].

No. 1253.—When we speak of something as being of a certain measure, the affixes द्वायक, दाहनक and मात्रक [may come after that to which we remark its equality]. Thus श्रुिििि, or श्रुििििि, or श्रुििििि, "as high as the thigh."
No. 1254.—When we speak of measure, let the affix \textit{vatup} come after the pronouns \textit{yad}, \textit{tad}, and \textit{etad}. Thus \textit{yat} (No. 377) “as much as” (i.e. “the measure thereof being that which”—), \textit{tavat} “so much,” \textit{etavat} “thus much.”

No. 1255.—The affix \textit{tayap} may come after a numeral when [we speak of something as having that number of] parts. Thus \textit{panchatalaya} “having five parts.”

No. 1256.—The affix \textit{ayach} is optionally the substitute of \textit{taya} (No. 1255) after \textit{dwi} “two” and \textit{tri} “three.” Thus \textit{dvaya} or \textit{dvitaya} “a couple,” \textit{traya} or \textit{tritaya} “a triad.”

No. 1257.—After the word \textit{ubha} “both,” the affix \textit{ayach}, acutely accented, shall always be employed (and never \textit{tayap—}No. 1256). Thus \textit{ubhaya} “the set of both.”

No. 1258.—Let \textit{dat} be the affix when we speak of the completer thereof. Thus \textit{ekadasa} “the eleventh”—(i.e. the one which, added to ten, completes the eleven).

No. 1259.—Let \textit{mat} be the augment [of the affix \textit{dat—}No. 1258—] after what numeral ends with the letter \textit{n} and is not preceded by another numeral [i.e. not being at the end of
a compound numeral such as trayodasa ("thirteen"). Thus
parshchama ("the fifth") [the completer of the five]. Why do we
say "ends with the letter τ?" Witness viśā (No. 1260) "the
twentieth."

No. 1260.—Let there be elision of the syllable Tt of the word
viśāti ("twenty," being a bha (No. 185), when an affix with
an indicator τ follows. Thus viśa (No. 1258) "the twen-
tieth." Why do we say (in No. 1259) "not preceded by another
numeral?" Witness ekaddyā ("the eleventh")—[from ekadda ("eleven")].

No. 1261.—When dat (No. 1258) follows, let thuk be the
augment of the words shash ("six," kati ("how many?"), ka-
tipaya ("several," and chatur ("four.") Thus shashīha ("the
sixth") [the completer of the six—]; kuttha ("the which in order?"
i.e. the first, second, or what?]) The word katipaya [though not
a numeral and hence not falling under No. 1258] takes the affix
dat in consequence of this rule [which directs that this affix follow-
ing that word shall receive an augment]. Thus katipayatha ("the
one in order after several")—[i.e. the one in order after the second,
third, or the like indefinitely—]; chaturtha ("the fourth.

No. 1262.—After the word dwi ("two") let the affix be tīya.
This debar dat (No. 1258). Thus dwitiya ("the second")—that
which completes the two.
No. 1263.—AND AFTER the word TRI "three" [let there be tīya—No. 1254—] AND let a VOWEL be substituted for the semi-vowel—[i. e. let there be the vowel ri in the room of the r]. Thus trītya (No. 283) "the third."

No. 1264.—The word śrotriyaN is anomalously employed to denote one WHO HAS STUDIED THE CHANDAS—i. e. the Scripture. Thus (the final n being indicatory) śrotriya "a Brāhmaṇ learned in the Vedas." As the word "optionally" is supplied [from V. 2. 77.] we may also have chhāndas in the same sense.

No. 1265.—The affix INI may come AFTER the word PŪRVA "former," when we speak of one by whom something was formerly known (or the like). Thus pūrvin "by whom something was formerly known (or the like)."

No. 1266.—AND [the affix ini—No. 1265—] may come AFTER the word PŪRVA WITH some [related word prefixed]. Thus kritapūrvin "who formerly made."

No. 1267.—AND [the affix ini—No. 1265—] may come AFTER the words ISHṬA "wished" &c. Thus ishṭin "who wished," adhitin "who studied."

No. 1288.—A Sanskrit Grammar.
No. 1268.—The affix *matup* may come after a word denoting anything, when we speak of one whose it is, or in whom it is. Thus *gomas* "who has cows" [as a man], or "in which there are cows" [as a pasture].

No. 1269.—Words ending in *t* and words ending in *s* are called *bhās*, when an affix with force of *matup* (No. 1268) follows. [Thus, in the example following, by No. 382, which applies, in virtue of the word's being a *bhās*, a vowel is substituted for the semi-vowel [of the word *vidusas* "a sage"] and we have *vidusahmat* "where there are sages."

No. 1270.—"The elision (luk) of *matup* is wished [by Patanjali] after words denoting qualities [when we speak of one who possesses the quality]." Thus *śukla* "in which there is the quality of white"—as (white) cloth, *krīṣṇa* "in which there is the quality of black."

No. 1271.—The affix *lach* [with the force of *matup*—No. 1268—] may optionally come after a word ending in long *a* and denoting something that exists [as a member thereof] in a living being. Thus *chūḍḍ Laos* or *chāḍḍvāt* (No. 1245) "crested." Why do we say "that exists in a living being"? Witness *sikṣāvāt* "crested"—when it means "a lamp" [with its crest of flame]. As the affix *lach* can be employed only after what denotes "a member or limb" of a living being, it cannot be employed in the following case—viz., *medāvāt* "possessing intelligence."
No. 1272.—AFTER the words LOMAN "hair of the body" &c., PAMAN "cutaneous eruption" &c., AND PICHCHHA "rice-water" &c., there may be the affixes ēA, AN, AND ILACH. Thus—the affix ēA being placed after loman &c., we may have lomānā (No. 200) or (by No. 1268) lomāvat "hairy;" and the affix na being placed after pāman &c., we may have pāmanā "scarby."

No. 1273—"[And the affix na—No. 1272—may come] after the word ĀNGA 'the body,'—WHEN we speak of those whose persons are BEAUTIFUL." Thus āṅganā (No. 1341) "a woman."

No. 1274.—"Short ā may be the substitute of the word LIK-SUMI 'prosperity,' AND [there is the affix na]." Thus lakṣimā "prosperous."

The affix ilāch [as stated in No. 1272] being optional after pichchha &c., we may have pichchila or pichchhavat "broth of rice-water."

No. 1275.—The affix URACH may come AFTER the word DANTA "a tooth," WHEN PROMINENT teeth are connoted. Thus dantura "who possesses prominent teeth."

No. 1276.—AFTER the word KEṢA "hair" the affix VA may optionally come. Thus keṣava or keṣavat "possessing [a fair head of] hair."
No. 1277.—"[This affix -va- No. 1276] is seen after other words also." Thus maṇīva "possessing a gem" [one of the serpents of Pātala].

चर्चो लेपयः। चर्चः।

No. 1278.—"[The affix va- No. 1276—may come] after the word arṇās 'water,' and then there is elision of the final a." Thus arṇāsau "the ocean."

धत रूढिदनः। रूढिद्।

No. 1279.—After words ending in short a there may be the affixes ini and than [with the force of matup—No. 1268—]. Thus ṛṣṇi or ṛṣṇīka (No. 1101) "having a staff."

गीत्यादिभिन्धः। गीत्यादिभिन्धः।

No. 1280.—And [the affixes mentioned in No. 1279 may come] after the words vṛṣhī "rice" &c. Thus vṛṣhīna or vṛṣhīka "having or bearing rice."

सस्यायामेघायायो विनः। चौ रूढ। तृणाकोः।

No. 1281.—After words ending in ā, and after māyā "illusion," and medhā "intelligence," and braj "a garland," there may be the affix vinī. Thus yākṣvin or yākṣvin (No. 1268) "famous," māydvīn "illusive," medhāvīn "intelligent," orāgvin "wearing a garland."

वापो स्मनः। चौ रूढ।

No. 1282.—After the word vāch "speech" there may be the affix gmīnī. Thus udgmīn (No. 333) "eloquent."

भर्ग वाचस्यचोः। चौ रूढ।
No. 1283.—After the words ār̥ṣas "piles" &c., there may be the affix ach. Thus arkaēa "afflicted with piles." This is a class of words, the words belonging to which are known only by their forms—(No. 53).

So much for the affixes which have the same force as māsāp—(No. 1268).

No. 1284.—Let the affixes that are spoken of from this spherism forward as far as V. 3. 27. be called vibhakti.

The affixes spoken of henceforward leave to the words their own denotation [—see No. 1287.—The rule No. 1067, the affixes superintended by which produce epithets connoting the sense of the primitive and denoting something else, extends no further than this].

No. 1285.—The affixes mentioned under No. 1284 are to come] after the word kim "what?" and after a pronominal, and bahu "much," but not after those [of the pronominals—No. 170—] of which the first is dwi "two" [kim—which is among these—having been already specified]. This set of provisions exercises an influence on each rule as far as V. 3. 27.

No. 1286.—After the words kim &c. (No. 1285) in the fifth case let there be optionally the affix tabil.
नं. १२८७.—The substitute of kim "what?" is ku, when a vibhakti (n. १२८४) beginning with the letter t [called ti, in the aphorism, for the sake of pronunciation] or h follows. Thus tata (n. १२८६) "from what?" or "whence?"

उदम १५ १३ ११।

प्रान्तोशीले ततः।

नं. १२८८.—The substitute of idam "this" is it, when one of the affixes specified under n. १२८४ follows. Thus tata (n. १२८६) "from this" or "hence."

इतादित्वम् १५ १३ १५।

प्रान्तोशीले भोज्यास्त्यास्तं कबोद्यन्। चतः। खञ्जुन;। यतः। नतः। बहुतः। द्रादेसु। द्राभयम्।

नं. १२८९.—The substitute of etad "this," when one of the affixes specified under n. १२८४ follows, is am. As it consists of more than one letter, this substitute takes the place of the whole term (n. ५८). Thus atar (nos. १२८६ and २००) "from this" or "hence," [and, as further applications of n. १२८६, we have] amata (n. १२८६) "hence," yatam "whence," tatam "hence," bakata "from many,"—but as, after dvi dva (n. १२८५), the affix is not allowable, we can express "from the two, only by dvadhyām.

पर्य्विभिन्या १५ १३ १२।

संस्कृत। परितः। सबेल दश्यथः। चेक्तः। दभयत स्वयथः।

नं. १२९०.—And the affix tāti may come after the two words pari "around" and abhi "against." Thus pariātah—meaning "all round," and abhibhātah—meaning "on both sides."
No. 1291.—After (the words kim &c.,—No. 1285—in) the seventh case let there be optionally the affix tral. Thus katra (No. 1287) "in what?" or "where?"; yatra (Nos. 213 and 300; "where," bhatra "in many places."

श्रद्धमा हि दृश्य १४ | ४ | १११।।

No. 1292.—After idam "this" (in the 7th case) let there be the affix ha. This debars tral (No. 1290). Thus ida (No. 1286; "here."

किमोत्त्पत् | ५ | ५ | १२।।

वा स्या।।

No. 1293.—After kim "what?" [in the 7th case] let there be optionally ut.

चारि । ७ | २ | १०५।।

किंम: | हृ | कृष।।

No. 1294.—The substitute of kim "what?" when the affix at (No. 1292) follows, is kwa. Thus kwa, in the same sense as kutra (No. 1291), "where?"

इतराभ्यापि हस्तयते | ५ | ४ | १४।।

प्रज्ञामोगमीतरविभिन्नवन्तादि तस्किलादि दुच्चान्ते। दुहः- यात्रयदानियोग यथ। स भवान्त। ततो भवान्त। तत्र भवान्। ततो भवनतम्। तत्र भवनतम्। यथव दीर्धायाः। देवानां प्रियः। चायप्याय।।

No. 1295.—These affixes tasi (No. 1286) &c., are seen coming after kim &c. (No. 1285) ending with other case affixes also besides the 5th (No. 1286) and 7th (No. 1291). By the employment of the expression "are seen" it is hinted that this may take place [not on every occasion, but] only when in juxtaposition with such a word as bhavit "your Honour." Thus, employed in the same sense as sa bhavita "your Honour," we see tato bhasita and tatra bhavita; and, in the 2d case, tato bhavantam and tatra bhavantam. So too [when the word in juxtaposition is] dirghayus.
"long-lived, " devānām priya "dear to the gods," or dyuṣmat "long-lived."

No. 1296. — Let dā come after saṁvā "all," eka "one," anyā "other," kim "what?" tad "which," and tad "that," in the 7th case, when we speak of time.

No. 1297. — The substitute, optionally, of saṁvā "all," is sa, when an affix, of those specified under No. 1284, beginning with the letter d, follows. Thus saul (No. 1296) or sarvādā "at every time" or "always," anyādā "at another time," kaddā "when?" yaddā "when," taddā "then." Why "when we speak of time" (No. 1296)? Witness saunalā [where, although the case is the 7th, the affix is not dā, because the sense is] "in every place" or "everywhere."

No. 1298. — After idam "this," in the 7th case, let there be the affix bhil.

No. 1299. — Of idam "this" [when we speak of time] the substitutes are the two eta and it, when an affix, of those specified under No. 1284, beginning with the letter b or beginning with the letter th, respectively, follows. Thus stārki "at this time." Why "when we speak of time?" Witness ika [formed by No. 1299 when we mean] "in this place" or "here."
No. 1300.—When we speak of time not of the current day, the affix *ḥil* may be employed optionally. Thus *kurī* (Nos. 297 and 260) or *kudd* (No. 1296) "when?" *yarkī* or *yadda* "when," *turī* or *ludda* "then."

No. 1301.—Of *etad* "this," [when we speak of time], the substitutes are the two *etā* and *iḥ*, when an affix, of those specified under No. 1284, beginning with the letter *r* or with the letter *ṭ*, respectively, follows. Thus *ṭurī* "at this time."

No. 1302.—The affix *ṭhāl* may come after the words *kṣa* etc., (No. 1285) when we speak of a kind, or manner, of being Thus *ṭathā* "so," "in that manner."

No. 1303.—After the word *idam* "this" let there be the affix *ṭhamu*. This bebars *ṭhāl* (No. 1302).

No. 1304.—"It [viz., *ṭhamu*—No. 1303] should be stated to come after *etad* 'this' also." Thus *ṭithām* (Nos. 1299 and 1301) "thus," "in this manner."
No. 1305.—And after kim “what?” [the affix tham—No. 1303] may come. Thus katham (No. 297) “how?” “in what manner?”

So much for the affixes specified under No. 1284.

No. 1306.—These two affixes, thmap and ishtam, come after a word, the word retaining its denotation, when the sense is differentiated by excess. Thus ādhyakṣuma “the richest”—“he who—of these—is wealthy kar’ idayṝ or pur excellence;” laghutama or laghishka (No. 1243) “the lightest.”

No. 1307.—And after what ends with a tense affix, when excess is to be connoted, let there be the affix tamas (No. 1306).

No. 1308.—Let the two affixes [of the comparative and the superlative degree, viz.] tarap and tamap be called gha.

No. 1309.—After kim “what?,” and what ends with the letter e or with a tense-affix, and after an indeclinable, let there be āmu after an affix of the comparative or superlative degree—but not if the excess belongs to a substance. Thus kistamām “how excessively [it rains—or the like]!” pachaitamām “he cooks surprisingly,” uchchāstamām “most loftyly or loudly.” But when the excess belongs [not to an action &c., but] to a substance—uchchāstamās tārum “a most lofty tree.”
No. 1310.—These two affixes tarap and iyasun come after what ends with a case-affix or a tense-affix, when the term in construction with it is a dual, and there is excess in the one out of the two, and when [to mark excess] the term in construction is contrasted [by the affix of the fifth case with the sense of “than,” II. 3. 42]. This debars the two former affixes (No. 1306). Thus laghutarā or laghtiyas “the lighter”—[the one of the two that is light pur excellence]; and so too when we speak of the Northerns as being “more clever” prdhcheyebhyak “than the Easterns.”

No. 1311.—Of the word prāsasya “excellent” let śra be the substitute when ishthān (No. 1306) and iyasun (No. 1310) follow.

No. 1312.—Let a word with a single vowel remain in its original form when the affix ishthān or the like (No. 1311) follows. Thus sreshthā “most excellent,” sreyas “more excellent.”

No. 1313.—And jya may be the substitute of the word prāsasya (No. 1311) when the affixes ishthān and iyasun follow. Thus jyeshtha “the most excellent.”
No. 1314.—Let long \( \acute{a} \) be the substitute of the affix \( \text{yasyun} \) coming after \( \text{yja} \) (No. 1313). By No. 88 the substitute takes the place of the first letter only. Thus \( \text{jyāyas} \) “more excellent.”

\[ \text{वहे हो: } 1 \text{ ई } 1 \text{ अ } 1\text{ ए } 1\text{ ए } 1\text{ ए} \]

\[ \text{वहे: प्रयोगमित्योजना: स्वाद्योक्त: मूमा:} \]

No. 1315.—Let there be elision of \( \text{īma} \) (No. 1241) and \( \text{yasyun} \) (No. 1310) coming after the word \( \text{bahu} \) “much,” and let \( \text{bhū} \) be the substitute of \( \text{bahu} \). Thus \( \text{bhūman} \) “multeity.”

\[ \text{सिक्स बिद्ध: } 1 \text{ ई } 1 \text{ ए } 1\text{ ए } 1\text{ ए} \]

\[ \text{वहे: पत्थर: सुध्युल: स्वाद्योक्त: मूमि: } \]

No. 1316.—Let there be elision of the first letter of \( \text{ish-y-
}

\[ \text{थान (No. 1306) coming after the word \text{bahu} “much,” and let there be the augment \text{yij}. Thus \text{bhēyiskha} “most.”} \]

\[ \text{बागीतारुकुक } 1 \text{ ई } 1 \text{ ए } 1\text{ ए} \]

\[ \text{बहुवेय: } \text{चालिष्यण सम: } \text{सधि: } \text{सवीया: } \text{चालिष्यण स्वारस: } \text{वरिष्युर: } \text{त्वारिष्युर:} \]

No. 1317.—Let there be elision of \( \text{vin} \) (No. 1281) and \( \text{mātu} \) (No. 1288) when \( \text{ishtan} \) (No. 1306) and \( \text{yasyun} \) (No. 1310) follow. Thus [from \( \text{svagvin “garlanded”} \) \( \text{svajīkshha “most profusely decorated with garlands,” svajīyas “more profusely decorated with garlands,” tvachajīkha “having abundant skin or bark,” tvachajīyas “having more skin.”} \]

\[ \text{ईवद्दसमती ब्रह्ममेद्रसेरी: } 1 \text{ ई } 1 \text{ ए } 1\text{ ए} \]

\[ \text{ईवद्दरी विद्य: } \text{विद्यकस्य: } \text{विद्यकस्य: } \text{पह-} \text{विद्यकस्य:} \]

No. 1318.—The three affixes, \( \text{kalpa}, \text{deśya}, \text{and deśīyar}, \) may be employed when there is a slight incompleteness. Thus \( \text{vidvadwalpa “who is somewhat less than a learned man”} \) —“an inferior scholar,” and, in the same sense, \( \text{vidwaddēṣya} \) and \( \text{vidwaddēṣīya} \). [So too with a verb]—\( \text{pachatiwalpas “he cooks incompletely” or “he does not finish cooking.”} \)
विभाषा सुपे बहुच पुरस्तात तु । ५ । २ । ६८।
षेषणः पदः । बहुस्तः । पुत्रकल्पः । सुपः किमः पथिकल्पः ।
कल्पः ।

No. 1319. Optionally bahuch [in the sense specified in No. 1318] may come after what ends with a case-affix— but [instead of after, let it stand] before. Thus bakupura or pafukalpa “almost clever”— “clever minus a little.” Why do we say “after what ends with a case-affix?” Because, with a verb, we can have only such a form as pachatikalpam—see No. 1318.

मागिवत् कः । ५ । ३ । ७०।
इवे प्रतिकृताविनयः प्राकृत काधिकारः ।

No. 1320.—[In each aphorism] from this one forward as far as No. 1326, there is the influence of the affix ka.

स्वयंसनाबामब्रज ग्राम टे । ५ । ३ । ७१।
कापि वादः ।

No. 1321.—Let akach come before the last vowel with what follows it of indeclinables and pronominals. This debars ka (No. 1320).

सदाते । ५ । ३ । ७२।
कल्यायमवसांवकः । उच्चः । नीचः । सर्वः ।

No. 1322.—When the thing is spoken of as unknown [then let there be ka—No. 1320—]. Thus aśvaka “the horse [of whom is this]?” uchchakāki “[is it] high?” nīchakāki “[is it] low?” survakaik “[was this agreed to] by all?”

कुसिते । ५ । ३ । ७४।
कुसितोवसांवकः ।

No. 1323.—When the thing is spoken of as contemptible [then let there be ka—No. 1320—]. Thus aśvaka “a sorry horse.”
No. 1324.—Let the affix patarach come after the words kim "what?" yad "which," and tad "that," when the point in question is the determining of the one out of two. Thus katar "which of the two?"—which one is the follower of Vishnu?—yutara "of the two the one who," tatara "of the two—that one."

No. 1325.—Optionally [after kim &c., see No. 1324—] there may be the affix patamach [when the object is the determining of the one] out of many, the question being that of caste. The restriction conveyed in the words "the question being that of caste" is objected to in "The Mine" (i.e. in the "Great Commentary"). Thus kutama "which of the number?"—which of you, Sir, is the Brāhman?—yutama "of the set the one who," tatama "of the set—that one." The employment of the term "optionally" (in the aphorism) is for the sake of indicating aback (No. 1321), which may be used in like manner. Thus yaka "of the set the one who," saka "of the set—that one."

So much for the affixes spoken of under No. 1320.

No. 1326.—Let there be the affix kau, when we speak of something which is like—this being an imitation. Thus adva-ha "a figure like a horse"—[in wood or clay, or sketched on paper, &c].

प्रतिकूलस्य: क्षु: | प्रश्न: |
No. 1327.—“The affix *kum* may come after all crude forms (No. 134)—these retaining their own sense.” Thus *abwaka* “a horse.”

No. 1328.—The affix *maya* may be employed [after a word denoting some substance] when we require an expression for it as abundant. By “abundant” we mean “happening to be in abundance,” and by its “expression” we mean “a declaring.” [This word *vauchana*—which has been rendered “an expression” in the aphorism—has two senses, for the affix with which it is formed—viz.] the affix *lyuf* conveys the force both of the nature (see Nos. 928 and 1239) and the site. In the former case [—i.e. taking *taptprakritavachana* to mean “the mention of that as abundant”] we have *annamaya* “abundance of grain;” *apripamaya* “abundance of flour;”—but in the second case [—i.e. taking it to mean “that in which something is spoken of as abundant”] we have *annamuyo yujnaya* “a sacrifice at which food is abundant,” *apripamayam parva* “a festival at which there is abundance of flour.”

No. 1329.—And after the words *praJna* “wise,” &c., [retaining their denotation] there may be the affix *any.* Thus *praJnya* “wise”—simply; *daivata* [synonymous with *devatā*] “a deity.”

No. 1330.—Optionally after a word signifying much or little, in a case dependent on a verb (see No. 945) there may be the affix *bas.* Thus *bahuwah* “abundantly”—as where one
"gives many"—and so ālpatah "scantily"—[giving few—or to a few only—and].

No 1331.—"THE ADDITIONAL ASSERTION should be made of the affix TASI as coming AFTER the words ĀDI 'first' &c." [as well as after words that are in the 5th case—see No. 1236—]. Thus āditah "at the first," mudhyatuh "in the middle," antatuh "finally," priṣṭhatuh "behind," pārāvatuh "by the side of." This is a class of words those belonging to which are to be known only from the forms met with in writings of authority—(see No. 53). Thus we meet with suvratuh "in respect of a vowel," and suramatah "in respect of a letter"—[when speaking, for example, of some error in orthography].

No. 1332.—It should be stated that the "attainment" [spoken of in this aphorism] is the attainment of becoming what the thing previously was not. When something out of which something else originates arrives at the state of being that very thing so produced, the affix ČHI, without altering the sense, may optionally come, when the word denoting the modified thing as then existing—THE AGENT THAT HAS ATTAINED to the new state—is CONJOINED WITH the verbs KṣRI "to make," BHŪ "to become, AND AS "to be."

No. 1333.—Let there be long 1 in the room of Ā or Ā when the affix ČHI (No. 1330) follows. Suppose that one who is not black becomes black,—some one makes him so,—then we may ex-
press it thus, *krishňkaroti* "he blackens." So too *brahmâbhavati* "he becomes Brahma [as a saint when liberated from the trammels of ignorance];" *gaṅgyāt* "may it become the Ganges—[this tributary stream flowing on to mingle therewith]."

No. 1334.—"**IT SHOULD BE STATED THAT there is not the change to long ā** (—see No. 1333—) in the case of an indeclinable when the affix *chwi* follows." Thus *doshâbhûtam akâḥ* "the day become evening," *divdâbhûtā râtrîḥ* "the night become day."

No. 1335.—In a case where the affix *chwi* (No. 1332) might be employed, the affix *sâti* may optionally be used when the totality of the change is to be suggested.

No. 1336.—There is not the change to the cerebral ā (see No. 169) of the dental s of the affix *sâti* (No. 1335) nor of the s which is initial in a pada. Thus there is no change to ā in the example *dudhi śinčati* "he sprinkles curd;" nor in the example [illustrative of No. 1335] *agnisādabhavati* "the whole [weapon] is in a blaze."

No. 1337.—**AND WHEN** the affix *chwi* (No. 1332) **FOLLOW** let there be a long vowel. Thus [from *agni* "fire"] *agnibhavati* "it becomes fire."
No. 1338. — [The expression in the aphorism — viz. — “that of which two vowels are the least” — the smallest number [of vowels] — but not less than that — means polysyllabic. After that which is the half of such a polysyllabic word, being the imitative name of an inarticulate sound, let there be optionally the affix pāch — though not when the word iti follows] — provided the word be combined with the verbs kṛi, bhū, or as (No. 1332).

No. 1339. — "When the affix ḍāch (No. 1338) is to be directed to be employed, then there are two, or there is reduplication of the word, variously" (see No. 823).

No. 1340. — "It should be stated that when the affix pāch (No. 1338) comes after a reduplication (No. 118) which occurs when ḍāch follows (No. 1337), then the form of the subsequent shall invariably be in the room both of the prior and of the subsequent letters." Hence [when we have paṭat+paṭat+ ḍāch+kaṭoti] the letter p is substituted in the room of the t [of the first paṭat] and of the p [of the reduplication], giving paṭapāṭa-kaṭoti "he makes a noise like paṭat, paṭat" [—the final t being elided by VI. 1. 98, as in the words under No. 53]. Why do we say "after the imitative name of an inarticulate sound" (No. 1338)? Witness dṛishat kaṭoti "it makes (or turns to) stone." Why do we say "after the half of that of which two vowels are the least." Witness ārūt kaṭoti "he utters [the exclamation implying belief
or reverence] īrūt.” Why do we say “at least”? [Because the rain does apply if there be more, as well as when there are two]—chharaṭaḥkharṣaṇākaroti “he makes a sound like kharṣaṇat.” Why do we say “not if the word ītī ‘thus’ follows”? Witness pāṭiḥ kauriḥ “he makes the sound called pāṭiḥ” (VI. I. 98).

So much for the Taddhita affixes.

I चन्द्र स्त्रीप्रत्ययः |

NOW THE AFFIXES OF THE FEMININE

वच्चाचात्तदापि ४ १ १ ४।

वावाददीनामवर्णान्त्य च बाध्य वस्त्र न्त्रीलिङ्ग तं योग्ये यथा यस्तादः च चचा घटका। फूला। घटका। मूलिका। वाला। घस्त्रा। हेला। मन्दा। बिलाता। वेदा। इत्यादि। बूढ़ा। सवो।

No. 1341.—When that feminine nature is to be indicated which may be predicated of [the things denoted by] the words āja “a goat” &c., AND WHAT ENDS IN short a, let there be the affix तिः. Thus [as an example of “aja &c.,” we have] ajā “a she-goat,” edā “a ewe,” aśvā “a mare,” chaṭatā “a bee-sparrow,” mūṣhikā (No. 1358) “a she-mouse,” bāli “a girl,” vaṭā “a she-calf,” hāḍa or manda or vīḍā “a young girl” (in the language of the Vedas); medhā “understanding”; &c. Then [as examples of what ends in a, without being included in the class “aja &c.,” we may have] gaḥdā “the Ganges,” sarvā “all.”

वगिनस्य ४ १ १ ५॥

हिंदुदन्तान् प्रातिपदिकाः पवनी। पवनी।

No. 1342.—AND AFTER WHAT, as a crude word, HAS an INDICATORY UK, let the feminine affix be शिः. Thus [from bhaṭṛi—No. 883—in which the indicatory ri is an uk,] bhavati (No. 399) “[a female] becoming,” pacuṃti “cooking.”
No. 1343.—In the feminine there shall be the affix śīp after what ends in short a, if it is not a subordinate term (No. 908) in a compound, and if the affix with which it ends has an indicatory ś or if the affix be phā (No. 1098), or an (No. 1077) or an (No. 1075), or dwayasāch (No. 1253), or daghnač (No. 1253), or mātrac (No. 1258), or tāyac (No. 1255), or ṭhak (No. 1202), or ṭhā (No. 1230), or kān (No. 376), or kwarap (III. 2. 163).

Thus [to give an example of each in order] kuruchā (No. 844) "who goes to the Kurus;" and [as the words nada "a river" and deva "a god" are written, in the list "pace &c."—see No. 837 with an indicatory ś—thus] nadaś and devaś [we have] nadas "a river" and devas "a goddess." Then again—sauparnayī "a female descendent of Suparna," aiśvā "a female descendent of Indra," autī "a female descendent of Utsa," urudwayatī, urudaghūti, and urumātrī "reaching to the thigh," pahchatayi "of which the parts are five," dakṣotāi "a female dicer," pradātikī "containing the measure of a prastha," lāvāntīkī "elegant," yadātī "such like as," itātī "swift."

No. 1344.—"In addition to the foregoing [enumerated in No. 1343] there should have been the enumeration of the affixes nāh and sūnā (No. 1077) and škāk (No. 1072) and khyuñ (III. 2. 56), and of the words tabuṇa and taluna 'a youth.'" Thus śrurāi "female," pramāri "male," dikṣotāi "a female spear-bearer," dhyuṇakucis "enriching," taruṇa or taluṇa "a young woman."
No. 1345.—And after what ends with the affix ता (No. 1072) the feminine affix is श्य—elision of the a having been made (by No. 260).

No. 1346.—There is elision of the y of a taddhita affix coming after a consonant, when long i follows. Thus (from गार्य्य गर्गि No. 1345) "a female descendant of Garga."

No. 1347.—In the opinion of the ancient [and hence only optionally] there may be the affix शक्षा after what ends with the affix युि (No. 1072), and it is to be regarded as a taddhita affix—[so that the शि—see No. 1086.—becomes श्य.

No. 1348.—And after words ending with affixes which have an indicative sh, and after the words गार्य्य गार्यि "brilliant," & c., let the feminine affix be श्या. Thus गार्य्य्य्य्य्य्यबि—[with the affix श्या—No. 1347 "a female descendant of Garga,;" नेत्रि [with श्रुि—III. I. 145] "an actress," गौरि "the brilliant [goddess or Pārvati];" अनादुि अनादुििि "a cow." This is a class of words constituted by usage—see No. 53.

No. 1349.—After a word ending in short e and expressive of early age let the feminine affix be श्य. Thus कुमारि "a girl."
No. 1350.—*After* a *dwigu* compound (No. 983) ending in short a let the feminine affix be *śūp*. Thus *tribūkā* “the aggregate of the three worlds.” But we find *tribhāla* “the three myrobolans,” because this is one of the words spoken of as “*ajī ḍa.*” (No. 1341).

No. 1351.—*After* a word expressive of colour, ending in a *gravely accented* vowel, and having the letter *t* as its penultimate letter, the word not being a subordinate in a compound, the feminine affix is optionally *śūp*, and the letter *n* is substituted in the room of the *t*. Thus [from *sī* “variegated”] *sīdā* or *sūrī*, [from *vohīta* “red”] *vohīda* or *vohīni*.

No. 1352.—*Optionally after* what ends in short *u*, being expressive of a quality, the feminine affix is *śīk*. Thus [from *vriśu* “soft”] *vriśī* or [without a feminine affix] *vriśuk*

No. 1353.—*And after* the words *bahū* “much” &c., the feminine affix is optionally *śīk*. Thus *vūkī* or [without a feminine affix] *vūkā*.

No. 1354.—“*After the vowel* *i* of a *krit* affix, not *ktīn* (No. 918).” [the feminine affix is optionally *śīk*]. Thus *vātri* or *vātri* “night.”
No. 1355.—"Some say that the feminine affix *śīṣḥ may come after any word ending in i (No. 1354) if it have not the force of the affix *ktin." Thus *kāṣṭi or *kāṣṭi "a cart."

पुष्पागादाशः || 81 || 88।
य युमाश्म पुष्पागात् स्त्रियां गते सीखं गोपस्य स्त्री नाशी।

No. 1356.—When the name of a male is employed to denote the female in virtue of her [matrimonial] union with that male, the feminine affix *śīṣḥ comes after it. Thus *gopī "the wife of a gopa or cowherd."

पालकान्तरः || गोपालिका || भास्वालिका।

No. 1357.—"But not after the word PĀLAKA 'a keeper' [does *śīṣḥ come by No. 1356]." Thus gopālikā (No. 1358) "the wife of a cow-keeper," abhupālikā "the wife of a horse-keeper."

प्रत्यवसात् कात् पूर्वसात् इदायास्पः || 71 || 88।

प्रत्यवसात् कात् पूर्वस्याक्षेपकः स्थादिपि स भाष शुषः
परो न चेतु साविकः || कारिका || चत: किस्म || नैका || प्रत्यवसात्
किस्म || गन्तोत्ति गषा || चसुपः किस्म || बहुपरिवर्त्का नगरी।

No. 1358.—Let there be the vowel a in the room of the vowel A coming before the letter k standing in an affix, when the feminine affix āp follows—provided that the feminine affix āp does not come after a case-affix. Thus [from sarvakā "every"] sarvikā, [from kāraka "a maker"] kārikā. Why do we say "of the vowel a"? Witness nāukā "a boat." Why do we say "standing in an affix"? Witness sākā [from sāka] "who is able—[where the k belongs to the verbal root]." Why do we say "not after a case-affix"? Witness bahuparivrajaṅka nagari "a city with many religious mendicants"—[where the feminine affix is attached after the case-affix had been elided, as explained under No. 964, in forming the compound].
No. 1359.—"After the word सूर्य ‘the Sun,’ the feminine affix is चाप, when the goddess [his wife] is meant." Thus सूर्यध "the goddess who is the wife of the Sun." Why "when the goddess is meant"? [See No. 1360.]

ृज्ञाग्नियोक्षे च क्या च क्लेपः च पूरी कुली ।

No. 1360.—"There is elision of the या of the words सूर्य ‘the sun’ and अगस्य ‘the saint Agastyā,’ when the affix चेमा (No. 1160) follows, and when the feminine affix नि follows." Thus सूरिय—meaning ‘Kunti—the mortal bride of the Sun’—(see No. 1359).

नन्द्रामभवनेतद्वचद्धिमाराम्ययथवयवनातुतुता—
पायाकाशालुक् १४१ ४५।

टीएच । नन्द्राय स्त्री रन्द्राय । बद्धानी । भवानी । गर्वाणी।

दाणाली ।

No. 1361.—Let अरुक be the augment of the proper names इन्द्र, वरुषा, धार्श, नान्या, रुणा, म्रिपगा, and मनिपा, and of the words हिंद्र ‘snow,’ अरण्या ‘a forest,’ यव ‘barley,’ यवारा ‘Greek,’ मातुल ‘a maternal uncle,’ and अचार्या ‘a spiritual preceptor;’ and, at the same time, let the feminine affix be नि. Thus इन्द्राणि ‘the wife of Indra,’ and so वरुणानि, भवानि, गर्वाणि, म्रिपानि.

नमाराम्ययोपाध्ये । महद्विवं हिमानी । महद्विब्यमर्यालानी।

No. 1362.—" Of the words हिंद्र ‘snow’ and अरण्या ‘a forest’ [there is the augment दाप, as directed in No. 1361], in the sense of GREATNESS." Thus हिंदानि ‘much snow,” अरण्यानि “a great forest.”

वादाणाली । दुधल पवा यवानी।

No. 1363.—"After the word यव ‘barley’ [the feminine affix, as directed in No. 1361, comes] in the sense of FAULT.” Thus यवानि ‘bad barley.”
No. 1364. — "AFTER the word YAVANA 'Greek' [the feminine affix, as directed in No. 1361, comes] IN the sense of HAND-WRITING." Thus yavanāṇī "the written character of the Greeks."

No. 1365. — "OF the words MĀTULA 'a maternal uncle' AND UPĀDHYĀYA 'a spiritual preceptor' [when the feminine affix comes—to express the wife thereof—] the augment ĀNUK (No. 1361) is OPTIONAL." Thus mātulāṇī or mātulī (No. 1356) "the wife of a maternal uncle,"—upādhyāyāṇī or upādhyāyī "the wife of a spiritual preceptor."

No. 1366. — "AND there is NOT the CHANGE to the cerebral N [—No. 157—of the dental n of the augment ānuk—No. 1361—] AFTER the word ĀCHĀRYA 'a spiritual preceptor.'" Thus āchārīyāṇī "the wife of a spiritual preceptor."

No. 1367. — "AFTER the words ARYA 'a man of the Vaiśya class' AND KSHATRIYA 'a man of the military class' [the feminine affix, with the augment directed in No. 1361 comes] OPTIONALLY, WHEN the word retains ITS OWN SENSE [viz. that of a person belonging to the class]. Thus aṛyāṇī or aṛyā "a female of the Vaiśya class," kṣatriyāṇī or kṣatriyā "a female of the military class."

No. 1368. — "AFTER the word KRĪTA "bought," PRECEDED BY the name of the MEANS wherewith, the feminine affix is āṭāk. Thus vastrakṛitā "a female bought in exchange for cloth." Sometimes it is not so. Thus dhanakṛitā "a female purchased with wealth."
The feminine suffix is not śīh (No. 1369) after a word denoting a part of the body when it is of the class kroḍa "the flank" &c., nor when the word is polysyllabic. Thus kālīdhākroḍā "a female with handsome flanks." This is a class of words constituted by usage—(see No. 53). Of the case where the word is polysyllabic we have an example in sujahand "a female with handsome loins."

No. 1371.—The feminine suffix is not śīh (No. 1369) after manha "the nose" and mukha "the mouth," when (the word at the end of which they stand is) an appellative [No. 1372].
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No. 1372.—Let there be a cerebral न in the room of a dental न coming AFTER a cause of such change (No. 157) standing in the PRIOR member of a compound word, WHEN the word is an APPELLATIVE—but NOT if the letter g intervenes. Thus सुर्पणाक्षे "[the sister of Râvana—viz.] सुर्पणाक्षे [—whose nails were like winnowing baskets]." Then [as another example of No. 1371 we may have] गौरमुखि “Fair-face.” Why [in No. 1371] do we say "when an appellative"? Witness तम्रमुखि कन्या "a copper-faced damsel."

आतिरेयस्त्रीविषयाद्यापाधात् 419 इ०१२।

चातिवाचि यत्र च स्त्रियां नियतमायपथं ततो हीष्् ठीष्् ठीष्् ठीष्् ठीष्् ठीष्् ठीष्् ठीष्् ठीष्् ठीष्् ठीष्् ठीष्् ठीष्् ठीष्् ठीष्् ठीष्् ठीष्् ठीष्् ठीष्् ठीष्् ठीष्् ठीष्् ठीष्् ठीष्् ठीष्् ठीष्् ठीष्् ठीष्् ठीष्् ठीष्् ठीष्् ठीष्् ठीष्् ठीष्् ठीष्् ठीष्् ठीष््

No. 1373.—Let the feminine affix be निष्ठ after that which is expressive of a KIND, and is NOT INVARIBLY FEMININE—moreover—NOT HAVING the letter य FOR its PENULTIMATE letter. Thus from [ता०] ताति “shore,” वृषालि “a woman of the servile tribe,” काति “a woman of the class of Brâhmans who read the Katha section of the Rig Veda;” बाहुवर्धि “a woman of the class of Brâhmans who read the Rig Veda.” Why do we say “expressive of a kind”? Witness मुन्दा “shaven”—[where the word expresses not a kind but a quality—see Sâhitya Durâpaṇa §12 b. and d.] Why do we say “not invariably feminine”? Witness बुलाक्स “a crane” —[supposed to breed without the male]. Why do we say “not having the letter य for its penultimate letter”? Witness कश्त्रियां “a female Kashtriya.”

योग्यात्मानिषेधे गुप्तवशयमुक्तमस्त्यमिुपयादामित्विषेधे: ।

गच्छ: । मूकय: । हलस्तङ्गायति यलेपः । मनुष्य: । मस्त्याशः खाँ

गलेपः । मस्ती: ।
No. 1374.—"In the Excluding [from No. 1373] of words that have letter y as the penultimate, there is not involved the exclusion of [the following words which have a penultimate y—viz.—] Gavaya "the Bos Gavaeus," Haya "a horse," Mukaya "a sort of animal," Matsya "a fish," and Manushya "a man." Thus gavayi "the female, of the Bos Gavaeus," hayi "a mare," mukayi "a female Mukya." By No. 1364 there is elision of the y of manushya:—thus manushati "a woman," and [according to Kātyāyana] there is elision of the y of matsya (though this word does not end in a taddhita affix) when the feminine affix ʿiḥ follows—so that we have matsi "a female fish."

No. 1375.—"After a word ending in short i, denoting a race of men, the feminine affix is ʿiḥ. Thus đaksiśi "a female Dakshi, or descendant of Daksha (No. 1087)."

No. 1376.—"After a word ending in short u, not having the letter y as its penultimate letter, and being expressive of men, the affix in the feminine is ʿuḥ. Thus kuriśi "a female Kuru." Why do we say "not having the letter y as its penultimate letter"? Witness adāvuryaśi, "a woman of the class of Brāhmans versed in the Yajur Veda."

No. 1377.—"And [as in No. 1376] after the word paṅgu "lame," Thus paṅgai "(a female) lame."

No. 1378.—"And [in addition to the affixing of the feminine affix ʿiḥ—No. 1376] there is elision of the u and of the a of the word śvasura 'a father-in-law.'" Thus śvasairvi "a mother-in-law."
No. 1379.—Let तिन be the feminine affix AFTER THAT com-
pound, ending in a crude word, OF WHICH THE LATTER MEMBER IS
the word उरु “the thigh,” WHEN the prior member of the com-
pound is a word expressing an object of COMPARISON. Thus karahhorā “a female with thighs like the ulnar or tapering fleshy
side of the hand.”

No. 1380.—And (अन shall be the feminine affix after the word
उरु “the thigh” coming, in a compound,) after the words सान्हिता
“joined,” साप्त “a hoof,” लक्षणा, “a mark,” AND वामा
“handsome,” &c. This aphorism is for the sake of cases where
there is no comparison (as there is in the cases to which No.
1379 refers). Thus sānhitorā “whose thighs are joined [—e.g.,
from obesity],” सूय्होर “whose thighs are [put together] like
[the two] hoofs [on a cow’s foot],” lakṣhānorā “whose thighs are
marked,” उद्मर “with handsome thigs.”

No. 1381.—Let सिन be the feminine affix AFTER the word
सार्गारावा “a Sāragarava” &c., and after what ends with
the letter न of the affix अन (No. 1075) when the word speaks
of a kind [not of a wife—No. 1356]. Thus सार्गारावी “a
Sāragarava woman,” वैदि [from vida, which, besides ending
with the affix अन, as it is held to do when enumerated in the
list “sāragarava &c.,” may end with the affix अन] “a
female descendant of Vida,” ब्राह्मणी “a female of the sacerdotal
tribe.”
No. 1382.—"And vṛiddhi is the substitute of the words nṛi and nara 'a man' [when the feminine affix śā—No. 1381—follows]. Thus nāri "a woman."

No. 1383.—After the word yuvan "young," when it denotes a female, let there be the affix ti. Thus yuvati "a young woman."

So much for the affixes of the Feminine.

This abridged Siddhānta Kaumudi, a help for those who are engaged in other studies (and have therefore little leisure) and for those also who are quite unacquainted with science, was made by the illustrious Varadarāja.

Here concludes the Laghu-siddhānta-kaumudi made by the illustrious Varadarāja.

THE LAGHU KAUMUDI IS FINISHED.
ALPHABETICAL INDEX
OF THE
APHORISMS
IN THE LAGHU KAUMUDI.

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