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व्याकरणसिद्धान्तदर्पणः ।

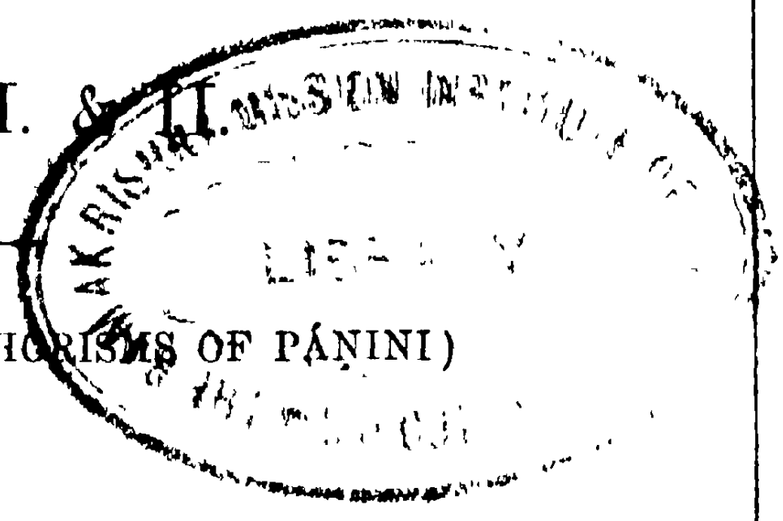
THE

VYÁKARANASIDDHÁNTADARPANA

A SANSKRIT GRAMMAR

IN ENGLISH.

PARTS I. & II.

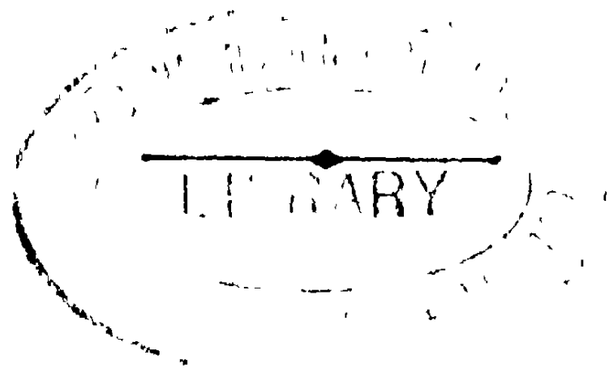


(FOUNDED ON THE APHORISMS OF PÁṆINI)

BY

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PREFACE.

It is in the hope of begetting a taste for the study of Páṇini's Grammar among the students of English that I have undertaken to translate the aphorisms of that Great Teacher. I have not been able to translate the whole of his immortal work in the small space allowed me in this little book, but only such portions of it as every beginner of Sanskrit Grammar is expected to know at the commencement of his study. In my endeavour to lay open before my readers a wider view of the subjects treated of here, I have copiously drawn upon his commentators for information quite indispensable to the elucidation of the abstruse points involved in them.

The arrangement of Páṇini's Sútras as attempted by me is spick and span new; but nowhere does it clash with the scientific method of manipulating them in practice.

All the orthographic changes to which a radical or a derivative word is subjected in the successive stages of its transformation into a finished word (Pada) have been carefully explained and illustrated in the same way as is followed by the learned Pandits in imparting instruction to their pupils. The order of applying the sútras in any particular process is in no wise infringed. References to the foregoing sútras that bear a share in the variations of a crude form or in the elucidation of a rule are supplied with that fulness of detail that cannot fail to enhance the usefulness of the book to those for whom it is intended.

All definitions and illustrative rules—*Sajñás* and *Paribhásháś* —, are separated by a sharp line of demarkation from the rules of inflection and occupy a conspicuous position in the beginning of the book; inasmuch as they form the groundwork of Páṇini's Grammar and in all respects answer to the definitions and axioms of Euclid. No doubt, 'its study involves a mental discipline not to be surpassed.'

The reason why it bristles with so many subtleties and technicalities is to be found in the terse and succinct nature of the aphorisms, and their original arrangement in the form of eight lectures of four chapters each. The Mahábháshya, the greatest authority in Sanskrit literature is based on the *terra firma* of these eight lectures.

The principal subjects that I have dealt with in the following pages are Orthography, Declension of Nouns and Pronouns, Cases, Case-affixes and Prepositions. Any one who makes himself familiar with these will be enabled to grasp the others in a wonderfully easy way without the assistance of a teacher, and will not be deterred from entering upon a higher study of the six *shástras*.

It will be to the benefit of my readers to inform them that I have taken all the examples and notes herein given from the Siddhánta Kaumudí, Káśika and Padamanjarí to which learned works I cannot acknowledge my debt too adequately. In the English version of the sútras, I have also consulted Dr. Monier Williams' Sanskrit-English Dictionary and Dr. Ballantyne's Translation of the Laghukaumudí. So I feel myself indebted to them to the same extent that I do to the learned authors of the above named works.

Finally, I do not like to praise my work myself knowing that every one calls his geese to be swans.

BULANDSHAHR:
October 21st, 1899.

B. P.

व्याकरणसिद्धान्तदर्पणः ।

श्रीगणेशायनमः ।

नमस्कृत्यहनुमन्तं विघ्नविदारणलोलं हि वचनेन ।
दर्श्यते दर्शनकृते व्याकरणसिद्धान्तदर्पणः ॥०१ ॥

No. 1.—अइउण् । १ । ऋलृक् । २ । एओङ् । ३ । ऐऔच् । ४ । हयवरट् । ५ । लण् । ६ । ञमङणनम् । ७ । झभञ् । ८ । घढधष् । ९ । जबगडदश् । १० । खफछठथचटतवकपय् । १२ । शषसर् । १३ । हल । १४ । इति माहेश्वराणि सूत्राण्यणादिसञ्ज्ञार्थानि ॥

No. 1.—*Ai uṇ; ṛi lṛik; e oṅ; ai auch; ha ya va raṭ; laṇ; ña ma ṅa ṇa nam; jha bhañ; gha ḍha dhash; ja ba ga ḍa daś; kha pha chha ṭha tha cha ṭa tav; ka pay; śa sha sar; hal.* These groups of letters are the aphorisms of Śiva and are utilised to form Literal Names or Pratyáháras such as *aṇ, ik, ech,* &c. by which all the letters beginning with the 1st letter of a Pratyáhára and ending with the indicatory letter of it, can be separately designated. For instance, *aṇ* is a common name of *a, i* and *u; ik* of *i, u, ṛi, lṛi;* and so of other literal groups. Note that the *aṇ* group is always formed by the help of the 1st *ṇ* except in Sútra numbered 10 in this book where the *ṇ* of the 6th group enters into the formation of the Pratyáhára.

No. 2.—**हलन्त्यम्** (1-3-3 = **उपदेशेऽन्त्यं हल् इत् स्यात्**). In an upadeśa, the last consonant is termed *It.* **उपदेश आद्योच्चारणम्.** An upadeśa is an original utterance,—that is to say—a verbal root (dhátu); an affix (pratyaya), an augment (as *am, nut,* &c.), a literal group (*aṇ,* &c.) and the like.

No. 2 *a.*—**तस्य लोपः** (1-3-9 = **तस्येतो लोपः स्यात्**). That *It i. e.* the indicatory letter, is elided. Hence the final letters of the above 14 utterances are expunged in practice.

No. 3.—**आदिरन्त्येन सहेता** (1-1-71 = **मध्यगानां स्वस्य च संज्ञा स्यात्**). An initial letter along with an indicatory letter as a final designates

itself, and the letters intervening between them. Hence, *ach* formed of *a* as its initial letter and of *ch* as its final is a common name of all the vowels; likewise Hal is the name of all the consonants; *ak* of *a*, *i*, *u*, *ṛ*, *ḷṛ*; *eṅ* of *e*. *o*. and so on. **लण् मूले ऽकारश्च** । In *laṇ* aphorism, the short vowel following *l* is Indicatory. But **हकारादिष्वकार उच्चारणार्थः** the short *a* in the body of a consonant, as *h* and the like, is simply euphonic, hence superfluous in practice.

No 4.—**उपदेशेऽजनुनासिक इत्** (1 3-2). A nasal vowel in an upadeśa is named *It*. Hence the nasal *a* of *laṇ* aphorism standing as the final of *r*, forms the group *ra*, which designates *r* and *l*.

No. 5 —**ऊकालोऽज्झ्रस्वदीर्घप्लुतः** (1-2-27). **उश्च ऊश्च ऊ३श्चवः । वांकाल इव कालो यस्य सोऽच् क्रमात् ह्रस्वदीर्घप्लुतसंज्ञः स्यात् । स प्रत्येकमुदात्तादिभेदेन त्रिधा ॥** Short *u*, long *u*, prolated *u* (these three *u*'s differing in time are the measures of the prosodical length of any vowel). A vowel whose prosodical length of time is like that of *u*, short, long, and prolated is named accordingly, Short, Long, and Prolated. Each of them, again, is threefold, according to the distinction of "acutely accented, &c"

No 6.—**उच्चैरुदात्तः** (1-2-29). A vowel uttered with a high tone is called Udatta, *i. e.* acutely accented;

No. 6*a* —**नीचैरनुदात्तः** (1-2-30). That uttered with a low tone is Anudatta or gravely accented;

No 6*b*.—**समाहारः स्वरितः** (1-2-31) And that uttered by a combination of these two tones is Svarita, *i. e.* circumflexly accented.

तान्यादिषु समागेषु स्थानेष्वूर्ध्वभागे निष्पन्नोऽनुदात्तसंज्ञः स्यात् । A vowel produced in the upper half of the organ of utterance such as

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* Note 1.—**तस्यादितउदात्तमर्धह्रस्वम्** (1-2-32) **ह्रस्वग्रहणमतन्त्रम् । स्वरितस्यादितोऽर्धमुदात्तं बोध्यम् । उत्तरार्धं तु परिशेषादनुदात्तं तस्य चोदात्तस्वरितपरत्वे श्रवणं स्पष्टम् ॥** The appelation short is out of place here. The 1st half of a circumflex accent is known to be Acute, the latter half in contradistinction with the former is Anudatta, *i. e.* Grave. This is because it is distinctly heard when an acute or a circumflex accent follows:—Ex **क्व॑ वोऽश्वाः । रथा॑नां॒ नये॒रन् । शत॑ चक्रं॑ पे॒त्व्यः ॥** The svarita of *kva* is here split up into two accents, acute and grave, in order that it may harmonise with the following Udatta accent in "vo" instead of making grating sounds with it. The vowels that

the palate, the lips, &c., is named Udatta; as, **आये**. Rules 5 and 6 together give a ninefold character to each vowel which is again doubled by the next rule.

No. 7.—**मुखनासिकावचनोऽनुनासिकः** (1-1-8) **मुखसहितनासिकयोच्चार्यमाणो वर्णो ऽनुनासिकसंज्ञः स्यात्। तद्विधम्। अ इ उ ऋ ऌवां वर्णानां प्रत्येकमष्टादशः भेदाः। ऌ वर्णस्य द्वादश। तस्य दीर्घाभावात्। एचामपि द्वादश। तेषां ह्रस्वाभावात्॥** A letter uttered by the nose with the (help) of the mouth is called Nasal. Hence, there are 18 modifications of each of these letters—*a, i, u ṛi*. Of the letter *ḷṛ*, there are only 12, because it lacks the long prosodical time. Of *ech* group too, there are only 12 varieties, because they are not short. Thus **ञ् म् ङ् ण् न्** and the vowels only are called Anunásika

No. 8.—**तुल्यास्यप्रयत्नं सवर्णम्** (1-1-9). The compound **तुल्यास्यप्रयत्नं** is explained in two ways **आस्य च प्रयत्नश्च, आस्यप्रयत्नौ, तौ तुल्यौ यस्येति।** (1) That of which the place of origin, and the effort of utterance are similar; (2) **तुल्यआस्ये प्रयत्नो यस्येति.** (2) That whose effort of utterance within the mouth is similar. Hence the sútra is explained thus:—Two letters agreeing with one another in their place of origin and the effort of utterance are called Homogeneous one with another. Here *Kátyayana* remarks **ऋ ऌ वर्णयोर्मिथः सावर्ण्यं वाच्यम्.** Let *ṛi* and *ḷṛi* be called homogeneous one with another. The following sútras describe the place of origin and the effort of utterance employed in the production of a letter.

(*a*) **अकुहविसर्जनीयानां कण्ठः** The throat is the organ of the gutturals *a, á, ka, kha, ga, gha, ṅa, ha* and *visarga* (:). (*b*) **इचुयशानां तालु**; the palate, that of *i, í, cha, chha, ja, jha, ña, ya* and *śa*. (*c*) **ऋटुरषाणां मूर्धा**, the head, that of *ṛi, ṛí, ṭa, ṭha, ḍa, ḍha, ṇa, ra* and *sha*.

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are not exhibited with any sign are accented acutely The svarita accent is denoted by a small upright stroke above the syllable, and the anudatta by a horizontal mark underneath. *Páṇini* applies the term anudatta to the neutral accentless tone, and uses the term sannatara or anudattatara for the proper anudatta *i. e.* the true grave accent which precedes the udatta. It may be here borne in mind (**उदात्तादनुदात्तस्य स्वरितः** 8-4 66) that an anudatta or grave accent is changed to a circumflex one, when it follows an acute accent as **अग्निर्मीळे** and that it becomes anudattatara *i. e.* graver, when it precedes an acute or a circumflex accent, **उदात्तस्वरितपरस्य सन्नतर** 1-2 40 as **सरस्वति शुतुद्रि**.....

(*d*) **ऌतु लसानां दन्ताः**, the teeth, that of *ḷri*, *ḷrí*, *ta*, *tha*, *da*, *dha*, *na*, *la* and *sa*. (*e*) **उपूपध्मानीया नामोष्ठौ**, the lips, that of *u*, *ú*, *pa*, *pha*, *ba*, *bha*, *ma*, and Upadhmaniya (᳟ प ᳟ फ). (*f*) **ञमङणानानां नासिका च**, *ña*, *ma*, *ṅa*, *ṇa*, *na*—these have the nose in addition to the organ which they respectively employ in utterance. (*g*) **एदैतोः कण्ठतालु**, *e* and *ai* are uttered by the throat and the palate. (*h*) **ओदौतोः कण्ठोष्ठम्**, *o* and *au*, by the throat and the lips. (*i*) **वकारस्य दन्तोष्ठम्**, *v* by the teeth and the lips. (*j*) **जिह्वामूलीयस्य जिह्वामूलम**. The root of the tongue is the organ of Jihvámúlíya (jihvámúlíya is a suppressed visarga sound preceding the utterance of *ka* and *kha* and is written thus, ᳟ क ᳟ ख). (*k*) **नासिकानुस्वारस्य**, The nose is the organ of anuswára marked thus (·). It may be noted here that the nasal consonants *n* and *m* are occasionally merged in sound with the prior vowels and are then marked by a dot, placed above the vowels.

" **यत्नोद्विधा**. The effort in utterance is twofold; **आभ्यन्तरोबाह्यश्च** internal *i e* within the mouth and external *i. e.* without the mouth; **आद्यश्चतुर्धा**, the 1st is fourfold; **स्पृष्टेषत्स्पृष्टविवृतसंवृतभेदात्**; according to the distinction of Touched, Partially Touched, Open and Contracted; **तत्र स्पृष्टं प्रयत्नं स्पर्शानाम**, the effort of touching the organ by the tongue belongs to sparśa letters *i. e.* to the 5 classes of consonants; **ईषत्स्पृष्टमन्तस्थानाम्**, the effort of slightly touching the organ, to the semi-vowels *ya*, *ra*, *la*, *ra*, **विवृतमूष्मणां स्वराणां च**; the effort of opening the organs of speech, to Ushma *i. e.* the sibilants, and the vowels, **ह्रस्वस्यावर्णस्य प्रयोगे संवृतम्, प्रक्रिया दशायां तु विवृतमेव**; the effort of uttering short *a* consists in contracting the organ, but in grammatical operations, it is regarded to be open like the long *a* on the basis of being homogeneous with it; **एतच्च सूत्रकारेण ज्ञापितम्**· Of this *Páṇini*, the author of the aphorisms informs us, **तथाहि**, thus, **अ अ इति** (8-4-64). Let short *a* have its organ of utterance contracted. Since this rule is held to be invalid as regards the whole of the A-hṭádhyáyí, hence in the view of grammar it is upheld to be open so that it may participate in all the operations founded upon the homogeneity of vowels.

बाह्यप्रयत्नस्त्वेकादशधा, the external effort is of 11 kinds; **विवारः** (expansion of the throat) **संवारः** (contraction of the throat) **श्वासो** (sighing) **नादो** (sounding) **घोषो** (low murmur) **अघोषो** (absence of low murmur) **अल्पप्राणो** (slight aspiration) **महाप्राण** (strong aspiration) **उदात्तो** (acute accentuation) **अनुदात्तः** (grave accentuation) and **स्वरितश्चेति** (circumflex accent). **वर्गाणां प्रथमद्वितीयाः श ष स विसर्जनीयजिह्वामूलीयोपध्मानीया यमो च प्रथमद्वितीयौ विवृतकण्ठाः श्वासानुप्रदानाश्चा**

श्वासाः ॥ The 1st and 2nd letters of each class, *ś*, *sha*, *s*, visarga, Jihvámáliya and Upadhmáníya, and the 1st and 2nd yama, are produced by the expansion of the throat attended with gentle sighing and the absence of low murmur.

वर्गाणां तृतीयचतुर्थाः अन्तस्था हकारानुस्वारोपमाः च तृतीयचतुर्थौ नासिक्याश्च संवृतकण्ठानादानुप्रदानाघोषवन्तश्च ॥ The 3rd and 4th letters of each class, *ya*, *ra*, *la*, *va*, *ha*, anusvára, the 3rd and 4th yama are produced by contracting the throat and making a gentle low murmuring sound.

एके अल्पप्राणा इतरे महाप्राणाः ॥ The 1st, 3rd and the 5th letters of each class, the 1st and the 3rd yama are called unaspirated, while the rest are called aspirated. Note that ऽ (short) ऽ (long) ँ (anunásika), and ळ (*l* or *d*) are called yama.

सस्थानेन द्वितीयाः, हकारेण चतुर्थाः ॥ The 2nd letters have the same organ as *s*, and the 4th have the same as *h*.

No. 9.—**नाऽज्झलौ** (1-1-10). Vowels and consonants cannot be homogeneous one with another. Hence *a* and *h*, *i* and *ś* cannot be homogeneous, as, **दण्डहस्तः**; **दधिशीतलम्**.

No. 10.—**अणुदित सवर्णस्य चाऽप्रत्ययः** (1-1 69). **प्रतीयते विधीयत इति प्रत्ययः, अविधीयमानोऽण् उदिच्च सवर्णस्य संज्ञा स्यात्। अत्राण् परेण णकारेण ॥ कु चु टु तु पु एते उदितः ॥ तदेवम् अ इत्यष्टादशानां संज्ञा तथेकारोकारौ। ऋकारस्त्रिंशतः। एवं लकारोपि। एचो द्वादशानाम्। एदैतोरादौतोश्च न मिथः सावर्ण्यम्, ऐऔजिति सूत्रारम्भसामर्थ्यात्। तेनैचश्चतुर्विंशतेः संज्ञाः स्युरिति नापादनीयम् अनुनासिकाननुनासिकभेदेन यवलाद्विधा। तेनाननुनासिकास्तेद्वयोर्द्वयोः संज्ञा ॥** What is subjoined is called Pratyaya, *i. e.* an affix. *An*, *i. e.* letters of *an* group, when not employed as affixes, and letters marked by an indicatory *u*, designate their homogeneous letters too. Here the pratyáhára *an* is formed by the latter *n* (of the 6th sútra) *Ku, chu, ṭu, tu, pu*,—these are what end in the indicatory *u*. Hence, *a* is the name of its 18 different modifications, and so *i* and *u*. The letter *ṛi* represents 30 varieties (18 of itself and 12 of *ḷṛi*), and likewise, *ḷṛi* has as many as *ṛi*. The compound vowels of the *ech* group have 12 varieties. The letters *e* and *ai*, *o* and *au* have not reciprocal homogeneity; because the sútra **ऐऔच्** was begun for this express purpose; hence it cannot hold good that *ech* has 24 designations. *Y*, *v*, and *l* are of two kinds, as regards nasality and non-nasality; hence in their non-nasal capacity they denote two and only two varieties.

No. 11.—**तपरस्तत्कालस्य** (1-1-70). **तः परो यस्मात् स च तात्परश्चोच्चार्यमाणसमकालस्यैव संज्ञा स्यात्। तेन अत् इत् उत् इत्यादयः षण्णां षण्णां संज्ञा, ऋदिति द्वादशानाम्** ॥ What is followed by the letter *t*, and what follows the letter *t*, shall designate only such a letter as has the same prosodical length. Hence *at*, *it* *ut*, &c., are the names of 6 varieties only, *ṛt* has twelve, because it implies *ḷṛ* too.

No. 12.—**येन विधिस्तदन्तस्य** (1-1-72). **स्वरूपविधिपरिहारायायमारम्भः विधिर्विधीयते इति, विशेषणं तदन्तस्य संज्ञा स्यात् स्वस्य च रूपस्य** ॥ This is begun to forego using a substitute in place of a mere form, as *ik*, *ach*, &c. What is substituted is Vidhi. A term, attributive in function, denotes what ends with that term, as well as its own form. In rules **इकोयणचि**, &c., the substitute *yaṇ* and the like, are not to be used in the room of *ik*, &c, but instead of the final of what ends with *ik* **समासप्रत्ययविधौ प्रतिषेधः**। But the composition of words, and the use of an affix do not come within the scope of this rule. Hence **कष्टश्रितः** (suffering pain) here the two words are compounded together; but if **परमकष्टं श्रितः**, no composition can take place. **नडस्यापत्यं नाडायनः** (a descendant of Náda); here the affix *fak* is used; but **सूत्र नडस्यापत्यं, सौत्रनाडिः**, here the same affix cannot be used of Sútranada which ends with Nada. **उगितश्चेत्यग्रहणवर्जमितिवाच्यम्**—But this exception does not apply to words ending in the indicatory *uk*, nor to letters enunciated in a rule. Hence, **ङीप्** is used in **भवती** as well as in **अति भवती** ॥ **अतइञ्। दाक्षि, प्लाक्षिः**.

No. 13.—**विरामोऽवसानम्** (1-4-110), **विरतिर्विरामः, विरम्यतेऽनेनेति वा विराम इति; वर्णानामभावोऽवसान संज्ञः स्यात्**; Let the pause of voice, or the absence of succeeding letters, be named Avasána, as **मधु; वृक्ष**.

No. 14.—**परः संनिकर्षः संहिता** (1-4-109). **वर्णानामतिशयितः सन्निधिः संहिता संज्ञः स्यात्**; Let the closest proximity of letters be named Sanhitá or contact.

No. 15.—**ह्रस्वं लघु** (1-4-10). Let a short vowel be called *light*. For example, the short *i* in the enunciated roots of **भेत्ता, छेत्ता,** (breaking, cutting) is styled light.

No. 15*a*.—**संयोगे गुरु** (1-4-11). Let it be called *heavy*, when a compound consonant follows, as **कुण्डा,** a jar.

No 15*b*.—**दीर्घं च** (1-4-12). Let a long vowel also be called *heavy* as **ईहां चक्रे** (he attempted).

No. 16.—**अदर्शनं लोपः** (1-1-60), **अदर्शनम्** means either not hearing **अश्रवणम्** or not uttering '**अनुच्चारणम्**' or dissolution **विनाश.** A letter in all these phases is called Lopa 'elision simple.'

No. 17.—**हलोऽनन्तरा संयोगः** (1-1-7). **न विद्यतेऽन्तरं येषां तेऽनन्तरानिश्छिद्राः ॥** They that have no aperture between them; **भिन्नजातीयैरजभिरव्यवहिताः शिलष्टोच्चारिता इति ।** Consonants not separated by the intervention of vowels of a different class, (*i. e.* uttered conjointly together) are named compound consonants or simply conjuncts. Ex. **म न् स् ज्**—here the last three form a conjunct.

No. 18.—**वृद्धिरादैच्** (1-1-1). Call long *a*, *ai* and *au*, Vriddhi.

No. 19.—**अदेङ् गुणः** (1-1-2). Call short *a*, *e* and *o*, Guna.

No. 20.—**अचोऽन्त्यादिटि** (1-1-61). **अचां मध्ये योऽन्त्यः स आदिर्यस्य तदिटसंज्ञं स्यात् ।** The last of the vowels in a word, being the initial of what follows, (*i. e.* the last syllable beginning with a vowel) is named "*Ti.*"

No. 21.—**अलोऽन्त्यात्पूर्व उपधा** (1-1-56). **अन्त्यादलः पूर्वो यो वर्णः स उपधा संज्ञः स्यात् ।** The letter that precedes the last letter in a word is named Upadha (the penult).

No. 22.—**प्रादयोऽव्ययातिपाताः** (1-4-56). This is a regulating rule. Nipátah or Particles are treated of from this aphorism till Ishvaretosun, &c.

No. 23.—**चादयो सत्वे** (1-4-57). *Cha*, *vá*, *ha*, *aha*, &c. are named Nipáta, when they do not denote substances.

No. 24.—**प्रादयः** (1-4-58). **अद्रव्यार्थाः प्रादयस्तथा ॥** *Pra*, *prá*, &c., not in the sense of substances are called Nipáta.

No. 25.—**उपसर्गाः क्रियायोगे** (1-4-59).

No. 25*a*.—**गतिश्च** (1-4-60) **प्रादयः क्रियायोगे उपसर्गसंज्ञा गतिसंज्ञाश्च स्युः ।** *Pra*, *prá*, &c., when prefixed to a verb are named Upsarga or Gati (a prefix). The *pradi* are—**प्र, परा, अप, सम्, अनु, अव, निस्, निर्, दुस्, दुर्, वि, आङ्, नि, अधि, अपि, अति, सु, उद्, अभि, प्रति, परि, उप**

No. 26.—**न वेति विभाषा** (1-1-44). **नेति प्रतिषेधे, वेति विकल्पे ।** *Na* in a sútra denotes prohibition, and *va*, option.

No. 27.—**स्वं रूपं शब्दस्याशब्दसंज्ञा** (1-1-68). **शब्दस्य स्वं रूपं संज्ञि, शब्दशास्त्रेया संज्ञातां विना ॥** A word denotes its own form, but not the form of a word synonymous with it.

Hence (**अग्नेर्ढक्**), the affix *ḍhak* is used of Agni, 'fire' but not of Kṛiśánu, which also means fire.

No. 28.—**सुप्तिङन्तं पदम्** (1-4-14). **सुबन्तं तिङन्तं च पदसंज्ञं स्यात्।** Whatever ends with *sup* or *tiṅ* affixes is called a pada, *i. e.* a complete word, as **ब्राह्मणाः पचन्ति** (the Brahmans are cooking).

No. 29.—**ई ऊ ए द् द्विवचनं प्रगृह्यम्** (1-1-11). **ईदादिविशेष्यं द्विवचनं विशेषणम्, अथवा ईदादिविशेषणं, द्विवचनं विशेष्यम्।** Dual case affixes ending in long *í*, *ú* or *é*, or the long *i*, *ú*, or *é*—expressing duality are named Pragrihya (*i. e.*, these are not united with the following vowel), Ex. **अग्नी एतौ** "these two fires," **विष्णू इमौ**, "these two Vishṇus" **गंगे अमू** 'those two rivers Ganges.

No. 30.—**अदसोमात्** (1-1-12). **अस्मात् परावीदूतौ प्रगृह्यौ स्तः।** Long *i* and *ú* coming after the *m* of adas are named Pragrihya. No sandhi. **अमीईशाः** 'those lords'; **रामकृष्णावमूआसाते** 'those two, Ráma and Krishṇa are present. **मात् किम्** 'why after the *m*?" Witness **अमुकेऽत्र** 'those here'; here the final and the initial vowel of the two words are united together.

No. 31.—**शे** (1-1-13). **सुपामादेशश्छन्दसि॥** *Sé*, a substitute for case affixes in the vedas is termed Pragrihya. **अस्मे इन्द्रा बृहस्पती.** *Asme.* common to all oblique cases of the plural is confined to the vedas. **त्वेषयः, मेषयः** (thy wealth, my wealth).

No. 32.—**निपात एकाजनाङ्** (1-1-14). **एकोऽजनिपात आङ् वर्जः प्रगृह्यः। अत्र निपातेनञ् विशेष्यते, न तु अचानिपातः॥** Any individual vowel, called Nipáta, is Pragrihya, the Nipáta *áá* being excepted. **इ इन्द्रः** 'O Indra.' **उ उमेशः** 'Oh lord of Umá" **ईषदर्थे क्रियायोगे मर्यादाऽभिविधौ चयः। एतमातं ङितं विद्याद्वाक्य स्मरणयोरङित्।** Let the long *a* which denotes diminution, or the limit inceptive, or the limit conclusive or which is prefixed to verbs be named *ńit*, *i. e.* be considered to have the indicatory *ń*, but let it be without the indicatory *ń*, when it is used in the sense of recollecting, or in introducing a sentence. Ex **आ एवं नुमन्यसे** "Now thou thinkest so." **आएवं किल तत्** "O I recollect, it is exactly so." **ईषदुष्णम् आोष्णम्** 'A little warm.'

No. 33.—**ओत्** (1-1-15). **ओदन्तोनिपातः प्रगृह्यः।** A Nipáta ending in *o* is Pragrihya. Ex. **अहो ईशाः** 'Ho lords!'

No. 34.—**सम्बुद्धौ शाकल्यस्येतावनर्षि** (1-1-16). **संबुद्धिनिमित्तकओकारो वा प्रगृह्योऽवैदिके इतौपरे॥** In the opinion of Śákalya, *o* in the vocative singular, when followed by *iti*, is Pragrihya, but not when it is follow-

ed by *iti* in the vedas. Ex. **विष्णोऽति** or **विष्णविति** "O Vishṇu, thus" *iti* refers to what has been said or thought, or emphasises the preceding word. The mention of Śikalya implies optionality.

No. 35.—**उञः** (1-1-17) (**उञः इतौ वा प्रगृह्यम्**) ॥ Let *uñ* particle when followed by *iti* be optionally Pragrihya. This particle is as an interjection used in giving assent, command, &c., and as a conjunction of inference it means 'now.' **उ इति = विति**—"O that, thus." **उ आगतः शत्रुः**—O, the enemy is come. It is generally placed after a pronominal, as **किमु** 'why.' **तमु** 'him.' **तदु** 'that,' and is then expletive in force: *see Adverbs.*

No. 35*a*—**ऊँ** (1-1-17). Let long, nasal *u* be optionally substituted for *uñ* and let it be Pragrihya, when *iti* follows:—Hence **उइति = ऊँ इति.** । These are the three forms in which the two words can appear.

No. 36.—**ईदूतौ च सप्तम्यर्थे** (1-1-19). **सप्तम्यर्थे पर्यवसन्नावीदूदन्तं प्रगृह्यं स्यात्** । Let words ending in long *i* and *u*, and conveying the sense of the locative be Pragrihya. Hence **मामकी इति, तनू इति** (Mámakyam, tanvam).

CHAPTER II.

Paribháshas or Illustrative Rules.

No. 37.—**इको गुणवृद्धी** (1-1-3). Guṇa and Vṛiddhi are substituted in place of *ik* only (which is exhibited in the 6th case). *Ik* Pratyáhára comprises *i*, *u*, *ṛi*, *ḷṛi*. Thus, Guṇa, as directed by **सार्वधातुकार्द्धधातुकयोः** comes in place of *ik* only; as **तरति, अकार्षीत्,** &c.

No. 38.—**अचश्च** (1-2-27). Short, long, and prolated substitutes are invariably used in place of *ach*, vowels (which appear in the 6th case in a rule).

No. 39.—**आद्यन्तौ टकितौ** (1-1-46). **टित्कितौ यस्योक्तौ तस्य क्रमादाद्यन्तावयवौस्तः** ॥ Of whatsoever the augments marked by an indicatory *t* or *k* are enunciated, they form the initial and the final portion of it in due order. The *tit* augment precedes, and *kit* follows.

No. 40.—**मिदचोन्त्यात्परः** (1-1-47). **अचां मध्ये यो ऽन्त्यस्तस्मात्परस्तस्यैवान्तावयवोमित् स्यात** । The *mit* augment comes after the last of the vowels in a word and forms the final portion of it.

No. 41.—**एच इग्घ्रस्वादेशे** (1-1-48). *Ik* only is the substitute of *ech*, when *ech* is to be shortened.

No. 42.—**षष्ठी स्थाने योगा** (1-1-49). **अनिर्धारितसंबन्धविशेषा षष्ठी स्थाने योगा बोध्या**—Whenever the relation of a possessive case (in a sútra) to some particular word is not expressly shown, the possessive is regarded to be related to the word *sthána*, place, understood. This means that the sútra should be interpreted by supplying the word 'place'; the thing possessed after the possessive case. The Sútras of Páṇini are given in very succinct forms; hence they generally require to be expanded in order to give a clear idea of the sense. The aphorisms of Páṇini are of 7 kinds. In his opening lecture he first gives Sanjñá Sútras, *i. e.* rules dealing with Technical names, and Paribháshas, Illustrative Rules. These rules form the backbone of Sanskrit grammar. All the rules which come in subsequent lectures are supplemented by them, or are explained by them. The 5 remaining kinds are Vidhi, those which substitute one form for another; Nishedha those which prohibit action; Niyama, those which prescribe action; Atideśa, Analogy; and Adhikár *i. e.* Heading rules whose influence is felt in the subsequent rules till another heading rule commences.

No. 43.—**स्थानेऽन्तरतमः** (1-1-50) **प्रसङ्गे सति सदृश तम आदेश स्यात्।** In the event of substituting one letter for another, use the alter ego of the other, *i. e.*, what is the likest to it. For instance, if you have to use *yaṇ* for *ik*, substitute *y*, a palatal for *i* which is also a palatal, the cerebral *r* for the cerebral *ṛi*, and so on. **यत्रानेकविधमान्तर्यं तत्र स्थानत-आन्तर्यं बलीयः॥** Where the resemblance (of one letter to another) is manifold, the resemblance in the place of utterance predominates.

No. 44.—**उरण् रपरः** (1-1-51). (1) **उः स्थाने रपरोऽण् भवति।** In place of *ṛi*, *aṇ* followed by *r* is used. (2) **उः स्थाने ऽणेव भवति स च रपरः।** In place of *ṛi*, *aṇ* only is used; and it is followed by *r*. (3) **उः स्थाने विहितेऽणित्यनूद्य तस्य विधानोत्तरकाले रपरत्वमात्रविधीयते।** Having declared that *aṇ* is used in place of *ṛi*, let us put in *r* after *aṇ*, when it has been already substituted for *ṛi*. (4) **यउः स्थाने ऽण् विधीयते इत्यनूद्य तस्य प्रसंगावस्थायामेव रपरत्वमात्रविधीयते.** Having stated that *aṇ* is used in place of *ṛi*, let us put in *r* after *an*, just at the moment of substitution. Ex. **चक्रे, किरिः द्वैमातुरः, कारकः,** &c.

No. 45.—**अलोऽन्त्यस्य** (1-1-52). **षष्ठीनिर्दिष्टाऽन्त्यस्यादेशः स्यात्।** A substitute enjoined to take the place of a term exhibited in the genitive case, comes in the room of its last letter.

Here *alah* and Antyasya are both in the 6th case hence by No. 42, sthána should be supplied. Technical forms as the Pratyá-

háras and the like are made the medium of Grammatical action. These abstract forms, by No. 12, indicate words ending with them. Hence in accordance with No. 42. substitutes come to be used in place of a whole word ending with a form exhibited in the genitive case in a rule. Now this would be quite contrary to the object in hand. Hence arises the need of this crucial rule.

No. 46.—**ङिच्च** (1-1-53). **अन्त्यस्येत्र स्यात्।** So too a substitute distinguished by an indicatory *ń*. *Tátaṅ* (**तातङ्**) is excepted.

No. 47.—**आदेः परस्य** (1-1-54). **परस्य यद्विहितं तन् तस्यादेर्बोध्यम्।** Whatever substitute is enjoined to come in the room of a term that follows, comes in the room of the initial letter of that term. **क्व च परस्य कार्यं शिष्यते,** when is a substitute used of a following term? **यत्र पंचमी निर्देशः,** when it is enjoined by means of the 5th case. Thus **ईदासः, ईत्** is the substitute of **आन** coming after **आस्**; as **आसीनः** (sitting). Here **आसः** is exhibited in the 5th case.

No. 48.—**अनेकाल्शित् सर्वस्य** (1-1-55). A substitute consisting of many letters (excluding the indicatory letters) or a uniliteral substitute distinguished by an indicatory *ś*, takes the place of the whole of a primitive form. **अतोभिस ऐस्, जसः शी,** &c.

No. 49.—**स्थानिवदादेशोनल्विधौ** (1-1-56). **आदेशः स्थानिवत्स्याच्च तु स्यान्नलाश्रयविधौ।** A substitute is the alter ego (*i. e.* inherits all the titles and liabilities of the primitive form whose place it occupies) of the Primitive Form, but not in *al* vidhi. **अल्विधिः = अलाश्रयोविधिः (उत्तरपदलोपी समासः)** The operation of a rule depending upon the letter of a Primitive Form. Considering the letter of a primitive form to be the cause of some operation; (**सति तस्मिन्**), in the presence of it, *i. e.* granting that the substitute of such a form is the alter ego of it; (**यश्चालिविधिः**) the operation which ensues by means of a form exhibited in the 7th case, (**यश्चालोविधिः**), that enjoined, by a letter form in the 6th case (**यश्चालः परस्य विधिः**) that taking place in the room of a form following one in the 5th case, (**यश्चालादिविधिः**) and that caused by the instrumentality of a form,——all these operations are called *al* vidhi. Thus to prevent the primitive form from exercising any influence in the operation of such rules, sthánivat status is denied.

Ex. (1) **यजेः क्तः, इष्टः; क इष्ट इत्यत्र हशिचेत्युत्वं प्राप्तं न भवति**

(2) **द्युकामः, उकारस्य लोपो व्योर्वलीति, न भवति॥**

(3) द्वोः पन्याः हल्ङ्याबिति लोपो न भवति

(4) ब्यूढ़ोरस्केन, णत्वं प्राप्तं न भवति ॥ This is a Universal Maxim

No. 50.—**य च: परस्मिन् पूर्वविधौ.** (1-1 57) **परनिमित्तोऽजादेशः स्थानिवत्स्यात्, स्थानिभूतादचः पूर्वत्वेन दृष्टस्य विधौ कर्त्तव्ये** ॥ Let the substitute in the room of a primitive vowel, with its cause coming after, be regarded as sthání, when some operation is to take effect on what occurs anterior to the Primitive Form :

Ex. **कथ + णिच् + शप् + तिप् = कथ् + णिच् + शप् + तिप्** (**अतो लोपः**) Here the blank caused by *nich* (the blank is actually a substitute) is regarded sthání, and thus prevents vriddhi from taking place in the room of *a* of *k* by **अत उपधायाः** ॥

No. 51.—**न पदान्तद्विर्वचन वरेयलोप स्वरसवर्णानुस्वारदीर्घजश्चर् विधिषु** (1-1-58). In the operations enumerated here, the substituted form is not regarded sthání.

(1) **पदान्तविधि।** An operation relating to the final of a complete word. Ex. **कौस्तः**, (which two are there?) Before *tas* suffix the *a* of *as*, to be, is elided by **अनसोरल्लोपः**; now if the blank be sthání, *au* of *kau* is apt to be changed to *áv* by *echo*. Hence the prohibition.

(2) **द्विर्वचन।** Reduplication of a letter. Ex. **दध्यत्र** or **दध्यत्र।** Here *i* is turned to *y* by *iko*. Considering *y* to be sthání *i. e.* in effect *i*, the reduplication of *dh* by *anachi* is debarred. Hence—

(3) **वरेविधिः – यायावर।** (One who walks crookedly). The frequentative *yaṅ* suffix is added to root *ya* by **नित्यम् कौटिल्ये गतौ**; hence **याययङ्**. Again, krit-suffix varach is attached. The *a* of *yáṅ* is elided by **अतोलोपः** and then *y* by **लोपेः व्यर्घलि**. Now if you treat the blank of *a* to be sthání, the long *a* of *yáyá* becomes elided by **आतोलोप इटि च।** Hence—

(4) **यलोपत्रिधिः।** Explained above.

(5) **स्वरविधिः।** In laying accents. **चिकीर्ष + ण्वुल् = चिकीर्ष्+ण्वुल्** (**अतोलोपः**). Regarding the blank of *a* to be sthání, we cannot accent *i* after *k* acutely before the *lit* (**लित्**) suffix **ण्वुल्।** Hence—

(6) **सवर्णा।** In substituting homogeneous letters. **रुध् + तस् = रुश्नमध् + तस् = रुन्ध् + तस्** (**श्नसोरल्लोपः**) **रुंध् + तस्** (**नश्चापदान्तस्य झलि**) **= रुन्धतस्** (**अनुस्वारस्य ययिपरसवर्णः**)। Because the elision is not sthání).

(7) **अनुस्वार – शिंषन्ति।** Here the *a* of *snam* is elided; considering the elision of it to be sthání; *n* cannot be changed to Anusvára.

(8) **दीर्घविधिः** । Substitution of a long vowel. **प्रतिदिवन् + टा = प्रतिदिवन् आ (अल्लोपो नः) = प्रतिदीव्ना (हलि च)**, Here the lack of sthánı allows the lengthening of *i* of *d*.

(9) **जस् विधिः = असैद्धाम् (अद् + सिध + सिच् + ताम) = असैध + blank + ताम् (झलो झलि) = आसैध् + धाम् (झषस्तथो०) = असैद्धाम् (झलां जश् झशि.** The elision of *sich* is not *sthánı* for the purpose of changing the 1st *dh* into *d*.

(10) **चरविधिः – जक्षतुः** (Here *ad* to eat is changed to *ghas* by **लिट्यन्यतरस्याम्) = घस् घस् लिट् (लिटि धातो०) = जघस् + अतुस् (हचादि० + कुहोश्चुः) = जघस् + अतुस् (गमहन जन०) = जक्स् अतुस् (खरि च) = जक्षतुः (आदेशा०)**. Here too the elision of *a* is not sthánı for the sake of *char* substitutes.

No. 52.—**द्विर्वचनेऽचि** (1-1-59). This is explained in various ways.

(1) **द्विर्वचननिमित्तेचियोजादेशः सद्विर्वचनकर्तव्ये स्थानिवद्भवति**—The substitute in the room of a vowel on account of a following vowel, the cause of reduplication is sthánı in making the reduplication—*Padamanjari.*

(2) **द्वित्वनिमित्तेचि परे अच आदेशो न स्याद् द्वित्वे कर्त्तव्ये ॥** when a vowel the cause of reduplication follows, a substitute shall not be used in the room of a preceding vowel, whilst the reduplication is yet to be made (*i. e.* the substitution may take place after the reduplication is made). *Siddhánta Kaumudí.*

No. 15.—**आल्लोपोपधालोपर्णिलोपयणायवायावादेशाः प्रयोजनम् । रूपातिदेशश्चायं नियतकालः ॥** The elision of long *a*, of *ṇi* and of a penult, the substitution of *yaṇ, ay, áy, av, áv* are the object of the rule. This is the occasion on which the blank becomes a formal substitute, *i. e*, the blank is regarded as the primitive itself. Ex. **पपतुः जघतुः, निनय, निनाय** &c.—*Kásika.*

No. 53.—**प्रत्ययलोपे प्रत्ययलक्षणम्** (1-1-53). When a suffix is elided, it shall still continue to exercise its influence and the operations dependent upon it shall take place as if it were present.

No. 54.—**न लुमताङ्गस्य** (1-1-64). **लुमताशब्देन लुप्ते तन्निमित्तमङ्गकार्यं न स्यात्** । The elision (of an affix) caused by the enunciation of a *luman, i. e. luk, slu, lup* exercises no influence on an Anga or inflective base.

Ex. **कति जस् = कति लुक् (षड्भ्यो लुक्)**. The blank in place of *jas* suffix does not affect **कति**.

No. 55.—**तस्मिन्निति निर्दिष्टे पूर्वस्य** (1-1 67). **सप्तमीनिर्देशेन विधीयमानं कार्यं वर्णान्तरेणा व्यवहितस्य पूर्वस्य बोध्यम्** ॥ The operation to be performed by the exhibition of a term in the 7th case, is intended to affect what immediately precedes that term.

Ex. **इकोयणचि** । The operation enjoined by *achi* exhibited in the 7th case applies to *ik* that immediately precedes. *Ik* is appellative, meaning what ends with *ik*.

No. 56 —**तस्मादित्युत्तरस्य** (1-1-68). **पंचमीनिर्देशेन क्रियमाणं कार्यं वर्णान्तरेण । व्यवहितस्य परस्य ज्ञेयम्** ॥ An operation directed by a term exhibited in the 5th case applies to what immediately follows it. (See No.... ..).

No. 57.—**यथा संख्यमनुदेशः समानाम्** (1-3-10). **सममम्बन्धोविधिर्यथा संख्यं स्यात्** ॥ When an equal number of substitutes are to be used in the room of an equal number of primitive forms, the substitution must take place *en reyle*, but not *en masse*.

No. 58.—**विप्रतिषेधे परं कार्यम्** (1-4-2) **विरोधोविप्रतिषेधः**:—opposition. When two rules of equal force oppose each other, the last in the order of the Ashṭádhyáyí prevails.

No. 59.—**पूर्वपरनित्यान्तरङ्गापवादानामुत्तरोत्तरं बलीयः** । Para, *i. e* a posterior rule is more powerful than an anterior 'Purva' rule; a Nitya (invariable) rule is more powerful than a posterior; in this way each of the following is more powerful than the preceding.

No. 60.—**असिद्धं बहिरङ्गमन्तङ्ग** । A Bahiraṅga rule is regarded inefficient (*i. e.* one that does not take effect) so far as an Antaraṅga rule is concerned. **बह्वपेक्षं बहिरङ्गं कार्यम् अल्पापेक्षमन्तरङ्गम्** । An operation which expects *i. e.* depends upon many causes is called Bahiraṅga, while an operation which needs few causes is Antaraṅga.

CHAPTER III.

Conjunction of Letters.

सन्धीयते, इति सन्धिः, कि प्रत्ययः । Sandhi, as the derivation indecates is formed from the root *dhá* 'to join' to which the prefix *sam* and the affix *ki* are attached. It means 'to be joined together' or more properly the 'euphonic junction of final and initial letters in grammar'. It is worth noticing that "every sentence in Sanskrit is regarded as a euphonic chain, the links being syllables rather than words, and a break in the chain denotes the end of a sentence, commonly called a *viráma* or Stop. This Sandhi or enphonic coalition is

applied both to the final and initial letters of separate padas, or finished words in a sentence, and to the final letters of Dhátus or roots and Pratipádikas or Nominal bases when combined with terminations, and affixes to form such words." There are four kinds of Sandhi (1) Ach Sandhi, the coalition of vowels, (2) Hal Sandhi, the conjunction of consonants, (3) Visarga Sandhi, the change of Visarga to *s* or *sh*; (4) Sadi Sandhi, the change of *s* to *ru*.

In this chapter, as in the subsequent ones, practical rules applying to particular examples are presented to the readers. These rules, require for the elucidation of their sense the help of Sanjña and Paribhásha rules given above.

No. 61.—**इको यणचि** (6-1-77). **इकः स्थाने यण् स्यादचि संहितायां विषये ।** Let there be *yan* in place of *ik*, when *ach* follows immediately (see No's 55, 12, 45, 43); **सुधी + उपास्यः** (God as worshipped by the sages). The present rule consists of 3 Pratyáhárs. *Achi*, the cause of the change is in the 7th case, *ik* the subject of the change is in the 6th case, and *yan*, the collection of substitutes, is in the 1st case. Now, the cause of the change is exhibited in the 7th case, hence by No. 55, the change affects what closely precedes the cause, *i. e. ik*. By No. 12, a word ending in *ik*, (*i. e.*, *i*, *u*, *ri*, *lri*) but not *ik* only is to give way to the substitutes denoted by *yan*. Hence *sudhi* is the recipient of the changes. Hence by No. 42; *yan* comes in the room of the whole word *sudhi*. To remove this absurdity No. 45, directs that the final letter of a word ending with a form exhibited in the 6th case is affected by a change. Hence *yan* takes the place of the final of *sudhi*. Now it is not known which of the 4 letters is to be substituted. In this dilemma, No. 43, gives the *flat* to use a letter bearing the closest resemblance to a primitive form in question. Hence *y* being a palatal as *i* is the likest substitute. Thus: **सुध्य् + उपास्य ।** Now this form gives occasion for the operation of the next rule.

No. 62 —**अनचि च** (8-4-47). **अचः परस्य यरोद्वेर्वास्तो न त्वचि ॥** *Yar* occuring after *ach* is optionally doubled, but not when a vowel follows. *Yar* denotes all the consonants except *ha*. Hence we have **सुध्ध्य् + उपास्य ।** This rouses to action the next rule.

No. 63 —**झलां जश् झशि** (8-4-53). Of *jhal* there is *jaś*, when *jhaś* follows. Hence the 1st *dh* is changed to *d*, dental (43) Hence we have **सु द् ध् य् + उपास्य ।** Again the form **सुद्ध्य्** being a pada (28) the next rule applies.

No. 64.—**संयोगान्तस्य लोपः** (8-2-23). **संयोगान्तं यत् पदं तदन्तस्य लोपः स्यात्** । The final of a complete word ending in a compound consonant is elided. Hence *y* comes to be elided; but the next rule thus interposes.

No. 64*a*.—**यणः प्रतिषेधो वाच्यः** । Kátyáyana forbids the elision of the letters of *yaṇ* at the end of a pada. Hence no elision. **मुद्ध्युपास्य** । In the same way **मद्ध्वरिः** (the foe of Madhu—Vishṇu) **धात्रंशः** (Brahmá) **लाक्षतिः** (the form of *l*).

No. 64*b* — **यणो मयो द्वे वाच्ये** *Yaṇ* after *may* or *may* after *yaṇ* is optionally doubled. Hence *y* too of *suddhy* is doubled. Hence we get 4 forms of **मुध्युपास्य**, (1) one *dh* and *y*, (2) 2 *dha's*, and *y*, (3) two *dh's*, and 2 *y's*, (4) 1 *dh* and two *y's*.

No. 64*c*.—**नादिन्याक्रोशे पुत्रस्य** (8-4-48). The final of *putra* (a son) is not doubled, when *ádini* 'a devourer' follows in the sense of cursing. **पुत्रादिनीत्वमसि पापे**, thou, damned art the devourer of thy son. In quarrelling Indian women still use a similar phrase, *pútakatahí*. In stating a fact, the final is doubled. **पुत्रादिनी सर्पिणी** ॥ A female snake devouring her sons.

Vártika (*a*) **तत्परे च** also when *putra* follows *putra* in a compound. **पुत्रपुत्रादिनी त्वमसि पापे** ॥ O wicked woman, thou art the devourer of thy grandson!

Vártika (*b*) **वाहतजग्धयोः** । But the final of *putra* is optionally doubled before *hata* (killed) and *jagdha* (eaten) **पुत्रजग्धी**, or **पुत्रजग्धी** (a devourer of her own sons).

No. 64*d*.—**त्रिप्रभृतिषु शाकटायनस्य** (8-4-50). According to Śáktáyana, the first of the three letters forming a conjunct is not doubled: as **इन्द्रः**. But according to Páṇini it is doubled, as **इनन्द्र**.

No. 64*e* — **सर्वत्रशाकल्यस्य** (8-4-51). According to Śákalya reduplication, is not permitted in the above cases. Ex. **अर्कः** (the sun) **ब्रह्मा**.

No. 64*f*.—**दीर्घादाचार्याणाम्** (8-4-52). According to the Great Teacher, Páṇini, a consonant is never doubled, if it comes after a long vowel:—**दात्रम्** (a sickle), **पात्रम्** (a vessel).

No. 64*g*.— **अचोरहाभ्यां द्वे** (8-4-46). **अचः पराभ्याम्, रेफ हकाराभ्यां परस्य यरो द्वे वास्तः** ॥ *Yar* coming after *r* and *h* after *ach* is optionally doubled.

Ex. **हर्य्यनुभवः** (communion with *Hari*, God). **नह्य्यस्ति** (There certainly exists not).

No. 64*h*.—**हलोयमां यमि लोपः** (8-4-64). There is optionally the elision of *yam* after *hal*, when *yam* follows.

Hence **आदित्यो देवतास्य** (Áditya is the god of this) is preferable to **आदित्यो, &c.**

No. 65.—**एचोयवायावः** (6-1-78). **एचः क्रमादय् अव् आय् आव् एते स्युरचि ॥** *Ay, av, áy, áv* are in due order used in place of the letters of *ech*, when *ach* follows. (See No. 57).

Ex. **हरे + ए = हरये**, (to Hari). **विष्णो + ए = विष्णवे** (to Vishṇu). **नेअकः = नायकः** (a leader); **पोअकः = पावकः** (fire).

No. 65*a*.—**वान्तोयिप्रत्यये** (6-1-79). **यकारादौ प्रत्यये परे ओदौतोरव् आव् एतौस्तः ॥** *Av* and *áv* are duly substituted for *o* and *au*, when an affix with the initial *y*, follows.

Ex. **गोयम् = गव्यम** (belonging to a cow). **नौयम् = नाव्यम्** (navigable). **बाभव्यः** (Kauśika-Rishi).

No 65*b*.—**गोर्यूतौ छन्दस्युपसंख्यानम्. अध्वपरिमाणे च ।** In the Vedas or in measuring distance, *av* is the substitute of *go* (a cow) before the suffix **यूति.**

Ex. **गव्यूतिः** (a pasture, a league). **आनोमित्रावरुणाघृतैर्गव्यूतिमुक्षतम्.**

No. 65*c*.—**धातोस्तन्निमित्तस्यैच** (6-1-80). When *ech* is the substitute of a verbal root on account of a suffix beginning with *y*, the *ech* is changed to *vant, i, e, av, áv*, by reason of the same.

Ex **लव्यम्** (to be reaped); **अवश्य लाव्यम्** (surely to be reaped).

No. 65*d*.—**क्षय्यजय्यौशक्यार्थे** (6-1-81). The *ekár* of the roots, **क्षि** to perish, and **जि** to conquer is irregularly changed to **अय्**, when the verbal suffix **यत्** implying practicability closely follows.

Ex. **क्षय्यम्** (perishable). **जय्यम्** (conquerable). But **क्षेयं पापम्** (destructible sin). **जेयम् मनः** (controllable mind). Here fitness is expressed.

No. 65*e*.—**क्रय्यस्तदर्थे** (6-1-82). The final letter of *kṛi* (to buy or sell) in the form *kre* is changed to *ay* before the suffix *yat* to express 'goods exposed for sale.' **क्रय्यम्** (goods). But **क्रेयम्** means 'fit to be bought'; as **क्रेयं नोधान्यं न चास्ति क्रय्यम्** (we have to buy rice, but there is none of it on sale).

No. 66.—**एकः पूर्वपरयोः** (6-1-84). Use a single substitute for the foregoing and the following forms in the rules that come after this. This is a heading-rule.

No 66*a*.—**आद्गुणः** (6-1-87). **अवर्णादचिपरे पूर्वपरयोरेको गुणादेशः स्यात्।** *Ach* following the letter *a; guṇa* is singly substituted for both. (See No. 19).

Ex. **उप + इन्द्रः = उपेन्द्रः** (Krishṇa). **गङ्गा + उदकम् = गङ्गोदकम्** (the water of the Ganges). **कृष्ण + ऋद्धिः** (the prosperity of Krishṇa) = **कृष्णर्द्धिः** (No 44. = *guṇa* in the room of *ṛi* is followed by *r* and since *r* denotes itself and *l*. (No. 4); hence *guṇa* in place of *lṛi* is followed by *l*). **तवलृकारः = तवल्कारः** (thy letter *lṛi*).

No. 67.—**लोपः शाकल्यस्य** (8-3-39). **अवर्णपूर्वयोः पदान्तयोर्यवयोर्वा लोपोऽशिपरे॥** According to Śákalya, *y* and *v*, preceded by *a* or *á* at the end of a pada are optionally elided, when *aś* follows.

Hence, **हरे + इह = हरयिह** (65) = **हर इह** (67). (O Hari, here). **विष्णो + इह = विष्णविह** or **विष्ण इह.** Now the form *Hara iha* gives occasion for the operation of 66*a*; but the next rule forbids this course.

No. 68—**पूर्वत्रासिद्धम्** (8-2-1). **सपादसप्ताध्यायीं प्रतित्रिपाठ्यसिद्धा-त्रिपाठ्यामपि पूर्वं प्रतिपरं शास्त्रमसिद्धम्॥** As against the 1st seven Lectures with the 1st Chapter of the 8th, the last three Chapters of the 8th Lecture are invalid (*i. e* a rule in the last three Chapters is regarded as not to have taken effect, so far as any rule in Sapáda Saptádhyáyí is concerned), likewise a rule in the last three Chapters is invalid as against any preceding rule in the same.

Now the form **हर इह** is based on Rule 67 which is regarded as not to have taken effect, so far as Rule 66*a* is concerned. Hence, no *guṇa* can be used in *Hara iha.*

No. 69.—**वृद्धिरेचि** (6-1-88). **आदेचि परेवृद्धिरेकादेशः स्यात्।** *Vriddhi* is the single substitute, when *ech* follows *a*. **गुणापवादः।** A contradiction of No. 66*a*.

Ex. **कृष्ण + एकत्वम् = कृष्णैकत्वम्** (oneness with Krishṇa). **गङ्गा + ओघः = गङ्गौघः** (the torrent of the Ganges). **देव + ऐश्वर्यम् = देवैश्वर्यम्** (the divinity of a god). **कृष्ण + औत्कंठ्यम् = कृष्णौत्कंठ्यम्** (a longing after Krishṇa).

No. 69*a*.—**एत्येधत्यूठ्सु** (6-1-89). *Vriddhi*; when the verbs *eti* and *edhati* follow *a* and when the substitute *uṭh* follows it.

पुरस्तादपवादाश्चनन्तरान् विधीञ्बाधन्तेनोत्तरान्। An Apaváda Rule (*i. e.* a contradictory rule of the nature of an exception) debars an

intermediate general rule by virtue of priority, but not one that comet after the general rule. Hence this *Vriddhi* debars **एदि परूपम्** but not. **प्रेमाडोश्च.**

Ex. **उप + इति = उपैति** (he approaches). **उप + एधते = उपैधते** (is increases). **प्रष्ठ + ऊहः = प्रष्ठौहः** (to steers). The *v* of *vah* to carry in the form *váh* (**वहश्चभिः**) is changed to *úṭh* before the case affix *śas*. **एजाद्योः किम्** (why beginning with *ech*, as *edhate* &c. do ?) Witness **उप + इतः = उपेतः** (approached); **मा भवान् प्रेदिधत्** (let not your honor increase).

(1) **अक्षादूहिन्यामुपसंख्यानम् अक्षौहिणीसेना** (an army).

(2) **प्रादूहोढोढ्येषेष्येषु ।** *Vriddhi*, where *úhu*, *údha* &c. follow *pra*.

Ex **प्र + ऊहः = प्रौहः** (skilful; a good argument). **प्रौढिः** (pride). **प्रेषः** = sending, desiring, looking. **प्रैष्यः** (servant, &c). **इष गतौ दिवादिः** (*ish* to go *divádi*). **इष इच्छायां तुदादिः** (*ish* to desire, *tudádi*) and **इष आभीक्ष्ण्ये क्र्यादि** (*ish* to look to, *kryádi*). All these assume the forms **एषः एष्यः** by the addition of *ghañ* and *nyat* suffixes, the former of which denotes a completed state, and the latter, the object.

(3) **ऋते च तृतीया समासे ।** Also when *ṛite* follows an Instrumental case in a compound. **सुखेन + ऋतः = सुखार्त्तः** (affected by joy). But **परमर्त्तः** because *parama* is not in the Instrumental case.

(4) **प्रवत्सतर कम्बलवसनार्ण दशानामृणे ।** *Vriddhi*. **ऋणशब्दोदुर्गभूमौ जले च ।** The word *ṛiṇ* means, a castle, land, and water. **प्र + ऋणम् = प्रार्णम्** (principal debt) **वत्सतरार्णम्** (debt of a steer). **कम्बलार्णम्** (debt of a blanket). **ऋणार्णम्** (debt contracted to pay a debt). **दशार्णः, दशार्णा** (a country ; a river).

No. 70.—**उपसर्गादृति धातौ** (6-1-91). **अवर्णान्तादुपसर्गादृकारादौ धातौ परे वृद्धिरेकादेशः स्यात् ।** When a verb beginning with *ṛi* follows an Upsarga ending in *a*, *Vriddhi* is the single substitute.

Ex. **प्र + ऋच्छति = प्रार्च्छति** (he goes on rapidly). **उपार्च्छति** (he goes up to).

No. 70 *a*.—**अन्तादिवच्च** (6-1-85). **योऽयमेकादेशः सपूर्वस्यान्तवत् परस्यादिवत्स्यात् ।** This single substitute (see No. 66) is like the final of the 1st and like the initial of the 2nd. Hence *r* in *upárchhati* being considered as final of *upa*, it is liable to be changed to *Visarga* by No. 109 *infra ;* but it is otherwise ordered. **अन्तवद्भावेन पदान्तरेफस्य न विसर्गः ।** The *r* which partakes of the nature of the final and the initial both, should not be changed to *Visarga*. These rules are here applied by

Siddhántakaumudi. To me they seem quite unnecessary and farfetched; because *upa* can by no means be called a pada, hence there is not *padanta* relation discernible for applying these rules on this occasion.

No. 70*b*.—**वा सुप्यापिशले:** (6-1 92) and *Vriddhi* is optionally used, when a Nominal verb beginning with *ṛi* comes after an Upsarga ending in *a*. **प्रार्षभीयति, प्रर्षभीयति** (he acts like a Rishi).

No. 71.—**एडि पररूपम्** (6-1-94). **आदुपसर्गादेडादौ धातौ परेपररूपमेकादेश: स्यात्।** A verb beginning with *eṅ* following an Upsarga ending in *a*, the form of the latter vowel is the single substitute for both. **प्र + एजते = प्रेजते** (he trembles). **उप + ओषति = उपोषति** (he sprinkles).

No. 71*a*.—**शकन्ध्वादिषु पररूपं वाच्यम्। तच्च टे:॥** In *Śakandhu*, &c., the form of the following vowel is singly substituted in place of the *ṭi* of the preceding word. (See No. 20).

शक + अन्धु: = शकन्धु: (a vegetable). **कर्कन्धु:** (the Jujube). **लाङ्गलीषा** (the handle of a plough). **मार्तण्ड:** (the sun). **आकृतिगणोऽयम्।** A list of words, the fact of a word belonging to which can only be determined by observing the forms used by classical authors.

No. 72.—**ओमाङोश्च** (6-1-95). The following vowel is singly substituted, when *om* (a mystic name of God) or *aṅ* follows the letter *a*. **शिवाय + ओम् नम: = शिवायॊं नम:** (salutation to Śiva). **शिव आङहि = शिव + एहि** (guna) **= शिवेहि** (Oh Śiva, come).

No. 73.—**अक: सवर्णे दीर्घ:** (6-1-101). When a homogeneous vowel follows *ak*, the long homogeneous vowel is the single substitute. **दैत्य + अरि: = दैत्यारि:** (a foe of the demons). **श्री + ईश: = श्रीश:** (the Lord of Śrí, Vishṇu). **विष्णु + उदय = विष्णूदय** (the rise of Vishṇu); **होतृ + ऌकार: = होतॄकार:** (the letter *ḷṛi* of the officiating priest) The author of the Manoramá proposes to word the Sútra, thus—**आकोकिदीर्घ:** "when *ak* follows *ak* in due order, &c."

Var. I.—**ऋति सवर्णे ऋवा।** When the short *ṛi* follows short *ṛi*, short *ṛi* is optionally used for both. **होतृकार:** or **होतॄकार:।**

Var. II.—**ऌति सवर्णे ऌवा।** When short *ḷṛi* follows short *ṛi*, short *ḷṛi* is optionally the single substitute. **होत् ऌकार:** or **होतॄकार।**

No. 74.—**एङ: पदान्तादति** (6-1·109). **पदान्तादेङोति परे पूर्वरूपमेकादेश: स्यात्।** Short *a* coming after the final *eṅ* of a finished word, *eṅ* is singly substituted for both. **हरे + अव = हरेऽव** (O Hari, go away). **विष्णो + अव = विष्णोऽव.**

No. 74*a* —**सर्वत्र विभाषा गोः** (6-1-122). **लोके वेदे चैङन्तस्य गोरति या प्रकृतिभावः पदान्ते ।** In secular and sacred writing, in both; the original form of *go*, when it is a pada ending in *eń*, is retained, but optionally before the short *a*. **गो + अग्रम् = गोऽग्रम्** (a herd of cows) No: 74, or **गो अग्रम् एङन्तस्य किम्** 'why ending in *eń*?' Witness **चित्रगु + अग्रम् = चित्रगवग्रम्** (*yaṇ*; because the word ends in short *u* by reason of being neuter in the compound). **पदान्ते किम्** 'why, when it is a pada, &c." Witness **गो + भ्यः = गोभ्यः** (ablative form; because here *go* is a crude form). **अन्ये गोअश्वेभ्यः पशवो गोअश्वाः** 'other than cattle and horses.'

No. 74*b*.—**अवङ् स्फोटायनस्य** (6-1-123). According to *Sphoṭáyana*; *avaṅ* is the substitute of *go*, being a pada in its original form; when a vowel follows. The substitute is optional. **गवाग्रम्** (a herd of cows). *Avaṅ* by No. 46 is used in place of the final of a word. (Long *a* by No. 73.). **गवोदनम** (echo.) **गवौदनम्** (vrid.) = fodder for cattle.

व्यवस्थितविभाषया गवाक्षः । (By grammatical attraction, *i. e.* an optional operation is sometimes extended to some appropriate example). **गो + अक्षः = गवाक्षः** (bull's eye).

No. 74*c*.—**इन्द्रे च** (6-1-124). **गोरवङ् स्यादिन्द्रे ।** Invariably the same before Indra. **गवेन्द्रः** (Krishna, Lord of cows).

अथ प्रकृति भावः । Now, Original Forms are directed to be retained.

No 75.—**प्लुतप्रगृह्या अचि नित्यम्** (6-1-125). Prolated (No. 5) and Excepted (Nos. 29—36) vowels invariably remain constant, *i. e.* unchanged.

एहि कृष्ण३ अत्र गौश्चरति (come Krishna !!! the cow is grazing here). **हरि एतौ** 'these two Haris.'

No. 76.—**इकोऽसवर्णे शाकल्यस्य ह्रस्वश्च** (6-1-127). The final *ik* of a pada is optionally retained and shortened, when a heterogeneous vowel follows.—*Śákalya.*

चक्री + अत्र = चक्रिअत्र or **चक्र्यत्र** (Chakriṇ, *i. e.* the discus-armed Vishṇu here). Here by force of option, *yaṇ* too has taken place.

पदान्ता इति किम् (why the final, &c.?) Witness **गौर्यौ** (the two goddesses *Gaurí*). Here the option does not apply; because Gaurí is a crude form before the dual case affix *au* (**औ**).

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No. 77.—**ऋत्यकः** (6-1-128) *Ak* is in the same way dealtwith when short *ṛi* follows. **ब्रह्म + ऋषिः = ब्रह्मऋषिः = ब्रह्मर्षिः** (a Bráhman sage). *Ar* Guṇa is optionally used here; (See Nos. 66 *a*; 44). Cp. **महर्षिः, देवर्षिः**। But **आ + ऋच्छत्** becomes **आर्च्छत्** (he was going). *Vriddhi* is used, because the prefix *á* is not a pada. The vowel remains constant even in a compound; as **सप्त ऋषीणाम्, सप्तर्षीणाम्** (of the 7 Rishis).

No. 78.—**वाक्यस्य टेः प्लुत उदात्तः** (8-2-82). This is a heading rule. The *ti* or the final syllable of a sentence is prolated, and acutely accented in the following.

No. 78 *a*.—**प्रत्यभिवादेशूद्रे** (8-2-83). In returning the salutation of one who is not a *śúdra*. **देवदत्तोऽहम्—भो अयुष्मानेधि देवदत्त३**। (O, long live thou, Devadatta!!!). **स्त्रियां न**। But not in greeting back a female. **भो आयुष्मती भव गार्गि** (be thou of long life, O Gárgi!). **भो राजन्य विशांवेति वाच्यम्**. The word *bho*, (O), the name of a royal personage, the name of a *viś* (an agriculturist), all these are subject to the above changes, but by option. **आयुष्मानेधि भो३**. (O, be thou long-lived!!!) **आयुष्मानेधीन्द्रवर्म३न्** (Indravarmaaan, be thou of long life).

N. B.—The vowel is prolated, only when one's name or family name is used at the end of a sentence in greeting back.

No. 78 *b*.—**दूराद्धूते च** (8-2-84). In calling to a person from a distance. **सक्तून् पिवदेवदत्त३** (O Devadatta, drink *saktú*).

No. 78 *c*.—**हे हे प्रयोगे हेहयोः** (8-2-85). *Hai* and *he* when used in calling are likewise prolated **हे३ राम, राम हे३** (Ráma, Ho!!!).

No. 78 *d*.—**गुरोरनृतोऽनन्त्यस्याप्ये कैकस्य प्राचाम्** (8-2-86). All the long vowels of a sentence used in calling save *ṛi* are optionally and one by one prolated in the opinion of the eastern grammarians. **देवदत्त३, देवद३त्त, दे३वदत्त**. Why **अनृतः**? Because, **कृष्ण३**. Here the *ṛi* is not prolated.

No. 79.—**अप्लुतवदुपस्थिते** (6-1-129). A prolated vowel becomes unprolated before the non-vedic *iti*. Hence coalition takes place. **सुश्लोक३ इति, सुश्लोकेति** (Guṇa).

No. 80.—**ई३चाक्रवर्मणस्य** (6-1-130). The prolated *i* (according to Chákravarmaṇa), becomes unprolated before a vowel. The expression, "according to Chákravarmaṇa" denotes optionality. **चिनुहीइ इति** or **चिनुहीति** (73). "Construct an altar,—do this."

इति हेतुप्रकरण प्रकाशादि समाप्तिषु—*Amarkosh* The word *iti* denotes (1) a logical reason, (2) kind or detail, (3) celebrity, (4) quotation, end or *etcetra*.

रामो हंतीति रावणः पलायते (Ráma attacks and Rávana flees). **इति पाणिनिः** The word Páṇini is celebrated in the world. **इत्युक्त्वा** (having said so).

No. 81.—**मय उञो वो वा** (8-3-33). *V* is optionally the substitute of *uñ* coming after *may* and before *ach*.

किमु उक्तम् or **किम्वुक्तम्** (what did you say?).

No. 82.—**अणो ऽप्रगृह्यस्यानुनासिकः** (8-4-57). A nasal vowel is optionally the substitute of the variable *aṇ*, when a pause follows.

Hence **दधि** or **दधिँ** (curd).

No. 83.—**अव्यक्तानुकरणस्यात इतौ** (6-1-98). When *iti* follows an imitative sound ending with *at*, the latter vowel is singly substituted.

पटत् + इति = पटिति (the sound *paṭ*—&c.). Here the following *i* is singly used for the *ti* of the preceding word and itself. **एकाचो न ॥ अद्विति ।** But not in the case of a monovocal sound.

No. 83 *a*.—**तस्य परमाम्रेडितम्** (8-1-2). The 2nd of a reduplicated sound is called *ámredita*.

No. 84.—**नाम्रेडितस्यान्त्यस्य तु वा** (6-1-93). The Rule 83 does not apply to an *ámredita*; but the latter form is optionally substituted both for itself and the final *ta* of the preceding word. **पटत् पटत् इति पटत् पटेति** or **पटत्पटदिति** (No. 87.)

CHAPTER IV.

Hal Sandhi or the Conjunction of Consonants.

No. 85.—**स्तोः श्चुना श्चुः** (8-4-40). **सकारतवर्गयोः शकारचवर्गाभ्यां योगे शकारचवर्गौ स्तः ।** Of *sakár* and *tu* (*i. e. ta tha*, &c) coming in contact with *śakára* and *chu* (*i e. cha, chha*, &c.) there are *śakára* and *chu*. In other words *s* is changed to *ś* and *tu* to *chu*.

रामस् + शेते = रामश्शेते 'Ráma sleeps.' **रामस् + चिनोति = रामश्चिनोति** 'Ráma gathers' **सत् + चित् = सच्चित्** 'Pure intelligence.' **शार्ङ्गिन् + जय = शार्ङ्गिञ्जय** 'Vishṇu, be thou victorious.'

No. 85 *a*.—**शात्** (8-4-44). **शात् परस्योक्तं न ।** What is said, does not apply, when a dental comes after *śakára*. **विश्नः = विश्नः** (lustre). **प्रश्नः** (a question).

No. 86.—**ष्टुना ष्टुः** (8 4-41). **स्तोः ष्टुना योगे ष्टुः ।** Of *s* and *tu*, there are *sh* and *ṭu*, when they come in contact, with *sh* and *ṭu*.

Ex. रामस् + षष्ठः = रामष्षष्ठः 'Ráma, the 6th.' रामस् + टीकते = रामष्टीकते 'Ráma goes.' पेष्ता = पेष्टा 'a grinder.' तद् + टीका = तट्टीका (92) 'a comment on that.' चक्रिन् + ढ़ौकसे = चक्रिण्ढौकसे 'O Vishṇu, thou goest.'

No. 86 *a*.—**न पदान्ताट्टोरनाम्** (8 4-42). But not when *ṭu* being final in a pada, precedes, *nám* being excepted.

Ex. **षट् सन्तः** 'six good.' **षड्ते = षट्ते** (92). **पदान्तात् किम** 'why final'? **ईड्ते = ईट्टे** 'he praises.' Here the change takes place. **टोः किम्** 'why *ṭu*'? **सर्पिष्टमम्** 'best butter.' Because *sh* does not come within the exception.

No. 86 *b*.—**अनाम्नवतिनगरीणामिति वाच्यम्** । The cerebral change is stated of *nám, navati* and *nagarí*. **षड्नाम = षण्णाम्** 'of six.' **षण्णवतिः** 'ninety six.' **षण्णगर्यः** six cities (*ḍ – ṇ*; No. 88.).

No. 86 *c*.—**तोः षि** (8-4-93). No cerebral change, when *sh* follows *tu*. **सन्षष्ठः** 'being the sixth.'

No. 87.—**झलां जशोऽन्ते** (8-2-39). **पदान्ते झलां जशः स्युः** । At the end of a pada, *jhal* is changed to *jaś*. **वाग्गीशः (वाक्ईशः)** 'Lord of Speech.'

No. 88.—**यरोऽनुनासिकेऽनुनासिको वा** (8-4-45). **यरः पदान्तस्य** । Of *yar*, final in a pada, there is optionally a nasal when a nasal follows.

एतद्मुरारिः or **एतन्मुरारिः** 'that Vishṇu.' **प्रत्यये भाषायां नित्यम्** । Invariably before a nasal suffix in secular language. **तत् + मात्रम = तन्मात्रम्** 'merely that.' **चित् + मयम् = चिन्मयम्** 'intellectual.'

No. 89.—**तोर्लि** (8-4-60) **परसवर्णः** । When *l* follows *tu*, a letter homogeneous with *l* is used for *tu*. (See No. 10).

Ex. **तत् + लयः = तल्लयः** 'its destruction.' **विद्वान् + लिखति = विद्वाँल्लिखति** 'the learned man writes.'

No. 90.—**उदः स्थास्तम्भोः पूर्वस्य** (8-4-61). When *sthá* and *stambha* come after *ud*, a letter homogeneous with the prior (*i. e. d*) is used of *sthá* and *stambha*. (See Nos. 56, 47).

सस्थानेन द्वितीयाः । Hence *tha* is used for *s*, **उद्थ्यानम्**.

No. 91.—**झरो झरि सवर्णे** (8-4-65). *Jhar* coming after *hal* and before *jhar* is optionally elided. Hence **उद्थानम्**.

No. 92.—**खरि च** (8-4-55). **खरि परे झलां चरः स्युः** । Use *char* in the room of *jhal* before *khar*. Hence, **उत्थानम्** 'uprising.' Like-

wise **उत्थानम्** 'upholding.' *N. B.*—It should be remembered that as laid down by No. 68, '**खरिच**' does not recognise the existence of No. 91, nor that of No. 90. Hence, it operates 1st; then No. 90 and lastly No. 91. The next thing worth noting is that the optional form of the word is **उत्थ्थानम्** where the 1st *th* can not be altered to *t* by '**खरिच**' which does not admit its existence. **उत्थाता** 'an upriser'; **उत्थातुम्** 'to rise up.' **उत्थातव्यम्** 'let one rise up.'

No. 93.—**झयो होन्यतरस्याम्** (8-4-62). **झयः परस्य हस्य वा पूर्वसवर्णः।** *H* coming after *jhay* is changed optionally to what is homogeneous with the prior.

(**हकारेण चतुर्थाः**). **वाग् + हरिः = वाग्घरिः** 'a lion in discourse' or **वाग्हरिः**। **वाग्हसति** 'Sarasvati, the goddess of speech, laughs' = **वाग्घसति**॥ **श्वलिड् हसति** or **ढ़सति** 'the dog-licker laughs.'

No. 94.—**शश्छोऽटि** (8-4-63). **झयः परस्य शस्य छो वाऽटि.** In the room of *ś* coming after *jhay*, there is optionally *chh*, when *aṭ* follows.

तद्शिवः optionally becomes **तद्छिवः** then by Nos. 85 and 92, becomes **तच्छिवः**। The other form is **तच्शिवः** (85—92). **छत्वममीति वाच्यम्**। Not only *aṭ*, but also *am* coming after causes the change. **तच्छ्लोकेन** 'by that couplet' where the *l* after *ś* is of *am* group.

No. 95.—**मोऽनुस्वारः** (8-3-23). **मान्तस्य पदस्यानुस्वारो हलि**। Anusvára is the substitute of (the final *m* of) a pada ending with *m* before a consonant. (**अलोऽन्त्यस्य**). **हरिम्वन्दे = हरिं वन्दे** 'I salute Hari.'

No. 96.—**नश्चापदान्तस्य झलि** (8-3-24). **नस्य मस्य चापदान्तस्य झल्यनुस्वारः स्यात्**। The *n* and *m*, being not final in a pada are changed to Anusvára when *jhal* follows.

यशान् सि = यशांसि 'glories.' **आक्रंस्यते** 'he will subdue.'

No. 97.—**अनुस्वारस्य ययि परसवर्णः** (8-4 58). When *yay* follows, change Anusvára to a letter homogeneous with *yay*.

शांतः = शान्तः 'quiet.' **कुण्ठितः** 'blunted.' **गुम्फितः** 'strung together.

No. 98.—**वा पदान्तस्य** (8-4-59). But the change is optional in the case of Anusvára final in a pada. Hence **त्वं करोषि** or **त्वङ्करोषि** 'thou doest.'

No. 99.—**मो राजि समः क्वौ** (8-3-25). The *m* of *sam* is changed to *m* only, when *rāj* ending in the affix *kvip* follows: **सम्राट्** 'a great king.' But **संयत्** 'checking.' **किंराट्** 'a little king.'

No. 99 *a*.—**हे मपरे वा** (8-3 26) When *h* followed by *m* comes after *m*, let *m* be optionally changed to *m*. **किम् ह्मलयति** or **किं ह्मलयति** 'what does he cause to shake?'

यवलपरे यवला वा। *M* is optionally changed to *y*, *v*, *l*, when, *y*, *v*, *l*, come after *h*, the succeeding letter. **किँ ह्यः** 'what about yesterday?' **किं ह्यः।** **किँह्वलयति** or **किं ह्वलयति** 'what does he cause to shake?' **किँह्लादयति** 'what gladdens?' ँ this is the sign of nasality.

No. 100.—**नपरे नः** (8-3 27). The preceding *m* is optionally changed to *n*, when *h* followed by the letter *n*, comes after.

किम् ह्नुते किं ह्नुते (95) or **किन् ह्नुते** 'what withholds?'

No. 101.—**ङणोः कुक् टुक् शरि** (8-3-28). *Kuk* and *ṭuk* are optionally the augments of *ṅ* and *ṇ*, when *śar* follows. (See Nos 57, 39).

प्राङ् षष्ठः or **प्र ष्ठष्ठः** (first, sixth). **सुगण् षष्ठः** or **सुगणँ षष्ठः** (the 6th good reckoner). **चयोद्वितीयाः शरिपैःष्कर सादेरिति वाच्यम्।** According to *Paushkarsádi* Grammarian, the 2nd letters are used in place of *chay*. Hence **प्राङ्ख् षष्ठः, सुगण्ट् षष्ठः।**

No. 102.—**ड:सि धुट्** (8-3-29). *Dhuṭ* is optionally the augment of the dental *s* coming after the cerebral *ḍ*.

षड् सन्तः = **षट्सन्तः** or **षड्ध् सन्तः** which becomes **षट्त्सन्तः** by No. 92. The *ṭ* of *dhuṭ* is elided by Nos. 2 and 2*a*, and *u* by Nos. 4 and 2*a*.

No. 103.—**नश्च** (8-3-30). It is likewise the optional augment of *s* coming after *ṇ*. **सन् सः** or **सन्न् सः** (he being).

No. 104.—**शि तुक्** (8-3-31). *Tuk* is optionally the augment of *n* final in a pada, when *ś* follows.

सन् शम्भुः = **सञ् शम्भुः** (85). (With *tuk*). **सन्त्शम्भुः** = **सन्त्छम्भुः** (94) = **सञ्च् छम्भुः** (85) When the palatal *ś* is not changed to *chha*, we have **सञ्च् शम्भुः** (85) and when *ch* is elided by 91, we have **सञ् छम्भुः।** Hence there are 4 forms.

No. 105.—**ङमो ह्रस्वादचि ङमुण् नित्यम्** (8-3-32). *Ṅamuṭ* is invariably the augment of the vowel that follows a pada ending with *ṅam* preceded by a short vowel. **प्रत्यङ् + आत्मा** = **प्रत्यङ्ङात्मा** (soul evidently existent). **सुगण् + ईशः** = **सुगणणीशः** (Lord of good reckoners). **सन् + अच्युतः** = **सन्नच्युतः** (the existing Vishṇu).

No. 106.—**सम: सुटि** (8 3-5). **समोरुः सुटि** । *Ru* is the substitute of *sam* (a particle), when *sut* augment follows.

Ex. **सम् + सुट् + कर्ता = सरु + सुट् + कर्ता** । By No. 45 *m* is changed to *ru* of which the *u* is elided by No. 4 and 2*a*. Hence **सरुस् कर्ता**. The *ṭ* and *u* are likewise elided by (2, 2 *a* and 4).

No. 107.—**अत्रानुनासिकः पूर्वस्य तु वा** (8-3-2). Here where *ru* is substituted, the nasal form is optionally the substitute of what precedes *ru*. Hence **सर्** in 106 becomes **सँर्**.

No. 108 —**अनुनासिकात्परोऽनुस्वारः** (8-3-2). When the nasal form is not used (by reason of the optionality of the case) Anusvára is the augment after what precedes *ru*. Hence we have **संर्** again.

No. 109.—**खरवसानयोर्विसर्जनीयः** (8-3-15). *Visarga* is the substitute of *r* final in a pada, when *khar* follows, or a pause. Hence, *r* in the above example is changed to silent *h*. Again, this *Visarga* is apt to be changed to *s* by 120, or to be retained as *Visarga* by 122. To settle these differences, *Vartikukára* says **सम्पुङ्कानां सो वक्तव्यः** । *S* is the invariable substitute of *sam*, *pum* and *kán* (*i. e.* of *Visarga* by 120). Thus **सँस्कर्ता, संस्कर्ता,** 'one who completes.' This word assumes 108 different forms by the application of other rules.

No. 110.—**पुमः खय्यम् परे** (8-3-6). *Ru* is the substitute of *pum*, when *khay* followed by *am* comes after it.

पुँस्कोकिलः, पुंस्कोकिलः 'a male cuckoo'. **पुँस्पुत्र** or **पुंस्पुत्र** 'a male child.'

No. 111.—**नश्छव्यप्रशान्** (8-3 7). **अम् परे छवि नान्तस्य पदस्य रुः** । *Ru* is the substitute of a pada ending in *n* ; but not of *praśán*, when *chhav* coming before *am*, follows it. By Maxim. 45, *ru* takes the place of the final *n*.

शार्ङ्गिन्छिन्धि = शार्ङ्गिँश्छिन्धि or **शार्ङ्गिंश्छिन्धि** 'O Vishṇu, cut.' Here, 1st *n* is changed to *ru;* then the *r* to *Visarga* by 109; then *Visarga* to *s* by 120; and finally *s* to *ś* palatal by 85. In the transition from *n* to *ru*, the vowel preceding *n* was modified into a nasal, or was augmented by Anusvára. **चक्रिन् + त्रायस्व = चक्रिँस्त्रायस्व, चक्रिंस्त्रायस्व** 'O discus-armed! preserve.' Why 'not of *praśán?*' Witness **प्रशान् तनोति**, the quiet man extends. Why "of a pada?" Witness **हन्ति** 'he kills.' Here *han* is not a pada.

No. 112.—**नॄन्पे** (8-3-10). **नॄनित्यस्य रुर्वापे ।** Of *nṛin*, there is optionally the substitute *ru*, when the letter *p* follows. Hence, **नॄँ र् पाहि** or **नॄं र् पाहि ।** Again, the next rule applies.

No. 113.—**कुप्वोः ≍ क ≍ पौच** (8-3-37). Jihvámúlíya and Upadhmaníya are optionally the substitutes of *Visarga* coming before *ku* or *pu* class. The word *cha* denotes the optionality of *Visarga*. The *ru* of 112 is changed to *Visarga* by 109; and the *Visarga* is again exhibited in the form of Jihvámúlíya and Upadhmaníya, or retains its own form. Thus, **नॄँ ≍ पाहि, नॄ ≍ पाहि, नॄँः पाहि, नॄः पाहि नॄन् पाहि** (preserve thou men). **क ≍ करोति, कः करोति** 'who does.' This rule is the contradiction of **विसर्जनीयस्य सः**, but not of **शर्परेविसर्जनीयः । येन नाप्राप्ते यो विधिरारभ्यते स तस्य बाधको भवति ।** A contradictory rule begun in the face of the operation of another rule debars that rule, but not that which follows the contradicted.

No. 114.—**कानामेडिते** (8-3-32). The *n* of *kán* is changed to *ru* before the *ámredita* of it. (See 83*a*.)

Hence, **कान् कान् = कँाँस्कान्** or **कांस्कान् (सम्पुंक्ता०)** (to whom, to whom)?

No. 115.—**कस्कादिषु च** (8-3-48). But the *Visarga* of *kaskádi*, set is changed to the cerebral *sh*, when *in* precedes, and to the dental, when it does not. This is an Apaváda of No. 113. **कस्कः** 'who, who?' **कौतस्कुतः** 'wherefore, where.' **सर्पिष्कुण्डिका** 'a pitcher for *ghee*' **धनुष्कपालम्** (the cranium-like part of a bow or the bow and skull of Śiva). **आकृति गणोऽयम्.**

No. 116.—**संहितायाम्** (6-1-72). '**छे च** (6-1-73). '**ह्रस्वस्य छे परे तुगागमः स्यात् संहितायाम् ।** *Tuk* is the augment of a short vowel, when *chha* follows it. (See No. 39).

शिवछाया = शिवच्छाया (the shadow of Śiva) apply Nos. 87, 85, 92. **स्वच्छाया** (one's own shadow).

No. 117.—**आङ्माङोश्च** (6-1-74). *Tuk* is also the augment of *áṅ* and *máṅ* coming before *chha*. **आच्छादयति** 'he covers.' **माच्छिदत्** 'may he not cut.'

No. 118.—**दीर्घात्** (6-1-75). *Tuk*, the augment of a long vowel too before *chha*. **चेच्छिद्यते** 'it is cut again and again.'

No. 119.—**पदान्ताद् वा** (6-1-76). *Tuk* is optionally the augment of a long vowel being last in a pada, when *chha* follows. **लक्ष्मीच्छाया** 'the shadow of fortune;' **लक्ष्मीछाया.**

CHAPTER V.

Visarga Sandhi or the Changes of Visarga.

No. 120.—**विसर्जनीयस्य सः** (8-4-34). In the room of *Visarga*, *s* is used, when a hard consonant of the *khar* group follows

विष्णुः त्राता = विष्णुस्त्राता 'Vishṇu, the preserver.'

No. 121.—**शर्परे विसर्जनीयः** (8-3-35). When *khar* coming before *śar*, follows *Visarga*, *Visarga* is the substitute of *Visarga*, *i. e.* it is retained. **कः त्सरुः** 'what reptile or what handle of a sword?'

No. 122.—**वा शरि** (8-3-36). When *śar* follows, *Visarga* is optionally retained. **हरिः शेते** or **हरिश्शेते** (85) Hari sleeps.

Vártika. **खर् परे शरि वा विसर्गलोपो वक्तव्यः।** *Visarga* is optionally elided, when *śar* with *khar*, coming after it, follows.

रामस्थाता 'Ráma, the stationary or the preserver.' **हरिस्फुरति** 'Hari shines or trembles.' The alternative forms are **रामः स्थाता, रामस्स्थाता, हरिः स्फुरति**, &c.

No. 123.—**सो पदादौ** (8-3-38). **विसर्जनीयस्य सः स्यादपदाद्योः कुप्वोः परयोः।** *Visarga* is changed to the dental *s* before *ku* and *pu* (letters of these classes), when these begin what is not a pada.

Vártika. **पाशकल्पककाम्येष्विति वाच्यम्।** It should be stated that the rule takes effect, when *páśa*, &c. follows. **पाप्येपाशप्** (5-3-47). *Páśa* denotes contempt or deterioration: as **पयस्पाशम्** 'bad milk.'

ईषदसमाप्तौ कल्पब्देश्यदेशीयरः। These three *kalpa*, &c. denote a slight imperfection. **यशस्कल्पम्** 'something inferior to glory.' **क, अज्ञाते कुत्सिते वा ड्वे** '*ka* in the sense of unknown, contemptible, or like.' **यशस्कम्** 'something like glory.' These three are *Taddhit* suffixes, while *kamyach* is verbal, and denotes 'to desire for one's own sake.'

यशस्काम्यति 'he desires glory for his own sake.'

Vártika (2) **अनव्ययस्य।** An indeclinable is excepted from the operation of this rule.

प्रातः कल्पम् 'a little before the dawn of morning.'

Vártika (3) **काम्येरोरेवेति वाच्यम्।** In the case of *kamyach* the *Visarga* of *ru* only is changed to *s*. Hence not here. **गीः काम्यति** 'the goddess of speech desires.'

No. 124.—**इण: ष:** (8-3-39). Coming after *in* and before *ku* and *pu* class-letters, with the limitation of No. 123, *Visarga* is changed to the cerebral *sh*.

Ex. **सर्पिष्पाशम्** 'deteriorated *ghi*.' **सर्पिष्कल्पम्** 'something like *ghi*.' **सर्पिष्कम् सर्पिष्काम्यति**, &c. 27363

No. 125.—**नमस्पुरसोर्गत्यो:** (8-3-40). Dental *s* is the substitute of the *Visarga* of *namas* and *púras*, called *gati*, when *ku* and *pu* follow. (See No. 25 *a*).

Namas 'salutation' is optionally *gati*, when prefixed to *krin* 'to do,' because it belongs to *sákshát* set of words, which are optionally named *gati* (**साक्षात्प्रभृतीनि च**, 1-4-74). Thus **नम: करोति** or **नमस्करोति** 'he salutes.' *Puras* is always *gati*, **पुरस्करोति** 'he leads, respects, &c.'

No. 126.—**इदुदुपधस्य चाऽप्रत्ययस्य** (8-3-41). *Sh* is the substitute of a *Visarga* that is not a modified form of a suffix and that belongs to a word with the penultimate *i* or *u* (both being short), when *ku* or *pu* follows.

निष्प्रत्यूहम् (without an obstacle). **प्राविष्कृतम्** 'published.' **दुष्कृतम्** (badly done). **दुष्पीतम्** 'hardly drunk.' **प्रादुष्कृतम्** 'made visible.' **चतुष्कपालम्** 'a set of 4 cups.' Why 'that...a suffix'? Because **अग्नि: करोति** 'fire makes,' the *Visarga* is the nom. sing. suffix (*su*).

Vár.—**पुम्मुहुसो: प्रति०** '*pum* and *muhus* are excepted.'

Ex. **मुहु: कामा** 'desiring again and again.' **पुंस्कामा** 'a woman wishing for a lover.' *N. B.*—The *shatva* substitute can not be used in the example, **मातु: कृपा** 'kindness of mother'; because all such forms except **भ्रातुष्पुत्र** are excluded from the *Kaskadi* list.

No. 127.—**तिरसोन्यतरस्याम्** (8-3-42). *S* is optionally the substitute of *tiras* before *ku* or *pu*. **तिर: कर्ता** or **तिरस्कर्ता** 'one who contemns, or conceals.'

No. 128.—**द्विस्त्रिश्चतुरिति कृत्वोर्थे** (8-3-43). *Sh* (cerebral) is the optional substitute of *dvis* (twice), *tris* (thrice) and *chatur* (four times) in the sense of the *Kritvasuch* suffix, when *ku* or *pu* follows. This Sútra has been made the subject of great discussion as regards the use of *chatur*. **द्वि: करोति** or **द्विष्करोति** 'he makes twice.' Likewise **त्रि: करोति**, &c.

No. 129.—**इसुसोः सामर्थ्ये** (8-3-44). *Sh* (cerebral) is the optional substitute of the *Visarga* of words ending in *is* or *us*, when ability is expressed.

Ex. **सर्पिष्करोति** 'he makes *ghi*.' **धनुष्करोति** 'he makes a bow.' **सामर्थ्ये किम्** 'why to denote ability.' Witness, **तिष्ठतु सर्पिः, पिबत्वमुदकम्** 'let *ghí* remain, drink thou water.'

No. 130.—**नित्यं समासेऽनुत्तरपदस्थस्य** (8-3-45). *Sh* is invariably the substitute of the *Visarga* of what ends with *is* or *us*, when *ku* or *pu* follows; provided that the *Visarga* does not occur in a subsequent pada of a compound

सर्पिष्कुण्डिका 'a pitcher for *ghee*' **धनुष्कपालम्**। Why "**अनुत्तरपदस्थस्य**?" Witness, **परम सर्पिः कुण्डिका** 'a large pitcher of *ghee*.'

No. 131.—**अतः कृकमिकंसकुम्भपात्रकुशाकर्णीष्वनव्ययस्य** (8-3-46). Dental *s* is always the substitute of *Visarga* coming after the short *a*, when *karoti*, &c. follow; provided that the *Visarga* does not occur in a subsequent pada of a compound, nor in an indeclinable.

Ex. **अयस्कारः** 'a blacksmith.' **अयस्कामः** 'one who desires iron.' **अयस्कंसः** 'an iron goblet.' **अयस्कुम्भ** 'an iron jar.' **अयस्पात्रम्** 'an iron pot.' **अयस्कुशा** 'a rope partly of iron, and partly of Kuśá grass.' **अयस्कर्णी** 'Fem. what has iron ears.' **अतः किम्** "why after the short *a*?" **गीः कार** 'a speech maker.' **अनव्ययस्य किम्? स्वः कामः** "who desires Svar or Heaven."

No. 132.—**अधः शिरसि पदे** (8-3-47). Of the *Visarga* of these two *s* is the substitute, when the word pada follows.

अधस्पदम् 'under foot.' **शिरस्पदम्** 'with feet pointing upwards; head and foot.'

No. 133.—**ससजुषो रुः** (8-2-66). **पदान्तस्य सस्य सजुषश्च रुः स्यात्** '*Ru* is the substitute of *s* final in a pada, and of *sajush*.'

जश्त्वापवादः 'a contradiction of No. 87.'

No. 134.—**अतो रोरप्लुतादप्लुते** (6-1-113). **अप्लुतादतः परस्यरोः स्यात् दप्लुतेति**। *U* is the substitute of *ru* coming after an unprolated *at*, and before the same. This is an Apváda of *bho*, *bhago*, &c.

Ex. **शिवस्** (*s* = *sup*) **अर्च्यः** = **शिवरु अर्च्यः** = **शिव + उअर्च्यः** = **शिवोअर्च्यं** (guṇa) = **शिवोऽर्च्यः** (No. 74) = Śiva to be worshipped.

No. 135.—**हशि च** (6-1-114). The same, when *haś* (a soft consonant) follows. **शिवर् + वन्द्यः = शिवोवन्द्यः** (Śiva to be worshipped).

No. 136.—**भोभगोअघोअपूर्वस्य योऽशि** (8-3-17). *Y* is the substitute of *ru*, preceded by *bho*, *bhago*, &c., when *aś* follows. **देवास् ढह = देवाऽ ढह = देवाय् ढह = देवायिह** or **देवाढह** (67). **भोभगोस्** &c. are interjections of irregular formation ending in *s*. **तेषां रोर्यत्वे कृते** । When *y* has been substituted for the *ru* of them, the next rule applies.

No. 137.—**व्योर्लघुप्रयत्नतरः शाकटायनस्य** (8-3-18). According to *Śákaṭáyana*, the final *v* or *y* of a pada is changed to slightly articulated *v* or *y*, when *aś* follows. (But according to *Śákalya* they are elided, No. 67).

No. 138.—**ओतो गार्ग्यस्य** (8-3-20). The final *y* of a pada coming after *o*, and not being slightly articulated is always dropped. (This is said in deference to the opinion of *Gárgya*. **भोअच्युत** 'O God.' **लघुप्रयत्नपक्षे** 'when it is slightly articulated,' **भोयच्युत**.

No. 139.—**उञि च पदे** (8-3-21). The final *v* and *y* of a pada, coming after the letter *a*, is elided, when *uṁ* in the capacity of a pada follows. **उ** is used in these senses. (1) **रुषोक्तौ**, (angry speech). **अनुकम्पायाम्** 'compassion.' **नियोगे** appointing to some office. **सम्बन्धे** 'relation' and **पादपूरणे** 'to complete a verse.'

स उ एकाग्नि । Here the final *y* of *suh* reduced to the form *say* is elided before *uṁ*. But **तन्त्रयुतम्** 'woven in a loom.' Because *utam* is past part. of **वेञ्**.

No. 140.—**हलि सर्वेषाम्** (8-3-22). **भोभगोअघोअपूर्वस्य यस्य लोपः स्याद्धलि** । Let *y* coming after *bho*, *bhago*, *agho*, and the letter *a*, be elided before a consonant in the opinion of all. **भो देवाः** 'O Gods.' **भगो नमस्ते** 'O salutation to thee.' **अघो याहि** 'O! go.'

No. 141.—**रोऽसुपि** (8-2-69). **अहो रेफादेशो न तु सुपि । रोरपवादः ॥** *R* is the substitute of the word *ahan*, but not when *ahan* is followed by a case-affix.

अहन् + अहः = अहरहः 'day by day.' **अहर् गणः** 'a class of days.' **असुपि किम् अहोभ्याम्** 'by two days.' Here *ahan* is followed by the case affix *bhyám*.

No. 142.—**रो रि** (8-3-14). *R*, when followed by *r*, is elided.

No. 143 —**ढ्रलोपे पूर्वस्य दीर्घोऽणः** (6-3-111). When *ḍha* or *r* causing elision of a preceding *ḍha* or *r*, follows, *aṇ* (preceding the elision) is lengthened. Hence, **पुनर् रमेत = पुना रमेत** 'he sports again.' **हरिर् + रम्यः = हरीरम्यः** 'Hari is glorious.'

शम्भूराजते 'Śiva is resplendent.' **अणः किम्** 'why *aṇ*?' Witness **तॄढः** 'destroyed.' **वृढः** 'raised.'

मनस् रथ इत्यत्र रुत्वे कृते हशि चेत्युत्वे रोरीति लोपे च प्राप्ते। Here No. 135 directs the substitution of *u* for the *ru* which takes the place of the final of *manas* by 133, and No. 142 pleads for the elision of *ru*, *i. e. r*. At this juncture Paribhásha No. 58 decides that a subsequent rule in the order of the Ashṭádhyáyí shall take effect. Hence, since No. 142 is the 14th aphoism of Chapter 3, Lecture 8 and No. 135 is the 114th aphorism of Chapter 1, Lecture 6, No. 142 should take effect. But No 68 which divides Ashṭádhyáyí into two portions, the former and the latter, declares that a rule in the latter shall have no existence in the eye of one occuring in the former. Hence No. 135 in utter oblivion of No. 142, substitutes *u*. Thus we get **मनोरथः** (guṇa). *Manóratha* means 'a cherished wish.'

No. 144.—**एतत्तदोः सुलोपोऽकोरनञ् समासे हलि** (6-1-132). The *su* (a case-affix) of the pronominals, *etad* and *tad* is elided before a consonant; provided that they do not contain the augment *k*, nor form part of a compound marked by the privative particle *naṅ*.

Ex. **एषः विष्णुः** that Vishṇu = **एषविष्णुः** (*eshah* Nom. Sin. of *etad*). **स शम्भः** (that Śiva). **अकोः किम्** 'why without the augment *k*.' Witness **एषको रुद्रः** 'that Śiva.' **अनञ् समासे किम्?** Witness **असशिवः** 'not that Śiva.' Because the compound is of negative force, we should make use of No. 85. **हलि किम्** 'why before a consonant?' **एषोऽत्र** 'he being here.' (Nos. 133, 134 and 74).

No. 144*a*.—**सोऽचि लोपे चेत् पादपूरणम्** (6-1-134). The *su* of *sas* is elided, before a vowel provided that the elision alone serves to complete the verse. **सैष दाशरथी रामः** 'that Ráma, the son of *Daśaratha*.'

CHAPTER VI.

Declension of Nouns and Pronouns.

(Preliminary remarks and Definitions).

Should one ask, how many kinds of nouns are there in Sanskrit, it would be answered thus:—**नाम च धातुजमाह निरुक्ते व्यकटस्य च तोकम् ॥ नैगमरूढि भवंहि सुसाधु ॥ महा० अ० ३। पा० सू० १।**

In *Nirukta*, one of the six *Vedángas* composed by *Yáska*, every noun is said to be formed from a verb, in Grammar, the son of Śákaṭa *i. e.* Śákaṭáyana calls nouns as derivations from verbs; but in *Nigama*, they are most appropriately termed *rudhi*, conventional too. Hence nouns are divided into two great classes. *Yaugika* and *Yoga-rudhi*, so far as their etymology is concerned; and into 3 classes; when words of popular acceptation are also taken into account. Nouns are called *Yaugika* when they retain their etymological significance *i. e.* when both the stem and the suffix carry their proper sense. *Yoga-rudhis* are those, which possess their etymological sense and have a secondary meaning too. *Rudhis* are those which have lost their etymological import and bear a conventional sense only.

Examples of *Yaugika* words—कर्ता (कृ + तृच्) = doer. हर्ता (हृ + तृच्) = usurper. दाता = giver.

Examples of *Yoga-rudhi*—पङ्कजः (पङ्के जातः) a lotus; सहोदर 'a brother.' दामोदरः &c. Cp the English word Parasol,

Examples of *Rudhi*—खट्वा 'a bed.' माला 'a garland, &c.'

In Sanskrit nouns are inflected by adding to the end of the crude form. Sanskrit uses inflections to distinguish—(1) Three Numbers: the Singular, the Dual and the Plural. (2) Six or seven Cases: Nominative, Accusative, &c. (3) Three Genders: Masculine, Feminine, Neuter. Nouns are either Substantive or Adjective. Substantives have inflections of number and case, but are chiefly each of one gender only. Adjectives have inflections of number, case and gender.

No. 145.—**अर्थवदधातुरप्रत्ययः प्रातिपदिकम्** (1-2-45). Any significant form of word, not being a verbal root, an affix, or what ends with an affix, is called *Prátipádiká, i. e.* a crude form of word.

अभिधेयवचनोर्थशब्दइति। The literal power, or sense of a word is called *artha*. **तच्चाभिधेयं चतुर्धा, जातिगुणक्रिया द्रव्यभेदेन।** It is of 4 kinds, the power of expressing a genus, quality, action and substance; as, **गौः** 'a cow,' **शुक्लः** 'white,' **पाचकः** 'a cooker,' **दित्थः** 'a wooden elephant.'

No. 146.—**कृत्तद्धितसमासाश्च** (1-2-46). And what ends with *krit* and *taddhit* suffixes; and compounds, are named *crude forms*. **पूर्वसूत्रेण सिद्धे समासग्रहणं नियमार्थम्।** A compound is recognised by the preceding rule as a crude form, hence the citation of it in this rule determines that a compound, but not a sentence should be called a *crude form*.

No 147.—**सुपः** (1-4-103). **सुपस्त्रीणि त्रीणित्रचनान्येकश एकवचन द्वित्रचन बहुवचन संज्ञानि स्युः।** The *sup* affixes have three dictions, *i. e.* speak of 3 numbers; hence the three dictions in each successive set of three are severally named, Singular, Dual and Plural. It may be asked what these *sup* suffixes siguify. The answer is **सुपां कर्म्मादयोऽप्यर्थाः संख्याचैव तथास्तिङाम्**—The *Mahábhashya.* The *sup* suffixes denote the object, the subject, &c., and number too, as the *tiń* verbal suffixes do. Hence the sup suffixes express the different case-relations and are marked by number in addition. They are 21 in all, and are arranged in 7 sets, each set constituting a triad of 3 affixes.

No. 148.—**विभक्तिश्च** (1-4-104). Let the *sup* suffixes as well as the *tiń*, be named *vibhakti.*

No. 148*a*.—**स्वौजसमौट्छष्टाभ्याम्भिस्ङेभ्याम्भ्यस्ङसिभ्याम्भ्यस्ङसोसाम्ङ्योस्सुप्** (4-1 2). The case-affixes, with their meanings are as follows. The indicatory letters are bracketed after the affixes to which they belong.

	Singular.	Dual.	Plural.	
1st.	सु (उ· No. 4)	औ	जस् (ज्—149)	Doer.
2nd.	अम	औट् (ट्—2)	शस् (श्—151)	Object.
3rd.	टा (ट्—149)	भ्याम्	भिस्	Instrument, by.
4th.	ङे (ङ—151)	भ्याम्	भ्यस्	Dative, to.
5th.	ङसि (ङ्—इ)	भ्याम्	भ्यस्	Ablation, from.
6th.	ङस् (ङ्)	ओस्	आम्	Possession, of.
7th.	ङि (ङ्)	ओस्	सुप्	(प्—2) Location, in.

N. B.—The eighth case is simply a repetition of the 1st, because the Nom. of address is nothing else than the True Nominative. In Sanskrit there are, strictly speaking, 6 cases, if the word case be taken as the equivalent of *káraka* (**करोतीति कारकः**) which means 'one who does something'). The Possessive is not regarded a case, because it expresses the relation of *ownership, i. e.*, the relation of one noun with another, while the Sanskrit word *káraka* shows the relation of a noun and a verb.

No. 148*b*.—**ङ्याप्प्रातिपदिकात्** (4-1-1). After a word ending with the Feminine terminations *ńip* and *áp* and after a crude form.

No. 148*c*.—**प्रत्ययः** (3-1-1) (let) an affix.

No. 148*d*.—**परश्च** (3-1-2), (be) subsequent (be placed after them).

No. 148*e*.—**सम्बोधने च** (2-2-47). The 1st case-affixes are also employed in the sense of the Vocative case. Thus **हे राम** 'O Ráma.' **यद्वस्तुयेनाकारेणसिद्धं तस्यतेनाकारेणाभिमुखीकरणं सम्बोधनम्** = to address a thing (or a person) in the form or state which actually pertains to such a thing (or such a person) is *sambódhana.*—*Padamanjarí.*

No. 148*f*.—**सामन्त्रितम्** (2-3-48). **'तदन्तं यच्छब्दस्वरूपमिति'**। A word-form ending with the 1st case-affixes is called *samantrita* 'addressed or nominative of address;' provided that it is used in calling or inviting or addressing. The initial syllable of an *ámantrita* is acutely accented (**आमन्त्रितस्य च** 6-1-198). Thus **अग्न इन्द्र वरुणमित्रदेवाः**। But when it follows a *pada i. e.* a finished word and does not occur at the beginning of a *páda i. e.* a poetic line, it is entirely accented gravely. **इमं मे गंगे यमुने सरस्वति** (**आमन्त्रितस्य च** 8-1-19).

No. 148*g*.—**एकवचनं सम्बुद्धि** (2-3-49). The nom. sing. affix (**सु**) is called *sambuddhi*, **हे राम, हे पटो**. The *su* is elided in these instances. (See No. 244).

No. 149.—**चुटू** (1-3-7). The letters of *chu* and *ṭú* groups are named *it i. e. Indicatory.* Thus *j* of *jas*, *ṭ* of *ṭá*.

No. 150.—**न विभक्तौ तु स्माः** (1-3-4). But *tu* letters, *s* and *m* occuring in *vibhaktis* are not called *Indicatory.* Thus *s* in *jas*; *m* in *bhyám.*

No. 151.—**लशक्वतद्धिते** (1-3-8). The initial letters *l*, *ś*, *ka kha* &c. of any affix except *taddhit* affixes are *Indicatory.* Thus *ś* of *śas.*

No. 152.—**द्वेकयोर्द्विवचनैकवचने** (1-4-22). The dual and sing. case-affixes are respectively used to denote duality and singularity.

No. 153.—**बहुषु बहुवचनम्** (1-4-21). A plural case-affix is used to denote plurality.

No. 154.—**यस्मात्प्रत्ययविधिस्तदादिप्रत्ययेऽङ्गम्** (1-4-13). **यः प्रत्ययो यस्मात्क्रियते तदादि शब्दस्वरूपं तस्मिन्प्रत्यये परेऽङ्ग संज्ञं स्यात्॥** Whatsoever affix is used after whatsoever form; that form beginning with that affix, (when the affix follows) is called an Inflective Base '*aṅga.*'

N. B.—The name, *aṅga* is given to the crude form of a word to which an affix is attached. The object of so doing is to prepare the way to certain grammatical rules that take effect on an affix by reason of an *aṅga*, and on an *aṅga* by reason of an affix; for instance, in the vocative sing. the form standing thus—**राम सु**. the voc. *s*, is caused to vanish by the *aṅga Ráma*, (**एङ् ह्रस्वात् सम्बुद्धेः** 6-1-69).

No. 155.—**सर्वादीनि सर्वनामानि** (1-1-27). **सर्व, विश्व, उभ, उभय, डतर डतम, अन्य, अन्यतर, इतर, त्वत्, त्व, नेम, सम, सिम । पूर्वपरावरदक्षिणोत्तरापराधराणि व्यवस्थायामसंज्ञायाम् । स्वमज्ञाति धनाख्यायाम् । अन्तरं बहिर्योगोपसंव्यानयोः । त्यद् तद् यद् एतद् इदम्, अदस्, एक, द्वि, युष्मद्, अस्मद्, भवतु किम्** ॥ The words, *sarva*, &c. are called *Pronominals* (Sarvanáma). They are—**सर्व** = all; **विश्व** = all, **उभ** = both, **उभय** = both; (*datara*, *datama* are affixes, hence words ending with them are meant) **कतर** = which of two? **कतम** = which of many? **अन्य** = other, **अन्यतर** = either, **इतर** = other, **त्वत्** or **त्व** = other; **नेम** = half; **सम** = all, **सिम** = whole. The following are also Pronominals, when they imply a relation in time or place, but not when they are used as names *viz.*, **पूर्व** = east, prior; **पर** = after, **अवर** = west, posterior; **दक्षिण** = south, right; **उत्तर** = north, **अपर** = hinder, other; **अधर** = lower; likewise **स्व** is a Pronominal in the sense of **आत्मीय** 'own,' but not in the sense of **ज्ञाति** 'a kinsman' or **धन** 'property.' **अन्तर** is a Pronominal in the sense of 'outer' or 'an undergarment.' **त्यद्** or **तद्** = he, she, it, that; **यद्** = who, which, what; **एतद्** = this, **इदम्** = this, **अदस्** = this, that; **एक** = one, **द्वि** = two, **युष्मद्** = thou, **अस्मद्** = I, **भवतु** = your honor; **किम्** who? what?

No. 156.—**विभाषादिक्समासे बहुव्रीहौ** (1-1-28). **अत्र सर्वनामता वा स्यात् ।** The Pronominals are optionally so called, when they enter into composition of the Bahuvrihi kind expressing the cardinal points. **दक्षिणस्याः पूर्वस्याश्च दिशो ऽन्तरालं दक्षिणपूर्वा** "the south-east quarter." Here the compound can be declined either as *Ramá* or as *sarvá*; *e g.* **दक्षिणपूर्वाय**, or **दक्षिणपूर्वस्यै** (dative sing.). This is true, when the compound denotes *antarala*, 'the intermediate space, not a person; as, **योत्तरासापूर्वा यस्याउन्मुग्धायास्तस्यै, उत्तरपूर्वायै** 'she to whom what is north is east.' A simple girl who thinks so.

No. 157.—**न बहुव्रीहौ** (1-1-29). The Pronominals are not treated as such in forming a Bahuvrihi compound. Thus **प्रियविश्वाय** 'to him who loves all.' **त्वकंपितायस्यसत्वत्कपितृकः** 'he whose father is thy father.' If the restriction be removed, the compound would become **त्वकत्पितृकः** (**सर्वनाम्नष्टेः प्रागकच्**), because *akach*, one of the *taddhit* suffixes always comes before the final syllable of a Pronominal.

No. 158.—**तृतीया समासे** (1-1-30). Also not when a word in the 3rd case is compounded with a Pronominal. **मासेनपूर्वाय मासपूर्वाय** 'a month before.'

No. 159.—**द्वन्द्वे च** (1-1-31). Also not in a Dvandva compound. **वर्णाश्रमेतराणाम्** 'of castes, stages of life and others.' Here *itara* is not a Pronominal.

No. 160.—**विभाषा जसि** (1-1-32). But a Pronominal in a Dvandva compound is optionally treated as such, when the case-affix *jas*, follows. **वर्णाश्रमेतरे, वर्णाश्रमेतराः ॥**

No. 161.—**प्रथमचरमतयाल्पार्धकतिपयनेमाश्च** (1-1-33). But these are optionally regarded Pronominals, when *jas* follows. Thus **प्रथमे, प्रथमाः** 'the 1st'; **चरमे, चरमाः** 'the last.' **तयः प्रत्ययः ततस्तदन्ता ग्राह्याः।** *Taya* is an affix and stands for what ends therewith. Hence, **द्वितये, द्वितयाः** 'the second.' **अल्पे, अल्पाः** 'few.' **अर्धे, अर्धाः** 'half.' The rest of the declension is like *Ráma*. **नेमे, नेमाः।** The rest liko *sarva*. *Nema* is a True Pronominal, as it is given in the list, but the other words of this rule are not such, though they are treated as Pronominals before the affix *jas*.

No. 162.—**पूर्वपरावर दक्षिणोत्तरापराधराणि व्यवस्थायामसंज्ञायाम्** (1-1-34). **एतेषां व्यवस्थायामसंज्ञायांसर्वनामसंज्ञागणसूत्रात् सर्वत्रयाप्राप्ता सा जसिवा ॥** The name of Pronominal which is in all cases assigned to these on account of their being read in the list of Pronominals, when they denote some relation in time or place and are not used as names, becomes optional, when *jas* follows. **पूर्वे, पूर्वाः; परे, पराः,** &c. **असंज्ञायां किम्** 'why, when they are not used as names'? Witness **उत्तराः कुरवः** 'the Kurus living in the north.' Here *uttara* is simply a tribal name. **स्वाभिधेयापेक्षावधिनियमो व्यवस्था. स्वस्य पूर्वादिशब्दस्याभिधेयेन अर्थेनापेक्ष्यमाणस्यावधेर्नियमः ॥** The specification of some determinate point, (*avadhi*), as suggested by the significant power of *púrva*, &c. is all that is meant by *vyavasthá*. For instance, when we say that Calcutta is to the east, the word 'east' suggests to the mind the idea of some fixed point or place say Kásí with reference to which Calcutta is described as being to the east. **व्यवस्थायां किम्** 'why the restriction of *vyavasthá*'? Note **दक्षिणा गायकाः**, which means 'expert singers.'

No. 163.—**स्वमज्ञाति धनाख्यानाम्** (1-1-33). The designation of Pronominal, assigned to *sva*, when it means something else than a kinsman or property. becomes optional, when *jas* follows. Hence we have **स्वे, स्वाः आत्मीयाः** 'own, selves.' But **स्वाः** = kinsmen, property.

No. 164.—**अन्तरं बहिर्योगोपसंव्यानयोः** (1-1-36). The title of Pron. assigned to *antara*, when it means 'outer, or an undergarment' optionally holds good, when *jas* follows. **अन्तरे अन्तराः, वा गृहाः** 'houses outside the city walls.' **अन्तरे अन्तरा वा शाटकाः** 'undergarments, petticoats.' **अन्तरं बहिर्योगेति गण सूत्रेऽपुरीति वक्तव्यम् अन्तरायां पुरि** 'in a town outside a walled city.' This is not a Pron. here.

No. 165.—**आकडारादेकासंज्ञा** (1-4-1). **इत ऊर्ध्वं कडाराः कर्मधारय इत्यतः प्रागेकस्यैकैव संज्ञाज्ञेया, या परानवकाशा च ॥**

आ denotes either the limit conclusive or the limit inceptive (**आङ् मर्यादाभिविध्योरिति**). From this aphorism to the 38th Aphorism of the 2nd Chapter of the 2nd Lecture, only one name should be given to anything (apt to assume a double name), namely, the name which comes last (when there are two or more names possessing equal authority), and would be of little utility, if it were debarred from taking effect. Hence, in case of a suffix beginning with a vowel as *śas*, &c., the name, *bha* in preference to that of *pada* is given to a base coming before such a suffix.

No 166.—**यूस्त्याख्यौनदी** (1-4-3) **ईं च ऊं च यू**· '*Yú*' denotes long *i* and long *u*. Words ending in long *i* and *u*, being invariably Feminine, are named *nadí*. **आख्याग्रहणसामर्थ्यात्पदान्तरमनपेक्ष्यैव स्वयमेवस्त्रियमाचक्षाते इत्याश्रीयते ।** The word *ákhyá* 'appellation' authorises us to recognise such words as are distinguished by long *i* and *u*, and are naturally feminine in force, feminine without regard to another word implied by them. **प्रथमलिङ्गग्रहणम् ।** The original gender is to be taken into account; although the word which was at first feminine, now forms part of a compound denoting a male. Hence, **श्रेयसी** feminine, meaning excellence, gives a feminine character to the compound **बहुश्रेयसी** 'a man possessing many excellent qualities.' **इष्वशनिप्रभृतीनां तूभयलिङ्गानां शब्दार्थ एव स्त्रीत्वमिति ङिति ह्रस्वश्चेति नदीसंज्ञाभवत्येव, एवं पटु प्रभृतीनां गुणशब्दानामपि शब्दार्थएव स्त्रीत्वम् ॥** Words like *ishu*, an arrow *aśani*, 'lightning' being of common gender, are feminine in literal force, hence they are styled *nadí* by *ñíti hrasvaścha;* so too the adjectives, **पटु** 'skilful, &c.'

Again, some one objects **ग्रामणीखलपू शब्दयोस्तु क्रियाशब्दत्वेन त्रिलिङ्गत्वाच्चभवति,** that *grámaṇí* 'the leader of a village'; *khalpú* 'a sweeper' cannot be called *nadí*, because they end with verbal roots and are of threefold gender. The answer is, **भवत्येव, यतःक्रियाशब्दत्वेपि एतयोः पुंसिमुख्या वृत्तिः,** the designation, *nadí* should be given to these, because though they possess verbal character still, they are chiefly used of persons. Thus **ग्रामण्येस्त्रियै इति ।**

No. 167.—**नेयङुवङस्थानावस्त्री** (1-4-4). **ईयङुवङोः स्थानियंयोस्तावीदूतौ नदीसंज्ञौ न स्तो न तु स्त्री ॥** Words ending in long *i* and *u* that can be changed into *iyaṅ*, *uvaṅ* respectively (**अचिश्नुधातु**) are not named *nadí;* but not so the word *strí*. Hence the vocative of *śrí* is **हे श्रीः**; but not **हेस्त्रि ।**

No. 183.—**इग्यणः सम्प्रसारणम्** (1-1-45). *Ik* (*i. e. i, u, ṛi, ḷṛi*, used in the room of *yaṇ* (semivowels, *ya, va, ra, la*) are called *Samprasáraṇa.* The substitution takes place in order and on the basis of analogy.

No. 184.—**षान्ता षट्** (1-1-24). A numeral ending in *sh* or *n* is named *shaṭ*. **षष्** = six, **नवन्** = nine, **अष्टन्** = eight, &c.

No. 185.—**आद्यन्तवदेकस्मिन्** (1-1-21). **सति परस्मिन् यस्मात् पूर्वं नास्ति, स आदिः ।** In the presence of something following, whatever is not preceded by anything is *ádi* ; and **सति च पूर्वस्मिन् यस्मात्परं नास्ति, सोन्तः** in the presence of something preceding whatever is not followed by anything, is *anta i. e.* final. A single letter cannot assume two such characters, hence the necessity for the present rule. An operation to be performed upon a single letter shall be regarded as upon an initial or upon a final. Thus *id* of *idam*, after *idam* has assumed the form *ida* (by No's. 263, 316) is elided by (**हलिलोपः**) when a suffix called *áp* beginning with a *hal* follows. Now short *a* is left behind, which is lengthened by **सुपि च** before **भ्याम्**, &c. by the license of the present rule.

PARIBHÁSHÁ RULES.

No. 186.—**सरूपाणामेकशेष एकविभक्तौ** (1-2-64). **पृथक् सर्वेभ्यः समानायां विभक्तौ परत एकः शिष्यत इति·** When the same case ending follows each of a set of similar forms, one only of the forms is retained. Thus, to express the nom. pl. of **वृक्ष**, we have **वृक्षस्, वृक्षस्, वृक्षम्**, &c. If you elide the 1st two forms, you have **स् स् वृक्षस्**. Again eliding the 2nd *s* by **हलङ्याब्०** you get **स् वृक्षस्·** Hence the elision of the 1st *s* remains to be justified. Now, take the next interpretation where the word Dvandva is obtained from the preceding Sútra.

(2) **निमित्तत्वात् सरूपाणां द्वन्द्वे कृते समासादेकस्यां विभक्तौ परतः ।** A Dvandva compound of the similar forms having been effected as required by the existing cause, and the Samása being followed by a solitary *Vibhakti*, one only of the forms is retained. Thus **ऋक् च ऋक् च, ऋचौ** (here by **ऋक्पूरब्धूःo**, the suffix *a* is used at the end of the Samása thus giving the form **ऋच**). Here, by the intervention of the suffix *a*, no elision of the forms takes place. Hence, this expl. tod is defective.

(3) **एकविभक्तौ यानि सरूपाणि दृष्टानि तेषां प्रातिपदिकानामेवानैमित्तिक एकशेषइति ।** Whatever similar forms are seen coming before a single case-ending ; out of those *Pratipádikas*, crude forms, one is retain-

ed without any cause. This explanation provides that out of words agreeing in form *i. e.* sound, though not in sense, one only is retained. **मातृ** means a mother as well as a measure. In speaking of the two together in any case, one only is retained.

(4) **सरूपाणां शब्दानां एक विभक्तौ परत एक शेषो भवति।** Out of a collection of similar word-forms there is but one retained in any case whatever. **वृक्षश्च वृक्षश्च वृक्षौ, वृक्षश्च वृक्षश्च वृक्षश्च वृक्षाः.**

No. 187.—**वारणादाङ्गं बलीयो भवति॥** An operation relating to the base of a word is more powerful than an operation concerning a letter of it.

As an instance *S.* 3. **रमा + टा = रमा + आ**, the uninflected form standing thus, the rule **अकः सवर्णे दीर्घः** (6-1-101) being of Antaráńga character debars **आङि चापः** (7-3-107) from substituting *ekár* in place of the final of the base Ramá. (See No. 59). Hence the need of the present *Paribhásha.* Hence, the subsequent rule **आङि चापः** prevails. Thus we have **रमे + आ = रमया.**

In accordance with the Universal Maxim., No. 59, an Antaráńga rule debars a subsequent rule ; to produce the opposite result in the case of a base, this *Paribhásha* was framed.

No. 188.—**प्रातिपदिकग्रहणे लिङ्गविशिष्टस्यापि ग्रहणं भवति।** When some grammatical operation is spoken of the crude form of a word exhibited in a rule, all the genders of the word may be taken into account, so far as the operation of the rule is concerned. Hence, *sút* augment is invariably used in the declension of *yat* in all the genders. Thus **येषाम्, यासाम्** (whose? Masc. & Fem.) Likewise, **कष्टंश्रितः = कष्टश्रितः** or **कष्टश्रिता = कष्टश्रिता.** Both the Masc. and Fem. forms of *śrita* can be compounded with *kashṭa.*

No. 189.—**विभक्तौ लिङ्गविशिष्टग्रहणं न॥** But when some action is to be performed on account of a *sup* or *tiń* suffix that follows, the other genders of a crude form excepting the one in question are not taken into account. Hence, the *Samprasáraṇa* that is used in declining *yuvan* (a youth) cannot be used in declining the same in the feminine gender. Hence **यूनः पश्य** (by **यवयुवमघोनामतद्धिते**). But by the same rule, we cannot say **यूतीः पश्य** instead of **युवतीः पश्य।** In the same way, we cannot use *anaṅ* as the substitute of **सखी** in the Feminine (by **अनङ्सौ**) nor can we regard the *Sarvanámasthána* suffixes coming after it as *ṇit* (by **सख्युर्संबुद्धौ**).

No. 217.—**अच्च घेः** (7-3-119). *Aut* for the ilk (*ńi*) after short *i* or *u* and short *a* for the final of *ghí*, (see No. 170) when *ńi* follows *ghí*.

No. 218—**आङो नाऽस्त्रियाम्** (7-3-120). *Ná* for *áṅ* coming after *ghí*, but not in the feminine.

Note that the augments used in the following rules are all distinguished by the indicatory letter *t*; hence they all come before the initial letter of what they enlarge by No. 39.

No. 219.—**आमि सर्वनाम्नः सुट्** (7-1-52). Let the augment be *suṭ* of *ám* after Pronominals ending in *a* long or short.

No. 220.—**त्रेस्त्रयः** (7-1-53). [Substitute *traya* for *tri*, three before the suffix *ám*].

No. 221.—**ह्रस्वनद्यापोनुट्** (7-1-54). *Nuṭ* of *ám* after an inflective base ending in a short vowel, or in *nadi* or in *áp*.

No. 222.—**षट् चतुर्भ्यश्च** (7-1-55). The ilk of the ilk after what is called *shaṭ*, and after *chatur*, four.

No. 223—**आण् नद्याः** (7-3-112). *Áṭ* of suffixes with the indicatory *ń* after a word ending in *nadi*.

No. 224.—**याडाप** (7-3-113). *Yaṭ* of *ńit* suffixes after *áp* (*i. e.* what ends with *áp*).

No. 252—**सर्वनाम्नः स्याड्ढ्रस्वश्च** (7-3-114). *Syaṭ* of *ńit* suffixes after a Pronominal ending in *áp* and shorten the *áp*.

Now note that Maxims. 55 and 37 are used in interpreting the following rules.

No. 226.—**ह्रस्वस्य गुणः** (7-3-108). Substitute Guna—for the final short vowel of a base, when *sambuddhi*, *i. e.* the voc. *su* follows.

No. 227.—**जसि च** (7-3-109). Also when the suffix *jas* follows.

No. 228.—**ऋतोङि सर्वनामस्थानयोः** (7-3-110). For a base ending in short *ṛi*; when *ńi* and Sarvanámasthan suffixes follow (see Nos. 171 and 180).

No. 229.—**घेर्ङिति** (7-3-111). For *ghí*, when *ńit* suffixes follow.

Note that Maxims. 55 and 45 are applied in the following.

No. 230.—**बहुवचने झल्येत्** (7-3-103). Substitute *ekár* for the final short *a* of a base, when a plural suffix beginning with *jhal* follows.

No. 231.—**ओसि च** (7-3-104). For the ilk of the ilk, when *ós* follows.

No. 232.—**आङि चापः** (7-3-105) For *áp*, when *áṅ* or *ós* follows.

No. 233.—**सम्बुद्धौ च** (7-3-106). For the ilk (*áp*), when sambudhi follows.

CHAPTER VIII.

Declension of Bases ending in short A.

Ex. **राम**—Ráma.

1. *s.* **राम + सु = राम + स्** (Nos. 4 and 2*a*) = **रामर्** (133) = **राम + र्** (Nos. 4 and 2*a*) = **रामः** (109).

1. *d.* **राम + औ** (186). At this stage, in accordance with the judgment of No. 58, the following rule to the exclusion of No. 69 seems to apply.

No. 234.—**प्रथमयोः पूर्वसवर्णः** (6-1-102). **अकः प्रथमाद्वितीययोरचि पूर्वसवर्णदीर्घ एकादेशः स्यात्**—When *ach* of the 1st and second case follows *ak*, substitute the long vowel homogeneous with the preceding *ak*, singly for both. By this rule, the inflected form would be **रामा**, but the next rule forbids this step.

No. 235.—**नादिचि** (6-1-104). **आदिचि न पूर्व सवर्ण दीर्घः। वृद्धिरेचि रामौ॥** Rule 234 does not take effect, when *ich* follows *a*. Hence, reverting to No. 69, we have

1. *d.* **रामौ** 1 p. **राम + जस् = राम + अस्** (149) = Now this form gives occasion for the operation of the following Apváda (contradictory) rule.

No. 236.—**अतो गुणे** (6-1-97). **अपदान्तादकारादगुणे परतः पररूपमेकादेशः स्यात्॥** When guṇa follows short *a* being not final in a *pada*, the form of the following (guṇa) is singly substituted for both. But according to Maxim. **पुरस्तादपवादा०** (69 *a.*) this Apváda contradicts No. 73, but not No. 234. Hence by No. 234, we have **रामाः** in 1 *p.*

2. *s.* **राम+अम्**—again.

No. 237.—**अमि पूर्वः** (6-1-107). **अकोऽस्यचिपरतः पूर्वरूपमेकादेशः स्यात्।** When *ak* is followed by the vowel of *am*, the form of the preceding *ak* is singly substituted for both. Hence, **रामम्** 2. *s.*

2. *d.* **रामौ**; 2. *p.* **राम+अस् = राम अस्** (151) = **रामास्** (234).

No. 238.—**तस्माच्छसोनःपुंसि** (6-1-103). **पूर्व सवर्णदीर्घात् परो यः शसः सकारस्तस्य नः स्यात् पुंसि** ॥ *N* is substituted for the *s* of *śas* in the masculine, when the long vowel homogeneous with the prior has been singly supplied (see No. 234) hence, **रामान्**· Now this form apparently calls into action the following rule.

No. 239.—**अट् कुप्वाङ् नुम् व्यवाये ऽपि** (8-4-2). **अट् कवर्ग पवर्ग आङ् नुम् एतेष्वंस्तैर्यथा संभवं मिलितैश्च व्यवधाने ऽपि रषाभ्यां परस्य न स्य णः स्यात्समान पदे । पद व्यवाये ऽपि = इति निषेधं बाधितुमाङ् ग्रहणम् । नुम् ग्रहणमनुस्वारोपलक्षणार्थम्** ॥ The dental *n* following *r* or *sh* in the same pada is changed to the cerebral, although *aṭ*, *ku*, *pu* (letters of these groups), the particle *áṅ* and *num*, singly or conjointly come between them. The citation of *áṅ* is simply to debar the prohibition 'Padavyavayepi' (8-4-38). *Num* here represents anusvára. Now *n* would be changed to the cerebral; but being final it comes within the scope of the following prohibitive rule.

No. 239 *a*.—**पदान्तस्य** (8-4-37). **नस्यणोन । रामान्।** The final *n* of a pada is never changed to the cerebral. Hence, we have **रामान्** in 2. *p*.

3. *s*. **राम + टा = राम + इन** (193) = **रामेन** (Guna) = **रामेण** (238). **राम + भ्याम्** – 3. *d*. to this form the next rule refers.

No. 240.—**सुपि च** (7-3-102). **यञादौ सुप्यतो ङस्य दीर्घः** ॥ When a case-affix with the initial *yaṅ* follows a base ending in short *a*, the short *a* is lengthened. Hence, 3. *d*. **रामाभ्याम्**. 3. *p*. **राम + भिस् = राम + ऐस्** (190) = **रामैः** (Nos. 69, 133, 109).

4. *s*. **राम + ङे = राम + य** (194) = **रामाय** (240). Here by Maxim No. 46. *Ya* is a case-affix, the preceding vowel is lengthened. 4 *d*. **रामाभ्याम्**। 4 *p*. **रामभ्यस् = रामेभ्यः** (230).

5. *s*. **राम + ङसि = राम + आत्** (193) = **रामात्** (73) = **रामाद्** (87) Now the final *d* of this pada is changed to *t* (**त्**) by the following.

No. 241.—**खरवसाने** (8-4-56). *Char* is optionally substituted for *jhal*, when a pause follows (see No. 13). Hence, we have the alternative form **रामात्** also. 5. *d*. **रामाभ्याम्**. 5 *p*. **रामेभ्यः**।

6. *s*. **राम + ङस् = रामस्य** (193). 6. *d*. **राम + ओस् = रामे ओस्** (231) **= रामयोः** (65; 133, 109). 6. *p*. **राम + आम् = राम + नाम्** (221).

No. 242.—**नामि** (6-4-3). **अज्नन्ताङ्गस्यदीर्घः स्यात्**। When *nám* follows, the final vowel of a base in lengthened. Hence 6. *p*. **रामानाम्**· 7. *s*. **राम + ङि = राम + इ** (151) = **रामे** (Guna). 7. *d*. **रामयोः** 7. *p*. **राम + सु = रामे सु** (230). This invokes the following.

•is always singular. एकः, एकम्, एकेन, एकस्मै, एकस्मात्, एकस्य, एकस्मिन्। त्वत् and त्व are both *adanta i. e.* end in short *a*; and are synonymous with अन्य। Those which end in consonants will be treated later on.

C.—Declension of Defective Bases.

The word निर्जरः (free from old age) requires to be noted, as an example of a Defective base.

No. 245.—जरायाः जरसन्यतरस्याम् (7-2-101). अजादौ विभक्तौ। Substitute *jaras* for *jará* before a case-suffix with an initial vowel पदाङ्गाधिकारे तस्य च तदन्तस्य च। Within the jurisdiction of *pada* and *aṅga*, *i. e.* in the course of the operation of rules relating to finished words and Inflective bases, whatever is spoken of a particular word, applies also to what ends with the word. Hence, what is said about *jará*, is also true of what ends with *jará*. But if it be urged that *jaras* should take the place of the whole word, *nirjara*, as enjoined by No. 48; it cannot hold good, because निर्दिश्यमानस्यादेशा भवन्ति substitutes take the place of that form only which is exhibited in the rule enjoining a substitute. Hence, the substitute *jaras* comes in the room of *jará* only which is cited in the rule. Again, another objection may be raised, that *jaras* is enjoined of *jará* with the long *a*; but not of *jara* with the short *a*. This objection is thus answered—एकदेशविकृतमनन्यवदिति। What is marked by a change in part does not become like another, *i. e* quite a different thing. By way of illustration it is said that a dog remains a dog, even after it has lost its ears. Hence, 1. *s.* निर्जरः। 1. *d.* निर्जरसौ, निर्जरसः। 2. *s* निर्जरसम्। 2. *d.* निर्जरसौ। 2. *p.* निर्जरसः। 3. *s.* निर्जरसा। 3. *d* निर्जराभ्याम्। 3. *p.* निर्जरैः, &c. It is declined like Ráma before suffixes beginning with consonants.

No. 246.—पद्दन्नासृन्निशसन्यूषन्दोषन्यकृच्छकृदुदन्वासञ्छस्प्रभृतिषु (6-1-63). पाद, दन्त, नासिका, मास, हृदय, निशा, असृज्, यूष, दोष्, यकृत्, शकृत्, उदक, आस्य, एषां पदादयआदेशाःस्युः शसादौ वा॥ When *śas*, &c. follow, optionally substitute—*pad* for *páda* (the foot); *dat* for *danta* (a tooth); *nas* for *násiká* (the nose); *más* for *másа* (a month); *hrid* for *hridaya* (the heart); *niś* for *niśá* (night); *asan* for *asrij* (blood); *yúshan* for *yúsh* (soup); *doshan* for *dosh* (the arm); *yakan* for *yakrit* (the liver); *śakan* for *śakrit* (dung); *udan* for *udaka* (water); *ásan* for *ásya* (mouth).

सखिभ्याम् । 3. *p.* सखिभिः । 4. *s.* सख्ये, सखिभ्याम्, सखिभ्यः । 5. *s.* सखि + ङसि = सख्य् + अस् । After *yaṇ* has taken place, the next rule applies.

No. 261.—**ख्यत्यात्परस्य** (6 1-112). Short *u* is the substitute of the suffixes *ńasi* and *ńas* coming after the syllables *khi* and *ti* (long and short), for the final vowels of which *yaṇ* has been substituted. (*i. e.* after *khy, ty*). By Maxim. 47, *u* is used instead of the initial vowel of *ńasi* and *ńas*. Hence, 5. *s.* सख्युः । 5. *d.* सखिभ्याम् । 5. *p.* सखिभ्यः । 6. *s.* सख्युः । 6. *d.* सख्योः सखीनाम् (221, 242). 7. *s.* सख्यौ (216, 61). 7. *d.* सख्योः । 7. *p* सखिषु voc. हे सखे (226). पति – master. This word is not *ghi* in the simple form (170 *a*). Hence *yaṇ* instead of Guṇa is used in its declension. Thus 3. *s.* पत्या । 4. *s.* पत्ये । 5 and 6. *s.* पत्युः (261). 6 and 7. *d.* पत्योः । 7. *s.* पत्यौ (216); the rest like *Hari*. But in a compound, 3. *s.* भूपतिना । 4. *s.* भूपतये, &c.

Ex शोभनः सखा, सुसखा (a beautiful friend). 1. *d.* सुसखायौ । 1. *p.* सुसखायः, अनङ् णिद्वद्भावयोराङ्गत्वान्नदन्तेऽपि प्रवृत्तिः, समुदायस्य सखि रूपत्वा भावादसखीति घिसंज्ञा, ख्यत्यादित्युत्व न ॥ The substitute *anaṅ* and the change of the status of the *sarv.* suffixes to that of *ṇit* suffixes, all these being peculiar to the base of a word, are applicable to what ends with the base, but as the compound form (*susakhi*) is quite different from the simple *sakhi;* hence the compound is called *ghi* (the limitation असखि being quite inopportune) and No. 261 cannot apply. Hence 3. *s.* सुसखिना । 4. *s.* सुसखये । 5 and 6. *s.* सुसखेः । 7. *s.* सुसखौ, &c.

अतिशयितः सखा, अतिसखा (a great friend). परमः सखा यस्य = परम सखा (he who has the most excellent friend or a bosom friend). सखीमतिक्रान्तोऽतिसखिः (superior to or surpassing a female friend). 1. *d.* अतिसखायौ, परमसखायौ, अतिसखी, गोणत्वेऽप्यनङ् णित्वे प्रवर्त्तते । In परम सखा, the word *sakhi* has lost its independent character, still the substitute *anaṅ* and the characterisation of *sarvanámaasthán* suffixes as *ṇit* suffixes are applicable. In the 3rd and the subsequent cases, these are declined like Hari; while अतिसखिः is wholly declined like Hari.

F.—DECLENSION OF NUMERALS ENDING IN SHORT *i*.

कति (how many?) is a true plural. Hence, 1. *p.* कतिजस् *kati* being named *shaṭ* by No. 176, the suffix *jas* as well as *śas* is elided by No. 203, and the *luk* thus taking the place of the suffixes does not influence the form *kati*, as elided suffixes generally do (प्रत्ययलोपेo); be.

cause No. 179 forbids such a course. Hence *kati* cannot be affected by guṇa in accordance with No. 227. Thus 1. *p.* कति । 2. *p.* कति । 3. *p.* कतिभिः । 4 *p.* कतिभ्यः । 5. *p.* कतिभ्यः । 6. *p.* कतीनाम् । 7. *p.* कतिषु ॥

Ex त्रि (three). 1. *p* त्रि + जस् = त्रे + अस् (227) = त्रयः (65). 2 *p* त्रि + शस् = त्रीन् (234, 238). 3. *p.* त्रिभिः । 4. *p.* त्रिभ्यः । 5. *p.* त्रिभ्यः । 6. *p.* त्रि + आम् ॥

No. 262 —त्रेस्त्रयः (7-1-53). Substitute *traya* for *tri* before *ám*. Hence त्रयाणाम् (221, 242, 239). 7. *p* त्रिषु । गौणत्वेऽपि । Also when *tri* occurs at the end of an attributive Comp.

Ex प्रियत्रयाणाम् (of those who have three dear friends). द्वि = two, is dual and used as a Pronominal.

No. 263 —त्यदादीनामः (7-2-102). Short *a* is the substitute of the Pronominals beginning with *tyad* (see 155), when a case-suffix follows. द्विपर्यन्तानामेवेष्टिः । The great Commentator wills that the list shall not extend beyond *dvi*. Hence, 1 and 2. *d.* द्वि + औ = द्व + औ = द्वौ । 3, 4, 5. *d.* द्वि + भ्याम् = द्वाभ्याम् (240). 6 and 7. *d.* द्वि + ओस् = द्व + ओस् = द्वे + ओस् (231) = द्वयोः 2. द्वेअतिक्रान्तो = अतिद्विः (excelling the two) like *Hari*. औडुलोमिः (a descendant of Uduloman).

1. *s.* औडुलोमिः । 1. *d.* औडुलोमी । 1. *p.* उडुलोमाः ॥

2. *s.* औडुलोमिम् । 2. *d.* औडुलोमी । 2. *p.* उडुलोमान् ॥

लोम्नोऽपत्येषु बहुषु, अकारो वक्तव्यः । Short *a* is the substitute of *Uduloman* to express a plurality of descendants. In the plural number the form उडुलोम is declined, and in singular and dual औडुलोमि which resembles *Hari*.

G.—Declension of words ending in long *i*.

Ex. वातंप्रमिर्मांते, वातप्रमी 'out-running the wind; an antelope.' 1. *s.* वातप्रमीः । 1. *d.* वातप्रम्यौ (No. 234 does not apply here, because No. 252 prohibits its operation; hence No. 267 applies). 1. *p.* वातप्रम्यः । 2. *s* वातप्रमीम् (237). 2 *d.* वातप्रम्यौ । 2. *p* वातप्रमीन् । 3. *s* वातप्रम्या, वातप्रमीभ्याम्, वातप्रमीभिः, 4. वातप्रम्ये, do. वातप्रमीभ्यः, 5th वातप्रम्यः do. do. 6. वातप्रम्यः, वातप्रम्योः, वातप्रमी + आम् = वातप्रम्याम्, 7. वातप्रमौ, do. वातप्रमीषु, (243). 7. *s.* वातं प्रमौ, अकः सवर्णे०

क्विबन्तवातप्रमीशब्दस्य तु अमि शसिङौ च विशेषः, वातप्रम्यम् वातप्रम्यः, वातप्रम्यि; इरनेकाच इति यण् । The word *vátapramí*, when it ends in

Yaṇ is the substitute of a multivocal base ending in a verbal root that ends in *i* not preceded by a compound consonant forming a part of the root; when an affix with an initial vowel follows. Hence, *yaṇ*—कुमार्यौ, 1. *p.* कुमार्यः; voc. sing. हे कुमारि (265), 2. *s.* कुमार्यम्। 2. *p.* कुमार्यः। 4. *s.* कुमार्यै। 5. and 6. *s.* कुमार्याः। 6. *p.* कुमारीणाम्। 7. *s.* कुमार्याम्। 7. *p.* कुमारीषु। प्रधी, a genius, is thus declined—1. *s* प्रधीः। 1. *d.* प्रध्यौ। 1. *p.* प्रध्यः। 2. *s.* प्रध्यम्। 2. *d* प्रध्यौ। 2 *p.* प्रध्यः। 7. *s.* प्रधि। the rest like *vataprami*. Note that *kumárí* in spite of losing its independent character is still declined like *nadí*.

Ex. उन्नी 'one who leads up, a rescuer,' 1st sing. उन्नीः, उन्न्यौ। धातुना संयोगस्य विशेषणात्टिहस्यादेवयण्। The compound consonant as mentioned in Rule No 267 must be a part of a verbal root, and since the compound consonant in this example is formed of the initial letter of the root *ni*, to lead and the final of *ut*, hence No. 266 does not apply and we have *yaṇ* by No. 267. एवं ग्रामण्यौ। In the same way *grámaṇi*, the leader of a village. Why the restriction, 'not preceded by a compound consonant'? Witness सुश्रियौ 'two prosperous men'; here the final *i* is preceded by a compound consonant forming part and parcel of the root.

N. B.—गतिकारकेतरपूर्वपदस्य यण् नेष्यते। It is the wish of the great Commentator that *yaṇ* shall not be the substitute of what is preceded by something else than *gati* (25 *a*) and *Káraka*.

Hence, शुद्धधियौ 'two men of pure minds,' परमधियौ 'two men of great intellect.'

No. 268.—न भूसुधियौ (6-4-85). *Yaṇ* is not the substitute of *bhu* 'to exist and *sudhi* 'an intelligent man,' before a case suffix beginning with a vowel. Hence, 1. *s.* सुधीः। 1. *d* सुधियौ (266). सखायमिच्छतीति, सख्यति, ततः क्विप् (सखी) 'he who wishes for a friend.' Acting on the principle that a partial alteration in a word does not affect its identity we have, 1. *s.* सखा। 1. *d* सखायौ। 1. *p.* सख्यायः। voc. sing. हे सखीः, अमि पूर्वरूपात्परत्वाद्यणिप्राप्ते तत्रोऽपि परत्वात्सख्युरसम्बुद्धौ, इति प्रवर्त्तते। By the Law of Posteriority *yaṇ* (No. 267) supersedes the substitution of the Prior Form (No. 237) and then by the same Law is superseded by No. 259. Thus 2. *s.* सख्यायम, 2. *p.* सख्यः (267). Use *yaṇ* (267) in the rest of the declension of this word.

सहखेन वर्त्तते सखः, तमिच्छतीति, सखीः 'who wishes for what is in the sky.' सुतमिच्छतीति सुतीः 'who wishes for a son.' सुखमिच्छतीति

सुखी 'a pleasure seeker.' 1. *d.* सख्यौ, सुत्यौ, सुख्यौ । 5 and 6. *s.* सख्युः, सुत्युः, सुख्युः (No. 261).

H.—WORDS ENDING IN SHORT *u* AND SHORT *ṛi*.

शंभु (*Śiva*) is declined like *Hari*, as, शंभुः, शंभू, शंभवः, &c. In the same way are declined विष्णु, वायु (the wind) भानु (the sun). Now, we come to the declension of bases ending in *ṛi*. The base क्रोष्टु 'a jackal' is treated as one ending in *ṛi* before *sarva* suffixes in accordance with the rule coming next.

No. 269.—तृजवत्क्रोष्टुः (7-1-95). The form *kroshṭu* is like *kroshṭṛi* before *sarvanámasthán* suffixes, but not before the *su* of *sambudhi*. Hence, we have to decline the form *kroshṭṛi* in the 1st and 2nd case. Thus by No. 228 क्रोष्टृ becomes क्रोष्टर् (44), but the following rule provides for the nom sing. otherwise.

No. 270.—ऋदुशनस्पुरुदंसोऽनेहसां च (7-1-94). *Anaṅ* is the substitute of words ending in short *ṛi*, of *uśanas*, 'the regent of the planet Venus,' of *puruḍansas* 'Indra' and of *anehas*, 'time,' when *su* not being *sambudhi* follows. Hence क्रोष्टन् + स् ॥

No. 271.—अप्तृन्तृच्स्वसृनप्तृनेष्टृत्वष्टृक्षत्तृहोतृपोतृप्रशास्तृणाम् (6 4-11). The penultimate letters of these—*ap*, water; what ends in *ṭṛin* or *ṭṛich*; *svasṛi*, a sister; *naptṛi*, a grandson; *neshṭṛi*, an officiating priest; *tvashṭṛi*, a carpenter; *kshaṭṛi*, a charioteer; *hoṭṛi*, a Rigvedi priest; *poṭṛi*, a priest; *praśastṛi*, a ruler;———is lengthened, when a *sarvanáma* suffix excluding *sambudhi* follows. Since *kroshṭṛi* ends in *ṭṛich*, we have क्रोष्टान् स । Again, eliding *s* by No. 258, and *n* by No. 249, we get 1. *s.* क्रोष्टा । 1. *d.* क्रोष्टारौ (228 and 271). 1. *p.* क्रोष्टारः । 2. *s.* क्रोष्टारम् । 2. *d.* क्रोष्टारौ । 2. *p.* क्रोष्टु + शस् । *Kroshṭu* does not assume the *ṭṛich* form before *śas*, hence by No. 234 and 238, we have क्रोष्टून् । 3. *s.* क्रोष्टु + टा । then,

No. 272.—विभाषा तृतीयादिष्वचि (7-1-97). *Kroshṭu* is optionally *kroshṭṛi*, when a suffix of the 3rd case or of the subsequent ones beginning with a vowel follows. Hence, we have क्रोष्टृ + आ=क्रोष्ट्रा in 3. *s.* or क्रोष्टुना । 3. *d.* क्रोष्टुभ्याम । 3. *p.* क्रोष्टुभिः । 4. *s.* क्रोष्ट्रे or क्रोष्टवे (229). 5. *s.* क्रोष्टृ + ङसि—to avoid *yaṇ* we have the next rule.

No. 273.—ऋत उत् (6-1-111). ऋदन्तात् ङसिङसोरति परे उकार एकादेशः स्यात् । Short *u* is the single substitute, when the *a* of *ńasi* and *ńas* follows what ends in short *ṛi*. Since a substitute for *ṛi* is always followed by *r*, we have to employ *ur*. Thus क्रोष्टुर्स्.

अन्दृदृम्भूजम्बूकफेलूकर्कन्धूदिधिषूरित्युणादिसूत्रेण ष्युत्पादितः ॥ दृभी ग्रन्थे 'to wind round.' दृम्भतीति दृम्भूः (a snake). प्रतिबन्धने (to bind). अन्दतीति अन्दूः (a tie). जमु अदने (to eat). जमतीति, जम्बः (Indian fruit, *jámun*). कफंलातीति कफेंलू (phlegmatic) दिधिं धैर्यं स्यतित्यजति, दिधिषूः (losing courage or presence of mind). कर्कं दधातीति कर्कन्धूः (the jujube tree)—all these words end in *kú*, a *unadi* suffix. 1. *d.* दृम्भ्वौ। 1. *p.* दृम्भ्वः। 2. *s.* दृम्भूम्; the rest like *Huhu*. दृन्निति नान्तेर्हिंसार्थे ऽव्यये भुवः क्विप्। The word दृन्भू 'the thunderbolt' is formed of the indeclinable *drin* 'injury' and *bhu* 'to be' followed by *kvip*. दृन्कार पुनः पूर्वस्य भुवो यण् वक्तव्यः। *Yaṇ* is the substitute of *bhu* preceded by *drin* 'injury' *kara* 'hand' *punah* 'again.' Hence, 1. and 2. *d.* दृन्भ्वौ। 1. *p.* दृन्भ्वः; the rest like *khalapú*. करभूः 'a fingernail' makes 1 and 2. *d.* करभ्वौ and 1. *p.* करभ्वः, पुनर्भूः (regenerated). पुनर्भ्वौ, पुनर्भ्वः। धातृ 'the Supreme Cherisher' makes 1. *s.* धाता (Nos. 270, 271, 258, 249). 1. *d.* धातारौ (228, 271). 1. *p.* धातारः। Voc. sing. हे धातः (228, 258, 109).

ऋवर्णाच्चस्य णत्वं वाच्यम्। Let it be stated that *n* cerebral is used in place of *n* dental coming after *ri* long or short. Hence, 6. *p* धातॄणाम् (221, 242). In the same way are declined, *naptri* &c. of No. 271. पितृ 'a father' makes 1. *s.* पिता। 1. *d.* पितरौ। 1. *p.* पितरः। 2. *s.* पितरम। 2 *p.* पितॄन्; the rest like (धातृ). *Pitri* does not come within the operation of rule 271, and likewise जामातृ 'a son-in-law.' भ्रातृ 'a brother, &c' are not amenable to it नप्त्रादिग्रहणंव्युत्पत्तिपक्षेनियमार्थम्। Granting that *pitri* &c. are formed by the same *unadi* suffixes that are employed to form *naptri* &c. mentioned in Rule No. 271, the citing of these alone in No. 271, determines that those *pitri* &c. are excluded from the operation of it.

Ex. नृ 'a man' makes 1. *s.* ना। 1. *d.* नरौ। 1. *p.* नरः। voc. sing. हे नः॥

No. 277.—नृ च (6-4-6). The vowel of *nṛi* is optionally lengthened before *nám*. Hence, नॄणाम् or नृणाम्॥.

The imitative forms of the verbal roots कॄ 'to scatter' and तॄ 'to float' are *kṛi* and *tṛi*, being actually the original forms of them, and either *it* or *yaṇ* is made use of in declining them. Thus 1. *s.* कीः। 1. *d.* किरौ। 1. *p.* किरः। 1. *s.* तीः। 1. *d.* तिरौ। 1. *p.* तिरः; the rest like *gir*. Alternatively, कृः, क्रौ, क्रः। 2. *s.* कृम्। 2. *d.* क्रौ। 2. *p.* कृन्। 3. *s.* क्रा। 4. *s.* क्रे, &c.

NOTE 2.—**ओस्योकारे च नित्यं स्याटमशसोस्तु विभाषया। इयादेशोऽचि नान्यत्र स्त्रियाः पुंस्युपसर्जने॥ क्रीबेतुनुम्।** *Iyaṅ*, a substitute before a suffix beginning with a vowel, is always used before *os* and *okár*, but optionally before *am* and *śas* and not anywhere else, when *stri* becomes a subordinate word in a compound denoting a male; but *num* is the augment of it in a neuter compound (293). Thus: 1. *s.* **अतिस्त्रि**। 1. *d.* **अतिस्त्रियौ**। 1. *p.* **अतिस्त्रीणि**। The same in the 2nd case. 3. *s.* **अतिस्त्रिया**। 4. *s.* **अतिस्त्रिये**, &c.

Ex. **श्री**—1. *s.* **श्रीः**। 1. *d.* **श्रियौ**। 1. *p.* **श्रियः**। Voc. *s.* **हे श्रीः** (167; 283). 4. *s.* **श्रियै** (169, 223, 264) or **श्रिये** (266). 6. *s* **श्रियाः** or **श्रियः**। 6. *p.* **श्रीणाम्** (168, 221) or **श्रियाम्**। 7. *s.* **श्रियाम्** (169, 214) or **श्रियि**॥

Ex. **सुष्ठु धीर्यस्याः, सुष्ठु ध्यायति वेति धियङ्हे तु वृत्ति मते सुधीः श्रीवत्** (she whose intellect is good, or who thinks well) is declined like *śrí*, in the opinion of *patanjali*; but according to some like *sudhi*, Masculine. **सुष्ठुधीः सुधी**. 'good intellect' like *śrí* only. **रामणी + खलपू** are declined as Masculines, and very rarely as Feminines. **धेनु** (a cow) like *mati*.

No. 286.—**स्त्रियां च** (7-1-96). When the word *kroshṭu* denotes a female, it takes the form *kroshṭri*.

No. 287.—**ऋन्नेभ्यो ङीप्** (4-1-5). After a word ending in *ṛi* and after one ending in *n*, *ńip* is added to form the Feminine. Hence, 1. *s* **क्रोष्ट्री**। 1. *d.* **क्रोष्ट्र्यौ**। 1. *p* **क्रोष्ट्र्यः**; like Gaurí; **भ्रूः** 'the eye brow' like *śrí*.

Ex. **पुनर्भूः** 'a widow remarried' makes Voc. sing. **हे पुनर्भु** (265). 2. *s* **पुनर्भ्वम्**। 1 and 2. *d.* **पुनर्भ्वौ**। 1 and 2. *p* **पुनर्भ्वः** (*yaṇ* by **ढ्रञ्कर०**).

No. 287 *a*.—**एकाजुत्तरपदेणः** (8-4-12). In a compound of which the last member consists of a single syllable, the dental *n*, at the end of a *prátipadika*, or the *n* of the augment *num*, or that of a *vibhakti* is changed to the cerebral on account of the cause *r* or *sh* contained in the 1st member of the compound. Hence, 6. *p.* **पुनर्भूणाम्** (because *yaṇ* is debarred by *nuṭ*). **वर्षाभू** (a frog) make 1. *s.* **वर्षाभूः**। 1. *d.* **वर्षाभ्वौ**। 1. *p.* **वर्षाभ्वः**। According to *Kaiyata*, it takes the form **हे वर्षाभूः** in the voc. singular, not being a True Feminine, according to others, it is also Feminine, hence it takes the form **हे वर्षाभु** in the vocative. **भेक्यां पुनर्नवाग्रां स्त्री वर्षाभूर्दर्दुरे पुमान्**—*Yádava.*

No. 288.—**नषट्स्वस्रादिभ्यः** (4-1-10). *Ńip* and *táp*; these two Feminine Terminations are never added to *shaṭ* or to *svasri*, &c. The

words of the *svasrádi* class are given in the following *śloka*.—**स्वसादि-सञ्चतसञ्चननान्द्रादुहितातथा, यातरा, मातेतिसप्तैते, स्वस्रादय उदाहृताः ॥ स्वस** (a sister); **तिस** (three); **चतस** (four); **ननान्दृ** (a husband's sister); **दुहितृ** (a daughter); **यातृ** (a husband's brother's wife) and **मातृ** (a mother). Thus by No. 271, the penultimate letter of *svasri* is lengthened, after the substitution of *anaṅ* or of a Guṇa. **स्वसा, स्वसारौ; स्वसारः,** &c. *Mátṛi* is declined like *pitṛi*, but the accusative plural is **मातॄः ॥**

द्यौः is declined like 'go'; **रै** 'wealth' as in the Masculine, and **नौ** 'a boat' *like glau* (**ग्लौ**).

CHAPTER X.

Neuter Bases ending in Vowels.

Ex. **ज्ञान** (knowledge), makes 1. *s.* **ज्ञानम्** (205, 237). 1. *d.* **ज्ञान + शी** (200). Now *jñána* being called *bha* before *śi* by No. 173, the next rule applies.

No. 289.—**यस्येति च** (6-4-148). The letters *a* and *i*, long or short, of a base, called *bha* are elided, when long *i* or *a taddhit* suffix follows. Hence the final *a* of *jñána* is to be elided; but **ओङः शयां प्रतिषेधोवाच्यः** a prohibition or counter order is given, when *śi* becomes the substitute of *auṅ* (**ओङ**). Hence, **ज्ञाने** (60 *a*). In the neuter *śi* (**शि**) is used for *jas* and *śas* by No. 201 and is called *sarvanama-asthána* by No. 180. Hence, 1. *p* **ज्ञान + शि**, to which the next rule applies.

No. 290.—**नपुंसकस्य झलचः** (7-9-72). *Num* is the augment of a neuter ending in *jhal* or *ach* before a *sarvanáma*, suffix. The augment *num* by No. 40 comes before the last of the vowels in a word. Thus **ज्ञानन् + शि = ज्ञानानि** (257). 2. *s.* **ज्ञानम्**। 2. *d.* **ज्ञाने**। 2. *p.* **ज्ञानानि**। The rest like *Ráma*. In the same way are declined **धन** (riches) **वन** (a forest) **फल** (fruit), &c.

Ex. **कतर** "which of the two?" 1. *s.* **कतर + अद्ड्** (206). The use of the indicatory *d* in a suffix is stated in the next rule.

No. 291.—**टेः** (6-4-143). The *ṭi* (see No. 20) of a *bha* is elided on account of the indicatory *d* of a suffix following it; hence, **कतर् + अद = कतरद्** or **कतरत्** (241); 1. *d.* **कतरे**। 1. *p.* **कतराणि**; voc. sing.

हे कतरत् । The rest as in the masculine. In the same way are declined कतमत्, अन्यत्, अन्यतरत्, इतरत् । But अन्यतम makes अन्यतमम् एकतरात्प्रतिषेधो वक्तव्यः । *Ekatará* is excluded from the operation of No. 206; hence, एकतरम् ॥

Ex. अजर (an undecaying thing). 1. *s.* अजरम् । 1. *d.* अजरसौ (245, 200) or अजरे (200). After the substitution of *jaras* for *jará* coming before the substitute *śi* of *śas* and *jas*, as directed by the Law of Posteriority, we may subjoin *num* to the form '*ajaras*' ending in *jhal*. Thus अजरन्स् + शि । Again,

No. 292.—सान्तमहतः संयोगस्य (6-4-10). The vowel preceding the *n* of a conjunct of consonants ending in *s* or that of *mahat* is lengthened, when a *sarvanáma* not being the vocative *su*, follows. Hence, 1. *p.* अजरांसि or अजराणि (Anusvára by No. 96). 2. *s.* अजरसम् or अजरम् । 2. *d.* अजरसौ or अजरे । 2. *p.* अजरांस, अजराणि ॥

N. B.—अमि लुगपवादमभ्यासं बाधित्वा परत्वाज्जरस्. ततः सन्निपात परिभाषया न लुक् ॥ The substitute *jaras* by the Law of Posteriority suspends the substitution of *am* for *am* (No. 205) that contradicts *luk* (204) of the suffix *am*. Then by *Sannipáta* Rule the new form of the base cannot cause the elision of *am* by *luk* process. The aim of "Sannipáta Paribhásha" is to prevent re-action *i. e.* when some operation is performed upon the form of a word on account of a following suffix, the new form of the word cannot re-act upon the suffix and *vice-versa*. The rest of the declension of *ajara* is like the masculine.

From Rule No 246 we obtain such forms as *hrid*, *udan*, *ásan*. Hence 2 *p.* हृन्दि, उदानि, आसानि (201, 290). 3. *s* हृदा, उद्ना, आस्ना (247). 3. *d.* हृद्भ्याम्, उदभ्याम् (249), आसभ्याम् (249), &c., मास 'a month' is also neuter. 1st मासम्, मासे, मासानि । 2nd मासम्, मासे, मासानि or मांसि । 3 *s.* मांसा । 3. *d.* मान्भ्याम्, &c.

Ex. श्रीण 'possessing wealth' becomes श्रीण in the neuter by No. 181 and is declined like *jńána*.

Ex. वारि 'water' 1. *s.* वारिसु = वारि (204 = elision of *su*).

No. 293.—इकोचि विभक्तौ (7-1-73). *Num* is the augment of a neuter base ending in *i* before a case-ending beginning with a vowel. Hence, 1. *d* वारिणी । 1. *p.* वारीणि (257). No. 179 is not a hard and fast rule as declared by *Páṇini* in his Mahábhashya; hence it is

relaxed in forming the vocative of *vári*. Thus हे वारे (226) or हे वारि (204). 3 *s.* वारिणा (254). घेर्ङिति-इति गुणे प्राप्ते वृद्ध्योत्वतृज्वद्भाव गुणेभ्यो नुम् पूर्व विप्रतिषेधेन । *Guṇa* is due before *ñit* suffixes by No. 229, but here the Commentator says 'By the Law of Priority, *num* is used in preference to *vriddhi*, the substitution of *au* (औ), the being compared to the form *trich* (269) and *guṇa* (*i. e.* all these subsequent operations are set aside by *num*). Hence, 4. *s.* वारिणे । 5 and 6. *s.* वारिणः । 6 and 7. *d.* वारिणोः । 6. *p.* वारि + आम् । By नुमचिरो *nut* is used in preference to *num*, &c., and hence the preceding vowel is lengthened by No. 242; thus—वारीणाम्, *vári* is declined like *Hari* in connexion with suffixes beginning with a consonant. 7. *s.* वारिणि । 7. *p.* वारिषु ॥

No. 293 *a*.—तृतीयादिषु भाषित पुंस्कं पुंवद्गालवस्य (7-1-74). In deference to the opinion of Gálava, an ancient grammarian, let a neuter base that has been spoken of as masculine in the same signification which it bears be optionally like the masculine when *tá* or any subsequent suffix beginning with a vowel follows. Hence, अनादि (without a beginning) makes 3. *s.* अनादिना । 4. *s.* अनादये or अनादिने, &c. The rest like *vári*. पीलू is a tree, its fruit is also called पीलू; तस्मै पीलुने (to that *pilú*). Here it cannot take the masculine status, because the sense in the neuter differs from that in the masculine.

No. 294.—अस्थिदधिसक्थ्यक्ष्णामनङुदात्तः (7-1-75). *Anaṅ* is the substitute of these before *tá* or any of the subsequent affixes beginning with a vowel and this *anaṅ* is acutely accented. Hence दधन् + टा = दधन् + टा (247) = दध्ना । 4. *s.* दध्ने । 5. *s.* दध्नः । 6. *s.* दध्नः । 6 and 7. *d.* दध्नोः । 7. *s.* दध्नि or दधनि । In the same way are declined *asthi* (a bone), *sakthi* (the thigh) and *akshi* (the eye).

Ex. सुधी (intelligent). 1st सुधि, सुधिनौ, सुधीनि ; voc. sing. हे सुधे (204, 179, 226) or हे सुधि (204). In the vocative, the *su* suffix is elided by No. 204, and the blank called *luk* by No. 177 ought not to influence the base before it by No. 179; but the authority of No. 179 is often set at naught as here; hence, the two forms in the vocative singular.

Ex मधु (honey). 1st case मधु, मधुनी, मधूनि । Voc. sing. हे मधो (204, 226) or हे मधु (204). सानुशब्दस्य सुर्वा । The word *sánu* makes सूनि or सानूनि in 1 and 2. *p.*

The *Bahuvrihi* compound प्रियकोष्टु (which likes a jackal) is thus declined :—1. *s.* प्रियकोष्टु । 1. *d.* प्रियकोष्टुनौ तृज्वद्भावात्पूर्वविप्र-

तिषेधेननुम् । *Num* is used here in preference to being likened to a word ending in *trich* by the Law of Priority.

टादौ पुंवत्पक्षे, प्रियक्रोष्ट्रा, प्रियक्रोष्टुना, प्रियक्रोष्टवे प्रियक्रोष्टे, । In the masculine with suffixes beginning with *tá* (see No. 293*a*). 3. *s.* प्रिय क्रोष्ट्रा or प्रिय क्रोष्टुना । 4. *s.* प्रिय क्रोष्टे or प्रिय क्रोष्टवे, अन्यत्र तृज्वद्भावान्पूर्व-विप्रतिषेधेन नुमेव । In the neuter, *num* only is used by the Law of Priority; hence, 3. *s.* प्रिय क्रोष्टुना । 4 *s.* प्रिय क्रोष्टुने । 6. *p.* प्रिय क्रोष्टूनाम् (*nut* only).

Ex. सुनू (a good cutter) makes सुनु, सुनुनी सुनूनि in the 1st and 2nd cases, सुनुना in 3. *s.* &c.

Ex. धातृ (nursing) 1st and 2nd cases धातृ, धातृणी, धातृणि । Voc. sing. हे धातर्स् (228) = हे धातर् (258) = हे धातः (109) or हे धातृ (244). In the same way, ज्ञातृ (knowing), कर्तृ (a doer), &c.

Ex. प्रद्यौ by No. 182, becomes प्रद्यु in the neuter. Thus, 1st and 2nd cases प्रद्यु, प्रद्युनी, प्रद्यूनि । 3. *s.* प्रद्युना, &c.

Ex. प्ररै (very wealthy)—1st and 2nd cases, प्ररि, प्ररिणी, प्ररीणि । 3. *s.* प्ररिणा । By maxim. एकदेश विकृतमनन्यवत्, and रायोहलि, we have 3, 4, 5. *d.* प्रराभ्याम् । 3, 4, 5 *p.* प्रराभिः (279). 6. *p.* प्ररीणाम् ॥

Ex. सुनौ (having good boats)—सुनु, सुनुनी, सुनूनि, &c.

CHAPTER XI.

Masculine Bases ending in Consonants.

Ex. लिह् (one who licks). 1. *s.* लिह् + स् = लिट् (258), again,

No. 295.—ढोढ़ः (8-2 31) हस्यढ़ः स्याज्झलि पदान्ते च ॥ In place of *h* there is the cerebral *ḍh*, when *jhal* follows, or at the end of a *pada*. Hence, *h* occuring at the end of the pada (लिह् = No. 28) is changed to *ḍh*. Thus लिढ् = लिड् (87), or लिट् (241). 1. *d.* लिहौ । 1. *p* लिहः । 2. *s.* लिढम् । 2. *d.* लिहौ । 2. *p.* लिहः । 3. *s.* लिढा । 3. *d.* लिड्भ्याम् । 3. *p.* लिड्भिः । 4. *s.* लिढे । 4. *d.* लिड्भ्याम् (No. 172). 4. *p.* लिड्भ्यः । 5. *s.* लिढः । 5. *d.* लिड्भ्याम् । 5. *p.* लिड्भ्यः । 6. *s.* लिढः, लिहोः, लिढाम् । 7th लिढि, लिहोः, लिट्त्सु (295, 87, 102, 92) or लिट्सु (102 not applying).

Ex. दुह् (who milks). 1 *s.* दुहस् = दुह् (258), again,

No. 307.—दिव उत् (6 1-131). *Ut i. e. u* short, is the substitute of *div* at the end of a *pada*. *Div* is called a *pada* before *bhyam*, &c. No. 172. Hence, सुद्युभ्याम् ॥

Ex. चतुर् = four. 1. *p.* चतुभ्राम्र्जस् = चत्वारः । 2. *p.* चतुरः । 3. *p.* चतुर्भिः । 4 and 5. *p.* चतुर्भ्यः ॥

No. 308.—षट् चतुर्भ्यश्च (7-1-55). *Nut* is the augment of *ám* coming after *shaṭ* and *chatur*. Hence, 6. *p.* चतुर् + नाम् = चतुर्णाम् (248).

No. 309.—अचोरहाभ्याम् द्वे (8 4-46). See No. 64 *g*. Hence, चतुर्णाम् alternatively.

No. 310.—रोः सुपि (8-3-16). Of *ru* (र्) only and not of any other *r* is the *visarga* substitute before the plural *su* of the 7th case. Hence, चतुर्षु (243). The reduplication of *sh* after *r*, as declared by No. 309 cannot take place or account of the prohibitive character of the next rule.

No. 311.—शरोऽचि (8-4-49). When *ach* follows, *śar* cannot be doubled. Hence, चतुर्षु only.

Ex. प्रिय चतुर् (who has four dear friends) makes 1. *s.* प्रियचत्वाः (302, 258, 109). 1. *d.* प्रियचत्वारौ प्रियचत्वारः, गोणत्वे तुनुद् नेष्यते । No *nuṭ* is intended, when *chatur* loses its independent character; 6. *p.* प्रियचतुराम्, प्राधान्ये तु स्यादेव ; but let the augment be *nuṭ*, when *chatur* stands as a principal word, as परमचतुर्णाम् of the last four or best four).

Ex. कमलं, कमलां वा आचष्टाणः कमल् (he says 'a rose' or look at a rose). 1. *d.* कमलौ । 1. *p.* कमलः । 7. *p.* कमल्षु । Ex. प्रशाम् (प्रशाम्यतीति, who overcomes his passion).

No. 312.—मोनो धातोः (8-2-64). At the end of a *pada*, *n* is the substitute of the *m* of a verb. Hence, 1. *s.* प्रशान् । 1. *d.* प्रशामौ । 1. *p.* प्रशामः । 3. *d.* प्रशान्भ्याम् (*Praśám* being called a *pada* before *bhyám*). किम् (who).

No 313.—किमः कः (7-2 103). *Ka* is the substitute of *kim* before a *vibhakti*. Hence, क + स् = कः । 1. *d.* क + ओ = कौ । 1. *p.* के । 2 *c.* कम्, कौ, कान् । 3. *s.* केन । 4. *s.* कस्मै । 4. *d.* कस्मात् । 7. *s.* कस्मिन् । The rest like *sarva*. इदम् = this.

No. 314.—इदमेमः (7-2-108). *M* is the substitute of *idam* before the 1st affix *su*. त्यदाद्यत्वापवादः a contradiction of Rule 263. Hence, *m* remains as *m* in the word.

No. 315.—**इदोय् पुंसि** (7-2-111). *Ay* is the substitute of the *id* of *idam*, when *su* follows it in the masculine. Hence, **इद् अम्** becomes **अय् अम्**, *i. e.* **अयम्** in 1. *s.* on the elision of *su* by No. 258. 1. *d.* **इदम् + औ = इदअ + औ** (263), *a* being used for *m*. Now the two short *a's* of *idaa* cannot coalesce into the long *a* by No. 73, which is debarred by the next rule.

No. 316.—**अतोगुणे** (6-1 97). When *guṇa* comes after the short *a*, the following *guṇa* is the single substitute for both. Hence, **इद औ**, again, the *d* of *idam* changes to *m* before the next five suffixes by the following rule—

No. 317.—**दश्च** (7-2-109). For the *d* of *idam*, let the substitute be *m* before a *vibhakti*. Hence **इमौ** (*vriddhi*). 1. *p.* **इमे** (198 and *guṇa*), **त्यदादेः सम्बोधनं नास्ति।** The vocative of *tyadádi* is wanting. 2. *s.* **इमम्।** 2. *d.* **इमौ।** 2. *p.* **इमान्** (238). 3. *s.* **इदम् + टा**, to which the next refers.

318.—**अनाप्यकः** (7-2-112). For the *id* of *idam* without *k*, *an* (**अन्**) is the substitute, when case-affixes included in *áp* (a *pratyáhára* formulating the suffixes beginning with *áṅ* **आङ्** and ending with *sup*) follow. Thus **इद + टा = अन + टा = अनइन = अनेन**, 3. *s.*

No. 319.—**हलिलोपः** (7-2-113). The *id* of *idam* without *k* is elided before *áp* beginning with a consonant **नानर्थकेलोऽन्त्य विधिरनभ्यासविकारे।** *Paribhásha* 47 does not relate to what imports nothing (as the *id* here) except in the case of changes connected with the reduplication of verbs. Hence, not only the final of *id*, but the whole of it is elided, and only *a* remains behind. See No. 185 which gives 3. *d.* **आभ्याम्**, co-operating with No. 240. 3. *p.* **अ + भिस्**.

No. 320.—**नेदमदसोरकोः** (7-1-11). For the *bhis* coming after *idam* and *adas* without *k*, let not there be *ais*. Hence, **एभिः** (230) **नित्यत्वात् ङे स्मै, पश्चाद्धलि लोपः** the rule 192 being invariable in effect, 1st *smai* is used for *ńe*, then *id* is cut out. Hence, 4. *s.* **अस्मै**, 4. *d.* **आभ्याम्,।** 4. *p.* **एभ्यः।** 5. *s.* **अस्मात्,।** 5. *d.* **आभ्याम्।** 5. *p.* **एभ्यः।** 6. *s.* **अस्य।** 6 *d.* **अनयोः** (318, 231) **एषाम्** (219). 7. *s.* **अस्मिन्** (193). 7. *d.* **अनयोः।** 7. *p* **एषु** (243).

अव्ययसर्वनाम्नामकच् प्राक्टेः। The *taddhit* suffix *akach* comes before the *ti* of adverbs and pronouns. It is, then, declined thus. 1st case **अयकम्, इमकौ, इमके।** 2nd **इमकम्, इमकौ, इमकान्।** 3rd **इमकेन, इमकाभ्याम्, इमकैः**, &c.

rules bearing upon the application of case-affixes, accentuation, the giving of technical names (184), the use of the augment *tuk* in connexion with *krit* affixes are concerned, but not anywhere else (as in the example **राजाश्व**, 'the king's horse' where the elision is actual). Hence, from the falsity of the elision of *n* in **राजभ्याम्**, there is not the prolongation of the vowel *a* after *j* (No. 240), nor the substitution of *ekár* for *a* (No. 230), nor that of *ais* for *bhis* (190). Thus 3. *d.* **राजभ्याम्** । 3. *p.* **राजभिः** । 4. *s.* **राज्ञे** । 4. *p.* **राजभ्यः** । 6. *s.* **राज्ञः** । 6. *d.* **राज्ञोः** । 6. *p.* **राज्ञाम्** । 7. *s.* **राज्ञि** or **राजनि** ॥

Ex. **प्रतिदिवन्** (**प्रतिदीव्यतीति, प्रतिदिवा**), day; this word also ends with the *unadi* suffix *kanin* (**कनिन्**) makes 1. *s.* **प्रतिदिवा** । 1. *d.* **प्रतिदिवानौ** । 1. *p.* **प्रतिदिवानः** । Having elided the final *a* of this in the capacity of *bha* we should proceed in the following way.

No. 325.—**ह्रस्वो नपुंसके प्रातिपदिकस्य** (7-2-113). The penultimate *ik* of verbs, ending in *r* or *v* is lengthened before a *hal*, hence we have 2. *p* **प्रतिदीव्नः** । 3. *s.* **प्रतिदीव्ना**, &c., (the elision of *a* is not *sthani* on account of the substitution of a long vowel, see Pari. 51). We now come to the declension of *yajvan* which ends with the *krit* suffix *ánanip* (**ङ्वनिप्**) and means a sacrificer 1. *s.* **यज्वा** । 1. *d.* **यज्वानौ** । 1. *p.* **यज्वानः** ॥

No. 326.—**न संयोगाद्वमन्तात्** (6-4-137). The *a* of 'an' coming after a compound consonant ending in *v* or *m* is not elided. Hence, 2. *p.* **यज्वनः** । 3. *s.* **यज्वना** । 3. *d.* **यज्वभ्याम्**, &c.

Ex. **ब्रह्मन्** (Brahma) makes 2. *p.* **ब्रह्मणः** । 3. *s.* **ब्रह्मणा** ॥

Ex. **वृत्रहन्** (Indra, the killer of Vritra).

327.—**वृन् हन् पूषार्यम्णांशौ** (6-4-12). The penultimate letters of these—the affix 'in' denoting a possessor; '*han*' to strike; Púshan, the sun; and Aryaman the sun, is lengthened only when *śi* (**शि**) follows. **सर्वनिषेधे प्राप्ते**, when this prohibition presents itself, we may have recourse to the next rule for the formation of the nom. sing. of *vritrahan*.

No. 328 —**सौ च** (6-4-13). The penultimate letters of *in*, &c., are lengthened, when *su*, not being the vocative suffix, follows. Hence, we have **वृत्रहा** in 1. *s.* and **हे वृत्रहन्** in the voc. sing. Of the rest **वृत्रहणौ** । 1. *p.* **वृत्रहणः** । 2. *s.* **वृत्रहणम्** । 2. *d.* **वृत्रहणौ** । (In these cases, the cerebral *n* is used by No. 287 *a*.

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(249). 4. *s.* **मघोने**, &c. &c. **शत्वन्** and **युवन्** are declined like **मघवन्** before *sut* suffixes. In case of *yuvan*, having used *u* for *v*, we cannot reduce *y* to the state of *samprasáraṇa*, as the next rule says.

No. 334.—**न सम्प्रसारणे सम्प्रसारणम्** (6-1-37). When a *samprasáraṇa* follows, let there be no *samprasáraṇa* instead of the preceding *yaṇ*. Hence, we have **यून:** in 2 *p.* **यूना** in 3. *s.* **युवभ्याम्** in 3. *d.* &c. **अर्वन्** (a horse), makes 1. *s.* **अर्वा**, voc. *s.* **हे अर्वन्**.

No. 335.—**अर्वणस्त्रसावनञ:** (6-4-127). *Tri* is the substitute of the final of the base, *arvaṇ*, destitute of the privative prefix *naṅ* (not), but not when *su* follows. Hence, 1. *d.* **अर्वन्तौ**। 1. *p.* **अर्वन्त:**। 2. *s.* **अर्वन्तम्, अर्वन्तौ**। 2. *p.* **अर्वत:**। 3. *s.* **अर्वता**। 3. *d.* **अर्वद्भ्याम्**। 6. *d.* **अर्वतो:** and so on.

Why 'without the privative'? Witness 1. *s.* **अनर्वा**। 1. *d.* **अनर्वाणौ** like *yuvan*. This Sutra is wrongly explained in the Siddhánta and Laghu Kaumudi. See Káśiká.

Ex. **पथिन्** (a path).

No. 336.—**पथिमथ्यृभुक्षामात्** (7-1-85). Of the words *pathin* (a path), *mathin* (a churner) and *ṛibhukshin* (Indra), let long *a* be the substitute before *su* suffix. Hence we have **पथिभ्राम्** in 1. *s.* again, [The final *n* of these is dropped, as they are exhibited in the rule in the *pratipádiká* form].

No. 337.—**इतोऽत् सर्वनामस्थाने** (7-1-86). Instead of the short *i* of *pathin*, &c., short *a* is the substitute, when a *sarvanámaasthána* follows. Hence, **पथ भ्राम्**, again,

No. 338.—**थोन्थ:** (7-1-87). Of the *tha* of *pathin* and *mathin* *ntha* is the substitute before a *sarvanámaasthána*. Hence, it makes **पन्था:** in 1. *s.*, **पन्थानौ** in 1. *d.*, **पन्थान:** in 1. *p.*, **पन्थानम्** in 2. *s.*, **पन्थानौ** in 2. *d.*

No. 339.—**भस्यटेर्लोप:** (7-1-88). The *ṭi* of *pathin*, &c. entitled to the designation of *bha*, is elided. Hence, **पथ् + अस् = पथ:**। 2. *p.* **पथा**। 3. *s.* **पथिभ्याम्**। 3. *d.* and so on. In the same way are declined *mathin* and *ṛibhukshin*. Now the declension of numerals ending in *n* begins.

Ex. **पञ्चन्** (five) is always plural. Hence 1 and 2. *p.* **पञ्च** (184, 203). 3. *p.* **पञ्चभि:**। 4 and 5. *p.* **पञ्चभ्य:**। (The *n* is elided by No. 249). Having used the augment *nuṭ* by No. 308, we have to lengthen the penult of the base *panchan* by the next.

No. 340.—**नोपधायाः** (6-4-72). The penult of what ends in *n* is lengthened before *nám* (**नाम्**). The elision of the final *n* of the base *panchan* takes place in accordance with No. 249, when *nám* follows; thus we get **पञ्चानाम्** in 6. *p.* and **पञ्चसु** in 7. *p.*

Ex. **परमपञ्चन्** (the excellent five) makes **परमपञ्च** in 1. *p.* **परम पञ्चानाम्** in 6. *p.* In this example, *panchan* is the principal word, being qualified by the adjective *parama;* but in a relative compound when it becomes a subordinate word (**गौणत्वे तुनलुग्नुटौ**) it becomes free from these operations—elision and the insertion of the augment *nuṭ.* Hence 1. *s.* **प्रिय पञ्चा** (who has five dear friends). 1. *d.* **प्रिय पञ्चानौ**। 1. *p.* **प्रिय पञ्चानः**। 2. *s.* **प्रियपञ्चानम्** like *rájan.* In the same way, decline, **सप्तन्** (seven), **नवन्** (nine), **दशन्** (ten). The numeral **अष्टन्** (eight) requires to be noticed, on account of some peculiar features in its declension.

No. 341.—**अष्टन आविभक्तौ** (7-2-84). Of *ashṭan,* long *a* is optionally the substitute, when a case-affix follows. Hence the form **अष्टा** enters into the declension of it.

No. 342.—**अष्टाभ्य औश्** (7-1-21). *Auś* is the substitute of *jaś* and *śas* coming after the lengthened form of *ashṭan.* Hence, 1. and 2. *p.* **अष्टौ** (**अष्टा+औ**), **परमाष्टौ**। 3. *p.* **अष्टाभिः**। 4 and 5 *p* **अष्टाभ्यः**। 6. *p.* **अष्टानाम्**। 7. *p.* **अष्टासु** ॥

N. B.—**अष्टभ्य इति वक्तव्ये, कृतात्वनिर्देशो जस् शसोर्विषये आत्वं ज्ञापयति**। The sútra can also read as **अष्टभ्य औश्**; hence the enunciation of the base *ashṭan* with the long *a* in the sútra clearly demonstrates that long *a* can be substituted for the final even when *jas* and *śas* (which do not begin with a consonant) follow. **वैकल्पिकं चेदमष्टन आत्वं**। The substitution of long *a* in *ashṭan* is optional. Thus we get two forms in all the cases. The additional forms are there—1. and 2. *p.* **अष्ट**। 3. *p.* **अष्टभिः**। 4, 5. *p.* **अष्टभ्यः**। 6. *p.* **अष्टानाम्**। 7. *p.* **अष्टासु** ॥

प्रियाष्टो राजवत्सर्वं, हाहावच्चापरं हलि। The *bahuvrihi* compound **प्रियाष्टन्** (who has eight dear friends) is declined like *rájan* before a case-affix beginning with a vowel and like *háhá* before one beginning with a consonant. Thus—1. *s.* **प्रियाष्टा**। 1. *d.* **प्रियाष्टानौ**। 1. *p.* **प्रियाष्टानः**। 2. *p.* **प्रियाष्ट्रः** (**बहिरङ्गस्याऽल्लोपस्यासिद्धत्वान्नष्टुत्वं** = Rule No. 86 cannot take effect on account of the elision of *a* (see No. 247), being invalid by reason of being *bahiraṅga,* 3. *s.* **प्रियाष्ट्रा**। 3. *d.* **प्रियाष्टभ्याम्**, &c.

No. 354.—**युवावौ द्विवचने** (7-2-92). When a dual case-affix follows, *yuva* and *áva* (**युव, आव**) are the substitutes of what ends with *m* in these two.

No. 355.—**प्रथमायाश्च द्विवचने भाषायाम्** (7-2-88). In secular language long *a* is the substitute of these, when the dual affix of the 1st case follows. **औ ङीत्येव सुवचम्।** It is better to say that "when *au* and *aṭ* follow;" but *Páṇini* employs Rule 358 to form the 2nd dual. Thus 1. *d.* **युवाम्, आवाम्,** but **युवम्, आवम्,** in the Vedas. Why 'of what ends with *m*?' to avoid the anomalous forms. **त्वया, मया,** in 3. *s.*

No. 356.—**यूयवयौ जसि** (7-3-93). *Yúya* and *vaya* are the substitutes of these, when *jas* follows. Hence **यूयम्, वयम्,** 1. *p.*

No. 357.—**त्वमावेकवचने** (7 2-97). When a singular case-affix follows, *tva*, and *ma* are the substitutes of these (as far as the *m*).

No. 358.—**द्वितीयायां च** (7-2-87). And also in the 2nd case long *a* is the substitute of these Thus 2. *s.* **त्वाम्, माम्,** (**त्व + अद् + अम्, म + अद् + अम् = त्वद् + अम् = मद् + अम्।** No. 316. = **त्वआअम्, मआअम् = त्वा + अम्, माअम्।** No. 73 = **त्वाम्, माम्,** 237).

No. 359.—**शसोन** (7-1-29). The letter *n* is the substitute of *śas* coming after these two. This checkmates No. 209. Since the cause of the substitution of *n* is here a term enounced in the 5th case, (see No. 56); the 1st letter of *śas* is affected by the change (see No. 47). Hence the inflected word ends in a compound consonant, as **युष्मान्स्।** But the final consonant is elided by 64. Thus we have 2. *p.* **युष्मान् अस्मान्॥**

No. 360.—**यो चि** (7-2-89). *Y* is the substitute of these, when a case-ending beginning with a vowel and undergoing no change of form follows. Hence, 3 *s.* **त्वया, मया** (from **त्वअद् + आ, मअद्+आ = त्वद् + आ, मद् + आ, त्वय् + आ, मय् + आ**).

No. 361.—**युष्मदस्मदोरनादेशे** (7-2-86). Long *a* is the substitute of these, when a case-affix beginning with a consonant and not admitting a substitute follows. Thus 3. *d.* **युवाभ्याम् आवाभ्याम्** (Nos. 354 316, 361. 73). 3 *p.* **युष्माभिः, अस्माभिः॥**

No. 362.—**तुभ्यमह्यौङयि** (7-2-95). *Tubhya* and *mahya* are the substitutes of these (as far as the *m*) when *ńe* follows. **अमादेशः ञेर्लोपः।** 1st *am* instead of *ńe*, then the elision of *d* (or *ad*). Thus 4. *s.* **तुभ्यम्, मह्यम्,** 4. *d.* **युवाभ्याम्, आवाभ्याम्,** 4. *p.* **युष्मभ्यम्, अस्मभ्यम्** (210) 5. *s.* **त्वत् मत्** (212).

5. *d.* अतित्वाभ्याम्, अतिमाभ्याम् । 5. *p.* अतित्वत्, अतिमत् । 6. *s.* अतितव, अतिमम । 6. *d.* अतित्वयोः, अतिमयोः । 6. *p.* अतित्वाकम्, अतिमाकम् । 7. *s.* अतित्वयि, अतिमयि । 7. *d.* अतित्वयोः, अतिमयोः । 7. *p.* अतित्वासु, अतिमासु । Voc. *s.* हे अतित्वम्, हे अत्यहम्, &c.

Ex. 2. युवां आवां वा अतिक्रान्तश्चति विपहे सुजस् ङे ङस्सु प्राग्वत् । With this analysis like the foregoing before *su*, *jas* and *ńe*; and before *au*, *am*, *aut*. अति युवाम्, अत्यावाम् ॥ 2. *p* अतियुवान्, अत्यावान् ॥ 3. *s.* अतियुवया, अत्यावया । 3. *d.*, 4. *d*, & 5. *d.* अतियुवाभ्याम् अत्यावाभ्याम् । 3. *p.* अतियुवाभिः, अत्यावाभिः । 4. *p.* अतियुवभ्यम्, अत्यावभ्यम् । 5. *s* and 5. *p.* अतियुवत् अत्यावत् । 6 and 7. *d.* अतियुवयोः, अत्यावयोः । 6. *p.* अतियुवाकम्, अत्यावाकम् । 7. *s.* अतियुवयि, अत्य वयि, अतियुवासु, अत्यावासु ॥

Ex. युष्मान स्मान्वेति विपहे, सुजस्ङेङस्सुप्राग्वत् । When *yushmad* and *asmad* are plural in composition, the same substitutes as employed above are used before *su*, &c. The remaining inflected forms are noted as follows.—1. *d.* 2. *s.*, 2. *d.* अतियुष्माम्, अत्यस्माम् । 2. *p.* अतियुष्मान्, अत्यस्मान् । 3. *s* अतियुष्मया, अत्यस्मया । 3. *d*, 4. *d.*, 5. *d.*, अतियुष्माभ्याम्, । अत्यस्माभ्याम् 5. *s.* and 5. *p.* अतियुष्मत्, अत्यस्मत् । 6. *d.* and 7. *d.* अतियुष्मयोः, अत्यस्मयोः । 6. *p.* अतियुष्माकम्, अत्यस्माकम् । 7. *s.* अतियुष्मयि, अत्यस्मयि । 7. *p.* अतियुष्मासु, अत्यस्मासु ॥

No. 364.—**पदस्य** (8-1-16) **पदात्** (8-1-17) **अनुदात्तं सर्वमपादादौ** (8-1-18). Of a *pada*, *i. e.* a finished word and after a *pada*, let all the substitutes be Anudatta (gravely accented) when the finished word does not stand at the beginning of a *páda* (a quarter of a Śloka, a foot in poetry). This is a heading rule to regulate action in the following.

No. 365.—**युष्मदस्मदोः षष्ठीचतुर्थी द्वितीयास्थयोर्वां नावौ** (8-1-20). *Vám* and *nau* are the substitutes of these (*yushmad* and *asmad*) invested with the suffixes of the 6th, 4th or 2nd case (when they come after a *páda* and not at the beginning of it. Supplied from the heading rule).

No. 366.—**बहुवचनस्य वस्नसौ** (8-1 21). *Vas* and *nas* are used of them in the plural number and in the same cases, (the restrictions being the same). A contradiction of *vám* and *nau*.

No. 367.—**तेमयावेकवचनस्य** (8-1-22). *Te* and *me* are the substitutes of them ending with the singular suffixes of the 6th and the 4th case (the same restrictions).

No. 368.—**त्वा मा द्वितीयायाः** (8-1-23). *Tvá* and *má* are used in place of them in the 2nd case singular.

Example:—**श्रीशस्त्वाऽवतु मापीहउत्तात् ते मे ऽपि शर्मसः । स्वामी ते मे ऽपि स हरिः पा तु वा मपि नौ विभुः ॥** May the Lord of *Śrí* (fortune) protect thee (*twá*) and me (*má*) here—may He give happiness to thee (*te*) and to me (*me*). That Hari is thy (*te*) Lord and mine (*me*) as well. May the Omnipresent protect you two (*vám*) and us two! **सुखे वां नौ दद-दात्वीशः पतिर्वामपि नौ हरिः । सोऽव्याद्वोनः शिवं वोनो दद्यात् सेव्योऽवः सनः ॥** May Lord bestow bliss on you two (*vám*) and on us two (*nau*) May He protect you all (*vah*) and us all (*nah*) and give prosperity to you all and to us all (*vah* and *nah*). He is the adored of you all (*vah*) and of us all (*nah*) in this world. **पदात्परयोः किम्** 'Why after a *pada*?' **वाक्यादौमाभूत्** that it may not come at the beginning of a sentence; as **त्वां पातु, मां पातु.** May God protect thee, me! **अपदादौ किम् ।** Why 'not at the beginning of a *páda*?' Attend—**वेदैरशेषैः संवेद्योऽस्मान्कृष्णः सर्वदाऽवतु ।** May Krishna who is properly understood by the Vedas in their entirely always preserve us!

स्थपहणाच्छ्रूयमाण विभक्ति कयोरेव, नेह, दति युष्मत्पुत्रोब्रवीति ॥ The word *stha* 'invested with the suffixes, in No. 365 leads to the conclusion that the said substitutes are used instead of those only after which the affixes are heard; but not understood, hence not here 'your son speaks'.

Vártika I. **समानवाक्ये निघात युष्मदस्मदादेशा वक्तव्याः ॥ एकतिङ्वा क्यम् । तेनेह न । ओदनं पच, तवभविष्यति ।** In a simple sentence, accent less substitutes are used for *yushmad* and *asmad*. A simple sentence contains one single finite verb; hence not here "cook the meal, it will be thine" (**तव** but not **ते**) **इह तु स्यादेव, शालीनां ते ओदनं दास्यामि,** but here it can be used 'I will give thee (**ते**) rice food.'

Vártika II. **एते वां नावादय आदेशा अनन्वादेशे वा वक्तव्याः ।** These substitutes *vám* and *nau* are optionally used in *ananvadeśa i. e.* 1st reference, **आन्वादेशे तु नित्यंस्युः,** but they are invariably used in a subsequent reference—as, **धा ता ते भक्तोऽस्ति धातावभक्तोऽस्ति वा, तस्मैतेनमस्कारेण ।** O *Krishna*, he is Thy votary, Salutation to him, to Thee.

No. 369.—**न च वाहाऽहैव युक्ते** (8-1-24). In connection with *cha* 'and.' *va*, 'or,' *ha* 'verily,' 'certainly,' and *eva* 'own'—these substitutes are never used, **हरिस्त्वां मां च रक्षतु** may Hari preserve thee and me! **कथं त्वां मां वा न रक्षेत्,** how can He not preserve thee or me! **ग्रामस्तवैवास्वम्** the village is thy own property.

No. 370.—**षष्ठ्यर्थैश्चज्ञानालोचने** (8-1-25). These substitutes are not used in connexion with a verb denoting knowledge other than ocular, **चेतसा त्वां समीक्षते,** 'he mentally sees you.' **भक्तस्तवरूपं ध्यायति** A worshipper contemplates Thy form. But in seeing with the eye. **भक्तस्त्वांपश्यति चक्षुषा ।** A worshipper sees Thee with the eye.

No. 371.—**सपूर्वायाः प्रथमायाविभाषा** (8-1-26). When a word in the 1st case actually precedes *yushmad* and *asmad*, such substitutes are optionally used; though it be a subsequent reference. **भक्तस्त्वमप्यहं तेन हरिस्त्वां त्रायते स माम् । त्वामेति वा ॥** Thou and I are both worshippers, hence, Hari protects thee (*tvám* or *tva*) and me (*mám* or *ma*).

No. 372.—**आमन्त्रितं पूर्वमविद्यमानवत्** (8-1-72). If a Vocative case precedes *yushmad* and *asmad* it is like what does not actually precedes. (See No. 148*b*). **अग्नेतव,** 'O Fire thine.' **देवास्मान्याहि** "O God! preserve us." But this rule is generally disregarded in the Vedas. For example **सर्वदारक्षदेवनः,** "O God! always preserve us."

No. 372*a*.—**नामन्त्रितेसमानाधिकरणे सामान्यवचनम्** (8-1-73). When a Descriptive term in the Vocative case follows a term denoting the object described, the latter is said to be like what actually precedes *yushmad* and *asmad*. Hence, **हरेदयालो नः पाहि,** 'O Merciful Hari, reserve us.' **अग्नेतेजस्विन्,** "O Splendid Fire!" **तेजस्विन्** is *anudátta* here.

No. 372*b*.—**विभाषितं विशेषवचने** (8-1-74) **अत्र भाष्यम्, बहुवचनमिति वक्ष्यामीति ।** But when the objects described are many, the procedure is optional. **देवाः शरण्याः युष्मान् भजे, वोभजे इति वा,** 'O Gods, Protectors, may I serve you' (*yushmán* or *vah*). In this example, the noun 'gods' is qualified by the Described term 'Protectors' in apposition with it.

Ex. 1. *s* **सुपात्** or **सुपाद्** (having beautiful feet). 1. *d*. **सुपादौ ।** 1. *p*. **सुपादः ।** 2. *s*. **सुपादम् ।** 2. *d*. **सुपादौ ॥** The Accusative plural is formed by the next rule.

No. 373.—**पादः पत्** (6-4-130). When an Inflective base entitled to the designation of *bha* ends with *pád*, *pat* is the substitute of the portion, *pád*. Hence, *pád* being called *bha* before *śas*, &c. (by No. 173) makes 2. *p*. **सुपदः ।** 3. *s*. **सुपदा ।** 3. *d*. **सुपाद्भ्याम्,** &c. No change of form takes place in 3. *d*. on account of the title of *pada* given to it by No. 172.

Ex. अग्निं मन्थतीत्यग्निमत् (who kindles fire) or अग्निमद् 1. *s.* अग्निमथौ । 1. *d.* अग्निमथः । 1. *p.* अग्निमद्भ्याम्, । 3. *d.*, 4. *d.*, and 5 *d.* ऋत्विगित्यादि सूत्रेणाञ्चेः सुप्युपदेङ्क्विन् ॥ By No. 343. *Kvin* is added to the root *anchu* 'to go' preceded by an Inflected base in grammatical construction with it in the compound.

No. 374.—अनिदितां हलउपधायाः क्ङिति (6-4-24). When an Inflective base ends in a consonant and is not marked by an indicatory short *i*, the penultimate *n* of such a base is elided in the simple way before suffixes with an Indicatory *k* or *ṅ*. Hence, the penultimate *n* of *anchu* is dropped before *kvin*. Thus we have to decline प्राच् 'eastern' (प्र + अच्).

Again since the word प्राच् in the original form प्राञ्चु ends in *u* of the *uk* group; hence by 332, the augment *num* is inserted after the final vowel of it before *sarva.* suffixes. Thus in 1. *s.* we have the form प्रान् चस् = प्राञ्चस् (85) which by the elision of *s* by 258 and of *ch* by 64 changes its palatal *n* into the guttural in accordance with No. 346. Thus 1. *s.* प्राङ् । 1. *d.* प्राञ्चौ । 1. *p.* प्राञ्चः । 2. *s.* प्राञ्चम् । 2. *d.* प्राञ्चौ ।

No. 375.—अचः (6-4-138). There is elision of the letter *a* of *anchu* entitled to the name of *bha*, after it has dropped its *n*. Hence प्राच् becomes प्रच् (here only *ch* of the root remains after the prefix प्र.

No. 375 *a.*—चौ (6-3-138). When the *ch*, of *anchu* which has dropped both its *a* and *n* follows, the foregoing अण् is lengthened. Hence by lengthening the prefix *pra* we have प्राच् making प्राचः in 2. *p* प्राचा in 3 *s*. The 3rd case dual is प्राग्भ्याम (346, 87). When *prati* is prefixed to *anchu* we have 1. *s.* प्रत्यङ् (western) 1. *d.* प्रत्यञ्चौ । 1. *p.* प्रत्यञ्चः । 2 *s.* प्रत्यञ्चम् । 2. *d.* प्रत्यञ्चौ । 2. *p.* प्रतीचः (*a* being elided and the final *i* of *prati* being lengthened). 2. *s.* प्रतीचा । 3. *d.* प्रत्यग्भ्याम्, &c.

Example. अमुमञ्चतीति विष्वङ् (who goes to that). This being the popular solution, and अदस् अञ्च् क्विन्, this, the technical, the following rules apply.

No. 376.—विष्वग्देवयोश्च टेरद्र्यञ्चतावप्रत्यये (6-3-92). *Adri* is the substitute of the *ṭi* (टि) of *vishvanch* (going every where), of Deva 'a god' and of Pronominals, when *anchu* ending with *va* suffix follows. In the form अदस् अञ्च्, *kvin*, *i. e. va* suffix is understood after *anch*. Hence the form becomes अदद्रि अञ्च् or अदद्र्यञ्च्,—again

No. 377.—**अदसोऽसेर्दादुदोमः** (8-2 80). Short *u* and long *u* are the substitutes of what follows *d* in *adus* without the termination 'as' and the *d* is changed to *m*. Hence, reducing *d* to *m*, *a* to *u* short, the 2nd *d* to *m* and *r* to short *u*. We have **अमुमुदञ्च् + स् = अमुमुयङ्** (elision of *s* and *ch* and *ku* by 346), in 1. *s*.

NOTE 3.—**दूति ह्रस्वदीर्घयोः समाहारद्वन्द्वः आन्तरतस्याद्ह्रस्व व्यञ्जनयोह्रस्वो. दीर्घस्य दीर्घः।** The *u* of **दु** is a Collective compound, consisting of *u* long and short. By analogy, short *u* is the substitute of a short vowel and of a consonant, and long *u*, of a long vowel. 1. *d*. **अमुमुयञ्चौ।** 1. *p*. **अमुमुयञ्चः।** 2. *s*. **अमुमुयञ्चम्।** 2. *d*. **अमुमुयञ्चौ।** 2. *p*. **अमुमुदीचः** (375*a*). 3. *s* **अमुमुदीचा।** 3. *d* **अमुमुयग्भ्याम्** (346, 87).

Some apply this rule with reference to *dri* only and others do not apply it at all; hence, 1. *s*. **अदमुयङ्** or **अदद्यङ्**; 1. *d*. **अदमुयञ्चौ** and so on.

Ex. **उदञ्च्** (northern) makes 1. *s*. **उदङ्।** 1. *d* **उदञ्चौ॥**

No 378.—**उदईत्** (6-4-139). There is long *i* for the *a* of *anchu* coming after the prefix (**उद्**) *ud*, when *anchu* is deprived of its *n* and is called *bha*. Thus 2. *p* **उदीचः।** 3. *s*. **उदीचा।** 3. *d*. **उदग्भ्याम्**, &c.

No. 379.—**समः समि** (6-3-93). *Sam* is changed to *sami*, when *anchu* with the suffix *kvin* follows. Hence 1. *s*. **सम्यङ्** (moving in a right line) 1. *d*. **सम्यञ्चौ।** 1. *p*. **सम्यञ्चः।** 2. *p* **समीचः।** 3. *s*. **समीचा**, &c.

Ex. **सहयञ्चतीति** (he moves with).

No. 380.—**सहस्य सधिः** (6-3-95). *Saha* is changed to *sadhr* before *anchu* with the suffix *kvin*. Hence 1. *s*. **सध्यङ्**, &c.

No. 381.—**तिरसस्तिर्यं लोपे** (6 3-94). *Tiras* is changed to *tiri* (**तिरि**) when *anchu* with the suffix *vi* and with the non-elided *a* follows. Hence, 1. *s*. **तिर्यङ्।** 1. *d*. **तिर्यञ्चौ।** 1. *p* **तिर्यञ्चः।** 2. *s*. **तिर्यञ्चम्।** 2. *d*. **तिर्यञ्चौ।** 2. *p*. **तिरश्चः।** 3. *s*. **तिरश्चा।** 3. *d*. **तिर्यग्भ्याम्**, &c.

No. 382.—**नाञ्चेः पूजायाम्** (6-4-30). The penultimate *n* of *anchu* is not dissevered, when it means to worship. Hence the augment *num* cannot be put in. Thus **प्राङ्** (a worshipper), 1. *d*. **प्राञ्चौ।** 1. *p*. **प्राञ्चः।** 2. *s*. **प्राञ्चम्।** 2. *p*. **प्राञ्चः।** 3. *s*. **प्राञ्चा।** 3. *d*. **प्राङ्भ्याम्** (64, 346). 7. *p*. **प्राक्षु** (64, 346, 101, 243) or **प्राङ्क्षु** (350).

एवं पूजार्थे प्रत्यङ्नादयः। Likewise in the sense of worshipping are *pratyań*, &c. declined.

Ex. **क्रुञ्च् कौटिल्याल्पीभावयोः** (to become crooked or small, a curlew). 1. *s.* **क्रुङ्** । 1. *d.* **क्रुञ्चौ** । 1. *p.* **क्रुञ्चः** । 3. *d.* **क्रुङ्भ्याम्**, &c. Ex. **पयोमुच्** (a cloud) is declined as **पयोमुक्** (348, 241) or **पयोमुग्भ्याम्** (348). Ex. **सुवृश्च्** (cutting well). The root *vraśch* to cut is changed to *vriśch* by **यङ्लुग्भ्यो**, when the annex is *kvip*, and makes 1. *s.* **सुवृट्** or **सुवृड्** (280, 350, 87, 241), 1. *d.* **सुवृश्चौ** । 1. *p.* **सुवृश्चः** and 7. *p.* **सुवृत्सु** or **सुवृत्त्सु** ॥

NOTE.—**वर्त्तमाने पृषन्महद्बृहज्जगच्छतृवच्च** । In the Present tense, *prishat* (speckled, a spotted deer) *mahat* (great respectful) *vrihat* (powerful) *jagat* (the world) are treated like what ends with the *śatṛi* suffix; hence the augment *num* is inserted by No 332 **महते, पूज्यते इति महान्** (Honourable); (the penult is lengthened by No. 292, the *s* is elided by No. 258 and *t* by No. 64). 1. *d* **महान्तौ** 1. *p.* **महान्तः** Voc. sing. **हे महन्** । 2 *p.* **महतः** । 3. *s.* **महता** । 3. *d.* **महद्भ्याम्**, &c.

No. 383.—**अत्वसन्तस्य चाधातोः** (6-4-14). When the *su* of the 1st case, not being the sign of the vocative, follows; the long vowel is the substitute of the penultimate vowel of a word ending in *atú* and of a word other than a verbal root ending in *as*.

Ex. **धीमत्** (intelligent)—this word ends in, *matup* or *atú*; hence, 1st the penult *a* of the form *dhimat* when stripped of its indicatory letters *u* and *p*, is lengthened by No. 383; and then *num* is used by No. 332. Thus we have 1. *s.* **धीमान्** (258, 64), 1. *d.* **धीमन्तौ** । 1. *p.* **धीमन्तः** । Voc. sing. **हे धीमन्**; **असादौ महद्वत्**, like *mahat* before *śas*, &c.

उगितश्चामिति सूत्रेऽञ्ग्रहणं नियमार्थम् । धातोश्चेदुगित् कार्यम् तर्ह्यञ्चते रेवेति, तेन सत्, ध्वत् इत्यादौन । The use of the term *ach* in Rule 332 is regulating in effect. If the operation based upon the indicatory letters *uk* applies to verbs, it applies to *anchu* only. Hence the forms **सत्** (falling) **ध्वत्** (falling) are exempted from the influence of No. 332. (See No. 303). **अधातोरिति तु अधातु भूत पूर्वस्यापि नुमर्थम्**। The expression "of what not being a verbal root" offers a license to use *num* even in such words as not being previously verbs have come to be regarded as such. For example, **गोमन्तमिच्छतीति** (he wishes for a man possessing a cow; *kvip* in the sense of agent, makes 1. *s.* **गोमान्** । 1. *d.* **गोमन्तौ** । 1. *p.* **गोमन्तः** (*num* by No. 332).

Ex. **भवतेर्डवतु** । The pronominal **भवतु** 'your honor' is formed of "*bhá*" to shine and the affix *ḍavatu* and is declined thus—**भवान्**, 1. *s.* **भवन्तौ**, । 1. *d.*, **भवन्तः**, 1. *p.*, (*Num* = 332), &c.

Ex. भवतीति, भवत् (being; *śatri* affix) makes 1. *s.* भवन् । 1. *d.* भवन्तौ । 1. *p.* भवन्तः, &c. The penult by No. 383 is not lengthened on account of its not ending with *atu*.

No. 384.—**उभेअभ्यस्तम्** (6-1-5). When a verbal root is doubled (as is the case in the 6th Lecture), both the parts taken together are named *abhyasta*—A reduplicate.

No. 385.—**नाभ्यस्ताच्छतुः** (7-1-78). There is not the augment *num* of *śatṛi* after a reduplicated form. Hence ददत् a reduplicated form of the root *dá* 'to give,' ending with the *śatṛi* affix, makes 1. *s.* ददत् । 1. *d.* ददतौ । 1. *p.* ददतः, &c.

No. 386.—**जक्षित्यादयः षट्** (6 1-6). Let *jakshiti*, the 7th with the 6 verbs following it be named "Reduplicate." Hence by No. 385 and 258, we have 1. *s.* जक्षत् (eating). 1. *d.* जक्षतौ । 1. *p.* जक्षतः, &c. जाग्रत् (waking), दरिद्रत् (being poor). शासत् (ruling). चकासत् (shining),—all these are declined like *jakshat*.

The roots दीधीङ् and वेवीङ् though exhibited with the Indicatory *ṅ* take *parasmaipad* suffixes in the Vedas. Thus 1. *s.* दीध्यत् (shining). वेव्यत् (going, pervading). The word *gup*, 'concealing' makes 1. *s.* गुप् or गुब् (258, 87), 1. *d.* गुपौ । 1. *p.* गुपः । 3. *d.* गुब्भ्याम्, &c.

No. 387.—**त्यदादिषु दृशोऽनालोचनेकञ्च** (3-2-60). When *tyad*, &c. precede *dṛiś* in composition, *kaṅ* as well as *kvin* is the affix added to *dṛiś* not signifying 'ocular knowledge.' *Tyad* &c. are named '*upapada*' in this rule An *upapada* is either an inflected word or an indeclinable coming before a root with which it is compounded and the idea contained in which it qualifies or determines; as कुम्भकारः, a maker of pots. In this example *kumbha* is Objective case governed by the verb *kṛi* 'to make' implied in the word *kára* 'a maker.'

No 388.—**आसर्वनाम्नः** (6-3-91). Long *a* is the substitute of a pronominal when the word *drig*, or *dṛis* or the affix *vatu* follows. Hence, तद् + दृश् = तद्रादृश् = तादृश् (73). Now तादृश् (such) makes 1. *s.* तादृक् (258, 280, 87, 346, 241 = elision of *s* by No. 258; *ś* in to *sh* by No. 280; *sh* to *d* by No. 87; *d* to *g* hard by No. 346 and *g* to *k* by No. 241) or तादृग् । 1. *d.* तादृशौ । 1. *p.* तादृश, &c.,

Ex. विश् (who enters) makes 1. *s.* विट् or विड् (280, 87, 241) 1. *d.* विशौ । 1. *p.* विशः &c.

No. 389.—**नशेर्वा** (8-2-63). *Ku, i. e.* a letter of the guttural class is optionally the substitute of *naś* (**नश्** = who destroys) at the end of a *pada*. Hence, 1. *s.* **नक्, नग्, नट्, नड्** । 1. *d.* **नशौ** । 1. *p.* **नशः** । 2. *d.* **नग्भ्याम्** or **नड्भ्याम्**, &c.

No. 390.—**स्पृशोऽनुदकेक्विन्** (3-2-58). When the preceding word in composition with *spriś* "to touch" is else than *udak*, water the affix *kvin* is used. Thus **घृतस्पृक्** or **स्पृग्** (who touches *ghee*, 1. *s.*) **घृत स्पृशौ, घृत स्पृशः**, &c.

दधिषतीति gives 1. *s.* **दधृक्** or **दधृग्** (arrogant, *kvin* = 343), 1. *d.* **दधृषौ** । 1. *p.* **दधृषः** । 3. *d*, **दधृग्भ्याम्**, &c.

रत्नानि मुष्णाति (who steals gems) makes 1. *s.* **रत्नमुद्** or **मुड्** । 1. *d* **रत्नमुषौ** । 1. *p.* **रत्नमुषः** ॥

Ex. **षष्** (six): 1. and 2. *p.* **षट्** or **षड्** (184, 203, 87, 241). 3. *p.* **षड्भिः** (87). 4. and 5. *p.* **षड्भ्यः** । 6. *p.* **षण्णाम्** (308,—*nut*; 87 **ष्** to **ड्**; 86 *b*—cerebral *ṇ* for the *n* of *nam*; 88 note). 7. *p.* **षट्सु** । The word **पिपठिष** ends with the desiderative *san*, **कृ॰ प्रतिषत्वस्यासिद्धत्वात् सस॰ जुषोरुरिति रुत्वम्** । As the *shatva* change (8-3-59) succeeds *rutva* change (8-2-66), so by No. 68 *rutva* change prevails after the elision of *su* by No. 258, though the word ends in *sh* in its crude state. Hence we get the form **पिपठिर्** a form that falls within the influence of the next rule.

No. 391.—**खोरुपधायाटोर्घङ्कः** (8-2-76). At the end of a *pada*, the penultimate *ik* of verbs ending in *r* or *v* is lengthened. Thus 1. *s.* **पिपठीः** (109), 1. *d.* **पिपठिषौ** । 1. *p.* **पिपठिषः** । 3. *d.* **पिपठीभ्याम्**, &c.

No. 392.—**नुम्विसर्जनीयशर्व्यवायेपि** (8-3-58). And also when *num visarga* and a sibilant severally intervene between *iṇku* and *s* dental of a substitute or of a suffix; the *s* dental is reduced to *sh* cerebral. *Pipaṭhish* is called a *pada* (by 172) before *su* of the 7th case; and the final *sh* is regarded dental because the rule **आदेशप्रत्यययोः** does not take effect, so far as **ससजुषोरुः** is concerned; hence the original dental *s* is 1st changed to *ru* by No. 133, which then is changed to *visarga* by No. 109, and at last this *visarga* is retained as *visarga* or changed to the dental *s* by No. 122. Thus we have **पिपठीꣳस् सु** or **पिपठीः सु** = **पिपठीस् सु** or **पिपठीः सु** (392) = **पिपठीष् सु** (86) or **पिपठीः सुः** । Note that the *rutva* change was followed by the lengthening of the preceding *ik* by No 391.

Ex. चिकीर्ष् (who wishes to do) makes 1. *s.* चिकीः (258; then regarding *sh* as *s* as before, elide it by No. 274 and change *r* to *visarga* by No. 109; 1. *d.* चिकीर्षौ । 1. *p.* चिकीर्षः । 7. *p.* चिकीर्षु (No *visarga* by रेाः सुपि). Ex. दोष् (arm) is formed of the root *dam* 'to subdue and the affix *ḍos* (डोस् दमेर्डोस्) and the *ṭi* of *dam*, *i. e. am* disappears on account of the indicatory *ḍ* of डोस् (see No. 246) षत्व-स्यासिद्धत्वाद्दृत्वविसर्गौ ॥ 1. *s.* दोः । 1. *d.* दोषौ । 1. *p* दोषः । 2. *p.* दोषः or दोष्णः (246, 247) 3. *s.* दोष्णा or दोषा, &c. Ex. विविक्ष् (who wishes to enter) is formed from the desiderative form of the root *vis* 'to enter' followed by tde evanescent suffixes *kvip*. षत्वस्यासिद्धत्वात्संयोगान्तलोपः वश्चेतिषः, जश्त्वचर्त्वं । The crude form विविक्ष्, when analysed, becomes विविश्स्. Hence placing *su* after it we have विविश्स् + स्. At this stage, 1st the suffix *su* is elided; afterwards two different operations present themselves:—The one, the change of the palatal *ś* to *sh* and the other, the elision of the final *s* of *san* by No. 64. Now the 1st gives way to the 2nd in accordance with the direction of No 68. Hence, after the elision of *s* dental, the palatal *ś* is changed to the cerebral by No. 280; which alters to the cerebral *d* by No. 87 and finally to *ṭ* of the same kind by No. 241. Thus 1. *s* विविट् or विविड् । 1. *d.* विविक्षौ । 1. *p.* विविक्षः । 3. *d.* विविड्भ्याम । 7. *p.* विविक्षु ॥ The *k* of the inflected form विविक्ष् is elided by No. 350, when the *sú* of 7. *p.* follows, and then the next rule applies.

No. 393.—षढ़ोः कः सि (8-2-41). *K* is the substitute of *sh* or *ḍh* cerebral when *s* follows. Hence, reducing the *s* of *su* to *sh* cerebral by No. 243, we have 7. *p.* विविक्षु ।

Ex. तक्ष् (Paring, cutting) becomes तट् or तड् in 1. *s.* (elision of *su*, of *k* and the change of *sh* to *ḍ* or *ṭ* cerebral) तक्षौ in 1. *d.* &c. Ex. गोरक्ष् 'who protects a cow' becomes गोरट् in 1. *s.* गोरक्षौ in 1. *d.* तक्षि रक्षिभ्यां णयन्त भ्यां क्विपि तु स्कोरिति न प्रवर्त्तते. णिलोपस्य स्थानिवद्भावात्; तस्मात्संयोगान्तलोप एव ॥ When *kvip* follows the causal forms, *takshi* and *rakshi*; the rule *skoh* does not take effect; because the elision of the causal suffix *ṇi* is *sthani*. Hence the elision of the last letter of the compound consonant क्ष् obtains. Thus we have तक् or तग्, गोरक् or गोरग् in 1. *s.* The desiderative forms पिपक्ष् (who wishes to cook). विवक्ष् (who wisher to speak). दिधक्ष् (who wishes to burn) become पिपक् or पिपग्; विवक् or विवग् दिधक् or दिधग् in 1. *s.* and are declined like विविक्ष्.

No. 396.—**अदसश्चासुलोपश्च** (7-2-107). When *su* follows, *au* (**औ**) is the substitute of the final of *adas* (that) and the *su* suffix is elided. By No. 351, the *d* of this word is changed to *s*. Thus 1. *s*. **असौ**. In 1. *d*. proceed thus:—**अदस्+औ = अदअऔ** (263) = **अदऔ** (316) = **अदो** (63) = **अमू** (377 = long *u* in place of long *au*, and *m* for *d*). In 1. *p*. having changed *jas* to *śi* and used *guṇa*, let us make use of the next rule.

No. 397.—**एतदेदुद्वयवचने** (8-2-81). In the plural, *et* coming after *d* is changed to long *i*, and the *d* is changed to *m*. Thus 1. *p*. **अमी**. **पूर्वत्रासिद्धमिति विभक्ति कार्यं प्राक्, पश्चादुत्वमुत्वे**. In accordance with the drift of No. 68, all operations depending upon a case-affix take place first, then the substitution of *u* and *m* follows. Hence, *adam* (**अदम्**) becomes **अमुम्** in 2. *s*. 2 *d*. **अमू**, । 2. *p*. **अमून्** ॥

No. 398.—**नमुने** (8 2-31). The substitution of *mu* (377) is not reckoned invalid, when the substitution of *ná* is to take place or has taken place. Here contrary to the spirit of No. 68, 1st *mu* is substituted and then the base taking the form of *ghí*, *ṭá* is changed to *ná* by 254. Thus 3 *s*. **अमुना** । 3. *d*. **अमूभ्याम्** (377) **अमीभिः** (397) 4. *s*. **अमुष्मै** । 4. *p*. **अमीभ्यः** । 5. *s*. **अमुष्मात्** । 6. *s*. **अमुष्य** । 6. *d* **अमुयोः** । 6. *p*. **अमीषाम्** । 7. *s*. **अमुष्मिन् अमुयोः** । 7. *p*. **अमीषु**—**इति हलन्ताः पुल्लिङ्गाः** Masculines ending in consonants concluded.

CHAPTER XII.

Feminine Bases ending in Consonants.

No. 399.—**नहोधः** (8 2 34). *Dh* dental is the substitute of the *h* of *nah* (to bind), when *jhal* follows or at the end of a *pada*. When *nah* taking the affix *kvip* comes after a word compounded with it, the word so compounded is lengthened by Rule—**नह्रि वृति वृषि व्यधि रुचि सहि तनि पतां वा** (6-3-116). Hence **उप + नह् = क्विप्** becomes **उपानह्** (a slipper) and is declined thus—1. *s*. **उपानद्** or **उपानत्** (25S, 399, 87, 241). 1. *d*. **उपानहौ** । 1. *p*. **उपानहः** । 3. *d*. **उपानद्भ्याम्** । 7. *p*. **उपानत्सु**: ॥ The word **उष्णिह्** 'a vedic metre' comes from the root *shnih* 'to love' and ends in the affix *kvin*. Hence from No. 346 we have 1. *s*. **उष्णिक्** । 1. *d*. **उष्णिहौ** । 3. *d* **उष्णिग्भ्याम्** । 7. *p*. **उष्णिक्षु** ॥

Ex. **दिव्** (sky) makes 1. *s*. **द्यौः** (306). 1. *d*. **दिवौ** । 1. *p*. **दिवः**, । 3. *d*. **द्युभ्याम्** (307). 7 *p*. **द्युषु** ॥ Ex. **गिर्** (speech)—1. *s*. **गीः** (258, 391, 109). 1. *d*. **गिरौ** । 1. *p*. **गिरः**, &c. Ex. **पुर्** (a city)—1. *s*. **पूः** ।

1. *d.* पुरौ । 1. *p.* पुरः, &c. In the feminine चतस् is substituted for चतुर् (four), in hence we get 1 and 2. *p.* चतसः (282). 6. *p.* चतसृणाम् (283). किमः कादेशे टाप् '*ṭáp*,' a Feminine termination is subjoined to *kim* (who, &c.) after it has assumed the form *ka* (No. 313). Thus we have 1. *s.* का । 1. *d.* के । 1. *p.* काः like सर्वा ॥

No. 400.—दः सौ (7-2-110). Instead of the *d* of *idam*, *y* is used, when *su* follows. Hence, by No. 314 we have इयम् in 1. *s.* In the remaining cases, 1st short *a* is substituted for the final of *idam*, which then becomes इद by No. 316. Again, to mark the feminine, long *a*, *i. e. ṭáp* is annexed, thus producing the form इदा in declension. Again, *d* being changed to *m* by No. 314, we have to deal with the form इमा in the 1st two cases. Thus 1. *d.* इमे (199, 66*a*) 1. *p.* इमाः (73). 2. *s.* इमाम् । 2. *d.* इमे । 2. *p.* इमाः ॥ In the remaining cases, *id* portion is changed to *an* before a vowel by No. 318, and is elided before a consonant by No. 319. Thus 3. *s.* अनया (232, the final *áp* of *aná* being changed to *ekár*, अने + आ) 3. *d.* आभ्याम् । 3. *p.* आभिः । 4. *s.* अस्यै (225). 4. *p* आभ्यः । 5 and 6. *s.* अस्याः । 6. *d.* अनयोः (232). 6. *p.* आसाम् (225, 214). 7. *p.* आसु ॥ In re-employment (आन्वादेशे), 2. *s.* एनाम् । 2. *d.* एने । 2. *p.* एनाः । 3. *s.* एनया । 6 and 7 *d.* एनयोः । ऋत्विगादिना सृजेः क्विन् अमागमश्चनिपातितः ॥ By *sutra ṛitvig*, &c., the root (सृज्) 'to quit' takes the affix *kvin* and the augment *am* is irregularly inserted. This is the origin of the word सृज् (a garland). 1. *s.* सक् or सग् । 1. *d.* सृजौ । 1. *p* सृजः । 3. *d.* सग्भ्याम् । 7. *p.* सक्षु ॥ त्यद् (short a for the final and *ṭáp*) makes 1. *s.* स्या । 1. *d.* त्ये । 1. *p.* त्याः ॥ In the same way तद् (that) and एतद् (this). वाच् (speech). 1. *s.* वाक् or वाग् । 1. *d.* वाचौ । 1. *p.* वाचः । 3. *d.* वाग्भ्याम् । 7. *p.* वाक्षु (243). आप् (water) is a true plural and has its vowel lengthened by No. 271 in 1. *p.* Thus 1. *p.* आपः । 2. *p.* अपः ॥

No. 401.—अपोभिः (7-4-48). The letter *t* of the dental class is the substitute of the base *ap*, when a suffix beginning with *bh* follows. Thus 3. *p.* अद्भिः (87). 4. *p.* अद्भ्यः । 6. *p.* अपाम् । 7. *p.* अप्सु ॥

Ex. दिश् (direction) gives 1. *s.* दिक् or दिग् (258, 343, 346, 87), 1. *d.* दिशौ । 1. *p.* दिशः । 3. *d.* दिग्भ्याम् । 7. *p.* दिक्षु (346, 243). By No. 387, *kvin* is placed after *dris* preceded by *tyad*, &c., hence the word substitutes a guttural even when it is not compounded with *tyad*, &c. Thus 1. *s* दृग् or दृक् । 1. *d.* दृशौ । 1. *p.* दृशः त्विष् (light) makes 1. *s.* त्विट् त्विड् । 1. *d.* त्विषौ । 1. *p.* त्विषः । 3. *d.* त्विड्भ्याम् । 7. *p.* त्विट्त्सु or त्विट्सु ॥

Ex. **सहजुषते-इति सजूः** 'a friend' (elision of *s* by 258, *r* for *sh* by 133; long *u* for the short *u* by 391, lastly *visarga* for *r* by 109) 1. *d.* **सजुषौ** । 1. *p.* **सजुषः** । 3. *d* **सजूर्भ्याम्** । 7. *p.* **सजूष्षु** or **सजूःषु** । (The substitute *sh* being invalid **षत्वस्यासिद्धत्वाद्रुत्वम्**, *r* is substituted for the *s* of *sajúś* by 133 and the vowel is lengthened by 391. Again, the *r* is changed to *visarga* by 109, and the *visarga* is optionally changed to *s* by 122. Lastly *s* is changed to *sh* by 243. Hence the optional change by 122 produces two forms). The pronominal *adas* is thus declined—1. *s.* **असौ** (396). 1. *d.* **अमू** (263, *ṭáp* substituted, 199, *guṇa*; *u* and *m* substituted). 1. *p.* **अमूः** । 2. *s.* **अमूम्** 2. *d.* **अमू** । 2. *p.* **अमूः** । 3. *s.* **आमुया** 3. *d* **अमूभ्याम्** । 3 *p.* **अमूभिः** । 4. **अमुष्यै** । 4. p. **अमूभ्यः** । 5 and 6. *s.* **अमुष्याः** । 6. and 7. *d* **अमुयोः** । 6. *p.* **अमूषाम्**, । 7. *s.* **अमुष्याम्** 7. *p.* **अमूषु** so much for Feminines ending in consonants.

CHAPTER XIII.

Neuter Bases ending in Consonants.

(**स्वमोर्लुक्**)—In the declension of neuters *sú* and *am* are elided by No. 204; the *h* of *audúh* by 303 is changed to *d*, when the word becomes a *pada*. Thus 1. *s.* **स्वनडुत्** or **स्वनडुद्** (having good cattle) 1. *d.* **स्वनडुही** 200, 1. *p.* **स्वनड्वांहि** (*am* augment and *śi* for *jas* and *saś*), Again, the same in the 2nd case. The rest like the Masculine

Ex. **विमलदिव** 'a cloudless sky' makes 1. *s.* **विमलद्यु** (307 and *yaṇ*) 1. *d.* **विमलदिवौ** (200). 1. *p.* **विमलदिवि** (201), &c. **वार्** (water) becomes **वाः** in 1. *s.* **वारी** in 1. *d* and **वारि** in 1. *p.* The same in the 2nd case. 3. *s.* **वारा** &c. The word **चतुर** maker **चत्वारि** (201, 302) in 1. and 2. *p.* **किम्** (what) takes the form **किम्** (204) in 1. *s.* **के** (313, 200, *guna*). 1. *p.* **कानि** (313, 201, 290, 257). The same forms recur in the 2nd case and the rest is like the Masculine **अन्वादेशे नपुंसके एनदुक्तव्यः** । *Enat* (**एनत्**) is stated to come in place of *idam* in the neuter in re-employment. Thus 1. *s.* **एनत्** (204). 1. *d.* **एने** (204, 265, *guna*). 1. *p.* **एनानि** । 3. *s.* **एनेन** । 6. and 7. *d.* **एनयोः** । Brahman (**ब्रह्मन्** = the supreme being) makes 1. *s.* **ब्रह्म** (204, 249), 1. *d.* **ब्रह्मणी** 1. *p.* **ब्रह्माणि** Voc. s. **हे ब्रह्मन्** or **हे ब्रह्म**. The rule **रात्सुपि** is applicable in forming the Nom. sing. of *ahan* (**अहन्** = a day) on the elision of the affix *su*; the reason is that the elision of *su* by 204 is complete and that the elided affix exercises no influence on the preceding base. Hence the affix *su* is considered to be non-existent. Thus 1. *s.* **अहः** 1. *d.* **अह्नी** or **अहनी** (250) 1. *p.* **अहानि**, Again the same in the 2nd case. 3. *s.* **अह्ना** (247).

No. 402.—**अहन्** (8-2-68). *Ru* (**रु**) is the substitute of *ahan* at the end of a *pada*. Hence 3. *d.* **अहोभ्याम्** (135). **इह अहः अहोभ्यामित्यादौ, रत्वरुत्वयोरसिद्धत्वाच्चलोपे प्राप्ते, अहन्नित्यावर्त्य न लोपाभावं निपात्य द्वितीयेन रुर्विधेयः तदन्तस्यापि रुत्वरत्वे ॥ दीर्घाण्यहानि यस्मिन् स दीर्घाहानिदाघः ।** Here, as regards such forms **अहः, अहोभ्याम्**, the rules **रोऽसुपि** No. 141, and **अहन्** No. 402 are non-existent in the sight of No. 249 (**नलोपः** &c.) hence the elision of *n* by No. 249 is due, but re-turning to the *sútra* **अहन्** on the irregular supposition of the non-elision of *n*, we may substitute *rú* (**रु**) by the 2nd *i. e.* **अहन्**. The substitute *r* and *ru* also relate to what ends with **अहन्**. Hence 1. *s* **दीर्घाहानिदाघः** (a long day of summer) **रुहहलङ्यादिलोपे प्रत्ययलक्षणेनाऽसुपि रुति निषेधाद्रुत्वाभावे रुः । तस्यासिद्धत्वाच्चान्तलक्षण उपधादीर्घः ॥** Here the affix *su* is elided by *halaṅ*, but still it continues to operate on the base by *Pratyaya Lakshaṇa* No. 178; hence considering the propriety of the prohibition **असुपि** in No. 141, let us substitute *rú* but not *r*. Again the rule substituting *rú* (**अहन्**) is non-existent Hence considering the base to be marked by the final *n*, the penult is lengthened by No. 257. 1 and 2. *d.* **दीर्घाहानौ** । 1. *p.* **दीर्घाहानः** । 3. *s.* **दीर्घाह्ना** । 3. *d.* **दीर्घाह्नोभ्याम्** । Voc. sing. **हे दीर्घाह्नः** &c.

Ex. **दण्डिन्** "having a staff; a religious mendicant" makes 1. *s.* **दण्डि** (204. 249), 1. *d.* **दण्डिनौ** (200). 1. *p.* **दण्डीनि** (201 and 257.) 3. *s.* **दण्डिना** 3. *d.* **दण्डिभ्याम्** (172, 249) &c. In the same way are declined **बहुपूषन्**, **बहुर्यमन्** (having many suns). Ex. **असृजः पदान्ते कुत्वम्, सृजेः क्विनोविधानात् ।** The word *asrij* (blood) substitutes *kú* at the end of a *pada*, since *kvin* is affixed to it. **असृक्शब्दस्तु अस्यते रोणादिके ऋच्प्रत्ययेबोध्यः ।** But the word *asrík* (a kind of religious abstraction) is formed of the root *asu* (**असु** = to throw) and the *uṇadi* suffix *ṛich*. Thus *s.* **असृक्** or **असृग्** । 1. *d.* **असृजौ** । 1. *p.* **असृञ्जि** । &c. **पदादच इति वा असन् ।** From No. 246 *paddanno* we get the form **असन्** before *śas*, &c. Thus 2. *p.* **असानि** or **असृञ्जि** । 3. *s.* **असा** or **असृजा** । 3. *d.* **असृग्भ्याम्**, &c. The word **ऊर्ज** 'strong' makes 1. *s.* **ऊर्क्** or **ऊर्ज्** (348) 1. *d.* **ऊर्जौ** 3 *p.* **ऊ न्र्ज** (**नरञानां संयोगः** = the consonants in composition being in the order of *n*, *r* and *g*. **बहूर्जिनुम् प्रतिषेधः अन्त्यात्पूर्वो वा नुम् बहूर्जि बहूञ्जि वा कुलानि ।** The insertion of the augment *num* is disallowed in forming the 1. *p.* of the compound **बहूर्ज्** (possessing great strength); but it can come before the last letter of it by option; as *bahúrji kulani* (or *bahúrñji*), a powerful family. The pronoun **त्यद्** makes 1. *s.* **त्यत्** or **त्यद्** (204, 241). 1. *d.* **त्ये** । 1. *p.* **त्यानि** ॥ Likewise

तद् (that) assumes the form तत् or तद् in 1. *s.* ते in 1. *d.* and तानि in 1. *p.* The same in the 2nd case and like the masculine in the remaining cases. यद् (which what) becomes यत् ये यानि, the same being repeated in the 2nd case. एतद् (this)—1. *s.* एतत् or एतद्। 1. *d.* एते। 1. *p.* एतानि अन्वादेशे तु एनत्, but in re-employment this word takes the form एनत् in 1. *s.* and so on.

Ex. बेभिद्यतेः क्विप् (बेभिद्य+क्विप्)= breaking again and again, produces बेभित् or बेभिद् in 1. *s.* बेभिदौ in 1. *d.* बेभिदि in 1. *p* यावल्लोपस्य स्थानिवत्त्वादझलन्तत्वाच्च नुम्, अजन्तलक्षणास्तुनुम् न। स्वविधौ स्थानिवत्त्वाभावात् बेभिदिब्राह्मणकुलानि। The Frequentative Form of the root भिदिर् to break (*i. e.* बेभिद्य) first drops its *y* and then the final *a*; the whole of the यङ् suffix disappears in this way on account of the suffix *kvip* through the operation of the rules यस्य हलः and अतोलोपः। The suffix *kvip* too disappears. Now considering the elision of *a* to be *sthane i. e.* the original form for which the elision is substituted, we cannot insert the augment *num* after the final vowel of the base, because the base does not end in a *jhal*, nor can we use *num* by reason of its ending in *ach*, vowels; because a substituted form lacks the status of the original form in *svarvidhi* (see *paribhásha* No. 51). Hence बेभिदिब्राह्मणकुलानि in 1. *p.*

Ex. गवाक् (a worshipper of cows, or the going of cows) takes a variety of forms on the following grounds—गवाक् शब्दस्य रूपाणिक्रीर्बोर्चागतिभेदतः। असंध्यवङ्पूर्वरूपैर्नवाधिकशतं मतम्॥ १॥ स्वम् सुप्सु नव षड् भादौ षट्के स्युस्त्रीणि जश्शसोः। चत्वारि शेषे दशके रूपाणीति विभावय। The inflected forms of *gavak* are considered to be 109 in number in accordance with the variety of senses which the root *anchu* enjoys (meaning to worship and to go) and the non-conjunction of the final vowel of go and the initial of *anchu* the substitution of अवङ् and of the prior form *O*. Know that it takes 9 different forms before each of the affixes, *su*, *am* and *sup* (9 × 3 = 27); 6 forms before each of the six suffixes beginning with *bha* (6 × 6 = 36), then before *jas* and *śas* (3 × 2), four before each of the remaining 10 suffixes (4 × 10 = 40) (thus producing the No. 109) तथाहि। गामञ्चतीति विग्रहे ऋत्विगादिनाक्विन्। गतौ न लोपः। अवङ् स्फोटायनस्येत्यवङ्॥ Thus, 'he worships a cow,' this being the analysis of the word, it takes *kvin* after it by the Sútra, *ritvij*, &c., when *anchu* means to go, there is elision of *n*. The 1st word 'go' substitutes *avaṅ* for its final before *anchu* in the opinion of Spotṇyana. Thus 1. *s.* गवाक् or गवाम् (सर्वत्रविभाषेति प्रकृतिभावे, the final of 'go' retaining

its original form) गोअङ् or गोअग् (पूर्वरूपे, the final of go being the single substitute) गोङ् गोग् (पूजायाम् नस्य कुत्वेनङः—*N* being changed to *ń* by *kutva* in the sense of worshipping) गवाङ्, गोअङ् गोङ्. Thus we get nine forms in 1. *s.* (अम्यपि एतान्येव, the same No. of forms with the suffix *am* too) (औङः शी, भत्वादच इत्यल्लोपः, the *a* of *anchu* being elided on account of its taking the name *bha* by अचः). Thus 1. *d.* गोची (पूजायां तु, but in worshipping) गवाञ्ची, गोअञ्ची, गोञ्ची (जश्शसोः शिः, शेः सर्वनामस्थानत्वाचुम् (*śi* for *jas* and *śas* ; *num* on account of *śi* being a *sarvanámaasthána*) 1 *p.* गवाञ्चि, गोअञ्चि, गोञ्चि, 3. *s* गोचा । गवाञ्चा, गोअञ्चा, गोञ्चा । 3. *d.* गवाग्भ्याम्, गोअग्भ्याम्, गोग्भ्याम्, गवाङ्भ्याम्, गोअङ्भ्याम्, गोङ्भ्याम् &c. सुपि तुङान्तानां पचेङ्णोः कुगिति कुक् । The forms ending in *ń* in 7. *p.* take the augment *kúk*. Thus 7. *p.* गवाङ्कु, गोअङ्कु गोङ्कु, गवाङ्षु, गोअङ्षु, गोङ्षु, गवात्सु, गोअत्सु, गोत्सु. The word तिर्यञ्च् तिरस्+अञ्च् an animal makes 1. *s.* तिर्यक् (381) 1. *d* तिरश्ची (375) 1. *p.* तिर्यञ्चि (290) पूजायां तु, but in the sense of worshipping तिर्यङ् तिर्यञ्ची तिर्यञ्चि. The *n* is not elided by No. 382. The word यकृत् liver) makes 1 *s.* यकृत् 1. *d.* यकृती । 1 *p.* यकृन्ति । From No. 246 we obtain the alternative form यकन् । Thus 2. *p.* यकानि or यकृन्ति। 3. *s.* यकृता, यक्ना (247). Like wise शकृत् (ordure) makes 1. *s.* शकृत । 1. *d.* शकृती 1. *p.* शकृन्ति । 2. *p.* शकृन्ति or शकानि । 3. *s.* शक्ना or शकृता, &c. The participle ददत् (giving) make 1. *s.* ददत् । 1. *d.* ददती ॥

No. 403.—वा नपुंसकस्य (7-1-79). *Num* is optionally the augment of whatever reduplicated form ends with *śatri*, when a *sárvanámaasthána* follows. Hence 1 and 2. *p.* ददन्ति or ददति । The participle तुदत् (paining) seeks the aid of the next rule.

No. 404.—आच्छीनद्योर्नुम् (7-1-80). *Num* is optionally the augment of whatever ends in a portion of the *śatri* suffix, provided that the portion comes after a base ending in *a* ; when *śí* (शी) or a *nadi* follows. For example, the verbal root *tud* (to pain) becomes the base तुद by taking the affix (श) and then with the portion of the *śatri* affix (अत्) following it, it becomes *tudat* (तुदत्) by No. 316 which then by this rule makes 1. *d.* तुदन्ती or तुदती । The 1. *p.* of it is तुदन्ति । Likewise भात् (shining) makes 1. *d.* भान्ती or भाती । The verbal root पच् 'to cook' 1st takes the affix *śatri* and then *śap* coming before the participial affix *śatri* ; so it comes under the next rule.

No. 405.—श्नसोरल्लोपः शिति (7-1-81). *Num* is invariably the augment of what ends with *śatri* (the portion at) that follows the of *śap* or *śyan*, when *śi* or a *nadi* follows. *Śap* is the conjugational

characteristic of verbs called *bhvadi* and *śyan* of *divadi*. Hence **पचत्** makes 1. *d.* **पचन्तौ**। In the same way **दीव्यत्** taking the class affix *śyan* and meaning "sporting, shining, &c." makes 1. *d.* **दीव्यन्तौ** and 1. *p* **दीव्यन्ति**, &c. The word **स्वप्** (a sleeper) makes 1. *s.* **स्वप्** or **स्वप्** (87) **नित्यात्परादपि नुमः प्राक् ऋचीति दीर्घः प्रतिपदोक्तत्वात् स्वाम्पि**। The penultimate of *svap* is lengthened (271) previous to the insertion of *num* by 290; though the latter *sútra* is invariable in effect and subsequent in order; because the Paribhásha **लक्षणप्रतिपदोक्तयो. प्रतिपदोक्तस्यैव ग्रहणम्** expressly provides that an operation relating to a primitive form takes place before one concerning an altered form. Hence 1. *p.* **स्वाम्पि निरवकाशत्वं प्रतिपदोक्तत्वमिति पक्षे तु प्रकृते तद्विरहादनुमेव**। Regarding the above Paribhásha to be inapplicable here, we may use *num* only. Thus 1. *p.* **स्वम्पि**। 3. *s.* **स्वपा अपोभि** (401) **स्वद्भिः** in 3. *p.* 3. *d.* &c. **अर्त्तिपिबत्यादिना धनेरुस्**। The *unadi* affix *ús* is added to the root **धनि** 'to be rich by *artipibati*, &c. of the 2nd Chapter of *uṇadi*. Hence we get the word **धनुस्** which makes 1. *s.* **धनुः** (204, 133, 109), 1. *d.* **धनुषौ सान्तेति दीर्घ। नुम् विसर्जनीयेति षः**। In the 1. *p.* the vowel is lengthened by 292, and the *s* is changed to *sh*; though *num* intervenes (392). Thus we have **धनूषि** in 1. *p.* 3. *d.* **धनुर्भ्याम्** (133). 3. *s.* **धनुषा** &c. In the same way decline **चक्षुस्** (an eye). **हविस्** (clarified butter).

Ex. **पिपठिषतेः क्विप् वेरिति दीर्घः**। The desiderative form of **पठ्** (to read) takes the affix *kvip* to denote the agent and thus becomes **पिपठिष्** which makes 1. *s.* **पिपटीः** (133, 391, 109). 1. *d.* **पिपठिषौ** (**अल्लोपस्य स्थानिवत्वाज्झलन्तलक्षणो स्थानिवत्वाज्झलन्तलक्षणो नुम् न**) 1. *p.* **पिपठिषि**। 3. *d.* **पिपठीभ्याम्** &c. The base **पयस्** (water) makes 1. *s* **पयः** (204, 133, 109). 1. *d.* **पयसौ**। 1. *p.* **पयांसि** (292). The word **सुपुन्स्** (having good men) makes 1. *s.* **सुपुम्** (204, 64). 1. *d.* **सुपुंसौ**। 1. *p.* **सुपुमांसि** (395, 332, 292). **अदः विभक्तिकार्यम् उत्वमत्वे**. In the declension of *adas* (that), the changes relating to case affixes (directed in Nos. 204, 201, &c.) take place first; then the substitution of *u* and *m* by 377 follow. Thus we have 1. *s.* **अदः**। 1. *d.* **अमू**। 1. *p.* **अमूनि**. The rest is like the masculine.

PART II.

CHAPTER I.

Cases.

No. 1.—**कारके** (1-4-23). This is a heading rule. **करोतीति कारकमिति ण्वुलन्तः**, 'what acts is called Káraka;' the word *kárka* ends with the verbal suffix '*ṇvul*'.

कारकशब्दोयं क्रियाहेतावेव प्रसिद्ध इति। the word *káraka* invariably means a cause of action, *i. e.* the relation of the noun to the verb in a sentence, the notion of a case, but not co-extensive with the term case.

There are six such relations according to *Páṇini*; (*a*) **कर्म**, the object or the nearest aim of an agent, the idea expressed by the accusative case; (*b*) **करणम्**, the instrument or idea expressed by the Inst. case; (*c*) **कर्ता**, the agent or doer of an action, also expressed by the Inst. case, or if expressed by Nom. case, not considered a *káraka*, *i. e.* the agent and instrument are both expressed by the inst. when they are not implied in the verbal termination; (*d*) **सम्प्रदानम्**, the recipient of the object of giving or of a gift, hence the idea expressed by the Dative case; (*e*) **अपादानम्**, ablation, *i. e.* departure or removal from a fixed point, the idea expressed by the ablative case; (*f*) **अधिकरणम्**, location or the place of the action *i. e.* the idea expressed by the locative case. The idea of the genitive or possessive case is not considered a *káraka*, because it expresses the relation of two nouns to each other, but not the relation of a noun and verb.

Although the English word case is not co-extensive with *káraka*, yet it is very appropriate to the purpose of translation, since it also expresses the idea of the *śesha-káraka*, the possessive.

No. 2.—**ध्रुवमपायेऽपादानम्** (1-4-24). **अपायो विश्लेषः।** *Apáya* means 'separation.' **ध्रुगतिस्थैर्ययोरिति (ध्रुगुपधलक्षणः कः प्रत्ययः)** the root *dhru* of *dhruvam* means to be stationary or to be in motion. **ध्रुवं यदपाययुक्तमपाये साध्ये यदवधिभूतं तत्कारकमपादानसंज्ञं भवति,** "whatever being in motion, or stationary is connected with separation, *i. e.* becomes the fixed point of the departure of a thing is called *ablation* (the limit of departure).

उक्तं च, as it is said that, **अपाये यदुदासीनं चलं वा यदि वा चलम् । ध्रुवमेवातदावेशात्तदपादानमुच्यते ॥** At the time of separation, the thing which remains passive, whether being in motion or not, is called *dhruva* 'a fixed point' and on account of departure from itself, it is called '*apádána*' ablation. Hence, **अश्वात्पतति** 'he falls from the horse.' Here, 'the horse in motion' is called *apádána*, because it denotes the fixed point from which the rider departs by falling.

No. 2 *a*.—**अपादाने पञ्चमी** (2-3-24). Let the 5th case-affix be used in the sense of ablation. Thus **ग्रामादायाति** 'he comes from the village.' The affix *át* is added to *gráma* to denote the Ablative case.

Vártika. **जुगुप्साविराम प्रमादार्थानामुपसंख्यानम्** । It may be added that whatever expresses dislike, indifference or neglect is called *ablation*. Thus **पापाज्जुगुप्सते** 'he hates sin.' **अधर्माद्विरमति** 'he dislikes vice.' **धर्मात्प्रमाद्यति** 'he is indifferent to virtue.'

No. 3.—**भीत्रार्थानां भयहेतुः** (1-4-25). **भयं भीः, त्राणं त्राः, भीत्रौ अर्थौ येषां ते भीत्रार्थाः** 'those which mean to fear and to protect.' The cause of fear or that from which one protects oneself is named *ablation;* when a verb used in the sense of *bhí*, to fear; or *trá*, to protect is employed.

Thus, **चौरेभ्योबिभेति उद्विजते वा** 'he fears thieves.' **चौरेभ्यस्त्रायते रक्षति वा** 'he protects himself from thieves.' Why 'the cause of fear?' Witness **अरण्येबिभेति** 'he fears in a forest.' Location is intended here.

No. 4 —**पराजेरसोढ़ः** (1-4-26). **पराजिर्न्यूनीभावेवर्त्तते,** '*paráji* means to be spent ; to be exhausted.'

The unbearable cause denoted by the employment of the verb *paráji* 'to feel sick of' is named *ablation*.

Ex. **अध्ययनात्पराजयते** (**अध्येतुं हृसति ग्लायति वा**) 'he feels sick of study.' But we say **शत्रून्पराजयते** 'he overcomes his enemies.' The object is implied.

No. 5.—**वारणार्थानामीप्सितः** (1-4-27) **ईप्सितश्चब्दोयमस्त्यभिप्रेतपर्यायस्तस्य ग्रहणे यवानामात्मीयत्वेगवां च परकीयत्व एव स्याद् न विपर्यये ॥** When a verb signifying to drive away or keep off is used; the object from which an animal is intended to be kept off is named *ablation*. Here the sense is that the animal to be kept off does not belong to the person who drives it away and that the desired object, the barley, &c. is the property of such a person.

Ex. **यवेभ्योगां वारयति** 'he drives off the cow from the barley (that is his own).'

No. 6.—**अन्तर्द्धौ येनादर्शनमिच्छति** (1-4-28). The aim being concealment, the person from whom one desires to hide oneself is named '*apádána*.'

Ex. **उपाध्यायादन्तर्द्धत्ते** 'he hides himself from the teacher.' **उपाध्यायान्निलीयते** 'ditto.'

Why **अन्तर्द्धौ**? 'the object...concealment?' Witness **चौरान्नविपश्यते** 'he does not like to look at the thieves'—the object. Why **इच्छति** 'desires?' **सत्यपि दर्शने यथा स्यात्**, the same holds good even when he is seen hiding himself.

No. 7.—**आख्यातोपयोगे** (1-4-29). **आख्याता प्रतिपादयिता** 'the teacher.' **उपयोगोनियमपूर्वकविद्यापदणम्** 'to acquire knowledge according to the established usage.' The person from whom one receives instruction (in the sciences) according to rule is named *ablation*.

Ex. **उपाध्यायादधीते** 'he gets instruction from the teacher.' **उपाध्यायादागमयति** 'ditto.'

Why **उपयोगे**? Witness **नटस्य शृणोति** 'he hears the song of the actor.'

No. 8.—**जनि कर्तुः प्रकृतिः** (1-4-30). **जनेः कर्ता, जनि कर्ता**। The agent of the action implied by 'to be born or produced.' The productive cause of whatever originates therefrom is called ablation.

Ex. **शृङ्गाच्छरो जायते** 'a stream takes its rise in the summit.' **गोमयाद् वृश्चिको जायते** 'a beetle is born from cow-dung.'

No. 9.—**भुवः प्रभवः** (1-4-31). The source of anything that emanates therefrom is named ablation. **हिमवतो गंगा प्रभवति** 'the Gangá rises in the Himálayas.'

No. 10.—**कर्मणायमभिप्रैति स सम्प्रदानम्** (1-4-32). **दानस्य कर्मणा (करणभूतेन) यमभिप्रैति सम्बध्नाति स सम्प्रदान संज्ञः स्यात्** ॥ He whom one wishes to connect with the object of giving (*i. e.* the gift forming the instrument of the verb used in this Sútra) is called the Recipient.

No. 10*a*.—**चतुर्थी सम्प्रदाने** (2-3-13). The fourth case-affix is used, when the recipient is meant.

Ex. **उपाध्यायायगां ददाति** 'he gives a cow to the teacher.' **माणवकायभिक्षां ददाति** 'he gives alms to the religious student.'

Vártika (1) **क्रियायहणमपि कर्त्तव्यम्** 'also he whom one wishes to connect with some action is called the Recipient.'

Ex. **श्राद्धायनिगर्ह्यते (नास्तिक्यानास्तिक्याचिष्ठति)** 'he censures atheists.' **युद्धाय संनह्यते** 'he girds on his armour for a fight.' **पत्येशेते (पतिमुपसृत्य)** 'she sleeps with her husband.'

Vártika (2) **कर्मणः करण संज्ञावक्तव्या सम्प्रदानस्य च कर्म संज्ञा।** The object may be named the instrument, and the recipient, the object. Thus, **पशुनारुद्रं यजते** 'he worships Rudra by animal sacrifice' = **पशुं रुद्राय ददाति** 'he offers an animal to Rudra at a sacrifice.' The following couplet throws additional light on the subject:

अनिराकरणात् कर्त्तुस्त्यागाङ्गं कर्मणेप्सितम्।
प्रेरणानुमतिभ्यां वालभते सम्प्रदानताम्॥

By not declining the gift of the giver, that is, by 'giving his consent in words like 'let it be so;' by being obliged to take the gift; by tacitly suffering the giver to carry out his wish; the person connected with the gift of the cow, &c., gets the title of 'recipient.' Thus—

देवेभ्यः सुमन सो ददाति 'he presents flowers to the gods.' **याचकाय-भिक्षां ददाति** 'he gives alms to the beggar.' **उपाध्यायायगां ददाति** 'he humbly offers a cow to the teacher.' **खण्डितोपाध्यायस्तस्मै चपेटिकांददाति** 'the teacher on being interrupted gives him a slap.' **नशूद्राय मतिं दद्यात्** 'let not one counsel a Śúdra.' **किं पुनर्दानं, दानं किं चिदुद्दिश्यापुनर्ग्रहणाय स्वद्रव्यत्यागः** 'what is then to give?' To give is to part with one's own property in the name of God without expecting a return.

No. 11.—**रुच्यर्थानां प्रीयमाणः** (1-4-33). **रुचिनासमानार्था रुच्यर्थाः** Verbs agreeing in sense with *ruchi* 'to please, to be attractive.' The person intended to be pleased, when a verb signifying to please is used, is named the recipient.

Ex. **देवदत्तायरोचते मोदकः** 'a sweetmeat-ball pleases Devadatta.' **यज्ञदत्ताय स्वदतेपूपः** 'a sweet cake pleases Yajñadatta.'

No. 12.—**श्लाघ ह्नुङ् स्था शपां ज्ञीप्स्यमानः** (1-4-34). **ज्ञीप्स्यमानो बोधयितुमभिप्रेतः** 'one who is desired to note or observe.' The notion of 'one that is desired to note' expressed by the use of these four verbs is named the 'recipient.'

Ex. **देवदत्ताय श्लाघते** 'he praises Devadatta within his hearing.' Devadatta is intended to hear his own praise. **देवदत्ताय तिष्ठते** 'she offers herself to Devadatta.' **देवदत्ताय शपते.** 'he or she curses Devadatta (within his hearing).' **देवदत्ताय ह्नुते** 'she conceals herself from Deva.' **अन्येत्वाहुः**

देवदत्तायात्मानं परं च श्लाघ्यं कथयति, 'others interpret it thus—he praises himself and another that Devadatta may hear it.' **देवदत्तायशृणुते** may also mean **सन्निहितमेव देवदत्तं धनिकादेरपलपति** 'in spite of Devadatta being near, he denies his presence to the money lender or some such other person.' The author of the Bhaṭṭakávya too takes quite a different view of this aphorismas will be suggested by the following extract—**श्लाघमानः परस्त्रीभ्यस्तत्रागाद्राक्षसाधिपः** 'blowing his own horn to the other women or to others' wives there came the king of the demons.' Likewise **देवदत्ताय तिष्ठते** may also mean 'he stands in Devadatta's shoes.'

No. 13.—**धारेरुत्तमर्णः** (1-4-35). In the use of the verb **धारयति.** the notion of being the creditor is named the recipient.

Ex. **देवदत्ताय शतं धारयति** 'he owes a hundred to Devadatta.'

No. 14.—**स्पृहेरीप्सितः** (1-4 36). **चुरादावदन्त पठ्यते** '*spriha* is read with short *a* for its final in the *churádi* case.' In connection with *sprihi* 'to long for' the thing desired is named the recipient.

Ex. **पुष्पेभ्यः स्पृहयति** 'he longs for flowers.' But when a thing is eagerly sought for, the 2nd or the 6th case-affix is employed; as **पुष्पाणि स्पृहयति** 'he eagerly desires flowers.'

No. 15.—**क्रुधद्रुहेर्ष्यासूयार्थानां यं प्रति कोपः** (1-4-37). **अमर्षः क्रोध** 'anger.' **अपकारो द्रोहः** 'evil design, grudge.' **अक्षमा ईर्ष्या** 'envy.' **असूया गुणेषु दोषाविष्करणम्** 'to pick holes in one's coat.'

When a verb is used in one of these senses, the person with whom one is angry is named the recipient.

द्रोहाठयोपि कोपप्रभावा एव गच्छन्ते ।
तस्मात्सामान्येन विशेषणं यं प्रति कोप इति ॥

Ex. **देवदत्ताय क्रुध्यति** 'he is angry with Devadatta.' **देवदत्ताय द्रुह्यति** 'he bears grudge against Deva.' **देवदत्तायेर्ष्यति** 'he envies Deva.' **देवदत्तायासूयति** 'he finds fault with Deva.'

Why **यंप्रति कोपः** ? Witness **भार्यामीर्ष्यति** 'he is jealous of his wife (that no one may see her) anger is not implied here.

No. 16.—**क्रुधद्रुहोरुपसृष्टयोः कर्म** (1-4-38). But when the verbs *krudh* and *druh* are furnished with prefixes, the objective is used.

Ex. **देवदत्तमभिक्रुध्यति** 'he is angry with Devadatta.'

No. 17.—**राधीक्ष्योर्यस्य विप्रश्नः** (1-4-39). The person about whom manifold inquiry is made, is named the recipient, when information about his welfare is given by using the verbs *rádhi* and *iksh.*

Ex. **देवदत्ताय राध्यति** 'he inquires about the welfare of Deva.' Likewise **देवदत्तायेक्षते** 'he looks to the welfare of Deva.' **विविधः प्रश्नः, विप्रश्नः** 'inquiry of various sorts.' **विप्रश्नः कस्य भवति?** 'who is this subject of the manifold inquiry?' **यस्य शुभाशुभं पृच्छ्यते** 'he whose welfare is inquired about.—*Káśiká.* But the author of the Padamanjarí explains this expression more clearly. **यस्येतिकर्मणि षष्ठी, यद्विविधं पृच्छ्यत इत्यर्थः** 'the sixth case-affix is here employed in the sense of the object; hence that which is asked in various ways;—this is the meaning.

No. 18.—**प्रत्याङ्भ्यां श्रुवः पूर्वस्य कर्ता** (1-4-40). **प्रति आङ् इत्येवं पूर्वस्य शृणोतेः कारकं सम्प्रदान संज्ञं भवति, कीदृशं, पूर्वस्य कर्ता** ॥ The person who begs for anything in the capacity of a petitioner is named the recipient when the verb *śru* with the prefixes *prati* and *áṅ* is used to show that the person to whom the request is addressed promises the gift to him.

The verb *śrú* with the prefixes *prati* and *áṅ* means to promise (**प्रतिज्ञानम्**).

स चाभ्युपगमः परेण प्रयुक्तस्य सतो भवति। तत्र प्रयोक्तापूर्वस्याः क्रियायोः कर्ता सम्प्रदान संज्ञं भवति ॥ And the promise is the promise of the person petitioned by another, then the petitioner *i. e.* the agent of the action of begging, gets the name of recipient.

Ex. **देवदत्ताय गां प्रति शृणोति** 'the petitioned promises the cow to Devadatta.' Slmilarly **गामाशृणोति.**

No. 19.—**अनु प्रति गृणश्च** (1-4-41). **अनुगृणाति, प्रतिगृणाति,** 'he responds to the address of the Hotri priest.' **अनुगीर्यते, प्रोत्साह्यते येन शब्देन सो ऽनुगरः एवं प्रतिगरः, ओथामोदैवेत्येवमादिकः शब्दः।** The word by which the Hotri encourages the Adhvaryu is called *anugara* or *pratigara.*' Othamodaiva and such other words are used in addressing.

The Hotri priest, the agent of the act of addressing, is named the recipient with reference to the action expressed by the verbs *anugṛi* and *pratigṛi,* because in beginning a sacrifice he first encourages the Adhavaryu or officiating priest who then responds to him.

Ex. **होत्रे ऽनुगृणाति** 'the officiating priest responds to the Hotri.

The duties of the Adhvaryu were various. He had to measure the ground, to build the altar, to prepare the sacrificial vessels, to fetch wood and water to bring the animal and immolate it. Whilst engaged in these duties he had to repeat without interruption or mistake the hymns of the Yajurveda.

The location is of 3 kinds,—(1) contiguous, (2) figuratively objective, (3) co-extensive; as he sits on the mat; he lives at his teacher's; there is oil in sesamum seeds. **वैषयिकः,—मोक्षे इच्छास्ति** = his desire is (bent) on salvation.

No. 25*a*.—**सप्तम्यधिकरणे च** (1-3-36). The 7th case-affix is used in the sense of the location. Hence, the 7th case-affix is used in the above instances.

No. 26.—**अधिशीङ्स्थासां कर्म** (1-4-46). The location of the action of the verbs *sín* 'to sleep,' *sthá* 'to stand;' *ás* 'to sit' with *adhi* prefixed to them is named 'the object.'

Ex. **राममधिशेते** 'he inhabits (*i. e.* sleeps in) the village. **राममधितिष्ठति** 'he abides in the village.' **पर्वतमध्यास्ते** 'he dwells on the hill.'

No. 27.—**अभिनिविशश्च** (1-4-47). So too the location of the action of *viś* 'to enter' with the compound prefix *abhini*.

Ex. **अभिनिविशते सन्मार्गम्** = he enters upon the right path.

No. 28.—**उपान्वध्याङ्वसः** (1-4-48). Likewise, the location of the verb *vas* 'to live' with the prefixes *upa, anu, adhi, áṅ*.

Ex. **उपवसति, अनुवसति, अधिवसति, आवसति वैकुण्ठं हरिः** 'Hari lives in Heaven.'

Vártika. **वसेरभ्यर्थस्य प्रतिषेधोवक्तव्यः** । Let prohibition be stated of *vas* 'to fast.' **अभ्यर्थस्य यो वाचकस्तस्य** "of the *vas* that means 'to fast.'" **अभ्यर्थस्य** may also be explained thus **शीङोर्थ भ्यर्थः न भ्यर्थस्तस्य** "of that *vas* that does not mean 'te stay or abide.'" **ग्रामे उपवसति** 'he abstains from food in the village.'

No. 29.—**कर्तुरीप्सित तमं कर्म** (1-4-49). **कर्तुरिति चेप्सिता पेक्षया 'क्तस्य च वर्तमान' इति कर्तरि षष्ठी, ईप्सित इति मति बुद्धीत्यादिना वर्तमाने क्तः । कर्तुः क्रियया यदाप्तुमिष्ट तमं तत्कारकं कर्मसंज्ञं भवति ॥** The verbal suffix *kta* in *ipsita* denotes present time by *matibudhí* &c.; hence the 6th case-affix is used in *kartuh* to denote the agent by *ktasya* &c. That which an agent desires most to attain to by (his own) action, is named *karman*, 'the object.' **आप्लृ व्याप्तौ, सन्, 'आप्ज्ञप्यधामीत्' आप्तुमिष्टमीप्सितमिति ।** *Áplṛi* means 'to pervade: reach;' the Desid. *San* is added; then the long *a* is changed to long *i*; and then the *níshṭhá* suffix is added. Thus we have *ipsita*, which is used in the sense of *abhipreta*, "the desired, the aimed.'

The object styled '*ipsitatama* is of 3 kinds; as

निर्वर्त्यं च विकार्यं च प्राप्यं चेति त्रिधामतम् ।
तच्चेप्सिततमं कर्म चतुर्धाऽन्यत्तु कल्पितम् ॥

'Nirvartya, Vikárya and Prápya—these are known as the three kinds. The same is sometimes resolved into four kinds.

(*a*) **निर्वर्त्यम्**—when anything new is produced; as **घटं करोति** 'he makes a jar;' **पुत्रं प्रसूते** 'she bears a son.' (*b*) **विकार्यम्**—when change is implied either of the substance and form; as **काष्ठानि भस्म करोति** 'he makes ashes out of fuel.' **सुवर्णं कुण्डलं करोति** 'he fashions gold into an earring.' (*c*) **प्राप्यम्**—when any desired object is attained **आदित्यं पश्यति** 'he looks at the sun.'

तथा युक्तमपि द्विविधं द्वेष्यमितरच्च, अकथितं चेत्यपरं ।
संज्ञान्तरप्रसङ्गे चान्यद्दिवःकर्म चेत्यादिः तदेवं सप्तविधं कर्म, उक्तं च ॥
श्रौदासीन्येन यत्प्राप्यं यच्च कर्तुरनीप्सितम् ।
संज्ञान्तरैरनाख्यातं यद्यच्चाप्यन्यपूर्वकम् ॥

The object treated of by the next rule is also of two kinds—**द्वेष्यम्** (Detestable) and **इतरत्** (Indifferent); because the word *anipsita* means 'excluding the desired.' The *undescribed* object is another kind. It is called 'undescribed,' because it is not represented by *apádána*, &c. The 7th kind is that of the 'optional object,' which can be denoted under some other relation. For instance **दिवः कर्म च ॥**

It is said that which is reached by being passive and that which is detested by the agent; that which is not spoken of under any other name; and that which is described under some other name—are severally known as 'the indifferent,' 'the detestable,' 'the undescribed' and 'the optional.'

The Vikárya object is split up into two classes :—

प्रकृत्युच्छेद सम्भूतं किंचित्काष्ठादिभस्मवत् ।
किञ्चिद्गुणान्तरोत्पत्त्या सुवर्णादिविकारवत् ॥

'That which results by the total extinction of the productive substance, like the ashes of wood, &c.; and that which is produced by a change of form only, as gold, &c., are made into ornaments.'

कर्तुरिति किम्? Why 'an agent?' Witness, **माषेष्वश्वं बध्नाति** 'he ties the horse amidst the beans.' 'Beans' cannot be the object of 'tying' because the horse desires them, but not the person tying.

तमङ्ग्रहणं किम् ? Why 'most?' Witness, **पयसौदनंभुंक्ते** 'he eats boiled rice with milk.' Because milk is simply auxiliary in enhancing the flavour and does not form the main object of the person eating.

No. 30.—**तथायुक्तं चानीप्सितम्** (1-4-50). In the same manner in which the desired object of the agent is united with the action, for its attainment, the undesired object too becomes related to the action. All else than *ipsita* is *anipsita i. e.* the detestable and the indifferent.

Ex. **ओदनं भुञ्जानोविषं भुंक्ते** 'he eats poison, while taking his food.' **ग्रामं गच्छन् तृणं स्पृशति** 'he comes in contact with reeds, &c., on his way to the village.' But when a man afflicted with illness wishes to put an end to his life by taking poison, the poison then becomes the desired object.

By **इतरत्** is meant **ओदासीन्येन यत्प्राप्यम्** 'that which is attained by being passive' *i. e.* by showing no concern about the object gained.

No. 31.—**अकथितं च** (1-4-51). **अकथितं च यत्कारकं तत्कर्मसंज्ञं भवति । केनाकथित,मपादानादिविशेषकथाभिः ।** That which is not described is named 'the object undescribed.' Described by what? By *apádána* 'ablation, &c.' **परिगणनं कर्तव्यम्** 'let the verbs taking such an object be enumerated here'—

दुहियाचिरुधिप्रच्छिभिक्षिचिजामुपयोगनिमित्तमपूर्वविधौ ।
ब्रुविशासि गुणेन च यत्सचते तदकीर्त्तितमाचरितं कविना ॥

उपयुज्यत इत्युपयोगः, पयः प्रभृति, 'what is employed as the object; as milk, &c.' **तस्य निमित्तं गवादि तस्यकर्मसंज्ञाविधीयते** 'the productive cause of milk, &c.' *i. e.* the cow, &c., is named the object. **पाणिनाकांस्यपात्र्यांगां दोग्धिपयः** 'he milks the cow for milk with the hand in a vessel of brass.' Now, why not are 'the hand' and 'the vessel' named 'the object?' Because they are already named the *Instrument.* **तदर्थमाह** 'on the same account it is said.' **अपूर्वविधौ** 'what has not been previously spoken of as coming under any other relation. **ब्रुविशासिगुणेन च यत्सचते** 'and what is connected with the abstract object of *bruvi* and *śasi* 'to expound, to instruct.' **तदकीर्त्तितमाचरितं कविना तदकथितमुक्तं सूत्रकारेण ॥** 'Pánini, the author of the Sútras, calls such a case, *the object undescribed.*'

Ex. **गांदोग्धिपयः** 'he milks the cow (for) milk.' **पौरवं गां याचते** 'he begs the cow (from) Paurava.' **गामवरुणद्धिव्रजम्** 'he shuts up the cow in the cow-pen.' **पौरवं गां भिक्षते** 'he begs the cow (from) Paurava. **वृक्षमवचिनोति फलानि** 'he gathers fruit (from) the tree.' **माणवकं धर्मं ब्रूते** 'he expounds virtue (to) the boy.' **माणवकं धर्ममनुशास्ति** 'he teaches the boy

irtue.' This is the same as the Indirect object in English. Verbs aving the above senses take an Indirect object.

नीवह्योर्हरतेश्चापि गत्यर्थानां तथैव च ।
द्विकर्मकेषु ग्रहणं द्रष्टव्यमिति निश्चयः ॥

Ni, 'to carry;' *vahi*, 'ditto;' *hri*, 'ditto.' (**चापि**) and also *ji*, to win;' *manth*, 'to churn;' *mush*, 'to steal' and likewise verbs ieaning 'to go'—these are stated to belong to the class of verbs tak- ıg two objects; there is no doubt of it.

Ex. **ग्राममजां नयति, हरति, कर्षति वहति वा** 'he leads, takes off, drags r bears the goat to the village.' **देवदत्तं शतं जयति** 'he wins a hundred :om Devadatta.' **सुधां क्षीरनिधिं मथ्नाति** 'he churns out nectar (from) the cean of milk.' **देवदत्तं शतं मुष्णाति** 'he steals a hundred (from) Deva.'

The following verbs too take two objects—

बलिंभिक्षते वसुधाम् 'He begs the earth (from) Bali.' **माणवकं धर्मं भाषते ıभिधत्ते, वक्ति वा** 'he discourses on, declares or tells of virtue (to) the oy.' **शतं दण्डयति देवदत्तम्** 'he fines Deva a hundred.'

Rule of Concord.—**प्रधानकर्मण्याख्येयेलादीनामुर्द्विकर्मणाम् । अप्रधाने ह्यादीनांणयन्तेकर्तुश्च कर्मणः ॥** The Great Teacher says that the verbal ıffixes beginning with *la* are employed in the sense of the Principal bject, *i. e.* the desired of verbs taking two objects, that they relate to ıe remote object of verbs like *duh*, &c.; to the agent of non-causal erbs and to the agent object of causal verbs (*i.e.* verbs taking the *ich* suffix).

लादयोलक्त्यक्तखलर्थाः । The *ládi* suffixes are the conjugational ıffixes, *kritya* suffixes, *kta* and those possessing the sense of *khal*.

Ex. **नि, नीयते ग्राममजा, नेया, नीता, सुनया** = the goat is led to the illage; must be led; was led, can be easily led. **हृ–ह्रियते भारो ग्रामं:, र्तव्यः, हृतः, सुहरः** = ditto. **कष्–कष्यते शाखा ग्रामं, कष्टव्या, कृष्टा, सुकर्षा** : the branch is dragged to the village; must be dragged, was dragged, ın be easily dragged.

दुहादीनामप्रधाने कर्मण्याख्येयेलादीनाहुः । The *ládi* suffixes agree with hat is named the Indirect object of *duh*, &c.

Ex. **दुहि, गौर्दुह्यते पयः, दोग्धा, दुग्धा, सुदुहा** = 'the cow is milked; ıould be milked; was milked; can be easily milked. **यचि,—पौरवेगां ाच्यते, याच्यो याचितः, सुयाचः** = Paurava is asked the cow; &c. **रुधि, ोऽवरुध्यते गाम्, अवरोध्यः अवरुध्यः, स्ववरोधः** = the cow-pen is shut up

with the cow, must be shut up, &c. **प्रच्छि–माणवकः पन्थानं पृच्छति, प्रष्टव्यः पृष्ट :, सुप्रच्छः** = the boy is asked the road, &c.

भिक्षि–पौरवोगांभिक्ष्यते, भिक्षितव्यः भिक्षितः, सुभिक्षः = Paurava is asked a cow, &c. **चिञ्–वृक्षो ऽवचीयते फलानि, अवचेतव्यः अवचितः स्ववचयः** = the tree is gathered of fruit; &c. **ब्रूञ्—उच्यते माणवकोधर्मम्, वक्तव्यः, उक्तः, सुवच्चः** = the boy is told of virtue; &c. **शासु,–अनुशिष्यते माणवकोधर्मम्, अनुशासितव्यः अनुशिष्टः, स्वनुशासः** = the boy is taught virtue; &c. **दण्डि, गर्गाः शतं दण्डयन्ते दण्ड्याः, दण्डिताः, सुदण्डाः** = the Gargas are fined a hundred, &c. **जि–शतं जीयते, देवदत्तः, जेतव्यः, जितः, सुजयः** = Devadatta is won a hundred; &c. **मुषिः,–मुष्यते देवदत्तः शतं, मोषितव्यो मुषितः, सुमोषः** = Devadatta is stolen a hundred; &c.....**अण्यन्तावस्थायां कर्तुर्ण्यन्तावस्थायां कर्मणः सतोभिधाने लादीनाहुः ॥**

Ex. **गमयति ग्रामं देवदत्तम्** 'he causes Devadatta to go to the village.' **गम्यते ग्रामं देवदत्तः गमयितव्यः, गमितः, सुगमः** 'Devadatta is caused to go to the village; must be caused, &c.' **बुध्यर्थ, बोध्यते माणवकोधर्मं, बोधयितव्यः, बोधितः, सुबोधः** 'the lad is caused to know virtue, &c.' **प्रत्यव सानार्थः, भोज्यते माणवकश्चोदनम्, भोजयितव्यो भोजितः सुभोजः** 'the lad is caused to eat boiled rice, &c.'

अकर्मकः 'Intransitive.' **आस्यते माणवकोमासम्, आसयितव्यः, आसितः, स्वासः** 'the lad is caused to stay a month, &c.;' as regards *budhi*, to expound, *pratyavsáuártha* 'to feed' and the like; and *śabdakarma* 'to teach, &c.' either the abstract quality or the principal object is represented by the verbal affixes.

Ex. **बोध्यतेमाणवकं धर्मः भोज्यते माणवकमोदनः, पाठ्यते माणवकं वेदः,** 'virtue is expounded to the lad, &c.'.....

Vártika. **अकर्मक धातुभिर्योगेदेशः कालो भावो, गन्तव्यो ऽध्वाचकर्म संज्ञक इति वाच्यम्** । It is stated that all intransitive verbs can take an objective of time, action, road, country.

Ex. **कुरुन्स्वपिति** 'he sleeps during his travel through the Kuru country.' **मासमास्ते** 'he stays a month.' **गोदोहमास्ते** 'he stays a long as the cow is milked' In the Passive voice, these become the subject; as **आस्यते मासः, आसितः,** &c. **कुरवः सुप्यन्ते,** &c.....

No. 32.—**गतिबुद्धिप्रत्यवसानार्थशब्दकर्माकर्मकाणामणिकर्तासणौ ॥** (1-4-52). The agent of such verbs as mean 'to go;' 'to know;' 'to feed,' 'to read' or of intransitive verbs, in the absence of *nich* (the causal suffix) is turned into the object in the event of their assuming the causal forms ending with *nich*.

Again when *hṛi* means 'to steal' as **हरति सुवर्णं चौरः** 'a thief steals gold' and when *kṛi* means 'to do,' the objective cannot be used in the causal form. Hence, to make the use of the objective optional in regard to these verbs is the aim of this aphorism. Thus **हारयति भारं माणवकं माणवकेनवा** 'he causes the lad to carry the burden.' **कारयति कटंदेवदत्तं, देवदत्तेन** 'he causes Deva. to make the mat.'

Vártika. **अभिवादिदृशोरात्मनेपद उपसंख्यानम्** 'the agent of these two is also optionally changed to the objective, when they take *átmane* suffixes in the causal form.'

Ex. **अभिवदतिगुरुं देवदत्तः** 'Deva. praises the teacher.' **अभिवादयतेगुरुं देवदत्तं, देवदत्तेन** 'he causes Deva. to praise the teacher.' **पश्यन्ति भृत्या राजानम्** = (causal) **दर्शयते भृत्यान् राजानम्** 'he causes the (king's) officers to see the king.' **दर्शयते भृत्यैरिति वा ॥**

Why 'the limitation of *átmane* suffixes?' Witness **दर्शयति चैत्रं मैत्र मपरः** 'another causes *chaitra* or *maitra* to see *maitra* or *chaitra*.'

No. 34.—**स्वतन्त्रः कर्ता** (1-4-54). **स्वतन्त्रइति प्रधानभूतइति अगुणीभूतो यः क्रियाप्रसिद्धौ स्वातन्त्र्येण विवक्ष्यते तत्कारकं कर्तृसंज्ञं भवति ॥** *Svatantra* means 'Independent absolute' Whatever is regarded as the absolute doer in respect of an action is called the agent. The following lines give an elaborate description of the agent:

प्रागन्यतः शक्तिलाभान् न्यग्भावक्षोदनादपि ।
तदधीनप्रवृत्तित्वात् प्रवृत्तानां निवर्तनात् ॥
अदृष्टत्वात्प्रतिनिधेः प्रविवेकेपि दर्शनात् ।
आराद्यप्युपकारित्वात् स्वातन्त्र्यं कर्तुरिष्यते ॥

Fuel, &c., being employed by the agent discharge the office of Instrument, &c., while the agent already precedes them in activity. Instrument, &c., lie at the disposal of the agent *i. e.* are subservient to his will. They can be used or discarded at the will of the agent. The deputy of the absolute agent is found nowhere. But there do exist the deputies of Instrument, &c. (as **नीवारैरिज्यते** 'he sacrifices with *nívára* in the absence of rice'). In the complete absence of Instrument, &c., the agent alone can appear; **आस्ते, शेते** 'he sits, sleeps.' But in the absence of the agent,' Instrument, &c. cease to exist. The agent is the immediate cause of an effect, while the instrument is simply auxiliary in the production of it.

This description of the agent implies 'living beings' but the characteristic, **अगुणभाव** 'Independence' may also apply to lifeless things, as **रथो याति** 'the car goes along.'

Ex. **देवदत्तः पचति** 'Devadatta cooks.' **स्थाली पचति** 'the kettle cooks.' Independent action is ascribed to 'kettle' here.

No. 35.—**तत्प्रयोजको हेतुश्च** (1-4-55). *Tat* denotes the agent. The mover of an agent is named a cause and also an agent.

Ex. **कारयति** 'he causes one to do.' **हारयति, भावयति, स्थापयति, &c.** First the *nich* suffix and then the conjugational are added to roots.

In the foregoing chapter a detailed account of the cases was given without any alteration in the order of Paṇini's Sútras dealing with them. As to the Sanskrit notes they were taken either from the Padamanjarí or from Kásiká. In the next chapter, the use of case-affixes deserving the careful attention of the readers is presented to them. And exhaustive notes and explanations have been added that the readers may be able to understand their use clearly.

CHAPTER II.

"Use of Case-affixes."

No. 36.—**अनभिहिते** (2-3 1). This is a heading rule. **अनभिहिते, अनुक्ते अनिर्दिष्टे कर्मादौ विभक्तिर्भवति** A case-affix is used in the sense of the object, &c., when the object, &c. are not specified. **केनानभिहिते, तिङ्-कृत्तद्धितसमासैः** 'not specified by what?' By *tiṅ* suffixes, *krit* suffixes, *taddhit* suffixes and compounds. **हरिः सेव्यते** 'Hari is worshipped.' Here the conjugational suffix **ते** denotes 'Hari' the objective subject (*i. e.* the verb agrees with Hari). **लक्ष्म्या सेवितः** 'served by Lakshmí.' **शतेन क्रीतः, शत्यः** 'a thing bought for a hundred.' **समास-प्राप्तमुदकं यं ग्रामं, प्राप्तोदको ग्रामः** 'a village supplied with water.'

The *nishṭhá* suffix *kta* in *sevitah* denotes the objective; hence it would be superfluous to add another case-affix to denote the same. And since in all the instances given above the sense of the Crude form is prominent, the 1st case-affix is used in them. Hence, the occasion for employing case-affixes other than those of the 1st triad arises in such cases only, where the case-relations are not denoted by verbal suffixes and the like. **नन्वकारकेषु सावकाशा प्रथमा** 'the 1st case-affix finds room for action only when case-relations are not spoken of *i. e.* when the sense of the

Crude form is to be expressed ; as **वृक्षवृति** 'a tree.' In speaking of a tree as such we simply assert its existence ; *asti* 'i. e. exists' must be understood to determine what the word 'tree' denotes.

No. 37.—**कर्मणि द्वितीया*** (2-3-2). **कर्मणि कारकेयानंख्या तत्र द्वितीया-विभक्तिर्भवति ॥** The 2nd case-affix is used in the sense of the object, *i. e.* in the sense of number expressed by the objective relation. **हरिं भजति** 'he worships Hari.' **ग्रामं गच्छति** 'he goes to the village.'

Vártika. **उभसर्वतसोः कार्याधिगुपर्यादिषुत्रिषु । द्वितीयाऽऽम्रेडितान्तेषु ततोऽन्यत्रापि दृश्यते ॥** Let the 2nd case-affix be used of nouns governed by **उभयतः** 'on both sides of' and **सर्वतः** 'all about.' (**पंचभ्यास्तसिल्**)—by **धिक्** 'fie on ;' by **उपरि** 'above;' **अधि** 'in, at;' **अधस्** 'below, under ;'—and by the reduplicated forms of these three; and the same is found used in regard to other prepositions too.

Ex. **उभयतः कृष्णं गोपाः** 'cow-herds (standing) on either side of Krishna.' **सर्वतो ग्रामम्** 'all about the village.' **उपर्युपरिग्रामम्** 'above the village.' **अध्यधिग्रामम्** 'in the midst of the village.' **अधोऽधोग्रामम्** 'down the village.'

अभितः परितः समयानिकषाहाप्रतियोगेषु—The 2nd case-affix is used after a noun governed by *abhitah*, &c.

Ex. **अभितोग्रामम्** 'about the village.' **परितोग्रामम्** 'around the village.' **समयाग्रामम्** 'within or near the village.' **निकषाग्रामम्** 'near or without the village.' **हाहेवदत्तम्** 'fie on or woe to Deva.' **बुभुक्षितं न प्रतिभाति किंचित्** 'nothing pleases a hungry man.' Here *prati* is not *karma prav. i. e.* a preposition. It is simply a prefix to the verb. In English prepositions are added to certain verbs to form what is called compound verbs or prepositional verbs. But in Sanskrit prepositions as the derivation points out, prefixed to verbs forming compound verbs. As in English, so in Sanskrit these prepositions alter the sense of verbs partially or wholly.

No. 38.—**तृतीया च होश्छन्दसि** (2-3-3) **कर्मणीति वर्तते** । *Karmani* 'in the sense of the object' still continues. The 3rd case-affix is used instead of the 2nd to denote the object of the verb *hu* in the Vedas. **यथा-**

* There are 7 triads of case-affixes ; each triad consisting of three affixes expressing singularity duality and plurality respectively. Now by '*dvitiyá*' is meant the 2nd triad of case-affixes which are employed to indicate the notion of number attaching to case relations. But in translating this portion on cases, an easier method is adopted. Instead of saying that a case-affix is employed in the sense of number attaching to a case-relation, the translation takes the following form—a case-affix is used in the sense of such and such a case-relation. Even the Sanskrit translation of the aphorisms is given on this principle in Káśiká.

यवाऽग्निहोत्रं जुहोति 'he propitiates Agni by rice-gruel.'—*Vedic.* यवागूमग्निहोत्रं जुहोति । Secular– 'he casts the offering of rice-gruel into the fire.'

No. 39.—**अन्तरान्तरेण युक्ते** (2-3-4). The 2nd case-affix is used in connection with *antara* and *antarena*.

Ex. **अन्तरा त्वां च मां च कमण्डलुः** 'there is the gourd between thee and me.' **अन्तरेण त्वां** &c.....

The word *antarena* besides signifying 'position between' means 'without;' as **अन्तरेण पुरुषकारं न किं चिल्लभ्यते** 'nothing can be had without exertion'

No. 40.—**कालाध्वनोरत्यन्तसंयोगे** (2-3-5). The 2nd case-affix is added to words denoting time and distance, when the utmost proximity is expressed.

क्रियागुणद्रव्यैः साकल्येन कालाध्वनोः सम्बन्धोऽत्यन्तसंयोगः 'this utmost proximity is the relation of time and distance with action, quality and substance in whole (but not in part).'

Ex. Time and action—**मासमधीते** 'he reads a month.' Time and quality—**मासं कल्याणी** 'a month with a lucky night.' **मासं गुडधाना** 'a month in which people eat fried rice or barley with sugar-balls. Distance and action—**क्रोशमधीते** 'he reads while going a *kośa*.' **क्रोशं कुटिला नदी** 'the river is a *krośa* serpentine.' **क्रोशं पर्वतः** 'the hill extends a *krośa*.' **अत्यन्तसंयोगे–इति किम्?** Witness **मासस्य द्विरधीते** 'he reads twice a month.' **क्रोशस्य कदेशे पर्वतः** 'there is a hill at some place in a *krośa*, *i. e.* does not extend throughout'

No. 41.—**अपवर्गे तृतीया** (2-3-6). **अपवर्गः फलप्राप्तिः सत्यां क्रियायां परिसमाप्तिः** । *Apavarga* is the full completion of an action as resulting in the attainment of some end. The preceding sútra should be read with this.

When the fruit of doing an action during a given time and over a given distance is gained; the 3rd case-affix is added to the noun denoting time and distance.

Ex. **मासेनानुवाकोऽधीतः** 'Anuváka was thoroughly studied in a month. **क्रोशेनानुवाकोऽधीतः** 'Anuváka was fully mastered in walking a *krośa*.' **मासमधीतः नायातः** 'it was read for a month, but no success was gained.'

No 42.—**सप्तमीपंचम्यौ कारकमध्ये** (2-3-7). **कर्तुरत्यन्तसंयोगे** 'between the two actions of an agent.' When time or distance intervenes between the actions or powers of an agent; the 7th or the 5th case-affix is added to the noun denoting time or distance

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Ex. **ग्रामं गच्छति** or **ग्रामाय गच्छति** 'he (actually) goes to the village.' **ग्रामं ग्रामाय वा व्रजति** 'ditto.' **गत्यर्थग्रहणं किम्? ओदनं पचति** 'he boils rice.' **कर्मणीति किम्? अश्वेन व्रजति** 'he goes on horse back.' **चेष्टायामिति किम् मनसा पाटलिपुत्रं गच्छति** 'he dreams of going to Pátaliputra.' **अनध्वनीति किम्? अध्वानं पन्थानं वा गच्छति** 'he goes the way.'

No. 48.—**चतुर्थी सम्प्रदाने** (2-3-13). The 4th case-affix is used in the sense of the recipient, *Vide* Nos. 10 and 10*a*. *Káraka*.

देवदत्तायरोचते 'it pleases Devadatta.' **पुष्पेभ्यः स्पृहयति** 'he longs for flowers.' &c.

Vártika. **चतुर्थीविधाने तादर्थ्यउपसंख्यानम्, तस्मादिदं' तदर्थमिति.** The 4th case-affix is used to denote the use or purpose of a thing.

Ex. **यूपायदारु** 'wood for a sacrificial post.' **कुण्डलायहिरण्यम्** 'gold for an ear ring.' **रन्धनायस्थाली** 'a kettle to cook in.' **अवहननायोलूखलम्** 'a mortar for cleansing rice, &c., **कृपि संपद्यमाने चतुर्थी वक्तव्या** 'the 4th case is used, when *klrip* means 'to be good or effective.' **मूत्राय कल्पते, सम्पद्यते जायते वा यवागू** 'rice gruel is good, or a cure, for urinary diseases.' **उत्पातेन ज्ञाप्यमाने चतुर्थी वक्तव्या।** When some natural phenomenon of a threatening appearance is the antecedent of another, the 4th case-affix is used of the other.

वाताय कपिला विद्युदातपायातिलोहिनी।
पीतावर्षाय विज्ञेया, दुर्भिक्षाय सिता भवेत्॥

It lightens tawny to indicate a wind,—deep red, to indicate sunshine,—yellow, to indicate rain, and white to mark a famine.

Vár. **हितयोगे चतुर्थी वक्तव्या** 'the 4th case-affix is added to a noun coming with *hita* 'useful.'

Ex. **गोभ्योहितम्** 'useful to cows.'

No. 49.—**क्रियार्थोपपदस्य च कर्मणि स्थानिनः** (2-3-14) The 4th case-affix is added in the sense of the object of a verb ending with *tumun* and *ṇvul* (*i. e.* a gerundial infinitive); when the verb so ending is left out and the principal verb in construction with it is retained. The suffixes *tumun* and *ṇvul* are used to form gerundial infinitives with the force of the future.

Ex. **फलेभ्योयाति** (**फलान्याहर्तुम्**) = he goes to bring fruit. **नमस्कुर्मो नृसिंहाय** (**तमनुकूलयितुम्**)—'he salutes Nṛisimha to propitiate Him.'

No. 50.—**तुमर्थाच्च भाववचनात्** (2-3-15.) The 4th case-affix is added to a verb ending with *ghañ* &c. in the sense of the *tumun* suffix.

Ex. **पाकाय व्रजति** 'he goes to cook food.' **यागाय व्रजति** 'he goes to offer a sacrifice.'

No. 51.—**नमःस्वस्तिस्वाहास्वधालंवषड्योगाच्च** (2-3-16.) What is joined to these, takes the 4th case-affix.

Ex. **हरये नमः** 'salutation to Harí.' **स्वस्ति प्रजाभ्यः** 'prosperity to the people.' **स्वाहा *a*ग्नये** 'an oblation to Agni' Sváhá is the personified wife of Agni 'the God of fire.' **स्वधा** and **वषट्** are prayers or exclamations uttered on presenting an oblation to the manes of the departed. **पितृभ्यः स्वधा** 'an offering to the manes.' **देवेभ्यो हरिरलंप्रभुः समर्थः शक्त इत्यादि** 'Hari is enough for, or is the master of, or is a match for, or is able to overcome the Titans.'

No. 52.—**मन्यकर्मण्यनादरेविभाषाऽप्राणिषु** (2-3-17.) The objective of *manya* 'to think lowly of' optionally takes the 4th case-ending, when it does not denote a living being.

Ex. **नत्वांतृणं तृणाय वा मन्ये ॥** 'I don't value thee at a straw.' **नत्वाबुसंबुसाय वा मन्ये** 'ditto.' **मन्यति ग्रहणं किम्? नत्वांतृणं चिन्तयामि। अना दरइति किम्?** Why 'in the sense of despising?' Witness—**अश्मानं दृषदं मन्ये, मन्ये काष्ठमुलूखलम्। अन्धायास्तं सुतं मन्ये यस्य माता न पश्यति** 'I regard stone as a millstone and wood as a mortar and I regard him as the son of a blind mother, whose mother does not see.'

Why '**अप्राणिषु?**' Witness **नत्वाशृगालं मन्ये** 'I do not regard thee as a jackal.'

Vártika. **नौकाकाचशुकशृगालवर्जेष्विति वाच्यम्।** The 4th case-affix is not added to *nau*, &c

Ex. **नत्वा नावमन्नं वा मन्ये** 'I do not regard thee as a boat or corn.' **नत्वा काकं शृगालं वा मन्ये** 'I do not, &c.'

No. 53.—**कर्तृकरणयोस्तृतीया** (2-3-18.) The 3rd case-affix is employed in the sense of the agent and the instrument.

Ex. **देवदत्तेन कृतम्** 'it was done by Devadatta,'—the agent. **माधवेनभुक्तम्** 'It was eaten by Madhava'—ditto. **दात्रेण लुनाति** 'he reaps with a sickle.' **परशुनाछिनत्ति** 'he cuts with a hatchet.'—The instrument.

Vártika. **प्रकृत्यादीनामुपसंख्यानम्** ॥ Words like *prakriti* 'nature,' &c., take the 3rd case-affix.

Ex. **प्रकृत्याचारुः** 'naturally agreeable or handsome.' **प्रकृत्याभिरूपः** (a man) handsome by nature. **प्रायेण याज्ञिकः** 'a frequent sacrificer.' **प्रायेण याज्ञिकाः** 'a great many sacrificers.' **गार्ग्योऽस्मिगोत्रेण** 'my patrony-

mic is Gárgya' **समेनधावति** 'he runs straight.' **विषमेणधावति** 'he runs crooked.' **द्विद्रोणेन धान्यं क्रीणाति** 'he buys rice by a measure of two *droṇas*.' **सहस्रेण पशून् क्रीणाति** 'he buys animals by hundreds.'

No. 54.—**सहयुक्तेऽप्रधाने** (2-3-19) **क्रियागुणद्रव्यैर्द्वयोः सम्बन्धेसति सह-शब्दस्य प्रयोगो भवति, यस्य क्रियादिसम्बन्धः शब्देनोच्यते तस्य प्राधान्यम्**—*Pada-manjarí.*

'The word *saha* is used when two objects bear affinity with each other in respect of, action, quality, or substance. That which a speaker wishes to connect with action &c. is *pradhána*, 'chief,' A word of secondary importance governed by *saha* 'with' takes the 3rd case-ending.

Ex. **पुत्रेण सहागतः पिता:** 'the father came with his son.' Likewise **पुत्रेण सार्द्धम्** 'with the son.' The 3rd case-affix applies even when *saha* is left out.

For example the sútra **वृद्धेायूना** where *saha* is understood after *yúná*.

पुत्रेण सह स्थूलः 'he is fat as his son.' **पुत्रेण सह गोमान्** 'he possesses the cow in common with his son'

No. 55.— **येनाङ्गविकारः** (2 3-20). Here *aúga* denotes the whole body. The 3rd case-affix is added to a word denoting a bodily member which causes the deformity of the whole body.

Ex. **अक्ष्णा काणः** 'he is blind of an eye.' **पादेन खंजः** 'he is lame in one leg.' **पाणिना कुण्ठः, कुणिः वा** 'he is deformed of one hand.' **अंग विकार इति किम्? अक्षिकाणमस्य** 'his eye is blind'—does not express deformity in whole.

No. 56.—**इत्थं भूतलक्षणे** (2-3 2) **लक्ष्यते येनेति लक्षणं, येन श्वेतच्छत्रादिना राज़त्वादिप्रकारविशेषापवतयान्योलक्ष्यते, तदित्थम्भूतलक्षणम्** । That which points outs or marks out is *lakshaṇa* For instance a white umbrella by being one of the insignia of royalty suggests the rank of the user and is called **इत्थं भूतलक्षणम्** । The 3rd case-affix is attached to a word denoting a distinguishing mark.

Ex. **अपि भवान् कमण्डलुनाछात्रमद्राक्षीत्** 'did you know him to be a scholar by the gourd (in his hand)? **जटाभिस्तापसः** 'he is an ascetic by his matted hair.'

No. 57.—**संज्ञोन्यतरस्यां कर्मणि** (2-3-22) The 3rd case-affix is optionally used in the sense of the object of the action implied by the verb *sanjña* 'to know well.'

Ex. **पित्रापितरं वासंजानीते** 'the child knows the father well.'

No. 58.—**हेतौ** (2-3-23). **फलसाधनयोग्यः पदार्थोलोके हेतुरुच्यते । तद्-वाचिनस्तृतीयाविभक्तिर्भवति ॥** An object, fit to produce an effect is called *hetu* in the world. The 3rd case-affix is added to what denotes a productive cause.

उक्तं च–द्रव्यादिविषयो हेतुः, कारकं नियतक्रियम् ॥ *Hetu*, a cause, is of the nature of a substance, &c., while Káraka, (a case) is always connected with a verb.

Ex. **दण्डेन घटः** 'a potter's stick, the cause of a jar.' **विद्यायशः** 'learning, the cause of fame.' **पुण्येन दृष्टोहरिः** 'virtue, the cause of the manifestation of Hari.'

No. 59.—**अकर्तर्यृणेपंचमी** (2-3-24). **हेताविति वर्त्तते** . The 5th case ending is used in the sense of a debt cause devoid of the idea of the agent.

Ex. **शतादृद्धः** 'bound by a debt of a hundred.' **अकर्तरीति किम्** 'why devoid of the idea of the agent?' Witness **शतेन बन्धितः** here the agent is implied, hence the 3rd case-affix is used in accordance with **तत्प्रयोजको हेतुश्च ॥**

No. 60.—**विभाषागुणेऽस्त्रियाम्** (2-3-25). *Hetu* continues. But the 5th case-affix is optionally used to denote an attribute-cause not expressive of the femmine.

Ex. **अज्ञाद्बद्धः, अज्ञेन बद्धः** 'bound by ignorance.' **पाण्डित्याद्मुक्तः** 'liberated by learning.' **गुणग्रहणं किम्? धनेनकुलम्** 'wealth being the cause of a family.' Because the wealth is not an attribute. **अस्त्रियामिति किम्?** Witness **बुद्ध्यामुक्तः** 'liberated by knowledge.'

No. 61.—**षष्ठीहेतुप्रयोगे** (2-3-26). The 6th case-affix is added to the word *hetu*, when employed to denote a cause.

Ex. **अन्नस्य हेतोर्वसति** 'he lives for the sake of corn.'

No. 62.—**सर्वनाम्नस्तृतीया च** (2-3-27). The 3rd case-affix too is used when the word *hetu* is in construction with a pronominal (adjective).

Ex. **केन हेतुनावसति** 'what for does he live?' **येन हेतुना** 'by which cause, &c.'

Vártika. **निमित्तकारणहेतुषु सर्वासां प्रायदर्शनम्** 'all the case-affixes are generally used of *nimitta*, &c.'

Hence. **किं निमित्तं, केन निमित्तेन, कस्मैनिमित्ताय, कस्मात् निमित्तात्, कस्य निमित्तस्य, कस्मिन्निमित्ते वा—वसति** 'what for or why does he live?'

प्रायग्रहणादेवासर्वनाम्नः प्रथमाद्वितीये न भवतः "the statement 'generally' implies that in the absence of a pronominal, the 1st and 2nd case-affixes are not used." Hence, **अचेन कारणेन, अचाय कारणाय, अचात्कारणाद् अचस्य कारणस्य, अचे कारणे-वसति ॥**

No. 63.—**अपादाने पंचमी** (2-3-28). The 5th case-affix is used in the sense of 'ablation.'

Ex. **ग्रामादागच्छति** 'he comes from the village.' **पर्वतादवरोहति** 'he comes down the hill.' **वृकेभ्यो बिभेति** 'he fears wolves.' **अध्ययनात्पराजयते** 'he feels sick of studying.'

Vártika. **पंचमी विधाने ल्यब्लोपे कर्मण्युपसंख्यानम् ।** As regards the use of the 5th case-affix, it is stated to come in the sense of the object of a participle ending with *lyap*, when the participle so ending is omitted.

Vártika. **अधिकरणे चोपसंख्यानम्**: Ex. **प्रासादात्प्रेक्षते (प्रासादमारुह्य** 'he looks out from the balcony (*i. e.* having ascended to the balcony.)'

आसने उपविश्य प्रेक्षते or **आसनात्प्रेक्षते** 'sitting on a seat he looks—' **श्वशुराच्छ्लीलति** 'she blushes at seeing her father-in law.'

Vártika. **प्रश्नाख्यानयोश्च पंचमीवक्तव्या** 'the 5th case-ending is also used in asking a question and in declaring something about place or time.'

Ex. **कुतोभवान्, पाटलिपुत्रात्** 'where do you come from? From Patna.

Vártika. **यतश्चाध्वकालनिर्माणं तत्र पंचमी वक्तव्या** 'in measuring distance or time, that which denotes the limit inceptive takes the 5th case-ending.'

Ex. **गवीधूमतः सांकाश्यं चत्वारियोजनानि,** Sánkáśya is four leagues from Ganidhumán. **कार्त्तिक्या आग्रहायणीमासे** = there is a month from Kártiki to Agrahâyaṇi.

Vártika. **तद्युक्तात्काले सप्तमी वक्तव्या ॥** And the word denoting time joined to what takes the 5th case-ending is exhibited with the 7th case-affix. For instance the word *másа* in the preceding example takes the 7th case-affix.'

Vártika. **अध्वनः प्रथमा सप्तमी च वक्तव्या** 'the 1st and the 7th case-affixes are added to the word denoting a measure of distance.'

Ex. **वनाद् ग्रामो योजनं, योजने वा** 'the village is a league distant from the forest' the word *yojana* is here displayed with the 1st or the 7th case-affix.

No. 64.—**अन्यारादितरर्तेदिक् शब्दाञ्चूत्तरपदाजाहियुक्ते** (2-3-29). The 5th case-affix is added to what comes with *anya* &c.

Ex. **अन्यो, भिन्न, इतरो वा देवदत्तात्** 'other than Devadatta.' **आरादूनात्** 'near to or remote from the forest.' **ऋते कृष्णात्,** 'without Krishna.' **पूर्वोग्रामात्** 'east of the village.' **पूर्वोग्रीष्मादृतुसन्तः** 'the spring season precedes the summer.'

दिग्निदृष्टः शब्दोदिक्शब्दः 'a word, as seen used in the sense of cardinal points.'

Ex. **उत्तरोग्रीष्मोवसन्तात्** 'the summer follows the spring.' **अवयवाचियोगे तु न** 'but a word denoting a thing expressive of parts does not take the 5th case-affix' Hence, **पूर्वं कायस्य** 'the front of the body.' **अञ्चूत्तरपद** 'a word ending with the root *anchu*.'

Ex. **प्राग्ग्रामात्; प्रत्यग्ग्रामात्** 'before or behind the village.' **आच्-दक्षिणाग्रामात्** 'to the south of the village' **आहि-दक्षिणाहि ग्रामात्** 'to the south of the village.' *Ách* and *áhi* are *Taddhit* suffixes.

प्रभृति, आरभ्य, and **बहिस्** are also used with words ending with the 5th case-affix.

Ex. **भवात् प्रभृति, आरभ्य वा सेव्यो हरिः** 'Hari is worshipped from the beginning of the creation' **ग्रामाद्बहिः** 'to the outside of the village.'

No. 65.—**षष्ठ्यतसर्थप्रत्ययेन** (2-3-30). A noun joined to a word ending with a suffix that expresses the sense of the *Taddhit* suffix *atasuch* takes the 6th case-affix.

Ex. **दक्षिणतो ग्रामस्य** 'to the south of the village.' **उत्तरतो ग्रामस्य** 'to the north of the village.' **पुरस्ताद् ग्रामस्य** 'in front of the village.' **उपरि, उपरिष्टाद्वा ग्रामस्य** 'above the village.'

No. 66.—**एनपाद्वितीया** (2-3-31). A noun joined to a word ending with the *Taddhit* suffix *enap*, takes the 2nd case-affix.

Ex. **दक्षिणेन, उत्तरेण वा ग्रामम्, ग्रामस्य वा** 'to the south or north of the village.' The 6th case-affix too is used.

No. 67.—**पृथग्विनानानाभिस्तृतीयाऽन्यतरस्याम्** (2-3-32). The 3rd case-affix is optionally added to what is joined to *prithak, vina,* &c.

Ex. **रामेण, रामं, रामात्-पृथक्-विना** 'without or save Ráma.'

विना वातं विना वर्षं विद्युत्प्रपतनं विना ।
विना हस्तिकृतान्दोषाञ्छेनेमौ पतितौ द्रुमौ ॥

Without any wind, without any rain, without any fall of lightning and without any injury done by an elephant, who felled these two trees? **नाना देवदत्तेन. नानादेवदत्तात्** 'different from Devadatta.'

No. 68.—**करणे च स्तोकाल्पकृच्छ्रकतिपयस्या सत्यवचनस्य** (2-3-33). The 3rd case-affix is optionally added to *stoka*, &c., in the sense of the *instrument* (the fifth case-affix is used in the alternative); when they do not denote substances.

Ex **स्तोकेन, स्तोकाद्वा मुक्तः** 'little or scarcely liberated; narrowly escaped.' **अल्पान्मुक्तः, अल्पेनमुक्तः** 'escaped with some exertion.' **कृच्छ्रेणमुक्तः, कृच्छ्रान्मुक्तः** 'escaped with much difficulty.' **कतिपयेन मुक्तः कतिपयान्मुक्तः**, 'ditto.' **असत्यवचनस्येति किम्?** Witness **स्तोकेन विषेण हतः**, 'one killed by a little poison.' **अल्पेनमधुनामत्तः** 'one intoxicated by a little wine.' Because they are in these instances, used as adjectives of quantity qualifying the material nouns *poison* and *wine*. Also when they modify verbs, they do not take either of the two, but the 2nd case-affix only, as **स्तोकं मुञ्चति** 'he escapes a little.'

No. 69.—**दूरान्तिकार्थैः षष्ठ्यन्यतरस्याम्** (2-3-34). The 6th case-affix (or the 5th) is added to what is connected with words meaning *far* and *near*.

Ex. **दूरं ग्रामात्, दूरं ग्रामस्य** 'far from the village' **विप्रकृष्टं ग्रामात्, विप्रकृष्टं ग्रामस्य** 'near the village.' **अभ्याशं ग्रामात्, अभ्याशं ग्रामस्य** 'ditto.' &c.....

No. 70.—**दूरान्ति कार्थेभ्यो द्वितीया च** (2-3 35). The 2nd case-affix is added to words, meaning 'far' and 'near' (the force of *cha* 'and' accounts for the use of the 5th and the 3rd case-affix in addition).

Ex. **दूरं ग्रामस्य, दूराद् ग्रामस्य, दूरेण ग्रामस्य** 'far from the village.' **असत्यवचनग्रहणंचानुवर्त्तते सत्यशब्देभ्यो यथायथं विभक्तयो भवन्ति** The statement 'when.....substances' still continues, hence, when used as adjectives to words denoting substances, they can take any case-affix according to sense.' **दूरः पन्थाः** 'a remote road.' **दूरायपथेदेहि** 'give something) for the distant road.'

No. 71.—**सप्तम्यधिकरणे च** (2-3-36). *Vide* No. 25*a*. The conjunction *cha* 'and' gives us latitude to exhibit words meaning *far* and *near* with the 7th case-affix too. Thus **दूरे ग्रामस्य, अन्तिके ग्रामस्य।**

Vártika. **सप्तमीविधानेक्तस्येन्विषयस्य कर्मण्युपसंख्यानम्** The 7th case-affix (instead of the 2nd) is added to a word forming the object of a verb ending with the verbal suffix *kta* followed by the *Taddhit* (nominal) suffix *in*.

Ex. अधीतीव्याकरणे (for व्याकरणम्) 'one learned in grammar.' परिगणितो याज्ञिकं 'one counted as a sacrificer.'

Vártika. साध्वसाधुप्रयोगे च सप्तमी वक्तव्या The 7th case-affix is added to what is connected *sádhu* and *asádhu*. साधुर्देवदत्तोमातरि 'Devadatta is well-conducted to his mother. असाधुः पितरि 'ill-conducted to his father.'

Vártika. कारकार्हाणां च कारकत्वे सप्तमी वक्तव्या 'A word denoting the Nominative absolute takes the 7th case-affix' ऋद्धेषु भुज्जानेषु दरिद्रा आसते 'the rich eating, the poor sit without food.' *i. e* the Nominative absolute and the Qualifying participle both are exhibited with the 7th case-affix. Likewise दरिद्रेषु-आसीनेषु ऋद्धाः भुज्जन्ते.

Vártika. निमित्तात्कर्मसंयोगे सप्तमी वक्तव्या The 7th case-affix is added to what donotes the aim of beginning some action, when the aim constitutes part of a whole spoken of as the object of the verb denoting the action begun.

Ex. चर्मणि द्वीपिनं हन्ति दन्तयोर्हन्ति कुंजरम्-केशेषु चमरीं हन्ति सीम्नि पृष्कलको हतः 'one hunts the unicorn for its hide; the elephant for the tusks; the *yak* for the bushy tail, and the musk-deer for the scrotum.'

No. 72.—यस्य च भावेन भावलक्षणम् (2-3-37). यस्य च भावेन यस्य च क्रियया क्रियान्तरं लक्ष्यते, ततो भावलक्षणः सप्तमीविभक्तिर्भवति When anyone whose action points out the action (*i. e.* the time of action) of another, is spoken of, the 7th case-affix is added to what denotes the former.

Ex. गोषु दुह्यमानासु गतः, 'he went when the cows were being milked.' दुग्धास्वागतः 'and he came back after they had been milked.'

No. 73.—षष्ठी चानादरे (2-3-38). The 6th case-affix also is added, when the latter action is done in utter defiance of the former.

Ex. रुदतः, रुदति वा प्राव्राजीत् (पित्रादिकस्य रोदन मनादृत्यप्रव्रज्यां कृतवान्) 'he became a religious mendicant in utter disregard of his weeping father, &c.' Likewise क्रोशति प्राव्राजीत्.

No. 74.—स्वामीश्वराधिपतिदायादसाक्षिप्रतिभूप्रसूतैश्च (2-3-39). The 6th as well as the 7th case-affix is added to what is connected with the words *svámi*, &c.

Ex. गवां स्वामी or गोषु स्वामी 'the lords of the cattle.' गोष्वीश्वरः गोष्वधिपतिः 'ditto.' गवां दायादः (दीयत इति दायोऽंशदायमादत्तइति) 'who gets cows as his share.' गवां साक्षी, गोषु साक्षी 'one who looks after cows.' गवां प्रतिभूः 'a surety of cows.' गोषु प्रतिभूः 'ditto.' गवां प्रसूतः गोषु प्रसूतः 'born among cows.' = गोष्वनुभवितुं जातः 'born only to know the cows.'

No. 75.—**आयुक्तकुशलाभ्यां चासेवायाम्** (2-3-40). **आयुक्तो व्यापारितः; कुशलोनिपुणः** 'employed; skilful.' When a word is joined to *áyukta* or *kuśala*, it takes the 6th case-affix to express an assiduous performance of an action; and the 7th case-affix as well.

Ex. **आयुक्तः कटकरणस्य कटकरणे वा** 'busily employed in making a mat.' **कुशलः कटकरणस्य, कटकरणे वा** 'skilful in making a mat.' **आसेवायामिति किम्?** Why 'to express *an*, &c.?" Witness **आयुक्तो गौः शकटे (ईषद् युक्तः)** 'the ox, (slightly) yoked to the cart'—only the 7th case.

No. 76.—**यतश्च निर्द्धारणम्** (2-3-41). **जातिगुणक्रियाभिः समुदायादेकदेशस्य पृथक्करणं निर्द्धारणम्** 'When an individual is separated from a class on account of superior kind, quality, or action, the word denoting the class is exhibited in the 6th as well as in the 7th case.

Ex. **मनुष्याणां क्षत्रियः शूरतमः** (or **मनुष्येषु**) = a Kshatriya is the bravest of men. **गवां** (or **गोषु**) **कृष्णा संपच्चीरतमा** 'a black cow produces milk most of all.' **अध्वगानां** (or **अध्वगेषु**) **धावन्तः शीघ्रतमाः** 'the running are the swiftest of the road-going.'

No. 77.—**पञ्चमीविभक्ते** (2-3-42). **यस्मिन्विर्द्धारणाश्रये विभक्तमस्ति ततः पञ्चमीविभक्तिर्भवति** 'when the site of specification, is divided, *i. e.* when different classes are compared, the 5th case-affix is used.'

Ex. **माथुराः पाटलिपुत्रेभ्यः आढ्यतराः** 'the people of Mathurá are more well-to-do than those of Patná.'

No. 78.—**साधुनिपुणाभ्यामर्चायां सप्तम्यप्रतेः** (2-3-43). In connection with *sádhú* and *nipuṇa*, a word takes the 7th case-affix, when respect or obedience is denoted; but not when *prati*, &c., are used with it.

Ex. **मातरि साधुर्निपुणो वा** 'he is obedient or respectful to his mother.' **अर्चायामिति किम्?** Why 'when respect, &c.?'

Witness **सा'धुर्भृत्योराज्ञः** 'the king's attendant is native.' **तत्त्वकथने न भवति।** In stating a fact, but not an induced quality, the 6th case is used. **अप्रतेरिति किम्?** Witness **साधुर्देवदत्तो मातरं प्रति** 'Deva. is respectful to his mother.' Because the 2nd case is used with a *karmapravachniya*.

Vártika. **अप्रत्यादिभिरिति वक्तव्यम्।** It should be stated that the foregoing prohibition applies not only to *prati* but also to what begin with *prati*. Hence; **साधुर्देवदत्तोमातरं परि। मातरमनु॥**

* '**कृवापा०—उण्**' makes **साधुः**; **निपुण्+कः=निपुणः॥**

No. 79 —**प्रसितोत्सुकाभ्यां तृतीया च** (2-3-44). **षिञ् बन्धने, प्रकर्षेण बद्धः प्रसितः** '*shiñ*, to bind ; with *pra*, well-bound, devoted to, fond of, &c.' And the 3rd case-affix is also added to a word standing in construction with *prasita* and *utsuka*.

Ex. **केशैः प्रसितः, केशेषु प्रसितः** 'fond of his locks of hair.' **प्रसित उत्सुको वा हरिणा हरौ वा** 'zealously attached to God, delighting in God.'

No. 80.—**नक्षत्रे च लुपि** (2-3-45). **लुबन्ताच्चक्षत्रशब्दात् तृतीया सप्तम्यौ विभक्ती भवतः** 'The 3rd as well as the 7th case-affix is added to a word ending with *lup* and meaning a lunar asterism.' By '**लुबविशेषे**' the *Taddhita* suffix denoting time is elided after a word denoting an asterism. There are 27 or 28 mansions through which the moon is supposed to pass. Each mansion consists of a certain number of stars. The time during which the moon dwells in a particular mansion is denoted by a *Taddhita* suffix, which is elided in a general sense

Ex. **मूलेनावाहयेद्देवीं श्रवणेन विसर्जयेत्** 'let one invoke the Goddess Sarasvatí at the beginning of Mulanakshatra and bid farewell to her when Shávana comes.

पुष्येण पायसमश्नीयात् 'let one eat milkfood during Pushya Nakshatra.' Why **लुपि**? Witness **पुष्ये शनिः** 'there is saturn in the Pushya constellation.'

No. 81.—**प्रातिपदिकार्थलिङ्गपरिमाणवचनमात्रे प्रथमा** (2-3-46). '**प्रातिपदिकार्थः सत्तेति**'—the sense of the crude form of a word is the essence of it, *i e.* is always present with it. **योऽर्थः सत्तैव केवलं न जात्यादिरूपो न लिङ्गसङ्ख्याकारकशक्तियोगी स इह प्रातिपदिकार्थत्वेन विवक्षितो यथा व्ययार्थ इत्यर्थः. अव्ययार्थो हि केवलमस्तीति उच्यते वक्तुं न पुनरीदृशस्तादृश इति गौः शुक्ल इत्यादौ तु सत्त्वरूपेऽर्थे लिङ्गग्रहणादेवंसिद्धमेतदिति भावः ॥** That solitary sense which is not accompanied by the idea of species, nor by that of gender, number and case, is what is meant by the sense of a crude form of a word; as, the sense of an adverb. That the meaning of an adverb is solitary is unquestionable. But **गौः** 'a cow;' **शुक्लः** 'white'—these cannot be said to possess a solitary sense like adverbs. They being perceptible substances obtain this sense, when gender is taken into account.

By **परिमाणम्** is meant **द्रोणः** a measure of capacity = $\frac{1}{16}$ of a *khari* and the like. **वचनम्** denotes singularity, duality or plurality.

मात्रशब्दः प्रत्येकमभिसंबध्यते, "the word *mátra* 'only' refers to each term in the aphorism." Hence, the *sútra* should be translated thus—Let there be employed the 1st case-affix, where the sense is that of the crude form only, or where the additional sense of gender only, or of measure only, or of number only is prominent.

Examples of Pratipadikáratha—**उच्चैः** 'high up.' **नीचैः** 'below.'

.....Gender—**कुमारी** 'a maiden.' **वृक्ष** 'a tree.'

.....Measure—**द्रोणो (व्रीहिः)** 'a *drona* of rice.'

.....Number—**एकः** 'one.' **द्वौ** 'two.' **बहवः** 'many.'

It should be noted here that *number* is used in the technical sense; otherwise the use of *su* with *eka*, of *au* with *dvi* and *jas* with *bahu* will be absurd, because these words already possess the sense of the affixes attached to them.

No. 82.—**सम्बोधने च** (2-3-47). **आभिमुख्यकरणं सम्बोधनम्** 'to address.' Or when the additional sense is that of addressing or calling, the 1st case affix is employed. **हे राम** 'O Ráma.'

No. 83.—**सोऽसंमन्त्रितम्** (2-3-48). A word ending with the 1st case affix that is employed in addressing is named *ámantrita* (the Nom of address). The 1st syllable of an *ámantrita* is acutely accented (**आमन्त्रितस्य च**).

No. 84.—**एकवचनं सम्बुद्धिः** (2-3-49). The singular case-affix of the 1st triad being appropriated to the vocative is named *sambuddhi*. **हे पटो, हे राम,** &c.

No. 85.—**षष्ठीशेषे** (2-3-50). * **कर्मादिभ्यो ऽन्यः प्रातिपदिकार्थव्यतिरिक्तः स्वस्वामिसम्बन्धादिः शेषस्तत्र षष्ठीविभक्तिर्भवति ।** Let the 6th case-affix be employed in the remaining case—that is to say—where the relation between property and its owner apart from that of the objective, &c., and exclusive of the sense of a crude form is intended to be expressed.

Ex. **राज्ञः पुरुषः** 'the king's man.' **पशोः पादः** 'the foot of an animal.' **पितुः पुत्रः** 'the son of the father' &c.

No. 86.—**ज्ञोऽविदर्थस्य करणे** (2-3-51). The instrument of *janati*, when it does not mean *to know*, is put in the 6th case.

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* **उपयुक्तादन्यशेषः, कर्मादयश्च प्रातिपदिकार्थ पर्यन्ता उपयुक्ता इत्यार्थः** — other than the relations spoken of above is *sesha*. The relations treated of above begin with the objective and end at the *sutra prátipada*, &c.

Ex. सर्पिषो जानीते (सर्पिषा करणेन प्रवर्त्तते) = he engages in the sacrifice with clarified butter.' अथवाऽमिथ्याज्ञानवचनः 'or it means false knowledge,' as सर्पिषिरक्तः प्रतिहतो वा = he hates clarified butter. द्वेषश्च मिथ्याज्ञानस्य हेतुः 'this hatred is the result of false knowledge.' A witty friend pointing to some *pus* (पूय) says, सर्पिरेतत्पिब 'that is *ghee* drink it.' स तत्र प्रतिहतस्ततआरभ्य सर्पिर्द्वेष्टि 'he becomes disgusted on the spot and ever since hates *ghee*.

No. 87.—अधीगर्थदयेशां कर्मणि (2-3-52). शेषदृति वर्त्तते अधीगर्था स्मरणार्थाः 'verbs signifying to *remember*.' The verb दृक् is always preceded by अधि as is shown by the use of the Indic. *k*. दय दान गतिरक्षणेषु 'the root *daya* means to *go*, *give* and *protect*.' ईशऐश्वर्ये 'to be lord of.'

The 6th case-affix is used in the sense of the object of *adhik*, &c., when the object expresses the possessive relation.

Ex. मातुरध्येति, मातुःस्मरति 'he sorrowfully remembers his mother.'

संबन्धः कारकेभ्योऽन्यः क्रियाकारकपूर्वकः ।
श्रुतायामश्रुतायां च क्रियायां सोऽभिधीयते ॥

The possessive relation is else than a *kárka*; it presupposes the idea of a verb and a case. It becomes manifest in a verb expressed or understood, as, राज्ञः पुरुषः 'the king's man.' The relation of ownership discernible in this instance arises thus:—राजा कर्ता राजार्ह्यं पुरुषाय ददाति—अतः स्वस्वामिभावादि संबन्धः विवक्षितः 'the king is the agent; he supplies things to the man—hence the relation of property and owner is meant.' मातुः स्मरति 'he thinks of his mother *i. e.* the thought of his mother,' here too the same relation is expressed.

Here the 6th case-affix is already due by षष्ठी शेषे। What is then the need of framing this *sútra*? नियमार्थम 'to regulate action.' अस्मिन् विषये षष्ठी भवत्येव श्रूयत एव न लुप्यते अतः समासोनिवर्त्तितो भवति। It is hinted that in this case, the 6th case-affix is added, heard, but not elided; hence, no composition of words takes place. Thus मातुः स्मरणमिति। सर्पिषोदयते = he gives clarified butter. मधुन ईष्टे = he is the master of honey. शेषदृति किम्? मातरं स्मरति—the objective.

No. 88.—कृञः प्रतियत्ने (2-3-53). When the verb *kriṅ* means 'to take measures against;' the 6th case-affix is added to what denotes the object of it. The verb *kri* takes the prefix *upa* augmented by *sut*, in this sense.

Ex. **एधोदकस्योपस्कुरुते** 'he provides fuel and water for a sacrifice' or 'the wood gives a new quality to the water.'

No. 89. — **रुजार्थानां भाववचनानामज्वरे** (2-3-54). **भावो वचनः (कर्तरि ल्युट्) कर्तायेषामिति, भावकर्तृकाणाम्** 'those verbs which have for their agent their own completed state.' A verb attains its completed state by the addition of *ghañ*, &c. Attach the 6th case-affix to what denotes the object of *ruj*, &c., meaning 'to pain; to afflict with a disease;' when the cognate nominative is used.

Ex. **चौरस्य रुजतिरोगः** 'a disease afflicts a thief.' **चौरस्यामयत्यामयः** 'ditto.'.....**रुजार्थानामिति किम्?** Witness **धृतिं जीवन्तमानन्दोनरं**, &c. 'happiness comes to a centenarian, &c.' **भाववचनानामिति किम्?** Witness **नदी कूलानि रुजति** 'the river injures the banks.' Because the agent is *river*, but not a disease. **अज्वरेरिति किम्?** Witness **चौरं ज्वरयति ज्वरः** 'fever afflicts a thief.'

Vártika. **अज्वरि संतापेरिति वक्तव्यम्** 'the verbs *jwari* and *santápi* ending with *nich* are excepted.' Hence, **चौरं सन्तापयति तापः** 'distress distresses a thief.'

No. 90.—**आधिपिनाथः** (2-3-55). **नाथृ नाथ याञ्चोपतापैश्वर्याशीःषु** 'to ask, to harass, to be master of; to desire.' Likewise, the object of *nadhṛi* or *nathṛi* meaning to expect or to desire is exhibited in the 6th case.

Ex. **सर्पिषोनाथते** = he desires clarified butter. **सर्पिषोनाथनम्** = the longing for *ghee*.

No. 91.—**जासिनिप्रहणनाटक्राथपिषां हिंसायाम्** (2-3-56). The 6th case-affix is used in the sense of the object of the following verbs—*jasi neprahaṇa*, &c.—all of which mean 'to kill to exterpate' and of these only, when possessive relation is prominent. **जसु हिंसायां, जसु ताड़ने चुरादिः** 'to injure, to kill.' **निप्रहण** 'indicates 4 forms, since the root *han*, 'to kill' carries the same sense, when it is preceded by the prefixes, *ni* and *pra*, singly as collectively and commutably **नट् (चुरादिः) नाटयति** 'he kills.' **क्रथ, क्रथ, क्रथ, हिंसार्थाः** 'to kill.' The verb *krath* is of the *ghatádi* set and *bhvádi* class.' **पिषृत्** is *rudhádi* and means to grind down.' **चौरस्याज्जासयति-निप्रहन्ति-निहन्ति-प्रहन्ति-प्रणिहन्ति-उन्नाटयति क्राथयति-पिनष्टि** 'he kills a thief.' **शेषहत्येव** 'to mark possessive relation and nothing more,' hence **चौरं प्रहन्ति**—the objective is used. The 1st denotes the habit of the agent, while the 2nd denotes a particular act.' **हिंसायामिति किम्?** 'why in the sense of killing only? Witness **धानाः पिनष्टि** 'he grinds corn'—the 2nd case.

No. 92.—**व्यवहृपणोः समर्थयोः** (2-3-57). The 6th case-affix is as before, used in the case of *vyavahri* and *paṇa* similar in meaning. **द्यूते क्रयविक्रयव्यवहारे च समानार्थत्वमनयोः** 'the two verbs agree with each other in these senses—to stake at play, to buy, to trade.'

Ex. **शतस्य व्यवहरति** 'he speculates with a hundred, or he stakes a hundred.' **समर्थयोरिति किम्? शलाकां व्यवहरति (गणयति)** 'he counts the arrows;' (or **विक्षिपति**) 'he casts the dice or the dominoes.' **ब्राह्मणान् पणायते** 'he praises the Brahmans.' **शेषश्चत्येव**—Witness **शतं पणते** 'he stakes a 'hundred.'

No. 93.—**दिवस्तदर्थस्य** (2-3-58). The object of *div* too in the foregoing senses is exhibited in the 6th case.

Ex. **शतस्य दीव्यति** 'he trades with a hundred or wagers a hundred.' **तदर्थस्येति किम्? ब्राह्मणं दीव्यति** 'he praises the Bráhman.'

No. 94.—**विभाषोपसर्गे** (2-3-59). Use the 6th case-affix optionally when a prefix comes before *div*.

Ex. **शतस्य शतं वा प्रतिदीव्यति** 'he trades, &c.' **तदर्थस्येत्येव** witness **शलाकां प्रतिदीव्यति** 'he plays at dominoes.'

No. 95.—**द्वितीया ब्राह्मणे** (2-3-6). The 2nd case-affix alone is added to the object of *div* in the Bráhmana writings.

Ex. **गामस्य तदहः सभायां दीव्येयुः** 'they may gamble for the cow of this man that day in the assembly.'

No 96.—**प्रेष्यब्रुवोर्हविषो देवतासंप्रदाने** (2-3-61). The object of **प्रेष्य** and **ब्रूहि** (2*s*. Imper. = offer to the gods) is exhibited in the 6th case, when it denotes an offering of *ghee*, fat, &c. to the gods.

Ex **अग्नये छागस्य हविषो वपाया मेदसः प्रेष्य ब्रूहि वा** = offer to Agni (God of fire) butter or fat of a goat.' **हव्यतेर्देवादिकस्येति वक्तव्यम्।** *Isha* 'to go' of the *divadi* class is used here.

No. 97.—**चतुर्थ्यर्थे बहुलं छन्दसि** (2-3-62). The 6th case-affix is used in the sense of the 4th in the Vedas.

Ex. **पुरुषमृगश्चन्द्रमसः चन्द्रमसे वा** 'the sacrifice of a man to moon-god.' Likewise, **गोधाकालकादार्वाघाटस्ते वनस्पतीनाम्** or **वनस्पतिभ्यः**-*Vedic*. **षष्ठ्यर्थे चतुर्थीवक्तव्या.**

Vártika. **याखर्वेण पिबति तस्ये खर्वो जायते** = she who drinks water in a distorted posture (while in her menses) begets a son distorted in shape. **यानखानिकृन्तति तस्ये कुनखः** 'a son with ugly nails is born of her who pares her nails during the menses.' **यास्ऽऽङ्क्ते तस्यैकाणः** 'an one

eyed son is born to her who applies a pigment.' **याकेशान् प्रलिखति तस्यै खलतिः** 'a bald son to her who combs her hair.'

No. 98.—**यजेश्च करणे** (2-3-63). The instrument of *yaj* to sacrifice is exhibited in the 6th case.

Ex. **घृतस्य यजते, घृतेन यजते** = he sacrifices with clarified butter.

No. 99.—**कृत्वोर्थप्रयोगे कालेऽधिकरणे** (2-3-64). The influence of *bahulam* ends here. The 6th case-affix is used in the sense of the locative of time, when a numeral to which a *taddhit* suffix of the same force as *kritvasuch* is attached, limits the action.

Ex. **पंचकृत्वोऽह्नोभुङ्क्ते** = he eats five times a day. **द्विरह्नोऽधीते** = he reads twice a day. **कृत्वोर्थग्रहणं किम्?** Witness **अह्निशेते, रात्रौशेते** = he sleeps in the daytime or at night. The 7th case only is used, because the action is not limited by an adverb meaning 'how often.' **कालग्रहणं किम्?** Why locative of time? Witness **द्विः कांस्यपात्र्यां भुङ्क्ते** = 'he eats twice off a brass vessel. **शेषदत्येव** Hence not here **द्विरह्नि भुङ्क्ते** 'he eats twice in the day.' **द्विरह्नोभोजनम्** 'he eats twice a day'—no composition of words.

No. 100.—**कर्तृकर्मणोः कृति** (2-3-65). The 6th case-affix is used of the agent or the object of a verb ending with a *krit* suffix.

Ex. **भवतः शायिका** = your sleeping (you are to sleep) **भवतः आसिका** = your sitting (you are to sit) **अपां स्रष्टा, पुरां भेत्ता, वज्रस्य भर्ता** = the creator of water; the destroyer of towns (Indra); the wielder of the thunderbolt (Indra).' **कर्तृकर्मणोरिति किम्?** Witness **शस्त्रेण भेत्ता** 'who kills with a weapon' **कृतीति किम्? तद्धितप्रयोगे माभूत्।** Let it not be used when a *kridant* is compounded with a *taddhitanta*. Thus **कृतपूर्वीकटम् (पूर्वं कृतमनेन)** = he made a mat before. **भुक्तपूर्वी ओदनम्** = he took rice food before.

No. 102.—**उभयप्राप्तौ कर्मणि** (2-3-66). **उभयोः प्राप्तिर्यस्मिन् कृति सोयमुभय प्राप्तिः** 'a verb ending with a *krit* suffix and taking both.' The 6th case-affix is used in the sense of the object only, when a a verb ending with a *krit* suffix takes both the object and the agent.

Ex. **आश्चर्यो गवांदोहोऽगोपालकेन** = the milking of the cows without a milkman is a wonder. The *krit* suffix *ghañ* is added to the transitive verb *duh* and the 6th case-affix applies to the object as well as the agent; but the agent is denoted by the 3rd case-affix, not by the 6th according to No. 53. **रोचते मे ओदनस्य भोजनं देवदत्तेन** = Deva. eats me boiled rice. **मे** denotes the Dative of Interest. Devadatta, the

agent is exhibited in the 3rd case, and *odana* the object in the 6th. **बहुव्रीहिविज्ञानाटिहनियमो न भवति** । Since the compound. '**उभय प्राप्तिः**' is *bahuvrihi i. e.* denotes only one *krit* which takes both the agent and the object, hence the rule does not apply to the following instance —**आश्चर्यमिदमोदनस्य नाम पाको ब्राह्मणानां च प्रादुर्भाव इति** 'it is indeed a wonder that the rice has been boiled and the Brahmans have made their appearance'—the *ghañ* suffix in *bhâva* denotes the perfect state of action. Because both the agent and the object are not implied in one *krit* suffix.

Vártika. **अकाकारयोः स्त्रीप्रत्ययोः प्रयोगे नेति वक्तव्यम्** । When feminine suffixes are added to verbs ending with *aka* and *a* (*krit* suffixes), the rule does not apply. **भेटिका देवदत्तस्य काष्ठानाम्** 'the splitting of the stakes by Deva.' **चीकीर्षादेवदत्तस्य कटस्य** 'the making of the mat by Deva. **भेटिका** (भिद्+ण्वुच्+आ), **चिकीर्षा** (कृ+सन्+अ+आ). *Káshṭha*, *kaṭa* and Deva. are shown in the 6th by No. 100.

Vártika. **शेषे विभाषा**—but the procedure is optional as regards the rest—**विचित्रा हि सूत्रस्य कृतिः पाणिनेः पाणिनिनावा** = the construction of the *sútras* of Páṇini (or by Páṇini) is diversified. **शब्दानामनुशासनमाचार्येण, आचार्यस्य वा** = the word—instruction of the Great Teacher or by the Great Teacher.

No. 103.—**क्तस्य च वर्तमाने** (2-3-67). The 6th case is used in connection with a verb taking the *nishṭhá* suffix *kta* in the present tense.

Ex. **राज्ञांमतः बुद्धः, पूजितः वा** = he is esteemed or respected by the king. **क्तस्येति किम्?** Witness **ओदनं पक्वमानः** 'he is boiling rice.' **वर्तमान इति किम्?** Witness **ग्रामं गतः** 'he went to the village.'

Vártika. **नपुंसके भावउपसंख्यानम्** = the *sútra* holds good, when the suffix *kta* denotes action and takes the form of the neuter. **छात्रस्य हसितम्** = the laughing of the student. **मयूरस्य नृत्यम्** = the dancing of the peacock. **कर्तृविवक्षायां तृतीया भवति** = the 3rd case-affix is used when the agent is meant. **छात्रेण हसितम्** the student laughed.

No. 104.—**अधिकरणवाचिनश्च** (2-3-68). Also when *kta* denotes location. (**क्तोधिकरणे चेति**).

Ex. **इदमेषां शयितम्** = this is the place of their sleeping. **इदमेषां आसितम्** = this is the place of their sitting. **इदमेषां भुक्तम्** = this is the place of their eating. In case of a transitive verb, both the agent and the object are exhibited in the 6th case. **इदमेषां भुक्तमोदनस्य** = this is

the place of their eating rice food. When a transitive verb takes two objects and the *krit* suffix stands in agreement with the agent, both the objects or the principal object may be denoted by the 6th case. नेताऽश्वस्य (अश्वम्) ग्रामस्य (ग्रामम्) चैत्रः 'chaitra is the leader of the horse to the village.'

No. 105.—न लोकाव्ययनिष्ठाखलर्थतृणाम् (2-3-69). The 6th case-affix is not used in connection with *la*, *u*, *uka*, an indeclinable, &c.

ल इति शतृशानचौ, कानच् क्वसु, किकिनौ च गृह्यन्ते । *La* is typical of the following verbal suffixes :—शतृ, शानच्, कानच्, क्वसु, कि, किन् ॥

The suffixes *śatṛi* and *śánach* (लटः शतृशानचौ) denote the present time. The suffixes *kánach* and *kvasu* (छन्दसि लिट् + लिटः कानज् वा + क्वसुश्च) denote the aorist or the Past indefinite, because the Past perfect is used for the aorist in the Vedas. The suffixes *ki* and *kin* besides denoting past time express the habit, nature, or skill of the agent (आक्वेस्तच्छीलः).

Ex.—शतृ-ओदनं पचन्तं चैत्रं पश्य = look at *chaitra* who is cooking rice (not ओदनस्य). शानच्-ओदनं पचमानः = one who is cooking rice. कानच्-ओदनं पेचानः = one who cooked rice. क्वसु-ओदनं पेचिवान् = ditto. उ-कटं चिक्रीर्षुः = he desires to make a mat. ओदनं बुभुक्षुः = he desires to eat rice food.

कि } पपिः सोमम् = he was in the habit of drinking *soma*.
किन् } ददिर्गाः = he would give cows.

ष्णुच् is also so used; as, कन्यामलंकरिष्णुः = he is skilful in decorating the damsel. उक्-आगामुकं वाराणसीं रक्षा आहुः = they say that demons generally come to Káśí to free themselves from curses, &c.

Vártika. उक प्रतिषेधे कमेर्भाषायारप्रतिषेधः 'the verb *kamu* taking the *uka* suffix is not excepted in the secular language.' दास्याः कामुकः = he is in the habit of cohabiting with the slave girl.

अव्यय (an indeclinable)—कटं कृत्वा, ओदनं भुक्त्वा = having made the mat; having taken the food.

Vártika. अव्यय प्रतिषेधेतोसुन्कसुनोरप्रतिषेधः । The adverbial suffixes *tósún* and *kasun* do not come within the prohibition applying to adverbs. Hence, पुरासूर्यस्योदेतोराधेय = it should be effected before the rising of the sun.

निष्ठा-ओदनं भुक्तवान् = he ate the boiled rice. देवदत्तेन कृतम् = Devadatta did it.

NOTE.—**क्तक्तवतूनिष्ठा** (1-1-26). **निष्ठा** (3-2-102). The suffixes *kta* and *ktavatu* are named *nishṭha* and are added to a verbal root to denote past time.

खलर्थ-ईषदुःसुषुकृच्छ्राकृच्छ्रार्थेषु खल् (3.3-126). The *khal* affix denotes either the action or the object; and *ishad*, *dur* and *su* are prefixed to verbs taking this suffix in the sense of pleasantly or unpleasantly.

(*a*) **अकृच्छ्रे** 'in the sense of pleasantly.' **ईषत्करः कटोभवता** = a mat can be made little by little by your honor *i. e.* is easy for your honor to make.

(*b*) **कृच्छ्रे** 'unpleasantly.' **दुष्करः कटो भवता** = a mat is difficult for your honor to make.

(*c*) **ईषत्** 'little by little.' **ईषत् पानः (युष्म-अनः) सोमो भवता** = the *soma* juice is to be drunk by you, sir, by little at a time.

तृन्-प्रत्याहारग्रहणं लटः शतृशानचोरित्यारभ्य आतनो नकारात्, तेन शानन् चानश् शतृ तृनामपि प्रतिषेधो भवति ॥ *Trin* denotes a group of suffixes, from *śatṛi* and *śanach* to the final *n* of *trin*. Hence, *śanau*, *chánaś*, *śatṛi* and *trin* come within the scope of prohibition laid down by the *sútra*.

शानन् (present time)—straining the *soma* = **सोमं पवमानः ।**

चानश् (**ताच्छील्यवयोवचनशक्तिषु**—habit, age, power)—**आत्मानं मण्डयमानः** = he is in the habit of decorating himself.

शतृ-वेदमधीयन् = studying the Veda. **तृन्—कर्ता कटान्** = the maker of mats, or he makes mats **वदितानृतवदितानृतवादान्** = he is a news-monger. **द्विषः शतुर्वावचनम्**—*dvish*, to hate, with the suffix *śatṛi* optionally takes a sixth case. Hence, **चौरं द्विषन्** or **चौरस्य द्विषन्** = hating a thief.

No. 106.—**अकेनोर्भविष्यदाधमर्ण्ययोः** (2-3-70). The 6th case is not used in connection with what takes the *aka* suffix denoting the future time or the *in* suffix denoting the future time and a debt too.

Ex. **कटं कारको (यद्युत-अकः) व्रजति** = he who will make a mat is going. **ग्रामं गमी** = 'he will go to the village. **ग्रामं गामी** 'ditto.' **आधमर्ण्ये**—a debt—**शतं दायी** = he has to pay a debt of a hundred. **भविष्यदाधमर्ण्ययोरिति किम्?** Witness **यवानां लावकः** = the reaper of the barley *i.e.* who reaped it. **सक्तूनां पायकः** = the drinker of the barley flour *i. e.* who drank the barley flour. **अवश्यं करीकटस्य** = he surely made the mat.'

No. 107.—**कृत्यानां कर्तरिवा** (2.3.71). **कर्तृकर्मणोः कृतीति नित्यं षष्ठी प्राप्ता कर्तरिविकल्प्यते । कृत्यानां प्रयोगे कर्तरित्रापष्ठीविभक्तिर्भवति, कर्मणि.** The invariable use of the 6th case-affix as obtained from No. 100 is made optional in regard to the agent. The 6th case-affix is optionally used in the sense of the agent, but not in the sense of the object when *kritya* suffixes are employed. **तयोरेव कृत्यक्तखलर्थाः** the *kritya* suffixes are used to denote the action of an Intransitive verb and the object of a Transitive verb. They seldom express the agent.

Ex **भवता कटः** (not **कटस्य**) **कर्त्तव्यः भवतः कटः कर्त्तव्यः** = a mat should be made by your honor. **कर्तरीति किम्?** 'why...the agent?' Witness **गेयोमाणवकः सामाम्** = the lad sings Sámaveda psalms. The 6th case-affix is invariably used in the sense of the object.

Vártika. **उभयप्राप्तौ कृत्ये षष्ठ्याः प्रतिषेधोवक्तव्यः** । When a *kritya* suffix denotes both the object and the agent at the same time, the 6th case is not used. **कृष्ट्याग्रामं शाखादेवदत्तेन** = the branch is to be dragged by Deva. to the village.

No. 108. **तुल्यार्थैरतुलोपमाभ्यां तृतीयाऽन्यतरस्याम्** (2-3-72). Either the 3rd case affix or the 6th is used in connection with words bearing the sense of *tulya*, equal, but not with *tulá* and *upamá*.

Ex. **तुल्योदेवदत्तेन, देवदत्तस्य वा** = equal to or the equal of Devadatta. But not here. **तुलादेवदत्तस्य नास्ति** = there exists not the equal of Deva. **उपमाकृष्णस्य न विद्यते** = there exists not the likeness of Krishṇa.

No. 109.—**चतुर्थी चाशिष्यायुष्यमद्रभद्रकुशलसुखार्थहितैः** (2-3-73). And the 4th case-affix is optionally used with *áyushya* &c. expressive of benediction. The word *optionally* brings in the 6th case too.

Ex. **आयुष्यं देवदत्तायदेवदत्तस्य वा भूयात्** = may long life be for or of Devadatta *i. e.* may Deva. live long! **चिरंजीवितं देवदत्ताय देवदत्तस्य वा भूयात्** = may Deva. be long lived! **देवदत्तस्य देवदत्ताय वा भूयात्** = may Deva. be prosperous! **मद्रं देव** &c. = ditto. **कुशलं देव** &c. = may Deva. be happy! **निरामयं, सुखं, शंवादेवदत्ताय देवदत्तस्य वा भूयात्** = may Devadatta be healthy or happy or prosperous. **हितं देवदत्तस्य देवदत्ताय वा** = may it profit Deva! **प्रयोजन** and **पथ्य** are similarly used.

CHAPTER III.

"KARMAPRAVACHNYA OR PREPOSITIONS."

No. 110.—**कर्मप्रवचनीयः** (1-4-83). Prepositions. This is a heading rule. A. The 2nd case-affix is added to a noun governed by a preposition **कर्मप्रवचनीययुक्ते द्वितीया** (2-3-8).

क्रियायाद्योतकोनापं न संबन्धस्य बाचकः ।
नापि क्रियापदाक्षेपी संबन्धस्य तु भेदकः ॥

A. *Karamp* does not modify action, nor does it express the relation of the possessive. Also it does not bring in any new verb; but it simply separates a relation *i. e.* distinguishes events as antecedents and consequents. This name is sometimes given to a particle, when there is little or no occassion for so doing; as **सुः पूजायामतिरति क्रमणे चेति.**

No. 111.—**अनुर्लक्षणे** (1-4-84). **लक्ष्यते ऽनेन तल्लक्षणं चिन्हं ज्ञापकं कारणमपि** 'that which points out or marks; a mark, an indicator, a cause. In denoting the relation of two events, *anu* is called a preposition.

Ex. **शाकल्यस्य संहितामनुप्रावर्षत्** = it rained just after Śakalya Sanhitá was chanted. **अनड्वाहमन्वसिञ्चत्** = (he) watered (the sacrificial ground) just after the ox-sacrifice.

No. 112—**तृतीयार्थे** (1-4-85). *Anu* is a preposition, when the sense of the 3rd case-affix is expressed.

Ex. **नदीमन्ववसितासेना** = the army was encamped along the river bank. **पर्वतमन्ववसितासेना** (**पर्वतेन संबद्धेत्यर्थः**) = the army encamped along the hill side. The 2nd case-affix is used in the above cases to express the sense of the 3rd on account of the prep. *anu*.

No. 113.—**हीने** (1-4-86). *Anu* is a prep. in denoting inferiority as opposed to superiority.

Ex. **अनुशाकटायनं वैयाकरणाः** = Grammarians are below Sákaṭáyana *i. e.* Sákaṭáyana is the greatest of all grammarians. **अन्वर्जुनं योद्धारः** 'warriors are inferior to Arjuna,'

No. 114.—**उपोधिके च** (1-4-87). The word *upa* is a prep. in denoting inferiority as well as superiority.

Ex. **उपखार्यां द्रोणः** 'a *droṇa* measure is greater than (above) a *khárí*.' **उपशाकटायनं वैयाकरणाः** = Grammarians are below Sákaṭáyana.

No. 115.—**अपपरीवर्जने** (1-4-88). *Apa* and *parí* in the sense of without, are prepositions.

Ex. **अपत्रिगर्तेभ्यो वृष्टोदेवः** = it rained without *Trigarta*.

परिहरेः संसारः = Hari excepted, there is the world. By **पञ्चम्यपाङ् परिभिः** (2-3-10). The 5th case-affix is used in the above instances in preference to the 2nd.

No. 116.—**आङ्मर्यादावचने** (1-4-89). **अवधिर्मर्यादा** 'limit, boundary.' The particle *áṅ* when a limit is spoken of is a preposition. **वचनग्रहणादभिविधिरपि गृह्यते** 'the word *vachana* as used in the rule implies the limit inceptive too. Hence, the word *áṅ* has the force of the following—until, unto, as far as, from thence or that time.

Ex. **आपाटलिपुत्राद्वृष्टोदेवः** rain fell as far as Patna. **आकुमारं यशः पाणिनेः** = the fame of Páṇini dates back from his boyhood. **आमथुरायाः** = as far as Mathurá. **ईषदर्थे क्रियायोगे च मा भूत्**—'let it be not a preposition in the sense of diminution, or when prefixed to verbs. Hence, not here **आगच्छति** = he comes.

No. 117.—**लक्षणेत्थंभूताख्यानभागवीप्सासु प्रतिपर्यनवः** (1-4-90). **लक्षणम्** means 'a mark, a cause, relative position.' **इत्थं भूतः किञ्चित्प्रकारं प्राप्तः** 'what has happened some how or other, thus circumstanced.' **इत्थं भूताख्यानम्** 'explanation of how matters stand' **भाग** 'a share.' **वीप्सा** 'repetition.' *Prati*, *pari*, and *anu* are prepositions in the above given senses.

Ex. **लक्षणे-वृक्षंप्रतिविद्योतते विद्युत् (वृक्षं प्राप्य, वृक्षे प्रदेशे वा)** = the lightning flashes about or near the tree. **अत्र वृक्षो लक्षणं विद्योतनस्य** = here *tree* is the cause of flashing.

इत्थं भूताख्याने-साधुर्देवदत्तो मातरं प्रति, परि अनुवा = Deva. is well-conducted to his mother.

भागे-यदत्र मां प्रति, परि, अनुवा स्यात् = give me whatever be my share here.

वीप्सा-वृक्षं वृक्षं प्रतिसिञ्चति = he waters tree after tree. **लक्षणादिषु किम्?** Witness **ओदनं परिसिंञ्चति** 'he wets the rice.'

No. 118.—**अभिरभागे** (1-4-91). *Abhi* in the foregoing senses, but not in that of share is a preposition.

Ex. **वृक्षमभिविद्योततेविद्युत्. साधुर्देवदत्तोमातारमभि. वृक्षंवृक्षमभिसिञ्चति, यदत्र ममाभिष्यात् तदोप्यताम्** Here *abhi* is not a preposition, but a verbal prefix.

No. 119.—**प्रतिः प्रतिनिधिप्रतिदानयोः** (1-4-92). **प्रतिनिधि** means a substitute and **प्रतिदान**, exchange. *Prati* in these two senses is named so. By No. 46, the 5th case-affix is used.

Ex. **प्रद्युम्नः कृष्णात् परि** = Pradyumna is the representative of Krishna. **तिलेभ्यः प्रतियच्छति माषान्** 'he takes *sesame* in exchange for beans.

No. 120.—**अधिपरीअनर्थकौ** (1-4-93). *Adhi* and *pari* are preposi tious, when they have no meaning at all.

Ex. **कुतोऽध्यागच्छति** = where does he come from? **कुतः पर्यागच्छति** = ditto.

Note that *adhi* and *pari* are named *karma* that they may not be called prefixes in the above examples. (**गत्युपसर्गसंज्ञाबाधनार्थम्**).

No. 121.—**सुः पूजायाम्** (1-4-94). *Su* in the sense of praising is so named.

Ex. **सुस्तुतं भवता** = it is well praised by your honor. **सुसिक्तं भवता** = it is well watered by your honor. **पूजायामिति किम्?** Witness **सुषिक्तं किं त्वयात्र** = hast thou watered this place too much? Here *su* is a verbal prefix; hence cerebral change has taken place in **षिक्तम्**.

No. 122.—**अतिरति क्रमणे च** (1-4-95). *Ati* in the sense of praising and of going beyond the proper limit is a preposition.

Ex. **अतिसिक्तमेव भवता** = it is too much watered by your honor (denotes a fault finding). **अतिसिक्तं भवता** = it is well watered by your honor—denotes a praise.

No. 123.—**अपिः पदार्थसंभावनान्वयसमुच्चयेषु** (1-4-96). *Api* is a preposition in the following senses. **पदान्तरस्याप्रयुज्यमानस्यार्थः पदार्थः**— the sense of another word that is not expressed but requires to be supplied from the context.

Ex. **सर्पिषोपि स्यात्** (**अपि** = **मात्रा, बिन्दुः**) = let there be some (a drop of) butter at least.

संभावनमधिकार्थवचनेन शक्तेरप्रतिघातावित्करणम्—continual exercise of power as leading to excessiveness.

Ex. **अपिसिञ्चेन्मूलकसहस्रम्** = he can water a thousand radishes. **अपिस्तुहि** = be pleased to praise (here '*api*' softens the original force of the imperative) **अन्वयसर्गः कामचारानुज्ञा** order to a servant.

Ex. अपि सिञ्च = water thou. अपिस्तुहि = praise thou or do thou praise.

गर्हानिन्दा, censure blame, disgrace &c.

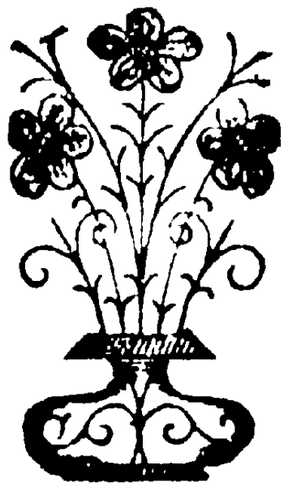
Ex. धिग्जाल्मं देवदत्तमपि सिञ्चेत् पलाण्डुम् = shame on the wretch, Devadatta! if he water the onion! समुच्चये as a cumulative conjunction.

Ex. अपिसिञ्च- अपिस्तुहि = water also, praise also (सिञ्च च, स्तुहि च). In the above given examples, the cerebral change cannot take place, because '*api*' is not an *upasarga* a verbal prefix, but a preposition or a conjunction. In the 1st instance it is simply a prowrd. As prepositions in English form compound verbs, so do they in Sanskrit giving a shade of change to the original meaning.

No. 124.—अधिरीश्वरे (1-4-97). In denoting the relation of property and owner, *adhi* is a preposition. It should be remembered that by No. 44 the seventh case-affix is added to either of the two.

Ex. अधिब्रह्मदत्तेपञ्चालाः = The Punjáb was under Brahmadatta. अधिपञ्चालेषु ब्रह्मदत्तः = Brahmadatta was the king of the Punjáb.

No. 125.—विभाषा कृञि (1-4-98) *Adhi*, though denoting ownership is optionally a preposition, when it is used before *kriṅ* 'to make, to do.' यदत्र मामधिकरिष्यति = whatever here he will place me at the head of:—indicates the lordship of the person appointing the speaker. *adhi* is not *gati* by being named a preposition; hence the *udátta* or high accent of it cannot be softened down by तिङि चोदात्तवति (8-1-71).



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