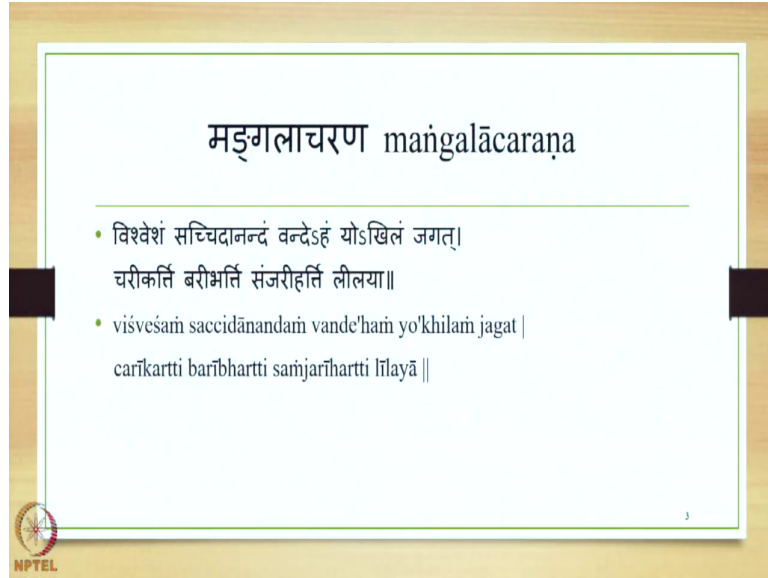


समास samāsa in Pāṇinian grammar- I
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Indian Institute of Technology, Bombay

Lecture - 53
उपपदसमास upapadasamāsa - 10

Welcome, I welcome you all to this lecture in the course samasa in Paninian grammar and this is the 1st course on samasa. We begin our lecture as is our practice by the recitation of the mangala charana.

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मङ्गलाचरण mangalācaraṇa

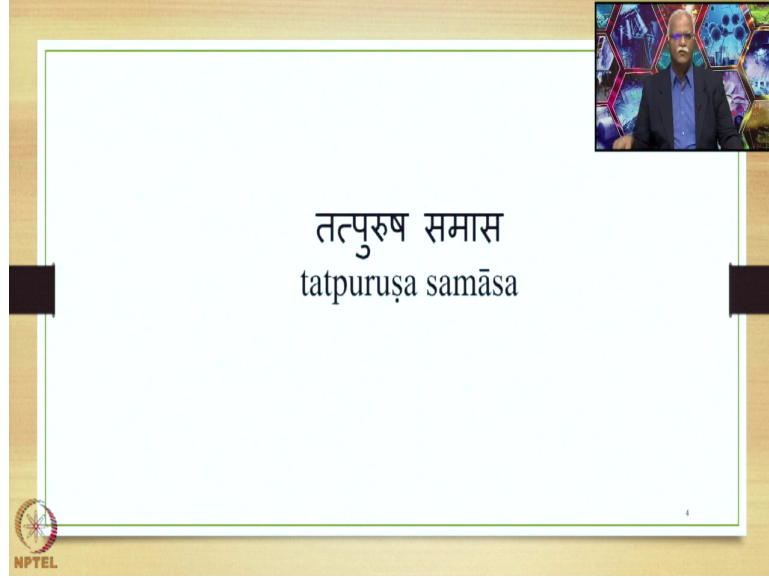
- विश्वेशं सच्चिदानन्दं वन्देऽहं योऽखिलं जगत्।
चरीकर्ति बरीभर्ति संजरीहर्ति लीलया ॥
- viśveśaṁ saccidānandaṁ vande'haṁ yo'khilam jagat |
carīkartti barībhartti saṁjarīhartti līlayā ||

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3

[FL].

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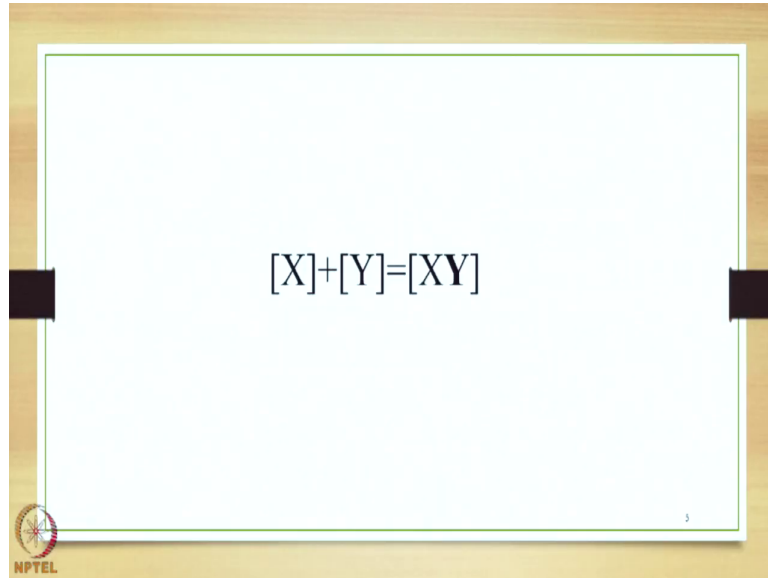
In this course we are concentrated on the tatpuruṣa samasa. Tatpuruṣa samasa is one of the four major types of samasas in Sanskrit. The four are avyayibhav, tatpuruṣa, bhahuvrihi and dvandva in that order as stated in the grammar of Panini in the text of Ashtadhyayi. Tatpuruṣa samasa is by far the most productive of the samasas.

Panini has also spent considerable amount of time and also space in terms of the number of sutras in dealing with the tatpuruṣa samasa in comparison with the other types of samasas. Be it samasa vidhayaka sutra or samasanta pratyaya vidhayaka sutra or svara vidhayaka sutra. The sutras prescribing the tatpuruṣa samasa they are quite big, quite numerous with reference to the other samasas and the sutras stated to explain the phenomena related to those types of samasas.

Tatpurusha samasa also has got quite a lot of variety and we have studied many of these samasas. So, far we started with the vibhakti tatpurusha and then in the vibhaktis we started with dwitiya, tritiya, chaturthi, panchami, saptami and then shashti in this particular order.

Then we studied karmadharaya samasa along with dvigu following which we studied the naya tatpurusha samasa and also ekadeshi tatpurusha samasa. After that we studied the gatisamasa as well as the pradi samasa followed by the upapda tatpurusha samasa that we are studying right now.

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$$[X]+[Y]=[XY]$$

The formation of the tatpurusha samasa can be easily explained in the form of the equation shown on the slide where we have X and Y as two different entities and separate entities in terms of meaning as well as word form as well as accent. However, these two are interrelated

semantically and therefore, the speaker of Sanskrit decides to merge them together and form an output which is one single unit.


So, XY is the output formed and in this XY, Y acts as the head of this XY and that is why Y is written in bold characters. What this means is that now XY is 1 unit, but within that Y acts as a head which means that when XY is interrelated with any other external word in the sentence this interrelation of XY with other external word will happen only through Y.

X will be interrelated with any other external element only through Y. When X is interrelated with any other external word without going through Y such a samasa is treated as an exception and it is termed as asamartha samasa.

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A 2.2.19(1/16)

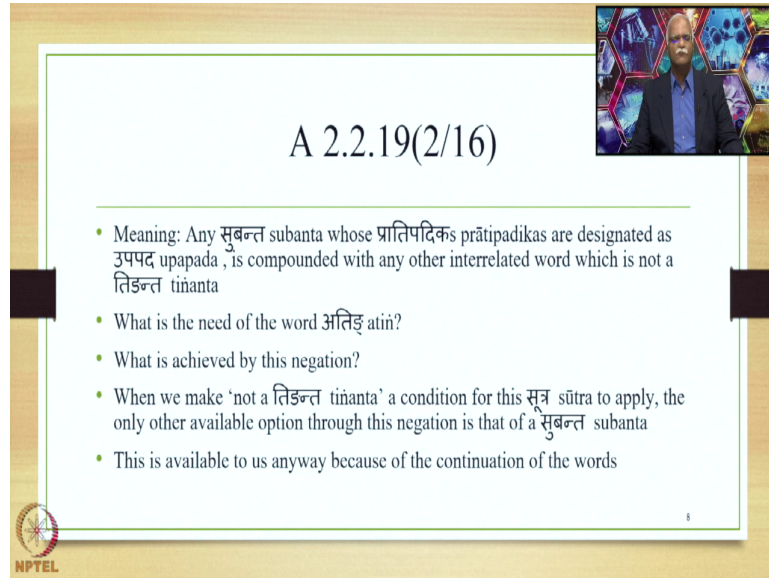
- उपपदम् अतिङ्। upapadam atin| A 2.2.19
- उपपदम्upapadam- (1/1) the word designated as उपपद upapada by A 3.1.92 तत्र उपपदं सप्तमीस्थम्। tatra upapadam̐ saptamīsthām|(उपसर्जन upasarjana and पूर्वनिपात pūrvanipāta)
- अतिङ् atin- (1/1) which is not तिङ् tin (which is not a तिङन्त tinanta)
- Words contd: सुप् sup(1/1) (A 2.1.2), सह सुपा (3/1), saha supā (A 2.1.4)
- समर्थः पदविधिः। samarthaḥ padavidhiḥ | A 2.1.1



Let us now study some remaining upapada samasas. Upapada samasa is prescribed by the sutra upapadam atin 2.2.19. This sutra has got two padas upapadam as well as atin. Upapadam is 1 slash 1 of upapada which means the word designated as upapada and this is designated by the sutra 3.1.92 tatra upapadam saptamistham.

Since the word upapadam appears in prathama vibhakti by the sutra prathama nirdistam samasa upasarjanam the upapada will get the upasarjana [FL], thereby by the sutra upasarjanam purvam the upapada will have the purvanipata. The upapada will occupy the first position of the samasa. The second word in the sutra is atin which is also 1 slash 1 and atin means which is not a tin. Eventually it means which is not a tinanta. Words continued in the sutra are sup and also saha supa as well as samarthah padavidhih.

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A 2.2.19(2/16)

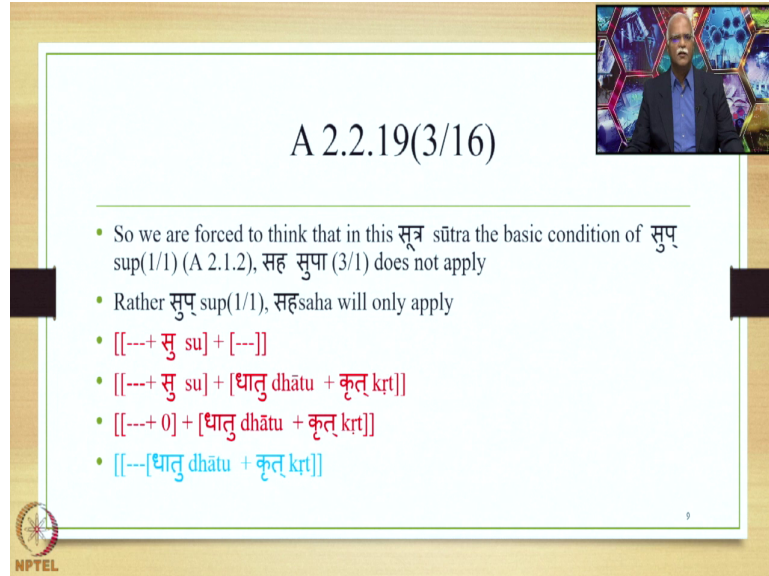
- Meaning: Any सुबन्त subanta whose प्रतिपदिकs prātipadikas are designated as उपपद upapada , is compounded with any other interrelated word which is not a तिङन्त tinanta
- What is the need of the word अतिङ् atin?
- What is achieved by this negation?
- When we make 'not a तिङन्त tinanta' a condition for this सूत्र sūtra to apply, the only other available option through this negation is that of a सुबन्त subanta
- This is available to us anyway because of the continuation of the words

NPTEL

So, the meaning of the sutra is the following any subanta whose pratipadikas are designated as upapada is compounded with any other interrelated word which is not a tinanta any subanta whose pratipadikas are designated as upapada is compounded with any other interrelated word, which is not a tinanta. There are certain questions that arise after reading this particular meaning. What is the need of the word atin in this particular sutra?

This is the first question what it implies is that, what is achieved by this negation in the word atin? The questions arise because when we make a not a tinanta a condition for this sutra to apply the only other available option through this negation is that of a subanta because [FL] is the definition of pada and once we negate tinanta what remains is only a subanta and this is available to us anyway because of the continuation of the word sup and saha supa. So, what is the need of the word atin in the sutra?

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A 2.2.19(3/16)

- So we are forced to think that in this सूत्र sūtra the basic condition of सुप् sup(1/1) (A 2.1.2), सह सुपा (3/1) does not apply
- Rather सुप् sup(1/1), सहसाहा will only apply
- [[---+ सु su] + [---]]
- [[---+ सु su] + [धातु dhātu + कृत् krt]]
- [[---+ 0] + [धातु dhātu + कृत् krt]]
- [[---[धातु dhātu + कृत् krt]]

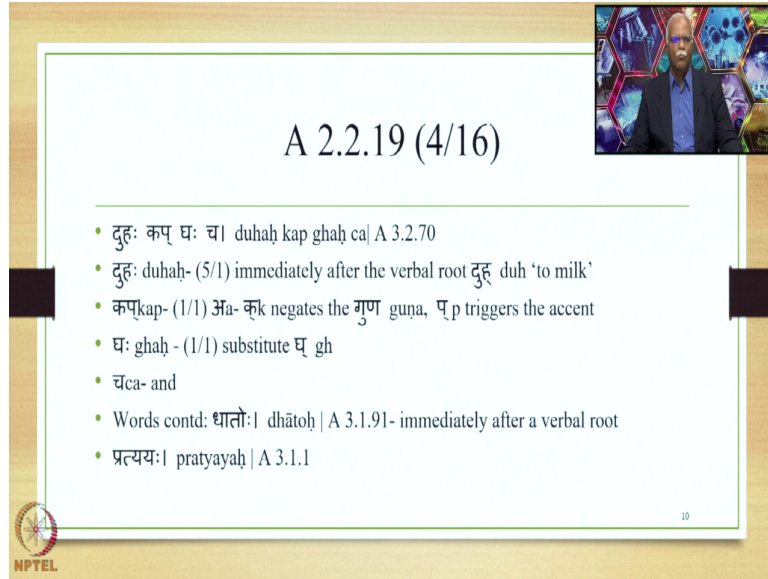
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And still Panini maintains this negation and says atin. So, we are forced to think that in this sutra the basic condition of sup saha supa does not apply rather sup only with saha will apply. So, the structure of such a samasa would be of the following kind where we have two elements the first one being the subanta ending in su and the second one ending in a krt suffix.

So, when we say atin we refer to krt tin and krt both are the terms for the suffixes which are added after a verbal root dhatu. And therefore, when tin is negated what remains is krt. So, the first is the purvapada ending in su and the second element is the element ending in krt suffix.

So, dhatu plus krt supo dhatu pratipadika yoho will apply and will delete su in the purvapada and so we have the output generated of this kind where we have the purvapada pratipadika followed by the dhatu plus krt this element and this will be the structure of the upapada samasa.

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A 2.2.19 (4/16)

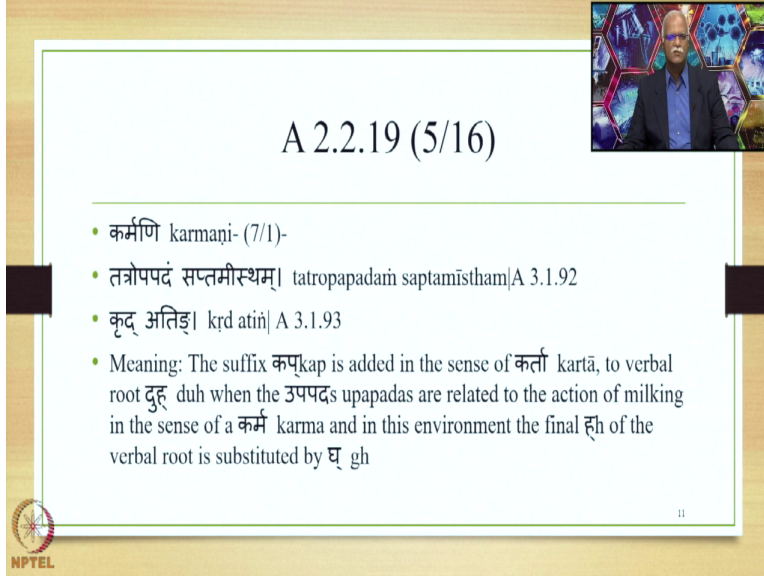
- दुहः कप् घः च। duhaḥ kap ghaḥ ca | A 3.2.70
- दुहः duhaḥ- (5/1) immediately after the verbal root दुह् duh 'to milk'
- कप्kap- (1/1) अ- क् negates the गुण guṇa, प् p triggers the accent
- घः ghaḥ - (1/1) substitute घ् gh
- चca- and
- Words contd: धातोः | dhātoḥ | A 3.1.91- immediately after a verbal root
- प्रत्ययः | pratyayaḥ | A 3.1.1

NPTEL

Now, let us study some more suffixes stated by some more sutras in the section 3.2.1 up to 1.0.1 onwards. Right now we are studying the sutra duhaḥ kap ghaḥ ca 3.2.70. The words in the sutra are duhaḥ kap ghaḥ and ca the sutra reads duhaḥ kap ghaḥ ca 3.2.70. The words which are part of this sutra are duhaḥ which is 5 slash 1 of the duh which means immediately after the verbal root duh to milk.

Kap which is 1 slash 1 of kap the suffix is a with k as a marker which negates the guṇa and p as another marker which triggers the accent. Also ghaḥ is 1 slash 1 which is the substitute gh consonant gh and ca, ca means and words continued are dhātoḥ 3.1.91 which means immediately after a verbal root pratyayaḥ 3.1.1.

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A 2.2.19 (5/16)

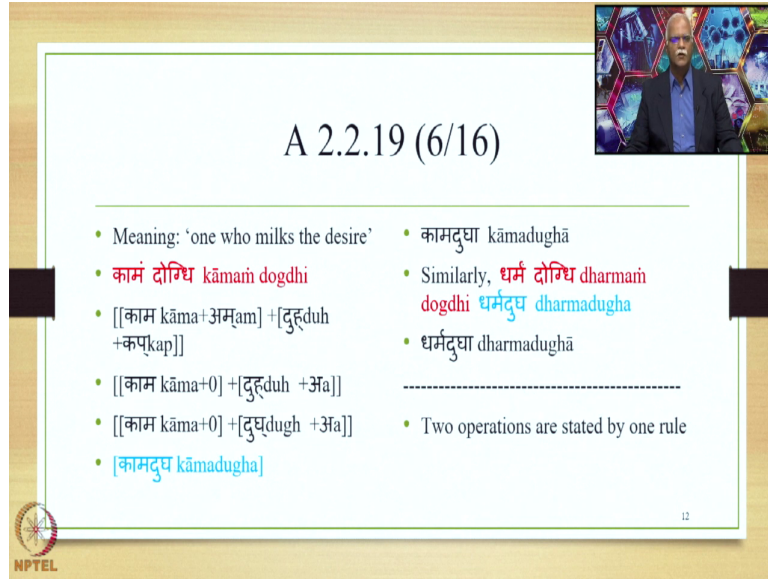
- कर्मणि karmani- (7/1)-
- तत्रोपपदं सप्तमीस्थम्। tatropapadam saptamīstham|A 3.1.92
- कृद् अतिङ्। kṛd atin| A 3.1.93
- Meaning: The suffix कप्kap is added in the sense of कर्ता kartā, to verbal root दुह् duh when the उपपदs upapadas are related to the action of milking in the sense of a कर्म karma and in this environment the final ह् of the verbal root is substituted by घ् gh

NPTEL

Karmani 7 slash 1 which means karmani upapadai when karma is the upapada by tatropapadam saptamistham 3.1.92 also krd atin is present 3.1.93. So, the meaning of the sutra is the following the suffix kap is added in the sense of karta to verbal root duh when the upapadas are related to the action of milking in the sense of karma.

And in this environment the final ha of the verbal root is substituted by gh. I repeat, does a fixed kap is added in the sense of karta to verbal root duh when the up upapadas are related to the action of milking in the sense of a karma and in this environment the final ha of the verbal root duh is substituted by gh.

(Refer Slide Time: 12:25)



A 2.2.19 (6/16)

- Meaning: 'one who milks the desire'
- कामं दोग्धि kāmam dogdhi
- [[काम kāma+अम्am]+[दुह्duh+कप्kap]]
- [[काम kāma+0]+[दुह्duh+अa]]
- [[काम kāma+0]+[दुग्ḍugh+अa]]
- [कामदुग्ḥ kāmaduḡḥā]
- कामदुग्ḥā kāmaduḡḥā
- Similarly, धर्मं दोग्धि dharmam dogdhi धर्मदुग्ḥ dharmaduḡḥā
- धर्मदुग्ḥā dharmaduḡḥā

- Two operations are stated by one rule

NPTEL 12

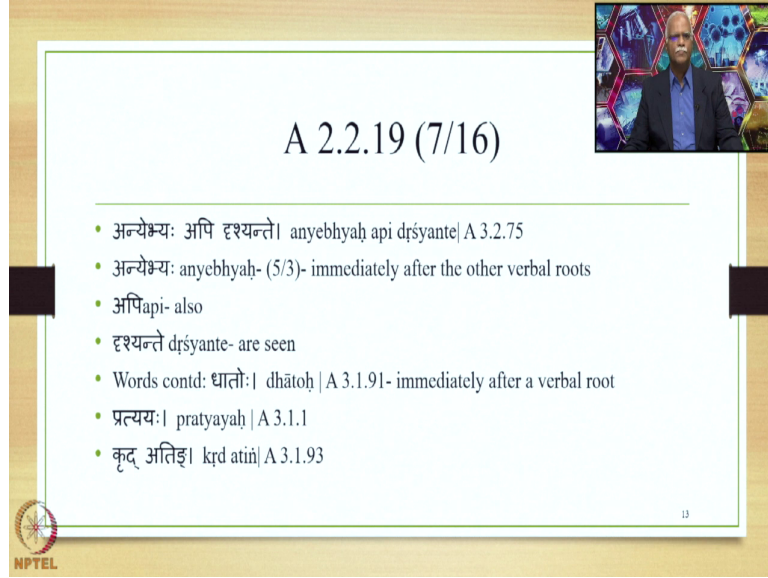
So, here are the examples when the meaning to be denoted is one who milks the desire in this sense we have kamam dogdhi as the laukikavighraha and the alaukikavighraha would be kama plus am plus duh plus kap, kap is prescribed by this particular sutra. Now, samasa [FL] takes place and then pratipadika [FL] takes place and then supo dhatu pratipadika yoho applies.

So, now, we have kama plus 0 plus duh plus a then by the same sutra [FL] ha of the verbal root duh is replaced by gh. And so we have kama plus 0 plus dugha plus a and then we join them together and we get kamadugha. Kamadugha means kamam dogdhi one who milks the desire and the feminine form would be kamadugha.

Similarly, dharmam dogdhi will be the laukikavikraha one who milks the dharma and so, the derived output would be dharmadugha. In this process we follow the same procedure and we also have the feminine form dharmadugha. We note that this sutra [FL] is stating two

operations first the addition of the suffix kap immediately after the verbal root duh and the substitution of the gh in place of ha which is part of the verbal root duh.

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A 2.2.19 (7/16)

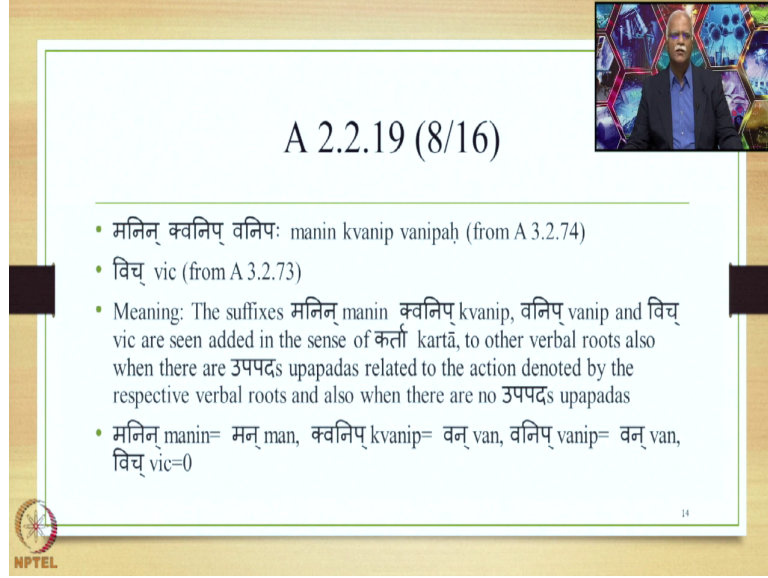
- अन्येभ्यः अपि दृश्यन्ते। anyebhyaḥ api dṛśyante | A 3.2.75
- अन्येभ्यः anyebhyaḥ- (5/3)- immediately after the other verbal roots
- अपिapi- also
- दृश्यन्ते dṛśyante- are seen
- Words contd: धातोः | dhātoḥ | A 3.1.91- immediately after a verbal root
- प्रत्ययः | pratyayaḥ | A 3.1.1
- कृद् अतिङ् | kṛd atinḥ | A 3.1.93

NPTEL

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Let us proceed further the next sutra, which we study is anyebhyaḥ api dṛśyante. A very unique sutra anyebhyaḥ api dṛśyante 3.2.75. In this sutra there are three padas anyebhyaḥ, api and dṛśyante. Anyebhyaḥ is 5 slash 3 of anya which means immediately after the other verbal roots. Api means also and dṛśyante means are seen words continued are dhatoḥ from 3.1.91, which means immediately after a verbal root pratyayaha 3.1.1 kṛt atin 3.1.93.

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A 2.2.19 (8/16)

- मनिन् क्वनिप् वनिपः manin kvanip vanipah (from A 3.2.74)
- विच् vic (from A 3.2.73)
- Meaning: The suffixes मनिन् manin क्वनिप् kvanip, वनिप् vanip and विच् vic are seen added in the sense of कर्ता kartā, to other verbal roots also when there are उपपदs upapadas related to the action denoted by the respective verbal roots and also when there are no उपपदs upapadas
- मनिन् manin= मन् man, क्वनिप् kvanip= वन् van, वनिप् vanip= वन् van, विच् vic=0

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Manin, kvanip and vanipah from 3.2.75 vic continues from 3.2.73. So, the meaning of the sutra is the suffixes manin, kvanip, vanip and vic are seen added in the sense of karta to other verbal roots also when there are upapadas related to the action denoted by the respective verbal roots and also when there are no upapadas.

I repeat, the suffixes manin kvanip vanip and vic are seen added in the sense of a karta to other verbal roots also when there are upapadas related to the action denoted by the respective verbal roots and also when there are no upapadas. Manin is a suffix in which the suffix that is visible in the form or audible in the form is man in kvanip van in vanip van and vic is a 0 suffix.

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A 2.2.19 (9/16)

- Meaning: 'one who slays/removes nicely'
- शोभनं शृणाति sobhanam smṛāti
- [[सुsu+ सुsu] + [शृ śṛ + मनिन्manin]]
- [[सुsu+ 0] + [शृ śṛ + मन्man]]
- [[सुsu+ 0] + [शर śar + मन्man]]
- [सुशर्मन् susarman]

- Meaning: 'one who goes in the morning'
- प्रातर एति prātar eti
- [[प्रातरprātar+सुsu]+[इि+क्वनिप् kvanip]]
- [[प्रातर prātar+ 0] + [इि + वन्van]]
- [[प्रातर prātar+ 0] + [इि + वन्van]]
- [[प्रातर prātar+ 0] + [इित् + वन्van]]
- [प्रातरित्वन् prātaritvan]

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15

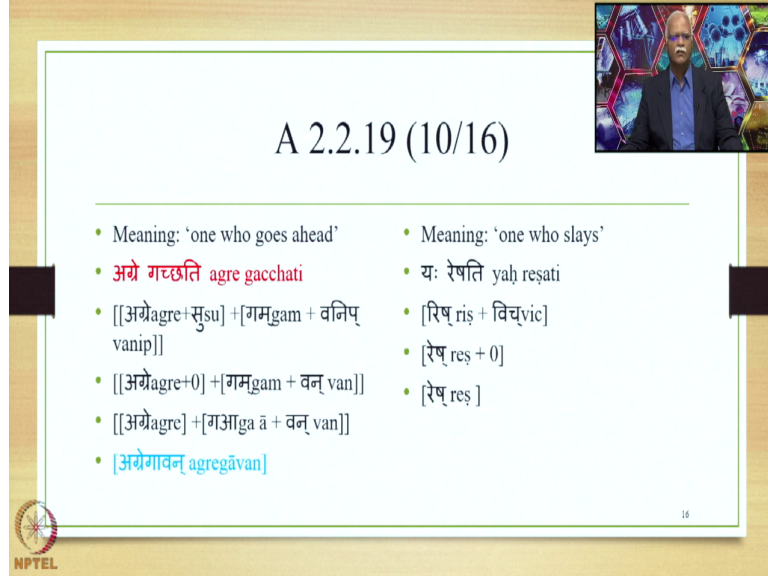
So, now the meaning to be expressed is one who slays or one who removes nicely sobhanam smṛati. In this case now we have su plus su plus sru plus manin as the alaukikavighraha following this particular sutra and so because now the samasa [FL] will take place. So, the pratipadika [FL] will also takes place and supo dhatu pratipadika yoho will apply and will delete the su in the purvapada.

So, we have su plus 0 plus sru plus man and we have su plus 0 plus sar plus man and finally, we get susarman as the compound output which means sobhanam smṛati one who slays or removes nicely. Similarly, when the meaning to be conveyed is one who goes in the morning pratar eti here we have pratar plus su plus i plus kvanip this is the alaukikavighraha.

Now samasa [FL] happens pratipadika [FL] also happens supo dhatu pratipadika yoho takes place. So, now, we have paratha plus 0 plus e plus van and then paratha plus 0 plus e is added

with the augment the. So, we have prataritvan and the finally, derived compound output is prataritvan meaning the same as pratar eti one who goes in the morning.

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A 2.2.19 (10/16)

- Meaning: 'one who goes ahead'
- अग्रे गच्छति agre gacchati
- [[अग्रेagre+सुsu] +[गमृgam + वनिप् vanip]]
- [[अग्रेagre+0] +[गमृgam + वन् van]]
- [[अग्रेagre] +[गआga ā + वन् van]]
- [अग्रेगावन् agregāvan]

- Meaning: 'one who slays'
- यः रेणति yah reṣati
- [रिष् riṣ + विच्vic]
- [रेष् reṣ + 0]
- [रेष् reṣ]

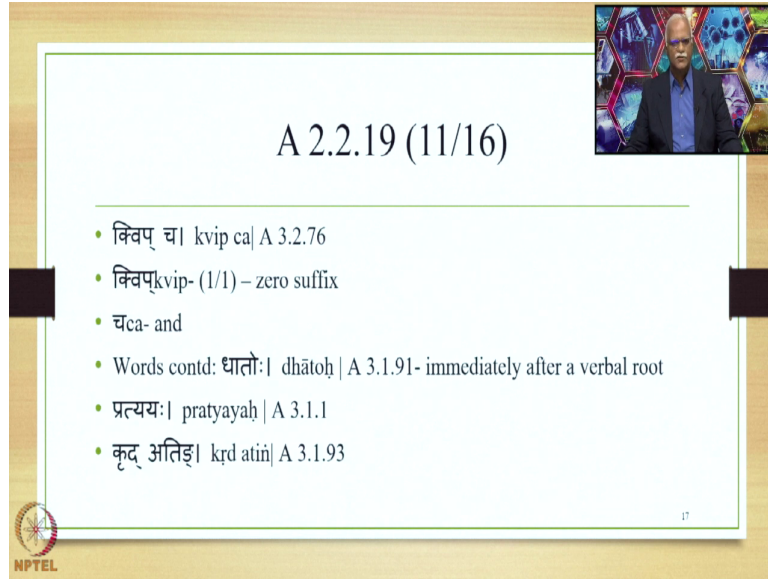
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Similarly, one who goes ahead and here we have agre gacchati and agre plus su plus gama plus vanip this is the alaukikavighraha and so we get agre plus 0 plus gama plus 1 van then finally, ma is substituted by a and we have agre ga a plus van and finally, we get the form agregavan as the compound output one who goes ahead.

Similarly, when the meaning is one who slays the laukikavighraha is yah resati and here we add the suffix vic and so, we get risa plus vic and resa plus vic and finally, derived output is res. This is not a compound output, but this is shown to demonstrate that these suffixes are added when the upapadas exist and also when the upapadas do not exist.

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A 2.2.19 (11/16)

- क्विप् च | kvip ca | A 3.2.76
- क्विप् kvip- (1/1) – zero suffix
- च ca- and
- Words contd: धातोः | dhātoḥ | A 3.1.91- immediately after a verbal root
- प्रत्ययः | pratyayah | A 3.1.1
- कृद् अतिङ् | kṛd atinḥ | A 3.1.93

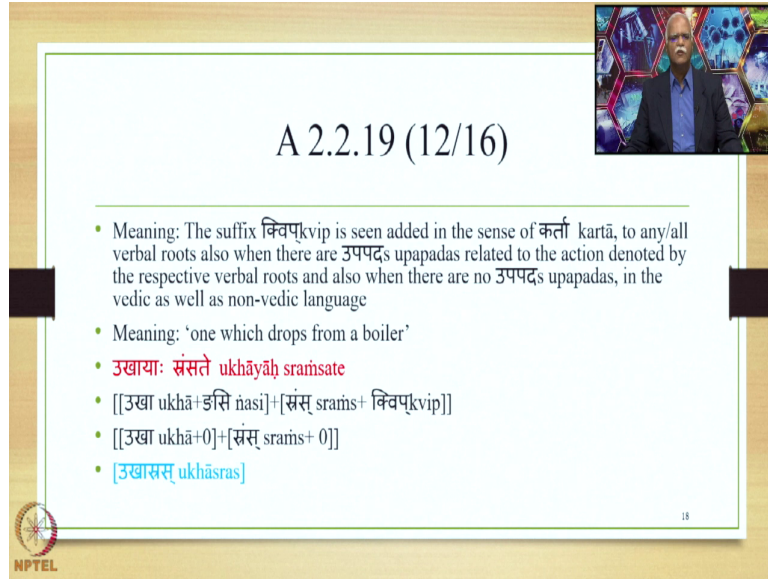
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The next sutra is kvip ca this is 3.2.76. Kvip ca has got two padas kvip and ca. Kvip is 1 slash 1 which is a 0 suffix ca means and. Words continued are dhatoḥ 3.1.91 which means immediately after a verbal root and pratyayah 3.1.1 also kṛt atin 3.1.93. So, the meaning of the sutra is the following the suffix kvip is seen added in the sense of karta to any or all verbal roots also when there are upapadas related to the action denoted by the respective verbal roots.

And also when there are no upapadas in the Vedic as well as non-Vedic language. I repeat the suffix kvip is seen added in the sense of karta to any or all verbal roots also when there are upapadas related to the action denoted by the respective verbal roots and also when there are no upapadas in the Vedic as well as non-Vedic language.

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A 2.2.19 (12/16)

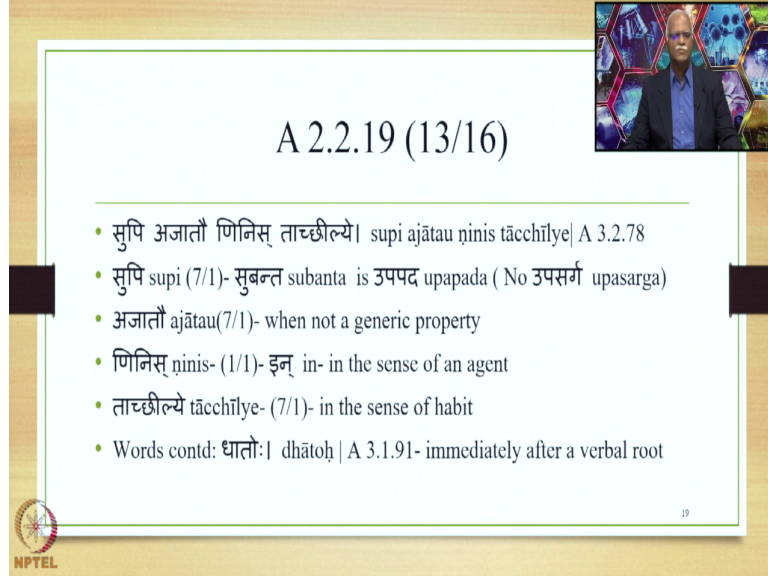
- Meaning: The suffix क्विप् kvip is seen added in the sense of कर्ता kartā, to any/all verbal roots also when there are उपपदs upapadas related to the action denoted by the respective verbal roots and also when there are no उपपदs upapadas, in the vedic as well as non-vedic language
- Meaning: 'one which drops from a boiler'
- उखायाः संसते ukhāyāḥ sramsate
- [[उखा ukhā+इसि nasi]+[संस् srams+ क्विप् kvip]]
- [[उखा ukhā+0]+[संस् srams+ 0]]
- [उखासस् ukhāsras]

NPTEL

So, the meaning is to be conveyed is one which drops from a boiler ukhayah sramsate. So, we have ukha plus nasi plus srams. So, plus kvip and then the samasa [FL] takes place. So, the pratipadika [FL] takes place. So, supo dhatu pratipadika yoho applies and so we have uka plus 0 plus srams plus 0 kvip is a 0s of x.

But because it is kit the anusvara in sramsa gets deleted and so we have ukhasras as the form of the pratipadika in the form of the finally, derived compound output which means the same as ukhayah sramsate one which drops from a boiler.

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A 2.2.19 (13/16)

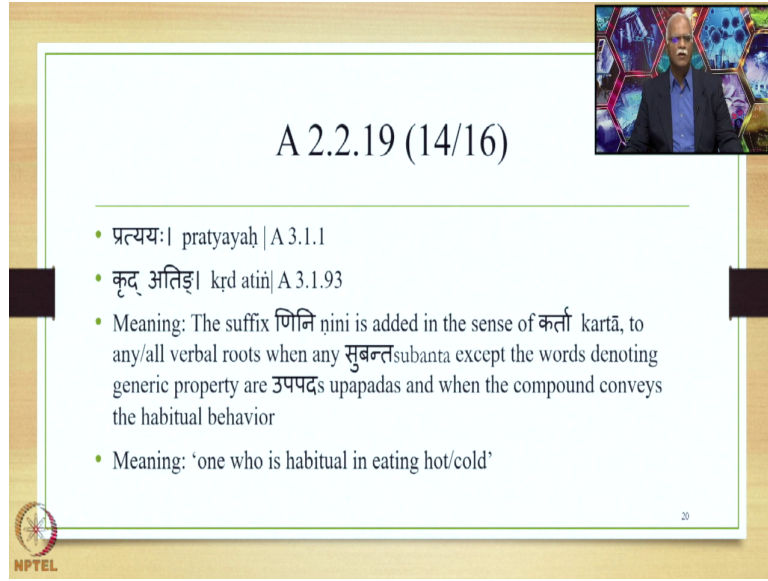
- सुपि अजातौ णिनिस् ताच्छील्ये। supi ajātau ṇinis tācchīlye | A 3.2.78
- सुपि supi (7/1)- सुबन्त subanta is उपपद upapada (No उपसर्ग upasarga)
- अजातौ ajātau(7/1)- when not a generic property
- णिनिस् ṇinis- (1/1)- इन् in- in the sense of an agent
- ताच्छील्ये tācchīlye- (7/1)- in the sense of habit
- Words contd: धातोः| dhātoḥ | A 3.1.91- immediately after a verbal root

NPTEL

19

The next sutra that we study is 3.2.78 supi ajatau ninis tacchilye. There are four padas in the supi, ajatau, ninis and tacchilye. Supi is 7 slash 1 meaning subanta is the upapada thereby no upasarga is understood as upapada ajatau is 7 slash 1 when not a generic property is denoted and ninis is 1 slash 1 of nini, nini means in, in the sense of an agent or karta tacchilye is 7 slash 1, which means in the sense of habit. Words continued are dhatoḥ 3.1.91 which means immediately after a verbal root.

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A 2.2.19 (14/16)

- प्रत्ययः। pratyayah | A 3.1.1
- कृद् अतिङ्। kṛd atin| A 3.1.93
- Meaning: The suffix णिनि nini is added in the sense of कर्ता kartā, to any/all verbal roots when any सुबन्त subanta except the words denoting generic property are उपपदs upapadas and when the compound conveys the habitual behavior
- Meaning: 'one who is habitual in eating hot/cold'

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Pratyayah 3.1.1 krt atin 3.1.93. So, the meaning of the sutra is the following the suffix nini is added in the sense of karta to any or all verbal roots when any subanta except the words denoting generic property are upapadas and when the compound conveys the habitual behavior.

I repeat, the suffix nini is added in the sense of karta to any or all verbal roots when any subanta except the words denoting generic property are upapadas and when the compound conveys the habitual behavior, when the compound conveys the habitual behavior. So, if the meaning is one who is habitual in eating hot or cold if this meaning is to be conveyed.

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A 2.2.19 (15/16)

- उष्णं भुङ्क्ते uṣṇam̐ bhun̐kte
- शीतं भुङ्क्ते śītam̐ bhun̐kte
- [[उष्ण uṣṇa+अम्am] +[भुज्bhuj +णिन्nin]]
- [[शीत śīta+अम्am] +[भुज्bhuj +णिन्nin]]
- [[उष्ण uṣṇa+0] +[भुज्bhuj +इन्in]]
- [[शीत śīta+0] +[भुज्bhuj +इन्in]]
- [[उष्ण uṣṇa+0] +[भोज्bhoj +इन्in]]
- [[शीत śīta+0] +[भोज्bhoj +इन्in]]
- [उष्णभोजिन् uṣṇabhōjin]
- [शीतभोजिन् śītabhōjin]

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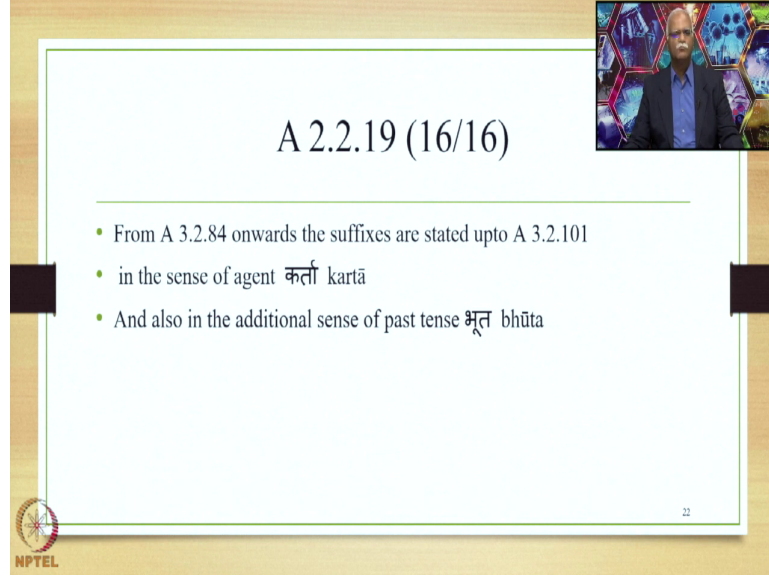
We have usnam bhunkte as well as sitam bhunkte as the laukikavigrahas and so from usnam bhunkte we have usna plus am plus bhuj plus nin this is alaukikavigraha. So, samasa [FL] takes place. So, pratipadika [FL] takes place. So, supa dhatu pratipadika yoho applies and we have usna plus 0 plus bhuj plus in as the next step in the process of derivation.

Then we have usna plus 0 plus bhoja plus in and finally, we get the derived compound output in the form of usnabhojin. Usnabhojin means usnam bhunkte one who is habitual in eating hot food. Similarly, sitam bhunkte is the laukikavigraha and the alaukikavigraha would be sita plus am plus bhuj plus nin and then samasa [FL] takes places.

So, pratipadika [FL] takes place and supa dhatu pratipadika yoho applies and so, we have sita plus 0 plus bhuj plus in. So, the next we get sita plus 0 plus bhoja plus in and finally, we get

the compound output in the form of sitabhojin. Sitabhojin means one who has a habit of eating cold food sitabhojin this means the same thing as sitam bhunkte.

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A 2.2.19 (16/16)

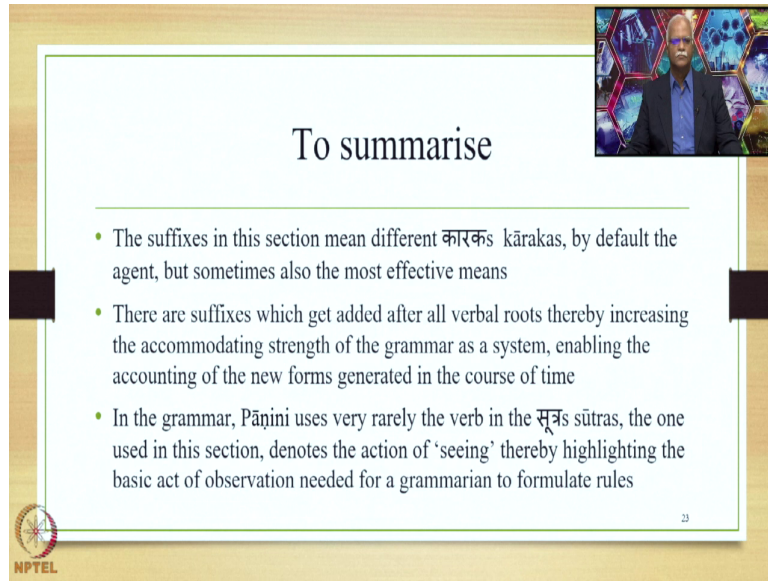
- From A 3.2.84 onwards the suffixes are stated upto A 3.2.101
- in the sense of agent कर्ता kartā
- And also in the additional sense of past tense भूत bhūta

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Now, we have some more upapadas and some more suffixes, but now we enter another important adhikara at 3.2.84. So, from 3.2.84 onwards the suffixes are stated up to 3.2.101 which are stating the upapadas and various suffixes in the context of these upapadas. These suffixes are denoting the sense of an agent, but also an additional sense of past tense and these suffixes will be studied in the next lecture.

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The slide is titled "To summarise" and contains three bullet points. In the top right corner, there is a small inset image of a man with glasses and a dark suit. The slide is framed by a light green border. The NPTEL logo is visible in the bottom left corner of the slide area.

To summarise

- The suffixes in this section mean different कारकs kārakas, by default the agent, but sometimes also the most effective means
- There are suffixes which get added after all verbal roots thereby increasing the accommodating strength of the grammar as a system, enabling the accounting of the new forms generated in the course of time
- In the grammar, Pāṇini uses very rarely the verb in the सूत्रs sūtras, the one used in this section, denotes the action of 'seeing' thereby highlighting the basic act of observation needed for a grammarian to formulate rules

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To summarize the suffixes in this particular section mean different karakas by default they mean agent, but sometimes also the most effective means namely the karana. There are suffixes which get added after all verbal roots thereby increasing the accommodating strength of the grammar as a system, enabling the accounting of the new forms generated in the course of time.

In the grammar of Panini, Panini uses very rarely the verb in the sutras the one used in this particular section drshyante denotes the action of seeing thereby highlighting the basic act of observation needed for a grammarian to formulate rules. We studied some more suffixes and some more sutras formulating the upapada tatpurusha samasa in the coming lecture. These are the texts referred to.

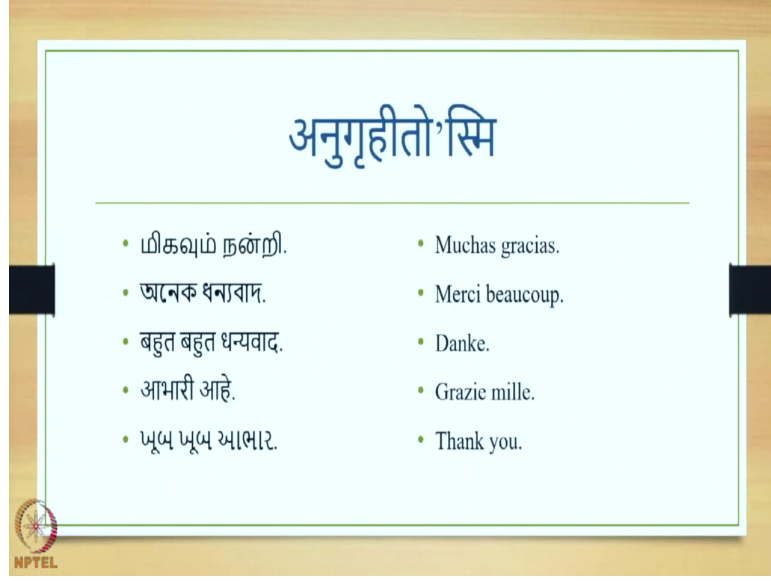
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Referred Texts

- अष्टाध्यायी Aṣṭādhyāyī
- समर्थाह्निक Samarthāhnikā from the व्याकरणमहाभाष्य Vyākaraṇa-Mahābhāṣya
- वाक्यपदीय Vākyapadīya
- काशिकावृत्ति Kāśikāvṛtti
- समासप्रकरण Samāsaprakaraṇa from the वैयाकरणसिद्धान्तकौमुदी Vāyākaraṇa-siddhānta-kaumudī



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अनुगृहीतो'स्मि

- ढीकडडडं ढुणंढुी.
- अनेक धनडडड.
- डडुत डडुत धनडडड.
- आडडडी आहे.
- डूडु डूडु आडडड.
- Muchas gracias.
- Merci beaucoup.
- Danke.
- Grazie mille.
- Thank you.

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Thank you very much.