MAX MÜLLER'S
HANDBOOKS
FOR
THE STUDY OF SANSKRIT
A SANSKRIT GRAMMAR
FOR BEGINNERS.
A

SANSKRIT GRAMMAR

FOR BEGINNERS,

IN

DEVANÁGARI AND ROMAN LETTERS THROUGHOUT,

BY

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ETC.

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PREFACE
TO THE FIRST EDITION.

THE present grammar, which is chiefly intended for beginners, is believed to contain all the information that a student of Sanskrit is likely to want during the first two or three years of his reading. Rules referring to the language of the Vedas have been entirely excluded, for it is not desirable that the difficulties of that ancient dialect should be approached by any one who has not fully mastered the grammar of the ordinary Sanskrit such as it was fixed by Pāṇini and his successors. All allusions to cognate forms in Greek, Latin, or Gothic, have likewise been suppressed, because, however interesting and useful to the advanced student, they are apt to deprive the beginner of that clear and firm grasp of the grammatical system peculiar to the language of ancient India, which alone can form a solid foundation for the study both of Sanskrit and of Comparative Philology.

The two principal objects which I have kept in view while composing this grammar, have been clearness and correctness. With regard to clearness, my chief model has been the grammar of Bopp; with regard to correctness, the grammar of Colebrooke. If I may hope, without presumption, to have simplified a few of the intricacies of Sanskrit grammar which were but partially cleared up by Bopp, Benfey, Flecchia, and others, I can hardly flatter myself to have reached, with regard to correctness, the high standard of Colebrooke's great, though unfinished work. I can only say in self-defence, that it is far more difficult to be correct on every minute point, if one endeavours to re-arrange, as I have done, the materials collected by Pāṇini, and to adapt them to the grammatical system current in Europe, than if one follows so closely as Colebrooke, the system of native grammarians, and adopts nearly the whole of their technical terminology. The grammatical system elaborated by native grammarians is, in itself, most perfect; and those who have tested Pāṇini's work, will readily admit that there is no grammar in any language that
could vie with the wonderful mechanism of his eight books of grammatical rules. But unrivalled as that system is, it is not suited to the wants of English students, least of all to the wants of beginners. While availing myself therefore of the materials collected in the grammar of Pāṇini and in later works, such as the Prakriya-Kaumudi, the Siddhānta-Kaumudi, the Sārasvatī Prakriya, and the Mādhaviya-dhātu-vṛtti, I have abstained, as much as possible, from introducing any more of the peculiar system and of the terminology of Indian grammarians* than has already found admittance into our Sanskrit grammars; nay, I have frequently rejected the grammatical observations supplied ready to hand in their works, in order not to overwhelm the memory of the student with too many rules and too many exceptions. Whether I have always been successful in drawing a line between what is essential in Sanskrit grammar and what is not, I must leave to the judgment of those who enjoy the good fortune of being engaged in the practical teaching of a language the students of which may be counted no longer by tens, but by hundreds†. I only wish it to be understood that where I have left out rules

* The few alterations that I have made in the usual terminology have been made solely with a view of facilitating the work of the learner. Thus instead of numbering the ten classes of verbs, I have called each by its first verb. This relieves the memory of much unnecessary trouble, as the very name indicates the character of each class; and though the names may at first sound somewhat uncoutch, they are after all the only names recognized by native grammarians. Knowing from my experience as an examiner, how difficult it is to remember the merely numerical distinction between the first, second, or third preterites, or the first and second futures, I have kept as much as possible to the terminology with which classical scholars are familiar, calling the tense corresponding to the Greek Imperfect, Imperfect; that corresponding to the Perfect, Reduplicated Perfect; that corresponding to the Aorist, Aorist; and the mood corresponding to the Optative, Optative. The names of Periphrastic Perfect and Periphrastic Future tell their own story; and if I have retained the merely numerical distinction between the First and Second Aorists, it was because this distinction seemed to be more intelligible to a classical scholar than the six or seven forms of the so-called multiform Preterite. If it were possible to make a change in the established grammatical nomenclature, I should much prefer to call the First the Second, and the Second the First Aorist; the former being a secondary and compound, the latter a primary and simple tense. But First and Second Aorists have become almost proper names, and will not easily yield their place to mere argument.

† In the University of Leipzig alone, as many as fifty pupils attend every year the classes of Professor Brockhaus in order to acquire a knowledge of the elements of Sanskrit, previous to the study of Comparative Philology under Professor Curtius.
or exceptions, contained in other grammars, whether native or European, I have done so after mature consideration, deliberately preferring the less complete to the more complete, but, at the same time, more bewildering statement of the anomalies of the Sanskrit language. Thus, to mention one or two cases, when giving the rules on the employment of the suffixes vat and mat (§ 187), I have left out the rule that bases ending in m, though the m be preceded by other vowels than a, always take vat instead of mat. I did so partly because there are very few bases ending in m, partly because, if a word like kim-vān should occur, it would be easy to discover the reason why here too v was preferred to m, viz. in order to avoid the clashing of two m's. Again, when giving the rules on the formation of denominatives (§ 495), I passed over, for very much the same reason, the prohibition given in Pān. III. 1, 8, 3, viz. that bases ending in m are not allowed to form denominatives. It is true, no doubt, that the omission of such rules or exceptions may be said to involve an actual misrepresentation, and that a pupil might be misled to form such words as kim-mān and kim-yāti. But this cannot be avoided in an elementary grammar; and the student who is likely to come in contact with such recondite forms, will no doubt be sufficiently advanced to be able to consult for himself the rules of Pāṇini and the explanations of his commentators.

My own fear is that, in writing an elementary grammar, I have erred rather in giving too much than in giving too little. I have therefore in the table of contents marked with an asterisk all such rules as may be safely left out in a first course of Sanskrit grammar*, and I have in different places informed the reader whether certain portions might be passed over quickly, or should be carefully committed to memory. Here and there, as for instance in § 103, a few extracts are introduced from Pāṇini, simply in order to give the student a foretaste of what he may expect in the elaborate works of native grammarians, while lists of verbs like those contained in § 332 or § 462 are given, as everybody will see, for the sake of reference only. The somewhat elaborate treatment of the nominal bases in a and añ, from § 220 to § 226,

* In the second edition all these paragraphs are printed in smaller type.
became necessary, partly because in no grammar had the different paradigms of this class been correctly given, partly because it was impossible to bring out clearly the principle on which the peculiarities and apparent irregularities of these nouns are based without entering fully into the systematic arrangement of native grammarians. Of portions like this I will not say indeed, μυμήσεσται τις μᾶλλον ἢ μυμήσεσι, but I feel that I may say, विधे चुनो मात्र न विध्ययति अध्ययन देशः; and I know that those who will take the trouble to examine the same mass of evidence which I have weighed and examined, will be the most lenient in their judgment, if hereafter they should succeed better than I have done, in unravelling the intricate argumentations of native scholars.*

But while acknowledging my obligations to the great grammarians of India, it would be ungrateful were I not to acknowledge as fully the assistance which I have derived from the works of European scholars. My first acquaintance with the elements of Sanskrit was gained from Bopp's grammar. Those only who know the works of his predecessors, of Colebrooke, Carey, Wilkins, and Forster, can appreciate the advance made by Bopp in explaining the difficulties, and in lighting up, if I may say so, the dark lanes and alleys of the Sanskrit language. I doubt whether Sanskrit scholarship would have flourished as it has, if students had been obliged to learn their grammar from Forster or Colebrooke, and I believe that to Bopp's little grammar is due a great portion of that success which has attended the study of Sanskrit literature in Germany. Colebrooke, Carey, Wilkins, and Forster worked independently of each other. Each derived his information from native teachers and from native grammars. Among these four scholars, Wilkins seems to have been the first to compose a Sanskrit grammar, for he informs us that the first printed sheet of his work was destroyed by fire in 1795. The

* To those who have the same faith in the accurate and never swerving argumentations of Sanskrit commentators, it may be a saving of time to be informed that in the new and very useful edition of the Siddhānta-Kaumudi by Śrī Tārkānātha-tarkavākṣaya-chārapati there are two misprints which hopelessly disturb the order of the rules on the proper declension of nouns in s and a. On page 136, l. 7, read चीर्यं instead of धीर्यं; this is corrected in the Corrigenda, and the right reading is found in the old edition. On the same page, l. 13, insert न after विनित, or join विनित्रस्येत्रस्य।
whole grammar, however, was not published till 1808. In the mean time Forster had finished his grammar, and had actually delivered his MS. to the Council of the College of Fort William in 1804. But it was not published till 1810. The first part of Colebrooke's grammar was published in 1805, and therefore stands first in point of time of publication. Unfortunately it was not finished, because the grammars of Forster and Carey were then in course of publication, and would, as Colebrooke imagined, supply the deficient part of his own. Carey's grammar was published in 1806. Among these four publications, which as first attempts at making the ancient language of India accessible to European scholars, deserve the highest credit, Colebrooke's grammar is *facile princeps*. It is derived at first hand from the best native grammars, and evinces a familiarity with the most intricate problems of Hindu grammarians such as few scholars have acquired after him. No one can understand and appreciate the merits of this grammar who has not previously acquired a knowledge of the grammatical system of Pāṇini, and it is a great loss to Sanskrit scholarship that so valuable a work should have remained unfinished.

I owe most, indeed, to Colebrooke and Bopp, but I have derived many useful hints from other grammars also. There are some portions of Wilson's grammar which show that he consulted native grammarians, and the fact that he possessed the remaining portion of Colebrooke's * MS.*, gives to his list of verbs, with the exception of the Bhū class, which was published by Colebrooke, a peculiar interest. Professor Benfey in his large grammar performed a most useful task in working up independently the materials supplied by Pāṇini and Bhaṭṭojjvidikṣita; and his smaller grammars too, published both in German and in English, have rendered good service to the cause of sound scholarship. There are besides, the grammars of Boller in German, of Oppert in French, of Westergaard in Danish, of Flocchia in Italian, each supplying something that could not be found elsewhere, and containing suggestions, many of which have proved useful to the writer of the present grammar.

But while thus rendering full justice to the honest labours of my predecessors, I am bound to say, at the same time, that with

regard to doubtful or difficult forms, of which there are many in
the grammar of the Sanskrit language, not one of them can be
appealed to as an ultimate authority. Every grammar contains,
as is well known, a number of forms which occur but rarely, if ever,
in the literary language. It is necessary, however, for the sake of
systematic completeness, to give these forms; and if they are to be
given at all, they must be given on competent authority. Now it
might be supposed that a mere reference to any of the numerous
grammars already published would be sufficient for this purpose,
and that the lists of irregular or unusual forms might safely be
copied from their pages. But this is by no means the case. Even
with regard to regular forms, whoever should trust implicitly in the
correctness of any of the grammars, hitherto published, would never
be certain of having the right form. I do not say this lightly, or
without being able to produce proofs. When I began to revise my
manuscript grammar which I had composed for my own use many
years ago, and when on points on which I felt doubtful, I con-
sulted other grammars, I soon discovered either that, with a strange
kind of sequacity, they all repeated the same mistake, or that they
varied widely from each other, without assigning any reason or
authority. I need not say that the grammars which we possess
differ very much in the degree of their trustworthiness; but with
the exception of the first volume of Colebrooke and of Professor
Benfey's larger Sanskrit grammar, it would be impossible to appeal
to any of my predecessors as an authority on doubtful points.
Forster and Carey, who evidently depend almost entirely on
materials supplied to them by native assistants, give frequently
the most difficult forms with perfect accuracy, while they go wildly
wrong immediately after, without, it would seem, any power of
controlling their authorities. The frequent inaccuracies in the
grammars of Wilkins and Wilson have been pointed out by
others; and however useful these works may have been for
practical purposes, they were never intended as authorities on
contested points of Sanskrit grammar.

Nothing remained in fact, in order to arrive at any satisfactory
result, but to collate the whole of my grammar, with regard not
only to the irregular but likewise to the regular forms, with Pāṇini
and other native grammarians, and to supply for each doubtful case,
and for rules that might seem to differ from those of any of my predecessors, a reference to Pāṇini or to other native authorities. This I have done, and in so doing I had to re-write nearly the whole of my grammar; but though the time and trouble expended on this work have been considerable, I believe that they have not been bestowed in vain. I only regret that I did not give these authoritative references throughout the whole of my work*, because, even where there cannot be any difference of opinion, some of my readers might thus have been saved the time and trouble of looking through Pāṇini to find the Sūtras that bear on every form of the Sanskrit language.

By this process which I have adopted, I believe that on many points a more settled and authoritative character has been imparted to the grammar of Sanskrit than it possessed before; but I do by no means pretend to have arrived on all points at a clear and definite view of the meaning of Pāṇini and his successors. The grammatical system of Hindu grammarians is so peculiar, that rules which we should group together, are scattered about in different parts of their manuals. We may have the general rule in the last, and the exceptions in the first book, and even then we are by no means certain that exceptions to these exceptions may not occur somewhere else. I shall give but one instance. There is a root जाग्रि jāgṛi, which forms its Aorist by adding इशाम isham, इ, इ, इ. Here the simplest rule would be that final र र before इशाम isham becomes र r (Pāṇ. vi. 1, 77). This, however, is prevented by another rule which requires that final र र should take Guṇa before इशाम isham (Pāṇ. vii. 3, 84). This would give us जागरिरिषाम ajāgar-ism. But now comes another general rule (Pāṇ. vii. 2, 1) which prescribes Vṛddhi of final vowels before इशाम, i.e. वज्जङैर्षाम ajādgarism. Against this change, however, a new rule is cited (Pāṇ. vii. 3, 85), and this secures for जाग्रि jāgṛi a special exception from Vṛddhi, and leaves its base again as जागर jāgar. As soon as the base has been changed to जाग जागर jāgar, it falls under a new rule (Pāṇ. vii. 2, 3), and is forced to take Vṛddhi, until this rule is again nullified by Pāṇ. vii. 2, 4, which does not allow Vṛddhi in an Aorist that takes intermediate र r, like जागरिरिषाम ajādgar-ism. There is an exception, however,

* They have been given in the second edition.
to this rule also, for bases with short \( \alpha \), beginning and ending with a consonant, may optionally take Vṛiddhi (Pāṇ. vii. 2, 7). This option is afterwards restricted, and roots with short \( \alpha \), beginning with a consonant and ending in \( \text{-}\tau\text{-} \), like जागर्ज जागरत्, have no option left, but are restricted afresh to Vṛiddhi (Pāṇ. vii. 2, 2). However, even this is not yet the final result. Our base जागरत् जागर is after all not to take Vṛiddhi, and hence a new special rule (Pāṇ. vii. 2, 5) settles the point by granting to जाग्रत् जाग्री a special exception from Vṛiddhi, and thereby establishing its Guna. No wonder that these manifold changes and chances in the formation of the First Aorist of जाग्रत् जाग्री should have inspired a grammarian, who celebrates them in the following couplet:

मुद्रकु चतुर्थीयो गुणिः शर्यवशो चिकित्सानि
प्रथमान्तराण्विपेक्षो वशवैवेचार् ब्राह्मण नय

"Guna, Vṛiddhi, Guna, Vṛiddhi, prohibition, option, again Vṛiddhi and then exception, these, with the change of \( r \) into a semivowel in the first instance, are the nine results."

Another difficulty consists in the want of critical accuracy in the editions which we possess of Pāṇini, the Siddhānta-Kaumudi, the Laghu-Kaumudi, the Sārasvatī, and Vopadeva. Far be it from me to wish to detract from the merits of native editors, like Dharapabdha, Kāśyapa, Tārāntātha, still less from those of Professor Boehlinglek, who published his text and notes nearly thirty years ago, when few of us were able to read a single line of Pāṇini. But during those thirty years considerable progress has been made in unravelling the mysteries of the grammatical literature of India. The commentary of Śāyaṇa to the Rig-veda has shown us how practically to apply the rules of Pāṇini; and the translation of the Laghu-Kaumudi by the late Dr. Ballantyne has enabled even beginners to find their way through the labyrinth of native grammar. The time has come, I believe, for new and critical editions of Pāṇini and his commentators. A few instances may suffice to show the insecurity of our ordinary editions. The commentary to Pāṇ. vii. 2, 42, as well as the Sārasvatī II. 25, 1, gives the Benedictive Ātmanepada वर्षिष्ठक वर्षिष्ठक and सरस्वेतः सरस्वेतः; yet a reference to Pāṇ. vii. 2, 39 and 40, shows that these forms are impossible. Again, if Pāṇini (vili. 3, 92) is right—and how could the Infallible be wrong?—
in using चान्तामिनि agragāmini with a dental n in the last syllable, it is clear that he extends the prohibition given in viii. 4, 34, with regard to Upasargas, to other compounds. It is useless to inquire whether in doing so he was right or wrong, for it is an article of faith with every Hindu grammarian that whatever word is used by Pāṇini in his Sūtras, is eo ipso correct. Otherwise, the rules affecting compounds with Upasargas are by no means identical with those that affect ordinary compounds; and though it may be right to argue a fortiori from चान्तामिनि pragāmini to चान्तामिनि agragāmini, it would not be right to argue from चान्तामिनि agrayāna to चान्तामिनि prayāna, this being necessarily चान्तामिनि prayāna. But assuming चान्तामिनि agragāmini to be correct, it is quite clear that the compounds राज्यालस्यि swargakāmīnau, प्राङ्गलिकू vrishagāminau, हरिकान्ति harikāmāni, and हरिकान्ति harikāmena, given in the commentary to viii. 4, 13, are all wrong, though most of them occur not only in the printed editions of Pāṇini and the Siddhānta-Kaumudi, but may be traced back to the MSS. of the Prakriyā-Kaumudi, the source, though by no means the model, of the Siddhānta-Kaumudi. I was glad to learn from my friend Professor Goldstücker, who is preparing an edition of the Kāśikā-Vṛtti, and whom I consulted on these forms, that the MSS. of Vāmana which he possesses, carefully avoid these faulty examples to Pāṇ. viii. 4, 13.

After these explanations I need hardly add that I am not so sanguine as to suppose that I could have escaped soot free where so many men of superior knowledge and talent have failed to do so. All I can say is, that I shall be truly thankful to any scholar who will take the trouble to point out any mistakes into which I may have fallen; and I hope that I shall never so far forget the regard due to truth as to attempt to represent simple corrections, touching the declension of nouns or the conjugation of verbs, as matters of opinion, or so far lower the character of true scholarship as to appeal, on such matters, from the verdict of the few to the opinion of the many.

Hearing from my friend Professor Bühler that he had finished a Sanskrit Syntax, based on the works of Pāṇini and other native grammarians, which will soon be published, I gladly omitted that portion of my grammar. The rules on the derivation of nouns, by means of Kṛit, Upādi, and Taddhita suffixes, do not properly belong to the sphere of an elementary grammar. If time and health permit,
I hope to publish hereafter, as a separate treatise, the chapter of the Prakriyā-Kaumudi bearing on this subject.

In the list of verbs which I have given as an Appendix, pp. 244–285, I have chiefly followed the Prakriyā-Kaumudi and the Sārasvatī. These grammars do not conjugate every verb that occurs in the Dhātupāṭha, but those only that serve to illustrate certain grammatical rules. Nor do they adopt, like the Siddhānta-Kaumudi, the order of the verbs as given in Panini's Dhātupāṭha, but they group the verbs of each class according to their voices, treating together those that take the terminations of the Parasmai-pada, those that take the terminations of the Ātmanepada, and, lastly, those that admit of both voices. In each of these subdivisions, again, the single verbs are so arranged as best to illustrate certain grammatical rules. In making a new selection among the verbs selected by Rāmachandra and Anubhūtisvaradvāchārya, I have given a preference to those which occur more frequently in Sanskrit literature, and to those which illustrate some points of grammar of peculiar interest to the student. In this manner I hope that the Appendix will serve two purposes: it will not only help the student, when doubtful as to the exact forms of certain verbs, but it will likewise serve as a useful practical exercise to those who, taking each verb in turn, will try to account for the exact forms of its persons, moods, and tenses by a reference to the rules of this grammar. In some cases references have been added to guide the student, in others he has to find by himself the proper warranty for each particular form.

My kind friends Professor Cowell and Professor Kielhorn have revised some of the proof-sheets of my grammar, for which I beg to express to them my sincere thanks.

F. MAX MÜLLER.

PARIS,
5th April, 1866.
PREFACE

TO THE SECOND EDITION.

The principal alterations in the new edition of my Sanskrit grammar consist in a number of additional references to Pāṇini, in all cases where an appeal to his authority seemed likely to be useful, and in the introduction of the marks of the accent. I have also been able to remove a number of mistakes and misprints which, in spite of all the care I had taken, had been overlooked in the first edition. Most of these I had corrected in the German translation of my grammar, published at Leipzig in 1868; some more have now been corrected. I feel most grateful to several of my reviewers for having pointed out these oversights, and most of all to Pandit Rājārāmaśāstri, whose list of notes and queries to my grammar has been of the greatest value to me. It seems almost hopeless for a European scholar to acquire that familiarity with the intricate system of Pāṇini which the Pandits of the old school in India still possess; and although some of their refinements in the interpretation of Pāṇini's rules may seem too subtle, yet there can be no doubt that these living guides are invaluable to us in exploring the gigantic labyrinth of ancient Sanskrit grammar.

There is, however, one difficulty which we have to contend with, and which does not exist for them. They keep true throughout to one system, the system of Pāṇini; we have to transfer the facts of that system into our own system of grammar. What accidents are likely to happen during this process I shall try to illustrate by one instance. Rājārāmaśāstri objects to the form ṣrṣ punsu as the locative plural of sṛṣ pumāṇ. From his point of view, he is perfectly right in his objection, for according to Pāṇini the locative plural has Anusvāra, ṣṛṣ punsu. But in our own Sanskrit grammars we first have a general rule that ṣ is changed to ṣh after any vowel except w and w ə, in spite of intervening Anusvāra (see § 100); and it has even been maintained that there is some kind of physiological reason for such a change. If then, after having laid
down this rule, we yet write नं पुनस्, we simply commit a grammatical blunder; and I believe there is no Sanskrit grammar, except Colebrooke’s, in which that blunder has not been committed. In order to avoid it, I wrote यं पुनस्, thus, by the retention of the dental न, making it grammatically and physically possible for the न to remain unchanged. It may be objected that on the same ground I ought to have written Instr. यं पुनस्क, Gen. यं पुनस्क, &c.; but in these cases the न is radical, and would therefore not be liable to be changed into न श after a vowel and Anusvāra (Pāṇ. viii. 3, 59). Professor Weber had evidently overlooked these simple rules, or he would have been less forward in blaming Dr. Keller for having followed my example in writing यं पुनस्, instead of नं पुनस्. In Pāṇini’s grammar (as may be seen from my note appended to § 100) the rule on the change of न into श is so carefully worded that it just excludes the case of नं पुनस्, although the न su of the loc. plur. is preceded by an Anusvāra. I have now, by making in my second edition the same reservation in the general rule, been able to conform to Pāṇini’s authority, and have written नं पुनस्, instead of यं पुनस्, though even thus the fact remains that if the dot is really meant for Anusvāra, and if the न su is the termination of the locative plural, the न would be sounded as न श, according to the general tendency of the ancient Sanskrit pronunciation.

I have mentioned this one instance in order to show the peculiar difficulties which the writer of a Sanskrit grammar has to contend with in trying to combine the technical rules of Pāṇini with the more rational principles of European grammar; and I hope it may convince my readers, and perhaps even Professor Weber, that where I have deviated from the ordinary rules of our European grammars, or where I seem to have placed myself at variance with some of the native authorities, I have not done so without having carefully weighed the advantages of the one against those of the other system.

F. MAX MÜLLER.

PARKS END, OXFORD,
August, 1870.
# Table of Contents

<table>
<thead>
<tr>
<th>Chapter I.—The Alphabet</th>
<th></th>
<th>Chapter II.—Rules of Sandhi</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>§ 1. The Devanāgarī alphabet</td>
<td>2</td>
<td>§ 43. Irregular Sandhi; prepositions ending in ṣ or ḍ, followed by e or o</td>
<td>18</td>
</tr>
<tr>
<td>§ 24. Distinction between External and Internal Sandhi</td>
<td>11</td>
<td>44. Prepositions ending in ṣ or ḍ, followed by ri</td>
<td>18</td>
</tr>
<tr>
<td>§ 25. Classification of vowels, long, short, protracted</td>
<td>12</td>
<td>* § 45. The o of caḥḥaḥ and oruḥ</td>
<td>18</td>
</tr>
<tr>
<td>31. Guna of ṣ, ḍ</td>
<td>13</td>
<td>* § 46. Irregular compounds</td>
<td>19</td>
</tr>
<tr>
<td>32. Combination of vowels at the end and beginning of words</td>
<td>No hiatus</td>
<td>* § 47. The final o of indeclinable words</td>
<td>19</td>
</tr>
<tr>
<td>33. Vowels meeting the same vowels</td>
<td>13</td>
<td>* § 48. Monosyllabic indeclinable words</td>
<td>19</td>
</tr>
<tr>
<td>34. Vowels ṣ and ḍ, followed by different vowels</td>
<td>14</td>
<td>* § 49. Sandhi of the particle ṣ</td>
<td>19</td>
</tr>
<tr>
<td>35. Vowels ṣ and ḍ, followed by diphthongs</td>
<td>14</td>
<td></td>
<td></td>
</tr>
<tr>
<td>36. Vowels i, ṣ, ri, followed by dissimilar vowels</td>
<td>15</td>
<td></td>
<td></td>
</tr>
<tr>
<td>37. Vowels e and o, followed by any vowel except ṣ</td>
<td>15</td>
<td></td>
<td></td>
</tr>
<tr>
<td>38. Vowels ai and au, followed by any vowels</td>
<td>16</td>
<td></td>
<td></td>
</tr>
<tr>
<td>39. Treatment of final y and u</td>
<td>16</td>
<td></td>
<td></td>
</tr>
<tr>
<td>40. The hiatus occasioned by Sandhi</td>
<td>17</td>
<td></td>
<td></td>
</tr>
<tr>
<td>41. Vowels e and o before ṣ</td>
<td>17</td>
<td></td>
<td></td>
</tr>
<tr>
<td>42. Unchangeable or Pragṛhya vowels</td>
<td>17</td>
<td></td>
<td></td>
</tr>
<tr>
<td>43. Irregular Sandhi; prepositions ending in ṣ or ḍ, followed by e or o</td>
<td>18</td>
<td></td>
<td></td>
</tr>
<tr>
<td>44. Prepositions ending in ṣ or ḍ, followed by ri</td>
<td>18</td>
<td></td>
<td></td>
</tr>
<tr>
<td>45. The o of caḥḥaḥ and oruḥ</td>
<td>18</td>
<td></td>
<td></td>
</tr>
<tr>
<td>46. Irregular compounds</td>
<td>19</td>
<td></td>
<td></td>
</tr>
<tr>
<td>47. The final o of indeclinable words</td>
<td>19</td>
<td></td>
<td></td>
</tr>
<tr>
<td>48. Monosyllabic indeclinable words</td>
<td>19</td>
<td></td>
<td></td>
</tr>
<tr>
<td>49. Sandhi of the particle ṣ</td>
<td>19</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Chapter I.—The Alphabet

1. The Devanāgarī letters
2. Direction of Sanskrit alphabet
3. How to write the letters
4. Sounds represented by the Devanāgarī alphabet
5. Number of letters
6. The letter ṣ
7. Jihṛāmūlya and Upadhiṃālya
8. Signs of nasals and their substitute
9. The three nasal semivowels
10. Consonants without corresponding nasals
11. Anusvāra before ṣ, ṣh, ə, ʰ
12. Names of letters
13. Vowel signs, initial, medial, and final
14. Consonants followed by vowels
15. Virāma
16. Combination of consonants
17. The sign for r
18. The Virāma used as a stop-gap
19. The signs for a pause
20. The Avagraha. List of compound consonants
21. Numerical figures
22. Rules of pronunciation

### Chapter II.—Rules of Sandhi

23. Object and use of Sandhi
24. Distinction between External and Internal Sandhi
25. Classification of vowels, long, short, protracted
26. Monophthongs and diphthongs
27. Nasalized vowels
28. Light and heavy vowels
29. Acute, grave, and circumflexed vowels
30. Guna and Vṛddhi
31. Guna of ṣ, ḍ
32. Combination of vowels at the end and beginning of words
33. Vowels meeting the same vowels
34. Vowels ṣ and ḍ, followed by different vowels
35. Vowels ṣ and ḍ, followed by diphthongs
36. Vowels i, ṣ, ri, followed by dissimilar vowels
37. Vowels e and o, followed by any vowel except ṣ
38. Vowels ai and au, followed by any vowels
39. Treatment of final y and u
40. The hiatus occasioned by Sandhi
41. Vowels e and o before ṣ
42. Unchangeable or Pragṛhya vowels
43. Irregular Sandhi; prepositions ending in ṣ or ḍ, followed by e or o
44. Prepositions ending in ṣ or ḍ, followed by ri
45. The o of caḥḥaḥ and oruḥ
46. Irregular compounds
47. The final o of indeclinable words
48. Monosyllabic indeclinable words
49. Sandhi of the particle ṣ
TABLE OF CONTENTS.

§ 30. Particles unaffected by Sandhi 19

§ 51. Protracted vowels unaffected by Sandhi 19

52. Table showing the combination of final with initial vowels 20

53. Combination of final and initial consonants 21

54. The eleven final consonants 21

55. Nā word ends in two consonants 22

56. Classification of consonants, according to their place 22

57. Classification of consonants, according to their quality, i.e. contact, approach, opening 23

58. Sūrd and sonant consonants 23

59. Aspirated and unaspirated consonants 23

60. Changes of place, and changes of quality 24

61. Changes of place affect Denticles, Anuvātra, and Visarga 24

62. Final t before Palatala ch, chha, j, jh, s, t 24

63. Final n before j, jh, s, t 24

64. Final t before t, th, dh, bh, n (not ah) 24

65. Final n before dh, bh, n (not ah) 25

66. Changes of quality 25

67. Final k, t, p before nasals 26

68. Final k, t, p before m, n, mātra 27

69. Initial a after final k, t, p 27

70. Final t before l 27

71. Final n before l 27

72. Final a, a, e after a short vowel 27

73. Final n before the first and seconds 27

74. Final a and e before a, ah, a 28

75. Final n before e or s (not ah) 28

76. Final t before s 29

77. Anuvātra and final m 29

78. M in parsed, and before consonants 30

79. Final s before ha, am, ay, h, ha 30

80. Sam before kṣ, svarbhrī 30

81. Sam before r, svarbhrī 31

82. Visarga and final e or r 31

§ 83. The only final sibilant in parsed, Visarga, and its modifications 31

84. Visarga before a sonant letter changed to r, and exceptions 31

85. Final radical r 33

86. Final r before initial r 34

87. Pronouns saḥ and sahāḥ, syaḥ 34

88. Bhāḥ 34

89. Exceptions in compound words 34

90. Nouns ending in radical r 36

91. Initial ch and medial chā 36

92. Initial t changeable to chā 37

93. Final h, gh, dh, bh, safe, blowing their aspiration back on initial g, ṣ, ḍ, b 37

94. Table showing the combination of final with initial consonants 38

95. Nāti, or change of n into ṅ, and s into ṣ 41

96. Change of n into ṇ 41

97. Tripūṭi and kṣubhānti 42

98. Change of n into ṇ in a compound 42

99. Optional changes of n into ṇ in the proposition ni 46

100. Change of s into ṣ 47

101. Change of s into ṣ in the reduplicative syllable 48

102. Change of s into ṣ after prepositions 48

103. Extracts from Pañcini on certain changes of s into ṣ 48

104. Change of s into ṣ in compounds 50

105. Change of ḍ into ḍā 50

106. Rules of Internal Sandhi 51

107. Final vowels. No hiatus 51

108. Final a and a, followed by vowels 52

109. Verbal bases in a 53

110. Final i, u, u, i changed to y, v, r; final i, i, i, a, u, i, ṛ changed to iy, uv, ri, vr 52

111. Final ṛ, before consonants, changed to fr or dr 53
TABLE OF CONTENTS.

<table>
<thead>
<tr>
<th>Page</th>
<th>112. Final e, o, ae changed to ay, ey, au, av</th>
<th>138. Anuvāra before e, a, ą,  h</th>
<th>139. N' after čh or j changed into ś</th>
<th>140. Čhā changed to chā</th>
<th>141. Čhā before s or m changed to š</th>
<th>142. Final y and ħ drop before consonants, except y</th>
<th>143. Final ī, īr, ur lengthened if followed by consonants</th>
<th>144. Final ĭr and ur lengthened if ending a word</th>
<th>145. Radical or ns at the end of nominal bases lengthened</th>
<th>146. Doubling of consonants</th>
<th>147. Doubling of consonants</th>
<th>148. Explanation of some grammatical terms used by native grammarians</th>
</tr>
</thead>
<tbody>
<tr>
<td>53</td>
<td>113. Final consonants, only eleven</td>
<td>114. Two consonants at the end of a word impossible</td>
<td>115. Sonant and surn initial require sonant and surn finals</td>
<td>116. Final aspirates lose their aspiration</td>
<td>117. Final gh, gh, dgh, bh, followed by t,  th, lose their aspiration and change t, th into dh</td>
<td>118. Final gh, gh, dgh, bh, followed by dhv, bh, and s, or final, lose their aspiration and throw it back on initial g, dh, d, b</td>
<td>119. Final ch, jh changed to k or g</td>
<td>120. Final sh changed to f</td>
<td>121. Final sh before s changed to k</td>
<td>122. Final sh before t, th, changes them to t, th</td>
<td>123. Final sh changed to f before other consonants</td>
<td>124. Final j in certain roots treated like sh</td>
</tr>
</tbody>
</table>

CHAPTER III.—DECLINATION.

<table>
<thead>
<tr>
<th>PAGE</th>
<th>TABLE OF CONTENTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>168.</td>
<td>Anahas, purudamahas</td>
</tr>
<tr>
<td>169.</td>
<td>Ulomas</td>
</tr>
<tr>
<td>170.</td>
<td>Bases in $e$; B. bases ending in radical $e$; pindagras, supies, sutus</td>
</tr>
<tr>
<td>171.</td>
<td>Pipathis</td>
</tr>
<tr>
<td>172.</td>
<td>Atis, ojas; list of bases in $e$</td>
</tr>
<tr>
<td>173.</td>
<td>Dhivas, eras</td>
</tr>
<tr>
<td>174.</td>
<td>Bases ending in $i$, $sh$, $chh$, $shh$, $h$</td>
</tr>
<tr>
<td>175.</td>
<td>Diti, driis, sripis</td>
</tr>
<tr>
<td>176.</td>
<td>Nat</td>
</tr>
<tr>
<td>177.</td>
<td>Viti</td>
</tr>
<tr>
<td>178.</td>
<td>Dhritah</td>
</tr>
<tr>
<td>179.</td>
<td>Dhritah</td>
</tr>
<tr>
<td>180.</td>
<td>Pradch</td>
</tr>
<tr>
<td>181.</td>
<td>Takah</td>
</tr>
<tr>
<td>182.</td>
<td>Leh, guh</td>
</tr>
<tr>
<td>183.</td>
<td>Duh, ushnih</td>
</tr>
<tr>
<td>184.</td>
<td>Druh, muh, smih, smuh</td>
</tr>
<tr>
<td>185.</td>
<td>Nah</td>
</tr>
<tr>
<td>175.</td>
<td>Turadas</td>
</tr>
<tr>
<td>176.</td>
<td>Purodas</td>
</tr>
<tr>
<td>177.</td>
<td>Ukatadas</td>
</tr>
<tr>
<td>178.</td>
<td>Pradams</td>
</tr>
<tr>
<td>179.</td>
<td>Nouns with changeable bases; A. nouns with two bases, adat</td>
</tr>
<tr>
<td>180.</td>
<td>Prados</td>
</tr>
<tr>
<td>181.</td>
<td>B. Nouns with three bases, pratyach</td>
</tr>
<tr>
<td>182.</td>
<td>Bases in at and ant; adat</td>
</tr>
<tr>
<td>183.</td>
<td>The nasal in the nom. and acc. dual of neuters, and in the feminine base</td>
</tr>
<tr>
<td>184.</td>
<td>The nasal in particles of re-duplicated verbs</td>
</tr>
<tr>
<td>185.</td>
<td>Brikat, prishat</td>
</tr>
<tr>
<td>186.</td>
<td>Mahat</td>
</tr>
<tr>
<td>187.</td>
<td>Bases in mat and mat</td>
</tr>
<tr>
<td>188.</td>
<td>Bhanat, Your Honour</td>
</tr>
<tr>
<td>189.</td>
<td>Arvat and arvan</td>
</tr>
<tr>
<td>190.</td>
<td>Kiyat</td>
</tr>
<tr>
<td>191.</td>
<td>Bases in an, man, van; rdjan, ndman</td>
</tr>
<tr>
<td>192.</td>
<td>Brahman, divan</td>
</tr>
<tr>
<td>193.</td>
<td>Feminines of bases of nouns in an, vans, man</td>
</tr>
<tr>
<td>194.</td>
<td>Optional feminine compounds</td>
</tr>
<tr>
<td>195.</td>
<td>Pathin, pibhukshin, mathin</td>
</tr>
<tr>
<td>196.</td>
<td>Ahom</td>
</tr>
<tr>
<td>197.</td>
<td>Ahom at the end of compounds</td>
</tr>
<tr>
<td>198.</td>
<td>Ahom at the end of compounds</td>
</tr>
<tr>
<td>199.</td>
<td>Svam, yuwan</td>
</tr>
<tr>
<td>200.</td>
<td>Mahavan</td>
</tr>
<tr>
<td>201.</td>
<td>Pashan, aryaman</td>
</tr>
<tr>
<td>202.</td>
<td>Han</td>
</tr>
<tr>
<td>203.</td>
<td>Bases in tin, dhanin</td>
</tr>
<tr>
<td>204.</td>
<td>Particles in tan</td>
</tr>
<tr>
<td>205.</td>
<td>Particles in tan</td>
</tr>
<tr>
<td>206.</td>
<td>Bases in tyas, partyas</td>
</tr>
<tr>
<td>207.</td>
<td>Miscellaneous nouns with changeable bases, adat</td>
</tr>
<tr>
<td>208.</td>
<td>Vash</td>
</tr>
<tr>
<td>209.</td>
<td>Svetasah</td>
</tr>
<tr>
<td>210.</td>
<td>Anafah</td>
</tr>
<tr>
<td>211.</td>
<td>Ap</td>
</tr>
<tr>
<td>212.</td>
<td>Pumah</td>
</tr>
<tr>
<td>213.</td>
<td>Div, dya</td>
</tr>
<tr>
<td>214.</td>
<td>Assah and other Metaplasis</td>
</tr>
<tr>
<td>215.</td>
<td>II. Bases ending in vowels, subdivided</td>
</tr>
<tr>
<td>216.</td>
<td>II. I. Bases ending in any vowel</td>
</tr>
<tr>
<td>217.</td>
<td>Bases in ai and au</td>
</tr>
<tr>
<td>218.</td>
<td>Bases in ai</td>
</tr>
<tr>
<td>219.</td>
<td>Dyo</td>
</tr>
<tr>
<td>220.</td>
<td>Bases in $i$ and $a$</td>
</tr>
<tr>
<td>221.</td>
<td>A, By themselves; dhA, krt, la</td>
</tr>
<tr>
<td>222.</td>
<td>B. At the end of compounds</td>
</tr>
<tr>
<td>223.</td>
<td>The five fuller feminine terminations</td>
</tr>
<tr>
<td>224.</td>
<td>I. Monosyllabic bases in $i$ and $a$, being both masc. and fem.</td>
</tr>
<tr>
<td>225.</td>
<td>II. Poly syllabic bases in $i$ and $a$, being feminine only, dhi, du</td>
</tr>
<tr>
<td>226.</td>
<td>Compounds ending in monosyllabic feminine bases in $i$ and $a$, subhr</td>
</tr>
<tr>
<td>PAGE</td>
<td>TABLE OF CONTENTS.</td>
</tr>
<tr>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>227.</td>
<td>Compounds ending in poly-</td>
</tr>
<tr>
<td>227.</td>
<td>syllabic feminine bases in t</td>
</tr>
<tr>
<td>227.</td>
<td>and d, bahustreyaśi . . . . . . . 107</td>
</tr>
<tr>
<td>228.</td>
<td>Str有利 . . . . . . . 107</td>
</tr>
<tr>
<td>229.</td>
<td>9. Atiśati . . . . . . . 107</td>
</tr>
<tr>
<td>230.</td>
<td>Bases in śānḍu, masc. fem. neut. 109</td>
</tr>
<tr>
<td>231.</td>
<td>Kati . . . . . . . 111</td>
</tr>
<tr>
<td>232.</td>
<td>Sākhi . . . . . . . 111</td>
</tr>
<tr>
<td>233.</td>
<td>Pāti . . . . . . . 112</td>
</tr>
<tr>
<td>234.</td>
<td>Akhi, asthi, dākhi, sakhi . . . . . . . 112</td>
</tr>
<tr>
<td>235.</td>
<td>Bases in ri, masc. fem. neut., nāpya, pīri . . . . . . . 112</td>
</tr>
<tr>
<td>236.</td>
<td>Kruñjhu . . . . . . . 115</td>
</tr>
<tr>
<td>237.</td>
<td>Īrī . . . . . . . 114</td>
</tr>
<tr>
<td>238.</td>
<td>I. 2. Bases ending in a and d, kāntaḥ, sā, tam . . . . . . . 114</td>
</tr>
<tr>
<td>239.</td>
<td>Bases in d, masc. and fem., vívopā . . . . . . . 118</td>
</tr>
<tr>
<td>240.</td>
<td>ḍhā . . . . . . . 116</td>
</tr>
<tr>
<td>241.</td>
<td>CHAPTER IV.—ADJECTIVES.</td>
</tr>
<tr>
<td>241.</td>
<td>§ 241. Declension of adjectives . . . . . . . 116</td>
</tr>
<tr>
<td>242.</td>
<td>§ 242.Formation of feminine base . . . . . . . 117</td>
</tr>
<tr>
<td>243.</td>
<td>§ 243. Priyā, fem. priyā . . . . . . . 117</td>
</tr>
<tr>
<td>244.</td>
<td>§ 244. Pāchakā, pāchakā . . . . . . . 117</td>
</tr>
<tr>
<td>245.</td>
<td>§ 245. Feminines formed by t . . . . . . . 117</td>
</tr>
<tr>
<td>246.</td>
<td>§ 246. Exceptional feminines in t . . . . . . . 117</td>
</tr>
<tr>
<td>247.</td>
<td>§ 247. Irregular feminines . . . . . . . 117</td>
</tr>
<tr>
<td>248.</td>
<td>§ 248. Formation of feminine substantives . . . . . . . 118</td>
</tr>
<tr>
<td>249.</td>
<td>§ 249. Degrees of comparison . . . . . . . 118</td>
</tr>
<tr>
<td>250.</td>
<td>§ 250. Tāra and tamsa, how added . . . . . . . 118</td>
</tr>
<tr>
<td>251.</td>
<td>§ 251. Īyā and iṣabhā, how added . . . . . . . 118</td>
</tr>
<tr>
<td>252.</td>
<td>§ 252. Exceptional comparatives and superlatives . . . . . . . 119</td>
</tr>
<tr>
<td>253.</td>
<td>CHAPTER V.—NUMERALS.</td>
</tr>
<tr>
<td>253.</td>
<td>§ 253. Cardinals and declension of cardinals, ākā . . . . . . . 120</td>
</tr>
<tr>
<td>254.</td>
<td>§ 254. Dei . . . . . . . 124</td>
</tr>
<tr>
<td>255.</td>
<td>§ 255. Trī, tīrī . . . . . . . 124</td>
</tr>
<tr>
<td>256.</td>
<td>§ 256. Chatur, chataiṣi . . . . . . . 124</td>
</tr>
<tr>
<td>257.</td>
<td>§ 257. Pāchkan, skās, askās . . . . . . . 124</td>
</tr>
<tr>
<td>258.</td>
<td>§ 258. Construction of cardinals . . . . . . . 124</td>
</tr>
<tr>
<td>259.</td>
<td>§ 259. Ordinals . . . . . . . 125</td>
</tr>
<tr>
<td>260.</td>
<td>§ 260. Numerical adverbs and other derivatives . . . . . . . 126</td>
</tr>
<tr>
<td>261.</td>
<td>CHAPTER VI.—PRONOUNS.</td>
</tr>
<tr>
<td>261.</td>
<td>§ 261. Personal pronouns . . . . . . . 127</td>
</tr>
<tr>
<td>262.</td>
<td>§ 262. Saḥ, sa, tat . . . . . . . 128</td>
</tr>
<tr>
<td>263.</td>
<td>§ 263. Nyāḥ, nyāt, tyāt . . . . . . . 128</td>
</tr>
<tr>
<td>264.</td>
<td>§ 264. Possessive pronouns . . . . . . . 129</td>
</tr>
<tr>
<td>265.</td>
<td>§ 265. Reflexive pronouns, manuṣayam . . . . . . . 129</td>
</tr>
<tr>
<td>266.</td>
<td>§ 266. Atman . . . . . . . 129</td>
</tr>
<tr>
<td>267.</td>
<td>§ 267. Svāḥ, eva, evam . . . . . . . 129</td>
</tr>
<tr>
<td>268.</td>
<td>§ 268. Demonstrative pronouns, esaḥ, eṣtaḥ, eva, evat . . . . . . . 129</td>
</tr>
<tr>
<td>269.</td>
<td>§ 269. Ayam, itam, idam . . . . . . . 129</td>
</tr>
<tr>
<td>270.</td>
<td>§ 270. Eṣam, endam, eṇat . . . . . . . 130</td>
</tr>
<tr>
<td>271.</td>
<td>§ 271. Asau, aṣau, adaḥ . . . . . . . 130</td>
</tr>
<tr>
<td>272.</td>
<td>§ 272. Yāḥ, yāt, yat . . . . . . . 131</td>
</tr>
<tr>
<td>273.</td>
<td>§ 273. Kaḥ, ka, kim . . . . . . . 131</td>
</tr>
<tr>
<td>274.</td>
<td>§ 274. Pronouns modified by ak . . . . . . . 131</td>
</tr>
<tr>
<td>275.</td>
<td>§ 275. Compound pronouns, tadṛṣi &amp;c. . . . . . . . 132</td>
</tr>
<tr>
<td>276.</td>
<td>§ 276. Tātāt &amp;c. . . . . . . . 132</td>
</tr>
<tr>
<td>277.</td>
<td>§ 277. Kākṣe &amp;c. . . . . . . . 132</td>
</tr>
<tr>
<td>278.</td>
<td>§ 278. Pronominal adjectives, sārvas, vívopā, &amp;c. . . . . . . . 133</td>
</tr>
<tr>
<td>279.</td>
<td>§ 279. Anyaḥ, anyāḥ, anyaḥ . . . . . . . 134</td>
</tr>
<tr>
<td>280.</td>
<td>§ 280. Uḥau, ubhe, ubhe . . . . . . . 134</td>
</tr>
<tr>
<td>281.</td>
<td>§ 281. Uḥayūḥ, uṭ, yam . . . . . . . 134</td>
</tr>
<tr>
<td>282.</td>
<td>§ 282. Pāreṣa and its optional forms . . . . . . . 134</td>
</tr>
<tr>
<td>283.</td>
<td>§ 283. Prāthama and its optional nominative plural . . . . . . . 134</td>
</tr>
<tr>
<td>284.</td>
<td>§ 284. Devatōṣa and its optional forms . . . . . . . 135</td>
</tr>
<tr>
<td>285.</td>
<td>§ 285. Adverbial declension . . . . . . . 135</td>
</tr>
<tr>
<td>286.</td>
<td>CHAPTER VII.—CONJUGATION.</td>
</tr>
<tr>
<td>286.</td>
<td>§ 286. Active and passive . . . . . . . 137</td>
</tr>
<tr>
<td>287.</td>
<td>§ 287. Prasaniṣṭha and Atmanepada . . . . . . . 137</td>
</tr>
<tr>
<td>288.</td>
<td>§ 288. Prasaniṣṭha and Atmanepada in derivative verbs . . . . . . . 138</td>
</tr>
<tr>
<td>289.</td>
<td>§ 289. Passive . . . . . . . 138</td>
</tr>
<tr>
<td>290.</td>
<td>§ 290. The thirteen tenses and moods . . . . . . . 138</td>
</tr>
<tr>
<td>291.</td>
<td>§ 291. Signification of tenses and moods . . . . . . . 139</td>
</tr>
<tr>
<td>292.</td>
<td>§ 292. Numbers and persons . . . . . . . 140</td>
</tr>
<tr>
<td>293.</td>
<td>CHAPTER VIII.—THE TEN CLASSES.</td>
</tr>
<tr>
<td>293.</td>
<td>§ 293. Special and general tenses, in the ten classes . . . . . . . 140</td>
</tr>
<tr>
<td>294.</td>
<td>§ 294. Special or modified, general or unmodified tenses . . . . . . . 140</td>
</tr>
<tr>
<td>295.</td>
<td>§ 295. Division of verbal bases . . . . . . . 141</td>
</tr>
<tr>
<td>PAGE</td>
<td>TABLE OF CONTENTS</td>
</tr>
<tr>
<td>------</td>
<td>------------------</td>
</tr>
<tr>
<td>296</td>
<td>I. First division; Bhū, Tūd, Div, Chur classes . . . 141</td>
</tr>
<tr>
<td>297</td>
<td>II. Second division, and subdivisions . . . 142</td>
</tr>
<tr>
<td>298</td>
<td>II A. Su, Tan, Kṛi classes 143</td>
</tr>
<tr>
<td>299</td>
<td>II B. Ad, Hu, Rudh classes 143</td>
</tr>
</tbody>
</table>

CHAPTER IX.—Augment, Reduplication, and Terminations.

§ 300. Augment and reduplication . . . 145
§ 301. Augment a . . . 145
§ 302. Reduplication in the perfect, and in the Hu verbs . . . 145
§ 303. General rules of reduplication 146
§ 304. Aspirated initials . . . 146
§ 305. Guttural initials . . . 146
§ 306. Double initials . . . 146
§ 307. Initial sibilant followed by a tenuis . . . 146
§ 308. The vowel of the reduplicative syllable is short . . . 146
§ 309. Medial e and ai are reduplicated by i, o and os by u . . . 146
§ 310. Final e, ai, o are reduplicated by a . . . 146
§ 311. Irregular reduplication by Samprakrāṇa . . . 147
§ 312. Short initial a . . . 147
§ 313. Initial a followed by two consonants . . . 148
§ 314. Initial ri . . . 148
§ 315. Short initial i and u . . . 148
§ 316. Special rules of reduplication . . . 148
* § 317. Nīj, vij, viśā . . . 148
* § 318. Mā, mā . . . 148
* § 319. Hān, hī, jī, chi . . . 148
§ 320. Terminations . . . 149
§ 321. Terminations of first and second divisions . . . 149
§ 322. Regular conjugation . . . 150

CHAPTER X.—General Tenses.

§ 323. General or unmodified tenses. 159
§ 324. Reduplicated perfect . . . 159
§ 325. Verbs which may form the reduplicated perfect . . . 159
§ 326. The periphrastic perfect . . . 159

§ 327. Strong and weak terminations . . . 160
§ 328. Weakening of base . . . 160
§ 329. Bases ending in ā and diphthongs, how changed . . . 161
§ 330. Bases ending in i, ā, rī, u, ē, rī, how changed . . . 161

CHAPTER XI.—Intermediate i.

§ 331. When it must be omitted, when it may be omitted, when it must be inserted . . . 162
* § 332. List of verbs in which the intermediate i must be omitted . . . 163
* § 333. Verbs in which the intermediate i must be omitted in certain tenses . . . 165
* § 334. Special rules for the reduplicated perfect . . . 167
* § 335. Special rules for the 2nd pers. sing. Par. of the red. perf. . . . 167
* § 336. Table showing when intermediate i must be omitted . . . 168
* § 337. Optional insertion of i . . . 168
* § 338. Necessary insertion of i . . . 170
§ 339. The intermediate i never liable to Gupta . . . 171
§ 340. Insertion of long i . . . 171
* § 341. Optional insertion of long i . . . 171
§ 342. Periphrastic perfect . . . 172
* § 343. Periphrastic perfect of intensives and desideratives . . . 172
Paradigms of the reduplicated perfect . . . 172

CHAPTER XII.—Strengthening and Weakening.

§ 344. Two classes of terminations, strengthening or weakening a verbal base . . . 175
* § 345. Special forms of strengthening and weakening certain bases . . . 177

CHAPTER XIII.—Aorist.

§ 346. First and second aorist . . . 179
§ 347. Four forms of the first aorist . . . 179
§ 348. Rules for the first form . . . 180
### TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Page</th>
<th>Section</th>
</tr>
</thead>
<tbody>
<tr>
<td>383</td>
<td>Conditional</td>
</tr>
<tr>
<td>384</td>
<td>Periphrastic future</td>
</tr>
<tr>
<td>385</td>
<td>Benedictive</td>
</tr>
<tr>
<td>386</td>
<td>Bases ending in ay</td>
</tr>
<tr>
<td>387</td>
<td>Weakening in benedictory Para-samajpada, strengthening in benedictory Ātmanepada</td>
</tr>
<tr>
<td>388</td>
<td>Intermediate i</td>
</tr>
<tr>
<td>389</td>
<td>Weakening of base before y</td>
</tr>
<tr>
<td>390</td>
<td>Verbs ending in ī, u, ri, rī</td>
</tr>
<tr>
<td>391</td>
<td>Verbs ending in ā</td>
</tr>
<tr>
<td>392</td>
<td>Verbs ending in ād</td>
</tr>
<tr>
<td>393</td>
<td>Verbs which take Sampradāsa-rapa</td>
</tr>
<tr>
<td>394</td>
<td>Other verbs which take Sampradāsa-rapa</td>
</tr>
<tr>
<td>395</td>
<td>Ātāi changed to ātā</td>
</tr>
<tr>
<td>396</td>
<td>Benedictive Ātmanepada</td>
</tr>
</tbody>
</table>

**CHAPTER XV.—PASSIVE**

<table>
<thead>
<tr>
<th>Page</th>
<th>Section</th>
</tr>
</thead>
<tbody>
<tr>
<td>397</td>
<td>Ātmanepada terminations</td>
</tr>
<tr>
<td>398</td>
<td>Special tenses of passive</td>
</tr>
<tr>
<td>399</td>
<td>Causative, denominative, intensive bases</td>
</tr>
<tr>
<td>400</td>
<td>Weakening of base. Paradigm</td>
</tr>
<tr>
<td>401</td>
<td>General tenses of passive</td>
</tr>
<tr>
<td>402</td>
<td>The asorit passive</td>
</tr>
<tr>
<td>403</td>
<td>The 3rd pers. sing. asorit passive</td>
</tr>
<tr>
<td>404</td>
<td>Asorit of verbs ending in ād</td>
</tr>
<tr>
<td>405</td>
<td>Asorit of verbs ending in āy</td>
</tr>
<tr>
<td>406</td>
<td>Asorit of intensive and desiderative bases</td>
</tr>
<tr>
<td>407</td>
<td>Irregular forms</td>
</tr>
<tr>
<td>408</td>
<td>Verbs ending in am</td>
</tr>
<tr>
<td>409</td>
<td>Paradigm</td>
</tr>
<tr>
<td>410</td>
<td>Future, conditional, and benedictory passive</td>
</tr>
<tr>
<td>411</td>
<td>Their optional forms</td>
</tr>
<tr>
<td>412</td>
<td>Asorit passive of intransitive verbs</td>
</tr>
<tr>
<td>413</td>
<td>Optional forms</td>
</tr>
</tbody>
</table>

**CHAPTER XVI.—PARTICIPLES, GERUNDS, AND INFINITIVE**

<table>
<thead>
<tr>
<th>Page</th>
<th>Section</th>
</tr>
</thead>
<tbody>
<tr>
<td>414</td>
<td>Participle present Para-samajpada</td>
</tr>
<tr>
<td>415</td>
<td>Participle future Para-samajpada</td>
</tr>
</tbody>
</table>
TABLE OF CONTENTS

§ 416. Participle of reduplicated perfect Paramasopa 204
* § 417. Participle of reduplicated perfect with i 205
418. Participle of reduplicated perfect Atmanepada 205
419. Participle present Atmanepada 205
420. Participle future Atmanepada 206
421. Participle present and future passive 206
422. Past participle passive and gerund 206
423. Gerund in tēd 206
* § 424. I. The terminations ā and tēd, with intermediate i 207
* § 425. Penultimate u with optional Gupta 207
* § 426. Tēd with intermediate i and Gupta 207
* § 427. Tēd with intermediate i and without Gupta 207
* § 428. Nasal lost before ā, pū, and uṣṭhū 207
* § 429. II. The terminations ā and tēd, without intermediate i 207
* § 430. Final nasal dropt before ā and tēd 207
* § 431. Final u dropt and vowel lengthened; final o, u, rū, and uy 208
* § 432. Roots changing u to ā 208
* § 433. Final u changed to ā or ī 208
* § 434. Do, so, ā, sū, sū, ṣā, ṣā, ṣā, ṣā, change their final i 208
* § 435. Se and khē take i or ā 208
* § 436. Exceptional forms 208
* § 437. Verbs which take Sampratī 208
* § 438. Verbs which lose penultimate nasal 209
439. Causal verbs 209
440. Desiderative verbs 209
441. Intensive verbs 209
442. Participles in naś 209
* § 443. Adjectival participles 210
444. Pat added to participles 210
445. Gerund in ya 210
446. Gerund in yē 210
* § 447. Gerund of causatives 211
* § 448. G śu verbs, mā, stā, gā, pā, hā, sa, take final ā 211
* § 449. Verbs ending in nasals 211
* § 450. Verbs ending in rī 211
* § 451. Ve, vyā, vye 211
* § 452. Mī, mi, mī, li 211

CHAPTER XVII.—VERBAL ADJECTIVES.

§ 453. Verbal adjectives, Kriya 211
454. Adjectives in tēaṇa 212
455. Adjectives in anvya 212
456. Adjectives in ya 212
* § 457. Exceptional verbal adjectives in ya and tēaṇa 214
* § 458. Verbs changing final ā and j into k and g 214
459. Infinitive in am 214
460. Verbal adverbs in am 214

CHAPTER XVIII.—CAUSATIVE VERBS.

§ 461. Causal bases, how formed 215
* § 462. Gupta or Viṇḍhi 215
463. Exceptional causative bases, I 217
* II. 217
464. Conjugation of causative verbs 219
465. Passive of causative verbs 219
466. General tenses of the passive 219

CHAPTER XIX.—DESIDERATIVE VERBS.

§ 467. Desiderative bases, how formed 220
468. Desiderative bases, how conjugated 220
469. Desiderative bases, with or without intermediate i 220
* § 470. Strengthening of base 220
* § 471. Exceptional strengthening or weakening 220
* § 472. Desiderative bases, treated as Bhā verbs 221
473. Reduplication of desiderative bases 222
* § 474. Bases in ar and do 222
§ 475. Śru, śra, śra, pṛa, pṛ, pṛa, oṣya 222
476. Internal reduplication 222
* § 477. Exceptional forms 222
TABLE OF CONTENTS.

CHAPTER XX.—INTENSIVE VERBS.
§ 478. Meaning of intensive or frequentative verbs . . . 223
479. Verbs which may form intensive bases . . . 223
480. Two kinds of intensive bases.
        Átmanepada . . . 223
481. Intensive bases in ya, how formed and conjugated . . . 223
482. Parasmai/pada bases, how formed and conjugated . . . 224
483. Conjugation of Parasmai/pada bases . . . 224
484. Reduplication of intensive bases . . . 224
* 485. Verbs which insert nf . . . 225
* 486. Verbs ending in nasals . . . 225
* 487. Jap, jah, dah, daná, bháñ, pat . . . 225
* 488. Char, phal . . . 225
* 489. Verbs with penultimate rí . . . 225
* 490. Verbs ending in rí . . . 226
* 491. Exceptional intensive bases . . . 226
492. Secondary and tertiary bases . . . 226

CHAPTER XXI.—DENOMINATIVE VERBS.
§ 493. Character of denominative verbs . . . 227
494, 495. Denominatives in ya, Parasmai/pada . . . 227
* 496. Changes of base . . . 227
497. Denominatives in ya, Átmanepada . . . 228
* 498. The Kandavyádi verbs . . . 228
* 499. Denominatives in áya . . . 229
* 500. Denominatives in Ad vàgs . . . 229
501. Conjugation of denominatives . . . 229
* 502. Denominatives in aya . . . 229
* 503. Denominatives without affixes . . . 230

CHAPTER XXII.—PREPOSITIONS AND PARTICLES.
§ 504. Prepositions, Upáserga . . . 230
505. Prepositions, Gati . . . 230
506. Prepositions, Karmapravaca-
        náya . . . 231
507. Adverbs . . . 231

§ 508. Conjunctions . . . 233
509. Interjections . . . 233

CHAPTER XXIII.—COMPOUND WORDS.
§ 510. Manner of compounding nominal bases . . . 233
* 511. Treatment of feminine bases . . . 234
512. Six classes of compounds . . . 234
I. Tastpuruśa, determinative compounds . . . 234
I.6. Karmadháraya, appos-
        tional determinative com-
        pounds . . . 234
I.6. Dvigu, numeral determinative compounds . . . 234
II. Dvandva, collective comp. . . . 235
III. Bahuúrhi, possessive compounds . . . 235
IV. Áryayábháva, adverbial compounds . . . 235
513. I. Determinative compounds . . . 235
* 514. Exceptional determinative compounds . . . 237
* 515. Inverted determinative compounds . . . 237
* 516. Determinative compounds ending in verbal bases . . . 237
517. IIb. Appositional determinative compounds . . . 237
* 518. Inverted determinative compounds . . . 238
519. I.6. Numeral determinative compounds . . . 238
* 520. Modifications of the final letters of determinative compounds . . . 238
521. II. Collective compounds, Ita-
        retara and Samáhára . . . 240
* 522. Precedence of words . . . 240
* 523. Nouns ending in ré . . . 240
* 524. Names of deities &c. . . . 240
* 525. Modifications of the final letters of collective compounds in the singular . . . 241
* 526. Idiomatic expressions . . . 241
527. III. Possessive compounds . . . 241
* 528. Modifications of the final letters of possessive compounds . . . 241
<table>
<thead>
<tr>
<th>§ 529. IV. Adverbial compounds</th>
<th>242</th>
<th>Tan Class (Tavādī, VIII Class)</th>
<th>272</th>
</tr>
</thead>
<tbody>
<tr>
<td>* 530. Exceptional compounds</td>
<td>243</td>
<td>Parmamaipada and Ātmanepada</td>
<td></td>
</tr>
<tr>
<td>* 531. Modifications of the final letters of adverbial compounds</td>
<td>243</td>
<td>Verbs</td>
<td>272</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Kṛi Class (Kṛyādī, IX Class)</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>I. Parmamaipada and Ātmanepada</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Verbs</td>
<td>273</td>
</tr>
<tr>
<td></td>
<td></td>
<td>II. Parmamaipada Verbs</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>III. Ātmanepada Verbs</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Ad Class (Adādi, II Class)</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>I. Parmamaipada Verbs</td>
<td>274</td>
</tr>
<tr>
<td></td>
<td></td>
<td>II. Ātmanepada Verbs</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>III. Parmamaipada and ĀtmanepadaVerbs</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Hu Class (Juhotyādī, III Class)</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>I. Parmamaipada and Ātmanepada</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Verbs</td>
<td>280</td>
</tr>
<tr>
<td></td>
<td></td>
<td>II. Ātmanepada Verbs</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>III. Parmamaipada and ĀtmanepadaVerbs</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Ruth Class (Rudhādī, VII Class)</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>I. Parmamaipada and Ātmanepada</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Verbs</td>
<td>283</td>
</tr>
<tr>
<td></td>
<td></td>
<td>II. Parmamaipada Verbs</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>III. Ātmanepada Verbs</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Chur Class (Churādī, X Class)</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Parmamaipada Verbs only</td>
<td>284</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Su Class (Śvādī, V Class)</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>I. Parmamaipada and Ātmanepada</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Verbs</td>
<td>285</td>
</tr>
<tr>
<td></td>
<td></td>
<td>II. Parmamaipada Verbs</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>III. Ātmanepada Verbs</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>APPENDIX II.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>On the Accent in Sanskrit</td>
<td>286</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Index of Nouns</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Index of Verbs</td>
<td>297</td>
</tr>
</tbody>
</table>
SANSKRIT GRAMMAR.
THE DEVANĀGARI LETTERS.

<table>
<thead>
<tr>
<th>VOWELS.</th>
<th>CONSONANTS.</th>
</tr>
</thead>
<tbody>
<tr>
<td>आ - ए -</td>
<td>क - क्ष - प - प्</td>
</tr>
<tr>
<td>इ - ऐ -</td>
<td>ख - ख्य - फ - फ्</td>
</tr>
<tr>
<td>ओ - ऑ -</td>
<td>ग - ग्ध - भ - भ्</td>
</tr>
<tr>
<td>ओँ</td>
<td>न - न्य - म - म्</td>
</tr>
<tr>
<td>ई</td>
<td>च (or क) - च्छ (or क्ष) - ब - ब्</td>
</tr>
<tr>
<td>उ</td>
<td>ज (or ग) - ज्ञ (or ग्न) - ल - ल्</td>
</tr>
<tr>
<td>ऊ</td>
<td>र - र्य - व - व्</td>
</tr>
<tr>
<td>ऋ</td>
<td>ल (or लि) - ल्य (or ल्लि) - ह - ह्</td>
</tr>
<tr>
<td>ऋँ</td>
<td>ल्ल (or ल्लि) - ल्ल्य (or ल्ल्लि) - स - स्</td>
</tr>
<tr>
<td>एँ</td>
<td>त (or त्व) - थ (or थ्व) - ह (or ह्व)</td>
</tr>
<tr>
<td>ऐँ</td>
<td>ध (or ध्व) - ध्न (or ध्न्व) - घ (or घ्व) - घ्न (or घ्न्व) - ङ (or ङ्व)</td>
</tr>
<tr>
<td>ऑँ</td>
<td>उँ</td>
</tr>
<tr>
<td>ऋँ</td>
<td>ओँ</td>
</tr>
<tr>
<td>ऑँ</td>
<td>घँ</td>
</tr>
</tbody>
</table>

1 Sometimes represented in the Veda by ठ, ठ, े (or ए).
2 Sometimes represented in the Veda by ढ, ढ, व (or व्).
CHAPTER I.

THE ALPHABET.

§ 1. Sanskrit is properly written with the Devanāgarī alphabet; but the Bengali, Grantha, Telugu, and other modern Indian alphabets are commonly employed for writing Sanskrit in their respective provinces.

Note—Devanāgarī means the Nāgarī of the gods, or, possibly, of the Brāhmans. A more current style of writing, used by Hindus in all common transactions where Hindi is the language employed, is called simply Nāgarī. Why the alphabet should have been called Nāgarī, is unknown. If derived from nāgara, city, it might mean the art of writing as first practised in cities. (Paṇ. IV. 2, 128.) No authority has yet been adduced from any ancient author for the employment of the word Devanāgarī. In the Lalita-vistara (a life of Buddha, translated from Sanskrit into Chinese 76 a.d.), where a list of alphabets is given, the Devanāgarī is not mentioned, unless it be intended by the Deva alphabet. (See History of Ancient Sanskrit Literature, p. 518.) Albiruni, in the 11th century, speaks of the Nāgarī alphabet as current in Malwa. (Reinaud, Mémoire sur l’Inde, p. 298.)

Beghrām (Bhagārāna, abode of the gods) is the native name of one or more of the most important cities founded by the Greeks, such as Alexandria ad Caesareum or Nicea. (See Mason’s Memoirs in Prinsep’s Antiquities, ed. Thomas, vol. I. pp. 344–350.) Could Devanāgarī have been meant as an equivalent of Beghrām?

No inscriptions have been met with in India anterior to the rise of Buddhism. The earliest authentic specimens of writing are the inscriptions of king Priyadarśi or Aloka, about 250 B.C. These are written in two different alphabets. The alphabet which is found in the inscription of Kapurdisiri, and which in the main is the same as that of the Arian coins, is written from right to left. It is clearly of Semitic origin, and most closely connected with the Aramaic branch of the old Semitic or Phenician alphabet. The Aramaic letters, however, which we know from Egyptian and Palmyrenian inscriptions, have experienced further changes since they served as the model for the alphabet of Kapurdisiri, and we must have recourse to the more primitive types of the ancient Hebrew coins and of the Phenician inscriptions in order to explain some of the letters of the Kapurdisiri alphabet.

But while the transition of the Semitic types into this ancient Indian alphabet can be proved with scientific precision, the second Indian alphabet, that which is found in the inscription of Girnar, and which is the real source of all other Indian alphabets, as well as of those of Tibet and Burmah, has not as yet been traced back in a satisfactory manner to any Semitic prototype. (Prinsep’s Indian Antiquities by Thomas, vol. II. p. 43.) To admit, however, the independent invention of a native Indian alphabet is impossible. Alphabets were never invented, in the usual sense of that word. They were formed gradually, and purely phonetic alphabets always point back to earlier, syllabic or ideographic, stages. There are no such traces of the growth of an alphabet on Indian soil; and it is to be hoped that new discoveries may still bring to light the intermediate links by which the alphabet of Girnar, and through it the modern Devanāgarī, may be connected with one of the leading Semitic alphabets.
§ 2. Sanskrit is written from left to right.

Note—Sanskrit (संस्कृत) means what is rendered fit or perfect. But Sanskrit is not called so because the Brahmins, or still less, because the first Europeans who became acquainted with it, considered it the most perfect of all languages. Sanskrit meant what is rendered fit for sacred purposes; hence purified, sacred. A vessel that is purified, a sacrificial victim that is properly dressed, a man who has passed through all the initiatory rites or suktakdras; all these are called sanskrita. Hence the language which alone was fit for sacred acts, the ancient idiom of the Vedas, was called Sanskrita, or the sacred language. The local spoken dialects received the general name of prakrit. This did not mean originally vulgar, but derived, secondary, second-rate, literally 'what has a source or type,' this source or type (prakrit) being the Sanskrita or sacred language. (See Vararuchi’s Prakrit-Praksa, ed. Cowell, p. xxvii.)

The former explanation of prakrit in the sense of 'the natural, original continuations of the old language (bhddha),’ is untenable, because it interpolates the idea of continuation. If prakrit had to be taken in the sense of 'original and natural,' a language so called would mean, as has been well shown by D’Alwis (An Introduction to Kachchhayan’s Grammar, p. lxxxix), the original language, and sanskrita would then have to be taken in the sense of 'refined for literary purposes.' This view, however, of the meaning of these two names, is opposed to the view of those who framed the names, and is rendered impossible by the character of the Vedic language.

§ 3. In writing the Devanagari alphabet, the distinctive portion of each letter is written first, then the perpendicular, and lastly the horizontal line. Ex. ए, ओ, ए ए; ऐ, ए ए, ए ए; ए, ए, ए., &c.

Beginners will find it useful to trace the letters on transparent paper, till they know them well, and can write them fluently and correctly.

§ 4. The following are the sounds which are represented in the Devanagari alphabet:

<table>
<thead>
<tr>
<th>1. Gutturals, क</th>
<th>ख</th>
<th>ग</th>
<th>घ</th>
<th>ङ</th>
<th>ह</th>
<th>ह</th>
<th>ङ(ङ)</th>
<th>य</th>
<th>र</th>
<th>ल</th>
<th>व</th>
<th>श</th>
<th>ष</th>
<th>ष(र्)</th>
<th>ल (त्)</th>
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<tr>
<td>2. Palatals, ङ</td>
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<td>3. Linguals, ङ</td>
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<td>4. Dentals, ङ</td>
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<tr>
<td>5. Labials, ङ</td>
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</tbody>
</table>

Unmodified Nasal or Anusvara, ‘म’ or ‘म’

Unmodified Sibilant or Visarga, ‘ष’

1 In the Veda ङ ङ and ङ ङ, if between two vowels, are in certain schools written ङ and ङ ङ.

2 ङ ङ is not properly a liquid, but a soft breathing.

3 ‘ङ’ is sometimes called Dento-labial.

4 The signs for the guttural and labial sibilants have become obsolete, and are replaced by the two dots ‘ङ’.
§ 8. THE ALPHABET.

Students should be cautioned against using the Roman letters instead of the Devanāgarī when beginning to learn Sanskrit. The paradigms should be impressed on the memory in their real and native form, otherwise their first impressions will become unsettled and indistinct. After some progress has been made in mastering the grammar and in reading Sanskrit, the Roman alphabet may be used safely and with advantage.

§ 5. There are fifty letters in the Devanāgarī alphabet, thirty-seven consonants and thirteen vowels, representing every sound of the Sanskrit language.

§ 6. One letter, the long ह, is merely a grammatical invention; it never occurs in the spoken language.

§ 7. Two sounds, the guttural and labial sibilants, are now without distinctive representatives in the Devanāgarī alphabet. They are called ज्विद्मल्य, the tongue-root sibilant, formed near the base of the tongue; and उपाध्मल्य, i.e. afflandus, the labial sibilant. They are said to have been represented by the signs ढ (called Vajrākṛiti, having the shape of the thunderbolt) and ख (called Gajakumābdakṛiti, having the shape of an elephant’s two frontal bones). [See Vopadeva’s Sanskrit Grammar, 1. 18; History of Ancient Sanskrit Literature, p. 508.] Sometimes the sign ष, called Ardha-visarga, half-Visarga, is used for both. But in common writing these two signs are now replaced by the two dotas, the Drivindu, छ, (dvī, two, vindu, dot,) properly the sign of the unmodified Visarga. The old sign of the Visarga is described in the Kātantra as like the figure ə 4; in the Tantrabhidhāna as like two ə th’s. (See Prinsep, Indian Antiquities, vol. i. p. 75.)

§ 8. There are five distinct letters for the five nasals, ः आ, ः इ, ः ऊ, ः उ, ः म, ः न, as there were originally five distinct signs for the five sibilants. When, in the middle of words, these nasals are followed by consonants of their own class, (a by k, kh, g, gh; a by ch, chh, j, jh; a by t, th, d, dh; a by t, th, d, dh; m by p, ph, b, bh,) they are often, for the sake of more expeditious writing, replaced by the dot, which is properly the sign of the unmodified nasal or Anusvāra. Thus we find

चन्द्रित instead of चन्द्रित akhita.
चन्द्रित instead of चन्द्रित aṅchitā.
चन्द्रित instead of चन्द्रित kunditā.
चन्द्रित instead of चन्द्रित sanditā.
चन्द्रित instead of चन्द्रित kampitā.

The pronunciation remains unaffected by this style of writing. चन्द्रित must be pronounced as if it were written चन्द्रित akhita, &c.

The same applies to final ः m at the end of a sentence. This too,
though frequently written and printed with the dot above the line, is to be pronounced as ṣ m. जहै, I, is to be pronounced जहै aham. (See Preface to Hitopadesa, in M. M.'s Handbooks for the Study of Sanskrit, p. viii.)

Note.—According to the Kaumāras final ṣ m is āusād may be pronounced as Anusvāra; cf. Sarvasvatī-Pakrīyā, ed. Bombay, 1829, pp. 12 and 13. चिन्तामिनिवशस्यचित्ताविश्वासस्याभिनासायनाः। वधेशान्तं च | वधेशान्तं महाभासायनाः वधेशान्तं। देवेचारणेषु | देवेचारणेषु | The Kaumāras are the followers of Kumāra, the reputed author of the Kātantra or Kalāpa grammar. (See Colebrooke, Sanskrit Grammar, Preface; and page 315, note.) Sarvavāman is quoted by mistake as the author of this grammar, and a distinction is sometimes made between the Kaumāras and the followers of the Kalāpa grammar.

§ 9. Besides the five nasal letters, expressing the nasal sound as modified by guttural, palatal, lingual, dental, and labial pronunciation, there are still three nasalized letters, the ळ, ण, त्र, or ल, न, त्र, ल, त्र, which are used to represent a final न m, if followed by an initial न g, ल l, त्र t, and modified by the pronunciation of these three semivowels. (Pañ. viii. 4, 59.)

Thus instead of त यदि tān yādī we may write तान् yādī; instead of त लाभ tān labhate we may write तान labhate; instead of त वहाति tān vahati we may write तान vahati.

Or in composition,

सन्हृतम् sanhyānam or सन्हृत Sanhyānam;
सन्हृत Labhānam or सन्हृत Labhānam;
सन्हृत Sanvahāti or सन्हृत Sanvahāti.

But never if the स m stands in the body of a word, such as जामय kāmyā; nor if the semivowel represents an original vowel, e. g. Rigveda x. 132, 3. सम u drän, changed to सम u drän.

§ 10. The only consonants which have no corresponding nasals are र r, ल l, श s, भ b, ध d. A final स m, therefore, before any of these letters at the beginning of words, can only be represented by the neutral or unmodified nasal, the Anusvāra.

त रक्षति tān rakṣati. Or in composition, सन्हृतम् sanhrakṣati.
त ध्रीगति tān dhṛiṇati.
त नष्कारं tān shakāram.
त सरति tān sarati.
त हरति tān harati.

§ 11. In the body of a word the only letters which can be preceded by

* This edition, which has lately been reprinted, contains the text—scribed either to Vāgī herself, i.e. Sarvasvatī, the goddess of speech (MS. Bodl. 386), or to Anuvātī-svarapā-ahārya, whoever that may be—and a commentary. The commentary printed in the Bombay editions is called महोपदेश, or in MS. Bodl. 382, महोपदेश, i.e. महोपदेश. In MS. Bodl. 382, Mahādharā or Mahādānabhāṣa is said to have written the Sarvāva in order that his children might read it, and to please Īśa, the Lord. The date given is 1634, the place Benares, (Śivatījadhan.)
Anusvāra are भ, च, छ, ज, झ, छ, च. Thus चच: aṃkhaḥ, चञ्जः dhanāṃshī, चञ्जः yakāḥṣi, चञ्जः sīnhaḥ. Before the semi-vowels य, ृ, ृ, ू, ृ, ॄ, the ल m, in the body of a word, is never changed into Anusvāra. Thus गम्य: ganyate, नाम nāmaha, अन्तः anlaha. In हस्त्व: kathanāḥ (Rv. i. 43, 4, &c.) the श stands ‘padânte,’ but not in गवाश्च kamyati. (See § 9.)

§ 12. With the exception of J̣hāmālīya X (tongue-root letter), Upadha-amāliya X φ (to be breathed upon), Anuvāra ' m (after-sound), Visarga : h (emission, see Taitt.-Brāhma. III. p. 23 a), and Repha r (burring), all letters are named in Sanskrit by adding kāra (making) to their sounds. Thus ओ a is called कारच: akāraḥ; ए ka, कारच: kakāraḥ, &c.

§ 13. The vowels, if initial, are written,

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</table>

if they follow a consonant, they are written with the following signs——

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There is one exception. If the vowel औ r follows the consonant र, it retains its initial form, and the र is written over it. Ex. निर्विन्नता: nirvīntā.

In certain words which tolerate an hiatus in the body of the word, the second vowel is written in its initial form. Ex. गोवर्ग goarga, adj. preceded by cows, instead of गोवर्ग go'gra or गोवर्ग govāgra; गोवार्ग goavām, cows and horses: ग्रास praśga, yoke; तितिस titai, sieve.

§ 14. Every consonant, if written by itself, is supposed to be followed by a short a. Thus ओ is not pronounced क, but ka; ए not y, but ya. But ओ k or any other consonant, if followed by any vowel except a, is pronounced without the inherent a. Thus

<table>
<thead>
<tr>
<th>का</th>
<th>का</th>
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<td>kā</td>
<td>kā</td>
<td>kā</td>
<td>kā</td>
<td>kā</td>
<td>kau</td>
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</tbody>
</table>

The only peculiarity is that short i is apparently written before the consonant after which it is sounded. This arose from the fact that in the earliest forms of the Indian alphabet the long and short i's were both written over the consonant, the short i inclining to the left, the long i inclining to the right. Afterwards these top-marks were, for the sake of distinctness, drawn across the top-line, so as to become ऐ and ए, instead of ऐ and ए. (See Princep's Indian Antiquities, ed. Thomas, vol. ii. p. 40.)

§ 15. If a consonant is to be pronounced without any vowel after it, the consonant is said to be followed by Vīrāma, i.e. stoppage, which is marked by ।. Thus अk must be written अk; kar, kār; ik, ik. ।

§ 16. If a consonant is followed immediately by another consonant, the two or three or four or five or more consonants are written in one group.
(sahyoga). Thus atka is written क्तक; alpa is written बल; kārtya is written कार्त्य। These groups or compound consonants must be learnt by practice. It is easy, however, to discover some general laws in their formation. Thus the perpendicular and horizontal lines are generally dropt in one of the letters: क + त = क्त kka; त + त = त्त tta; त + त = त्तī śkha; त + त = च्य chya; त + त = प्त pta; त + त = श्त kta; त + त = श्तī kta; त + त = श्त kta; त + त = श्तī kta. 

§ 17. The र r following a consonant is written by a short transverse stroke at the foot of the letter; as र + र = र or र करा; र + र = ग्रा; र + र = त्रा; र + र = द्रा; र + र = श्रा.

The र r preceding a consonant is written by a placed at the top of the consonant before which it is to be sounded. Thus र + र = रक्षक arka; र + र = र वार्षिक varṣma. This sign for र r is placed to the right of any other marks at the top of the same letter. Ex. रक्षक arka; रवर्षक arkena; रवर्षक arkena.

§ 18. The sign of Virāma (stoppage), which if placed at the foot of a consonant, shows that its inherent short अ a is stopped, is sometimes, when it is difficult to write (or to print) two or three consonants in one group, placed after one of the consonants: thus रुक्ते instead of रुक्ते yunkte.

§ 19. The proper use of the Virāma, however, is at the end of a sentence, or portion of a sentence, the last word of which ends in a consonant. At the end of a sentence, or of a half-verse, the sign इ is used; at the end of a verse, or of a longer sentence, the sign उ.

§ 20. The sign इ (Avagraha or Ardhhākāra) is used in most editions to mark the elision of an initial इ a, after a final ओ o or ए e. Ex. सोपी सो अपी so api; तेपी te’pi for तेपी te api.

List of Compound Consonants.

क k-ka, किक k-kha, किच k-ch, कित k-ta, कित k-tya, कि k-ta, किन k-na, किन k-n-ya, किन k-ma, कित k-ya, कित k-ra, किन k-r-ya, किन k-la, कित k-va, कित k-v-ya, कित k-va, किश k-sha, किस k-sh-ma, किस k-sh-va;—

क h-ya, कह h-ra;—क h-ga, कह h-g-ra, कह h-g-ra;—क gh-na, कह gh-n-ya, कह gh-ma, कह gh-ya, कह gh-ra;—क n-ka, कन n-ka, कन n-k-ya, कन n-k-ya,
§ 21.

Numerical Figures.

§ 21. The numerical figures in Sanskrit are

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<th>०</th>
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<th>४</th>
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<th>६</th>
<th>७</th>
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<th>९</th>
</tr>
</thead>
</table>

These figures were originally abbreviations of the initial letters of the Sanskrit numerals. The Arabs, who adopted them from the Hindus, called them Indian figures; in Europe, where they were introduced by the Arabs, they were called Arabic figures.
THE ALPHABET.

§ 22—

Thus न stands for ो of द, e.g. एको, one.

न stands for द of देश, deen, two.

ग stands for आ of त्राग, three.

घ stands for घ of चार, chakradh, four.

ङ stands for य of पंजह, five.

The similarity becomes more evident by comparing the letters and numerals as used in ancient inscriptions. See Woepcke, 'Mémoire sur la Propagation des Chiffres Indiens,' in Journal Asiatique, vi série, tome i; Prinsep’s Indian Antiquities by Thomas, vol. ii, p. 70; Chips from a German Workshop, vol. ii. p. 289.

Pronunciation.

§ 22. The Sanskrit letters should be pronounced in accordance with the transcription given page 4. The following rules, however, are to be observed:

1. The vowels should be pronounced like the vowels in Italian. The short ए, however, has rather the sound of the English a in ‘America.’

2. The aspiration of the consonants should be heard distinctly. Thus व kha is said, by English scholars who have learnt Sanskrit in India, to sound almost like kh in ‘inkhorn;’ ध थ like th in ‘pothouse;’ घ प like ph in ‘topheavy;’ घ gha like gh in ‘loghouse;’ घ dha like dh in ‘madhouse;’ घ bha like bh in ‘Hobhouse.’ This, no doubt, is a somewhat exaggerated description, but it is well in learning Sanskrit to distinguish from the first the aspirated from the unaspirated letters by pronouncing the former with an unmistakable emphasis.

3. The guttural न n has the sound of ng in ‘king.’

4. The palatal letters ङ ch and ङ j have the sound of ch in ‘church’ and of j in ‘join.’

5. The lingual letters are said to be pronounced by bringing the lower surface of the tongue against the roof of the palate. As a matter of fact the ordinary pronunciation of t, d, n in English is what Hindus would call lingual, and it is essential to distinguish the Sanskrit dentals by bringing the tip of the tongue against the very edge of the upper front-teeth. In transcribing English words the natives naturally represent the English dentals by their linguals, not by their own dentals; e.g. दिरेक्टर Direk'tar, गवर्नमेंट Goverment, &c.*

6. The Visarga, ज्ञाम्ल्यa and Upadhmaṇya are not now articulated audibly.

7. The dental ः s sounds like s in ‘sin,’ the lingual ः sh like sh in ‘shun,’ the palatal ः श like ss in ‘session.’

The real Anusvara is sounded as a very slight nasal, like n in French 'bon.'

If the dot is used as a graphic sign in place of the other five nasals it
must, of course, be pronounced like the nasal which it represents.

CHAPTER II.

RULES OF SANDHI OR THE COMBINATION OF LETTERS.

§ 23. In Sanskrit every sentence is considered as one unbroken chain
of syllables. Except where there is a stop, which we should mark by
interpunction, the final letters of each word are made to coalesce with the
initial letters of the following word. This coalescence of final and initial
letters, (of vowels with vowels, of consonants with consonants, and of
consonants with vowels,) is called Sandhi.

As certain letters in Sanskrit are incompatible with each other, i.e.
cannot be pronounced one immediately after the other, they have to be
modified or assimilated in order to facilitate their pronunciation. The rules,
according to which either one or both letters are thus modified, are called
the rules of Sandhi.

As according to a general rule the words in a sentence must thus be glued
together, the mere absence of Sandhi is in many cases sufficient to mark the
stops which in other languages have to be marked by stops. Ex. वज्रसिद्धांषम
इंद्रेण रेखताम महाम: astuvnimhâtmyam, indrâsu devânâm mahattamâb, Let
there be the greatness of Agni; nevertheless Indra is the greatest of the
gods.

Distinction between External and Internal Sandhi.

§ 24. It is essential, in order to avoid confusion, to distinguish between
the rules of Sandhi which determine the changes of final and initial letters
of words (pada), and between those other rules of Sandhi which apply to
the final letters of verbal roots (dkatu) and nominal bases (pratipadika) when
followed by certain terminations or suffixes. Though both are based on the
same phonetic principles and are sometimes identical, their application is
different. For shortness' sake it will be best to apply the name of External

* According to Sanskrit grammarians the real Anusvara is pronounced in the nose only,
the five nasals by their respective organs and the nose. Siddh.-Saum. to Pâr. 1. 1, 9.
मणकृष्णनारायण्याचित्रे (पचारेश खड़िमोशुद्धुतुतुस मतालाई अनुवीक्षे) मातिकाँकुशः
The real Anusvara is therefore adikya, nasal; the five nasals are annusika, nasalised,
i.e. pronounced by their own organ of speech, and uttered through the nose.
RULES OF EXTERNAL SANDHI. § 25-

Sandhi or Pada Sandhi to the changes which take place at the meeting of final and initial letters of words, and that of Internal Sandhi to the changes produced by the meeting of radical and formative elements.

The rules which apply to final and initial letters of words (pada) apply, with few exceptions, to the final and initial letters of the component parts of compounds, and likewise to the final letters of nominal bases (pratipadika) when followed by the so-called Pada-terminations (अ bhyām, तर. bhīś, तर. bhyāb, तर. su), or by secondary (taddhita) suffixes beginning with any consonants except र y.

The changes produced by the contact of incompatible letters in the body of a word should properly be treated under the heads of declension, conjugation, and derivation. In many cases it is far easier to remember the words ready-made from the dictionary, or the grammatical paradigms from the grammar, than to acquire the complicated rules with their numerous exceptions which are generally detailed in Sanskrit grammars under the head of Sandhi. It is easier to learn that the participle passive of रिष्‍ष्ट, to lick, is रिष्ट: रिष्टab, than to remember the rules according to which र + र + त are changed into र + र + थ, र + र + ध, and र + र + ध; र थ is dropped and the vowel lengthened: while in परिष्ठ + फ़: परिष्ठab, the vowel, under the same circumstances, remains short; परिष्ठab = परिष्ठab + थ, परिष्ठab + ध = परिष्ठab + ध, परिष्ठab = परिष्ठab. In Greek and Latin no rules are given with regard to changes of this kind. If they are to be given at all in Sanskrit grammars, they should, to avoid confusion, be kept perfectly distinct from the rules affecting the final and initial letters of words as brought together in one and the same sentence.

Classification of Vowels.

§ 25. Vowels are divided into short (क्रांव), long (द्विव), and protracted (प्रत्यत्त) vowels. Short vowels have one measure (मद्र), long vowels two, protracted vowels three. (Pāñ. 1, 2, 27.) A consonant is said to last half the time of a short vowel.

1. Short vowels: ऋ a, र i, र u, र ri, र li.
2. Long vowels: वा d, व e, व d, व ri, व e, व ai, व o, व au.
3. Protracted vowels are indicated by the figure र 3; का a 3, का d 3, का l 3, र र 3, र र e 3, र र au 3. Sometimes we find र र a 3, र 3 i, instead of र र a 3; or वा र a 3, व d 3 u, instead of वा र 3, व u 3.

§ 26. Vowels are likewise divided into

1. Monophthongs (संधिअक्षरम्): ऋ a, र i, र i, व e, व u, र d, र ri, र ri, र li.
2. Diphthongs (संधिअक्षरम्): र e, र ai, र o, र au.

§ 27. All vowels are liable to be nasalized, or to become नवंसिका: र र र, र र र.
§ 28. Vowels are again divided into light (laghu) and heavy (guru). This division is important for metrical purposes only.

1. Light vowels are ए a, ए i, ऐ u, ऐ rī, ऐ ṭī, if not followed by a double consonant.

2. Heavy vowels are ए a, ए i, ऐ u, ऐ rī, ऐ ṭī, ऐ e, ऐ e i, ऐ o, ऐ o u, and any short vowel, if followed by more than one consonant.

§ 29. Vowels are, lastly, divided according to accent, into acute (udātta), grave (anudātta), and circumflexed (svarita). The acute vowels are pronounced with a raised tone, the grave vowels with a low, the circumflexed with an even tone. (Pāñ. 1. 2, 29-32.) Accents are marked in Vedic literature only.

Guna and Vṛiddhi.

§ 30. Guna is the strengthening of ए i, ऐ u, ऐ ṭī, ऐ rī, ऐ ā ṭī, by means of a preceding ए a, which raises ए i and ऐ u to ऐ e, ऐ u and ऐ ṭī to ऐ o, ऐ rī and ऐ ṭī to ऐ ā rī, ऐ ṭī to ऐ ā ṭī. (Pāñ. 1. 1, 2.)

By a repetition of the same process the Vṛiddhi (increase) vowels are formed, viz. ऐ e i instead of ऐ e, ऐ o u instead of ऐ o, च ध ā rī instead of च ध ā rī, and च ध ā rī instead of च ध ā rī. (Pāñ. 1. 1, 1.)

Vowels are thus divided again into:

1. Simple vowels: ए a, ऐ i, ऐ u, ऐ ā ṭī, ऐ rī, ऐ ṭī, ऐ ā ṭī, ऐ o u.

2. Guna vowels: ए (a+i), ऐ o (a+u), च ध ā rī, च ध ā rī.

3. Vṛiddhi vowels: ऐ ā rī (a+ā+i), ऐ o u (a+ā+u), च ध ā rī, च ध ā rī.

§ 31. ए a and ऐ ā ṭī do not take Guna, or, as other grammarians say, remain unchanged after taking Guna. Thus in the first person sing. of the reduplicated perfect, which requires Guna or Vṛiddhi, हूँ हूँ forms with Guna जाग जाग, or with Vṛiddhi जाग जाग jaghāna, I have killed.

Combination of Vowels at the end and beginning of words.

§ 32. As a general rule, Sanskrit allows of no hiatus (vierritti) in a sentence. If a word ends in a vowel, and the next word begins with a vowel, certain modifications take place in order to remove this hiatus.

§ 33. For the purpose of explaining the combination of vowels, they may be divided into two classes:

1. Those which are liable to be changed into semivowels, ए i, ऐ u, ऐ rī, ऐ ṭī, ऐ ā ṭī; also the diphthongs, ऐ e, ऐ e i, ऐ o, ऐ o u.

2. Those which are not, ए a, ऐ ā ṭī.

Calling the former liquid *, the latter hard vowels, we may say: If the

* The Prātiṣṭākhyā calls them adhina, for a different reason; see Rig-veda-prātiṣṭākhyā, ed. M. M., p. xxiii.
same vowel (long or short) occurs at the end and beginning of words, the result is the long vowel. (Pāṇ. vi. 1, 101.) Thus

\[ \text{च or चा + च or चा = चा ड + ड = डा.} \]
\[ \text{़ or ि + ि or ि = ि ि + ि = ि.} \]
\[ \text{च or चा + च or चा = चा ि + ि = ि.} \]
\[ \text{च or चा + च or चा = चा ि + ि = ि.} \]

Ex. उठा चन्द्रमाही = उठाया चन्द्रमाही ukṭā + apagachchhati = ukṭāpapagachchhati, having spoken he goes away.

नन्दा दानान्य = नन्दादान्य naddī + tadāśī = nadiddaśī, such a river.

महत् एष्ठ = महत् एष्ठ kartī + ṛju = kartīṛju, doing (neuter) right.

किन्तु वर्तेत = वर्तेत kintu + udeti = kintadeeti, but he rises.

Or in compounds, वर्ते + एष्ठ = वर्ते एष्ठ mahī + tiḥ = mahiḥtiḥ, lord of the earth.

§ 34. If hard vowels (long or short) occur at the end of a word, and the next begins with a liquid vowel (except diphthongs), the result is Guṇa of the liquid vowel. (Pāṇ. vi. 1, 87.) Thus

\[ \text{च or चा + ि or ि = ि ि + ि = ि (a०).} \]
\[ \text{च or चा + ि or ि = ि ि + ि = ि (a०).} \]
\[ \text{च or चा + ि or ि = ि ि + ि = ि (a०).} \]

Ex. तव आदिर = तवादिर: tava + indrāb = tavendraḥ, thine is Indra.

वा उठाया = उठाया sā + ukṭā = sokṭā, she having spoken.

† ता चन्द्रमाही = चन्द्रमाही sā + āṭṭhī = saṛḍḍhī, this wealth.

तवअवर = तवावर: tava + āṭṭhāb = tavāṭṭhāb, thy letter āṭṭhāb.

Or in compounds, काम्य + आदिर = काम्यादिर: kāmya + ishīḥ = kāmyeśhīḥ, an offering for a certain boon.

रि + आदिर = रि + आदिर: hita + upadāb = hitopadāb, good advice.

§ 35. If hard vowels (long or short) occur at the end of a word, and the next begins with a diphthong, the result is Vṛddhi. (Pāṇ. vi. 1, 88.) Thus

\[ \text{च or चा + ि = ि ि + ि = ि.} \]
\[ \text{च or चा + ि = ि ि + ि = ि.} \]
\[ \text{च or चा + ि = ि ि + ि = ि.} \]

Ex. तव एव = तवाव: tava + eva = tavaiwa, of thee only.

वा रेष्ठ = रेष्ठ sā + aikṣikṣhā = saikṣikṣhā, she saw.

* The letter ि is left out, because it is of no practical utility. It is treated like ि ri, or substituting ि for ि r in Guṇa and Vṛddhi. Thus ि + सुगुष्णः ि + anubandhaḥ becor सुगुष्णं: laksbandhaḥ, i. e. having ि as an indicator letter.

† Some grammarians consider the Sandhi of ि with ि optional, but they require shortening of the long ि. Ex. श्राद्ध + ि = brahmād + ि = brahmād + ि = brahmaneśhī or ि: brahma riṣṭhaḥ, Brahma, a Rishi.
§ 36. If a simple liquid vowel (long or short) occurs at the end of a word, and the next begins with any vowel or diphthong, the result is change of the liquid vowel into a semivowel. (Pāṇ. vi. 1, 77.) Thus

<table>
<thead>
<tr>
<th>च or चा = य or या</th>
<th>ठ = यां।</th>
</tr>
</thead>
<tbody>
<tr>
<td>ः or ःा = ः or ःा</td>
<td>ल = यः।</td>
</tr>
<tr>
<td>ः or ःा = ः or ःा</td>
<td>त = यः।</td>
</tr>
<tr>
<td>ः or ःा = ः or ःा</td>
<td>द = यः।</td>
</tr>
<tr>
<td>ः or ःा = ः or ःा</td>
<td>ण = यः।</td>
</tr>
<tr>
<td>ः or ःा = ः or ःा</td>
<td>त = यः।</td>
</tr>
<tr>
<td>ः or ःा = ः or ःा</td>
<td>द = यः।</td>
</tr>
</tbody>
</table>

Ex. शा चार = स्त्रृष्टः dadhī + atra = dadhyatra, milk here.

कार्तिक = कार्तिकं kartṛti + uta = kartṛtuta, doing moreover.

मधु = मध्वेन madhu + ina = madhvina, like honey.

नदि = नदिः nadī + aidsya = nadyaidsya, the river of Aiḍa.

In compounds, नदि + चार = नदीचार nadī + atra = nadyartham, for the sake of a river.

Note—Some native grammarians allow, except in compounds, the omission of this Sandhi, but they require in that case that a long final vowel be shortened. Ex. चक्री चक्र = चक्रीयत्रा or चक्री चक्र = चक्रीयत्रा.

§ 37. If a Guna-vowel occurs at the end of a word, and the next begins with any vowel or diphthong (except ड), the last element of the Guna-vowel is changed into a semivowel. If ड follows, ड is elided, and no change takes place in the diphthong; see § 41. (Pāṇ. vi. 1, 78.) Thus

| ऍ (e) + any vowel (except ड) = इ (ay). |
| ऑ (o) + any vowel (except ड) = ऐ (av). |
Ex. सहस्र=सहस्रादुष्ट = sakhayārgachchha, Friend, come!  
बसस दृष्टि = बसस दृष्टि = sakhayīha, Friend, here!  
प्रभो चथ = प्रभो चथ = prabhāvēti, Lord, come near!  
त्रि प्रभो = त्रि प्रभो = prabha-aushadham = prabhavanavatān, Lord,  
medicine.  

In compounds, गो + डम = गवतान: go + dham = gavatān. There are various  
exceptions in compounds where गो is treated as गव gava. (§ 41.)  

§ 38. If a Vṛddhi-vowel occurs at the end of a word, and the next  
begin with any vowel or diphthong, the last element is changed into a  
semivowel. (Pāṇ. vi. 1, 78.) Thus  

\[ (a) + \text{any vowel} = \text{ाम्} (ām). \]  
\[ (au) + \text{any vowel} = \text{ाब्} (āb). \]  

Ex. ब्रह्मी ब्रह्मी = ब्रह्मी ब्रह्मी = vriyāi arthaḥ = vriyāyathāḥ.  
विषय विषय = विषय विषय = vriyāi rite = vriyāgīte.  
रावा रावान = रावा रावान = rava vatāmāte = rava vatāme, after sunset.  
त्रि टैटी = त्रैर्मित्रे त्रैर्मित्रे = tāvāi tāvāi.  

In composition, नाव + अर्थम् = नाव + अर्थम् = nāvartham, for the sake of  
ships.  

§ 39. These two rules, however, are liable to certain modifications:  

1. The final य y and य v of य y, य v, which stand according to rule for  
स t, श c, may be dropt before all vowels (except ऐ, § 41); not, however,  
in composition. Thus most MSS. and printed editions change  
सहस्रादुष्ट = sakhayārgachchha, not into sakhayārgachchha, but into  
सहस्रादुष्ट = sakhayīha, but into sakhayīha.  
प्रभो चथ = prabhāvēti, but into prabhāvēti, but into prabhāvēti.  
प्रभो प्रभो = prabhavanavatān, but into prabhavanavatān. 

2. The final य y of य y, which stands for य ṣ, may be dropt before all  
vowels, and it is usual to drop it in our editions. Thus  
vriyāi arthaḥ is more usually written विषय विषय = vriyāyathā instead of  
विषय विषय = vriyāyathā.  

3. The final य v of य v, य v, may be dropt before all vowels, but is  
more usually retained in our editions. Thus  
त्रैर्मित्रे तैर्मित्रे = तैर्मित्रे = tāvāi tāvāi, and not तैर्मित्रे तैर्मित्रे = tāvāi tāvāi.  

Note—Before the particle स t the dropping of the final य y and य v is obligatory.  
It is without any reason that the final य y of Guṇa and Vṛddhi and the final य v of  
Guṇa are generally dropt, while the final य v of Vṛddhi is generally retained. It would be  
more consistent either always to retain the final semivowels or always to drop them. See  
§ 42. RULES OF EXTERNAL SANDHI.

§ 42. There are certain terminations the final vowels of which are not liable to any Sandhi rules. These vowels are called pragrihyā (Pāṇ. i. 1, 11) by Sanskrit grammarians. They are,

1. The terminations of the dual in द, द, and द, whether of nouns or verbs.

Ex. चाहरी हैं kavi imaau, these two poets.

गाँव हैं girl etau, these two hills.

गाय नाचना śadh imau, these two merchants.

तं तर तर संग यद्ध थाय, bring the two friends.

तं पी लेते late etc., these two creepers.

तं देखे vidye ime, these two sciences.

तं फरम यादे kāye arbhakau, the two children lie down.

तं फरम यादे kāye arbhakau, the two children lie down.

तं देखे यद्ध यादे yadhete artham, they two ask for money.

Note—Exceptions occur, as स्मरण maṇeśa, i.e. मयी म्यां maṇī ina, like two jewels; देवता dāmpatī, i.e. देवता dāmpatī ina, like husband and wife.

2. The terminations of कन्नी amī and कन्नी amā, the nom. plur. masc. and the nom. dual of the pronoun दर दर adas. (Pāṇ. i. 1, 12.)

Ex. चाहरी हैं amī atvāk, these horses.

कन्नी मान amī ishavā, these arrows.

चाहरी कन्नी amī arbhakau, these two children. (This follows from rule 1.)
§ 43. The following are a few cases of irregular Sandhi which require to be stated. When a preposition ending in र or ध is followed by a verb beginning with र or ध, the result of the coalescence of the vowels is र or ध, not ऱ or ध. (Pañ. vi. 1, 94.)

Ex. प्र + षेते = प्रेषेते pra + ejate = prejate.
    वह + षेत = उषेते upa + ekate = upeshate.
    प्र + षेतवागिः = प्रेषेतवागिः pra + eṣayati = prēṣayati *
    षर + षेति = षेतकहि parā + ekhati = parekhati.
    वह + षेति = उषेति upa + oshati = uposhati.
    षर + षेतिः = षेतहति parā + ohati = parohati.

This is not the case before the two verbs रि edh, to grow, and रि i, to go, if raised by Guna to रि. (Pañ. vi. 1, 89.)

Ex. प्र + षेते = प्रेषेते pra + ejate = upeshate.
    वह + षेत = उषेत avi + eti = avaiti.

In verbs derived from nouns, and beginning with र or ध, the elision of the final न or ध of the preposition is optional.

§ 44. If a root beginning with रि ri is preceded by a preposition ending in र or ध, the two vowels coalesce into रि ऑ instead of रि ऑ. (Pañ. vi. 1, 91.)

Ex. वह + रि = वरपहिः अवाविः avasavati.
    वह + रि = वरपहिः अवाविः avasavati.
    प्र + रि = प्रेषिः pra + ri jate = prājate.
    षर + षेति = षेतकहि parā + ohati = parohati.

In verbs derived from nouns and beginning with रि ri, this lengthening of the र a of the preposition is optional. (Pañ. vi. 1, 92.)

In certain compounds रि रि, debt, and रि रि, affected, take Vyuddhi instead of Gupa if preceded by रि a; रि = अरिः pra + ri jate = prajate, principal debt; रि = अरिः pra + ri jate = pra jate, debt contracted to liquidate another debt; रि = अरिः pra + ri jate = pra jate, affected by sorrow. Likewise रि दह, the substitute for रि दह, carrying, forms Vyuddhi with a preceding रिय a in a compound. Thus लिः रि दह, the acc. plur. of लिः रि दह, is लिः रि दह. (Pañ. vi. 1, 89, vkr.)

§ 45. If the initial रि o in रि o, रि o, रि o, cat, is preceded in a compound by रि or ध, the two vowels may coalesce into रि ऑ or ध o. (Pañ. vi. 1, 94, vkr.)

Ex. वह + रि = रि वरपहिः or रि वरपहिः avasavati, or avasavati, the lower lip.
    रि = रि दह or रि दह, a big cat.

* In nouns derived from प्रेष preṣha, the rule is optional. Ex. प्रेण or प्रेष preṣha or preṣha, a messenger. प्रेष preṣha, a gleaner, is derived from प्रे pra and रि sū.
§ 51. RULES OF EXTERNAL SANDHI.

If चो ओक्ष्या and ओक्ष्या ओत्र are preceded by च or चा निन in the middle of a sentence, they follow the general rule.

Ex. नम + धार्म = धार्म: मामा + ओक्ष्या = मामा ओक्ष्या, my lip.

§ 46. As irregular compounds the following are mentioned by native grammarians:

श्रेष्ठ स्वरूप, wilfulness, and श्रेष्ठ स्वात, self-willed, from श्रेष्ठ + व्रूप + स्वात.

चालिहोत्री ओक्ष्या, a complete army, from चाल + ओक्ष्या + ओक्ष्या.

मेघेः: प्राणेण, from प्राण + मेघ, full-grown.

मेघेः: प्राणेण, investigation, from प्राण + मेघ, pra + ओक्ष्याः.

स्वेत: प्राणेण, a certain prayer, from प्राण + स्वेत, pra + ओक्ष्या. (See § 43.)

स्वेत: प्राणेण, a messenger.

§ 47. The final चा of indeclinables words is not liable to the rules of Sandhi. (Pāṇ. i. 1, 15.)

Ex. चारों के अपेक्षा, Hallow, go away!

§ 48. Indeclinables consisting of a single vowel, with the exception of व्रूत d (§ 49), are not liable to the rules of Sandhi. (Pāṇ. i. 1, 14.)

Ex. हैंड्रू विन्द्र, Oh Indra! বেন্দ্রা অমৃত, Oh lord of Uma!

चार द्रह ओवन, Is it so indeed?

§ 49. If चार d (which is written by Indian grammarians चारू d) is used as a preposition before verbs, or before nouns in the sense of 'so far as' (inclusively or exclusively) or 'a little,' it is liable to the rules of Sandhi.

Ex. चार सम्यग नाम चार सम्यग नाम d adhyayad = adhyayad, until the reading begins.

चार रकोदन = रकोदन d ekadadd = ekadadd, to a certain place.

चार स्वतन्त्र d dlochitām = dlochitām, regarded a little.

चार उसकाम = उसकाम d uskām = uskām, a little warm.

चार अधि = अधि d अधि = अधि, come here.

If चार d is used as an interjection, it is not liable to Sandhi, according to § 48.

Ex. चार द्रह ओवन गा d, evam kila tat, Ah,—now I recollect,—it is just so.

§ 50. Certain particles remain unaffected by Sandhi.

Ex. चार द्रह ke अंड्रा, Oh Indra.

§ 51. A protracted vowel remains unaffected by Sandhi, because it is always supposed to stand at the end of a sentence. (Pāṇ. vi. 1, 128; viii. 2, 82.)

Ex. देवदात्त्व d = देवदात्त्त d = देवदात्त्र, Devadas, come here!