

Combination of Final and Initial Consonants.

§ 53. Here, as in the case of vowels, the rules which apply to the final consonants of words following each other in a sentence are equally applicable to the final consonants of words following each other in a compound. The final consonants of nominal bases too, before the so-called *Pada*-terminations (अं *bhyām*, भिः *bhiḥ*, भ्यः *bhyaḥ*, सु *su*) and before secondary (*taddhita*) suffixes beginning with any consonant but य *y*, are treated according to the same rules. But the derivatives formed by means of these and other suffixes are best learnt from the dictionary in their ready-made state; while the changes of nominal and verbal bases ending in consonants, before the terminations of declension and conjugation and other suffixes, are regulated by different laws, and are best acquired in learning by heart the principal paradigms of nouns and verbs.

§ 54. In order to simplify the rules concerning the changes of final consonants, it is important to state at the outset that *eleven* only out of the thirty-five consonants can ever stand in Sanskrit at the end of a word; viz.

क, छ, द, त, ग, न, त, न, प, म, ल, ः, ह, ँ.

1. There are five classes of consonants, consisting of five letters each; thus giving twenty-five. In every one of these five classes the aspirates, if final, are replaced by their corresponding unaspirated letters: क् *kh* by क *k*; ग् *gh* by ग *g*; च् *chh*, however, not by च *ch*, but by द *t*. Ex. चित्रलिक् *chitralikh*, painter; voc. चित्रलिक् *chitralik*. This reduces the twenty-five letters to fifteen.
2. In every class the sonant (§ 58) letters, if final, are replaced by their corresponding surd letters; ग *g* by क *k*; द *d* by त *t*, &c. Ex. हृद् *hṛid*, heart; nom. हृत् *hṛit*. This reduces the fifteen to ten*.
3. The palatal च *ch* can never be final, but is replaced by the corresponding guttural क *k*†. Ex. वाक् *vāk*, speech; voc. वाक् *vāk*. Final न *n* does not occur. This reduces the ten to eight. In a few roots the final ज *j* is replaced by a lingual instead of a guttural.
4. Of the semivowels, (य *y*, र *r*, ल *l*, व *v*), ल *l* is the only one that is found at the end of words. This raises the eight to nine letters.
5. ह *h* cannot be final, but is changed into द *t*; sometimes into क *k* or त *t*.
6. Of the sibilants, the only one that is found at the end of words is Visarga. For radical श *ś* cannot be final, but is replaced by द *t*. Thus द्विश् *dvish*

* Some grammarians allow the soft or sonant letters as final, but the MSS. and editions generally change them into the corresponding hard letters.

† The only exceptions are technical terms such as अक् *ach*, a vowel; अगंतः *agantah*, ending in a vowel, instead of अगंतः *agantah*.

becomes द्विद् *dvīḍ*. In a few words final ष *sh* is changed into क *k* or Visarga.

Radical ञ *ś* cannot be final, but is replaced by ट *t*. Thus विश् *viś* becomes विट् *viṭ*. In some words final ञ *ś* is changed into क *k*.

Final radical स *s* is treated as Visarga.

The Visarga, therefore, raises the nine to ten; and the Anusvāra, to eleven letters, the only ones that can ever stand at the end of real words.

Hence the rules of Sandhi affecting final consonants are really reduced to *eleven* heads.

§ 55. It is important to observe that no word in Sanskrit ever ends in more than one consonant, the only exception being when an र *r* precedes a final radical tenuis क *k*, ट *t*, ढ *ḍ*, प *p*. Thus

अभिभर् + त् = अभिभर् *abibhar* + *t* = *abibhar*, 3. p. sing. impf. of भृ *bhṛi*, to carry.

अभिभर् + स = अभिभर् *abibhar* + *s* = *abibhar*, 2. p. sing. impf. of भृ *bhṛi*, to carry.

सुबल् + स = सुबल् *suvalg* + *s* = *suval*, nom. sing. well jumping.

But ऊर्क *ūrka*, strength, nom. sing. of ऊर्ज *ūrj*.

अवरिवर्त् *avarivart*, 3. p. sing. impf. intens. of वृत् *vṛit* or वृध् *vṛidh*.

अमार्त् *amārt*, from मृज् *mṛij*. (Pāṇ. VIII. 2, 24.)

The nom. sing. of चिकीर्षे *chikīrṣh* is चिकीः *chikīḥ*, because here the *r* is not followed by a tenuis.

Classification of Consonants.

§ 56. Before we can examine the changes of final and initial consonants, according to the rules of external Sandhi, we have to explain what is meant by the place and the quality of consonants.

1. The throat, the palate, the roof of the palate, the teeth, the lips, and the nose are called the places or organs of the letters. See § 4.
2. By contact between the tongue and the four places,—throat, palate, roof, teeth,—the guttural, palatal, lingual, and dental consonants are formed. Labial consonants are formed by contact between the lips.
3. In forming the nasals of the five classes the veil which separates the nose from the pharynx is withdrawn*. Hence these letters are called *Anunāsika*, i. e. co-nasal or nasalized.
4. The real Anusvāra is formed in the nose only, and is called *Nāsikya*, i. e. nasal.
5. The Visarga is said to be pronounced in the chest (*urasya*); the three or five sibilants in their respective places.
6. The semivowels, too, are referred to these five places, and three of them,

* Lectures on the Science of Language, Second Series, p. 145.

य y, ल l, व v, can be nasalized, and are then called *anunāsika*. (यँ, लँ, वँ, or यं, लं, वं, य़, ल़, व़.) र r cannot be nasalized in Sanskrit.

§ 57. According to their quality (*prayatna* *, effort) letters are divided into,

1. Letters formed by complete contact (*sprishṭa*) of the organs : क k, ख kh, ग g, घ gh, ङ ṅ ; च ch, छ chh, ज j, झ jh, ञ ṇ ; ट t, ठ ṭh, ड ḍ, ढ ḍh, ण ṇ ; त t, थ th, द d, ध dh, न n ; प p, फ ph, ब b, भ bh, म m. These are called *Sparsa* in Sanskrit, and, if they did not comprehend the nasals, would correspond to the classical *mutes*.
2. Letters formed by slight contact (*ishat sprishṭa*) : य y, र r, ल l, व v (not ह h) : These are called *Antaḥsthā* (fem.), i. e. intermediate between *Sparsas* and *Ūshmans*, which has been freely translated by *semivowel* or *liquid*.
3. Letters formed by slight opening (*ishad vivṛita*) : × χ, झ ṣ, श sh, स s, × φ, ह h. These are called *Ūshman* (flatus) in Sanskrit, which may be rendered by *sibilant* or *flatus*.
4. Vowels are said to be formed by complete opening (*vivṛita*) †.

§ 58. A second division, according to quality, is,

1. Surd letters : क k, ख kh, च ch, छ chh, ट t, ठ ṭh, त t, थ th, प p, फ ph ; × χ, झ ṣ, श sh, स s, × φ, and Visarga : ḥ. In their formation the glottis is open. They are called *Aghosha*, non-sonant.
2. Sonant letters : ग g, घ gh, ज j, झ jh, ड ḍ, ढ ḍh, द d, ध dh, ब b, भ bh, ङ ṅ, ञ ṇ, न n, म m ; ह h, य y, र r, ल l, व v, the Anusvāra ṁ, and all vowels. In their formation the glottis is closed. They are called *Ghoshavat*.

§ 59. Lastly, consonants are divided, according to quality, into,

1. Aspirated (*mahāprāṇa*) : ख kh, घ gh, छ chh, झ jh, ठ ṭh, ढ ḍh, थ th, ध dh, फ ph, भ bh ; × χ, झ ṣ, श sh, स s, × φ ; ह h ; the Visarga : ḥ and Anusvāra ṁ.
2. Unaspirated (*alpaprāṇa*) : all the rest.

It will be seen, therefore, that the change of च ch into क k is a change of place, and that the change of च ch into ज j is a change of quality ; while in the

* Sanskrit grammarians call this आभ्यन्तरः प्रयत्नः *ābhyantaraḥ prayatnaḥ*, mode of articulation preparatory to the utterance of the sound, and distinguish it from वाह्यः प्रयत्नः *vāhyaḥ prayatnaḥ*, mode of articulation at the close of the utterance of the sound, which produces the qualities of surd, sonant, aspirated, and unaspirated, as explained in § 58, 59.

† Some grammarians differ in their description of the degrees of closing or opening of the organs. Some ascribe to the semivowels *duḥsprishṭa*, imperfect contact, or *ishadasprishṭa*, slight non-contact, or *ishadvivṛita*, slight opening ; to the sibilants *nemasprishṭa*, half-contact, i. e. greater opening than is required for the semivowels, or *vivṛita*, complete opening ; while they require for the vowels either *vivṛita*, complete opening, or *asprishṭa*, non-contact. Siddh.-Kaum. p. 10. Rig-veda-prātis. XIII. 3. In the Atharva-veda-prātisākhya 1. 33. we ought to read एकेऽस्पृष्टं *eke'sprishṭam* instead of एके स्पृष्टं *eke sprishṭam*.

transition of च *ch* into ग *g*, or of त *t* into न *n*, we should have a change both of place and of quality.

§ 60. The changes which take place by the combination of the eleven final letters with initial vowels or consonants may be divided therefore into two classes.

Final letters are changed, 1. with regard to their places or organs, 2. with regard to their quality.

1. Changes of Place.

§ 61. The only final consonants which are liable to change of place are the Dentals, the Anusvâra, and Visarga. The Dentals, being incompatible with Palatals and Linguals, become palatal and lingual before these letters. Anusvâra and Visarga adapt themselves as much as possible to the place of the letter by which they are followed. All other changes of consonants are merely changes of quality; these in the case of Dentals, Anusvâra, and Visarga, being superadded to the changes of place.

§ 62. Final त *t* before palatals (च *ch*, छ *chh*, ज *j*, झ *jh*, ञ *ñ*, ञ *ś*) is changed into a palatal.

Ex. तत् + च = तच्च *tat + cha = tachcha*, and this.

तत् + छिनत्ति = तच्छिनत्ति *tat + chhinatti = tachchhinatti*, he cuts this.

तत् + शृणोति = तच्छृणोति *tat + śṛṇoti = tachśṛṇoti*, he hears this *.

तत् + जायते = तज्जायते *tat + jāyate = tajjāyate*, this is born. The final त *t* is changed into च *ch* and then into ज *j* according to § 66.

In composition, जगत् + जेता = जगज्जेता *jagat + jetā = jagajjetā*, conqueror of the world.

The same change would take place before an initial झ *jh*; and before an initial ञ *ñ*, त *t* might become either ज *j* or ञ *ñ*. § 68.

§ 63. Final न *n* before ज *j*, झ *jh*, ञ *ñ*, and ञ *ś* is changed to palatal ञ *ñ*.

Ex. तान् + जयति = तान्जयति *tān + jayati = tāñjayati*, he conquers them.

Note—Rules on the changes of final न *n* before च *ch*, छ *chh*, and ञ *ś* will be given hereafter. See § 73, 74.

§ 64. Final त *t* before द *t*, द *th*, द *ḍ*, द *ḍh*, ण *n* (not श *sh*, Pāṇ. VIII. 4, 43) is changed into a lingual.

Ex. तत् + दयते = तद्वयते *tat + ḍayate = tadḍayate*. The final त *t* is changed into द *t* and then into द *ḍ* according to § 66.

In composition, तत् + टीका = तट्टीका *tat + ṭikā = taṭṭikā*, a gloss on this.

एतत् + ठक्कुः = एतद्वक्कुः *etat + ṭhakkurāḥ = etaṭṭhakkurāḥ*, the idol of him.

The same change would take place before an initial द *ḍh*; and before an initial ण *n*, त *t* might become either द *ḍ* or ण *n*. § 68.

* ञ *ś*, according to § 92, is generally changed to छ *chh*: तच्छृणोति *tachchṛṇoti*.

§ 65. Final न् *n* before इ *ḍ*, इ *ḍh*, ए *ṇ* (not ए *śh*, Pāṇ. VIII. 4, 43) is changed to ए *ṇ*.

Ex. महान् + डामरः = महाडामरः *mahān + ḍāmarah = mahāṇḍāmarah*, a great uproar.

Note—Rules on the changes of न् *s* before इ *ḍ* and इ *ḍh* (not ए *śh*) will be given hereafter (§ 74). The changes of place with regard to final Anusvāra (*m̐*) and Visarga (*ḥ*) will be explained together with the changes of quality to which these letters are liable.

2. Changes of Quality.

§ 66. Sonant initials require sonant finals.

Surd initials require surd finals.

As all final letters (except nasals and लृ *l*) are surd, they remain surd before surds. They are changed into their corresponding sonant letters before sonants.

As the nasals have no corresponding surd letters, they remain unchanged in quality, though followed by surd letters.

Examples : 1. क् *k* before sonants, changed into ग् *g* :

सम्यक् + उक्तं = सम्यगुक्तं *samyak + uktam = samyaguktam*, Well said !

धिक् + धनगर्वितं = धिग्धनगर्वितं *dhik + dhanagarvitam = dhigdhanagarvitam*, Fie on the purse-proud man !

In composition, दिक् + गजः = दिग्गजः *dik + gajah = diggajah*, an elephant supporting the globe at one of the eight points of the compass.

Before Pada-terminations: दिक् + भिः = दिग्भिः *dik + bhiḥ = digbbhiḥ*, instrum. plur.

Before secondary suffixes beginning with consonants, except य् *y* : वाक् + मिन् = वाग्मिन् *vāk + min = vāgmin*, eloquent.

2. ḍ *ḍ* before sonants, changed into ḍ *ḍ* :

परिव्राट् + अयं = परिव्राडयं *parivrāt + ayam = parivrāḍayam*, he is a mendicant.

परिव्राट् + हसति = परिव्राडहसति *parivrāt + hasati = parivrāḍ hasati*, the mendicant laughs ; (also परिव्राड् हसति *parivrāḍ ḥhasati*. § 70.)

In composition, परिव्राट् + मित्रं = परिव्राड्मित्रं *parivrāt + mitram = parivrāḍmi-tram*, a beggar's friend.

Before Pada-terminations : परिव्राट् + भिः = परिव्राड्भिः *parivrāt + bhiḥ = parivrāḍbbhiḥ*.

3. प् *p* before sonants, changed into ब् *b* :

ककुप् + अत्र = ककुबत्र *kakup + atra = kakubatra*, a region there, (inflectional base ककुब् *kakubh*.)

अप् + घटः = अघटः *ap + ghaṭah = abghaṭah*, a water-jar.

अप् + जयः = अजयः *ap + jayah = abjayah*, obtaining water.

अप् + मयः = अमयः *ap + mayah = ammayah*, watery. § 69.

ककुप् + भिः = ककुब्भिः *kakup + bhiḥ = kakubbbhiḥ*, instrum. plur.

4. *ṛ t* before sonants, changed into *ṛ d*, except before sonant palatals and linguals, when (according to § 62) it is changed into *ṛ j* and *ṛ ḍ*:

सरित् + अत्र = सरिदत्र *sarit + atra = saridatra*, the river there.

जगत् + ईशः = जगदीशः *jagat + īśah = jagadīśah*, lord of the world.

महत् + धनुः = महद्भनुः *mahat + dhanuḥ = mahaddhanuḥ*, a large bow.

महत् + भिः = महद्भिः *mahat + bhiḥ = mahadbhiḥ*, instrum. plur.

ṛ t before sonant palatals, changed into *ṛ j*: see § 62:

सरित् + जलं = सरिज्जलं *sarit + jalam = sarijjalam*, water of the river.

ṛ t before sonant linguals, changed into *ṛ ḍ*: see § 62:

एतत् + डामरः = एतद्डामरः *etat + ḍāmarah = etadḍāmarah*, the uproar of them.

Note—There are exceptions to this rule, but they are confined to Taddhita derivatives which are found in dictionaries. Thus final *ṛ t* before the possessive suffixes *मत् mat*, *वत् vat*, *विन् vin*, *बलं vala* is not changed. Ex. विद्युत् + वत् = विद्युत्वत् *vidyut + vat = vidyutvat*, possessed of lightning. Final *स् s* too, which represents Visarga, remains unchanged before the same Taddhitas. Thus तेजस् + विन् = तेजस्विन् *tejas + vin = tejasvin*, instead of तेजोविन् *tejovin*; see § 84. 3. ज्योतिस् + मत् = ज्योतिष्मत् *jyotis + mat = jyotishmat*, instead of ज्योतिर्मत् *jyotirmat*. § 84.

§ 67. *ṛ t* before *ल् l* is not changed into *ṛ d*, but into *ल् l*.

Ex. तत् + लब्धं = तलब्धं *tat + labdham = tallabdham*, this is taken.

बृहत् + ललाटे = बृहल्लाटे *bṛihat + lalāṭam = bṛihallalāṭam*, a large forehead.

§ 68. Additional changes take place if the final surds *क् k*, *ट t*, *त् t*, *प् p* are followed by nasals, chiefly *न् n* and *म् m*. The nasals being sonant, they require the change of *क् k*, *ट t*, *त् t*, and *प् p* into *ग् g*, *ड ḍ*, *ढ ḍh*, and *ब b*; but these final sonants may be further infected by the nasal character of the initial nasals, and may be written *ङ् ṅ*, *ण् ṇ*, *न् n*, *म् m*.

Ex. दिक् + नागः = दिङ्नागः or दिङ्गागः *dik + nāgaḥ = diṅnāgaḥ or diṅṅāgaḥ*, a world-elephant.

मधुलिङ्ग + नर्दति = मधुलिङ्गनर्दति or मधुलिङ्गनर्दति *madhuliṅg + nardati = madhuliṅgnardati or madhuliṅṇardati*, the bee hums.

जगत् + नाथः = जगन्नाथः or जगन्नाथः *jagat + nāthaḥ = jagadnāthaḥ or jagannāthaḥ*, lord of the world.

अप् + नदी = अब्दी or अम्दी *ap + nadī = abnādī or amnādī*, water-river.

प्राक् + मुखः = प्राङ्मुखः or प्राङ्मुखः *prāk + mukhaḥ = prāṅmukhaḥ or prāṇmukhaḥ*, facing the east.

भवत् + मतं = भवन्मतं or भवन्मतं *bhavat + matam = bhavadmatam or bhavanmatam*, your opinion.

Note—If a word should begin with a palatal or lingual *ञ् ṣ* or *य् ṣ* then a final *ṛ t* would change its place or organ at the same time that it became a nasal. It would become *ञ् ṣ* or *य् ṣ*. There are, however, no words in common use beginning with *ञ् ṣ* or *य् ṣ*.

सुगम् + सरति = सुगम्सरति or सुगम्सरति *sugam + sarati = sugamsarati* or *sugamsarati*.

§ 73. The same rule applies to final न् *n* before श् *ś* and स् *s*, but not before श् *śh*, where it remains unchanged. Before श् *ś* it is first changed into palatal ञ् *ñ** (§ 63); and ञ् *ñś* may again be changed to चञ् *ñchś*, ञ् *ñchch* (§ 72, 92), or ञ् *ñchh*. Before स् *s*, न् *n* may remain unchanged, or न् *ns* may be changed into न्स *nts*.

Ex. तान् + शट् = तान्शट् *tān + shaṭ = tānshaṭ*, those six.

तान् + शार्दूलान् = तान्शार्दूलान् or तान्शार्दूलान् or तान्शार्दूलान् or तान्शार्दूलान्
tān + śārdūlān = tāñśārdūlān or *tāñchśārdūlān* or *tāñchchārdūlān*
or *tāñchhārdūlān*, those tigers.

तान् + सहते = तान्सहते or तान्सहते *tān + sahate = tānsahate* or *tāntsahate*,
he bears them.

हिन् (हिन्) + सु = हिन्सु or हिन्सु *hin (hins) + su = hinsu* or *hinsu*, among
enemies. (The base हिन् *hins*, before the सु *su* of the loc. plur., is
treated as a Pada.) See § 53, 55.

§ 74. Final न् *n* before initial क् *k*, ख् *kh*, and प् *p*, फ् *ph*, remains unchanged.

Final न् *n* before च् *ch*, छ् *chh*, requires the intercession of श् *ś*.

Final न् *n* before द् *ḍ*, ढ् *ḍh*, requires the intercession of श् *śh*.

Final न् *n* before त् *t*, थ् *th*, requires the intercession of स् *s*.

Before these inserted sibilants the original न् *n* is changed to Anusvāra.

Ex. हसन् + चकार = हसञ्चकार *hasan + chakāra = hasamśchakāra*, he did it
laughing.

धावन् + छागः = धावञ्छागः *dhāvan + chhāgaḥ = dhāvamśchhāgaḥ*, a run-
ning goat.

चलन् + टिड्ढिः = चलञ्छिड्ढिः *chalan + ṭiṭṭibhaḥ = chalamśṭiṭṭibhaḥ*, a
moving ṭiṭṭibha-bird.

महान् + ठक्कुरः = महान्छक्कुरः *mahān + ṭhakkuraḥ = mahāmśṭhakkuraḥ*, a great
idol.

पतन् + तरुः = पतञ्तरुः *patan + taruḥ = patamśtaruḥ*, a falling tree.

Note—प्रज्ञान् *praśān*, quiet, forms the nom. प्रज्ञान् *praśān*; but this final न् *n* is treated before च् *ch*, छ् *chh*, द् *ḍ*, ढ् *ḍh*, त् *t*, थ् *th*, like a final न् *m*. Ex. प्रज्ञान् + चिनोति = प्रज्ञान्चिनोति, i. e. प्रज्ञान्चिनोति *praśān + chinoti = praśānchinoti*; not प्रज्ञान्चिनोति *praśānśchinoti*. (Pāṇ. VIII. 3, 7.)

§ 75. Final न् *n* before ल् *l* is changed into ल् *l*. This ल् *l* is pronounced through the nose, and is written with the Anusvāra dot over it. It is usual in this case to write the Anusvāra as a half-moon, called *Arddha-chandra*.

Ex. महान् + लाभः = महान्छलाभः *mahān + lābhaḥ = mahāṽ lābhaḥ*, large gain.

* To allow न् *n* to remain unchanged before श् *ś* is a misprint which occurred in Benfey's large grammar, but has long been corrected by that scholar.

§ 76. A final *ṣ* before *ś* may remain unchanged, or *ṣ* *t* may be inserted.

Ex. *षट् + सरितः = षट्सरितः* or *षट्सरितः shaṭ + saritaḥ = shaṭsaritaḥ* or *shaṭsa-ritaḥ*, six rivers.

Anusvāra and Final म् m.

§ 77. *म् m* at the end of words remains unchanged if followed by any initial vowel.

Ex. *किम् + अत्र kim + atra = किमत्र kimatra*, What is there?

Before consonants it may, without exception, be changed to Anusvāra.

This is the general rule. The exceptions are simply optional, viz.

Before *क् k*, *ख kh*, *ग g*, *घ gh*, *ङ ṅ*, the final *म् m* or Anusvāra may be changed into *ङ ṅ*.

Before *च ch*, *छ chh*, *ज j*, *झ jh*, *ञ ñ*, to *ञ ñ*.

Before *ट ṭ*, *ठ ṭh*, *ड ḍ*, *ढ ḍh*, *ण ṇ*, to *ण ṇ*.

Before *त t*, *थ th*, *द d*, *ध dh*, *न n*, to *न n*.

Before *प p*, *फ ph*, *ब b*, *भ bh*, *म m*, to *म् m*.

Before *य y*, *र l*, *व v*, to *यँ y̐*, *रँ l̐*, *वँ v̐*. See § 56. 6.

Hence it follows that final *म् m* may be changed into Anusvāra before all consonants, and must be so changed only before *ङ ṅ*, *ञ ñ*, *ण ṇ*, *न n*, *म् m*. We should then be spared a number of compound letters which are troublesome both in writing and printing; and we should avoid the ambiguity as to the original nature of these class-nasals when followed by initial sonant palatals, linguals, and dentals. Thus if *तां जयति tān jayati*, he conquers her, is written *ताञ्जयति tāñ jayati*, it may be taken for *तान् जयति tān jayati*, he conquers them, which, according to § 63, must be changed into *ताञ्जयति tāñ jayati*. In the same manner *तान् दमयति tān damayati* may be either *तान् दमयति tān damayati*, he tames them, or *तान् दमयति tān damayati*, he tames her. All this uncertainty is at once removed if final *म् m* is always changed into Anusvāra, whatever be the initial consonant of the following word.

It would be most desirable if scholars would never avail themselves of the optional change of final Anusvāra into *ङ ṅ*, *ञ ñ*, *ण ṇ*, *न n*, *म् m*. We should then be spared a number of compound letters which are troublesome both in writing and printing; and we should avoid the ambiguity as to the original nature of these class-nasals when followed by initial sonant palatals, linguals, and dentals. Thus if *तां जयति tān jayati*, he conquers her, is written *ताञ्जयति tāñ jayati*, it may be taken for *तान् जयति tān jayati*, he conquers them, which, according to § 63, must be changed into *ताञ्जयति tāñ jayati*. In the same manner *तान् दमयति tān damayati* may be either *तान् दमयति tān damayati*, he tames them, or *तान् दमयति tān damayati*, he tames her. All this uncertainty is at once removed if final *म् m* is always changed into Anusvāra, whatever be the initial consonant of the following word.

§ 78. *म् m* at the end of a word in *pausā*, i. e. at the end of a sentence, remains unchanged. Some grammarians (§ 8, note) allow its being changed into Anusvāra, and it is written so throughout in this grammar. Ex. *एवं evam*, thus, (or *एवम् evam*).

Ex. *किम् + करोषि = किं करोषि* (or *किङ्करोषि*) *kim + karoshi = kim karoshi* (or *kiñ karoshi*), What doest thou?

शत्रुम् + जहि = शत्रुं जहि (or *शत्रुञ्जहि*) *śatrum + jahi = śatrum jahi* (or *śatruñ jahi*), kill the enemy.

नदीन् + तरति = नदीं तरति (or नदीन्तरति) *nadīm + tarati = nadīm tarati* (or *nadīn tarati*), he crosses the river.

गुरुन् + नमति = गुरुं नमति (or गुरुन्नमति) *gurum + namati = guruh namati* (or *gurun namati*), he salutes the teacher.

किम् + फलं = किं फलं (or किम्फलं) *kim + phalam = kim phalam* (or *kim phalam*), What is the use?

शास्त्रम् + मीमांसते = शास्त्रं मीमांसते (or शास्त्रम्मीमांसते) *śāstram + mīmāṃsate = śāstram mīmāṃsate* (or *śāstram mīmāṃsate*), he studies the book.

Before य *y*, ल *l*, व *v*:

सत्वरम् + याति = सत्वरं याति (or सत्वरयाति) *satvaram + yāti = satvaram yāti* (or *satvaray yāti*), he walks quickly.

विद्याम् + लभते = विद्यां लभते (or विद्याल्लभते) *vidyām + labhate = vidyām labhate* (or *vidyāḥ labhate*), he acquires wisdom.

तम् + वेद = तं वेद (or तव्वेद) *tam + veda = taṁ veda* (or *taṁ veda*), I know him.

Before र *r*, श *ś*, ष *ṣ*, स *s*, ह *h*:

करुणम् + रोदिति = करुणं रोदिति *karuṇam + roditi = karuṇam roditi*, he cries piteously.

शय्यायाम् + शेते = शय्यायां शेते *śayyāyām + śete = śayyāyām śete*, he lies on the couch.

मोक्षम् + सेवेत = मोक्षं सेवेत *mokṣam + seveta = mokṣam seveta*, let a man cultivate spiritual freedom.

मधुरम् + हसति = मधुरं हसति *madhuram + hasati = madhuraṁ hasati*, he laughs sweetly.

§ 79. Final न् *m* before ह *h*, if ह *h* be immediately followed by न् *n*, म् *m*, य *y*, ल *l*, व *v*, may be treated as if it were immediately followed by these letters. See, however, § 77.

Ex. किम् + ह्रुते = किं ह्रुते or किन्हुते *kim + hnute = kim hnute* or *kin hnute*, What does he hide?

किम् + ह्यः = किं ह्यः or कियं ह्यः *kim + hyaḥ = kim hyaḥ* or *kiy hyaḥ*, What about yesterday?

किम् + हलयति = किं हलयति or किम्हलयति *kim + hmalayati = kim hmalayati* or *kimhmalayati*, What does he move?

§ 80. If कृ *kṛ* is preceded by the preposition सम् *sam*, an स *s* is inserted, and न् *m* changed to Anusvāra.

Ex. सम् + कृतः = संस्कृतः *sam + kṛtaḥ = saṁskṛtaḥ*, hallowed.

§ 81. In सम्राज् *samrāj*, nom. सम्राट् *samrāt*, king, न् *m* is never changed.

Visarga and Final स् s and र r.

§ 82. The phonetic changes of final sibilants, which are considered the most difficult, may be reduced to a few very simple rules. It should only be borne in mind :

1. That there are really five sibilants, and not three ; that the signs for the guttural and labial sibilants became obsolete, and were replaced by the two dots (:) which properly belong to the Visarga only, i. e. to the unmodified sibilant.
2. That all sibilants and Visarga are surd, and that their proper corresponding sonant is the र r.

§ 83. The only sibilant which can be final in *pausá* is the Visarga. If Visarga is followed by a surd letter, it is changed into the sibilant of that class to which the following surd letter belongs.

It should be observed, however, that the guttural and labial sibilants are now written by : h, and that the same sign may also be used instead of any sibilant, if followed by a sibilant.

Ex. ततः + कामः = ततः कामः (originally ततः कामः) *tataḥ + kāmāḥ = tataḥ kāmāḥ* (originally *tataḥ kāmāḥ*), hence love.

पूर्णे + चंद्रः = पूर्णेचंद्रः *pūrṇaḥ + chandraḥ = pūrṇaś chandraḥ*, the full moon.

तरोः + छाया = तरोश्छाया *taroḥ + chháyā = taroś chháyā*, the shade of the tree.

भीतः + दलति = भीतदलति *bhītaḥ + ṭalati = bhītaśṭalati*, the frightened man is disturbed.

भग्नः + उक्कुरः = भग्नउक्कुरः *bhagnaḥ + ṭhakkuraḥ = bhagnashṭhakkuraḥ*, the broken idol.

नद्याः + तीरं = नद्यास्तीरं *nadyāḥ + tīram = nadyāstīram*, the border of the river.

नद्याः + पारं = नद्याः पारं (originally नद्याः पारं) *nadyāḥ + pāram = nadyāḥ pāram* (originally *nadyāḥ pāram*), the opposite shore of a river.

Visarga before sibilants:

सुप्तः + शिशुः = सुप्तशिशुः or सुप्तः शिशुः *suptaḥ + śiśuḥ = suptaś śiśuḥ* or *suptaḥ śiśuḥ*, the child sleeps.

भागः + षोडशः = भागषोडशः or भागः षोडशः *bhāgaḥ + shoḍaśaḥ = bhāgaś shoḍaśaḥ* or *bhāgaḥ shoḍaśaḥ*, a sixteenth part.

प्रथमः + सर्गः = प्रथमसर्गः or प्रथमः सर्गः *prathamaḥ + sargaḥ = prathamāś sargaḥ* or *prathamaḥ sargaḥ*, the first section.

Note 1.—If Visarga is followed by an initial स् ts, it is not necessarily changed into dental स् s, but may remain Visarga, as if followed by स् s.

Ex. झठः + त्सरति = झठः त्सरति *śaṭhaḥ + tsarati = śaṭhaḥ tsarati*, a wicked man cheats.

कः + त्सरुः = कः त्सरुः *kaḥ + tsaruḥ = kaḥ tsaruḥ*, Which is the handle of the sword?

Note 2—If, on the contrary, Visarga is followed by a sibilant with a surd letter, the Visarga is frequently dropt in MSS. (Pāṇ. VIII. 3, 36, v.)

Ex. देवाः + स्था = देवाः स्था or देवा स्था *devāḥ + stha = devāḥ stha* or *devā stha*, you are gods; (also देवास्स्य *devās stha*.)

हरिः + स्फुरति = हरिः स्फुरति or हरि स्फुरति *hariḥ + sphurati = hariḥ sphurati* or *hari sphurati*, Hari appears.

Note 3—If nouns ending in इस् *is* or उस् *us*, like हविः *haviḥ* or धनुः *dhanuḥ*, are followed by words beginning with क् *k*, ख् *kh*, प् *p*, फ् *ph*, and are governed by these words, श् *sh* may be substituted for final Visarga. सर्पिषिपिबति or सर्पिः पिबति *sarpishpibati* or *sarpiḥ pibati*, he drinks ghee; but तिष्ठतु सर्पिः पिब त्वमुदकं *tishṭhatu sarpiḥ, piba tvam udakam*, let the ghee stand, drink thou water.

§ 84. If final Visarga is followed by a sonant letter, consonant or vowel, the *general* rule is that it be changed into र् *r*. (See, however, § 86.) This rule admits, however, of the following exceptions :

1. If the Visarga is preceded by आ *ā*, and followed by a sonant letter (vowel or consonant), the Visarga is dropt.
2. If the Visarga is preceded by अ *a*, and followed by any vowel except आ *a*, the Visarga is dropt.
3. If the Visarga is preceded by अ *a*, and followed by a sonant consonant, the Visarga is dropt, and the अ *a* changed to ओ *o*.
4. If the Visarga is preceded by अ *a*, and followed by अ *a*, the Visarga is dropt, अ *a* changed into ओ *o*, and the initial अ *a* elided. The sign of the elision is ॑, called *Avagraha*.

Examples of the general rule :

कविः + अयं = कविरयं *kaviḥ + ayam = kavirayam*, this poet.

रविः + उदेति = रविरुदेति *raviḥ + udeti = ravir udeti*, the sun rises.

गौः + गच्छति = गौरगच्छति *gauḥ + gachchhati = gaur gachchhati*, the ox walks.

विष्णुः + जयति = विष्णुर्जयति *vishṇuḥ + jayati = vishṇur jayati*, Vishṇu is victorious.

पशोः + बन्धः = पशोर्बन्धः *paśoḥ + bandhaḥ = paśorbandhaḥ*, the binding of the cattle.

मुहुः + मुहुः = मुहुर्मुहुः *muhuḥ + muhuḥ = muhurmuhuḥ*, gradually.

वायुः + वाति = वायुवाति *vāyuḥ + vāti = vāyur vāti*, the wind blows.

शिशुः + हसति = शिशुर्हसति *śiśuḥ + hasati = śiśur hasati*, the child laughs.

निः + धनः = निर्धनः *niḥ + dhanah = nirdhanah*, without wealth.

दुः + नीतिः = दुर्नीतिः *duḥ + nītiḥ = durnītiḥ*, of bad manners.

ज्योतिः + भिः = ज्योतिर्भिः *jyotiḥ + bhiḥ = jyotirbhiḥ*, instrum. plur.

Examples of the first exception :

अश्वाः + अमी = अश्वा अमी *aśvāḥ + amī = aśvā amī*, these horses.

आगताः + अश्वयः = आगता अश्वयः *āgatāḥ + aśvayaḥ = āgatā aśvayaḥ*, the poets have arrived.

हताः + गजाः = हता गजाः *hatāḥ + gajāḥ = hatā gajāḥ*, the elephants are killed.

उन्नताः + नगाः = उन्नता नगाः *unnatāḥ + nagāḥ = unnatā nagāḥ*, the high mountains.

छात्राः + यतन्ते = छात्रा यतन्ते *chhātrāḥ + yatante = chhātrā yatante*, the pupils strive.

माः + भिः = माभिः *māḥ + bhiḥ = mabbhiḥ*, instrum. plur. of मास् *mās*, moon.

Examples of the second exception :

कुतः + आगतः = कुत आगतः *kutaḥ + āgataḥ = kuta āgataḥ*, Whence come ?

कः + एषः = क एषः *kaḥ + eṣaḥ = ka eṣaḥ*, Who is he ?

कः + अविः = क अविः *kaḥ + aśiḥ = ka aśiḥ*, Who is the poet ?

मनः + आदि = मन आदि *manah + ādi = mana ādi*, beginning with mind.

Examples of the third exception :

शोभनः + गंधः = शोभनो गंधः *śobhanaḥ + gandhaḥ = śobhano gandhaḥ*, a sweet scent.

नूतनः + घटः = नूतनो घटः *nūtanaḥ + ghaṭaḥ = nūtano ghaṭaḥ*, a new jar.

मूर्धन्यः + शकारः = मूर्धन्यो शकारः *mūrdhanyaḥ + śakāraḥ = mūrdhanyo śakāraḥ*, the lingual ṛ.

निर्वोद्यः + दीपः = निर्वोद्यो दीपः *nirvāṇaḥ + dīpaḥ = nirvāṇo dīpaḥ*, the lamp is blown out.

अतीतः + मासः = अतीतो मासः *atītaḥ + māsaḥ = atīto māsaḥ*, the past month.

कृतः + यत्नः = कृतो यत्नः *kṛitaḥ + yatnaḥ = kṛito yatnaḥ*, effort is made.

मनः + रमः = मनोरमः *manah + ramaḥ = manoramaḥ*, (a compound), pleasing to the mind, delightful.

मनः + भिः = मनोभिः *manah + bhiḥ = manobhiḥ*, instrum. plur.

Examples of the fourth exception :

नरः + अपं = नरोऽयं *naraḥ + ayam = naro 'yam*, this man.

वेदः + अधीतः = वेदोऽधीतः *vedaḥ + adhītaḥ = vedo 'dhītaḥ*, the Veda has been read.

अयः + अस्त्रं = अयोऽस्त्रं *ayaḥ + aśtram = ayo 'śtram*, an iron-weapon.

§ 85. There are a few words in which the final letter is etymologically र r*.

* It is called रजातो विसर्गः *rajāto visargaḥ*, the Visarga produced from r. It occurs, preceded by अ a, in पुनः *punaḥ*, again; प्रातः *prātaḥ*, early; अंतः *antaḥ*, within; स्वः *svaḥ*, heaven; in the voc. sing. of nouns in अस् *ri*, ex. पितः *pitāḥ*, father, from पितृ *pitṛi*, &c.; and in verbal forms such as अजागर् *ajāgar*, 2. 3. sing. impf. of जागृ *jāgrī*.

This र् *r*, as a final, is changed into Visarga, according to § 82, and it follows all the rules affecting the Visarga except the exceptional rules § 84. 2, 3, 4; i.e. if preceded by अ *a*, and followed by any sonant letter, vowel or consonant, the र् *r* is retained.

Ex. पुनः + अपि = पुनरपि *punaḥ + api = punarapi*, even again.

प्रातः + एव = प्रातरेव *prātaḥ + eva = prātareva*, very early.

भ्रातः + देहि = भ्रातर्देहि *bhrātaḥ + dehi = bhrātār dehi*, Brother, give!

§ 86. No र् *r* can ever be followed by another र् *r*. Hence final Visarga, whether etymologically स् *s* or र् *r*, if followed by initial र् *r*, and therefore by § 84 changed to र् *r*, is dropt, and its preceding vowel lengthened.

Ex. विभूः + राजते = विभू राजते *vidbhūḥ + rājate = vidbhū rājate*, the moon shines.

भ्रातः + रक्ष = भ्राता रक्ष *bhrātaḥ + raksha = bhrātā raksha*, Brother, protect!

पुनः + रोगी = पुना रोगी *punaḥ + rogī = punā rogī*, ill again.

These are the general rules on the Sandhi of final Visarga, स् *s* and र् *r*. The following rules refer to a few exceptional cases.

§ 87. The two pronouns सः *saḥ* and एषः *eṣaḥ*, this, become स *sa* and एष *eṣa* before consonants and vowels, except before short अ *a* and at the end of a sentence.

Ex. सः + ददाति = स ददाति *saḥ + dadāti = sa dadāti*, he gives.

सः इंद्रः = स इंद्रः *saḥ indrah = sa indrah*, this Indra. The two vowels are not liable to Sandhi.

But सः + अभवत् = सोऽभवत् *saḥ + abhavat = so 'bhavat*, he was.

मृतः सः मृताह *saḥ*, he is dead.

Sometimes Sandhi takes place, particularly for the sake of the metre. Thus स एष *sa eṣa* becomes occasionally सैष *saisha*, he, this person. स इंद्रः *sa indrah* appears as सेंद्रः *sendrah*. (Pân. VI. 1, 134.)

The pronoun स्यः *syah*, he, follows the same rule optionally in poetry. (Pân. VI. 1, 133.)

§ 88. भोः *bhoḥ*, an irregular vocative of भवत् *bhavat*, thou, drops its Visarga before all vowels and all sonant consonants.

Ex. भोः + ईशान = भो ईशान *bhoḥ + īśāna = bho īśāna*, Oh lord!

भोः + देवाः = भो देवाः *bhoḥ + devāḥ = bho devāḥ*, Oh gods!

The same applies to the interjections भगोः *bhagoḥ* and अघोः *aghoḥ*, really irregular vocatives of भगवत् *bhagavat*, God, and अघवत् *aghavat*, sinner.

§ 89. Numerous exceptions, which are best learnt from the dictionary, occur in compound and derivative words. A few of the more important may here be mentioned.

I. Nouns in अस् as, इस् is, उस् us, forming the first part of a Compound.

1. Before derivatives of कृ *kṛi*, to do (e. g. कर *kara*, कार *kāra*), before derivatives of कम् *kam*, to desire (e. g. कान्त *kānta*, काम *kāma*), before कंस *kamsa*, goblet, कुम् *kumbha*, jar, पात्र *pātra*, vessel, कुशा *kuśā*, counter, कर्ण *karnā*, ear, the final Visarga of bases in अस् *as* is changed to स् *s*. (Pāṇ. VIII. 3, 46.)

Ex. ज्ञेयः + करः = ज्ञेयस्करः *śreyas + karaḥ = śreyaskaraḥ*, making happy.

अहः + करः = अहस्करः *ahaḥ + karaḥ = ahaskaraḥ*, sun.

अयः + कुम्भः = अयस्कुम्भः *ayaḥ + kumbhaḥ = ayaskumbhaḥ*, iron-pot.

There are several words of the same kind—which are best learnt from the dictionary—in which the Visarga is changed into dental sibilant. (Pāṇ. VIII. 3, 47.)

Ex. अधः + पदं = अधस्पदं *adhaḥ + padam = adhaspadam*.

दिवः + पतिः = दिवस्पतिः *dīvaḥ + patiḥ = divaspatiḥ*, lord of heaven.

वाचः + पतिः = वाचस्पतिः *vāchaḥ + patiḥ = vāchaspatiḥ*, lord of speech.

भाः + करः = भास्करः *bhāḥ + karaḥ = bhāskaraḥ*, sun, &c.

2. Nouns in इस् *is* and उस् *us*, such as हविः *haviḥ*, धनुः *dhanuḥ*, &c., before words beginning with क् *k*, ख् *kh*, प् *p*, and फ् *ph*, always take स् *śh*. (Pāṇ. VIII. 3, 45.)

Ex. सर्पिः + पानं = सर्पिष्पानं *sarpiḥ + pānam = sarpiṣpānam*, ghee-drinking.

आयुः + कामः = आयुष्कामः *āyuh + kāmah = āyushkāmaḥ*, fond of life.

Note—भ्रातृपुत्रः *bhrātṛputraḥ*, nephew, is used instead of भ्रातुः पुत्रः *bhrātuh putraḥ*, the son of the brother.

II. Words in अस् *as*, इस् *is*, उस् *us*, treated as Prepositions.

1. The words नमः *namaḥ*, पुरः *purah*, तिरः *tiraḥ*, if compounded prepositionally with कृ *kṛi*, change Visarga into स् *s*. (Pāṇ. VIII. 3, 40.)

Ex. नमः + कारः = नमस्कारः *namaḥ + kâraḥ = namaskâraḥ*, adoration ; (but नमः कृत्वा *namaḥ kṛtvâ*, having performed adoration.)

पुरः + कृत्य = पुरस्कृत्य *purah + kṛitya = puraskṛitya*, having preferred.

तिरः + कारी = तिरस्कारी *tiraḥ + kârî = tiraskârî*, despising. In तिरः *tiraḥ* the change is considered optional. (Pāṇ. VIII. 3, 42.)

2. The words निः *niḥ*, दुः *duḥ*, वहिः *vahiḥ*, आविः *âviḥ*, प्रादुः *prâduḥ*, चतुः *chatuḥ*, if compounded with words beginning with क् *k*, ख् *kh*, प् *p* or फ् *ph*, take स् *śh* instead of final Visarga. (Pāṇ. VIII. 3, 41.)

Ex. निः + कामः = निष्कामः *niḥ + kāmah = nishkāmaḥ*, loveless.

निः + फलः = निष्फलः *niḥ + phalaḥ = nishphalaḥ*, fruitless.

आविः + कृतं = आविष्कृतं *âviḥ + kṛitam = âvishkṛitam*, made manifest.

दुः + कृतं = दुष्कृतं *duḥ + kṛitam = dushkṛitam*, badly done, criminal.

चतुः + कोणं = चतुष्कोणं *chatuḥ + koṇam = chatushkoṇam*, square.

III. Nouns in अस् as, इस् is, उस् us, before certain Taddhita Suffixes.

1. Before the Taddhita suffixes मत् *mat*, वत् *vat*, विन् *vin*, and वल *vala*, the final स् *s* appears as श् *ś* or ष् *ṣ* (§ 100).

Ex. तेजः + विन् = तेजस्विन् *tejah + vin = tejasvin*, with splendour.

ज्योतिः + मत् = ज्योतिष्मत् *jyotiḥ + mat = jyotishmat*, with light.

रजः + वल = रजस्वल *rajah + vala = rajasvala*, a buffalo.

2. Before Taddhita suffixes beginning with त् *t*, the स् *s*, preceded by इ *i* or उ *u*, is changed into श् *ś*, after which the त् *t* becomes ट् *ṭ*.

Ex. अर्चिः + त्वं = अर्चिष्ट्वं *archiḥ + tvam = archiṣṭvam*, brightness.

चतुः + तयं = चतुष्टयं *chatuḥ + tayam = chatuṣṭayam*, the aggregate of four.

3. Before the Taddhita suffixes पाश *pāśa*, कल्प *kalpa*, क *ka*, and in composition with the verb काम्यति *kāmyati*, nouns in अस् *as* retain their final स् *s*, while nouns in इस् *is* and उस् *us* change it into श् *ś* (§ 100).

Ex. पयः + पाशं = पयस्पाशं *payah + pāśam = payaspāśam*, bad milk.

पयः + कल्पं = पयस्कल्पं *payah + kalpam = payaskalpam*, a little milk.

यशः + कः = यशस्कः *yaśaḥ + kaḥ = yaśaskāḥ*, glorious.

यशः + काम्यति = यशस्काम्यति *yaśaḥ + kāmyati = yaśaskāmyati*, he is ambitious.

सर्पिः + पाशं = सर्पिष्पाशं *sarpiḥ + pāśam = sarpiṣpāśam*, bad ghee.

सर्पिः + कल्पं = सर्पिष्कल्पं *sarpiḥ + kalpam = sarpiṣkalpam*, a little ghee.

धनुः + कः = धनुष्कः *dhanuḥ + kaḥ = dhanuṣkāḥ*, belonging to the bow.

धनुः + काम्यति = धनुष्काम्यति *dhanuḥ + kāmyati = dhanuṣkāmyati*, he desires a bow.

§ 90. Nouns ending in radical र् *r* (§ 85) retain the र् *r* before the सु *su* of the loc. plur., and in composition before nouns even though beginning with surds.

Ex. वार् + सु = वार्षु *vār + su = vārshu*, in the waters.

गिर् + पतिः = गीर्षेति *gir + patiḥ = gīrpatiḥ*, lord of speech.

In compounds, however, like गीर्षेति *gīrpatiḥ*, the optional use of Visarga is sanctioned (Pāṇ. VIII. 2, 70, v.), and we meet with गीःपतिः *gīḥpatiḥ*, धूःपतिः *dhūḥpatiḥ*, and धूर्षेति *dhūrpatiḥ*; स्वःपतिः *svaḥpatiḥ* and स्वर्षेति *svarpatiḥ*, lord of heaven; अहःपतिः *ahaḥpatiḥ* and अहर्षेति *aharpatiḥ*, lord of the day.

अहर् *ahar*, the Pada base of अहन् *ahan*, day, is further irregular, because its final र् *r* is treated like स् *s* before the Pada-terminations, and in composition before words beginning with र् *r*: hence अहः + भिः = अहोभिः *ahaḥ + bhiḥ = ahobhiḥ*; अहः + सु = अहःसु *ahaḥ + su = ahaḥsu*; अहः + रात्रः = अहोरात्रः *ahaḥ + rātraḥ = ahorātraḥ*, day and night. (Pāṇ. VIII. 2, 68, v.)

§ 91. च *chh* at the beginning of a word, after a final short vowel, and after the particles आ *ā* and मा *mā*, is changed to छ *chchh*.

Ex. तव + छाया = तव छाया *tava + chhāyā = tava chchhāyā*, thy shade.

मा + छिदन् = मा छिदन् *mā + chhidat = mā chchhidat*, let him not cut.

आ + छादयति = आछादयति *ā + chhādayati = āchchhādayati*, he covers.

After any other long vowels, this change is optional.

बदरीछाया or बदरीछाया *badarichhāyā* or *badarichchhāyā*, shade of Badarīś.

In the body of a word, the change of च *chh* into छ *chchh* is necessary both after long and short vowels.

Ex. इच्छति *ichchhati*, he wishes. श्लेच्छः *mlechchhaḥ*, a barbarian. (Pāṇ. vi. 1, 73-76.)

§ 92. Initial श *ś*, not followed by a hard consonant, may be changed into च *chh*, if the final letter of the preceding word is a hard consonant or न् *n* (for न् *n*).

Ex. वाक् + शतं = वाक्शतं or वाक्छतं *vāk + śatam = vākśatam* or *vākchhatam*, a hundred speeches.

परिव्राट् + शेते = परिव्राट् शेते or परिव्राट्छेते *parivrāt + śete = parivrāt śete* or *parivrāt chhete*, the beggar lies down.

महत् + शकटं = महत्शकटं or महत्छकटं *mahat + śakaṭam = mahach śakaṭam* or *mahach chhakaṭam*, a great car.

धावन् + शशः = धावन्शशः or धावन्छशः *dhāvan + śaśaḥ = dhāvañ śaśaḥ* or *dhāvañ chhāśaḥ*, a running hare.

अप् + शब्दः = अप्शब्दः or अप्छब्दः *ap + śabdaḥ = ap śabdaḥ* or *apchhabdaḥ*, the sound of water.

§ 93. If ह *h*, घ *gh*, ढ *ḍh*, भ *bh*, or भ *bh* stand at the end of a syllable which begins with ग *g*, ङ *ṅ*, द *d*, or ब *b*, and lose their aspiration as final or otherwise, the initial consonants ग *g*, ङ *ṅ*, द *d*, or ब *b* are changed into घ *gh*, ङ *ṅh*, ध *dh*, भ *bh*.

Ex. दुह् *duh*, a milker, becomes धुक् *dhuk*.

विश्वगुह् *viśvaguh*, all attracting, becomes विश्वघुत् *viśvaghut*.

बुध् *budh*, wise, becomes भुत् *bhut*.

§ 94. Table showing the Combination of Final with Initial Consonants.

FINAL.	INITIAL.																
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
	INPAUS.	Ā	Ā	Ā	Ā	Ā	Ā	Ā	CH	CH	J	JH	Ṇ	Ṭ	ṬH	D	DH
I.	K	ga	gā	..	gg	ggā	gā	..	..	gj	gjh	gṇ	gṇā	..	gḍ	gḍh	gṇ
II.	Ṇ	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
III.	Ṭ	ḍa	ḍā	..	ḍg	ḍgā	ḍā	..	..	ḍj	ḍjh	ḍṇ	ḍṇā	..	ḍḍ	ḍḍh	ḍṇ
IV.	Ṇ	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
V.	Ṭ	ḍa	ḍā	..	ḍg	ḍgā	ḍā	ch	ch	ch	ch	ch	ch	ḍḍ	ḍḍh	ḍḍh	ḍṇ
VI.	Ṇ	..	..	..	..	..	..	ḍḍ	ḍḍh	ḍj	ḍjh	ḍṇ	ḍṇā	ḍḍ	ḍḍh	ḍḍh	ḍṇ
VII.	P	ba	bā	..	bg	bgā	bā	..	..	bj	bjh	bṇ	bṇā	..	bd	bdh	bṇ
VIII.	M	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
IX a.	H and R	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
exc. AH and AH	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
IX b.	AH	ra	rā	..	rg	rgā	rā	..	..	..	..	..	..	..	..	..	..
AH (not AR)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..

FINAL.	INITIAL.																
	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34
	T	TH	D	DH	N	P	PH	B	BH	M	Y	R	L	V	S	SH	S
I.	K	..	..	gḍ	gḍh	gṇ	gṇā	..	gḍ	gṇ	gṇ	gṇ	gṇ	gṇ	..	..	g-h gḍh
II.	Ṇ	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
III.	Ṭ	..	..	ḍḍ	ḍḍh	ḍṇ	ḍṇā	..	ḍḍ	ḍṇ	ḍṇ	ḍṇ	ḍṇ	ḍṇ	..	..	ḍḍh
IV.	Ṇ	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
V.	Ṭ	..	..	ḍḍ	ḍḍh	ḍṇ	ḍṇā	..	ḍḍ	ḍṇ	ḍṇ	ḍṇ	ḍṇ	ḍṇ	..	..	ḍḍh
VI.	Ṇ	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
VII.	P	..	..	bd	bdh	bm	bmā	..	bd	bm	bm	bm	bm	bm	..	..	bdh
VIII.	M	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
IX a.	H and R	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
exc. AH and AH	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
IX b.	AH	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
AH (not AR)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..

Note.—I. The sign .. means that no change takes place in the initial or final letter. II. The sign ṇ, before a letter, indicates that it is preceded by a long vowel; the sign o, that the letter is to be elided. III. In col. IX b, ḍ, means that the form is the same as in col. IX a. IV. The sign ṇ is used to distinguish the real and necessary from the optional Anuvāsa.

Table showing the Combination of Final with Initial Consonants.

FINAL.	I	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
	IN PAUSA.	अ	आ	इ	उ	ए	ओ	अ	इ	उ	ए	ओ	अ	इ	उ	ए	ओ
I. क्	क(ग)	ग	गा	...	ग	ग	ग	...	ग	ग	ग	...	ग	ग	ग	ग	ग
II. क्	...	कु	का	...	...	...	...	...	...	...	...	...	...	...	...	...	...
III. द	द(र)	र	रा	...	र	र	र	...	र	र	र	...	र	र	र	र	र
IV. ग	...	ग	गा	...	...	...	...	...	...	...	...	...	...	...	...	...	...
V. न	न(र)	र	रा	...	र	र	र	...	र	र	र	...	र	र	र	र	र
VI. न	...	न	ना	...	...	...	...	...	...	...	...	...	...	...	...	...	...
VII. प	प(र)	र	रा	...	र	र	र	...	र	र	र	...	र	र	र	र	र
VIII. य	य(र)	र	रा	...	र	र	र	...	र	र	र	...	र	र	र	र	र
IX a. : and र exc. अ: and आ:	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
IX b. आ: अ: (not अर)	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

Note.—I. The sign ... means that no change takes place in the initial or final letter. II. The sign ' before a letter, indicates that it is preceded by a short: the sign ^, that it is preceded by a long vowel: the sign o, that the letter is to be elided. III. In col. IX b, id. means that the form is the same as in col. IX a.

IV. The sign ' is used to distinguish the real and necessary from the optional Anusvara.

FINAL.	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35
	त	थ	द	ध	न	व	म	य	भ	म	य	र	ल	व	श	ष	स	ह
I. क्	ग्द	ग्ध	ग्न	...	...	ग्ब	ग्भ	ग्म	ग्य	ग्द	गल	गव	ग्श	ग्ष	...	ग्ह
II. ख्	खश	खष	खस	...
III. द्	दु	दध	दन	...	...	दु	दभ	दम	दय	द	द	द	दश	दष	दस	...
IV. य्	यश	यष	यस	...
V. त्	त	तध	तन	...	...	त	तभ	तम	तय	त	त	त	तश	तष	तस	...
VI. न्	नश	नष	नस	...
VII. प्	प	पध	पन	...	...	प	पभ	पम	पय	प	प	प	पश	पष	पस	...
VIII. ब्	ब	बध	बन	...	...	ब	बभ	बम	बय	ब	ब	ब	बश	बष	बस	...
IX a. :and र् exc. वा:and खा:	व	वध	वन	...	...	व	वभ	वम	वय	व	व	व	वश	वष	वस	...
IX b. जा: ख: (not जर्)	ज	जध	जन	...	...	ज	जभ	जम	जय	ज	ज	ज	जश	जष	जस	...