

A
G R A M M A R .
O F T H E
S A N S C R I T L A N G U A G E .

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P R E F A C E.

HAVING accepted an honorable nomination to the post of Professor of the *Sanſcrit* language in the College of Fort William, early after the foundation of that useful institution, I felt it incumbent on me, to furnish, through the press, the means of studying a language, which it was my duty to make known, but on which I had no intention of delivering oral instruction.

AMONG other undertakings adapted to this purpose, the publication of a *Sanſcrit* grammar was commenced; which was first intended to be brief and elementary; but of which the design has been enlarged in its progress. As the entire work will exceed the bounds of a single volume, a convenient break has been chosen to close the first; and a few remarks will be now prefixed to it, since a considerable time may elapse, before the second volume be completed. I have the less scruple, in pausing upon this work, to devote my attention to other duties, because the deficient part of it may be supplied by the grammars, which Mr. FORSTER and Mr. CAREY will severally publish.

IN the composition of this grammar, I have followed the system taught by writers, whose works are considered

by the prevailing sects of *Hindus* to be sacred, and to form an appendage of their scriptures. My reasons for preferring these to the popular or prophane treatises on grammar, were stated in an essay on the *Sanfcrit* language inserted in the seventh volume of the Asiatick Researches. I adhere to the opinion there expressed. The sacred grammar has been more cultivated, its agreement with ancient writings and classical authors has been more carefully verified, than any other grammar of the language: it is more usually cited, and more generally understood: and, as finally corrected by a long train of commentators, it is more accurate and complete.

THE arrangement, indeed, is ill adapted to facilitate study; both in the original work, and in the numerous illustrations of it. But I thought it practicable to frame a grammar upon the same system, which should be easily intelligible to the English student of *Sanfcrit*. Without believing, that I have succeeded, I still think it to be practicable: and the difficulties, which may be experienced in the following pages, will in general be found owing merely to the want of examples; which have been omitted, under the apprehension of rendering the work too voluminous.

AN improvement, which has been recently effected in the types of the *Nágarí* character, by reducing their size, without diminishing their distinctness, has removed the objection to ample illustrations by examples: and, if this work should be reprinted, examples of every rule will accordingly be inserted; and, at all events, they will be retained in the second volume of this grammar.

ON the same supposition of a new edition of this first

volume, I should be desirous of altering some of the terms adopted by me in place of technical words in *Sanſcrit* grammar. An unwillingneſs to coin new words in English, led me to uſe ſome expreſſions, which are not ſufficiently precise; others were ſelected by me, not anticipating objections to their uſe, which have ſince occurred: and, in ſome inſtances, I have inadvertently changed an appropriate term for one leſs ſuitable. The moſt material intended changes are mentioned in the margin;* and the reader is requeſted to notice them.

I SHALL be likewiſe glad to have an opportunity of inserting the original rules of *Sanſcrit* grammar. They are uſually committed to memory by native ſtudents of the language; and are cited by *Sanſcrit* authors, in words, and not by reference to their place or their import. The knowledge of them is, therefore, material to the ſtudent of *Sanſcrit*; and they are framed, like the aphoriſms of other

* Letters, added by *Sanſcrit* grammarians, as marks, but which are not founded, nor retained in the inflections, are called by them *Amaban't'ha* or *It*; which, in this grammar, has been tranſlated *mute*: but the circumſtance of ſuch vowels being accented, leads to the inconfiſtency of ſpeaking of accented mute vowels. They would be better designated by the word *indicatory*.

A claſs of derivative verbs, which in a former treatiſe I denominated *Frequentatives*, has been here named *Intenſives*. On conſideration, I revert to the firſt mentioned term.

Under the head of tenſes, I have uſed the word *Aoriſt* to ſignify *indefinite* in reſpect to a ſpecies of time, inſtead of indefinite as to time in general: the name of *Remote paſt* is not ſufficiently deſcriptive of the import of the tenſe to which it has been aſſigned; and ſeveral others are open to a ſimilar remark: I will therefore, to change the names of the tenſes, according to the following ſcheme.

1. *Preſent*.
2. *Preterite unperceived* (Remote paſt.)
3. *Craftive future* (Absolute future.)
4. *Indefinite future* (Aoriſt future.)
5. *Aoriſt 1ſt* (Imperative &c.)
6. *Prædian paſt* (Absolute paſt.)
7. *Aoriſt 2d* (Imperative &c.)
8. *Indefinite paſt* (Aoriſt paſt.)
9. *Conditional* (Conditional future.)

sciences among the *Hindus*, with studied and ingenious brevity.

THE author of these grammatical aphorisms is PA'N'INI. His rules, with the annotations of CA'TYA'YANA entitled *Várticas*, confirmed or corrected by PATANJALI in the *Mahá-bhášhya*, constitute the standard of *San scrit* grammar. From the three founts, as *Hindu* grammarians affect to call them, there is no appeal. Other authorities may be admitted, where they are silent: but a deviation even by a classical or an ancient writer, from a rule in which they concur, is deemed either a poetical license or a privileged barbarism.

THE works of these sacred writers, with the notes of CAIYYATA on the *Mahábhášhya*, interpreted by his scholiasts, and more especially the perpetual commentary of VA'MANA on PA'N'INI's aphorisms, under the title of *Cás'icávrítti*, elucidated by the copious annotations of HARADATTA MIS'RA in the *Padamanjarí*, are the basis of the grammar here printed. The *Sidd'hánta Caumudí*, and *Manóramá* of BHAT'TÓ'JÍ, with their commentaries, have been frequently consulted by me. Much use has also been made of the *Pracriya Caumudí* with its commentaries the *Prasáda* and *Tatwa Chandra*: and I have continually referred to MAITRE'YA, MA'D'HAVA, VO'PADE'VA, and the other interpreters of *San scrit* roots. A reader, who may be desirous of verifying my authorities; should be apprized, that the *Cás'icá vrítti*, *Sidd'hánta Caumudí*, and *Mád'haviya vrítti* have been my chief guides: and that others, besides the books here enumerated, have been occasionally consulted; as the *Ganaratna mahódad'hi*, the *Vrítisangraha*, and the commentators on the *Paribhášhás*; and sometimes, though rarely, the popular grammars.

FOR the information of the *Sanſcrit* ſtudent, a liſt of theſe and other grammatical works will be ſubjoined, including many treatiſes which have not been uſed for this grammar; but none, which I do not know to be extant; and few, of which I do not actually poſſeſs complete copies. The liſt might have been greatly enlarged by adding the names of books quoted by undoubted authorities; and I ſhall only remark, in regard to ſuch works, that the eight earlieſt grammarians are expreſsly ſtated by VO'PADE'VA, to have been INDRA, CHANDRA, CA'S'ACRĪTSNA, APISALĪ, S'A'CATA'YANA, PA'NĪNI, AMERA, and JAINĒNDRA: Among theſe PA'NĪNI remains; and ſome of the others: perhaps, all.

THE authorities, which have been mentioned by me, as generally followed in this grammar, differ materially in their arrangement. I have been guided ſometimes by one, ſometimes by another, as ſeemed beſt adapted to the two objects propoſed, conciſeneſs and perſpicuity. I am apprehenſive, that, in the purſuit of both objects, one has frequently been miſſed. It was, however, with the view of compreſſing much grammatical information in a ſmall compaſs, that paradigmas have been multiplied, but exhibited in a ſuccinct form; and the general rules only are uſually inſerted in the text, while exceptions and ſpecial rules are placed in the notes.

I HAVE admitted no remarks on general grammar, though ſuggeſted by the numerous peculiarities of *Sanſcrit*. Theſe, with the obſervations which occur on a compariſon of the ancient language of India with thoſe of Europe, are deferred until the completion of the work. In the mean time, one

singularity of the *Sanſcrit* language may be noticed: its admitting both the ancient and the modern ſystems of grammatical ſtructure. It abounds in inflections for caſes and genders; tenſes and perſons; and it alſo admits a ſimple conſtruction of indeclinable nouns with prepoſitions, and of participles with auxiliary verbs.

• This remark anticipates on a part of the grammar, reſerved for the ſecond volume; in which compoſition and ſyntax will be explained, with other matters indicated in the note ſubjoined to the table of Contents of the firſt volume.

A copious table of corrections and emendations is added. Though conſiderable attention was beſtowed on the correction of the work at the preſs, ſome errors unavoidably eſcaped notice; for which the beſt apology is to take the earlieſt opportunity of marking for emendation ſuch of them as have been yet obſerved.

LIST OF SANSKRIT GRAMMARS COMMENTARIES, &c.

- Sūtra* by PA'N'INI : rules of grammar in eight books entitled *Aṣṭādhyāya* ; comprising 3,996 aphorisms.
- Vārtica* by CA'TYA'YANA, amending or explaining PA'N'INI's rules.
- Mahābhāṣhya* by PATANJALI, interpreting or correcting CA'TYA'YANA's annotations.
- Mahābhāṣhya-pradīpa* by CAIYYAT'A, annotating PATANJALI's gloss.
- Bhāṣhya-pradīpodyōta* by NA'GO'JI BHAT'T'A, commenting on CAIYYAT'A's notes.
- Bhāṣhya-pradīpa vivaraṇa* by IS'WARA'NANDA : another commentary on CAIYYAT'A's notes.
- Cāśicā vṛtti* by JAYA'DITYA or VA'MANA JAYA'DITYA : a perpetual commentary on PA'N'INI's rules.
- Padamanjarī* by HARADATTA MI'SRA : an exposition of the last mentioned work.
- Nyāsa* or *Cāśicā vṛtti pañjicā* by JINĒNDRA : another exposition of the same* with explanatory notes by RACSHITA.
- Vṛtti Saṅgraha* by NA'GO'JI BHAT'T'A : a concise commentary on PA'N'INI.
- Bhāṣṇā vṛtti* by PURUSHO'TTAMA DĒVA : a commentary on PA'N'INI's rules (omitting those, which are peculiar to the dialect of the *Vēdas*).
- Bhāṣṇā vṛtianta vivṛtti* by SRĪSHID'HARA ; explaining PURUSHO'TTAMA's commentary.
- Sabda caustubha* by BHAT'TOJI DĪC'SHITA, consisting of Scholia on PA'N'INI (left incomplete by the author).
- Prabhā* by BAIDYANATHA PA'YAGUṢA, also named BALAM BHAT'T'A : a commentary on the *Sabda caustubha*.
- Prācīyā Caumudī* by RĀMACHANDRA A'CHĀRYA : a grammar in which PA'N'INI's rules are used, but his arrangement changed.
- Prasāda* by VIT'T'HALA A'CHĀRYA : a commentary on the *Prācīyā Caumudī*.
- Tatva chandra* by JAYANTA : another commentary on the same, abridged from one by CRĪSHN'A PANDITA.

* I state this with some distrust, not having yet seen the book. The *Nyāsa* is universally cited ; and the *Būd'hīnyāsa* is frequently so. VO'PADE'VA's *Cārya Cāmad'hēnu* quotes the *Nyāsa* of JINĒNDRA and that of JINĒNDRA BUD'DHI.

Siddhānta Caumudī by BHAT'T'OJĪ DĪCŚHITA : a grammar on the plan of the *Pracriyā* ; but more correct and complete.

Manóramā or *Prau'd'ha Manóramā* by the same author; containing notes on his own work.

Tatwa bód'hinī by JNYA'NE'NDRA SARASWATĪ : a commentary on BHAT'T'OJĪ's *Siddhānta Caumudī*.

S'abdēndu śéc'hara by NA'GE'S'A BHAT'T'A (same with NA'GO'JĪ BHAT'T'A) : another commentary on the *Siddhānta Caumudī*.

Lag'hu śabdēndu śéc'hara : an abridgment of the last.

Chidaśt'himalā by BAIDYANA'T'HA PA'YAGUNDA : a commentary on the abridged glosses of NA'GE'S'A.

S'abdaratna by HARI DĪCŚHITA : a commentary on BHAT'T'OJĪ's notes on the *Manóramā*.

Lag'hu śabdaratna : an abridgment of the same.

Bhāva pracāśicā by BAIDYANA'T'HA PA'YAGUNDA : an exposition of HARIDĪCŚHITA's commentary.

Mad'hya Caumudī by BARADA RA'JA : an abridgment of the *Siddhānta Caumudī*. There is also a *Mad'hya Manóramā* ; besides other abridgments of the *Siddhānta* itself, as the *Lag'hu Caumudī* &c.

Paribhāṣhā : maxims of interpretation from ancient grammarians, cited in the *Ūrticas* and *Bhāṣhya*, as rules for interpreting PA'N'INI's *sūtras*.

Paribhāṣhā vṛitti by SĪRA DE'VA : a commentary on the cited maxims of interpretation.

Lag'hu Paribhāṣhā vṛitti by BHAS'CARA BHAT'T'A : a succinct commentary on the same.

Paribhāṣhārt'ha sangraha : another commentary on the same.

Chandricā by SWAYAMPRACA'S'A ANDA : interpreting the last mentioned commentary.

Paribhāṣhēndu śéc'hara by NA'GE'S'A BHAT'T'A : a brief exposition of the same maxims.

Paribhāṣhēndu śéc'hara cāśica by BAIDYANA'T'HA PA'YAGUNDA ; commenting the glosses of NA'GE'S'A.

Cāricā : metrical rules of grammar, cited in the *Mahābhāṣhya*, *Cāśica vṛitti* &c.

Vācya pradīpa by BHARTṚĪHARI : metrical maxims chiefly on the philoso-

Vaiyācaraṇa bhūṣhaṇa by CO'NDA BHAT'TA : on syntax and the philosophy of grammatical structure.

Bhūṣhaṇa fāra darpaṇa by HARIBALLABHA : a commentary on the work last mentioned.

Vaiyācaraṇa bhūṣhaṇa fāra : an abridgment of the same work.

Lag'hu bhūṣhaṇa cānti by BAIDYANA'THA PA'YAGUNDA : a commentary on that abridgment.

Vaiyācaraṇa fidd'hānta manjūṣhā by NA'GE'SA BHAT'TA : on syntax and the philosophy of grammatical structure.

Lag'hu vaiyācaraṇa fidd'hānta manjūṣhā : an abridgment of the same.

Calā by BAIDYANA'THA PA'YAGUNDA : a commentary on the last mentioned abridgment.

Other treatises on construction logically considered, which are very numerous, are omitted as belonging more properly to the science of logic. *Gaṇapāṭa* : lists of words comprehended in rules of grammar, under general classes.

Gaṇaratna mahōdad'hi : a collection of such lists ; with a commentary.

D'hātupāṭa by PA'NINI : the roots or themes systematically arranged, with their indicatory letters and their interpretations.

D'hatupradīpa or *Tantrapradīpa* by MAITREYA RACSHITA : an illustration of the list of roots, with examples of their inflections.

Mād'haviya vr̥tti by SA'YANA A'CHĀRYA, in the name of MĀD'HAVA A'CHĀRYA : a copious exposition of the roots with their derivatives.

The *Bhāṭṭi cāvya*, a poem describing the adventures of RA'MA, may be considered as a grammatical work, having been purposely written for a practical instruction on grammar. It has several commentaries.

The *Sīcshā* of PA'NINI and *Nirūcā* of KASCA, with the commentaries on the *Nig'hanta* included in the last, are here omitted ; as they are of little use, except in the reading of the *Yedas*.

Treatises on particular branches of etymology are also omitted ; as not very generally consulted. Such is the *Yan luganta sirōmaṇi* on the formation of frequentative verbs.

Numerous other works, belonging to this grammar, have not been ascertained to be extant, being at present known only through quotations from them : as the *Pratyaṅga mata darpaṇa* quoted in the *Prasāda* ; many others cited in the *Mād'haviya vr̥tti*.

The following belong to other Systems of Grammar.

Sāraswati prācīyā by ANUBHŪTI SWARŪPAČHĀRYA: a grammar founded on seven hundred rules or aphorisms, pretended to have been received by the author from the goddess SARASWATĪ. This grammar is much used in *Hindustan* proper.

A commentary on the same by PUNJARĀJA.

Another by MAHĪBHATTA.

Siddhānta chandricā: another commentary on the same grammar.

Padachandricā: another, in which PĀNINI's aphorisms are also exhibited.

Haimaryācaraṇa by HĒMACHANDRA OR HĒMASŪRĪ. A Sanscrit grammar is cited under this title, which is probably the same with HĒMACHANDRA's commentary on the *S'abdānuśāsana*, entitled *Lag'huvṛtti*; comprised in eight books, including in the last the anomalies of the *Prācīta* language as derived from the *Sanscrit*. (The *Cāmad'hēnu* cites a *S'abdānuśāsana* by ABHINAVA ŚĀCATĀYANA besides HĒMASŪRĪ's work'. This grammar is used by the *Jainas*.

A commentary, without the author's name, is annexed to HĒMACHANDRA's grammar.

Prācīta manōramā: an abridged commentary on the *Prācīta chandricā* of VARARUCHI; showing the anomalies of *Prācīta* formed from *Sanscrit*.

Cātāntra or *Calāpa*: a grammar, of which the rules or aphorisms are ascribed to the god CUMĀRA. It is much used in Bengal.

Daurgasīnhi: a commentary on the above by DURGASINHA; but stated in the introductory couplet to be the work of SARVA VARMAN, who is accordingly cited in VO'PADĪVA's *Cāmad'hēnu*.

Cātāntra vṛtti tīkā by DURGASINHA: an exposition of the above mentioned commentary. (The *Cāmad'hēnu* quotes the *Durga tīkā* of DURGAGŪPTA, and the *Cātāntra viśtāra* of VARD'HAMAṆA MIŚRA).

Cātāntra pañjicā by TRILOCHANADAŚA: a commentary on the same grammar.

Calāpatatwārṇava by RAGHUNANDANA ĀCHĀRYA ŚIROMANĪ: another commentary on the same grammar.

Cātāntra chandricā: another commentary on the same.

Chaitracuti by VARARUCHI: another on the same.

Vyāc'hyā sārā by HARIRAMA CHACRAVARTI: another commentary.

Vyāc'hyā sūtra by RĀMA DĀSA: another, under the same title.

Other commentaries on the same grammar by SUSHEṆA CAVIRĀJA, RAMA'NĀT'HA, UMA'PATI, CULACHANDRA, and MURĀRI.

Cātantra pañiśhṭa by ŚRĪPATIDATTA: a supplement to the *Cātantra*.

Pañiśhṭa prabōd'ha by GO'PĪNĀT'HA: a commentary on the above.

Pañiśhṭa sidd'hānta ratnācara by ŚIVARAMA CHACRAVARTI: another on the same.

Cātantra gaṇa d'hātu: the roots or themes systematically arranged for the *Cātantra*.

Manōramā by RAMA'NĀT'HA: a commentary on that list of verbs.

Many other treatises belong to this grammar; as the *Cātantra Shaṭcāraca* by RAHASANANDI', the *Cātantra Unādi vr̥tti* by ŚIVADA'SA, the *Cātantra chatuśhṭaya pradīpa*, *Cātantra d'hatughōṣhā*, *Cātantra śabda māla*, &c.

Sanśhīptasūtra by CRAMADI'SWARA: a grammar, corrected by JUMARANANDI', and often cited under the title of *Jaumara*. This grammar is in use in Bengal.

A commentary on the above, by GO'YĪCHANDRA.

Iyācāra dīpica by NYĀYAPANCHĀNANA: an exposition of GO'YĪCHANDRA'S commentary.

Another exposition of the same commentary by VANSĪVADANA.

Durg'haṭa ghaṭana: another commentary on the *Sanśhīptasūtra*.

Other commentaries on the same grammar, by different authors, as GO'PĀLA CHACRAVARTI' &c.

A supplement to JUMARANANDI'S corrections of the *Sanśhīptasūtra* by GO'YĪCHANDRA.

Other treatises appertain to this grammar, as *Śabdaghōṣhā*, *D'hātu-ghōṣhā* &c.

Mugd'habōd'ha by VOPADEVA: a grammar of the Sanscrit language, much studied in Bengal.

A commentary by the author of the grammar.

Another by GARGA'DĀSA, entitled *Subōd'hini*.

One by ~~Misra~~ entitled *Chhátá*.

Other commentaries by RÁMA'NANDA, RÁMA TARCAVA'GÍS'A, MAD'HU-
SÚDANA, DÉVIDA'SA, RÁMABHADRA, RÁMAPRASÁDA TARCAVA'-
GÍS'A, SRIBALLABHACHARYA, DAYA'RÁMA VÁCHESPATI, BHOLA'NA'-
THA, CA'RTICÁSIDD'HANITA, RATICA'NTA TARCAVA'GÍS'A, GOVINDA
RÁMA &c.

Mugdhabódha parisíṣṭa by CAŚÍ'S'WARA: a supplement to the *Mug-
dhabódha*.

Another by NANDACIŚÓRA.

Cavicalpadruma by VO'PADE'VA: an alphabetical catalogue of roots,
arranged in verse.

Cáṭya cámad'hénu by the same author; explaining his own list of verbs.

D'hátu dípicá by DURGA'DA'SA: a commentary on the same catalogue
of verbs.

Cavicalpadruma vyác'hya by RÁMA NYA'YA'LANCA'RA: another commen-
tary on the same.

D'haturatnáv.li by RÁ'D'HA'CRISHNA: a metrical catalogue of roots.

Cavanah sya by HELA'YUDHA: exhibiting in verse examples of the most
common verbs.

A commentary on the same.

Supadma by PADMANÁBHA DATTA: a grammar of Sanskrit. It is in use
in some parts of Bengal.

Supadma macarandá or *Macaranda*: a commentary on the above, by
VISHNU MIS'RA.

Other commentaries by various authors: as CANDARPA SIDD'HÁNTA,
CAŚÍ'S'WARA, SP'L'HARA CHACRAVARTÍ, RÁMACHANERA &c.

Supadma parisíṣṭa: a supplement to the grammar.

Supadma D'hátupata by PADMANÁBHA DATTA: a list of themes or roots
for the author's grammar, called *Supadma*. The same author added
other appendages to his grammar, viz. *Príbhíṣha* and *Unadrivíṭi*.

Other treatises belong to this grammar; as the *Caśísvarí gāṇa*, and its
commentary by RÁMACÁNTA.

Ratnamálá by PURUŠÓTTAMA: a grammar used in *Cámarupá*.

Druta bódha by BHARATAMALLA: a grammar,
on it by the same author. This and the follow
in use.

S'ud'hásubód'ha by RA'ME'SWARA: another grammar with a commen-
tary by the author himself.

Harinámámrita by JÍ'VAGHOSHA SWÁMÍ: another, with a commentary.

Chaitanyámrita: another, also accompanied by a commentary.

Cáricávali by RA'MANA'RA'YANA: a grammar in verse.

Prabód'ha pracása by BALARA'MA PANCHANANA: a grammar.

Rápmála by VIMALA SARASWATI: another grammar.

Jnyánámrita by CA'SÍ'SWARA: another.

Asubód'ha, *Lag'hubód'ha*, *Síghrabód'ha*, *Sárámrta*, *Divya*, *Padávali*, *Ulcá*;
and many other grammars by various authors.

Besides VARARUCHI'S *Prácrta pracása* or *Chandricá*, and
HIA'S commentary entitled *Manóramá vṛitti* beforementioned, other
grammars of *Prácrit* are known: as the *Prácrta Cámad'henu*, *Prácr'ta*
lancésvara, &c.

Authorities of *Sanfrit* grammar, cited in books which have been used for
present volume, but not otherwise known, nor in any manner ascertained to be now
extant, have been excluded from the foregoing list. Many of them could not be
confidently referred to any particular system of grammar; and, in numerous instan-
ces, a doubt arises, whether the same work be not quoted under different names, in
different places: sometimes, under the title of the book; at other times, under the
designation of the author. A few of these names, which occur most frequently,
will be here enumerated, with a notice of the author by which they are quoted.

names S'A'CALYA, GÁ'GYA, CA' [redacted], GA'LA'VA, A'PIS'ALI,
SWA' [redacted] ANA, SP [redacted] ANA, and CHA'GRA-

VARMANA.

The *Mád'haviya vṛitti* quotes, among many other authors, CHANDRA, A'PIS'ALI,
S'A'CAT'A'YANA, A'TRE'YA, [redacted] NAPALA, [redacted] US'ICA, PURUSHAC'ARA, SUD'HA'-
CARA, MAD'HUSU'DANA, Y [redacted], BHÁ'GURI, S'RIBHADRA, S'IVADE'VA, RA'MA-
DE'VA MIS'RA, [redacted] RA'MA, BHI' A, BHO'JA, HE'LA'RA'JA, SUBHU'TI
CHANDRA, P [redacted] CHANDRA, [redacted] JNYANA'RA'YANA, CAN'WA, SWÁMÍ, CE'S'AVA
SWÁMÍ, S [redacted] SWÁMÍ, DHU'R [redacted] SWÁMÍ, CSHÍ'RA SWÁMÍ (this last is cited in
the *Pras [redacted]* as author of the *Chitra tarānginī*). The *Mád'haviya* likewise fre-

quently cites the *Īrangiṇī*, *Aḥaraṇa*, *Sābdicābharṇa*, *Samantā*, *Pracriyā-ratna* and *Pratīp*.

The *Vārticas* of *VYA'G'HRA BHU'TI* and *VYA'G'HRA PA'DA* are mentioned by many authors, and so is the *D'hātupārāyaṇā*. *VO'PADE'VA*, in the *Cāmad hēnu*, has quoted the *Pāñjicā pradīpa* of *CU'SALA*, (belonging perhaps to the grammar called *Cātantra*;) and the *Saraswatī cant'ābharṇa* (ascribed by some to *BHO'JA DE'VA*). The *Prasāda* often cites the *Rāmayyācaraṇa*, and seems to name *VO'PADE'VA* as the author of it.

The following, are, among others, noticed in the *D'hātudīpicā* of *DURGA'DA'SA*, viz. *BHAT'TAMALLA*, *GO'VINDA BHAT'TA*, *CHATURBHUJA*, *GADASINHA*, *GO'VARA D'HANA*, and *SARAN'ADE'VA*.

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THE Second Volume will contain: The *Sanskrit* Roots of the remaining Nine Classes. Derivative Verbs including Denominatives. Etymology of Nouns and Participles from Verbal Roots. Formation of compound terms. Derivation of Nouns from Nouns (including Adjectives and degrees of comparison.) Duplication of words in construction. The import of Cases. The import of Tenses. Maxims of Syntax. The Anomalies of the ancient Dialect. The Prosody of *Sanskrit* in sacred and profane poetry.



CHAPTER I.

ON THE ELEMENTS.

SECTION I.

THE ELEMENTS OF *DĒVANĀGARĪ*, OR CHARACTER
IN WHICH THE *SANSKRIT* LANGUAGE IS WRITTEN.

वर्णः or अक्षराणि.

V O W E L S.

Letters. Names.

Powers.

अ	अकार	a	or e as e in her, i in fir, and u in fun.*
आ	आकार	ā	as a in ball.
इ	इकार	i	as i in fit.
ई	ईकार	ī	as ee in feet.
उ	उकार	u	as u in pull.
ऊ	उकार	ū	as oo in pool.
ऋ	ऋकार	rī	as ee in me.
ॠ	ॠकार	rī	the same long.
ऌ	ऌकार	lī	nearly as lry in reverse.
ॡ	ॡकार	lī	the same prolonged.
ए	एकार	e	as e in there.
ऐ	ऐकार	ai	as i in fine, and y in my.

* This is the short found in Greek Alpha and Latin a; as *Indus*, *Ganges*, गंगा. And almost all European nations, commonly using a or e to express this sound when the Roman character is

VOWELS.

Letters. Names.

Powers.

ओ ओकार

o as o in go.

औ औकार

āu as ou in thou.

अं अस्वार

n an abbreviation of the nasal consonants at the end of a syllable.

अः विसर्ग or

विसर्जनीयः

h a similar abbreviation of the strong aspirate.

These two, being inseparable from vowels, are here exhibited with simple element *a*.

ॠ अर्द्धविसर्गः ḥ*.

CONSONANTS.

क ककार

c as c in cause, and k in kin.

ख खकार

c'h as ch in eachery, and kh in inkhorn.

ग गकार

g as g in gain.

घ घकार

g'h as gh in log house.

ङ ङकार

ñ as ng in fing, and n in bark.

च चकार

ch as ch in church.

छ छकार

ch'h the same aspirated.

ज जकार

j as j, and dge in judge.

झ झकार

jh the same aspirated.

ञ ञकार

ñ as ni in onion, and n as n in finge.

ट टकार

t

ठ ठकार

th

ड डकार

d

ढ ढकार

d'h

ण णकार

n'

त तकार

t as t in tin.

थ थकार

th as te-h in Whitehall and th in nut-hook.

These are sounds peculiar to Indian tongues.

* Before क and ख it is denominated जिह्वामूलीय; before घ and ङ it is

CONSONANTS.

Letters. Names.

Powers.

द	दकार	d	as d in deal.
ध	धकार	d'h	as dh in red-haired.
न	नकार	n	as n in noble.
प	पकार	p	as p in pen.
फ	फकार	p'h	as ph in haphazard.
ब	बकार	b	as b in ball.
भ	भकार	bh	as bh in abhor.
म	मकार	m	as m in man.
य	यकार	y	as y in yet.
र	रेफ or रकार	r	as r in run.
ल	लकार	l	as l in lull.
व	वकार	v	as v in valve.
श	शकार	ś	nearly as sh in shun.
ष	षकार	ṣh	a harsher sound of the same kind.
स	सकार	s	as s in sin.
ह	हकार	h	as h in hair.
क्ष	(क-ष)क्षकार	ṣh	as cti in fiction.
ळ	ळकार		a sound partaking of l and r, peculiar to the Vēda. *

* Consonants in a separate Table.

SECTION JUNCTION OF LETTERS.

VOWELS WITH CONSONANTS.

c ca cá ci cí cu cū cī crī clī clī cé cā có cau can cah
कू क का कि की कु कू कृ कृ के कै को कौ कं कः

The vowels are familiarly joined with other consonants.

The first vowel, or whole element, being conjoined with a consonant, is not marked by any special sign; but the absence of vowels, when the

consonant is destitute of them, is denoted by a mark at the foot of the letter क ख ग &c.

When consonants are not separated by intervening vowels, they are termed conjunct (संयोग). This may be signified by affixing to the prior consonants the mark abovementioned: but it is more usual to employ compound characters denoting such conjunct consonants; as in the following table.

CONJUNCT CONSONANTS.

cn	chñ	gn	ghñ	ñc	ñc'h	ng	ng'h
कु	खु	गु	घु	ङ	ङख	ङ	ङ
chny	ch'hny	jny	jhny	nch	nch'h	nj	nj'h
ञ	ञ	ञ	ञ	ञ	ञ	ञ	ञ
tn	t'hñ	ññ	d'hñ	ñt	ñt'h	ñd	ñd'h
त	त	त	त	ट	ट	ट	ट
tn	t'hn	dn	dhn	nt	nt'h	nd	nd'h
न	न	न	न	न	न	न	न
pm	phm	bm	bhm	mp	mp'h	mb	mbh
प	प	ब	भ	म	म	म	म
cc	cc'h	gg	gg'h	yy	yr	yl	y
क	क	ग	ग	य	य	य	य
chch	chch'h	jj	jjh		ry	ly	by
च	च	ज	ज		र	ल	ब
tt	t't'h		dd'h	sch	fh't	st	hy
ट	ट		ड	ष	ष	स	ह
tt	tt'h		ddh	ps		tf	rh
त	त		ड	प		त	ह
nn	nn'h	bb	bb'h	hl		tr	dnr

This specimen of conjunct Consonants formed of two elements will also serve to make intelligible other compounds formed of two, three, or more, elements: Ex. चंद्र the moon, (where नृ and द्र are conjunct); उष्ट्र a camel; (where ष्ट्र and र are conjunct) तिलानूस्यावपति or तिलानूस्यावपति the woman sows seeds of sesamum, [where नृन्सूत्र and यू or नृसूत्र and यू are conjunct.]

SECTION III.

NATURAL ORDER OF THE ELEMENTS WITH THE NAMES OF THE SEVERAL SETS.

VOWELS स्वराः

अ	आ	इ	ई
उ	ऊ	ऋ	ॠ
लृ	लृ	ए	ऐ
ओ	औ	अं	अः

CONSONANTS व्यंजनानि

SECTION IV.

AN ARTIFICIAL ARRANGEMENT OF THE ELEMENTS WITH THE
DENOMINATIONS DEDUCED THEREFROM.

शिवसूत्राणि

प्रत्याहाराः

अ इ उ ण्

अण्

ऋ लृ क्

अक् इक् उक्

ए ओ ङ्

एङ्

ऐ औ च्

अच् इच् एच्

ह य व र ट्

अट्

ल ण्

अण् इण् यण् [र]

ज म ङ् ण न म्

अम् बम् डम्

ऊ भ ञ्

यञ्

व ढ ध ष्

ऊष् भष्

ज व ग ड ढ श्

अश् हश् कश् ङश् जश् बश्

ख फ छ उ घ च ट त ठ

कश्

क ण्

फभ शष

the twins * of the
and

गानमयरलव and ह

The far

अण् अ

इक्

हश् हल् य

acute accent, with the
flex.

ws immediately after one of the four

अल् is any letter; अच् a vowel; हल् a consonant; अक् a simple vowel; एच् a diphthong, एङ् a *guṇa* diphthong; ऐच् a *hi* diphthong; अण् (1st.) a simple vowel exclusive of ऋ and ॠ; अण् (2d.) a vowel or femivowel including ह्; यम् the same or a nasal consonant; यम् a femivowel or a nasal; र् a hard consonant; ऋश् a soft one; ऋष् an aspirated soft consonant; ऋश् an unaspirated one; ऋय् a hard or a soft consonant; यय् the same, or a femivowel; शल् a sibilant; शल् the same or ह्; यश् any consonant except ह्; इच् any vowel except अ; अट् a vowel or femivowel including ह् but excluding ल्; र either इ or ल्. The rest may be understood from these examples.

It is obvious that the finals of ŚIVA's *Sūtras* are not comprehended in this arrangement of elements, but serve for the denominations deduced from it. The use of placing ह् in two *Sūtras* is evident from the *pratyāhāras* अट् शल्. The *Pratyāhāra* र्, with a nasal vowel, is deduced from the vowel contained in the *Sūtra* लण्. Consonants are here exhibited as the simple element for the sake of the uttering of them, but the consonants themselves ह् क &c. are intended.

टर्गः
तवर्गः
पवर्गः
यवर्गः
शवर्गः

* उ is here finite (C)
elements (§. 1) in the fi
signation of homogeneous
inflection.

आभ्यन्तरः प्रयत्नः or mode of articulation, preparatory to the utterance of the sound.

आस्य or **संनि** or organ of speech (where the tip, middle, or root of the tongue touches, or approaches, in pronouncing the several letters).

स्पृष्टं, or contact of the tongue with the appropriate organ of speech.

ईषत् **स्पृष्टं** or slight contact.

विवृतं or approach of the tongue towards the organ of speech, but without contact.

Throat

कंठः

क ख ग ब ङ

य

ह आ अ

Palate

तालुः

च छ ज ञ ञ

र

इ ई

Roof of the mouth

मूर्धा

ट ठ ड ढ ण

ल

ष ञ ञ

Teeth

दंताः

त थ द ध न

व

स लृ लृ

Lips

ओष्ठौ

प फ ब भ म

व

उ ङ

Lips and teeth

दंतोष्ठं

Throat and palate

कंठतालु

Throat and lips

कंठोष्ठं

ए ऐ

ओ औ

बाह्यः प्रयत्नः or mode of articulation at the close of the utterance of the sound.

Slight aspiration

अल्पप्राण

क ग ख ग

म य र ल व

Strong aspiration

महाप्राण

ख ग

य ख य

म ह

विवारः &c. or expansion of the throat, acute articulation, &c.

विदारः

ख ग

च र श र

म ह

संवारः &c. or contraction of the throat, acute articulation, &c.

संवारः

ख ग

र ल र ल श ल

erated.

श अल

रेच

व श व ल र ल

भ ष ज श व श

उदात्तः अनुदात्तः and **स्वरितः**

Homogeneous elements are those which are referred to the same organ of speech, and uttered by the same mode of articulation; as in the first part of this table. Congenial elements, not homogeneous, are determined from the second part of it.

The nasal consonants are इ, न्, ए, न्, and म्; but the semivowels य, ल् and व् are sometimes nasal: and two of the semivowels, य् and व्, are in some circumstances articulated with entire relaxation of every part of the tongue; and this is denominated a short utterance of them.

SECTION VI.

LENGTHS AND TONES OF THE VOWELS.

N. B. When a vowel is mentioned in a rule of grammar, the homogeneous elements (that is, the tones and lengths of it) are included in the rule, unless it be restricted, by the letter न् subjoined, to the particular length exhibited.

नासिकः or nasal.					
Lengths.	उदात्तः	अनुदात्तः	उदात्तः	अनुदात्तः	स्वरितः
	Accentuated with the grave accent.	Unaccentuated.	Accentuated with the circumflex accent.	Unaccentuated.	Circumflex accent.
ह्रस्वः Short	अ	अ	अं	अ	अं
दीर्घः Long	आ	आ	आं	आ	आं
सुतः Continuous	आः	आः	आंः	आः	आंः

The lengths and tones of the other vowels are similarly distinguished.

But लृ is not long but continuous; and ए, ऐ, औ, and औ, are

A short vowel occupies one moment (मात्रा); a long vowel, two; and the continuous sound, or that which is prolonged as in calling to any one, lasts for three moments: but a consonant, when destitute of a vowel, is measured by half a *mātrā*. These durations of sound are compared by the grammarian, in his treatise on pronunciation, to the cries of the kite, crow, peacock, and ichneumon.

A long vowel (दीर्घ) and a continuous one (प्लुत) are in prosody long (गुरु); and a short one (ह्रस्व) is in prosody short (लघु), unless it be followed by a conjunct or double consonant; for in that case it becomes prosodially long (गुरु). A letter prolated by the nose and mouth (the breath being made to pass through both organs) is nasal (अनुनासिक). Any other is निरनुनासिकः, or not nasal.

Though the tones of vowels are not regarded in common speech, but only in the recitation of the *Vēda*, and in some other instances, an explanation of the tones may be here inserted, because it may help to elucidate the accents of other languages. A vowel taken high (that is, articulated near the upper part of the appropriate organ of speech, with effort for its utterance, by a sharp stroke of the voice, and by a contraction of the aperture of the throat,) is named उदात्तः. One taken low (that is, articulated near the lower part of the appropriate organ of speech, with a relaxation of effort for utterance, by a gentle stroke of the voice, and great expansion of the aperture of the throat,) is अनुदात्तः. One, which unites both tones, is स्वरितः and the first semibrief, or half a *mātrā*, is high; and the remainder of such a vowel low, if a स्वरितः or उदात्तः follow: else it is sounded like a high vowel. In common recitation the tone of the vowels is uniform (रकश्रुतिः).

SECTION VII.

Two designations of certain vowels should be here noticed as ~~as~~ very extensive use.

आ, ऐ and औ are called वृद्धिः

अ, ए and ओ are named गुणः

N. B. When a vowel (अण्) अ, इ or उ is substituted for क, र is subjoined; when such a vowel is substituted for लृ, लृ follows. Thus the वृद्धिः substitute for लृ is आलृ; for क, आरृ. So the गुणः substitute for लृ, अलृ; and for क, is अरृ.

CHAPTER II.

ON THE PARTS OF SPEECH AND ON THE KEY TO THE RULES OF GRAMMAR.

SECTION

1. The roots of the Sanskrit language are crude verbs (धातु) and perhaps participles (निपात). Allusions without exception, say some grammarians, or with few exceptions to others, may be deduced by rules of etymology from some crude verb, although the acceptation may deviate from the etymology. The *d'hātus*, or crude verbs, are contained in a catalogue, at the head of which is placed भू to be. These, and their derivatives, (or any significant found however derived,) being inflected with the signs of persons or cases, are denominated words (पद) *.

2. Prepositions † are enumerated in a list, at the head of which stands प्र. They are employed, like prepositions in other languages, to form compound verbs by prefixing them to *d'hátus*, and also in composition with nouns. Other particles, which might be called interjections, conjunctions, and adverbs, are placed in a separate list, wherein the first term is च "and." These are indeclinable (अव्यय); and so are certain nouns contained in a catalogue, wherein स्वर्ग heaven is the first term. The indeclinables are nevertheless "words" within the terms of the definition: for the affixes are understood; a blank having been substituted for them, without affecting the radical term.

3. Crude nouns are denominated प्रातिपदिक; for this is defined "a significant sound, not yet inflected, but other than a crude verb." Pronouns, being subject to special rules, are distinguished by the appellation of सर्वनाम or universal names. ‡ Adjectives need not be distinguished otherwise, than as nouns, signifying qualities and inflected in three genders. ¶ These nouns, whether substantives, adjectives, or pronouns, are declined through three numbers with seven cases.

4. Verbs, whether simple, or compound, radical or derivative, are conjugated through the active and passive voices, and some through a middle voice also, in ten moods and tenses, with three persons and three numbers. The derivative verbs are causals, desideratives, reciprocals, &c. derived immediately from verbs; besides others deduced from nouns conjugated for certain significations.

5. From the verbs are derived nouns, which correspond to the infinitives, participles, gerunds and supines, of other languages; besides nouns of action, &c. The terminations, that distinguish such derivatives,

† उपसर्गः These with some others are also denominated गति.

‡ They are enumerated in a list, at the head of which stands सर्व all. It comprehends two of the numerals (संख्या).

¶ Things, intended by a denomination, are according to grammarians, a kind, a quality, an action, or a substance. A noun, which signifies the quality itself, is restricted to its own gender:

are called कृत् and the derivatives themselves कृदन्तः. A few are indeclinable; but most are inflected.

6. From nouns again are derived others, corresponding with the patronymicks, comparatives, superlatives, &c. of other languages. The terminations of these are named तद्धित; and the derivatives are then denominated. A few of them are indeclinable; and the rest are declinable. Besides these, the terminations, affixed for the purpose of deducing a feminine noun from one of another gender, form derivatives of another class.

7. Compound terms are formed at pleasure according to rules, which are copiously laid down for that purpose. They are denominated सन्ध्या, and constitute the more class of derivative nouns.

SECTION II.

1. The changes, which terms, or significant sounds (शब्द), undergo by rules of etymology, or orthography, are effected by subjoining, substituting, or inserting, one or more elements. What is added for the purpose of insertion, is denominated (प्रत्यय) an affix; and what is

¶ If it consist of a single letter (either original, or after rejecting mute letters), it is called अपृक्तः.

Affixes and the rest are termed mute letters; for so may be termed letters that are denominated इन्, and for which therefore it is to be substituted. Such are final consonants, nasal vowels, and the initial syllables जि, and डु, contained in an elementary term (उपदेश) or (as the old grammarians interpret the word, in an aphorism of grammar (सूत्र), or corrective rule (वार्तिक), in a catalogue of terms (शब्द), in grammatical catalogues of terms (शब्द), in the supplementary rules (उणादि), and of gender (लिंगानुशासन), in an augment (आगम), in an affix (प्रत्यय), or in a substitute (आदेश). The nasal vowels, that occur in elementary terms, are those which have been marked as such by the

directed to be inferted, is an augment (आगम), whether this be initial or final, or subjoined to the last vowel contained in the term or affix.* आदेश is a substitute, whether it be directed to be put instead of the initial or of the final element; or take the place of the whole, or else of a particular letter in the term or in the affix.† Even the expunging of letters is आदेश; for this operation is considered as the substitution of a blank.‡

author of the grammar: and many affixes are directed to be treated in certain circumstances, as if they contained certain mute letters. These may be said to be fictitiously distinguished by such letters.

It should be noticed in respect of affixes, that ष, when initial in an affix, is mute; and so, for the most part, are च and ट, or any letter homogeneous with either of them, when initial of an affix: and so always are ल, श, क, and any letter homogeneous with the last, being initial of an affix other than a नङ्गित one. It must be also remarked, that स, म् and न्, or any letter homogeneous with the last, are never mute (even though originally final) in (विभक्ति) an affix denoting case or person.

The uses of the mute letters will be shown in their proper places. But as an example of their use, it may be here noticed, that a गुण or वृद्धि letter (though the substitution of such a letter may have been directed by some general rule) shall not be substituted in right of that, which really or fictitiously contains a mute क् or इ.

* That which is really or fictitiously distinguished by a mute ट् is initial; by a mute क्, is final; and, by a mute म्, is subjoined to the last vowel, whether this be, or be not, followed by a consonant.

† What is directed to be substituted in place of some term indicated by the rule, shall be substituted for the final letter only, unless the substitute consist of more than one element, or be distinguished by a mute श्; for such a substitute shall be put in the place of the whole term, but one distinguished by a mute इ (even though it contain more than one element) shall be substituted for the final; and, on the contrary, an alteration of the subsequent term, in right of the preceding one, is restricted to the initial.

To understand these rules, it is necessary to advert to the key for the construction of the aphorisms of grammar: viz. when that, in right of which an inflection takes place, is exhibited in the seventh or locative case, the consequent operation affects a preceding term; when it is exhibited in the fifth or ablative, it affects the subsequent term only: and what might have been supposed to stand, but must be altered, is exhibited in the sixth or possessive. Hence the maxim that 'the nominative case distinguishes the substitute; the possessive, that, in place of which the substitute is put; the ablative, that, following which such substitution takes effect; and the locative, that in right of which, when it follows, the substitution must be made.'

‡ In this sense a blank is denominated लोप; which signifies, that the letter disappears, being neither uttered nor heard, neither exhibited nor read. When such a blank is substituted for an affix, other operations, that depended on the affix, (for example a change of the inflective root,) do nevertheless take place: but लुक्, लु and लुप् are also names for the expunging of affixes; and, when a blank is substituted under one of these denominations, the inflective root remains unaffected by

2. In the studied conciseness of aphorisms of grammar, their application, especially that of rules respecting substitution, is often obscure and ambiguous unless assisted by the key to their interpretation. To elucidate them, the most essential maxims, which have not been here indicated in the notes, are collected in the next section.

3. It is necessary to remark, that many special rules, or exceptions are optional: when therefore an exception or inhibition admits of an alternative, this is denoted by the term **विभाषा**, or by other expressions of similar import, such as **वा**, **अन्यतरस्यां**, &c. or the option is intimated by stating the rule as resting upon the authority of a single grammarian.

SECTION III.

1. Among several elements comprehended under one designation, in a rule for the substitution of elements, that, which is most similar, must be selected; especially one, which is congenial according to the organs of speech. Thus the homogeneous (**सवर्ण**) letter will be preferred, if it answer the conditions of the rule; in other instances, a congenial one (**अनुरत्नम्**); or in others again, the similarity of length or measure must be regarded: and sometimes the analogy of the meaning of terms will be followed; for instance, in substituting a masculine noun for a feminine one.

2. Two sets of terms, usually, numerous, one containing primary terms, the other subsidiary, are correlative in their order: the first of one set corresponds with the first of the other, the second with the second, and so forth. It should be remarked that here, and in most other instances, the substitute inherits the designations of the original, and is similar to it (**स्थानिवत्**); excepting so far as regards changes that depend on the particular letters, which the original contained.

3. When a short vowel must be substituted for a diphthong, it shall be an इक् vowel, (इ for ए or ऐ; and उ for ओ or औ).

4. When a गुण or वृद्धि letter is to be substituted under these denominations, without special restriction, it shall be substituted for an इक् vowel contained in the term: sometimes however, by special rule, such a letter is the substitute for the first vowel, or for a diphthong. So, when a short, a long, or a continuous vowel, is to be substituted, it is put instead of the vowel contained in the term.

5. A vowel (इक्) substituted, or to be substituted, for a semi-vowel (यण्), is denominated संप्रसारणं.

6. A penultimate letter is called उपधा; and the last vowel, with subsequent consonants if any there be, is denominated टिः.

7. That by which, as a restrictive term, a particular operation is directed, implies, besides itself, the whole term ending therein. (Ex. एरच् i. e. The affix अच् shall be subjoined, for a certain signification, to इ; meaning to a term ending in इ).*

* It is necessary to observe, in regard to the original rules of grammar as arranged in PA'NINI's eight lectures, that the order, in which they are placed, is essential to the understanding of them: for terms, contained in preceding rules, are often understood in those which follow (as in the rule cited by way of example in the last paragraph); and a subsequent rule, inconsistent with a former one of equal scope, is in general an exception to it; though sometimes the preference must be given to that rule, which best answers the purpose.

Another instance of the use of this arrangement must be also noticed. A precept, contained in the three last sections of PA'NINI's eighth lecture, is as it were null, so far as regards a preceding one; and consequently does not prevent the operation of a preceding rule, which would have been otherwise applicable; nor give it effect, if it were not applicable previously to the operation of such subsequent precept.

In the application of rules of grammar, various difficulties occur for which no provision has been made by PA'NINI, CA'TYA'YANA, and PATANJALI, whose works, the *Sūtras*, *Vārtikas*, and *Bhāṣya*, constitute the grammar of the language. Here recourse must be had to the maxims (परिभाषा) of other authorities. These maxims may be therefore considered as a fourth portion of the grammar; and the most important of them will be cited as occasion may occur.

Some difficulties still remain; and the commentators meet them by various expedients: among others, by that of rendering many rules vague and indefinite in their application. As the rules and maxims are very obscure, the glosses of the numerous commentators are for this reason likewise necessarily consulted: they also serve for the correction of each other. The approved practice of good authors is in fact the test of grammar: and the rules, emendations, expositions, maxims, and glosses are employed merely to teach what established usage sanctions.

CHAPTER III.

PERMUTATION OF LETTERS IN COMPOSITION.

SECTION I.

The disjunction of letters is denominated अवसानं; and is marked by a pause: but the proximity of letters without an intermediate pause, or, in short, their junction, is named संहिता or संधिः.

This proximity requires rules for the permutation of letters to obviate dissonances within the word, and in compound terms.

Such rules must be carefully attended to, because they are very essential to etymology; and are rigidly observed by poets and good authors, not only within the word, but also within the verse or the sentence.

Those precepts, which are peculiar to etymology, will be mostly cited, as occasion arises, in the subsequent chapters. But such, as are more general, affecting the orthography of contiguous terms, are collected in the present chapter, with some precepts of limited use suggested by the general rules. The most important are exhibited in the text; the rest are transferred to the margin.

SECTION II.

PERMUTATION OF VOWELS.

1. When a simple vowel (अक्) is followed by a homogeneous one, a single long vowel (दीर्घ) shall be substituted for both.

Ex. दैत्यारिः demon's foe (दैत्य + अरिः); दधौह curds here (दधि + इह); भानूदयः sun's rife (भानु + उदयः) *.

2. If अ (or आ) be followed by a heterogeneous vowel, a single *guṇa* element shall be substituted for both; but, if it be followed by a diphthong (एच्), the substitute shall be a *Vṛiddhi* element. ¶ Ex. नवेदं

* It is not indispensably necessary to substitute the long vowel in the instances of अ and लृ; nor even to make the vowels coalesce, when अ follows अ or लृ. However, the short vowel, when this is so substituted for two, must be prosodially long; for the two coalescing semivowels इ are each equal to half a short vowel, and, together with the single substituted short vowel, by which they are affected, are in prosodial length equivalent to one long vowel. So the two semivowels लृ, with one short vowel, are equivalent to a long vowel.

¶ अक्षौहिणी an army of a certain complement (अक्ष + उहिनी) is irregular. So are * स्वैरं wilfulness, स्वैरी and स्वैरिणी wilful (स्व + इर). So likewise प्रौहः investigating, प्रौढः haughty, and प्रौढिः haughtiness (प्र + उह &c.); प्रैषः a certain prayer; and प्रैष्यः a missionary (प्र + ईष &c. in certain acceptations); and some other words: also ऋणार्णं a debt contracted to liquidate another; दशार्णः a district containing ten strongholds; and a few other compounds of ऋण; and in like manner प्रार्कति and other compound verbs formed of a preposition ending in अ with a verb beginning with a short अ; and प्रार्षभीयति or प्रर्षभीयति, and others formed of such a preposition, with a conjugated noun beginning with a short अ or लृ. For, in this instance, the substitution of the *Vṛiddhi* element is optional; in the other instance of compound verbs, it was indispensable. So, in composition with a term exhibited by the sense of the compound in the causative case, अत substitutes the वृद्धि element for its initial together with the preceding अ. Ex. मुखार्तः (or at full length, मुखेनर्तः). See formation of compound terms.

When a preposition ending in अ (or आ) is followed by a verb beginning with ए or ओ (एङ्), a single element, the same with the last, is substituted for both vowels. But the वृद्धि element is substituted for both vowels, when अ (or आ) is followed by the verb एति (इण् to move), or by एध् to grow, or by the substitute उठ् (Ch. II. §. 4.).

When a term ending in अ (or आ) is followed by एव (unless it signify precisely),

this is thine (तव+इदं); गंगोदकं Ganges water (गंगा+उदकं); तवैषा this is thine (तव+एषा); तवौदनं thy boiled rice (तव+ओदनं); तवर्द्धिः thy wealth (तव+वर्द्धिः). For इ must be subjoined (Ch. 1. §. 7.) after a common vowel substituted for अ (and ल after one substituted for लृ); and a consonant may be doubled (§. iii. 5.) after इ preceded by a vowel.

3. If (इक्) any other simple vowel, but अ, be followed by a heterogeneous vowel, a femivowel (यण्), the most congenial to it, shall be substituted: viz. यू for इ (or ई); वू for उ (or ऊ); इ for अ; and लृ for लृ. Ex. दक्षिणय, दद्यानय, दध्यानय, or ददध्यानय (दक्षि + आनय) bring the curd; मधुन्न, मद्धुन्न, मधुन्न, or मद्धुन्न (मधु+अन्न) honey here. For a consonant, excepting इ and ह, is usually doubled after a vowel (§. iii. 5.) when a consonant follows; and the unaspirated consonant shall be substituted for the aspirated soft one, when a soft consonant follows (§. iii. 3.) The femivowel too may be doubled after (मय्) any hard, soft, or nasal, consonant except ज्

a single element, the same with the last of them, is substituted for both. Ex. क्वेवमोदयसे where wilt thou eat?

In certain compounds and derivatives, as शवंधु (from शक name of a country and अंधु a well) &c. the टि portion of one term (Ch. 2. §. iii. 6.), together with the initial of the other, is permuted to a single element, the same with the last.

This may be done in a compound, when अ is followed by the term ओनु a cat, or ओष्ठ the lip. Ex. बिम्बोष्ठं a red lip.

When अ (or आ) is followed by the particle ओम्, or by आहु (आ), a single element, the same with the last, is substituted for both. Ex. शिवेहि (शिव, आ, इहि) O Siva! come. (§. ii. 2. आ+इ=ए.)

In imitating inarticulate sounds, if पटन् be followed by इति, a single element, the same with the latter, is substituted for both, unless the first were a monosyllable. Ex. पटिति (पटन्+इति) patat; this is sounds. But, if such an imitative sound be repeated, substitution may take place with the final of the repeated term. Ex. पटत्पटदिति or - टिति (Sometimes however, - टिति).

(§. iii. Note **); and there are consequently four modes of orthography in such instances, as the foregoing, viz. by doubling both the consonant and the semivowel; or either of them, or neither. (It is however usual to double the consonant; and not the semivowel.) But any consonant, except **ह**, is usually doubled after **इ**; and sometimes after **हु** (§. iii. 5.) Ex. **गौर्यत्र**, or **गौर्यत्र**, *Gauri* here (**गौरी**+**अत्र**); **नह्यस्ति**, or **नह्यस्ति**, is not (**नहि**+**अस्ति**).

4. When a diphthong (**एचू**) is followed by a vowel, or by a diphthong (even by a homogeneous one), **अयू** shall be substituted for **ए**; **अवू** for **ओ***; **आयू** for **ऐ**; and **आवू** for **औ**.† Ex. **नयनं** (**ने**+**अन**) eye; **भवति** (**भो**+**अति**) is; **नायकः** (**नै**+**अक**) director; **पावकः** (**पौ**+**अक**) fire.

5. When a diphthong (**एडू**) **ए** or **ओ**, being final of a word, is followed by a short **अ**, a single letter, similar to the first, is substituted

* **अवू** is substituted for **ओ**, and **आवू** for **औ**, before an affix the initial of which is **यू**. But this is optional in certain instances, and restricted in others; and the analogy is followed in some examples of the other diphthongs. Ex. **गव्यं** butter, &c. **गव्यन्तिः** a league, or double *crés'a* (contradistinguished from **गोयन्तिः** which bears other senses). So **क्षय्यं** perishable, **जय्यं** conquerable (contradistinguished from **क्षेयं** to be lessened, and **जेयं** to be conquered); **क्रय्यं** exposed for sale (contradistinguished from **क्रेयं** to be sold)

† At the end of a word, a blank may be substituted for **वू** or **यू** following **अ** or **आ**, if the next word begin with (**अश्**) any letter but a hard consonant or sibilant. Ex. **तयांगताः** or **त आगताः** (**ते**+**आगताः**) those being arrived. **तस्मायेतन्** or **तस्माएतन्** (**तस्मै**+**एतन्**) this to that. **ताविमौ** or **ता इमौ** (**तौ**+**इमौ**) those two, these two.

Here is an instance of the maxim cited at the close of Chapter II. (Note *). For, the blank having been substituted for **यू** or for **वू**, it might be inferred, that the vowels should coalesce; but this substitution of a blank is directed in the 3d Section of PA'N'INI's 8th Lecture; and is there-

for both.* Ex. तेऽत्र(ते+अत्र) those here. विष्णोऽत्र O Vishnu! here (विष्णो+अत्र).† For it is usual to insert this diacritical mark ङ, named half *a*, to denote the presence of the vowel; for the sake of avoiding the ambiguity which might arise; especially when the vowel, which thus merges in the preceding element, was the privative or negative *a*.

6. If (इक्) a simple vowel, excepting अ, be the final of a word, and be followed by a heterogeneous vowel or diphthong (अच्), it may be retained instead of substituting the semivowel, and the short vowel may in this instance be substituted for a long one. Ex. चक्री अत्र, or चक्त्रि अत्र, or चक्त्रयत्र, the ~~rod~~, that is armed with a discus, is here. But, within the word, or in a compound term, no such option is admitted.‡ Ex. गौर्यो dual of गौरी; हर्यर्थं for the sake of Hari.

7. A continuous vowel is unalterable, though a vowel follow in composition; and so are certain vowels denominated प्रगृह्य in certain circumstances. Viz. ई, उ and ए being final in the dual number; ई and उ following म् in the inflections of the pronoun अदस् this, or terminating a word that bears the sense of the locative case; a particle consist-

* It should be remarked, that a single letter, substituted for two, is considered as the final of one term, and the initial of the other.

† गो may be retained unaltered when the diphthong is final in the word, if the next term begin with a short अ; or अवङ् (अव) may be substituted for that final, before any vowel: but this अव must be so substituted when इद्, or अद्, follows. Ex. गवाक्षः a window (literally a bull's eye); गवेन्द्रः chief of bulls; गवाजिनं or गोजिनं a bull's hide; गवेशः or गवीशः chief of bulls; गवाग्रं, गोग्रं or गोअग्रं the bull's front.

‡ The option is allowed when a simple vowel (अक्) is followed by a short ञ; and that, even in a compound term, but not within an inflected word. Ex. ब्रह्माक्षरिः, ब्रह्मक्षरिः, or ब्रह्मर्षिः, Brabmā the holy sage: सप्तक्षरीणां of the seven sages.

ing of a single vowel, except **आ** in certain acceptations; **ओ** being the final of a particle; and a few other instances.

8. When a pause, or disjunction of letters, follows a common vowel (**अण्=अ, इ or उ**), provided this be not denominated **प्रगृह्य**, the correspondent nasal vowel may be substituted for it. *Ex.* **दधिं** [or **दधि**] curd.

9. Besides these, which are the most essential rules for the permutation of vowels; others, which are either special rules or exceptions, or which have been here only hinted, must be learnt by practice, or by reference to the grammar at large.

SECTION III.

PERMUTATION OF CONSONANTS.

1. When conjunct consonants terminate a word, the last element of the conjunct shall be expunged: unless **र** be the preceding element; for **स्** is the only letter, for which a blank must be substituted after **र**, when it is final. Examples will be frequent among the declensions.

2. If a nasal or semivowel (**यम्**), including **ह्र**, be preceded by a consonant (**हल्**), and also followed by the like nasal or semivowel (**यम्**), it may be expunged. *Ex.* **आदित्यं** or **आदित्य** solar.

3. When a hard or soft consonant, or a sibilant (**ऋ**), is preceded by a consonant, and followed by a homogeneous hard or soft consonant, or sibilant, it may be expunged (and it usually is so). *Ex.* **मरुह्**, **मरुह**, or **मरुह्** (**मरुह** wind + **तु** but). Excluding semivowels and

nasals, when a consonant (ऊल्)* terminates a word, the soft unaspirated consonant (जश्) shall be substituted: and so it shall, if a soft consonant (ऊश्) follow. But the hard unaspirated consonant (चर्) shall be substituted for such a consonant, if a sibilant or hard consonant (खर्) follow: and a similar substitution may be made, if a pause, or disjunction of letters, follow. Ex. वाग्यथा the speech is thus (वाक्+यथा); समिदाधानं placing of sacred fuel (समिध्+आधानं); मधूत्र honey here (मधु+अत्र); भेज्जयं thing to be split (भेद्+नय); वाक् [or वाग्] speech.

4. For any consonant (यर्) except ह् [and र्], the correspondent nasal may be substituted at the end of a word, if a nasal follow.† Ex. षण्मासः or षड्मासः a period of six months (षट्+मास).

5. A consonant (यर्), excepting ह्, is (or rather may be) doubled after र् or ॠ preceded by a vowel;‡ and any such consonant (यर्), preceded by a vowel, and not followed by one, § is (or rather may be) doubled. || Ex. अर्कः or अर्हः the sun.

* Excepting also सू which is subject to special rules.

† This substitution must be made, if such following nasal begin an affix. Ex. मृन्मयं earthen (मृत्+मय).

‡ A sibilant (शर्) is not doubled, if it be followed by a vowel. Ex. वर्षति rains.

§ Even if a pause, or disjunction of letters, follow, the rule holds good. Ex. त्वक् [or त्वक्] the skin.

The consonant must not be doubled in the word पुत्र a son, when in composition with certain terms; but it may be, when in composition with certain others.

|| A semivowel (याण्) is doubled after (मय्) a hard or soft consonant, or a nasal except ज्, according to some grammarians; but such consonant (मय्) is doubled after a semivowel, according to others. Ex. मधू honey here; उल्का or उल्का a mass of light.

A hard consonant (खय्) is doubled after a sibilant (शर्) according to some authors; but a sibilant, after a hard consonant, according to others: and the aspirated hard consonant is substituted for the simple one before a sibilant, according to certain authorities. Ex. स्थाली or स्थाली

6. According to one authority duplication does not take place, if the conjunct already consist of three or more consonants. *Ex.* चन्द्रः the moon. According to another ancient grammarian, it always must be omitted. *Ex.* अपन्हते hides. And even those, who maintain the cogency of the preceding rules, do not allow such duplication after a long vowel. *Ex.* पात्रं a vessel.

7. सू, being contiguous to शू, or to a palatine consonant (चवर्ग), is changed to श. The same, being contiguous to षू, or to a cerebral consonant (टवर्ग), is changed to ष. So a dental consonant (तवर्ग), being contiguous to a palatine (चवर्ग), or preceding (not following) शू, is changed to the correspondent palatine (नू to चू; थू to कू &c.); and being contiguous to a cerebral (टवर्ग), or following (not preceding) षू, it is changed to the correspondent cerebral (नू to टू, दू to डू &c.). But neither सू, nor नू &c. (तवर्ग), become cerebral after टू &c. (टवर्ग) when these terminate a word. * *Ex.* कश्शूरः who is the hero? कष्षष्टः who is sixth? तच्चित्रं that painting (तनू + चित्रं); प्रश्नः a question; नट्टीका its commentary (तनू + टीका); सष्षष्टः being sixth; षट्संतः being six.

8. When लू follows a dental consonant (तवर्ग), a nasal लू shall be substituted for such dental letter. *Ex.* विद्वांल्लिखति the wife man is writing.†

9. हू, following a hard or soft consonant (ऋयू), may be changed into a congenial letter; (that is, into the soft aspirated consonant, for this is

* Except however नू in the syllable नाम्, and in the words नवति and नगरी.

Ex. षण्णवति ninety-six.

† उन्वा (उद् + स्था) to rise, and उन्नंभ (उद् + स्तंभ) to erect, and some others, are anomalous compounds, wherein सू is changed to a letter homogeneous to the preceding दू; and this is transformed into नू regularly; and the medial नू is expunged.

most congenial to it.) *Ex.* तद्भुविः or तद्बुहविः that butter (तन् + हविः).

10. श्रू, following such a consonant (ऊय्), may be changed into कृ, if it be followed by a vowel or semivowel (अट्) including ह, or rather including a nasal also (अम्). *Ex.* तच्छास्त्रं, or तद्भास्त्रं, that holy ordinance; तद्भोकः or तद्भलोकः the verse. (See 7.)

SECTION IV.

1. अनुस्वार shall be substituted for म्, when this is the final of a word, and a consonant follows *. *Ex.* तंहसति he laughs at him (तम् + हसति).

2. The same shall be substituted for न्, or for म्, not being final of a word, when followed by a hard or soft consonant, or sibilant, or ह (ऊल्). *Ex.* धनंषि bows.

3. When (यय्) any consonant, except ह and sibilants, follows अनुस्वार (within a word), this is changed to the letter that is homogeneous to such subsequent consonant; or may be so changed, if it be the final of a word †. *Ex.* अङ्कितः marked; त्वंकरोषि or त्वङ्करोषि thou doest.

* अनुस्वार is often inserted before consonants, within a word, instead of the regular nasals, for the sake of neatness in writing, even when not authorized by rules of orthography.

† Anuswāra, before the semivowels य्, व् and ल्, may assume the nasal form of these elements. *Ex.* संबृत्सरः a year.

The word सम्राट्, an emperor, retains म् unaltered. And म् may be retained before ह followed by म्; and it may be transformed into न् before the same followed by this nasal, and into य्, व्, and ल् respectively before ह followed by these semivowels. *Ex.* कियतालगति what does he move? कियन्ते what does he hide? कियताः

4. If a word, ending in इ, ए or नू (ङम्) preceded by a short vowel, be followed by one beginning with a vowel, a similar nasal consonant must be prefixed to such initial vowel. *Ex.* कुर्वन्नास्ते he fits doing*.

5. स is in general substituted for विसर्जनीय, when a hard consonant or a sibilant (स्वर्) follows: that is, it may be so if a sibilant (शर्) follow; or a blank may be substituted, if the sibilant be followed by a hard consonant: but the जिह्वामूलीय and उपध्मानीय elements may

what past yesterday? किवृहलयति what does he move? किल ह्लादयति what does he make to resound like a drum?

• To इ or ए being the final of a word, क्, and ट्, respectively, may be subjoined by way of augment, when a sibilant follows. *Ex.* प्राङ्घृष्टः, प्राङ्खृष्टः (§. iii. Note ||), or प्राङ्क्षृष्टः, sixth anterior. So धृ may be prefixed to स, after a final इ, or a final नू; but न् is subjoined to a final नू before श्. *Ex.* षट्संतः or षट्संतः being six; सत्सः or ससः he being; सद्धंभुः, सद्धंभुः, सज्जंभुः or सज्जचूंभुः being Sambhu [for न् must be substituted for धृ before the sibilant (§. iii. 3.); and च् for नू, and ज् for नू, before the palatine (§. iii. 7.); and क् may be substituted for श् before a vowel, after a hard or soft consonant (§. iii. 10.): and the consonant may be expunged (§. iii. 3.) in right of the homogeneous letter, which follows.] Again, न् is subjoined by way of augment to a short vowel, when क् follows in junction of letters (संहिता). *Ex.* नवच्छत्रं thy parasol (§. iii. 7.). The same is affixed to a long vowel (दीर्घ) when क् follows; or it may be affixed, if that vowel were final; but, it must be so, after the preposition आ, and negative मा. *Ex.* म्लेच्छः a barbarian; कुटीच्छाया or कुटीकाया shade of a house; आच्छादयति he clothes. (But श् is substituted for क् together with the preceding augment न् before certain affixes; and ष् for क् at the end of a word, and before certain consonants. These substitutes again are liable to permutation. The rules respecting such permutations, like other rules, which regard inflection, will be noticed in their places in subsequent chapters.)

be substituted for विसर्ग before the guttural and labial hard consonants*; and विसर्ग must be retained before a hard consonant followed

* This is subject to numerous exceptions; in some of which ष is substituted instead of these elements, or instead of स, before the guttural and labial letters.

1. In कस्वा: "who? and who?" and in certain other words, स is retained, instead of substituting ऋ; in certain others, ष is substituted for विसर्ग following (इण्) any semivowel, or vowel except अ.

2. In general स is substituted for विसर्ग before the guttural and labial consonants, when these are not initial (Ex. पयस्पाशं bad milk). Except particles (Ex. प्रातःकल्पं early in the morning). Before the affix काम्यच्, it is substituted for the same deduced from रु, not from a natural र (Ex. गीः [रु] काम्यति desires elocution). But ष (instead of स) is substituted in such circumstances, after (इण्) any semivowel or vowel except अ (or आ). Ex. सर्पिष्कल्पं a little butter.

3. स is substituted for the same in the preposition (Ch. 2. §. i. 2.) पुरस, and in the word नमस when so denominated (गति), before the guttural and labial consonants (Ex. नमस्कारोति salutes). But ष is the substitute in a term, the penultimate of which is इ or उ (Ex. दुष्कृतं ill done), except affixes; and excepting मुहुर्.

4. स is optionally substituted for the same in the word तिरस (Ex. तिरस्कृति or तिरःकृति one who acts disrespectfully); and ष may be so substituted in the numerals द्वि, त्रि, and चतुर् employed in the acceptance of the affix कृत्वस (Ex. द्विष्करोति or द्विःकरोति does twice); and so it may in the terminations इस् and उस्, provided the following word, beginning with the guttural or labial letter, be connected in sense with that which is terminated by such syllable. But this substitution must take place within a compound term, unless it contain another word before that which is so terminated: and the substitution of स after अ (unless in an undeclinable word) must take place, before the terms कृ, कमि, कंस, कुंभ, पात्र, कुश, or कर्ण, within a compound term; unless this also contain another preceding term.

5. The same takes place in a compound term, formed of अधस्, or शिरस्, with पद, provided no other term precede. Ex. शिरसदं a foot on the head; परमशिरःपदं a supreme foot on the head.

like manner **रू** is expunged, if **रू** follow; moreover the preceding (**अण्**) vowel (if short) becomes long, whenever a blank is substituted for **रू**.
Ex. पुनारमते delights again *. शुक्तीरूष्यात्मनाभाति the mother of pearl shines like silver itself.

7. **रू** shall be substituted for a final **नृ†** (except the word प्रशान्) before (**क्व्**) a palatine, cerebral, or dental, hard consonant, followed by (**अन्**) a vowel, a femivowel (including **ह्**), or a nasal: and the same may be substituted for **नृ** final of **नृन्** (2d. pl. of **नृ**) when **प्** follows.
Ex. नृन्—, नृंप्—; नृंप्—, नृंः—, or नृःपाहि cherish the men; भवंश्चिनोति or भवंश्चिनोति you pick. For here, and in similar instances, (excepting the substitution of the same for a final **स्** and for the finals of **अहन्** and **सजुष्**. See declensions.) the preceding letter may become nasal (and in some it must), or else अनुस्वार is inserted, before **रू†**.

* But **रू**, deduced from **रू**, is not expunged after **अ** before **रू**; for **उ** shall be substituted by the preceding rule. *Ex.* मनोरमः pleasing to the mind.

† **रू** is substituted for the final of **अहन्** day, before the terms रूप, रात्रि, and रथंतर; and may be substituted for the final of that, and of certain other terms, before पति, and certain other correspondent terms. *Ex.* अहोरात्रः a day and night; अहर्पतिः, or अहं पतिः, lord of the day.

‡ **रू** is substituted for the final of **सम्** before the augment सुट्; and so it is for the final of **पुम्** (deduced from **पुंस**) before a hard consonant (**खय्**) followed by (**अम्**) a vowel, femivowel, or nasal, (except **ख्याञ्** substituted for the verb चक्षिद्). In like manner **रू** is substituted for the final of **कान्** before this term repeated. In these three terms, **स्** is exclusively substituted for विसर्ग; and consequently neither can विसर्ग be retained, nor can **ष्**, or the जिह्वामूलीय and उपध्मानीय elements, be substituted. But the preceding vowel may be nasal; else अनुस्वार must be inserted before **रू** (which is converted into **स्**). *Ex.* पुंस्कोकिलः or पुंस्कोकिलः a male cuckoo.

SECTION II.

TERMINATIONS OF THE CASES, AS DEDUCED FROM THE AFFIXES.

	Singular.	Dual.	Plural.
1. Nominative; importing the existence of that, which the noun signifies. प्रातिपदिकार्थे	स	औ	अस
2. Objective; denoting the object of the action. कर्मणि	अम्		
3. Causative; marking the agent or the instrument. कर्तृ करणयोः	आ		भिस
4. Dative; signifying him, to whom a gift is made. संप्रदाने	ए	भ्याम्	भ्यस
5. Ablative; denoting what remains while something moves away*. अपादाने	अस		आम्
6. Relative; marking connexion and relation. संबंधे		ओस	
7. Locative; denoting the site of the action. अधिकरणे	इ		सु

N. B. The vocative (संबोधन or आमन्त्रित) is the same with the nominative; except the vocative singular (संबुद्धि) which varies in many instances.

SECTION III.

PERMUTATIONS OF THE AFFIXES

1. स, deduced from सु (1st. sing.), is convertible, as in other instances, into इ, &c. (Ch. 3. §. iv. 6.) at the end of the word. It is sub-

* This is not exactly conformable with the grammarian's definition. See the explanation of these terms under the head of Syntax.

joined in the singular of the nominative case to most nouns ending in vowels.

2. सु, reduced to a single element (and that a consonant), is expunged after a term ending in a consonant, or in a vowel deduced from the feminine affixes डी or आप् (Ch. 14.), provided such vowel be long (see Ch. 6. §. i. 5.). The same is expunged in the vocative singular after a crude noun ending in ए or ओ (एङ्) or in a short vowel.

3. A blank (लुक्) is substituted for सु and अम् (1st. 2d. sing.) following an inflective root in the neuter gender; but अम् after such a root ending in a short अ; and अद्ङ् (अद्) after certain pronouns (viz. those terminated by डनर् &c. Ch. 5. §. iv.)

4. औ, deduced from औ and औट् (1st. 2d. du.), is subjoined in the dual of the nominative, vocative and objective cases, to most nouns; but शी (ई) is substituted for those affixes (औङ्) following a noun ending in आ deduced from आप् (Ch. 14.), or any neuter inflective root.

5. अस, deduced from जस् and शस् (1st. 2d. pl.), is subjoined in the plural of the nominative, vocative and objective cases, to most nouns;* but शि (इ) is substituted for those affixes following a neuter inflective root: and शी is substituted for जस् following any other inflective root of a pronoun ending in अ.

6. आ, deduced from टा or आङ् (3d. sing.), is subjoined in the singular of the causative case to most nouns; but इन् is substituted for this

* The final स is, as usual, convertible into ह &c. but, in the masculine gender, न् is substituted for the final of शस् following a long vowel, that has been singly substituted for

affix after an inflective root ending in **अ**; and **ना**, after a term denominated **वि** (§. v. 3.), unless in the feminine gender.

7. So **ए**, deduced from **डे** (4th. sing.), is subjoined in the singular of the dative case to most nouns, but **यू** is substituted for that affix, following an inflective root ending in **अ**, unless this be a pronoun; for **स्पै** is the substitute in such an instance.

8. **अस**, deduced from **इसि** and **इस** (5th. 6th. sing.), is subjoined in the singular of the ablative and relative cases, to most nouns:† but **आत्** is substituted for **इसि**, and **स्य** for **इस**, following an inflective root ending in **अ**. However **स्मात्** is the substitute for **इसि**, if such inflective root be a pronoun.

9. **इ**, deduced from **डि** (7th. sing.), is subjoined in the singular of the locative case to most nouns: but **स्मिन्** is substituted for that affix following the inflective root of a pronoun in **अ**; and **आम्** is the substitute after **नी**, and after an inflective root ending in **आ** deduced from **आप्** (Ch. 14.), or whose termination is denominated **नदी** (§. v. 3.). **आम्** is also the substitute after **इ** or **उ** denominated **नदी**; but **औत्** (**औ**) is the substitute after the same letters not so denominated, and after any term denominated **वि** (§. v. 3.); but here **अ** shall be substituted for the final of the crude noun.

10. **आ** (**आट्**) is prefixed to an affix distinguished by a mute **इ** (4th. 5th. 6th. 7th. sing.) when subjoined to an inflective root, the termination of which is denominated **नदी** (§. v. 3.); and **या** (**याट्**) is prefixed to such an affix subjoined to an inflective root terminated by **आ**

† **उ** is substituted for **अ** in these affixes following the conjunct **स्य** or **यू**

deduced from आप् (Ch. 14.); but स्या (स्याद्) is the prefix of such an affix subjoined to a pronoun so terminated (or may be so after the words द्वितीया and तृतीया), and the final vowel becomes short before this prefix.

11. भ्याम् (3d. 4th. 5th. du.) is subjoined in the dual of the causative, dative, and ablative cases, to all nouns, without any permutation, but what takes place in the inflective root itself. So ओस् (6th. and 7th. du.) is subjoined in the dual of the relative and locative cases, without any variation but that of the inflective root itself. However the final स् is, as usual, convertible into ह, &c.

12. भिस् (3d. pl.) is subjoined in the plural of the causative case, to most nouns: but ऐस् is substituted for that affix following an inflective root ending in a short अ; except इदम् and अदस्, unless these have taken क (see Ch. 9.).

13. भ्यस् (4th. 5th. pl.) is subjoined in the plural of the dative and ablative cases, to most nouns, and is never permuted, except after the personal pronouns. The permutations of these and other affixes in the inflections of those pronouns will be hereafter stated (Ch. 9.).

14. आम् (6th. pl.) is subjoined in the plural of the relative case to most nouns ending in consonants and in long vowels: but न् (नुद्) is prefixed to that affix following an inflective root ending in a short vowel, or in a termination denominated नदी (§. v.), or in आ deduced from आप् (Ch. 14.), or following चतुर् or the numerals denominated षट् (Ch. 9.). However स् (सुट्) is the prefix of this affix following the inflective root of a pronoun ending in अ (or आ). These prefixes are convertible in many instances into the cerebral elements; for ए is substituted for न् (unless it be final) following इ or ष with-

ह but excluding ल), and (कु, पु,) guttural and labial consonants, and अनुस्वार, intervene. ए is in like manner substituted for न immediately following ऋ. So ष is substituted for स, contained in an affix or a substitute, and following (इण्) any vowel except अ (and आ), or a semivowel including ह, or (कु) a guttural element, even though the augment नुम(न), or विसर्ग, or a sibilant (शर्), intervene.

15. सु, deduced from सुप् (7th. pl.), is subjoined in the plural of the locative case to all nouns. The initial of this affix is convertible into ष in many instances, by the rule above cited.

SECTION IV.

PERMUTATIONS OF THE INITIALS OF AFFIXES TOGETHER WITH THE FINAL OF THE ROOT.

N. B. The following rules are extracted from the 1st section of PANINI's 6th lecture.

1. If a short अ, not being the final of a word (पद), be followed by a *guṇa* element, a single letter, similar to the last, shall be substituted for both.

2. But when a vowel (अक्), excepting diphthongs, is followed by affixes of the first and second cases beginning with (अच्) any vowel or diphthong, a single long vowel, homogeneous with the first, shall be substituted for both: and न् is substituted in the masculine gender for the final of शस् (2d. pl.) after a long vowel so substituted for such two elements.

3. However, a long vowel is not so substituted (in 1st and 2d cases) for two elements, when अ (or आ) is followed by (इच्) any diphthong or vowel except अ (or आ); nor when a long vowel is followed by जस् (1st pl.).

4. When a vowel (अच्), excepting diphthongs, is followed by the vowel of अम् (2d sing. 1st 2d sing. neut.) a single element similar to the first is substituted for both.*

5. When a *guṇa* diphthong (एच्) is followed by the short vowel अ of इति and इत् (5th 6th sing.), a single element similar to the first, is substituted for both. When the same affixes follow a term ending in a short अ, उ shall be substituted for both elements.†

SECTION V.

DENOMINATIONS OF INFLECTIVE ROOTS.

1. The five first affixes (सुट्) are denominated सर्वनामस्थान except in the neuter gender; but शि is so in the neuter gender. Before these, the inflective root retains its appellation of अङ्ग. Before other affixes beginning with vowels or with य्, it is denominated भ. Before the rest of the affixes, which are subjoined to nouns, in declining them, or in forming derivative nouns, the inflective root is called पद. Hence,

* In like manner, when a vowel, substituted (संप्रसारण) for a semivowel, is followed by a vowel; a single element, the same with the first of them, is substituted for both. But a preceding semivowel is not permuted (संप्रसारण) before a vowel substituted for a semivowel (Ch. 10. §. ii. 11.).

† When ओ is followed by अम् or इत् (2d sing. and pl.), आ is singly

and because सु (1st sing.) is expunged after a final consonant, many rules relative to the finals of inflected words are applicable to the finals of crude nouns (§. 7.).

2. Most nouns are derived from verbs by means of affixes: but in some derivatives, through affixes containing the syllable वि, in which इ is mute, such affix, thus reduced to a single letter, is expunged, and the derivative remains a verbal root. Many rules relative to verbs are consequently applicable to such derivative nouns: and most of the crude nouns, which end in consonants, are of this sort (Ch. 10.—12.). The terminations, deduced from affixes, are for the most part न, त् and स among consonants, and अ, आ, इ, ई, उ, ऊ, and ऋ among vowels.

3. From nouns of other genders, feminine nouns are derived with the terminations आ, ई and उ, deduced for आप्, ङी, and उङ् (Ch. 14.). A noun ending in ई or उ, invariably feminine, is called नदी; unless its final be convertible into इय् and उव् (Ch. 7. §. ii. 4.) except स्त्री. However such a noun (still excepting स्त्री) may be so denominated before आम (7th sing.), and before affixes distinguished by a mute इ; and a noun in इ and उ, that is invariably feminine, may be so denominated before the last mentioned affixes. Other nouns in इ and उ are called वि, excepting सखि and पति, unless in composition (Ch. 6.).

SECTION VI.

PERMUTATIONS OF INFLECTIVE ROOTS.

N. B. The following rules are extracted from PA'NINI's 6th and 7th lectures; but those, which are least general, are here transferred from the text to the notes. *

* Several rules, which occur in the three first sections of the 6th lecture, are here omitted; and so are those, which relate to the personal and other pronouns ending in consonants (Ch. 9.). They will be noticed in the subsequent chapters of this grammar; where also the

1. The long vowel is substituted for the final one of an inflective root, when **नाम्** (6th pl.) follows,* and for the penultimate of such a root ending in **न्**, before **नाम्** (6th pl.), and before **सर्वनामस्थान** (1st sing.—2d du.), except the voc. sing.; and (before the last mentioned affixes, with the same exception) for the penultimate vowel of **महत्** and of nouns (not verbs) ending in a conjunct the last element of which is **स्**; and for the penultimate of **अप्** and of nouns terminated by **न्** deduced from **तृन्** and **तृच्**, and of certain other nouns in **ञ्** (**खसृ** &c. see Ch. 6. §. iii and iv.); and, before **शि** (1st 2d pl. neut.), for the penultimate of nouns ending in **इन्** and certain other terms in **न्** (**हन्** &c. see Ch. 10. §. ii. 10.); and before **सु** (1st sing.) for the same, and for the penultimate of a term ending in **अनु** (where **उ** is mute), and of a noun (not a verb) ending in **अस्**.

2. A blank is substituted for the penultimate **न्** of a term ending in a consonant (unless it contained a mute **इ**) before affixes distinguished by a mute **क्** or **ङ्**.†

3. Before affixes, beginning with vowels, **इयङ्** (**इय्**) and **उवङ्** (**उव्**) are substituted respectively for the finals of verbs ending in **इ** and **उ** (or **ई** and **उ**), and of the words **स्त्री** and **भू**.‡

4. But, before such affixes, the semivowel is substituted for the final **इ** (or **ई**) of a verb consisting of two or more syllables, unless it be preceded by a conjunct within the verb; and for the final **उ** (or **उ**) of such a verb before affixes of declension (**सुप्**) beginning with vowels:

* Except **तिसृ** and **चतसृ**; and optionally **तृ**.

† Excepting the verb **अञ्च** to worship.

‡ It is optional, however, when **स्त्री** is followed by **अम्** and **शस्** (2d sing. and pl.).

and for the final of वर्षाम् and certain others (see Ch. 7. §. i. 9.) before such affixes. *

5. A blank (लोप) is substituted for अ in a म root ending in अन्; or may be so, when डि (7th sing.), or शी (1st 2d du.), follows.†

6. A blank is substituted for the final of a verb ending in आ and denominated म. ‡ Before the affixes denominated सर्वनामस्थान, न (नुम) is inserted after the last vowel of an inflective root (excepting verbs) distinguished by a mute vowel (उक्) उ, ञ or लृ. ||

7. Before the same affixes, न् is inserted after the last vowel of a neu-

* But the semivowel is not substituted for the final of भू in other instances; nor for that of सुधी.

नृ is substituted for the final of अर्वन् (unless joined to the negative नञ्) before any affix except सु (1st sing.); and the same may be substituted for the final of मध्वन् (Ch. 10. §. ii.).

पद् is substituted for पाद् when this term, deduced from पाद, terminates an inflective root, which is denominated म.

The vowel is substituted for the semivowel of the termination वसु; and उठ (उ), for the semivowel of वाह् (Ch. 11.); and the vowel, for the semivowel (व) of म्वन्, युवन् and मध्वन्, when the inflective roots are denominated म (see Ch. 10. §. ii. 11.).

† But not so, when अन् is preceded by a conjunct, the last element of which is व् or म्.

A blank (लोप) is substituted for अ in अच् (deduced from अञ्), when denominated म; but इ is substituted for the same, if that term be preceded by उद्.

‡ A blank is substituted for the last vowel (and subsequent consonant, if any there be) in a म root, when an affix containing a mute इ follows; and for इ or अ final of a म root, if ई (or a taddhita affix) follows; except शी substituted for औइ (1st 2d du.).

|| And also after the vowel of अच् deduced from अञ्; and of युन्, unless in composition.

ter inflective root ending in a vowel, or in any consonant but a nasal or femivowel : and before any affix (विभक्ति) beginning with a vowel, the same is inserted after the last vowel of a neuter inflective root ending in an इक् vowel.*

8. The long vowel is substituted for the final of an inflective root ending in अ, when followed by an affix of declension (सुप्), the initial of which is क्, भ्, or a nasal, or a femivowel (यञ्).

9. But ए is substituted for the same, when followed in the plural number by such an affix, the initial of which is (जल्) any consonant but a nasal or femivowel, or when followed by ओस (6th 7th du.).

* But, according to GA'LAHA (an ancient grammarian), a neuter noun, bearing the same import for which it may be used in the masculine, may be inflected like a masculine one, in the 3d and following cases (see Ch. 6. §. vii.).

अनङ् may be substituted for the final of अस्थि, and of certain other neuters in इ, before the affixes (विभक्ति) of the 3d and following cases beginning with vowels.

न् is not inserted in the termination शतृ following an inflective root denominated अभ्यस्त; but it may be so in the neuter gender of such an inflective root so terminated : and so it may, when शी (1st 2d neut.), or a termination denominated नदी, follows शतृ subjoined to a term ending in अ (or आ); and must, when the same follows a term ending in the affix शप् or श्यन् (Ch. 12. §. v. 4).

न् is inserted after the last vowel of अनङ्, when सु (1st sing.) follows. But औ is substituted for the final of दिक्, and आ for the final of अभुक्षन्, पथिन्, and मथिन्, before the same affix. अ is substituted for इ (in the two last terms), and न्य for थ, before affixes denominated सर्वनामस्थान; but a blank (लोप) for the last vowel and subsequent consonant of these terms, when denominated भ.

असुङ् (अस) is substituted for the final of पुंस, before the सर्वनामस्थान affixes: and these affixes following गो (or any noun in ओ) are similar to those which contain a mute ए [in right of them, the वृद्धि element is therefore substituted for the final of the inflective root]; and so they are (excepting the voc. sing.) when subjoined to सखि; but अनङ् (अन) is substituted for the final of this term, and of an inflective root in

10. The same is substituted for **आ**, deduced from the feminine affix **आप्**, when followed by **आइ** (3d sing.), or by **ओस्** (6th 7th du.), or in the vocative singular.

11. The short vowel is substituted in the vocative singular for the final of inflective roots of terms synonymous with **आवा*** and of such as are terminated by **नदी** (§. v. 3.).

12. The *Guṇa* element is substituted in the vocative singular for the final of an inflective root ending in a short vowel; and for the same followed by **अस्** (1st pl.); and for the final of such a root ending in **ऋ**, when followed by **ङि** (7th sing.) or by **सर्वनामस्थान**; and for the final of a **बि** root (§. v. 3.), when followed by an affix distinguished by a mute **इ**.

SECTION VII.

PERMUTATIONS OF THE FINALS, &c.

N. B. The following rules are extracted from the three last sections of PAÑINI'S 8th lecture.

ऋ, and of certain nouns in **स** (**उशनस्** &c.), before **सु** (1st sing.), still excepting the voc. sing.

क्रौष्ट is inflected like nouns terminated by **तृचू**, with the **सर्वनामस्थान** affixes (excepting the voc. sing.), and also in the feminine gender. It may be inflected like a noun so terminated before the affixes of the 3d &c. cases, which begin with vowels.

आ (**आम्**) is inserted after the last vowel of **चतुर्** and of **अनङुह**, before **सर्वनामस्थान** affixes; but **अ** (**अम्**) in the voc. sing.

आ is substituted for the final of **रै**, when an affix (**विभक्ति**) beginning with a consonant follows.

* The short vowel may be substituted before **ङि** (7th sing.), and in the vocative singular, for the final of a noun, terminated by the affix **तल्**. *Ex.* **देवता** a deity; 7th sing. **देवते** or **देवताया**; voc. sing. **देवत** or **देवते** O deity!

1. A blank (लोप) is substituted for न् final of a crude noun, that is denominated पद; except the voc. sing. unless in the neuter gender.

2. A blank (लोप) is substituted for स, or क्, being the first element of a conjunct, at the end of a word, or followed by (उल्) any consonant but a nasal or semivowel.

3. So a guttural consonant (कु) is substituted for a palatine (चु), at the end of a word, and before उल्; and ठ् for ह्; but घ् for this letter in a verb of which the initial is द्, and optionally in दुह् and certain other verbs (Ch. 12. §. i.).* However ध् is the substitute for ह् in the word नह्.

4. So likewise ष् is substituted at the end of a word, and before उल्, for the final of a term ending in छ् or श्, and for that of certain terms in च् and ज् (दृश्च &c. see Ch. 12.).

5. क् is substituted for ष्, or ठ्, when स follows.

6. The correspondent guttural letter (कु) is substituted for the final of a verb terminated by the affix क्तिन्, and denominated पद; and that may be substituted in the term नश्च when so denominated (Ch. 11.)

7. न् is substituted for the final of a verb ending in म् and denominated पद (Ch. 10.).

* In a verb, consisting of one syllable, ending in (उष्) an aspirated soft consonant, and containing (वश्) an unaspirated soft consonant except the palatine; the correspondent aspirated consonant (भष्) is substituted, if the verb be a complete word (पद), or followed by उल् or by स or ध्.

8. **ह** is substituted for the final of a word (**पद**) ending in **स**, and for that of the word **सजुषू *** (Ch. 11.).

9. The long vowel is substituted for the penultimate **इक्** vowel of a verb ending in **इ** or **वृ**, and denominated **पद**, or followed by a consonant (Ch. 10.).

10. **विसर्ग** is substituted for **इ** deduced from **ह**, when **सुप्** (7th pl.) follows (Ch. 11.).

S E C T I O N V I I I .

RECAPITULATION.

1. The inflections of nouns in **अ** and **आ**, as taught by the preceding rules, deviate considerably from the regular inflections indicated by the tables of affixes. The declension of nouns in **अ** bears some affinity with that of nouns in **इ** and **उ**; and a strong analogy is observed in the declension of nouns in **ई** and **उ**. All these will be therefore exemplified at large in three distinct chapters (Ch. 5.—7.).

2. The inflections of nouns in **औ** are strictly regular; those of nouns ending in the other diphthongs, and vowels, are not very anomalous. They will be exhibited in another chapter (Ch. 8.).

3. But here, and in the subsequent declensions of nouns ending in

* The same is substituted for the final of the word **अहन** (before affixes of declension). But **इ** is the substitute, when such an affix (**सुप्**) does not follow.

इ is substituted for the final of the word **अनडुह**; and of one terminated by **वसु** (wherein **उ** is mute), and certain other words in **स**.

consonants (Ch. 15.—12.); the paradigm may be generally restricted to 1st sing. 1st du. 2d pl. (or else 3d sing.) 3d du. and 7th pl. as sufficient to indicate all the inflections, for the reasons here subjoined.

4. The thirteen affixes, of which the initials are vowels, are in general simply annexed to the root of nouns ending in consonants; especially the nine last (2d pl. 3d sing. &c.): but the other four sometimes affect the root.

5. Among eight affixes beginning with consonants, six, of which the initial is म्, (3d 4th 5th du. and pl.) in general affect the final consonant of the root by the common rules of orthography; but sometimes, by special rules. The final of the root is sometimes affected by 7th pl. and often in the masc. and fem. by 1st sing. though this last affix be expunged after a consonant.

6. The two first cases of the neuter are alike. These vary from the masculine. The other cases of the neuter mostly agree with the inflections of the masculine; except nouns in इक् and in long vowels.

CHAPTER V.

NOUNS IN अ AND आ.

N. B. No feminines in अ, nor neuters in आ, occur; for आ (or sometimes ई) is the termination, in the feminine gender, of a noun terminated by अ in the masculine: and the short vowel is substituted for the long one in the neuter gender.

SECTION I.

MASCULINES IN अ.

1. देव God. Sing. 1st देवः [स] Voc. देव 2d देवम् 3d देवेन

4th देवाय 5th देवान् 6th देवस्य 7th देवे. Dual 1st 2d देवौ
3d 4th 5th देवाभ्याम् 6th 7th देवयोः [स]. Plural 1st देवाः [स]
2d देवान् 3d देवैः [स] 4th 5th देवेभ्यः [स] 6th देवानाम्
7th देवेषु.*

So कर्ण the ear, बाल hair, शब्द sound, फल blossom, शुक्ल white, कृष्ण black, and other nouns in अ.

2. But instead of नाम the termination of 6th pl. is णाम् after इ or ष् notwithstanding the intervention of certain letters (Ch. 4. § iii. 14.).
Ex. राम RA'MA. 6th pl. रामाणाम्. So सूर्य the sun, चंद्र the moon, मनुष्य a man, व्याघ्र a tiger, वराह a boar, &c.

3. पाद a foot, दंत a tooth, मास a month, and यूष pea-soup, may be regularly inflected, or पद्, दत्, मास, and यूषन् may be substituted for them respectively, in forming 2d pl. and 3d and following cases (Ch. 10.—12.). These substituted roots, it should be observed, may be treated as distinct nouns.

SECTION II.

MASCULINE PRONOUNS IN अ.

1. सर्व all. Sing. 4th सर्वस्मै 5th सर्वस्मात् 7th सर्वस्मिन्

* Several of the affixes have undergone alteration in subjoining them to nouns in अ; viz. इन् has been substituted for टा; य for डे; आत् for डसि; स्य for डस; ऐस् for भिस; and नाम for आम्. The final of the root has (notwithstanding the coalition of vowels) remained short in 2d sing. it has been prolonged before य् in the singular, and before भ् in the dual, and has been changed to ए before भ् in the plural, and also in 6th and 7th du. and 7th pl. Moreover ष् has been substituted for स (7th pl.) after this altered vowel; and the स of शस् has been changed to न् (See Ch. 4.).

Plural 1st सर्वे 6th सर्वेषाम्. Other inflections are formed like those of common nouns in अ.*

2. विष्णु all, अन्य other, अन्यतर either, † इतर and त्व other, नेम half, सिम whole, limit, &c. and derivatives in इतर and इतम, as कतर which of two, कतम which of many, are declined like सर्व; and so are एक one, उभ two, उभय both, and सम all. ‡

3. But सम, equal, is not a pronoun: and पूर्व east or prior, पर subsequent, अवर west or posterior, दक्षिण south or right, उत्तर north or subsequent, अपर other or inferior, अधर west or inferior, are pronouns only when they signify relative situation, provided also they be not used as denominatives. So स्व (self) is not a pronoun, when used as a denominative, or as signifying kinsman or wealth; and अंतर is not a pronoun in any acceptation but that of external, or that of lower garment.

4. These pronouns (पूर्व &c.) may be declined like common nouns in 2d pl. and in 5th and 7th sing. of the masc. and neut. Again the pro-

* स्मै has been substituted for डे; स्मात् for डसि; and स्मिन् for डि. Moreover स, instead of न्, is prefixed to आम् and is transformed into ष् as usual after ए; which is substituted, as before, in the plural number, for the final अ of the root, before certain consonants. In the plural of the first case, शि, wherein श् is mute, has been substituted for जस् and has formed a diphthong with the final of the root (See Ch. 4.)

† This pronoun is a primitive; and so is the correspondent term अन्यतम one of many: but this last is not a pronoun. Some consider the derivative अन्यतर, which is synonymous with अन्य, as the pronoun here meant (See Ch. 18.).

‡ Of words classed among pronouns (see Ch. 9.), some are real pronouns, others might be termed articles, and the rest are arranged in this class from the analogy of their inflections, rather than that of their meanings. It should be remarked, that many of these pronouns have other acceptations, as such, besides those which have been here exhibited. So the nouns, that are given as examples of declensions, are explained in one sense only, though many have numerous acceptations.

noun **नेम**, half, may be declined like a common noun in 2d pl. and **प्रथम** first, **चरम** last, **अल्प** little, and **कतिपय** few, and derivatives ending in **तय**, may be inflected like pronouns in 2d pl. and ordinals ending in **निय** may be inflected like pronouns in 4th 5th and 7th sing.*

5. The pronoun **एक**, employed as a numeral, is invariably singular; and **उभ** is invariably dual: but **उभय**, according to the best authorities, has no dual.

SECTION III.

NEUTERS IN अ.

1. **ज्ञान** knowledge. 1st 2d Sing. **ज्ञानम्** Du. **ज्ञाने** Pl. **ज्ञानानि**.†
The third and following cases are formed as in the masc.

Other examples are **धन** wealth, **वन** forest, **जल** water, **रुधिर** blood: and here again **णि** shall be substituted for **नि**, like **णाम्** for **नाम्**, after **इ** or **षू**, notwithstanding the intervention of certain letters (Ch. 4. §. iii. 14.).‡

* In some sorts of compounds, the pronouns are not treated as such; in others they are optionally so; in others again they are optionally so for 2d pl. only; in the rest, they are treated as pronouns (see derivation of compounds.). But none of them are pronouns, when used as proper names, or in composition as terms of secondary importance in the compounds.

† The changes of the affixes are **शी** (wherein **शू** is mute) substituted for **औ** and **औट्** in the neuter gender (see Ch. 4. § vi. 6. note †.); **शि** (wherein **शू** is again mute) substituted for **जस्** and **शस्** in the neuter gender (but in right of this amended affix, **न्** is inserted after a vowel, and the vowel is lengthened before **न्**); **अम्** substituted for **सु** (1st sing.) after a neuter noun ending in **अ**, and the short vowel retained as in 2d sing. wherein also **अम्** is substituted for the original **अम्** (see Ch. 4.).

‡ **शत** a hundred, and **सहस्र** a thousand, with other high numerals, are mostly neuter: but some admit another gender (Ch. 13.).

२. हृदय the heart, उदक water, आस्य the mouth, and मांस flesh, may be regularly inflected; or हृद्, उदन्, आसन्, and मांस may be substituted for them respectively, in 2d pl. and 3d &c. cases (see Ch. 10.—12.).

SECTION IV.

NEUTER PRONOUNS IN अ.

1. अन्य other. 1st 2d *Sing.* अन्यत् *Du.* अन्ये *Pl.* अन्यानि.

So अन्यतरत्, इतरत्, and derivatives in इतर and इतम्, as कतम् and कतरत् (except एकतरम्).

2. The rest of the pronouns in अ are inflected in 1st and 2d *Sing.* of the neut. like common neuter nouns terminated by अ; and like masc. pronouns in the other cases.

SECTION V.

MASCULINES IN आ.

1. विश्वपा Preserver of the universe. *Sing.* 1st and *Voc.* विश्वपाः
[स] 2d — पाम् 3d — पा 4th — पे 5th 6th — पः [स] 7th — पि
Du. 1st 2d — पौ 3d 4th 5th — पाभ्याम् 6th 7th — पोः [स]
Pl. 1st — पाः [स] 2d — पः [स] 3d — पाभिः [स] 4th 5th — पाभ्यः
[स] 6th — पाम् 7th — पासु.

शंखध्मा blower of a conch, गोपा an attendant on cattle, and other masculines and feminines in आ, being verbal roots used as nouns, are thus inflected: and so are all masculines in आ, according to some authors.

2. But, according to other grammarians, masculines in आ, no being verbal roots, are regularly inflected, as in the following example

हाहा a celestial quirister. *Sing.* 4th हाहै 5th 6th हाहाः 7th हाहे
Du. 6th 7th हाहौः *Pl.* 2d हाहान्. The other inflections conform
 with those of विष्णुपा *.

SECTION VI.

FEMININES IN आ.

1. गंगा the Ganges. *Sing.* 1st गंगा *Voc.* गंगे † 2d गंगाम् 3d गंगया
 4th गंगायै 5th 6th गंगायाः 7th गंगायाम् *Du.* 1st 2d गंगे 3d 4th
 5th गंगाभ्याम् 6th 7th गंगयोः *Pl.* 1st 2d गंगाः 3d गंगाभिः 4th 5th
 गंगाभ्यः 6th गंगानाम् 7th गंगासु ‡.

So रमा a pleasing woman, दुर्गा the goddess, and other words ter-
 minated by आ deduced from the affix आप (Ch. 14.).

2. But verbal roots in आ are, in the feminine gender, declined as
 in the masculine. *Ex.* गोपा a female cherisher of cattle.

3. जरा decrepitude may be regularly inflected, or जरस may be

* In both instances the regular affixes are employed: but in one, the final vowel of the root
 was expunged before the terminations of 2d pl. and 3d &c. cases; and in the other instance, न्
 is substituted for स (though some authors have denied this in regard to nouns in आ)
 by analogy with other declensions of masculine nouns (see Ch. 4.).

† अम्बा and other similar words, signifying mother, require the substitution of the short
 vowel to form the voc. sing. unless the vowel be preceded by इ, ल् or क् not con-
 junct. *Ex.* अम्ब, अक्क, अल्ल, अम्बाडे, अम्बाले, अम्बिके (see Ch. 4.
 § vi. 11. and the note *).

‡ The changes of the affixes are शी (ई) substituted for औ and औट् after
 the termination deduced from आप; आम for डि, and या prefixed to it and
 to other affixes distinguished by a mute इ; न् prefixed to आम (6th pl.); and a blank
 substituted for सु. (1st sing.). Moreover ए is substituted for आप in the voc. sing.
 and before टा and ओस (see Ch. 4.).

substituted throughout the declension of this noun (and of its compounds in all genders *) before terminations that begin with vowels.

4. नासिका the nose, निशा night, and पृतना an army, may be regularly inflected; or नस्, निश्, and पृत् may be substituted for them respectively, in 2d pl. and 3d &c. cases.

SECTION VII.

FEMININE PRONOUNS IN आ.

सर्वा all. *Sing.* 4th सर्वस्यै 5th 6th सर्वस्याः 7th सर्वस्याम्
Pl. 6th सर्वासाम्†. The other inflections conform with those of common nouns in आ deduced from आप्.

* Thus, in the masculine gender, निर्जर, exempt from decrepitude (viz. a God), may be regularly inflected, or it may substitute निर्जरस् before vowels: and in like manner, अजर, void of decrepitude, may be regularly inflected, or it may substitute अजरस् before vowels; however the 1st sing. of the neut. will be अजरम्; and the 2d sing. अजरम् or अजरसम्.

This is founded on a maxim, which, though not of universal cogency, is of extensive use; viz. that an operation cannot be admitted to destroy that union of elements on which itself depends: thus a blank is regularly substituted for सु (1st sing.) in the neuter gender; but अस् is substituted for it after अ; now जरस् is substituted for जरा before vowels: but, if this be here admitted, the substitution of जरस् in right of अम् destroys the concurrence of अम् and a final अ, on which it is itself founded. Again; a blank is substituted for अम् (2d sing.) in the neuter gender; but अम् is substituted for the same affix after अ; now जरस् being substituted for जरा before vowels by a rule subsequent to the other bars the substitution of अम्; and therefore a blank should be substituted for the original अम्. But, if this be admitted, the expunging of अम् in right of जरस् destroys the concurrence of अम् with that substitute, on which its being replaced was founded.

† Here स्या, instead of या, has been prefixed to affixes containing a mute इ; and स, instead of न्, has been prefixed to आम् (6th pl.). The vowel has become short before the first mentioned prefix (Ch. 4. §. iii. 10.).

C H A P T E R VI.

NOUNS IN इ, उ, AND ऋ.

SECTION I.

MASCULINES IN इ AND उ.

1. अग्नि fire. *Sing.* 1st अग्निः *Voc.* अग्ने 2d अग्निम् 3d अग्निना 4th अग्नये 5th 6th अग्नेः 7th अग्नौ *Du.* 1st 2d अग्नी 3d 4th 5th अग्निभ्याम् 6th 7th अग्न्योः *Pl.* 1st अग्नयः 2d अग्नीन् 3d अग्निभिः 4th 5th अग्निभ्यः 6th अग्नीनाम् 7th अग्निषु.

2. वायु air. *Sing.* 1st वायुः *Voc.* वायो 2d वायुम् 3d वायुना 4th वायवे 5th 6th वायोः 7th वायौ *Du.* 1st 2d वायू 3d 4th 5th वायुभ्याम् 6th 7th वाय्वोः *Pl.* 1st वायवः 2d वायून् 3d वायुभिः 4th 5th वायुभ्यः 6th वायूनाम् 7th वायुषु.

3. So अवि a sheep, भानु the sun, and other masculine nouns in इ and उ, observing the analogy of the vowels, diphthongs, and femi-vowels.* But ना (3d sing.) is changed into णा, as नाम into णाम्, after इ or ए, notwithstanding the intervention of certain letters (Ch. 4. §. iii. 14.).

* In this declension, the long vowel is substituted, in the 1st and 2d cases, before vowels, for the short vowel of the root together with the vowel of the affix (1st and 2d du. and 2d pl.), and स has been changed to न् in 2d pl. but the vowel has remained short in 2d sing. notwithstanding the coalition of vowels; and in 1st pl. the *guṇa* element has been substituted for the final of the inflective root, being a short vowel. The *guṇa* element has been also substituted in the voc. sing. and here the affix has been expunged.

A similar substitution of the *guṇa* element takes place in terms denominated वि (Ch. 4. §. v. 3) before the affixes distinguished by a mute इ; except 7th sing. in which औ has been sub-

4. **पति** a master is thus inflected when found in composition; but, when single, it is irregular in some inflections: viz. *Sing.* 3d **पत्या** 4th **पत्ये** 5th 6th **पत्युः (स)** 7th **पत्यौ**.

5. **सखि** a friend is irregular in the same cases and in the same manner: but it is also irregular in the five first inflections except the voc. sing. *Sing.* 1st **सखा** (*Voc.* **सखे**) 2d **सखायम्** *Du.* 1st 2d **सखायौ** *Pl.* 1st **सखायः**. In composition, this term is sometimes inflected regularly in all its cases; sometimes in all but the 1st and 2d. *Ex.* **अतिसखिः** surpassing a mistress; **अतिसखा** very much a friend; **सुसखा** (4th *Sing.* **सुसखये** &c.) a good friend. *

substituted for **ङि**, and **अ** for the final of the root: (but in the 5th and 6th sing. the substituted *guṇa* diphthong has been again substituted for itself together with the vowel of the affixes **ङसि** and **ङस**). In 3d sing. **ना** is substituted for **टा** after terms denominated **वि**.

In 6th pl. **न्** has been prefixed to **आम्**; and the vowel of the root has become long. In 7th pl. **ष्** has been substituted for **स** after the vowel. The substitution of **अय्** and **अव्** for **ए** and **ओ**, and **य्** and **व्** for **इ** and **उ**, before vowels (1st pl. 4th sing. 6th and 7th du.), is conformable to the general rules of orthography.

In the irregular nouns, which are not denominated **वि** (iv. and v.), **ना** is not substituted for **टा**, nor the *guṇa* diphthong for the final of the root before affixes distinguished by a mute **ङ**; and here **उ** has been substituted for the vowels of **ङसि** and **ङस** (5th and 6th sing.) after the conjuncts **त्** and **ख्** wherein the semivowel **य्** is the substitute of **इ** (see Ch. 4.).

Patronymicks from **लोमन्**, ending in **इ**, are irregular in the plural; for the termination of the patronymick is **अ** in this number. *Ex.* **औदुलोमि** son of **उदुलोमन्** 1st *Sing.* **औदुलोमिः** *Du.* **औदुलोमी** *Pl.* **उदुलोमाः**.

* In the first instance, the compound term is derived from **सखी**, the final of which, being a feminine affix, has become short in the masculine gender. In the other instances, the compounds are derived from **सखि**; but the exception from the denomination of **वि** (Ch. 4. §. v. 3.) regards the single term, not its compound derivatives.

6. ऋष्टु a fhakal is irregular in the first five inflections, and may be so in the third and following cases before vowels. But in 2d pl. and before consonants in the 3d &c. (including 6th pl.) it is regular (though some authors have admitted the optional irregularity in 2d and 6th pl. also). The irregularity consists in making the root terminate in ऋ instead of उ; and from this irregular root is derived the feminine noun ऋष्टी a female fhakal.

SECTION II.

FEMININES* IN इ AND उ.

1. These are declined nearly as the masculines in इ and उ; but the termination of 2d pl. is स; and the 3d and following cases also vary in the singular number.*

2. मति opinion. *Sing.* 3d मत्या 4th मत्यै or मतये 5th 6th मत्याः or मतेः 7th मत्याम् or मतौ *Pl.* 2d मतीः [स].

3. धेनु a cow. *Sing.* 3d धेन्वा 4th धेन्वै or धेनवे 5th 6th धेन्वाः or धेनोः 7th धेन्वाम् or धेनौ *Pl.* धेन्ः [स].

4. So श्रुति revealed law, स्मृति traditional law, रज्जु a rope, and other feminine nouns in इ and उ.

* In the feminine gender ना is not substituted for टा. But आम् is substituted for टि, and आ is prefixed to affixes which contain a mute इ, after nouns denominated नदी as following the analogy of that word (see Ch. 4. §. v. 3.). Now feminines in इ and उ are optionally treated like नदी before those affixes. But the option authorizes the inflecting of them in 4th 5th 6th and 7th sing. like nouns denominated वि (Ch. 4.).

SECTION III.

M A S C U L I N E S I N ऋ.

1. नप्तृ a grandson. *Sing.* 1st नप्ता *Voc.* नप्तः [र] 2d नप्तारम्
 3d नप्ता 4th नप्ते 5th 6th नप्तुः [र] 7th नप्तरि *Du.* 1st 2d नप्तारौ
 3d 4th 5th नप्तृभ्याम् 6th 7th नप्तोः *Pl.* 1st नप्तारः 2d नप्तृन्
 3d नप्तृभिः 4th 5th नप्तृभ्यः 6th नप्तृणाम् 7th नप्तृषु.*

2. पितृ father. *Sing.* 1st पिता 2d पितरम् *Du.* 1st 2d पितरौ
Pl. 1st पितरः The rest of the inflections conform with those of नप्तृ.

3. Derivatives in तृ, from the affixes तृच् and तृन्, are inflected like नप्तृ; and so are नेष्टृ and पोतृ officiating priests at certain sacrifices; त्वष्टृ the celestial mechanician; क्षत्र त्र a certain tribe; होतृ a sacrificer; and प्रशास्तृ ordainer; (whether derived from तृच् or तृन्, or from other affixes).

* In this declension, the 1st sing. being analogous to that of nouns in अन्, the grammarians direct अनङ् (that is, अन्) to be substituted for the final ऋ (see Ch. 10. §. ii.) But in the vocative sing. the guṇa element is substituted for the final of the root, and स being expunged, र् is changed to विसर्ग at the end of the word when disjoined from any subsequent letter.

In the next four inflections, the guṇa element is substituted for the final, and the penultimate अ, thence deduced, becomes long in certain nouns (i. and iii.). The guṇa element is also substituted in 7th sing. before ङि.

In 5th and 6th sing. उ is substituted for the final of the root, together with the vowel of the affix. र् being consequently subjoined, स is expunged, and र् is changed to विसर्ग at the end of the word, when disjoined from any subsequent letter.

The inflections in 2d 6th and 7th pl. are analogous to those of other nouns terminated by short vowels, and the rest are regular; र् being substituted for ऋ before vowels by the general rules of orthography. But ए is substituted for न् (unless this be final) after ऋ (Ch. 4):

4. भ्रातृ brother, जामातृ son in law, देवृ husband's brother, सर्वेष्टृ an universal sacrificer, are inflected like पितृ; and so are any derivatives in वृ, from other affixes but those abovementioned; and any other noun in ऋ.

5. But नृ is irregular in 6th pl. for the vowel may remain short.
Ex. वृणाम् or नृणाम् of men.

SECTION IV.

F E M I N I N E S I N ऋ.

Most crude nouns in ऋ require a termination to be subjoined for the feminine: but seven nouns, including the numerals तिसृ three and चतसृ four (see §. vi.), retain the radical termination in ऋ; viz. मातृ mother, दुहितृ daughter, ननंदृ husband's sister, and यातृ husband's brother's wife, declined like पितृ; and स्वसृ sister, declined like नप्तृ; observing however, that these differ from the masculine in the 2d pl. for the substitution of न् for स् in this case is restricted to the masculine gender. Ex. 2d Pl. स्वसृः sisters, मातृः mothers.

SECTION V.

N E U T E R S I N इ, उ A N D ऋ.

1. वारि water. Sing. 1st 2d वारि Voc. वारि or वारे 3d वारिणा
4th वारिणौ 5th 6th वारिणः 7th वारिणि Du. 1st 2d वारिणी 3d
4th 5th वारिभ्याम् 6th 7th वारिणोः Pl. 1st 2d वारीणि 3d वारिभिः
4th 5th वारिभ्यः 6th वारीणाम् 7th वारिषु.

2. मधु honey. *Sing.* 1st 2d मधु *Voc.* मधु or मधो 3d मधुना
4th मधुने 5th 6th मधुनः 7th मधुनि *Du.* 1st 2d मधुनी 3d 4th 5th
मधुभ्याम् 6th 7th मधुनोः *Pl.* 1st 2d मधूनि 3d मधुभिः 4th 5th
मधुभ्यः 6th मधूनाम् 7th मधुषु.

3. धातृ Providence. *Sing.* 1st 2d धातृ *Voc.* धातृ or धातः [र]
3d धातृण or धात्रा 4th धातृणे or धात्रे 5th 6th धातृणः or धातुः
[र] 7th धातृणि or धातरि *Du.* 1st 2d धातृणी 3d 4th 5th
धातृभ्याम् 6th 7th धातृणोः or धात्रोः *Pl.* 1st 2d धातृणि 3d धातृभिः
4th 5th धातृभ्यः 6th धातृणाम् 7th धातृषु.

4. So दाह wood, and other neuter nouns in द and उ.* But there are no simple nouns in ऋ invariably neuter; and in general nouns, that have this termination, may therefore be inflected, in the 3d and following cases, like masculine nouns, even when employed in the neuter gender: the reason of which is explained in a subsequent section (§. vii.).

5. अस्थि a bone, दधि curds, सक्थि the thigh, and अक्षि the eye, are irregular in the 3d and following cases, before terminations beginning

* In the inflections of neuter nouns (excepting nouns in अ), a blank which leaves the inflective root unaffected, is substituted for the affixes of 1st and 2d *Sing.* but the radical terminating vowel may be changed into the *guṇa* element in *voc. sing.* by the analogy of other nouns ending in short vowels.

शी and शि are substituted in the dual and plural for the affixes of 1st and 2d cases; and शि being denominated सर्वनामस्थान in the neuter gender, न् is, in right of its subjoined to a final vowel, which consequently becomes long. Again; before शी, and other affixes of which the efficient initial is a vowel (excepting 6th pl.), न् is subjoined to the final of a neuter noun ending in an इक् vowel.

The analogy of the preceding declensions prevails in 6th and 7th pl. (न् being prefixed to आम् in 6th pl. and स् changed to ष् in 7th pl.); and the other inflections are regular (see Ch. 4.).

with vowels; for they are inflected in these instances as if the roots had ended in **अन्** (see Ch. 10.).

6. **सानु** a cliff may be regularly inflected, or **सु** may be substituted for it, in 2d pl. and in 3d and following cases.

SECTION VI.

NUMERALS IN ३.

1. **कति** how many. 1st 2d **कति** 3d **कतिभिः** 4th 5th **कतियः** 6th **कतीनाम्** 7th **कतिषु**. This word is invariably plural, and is inflected in the same manner in the three genders.*

2. **त्रि** three (invariably plural). *Masc.* 1st **त्रयः** 2d **त्रीन्** *Neut.* 1st 2d **त्रीणि** *Masc. and Neut.* 3d **त्रिभिः** 4th 5th **त्रियः** 6th **त्रयाणाम्** 7th **त्रिषु** *Fem.* 1st 2d **तिस्रः** 3d **तिसृभिः** 4th 5th **तिसृयः** 6th **तिसृणाम्** 7th **तिसृषु†**.

* **विंशति** twenty is declined like feminine nouns in ३, and so are **षष्टि** sixty, **सप्तति** seventy, **अशीति** eighty, **नवति** ninety; but, like the high numerals, they are restricted to the singular number, unless many twenties, &c. be meant.

† In the masculine and neuter, **त्रय** is substituted for **त्रि** in 6th pl. but **तिसृ** is substituted for it throughout the inflections of the same word in the feminine gender; the final vowel of this substitute, like that of **चतसृ** for **चतुर** four, remains short in 6th pl. (though **म्** be prefixed as usual to **आम्**), and is changed to **रु** before vowels.

So in composition **प्रियत्रिः**, a man who has three favourite things, is regularly inflected like masculine nouns in ३. But this, and similar derivatives, form the 6th pl. as in the simple numeral (though some authors have thought otherwise). *Ex.* **प्रियत्रयाणाम्**. So **प्रियत्रिः** a woman, who has three favourites, is inflected like common feminine nouns in ३. But **प्रियतिसृ** is the crude form of the compound signifying a man, who has three mistresses; and is inflected by sub-

3. -द्वि two (invariably dual). *Masc.* 1st 2d द्वौ *Fem.* and *Neut.* 1st 2d द्वे *Masc. Fem.* and *Neut.* 3d 4th 5th द्वाभ्याम् 6th 7th द्वयोः*.

SECTION VII.

INFLECTION OF NEUTER NOUNS, WHICH ARE ALSO M A S C U L I N E.

1. When a noun ending in an इक् vowel (इ, उ or ऋ) is employed in the neuter gender for the same purport, for which it may be also employed in the masculine, it may be inflected like the masculine, with such of the terminations of the 3d and following cases, as begin with vowels. *Ex.* अनादि devoid of a beginning. *Neut. Sing.* 4th अनादये or — दिने 5th 6th — देः or — दिनः 7th — दौ or — दिनि *Du.* 6th 7th — द्योः or — दिनोः†.

substituting इ for ऋ before vowels; and retaining the short vowel in 6th pl. So, in the neuter gender, प्रियतिसृ is an epithet of a family, which has three beloved women. But the 1st and 2d sing. may be प्रियत्रि, because the blank, substituted for सु and अम्, is denominated लुक् which leaves the inflective root unaffected; now त्रि was the root, for which तिसृ is substituted in the feminine gender before affixes of declension. The same neuter compound (प्रियतिसृ) may be inflected, in the 3d and following cases, like a masculine noun, for the reason explained in the following section.

* द्वि is considered as a pronoun; and अ is accordingly substituted for its final: but, when used as an appellative or denominative, it is regularly inflected like common nouns in इ. *Ex.* अतिद्विः exceeding two; द्विः a proper name. However, when it is a principal term in the compound, this, like other words in similar circumstances, is inflected like the simple term. *Ex.* परमद्वौ supreme two.

† प्रियक्रोष्टु, fond of shakals, may serve as another example of the above: and concerning this and similar compounds of क्रोष्टु employed in the neuter gender, it must be observed, that they are regular in the 1st and 2d cases. *Ex.* 1st 2d Sing. प्रियक्रोष्टु *Du.* — ष्टुर्न *Pl.* — ष्टुनि 3d Sing. — ष्टुना or — ष्ठा.

2. But when employed in the neuter for a different purport from what it bears in the masculine, it is inflected in the neuter gender rigidly like other neuter nouns. *Ex.* पीलु (masc.) a tree so called, (neut.) its fruit. Masc. 4th Sing. पीलवे Neut. 4th Sing. पीलुने.

C H A P T E R VII.

NOUNS IN ई, AND उ.

SECTION I.

MASCULINES IN ई AND उ.

1. सुष्ठी fortunate. *Sing.* 1st सुष्ठीः 2d सुष्ठीयम् 3d सुष्ठीया 4th सुष्ठीये 5th 6th सुष्ठीयः 7th सुष्ठीयि *Du.* 1st 2d सुष्ठीयौ 3d 4th 5th सुष्ठीभ्याम् 6th 7th सुष्ठीयोः *Pl.* 1st 2d सुष्ठीयः 3d सुष्ठीभिः 4th 5th सुष्ठीभ्यः 6th सुष्ठीभ्याम् 7th सुष्ठीषु.

2. लू cutter. *Sing.* 1st लूः 2d लूवम् 3d लूवा 4th लूवे 5th 6th लूवः 7th लूवि *Du.* 1st 2d लूवौ 3d 4th 5th लूभ्याम् 6th 7th लूवोः *Pl.* 1st 2d लूवः 3d लूभिः 4th 5th लूभ्यः 6th लूवाम् 7th लूषु.

3. पपी the fun. *Sing.* 2d पपीम् 3d पप्या 4th पप्ये 5th 6th पप्यः 7th पपी *Du.* 1st 2d पप्यौ 6th 7th पप्योः *Pl.* 1st. पप्यः 2d

4. हूह a celestial quirister. *Sing.* 2d हूहम् 3d हूहा 4th हूहे
5th 6th हूहः 7th हूहि *Du.* 1st 2d हूहौ 6th 7th हूहोः *Pl.* 1st हूहः
2d हूहन् 6th हूहाम्. The other inflections conform with those
of लू.

5. प्रथी intelligent. *Sing.* 2d प्रथम् 7th प्रथि *Pl.* 2d प्रथ्यः. The
rest as पपी.

6. खलप् a menial servant. *Sing.* 2d खलषम् *Pl.* 2d खलष्यः.
The rest as हूह.*

7. Verbal roots in ई and उ, not preceded by a conjunct consonant within the root, but containing two or more syllables in the inflective root, are declined, as in the fifth and sixth examples, by substituting the femivowel for the vowel (v. and vi.).

8. Verbal roots in ई and उ, being monosyllables, or containing a conjunct consonant within the root, are declined, as in the first and second examples, by substituting इयङ् and उवङ् (इय् and उव्) for the final of the root † (i. and ii.).

* In the two last instances, the regular affixes are employed, and the femivowel is substituted for the final vowel of the root, before vowels; and even in the 7th sing. य् is substituted for ई before इ (v.). But in the third example ई and इ have coalesced regularly in 7th sing. On the other hand, in this and in the fourth example, the 2d sing. and pl. have been formed analogously to nouns in इ and उ by merging the vowel of the affix in the final vowel of the root, and by substituting न् for स as in most other masculine nouns. In other respects the regular affixes have been employed, and so they have in the two first examples; but here इय् has been substituted for ई, and उव् for उ, before vowels (see Ch. 4.).

† So are शुद्धधी having a pure intellect, परमधी having a supreme intellect, दुर्धी having a disturbed intellect, वृश्चिकभी dread relative to a scorpion, and other similar compounds, of which the component terms would, in the equivalent phrase at large, stand i

9. सुधी intelligent is declined like सुधी; and भू and its compounds like लू. *Ex.* स्वभू or स्वयंभू self-existent. 1st *Du.* स्वभुवौ, स्वयंभुवौ. Except वर्षाभू a frog, करभू or कारभू existing from the hand, and पुनर्भू re-existing, declined like खलप्; and दृभू an author, declined like हृहृ, because its etymology differs from that of दृभू a serpent of the Boa kind, which is inflected like खलप्.

10. Masculines in ई or in उ, deducing this termination of the noun from an affix, are inflected as in the third and fourth examples (iii. and iv.) by subjoining the affixes according to the general rules of orthography. Thus वानप्रमी a fleet stag, derived by subjoining the affix ई, is declined like पपी; but derived by subjoining the affix क्तिप् and consequently retaining the verbal root, it is declined like प्रक्षी.

11. सुखी desirous of ease, सुनी desirous of male issue, and other nouns, wherein यू (being substituted for ई) is conjoined with ख् or with त्, or with न् or म् substituted for त्, require उ instead of अ for the 5th and 6th sing. as in the inflections of similar nouns in ई. *Ex. Sing. 5th 6th* सुख्युः सुत्युः लूयुः क्षाम्युः.

सखी desirous of a friend, is inflected like सखि in the 1st case and in the 2d sing. and du. but like सुखी in the other cases and in the voc. sing. *Ex. 1st Sing. सखा Voc. Sing. सखीः* but the same word derived from सह with and ख् heaven, &c. is regularly inflected like सुखी.

12. ग्रामणी a headborough, like other derivatives of नी, is irregular in the 7th sing. and so is this verbal root itself. *Ex. 7th Sing. ग्रामणायाम् (नी a guide. 7th Sing. नियाम्).* For they substitute आम् for डि.

SECTION II.

FEMININES IN ई AND उ.

1. देवी Goddess. *Sing.* 1st देवी *Voc.* देवि 2d देवीम् 3d देयां
 4th देयै 5th 6th देयाः 7th देयाम् *Du.* 1st 2d देयौ 3d 4th 5th
 देवीभ्याम् 6th 7th देयोः *Pl.* 1st देयः 2d देवीः 3d देवीभिः 4th 5th
 देवीभ्यः 6th देवीनाम् 7th देवीषु.

So नदी a river, वाणी speech, नारी a woman, गोपी a herdsman's wife, and other nouns terminated by ई (deduced from डी) a termination denoting the feminine gender.*

2. Nouns invariably feminine, ending in ई, but not deducing that termination from a feminine affix, differ in the 1st sing. *Ex.* लक्ष्मी Goddess of prosperity. 1st *Sing.* लक्ष्मीः. So तरी a boat; and तंत्री a lute or other stringed instrument.

3. वधू woman. *Sing.* 1st वधूः *Voc.* वधु 2d वधूम् 3d वध्वा 4th वध्वै 5th 6th वध्वाः 7th वध्वाम् *Du.* 1st 2d वध्वौ 3d 4th 5th वधूभ्याम् 6th 7th वध्वौ *Pl.* 1st वध्वः 2d वधूः 3d वधूभिः 4th 5th वधूभ्यः 6th वधूनाम् 7th वधूषु.

So जंबू a tree (the Eugenia) and other nouns in उ that are invariably feminine.

* Here सु (1st sing.) is expunged after the termination डी; but not after other roots analogous to नदी. In the voc. sing. the short vowel is substituted for the long one. आ has been prefixed to the affixes containing a mute इ; and आम् has been substituted for डि. The other inflections are analogous to the masculine; but न् is not substituted

4. **श्री** prosperity, and other words, which substitute **इय्** for **इ** (§. i. 8.), are declined in the feminine as in the masculine gender; but they prefix **न्** to **आम्** in 6th pl. *Ex.* **श्रीणाम्**. Again, **आ** may be prefixed to affixes containing a mute **इ**; and **आम्** may be substituted for **ङि**. *Ex. Sing.* 4th **श्रियै** or **श्रिये** 5th 6th **श्रियाः** or **श्रियः** 7th **श्रियाम्** or **श्रियि**.

5. So **मू** an eyebrow, which substitutes **उक्** for **उ** by a special rule, and other words which do so by a more general maxim (Ch. 4. §. vi. 3.), are inflected in the feminine as in the masculine gender; with the same exception respecting 6th pl. and the same option regarding 4th 5th 6th and 7th sing. *

6. The term **स्त्री** a woman indispensably requires the interpolation of **आ** in 4th 5th 6th and 7th sing. and the substitution of **आम्** for **ङि** in the 7th sing. In other respects it is inflected like **श्री**, excepting the 1st and voc. sing. in which it conforms with **नदी**; and the 2d sing. and pl. in which it may be inflected like words so denominated. *Ex. Sing.* 1st **स्त्री**

* Verbal roots in **ई** and **उ**, not requiring the substitution of **इय्** and **उक्** (§. i. 7.), as also other words in **ई** and **उ**, not being invariably feminine, are inflected in the feminine as in the masculine gender. Especially such as are naturally masculine, and only become feminine by connexion with another word. *Ex.* **ग्रामणी** a woman governing a town; **खलपू** a woman, being a menial servant.

But compounds, of which the members are feminine, must be inflected like the feminine nouns above exhibited. *Ex.* **सुधी** a good understanding, declined like **श्री**; **प्रधी** an excellent understanding, inflected like **लक्ष्मी** [except 2d sing. and pl. **प्रथम** and **प्रथः** formed like the masculine]. The same words, signifying intelligent, are inflected in the feminine as in masculine gender: but, according to some grammarians, such words are inflected in the feminine gender like nouns invariably feminine.

Thus **पुनर्भू** a twice married woman must, according to all authorities, be inflected like **वधू**. And so must **वर्षाभू** the name of a plant: but the same word, signifying a female

Voc. स्त्रि 2d स्त्रीम् or स्त्रियम् Pl. 2d स्त्रीः or स्त्रियः Sing. 4th स्त्रियै
5th स्त्रियाः 6th स्त्रियाम्.*

SECTION III.

NEUTERS IN ई AND उ.

When nouns, terminated by ई and उ, are declined in the neuter gender, the short vowel is substituted for the long one, and the noun is inflected, as if the root had been terminated by a short vowel. But, if the word might be also employed with the same import in the masculine gender, it may be inflected like a masculine noun, in the third and following cases; as before mentioned (Ch. 6. §. vii.).

The anomalies, in the neuter gender, of compounds from irregular nouns in ई and उ, have been suggested in the preceding section (see the last note).

* Concerning compounds, of which स्त्री is the last term, it must be noticed, that this, and other words, which have the feminine termination, make the vowel short, when such words are not the principal terms in the compound. Thus अतिस्त्रि, surpassing a woman, must be inflected as a noun ending in इ. And in regard to such compounds of स्त्री, it should be observed, that the substitution of इय् (इयङ्) for the final is barred in the masculine gender by the substitution of the *guṇa* element (1st pl. &c.), and before ना (3d sing.), औत् (7th sing.), and the prefix न् (6th pl.); and, in the neuter gender, by the same prefix, and by न् subjoined to the inflective root before vowels; and, even in the feminine gender, by the substitution of the *guṇa* element, and by औत् (7th sing.), and the prefix न्; because the rules for these operations are subsequent to that for the substitution of इय्. But, before the affixes distinguished by a mute इ, the analogy of नदी may be followed in the feminine gender, and consequently the substitution of इय् may take place. Ex. Masc. 1st Sing. अतिस्त्रिः
Voc.—स्त्रे 1st Du.—स्त्रियौ 1st Pl.—स्त्रयः 2d Sing.—स्त्रिम् or—स्त्रियम् 2d Pl.—स्त्रीन्
or—स्त्रियः 3d Sing.—स्त्रिणा 4th Sing.—स्त्रिये 5th 6th Sing.—स्त्रेः 7th Sing.—स्त्री
6th 7th Du.—स्त्रियोः 6th Pl.—स्त्रीणाम् FEM. 2d Pl.—स्त्रीः or स्त्रियः 3d Sing.—स्त्रिया
4th Sing.—स्त्रियै or—स्त्रये 5th 6th Sing.—स्त्रियाः or—स्त्रेः 7th Sing.—स्त्रियाम्

C H A P T E R VIII.

NOUNS IN ऋ &c.

I. NOUNS IN ऋ, लृ AND लृ.

When there is occasion to inflect roots ending in these letters (for no simple and common nouns occur so terminated), such of the rules of inflection, as are applicable to these finals, must be observed.*

Du.—स्त्रिणी *Pl.*—स्त्रीणि *3d Sing.*—स्त्रिणा *4th Sing.*—स्त्रिणे or—स्त्रये. For in the third and following cases it may be inflected like a masculine noun.

Nouns in ई and उ, invariably feminine, and consequently denominated नदी, retain that denomination in composition, even when they are not the principal terms of the compound. Thus, in the masculine gender, बहुश्रेयसी a man, who has many auspicious qualities, follows the analogy of नदी in voc. sing. and in 4th 5th 6th and 7th sing. and 6th pl. *Ex.* *Sing.* 1st. बहुश्रेयसी *Voc.*—सि 4th—स्यै 5th 6th—स्याः 7th—स्याम् 6th *Pl.*—सीनाम्. The other inflections are regular. *Ex.* 2d *Pl.*—सीन् &c. (§. I. iii.).

अतिलक्ष्मी surpassing *Lacshmi*. 1st *Sing.* अतिलक्ष्मीः (ii.); but, in the other inflections, conforming with the last example. कुमारी desirous of a daughter, or behaving like a young girl. 2d *Sing.* कुमार्यम् 2d *Pl.*—र्यः (§. i. 7.); for this, being deduced from a conjugated noun, is a verbal root. The other inflections conform with those of the former example; as 1st *Sing.* कुमारी 4th *Sing.*—र्यै &c.

* Thus कृ a crude verb signifying to throw, &c. *Masc.* 1st *Sing.* कीः 1st *Du.* किरौ 2d *Pl.* किरः &c. like गिरू (see Ch. 10.); or else 1st *Sing.* कृः 1st *Du.* क्रौ 2d *Pl.* कृन् 3d *Du.* कृभ्याम् &c. For, when a term is merely cited, independently of its import, it may be inflected in its natural form, or be subject to the rules which properly regard it: now verbs in ऋ substitute इ (इइ) for the final of such inflective root before all affixes.

So गम्लृ to move (a crude verb distinguished by a mute लृ). 1st *Sing.* गमा 1st *Du.* गमलौ 2d *Pl.* गम्लन् 3d *Du.* गम्लभ्याम् 5th *Sing.* गमुल् &c. by the analogy of nouns in ऋ.

II. N O U N S I N ए.

से (compounded of स, for सह with, and इ love, or ई prosperity).
 1st Sing. सेः Voc. से 1st Du. सयौ 2d Pl. सयः 3d Du. सेय्याम् (5th
 6th Sing. सेः) 7th Pl. सेषु.

So स्मृते, and other masculines and feminines in ए,* when any such occur; for there are no simple and common nouns with this termination.

III. N O U N S I N ओ.

गो a bull or cow. Sing. 1st and Voc. गौः 2d गाम् 3d गवा 4th गवे
 5th 6th गोः 7th गवि Du. 1st 2d गावौ 3d 4th 5th गोभ्याम् 6th 7th
 गवोः Pl. 1st गावः 2d गाः 3d गोभिः 4th 5th गोभ्यः 7th गोषु.

2. This word, similarly declined in both genders, serves as a paradigma for nouns in ओ; as द्यौ heaven.† But in the neuter, the short vowel is as usual substituted for the diphthong. Ex. प्रद्यु eminently celestial.

IV. N O U N S I N ऐ.

रै a thing. Sing. 1st राः 2d रायम् 3d राया 4th राये 5th 6th
 रायः 7th रायि Du. 1st 2d रायौ 3d 4th 5th राय्याम् 6th 7th रायोः
 Pl. 1st 2d रायः 3d राभिः 4th 5th राभ्यः 6th राय्याम् 7th राषु.

* They are inflected regularly, except 5th and 6th sing. in which they are analogous to nouns terminated by ओ.

† The masculines and feminines in ओ are anomalous in the 1st and 2d cases and in the 5th and 6th sing. ओ being substituted for the radical diphthong together with the vowel of the affix in the 2d pl. and in the 2d sing. and the ऋद्धि element being substituted for the diphthong before the other affixes denominated सर्वनामस्थान; and the diphthong ओ being substituted for itself together with the vowel of the affix in 5th and 6th sing. (See Ch. 4.).

This noun, the only common one ending in **ऐ**, is irregular in both genders; for **आ** is substituted for the final of **ऐ** before consonants. But the diphthong is changed into **आय्** before vowels regularly.

In the neuter, the short vowel is as usual substituted for the diphthong. Ex. **प्ररि** wealthy. 1st 2d *Sing.* **प्ररि** *Du.* **प्ररिणी** *Pl.* **प्ररीणि**. But **आ** is substituted for the final, even in the neuter gender, before consonants.* Ex. 3d 4th 5th *Du.* **प्रराभ्याम्** 3d *Pl.* **प्रराभिः** 4th 5th **प्रराभ्यः** Yet the 6th pl. is **प्ररीणाम्** (though some authors have here also substituted **आ** Ex. **प्रराणाम्**).

V. N O U N S I N औ.

शुक्ल the moon. *Sing.* 1st **शुक्लैः** 2d **शुक्लाम्** 3d **शुक्ला** 4th **शुक्लै** 5th 6th **शुक्लवः** 7th **शुक्लवि** *Du.* 1st 2d **शुक्लौ** 3d 4th 5th **शुक्लौ** 6th 7th **शुक्लौ** *Pl.* 1st 2d **शुक्लवः** 3d **शुक्लैभिः** 4th 5th **शुक्लैभ्यः** 6th **शुक्लवाम्** 7th **शुक्लैषु**.

So **नौ** a boat, and other masculines and feminines in **औ**.† But, in the neuter gender, the short vowel is substituted for the diphthong; and the noun is consequently declined, as if the short vowel had been radical. Ex. **अतिनु** a thing disembarked.

* This substitution of **आ** for the final of **ऐ** even in the neuter gender is founded on the maxim, that the identity of a term continues, though a portion of it be altered: and upon the strength of this maxim, some authors admit, in the instance of diphthongs, the option of inflecting in the third and following cases a neuter noun like a masculine one, if the import be the same in both genders. But that is deemed erroneous by the best grammarians.

† This declension of masculines and feminines in **औ** is strictly regular. The terminations, exhibited in the table of affixes, are subjoined to the root, which remains unaltered before consonants; and changes the diphthong into **आव्** before vowels. But in 7th pl. **स** is changed to **ष** (Ch. 4. §. iii. 14.).

CHAPTER IX.

PRONOUNS AND NUMERALS ENDING IN CONSONANTS.

SECTION I. PRONOUNS.

1. किम् who or which? MASC. 1st Sing. कः Du. कौ Pl. के &c. FEM. 1st Sing. का Du. के Pl. काः &c. NEUT. 1st 2d Sing. किम् Du. के Pl. कानि &c. like pronouns in अ (Ch. 5.); for क is substituted for किम् before affixes (विभक्ति).

2. त्वद् that (which had been mentioned). MASC. 1st Sing. स्यः Du. त्वौ Pl. त्वे &c. FEM. 1st Sing. स्या Du. ते Pl. याः &c. NEUT. 1st 2d Sing. त्वद् or त्वत् Du. ते Pl. न्यानि &c. like pronouns in अ (Ch. 5.).*

* Before affixes (विभक्ति), अ is substituted for the finals of these pronouns (त्वद्, &c.); and this substituted अ being a *guṇa* element following अ within the word, a single element, similar to that, is substituted for both. The inflections of such pronouns are therefore analogous to those of pronouns in अ. But, in the neuter gender of nouns ending in consonants, a blank is substituted for the affixes of 1st and 2d sing. without affecting the root: which is therefore unaltered in 1st and 2d sing except एनद्-त् (viii.) which is irregular.

In such of these pronouns, as have a medial or initial द् or त्, स is substituted for it in 1st sing. (ii. iii. v. and vi.), and is changed to ष as usual after ए (v.). Moreover औ is substituted for the final of अदस् before सु (1st sing.), and this affix is expunged (vii.).

But म् is substituted for the final of इदम् (i. e. for itself) before सु (1st sing.); and अय् for इद् in the masculine; and य् for द् in the feminine (vi.).

In the other inflections of the 1st and 2d cases (and before the affix अकच्) म् is substi-

3. तद् that (which had been mentioned). MASC. 1st Sing. सः Du. तौ Pl. ते &c. FEM. 1st Sing. सा Du. ते Pl. ताः &c. NEUT. 1st 2d Sing. तद् or तत् Du. ते Pl. तानि &c.

4. यद् who or which (relative). MASC. 1st Sing. यः Du. यौ Pl. ये &c. FEM. 1st Sing. या Du. ये Pl. याः &c. NEUT. 1st 2d Sing. यद् or यत् Du. ये Pl. यानि &c.

5. एतद् this (very near). MASC. 1st Sing. एषः Du. एतौ Pl. एते &c. FEM. 1st Sing. एषा Du. एते Pl. एताः &c. NEUT. 1st 2d Sing. एतद् or एतत् Du. एते Pl. एतानि &c.

6. इदम् this (indefinitely). MASC. Sing. 1st अयम् 2d इमम् Du. 1st 2d इमौ Pl. 1st इमे 2d इमान् FEM. Sing. 1st इयम् 2d इमाम् Du. 1st 2d इमे Pl. 1st 2d इमाः NEUT. 1st 2d Sing. इदम् Du. इमे

tuted for the medial द् of इदम्; and in the 3d and following cases अन् is substituted for इद् before vowels, and a blank when consonants follow. Consequently the inflective root is अ before consonants, and अन before vowels in 3d &c. cases, but इम in 1st and 2d except 1st sing. (vi.).

The pronouns इदम् and अदस् do not admit the substitution of ऐस् for भिस् (unless they have taken the affix अकच् see x.).

उ is substituted for the short vowel, and उ for the long vowel or diphthong, after the medial द् of अदस्, when this pronoun has not preserved its final स (see vii. neut. 1st and 2d sing.); and म् is substituted for that द्; but ई for ए after the same द् in the plural number. In 3d sing. ना is employed, though in other instances the inflective root अम् is not analogous to nouns denominated वि. Yet ष is substituted for स (4th sing. &c.) as usual after उ &c. and on the contrary यू (6th 7th du. &c.) is retained, though उ be substituted for अ. In short the word is first inflected through most cases, as if it were terminated by अ; and उ &c. are then substituted for the vowels अ &c. and म् for द्.

Pl. इमानि. MASC. and NEUT. Sing. 3d अनेन 4th अस्मै 5th अस्मात्
6th अस्य 7th अस्मिन् FEM. Sing 3d अनया 4th अस्यै 5th 6th अस्याः
7th अस्याम्. MASC. FEM. and NEUT. Du. 3d 4th 5th आप्याम् 6th 7th
अनयोः MASC. and NEUT. Pl. 3d एभिः 4th 5th एभ्यः 6th एषाम् 7th
एषु FEM. Pl. 3d आभिः 4th 5th आभ्यः 6th आसाम् 7th आसु.

7. अदस् that (mediate). MASC. Sing. 1st असौ 2d अमुम् 3d
अमुना 4th अमुमै 5th अमुष्मात् 6th अमुष्य 7th अमुष्मिन्
Du. 1st 2d अमू 3d 4th 5th अमूयाम् 6th 7th अमुयोः Pl. 1st अमी
2d अमून् 3d अमीभिः 4th 5th अमीभ्यः 6th अमीषाम् 7th अमीषु
FEM. Sing. 1st असौ 2d अमूम् 3d अमुया 4th अमुष्यै 5th 6th अमुष्याः
7th अमुष्याम् (Dual as in the masculine.) Pl. 1st 2d अमूः 3d अमूभिः
4th 5th अमूभ्यः 6th अमूषाम् 7th अमूषु NEUT. 1st 2d Sing. अदः
[स] Du. अमू Pl. अमूनि. The rest as in the masculine.

8. इदम् and एतद्, when repeated, in a second preceptive sen-
tence, vary in certain inflections, by substituting एन for the root.*
MASC. 2d Sing. एनं Du. एनौ Pl. एनान् FEM. 2d Sing. एनाम् Du.
एने Pl. एनाः NEUT. 2d Sing. एनत् or एनद् Du. एने Pl. एनानि
M. & N. 3d Sing. एनेन F. 3d Sing. एनया M. F. & N. 6th 7th Du.
एनयोः.

9. These pronouns (त्यद् &c.) have no voc. case; except तद्
which admits it.

* अनेन याकरणांक्षीतं एनं कंदोऽध्यापय the grammar has been studied by
this person, teach him profoudy. अनयोः पवित्रं कुलं एनयोः प्रभूतं स्वं the family of
these two persons is decent, and their wealth vast.

10. Pronouns, and indeclinables, admit the interposition of the affix **अकच्** (**अक्**) before their last vowel, to denote contempt or dubious relation.*

11. Pronouns are not treated as such, when they are proper names, or secondary terms in composition. *Ex.* **त्यद्** a proper name (1st *Sing.* **त्यत्** or **त्यद्** *Du.* **त्यदौ** *Pl.* **त्यदः**). **अतितत्** exceeding that (1st *Sing.* **—तत्** or **—तद्** *Du.* **—तदौ** *Pl.* **—तदः**).

12. From these pronouns (**त्यद्** &c.) with the verb **दृश्**, derivatives are formed, with the import of unknown, by the affixes **कञ्** and **क्विन्**; and with the affix **वतु** in the sense of measure. In all these derivatives **आ** is substituted for the final of the pronoun. *Ex.* **तादृशः** such (see nouns in **अ** Ch. 5.); or **तादृक्** or **तादृग्** (see nouns in **श्** Ch. 11. §. iii.); **तावान्** so much (see nouns in **त्** Ch. 12. §. v.).

13. For the personal pronoun **भवतु**, which varies with the gender, see nouns in **त्** (Ch. 12. §. v. 4.).

* But **क** is nevertheless substituted for **किम्** together with this* affix, when an affix (**विभक्ति**) follows. *Ex.* **कः** who? (spoken contemptuously or dubiously).

In the pronoun **इदम्**, the substitution of **अन्**, and of a blank, for **इद्** in 3d and following cases, does not take place before **अकच्**; but **अश्** (**अ**) is substituted for this pronoun together with that affix, in 3d and following cases, when the word is repeated (viii.) *Ex.* **MA^cC.** 1st *Sing.* **अयकम्** *Du.* **इमकौ** *Pl.* **इमके** 3d *Sing.* **इमकेन** *Du.* **इमकाभ्याम्** *Pl.* **इमकैः** (but, if repeated, **एनेन**, **आभ्याम्**, **एभिः**).

“ When **अदस्** has taken the affix **अकच्**, an optional exception of the substitute **औ** (1st *sing.*) must be affirmed, and **उ** will be substituted for the vowel following **स** ;” but not so, if **औ** be substituted for the final. This, not being expressly directed by the emendatory rule here cited, is deduced from the maxim, that, where two or more operations are directed by the same precept, all must take place, or all be omitted. Therefore, if the exception of **औ** do not take effect, the substitution of **उ** must also be neglected. *Ex.* **MASC.** 1st *Sing.* **असकौ** or **असुकः** *Du.* **अमुकौ** *Pl.* **अमुके** &c.

14. The personal pronouns, युष्मद् thou, and अस्मद् I, have no variation of gender.

15. युष्मद् thou. *Sing.* 1st त्वम् 2d त्वाम् 3d त्वया 4th तुभ्यम्
5th त्वत् 6th तव 7th त्वयि *Du.* 1st 2d युवाम् 3d 4th 5th युवाभ्याम्
6th 7th युवयोः *Pl.* 1st यूयम् 2d युष्मान् 3d युष्माभिः 4th युष्मभ्यम्
5th युष्मत् 6th युष्माकम् 7th युष्मासु.

16. अस्मद् I. *Sing.* 1st अहम् 2d माम् 3d मया 4th मत्स्यम् 5th
मत् 6th मम 7th मयि *Du.* 1st 2d आवाम् 3d 4th 5th आवाभ्याम्
6th 7th आवयोः *Pl.* 1st वयम् 2d अस्मान् 3d अस्माभिः 4th अस्मभ्यम्
5th अस्मत् 6th अस्माकम् 7th अस्मासु.*

* For the radical letters of these words, as far as म् inclusive, † युव and आव are substituted respectively, before the affixes of the dual number; and त्व and म before those of the singular; but त्व and अह before सु (1st sing.), तुभ्य and मत्स्य before डे (4th sing.), and तव and मम before डस् (6th sing.). Those radical letters are retained in the plural, except 1st pl. for यूय and वय are substituted for them before जस्.

आ is substituted for the final (अद्) of both those pronouns before any unaltered affix beginning with a consonant; and before the affixes of the 2d case; and before the dual of the 1st. But यू shall be substituted before an unaltered affix beginning with a vowel; and a blank before such affixes as do not authorize the substitution of आ, or of यू, for the final.

अश् (अ) is substituted for डस् (6th sing.) in inflecting those pronouns; अम् for डे (4th sing.) and for the affixes of the 1st and 2d cases; but अत् for शस् (2d pl.): so भ्यम् for भ्यस् (4th pl.); but अत् for the same in the 5th (pl.), and also for the 5th sing. and lastly आकम् for साम् (6th pl.).

In some of these inflections the vowel अ remains short (1st sing. and pl. 5th 6th sing.), notwithstanding the coalition of two such vowels (Ch. 4. §. iv. 1. and 4.).

† But not including the affix अकच्, which may be interposed as in other pronouns. *Ex.* आवकाम् you two (contemptuously, or dubiously). युवकाम् we two.

17. These pronouns are occasionally inflected otherwise, * in the 2d 4th and 6th cases. *Sing.* 2d त्वा 4th 6th ते *Du.* 2d 4th 6th वाम *Pl.* 2d 4th 6th वः (स). *Sing.* 2d मा 4th 6th मे *Du.* 2d 4th 6th नौ *Pl.* 2d 4th 6th नः [स].

In composition, these pronouns are inflected as in the paradigm, when they are principal terms of the compound. *Ex.* परमयूयं you supreme ones.

But, when they are secondary terms, the inflections are intricate. For, if, from these pronouns, being singular or dual, (and subordinate,) a compound term be deduced, the substitution of त्व and म, or युव and आव, takes place, even when the compound term is employed in a different number. If, from the same pronouns, being plural, such a compound term be deduced, neither युव and आव, nor त्व and म, are substituted, when the compound is singular or dual. But in all these compounds the substitution of त्व and अह (1st sing.), of यूय and वय (1st pl.), of तुय and मत्स्य (4th sing.), of तेव and मम (6th sing.), takes effect as usual.

Thus अतित्वम् is 1st sing. of the compound term, whether it signify surpassing thee, or surpassing you (two or more); but अतित्वाम् is 1st du. of the compound, signifying surpassing thee, and अतियुष्माम् 1st du. signifying surpassing you (many); but अतियुवाम् the 2d sing. of such a compound term signifying surpassing you two.

* In place of the regularly inflected pronouns, following an inflected word within the same sentence, and standing in the 2d 4th and 6th cases, वाम and नौ are substituted respectively in the dual number; वस and नस in the plural, and ते and मे in the singular: but त्वा and मा in the 2d sing.

These substitutes are not used at the beginning of a sentence or of a verse; nor (in composition) instead of the uninflected root. *Ex.* त्वापातु may he cherish thee! इत्यस्मत्पुत्रो ब्रवीति so says my son.

A preceding noun in the vocative case does not authorize the use of these substitutes, unless an epithet, agreeing with it, intervene.

They must be employed, when the pronoun is repeated in a second preceptive sentence; otherwise even the authorized use of them is optional: and it is likewise optional, even where the pronoun is so repeated, if it stood in the nominative case in the preceding sentence.

They must not be employed, when the pronouns are contiguous to the particles च, वा, ह, अह, or एव, being immediately connected in sense with those particles: nor when they are contiguous to verbs signifying to see (but employed metaphorically), whether they be mediately or immediately connected with the verb.

SECTION II.

NUMERALS ENDING IN CONSONANTS.

1. चतुर् four. MASC. 1st चत्वारः 2d चतुरः NEUT. 1st 2d चत्वारि M. & N. 3d चतुर्भिः 4th 5th चतुर्भ्यः 6th चतुर्णाम् 7th चतुर्षु FEM. 1st 2d चतस्रः 3d चतसृभिः 4th 5th चतसृभ्यः 6th चतसृणाम् 7th चतसृषु.*

2. पञ्च five. M. F. N. 1st 2d पञ्च 3d पञ्चभिः 4th 5th पञ्चभ्यः 6th पञ्चानाम् 7th पञ्चसु.

3. षट् fix. M. F. N. 1st 2d षट् or षट् 3d षड्भिः 4th 5th षड्भ्यः 6th षट्णाम् 7th षट्सु or षट्सु.

4. सप्त seven. M. F. N. 1st 2d सप्त 3d सप्तभिः 4th 5th सप्तभ्यः 6th सप्तानाम् 7th सप्तसु.

* आम (आ) is inserted after the last vowel of चतुर् when an affix denominated *farvanāmaṣṭ'hāna* (1st pl.) is subjoined; and न (नुट्) is prefixed to आम (6th pl) after चतुर्, and after numerals called षट् (ix.). In the feminine gender चतसृ is substituted for चतुर् and inflected like तिसृ (see Ch. 6. §. vi. 2.).

आ may be substituted for the final of अप्त् before affixes beginning with consonants; or its final may be expunged like that of the other numerals and of all nouns ending in न्; and a blank (लुक्) is substituted for जस् and शस् (1st and 2d pl.) after numerals denominated षट् (ix.); but औश् (औ) for the same after अष्टा (substituted for अप्त्).

The change of the final in the inflections of षष् is analogous to that of other nouns ending in ष्; except 6th pl. which is irregular.

5. अष्टन् eight. M. F. N. 1st 2d अष्टौ or अष्ट 3d अष्टाभिः or अष्टभिः 4th 5th अष्टाभ्यः or अष्टभ्यः 6th अष्टानाम् 7th अष्टासु or अष्टसु.

6. नवन् nine. M. F. N. 1st 2d नव 3d नवभिः 4th 5th नवभ्यः 6th नवानाम् 7th नवसु.

7. दशन् ten. M. F. N. 1st 2d दश 3d दशभिः 4th 5th दशभ्यः 6th दशानाम् 7th दशसु.

8. So एकादशन् eleven, द्वादशन् twelve, त्रयोदशन् thirteen,

In composition, when these numerals are the principal terms of the compound, they are inflected as above : but when they are secondary, न् is not prefixed to आम् (6th pl.). In such compounds of चतुर्, आ is inserted after the last vowel, as abovementioned, before affixes named *farva-nāmaṣṭ'hāna*, but अ is so inserted in the voc. sing. Ex. 1st Sing. प्रियचत्वाः [२] fond of four persons. Voc. Sing. प्रियचत्वः [२] 1st Du. प्रियचत्वारौ &c. With the other affixes, this compound term will be inflected like a common noun in २. A similar compound ending in षष् will be inflected like a common noun in षू; and one, of which the last member is पंचन्, सप्तन् &c. is inflected according to the rules relative to nouns in न्. But a simi-

lar compound term, of which the last member is अष्टन्, admits the optional substitution of आ for the final before consonants (or before all the affixes according to some grammarians) : it is therefore inflected like nouns in न्; or optionally, before consonants (or even before vowels), like a primitive in आ (or even like the original numeral). But the radical न् does not become cerebral (though some authors have thought otherwise) when conjoined with the preceding ट्.

Ex. प्रियाष्टन् fond of eight. 1st Sing. प्रियाष्टा, -ष्टाः. 1st 2d Du. -ष्टानौ, -ष्टौ. 1st Pl. -ष्टानः, -ष्टाः, -ष्टौ. 2d Sing. -ष्टानम्, -ष्टाम्. 2d Pl. -ष्टः (-ष्टः), -ष्टान्, -ष्टाः, -ष्टौ. 3d Sing. -ष्टा (-ष्टा), -ष्टा. 3d Du. -ष्टाभ्याम्, -ष्टभ्याम्. 3d Pl. -ष्टभिः, -ष्टाभिः. 4th Sing. -ष्टे (-ष्टे), -ष्टै (-ष्टे). 7th Sing. -ष्टनि

चतुर्दशन् fourteen, पञ्चदशन् fifteen, षोडशन् sixteen, सप्तदशन्
seventeen, अष्टादशन् eighteen.*

9. The foregoing numerals are invariably plural; and those, which end in न् and ष्, are denominated षट्, and do not vary in the different genders.

C H A P T E R X.

NOUNS ENDING IN SEMIVOWELS AND NASALS.

S E C T I O N I.

N O U N S I N य्, इ, व्, A N D ल्.

1. Nouns in य् and ल् do not commonly occur; but are inflected regularly, when they do. Ex. कमल् one, who names the goddess LACSHMI or the lotos. MASC. 1st Sing. कमल् 1st Du. कमलौ 2d Pl. कमलः 3d Du. कमल्याम् 7th Pl. कमल्यु.†

* The rest of the numerals end in न्, in अ, or in इ. एक one and द्वि two are pronouns; त्रि three, and other numerals in इ, have been already noticed (see Ch. 6. §. vi.); and so have शत a hundred, सहस्र a thousand, &c. (see Ch. 5. §. iii.). त्रिंशत् thirty, चत्वारिंशत् forty, and पञ्चाशत् fifty, are declined like nouns in न् (Ch. 12. §. v.); but are restricted to the singular number.

† ष् is substituted for the स of सु (7th pl.) after semivowels. In the neuter gender, ई is the termination of 1st and 2d du, and इ of 1st and 2d pl. (Ch. 4.).

2. गिर speech. FEM. 1st Sing. गीः [र] 1st Du. गिरौ 2d Pl. गिरः
3d Du. गीर्भ्याम् 7th Pl. गीर्षु.

So the feminines पुर a city, धुर a load, द्वार a gate, being verbal roots: and there are no common masculines in र, except the numeral चतुर.

3. वार water. NEUT. 1st and 2d Sing. वाः Du. वारी Pl. वारि.
The other inflections of the neuter gender conform with those of the preceding example (ii.).

4. दिव् the sky. FEM. 1st Sing. द्यौः 1st Du. दिवौ 2d Pl. दिवः
3d Du. द्युभ्याम् 7th Pl. द्युषु.

5. The masculine compounds of this feminine noun are inflected in the same manner. Ex. सुदिव् one (a country), that has a good sky. 1st Sing. सुद्यौः. But the neuter compounds vary in the 1st and 2d cases. Ex. विमलदिव् one (a day), that has a clear sky. 1st and 2d Sing. विमलद्यु Du.—दिवी Pl.—दिवि.

6. Other nouns in व्, being verbal roots, must be inflected regularly, whenever any such occur; observing that the penultimate इक् vowel becomes long, when the root is denominated पद.

In verbal roots, ending in र, or व्, a penultimate इक् vowel becomes long, when such verbal root is denominated पद (1st sing. 3d du. &c.). विसर्ग is substituted for the final र as usual (1st sing.); and in 7th pl. for र deduced from a substituted ह (see Ch. II. §. iv.), but not for a radical इ; and स is not doubled after इ (7th pl.); for a sibilant is not doubled, if a vowel follow it.

औत् (औ) is substituted for the final of the noun दिव्, when सु (1st sing.) follows: but उ is substituted for it, when the root is denominated पद (3d du. &c. and neut. 1st and 2d sing.).

SECTION II.

NOUNS IN ञ्, म्, इ, ए AND न्.

1. सुगण् one, who counts well. MASC. 1st Sing. सुगण् 1st Du. सुगणौ 3d Du. सुगणभ्याम् 7th Pl. सुगणसु or सुगणट्सु.

So the synonymous word सुगाण्, and any other ending in ए. *

2. Nouns in इ and ञ् do not occur. If occasion should arise for inflecting these terminations, the declension will be regular.

3. प्रशाम् mild. MASC. 1st Sing. प्रशान् 1st Du. प्रशामौ 2d Pl. प्रशामः 3d Du. प्रशाभ्याम् 7th Pl. प्रशांसु or प्रशांत्सु.

So any other noun in म् being a verbal root. †

4. राजन् a king. MASC. 1st Sing. राजा Voc. Sing. राजन् 1st Du. राजानौ 2d Pl. राज्ञः 7th Sing. राज्ञि or राजनि 3d Du. राजभ्याम् 7th Pl. राजसु.

5. द्योमन् the fky. NEUT. 1st and 2d Sing. द्योम Voc. Sing. द्योमन् or द्योम 1st 2d Du. द्योमनी or द्योम्री Pl. द्योमानि.

* Here the inflections are strictly regular: but ट् may be subjoined to ए final of a word (पद), before a sibilant (7th pl.).

† न् is substituted for म् being the final of a verbal root, when such root is denominated पद; and this न् is as it were null, so far as respects the substitution of a blank for it (3d du. &c.), and is not convertible into रु. Ex. प्रशान्तनोनि (Ch. 2. §. iv. 7.).

6. So other nouns ending in न्;* but प्रतिदिन one, who sports, &c. being derived from a verb ending in व्, lengthens the इक् vowel, when न् follows that femivowel, as all verbs in व् and इ do when a consonant follows. Ex. 2d Pl. प्रतिदीवः.

7. The irregulars यूष (Ch. 5. §. 1.) उदक and आस्य (Ch. 5. §. iii.), असृज् (Ch. 12. §. i. 7.) and दोष (Ch. 11. §. iv. 5.) are optionally inflected in 2d pl. and 3d and following cases like nouns in न् (iv. and v.). Ex. 2d Pl. यूषान् or यूषाः; उदकानि or उदानि; 3d उदकेन or उद्वा; असृजा or असा.

8. यज्वन् one who sacrifices, ब्रह्मन् the creator, and other terms, in which व्, or म्, is the last element of a conjunct, do not permit the expunging of the अ of अन्, after such conjuncts. Ex. 2d Pl. यज्वन्, ब्रह्मणः.

9. दण्डिन् one, who bears a staff. MASC. 1st Sing. दण्डी Voc. दण्डिन्

* The penultimate vowel of a noun ending in न् becomes long before the affixes denominated सर्वनामस्थान (except the voc. sing.): सु (1st sing.) is as usual expunged after the consonant. But a blank is substituted for न् when this is the final of a word (पद) which is a crude noun (again excepting the voc. sing.).

Before the other affixes, which begin with vowels, the root is as usual denominated म्, not पद; and न् therefore is not expunged: but a blank is substituted for अ in the syllable अन् being a portion of the inflected root, and followed by an affix (सु &c.) beginning with a vowel, excepting such as are denominated सर्वनामस्थान. But this is optional before डि (7th sing.) and शी (neut. 1st and 2d du.). The substitution of न् for न् after the palatine (Ch. 3. §. iii.) takes place, though the consonants meet in consequence of expunging a vowel. The blank abovementioned is as it were null, so far as regards the operation of affixes of declension (सुप्), and denominations (संज्ञा), and of the augment तुक् subjoined in right of a कृन् affix: but not so in regard to other operations. Hence the substitution of this blank (for a final न्) does not authorize the inflecting of the root like a noun in अ by prolonging the vowel in the dual before consonants, and substituting the diphthong in the plural; nor prevent the coalition of vowels, if the nex

1st Du. दण्डिनौ 2d Pl. दण्डिनः 3d Du. दण्डिभ्याम् 7th Pl. दण्डिषु
NEUT. 1st 2d Sing. दण्डि Du. दण्डिनी Pl. दण्डीनि &c.

So other nouns terminated by the syllable इन् (as वशस्विन् glorious; वाग्मिन् loquacious); and the terms हन् to kill, and पूषन् and अर्यमन् the fun.*

10. मवन् a title of INDRA, is irregular, for it may substitute नृ(त्) for the final; and be consequently inflected like a noun in न् (see Ch. 12. §. v.). But, when it retains its final न्, it is regular (iv.) in the first five inflections, and irregular in the rest before vowels; for this word, and श्वन् a dog, and युवन् young, when they end in अन् and are denominated भ, change the semivowel to the vowel, if an affix, not being a तद्धित one, follow.†

11. अर्वन् (1. a horse, 2. any thing low,) is irregular, when not preceded by the privative particle; for it substitutes नृ(त्) for the final except the 1st sing. and consequently conforms, in the other inflections, with nouns in न्. But अनर्वन् is inflected like यज्वन् (viñ.).

12. पथिन् a road, मथिन् a churning staff, and ऋभुक्षन् a title of INDRA, the thunderer, are irregular; for they substitute आ for the

* These do not prolong the vowel, unless in 1st and 2d pl. of the neuter, and in 1st sing. of the Masc. (excepting always the voc. sing). Ex. वृत्रहन् a title of INDRA who slew VRITRA; 1st Du. —हणौ 2d Pl. —वः (for the guttural व् is substituted for ह् in the term हन्, when न् immediately follows).

† The subsequent vowel merges as usual in the substitute for the semivowel; and this coalesces with the preceding vowel, forming a *guṇa* diphthong in one instance, and a long vowel in the other. Ex. 1st Sing. मवन् or —वा Voc. —वन् 1st Du. मवन्तौ or —वानौ 2d Pl. मवतः or मवोनः 3d Du. मवद्भ्याम् or —वभ्याम् 7th Pl. मवत्सु or —वसु. So युवन् young. 1st Sing. युवा 1st Du. युवानौ 2d Pl. यूनः 3d Du. युवभ्याम् 7th Pl. युवसु. And श्वन् a dog. 1st Sing. श्वा 1st Du. श्वानौ 2d Pl.

final in 1st sing. (except the neuter gender); and the two first of them substitute अ for इ, and न्य for यू, before the affixes denominated सर्वनामस्थान; and all three substitute a blank for the last vowel and subsequent consonant before the rest of the affixes beginning with vowels (including 1st and 2d dual in the neuter gender); and before the feminine termination. But in the neuter gender the 1st and 2d sing. are regular, because the affix is rejected leaving the inflective root unaffected. *Ex.* MASC. 1st Sing. पन्थाः Voc. Sing. पथिन् 1st Du. पन्थानौ 2d Pl. पथः 3d Du. पथिभ्याम् 7th Pl. पथिषु. FEM. सुपथी (an epithet of a city that has good roads) inflected like other nouns in ई. NEUT. सुपदिन् (epithet of a forest intersected by good roads). 1st 2d Sing. सुपथि Voc. Sing. —थि or —धिन् 1st 2d Du.—थी 1st 2d Pl.—न्थानि. So MASC. 1st Sing. ऋमुक्षाः Voc. Sing.—क्षन् 1st Du.—क्षाणौ 2d Pl.—क्षः 3d Du.—क्षभ्याम् 7th Pl.—क्षसु. FEM. अनृमुक्षी (epithet of an army destitute of a General) inflected like other nouns in ई.

13. ब्रह्मन् the Supreme Being. NEUT. 1st 2d Sing. ब्रह्म Voc. ब्रह्म or ब्रह्मन् 1st 2d Du. ब्रह्मणी 1st 2d Pl. ब्रह्माणि. For in the neuter gender, the vocative singular optionally rejects the final न्, and अ is not expunged in the syllable अन्, after such a conjunct (viii.).

14. अहन् a day is irregular; for ह (convertible into उ) is substituted for its final, when it is denominated पद (that is before affixes beginning with consonants); and इ, when no affix follows. *Ex.* NEUT. 1st 2d Sing. (and Voc. Sing.) अहः [इ] 1st 2d Du. अह्नी or अहनी 1st 2d Pl. अहानि 3d Sing. अह्ना Du. अहोभ्याम् 7th Sing. अहि or अहनि 7th Pl. अहसु or अहःसु.*

* In derivative compounds of this word with numerals, and with वि and साय, in which, as in certain others, the root is convertible into अह. अहन् may be substituted for अह

15. No common nouns in न् with any other penultimate, but अ and इ, occur. Should there be occasion to inflect any such, the rules peculiar to these penultimates must be neglected.

CHAPTER XI.

NOUNS ENDING IN ASPIRATED CONSONANTS.

SECTION I.

NOUNS IN ह्, ऊ, भू, वृ, कृ AND धृ.

N. B. The neuter gender interpolates नुम् in 1st 2d pl. of nouns ending in any consonant but a nasal and femivowel.

1. लिह् one, who licks. MASC. 1st Sing. लिट् or लिङ् 1st Du. लिहौ 2d Pl. लिहः 3d Du. लिङ्ग्राम 7th Pl. लिट्सु or लिट्सु. Masculines and feminines in ह् are thus inflected regularly.* The following are irregular.

before डि (7th sing). Ex. द्यह् produced in two days. MASC. 1st Sing. द्यहः 7th Sing. द्यह्ने, द्यहनि, or द्यह्नि.

In other compounds of this word, as दीर्वाहन् an epithet of the season in which the days are long, the five first inflections are regular in the masculine gender. 1st Sing. दीर्वाहा 1st Du. -हानौ (But the voc. sing. is irregular.—हः [२].) 2d Pl. -हः 3d Du. -होयाम 7th Pl. -हंसु or -हसु.

* ट् is substituted for ह् at the end of a word (पद) and before (उल्) any consonant but a nasal or femivowel (Ch. 4. §. vii. 3.). The soft unaspirated consonant is by a general rule rd, and before a consonant (3d du. &c.); and the

2. दुह् one, who milks. 1st Sing. धुक् or धुग् 1st Du. दुहौ 2d Pl. दुहः 3d Du. धुग्याम 7th Pl. धुक्षु.*

3. दुह् one, who hates. 1st Sing. धुक्, धुग्, धुट् or धुड् 1st Du. दुहौ 2d Pl. दुहः 3d Du. धुग्याम or धुड्याम 7th Pl. धुक्षु, धुट्सु or धुड्सु. So मुह् one, who errs (Ex. 1st Sing. मुक्, मुग्, मुट् or मुड्). मुह् one, who speaks (Ex. 3d Du. मुग्याम or मुड्याम). मिह् one, who loves (Ex. 7th Pl. मिक्षु, मिट्सु or मिड्सु).†

4. विश्ववाह् upholder of the universe. 1st Sing. विश्ववाट्,—इ 1st Du. विश्ववाहौ 2d Pl. विश्ववौहः 3d Du. विश्ववाड्याम.‡

hard unaspirated consonant may be substituted, when disjunction of letters follows (1st sing.), and before a filibant (7th pl.). धृ (transformable into द् and ultimately into न्) may be prefixed to स (7th pl.) after इ (Ch. 3. §. iv. 4. *) and this is converted into ट् before the hard consonant (7th pl.).

But वृ (instead of द्) is substituted for ह् being the final of a vowel, which in its elementary form has द् for its initial (ii). The substitution of unaspirated consonants (1st sing. 3d du. 7th pl.) takes place as before by general rules.

वृ or द् may be substituted in the abovementioned circumstances for ह् final of the verbs दुह् to wish to kill, मुह् to be incapable of discriminative thought, पाह् to speak, and णिह् to bear affection (iii.).

* The unaspirated initial is here permuted, when the root is denominated पद (Ch. 4. §. vii. 3. *). So बुध् intelligent. 1st Sing. भुत् or भुट् 1st Du. बुधौ 2d Pl. बुधः 3d Du. भुड्याम 7th Pl. भुक्षु.

† उष्णिह्, a derivative of णिह्, formed by a special rule, with the affix क्तिन्, requires the exclusive substitution of the guttural element (वृ). Ex. उष्णिह् a particular sort of metre. FEM. 1st Sing. उष्णिक्,—ग् 3d Du. उष्णिग्याम 7th Pl. उष्णिक्षु.

‡ उवृ (उ) is substituted for the semivowel of वाह् (derived from वह् to obtain), when this is denominated य (2d pl. &c.). The subsequent vowel merges, as usual, in the substituted vowel. The वृद्धि element (instead of the गुणा one) is substituted for both vowel, when य is followed by उवृ (Ch. 3. §. 2. Note ८).

5. अनडुह् an ox. 1st Sing. अनडुहन् Voc. Sing.—डुहन् 1st Du.—
डुहौ 2d Pl.—डुहः 3d Du.—डुह्याम् 7th Pl.—डुह्सु.*

6. तुरासाह् a title of INDRA. 1st Sing. तुराषाट्,—षाट् 1st Du.—
साहौ 2d Pl. साहः 3d Du.—षाड्याम् 7th Pl.—षाट्सु,—षाट्सु.†

7. उपानह् a shoe. FEM. 1st Sing. उपानत्,—नट् 1st Du.—नहौ
2d Pl.—नहः 3d Du.—नड्याम् 7th Pl.—नत्सु.‡

8. Should any nouns in ढ्, घ्, and ध् occur,|| their inflection with the affixes, of which the initials are consonants, have been sufficiently indicated (ii. iii. and vii.): the radicals will remain before the affixes of which the initials are vowels. By the same analogy nouns in भ् or क् may be inflected, when necessary. Ex. ककुभ् region, space. FEM. 1st Sing. ककुप्,—ब् 1st Du.—भौ 3d Du.—भ्याम् 7th Pl.—भ्सु.

* आम् (आ) is inferted after the last vowel of अनडुह् (Ch. 4. §. vi. 7. *.), followed by the affixes called सर्वनामस्थान; but अम् (अ) is so inferted in the voc. sing. The preceding vowel is of course converted into the semivowel. न् is inferted after अ (or आ) become the last vowel of अनडुह्, when सु (1st sing.) follows. ढ् is substituted for the final of this noun (and of certain terms in स), at the end of the word (3d and 7th pl.).

In the neuter gender आ must be inferted in 1st and 2d pl. but not in the other numbers of the cases. Ex. खनडुह् possessing good oxen. 1st and 2d Sing. खनडुत्,—डुट् Du.—डुहौ Pl.—डुंहि 3d Sing.—डुहा 3d Du.—डुह्याम्.

† The cerebral घ् is substituted for स of षह् to bear, when this becomes साह् (1st sing. 2d du. 7th pl.), being deduced from साह् a derivative of that verb.

‡ ध् (instead of ढ्) is substituted for ह् final of नह् (deduced from णह् to bind). The substitution of the unaspirated consonants takes place as before.

|| See the irregular noun बुध् in a preceding note. (2. *.).

SECTION II.

NOUNS ENDING IN ख्, फ्, क्, ट् AND थ्.

1. अग्निमथ् one, who obtains fire by attrition. 1st *Sing.* अग्निमत्, —मद् 1st *Du.*—मथौ 3d *Du.*—मद्भ्याम् 7th *Pl.*—मत्सु. The inflections are here regular, with the usual substitution of the unaspirated consonants in their proper places.

2. Should any nouns in ख्, ट् or फ् occur, they will be inflected by this analogy.

3. A noun in क् generally substitutes श् throughout its inflections; but, in some instances, ष् before a कल् consonant, or at the end of the inflected word; for श् is substituted for क् together with the augment तुक् of the preceding vowel, if an affix beginning with a nasal follow, or if the affix कि, or an affix beginning with a कल् consonant and containing a mute क् or झ्, be subjoined. But in other instances ष् is substituted for क् at the end of a word, or before a कल् consonant. *Ex.* शब्दप्राङ् one, who inquires concerning a word. 1st *Sing.* शब्दप्राट्,—प्राट् 1st *Du.*—प्राकौ (according to one etymology), —प्राशौ (according to another derivation) 3d *Du.*—प्राङ्भ्याम्.

SECTION III.

NOUNS ENDING IN श्.

1. विश् one who enters. 1st *Sing.* विट्, —इ 1st *Du.* विशौ 2d *Pl.* विशः (NEUT. गृहविश् entering the house. 1st 2d *Sing.*—विट्,—विट् *Du.*—विशी *Pl.*—विंशि) 3d *Du.* विद्भ्याम् 7th *Pl.* विट्सु or विट्सु.

2. दिश् space. FEM. 1st Sing. दिक्,—ग् 1st Du. दिशौ 2d Pl. दिशः
3d Du. दिग्याम् 7th Pl. दिव्यु.*

3. The substitution of the guttural element is optional in the inflection of नश् one, who perishes. Ex. 1st Sing. नक्,—ग्,—ट्,—इ 3d Du. नग्याम् or नङ्याम्.

4. दृश् fight (FEM.), and तादृश् such, and similar derivatives from दृश् to see, subjoined to pronouns (Ch. 9. §. i. 12.), are inflected like दिश्.†

5. निश्, substituted for निशा in 2d pl. &c. (Ch. 5. §. vi.), is inflected like विश्; but, if the rule for the substitution of ष् be limited to verbs, the palatine element must be substituted for the final. Ex. 3d Du. निज्याम् 7th Pl. निचूशु.

SECTION IV.

N O U N S I N ष्.

1. त्रिष् splendour. FEM. 1st Sing. त्रिद्,—इ 1st Du. त्रिषौ 2d Pl.

* For terms, (or, according to some interpretations, verbs only,) ending in श्, substitute ष् for the final at the end of a word, and before (उल्) any consonant but a nasal or semivowel. But nouns terminated by the affix क्तिन् substitute the guttural letter at the end of a word. Thus स्पृश्, and such of its compounds as admit that affix, are inflected like दिश्.

† It may be here remarked, as an example of the intricacy of grammar, that, according to some grammarians, the substitution of the guttural element is an exception to the substitution of ष्; and स्प्, being therefore substituted as the guttural element most congenial to श्, should remain when the hard unaspirated consonant is not substituted; for the substitution of the guttural should be as it were null, in this instance, so far as respects the consequent substitution of the unaspirated soft consonant. But the objection may be obviated on the authority of usage, as exhibited in the grammar itself: whence it may be inferred, that such substitution is not as it were null in this instance.

विषः (NEUT. बहुविष् very splendid. 1st 2d Sing.—विट्,—विट् Du.
—विषी Pl.—विंषि) 3d Du. विङ्ग्राम 7th Pl. विट्सु or विट्सु.

So रत्नमुष् (MASC.) a stealer of gems, and other nouns in ष्; for the unaspirated soft consonant is as usual substituted, at the end of the word, for the कल् consonant.

2. But nouns in ष्, derived through the affix क्तिन्, substitute the guttural as usual. Ex. दधृष् an irregular derivative from जिहृषा (to be presumptuous) with the affix क्तिन्. 1st Sing. दधृक्,—ग्; 1st Du.—षौ 3d Du.—भ्याम् 7th Pl.—न्तु.

3. Nouns ending in ष्, deduced from स् (their original termination, but for which ष् has been substituted), are subject to the rule for substituting रु for स्; since the substitution of ष् is, in this respect, as it were null. Ex. आशिष् blessing. FEM. 1st Sing. आशीः 1st Du. आशिषौ 3d Du. आशीभ्याम्. So पिपठिष् desirous of reading 1st Sing.—ठीः* 7th Pl.—ठीष्णु,—ठीःषु.†

* NEUT. 1st 2d Pl. पिपठिषि; for the blank, substituted for the final vowel of the root, prevents this being treated as a word ending in a consonant, so far as respects the interpolation of न् (see Ch. 12. §. iii. 3.).

† For these, being verbal roots, which, by means of the substitution of रु, end in र्, the penultimate इक् vowel becomes long in 1st sing. 3d &c. du. and 7th pl. (Ch. 10. §. i. 1. †.). And the cerebral letter is substituted for स् (7th pl.) after any vowel excepting अ (and आ), though a sibilant, or विसर्ग, intervene (Ch. 4. §. i. 14.). The substitution of विसर्ग is here optional before the sibilant (Ch. 3. §. iv. 5.): and, when that does not take place, ष् is substituted for स् before ष्, which is substituted, as before, after the (इण्) vowel, though the sibilant intervene.

4. धनुष् a bow. NEUT. 1st 2d Sing. धनुः [ष्] Du. धनुषौ Pl. धनूंषि 3d Sing. धनुषा 3d Du. धनुर्भ्याम् 7th Pl. धनुष् or धनुःषु. So चक्षुष् the eye, हविष् an oblation, and other neuter nouns in ष् substituted for स्.*

5. दोष् the arm (neut. and sometimes masc.) is irregular, not only because the original termination is स्; but because, by special rule, it optionally substitutes दोषन् in 2d pl. and 3d &c. cases. Ex. 1st Sing. दोः 1st Du. MASC. दोषौ NEUT. दोषी 3d Sing. दोषा or दोषाणा &c. But दोषन् may be considered as an original term, and inflected through all the cases. Ex. 1st Du. दोषणी.

6. सजुष् companion is irregular (though this ष् be radical), substituting रु (convertible into र् and into विसर्ग) for the final at the end of a word: and the penultimate (being an इक् vowel) becomes long, because the verbal root, after that substitution, is one ending in र् (Ch. 10. §. i.). Ex. 1st Sing. सजूः 1st Du. सजुषौ 3d Du. सजुर्भ्याम्.

7. चिकीर्ष् desirous of acting. 1st Sing. चिकीः [र्] 1st Du. चिकीर्षौ 3d Du. चिकीर्ष्याम् 7th Pl. चिकीर्षु.†

8. विविद् desirous of entering. 1st Sing. विविट्,—इ 1st Du.—द्वौ 3d Du.—द्भ्याम् 7th Pl.—द्वसु,—द्वत्सु.‡

* Here the vowel becomes long in 1st 2d pl. because, after the interpolation of न्, the root ends in a conjunct of which the last element is स्, and the affix is denominated सर्वनामस्थान; and the cerebral letter is substituted in right of the इण् element, although an interpolated न्, transformed into अनुस्वार, intervene (Ch. 4. §. i. 14.).

† Here the final स् (for that was the original termination) is expunged at the end of the word (पद), because it is the final of a conjunct in which र् was the preceding element (Ch. 3. §. iii. 1.): and विसर्ग is not substituted for a natural र् in 7th pl. (Ch. 10. §. i. †.).

‡ This word is derived from विश् to pervade, by means of the affix सन्, which forms a

9. तद्ध one, who pares. 1st Sing. तट्, तट् 1st Du. तद्धौ 3d Du. तद्धाम 7th Pl. तट्सु or तट्सु. This is an example of derivatives with the affix क्तिप् from verbs ending in द्ध; for a guttural letter, being the first element of a conjunct, is expunged at the end of a word, and before ऊल् (Ch. 4. §. vii. 2.). So गोरद्ध 1st Sing. गोरट्,—ट्.*

SECTION V.

N O U N S I N स.

1. वेधस् the Creator (a title of BRAHMA). 1st Sing. वेधाः Voc. वेधः 1st Du. वेधसौ 2d Pl. वेधसः 3d Du. वेधोऽयाम् 7th Pl. वेधःसु or वेधस्सु. So other masculine and feminine nouns in अस.†

derivative verb, and to which क्तिप् is subjoined to form the crude noun; and here ष् has been substituted for श् before the ऊल् consonant, and should be transformed into क् before स; and this स is convertible into ष after the guttural element. But, the final of the conjunct being expunged at the end of the word (पद), (for the substitution of ष is as it were null, so far as it might authorize the expunging of its substitute क् as the first element of a final conjunct;) the word (1st sing. 3d du. &c.) ends in ष substituted for श्; for there is now no cause for the substitution of क्.

* But that does not take place, when the same words are derived, by means of the same affix क्तिप्, from the same verbs (तद्ध to make thin and रद्ध to guard), after subjoining to them the affix णि; for here the blank substituted for णि inherits the powers of the original, and prevents the expunging of क् as the first element of a final conjunct. The last element of the final conjunct is therefore expunged; for the blank does not inherit the powers of the original in respect of this operation. Ex. 1st Sing. तक्,—ग; गोरक्,—ग. So पिपक्,—ग (1st Du. पिपद्धौ,) desirous of maturing; विवक्,—ग (1st Du. विवद्धौ,) desirous of saying; दिधक्,—ग (1st Du. दिधद्धौ,) desirous of burning: derived from the verbs पच to ripen, वच to say, and दह to burn, with the affix सन्, by means of the affix क्तिप्. For here the substitution of क् is as it were null, in regard to the consequent expunging of the first element of the conjunct.

† The penultimate of a word terminated by अस (excepting crude verbs) becomes long when सु (1st sing.) follows, unless in the voc.

2. उशनस, name of the regent of the planet Venus, is irregular (Ex. 1st Sing. उशना Voc. Sing.—नन्,—नस्,—न); and so are अनेहस time, and the obsolete term पुरुदंशस; for these three words substitute अन् (अनङ्) for the final in the 1st sing. except the voc. But in regard to उशनस, this exception is optional; and the final न् may be expunged in the voc. sing.

3. पयस water. NEUT. 1st 2d Sing. पयः Du. पयसी Pl. पयांसि 3d Sing. पयसा 3d Du. पयोऽयाम् 7th Pl. पयःसु or पयस्सु.*

4. Nouns, of which the termination includes a mute उक् vowel, interpolate न्, when the affixes denominated सर्वनामस्थान follow. A participle present, terminated by वसु, converts its femivowel into a vowel, when the inflective root is denominated भ; and substitutes द् for the final स at the end of the word (पद). Ex. विद्वस knowing. 1st Sing. विद्वान् Voc. विद्वन् 1st Du. विद्वंसौ 2d Pl. विदुषः 3d Du. विद्वद्भ्याम् 7th Pl. विद्वत्सु.†

But, in verbs, it remains short. Ex. सुवस one, who covers well. 1st Sing. सुवः; पिष्टुमस or —गुस one, who eats a lump of food. 1st Sing.—गुः or —गुः.

* Here, and in other neuters in स, the vowel becomes long, after the interpolation of न् in right of the सर्वनामस्थान affix (1st 2d pl.), before a conjunct of which the last element is स.

But the vowel does not become long in right of a सर्वनामस्थान affix, if the word that ends in a conjunct, the last element of which is स, be a verb. Ex. सुहिस one, who smites well. MASC. 1st Sing. सुहिन 1st Du. सुहिसौ 2d Pl. सुहिसः 3d Du. सुहिभ्याम् 7th Pl. सुहित्सु.

† But if इ (इट्) have been prefixed to the affix beginning with व्, the prefix does not remain, when the femivowel is converted into a vowel. Ex. सेदिवस fitting. 2d Pl. सेदुषः.

5. The verbs **संसु**, and **ध्वंसु**, to fall, also substitute **ट्** for the final **स्** at the end of the word: and their derivatives with the affix **क्विप्** reject the penultimate **न्**, because the affix contains a mute **क्**. *Ex.* 1st Sing. **ध्वत्**,—**ट्** 1st Du. **ध्वसौ** 2d Pl. **ध्वसः** 3d Du. **ध्वद्ग्राम**.

6. Verbs ending in **स्**, and of which the penultimate is an **इक्** vowel, prolong this penultimate at the end of the word; for the verb ends in **इ**, since the final **स्** is converted into **इ**. *Ex.* **सुपिस्** one, who moves well. 1st Sing. **सुपीः** 1st Du. **सुपिसौ** 2d Pl. **सुपिसः** 3d Du. **सुपीर्याम्** 7th Pl. **सुपीष्** or **सुपीःषु**.

7. **पुंस** a man is irregular; substituting **अस्** (**असुइ**) for the final, when affixes denominated **सर्वनामस्थान** follow. *Ex.* MASC. 1st Sing. **पुमान्** Voc. **पुमन्** 1st Du. **पुमांसौ** 2d Pl. **पुंसः** 3d Du. **पुंर्याम्** 7th Pl. **पुंसु** NUT. **सुपुंस** epithet of a family consisting of good men. 1st 2d Sing. **सुपुम्** Du. **सुपुंसौ** Pl. **सुपुमांसि**.

C H A P T E R XII.

NOUNS ENDING IN UNASPIRATED CONSONANTS.

SECTION I.

NOUNS IN ज्.

1. **रुज्** disease. FEM. 1st Sing. **रुक्**,—**ग्** 1st Du. **रुजौ** 2d Pl. **रुजः** 3d Du. **रुज्याम्** 7th Pl. **रुज्**. So **भाज्** partaker, **भुज्** enjoyer, and

other masculine and feminine nouns in ज्ञ्; for the guttural letter (कवर्ग) is substituted for the palatine (चवर्ग) at the end of a word, and when (कल्) any consonant, but a nasal and femivowel, follows.

2. राज्ञ् king. 1st Sing. राट्,—इ 1st Du. राजौ 2d Pl. राजः 3d Du. राज्ञाम् 7th Pl. राट्सु, or राट्सु. So विभ्राज्ञ् (1st Sing. विभ्राट्,—इ) especially resplendent, and other similar derivatives of टुभ्राज्ञ् contradistinguished from भ्राज्ञ्, whose derivatives are regular. (Ex. विभ्राज्ञ् 1st Sing. विभ्राक्,—गृ). So likewise देवेज्ञ् worshipper of the gods (1st Sing. देवेट्,—इ) and other similar derivatives of यज्ञ् to sacrifice, &c. excepting ऋविज्ञ् a regular officiating priest (1st Sing. ऋविक्,—गृ). Also विश्वसृज्ञ् (1st Sing.—ट्,—इ) Creator of the universe, and other similar derivatives of सृज्ञ्, excepting सृज्ञ् a garland (FEM. 1st Sing.—क्,—गृ); and excepting असृज्ञ् blood (neut.), which is irregular (see vi.). Also परिमृज्ञ् one who cleanses around (1st Sing.—ट्,—इ) and other similar derivatives of मृज्ञ्. Also such derivatives of भृज्ञो Ex. 1st Sing. भृट्,—इ, one, who fries. 1st Du. भृज्जौ* 3d Du. भृज्जाम्. Likewise परिव्राज्ञ् (1st Sing.—ट्,—इ) one, who has abandoned all worldly things.†

* Here the vowel has been substituted for the femivowel. स being the first element of a final conjunct is expunged; and, when the conjunct is not final of an inflective root denominated पद, स is changed to श्, which is transformed into the homogeneous soft unaspirated consonant before the soft consonant.

† These are inflected by substituting ष् for ज्ञ् at the end of the word, and before (कल्) consonants.

विश्वराज्ञ् universal monarch is particularly irregular, making the last vowel of the first term long, when the final letter of the second is altered: 1st Sing. विश्वाराट्,—इ 1st Du. विश्वराजौ 3d Du. विश्वाराज्ञाम्.

3. युज् one, who joins. 1st Sing. युज् 1st Du. युजौ 2d Pl. युजः
3d Du. युज्याम् 7th Pl. युजुः*

4. खज् lame, or unable to walk. 1st Sing. खन् 1st Du. खजौ 3d
Du. खज्याम् 7th Pl. खसु.†

5. उज् strength, or strong. MASC. 1st Sing. उक्, उर्. 1st Du.
उजौ 3d Du. उज्याम् 7th Pl. उजुः. NEUT. 1st 2d Sing. उक्,
उर् Du. उज् Pl. उजि (or उजि according to some).‡ But, in
composition with बहु, this word does not interpose न् after the vowel,
but optionally before the last consonant. NEUT. 1st 2d Pl. पदुजि or
बहुजि.

* This is inflected by interpolating न् after the vowel, before affixes denominated सर्वनामस्थान. Consequently, in 1st sing. जू, becoming the final of a conjunct, is expunged: and the word being derived from the affix क्तिन्, the guttural element must be substituted (viz. in 1st sing. जू for न्). Again; in 1st du. and pl. and 2d sing. and du. अनुसार, being substituted for न्, is converted into जू as homogeneous to the subsequent जू. The rest of the inflections conform with those of रुज्.

But, in composition, this word is regular (Ex. अश्वयुज् the asterism As'win'. 1st sing. अश्वयुक्, -गः); and so is the same word derived from the verb युज् instead of युजि. Ex. युज् one, who meditates with absorbed contemplation. 1st sing. युक्, -गः.

† Here नुम् (न्) has been interpolated (in the verb खजि to be unable to walk), as in other verbs, that contain a mute र. The final element of the conjunct is expunged at the end of the word (पद): but the guttural element is not substituted, because the term is not deduced from the affix क्तिन् (1st sing. 3d du. &c.).

‡ This noun is an instance of the exception respecting a conjunct, in which the first element is र्; for the final of such a conjunct (unless it be स्) is not expunged at the end of a word (see Ch. XI. §. iv. 7.).

6. **अमृज्** blood. NEUT. 1st 2d *Sing.* **अमृक्,—ग्** *Du.* **अमृजी**
Pl. **अमृंजि** (or 2d *Pl.* **असानि**) 3d *Sing.* **अमृजा**, or **अस्ना** 3d *Du.*
अमृभ्याम्, or **असभ्याम्**. For this, in 2d pl. and 3d &c. cases, is irregular, optionally substituting **असन्**.

SECTION II.

NOUNS IN ब्, ग्, AND ङ्.

When any nouns ending in **ब्**, **ग्**, or **ङ्** occur, they are inflected regularly; with the usual substitution of the hard consonant in 7th pl. and optionally in 1st sing.

SECTION III.

NOUNS IN ङ्.

1. **ककुद्** a bull's hump. FEM. 1st *Sing.* **ककुत्,—द्** 2d *Du.* **ककुदौ**
 3d *Du.* **ककुद्भ्याम्** 7th *Pl.* **ककुत्सु**. So **ऋयाद्** eater of flesh, **दृषद्**
 a flonc, **तमोनुद्** a luminary, and other masculine and feminine nouns in
ङ्. They are inflected by the general rules before explained.

2. **पद्** is thus inflected; and so is the same word, optionally substituted for **पाद्** (Ch. 5. §. i.) in 2d pl. and 3d &c. and substituted before vowels in 2d pl. and 3d &c. for **पाद्** when the inflective root (भ) ends in this syllable. *Ex.* **याव्रपाद्** name of a plant. 1st *Sing.*—**पात्,—पाद्**
 1st *Du.*—**पादौ** 2d *Pl.*—**पदः** 3d *Du.*—**पाद्भ्याम्** 7th *Pl.* **पात्सु**. So
हृद् substituted for **हृदय** (Ch. 5. §. iii.) in 2d pl. and 3d &c. cases, or
 inflected as an original term in all the cases, is irregular. 1st 2d *Sing.* **हृद्,—त्**
Du. **हृदौ** *Pl.* **हृत्सु**

3. वेभिद् one, who cuts much or repeatedly. NEUT. 1st 2d Sing.
वेभित्,—द् Du. वेभिदी Pl. वेभिदि.*

SECTION IV.

N O U N S I N च्

1. वाच् speech. FEM. 1st Sing. वाक्,—ग् 1st Du. वाचौ 2d Pl.
वाचः 3d Du. वाग्भ्याम् 7th Pl. वाक्षु. So पयोमृच् (masc.) a cloud,
and other masculine and feminine nouns in च्.

2. कृच्, derived from the similar verb (which signifies, 1. to move
crookedly, and 2. to become small), is formed upon the affix क्तिन्, and
retains the nasal by special rule. 1st Sing. कृद् 1st Du. कृच्चौ 2d Pl.
कृच्चः 3d Du. कृच्च्याम् 7th Pl. कृच्चक्षु, or कृच्चषु.†

3. The derivatives of ओब्रस्त् to cut, are irregular; for, in this verb,
ष् is substituted for the final consonant च् ‡ (Ch. 4. §. vii. 4.).

* Here, and in similar derivatives, न् is not interpolated (1st 2d pl.): because the blank, substituted for the final vowel of the derivative verb, inherits the powers of the original, and prevents an operation dependent on the roots ending in a (कल्) consonant; but does not authorize its being treated as one ending in a vowel.

† For च्, becoming the final of a conjunct, is expunged at the end of a word (पद), and before a कल् consonant; and the guttural element is substituted in right of the affix क्तिन् (Ch. 4. §. vii. 6.).

‡ उ and ओ are mute; and स् being the first element of the final conjunct is expunged at the end of a word and before (कल्) consonants, except nasals and semivowels. Ex. सुवृश्च (for the vowel is substituted for the semivowel; and स् before the palatine element is converted into श्). 1st Sing. सुवृट्,—द् 1st Du. —श्चौ 2d Pl. —श्चः 3d Du. —श्च्याम् 7th Pl. —श्चक्षु,—श्चषु.

4. The derivatives of अंचु to move are particularly irregular (those, deduced from the same verb signifying to worship, are less so). This verb, in composition with a preceding noun (or particle), takes the affix क्तिन् by a special rule. The penultimate न् of an inflective root, ending in a consonant and not distinguished by a mute र्, (excepting however अंचु to worship,) is expunged before affixes distinguished by a mute क् and ड्; but नुम् (न्) is inserted after the vowel in this particular term (so altered to अच) when affixes denominated सर्वनामस्थान follow: on the contrary a blank (लोप) is substituted for the vowel अ of this term (so altered) when the inflective root is denominated भ; and a preceding आण् vowel becomes long before this word so reduced to the letter च्. But र् shall be substituted instead of a blank, in the same circumstances, when this verb is preceded in composition by उद्. Ex. उदच् Northern. 1st Sing. उदङ् 1st Du. उदञ्चौ 2d Pl. उदीचः 3d Du. उदग्भ्याम्. प्राच् Eastern. 1st Sing. प्राङ् 1st Du. प्राञ्चौ 2d Pl. प्राचः 3d Du. प्राग्भ्याम् 7th Pl. प्राक्षु. प्रत्यच् Western. 1st Sing. प्रत्यङ् 1st Du. प्रत्यञ्चौ 2d Pl. प्रतीचः 3d Du. प्रत्यग्भ्याम् 7th Pl. प्रत्यक्षु. प्राञ्च worshipper. 1st Sing. प्राङ् 1st Du. प्राञ्चौ 2d Pl. प्राञ्चः 3d Du. प्राङ्गाम् 7th Pl. प्राङ्क्षु or प्राङ्षु. So प्रत्यञ्च worshipper. 2d Pl. प्रत्यञ्चः 3d Du. प्रत्यङ्ग्याम् &c.*

* In the 1st case and in the 2d sing. and du. these derivatives from the two verbs are thus similarly inflected by different intermediate steps.

In pronouns, and in the words विष्वक् and देव, the (टि) last vowel, with a subsequent consonant if any there be, is transformed into अद्रि, when this verb, being destitute of a termination deduced from an affix, follows in composition. In similar circumstances the entire word सम is changed to समि; and सह to सन्नि. But तिरि is substituted for तिरस before the same verb, except when its vowel अ has been expunged. Ex. 1st Sing. विष्वद्रङ् (moving all around); देवद्रङ् (worshipping the gods); 2d Pl. विष्वद्गीचः; देवद्रङ्गः.

SECTION V.

N O U N S I N त्.

1. हरित green. MASC. and FEM. 1st Sing. हरित्,—द् 1st Du. —तौ 2d Pl. तः NEUT. 1st 2d Sing.—त्,—द् Du.—ती Pl.—ति M. F. N. 3d Du.—द्राम 7th Pl.—त्सु. Regular nouns in त् are thus inflected by the general rules.

1st Sing. सम्यङ् (moving evenly) 1st Du. सम्यञ्चौ 2d Pl. समीचः So 1st Sing. सङ्गङ् (moving with); and 1st Sing. तिर्यङ् (moving awry) 1st Du. तिर्यञ्चौ 2d Pl. तिरश्चः 3d Du. तिर्यग्याम्; or (neut.) 1st 2d Sing. तिर्यक्,—गू (an animal) Du. तिरश्ची Pl. तिर्यञ्चि; but this word, derived from the same verb signifying to worship, is otherwise inflected in 1st 2d Sing. and du. Ex. Sing. तिर्यङ् Du. तिर्यञ्ची.

Such a derivative, as abovementioned, from the pronoun अदस् this, is particularly irregular; for उ and ऊ are substituted respectively for the short vowel or consonant, and for the long vowel or diphthong; and म् for द्; when that pronoun is not terminated by स्. (But, according to another interpretation, these substitutions take effect only when अ is substituted for स final of that pronoun; and, according to some grammarians, the substitution, though admitted, is restricted to the portion, which is nearest to the close of the term.) Ex. 1st Sing. अदद्गङ् (approaching him). 1st Du. अदद्गञ्चौ &c. Or else 1st Sing. अदमु—(or अमुमु—) यङ् 1st Du. अदमु—(or अमुमु—) यञ्चौ 2d Pl. अदमु—(or अमुमु—) ईचः. For the femivowel cannot be substituted for उ (before ई) in the substituted syllable मु, which permutation is as it were null so far as respects such a consequent change.

The neuter derivative of this verb in composition with गो is an extraordinary instance of numerous inflections: for it admits, instead of twenty-one variations, no fewer than five hundred and twenty-seven: according as the root signifies to move, or to worship; and in consequence of the peculiar orthography of the word गो with a subsequent अ (Ch. 3. §. ii. 5. †). Ex. 1st Sing. गवाक्,—गू; गोअक्,—गू; गोक,—गू; one, that approaches a cow; गवाङ्,

2. धीमत् intelligent. 1st Sing. धीमान् Voc. Sing. धीमन् 1st Du. धीमंतौ 2d Pl. धीमतः 3rd Du. धीमद्ग्राम् 7th Pl. धीमन्तुः.

3. Derivatives with the affix मनुप्, and other nouns in अत् deduced from अत् (as सरस्वत् the ocean, &c.), are thus inflected; for, when affixes denominated सर्वनामस्थान follow, न् (नुम्) is inserted after the last efficient vowel of a word ending in a mute उक् vowel, provided that word be not a verb.* But the penultimate of a word ending in अत् (wherein उ is mute) becomes long, when सु (1st sing.) follows, except the vocative singular.

4. The pronoun भवतु thou† (derived from भू with the affix डवतुप्) is thus inflected; but भवत् being (participle present of भू with the affix शन्) retains the penultimate short in 1st sing. Ex. भवन्. So do all participles present ending in अत् (deduced from शन्); and these and the irregulars पृषत् 1. (masc.) a deer, 2. (neut.) a drop of water, वृहत् vast, जगत् the world, and महत् venerated or great, (which are treated like words terminated by शन्,) interpolate न् as before. Ex. MASC. 1st Sing. पृषन् 1st Du. पृषंतौ 2d Pl. पृषतः NEUT. 1st 2d Sing. पृषत् Du. पृषती Pl. पृषन्ति.‡

* This exclusion does not reach words which were not originally verbs. Ex. गोमत् one, who behaves like a person rich in cattle (derived from the conjugated noun गोमत् with the affix क्तिप्). 1st Sing. गोमान् 1st Du. गोमंतौ &c. like धीमत्.

† Varying with the gender, and not restricted to the person invoked, nor governing the 2d person.

‡ But न् may be inserted, when शी, or when a termination analogous to नदी, follows शन् subjoined to an inflective root ending in अ (or आ); and must be so, if such inflective root end in शप् or श्यन् (1st or 6th class of verbs). Ex. नुदत् paining. NEUT. 1st 2d Du. नुदंतौ or नुदती; FEM. 1st Sing. नुदंती or नुदती. भात् shining. NEUT. 1st 2d Du. भांतौ or भाती. पचत् maturing. NEUT. 1st 2d Du. पचंतौ or पचती. NEUT. 1st 2d Du. टीगंतौ or टीगती.

5. महत् is especially irregular ; for the penultimate vowel becomes long, when the affixes denominated सर्वनामस्थान follow, except the vocative sing. *Ex.* 1st *Du.* महंतौ (NEUT. महती) 1st *Pl.* महंतः (NEUT. महंति).

6. दत् optionally substituted for दंत (Ch. 5. §. i. 3.), and पृत् for पृतना (Ch. 5. §. vi. 4.), in 2d pl. and 3d &c. cases, are inflected like हरित् (i.); and so are the same words, throughout all the cases, when they are treated as original nouns.

7. यकृत् the liver, and शकृत् ordure, may be inflected regularly like हरित् (i.); or may substitute यकन्, and शकन्, respectively, in 2d pl. &c. *Ex.* 1st 2d *Sing.* यकृत्,—द् 1st 2d *Du.* यकृती 1st *Pl.* यकृति 2d *Pl.* यकृति or यकानि. 1st *Sing.* शकृत्,—द् 2d *Pl.* शकृति or शकानि 3d *Sing.* शकृता or शक्ता &c. Or यकन् and शकन् may be treated as original nouns in न्.

SECTION VI.

N O U N S I N ट्, क्, A N D प्.

1. Nouns in प् are in general regular. *Ex.* गुप् guardian. 1st *Sing.* गुप्,—ब 1st *Du.* गुपौ 2d *Pl.* गुपः 3d *Du.* गुब्दाम 7th *Pl.* गुप्सु.

न् is not inserted in the affix शन्तृ subjoined to a reduplicated term denominated अभ्यस्त; nor to certain verbs (seven in number) denominated अभ्यस्त. However, it may be inserted in the neuter gender, when an affix denominated सर्वनामस्थान follows. *Ex.* ददत् giving. MASC. 1st *Du.* ददतौ; NEUT. 1st *Pl.* ददंति or ददति. So जज्ञत् eating or laughing, जाग्रत् waking, दरिद्रत् being poor, शासत् commanding, चकासत् shining, &c. derived from seven verbs denominated अभ्यस्त (the two last of which

2. But **अप्** (fem.) water is irregular: for it is invariably plural; and makes the penultimate long before an affix denominated **सर्वनामस्थानः*** and substitutes **त्** for the final before an affix beginning with **भ्**. *Pl.* 1st **आपः** 2d **अपः** 3d **अद्भिः** 4th 5th **अद्भ्यः** 6th **अपाम्** 7th **अप्सु**.

3. Nouns in **क्** or **ट्**, when any such occur, will be inflected regularly, observing the general maxims for the substitution of the soft consonant, &c.

C H A P T E R XIII.

G E N D E R O F N O U N S.

1. The elder grammarians left the genders of nouns to be learnt from practice. Later authors have reduced them to rules; but there is authority of classical writers for many deviations from these rules, which must be therefore considered as admitting of divers exceptions not here noticed.

2. Indeclinables (Ch. 15.) do not vary with the gender; nor the pronouns **युष्मद्** and **अस्मद्** thou and I; nor **कति** how many; nor numerals ending in **षू** or in **न्** (viz. 6. and 5. 7. 8. 9. 10.).

3. The numerals from 20 to 90 are feminine; and those from 100 up-

* But a compound, ending in this term, will be inflected in the three numbers. *Ex.* **स्वप्** having good water. *NEUT.* 1st 2d *Sing.* **स्वप्,—बू** *Du.* **स्वपी** *Pl.* **स्वंपि** or **स्वांपि**. For the insertion of **न्** does not prevent the lengthening of the vowel; since this permutation is directed by a special rule affecting a single term: but, if the maxim, here alluded to, be restricted to rules which would otherwise become wholly ineffectual, the insertion of **न्** does preclude the lengthening of the vowel. Consequently this inflection varies according to the different interpretations of that maxim.

wards are neuter; but शत 100, सहस्र 1,000, अयुत 10,000, and प्रयुत 1,000,000, are also masculine; and लक्ष 100,000, is also feminine; and कोटि 10,000,000, is feminine only.

4. The rest of the numerals (viz. 1. 2. 3. and 4.) vary with the gender of the term, with which they are connected: so do (adjectives, or) terms denoting qualities; * and also pronouns (सर्व &c.); and the participles &c. denominated कृद्य; and derivatives terminated by the *crit* affix लुट् denoting the instrument or the site of the action. †

5. Derivatives, terminated by the affix लुट् denoting the condition or mode of being,† are neuter: so are those terminated by the affixes denominated निष्ठा subjoined in that sense;‡ and by the *taddhita* affixes ल् and घञ् in that sense,|| or subjoined to terms signifying a quality to mark the object; § and by the affixes य, ठक्, यक्, अञ्, आण्, वुञ्, and क् subjoined in either of those senses. ¶

6. Derivatives terminated by the affix वञ् ** (denoting the condition or mode of being), by अप्,†† by अच्,‡‡ or by नङ्,§§ are masculine: and so are derivatives with the affix कि from the verbs

* Most terms, that admit the three genders, require an affix for the feminine (see Ch. 14.).

† Ex. हसनं laughter. ‡ Ex. इध्मवृश्चनःकुठारः an axe, for cutting wood. ‡ Ex. हसितम् laughter. || Ex. शुक्लं whiteness. चातुर्यम् or चातुरी craft and cunning (for nouns, terminated by an affix containing a mute ष्, admit the feminine termination डीष्. See Ch. 14. §. ii. 7.). § Ex. ब्राह्मण्यम् the duties of a priest. ¶ Ex. स्तेयम् theft.

** Ex. त्यागः abandonment. (In other senses of this affix, the derivatives vary with the gender of the noun, with which they are connected.) †† Ex. करः a hand. ‡‡ Ex. जयः victory. Except the neuters भयम् terror, लिंगम् token, भगम् vulva, and पदम् foot, §§ यत्नः volition. Except the feminine यात्रा begging.

(दा, धा &c.) denominated घृ. * Patronymicks are masculine and (varying the termination) feminine.

7. Nouns, derived from verbs by subjoining the affixes अनि, † उ, ‡ मि, || नि, § or क्तिन्, ¶ are feminine. So are nouns terminated by the affixes ई** (and डी), उङ्, आप्, §§ or तल्. ††

8. A term ending in उ is masculine; †† so in general is one end-

* Ex. आधिः a pawn or pledge. But इषुहिः a quiver is also feminine.

† Ex. अवनिः earth. But अशनिः thunderbolt, भरणिः the constellation so called, अरणिः wood for exciting fire by attrition, are also masculine. ‡ Ex. चमूः an army. || Ex. भूमिः the earth. But इर्मिः a wave is masculine and feminine. § Ex. ग्लानिः fatigue. Except अग्निः and वह्निः fire, and धृष्टिः a ray of light, which are masculine; and ओणिः the waist, and योनिः vulva, which are masculine and feminine. ¶ Ex. कृतिः action. ** Ex. लक्ष्मीः the goddess. §§ See Ch. 14. †† Ex. शुक्लता whiteness.

†† Ex. इक्षुः sugarcane. But this is subject to divers exceptions; some nouns in उ being also feminine, and others neuter, in the same, or in different, acceptations: while others, again, are exclusively feminine, or exclusively neuter. Thus हनुः is masculine and feminine, when signifying the pouch of the cheek; and feminine in certain other senses. करेणुः a female elephant is feminine; but, a male elephant, masculine. मृत्युः death, सिंधुः the ocean, कर्कधुः Rhamnus Jujube, कटुः a pungent taste, रेणुः dust, and a few others, are masculine and feminine.

धेनुः a cow, रज्जुः a rope, कुटुः the day of new moon, सरयुः the river so named, तनुः a body, प्रियंगुः the plant, are feminine: but, in composition, रज्जुः is also masculine. श्मश्रु the beard, जानु a knee, जतु lac, त्रपु tin, तालु the palate, दारु wood, वस्तु thing, and मस्तु buttermilk, are neuter; and so is वसु when it signifies wealth. मडु a tabor, मधु honey, सीधु sort of spirituous liquor, सानु a cliff, कमंडलु a waterpot, and सक्तु meal of fried barley and chiches, are masculine and neuter. असु breath is masculine; but used in the plural number only. Ex. असवः.

Adjectives in उ, retaining that termination in the masculine and neuter, optionally admit an affix to mark the feminine gender (see Ch. 14. §. ii. 8.): and some of the substantives in उ, which are common to the masculine and feminine, admit a change of their termination in the feminine

ing in अ with a penultimate क, ट, ण, घ, न, प, भ, म, य, र, ष, or स.* But, with a penultimate ल्,† it is neuter; and so is a term ending in च.‡ One terminated by न् is masculine: ex-

* The exceptions are numerous: for many such terms are neuter as well as masculine; others are exclusively neuter; and a few admit the feminine gender in limited acceptations (as काष्ठा space, contradistinguished from काष्ठं wood). Among those, which are masculine and neuter, some are common to these genders in the same acceptations; others vary in their genders according to the meanings of the terms. These, as well as the genders of nouns in अ with other penultimates (as ख, गू &c.), may be learnt from practice, or by consulting dictionaries. The genders of many of them have been indicated by rules noticed in the text: but divers exceptions are contained in rules respecting the genders of nouns in अ, which have been here omitted. A few remarkable anomalies are now subjoined.

शलाका a javelin is invariably feminine: but among other similar feminine nouns, as तारा a star, धारा a stream, and ज्योत्स्ना moonlight, some deviate from that gender in certain acceptations (Ex. तारः a high note).

दार a wife, अन्नं clean rice, लज्जितं fried rice, are masculine and used in the plural number only (Ex. दाराः one, two, or many wives). समा a year, वर्षा the rainy season, and सिकता land, are in like manner employed in the plural number only, but are feminine.

स्थूणा a pillar, and ऊर्णा wool, are feminine or neuter (Ex. स्थूणा काष्ठमयी a wooden post); but exclusively neuter in composition with गृह and शश respectively (Ex. शशोर्णम् felt).

The compound terms नाडीव्रण a fistulous sore, अपांग the corner of the eye, and जनपद the country of a nation, are masculine.

† This also is subject to divers exceptions: some nouns so terminated being masculine as well as neuter; and a few exclusively masculine.

‡ पत्रं a leaf, पात्रं a vessel, पवित्रं sort of grass (Poa Cynosuroides), सूत्रं thread and कृत्रं a parasol are masculine and neuter. अमित्रः and वृत्रः an enemy, छात्रः a pupil, पुत्रः a son, मंत्रः a holy text, भ्राष्ट्रः a frying pan, and some others, are exclusively masculine. यात्रा a journey, मात्रा wealth, भस्त्रा bellows, वस्त्रा a thong, and a few more, are feminine.

cepting diffyllable derivatives terminated by the affix **मन्**, which are neuter, unless this denote the agent. * Nouns ending in **इस्**, or **उस्** are neuter, and so are diffyllables in **अस्**. † Monosyllables ending in **ई** or **उ** are feminine. ‡

9. Terms, which signify a god, a demon, a man (or a male animal), a mountain, a sea, mud, heaven ||, a cloud §, a ray of light ¶, a day **, a measure ††, a sword, an arrow ‡‡, a sacrifice or solemn act of religion, the soul, a claw or nail, a hair, a tooth, the throat, a cheek, a dug, an arm ¶¶, and an angle, are masculine.

10. Terms signifying a woman (or a female animal), earth, a river §§, and a climbing plant, are feminine: so are most names of species of plants.

11. But names of species of fruit are neuter; so are terms, which fig-

* *Ex.* **राजा** a king. **चर्म** a hide. (Such trisyllables are masculine. *Ex.* **महिमा** greatness.) But **ब्रह्मन्** God is masculine and neuter, and **नामन्** a name, and **रोमन्** hair, are neuter only. **सीमन्** a boundary, which is otherwise derived, is feminine.

† *Ex.* **हृदिष्** butter, **धनुष्** a bow, **यशस्** glory. (But trisyllables in **अस्** are masculine. *Ex.* **चंद्रमाः** the moon.) **अर्चिष्** a ray of light is feminine and neuter; and **हृदिष्** a roof (stated in dictionaries as* neuter) is properly feminine. So is **अप्सरस्** a nymph, but commonly used in the plural only. **सुमनस्** a blossom is feminine, and restricted to the plural; but, signifying a god, it is masculine.

‡ *Ex.* **श्रीः** prosperity. **भ्रूः** the eyebrow.

|| **त्रिविष्टपं** and **त्रिभुवनं**, heaven, are neuter; and **द्यौ** (**दिक्** or **द्यौ**) feminine. § **अभ्रं** a cloud is neuter. ¶ **दीधीतिः** a ray of light is feminine. **मरीचिः** is masculine and feminine. ** **दिनं** and **अहन्** (**अहः**), a day, are neuter. †† **द्रोणं** and **आढकं**, certain measures of capacity, are masculine and neuter, and **खारी** and **मानिका** are feminine. ‡‡ **वाणं** and **कांडं**, an arrow, are masculine and neuter; and **इषुः** masculine and feminine.

¶¶ **बाहुः** an arm is masculine and feminine. §§ **यादस्** a river is neuter.

nify water, a forest*, iron, copper, a hole, a flower†, substance or wealth ‡, boiled rice ‡, strength, war ||, a bow §, a plough ¶, the mouth, an eye **, flesh, blood.

12. Indeclinable compounds (अव्ययीभाव) assume the form of the neuter gender. Copulative compounds (द्वंद्व), that admit the singular number, are neuter. Compound epithets (तत्पुरुष) generally vary with the gender of the subject: but certain compounds of this kind are restricted to one gender. ††

13. Some nouns, the genders of which are not sufficiently shown by the preceding rules, or by their exceptions in the margin, are noticed in the subjoined note. †† Other exceptions must be learnt from practice,

* अटवी a forest is feminine; and अरण्य is masculine and neuter. † पद्मः and कमलः a lotos, and उसलः a water lily, are masculine and neuter. ‡ अर्थः wealth is masculine; and so is अन्नः food, or boiled rice. || आहवः and संग्रामः war are masculine; and बाजिः is feminine. § गंडीवः ARJUNA'S bow is masculine and neuter. ¶ सीरः a plough is masculine. ** वक्त्र the mouth or face is masculine and neuter. So is नेत्रं the eye.

†† See etymology of compound terms.

†† Five nouns ending in ऋ are feminine (Ch. 6. §. iv.); besides the numerals 3, and 4, so terminated in the feminine gender. Other nouns in ऋ are masculine; or such of them, as admit the variation of gender, require an affix for the feminine.

नौ a ship or boat is feminine. गो a bull or cow is masculine and feminine. So is रै wealth.

The gender of many nouns in इ has been indicated by the preceding rules. Of other nouns so terminated, राशिः an assemblage, वृत्तिः bellows, श्वनिः a sound, ग्रंथिः a knot, मौलिः a diadem, कुक्षिः the belly, पाणिः a hand, अंजलिः joined hands, and some others, besides ऋषिः and मुनिः a saint, कविः a poet, अतिथिः a guest, सारथिः a charioteer, रदिः the fun, and कपिः an ape, are masculine. तिथिः a lunar day, मणिः a gem, यष्टिः a staff, मुष्टिः the fist, मसिः ink, वस्त्रिः the corner of a cloth, पाटलिः and शाल्मलिः trees (Bignonia and Bombax) are masculine and feminine. So is नाभिः the navel; but, in certain other acceptations, it is masculine;

by reference to dictionaries. *

and, in others, feminine. So दुग्धमिः is in most acceptations masculine; but, signifying a die, it is feminine. सक्थि the thigh, and दक्षि a curd, are neuter. So is अक्षि by a rule cited in the text. Most other nouns in इ are feminine; and many of these, with some before mentioned, optionally admit the feminine termination डीष् (Ch. 14. §. ii. 8.); as ओषधिः a drug, खनिः a mine, अंगुलिः a finger, कृषिः tillage, कटिः the waist, शानिः a bone, अग्निः an angle, दर्विः an instrument for stirring with (Ex. दर्विः or दर्वी).

Among nouns terminated by consonants, मरुत् wind, गरुत् a wing, and तरुत् a bird, are masculine. वियत् the ethereal element, जगत् the world, शकृत् ordure, पृषत् a drop of water, and some others, are neuter; प्रतिपद् knowledge, आपद् and विपद् calamity, संपद् prosperity, शरद् the dewy season, संसद् and परिषद् an assembly, संविद् a promise, and some others, are feminine; also दुग्ध hunger, समिध् sacrificial fuel, प्रावृष् the rainy season, वित्पुष् a drop of water, रुष् anger, तृष् lift, विष् ordure, त्विष् splendour, आशिष् benediction, धुर् a load, पुर a city, गिर speech, द्वार a door, उपानह् a shoe, उष्णिह् a sort of metre, दिश space, and भास् effulgence. Likewise वाच् speech, त्वच् the skin, and सुच्, a sacrificial ladle; also स्रज् a garland, स्निग् the finall of the leg, and some others. But ऋविज् officiating priest is masculine.

अप् water is feminine, and employed in the plural number only.

* The feminine nouns वाच्, गिर, दिश, and निश, admit the affix टाप (Ch. 14). Ex. वाक् or वाचा speech; निट् or निशा night. But, according to the best authorities, other feminine nouns, ending in consonants, do not admit a change of the termination. Ex. हरित् and ककुप् region of space.

C H A P T E R XIV.

DERIVATION OF FEMININE NOUNS.

S E C T I O N I.

1. The terminations, subjoined to mark the feminine gender, are mostly ई (deduced from the affixes डीप्, डीष् and डीन्, which differ only in accent, and which equally reject a preceding इ or अ.* See Ch. 4. §. vi. 6. Note ‡), आ (from टाप्, डाप् and चाप् differing in accent, and in the affection of the inflective root on account of the mute इ; vide ibid), and उ (deduced from उङ्). They are subjoined to some crude nouns, used in the feminine without changing the import of the noun; and to others for the discrimination of sex†: and admit inflections like crude nouns (Ch. 4. 5. and 7.). Some nouns, however, are feminine by special rule (Ch. 13.), without requiring such terminations. The following rules direct the appropriate affixes for those nouns which do vary the termination.

2. आ (टाप्) terminates, in the feminine gender, a crude noun ending in. अ (Ex. खट्वा a couch);‡ and (notwithstanding subsequent rules

* In like manner, यू, deduced from a *tadd'hita* affix, being penultimate in an inflective root (भ), and immediately preceded by a consonant, is expunged (लोप), when ई follows. So the penultimate of मत्स्य is expunged before डी; that of सूर्य and अगस्त्य before डी, or before the *tadd'hita* क्; and that of तिष्य and पुष्य before any *tadd'hita* affix, provided the asterism *Pushya* be meant.

† Or else to form a diminutive from a masculine noun; especially from one, which is the name of some inanimate substance.

‡ इ is substituted for a short अ preceding क् contained in an affix, if आ (deduced from आप्) be subjoined (Ex. सर्विका all); unless it be followed by an inflected noun (Ex. बहपरिव्राजका नगरी a city, in which are many ascetics).

respecting the affixes डीप् and डीष्) अज and certain other nouns * in अ or in consonants.

Analogous to this, are the following : viz. मामिका mine; नरिका feminine of नरक (derived from नर a man, and कै to found); and the termination तिका from the affixes त्यक् and त्यप् followed by क (Ex. इहृतिका present here); but not the affix त्यक्त् (Ex. उपत्यका foot of a mountain).

Except यद् and तद् (Ex. यका, तका); and the affix वुन् denoting a benediction (Ex. जीवका long life to thee!); and a derivative, in which a subsequent term has been expunged (Ex. देवका for देवदन्तिका a proper name); and क्षिपका (one, who sends) and certain other nouns (as ध्रुवका firm, कन्यका a maiden, and चटका a sparrow); and तारका a star (contradistinguished from तारिका bearing other senses); and वर्णका a veil or cloak (contradistinguished from वर्णिका in other acceptations); and वर्तका a quail (though some write वर्तिका); and अष्टका rites sacred to the manes (but अष्टिका in other acceptations); and optionally सूतका or सूतिका having lately borne a child, पुत्रिका or पुत्रका a daughter; वृन्दारका or -रिका a goddess.

So इ may be substituted, before क् followed by आप्, for अ deduced from the feminine termination आ and preceded by यू or क् (Ex. आर्यका or आर्यिका venerable); and must be so, if that अ were otherwise deduced; or if यू or क् were the final of a verb (Ex. सुनयिका gentle).

It may be substituted, before the same, for अ in certain terms: viz. भस्त्रा bellows, when this term is a subordinate one (else it falls under the next rule); रषा [but, indispensably, in एताः &c.] this (Ex. 1st Sing. रषका or रषिका 1st Pl. रतिकाः), unless joined with a preceding term (Ex. अनेषका Pl. अनेतिकाः); अजा a goat (Ex. अजका or अजिका); ज्ञा intelligent (Ex. ज्ञका or ज्ञिका); द्वा two (Ex. द्वके or द्विके) unless joined with a preceding term (Ex. अद्वके); स्वा self, when this term is a proper name, or is subordinate in composition; else the first rule holds good (Ex. स्विका).

It may be substituted (or आ may be so) before the same, for अ deduced from आ affixed to a term, which cannot be employed for the same import in the masculine gender (Ex. गङ्गका,

3. ई (ङीप्) terminates, in the feminine, a crude noun ending in ङ (Ex. वज्री from कर्तृ agent); or in न् (Ex. दंडिनी from दंडिन् one, who bears a staff, as a mendicant); or in a mute उक् vowel (Ex. भवन्ती from the pronoun भवतु).† But इ is substituted, before this affix, for the final of a noun terminated by वम् ‡ (Ex. पीवरी from

गंगिका, or गंगाका, the river *Gangā*); and इ must be so substituted in a (बहुव्रीहि) compound epithet, which might be used for the same acceptation in the masculine (Ex. अखटिका an unknown woman destitute of a bed).

* Ex. अजा a she goat. But not so, if such a term be not itself differenced by the female sex. Ex. पञ्जजी a flock of five goats.

Also एडका a female wild goat; अश्वा a mare; चटका a female sparrow; मूषिका a mouse or diminutive rat (all excepted from §. ii. 11.); and कोविला a black cuckoo (generically).

So बाला a female infant; वत्सा a she calf; and some others excepted from §. ii. 2.

Likewise फल (§. ii. 11. Note ‡) preceded by सम्, भस्मा, अग्निन, शणा, and ण्डि; (Ex. संपला bearing good fruit;) and पुष्प preceded by सत्, कांड, श्रान्त, शत, एक, and अच् (deduced from अञ्च); (Ex. सन्पुष्पा bearing good blossoms).

Thus शूद्रा a woman of the servile tribe, contradistinguished from शूद्री the wife of a *Sūdra*; and excepting महाशूद्री a woman of the *Abhīra* tribe.

So ज्येष्ठा wife of the eldest man; कनिष्ठा wife of the youngest; मध्यमा wife of the middlemost (§. ii. 9.).

Also त्रुंवा a female heron; and some others from nouns ending in consonants.

Likewise अमूला destitute of perceptible roots; and many others from nouns in अ.

† So प्राची, प्रतीची, उदीची, &c. from अञ्च, which is analogous to such nouns (Ch. 12.). Excepting other verbal roots distinguished by such a mute vowel; Ex. उखासत् dropping from a vessel, पर्णधत् dropping from leaves (See Ch. 11. §. v. 5.).

‡ Deduced from the affixes ड्वनिप्, क्वनिप् and वनिप्. Except वन् terminating a verb that ends in (हश्) a consonant other than a sibilant or hard consonant. Ex. सहयुधा

पीवन् corpulent)*.

4. No affix is subjoined, for the feminine gender, to numerals denominated षट्; nor to खसृ &c. (Ch. 6. §. ii. 2.). Nor ई (but आ deduced from डाप) to a crude noun ending in मन् (Ex. सीमा from सीमन् a boundary); and to a (बहुव्रीहि) compound epithet in अन् (see §. ii. 3.).

SECTION II.

N. B. The rules contained in this section are applicable, provided the term be not subordinate (उपसर्जन): else (if it be secondary in composition) the affix, suggested by the more general rule, must be employed.

१. ई (ङीप्) is subjoined in the feminine to a crude noun terminated by an affix containing a mute ट् (Ex. नदी a river); or by the affix छ (Ex. सौपर्णेयी a female eagle); or अण् (Ex. कुम्भकारी a female potter); or अञ् (Ex. औत्सी a patronymick from *Utfa*); or द्वयसच्, दबुच्, or मात्रच् (Ex. उरुमात्री thigh deep); or तयप् (Ex. पंचतयी consisting of five portions); or ठक् (Ex. आक्षिकी a female gamester); or ठञ् (Ex. लावणिकी a woman dealing in salt); or कञ् (Ex. यादृशी

fighting with; अवावा (or, according to some, अवावरी) feminine of अवाक् from ओण् to remove. It is optional in a (बहुव्रीहि) compound epithet. Ex. बहुधीवरी; -वा, or -वन्, abounding in cherishers.

* ई may terminate, in the feminine, a compound ending in पाद्; but आ must, in the term relate to a passage of the *R̥gveda*. Ex. द्विपदी, or द्विपाद्, a female biped; द्विपदा a distich.

fuch); or करप (Ex. इतरी a licentious woman); * or ख्युन (Ex. आढंकरणी enriching); or ए denoting "addicted to" (Ex. चोरी a female thief); or नञ् (Ex. स्त्री beneficial to women); or स्तञ् (Ex. पौंस्त्री beneficial to men); or ईकक् (Ex. शक्तीकी a woman armed with a lance).†

2. Also a crude noun in अ signifying a very young person or animal (Ex. कुमारी a girl);‡ or rather one not old (Ex. वधूटी a young woman); or a (द्विगु) numeral compound in अ॥ (Ex. त्रिलोकी the

* ई (ङीप्) is subjoined in the feminine to a patronymick terminated by यञ्; not to other nouns so terminated (Ex. द्वेष्ठा produced in an island; दैव्या offspring of a god; for this is no patronymick: see *tadd'hita* affixes). But, according to some authorities, a *tadd'hita* affix छ् may be subjoined before the feminine affix to a patronymick so terminated. Ex. गार्गी (from गार्ग्य; for य् is here expunged §. i. r. *), or गार्ग्या यणी (for आयन् is substituted for फ् in an affix; and ङीष् is the feminine termination after a mute ष्). This *tadd'hita* affix (छ्) must be so subjoined to लोहित and certain other nouns (including कत; see *tadd'hita* affixes:) terminated by यञ् (Ex. लौहियायनी a patronymick; कात्यायनी the goddess); and so it must, to the words कौरव्य, and मांडूक (Ex. कौरव्यायणी a gentile patronymick), and आसुरि (Ex. आसुरायणी a female descendant of *Aśura*).

† Also the words तरुण and तलुन young (Ex. तरुणी a young woman).

‡ कन्या a girl is irregular.

§ Except such a compound, in which a blank (लुक्) has been substituted for the *tadd'hita* affix, and of which the last member is विस्त, आचित or कंबल्य (signifying certain weights), or any term which does not signify a measure of quantity (Ex. द्विविस्ता a vessel boiling two *carphas*; द्वाचिता one boiling two decades of *bhāras*; द्विकंबल्या purchased for two hundred *palas* of wool; पंचाम्बा purchased for five horses; द्विवर्षा maintained for two years; द्विशता purchased for two hundred; द्विहस्ता two cubits wide; since numerals, and mea-

aggregate of the three worlds).

3. ई (ङीप्) may terminate, in the feminine, a (बहुब्रीहि) compound epithet ending in अन्† but reduced to न् by expunging the penultimate. ‡ Ex. बहुराजन, -नी, -ना, [a city] abounding in princes. See §. i. 4.

4. पत्नी a wife is derived from पति by substituting न् for the final,

asures of time and of breadth, are not here reckoned measures of quantity; but only such, as are measures of weight, capacity, and height or depth. Ex. द्वाढकी a vessel containing two *á\l'bacas*).

However, such a compound, terminated by काण्ड, is excepted only when it relates to a field (Ex. द्विकाण्डा land measured by twice sixteen cubits; द्विकाण्डी a rope twice sixteen cubits long); and such a compound, terminated by पुरुष, is optionally excepted, when it signifies a dimension. Ex. द्विपुरुषा, or -षी, two fathoms deep; but -षा bought for two persons; and -षी a couple of persons: for, in all these instances, the exception does not affect compounds, wherein a *tadd'hita* affix has not been expunged.

* त्रिफला, a composition of the three myrobalans, is irregular, being comprehended in the indefinite exception of अज &c. (§. i. 2. *); so is त्र्यनीका aggregate of three points.

† ई (ङीष्) is the termination, in the feminine, of a (बहुब्रीहि) compound epithet ending in दुधस्; and herein अनङ् is substituted for the final, in the feminine. Ex. पीनोद्धी a cow having thick dewlaps. ङीप् is the feminine affix of a compound so terminated, but the preceding member of which is a numeral, or an indeclinable (Ex. द्व्यूद्धी); and also of such a compound beginning with a numeral, and ending in दामन् (Ex. द्विदाम्नी wearing two scarfs made of blossoms); or in हायन् signifying period of life: but here ए is substituted for न् after त्रि or चतुर्. Ex. त्रिहायणी a woman in the third period of life; or, -ना in other senses.

‡ That must be the termination, if such compound term be a proper name (Ex. सुराक्षी city so named); and so it must in केवल and certain other proper names.

and adding the feminine affix; * but the term remains unaltered in other senses. Ex. **ग्रामस्यपतिरियम्** she is owner of the village.

5. **ई (ङीप्)** may terminate in the feminine (substituting however **त्** for **त्**) a noun signifying colour, ending in **ञ्** accented with the grave accent, and having a penultimate **त्**.† Ex. **एता**, or **एनी**, variegated; **रोहिता**,—**णी**, red. But **श्वेता** white; for here the vowel bore the acute accent.

6. **ई (ङीष्)** must be the termination of such a noun, which has not that penultimate, but has the grave accent.‡ Ex. **कल्मषी** variegated. || But **कृष्णा** black; for here the vowel had the acute accent.

7. Also a crude noun ending in an affix distinguished by a mute **ष्**

* This is optional in compounds ending in **पति**, even though subordinate in the compound term, provided this again become not a subordinate member of a further compound term. Ex. **वृद्धपत्नी**, or **—तिः**, one, whose husband is old. But it is invariable in the instances of **सपत्नी** a contemporary wife; **एकपत्नी** faithful to one husband; **वीरपत्नी** one, whose husband is a hero.

अंतर्वत्नी pregnant, and **पतिवत्नी** a woman, whose husband is alive, are deduced, by means of the final augment **नुक्** and the feminine affix, from the irregulars **अंतर्वत्** and **पतिवत्** purposely formed, for these derivatives, in these acceptations, from **अंतर** and **पति**, with the affix **मनुप्**. But **पतिमती** belonging to an owner is regular.

† **असिता** white, and **पलिता** grey haired, are irregular exceptions. Some grammarians here admit the substitution of **क्वम्** (instead of **त्**) before this affix. Ex. **असिक्वी** a maid servant.

‡ As the rules of accentuation are omitted in this grammar, practice alone must be here the guide; as it must, in regard to many indefinite rules contained in this chapter.

। **पिशङ्गी** tawny, anomalously formed with **ङीप्**, differs in accent only.

(*Ex.* नर्तकी a dancing girl);* and, as an exception to other rules, मौर and certain other words. †

8. ई (ङीष्) may terminate in the feminine a noun ending in उ and signifying a quality ‡ (*Ex.* मृदुः or मृद्वी soft), unless its penultimate be conjunct (*Ex.* पाण्डुः pale yellow); and the same may terminate बहु and certain other nouns, || and any noun in ई signifying a member of an animal, or a noun terminated by ई deduced from a कृत् or other affix (*Ex.* रात्रिः or रात्री night), excepting क्लिन् and its synonyma (*Ex.* अजीवनिः the curse of not living).

* As also certain other nouns, in certain acceptations. *Ex.* जानपदी livelihood, or, otherwise accented, "produced in the native country", कुण्डी a vessel, or the bastard daughter of a widow, contradistinguished from दुण्डा in other acceptations; गोणी a sowing vessel, गोणा a proper name; स्थली a place not factitious, स्थला a factitious one; भाजी boiled greens, भाजा raw greens; नागी corpulent, or a the serpent, but नागा long like a snake; काली black, काला a proper name; नीली Indigo, or blue (as an animal), but नीला blue (as clothes), or नीला, नीली proper names; कुशी a ploughshare, कुशा wood so shaped; कामुकी lascivious, कामुका covetous; कबरी braided hair, कबरा variegated.

† *Ex.* गौरी fallow; मत्सी a fish (य् being expunged in मत्स्य §. i. i. *); मनुषी a woman (from मनुष्य a man; expunging the *tada'bhit* य् §. i. i. *); शृंगी a plant so called; हस्ती a mare; शुनी a bitch; अनडुही, -डुही a cow; पिप्पली long pepper; मातामही maternal grand-mother; and many others. But, on the other hand, the rule is subject to exceptions. *Ex.* दंष्ट्रा a back tooth,

Also शोणा or शोणी (optionally formed with this affix) crimson.

‡ Except स्वरु (a damsel) choosing her own husband.

|| *Ex.* बह्वी or बहुः much; पट्टती or पट्टतिः a road; and some others, as कृपाणी a sword; कल्याणी fortunate, &c.

९ ई (ङीष्) terminates, in the feminine, a noun ending in अ, being the denominative of a male, when the term is employed in the feminine on account of relation to the male. * Ex. गोपी wife of a herdsman; but गोपा, with the affix टोप्, a woman attending kine; and गौपी a woman belonging to a herdsman.

10. Likewise a noun ending in अ contained in the term क्रीत preceded by one signifying the instrument or means† (Ex. वस्त्रक्रीती

* Excepting such terms ending in पालक (Ex. गोपालिका wife of SIVA); and excepting सूर्य, provided the derivative signify a goddess (Ex. सूर्या the divine wife of the sun; सूर्या a human wife of the sun. §. i. 1. *). इंद्राणी wife of INDRA, वरुणाणी wife of VARUNA, भवानी, शर्वाणी, रुद्राणी, मृडानी wife of SIVA, are irregular, by means of the augment आनुक् (आन): so are the following by means of the same, with this affix irregularly subjoined: viz. हिमानी great frost, अरण्यानी a vast forest; यवानी bad barley; यवनानी writing of the Yavanas. So are the following, optionally, by means of the same augment: viz. मातुलानी, or —ली, a maternal uncle's wife; उपाध्यायानी, or —यी, a preceptor's wife, but —या, or —यी, a female teacher; आचार्यानी (न being irregularly retained instead of ए) an instructor's wife, but —या an instructress; अर्याणी, or अर्या, a mistress, or a woman of the mercantile tribe, but अर्या a merchant's wife; क्षत्रियाणी, or —या, a woman of the military tribe, but —यी a foldier's wife.

पूतक्रतायी wife of INDRA, वृषाकपायी wife of VISHN'U, अग्रायी wife of the regent of fire, कुसितायी and कुसीदायी or कुसिदायी wife of CUSITA, CUSIDA, or CUSIDA, मनुः and मनादी or मनायी wife of MENU, are irregularly derived from the masculines in उ, इ, and अ, by substituting रे for the finals (or, in the instance of the last name, औ, optionally, for उ), in these acceptations: but, in other senses, the termination is unaltered.

Ex. पूतक्रतुः a woman, by whom oblations have been purified.

But ब्रह्माणी, the energy of the creator, is otherwise derived.

— यवनीया — यवनीया — यवनीया — यवनीया

bought for cloth). Also a passive participle in क्त (त &c.) preceded by a term bearing that signification, provided the import of the whole term be diminutive. *Ex.* अभ्रलिप्तीः a sky covered with small clouds. (But, if the import be not diminutive, चंदनानुलिप्ता प्रतिमा an image smeared with much sanders wood.) The termination is the same for a (बहुव्रीहि) compound epithet ending in such a participle,* provided it bear an acute accent;† that is, if it be preceded

* Except such a compound, of which the last term is जात. *Ex.* दंतजाता one, whose teeth are grown. But पाणिगृहीती an espoused woman (—ता one, taken by the hand) and some others, are formed on this affix in limited acceptations only.

† But, if the preceding term, in such a compound, do not signify a member of the subject's own body, this affix is optionally used. *Ex.* सुरापीता, or —ती, one, who has drunk intoxicating liquor (but वस्त्रकृता clad in cloth; for here the vowel bore a grave accent).

It is likewise optional in any compound (unless the preceding term be सह with, नञ् the negative, or विद्यमान present), the last term of which is subordinate (उपसर्जन), and signifies a portion of the subject's own body (except क्रीड the hip, and certain others), and does not contain more than two syllables (including, however, नासिका the nose, and उदर the belly), but ends in अ not preceded by a conjunct: including, however, according to some authors, अंग a limb, गात्र a member, and वंठ the throat; and, according to all authorities, ओष्ठ the lip, जंवा the upper part of the thigh, दंत a tooth, कर्ण the ear, and शृंग a horn: as also पुच्छ a tail; but that affix must be used, if this last term be preceded by कबर variegated, मणि a gem, विष venom, or शर an arrow; and so it must, if that term, or पक्ष a wing, be preceded by a term used by way of simile; and must not, when the compound, ending in नख a nail, or मुख the mouth, is a proper name.

But ई (ङीप्) is used, where डीष् is authorized by the rules contained in the preceding paragraph, if the first term signify a region of space. *Ex.* प्राङ्मुखी,—खा, having her face towards the east.

Here a portion of the subject's own body is defined to be that, which is not liquid and has shape, and appertains to a living being, but is not facitious; or which appertains to an inanimate thing, but is seen upon an animal; or is annexed to an inanimate being resembling a living one.

Else, if the term do not fall within the conditions of the preceding rules, or of this definition, the

by a generic term.* Ex. केशरूनी one, whose hair is out†.

11. ई (इीष्) terminates, in the feminine, a generic term‡ that was not restricted to the feminine;|| provided the penultimate be not यू § (Ex. मृगी a doe; ब्राह्मणी a priestess): and, even though यू be penultimate, a generic term ending in ई, and denoting human beings (see patronymicks); but no others. Ex. तिन्निरिः a male or female partridge.

12. उ (उङ्) ¶ is the feminine termination of a generic term ending in उ and denoting human beings (Ex. कुम्भी a female descendant of कुरु), unless यू be the penultimate (Ex. अश्वर्युः a woman of a family

* This limitation excludes such compounds beginning with terms signifying measures of time or with the words बड़, नञ्, सु, सुख, दुःख, कृद् &c. though the term subsequent to them take the acute accent. Ex. बहुकृता one, who has done much.

† ई (इीष्) terminates, in the feminine, a noun ending in the term वाह् Ex. दियोही name of a demon. So सखी female friend, and अशिषी one, who has no infant, as irregular derivatives with this affix.

‡ Genus is here explained by grammarians as depending first on peculiar distinguishing signs secondly, on arbitrary analogy: one apprehended from constant marks; the other, not so, but from instruction only, being neither common to all genders, nor restricted to individuals, including all similarity of descent and of studies: thus "king" is strictly generic; and "priest" is so, (though the form be not different from that of other men,) because this term is neither common to all genders nor restricted to one individual; so patronymicks are generic: but adjectives, or nouns denoting quality, are not so.

|| Though restricted to the feminine, generic terms [they are names of plants] of which the member is पाक, कर्ण, पर्ण, पुष्प, फल, मूल, or बाल, take this affix. Ex. ओदनपाकी a pot-herb.

§ Except from this limitation हय a horse, मनुष्य a man, and some others: see vi Note 1.

¶ The same terminates कङ्, or कर्मङ्, or a noun ending in the term वाह्, pro

which uses the *Yajurveda*); or denoting an inanimate thing* (Ex. कर्कशः a jujube); but not animals (Ex. जेनुः a milch cow).

13. ई (ङीन्) terminates, in the feminine,† शार्ङ्गरव and certain other patronymicks &c.‡ as also generick terms ending in अ deduced from अङ्ग.

14. आ (चाप्) is the feminine termination of a crude noun ending in य deduced from यङ् (that is, from व्यङ् and ष्यङ्), or from यञ् (if this be preceded by the letter ष्, or by the word अदट्). Ex. आवद्या a feminine patronymick.

15. ति || terminates, in the feminine, the crude nouns युवन् young. Ex. युवतिः § a young woman.

affix. श्वश्रू, mother-in-law, is irregularly derived from श्वशुर father-in-law; by means of this affix, after expunging the final अ and antepenult र्.

The same affix terminates a compound term, of which the last member is ऊह, and the first a similitude or else सहित (or सह), शफ, लक्षणा, or वामं.

* Except रज्जुः a rope, हनुः the pouch of the cheek, and some others.

† नारी a woman is derived from नृ or नर a man (some derive नरी from the last) by means of this affix. Also पुत्री a daughter, from पुत्र a son.

‡ Most of them regularly should have the same termination; but deduced from a different affix, and consequently varying in the accent.

§ This is a *taddhita* affix; and the only one, among terminations denoting the feminine gender.

§ युवती also occurs, and is variously derived by etymologists, either from this, or from a masculine noun.

C H A P T E R XV.

ON INDECLINABLES.

1. A blank (लुक्) is substituted for the feminine termination (आप्), and for an affix of declension (सुप्), after an indeclinable term (अव्यय). Such a term is therefore invariable in the three genders and the three numbers, and in all the cases.

2. Indeclinable terms nevertheless admit the import of cases, numbers, and genders, without their inflections: indeclinable compounds are even subject to variation of gender, assuming the neuter form; other compounds, terminated by indeclinable words, provided these be not principal terms in the compound, are inflected like common nouns.

3. Certain nouns (स्वर &c.) are indeclinable; and so are particles (निपात), including prepositions (उपसर्ग and गति); so likewise are adverbial or indeclinable compounds (अव्ययीभाव), and nouns terminated by certain *taddhita* and *crit* affixes.

4. Properly the indeclinable nouns are those, which are invariable, even though they denote substance (i. e. even when used as nouns);*

* स्वर heaven; अंतर middle; प्रातर morning; पुनर again; सनुतर concealment; उच्चैर high; नीचैर low; शनैर slowly; सधक् true; कृते except; युगपत् at the same time; आरात् 'far, 'near; पृथक् apart; ह्यस् yesterday; श्वस् tomorrow; दिवा in the day; रात्रौ at night; सायम् at eve; चिरम् a long time; मनाक् and ईषत् a little; जोषम् and तूष्णीम् silently; बहिस् and अवस् without, on the outside; समया and निकषा near; स्वयम् of himself; वृथा in vain; नक्तम् at night; नञ् not; हेतौ with

and the particles are such, as are indeclinable, unless they signify substance (i. e. exclusively of similar terms which are nouns, as पशुः cattle, contradistinguished from पशु well, right).† But, among the in-

सनत् perpetually; उपधा division; तिरस् [in composition with certain verbs] 'concealment, 'awry, 'disrespect; अंतरा 'midst, 'without, except; अंतरेण without, except; ज्योक् 'a long time, 'interrogation, 'quickly, 'now; कम् (in composition) 'water, 'head, 'blame, 'ease; शम् ease, well being; सहसा 'unexpectedly, 'inconsiderately; विना without, except; नाना 'many, 'except; स्वस्ति blessing! स्वधा (interjection) oblation to manes; अलम् 'ornament, 'enough; वषट्, वौषट् and औषट् (interjections) oblation of butter; अन्यत् other; अस्ति existence; उपश्लु 'secretly, 'in a whisper; क्षमा patience; विहायसा atmosphere; दोषा at night; मृषा and मिथ्या false; मुधा in vain; पुरा formerly; मिथो and मिथस् 'in private, 'together; प्रायस् frequently, almost; मुहुस् repeatedly; प्रवाहुकम् [or प्रवाहिका] at the same time; आर्यहलम् violence; [or आर्य obstacle; हलम् 'negation, 'dispute,] अभीष्टम् 'repeatedly, 'always; साकम् and सार्द्धम् with; नमस् bow, salutation, reverence; हिरूक् without, except; अथ auspiciousness; धिक् alas! (reproachfully); अरम् quickly; अम् quickly, 'little; आम् [or आम] indeed, yes; [or certain affixes अम् and आम;] प्रताम् fatigue; प्रशान् flame; प्रतान् diffusion; मा and माङ् not.

† च 'and, 'only, 'for, 'expletive; वा 'or, 'as, like, 'and; ह् 'interjection, 'expletive; अह् interjection; एव 'only, exactly, 'even, 'as; एवम् so, in this manner, 'in like manner, 'thus, 'as, 'even, 'exactly; नूनम् 'doubtless, 'probably; शश्वत् 'again and again, continually, 'for ever, 'always; युगपत् at the same time; भूयस् 'again, 'more; कूपत् excellently; कुवित् much; नेत् doubt; चेत् if; कच्चित् interrogative particle (with a kind inquiry); यच्च if (expressing dubitation, indignation, or wonder); नह् no; हन्त ah! expression of joy or grief; माकिम्, माकिह्, नकिम् and नकिह् no, except; माङ् (मा) and नञ् not; यावत्, तावत् [correlatives] as much as; त्वै and त्वै [or त्वै] ah! expression of doubt; त्वै [or त्वै] ah!

declinable nouns, many terms occur, which are more properly adverbs, conjunctions, prepositions, or interjections: among the particles, many are found, which may be deemed aptote nouns: some are placed in more than one class, on account of a different accentuation, or, as in a few instances, because they are used variously in certain acceptations. The indeclinable compounds and derivatives abovementioned are also reckoned to belong to the class of aptotes; ‡ though some rank them among particles.

देकरोति he gives], † disrespectful interjection; औषट् and वौषट् (interjections) oblation of butter; स्वाहा (interjection) oblation to the gods; स्वधा (interjection) oblation to the manes; तुम् thouing; तथाहि thus (introducing an exposition); खलु 'no, 'indeed, † expletive; किल 'as rumoured, † erroneously; अथ [aptote or particle] 'auspiciousness; [particle] 'immediately, † denoting inception; सुष्ठु excellence; स्म (with the present tense) past time; पशु well, aright; कम expletive; यथाकथाच rarely (an expression of disrespect); पाट्, प्याट्, अंग, है, हे and भो vocative particles; अये ah! indicating recollection; विषु many; एकपदे same time; युत् (in composition) ill.

‡ Words terminated by वत्, which denotes similitude, are indeclinable. Ex. ब्राह्मणवत् priestly; राजवत् kingly. To the class of aptotes also belong words terminated by क्ता, तोसुन् and कसुन्, or by a *crî* affix ending in म्, or in a diphthong: also adverbial or indeclinable compounds; and likewise nouns terminated by the *taddhita* affixes तसिल् &c. including एक्षाच् (as well as the affixes शस्, तसि, कृत्वसुच्, सुच्, चि, द्वाच्, &c.), by the *un'ādi* affix आसि [and घाल् peculiar to the *Veda*]. Indeclinable compound terms will be the subject of a future chapter (see *Etymology of compound terms*). Indeclinable derivatives will be more fully explained in their proper places. The following examples may in the mean time suffice. कृत्वा having done; कर्तुम् (supine) to do; कुतः whence? यत्र where; तथा so; सदा always; तर्हि then; पंचधा fivefold; उत्तरस्तात् or उत्तरात् northward; दक्षिणा southward; अल्पः little by little; द्विः twice; पंचकृत्वः fives times; भुक्तीभवति becomes white; पदमदा

5. The prepositions (प्र &c.) are in like manner denominated particles (निपात), provided they do not signify substance (i. e. exclusively of similar terms, which are nouns, such as परा feminine of पर subsequent). They are denominated उपसर्ग* when conjoined with terms signifying action, that is, with verbs; and are also named गति (see *Derivation of compound terms*). This last denomination is likewise applicable to certain other indeclinables,† conjoined with the verbs डुकृञ्, भू and अस. Some of the prepositions, in certain acceptations, are denominated कर्मप्रवचनीय (see *Syntax*).

* The *Upasargat*, properly so called, are twenty in number, viz. प्र preeminently, परा conversely, अप inferiour, सम् right, अनु after, अव disrespectfully, निस certainly (or निरू negative), दुस् (or दुर) ill, वि especially, आइ (आ) until, नि within, अधि more, अपि blamably, अति very, सु well, उद् upwards, अभि around, towards, प्रति adversely, परि thorough, throughout, उप near. But to these must be added, on account of certain anomalies, मरुत् wind, अद् 'faith, 'quick, and अंतर् midst.

It must be remembered, that the several prepositions have very numerous acceptations, besides the most common, which are here stated.

One authority allows the expunging of अ in अपि and अव. *Ex.* पिधानम् a covering.

† Authors differ much as to their acceptations, and, in some instances, as to the orthography. Many of these indeclinables are either obsolete, or very rarely used. For the various interpretations of such, as are most in use, dictionaries may be consulted. The following list is compiled from divers authorities.

उरी, उररी, उरी and उररी 'consent, 'diffusion; प्रादुस् [or -इ] and आविस् [or -इ] manifestation; सजुस् with; वषट्, वौषट्, औषट्, स्वाहा and स्वधा oblation; शकला, संकला, संशकला, धंशकला, भ्रंशकला, कवाली, केवाली, केवासी, शेवाली, वर्षाली, पर्याली, पांपाली, मसमसा, मसमसा, आलोष्टी and पशु, hurt, slaughter, smiting; आलवी and वार्दाली or पार्दाली 'manifestation, 'hurt; धूली, आताली and

6. The uses of these several denominations will be explained in their places. Meantime it may be remarked, that all these prepositions (उपसर्ग and गति), whether properly so called, or only so denominated on account of certain anomalies, are placed before the verbs, with which they are connected: but, in the dialect of the *Vēda*, they often follow the verb, or are as frequently disjoined from it. In common speech also, they are sometimes disjoined from the verbs; but, according to the best authorities, they are, in this instance, denominated particles, and not prepositions.

7. Particles, resembling the prepositions, are sometimes found in composition with terms, which would not regularly retain the form that is exhibited, if they were joined with a true preposition (उपसर्ग). In such instances likewise, the seeming preposition must be deemed a particle.

8. Inflected verbs occur in acceptations not reconcileable with such inflection. These also must be considered as particles. So certain in-

क्षसी 'diffusion, 'desire, 'splendour; पापी 'diffusion, 'destruction, 'sweetness, 'tenderness, 'lamentation; आक्षी, विल्ली and फली 'wrought, 'hurt, slaughter, finishing; फल्ल and पली effectuation; गुलुगुक्ष and गुलुगुला 'pain, 'play (tickling?); and some others. To which must be added, on account of certain anomalies, पुनर् again, and चनस् food; and, in limited acceptations, the following terms: कारिका determination; सत् respect or show of great affection; असत् disrespect or estrangement; अलम् ornament; अन्तर unless capture be signified; कणे and मनस् provided satiety be meant; the indeclinable terms पुरस् before, and अस्तम् disappearance, as also अच्छ towards (in conjunction with the verb वद, or with one signifying to move); the pronoun अदस् this, when employed reflectively; and the indeclinable term निरस् concealment. This last term is optionally so denominated in conjunction with the verb डुकुञ्. So are उषाजे and अन्वाजे strengthening the weak, when these are conjoined with the same verb.

A term ending in the suffix डौच् is denominated गति. Ex. पटपटा a certain imitative sound. So is any imitative sound, unless followed by दति.

inflected verbs, which occur as elements of compound terms, or as roots of *taddhita* derivatives, are deemed indeclinable nouns. *

or mode of being), is denominated गति; and the following terms, employed with that import, are optionally so denominated in conjunction with the verb डुकृञ्; viz. साक्षात् obvious, perceptible; मिथ्या false; चिन्ता or चिन्ना thought; भद्रा 'credible, 'excellent, 'auspicious; रोचना 'credible, 'excellent, 'splendid; अमा 'privacy, 'aggregate, 'junction, 'power, 'union, 'nearness; आस्था 'respect, 'agreement; श्रद्धा faith; प्राजर्या imbecility of age; प्राजरुहा ugliness; बीजर्या 'imbecility, 'ugliness; बीजरुहा beauty; लदणम् becoming the object of affection; शीतम् disrespect; आर्द्रम् or आर्द्रे wet; अर्थे purpose; वशे subjection; प्रसहने and विसहने ability; प्रकंपने and प्रतपने heat; विकंपने 'change of form, 'hurt; अग्रौ sharpness; सह with; नमस salutation: and some others, as प्रादुस्त and आविस्त before mentioned, which are indispensably denominated गति, with the other verbs, but optionally so with डुकृञ्; also उष्णम्, उदकम्, विरहा, संसर्या &c. To which must be added, unless contact be signified, उरसि the breast, मनसि the mind, मध्ये midst, पदे foot, and निवचने silence. But the following terms are indispensably denominated गति in conjunction with डुकृञ्; viz. हस्ते and पाणौ the hand, provided marriage be meant; the indeclinable term प्राथम्ये sequence, provided the series be occasioned by binding; also जीविका and उपनिषद्, provided similitude be the subject. Many of these terms, as is obvious, are inflected nouns; they are placed here, on account of accentuation, and of certain peculiar inflections of the compound verb in conjunction with them, and with other terms denominated गति (see *Derivation of compound terms*).

* The following are the most common instances of inflected verbs used as particles, or as roots of derivatives. Some have been inserted among the aptotes. अस्मि I (Ex. त्वामस्मि वच्मि I tell thee); असि thou; अस्ति existence (Ex. आस्तिकः one, who believes in a future state); नास्ति non existence (Ex. नास्तिकः one, who disbelieves another world); स्यात् sophism; अस्तु and भवतु indicating reluctant acknowledgment; भवति and विद्यते existence; आस was; वर्तते expression of raillery; न वर्तते inauspicious; आह he said; ब्रूहि say (indicating command, &c.); याति can; न याति cannot;

9. Inflected nouns, likewise, are sometimes employed, like crude nouns, for the roots of derivatives: these also must be deemed particles (Ex. **अहम्बुः** proud, arrogant). Certain nouns too, which have terminations similar to those of cases, are used adverbially, and are deemed either particles or aptotes. Many instances of such will be found in the several lists inserted in the notes.

10. Single vowels have signification as particles; being used as expressions of contempt, pity, surprise, or other emotion; or as vocative particles; or in particular acceptations. *

11. The enumeration of terms belonging to these several classes has been left by grammarians avowedly incomplete, to provide for the admission of such indeclinables, as have been overlooked. When any such occur, they are referred to one or both classes of indeclinables, either aptotes or particles, according to their accentuation, rather than their import. For this, and other reasons before suggested, the distinction between aptotes and particles has not been strictly observed in the supplementary list here subjoined. †

पश्य and **पश्यत** see! an expression of veneration or wonder; **शं के** it is probable; **मन्थे** suppose, imagine, you would think; **पूर्यते** it is enough (indicating prohibition); **आतंक** and **आदंक** it is bad, or disgusting; **आदह** 'killed, 'begin, 'an expression of blame; **इहि** go; **एहि** come (an expression of raillery).

• **अ** 'vocative particle; 'privative particle; **आ** (contradistinguished from **आइ**) indicating sudden recollection, or comprehension; **इ** and **ई** indications of surprise; **उ** synonymous with **उ** deduced from **उञ्**; **उ**, **ऊ**, **ऋ**, **ॠ** and **ॡ** indicating alarm; **ए** vocative particle; **ऐ** indicating alarm; **ओ** and **औ** vocative particles.

† **भू** the atmosphere; **भुव** the earth; **ओम्** 'God, 'consent; **रोदसी** heaven and earth; **उषा** dawn; **संवत्** year; **सुदि** light fortnight; **बदि** dark fortnight; **अस्तम्** disappearance; **स्थाने**, **युक्तम्** and **साम्प्रतम्** fitly; **असाम्प्रतम्** improperly; **वरम्** passable; **परम्** but; **अवश्यम्** necessarily; **कामम्** spontaneous.

12. Among the various indeclinables, some expressly convey the sense, which grammarians assign to them respectively (for example, the true apototes); others are considered to indicate, rather than express, the import (for instance, the conjunctions and interjections); some are deemed mere expletives; others are employed in forming compound particles. The interpretation of these terms, as usually given in dictionaries, would not be intelligible without examples; especially since the sense is, in many instances, imperfect, until the import of some inflection be added, suitably to the usual employment of the term. On this account the meaning is here, frequently, given in the notes by a corresponding adverb, conjunction, preposition, or interjection. Among various acceptations, the most common only have been in general selected. But, where the terms are obsolete, or at least uncommon, or where the adverbial use of them deviates much from their general acceptation, an uncommon sense is unavoidably exhibited.

ously; प्रकामम् and निकामम् very; सत्यम् true, yes; साक्षात् obvious; साचि awry; मंद्बु, आम्बु, ऊटिति, ऊगिति, द्राक्, साक्, भाजक्, अजस्रम्, तरसा and अंजसा quickly; सुष्ठु excellence (well); दुष्ठु pain (ill); सु veneration (well); कु 'blame (ill), 'little; मिथु (or मिथुर) a pair; प्रादुस [or -इ] and आविस [or -इ] manifestation; सपदि at the moment; बलवत् and अतीव very; प्रसह्य and बलात् violently; पुरस, पुरतस, पुरस्तात् before, in front; अर्वाक् after; विष्वक् on all sides; अन्वक् according to; आनुषक् successively; आनुषट् argumentatively; अनिशम् and संततम् always; मनस a fast; चनस food; प्रेत्य transmigration.

इव 'as, like, 'little, 'expletive; वत् and वाद् as, like; चित् and चन (subjoined to the inflected pronoun किम्) any, some (Ex. कश्चित् some one, कथंच कच्चन interrogative particle (with a kind inquiry); सूपत् excellently; हि 'for, because, 'evidently; वै and व, expletive; न, ननु, नवा, नहि, नो, नोहि, नहिकिम्, नचेत् and नोचेत् not, nor, no; नहवै no, by no means; वाद्

किम् what! (contemptuously or reproachfully); किंकिल it is incredible! वेत् synonymous with चेत्; अथो synonymous with अथ; इति 'because, 'denoting the close, or end; इतिह traditionally; उत 'or (doubtingly), 'also; माम evidently; किमुत more especially; प्रत्युत on the contrary; यदिनाम nevertheless; कथंनाम how then? अथकिम् yes; यदि if; यदुत (conjunction) that; उताहो or perhaps; हाहो oh! (expression of wonder or regret); अबो, भगो, हो, हंहो, अहो, हये, अयि and पट् vocative particles; अवे, रे and अरे contemptuous vocative particles; अररे reproachful exclamation; उञ् (उ) 'expression of doubtfulness, 'vocative particle; बत् ah! expression of joy or grief; आः [स] ah! expression of anger or pain; खित् expression of contempt; कट् expression of joy; उम् resentful exclamation; अद् ah! expression of surprise; अहह expression of great surprise or grief; हुम् ah! expression of disapprobation; हिम् expression of alarm; कुम् interrogative particle, ननु denoting an interrogation; ननुच an interrogative, introducing an objection; खित् interrogative particle; किंखित् or perhaps; आहो and आहोखित् or; नु and नुव perhaps; तु and तुवै however, but (differencing); युक् ill; अमा, सह, सत्रम् and समम् with; चिरेण, चिराय, चिरात्, चिरस्य, चिरे and चिररात्राय a long time; जानु at some time; दिष्ट्या and समुपजोषम् happy, cheerful; शुभम् happily; ऋतम् true; कृतम् indicating prohibition; शुक्म् and अन्हाय quickly; सुक्म् very; पर्याप्तम् enough; शंबद् mind; शप् acceptance (Ex. शप्करोति he accepts); सत् (in composition with a verb) respect; अकस्मात् unexpectedly; सीम् every way; मर्या a marked boundary; अग्रे before, preceding; अन्यत्र except; अन्योन्यस्य mutual; प्राह्णे and एगे in the morning; अद्यत्वे now; मात्रायाम् little (a small quantity); वेलायाम् a measure of time; वाव, त्वाव and त्वात् only; स्त्रोः [इ] ill; वं killing; विभाषा or (alternative) नुकम् either, or (doubtingly); यद्वा because; येन, तेन (correlatives) because; यद्, तद् (correlatives) denoting cause; तथा so; वाम् you (ad pl.); ते by thee; मे by me; मम mine (Ex. निर्मम foreign to me).

CHAPTER XVI.

ON CONJUGATION.

SECTION I.

ON THE ROOTS OF VERBS.

1. From a comparison of the inflections of words, and a full consideration of their analogies and anomalies, the *Sanſcrit* grammarians have investigated the roots or themes of verbs, and framed rules for conjugating them, and for deriving nouns from the roots, by means of terminations or affixes, of substitutions or permutations, and of prefixes or other augments.

2. The root, or theme, denominated धातु, consists of the radical letters, disjoined from the affixes and augments. It may be called a crude verb ; and is exhibited various ways in rules of grammar.

First. With the efficient radical letters, as they stand in all, or in most, of the inflections, which can be referred to the same theme.

Second. With the termination ३ affixed to that efficient root.

Third. With the termination णि subjoined to the radical letters, interposing for the most part such affix, as the verb affects in the present tense. The root, thus exhibited, corresponds in general with the third person singular of the present tense in the active voice.

radicals, or to those, from which the proper radicals may be deduced. This is the form, in which the roots or themes are exhibited in the *D'hātu-pāṭa* or catalogue of verbs; and is termed the elementary or original form of the root.

Fifth. With elementary radicals, omitting all or some of the mute letters; or with the efficient radicals, retaining the mute letters or some of them.

These, as well as other modes, which are likewise in use, will be easily understood. But, in the present work, the roots are commonly shown in their elementary form.

3. The mute letters, which most frequently occur in the elementary roots of verbs, and the principal uses of those mute letters, are noticed in the margin.*

* अ, subjoined to a root that ends in a consonant, serves to assist the utterance of it; and, like other mute vowels, being accented with the grave, with the acute, or with the circumflex accent, indicates, that the verb is deponent, active, or common (§. ii. 3.).

आ prohibits the use of the prefix इट् in particular instances (Ch. 17. §. i.).

इ requires the insertion of न्, after the last efficient vowel of the root; and prevents the expunging of that letter, where a radical न् would be expunged (Ch. 19. §. vii.).

ई forbids the use of the prefix इट् in particular instances (Ch. 17. §. i.).

उ renders the admission of that prefix optional in some cases.

ऊ renders it optional in most instances.

ऋ prevents the substitution of the short vowel, for the long one, before णि followed by चङ् (Ch. 19. §. v. 2.).

लृ indicates the substitution of अङ् for लि in the active voice (§. iii. 12. a note.).

ए forbids the substitution of the *Vriddhi* element before सिच् (Ch. 19. §. iv. 6. a note.).

ओ indicates the substitution of न् for त् in certain participles.

The mute syllable इङ् authorizes the optional substitution of अङ् for लि in the active

4. Verbs are arranged in the *D'hátupáta*, or catalogue of roots, according to their conjugation, in ten classes (§. ii. 7.). They will be here exhibited in the same order (Ch. 20. &c.), after taking a comprehensive view of the rules for their inflection (Ch. 16.—19.).

5. The prevailing form of conjugation is that of the first class; as also verbs of the tenth (whether these be inflected as derivatives, or be conjugated as simple verbs, which many of this class may be). The intermediate classes are less copious, and may be considered as eight orders of irregular verbs. But many roots, truly irregular, are interspersed among those which are less anomalous; being either placed in subdivisions of the classes, or scattered among the regular verbs.

6. Besides the simple and the derivative verbs arranged in ten classes, and besides other derivative verbs, which will be separately considered (see *Conjugated Nouns*, &c.), some roots occur, which are noticed in rules of grammar, though omitted in the catalogue of themes. Such roots are denominated *Sautra d'hátu*, or verbs noticed in rules. In this grammar they are referred to their classes, with the designation of supplementary.

7. Denominations of the classes and orders are taken from the verb, which stands at the head of the class, or of the order. The only other denomination, besides अभ्यस्त (Ch. 18. §. iv. 2. *), that requires notice in this place, is वृ, which designates any root† analogous to दा or धा, except दाप and दैप.

Other mute syllables, त्रि, टु and डु, indicate the admission of certain affixes, in certain acceptations (see *Participles* &c.).

The use of the mute consonants क, ट, ण, प, ष &c. which serve to discriminate certain verbs, whose efficient radicals are similar, or to authorize the admission of certain affixes, will be noticed in their places.

इ and जू distinguish verbs deponent or common (§. ii. 3.).

म् (a fictitious mute letter) shows, that the vowel is in general short before सि (Ch. 19. §. iii. 4.).

SECTION II.

ON THE AFFIXES.

1. लृ, the common sign of moods and tenses distinguished from each other by the mute consonants ट् and ड्, and by mute vowels, is subjoined to a (सकर्मक) transitive verb to denote the agent (कर्तृ), or the object (कर्म), of the action (क्रिया); and to an (अकर्मक) intransitive one, to mark the agent, or (भाव) the condition (i. e. the action itself, which the verb imports).*

2. The moods and tenses, distinguished as abovementioned, are the present; लिट् the remote past; लुट् the absolute future; लृट् the aorist future; (लेट् an imperative, &c. peculiar to the dialect of the *Vēda*;) लोट् imperative, &c. लङ् the absolute past; लिङ् imperative, optative, subjunctive, &c. लुङ् the aorist past; लृङ् the conditional future.†

3. The affixes of the active, or of the middle or reflective voice, are substituted for लृ; those of the middle voice, if the crude verb be distinguished by a mute vowel (*anudatta*) gravely accented, or if the root contain a mute ड्; ‡ the same with a reflective import, || or the terminations of the active voice, when the sense is not reflective, if the crude verb be distinguished by a mute ञ् or by (*swarita*) a circumflexed mute vowel, § and those of the active voice, in all instances where the reflective

* 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 (see h. 27. §. i. a note.).

† For the other uses and meanings of these moods and tenses, see *Syntax*.

‡ Or if reciprocity of action be indicated.

|| That is, according to the grammarian's definition, if the fruit or consequence of the action

voice is not directed by the foregoing general rules, or by special precepts. But the affixes of the middle voice are exclusively used, to denote the object, or the condition; that is, to form the passive voice of active or of neuter verbs.

4. In each voice, the affixes are nine, denoting three persons and three numbers.

ges. The second sort consists of such verbs, as admit inflections analogous to the middle voice of the *Greeks*. The next have the active, but no middle voice. The passive of an intransitive verb is impersonal; as denoting the condition, or mode of being (*Bhāva*), possessed by the agent. The passive voice of a transitive verb varies with the person, being governed by the object (*Carma*) in the nominative case. But, when the object and the agent (*Carma-Cartā*) are identical, this meaning, analogous to that of *French* reciprocal verbs, is expressed by a passive voice, differing, however, in some instances, from the simple one abovementioned, and which may be called a neuter or reciprocal passive. Transitive verbs also admit the impersonal form, when it is not meant to specify the object; and so does the reciprocal or neuter passive in some instances. This requires elucidation.

The active and passive voices, in their obvious and regular uses, are sufficiently clear; for the act of the real agent is intended. *Ex.* a carpenter splits wood with an axe; a cook boils rice in a caldron; or wood is split by a carpenter with an axe; rice is boiled by a cook in a caldron.

When it is not intended to specify the act of the real agent, but to indicate the facility of the action, the instrument, site, or other means of effecting it, may assume the name of agent, as independent in respect of their own acts; and the inflection of the verb may denote an agent, which was properly the instrument &c. *Ex.* the axe splits the wood; the caldron boils the rice. Here the active voice, or, if the verb be deponent, the middle voice, must be used. But, when the object is in a similar manner treated as the agent; verbs, which were originally transitive, become in general intransitive: *Ex.* wood splits; rice boils. This may be expressed by the impersonal verb.

Ex. भिद्यते काष्ठेन; पच्यते तंदुलेन. Or it may be expressed by the reciprocal passive. *Ex.* wood splits, or is split, of itself. Here the action must be one, which affects the object, not the agent. Thus, if it be said, a traveller approaches a town, the object is not affected by the action; for there is no difference in the town, whether approached or not; as there is in rice, boiled, or raw. The reciprocal passive is therefore restricted to verbs signifying an action; or a condition, which affects the object; and here, to use the language of a *Sanskrit* grammarian, the agent, being similar to the action which affects the object, is treated like the object; that is, the verb is inflected passively: with some variation, however, in certain inflections, and subject to exceptions and anomalies peculiar to this reciprocal passive. But, in general, a verb, used transitively, is not so inflected. *Ex.* Two things touch each other. This may be termed a reciprocal active. The subject will be more fully considered under the head of Syntax.

The catalogue of themes specifies the accents of the mute vowels, to discriminate verbs which are active, deponent, or common. But many verbs, which are regularly inflected in the active voice, become deponent, in conjunction with certain prepositions, restricted, however, for the most part, to limited acceptations. A few, also, which regularly are restricted to one voice, admit the middle voice in the reflexive sense, when joined with certain prepositions; while others, which are either deponent, or common, are restricted to the active voice in particular circumstances.

Instances will be given in the subsequent Chapters. For further information, the original grammar may be consulted (P.A.N. Lect. 1. §. 4.). Some verbs are peculiarly anomalous. Thus शब्दः

सरसैपदं, for the active voice.

	Singular.	Dual.	Plural.
3d. (प्रथमः or first *)	तिप् [ति]	तस्	कि [अंति]
2d. (मध्यमः or middle)	सिप् [सि]	यस्	य
1st. (उत्तमः or highest)	मिप् [मि]	वस्	मस्

आत्मनेपदं,† for the middle or the passive voice.

	S.	D.	P.
3d.	त	आताम्	ऊ [अंत]
2d.	यास्	आद्यान्	ध्वम्
1st.	इट् [इ]	वहि	महिङ् [महि]

N. B. प्, ट् and ड् are mute; and ऊ is transformed into अंत or into अत् (§. iii. 1.). तिङ् is a denomination of these eighteen affixes; as तङ् is, of the nine used in the middle and passive voices.

5. These terminations, and any affix distinguished by a mute श्, are named सार्वधातुक; but, when substituted for लिट्, or for लिङ् in

though regularly active, becomes deponent with affixes containing a mute श्. मृङ्, though regularly deponent, is so with such affixes, and with the aorist past (लुङ्), and the imperative, &c. (लिङ्), only; and is active in the other tenses. Certain verbs of the first class, द्युत &c. though regularly deponent, optionally admit the active voice in the aorist past (लुङ्); but वृत्, and the rest, do so before स्य and सन् likewise, that is, in the aorist future and conditional, and in the desiderative; and कृप्, before the same, and in the absolute future (लृट्).

* So denominated by *Sanskrit* grammarians; but the third person in grammars of *European* languages.

† The affixes शानच् and कानच् (terminations of participles of the present and past tenses) also bear this appellation. See *Participles*.

its import of benediction, they are called **आर्द्धधातुक**; as are other affixes, subjoined to verbs.

6. Before a *śārvad'hātuca* affix, denoting the object, or the condition, or an agent who is identical with the object, **यक्** (wherein **क्** is mute) is affixed to the crude verb: but, before such an affix, denoting the agent, **शप्** (wherein both consonants are mute) is subjoined. *

7. **भू** and other verbs, to which **शप्** is simply subjoined, constitute the first class of verbs. A simple blank (**लुक्**) is put instead of **शप्** subjoined to **आद्** and other verbs of the 2d. class; a blank denominated **इलु** (in right of which reduplication takes place), to **हृ** and other verbs of the 3d; the affix **इयन्** (wherein **श्** and **न्** are mute) is subjoined, instead of **शप्**, to **दिक्** (**दिवु**) and other verbs of the 4th; † **भु** (**नु**), to **सु** (**षुञ्**) &c. 5th; ‡ **श** (**अ**), to **तुद्** &c. 6th; **भ्रम्** (**न** subjoined to the last vowel of the root), to **रुध्** (**रुधिरु**) &c. 7th; **उ**, to **तन** (**तनु**) &c. 8th; § **ष्ठा** (**ना**), to **क्री** (**दुक्क्रीञ्**) &c. 9th; § and **णिच्** (**इ** which requires **शप्**; see vi.), to **चुर** &c. 10th.

* That is, **य** is subjoined to the root, before *śārvad'hātucas*, in the passive voice of transitive verbs, and in the impersonal form of the intransitive, and in the reciprocal or neuter passive; but **अ** is subjoined in the active and middle voices of verbs active, common, or deponent.

† Certain verbs optionally admit either **इयन्** or **शप्**. Viz. **दुष्माश्**, **भ्राश्**, **भ्रम्** (1st. and 4th. classes), **क्रमु**, **ल्लुमु**, **त्रसी**, **चुट** and **लष**; also **यसु** singly or with the preposition **सम्**; but, with any other preposition, this verb indispensably requires the affix **इयन्**.

‡ The verb **भु**, though belonging to the first class, requires the affix **इन्**, and is converted into **शु**. **अद्भू** optionally admits this affix.

§ **धिवि** and **कृवि** take the affix **उ**, and substitute **अ** for the final consonant.

§ **लुञ्**, and the supplementary verbs **लंभु**, **लुंभु**, **लुंभु** and **लुंभु**, admit **इन्** or **इना**.

8. णिच् is similarly subjoined to any verb, to denote the act or operation of an instigator, or motive, instigating or inciting the voluntary agent: and, if the consequence accrue to the agent of the causative action, the middle voice is used; else the active voice: but this is optional, if the action be shown to be reflective by another term in the sentence. *

9. To express, that the agent wishes to do the act, which the verb imports, a phrase at full length may be used; or सन् (स) may be subjoined to the root with the import of desire. The same affix is also employed for the sense of belief and expectation. Such a derivative verb is either active, or deponent, like the original verb, from which it was derived.

10. A verb, consisting of a single syllable beginning with a consonant, and certain verbs containing more syllables or beginning with vowels (as उर्णञ् &c.), take यङ् to denote the repetition or the intensity of the action. But a verb, signifying motion, takes this affix with the import of tortuous only. Certain verbs (लुप &c.) take the same affix in only an ill sense of the verb.

11. A blank (लुक्) may be substituted for यङ् before any affix; and, in such case, the verb is no longer restricted to the middle voice, as it was by the mute ङ् contained in the derivative verb terminated by यङ्. The old grammarians assigned the name of *Charcarita* to this form of the intensive or reiterative.

12. Certain verbs (गुप् &c.), in certain limited acceptations, take सन् (ix.). Others, as before mentioned (vii.), take णिच् in their common acceptations. One (क्मु) admits णिङ्; another (ऋत) takes ईयङ्; others (गुप् &c.) admit आय;† and certain verbs (वङ्ज् &c.) require यक्.

* This is subject to exceptions. See *Syntax*.

† These affixes, आय, ईयङ्, and णिङ्, are optionally subjoined to those roots respectively, when an *ārd'bad'bātūca* affix follows: that is, the verb must be conjugated as a derivative one, with the *śarvād'bātūca* affixes; and may be inflected either as a derivative, or as a simple root, with other affixes.

13. The same terms (कंडू &c.), being nouns, do not admit the last mentioned affix; but divers nouns are converted into verbs, with various appropriate meanings, by subjoining the affixes (य) क्यच्, क्यङ् or क्यष्, * (काम्य) काम्यच्, (—) क्तिप्, (३) णिङ् or णिच्; and substituting at the same time a blank (लुक्) for (सुप्) the affixes of cases; for these must be expunged, when they become a component part of (धातु) a verb.

14. All these, whether verbs or nouns, terminated by the affixes सन्, णिच् &c. (viii.—xiii.), are denominated verbs (धातु), † and consequently admit लृ (लट् &c. see ii.), and its substitutes (तिङ् see iv.), together with शप् in the active or in the middle voice, or in both, and यक् in the passive (vi.).

15. But the affix शप् and its substitutes (vii.), as also यक् (vi.), are only employed in four tenses &c. viz. लट्, लोट्, लङ् and लिङ्; for, in the rest of the tenses, the affixes are *árd'had'háruca* (v.): viz. लिङ् in one of its senses, and लिट् as abovementioned (v.); and the affix स्य, which is subjoined (precluding शप् &c.) to a verb, before लृ (लट्, or लृङ्); and the affix तासि (तास), so subjoined before लुट्; and लि (or rather its substitutes, see §. iii. 12.), before लृङ्.

SECTION III.

PERMUTATIONS OF THE AFFIXES.

1. अन्त is substituted for ऊ् contained in an affix (§. ii. 4.); but अन्त for the same following an inflective root denominated अभ्यस्त

* A conjugated noun, deduced from the first of these affixes, is active; one, formed with the second, is deponent; but, with the third, it is optionally active or deponent.

† They may be termed derivative verbs; and may be distinguished as causals, desideratives, intensives or reiteratives, simple derivatives, and conjugated nouns.

(Ch. 18. §. iv. 2.); or, in the middle or the passive voice, an inflective root ending in a consonant, or in any vowel but अ. *

2. When लिट् follows, आम् is subjoined to a verb, of which the initial is (इच्) any vowel (but अ or आ) prosodically long;† as also to certain other original verbs, ‡ as well as to all derivatives (§. i. 8.—13.), or rather to any verb, which contains two or more syllables. A blank (लृक्) is substituted for the subsequent affixes; but कृ, भू and अस, inflected with लिट्, are used as auxiliaries after आम्.

3. In the active voice of other verbs, and of these auxiliaries, the following || are put instead of the regular affixes substituted for लिट्.

	S.	D.	P.
3d.	एल् [अ]	अनुस्	उस्
2d.	थल् [थ]	अथुस्	अ
1st.	एल् [अ] §	व	म

N. B. ए and ल् are mute; and औ is substituted for एल् subjoined to an inflective root ending in आ.

* After the simple inflective root of शीङ् (2d class), but not its derivative (§. ii. 11.), इ (रुट्) is prefixed to अत् substituted for ऊ; and may be so, after the inflective root विद् (2d class).

† Except ऋच् (substituted for ऋ) and उणञ्.

‡ Viz. कास्, and any verb containing more than one syllable. Also दय, अय and आस; and optionally उष, विद and जागृ; and जिभी, ह्री, डुभृञ् and हु (but, with these four, reduplication takes place, as if शल् had been subjoined).

विद् admits a similar formation of the imperative &c. (लोट्), with the auxiliary कृ. Ex. विदीकरोतु.

|| They may likewise be used in (लट्) the present tense of विद्; and so may the first five (3d sing.—2d du.) in the same tense and voice of वृञ्, substituting, however, आह for वृ.

§ In this person, the affix is optionally considered as devoid of a mute एल्; and the operations, depending on this mute letter, are therefore optional.

4. But, in the reflective voice, एश् (wherein श् is mute) is put instead of त, and इरेच् (wherein च् is mute) instead of ऊ, substituted for लिट्. And generally, in tenses &c. distinguished by a mute ट्, ए is put instead of (टि) the last vowel (and subsequent consonant, if any there be,) in affixes of the reflective voice; and से for घास (2d sing.).

5. डा, रौ and रस are put instead of the affixes of (प्रथम) the third (or, as the *Sanscrit* grammarians call it, the first) person substituted for लुट्. And a blank (लोप) is substituted for स in तास (as in the verb अस) when an affix follows, the initial of which is स or इ; * but इ is substituted before one beginning with ए.

6. लोट् is treated like लङ् (3d du. 2d du. and pl. 1st du. and pl.); but आ (आट्) is prefixed to the affixes of the first person; † and उ is put instead of इ in affixes substituted for लोट् (except हि and नि); and हि instead of सि (सिप्); but this is permuted in some instances, and expunged in others. ‡ तात् (तातङ्) may be substituted for this, and for तु, if the sense be benediction; and नि is put instead of मि (मिप्); and आम् instead of ए, in affixes substituted for लोट् (3d sing. du. and pl. and 2d du.); but ऐ instead of the same in the 1st person; and व, after स (2d sing.); and अम्, after व (2d pl.).

* In general, according to one interpretation of a rule, which will be cited (xii.), स, however deduced, is expunged before an affix, or before any term, beginning with ध्.

† This prefix is treated as one containing a mute प्; and, on the other hand, हि, though substituted for सिप्, is not distinguished by a mute प्. श्ना (§. ii. 7.), following a consonant, is converted into शानच् before हि.

‡ धि is substituted for हि following the verb ह् or an inflective root ending in a ऊल् consonant: but हि is expunged (लुक्) after an inflective root ending in अ, or after one terminated by उ deduced from an affix; provided this vowel be not preceded by a conjunct.

7. In affixes substituted for ल् distinguished by a mute इ (लइ, लिइ, लुइ and लृइ), a blank (लोप) must be put instead of स in the 1st person; and instead of इ in affixes of the active voice (3d sing. &c.); and ताम् instead of तस (3d du.), तम् instead of यस (2d du.), and त for थ (2d pl.), and अम् instead of मिप (1st sing.).

8. सीयुट् (सीय्) is prefixed to affixes substituted for लिइ in the middle and passive voices; but यासुट् (यास), in the active voice;* and the affix, subsequent to this last prefix, is fictitiously distinguished by a mute इ; but, if the import of the term be benediction, by a mute क्. रन् is substituted for ऊ; and जुस (उस), for जि (3d pl.); but अत् (अ), for इट् (1st sing.); and सुट् (स) is prefixed to त् and थ् (3d sing. &c.).

9. इय् is substituted for या (यास) in the *śarvad'hātuca* affix, when subjoined to an inflective root ending in अ.† But य् and व् are expunged (लोप) before (वल्) any consonant except य्.

10. The cerebral letter (ढ्) is substituted for थ् (2d pl.), in the terminations of the aorist past (लुइ) and remotely past (लिइ), and in the termination षीक्ष्म of the imperative &c. (लिइ), provided these terminations immediately follow an inflective root ending in (इण्) a vowel or semivowel including इ, but excluding अ (or आ). This permutation may take place, if इ deduced from the prefix (इट्) precede such termination, and be itself preceded by (इण्) such a vowel

* A blank (लोप) is substituted for स (deduced from यासुट्, सुट् or सीयुट्) in the *śarvad'hātuca* affix of the imperative &c. (लिइ), provided it be not the final letter.

† आ, being a component part of a *śarvad'hātuca* affix distinguished by a mute इ (§. iv.), is converted into इय् when subjoined to an inflective root ending in अ.

or femivowel. But some grammarians do not admit that permutations after इ so deduced, unless it be preceded by such a letter.

11. जुस (उस) is put instead of कि (3d sing.) preceded by सिच् (xii), or following an अभ्यस्त term (or the verb विद्); or preceded by a blank (लुक्) substituted for सिच्* following a verb ending in आ and no other. It is optionally put instead of कि substituted for लङ् after a verb ending in आ, and after the verb द्विष.

12. सिच् (स) is in general substituted for चि subjoined to verbs (§. ii. 15.) before लङ्; but क्स्† for the same, after a verb the last letter of which is (शल्ल) ह् or a sibilant, and the penultimate an इक् vowel,‡ provided the verb do not require the prefix इट् before the *ard'had'hátucas* (Ch. 17. §. i.). So चङ् (अ, requiring the reduplication of a syllable,) is substituted for चि, before लङ् (denoting the agent), after a verb terminated by णि (णिच् &c.), || and after certain other

* A blank (लुक्) is substituted for सिच्, after the verbs denominated बु (§. i. 7.), and भू, गा, स्था (ष्ठा) and पा, before the active affixes; but, optionally, after ब्रा, ध्वेत्, शा (शो), का (को) and सा (षो), before the same; and optionally, after तनु and other verbs of the 8th class, before त and यास (§. ii. 4.).

स, deduced from सिच्, or, according to one interpretation, howsoever deduced, is expunged (लोप) before an affix beginning with ध्र; so it is, when preceded by a ञल् consonant, and followed by such a consonant; or preceded by an inflective root ending in a short vowel, and followed by a ञल् consonant; or preceded by the prefix इट्, and followed by the prefix ईट् (Ch. 17.)

† The final vowel of क्स् is expunged (लोप), when an affix (तङ्), beginning with a vowel, follows. But a blank (लुक्) may be substituted for the whole of क्स् subjoined to the verbs दुह, दिह, लिह and गुह, when an affix of the middle voice (आत्मनेपद) beginning with a dental consonant, or with one labial and dental, follows.

‡ Except दृशिर्; and except झिलष, unless this signify to embrace.

|| Except उन, ध्वन, इल and अर्द. But this exception is, by the best authorities

not in the *Vida*; though others allow it to be optional in common speech.

verbs. * But अङ् (अ), requiring no reduplication, is substituted for the same after certain others; † and this is optionally the substitute for चि, in the active voice, after a verb distinguished by the mute syllable इर and after certain other verbs. ‡ However, चिण् (इ) || may be substituted for the same, before त (3d. sing. ref.) in the reciprocal passive of a verb ending in a vowel; § and must, before त in the passive or impersonal of any verb. ¶

13. ध् is substituted for त् or थ्, preceded by (ऊष्) an aspirated soft consonant, excepting the verb दुधाञ्.

* Viz. शिञ्, दु and सु; and कम् although this have not taken the affix णिङ्.

But, optionally, after शेट् and दुओष्णि (see †), when the affix denotes the agent.

† Viz. असु, वच (or its substitute ब्रूञ्) and ख्या (or its substitute चक्षिङ्), provided the affix denote the agent. Also लिप, पिचि and ह्वेञ्; but, optionally, in regard to these three, before the reflexive affixes. Likewise, before the active affixes, पुष and certain other verbs (4th class), दात and certain others (1st class), and all verbs distinguished by a mute लृ. So, in both voices, सृ, शासु and क.

‡ जृष्, स्तम्भु (a supplementary verb), मुचु, म्लुचु, गुचु, ग्लुचु, ग्लं चु, षत्त, and टओष्णि.

|| The same must be substituted, before त, after पद; and optionally may be so, even in the middle voice, after दीपी, जनी, बुध, पूरी, नायृ and ओषायी.

§ So it may, before the same, in this voice of the verb दुह; but not so, in the same voice of the verbs रुधिर and तप; nor in the passive or impersonal of the last verb signifying to regret. The two last verbs, and several others, as also derivatives in णि, are irregular in the reciprocal passive.

¶ The affix (त) is expunged (लुक्) after चिण्.

SECTION IV.

AFFIXES DISTINGUISHED BY FICTITIOUS MUTE LETTERS.*

1. A *sárvad'hátuca* affix, that is not distinguished mediately, or immediately, by a mute प, is similar to one, that contains a mute इ.† But (लिङ्) an affix of the remotely past tense, unless so distinguished, is similar to one, which contains a mute क्, if subjoined to a verb not terminated by a conjunct. ‡

2. सन्, having a consonant (ऋल्) for its initial (i. e. being destitute of the prefix इट्), is considered to contain a mute क्, when subjoined to a verb ending in an इक् vowel, or to one ending in a consonant with such a vowel contiguous. So are लिङ् and सिच्, having such an initial consonant, when subjoined in the middle or passive voices,|| to such a verb, as has been last described; or to one ending in ऋ or ॠ. §

* The chief use of these mute letters, क् and इ, is to prevent the substitution of a *gun'a* or *vriddha* letter for an इक् vowel (Ch. 2. § ii. 1. ¶.).

† So is any affix (except such, as are distinguished by a mute ज् or ए,) when subjoined to गाङ् (substituted for इङ् Ch. 18. §. i. 3.), or to certain verbs of the 6th class (from कुट् to कुङ्), or यच् (unless अस be the affix of this last verb).

So is any affix, to which इट् has been prefixed, when it follows ओविजी; and, optionally, when following उणाञ्.

‡ Or to निश्च्, अयच्, ग्रयच्, दम्, or छञ्, or (though distinguished by a mute प) when subjoined to भू.

|| The best authorities confine this restriction to सिच्.

§ As also, optionally, in the instance of गम्. Again, सिच्, so subjoined to हन or यम (but, in one sense of this verb, optionally, in another indispensably), or to घ्रा (but here and in the next instance, इ is substituted for the final), or to a verb denominated वु (§. i. 7.),

3. सन् (as well क्*) having इ (इट्) prefixed to it, is optionally † considered to contain a mute क्, when subjoined to a verb beginning with a consonant, and ending with (रल्) any consonant but य्, or व्, and having इ or उ (or ई or ऊ) for its penultimate.

SECTION V.

SYNOPSIS OF CONJUGATION.

1. Since most inflective roots end in अ before *fārvad'hātucā* affixes; and since इ is prefixed to *ārd'had'hātucas* after most roots (Ch. 17. §. i.); the regular conjugation of simple and derivative verbs may be readily apprehended by considering the terminations of moods and tenses as subjoined to अ and इ; viz. *fārvad'hātucas* to अ, अय, य, and स, or ष; but *ārd'had'hātucas* to इ, अयि, यि, and सि, or षि; अ being the close of the root, or इ the beginning of the termination, in the 1st and 6th classes; अय and अयि in the 10th class, and also in causatives, and in some irregulars; य and यि in the 4th class, in some irregulars, and in many conjugated nouns; and स or ष, and सि or षि, in the desideratives, as well as in some irregulars.

2. Verbs of the 5th, 8th, and 9th classes end in न्, उ and ना (or नो, ओ and नी) before *fārvad'hātucas*. Here, and in the preceding instances, the permutations of the radicals, before the several terminations, must be carefully noticed; they will be stated comprehensively in the 18th and 19th Chapters, and exemplified at large in the 21st and following Chapters.

* See *Derivation of Participles &c.* for other rules respecting fictitious mute letters.

† But, indispensably, in the instances of रुदिस्, विद्, and मुष्; as also गृह्, निष्ठा and गृह्

3. Verbs of the 2d, 3d and 7th classes, and *charcarita* intensives, as well as some conjugated nouns, retain the radical termination at the close of the inflective root, before *śarvad'hātuca* affixes; as verbs, which refuse the prefix ३ (Ch. 17. §. i.), do before *ārdhad'hātucas*. Accordingly the general rules of orthography in composition, as well as the peculiar rules of permutation in etymology, must here be carefully observed.

4. Anomalies are so frequent and numerous, and permutations are so various, that it is scarcely possible to select verbs, which are perfectly regular in every inflection, to serve as a paradigma for many others. But, though rules, applicable to the several verbs, are dispersed in various places, their operation will become familiar, from examples of their application in the 21st and following Chapters.

5. The tenses, which are most irregular, are those of the past: especially the aorist past; and, next to that, the preterit or remote. In general, it will be sufficient to exhibit the 3d sing. of the present, as an example both of that tense, and of the imperatives; the 3d sing. of the remote past, as an example of this tense; the 3d sing. of the absolute future, as an instance of all the futures; and the 3d sing. or even all the inflections of the aorist past, which is the most anomalous of the tenses. The absolute past may generally be deduced from the present: but it must sometimes be shown, and so must the benedictive लिङ्, when not sufficiently obvious through other examples.

6. The following synoptical table exhibits the regular or most frequent terminations of tenses and moods; subject to variations which will be indicated in their places: and a second table gives a general view of the formation of inflective roots, independently of the permutation of radicals.

3d PERSON.		2d PERSON.		1st PERSON.	
S.	D.	S.	D.	S.	D.
-ति	-तः	-सि	-यः	-मि	-वः
-अ	-अतुः	-य	-अशुः	-अ	-व
-ता	-तारौ	-तासि	-तास्यः	-तासि	-तासः
{-षति	-षतः	{-षसि	-षद्यः	{-षामि	-षावः
{-स्यति	-स्यतः &c.				-षामः
-तु	-ताम्	-[हि]	-तम्	-आनि	-आव
-तात्		-तात्			-आम
-त्	-ताम्	-स[ः]	-तम्	-अम्	-व
छः -रत्	-रताम्	-इः	-इतम्	-इयम्	-इव
-यात्	-यास्ताम्	-याः	-यास्तम्	-यासम्	-यास्व
{-ईत् or -सीत्	-ष्टाम्	-इः	-ष्टम्	-षम्	-ष्व
{-त्	-ताम्	{-स[ः]	-तम्	{-अम्	-व
{-अत्	-अताम्	{-अः	-अतम्	{-अम्	-आव
{-षत्	-षताम्	{-षः	-षतम्	{-षाम्	-षाव
{-स्यत्	-स्यताम् &c.				-षाम

PASSIVE, MIDDLE AND DEPONENT.

3d PERSON.

S.	D.	P.
-ते	-इते	-अंते
-ए	-अन्ते	-इरे
-ता	-तारौ	-तारः
{ -ष्यते	-ष्येते	-ष्यंते
{ -स्यते &c.		

-ताम्	-इताम्	-अंताम्
-त	-इताम्	-अंत
3c. -इत	-इयाताम्	-इरन्
-षीष्ट	-षीयास्ताम्	-षीरन्
{ -ष्ट	-षाताम्	-षत
{ -त	-आताम्	-अत
{ -अत	-एताम्	-अंत
{ -ष्यत	-ष्येताम्	-ष्यंत
{ -स्यत &c.		

2d PERSON.

S.	D.	P.
-से	-इधे	-ध्वे
-से[षे]	-आधे	-ध्वे [द्वे]
-तासे	-तासाधे	-ताध्वे
-ष्यसे	-ष्येध्वे	-ष्यध्वे

-स्व	-इधाम्	-ध्वम्
-थाः	-इधाम्	-ध्वम्
-इथाः	-इयाधाम्	-इध्वम्
-षीष्ठाः	-षीयास्थाम्	-षीध्वम् [द्वम्]
-ष्ठाः	-षाधाम्	-ध्वम् [द्वम्]
-थाः	-आधाम्	-ध्वम्
-अथाः	-एधाम्	-अध्वम्
-ष्यथाः	-ष्येधाम्	-ष्यध्वम्

1st PERSON.

S.	D.	P.
-ए	-वहे	-महे
-ए	-वहे	-महे
-ताहे	-तावहे	-तामहे
-ष्ये	-ष्यावहे	-ष्यामहे

-रे	-वहै	-महै
-इ	-वहि	-महि
-इय	-इवहि	-इमहि
-षीय	-षीवहि	-षीमहि
-षि	-ष्वहि	-ष्वहि
-इ	-वहि	-महि
-ए	-आवहि	-आमहि
-ष्ये	-ष्यावहि	-ष्यामहि

T A B L E II.

FORMATION OF INFLECTIVE ROOTS IN EACH TENSE AND MOOD.

- i. *Pres.* Theme, permuted if necessary; followed by **अ**, convertible into **आ** before a femivowel or nasal, but merging in **अ** or in a *guṇa* diphthong: or else followed by **अय**, **य**, **स**, **ष**, &c; or by **उ** liable to permutations, as **ओ** &c; or by **नु** liable to similar permutations; or by **ना** convertible into **नी** or **न**; or by a blank denominated **लुक्** or **श्लु**; &c.
- ii. *Rem. p.* Theme, doubled and in general permuted; with or without **इ** prefixed to the terminations: or else theme, not doubled, but in general permuted, and followed by **आम्** with an auxiliary.
- iii. *Abs. f.* Theme, permuted if there be occasion for it; and with or without **इ** prefixed to the termination **ता** &c.
- iv. *Aor. f.* The same root as in the absolute future; with **इ** in general prefixed to the termination **ष्यति** &c; or sometimes the root followed by the termination **स्यति** or **ष्यति** &c. without **इ** prefixed thereto.
- v. *Imp. &c.* The root formed like that of the present tense.
- vi. *Abs. p.* With **अ** or **आ** prefixed to the inflective root of the present tense; but sometimes without that prefix (Ch. 17. §. iii.).
- vii. *Imp. &c.* The root affected as in the present tense.
- viii. *Inf.* The theme, permuted if requisite; and with **इ** prefixed to the termination **षीष्ट** &c; but without such prefix before the termination **यात्** &c; and sometimes without it before **स** or **ष**, or before **स** substituted for **स**.
- ix. *Inf.* Theme, permuted according to exigency; and, in some instances, doubled; with **अ** or **आ** usually prefixed to it: and with or without the prefix **इ** before the substitutes of **लृ**; that is, with it generally prefixed to **ष** deduced from **सिच्**; but sometimes without it before that or **स** deduced from the same; and always without it before **ष** or **ष** deduced from **क्व**; or before **अ** or **इ**, from **अङ्**, **चङ्** and **चिण्**, or before a blank substituted for **सिच्** or **क्व** (see §. iii. 12.).

C H A P T E R XVII.

ON AUGMENTS.

SECTION I.

THE PREFIX इट्.

1. इट् (इ) is (or, if the verb be distinguished by a mute उ, may be;* but, if the verb be a monosyllable, the vowel of which was originally accented with a grave accent,† must not be) prefix-

* Also, in the instance of certain other verbs, as सृ (1st class), सू (षूङ् 2d and 4th cl. not षू 6th cl.), and धृज् (not ध्रू 6th cl.); as also in the instance of the eight verbs, रथ &c. (4th cl.); and likewise in the instance of कुष (9th cl.) preceded by निट् (but here it is indispensable before निष्ठा. See Participles &c.). Neither the exception, nor the option, is allowed in regard to सन् after the five verbs कृ &c. (6th cl.), nor after सि (मिङ् 1st cl.), पूङ् (1st cl. not पूज् 9th cl.), ऋ (1st and 3d cl.), अंज् (7th cl.), and अष् (5th cl.); nor in regard to सिच् (Ch. 16 §. iii.) after अंज् (7th cl.), लु (लुज् 2d cl.), सु (षु 5th cl.), and धृज् (not ध्रू 6th cl.); as also after यम, रम, नम (णम 1st cl.), and verbs ending in आ, which moreover take the augment सकृ (स) before सिच् augmented by इट्.

† Monosyllables ending in any vowels, but उ or ऋ, have the vowel gravely accented: except the verbs रु, णु, ङु, शीङ्, यु (2d cl. not युज् 9th cl.), ए, दुद्, दुओष्, डीङ्, शिज्, वृङ् and वृज्.

Among monosyllables terminated by consonants, a hundred and two roots (including in some instances, but not so in others, different verbs with the same radical letters) have their efficient vowels gravely accented: viz.

ed ‡ to an *ard'had'hātūca* affix, || the initial of which is (वल) any con-

0 in च्. दुषचप्, मुच्, रिचिर् (7th cl. and रिच 10th cl. but without the affix रिच्), वच् (10th cl. but without the affix रिच्; and 2d cl. including the substitute of ब्रूज्), विचिर् and षिचिर्.

1 in क्. प्रक्.

15 in ज्. त्यज, णिजिर्, भज, भंजो, भुज (7th cl. and भुजो 6th cl.), भ्रस्जो, दुमस्जो, यज, युजिर् (7th cl. and, as some hold, युज् 4th cl.), रुजो, रंज, विजिर्, ध्वंज, षंज and रुज (4th cl. and 6th). [मृज is not included in this list: because here the grave accent serves for a different purpose.].

15 in द्. अद्, ह्रुदिर्, श्विद् (4th, 6th and 7th cl.), झिदि, तुद्, एद्, षद् (4th cl.), भिदिर्, विद् (4th cl. and 7th, and, as some hold, विद् 6th cl. but not विद् 2d cl. and 10th), शद्, षद्, जिष्विदा, स्विदिर् and हद्.

11 in ध्. क्रुध, ह्रुध, बुध (4th cl.), बंध, रुध, रुधिर् (7th cl. and अनुबुध 4th cl.), राध, व्यध, श्रुध (4th cl.), साध and षिध (4th cl.).

2 in न्. मन (4th cl.), and हन (as well as its substitute बध).

13 in प्. आप् (5th cl. and 10th, but without the affix रिच्), क्षिप, कृप, नप (1st and 4th cl. and 10th but without the affix रिच्), तिप्, नृप (4th cl. not 6th nor 10th), दृप (4th cl. not 6th nor 10th), लिप, लृप्, दुवप, शप, जिध्वप and सृप्.

3 in भ्. यभ, रभ and डुलभष्.

4 in म्. गम्, णाम, यमु and रमु (or यम and रम).

10 in श्. क्रुश, दंश, दिश, दृशिर्, मृश, रिश, रुश, लिश (4th and 6th cl.), विश and स्पृश.

11 in ष्. कृष (1st and 6th cl.), त्रिष, तुष, द्विष, दुष, पिष, पुष (4th cl.), विष् (3d cl. and, according to some, विष् 1st cl. or, according to others, विष् 9th cl.), शिष् (7th cl. and, according to some, शिष 1st cl.), श्लिष (4th cl.), and श्रुष.

sonant but यू. § It must be prefixed to लिट्, notwithstanding general exceptions, unless in instances where this tense is specially excepted (see note §.): however, the 2d sing. of this tense is irregular (vi.).

2. The vowel of this prefix is not convertible into the *guṇa* and *vriḍ-dhi* diphthongs (Ch. 19. §. iv.). But the long vowel may be substituted ¶

2 in स. वसू (1st cl. as also the substitute of अद), and वस (1st cl.).

8 in ह. दह, दिह, दुह (2d cl. not दुहिर 1st cl.), एह, मिह, रुह, लिह and वह.

‡ मृ (ष्णु), and क्रमु admit the prefix, provided there be no occasion for using the reflexive voice (आत्मनेपद).

¶ It is prefixed to a *śarvad'bātuca* one, following the five verbs, रुदिरू &c. (2d cl.); or (provided the initial be स, or the affix be ध्वं,) ईश, ईड and जन (4th cl. and जनी 3d cl.).

§ Except a *crīt* affix, the initial of which is वश् (as व, र, म or न); and the terminations ति, तु and त्र (unless subjoined to ग्रह and certain other verbs), and त, थ, सि, सु, र, क and स, deduced from *crīt* affixes; and सन्, or an affix distinguished by a mute क्, subjoined to a verb ending in an उक् vowel; also सन् subjoined to the verbs ग्रह or गृह; and an affix containing a mute क् subjoined to शिञ् (1st cl.); and लिट् (the remote past) following डुकृञ् (unless सुट् have been prefixed to this verb §. iii. 3.), or following सृ, भृञ्, वृङ्, वृञ्, स्तु(ष्टुञ्), दु, सु and श्नु (but not after any other verb); and the affixes, denominated *Niṣṭhā*, following a verb distinguished by a mute ई, आ or उ, or any verb with which the use of the prefix is in general optional, as also certain other verbs (see Derivation of Participles). But the exception is optional in regard to *Niṣṭhā* and क्ता after क्लिश (4th and 9th cl.) and पूङ्; and neither exception, nor option, (i. and iii.) is allowed in regard to the same, after वस (1st cl.) and क्षुध; अंचु (to worship) and लुभ (to confound); नृ and वृष.

¶ The vowel must be lengthened after the verb गृह, except in the remotely past tense (लिट्), and except those tenses of the passive, in which the affixes are deemed similar to

for it, when subjoined to a verb ending in **ञ्**;* unless prefixed to **लिङ्** (the imperative &c.), or to **सिच्** (Ch. 16. §. iii. 12.) in the active voice.

3. However the infertion of the prefix, after such a verb, is optional before **लिङ्** and **सिच्** in the reflective voice, and before **सन्**; and, after a verb ending in **ञ्** and beginning with a conjunct, it is optional before **लिङ्** and **सिच्** in the reflective voice; and, after a verb ending in the syllable **इव्**,† before **सन्**; and, after **इषु** and certain other verbs,‡ before an *ard'had'hātuca* affix, the initial of which is **त्**; and, after **कृती** and certain others,|| before one, the initial of which is **स**§ (except **सिच्**); and after a verb distinguished by a mute **उ**, before **त्तो** (see Participles).

4. A verb ending in **ञ्** invariably requires this prefix before **स्य**. ¶

5. A verb terminated by **आ**, or any verb reduced to a single syllable, requires this prefix before **वसु** (substituted for **लिङ्**); other verbs reject it* before this affix (see Participles &c.).

* Or to **वृङ्** or **वृञ्** with the same exceptions and option (iii.).

† Also in the instance of **अश्नु** and certain others: viz. **भ्रस्त्रो**, **दंभु**, **भ्रिञ्**, **सृ**, **यु**, **उण्णञ्**, **भृञ्** (1st cl.), **तपि** (the causal of **तप**), and **सन्** (or **षन्**); to which some add **तनु**, **पन** and **दरिद्रा**.

‡ viz. **सह** (**षह**), **लुभ**, **रुष** and **रिष**.

|| viz. **चृती**, **कृदिद्**, **नृदिद्** and **नृती**.

§ Such an affix, subjoined to **गम्**, in the active voice, requires the prefix; but, so subjoined to the four verbs **वृनु** &c. (1st cl.), or to **कृप्**, refuses it: as **तासि** (Ch. 16. §. i. 15.) does, when so subjoined to the last mentioned verb.

¶ So does **हन**.

* However **वसु** requires it; and **गम्**, **हन**, **विद्** and **विश** (6th cl.), as also **दृशिद्**, optionally admit it: while certain others form the derivative irregularly (see Derivation of Participles &c.).

6. Such verbs, terminated by vowels, or by consonants provided the radical vowel be **अ**, as do not admit (i.) this prefix before **तासि** (see Ch. 16. §. ii. 15.), do not admit it before **यल** (see Ch. 16. §. iii. 3.): * but verbs, terminated by consonants following any other radical vowel but **अ**, require it;† and so do any verbs, with which it was either indispensable or optional before **तासि**.

7. In the impersonal and passive, when **स्य**, **सिच्**, **सीयुट्**, or **तासि**, follows; the inflective root, if radically ending in a vowel,‡ is liable to the same permutations, as it is before **चिण्**; and, when it is so permuted under this option, the affix (**स्य** &c.) requires the prefix **इट्**. By this rule, the radical vowel is permuted with the *Vridd'bi* element; and, if the inflective root then end in **आ** (Ch. 18. §. vi.), it takes the augment **यू** (§. iv. 1.).

SECTION II.

THE PREFIXES **ईट्** AND **अट्**.

1. **ई** (**ईट्**) is prefixed to a *śarvad'hātuca* affix, distinguished by a mute **ए** and beginning with a consonant, subjoined to the verb **बुञ्** (2d cl.); and may be prefixed to such an affix subjoined to **यङ्**, or rather a blank (**लुक्**) substituted for **यङ्** (Ch. 16. §. ii. 11.).

2. It may be prefixed to a *śarvad'hātuca* affix,|| beginning with a con-

* One authority (BHA'RADWA'JA) restricts this to verbs terminated by **अ**; and consequently verbs, terminated by other vowels, or by consonants following a radical **अ**, may admit it.

† The use of the prefix is here optional in the instance of the verbs **सृज** and **दृशिर्**; and is enjoined in the instance of **अद**, **अ** and **येञ्**.

‡ The rule extends likewise to the inflective roots of the verbs **हन**, **ग्रह** and **दृशिर्**; and, under this rule, the initial of **हन** is permuted with the guttural (**व**). Ch. 19. §. i. 1. note ‡.

|| Though not distinguished by a mute **ए**. The rule is restricted, however, to the affixes named **तिङ्** (Ch. 16. §. i. 4.).

fonant, subjoined to the verbs तु, * रु, स्तु (ष्टुञ्), शम (4th cl.) and अम (1st cl.).

8. It must be prefixed to a *śarvad'hātuca* affix, consisting of a single consonant, subjoined to the inflective root अस, or to a root terminated by सिच् (Ch. 16. §. iii. 12.), or to the five verbs रुदिर् &c. (2d. cl.).

4. But अ (अट्) is, according to two authorities, prefixed to such an affix following either of those five verbs; and, according to all authorities, after अट् (2d cl.).

SECTION III.

PREFIXES OF INFLECTIVE ROOTS.

1. अ (अट्) is prefixed to an inflective root (beginning with a consonant), or आ (आट्) if the initial of the root be a vowel, when लुङ्, लङ्, or लृङ् (Ch. 16. §. i. 2.), follows: unless the negative मा (माङ्) be connected with the term.

2. The *Vriddhi* element shall be singly substituted for the prefix आ (आट्) together with the vowel which follows it.

3. स (सुट्) is prefixed to क्, even though the prefix अ (अट्), or a prior syllable (अभ्यास), intervene, in the verb दुकृञ्, with restricted acceptations, preceded by the prepositions सम्, † परि or उप.

4. So, with restricted acceptations, the verb कृ (6th class), preceded by उप, प्रति or अप, takes the same prefix सुट्. ‡

* This verb, though not noticed in the catalogue of verbs, is conjugated like one of the 2d class. The two next belong to that class.

† Here म् is permuted (Ch. 3. § iv. 7. ‡).

‡ Other anomalous instances of this prefix occur: as आश्चर्य wonderful; अवस्कारः ordure; तस्कारः a thief; बृहस्पतिः regent of the planet Jupiter; and a few more.

SECTION IV.

FINAL AND MEDIAL AUGMENTS.

1. An inflective root ending in आ takes य् (युक्) before चिण्;* and प् (पुक्) † before णि (णिच् &c.). ‡

2. Nouns, conjugated with क्यच् denoting thirst or strong desire, take the augment स (सुक्) or अस (असुक्). ||

* As also before a *crit* affix distinguished by a mute ज् or ण्.

† But शा (deduced from शो), का (from को), सा (from षो), ह्या (from ह्येज्), मा (from मेज्), वा (from वेज्), and पा (from पा 1st cl. and from पै), require य् (युक्); and पा (2d cl.) takes ल् (लुक्). वा (deduced from ओवै) requires ज् (जुक्), when its meaning is to quake or tremble; but, in its other acceptations, it takes प् regularly.

‡ So do the inflective roots of the verbs ऋ (1st and 3d cl.), ह्री, व्री, रीङ् (4th cl.), री (9th cl.), क्रीयी and ह्यायी.

But the inflective roots of धृज् and प्रीज् require न् (नुक्). ली (deduced from लीङ् or ली) admits the same, and ला (deduced from लीङ्, ली, or ला,) optionally admits either ल् (लुक्), or प् (पुक्); provided the meaning be to melt an unctuous substance.

So भी (from त्रिभी, not भा deduced from the same root,) requires ष् (षुक्), when the immediate cause of terror is signified.

In some verbs, the final of the inflective root itself is permuted before the affix. Thus स्थायी substitutes व् for य्; and शङ् converts द् into त् (unless the meaning be to go); and रुह optionally substitutes प् for ह्.

। क्षीर and लवण take the last mentioned augment (अस), when such is the meaning; and so do अश्व and वृष, when a mare's or a cow's desire for the male is signified.

3. The inflective root of भू takes व् (वुक्) before an affix beginning with a vowel, in the remote and aorist past (लिट् and लुङ्).

4. The inflective root of असु takes थ् (थुक्) before अङ्. *

5. अ (अम्) may be inserted after the last vowel of a verb, the penultimate of which is ङ् originally accented with the grave accent; when an affix, beginning with a कल् consonant, and not distinguished by a mute क्, is subjoined. It must be so inserted in the verbs सृज् and दृशिद्.

C H A P T E R XVIII.

ON THE PERMUTATION OF ROOTS.

SECTION I.

PERMUTATIONS OF THE ORIGINAL ROOTS BEFORE ARD'HAD'HATUCA AFFIXES.

1. भू is substituted for अस (the radical, not the auxiliary, verb), before any *ard'had'hātuca* affix. So वच् is substituted for वृज्; and ख्याज्† for चक्षिङ् (optionally, however, before लिट्; and subject to exceptions in particular circumstances). So वी is substituted for अज‡ (optionally, however, if the affix begin with any consonant but य्).

* So that of पठ् takes the medial augment प् (पुम्); and वच् requires उ (उम्), before this affix: but दृओषि substitutes अ for its final.

† Or कृशा; for this likewise is admissible.

‡ Unless before the affixes वज्, अप् and कप्; and optionally before यु (ल्युट्).

2. जग्ध् is substituted for अद् before ल्यप् (see *Participles*), and before an affix beginning with त् and distinguished by a mute क्; but बस् (वस्) for the same, before लुङ् or सन्;* and optionally before लिट्. वय् may be substituted for वेज् before लिट्. बध् is substituted for हन् before लिङ् and (optionally, however, in the middle and passive voices,) before लुङ्.

3. गा is substituted for इण्, or for इक्, before लुङ्; but गम् for either of these verbs, † before णि; and before सन्. गम् too is substituted for इङ् before सन्; but गाङ् for the same before लिट्, and optionally before लुङ्, लृङ्, and णि (followed by सन् or चङ्).

SECTION II.

PERMUTATIONS OF ष् AND ण् WITH स AND न्.

1. ष्, being the initial of a verb, ‡ is converted into स; || and ण्, § into न्.

* And before अच्, वज् and अप्. See *Derivation of Nouns from Verbs*.

† Except इण् signifying to make understood.

‡ All monosyllabick verbs, beginning with स followed by a vowel, or by a dental consonant, (as also the verbs मिङ्, सिङ्, खङ्, खंज् and खप्,) are exhibited, in their elementary form, with ष् as the radical initial: except सृष्ट्, सृज्, स्तृज्, स्तृज्, स्तै, सेकृ, and सृ.

|| Except a conjugated noun; and the verbs ध्रुव् and ध्रुक्.

§ All verbs, beginning with न्, are exhibited, in their elementary form, with ण् as the radical initial: except नृ, नर्द, दुनदि, नक्, नृती, नाध्, नाथ् and नाट् (i. e.

2. स, being thus a substitute, * is convertible into ष; when that, which precedes it, furnishes cause for such permutation (see Ch. 4. §. iii. 14.): † unless it be the initial of an inflected word (पद).

3. This permutation takes place after an ण् letter contained in the prior syllable (अभ्यास) of a verb followed by the affix सन् (स); but, if this affix be converted into षन् (ष), the root does not admit this permutation, unless in the instance of the verb घृञ् (2d cl.) and of a derivative verb in णि (णिच् &c.). ‡

4. After a preposition, that furnishes cause for such permutation (ii.), ष is substituted for स in certain verbs, || even though the prefix अट् (Ch. 17. §. ii.) intervene; and, in some of them, § notwithstanding the intervention of a prior syllable (अभ्यास), and even in the prior syllable itself.

5. After the prepositions परि, नि or वि, the permutation takes

नट् 1st and 10th cl.); but not नट् (एट् 2d §. of 1st cl.). However, some authorities reduce the number of excepted verbs to seven, by omitting नृ, or नाशृ, or टुनदि .

* The radical स in शासु, वस and वसृ, is similarly permuted after an ण् letter or guttural consonant.

† This, and the remaining rules contained in this section, are taken from the two last sections of PA'N'INI'S eighth Lecture.

‡ Except छिद, छद and षह; which, in these circumstances, substitute स for स (i. e. retain the dental sibilant).

Viz. घृञ् (5th cl.), ष (6th cl.), षो (4th cl.), घृञ् (2d cl.), and घृभ (1st cl.). See the next note.

§ Viz. घृ, सेनय, सेध् (i. e. षिध or षिधू 1st cl. not षिधु 4th cl.), पंज and ध्वंज (see v.). Also षद्, unless प्रति be the preposition; and स्तंभु (9th cl. supplementary), even with the preposition अव, but in limited acceptations; and स्वन, conjoined with अव, or वि, signifying to eat; and षेवृ, with परि, नि or वि.

place in certain verbs; * but, optionally so, if the prefix अट् intervene.†

6. In certain other verbs, with certain prepositions, but only in particular circumstances, the permutation may take effect. ‡

7. After a preposition, that furnishes cause for such permutation; or after प्रादुर्, ष् is substituted for स् become the initial of the verb अस, provided य् or a vowel immediately follow.

8. After the prepositions सु, वि, निर् and दुर्, ष् is substituted for स् in सुप् (deduced from जिष्प). ||

9. The substitution of ष for स् does not take place, if this be the initial of an inflected word (पद); nor in the verb सिच् (षिचिर्) followed by the affix यङ्; nor in सिध् (षिध्) signifying to go; nor in सह converted into सोढ् (§. iii. 7. note ||.); nor (on account of a preposition ¶) in स्तम्भ (iv. note §.), सिवु (षिवु), and सह (षह), followed by चङ्; nor in सु (षुञ् 5th cl.) followed by स्य or सन्; nor (subsequently to the prior syllable) in सद् (षद्) and ष्वञ्, followed by लिट्.

* Also in the terms सित and सय.

† Viz. षिवु (4th cl.), षह (see ix.), षुञ्, स्वञ् (deduced from स्वञ्), and a verb which has the prefix सुट् (Ch. 17. §. iii. 3.).

‡ Viz. स्यङ् with अनु, वि, परि, अभि or नि, unless a living being be the subject; स्कंदिर् with वि (unless a निष्ठा affix follow), or with परि (though such an affix be subjoined); स्फुर or स्फुल with निर्, नि or वि. But the permutation must take place in स्तम्भ (9th cl. suppt.) joined with the preposition वि.

|| Also in the terms सूति and सम.

¶ From this restriction, it follows, that the permutation does take place on account of a prior syllable (अभ्यास).

10. After a preposition, that furnishes cause for such permutation (Ch. 4. §. iii. 14.), ए is substituted for न् in a verb originally exhibited with ए for its radical initial (i.). The permutation takes effect equally in composition (समास), or without it, when the preposition is prefixed to the verb.

11. After such a preposition, ए is substituted for न् in the verbs हि (5th cl.) and मीञ् (9th cl.); and in the termination आनि (1st perf. sing.) of the imperative &c. (लोट्); and in the preposition नि, before certain verbs,* notwithstanding the intervention of the prefix अट्; but optionally before other verbs, except such roots, as originally have क्, or ख्, for their efficient radical initial, or ष् for their efficient radical final.

12. A similar permutation, in right of a preposition, takes place in the verb अन (2d cl.); and that, even when न् becomes the final of a word derived from this root. The permutation affects both nasal consonants in this verb, when it has a prior syllable (अभ्यास) arising from reduplication.

13. The like permutation takes place in the verb हन, provided अ precede the nasal consonant; but optionally, if व् or म् follow; and not so, when अन्तर is the preceding term, if a region be meant. †

14. Other rules, restricted to participles and nouns derived from verbs, will be noticed in their proper place.

* गद, एद, पत, पद, and verbs denominated वु (Ch. 16. §. i.); also माङ्, मेङ्, षो, हन, या, वा, द्रा, ष्ठा, डुवप, वह, शम (4th cl.), चिञ् (5th cl.), and दिह (2d cl.).

† The term अयन, preceded by अन्तर, suffers the same permutation, unless a region be signified.

SECTION III.*

PERMUTATIONS OF ORTHOGRAPHY.

1. In the verb कृप्, लृ is substituted for इ,† whether single, or involved in the vowel ऋ. The same permutation takes place in गृ (6th cl. and 9th also, say some grammarians) before यङ्; or optionally, in the same root, before an affix beginning with a vowel.‡

2. लृ is substituted for इ in a preposition (viz. प्र, परा and even परि; but not प्रति, as some affirm, nor दुस्, nor निस्;) before the verb अय; and optionally in परि, before the terms व, अंक and योग.

3. थृ is substituted for हृ in आहृ (Ch. 16. §. iii. 3. ||.), when a कल् consonant (थ) follows; and the aspirated consonant, for the unaspirated initial, in दध् (from दुधाञ् 2d cl.), || when त्, or थ्, or स्, or ध्व, follows (Ch. 16. §. iii. 13.).

4. नृ is substituted for the final of a verb ending in म्, when म् or व् follows.§

5. दृ is substituted for the final of a word (पद) ending in स्, when the affix तिप् (or rather a blank substituted for it) follows; and that, or रु(इ), may be substituted for the final स्, or final दृ, of a verb, when denominated पद, if सिप् (or rather a blank substituted for it) follow.

* Rules, affecting the conjugation of verbs, and contained in the three last sections of PA'NINI'S Eighth Lecture (see Ch. 2. §. iii. 7. *.), have for the most part been already cited, either as general rules of orthography (Ch. 3.), or as likewise affecting the declension of certain nouns (Ch. 4. §. vii. and v. 2.), or as immediately connected with other rules of conjugation (Ch. 16. &c.). A few, which are unnoticed in other places, are collected into this section.

† This is subject to exceptions: and, on the other hand, इ and लृ are interchangeable, in derivatives from other roots.

‡ That is, optionally in most instances; indispensably in some; and not at all in others.

|| See Ch. 4. §. xii. 3. note *. Other rules of that Section are applicable to conjugations.

§ See Ch. 4. §. vii. 7.

6. The long vowel is substituted for an इक् vowel * preceding इ, or व्, penultimate of a verb, if a consonant follow. †

7. ढ् is expunged (लोप), when ढ् follows. ‡

SECTION IV.

REDUPLICATION OF A SYLLABLE.

1. In the following instances, two syllables are substituted for the first syllable of the term; but for the second, if the initial were a vowel: || however न्, द् or इ, as also ब्, being the first element of a conjunct in such a second syllable, is not repeated in the reduplication; but is left to terminate the initial syllable.

2. Of such two syllables, the prior one is denominated अभ्यास; and both are collectively called अभ्यस्त. § The syllable, which is doubled, must be a portion of the verb itself, and not be a prior syllable (अभ्यास). Consequently reduplication cannot be repeated; and it affects the verb independently of prepositions.

3. Such reduplication takes place before लिट् (the remote past); ¶

* See Ch. 4. §. vii. 9. and except from that rule an inflective root denominated भ्, and the terms कुर (see डुकृञ् 8th cl.) and कुर.

† This rule is subject to exceptions.

‡ The preceding आण् vowel becomes long, when ढ्, or इ (Ch. 3. §. iv. 6.), is expunged (लोप); and ओ is substituted for अ, in the terms सङ् and वङ्, when such letter has been so expunged.

|| The third syllable is so doubled in the derivatives of कंदृञ् and certain other verbs (Ch. 16. §. ii. 12.); and any one of three syllables may be selected for reduplication in a conjugated noun.

§ जक्ष and six other verbs of the 2d class (see Ch. 12. §. v. 4. ‡.) are likewise so denominated.

¶ Except दिगि, which is substituted for दय् (deduced from दीङ्) when लिट् follows; and which is not liable to reduplication.

and (in derivative verbs) before the affixes सन् and यङ्, or a blank substituted for यङ् (Ch. 16. §. ii. 9.—12.); and before a blank denominated श्लु (3d cl.); and before चङ् substituted for णि in the aorist past (Ch. 16. §. iii. 12.). *

4. A short vowel is substituted for the original vowel of the prior syllable (अभ्यास). Its first consonant is alone retained; the other consonants, if any there be, are expunged: but (खय्) a hard consonant, preceded by (शर्) a sibilant, or by (खय) another hard consonant, is exclusively retained; and the corresponding palatine (चु) is substituted for the guttural (कु)† or for ह्.

5. अ is substituted for ऋ terminating a prior syllable:‡ and, in the remotely past tense, the long vowel (आ), for अ beginning one; but न् (नुट्) is here prefixed to the subsequent inflective root, provided it contain two consonants:॥ else आ and अ coalesce.

6. Before the affix सन्, इ is substituted for अ in a prior syllable; and so it is for उ, provided a labial consonant (पु), or a semivowel (यण्), or ज्, followed by अ or आ, be immediately subsequent to such उ. §

* Also, in the instance of कृञ् and certain others, before the affix क; and optionally, in that of चर् and certain others, before the affix अच्. But here the prior syllable retains its latter consonant, and requires the augment (आक्) आ; and हन and पट are particularly irregular. See *Derivation of nouns from verbs*.

† Except कृङ् (1st cl. not कृ 2d cl. nor कृङ् 6th cl.) before यङ्.

‡ The vowel is put for the semivowel in the prior syllable of द्युत and स्वापि (the causal of जिह्वप): and the like permutation takes place in व्यथ before लिट्; and the long vowel is substituted for that of the prior syllable, in the inflective root of शण्, before लिट् fictitiously distinguished by a mute क्.

॥ It is nevertheless prefixed to अश् (5th cl.).

7. Verbs, denominated वृ, as also मीञ्, डुमिञ्, मा, रभ, लभ, शक (or शक्), पठ् (Ch. 17. §. i. 3. +.), and पद, substitute इस् for the radical vowel, when सन् follows without the prefix; so does राध signifying to kill: others, as आप्, जपि and कश्चु, similarly substitute ई; but दंभ admits ई or इ; and the intransitive verb मुच substitutes the *guṇa* diphthong: and, in all these instances, a blank (लोप) is substituted for the prior syllable (अभ्यास). Ex. दित्सति (Ch. 19. §. i. 3.).

8. The *guṇa* letter is substituted for the vowel in the prior syllable of three verbs, णिजिर्, विजिर्, and विष्, on account of श्लु subjoined to them (see 3d. cl.); and इ in the prior syllable of three others डुभृञ्, माङ् and ओहाङ्; as also in क् and पृ.

9. The *guṇa* element is substituted for an इक् vowel terminating a prior syllable, but the long vowel for any other in a prior syllable (unless it be distinguished by a mute क् deduced from an augment or otherwise), when यङ्, or a blank (लुक्) substituted for यङ्, follows. * But the augment न् (नुक्) is annexed to अ in the prior syllable of a verb, whose inflective root ended in a nasal consonant.

अ is substituted in the prior syllable of भू, before लिट्.

* नीक् (नी) is annexed to the prior syllable of the verbs वंचु, संसु, ध्वंसु, भ्रंसु, कस, पठ्, पद and खंद, before यङ्, or before a blank substituted for it; but नुक् (न) in the instances of the verbs जप, जभ, दह, दश and भज, and the supplementary verb पश; likewise चर and फल (but उ is here substituted for अ in the syllable, that follows the prior syllable: as also, in these two verbs, before an affix, the initial of which is न्).

रीक् (री) is affixed to the prior syllable of a verb, the inflective root of which had क् for its penult, or contained क्; when यङ्, or a blank substituted for यङ्, follows. But रुक् (रुक्), or रि (रिक्), or रीक् (री), may be so affixed (when a blank is substituted

10. Before चङ् subjoined to णि(णिच् &c.), a prior syllable, followed by one profodially short and contained within the verb, shall be treated as if the affix सन् were subjoined; unless a vowel (अक्) have been expunged (लोप) from the verb. Moreover a long vowel shall be substituted for that of such prior syllable in these circumstances. *

11. For (ऋल्) any consonant, but a nasal or femivowel, contained in a prior syllable (अभ्यास), the corresponding (चर्) unaspirated or sibilant letter is substituted: viz. the simple hard consonant, for the aspirated one; and the simple soft one, for the aspirated soft consonant: but the unaspirated and sibilant letters, substituted for themselves, are not in fact permuted.

12. After a prior syllable, the guttural letter (घ्) is substituted for ह् in हन; and in हि, likewise, unless चङ् be the affix: and, after a prior syllable, arising from reduplication in right of the affix सन् or लिट्, the guttural letter (ग्) is substituted in जि; and (क्) may be so, in चिञ्.

SECTION V.

PERMUTATION OF SEMIVOWELS.

1. If (संप्रसारण) a vowel, substituted for a femivowel,† terminate the inflective root, and be immediately preceded by a consonant within

for यङ्) to a verb whose penult or final is ऋ.

* But अ is substituted for the vowel of the prior syllable of the verbs स्मृ, दृ, जितरा, प्रथ, मृद, सृञ् and स्पश; and, optionally, in वेष्ट and चेष्ट; but ई, in the verb गण before णि followed by चङ्.

† A subsequent vowel merges in one substituted for a femivowel; and a preceding femivowel is not permuted. See Ch. 4. §. iv. 4. *

such root, the long vowel is substituted for the short one; provided this be a simple (अण्) vowel.

2. The vowel is substituted for the semivowel, in वच (including the substitute of वृञ् §. i. 1.), स्वप् (निष्प), and the last nine verbs of the first class (यज &c.), before an affix distinguished by a mute क्; and in गृह, and certain other verbs,* before that, or before one distinguished by a mute इ;† and, in the prior syllable (अभ्यास) of all these verbs (वच &c.), ‡ before (लिट्) the remote past; and, in the causal verb स्वापि (from निष्प), before चङ् (Ch. 16. §. iii. 13.); and, in the verbs स्वप् (निष्प), स्यमु, and येञ्, before यङ् (Ch. 16. §. ii. 10.); and in divers verbs,|| in particular circumstances, before निष्ठा (see *Participles* &c.); and, optionally, in the verb षि (दुष्प्रोषि) before लिट् or यङ्, or before णि (णिच् &c.) followed by सन् or चङ्; and, indispensably, in the verb द्वेञ्, before णि followed by either of these affixes; or, in this verb, when it is doubled (अभ्यस्त).

3. Permutations, analogous to the substitution of the vowel for the semivowel, take place in divers verbs, before certain affixes. Thus की

* Viz. ज्ञा, वय् (substituted for वेञ्, §. i. 2.), यथ, वश, वच, ओवृश्, व्रक and म्रज् (or म्रजो).

† Except वश followed by यङ्.

‡ Except वेञ्. Moreover य् is not so permuted in वय् (optionally substituted for वेञ्) before लिट्; but is optionally convertible into व्, in this tense, before an affix distinguished by a mute क्.

|| Viz. स्तये or ह्ये, and श्येङ्; also आ in one instance. But not वेञ्, ज्या and येञ्, before the affix ल्यप्.

is substituted for चायू, before यङ्; and पी, for ओप्यायी, before लिट् or यङ्.*

SECTION VI.

PERMUTATION OF DIPHTHONGS.

1. A verb, terminated by a radical diphthong (एच्),† substituted आ for it, before an affix, that is not distinguished by an initial mute श्.

2. The verbs मीङ्, दुमिञ् and दीङ्, make आ their radical vowel, substituting it instead of the substituted diphthong: and ली and लीङ् optionally admit the same permutation.‡

3. The verbs दुक्तीञ्, इङ् and जि, substitute आ for the diphthong, before the affix णि (णिच् &c.); and so does षिथु, unless the import be a spiritual topick: but चिञ् and स्फुर optionally admit this permutation; and so does वी, provided it signify to be impregnated; and जिभी, provided the verb denote the instigator of terroure: but, with this import, सिङ् indispenfably requires that permutation.

* So स्मी, for स्मायी, before निष्ठा; and optionally पी for ओप्यायी. See *Derivation of Participles &c.*

† Except येञ् followed by लिट्.

‡ They require it, when णि is subjoined. All these verbs (मीङ् &c.), and some others, as स्फुर, स्फुल and गुरी, suffer a fimilar* permutation before certain *crit* affixes. See *Derivation of Participles &c.*

C H A P T E R XIX.

INFLECTIVE ROOTS.

SECTION I.

PERMUTATION OF INFLECTIVE ROOTS.

1. The long vowel is substituted for the penult of an inflective root ending in a nasal consonant, before an affix beginning with a **ऊल्** consonant and distinguished by a mute **कू** or **डू**.* But a blank (**लोप**) is substituted, before such an affix, for the final of such an inflective root, whose vowel was originally accented gravely.† And the penultimate is expunged (**लोप**) in the inflective roots of **गम्**, **हन**, ‡ **जनी**, **खनु** and **बम्**, before an affix beginning with a vowel, and so distinguished : except **अङ्**.

* Also before the affix **क्विप्**. But it is optional in regard to **क्रम** (**क्रमु**) before **क्वा**, provided the efficient initial of the affix be a consonant. See *Participles &c.*

† Viz. **यमु**, **रमु**, **णम**, **हन**, **गम्** and **मन** (4th cl.). Also (though the vowel be not so accented) **वन**, and similar verbs of the 8th class, as **तनु** &c.

‡ The guttural letter (**वू**) is substituted for **हू** in **हन** before **न**, and before an affix distinguished by a mute **जू** or **णू**, or after a prior syllable ; and **तू** is substituted for the final of **हन** before an affix (incident to verbs) containing a mute **जू**, or **णू**, except **चिणू** and **णलू**. But **हन** is converted into **ज**, before **हि** ; and (provided it signify to kill) into **वी**, before **यङ्**.

2. The final of an inflective root ending in a vowel * becomes long before सन्, provided the efficient initial of this affix be a ङल् con-
sonant. †

3. त् is substituted for the final of an inflective root ending in स; before an árd'had'hátuca affix beginning with स. ‡

SECTION II.

PERMUTATIONS OF ROOTS, AND OF THEIR TERMINA- TIONS, BEFORE ÁRD'HAD'HÁTUCA AFFIXES.

1. Before an árd'had'hátuca affix, § a blank (लोप) is substituted for the final of an inflective root ending in अ; and for the syllable य pre-

* Likewise the penultimate of the roots हन् (हन), and गम् (substituted for इङ्); and, optionally, that of the verb तन् (तनु 8th cl.). But आ is substituted for the final consonants in the inflective roots जन् (जनी), सन् (षनु), and खन् (खनु), before the same affix with the same restriction; also before an affix beginning with a ङल् consonant and distinguished by a mute कू or इङ्; and, optionally, before one beginning with यू and so distinguished. The verb तनु (8th cl.) is optionally liable to the same permutation of its inflective root before यक्.

† This and the first rule in the preceding paragraph are taken from the first part of PA'N'INI'S Fourth Section and Sixth Lecture. The remaining rules of that paragraph, with most of those in the notes, are from the second part of the same section. See below, note ¶.

‡ PA'N'INI 7. §. iv. See exceptions, Ch. 16. §. iii. 5.

¶ The rules contained in this and in the following section, and most of those in the preceding one, are extracted from the second part of the Fourth Section of PA'N'INI'S Sixth Lecture; and the permutations, there directed, are as it were null, in respect of other consequent operations. The remaining rules, belonging to that portion of PA'N'INI'S grammar, are, in this work, placed among rules, with which they are otherwise connected.

§ When such an affix follows the inflective root of भृञ्जो, इ (रम्) may optionally be inserted after the vowel, rejecting, at the same time, the original इ and penult स.

ceded by a consonant, but optionally for the same deduced from क्य (क्यच् or क्यङ्).

2. Before such an affix, destitute of the prefix इट्,* णि (णिच् &c.) is similarly expunged: but अय् is substituted for णि before आम्, अंत and certain other affixes.†

3. In the passive (कर्म), and impersonal (भाव), an inflective root, the radical final of which is, or originally was, a vowel,‡ may be subjected to the same permutations, before स्य, सिच्, सीयुट् and तासि, to which it is liable before चिण् (Ch. 17. §. i. 7.). ||

* Or before a निष्ठा one, joined with that prefix. See *Participles &c.*

† See *Derivation of Nouns from Verbs.*

‡ Also the inflective roots of the verbs हन, गृह् and दृशिद्.

|| This rule extends to the reciprocal or neuter passive, which is inflected like the simple passive (Ch. 16. §. ii. 3. note §.). It is subject to exceptions, in common with other rules affecting the reciprocal: viz.

A verb ending in सन्, certain roots of the 6th cl. (कृ &c.), and any verb signifying to adorn, are excepted from all the peculiarities of the passive, except the terminations of the middle voice: that is, the use of the affix यक्, the substitution of चिण्, the permutation of the root before स्य &c. as before चिण्, and the insertion of the prefix इट्, are not admitted in the reciprocal passive of such verbs.

So a root terminated by the causal affix णिच्, and the verbs शिञ् and ब्रूञ्, as also दुह, स्नु (ष्णु), and नम् (णम), refuse, in the reciprocal passive, the affix यक् and the substitute चिण्. Likewise verbs, which were intransitive in the deponent form, and became transitive by means of a causal termination understood: as also a verb ending in णि, and the roots अंथ, ग्रंथ and ब्रूञ्, in like circumstances.

The verbs कुष and रंज are peculiarly anomalous, in the reciprocal passive; using the affix श्यन्, and the terminations of the active voice, in some tenses; but forming others regularly.

Thus, the verbs सृज and युज, which, in certain acceptations, irregularly use the passive form in the active sense, require the affix श्यन् instead of यक्. The roots दुह and दुपचष्, though transitive, use the reciprocal passive with an active import; and the first of these, as abovementioned, refuses the affix यक् and the substitute चिण्.

4. A blank (लोप) is substituted for the final of an inflective root ending in आ, * when the prefix इट् follows; or when an *árd'had'hātuca* affix, beginning with a vowel, and distinguished by a mute कू or डू, is subjoined. † ई is substituted for the like final of a verb denominated वु (Ch. 16. §. i.), and of certain other roots, ‡ when such an affix, beginning with a consonant, is subjoined. || But ए, for the same, before लिङ् distinguished by a mute कू or डू; and, in other verbs, ए may be substituted for आ preceded by a conjunct, if the *árd'had'hātuca* लिङ् be subjoined.

SECTION III. §

PERMUTATIONS OF ROOTS, AND OF THEIR TERMINATIONS, BEFORE VARIOUS AFFIXES.

1. In the affix श्नु (see 5th class of verbs), and in roots ending in इ and उ (or ई and ऊ), इय् (इयङ्), and उव् (उवङ्), are substituted for those letters respectively (unless the substitution of a *guṇa* or *vriddhi* element be enjoined), before affixes beginning with vowels (see Ch. 4. §. vi 3); ¶ and, in a prior syllable (अभ्यास), before a vowel, that is not homogeneous to such letter.

* ई is substituted for the same, before the affix यत्.

† य (यट्) is prefixed to such an affix, subjoined to the verb दीङ्; and this prefix prevents the substitution of the semivowel.

‡ Viz. मा (or माङ्), स्था (ष्ठा), गा (or गाङ्), पा (1st cl.), हा (ओ हाक्), and सा (deduced from षो).

|| Except the affix ल्यप्. See *Participles &c.*

§ This also is taken from the Fourth Section of PA'NINI's Sixth Lecture. See §. ii. note ||.

¶ Except भू, which takes the augment वृक् in certain tenses (Ch. 17. §. iv. 3.). That augment is excepted from the maxim concerning the rules placed in this and the preceding section.

2. But **इ** (or **ई**), not preceded by a conjunct within the verb, but terminating an inflective root that is a verb, and consists of two or more syllables, is converted into the semivowel (**य्**), before an affix beginning with a vowel (Ch. 4. §. vi. 4.).

3. So **उ**, in the verb **हु**, or in any inflective root terminated by **इनु**, provided the vowel be not preceded by a conjunct, but the root consist of two or more syllables, is changed to the semivowel (**व्**), before a *śarvad'hātuca* affix beginning with a vowel. *

4. The penultimate vowel of verbs fictitiously distinguished by a mute **म्** (Ch. 16. §. i.) † is in general short, (but in some instances long,) when **णि** (**णिच्**) is subjoined; or it may be long, if that affix be followed by **चिण**. ‡

5. A blank (**लोप**) may be substituted for **उ** contained in an affix (provided a conjunct do not precede it), when an affix beginning with **व्**, or **म्**, follows. ||

6. **अ** is similarly expunged in **इन** (**इनम्** see 7th class of verbs), and in the root **अस**, followed by a *śarvad'hātuca* affix distinguished by

• **गोहू** (deduced from **गुह**) converts its penult into **उ**, when an affix beginning with a vowel is subjoined; so does **दोषू** (from **दुष**), when **णि** follows: optionally, however, if the meaning be to fadden.

† Viz. **बट** and certain other verbs, among those of the 1st class.

‡ Or by **णामुल्**. See this and other analogous permutations under *Derivation of Participles &c.*

|| This permutation must take place, in the instance of the verb **दुकृञ्**, before such an affix; or before an affix beginning with **य्**. Moreover **उ** must be substituted for **अ**, in this verb terminated by the affix **उ** and followed by a *śarvad'hātuca* affix, really or fictitiously distinguished by a mute **कू** or **इ**.

a mute कू or डू. So आ is expunged in इना (see 9th class of verbs), and in any inflective root denominated अभ्यस्त, before such an affix beginning with a vowel; but is converted into ई,* if the affix begin with a consonant. †

7. ए is substituted for the final of an inflective root denominated वु, before हि; ‡ and the prior syllable (अभ्यास) is, at the same time, expunged (लोप).

8. When an affix of the remote past (लिट्), distinguished by a mute कू or डू, is subjoined, ए is substituted for अ situated between single consonants in an inflective root, the initial of which is not liable to permutation on account of लिट्; moreover the prior syllable is expunged. || This permutation takes effect in the like circumstances, before यल्, to which इट् has been prefixed (Ch. 17. §. i. 6.). §

* Except a verb denominated वु.

† In the verb दरिद्रा, it is converted into इ, before such a *śarvad'bātuca* affix; but is expunged, before an *āra'bud'bātuca*.

इ may be substituted for the final of भी (जिभी) before such a *śarvad'bātuca* affix; also, for the final of हा (ओहाकू): but ई may be substituted, in the last mentioned verb, before हि; and आ may be expunged, before a *śarvad'bātuca* affix beginning with यू.

इ is substituted for the penult of शासु (to ordain, not आइ शासु to desire), before an affix beginning with a consonant, and distinguished by a mute कू or डू, or before the affix अइ. But शा is substituted for शास before हि.

‡ Also, for the final of the verb अस (अस), before the substitute of this affix.

|| Likewise, in the instance of दंभ, although the substitution of a blank for नू be, as it were, null in respect of consequent operations.

In एश and मन, the permutation is not restricted to this tense.

§ नू, फल, भज, नप (नपूष), and अथ, suffer the like permutation, though

9. ए is not substituted for अ deduced from a *guṇa* element, nor is the prior syllable expunged, in verbs the initial of which is व्; nor in the verbs शसु and दद.

SECTION IV.

SUBSTITUTION OF *GUṆA* AND *VRIDDHI* LETTERS.

1. The *guṇa* element is substituted for the final of an inflective root ending in an इक् vowel, * before the affix जुस् (Ch. 16. §. iii. 11.), or before any *fārvad'hātuca* or *ārd'had'hātuca* affix. †

2. The same is substituted for an इक् vowel, being the penultimate of an inflective root and prosodially short, ‡ when a *fārvad'hātuca* or *ārd'had'hātuca* affix follows; || as also, for such a penultimate vowel, in an inflective root terminated by the augment पुक् (Ch. 17. §. iv. 1. ‡.).

not falling within the conditions of these rules. So does राध signifying to kill. But जृ, भृ, and त्रस् (त्रसी), optionally admit the permutation; and so do seven verbs of the 1st class, कण &c.

* Except the verbs दीक्षीङ् and वेवीङ्; which never admit the substitution of a *guṇa*, or *vriddhi*, element. But they drop the final vowel, before an affix beginning with यू, or with इ or ई.

The substitution of the *guṇa* or *vriddhi* element, for an इक् vowel, cannot take place in right of an affix, on account of which a portion of the verb is expunged (Ch. 16. §. ii. 11. and 14.), if such affix be an *ārd'had'hātuca* one.

† In the verb जागृ, the permutation takes place, notwithstanding exceptions suggested by other rules, before any such affix, except वि, चिण्, एल्, or one distinguished by a mute इ.

‡ Except an inflective root denominated अभ्यस्त, and followed by a *fārvad'hātuca* affix beginning with a vowel and distinguished by a mute प्; and except भूं and सू (पूङ् 2d cl.), before a *fārvad'hātuca* personal affix (तिङ्).

|| In मिट् (from जिमिदा &c.), this permutation takes place, only before an affix distinguished by an initial mute श्.

3. The *vriddhi* element is substituted for the final of an inflective root ending in उ (except one denominated अभ्यस्त), before a *śarvad'hātuca* affix distinguished by a mute प and beginning with a consonant, provided something have been expunged (लुक्). *

4. The same is substituted for the final of an inflective root ending in a vowel, or for अ penultimate of an inflective root,† when an affix, distinguished by a mute ज्ञ or ण, is subjoined. ‡

5. But the penultimate अ of an inflective root ending in म्, and whose radical vowel was originally accented with the acute accent, is not so permuted before चिण्, nor before a *crīt* affix distinguished by a mute ज्ञ or ण. ||

6. Before सिच् followed by affixes of the active voice (परस्मैपद), the *vriddhi* element is substituted for an इक् vowel terminating the inflective root; and must be so for अ contiguous to ल् or इ, in an inflective root terminated by either of these semivowels, even though the affix सिच् be destitute of the prefix इट् (Ch. 17. §. i.); also, for any vowel (अच्) in an inflective root terminated by a consonant (हल्), unless इट् have been prefixed to सिच्; but, optionally, for अ pro-
fodially short (unless contiguous to ल् or इ), in an inflective root be-

In शीङ्, the permutation takes place before a *śarvad'hātuca* affix (though distinguished by a mute क् or ङ्): but अयङ् is substituted for the final vowel of this verb, before an affix beginning with य् and distinguished by a mute क् or ङ्.

* This is optional in the verb उणञ्. But the *gun'a* diphthong is here substituted, if such affix consist of a single consonant.

† Except जन (or जनी), and बध्.

‡ The mediate vowel of the verb मृज् is thus permuted, before any affix incident to verbs.

|| Except the compound verb आचम्, and the verbs वम् and कम्.

beginning with a consonant,* provided इट् be prefixed to सिच्.†

7. Before लिट् (the remote past), the *guṇa* element is substituted for the vowel, in an inflective root ending in ऋ and beginning with a conjunct; ‡ or in any inflective root in ऋ; || unless where a different permutation has been directed.

8. Before अङ्, the *guṇa* element is substituted for the vowel, in an inflective root ending in ऋ (or ॠ).

9. The same is substituted for the vowel, in an inflective root ending in ऋ and beginning with a conjunct, § when यक्, or यङ्, is subjoined; or before an affix of the imperative &c. (लिट्), beginning with यू, except a *śarvadhātuca* one. ¶

SECTION V.

PERMUTATIONS OF VOWELS.

1. इ is substituted for ऋ final, or penultimate, in the inflective root

* Except one terminated by ह, म, or यू, or distinguished by a mute ए; and except the inflective roots of क्षण, भ्रस, जागृ and दुष्प्रोप्ति, and a derivative in णि (णिच् &c.); for, in all these instances, the vowel does not become *vriddhi*, when followed by सिच् with इट् prefixed to it. But the permutation must take place in वद and वज.

† Optionally, likewise, in the instance of उणुञ्.

‡ Also in the inflective roots of ऋक् and of ऋ.

|| But the short vowel may be substituted, in the verbs शृ, हृ and पृ, and is of course converted into the semivowel before vowels.

§ Also the verb ऋ.

¶ But रि (रिङ्) is substituted for the final of any other inflective root ending in ऋ, before such an affix, or before यक् (not यङ्), or before श; and, in general, री (रीङ्) is substituted for the final of an inflective root in ऋ, before an affix beginning with यू, except a *vr̥t* or a *śarvadhātuca* one.

of a verb; but उ, for such a final immediately preceded by a labial (or conjointly dental and labial) letter, within the word.

2. ऋ may optionally be substituted for ॠ or ॡ (instead of the regular permutation with अ or इ), before णि followed by चङ्. And, in general, the penultimate vowel of an inflective root becomes short, when णि, together with चङ्, is subjoined: excepting such a root, in which an अक् vowel has been expunged; and excepting one distinguished by a mute ऋ.*

3. The short vowel अ, terminating an inflective root, becomes long, when a *śārvadhātuca* affix, beginning with (यञ्) a femivowel, or nasal, or the letter ऋ or भ्, follows.

4. The final of an inflective root ending in a vowel becomes long, before an affix beginning with य् and distinguished by a mute क् or इ,† except one denominated either *crit*, or *śārvadhātuca*.

5. But ई is substituted for the final of an inflective root ending in अ or आ, before the affix क्यच्;‡ and for the final of वा and ध्वा, before यङ्.

* The inflective root of शासु is also excepted. But the substitution of the short vowel is optional, in the instance of भ्राज् (भ्राजृ and दुभ्राजृ), भास (भासृ), भाष, दीप् (दीपी), जीव, मील and पीड; as also कण and certain others: viz. रण, भण, श्रण, हेट and लुप (1st cl.); to which some add ह्वेज्, वण, लुठ and लुप् (6th cl.); and others likewise add चण and लुट.

The penultimate of (पाय्) the inflective root of पा (1st cl.) is expunged, and ई is substituted for the vowel in the prior syllable; when णि, followed by चङ्, is subjoined. So the penultimate is converted into इ, in (स्थाप) the inflective root of स्था, and may be so in (व्राप) the inflective root of व्रा.

† But the vowel is short in इ (इण्) joined with a preposition, if such affix belong to the imperative &c. (लिङ्). And the vowel becomes short in उह joined with a preposition, when any affix, beginning with य् and distinguished by a mute क् or इ, is subjoined.

‡ Other irregular permutations of roots, before this affix, will be noticed under the head of *Conjugated Nouns*.

SECTION VI.

PERMUTATIONS OF ROOTS BEFORE A MUTE श्.

1. A blank (लोप) is substituted for the final of an inflective root ending in ओ, when श्यन् follows. See 4th class of verbs. *

2. The vowel becomes long, in eight verbs of the 4th class, शम् &c. before श्यन्; and in छिदु, and क्लमु, and the compound verb आचम् (आङ् चमु), before any affix distinguished by a mute श्; and in तामु, before such an affix, in the active voice.

3. क् is substituted for the final, in the inflective roots of दधु, गमु, and यमु (or यमो), before an affix distinguished by a mute श्.

4. So पिव is substituted for पा, before such an affix; निवृ for वृ, क्षम for ध्मा, तिष्ठ for स्था (ष्ठा), मन for म्ना, यक् for दा (deduced from दाण्), पश्य for दृश् (दृशिर्), ञक् for ञ (1st cl.), क्षी for सृ (signifying to run), शीय for शद् (शद्), and सौद for सद् (षद्); also जा for सा, or for जन् (जनी 4th cl.).

5. The vowel becomes short in certain verbs of the 9th class, पू &c. †, before an affix distinguished by a mute श्.

6. The rejection of a penultimate न्, before the affix शप्, and the insertion of it, when श is subjoined, take place in certain verbs (§. vii. 2. and 3.).

* रि is substituted for the final of an inflective root ending in ञ्, when the affix श is subjoined.

† From पूञ् to व्री, according to some grammarians; or from पूञ् to the end of the 9th class, according to others.

SECTION VII.

REJECTION AND INSERTION OF न्.

1. A blank (लोप) is substituted for न्, following श्म (Ch.16. §. ii. 7.) in an inflective root; and, provided an affix distinguished by a mute क् or झ् follow, for न् penultimate of an inflective root, which ends in a consonant, and was not distinguished by a mute ड्.*

2. न् is similarly expunged (लोप) from the roots दंश, घञ, घञ्ज and रंज, when the affix शप् immediately follows; and from the roots लंग् (लङि) and कंप् (कङि), when an affix distinguished by a mute क् or झ् follows; and from रंज, before णि (णिच्): but, optionally, from भञ्जो, before णिच्.†

3. न (नुम्) is inserted after the last vowel of a verb originally exhibited with a mute ड्. The same is inserted, in the last verbs of the 6th class, मुच्च् &c., before the affix शः‡ and in टुमस्त्रो,|| and एश, before an affix beginning with a कल् consonant; and in रध, जभ, रभ, and दुलभष्, before one beginning with a vowel. §

* Except अञ्चु to worship.

† See other anomalous permutations among *Derivations of Nouns from Verbs*.

‡ Certain other verbs of the 6th class, in which न् is a radical penultimate, as तृफ्, दृफ्, गुफ्, उभ and झुभ, are, nevertheless, included in this rule; and retain the penultimate न्, before an affix distinguished by a mute क् or झ् (i.).

|| But, here, the augment is inserted before the last consonant; and the preceding स is consequently expunged, before the (कल्) consonant (Ch. 4. §. vii. 2.)

§ Except, in regard to रध, an affix to which डट् is prefixed, unless in the remote past (लिट्); and except, in regard to रभ and लभ, the affix शप् and the remote past (लिट्). The last verb is, moreover, subject to other anomalies.

CHAPTER XX.

THE VERB भू TO BE &c.*

SECTION I.

CONJUGATED IN THE ACTIVE VOICE.

* भू [सन्नायाम्] *Bhū*, to be, conjugated in the active voice, with the regular admission of the augment इट्, is the first in the catalogue of verbs.

Existence here signifies, say grammarians, the self support of something already produced: for a thing passes through six states; it is born or produced, it exists, it grows, it arrives at maturity, it decays, it perishes. To be, and to do, denote the action in general; and are included in the import of other verbs, which indicate some particular action. Accordingly भू, अस् and कृ are used as auxiliaries, in the remotely past tense of certain verbs.

भू also signifies to attain (see 10th class); and, like most other verbs, is likewise used in many acceptations, besides that which is exhibited as its common and appropriate meaning.

Ex. हिमवतो गंगा प्रभवति the Ganges takes its source from the snowy mountain; मल्लो मल्लाय प्रभवति the wrestler is able to struggle with a wrestler; ग्रामस्य प्रभवति he rules over the village; परासंभवति he overcomes others; इदमेव संभवति this is possible; स्थाली तंडुलासंभवति the caldron contains the rice; शमनुभवति he feels pleasure; भूतिकामः desirous of power and authority; पुत्रो भवति a son is produced; बहुवैभवतो भ्रातृभ्यः an enemy full of ambition.

In such instances, the deviation from the common acceptation of the verb is, generally, but not always, indicated by one or more prepositions prefixed to the root. Grammarians do not, however, consider the whole compound term as a verb; but the simple one only as the verb, and the preposition as an indication of its varied import. They differ on the question, whether the preposition must be added to the inflected word, or to the root itself before it is inflected.

i. PRESENT TENSE. (लट्).

3d <i>sing.</i> भवति	2d <i>sing.</i> भवसि	1st <i>sing.</i> भवामि
<i>du.</i> भवतः	<i>du.</i> भवथः	<i>du.</i> भवावः
<i>pl.</i> भवन्ति	<i>pl.</i> भवथ	<i>pl.</i> भवामः.*

ii. REMOTE PAST. (लिट्).

3d <i>sing.</i> बभूव	2d <i>sing.</i> बभूविथ	1st <i>sing.</i> बभूव
<i>du.</i> बभूवतुः	<i>du.</i> बभूवथुः	<i>du.</i> बभूविव
<i>pl.</i> बभूवुः	<i>pl.</i> बभूव	<i>pl.</i> बभूविम.†

iii. ABSOLUTE FUTURE. (लुट्).

3d <i>sing.</i> भविता	2d <i>sing.</i> भवितासि	1st <i>sing.</i> भवितास्मि
<i>du.</i> भवितारौ	<i>du.</i> भवितास्यः	<i>du.</i> भवितास्वः
<i>pl.</i> भवितारः	<i>pl.</i> भवितास्य	<i>pl.</i> भवितास्मः.‡

* Here शप् (अ) has been subjoined to the crude verb भू, before the *śarvad'hātuca* affixes तिप् (ति) &c. substituted for ल् (लट्); which was subjoined to this intransitive verb to mark the agent (Ch. 16. §. ii. 2.). The *gun'a* element (ओ) has been substituted for उ (Ch. 19. §. iv. 1.) and converted into अव् (Ch. 3. §. ii. 4.).

For अ together with the subsequent *gun'a* (अ), a single element, similar to the last, is substituted (3d pl.): and the long vowel is substituted for अ, before a *śarvad'hātuca* affix beginning with a यञ् consonant (1st *sing.* *du.* and *pl.*). See Ch. 4. §. iv. 1. and Ch. 19. §. v. 3.

† वुक् (व) is annexed by way of augment, to भू, before an affix (beginning with a vowel) substituted for लिट् or लुङ् (Ch. 17. §. iv. 3.); and अ is substituted for उ, in the prior syllable (अभ्यास) of the verb भू, when लिट् follows (Ch. 18. §. iv. 9.). For, here, the syllable (भूव) has been doubled before लिट्; and only the first of the consonants retained: for which (being a कल् one), व्, the correspondent unaspirated consonant (जश्), has been substituted; and the short vowel, for the long one (Ch. 18. §. iv. 4. and 11.).

णल् (अ) &c. have been substituted for the regular affixes of the active voice; and are denominated *ārd'had'hātuca* (Ch. 16. §. iii. 3. and §. ii. 5.): and to such of these, as begin with a (वल्) consonant, इट् is prefixed (Ch. 17. §. i.).

‡ Here तास् has been subjoined (Ch. 16. §. ii. 15.), and इट् prefixed to it (Ch. 17. §. i.); and the *gun'a* element is substituted, as before: and दा (in right of whose mute दू, the टि

iv. AORIST FUTURE. (लृट्).

3d <i>sing.</i> भविष्यति	2d <i>sing.</i> भविष्यसि	1st <i>sing.</i> भविष्यामि
<i>du.</i> भविष्यतः	<i>du.</i> भविष्यथः	<i>du.</i> भविष्यावः
<i>pl.</i> भविष्यन्ति	<i>pl.</i> भविष्यथ	<i>pl.</i> भविष्यामः.*

v. IMPERATIVE &c. (लोट्).

3d <i>sing.</i> भवतु	2d <i>sing.</i> भव	1st <i>sing.</i> भवानि
<i>du.</i> भवताम्	<i>du.</i> भवतम्	<i>du.</i> भवाव
<i>pl.</i> भवन्तु	<i>pl.</i> भवत	<i>pl.</i> भवाम.

But, optionally (if the import be a benediction), 3d and 2d *sing.* भवतात्.†

vi. ABSOLUTE PAST. (लङ्).

3d <i>sing.</i> अभवत्	2d <i>sing.</i> अभवः	1st <i>sing.</i> अभवन्
<i>du.</i> अभवताम्	<i>du.</i> अभवतम्	<i>du.</i> अभवाव
<i>pl.</i> अभवन्	<i>pl.</i> अभवत	<i>pl.</i> अभवाम.‡

portion of the affix तास, though not a भ root, is expunged by analogy. See Ch. 3. §. vi. 6. †.), as also रौ, and रस, are substituted for the affixes of the 3d person. A blank (लोप) is substituted for स in तास, before an affix, the initial of which is स (2d *sing.*), or इ (3d *du.* and *pl.*). See Ch. 16. §. iii. 5.

• स्य has been subjoined (Ch. 16. §. ii. 15.), and इट् prefixed to it (Ch. 17. §. i.); changing स to ष; and the *gun'a* element is substituted for the vowel of the root; and the long vowel, for अ, before the यञ् cononant (see i.).

† The affixes (that is, 3d *du.* 2d *du.* and *pl.* 1st *du.* and *pl.*) are permuted, like those substituted for लङ्; but नि is substituted for मिप् (1st *sing.*), at the same time prefixing आट् to the affixes of the first person: and हि is substituted for सिप् (2d *sing.*); but is expunged after अ. In other affixes (3d. *sing.* and *pl.*), उ is substituted for इ. शप्(अ) has been subjoined to the root, and the vowel has been transformed into the *gun'a* element. तात्तङ् is optionally substituted for हि and तु, if the import be a benediction. See Ch. 16. §. iii. 6.

‡ आट् is prefixed to the inflective root, when लङ् follows (Ch. 17. §. iii. 1.); and the affixes are permuted, as in other tenses distinguished by a mute इ; that is, ताम्, तम्, त and अम्, are substituted for तस, यस, य and मिप्; and a blank for स in 1st

~~participle~~
vi. IMPERATIVE &c. (लिङ्).

3d *sing.* भवेत्
du. भवेताम्
pl. भवेयुः

2d *sing.* भवेः
du. भवेतम्
pl. भवेत

1st *sing.* भवेयम्
du. भवेव
pl. भवेम.

But, if the import be a benediction,

3d *sing.* भूयात्
du. भूयास्ताम्
pl. भूयासुः

2d *sing.* भूयाः
du. भूयास्तम्
pl. भूयास्त

1st *sing.* भूयासम्
du. भूयास्व
pl. भूयास्म.*

viii. AORIST PAST. (लुङ्).

3d *sing.* अभूत्
du. अभूताम्
pl. अभूवन्

2d *sing.* अभूः
du. अभूतम्
pl. अभूत

1st *sing.* अभूवम्
du. अभूव
pl. अभूस्म.†

But, connected with माङ्, 3d *sing.* भूत् (Ex. माभवान् भूत्).

(du. and pl.); as well as a blank for इ in the active voice (*sing.* 3d and 2d also pl. 3d); but त्, becoming the last element of a final conjunct (3d pl.), is expunged (Ch. 16. §. iii. 7. and Ch. 4. §. iii. 1.). अ, as usual (3d pl. and 1st *sing.*), merges in the *gun'a* vowel अ, and becomes long before यञ् (: 1st du. and pl.).

• यासुट् (यास्) is prefixed to the affixes. If the import be benediction, they are deemed *āra'bad'hātuca*, and that prefix is fictitiously distinguished by a mute क्, and consequently prevents the substitution of the *gun'a* element. The affixes are permuted as abovementioned; but जुस् (उस्) is substituted for कि (3d pl.): and स्, being the first element of a final conjunct (Ch. 4. §. vii.), is expunged (*sing.* 3d and 2d); as is स् preceded and followed (Ch. 16. §. iii. 11. *) by a कल् consonant (3d du. 2d du. and pl.); for स् was prefixed to त् and य् (see §. ii. 7.). But, in other senses of लिङ्, the affixes (permuted as before) are *śarva-d'hātuca*; and शप् is accordingly subjoined to the root. इय् is substituted for या, being a portion of a *śarva-d'hātuca* affix, when अ precedes it: and य् is expunged before a वल् consonant; and so is स् contained in a *śarva-d'hātuca* affix substituted for लिङ्, unless it be its final. See Ch. 16. §. iii. 8. 9. and 11.

• A blank (लक्) is put instead of सिच् (substituted for चि), before the active affixes,

IX. CONDITIONAL FUTURE. (लृङ्).

3d <i>fin.</i> अभविष्यत्	2d <i>fin.</i> अभविष्यः	1st <i>fin.</i> अभविष्याम
<i>du.</i> अभविष्यताम्	<i>du.</i> अभविष्यतम्	<i>du.</i> अभविष्याव
<i>pl.</i> अभविष्यन्	<i>pl.</i> अभविष्यन्त	<i>pl.</i> अभविष्यामः*

SECTION II.

भू CONJUGATED IN THE MIDDLE VOICE AS A DEPONENT VERB.†

i. PRESENT. लट्.

3d <i>fin.</i> भवते	2d <i>fin.</i> भवसे	1st <i>fin.</i> भवे
<i>du.</i> भवेते	<i>du.</i> भवेथे	<i>du.</i> भवावहे
<i>pl.</i> भवन्ते	<i>pl.</i> भवध्वे	<i>pl.</i> भवामहे.‡

after this and certain other verbs (Ch. 16. §. iii. 11. a note) : and the *gun'a* element is not substituted in this root, before *śarvad'hātuca* तिङ् affixes. See Ch. 19. §. iv. 2. †.

अट् is prefixed to the inflective root, when लृङ् follows, unless the term be connected with the negative माङ् (Ch. 17. §. iii. 1.). The affixes are permuted as before: but जुस् is not substituted for ङि, since the verb does not end in आ (Ch. 16. §. iii. 11.). त्, becoming the final of the conjunct, is expunged as before (see vi. †.). वुक् (व्) is annexed to भू before vowels (see ii. †.).

* अट् is prefixed to the inflective root (Ch. 17. §. iii. 1.); and स्य, with its prefix इट्, is subjoined; changing स to ष्; and the *gun'a* (ओ) is substituted for the vowel of the root. The affixes are permuted as before (vi. †.). अ merges in the *gun'a* (अ) letter; and becomes long before यञ्. See iii.

† भू to attain, though belonging to the 10th class (see §. iii.), may be inflected without णिच्; and, according to some grammarians, it remains a deponent verb: but others deny that inference.

However, भू, to be, is deponent in conjunction with the compound preposition यति, for the reason here subjoined; and is therefore exhibited as an example of deponent verbs. The reader may therefore prefix, to the verb, यति before consonants, and यत् before vowels. Ex. यतिभवते *Aor. p.* यत्यभविष्ट.

When reciprocity of action is indicated, (as it is, in the foregoing instance;) a verb takes the reflexive affixes, unless preceded by the terms इतरेतर, अन्योन्य or परस्पर; and excepting such verbs, as signify to go or to kill (including, in the exception, हस् and certain other roots, but excluding ह्. Ex. संप्रहरन्ते राजानः kings fight together.).

‡ In tenses &c. distinguished by a mute ट्, ए is substituted for the टि portion of reflexive

ii. लिट्.

3d *sing.* बभूवे
du. बभूवाते
pl. बभूविरे

2d *sing.* बभूविषे
du. बभूवाद्ये
pl. बभूविद्वे [श्वे]

1st *sing.* बभूवे
du. बभूविबहे
pl. बभूविमहे.*

iii. लृट्.

3d *sing.* भविता
du. भवितारौ
pl. भवितारः

2d *sing.* भवितासे
du. भवितासाद्ये
pl. भवितांश्चे

1st *sing.* भविताहे
du. भवितासह
pl. भवितासह.†

iv. लृट्.

3d *sing.* भविष्यते
du. भविष्येते
pl. भविष्यन्ते

2d *sing.* भविष्यसे
du. भविष्येथे
pl. भविष्यन्थे

1st *sing.* भविष्ये
du. भविष्यावहे
pl. भविष्यामहे.‡

affixes, and से is substituted for घास (2d *sing.*). But इय् (converted into इ before any consonant but य्) is substituted for आ, in an affix distinguished by a mute इ following अ (Ch. 16. §. iii. 4. 9. and †.). Now a *śarvad'hātuca* affix, which does not contain a mute ए, is fictitiously distinguished by a mute इ (du. 3d and 2d.). See Ch. 16. §. iv. 1.

शप् is subjoined to the root; and the *gun'a* (ओ, converted into अव before अ,) is substituted: अ, as usual, merges in the *gun'a* vowel and diphthong, अ and ए (3d *pl.* and 1st *sing.*), and becomes long before यञ् (1st *du.* and *pl.*). See §. i. 1. *.

• एश् (ए) is put instead of त (3d *sing.*), and इरेच् (इरे) instead of ऊ (3d *pl.*) substituted for लिट् (Ch. 16. §. iii. 4.). The affixes, being denominated *ārd'had'hātuca*, इट् is prefixed to a (वल) consonant (Ch. 17. §. i. 1.); and इय् is not substituted (Ch. 16. §. iii. 9. †. for आ (du. 3d and 2d). Reduplication takes place, and वुक् is annexed to this verb, as before (§. i. 2.). ष् is substituted for स after the (इण्) vowel, as usual: and the cerebral ट् may be substituted for ध्, in the affix ध्वम् following इट् preceded by (इण्) a semivowel or vowel, except अ (and आ). See Ch. 16. §. iii. 10.

† See §. i. 3. The affixes of 2d and 1st are permuted as above: but स is expunged before an affix, the initial of which is ध् (2d *pl.*); and ह् is substituted for the स of तास, before ए (1st *sing.*). See Ch. 16. §. iii. 5.

‡ See §. i. 3. The terminations are permuted as in the present tense (i.)

v. लोट्.

3d *sing.* भवताम्
du. भवेताम्
pl. भवंताम्

2d *sing.* भवस्य
du. भवेयाम्
pl. भवध्वम्

1st *sing.* भवे
du. भवा वहै
pl. भवामहै.*

vi. लिङ्.

3d *sing.* अभवत्
du. अभवेताम्
pl. अभवंत

2d *sing.* अभवथाः
du. अभवेयाम्
pl. अभवध्वम्

1st *sing.* अभवे
du. अभवा वहि
pl. अभवामहि.†

vii. लिङ्.

3d *sing.* भवेत्
du. भवेयाताम्
pl. भवेरन्

2d *sing.* भवेथाः
du. भवेयायाम्
pl. भवेध्वम्

1st *sing.* भवेय
du. भवे वहि
pl. भवेमहि.

But, if the import be a benediction,

3d *sing.* भविषीष्ट
du. भविषीयास्तम्
pl. भविषीरन्

2d *sing.* भविषीष्ठाः
du. भविषीयास्थाम्
pl. भविषीकम् [ध्वं]

1st *sing.* भविषीय
du. भविषी वहि
pl. भविषीमहि.‡

* आम् is put instead of ए in affixes substituted for लोट्; but ऐ in those of the 1st person; and व instead of the same following स (2d *sing.*); and अम्, following व (2d *pl.*). शप् is subjoined to the root; and इय् (reduced to इ before the consonants) is substituted for आ after अ (du. 3d and 2d). See Ch. 16. §. iii. 6. and g. 4.

† अट् is prefixed, and शप् subjoined, as usual; the regular affixes are here employed, with the substitution of इय् (इ before consonants), for आ, after अ. इ, following अ, forms a diphthong (ऐ) regularly (1st *sing.*). See Ch. 3. §. ii. 2.

‡ सोय् (सीयुट्) is prefixed to the reflexive affixes substituted for लिङ्; रन्

viii. लुङ्.

3d <i>sing.</i> अभविष्ट	2d <i>sing.</i> अभविष्टः	1st <i>sing.</i> अभविषि
<i>du.</i> अभविषाताम्	<i>du.</i> अभविषायाम्	<i>du.</i> अभविष्वहि
<i>pl.</i> अभविष्ट	<i>pl.</i> अभविष्टम्[ध्वं]*.	<i>pl.</i> अभविष्वहि.†

ix. लृङ्.

3d <i>sing.</i> अभविष्यत	2d <i>sing.</i> अभविष्यथाः	1st <i>sing.</i> अभविष्ये
<i>du.</i> अभविष्येताम्	<i>du.</i> अभविष्येथाम्	<i>du.</i> अभविष्यावहि
<i>pl.</i> अभविष्यंत	<i>pl.</i> अभविष्यन्वम्	<i>pl.</i> अभविष्यामहि.†

is put infle. d of रु (3d pl.), and अ instead of इट् (1st *sing.*): and स (deduced from सीयुट् &c.) is expunged in a *jārad'hātuca* affix substituted for लिङ्, unless it be its final: the prefix is consequently reduced to ईय् (and to ई before consonants). See Ch. 16. §. iii. 8.

But, in the same affixes, being *ārad'hau'hātuca* when the import is a benediction, स is retained, with इट् prefixed to it, since it is a (वल) consonant (Ch. 17. §. i. 1.); and स (सुट्) is prefixed to त्, and to थ्, contained in affixes substituted for लिङ् (Ch. 16. §. iii. 8.). In both instances, ष् is substituted for स, after the (इण्) vowel; and ट् and ठ्, for त् and थ्, after ष् (*sing.* 3d and 2d): but ढ् may be substituted for ध्, in षीध्वम्, after इट् preceded by (इण्) a femivowel &c. See Ch. 16. §. iii. 10.

* Since the lost consonant may be doubled, as also the femivowel, and the final nasal; or any one; or any two; or none of them; this termination may be here varied sixteen ways, and, also, in the preceding instance (vii.): but, eight ways, in the remote past (ii.). See Ch. iii. §. 3. 5. §. and 11.

† सिच् (स) is retained before the reflective affixes (§. i. 8. t.); and इट् is prefixed to it: ष् is substituted for स after the (इण्) vowel; and, consequently, ट् is put for त् (3d *sing.*), and ठ् for थ् (2d *sing.*). अत् is substituted for रु in the reflective affix, following any letter but अ (3d pl.). A blank is substituted for स of सिच्, before ध्; and ढ् may be put for ध्, in an affix substituted for लृङ् following the prefix इट् preceded by an इण् element. See Ch. 16. §. iii. 10, 11. and 12.

‡ See §. i. 9. The regular reflective affixes are here employed; with the substitution of इय् (इ) or आ, after अ. Ch. 16. §. iii. 9. t.

SECTION III.

भू CONJUGATED WITH THE AFFIX णिच् IN THE MIDDLE VOICE.*

Present 3d sing. भावयते &c.†

Rem. p. 3d sing. भावयांचक्रे -बभूव -आस &c.‡

Abs. f. 3d sing. भावयिता (2d sing. -तासे &c.).

Aor. f. 3d sing. भावयिष्यते &c.

Imp. 3d sing. भावयताम् &c. *

Abs. p. 3d sing. अभावयत &c.

Imp. 3c. 3d sing. भावयेत and *Ben. 3d sing.* भावयिषीष्ट &c.

Aor. p. 3d sing. अबीभवत (du. -वेताम् pl. -वंत 2d sing. -वथाः
du. -वेथाम् pl. -वथ्वम् 1st sing. -वे du. -वावहि pl. -वामहि).

Cond. f. 3d sing. अभावयिष्यत &c.

* भू, to obtain, takes the affix (३) णिच् (see 10th class of verbs), and is conjugated in the middle voice, as a deponent verb simply derivative (Ch. 16. §. ii. 14. †.).

† In right of the mute letter ए in the affix णिच्, the preceding vowel becomes *vrīd'hi* (Ch. 19. §. iv. 4.): and this is changed into आव् before ३; which becomes *gun'a* (Ch. 19. §. iv. 1.), convertible into अय्, before अ deduced from शप् (Ch. 16. §. ii. 6. and 7.), and before (३) the prefix of *ár'd'bad'hātuca* affixes (Ch. 17. §. i. 1.). Thus the inflective root is भावय् in all the tenses, except the aorist past.

‡ This, like other derivative verbs, takes आम् in the remote past; and, the affixes being expunged (लुक्) after आम्, it requires, in the remote past, the auxiliary verbs (कृञ्) कृ, भू and अस; the first of which is deponent, if the verb itself be so. See Ch. 16. §. iii. 2.

॥ चङ् (wherein च् and ङ् are mute) is substituted for लि, when लङ्, denoting

SECTION IV.

DERIVATIVES FROM भू.

1. Causal (deduced from णिच्), conjugated in the Active Voice.

Present 3d sing. भावयति &c.

Rem. p. 3d sing. भावयांचकार-बभूव-आस &c.

Abs. f. 3d sing. भावयिता (2d. sing. -तासि &c.).

Aor. f. 3d sing. भावयिष्यति &c.

Imp. 3d sing. भावयतु &c.

Abs. p. 3d sing. अभावयत् &c.

Imp. &c. 3d sing. भावयेत् and *Ben. 3d sing.* भाव्यात् &c.

Aor. p. 3d sing. अबीभवत् *du.* अबीभवताम् *pl.* अबीभवन्

2d. sing. अबीभवः *du.* अबीभवतम् *pl.* अबीभवत

1st. sing. अबीभवम् *du.* अबीभवाव *pl.* अबीभवाम्.

Cond. f. 3d sing. अभावयिष्यत् &c.*

2. The same is conjugated in the Middle Voice, like the deponent verb. See §. iii.

the agent, follows a term ending in णि. This affix is expunged (Ch. 19. §. ii. 2.); because the *ard'had'bātuca* अ (चङ्) is destitute of the prefix इट्, since its initial is not a consonant. The first syllable of the root is doubled before चङ्; and the prior syllable is here treated, as if the affix had been सन्. Accordingly, इ is substituted for उ in the prior syllable, before the labial element followed by अ; and is converted into the long vowel. See Ch. 16. §. iii. 12. and Ch. 18. §. iv. 3. 6. and 10.

* The terminations differ; but the intermediate affixes, and the root itself, are affected as in the middle voice. See §. iii.

3. Desiderative (deduced from सन्), conjugated in the Active Voice.

Present 3d *sing.* बुभूषति &c.

Rem. p. 3d *sing.* बुभूषांचकार-बभूव-आस &c.

Abs. f. 3d *sing.* बुभूषिता (2d *sing.*-तासि &c.).

Aor. f. 3d *sing.* बुभूषिष्यति &c.

Imp. 3d *sing.* बुभूषतु &c.

Abs. p. 3d *sing.* अबुभूषत् &c.

Imp. &c. 3d *sing.* बुभूषेत् and *Ben.* 3d *sing.* बुभूष्यात् &c.

Aor. p. 3d *sing.* अबुभूषीत् *du.* अबुभूषिष्टाम *pl.* अबुभूषिष्टुः

2d *sing.* अबुभूषीः *du.* अबुभूषिष्टम् *pl.* अबुभूषिष्ट

1st *sing.* अबुभूषिषं *du.* अबुभूषिष्व *pl.* अबुभूषिष्मं.

Cond. f. 3d *sing.* अबुभूषिष्यत् &c.*

4. The same, conjugated in the Middle Voice.

Present. 3d *sing.* यतिबुभूषते &c.

Rem. p. 3d *sing.* यतिबुभूषांचक्रे, -बभूव, -आस; &c.

Abs. f. 3d *sing.* यतिबुभूषिता (2d *sing.* -तासे &c.).

Aor. f. 3d *sing.* यतिबुभूषिष्यते &c.

Imp. 3d *sing.* यतिबुभूषताम् &c.

Abs. p. 3d *sing.* यत्यबुभूषत &c.

Imp. &c. 3d *sing.* यतिबुभूषेत and *Ben.* 3d *sing.* यतिबुभूषिषीष्ट &c.

Aor. p. 3d *sing.* यत्यबुभूषिष्ट &c.

Cond. 3d *sing.* यत्यबुभूषिष्यत &c.

* सन् (wherein न् is mute) refuses the prefix इट्, when subjoined to an उक् vowel (Ch. 17. §. i. 1. §.); and, consequently (Ch. 16. §. iv. 2.), is fictitiously distinguished by a mute क्; which prevents the permutation of the vowel with a gun'a diphthong. Reduplication takes place; and the vowel becomes short in the prior syllable (Ch. 18. §. iv. 3. and 4.). ष् is substituted for स on account of the preceding इण् letter (Ch. 4. §. iii. 14.). But, before an ārd'bad'bātucā affix, अ in सन् is expunged, as the final of an inflective root ending in अ (Ch. 19. §. ii. 1.). Thus the inflective root is बुभूष before śārvad'hātucā affixes, and बुभूष before ārd'bad'bātucā. But the intermediate affixes, and the root, are affected as in the active

5. Intensive (retaining यङ्), conjugated in the Middle Voice, in right of the mute ङ्.

Present 3d sing. बोभूयते &c.

Rem. p. 3d sing. बोभूयांचत्रे &c.

Abs. f. 3d sing. बोभूयिता (*du.—तासे* &c.).

Aor. f. 3d sing. बोभूयिष्यते &c.

Imp. 3d sing. बोभूयताम् &c.

Abs. p. 3d sing. अबोभूयत &c.

Imp. 3d sing. बोभूयेत and *Ben. 3d sing.* बोभूयिषीष्ट &c.

Aor. p. 3d sing. अबोभूयिष्ट &c.

Cond. f. 3d sing. अबोभूयिष्यत &c.*

6. *Charcarita*, or Intensive (rejecting यङ्), conjugated in the Active Voice.†

* यङ् (wherein ङ् is mute) being subjoined, reduplication takes place; and the *gun'a* diphthong is substituted for the इक् vowel in the prior syllable (Ch. 18. §. iv. 3. and 9.). Thus the inflective root is बोभूय before *śarvad'hātucas* and बोभूय before *ārā'ha't'hātucas*.

† Reduplication takes place as before. *Charcarita* verbs belong to the 2d class (Ch. 24.); and, consequently, reject शप् (Ch. 16. §. ii.). The verb permutes the vowel before *ārā'ha't'hātucas*, and is not excepted from that permutation, before *śarvad'hātucas* personals, when a blank (लृक्) substituted for यङ् follows (Ch. 19. §. iv. 2. †.). But the substitution of the *gun'a* diphthong is often barred by a mute letter ङ्; and, thus, the final is convertible into उवङ् before vowels. Moreover दुक् is annexed in the aorist part. Hence the inflective root is बोभूव्, बोभुव्, बोभौ or बोभू. Many difficulties, and consequent differences of opinion, arise; the greatest part of which is here passed unnoticed, because this is an uncommon form of the verb. The subsequent notes will sufficiently explain the inflections.

Pref. 3d *sing.* बोमवीति* or बोमोति* *du.* बोभूतः† *pl.* बोभुवति‡
 2d *sing.* बोमवीषि* or बोमोषि* *du.* बोभूथः† *pl.* बोभूथः†
 1st *sing.* बोमवीमि* or बोमोमि* *du.* बोभूवः† *pl.* बोभूमः†.
Rem. 3d *sing.* बोमवाचकार &c.॥ (but, according to some grammarians, 3d *sing.* बोमाव *du.* बोभूवतुः; or else 3d *sing.* बोभूव *du.* बोभूवतुः &c.॥).

* A blank (लुक्) is substituted for यङ् (Ch. 16. §. ii. 11.); and reduplication takes place (Ch. 18. §. iv. 3.), as before. The root (बोभू) is inflected as a verb (Ch. 16. §. ii. 14.); and शप् is expunged, since *Charcaritas* are included among verbs of the second class (Ch. 24.).

ई (ईट्) may be prefixed to a *śarvad'hātuca* affix, containing a mute प् and beginning with a consonant (Ch. 17. §. ii. 1.). The permutation with the *gun'a* diphthong (ओ, resolvable into अक् before vowels,) takes effect, notwithstanding the particular rule respecting the root भू (Ch. 19. §. iv. 2.), for a reason explained in the following note (†).

† Such *śarvad'hātucas*, as have not a mute प्, are fictitiously (Ch. 16. §. iv. 1.) distinguished by a mute ङ्; which prevents the permutation of the vowel with the *gun'a* diphthong: for the permutation is not here barred, in this form of the verb, by a rule respecting the particular verb भू (Ch. 19. §. iv. 2. †.); since the imperative बोभूतु is exhibited by the grammarian (PAN. 7. 4. 65.), as an anomaly peculiar to the *Vēda*: whence it is inferred, that the regular substitution of the *gun'a* diphthong, becomes proper in the common dialect. But some grammarians seem to limit this inference to the four tenses &c. in which शप् is expunged.

‡ अन्त is substituted for क्त (3d pl.), following an *abhyasta* root (Ch. 16. §. iii. 1.); and उक् is substituted for इ, before a vowel (Ch. 19. §. iii. 1.).

॥ Nothing prevents the permutation of the vowel with the *gun'a* diphthong, before the affix आम् (Ch. 16. §. iii. 2.), as before any *ārā'had'hātuca*, in general: for यङ्, a portion of the verb, is not expunged on account of the *ārā'had'hātuca* affix, as such (Ch. 19. §. iv. 1. *).

But some grammarians do not admit the affix आम्; assuming it as a maxim, that a verb is liable to the same rules, in the *charcarita* form, to which it was subject as a simple verb.

A consequent difference of opinion, respecting the permutation of the radical final, will be explained in a subsequent note (¶): observing, in this place, that the rule (Ch. 16. §. iv. 1. †.), respecting भू (भवति), is not here applicable, because the root is, in that rule, exhibited with the termination ति (शित्प), which indicates the simple verb; or, according to another opinion, because that rule is relative to the peculiar anomalies of the *Vēda*.

But the author of one of the popular grammars states all rules, affecting particular verbs, as optional in this derivative form of it: that is, a root, which is irregular as a simple verb, may be inflected as a

Abs. f. 3d sing. बोभावता (2d *sing.* बोभवितासि &c.).

Aor. f. 3d sing. बोभविष्यति &c.

Imp. 3d sing. बोभवीतु* or बोभोतु* *du.* बोभूतां† *pl.* बोभुवतु‡

2d *sing.* बोभूहि§ *du.* बोभूतम्† *pl.* बोभूत‡ and

Ben. 3d and 2d sing. बोभूतात् §

1st *sing.* बोभवानि§ *du.* बोभवाव§ *pl.* बोभवाम.§

Abs. p. 3d sing. अबोभवीत्* or -भोत्* *du.* -भूताम्† *pl.* -भवुः‡

2d *sing.* अबोभवीः* or -भोः* *du.* -भूतम्† *pl.* -भूत‡

1st *sing.* अबोभवम्* *du.* -भूव† *pl.* -भूम.†

Imp. Ec. 3d sing. बोभूयात् + (*du.* बोभूयाताम् &c.); and

Ben. 3d sing. बोभूयात् + (*du.* बोभूयाताम् &c.).†

Aor. p. 3d sing. अबोभूवीत्‡ or अबोभोत्; or, according to others, अबोभवीत् or अबोभूत्; or else, as others hold, अबोभावीत् (*du.* अबोभूताम् *pl.* अबोभूवुः; or, according to some grammarians, *du.* अबोभाविष्ताम् *pl.* अबोभवुः or अबोभाविषुः &c.);

Cond. f. 3d sing. अबोभविष्यत् &c.

regular one, in the *Charcarita* form, with यङ् expunged. He, therefore, admits two modes of forming the remote past.

§ Since हि is not distinguished by a mute प (Ch. 16. §. iii. 6. †.), and तातङ् actually contains a mute ङ्, the permutation of the final vowel is prevented: but, since the prefix आट् has fictitiously a mute प, the permutation takes place in the 1st person of this imperative (Ch. 16. §. iii. 6.).

‡ As an affix, joined with the prefix यासुट्, is fictitiously distinguished by a mute ङ् or कृ (Ch. 16. §. iii. 8.), the substitution of the *gun'a* diphthong is here precluded (Ch. 2. §. ii. 1. ¶.).

¶ The vowel must be converted into the *gun'a* diphthong, before जुस् (Ch. 19. §. iv. 1.). But, in the aorist past, व् (वुकृ) is annexed (Ch. 17. §. iv. 3.) to the verb, before a vowel; including even जुस् (Ch. 16. §. iii. 11. and Ch. 19. §. iii. 1. ¶.).

7. The same conjugated in the Middle Voice.*

Present 3d sing. यतिबोभूते (*pl.* यतिबोभुवते &c.).

Rem. p. 3d sing. यतिबोभवांचत्रे-बभूव-आस &c.

Abs. f. 3d sing. यतिबोभविता (*2d sing.* -तासे &c.).

Aor. f. 3d sing. यतिबोभविष्यते &c.

Imp. 3d sing. यतिबोभूताम् (*du.* -भुवातां *1st sing.* -भवै &c.).

Abs. p. 3d sing. यत्यबोभूत (*du.* -भुवाताम् *1st sing.* -भुवि &c.).

Imp. 3d sing. यतिबोभुवीत (*du.* -वीयाताम् *1st sing.* -वीय &c.);

and *Ben. 3d sing.* यतिबोभाविषीष्ट &c.

Aor. p. 3d sing. यत्यबोभविष्ट &c.

Cond. f. 3d sing. यत्यबोभविष्यत &c. †

This proceeds on an interpretation of the rule (Ch. 17. §. iv. 3.), according to which व् (वुक्) is invariably annexed to भू, before an affix of the remote and aorist past beginning with a vowel. However, since some restrict that rule to भू ending in उ, the annexing of व् takes effect, according to them, only when the substitution of the *gun'a* or *vridd'hi* element is barred (Ch. 19. §. iv. 2. ‡. and Ch. 16. §. iv. 1.). They, therefore, admit the permutation with the *gun'a* diphthong, before those *sarvad'hātucā* affixes of the aorist, which begin with vowels; as the permutation with the *vridd'hi* diphthong has been admitted, before certain *ārd'bad'hātucā* affixes, in the remote past (§).

If the inference, drawn from the peculiar anomaly of the imperative, be restricted to the tenses &c. in which शप् is expunged (†), the rule abovesited (Ch. 19. §. iv. 2. ‡.) becomes applicable; and the radical vowel remains unaltered, before consonants.

Thus, the optional use of the prefix ईद्, and the different conclusions of grammarians, respecting the permutation with a *gun'a* diphthong, and regarding the anomalous insertion of व् (वुक्), furnish four variations of the 3d and 2d persons sing. and two of the 3d pl. and 1st sing. A further variation, through all the persons and numbers, arises from considering the rule, which substitutes a blank for सिच् (Ch. 16. §. iii. 11. *), as optional. This is founded on the maxim before mentioned (§), for which, however, there is no good authority, that an irregular verb may be inflected, as a regular one, in the *Characarita* form.

A sufficient specimen has been here given, of the intricacy, which has arisen from applying, to complex and unusual inflections, rules which are evidently grounded on the simple conjugation of an irregular verb.

* Some grammarians do not admit a middle voice of the *Characarita* verb.

† Here, as in the active voice, the vowel is converted into the *gun'a* diphthong, before *ārd'bad'hātucā*, but the permutation is barred by *sarvad'hātucā*, which contain a mute ङ् (Ch. 16 §. iv. 1.); and

8. From a derivative verb, further derivatives (causals &c.) may be deduced. Ex. **बिभावयिषति** he wishes to cause existence. But **सन्** is not subjoined to a verb terminated by **सन्** denoting desire. However, it can be so subjoined, if another affix intervene; and, thus, the succession of affixes may be prolonged without limit. Ex. **बोभूयिषयिषति** wishes to excite the desire of frequent or intense existence. **बोभूययिषयति** causes the wish of occasioning frequent or intense existence.

9. The causal is the derivative form, which most frequently occurs. The others are rarely employed; especially the intensives, and the derivatives deduced from derivative verbs.

SECTION V.

I M P E R S O N A L.

1. From the simple Verb (See §. i.).

भूयते; बभूवे; भविता or भाविता; भविष्यते or भाविष्यते;
भूयताम्; अभूयत; भूयेत and Ben. भविषीष्ट or भाविषीष्ट;
अभावि; अभविष्यत or अभाविष्यत.*

उक् is substituted for **उ**, before such of these, as begin with vowels. In the first person of the imperative (**लोट्**), since the affix, through its prefix, is fictitiously distinguished by a mute **प** (Ch. 16. §. iii. 6. †.), it is not considered to contain a mute **इ**; and, therefore, the permutation with the *gun'a* diphthong is not precluded.

* The reflexive affixes are employed in this, as in the passive voice. **यक् (य)** is subjoined to the verb (Ch. 16. §. ii. 6.), before a *śarvad'bhātuca* affix. **इ (इट्)** is prefixed to **स्य, सिच्,** **सीयट्** and **तासि**, being *ārd'had'bhātuca* affixes: and the vowel is convertible into the *gun'a* diphthong, as usual; or the inflective root may be permuted (i. e. the vowel may become *ur'ida'hi*), in like manner as before **चिण्** (Ch. 19. §. ii. 3.). This affix (wherein **च्** and **ण्** are mute) is substituted for **चि** (Aor. p.), before **त** (3d sing.); and the termination (**सि**) is expunged (Ch. 16. §. iii. 12. †.). The remotely past tense is analogous to that of the active voice; though some grammarians erroneously make it **बुभूवे**.

2. Since the causal is of course transitive, there can be no impersonal deduced from it; and the derivative verb भू (10th cl.) is also transitive; but, should any instance occur of this verb bearing a neuter sense, when joined with a preposition, the impersonal will agree with the 3d sing. of the passive (§. vi. 2.).

3. From the Desiderative (See §. iv. 3.).

बुभूष्यते; बुभूषांचक्रे,—बभूवे,—आसे; बुभूषिता; बुभूषिष्यते;
बुभूष्यताम्; अबुभूष्यत; बुभूष्येत or बुभूषिषीष्ट; अबुभूषि;
अबुभूषिष्यत.*

4. From the Intensive (See §. iv. 5.).

बोभूष्यते; बोभूषांचक्रे,—बभूवे—आसे; बोभूषिता; बोभूषिष्यते;
बोभूष्यताम्; अबोभूष्यत; बोभूष्येत or बोभूषिषीष्ट; अबोभूषि;
अबोभूषिष्यत.†

5. From the Charcarita Intensive.

बोभूष्यते; बोभूषांचक्रे &c; बोभूषिता or बोभाविता; बोभूषिष्यते
अबोभूष्यत; अबोभाविषीष्ट; अबोभावि; अबोभूषिष्यत or अबोभाविष्यत.‡

* The final अ is expunged, before the *ârd'had'hâtuca* affix (Ch. 19. §. ii. 1.), instead of becoming long under a subsequent rule (Ch. 19. §. v. 4.): and the permutation of the inflective root, on account of चिष्, or of affixes treated like it, is barred by that operation. Consequently, the inflective root is बुभूष before *ârd'had'hâtuca*; and, as in the active and middle voices, बुभूष before *ârd'had'hâtuca*: and, thus, the future tenses are alike in the middle and impersonal; but the aorist past differs.

On the auxiliary verb आस, see a remark in Section vi. 2. note. †

† The inflections are similar to those of the desiderative, with the difference of the prior syllable, and the use of य् instead of ष्. The inflective root, therefore, is बोभूष्य or बोभूय.

‡ Here, the inflections are similar to those of the simple verb, differing only in the addition of the prior syllable, and in the formation of the remote past.

SECTION VI.

P A S S I V E.

1. From the simple Verb.*

Present 3d *sing.* अनुभूयते *du.* अनुभूयेते *pl.* अनुभूयन्ते
 2d *sing.* अनुभूयसे *du.* अनुभूयेथे *pl.* अनुभूयध्वे
 1st *sing.* अनुभूये *du.* अनुभूयावहे *pl.* अनुभूयामहे.

Rem. p. 3d *sing.* अनुबभूवे &c.

Abs. f. 3d *sing.* अनुभविता or अनुभाविता &c.

Aor. f. 3d *sing.* अनुभविष्यते or अनुभाविष्यते &c.

Imp. 3d *sing.* अनुभूयताम् &c.

lbs. p. 3d *sing.* अचभूयत &c.

Imp. &c. 3d *sing.* अनुभूयेत and *Ben.* 3d *sing.* अनुभावषाष्ट or
 अनुभाविषीष्ट &c.

Anr. p. 3d *sing.* अचभावि *du.* अचभविषाताम् or अचभाविषाताम्

2d *pl.* अचभाविव्ध्वं-द्धं; or अचभविध्वं-द्धं &c.

Cor.d. f. 3d *sing.* अचभविष्यत or अचभाविष्यत &c.†

2. From the Causal.

Present 3d *sing.* भायते &c.

Rem. p. 3d *sing.* भावयंचत्रे -बभूवे or -आसे &c.

Abs. f. 3d *sing.* भाविता or भावयिता &c.

Aor. f. 3d *sing.* भाविष्यते or भावयिष्यते &c.

* In certain acceptations (for example, with the preposition अनु, which makes the verb signify to apprehend or perceive), भू is transitive; and consequently admits the passive voice.

† The 3d person singular is formed as in the impersonal; the other persons and numbers are sufficiently obvious, since the terminations are similar to those of the middle voice; and the inflective root is भूय before *ārvad'hātucas*, and भो or भौ, convertible into भव or भाव, before *ārd'had'hātucas*; but भौ, before चिण् itself. See §. v. 1. *

Imp. 3d sing. भायताम् &c.

Abs. p. 3d sing. अभायत &c.

Imp. 3c. 3d sing. भायेत and *Ben.* भाविषीष्ट or भावयिषीष्ट &c.

Aor. p. 3d sing. अभावि *du.* अभाविषाताम् or अभावयिषाताम् &c.

Cond. f. 3d sing. अभाविष्यत or अभावयिष्यत ‡.

3. From the Desiderative.

Present 3d sing. अनुबुभूष्यते &c.

Rem. p. 3d sing. अनुबुभूषांचक्रे &c.

Abs. f. 3d sing. अनुबुभूषता &c.

Aor. f. 3d sing. अनुबुभूषिष्यते &c. See the Imperfonal (§. v. 3.).||

4. From the Intensive.

Present 3d sing. अनुबोभूयते &c.

Rem. p. 3d sing. अनुबोभूयांचक्रे &c. See the Imperfonal (§. v. 4.).§

5. From the Charcarita Intensive.

Present 3d sing. अनुबोभूयते &c.. See the Imperfonal (§. v. 5.).¶

‡ The affix णि is expunged (लोप), before the *ârd'had'hâtucas* यक्; but not so, before *ârd'had'hâtucas* which have the prefix इद् (Ch. 19. §. ii. 2.): unless these be deemed similar to चिण् (Ch. 19. §. ii. 3.). Consequently, the inflective root is भाय before *śarvad'hâtucas*, and भौ or भावे (convertible into भाव् and भावय्) before *ârd'had'hâtucas*; but भावय्, as usual, is the remote past: and, here, हू is not substituted for स in the auxiliary verb (अस) before ए; because the rule for that permutation (Ch. 16. §. iii. 5.) is restricted to a *śarvad'hâtuca* affix of the first person, though some grammarians do admit the permutation, in the 1st person of the remote past. Many of the inflections, as is evident, are similar to those of the middle voice.

|| The 3d sing. is the same with the imperfonal (§. v. 3.); the other numbers and persons, in this passive voice, may be easily inferred.

§ The inflections are, here also, analogous to those of the desiderative.

¶ The inflections are similar to those of the simple verb, adding the prior syllable, and varying the remote past.

SECTION VII.

RECIPROCAL OR NEUTER PASSIVE.

1. From the simple Verb.*

Present 3d sing. अभिभूयते &c

Rem. p. 3d sing. अभिबभूवे &c

Aor. f. 3d sing. अभिमविष्यते or अभिभाविष्यते &c.

Aor. p. 3d sing. अभ्यभावि, and अभ्यभाविषु or अभ्यभविषु &c.†

The rest of the inflections conform with those of the simple passive.‡

2. From the Causal.

Present 3d sing. अभिभावयते &c, as in the deponent causal. ||

3. From the Desiderative.

Present 3d sing. अभिबुभूष्यते &c. §

* A preposition is joined to the verb, in the example here given; because the reciprocal passive is restricted to an action, which affects the object (Ch. 16. §. ii. 3. §.). भू, without a preposition, does not denote such an action: but अभिभू does; for it signifies to subdue or overcome.

† The substitution of चिष् for चि, before त, is optional, if the term end in a vowel (Ch. 16. §. iii. 12.); but indispensable, if it end in a consonant. On the other hand, the optional permutation of the root before स्य &c. as before चिष्, is restricted to one terminated by a vowel; and is not allowed, after one ending in a consonant (Ch. 17. §. i. 7. and Ch. 19. §. ii. 3.).

‡ The impersonal neuter passive is similar to the 3d person of the reciprocal passive. See Syntax.

|| In general, the reciprocal passive is inflected like the simple verb (Ch. 16. §. ii. 3. §.). But, in regard to the affix यक्, and the substitution of चिष्, certain verbs are excepted (Ch. 19. §. ii. 3. ||); and, among them, such as are terminated by the causal affix णिच्. Consequently, the reciprocal of the causal conforms with the passive, in nothing but the terminations, which are those of the middle voice.

§ Roots, terminated by सन्, are among the verbs, which are excepted as abovementioned (Ch. 19. §. ii. 3. ||). Here also, the reciprocal retains nothing of the passive voice, but the terminations.

4. From the Intensive.

Present 3d sing. अभिबोभूयते &c.

Aor. p. 3d sing. अभ्यबोभूयि or अभ्यबोभूयिष्ट &c.*

5. From the *Charcarita*.

Present 3d sing. अभिबोभूयते &c.†

C H A P T E R XXI.

VERBS OF THE FIRST CLASS.

THE themes (*d'hātu*), or roots of verbs, are of such primary importance in the *Sanskrit* language, and there is so much disagreement among ancient, as well as modern, grammarians, in regard to some of them, that it has been judged necessary to make a careful collation of many different works; and, after ascertaining the most correct reading, to notice, in this and the following chapters, the discordant opinions recorded by the numerous authorities, which have been consulted: omitting, however, differences, that may be imputed to the inaccuracy of transcribers; but preserving other various readings, which, though erroneous, have been countenanced by high authority.

The books, which have been collated for this purpose, are two catalogues of themes (*d'hātupāṭa*), varying a little in the arrangement; one copy of MAITREYA'S, and two of MA'DHAVA'S, or rather SA'YANA'S, exposition (*vr̥tti*) of the *d'hātus*; two copies of VO'PADE'VA'S catalogue of roots,

*The substitution of चिण् for चि is optional.

† This bears the same relation to the reciprocal of the simple verb; which the passive of the *Charcarita* does, to the simple passive.

including both text and gloss entitled *Cavi-calpadruma* and *Cavya-cāmad'hēni*, with a commentary by DURGA'-DĀSA; also two copies of BHAT'TO'JI's *Sidd'hānta caumudī*, in which all the verbs are enumerated in their proper order, in the course of exhibiting the rules regarding their conjugation. Other grammatical works, not containing complete and regular lists of the verbs, have been only occasionally consulted in collating the themes.

The grammarians, whose opinions differ, are generally mentioned by name in MA'D'HAVA's invaluable work. They are here cited, for the most part, on his authority; sometimes, on that of other compilers. Later writers are quoted from VO'PADE'VA's commentator.

A R T I C L E I.

Verbs terminated by Dental Consonants with mute Vowels gravely accented, and containing efficient Vowels acutely accented.

1. रक्ष [वृद्धौ] *intr.** to grow, or increase. रक्षते.† रक्षचक्रे and रक्षबभूव or रक्षमास.‡ रक्षिता. रक्षिष्यते. रक्षतां. रक्षत.॥ रक्षेत् or *Ben.* रक्षिषीष्ट. रक्षिष्ट. रक्षिष्यन्. § *IMPERS.* रक्ष्यते. *Aor.* रक्षि. *DES.* रक्षिष्यते. *CAUS. Act. and middle:* रक्षयति, -ते. रक्षयचकार, -चक्रे, -वभूव, -आस. रक्षयिता. रक्षयिष्यति, -ते. रक्षयन्, -तां. रक्षयन्, -त. रक्षयेत्, -त; and *Ben.* रक्ष्यात्, रक्षयिषीष्ट. रक्षिष्यन्, -त. रक्षयिष्यन्, -त.

* In general, the *sense* indicates whether the verb be transitive or intransitive; and rules of grammar state the acceptations, in which verbs, being doubly transitive, govern two objects. But, where it is not sufficiently obvious, commentators on the catalogue of themes have discriminated the neuter and active verbs. This distinction will be here stated, in all instances. But it must be remarked, that transitive verbs are often employed with a neuter sense, when it is not intended to mark the object; and intransitive verbs sometimes become transitive, comprehending the causative sense in the simple form of the verb; or else conveying some further meaning, beyond the simple import of the verb.

† For the other persons and numbers of each tense, see the paradigm in Ch. 20. §. ii. In future, they will be inserted, only when they are irregular, or not sufficiently obvious.

‡ It requires आम, because the initial vowel is long. Ch. 16. §. iii. 2. and Ch. 20. §. iii. †.

॥ The prefix (आ), with the initial (र) of the root, form a *Vṛiddhi* diphthong. Ch. 17. §. iii. 2.

§ See Ch. 20. §. ii. 1. &c.

2. **सर्द्ध** [संवर्धे] *intr.* to vie, or envy; or *tr.* to emulate.* **सर्द्धते**
पसर्द्धे. † **सर्द्धिता**. *Abs. p.* **असर्द्धत**. *Aor. p.* **असर्द्धिष**. ‡ **IMPLERS.**
सर्द्धते. *Aor. p.* **असर्द्धि**. **DES.** **पिसर्द्धिषते**. **INT.** **पासर्द्धते** and
पासर्द्धीति or **पासर्द्धि**. **CAUS.** **सर्द्धयति, -ते**.

3. **गाधृ** [प्रतिष्ठालिप्सयोःगुंथेच] *intr.* 'to stand, or remain; *tr.*
 'to seek. 'to compile, string, or heap together. || **गाधते**. **जगाधे**. **गाधिता**.
IMPLERS. OR PASS. **गाध्यते**. **DES.** **जिगाधिषते**. **INT.** **जागाध्यते &c.**

4. **बाधृ** [लोडने] *tr.* to resist, or oppose. § **बाधते**. **बबाधे**.

5. **नाधृ** 6 **नाधृ** [याञ्चोपतापैश्चर्याशीष्णु] *dbly. tr.* 'to ask, or beg.
intr. 'to be diseased. 'tr. to burn, or destroy. *intr.* 'to have wealth
 or power. *tr.* 'to bless, or pronounce a benediction ¶ **नाधते**. **ननाधे**.

* **संवर्धः** is expounded by MA'D'HAVA and VO'PADE'VA, [पराभिधवेच्छा] 'the desire
 of another's reduction; ' for here, as in many other instances, the word, employed to mark the usual
 acceptance of the verb, is explained by commentators differently from its more obvious sense. They
 also frequently disagree in their interpretations. Such differences, as well as various readings,
 will be noticed.

This, like many other neuter verbs, is sometimes transitive, as before observed: DURGA'DASA
 makes it, originally, active; but MA'D'HAVA, and BHAT'T'ŌJĪ, neuter.

† The hard consonant, preceded by a sibilant in the prior syllable, is alone retained (Ch. 18.
 §. IV. 4.).

‡ The present tense, three past tenses, and one future, generally constitute a competent example of
 the conjugation; the other future tense and the imperatives &c. may be easily inferred. In the fol-
 lowing it will be frequently sufficient to exhibit one or two inflections only, by way of example.

|| **प्रतिष्ठा** is expounded by MA'D'HAVA, [आस्पद स्थापनम् or अवस्थानम्]
 'the taking or retaining of a safe or lasting situation; ' as **लिप्सा** is, [लब्धुमिच्छा] 'the
 desire of acquisition; ' and **गुंथः** [एकत्र स्थापनं or संदर्भः] 'placing together or
 coacervation. '

§ This term is expounded by MA'D'HAVA, **प्रतिवातः**. VO'PADE'VA states, for the accep-
 tion of this root, **वहति**.

¶ MAITRE'YA and the 'Abharan'a read **नाधृ**; but erroneously. *Ev.* **प्रनाधते** (Sec Ch. 18.

But नाथति. ननाथ. Also नाथते. ननाथे.*

7. दध [धारणे] *tr.* 'to hold. 'to give. † दधते. देधे (3d *du.* देधते. 3d *pl.* देधिरे 2d *sing.* देधिषे 1st *sing.* देधे 1st *du.* देधिवहे). ‡ दधिता. PASS. दध्यते. DES. दिदधिषते. INT. दादध्यते and दादद्धि or दादधीति. CAUS. दाधयति,—ते.

8. स्तुदि [आप्रवणे] *intr.* 'to jump. 'to go or move by leaps. *str.* to raise, or lift up. || स्तुंदते. § चुस्तुंदे. स्तुदिता. IMP. or PASS. स्तुंद्यते. DES. चुस्तुंदिषते. INT. चोस्तुंद्यते and चोस्तुंदीति or चोस्तुंति. CAUS. स्तुंदयति,—ते.

9. श्विदि [श्वैत्ये] *intr.* to be white i. e. to become or continue so. † श्विंदते. श्विदिदे. श्विदिता.

§. ii. 1. §. and 10.). However, VO'PADE'VA states both roots; and likewise exhibits एणथृ, as an additional one, on the authority, as DURGA'DA'SA remarks, of "some grammarians."

Authorities differ on the second acceptance; a third is accordingly here assigned, as suggested by the same term (उपतापः): for the *Vṛitti* expounds it, रोग; but the *Taranginī* interprets it, उपवातः. VO'PADE'VA states, for that acceptance of the verb, दवः; which DURGA'DA'SA explains by उपतापः, as he does आशिषू, by इष्टार्थाशंसनं.

* नाथ to bless is deponent; but not so, in its other acceptations (See Ch. 20. §. i.). Though some grammarians make it optionally deponent in these senses.

† Some, as MA'L'HAVA remarks, erroneously transpose the senses of this and of दद (16). But VO'PADE'VA and his commentator make the two verbs synonymous, in both acceptations.

‡ Since the initial is not liable to permutation, the prior syllable is expunged, and ए is substituted for अ between single consonants, when followed by affixes of the remotely past (लिट्) distinguished by a mute कृ (Ch. 16. §. iv. 1. and Ch. 19. §. iii. 8.).

|| Three different interpretations of the same term are given by various commentators: viz. उत्पुवनं or उत्पुत्यगमनं, according to the *Taranginī*; but उद्हरणं, according to BHOJA. In this acceptance the verb is transitive. VO'PADE'VA exhibits three senses of the verb; but reads स्तुंदि. DURGA'DA'SA notices the other reading, on the authority of the *L'bátupradīpa*. PHATTA MALLA admits both roots.

§ नृ is inserted after the last vowel, on account of the mute र (Ch. 19. §. vii. 3.).

¶ The import of this intransitive verb is thus explained by MA'D'HAVA, but at more length.

10. वदि [अभिवादनस्तुत्योः] *tr.* 'to salute.* 'to praise. वंदते.
ववंदे. वंदिता.

11. भदि [कल्याणसुखेच] *intr.* 'to be happy, or well; or to do an
auspicious act. 'to be easy, glad or cheerful. 'to be pleasing.† भंदते.
बभंदे. भंदिता.

12. मदि [स्तुतिमोदमदस्वप्नकांतिगतिषु] *tr.* 'to praise. *intr.* 'to
rejoice, or be glad. 'to be proud. 'to sleep, or be lazy and sluggish. 'to
be elegant. *tr.* 'to go, or approach. *intr.* 'to be an idiot or fool.‡ मंदते.
ममंदे. मंदिता.

13. स्पदि [किंचिच्चलने] *intr.* to quake or tremble a little; to shake.॥
संदते. पसंदे. संदिता. CAUS. स्पंदयति.§

14. क्लिदि [परिदेवने] *tr.* to lament or bewail.॥ क्लिंदते. चिक्लिंदे.

* MA'D'HAVA expounds the term अभिवादनं, 'the pronouncing a benediction preceded
by a bow or obeisance;' DURGA'DA'SA explains it more concisely [नमस्कारः] 'a salutation.'
See वद Ch. 23. §. v. and 10th cl.

† MA'D'HAVA interprets the first term by मंगलं; the second, he observes, is a quality of the
mind (आत्मगुणः). VO'PADE'VA states three acceptations [मुत्प्रीत्योःशुभेच];
which DURGA'DA'SA expounds by हर्षः, प्रीतिकरणं and कल्याणक्रिया. See
भदि 10th cl.

‡ MAITRE'YA and VO'PADE'VA omit the fifth acceptance (कांति); and MA'D'HAVA considers
the reading, in which it occurs, as resting on the authority of "some" only. He explains मोदः
by हर्षः, मदः by गर्वः, and स्वप्नं by आलस्यं. The seventh acceptance rests on
the authority of CHANDRA, who has added मदि [जाड्ये]. Accordingly, VO'PADE'VA exhi-
bits this among six acceptations of the root. See मदी Ch. 22. §. ii. also मदी 4th cl. and
मद 10th cl.

॥ MA'D'HAVA interprets चलनं by कंपनं; and VO'PADE'VA states, as the sense of the
root, ईषत्कंपः.

§ Verbs, signifying to move or to swallow, do not admit the middle voice in the causative.

¶ MA'D'HAVA and BHAT'T'O'JI explain the term, by शोचनं and शोकः. VO'PADE'VA

15. मुद[हर्षे] *intr.* to rejoice or be glad.* मोदते.† मुमुदे.
मोदिता. मोदिष्यते. मोदतां. अमोदत. मोदेत or *Ben.* मोदिषीष्ट.
अमोदिष्ट. अमोदिष्यत. *IMPERS.* मुद्यते. *Imp.* मुद्यता *Abs. p.*
अमुद्यत. *Imp. &c.* मुद्येत. *Aor. p.* अमोदि. *DES.* मुमुदिषते or
मुमोदिषते.‡ मुमुदिषांचत्रे &c. *INT.* मोमुद्यते and मोमोन्ति or
मोमुदीति.॥ मोमुदांचत्रे and मोमोदांचकार &c. *CAUS.* मोदयति,—ते.

16. दद[दाने] *tr.* to give. § ददते. दददे (3d *du.* दददाते
2d *sing.* दददिषे. 1st *sing.* दददे).॥ ददिता. *PASS.* दद्यते. *DES.*
दिददिषते. *INT.* दादद्यते and दाददीति or दादन्ति. *CAUS.*
दादयति,—ते.

17. ध्वद.** 18. लृद[आलृदादने] *tr.* to apprehend, or perceive;

states, for the sense of the verb, रदृ; which DURGĀ'DĀ'SA interprets रोदनं. See क्लिदि
Art. ii. 37. and लिदि 4th class.

* DURGĀ'DĀ'SA expounds the term by चिन्तोत्साहः. See मुद 10th class.

† The penult, being profodially short, is converted into the *gun'a* diphthong औ. Ch. 19. §. iv. 2.

‡ The affix रन् is here optionally distinguished by a mute कू (Ch. 16. §. iv. 3.), which bars
the permutation with the *gun'a* diphthong. Ch. 2. §. ii. 1. ¶.

॥ Here the mute इ, in यइ, prevents the vowel being permuted with the *gun'a* diphthong;
and so does the blank (लोप), substituted for य before ūr'd'had'hātucas (Ch. 19. §. ii. 1.),
since it is a part of the derivative verb (Ch. 19. §. iv.): but the blank (लृक्), substituted for the
affix to form the Charcarita verb, does not prevent that permutation, which may therefore take
place before ūr'd'had'hātucas and also before such śarvad'hātucas as contain a mute प, since
these are not fictitiously distinguished by a mute इ (Ch. 16. §. iv. 1.); however, such of these, as
begin with a vowel, do not permit the permutation (Ch. 19. §. iv. 2. ‡.).

§ MĀD'HAVA defines it, 'the abandoning of one's own, upon any consideration whatsoever,
without a view of receiving it back.' See दध (8.). VO'PADE'VA makes both roots synonymous
in both acceptations.

¶ This verb is excepted from the rule for converting the medial अ into ए in this tense.
Ch. 19. §. iii. 9.

** See 27.

to taste. *intr.* 'to be pleasing.* खदते.† खर्दते. सखदे. सखर्दे.

19. उर्द [मानेक्रीडायांच] *tr.* 'to measure.‡ *intr.* 'to play. *tr.* 'to taste.

र्दते.॥ उर्दाचक्रे &c. उर्दिता. *Abs. p.* और्दतः. *Aor. p.* और्दिष्ट.

DES. उर्दिदिषते.§ CAUS. उर्दयति,—ते. *Aor. p.* और्दिदत्,—त.

20. कुर्द. 21. खुर्द. 22. गुर्द.¶ 23. गुर्द.** [क्रीडायामेव] *intr.* to

* MA'D'HAVA expounds आखादनं by अनुभवः. He and BHAT'TO'JI remark, that the verbs are transitive in this sense; but intransitive, when employed in the acceptation of [रुचौ] 'to please or be pleasing'. VO'PADE'VA states two senses [प्रीतिलिखोः], which DURGA'DA'SA explains, प्रीतीकरणं and रसोपादानं. CSHI'RA SWA'MI' reads [संचरणे] 'to cut or graze. See ध्वद 10th cl.

† स् is substituted for ष (Ch. 18. §. ii. 1. ‡): and, since that letter is not in general permuted, when it is the initial of a word (Ch. 18. §. ii. 9.); and since this verb is not among those, which permute the initial after certain prepositions; the dental is retained in compound verbs, after an ण् letter. *Ex.* अनुखदते. The verb is not liable to the permutation of स् with ष in the desiderative, because the affix becomes षन् (Ch. 18. §. ii. 3.) *Ex.* सिखदिषते; nor, even in the desiderative of the causal, since this verb is specially excepted (ibid. †.). *Ex.* सिखादयिषति. Consequently, those, who read the crude verb खद instead of ध्वद, as some do, are right in the substance; though they deviate from the reading contemplated by the grammarian himself.

‡ The Samantā assigns [सुखे] 'to be easy or cheerful,' instead of [माने] 'to mete,' for the first acceptation of this verb. But VO'PADE'VA states मितिः; which DURGA'DA'SA interprets परिमाणं.

¶ The vowel becomes long (Ch. 18. §. iii. 6.). Accordingly, some have made the radical vowel long, as is remarked by DURGA'DA'SA.

§ The second syllable is doubled, without repeating र् in it. See Ch. 18. §. iv. 1.

¶ CAIYYAT'A, MAITRE'YA and others omit this verb. See गुर्द 10th cl.

** The Charata seems not to consider this as a verb: but MAITRE'YA and CA'SYAPA exhibit it as a distinct root; and so does VO'PADE'VA, who states, as its meaning, खेलनं.

play. कूर्दते.* चुकूदे. DES. चुकूदिषते. INT. चोक्कूद्यते and चोक्कीर्ति or चोक्कीति. CAUS. कूर्दयति,—ते. Aor. p. अचुकूर्दत्,—त्. So खूर्दते, and गूर्दते. Also गोदते. जुगुदे. DES. जुगुदिषते or जुगोदिषते.

24. षूद [क्षरणे] *intr.* 'to leak, drop, or distil. *tr.* 'to kill, hurt, or attempt an injury. (with the affix णि) to hallow. 'to deposit or place. † सूदते.‡ सुषूदे. सूदिता. IMPERS. and PASS. सूद्यते. DES. सुसूदिषते. || INT. सोषूद्यते and सोषूदीति or सोषूति. CAUS. सूदयति,—ते. Aor. p. असूषुदत्,—त्.

25. ह्राद [अवन्तेशब्दे] *intr.* to found, as a musical instrument. § ह्रादते. जह्रादे. ह्रादिता. IMPERS. ह्राद्यते. Aor. p. अह्रादि. DES. जिह्रादिषते. INT. जाह्रादते and जाह्रादीति or जाह्राति. CAUS. ह्रादयति,—ते. Aor. p. अजिह्रदत्,—त्.

26. ह्रादी [सुखेच] ¶ *tr.* 'to gladden. *intr.* 'to be easy or cheerful. to found, as a musical instrument. ह्रादते.

* CEANDRA does not admit the substitution of the long vowel in these verbs (Ch. 18. §. iii. 6. 4.). But MAITREYA and others do. Hence VO'PADE'VA exhibits these roots, both with long, and short, vowels.

† The term is expounded by MA'D'HAVA, निःसराणं; but, as remarked by him, the verb also signifies [हिंसायां] 'to kill &c;' and, in the causative form, [संस्कारे] 'to hallow, as fire, in which the heart of a victim is offered, hallows it.' VO'PADE'VA states, for the explanation of the root, निरासः; which DURGA'DA'SA interprets निःक्षेपः. He cites another explanation, क्षणनं; which RAMA'NA'T'HA expounds (अवदारणं हिंसोपलक्षणं) 'wounding or killing.' See षूद 10th cl.

‡ Ch. 18. §. ii. 1.

|| See Ch. 18 §. ii. 3.

§ For MA'D'HAVA expounds the term by वाद्यादिबोधः.

¶ VO'PADE'VA interprets the root by मोदनं, which DURGA'DA'SA expounds (हृष्टीकरणं and हृष्टीभावः), 'making glad, or being so.'

27. स्वाद * [आस्वादने] *tr.* 'to taste. *intr.* 'to be pleasing. स्वादते.
 28. पर्द [कुत्सितेशब्दे] *intr.* to fart.† पर्दते. पपर्दे. पर्दिता.
 IMPERS. पर्द्यते. DES. पिपर्दिषते. INT. पापर्द्यते and पापर्दीति
 or पापर्नि.

29. यती [प्रयत्ने] *intr.* to resolve, or determine in consequence of
 a wish or desire; to apply or endeavour diligently.‡ यतते. येते (2d.
sing. येतिषे. यतिता. IMPERS. यत्यते. DES. यियतिषते. INT.
 यायत्यते and यायतीति or यायन्ति. CAUS. यातयति,—ते. *Aor. p.*
 अयीयतत्,—त.

30. युतृ. 31. जुतृ [भासने] *intr.* to shine. || योतते. युयुते.
 योतिता. IMPERS. युत्यते. DES. युयुतिषते or युयोतिषते. INT.
 योयुत्यते and योयुतीति or योयोन्ति. CAUS. योतयति,—ते. *Aor. p.*
 अयुयोतत्,—त. So जोतते. जुजुते.

32. विष्टृ. § 33. वेष्टृ [वाचने] *dbly. trans.* to ask or beg. वेष्टते.
 विविष्टे. वेष्टिता. DES. दिविष्टिषते and दिवेष्टिषते. INT. देविष्ट्यते and
 देविष्टीति or वेदेन्ति. CAUS. वेष्टयति,—ते. *Aor. p.* अदिवेष्टत्,—त.
 So वेष्टते. विवेष्टे. DES. विवेष्टिषते. INT. वेवेष्ट्यते and वेवेष्टीति
 or वेदेन्ति.

* The elementary initial is स्, since the labio-dental is not included in the rule (Ch. 18. §.
 ii. 1. †.) among dentals. *Ex.* अस्तिस्वादते. This root is synonymous with two, inserted above,
 See 17. and 18.

† CEŚAVA and ŚWA'MI' give this explanation (गुदरवः) to the term. VO'PADE'VA si-
 milarly explains the root, by पानोत्सर्गः.

‡ See यत 10th cl.

|| VO'PADE'VA states an additional verb, ज्युत; as also ज्युतिर् (See Art. ii. 4. &
 note): and explains all these roots by द्युतिः.

§ CAUS'ICA makes the mute vowel of this verb, उ; but CSHI'RASWA'MI' censures that
 reading.

84. श्मथि [शौघित्ये] *intr.* 'to be loose, lax or slack. *tr.* 'to loosen.*
 श्मथ्यते श्मथ्ये.† श्मथिता. IMPERS. श्मथ्यते. DES. शिश्मथिषते.
 INT. शाश्मथ्यते and शाश्मथीति or शाश्मन्ति. CAUS. श्मथयति;
 middle voice श्मथयते; (*Aor. p.* अशश्मथत्, -त).

35. ग्रथि [कौटित्ये] *intr.* 'to be wicked. 'to be crooked. *tr.* 'to
 bend, or make crooked.† ग्रथ्यते. जग्रथे.‡

36. कथ्य [श्लावाया] *tr.* to praise, or flatter; to coax, or to boast.‖
 कथ्यते. चकथ्ये. कथ्यिता. PASS. कथ्यते. DES. चिकथिषते. INT.
 चाकथ्यते &c.

ARTICLE II.

With Mute Vowels Acutely Accented.

1. अत [सातत्यगमने] *tr.* to go, approach, or move continually.§

* The term is explained by MA'D'HAVA, अश्लिष्टत्वं and गाधता; and DURGA'DA'SA expounds it, शिथिलीभावः and शिथिलीकरणां. Some, as MA'D'HAVA remarks, read श्मथ. See श्मथ 9th clafs, and श्मथ 10th cl. and श्मथ ibid.

† The term is explained by MA'D'HAVA, शाठ्यं and वक्रता. VO'PADE'VA states, for the acceptation of this verb, जैह्यां; which DURGA'DA'SA expounds कुटिलीभावः and कुटिलीकरणां. Some, as is remarked by MA'D'HAVA, read ग्रथ. See ग्रथ 9th cl. and 10th.

‡ The *Tarangin'i* censures the author of the *Viñetī*, for exhibiting श्मेथे and ग्रेथे, as the 3d Sing. remote past of these two verbs: he means some commentary on the *d'bhāṣa*; for the *Cāśicā vṛitti* has not exhibited such examples from the deponent, but from active, verbs (viz. 3d du. श्मेथतुः, ग्रेथतुः).

‖ See Art. iii. 42. DURGA'DA'SA here interprets श्लावः, by प्रशंसा.

§ The term is interpreted by MA'D'HAVA सततंगमनं; and the example, given by him, is ग्रामाय, or ग्रामं प्रवर्तति advances uniformly towards the town. DURGA'DA'SA ex-

अतति. आत (3d du. आततुः 3d pl. आतुः 2d sing. आतिथ 1st du. आतिव). * अतिता. अतिष्यति. अततु. आतत. अतेत् or Ben. अयात्. आतीत्† (3d du. आतिष्टाम 3d pl. आतिषुः) or, connected with माङ्, अतीत्.‡ आतिष्यत्. PASS. अयते. आते. अतिता. अतिष्यते. अयतां. आयत. अयेत् or Ben. अतिषीष्ट. आति (3d du. आतिषातां). आतिष्येतां. DES. अतितिषति. CAUS. आतयति.

2. चिती [संज्ञाने] intr. 'to think or be sensible. tr. 'to remember. || चेतति. चिचेत (3d du. चिचित्तुः 2d sing. चिचेतथ 2d pl. चिचित 1st sing. चिचेत 1st du. चिचितिव 1st pl. चिचितिम §). चेतिता. चेतिष्यति. चेततु. अचेतत्. चेतेत् or Ben. चित्यात्. अचेतीत् (3d du. अचेतिष्टाम 3d pl. अचेतिषुः). अचेतिष्यत्. IMPERS. चित्यते. DES. चिचितिषति or चिचेतिषति. INT. चेचियते and चेचितीति or चेचेन्ति. CAUS. चेतयति,—ते (Aor. p. अचीचितत्,—त).

3. च्युतिर् [आसेचने] tr. to wet, or moisten, either a little or thoroughly; to sprinkle. ¶ च्योतति. चुच्योत (2d sing. चुच्योतिथ 1st du.

plans the same term, (नैरन्तरेण भ्रमणं प्रापणंच) 'incessant motion or attainment.'

His examples are the motion of wind, and the revolution of the sun. See अति 25.

* अ, initial of a prior syllable, becomes long (Ch. 18. §. iv. 5.), and it coalesces with the initial of the root.

† स, preceded by इट्, and followed by ईट्, is expunged; and the blank does not here obstruct the coalition of the vowels. Ch. 16. §. iii. 11. *.

‡ See Ch. 17. §. iii. 1. The vowel is not permuted with the *Viḍdhi* element, because इट् is prefixed to सिच्; and the root is terminated by a consonant. Ch. 19. §. iv. 6.

|| MA'D'HAVA interprets संज्ञानं by चेतन्यं; JAYANTA adds स्मरणं, as suggested by the same term. DURGA'DA'SA explains ज्ञानं by जागरणं. See चिति and चित 10th clafs.

§ The fictitious mute letter (Ch. 16. §. iv. 1.) prevents the substitution of the *gun'a* diphthong in any but the singular number of this tense.

¶ MA'D'HAVA interprets सेचनं by आर्द्रभावनं, as BHAT'TO'JI does by

चुच्युतिव). च्योतिता. *Aor. p. अच्युतत्* * (3d *du. अच्युतताम्*) or *अच्योतीत्*. * *PASS. च्युत्यते*. *DES. चुच्युतिषति* or *चुच्योतिषति*. *INT. चोच्युयते* and *चोच्युतीति* or *चोच्योन्ति*. *CAUS. च्योतयति,—ते* (*Aor. p. अचुच्युतत्,—न*).

4. श्चुतिर् [क्षरणे] *tr. to sprinkle. intr. to distil or drop.† श्च्योतति. चुश्च्योत. Aor. p. अश्च्युतत् or अश्च्योतीत्.*

5. मंथ [विलोडने] *dbly. tr. to stir and churn.‡ मंथति. ममंथ. (2d sing. ममंथिथ). मंथिता. Imp. &c. मंथेत् or Ben. मथ्यात्. || Aor. p. अमंथीत्. PASS. मथ्यते. DES. मिमंथिषति. INT. मामथ्यते and मामंथीति or मामंन्ति. CAUS. मंथयति,—ते (Aor. p. अममंथत्,—न).*

6. कुथि. 7. पुथि. 8. लुथि. 9. मथि. 10. मंथ [हिंसारस्तशयोः]

आर्त्तं करणं; and they observe, that the preposition [आर्त्त] here signifies either 'a little' (ईषत्), or 'limits inclusive' (अभिप्रायः). Vo'PADE'VA adds another verb चुतिर्; and expounds both by क्षरणं; which DURGA'DA'SA interprets आसेचनं.

* Since the root contains the mute syllable इ, अइ may be substituted for च्छि. Ch. 16. §. iii. 12.

† The initial sibilant is, according to the best authorities, dental in the elementary form of the root; but is permuted regularly, before the palatine, which follows it. Ex. *MASC. 1st sing. मधुकू—ग, du. मधुश्चौ*, dropping honey. MA'D'HAVA interprets क्षरणं by चुतिः; and DURGA'DA'SA explains क्षरः by आसेचनं and क्षरणं.

This verb is also read श्चुतिर्; and instances of its use occur. Accordingly Vo'PADE'VA states it as an additional root. MAITRE'YA notices, as a different reading, जुतिर् [भासने] to shine.

‡ MA'D'HAVA expounds विलोडनं by लोलनं. Vo'PADE'VA interprets the root, by गाहः; which DURGA'DA'SA explains, विलोडनं. CSHI'RASWA'MI' and others omit this verb; but CHANDRA and the rest insert it; and examples of its use occur. See मथि and मंथ (9 and 10); and मथे Ch. 22. §. iii. and मंथ 9th class.

। न् is expunged (Ch. 19. §. vii. 1.), because the prefix is fictitiously distinguished by a mute कू. Ch. 16. §. iii. 8.

tr. 'to hurt or kill..* to afflict. intr. 'to suffer pain.* कुंथति. चुकुथ.
Imp. ॐ. कुंथेत् or Ben. कुंथ्यात्.† PASS. कुंथ्यते.

11. सिध् [गयो] tr. to go. ‡ सेधति.॥ सिषेध (2d sing. सिषेधिय
1st du. सिषिधिव). सेधिता. PASS. सिध्यते. CHARG. सेषिधीति or
सेषेद्भि. CAUS. सेधयति (Aor. p. असीषिधत्).

12. सिध् [शास्त्रे मांगल्येच] tr. 'to command in general, 'to or-
dain relatively to holy ordinances in particular. intr. 'to do an auspici-
ous act or one betokening good fortune. § Rem. p. 2d sing. सिषेधिय
(or, as some admit, सिषेद्भि. 1st du. सिषिधिव or सिषिध्व.). Abs. f.
सेद्धा or सेधिता. Aor. f. सेत्स्यति or सेषिष्यति. Aor. p. असैत्सीत्
(3d du. असैद्दाम 3d pl. असैत्सुः), or असेधीत् (3d du. असेधिष्टाम
3d pl. असेधिषुः).¶

* VO'PADE'VA exhibits, with the first root, the acceptance thus, [बधे] लेशेच; and
DURGA'DA'SA expounds लेशः by दुःखानुभवः. CSHI'RASWA'MI' reads मंथ; and
remarks, that DURGA prefers मथि. But the Samantā and other authorities admit both verbs in
these acceptations; and VO'PADE'VA adds माथि. DURGA'DA'SA notices, as a various reading, युधि
for पुथि. See कुथ and कुंथ 4th cl. and कुथ 9th cl. See likewise पुथ 4th and 10th classes.

† Here, the letter न् is not expunged (Ch. 19. §. vii. 1.).

‡ The Taranginī erroneously reads सिध्. However, VO'PADE'VA exhibits it as an additional
root of this class. See सिध् 4th cl.

§ The permutation of the initial after a preposition does not take place (Ch. 18. §. ii. 9.). Ex.
विसेधति. But, in other acceptations of this root, as in the following verb (12), the permu-
tation of the initial takes effect. Ex. निषेधति. निषिषेध. न्यषेधत्. न्यषेधीत्.
न्यषेधिष्यत्. See Ch. 18. §. ii. 4. §.

§ SA'CATAYANA expounds शास्त्रं by शासनं; and DURGA'DA'SA by अनुशासनं;
but CHANDRA explains it शिष्टिः; and CSHI'RASWA'MI', शास्त्रविषय शासनं;
and he interprets मांगल्यं by मंगलक्रिया. Here VO'PADE'VA interprets the verb by
शिवं, which DURGA'DA'SA expounds मंगलं. See सिध् 4th class.

¶ Since the root contains a mute ड, the use of the prefix इट् is optional (Ch. 17. §. i. 1.).

13. खाद् [भक्षणे] *tr.* to eat. खादति. चखाद (2d *sing.* चखादिथ). खादिता. *Aor. p.* अखादीत्. *PASS.* खाद्यते. *DES.* चिखादिषति. *INT.* चाखाद्यते and चाखादीति or चाखान्ति. *CAUS.* खादयति (*Aor. p.* अचखादत्).

14. खद [स्थिर्ये हिंसायांच] *intr.* to be steady or firm. *tr.* to kill. to eat. * खदति. चखाद (1st *sing.* चखाद or चखद). † *Aor. p.* अखदीत् or अखादीत्. ‡ *CAUS.* खादयति (*Aor. p.* अचीखदत्).

15. बद् [स्थिर्ये] *intr.* to be steady or firm. || बदति. बबाद (3d *du.* बेदतुः 3d *pl.* बेदुः 2d *sing.* बेदिथ 2d *du.* बेदथुः 2d *pl.* बेद 1st *sing.* बबाद or बबद§). *Aor. p.* अबदीत् or अबदीत्.

16. गद् [वक्तायांवाचि] *tr.* to speak articulately. † गदति. जगाद. गदिता.**

थू (*Rem. p.* 2d *sing.*) and त्त (*Fut.* 3d *sing.*) are converted into थू after the aspirated soft consonant (Ch. 16. §. iii. 13.); and this is permuted with the unaspirated consonant (Ch. 3. §. iii. 3.). स, preceded and followed by a गल्ल consonant (*Aor. p.*), is expunged (Ch. 16. §. iii. 11. *).

* The conjunction च indicates, that it is also synonymous with the preceding verb.

† The penultimate अ is permuted with the *vridd'hi* vowel (Ch. 19. §. iv. 4.), before an affix distinguished by a mute ए. But the affix of 1st *sing. Rem. p.* optionally preserves the mute letter (Ch. 16. §. iii. 3. §.).

‡ The penultimate अ, being prosodially short, with an initial consonant, is optionally so permuted before सिच् conjoined with इद् (Ch. 19. §. iv. 6.).

|| MA'D'HAVA censures as erroneous, a reading which he ascribes to MAITREYA; viz. वंद. But no such reading is found there.

§ Here the medial अ is converted into ए, with affixes distinguished by a mute कू. Ch. 19. §. iii. 8.

¶ VO'PADE'VA states, for the sense of the verb, भाषः; which DURGA'DA'SA expounds, कथनं. See गद् 10th cl.

** The preposition नि, prefixed to this verb, permutes the nasal consonant, if a preceding preposition furnish cause for it (Ch. 18. §. ii. 11.). *Ex.* प्रणिगदति.

17. रद [विलेखने] *tr.* to divide or split, to dig or root.* रदति.
रशद (3d *du.* रेदतुः 2d *sing.* रेदिथ).

18. एद [अव्यक्तेशब्दे] *intr.* to sound inarticulately, as a river, a bell, or a musical instrument &c.† प्रएदति. प्रएनाद (3d *du.* प्रएदतुः).

19. अर्द [गतौयाचनेच] *tr.* 'to go. *dbly. tr.* 'to ask or beg.‡ अर्दति. आनर्द (3d *du.* आनर्दतुः *2d *sing.* आनर्दिथ 1st *du.* आनर्दिव).|| अर्दिता. *Aor. p.* आर्दीत (or, preceded by मा, आर्दीत). *PASS.* अर्द्यते. *DES.* अर्दिदिषति.

20. नर्द. 21. गर्द [शब्दे] *tr.* to found. नर्दति.§ ननर्द. So गर्दति. जगर्द.

22. तर्द [हिंसायां] *tr.* to kill or hurt. तर्दति.

23. कर्द [कुत्सितेशब्दे] *intr.* to grumble, as the bowels; or to caw as crow.¶ कर्दति.

* MA'D'HAVA expounds विलेखनं by भेदनं. VO'PADE'VA states उत्खातनं, which GO'VINDA interprets उत्खननं.

† VO'PADE'VA states म्लिष्टोक्तिः; which DURGA'DA'SA expounds अव्यक्तशब्दः. See टुनदि (31) and एद 10th cl.

The initial ए is converted into न (Ch. 18. §. ii. 1.), which is changed into ए after certain prepositions (Ch. 18. §. ii. 10.), as in the example exhibited in the text.

‡ VO'PADE'VA states an additional acceptation, यातना; which DURGA'DA'SA interprets (ताडनं) 'to beat.' See अर्द 10th cl.

|| Since the inflective root contains two consonants, न is prefixed to it, after आ substituted for अ (Ch. 18. §. iv. 5.).

§ The radical न is not convertible into ए, after a preposition (Ch. 18. §. ii.). *Ex.* प्रनर्दति. However, VO'PADE'VA likewise exhibits एर्द, in compliance, as DURGA'DA'SA remarks, with the opinion of some grammarians. See गर्द 10th cl.

¶ CE'S'AVA and others explain, by the term कौक्षः, the sound here intended. But DURGA'DA'SA rejects that limitation, and exhibits the verb, as denoting the noise of a crow.

24. खर्द [दंशष्क] *tr.* to bite or sting venomously.* खर्दति.
चखर्द.

25. अति. 26. अदि [बंधने] *tr.* to bind.† अंतति. आनंत ‡
(3d *du.* आनंततुः 2d *ing.* आनन्तिथ 1st *du.* आनन्तिव). DES.
अन्तिषति. So अंदति. आनंद.

27. इदि [परमैश्वर्ये] *intr.* to have supreme power and superhu-
man faculties. इंदति. इदंचकार &c.॥ इदिता.

28. बिदि [अवयवे] *intr.* to make or constitute a part.§ बिंदति.
बिबिंद. बिदिता.

29. गडि [वदनैकदेशे] *intr.* to affect the cheek.¶ गंडति.

* CE'S'AVA erroneously reads दंशष्कः. The word is दंशष्कः, and is derived
from दंश to sting: it signifies a serpent, and is used by classical authorities for any mischievous
being. The verb, as explained by MAITRE'YA, the *Taranginī* &c, denotes 'the act of a serpent,
or other being, who is disposed to bite or sting;' or 'the act of such an animal, consisting in sting-
ing.' VO'PADE'VA states दशनं, which DURGA'DA'SA interprets [दंतकरणक्रिया]
'to bite.'

† D'HANAPA'LA remarks, that the *Drāvidas* read the first, while the *Aryas* admit the second
only. But MAITRE'YA and other authorities insert both verbs. See अत (1.); and अद 2d cl.

‡ न् is prefixed to the root, after आ substituted for अ. See Ch. 18. §. iv. 5.

॥ The initial इच् vowel being prosodially long, the root takes आम् in the *Rem. p.* See Ch.
16. §. iii. 2.

§ The *Samantā* reads भिदि. *Ex.* भिंदति. MA'D'HAVA interprets the root
by अवयवक्रिया; and BHAT'T'O'JĪ expounds the verb by अवयवं करोति.
VO'PADE'VA states अंशः, which DURGA'DA'SA explains by अवयवः. The verb is obsolete.

¶ MA'D'HAVA remarks, that an act, which consists in affecting a portion of the face (meaning
the cheek), is here indicated. DURGA'DA'SA interprets गंडः, (कपोलविषयक्रिया)

'an act relative to the cheek;' and RAMA'NA'T'HA, (कपोलकर्तृक कार्कश्यं)

'roughness produced by the cheek.' The verb is obsolete; and is misplaced among roots terminated
by dentals. See गडु Ch. 22. §. ii. According to CA'S'YAPA, the five last roots (25—29) are not
conjugated; and the *Samantā* says the same of the preceding five (25—28; including as a fifth
the various reading of the last): but the best authorities admit the conjugation of these, as of all
other *D'hātus*.

30. णिदि [कुत्सायां] *tr.* to blame, censure or despise.* निंदति. निनिंद (2d *sing.* निनिदिथ 1st *du.* निनिदिव). निंदिता. *PASS.* निंद्यते. (*With prep.* प्रणिंदति *).

31. टुनदि [समृद्धौ] *intr.* to thrive or be happy.† नंदति. ननंद. नंदिता. *IMPERS.* नंद्यते. *DES.* निनदिषति. *INT.* नानंद्यते and नानंदीति or नानन्ति. *CAUS.* नंदयति (*Aor. p.* अननंदत्).

32. चदि [आह्लादनेदीप्तीच] *tr.* 'to gladden. *intr.* 'to shine.‡ चंदति. चचंद.

33. त्रदि [चेष्टायां] *intr.* to act, or perform functions; to endeavour or be busy. त्रंदति. तत्रंद. त्रंदिता.

34. कदि. 35. ऋदि. 36. लृदि [आह्लानेरोदनेच] *tr.* 'to call. *intr.* 'to shed tears.॥ कंदति. चकंद. कंदिता. *DES.* चिकंदिषति. *INT.* चाकंद्यते and चाकंदीति or चाकन्ति. *CAUS.* कंदयति (*Aor. p.* अचकंदत्). So ऋंदति. चऋंद. Also लृंदति. चलृंद.

37. लिदि [परिदेवने] *tr.* to lament or bewail. § लिंदति. चिलिंद.

38. शुंध [शुद्धौ] *intr.* to be pure or clean; *tr.* to cleanse or make clean. ¶ शुंधति. शुशुंध. शुंधिता. *Imp. &c. Ben.* शुंध्यात्. **

* This permutation of the efficient initial (Ch. 18. §. ii. 10.) is optional in the derivatives (*crīaanta*) of this root; or, as some affirm, in the conjugation of the verb.

† समृद्धिः is explained by DURGA'DA'SA (आनंदयुक्तभावः) 'the state of being affected by joy.' But that is a meaning, which the verb bears, when joined with the preposition आह् (आ). The simple verb, as it is usually employed signifies to thrive. See णद (18.).

‡ DURGA'DA'SA here explains ह्लादः by हर्षः. See चदे Ch. 23. §. i.

॥ See कदि &c. Ch. 22. §. ii.

§ See i. 14. The verb, being inserted in two places, may be either active, or deponent; whether the sense be reflective or otherwise.

¶ DURGA'DA'SA remarks, that शुद्धिः here signifies शुद्धीभावः and शुद्धीकरणं. See शुध 4th class; and शुध 10th.

** The penult न् is expunged, with affixes distinguished by a mute कू or इ. See Ch. 19. §. vii. 1.

ARTICLE III.

Verbs terminated by Guttural Consonants, with Mute Vowels Gravely Accented, and containing Efficient Vowels Acutely Accented.

1. शीकृ [सेचने] *tr.* to wet or moisten.* शीकते. शिशिके. शीकिता. शीकिष्यते. शीकतां. अशीकत. शीकेत or *Bcn.* शीकिषीष्ट. अशीकिष्ट. अशीकिष्यत. *PASS.* शीक्यते. *DES.* शिशिकिषते. *INT.* शेशीक्यते and शेशीकीति or शेशीक्ति. *CAUS.* शीकयति, -ते. *Aor. p.* अशिशीकत्, -त.

2. लोकृ [दर्शने] *tr.* to see.† लोकते. लुलोके.

3. श्लोकृ [संवाते] *intr.* 'to be put together. *tr.* 'to compile, compose or coacervate.‡ श्लोकते. म्पुश्लोके.

4. द्रेकृ. 5. ध्रेकृ [शब्दोत्साहयोः] *intr.* 'to found. 'to grow or increase. 'to be exhilarated, or elevated with joy. 'to manifest elevation, or hilarity, by noise.॥ द्रेकते. दिद्रेके. द्रेकिता. So ध्रेकते. दिध्रेके.

6. रेकृ [शंकायां] *tr.* to suspect, or think probable; to excite, or to entertain, doubt.§ रेकते.

* D'HANAPĀLA and CA'SYAPA erroneously read सीकृ (See Ch. 18. §. ii. 1. †). VO'PADE'VA exhibits for the meaning of this root, [सेकेच]; and he and his commentator infer, as a second acceptance, 'to go or approach.' See शीकृ 10th cl.

† See लोकृ 10th cl.

‡ The term is expounded by MA'D'HAVA and others, गृथः; which here denotes the act of the composer, according to CA'SYAPA and a few more; but that of the thing composed, according to SWA'MI and the rest. DURGA'DA'SA interprets the term as signifying 'to verify,' or compose a passage in metre: he observes, that some grammarians do not concur with VO'PADE'VA in making this verb synonymous also with म्पुलकृ 10th cl.

॥ Some, on the authority of CA'SYAPA, read शब्दोत्साहे; and the last term is variously explained; signifying वृद्धिः according to CHANDRA, but औद्धत्यं according to SWA'MI. Hence the interpretations differ.

§ With the preposition आङ्, it signifies to doubt: as is remarked by MA'D'HAVA. *Ex.* आरेकः a doubt. DURGA'DA'SA interprets शंका, by संशयारोपः.

7. सेकृ. 8. सेकृ. 9. सकि. 10. अकि. 11. इलकि [गत्यर्थाः]
tr. to go.* सेकते. सिसेके. सेकिता. So सेकते. सिसेके. Also
 संकते. ससंके. Likewise अंकते. शअंकते. And इलंकते. शइलंकते.

12. शकि [शंकायां] *tr.* to suspect or think probable; to doubt or
 fear.† शंकते. शशंके. शंकिता. *DES.* शिशंकिषते. *INT.* शाशंक्यते
 and शाशंकीति or शाशंक्ति (*Aor. p.* अशाशन).

13. अकि [लङ्घणे] *tr.* to mark or bespot.‡ अंकते. आनंके.
 अंकिता. *DES.* अंचिकिषते.

14. वकि [कौटिल्ये] *intr.* 'to be wicked or 'crooked. *tr.* 'to bend
 or make crooked.॥ वंकते. ववंके. वंकिता.

15. मकि [मंडने] *tr.* to decorate, adorn, or become.§ मंकते.

16. कक [लौल्ये] *intr.* 'to be proud. 'to quake or tremble. 'to be
 thirsty.॥ ककते. चकके. ककिता.

* Some, as MA'D'HAVA remarks, read षेकृ for सेकृ; inferring, that the verb is op-
 tionally exhibited with the cerebral sibilant. On the other, which is the most approved, reading,
 the initial dental is exempted from permutation after reduplication (Ch. 18. §. ii. 1. †).

MAITREYA reads अषेकृ instead of सकि; others erroneously add सीकृ (See Ch. 18.
 §. ii); which CSHIRASWA'MI reads शीकृ, remarking, that the verb is repeated (see 1), on
 account of the difference of import. However, VO'PADE'VA states as separate roots, with this
 acceptation, षेकृ, सेकृ and स्वेकृ; शीकृ and सीकृ; अकि and इलकि; as
 well as सकि.

† VO'PADE'VA exhibits for the meaning of this root, त्रासः and शंका; which DUR-
 GA'DA'SA expounds by भयं and संशयारोपः. See शक् (4th cl.) and शक (5th cl.).

‡ DURGA'DA'SA expounds the term by चिह्नयुक्तकरणं. See अंक (10th cl.); and
 अक (Ch. 22. §. ii.).

॥ According to DURGA'DA'SA, either कुटिलीभावः or कुटिलीकरणं. See
 वकि (21).

§ This likewise signifies 'to go or approach;' according to RA'MA cited by DURGA'DA'SA.

¶ Here MA'D'HAVA expounds the term by गर्वः and चापल्यं. VO'PADE'VA states

17. कुक. 18. वृक [आदाने] *tr.* to take or accept. कोकते. चुकुके. कोकिता. DES. चुकुकिषते. So वर्वते. ववृके.* वर्किता. DLS. विवर्किषते. INT. वरीवृक्यते (*Rem. p.* वरीवृकांचत्रे); and वर्वर्त्ति, वरिवर्त्ति, वरीवर्त्ति, or ववृकीति, वरिवृकीति, वरीवृकीति,† (*Rem. p.* वर्वकांचकार &c. *Aor. p.* अववृकीत्). CAUS. वर्कयति (*Aor. p.* अवर्कयत् or अवीवृकत्) &c.

19. चक [तृप्प्रौप्रतिघातेच] *intr.* 'to be satiate or satisfied. *tr.* 'to repel or resist.‡ चकते. चेके. चकिता.

20. ककि. 21. वकि. 22. श्वकि. || 23. त्रकि. 24. टौक. 25. त्रौक. 26. छक्क. § 27. वक्का. 28. मक्का. ¶ 29. टिक. 30. टीक. 31. तिक. 32. तीक.** 33. रवि. 34. लवि [गत्यर्थाः] *tr.* to go.

रझ, गर्वः and चापलं. DURGA'DA'SA explains the first, as here equivalent to तृष्णा, the last to चंचलीभावः; and remarks, that some reject the other acceptation. See ककि (20).

* The penultimate क्क is not permuted with the *gun'a* element; since the affix is fictitiously distinguished by a mute कू.

† See Ch. 18. §. iv. 9. *.

‡ SA'CAT'A'YANA and CSHI'RASWA'MI' omit the second acceptation: but DHANAF'ALA, MAITRE'YA and others insert it. See चक. Ch. 22. §. ii.

|| The *Samantā* reads श्वकि for श्वकि.

§ The initial ष् of छक्क is an efficient radical, not liable to be changed into स (Ch. 18. §. ii. 1. [i.]). VO'PADE'VA has stated an additional root, स्वक्का, which seems unauthorized; and DURGA'DA'SA cites CHANDRA and others, for a different reading, पुक्क; and seems to have himself read it छक्क.

¶ Some, as DURGA'DA'SA remarks, read वक्क and मक्क; moreover, VO'PADE'VA subjoins to each of the roots, वक्का and मक्का, an additional synonym, वक्क and मक्क.

** It appears from a remark of MA'D'HAVA, that the two verbs, तिक and तीक, are omitted by some grammarians; but ought to be retained. However, VO'PADE'VA does not insert तीक.

कंकते. चकंके. कंकिता. So वंकते. ववंकके. शृङ्कते. शृङ्कके.
 त्रंकते. तत्रंकके. Likewise ठौकते. दुठौकके. त्रौकते. तुत्रौकके. But
 छक्कते. षक्कके. छक्किता. वस्काते. ववस्के. मस्काते. ममस्के. Also
 टेकते. टिटके. टीकते. टिट्टीके. So रंवते. ररंवके. रंविता. लंवते.
 ललंवके.*

35. अवि 36. वेवि 37. मवि [गत्याक्षेपे] *tr.* to go. *to blame or
 censure. †to begin moving. ‡to begin. §to move swiftly. † अंवते. आनंवके.
 अंविता. DES. अंजिविषते. CAUS. अंवयति (*Aor. p.* अंजिवत्).
 So वंवते and मंवते.

37. *lis.* मवि [कैतवेच] *intr.* to be fraudulent, or dissolute; to cheat
 or game. ‡

38. रावृ 39. लावृ 40. द्रावृ or ध्रावृ [सामर्थ्ये] *intr.* to be able or
 competent. || रावते. ररावके. राविता. DES. रिराविषते. INT.
 राराव्यते or राराग्धि (*Aor. p.* अराराक्). CAUS. रावयति,—ते
 (*Aor. p.* अररावत्,—त). So लावते. द्रावते. ध्रावते.

* SWA'MI' and others make this last verb signify also 'to fast or to be abstemious:' लवि
 [भोजननिवृत्तौच]. VO'PADE'VA too explains this root, by अभुज्; which DURGA'-
 DA'SA interprets भोजनाभावः. See iv. 47. and 10th cl.

† MA'D'HAVA expounds the second term by निंदा, SWA'MI' adds the third acceptance
 [गमनारंभेच]. VO'PADE'VA states four senses [गतौनिन्दारंभजवेषु]; and
 DURGA'DA'SA explains जवः, by (वेगगतिः) quick motion; but remarks, that some
 restrict the two first verbs to this acceptance.

‡ DURGA'DA'SA expounds the term by कितवक्रिया; and gives, as an instance, gam-
 ing with dice. He remarks, that some restrict the verb to two acceptations, 'to cheat, or
 game. §to move swiftly.'

|| Some, as BHAT'T'P'JI remarks, read ध्रावृ also, in this acceptance. VO'PADE'VA states
 that sense, by the word शक्तिः, equivalent to सामर्थ्य, as observed by DURGA'DA'SA.

41. द्रावृ [आयामे] *tr.* 'to lengthen or stretch. *intr.* 'to tire or be fatigued.*

42. श्लावृ [कथने] *tr.* 'to praise. 'to coax. 'to boast. श्लावते. †

ARTICLE IV.

With Mute Vowels Acutely Accented.

1. फक्क [नीचैर्गतौ] *tr.* 'to creep, or move flow or sluggishly. *intr.* 'to practise ill conduct, or behave ill. ‡ फक्कति. पफक्क. फक्किता. फक्किष्यति. फक्कतु. अफक्कत्. फक्केत् and *Ben.* फक्क्यात्. अफक्कीत्. अफक्किष्यत्. *PASS. &c.* फक्क्यते. *DES.* पिफक्किषति. *INT.* पाफक्क्यते and पाफक्कीति or पाफक्कि. *CAUS.* फक्कयति (*Aor. p.* अपफक्कत्).

2. तक्क [हसने] *tr.* to laugh or deride. || तक्कति. तक्कात् (3d *du.* तेकतुः). तक्किता. *Aor. p.* अतक्कीत् or अताक्कीत्. § Middle voice यतितक्कते He retorts the laugh.

* Some, as noticed by MA'D'HAVA, here read ध्रावृ. CAUS'ICA expounds आयामः by दैर्घ्यक्रिया; but SWA'MI' interprets it, कदर्थनं.

VO'PADE'VA exhibits three senses of द्रावृ [अमायामशक्तिषु]; the first is explained by DURGA'DA'SA, खेदः; the second दीर्घकरणं.

† MA'D'HAVA interprets कथनं by श्लावनं; as DURGA'DA'SA does, by प्रशंसा. This, and synonymous verbs (i. 36.), when employed in the sense of boasting or coaxing, govern the dative case; but, when signifying to praise, they govern the objective.

‡ SWA'MI' expounds the term by मंदगमनं or असद्व्यवहारः. VO'PADE'VA exhibits both senses; expressing one by शनैर्गतिः. DURGA'DA'SA interprets the verb, in its other acceptance, by कुत्सितं व्यवहरति.

§ VO'PADE'VA states [सहने हासे] " 'to beat. 'to laugh." This seems to be founded on a various reading, which is unnoticed by MA'D'HAVA and the rest.

§ The substitution of the *vridd'hi* vowel is optional; since अ is here profodially short in a

3. तकि [कृक्कजीवने] *intr.* to live in distress; in pain or in poverty.*
तंकति. ततंक. तंकिता. IMPERS. तंक्यते.

† शुक [गतौ] *tr.* to go. शोकति.

4. बुक्क [भषणे] *intr.* to bark as a dog.‡ बुक्कति. बुबुक्क.
बुक्किता.

5. कख [हसने] *tr.* to laugh or deride.॥ कखति. चकाख.
कखिता. *Aor. p.* अकखीत् or अकाखीत्.

6. ओखृ. 7. राखृ. 8. लाखृ. 9. द्राखृ. 10. श्राखृ
[शोषणालमर्थयोः] *intr.* 'to be dry or arid. *tr.* 'to adorn. *intr.* 'to
suffice, or be able and competent. *tr.* 'to refuse or prevent. § ओखति.
ओखांचकार. ओखिता. DES. ओचिखिषति. CAUS. ओखयति.
Aor. p. with माङ् (मा) ओचिखत्. So राखति. CAUS. *Aor. p.*
अरराखत्. Also लाखति. द्राखति. श्राखति.

11. शाखृ 12. श्लाखृ [आप्तौ] *tr.* to pervade. शाखति. श्लाखति.

* VO'PADE'VA's interpretation is दौस्थ्यं; which DURGA'DA'SA interprets दुःखेन
जीवनं, and दरिद्रेण.

† MAITRE'YA inserts this verb; but it is rejected by MA'D'HAVA and BHAT'1'0'J', as not
sufficiently authorized. However, VO'PADE'VA and his cominentator retain it.

‡ MA'D'HAVA expounds the term by श्वरदः; as VO'PADE'VA does the root, by
श्वदिशब्दः; which DURGA'DA'SA interprets, 'the sound made by a dog or other similar
animal.' See बुक्क 10th cl.

॥ Some read कक्ख; others खक्ख. Accordingly VO'PADE'VA exhibits all three roots.
See कख Ch. 22. §. ii. The preposition नि is not liable to permutation with this verb, since
the initial is क् (Ch. 18. §. ii. 11.). Ev. प्रनिकखति.

§ DURGA'DA'SA explains शोषः, by स्नेहरहितीभावः; and अलम्, by भूषणं,
सामर्थ्यं and निवारणं. With a preposition in अ, the diphthong is retained (Ch. 3.
§. ii. 2. 4.). Ev. प्रोखति.

13. उख. 14. उखि. 15. वख. 16. वखि. 17. मख. 18. मखि.
 19. णख. 20. णखि. 21. रख. 22. रखि. 23. लख. 24. लखि.
 25. इख. 26. इखि. 27. ईख. 28. वल्ग (to jump?) 29. रगि. 30.
 लगि (or 'to limp) 31. अगि. 32. वगि (to limp?) 33. मगि. 34. तगि
 (or 'to quake. 'to trip.) 35. त्वगि (or 'to quake) 36. अगि. 37. श्लगि.
 38. इगि. 39. रिगि. 40. लिगि.* Also 41. रिख. 42. त्रख. 43.
 त्रिखि. 44. शिखि. [गत्यर्थाः] *tr.* to go, move, or approach.†
 ओखति.‡ उवोख (3d *du.* उखतुः. 2d *sing.* उवोखिथ).॥ ओखिता.
 DES. ओचिखिषति. CAUS. ओखयति. So उंखति. उंखांचकार.
 उंखिता. DES. उंचिखिषति. CAUS. उंखयति (*Aor. p.* औचिखत्).

* See लिगि 10th cl; and लगे, रगे, वगे, and अग, Ch. 22. §. ii. Also रग
 and लग 10th cl.

† MAITREYA omits उखि, वखि, मखि, णख and इख; but MAD'HAVA
 infers them, on the authority of other commentators. CHANDRA adds मुखि; the *Samantā*,
 त्रख, त्रिखि and शिखि; and the *Draviḍas*, रिख. The last four roots are inferred,
 as on limited authority, by BHAT'TOJĪ; but all five are omitted by VOFADEVA, who likewise
 omits णखि, and substitutes नख and रिखि, for that and for रिख; as he also does,
 ईखि for ईख. He, however, adds त्रगि; and makes तगि synonymous with त्वगि
 in two acceptations (See 35 *bis.*); besides an additional sense [स्वलने] 'to trip.' He
 assigns to लगि a second import [खंजे] 'to be lame;' and restricts वगि to this sense.
 DURGA'DASA interprets खंजः by गतिवैकल्यं; and remarks, that BHAT'TA explains
 वल्ग [पुतगतौ] 'to jump or move by leaps.'

‡ With a preposition in अ, the diphthong is retained (Ch. 3. §. ii. 2. १.). *Ex.* प्रोखति.

। उक् is put for उ in the prior syllable, before a vowel not homogeneous (Ch. 19. §. iii. 1.),
 when the *gun'a* diphthong has been substituted. But उ coalesces with the radical उ,
 in such inflections of this tense, as do not permit the substitution of *gun'a*. The long vowel, de-
 duced from this coalition of two short vowels, does not authorize the use of the affix आम् (Ch.
 16. §. iii. 2.), nor any further operation for shortening the vowel in the prior syllable (Ch. 18. §.
 iv. 4.), after its coalition with the inflective root.

Alfo वस्वति. ववास्व. वस्विता. *Aor. p.* अवस्वीत् or अवास्वीत्.
 And वंस्वति. मस्वति. मंस्वति. नस्वति. नंस्वति. रस्वति. रंस्वति.
 लस्वति. लंस्वति. Likewise एस्वति. इयेस्व. एस्विता. So इंस्वति.
 ईस्वांचकार. And ईस्वति. ईस्वांचकार. Alfo वत्याति. रंगति.
 लंगति.* अंगति. वंगति. मंगति. तंगति. त्वंगति. श्रृंगति. श्लंगति.
 ईंगति. रिंगति. लिंगति.

35. *bis.* त्वग्नि [कंपने] *intr.* to quake or tremble.†

45. युग्नि. 46. जुग्नि. 47. वुग्नि [वर्जने] *tr.* to except or abandon.‡
 युंगति. युयुंग. युंगिता. So जुंगति and वुंगति.

॥ दग्नि [पालनेच] *tr.* 'to guard or protect. "to except or abandon.
 दंगति.

§ लग्नि [शोषणे] *tr.* to dry or lessen. लंगति.

48. वव [हसने] *tr.* to laugh or deride.¶ ववति. जवव. वविता.

49. मग्नि [मंडने] *tr.* to decorate or adorn.** मंगति.

50. शिग्नि [आव्राणे] *tr.* to smell. शिंति.

* When this verb indicates disease (उपतापः), it rejects the penult न् before a mute क् or झ्; but not so, in any other acceptance of this verb. See Ch. 19. §. vii. 2.

† See 35. DURGA'DA'SA interprets कंपः by चलनं.

‡ VO'PADE'VA states त्यागः for the sense of these roots.

॥ This verb is unnoticed by MA'D'HAVA and BHAT'T'U'JI; though inserted by MAITRE'YA in this place. VO'PADE'VA states it with both acceptations [त्यागेऽवने]; and DURGA'DA'SA interprets अवनं by रक्षणं.

§ This, also, is overlooked by MA'D'HAVA and BHAT'T'U'JI, though placed here by MAITRE'YA. It is noticed by VO'PADE'VA; and its import, शोषः, is explained by DURGA'DA'SA, अल्पीकरणं. See iii. 34.

¶ VO'PADE'VA and his commentator omit this verb; and substitute गग्नि and वग्नि, with the same import.

** See iii. 37.

ARTICLE V.

Verbs terminated by Palatine Consonants with Mute Vowels Gravely Accented, and containing Efficient Vowels Acutely Accented.

1. वर्च [दीप्रौ] *intr.* to shine. वर्चते. ववर्चे. वर्चिता. वर्चिष्यते. वर्चतां. अवर्चत. वर्चेत or *Ben.* वर्चिषीष्ट. अवर्चिष्ट. अवर्चिष्यत. IMPERS. वर्च्यते. DES. विवर्चिषते. INT. वावर्च्यते and वावर्चीति or वावर्क्ति (Aor. p. अवावर्चीत् or अवावर्क्). CAUS. वर्चयति,—ते (Aor. p. अववर्चत्,—त).

2. षच [सेचने सेवनेच] *tr.* 'to wet, moisten or sprinkle. *to gratify by service &c.* सचते. सेचे. सचिता. CAUS. साचयति (Aor. p. असीषचत्) &c.

3. लोच [दर्शने] *tr.* to see or view; to perceive; to inspect.† लोचते. लुलोचे. लोचिता. DES. लुलोचिषते. INT. लोलोच्यते and लोलोचीति or लोलोक्ति. CAUS. लोचयति (Aor. p. अलुलोचत्) &c.

4. शच [व्यक्तायांवाचि] *tr.* to tell, say, or speak articulately. शचते. शेचे. शचिता.

5. श्च. 6. श्चि [गतौ] *tr.* to go.‡ श्चते. शश्चचे. श्चिता. So श्चंचते. शश्चंचे. श्चंचिता.

7. कच [बन्धने] *tr.* to bind.॥ कचते. चकचे. कचिता.

* The second acceptance, which appears to be an addition to the original text, is supported by the *Nirukṭa* and other authorities: it is inserted by BHAT'TOJĪ; but omitted by VO'PADE'VA. See षच Ch. 23. §. iii.

† The sense of this root is stated by VO'PADE'VA, ईक्षः; which DURGA'DAŚA interprets पर्यालोचनं and प्रणिधानं. See लोच 10th. cl.

‡ VO'PADE'VA adds a third root, शचि; which is unnoticed by MA'D'HAVA, and the rest.

॥ This root is synonymous with the next, according to VO'PADE'VA; who also exhibits it, as conjugated in the active voice, with the acceptance of [रवे] *intr.* 'to found.'

8. कचि 9. काचि [दीप्तिबंधनयोः] *intr.* 'to shine. *tr.* 'to bind.*
 वंचते. चकंचे. कंचिता. So कंचते. चकंचे. कंचिता.

10. मच. 11. मुचि [कल्कने] *intr.* 'to be vain or proud. 'to be
 wicked &c. 'to speak. *tr.* 'to pound or grind.† मचते. मेचे. And
 मुंचते. मुमुंचे.

12. मचि [शरणीच्छायपूजनेषु] *tr.* 'to hold. *intr.* 'to be erect or
 tall. *tr.* 'to revere or worship.‡ मंचते. ममंचे.

13. पचि [यत्तीकरणे] *tr.* to make evident or apparent.॥ पंचते.

14. षुच [प्रसादे] *intr.* to be clear or bright.§ स्तोचते. तुष्टुचे.
 स्तोचिता. Des. तुस्तुचिषते or तुस्तोचिषते.¶ Int. तोष्टुच्यते and

* The second of these roots is unnoticed by VO'PADE'VA and his commentator.

† MAITRE'YA interprets कल्कनं by दंभः and शाठ्यं; SWA'MI', by दंभः and
 कथनं. VO'PADE'VA, omitting the last, states three acceptations; and DURGA'DA'SA interprets
 the first (कल्कः), by चूर्णीकरोति, which is here added as a fourth acceptance. SA'-
 CAT'A'YANA and D'HANAPA'LA read मचि, instead of these two verbs; but VO'PADE'VA, re-
 taining them, nevertheless, superadds the acceptations of these roots to the next verb (12.) CHANDRA
 reads मुच for मुचि; and VO'PADE'VA here inserts both these verbs. See मुच, and मुच
 6th and 10th classes.

‡ SA'CAT'A'YANA and D'HANAPA'LA read मंचु in this place. DURGA'DA'SA interprets
 उच्छायः by उच्चीभावः. VO'PADE'VA adds a fourth acceptance [आभास] 'to
 shine;' besides the several senses of the preceding root (10).

॥ DURGA reads पच; and, in that, VARD'HAMA'NA concurs; and so does the *Samantā*, no-
 ticing, however, the other as a various reading: but the author of the *Nyāsa* conjugates it in the
 active voice. Ex. पचति. VO'PADE'VA adds पचौ as a deponent synonym. See दुपचष
 Ch. 23. §. iii. and पचि 10th cl.

§ DURGA'DA'SA interprets the term, by प्रसन्नीभावः, and remarks a various reading,
 षुच. Ex. स्तोचते.

¶ The substitution of ष, for स, does not take place, because the affix has been changed
 into ष. See Ch. 18. §. ii. 3.

तोष्टुचीति or तोष्टोक्ति. CAUS. स्तोचयति (Aor. p. अतुष्टुचत्) &c.

15. ऋज [गतिस्थानार्जनोर्जनेषु] tr. 'to go. intr. 'to stand or be firm. 'to gain. 'to be strong. 'to live.* अर्जते. आनृजे.† अर्जिताः अर्जिष्यते. अर्जतां. आर्जत. अर्जेत or Ben. अर्जिषीष्ट. आर्जिष्ट. आर्जिष्यत. DES. अर्जिजिषते. CAUS. अर्जयति (Aor. p. आर्जिजत्).

16. ऋजि. 17. भृजी [भर्जने] tr. to fry.‡ ऋजते. ऋजांचक्रे॥ ऋजिता. So भर्जते. बभृजे. भर्जिता.

18. एजृ. 19. भ्रेजृ. 20. भ्राजृ [दीप्तौ] intr. to shine.§ एजते॥ एजांचक्रे. एजिता. So भ्रेजते. बिभ्रेजे. And भ्राजते. &c.

21. ईज [गतिकुत्सनयोः] tr. 'to go. 'to blame or censure. ईजते. ईजांचक्रे. ईजिता. PASS. ईज्यते.

* MAITREYA writes the fourth term [उपार्जने] 'to earn:' but CSHĪRASWA'MI' and others make it उजने; and DURGA'DA'SA interprets that term, by जीवनं and बलवद्भावः. VO'PADE'VA states स्थैर्य for स्थानं.

With a preposition in अ, the vowel of this root is converted into the *Vridh'bi* element (Ch. 3. §. 11. 2. १.). Ex. PASS. or IMPERS. प्रार्ज्यते.

+ र्, involved in the vowel ऋ, is considered as a consonant, so far as respects the prefix नृ. The inflective root, consequently, contains two consonants; and, therefore, requires the prefix, after अ converted into आ. Ch. 18. §. iv. 5.

‡ MA'D'HAVA interprets भर्जनं, 'a mode of cookery' (पाकविशेषः). VO'PADE'VA adds a synonymous root, रिज. Ex. रेजते. See भृञ् 6th cl.

॥ Not, as many grammarians erroneously make it, आनृजे.

§ Some add रेजृ; but improperly, as MA'D'HAVA remarks. However, VO'PADE'VA inserts it. See राजृ and भ्राजृ Ch. 22. §. iii. and एजृ vi. 52.

¶ प्रेजते (Ch. 3. §. ii. 2. १.). VO'PADE'VA adds another root, ईजि; and DURGA'DA'SA remarks, that some reject the second acceptation (कुत्सः).

ARTICLE VI.

With Mute Vowels Acutely Accented.

1. श्चुच [शोके] *tr.* to regret.* शोचति. श्चुशोच. शोचिता.
2. कुच [शब्देतारे] *intr.* to found high; to utter a loud cry, as an eagle. *tr.* 'to go. 'to polish.† कोचति. चुकोच. कोचिता.
3. कुञ्च. 4. ऋञ्च [कौटिल्याल्पीभावयोः] *tr.* 'to go, approach to-wards, or arrive at. 'to move crookedly. 'to make crooked. 'to lessen. *intr.* 'to be small, or shrink as a substance. 'to be crooked.‡ कुञ्चति. चुकुञ्च. कुञ्चिता. *Imp. &c. Ben.* कुच्यात्.॥ So ऋञ्चति. ऋच्यात्.॥
5. लुञ्च [अपनयने] *tr.* to remove.§ लुञ्चति.
6. अञ्चु [गतिपूजनयोः] *tr.* 'to go to, or towards. 'to worship,

* DURGA'DA'SA explains it, as denoting 'the sensation of pain, which arises from not seeing a beloved object, as a son or other near relation.' See श्चुचिर 4th cl.

† The second acceptance rests on the authority of SWA'MI', who states कुच [गतौ]. DURGA'DA'SA interprets तारशब्दः by उच्चैःशब्दः; but cites BHAT'TAMALLA for disjoining the terms and making तारः equivalent to चिक्कनता, 'polishing.' See कुच Ch. 22. §. iii. and 6th cl.

‡ The penultimates are originally dental. CHANDRA and others, unnecessarily, read कुञ्चु and ऋञ्चु; others, as needlessly, कुचि and ऋचि. CSHI'RASWA'MI' prefixes the word गति to the interpretation of the verbs; and refers the tortuousness to motion, and the contraction to substance. VO'PADE'VA states ऋञ्च [गत्यां] as exclusively signifying 'to move;' but कुञ्च [वक्रणेतौक्येच], as synonymous with it, in the other acceptations; which DURGA'DA'SA explains by कुटिलीभावः or कुटिलीकरणं, and अल्पीभावः or अल्पीकरणं.

|| The radical न् is expunged, before the mute क्. Ch. 19. §. vii. 1.

§ Some, as MA'D'HAVA remarks, erroneously read लुञ्चु.

adore, or treat with courtesy. अंचति. आनंच. अंचिता. *Imp. 3c.*

Ben. अच्यात् and अंच्यात्. *PASS.* अच्यते and अंच्यते.*

7. वंचु. 8. चंचु. 9. तंचु. 10. त्वंचु. 11. मुंचु. 12. म्लंचु. 13. मुचु. 14. म्लुचु [गत्यर्थः] *tr.* to go.† वंचति. ववंच. वंचिता. वच्यात्. So चंचति. चच्यात्. तंचति. तच्यात्. Likewise त्वंचति. मुंचति. म्लुंचति. Also मोचति. म्लोचति. *Aor. p.* अमुचत् or अमोचीत् and अम्लुचत् or अम्लोचीत्‡.

15. गुचु. 16. ग्लुचु. 17. जुगु. 18. खुजु [स्तेयकरणे] *tr.* to steal or rob.॥ ग्रीचति. जुग्रीच. ग्रीचिता. So ग्लोचति. जुग्लोच. Likewise कोजति. खोजति. *Aor. p.* अगुचत् or अगोचीत्. And अग्लुचत्. or अग्लोचीत्.§ But अकोजीत्. And अखोजीत्.

19. ग्लुंचु. 20. षज्ज [गतौ] *tr.* to go.॥ ग्लुंचति. जुग्लुंच. ग्लुंचिता. *Aor. p.* अग्लुचत् or अग्लुंचीत्**. Likewise सज्जति.†† ससज्ज.

* In the first acceptance, the radical न् is expunged before certain affixes; but, in the second, it is retained (Ch. 19. §. vii. 1. *). Hence VO'PADE'VA states अचि for that root. See अंचु or अचु Ch. 23. §. i. and अंचु 10th cl.

† VO'PADE'VA states two other roots, मंचु and मुंचु. The *Cātantra* omits म्लुंचु; but inserts मुंचु. See वंच 10th cl. तंचू 7th cl. and त्वंच 6th cl.

‡ अङ् is optionally substituted for च्चि subjoined to these two last verbs (Ch. 16. §. iii. 12. note ‡. p. 142.).

॥ VO'PADE'VA and his commentator exhibit, for the import of these verbs, चौर्य and स्तेय; and make the two first likewise signify [गतौ] 'to move:' and the third, according to CHANDRA, signifies also 'to found.'

§ अङ् may be substituted for च्चि. See Ch. 16. §. iii. 12. note ‡. p. 142.

¶ The last root admits the middle voice, though VARD'HAMA'NA and others have denied it. *Ex.* सज्जते. Some add सञ्चि; and instances of its use do occur.

** See Ch. 16. §. iii. 12. note ‡. p. 142.

†† The penult स is permuted with the palatine (श), which is converted into न् (Ch. 3. §. iii. 7. and 3.).

२१. गुञि [अयत्तेशब्दे] *intr.* to found inarticulately; to buzz or hum, as bees.* गुंजति. जुगुंज. गुंजिता. IMPERS. गुंज्यते. INT. जोगुंज्यते.

२२. अर्च [पूजायां] *tr.* to worship, or treat with courtesy.† अर्चति. आनर्च. अर्चिता.

२३. म्लेक [अयत्तेशब्दे] *intr.* to found indistinctly or incorrectly, as the speech of barbarians.‡ म्लेकति. मिम्लेक.

२४. लक्ष्. २५. लाकि [लक्षणे] *tr.* to mark. लक्षति. ललक्ष्. So लांकति. ललांक.

२६. वाकि [इच्छायां] *tr.* to desire.॥ वांकति.

२७. आकि [आयामे] *tr.* to lengthen or stretch.§ आंकति. आंक.॥ आंकिता. DES. आंचिकिषति. CAUS. आंकयति.

२८. ह्रीक [लज्जायां] *intr.* to be modest or ashamed.** ह्रीकति. जिह्रीक. ह्रीकिता.

* SWA'MI notices गुञ्ज as a various reading; and SĀCATĀYANA admits both verbs. VO'PADE'VA interprets them by कूजनं. See गुंज 6th cl.

† SĀCATĀYANA makes this a deponent verb. The Ābharan'a notices अंच as a various reading. See अर्च 10th cl.

‡ MA'D'HAVA interprets अयत्तशब्दः by अस्फुटशब्दः and अपशब्दः. VO'PADE'VA exhibits देश्योक्तिः for the sense of the root; and it is interpreted by DURGA'DĀ'SA, 'rustick speech or ungrammatical discourse.' See म्लेक 10th cl.

॥ VO'PADE'VA exhibits कामः for the import of this root.

§ DURGA'DĀ'SA interprets the term by दीर्घकरणं.

॥ The substitution of आ for अ in the prior syllable (Ch. 18. §. iv. 5.), and the consequent use of the prefix न्, are restricted to अ naturally short: but, as MAITREYA remarks, some grammarians do not admit this restriction. Ex. आनाक.

** See ह्री 3d cl.

29. दुर्का [कौटिल्ये] *intr.* 'to retreat or abscond. *to be crooked or fraudulent.* इर्कति.† जुर्क. इर्किता.

30. मुर्का [मोहसमुच्छाययोः] *intr.* 'to be faint, or incapable of discrimination. *to increase or grow.‡ मूर्कति.

31. स्फुर्का [विस्तृतौ] *intr.* to dilate or spread. || स्फूर्कति.§ पुस्फूर्क.

32. युक् [प्रमादे] *intr.* to be inattentive or negligent; to err or mistake.¶ युच्छति. युयुच्छ. युच्छिता.

33. उक्कि [उंके] *tr.* 'to glean. *to gather little by little.** उंक्कति. उंक्काचकार. उंक्किता.

34. उक्की [विवासे] *intr.* 'to end or terminate; to leave off. *tr.* *to finish or conclude; to pass or quit.†† युच्छति. युच्छाचकार. युच्छिता.

* इर्कति is equivalent to अपसरति, according to MAITREYA. But DURGA'DA'SA adds another interpretation, कुटिलःस्यात्.

† The vowel becomes long before the penult र्. See Ch. 18. §. iii. 6.

‡ DURGA'DA'SA expounds the first terms by ज्ञानरहितीभावः; and the second, by वृद्धिः.

|| On collating several copies, it appears, that VO'PADE'VA and his commentator read (विस्मृतौ) 'to forget,' but, from a similar collation of MA'D'HAVA, BHAT'Œ'JI &c. their reading seems to be विस्तृतौ. VO'PADE'VA adds another root स्फूर्क.

§ See Ch. 18. §. iii. 6.

¶ DURGA'DA'SA explains the term by अनवधानता. RAMA'NA'T'HA reads पुक्; and TRILO'CHANA, मुक्.

** YA'DAVA interprets उंके by कणश आदानं; 'taking little by little.' DURGA'DA'SA explains it 'taking the residue of a gathered crop;' but remarks, that some expound it (स्फोटनं) 'displaying.'

†† The *Tarangin'i* explains विवासः by समाप्तिः. VO'PADE'VA exhibits four accep-

35. ध्रज. 36. ध्रजि. 37. धृज. 38. धृजि. 39. धृज. 40. धृजि.
[गतौ] *tr.* to go.* ध्रजति. दध्राज. ध्रजिता. *Aor. p.* अध्रजीत् or
अध्राजीत्.† So ध्रंजति. दध्रंज. Also धर्जति. दधर्ज. Or धृंजति.
दधृंज. Likewise धृजति. And ध्रंजति.

41. कूज [अव्यक्तेशब्दे] *intr.* to found inarticulately; to utter a cry,
as a bird; to coo as a pigeon.‡ कूजति. चुकूज. कूजिता.

42. अर्ज. 43. षर्ज [अर्जने] *tr.* to earn, gain or acquire.॥ अर्जति.
आनर्ज. अर्जिता. *DES.* अर्जिजिषति. *CAUS.* अर्जयति (*Aor. p.*
आर्जिजत्). So सर्जति. ससर्ज. सर्जिता. *DES.* सिसर्जिषति.
INT. सासर्ज्यते and सासर्क्ति &c. *CAUS.* सर्जयति (*Aor. p.* अससर्जत्).

44. गर्ज [शब्दे] *intr.* to found, as distant thunder; to roar, as a
lion.§ गर्जति.

45. तर्ज [भर्त्सने] *tr.* to blame or censure.¶ तर्जति. ततर्ज.

tations [बंधे समापने वर्जने ऽतिक्रमे]; but all, as DURGA'DA'SA remarks, re-
solvable into the second. This verb is generally employed with the preposition वि. See उक्ती
6th cl.

* CA'SYAPA and others read व्रज and व्रजि, for the two first verbs (35. and 36.). See
व्रज (72.). VO'PADE'VA adds a seventh verb, ध्रिज. *Ex.* ध्रिजति.

† The permutation with the *Vridh'hi* element is optional (Ch. 19. §. iv. 6.), since अ is
profodially short, and the contiguous रू does not terminate the root.

‡ VO'PADE'VA explains the root by हिक्कनं, which DURGA'DA'SA interprets अव्यक्तशब्दः.

॥ DURGA'DA'SA expounds the term as signifying 'the obtaining of that, which was not before
obtained.' VO'PADE'VA adds a third root सर्ज; and gives as an example (apparently intended
for the *Aorist* past of the *Causal*; but clearly erroneous;) असिषर्जत् or असिसर्जत्. His
commentator exhibits, as the *Desiderative* of the *Causal*, सिषर्जयिषति or सिसर्जयिषति.
But this likewise seems erroneous (Ch. 18. §. ii. 3.). See अर्ज 10th cl.

§ VO'PADE'VA interprets the root by उर्जाशब्दः, which DURGA'DA'SA explains 'a sound
produced through strength;' and he states as an example, the roaring of a lion.

46. कर्ज [यद्यने] *tr.* to pain or make uneasy.* कर्जति. चकर्ज.
कर्जिता.

47. खर्ज [पूजनेच] *tr.* 'to worship or treat with courtesy. 'to pain or make uneasy. 'to cleanse or make clean.† खर्जति. चखर्ज.

48. अज [गतिदोषणयोः] *tr.* 'to go. 'to blame, or censure. अजति.
विवाय ‡ (3d *du.* विद्यतुः. || *pl.* विद्युः. 2d *sing.* विवयिद्य, विवेद्य§
or आजिद्य. *du.* विद्यद्युः. *pl.* विद्य. 1st *sing.* विवाय or विवय.
du. विद्यिव|| or आजिव. *pl.* विद्यिम or आजिम). वेता or अजिता.
वेष्टति or अजिष्टति. अजतु. अजत्. अजेत् and *Ben.* वीयात्.
अवेष्टीत्** or अजीत्. अवेष्टत् or अजिष्टत्. *DES.* अजिजिषति
or विवीषति. *INT.* वेवीयते.†† *CAUS.* वाययति (*Aor. p.* अवीवयत्);
PASS. वीयते. विद्ये. वायिता, वेता or अजिता. वायिष्यते, वेष्टते
or अजिष्यते. वीयताम्. अवीयत. वीयेत and *Ben.* वायिषीष्ट,
वेष्टीष्ट or अजिषीष्ट (2d *pl.* वायिषीध्वं, वायिषीद्वं, वेष्टीद्वं or
अजिषीध्वं &c.). अवायि (3d *du.* अवायिषाताम्, अवेषाताम् or
अजिषाताम्. 2d *pl.* अवायिध्वं, अवायिद्वं, अवेद्वं or अजिद्वं &c.).

* VO'PADE'VA explains the root by पीडः.

† VO'PADE'VA's interpretation is यथा and मृज्; and DURGA'DA'SA explains the last term by मार्जनं.

‡ The verb is particularly irregular; for वी is substituted for this root before an árd'had'hātuca affix, but optionally before a वल् conforant. Ch. 18. §. i. 1.

|| The vowel does not become long before the penultimate व् (Ch. 18. §. iii. 6), because the subsequent consonant (यू) inherits the powers of the original vowel (ई). Ch. 2. §. iii. 2.

§ The use of the prefix (इष्ट) is here optional; according to BHĀ'RADWA'JA's restriction of the rule respecting that prefix, before the affix यल्. See Ch. 17. §. i. 6. *

¶ ई is converted into यू even before इ. See Ch. 19. §. iii. 2. and Ch. 7. §. 1. 5. and note *.

** The Vṛidd'hi diphthong is substituted before सिच्. See Ch. 19. §. iv. 6.

†† The Charcarita of this irregular verb is inadmissible.

अवायिष्यत, अवेष्यत or आजिष्यत. REC. PASS.* वीयते. Aor. p. अवायि, अवेष्ट or अवायिष्ट.

49. तेज [पालने] *tr.* to guard or protect.† तेजति. तितेज. तेजिता.

50. खज [मंथे] *tr.* to churn or agitate.‡ खजति. चखाज. खजिता. Aor. p. अखजीत् or अखाजीत्.

51. खजि [गतिवैकल्ये] *intr.* to limp, halt, or be unable to walk.|| खंजति. चखंज. खंजिता. IMPERS. खंज्यते.

52. एजृ [कंपने] *intr.* to quake or tremble.§ एजति. एजांचकार. एजिता. DES. एजिजिषति. CAUS. एजयति.

53. टुओस्मूर्जा [वज्रनिर्बोधे] *intr.* to thunder.¶ स्मूर्जति. पुस्मूर्ज. स्मूर्जिता. DES. पुस्मूर्जिषति. INT. पोस्मूर्ज्यते and पोस्मूर्क्ति &c. CAUS. स्मूर्जयति (Aor p. अपुस्मूर्जत्).

54. क्षि [क्षये] *intr.* to wane or decrease. *tr.* to diminish.** क्षियति. चिक्षाय (3d du. चिक्षियतुः pl. चिक्षियुः 2d sing. चिक्षेथ or

* For the verb may be so used, in its second acceptation.

† This verb is omitted by VO'PADE'VA. See तिज Ch. 23. §. iii. and 10th cl.

‡ DURGA'DA'SA expounds the term by विलोडनं. Some here add, as MA'D'HAVA remarks, कज [मदे] to be confused or disturbed by joy, pride or sorrow.

|| VO'PADE'VA states पांगुल्यं; which DURGA'DA'SA interprets खोडनं.

§ See एजृ. Art. V. 18.

¶ From the radical vowel being here originally long, some infer, as MAITRE'YA remarks, that the vowel is invariably long, throughout the inflections of this verb; and, consequently, that the vowel may be short in other verbs, with a penultimate रू (Ch. 18. §. iii. 6.). See i. 20.*. Yet DURGA'DA'SA makes the vowel of this root short.

** The verb, though terminated by a vowel, is inserted in this place, on account of its resemblance to the subsequent verb: as is remarked by MAITRE'YA. See क्षि 5th and 6th cl. क्षिष् 9th cl. and क्षिण 8th cl.

Properly the verb is intransitive; but becomes transitive with the causal termination understood.

VO'PADE'VA adds another interpretation (ऐश्वर्यं) 'to rule, or possess with unlimited power.'

चिद्वियथ* 1st du. चिद्वियिष pl. चिद्वियिम). द्वेता.* द्वेष्यति.
 दयतु. अदयत. दयेत् and Ben. दीयात्.† अद्वेषीत्. अद्वेष्यत्.
 PASS. &c. दीयते.†

55. क्षीज [अयक्ते शब्दे] *intr.* to found inarticulately; to sigh or groan,
 as in distress.‡ क्षीजति. चिक्षीज. क्षीजिता. DES. चिक्षीजिषति. INT.
 चेक्षीज्यते and चेक्षीक्ति &c. CAUS. क्षीजयति. Aor. p. अचिक्षीजत्.

56. लज. 57. लजि [भर्जने] *tr.* to fry.॥ लजति. ललाज.
 (3d du. लेजतुः). लजिता. Aor. p. अलजीत् or अलाजीत्. Also
 लंजति. ललंज.

58. लाज. 59. लाजि [भर्त्सनेच] *tr.* to blame or censure. *to fry.§
 लाजति. ललाज. And लंजति. ललंज.

60. जज. 61. जजि [युद्धे] *intr.* to fight. जजति. जंजति.

62. तुज [हिंसायां] *tr.* to kill or hurt. तोजति. तुतोज. तोजिता.

63. तुजि [पालने] *tr.* to guard or protect.¶ तुंजति. तुतुंज.
 तुंजिता.

* Since the radical vowel was gravely accented (Ch. 17. §. i. 1. t.), the verb does not admit the
 prefix इट्, unless in the Rem. p. See Ch. 17. §. i. 1. (with note §.) and 6. *.

† The vowel becomes long before यू. Ch. 19. §. v. 4.

‡ This root should have been placed, near a preceding one (41.), which is similarly explained:
 but they are separated, says MAITREYA, because the first is uncommon; or because the meanings
 vary. He adds examples of the different import of these roots; and DURGA'DĀŚA cites his au-
 thority for restricting this verb to a cry uttered in distress.

¶ These verbs are sometimes confounded, in signification, with the two following (58. and 59.).
 See ओलजी and ओलस्त्री 6th cl. as well as लज and लजि 10th cl.

§ MAITREYA reads the same term in both places; and makes the four verbs signify to fry.
 PURUSHACA'RA, adopting that reading, assigns nevertheless both acceptations to these verbs.
 BHAT'TOJĪ's authority is followed in the text; but VO'PADEVA appears to have transposed the
 crms; since the two first verbs are explained by him [भर्त्सने] 'to blame;' and the two last
 [भर्त्सनेभर्गे] 'to blame, or 'to fry:' for DURGA'DĀŚA interprets भर्गः by भर्जनं.

¶ MAITREYA inserts this verb with the preceding one; and repeats it here, expounding it

64. गज. 65. गजि. 66. गृज. 67. गृजि. 68. मुज. 69. मुजि.
 [शब्दार्थाः] *intr.* to found.* गजति. गंजति गजेति. गृजति.
 मोजति. मुंजति.

70. गज [मदनेच] *intr.* to be drunk or confused.†

71. वज. 72. व्रज [गतौ] *tr.* to go.‡ वजति. ववाज (3d du. ववजतुः).
 वजिता. *Aor. p.* अवजीत् or अवजीत्. Also व्रजति. *Aor. p.*
 अव्रजीत्.॥

ARTICLE VII.

*Verbs terminated by Cerebral Consonants, with Mute Vowels Gravely Accented,
 and containing Efficient Vowels Acutely Accented.*

1. अट् [अतिक्रमहिंसयोः] *tr.* 'to surpass, transgress, excel or
 transcend. 'to kill or hurt. § अटते. आनट्टे. अट्टिता. DES.
 अटिट्टिषते or, according to some, अट्टिट्टिषते; or, even, अतिट्टिषते.

[बलनेच] 'to be strong.' MA'D'HAVA leaves these variations unnoticed, and so does BHAT'-
 T'O'JI. Their authority is here followed. But VO'PADE'VA interprets the root [प्राणे बले]
 'to live or 'to be strong:' for DURGA'DA'SA expounds प्राणः by जीवनं; and he adds,
 that some make it signify to kill or hurt. See तुजि 10th cl.

* SWA'MI' and CHANDRA read मृज and मृजि. VO'PADE'VA adds the roots मंज and
 मर्ज to मुज and मुजि, but refers these four roots to the 10th cl. and expounds them
 [मृजाध्वनयोः] 'to cleanse, or 'to found.' However, DURGA'DA'SA remarks, that some
 restrict मुज and मुजि to the 1st class; and others there read मृज for मुज.

† See गर्ज 44. and गज 64. and 10th cl.

‡ See वज and व्रज 10th cl.

§ The vowel must be permuted with the *Vridd'hi* letter, before सिच्. Ch. 19. §. iv. 6. *

§ The radical penultimate is त्, according to the *Nyāsa* and other authorities: SWA'MI' con-
 curs in this, but says, the root is also considered to have a penultimate द्. MAITRE'YA seems to
 have preferred this opinion; but he notices that of the *Nyāsa*. Either way, the penult becomes

CAUS. अट्टयति (Aor. p. आटिटत् or, according to some, आटिटत् ; or even आतिटत्).

2. वेष्ट [वेष्टने] tr. to surround, encompass, or encircle. वेष्टते. विवेष्टे. वेष्टिता. CAUS. वेष्टयति (Aor. p. अविवेष्टत् or अववेष्टत् *). PASS. वेष्ट्यते.

3. चेष्ट [चेष्टायां] intr. to act, or perform functions ; to endeavour or be busy.† चेष्टते.

4. गोष्ट 5. लोष्ट [संवाते] tr. to assemble, or heap together.‡ गोष्टते. जुगोष्टे. गोष्टिता. So लोष्टते. लुलोष्टे.

6. बट्ट [चलने] intr. to move.॥ बट्टते. जबट्टे. बट्टिता.

7. स्फुट [विकसने] to blow; to open, or unclothe.§ स्फोटते. पुस्फुटे. स्फोटिता.

8. अठि [गती] tr. to go or approach.¶ अंठते. आनंठे. DES.

cerebral, on account of the final letter; but MA'D'HAVA remarks, that अड्, with a final ट्, (inserted by some in this place,) is an erroneous reading. However, VO'PADE'VA here places three roots, अट्ट्, with a penultimate ट्, त् or ट्. This is founded on the diversity of opinions, respecting the permutations in the doubled syllable; for MA'D'HAVA deduces अटिटिषते from a penultimate त्, and censures PURUSHACA'RA and others for exhibiting अतिटिषते, as the desiderative from this root. See अट्ट 10th cl.

* The vowel is here, optionally, permuted with अ in the prior syllable (Ch. 18. §. iv. 10. *).

† VO'PADE'VA states ईहः for the acceptation of this root; and DURGA'DA'SA interprets it, व्यापारः.

‡ VO'PADE'VA interprets one of these roots, by संहतिः; and the other, by संवातः; which DURGA'DA'SA expounds राशीकरणां. The example given is 'the storing of grain.'

॥ See बट्ट 10th cl.

§ See स्फुटिस् viii. 41. Also स्फुट 6th and 10th classes.

¶ A synonymous root, अठ्, is stated by VO'PADE'VA; and conjugated in the active voice.

अंठिठिषते.* CAUS. अंठयति (Aor. p. अंठिठत्*).

9. वति [एकचर्यायाम्] intr. to move alone or unaccompanied.† वंठते. ववंठे. वंठता.

10. मठि 11. कठि [शोके] tr. to bewail; to regret or remember with sorrow.‡ मंठते. कंठते.

12. मुठि [पालने] tr. 'to guard or protect. 'to flee or abscond.॥ मुंठते.

13. हेठ [विबाशयं] tr. to annoy or harass; to treat with petulance; to resist or oppose.§ हेठते. जिहेठे. हेठिता. CAUS. हेठयति (Aor. p. अजीहिठत् or अजिहेठत्¶).

14. एठ [च] tr. to annoy, resist or oppose.** एठते. एठांचत्रे. एठिता.

15. हिडि [गत्यनादरयोः] tr. 'to go or approach. 'to disregard.

* In the reduplication, न् is left to terminate the initial syllable (Ch. 18. §. iv. 1.).

† MA'D'HAVA interprets एकचर्या by असहायगमनं. VO'PADE'VA states एकचरः, and expounds it एकादिचर्या; as DURGA'DA'SA does, एककर्तृकचरणं.

‡ MA'D'HAVA explains शोकः as here equivalent to आध्यानं. VO'PADE'VA employs this last term, and expounds it उतःठा; and so does VA'MANA. DURGA'DA'SA cites other interpretations; 'complete meditation,' or 'recollection accompanied by sorrow.' See मठ and कठ viii. 44. and 45. Also वति 10th cl.

॥ On collating manuscripts, I find another reading [पलायने] 'to flee or abscond;' VO'PADE'VA, and his commentator exhibit that reading; and so does MAITRE'YA, though not noticed by MA'D'HAVA, whose authority, with BHAT T'O'JI's, is here followed. The Dhātupāṭhas disagree.

§ Some, as MA'D'HAVA remarks, insert this in the next article also. He expounds विबाधनं by शाब्दं. VO'PADE'VA reads हेठ् with a mute क, and conjugates it in both voices. But he places हेठ with a different acceptance in the 6th class.

¶ The substitution of the short vowel is here optional (Ch. 19. §. v. 2. *).

** SWA'MI' and CA'SYAPA require the preposition वि to be joined with this verb, but MAITRE'YA and others exhibit examples from the simple verb. VO'PADE'VA interprets the preceding

हृडते. जिहृडे. हिंङिता.

16. हृडि [संवाते] *tr.* to assemble or heap together. * हृङते. जुहृङे. हृङिता.

17. कुडि [दाहे] *tr.* to burn.† कुङते. चुकुङे.

18. वडि [विभाजने] *tr.* to divide, separate or distribute. * to surround or encompass. वङते. ववङे. वङिता.

19. मडि [च] 'to divide &c. * to surround or encompass.‡ मङते. ममङे. मङिता.

20. भडि [परिभाषणे] *tr.* 'to rally, deride, or treat with merriment. * to speak. † to upbraid with faults; to reprove or reprehend.‡ भङते.

21. पिडि [संवाते] *tr.* to assemble or heap together.§ पिङते.

root by बाधः, and this by बाधनं; which DURGA'DA'SA expounds विहतिः.

* CA'SYAPA remarks, that the 'Aryas omit this verb, while the Drāviras insert it: and हृङ, exhibited in the *Bhāṣya* &c. is erroneous. See हृङ 6th cl. DURGA'DA'SA interprets the verb by (राशीकरोति) 'he accumulates.'

† See कुडि viii. 34. and 10th cl.

‡ SWA'MI' remarks, that this verb is disjoined from the preceding, on account of its additional acceptations. But NANDI' gives separate interpretations; reading वेष्टने instead of च. MAITREYA, however, exhibits the first root with वेष्टने, and the second with च. This variation is unnoticed by MA'D'HAVA and BHAT'T'O'JI; but VO'PADE'VA and his commentator state both acceptations for each of these roots. See मडि viii. 33. and 10th cl. Also, according to VO'PADE'VA, वडि 10th cl.

§ DE'VA interprets the term by परिहासः; SWA'MI', by परितोभाषणं; and the *Nighānta*, by सनिंदोपालंभः. BHAT'T'O'JI adopts the first and last of these interpretations. VO'PADE'VA states, for the acceptations of the root, वाचू; but DURGA'DA'SA remarks, that GO'VINDA explains it by परिभाषणं, and CHATURBHUJA by परिहासः. See भडि 19th cl.

§ Expounded by VO'PADE'VA, संहतिः; by DURGA'DA'SA, राशीकरणं. See पिडि 10th cl.

22. मुडि [मार्जने] *intr.* 'to be pure or clean. *to sink or be low.
tr. 'to cleanse.* मुंडते.
23. तुडि [तोडने] *tr.* 'to break. *to kill or hurt.† तुडते.
24. हुडि [वरणे] *tr.* 'to accept or assent. 'to take.‡ हुंडते. जुहुंडे.
हुंडता.
25. चडि [कोपे] *intr.* to be angry.॥ चंडते.
26. शडि [स्त्रायांवातेच] *tr.* 'to diseafe, or dislemper; to wound.
*to assemble or heap together. शंडते.

* MA'D'HAVA and BHAT'TO'JI explain मार्जनं by शुद्धः and न्यग्भावः. CHA-
TURBHUJA, adopting the first interpretation, makes the verb transitive. VO'PADE'VA states मग्नः;
which DURGA'DA'SA interprets मज्जनं. He gives, as an example, a stone sinking in water
See मुडि viii. 38.

† MA'D'HAVA and BHAT'TO'JI expound तोडनं, by दारणं and हिंसनं. VO'PA-
DE'VA interprets the root by बध्ः; which RAMA'NA'T'HA, as cited by DURGA'DA'SA, explains
निष्पीडनं. See तुड् viii. 63.

‡ MA'D'HAVA cites MAITRE'YA as exhibiting a different interpretation (हरणे); but prefers
the other (वरणे), and explains the term by स्वीकारः. He observes, that "some" read
सुडि [विकसने] 'to blow, to open, or unclofe.' But MAITRE'YA's text exhibits मुडि
[भरणे] 'to hold or support;' and one *Dhātupāt'a* countenances this reading; as another
does, that, which MA'D'HAVA and BHAT'TO'JI have followed. VO'PADE'VA, too, states मुडि
[भृतौ वृतौ]; on which DURGA'DA'SA remarks, that some reject the second acceptation
(वृतिः); and that भृतिः here signifies धरणं. VO'PADE'VA, likewise, exhibits सुडि
[फुल्ले] 'to bloffom.' See हुडि 16. and हुड 6th cl.

॥ VO'PADE'VA interprets the root by रोषः. See चडि 10th cl.

27. तडि [ताडने] *tr.* to beat or strike.* तंडते.
 28. पडि [गतौ] *tr.* to go or approach.† पंडते.
 29. कडि [मदे] *intr.* to be confused with joy &c.‡ कंडते.
 30. खडि [मंथे] *tr.* to agitate.॥ खंडते.
 31. हेड्. 32. होड् [अनादरे] *tr.* to disregard, or treat with disrespect.§ हेडते. जिहेडे. हेडिता. CAUS. हेडयति (*Aor. p.* अजिहेडत्॥). So होडते.
 33. बाड् [आप्लाये] *intr.* to bathe; to dive and to emerge.** बाडते.
 34. द्राड्. 35. ध्राड् [विशरणे] *tr.* to divide, split, or pierce.†† द्राडते. ध्राडते.
 36. शाड् [श्लावायं] *tr.* to coax, flatter, praise, or boast.††† शाडते.

* VO'PADE'VA'S interpretation is आहतिः. See तड् 10th cl.

† See पडि 10th cl.

‡ VO'PADE'VA states दर्पः 'pride;' which DURGA'DA'SA expounds by हर्षः 'joy.' According to them, it admits the active and middle voices; but is generally deponent. See कडि 10th cl. and कड् viii. 72. and कड् 6th cl.

॥ VO'PADE'VA states, for the acceptance of the root, मथ्; and expounds it by मंथनं; on which DURGA'DA'SA observes, that it here signifies भंजनं. See खडि 10th cl. Some, as MA'D'HAVA remarks, read खुडि in this place.

§ According to VO'PADE'VA, these roots are synonymous with हिडि (15) in both its acceptations. See हेड् Ch. 22. §. ii. and होड् viii. 66.

¶ The penult diphthong is retained, without shortening it, on account of the mute ऋ (Ch. 19. §. v. 2.).

** MA'D'HAVA and BHAT'T'ŌJĪ interpret आप्लाये by आप्लवः; and state the initial as a (बश्) consonant. But VO'PADE'VA infers this among roots beginning with the semivowel व्; and DURGA'DA'SA expounds आप्लवः by स्नानं; but adds, that some explain it उन्मज्जनं.

†† VO'PADE'VA states शीर्णिः; which DURGA'DA'SA interprets विभेदः.

††† Since ल् and ड् are interchangeable, CA'S'YAPA conjugates the verb with ल् for its radical final. Ex. शालते. But VO'PADE'VA exhibits शालृ as a distinct root, with this acceptance. DURGA'DA'SA remarks, that some erroneously read श्लाड्.

ARTICLE VIII.

With Mute Vowels Acutely Accented.

1. शौट् [गर्वे] *intr.* to be proud.* शौटति. शुशौट. शौटिता.
CAUS. शौटयति (*Aor. p.* अशुशौटत्).
2. यौट् [बंधने] *tr.* to bind, connect or join.† यौटति.
3. म्लेट्. 4. म्लेट् [उन्मादे] *intr.* to be mad.‡ म्लेटति. म्लेटति.
5. कट् [वर्षावरणयोः] *intr.* 'to rain. *tr.* 'to encompass.॥ कटति.
चकाट. कटिता. *Aor. p.* अकटीत्. §
6. अट्. 7. पट् [गतौ] *tr.* to move or approach. अटति. आट
(3d *du.* आटतुः). अटिता. DES. अटिषति. TORT. अटाट्यते
and आटि or आटीति.॥ आटांचकार. So पटति. पपाट (3d *du.*
पेटतुः. 2d *sing.* पेटिष्य). पटिता. *Aor. p.* अपटीत् or अपाटीत्.**
8. रट् [परिभाषणे] *intr.* to speak. रटति.
9. लट् [बाल्ये] *intr.* to be a child.†† लटति.

* VO'PADE'VA, likewise, states शौट् with this acceptance.

† The authority, cited in the preceding note, admits यौट् as a synonymous root.

‡ VO'PADE'VA and his commentator exhibit six roots, म्लेट्, म्लेट् and म्लेट्; म्लेट्, म्लेट् and म्लेट्. MA'D'HAVA and BHAT'T'O'JI state two only, without noticing any various readings. However MAITRE'YA had inserted three roots म्लेट् &c.

॥ Some, as CA'SYAPA observes, here read चट्. See कटी (31.) and चट (10th cl.).

§ The permutation with the *Vriddhi* letter is precluded by the mute ए (Ch. 19. §. iv. 6. *).

¶ This is one of the verbs, which admit the affix यङ्, although the initial of the root be a vowel (Ch. 16. §. ii. 10.); and, when that affix is expunged, the reduplication is unavoidably confined to the initial vowel.

Since the verb signifies motion, these derivatives in यङ् indicate a tortuous progress.

** The permutation with the *Vriddhi* letter is optional; since अ is profoundly short, after an initial consonant (Ch. 19. §. iv. 6.).

†† VO'PADE'VA exhibits two acceptations [बाल्योक्तयोः]; the first interpreted by DURGADA'SA 'a state of childhood;' the second explained, 'speaking a little.'

10. शट [रुजाविशरणगत्यवसादनेषु] *intr.* 'to be diseased. *tr.* 'to divide, pierce or separate. *to go. *intr.* *to be weary or sad.* शटति.
11. वट [वेष्टने] *tr.* to surround or encompass.† वटति. ववट (3d *du.* ववटतुः‡).
12. किट. 13. खिट [त्रासे] *tr.* 'to terrify, alarm or surprise. *to fear or dread.॥ वेटति. चिकेट. केटिता. DES. चिकिटिषति or चिकेटिषति. So खेटति. चिखेट.
14. शिट. 15. षिट [अनादरे] *tr.* to disregard or treat with disrespect. शेटति. शिशेट. So सेटति. DES. सिसेटिषति.§ CAUS. Aor. *p.* असीषिटत्.
16. जट. 17. ऊट [संघाते] *intr.* to clot or be entangled.¶ जटति. जजाट (3d *du.* जेटतुः). जटिता. So ऊटति. जजाट (3d *du.* जऊटतुः**).
18. भट [भृतौ] *tr.* 'to hold or cherish. 'to hire or maintain.†† भटति.

* VO'PADE'VA states for the fourth and second senses सादः and शीर्णिः; which DURGA'DA'SA explains by अवसादः and बिभेदः.

† See वट Ch. 22. §. ii. and Ch. 29. Also वटि 39. *bir.* and 10th cl.

‡ The initial व does not permit the substitution of ए. Ch. 19. §. iii. 9.

॥ MA'D'HAVA expounds त्रासः by भयोत्पादनं. VO'PADE'VA allots to the root, two acceptations [भयभीषयोः]. Some omit the first verb; but MAITREYA and others insert it, as varying in its acceptance from the similar root inserted below. See किट 30.

§ Since the affix is converted into ष, the sibilant is not permuted with the cerebral letter, after इ (Ch. 18. §. ii. 3).

¶ DURGA'DA'SA states as an example of the meaning, 'entangled hair.'

** For the initial is subject to permutation, in doubling the syllable on account of लिट्; and, therefore, ए is not here substituted for अ (Ch. 19. §. iii. 8.).

†† भृतिः is here explained by GO'VINDA, 'nourishment and hire' (पोषणं and कर्ममूल्यं). See भट Ch. 22. §. ii.

19. तट [उक्ताये] *intr.* to rise ; to be elevated, or high.* तटति.
 20. खट [कांक्षायां] *tr.* to desire, seek or inquire.† खटति.
 21. णट [नृतौ] *intr.* to dance or gesticulate.‡ नटति (प्रणटति).
 22. पिट [शब्दसंवातयोः] *intr.* 'to sound. *tr.* 'to assemble or heap together. पेटति. पिषेट. पेटिता.
 23. हट [दीप्तौ] *intr.* to shine. हटति. जहाट. हटिता. *Aor. p.* अहटीत् or अहाटीत्॥
 24. षट [अवयवे] *intr.* to be part or portion ; to be ragged.§ सटति. ससाट (3d *du.* सेटतुः). सटिता. *Des.* सिसटिषति.¶ *CAUS.* साटयति (*Aor. p.* असीषटत्).
 25. लुट [विलोडने] *tr.* to churn or agitate. *intr.* 'to be connected.**

* The term is explained by DURGA'DA'SA उच्चीभावः. See तट 10th cl.

† VO'PADE'VA's interpretation of the root [कांक्षि] is explained by DURGA'DA'SA आकांक्षा.

‡ CSHI'RASWA'MI' reads नट ; but HARADATTA and others restrict the exception (Ch. 18. §. ii. 1. §) to नट belonging to the tenth class. VO'PADE'VA, however, infers both roots, णट and नट, in both sections of the first class ; to comply, as his commentator remarks, with the opinion of some grammarians. He states two acceptations of this root [नृत्यहिंसयोः] ; but the second is unnoticed by MA'D'HAVA and the rest. नृतिः is explained by PURUSHACA'RA नर्तनं ; which is distinguished from नृत्यं, as this last implies the accompaniment of voice. See णट Ch. 22. §. ii. and नट 10th cl.

¶ The permutation of the profodially short अ is here optional. Ch. 19. §. iv. 6.

§ VO'PADE'VA states अंशकः, which DURGA'DA'SA interprets by अवयवः.

¶ The permutation of the initial स in the desiderative is restricted. Ch. 18. §. ii. 3.

** CAUS'ICA and others read लुड ; and SUD'HIA CARA exhibits, in this acceptance, लुल ; which may, however, be deduced from the other, since लु and लू are interchangeable. VO'PADE'VA exhibits this root with two acceptations [विलोट विलोडयोः] ; one of which senses is expounded by DURGA'DA'SA संबंधीभावः. But he explains the other root by मंशः which is expounded विलोडनं. See लुटि 40. लुट 10th cl. लुट 4th cl. and Ch. 22. §. i.

लोटति. लुहोट. लोटिता. DES. लुलुटिषति or लुलोटिषति.
CAUS. लोटयति (Aor. p. अलूलुटत् or अलुलोटत्*).

26. चिट [परप्रेष्ये] intr. to be another's servant or messenger.
चेटति.

27. बिट [शब्दे] intr. to found.† बेटति.

28. बिट [आक्रोशे] tr. to curse.‡ बेटति.

29. इट. 30. किट. 31. and 32. कटी [गतौ] tr. to go or approach.||

एटति. इयेट (3d du. ईटनुः. 2d sing. इयेटिथ). एटिता. DES.
इटिटिषति. CAUS. एटयति. 30. केटति. चिकेट. केटिता. DES.
चिकेटिषति. Also कंटति. चकंट. कंटिता. Or else कटति. चकाट.
Likewise, according to some authorities, अयति. इयाय (3d du. इयनुः
pl. इयुः 2d sing. इययिथ or इयेथ. du. इययुः. pl. इयय. 1st
sing. इयाय or इयय. du. इयिव. pl. इयिम).§ एता. Or else
अयति. अयांचकार &c.

* This is one of the roots, in which the substitution of the short vowel is optional. See Ch. 19.
§. v. 2. *.

† VO'PADE'VA, confounding the subsequent root with this, states two acceptations
[आक्रोशेखने]; but DURGA'DA'SA remarks, that some reject the first of those acceptations.
However, VO'PADE'VA, adds another root विड [आक्रुशि] 'to curse.'

‡ Some, as MA'N'HAVA remarks, read हिट in this place. Ex. हेटति.

|| CSHI'RASWA'MI assigns to the third root, a mute ई, and rejects the fourth verb. The
Samantā, Taranginī, and others, extract out of the terminating letter, a fourth root consisting of a
single vowel: the short one (इ), according to some authors; but the long one (ई), according
to others; as MAITRE'YA has remarked. They accordingly assign a mute इ to the third root.
VO'PADE'VA exhibits three forms of this root, कट, कटि and कटी; but one only of the
fourth, इ, not ई. See किट 12. and कटे 5. and इता &c. 2d cl. also ईड् 4th cl.

§ Since इ, or ई, is a monosyllable ending in a vowel, it is gravely accented (Ch. 17,
§. i. 1. t.); and consequently does not admit the prefix इद् before consonants, unless in the re-
mote past (लिट्); but here, one authority makes it optional in the 2d person sing. (Ch. 17,
§. i. 6. *).

33. मडि [भूषायां] *tr.* to adorn or decorate.* मंडति. ममंड.
मंडिता.

34. कुडि [वैकल्ये] *tr.* to confound and disorder, as with pain or
grief.† कुंडति.

35. मुट. 36. पुट [मर्दने] *tr.* to rub and prefs; to grind or pound.‡
मोटति. मुमोट. मोटिता. So पोटति.

37. चुडि [अल्पीभावे] *intr.* to become small, low, or shallow.||
चुंडति.

38. मुडि [खंडने] *tr.* to cut or shave.§ मुंडति.

* See मडि vii. 19.

† CAUS'ICA and DURGA read कुटि; and SA'CAT'A'YANA, कुडि. VO'PADE'VA inserts
both roots. The verb is transitive according to DURGA'DA'SA. See कुडि vii. 17.

‡ D'HANAPA'LA reads मुड; SA'CAT'A'YANA has पुड; and CSHI'RASWA'MI' admits both these
verbs, but with a mute इ, viz. मुडि and पुडि. However, MAITRE'YA here states a single
verb मुट [प्रमर्दने]; and subsequently inserts मुडि [खंडने], adding there पुडि
as a reading approved by "some." VO'PADE'VA exhibits three roots with this acceptance; मुटि,
पुडि and मुडि. BHAT'T'O'JI states two only, मुट and पुट, without noticing the rest.
मर्दः is interpreted by DURGA'DA'SA मर्दनं, and in one place चूर्णीकरणं. See
मुट 6th cl. and मुड 10th cl.

|| MAITRE'YA has चुटि; and DURGA reads चुट, which MAITRE'YA notices as a various
reading: चुट [इत्येके]. Ex. चुंटति and चोटति. VO'PADE'VA states, for the ac-
ception of the root, तौक्ष्यः; which DURGA'DA'SA interprets स्वल्पीभावः. See चुट
6th cl. and चुट and चुटि 10th cl.

§ MAITRE'YA adds a various reading पुडि [चेत्येके]. MAD'HAVA remarks, that some
catalogues of roots here insert मुडि [खंडनप्रमर्दनयोः]; but he approves the omission
of it by MAITRE'YA. VO'PADE'VA interprets the root by क्खिद्; which DURGA'DA'SA restricts
to 'cutting, or paring off, hair.'

39. रुटि. 40. लुटि [स्तेये] *tr.* to steal or rob.* रुंटति. लुंटति.
 41. स्फुटिर् [विशरणे] *tr.* to pierce or divide.† स्फोटति. पुस्फोट.
 स्फोटिता. *Aor. p.* अस्फुटत् or अस्फोटीत्.‡
 42. पठ [यक्तायां वाचि] *tr.* to speak articulately; to recite or read.
 पठति. पपाठ (3d *du.* पेठतुः. 2d *sing.* पेठिथ). पठिता. *Aor. p.*
 अपठीत् or अपाठीत्.||
 43. वठ [स्थौत्ये] *intr.* to be large, powerful, or able.§ वठति.
 ववाठ (3d *du.* ववठतुः. 2d *sing.* ववठिथ॥). वठिता.
 44. मठ [मद निवासयोः] *intr.* 'to be confused, or disturbed in
 mind, as by pleasure or pain. 'to dwell or inhabit.** मठति.

* CSHI'RASWA'MI' notices a various reading, रुठि, लुठि [इत्येके]; and SA'CATA'Y-
 ANA reads रुडि and लुडि. These two last roots are not exhibited by VO'PADE'VA. See
 लुट 25. and Ch. 22. §. i. and रुट 10th cl.

† MAITRE'YA and others read the root, as here exhibited: but CHANDRA has स्फुट; and
 SWAMI' and CA'SYAPA exhibit three verbs, स्फुटि, स्फुट and स्फुटिर्. So does VO'-
 PADE'VA. *Ex.* स्फुंटति and स्फोटति &c. DURGA'DA'SA interprets विशरणं by
 भेदनं; but adds, as a various reading, विसरणं; which he explains, 'to open or expand.'
 He proposes to read स्फाटि and स्फाट instead of स्फुटि and स्फुट [शीर्णौ]. RAMANA'-
 T'HA had flated स्फाट, as a various reading of स्फुटिर्, on the authority of "some" gramma-
 ticians. See स्फुट vii. 7.

‡ अङ् is optionally substituted for च्लि, on account of the mute इर् (Ch. 16. §. iii. 12.).

|| ए is substituted for अ in certain inflections of the remote past, since the initial is not liable
 to permutation; and the vowel may be permuted in the aorist past, because it is profodially short
 and preceded by a consonant. Ch. 19. §. iii. 8. and §. iv. 6.

§ VO'PADE'VA adds another root वठ [पैत्ये]; and DURGA'DA'SA expounds the terms, in
 both instances, by सामर्थ्यं, although VO'PADE'VA himself explain पैत्यं by पीनत्वं.

¶ Since the initial is व. See Ch. 19. §. iii. 9.

** MA'D'HAVA cites from MAITRE'YA, but without approbation, मठ, कठ [मद
 निवासनयोः]. However, that reading does not occur in MAITRE'YA's work. DURGA'-
 DA'SA remarks, that some omit the first acception (मदः).

45. कठ [कृञ्जीवने] *intr.* to live in distress.* कठति.
 46. रुठ [वरिभाषणे] *tr.* to speak. रुठति.
 47. हठ [पुतिशठत्वयोः] *tr.* to leap or jump. *intr.* to be wicked.
tr. to treat with violence. to bind to a post.† हठति. जहाठ.
 48. रुठ. 49. लुठ. 50. उठ [उपघाते] *tr.* to strike or knock down.‡ रोठति. So लोठति. CAUS. Aor. p. अलूलुठन् or अलुलोठन्.॥
 Also ओठति. उवोठ (3d du. उठतुः). ओठिता. Or else ओठति.
 उठांचकार.
 51. षिठ [हिंसासंक्षोभनयोः] *tr.* to kill or hurt. *intr.* to feel pain or affliction.§ षेठति.
 52. शठ [कैतवेच] *tr.* to cheat. to kill. *intr.* to suffer pain.¶ शूठति.

* Some, as MA'D'HAVA remarks, insert in this place, मठ [गतौ]; but MAITREYA and the rest omit it. VO'PADE'VA explains the root by तंकनं, which DURGA'DA'SA interprets दुःखेनजीवनं.

† CHANDRA and DURGA assign to this root a different acceptance [बलात्कारे] *tr.* to treat with violence; or exert force against. VO'PADE'VA exhibits that for the first acceptance of the verb; but, instead of the second, he states कीलबंधः, which DURGA'DA'SA interprets 'binding to a post.' This agrees with MAITREYA's reading [पुतिशंकुत्वयोः]; but MA'D'HAVA and BHAT'T'O'JI, as well as the *Dhātupāṭha*, exhibit the reading adopted in the text.

‡ MAITREYA states the third verb, as resting on the authority of "some" grammarians: उठ [इत्येके]. D'HANAPALA and SA'CAT'A'YANA notice the two first only; but CSHI'RASWA'MI premises उठ; and, for the other two, cites the authority of DURGA. BHAT'T'O'JI exhibits a various reading of the third verb, as resting on limited authority [उठइत्येके]. See लुठ 6th cl. and लुठि 55. Ch. 22. §. i.

§ The substitution of the short vowel is here optional (Ch. 19. §. v. 2. *).

¶ DURGA'DA'SA interprets क्लिष्ट by (दुःश्वानुभवः) 'the sensation of pain.'

¶ The term is expounded by DURGA'DA'SA (वंचनं) 'fraud or deception.' SWA'MI and

53. श्ठ [प्रतिवाते] *intr.* to be prevented or stopped.* श्ठति.
 54. कुठि [च] *intr.* to be prevented or obstructed; to be stopped, or prevented from moving.† कुठति.
 55. लुठि [आलस्येप्रतिवातेच] *intr.* 'to be lazy. *tr.* 'to repel, resist or oppose.‡ लुठति.
 56. शुठि [शोषणे] *intr.* to dry; to be arid or desiccated.॥ शुठति.
 57. रुठि. 58. लुठि [गतौ] *tr.* to go or approach.§
 59. चुडु [भावकरणे] 'to hint one's meaning. 'to dally or wanton; to coquet. 'to act.¶ चुडुति. चुचुडु. चुडिता.

others, omitting the conjunction (च), restrict this root to the first acceptance. See 10th cl. and Ch. 29.

* MA'D'HAVA exhibits [गतिप्रतिवाते], but cites with approbation D'HANAPA'LA's omission of the term गति. SWA'MI' reads शुठि. *Ex.* शुठति. VO'PADE'VA exhibits both roots, and explains them by खोटनं (lameness); which DURGA'DA'SA interprets गतिव्याघातः. See शुठ 10th cl. and शुठि 56.

† VO'PADE'VA exhibits this root with three acceptations [खोटन वैकल्यालस्ये]; and interprets the first by गयाघातः. But MA'D'HAVA considers the acceptance of the verb as sufficiently indicated by the single term प्रतिवातः. DURGA'DA'SA explains the second acceptance by (विकलीभावः) 'a state of confusion or disorder;' and the third by (मंदीभावः) 'a state of dullness.'

‡ VO'PADE'VA likewise exhibits रुठि, with the same acceptations. See लुठ 49.

॥ See शुठ 53.

§ See लुठि 55. The verb, as MA'D'HAVA remarks, is repeated on account of its different acceptations.

¶ MA'D'HAVA and BHAT'TO'JI expound the term by अभिप्रायसूचनं. The original penultimate, in the root, is दू, but is permuted regularly before the cerebral final. However, VO'PADE'VA exhibits two roots, with the penultimates डू and दू; and interprets them फुतौ हावे. DURGA'DA'SA remarks, that the *Cātantra* assigns to the root a single acceptance [हावकरणे]. Such a reading, too, is found in MAITRE'YA's work, though not noticed by MA'D'HAVA and BHAT'TO'JI. AMERA has explained हावः by 'blandishment or wantonness.'

60. अङ् [अभियोगे] *tr.* 'to connect. 'to solve or demonstrate.*
अङ्ति. आनङ्. अङ्तिता. DES. अङ्गिष्ठिषति. CAUS. अङ्गयति (*Aor. p.*
अङ्गिष्ठत्).

61. कङ् [कार्कश्ये] *intr.* to be rough.† कङ्ति.

62. क्रीड् [विहारे] *intr.* to play or sport.‡ क्रीडति. चिक्रीड.
क्रीडिता. CAUS. *Aor. p.* अचिक्रीडत्.

63. तुड् [तोडने] *tr.* 'to break, cut or tear. ,to kill.‡ तोडति.
तुतोड. तोडिता. CAUS. *Aor. p.* अतुतोडत्.

64. हृड्. 65. रुड्. 66. होड् [गतौ] *tr.* to go, or approach.§
हृडति. जुहृड. हृडिता. CAUS. हृडयति (*Aor. p.* अजुहृडत्). So
होडति. जुहोड. होडिता. CAUS. होडयति (*Aor. p.* अजुहोडत्).

* Here also the radical penult is ङ्; and this letter is not repeated in the second doubled syllable (Ch. 18. §. iv. 1.). But VO'PADE'VA exhibits two roots, with different penultimates ङ् and ङ्. DURGA'DA'SA explains the term (समाधानं) 'to resolve or demonstrate:' but GO'VINDA expounds it, 'to connect thoroughly.'

† Here again the penult is originally ङ्.

‡ In composition with the prepositions (उपसर्ग), अनु, सम्, परि and आङ्, this verb is deponent. *Ex.* आक्रीडते. But not so, in conjunction with अनु, as a preposition governing the objective case (कर्मप्रवचनीय). *Ex.* तमनुक्रीडति plays with him. Nor in conjunction with सम्, when the term signifies to sound inarticulately. *Ex.* संक्रीडति चक्रं the wheel creaks.

§ MA'D'HAVA remarks, that here also (See vii. 23.), तोडनं signifies दारणं and हिंसनं, 'to break or 'to kill.' SWA'MI' and others read तूड. See तुडि vii. 23.

§ MAITRE'YA reads हृड्, होड्; and D'HANAPA'LA has रुड्, हृड्. BRAT'TO'JA and others combine both readings. VO'PADE'VA exhibits six roots with this single'acceptation, रुड्, रुड्, हृड्, रुड्, होड् and हौड्; but makes them all deponent. See हौड् vii. 32.

67. रौड् [अनादरे] *tr.* to treat with disrespect.* रौडति.
 68. रोड्. 69. लोड् [उन्मादे] *intr.* to be mad.† रोडति. लोडति.
 70. अड [उद्यमे] *intr.* to strive or endeavour. अडति. आड
 (3d du. आडतुः. *pl.* आडुः).
 71. लड [विलासे] *intr.* to dally or frolick.‡ लडति.
 72. कड [मदे] *intr.* to be confused or disturbed by pleasure or
 pain.॥ कडति.
 73. गड [वदनैकदेशे] *intr.* to affect the cheek. • to be rough, pro-
 vided it be the cheek, that is fo.§

ARTICLE IX.

*Verbs terminated by Labial Consonants, with Mute Vowels Gravely Accented
 and Efficient Vowels Acutely Accented.*

1. तिपृ. 2. तेपृ. 3. छिपृ. 4. छेपृ [क्षरणार्थाः] *tr.* to
 sprinkle; *intr.* to distil or drop.¶ तेपते. तितिपे (2d *sing.*

* VO'PADE'VA adds a synonymous root रौड्.

† VO'PADE'VA makes रोड् synonymous with the preceding root रौड्; and adds to लोड्,
 in this acception, two synonymous roots लौड् and लोट्. These variations are not con-
 firmed by MA'D'HAVA, nor by BHAT'T'O'JI.

‡ CSHI'RASWA'MI' and others consider लड and लल as interchangeable; but some insert, in
 another place (Ch. 22. §. ii.), the last, as a distinct root: लल [लिप्तायाम]. See Ch. 22.
 §. ii. and लड 10th cl.

॥ DURGA' reads कडे; and CSHI'RASWA'MI, कडि. VO'PADE'VA, apparently on the
 ground of this last reading, makes the verb admit both voices. See कडि vii. 29. and कड 6th cl.

§ MA'D'HAVA observes, that this root has been already inserted in another place (ii. 29:).

¶ The first root has the vowel gravely accented (Ch. 17. §. i. 2. †.). Yet CSHI'RASWA'MI' conju-
 gates it with the prefix इट्; and VO'PADE'VA makes the use of the prefix optional, notwithstanding
 the authority of VYA'GHRA'BHU'TI, CA'S'YAPA and the rest, to the contrary. VO'PADE'VA's interpretation

तित्तिपिषे*). तेप्ता. तेप्स्यते. तेपतां. अतेपत. तेपेत or *ben.* तिप्सीष्ट
(3d *du.* तिप्सीयास्तां. *pl.* तिप्सीरन्). अतिप्त्र (3d *du.* अतिप्सातां. *pl.*
अतिप्सत). Likewise तेपते. तितेपे. तेपिता. So स्तेपते. तिष्टिपे (3d *du.*
तिष्टिपाते. *pl.* तिष्टिपिरे). स्तेपिता. Also स्तेपते. तिष्टेपे (3d *du.*
तिष्टेपाते. *pl.* तिष्टेपिरे).

5. तेपृ [कंपने] *intr.* to shake or tremble.†

6. ग्लेपृ [दैन्ये] *intr.* to be poor, indigent and dependent. ग्लेपते.

7. टुवेपृ [कंपने] *intr.* to shake or tremble. वेपते.

8. केपृ. 9. गेपृ. 10. ग्लेपृ [च] *intr.* to shake or tremble.

tr. to move.‡ केपते. गेपते. ग्लेपते.

11. मेपृ. 12. रेपृ. 13. लेपृ [गतौ] *tr.* to go or approach.

मेपते. रेपते. लेपते.

(श्चुत) is expounded by DURGA'DĀ'SA द्वाराणि. CA'S'YAPA adds two other synonymous roots, दिपृ and देपृ. But "some," as remarked in the *Manāramā*, read these instead of the two first verbs.

* Though this root refuse the prefix इट् in other inflections, the exception does not extend to the remote past (Ch. 17. §. i. 1.). The affixes, which are fictitiously distinguished by a mute प, prevent the permutation of the penultimate vowel with the *gunā* diphthong (Ch. 16. §. iv. 1. and 2.).

† See तेपृ 2.

‡ SWA'MI' concludes, that these roots are synonymous with the preceding one (7), and with those which follow (11.—13.): but MAITRE'YA omits the conjunction [च] and repeats the explanatory term [कंपने]. This implies, that they are separated from the preceding one, only because they are less uncommon. See ग्लेपृ (6). It is again inserted here, on account of the difference of its acceptations.

§ SWA'MI's authority, confirmed by MA'D'HAVA's and BHAT'T'O'JI's, is followed in the text; but MAITRE'YA, as cited by these authors, reads मेपृ, लेपृ, [सेवने] 'to serve,' and रेपृ, पूव, [गतौ] 'to move.' However, MAITRE'YA himself states पेवृ, मेवृ, [सेवने] रेवृ, पूव, [गतौ]; and, in another place, expressly refers to this reading.

14. ञ्पूष [लज्जायां] *intr.* to be modest or ashamed. ञ्पते. ञ्पे* (3d du. ञ्पाते. pl. ञ्पिरे). ञ्पिता or ञ्प्रा. ञ्पिष्यते or ञ्पश्यते. ञ्पतां. अञ्पत. ञ्पेत and *Ben.* ञ्पिषीष्ट or ञ्पिष्ट. अञ्पिष्ट. अञ्पिष्यत or अञ्पश्यत.

15. कपि [चलने] *intr.* to shake or tremble. कंपते. चकंपे. कंपिता.

16. रबि. 17. लबि. 18. अबि [शब्दे] *intr.* to found. रंबते. ररंबे. रंबिता. So लंबते. ललंबे. Also अंबते. आनंबे.

19. लबि [अवसंसनेच] *intr.* to lie or fall.†

20. कबृ [वर्णे] *tr.* to colour, or tinge with various hues.‡ कबते. चकबे. कबिता. CAUS. काबयति. Aor. p. अचकाबत्.

21. लीबृ [अधाष्ट्ये] *intr.* to be timorous or unassuming.॥ लीबते. चिलीबे. लीबिता. CAUS. लीबयति. Aor. p. अचिलीबत्.

22. क्षीबृ [मदे] *intr.* to be intoxicated.§ क्षीबते. चिक्षीबे. क्षीबिता. CAUS. क्षीबयति. Aor. p. अचिक्षीबत्.

(See xiii. 31. 32. and 34.). Some add ह्रेपृ and ध्रेपृ, as is remarked by MA'D'HAVA; accordingly VO'PADE'VA infers the first of these: but he subjoins a second acceptation to the root रेपृ; viz. [शब्दे] 'to found.'

* The substitution of ए, in the remote past, is grounded on a special rule (Ch. 19. §. iii. 8. §.); and the use of the prefix, in other tenses, is optional, as indicated by the mute उ (Ch. 17. §. i. 1.). See ञ्पूष Ch. 22. §. ii.

† GO'VINDA BHAT'TA, cited by DURGA'DA'SA, interprets संसनं by अवलंबनं. See लबि 17.

‡ VO'PADE'VA adds another acceptation, [स्तुतौ] 'to praise.'

§ DURGA'DA'SA expounds the term by अप्रगल्भीभावः.

§ VO'PADE'VA states, for the acceptation of the root, दर्पः; but DURGA'DA'SA interprets it मन्तीभावः.

23. शीभृ [कथने] *tr.* to coax, praise or boast. शीभते. शिशीभे. शीभिता. CAUS. शीभयति. *Aor. p.* अशिशीभत्.

24. चीभृ [च] *tr.* to coax, praise or boast.* चीभते.

25. रेभृ [शब्दे] *intr.* to sound.† रेभते. रिरेभे. CAUS. *Aor. p.* अरिरेभत्.

26. छभि. 27. स्खभि [प्रतिबंधे] *tr.* to stop or hinder. *intr.* to be inanimate.‡ स्खंभते. तस्खंभे. स्खंभिता. DES. तिस्खंभिषते. *Des. of the Caus.* तिस्खंभयिषति. Likewise स्खंभते.

* DURGA'DA'SA notices, on the authority of "some," a various reading, बीभृ; he explains the interpretation of the root, by प्रशंसा.

† MA'D'HAVA and BHAT'TO'JI remark, that, in some lists, two roots are added, अभि and रभि. These are inserted by VO'PADE'VA; as also another synonymous root, लभि.

‡ MA'D'HAVA refers to this first root (छभि), and to the supplementary one स्खंभु (Ch. i. 6. §. ii. 7. §.), the irregular compound with the preposition उद् (Ch. 3. §. iii. 8. †); but to the supplementary root only, the special rules concerning the permutation of स with ष (Ch. 18. §. ii. 4. §. and 9.). *Ex.* उन्नंभते, विस्खंभते; for it follows, that this verb does not permute the efficient initial स. BHAT'TO'JI adopts that opinion, with the reasons of it. But SWA'MI' and MAITRE'YA remark, that, according to some authors, ट् is the original radical. *Ex.* छंभते. ट्छंभे. In composition, विस्खंभते.

" VO'PADE'VA exhibits two roots छभि and स्खभि, varying only in the desiderative of the causal : तिस्खंभयिषति or तिस्खंभयिषति. But the first alone is right (See Ch. 18. §. ii. 3.).

The other verb, स्खभि, never admits the permutation of स with ष. *Ex.* विस्खंभते. See Ch. 18. §. ii. 6. †.

VO'PADE'VA's interpretation for these and synonymous roots; is स्खंभः; for which DURGA'DA'SA adopts one of the senses assigned to it by AMERA, (जडोभावः) 'insensibleness;' making, however, the verb both active and neuter. BHI'MA explains the term (स्खंभः) by क्रियानिरोधः; as GO'VINDA does, by रुद्धि. It is also expounded रुद्धीकरणं. See स्खंभु and स्खंभु supplement 5th and 9th cl;

28. जम्. 29. जृभि [गात्रविनामे] *intr.* to gape or yawn.* जंभते.
जजंभे. जंभिता. जंभिष्यते. जंभतां. अजंभत. जंभेत or *Ben.*
जंभिषीष्ट. अजंभिष्ट. अजंभिष्यत. *Dls.* जिजंभिषते. *INT.* जंजभ्यते
and जंजभीति or जंजब्धि. *CAUS.* जंभयति. *Aor. p.* अजजंभत्.
Likewise जृंभते. जजृंभे. जृंभिता. *INT.* जरीजृंभ्यते and जरीजृंभीति
&c. *CAUS.* जृंभयति. *Aor. p.* अजजृंभत्.

30. शल्भ [कथने] *tr.* to coax, praise or boast. शल्भते. शशल्भे.
शल्भिता.

31. वल्भ [भोजने] *tr.* to eat. वल्भते. *CAUS.* वल्भयति.†

32. गल्भ [धाष्ट्ये] *intr.* to be bold and confident. गल्भते.

33. श्चंभु [प्रमादे] *intr.* to be inattentive or neglectful; to err or
mistake.‡ श्चंभते or स्रंभते.

* MAITREYA observes, that "some" read जंभी. This appears to be sanctioned by VA-
MANA; for he exhibits a participle of this verb, formed without the prefix *इट्* before an
affix denominated *nishp'hā*. See Ch. 17. §. i. 1. §. BHATTOJI has preferred this reading; though
MA'D'HAVA approves the other, which is here followed in the text.

The root inserts the augment नुम् (न), when a vowel follows (Ch. 19. §. vii. 3.); and
नुक् in the prior syllable, when यङ्, or a blank substituted for it, is subjoined (Ch. 18. §.
iv. 9. *). In the other root, रीक् is affixed to the prior syllable, in the intensive; but रुक्,
रिक्, or रीक्, in the *Chararita* form of it (ibid.).

VOPADEVA exhibits (though without sufficient authority) four synonymous roots; जम्,
जभि, जृभि and जृभी. *Ex.* जंभते, जंभते, जृंभते, जर्भते. His interpre-
tation of them (जृंभः) is explained by GOVINDA, गात्रशैथिल्यं. "Some," as remarked
by MA'D'HAVA and BHATTOJI, conjugate जृभि in the active voice, with the acceptance of
'fear or dread.' See जृभि 10th cl.

† Since the verb signifies to swallow, the causal does not admit the middle voice.

‡ CA'SYAPA. reads श्चंभु; but DURGA स्रंभु. SWAMI adopts this, but adds as a various
reading. संसु; and that is the root, which MAITREYA here exhibits. MA'D'HAVA remarks,

34. घृमु [संभे] *tr.* 'to stop. *intr.* 'to be inanimate. स्तोभते. तुष्टुभे. स्तोमिता. DES. तुस्तुभिषते or तुस्तोभिषते.*

ARTICLE X.

With Mute Vowels Acutely Accented.

1. गुप् [रक्षणे] *tr.* to guard or protect. † गोपायति ‡. गोपायंचकार &c. or जुगोप (3d *du.* जुगुपतुः. 2d *sing.* जुगोपिथ or जुगुपथ). गोपायिता, गोपिता or गोप्ता. *Imp.* &c. गोपायेत्

that VA'MANA and his commentators have not functioned these variations. However, BHAT'T'Ō'JĪ states the root as optionally, either श्रंभु or संभु. VO'PADE'VA has inferted संभु only. But he states श्रंसु [प्रसादे] 'to be pellucid;' which seems to be an erroneous variation from MAITRE'YA. DURGA'DA'SA expounds प्रसादः by (प्रसन्नीभाव) 'clearness;' and प्रमादः by (अनवधानता) 'inadvertency.'

* The affix सन् being here optionally distinguished by a mute क् (Ch. 16. §. iv. 3.), the permutation with the *gun'a* diphthong is optional.

This root permutes the initial स after certain prepositions, notwithstanding the intervention of अट् (Ch. 18. §. ii. 4. ||.). *Ex.* विष्टोभते, यष्टोभिष्ट.

† See गुप् 10th cl. and गुप 4th cl. and Ch. 23. §. iii.

‡ This verb takes the affix आय; optionally, however, before an ārd'had'hātuca (Ch. 16. §. ii. 12. and †.). Terms, ending in this and similar affixes, are denominated verbs, and, consequently, are conjugated (Ch. 16. §. ii. 14.). The permutation of the radical vowel with the *gun'a* diphthong, takes place (Ch. 19. §. iv. 2.); and the derivative verb requires the affix आम् in the remote past (Ch. 16. §. iii. 2.): the final अ, in the inflective root, is expunged before this and other ārd'had'hātucas (Ch. 19. §. ii. 1.). Since the original root contains a mute उ, the use of the prefix इट् is optional (Ch. 17. §. i. 1.).

VO'PADE'VA allows derivatives in आय, to be conjugated both in the middle and active voices. CA'S'YAPA and others restrict them to the same voice with the original verb. But, properly, they are confined to the active voice.

Besides this root, and the following, those, which admit the affix आय, are विक, पन and पण्ण synonymous with the last.

and Ben. गोपाय्यात् or गुप्यात्. Aor. p. अगोपायीत् and अगोपीत्
or अगौसीत्. DES. जुगोपायिषति, जुगुप्सति and जुगुपिषति
or जुगोपिषति. INT. जोगुप्यते. CAUS. गोपाययति or गोपयति.
Aor. p. अजुगोपायत् or अजगुपत्.

2. धूप [संतापे] *tr.* to heat.* धूपायति.† धूपायांचकार &c. or
दुधूप. धूपायिता or धूपिता.

3. जप. 4. जल्प [व्यक्तायां वाचि] *tr.* to speak articulately, to say
or tell. जल्पति. जजल्प. जल्पिता.

जप [मानसेच] *tr.* to speak, say or tell. to meditate or recite to
oneself.‡ जपति. जजाप (3d du. जेषतुः). जपिता. Aor. p. अजपीत्
or अजापीत्. DES. जिजपिषति. PRAV.॥ जंजप्यते and जंजपीति or
जंजप्ति. CAUS. जापयति. Aor. p. अजीजपत्.

5. चप [संत्वने] *tr.* to console. to caress or fondle.§ चपति.
चचाप (3d du. चेपतुः). चपिता.

6. षप [समवाये] *intr.* to be connected. *tr.* to understand tho-
roughly.॥ सपति. DES. सिसपिषति. CAUS. सापयति. Aor. p.
असीषयत्. Des. of the Caus. सिषापयिषति.

* VO'PADE'VA's commentator expounds तापः by संतप्तीकरणं. See धूप 10th cl.

† This root, also, takes the affix आय.

‡ VO'PADE'VA expounds the root by हृदुच्चारः, which his commentator interprets, 'the
meditating of the words and their meaning, without any act of the tongue, lips, and other organs
of speech.'

॥ This is one of the roots which takes the affix यङ्, in an ill sense of the verb (Ch. 16. §.
ii. 10.); and which annexes न् to the prior syllable.

§ VO'PADE'VA's commentator explains the term by विवचनं or उपसमः.

॥ MA'D'HAVA and BHAT'TO'JI expound the term by संबंधः and सम्यगवबोधः.
VO'PADE'VA and his commentator state the first acceptation only: allowing, at the same time, the
original root to be written with an initial स or ष; and thence inferring an option in the Aor. p.

7. रप. 8. लप [यक्तायांवाचि] *tr.* to speak, say, or tell. रपति.
Also लपति. CAUS. Aor. p. अलीलपत् or अललापत्.*

9. चुप [मंदायांगतौ] *intr.* 'to move flow. *tr.* 'to approach slowly.†
चोपति. चुचोप. चोपिता.

10. तुप. 11. तुंष. 12. त्रुप. 13. त्रुंष. 14. तुफ. 15. तुंफ.
16. त्रुफ. 17. त्रुंफ [हिंसार्थाः] to kill.‡ नोपति. तुतोष. Also
तुंषति. तुतुंष (3d du. तुतुंषतुः||). तुंषिता. Ben. तुष्यात्.|| So
त्रोपति. त्रुंषति. तोफति. तुंफति. त्रोफति. त्रुंफति.

18. पर्ष. 19. रफ. 20. रफि. 21. अर्ष. 22. पर्व. 23. लर्व,
24. बर्व. 25. मर्व. 26. कर्व. 27. खर्व. 28. गर्व. 29. शर्व,
30. षर्व. 31. चर्व [गतौ] *tr.* to go, move, or approach.§ पर्षति. पर्वर्ष.

of the causal असीसपत् or असीषपत्. But that is erroneous, and only the desiderative
is excepted from the regular permutation. See Ch. 18. §. ii. 3.

SA'CAT'AYANA and CSHI'RASWA'MI' here notice, as a various reading, षच, with this accep-
tation. Ex. सचति.

* MA'D'HAVA and VO'PADE'VA here exhibit an optional formation of the aorist past in the
causal; yet this verb is not enumerated among the twelve roots, which are intended by the rule,
cited in this place by MA'D'HAVA. (Ch. 19. §. v. 2. *).

† VO'PADE'VA's interpretation is शनैर्गतिः. RAMA'NA'T'HA makes the verb transitive.

‡ See तुप, तुंष, तुफ and तुंफ 6th cl. and तुषि 10th cl.

|| Since the root is terminated by a conjunct, the affixes are not distinguished by a mute व् in
the remote past (Ch. 16. §. iv. 1.); but they are, in the imperative (लिङ्) denoting a benedic-
tion (Ch. 16. §. iii. 8.): the penultimate न् is therefore retained in the one, and expunged in the
other. Ch. 19. §. vii. 1.

The simple root तुंष, (not its *Charcarita* derivative,) being preceded by प्र, and governed by
a word signifying a 'cow,' requires the prefix सुट् (स). Ex. प्रस्तुंषतिगौः. INF.
प्रतोतुंषीति.

§ CAUSICA, as is remarked by MA'D'HAVA, reads अंब &c. with a penultimate न्; instead
of अर्ब &c. (21.) with a penultimate र्. Accordingly, VO'PADE'VA exhibits these roots by
pairs, अर्ब and अंब &c. To most of them, he properly assigns this only acceptance,

पर्विता. So रफति. And रंफति. Likewise अर्बति. आनर्ब. Alfa पर्वति. लर्बति. बर्बति. मर्बति. कर्बति. खर्बति. गर्बति. शर्बति. सर्वति (CAUS. Aor. p. असिषर्बत्). चर्बति.

32. कुबि [क्कादने] *tr.* to cover, clothe, or hide.* कुंबति.

33. लुबि. 34. तुबि [अर्दने] *tr.* to hurt, pain, or excruciate.† लुंबति. तुंबति.

35. चुबि [वक्त्रसंयोगे] *tr.* to kiss.‡ चुंबति. चुचुंब.

36. षृभु. 37. षृंभु [हिंसार्थौ] to kill.॥ सर्भति. ससर्भ. सर्भिता. Des. सिसर्भिषति. So सृंभति. ससृंभ. *Imp. &c. Ben.* सृभ्यात्.

38. श्पुभ. 39. श्पुंभ [भाषणे] *tr.* 'to speak. *inrr.* 'to shine. *tr.* 'to kill.§ शोभति. श्पुशोभ. And श्पुभति. श्पुष्पंभ.

(गतिः or सर्षणां) 'to move, go or approach:' but to others (viz. अर्ब, शर्ब, रफि, रफ and वर्फ) he allots another sense also, (हिंसा or बधः) 'to kill.' He follows MAITREYA, in reading वर्फ instead of पर्ष; yet this variation is unnoticed by MA'D'HAVA and BHAT'TOJI. They have equally passed unnoticed MAITREYA's omission of लर्ब (23.); yet, in this instance also, he is followed by VO'PADE'VA. But this last author adds, as synonymous roots, बर्ब and वंब, तर्ब and तंब; नर्ब and नंब; also सर्ब and संब, in addition to षर्ब and षंब.

* VO'PADE'VA interprets the root by स्तृतिः, which his commentator expounds आक्कादनं. See कुबि 10th cl.

† DURGA'DA'SA explains अर्दनं by (बधः) 'killing.' See तुबि and लुबि 10th cl.

‡ VO'PADE'VA's interpretation is चुंबनं; which DURGA'DA'SA expounds मुखसंयोगः. See चुबि 10th cl. If reciprocity be signified, this, like other verbs, is deponent. E* चुंबते.

चुचुंबे. See Ch. 20. §. ii. †.

॥ MAITREYA remarks, that some read षिभु and षिंभु; but the Taranginī exhibits सृभु and सृंभु, deeming it here unnecessary to state ष् for the original radical (See Ch. 18. §. ii. 1. and 3.). MA'D'HAVA and BHAT'TOJI concur with MAITREYA in preferring the original reading षृभु and षृंभु. However, VO'PADE'VA states सिंभु, सिभु and सृभु; as also षिंभु.

§ MAITREYA's interpretation of these verbs is [हिंसायां] to 'kill.' SWA'NI' omits the

ARTICLE XI.

Verbs terminated by Nasal Consonants, with Mute Vowels Gravely Accented, and containing Efficient Vowels Acutely Accented.

1. विणि. 2. बुणि. 3. वृणि [ग्रहणे] *tr.* to take or accept. विस्सन्ते.* जिबिस्से. विस्सिता. So वुस्सन्ते. जुबुस्से. Also वृस्सन्ते. जवृस्से.
4. बुण. 5. वूर्ण [भ्रमणे] *intr.* to whirl, or turn round.† वोणन्ते. जुबुणे. वोणिता. So वूर्णन्ते. जुवूर्णे.
6. पण [व्यवहारेस्तुतौच] *intr.* 'to negotiate, treat, or transact business. *tr.* 'to praise.‡ पणन्ते. पेणे. पणिता. But, in the second acceptance, पणायति.
7. पन [च] *tr.* to praise.§ पनायति. पेने or पनायंचकार &c. पणिता or पनायिता. *Imp.* &c. पनायेत् and *Bcn.* पनाय्यात् or पनिषीष्ट.
8. भाम [क्रोधे] *intr.* to be angry, wrathful, or impatient, भामन्ते. वभामे. भामिता.

first root (शुभ), but DURGA expounds it [भासने] 'to shine;' and GUPTA reads पुंभ. However, BHAT'TO'JI notices both these variations of meaning, as applicable to both the roots exhibited in the text. VO'PADE'VA states पुंभ, with शुभ and शुंभ 6th cl. as signifying [हिंसने] 'to kill,' and [दीप्ता] 'to shine.' DURGA'DA'SA remarks, that the ancients placed these two verbs, with both these acceptations, among verbs of the first class. See शुभ Ch. 22. §. 1. and शुभ and शुंभ 6th cl.

* न (नुंम) is inserted; and converted into ए on account of the contiguous radical ए. See Ch. 19. §. vii. 3. and Ch. 3. §. iii. 7.

† VO'PADE'VA states वूर्ण as admitting both voices in this conjugation. See वुण and वूर्ण 6th cl.

‡ This verb is regular in its first acceptance; and irregular, like the following root, in its second sense.

§ This, and the preceding root with the like acceptance, take the affix आय before *sārva-d'hātucas*; and, optionally, before *ārd'hād'hātucas*. See x. 1. ‡.

9. क्षमूष् [सहने] *tr.* to bear or endure.* क्षमते. चक्षमे
(2d *sing.* चक्षमिषे or चक्षंसे 2d *pl.* चक्षमिष्वे or चक्षंष्वे 1st *du.*
चक्षमिवहे or चक्षणवहे 1st *pl.* चक्षमिमहे or चक्षामहे).† *Aor. f.*
क्षमिष्यते or क्षंस्यते. *Imp. &c.* क्षमेत and *Ben.* क्षमिषीष्ट or क्षंसीष्ट.
Aor. p. अक्षमिष्ट or अक्षंसत्. *PASS.* क्षम्यते. *Aor. p.* अक्षमि.
DES. चिक्षमिषते or चिक्षंसते. *INT.* चंक्षम्यते and चंक्षमीति or
चंक्षन्ति. *Aor. p.* अचंक्षमीत्. *CAUS.* क्षमयति. *Aor. p.* अचिक्षमत.
10. कमु[कांतौ] *tr.* to defire.‡ कामयते. चकमे or कामयांचक्रे &c.
कामयिता or कमिता. कामयिष्यते or कमिष्यते. कामयतां.
अकामयत. कामयेत and *Ben.* कामयिषीष्ट or कमिषीष्ट.
अचीकमत or अचकमत. अकामयिष्यत or अकमिष्यत. *PASS.*
कम्यते. *Aor. p.* अकामि. *CAUS.* कामयति.

* VO'PADE'VA's interpretation of the root is मर्षः, which his commentator expounds by सहनं. See क्षमु 4th cl.

† The use of the prefix इट् is optional on account of the mute उ (Ch. 17. §. i. 1.). The final म् is converted into न् before म् and व् (Ch. 18. §. iii. 4.); and is permuted with ए on account of the preceding ष् (Ch. 4. §. iii. 14.) contained in the conjunct क्ष.

The penultimate is not permuted in the aorist past of the passive, because it is acutely accented (Ch. 19. §. iv. 5.): nor in the same tense of the *Charcarita*, since the root ends in म् (Ch. 19. §. iv. 6. *); nor in the causal, since the root ends in अम् and is therefore (Ch. 22. §. 2. iii. 2.) fictitiously distinguished by a mute म् (Ch. 19. §. iii. 4.).

‡ BHAT'TÓ'JI explains कांतिः by इच्छा. VO'PADE'VA's exposition of the root is स्पृह. He makes this a verb of the 10th cl. but the best authorities place it here, as an irregular one.

The root requires णिङ् (Ch. 16. §. ii. 12.) before *sārvad'hātucas*, and admits that affix before *grā'bad'hātucas*. The consequent derivative is deponent, in right of the mute इ. णि is converted into अय् before आम् &c. (Ch. 19. §. ii. 2.); and the penultimate अ becomes अल् on account of the mute ए (Ch. 19. §. iv. 4.).

ARTICLE XII.

With Mute Vowels Acutely Accented.

1. अण. 2. रण. 3. वण. 4. भण. 5. मण. 6. कण. 7. क्ण.
8. व्रण. 9. भ्रण. 10. ध्रण [शब्दार्थाः] *intr.* to found.* अणति. आण.
अणिता. DES. अणिषति. CAUS. आणयति. Aor. p. आणीत्.
So रणति. रराण (3d du. रेणतुः). रणिता. Aor. p. अरणीत् or
अराणीत्. DES. रिरणिषति. INT. रंरण्यते and रंरणीति or रंरंति.
CAUS. राणयति. Aor. p. अरीरणत् or अरराणत्. Also वणति.
ववाण (3d du. ववणतुः. 2d sing. ववणिथ). Likewise भणति.
बभाण. मणति. ममाण (du. मेणतुः). कणति. चकाण. क्णति.
चक्काण. व्रणति. वव्राण. भ्रणति. बभ्राण. ध्रणति. दध्राण.

चङ् is the substitute for झि, in the Aor. p. since the verb is terminated by णि (Ch. 16. §. iii. 12.); and a blank is substituted for णि, before an *ard'had'hātuca* devoid of the prefix इट् (Ch. 19. §. ii. 2.). The penult remains short before णि followed by चङ् (Ch. 19. §. v. 2.).

In the prior syllable, which must be here treated, as if the affix were सन् (Ch. 18. §. iv. 3. 6. 10.), र् is substituted for अ and converted into र्. But it is not so treated before चङ् employed in the aorist past, without the intervention of णिङ् (Ch. 16. §. iii. 12 *).

This verb, with a few others, is not considered to contain a mute म्, though it end in अम् (Ch. 22. §. 2. iii. 5.).

Again, although it end in म् with an efficient vowel acutely accented, it permutes the penult before चिण् (Ch. 19. §. iv. 5. ||.).

* The *Samantā* adds another synonymous root ध्रण. MA'D'HAVA remarks, that certain authors read व्रण, contrary to the opinion of all the rest. VO'PADE'VA exhibits that, with a similar variation of another root, बण. He also states चण with this acceptance; and he and

11. ओण्टु [अवनयने] *tr.* to remove, take away, or abstract.*
 ओणति.† ओणांचकार &c. ओणिता. DES. ओणिषति. CAUS.
 ओणयति. *Aor. p.* ओणिणत्.‡

12. शोण्टु [वर्णगत्योः] *intr.* 'to be red. *tr.* 'to move or approach.॥
 शोणति. श्शुशोण. शोणिता. DES. श्शुशोणिषति. INT. शोशोणयते
 and शोशोणीति or शोशोणिट. CAUS. शोणयति. *Aor. p.* अश्शुशोणत्.

13. श्रोण्टु [संवाते] *tr.* to heap together. श्रोणति.

14. श्लोण्टु [च] *tr.* to heap together. श्लोणति.

15. पैण्टु [गतिप्रेरणश्लेषणेषु] *tr.* 'to go or approach. 'to com-
 mend, or direct an act. 'to touch or embrace. 'to pound or grind.§
 पैणति. पिपैण. पैणिता.

16. ध्रण [शब्दे] *intr.* to found, as a drum or other instrument. ध्रणति.
 INT. ध्रण. दंभ्रति.¶

his commentator allot various shades of meaning to some of these verbs: viz. कण [आर्तस्वरे]

* to cry, as in distress; भण (यत्तवाक्यं) 'to utter articulate sounds; मण [कूजे]

* to found inarticulately.

कण, रण, भण and वण, optionally make the vowel short, in the aorist part of the
 causal (Ch. 19. §. v. 2. *). See रण Ch. 22. §. 2. xi. 20. and 42. and कण 10th cl. and
 Ch. 22. §. 2. ii. 19.

* VO'PADE'VA's interpretation is अपसारः.

† In composition with a preposition in अ, the diphthong is retained (Ch. 3. §. ii. 2. १.). Ex.
 ओणति.

‡ The mute ञ् prevents the shortening of the radical penultimate (ओ) previously to redup-
 lication, in the aorist part of the causal. (Ch. 19. §. v. 2.).

॥ DURGA'DA'SA remarks, that the term (वर्णः) here indicates a red colour.

§ MA'D'HAVA and BHAT'TO'JI notice, as a various reading, लैण्टु. VO'PADE'VA reads
 पैण्टु [पेषे गतौ श्लेषे]; and DURGA'DA'SA interprets पेषः by (चूर्णीकरणं)
 'levigating, or reducing to dust or powder.'

¶ The radical final is न permuted on account of the preceding र Hence in the Characters

17. कनी [दीप्तिर्कांतिगतिषु] *intr.* 'to shine. *tr.* 'to desire or love. 'to go or approach.* कनति. चकान. कनिता.

18. घृन. 19. वन [शब्दे] *intr.* 'to found. स्तनति. तस्तान्. स्तनिता. DES. तिस्तनिषति,† CAUS. स्तनयति. Aor. p. अतिघृनत्. Also वनति. ववान (3d du. ववनतुः). वनिता.

20. वन. 21. षण [संभक्तौ] *tr.* 'to ferve or honour.‡ सनति. ससान (3d du. सेनतुः). सनिता. Imp. &c. Ben. सायात् or सन्यात्. DES. सिसनिषति or सिषासति INT. सासायते or संसन्यते, and संसनीति or संसंति.

22. अम [गत्यादिषु] *tr.* 'to move or approach. *intr.* 'to found. *tr.* 'to ferve or honour.§ अमति. आम (3d du. आमतुः). अमिता. DES. अमिमिषति. CAUS. आमयति.

the dental terminations are retained.

* VO'PADE'VA's term for the second acceptance is प्रीः, which DURGA'DA'SA interprets by (प्रीतिः) 'affection.'

† VO'PADE'VA, as usual, exhibits two roots घृन and स्तन; making optional the permutation of the efficient initial, instead of regulating it. See Ch. 18. §. ii. 3.

‡ MAITRE'YA remarks, that the first root, वन, is repeated, on account of the difference of import. See 19.

The radical final of the second root is न् permuted on account of the preceding घृ. DURGA'DA'SA interprets संभक्तिः by सेवनं. See वनु and षण् 8th cl. and वनु Ch. 22. §. 2. iii. 4.

§ आ is optionally substituted for the final consonant, in this verb (Ch. 19. §. i. 2. *), before य् distinguished by a mute क् or इ; and must be so, before सन् devoid of the prefix इट्. Now the use of the prefix is optional with this root, before that affix (Ch. 17. §. i. 3. †).

§ The acceptations of this root are those of the four last verbs, with the third sense of the preceding. VO'PADE'VA exhibits the same three acceptations, stating भजनं for the last. This root, though ending in. अम, is not distinguished by a mute म् (Ch. 22. §. 2. iii. 5.). See

अम 10th cl.

23. द्रम 24. हम्म. 25. मीमृ [गतौ] *tr.* to go or approach.*
 द्रमति. दद्राम. द्रमिता. *Aor. p.* अद्रमीत्. *CAUS.* द्रमयति.†
Aor. p. अदिद्रमत. Also हम्मति. जहम्म. हम्मिता. Likewise
 मीमति. मिमीम.

26. चमु. 27. कमु. 28. जमु. 29. ऊमु [अदने] *tr.* to eat.‡
 चमति.॥ चचाम (3d *du.* चेमतुः). चामिता. *Aor. p.* अचमीत्.
CAUS. चामयति. Also कमति. चचाम. कमिता. *CAUS.* कमयति.
 Likewise जमति. जजाम (3d *du.* जेमतुः). So ऊमति. ऊजाम.

30. क्रमु [पादविद्वेषे] *intr.* to step or walk. क्रामति§ or क्राम्यति.
 चक्राम (3d *du.* चक्रमतुः). क्रमिता. क्रमिष्यति. क्रामतु or क्राम्यतु.
 अक्रामत् or अक्राम्यत्. क्रमेत् or क्राम्येत्; and *Ben.* क्रम्यात्.
 अक्रमीत्. अक्रमिष्यत्. *CAUS.* क्रमयति. *Aor. p.* अचिक्रमत.
 Also क्रमते or क्रम्यते. चक्रमे. क्रंता. क्रंस्यते. क्रमतां or
 क्रम्यतां. अक्रमत or अक्रम्यत. क्रमेत or क्रम्येत and *Ben.*
 क्रंसीष्ट. अक्रंस. अक्रंस्यत.

* Some, as MA'D'HAVA remarks, add to the last root another acceptance, [शब्देच]
 'to found.'

† Since the verb ends in अन्, it is distinguished by a mute म्; and the penult is consequently short (Ch. 19. §. iii. 4.) in the causal.

‡ MAITREYA remarks, that some add another root, जिमु. *Ex.* जेमते. VO'PADE'VA, accordingly, inferts it. See चमु 5th cl.

॥ This verb, joined with the preposition आङ्, prolongs the vowel, when a mute श् follows (Ch. 19. §. vi. 2.). *Ex.* आचामति. It permutes the penult before चिण्. *Ex.* आचामि. Not so, with other prepositions. *Ex.* विचमति. पर्यचमि. The verb चम्, though ending in अम्, is not distinguished by a mute म्. (Ch. 22. §. 2. iii. 5.).

§ This is one of the verbs, which optionally admit either श्यन् or शप् (Ch. 16. §. ii. 7. †.).

ARTICLE XIII.

Verbs terminated by Semivowels, with Mute Vowels Gravely Accented; and containing Efficient Vowels Acutely Accented.

1. अय. 2. वय. 3. पय. 4. मय. 5. चय. 6. तय. 7. णय.
[गतौ] *tr.* to go, move, or approach.* अयते.† अयांचक्रे. &c.‡

It prolongs the vowel in the active voice (Ch. 19. §. vi. 2.); but not in the middle, nor in the passive. However, VO'PADE'VA, who interprets it, [गतौ] 'to go,' makes its vowel short (Ex. क्रम्यति), against the opinion of other authors. The simple verb is, in general, optionally deponent; but indispensably so, when unobstructed progress, cheerful perseverance, or successive growth, is signified. In these acceptations, it is deponent in conjunction with the prepositions उप and परा, but not so, with other prepositions; nor with those two, in other acceptations. It is deponent likewise, in conjunction with आह्, signifying the rising of a star or planet (and here the verb is intransitive, according to CAYYAT'A). The same is deponent also, with the preposition वि, provided it signify 'to pace;' or with प्र or उप used synonymously, to mark the commencement of an act; not variously, as, for example, to signify departure or approach.

When the verb thus becomes deponent, as also in the passive voice, and in other instances, where the reflexive affixes are employed, this root refuses the prefix इह्, before árd'had'hátucas (Ch. 17. §. i. 1. ‡). However, grammarians contest this unqualified conclusion, for reasons explained by HARADATTA; and some of them, in certain instances, admit, while others again require, the prefix before reflexive affixes. At all events, the 2d sing. of the remote past in the active voice, indispensably requires the prefix (Ch. 17. §. i. 6.); because the verb does, without question, admit that prefix, before तासि, in the active voice.

Since the root ends in अम्, it is fictitiously distinguished by a mute म्, and the penult is short in the causal. But some, as VA'MANA remarks, make the rule (Ch. 19. §. iii. 4.) optional.

Ex. संक्रमयति or संक्रामयति.

* MAITRE'YA adds a second acceptation to the last root; णय [रक्षणेच] 'to guard or preserve.' Others, as MA'D'HAVA observes, extend that signification to the preceding verb also. Accordingly VO'PADE'VA exhibits both these roots (तय and णय) with both interpretations. He adds a variation of the last root, नय, with the simple acceptation of [गतौ] 'to go.' Some vocabularies likewise insert षय; but this is omitted by MAITRE'YA and the rest, as remarked by MA'D'HAVA.

† With this verb, a preposition, containing इ, substitutes ल् (Ch. 18. §. iii. 2.). Ex. प्लायते. पलायते.

Unless the root इ be admitted with the same acceptation (viii. 32.), the verb अय is not invariably deponent. Ex. उदयति.

‡ This root takes the affix आम् by special rule. Ch. 16. §. ii. 2. ‡.

अयिता. DES. अयिषिषते. CAUS. आययति. so वयते. ववये.
वयिता. DES. विवयिषते. INT. वावय्यते and वावयीति or वावति.
CAUS. वाययति. Also पयते. पेये. पयिता. Likewise मयते.
मेये. मयिता. And चयते. चेये. चयिता. So तयते. तेये. तयिता.
And नयते (प्रणयते). नेये. नयिता.

8. दय [दान गति रक्षण हिंसा दानेषु] *tr.* 'to give. 'to move.
'to protect. 'to kill. 'to take. दयते.* दयाचक्रे &c. दयिता.

9. रय [गतौ] *tr.* to go, move, &c.† रयते.

10. डयी [तंतुसंताने] *tr.* to sew. डयते. डयाचक्रे &c. डयिता.
CAUS. डययति.

11. पूयी [विशरणोदुर्गंधेच] *tr.* 'to split or cleave. *intr.* 'to stink.
पूयते. पुपूये. पूयिता. CAUS. पूययति. *Aor. p.* अपूपुयत्.

12. क्रूयी [शब्देउंदेच] *intr.* 'to found. 'to be wet. 'to stink.‡ क्रूयते.
चुकूये. क्रूयिता. CAUS. क्रोपयति.‖ *Aor. p.* अचुकुपत्.

13. द्वायी [विधूनने] *intr.* to quake or tremble.§ द्वायते. चद्वाये.
द्वायिता. CAUS. द्वापयति. *Aor. p.* अचिद्दपत्.¶

14. स्थायी. 15. ओषायी [वृद्धौ] *intr.* to grow or increase. स्थायते.
पस्थाये. स्थायिता. CAUS. स्थावयति. *Aor. p.* अपिस्त्वत्.* Also
प्यायते. पिप्ये (3d *du.* पिप्याते. *pl.* पिप्यिरे. 2d *sing.* पिप्यिषे. *du.*

* The verb governs the sixth case, in certain circumstances. See Syntax.

† It takes आन् in the remote past, by special rule. Ch 16. §. ii. 2. ‡

‡ Vo'PADE'VA adds a synonymous root, लय.

§ The third sense is added on the authority of Vo'PADE'VA; and might be inferred from the particle in the text: but it is unnoticed by MA'D'HAVA and BHAT'TO'RI.

¶ The inflective root of this verb, as of the following likewise, takes the augment प before णि. Ch. 17. §. iv. 1. †.

§ RAMANA'THA offers a different interpretation, and makes the verb transitive: but he acknowledges, that the use of the verb differs from his interpretation.

¶ The root takes the augment प, in the causative. Ch. 17. §. iv. 1. †.

* य is here converted into व before णि. Ch. 17. §. iv. 1. †.

पिप्याधे. *pl.* पिप्यिध्वे. 1st *du.* पिप्यिवहे). * व्यायिता. *Aor. p.* अयायि† or अयायिष्ट. *INT.* पेपीयते‡ and पाप्यायीति or पाप्याति.

16. नायु [संतानपालनयोः] *tr.* to spread in a continuous stream. * to cherish or protect. || नायते. नताये. नायिता. *Aor. p.* अतायि or अतायिष्ट. § *CAUS. Aor. p.* अतनायत्.

17. शल [चलनसंवरणयोः] *intr.* * to move or quake. *tr.* * to cover. ¶ शलते. शेले. शलिता. *CAUS.* शालयति. *Aor. p.* अशीशलत्.

18. वल. 19. वल्ल [संवरणेसंचरणेच] *tr.* * to cover. * to move. ** चलते. ववले. वलिता. *CAUS.* वलयति.†† So वल्लते. ववल्ले. वल्लिता.

20. मल. 21. मल्ल [धारणे] *tr.* to hold. मलते. मेले. मलिता. So मल्लते. ममले.

22. भल. 23. भल्ल [परिभाषणहिंसादानेषु] *tr.* to tell or describe. * to kill or hurt. * to give.‡‡ भलते. बभले. So भल्लते. बभल्ले.

* The root is converted into पी in the remote past (Ch. 18. §. v. 3.); and, after reduplication, the inflective root, substitutes the semivowel before vowels (Ch. 19. §. iii. 2.).

† Here चिण् is optionally substituted for लि. Ch. 16. §. iii. 12. ||. p. 142.

‡ पी is substituted for the root, before यङ् (Ch. 18. §. v. 3.); but not before a blank substituted for it.

|| MA'D'HAVA and BHAT'ŪJĪ interpret संतानः by प्रबंधः. VO'PADE'VA states संततिः, which DURGA'DA'SA interprets दिस्तारः.

§ Here also चिण् is optionally admitted in the *Aor. p.* Ch. 16. §. iii. 12. ||. p. 142.

¶ See शल Ch. 22. §. iii.

** This double interpretation, which seems to originate in a various reading, is countenanced by MA'D'HAVA and BHAT'ŪJĪ. But MAITRE'YA states the first acceptation only: and so does VO'PADE'VA; for his interpretation (सृतिः) is here, as well as under the preceding root, expounded by DURGA'DA'SA as the same with संवरणं.

†† For this root fictitiously contains a mute म् (Ch. 19. §. iii. 4. †.). See Ch. 22. §. 2. ii 42. a note.

‡‡ See भल 10th cl.

24. कल [शब्दसंख्यानयोः] *intr.* 'to found. *tr.* 'to count. कलते.
चकले.

25. कल्ल [अव्यक्ते शब्दे] *intr.* 'to found indistinctly. 'to be silent.*
कल्लते.

26. तेवृ. 27. देवृ [देवने] *tr.* to play or sport.† तेवते. तितेवे.
तेविता. DES. तितेविषते. INT. तेतेयते.‡ CAUS. तेवयति. Aor. *p.*
अतितेवत्. So देवते. दिदेवे.

28. षेवृ. 29. गेवृ. 30. ग्लेवृ. 31. पैवृ. 32. मेवृ. 33. म्लेवृ
[सेवने] *tr.* to gratify by service &c.॥ सेवते (परिषेवते). सिषेवे.
सेविता. CAUS. सेवयति. Aor. *p.* अशिषेवत्. So गेवते. जिगेवे.
ग्लेवते. जिग्लेवे. पेवते. पिपेवे. Also मेवते. म्लेवते.

34. रेवृ [प्लवगतौ] to leap or jump; to move by leaps.§ रेवते.

* SWA'MI' reads अशब्दे; and interprets it as intending silence. VO'PADE'VA states three
acceptations; [कूजनेशब्देऽशब्दे] 'to found ill. 'to found. 'to be mute.'

† DURGA'DA'SA explains the term by (क्रीडा) 'play;' which agrees with HELA'YUD'HA's
instances of the use of these verbs. However, BHAT'T'AMALLA here interprets the same term by
(रोदनं) 'lamentation.' See दिवि xiv. and दिवु 4th and 10th cl.

‡ Verbs ending in वृ, which is convertible into उ (उवृ) before certain terminations
(see Derivation of Participles), do not admit the *Charitarita* form. The reason is explained by CĀY-
YAT'A in his notes to the *Bhāṣya*.

॥ MAITRE'YA adds शेवृ, खेवृ and केवृ; upon the authority of "some." The *Nyāsa*,
and others, improperly make the initial of सेवृ originally dental (Ch. 18. §. ii. 4. §.), and some,
as MA'D'HAVA observes, add two other roots प्लेवृ and क्लेवृ. VO'PADE'VA omits शेवृ
and क्लेवृ; but inserts the rest. He states षेवृ and सेवृ as both deponent and common,
against the opinion of others, as is remarked by his commentator; and, under these two roots
DURGA'DA'SA explains the term (सेवनं) in three senses (आराधनं, उपभोगः and
आश्रयणं) 'worship, feeling, and reliance.' MAITRE'YA, who had already inserted पेवृ
and मेवृ. in a preceding article (ix. 13. ॥.), here remarks, that the finals of the roots differ.

§ MA'D'HAVA explains प्लवगतिः by प्लुतगतिः. So VO'PADE'VA states प्लुतिः,

ARTICLE XIV.

With Mute Vowels Acutely Accented.

1. मय [बंधने] *tr.* to bind.* मयति. ममय. मयिता. *Imp.* &c. मयेत् and *Ben.* मयात् or मय्यात्.† *Aor. p.* अमयीत्. *INT.* मामयते or मामय्यते; and मामयीति or मामति (3d *du.* मामौतः. *pl.* मामयति. 2d *sing.* मामयीषि or मामसि. *du.* मामौथः. *pl.* मामौथ. 1st *sing.* मामयीमि or मामौमि. *du.* मामावः. *pl.* ममौमः).‡

2. षूढ्य. 3. ईढ्य. 4. ईर्ष्य [ईर्ष्यार्थाः] *tr.* to envy.॥ सूढ्यति. सुषूढ्य. सूढ्यता. So ईढ्यति. ईढ्यार्चकार &c. ईढ्यता. *DES.*

which his commentator interprets, पूवेनगमनं. But MAITREYA makes पूव a separate root, as he had before done with a similar one inserted by him in a preceding article (ix. 13. §.), and he here adds, as a various reading, पव [श्येके]. MA'D'HAVA censures that separation of the terms. However, VO'PADE'VA assigns to the root रेवृ, as a second acceptance, the simple sense of (व्रजः) 'to move or walk;' and also states a distinct verb पूव [गत्या] 'to move' his commentator too endeavours to justify its insertion. See पुङ् Ch. 23. §. ii. 2.

* DURGA'DA'SA observes, that "some" read मय्य; but no authority appears for this remark.

† The femivowel is optionally expunged before the like femivowel, being itself preceded by a consonant. Ch. 3. §. iii. 2.

‡ This root does admit the *Charcarita* form, according to MA'D'HAVA and others, notwithstanding the necessity for converting वृ into उ, after expunging the final य, before certain terminations (See xiii. 26. ‡.).

The final य, and afterwards the penult व, are in general expunged before a (वल्ल) consonant (Ch. 16. §. iii. 9.): but, if a nasal one follow, or a कल् consonant distinguished by a mute क् or इ, then व, terminating an inflective root, is converted into उ (उव्); and that again coalesces with अ in the correspondent *vriddhi* form (Ch. 3. §. ii. 2. ¶.).

§ VO'PADE'VA varying the radical initial, states another root, सूढ्य, with this, and another

ईर्चिष्यति. CAUS. ईर्चयति. Aor. p. ऐर्चयत्. Also ईर्ष्यति.
ईर्ष्याचकार &c. DES. ईर्ष्यिषति or ईर्ष्यिषति.* CAUS. ईर्षयति.
Aor. p. ऐर्षयत् or ऐर्षयत्.*

5. हय [गतौ] tr. 'to move. 'to worship. intr. 'to found. 'to be
weary.† हयति. जहाय. हयिता. Aor. p. अहयीत्.‡ INT.
जाहय्यते and जाहयीति or जाहति. CAUS. हाययति. Aor. p.
अजीहयत्.

6. शुच्य [अभिषवे] intr. 'to bathe. tr. 'to distil. 'to express or
squeeze out. 'to pain or distress. 'to churn.|| शुच्यति. शुशुच्य.
शुच्यता. CAUS. शुचयति. Aor. p. अशुशुच्यत्.

7. चुच्य [इत्येके] to bathe &c.‡

acceptation [अनादरे] 'to flight.' DURGA'DA'SA repeats, under all three roots, the remark,
that some make them terminate with a double य. He gives two explanations of their import;
'impatience of another's rise, and 'impatience of another's faults.' These verbs govern the fourth
case or dative.

* In this verb, the third syllable, or, as some interpret the rule, the third consonant, is doubled. (Ch.
18. §. iv.).

† MA'D'HAVA remarks, that this root has other acceptations [भक्तिशब्दयोरपि] 'to
worship. 'to found.' One D'hātupāta countenances this. However, BHAT'TO'JI has left it unnoticed;
and VO'PADE'VA makes the root synonymous with a subsequent one (8.) in two acceptations.

‡ अ, though prosodially short in a root beginning with a consonant, is not here permuted with
the *vriddhi* letter, before सिच् preceded by इट्, because the root ends in यू (Ch. 19.
§. iv. 6. *).

|| MA'D'HAVA and BHAT'TO'JI explain the term by (अवयवानां शिथिलीकरणं)
'loosening of integrant parts;' (सुरायाः संधानं) 'distilling of liquor;' and (स्नानं)
'bathing.' DURGA'DA'SA states the last with three other senses of the same term (मंथनं पीडनं
and संधानं). MAITRE'YA, as cited by MA'D'HAVA, who is followed by BHAT'TO'JI, adds
चुच्य as a various reading. But his text exhibits शुच्यी, with चुच्यी as its variation.
VO'PADE'VA likewise exhibits both roots with a mute ई; and DURGA'DA'SA remarks in both
instances, that some double the final य.

§ See the preceding note.

8. हर्ष्य [गतिकांयोः] *tr.* to go. to desire.* हर्ष्यति. जहर्ष्य.
हर्ष्यता. *Aor. p.* अहर्ष्यात्. *INT.* जाहर्ष्यते and जाहर्ष्यीति or
जाहर्षि. *CAUS.* हर्षयति. *Aor. p.* अजहर्षत्.

9. अलं [भूषण पर्याप्ति वारणेषु] *tr.* to adorn. *intr.* to be able.
tr. to prevent.† अलति. आल. अलिता. *Aor. p.* आलीत्.‡ *CAUS.*
आलयति. *Aor. p.* आलिलत्.

10. त्रिफला [विशरणे] *tr.* to divide, cleave, or split.॥ फलति.
पफाल (3d *du.* फेलतुः. § *pl.* फेलुः. 2d *sing.* फेलिथ). फलिता.
Aor. p. अफालीत्. *DES.* पिफलिषति. *INT.* पंफुल्यते and पंफुलीति
or पंफुलूति.॥ *CAUS.* फालयति. *Aor. p.* अपीफलत्.

11. मील. 12. श्मील. 13. स्मील. 14. द्मील [निमेषणे]

* The concurrent authority of MAITREYA, MA'D'HAVA and BHAT'T'BJI, and one *Dhātupāṭha*
is here followed. But another vocabulary of roots states हय [गतौ] हर्य [क्लान्तौच].

VO'PADEVA, adopting this last interpretation for both roots, explains them [क्लमे गतौ]

‘to be weary. to move.’

† MAITREYA remarks, that the mute vowel is nasal; and that some consider it as circumflexed.
Hence the verb admits the middle voice. *Ex.* अलते.

DURGA'DA'SA interprets the second acceptance by सामर्थ्य; which is one of the senses of
पर्याप्तिः according to the *Viśvaśraśā*.

‡ अ, being here contiguous to a final लू, indispensably becomes *vriddhi* before सिच् in the
active voice (Ch. 19. §. iv. 6.). *Ex.* माभवानालीत्.

§ MAITREYA subjoins two synonymous roots, फुल and फुल्ल, which are unnoticed by
MA'D'HAVA and the rest, and which appear erroneous. VO'PADEVA's interpretation of the root
is भिदू. See 24.

§ The substitution of ए for अ, and rejection of the prior syllable, take place by special rule.
Ch. 19. §. iii. 8. §.

In the intensive of this root, the prior syllable takes the augment; and the vowel, contained
in the subsequent syllable, is changed to उ. Ch. 18. §. iv. 9. *

intr. to wink or twinkle.* मीलति. मिमील. मीलित्ता. *CAUS.* मीलयति. *Aor. p.* अमीमिलत् or अमिमिलत्.† Also इमीलति. स्मीलति. क्षमीलति.

15. पील [प्रतिष्ठे] *tr.* 'to stop. *intr.* 'to be inanimate.‡ पीलति. पिपील. पीलित्ता.

16. णील [वर्णे] *intr.* 'to be blue. *tr.* 'to tinge or dye blue.‡ नीलति (प्रणीलति). निनील. नीलित्ता.

17. शील [समाधौ] *tr.* to meditate; to consider; to undertake. § शीलति.

18. कील [बंधने] *tr.* to bind. कीलति.

19. कूल [आवरणे] *tr.* to cover or enclose. कूलति.

20. शूल [रुजायांसंघोषेच] *tr.* 'to diseafe or distemper. *intr.* 'to make a loud noise. शूलति. ¶

21. तूल [निष्कर्षे] *tr.* to disburse, send forth, or turn out.** तूलति. तुतूल.

* MAITREYA states the second root, on the authority of "some" only. MA'D'HAVA and the rest admit the four indiscriminately. They expound the term by (संकोचः) 'contraction;' but DURGA'DA'SA interprets it, 'covering the eye with the eyelids.' This is conformable with the common use of these verbs.

† The substitution of the short vowel is optional in this instance. Ch. 19. §. v. 2. *

‡ MA'D'HAVA explains the term by रोधनं; VO'PADE'VA states रोधः, which DURGA'DA'SA interprets (क्रियानिरोधः) 'the hindrance of action;' 'that is,' he adds, (जडीभावः) 'a state of insensibility.'

§ DURGA'DA'SA makes the verb active, as well as neuter; and he refers its import to a black (or dark blue) colour.

§ DURGA'DA'SA interprets समाधिः by (सेवा) 'adoration,' (अनुभावनं) 'reflection,' or (प्रवृत्तिः) 'practice.' See शील 10th cl.

¶ The second acceptance is omitted by VO'PADE'VA but inserted by MA'D'HAVA and BHAT'TO'JI.

** MA'D'HAVA explains the term by निष्कोषणं; and expounds this again 'the turning out of a thing contained.' BHAT'TO'JI concurs in this. But DURGA'DA'SA interprets the same term 'the discrimination of a particular quantity.' He and VO'PADE'VA refer this verb to the 10th class.

22. पूल [संवाते] *tr.* to accumulate. पूलति.
 23. मूल [प्रतिष्ठायां] *intr.* to stand.* मूलति.
 24. फल [निष्पन्नौ] *intr.* 'to fructify.' *tr.* 'to bear or produce.†
 फलति. पफाल (3rd du. फेलतुः. pl. फेलुः‡).
 25. चुल्लु [भावकरणे] *intr.* 'to manifest one's meaning. 'to blandish,
 dally, or coquet.॥ चुल्लति.
 26. फुल्ल [विकसने] *intr.* to blow, or blossom. फुल्लति.
 27. चिल्ल [शैथिल्येभावकरणेच] *intr.* 'to be loose. 'to indicate
 one's meaning. चिल्लति.
 28. तिल [गतौ] *tr.* to go.§ तेलति.
 29. वेल्ल. 30. चेल्ल. 31. केल्ल. 32. खेल्ल. 33. द्वेल्ल. 34. वेल्ल
 [चलने] *intr.* to shake or move¶. वेल्लति. विवेल. CAUS. Aor. p.
 अविवेलत्. So चेल्लति. केल्लति. खेल्लति. द्वेल्लति वेल्लति.

* This root also admits the middle voice, according to VO'PADE'VA ; but DURGA'DA'SA remarks, that "some" restrict it to the active. He explains the term as equivalent to स्थितिः.

† DURGA'DA'SA states examples of this verb in an active, as well as neuter, sense. See निफला 10.

‡ The permutation of अ with ए takes effect by special rule. Ch. 19. §. iii. 8. §.

¶ MA'D'HAVA and BHAT'TO'JI state भावकरणं, and expound it अभिप्रायाविष्कारः. VO'PADE'VA, apparently authorized by MAITRE'YA's text, interprets the root by हावकृतिः.

§ So DURGA and MAITRE'YA read this root; but others, as MA'D'HAVA remarks, write तिल्ल. Ex. तिल्लति. VO'PADE'VA inserts both roots. See तिल 6th and 10th cl.

¶ VO'PADE'VA adds three synonymous roots केल्ल, चेल्ल and वेल्ल; annexing, however, a mute ञ् to the two last mentioned, as well as to वेल्ल. But MA'D'HAVA and BHAT'TO'JI exclude the mute letter in this last instance; and DURGA'DA'SA rightly remarks, that it is superfluous, in all three. He further observes, that one of these roots (चेल्ल) is not generally admitted. VO'PADE'VA has stated two acceptations [चालगत्योः]; the first explained by DURGA'DA'SA (कंपनं) 'shaking or trembling;' but he says, that "some" reject this sense of the verb.

35. फेलृ. 36. फेलृ. 37. शेलृ [गतौ] *tr.* to go or move.* फेलति.
पिपेल. CAUS. Aor. *p.* अपिपेलत्. So फेलति. शेलति.

38. स्खल [संचलने] *intr.* to move; to drop or fall.† स्खलति.
चस्खाल. Aor. *p.* अस्खालीत्. CAUS. स्खलयति.

39. खल [संचये] *tr.* to gather.‡ खलति. चखाल. Aor. *p.*
अखालीत्.

40. गल [अदने] *tr.* to eat. गलति. Aor. *p.* अगालीत्.

41. षल [गतौ] *tr.* to go. सलति. Aor. *p.* असालीत्.

42. दल [विशरणे] *tr.* to cut, split or pierce.॥ दलति. CAUS.
दलयति.

43. श्चल. 44. श्चल [आशुगमने] *intr.* to run or move with speed.§
श्चलति. शश्चाल. Aor. *p.* अश्चालीत्. CAUS. Aor. *p.* अशिश्चलत्.
So श्चलति. शश्चल. Aor. *p.* अश्चलीत्.

* MA'DHAVA remarks, that some vocabularies add three synonymous roots, फेलृ, सेलृ
and षल. The first, he thinks, is admissible, since instances of its use occur; it is accordingly
noticed by BHAT'TÓJI: the third is subsequently inserted (41.), on the authority of MAITREYA
and others: but the second is erroneous. See Ch 18. §. ii. 1. †. VO'PADE'VA has nevertheless ad-
mitted it; and he makes all these verbs bear two senses, like the preceding (29 &c.); except फेलृ
flated with the single acceptation of [गतौ] 'to move.'

† VO'PADE'VA exhibits two acceptations [चये चले]; and DURGA'DA'SA interprets the
first by संचयः and the second by स्खलनं. The senses of this and of the next root seem
to be thus transposed: and that is countenanced by one Dhātupāṭa. See स्खल Ch. 22. §. 2.
ii. 42. in a note.

‡ VO'PADE'VA makes this root synonymous with क्षल [चाले चये]; but DURGA'-
DA'SA remarks, that the meaning here is (स्खलनं) 'falling off.'

॥ VO'PADE'VA's interpretation is भेदः, which DURGA'DA'SA explains विदारणं; re-
marking, however, that the verb is also used with the import of 'being split;' and with that of 'dis-
play.' See दल Ch. 22. §. 2. ii. 42. and, according to VO'PADE'VA, 10th. cl.

§ VO'PADE'VA adds a third synonymous root शल (See xiii. 7.). He flates, for the import
वेगः, which DURGA'DA'SA explains शीघ्रगतिः.

45. खोलृ. 46. खोर्ज [गतिप्रतिवाते] *intr.* to be lame or prevented from moving.* खोलति. चुखोल. CAUS. Aor. p. अचुखोलत्. So खोरति. CAUS. Aor. p. अचुखोरत्.

47. क्षोर्ज [गतिचातुर्ये] *intr.* to be clever in moving: to have good paces. क्षोरति. दुक्षोर. क्षोरिता. CAUS. Aor. p. अदुक्षोरत्.

48. त्सर [कद्वगता] *intr.* to proceed with fraud. त्सरति. तत्सार (3d du. तत्सरतुः). त्सरिता. Aor. p. अत्सारीत्.†

49. क्कर [हूर्च्छने] *intr.* to be crooked or fraudulent.‡ क्करति. चक्कार. क्करिता. Aor. p. अक्कारीत्.

50. अभ्र 51. वभ्र 52. मभ्र 53. चर [गत्यर्थाः] *tr.* to go.॥ अभ्रति. आनभ्र. अभ्रिता. Aor. p. (with माङ्) अभ्रौत्.§ So वभ्रति. ववभ्र. बभ्रिता. Also मभ्रति. ममभ्र. Likewise चरति.॥ चचार (3d du. चेरतुः 3d pl. चेरुः). चरिता. Aor. p. अचारीत्. DES. चिचरिषति. INT. चंचूर्यते and चंचुरीति or चंचूर्ति.**

* MAITREYA states the first root, on the authority of "some." VO'PADE'VA interprets both by [खोटनं] 'lamefess.' He inserts, in their places, two other synonymous roots खोट् and खोट्ट; both, however, omitted by MA'D'HAVA, who derives खोट्टः 'lame' from खोलृ, लृ and ट्ट being interchangeable.

† The permutation with the *vidhi* letter is not optional, though अ be short, since the contiguous रृ is the final of the root. Ch. 19. §. iv. 6.

‡ VO'PADE'VA interprets it by कौटिल्यं.

॥ The last verb also signifies [भक्षणो] 'to eat;' as remarked by MA'D'HAVA and BHAT'T'O'. 11. But VO'PADE'VA states a third acceptance [आचारे] 'to practise or behave'. See चर 10th cl.

The second root is inserted by him in two places, varying the initial; बभ्र and वभ्र.

§ Since अ is not contiguous to रृ, which terminates the inflective root, it is not permuted. Ch. 19. §. iv. 6.

॥ In conjunction with the preposition उद्, this verb is deponent, provided it be employed transitively: so, with the preposition सम, provided it be connected with the causative case. Ek.

धर्ममुच्चरते transgresses duty. रथेनसंचरते travels with a car.

** The prior syllable takes the augment नृ; and the vowel of the subsequent syllable is changed

54. **सिबु** [विरसने] *tr.* to spit, or eject from the mouth.*
स्रीवति.† **तिष्ठेव** (3d *du.* तिष्ठिवतुः) or **टिष्ठेव** (3d *du.* टिष्ठिवतुः).‡ **सुविता. सुविष्यति. स्रीवतु. अस्रीवत्. स्रीवेत्**
and Ben. **स्रीयात्. असुवेवीत्. असुवेविष्यत्.** *DES.* **तिष्ठीविषति**
and तुष्टयूषति. || *INT.* **नेस्रीयते.** *CAUS.* **सुवयति.**

55. **जि** [जये] *intr.* to excel, or become preeminent.§ **जयति.**
जिगाय ॥ (3d *du.* जिग्यतुः. *pl.* जिग्युः. 2d *fing.* जिगयिष्य or

to **उ** (Ch. 18. §. iv. 9. *). This becomes long before the radical final **इ**, followed by a consonant. Ch. 4. §. vii. 9.

* VO'PADE'VA states this root with a long, as well as a short, vowel; besides the similar verb of the 4th class. See **सिबु** 4th cl. His commentator endeavours to justify the distinction. The import is explained by him as in another instance of the same term (61.).

† The elementary initial is here retained (Ch. 18. §. ii. 1. ||.); and the vowel becomes long, when an affix, containing a mute **श**, is subjoined (Ch. 19. §. vi. 2.). Being the penultimate of a crude verb ending in **व**, it also becomes long, when a consonant follows (Ch. 4. §. vii. 9.).

‡ According to the *Prāti*, the second radical is originally either **थ** or **ठ**; and MA'D'HAVA cites the authority of commentators to show, that both are correct, as supposed to have been thus taught by the earliest grammarian to his pupils.

|| Since the root is terminated by **इव**, the use of the prefix **इट्** is optional (Ch. 17. §. i. 3.) before **सन्**. When, therefore, it is not employed, the final **व** is convertible (see *Derivation of Participles &c.*), into **उ** (**उट्**) before **सन्** fictitiously containing a mute **कू** (Ch. 16. §. iv. 2.): and, the radical vowel **इ** being consequently permuted with the semivowel, the vowel of the prior syllable, in reduplication, is deduced from the vowel substituted for the final consonant.

The *Charcarita* form of the intensive is inadmissible. See xiii. 26. a note.

§ This ought to be placed among roots ending in vowels; but is inserted in this place, as MAITRE'YA remarks, on account of its resemblance to the subsequent verb (56.). See **जि** Ch. 23. §. 2. ii. 45. The verb is here intransitive; but, in its other acceptation, transitive; as is shown by DE'VA. Its meaning, in this place, is explained by MA'D'HAVA &c. (**उत्कर्षप्राप्तिः**) 'the attainment of excellence.'

DURGA'DA'SA adds another interpretation, (**स्वीकारः**) 'acceptance or appropriation,' with a transitive import. In conjunction with the prepositions **वि** and **परा**, the verb becomes deponent.

Ex. **विजयते. पराजयते.**

¶ The guttural letter is substituted in this root, after a prior syllable occasioned by **सन्** or **लिट्** (Ch. 18. §. iv. 12.).

जिगेद्य.* 1st *sing.* जिगाय or जिगय. *du.* जिग्यिव. *pl.* जिग्यिम).
 जेता.* जेष्यति. जयतु. अजयत्. जयेत् and *Ben.* जीयात्.
 अजैषीत्. अजेष्यत्. *DES.* जिगीषति. *INT.* जेजीयते and जेजयीति
 or जेजेति. *CAUS.* जापयति. *Aor. p.* अजीजपत्.†

56. जीव [प्राणधारणे] *intr.* to live. जीवति. जिजीव. जीविता.
DES. जिजीविषति. *INT.* जेजीयते. *CAUS.* जीवयति. *Aor. p.* अजिजीवत्
 or अजीजिवत्.‡

57. पीव. 58. मीव. 59. तीव. 60. णीव [स्थौल्ये] *intr.* to be
 large or corpulent. पीवति. पिपीव. पीविता. So मीवति. मिमीव.
 तीवति. तितीव. नीवति (प्रणीवति). निनीव.

61. क्षीवु. 62. क्षेवु [निरसने] *tr.* to spit or eject from the mouth.||
 क्षीवति. क्षेवति.

63. उर्वी. 64. तुर्वी. 65. थुर्वी. 66. दुर्वी. 67. धुर्वी [हिंसार्थाः]
tr. to kill or hurt.§ उर्वति.¶ उर्वचकार &c. उर्विता. So तूर्वति.

* This verb, having the vowel gravely accented (Ch. 17. §. i. 1. t.), does not suffer the employment of the prefix **इट्**; unless, according to one grammarian, in the 2d *sing.* of the *rem. p.* (Ch. 17. §. i. 6. *).

† Before **णि**, the final diphthong, substituted for the vowel, is converted into **आ** (Ch. 18. §. vi. 3.), and requires the augment **प** (Ch. 17. §. iv. 1.).

‡ This root, being terminated by **व** convertible into **उ**, does not admit the *Charcarita* form. See xiii. 26. ‡.

The substitution of the short vowel, in the aorist past of the causal, is here optional. Ch. 19. §. v. 2. *.

|| MAITRE'YA reads **क्षिवु** with this acceptance. MA'D'HAVA, not noticing that root, states two others, separately; but with the same interpretation. BHAT'T'O'JI joins them, as in the text. VO'PADE'VA omits the last, and states **क्षिव क्षिद्यु क्षीव [निरासे]**: meaning **क्षिवु** 1st and 4th cl. and **क्षीव** (without the mute **उ**) 1st cl. DURGA'DA'SA remarks, that some expound the sense, 'the ejecting of phlegm, &c. from the mouth.' BHAT'T'AMALLA interprets it 'sputtering.' VO'PADE'VA adds **क्षीवृ** synonymous with **क्षीवृ**. See ix. 22.

§ VO'PADE'VA exhibits another synonymous root, **जुर्वी**.

¶ The (**इक्**) vowel becomes long, before **इ** penultimate by means of a consonant (Ch. 18. §. iii. 6.).

तुत्त्व. त्विन्ता. INT. तोत्त्वते and तोत्त्वोति or तोतोन्ति.* Also
शूर्दति. दूर्दति. भूर्वति. INT. Charc. तोद्योन्ति. दोद्योन्ति. दोद्योन्ति.

68. गुर्वी [उद्यमने] tr. to endeavour, aim or strive. गूर्वति. जुगूर्व.

69. मुर्वी [बन्धने] tr. to bind.† मूर्वति.

70. पुर्व. 71. पर्व. 72. मवे [पूरणे] tr. to fill.‡ पूर्वति. पर्वति.
मर्वति.

73. चर्व [अदने] tr. to eat. चर्वति. CAUS. चर्वयति.||

74. भर्व [हिंसायां] tr. to kill or hurt.§ भर्वति.

75. कर्व. 76. खर्व. 77. गर्व [रूपे] ntr. to be proud.¶ कर्वति.
खर्वति. गर्वति.

78. अर्व. 79. शर्व. 80. धर्व [हिंसायां] tr. to kill or hurt.** अर्वति.
आनर्व. Also शर्वति. सर्वति.

81. र्वि [याप्ता] tr. to pervade.†† र्वति. र्विचकार &c. र्विता.

82. पिदि. 83. मिदि. 84. णिदि [सेचने] tr. to sprinkle or moisten.‡‡ पिन्वति. पिपिन्व. पिन्विता. So मिन्वति. निन्वति (प्रणिन्वति).

* For व, preceded by र्, is expunged before a nasal or a (उल) consonant, excepting semivowels. See *Derivation of Participles* &c.

† MA'D'HAVA joins this with the preceding root, but MAITRE'YA and BHAT'T'O'JI disjoin them, stating distinct acceptations; and so does VO'PADE'VA.

‡ The penult of the first root becomes long (Ch. 18. §. iii. 6.). However, MAITRE'YA, VO'PADE'VA and some others, make the radical originally long. See पूर्व 10th cl. VO'PADE'VA adds a second acceptance to the last root, मर्व [गतौ] 'to move.'

|| This, like other verbs signifying to swallow, does not admit the middle voice, but the active only, in the causative form; even when the sense is reflexive.

§ Some, as MA'D'HAVA remarks, read this root with a mute र्.

¶ MA'D'HAVA remarks, that the first root is likewise ranked among such as contain a mute र्. VO'PADE'VA severally interprets these verbs by three synonymous terms, दर्पः, गर्वः and मदः; the last of which is expounded by DURGA'DA'SA (अहंकारः) 'pride.'

** The third root is omitted by VO'PADE'VA and his commentator.

†† Some repeat this verb with another acceptance (see 85.); and VO'PADE'VA accordingly states two senses; but his commentator remarks, that the second is not generally admitted.

‡‡ MA'D'HAVA here prefers the reading exhibited by MAITRE'YA, which is preserved in the text;

85. हिवि. 86. दिवि. 87. धिवि. 88. जिवि [प्रीणनार्थः] *intr.*
 'to be satisfied. *tr.* 'to please.* हिनति. जिहिन. हिनिता. So
 दिनति. But धिनोति† (3d *du.* धिनुतः. 3d *pl.* धिनन्ति. 1st *sing.*
 धिनोमि. *du.* धिन्ः or धिनुवः. *pl.* धिन्मः or धिनुमः). दिधिन.
 धिनिता. *Imp.* धिनोतु (2d *sing.* धिनु. 1st *sing.* धिनवानि. *du.* धिनवाव.
pl. धिनवाम). *Abs. p.* अधिनोत् (3d *du.* अधिनुतां. 2d *sing.* अधिनोः.
 1st *sing.* अधिनवं. *du.* अधिन or अधिनुव). *Imp. &c.* धिन्यात्.
 Likewise जिहति. जिजिह.

89. रिवि. 90. रवि. 91. धवि [गत्यर्थाः] *tr.* to go or move.‡
 रिश्वति. रश्वति. धन्ति.

but the *Taranginī* states a different interpretation, [सेवने] 'to gratify by service &c.' and
 "some," as remarked by MA'D'HAVA and BHAT'TO'JI, read धिवि instead of हिवि. These
 variations are unnoticed by VO'PADE'VA and his commentator.

* MAITRE'YA'S authority, as expressly confirmed by MA'D'HAVA, is here followed; but some
 read श्वि (see 81.), instead of हिवि, justifying the repetition on account of the difference of
 import. VO'PADE'VA assigns a second acceptance to धिवि [गतौ] 'to move,' which, as
 DURGA'DA'SA remarks, is not generally admitted. This commentator explains the four verbs as
 signifying प्रीतीकरां, but his examples disagree. See देव xii. 27.

† This verb takes the affix उ, and substitutes अ for the final (Ch. 16. §. ii. 7 ||.). The
 blank, substituted for अ (Ch. 19. §. ii. 1.), inherits the powers of the original, and prevents the
 permutation of the radical vowel, as a penultimate one profodially short (Ch. 19. §. iv. 2.). But the
 affix उ is permuted with the *gun'a* diphthong (Ch. 19. §. iv. 1.), before affixes distinguished by a
 mute प (Ch. 16. §. iv. 1.); and, not being preceded by a conjunct, may be expunged before any
 other म or व (Ch. 19. §. iii. 5.), while it indispensably requires the expunging of हि (Ch. 16.
 §. iii. 6. †.): but the prefix आट्, in the 1st person of the imperative (लोट्), being distin-
 guished by a mute प (Ch. 16. §. iii. 6. †.), the affix is permuted with the *gun'a* diphthong, which is
 converted into अव before the vowel.

‡ VO'PADE'VA adds a synonymous root, दवि. The commentary on anomalous derivatives
 (*Unādi*) exhibits धन्ति as a supplementary (*Sautra*) root.

92. कृवि [हिंसाकरणयोश्च] *tr.* 'to kill or hurt. *to do or act. *to go or move.* कृणोति.† चकृण्व.

93. मव [बंधने] *tr.* to bind.‡ मवति. ममाव (3d *du.* मेवतुः. *pl.* मेवुः). मविता. *Aor. p.* अमवीत् or अमावीत्. *INT.* मामव्यते and मामवीति or मामोति (3d *du.* मामूतः. *pl.* मामवति. 2d *sing.* मामोषि. 1st *sing.* मामोमि. *du.* मामावः. *pl.* मामूमः).|| *CAUS.* मावयति. *Aor. p.* अमीमवत्.

94. अव [रक्षण गति कंति प्रीति तृष्यवगम प्रवेशश्च वण स्वाम्यर्थ याचन क्रियेष्टा दीप्यवाप्यालिंगन हिंसादान भाव वृद्धिषु] *tr.* 'to protect. *to move. 3to excite affection or be lovely. 4to please, or, else, to love. 5to satisfy. 6to know or apprehend. 7to enter. 8to hear. 9to own or have a right [or *intr.* to be able]. 10to beg. 11to act. 12to desire. *intr.* 13to shine or be splendid. *tr.* 14to obtain. 15to embrace. 16to kill or hurt. 17to take. *intr.* 18to be [or *tr.* to divide]. 19to grow.§ अवति.

* The third acceptance, inferred by MA'D'HAVA and BHAT'T'O'JI, is unnoticed by VO'PADE'VA.

† Conjugated like धिवि (87.). Ch. 16. §. ii. 7. ||. See कृन् 5th cl.

‡ VO'PADE'VA's interpretation, नहः, is explained by DURGA'DA'SA बंधनं.

|| Notwithstanding a preceding remark (xiii. 26. ‡.), this verb, though it convert the final into उ, admits the *Charcarita* form, because that permutation is directed by a distinct rule. But, here, as in the following (94.), and certain other inflective roots, from ज्वर, जितरा and सिबु, उ (उठ्) is substituted for व् together with the penult vowel, preceding or following that femivowel, if a रुल consonant be subjoined distinguished by a mute कू or डू; or if a nasal follow: as also before क्तिप् (See *Derivation of Nouns from Verbs*). The final व् is expunged before any other consonant (see I.); that is, before a femivowel.

§ VO'PADE'VA states these nineteen acceptations of the verb, in a different order, [1रक्षे, 2गतौ, 3दांतौ, 4प्रीतौ, 5तृप्तौ, 6द्युतौ, 7श्रुतौ, 8प्राप्तौ, 9श्लेषे, 10वर्धने, 11वेशे, 12भावे, 13बुद्धौ, 14गृहे, 15बधे, 16सामर्थ्ये, 17वगमे, 18कामे, 19कृतौ]. Here, the five first are the same in both expositions; and the thirteenth of one (बुद्धिः) is exactly conformable with the last of the other. 6द्युतिः

आव. अविता. *Aor. p.* (connected with the negative माह्) अवीत्.*

With a circumflex on the mute vowel.

95. धावु [गतिष्पुद्गोः] *tr.* 'to go or move. 'to cleanse. *intr.* 'to run. 'to be clean.† धावति. दधाव. धाविता. Middle voice धावते.‡ दधावे. *Des.* दिधाविषति, -ते.

corresponds to ¹³ दीप्तिः and is explained (शोभा) 'splendour;' or (तेजस) 'light.' ⁷ स्पृतिः, answering to ⁸ श्रवणं, is interpreted (आकत्यनं) 'hearing;' ⁸ प्राप्तिः agrees with ¹⁴ अवाप्तिः; ⁹ श्लेषः with ¹⁵ आलिंगनं; ¹⁰ अर्धनं, with ¹⁰ याचनं; and ¹¹ वेशः with ⁷ प्रवेशः; ¹² भावः is explained by DURGA'DA'SA (सत्ता) 'existence;' but most copies of the *Siddhānta caumudī* read ¹⁸ भागः 'partition.' ¹⁴ गृहः answers to ¹⁷ आदानं, explained by NA'GOJĪ गृहणं; but MAITREYA has ¹⁷ दहनं 'to burn;' and this variation is noticed by DURGA'DA'SA, who says 'some' prefer that reading. ¹⁵ बधः agrees with ¹⁶ हिंसा. ¹⁶ सामर्थ्यं is expounded by DURGA'DA'SA (शक्तिः) 'power or ability;' but MA'D'HAVA and BHAT'TOJĪ read ⁹ स्वाम्यद्वयः 'right of ownership;' for thus NA'GOJĪ expounds it. ¹⁷ अवगमः is interpreted (ज्ञानं) 'knowledge;' and ¹⁹ कृतिः, answering to ¹¹ क्रिया, is explained (करणं) 'acting.' ¹⁸ कामः corresponds to ¹² इच्छा; and ³ कान्तिः is therefore expounded by DURGA'DA'SA in the sense of 'exciting affection;' but NA'GOJĪ interprets it (शोभा) 'brightness.' He explains ⁵ तृप्तिः 'cessation of desire.'

This verb is commonly used with its first acceptance (रक्षः or रक्षणं) 'to keep, guard, or defend.' It is sometimes employed in its fourth sense (प्रीतिः) 'to please;' but very rarely in any of the rest.

* The permutation of the vowel with the *vriddhi* letter does not take place. Ch. 19. §. iv. 6.

† VO'PADEVA states two acceptations [जवे मृजि]; the first explained by DURGA'DA'SA (शीघ्रगतिः) 'quick motion;' the second, स्पृहीभावः and स्पृहीकरणं. See सृ Ch. 23. §. 2. ii. 34.

‡ The mute vowel has the circumflex accent; and the verb accordingly admits the middle voice, with the reflexive import. Ch. 16. §. ii. 3.

ARTICLE XV.

Verbs terminated by Sibilants, with Mute Vowels Gravely Accented; and containing Efficient Vowels Acutely Accented.

1. धुक्ष. 2. क्षिप्त [संदीपनक्लेशनजीवनेषु] *intr.* ¹ to kindle. ² to be weary. ³ to live. धुक्षते. दुधुक्षे. धुक्षिता. *Aor. p.* अधुक्षिष्ट. *DES.* दुधुक्षिषते. *INT.* दोधुक्ष्यते and दोधुक्षीति or दोधुक्षि.* *CAUS.* धुक्षयति. *Aor. p.* अदुधुक्षत्. So क्षिप्तते. दिक्षिप्ते.

3. वृक्ष [वरणे] *tr.* to appoint. वृक्षते. ववृक्षे.† वृक्षिता. *DES.* विवृक्षिषते. *INT.* वरीवृक्ष्यते and ववृष्टि, वरिवृष्टि or वरीवृष्टि &c. *CAUS.* वृक्षयति. *Aor. p.* अववृक्षत्.

4. शिक्ष [विद्योपादाने] *tr.* to learn or acquire science. शिक्षते.‡ शिक्षिषते.

5. भिक्ष [भिक्षायामलाभेलाभेच] *tr.* ¹ to beg. ² to miss obtaining. ³ to obtain.

6. क्लेश [यक्तायांवाचि] *intr.* ¹ to speak articulately. *intr.* ² to impede.§ क्लेशते. चिक्लेशे. क्लेशिता. *DES.* चिक्लेशिषते. *INT.* चेक्लेश्यते

* Here क् is expunged (Ch. 4. §. vii. 2), but prevents the permutation of the vowel as penult.

† अ is substituted for ऋ, and the first consonant alone retained (Ch. 18. §. iv. 5.).

‡ The *Taranginī* and others apply to this verb, a rule, which restricts the deponent verb to the sense of "seeking knowledge:" but the *Nyāsa* and the rest refer that rule to the desiderative form of the verb शक् (5th cl.).

§ VO'PADE'VA, apparently from a various reading of the next line, states the acceptations [लाभार्थलोभोक्तिल्लिशि] ¹ to obtain. ² to beg. ³ to solicit or speak through covetousness. ⁴ to be weary or distressed.

§ SWA'MI' reads लोशेयक्तायांवाचि and infers, that these are two additional senses of the preceding root, but CHANDRA and many others make this a separate verb. DURGA interprets the root, [वाधने] 'to obstruct.' VO'PADE'VA, seemingly from a variation of this last reading, states लोश [बधे] 'to kill or strike:' and, here, DURGA'DA'SA erroneously remarks, that the *Dhātupradhāna* writes लोष [यक्तायांवाचि], and that HELA'YUD'HA has given an

and चेक्लेष्टि.* CAUS. क्लेशयति.

7. दक्ष [बद्धौशीवार्थेच] *intr.* 'to grow or increase. *tr.* 'to expedite.† दक्षते. ददक्षे. दक्षिता.

8. दीक्ष [मौंङ्योपनयननियमव्रतादेशेषु] *intr.* 'to be shaved. 'to perform a sacrifice. *tr.* 'to initiate. *intr.* 'to be self-restrained. *tr.* 'to teach religious observances.‡ दीक्षते. दिदीक्षे.

9. ईक्ष [दर्शने] *tr.* to see. ईक्षते. ईक्षाचक्रे &c. ईक्षिता. *Aor. p.* ऐक्षिष्ट. DES. ईचिक्षिषते. CAUS. ईक्षयति. *Aor. p.* ऐचिक्षत्.

10. ईष [गतिहिंसादर्शनेषु] *tr.* 'to go or move. 'to kill or hurt. 'to see. 'to give.‖ ईषते. ईषाचक्रे &c. ईषिता.

11. भाष [व्यक्तायांवाचि] *intr.* to speak. भाषते. बभाषे. भाषिता. DES. बिभाषिषते. INT. बाभाष्यते and जाभाषिष्ट &c. CAUS. भाषयति. *Aor. p.* अबभाषत् or अबीमषत्.§

12. वर्ष [नेहने] *tr.* to be wet.¶ वर्षते. ववर्षे. वर्षिता.

example of the verb so written, in that acceptance: the text of both exhibits it with the palatine, not, as expressly asserted by him, with the cerebral, sibilant. See लिश 4th cl. and लिष् 9th cl.

* ष् is substituted for a final क् or श्, before a ऋल् consonant subjoined, as well as at the close of the inflected word (Ch. 4. §. vii. 4.): also, for the finals of the words वृष्, भृष्, सृज्, मृज्, यज्, राज् and भ्राज् (टुभ्राज् Ch. 22. §. iii. not भ्राज् v. 20.).

† VO'PADE'VA's interpretation is स्यदः, which DURGA'DA'SA explains by शीवकरणं. See Ch. 22. §. 2. i. 8.

‡ VO'PADE'VA exhibits three acceptations of this root [मौंङ्येज्याज्यार्थे], from the last of which DURGA'DA'SA deduces three meanings correspondent to those last stated in the text. His interpretation of the several terms is here followed.

§ DE'VA, and others, as remarked in the *Manōrama*, read —दानेषु for —दर्शनेषु. VO'PADE'VA states both acceptations. See xvi. 32. Also इषु 4th and 6th cl. and इष 9th cl.

§ The substitution of the short vowel is optional (Ch. 19. §. v. 2. *).

¶ This root is omitted by VO'PADE'VA: who substitutes पर्ष, which is found also in the *Db.tupradīpa*: but the authority of MA'D'HAYA and BHAT'T'O'JI is followed in the text.

13. गेषृ [अन्विच्छायां] *tr.* to seek or investigate.* गेषते. जिगेषे. गेषिता. CAUS. गेषयति. Aor. p. अजिगेषत्.†

14. येषृ [पयन्त्रे] *intr.* to resolve, or endeavour diligently.‡ येषते.

15. जेषृ. 16. णेषृ. 17. एषृ. 18. प्रेषृ [गतौ] *tr.* to go or approach.‡ जेषते. जिजेषे. So नेषते (प्रणेषते). Also एषते. एषांचक्रे &c. एषिता. Likewise प्रेषते. पिप्रेषे.

19. रेषृ. 20. हेषृ [अव्यक्तशब्दे] *intr.* to found inarticulately. रेषते. हेषते. Also हेषते.

21. कासृ [शब्दकुत्सायां] *intr.* to make an ill found; to cough.‡ कासते. कासांचक्रे &c.** कासिता. Aor. p. अकासिष्ट. DES.

DURGA'DA'SA here explains स्नेहः by आर्द्रभावः; and remarks, that CHATURBHUJA reads स्पर्ष. Ex. स्पर्षते. पस्पर्षे. See कृषु xvi. 54. and 10th cl.

* MAITREYA reads ग्लेषृ. VO'PADEVA infers both roots; and DURGA'DA'SA remarks, that "some" do not admit गेषृ. MAD'HAVA explains the term by अन्वेषणं; which is VO'PADEVA's interpretation, expounded by DURGA'DA'SA अनुसंधानं.

† The penult does not become short, because the root contains a mute ऋ (Ch. 19. §. v. 2.).

‡ VO'PADEVA writes this with the semivowel य्; but the text of MAITREYA exhibits it with the labial प्.

|| MAITREYA reads the last verb हेषृ, and is copied by VO'PADEVA. BHAT'TOJI's authority is followed in the text.

§ Here another root (हेषृ) must be understood; for CE'SAVA and others exhibit हेषते, as well as हेषते, 'neighs as a horse.' BHAT'TOJI and others insert it in the text; though it be omitted by MAITREYA. DURGA'DA'SA makes the first verb also signify 'to neigh;' but CE'SAVA interprets it 'to howl as a wolf.'

¶ DURGA'DA'SA explains the ill found to be one occasioned by disease. See कस or कश. Ch. 22. §. iii.

** This verb requires आम् in the Rem. p. Ch. 16. §. iii. 2. 1.

चिकसिषते. *INTR.* चाकास्यते and चाकासि. *CAUS.* कासयति.

Aor. p. अचकासत्.*

22. भासृ [दीप्ता] *intr.* to shine. भासते. बभासे. *CAUS.* भासयति.

Aor. p. अबीभसत् or अबभासत्.†

23. णासृ. 24. रासृ [शब्दे] *intr.* to sound.‡ नासते (प्रणासते).
So रासते.

25. णस [वौटिरये] *intr.* to be crooked, or fraudulent. *tr.* to bend. || नसते (प्रणासते). नेसे. नसिता. *CAUS.* नासयति. *Aor. p.* ऋनीनसत्.

26. ध्यस [भये] *tr.* to fear. ध्यसते. बध्यसे. ध्यसिता.

27. आङ् शसि [इच्छां] *tr.* to desire. *to bless. †to speak.‡
आशंसते. आशशंसे. आशंसिता. *DES.* आशिशंसिषते. *INTR.*
आशाशंस्यते &c.

28. ग्रसृ. 29. ग्लसृ [अदने] *tr.* to eat. ग्रसते. जग्रसे. ग्रसिता.
CAUS. ग्रासयति.¶ So ग्लसते. जग्लसे.

* The mute ऋ prevents the shortening of the penult vowel. Ch. 19. §. v. 2.

† The substitution of the short vowel is here optional (Ch. 19. §. v. 2. *); and the mute vowel has no particular effect in this instance, its accent only marking the verb as deponent.

‡ DURGASINHA reads राष्प; as remarked by DURGA'DA'SA.

§ VO'PADE'VA's interpretation, हृतिः, is expounded by DURGA'DA'SA in both the neuter and active senses.

§ SWA MI' cites authors, who read this root शंस, and consequently differ from the rest, in regard to the rejection of नृ (Ch. 19. §. vii.). VO'PADE'VA's interpretation is [आशिषि] 'benediction,' and DURGA'DA'SA remarks, that the verb likewise signifies (कथने) 'speaking.'

This root is employed with the preposition आङ्; never singly, nor with any other preposition. However, DURGA'DA'SA observes, that it occurs with the preposition प्र. Ex. प्रशंस्यते. But MAITREYA refers this and the derivative प्रशंसा to another root. See शंसु xvi. 76. and आङ् शसु and शसु 2d cl.

¶ As signifying to swallow, it is restricted to the active voice, in the causative.

30. ईह [चेष्टायां] *intr.* to endeavour. *tr.* to aim or attempt.*
ईहते. ईहांचक्रे &c. ईहिता. *Aor. p.* ऐहिष्ट. *DES.* ईजिहिषते.
CAUS. ईहयति.

31. बहि. 32. महि [बृद्धौ] *intr.* to grow or increase.† बंहते.
बबंहे. बंहिता. *So* मंहते.

33. अहि [गतौ] *tr.* to go or move.‡ अंहते. आनंहे. अंहिता.
DES. अंजिहिषते. *CAUS.* अंहयति. *Aor. p.* आंजिहत्.

34. गर्ह. 35. गल्ह [कुत्सायां] *tr.* to blame, censure or despise.
गर्हते. जगर्हे. गर्हिता. *So* गल्हते. जगल्हे.

36. बर्ह. 37. बल्ह [प्राधान्ये] *intr.* to be preeminent, or excel-
lent || बर्हते. बल्हते.

38. वर्ह. 39. वल्ह [परिभाषणहिंसाच्छादनेषु] *tr.* to speak or
tell to kill or hurt. to cover § वर्हते. वल्हते.

* DURGADASA cites examples to show, that the verb is active as well as neuter.

† From the inflections of the intensive as exhibited by MA'D'HAVA, it appears, that he reads the first root with the labial consonant: but VO'PADE'VA makes the femivowel its initial. See महि 10th cl. and मह xvi. 78 and महौडू Ch. 30.

‡ See अहि 10th cl.

§ According to MA'D'HAVA and BHAT'T'ŌJĪ, following the authority of SWA'MĪ, the initial of these roots is the labial consonant; and that of the two next, the femivowel. Some, as BHAT'T'ŌJĪ remarks, reverse that; and VO'PADE'VA actually does so. His interpretation of the roots, with the femivowel for the initial, is (मैष्टुं) 'excellence.' See वर्ह and वल्ह 10th cl. वर्ह ibid. and वृह xvi. 83.

§ MA'D'HAVA remarks, that D'HANAPA'LA and others make the initial of these verbs, the labial व; and explain वर्ह and वल्ह, with an initial व, 'to grow or increase' [बृद्धौ]. VO'PADE'VA's interpretation of the roots, with the labial consonant for the initial, is [स्तृतिहिंसादानवाद्यु] 'to spread. to kill or hurt. to give. to speak.' Here, the third acceptation seems to be founded on a variation in the reading, which is countenanced by the text of MA'D'HAVA, though unnoticed by MA'D'HAVA. Certain derivatives, which appear to have suggested VO'PADE'VA's first interpretation, are accounted for otherwise by BHAT'T'ŌJĪ and the 10th cl. See वृह 10th cl.

गाढा* or गाहिता. बाध्यते or गाहिष्यते. ग्राहतां. अगाहत.
ग्राहेत and Ben. ग्राहिषीष्ट or बाधीष्ट. Aor. p. अगाढ† (3d du.
अबाधातां. pl. अबाधत. 2d sing. अगाढाः. pl. अबाधूः. 1st
sing. अबाधि) or अगाहिष्ट. Cond. f. अबाध्यत or अगाहिष्यत.

48. गृह् [गृहणे] tr. to take, receive or accept.‡ गृहते. जगृहे
(2d sing. जगृहिषे|| or जवृद्धे. pl. जगृहिद्धे and जगृहिध्वे or
जवृद्धे). गृहिता or गृह्ता. गृहिष्यते or वध्यते. गृहतां. अगृहत.
Imp. &c. गृहेत and Ben. गृहिषीष्ट or वृद्धीष्ट. Aor. p. अगृहिष्ट
or अवृद्धत (3d du. अवृद्धातां. pl. अवृद्धत).§ Cond. f. अगृहिष्यत
or अवध्यत. Also ग्लहते.

49. वृषि [कांतिकरणे] tr. to make handsome or brilliant.¶ वृषते.
जुवृषे. वृषता.

* हू being converted into ठ्, त् is changed into धू (Ch. 16. §. iii. 13.); and this into ठ्
(Ch. 3. §. iii. 7.); and the preceding ठ् is expunged (Ch. 18. §. iii. 7.).

† स्, deduced from सिच्, is expunged between जल् consonants (Ch. 16. §. iii. 11. *),
and the initial is not in that case permuted. हू is converted into ठ् as before; and धू, sub-
stituted for त्, is changed to ठ्; and the preceding ठ् is consequently rejected.

‡ CA'S'YAPA and others read ग्लह, and instances of its use occur. MA'D'HAVA and BHAT'-
T'O'JI, therefore, admit it as a synonymous root. VO'PADE'VA states this and गृह, as verbs of
the 10th cl. conjugated in the active voice, with the same acceptation. DURGA'DA'SA remarks,
that some reject ग्लह, but admit गृह in the 1st class, making it however deponent.

¶ Here also the use of the prefix is optional; and the same permutations ensue. See 47.

§ When the prefix is not used in the aorist past, this root, ending in a शल् consonant with a
penult इक्, requires क् (Ch. 16. §. iii. 12.); of which the final is expunged before vowels
(ibid. t.).

¶ CHANDRA and others, as remarked by MA'D'HAVA, read वृषि; and SWA'MI, वसि;
but DE'VA, MAITRE'YA and others, as in the text. VO'PADE'VA states both these roots with a
different acceptation, [क्षरे] 'to drop;' however, DURGA'DA'SA remarks, that they are not
generally admitted. VO'PADE'VA's interpretation (धूश): of this verb is expounded by him and
by his commentator, कांतिकृतिः.

गाढा* or गाहिता. वाध्यते or गाहिष्यते. ग्राहतां. अगाहत.
ग्राहेत and Ben. ग्राहिषीष्ट or वाक्षीष्ट. Aor. p. अगाढा† (3d du.
अवाक्षातां. pl. अवक्षत. 2d sing. अगाढाः. pl. अवाक्. 1st
sing. अवक्षि) or अगाहिष्ट. Cond. f. अवध्यत or अगाहिष्यत.

48. गृह् [गृहणे] tr. to take, receive or accept.‡ गृहते. जगृहे
(2d sing. जगृहिषे|| or जवृक्षे. pl. जगृहिक्के and जगृहिक्वे or
जवृक्के). गृहिता or गृह्ता. गृहिष्यते or वध्यते. गृहतां. अगृहत.
Imp. &c. गृहेत and Ben. गृहिषीष्ट or वृक्षीष्ट. Aor. p. अगृहिष्ट
or अवृक्षत (3d du. अवृक्षातां. pl. अवृक्षत).§ Cond. f. अगृहिष्यत
or अवध्यत. Also ग्लहत.

49. वृषि [कांतिकरणे] tr. to make handsome or brilliant.¶ वृषते.
जुवृषे. वृषिता.

* ह् being converted into ढ, त् is changed into ध् (Ch. 16. §. iii. 13.); and this into ढ
(Ch. 3. §. iii. 7.), and the preceding ढ is expunged (Ch. 18. §. iii. 7.).

† स, deduced from सिच्, is expunged between जल् consonants (Ch. 16. §. iii. 11. *),
and the initial is not in that case permuted. ह् is converted into ढ as before; and ध्, sub-
stituted for त्, is changed to ढ; and the preceding ढ is consequently rejected.

‡ CA'S'YAPA and others read ग्लह, and instances of its use occur. MA'D'HAVA and BHAT'-
T'O'JI, therefore, admit it as a synonymous root. VO'PADE'VA states this and गृह, as verbs of
the 10th cl. conjugated in the active voice, with the same acceptance. DURGA'DA'SA remarks,
that some reject ग्लह, but admit गृह in the 1st class, making it however deponent.

§ Here also the use of the prefix is optional; and the same permutations ensue. See 47.

¶ When the prefix is not used in the aorist past, this root, ending in a शल् consonant with a
penult रक्, requires क्स् (Ch. 16. §. iii. 12.); of which the final is expunged before vowels
(ibid. †.).

¶ CHANDRA and others, as remarked by MA'D'HAVA, read वृषि; and SWA'MI, वसि;
but DE'VA, MAITRE'YA and others, as in the text. VO'PADE'VA states both these roots with a
different acceptance, [क्षरे] 'to drop;' however, DURGA'DA'SA remarks, that they are not
generally admitted. VO'PADE'VA's interpretation (धूश्) of this verb is expounded by him and
by his commentator, कांतिकृतिः.

ARTICLE XVI.

With Mute Vowels Acutely Accented.

1. वुषिर् [अविशब्दनार्थः] *intr.* to do any thing but manifest one's sentiments by found.* बोषति. जुबोष. बोषिता. *Aor. p.* अबुषत् or अबोषीत्.† CAUS. बोषयति. *Aor. p.* अबूषत्.

2. अक्ष [याप्नो] *tr.* 'to reach; pervade or obtain. *to accumulate.‡ अक्षति. आनक्ष (2d *sing.* आनक्षिथ or आनक्षु. ||). अक्षिता or अक्षा. अक्षिष्यति or अक्ष्यति,§ अक्षन्तु. आक्षन्तु. अक्षेत् and *Ben.* अक्ष्यात्. *Aor. p.* आक्षीत् (or, in connexion with माङ्, 3d

* The term विशब्दनं is here equivalent to प्रतिज्ञानं 'avermēt,' expounded by the *Nyāsa* &c. 'the manifestation of one's meaning:' and the verb, as is remarked by MA'D'HAVA, belongs to this class with any other sense, but this single excepted one. D'HANAPA'LA and others read [शब्दार्थः] 'to found;' CHANDRA and DURGA state वुषिर् [शब्दे]; and SA'CATA'YANA वुष [शब्दे], omitting the mute syllable. The authority of CARYAT'A and BHAT'T'ŪJ: is followed in the text: however, MA'D'HAVA cites MAITRE'YA in support of this reading, though the text of the *D'hātupradīpa* here exhibit वुष [शब्दे]. See वुषिर् 10th cl. VO'PADE'VA, likewise, conjugating the same root in both classes, states for its acceptations [नुतौविशब्दे] 'to praise. *to speak. †to manifest. ‡to make numerous founds.' For DURGA'DA'SA proposes these three last explanations of VO'PADE'VA's second acceptance.

† अङ् is optionally substituted for च्छि, on account of the mute. इङ् (Ch. 16. §. iii. 12.).

‡ VO'PADE'VA states two acceptations [याप्तिरसंहृत्योः].

§ The use of the prefix इट् is optional, on account of the mute उ (Ch. 17. §. i. 1.). कू, being the first element of a final conjunct, is expunged, before the subjoined श्; and this is permuted with the cerebral (ठ्), on account of the preceding ष्. So, in the *Abs. At.* त् is changed to ट्.

§ ष् is converted into कू; the preceding कू is expunged; and the subsequent स becomes cerebral (ष्). Ch. 4. §. vii. 5. and iii. 14.

sing. अक्षीत्. *du.* अक्षिष्ठां. *pl.* अक्षिषुः* or 3d *sing.* आक्षीत्. *du.* आष्ठां. *pl.* आक्षुः). *Cond. f.* आक्षिष्यत् or आक्ष्यत्. Also *Pref.* अक्ष्णोति† (3d. *du.* अक्ष्णुतः. *pl.* अक्ष्णुवन्ति &c.). *Imp.* अक्ष्णोतु (2d *sing.* अक्ष्णुहि. 1st *sing.* अक्ष्णुवामि &c.). *Abs. p.* आक्ष्णोत् (1st *sing.* आक्ष्णवाम &c.). *Imp. &c.* अक्ष्णुयात्. *DES.* अचिक्षिषति. *CAUS.* अक्षयति. *Aor. p.* आचिक्षत्.

3. तक्ष. 4. तक्ष [तनूकरणे] *tr.* to pare or make thin,† *intr.* to be thin. तक्षति or तक्ष्णोति.॥ ततक्ष (2d *sing.* ततक्षिथ or ततष्टु). *Aor. p.* अतक्षीत् (3d *du.* अतक्षिष्ठां) or अताक्षीत् (3d *du.* अताष्ठां). Also तक्षति.

5. उक्ष [सेचने] *tr.* to sprinkle or wet. § उक्षति. उक्षाचकार &c. उक्षिता.

6. रक्ष [पालने] *tr.* to guard or preserve. रक्षति. ररक्ष. रक्षित

7. णिक्ष [चुंबने] *tr.* to kiss. निक्षति (प्रणिक्षति ¶). निनिक्ष. निक्षिता.

* The vowel is not permuted with the *vyādhī* element, when श्च् is prefixed to सिच्. Ch. 19. §. iv. 6.

† This verb, optionally, admits the affix श्नु in the active voice. Ch. 16. §. ii. 7. ‡.

‡ VO'PADE'VA restricts the acceptance, here stated, to the irregular verb; and interprets the synonymous regular verbs intransitively [काश्ये] 'to be thin.' See तक्ष 13.

¶ This root, with the acceptance here stated, also admits the affix श्नु; but, used (as a compound verb, or even as a single one,) in other senses, it can only be inflected regularly. Ex संतक्षति censures or reproves.

§ VO'PADE'VA's interpretation [वृषि] is explained by DURGA'DA'SA, (सेकः) 'sprinkling.' SUD'HA'CARA, cited by MA'D'HAVA, adduces a classical example of this, which is the literal sense of the verb.

¶ See Ch. 18. §. ii. 10. But, in derivatives of this verb, the permutation on account of a preposition, is optional. See *Participles &c.*

8. तृक्ष. 9. पृक्ष. 10. णक्ष [गतौ] *tr.* to go or approach.*
 तृक्षति. ततृक्ष. तृक्षिता. So सृक्षति. तसृक्ष. *INT.* तरीषृक्ष्यते
 &c. Also नक्षति (प्रणक्षति).

11. वक्ष [रोषे] *intr.* 'to be angry. *tr.* 'to accumulate.† वक्षति.

12. मृक्ष [संवाते] *tr.* to accumulate or fill.‡ मृक्षति.

13. तक्ष [त्वचने] *tr.* 'to cover. 'to skin or peel.‖ तक्षति.

14. षूर्क्ष [आदरे] *tr.* to treat with respect; to regard or mind.§
 सूक्षति. सुषूर्क्ष. सूक्षिता.

15. काक्षि. 16. वाक्षि. 17. माक्षि [कांक्षायां] *tr.* to desire.
 काक्षति. चकाक्ष. काक्षिता. So वांक्षति. मांक्षति.

* VO'PADE'VA states सृक्ष as well as पृक्ष, and infers an option in the desiderative of the causal, तिसृक्षयिषति or तिपृक्षयिषति. His commentator infers a like option in the intensive: but both erroneously. See Ch. 18. §. ii. 3. and i. ‡.

† MA'D'HAVA and BHAT'T'O'JI observe, that some read the interpretation otherwise, [संवाते]; VO'PADE'VA states both senses [रोषसंहत्योः].

‡ The text of MA'D'HAVA, confirmed by that of BHAT'T'O'JI, is here followed: but VO'PADE'VA reads मृक्ष. MAITRE'YA'S text agrees with this reading. He remarks, and is cited by MA'D'HAVA for the observation, that "some," write मक्ष; but VO'PADE'VA assigns to this additional root the acceptations of the preceding one (11.). *Ex.* मक्षति 'fills, or 'is angry.'

‖ DURGA and many others expound the interpretation of this verb by (संवरणं) 'covering'; but SWA'MI' by (त्वचोग्राहणं) 'taking of skin.' VO'PADE'VA exhibits a second root with the same acceptation, त्वक्ष [त्वचोग्राहे]; expounded by DURGA'DA'SA, चर्मणोग्राहणं. See तक्ष (3.).

MAITRE'YA and some others here add पक्ष [परिग्रहे] 'to take or accept.' *Ex.* पक्षति. It is inferred, on the authority of "some," by BHAT'T'O'JI, and is noticed by MA'D'HAVA. But VO'PADE'VA makes it a verb of the 10th class only. See Ch. 29.

§ Some, as remarked by MA'D'HAVA, read [अनादरे] 'to disregard,' and the text of MAITRE'YA, as well as that of VO'PADE'VA, exhibits this reading; but it disagrees with examples in the *Vēdas*, and with a passage in the dictionary of AMERA. An additional root is stated by VO'PADE'VA, सूक्ष. *Ex.* सुसूक्ष. It seems erroneous. See Ch. 18. §. ii. i. ‡.

18. द्राक्षि. 19. ध्राक्षि. 20. ध्वाक्षि [बोरवासितेच] *intr.* 'to croke, caw or screech, as a bird. *tr.* * to defire.* द्रांक्षति. ध्रांक्षति. ध्वांक्षति or ध्मांक्षति.

21. चूष [पाने] *tr.* to drink or suck. चूषति. चुचूष. चूषिता.

22. तूष [तुष्टौ] *tr.* to satisfy. तूषति.

23. पूष [बृद्धौ] *intr.* to increase or grow.† पूषति.

24. मूष [स्तेये] *tr.* to steal, rob, or plunder.‡ मूषति.

25. लूष. 26. रूष [भूषायां] *tr.* to adorn or decorate.|| लूषति. रूषति.

27. षूष [प्रसवे] *tr.* to bring forth or propagate. षूषति.

28. यूष [हिंसायां] *tr.* to kill; or to hurt or attempt to kill. यूषति.

29. जूष [च] *tr.* to kill or to hurt.§ जूषति.

30. भूष [अलंकारे] *tr.* to adorn or decorate.** भूषति.

31. उष [रुजायां] *tr.* to be diseased.†† उषति. उषांचकार &c.

* DURGA'DA'SA expressly states ध्माक्षि as the true reading of the third root: but that disagrees with most manuscripts.

† See 48. and पुष 4th, 9th, and 10th cl.

‡ MAITREYA'S text here adds मुष as a reading admitted by "some." *Ex.* मोषति. DURGA'DA'SA notices the variation. See मुष 9th cl.

§ MA'DHAVA exhibits these verbs on the authority of SUD'HA'CARA. MAITREYA omits them; and so does VO'PADEVA; while BHAT'R'O'JI inserts them without any restriction of a special authority.

§ So SWA'MI' reads the verb on the authority of the *Parāyan'icā*; and it is confirmed by examples from the *Vēdas*. But some read सूष, erroneously, as MA'DHAVA remarks. However, VO'PADEVA states both roots, and also षूष; and DURGA'DA'SA observes, that षूष is not universally recognised.

¶ This is stated by VO'PADEVA as admitting the middle voice likewise: but DURGA'DA'SA remarks, that "others" restrict it to the active. See जूष 6th and 10th. cl.

** See भूष 10th cl.

†† DURGA'DA'SA appears to have read in VO'PADEVA'S text [रोषे] 'to rage against,' for [रोगे] 'to be diseased.' See उष 44.

32. ईष [उंङे] *tr.* to glean.* ईषति.

33. वष. 34. खष. 35. शिष. 36. जष. 37. ऊष. 38. शष.
39. वष. 40. मष. 41. रुष. 42. रिष [हिंसार्थाः] *tr.* to kill or to hurt.†
वषति. चवष. वषिता. *Aor. p.* अवषीत्. or अकाषीत्.‡ So
खषति. चखष. Also शेषति. शिषे (2d *fmg.* शिषेचि).
शेषा. शेषवति. शेषतु. अशेषत्. शेषेत् and *Ben.* शिष्यात्.
अशिष्यात्.॥ अशेष्यत्. *DES.* शिशिष्यति. *INT.* शैशिष्यने and
शैशेषि. *CAUS.* शेषयति. *Aor. p.* अशीशिषत्. Likewise जषति.
जमाष (3d *du.* जेषतुः). जषिता. So ऊषति. जमाष (3d *du.*
ऊषतुः). Also शषति. And वषति. ववाष (3d *du.* ववषतुः).
Likewise मषति. Also रोषति. ररोष (3d *du.* ररोषिच). रोषिता
or रोषा.॥ रोषिष्यति. So रेषति. रिरेष. रेषिता or रेष्टा.॥
रेषयति.

43. अष [आर्क्षणे] *intr.* 'to bark or growl. *tr.* 'to reproach, rail, or
speak malevolently.॥ अषति.

* See xv. 10.

† DURGA'DA'SA remarks, that CHATURBHUJA states कष as admitting the middle voice; while RAMA'NATHA reflects this to the active voice, and exhibits an additional synonymous verb वक्ष with both voices. On the authority of VYA'GHRABHUTI the vowel of शिष (34.) is gravely accented by MAITREYA, MA'DHAVA, BHAT'R'O'JI and the rest, and the verb refuses the prefix इट् (Ch. 17. §. i. 1. 1.). But VO'PADE'VA makes it admit that prefix. See शिष् 7th cl. and शिष 10th cl. DURGA'DA'SA remarks, that some read ऊष for ऊष. VO'PADE'VA adds synonymous roots कष, चष and जूष. See ऊष Ch. 23 §. i. 30. and रुष 6th and 10th. cl.

‡ The vowel may become *vridd'hi*. Ch. 19. §. iv. 6.

॥ वक्ष is substituted for चि. Ch. 16. §. iii. 12.

§ The use of the prefix before त् is optional in the two last verbs. Ch. 17. §. i. 3. 1.

॥ BHAT'R'O'JI and the rest explain the verb as signifying the 'barking of a dog.' VO'PADE'VA notes two senses [बुद्धेपिष्टुनोक्तौ]; DURGA'DA'SA's exposition of which is here followed.

44. उष [दाहे] *tr.* to burn.* ओषति. ओषाचकार &c. or उवोष (3d *du.* उषतुः. 2d *fung.* उवोषिथ).† ओषिता.

45. जिषु. 46. विषु. 47. मिषु. [सेचने] *tr.* to sprinkle.‡ जेषात. जिजेष. जेषता. Likewise वेषति. विवेष (3d *du.* विविषतुः. 2d *fung.* विवेषिथ. 1st *du.* विविषिथ). वेष्टा.॥ वेष्टयति. *Aor. p.* अविष्टान्. § Also मेषति. मिमेष. मेपता.

48. पुष [पुष्टौ] *tr.* to cherish or nurture ¶ पोषति. पुषाय (2d *fung.* पुषायथ). पोषता. पोषयति. *Aor. p.* अपोषीत्.

49. शिषु. 50. श्लिषु. 51. पूषु. 52. पूषु [दाहे] *tr.* to burn.** श्रेषति. श्लेष. श्लेषता. 50 श्लेषति. श्लेष (2d *fung.* श्लेषिथ). श्लेषता.†† Also पोषति. पोषति.

53. पृषु. 54. वृषु. 55. मृषु [सेचने] *tr.* to sprinkle.‡‡ पर्षति.

* VO'PADE'VA, embracing two acceptations [बधेदाह] 'to kill, 'to burn,' states two distinct roots उष and उष, for the sake of a variation in the participle passive. MA'D'HAVA includes this irregularity (for which there is classical authority), under an indefinite rule.

† The use of the affix आम् is optional in this verb (Ch. 16. §. iii. 2. 4.).

‡ See विषु 3d cl. and विष 9th cl. Also मिषु 6th cl.

॥ This verb is enumerated in the *Caraka* among those, which refuse the prefix इट् (Ch. 17. §. i. 1. 1.). But VO'PADE'VA inflects it with that prefix.

§ वष is here the substitute for लि (Ch. 16. §. iii. 12. 1.).

¶ See 4th class; where the verb refuses the prefix इट् (Ch. 17. §. i. 1. 1.), and requires the substitution of अट् for लि (Ch. 16. §. iii. 12. 1. p. 142.). See likewise पुष 9th and 10th cl.

** See श्लिष 4th class, where the verb rejects इट्. See also श्लिष 10th cl. and पूष 4th cl. as well as पुष and प्रुष 9th cl.

†† A passage in the *Nyāsa*, which makes this verb reject the affix इट् (Ch. 17. §. i. 1. 1.), is shown by MA'D'HAVA to be a mistake, as it is contrary to the general content of grammarians.

‡‡ MA'D'HAVA and BHAT'TOJĠ add, as a part of the text, [शत्रौहिंसासंक्लशनयोः] 'the two first verbs (53. and 54.) likewise signify 'to kill and 'to weary.' This passage occurs in one *Dhātupāṭha*, but is wanting in the other. It is also omitted in the *Dhātupradīpa*; and the con-

पपर्ष. पर्षितां. *Imp. &c. Ben.* पृष्यात्. *So* वर्षति. मर्षति.

55. *bis.* मृषु [सहनेच] *tr.* 'to bear or endure.*

56. वृषु [संवर्षे] *tr.* to grind or pound. वर्षति.

57. हृषु [अलीके] *intr.* 'to lie. *tr.* 'to affirm falsely.† हर्षति.

58. तुस. 59. हस. 60. लस. 61. रस [शब्दे] *intr.* to found. तोसति. तुतोस. तोसिता. *So* हसति. जह्वास. Likewise लसति. जल्लास. Also रसति. ररास.

62. लस [श्लेषणक्रीडनयोः] *tr.* 'to embrace. *intr.* 'to sport or play.‡ लसति.

63. वस्लृ [अदने] *tr.* to eat.॥ वसति.— वस्ता. वत्स्यति. § वसतु. अवसतु. वसेतु.— अवसतु. ¶ अवत्स्यत. *PASS. fut.* वस्ता. वत्स्यते. अवत्स्यत.

64. जर्ज. 65. चर्च. 66. ऊर्ज [परिभाषणहिंसातर्जनेषु] *intr.* 'to speak. *tr.* 'to kill or to hurt. 'to censure or reprove.** जर्जति. चर्चति.

frequent additional senses are unnoticed by VO'PADE'VA. But MA'D'HAVA remarks, that CA'S'YA-PA here reads पृषु, वृषु, [हिंसासंक्लेशनदानेषु] 'to kill, 'to weary, and 'to give.'

* VO'PADE'VA states मृष [क्षान्तौ] 'to endure,' as a verb of the 10th class. See मृष 4th and 10th cl.

† DURGA'DA'SA states this as a transitive verb. See हृष 4th cl.

‡ See लस 10th cl.

§ As this root is an optional substitute for अद (see 2d cl.), in the *Rem. p*; it is inferred, that the verb, here exhibited, is imperfect, having such inflections only, as are expressly directed, or clearly indicated, by grammatical rules: it consequently wants the *Rem. p.* and *Ben.* (लिङ्), in the active voice; and is restricted to the future tenses in the passive. MA'D'HAVA observes, that "some" read वस. VO'PADE'VA exhibits also a deponent verb, वसि [क्षरणे] 'to sprinkle or drop.' *Ex.* वंसते. But DURGA'DA'SA remarks, that "others" reject it.

§ The prefix इट् is excluded (Ch. 17. §. i. 1. †); and स is converted into त् before स. Ch. 19. §. i. 3.

¶ अङ् is employed on account of the mute लृ. Ch. 16. §. iii. 12. †. p. 142.

** The reading, adopted by MA'D'HAVA and BHAT'T'O'JI, is here followed. The latter observes, that these verbs ought to have been placed among roots ending in palatine consonants (see

जर्जति.

67. पिसृ. 68. पेसृ [गतौ] *tr.* to go or approach. * पेसति.
पिपेस (3d *du.* पिपिसतुः and पिपेसतुः). CAUS. पेसयति. *Aor. p.*
अपिपेसत्.

69. हसे [हसने] *intr.* 'to laugh. *tr.* 'to ridicule or deride.† हसति.
जहास. *Aor. p.* अहसीत्.‡

70. णिश [समाधौ] *intr.* to meditate profoundly.॥ नेशति
(प्रणेशति). निनेश (3d *du.* निनिशतुः). नेशिता.

Art 6.); the former remarks, after MAITREYA and others, that they are infixed in this class (see जर्ज, चर्च and ऊर्ऊ 6th class), for a variation in the accent; and, as an observation of MAITREYA singly, that they are placed in this article, for a conformity of acceptance. But MAITREYA'S text exhibits जर्ह, चर्च, ऊर्ऊ [परिभाषणतर्जनयोः]; and his remarks, abovesited, are confined to the two last roots. One D'hatup'ta is consistent with this; and the other agrees with the reading in the text. VO'PADEVA, too, states जर्ह [गर्जेच]; and himself interprets ऊर्ऊः by (भर्त्सोक्तयोः) 'to reprove. * to speak;' and explains च as indicating (रक्षो) 'to preserve.' He exhibits चर्च, जर्च, ऊर्च, जर्ज, जर्ऊ and ऊर्ऊ, with two acceptations [उक्तौ भर्त्से], but as verbs of the 6th class only. See जर्ज &c. 6th class. Also चर्च 10th class.

* MA'D'HAVA remarks, that "some" here add four other roots; which are not found in the works of MAITREYA and others. These, however, are wholly unnoticed by DHAT'TO'JI, and the rest: but seem (for the manuscripts are imperfect) to be विसृ, वेसृ, विशृ and वेशृ. VO'PADEVA does exhibit वेसृ with this acceptance. See पिस 10th class.

† DURGA'DA'SA brings examples of the verb used as a transitive, as well as a neuter one.

It is one of the roots which are excepted from the rule for using the middle voice when reciprocity of action is indicated (Ch. 20. §. ii. †.). Ex. व्यतिहसंति they laugh at each other.

‡ The vowel is not permuted, because the root contains a mute ए. Ch. 19. §. iv. 6. *.

॥ VO'PADEVA'S interpretation [शीले] is expounded by DURGA'DA'SA (समाधौ), as in this text.

71. मिश. 72. मश [शब्दरोषकृतेच] *intr.* 'to fount. *to be angry.* मेशति. मशति.

73. शव [गतौ] *tr.* 'to go or approach. 'to spoil.† शवति. *Aor. p.* अशावीत् or अशवीत्.

74. शश [पुतगतौ] *intr.* to jump or move by leaps.‡ शशति. शशाश (3d *du.* शेशतुः. || *pl.* शेष्युः. 2d *sing.* शेशिथ). शशिता.

75. शसु [हिंसायां] *tr.* to kill or hurt.§ शसति. शशास (3d *du.* शशसतुः. || *pl.* शशसुः. 2d *sing.* शशसिथ). शसिता.

76. शंसु [स्तुतौ] *tr.* to praise.** शंसति. शशंस. शंसिता. *Imp.* शंसेत् and *Ben.* शस्यात्.

77. चह [परिकल्कने] *tr.* to cheat or deceive.†† चहति. चचाह (3d *du.* चेहतुः). चहिता. *Aor. p.* अचहीत्.††

* VO'PADE'VA's interpretation agrees with this; [धनौकोषे].

† An additional acceptance is stated by VO'PADE'VA, [विकारेच] 'to spoil.'

‡ DURGA'DA'SA observes, that "some" read शस. MA'D'HAVA remarks, that another verb, कश [गतौ], is here inserted in some copies: but appears to be unauthorized. See कश for कसि 2d class.

|| Not, says the *Manôramâ*, as inadvertently exhibited in certain ancient works, शशशतुः.

§ See आशंस (आडः शसि) xv. 27.

¶ The verb is excepted from the rule for expunging the prior syllable and permuting the vowel (Ch. 19. §. iii. 9.).

** DURGA adds a second acceptance [दुर्गतौ] 'an ill proceeding.' VO'PADE'VA states the verb with two senses, [हिंसास्तुत्योः] 'to kill or to hurt. 'to praise.'

†† MA'D'HAVA and BHAT'T'ÔJI expound कल्कनं by शादं (wickedness). This last is the interpretation stated by VO'PADE'VA. But DURGA'DA'SA explains the verb by (प्रतारयति) 'deceives.' See 10th class and Ch. 29.

‡‡ Since the verb ends in ह, the vowel is not permuted in the aorist past. Ch. 19. §. iv. 6. *

78. मह [पूजायं] *tr.* to revere or adore.* महति.

79. रह [त्यागे] *tr.* to quit, lose or abandon.† रहति.

80. रहि [गतौ] *tr.* to go or approach. रहति. ररंह. रहिता.

81. दृह. 82. दृहि. 83. वृह. 84. वृहि [वृद्धौ] *intr.* to grow or increase. दहति. ददह (3d *du.* ददृहतुः). दहिता. So दृंहति, ददृह. दृहिता. Also बहति. बृंहति.

वृहि [शब्देच] *intr.* to roar.‡ See 84.

85. तुहिर. 86. दुहिर. 87. उहिर [अर्दने] *tr.* 1 to hurt or give pain. 2 to kill || तोहति. तुतोह. तोहिता. *Aor. p.* अतुहत् or अतोहीत्. So दोहति. दुदोह. दोहिता. *Aor. p.* अदुहत् or अदोहीत्.§ Also ओहति. उवोह (3d *du.* उहतुः. *pl.* उहः). ओहिता. *Aor. p.* (with माङ्). उहत् or औहीत्.

88. अह [पूजायं] *tr.* 1 to worship or revere. *intr.* 2 to be fit or deserving.¶ अहति. आनह. अहिता.

* See महि xv. 32.

† See 10th class, and Ch. 29.

‡ The initial of this and of the two last verbs (83. and 84.) is व according to VO'PADE'VA. CHANDRA and GUPTA read वृहिर; for the option (Ch. 16. §. iii. 12.), as CSHI'RASWA'MI remarks, in the *Aor. p.* *Ex.* अवृहत् or अवहीत्. VO'PADE'VA inserts both roots, वृहिर and वृहि with two acceptations [ध्वनद्धौ]; and वृह with a single import [वृद्धौ]. The sound, here meant, is the roaring of an elephant: or, on the authority of classical examples, that of a lion or other beast. See वृहि &c. 10th class, and बह xv. 36.

¶ The text of MAITRE'YA exhibits also उहिर on the authority of "some." This variation is unnoticed by MA'D'HAVA, BHAT'TO'JI, VO'PADE'VA and others. DURGA'DA'SA says अर्दन here signifies (बधः) 'killing.'

§ MAITRE'YA and the rest, as remarked by MA'D'HAVA, do not include this verb among the roots which refuse the prefix इट्. Ch. 17. §. i. 1. ‡.

¶ VO'PADE'VA states the additional acceptance [योग्यत्वे] 'fitness or worthiness.' See अह Ch. 29.

CHAPTER XXII.

SUBORDINATE ORDERS OF THE FIRST CLASS OF VERBS.

SECTION I.

द्युत् AND CERTAIN OTHER ROOTS WITH MUTE VOWELS
GRAVELY ACCENTED, AND CONTAINING EFFICIENT
VOWELS ACUTELY ACCENTED.*

1. द्युत् [दीप्तौ] *intr.* to shine. द्योतते. दिद्युते (3d du. दिद्युताते).†
द्योतिता. *Aor. p.* अद्युतत् or अद्योतिष्ट.‡ Des. दिद्युतिषते or
दिद्योतिषते. *INT.* देद्युत्यते and देद्युतीति or देद्योन्ति. *CAUS.*
द्योतयति. *Aor. p.* अदिद्युतत्.
2. श्विता [वर्णे] *intr.* to be white. श्वेतते. शिश्विते. श्वेतिता.
Aor. p. अश्वितत् or अश्वेतिष्ट.

* The verbs, contained in this section, are anomalous in the aorist past; optionally admitting the active voice in that tense; and taking अङ् for झि, before the active terminations.

† The vowel (इ) is substituted for the semivowel (य), in the prior syllable (Ch. 18. §. iv. 5. ‡); and the subsequent vowel (उ) merges in it of course (Ch. 4. §. iv. 4. *).

‡ The aorist past may be active instead of deponent (Ch. 16. §. ii. 3. §. ad finem.); and, in such case, it substitutes अङ् for झि (Ch. 16. §. iii. 12. †. p. 142.).

3. जिमिदा [स्नेहने] *intr.* to melt, or be unctuous.* मेदते. मिमिदे.† मेदिता. *Aor. p.* अमिदत् or अमेदिष्ट.

4. जिष्विदा [स्नेहनमोचनयोः] *intr.* to melt or be unctuous. *tr.* to quit or yield. *intr.* to be deluded.‡ खेदते. सिष्विदे. खेदिता. *Aor. p.* अखिदत् or अखेदिष्ट. *DES. of the CAUS.* सिखेदयिषति.||

5. रुच [दीप्तावभिप्रीतौच] *intr.* to shine. to please or be pleasing.§ रोचते. रुरुचे. रोचिता. *Aor. p.* अरुचत् or अरोचिष्ट.

6. वुट [परिवर्तने] *intr.* to return or come back. to exchange or barter¶ वोटते. जुवुटे. वोटिता. *Aor. p.* अवुटत् or अवोटिष्ट.

* MA'D'HAVA explains the term by स्नेहयोगः; DURGA'DA'SA by स्निग्धीभावः. See 4th and 10th cl. and मिदृ Ch. 23. §. 1. 8.

† The permutation with the *gun'a* element, in this root, (notwithstanding the exception, which should affect it as a verb of the 4th class,) is directed, if the affix be distinguished by an initial mute श्रु (Ch. 19. §. iv. 2. ||). But, here (in the 3d *sg. Rem. p.*), that mute letter is final.

‡ "Some," as MA'D'HAVA and the rest remark, read —मोहनयोः. Accordingly VO'PADE'VA states three senses [मोहस्नेहमोक्षे]. BHAT'T'O'JI observes, that some exhibit

वेदा as the root. This is the reading preferred by SWA'MI'; but he cites the other on the authority of NANDI'. VO'PADE'VA infers it with two acceptations [मोक्षस्नेहे]. See

जिष्विदा Ch. 23. §. 3. ii. 5. Also जिष्विदा and जिष्विदा 4th cl.

|| For this root retains the dental स् even with the affix णि before षन्. Ch. 18. §. ii. 3. ‡.

§ MA'D'HAVA expounds the second acceptance by (अभिलाषः) 'desire.' This and synonymous verbs govern the dative. *Ex.* रोचते ननुमुक्षवे 'Food is pleasing to a hungry person.'

The verb admits the middle voice in the causative, for the reflexive sense, even where it was governed in the simple form by a noun signifying an animated person; notwithstanding an exception regarding intransitive verbs so used.

The *Charcārīta* form of this root, for the intensive sense, is inadmissible according to the *Nyāsa*.

¶ DURGA'DA'SA thus explains the term (परिवर्तः); 'the return of one who went;' or else 'barter.' See वुट 6th cl.

7. रुट्. 8. लुट्. 9. लुठ् [प्रतीवाते] *tr.* to resist or oppose.*
 रोटते. *Aor. p.* अरुटत् or अरोटिष्ट. So लोटते. लोठते.

10. शुभ [दीप्ता] *intr.* to shine.† शोभते. *Aor. p.* अशुभत् or
 अशोभिष्ट.

11. द्युभ [संचलने] *intr.* 'to be confused or disquieted. *tr.* 'to stir or
 disturb.‡ द्योभते. *Aor. p.* अद्युभत् or अद्योभिष्ट.

12. एभ. 13. तुभ [हिंसायां] *tr.* to kill or hurt. || नभते (प्रणभते).
 नेभे. नभिता. *Aor. p.* अनभत् or अनभिष्ट. Also तोभते. तुतुभे.
 तोमिता. *Aor. p.* अतुभत् or अतोभिष्ट.

14. संसु. 15. धंसु. 16. भंसु [अवसंसने] *intr.* to fall down.§

* This reading is sanctioned by DE'VA, MAITRE'YA and the rest. But HARIYO'GI' states two roots only, रुट् and लुट्. CSHI'RASWA'MI' exhibits these two, and adds two others रुट् and लुट् on the authority of "some." VO'PADE'VA inserts the four, but assigns to two, a double interpretation: रुट्, लुट् [दीप्तिप्रतिहतयोः] 'to shine, 'to tumble or roll for sorrow or in passion. 'to strike again;' for DURGA'DA'SA here explains प्रतिहति° as bearing the two last significations. CSHI'RASWA'MI' does exhibit रुट् [दीप्ता] 'to shine;' and S'A'CATA'-YANA reads लुट्; while SUD'HA'CARA writes लुठ्. However CSHI'RASWA'MI' refers लुठ् to the 6th class. See लुट् &c. Ch. 21. Ait. viii. 25, 48, 49, 55, 57, and 58. Also लुट् 4th and 10th cl. रुट् 10th cl. and लुठ् 6th cl.

† See शुभ and शुभ Ch. 21. x. 38. and 39.

‡ MA'D'HAVA expounds the term by (प्रकृति विपर्यासो मंथनंच) 'the reverse of the natural state, and stirring or churning.' See 4th and 9th cl.

|| एभ also signifies 'not to be,' as is inferred by MA'D'HAVA and others, from an exposition of the Niruṣa. See एभ and तुभ 4th and 9th cl.

§ MA'D'HAVA remarks, that MAITRE'YA, SWA'MI', and others, read भंसु. But the text of the D'hātupradīpa exhibits that, as a various reading. BHAT'T'O'JI says "some" add भंसु; and "others" so read the third root. MA'D'HAVA mentions भृशि as another additional root

स्वंसते. सस्वसे. स्वंसिता. *Aor. p.* अस्वसत्* or अस्वंसिष्ट. *DES.*
सिस्वंसिषते. *INT.* सनीस्वस्यते and सनीस्वसीति or सनीस्वसि.†
So ध्वंसते. भ्रंसते.

ध्वंसु [गतौच] *tr.* to go or approach. See 15.

17. स्वमु [विश्वासे] *intr.* to trust or be confident.‡ स्वभते (विस्वभते).
सस्वभे. स्वंभिता. *Aor. p.* अस्वभत् or अस्वंभिष्ट.

18. वृत् [वर्त्तने] *intr.* to stand or be.¶ वर्त्तते. ववृते. वर्त्तिता.
वर्त्तिष्यते or वर्त्स्यति.§ वर्त्ततां. अवर्त्तत. वर्त्तत or *Ben.*
वर्त्तिषीष्ट. अवृत्तत् or अवर्त्तिष्ट. अवर्त्तिष्यत or अवर्त्स्यत्.
DES. विवर्त्तिषते and विवृत्सति.

19. वृष्टु [वृद्धौ] *intr.* to grow or increase.¶ वृद्धते. ववृधे. *Aor. f.*
वर्द्धिष्यते and वर्त्स्यति. *Aor. p.* अवृधत् and अवर्द्धिष्ट.

20. शृष्टु [शब्दकुत्सायां] *intr.* to fart.** शृद्धते.

found in certain lists. VO'PADE'VA and DURGA'DA'SA state भ्रंशु, and do not notice the other,
although it have the authority of PA'NINI and all his commentators. See भ्रशु and भ्रंशु 4th
cl. and स्त्रंसु Ch. 21. ix. 33. †.

* Since अङ् contains a mute इ, न् is expunged (Ch. 19. §. vii. 1.).

† These roots annex नी to the prior syllable, in the Intensive. Ch. 18. §. iv. 9. *.

‡ BHAT'RO'JI expressly confirms this reading, and concurs with MA'D'HAVA in a reference to
Ch. 21. ix. 33. for the root श्रंभु. But DURGA'DA'SA states this last also, in this place, as
a various reading sanctioned by "some" grammarians. He explains the term (विश्वासः)
as signifying 'the state of being free from doubt.'

¶ MA'D'HAVA explains this by स्थितिः. See 10th cl.

§ This, and the following verbs contained in this section, are optionally active in the aorist and
conditional future, and in the desiderative (Ch. 16. §. ii. 3. §. ad finem.); and refuse the prefix before
स् (Ch. 17. §. i. 3. §.) unless the reflexive affixes (तङ् or आन) follow.

¶ See 10th cl.

** MA'D'HAVA explains this by पायुशब्दः. VO'PADE'VA's interpretation is पर्दः; ex-
pounded by DURGA'DA'SA अपानोत्सर्गः. See 10th cl. and Ch. 23. §. i.

21. **स्यंदू** [प्रसवणे] *intr.* to sprinkle or drop. * **स्यंदते. सस्यंदे.**
 (2d *fin.* **सस्यंदिषे** or **सस्यंत्से.** 1st *du.* **सस्यंदिवहे** or **सस्यंद्वहे**).
स्यंदिता or **स्यंन्ता.** † **स्यंदिष्यते** and **स्यंस्यते** or **स्यंस्यति. स्यंदतां.**
अस्यंदत. स्यंदेत and *Ben.* **स्यंदिषीष्ट** or **स्यंत्सीष्ट.** *Aor. p.* **अस्यंदिष्ट**
 (3d *du.* **अस्यंदिषातां**) and **अस्यंन्त** (3d *du.* **अस्यंत्सातां**) or **अस्यंदत्**
 (3d *du.* **अस्यंदतां**). *Cond. f.* **अस्यंदिष्यत** and **अस्यंस्यत** or
अस्यंस्यत्. *Des.* **सिस्यंदिषते** and **सिस्यंत्सते** or **सिस्यंत्सति.**
22. **कृपू** [सामर्थ्ये] *intr.* to be able. **कल्पते. चकृपे** (2d *fin.*
चकृपिषे or **चकृप्से**). **कल्प्ता** (2d *fin.* **कल्प्तासि**) and **कल्प्ता** or
कल्पिता (2d *fin.* **कल्प्तासे** or **कल्पितासे**). **कल्पस्यति** and **कल्पिष्यते**
 or **कल्पस्यते.** *Imp. &c.* **कल्पेत** and *Ben.* **कल्पिषीष्ट** or **कृप्सीष्ट.**
Aor. p. **अकृपत्** and **अकल्पिष्ट** or **अकृप्त्.†**
[वृत्] *Finis.*||

* VOFADE'VA's interpretation is सुतिः, explained by DURGA'DA'SA क्षरणं.

This verb, with certain prepositions, in certain circumstances, optionally permutes the initial
 (Ch. 18. §. ii. 6. †.). *Ex.* **अनुष्यंदते** or **अनुस्यंदते** जलं 'water drops.'

† The use of the prefix is optional, on account of the mute उ (Ch. 17. §. i. 1.); and this,
 like the preceding verbs, may be active in certain tenses &c.

‡ ल् is substituted for इ (or लृ for ऋ) in this verb (Ch. 18. §. iii. 1.). The root may
 be inflected with active affixes in the absolute future; and also in the same tenses as the preceding
 verbs (Ch. 16. §. ii. 3. §. p. 134.): and, like those, it rejects इट् before the same terminations,
 and before तासि; unless before the reflexive affixes, where it is optional (Ch. 17. §. i. 3. §.).

¶ This is here placed to indicate the close of the series beginning with द्युत.

SECTION II.

VERBS DENOMINATED मित्, AS IF DISTINGUISHED
BY A MUTE म्.*

ARTICLE I.

*Roots Distinguished by a Mute ष्† and Terminated by a Mute Vowel Gravely
Accented, and containing an Efficient Vowel Acutely Accented.*

1. बट [चेष्टायां] *intr.* to act, endeavour or strive.‡ बटते. जवटे.
बटिता. CAUS. बटयति. Aor. p. अजीबटत्. CAUS. PASS. Abs. Fut.
बाटिता or बटिता. Aor. f. बाटिष्यते or बटिष्यते. Imp. &c. Ben.
बाटिषीष्ट or बटिषीष्ट. Aor. p. अबटि or अबटि (3d du.
अबाटिषातां or अबटिषातां). Cond. f. अबटिष्यत or अबटिष्यत.
2. ब्यथ (भयसंचलनयोः) *intr.* ¹ to fear. ² to be disquieted. ³ to suf-

* The mute म्, or the designation मित् (see Art. iii. 1.), makes the penultimate vowel generally short in the causative form, or before the affix णि; but, optionally long, in some inflections of the passive of the causative; viz. 3d Sing. Aor. p. and other inflections analogous thereto. See Ch. 17. §. iii. 4. and §. ii. 3.

The roots placed in this section, and not again occurring in other places, must be considered to have the mute म्, notwithstanding variations in the sense of the verb by means of prepositions or otherwise. But such, as occur in other places also, belong to this section in a limited acceptation only: excepting, however, verbs of the 10th class, which cannot be supposed to be repeated in this section; since a special rule provides, that only five (some say seven) roots of that class are distinguished by a mute म् in the simple sense of the verb (Ch. 28. i. 95.): and verbs of the 10th class remain unchanged in the causative.

† This mute letter, which is not however here exhibited with the roots, regards derivative nouns. See *Derivation of Participles &c.*

‡ See बट 10th cl.

for pain.* व्यथते. विव्यथे.† व्यथिता. CAUS. व्यथयति. Aor. p. अविव्यथत्.

3. प्रथ [प्रख्याने] intr. to be famous or renowned.‡ प्रथते. पप्रथे. प्रथिता. CAUS. प्रथयति. Aor. p. अप्रथत्.¶ CAUS. PASS. Aor. p. अप्रथि or अप्राथि.

4. प्रस [विस्तारे] tr. to spread or diffuse. प्रसते. पप्रसे. CAUS. प्रसयति. Aor. p. अपिप्रसत्. CAUS. PASS. Aor. p. अप्रासि or अप्रसि.

5. मृद [मर्दने] tr. to rub, grind or pound.§ मृदते. ममृदे. मृदिता. CAUS. मृदयति. Aor. p. अममृदत्.¶

6. स्वद [स्वदने] tr. to discomfit.** स्वदते. चस्वदे. स्वदिता. CAUS. स्वदयति. Aor. p. अचिस्वदत्.

* DURGA, cited by MA'D'HAVA, reads दुःखचलनयोः; and the *Précis*, भयचलनयोः. VO'PADE'VA combines the two, [दुःखेचालेभये]. "Some," as remarked by DURGA'DA'SA, read दुःखभयचलनयोः, and explain the terms, 'feeling pain, or moving through fear:' "others" exhibit दुःखभयचलने, and interpret this 'the production of pain or of fear:' he himself expounds दुःखः 'sensation of pain;' and चालः 'trembling.' In its acceptance of fear, this, like other synonymous verbs, governs the ablative case. Ex. व्याघ्राद् व्यथते 'he is afraid of a tiger.' See व्यथ 4th cl.

† The vowel (इ) is put for the semivowel (य) within the prior syllable of this verb, in the Rem. p. (Ch. 18. §. iv. 5. ‡.).

‡ 'Some,' as MA'D'HAVA observes, here read पृथ; but that is censured by SWA'MI'. See प्रथ and पृथ 10th cl.

¶ The vowel अ is retained (by substituting its like for the radical) in the prior syllable of the Caus. Aor. p. (Ch. 18. §. iv. 10. *).

§ VO'PADE'VA's interpretation (क्षोद०) is explained by DURGA'DA'SA, चूर्णीकरणं. See मृद 9th cl.

¶ Here also, the vowel अ is retained in the prior syllable. See 3. ¶.

** SWA'MI', quoted by MA'D'HAVA, expounds this by (विद्रावणं) 'discomfiting.' VO'PADE'VA's interpretation is [विदारे] 'to cut.' But DURGA'DA'SA remarks, that the other

7. द्वाजि [गतिदानयोः] *tr.* 'to go or approach. *to give.* द्वाजते
चद्वाजे. द्वाजिता. CAUS. द्वाजयति *Aor. p.* अचद्वाजत्. CAUS. PASS.
Aor. p. अद्वाजि or अद्वाजि.

8. दद्व [गतिहिंसनयोः] *tr.* 'to go or approach. *to kill or to hurt.†
CAUS. दद्वयति. *Aor. p.* अदद्वत्. CAUS. PASS. *Aor. p.* अदद्वि
or अदद्वि.

9. ऋप [कृपायांगतौ] *tr.* 'to pity or compassionate. *to go or ap-
proach.‡ ऋपते. चऋपे. ऋपिता. CAUS. ऋपयति. *Aor. p.*
अचिऋपत्. CAUS. PASS. *Aor. p.* अऋपि or अऋपि.

10. कदि. 11. ऋदि. 12. क्लुदि [वैक्लुष्ये] *intr.* 'to be confused; to
grieve. *tr.* *to confound.|| कंदते. चकंदे. कंदिता. CAUS. कंदयति.

interpretation (स्वदनं) is variously explained by different authors; viz. (स्यैर्यं) 'firmness,'
(पाटनं) 'destroying;' (क्लेशोत्पादनं) 'production of weariness,' and (हिंसा)
'killing.'

With certain prepositions, this verb has not a mute म् (See iii. 8.).

* CAUSICA reads द्वाज. But MAITREYA and others observe, that this verb makes the vowel
optionally long (Ch. 19. §. iii. 4.), although न् be the penultimate letter, in certain tenses of the
Caus. Pass. Both roots are stated by VO'PADE'VA. See द्वाजि 10th cl.

† See Ch. 21. xv. 7. The verb belongs to this section, in the peculiar acceptations here stated.

‡ MAITREYA's text expresses, that "some" read कप and कृप. This variation is unno-
ticed by MA'D'HAVA and the rest. VO'PADE'VA omits the second acceptation of this verb. See
कृप् §. i. 22.

|| CSHIRASWA'MI's authority, confirmed by MA'D'HAVA, is here followed in the text. CHAN-
DRA reads वैक्लुष्ये. NANDI' rejects the mute इ in all three verbs. MAITREYA exhibits four
roots, कदि, ऋदि, ऋद and क्लुद. VO'PADE'VA states four, or, as DURGADA'SA ex-
pounds his text, six roots; क्लुद, क्लुदि, कद, कदि, ऋद and ऋदि, with both
acceptations. [वैक्लुष्यविकलत्वयोः]: thus combining all those various readings. The

Aor. p. अचकंदत्. CAUS. PASS. *Aor. p.* अकांदि or अकंदि. So कंदते. कूंदते.

13. त्विरा [संभ्रमे] *intr.* to hurry or act precipitately.* त्वरते. तत्वरते. त्वरिता. DES. तित्वरिषते. INT. तात्वर्यते and तातूर्नि.† CAUS. त्वरयति. *Aor. p.* अतत्वरत्.‡ CAUS. PASS. *Aor. p.* अत्वरि or अत्वारि.

ARTICLE II.

Roots with a Grave Accent on the Mute Vowel, and the same on the Efficient Vowel. They have the Mute म् but not ष्.

1. ज्वर [रोगे] *intr.* to be diseased as with fever. ज्वरति. जज्वार. ज्वरिता. *Aor. p.* अज्वारीत्.‖ DES. जिज्वरिषति. INT. जाज्वर्यते and जाजूर्नि.§ CAUS. ज्वरयति. *Aor. p.* अजिज्वरत्. CAUS. PASS. *Aor. p.* अज्वरि or अज्वारि.

three verbs, stated in the text, were before inserted (Ch. 21. §. ii. 34.—36.). They belong to this section in the acceptations here assigned, and become deponent. वैक्लव्यं is expounded by DURGA'DA'SA (विकलीभावः) 'state of confusion.'

* VO'PADE'VA'S interpretation [स्यदे] is explained by DURGA'DA'SA शीघ्रमनुष्ठानं 'haste.'

The mute आ has no particular use, in this root, according to MAITRE'YA, HARADATTA and others; and MA'D'HAVA supports that opinion.

+ उ (उट्) is substituted for the femivowel व् together with the subsequent penultimate vowel, in this root, as well in the following (ज्वर), before an affix beginning with a गल्ल consonant, or a nasal, as also before क्तिप्. See Ch. 21. xiv. 93. ‖.

‡ This verb retains अ in the prior syllable. See 3. ‖.

• ‖ The permutation with the *Vridh'hi* letter is indispensable, since अ is contiguous to a final

रू. Ch. 19. §. iv. 6.

§ उ is substituted for व् with the subsequent penult vowel, as in the preceding root. See Art. i. 13.

१. गड [सेचने] *intr.* to distil or drop.* गडति. जगाड. गडिता.
CAUS. गडयति. *Aor. p.* अजीगडत्. CAUS. PASS. *Aor. p.* अगडि or
अगाडि.

३. हेड [वेष्टने] *tr.* to furround or encompass.† हेडति. जिहेड.
हेडिता. CAUS. हिडयति. *Aor. p.* अजीहिडत्. CAUS. PASS. *Aor. p.*
अहिडि or अहीडि.‡

४. वट. ५. भट [परिभाषणे] *intr.* to speak.‖ CAUS. वटयति.
भटयति. CAUS. PASS. *Aor. p.* अवटि or अवाटि. अभटि or
अभाटि.

६. णट [नृतौ] *intr.* to dance.§ CAUS. नटयति. PASS. *Aor. p.*
अनटि or अनाटि.

* See गाड Ch. 21. Art. ii. 29. and viii. 73. Likewise गल (Ch. 21. xiv. 40. also 10th cl.).
RAMA'NA'THA cited by DURGA'DA'SA makes this last interchangeable with the root shown in the
text: contrary to the opinion of others.

† See हेड Ch. 21. vii. 31. It belongs to this section, and is conjugated in the active voice,
with the acceptance here stated. But, in its other senses, it is deponent and is regular in the causative.

‡ To make the penultimate vowel short, ३ is selected (Ch. 2. §. iii. 3.): and, in making it
optionally long again (Ch. 19. §. iii. 4.), the correspondent vowel (ई) is taken; and not the
diphthong (ए). But DURGA'DA'SA observes, that some restore the diphthong. Ex. अहेडि
or अहिडि.

‖ See Ch. 21. viii. 11. and 18. These roots do not belong to this section, in the acceptations
there stated; but only when signifying to speak.

§ See Ch. 21. viii. 21. Although the same term be employed in both places, the acceptations
are different; and the verb belongs to this section, when it signifies merely 'dancing' (नृत्तं),
or 'the same, with indication of passion,' (नृत्यं): and is referred to the other place, when it
imports 'that, joined with verbal representation of passion,' (नादं). "Some," as MAITREYA
observes, read [गतौ] 'to move.' But SWAMI writes [नतौ] 'to bend.' The initial of
the root is originally ण (Ch. 18. §. ii. 1. §.), on the authority of the *Bhāṣya*, against the opinion
of certain grammarians. But VO'PADYA states both णट and नट. See नट 10th cl.

7. **एक** [प्रतीवाते] *tr.* to resist or oppose. * **स्तकति.** तस्ताक.
स्तकिता. CAUS. स्तकयति. *Aor. p.* अतिष्टकत्. CAUS. PASS. *Aor. p.*
अस्तकि or अस्ताकि.

8. **चक** [तृप्तौ] *intr.* to be satiate or satisfied.† **चकति.** चचाक.
चकिता. *Aor. p.* अचकीत् or अचाकीत्. CAUS. चकयति. *Aor. p.*
अचीचकत्. CAUS. PASS. *Aor. p.* अचकि or अचाकि.

9. **करे** [हसने] *intr.* to laugh. *tr.* to deride.‡ **कखति.** *Aor. p.*
अकखीत्. || CAUS. कखयति. *Aor. p.* अचीकखत्. CAUS. PASS.
Aor. p. अकखि or अकाखि.

10. **रगे** [शंकायां] *tr.* to suspect. *intr.* to doubt or fear.§ **रगति.**
Aor. p. अरगीत्. CAUS. रगयति.

11. **लगे** [संगे] *intr.* to be with or near.¶ **लगति.** *Aor. p.* अलगीत्.
CAUS. लगयति.

* MA'D'HAVA remarks, that "some," erroneously, add **स्तक.** VO'PADE'VA actually does exhibit both roots; inferring an option in the desiderative of the causal. *Ex.* तिष्टकयिषति or तिस्तकयिषति. But that is wrong. See Ch. 18. §. ii. 3.

† According to SWA'MI', this verb, before inflected with two acceptations (Ch. 21. iii. 19.), belongs to this section in one of those senses. S'A'CAT'A'YANA, as now cited by MA'D'HAVA, admits the root in both places with both acceptations: but, as before cited by the same author, he there restricts it to one sense. D'HANAPA'LA concurs with SWA'MI' but makes the verb deponent in this section. MA'D'HAVA and BHAT'T'O'JI infer from its inflection in two places, that it is deponent in one sense (that of resistance), and common in the other (that of safety), and belongs to this section in the last mentioned acceptation. VO'PADE'VA, apparently intending such a distinction, states the verb both as common, and as deponent.

‡ See **करे** Ch. 21. iv. 5. However, MA'D'HAVA and BHAT'T'O'JI do not notice the similarity of these roots: which differ only in the *Aor. p.* and in the *Caus.* VO'PADE'VA reads **करे** in this place, and **ककरे** or **खकरे** in the other.

¶ The mute **ए** prevents the substitution of the *vriddhi* letter. Ch. 19. §. iv. 6. *

§ See **रगि** Ch. 21. iv. 29. Also **रग** 10th class. This root differs from both.

¶ See **लगि** Ch. 21. iv. 30. Also **लग** 10th cl.

12. रुगे. 13. लुगे. 14. षगे. 15. षुगे [संवरणे] *tr.* to cover.*
 रुगति. जरुग. *Aor. p.* अरुगीत्. CAUS. रुमयति, *Aor. p.*
 अजिरुगत्. CAUS. PASS. *Aor. p.* अरुगि or अरुगि. So लुगति.
 Also सगति. CAUS. सगयति. *Aor. p.* असीषगत्. CAUS. PASS.
Aor. p. असगि or असागि. Likewise स्थगति. CAUS. *Aor. p.*
 अति षुगत्.

16. कगे [नोच्यते] *intr.* to act.† कगति. *Aor. p.* अकगीत्. CAUS.
 कगयति.

17. अक. 18. अग [कुटिलायांगतौ] *intr.* to wind or move tortu-
 ously.‡ अकति. आक. अकिता. *Aor. p.* (with माङ्) अकीत्. CAUS.
 अकयति. So अगति.

19. कण. 20. रण [गतौ] *tr.* to go or approach.‖ CAUS. कणयति.
 रणयति.

21. चण. 22. शण. 23. अण [दानेच] *tr.* to give.§ चणति. CAUS.

* MA'D'HAVA remarks, that in some vocabularies, the last root is read स्थगे, erroneously.
 See Ch. 18. §. ii. 1. ‡. and 3. VO'PADE'VA varies both the last roots, षगे, षुगे, सगे and
 स्थगे; and DURGA'DA'SA observes, that "some" there read षुगे for षुगे.

† The terms, exhibited in place of an interpretation, are thus expounded by MAITRE'YA: 'no
 particular sense is stated; or, as "some" hold, it is here unexplained, because it signifies action
 in general.' SWA'MI' says, 'its sense is not specified, because it has many acceptations.' Both rea-
 son are adduced by BHAT'TO'JI. VO'PADE'VA's interpretation [क्रियासु] is explained by
 himself [क्रियामात्रे] 'action only.' DURGA'DA'SA, subjoining an example, makes the verb
 there signify 'to move.'

‡ See अकि Ch. 21. iii. 13. and अगि Ch. 21. iv. 31.

‖ These roots, as expressly remarked by MAITRE'YA, have been already inserted (Ch. 21. xii.
 2. and 6.) with the acceptance of 'found.'

§ See चण and अण 10th cl. But they are distinct from the verbs stated in the text.

"Some," according to the remark of MA'D'HAVA and BHAT'TO'JI, read शण
 [गतावित्यन्ये] 'to move.' But the text of MAITRE'YA exhibits this reading otherwise,
 चण [गतावित्येके]. VO'PADE'VA states this last root as belonging to the present section, in-

चणयति. So शणति. अणति.

24. अथ. 25. क्रथ. 26. ऋथ. 27. कृथ [हिंसार्थाः] *tr.* to kill or to hurt.* अथति. CAUS. अथयति. *Aor. p.* अशिश्रथत्. CAUS. PASS. *Aor. p.* अश्रथि or अश्राथि. So क्रथति. CAUS. क्रथयति. But ऋथति. CAUS. ऋथयति.† CAUS. PASS. *Aor. p.* अऋथि or अऋथि. Likewise कृथति. CAUS. कृथयति.

28. चन [च] *tr.* to kill or to hurt.‡ चनति. CAUS. चनयति. CAUS. PASS. *Aor. p.* अचनि or अचानि.

29. वनु [चनोच्यते] *intr.* to act. || वनति. (In comp.) CAUS. प्रवनयति. *Aor. p.* प्रावीवनत्. CAUS. PASS. *Aor. p.* प्रावनि or प्रावानि.

dispensably in one of its acceptations ('giving'), and optionally in two others ('moving' and 'hurting').

* ऋथि, occurring in a rule of grammar, is considered by the *Cāśīcā vṛitti* and its commentators, as the causative of the verb here exhibited; which is consequently anomalous. They do not admit the separate root (ऋथ), inserted by DE'VA, in the 10th class, as a verb conjugated in both voices; and by S'A'CAT'A'YANA, as a deponent one. HARADATTA concludes, that the verb is placed in this section for the sake of a mute ष; or (since that observation is inaccurate, as MA'D'HAVA justly remarks,) for the sake of the optional prolongation of the vowel in the *Aor. p.* *Ūc.* BHAT'T'O'JI concurs with MA'D'HAVA in adopting this last opinion. But VO'PADE'VA states two roots; one belonging to the 10th class, conjugated however in the active voice only; and the other appertaining to this section.

† Some, as above explained, admit the other form. *Ex.* ऋथयति.

‡ BHAT'T'O'JI appears to have read this वन; and his commentator observes in the *Tatwabhāṣinī*, that the root, before inserted with a different acceptation (xii. 20.), is repeated as belonging to this section in the limited sense here stated. VO'PADE'VA reads चन; and his authority is here preferred, as most consistent with MA'D'HAVA's silence in this place.

|| See वन Ch. 21. xii. 19. and 20. and वनु 8th cl. But they are distinct from this verb, as is shown by MA'D'HAVA and BHAT'T'O'JI. Conjoined with a preposition, the verb belongs to this section; but optionally so, when single (iii. 4.). However, the *Prasāda Caumudī* and *Tatwachandra* apply this to the verb before inserted (21. xii. 19.). The import of the explanatory term has been stated (See 16.). VO'PADE'VA's interpretation is व्यापृतिः, expounded by DURGADĀSA (व्यापारः) 'transaction,' remarking, however, that others make it signify 'action only.'

30. ज्वल [दीप्तौ] *intr.* to shine.* (In comp.) CAUS. प्रज्वलयति.
CAUS. PASS. Aor. *p.* प्राज्वलि or प्राज्वालि.

31. हल. 32. झल [चलने] *intr.* to move or quake.† हलति.
Aor. *p.* अह्नालीत्.‡ (In comp.) CAUS. विह्वलयति. CAUS. PASS.
Aor. *p.* यह्वलि or यह्वालि. So झलति. (In comp.) CAUS. प्रझलयति.

33. स्मृ [आध्याने] *tr.* to regret, or remember with tenderness.‖ CAUS.
स्मरयति. CAUS. PASS. Aor. *p.* अस्मरि or अस्मारि.

34. दृ [भये] *intr.* to dread or be afraid of.§ CAUS. दरयति.

35. नृ [नये] *tr.* to guide.¶ CAUS. नरयति. CAUS. PASS. Aor. *p.*
अनरि or अनारि.

* See ज्वल (§. 3. ii. 1.). It is introduced in this place for the sake of the mute म्. However, when single, it only optionally belongs to this section (iii. 3.).

† These likewise belong to this section, if conjoined with a preposition; but optionally, if single (See iii. 3. Also §. 3. ii. 13. a note).

‡ The permutation of अ contiguous to a final लृ is indispensable in the Aor. *p.* (Ch. 19. §. iv. 6.).

‖ See स्मृ Ch. 23. §. 2. ii. 32. It belongs to this section in the limited sense here stated. MA'D'HAVA and BHAT'TO'JI, interpret the term (उत्कंठापूर्वकंस्मरणं) 'a tender recollection.' VO'PADE'VA's interpretation is औत्कं; which he himself expounds उत्कंठा.

§ See दृ 9th cl. It belongs to this section, according to MAITRE'YA, in the limited sense here exhibited. But DE'VA, D'HANAPA'LA and others consider this as a distinct verb. Ex. दरति. CSHÍRASWA'MI' seems to have adopted that opinion, noticing the other as a variation. MA'D'HAVA and BHAT'TO'JI prefer MAITRE'YA's opinion; and, like him, state the opposite one as a deviation. VO'PADE'VA appears to concur with these authors. He states दृ, however, as belonging to the 4th class as well as to the 9th. NA'GO'JI BHAT'T'A, in the *Sabdendu ś'éc'hara*, observes that "some," on the grounds of a passage in the *Bhāṣhya*, place दृ in the 4th class likewise, and consider that to be the verb, which is repeated in this section. The *A'bharan'a* here reads a distinct verb (दृ) terminated by the short vowel ञ; and similarly varies the reading of a rule of grammar (Ch. 18. §. iv. 10. *). But that is censured by MA'D'HAVA and the rest.

¶ See नृ (with the same acceptance) 9th cl. MAITRE'YA states this as resting on the authority of "some" only: but others admit it without restriction. VO'PADE'VA's interpretation (नीतिः) is explained by DURGA'DA'SA, (प्रापणम्) 'conducting or causing to arrive.'

. 36. आ [पाके] *tr.* to prepare (boil &c.).* CAUS. अपयति.† CAUS. PASS. Aor. *p.* अश्रपि or अश्रापि.

. 37. [मारणतोषणानि शामनेषु] ज्ञा. *tr.* ¹ to slay. ² to gratify. ³ to exhibit. ⁴ to sharpen ‡ CAUS. ज्ञपयति.

* See आ 2d cl. and श्रै (convertible into आ) Ch. 23. §. 2. ii. 17. These synonymous verbs belong to this section in their proper acceptation: but not so, when the sense is different. In all these places, the term (पाके) signifies (विकृतिः) 'loosening of constituent parts,' according to CAIYAT'Ā and others, as quoted by MA'D'HAVA. He exhibits, as an example of a different sense, आपयति, which is explained 'causes to sweat,' for, as that author here observes, verbs have numerous acceptations. BHAT'T'ŌJĪ concurs in this. But VO'PADĪ'VA states 'sweat,' as the proper import of both verbs; and restricts them in this section to the sense here stated, (पाके and पचने).

† The inflective root, ending in आ, requires the augment (पुक्) Ch. 17. §. iv. 1.

‡ ज्ञा, a verb of the 9th cl. belongs to this section, when it is used with the particular acceptations here stated. The reading, followed in the text, has the authority of MAITRE'YA and others, and is confirmed by MA'D'HAVA. They explain निशामनं as signifying, 'not simply knowledge, but such only as is obtained by vision;' and justify that exposition by etymology, by parallel instances, and by direct authority. They accordingly state the regular causative, ज्ञापयति 'causes to know.' Since ज्ञप, with a mute म, is stated in the 10th class for this very acceptation, DE'VA concludes, that the causative has both forms with this sense. The Nya'sa intimates the same opinion. But CHANDRA reads —निशानेषु,— 'to sharpen.' VARD'HAMA'NA has the like text, with this explanation (तीक्ष्णीकरणं); noticing, also, the other reading as a variation. SWAMI' and SA'CAT'A'YANA concur in this, adding as an example, प्रज्ञपयति शरं 'whets an arrow.' The Béd'hinyāsa disapproves that; saying, 'the ancients do not admit this sense' (निशानं). CA'SYAPA and the Samantā, too, agree herein. HARADATTA, on the contrary, argues from a passage in the Gāṣṭī, that निशामनं must here signify 'knowledge' not 'fight.' He, therefore, prefers the other reading (निशानं). MA'D'HAVA censures this; and adds, that others, admitting the alleged interpretation of निशामनं, derive the regular causal, bearing the import as abovementioned, from another verb bearing a different sense (see ज्ञा 10th cl.), since verbs have numerous acceptations: he censures this also; because it would follow, that the verb might have two causatives in all its senses. BHAT'T'ŌJĪ has briefly hinted these various opinions without any declared disapprobation. VO'PADE'VĀ exhibits

38. [कंपने] चलिः *intr.* to quake or tremble.* CAUS. चलयति.

39. क्दिः [उर्जने] *intr.* ¹to live or breathe. ²to be strong.† CAUS. कदयति.

40. [जिह्वोन्मथने] लडिः *tr.* ¹to loll (the tongue). ²to flirt with the tongue. ³to use the tongue. ⁴to churn. ⁵to pain.‡ CAUS. लडयति.

five senses of the verb appertaining to this Section, [मारण आलोके निशाने तोषणे स्तुतौ] ¹'to slay. ²'to see. ³'to whet. ⁴'to gratify. ⁵'to praise.' But DURGA'DASA remarks, that the fifth is not universally admitted. He explains आलोकः by दर्शनं. These authors state examples in this place from the simple verb: but MA'DHAVA prefixes prepositions, in compliance, as he observes, with the opinion of the *Caumāras*, meaning the *Gītāntra*. पशुं संस्तपयति slays cattle. विष्णुं विस्तपयति gratifies VISHN'U. संस्तपयति रूपं exhibits a form. See स्त 9th cl. and स्त and स्तप 10th cl.

* See चल (with the same interpretation) §. 3. ii. 2. It belongs to this section in the sense specified.

† क्द, a verb of the 10th class (Ch. 28. §. iv.), is placed in this section also, with the specified acceptations; the simple verb being inflected (as it may be) like one of the 1st class. Ex. कदति 'lives or is strong.' कदयति 'causes to live or strengthens' (for उर्जनं is interpreted in two senses, प्राणनं and बलनं).

SWA'MI' and others, reading कद for क्दि 10th cl. (Ch. 28. §. i. 43.), consider that as the verb, which is repeated in this section. VO'PAD'VA has concurred therein. But MA'DHAVA censures it as a deviation. DE'VA reckons this for a distinct root, restricted to the active voice. But MA'DHAVA and BHAT'T'O'JI have preferred the opinion first stated.

‡ See लड Ch. 21. viii. 71. That verb belongs to the present section, in the senses here stated. MAITRE'YA, as is inferred by MA'DHAVA, understood the terms to import (जिह्वाया उन्मथनं) 'shaking of the tongue.' MA'DHAVA and BHAT'T'O'JI explain it, by (ज्ञापनं) 'making known or showing.' DURGA'DASA, by उत्क्षेपनं 'darting.' PURUSHACA'RA expounds the terms, (जिह्वाया उन्मथे) 'shaking with the tongue.' "Others," says MA'DHAVA, disjoin the words, interpreting one as signifying 'an act relative to the tongue;' and bringing examples of the other, which imply the senses of 'churning' and 'paining.' D'HANAPA'LA, stating the passage as in the text, says the *Āryas* read जिह्वोन्मथनयोः. SWA'MI' does read it

41. मदी [हर्षणा ग्लेषनयोः] *intr.* 'to rejoice. * to be poor or distressed. † to be proud.* CAUS. मदयति.

42. ध्वन [शब्दे] *intr.* to found.† CAUS. ध्वनयति.

43. स्वन [अवतंसने] *tr.* to deck or adorn.‡ CAUS. स्वनयति.

जिह्वोन्माद्यनयोः; and मद्यनं and माद्यनं are synonymous. VO'PADE'VA, too, interprets the root, उन्मद्यनजिह्वयोः; and DURGA'DA'SA explains the first of these terms 'the state of being pained, or that of being thrown.' In the examples adduced by him, the verb is changed to लल.

* See मदी 4th cl. It belongs to this section, in the senses here stated. MA'D'HAVA and the rest expound ग्लेषनं by दैन्यं. VO'PADE'VA states for the other acceptation गर्दः, which DURGA'DA'SA explains (अहंकारः) 'pride.' But MA'D'HAVA here retains the original interpretation in its literal sense; and exemplifies the regular causative otherwise: मादयति 'maddens.' निमादयति 'articulates distinctly.'

† ध्वन, subsequently stated (§. 3. i. 8.) with the same import, belongs to this section in its literal sense. *Ex.* ध्वनयतिबंटां 'rings a bell.' But not so, in other acceptations. *Ex.* ध्वानयति 'articulates indistinctly.' VO'PADE'VA adds a synonymous verb धन.

BHO'JA here places several verbs, without restriction of their import, [दलि, वलि, स्खलि, रणि, ध्वनि, त्रपि, क्षपयश्च]. See दल Ch. 21. xiv. 42. वल Ch. 21. xiii. 18. स्खल Ch. 21. xiv. 38. रण 20. ध्वन 42. त्रपूष Ch. 21. ix, 14. and द्वै Ch. 23. §. 2. ii. 12. VO'PADE'VA makes the shortening of the vowel in the causative optional in these instances, except रण inserted above (20), and द्वै which he deems regular.

‡ See स्वनि §. 3. i. 7. It belongs to this section with the import here specified. VO'PADE'VA's interpretation (तंसने) is expounded by himself (भूषणे) 'decoration.' He makes the shortening of the vowel optional.

A R T I C L E III.

The same and other Verbs distinguished by a Mute म्.

1. [बटादयोमितः] The foregoing verbs, contained in this section, are denominated मित्, or fictitiously contain a mute म्.* As also the following : viz.

2. [जनी जृष् क्सु रंजोऽमंताश्च] The roots जनी 4th cl. जृष् 4th cl. क्सु 4th cl. रंज 1st cl. (see Ch. 23. §. 3. iv. 4.), and any root ending in the syllable अम् (with certain exceptions subsequently stated) † CAUS. जनयति. जरयति. क्सयति. रजयति (or रंजयति. CAUS. PASS. Aor. p. अरंजि or अरंजि).‡ रमयति. त्रमयति. वमयति. &c.

3. [ज्वल हल लल नमामनुपसर्गाद्वा] Optionally these roots, unless joined with a preposition.|| CAUS. ज्वलयति or ज्वालयति. ह्वलयति or ह्वालयति. ललयति or ल्वालयति. नमयति or नामयति.

* मित् is merely a denomination according to some ; but supposes a mute म्, according to others. This last opinion has been here preferred.

† “Some,” as MA'D'HAVA and BHAI'T'O'JI remark, read a part of this passage otherwise ; जृष्णसु. See षासु (4th cl.); on which MAITRE'YA remarks, that “some” assign to it a mute म्. VO'PADE'VA accordingly states it as optionally making the vowel short in the causative.

‡ The rejection of the penult न्, in the causative (or before णि, Ch. 19. §. vii. 2.), is restricted to the import of ‘hunting.’ Ex. रजयति मृगान् hunts deer. रंजयति वस्त्राणि dyes clothes.

|| See ज्वल, हल, लल (ii. 30.—32.), and णाम (Ch. 23. §. 3. ii. 8.). They are only optionally ranked in this section, when simple verbs ; but indispensably (see before) when joined with prepositions. Some deviations, by classical authorities, from this and other rules of the present section, are reconciled in the *Cásicá vr̥tti*, by making the rule for shortening the vowel indefinite (Ch. 19. §. iii. 4.). Others reconcile these, like many other similar anomalies, by treating the irregular derivative as a denominative (Ch. 30.). But this is subject to difficulty in some instances.

4. [ग्ला स्ना वनु वमां च] These also, under the same restriction.*
 CAUS. ग्लपयति or ग्लापयति. स्नपयति or स्नापयति. वनयति
 or वानयति. वमयति or वामयति.

The following are excepted: viz.

5. [नकम्यमिचमां] कमु (Ch. 21. xi. 10.), अम (Ch. 21. xii. 22.),
 and चमु (Ch. 21. xii. 26.), in any acceptations.
6. [शमोदर्शने] शमु (4th cl.) signifying to see.†
7. [यमोऽपरिवेषणे] यम (Ch. 23. §. 3. ii. 6.) unless it signify to
 eat.‡
8. [स्वदिरवपरिभ्यांच] स्वद (i. 6.) joined with the prepositions
 अव and परि.॥ अवस्वादयति. परिस्वादयति.

* See ग्ले Ch. 23. §. 2. ii. 2. छाौ Ch. 23. §. 2. ii. 22. and छाा 2d cl. Also वनु ii. 29.
 (or वन Ch. 21. xii. 19.); and टुवम §. 3. ii. 19. They optionally belong to this section, as
 simple verbs; but the three first, when connected with prepositions, do not shorten the vowel in the
 causative; which the two last indispensably do. A variation is remarked by MA'D'HAVA in the
 reading of this, as of the preceding passage; वमश्च for वमां, and नमोऽ for नमाम;
 but it makes no difference in the meaning.

† Consequently, it belongs to this section in its other acceptations (शमयति 'calms or
 pacifies.' निशामयति 'shows.'): excepting, of course, शम 10th cl. But SWA'MI' in-
 terprets the passage, otherwise; 'शमु is denominated मित्, unless it signify to see.' The
 result is the same.

‡ Ex. आयामयति 'lengthens or pacifies.' यमयति 'feeds.' Other instances,
 (as नियमयति 'restricts,') are accounted for, by the conjugating of a noun. But SWA'-
 MI' and others interpret the text differently; 'यम is denominated मित्, unless it signify to
 eat.' This reverses the inference: but MA'D'HAVA and BHAT'TO'JI, on the authority of the *Ca-
 sicā vr̥tti*, Nyāsa, MAITREYA and the rest, censure that interpretation. VO'PADEVA makes it
 optional, whether the verb signify to eat or not: considering, as DURGA'DASA remarks, the dis-
 cordant opinions to be of equal authority.

॥ The *Bōd'hinyāsa* adds a third preposition अप. SWA'MI' and others have here also adopted a
 different and censurable interpretation; 'स्वद is denominated मित् when joined with अव
 and परि, but not with any other preposition.' This reverses the meaning. DURGA'DASA
 quotes similar contradictions, in this instance, from the *Cātantra* and other grammars.

Some place here the sign of termination (वृत्), to close the verbs denominated मित्. Others include the following.

9. फण [गतौ] *tr.* to go or approach.* फणति. पफण (3d *du.* पफणतुः or फेणतुः. *pl.* पफणुः or फेणुः. 2d *fig.* पफणिथ or फेणिथ. *du.* पफणथुः or फेणथुः. *pl.* पफण or फेण. 1st *fig.* पफण or पफण. *du.* पफणिव or फेणिव. *pl.* पफणिम or फेणिम).† फणिता. *Aor. p.* अफणीत् or अफणीत्. *DES.* पिफणिषति. *INT.* पंफणयते and पंफणीति or पंफणिट्. *CAUS.* फणयति. *Aor. p.* अफीफणत्.

[वृत्] This sign of termination closes the series of verbs denominated मित्.‡

SECTION III.

ARTICLE I.

Verbs, by some included in the preceding Section.

1. फण [गतौ] Already inserted at the close of last section : but some, as there observed, make it end before this verb, which may consequently begin the present section.

* In this, which is the proper sense of the verb, it is rightly denominated मित्. An instance of the causative, in a different acceptation, is stated by SWA'MI and the Samantā, फणयति, which they interpret (निस्नेहयति) 'dilutes.' Accordingly VO'PADE'VA thus exhibits the import of the original root, [निस्नेहे]; and DURGA'DA'SA explains निस्नेहः, 'an easy production.' फणट्, an irregular derivative of the root stated in the text, does signify 'a diluted decoction (as being one easily made).' VO'PADE'VA assigns an optional mute म् to the verb signifying 'to go.' See note ‡.

† This and the following six verbs optionally substitute ए for the vowel, and reject the prior syllable in the remote past, before a mute कू or डू, and before यल् joined with इट्. Ch. 19. §. iii. 8. 4.

‡ "Some," says MAITRE'YA, place it before फण; in the causative of which, as observed by BHAT'T'ŌJI, the vowel should consequently be permuted. Ex. फणयति.

2. राजृ [दीप्तौ] *intr.* to shine.* राजति. रराज (3d *du.* रेजतुः or रराजतुः. 2d *sing.* रेजिथ or रराजिथ).† राजिता. MIDDLE VOICE राजते.‡ रराजे or रेजे. DES. रिराजिषति. INT. राराज्यते and राराष्टि.॥ CAUS. राजयति. Aor. *p.* अरराजत्.

3. टुभाजृ. 4. टुभाष्टृ. 5. टुभाष्टृ [दीप्तौ] *intr.* to shine § भाजते. बभाजे or भेजे. भाजिता. INT. बाभाज्यते and बाभाष्टि. CAUS. भाजयति. Aor. *p.* अबिभजत् or अबभाजत्.॥ Also भाशते or भाश्यते.** बभाशे or भेशे. भाशिता. भाशिष्यते. भाशतां or भाश्यतां. अभ्राशत or अभ्राश्यत. भाशेत or भाश्येत; and Ben. भाशिषीष्ट. अभ्राशिष्ट. अभ्राशिष्यत. CAUS. Aor. *p.* अबभाशत्. So भाशते or भाश्यते.

6. स्यमु. 7. खन. 8. खन [शदे] *intr.* to found.†† स्यमति. सस्याम

* This root has a circumflexed mute vowel and therefore admits both voices. Its efficient vowel is acutely accented.

† See note †. in the last page.

‡ रेजते, which occurs in the *Veda*, is explained by BHAT'TA BHA'SCARA as an irregularity of this verb: and the insertion of रेजृ, in a preceding chapter, is therefore deemed unauthorized. See Ch. 21. §. v. 18. §.

॥ Here, as in ओवृष्णु (6th cl.) and certain other terms, षृ is substituted for the final (Ch. 4. §. vii. 4.), before the कल्ल consonant. See Ch. 21. xv. 6.

§ These roots have the grave accent on the mute vowel. The first differs from a similar root already noticed (Ch. 21. v. 20.), in the optional formation of the *Rem. pass.* and in changing जृ to षृ before a कल्ल consonant, or at the end of a word (See Ch. 21. xv. 6.). The *Nyāsa* inclines to the opinion, that the verb should be inserted in this place, only; and VO'PADE'VA states but one root: MAITRE'YA and the rest, on the contrary, maintain the distinction. Some, as remarked by SWA'MI', confine the mute syllable (टु) to the two first roots: but the best authorities apply it to the three verbs.

¶ Here the shortening of the vowel is optional. Ch. 19. §. v. 2. *.

** This and the following optionally admit the affix श्यन्. Ch. 16. §. ii. 7. †.

†† These and the subsequent roots have the acute accent on the mute vowel. Some interpose between the second and third, another root षृन; but that has been already inserted (Ch. 21. xii. 18.).

(3d du. सस्यमतुः or स्येमतुः. 2d sing. सस्यमिथ or स्येमिथ). Aor. p. अस्यमीत्. DES. सिस्यमिषति. INT. सेसिम्यते* and संस्यमीति or संस्यंति. CAUS. स्यमयति. Aor. p. असिस्यमत. Also खनति.† सखान (3d du. खेनतुः or सखनतुः). खनिता. Aor. p. अखनीत् or अखानीत्. Likewise ध्वनति. दध्वान (3d du. दध्वनतुः).‡ ध्वनिता.

9. षम. 10. छम [अवैकल्ये] tr. 'to be unconfused. * to be confused || समति. ससाम (3d du. सेमतुः. 1st sing. सेमिथ). समिता. CAUS. समंति. So स्तमति. तस्ताम (3d du. तस्तमतुः). स्तमिता. CAUS. स्तमयति.

ARTICLE II.

Verbs, which optionally take the Affix ए for the Noun of Action.
§ 3- The following have the acute accent on the mute vowel.

Others read it स्तन; erroneously, as remarked by MA'D'HAVA. Yet VO'PADE'VA appears to have adopted all these variations, making the shortening of the vowel optional in the causative. See स्यम 10th cl. खन and ध्वन §. 2. ii. 43. and 42. and ध्वन (10th cl.) Ch. 29.

* In this, as in some other roots, the vowel is substituted for the femivowel, in the intensive, before यङ् (Ch. 18. §. v. 2.). But, not so, in the *Charcarita* form; and, here, नुक् (न) is annexed to the vowel अ, in the prior syllable, since the root is terminated by a nasal. Ch. 18. §. iv. 9.

† In a limited acceptance, this root permutes the initial, in composition with वि and अव.

Ex. विस्त्रणति or अवस्त्रणति 'eats noisily.' See Ch. 18. §. ii. 4. §.

‡ The series of seven verbs, irregular in the *Rem. past*, does not comprehend this root; which is consequently regular. The *Bôd'hinyâsa* includes this and the foregoing roots in the preceding section: and some, as remarked by SWA'MI', extend that section to the two next verbs: but it is censured by MA'D'HAVA, as unnecessary in regard to some of these verbs, and erroneous in regard to others.

§ All copies of MA'D'HAVA and the *Sidd'hânta caumadî* exhibit the reading, which is here followed: and so does one *D'hâtipâl'a*. But the other states वैकुये; and the text of MAITRE'YA and of VO'PADE'VA, as well as DURGA'DA'SA's interpretation (विकलीभावः), and the example given by HELA'YUD'HA, agree with this. Although the meaning be reversed by these contrary readings, their disagreement has been unnoticed by all the authorities yet consulted.

§ See *Derivation of Nouns from Verbs*.

1. ज्वल [दीप्तौ] *intr.* to shine. * ज्वलति. जज्वाल (3d du. जज्वलतुः). ज्वलिता. *Aor. p.* अज्वालीत्.
2. चल [कंपने] *intr.* to quake or tremble.† चलति. चचाल (3d du. चेलतुः). चलिता.
3. जल [वातने] *intr.* ¹ to be sharp. ² to be wealthy. *tr.* ³ to cover.‡ जलति.
4. टल. 5. दल [वैक्लये] *intr.* to be confused.॥ टलति. Also दलति. टटाल (3d du. टटलतुः). दलिता. *Aor. p.* अटालीत्.
6. स्थल [स्थाने] *intr.* to stand.§ स्थलति. तस्थाल. स्थलिता. *Aor. p.* अस्थालीत्.
7. हल [विलेखने] *tr.* to plough.¶ हलति. जहाल. हलिता. *Aor. p.* अहालीत्.
8. णल [गंधे] *intr.* ¹ to smell. *tr.* ² to bind.** नलति (प्रणलति).
9. पल [गतौ] *tr.* to go or approach.†† पलति.
10. बल [प्राणनेधान्यावरोधेच] *intr.* ¹ to live. *tr.* ² to hoard grain.

* See ज्वल §. 2. ii. 30. and iii. 3.

† See §. 2. ii. 38. Also चल 6th and 10th cl.

‡ SWA'MI' explains वातनं by तैद्वयं. But HARADATTA (on PA'N'INI, 3. iii. 124.) appears to have read धान्ये; which is also VO'PADE'VA's interpretation; expounded by DURGA'DA'SA, 'covering' as a fisherman covers fish with a net; or 'being rich.' The text of MAITRE'YA and one D'hotupā'a exhibit the same interpretation; but the other coincides with the reading, which has been here preferred on the authority of MA'D'HAVA and BHAT'TO'JI.

॥ The Tatva bōd'hini expounds this, 'an act consonant to confusion arising from fear or the like.'

§ MA'D'HAVA explains the term by प्रतिष्ठा. VO'PADE'VA's interpretation is स्थितिः. He adds a similar root स्थल; but DURGA'DA'SA remarks, that some reject it. See Ch. 18. §. ii. 3.

¶ MA'D'HAVA explains the term by (कर्षणं) 'ploughing.'

** CA'S'YAPA reads बंधने; and VO'PADE'VA's interpretation is बंधे. DURGA'DA'SA cites the other, as a variation; and quotes GO'VINDA BHAT'TA as interpreting it, (अर्दनं) 'bruising.'

†† VO'PADE'VA states a synonymous verb of the 1st class, पल्ल. *Ex.* पल्लति. See पाल 10th cl.

to prevent opulence.* बलति. बबाल (3d du. बेलतुः).

11. पुल [महत्वे] *intr.* to be great or vast.† पोलति. पुपोल. पोलिता.

12. कुल [संस्थानेबंधुषुच] *tr.* to accumulate. *intr.* to be of kin. to flow homogeneously. to count.‡ कोलति. चुकोल.

13. शल. 14. हुल. 15. पतु [गतौ] *tr.* to go or approach.॥ शलति. शशल. शलिता. So होलति. जुहोल. Also पतति (प्रणिपतति§). पपात (3d du. पेततुः). पतिता. *Aor. p.* अपपत् ॥ (प्रण्यपपत्§).

* MA'D'HAVA explains the first term by जीवनं; the second he expounds as denoting 'an act relative to a barn or hoard of grain.' DURGA'DA'SA interprets it 'the prevention of wealth;' and observes, that some reject this sense. See बल 10th cl.

† See पुल 10th cl. It belongs also to the 6th class according to CSHI'RASWA'MI'. VO'PADE'VA states it as of all three classes.

‡ The first term is explained by SWA'MI' संवातः. MA'D'HAVA observes that "some" read संताने; this he expounds 'a stream uninterrupted by heterogeneous things.' The second term, he interprets 'an act relative to kin;' that is, 'affinity.' The *Tatwa bōd'hini* explains this, 'an act consonant to affinity.' VO'PADE'VA states two senses of the root [बंधुसंहयोः]. DURGA'DA'SA says, some read (संस्थानं) 'counting.' He further observes, that RA'MA reads संस्थानं and interprets it 'accumulation;' but that others confine the verb to one acceptation, that of 'affinity.'

॥ Some, as remarked by MA'D'HAVA, here read शल हुल लल पतु [गतौ]; and, in the next paragraph, हुल [हिंसासंवरणयोश्च]. The verbs हुल and लल, inserted in a former section (§. 2. ii. 31. and 32.), are here repeated, according to this reading, for the difference of import and consequent variation in the causative. VO'PADE'VA's interpretation for पतु is [गत्यांशेच] 'to move. to have dominion:' but the first of these terms is here restricted by DURGA'DA'SA to signify 'falling.' See शल Ch. 21. xiii. 17. and पत (10th cl.) Ch. 29. and (for तप) 4th cl.

§ The preposition नि is indispensably permuted (if there be cause for it) in conjunction with this root (Ch. 18. §. ii. 11. *.)

॥ The verb takes अङ् on account of the mute लृ (Ch. 16. §. iii. 12. t. p. 142.), and requires the medial augment एम् before that affix (Ch. 17. §. iv. 4. *).

DES. पिपतिषति or पित्सति.* INT. पनीपत्यते and पनीपतीति or पनीपन्ति.†

14. Bis. हल [हिंसासंवरणयोश्च] tr. ¹ to go. ² to kill. ³ to cover.‡

16. कथे [निष्पाके] tr. to decoct or prepare by heat. कथति. चकाथ. कथिता. Aor. p. अकथीत्.||

17. पथे [गतौ] tr. to go or approach.§ पथति. Aor. p. अपथीत्.

18. मथे [विलोडने] tr. to churn. मथति. Aor. p. अमथीत्.

19. टुवम [उद्गिरणे] tr. to vomit or eject from the mouth.¶ वमति. ववाम (3d du. ववमतुः**). CAUS. वमयति or वामयति.††

20. भ्रमु [चलने] intr. to move circularly; to wander.‡‡ भ्रमति or

* The use of the prefix with सन् is optional (See Ch. 17. §. i. 3. 4. where पन is a misprint for पत). The vowel (अ) is convertible into इस् (Ch. 18. §. iv. 7.); and the prior syllable is in that case expunged: substituting at the same time त् for स् (become final by the expunging of त्), before स initial of an *Ard'had'hātuca* (Ch. 19. §. i. 3.).

† This verb annexes the augment नीक् to the prior syllable of the intensive.

‡ MAITREYA remarks, that the conjunctive particle connects this with the preceding (14); but the particle, he adds, is omitted by "some" authors. The root itself, as before intimated, is by some excluded from the preceding paragraph. VO'PADE'VA, apparently from the combination of these variations, states the verb with two acceptations only [हतौ कदि]; the second of which is explained by DURGA'DA'SA (संवरणे) 'covering.'

¶ The mute ए prevents the permutation of the vowel in the Aor. p. (Ch. 19. §. iv. 6. *).

§ See पथि 10th cl.

¶ SUD'HA'CARA's exprefs authority is followed in the text; but others, as remarked in the *Me-nōramā*, read उद्गिरणे. The sense is the same: it is explained, as here stated, by MA'D'HAVA.

'Some', as BHAT'TO'JI observes, affix a mute उ to this root; (VO'PADE'VA does so:) but that is unnecessary, and, in part, erroneous.

** Not, as the *Bhāgavṛiti* has it, वेमतुः; for that is unauthorized by the *Bhāṣya* and other ancient writings. See Ch. 19. §. iii. 9. Yet VO'PADE'VA makes this optional.

†† See §. 2. iii. 4.

‡‡ VO'PADE'VA's interpretation (चालः) is explained by DURGA'DA'SA (पादविहरणे) 'stepping.' The *Tatwa bōd'hini* expounds the verb 'moving in a circular manner.'

भ्रम्यति.* बभ्राम (3d du. बभ्रमतुः or भ्रेमतुः†)-भ्रमिता, Aor. p. अभ्रमीत्. CAUS. भ्रमयति.

21. क्षर [संचलने] tr. ¹to drop or let fall. intr. ²to distil.‡ क्षरति. चक्षार. क्षरिता. Aor. p. अक्षारीत्.

• The two following roots have the grave accent on the mute vowel.

22. षह [मर्षणे] tr. to forbear or endure.॥ सहते. सेहे. सहिता or सोढा.§ Des. of the CAUS. सिसाहयिषति.¶ CAUS. साहयति. Aor. p. असीषहत. (In comp.) परिषहते. Abs. f. परिषहिता or परिसोढा. Abs. p. पर्यषहत or पर्यसहत. CAUS. Aor. p. पर्यसीषहत.**

• The efficient vowel of the four next verbs is gravely accented.††

* This verb admits श्यन (Ch. 16. §. ii. 7. t.). See श्रु 4th cl.

† The permutation is here optional (Ch. 19. §. iii. 8. §.).

‡ “Some,” as remarked by MA'D'HAVA, read क्षल. VO'PADE'VA has inflected both roots, interpreting the last in two senses, [चाले चये]. RAMA'NA'T'HA explains संचलनं as here signifying मोचनं and स्वयं. DURGA DASA cites this, and expounds चालः by (नंदः) ‘thaking,’ and चयः by (चलनं)

¶ The *Tatvaśāhī* explains this, ‘manifesting no wrath, though a fault be committed.’ VO'PADE'VA's interpretation of the verb is शक्तिः, expounded by DURGA'DA'SA (क्षमा) ‘patience.’ See षह् 4th and 10th. cl.

§ The use of the prefix is optional before an *Aril'bad'hatuca* beginning with ह् (Ch. 17. §. i. 3. t.); ढ् is substituted for ह् before the ऊल् consonant (Ch. 4. §. vii. 3.); and त्, being converted into ध् after that consonant (Ch. 16. §. iii. 13.), is permuted with ढ् (Ch. 3. §. iii. 7.): the preceding ढ् is expunged, and ओ is substituted for अ (Ch. 18. §. iii. 7. and note t.).

¶ The initial is not permuted in this verb, even when षन् follows णि (Ch. 18. §. ii. 3. t.).

** The permutation of the initial takes place after परि, नि or वि (but no other preposition); optionally, however, if अट् intervene (Ch. 18. §. ii. 5. and t.). But it does not take effect, when the root is transformed to सोढ्; nor when चङ् follows (Ch. 18. §. ii. 9.).

†† They consequently refuse the prefix शट् (Ch. 17. §. i. 1.) unless in the *Rom. p.*

23. रम [ऋडायां] *intr.* to sport or play.* रमते. रेमे (2d *sing.* रेमिषे. *pl.* रेमिध्वे). रंता. रंस्यते. रमतां. अरमत. रमेत or *Ben.* रंसीष्ट. अरंस्त. अरंस्यत. *DES.* रिरंसते. *INT.* रंरम्यते and रंरमीति or रंरंति. *CAUS.* रमयति. *Aor. p.* अरीरमत. (In comp.) विरमति.† विरराम (2d *sing.* विरेमिध्व or विररंथ ‡). *Aor. p.* यरंसीत (3d *du.* यरंसिष्टां). So आरमति. परिरमति.

§ The remaining roots in this chapter have the mute vowel marked with the acute accent.

24. षट् [विशरणगत्यवसादनेषु] *intr.* 1 to perish gradually or wither. *tr.* 2 to break or destroy. 3 to move. *intr.* 4 to be weary or distressed.|| सीदति §. ससाद (3d *du.* सेदतुः. 2d *sing.* ससत्य or सेदिध्व. 1st *du.* सेदिव). सन्ता. सत्स्यति. सीदतु. असीदत्. सीदेत् or *Ben.* सद्यात्. असदत्. असत्स्यत्. *DES.* सिषत्सति. *INT.* सासद्यते and सासदीति or सासन्ति. *CAUS.* सादयति. *Aor. p.* असीषदत्. (In comp.) निषीदति. निषसाद (3d *du.* निषेदतुः). *Abs. p.* न्यषीदत्. *DES.* निषिषत्सति. *CAUS. Aor. p.* न्यषीषदत्.**

* MA'D'HAVA remarks, that "some" (meaning, as is observed in the *Manṣramā*, VO'PADE'VA and others,) read रमु; but the best authorities disapprove that variation and the consequent option in the participle past.

† This verb is conjugated in the active voice, in composition with the prepositions वि, आङ् and परि; as also with उप, provided the sense be transitive, but optionally, if it be neuter.

Ex. उपरमति 'causes one to play.' उपरमति,—ते, 'stops or ceases.'

‡ The admission of the prefix is optional in this inflection, according to BHA'RADWA'JA. Ch. 17. §. i. 6. *

|| VO'PADE'VA's interpretation [विषादे शरणे गतौ] is explained by DURGA'DA'SA (आकुली भावः) 'weariness,' and (हिंसा) 'killing,' which are RAMA'SA'THA's explanations of the terms in the text, expounded in the *Tatwabodhini*, 'destruction' (नाशः) and 'separation of parts' (अवयवानां विश्लेषः). See षट् 6th cl. and आङ् षट् 10th cl.

§ The root is converted into सीद before an initial mute शू. Ch. 19. §. vi. 4.

¶ आङ् is the substitute for चि, in right of the mute लृ. Ch. 16. §. iii. 12. †, p. 142.

** The initial is permuted, notwithstanding the intervention of अट्, or of the prior syllable,

25. शङ् [शातने] *intr.* ¹ to perish gradually or wither. ² to fall. *tr.* ³ to knock down. (⁴ to go or approach). * शीयते. † शशाङ् (2d *sing.* शेदिथ or शशथ. 1st *du.* शेदिव). शन्ता. शक्त्यति. शीयतां. अशीयत. शीयेत and *Ben.* शद्यात्. अशदत्. अशक्त्यत्. *DES.* शिशत्सति. *INT.* शाशद्यते and शाशदौति or शाशन्ति. *CAUS.* शातयति. ‡

26. क्रुश [आह्वानेरोदनेच] *tr.* ¹ to call. *intr.* ² to weep || क्रोशति. चुक्रोश (3d *du.* चुक्रुशतुः. 2d *sing.* चुक्रोशिय. 1st *du.* चुक्रुशिव). क्रोष्टा. क्रोद्व्यति. *Imp.* &c. क्रोशेत् or *Ben.* क्रुश्यात्. *Aor. p.* अक्रुक्षत्. § *DES.* चुक्रुक्षति. *INT.* चोक्रुश्यते and चोक्रोशीति or चोक्रोष्टि. *CAUS.* क्रोशयति. *Aor. p.* अचुक्रुशत्.

✍ The efficient vowel has the acute accent, in the remaining verbs of the present chapter ; except one (29th).

27. कुच [संपर्चन कौटिल्य प्रतिष्ठंभविलेखनेषु] *tr.* ¹ to touch.

and even in the prior syllable itself, after certain prepositions (Ch. 18. §. ii. 4. §.): except प्रति (Ex. प्रतिसीदति). Except also this radical initial following the prior syllable in the remote past (Ex. निषसाद). Ch. 18. §. ii. 9.

* MAITREYA remarks that the proper interpretation of the verb is (विशीर्णतायां) 'withering or decaying;' but its own derivative is here exhibited for the explanation of the root, because it is much used. MA'D'HAVA and BHAT'T'O'JI adopt and illustrate this observation. The first adds, on the grounds of a rule hereafter quoted, that the verb likewise signifies [गतौ] 'to move or go.' But VO'PADE'VA prefixes the preposition आङ् to the root, in this acceptance. His interpretation of the simple root is शातः, expounded by DURGA'DA'SA, following RAMA'NA'T'HA, पतनं and पातनं 'falling' and 'throwing down.' See शङ् 6th cl.

† The root is converted into शीय before a mute श् (Ch. 19. §. vi. 4.); and the altered root is deponent. Ch. 16. §. ii. 3. §.

‡ The final of the root is converted into त् before the affix णिच् ; unless it signify 'to go.' Ex. शादयति 'drives.'

|| VO'PADE'VA'S interpretation [रोदे हतौ] is explained by DURGA'DA'SA अशुविमोचनं and आह्वानं.

§ वस is here the substitute for च्छि. Ch. 16 §. iii. 12.

intr. ²to be crooked. ³to be restricted or confined. *tr.* ⁴to furrow or mark with lines.* **कोचति.**

28. बुध [अवगमने] *tr.* to know or understand.† **बोधति. बुबोध. बोधिता. CAUS. बोधयति.‡ Aor. p. अबूबुधत्.**

29. रुह [बीजजन्मनिप्रादुर्भावे] *intr.* ¹to grow from seed. ²to be produced or become manifest. ³to be born.‖ **रोहति. रुरोह (2d sing. रुरोहिथ. 1st du. रुरुहिव). रोठा. § रोद्वयति. रोहत्. अरोहत्. रोहेत् and Ben. रुर्यात्. अरुद्वत्. अरोद्वयत्. DES. रुरुद्वति. INT. रुरुद्वते and रोरोहीति or रुरोठि. CAUS. रोहयति or रोषयति. Aor. p. अरु. रुहत् or अरु. रुपत्. ¶**

30. कस [गतौ] *tr.* to go or approach. **कसति. चकास. कसिता. Aor. p. अकसीत् or अकासीत्. DES. चिकसिषति. INT. चनीकस्यते and चनीकसीति or चनीकस्ति.** CAUS. कासयति. Aor. p. अचीकसत्.**

[वृत्] *Finis.*††

* See कुच Ch. 21. vii. 2. It belongs to this section, in the senses here stated. VO'PADE'VA's interpretation [रोधपर्ककौटिल्यलेखने] is explained by DURGA'DASA (क्रियानिरोधः) 'stopping an act' and (संपर्कः) 'contact' &c.

† VO'PADE'VA considers this as the same with बुधिर (Ch. 23. §. i.). See बुध 4th cl.

‡ By special rule this verb is restricted to the active voice in the causative, even where the agent is an inanimate being.

‖ The reading, adopted in the text, occurs in one D'hātupāt'a and is copied by MA'D'HAVA and BHAT'T'O'JI: but another states, जन्मनिप्रादुर्भावे; agreeing with the text of MAITRE'YA and with a quotation by DURGA'DASA. This author expounds VO'PADE'VA's interpretation [जन्या], by (जन्म) 'birth or production,' and remarks on the other, that GO'VINDA and CHATURBHUJA deduce a single import from both terms: but RAMA'NA'THA explains the one 'production of what was not existent;' and the other, 'manifesting or appearing.'

§ This verb does not admit the prefix इट् (Ch. 17. §. i. 1. †.).

¶ The final of this root is optionally changed to प before णिच्. Ch. 17. §. iv. 1. ‡.

** नीकू (नी) is here annexed to the prior syllable. Ch. 18. §. iv. 9. *.

†† Indicating the close of the series, which began with ज्वल.

CHAPTER XXIII.

SECTION I.

ROOTS OF THE FIRST CLASS TERMINATED BY CONSONANTS,
WITH A CIRCUMFLEX MARKED ON THE MUTE
VOWEL,* AND CONTAINING EFFICIENT
VOWELS ACUTELY ACCENTED.

1. हिक् [अव्यक्तेशब्दे] *intr.* 'to sound inarticulately. *to hiccough.†
हिक्कति,—ते. जिहिक्,—क्के. हिक्किता. *Aor. p.* अहिक्कीत्, अहिक्किष्ट.
DES. जिहिक्किषति,—ते. *INT.* जेहिक्क्यते and जेहिक्कीति or जेहिक्कि.
CAUS. हिक्कयति. *Aor. p.* अजिहिक्कत्.

2. अंचु [गतौयाचनेच] *tr.* 'to go or approach. *to ask or beg.‡
अंचति,—ते. आनंच,—चे. अंचिता. *DES.* अंचिचिषति,—ते.

* These verbs admit the middle voice with the reflective sense. Ch. 16. §. ii. 3.

† VO'PADE'VA's interpretation is कजः. BHAT'T'AMALLA, cited by RAMA'NA'T'MA and by
DURGA'DA'SA, restricts the sense to (हिक्का) 'hiccough.'

‡ See अंचु Ch. 21. vi. 6. In its first acceptation, therefore, it is conjugated in the active voice,
even with the reflective sense. MAITRE'YA adds अचु [इयेके], as a different reading ap-
proved by "some." CSHI'RASWA'MI' exhibits two roots, with only one acceptation, अंचु
[गतौ] and अचि [गतौ] 'to approach,' but CA'S'YAPA and the rest reject the last. How-
ever, VO'PADE'VA states the three roots with this sense; omitting the second import, but adding
another interpretation to one of them, अंचु [मिलष्टोक्तौ] 'to speak indistinctly;' for his
commentator explains the term by [अव्यक्तशब्दः] 'an indistinct sound.'

३. टुयाचृ [याञ्जायां] *tr.* ^१ to ask or beg; to solicit. ^२ to offer or tender.*
याचति,—ते. ययाच,—चे. याचिता. CAUS. Aor. *p.* अययाचत्.

४. रेटृ [परिभाषणे] *intr.* ^१ to speak. ^२ to ask or beg.† रेटति,—ते.
रिरेट,—टे. रेटिता. CAUS. रेटयति. Aor. *p.* अरिरेटत्.

५. चते. ६. चदे [याचने] *tr.* to ask or beg; to solicit. चतति,—ते.
चचात, चेते. चतिता. Aor. *p.* अचतीत्, अचतिष्ट. So चदति,—ते.
चचाद, चेदे. Aor. *p.* अचदीत्,‡ अचदिष्ट.

७. प्रोथृ [पर्याप्तौ] *intr.* ^१ to be able, adequate, or competent; to be
equal. ^२ to be complete or ample.॥ प्रोथति,—ते. पुप्रोथ,—धे. प्रोथिता.
CAUS. Aor. *p.* अपुप्रोथत्.

८. मिदृ. ९. मेदृ [मेषाहिंसयोः] *tr.* ^१ to understand. ^२ to kill or to hurt.§
मेदति,—ते. मिमेद, मिमिदे or मिमेदे. मेदिता. DES. मिमिदिषति,
—ते or मिमेदिषति,—ते. CAUS. Aor. *p.* अमिमेदत्.

१०. मेधृ [संगमेच] *intr.* ^१ to associate. *tr.* ^२ to study. ^३ to kill or to
hurt.¶ मेधति,—ते. मिमेध,—धे. मेधिता.

* “Some,” as MAITREYA remarks, read टुयाचृ; and MA'D'HAVA allows it to be authorized. Accordingly VO'PADEVA prefixes both mute syllables to the root. His interpretation is याचनं, explained by DURGA'DA'SA ‘bidding to give, or bidding to take.’

† VO'PADEVA'S interpretation is [वाचि] ‘speech;’ and he makes this verb synonymous likewise with the preceding root.

‡ The mute ए prevents the permutation of the vowel. Ch. 19. §. iv. 6. *

॥ RAMA'NA'T'HA interprets this by सामर्थ्य; but remarks, that GO'VINDA BHAT'T'A explains it परिपूर्णता. He says that it is also used in the sense of ‘destroying’ or ‘overpowering.’

§ DE'VA, MAITREYA and others authorize the reading followed in the text: but CSHI'RA-SWA'MI' writes धृ; and the author of the Nyāsa, धृ, for the final. However, BHO'JARA'JA and CAUS'ICA reject मेधृ. Yet VO'PADEVA states five roots with these acceptations; मिधृ, मेधृ, मिदृ, मेदृ and मेधृ; omitting मिधृ. See जिमिदा. Ch. 22. §. i. 3.

¶ In the first acceptance, also, VO'PADEVA makes मेधृ a synonymous root.

11. णिदृ. 12. णेदृ [कुत्सासन्निकर्षयोः] *tr.* ¹to censure or despise.
²to approach or come near.* नेदति (प्रणेदति), नेदते. निनेद (3d *du.*
 निनिदतुः or निनेदतुः); निनिदे or निनेदे.

13. श्मृशु. 14. मृशु [उंदने] *intr.* to be moist or wet.† शर्दति,—ते.
 शशर्द (3d *du.* शश्मृशतुः), शश्मृशे. शर्दिता. So मर्दति,—ते.

15. बुधिर [बोधने] *tr.* to understand.‡ बोधति,—ते. बुबोध,
 बुबुधे. बोधिता. *Aor. p.* अबुधत् or अबोधीत्; अबोधिष्ट. ||

16. उबुंदिर [निशामने] *tr.* to discern or perceive.§ बुंदति,—ते.
 बुबुंद,—दे. बुंदिता. *Aor. p.* अबुदत् or अबुंदीत्; अबुंदिष्ट.

17. वेणु [गति ज्ञान चिंता निशामन द्वादश ग्रहणेषु] *tr.* ¹to go
 or approach. ²to know. ³to reflect or remember. ⁴to discern. ⁵to hold
 a musical instrument. ⁶to play musick. ⁷to take. ¶ वेणति,—ते. विदेण,

* VOPADE'VA states, for the second acceptation, सन्निकर्षः, which his commentator ex-
 pounds by (सन्निकर्षः) 'nearness.' See णिदि Ch. 21. ii. 35.

† MA'D'HAVA explains उंदनं by क्लेदनं; which is VO'PADE'VA's interpretation, expounded
 by DURGA'DA'SA, as in the *Tatparyabhināṣa*, (आर्द्रभावः) 'state of being wet.' See श्मृशु
 Ch. 22. §. i. 20.

‡ CSHI'RASWA'MI' reads बुध. See बुध Ch. 22. §. 3. ii. 28. Also बुध 4th cl.

|| The substitution of अङ् for लि in the active voice, is optional on account of the mute syl-
 lable र (Ch. 16. §. iii. 12.); and this root does not here admit चिण् in the middle voice
 (Ch. 16. §. iii. 12. ||. p. 142.); for the rule is applicable only to the similar root (बुध) of the 4th class.

§ MA'D'HAVA explains निशामनं by (चक्षुर्विज्ञानं) 'visual perception,' and RAMA'-
 NA'T'HA, by (आलोचनं) 'seeing' or (प्रणिधानं) 'apprehension.' VO'PADE'VA adds
 two synonymous roots बुद and बुंध with the same mute letters: DURGA'DA'SA, following
 RAMA'NA'T'HA, says "some" read पुंद instead of बुंद.

¶ CSHI'RASWA'MI' expounds the fifth acceptation, 'the taking of a musical instrument to play on
 it.' DURGA'DA'SA interprets it, 'receiving an instrument such as a drum &c.' but remarks, that
 some disjoin the terms; (वादित्रविषयाक्रिया) 'an act relative to a musical instrument;
 (आदानं) 'taking or receiving.' He here explains निशामनं, 'visual perception' (चक्षुष
 ज्ञानं). The *Bhāṣya* has exhibited this verb with न्, instead of ण्, for the radical final.
 Hence BHAT'TO'JI admits both roots.

—णे. वेणिता. CAUS. Aor. p. अविचेणत्.

18. खनु [अवदारणे] *tr.* to dig. खनति,—ते. चखान (3d *du.* चखतुः), चखे.* खनिता. खनिष्यति,—ते. *Imp. &c.* खनेत्,—तः; and *Ben.* खायात् or खन्यात्; *m. v.* खनिषीष्ट. DES. चिखनिषति,—ते. INT. चंखन्यते or चाखायते; and चंखनीति or चंखंति. CAUS. खानयति. Aor. p. अचीखनत्.

19. चीवृ [आदान संवरणयोः] *tr.* 'to take. 'to wear. † चीवति,—ते. चिचीव,—वे. चीविता.

20. चायृ [पूजानिशामनयोः] *tr.* 'to worship or revere. 'to discern. चायति,—ते. चचाय,—ये. चायिता. DES. चिचायिषति,—ते. INT. चेकीयते and चेकयीति or चेकेति.‡ CAUS. चाययति. Aor. p. अचचायत्.

21. व्यय [गतौ] *tr.* to go or approach. || व्ययति,—ते. वव्याय, वव्यये. व्ययिता. Aor. p. अव्ययीत्,§ अव्ययिष्ट.

22. दाष्टृ [दाने] *tr.* to give.¶ दाशति,—ते. ददाश,—शे. दाशिता. CAUS. दाशयति. Aor. p. अददाशत्.

* The penult is expunged before a vowel distinguished by a mute कू or झू; but आ is substituted for the final nafal before such a consonant, or may be so before य्. Ch. 19. §. i. 1. and 2. *.

† RAMA'NA'T'HA cites the *D'hātupradīpa* as reading चीयृ. But the text of MAITREYA states चीष्टृ; adding चीवृ [इत्येके], as resting on the authority of "some." MA'D'HAVA and BHAT'T'O'JI have not noticed this variation. VO'PADE'VA, however, exhibits two roots चीयृ and चीवृ. See चीव 10th cl.

‡ The root is converted into की before यझ्. Ch. 18. §. v. 3.

|| MA'D'HAVA says this verb is deponent, when it signifies (विनत्यागे) 'to abandon wealth, to expend or disburse.' BHAT'T'O'JI, in the *Manōramā*, adding that this has been already inferted, is censured by the *Tatvabōd'bhūi* for that remark; since no such verb does occur. See व्यय 10th cl. (Ch. 29.).

§ अ is not permuted, since the root ends in य्. Ch. 19. §. iv. 6. *.

¶ See दाष्टृ 5th and 10th cl. SWA'MI' and CA'S'YAPA here infert अय; but erroneously, as is observed by MA'D'HAVA: for HARADATTA expressly assigns a grave accent for the mark on the mute vowel of that root. See अय Ch. 21. xiii. 1.

23. भेषृ [भये] *intr.* to fear or dread.* भेषति,—ते. विभेष,—चे. भेषिता.

24. भ्रेषृ [गतौ] *tr.* ¹ to go or approach. *intr.* ² to move or depart.† भ्रेषति,—ते.

25. अस [गतिदीप्यादानेषु] *tr.* ¹ to go or move. *intr.* ² to shine. *tr.* ³ to take or receive.‡ असति,—ते. आस. आसे. असिता. *DES.* असिसिषति,—ते.

26. स्पश [बाधनस्पर्शनयोः] *tr.* ¹ to obstruct or oppose. ² to string together. ³ to touch.॥ स्पशति,—ते. पस्माश, पस्मशे. स्पशिता. *CAUS.*

* Some, as MA'D'HAVA and BHAT'T'O'JI observe, read [गतौ] 'to move.'

† MAITRE'YA and BHAT'T'O'JI add भ्लेषृ; but MA'D'HAVA notices it, only on MAITRE'YA's authority; and observes, that some interpret it [चलने] 'to move.' VO'PADE'VA omits that verb, but he makes भ्रेषृ also synonymous with the preceding root, [चलेच] 'to move. ² to fear.'

‡ CSHI'RASWA'MI' notices, as a various reading, अष; which MAITRE'YA states as an additional root. SA'CAT'A'YANA does admit both verbs. Accordingly VO'PADE'VA has inserted them. See अस् 2d and 4th cl.

|| CSHI'RASWA'MI' here interprets स्पर्शनं by ग्रंथनं; and is followed by MA'D'HAVA and BHAT'T'O'JI. Accordingly VO'PADE'VA states ग्रंथः for the sense of the verb; and DURGA'DA'SA remarks, that some read स्पर्शनं. But SWA'MI' observes, that 'others' here read the root पष. This appears to coincide with the opinion of DURGA and SA'CAT'A'YANA. But CA'S'YAPA and others insert पश. See पष, पस or पश 10th cl. (for authorities differ respecting the spelling of that root).

But पस, a supplementary verb, belongs to this place. *Ex.* पसति. *INT.* पंपस्यते and पंपसीति or पंपसि (Ch. 18. §. iv. 9. *). Being included in the indefinite close of the list beginning with कंदूञ्, it takes the affix यक् (Ch. 16. §. ii. 12.): *Ex.* पंपस्यति 'occasions pain or distress.'

VO'PADE'VA inserts all four roots, with the same interpretation. In regard to the supplementary verb, MA'D'HAVA and BHAT'T'O'JI expressly say, that its final is dental; but VA'MANA, and HARADATTA, as well as RĀ'MACHANDRA and his commentators, wrote पश, if the copies, which have been examined, be correct. See स्पश 10th cl. (or, as VO'PADE'VA writes it, स्पर्श).

Aor. p. अपस्मशत्.*

27. लष [कांतौ] *tr.* to desire or like.† लषति,—ते; and लष्यति,—ते.‡ ललाष, लेषे. Aor. p. अलषीत् or अलाषीत्; अलषिष्ट.

28. चष [भक्षणे] *tr.* to eat.‖ चषति,—ते.

29. कष [हिंसायां] *tr.* to kill or to hurt.§ कषति,—ते. चकष (3d du. चकषतुः), चकषे.

30. ऊष [आदान संवरणयोः] *tr.* ¹to take. ²to wear.¶ ऊषति.

31. बलक्ष [अदने] *tr.* to eat.** बलक्षति,—ते. ब.लक्ष,—क्षे. बलक्षिता.

32. दासु [दाने] *tr.* to give.†† दासति,—ते. ददास,—से. दासिता.

33. माहृ [माने] *intr.* ¹to measure. *tr.* ²to mete.‡‡ माहति,—ते. ममाह,—हे. माहिता. CAUS. Aor. p. अममाहत्.

* अ is put for the vowel in the prior syllable. Ch. 18. §. iv. 10. *.

† MA'D'HAVA here explains कांतिः by इच्छा. VO'PADE'VA's interpretation is स्पृह. See लष 10th cl.

‡ This verb admits श्यन्. Ch. 16. §. ii. 7. ‡.

‖ VO'PADE'VA states this, as synonymous also with the following, but restricted, in that sense, to the active voice.

§ Two synonymous verbs are added by VO'PADE'VA, जष and जूष; but 'some,' as DURGA'DA'SA remarks, restrict these to the active voice (See जष Ch. 21. xvi. 36.); while others reject the root stated in the text. The Cātantra exhibits, in its stead, कश; which CHATURBHUJA reads कष. RAMA'NA'T'HA notices as an error the insertion of कस [गतौ].

¶ VO'PADE'VA's interpretation is गृहेषिधाने. PU'RNACHANDRA and others, cited by RAMA'NA T'HA, read ऊष in this place. See ऊष Ch. 21. xvi. 37.

** CSHI'RAŚWA'MI' reads भक्ष. BHAT'TOJI states both roots. MAITRE'YA, cited by MA'D'HAVA, exhibits भक्ष. His text adds भृक्ष. VO PADE'VA has लृक्ष and बलक्ष. But the Cātantra reads this verb भक्ष, and DURGA writes it भृक्ष. See भक्ष 10th cl.

†† See दाष्टृ 22.

‡‡ "Some," says RAMA'NA'T'HA, read माह.

* 34. गृह् [संवरणे] *tr.* to cover or wear. गृहति.* जुगृह. गृहिता.
 or गोठा.† गृहिष्यति or बोध्यति.‡ गृह्नु. अगृहत्. गृहेत् and
Ben. गृह्यात्. अगृहीत् or अबुद्धत्.॥ अगृहिष्यत् or अबोध्यत्.
 MIDDLE VOICE गृहते. जुगृहे.§ गृहिता or गोठा (2d *sing.* गृहितासे
 or गोठासे). गृहिष्यते or बोध्यते. गृहतां. अगृहत्. गृहेत् and
Ben. गृहिषीष्ट or बुद्धीष्ट. *Aor. p.* अगृहिष्ट (3d *du.* अगृहिषातां)
 and अगृह् or अबुद्धत् (3d *du.* अबुद्धातां. 1st *du.* अगृह्महि
 or अबुद्धावहि).॥ *Cond. f.* अगृहिष्यत or अबोध्यत.

SECTION II.

VERBS OF THE FIRST CLASS, TERMINATED BY VOWELS.

ARTICLE I.

Roots which admit the Middle Voice with the Reflective Sense.

1. शिञ् [सेवायां] *tr.* to serve.** श्रयति. शिष्याय (3d *du.*

* The penultimate vowel is converted into उ, before a vowel, in right of which it would regularly be permuted with the *gun'a* diphthong. Ch. 19. §. iii. 3. *

† The use of the prefix is optional on account of the mute रु (Ch. 17. §. i. v.). ह् is changed to ढ् before the रल् consonant (Ch. 4. §. vii. 3.); and ह्, substituted for त् after that aspirated soft consonant (Ch. 16. §. iii. 13.), is changed to ढ् on account of the contiguous cerebral (Ch. 3. §. iii. 7.): and ढ् is expunged before ढ् (Ch. 18. §. iii. 7.).

‡ ह् is converted into ढ् as before, and the initial is permuted with the corresponding aspirate.

In the next place, क् is substituted for the final ढ् before स; and this letter is changed to ष् after the guttural consonant. (Ch. 4. §. iii. 14. and §. vii. 5.)

॥ क् (स) is here the substitute of च्छि destitute of the prefix (Ch. 16. §. iii. 12.). The same permutations take place, as above.

§ Since the vowel would not regularly be converted into the *gun'a* diphthong, it remains here unpermuted. See §§ in last page.

¶ In the middle voice of this verb, क्स् may be expunged before a dental consonant or the semi-vowel व् (Ch. 16. §. iii. 12. t. p. 141.); and its final is rejected before a vowel (*ibid.*).

** This verb has the acute accent on the vowel. Ch. 17. §. i. 1. t.

शिश्रियतुः. 2d *sing.* शिश्रियिथ. 1st *du.* शिश्रियिव). * श्रयिता. *Aor. p.*
अशिश्रियत्.† MIDDLE V. श्रयते. शिश्रिये. *Des.* शिश्रियिषति,
-ते; or शिश्रीषति, -ते.‡ *INT.* शेश्रीयते and शेश्रयीति or
शेश्रेति. *CAUS.* श्राययति, -ते. *Aor. p.* अशिश्रियत्, -त.

The following have the Vowel Gravely Accented.||

2. भृञ् [भरणे] *tr.* ¹ to nourish. ² to fill. § भरति. वभार (3d *du.*
वभृतुः. 2d *sing.* वमर्थ. ¶ 1st *du.* वभृव.**) भर्त्ता. भरिष्यति.††
Imp. &c. Ben. भ्रियात्.‡‡ *Aor. p.* अभर्षात् (3d *du.* अभर्षाम्).
MIDDLE V. भरते. वभ्रे. *Imp. &c. Ben.* भृषीष्ट (3d *du.* भृषीयास्तां).

* इय् is generally substituted for the final before vowels (Ch. 19. §. iii. 1.); unless where the permutation with the *gu'a* or *ur'dd'lu* diphthong is requisite. Affixes, fictitiously distinguished by a mute क् (Ch. 16. §. iv. 1.), do not refuse the prefix in this tense, notwithstanding a special rule respecting this verb (Ch. 17. §. i. 1. §.); since it is not included in the special exception respecting the *Rem. past* (ibid.).

† चङ् is here substituted for लि. Ch. 16. §. iii. 12. *.

‡ The use of the prefix is optional with this verb before सन् (Ch. 17. §. i. 3. †); and the final of the inflective root becomes long (Ch. 19. §. i. 2.).

|| They consequently refuse the prefix. Ch. 17. §. i. 1. †.

§ RAMA'NA'THA expounds this, (पोषणं) 'nourishing,' and (पूरणं) 'filling.' VO'PA-DE'VA states two acceptations [भृति पुरयोः], the first of which DURGA'DA'SA here explains पूरणं. See डुभृञ् 3d cl. and भृ 9th cl.

¶ All agree, that verbs ending in ञ् reject the prefix in this inflection, if they reject it in the *Abs. fut.* (Ch. 17. §. i. 6. *).

** The use of the prefix in the *Rem. past* is specially excepted in this verb (Ch. 17. §. i. 1. §.).

†† A verb, ending in ञ्, requires the affix before स्य. Ch. 17. §. i. 4.

‡‡ रि is substituted for the final ञ्, before य् in the imperative (लिङ्). Ch. 19. §. iv. 9. ¶.

|| An affix of the imperative (लिङ्), beginning with a कल् consonant, has fictitiously a mute क्, when subjoined to a root in ञ् (Ch. 16. §. iv. 2.). So has सिच्, in like circumstances, if followed by (तङ्) the reflexive affixes (ibid.). The vowel therefore remains unaltered.

Aor. p. अभृत (3d *du.* अभृषातां). * *DES.* बिभर्षति, -ते; or बुभर्षति, -ते. † *INT.* बेभीयते‡ and बर्भर्ति, बरिभर्ति or बरीभर्ति &c. || *CAUS.* भारयति. *Aor. p.* अबीभरत्.

3. हृञ् [हरणे] *tr.* 1 to convey. 2 to take or accept. 3 to steal. 4 to destroy or annul. § हरति. जहार. *MIDDLE V.* हरते. जह्ने.

4. धृञ् [धारणे] *tr.* to hold or maintain. ¶ धरति, -ते.

5. णीञ् [प्रापणे] *tr.* to conduct, drive, or guide. ** नयति

* सिच् is expunged after the short vowel, before the ऊल् consonant. Ch. 16. §. iii. 11. *.

† The use of the prefix with this root is here optional (Ch. 17. §. i. 3. †.); and the affix, when destitute of the prefix, is fictitiously distinguished by a mute कृ (Ch. 16. §. iv. 2.): the final of the inflective root becomes long (Ch. 19. §. i. 2.); and ऋ, being preceded by a labial letter, is converted into उ (Ch. 19. §. v. 1.), to which ह् is annexed (Ch. 1. §. vii. N.B.); and the vowel becomes long before the penult ह् (Ch. 18. §. iii. 6.).

‡ री is substituted for ऋ before the affix beginning with य. Ch. 19. §. iv. 9. ¶.

|| ह्, रि, or री may be affixed to the prior syllable in the *Charcarita* frequentative of a verb ending in ऋ. Ch. 18. §. iv. 9. *.

§ MAD'HAVA and BHATT'ŪJI state these four interpretations of the term (viz. प्रापणं स्त्रीकारः स्त्रीयं नाशनं च). RAMA'NATHA expounds it 'transporting from one country to another,' and to DURGA'DA'SA explains the similar term (हृतिः) employed by VO'PADE'VA.

In this, which is the first acceptation of the verb, it governs two objects. *Ex.* भारंहरतिग्रामं conveys the load to the village. See *Syntax*.

This verb, though signifying to kill or do mortal injury, is deponent, when reciprocity of action is signified (Ch. 20. §. ii. †.). See हृ 3d cl.

¶ See धृङ् iii. 13. and 6th cl. also धृ 10th cl. However, this last verb is not universally recognized. "Some," as MA'D'HAVA observes, erroneously add in this place कृञ् [करणे] 'to do:' VO'PADE'VA does so; and DURGA'DA'SA remarks, that the verb is rejected by "some." See दुकृञ् 8th cl.

** MA'D'HAVA explains the term as here signifying 'progressive conveyance.' This verb is deponent with its proper sense, when 'respectability' is implied, or 'becoming a teacher,' or else 'wages and hire;' or when the verb signifies 'to cast upwards, to know, to pay, or to expend.'

(*Ex.* नयतेशस्त्रे instructs in science.) So, if the object exist within the agent, the verb admits the middle voice, with the reflexive sense, regularly, unless that object be part of the body. *Ex.*

क्रोधंविनयते dismisses wrath. गडुंविनयति turns away his cheek.

(अंतर्णयति*). निनाय (3d du. निन्यतुः. 2d sing. निनयिथ or निनेथ. 2d pl. निन्य.† 1st sing. निनाय or निनय. 1st du. निन्यिव). नेता. MIDDLE V. नयते. निन्ये (2d sing. निन्यिषे).

A R T I C L E II.

Verbs, restricted to the active voice even with the reflexive sense.

1. घेष्ट [पाने] *tr.* to drink ‡ धयति. दधौ (3d du. दधतुः pl. दधुः 2d sing. दधाथ or दधिथ du. दधथुः pl. दध 1st sing. दधौ du. दधिव pl. दधिम).॥ धाता. धास्यति. धयतु. अधयत्. धयेत् or *Ben.* धेयात् (3d du. धेयास्तां).§ *Aor. p.* अदधत् (3d du. अदधतां), and अधात् (3d du. अधातां pl. अधुः), or अधासीत् (3d du. अधासिष्ठां).¶ *DES.* धित्सति.** *INT.* देखीयते.†† and दाधेति‡‡ or

* अन्तर is denominated a preposition (Ch. 15. v. *.), in respect of the permutation of न् with ए.

† Since the root here consists of two syllables, with no conjunct within the verb, यू is substituted for the vowel (Ch. 19. §. iii. 2.); unless there be grounds for converting it into the *gun'a* or *uridd'hi* diphthong.

‡ The mute ट् directs the formation of a feminine noun in ई (Ch. 14. §. ii. 1.).

॥ आ is substituted, in the elementary root, for the final diphthong, unless before a mute शू (Ch. 18. §. vi. 1.). औ is substituted for एल्ल (Rem. p. 3d and 1st sing.). Ch. 16. §. iii. 3. N. B.

The final आ is expunged before the prefix इष्ट, and before *ard'had'hātucas* beginning with vowels, and distinguished by a mute कू or डू (Ch. 19. §. ii. 4.).

§ Since the root is denominated वु (Ch. 16. §. i. 7.), the final is converted into ए before लिङ् distinguished by a mute कू. Ch. 19. §. ii. 4.

¶ This verb optionally requires the substitution of चङ् for च्लि (Ch. 16. §. iii. 12. *.); or सिच्, being substituted for the same, may be expunged after this verb (Ch. 16. §. iii. 11. *.); and जुस् is substituted for जि (3d pl.), since the root ends in आ (Ch. 16. §. iii. 11.): or else सिच् may be retained, annexing, at the same time, स (सकू) to the root (Ch. 17. §. i. 1. *.).

दाधाति. CAUS. धापयति,—ते. Aor. p. अदीधपत्,—त.*

2. ग्लै 3. म्लै [हर्षद्वये] intr. to be languid; to yawn.† ग्लायति. जग्लौ. ग्लाता. Imp. &c. ग्लायेत् and Ben. ग्लायान् or ग्लेयान्.‡ Aor. p. अग्लासीत्. IMPERS. ग्लायते. Also म्लायति. मम्लौ.

4. द्यौ [न्यक्करणे] tr. to degrade; to despise.॥ द्यायति. दद्यौ.

5. द्रौ [स्वप्ने] intr. to sleep. द्रायति. दद्रौ.

6. ध्रौ [तृप्ता] intr. to be satiate, pleased or satisfied. ध्रायति. दध्रौ.

7. ध्यौ [चिंतायां] tr. to recollect, or think on. ध्यायति. दध्यौ.

8. रौ [शब्द] intr. to found. रायति. ररौ. राता.

9. स्त्र्यै 10. छ्यै [शब्दसंवातयोः] intr. 'to found.' * to crowd' or swarm § स्त्रायति. तस्त्र्यौ. DES. तिस्त्र्यासति and तिष्ठ्यासति. CAUS. Aor. p. अतिस्त्र्यपत् and अतिष्ठ्यपत्.

** इत् (in which स is convertible into त् before स Ch. 19. §. i. 3.) is substituted for the final of this verb being denominated वु. Ch. 18. §. iv. 7.

† Since the verb is denominated वु, the final is changed to र्, before a consonant distinguished by a mute ड. Ch. 19. §. ii. 4.

‡ Here the final आ, and the prefix र् (ईट् Ch. 17. §. ii. 1.), have coalesced regularly, and formed a *gun'a* diphthong. Ch. 3. §. ii. 2.

* The causative of this verb, as of पा (24), admits the middle voice, in the reflexive sense, by special rule, though the sense be 'swallowing.'

† MA'D'HAVA and BHAT'TO'JI explain the term by (धातुद्वयः) 'lowness of spirits.' VO'PADE'VA's interpretation of one root is (कुमः) 'fatigue,' of the other (कांतिसंक्षयः) 'fading.' "Some," as MA'D'HAVA remarks, here read है [गात्रविनामे] 'to gape or yawn,' but this term is explained by him (कांतिहानिः) 'fading.' This reading is from the *Cātantra*; and RAMA'NA'T'HA expounds it (वैपरीत्यं) 'languor.' See ग्लै Ch. 22. §. 2. iii. 4.

‡ आ is optionally convertible into ए, before the *ard'had'hātuca* लिङ्, in most verbs ending in आ preceded by a conjunct. Ch. 19. §. ii. 4.

॥ SWA'MI, cited by MA'D'HAVA, interprets the root न्यंग विश्वाने; and न्यंगं signifies (कुत्सितांगं) 'a deformed body.' BHAT'TO'JI's exposition is (तिरस्कारः) 'disregard.'

§ VO'PADE'VA's interpretation is similar [संहतौधनौ]. The *Prasāda* and *Tatwa Chandra* re-

11. खे [खदने] *intr.* 'to be firm. * to kill. ‡ to dig.* खायति,
 12. क्षे. 13. जै. 14. घै [क्षये] *intr.* to wane or decline.† क्षायति,
 चक्षौ. क्षाता. CAUS. क्षापयति.‡ Likewise जायति. जजौ. जाता.
 CAUS. जापयति. Also सायति. ससौ. साता. *Imp. &c. Ben.*
 सायात्. || *Aor. p.* असासीत्. *Des.* सिषासति. *INT.* सासायते
 &c. CAUS. सापयति. *Aor. p.* असीषपत्.
 15. कै. 16. गै [शब्दे] *intr.* to found.§ दायति. चकौ. काता.
 Also गायति. जगौ. गाता. *Imp. &c. Ben.* गेयात्. *Aor. p.*
 अगासीत्. ¶
 17. श्ये. 18. स्वै [पाके] *intr.* to boil or melt.** श्रायति. शश्रौ.
 श्राता. So स्वायति. सस्वौ. CAUS. स्वापयति.
 19. पै. 20. ओवै [शोषणे] *tr.* to dry.†† पायति. पपौ. पाता.

mark, that the initial ष् is retained; as in *पिबु* and *स्व ष्क* (Ch. 18. §. ii. 1. ||). VO'PADE'VA so states the inflected verb. *Ex.* श्रायति. But MA'D'HAVA, citing this as the opinion of MAITRE'YA and others, censures it; and BHAT'TO'JI appears to concur with him: and so indeed, does the text of MAITRE'YA himself.

* MA'D'HAVA explains the term by (स्थैर्यं हिंसाच) 'firmness and killing.' VO'PADE'VA specifies three acceptations [स्थैर्ये स्वननहिंसयोः].

† Some, as MA'D'HAVA observes, erroneously read सै for the third root. VO'PADE'VA adds it as another verb, differing only in the desiderative and *Aor. past* of the *Caus.* *Ex.* सिसासति.

‡ See Ch. 22. §. 2. ii. 42. †.

|| This verb is not included in the rule for expunging सिच् (Ch. 16. §. iii. 11. *); nor in that for converting आ into ई, or into ए (Ch. 19. §. ii. 4.); or for annexing य् (युक्) to the root in the causative (Ch. 17. §. iv. †.).

§ Meaning, as is observed by SWA'MI', 'particular sounds.' VO'PADE'VA's interpretation of the second root is [गाने] *tr.* 'to sing.'

¶ This verb is not included in the rule for expunging सिच् (Ch. 16. §. iii. 11. *); but it is, in that for substituting ए (Ch. 19. §. ii. 4.).

** BHAT'TO'JI reads शै and श्यै; but the *Gātantra*, with which VO'PADE'VA agrees, श्यै and स्यै. See श्रा. Ch. 22. §. 2. ii. 36.

†† The first root is not convertible into पिव (Ch. 19. §. vi. 4.), nor admits the substitution

Imp. &c. Ben. पायात्. *Aor. p.* अपासीत्. *INT.* पापायते &c. *CAUS.* पाययति. Also वायति. ववौ. *CAUS.* वापयति.*

21. छै [वेष्टने] *tr.* to furround.† स्नायति. तस्नौ. *CAUS.* स्नापयति. *Aor. p.* अतिष्ठत्.

22. छौ [वेष्टने] *tr.* to furround or encompass.‡ स्नायति. सस्नौ.

23. दैष [शोधने] *tr.* to cleanse.॥ दायति. ददौ. *Imp. &c. Ben.* दायात्. *Aor. p.* अदासीत्. *CAUS.* दापयति.

24. पा [पाने] *tr.* to drink. पिवति.§ पपौ. पाता. पास्यति. पिवत्. अपिवत्. पिवेत् and *Ben.* पेयात्. अपात्. अपास्यत्. *DES.* पिपासति. *INT.* पेपीयते and पापेति or पापाति. *CAUS.* पाययति; -ते.॥ *Aor. p.* अपीष्यत्, -त.**

of ई or ए (Ch. 19. §. ii. 4), nor the expunging of सिच् (Ch. 16. §. iii. 11. *); but it requires य (युक्) in the causative (Ch. 17. §. iv. 1. †). See पा 24. and 2d. cl.

* According to MA'D'HAVA, the verb does not admit जुक् nor युक्, but पुक्, in the causative (Ch. 17. §. iv. 1. †). See वा 2d. cl. and वेञ् §. 3 v. 5. But the *Cā'icā* and *Tat-wab'phint* apply to this verb the rule respecting जुक्. *Ex.* वाजयति 'shakes.'

† This, says MA'D'HAVA, is MAITREYA'S reading, countenanced by BHAT'TABHA'SCARA. However MAITREYA'S text exhibits the subjoined root (22.). BHAT'TO'JI states both, without any remark; and VO'PADEVA has noticed only the following verb. But DURGASINHA, cited by RAMA'NATHA, exemplifies this root (21.).

‡ This is the proper reading, according to SWA'MI' and the rest (See Ch. 22. §. 2. iii. 4.). The verb likewise signifies 'to be elegant' (शोभायां), according to "some," as remarked by BHAT'TO'JI.

॥ DURGA'DA'SA here explains the term by (शुद्धिकरणं) 'making clean.' The mute प serves to discriminate this from other verbs analogous to दा; for this root is not denominated वु (Ch. 16. §. i. 7.). It consequently retains सिच्; and does not substitute ई, or ए, for आ.

§ The root is changed to पिव before an initial mute श् (Ch. 19. §. vi. 4.). Here the vowel is not converted into the *gun'a* diphthong (Ch. 19. §. iv. 2.), because it is not penultimate, says VARD'HAMA'NA; or rather, because this permutation is specially excepted by CA TYA'YANA; as is remarked by others.

॥ This, like a preceding verb (1.), admits the middle voice with the reflective sense, in the causative, though the sense be 'swallowing.' It takes युक् before णि. Ch. 17. §. iv. 1. †.

** The penultimate is here expunged; and ई is substituted in the prior syllable (Ch. 19. §. v. 2. *).

25. वा [गंधोपादाने] *tr.* to smell.* जिब्रति.† जघ्नौ. वाता *Imp.* &c. *Ben.* वायात् or वेयात्. *Aor. p.* अब्रात् and अब्रासीत्. *Des.* जिब्रासति. *INT.* जेघ्रीयते‡ and जाब्रेति or जाब्राति. *CAUS.* वापयति. *Aor. p.* अजिब्रपत् or अजिब्रिपत्.॥

26. ध्वा [शब्दाग्निसंयोगयोः] *tr.* ¹ to blow, or sound an instrument. ² to blow or excite fire. ³ to apply fire. ⁴ to emit sparks. § धमति. ¶ दध्मौ. ध्वाता. *Imp.* &c. धमेत् and *Ben.* ध्वायात् or ध्मेयात्. *INT.* देध्मीयते &c. *CAUS.* *Aor. p.* अदिध्मपत्.

27. घृ [गतिनिवृत्तौ] *intr.* to stand or remain still. तिष्ठति.** तस्थौ. स्थाता. स्थास्यति. तिष्ठतु. अतिष्ठत्. तिष्ठेत् and *Ben.* स्थेयात्. अस्थात्.†† अस्थास्यत्. *Des.* तिष्ठासति. *INT.* तेष्ठीयते and तास्येति or तास्याति. *CAUS.* स्थापयति. *Aor. p.* अतिष्ठिपत्.‡‡ MIDDLE V.

* The *Tatwabôd'hini* interprets this, by (गंधग्रहणं) 'receiving odour.'

† Here जिब्र is substituted for the root, before an initial mute श् (Ch. 19. §. vi. 4.); सिच् (Aor. p.) is optionally expunged (Ch. 16. §. iii. 11. *). The substitution of ए for आ (*Imp.*) is optional, since the vowel is here preceded by a conjunct (Ch. 19. §. ii. 4.).

‡ ई is substituted for the final in this and the following root, before यद् (Ch. 19. §. v. 5.).

¶ The penultimate is optionally convertible into इ in the *Aor. p.* of the causative (Ch. 19 §. v. 2. *).

§ The *Tatwabôd'hini* expounds the first term, 'air tending to produce sound,' as blowing a conch, or beating a drum: the second is explained, 'the applying of fire.' MA'D'HAVA interprets it 'applying (and exciting) fire by the breath;' DURGA'DA'SA furnishes the other explanation.

¶ धम is substituted for ध्वा (as तिष्ठ is for स्था) before an initial mute श्. Ch. 19. §. vi. 4.

** The conversion of स into ष् takes place notwithstanding the intervention of a prior syllable, or of the prefix अट् (Ch. 18. §. ii. 4. §.). *Ex.* अधितष्ठौ. अथष्टात्.

†† This verb rejects सिच् (Ch. 16. §. iii. 11. *); and admits the substitution of ई and ए in certain circumstances (Ch. 19. §. ii. 4.).

‡‡ The penultimate must be here changed to इ. Ch. 19. §. v. 2. *.

तिष्ठते.* तस्ये. स्याता. स्यास्यते. तिष्ठतां. अतिष्ठत. तिष्ठेत
and Ben. स्यासीष्ट. अस्थित (3d du. अस्थिषातां).† अस्यास्यत.

28. ग्रा [अभ्यासे] *tr.* to study or fix in the memory.‡ मनति.॥ मम्री.

29. दाण् [दाने] *tr.* to give. § यच्छति.॥ ददौ. दाता. दास्यति.
यच्छतु. अयच्छत्. यच्छेत् or Ben. देयात्. अदात्. अदास्यत्.
DES. दित्सति. CAUS. दापयति.

* The verb becomes deponent, in conjunction with the prepositions सम्, अव, ए, and वि; also with आङ्, provided the meaning be to affirm; or with उद्, unless an act of rising be signified, provided, however, an effort be implied; or with उप, if the sense be intransitive, or if praise and adoration, or worship of deities, or embracing, or friendly treatment, be denoted, or a road be the subject: but optionally, if the desire of acquisition be meant. Even the simple verb is deponent if the sense be the indication of thoughts; or a reference to an umpire. *Ex.*

धर्माध्यक्षे तिष्ठते applies to, or stands before, the judge.

† सिच्, subjoined to ष्टा in the middle, or in the passive voice, contains a mute क् which prevents the vowel being converted into a gun'a diphthong; for इ is at the same time substituted for the final (Ch. 16. §. iv. 2. §.). सिच् is consequently expunged after the short vowel, when a कल् consonant follows (Ch. 16. §. iii. 11. *).

‡ The term is explained in the *Prasāda* and *Tatva-chandra* (पारंपर्येणावृत्तिः) 'successive exercise,' and by RAMA'NA'T'HA (पौनःपुन्येनशीलनं) 'practising frequently.'

§ मन is substituted for ग्रा before an initial mute श्. Ch. 19. §. vi. 4.

§ This verb is deponent, when mediately or immediately conjoined with the preposition सम् and connected with a term in the third case expressing the sense of the fourth. *Ex.* दास्या मालां संयच्छते, or संप्रयच्छते he presents a wreath to a bondmaid.

¶ यक् is substituted for दाण् (here the mute consonant distinguishes the root from दाप 2d cl. and डुदाञ् 3d cl.) before an initial mute श् (Ch. 19. §. vi. 4.). The root admits the permutations, to which other वृ verbs are subject. See 1.

The permutation of नि is indispensable with this root, and its substitute, being denominated वृ (Ch. 18. §. ii. 11. *). *Ex.* प्रणियच्छति.

३०. कू [कौटिल्ये] *intr.* 'to bend. *tr.* 'to make crooked. कूरति.
जहार* (3d *du.* जहरतुः. 2d *fin.* जहर्थ. 1st *du.* जहरिव). *Imp.* ~~जह~~
Ben. जर्यात्. *PASS.* जर्यते. *DES.* जुहर्षति.

३१. सू [शक्षोपतापनयोः] *intr.* 'to found. 'to be diseased. *tr.* 'to
pain or torture.† स्वरति. सस्वार (3d *du.* सस्वरतुः. 2d *fin.* सस्वर्थ
or सस्वरिथ. 1st *du.* सस्वरिव). स्वर्ता or स्वरिता.‡ स्वरिष्यति.
स्वरतु. अस्वरत्. स्वरैत् and *Ben.* स्वर्यात्. अस्वारीत् or अस्वार्षीत्
(3d *du.* अस्वारिष्ठां or अस्वार्षां). अस्वरिष्यत्. *DES.* सिस्वरिषति
or सुस्वर्षति. *CAUS.* स्वारयति.

३२. स्मृ [चिंतायां] *tr.* to remember or think of. स्मरति. सस्मार.
स्मर्ता. *DES.* सुस्मर्षते. *CAUS. Aor. p.* असस्मरत्.॥

३३. हृ [वरणे] *tr.* 'to accept; to appoint. 'to cover.‡ ह्वरति.

* ऋ, being preceded by a conjunct, is changed to the *gun'a* letter, in the *Rem. past* (Ch. 19. §. iv. 7.): admitting, however, the substitution of the *vriddhi* vowel (Ch. 19. §. iv. 4.), either as a subsequent permutation, or as a preferable one.

It is similarly changed to *gun'a*, before यक् (pafs. voice), before यङ् (INT.), and before the initial यू in an *ārd'had'hātuca* affix of the imperative (लिङ्). Ch. 19. §. iv. 9.

† The *Tatwabōd'hini* interprets उषतापः by (रोगः) 'disease.' The verb (like certain others) is deponent in conjunction with सम्, provided the sense be intransitive. *Ex.* संस्वरते it founds. *Imp. &c.* संस्वरेत् and *Ben.* संस्वरिषीष्ट or संसृषीष्ट. *Aor. p.* समस्वरिष्ट or समस्वृत. (For the insertion of the prefix इट्, after ऋ preceded by a conjunct, is optional before लिङ् and सिच् with reflexive affixes. (Ch. 17. §. i. 3.).

‡ The use of the prefix is generally optional in this verb (Ch. 17. §. i. 1. *); but indispensable before स्मृ (Ch. 17. §. i. 4.), and before व् and म् in the *Rem. past* (Ch. 17. §. i. 1. §.).

॥ This root (as well as ज्ञा, षु and दृश) is deponent in the desiderative; and, with a limited acceptance, shortens the vowel in the causative (Ch. 22. §. 2. ii. 33.). It substitutes अ for the vowel, in the prior syllable (Ch. 18. §. iv. 10. *).

§ MA'D'HAVA states this, as a passage found in some copies. BHAT'T'O'JI has inserted it without remark, but his reading is संवरणे. VO'PADE'VA has हृ [स्थगने]; and

34. सृ [गतौ] *tr.* 'to go or approach. *to run.* सरति. ससारः सन्ना. Also धावति.* ससार.

35. ऋ [गतिप्रापणयोः] *tr.* 'to go or approach. *to gain or acquire.† ऋच्छति‡ (उषार्च्छति Ch. 3. §. ii. 2. 1.). आर (3d *du.* आरतुः. 2d *fing.* आरिथ. 1st *du.* आरिव). अर्ना. अरिष्यति. ऋच्छतु. आर्च्छत्. ऋच्छेत् and *Ben.* अर्यात्. आर्षीत् (3d *du.* आर्षी). आरिष्यत्. *DES.* अरिरिषति. *FREQ.* अरार्यते|| and अरर्न्ति, अरियर्न्ति, अररीति, or अरियरीति.

36. गृ. 37. वृ [सेचने] *tr.* to wet or moisten.§ गरति. जगार. गर्ना. So वरति. जवार. वर्ना.

DURGA'DA'SA here explains the term by (संवरणं) 'covering.' The other interpretation (वरणं) imports, according to GO'VINDABHAT'TA, (स्वीकारः) 'acceptation' and (स्थगनं) 'covering.'

* When it signifies a quick motion, the root is converted into धौ before an initial mute शू (Ch. 19. §. vi. 4.). See सृ 3d cl.

† See ऋ 3d cl. and ऋक् 6th cl.

‡ The root is changed to ऋच्छ, before an initial mute शू (Ch. 19. §. vi. 4.). It is converted into the *gunā* element in the *Rem. past*, and before यक् or यङ्; as also before the imperative (लिङ्) beginning with य्, being *ard'had'hātuca* (Ch. 19. §. iv. 7. ‡. and 9. §.). It indispensably requires the prefix (इट्) in the 2d *f.* of the *Rem. p.* (Ch. 17. §. i. 6. †.); and in the desiderative (*ibid* 1. *.).

|| Though beginning with a vowel, the verb admits यङ् (Ch. 16. §. ii. 10.), by a special rule regarding this and a few other roots. The frequentative here implies a tortuous motion, instead of repetition or intensity (*ibid*).

The same vowel is here final also, and requires, in the *Characarita*, the augment इ, to be annexed, to the prior syllable (Ch. 18. §. iv. 9. *.); or else रि, or री, which in this instance produce the same result, since both इ and ई, in a prior syllable, are convertible into इयू (Ch. 19. §. iii. 1.) before a heterogeneous vowel.

§ See गृ 6th, 9th, and 10th cl. and वृ 3d and 10th cl.

38. वृ [वृकने] *tr.* ¹to bend. ²to kill.* वरति.

39. स्रु [गतौ] *intr.* to move; to flow; to distil or drop.† स्रवति.
सुत्वाव (3d *du.* सुस्रुवतुः. 2d *sing.* सुस्रोथ.‡ 1st *du.* सुस्रुव).
स्रोता. *Imp. &c. Ben.* स्रूयात्. *Aor. p.* असुस्रुवत्. || *CAUS.* स्त्रावयति.§
Aor. p. असुस्रुवत् or असिस्रुवत्.

40. पु [प्रसवैश्वर्ययोः] *tr.* ¹to bring forth as a child. *intr.* ²to have
dominion. *tr.* ³to go or move.¶ सवति. सुषाव (3d *du.* सुषुवतुः. 2d
sing. सुषोथ or सुषविथ. 1st *du.* सुषुविव). सोता. *Aor. p.* असावीत्
or असौषीत्.** *DES.* सुसूषति.†† *INT.* सोषूयते‡‡ and सोषोति

* MA'D'HAVA explains the term by कौटिल्य; and this, which is VO'PADE'VA's interpretation, is expounded by DURGA'DA'SA in the active sense. The verb also signifies 'to kill or do mortal hurt;' as is remarked by MA'D'HAVA.

† The *Tatwabodhīnt* restricts the interpretation to the motion of a liquid. SWA'MI', as remarked by MA'D'HAVA, reads श्रु (Sec 41.). MAITRE'YA exhibits two roots सु and स्रु. DE'VA appears to have adopted this reading, and infers that the initial is not permutable with पृ, when the verb (Sec 40) signifies 'to move.' This is censured by PURUSHACA'RA. Others read श्रु and स्रु, as MA'D'HAVA observes with approbation; and this reading is countenanced by S'A'CATA'YANA. But VO'PADE'VA states, for this acceptance, श्रु (to which DURGA'DA'SA adds श्रु on the authority of 'some'), पु (Sec 46.), सु (as well सुञ् admitting both voices), and स्रु.

‡ The admission of the prefix इट् in the *Rem. p.* is expressly excepted in regard to this root (Ch. 17. §. i. 1. §.); and that exception extends even to the 2d *sing.*

|| The verb requires the substitution of चङ् for ल्हि (Ch. 16. §. iii. 12. *).

§ This is one of the verbs, (others are बुध, युध, नश, जन, इड्, षु and दुः;) excepted from the admission of the middle voice, with the reflective sense, in the causative.

It optionally substitutes इ for उ in the prior syllable before सन् (Ch. 18. §. iv. 6. §.), and consequently before णि followed by चङ्; since this affects the root like सन् (ibid 10.).

¶ VO'PADE'VA makes the root synonymous, in two senses, with पु (पुङ्) 2d cl. and in another with the preceding verb (39.). In this last sense he adds another root (पुञ्) admitting the middle voice.

** The rule for prefixing इट् to सिच् (Ch. 17. §. i. 1. *) is restricted to the similar root of

or सोषवीति. PASS. सूयते.†† Aor. p. असावि.

41. श्रु[श्रवणे] tr. to hear.* शृणोति (3d du. शृणुतः. pl. शृण्वन्ति. 2d sing. शृणोषि. 1st sing. शृणोमि. du. शृणुवः or शृण्वः. pl. शृणुमः or शृणमः).† श्रुश्राव (3d du. श्रुश्रुवतुः. 2d sing. श्रुश्रोथ.† pl. श्रुश्रुव. 1st sing. श्रुश्राव or श्रुश्रव. du. श्रुश्रुव. pl. श्रुश्रुम). श्रोता. श्रोषति. शृणोतु (3d du. शृणुतां. 2d sing. शृणु. 1st sing. शृणुवानि. Ben. 3d and 2d sing. शृणुतात्). अशृणोत्. शृणुयात् and Ben. श्रूयात्. अश्रौषीत्. अश्रोषत्. DES. श्रुश्रूषते.॥ CAUS. Aor. p. अश्रुश्रवत् and अशिश्रवत्.‡

the 5th class (षृज्), by the *Nyāsa*, with the concurrence of MAITRE'YA and A'TRE'YA: but VARD'HAMA'NA extends it to this verb; and both opinions are allowed by MA'D'HAVA and BHAT'T'O'JI.

†† The final vowel of the root becomes long before सन् beginning with the consonant (Ch. 19. §. i. 2.); and the initial of the root is not changed to षृ (Ch. 18. §. ii. 3.).

‡† The final vowel of the root becomes long before य् distinguished by a mute क् and झ् (Ch. 19. §. v. 4.).

* VO'PADE'VA states this irregular verb, as also synonymous with a similar regular one (39 a note) in signifying 'to go.'

† The verb takes श्रु, and is converted into शृ (Ch. 16. §. ii. 7. ‡.). Since the affix is a *śarvad'hātuca* one, in right of the mute श् (Ch. 16. §. ii. 5.), but contains no mute प्, it is fictitiously distinguished by a mute झ् (Ch. 17. §. iv. 1.); and consequently does not permute the preceding vowel.

The terminating vowel of that affix, not being preceded by a conjunct, is changed to क् before vowels (Ch. 19. §. iii. 3.); and may be expunged before क् and म् (ibid. 5.).

‡ Here, again, the prefix इट् is expressly excepted in the Rem. p. (Ch. 17. §. i. 1. §.).

। श्रु is deponent in the desiderative (See 32. a note), unless joined with the preposition प्रति or आङ्. Ex. आश्रुश्रूषति.

The verb itself is deponent in conjunction with सम्, provided the sense be intransitive. Ex. संश्रुणुते. संश्रुश्रुवे. Imp. &c. संश्रुण्वीत् or Ben. संश्रोषीष्ट. Aor. p. समश्रोष्ट.

§ The root here optionally substitutes इ for उ in the prior syllable (Ch. 18. §. iv. 6. §.). See 39.

42. ध्रु [स्थैर्ये] *intr.* to be firm or fixed.* ध्रुवति. दुध्राव (2d *sing.* दुध्राथ or दुध्रविथ. 1st *du.* दुध्रुविव). ध्रोता.

43. दु. 44. दु [गतौ] *tr.* to go.† दवति. दुदाव (2d *sing.* दुदोथ or दुदविथ. 1st *du.* दुदुविव). दोता. Also द्रवति. दुद्राव (2d *sing.* दुद्रोथ. 1st *du.* दुदुव†). द्रोता. *Aor. p.* अदुदुवत्. || CAUS. द्रावयति. *Aor. p.* अदुद्रवत् or अदिद्रवत्.

45. जि. 46. जि [अभिभवे] *tr.* † to conquer or reduce. *intr.* ‡ to be overcome or reduced.§ जयति. जिगाय. Also ज्रयति. जिज्राय (3d *du.* जिज्रियतुः. 2d *sing.* जिज्रयिथ or जजेथ. 1st *du.* जिज्रयिव) ज्रेता. ज्रेष्यति. ज्रयतु. अज्रयत्. ज्रयेत् or ज्रीयात्. अज्रेषीत्. अज्रेष्यत्. DES. जज्रीषति. INT. जेज्रीयते &c. CAUS. ज्राययति, -ते. *Aor. p.* अजिज्रयत्, -त.

जु *tr.* † to go or move. *intr.* ‡ to speed or move with celerity. ¶ जवति.

* RAMA'NA'T'HA observes that some interpret this, [गतौ] 'to go.' See ध्रु 6th cl.

† VO'PADE'VA assigns to the second root, an additional acceptation [सुतौ]; which DURGA'DA'SA explains by (क्षरणं), 'diffusing or dropping.' See दृदु and दु 5th cl.

‡ The prefix इट् is not here admitted in the *Rem. p.* (Ch. 17. §. i. 1. §.).

¶ This root substitutes चङ् for ल्लि (Ch. 16. §. iii. 12. *.); and optionally converts उ into इ in the prior syllable, before णि followed by चङ् treated like सन् (Ch. 18. §. iv. 6. §. and 10.). The verb is restricted to the active voice in the causative (See 39.).

§ The term is explained by MA'D'HAVA and BHAT'T'O'JI, (न्यूनीकरणं) 'lessening;' and intransitively (न्यूनीभवनं) 'being reduced.' See जि Ch. 21. xiv. 55.

¶ This root is placed here by MA'D'HAVA, as a supplementary verb (*Sautrad'hātu*). He says its import is 'motion' (गत्यर्थः); but some expound it 'velocity' (वेगः). VO'PADE'VA infers it as a regular verb: and his interpretation (रंहस) is explained by DURGA'DA'SA (वेगगतिः) 'rapid motion.'

ARTICLE III.

Deponent Verbs.

1. सिङ् [ईषद्सने] *intr.* to smile.* स्मयते. सिङ्घिये (2d *du.* सिङ्घियिद्दे or -धे). स्मेता. DLS. सिस्मयिषते.†

2. गुङ् [अयक्ते शब्दे] *intr.* to sound indistinctly. गवते. जुगुवे (2d *sing.* जुगुविषे). गोता. DES. जुगुषते.

3. गाङ् [गतौ] *tr.* to go, move, or approach. गाते ‡ (3d *du.* and *pl.* गाते. || 2d *sing.* गासे. 1st *sing.* गै). जगे (3d *du.* जगाते. 2d *sing.* जगिषे. 1st *sing.* जगे). गाता. § गास्यते. गातां (2d *sing.* गास्य. 1st *sing.* गै). अगात (3d *du.* अगातां). गेत (3d *du.* गेयातां) or *Ben.* गासीष्ट. *Aor. p.* अगास्त (3d *du.* अगासातां. *pl.* अगासत. 2d *sing.* अगास्याः. 1st *sing.* अगासि). *Cond. f.* अगास्यत. DES. जिगासते. INT. मेगीयते &c. CAUS. गापयति. *Aor. p.* अजीगपत्.

* RAMA'NATHA remarks, that some make the initial originally dental; but others reckon this erroneous. Ch. 18. §. ii. 1. ‡.

† The verb requires the prefix in the desiderative (Ch. 17. §. i. 1. *).

It is deponent in the causative, provided the exciter of the sentiment, which is signified by the verb, be the immediate object of that sentiment; and, under the same condition, it requires the substitution of आ for the diphthong ए, into which ई is converted before णि (Ch. 18. §.

vi. 1.). Ex. विस्मापयते astonishes. विस्माययति excites surprise mediately.

‡ HARADATTA, and the *Nyāsa* make this a verb of the 2d class. But MAITREYA and the rest place it here. The result is the same; for in one mode, the affix (शप्) is expunged, in the other it merges regularly in the homogeneous radical vowel. See गा 3d. cl. also गा and गाङ् substituted for इण् and इङ्. Ch. 24. §. 1.

§ कृ (3d. *pl.*) is changed to अत् after an inflective root ending in a vowel other than अ (Ch. 16. §. iii. 1.); for, here, the affix, being merged in it, does not intervene.

§ The rule for converting आ into ई (Ch. 19. §. ii. 4. ‡.), and that, which assigns a mute to affixes (Ch. 16. §. iv. 1. †.), do not regard this root.

4. कुङ्. 5. बुङ्. 6. उङ्. 7. डुङ् [शब्दे] *intr.* to found.* कवते. चुकुवे. *INT.* कोकूयते &c.† So ववते. जुव्वे. Also अवते (3d *du.* अवेते. 2d *sing.* अवसे. 1st *sing.* अवे). उवे (3d *du.* उवाते. 2d *sing.* उविषे). ओता. ओष्यते. अवतां. आवत. अवेत and *Ben.* ओषीष्ट. औष्ट or (in construction with माङ्) ओष्ट, ओष्यत. *DES.* उषिषते. Likewise डवते डुडुवे.

8. च्युङ्. 9. ज्युङ्. 10. प्रुङ्. 11. पुङ् [गतौ] *tr.* to go or approach.‡ च्यवते. चुच्युवे. च्योता. *CAUS. Aor. p.* अचुच्यवत् or अचिच्यवत्. || So ज्यवते. जुज्युवे. Also प्रवते. पुप्रुवे. *CAUS. Aor. p.* अपुप्रवत् or अपिप्रवत्. Likewise प्ववते. पुप्वुवे. *CAUS. Aor. p.* अपुप्ववत् or अपिप्ववत्.

12. रुङ् [गतिरेषणयोः] *tr.* † to go. ‡ to kill.§ रवते. रुरुवे. *CAUS.*

* ‘Others,’ says BHAT'TO'JĪ, read उङ्, कुङ्, खुङ्, गुङ्, बुङ्, डुङ्. The *Cātantra* does so. VO'PADE'VA inferts all these roots. But MAITRE'YA's text is here followed. DE'VA and the *Nyāsa*, cited by MA'D'HAVA, interpret कुङ् [अव्यक्तशब्दे] ‘to found indistinctly.’ See कु 2d. cl. and कुङ् 6th. cl.

† The verb irregularly retains the guttural letter unaltered in the prior syllable, before यङ् (Ch. 18. §. iv. 4. †.).

‡ NANDI' reads for the second root जु; but that is censured by MA'D'HAVA, on the authority of HARADATTA and others, who make it a supplementary verb (ii. ad finem). Yet VO'PADE'VA inferts this also, besides a variation of the first root, thus: च्युङ्, क्युङ्, ज्युङ्, जुङ्, [गत्यां]. The three first of these, with क्युङ्, occur in the *Cātantra*, and in the text of MAITRE'YA. This author adds, on the authority of ‘some,’ क्लुङ्, which MA'D'HAVA and BHAT'TO'JĪ cite in the same manner. But DURGA'DA'SA so quotes a different root, क्युङ्.

§ ३ is here, as in the two last of these four roots, optionally substituted for उ, in the prior syllable, before णि followed by चङ् and treated like सन् (Ch. 18. §. iv. 6. §. and 10.).

§ BHAT'TO'JĪ expounds रेषणं by हिंसा; and VO'PADE'VA's interpretation [बधे]

Aor. p. अरीरवत्.*

13. धृङ् [अविध्वंसने] *intr.* to fall.† धरते. दध्ने.

14. मेङ् [प्रणिदाने] *tr.* 'to exchange or barter.' 'to restore.‡ मयते. ममे (2d. *sing.* ममिषे). माता, मास्यते. मयतां. अमयत्. मयेत and *Ben.* मासीष्ट. अमास्त. अमास्यत्. *Des.* मित्सते.॥

15. देङ् [रक्षणे] *tr.* to preserve, or protect. दयते. दिग्ये (3d. *du.* दिग्याते 2d. *sing.* दिग्यिषे 1st. *sing.* दिग्ये).§ दाता. Aor. p. अदित (2d. *sing.* अदिथाः 1st. *sing.* अदिषि).॥

गथा] agrees with this. But RA'MACHANDRA reads [भाषणेच] 'to speak:' and the *Tatwachandra* states a variation [रोषणेच]; which is the reading of the *Cātantra*, interpreted by RAMA'NA'THA (हिंसा) 'killing.' However, the *Manōramā* quotes a different interpretation (कोपोत्पादनं) 'the exciting of wrath:' adding, that all these variations are rejected, being unnoticed by MA'D'HAVA and others. See रु 2d. cl.

* उ, in the prior syllable, is converted into इ before the semivowel followed by अ; and the long vowel is substituted (Ch. 18. §. iv. 6. and 10.).

† The term is explained by RAMA'NA'THA and others (पतनं) 'falling.' But GO'VINDA-BHAT'TA reads अविध्वंसने; and expounds it in the contrary sense (स्थापनं) 'placing.' See धृञ् i. 4.

‡ MA'D'HAVA expounds प्रणिदानं by (विनिमयः) 'barter;' and says "others" explain it (प्रत्यर्पणं) 'delivering back.' BHAT'T'O'JI admits both interpretations. The *Cātantra* and VO'PADE'VA state प्रतिदाने; which RAMA'NA'THA translates (परिवर्तः) 'exchange.'

§ This root is included in the rule for the indispensable permutation of the preposition नि (Ch. 18. §. ii. 11. *). *Ex.* प्रणिमयते. Aor. p. प्रायमास्त.

It is similarly comprehended in that for changing the final to इस् (convertible into इत्) before सन् (Ch. 18. §. iv. 7.).

§ The verb substitutes, in the *Rem. pass.* दिगि, which does not admit reduplication (Ch. 18. §. iv. 3. ¶.).

¶ Since the verb is denominated बु (Ch. 16. §. i. 1. 7.), इ is substituted for the final (Ch. 16.

16. गच्छे [गतौ] tr. to go. श्यायते. शश्ये. श्याता.

17. वृद्धे [वृद्धौ] intr. to grow or increase. पृथ्यते. पृथ्ये. पृथ्याता.

18. त्रैह [पालने] tr. to guard or save.* त्रायते. तत्रे. त्राता.

~~19.~~ The following roots have an acute accent on the vowel.†

19. पूङ् [पवने] tr. to purify or cleanse.‡ पवते. पुपुवे (2d. sing. पुपुविषे). पविता. DES. पिपविषते.॥

20. मूङ् [बंधने] tr. to bind or make fast. मवते. DES. मुमूषते.

21. डीङ् [विहायसांगतौ] intr. to fly or pass through the air. § डयते. डिङ्गे. डयिता. DES. डिङ्गयिषते.

¶ The next verb is restricted to the active voice.

22. तृ [प्लवनतरणयोः] intr. ' to float or swim. tr. ' to navigate or pass afloat. ' to surpass or overcome ¶ तरति. ततार (2d. du. तेरतुः

§. iv. 2. §.), and सिच् contains a mute कू (ibid.) and is expunged after the short vowel before a रुल् consonant (Ch. 16. §. iii. 11. *).

* CRAMADIS'WARA, cited by DURGA'DASĀ, remarks, that "some" state आ, with this import, as a verb of the 2d class.

† These roots consequently admit the prefix इट् (Ch. 17. §. i. 1. †).

‡ RAMA'NĀ'THA expounds this (पवित्रभावना) ' rendering pure ;' VO'PADE'VA'S interpretation is [शोधे] ' cleanness.' See पूज् 9th cl.

¶ This verb requires the prefix in the desiderative, by a special rule (Ch. 16. §. i. 1. *), although it be monosyllable ending in an उक् vowel (Ch. 16. §. i. 1. §.).

§ "Some" as observed by MA'D'HAVA, read विहायसांगतौ ' the motion of birds.' But that reading is censured by the *Tatwachandī* and BHAT'T'ŌJĪ. It is cited as a variation by CHANDRA and DHANAPA'LA, who themselves explain the root, (आकाशगमने) ' to move through the air.' विहायसा is expounded in the *Mañikāgiri*, (आकाशेन) ' by the sky,' and VO'PADE'VA'S interpretation is (नभोगतौ) ' moving in the atmosphere.' See डीङ् 4th cl.

¶ RAMA'NĀ'THA expounds the first term, (मज्जनाभावः) ' privation of sinking ;' and the second, (अभिभवः) ' overcoming.' VO'PADE'VA states three acceptations [तरेऽभिभवे पुष्पी].

2d. *Ang.* तेरिद्य. *pl.* तेर. 1st. *sing.* ततार or ततर). तरिता or तरीता.
Imp. &c. Ben. तीर्यात्. *Aor. p.* अतारीत् (du. अतारिषी 2d. *Ang.*
 अतारीः). *DES.* तितीर्षति and तितरिषति or तितरीषति. *MIDDLE*
v. यतितरते. *Rem. p.* —तेरे. *Abs. f.* —तरिष्यते or —तरीष्यते.
Imp. &c. Ben. —तरिषीष्ट or —तीर्षीष्ट. *Aor. p.* अत्यतीर्ष and
 अत्यतरिष्ट or अत्यतरीष्ट. *PASS. Abs. f.* तारिता, तरिता or
 तरीता. *Imp. &c. Ben.* तारिषीष्ट, तरिषीष्ट or तीर्षीष्ट. *Aor. p.*
 अतारि (3d. *du.* अतारिषातां, अतरिषातां, अतरीषातां.
 2d. *pl.* अतारिद्वं, —ध्वं, अतरिद्वं, —ध्वं, अतरीद्वं —ध्वं, or
 अतीद्वं).*

SECTION III.

ROOTS WHICH REFUSE THE PREFIX ३ट् BEFORE A'RD'HA-
 D'HATUCA AND SIMILAR AFFIXES.†

ARTICLE I.

Verbs conjugated with सन्; ‡ and originally terminated by Mute Vowels,
 marked with a Grave Accent.

* A root in ऋ substitutes the *gun'a* element in the *Rem. p.* (Ch. 19. §. iv. 7.); and this verb
 changes अ to ए in that tense, before a mute क्, and in the 2d. *sing.* (Ch. 19. §. iii. 8. §.).

The vowel may become long in the prefix ३ट् following a root ending in ऋ, unless in the
Rem. p. or before सिच् (*Aor. p.*) in the active voice (Ch. 17. §. i. 2.); and the insertion of the
 prefix is optional before सन् (ibid: 3.), and before लिङ् and सिच् in the middle and passive
 voices.

When the permutation with the *gun'a* or *vridd'hi* letter is prevented, ३ is substituted for ऋ in
 in a verb (Ch. 19. §. v. 1.); and, ३ being as usual subjoined (Ch. 1. §. vii. N. B.), the vowel be-
 comes penultimate, and is consequently lengthened when a consonant follows the inserted ३
 (Ch. 4. §. vii. 9.).

† Except three roots (ii. 5. iv. 2. and v. 8.) placed among these on account of other analogies.

‡ See Ch. 16. §. ii. 12. The roots are, in this instance, not denominated *d'hatu*, as the ru-
 for the irregular affix सन् are inserted by PA'NINI, before that term is prefixed by him (Lect.

1. गुप [गोपने] tr. ['to conceal.] *to censure, blame or despise.*
जुगुप्सते.† जुगुप्सांचत्रे &c. जुगुप्सिता. जुगुप्सिष्यते. जुगुप्सतां.
अजुगुप्सत. जुगुप्सेत and Ben. जुगुप्सिषीष्ट. अजुगुप्सिष्ट. अजुगुप्सिष्यत.
2. तिज [निशाने] tr. ['to sharpen.] *to forbear or endure.† तिति द्वाते.
3. मान [पूजायां] tr. ['to revere.] *to seek knowledge; or investi-
gate.|| मीमांसते.‡

* MAITREYA states two acceptations [गोपनकुत्सनयोः] 'to hide or conceal.' as blame or censure.' VO'PADEVA's interpretation is the same, and is explained by DURGA'DA'SA, as by RAMA'NA'THA, (अपह्नवः) 'concealment,' and (निंदा) 'contempt.'

The *Cásicá* restricts the use of the affix सन् with this and similar irregular roots (Art. 3.), to a limited acceptance of the verb: viz. in this instance, (निंदा) 'censure or contempt.' In its other sense, it should be regular, says SWA'MI' (Ex. गोपते). But this is erroneous; for the *Bhāṭya* denies, that the verb occurs in either voice without the affix सन्. NANDI' and MAITREYA, therefore, exhibit derivative nouns only, as examples of the root in its other acceptance. However, even that is wrong, for HARADATTA makes it a different verb. Accordingly BHAT'TOJI refers the verb in its regular and first sense, to the 10th class, but without the mute vowel, and consequently not deponent. This opinion had been stated by MALHAVA with approbation. See भृष् Ch. 21. x. 1. गुप 4th cl. and गुप् 10th cl.

† Not being subjoined to a verb (*d'hātu*), since the root is not here so denominated (see note ‡. in last page), the affix is not *árd'had'hātuca*, as not falling within the definition of that term (Ch. 16. §. ii. 5.): consequently, it does not take the prefix इट् (Ch. 17. §. i.); nor is the radical vowel permuted (Ch. 19. §. iv. 2.).

‡ Here also the text of MAITREYA exhibits two acceptations, [निशामने क्षमायांच]; corresponding with the two senses stated by VO'PADEVA, [सिते द्वातौच]; the first being explained by DURGA'DA'SA (तिद्वणीकरणं) 'sharpening,' the other (सहनं) 'enduring.'

The *Cásicá* similarly restricts the irregular verb to this last acceptance: and the verb, taken in its first sense, is by some conjugated regularly (Ex तेजते sharpens); by others confined to derivative nouns (Ex तेजनं the act of sharpening); but referred by the best authorities to the 10th class, as a verb not deponent. See तिज 10th cl.

§ The sense of the regular verb only is noticed by MAITREYA; it is expounded by RAMA'NA'THA, 'disquisition attended with reverence,' both acceptations are inferred by VO'PADEVA [विचारे चाचरे] to investigate and to revere. The *Cásicá* limits the irregular verb to

4. बध् [बंधने] *tr.* [to bind.] * to loathe.* बीभत्सते.†

ARTICLE II.

The four first Roots have a Grave Accent on the Efficient Vowel; and the like marked on the Mute Vowel.

1. रभ [रभस्ये] *intr.* to commence.‡ आरभते. आरभे (2d sing. आरभिषे. 1st du. आरभिवहे). आरब्ध॥ आरभ्यते.§ *Imp. &c.*

one acceptance (जिज्ञासायां) 'the desiring, or seeking, of knowledge.' The regular verb, signifying 'to worship or revere,' belongs to the 10th class. See मान Ch. 29. Some erroneously conjugate it as a deponent verb of the 1st class.

§ ३, being substituted for the vowel in the prior syllable (Ch. 18. §. iv. 6.), becomes long in this irregular verb, as well as in बध्, दान and शान.

* Here, likewise, MAITREYA's text exhibits the regular sense only: and VO'PADE'VA notices both acceptations, [बंधने निंदेच] 'to bind, * to hate or despise.' The *Çāṇḍīya* confines the regular verb to the last acceptance, expressed by (वैरूप्ये) 'transformation;' which HARADATTA expounds 'a change of mind, occasioned by a disagreeable sensation; such as that of stench.' Accordingly, BHAT'TO'JI expresses the restricted acceptance by (चिन्तविकारे) 'a change or affection of the mind.' The regular verb, signifying 'to bind or tie,' is referred by the best authorities to the 10th class. See बध् 10th cl. However, DURGA'DA'SA, citing here, (as under the preceding roots,) RAMA'NA'THA's opinion, that it is not conjugated in the 1st class, quotes an instance of its being nevertheless so employed. *Ex.* बधते.

† The substituted vowel, ३, becomes long (See a preceding note §.). The initial soft consonant बश्) becomes aspirated (Ch. 4. §. vii. 3. *).

‡ MA'D'HAVA and BHAT'TO'JI explain the term, by (उपक्रमः) 'making a beginning;' VO'VINDABHAT'TA, by (निर्विचाराप्रवृत्तिः) 'unhesitating application.' RAMA'NA'THA, by (उत्सुकीभावः) 'cheerful occupation:' the last adds, that, preceded by आरु, it signifies (आरंभे) 'commencement.' VA'AMAN and others exhibit the verb with the preposition prefixed: but the simple verb is also used.

§ Since the root is a monosyllable with the grave accent on the vowel, the prefix इट् is precluded, unless in the *Rev. p.* (Ch. 17. §. i. 1.).

३ is substituted for त् (*Ahi. fut.*) following the aspirated soft consonant (Ch. 16. §. iii. 13.): and this is converted into the unaspirated one, before the soft consonant (Ch. 3. §. iii. 3.).

§ The radical भ् is changed to the hard consonant (प) before the sibilant (स) Ch. 2. §. iii. 1.

Ben. आरम्भीष्ट. *Aor. p.* आरब्ध.* *DES.* आरिप्सते. *INT.* आरारभ्यते
and आरारंभीति† or आरारब्धि. *CAUS.* आरंभयति. *Aor. p.*
आरंभत्.

2. टुलभष् [प्राप्तौ] *tr.* to obtain or gain. लभते.‡

3. छ्वञ्ज [परिछ्वङ्गे] *tr.* to embrace. स्रजते.॥ सस्रजे (2d *fig.*
सस्रजिषे or सस्रंजिषे).§ खंक्ता. खंद्यते. *Imp. &c. Ben.* खंदीष्ट.
Aor. p. अखंक्त. *DES.* सिखंदते.¶ *INT.* सास्रज्यते and सास्रंजीति
or सास्रंक्ति. *CAUS.* स्रजयति.

4. हृद [पुरीषोत्सर्गे] *intr.* to discharge feces. हृदते. जहृदे.
(2d *fig.* जहृदिषे). हन्ता. *Aor. p.* अहन्त. *DES.* जिहत्सते.

* A blank being substituted for स deduced from सिच् (Ch. 16. §. iii. 11. *), धू is put for
न, and वू for भू, as before (note †. in last page).

† This root takes (नुम) न, when a vowel is subjoined (except शप् and लिट्). Ch. 19.
§. vii. 3. §.

न is changed to *anuswāra*, and this becomes homogeneous to the subsequent consonant (Ch. 3.
§. iv. 2. and 3.).

‡ This also takes न in like circumstances; subject, however, to further irregularities. See *Deri-
vation of Participles &c.*

¶ The nasal (न) is expunged from this root, when शप् follows (Ch. 19. §. vii. 2.).

§ लिट् has optionally a mute कू when subjoined to this root (Ch. 16. §. iv. 1. †.); and the
penult nasal may be consequently omitted (Ch. 19. §. vii. 1.). It must be omitted before any other
affix containing a mute कू or इ (ibid.).

¶ The permutation of स with षू, does not take place in the desiderative (since the affix is
converted into ष) : but it does so in other inflections (*Ex.* प्रतिष्वजते); notwithstanding
the intervention of the prefix अट्; optionally, however, regarding that prefix, if the preposition be
परि, नि, or वि (*Ex.* पर्यष्वक्त or पर्यसंक्त) : it does not take effect in the *Rem.*

Rem., with the prior syllable intervening, but only in the prior syllable itself. (*Ex.* परिष्वजते).
Ch. 18. §. ii. 3. 4. 5. and 9.

~~5~~ The next has an Acute Accent marked on the Mute Vowel; and the like affecting the Efficient one.

5. जिद्विदा [अद्यत्तेशदे] *intr.* to found inarticulately. * इवेदति.
चिद्वेद. इवेदिता.

~~6~~ The following have a Grave Accent on the Efficient Vowel; and an Acute one marked on the Mute Vowel.

6. स्कंदिद् [गतिशोषणयोः] *tr.* 'to go or approach. *intr.* 'to dry or become arid. स्कंदति.† चस्कंद (2d *sing.* चस्कंदिथ or चस्कंद्य. 1st *du.* चस्कंदिव). स्कन्ता. स्कन्त्यति. *Imp. &c. Ben.* स्कद्यात्. *Aor. p.* अस्कदत् (3d *du.* अस्कदतां) or अस्कान्सीत् (3d *du.* अस्कान्तां. 3d *pl.* अस्कान्त्सुः).‡ Des. चिस्कन्सति. *INT.* चनीस्कद्यते and चनीस्कंदीति or चनीस्कान्ति. || *PASS.* स्कद्यते.

7. यभ [मैथुने] *intr.* to copulate. § यभति. ययाभ (3d *du.* येभतुः).

* See जिद्विदा 4th cl. DURGA'DA'SA says "some" read जिद्विडा in this place.

† This verb, joined with परि, may permute the initial (*Ex.* परिष्कंदति or परिस्कंदति); and so may its derivatives (except certain participles) joined with वि ; but not the conjugated verb (*Ex.* विस्कंदति not, as some write, विष्कंदति). Ch. 18. §. ii. 6. ‡.

‡ अद् is optionally the substitute of लि, as indicated by the mute इद् (Ch. 16. §. iii. 12.).

§ This verb annexes नी to the prior syllable in the intensive (Ch. 18. §. iv. 9. *).

The radical न् is expunged before an affix distinguished by a mute क् or इ (Ch. 19. §. vii. 1.).

§ This reading, stated by MA'D'HAVA as a variation, is here adopted on the authority of BHAT'TO'JI and VO'PADE'VA. But MAITRE'YA inserts विपरीते in the interpretation, and expounds it 'opposite act.' PURUSHACA'RA reads भयविपरीतोमैथुने ; and explains it, 'भय reversed (i. e. यभ) signifies to copulate.' RAMA'NA'T'HA expounds the term (रतं)

'amorous intercourse.' MAITRE'YA observes, that some read जभ. D'HANAPA'LA and SA'CA-TA'YANA insert both verbs, according to MA'D'HAVA's quotation from them: but he shows, that this disagrees with the Nyāsa and Padamanjari, and contradicts VYA'GHRA'BHUTI'. Yet VO'PA-DE'VA states जभ and जमि as synonymous with यभ. RAMA'NA'T'

यमि.

2d *Ang.* येमिथ or येथथ. 1st *du.* येमिव). यथा. यम्यति. *Aor. p.* अयाप्सीत् (3d *du.* अयाथां).

8. णाम [प्रहृत्वशब्देच] *tr.* 'to salute. *intr.* 'to sound. 'to bow or bend.* नमति. ननाम (2d *sing.* नेमिथ or ननंथ). नन्ता. *Aor. p.* अनंसीत् (3d *du.* अनंसिष्ठां).

9. गम्बु. 10. सुप् [गतौ] *tr.* to go or approach. गच्छति.† जगाम (3d *du.* जग्मतुः.‡ 2d *sing.* जगंथ or जगमिथ. 1st *du.* जग्मिव). गन्ता. गमिष्यति.॥ गच्छतु. अगच्छत्. गच्छेत् and गम्यात्. अगमत्. § अगमिष्यत्. *DES.* जिगमिषति. *INT.* जंगम्यते &c. *CAUS.* गमयति, *Aor. p.* अजीगमत्. *MIDDLE V.* संगच्छते. ¶ संजग्मे (3d *du.* संजग्माते**). संगन्ता. *Imp. &c. Ben.* संगंसीष्ट or संगंसीष्ट.†† *Aor. p.*

* MA'D'HAVA omits the second interpretation. But MAITRE'YA, BHAT'T'O'JI and the rest retain it. VO'PADE'VA also states two acceptations [शब्दनत्योः]; the last of which is explained by DURGA'DA'SA in two senses (नमस्कारः and नम्रीभावः); and, on the other, he remarks, that it is not applicable in the common dialect.

The root is by 'some' erroneously read with a mute उ, as is remarked in the *Manāramā*.

The verb is optionally मित्, when single; but indispensably so, if joined with a preposition. Ch. 22. §. 2. iii. 3.

† कू is substituted for the radical final, before the subjoined mute झ (Ch. 19. §. vi. 3.); and त् (तुक), convertible into चू, is as usual prefixed to it (Ch. 3. §. iv. 4.*).

‡ The penult is expunged, before a vowel distinguished by a mute कू or झ (Ch. 19. §. i. 1.).

§ In the active voice, this verb requires इट् to be prefixed to स (Ch. 17. §. i. 3. §.).

¶ अङ् is the substitute for लि, on account of the mute लृ (Ch. 16. §. iii. 12. †. p. 142.); and the penult is retained (Ch. 19. §. i. 1.).

¶ This verb, being used intransitively, with the preposition सम् joined to it, becomes deponent.

The compound causative verb आगमि is deponent, when patience (or a delay) is signified.

Ex. आगमयस्व तावत् 'wait a little.'

** The penult is expunged. See note ‡.

†† With this verb, लिङ् and सिच् have optionally a mute कू, in the middle and passive voices (Ch. 16. §. iv. 2. §.).

समगत or समगंस्त (3d du. समगसातां or समगंसतां).

Also सर्पति. ससर्प (2d sing. ससर्पिथ). स्वप्ता or सर्पा.* स्वपति
or सप्यति. Aor. p. असृपत् (3d du. असृपतां).† Des. सिसृपति.
INT. सरीसृप्यते &c. CAUS. सर्पयति. Aor. p. अससर्पत् or
असीसृपत्.‡

11. यम [उपरमे] intr. to stop or cease; to refrain.‖ यच्छति. §
ययाम (2d sing. येमिथ or ययंथ). यंता. यंस्यति, यञ्चतु. अयञ्चत.
यच्चेत् and Ben. यम्यात्. अयंसीत् (3d du. अयंसिष्टां). अयंस्यत्,
CAUS. यमयति or यामयति.¶ MIDDLE V. आमञ्चते.**

* Since the accent on the penult ऋ is originally a grave one, अ may be inserted after the vowel (Ch. 17. §. iv. 5.), which is then permuted with the semivowel, the affix having an initial ऊल् and no mute क्.

† Some, pretending that the substitution of अइ is optional, vary the Aor. past, (अस्वाप्सीत् or असाप्सीत्). But that is censured in the *Menūramā* as an error.

‡ ऋ may be retained by substituting it for the like radical, in the Aor. past of the causative (Ch. 19. §. v. 2.).

§ MA'D'HAVA cites MAITRE'YA as observing, that some assign a mute उ to this verb. VO'PADEVA does so. His interpretation (उपरतिः) is explained by DURGA'DA'SA (निवृत्तिः) 'stopping or refraining.'

§ Here, also, क् is substituted for the final, before a mute श् (Ch. 19. §. vi. 3.).

¶ It has, or has not, a mute म्, according to the difference of import. See Ch. 22. §. 2. iii. 7.

** This verb, joined with the preposition आइ, is deponent, if it be intransitive; or if it govern, as the object, a member of the agent's body. Ex. आयञ्चते पाणिं puts forth or uses his hand.

With the same preposition (आइ), or with सम्, or उद्, it admits the middle voice (unless books or study be the subject) when the effect concerns the agent, and no separate reflexive term is added. Ex. संयञ्चते व्रीहीन् heaps together his own rice.

It is deponent, being joined with उप and signifying to make one's own, or (as some limit this rule) to espouse: and when the verb bears this last sense, सिच् optionally has a mute क् (Ch. 16. §. iv. 2. §.). Ex. रामः सीतामुपायत or उपायंस्त RA'MA married SI'TA.

12. तप [संतापे] *tr.* to heat or burn.* तपन्ति. तप्ताप (2d *sing.* तपिथ or तपथ). तप्ता. तप्यति. *Aor. p.* अताप्सीत् (3d *du.* अताप्तां).† *PASS.* तप्यते.‡ *Aor. p.* अतप्त्.॥

13. त्यज [हानौ] *tr.* to quit or abandon.§ त्यजन्ति. तत्याज (2d *sing.* तयजिथ or तयकथ). त्यक्ता त्यज्यति. *Aor. p.* अत्याक्षीत् (3d *du.* अत्याक्तां).

14. संज [परिष्वंगे] *tr.* to embrace.* सजन्ति.** ससंज (3d *du.* ससंजतुः. 2d *sing.* ससंजिथ or ससंकथ. 1st *du.* ससंजिव).†† संक्ता. संज्यति. सजतु. असजत्. सजेत् and *Ben.* सज्यात्. असंक्षीत्

When the import of the verb is 'to divulge another's faults,' सिच् has a mute द् (Ch. 16. §. iv. 2. §.); and the final letter of the root being a nafal, is expunged before the subjoined consonant (Ch. 19. §. 1. 1.). *Ex. Aor. p.* उदायत् (du. उदायसातां pl. उदायसत्).

* VO'PADE'VA states this as bearing two senses [द्वैश्वयोः]; the first of which is explained by DURGA'DA'SA (उपतापः) 'heating,' and the second belongs to the similar root of the 4th class.

Joined with the preposition उद् or वि, the verb is deponent, if it be intransitive, or if it govern, as the object, a member of the agent's own body. *Ex.* उन्नपते, वितपते, shines, or flames. See तप 4th and 10th cl.

† स, deduced from सिच्, is expunged, when preceded and followed by a रुल् consonant (Ch. 16. §. iii. 11. *).

‡ The verb is conjugated in the passive voice, with an active sense, when devotion or austerity is the object governed by it. *Ex.* तप्यते तपस्नापसः the devotee accomplishes an act of devotion.

|| If the verb signify regret, or repentance, as also in the reciprocal passive, सिच्, instead of चिष्, is substituted for क्षि (Ch. 16. §. iii. 12. §.). *Ex.* अन्ववातप् पापेन कर्मणा he was distressed by a sinful act.

§ DURGA'DA'SA interprets हानिः by (वर्जनं) 'avoiding.'

¶ VO'PADE'VA's interpretation is [संगे] 'accompanying or comprising.'

** न् is here expunged before शप्, as well as before a mute क् or ड् (Ch. 19. §. vii. 2.).

†† Since the root ends in a conjunct, the affix has no mute क् in the *Rem. p.* (Ch. 16. §. iv. 1),

3d du. असंज्ञा). असंज्ञयत्.

15. दृशिश् [पेक्षणे] tr. to see. पश्यति.* ददृश (2d sing. ददृशिथ or ददृष्ट†). दृष्टा.† दृक्ष्यति. पश्यतु. अपश्यत्. पश्येत् and Ben. दृश्यात्. अदृशत् (3d du. अदृशतां) or अद्राक्षीत्.|| अद्रक्ष्यत्. DES. दिदृक्षते.§ INT. दरीदृश्यते &c. or दर्दृष्टि &c. CAUS. दर्शयति. Aor. p. अदीदृशत् or अददर्शत्.¶ MIDDLE V. संपश्यते.** PASS. दृश्यते. FUT. दर्शिता or द्रष्टा. Aor. f. दर्शिष्यत् or द्रक्ष्यते. Imp. &c. Ben. दर्शिषीष्ट or द्रक्षीष्ट. Aor. p. अदर्शि (3d du. अदर्शिषतां or अद्रक्षतां).††

16. दंश [दशने] tr. to bite or sting.‡‡ दशति.‡‡‡ ददंश (2d sing. ददंशिथ or ददंष्ट). दंष्टा. दंक्ष्यति. दशतु. अदशत्. दशेत् and Ben. दश्यात्. अदांक्षत् (3d du. अदांष्टां). अदंक्ष्यत्. DES. दिदंक्षति. INT. दंदश्यते &c.§§

and न् is consequently not expunged in that tense. Ch. 19. §. vii.

* पश्य is substituted for the root, before a mute श् (Ch. 19. §. vi. 4.).

† The use of the prefix is here optional (Ch. 17. §. i. 6. †.).

‡ अ must be inserted in this root, when a कल् consonant, not distinguished by a mute क्, is subjoined (Ch. 17. §. iv. 5.). The radical is of course changed to द् before that inserted vowel.

|| अद् may be substituted for च्, on account of the mute र्; else सिच्, not व्स, is the substitute of that affix (Ch. 16. §. iii. 12. †.). The gun'a element is, in this root, inserted for the radical vowel, when अद् follows.

§ The desiderative of this verb is deponent.

¶ The vowel may be here retained by substituting it for the like radical (Ch. 19. §. v. 2.).

** The verb is deponent, when joined with the preposition सम्, provided the sense be intransitive.

†† The treating of the root in the future &c. of the passive, as in the 3d sing. Aor. pass. is allowed in this verb (Ch. 17. §. i. 7. †.).

‡‡ The term (दशनं) is formed irregularly. MA'D'HAVA and BHAT'TO'JI explain it 'the act of a fanged animal.' DUGA'D'A'SA reads दंशनं; and notices the other also variation.

‡‡‡ न् is expunged before शिष् (Ch. 19. §. vii. 2.).

§§ Though the penult न् have been expunged before the mute इ, this verb adds न् to the prior syllable of the intensive by special rule (Ch. 18. §. iv. 9. *).

17. कृष [विलेखने] *tr.* to drag along; to furrow.* कर्षति. चकर्ष (2d *sing.* चकर्षिथ). कर्षा or ऋषा.† कर्षयति or ऋषयति. *Aor. p.* अकृदात् and अकादात् or अत्रादात् (3d *du.* अकृदातां and अकादातां or अत्रादातां).‡ DES. चिकृक्षति.॥

18. दह [भस्मीकरणे] *tr.* to burn or reduce to ashes. दहति. ददाह (2d *sing.* देहिथ or ददध). दग्धा.§ ध्वयति. अधादात् (3d *du.* अदाग्धां). DES. दिधक्षति. INT. दंदस्यते &c.॥

19. मिह [सेचने] *tr.* to sprinkle. मेहति. मिमेह (2d *sing.* मिमेहिथ). मेढा. मेध्यति. *Aor. p.* अमिदात्.

A R T I C L E III.

*Conjugated with सन्.***

1. कित [निवासेरोगापनयनेच] *intr.* [¹ to dwell.] *tr.* ² to cure or heal.†† चिकित्सति.

* MA'D'HAVA and BHAT T'Ō'JI explain the term by (आकर्षणं) 'dragging along,' which agrees with VO'PADE'VA's interpretation [आकृषि]. The verb governs two objects. See कृष 6th cl.

† The infertion of अ is optional, since the penult ऋ is gravely accented (Ch. 17. §. iv. 5.).

‡ In this verb, as in स्पृश and मृश, the *Aor. past* may substitute either सिच् or क् for चि.

॥ सन् has here a mute क् (Ch. 16. §. iv. 2.), which prevents the permutation of the radical vowel as well as the infertion of अ.

§ द् is converted into ध्, because the initial of the root is द् (Ch. 4. §. vii. 3.).

॥ In the intensive of this verb, the prior syllable takes न् (Ch. 18. §. iv. 9. *).

** The first root has an acute accent marked on the mute vowel; and the two others, a circumflex.

†† Like similar irregular verbs (Art. 1.), this is restricted by the *Cásicá vritti* to a limited acceptance. In its other senses (¹ to dwell. ² to desire.) it belongs to the 10th class; though

2. दान [खंडने] *tr.* [to cut.] = to straighten: 3 to be straight.* दीदांसति. M. V. दीदांसते.†
3. शान [तेजने] *tr.* to sharpen.‡ शीशांसति. M. V. शीशांसते.

ARTICLE IV.

The following have a Circumflex marked on the Mute Vowel, and a Grave Accent founded on the Original Radical ||

1. दुपचष् [पाके] *tr.* to prepare (boil, &c.); to mature.§ पचति. पपाच (2d *sing.* पेचिथ or पपक्थ). पक्ता. पक्ष्यति. *Aor. p.* अपक्षीत. MIDDLE V. पचते. पेचे. *Aor. f.* पक्ष्यते. *Aor. p.* अपक्त (3d *du.* अपक्षता).
2. षच [समवाये] *intr.* to be connected.|| सचति. ससाच. सच्चिता.**
3. भज [सेवाया] *tr.* to serve or worship.†† भजति. बभाज (3d *du.* भेजतुः. 2d *sing.* भेजिथ or बभक्थ). भक्ता. भक्ष्यति. *Aor. p.*

VO'PADE'VA inflect it as a regular one of the first; and RAMA'NA'THA deny its admitting of conjugation. The Abharu'ā makes the verb deponent; contrary however to the best authorities. The irregular verb appears likewise to bear other meanings; as 'to chastize; to remove; to destroy; also, 'to doubt:' but, in this last sense, it usually requires the proposition वि.

* In its regular sense ('to cut'), this belongs to the 10th class: though conjugated by VO'PADE'VA in both voices of the first.

† The substituted vowel becomes long, as in the similar irregular verbs before stated. Art. 1. 3.

‡ The special acceptance (निशाने), stated in the *Uśāda vr̥tti*, is the same with the original sense of the root. In other acceptations, it is referred to the 10th class.

|| Except the second root.

§ See पचि 10th cl.

¶ Some, as remarked by MA'D'HAVA, do not admit the root in this place. See षच Ch. 21.

v. 2. and षच for षप् Ch. 21. x. 6.

** It is not placed by VYA'GHRABHU'TI, among roots which refuse इट्. Ch. 17. §. i. 1.

†† See भंजो 7th cl. भज and भाज 10th cl.

अभाक्षीत्. MIDDLE V. भजते. भेजे. Aor. f. भक्षयते. Aor. p. अभक्त.

4. रंज [रागे] *tr.* to tinge or dye. *intr.* *to be intent.* रजति.†
 रंज (2d *sing.* रंक्थ or रंजिथ). रंता. रंक्षयति. Aor. p.
 अरंक्षीत् (3d *du.* अरंक्षां). MIDDLE V. रजते. रंजे (2d *sing.*
 रंजिषे). Aor. f. रंक्षयते. Aor. p. अरंक्त (3d *du.* अरंक्षातां).
 CAUS. रजयति or रंजयति. Aor. p. अरीरजत् or अररंजत्.‡
 REC. PASS. रज्यति or -ते. Imp. रज्यतु or -ताम्. Abs. p. अरज्यत्
 -त. Imp. &c. रज्येत् or -त.॥

5. शप [आक्रोशे] *tr.* to curse or wish ill.‡ शपति. शशाप (2d *sing.*
 शशप्थ or शेषिथ). शप्ता. Aor. p. अशाप्सीत्. MIDDLE V. शपते.॥
 शेषे. Aor. f. शप्स्यते. Aor. p. अशप्त.

6. त्विष [दीप्तौ] *intr.* to shine.** त्वेषति. तित्वेष (2d *sing.* तित्वेषिथ).
 त्वेषा. त्वेक्षयति. Aor. p. अत्विक्षत्. MIDDLE V. त्वेषते. तित्विषे.

* RAMA'NA'T'HA expounds the term 'the production of a different colour,' and
 (आशक्तिः) 'earnestness.' See रंज 4th cl. Also Ch. 22. §. 2. iii. 2.

† न् is expunged from the root before शप् (Ch. 19. §. vii. 2.).

‡ In the Causative, the penult nasal is expunged for a limited acceptance of the verb: that of
 'fearing or hunting deer' (Ch. 19. §. vii. 2.).

॥ In the reciprocal passive, this root may take श्यन् and the active affixes, instead of यक्
 with the reflexive terminations (Ch. 19. §. ii. 3. ॥.). The other tenses of the REC. PASS. are
 regular. Ex. Rem. p. रंजे. Aor. p. अरंजि.

§ The term is expounded by MA'D'HAVA and BHAT'T'O'JI, (विह्वानुद्धानं) 'think-
 ing, or wishing, evil.' RAMA'NA'T'HA expounds it (गालिदानं) 'giving abuse.' See शप
 4th cl.

¶ The verb is deponent (or conjugated in the middle voice even without a reflexive import), when
 it signifies 'to declare upon oath.' However, instances occur where the verb is used in the active
 voice, apparently with that signification.

** MAITRE'YA and others remark, that this verb, joined with the preposition अद्, signifies
 also 'to give or to dwell.'

ARTICLE V.

Verbs in which the Semivowel is subject to permutation.

1. यज [देवपूजासंगतिकरणदानेषु] *tr.* ¹ to worship a deity; *intr.* ² to associate. *tr.* ³ to present or endow. यजति. इयाज (3d *du.* ईजतुः. 2d *sing.* इयजिथ or इयष्ट. 1st *du.* ईजिव). * यष्टा. यद्वयति. *Imp.* &c. *Ben.* इज्यात्. *Aor. p.* अयाक्षीत् (3d *du.* अयाष्टां). *MIDDLE V.* यजते. ईजे. *Aor. p.* अयष्ट (3d *du.* अयक्षातां). *Des.* यियद्वति, -ते. *INT.* यायज्यते and यायष्टि &c. *CAUS.* याजयति, -ते. *Aor. p.* अयीयजत्, -त. *PASS.* इज्यते. *Abs. p.* ऐज्यत.†

2. वुवप [बीजसंताने] *tr.* ¹ to sow. ² to propagate. ³ to cut or shave. ⁴ to weave.‡ वपति. उवाप (3d *sing.* उवप्य or उवपिथ). वप्ता. *Imp.* &c. *Ben.* उष्यात्. *Aor. p.* अवाप्सौत्. *MIDDLE V.* वपते. *Aor. f.* वप्यते. *Aor. p.* अवप्न.

3. वह [प्रापणे] *tr.* to convey or transport. वहति. उवाह (3d *du.* उहतुः. 2d *sing.* उवहिथ or उवोठ. 1st *du.* उहिव). वोठा.§

* In this and the following verbs, the vowel is substituted for the semivowel, before a mute कू; and, in the prior syllable of the *Rem. p.* (Ch. 18. §. v. 2.).

† The vowel being substituted for the semivowel, आ is prefixed, and forms with the initial vowel a *Vridd'hi* diphthong (Ch. 17. §. iii. 2.).

[‡ BHAT'TO'JI remarks, that वुवप is an erroneous reading found in some works. He, and MA'D'HAVA, explain the term, 'disperſing feed in a field.' They add, that it alſo ſignifies 'pro-creating' and likewiſe 'ſhaving.' The *Cūtantra*, MAITRE'YA'S text, and even MA'D'HAVA'S according to ſome copies, inſert तंतु in the explanation of the verb. This agrees with VO'PA-DE'VA'S interpretation [मुंडतंतु बीजोप्योः].

The prepoſition नि indiſpenſably permutes न् in compoſition with this verb (Ch. 18. §. ii. ix. *).
Ex. प्रणिवपति.

॥ थू is changed to थ (Ch. 16. §. iii. 13.), which is permuted with ठ् on account of the preceding ठ् ſubſtituted for ह्; the firſt ठ् is accordingly expunged, and the vowel is here converted into ओ (Ch. 18. §. iii. 7. ‡.).

§ त् is changed to थ्; the further permutations follow as above.

वदयति. *Imp. &c. Ben.* उह्यात्. *Aor. p.* अवाक्षीत् (3d du. अवोढां. *pl.* अवाक्षुः. 2d *pl.* अवोढुं). *MIDDLE V.* वहते.* उहे (2d *sing.* उहिषे). *Aor. f.* वदयते. *Aor. p.* अवोढ (3d du. अवक्षातां. 2d *sing.* अवोढाः. *pl.* अवोढुं). *PASS.* उह्यते. *Abs p.* औह्यात्.†

☞ The next has an Acute Accent on the Mute Vowel.

4. वस [निवासे] *intr.* to dwell or inhabit.‡ वसति. उवास (3d du. उषतुः. 2d *sing.* उवसिथ or उवस्थ). वस्ता. वत्स्यति.|| *Imp. &c. Ben.* उष्यात्. *Aor. p.* अवात्सीत् (3d du. अवान्तां).

☞ The three following admit the Middle Voice.

5. वेञ् [तंतुसंताने] *tr.* to weave.§ वयति. उवाय (3d du. उयतुः or उवतुः. *pl.* उयुः or उवुः. 2d *sing.* उवयिथ. *du.* उयद्युः. *pl.* उय. 1st *sing.* उवाय or उवय. *du.* उविथ. *pl.* उयिम)¶ and ववौ (3d du. ववतुः. *pl.* ववुः. 2d *sing.* ववाथ or वविथ. *du.*

* This verb, joined with प्र, some say with परि, does not admit the middle voice. *Ex.* प्रवहति.

The preposition नि is indispensably permuted (Ch. 18. §. ii. 11. *.) *Ex. Abs. p.* प्रायवहत.

† See a note above 1. †.

‡ See वस 2d 4th and 10th cl. also वास Ch. 29.

|| त् is substituted for स before the ārd'had'hātuca स (Ch. 19. §. i. 3.).

§ VO'PADE'VA's interpretation is [स्युतौ]; expounded by DURGA'DA'SA as in this text.

¶ वय् may be substituted for this root in the *Rem. p.* (Ch. 18. §. i. 2.); and is subject to the permutation of the vowel with the femivowel, before a mute क् or झ्; except, however, the य् of this root in the *Rem. past*: but this may be changed to व् before a mute क्.

When the original root is retained in the *Rem. p.* it does not permute the femivowel in the prior syllable (Ch. 18. §. v. 2. ‡.). The radical diphthong is changed to आ (Ch. 18. §. vi. 1.) before any but a mute श्.

ववधुः. *pl.* वव. *1st sing.* ववौ or वव. *du.* वविव. *pl.* वविम).
Abs. f. वाता. *Imp. &c. Ben.* उयात्. *Aor. p.* अवासीत् (*3d du.*
 अवासिष्ठां). MIDDLE V. वयते. उये (*3d du.* उयाते. *du.* उयिरे.
2d pl. उयिद्वे or उयिध्वे. *1st du.* उयिवहे) and उवे (*3d du.*
 उवाते) or ववे (*3d du.* ववाते). *Aor. f.* वास्यते. *Aor. p.* अवास्त
 (*3d du.* अवासातां).

6. येञ् [संवरणे] *tr.* to cover.* वयति. विद्याय (*3d du.* विद्यतुः.
pl. विद्युः. *2d sing.* विद्यथिथ. *1st sing.* विद्याय or विद्यय).† याता.
Imp. &c. Ben. वीयात्. *Aor. p.* अयासीत्. MIDDLE V. वयते. विद्ये
 (*3d du.* विद्याते. *2d sing.* विद्यिषे. *1st du.* विद्यिवहे). *Aor. f.*
 व्यास्यते. *Aor. p.* अयास्त.

7. ह्येञ् [स्पर्द्धायां शब्दे च] *tr.* ¹to emulate or wish to overcome each
 other. ²to struggle or contend with. *intr.* ³to found. *tr.* ⁴to call. ⁵to chal-
 lenge.‡ ह्वयति. जुहाव (*3d du.* जुहवतुः. *2d sing.* जुहविथ or
 जुहोथ. *1st sing.* जुहाय or जुहव).|| हाता. *Imp. &c. Ben.* ह्यात्.
Aor. p. अह्वत् (*3d du.* अह्वतां).§ MIDDLE V. ह्वयते.¶ जुहुवे (*3d*

* VO'PADE'VA's interpretation is वृत्तौ expounded by DURGA'DA'SA as in the text.

† The diphthong is not changed to आ in the *Rem. p.* of this verb (Ch. 18. §. vi. 1. †.).

In permuting the semivowel with the vowel, in the prior syllable of this root, the second semi-
 vowel is selected; and the first consonant retained (Ch. 18. iv. 4.).

‡ स्पृहः (synonymous with स्पर्द्धा) is expounded by VO'PADE'VA the define of another's
 reduction. RAMA'NA'T'HA so explains the term, and also interprets it in a reciprocal sense. The
 sound here meant, as DURGA'DA'SA remarks, is 'calling on invoking.'

|| The substitution of the vowel for the semivowel, takes place in the doubled verb; that is,
 in the root, which is to be doubled (Ch. 18. §. v. 2.).

§ अङ् is the substitute of ह्रि in the active voice, and may be so in the other voices (Ch. 16.
 §. iii. 12. †. p. 142.).

¶ The verb is deponent, when joined with any of the prepositions, नि, सम्, उप and
 वि (Ex. निह्वयते); or with आङ्, provided rivalry be signified. Ex. आह्वयते
 he challenges.

du. जुहुवते). Aor. f. ह्यास्यते. Aor. p. अहूत (3d du. अहूतां. pl. अहूतं) or अहूस्त (3d du. अहूसातां). Pass. Aor. f. ह्यास्यते or ह्यायिष्यते. Aor. p. अहूयि (3d du. अहूसातां or अहूयिषतां). Rec. Pass. Aor. p. अहूयि and अहूत, अहूस्त or अहूयिष्ट.* Des. जुह्वति, -ते. Int. जोह्वते and जोहोति &c. Caus. ह्याययति. Aor. p. अजूहवत्.†

☞ The two following have the Acute Accent on the Mute Vowel.

8. वद [वक्त्रायां वाचि] tr. ¹ to say or tell. intr. ² to speak. वदति. उवाच (3d du. उदतुः. 2d sing. उवदिथ.† pl. उद. 1st sing. उवाच or उवद. du. उदिव). वदिता. वदिष्यति. वदतु. अवदत्. वदेत् and Ben. उद्यात्. अवादीत्.॥ अवदिष्यत्. Des. विवदिषति. Int. वावद्यत् &c. Caus. वादयति. Aor. p. अवीवदत्. In some acceptations, वदते. उदे.‡

9. दुष्पुष्पि [गतिवृद्धौ] tr. ¹ to move. intr. ² to grow or increase. श्रुयति. श्रुष्याय (3d du. श्रुषुवतुः. 2d sing. श्रुशविथ. pl. श्रुषुव.

* There are four modes of inflection, in this instance; since the substitution of चिण् for चि is here optional; and so is that of अङ् for चि (Ch. 16. §. iii. 12.); and, when सिच् is consequently employed, permutations, analogous to those before चिण्, are also optional (Ch. 19. §. ii. 3.).

† The change of the vowel for the femivowel takes effect in this tense (Ch. 18. §. v. 2.); and the vowel is short (Ch. 19. §. v. 2. *).

‡ Not, as erroneously written by an author censured in the *Manōramā*, उदिथ.

॥ The permutation with the *Vṛiddhi* vowel is here indispensable. Ch. 19. §. iv. 6. *.

§ VO'PADE'VA makes the verb common; and states two senses for this and a similar root of the

10th class [वाक्संदेशयोः] ¹ to speak. ² to command. DURGADA'SA says, that some reckon it deponent. According to PA'NINI and the rest, the verb is deponent, when it signifies either to encourage, or to seduce; or when lustre is implied, or knowledge, perseverance or controversy; also, when it signifies to speak together; optionally, in this last instance, however, when dispute is implied. With the preposition अनु, it is deponent, provided it be intransitive, signifying however articulate speech. With अप it admits the middle voice, for the reflective import.

1st *sing.* शुश्रव or शुश्रव. *du.* शुश्रुविव)* or शिश्राय† (3d *du.* शिश्रियतुः. 2d *sing.* शिश्रयिथ. *pl.* शिश्रिय. 1st *sing.* शिश्रा or शिश्रय. *du.* शिश्रियिव). श्रयिता. अश्रयत्. श्रयेत्. *Impr.* &c. *Ben.* श्रूयात्. *Aor. p.* अश्रयत् (3d *du.* अश्रयतां. *pl.* अश्रयन्) and अशिश्रियत् (3d *du.* अशिश्रियतां. *pl.* अशिश्रियन्) or अश्रयीत् (3d *du.* अश्रयिष्ठां).‡ *DES.* शिश्रयिषति. *INT.* शेषीयते or शोश्रूयां and शेषयीति or शेषेति. *CAUS.* श्राययति. *Aor. p.* अशिश्रयत् or अश्रूशवत्.

[वृत्] Finis ||

* The substitution of the vowel for the semivowel is optional in the *Rem. part* of this verb ; and in some other inflections of it (Ch. 18. §. v. 2.).

† This root is specially excepted from the permutation of the semivowel in the prior syllable.

‡ अश्रु is optionally the substitute for श्रु; or चश्रु may be substituted in the active voice (Ch. 16. §. iii. 12. *. and †. p. 142.).

But, in this verb, अ is put for इ before अश्रु; and the vowels coalesce regularly. इयत् is by the general rule (Ch. 19. §. iii. 1.) substituted for the same before चश्रु; and the vowel is not permuted with the *Uddhi* diphthong, before सिच् preceded by इट् (Ch. 19. §. iv. 6. *).

|| End of the series, which began with यज; but not indicating a close of the first class of verbs beginning with भू; for other verbs, which occur in approved practice, must be considered as comprehended in this class, though not here enumerated. *Ex.* चलुं प *tr.* to cut. चलुं पति. चलुं पंचकार &c.



