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# A <br> <br> SANSKRIT PRIMER: <br> <br> SANSKRIT PRIMER: <br> BASED ON THE <br> LEITFADEN <br> FÜR DEN ELEMENTAR-CURSUS DES SANSKRIT <br> OF <br> PROFESSOR GEORG BÜHLER of vienna <br> BY <br> EDWARD DELAVAN PERRY, <br> of columbia college, new-york. 

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BOSTON:
GINN AND COMPANY

## Pese

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## Preface.

In the preface to the work* of which the following is a revision, Prof. Bühler writes as follows:
"The following Leitfaden was written last winter [1881-82], and, printed in mannscript form, was used in the instruction of quite a large number of scholars. It is based upon the purely practical method of Sanskrit instruction, which was introduced at Havg's and my own instance into the Indian secondary schools, and has become established there by means of R. G. Bhãndārkar's text-books. The attempt to transfer this method to European universities is justified by the practical success which, as my experience shows, is to be gained thereby. For I have found that beginners master the first difficulties of Sanskrit very rapidly, and that learners take the most lively and continued interest in the study, if opportunity for activity on their own part is given them from the very first, and they are introduced at once into the living language. Moreover, the question of economy of time is made the more weighty by the fact that the elements of Sanskrit form an

[^0]important aid to students of Classical and Germanic Philology, yet to a large number of such are accessible only when the subject can be mastered in a short time. On the other hand, the disadvantages necessarily entailed by the purely practical method may readily be removed later by a short methodical exposition of the grammar . . . . . The verses in the exercises are taken chiefly from Boehtlingk's Indischen Sprüchen; the sentences are in part derived from various Sanskrit works, or modelled after passages contained in them. To the last lessons no Sanskrit exercises have been appended, since the reading of the Nala or of some other easy Sanskrit work may very well be begun as soon as the formation of the perfect has been learned."

After using the Leitfaden for some time in the instruction of a class, I was convinced of its great merits as a practical introduction to the language; while on the other hand it seemed very unfortunate that it beld throughout to the native system of grammar, which, since the appearance of Prof. Whitney's work, we in America at least have learned to distrust. Under these circumstances it seemed adrisable to attempt a combination of Bühler's practical exercises with Whitney's theory; and to this end the book has been really rewritten. An introduction has been added, giving a general view of the structure of the language; the exercises have been pruned here and there, chiefly to remove forms which seemed too unusual or doubtful to have a just claim on the beginner's memory; and the number of lessons has been reduced from forty-eight to forty-five, by condensing the description, needlessly full for beginners, of the aorist, precative, and secondary conjugations. I have endeavored to retain nothing but what would supply the real wants of those for whom the book is de-
signed; yet here and there, having in mind those who may take up this study without a teacher, I have added explanations which I should otherwise have left for oral communication by the instructor.

A detailed explanation of the changes in the grammatical part of the book would require too much space to be given here. They may be summarized in the statement that I have striven to remove all forms at present "non-quotable". In the explication of the rules I have sought to be brief, but never to the sacrifice of clearness. In very many cases not only the substance but also the words of Prof. Whitney's rules have been incorporated into those of the Primer, which was done with his sanction. It seemed quite needless to designate all such borrowings by quotation-marks.

Many acknowledgments are due to those whose aid has made possible the appearance of the work. Prof. Bühler's ready generosity in consenting to the reudering of his book into a very different form from that which be gave it deserves most grateful mention. To Prof. Whitney I owe deep gratitude for many valuable suggestions; be was kind enough to look over the work in manuscript, and, later, to put at my disposal the advance sheets of his invaluable collection of verb-forms. To Prof. Lanman I am equally indebted; as well for many useful hints as for the arduous task of looking over proof-sheets, which he imposed on himself with characteristic readiness. My pupil, Mr. A. V. W. Jackson, assisted me not a little in the compilation of the Glossaries. My acknowledgments are also due to the printers, Gebr. Unger (Th. Grimm) of Berlin, for the careful manner in which their part of the work has been done.

From V. S. Apte's "Guide to Sanskrit Composition" I have derived occasional examples.

The appearance of the book has been delayed considerably beyond the date originally planned for it. The printing was begun in November last, but was interrupted by my illness, and a resulting stay of considerable length in the West Indies.

I shall esteem it a favor if any who may use this book will notify me of misprints or inaccuracies of any sort which they may remark.
E. D. P.

Berlin, August, 1885.

## NOTE TO THE SECOND EDITION.

In this edition errors have been corrected in the plates wherever possible, otherwise noted in a list of corrections and additions at the end of the book. My thanks are due to Prof. Lanman and Prof. H. F. Burton of Rochester for corrections furnished.

E. D. P.

New York, September, 1886.

## NOTE TO THE THIRD EDITION.

The revision of the book for the new impression I owe to Dr. Louis H. Gray, to whom I am glad to express my hearty thanks for his kindness in undertaking and performing this irksome task.
E. D. P.

Municir, July, 1901.

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## Suggestions for using the Primer.

The Primer can be finished by earnest students in sixteen or seventeen weeks, reckoning three lessons per week, with here and there an hour for review. After that Lanman's Sanskrit Reader, an introduction to which this work is partly intended to be, should be taken up. Students are strongly recommended to provide themselves with Whitney's Sanskrit Grammar at the outset.

It seemed advisable to leave the Introduction undivided into lessons, as different teachers may prefer to impart the alphabet, etc., to their scholars at different rates of speed. Some of the exercises for translation may be found rather too long to be completed in one lesson. In such cases it will probably be better, after requiring the translation of only so many sentences as the pupil may reasonably be expected to master in the preparation of one day's lesson, to proceed directly to the next lesson in. the following hour, leaving the untranslated sentences for a review.

The vocabularies prefixed to each exercise are not exhaustive, since words which have been treated of immediately before are sometimes omitted from them. The glossaries at the end of the book will, it is hoped, be found complete for the exercises; but the meaning of compound words must in most cases be learned from their elements; and proper names have often been omitted, their Sanskrit forms being discernible from the transliteration.

The table of contents in systematic grammatical arrangement is designed to facilitate the finding of any desired article; it may also be found useful aq an outline for a rapid grammatical review.

Arrangement of Vocabularies. The vocabularies are arranged
in strict alphabetic order (see below). All nouns, whether substantives or adjectives, are given in the stem-form. All verb-forms are placed under the root; prepositional compounds of verbs likewise, and not in the alphabetic place of the preposition. Of verbal adjectives and nouns, some important ones have been given in their alphabetic places, but the meaning of most of them must be learned from their respective roots. Pronouns are given generally in the form of the nominative.

Alphabetic Order. The alphabetic order is that given in §I, but the following points are to be noticed here:

The visarga stands next after the vowels; but a visarga regarded as equivalent to a sibilant and exchangeable with it has the alphabetic place of that sibilant.

The sign $\dot{n}$, representing "the anusvâra of more independent origin", has its place before all the mutes etc.; thus dañc and dañṣtrā stand before dakṣa.

The sign $\dot{m}$, representing an assimilated $m$, is placed according to its phonetic value. 1. If $\dot{m}$, resulting from the assimilation of $m$ to a somivowel, sibilant, or $h$, represent a nasal semivowel or anusvära, then its place is like that of $\dot{n}$. Thus pums comes before punya and saṁçaya before sakrt. 2. But if $\dot{m}$ be the product of $m$ assimilated to a mute, representing $\bar{n}, \tilde{n}, n, n$, or $m$, then its place is that of the nasal so represented.

## Introduction.

## Alphabet.

I. Sanskrit is commonly written in what is called the Devanāgarī alphabet. The characters of this, and the European characters which will be used in transliterating them, are as follows:

Vowels.


## Consonants.

surd stird asp. sonant sonant asp. nasal


Sibilants: palatal श $f$; lingual ष $s$; dental स 8 . Aspiration ह $h$.
2. The above order is that in which the sounds are catalogued by native grammarians; and European scholars have adopted it as the alphabetic order, for dictionaries, etc. The writing runs from left to right.
3. The theory of the devanāgari mode of writing is syllabic and consonantal. That is, it regards as the written unit, not the simple sound, but the syllable; and further, it regards as the substantial part of the syllable the consonant (or the consonants) preceding the vowel - this latter being merely implied, as is the case with short \#ु $a$, except when initial, or, if written, being written by a subordinate sign attached to the consonant.
4. Hence follow these two principles:
A. The forms of the vowel-characters given above are used only when the vowel forms a syllable by itself, or is not combined with a preceding consonant: that is, when it is initial, or preceded by another vowel. In combination with a consonant, other modes of representotion are used.
B. If more than one consonant precede a vowel, forming with it a single syllable, their characters must be combined into a single character.
5. According to the Hindu mode of dividing syllables, each syllable must end in a vowel, or visarga, or anusvära, except at the end of the word; and as ordinary Hindu usage does not divide the words of a sentence in writing, a final consonant is combined into one syllable with the initial vowel or consonant of the following word. so that a syllable ends in a consonant only at the end of the sentence.

Thus the sentence kṣetreṣu siktābhir meghānām adbhir dhānyàm prarüdham - 'by the water which drops from the clouds upon the fields the grain grows tall' - would be considered as consisting of the syllables kṣe tre şu si kt $\bar{a}$ bhi rme ghā nā ma dbhi rdhā nyam pra rū dham. Each of these syllables would be indicated by a single group of signs, without any reference whatever to the division of the words composing the sentence; and the svllables are always written independently, with more or less closeness of approach; either like this:

## त्षे ने षु सि का भि मैं घा ना स द्विर्धा न्यं प्र हू ढ म् — or thus: चे चेषुसित्ताभिर्मेंघानामद्भिर्धान्यंप्ररूढम्.

6. In Sanskrit works printed in Europe, the common practice is to separate the words so far as this can be done without any alteration of the written form. Thus, इन्द्र्राय नम: indrāya namal?; but तत्सववतुर्वरे ए्यम् tat savitur varenyam, because the final त् $t$ and I $r$ are not written with their full forms. But some few works have been printed, in which, by a free use of a sign called virāma (see below, § 8), the individual words are separated. In transliterated texts there is no good reason for printing otherwise than with all the words separated.
7. Under A. Vowels combined with preceding consonants are written as follows:
8. $a$ : Short $a$ has no written sign at all; the consonant-sign itself implies a following $a$, unless some other vowel-sign is attached to it (or else the viräma - see below, § 8). Thus the consonant-signs given above are really the signs for $k a$, the ça, cha, etc. (as far as ह ha).
9. $\bar{a}$ : का $k \bar{i} \bar{L}$ चा $c \bar{a}$. धा tha ete.
10. $i$ and $\bar{\imath}$ : कि $k i$. पि $p i$. धि $d h i$. - की $k \bar{\imath}$. पी $p \bar{\imath}$. धी $d h \bar{\imath}$. The hook above, turning to the left or to the right, is historically the essential part of the character, having been originally
the whole of it; the hooks were only later prolonged, so as to reach all the way down beside the consonant. Observe that the $i$-hooks and the $u$-hooks, respectively above and below the line, are analogous in turning to the left for the short vowel and to the right for the long.
11. $u$ and $\bar{u}$ : कु $k u$. चु $c u$. बु $b u$. - कू $k \bar{u}$. चू $c \bar{u}$. भू $b h \bar{u}$. O wing to the necessities of combination, consonant and vowel-sign are sometimes disguised; thus, दु $d u$, दू $d \bar{u}$; तु $r u$, $r \bar{u}$; हु or हु $h u$, हु $h \bar{u}$.
 the vowel-hook is usually attached to the middle; thus, हृ $h r$. 6. l: क्त $k l$.
12. Diphthongs. $e:$ के $k e$. पे pe. ये ye. $\bar{a} i:$ के $k \bar{a} i$. धे $d h \bar{a} i$. $o$ : को ko. भो bho. $\bar{a} u$ : कौ $k \bar{a} u$. रौ $r \bar{a} u$.
In some printed texts the signs for $o$ and $\bar{\alpha} u$ are separated, the $二$ or a being placed over the consonant-sign, and not over the perpendicular stroke; thus, को $k o$, को $k \bar{\alpha} u$.
13. A consonant-sign may be made to signify the sound of that consonant alone, without an added vowel, by writing beneath it a stroke called the virāma ('rest', 'stop'); thus, क्र $k$, ह् $h$, द् ${ }^{d}$. Strictly, the virama should be used only at the end of a sentence; but it is often used by scribes, or in print, in the middle of a word or sentence, to avoid awkward or difficult combinations; thus, लिड्भि: liḍbhih, लिट्सु litsu.
14. Under B. The combinations of consonants are in general not difficult. The perpendicular and horizontal lines are common to almost all; and if two or more are to be combined, the following method is pursued. The characteristic part of a consonant-sign that is to be added to another is taken (to the exclusion of the perpendicular or of the horizontal framing -line, or of both), and they are put together according to convenience, either side by side,
or one above the other: in some combinations cither arrangement is allowed. The consonant to be pronounced first is set first in the one arrangement, and above in the other arrangement. Only the consonant at the right of a horizontal group, and that at the top of a perpendicular group, are written in full.

Examples of the horizontal arrangement are:
गग $g g a$, ज्ज $j j a$, प्य $p y a$, न्म $n m a$, त्य tha, ग्य bhya, स ska, प्ला sna.

Examples of the perpendicular arrangement are: 雨 $k k a$, च $\mathbf{~ © c} a$, व्व $k v a$, अ $\tilde{n j a}$, प्र pta, त्न tna.
10. In some combinations there is more or less abbreviation or disguise of the independent form of a consonant-sign.

Thus, of क् $k$ in क $k t a$; and in कए $k n a$, क्य kya etc.;
of त्र $t$ in त्त $t t a$;
of द् $d$ in द $d g a$, ह $d d a$, छ $d d h a$, अ $d b h a$ etc.;
of म् $m$ and य् $y$, when following other consonants, thus, क्य $k y a$, क्म $k m a$, ड्म $\bar{n} m a$, म्म $d m a$, द्य $d y a$, ह्म $h m a$, ह्य $h y a$, उ्य thya, द् d $h h y a$;
of शा $\varsigma$, which generally becomes प्र when followed by
 The same change is usual when a vowel-sign is added below; thus, शु $\varsigma u$, সृ $\varsigma r$.
II. Other combinations, of not quite obvious ralue, are स्म nna, ष्ट sṭa, ष्ठ s!tha; and the compounds of ह् $h$, as ह $h n ̣ a$, हू hna.
12. In a case or two, no trace of the constituent letters is recognizable; thus, च $k \stackrel{c}{ } a$, ज्ञ $j \tilde{n} a$,
13. The semivowel $\mathbb{r}$, in making combinations with other consonants, is treated in a wholly peculiar manner, analogous with that of the vowels. 1. As the first of a group of consonants it is written with a hook above, opening to the right (like the subjoined sign of $r$ ); thus, र्क rka, प्र rpta. When a compound consonant
thus containing $r$ as its first member is followed by one of the rowels $i, \bar{i}, e, o, \bar{a} i, \bar{a} u$, with or without a nasal symbol, the $r$-. sign must stand at the extreme right; thus, वें $r k e$, को $r k o$, कें $r k \bar{u} u$,

2. If pronounced after another consonant or consonants, $r$ is indicated by a slanting stroke below, to the left; thus, य gra, प्र pra, स sra, द्र dra. And, with modifications of the preceding consonantsign like those noted above, न tra , श्र cra. In the middle of a group, $r$ has the same sign as at the end; thus, ग्य grya, सू srva.
3. When र $r$ is to be combined with a following $\nexists r$, it is the vowel which is written in full, with its initial character, and the consonant in subordination to it; thus, 茟 rr, निर्न्हति nirrti.
14. Combinations of three, four, or even five consonants (this latter excessively rare) are made according to the same rules; thus, त्व ttva, ह्य ddhya, द्य dcya, द्य drya, रस्व psva, त्य tsya, स्य scya, छ्य sthya; ङ्ष $\bar{n} k s v a$, थ्र st!rya, त्स्म्य tsmya; त्र्न्य rtsnya.
15. Both MSS. and type-fonts differ considerably in their management of consonant-combinations, but a little practice will enable one who is thoroughly familiar with the simple signs and with the principles of combination to decipher, as well as to make for himself, all such groups.
16. A sign ( $\$$ ) called the avagraha, or 'separator', is used in printed texts to mark the elision of initial $a$ after final $e$ or $o$ (see below, § 119,158 ): thus ते s बनुवन् te 'bruvan. But some texts, especially those printed in India, dispense with this sign.

In our transliteration this sign will be represented by the inverted comma, as in the example just given. In the MSS. the $\$$ is also used as a byphen, and sometimes as a mark of hiatus.
17. The sign ${ }^{\circ}$ is used to mark an omission of something easily understood (whether from the context. or from previous knowledge),
and thns becomes a mark of abbreviation; thus, गतस् ${ }^{\circ}$ तम् ${ }^{\circ}$ तेन gatas -tam -tena, i. e. gatam gatena etc.
18. The only signs of punctuation are $\mid$ and $\triangleq$.
19. The numeral figures are

In combination, to express larger numbers, they are used precisely as are European digits; thus, २४ 24, Уદ्प 485, ৩र्६२० 7620. This system of notation originated in India, and was brought to Europe by the Arabs, who call it the Indian system, as we style it the Arabic.
20. In writing Sanskrit the Hindus generally begin at the left of the letter, and make the horizontal top-stroke last; thus, J, $\boldsymbol{\mu}$, ग; 2, 2, श; $\mathbf{1}, \mathbf{a}$, क. But often the horizontal stroke is made first, and the perpendicular stroke added without raising the pen from the paper; thus, 7, व; 7, का.

## System of Sounds: Pronunciation.

21. The Sanskrit is used in India to this day very much as Latin was used in Europe in the previous century: it is a common medium of communication between the learned, be their native tongues what they may, and it is not the vernacular of any district whatever. Hence it is not strange that the pronunciation of Sanskrit words varies greatly among scholars from different parts of India; and probably no one system represents the true ancient mode of utterance with much exactness.

## I. Vowels.

22. A. The $a, i$, and $u$-vowels. These three occur both short and long, and are to be pronounced in the 'Italian' manner - as (or-)gan and father, pin and pique, pull and rule, respectively. The
$a$-vowel stands in no relation of kindred with any of the classes of consonantal sounds. But the $i$ - rowel is distinctly palatal, and the $u$-vowel as distinctly labial.
23. B. The $r$ and $l$-vowels. Both of these are plainly the result of abbreviating syllables containing a $\mathbb{T}$ or ल् $l$ along with another vowel: $r$ is to be sounded like the $r e$ in the English fibre, $!$ like le in able:
24. C. The diphthongs. 1. The $e$ and $o$, which are always long, should receive the long $e$ and o-sounds of the English they and bone, without true diphthongal character. In their origin, both were doubtless in the main pure diphthongs $(e=a+i, o=a+u)$; but they lost this character at a very early period.
25. The $\vec{a} i$ and $\vec{a} u$ are spoken like the $a i$ in English aisle and $a u$ in German Baum (ou in English house); that is, as pure diphthongs with long prior element. They were originally, doubtless, distinguished from $e$ and $o$ only by the length of the first element.

## II. Consonants.

25. A. Mutes. In each series of mutes there are two surd members, two sonants, and one nasal (also sonant); e. g., in the labial series, the surds $p$ and $p h$, the sonants $b$ and $b h$, and the sonant $m$.
26. The first and third members of each series are the ordinary corresponding surd and sonant mutes of European languages; thus, $k$ and $g, t$ and $d, p$ and $b$.
27. Nor is the character of the nasal any more doubtful. What $m$ is to $p$ and $b$, or $n$ is to $t$ and $d$, that is also each other nasal to its own series of mutes: a sonant expulsion of breath into and through the nose, while the mouth-organs are in the mutecontact.
28. The second and fourth of each series are aspirates;
beside the surd mute $k$ we have the corresponding surd aspirate $k h$, and beside the sonant $g$, the corresponding aspirate $g h$. It is usual among European scholars to pronounce both classes of aspirates as the corresponding non-aspirates with a very closely following $h$; e. g., th nearly as in boathouse, ph as in haphazard, dh as in madhouse. This is inaccurate; but the question of the original pronunciation of this entire group of sounds is one of great difficulty, and still unsettled.
29. The aspirates are not double letters.

The several mute-series will now be taken up in detail.
30. 1. Gutturals: $k, k h, g, g h, \bar{n}$. These are the ordinary English $k$ and $g$ ("hard ")-sounds, with their corresponding aspirates and nasal; the last, like $n g$ in singing.
31. 2. Palatals: $c, c h, j, j h, \hat{n}$. This whole series is derivative, being generated by the corruption of original gutturals. (The palatal mute $c$ and the sibilant $\varsigma$ often represent two successive stages of corruption of $k$; the corresponding degrees of corruption of $g$ are both represented by $j$.) For this reason the euphonic treatment of the palatals is in many respects peculiar. The palatal mutes $c$ and $j$ are pronounced with the compound sounds of English $c h$ and $j$, as in church and judge. See also § 28.
32. 3. Linguals: $t, t h, \underset{,}{d}, \underset{d}{ }, n$. The lingual mutes are said to be uttered with the tip of the tongue turned up and drawn back into the dome of the palate, somewhat as the English (or rather American) smooth $r$, e. g. in very is pronounced. In practice European Sanskritists make no attempt to distinguish them from the dentals: $t$ is pronounced like $t, d$ like $d$, and so on.
33. 4. Dentals: $t$, th, $d, d h, n$. These are practically the equivalents of our so-called dentals $t, d, n .{ }^{*}$

[^1]34. 5. Labials: $p, p h, b, b h, m$. These are exactly the equivalents of the English $p, b, m$.
35. B. Semivowels: $y, r, l, v$. 1. The palatal semivowel $y$ stands in the closest relationship with the vowel $i$ (short or long): the two exchange with one another in cases innumerable. Very probably the Sanskrit $y$ had everywhere more of an $i$-character than our $y$.
36. 2. The $r$ is clearly a lingual sound. It thus resembles the English smooth $r$, and like this seems to have been untrilled.
37. 3. The $l$ is a sound of dental position, quite as in English.
38. 4. The labial $v$ is pronounced as English or French $v$ by the modern Hindus - except when preceded by a consonant (except $r$ ) in the same syllable, when it sounds like English w; and European scholars follow the same practice (with or without the same exception). But strictly the $v$ stands related to an $u$ vowel precisely as $y$ to an $i$-vowel: that is, it is a $w$-sound in the English sense, or perhaps more like the ou in French oui. The rules of Sanskrit euphony affecting this sound, and the name "semivowel", have no application except to such a $w$-sound : a $v$-sound (German $w$ ) is no semivowel, but a spirant, like the English thsounds and $f$. The four venivolues are aiways sonsit. (iorn
39. C. Sibilants: $f, \delta, \delta .1$. The $s$ is of plain character: a dental, and exactly like the English $s$ (as in lesson - never as in ease).
40. 2. The $\delta$ is the sibilant pronounced in the lingual position. It is, therefore, a kind of $s h$-sound, and by Europeans is pronounced as ordinary English sh, no attempt being made to give it its proper lingual quality.
41. 3. The $\varepsilon$ is by all native authorities described as palatal. It is the usual sh-sound of English, though the Hindus are said
to speak it somewhat differently nowadays. By Europeans it is variously pronounced - perhaps oftener as $s$ than as $s h$.
42. All three sibilants are always surd.
43. D. Aspiration: $h$. This is usually pronounced like the ordinary Earopean surd aspiration $h$. But its true value in the euphony of the language is that of a sonant. It is not an original sound of the language, but comes in most cases from an older $g h$, in some few cases from $d h$ or $b h$. It appears to include in itself two stages of corruption of $g h$ : one corresponding with that of $k$ to $c$, the other with that of $k$ to $c$.
44. E. Visarga: $h$. The $h$ appears to be merely a surd breathing, a final $h$-sound (in the European sense of $h$ ), uttered in the articulating position of the preceding vowel. The visarga is not original, but always a mere substitute for final $\delta$ or $r$.
45. F. Ancsrara. The anusvāra, $\dot{n}$ or $\dot{m}$, is a nasal sound lacking that closure of the organs which is required to make a nasal mute; in its utterance there is nasal resonance along with some degree of openness of the mouth. European scholars give the anusrāra the value of the nasal in the French -an, -on, -en, -in, etc., which is a mere nasal coloring of the preceding vowel.
46. Two different signs, - and $上$, are used in the MSS. to indicate the anusvāra. Most commonly $\doteq$ is employed; ※ will not often be met with in printed texts, except to mark the change of a nasal mute to anusvāra before a following semivowẹl, particularly $l$; thus, तालँँ लख्धान् tāँll labdhān. Cf. § 139.
47. It is convenient in transliteration to distinguish the assimilated $m$ (in all cases) by a special sign $\dot{m}$, from the anusuāra of more independent origin, represented by $\dot{n}$.

## Light and Heavy Syllables．

48．For metrical purposes syllables（not vowels）are dis－ tinguished as＇heavy＇and＇light＇．A syllable is heavy if its vowel is long，or short and followed by more than one consonant（＂long by position＂）．Visarga and anusvāra are here counted as full con－ sonants．The aspirated mutes，of course，do not count as double letters．

## Changes of Sounds．Guṇa and Vṛddhi．

49．The changes to which both the vowels and the consonants of Sanskrit are subject are very numerous．Among the vowel－ changes，the most regular and frequent are the so－called guna and $v r d d h i$ ，which are of frequent occurrence in derivation and inflection．

50．The following table exhibits these changes：

| Guna <br> Vradhi | 习习习 $a$ ग्रा $\bar{a}$ <br> च्र $a$ त्रा $\bar{a}$ च्रा $\bar{a}$ | $\begin{gathered} \text { द } i \text { ई } \bar{\imath} \\ \text { ए } e \\ \text { ए } \bar{a} i \end{gathered}$ | उ $u$ ऊ $\bar{u}$ ग्रो $o$ अ $\bar{a} u$ | चु्य $a r$ च्राT $\bar{a} r$ |
| :---: | :---: | :---: | :---: | :---: |

51．Theoretically the changes of $\vec{r}$ would coincide with those of $r$ ，and the $v r d d h i$ of $l$ would be $\bar{a} l$ ；but actual cases of these are quite unknown．The guna of $l$ is al（just as that of $r$ is $a r$ ）， but it occurs only in one root，$k l p$ ．As will be seen in the sequel， the guna－sound coincides with the result of the combination of an \＃\＃$a$ with the simple vowel corresponding to that guna；thus，ت्र $a$ combines with a following द् $i$ or $\ddagger \bar{i}$ into $\mathbb{D} e$ ，which is also the guna of $\boldsymbol{z} i$ and $\{i$ ．The vrddhi，in like manner，is identical with the result of combining an $\boldsymbol{F} a$ with the corresponding guna；thus，\＃्र $a$ combines with a following ए $e$ into ऐ $\bar{a}$ i，the vrddhi of $\bar{\alpha} i$ and $\bar{i} \bar{i}$ ．For the present the table is to be learned outright．

52．In all gunating processes $\quad$ 카 $a$ remains unchanged－or，
as it is sometimes expressed, च्र $a$ is its own guna; ; $\overline{\text { a }} \bar{a}$ remains unchanged for both guna and vrddhi.
53. The guna-increment does not, except in exceedingly rare instances, take place in a heavy syllable (see § 48) ending in a consonant: e. g., चित् cit may become चेत् cet, and नी n̄ may become ने $n e$; but चिन्त् cint or निन्द् nind or जीव् $j \bar{\imath} v$ may not become चेन्त् cent or नेन्द् nend or जेव्, jev.
54. Other changes of vowels and consonants occur very frequently, in the making-up of single words from roots, by means of suffixes and endings, and in the formation of compound words by the union of two or more stems - a process of the very greatest frequency in Sanskrit. Furthermore, in the form in which the language is handed down to us by the literature, the words composing a sentence or paragraph are adapted to and combined with each other by nearly the same rules as those which govern the making of compounds, so that it is impossible to take apart and understand the simplest sentence in Sanskrit without understanding those rules. The most important of the rules for such combination will be given piecemeal in the lessons.

## Roots and Stems.

55. A knowledge on the student's part of the meaning and application of the terms root, stem, personal ending, etc., is presupposed. The formative processes by which both inflectional forms and derivative stems are made, by the addition of endings to bases and roots, are more regular and transparent in Sanskrit than in any other Indo-European language.*

In the present work, which aims preeminently to give the student considerable practical acquaintance with the language within a brief compass of lessons, not every given form will be explained by analysis. But wherever any explanation of forms is given, it will of course be according to this method.

## Accent

56. The phenomena of accent are, by the Hindu grammarians of all ages alike, described and treated as depending on a variation of tone or pitch; of any difference of stress involved, they make no account. These accents are marked only in certain Vedic texts, and employed only in their recitation, whereas the accents used nowadays by Hindus in the pronunciation of Sanskrit (and left undenoted in writing) are mainly ictus-accents, i. e. variations of stress. The principles of the latter system will be given in an appendix. The older system of accents has great etymological importance; the latter none whatever; and only the older system will be referred to in the following. Here it will be enough to state that the primary tones or accent-pitches of the older system are two: a higher, or acute; and a lower, or grave. A third, called svarita, is always of secondary origin, being ordinarily the result of actual combination of an acute vowel and a grave vowel into one syllable. It is uniformly defined as compound in pitch, a union of higher and lower tone within the limits of a single syllable. It is thus identical in physical character with the Greek and Latin circumflex, and fully entitled to be called by the same name. Whenever, in the sequel, accent is mentioned, without further definition, the acute accent is to be understood; and it will be designated by the ordinary acute sign.

## Conjugation of Verbs.

57. The Sanskrit verb exhibits the closest analogy with that of Greek, being developed in tense-systems, as outgrowths of certain tense-stems. In the older stage of the language, i. e. in the socalled Vedic period, the modal ramifications of each tense-stem are as numerous as in Greek; but in the later stage, the Sanskrit proper (also called the classical language), these outgrowths have
been lopped off to so very great an extent, that with one insiguificant exception, the precative or aorist optative, only the presentsystem still retains any modal variety whatever.
58. There is a simple or ordinary conjugation of verbal roots, which we call primary; and there are certain more or less fully developed secondary or derivative conjugations (§69).
59. Voices. There are two voices, active and middle, which extend throughout the whole system of conjugation. For the presentsystem alone there is a special passive inflection; the middle forms outside that system, and sometimes even within it, are liable to be used likewise in a passive sense. An active form is called by the Hindu grammarians parasmāi padam 'word for another'; a middle form, ātmane padam 'word for one's self.' Some verbs are conjugated in both voices, others in one only; sometimes some of the tenses are inflected only in one voice, others only in the other voice, or in both; of a verb usually inflected in one voice sporadic forms of the other occur; and sometimes the voice differs as the verb is compounded with certain prepositions.
60. Persons and Numbers. There are three persons: first, second, and third; and, as with substantives, adjectives, and pronouns, three numbers: singular, dual, and plural. All these persons and numbers are made from every tense and mode-except that the first persons of the imperative are really subjunctive forms.

6I. The native grammarians denote as the first person what we call the third; and as we are wont to speak of the verb $\lambda \varepsilon ́ \gamma \omega$, the verb ${ }^{\varepsilon} \rho \times \chi \circ \mu \alpha$, , the verb amo, etc., so the Hindus use for instance भवति bhávati (3rd sing. pres. indic. of । bhū) to signify the whole system of verbal forms from that root, since भवति heads the list of forms in the native grammar, as $\lambda \in ́ \gamma \omega$, or ${ }^{\prime} p \chi \circ \mu \alpha$, , or amo, does in Greek or Latin. The Hindus even make substantives out of $\downarrow$
such catchword forms, and inflect them according to the needs of expression.
62. In the following, the conjugation-class of verbs will be indicated by the 3rd sing. pres. ind., placed in parenthesis after the root; thus, भू bhū (भवर्वत bhávati).
63. Tenses and modes. The scheme of tenses and modes put forth by the Hindus holds good only for the later language, and even there utterly confounds the ideas of mode and tense.
64. The only logical arrangement of the modes and tenses in Sanskrit is shown in the following table (which includes only the classical speech):
I. Present-System: a. Indicative. b. Imperfect. c. Imperative. d. Optative. e. Participle.
II. Perfect-System. a. Indicative. b. Participle.
III. Aorist Systems (of triple formation). a. Indicative. b. Optative (sometimes $=$ "Precative").
IV. Future Systems.
A. Sibilant Future. a. Indicative. b. Preterit(= "Conditional").
c. Participle.
B. Periphrastic Future. a. Indicative.
65. The tenses here distinguished as imperfect, perfect, and aorist receive those names from their correspondence in mode of formation with tenses so called in other languages of the fauily, especially in Greek, and not at all from any differences of time designated by them. In no period of the Sanskrit language is there any expression of imperfect or pluperfect time - nor of perfect time, except in the older language, where the "aorist" has this value; in the later speech, imperfect, perfect, and aorist (of rare use) are so many undiscriminated past tenses or preterits.

## Verbal Adjectives and Substantives.

66. Participles. The participles belonging to the tense-systems have been already indicated in the table at $\S 64$. There is, besides, a participle formed directly from the root of the verb, which is prevailingly of past and passive (sometimes neuter) meaning. Moreover, future passive participles, or gerundives, of several different formations, are made, but without connection with the future-stems.
67. Inflnitive. The classical Sanskrit has a single infinitive. It is really an accusative case of a verbal noun, having nothing whatever to do with the tense-systems.
68. Gerund. A so-called gerund, or absolutive, is especially frequent, and is, like the infinitive, a stereotyped case-form (instrumental) of a derivative verbal noun. Its value is that of an indeclinable active participle, with indeterminate, but oftenest past, temporal force.

## Secondary Conjugations.

69. The secondary conjugations are as follows: 1. Passive; 2. Intensive; 3. Desiderative; 4. Causative. In these, not the simple root, but a conjugation-stem, underlies the whole system of inflections. Yet in them all is plainly visible the character of a present-system, expanded into a more or less complete conjugation; the passive is paipably a present-system. Compare §58-59.
70. Under the same general head belong: 5. Denominative conjugation, which results from the conversion of noun-stems, both substantive and adjective, into conjugation-stems; 6. Compound conjugation, resulting from the prefixion of prepositions to roots, or from the addition of auxiliary verbs to noun-stems; and 7. Periphrastic conjugation, from the looser combination of auxiliaries with verbal nouns and adjectives.
71. The characteristic of a proper (i. e. finite or personal) verb-form is its personal ending. By this alone is determined its character as regards person and number, and in part also as regards mode and tense. But the distinctions of mode and tense are mainly made by the formation of mode and tense-stems, to which, instead of to the bare root, the personal endings are appended.

## Conjugation - Classes.

72. Of the whole conjugation, the present-system is the important and prominent part. Its forms are very much more frequent than those of all the other systems together. As there is also great variety in the manner in which different roots form their present-stems, this, as being their most conspicuous difference, is made the basis of their principal classification; and a verb is said to be of this or that conjugation, or class, according to the way in which its present-stem is made.
73. Of these conjugation-classes there are nine, including the passive, which is really a present-system only. The first five exhibit coincidences enough to justify their inclusion into one conjugation, and the remaining four will compose likewise a second conjugation. The chief distinctions between the two groups are as follows:
74. In the first, thie classes have in common, as their fundamental characteristic, a shift of accent: the tone is now upon the personal ending, now upon the root or the class-sign. Along with this goes a variation in the stem itself, which has a stronger, or fuller, form when the accent rests uponit, and a weaker, or briefer, form when the accent is on the ending. We distinguish these forms as the strong and the weak stem-forms respectively.
75. In the second conjugation, on the contrary, the accent has a fixed place, remaining always upon the same syllable of the
stem, and never being shifted to the endings; and the distinction of strong and weak forms is unknown. Moreover, the present-stem of every verb in the four classes of this conjugation ends in 카 $a$. There are also other points of difference.
76. The classification current among the Hindu, and bitherto among the European, grammarians comprises ten conjugationclasses, arranged according to no intelligible principle whatever. The native "tenth class" is really no present-class at all, but a causative, i. e. a derivative conjugation, which extends beyond the limits of the present-system. Probably the fact that by no means all conjugation-stems formed by the causative sign had really a causative value induced the natives to adopt such a present-class. The Hindu scheme also quite omits the passive.
77. The Hindu first, sixth, fourth, and tenth classes form the socalled first conjugation of their scheme, which corresponds, except as regards the tenth class, with our second conjngation. The remainder of the classes form the natives' second conjugation, which agrees in the main with our first.
78. The classes are then as follows:

## First Conjugation.

I. The ront-class (second or ad-class, of the Hindus); its present-stem is coincident with the root itself; thus, ت्रद् $a d$, 'eat'; द्र $i$, 'go'; द्विष् dviş, 'hate'.
II. The reduplicating class (third or $h u$-class); the root is reduplicated to form the present-stem; thus, जुहु juhu from $l^{\prime}$ हु $h u$, 'sacrifice'; ददा dadā from l'dā, 'give'.
III. The nasal class (seventh or rudh-class); a nasal, extended to the syllable $n a[n a]$ in strong forms, is inserted before the final consonant of the root; thus, रुच्ध् rundh (or रुएध् runadh) from रुध् rudh, 'hinder'.
IV. a. The $n u$-class (fifth or $s u$-class); the syllable नु $n u$ is added to the root; thus, सुनु sunu from 1 ' सु $s u$, 'press.'
b. A very small number of roots (only half-a-dozen) ending already in न् $n$, and also one very common and irregularly inflected root not so ending (कृ $k r$, 'make'), add उ $u$ alone to form the present-stem. This is the eighth or tan-class of the Hindu grammarians; it is best ranked as a sub-class, the $u$-class; thas, तनु tanu from V/ तन् tan, 'stretch.'
V. The $n \bar{a}$-class (ninth or $k r \bar{i}$-class); the syllable ना $n \bar{a}$ (or, in weak forms, नी $n \bar{\imath}$ ) is added to the root; thus, कीएा krīn̄ (or कीएी krīñ̄) from $l^{\prime}$ की $k r \bar{\imath}$, 'buy'. See note**, p. 32 .

## Second Conjugation.

VI. The $a$-class, or unaccented $a$-class (first or bhü-class); the added class-sign is a sinply; and the root, which bears the accent, is strengthened by guna throughout, if it be capable of taking guṇa (see §§52-53); thus, भव bháva (through the intermediate stage bhó-a) from $V$ भू $b h \bar{u}$, 'be.'
VII. The $\dot{\alpha}$-class, or accented $a$-class (sixth or tud-class); the added class-sign is $a$, as in the preceding class; but it has the accent, and the unaccented root is not strengthened by guna; thus, तुद tudá from $V$ ' तुद्ध tud, 'thrust.'
VIII. The $y a$-class (fourth or div-class); $y a$ is added to the root, which has the accent; thus, दीव्य divva from I' दीव्, dīv (by the Hindus given as दिव् div), 'play.'
IX. The passive conjugation is also properly a present-system only, having a class-sign which is not extended into the other systems; though it differs markedly from the remaining classes in having a specific meaning, and in being formable from all transitive verbs, but with endings of the middle voice only. It forms
its stem by adding an accented yci to the root; thus, from $V$ ॠ््र्ड $a d$, श्रद्य $a d y a ́$; from ।'बध् rudh, बध्य rudhyá.
79. Roots are not wholly limited, even in the later language, to one mode of formation of their present-stem, but are sometimes reckoned as belonging to two or more different conjugation-classes.
80. The verbs of our second conjugation show much greater simplicity of formation and inflection and are far more frequent and numerous than those of our first; their paradigms will therefore be given before those of our first.

## Prepositions and Prepositional Prefixes.

81. Prepositions, or, more strictly speaking, adverbial prefixes, are used with verbs quite as frequently in Sanskrit as in Greek; and more than one may be prefixed. Thus when $y^{\prime}$ बुध् $b u d h+7$ नुनु $a n u$ is given in the vocabulary, this signifies that the preposition त्रनु is prefixed to the proper verbal form; and the 3rd sing. pres. ind. act. of the verb would then be न्रनुबोधति anubodhati; so $d h \bar{a}$ + सम्-न्रा (or समा) sam- $\bar{a}, 3$ rd sing. समाद्धानित samädadhāti. The rules prevailing in Greek for the prefixion of prepositions, etc., to verbal forms will be found to hold good in Sanskrit.
82. There is in Sanskrit no proper class of prepositions (in the modern sense of the term); no body of words having as their exclusive office the "government" of nouns. But many adverbial words are used with nouns in a way which approximates them to the more fully developed prepositions of other languages. Words are used prepositionally along with all the noun-cases, except the dative (and of course the nominative and vocative). But in general their office is directive only, determining more definitely, or strengthening, the proper case-nse of the noun.

## Declension.

83. The declension of substantives and that of adjectives correspond so closely that the two classes of words must be treated together. The pronouns and numerals, on the other hand, exhibit here as in the kindred languages many striking peculiarities.
84. Numbers and Genders. There are three numbers, singular, dual, and plural; and the usual three genders, masculine, feminine, and neuter. The dual is used much more extensively than in Greek, where it appears in a moribund state.
85. Cases. The cases are eight in number, given generally in the following order: nominative, accusative, instrumental, dative, ablative, genitive, locative, and vocative. The olject sought in the arrangement is simply to set next to one another those cases which are to a greater or less extent, in one number or another, identical in form; and, putting the nominative first, as leading case, there is no other order by which that object could be attained.

For the uses of the cases in detail see Wh. §§ 267-305.
86. The stems of substantives and adjectives may for convenience be classified as follows: I. Stems in अ्र $a$. II. Stems in द्र $i$ and उ $u$. III. Stems in $\overline{\text { 제 }} \bar{a}$, ई $\bar{i}$, and ऊ $\bar{u}$ : namely, A. radical-stems, and a few others inflected like them; B. derivative stems. IV. Stems in चद $r$ (or च्रु ar). V. Stems in consonants.
87. Strong and weak cases. In stems ending in consonants, and those in $\boldsymbol{\beta} r$ (or ㅋ्रा $a r$ ), there is seen a distinction of stemform in different cases. Sometimes the stem-forms are two, when they are called strong and weak respectively; sometimes three: strong, middle, and weakest. As is the case with verbs, this variation of stem-form often goes hand-in-hand with a shift of acceut.
88. In the masculine and feminine, the strong cases are the nom. and acc., both sing. and dual, and the nom. pl. The rest
are weak; or, if there be the distinction of three stem-forms, then the instr., dat., abl., gen., and loc. sing., the gen. and loc. du., and the gen. pl. (all of which take endings beginning with a vowel), are weakest; and the instr., dat., and abl. du., the instr., dat., abl., and loc. pl. (whose endings begin with consonants), are middle.
89. In the neuter, the only strong cases are the nom. and acc. pl.; if there be the triple distinction, then the nom. and acc. sing. are middle, and the same cases in the dual are weakest. Otherwise the cases are classified as in the masculine.
90. Case-endings. The normal scheme of case-endings, as recognized by the native grammarians (and conveniently to be assumed as the basis of special descriptions), is this:

|  | Singular | Dual | Plural |
| :---: | :---: | :---: | :---: |
|  | m.f. n . | m.f. n. | m. f. n . |
| N. | $s \quad m$ | $\bar{a} u \quad$ i | as $i$ |
| A. | $a m$ | $\bar{a} u \quad \bar{i}$ | as $\quad i$ |
| I. | $\bar{a}$ | lhy $\bar{a} m$ | bhis |
| D. | $e$ | $b h y a ̄ m$ | bhyas |
| Ab. | as | bhyām | bhyas |
| G. | as | os | $\bar{a} m$ |
| L. | $i$ | os | su |

It applies entire to consonant-stems, and to the radical division of $\bar{\imath}$ and $\bar{u}$-stems; and to other vowel-stems, with considerable variations and modifications. The endings which have almost or quite unbroken range, through stems of all classes, are bhyām and os of the dual, and bhis, bhyas, $\bar{a} m$, and $s u$ of the plural.
91. Pada-endings. The case-endings bhyām, bhis, bhyas, and $s u$ - i. e. those of the middle cases - are called pada ("word")endings. The treatment of stem-finals before them is generally the same as in the combinations of words with one another.

## Lesson I.

92. Verbs. Present Indicativeactive. Unaccented $a$-class. A number of roots conjugated in this class have medial short $\overline{1} a$. Inasmuch as "丑 $a$ is its own guna", these roots merely add an $\vec{\gamma} a$ to form the present-stem; e. g., वद् rad, present-stem वद váda. The final $\bar{y} a$ of the stem is lengthened in the three first persons.

Sing.

1. वद्राम vád ${ }^{\text {m }} m i$
2. वदसि vádasi
3. वद्धति vádati

Dual.
वदावस् vádāvas
वद्थस् vádathas
वदतस् vádatas

Plural.
वदामस् vádānas
वद्थ vádatha
वद्धन्त vúdanti
93. The ending of the 3 rd plur. is properly ग्रfन्त anti; it suffers abbreviation, however, by the loss of its $\bar{\gamma} a$, in verbs whose stem ends in ㅋ्र $a$.
94. As a heary syllable ending in a consonant cannot be gunated, a root like जीव् $j \hat{\imath} v$ makes its 3 rd sing. जीवति jî̀vati; निन्द्र nind makes निन्द्ति nindati, etc. See § 53.
rich 95. Euphonic rule. At the end of a word standing in the final position of a sentence, or alone, स् $\delta$ and $\boldsymbol{\text { T }} r$ always become visarga : $h$; and generally also before क् $k$, ख् $k h$, प $p$, फ् $p h$, and before sibilants [श् $\varsigma$, ष् $f$, स् $s$ ], whether these stand in the same word, or as initial in the following word; e. g. वद्तस् पुनर् radatas punar becomes always वद्तः पुन: vadatah punah.
96. Force of the present. The present indicative signifies 1. Present time. 2. Immediate futurity. 3. Past time, in lively narration ("historical present").

## Vocabulary 1.

Verbs to he conjugated like वद् vad:
चर् car (intr.) go, wander, graze पत् pat fall; fly.
(of cattle);(tr.) perform, commit. यज् yaj sacrifice (c. acc. pers. et
बोव् $\overline{\jmath v} v$ live.
त्यज् tyaj leave, abandon.
दह् dah burn.
धाव् dhâv run.
नम् nam (intr.) bow, bend one's self; (tr.) honor, reverence.
पच् pac cook.
instr. rei).
रच्त् raks protect.
वद् rad speak, say.
वस् vas dwell.
वह् vah (tr.) carry, bear; (intr.) flow, blow, proceed.
शंस çañ praise.

Adverbs and Conjunctions.

\(\left.\begin{array}{l}ㅍ्रन atra <br>

द्व iha\end{array}\right\}\)| here |
| :--- |
| bither |

द्रत्यम् ittham $\left\{\begin{array}{l}\text { in this way } \\ \text { so }\end{array}\right.$
कुतस् kutas $\left\{\begin{array}{r}\text { whence? } \\ \text { why? }\end{array}\right.$
अंधुना athunā now
ت्र्रद्य $a x_{3}$, a $a$ to-day एवम् ecam so, thus एव eva just, exactly ne

ततस् tatas $\left\{\begin{array}{l}\text { thence } \\ \text { therefore } \\ \text { thereupon }\end{array}\right.$ यतस् yatas $\left\{\begin{array}{l}\text { whence } \\ \text { wherefore }\end{array}\right.$

तन tatra $\left\{\begin{array}{l}\text { there } \\ \text { thither } \\ \text { Yonaer }\end{array}\right.$
तथा tath $\bar{a}\{$
$\left.\begin{array}{l}\text { कुन kutra } \\ \text { द्वृ kva }\end{array}\right\} \begin{aligned} & \text { where? } \\ & \text { whither ? }\end{aligned}$
तद् tad $\bar{a}$ then
सर्वच sarvatra everywhere द्वि iti so, thus
च $c a$ (postpos.) -que and, ander, $c^{\prime}+$.

यच yatra $\left\{\begin{array}{l}\text { where } \\ \text { whither }\end{array}\right.$
यथा yath $\bar{a}\left\{\begin{array}{l}\text { in which way } \\ \text { as: }\end{array}\right.$
वथम् katham how?
कद्व kadā when?
यद्रा yadā wil if
सदा a stem, whether
तु $t_{t}$ as converted into
पु: instemd of हीव

## Exercise I.

अ्रद्य जीवाम: । १। सदा पचथ: । २। च्रच रत्तति । ३। चधुना रचामि । 81 यदा धावथ तदा पतथ। 41 क्व यजन्ति। ई। तच चरच:। ৩। कुतः घूंससि। ट। त्यजामि कथम्। P। पुन: पताव:। 90 । दहसि। ११। पुनर्वदन्ति। १२। तच तसावः।१३। सर्वच जीवन्ति॥ ॥४॥
15. *Today ${ }^{1}$ they abandon ${ }^{2}$. 16. Now ${ }^{1}$ ye go ${ }^{2}$. 17. Always ${ }^{1} I$ protect ${ }^{2}$. 18. We two bow ${ }^{1}$ again ${ }^{2}$. 19. Whither ${ }^{1}$ runnest ${ }^{2}$ thou? 20. We sacrifice. 21. They two cook. 22. Ye abandon. 23. He burns. 24. Now ${ }^{1}$ we live ${ }^{2}$. 25. Ye two praise. 26. Why ${ }^{2}$ do ye bend $^{1}$ ? 27. There ${ }^{1}$ they fly ${ }^{2}$. 28. Where ${ }^{1}$ do ye dwell ${ }^{2}$ ?

## Lesson II.

97. Verbs. Unaccented $a$-class, cont'd. Roots of this class which end in a vowel, and consonant-roots not forming heavy syllables (§53), gunate their vowels in forming their present-stems; e. g., जि $j i$ and नी $n \bar{\imath}$ form जे $j e$ and ने $n e$; द्रु $d r u$ and भू $b h \bar{u}$ form द्रो dro and भो bho; स्मृ smr forms स्मश् smar; चित् cit and बुध् budh form चेत् cet and बोध् bodh; वृष्ट vrṣ forms वर्ष् vars.
98. With the class-sign $\Rightarrow$, a final ए $e$ of the gunated root anites to form تु्रय $a y a$ - see $\S 159$; so त्रो $o$ with च्र $a$ becomes \#ु्रव $a v a$; त्रा $a r$ with ت्र $a$ yields \#्रर $a r a$. Thus, जि $j i, 3 r d$ sing. जयति jáya-ti; भू bhū भवति bhávati; स्मृ $s m r$ स्मरति smárati.
99. Roots in consonants: बुध् budh, 3rd sing. बोधति bódhait; चित् cit, चेतति cétati; वृष् vrs, वर्षति várṣati.

[^2]100. The roots गम् $g a m$ and यम् yam make the present-stems गच्छ gáccha and यच्छ yáccha*.
101. The root सद् sad, 'sit', makes the present-stem सीद् sída. The root गुह्ह guh, 'hide', makes गूहति gúhati.
102. Several roots in final ت्रा $\bar{\alpha}$ form their present-stem by a peculiar process of reduplication; thus, स्थT sth $\bar{a}$, 3rd sing. निष्ठनि tiṣthati**; पा $p \bar{a}$ पिबति pibati; घ्रा ghrā जिघ्रति jighrati.

## 103. Masculines and Neuters in \#习्र $a$.

a. Masculines: देव deva, 'god'.

## Singular.

N. देवस् devas

Acc. देवम् devam
Voc. देव deva

Dual.
देवौ $d e c a ̈ u$
$"$
"

Plural.
देवास् devās
देवान् $\operatorname{dev} \bar{a} n$
devãs corr.
b. Neuters: फल phala, 'fruit'.
N. फलम् phalam फले phale $(a+\bar{\imath})$ फलानि phalāni

Acc.
Voc. फल phala.

* As a rule, the grammarians do not allow क्- $c h$ to stand in that form after a vowel, but require it to be doubled, becoming च्क् cch. An aspirate is doubled by prefixing the corresponding non-aspirate. Cf. § 165.
** The dental sibilant स् $s$ is changed to the lingual ष् $\delta$, if $S \rightarrow S$ immediately preceded by any vowel sare \#्र $a$ and \#्र्रा $\bar{a}$, or by का $k$ or T $r$-unless the स् $s$ be final, or followed by $\mathbb{I} r$. Thus, तिस्थित ti-stha-ti becomes तिष्ठति tisthati (the change of घ् th to ठ $t h$ - a process of assimilation - will be explained below). So त्रमिसु agni-su becomes न्रम्मिषु agniṣu; and धनुसT dhanus- $\bar{a}$ becomes धनुषा dhanuṣā.
st be The nasalization of the alterant vowel, or in other words, its
Fina ${ }_{1 g}$ followed by anusvära, does not prevent its altering effect upon followir sibilant; thus, हवींषि havīnsi. And the alteration takes place in the initial of an ending after the final स् $\delta$ of a stem, whether the latter be regarded as also changed to ष् $!$ or as converted into viscirga; thus, हविष्नु haviş-şu or हवि:छु havih-şu-insteud of हवि स्टु havis-su.

104．Force of cases．1．The nominative is casus subjectivus．
2．The accusative is casus objectivus，denoting cbiefly the nearer or direct，sometimes however the more remote，object；sometimes also the terminus ad quem，and extent of time and space．

105．Euphonic combination of vowels．
$a+a$
$a+i$
$a \neq k$
$a+h$
$a+\frac{e}{a i}$
$a+\vec{a} u$ 0

1．\＃$a$ or ॠत्रा $\bar{a}+$ म्र or シ्रा＝シ्रा．e．g．गता ॠपि gat $\bar{a} a p i$ $=$ गतापि gatā pi．
2．ग्र or छ्रा + दं or ईू $\bar{\imath}=$ एe．e．g．गता + दति $i t i=$ गतेतिgate $t i$ ．
3．च or झ + उ $u$ or ऊ $\bar{u}=$ ॠो o．e．g．गता＋उत uta $=$ गतोत gato ${ }^{-1}$ ta．
4．我 or シ्रा + ॠ $r=$ 羽 $a r$ ．e．$g$ ．महा $m a h \bar{a}+$ ॠषि：$r$ sih ＝महर्ष：maharsih．
5．म्न or च्रा＋ए e or ऐ $\bar{a} i=$ ऐ $\bar{a} i$ ．e．g．गता＋एव eva $=$ गतैव gatāi＇va．
6．ग्र or च्र्रा＋चो 0 or और्न $\bar{a} u=$ च्रो $\bar{a} u$ ．e．g．गता＋च्रोषधि： oṣadhiḥ＝गतौषधि：gatāu＇ṣadhih．

106．It will be the practice everywhere in this work to separate independent words in transliteration，but not in the deva－ $n \bar{a} g a r \bar{\imath}$ text；and if an initial vowel of a following word has coalesced with a final of the preceding，this will be indicated by an apostrophe－single if the initial vowel be the shorter， double if it be the longer，of the two different initials which in every case of combination yield the same result．To aid the be－ ginner，a point ．will sometimes be placed，in the devanāgari， under a long vowel formed by two coalescing vowels；thus，चम्रि－ नातीयाम् agninã＇rīnām．

Vocabulary II．
Verbs，$a$－class：
गम् gam（gácchati）go．
हो ghirä（j：yhraii）smell．
闻 $j i$（iayati ？ind intr．）conquer，$u_{\text {ery }}^{\text {ich }}$
द्रु dru run．（dravati）the
नी $n \bar{i}$ lead，guide．（ mayati）vill

पा $p \bar{a}$ (pibati) drink.
भू bhū become, be, exist. (bliávati)
यम् yam (yácchati) furnish, give.
वृष् vrs rain, give rain; (fig.) shower down; overwhelm.
स्मृ $s m r$ remember, think on.
स्था sthā (tis!thati) stand (intr.).

## Subst. Masc.:

गज gaja elephant.
गन्ध gandha odor, perfume.
याम grāma village.

नर nara man (vir and homo).
नृप $n$ rpa king.
पुच्च putra son.
Neut.:
चीर $k s$ sìra milk.
गृह grha house.
जल jala water.
दान dāna gift, present.
नगर nagara eity.
Interj:
हे he O , ho.

## Exercise II.

## सदा देवान् स्मरन्ति। १। गृहृं* गच्छामः।२। जलं पिबति पुचः।३।

 नृपी जयतः। ४। कढ़ा फलानि यच्छथः। । । कुनाधुना गजं नयामि। छ। नयन्ति देवाः । ৩ नयथ हे देवा:। ᄃ। नर: फले यच्कति। C। औ्रधुना जिघ्रामि गन्धम्।१०। देवं यजावः।११। पुच्च ग्रामं गच्क्तन्ति।१२। तच गृंहे भवत:। १३। सर्वच दानानि वर्षन्ति नृपाः॥ १४॥15. The man ${ }^{1}$ drinks ${ }^{3}$ milk ${ }^{2}$. 16. The king ${ }^{3}$ leads ${ }^{2}$ the elephant ${ }^{1}$. 17. Two houses ${ }^{1}$ fall ${ }^{2}$. 18. The god ${ }^{3}$ gives $^{2}$ water ${ }^{1}$. 19. Ye both think $^{2}$ on (स्मृ) the two gods ${ }^{1}$ (accus.). 20. The king ${ }^{3}$ wins ${ }^{2}$ the village ${ }^{1}$. 21. The two elephants ${ }^{1}$ smell ${ }^{3}$ the perfume ${ }^{2}$. 22. They cook $^{2}$ fruits ${ }^{1}$. 23. The man ${ }^{3}$ reverences ${ }^{2}$ the gods ${ }^{1}$. 24. The two elephants ${ }^{1}$ live ${ }^{2}$. 25. The gods ${ }^{2}$ give ${ }^{1}$ rain (वृष्).

* Final म् $m$ is commonly written as anusvāra if the following word begins with a consonant; but the Hindus pronounce it as म् $m$ in such cases. At the end of a sentence anusvära should ot be written for म् $m$, though this is a habit common in the MSS.

Final radical म् $m$, in internal combination, is assimilated to a following mute or spirant. In the former case it becomes the nasal
in ${ }^{\text {mme class with the mute; in the latter it becomes anusuära.- }}$
the idical न् $n$, in internal combination, becomes anussāra bevisaibilant.
hav

## Lesson III.

107. Ferbs. Accented $\dot{a}$-class. Roots of this class form their present-stem by adding an accented ت्र $\dot{a}$ to the root, which is not gunated. The inflection of these stems is precisely like that of stems belonging to the preceding class, except as to the position of the accent; thus, चिप् $k s i p$, present-stem च्तिप $k s$ sipá, pres. ind. चिपामि $k s i p a \dot{a} m i$, च्तिपस $k s s i p a ́ s i, ~ च ि प त ि ~ k s i p a ́ t i, ~ e t c . ~$
108. Several roots in $\overline{\text { F }} r$ of this class (by the Hindus written with 㾸 $\bar{r}$ ) form stems in द्र ira; e. g., कृष kr, 'strew', किरति kiráti. The roots in ₹ $i$ and उ $u$ and ऊ $\bar{u}$ change those vowels into उ्य् $i y$ and उव् $u v$, respectively, before the class-sign; thus, च्ति $k s ̣ i$, च्तियति kşiyáti; सु $s u$, सुवति suváti; धू dhū, धुवति dhwváti.
109. For the root द्रष् is, 'desire', द्वक् ich is regarded as a substitute in the present-stem; thus, द्च्छकति iccháti (§ 100, note). Likewise, 聿 $r$ makes its present ॠर्छ्रति rccháti; and प्रक्ष prach, sometimes given as पृक्ञ proch, makes पृच्छहति prccháti.

HO. A number of roots following this class are strengthened in the present by a penultimate nasal; thus, सिच् sic, present ind. सिभ्वनि siñcáti. The nasal is always assimilated in class to the following consonant; thus $\mathcal{F} \tilde{n}$ is used before palatals, न् $n$ before dentals, म् $m$ before labials; and - $\dot{n}$ before sibilants and हु $h$.
III. Masculines and Neuters in नु्र $a$, cont'd.
a. Masculines:

Singular. Dual. Plural.

1. देवेन devena देवाभ्याम् derābhyām देवैस् devāis
D. देवाय devāya , » देवेम्यस् devebhyas

Ab. देवात् devāt
G. देवस्य devasya देवयोस् devayos
L. देवे deve

देवानाम् $d e v a \bar{a} \bar{m}$
देवेषु deveṣu
b. Neuters follow exactly the declension of masculines in the above cases; thus, फलेन phalena, फलाय phalāya, etc.

II2．Force of cases．1．The instrumental answers the questions Lirst： wherewith？and whereby？and expresses accompaniment，agent， or means．2．The dative denotes the remoter object，and direction．Dat． It is also used as dativus commodi；very frequently also to denote end or purpose．Sometimes（and oftenest with copula omitted） it is predicative，in the sense of＇makes for，tends toward＇．3．The Abr． ablative answers the question whence？ $\begin{gathered}\text { searand } \\ \text { and }\end{gathered}$ very frequently denotes cause．4．The genitive is casus adjectivus，denoting all kinds of Gen． belonging（e．g．gen．subjectivus，objectivus，partitivus）．5．The lo－ioc． cative denotes the place where，or the time when，an action occurs． It is often used absolutely，in agreement with a participle expressed or understood，as the ablative is used in Latin and the genitive in Greek．

## Vocabulary III．

Verbs，$\dot{a}$－class：
द्व् is（iccháti）wish，desire．
कृष् krs（krṣáti）plough．
चिप् kṣip（kṣipáti）hurl，cast， throw．
दिश् diç（diçáti）show，point out． प्रक्ष prach（prcchäti）ask，ask about． विश् viç（vicáti）enter．

Subst．Masc．：
कट kata mat．
कुन्त kunta spear．
बाल bāla child，boy．
जार्ग märga road，way，street．
मेघ megha cloud．
शर fara arrow．


हस्त hasta hand．

## Nent．：

जेन kisetra field．
धन dhana money，riches．
लाङ्ञल lān̄gala plough．
विष vişa prison．，ve $\mathrm{K}_{\mathrm{f}}$ Happives．
צुख sukha fortune＇
一でメ

## Exercise III.

## धनानि गृहेषु गुह्हन्ति।१। कुन्तान् हृस्ताभ्यां च्चिपाम:।२। नृपाय नरौ

 मार्ग दिश्शतः। ३। मार्गेस्स* ग्रामं गच्काव: । 8। सुखेने़ह गृहे निष्ठति पुचः। 41 जलं सिघ्धति मेघः 1 ६। धनेन सुखमिच्छर्त्ति नरा:। । हसयो: फले तिप्ठतः। ${ }^{\circ}$ । जलं हुसेन स्पृर्शसि। ८। नरौ कटे सीदतः। 901 चेचेणिए लाङ़ले: कृषन्ति । 99 । नगरं नृपौ विशूतः। १२। नर: पुन्चेए मार्गे गच्छति। १३। नरान्सृर्जति देवः ॥१४॥15. The boy ${ }^{4}$ asks $^{3}$ the men $^{1}$ about the $\operatorname{road}^{2}$ (acc.). 16. The clouds ${ }^{1}$ drop $^{4}$ water ${ }^{3}$ on the fields ${ }^{2}$ (loc.). 17. The two men ${ }^{1}$ go $^{4}$ by two roads ${ }^{2}$ (instr.) into the city ${ }^{3}$. 18. The king ${ }^{4}$ gives ${ }^{3}$ the two men $^{1}$ money $^{2}$. 19. The man's ${ }^{1}$ sons ${ }^{2}$ sit $^{4}$ on mats ${ }^{3}$. 20. The gods ${ }^{4}$ give $^{3}$ the water ${ }^{2}$ of the clouds ${ }^{1}$. 21. We wash (use स्पृश्) both bands ${ }^{2}$ with water ${ }^{1}$. 22, Both men ${ }^{1}$ lead ${ }^{4}$ their sons ${ }^{2}$ (dual) home ${ }^{3}$ (गृहु). 23. The two boys ${ }^{3}$ point out ${ }^{4}$ the road ${ }^{2}$ to the city ${ }^{1}$ (gen.).

## Lesson IV.

113. Mascalines in द्र $i$. अभ्मि ayni, 'fire'.

Singular.
N. अ्र्भाम्मस् agnis
A. न्रमिम् agnim
I. च्रमिना agnin̄ $\bar{a}$
D. उ्रम्नये agnaye
A) उस्रेस् agnes
G.
L. अ्रयौ $\operatorname{agnāu}$

अ्रम्री $a g n \bar{\imath}$
Dual.
अ्यी $a g n$
न्र्रन्निभ्याम् agnibhyān
"

च्रन्योस् agnyos
V. न्रम्मे agne

* See note to § 102.
** The dental nasal न् $n$, when immediately followed by a rowel, or by न $n$ or म् $m$ or य् $y$ or व्, $v$, is turned into the lingual $m n$ if preceded in the same werd by the lingual sibilant or semi-


114. Neaters in द् i. वारि väri, 'water'.

Singular.
N. वारि vāri
A. $\quad \pi$

1. वार्ारएा vārin̄ $\bar{a}^{*}$
D. वारिए। värine

Ab. वारिएास् vārinas
G.
L. वारिएिए vāriṇi

Dual.
वारिएी vāriñi
वारिभ्याम् vāribhyām
n $\quad$
$\pi \quad \pi$
वारिएोस् vārinos
,

Plural.
वारीएि vārīni
n $n$
वारिभिस् väribhis वारिभ्यस् vāribhyas
 वारिषु väriṣu
V. वारे väre or वारि $v \bar{a} r i$

II5. Masculine and neuter adjectives in द्र $i$ are declined like the substantives above. But neuter adjectives (never substantives) may, in the dat., abl., gen., and loc. sing., and the gen. and loc. dual, substitute the corresponding forms of masculines.

II6. Euphonic changes of $\underset{\mathcal{S}}{ } s$ and $\boldsymbol{T} r$. These two sounds stand to each other in the practical relation, in external combination, of corresponding surd and sonant: in countless cases स् $s$ becomes T $r$ in situations requiring or favoring the occurrence of a sonant; and, less often, ₹ $r$ becomes स् $s$ where a surd is required. In internal combination the two are far less interchangeable. The s is extremely common as an etymological final, the $r$ not common.
117. A. Final स् $s$. 1. Before a sonant, either vowel or conso- $\delta \rightarrow r$ nant (except $\mathbf{T}^{r}$ - see below), स् $s$ is changed to the sonant $\mathbb{} r$ - unless, indeed, it be preceded by त्र $a$ or ت्रा $\bar{a}$; thus, अ्रमिस्
only if the altering letter stands immediately before the nasal, but at whatever distance before the latter it may be found: unless, indeed, there intervene a palatal (except य $y$ ), a lingual, or a dental. Thus, नगरे एा nagareuna, मार्गेंस mārgena, पुष्याएिए puspāni.

[^3]अ्रन्न agnis atra becomes न्रमिरच agnir atra; च्रमिस् दहति agnis dahati becomes अग्रिर्दह्हति agnir dahati. See also § 95.

II8. 2. Final \#्रस् $a s$, before any sonant consonant or before initial short \#्र $a$, is changed to \#्रो 0 - and the initial \#्र $a$ is dropped; thus, नृपस् जयति nrpas jayati becomes नृपो जयति nrpo jayati ; नृपस् 习习्र nrpas atra $=$ नृपो $\delta$ च nrpo 'tra.

II9. It is the practice in our system of transliteration to render the sign S , which denotes this dropping of an initial $\bar{\chi} a$, by an inverted comma.
120. 3. Before any initial vowel other than short $\bar{\gamma}$ a, final न्रस् $a s$ loses its स् $s$, becoming simple च्र $a$; and the hiatus thus occasioned remains; thus, नृपस् दच्कति nrpas icchati becomes नृप इच्छति nrpa icchuti; ततस् उद्कम् tatas udakam = तत उद्कम् tata udakam.
as $s \rightarrow \bar{a}$ $\overline{5} r \rightarrow 2$
121. 4. Final ت्रास् $\bar{a} s$ before any sonant, whether vowel or consonant, loses its स् $s$, becoming simply च्रा $\bar{a}$; and the hiatus thus occasioned remains; thus, नृपास् द्च्छन्त्ति $n$ rpā̄s icchanti = नृपा इच्छर्त्ति nrpā icchanti; नृपास् जयन्ति nrpās jayanti= नृपा जयन्ति nrpā jayanti.
122. B. Final $\mathbb{r}$. 1. Final $\boldsymbol{r}^{r}$ in general shows the same form which स् $s$ would exhibit under the same conditions: thus पुनर् punar standing at the end of a sentence becomes पुन: punah;
 maintains itself before vowels and sonant consonants; thus, पुनरच punar atra, पुनर्जयात punar jayati.
123. 2. A double $\mathbb{S} r$ is nowhere admitted: if such would occur, either by retention of an original $\mathbb{T}$ or by conversion of स् $^{s}$ to $\mathbb{r}$, the first $\leq r$ is omitted, and the preceding vowei, if short, is made long by compensation; thus, पुनर् राम: punar rāmah $\triangleq$ पुना राम: punā rāmah; कमिस् रोचते agnis rocate $=$ ग्रग्नी रोचते agn̄̄ rocate; धेनुस् रोचते dhenus rocate $=$ धिनू रोचते dhenū rocate.

## Vocabulary IV.

Verbs:
कृत् krt (kṛntáti) cut, cut off.
मुच् muc (muñcáti) free, deliver, release.

## Subst.:

म्रमि agni, m., fire; (as proper name) Agni, the god of fire.
च्र्रि ari, m., enemy.
ग्रसि asi, m., sword.
चृषि $r s{ }^{\prime} i, m .$, seer.
कवि kavi, m., poet.
गिरि giri, m., mountain.
जन jana, m., man; (pl.) people.
दु:ख duhkha, n., misery, misfortune.

下ह् ruh (róhati) grow.
लिप् lip (limpáti) smear.
लुप् lup (lumpáti) break to pieces, devastate, plunder.

पाएिए pāni, m., hand.
पाप $p \bar{a} p a$, и., sin.
राम rāma, m., nom. pr., name of a hero.
वृच्त $v r k s ̣ a, m .$, tree.
धिव çiva, m., nom. pr. name of a god.
सत्य satya, n., truth, righteousness. हार hari, m., nom. pr., name of a god.

## Exercise IV.

सदा देवा जनान्मुम्वन्ति पापात् ।१। नृपस्य पुन्चौ क्व वसतः।२। ॠषिर्दुद्यु:खात्पुनं रच्तति। ३। नृपो sसिना़ेः** पाएी कृन्तति। ४। कवयो हरिं घूंसन्ति । 41 उ्ररयो जनानां धनं लुम्पन्ति 1 है। जलं गिरे: (abl.) पतति। ण। शूर्निष्वेए लिम्पथ। ६। वृत्ता गिरी रोहन्ति। e। ऋष्यो: पुचौ तन्न मारें तिष्ठतः। 90 । हरि: कविभ्यां दानानि यच्कति। १9। ₹षिभी (§ 123) रामो वसति । १२। अम्रिना़ीएां गृहाएि नृपा दहन्ति। १३। हरिं चीरेएा यजतः॥ १४॥
15. Çiva ${ }^{1}$ dwells ${ }^{3}$ in the mountains ${ }^{2}$. 16. Both enemies ${ }^{1}$ hurl $^{4}$ spears $^{2}$ at the $\mathrm{king}^{3}$ (dat.) 17. Rāma ${ }^{1}$ touches ${ }^{4}$ his two sons ${ }^{3}$ with his hands ${ }^{2}$. 18. Fire ${ }^{1}$ burns $^{3}$ the trees ${ }^{2}$. 19. Seers ${ }^{1}$ speak $^{2}$ the truth $^{3}$. 20. Through righteousness ${ }^{1}$ happiness ${ }^{3}$ arises $^{4}$ (भू) for man-

[^4]kind ${ }^{2}$ (जन, gen. pl.). 21. The seer's ${ }^{1}$ two hands ${ }^{2}$ touch ${ }^{4}$ water ${ }^{3}$. 22. Fruits ${ }^{1}$ are $^{3}$ (use स्थT) on the trees ${ }^{2}$. 23. People ${ }^{1}$ remember ${ }^{3}$ Hari ${ }^{2}$. 24. Rāma ${ }^{1}$ hurls ${ }^{4}$ the sword ${ }^{3}$ from his hand ${ }^{2}$ (abl.).

## Lesson V.

124. Verbs. Unaccented $y a$-class. Roots of this class form their present-stem by adding $\begin{aligned} & \text { य } y a \text { to the root, which bears the }\end{aligned}$ accent. Thus from नह् nah is made the present-stem नह्य náhya; from लुभ् lubh, लुभ्य lúbhya.
125. The inflection of stems of this class follows the model of वड् vad.
126. Certain त्रा $\bar{a}$-roots, because of their peculiar exchanges with $\bar{i} i$ and $\overline{\text { f }} \bar{i}$-forms, especially in the formation of the presentstem, are given by the Hindu grammarians as ending in ए $e$ or ऐ $\bar{a} i$ or त्रो $o$ (cf. § 132), and by them assigned to the भू $b h \bar{u}$, or $a$-class. Thus धा $d h \bar{a}$, 'suck' (Hindu धे dhe), forms धर्यात dháyati; the root हू $h \bar{u}$ or हा $h v \bar{a}$ (Hindu हे hve) forms हयति heáyati; गा $g \bar{a}$ (Hindn गे $g \bar{a} i)$ makes गायति $g \bar{a} y a t i$.
-127. For the root दृश् dr¢, 'see', is substituted in the presentsystem another root पश् paç, which makes पर्श्यत pácyati.
127. Masculines in उ $u$. भानु bhānu, 'sun'.

Singular.
N. भानुस् bhänus
A. भानुम् bhānum
I. भानुना bhänunā
D. भानवे bhānave

Ab. भानोस् bhänos G.
L. भानौ bhänāu
V. भानो bhäno

Dual.
Plural.

## भानू $b h a ̄ n \bar{u}$

" "
भानुभ्याम् bhānubhyām n "
n

> भान्वोस् bhānvos
" $\quad$

भानवस् bhānavas
भानून् bhänün
भानुर्भिस् bhänubhis
भानुम्यस् ${ }^{\text {bhänubhyas }}$

[^5]Masculine adjectives in $\bar{u}$ are similarly declined.
129. Euphonic Changes of स $s$, cont'd. 1. Final स $s$, the dental sibilant, whether original or representing final $\mathbb{T} r$, before the palatal surd mutes [च्च $c$, 要 $c h$ ], is assimilated, becoming palatal शा $\varsigma$. Thus नरस् चरति naras carati becomes नरस्चरति naras carati; नरस् ब्लेन naras chalena becomes नर््र्कलेन naraç chalena. 2. Before a lingual surd mute [ ट् $t$, ठ $t h$ ], in like manner, it would become lingual ष् s, but the case almost never occurs. 3. Before the dental surd mutes [त् $t$, च् $t h$ ], since it is already of the same class with them, it of course remains unchanged; thus, रामस् तिष्ठति rāmas tisṭthati.
130. The preposition ग्रा $\bar{a}$ is sometimes used with the ablative (much less often with the accusative), in the sense of 'hither from', 'all the way from'; but far more usually to signify 'all the way to', 'until'. As a prefix to verbs, ग्रा $\bar{a}$ means 'to', 'unto', 'at'.

## Vocabulary V.

## Verbs:

ग्रस् as (aंsyati) throw, hurl. कुप् kup (kúpyati - w. gen. or dat.) be angry.
कुध् krudh (krídhyati - w. gen. or dat.) be angry.
गम् gam + ग्रा $\bar{a}$ (ăgácchati) come.
तe $t r$ ( $t a ́ r a t i)$ cross over.
मश् naç (násyati) perish.
पश् paf (pácyati) see.
© ruh (róhati) rise, spring up, grow.

+ ग्रा $\bar{a}$ (äróhati) climb, mount, ascend.
लिख् likh (likháti) scratch; write. लुभ् lubh (lúbhyati - w. dat. or loc.) desire, covet.
शुष् sus (cúsyati) dry up.
सिन् snih (snihyati - w. gen. or loc.) feel inclined to, love.
$\bar{Z} h \bar{b}$ or दा $h v a \bar{a}$ (hvayati) call.

Silbst.:
च्रन्म anna, n., food, fodder.
म्रস्व açva, m., horse.
उदधि udadhi, m., ncean.
गुरू guru, m., teacher.
पत्त्र pattra, n., leaf, letter.
परझु paracu, m., axe.
पाद $p \bar{a} d a, \mathrm{~m} .$, foot; quarter; ray, beam.

बाहु $b \bar{a} h u, \mathrm{~m}$., arm.
बिन्दु bindu, m., drop.

भाजु bhānu, m., sun.
माएि mañ, m., jewel.
रत्न ratna, n., jewel.
राशि rāçi, m., heap.
वायु $v a ̄ y u, m .$, wind.
विष्पु visnu, m., nom. pr. name of a god.

शु $\begin{gathered}\text { çatru, m., enemy. }\end{gathered}$
शिखर çikhara, m., summit.
पिष्य çisya, m., pupil, scholar.
सूक्त sūkta, n., Vedic hymn.

## Exercise V.

कवयो धने लुभ्aन्ति।१। अह्हष: सूत्तानि पस्यति*।२। गुर शि-
 परशुना वृच्तान्कृन्तथ। है। जलस्य बिन्द्वो गिरेः पतन्ति। ৩। विष्पुमृषिर्यर्जति नृपाय। द। नृपो ऽग्वमारोहति। ल। चेनेषु जलं সुष्यति। 901 गुरवः शिष्याएां सिद्यन्त्ति। ११। नृपाएां शून्तो sसिना नञ्यन्ति। १२। बालो गुरवे पत्तं लिखति ।१३। जना मएीनां राशीनिर्छान्ति। १४। ज्रा गिरेर्वृच्ता रोहन्ति । 94 । बाङभ्यां जलं नराखर्ति ।१६। बाली गृहे हर्यति नरः।१७। कवे: पुन्ची ग्रामस्य मार्गे गजं पझ्यतः॥ १₹॥
19. Now ${ }^{4}$ the sun's ${ }^{1}$ rays $^{2}$ climb $^{5}$ the mountains ${ }^{3}$. 20. A drop ${ }^{2}$ of water ${ }^{1}$ falls ${ }^{4}$ down from the cloud ${ }^{3}$. 21. $\mathrm{O}^{1} \mathrm{men}^{2}$, we see ${ }^{4}$ the city ${ }^{3}$. 22. Both kings ${ }^{1}$ love $^{3}$ poets ${ }^{2}$ (gen. or loc.). 23. The wind $^{1}{ }^{1}$ blows ${ }^{4}$ (वह्) from the summits ${ }^{3}$ of the 'mountains'. 24. The king ${ }^{1}$ hurls ${ }^{4}$ spears $^{3}$ at his enemies ${ }^{2}$ (dat. or loc.). 25. The scholar ${ }^{1}$ bows ${ }^{3}$ before his teacher ${ }^{2}$ (acc.). 26. Two men ${ }^{1}$ come with their sons ${ }^{2}$ (instr.). 27. The two kings ${ }^{1}$ desire ${ }^{4}$ the poet's ${ }^{2}$ jewels ${ }^{3}$ (dat. or loc.). 28. $\mathrm{O}^{1}$ seer, ${ }^{2}$ we sacrifice ${ }^{4}$ to Vispnu ${ }^{3}$ (acc.). 29. The two

[^6]cook $^{3}$ food ${ }^{1}$ with fire ${ }^{2}$. 30. The seers ${ }^{1}$ praise ${ }^{4}$ Viṣnu ${ }^{2}$ with hymns ${ }^{3}$. 31. In the city ${ }^{1}$ the $\mathrm{king}^{2}$ calls ${ }^{4}$ his enemies ${ }^{3}$.

## Lesson V1.

13I. Verbs. $y a$-class, cont'd. The roots of this class which end in *्रम् $a m$ lengthen their $\boldsymbol{\gamma} a$ in forming their present-stem; thus, तम् tam, ताम्यति támyati; क्षम् bhram, भाम्यति bhrámyati-but this last makes some forms with short ت्र $a$. The root मट् mad has the same lengthening: माद्यति m $\dot{\bar{a} d y a t i . ~}$
132. Certain $\bar{a}$-roots (five - by the Hindus written with final o) make present-stems with an accented $y \dot{a}$; thus, दा dā, द्यति dyáti. =entip. 52
133. The root व्यध् $v y a d h$ is abbreviated to विध् vidh in the present-system: विर्याति vidhyati.
134. The root क्रम् kram, said by the natives to form its present-stem according to this class, really forms it only according to the $a$-class, and the root-vowel is lengthened in the active voice, but not in the middle; thas, क्रामति krăंmati, but middle क्रमते krámate.
135. The root चम् cam, used only with the preposition च्रा $\bar{a}$, forms अ्राचामति àcámati.
136. Nenters in उ $u$. मधु madhu, 'honey'.

Singular.
N. मधु madhu
A.
I. मधुना madhunā
D. मधुने madhune

Ab. मधुनस् madhunas
G.
L. मधुरन madhuni
v. मधु or सधो

Dual.
मधुनी madhunī
मधुर्याम् madhubhyān »

Plural.
मधूनि madhūni


मधुभिस् madhubhis
मधुभ्यस madhubinas.

मधूनाम् madhūnām
मधुषु madhuçu

मधुनोस् madhunos
,
,
137. Neuter adjectives (but not substantives) in $\bar{\sigma} u$ may take the forms proper to the masculine in the dat., abl.-gen., loc. sing., and gen.-loc. dual.
138. Changes of final न् $n$. Before initial ज् $j$ and शा $f$, न् $n$ becomes F्, $\tilde{n}$; thus, तान् अनान् tān janān becomes ताअनान् tā̃ $j a n a ̄ n$; तान् श्नून् tān ¢̧atrūn = ताञ्शूनून् tāñ çatrūn. In the last case, however, $\overline{\text { E }}$ ch is almost always substituted for the initial शा $f$; thus, ताञ्क्रनून् tāñ chatrūn.
139. Final न् $n$, before an initial ल् $l$, is assimilated and becomes nasalized $l$, which is written लँ $\check{n} l$, or (what is the same thing) $-\dot{n}$; thus तान् लोकान् tān lokān becomes तालँ लोकान् tāँnl lok $\bar{a} n$ or तां लोकान् tāñ lokān.

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c t t
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140. Before the surd palatal, lingual, and dental mutes there is inserted after final न् $n$ a sibilant of each of those classes respectively, before which न् $n$ becomes anusvāra; thus for तान् च
 tathä.*

## Vocabulary VI.

Verbs:
च $r$ (rccháti - § 109) go to; fall to one's lot, fall upon.

क्रम् kram + ग्रा $\bar{a}$ (ākràmati) stride up to, attack.

चम् cam + च्रा $\bar{a}$ (ācāmati) sip, drink, rinse the mouth.
तम् tam (lắmyati) be sad.
तुष् tuṣ (túsyati) rejoice, take pleasure in (w. instr.).
दीव् dīv (dîvyati) play.

[^7]अम् bhram（bhrấmyati－§ 131）｜श्रम् gram（crà̀myati）become wander about．
मड् mad（mádyati）get drunk． weary．
द $h r$（härati）take away，steal， व्यध् vyadh（vidhyati）hit，pierce．iक plunder．
श्रम् çam（càmyati）become quiet， be extinguished，go out，cease．

## Snbst．：

习习्र $a k s a, \mathrm{~m} .$, die，dice．
च्रधर्म adharma，m．，injustice， wrong．
उलि ali，m．，bee．
习्रश्रु açru，n．，tear．
चहच्च $r k s a$, m．，bear．
कोप kopa，m．，anger．

च्नचिय ksatriya，m．，warrior，man of the second caste．
नृपति nrpati，m．，king．
नेत्र netra，n．，eye．
मधु madhu，n．，boney．
मुख mukha，n．，mouth，face．
मृत्यु mrtyu，m．，death．
वसु rasu，n．，wealth，money．

## Exercise VI．

च्हचा मधुने लुर्यन्ति। १। छषिरधुना पाएिना जलमाचारति। २। नृषा अ्रच्चैखन्न दीव्यन्ति। ३। अ्रलिर्मधुना माद्यति। ४। नरा विषेए़ासीं
 सामः। ৩। \＃्र्यो जनानां वसूनि हरन्ति। च। नरी मृत्युमृच्छहतः। ८। बालस्ड नेनाभ्यामश्रूपिए पतन्ति। १०। जलेनाप्रि：श्राम्यति। ११। ₹षे－ रश्यो श्राम्यतः। १२। गुर：शिष्यस्य पापात्ताम्यति। १३। गजा नगरे भ्ना－ म्यन्ति।१४। मधुना त्तीरेए च तुर्थन्ति बालाः॥१५॥

16．The warriors ${ }^{1}$ play $^{3}$ for money ${ }^{2}$（instr．）．17．The king＇s ${ }^{2}$ horses ${ }^{3}$ become weary ${ }^{5}$ on the road ${ }^{4}$ to－day ${ }^{1}$ ．18．The warrior ${ }^{1}$ pierces ${ }^{4}$ his enemy ${ }^{3}$ with the spear ${ }^{2}$ ．19．Bees ${ }^{1}$ are fond of ${ }^{3}$（तुष्） boney ${ }^{2}$ ．20．The water ${ }^{2}$ of his tears ${ }^{1}$ moistens ${ }^{4}$（सिच्）his feet ${ }^{3}$ ． 21．There ${ }^{2}$ bees ${ }^{1}$ are flitting about ${ }^{3}$（म्रम्）．22．Two men ${ }^{1}$ are cook－ ing ${ }^{5}$ boney $^{2}$ and $^{4}$ fruits ${ }^{3}$ ．23．When ${ }^{1}$ the teacher＇s ${ }^{2}$ anger $^{3}$ ceases $^{4}$ ， then $^{5}$ the scholars ${ }^{7}$ rejoice ${ }^{6}$ ．24．Tears ${ }^{1}$ stand $^{4}$ in the warriors ${ }^{2}{ }^{2}$
eyes ${ }^{3}$. 25. The enemies ${ }^{1}$ overwhelm ${ }^{4}$ (वृष्) the king ${ }^{2}$ with arrows ${ }^{3}$. 26. A quarter ${ }^{2}$ of the injustice ${ }^{1}$ falls upon ${ }^{4}$ (平) the king $^{3}$ (acc.).

## Lesson VII.

141. Causative Verbs (native "cur-class"). The Hindu grammarians describe a certain present-system which they assign to a so-called "cur-class". This is, however, in fact no present-class at all, but a causative or secondary conjugation, which is not confined to the present-system. But many formations of this sort have no causative value; and it is chiefly these that are grouped by the Hindus in their cur-class, which also includes some denominativestems in áya, with causative accent. For practical purposes it is well enough to consider these verbs here.
142. The causative-stem is formed by adding ग्रय áya to the root, which is usually strengthened; and the strengthening process is in the main as follows:
143. 144. Medial or initial द $i$, उ $u$, and न $r$ have the gunastrengthening, if capable of it; thus, चुर् cur, चोरयति coráyati; विद् vid, वेदर्यति vedáyati; but पीड् pīd, पीडयति p̄ưdáyati.
1. 2. A final vowel has the vrddhi-strengthening; thus, धृ $d l r$, धार्यति dhāráyati. Before \#्रय $a y a$, ऐ $\bar{a} i$ and न्र्रो $\tilde{a} u$ become ग्राय् $\bar{a} y$ and च्राव् $\bar{a} v$ respectively; thus, भी $b h \bar{\imath}$, भाययति bhāyáyati; भू $b h \bar{u}$, भावयति bhāváyati.
1. 3. Medial or initial ت才्र $a$ in a metrically light syllable is sometimes lengthened, and sometimes remains unchanged; thus,
 janáyati.
1. The inflection is the usual one of $a$-stems.
2. Rules of euphonic combination. In external combination an initial sonant of whatever class (even a vowel or semivowel or nasal) requires the conversion of a preceding final surd to a sonant.
3. Final त् $t$. 1. Final त् $t$ becomes टु $d$, before any initial $t \rightarrow d$ sonant, except the palatals, the nasals, and ल् $l$ : thus, मेघात् च्रच meghāt atra becomes मेघादन meghād atra; पापात् रच्तति pāpāt raksati or भ्रार्म्यत्रत blrāmyati or गोपायति gopäyati becomes पापाद्रचति pāpäd raksati or पापाद्भू शम्यति pāpād bhrāmyati or पापाद्नोपायति $p \bar{a} p \bar{a} d ~ g o p a ̈ y a t i . ~$
4. 2. Final त्- $t$ is assimilated to an initial palatal, lingual, $t \rightarrow$ assi or ल् $l$ in the next word; thus it becomes च् $c$ before च् $c$ and क् $c h$, ज् $j$ before ज् $j$, and ल् $l$ before ल् $l: \mathrm{e} . \mathrm{g}$., मेघात् च meghāt $c a$ becomes मेघाच्च meghāc ca; मेघात् जलम् meghāt jalam becomes मेघान्जलम् meghāj jalam; पापात् लोकात् pāpāt lokāt becomes पापाल्लोकात् pāpāl lok $\bar{a} t$.
1. 3. Before initial शा $\varepsilon$, final त् $t$ becomes च् $c$, and the $t \rightarrow c$ - then becomes क्ष $c h$; thus, नपात् शा: nrpāt catruh becomes of $\varsigma \rightarrow c h$ श् $f$ then becomes ब् ch; thus, नृपात् शुजु: nrpā̃t çatruh becomes $=\mathrm{cch}$ नृपाच्छतु: nrpāc chatruh.
1. 4. Before initial nasals त् $t$ becomes न् $n$ : thus, गृहात् नयति grhāt nayati becomes गृहाव्वयति grhān nayati. But the change into ट्ड $d$ is also permitted, though hardly used; thus, गृहाद्नयति grhād nayati.

## Vocabulary VII.



Subst.:
घनक janaka, m., father.
द्एड danḍa,m., stick; punishment. पुल्य punya, n., merit.
फल phala, n., fruit; reward. रामायए rāmāyaṇa, n., a noted poem.

इपक rūpaka, n., gold-piece.
लोक loka, m., world, people (sing. and pl.).
साधु sādhu, m., holy man, saint. सुवर्ष suvarṇa, n., gold.
सूत sūta, m., driver, charioteer. सेन stena, m., thief.

Adverb: दव iva as, like (postpos.).

## Exercise VII.

सेनः सुवर्षं नृपस्य गृहाचोरयति।१। गुर्दल्डेन शिष्यांस्ताडयति।२। सूतो गम्वान्पीडयति। ३। छषिर्जलेन पाएी तालयति। ४। ग्राभान्जनानेगरं नर्यन्ति। । नरी रूपकाएा गएयतः ।६। नृपाच्छनूलां द्एडो
 भ्वां तोलयाम:। C । जनक: पुनान्कोपा ह्य एयति। 90 । गृहालोका ग्रागच्छन्ति। ११। पुलिन साधुर्दुखानि पारयति। १२। देवानिव नृपतीं लोक: पूजयति ॥१३॥
14. Thieves ${ }^{1}$ steal ${ }^{4}$ the people's ${ }^{2}$ money $^{3}$. 15. The two boys ${ }^{1}$ wash ${ }^{3}$ their mouths ${ }^{2}$. 16. The father ${ }^{1}$ tells $^{5}$ his sons ${ }^{2}$ (dat.) the reward ${ }^{4}$ of $\sin ^{3}$. 17. The scholars ${ }^{1}$ honor $^{3}$ and $^{5}$ reverence ${ }^{4}$ their teacher $^{2}$. 18. Ye both bring ${ }^{3}$ fruits $^{1}$ in your hands ${ }^{2}$ and $^{5}$ count ${ }^{4}$ them. 19. Merit ${ }^{1}$ protects ${ }^{3}$ from misfortune ${ }^{2}$ (abl.). 20. The charioteers $^{1}$ strike $^{4}$ the horses ${ }^{2}$ with sticks ${ }^{3}$. 21. In anger ${ }^{1}$ (abl.) the king $^{2}$ pierces $^{5}$ the thief ${ }^{3}$ with a spear ${ }^{4}$.

## Lesson VIII.

152. Verbs, a-conjugation. Present Indicative Middle. The present indicative middle of verbs whose stems end in $a$ is inflected as follows:

Singular.

1. वट् váde
2. वद्से vidase
3. वदते vádate

Dual.
वड्वावहे vádāvahe
वद्थेथे vadethe
वदेते vádete

## Plural.

वद्रामहे vádāræahe
वद्ध्वे vádadhve
वद्ने vádante
153. The ending of the 3 rd pl. is properly चन्ने ante (cf. न्ति $n t i$ for \#्रन्ति anti in the met); before the ए $e$ of the lst sing. the stem-final is dropped. एचे ethe and एते ete are hard to explain.
154. With verbs inflected in both voices, the chief force of the middle is this, that the action is performed for the benefit of the actor himself; thus, यजति yájati 'he sacrifices' (for some one else); यजते yajate 'he sacrifices for himself'. But many verbs are conjugated only in the middle, like the Latin aud Greek deponents.
155. The verb मृ $m r$, 'die', makes म्रियते mriyáte in the present; and जन् jan, 'give birth', substitutes as present mid. जायते「jáalate, 'be born'.
156. Combination of final and initial vowels. Two simple $i+i \rightarrow \bar{i}$ vowels, either or both of them short or long, coalesce and form ${ }^{2}+u \rightarrow \bar{k}$ the corresponding long vowel. For the $a$-vowels, see above, § 105.
 iti becomes गच्छतीति gacchati$' t i .2$. उ $u$ or ऊ $\bar{u}+$ उ $u$ or ऊ $\bar{u}$ = ऊ $\bar{u}$; e. g. साधु उत्तम् sādhu uktam becomes साधूक्तम् sādhū 'ktam*'.
157. The $i$-vowels, the $u$-vowels, and $\neq \underline{f}$, before a dissimilar ${ }^{*} \dot{r}^{*} * \rightarrow y$ vowel or diphthong, are regularly converted each into its own corresponding semivowel, य् $y$ or व् $v$ or โ! $r$. Thus, तिष्ठनि च्रन tisṭhati atra becomes तिष्ठवन tistlhaty atra (four syllables); नदी च्रच nadī atra becomes नद्यन nady atra; मधु त्रच्न madhu atra becomes


[^8]158．Final ए $e$ and \＃्रो $o$ remain unchanged before an initial short च्र $a$ ，but the च्र $a$ disappears．Thus，वने च्रन vane atra be－ comes वने 5 च vane＇tra；भानो 习习习 bhāno atra becomes भानो $5 \bar{\nabla}$ bhāno＇tra．By far the commonest case of final \＃्रो $o$ is where it internal comstrepresents final च्रस् as（see §॥8）．

159．The final द्\＆$i$ or $\mathbf{3} u$－element of a diphthong is changed to its corresponding semivowel य् $y$ or ब् ，before any vowel or diphthong，except when the rule of $\S 158$ would apply．Thus，ए $e$ becomes त्रय् $a y$ ，and ऐ $\bar{a} i$ ，ग्राय् $\bar{a} y$ ；अ्रो o becomes त्रव् $a v$ ，and और्र $\bar{a} u$ ，\＃्राव् $\bar{a} v$ ．Thus，in internal combination，ने－ग्र ne－a becomes नय naya；भो－च्र bho－a becomes भव bhava；so ने－च्रय näi－aya yields नायय $n \bar{a} y$－aya，and भौ－ग्रय bhāu－aya yields भावय bhāv－aya．
exteriaf eme．160．In external combination，the resulting semivowel is in gen－ eral dropped；and the resulting hiatus remains．Thas，वने द्वति vane iti becomes वन द्रति vana iti（through the intermediate stage वर्नयिति vanay iti）；भानो द्रति bhāno iti becomes भान द्रति bhäna $i t i$（through भानविति bhänav iti）．The case of final ए $e$ is by far the more frequent．See also § 164.

161．Certain final vowels maintain themselves unchanged be－ fore any following rowel．Such are 1 ．ईं $\bar{i}$ ，ऊ $\bar{u}$ ，and ए $e$ as dual endings，both of declension and of conjugation；thus，गिरी द्ह girl iha，साधू 尹्रन sādhū atra；फले च्रन phale atra．2．The final，or only，vowel of an interjection；thus，है दूव्द्र he indra，हे च्रम्ने he agne．

## Vocabulary VIII．

Verbs（deponents）：spring up（mother in loc．）．
ॠर्थय arthaya（denom．－arthú－आष् bhās（bhắsate）speak．
yate）ask for（w．two accus．）．
ई च् $\bar{i} k s$（ìksate）see，behold．
कम्प् kamp（kámpate）tremble． जन् jan（jäyate）be born，arise，

यत् yat（yátate）strive for（w．dat．）．
युध् yudh（yúdhyate）fight（w． instr．of accompaniment）．

रभ् $r a b h+$ स्रा $\bar{a}$（ārábhate）take hold on，begin．
रु् ruc（rócate）please（dat．，gen．）．
लभ् labh（lảbhate）receive，take．

वन्द्र vand（vándate）greet，honor．
शिन्त् çiks（siksate）learn．
सह् sah（sáhate）endure．
सेव् sev（sévate）serve，honor．

मनुष्य manusya，m．，man（homo）．
यज्ञ yajña，m．，sacrifice．
वन vana，n．，woods，forest．
विनय vinaya，m．，obedience．
वीचि $v i \bar{c} i$, m．，wave．
शास्त्र $£ \bar{a} s t r a, \mathrm{n} .$, science；text－book．
मूद्र $¢ \bar{u} d r a, m .$, man of the fourth caste．
हित hita，n．，advantage．

Adverb：न $n a$ ，not．
［follows word it modif es．］

## Exercise VIII．

वायोर्बलेन तरवः कम्पन्ते। १। ग्रसिना़्या़रयो म्रियन्त ह्त्यन＊ नृपो भाषते। २। वसूनां राशीनृपतीन्कवयो इर्थयन्ते। ३। शास्त्रे（§।61）习习习ुना शिन्तामह द्रति पत्चे हरिर्लिखति।४। पापाद्दुःखं जायते। प। शिष्याएां विनय उद्योगय्य गुरुम्यो रोचेते। छ। न्रधर्माय न धर्माय यतेथे। ण। विष्यो：（abl．）सूत्ते छषी लमेते।च। न्रनर्षिर्भानुं वन्दते। $ए ।$ च्रग्नी ईून्तते वालः । १०। धनेन पसूं लभघ्वे यज्ञाय। ११। सदा गुरो： पादौ बाला：सेवन्ने। १२। फले ग्रन मनुष्यस्य पाएयस्तिष्ठतः। १३। सहेते अनर्थ साधू। १४। वनेप्विहर्त्ता वसन्ति ।१५। चणिया चहीो सेवन्ते॥वई॥

17．The two houses ${ }^{4}$ yonder ${ }^{5}$ tremble ${ }^{6}$ by the power ${ }^{3}$（instr．）

[^9]of the ocean's ${ }^{1}$ waves ${ }^{2}$. 18. The father ${ }^{3}$ beholds ${ }^{4}$ bis son' $s^{1}$ face. ${ }^{9}$ 19. "We strive ${ }^{3}$ after the advantage ${ }^{2}$ of the scholars ${ }^{1}$;" thus ${ }^{4}$ (दति) speak ${ }^{6}$ the teachers ${ }^{5}$. 20. The children ${ }^{2}$ ask ${ }^{4}$ their father ${ }^{1}$ for food ${ }^{3}$ (accus.). 21. In the forest ${ }^{1}$ yonder ${ }^{2}$ elephants ${ }^{3}$ are fighting ${ }^{5}$ with bears ${ }^{4}$. 22. The two Çādras ${ }^{3}$ serve ${ }^{4}$ the two Aryans ${ }^{1}$ here ${ }^{2}$. 23. Fruits ${ }^{1}$ please $^{3}$ the children ${ }^{2}$. 24 . Whence ${ }^{1}$ do ye receive ${ }^{3}$ money ${ }^{2}$ ? 25 . Now ${ }^{1}$ the two seers ${ }^{2}$ begin $^{4}$ the sacrifice ${ }^{3}$.

## Lesson IX.

162. Feminines in त्रा $\bar{a}$, declined like सेना sen $\bar{a}$, 'army.'

Singular.

## Dual.

सेने sene $(\bar{a}+\bar{i})$
N. सेना senā
A. सेनाम् senām
I. सेनया senayā
D. सेनायै $\operatorname{senāyāi~}$

Ab . सेनायास् senāyās G.
L. सेनायाम् senāyām
v. सेने sene
163. Adjectives in च्र $a$ are declined in the masc. like देव, in the fem. like सेना, in the neuter like फल. But often the fem. stem ends in $\bar{i}$, and is declined like नदी (in Less. XI).
164. Final ऐ $\bar{a} i$ and च्रो $\bar{a} u$, according § 159, become \#्राय् $\bar{a} y$ and \#्राव् $\bar{a} v$ respectively before any following vowel or diphthong. The य् or व् may then be dropped, leaving a hiatus. The य् is in fact always dropped, but the व् not often. Thus, सेनाये अ्रन्न becomes, through the medium of सेनायाय् अ्रक, सेनाया त्रन; देवौ च्रन becomes देवावन.
165. Initial 官, after short vowels, the preposition अ्रा, and the
prohibitive particle मा, becomes क्क्: thus, ₹त्र काया becomes चन चाया; क्रा + बाद्यति = ग्राच्छाद्यति.
166. An initial न् of a root generally becomes ख् after a $n \rightarrow n$ verbal prefix containing $\mathbb{T}$, either original or representing ; ; such as \#्रन्तर् 'between', निस्, परा, etc. Thus, प्रएयति, निर्यार्यति.
167. The following prefixes are often used before verbs: बनु 'after, along, toward'; च्रव ‘down, off'; उद्य ‘up, up forth or out'; उप 'to, toward'; नि ‘down; in, into'; निस् 'out, forth'; परा 'to a distance, away'; परि 'round about, around'; प्र 'forward, forth'; सम् 'along with, completely.'

## Vocabulary IX.



## Subst.:

इषु m., arrow. iṣu
कन्या f., daughter, maiden.
Perry, Sanskrit Primer.

जि प परा (paräjáyate) be conquered (rarely $w$. act. sense: conquer).
पड् + प्र (prapádyate) flee for refuse (acc.) to (acc. of person).
भिच् (bhiksate) beg, get by begging. मृगय (denom. - mrgáyate) hunt for, seek.
वृत् (vártate) exist, subsist, be, become.
गुभ् (cóbhate) be brilliant, shine; be eminent.

## Лక్ల

गस्रा $g a \bar{n} g \bar{a}$ f., n. pr., the Ganges. गृह्ठस m., householder, head of family. githastha

छाया f., shade.
प्रयाग m., nom. pr., Prayāga (a city, Allahābād).
भय n ., fear.
भार्यt f., wife, woman.
भाषा f., speech, language.
भिच्ता f., alms.
यमुना f., n.pr., Yanunā (a river, the Jumna).
रा m., n., battle.
रथा f., street.
विद्या f., knowledge, learning.
विहग m., bird.

शूरा n., protection.
संध्या f., twilight.
सर्ग m., heaven.
हृद्य n ., heart. hrdaya
Adj.:
कृष्पा, f. ॰न्रा, black.
पाप, f. ०न्त्रा, bad, wicked.
प्रभूत, f. ० न्रा, much, abundant; pl. many.

Adv.:
सह together with (postpos., w. instr.).
सहसा suddenly, quickly.

व्याध m., hunter.

## Exercise IX.

रन्नं रत्नेब संगच्छते"ै।91 यद्रा विहगा व्याधं पघ्सन्ति तदा सहसोत्पतन्ति। २। सत्यं हृदयेषु मृगयन्त ऋष्यः। ३। हरेः कन्यां रामः परिएयर्यति।४। विष्योर्हरंग्र भार्यैं कन्याभि: सहागच्छतः। प। रामो विप्लुग्र देवाञ्शूरएां प्रपद्येते। छ। भिक्तया रामस्य किथौ बतेंते।ण।
 यच्छत्यृषेर्भार्या।८। वन ऋन्तेष्विषून्मुस्वन्ति व्याधा: कृष्जी च म्रियेते।,90। द्विजातीनां भाषां সूद्रा ना़वगच्छहन्ति। ११। है शिष्या नगरस्य रथ्यासु साधूनां भार्याभ्यो डद्य भिच्चां लभध्वे। १२। च्रन च्कायायां प्रभूता विश्गास्तिष्ठन्ति।9३। चनियस्य बालार्वृषषपनयति॥ ॥8॥
15. The two scholars ${ }^{1}$ beg $^{6}$ much $^{2}$ alms $^{3}$ from the wives ${ }^{5}$ of the householders ${ }^{4}$. 16. At Prayāga ${ }^{1}$ the Ganges ${ }^{2}$ unites ${ }^{4}$ with the Yamunā ${ }^{3}$. 17. $\mathrm{Bad}^{1}$ men $^{2}$ do not ${ }^{4}$ reach $^{5}$ (लभ्) heaven ${ }^{3}$. 18. O Viṣnu ${ }^{1}$, to-day ${ }^{3}$ Çiva $^{2}$ marries ${ }^{7}$ (Gaīgă ${ }^{6}$, Hari's ${ }^{4}$ daughter ${ }^{5}$. 19. In the battle ${ }^{1}$ the kings ${ }^{3}$ fight ${ }^{4}$ with arrows ${ }^{2}$ and ${ }^{6}$ conquer ${ }^{7}$ their enemies ${ }^{5}$.

[^10]20. Here ${ }^{2}$ in the street ${ }^{3}$ the two kings ${ }^{1}$ dismount ${ }^{6}$ from their lacis ${ }^{4}$ horses ${ }^{5}$. 21. The seer's ${ }^{2}$ two sons ${ }^{3}$ are eminent ${ }^{4}$ in learning ${ }^{1}$ (instr.). 22. From fear ${ }^{3}$ of the wicked ${ }^{1}$ huuters ${ }^{2}$ (abl.) two birds ${ }^{4}$ fly up ${ }^{5}$. 23. At twilight ${ }^{1}$ (loc. du.) the seers ${ }^{2}(\S 13,3)$ reverence ${ }^{4}$ the gods ${ }^{3}$. 24. In the street ${ }^{2}$ of the village ${ }^{1}$ the teacher ${ }^{3}$ and ${ }^{5}$ the scholar ${ }^{4}$ meet ${ }^{6}$. 25. We two sacrifice ${ }^{2}$ to the gods ${ }^{1}$ for ourselves; we do not ${ }^{4}$ sacrifice ${ }^{5}$ for $\mathrm{Hari}{ }^{3}$.

## Lesson X.

168. Verbs. Passive Inflection. A certain form of presentstem, inflected with middle endings, is used only with a passive meaning, and is formed from all roots for whieh there is occasion to make a passive conjugation. Its sign is an accented य $y \dot{d}$ added to the root, without any reference to the classes according to which ${ }^{176}$ the active and middle forms are made. The inflection is precisely like that of other $a$-stems. Thus, तन्ये tanyé, तन्यसे tanyáse, तन्यते tanyáte, etc.
169. Outside the present-system middle forms may be used iu a passive sense; but there is a special form for the aor. pass. in the 3 rd sing.
170. The form of root to which the passive-sign is appended is usually a weak one. Thus a penultimate nasal is dropped; and certain abbreviations which are made in the weak forms of the perfect, or in the past passive partieiple, are found also in the passive present-system. E. g. from त्र्, pass. च्रज्यते; from बन्थ्, बध्यते.
171. In the roots वच्, बढ़, वप्, वस्, वह्, and स्वप्, the व $v a$ गृह्यते and पृच्छृत्रते पा गस् makes शिप्यते.
gra $\rightarrow$ g!
pra $\rightarrow$ pr
$\zeta a \rightarrow \zeta i$
oot changes

172．Final ₹ and 3 of roots are generally lengthened；thus， भि，जीयते；सु，स्तूयते．

173．Final 聿 is in general changed to fि；thas，कृ，क्रियते； but if preceded by two consonants it takes guna；thus，स्मृ，सर्यते． The roots in＂variable $r$＂，which the natives write with 屋 $\bar{r}$ ， change 庭 to ह़्，or，if a Mabial letter precede，to ऊश्；thus，तृ， तीर्यते；कृ，＇strew＇，कीर्यते；but पृ，पूर्यते．

174．Final त्रा of roots is usually changed to है；thus，दा， दीयते ；गा，घीयते；धा，धीयते．But ध्या makes ध्यायते；and so some other roots in ग्रा．
dhā＝put，place．dhy $\bar{a}$ dhyäyate
175．The roots तन् and खन् usually form their passives from parallel roots in ॠ्रा；thus，तायते．But तन्यते and बन्यते occur．

176．Verbs of causative inflection，and denominatives in च्रय， form their passive by adding $य$ to the causative or denominative stem after च्रय has been dropped；thus，चोर्यते＇is stolen＇；गष्यते ＇is counted＇．

177．The personal passive construction，with the logical subject in the instrumental，is particularly common with transitive verbs； and not less so the impersonal passive construction，both with transitive and intransitive verbs．Thus，नरेए सर्गों लम्यते＇Heaven is reached by the man＇；ग्रागम्यते＇one comes hither＇；सुप्यते＇one sleeps＇；স्रूयते＇it is heard＇，i．e．＇they say＇．The predicate to the instrumental subject of such a construction is of course also in－ strumental；thus，Tमेयर्षिएा जीव्यते＇Rāma lives as a seer＇．

## Vocabulary X．

Verbs，with passives：
कृ（p．kriyáte）make，do，perform．
खन्（khánati；p．khāyáte，khanyáte）
dig．
गा（gáyati；p．gघ̆yáte）sing．

यक्र्（ p. grhyáte）take，receive，seize．
दंश्（dácati；p．dacyáte）bite．
2 दा（dyáti；p．dīyáte）cut．
दीव्（dìvyati；p．dīvyáte）play．
1 धा（p．dhīyáte）put，place．

2धा (dháyati; p. dhîyáte) suck.
ध्या (dhyắyati; p. dhyāyãte) think, ponder.
1 पा (p. pîyáte) drink.
1 (He (Hindu प्६; p. püryáte) fill.
बन्ध् (p.badhyáte) bind; entangle; catch.
1 मा (p. mīyáte) measure.
वच् (p. ucyáte) speak.

वप् (vápati; p. upyáte) sow, scatter.
पास् (p. cieydáte) rule; punish.
핑 ( p . çrūyáte) hear.
सु ( $\mathrm{p} . s t \bar{u} y a ́ t e) ~ p r a i s e . ~$
सप् (p. supyáte) sleep.
1 हा (p. hīyáte) abandon, give up; neglect.

इ or हा (hváyati; p. hüyáte) call.

+ J्रा call, summon.

Subst.:
ग्राज्या f., command. $\overline{a j} i \sim \bar{\omega}$
\#्राश्य f., bope.
काष्ठ n., fagot; wood. Räs tha
गीत n ., song.
घट m., pot, vessel.
घृत n ., melted butter; ghee.
धान्य $n$., grain.
पाश m., noose, cord, snare.

भार m., burden. thaze
भिच्चु m., beggar, ascetic.
भृत्य $m$., servant.
माला f., garland.
राज्य n., kingdom.
शिसु m., child.
सर्प m., snake.
Adj.:
विधेय, f. ०न्रा, obedient.

## Exercise X .

रामेए पुन्रावद्योपनीयेते द्वति श्रूयते। छहिर्नृपेए धर्म पृच्क्चते। २। घटौ घृतेन पूर्यैते। ३। विहगा: पाशूर्बध्यन्ते।४। जनैर्नगरं गम्यते। प। हे शिष्या गुरूएा़ुदध्वे। छ। नरे: कटा: क्रियन्ते।७। कविभिर्नृपा: सदा स्तूयन्ते। $\bar{\square}$ प्रभूता भिच्चा गृहस्थस्य भार्यया भिन्तुभ्यो दीयते। $\subset$ । कन्याभ्यां गीतं गीयते। $9 ०$ । सेनैल्लोकानां वसु चोर्यते। ११। दषुभी रए। डरयो नृपतिना जीयन्ते। १२। हे देवौ साधुभिः सदा स्मयैंथे। १३। दएडे न बाला: शिष्यन्ते। 98 । प्रभूतः काष्ठानां भारो नरे एो़्य्यते। १५। अ्रम्येन जलं पीयते। १६। धर्मैंए राज्यं शिष्यते नृपेए। १७। सर्पेएय दश्येते नरी। १६। सूतेनाग्वस्ताङ्यते ॥ १० ॥

## (Use passive constructions throughout.)

20. Grain ${ }^{2}$ is scattered ${ }^{3}$ for the birds ${ }^{1}$. 21. Garlands ${ }^{1}$ are twined ${ }^{3}$ (use बन्ध्) by the maidens ${ }^{2}$. 22. Again ${ }^{2}$ Mari $^{1}$ is praised ${ }^{4}$ by Rāma ${ }^{3}$. 23. Vişṇu ${ }^{1}$ drinks ${ }^{4}$ water ${ }^{3}$ from his hand ${ }^{2}$. 24. 'Pleasantly ${ }^{1}$ (मुखेन) one sleeps ${ }^{3}$ in the shade ${ }^{2}$; so ${ }^{4}$ say ${ }^{5}$ the people ${ }^{6}$. 25. Both seers ${ }^{1}$ sacrifice $^{2}$. 26. The father ${ }^{1}$ sets $^{4}$ hopes $^{2}$ on his child ${ }^{3}$ (loo.). 27. The scholar ${ }^{3}$ neglects ${ }^{4}$ the teacher's ${ }^{1}$ command ${ }^{2}$. 28. The two scholars ${ }^{1}$ think ${ }^{3}$ about their text-book ${ }^{2}$ (nom.). 29. Grain ${ }^{2}$ is sown ${ }^{3}$ in the fields ${ }^{1}$. 30. They play ${ }^{2}$ with dice ${ }^{1}$ (impers. pass.). 31. The king's ${ }^{1}$ commands ${ }^{2}$ are received ${ }^{5}$ by the obedient ${ }^{3}$ servants ${ }^{4}$. 32. The man ${ }^{1} \mathrm{digs}^{3}$ in the field ${ }^{2}$.

## Lesson XI.

178. Verbs. Imperfect Active, a-conjngation. The imperfect is formed from the present-stem by prefixing the augment $\boldsymbol{F}_{\text {, }}$, and adding a set of secondary endings.
179. If the present-stem begin with a vowel, the augment unites $i+i+\bar{c}+\dot{\text { with }}$ it to form always the orddhi-vowel, not the duna: thus $\overline{\bar{z}}+\overline{\bar{i}}$

180. If a preposition be prefixed, the augment comes between preposition and verb, as in Greek; thus, from उप-नी, inpf.-stem उपानय, i. e. उप + उ्र + नय; वि-नी, inpf.-stem व्यनय. (157
181. The inflection in the active is as follows:

Sing.

1. ग्रवदम् $\dot{u} \mathrm{vad} / \mathrm{m}$
2. ت्रवद्स् ávadus
3. ت्रवदत् ávaphat

Dual.
ॠ्रवदाव áraduca
अ्रदद्तम् ivadutam
च्रवद्ताम् ivafatān

Plural.
अ्रवदाम ávadima स्रवद्त ávadhta
अ्रवद्न $\dot{a} \cdot \frac{a d h}{h}$
182. The imperfect is the tense of narration; it expresses past time simply, without any further implication.
183. Polysyllabic Feminines in ईू i. declined like नदी, 'river.'

Sing.
N. नद्री nadī
A. नद्रीम् nadīn
I. नद्या narly $\bar{a}$
D. नद्य nady $\bar{a} a$

Ab. नद्यास् nadyās
f. 》 $\quad$
L. नद्याम् nadyām
V. नदि nadi

Dual.
नद्यौ nadyâu

-

Plural.
नद्यस् nadyas नट्रीस् nadīs
नदीकिस् nadībhis
नदीभ्यस् nadībhyas

नट्रीनाम् nadīnām
नदीषु nadīṣu
184. Final nasals. The nasals ङ्, ल्, and न्, occurring as finals $\ddot{\pi}$ after a short vowel, are doubled before any initial vowel: thus, 카- $n$. $\}_{n n}^{n}$ तिष्ठन् च्रन becomes अ्रतिष्ठन्नच.

## Vocabulary XI.



पठ् (páthati) recite, read.

## Subst.:

चर्य m., purpose; meaning; wealth.
इन्र m., nom. pr., tle god Indra.
छन्द्राणी f., nom. pr., the goddess Indrāṇi.
काव्य n., poenl.
ग्रन्थ m., literary work, book.
जननो f., mother.
दासी f., female slave, servant.
देवी f., goddess, queen.
नगरी f., city.
नारी f., woman, wife.

पत्नी f., wife, consort.
पुन्नी f., daughter.
पुस्तक n., book (manuscript).
पूर $m$., flood, high water.
पृथिवी f., earth; ground.
ब्राह्मए m., priest, Brāhman.
मत्स m., fish.
वापी f., cistern.
सभा f., council, meeting.
सेना f., army.
सोच n ., song of praise.
नदी f.river

## Exercise XI.

नृपतिर्नगरीं सेनया़यत् । १। कवयः सभायां काव्यान्यपठन् ।२। दास्यो ऽन्नमानयन्। ३ । देवीदैवांस्य हरिरपूजयत्। ४। साधो: पत्या भिच्तवे हरपकाएि दीयन्ते। प। नदीषु मत्सानपस्साम। छ। पुस्तकं पुत्या त्र्च्क्कद्विण्णु:। ৩ । नगर्या रथ्यासु गजावभ्राम्यताम् । ६। पृथिव्या: प्रभूता विहगा उद्पतन्।C। गृहं नद्या: पूरे एो़्यते। 901 पत्नीभिर्नरा नगर अ्रागच्छन्। ११। यदा शिवो विष्णु ग्रु ग्रन्यमपठतां तदा़्थ ना़ागच्छाव। १२ । शिष्या गुरोर्गृहं प्राविशून्तुपाविशूंग्य कटयोः पृथिव्याम् ॥ १३ ॥
14. When ${ }^{1}$ ye besought ${ }^{4}$ (प्रपढ्) the king $^{2}$ for protection ${ }^{3}$ (acc.), then $^{5}$ ye were ${ }^{7}$ (स्था) in misfortune ${ }^{6}$. 15. In the two rivers ${ }^{1}$ Gañgā ${ }^{7}$ and $^{4} \mathrm{Y}_{\text {amuna }}{ }^{3}$ it is ${ }^{6}$ (वर्तते) high-water ${ }^{5}$. 16. The two women ${ }^{1}$ sang $^{4}$ a song of praise ${ }^{3}$ about Rāma ${ }^{2}$ (gen.). 17. $\mathrm{O}^{1}$ seers $^{2}$, why ${ }^{3}$ do ye both sacrifice ${ }^{6}$ to the goddesses ${ }^{4}$ with melted butter ${ }^{5}$ ? 18. The queen's ${ }^{1}$ women-servants ${ }^{2}$ brought ${ }^{6}$ jewels $^{3}$ and $^{5}$ precious stones ${ }^{4}$. 19. In anger ${ }^{1}$ (abl.) the teacher ${ }^{2}$ struck $^{4}$ the scholar ${ }^{5}$ with his hand ${ }^{3}$. 20. The two servants ${ }^{1}$ brought ${ }^{5}$ water ${ }^{4}$ from the cistern ${ }^{3}$ in pots ${ }^{2}$. 21. Ye cut off ${ }^{4}$ (impf.) wood ${ }^{3}$ from the trees ${ }^{2}$ with the axe ${ }^{1}$. 22. The seer ${ }^{1}$ praised ${ }^{6}$ Indrāṇī$^{-4}$, Indra's ${ }^{2}$ consort ${ }^{3}$, with hymns ${ }^{5}$.

## Lesson XII.

185. Feminine Snbstantives in द् $i$ and उ $u$ are declined as in the paradigms on the next page. The two series of forms exhibit complete parallelism: where the one shows $i, y, e$, or $\alpha y$, the other shows respectively $u, v, o$, or $a v$; cf. $\S \S 50,51$. In the D., Ab.G., and L. sing., these stems sometimes follow नदी; thus matyäi, $-y \bar{a} s,-y \bar{a} m ; ~ d h e n v \bar{a} i,-v a \bar{s},-v a \bar{a} m$.
186. Feminines in द् $i$ and उ $u$ : मति 'opinion'; धिनु 'cow'.

Sing.
N. मर्वतस् matis
A. मतिम् natim
I. मत्या matyā
D. मतये mataye (matyäi),

Ab. मतेस् mates (-yās) ,
G.
L. मतो matāu
" मत्योस् matyos
V. मते mate
N. धेनुस् dhenus

धेनू dhen̄
A. धेनुम् dhenum
I. धेन्वा dhenv $\bar{a} \backslash$ धेनुम्याम् dhenubhyām
D. धेनवे dhenave (-vãil,

Ab . धेनोस् dhenos $(-v \bar{a} s)$,
G. " " चेन्वोस् dhenvos
L. छेनौ dhenāu $1-v \bar{a} m$,
V. धेनो dheno
187. Adjectives in द् $i$ and उ $u$ are often inflected in the feminine like मति and धिनु. But adjectives in उ $u$ preceded by one consonant often form a derivative feminine stem by adding ई $i$. Thus, बक्ज 'much', N. masc. बक्ञस्, f. बही, n. बकु; गुरू 'heavy', m . गुषस्, f. गुर्वी, n . गुरू. This fem. is then declined like नदी.

## Vocabulary XII.

| Verbs: |  |
| :--- | :--- |
| क्रप (kálpate) be in order; tend | दिश् + उप (upadićáti) teach, in- <br> or conduce to (w. dat.). |
| struct. |  |
| 2 विद् (vindáti, vindáte) acquire. |  |

Subst.:
कलह $\mathrm{m}_{1}$ quarrel.
काव्य n., poem.
कीर्ति f., glory.
गोप m., cowherd, shepherd; guardian.
जानत f., birth; caste; kind.
ध्रित $f$., decision of character; courage.
पार्थिव m., prince.
Buad hu बुfि f., prudence, intelligence.
भक्ति f., devotion, honor.
भाग m., part, piece.
भूति f., prosperity, blessing.
भूमि f., earth, ground, land.

थोन f. cow
माने f. opinion

## Exercise XII.

## मच्तिका व्रएामच्कन्ति धनामच्छकन्त पार्थिवा:।

नीचा: कलहमिर्च्कन्ति शून्तिमिच्छन्त्ति साधवः॥१॥
शून्यर्षय द्ह शोभन्ते। १। ग्रुतौ बहीषु स्मृतिषु च धर्म उपद्पस्यते। २। रान्यां स्वं न लभामहे। ३। बहीं कीनिं्त धृत्या़िन्द्न दृप-
 हन्वामम्वां लघूर यध्याताडयम् । ৩। नृपतेर्बुद्या चत्चियाएां कलहो
 ब्राह्म एा मुख्याः। 1901 धर्मों मूत्ये कल्पते। 991 जात्या चर्चियौ वर्तैंथे।१२। भूमेर्भागं ब्राह्मए।यायच्छत्पार्थिवः । १३ । न्रम्वा च्रश्राम्यन्भूमावपतंग्र॥ १४॥
15. Visp̣u ${ }^{3}$ rejoices ${ }^{4}$ at the devotion ${ }^{2}$ (instr.) of the pious ${ }^{1}$ ( $p l$.), and $^{6}$ gives $^{7}$ deliverance ${ }^{5}$. 16. Men ${ }^{3}$ of many ${ }^{1}$ castes $^{2}$ dwelt ${ }^{5}$ in the city. 17. The birds ${ }^{1}$ see $^{3}$ the hunter ${ }^{2}$, and ${ }^{5}$ fly up ${ }^{6}$ from the ground ${ }^{4}$. 18. By the power ${ }^{2}$ of intelligence ${ }^{1}$ we overcame ${ }^{4}$ advers-
ity $^{3}$. 19. The cowherd ${ }^{1}$ guards ${ }^{4}$ the cows ${ }^{3}$ in the wood ${ }^{2}$. 20. By intelligence ${ }^{1}$ and $^{3}$ diligence $^{2}$ ye acquire ${ }^{6}$ much $^{4}$ glory $^{5}$. 21. The poem ${ }^{1}$ tends ${ }^{4}$ to the poet's ${ }^{2}$ glory $^{3}$ (two datives). 22. For prosperity ${ }^{1}$ we bow before ${ }^{3}$ Çiva $^{2}$ (acc.). 23. The reins ${ }^{1}$ are being fastened ${ }^{4}$ (बन्ध) to the horse's ${ }^{2}$ jaws $^{3}$ (loc.). 24. In the night ${ }^{1}$ we both read ${ }^{3}$ (impf.) holy writ ${ }^{2}$.

## Lesson XIII.

188. Verbs, a-conjugation. Imperfect Middle. The imperfect middle of verbs in $a$ is as follows: The impfopaes is similarly inflectec. abh (labhate) receive, take, get
Sing.
Dual.
Plural.

તiル 1. ग्रलभे álabhẹ $(a+i)$ ॰भार्वहि álabhãvahi ॰्भामहि álabhānahi
as 2. च्रलभथास् álabhathās ॰भेथाम् álabhethām ॰ भध्वम् álabhadhvam
ât 3. ت्रलभत álabhata ॰्भेताम् álabhetām ॰भन्त álabhanta
With एथाम् and एताम् of the dual, cf. एथे and एते of the pres. ind. mid.

Monosyllabie, all genders;
189. Root-words in ₹₹ $\bar{\imath}$ are declined as follows: dhi understandin

Sing.
N. V. धीस् $d h i ̄ s$
A. धियम् dhiyam
I. धिया dhiy $\vec{a}$
D. धिये dhiye (-yāi)

Abl. धियस् dhiyas -yूs)
G.
L. धियि dhiyi

Dual.
धियौ dhiyāu
धीभ्याम् " $d h \overline{\text { " }}$ bhyām

In the D., Ab. - Gen., and L. sing., and G. pl., these stems sometimes follow नदी; thus, dhiyāi, dhiyās, dhiyām, dhīnām. Cf. $\S 185$. Observe that where the case-ending begins with a vowel the stem-final $\bar{i}$ is split into $\breve{\imath} y$.
190. The following additional prefixes are nsed with verbs: च्रधि 'over, above, on'; ग्रपि 'unto, close apon'; ग्रभि 'to, unto', 'against' (often with implied violence) ; नि 'down, into, in'; प्रति 'back to, against, in return'; वि 'apart, away, out'.
191. Both in verbal forms and in derivatives, the final < or 3 of a prefix ordinarily lingualizes the initial $\mathbb{स}$ of a root to which it is prefixed; and, in a few cases, the ष् remains even after an interposed ت्र of augment or reduplication; thus, from सढ् + नि, निषीदति; स्सा + च्रधि, pres. pass. च्रधिष्ठीयते, impf. pass. च्रध्यष्ठीयत.
192. The final स् of prefixes in द्स् and उस् becomes ष् before initial क्, ख्, प्, फ्; thus, from पढ् + निस्, निष्पद्यते. $k, k n, p, p h$

## Vocabulary XIII.

## Verbs:

क्रम् + ت्र्रति (atikrắmati, -krámate) pass beyond or by, transgress. जन् + उट्ड (ujjắyate) be born, arise from (abl.).

+ प्र arise, come into existence.
धा + च्रपि cover, keep shut.
नश् + वि (vinágyati) disappear, perish.
नह् + सम् (sam̉náhyati) gird; equip.
पड्ड + निस् (niṣpádyate) grow; arise from (abl.).

भाष् + प्रति (pratibh六ṣate) answer (w. acc. of pers.).

भू+प्र arise; rule. wh ('ohavati)
एच् (racáyati) arrange, compose (a literary work).
सिध् + प्रत्ति (pratisédati) hold back; forbid.

सेव + नि (nisévate) dwell; devote oneself to; attend.
स्था + त्रधि mount, stand above or over; rule, govern.
हन् + प्रति hinder; injure; offend.

[^11]Subst.:
ग्रनुज्ञा f., permission. anujña
ई
कपोत m., dove.
कर्य m., ear.
काम m., love, desire.
काराए n., reason, cause.
क्रोध m., anger.
जाल n., net.
धी f., understanding, insight.
नाशू m., destruction.
पद्म m., n., lotus.
पुरूष m., man (homo).
महाराज m., great king.
मुनि m., sage; ascetic.

मेखला f., girdle.
मोह m., infatuation.
रथ m., wagon; chariot
लोभ m., desire, avarice.
वसति f., dwelling.
श्री f., luck, fortune, riches; as nom. pr., goddess of fortune.
समुद्र m., ocean.
सृष्टि f., creation.
ही f., modesty, bashfulness.

## Adj.:

कृत्त, f. ०न्या, whole.
चारु, f. ०रू, beautiful.
धीर, f. ०न्र्रा, steadfast, brave.
ग्येत, f. oन्ता, white.

## Exercise XIII.

लोभात्क्रोध: प्रभवति लोभात्काम: प्रजायते।
लोभान्मोहग्व नाश्य ल्य लोभ: पापस्य कारएम् ॥ २॥
नृप्पत्वर्छषिएा पापात्पत्यषिध्यत। १। हरेर्भार्यायां चारवः पुन्ना उ्रजायन्त। २। धीरं पुरुषं श्रिय: सदा निषेवन्ते। ३। पार्थिवस्याज्ञां शू अ्रत्यक्रमेताम्। ४। पद्मं श्रिया (gen.) वसतिः। प। धियो बलेन पुरुषा दुःखानि पारयन्ति। छ। रथो डध्यष्ठीयत रामेए। ण। कवेर्गृहं श्रियाशोभत। Г। शिगू न्राह्रयेथां जनन्या । ८। भानुमेच्तरर्षिः । १०। गुरोरनुन्रया कटे शिष्यावुपाविश्राम्। ११। मुनिरीम्वरस्स सृष्टिं ध्यायति। १२। चेनेषु धान्यं निष्पद्यते। १३। गुरवो ग्रन्थान्रचयन्ति शिघ्याग्य पुस्तकानि लिखन्ति॥ १४॥
15. *The goddess of fortune was born from the ocean. 16. Whydid ye hold your ears shut? (pass. constr.) 17. "The Çūdras spoke
the language of the Aryans": thus answered (impers. pass.) the Brähmans. 18. By its cleverness 'the dove ${ }^{\text {I }}$ was freed ${ }^{4}$ from the net. ${ }^{3}$ 19. The teacher ${ }^{1}$ girded ${ }^{4}$ both boys ${ }^{3}$ with the girdle. ${ }^{4} 20$. When ${ }^{3}$ the scholar's modesty ${ }^{3}$ disappeared, then the law was offended against. 21. Whence' did $^{\text {ye }}$ get $^{4}$ (लभ) the white ${ }^{2}$ cows? 22. The whole ${ }^{3}$ earth ${ }^{2}$ was ruled by the great ${ }^{4}$ king. 23. For prosperity ${ }^{\prime}$ (dat.) we took refuge ${ }^{3}$ with the $\mathrm{king}^{2}$ (प्र-पढ्). 24. Two law-books were composed by Viṣnu. ${ }^{2} 25$. The milk ${ }^{i}$ of the black ${ }^{2}$ cow $^{3}$ is drunk ${ }^{5}$ by both children. ${ }^{4}$

## Lesson XIV.

193. Verbs, a-conjugation. Present Imperative Active. The inflection of this mode is as follows:
Sing.
Dual.
Plural.
194. वद्रानि vádāni
195. वद् váda
196. वदतु vádatu

| वदाव vádāva | वदाम vádāma |
| :--- | :--- |
| वद्तम् vádatam | वदत vádata |
| वदताम् vádatām | वदन्तु vádantu |

194. The three first persons are properly subjunctive forms, and accordingly often express a wish or future action.
195. The second and third persons of the imperative express oftenest a command; sometimes a wish or future action. The negative used with the imv. is मा. $\mu \mu$
196. A rare imv. form, either 2nd or 3 rd pers. sing. (or plur.), is made with the ending तात् ; thus, भवतात्. Its value is that of a posterior or future imv. (like the Latin forms in to and tote).
197. Root-words in ऊ $\bar{u}$, inflected like भू f., 'earth'.
exemplified in the exercises, no further indication need be made, except in special iustances, of the position of the words in the Sanskrit.

Monosyllabie ferminines Lesson XIV.
Sing.
NV. भूस् bhūs
A. भुवम् bhuvain
I. भुवा bhuvā भूम्याम् bhūbhȳ̄m
D. भुवे bhuve bhuvãi

Ab. भुवस् bluvas
G. " "huvă's "भुवोस् bhuvos
L. भुवि bhuvi bhuvam, »


In the D., Ab.-G., and L. sing., and G. pl., these stems sometimes follow नढी; thus, bhuvāi, bhuvās, bhuvām, bhūnām. Cf. §§ 185, 189.
198. Polysyllabic Feminines in ऊ $\vec{u}$, inflected like वधू f., 'woman'.

|  | Sing. | Dual. | Plural. |
| :---: | :---: | :---: | :---: |
| N. | वधूस् vadhūs | वध्वी vadhvāu | वध्वस् vadhvas |
| A. | वधूम् vadhūm | " $\quad$ | वधूस् v:adhūs |
| I. | वध्वा vadhva | वधम्याम् vadhūbhyãm | वधूभिस् vadhūbhis |
| D. | वध्वै vadhväi |  | वधूम्यस् vadhūbhyas |
| Ab. | वध्वास् vadhvās | " " | " |
| G . | " $\quad$ | वध्वोस् vadhvos | वधूनाम् vadhūnām |
| L. | वध्वाम् vadhvōm | " $\quad$ | वधूषु vadhüsu |
| V. | वधु vadhu |  |  |

## Vocabulary XIV.

| Verbs: | दृश् in pass. (drcyáte) seem, look. |
| :---: | :---: |
| ॠ्रस् + त्रभि (abhyásyati) repeat, | वस् + नि(nivásati) inhabit; dwell. |
| study, learn. | वृत् + प्र (pravártate) get a-going, |
| + प्र (príasyati) throw forward or | break out, arise. |
| to. | সुच् (fócati) sorrow, griev |
| दिश् + \#ुर्रा (ādiçáti) command. | सट् + नि (nişídati) seat oneself. |

Subst.:
च्रतिथि m., guest.
अ्रनृत n ., untruth.
अभ्रभ्यास m., study; recitation.
\#ादे श् m., command, prescription.
ग्रासन n ., seat, chair.
जुह f., spoon, esp. sacrificial spoon.
पाठ m., lecture, lesson.
प्रजा f., creature; subject.
भू f., earth, ground.
भूषएए n ., ornament.
भू f., eyebrow.
वधू f., woman, wife.
वेदि f., altar.
ग्वश्रू f., mother-in-law.

सुत्ति f., song of praise; praise.
स्नुषt f., daughter-in-law.
Adj.:
च्रपर, f. ०न्रा, lower; other.
पर, f. ० न्र्रा, highest ; other.
वक्र, f. ०न्ग्रा, crooked, bent.
सुन्द्र, f. ई्द, beautiful.
Adv.:

अ्रधस्तात् under, underneath (gen.).
चिरम् long (of time).
दीर्घम् far, afar.
मा prohibitive particle, like Greek $\mu_{\eta^{\prime}}$, Latin ne.
वा (postpos.) or.
हस्वम् near by.

## Exercise XIV.

धर्म चरत माधर्म सत्यं वद्त मानृतम्। दीर्घ पश्यत मा हर्वं परं पश्यत मा़परम् ॥ ३॥
जयतु महारार्जय्चिरं च कृत्तां भुवमधितिष्ठतु।१। प्रयागं गच्छतं सुखेन च तन निवसतम् । २। सुन्द्या (gen.) भ्रुवी वक्रे दृश्येते। 3 । गुरव ग्रासने निषीदन्तु भुवि शिष्या:। ।। सुषाभिः सह ग्रश्रू यां कलहः प्रावर्तत। 4 । हे चत्चिया: कुन्तन्निपते षून्मुघ्वत पापाउशूनून्द एड यतेति कोधानृपतिरभाषत। छ। ₹तिथिं पृच्छतु रानी कुन न्यवस द्वति। ৩। ग्वश्रूप: कोपाच्छोचतः स्नुषे। न। वध्वा: सित्य त्यृषिः। C। पाठस्साभ्यासाय किष्यावागच्कतामिति गुरोराच्चा। $१ ०$ । जुहा़्री घृतं प्रास्साfन। ११। हे वधु वाप्या जलमानय।१२। जुहां घृतं तिष्ठति। १३। भुवोरधसावेने वैंते ॥ १४॥
15. The women sing the praises (singular) of Indrān̄ī (pass. constr.). 16. "Study ye boly writ and the sciences, speak the
truth, honor your teachers" : thus ${ }^{1}$ is the prescription ${ }^{3}$ of the text-books ${ }^{2}$ for scholars ${ }^{4}$ (gen.). 17. Let kings protect their subjects and punish the wicked: thus is the law not offended (हा pass.). 18. O women, reverence your mothers-in-law. 19. Let not the coachman strike or torment the horses. 20. "Bring the jewels": thus the two maid-servants were commanded by the queen. 21. Let us with two spoons drop water on the altar. 22. "Let us play with dice for money" (instr.): thus spoke the two warriors (pass.). 23. "To-day let me initiate (imv.) my two sons": thus says the Brāhman. 24. Let the men dig a cistern.

## Lesson XV.

199. Verbs, $a$-conjugation. Present Imperative Middle. The present imperative middle is inflected thus:

$$
\text { Sing. } \quad \text { Dual. } \quad \text { Plural. recerve.take }
$$

1. लभै lábhāi
2. लभस्व lábhasva
3. लभताम् lábhatām

लभावहै lábhāvahāi लभामहै lábhāmahāi
लभेथाम् lábhethām लभष्वम् lábhadhvam
लभेताम् lábhetām लभन्ताम् lábhantām
200. The first persons are really subjunctive forms. The inflection of the passive imv. is precisely similar; thus, क्रियै, fक्रयस्व, क्रियताम्, etc.
201. Nouns in न㞌 $r$. These stems, like many belonging to the consonant-declension, exhibit in their inflection a difference of stem-form: strong, middle, and weak. (For the cases called strong, etc., see Introd., § 87). In the weak cases (except loc. sing.) the stem-final is 聿 $r$, which in the weakest cases is changed naturally to $\boldsymbol{T}^{\boldsymbol{T}} r$. But as regards the strong cases, the stems of this declension fall into two classes: in the one - which is much the larger, comprising all the nomina agentis, and a few others - the $\overline{\text { ge }}$ is vriddhied, becoming \#्राT् $\bar{a} r$; while in the other class, containing
most nouns of relationship, the $\mp$ is gunated, becoming ₹र्र् ur. In both classes, the loc. sing. has \#्रश् $a r$ as stem-final. The abl.gen. sing. is of peculiar formation; and the final $\mathbb{r}$ is dropped in the nominative singular.
202. Nomina agentis in 把 $r$, like कर्तृ m ., 'doer'.
Sing.
Dual. Plural.
N. कर्ता kartā
A. कर्तारम् kartāram
I. कर्न्रा kartrā
D. कनें kartre

Ab. कर्तुर् kartur (or -us)
G.
L. कर्तरि kartari


कर्तुषु kartrṣu

## v. कर्तर् kartar

203. Two nouns of relationship, स्वसृ f., "sister", and नप्तृ m., 'grandson', follow this declension; but स्वसृ makes the acc. pl. स्वस्ट suaşr -s.
204. The nouns of agency are sometimes used participially, or with adjective value. The corresponding feminine-stem is made in ई $\bar{i}$, and declined like नदी; thus, कर्ची kartri.
205. The grammarians prescribe a complete neuter declension also for bases in तृ, precisely analogous with that of वर्ार or मधु. but such forms are rare.

## Vocabulary XV.

Verbs: | वढ् + वि (civádate) dispute, argue.
गम् + ت्रनु (amugácchati) follow. चर्+सम्-न्र्रा (samācárati)commit, perform, do.

श्रि + ज्रा (ācráyate) go for protection to, take refuge with (acc.).

Subst.:
\#्राचार्य m., teacher.
कर्तृ m., doer, maker, author: as adj., doing, making.

काल m., time.
कृपा f., graciousness, pity. Krp $\overline{\text { a व्यवहार m., trial, law-suit. v,yav cuhāra }}$ दातॄ m., giver; as adj, generous. दुर्जन m., scamp, rogue. d"urjina त्रप्ट्ट m., creator. srast द्रष्ट्ट m., seer, author (of Vedic नमस् u., honor, glory (often as books); as adj., seeing.
धातृ m., creator. Whätr
निय्चय m., decision; certainty नेतॄ m., leader. netr

पद n., step.
प्राय श्चित्त n., penance, expiatiou.prāya.fectit
भर्त् m., supporter, preserver ; lord, Vharty husband; master.
रचितृ m., protector.
indecl., w. foll'g dat.).
Adj.:
दरिद्र, f. ॰न्रा, poor. daridira
वर, f. वन्रा, best, most excellent: vara परिएत m., learned man; pandit \& better (w. foll'g abl.).
t. Adv.icm.

## Exercise XV.

दुर्जनस्य च सर्पस्य वरं सर्पों न दुर्जन:।
सर्पों दर्शति कालेन दुर्जनसु पद् पद्*ं॥ ॥॥
ग्राचार्य लभस प्रार्याश्चत्तं समाचरेति पापं द्विजातय अ्रादिश्शन्ति।9। काव्यानि रचयाम कीf-ंत विन्द्राम नृपतीनाश्रयामहै श्रियं लभामहा दृति कवयो वर्ईन्त्त। २। ससुर्गृहे कन्ये न्यवसताम् । ३। नृपे रत्तितारि** सुखेन प्रजा वसन्ति। 8 । धर्माय देवान्यजावहा अर्रर्थाय कीर्तय च सभासु पर्शएतैः सह वववदावहा द्वति ब्राह्मएास्य पुन्तयोर्निस्वयः। 41 मुक्तय (dat.) ई्रि्वरः सृष्टे: कर्ता मनुष्थिर्भत्तया सेव्यताम् । ६। नृपतय: प्रजानां रच्तितारो दुर्जनानां च शास्तारो दर्तन्ताम्। ৩। शास्त्य कर्यें पाएिनये नम:। $\bar{\sim}$ लोकस्य स्तष्ट्यभो बसूजां दातृभ्यो देवेभ्यो नमो नम: ॥ e॥

[^12]10. Let the wife love her husband. 11. Let the warriors follow their leaders and fight with the enemy ( $p l$. .). 12. At the river the boy is to meet his two sisters (instr.). 13. The world was created by the creator. 14. In the houses of pious givers alms is given to ascetics. 15. King Bhoja was (\#्रवर्तत) generous toward the author (loc.) of the eulogies. 16. Let servants always be useful to (सेव्) their masters (acc.). 17. For protection ${ }^{4}$ (acc.) betake yourselves ${ }^{5}$ to the gods $^{3}$, the protectors ${ }^{2}$ of the pious ${ }^{1}$. 18. Men live by the graciousness of the creator. 19. O generous one, the poor bend before thee! 20. The man leads his sisters to the city (pass. constr.).

## Lesson XVI.

206. Verbs, a-conjugation. Present Optative Active. The present optative is formed from the general present-stem by the addition of a mode-sign, after which are used secondary endings (in 3 rd pl . act. उस् $u s$, in 1st sing. mid. ت्र $a$, in 3 rd pl. mid. रन् ran). After an $a$-stem, this mode-sign, in all voices, is ₹र्द $\bar{\imath}$, unaccented, which blends with the final $a$ to $e$ (accented, or not, according to the accent of the $a$ ): and the ए is maintained unchanged before a vowel-ending (अ्रम्, उस्, त्रायाम्, \#्राताम्) by means of an interposed euphonic य. $y$. The inflection in the active voice is as follows:

Sing.

1. वदेयम् vádeyam
2. वदेस् vádes
3. वदेत् vádet

Similarly, विशेयम् viçéyam, नघ्येयम् náhyeyam, चोरयेयम् coráyeyam, etc.

वदेव vádeva
वढेतम् vádetam
वदेताम् vádetãn

Plural.
वदेम vádema
वदेत vádeta
वदेयुस् vádeyus
207. The optative expresses: 1. wish or desire; 2. request or entreaty; 3. what is desirable or proper; 4. what may or might, can or could be. It is also largely used in conditional sentences. The subject is often indefinite and unexpressed. The negative used with the opt. is न $n a$. Both the prescriptive and the prohibitive optative are very common.
208. The nouns of relationship in ₹म (except स्वसृ and नप्तृ see § 203) ganate नह in the strong cases; thus, पितृ m., 'father', मातु f., 'mother', declined as follows:
Sing.
Dual.
Plural.
N. पिता साता पितरो मातरी
A. पितरम् मातरम्
I. पिना माचT
etc.

पिथाम मात्वभाम पिर्टि है
पितृभ्बाम् मातृभ्भाम् पितृभिस् मातृभिस्
etc.
etc.
V. पितर् मातड्
209. The stem गो m., f., 'bull' or 'cow', is declined thus:

Sing.
Dual.

$$
\text { गावौ } g a ̄ v a \bar{a} u
$$

"
गोभ्याम् gobhyām
" $\quad$
D. गवे gave

Ab. गोस् $g \circ s$
G. $\quad$,
L. गवि gavi

गवोस् gavos
".

Plural.
गावस् gāvas
गास् $g \vec{a} s$
गोभिस् gobhis
गोभ्यस् gobhyas

गवाम् gavām
गोषु goṣu

## Vocabulary XVI.

Verbs:
मन् (mányate) think, suppose.
मुद् (módate) rejoice.
शूंस् (ćainsati) proclaim (see also in Vocab. 1.).
| स्मृ (smárati; p. smaryáte) remember; think of; teach, esp. in pass. 'it is taught', i. e. 'traditional '.

Subst．：
गो m．，f．，bull，steer，cow ；f．， speech．
गोत्व n．，ox－nature；stupidity． घास m．，fodder，hay． जामTतृ m．，son－in－law． दुहितृ f．，daughter． piñta पङ⿸厂⿱二⿺卜丿．n．，mud，bog．

पितृ m．，father；du．，parents；pl．， manes．
प्रयो कृष m．，user，arranger．
दुध m．，wise man，sage．
भ्रातृ m．，brother．
मातূ f．，mother．
मास m．，month．
चुग्म n．，pair．
रच्ता n．，protection．
ग्राड $n$ ．，an oblation to the manes， accomplanied by a sacrificial
meal and gifts to the Brāh－ mans．

Adj．：
न्रधिक，f．०न्म्रा，more，greater， greatest．

कामदुघ，f．० न्रा，granting wishes； as $\mathrm{f} ., s c$ ．धेनु，the fabulous Won－ der－cow．
दुष्प्रयुक्त，f．॰न्त्रा，badly arranged or used．

प्रयुक्त，f．॰ ت्रा，arranged，used． श्रेष्ठ，f．च्रा，best．

## Pron．：

सा f．，she，it．
Adv．and Conj．：
चेत् if．
नित्यम् always，daily．
यदि if．
सम्यक् well，properly．

## Exercise XVI．

गौर्गौ：कामदुघा ${ }^{*}$ सम्यक् प्रयुक्ता सर्यते बुधै：। दुप्रयुक्ता पुनर्गोंवं प्रयोक्तः：सीव शूंसति ॥ ५．॥ भर्तारं भर्तुग्च पितरं मातरं च पती देवानिव पूजयेत्। 91 गां रच्षेद्न－ वां रच्चेन पुएयं भवतीति द्विजातयो मन्यन्ते। २। यदा प्रयाग ॠ्राग－ च्छेव तदा पिने पत्तं लिखेव। ३। पितृभ्यो मासे मारे ग्राड्धं यच्छेयु：। 8 । ग्राममद्य गच्छेतमिति मातर्री पुच्नावभाषेताम् 141 गो：च्चीरेए शि－ शूो मोदन्ताम् । छ। गामतिथये पचेमेत्यृषिर्भार्यामवदत्। ৩। दुहि－

[^13]तरं पितरी रचेतां खसारं भातरो मातृ: पुनाग्च रच्चेयु:। ₹। याद शास्त्रमभ्यस्यंयं तदा गुरवसुथ्युयुः। ८। हे खस: पिनोर्रृंहे तिष्ठः। 901 बाऊभ्यां नदीं न तररत् 199 । हे fशश व: पितृन्सेवष्षं भातॄषां सिह्यत।। १२ ॥
13. By Ṛsabhadatta, son-in-law of Nabapāna, many cattle and villages and much money were given to the Brähmans. 14. Thou shalt give the mother's jewels to the sisters (opt. or imv.). 15. Let
 ment the horses. 16. Of the father's property a greater part is to be given (imv.) to the eldest of the brothers. 17. "Children, bring wood and water into the house daily"; thus was the father's command. 18. Let the cows graze in the forest. 19. Let both live on the milk (instr.) of the black cow. 20. The wagon is drawn by two steers. 21. The seer rejoices over the pair (instr.) of white steers. 22. Hari and Çiva marry two sisters, the daughters of Rāma.

## Lesson XVII.

210. Verbs, $a$-conjugation. Present 0 ptative Middle. The optative middle (and passive) of $a$-stems, formed as shown in the preceding lesson, is inflected as follows:

Sing. Dual. Plural.

1. लभेय lábheya लभेवहि lábhevahi लभेमहि lábhemahi
2. लभेथास् lábhethās लभियाथाम् lȧbheyāthām लभेष्वम् lábhedhvam
3. लभित lábheta लभेयाताम् lábheyātām लभेरन् lábheran

Similarly चोर्यैय coryéya. संगच्छेय saingaccheya, etc.
211. Declension. The stem नो f., 'ship, boat', is entirely regular, taking throughout the normal endings, as given in § 90. Thus: नौस्, नावम्, नावा, etc.; नावौ, नौभ्याम्, etc.; नावस्, नौभिस्, etc.

[^14]212. The stems ending in long vowels ( च्रा, ई, ऊ) fall into two well-marked classes: A. root-stems - mostly monosyllabic and their compounds, with a comparatively small number of others inflected like them; B. derivative feminine stems in ت्रा and ई, with a few in ऊ, inflected like जाया, नदी and वधू. The stems of class A take the normal endings throughout, with optional exceptions in dat., abl.-gen., and loc. sing. fem., and with न् inserted before त्राम् of the gen. pl. The simple words are as nouns with few exceptions fem.; as adjectives (rare), and in adjective compounds, they coincide in masc. and fem. forms. The declension of the simple words in ई and ऊ has been given (in §§ 189, 197); those in त्रा are so rare that it is not possible to make up a whole scheme of forms in actual use.
213. When any root in अ्रा or ₹ू or ऊ is found as final member of a compound word, these root-finals are treated as follows: 1. Roots in \#्रT lose that vowel before vowel-endings, except in the strong cases and in the acc. pl, which is like the nominative. Thus, विস्व-पा m., f., 'all-protecting' :

| Sing. | Dual. | Plural. |
| :---: | :---: | :---: |
| N.V. विग्वपास् -pās | विश्वरपी - $p \bar{a} u$ | विग्वपास् -pass |
| A. विग्दपाम् -pām | विग्वपाभ्याम् | " $\quad$ |
| विস्वपा viçvap-ă | विग्वपोस् vicvap-os | विश्वपाभिस् etc. |

214. 2. Roots in ई and ऊ change their final vowel, before vowel-endings, into य् and व्, if but one consonant precede the final vowel; but if two or more consonants precede, the change is into द्य् and उव्. Thus, यव-क्री m., f., 'corn-buying': nom.-voc. यवकीस्, acc. यवक्रियम् ; खल-पू m., f., 'street-sweeper': nom. sing. खलपूस, acc. खलप्वम्.

Vocabulary XVII.

Verbs:
ई्रू + प्रति (pratìksate) expect.
नन्द् + ت्रभि (abhinuindati, poet.
-te) rejoice in, greet with joy (acc.).

## Subst.:

उद्यान n., garden.
कृषि f., agriculture.
जीवित n., life.
निढेश m., command.
नीं f.ं boat, ship
पागुपाल्य n., cattle-raising.
पुरोहित m., domestic priest, chaplain.

भच्ताए $n$., eating.
भृतक m., servant.
मरणा n., death.

रम् (ramate) amuse oneself.

+ वि (cirámati) cease from (abl.); cease.

स्थT+ म्रनु (anutiṣ!̣ati) follow out, accomplish.

मिन $n .$, friend.
युड्ध n., battle.
वाfिज्य n., trade.
विधि m., rule; fate.
ग्वप्युर m., father-in-law.

## Adj.:

भद्र, f. ० न्ञT, good, pleasant, dear; as $n$. subst., fortune.

संदिग्ध, f. ॰न्न्रा, doubtful; unsteady.

Exercise XVII.
ना़भिनन्द्तेत मरएं नग़भिनन्द्रेत जीवितम् ।
कालमेव प्रतीचेत निदेशं भृतको यथा*॥ छ॥ भ्रातfर स्तेना: शूरानमुझ्वन्।१। यदि नर: प्युतेः स्मृतेग्य विधीननुतिष्ठेयुस्वा साधुमि: पूस्येरन्। २। वैघ्या: कृष्या वारिज्येन पाभुपार्येन वा वर्तैरन् । ३। संट्र्धां नावं नारोहेत्। 8 । यद् गङ़गया वारिएि म्रियेध्वं तदा स्वर्ग लभेष्वम्। 4 । जामातर: ग्वभुरान्सुषा: ग्वश्रूर्दुहितरश्च पुन्नाश्च पितरी सेवेरन्। छ। ब्राह्मयैर्नावोदधिर्न तीयैत। ৩। शूचुभिर्न पराजयेया दूति नृपति प्रजा वदन्ति । ₹ । नृपती ت्ररिभिर्युध्येयाताम्।C। नौषु युद्धमभवत्। 90 । बालावुद्याने रमेयाताम् ॥ ११॥

[^15]' 12. Let fodder be brought (ग्रा-द्द) (opt., imv.) by the brother for the borses of the all-protecting king. 13. May ye see good fortune (pl.); may ye acquire (लभ्) glory. 14. The king with his warriors crossed the sea in a ship. 15. Tell (opt., imv.) where our friends may meet with their brothers. 16. You may amuse yourselves in the garden, but cease eating (abl. of भच्ताए) the fruits (gen.). 17. Mayest thou be saved by the all-protector from thy misfortune. 18. To-day let the king's two sons be consecrated (opt., imv.) by the house -priest. 19. Ye both shall greet (opt., $i m v$.) your parents. 20. It we two should speak untruth, then we should be punished by the king. 21. May I conquer the enemies with my brave warriors: thus is the king's wish (use द्ष् pass.). 22. May we receive the reward of virtue.

## Lesson XVIII.

215. Causative. The chief points to be noticed in the formation of causative-stems have been given already (in Less. VII); some additional ones follow.
216. Most roots in ग्रा and ₹श add प् before the conjagationsign; thus, दापर्यति from 1दा; धापयति; गापयति; च्रर्पयति from尹. ग्रा makes ग्रपयति; ज्ञा and सा, sometimes ज्ञापयति, etc., sometimes ज्ञापयति, etc. 1 पा, 'drink', makes पायर्यात (as though from प7). A few roots in द् and ई take the same प्, with various irregularities ; thus, न्रध्यापयति from न्रधि-द्.
217. Medial or initial ت्र in a light syllable is commonly lengthened, but sometimes remains uncbauged. Thus, पत्, पातर्यत्त; कम्, कामयते; चम्, चामयति. But most roots in त्रम्, and जन्, त्वर्, प्रथ्, व्यथ्, with other rarer ones, generally keep the ت्र short; thus, गम्, गमयति.
218. Final vowels take vrddhi before ₹्रय; thus, भू, भावयति;

## कू, कार्यति.

219. Some verbs of causative meaning are by formation denominatives; thus पालयनि, 'protect', called causative to 24 т: प्रीएयति, to प्री; भीषयति, to भी; घातयति, to हन्.
220. For the passive of causatives, see Less. X.
221. The causatives of intransitive verbs are transitive. The causatives of transitive verbs are construed sometimes (a) with two accusatives, sometimes (b) with an acc. of the object and an instrumental of the agent. Thus, "he causes the birds to eat the cakes" may be rendered either ( $a$ ) : विहगान् पिएडान् खाद्यति, or (b) विहगै: पि० खा० $^{\circ}$
222. Participles. The general participial endings are च्रन्त् (weak form च्रत्) for the active, and \#्रान for the middle. But after a tense-stem in \#्र, the active suffix is virtually न्त्, one of the two न्र's being lost; and the middle suffix is मान (except म्रान sometimes in causative forms). Thus, भवन्त् bhávant, तुढन्त् tudánt, दीव्यन्त् dìvyant, चोरयन्त् coráyant; भवमान bháva$m \bar{a} n a$, etc. For the declension of the participles in न्यन्त् see below, Less. XXIII.
223. Pronoun of the First Person. The pronominal declension exhibits some striking peculiarities which are not easily explained. The pronoun of the first person is declined thus:

Sing. Dual. Plural.

| N. ग्रहम् | 习ावाम् | वयम् |
| :---: | :---: | :---: |
| A. माम्, मा | त्रावाम्, नौ | न्रस्मान्, नस् |
| I. मया | \#्रावाभ्यान् | न्रस्माभिस् |
| D. मह्यम्, मे | » , नी | चस्मम्यम्, नस् |
| Ab. मत् | " | त्रस्मत्, |
| G. मम, मे | \#्रावयोस्, नौ | उ्र स्माकम्, नस् |
| L. मचि | " | न्नस्मासु |

224. The forms मा, मे, नौ, नस् are enclitic, and are never used at the beginning of a sentence, or before the particles च, एव, वा.
225. In pronouns of the first and second persons the plural is often used for the singular. Pronouns (and other words as well) show in Sanskrit a curious tendency to agree in form with the predicate rather than with the subject to which they refer.

## Vocabulary XVIII.

Verbs, with causatives:
ग्रम् eat; caus. (āçáyati) make eat; give to eat.
द् + न्रधि study, read; caus. ( $a$ dhyāpáyati) teach.
क्षृ in caus. (kalpáyati,-te) make; ordain, appoint.
जन् in caus. (janáyati) beget.
ज्ञा + ज्रा in caus. (ājñäapáyati) command.
1 दा give; caus. (dāpáyati) make give or pay.
दृश् see; in caus. (darçáyati) show.
1 धा + परि, in caus. (-dhāpáyati)
,hake put on, clothe in (two acc.).
नी + ت्रप lead away (caus. apanāyáyati).
प्रथ् in caus. (pratháyati) spread, proclaim.

मृ die; caus. (märáyati) kill.
यज् sacrifice; caus. (yäjáyati) make to sacrifice; offer sacrifice for (acc.*).
वड्ड + उभिभ in caus. (abhivādayati) greet.
विद् know; caus. (vedáyati) inform (dat.). + नि in caus. inform (dat.).
वृध् (várdhate) grow; caus. (var-dhayáti,-te) make grow; bring up. व्यथ् in caus. (vyatháyati) torment. ग्रु hear ; in caus. (çāváyati) make bear, i. e. recite, proclaim (acc. of pers.).
स्था stand; in caus. (sthäpáyati) . put, place; appoint; stop. + प्र (pratisṭhate) start off; in caus. (prasthäpáyati) send.

[^16]Subst.:
उ्रमृत n., nectar.
उपनयन n., initiation, investiture. कर m., hand; trunk (of elephant); ray; toll, tax.
कालिदास m., nom. pr., a noted poet.

काशू f., nom. pr., the city of Benares.

गुए m., quality ; excellent quality, excellence.

दशरण m., nom. pr. (Rāma's father).

दास m., slave, groom.
दूत m., messenger, envoy.
पाटलिपुच n., nom. pr., the city of Patnà.

मनोर्य m., wish.
वस्त्र n., garment.
विधि m., Brahman (the deity).
वृक m., wolf.
वेद m., science, knowledge; esp.
sacred knowledge, holy writ.
Adj.:
नवीन, f. ॰न्र्रा, new.
स्व, f. ॰न्ग्रा, own, one's own.

## Exercise XVIII.

मूत। अ्रधुना स्थापय रथम्।१। यथा़्रापयति देवः ॥२॥ दश्र रथग्वाセन्पुनानजनयत्। ३। कालिद्रासस्य काव्यं मां श्रावयेः। ४। वेख्यान्करान्द्रपयेनृप: । ।। उपनयने बालाव्नवीनानि वस्त्राएिए परिधापयेयुः। ६। भ्रातरो डस्मानगरं प्रास्थापयन् । ७। स्वसार ग्रागच्छत्तीति मह्यं न्यवेद्यत। ᄃ। वायोर्बलेन तरवो डपात्यन्त। ८। चनिया युछ्चे डरीन्मारयन्ति $190 ।$ कवयो डस्माकं गुएान्म्रथयेयु: कीन्ंर्तं च वर्धयेयुरिति पार्थिवेरिष्यते। ११। न्महं प्रयागे निवसामि राम: काष्यां तिष्ठति। १२। ग्रन्थो डस्माभी रच्चते पुस्तकं रामेए लेखयाम: ॥ १३ ॥
14. I cause a mat to be made (caus. pass.). 15. Show me (dat.) the books. 16. Let Brāhmans teach us both and offer sacrifice for us. 17. The king determined (ordained) the taxes in his kingdom. 18. I have my field ploughed by slaves. 19. Give me water and food. 20. They had the boy taken (led) away from me (abl.). 21. The kings sent envoys to Pāṭaliputra. 22. Thieves stole our (gen.) cows, and wolves killed our* flocks. 23. The king made the

[^17]poet recite (use काथयति) a eulogy of Viṣnu. 24. We torment our hearts with wishes. 25 . Both scholars greet the teacher.

## Lesson XIX.

226. Pronoun of the Second Person. This pronoun (for which the natives assume त्वद् and युष्मद् as bases) is declined thus:

Singular.

| N. त्वम् | युवाम् |
| :--- | :--- | :--- |
| A. त्वाम्, त्वा | युवाम्, वाम् |
| I. त्वया | युवाभ्याम् |
| D. तुभ्यम्, ते | $"$, वाम् |
| Ab. त्वत् | $"$, |
| G. तव, ते | युवयोस्, वाम् |
| L. त्वयि | , |

यूयम्
युष्मान्, वस्
युष्माभिस्
युष्मभ्यम्, वस्
युष्मत्
युष्माकम्, वस्
युष्मासु
227. The forms त्वा, ते, वाम्, वस् are enclitics, subject to the same rules as मा, मे, etc. (§ 224).
228. The Pronoun of the Third Person (for which the natives assume तद् as base - the base is really त) is declined as follows (note nom. sing., m. and f.):

Masculine:
Sing. Dual. Plural. Sing.
N. सस् तो
A. तम
I. तेन ताभ्याम् तैस्
D. तर्मे

Ab. तस्मात्
G. तस्स तयोस्
L. तस्मिन्
" तेम्यस्
"
$\square$
ते
तान्

सा
ताम्
तया
तस्से
तस्सास्
"
"

Feminine:
Dual. Plural.
ते

तास्
" " ताभ्याम् ताभिस् ताभ्यस् " तयोस् तासाम् तासु
is made almost entirely by the genitive case, not by a derivative possessive adjective. But often the unemphatic possessive pronoun of the English is omitted in Sanskrit.

## Neater:

|  | Sing. | Dual. | Plural. |
| :--- | :--- | :--- | :--- |
| N. तड् | ते | तानि |  |
| A. | " | " |  |
| I. | तेन | ताभ्वाम् | तैस् etc., as in the masculine. |

229. The nom. sing. masc. सस्, and its compound एषस्, lose their final स् before any consonant; before vowels, and at the end of a sentence, they follow the usual euphonic rules. Thus, स गच्छति, स तिप्ठति; स द्च्छति; सो sस्यति; गच्छति स:.
230. The third personal pronoun is used oftenest as a weak or indefinite demonstrative, especially as antecedent to a relative; and often like the English "definite article."
231. Like त are declined: (a) एत, 'this', formed by prefixing ए to the forms of त, throughout; thus, nom. sing. m. एषस्, f. एषा, n. एतढ्; ( $b$ ) the relative pronoun (and adj.) य, 'which, who'; (c) comparatives and superlatives from pronominal roots, such as कतर, which (of the two)?' and कतम 'which (of the many)?' So यतर and यतम; एकतम 'one of many'; ت्रन्य 'other', with its comparative \#्रन्यतर; and द्दतर 'different'. - Yet other words are so inflected, but with त्रम् instead of च्रह् in nom.-acc.-voc. sing. neut.: as, सर्व, विग्र, 'all'; एक 'one', in pl. 'some'; उभय, f. ॰्यी (only sing. and pl.), 'both'.
232. The interrogative pronoun क (for which the Hindus give the base as किम्) follows precisely the declension of त, except nom.-acc. sing. neut. किम् ; nom. sing. m. कस्, f. का.
233. A number of words follow the pronominal declension in some of their significations, or optionally; but in other senses, or without known rule, lapse into the adjective inflection. Such are comparatives and superlatives from prepositional stems, as त्रधर 'lower', \#्रधम 'lowest'; पर 'chief', पूर्व 'earlier', उत्तर 'upper',
'northern', दच्तिएा 'southern', etc. Occasional forms of the pronominal declension are met with from numeral adjectives, and from other words haring somewhat of a numeral character, as ग्रल्प 'few', \#्रर्ध 'half', etc.
234. Peculiarities in the use of relative pronomns, etc. The Sanskrit often puts the relative clause before the antecedent clause, and inserts the substantive to which the relative refers into the same clause with the relative, instead of leaving it in the antecedent clause. In translating into Sanskrit, a relative clause is to be placed either before or after the whole antecedent clause; but not inserted into the antecedent clause, as is done in English. Thus, "the mountain which we saw yesterday is very high" would be in Sanskrit either: यं पर्वतं वयं ह्यो डपस्षाम सो sतोव तुङ्ग:, or: स पर्वतो डतीव तुङ्गो यं ह्यो डपझ्याम; but not स पर्वतो यं वयं ह्यो sपश्याम, etc., according to the English idiom.
235. The relative word may stand anywhere in its clause; thus, शिव ग्रादियैंषां ते देवा: "the gods whose chief is Çiva". Sometimes relative or demonstrative adverbs are used as equivalents of certain case-fornis of relative or demonstrative pronouns; thus, यच वने = यस्मिन्वने.
236. The repetition of the relative gives an indefinite meaning: 'whosoever, whatever'. The same resalt is much more commonly attained by adding to the relative the interrogative pronoun, with (or, less usually, without) one of the particles च, चन, चिद्, उ्रणि, वा. Sometimes the interrogative alone is used with these particles in a similar sense. Thus; यद्यद्षा कथर्यति "whatever this woman relates"; यो यस्स भावः स्यात् "whatever any one's disposition may be"; यस्मे कस्मे चिद्यच्छति "he gives to some one or other"; यस्मात्कस्माच्चिव लभते "he takes from no one whatever".

## Vocabulary XIX.

Verbs:
ग्रास् sit; in caus. (̄̄sáyati) place.
।पा drink; in caus. (pāyáyati)
give to drink, water.
2पा protect; in caus. (pāläyati)
protect.
प्री rejoice; in caus. (prīnáyati)
make rejoice, please.
भी fear; in caus. (bhīṣáyate, bhāyá-
yate) terrify, frighten.

वच् say, speak; name; in caus. (vācáyati) make (a written leaf) speak, i. e. read.
सह् (sáhate) endure.
सिध् (sidhyati) succeed; in caus. (sādháyati) perform, acquire.
हन् kill; caus. (ghātáyati) have killed.

हा call ; in caus. (hvāyáyati) have called.

## Subst.:

कार्य n., business, concern.
कृष्ण m., n. pr., a god.
कौसब्या f., n. $p r$.
गति f., gait; refuge.
चरएा m., n., foot, leg.
कृत्र n., umbrella.
दुग्ध n., milk.
देवकी f., n. pr., Krṣna's mother.
पृथ्वी f., earth.
श्री, as prefix to proper names,
has the meaning 'famous', 'honorable'.

सहाय m., companion, helper.
Adj.:
च्रन्य other.
द्वर other.
विস्व all (Vedic).
सर्व all.
स्वादु sweet.

## Indecl.:

उत्रपि also, even.
विना without (w. instr. or acc.; : often postpos.).

Exercise XIX.
सहायेन विना ऩैव कार्य किसपि सिध्यकि । एकेन चरऐनापि गतिः कस्य प्रवर्तते॥ ৩॥ माय ल्वयि च पितरी सिह्यतः 191 यः पृधिवीं पालयति स पार्थिव उचते। २। कस्से देव्ये स्तोनं रचयेम। ३। गुरुर्युष्मानाहाययत्।४।

या 尹्रस्मान्दुगधं पायर्यन्ति ता धेनूर्मा घातयत। ५। युष्मन्मम दु:खं भवति। छ। साधव: पुएले: सह स्वर्ग लभन्ते न वितरे जनाः। ७। वयमेतत्पुस्तकं नेच्छामस्तद्य से कस्मैचिद्दीयताम् । च। ल्वदन्यों न को डप्यस्माभि: शस्यते। $C ।$ या देवकी वसुदेवस्य पत्न्यवत्तस्यां कृष्यो जजायत। १०। तव पिचा सह नगर्या ञ्रागच्छाम। ११। यूयं पितॄ₹ श्राज्घ: प्रीएयथ वयं जलेन।१२। विश्ये देवास्त्वा पालयन्तु।१३। अ्रन्येषां काक्येरेष कविः कीर्तिमसाधयत् ॥ १४ ॥
15. The husband ${ }^{6}$ of that ${ }^{5}$ (gen.) Kāusaly $\bar{a}^{2}$ (loc.), of whom ${ }^{1}$ (loc. fcm.) Rāma ${ }^{3}$ was born ${ }^{4}$, is called ${ }^{8}$ Daçaratha $^{7}$. 16. The teacher ${ }^{4}$ rejoices ${ }^{3}$ at thy ${ }^{1}$ diligence $^{2}$ (abl.). 17. Why (कस्मात्) speakest thou so? 18. Others than we could not endure this suffering. 19. The teacher teaches ${ }^{* *}$ us holy-writ and the law-books. 20. May all ${ }^{8}$ those ${ }^{7}$ kings ${ }^{2}$ who ${ }^{1}$ protect ${ }^{6}$ their subjects ${ }^{5}$ according to ${ }^{4}$ (ग्रनु, postpos.) the law ${ }^{3}$ (acc.) be victorious ${ }^{9}$. 21. The fruits of all these trees are sweet. 22. May the glory of all women, who honor their husbands, increase (imv.). 23. In this kingdom the king's punishment terrifies the wicked. 24. Which of the two fruits do ye wish? 25 . My father had gold given to me, cows to thee, to the other brother nothing.

## Lesson XX.

237. Declension of Stems in Consonants. All noun-stems in consonants may well be classed together, since the peculiarities shown by some concern only the stems themselves, and not the endings. Masculines and feminines of the same final are inflected precisely alike; and neuters are peculiar (as usually in the other

[^18]declensions) only in the nom.-acc.-voc. of all numbers. But the majority of consonantal stems form a special feminine stem by adding $\mathcal{f}$ (never त्रा) to the weak form of the masculine.
238. Variations, as between stronger and weaker forms, are very general in consonantal stems: either of strong and weak stems, or of strong, middle, and weakest. The endings are throughout the normal ones (Introd., § 90).
239. The general law concerning final consonants is as follows:

1. The more usual etymological finals are स्, ा, म्, न्, त्, क्, प्, ट्; sporadic are ङ्, ल्, खा as finals.
2. In general, ouly one consonant, of whatever kind, is allowed to stand at the end of a word; if two or more would etymologically occur there, the last is dropped, and again the last, until but one remains.
3. Of the non-nasal mutes, only the first in each series, the non-aspirate surd, is allowed as final; the others - surd asp., and both sonants - are regularly converted into this, wherever they would etymologically occur.
4. A final palatal, or हृ, becomes either क्, or (less often) ट्; but हु in a very few cases (where it represents original ध्) becomes त्•
5. According to 239. 2, the स् of the nom. sing., m. and f., is always lost; and irregularities of treatment of the stem-final, in this case, are not infrequent.
6. Before the pada-cndings, भ्याम्, भिस्, भ्यस् and सु, a stemInal is treated as in external combination.
7. An aspirate mute is changed to its corresponding nonaspirate before another non-nasal mute or a sibilant; it stands unaltered only before a vowel or semivowel or nasal. Hence such a mute is doubled by prefixing its own corresponding non-aspirate.
8. Consonant-stems of one form in त्, दू, घ् and भ्. Be-
fore suffixal भ्, both त् and ध् as stem-finals become ट्; भ् as stem-final becomes ब्. Examples: मरत् m., 'wind'; ₹्रापद् f., 'misfortune'; जगत् n ., 'the world'.

Sing.
N.V. मरुत् । ग्रापत् । जगत् ॥ मरुतस् । ग्रापद्स् । जगन्ति ॥
A. मरततम्। च्रापद्म्। जगत् ॥
I. मरूता। न्रापद्।। जगता।।
D. मरुते। ग्रापद्रे। जगते ॥

Ab. मरत्तस्। ग्रापदस्। जगतस्॥
G.
L. मरूति। ग्रापदि। जगति॥

Plural.

मरुद्भिस् । ग्रापद्विस् । जग़्भिस् ॥ मरृ्द्यस् । ग्रापद्यस् । जगद्यस् ॥

मरत्ताम् । ₹्रापद्राम् । जगताम् ॥ मरूत्सु। ग्रापत्सु। जगत्सु ॥

Dual.

## N.A.V. मरूती। ग्रापदौ। जगती ॥ <br> I.D.Ab. मरद्याम् । अ्रापद्याम् । जगद्याम् ॥ G.L. मरतोस् । अ्रापद्रोस् । जगतोस् ॥

For the न् inserted in nom.-acc. pl. neuter, cf. phaläni, madhūni, etc.
244. In a few roots, when a final sonant aspirate (घ्, ध्, भ् ; also ह्, representing घ्) loses its aspiration according to §§ 239. 3, 242, the initial sonant consonant (ग्, ट्, or ब्) becomes aspirate; thus, बुध्, nom.-voc. sing. भुत् ; भुद्यस्, भुत्सु.
245. Agrecment of adjectives. If the same adjective qualify two or more substantives, it will be used in their combined number; if the substantives are masculine and feminine, the adj. will be masc.; but in a combination of masc. or fem. subjects with neuter, the adjective will be neuter.

## Vocabulary XX.

Verbs:
बह grow; caus. (roháyati or ro-
páyati) make rise or grow; in caus. (lambháyati*) make
receive or take; give.
plant.

Subst.: | शत n., a hundred.

उपनिषद्ड f., name of certain Vedic writings.
उपवीत n., sacred cord (worn by the three higher castes).
तडित् f., lightning.
दृषट् f., stone.
निर्वृति f., contentment, happiness.
पोषक m., supporter, maintainer.
भूभृत् m., king; mountain.
मरृत् m., wind; as pl., n. pr., the Storm-gods.
वात m ., wind.
विश्वास m., trust, confidence.
वृच m., n. pr., a demon, Ṿ̣tra.

शरड् f., autumn; year.
समिध् f., fagot.
सरित् f., river.
सुद्धा $m$., friend.
Adj.:
कुशू, f. ०न्रा, skilled, learnèd.
fिवृत् m., f., n., threefold, triple.
दुर्लभ, f. ०-्रा, hard to find or reach; difficult.
भहत, f. ॰न्न्रा, devoted, true.

## Indecl.:

अ्रपि also; even.
पय्वात् behind (w. gen.).

## Exercise XX.

ते पुना ये पितुर्भक्ता: स पिता यस्तु पोषक:।
** तन्मिनं यन विग्वासः सा भार्या यन निर्वृतिः ॥ Г॥
हे शिष्य समिधो वनादाहर। १। उपनिषत्तु मुक्तर्मार्ग उपदि-


[^19]भूभृद्धिर्दएड्यन्ताम् । 8 । सर्मिद्ञारमिं यजेत । 4 । पुखेन जगती जयेः। ६। बं जीव शूरद: शूतम्।ण। भूमृतः (gen.) किखरं वयमारोहाम यूयमधस्तादतिधत। $₹ ।$ काग्चित्सरितः समुद्रेए काश्चिदन्याभिः सरिद्भिः संगच्छन्ते। ८। रानी तडिददृस्यत। १०। भल्ता: मुहृदो ऽस्मान्मुखं लम्सर्यन्ति। ११। अ्रश्रुभिर्नायों बालाश्व मनोरथान्साधर्यन्ति। १२। शूरदि कासुचित्सरित्सु पम्नानि दृश्यन्ते। १३।
14. Indra, with the Maruts as his companions, killed Vrrtra. 15. Without a companion no one can perform a difficult business. 16. One (express in pl.) should plant trees on all the roads, for the sake of the sbade. 17. Those friends who are true in misfortune are hard to find in the three worlds. 18. The girdle and the sacred cord of Aryans are to be made threefold (neut. dual). 19. Put (स्था caus.) this stone behind the fire. 20. The ocean is called by the poets the husband of rivers. 21. All subjects must be protected (imv.) by their kings. 22. Some of these Brähmans are learned in the Upanisads, others in the law-books.

## Lesson XXI.

246. Declension of Consonant-stems, cont'd. Stems in palatals, etc. 1. Final च् of a stem reverts to the original guttural when it cones to stand as word-final, and before the pada-endings, becoming क् when final, and before, सु, and ग् before भ्. 2. Final ज् is oftenest treated exactly like च् - for cases of other treatment, see below. 3. In the roots* दिश्, दृश् and स्पृश्, the शा is treated in the same way. 4. The स् of सु becomes ष् after क्;

[^20]thus. ॰चु. E.g. वाच् f., 'speech, word'; र्ज् f., 'illness'; दिश्् f., 'direction, point of the compass':

Sing.
N.V. वाक्। रूक्। दिक् ॥
A. वाचम्। रुजम्। दिश्रम ॥

1. वाचा। रूजा। दिशा।।
L. वाचि। बजि। दिशि ॥

Plural.

## वाचस्। रुजस्। दिश्रस् ॥

 वान्तु। रूजु। दिच्चु ॥Dual.

## वाची। हुजौ। दिश्रौ।। वाग्भ्याम् । हुग्याम् । दिग्याम् ॥ वाचोस् । हुजोस् । दिशोस् ॥

247. 248. Final शा of a stem regularly becomes the lingual mute (ड् or ट्) before भ् and सु, and when word-final. For exceptions. see § 246, 3. 2. The final ज्् of the root-stems राज्, 'rule', यज्, 'sacrifice', and सृज्, with others; and 3. the final ह् of a number of roots, are treated like श् above. Thus, द्विष् m., 'enemy'; fिश् m. pl., 'people', the 'Vāiçya-caste'; लिह् m., f., (adj.) 'licking'.

Sing.
Plural.
N.V. द्विट् । लिट् ॥ द्विषस् । विश्सस् ।। लिहस् ॥
A. द्विषम्। लिहम ॥
I. द्विषा। लिहा।।

द्विड्भिस्। विह्भिस्। लिड्भिस् ॥
L. द्विषि। लिहि॥ द्विट्सु। विट्सु। लिट्सु ॥

Dual.
द्विषी। लिही ।।
द्विड्याम् । लिड्म्याम् ॥ द्विषोस । लिहोस् ॥
248. But ॠत्विज्, m., 'priest', though containing the root यज्,
makes अर्विक् etc.; and स्तज् f., 'garland', though containing $V$ सृज्, makes स्रक् etc.
249. 1. Nouns having the roots दह्, 'burn', and दुह्, 'milk', द्रुह् 'be hostile', with others, as final element, and also उष्पिह् f. (name of a certain metre), change the final ह् into क् and ग्. Thus, काष्ठदह्, 'wood-burning', makes nom.-voc. sing. काष्ठधक्; कामदुह्त f., 'granting wishes', nom.-voc. sing. कामधुक्, acc. ॰दुहम्, loc. pl. 'धुत्जु; मिनद्रुह् 'friend-betraying,' nom.-voc.-sing. मिनधुक् etc. 2. In words with नह्, 'bind,' as final element, where ह् represents original ध्, the ह् becomes ह् and त्; thas, उपानह् f., 'shoe, sandal,' nom.-voc. sing. उपानत्, acc. ॰नहम्, instr. du. ॰ नड्याम्, loc. pl. ॰नत्सु.

## Vocabulary XXI.

Verbs:
दम् in caus. (damáyati) tame; compel.
दुरु (drúhyati) be hostile; offend. धृ in caus. (dhārááati) bear. भृ (bhárati, -te) bear, support (lit. and fig.).

Subst.:
च्रन्ध्र m. pl., n. pr., a people in India.
₹च् f., verse of the Rigveda; in pl., the Rigveda.
ओष्रोषध n., medicine.
कौन्तेय m., nom. pr.

सॄज् + उद्ध (utsrjjáti) let loose or out; raise (the voice).
स्वज् +परि (parisvájate*) embrace.
है + प्र (prahárati) strike out; smite.

दृश् f., look, glance; eye.
द्विष् m., enemy.
बाष्प m., tears.
मधुलिह् m., bee.
माधुर्य n., sweetness.
रूज् f., sickness, disease.
सम्राज् m., great king, emperor.

* स्ञ and a few other roots, whose nasal is not constant throughout their inflection, lose it in the present-system.

सामन्त m., vassal.
सातक $m$., one who has taken a certain ceremonial bath.
स्वाध्याय $m$., private recitation (of sacred texts).

Adj.:
\#ाक्रान्त, f. ॰ग्रा (pass. part. of क्रम् + ग्रा), attacked, smitten.
ई स्र्वर, f. ०न्न्रा, rich.
कामदुह् in. f. n., granting wishes; as $f$. subst., the Wonder-cow.
दच्तिए, f.०न्रा, right hand; southern.

नीरुज् (i. e. निस्-द्ज्) m. f. n., healthy, well.
पथ्य, f. ०न्रा, wholesome (gen.).
बलिष्ठ, f. च्रा, strongest.
हूद्य, f. ०न्रा (pass. part. of स्ध्), besieged, surrounded; suffused.
विद्विष्ट, f. ॰न्म्रा (pass. part. of द्विष् + वि), hated, detested. वृद्य, f. ॰ग्रा (part. of वृध्,), old. व्याधित, f. ०न्रा, sick, ill.
समेत, f. च्रा, provided with. Adv.:
कदाचन, कदाचित्, कढ्राप, ever.

## Exercise XXI.

दरिद्रान्भर कौन्तिय मा प्रयच्छेग्वरे धनम्।
व्याधितस्सोषधं पष्यं नीरूजसु किमोषधै:* ॥ © ॥
मरूतः सर्वास्थो दिग्भो (abl.) वहात्ति।9। सम्राजो sपि राज्यं द्विड्मिर्यनास्सत। २।तव वान्तु कालिदास माधुर्य वर्तते। ३। यदा दिशो दहन्ति तदा शिष्याना़्धापयेत्। 8 । वाप्पे रह्दाभ्यां दृग्भां पिता पुनमेन्नत पर्यष्वजत च। ।। 尹्टतिजां वाक् कामधुक् सा सर्वाम्नराएां मनोरथान्पूरर्यति।ई। सर्वासु दिन्तु द्विषो इदृश्नान्त।ण। परिव्राड्डाचं
 शिष्या गुरू नोर्पतिष्ठेरन। 901 रुग्भराक्रान्ता बहवो जना म्रियन्ते। 991 दन्तिएस्यां दिशि कृष्यो ऽन्ध्राएां सम्राडभवत्। १२। मर्धुलि्र्भाभरेष बालो ऽदश्यत॥ ॥३ ॥
14. In the private recitation of the $V e d a$ an ascetic must

[^21]raise (opt. or imv.) his voice. 15. That one among the priests is called hotr, who recites the Rigveda. 16. A snätaka must wear shoes and a garland, and carry an umbrella. 17. "A mong my friends Rāma is the strongest'": thus spoke Rāraṇa. 18. Let an emperor keep his vassals in check (दम् caus.), and protect (पा caus.) the people in all the earth. 19. In the Rigveda occurs (दृश् pass.) the Uṣnih. 20. The father's glance fell upon me (loc.). 21. Among the betrayers-of-friends is named (गएय pass.) Vibhīsaṇa. 22. The seer praises Indrạ̄̄ī with verses of the Rigveda. 23. The emperor smote his euemies (acc., dat., or loc.) with the sword. 24 . In the battle Krṣna was killed by his enemies. 25 . "May our enemies be tormented by diseases": thus spoke the Brāhman in anger (abl.).

## Lesson XXII.

250. Declension of Stems in T. The stems in इए् and उर् lengthen the vowel before consorant-endings, and in nom.-sing., and the स् of the nom. is lost. In the nom.-sing. the final T then becomes स् (or visarga) under conditions requiring a surd as final (see § 95, 116 ). Thus, fगT् f., 'voice '; पुर् f., 'city'.
Singular. Dual. Plural.
N.v. गीश्। पूश्॥ गिरी। पुरौ॥ गिरस् । पुरस् ॥
A. गिरम्। पुरम् ॥
"
I. गिरा । पुरा॥ गीर्भ्याम्। पूर्भ्याम् ॥
L. गिर्गार। पुरि॥ गिरोस् । पुरोस् ॥

गीर्भिस्। पूर्भिस् ॥
251. Stems in द्रन् [and in मिन् and विन्]. These are mase. and neut. only; the corresponding feminine is made by adding $\mathfrak{\xi}$; thus, धनिनी.* They lose their final न् before consonant-endings;

[^22]and also in the nom. sing., where the masc. lengthens the in compensation. Thus, धनिन् m., u., 'rich'.

Masculine.
Singular. Dual. N. धनी धनिनो धनिनस् धनि धनिनी धनीनि
A. धनिनम् „
I. धरनना धनिम्वाम् धनिभिस् as in the masculine L. धनिनि धनिनोस् धनिषु

Neuter.
Singular. Dual. Plural. " "
V. धर्ननन्
252. Derivative stems in न्रस्, द्इस, उस्. The stems of this division are mostly neuter; but there are a few masculines and feminines. Their inflection is nearly regular (for त्रो, द्रश्, उश् before म् see § 241; for the loc. pl., p. 27, bottom of page). Masc. [and fem.] stems in त्रस् lengthen the त्र in nom. sing.; and the nom.-acc. pl. neut. also lengthen $\bar{\gamma}$ or द्र or उ before the inserted nasal (anusvära). Thus, मनस् n., 'mind'; हावस् n., 'oblation'; धनुस् $n$., 'bow'.
Singular.
Dual.
N.A.V.मनस्। हविस् । धनुस् ॥ मनसी। हविषी। धनुषी॥ I. मनसा। ह़विषा। धनुषा॥ मनोम्याम्। हविर्भ्याम। धनुर्भ्यम्॥ L. मनसि। हविवि। धनुषि॥ मनसोस्। हविषोस्। धनुषोस्॥ Plural.
N.A. मनांfि। हवींषि। धनूंषि॥
I. मनोभिस् । हविर्भिस्। धनुर्भिस् ॥
L. मनस्तु। हविष्षु। धनुष्षु॥
or मज:सु। or हविः:षु। or धनु:छु॥
253. उ्रद्भिरस् m. (name of certain mythical characters): nom. sing. अ्रड्रिरास्, acc. अ्रड्रिरसम्, instr. च्रुड़्रिरसा, voc. ت्रद्रिरस्; nom.-acc. pl. त्रद्भिरसस्.
the suffix द्न्; thus, from बल n., 'strength', बलिन्, 'having strength, strong'. Stems in fिन् and विन् are very rare.
254. Adjective compounds having nouns of this class as final member are very common. Thus, सुमनस् 'favorably-minded.'

Singular.
Dual.
Plural.
m. f.
n.
m. f.
n.
m. f.
n.
N. सुमनास् ॰नस् सुमनसी ॰नसी सुमनसस् ॰नांस
A. सुमनसम् ॰नस्

दीर्घायुस् 'long-lived':
Singnlar.
N. दीर्घगयुस्
A. दीर्घायुषम् ॰ युस्
I. दीर्घायुषा etc.

Plural.

## दोर्घायुषस् ०यूंषि

सूर्य m., sun.
स्थान n., place, spot, locality; stead.
सामिन् m., possessor, lord.
हविस् $n$., oblation.

## Adj.:

च्रावृषष्ट, f. ॰न्या (part. of कृष् + न्रा), drawn, bent (as a bow).
asceticism ; as m. subst., ascetic.
तेर्जाखन् courageous.
प्रधम, f. ०न्ना, first.
मृत, f. ०न्रा (part. of मृ), dead, fallen.
स्थित, f. ०न्रा (part. of स्थT), standing.

Indecl.:

तपस्विन् suffering, doing acts of वे to be sure, in sooth.

## Exercise XXII.

गन्धेन गावः पश्यन्ति वेदे: पश्ष्यन्त वै द्विजाः। चारेः पर्श्यन्ति चितिपास्चचुर्भ्याम्तरे जनाः॥१०॥ च्रा कर्एामाकृष्टेन धनुषा द्विट्सु शूरान्मुझ्चन्ति चतिया: ।9। सूर्यग्च माश्व जगतो ज्योतिषी।२। धनी वएिग्द्वारि स्थितेभ्यस्तपस्विभ्यो nदापयेत्। ३। यज्ञेषु य ॠत्विजो यजूंषि पठन्ति ते sध्वर्यव उच्य-
 जैं जजायत। $4 ।$ कामस्य धनुषि ज्याया: स्याने इलयः शाराएां खाने सुमनसस्तिपन्ति। छ। प्राएिनां मनांसि जीविते सजन्ति । ৩। पुरि वारि तडागावाल्या पार्थिवो इनाययत्। $\sqsubset$ । मन्त्रिएा: खर्णमिने कदापि न द्रुह्येयु: । C । एतस्या धेन्वा: पयो बालान्पितरावपाययताम्। 90 ।
11. Raise ye the voice in praise (dat.) of Hari. 12. In the cities of India dwell rich merchants and courageous warriors. 13. The praise of Purūravas was sung by Kälidāsa. 14. The king gave orders ( ᄏ्रा- ज्ञा caus.) to have his minister called (use or. recta). 15. The minds of ascetics must not dwell (सज्) on riches (श्री, loc. sing.). 16. At night the moon gives light to all creatures. 17. One should sacrifice to the gods (cf. यज् in Voc.1) flowers, fruits, and milk, not living creatures. 18. The Apsarases lead into Heaven warriors fallen in battle. 19. In age (instr.), not in knowledge,

Çiva is the eldest among his brothers (loc., gen.). 20. The gods live by the oblation. 21. A merchant wishes wealth (श्री), a warrior fame, an ascetic deliverance. 22. The woman's eyes are suffused with tears.

## Lesson XXIII.

255. Declension. Comparative Adjectives. Comparative adjectives of primary formation have a double form of stem for masculine and neuter: a stronger in यांस् (usually ईंयांस्), in the strong cases, and a weaker in यस् (usually ई्रस्), there being no distinction of middle and weakest cases. The voc. sing. masc. ends in यन्. The feminine-stem is made with ईٔ from the weak stem-form. Thus, श्रेयांस्, 'better':

## Masculine.

Sing. Dual. Plural.
A. श्रेयांसम् $\Rightarrow$ श्रेयसस्
I. श्रेयसा श्रेयोभ्याम् श्रेयोभिस्

## V. श्रेयन्

Fem. stem श्रेयसी, declined like नदी.
256. Stems in \#习्रन्त् (or च्रत्) fall into two divisions: A. those made with the suffix ت्रन्त् ( अ्रत्), being, with few exceptions, active participles, present and future; and B. those made with the possessive suffixes मन्त् (or मत्) and वन्त् (or वत्). They are masc. and neuter only, the fem. being formed with ई.
257. A. Participles in अन्त् (or च्रत्). E. g. जीवन्त् m., n., 'living.'

258. The strong form of these participles is obtained, mechanically, by cutting off the final द् from the 3rd. pl. pres. (or fut.) ind. act.; thus, नयन्ति gives strong form of pres. act. part. नयन्त्, weak नयत् ; तिष्ठन्त, तिष्ठन्त् and तिष्ठत्; - नह्यन्ति, नह्यन्त् and नह्यत्; - दण्डयनन्त, दएडयन्त् and दएडयत्; - भविष्यन्ति (fut.), भविष्यन्त् and भववष्यत्.
259. But those verbs which in the 3rd. pl. act. lose the न् of the usual न्ति (as e. g. the verbs following the reduplicating class in the present-system), lose it also in the present participle, and have no distinction of strong and weak stem. Thus, from $\sqrt{ } / \sqrt{5}$, 3rd pl. pres. ind. act. जुहति, part. (only stem-form) जुहृत्: nom.voc. sing. masc. जुहत्, acc. जुहतम् ; nom.-voc.-acc. du. जुहती, pl. जुहतस् ; nom.-voc.-acc. sing. neut. जुहत्, du. जुहती, pl. जुहति. *
260. Only the present participles of verbs of the $a$-class, the $y a$-class, and causatives, invariably insert न् in nom.-voc.-acc. du. neut. Present participles of the $\dot{d}$-class, of the root-class when the root ends in ت्रा, and all future participles, may either take or reject it; thus, neut.-sing. किरत्, du. किरती or किरन्ती; करिष्यत् (fut.), du. करिष्यती or करिष्यन्ती; यात् (pres. part. from या, ' go '), du. याती or यान्ती. Participles of all other verbs, and all other stems in ت्रत्, leave out the न् in the du. neut.; thus, च्रद्त् (न्रह् 'eat', root-class), du. अन्दती.
261. The adj. महन्त्, 'great', takes in strong cases the stem-

[^23] न् in the nom.-voc.-acc. pl. neuter of the present participle.
form महान्त् : nom.-sing. masc. महान् (see § 239, 2), acc. मछान्तम्, voc. महन् ; du. neut. महती, pl. महान्ति. Otherwise the inflection is like that of participles.
262. The feminine of participles and adjectives in ت्रन्त् (or अ्रत्) is always made with ई, and the form is always identical with the nom. dual neuter.

## Vocabulary XXIII.

Verbs:
fनन्द् (nindati) blame. राज् (rájate) shine; rule.

स् + ت्रप (apasárati) go away; in caus. (apasāráyati) drive away.

Nouns (subst. and adj.):
च्रादित्य m., sun.
गरीयांस् (comp.) very honorable. ददत् (pr. part. of दा) giving.
प्रकाशिन्, f.०नी, bright, glistening; (act.) illuminating.
भूत, f. ०न्ञा; become (past. pass.
part. of भू); as neut. subst.,
being, creature.

वत्स m., calf.
श्रेयांस् better, best ; as neut. subst., salvation.

सन्त् (neut. सत्) being, existing; as masc. subst., good man; as fem. (सती), faithful wife.*

## Adv.:

স्वस् to-morrow.
हि surely, indeed.

## Exercise XXIII.

सन्तो sपि** न हि राजन्ते दरिद्रसेतरे गुएाए। अ्रादित्य द्वव भूतानां श्रीर्गुएानां प्रकाशिनी ॥ ११॥ तिष्ठन्तं गुरुं शिष्यो डनुतिष्ठेद्धच्छन्तमनुगच्छेद्वावन्तमनुधावेत् ***।91 गरीयस: (acc. pl.) श्रेयसे पूजयेत् । २। धनिनस्तपस्विभ्यो धनं ददतः

[^24]पूस्सन्ते। ३। सिह्यन्तीं भायं त्यजनिन्दते । ४। जीवतः पुचस्य मुखं पस्यन्तौ पितरी तुष्यतः। 4 । भातो (gen. du.) रामो यशूसा गरीयान् । छ। एतिषां वएएजां धनानि महान्ति वर्तन्ते। ।। कुप्यते मा कुप्यत। ₹। उद्याने पतझ्यो विहगेम्यो धान्यं किरती: कन्या अ्रपश्षम्। ८। पिनोर्जीवतोर्भ्भातरः स्वसारय्य तयोर्धनस्य सामिनो न भवेयुः। १०। धेनुं धयन्तं वत्सं मा़सारय। ११। गुरुषु पिताचायों माता च गरीयांसः। १२। व्वयि जीवति सुखेन वयं जीवाम:॥ १३॥
14. We blame the driver who strikes (part.) the horses. 15. The king who punishes (part.) the bad and gives (part.) food to the good is praised. 16. The warrior who conquers (part.) in battle attains great fame. 17. Among the heavenly bodies the sun and moon are the two great ones. 18. In the field I saw birds flying. 19. He who lives (part.) to-day is dead to-morrow. 20. The word of the good must be followed (done). 21. Dwell among good men. 22. A maiden, making (सृज्) garlands, sits on a stone. 23. A husband shall punish a wife who steals (part.) his property. 24. The child (gen.) was afraid (use subst., no copula) of the bees (abl.) flying about (म्र्म्) in the house.

## Lesson XXIV.

263. Declension. Stems in ت्रन्त् (or \#्रत्), cont'd. B. Stems in मन्त् (मत्) and वन्त् (वत्). Adjectives formed with these suffixes are possessives. They are declined precisely alike*; and differ in inflection from the participles in च्रन्त् only by lengthening the $\begin{aligned} \\ \end{aligned}$ in the nom. sing. masc. The feminine is made in $\hat{\xi}$; thus, श्रीमती. In the dual neut. न् is never inserted. Thus, श्रीमन्त्, 'rich', 'celebrated:'
[^25]
## Nenter.

Singular. Dual. Plural. Singular. Dual. Plural. N . श्रीमान् श्रीमन्ती श्रीमन्तस् NV. श्रीमत् श्रीमती श्रीमन्ति A. श्रोमन्तम् $\rightarrow$ श्रीमतस्

1. श्रीमता श्रोमज्याम् श्रीमद्धिस् as in the mascoline.
L. श्रीमति श्रीमतोस् श्रोमत्मु
v. श्रीमन्
2. A stem भवन्त्* (to be carefully distinguished from अवन्त्, pres. part. act. of भू) is frequently used in respectful address as a substitute for the pronoun of the second person. It is construed with the verb in the third person. Its nom. sing. masc. is भवान् (fem. भवती); and भोस्, the contracted form of its older voc. भवस्, is a common exclamation of address: "you, sir!", "ho, there!"; and is often doubled.**
3. Derivative stems in च्रन्. These are made by the suffixes ग्रन्, मन्, and वन्, and are, with one or two exceptions, masc. and neut. only. The stem has a triple form. In the strong cases of the masc. the vowel of the suffix is lengthened to \#्रा, in the weakest cases it is in general dropped; in the middle cases the final न् is dropped, and it is also lost in the nom. sing. of all genders. In the neuter, the nom.-acc. pl., as being strong cases, lengthen the vowel of the suffix; the same cases in the dual (as weakest cases) lose ت्र - but this only optionally. After the म् or व् of मन् and वन्, when these are preceded by a consonant, the $\vec{\gamma}$ is retained in all the weakest cases, to avoid too great an accumulation of consonants. Examples: राजन् m., 'king'; नामन् n., 'name'; ग्रात्मन् m., 'soul, self'; ब्रह्मन् n., 'devotion'.
[^26]Masculine. Neater.
Singular. Dual. Plural. Singular. Dual. Plural.
N. राजा राजानी राजानस् नाम नामनी नामानि
or नाम्नी
A. राजानम् , राज्ञस् , " "
I. राज्ञा* राजम्याम् राजभिस् नाम्ना नामभ्याम् नामभिस L. रार्जनन राज्ञोस् राजसु नामनि नाम्नोस् नामसु or राज्ति
v. राजन्
N. अ्रात्मा च्रात्मार्नौ अ्रात्मानस् ब्रह्म ब्रह्मएी ब्रह्माएए

I. ग्रात्मना ग्रात्मभ्याम् ग्रात्मभिस् ब्रह्मएा ब्रह्मभ्याम् ब्रह्मभिस्
V. ग्रात्मन्

ब्रह्मन् or ब्रह्म
266. Euphonic rnles. Final क्, ट् and प् remain unaltered before initial surd consonants; before sonants, whether vowel or consonant, they become respectively ग्, ड्, व्. Before nasals they may be still further assimilated, becoming the nasals ह्, एस, म्Thus, परिव्राट् न becomes either परिवाड्ल or परिव्राशू़; सम्यक् न becomes सम्यम or सम्य ङ़, The latter method is much more usual,
267. Before initial ह् a final mute is made sonant; and then the ह् may either remain unchanged, or be converted into the sonant aspirate corresponding to the preceding letter; thus, either सम्यग्हस्तः or सम्यग्घस्तः ; either तस्माढ् हस्तात् or तस्माद्घसात्. In practice the latter method is almost invariably followed.

[^27]
## Vocabulary XXIV.

Verbs:
किद् + च्रव cut off.
मृज् in caus. (märjáyati) rub, rub off, polish.

वर्एय (denom. - varnáyati) describe, portray.
विज् + उद् in caus. (udvejáyati) terrify.

## Subst.:

च्रात्मन् m., soul, self; often as simple reflexive pronoun; in genitive, his, etc.; one's own.
कर्मन् n., deed; ceremony; fate.
चर्मन् n., hide, skin; leather.
जन्मन् $n$. , birth.
तीर n., bank, shore.
निष्टुभ् f., name of a metre.
दिन n., day.
देवकुल n ., temple.
नरक m., hell.
पच्तिन् m., bird.
पान n., pot, vessel.
ब्रह्मन् (bráhman) n., devotion; sacred word (of God); sacred knowledge; the world-spirit.
ब्रह्मन् (brahmán - a personification of the preceding) m., the supreme All-Soul, the creator.
भस्मन् n., ashes.
यति m., ascetic.
राजन् m., king.
लोमन् n ., hair.
वर्ष $n$., year.
समागम m., meeting, encounter.

सीमन् f., border, boundary; outskirts.
हन्तृ m., slayer, killer.
Adj.:
ग्रायुष्मन्त् long-lived (often used in respectful address).
इयन्त् so great, so much (263).
कियन्त् how great? how much? कृपएा, f. ॰न्रा, poor; niggardly.
तावब्त् so much, so many.
द्वितीय, f. ०न्रा, second.
प्रियकर्मन् kind.
प्रियवाच् saying pleasant things, sociable.
बलवन्त् strong, mighty.
भगवन्त्र्,f.वती, honorable; blessed. भास्तन्त् shining, brilliant. मातनमन्त् shrewd, prudent. यावन्त् how much, as many. हरच्त, f. oन्र्रा, harsh, rough.
विभु, f. ॰भ्वी, pervading, farreaching; omnipresent; mighty. हत, f. ॰न्म्रा (pass. part. of हन्) killed.

## Adv.:

प्रायेएा commonly.

## Exercise XXIV.

नोद्देजयेन्जगद्वाचा हत्वया प्रियाग्भवेत् ।
प्रायेय प्रियकर्मा य: कृपयो उपि हि सेबते ॥ १२॥
यावन्ति हतस्य पशोग्रम्म एल लोमानि विद्यन्ते तावन्ति वर्षाएि हन्ना नरके वसेत्। १। भृत्या बलवन्तं राजानमायुष्मन्विति वदन्तु। २। भाखन्तं सूर्य दिने दिने द्विजातयः पूजयन्तु।३। कियतो मासान्भवान्काखां न्यवसत्। 8 । के चिद्यतयो भस्मना शूरीरं मार्जयन्ति। 4 । कर्म बलवदिति मतिमतो दरिद्रान्पश्यतो (gen.) मे मतिः। ६। ल्वयि राच्च तिष्यद्यमाकं सर्वासां च प्रजानां सुखं न विनस्थित्। ।। एकस्मिजन्मनि ये शूद्रा अ्रजायन्त त अ्रात्मनां धर्मान्सम्यगनुतिषन्तो द्वितीये जन्मनि द्विजातयो भवेयुः।₹। ग्रामे परिव्राशूू तिषिद्दने परिभ्रमन्न्रह्म धायेत्। C । एतस्यां पुरि ग्रोमतो राज्तोः समागमो sजायत। 90 । ब्रह्मा जगतः स्रष्टा वेदेषु म्रूयते। 99 । यान्पचिएोो वनस्स सीमनि वृच्चादुत्पततो डपश्सत ते सर्वे मया भ्राचा च पाश़्शेर्जीवन्त एवा़बध्यन्त माचा चार्मभ्वमपच्चन्त ॥ १२ ॥
13. Brāhmans have their shoes made (use कृ caus.) of leather (instr.) or wood. 14. A temple of blessed Viṣnu stands in the outskirts of this village, on the bank of the river. 15. Let him rub off the vessels diligently with ashes ( $p l$. .). 16. The servants announced to the king that the two celebrated poets were coming (use or. recta with दूति). 17. O children (du.), tell me your ( ग्रात्मन्, gen. du.) names. 18. The world-spirit is described in many Upaniṣads. 19. It is said by the seers that the worldspirit is omnipresent (use or. recta). 20. That part of the world-spirit, which is encompassed by the body, is called the soul of man (cf. § 234). 21. Candragupta was the mighty emperor of the whole earth. 22. All the mighty warriors who fought in Krṣna's army were killed in battle by the enemy. 23. In the Rigveda (\%च् pl.) occurs (विद्ध pass.) also the Triṣṭbh. 24. The king of Pātaliputra is by birth a Çūdra; let him not marry the beautiful daughter of the ascetic Mitrātithi.

## Lesson XXV.

268. Declension. Perfoct Active Participles in वांस्. The active participles of the perfect tense-system are quite peculiar as regards the modifications of the stem. In the strong cases the suffix is वांस्, which becomes वान् in the nom. sing. masc., and is shortened to वन् in the voc. sing. In the weakest cases the suffix is contracted into उष् ; and in the middle cases it is changed to वत्. A union-vowel द, if present in the strong and middle cases, disappears before उष् in the weakest. Radical द् and ई्द, if preceded by one consonant, become य् before उष्, but if preceded by more than one consonant, become द्य्; whereas radical 3 always becomes उव्, before उष्, and radical ₹, T. Thus, निनीवांस्, निन्युष्; সुश्रुवांस्, সुश्रुवुष्; चकृवांस्, चक्षुष्. The feminine stem is formed with from the weakest stem-form; thus, निन्युषी. Examples:
269. विद्वांस् 'knowing':

Mascoline.

## Nenter.

Singular. Dual. Plural. Singular. Dual. Plaral.
N. विद्वान् विद्वांसी विद्वांसस् N.V. विद्वत् विदुषी विद्वांसि
A. विद्वांसम् $\Rightarrow$ विदुषस्
I. विदुषा विद्वझ्चाम् विद्वद्भिस्
as in the mascoline.
L. विदुषि विदुषोस् विद्वत्मु
V. विद्वन्
2. जाग्मवांस् 'having gone'*:

[^28]Masculine．Neater．

Singular．Dual．Plural．Singular．Dual．Plural． N．नग्मिवान् जग्मावांसी ${ }^{\circ}$ वांसस् जग्मिवत् जग्मुषी जग्मिवांसि A．जग्मिवांसम् $\quad$ जग्मुषस् ＂＂＂
I．जग्मुषा ॰ वद्याम् ॰व्वद्विस् as in the masculine
L．जग्मुषि जग्मुषोस् जग्मिवत्मु
V．जग्मवन्

269．Stems ग्वन्，युवन्．The stems ग्वन् m．，＇dog＇，and युवन् m．，n．，＇young＇，have as weakest stems शुन् and यून्；in the strong and middle cases they follow राजन् ；voc．ग्रन्，युवन्． Fem．সुनी and युवति．

270．The stem मघवन् m．，＇generous＇（in the later language almost exclusively a name of Indra），has as strong stem मघवान्， mid．॰व，weakest मघोन्．Nom．sing．मघवा，voc．${ }^{\circ}$ वन्．Fem． मघोनी．

271．The stem 尹्रहन् $\mathrm{n} .$, ＇day＇，is used only in the strong and weakest cases，the middle，with the nom．sing．，coming from घ्रह् or च्रहस्．Thus ：

$$
\begin{array}{lll}
\text { Singular. } & \text { Dual. } & \text { Plural. }
\end{array}
$$

च्रहनी or
च्रहोभ्याम् 1．ग्रहा

च्रहोस्

## चह्रानि

स्रहोभिस्
अ्रहस्सु or च्रहःसु
272．Compounds with $\sqrt{ }$ 习习्य or न्रघ्य ．The adjectives formed from this root with prepositions and other words are quite irregular． Some of them have only two stem－forms：a strong in 耳्रघ्र and a weak in अ्रच् ；while others distinguish from the middle in त्रच् a weakest stem in च्，before which the $\bar{\gamma}$ is contracted with a pre－ ceding द्（य्）or उ（व्）into ₹ or ज．The fem．is made with \＆ from the weakest（or weak）stem；thus，fवषूची．The principal stems of this sort are as follows：

|  | Strong． | Middle．Weak（weakest）． |  |
| :---: | :---: | :---: | :---: |
| प्रास्र्＇forward＇，＇eastward＇ | प्रान्र् |  | प्राच् |
| \＃्रवाश्र＇downward＇ | अं ${ }^{\text {वा］}}$ |  | श्रवाच् |
| उदच्चु＇northward＇ | उदश् | उदच् | उदीच |
| प्रत्यह्च्＇backward＇，＇westward＇ | प्रत्यज् | प्रत्यच् | प्रतीच् |
| न्यच्च＇low＇ | न्यन्र्ट | न्यच् | नीच् |
| 习्रन्व雨＇following＇ | ग्रन्वघ् | अ ${ }^{\text {a }}$ च् | 习习्रनू |
| तिर्यग्च्＇going horizontally＇ | fिर्यंज् | तिर्यच् | तिरग्र＊＊ |

## Vocabulary XXV．

| Verbs： | ＋उढ्ड（udgácchati）rise． |
| :--- | :--- |
| गम्＋त्र्सम्（astaígácchati）go | स्पृह्（sprháyati）desire（dat．）． |
| down，set（lit’ly＂go home＂－ |  |
| used of the heavenly bodies）． |  |

Subst．：
गौरव n ．，weight；dignity．
जगत् $n$ ．，that which lives．
तर्त्षशिला f．，$n . p r .$, a city（Taxila）
in India．
तिर्यद्ध् m．，n．，animal．
लष्ट्ट m．，n．pr．，a god，Tvaṣtar．
परिषट् f．，assembly．
भृगुक्छ्क n．，Baroch（a holy place in India）．
मघवन् m．，Indra．
युवन् m．，n．，young；f．युवति．
fवपाक m．，ripening；recompense．

ग्रम m．，pains，trouble．
सिंह m．，lion．
सान n．，bathing，bath．
हरिए m．，gazelle．

> Adj.:

च्रधीत，f．，॰ न्रा，learned，studied． तस्थिवांस् baving stood；as n．
subst．，the immovable．
निशीर्षन् three－headed．
द्ट，f．०च्रा，（part．of दंश्）bitten．
वनवासिन् forest－dwelling．
विद्दांस् knowing，wise，learnèd．
＊E inserted，irregularly，in weakest forms only．
＊＊irregular（तिरस्＋त्रच्）．

## Exercise XXV.

विद्वान्प्रशूसते लोके विद्दान्गच्छति गौरवम्।
विद्यया लभ्यते सर्व विद्या सर्वच पूज्यते॥१३॥
प्राच्यां दिश्शि ज्योतींष्युद्नच्छन्ति प्रतीचामसंगच्छन्ति।9। विद्दा्धिरेव विदुषां স्रमो ज्ञायते । २। व्वष्टुस्तिशूर्षाएां पुं्ं मघवा़ारयत्।३। ग्रहनी एव त्तचियावयुध्येताम् । । সुना दष्टो द्विजातिः सानमाचरेत्। 41 कास्सा अ्राजग्मुषो भ्रातॄनपस्याम। ६। येन वेदा अ्रधीतासंत युवानमपि गुंह गएयन्ति। ৩। पापा: कर्मएां विपाकेन द्वितीये जन्मनि तिर्यचु जायन्त द्रति स्मृतिः। द। विद्वांसो विद्वद्भिः सह समागमाय स्पृह्हयन्ति। ८। कियद्भिरहोभि: काश्या: प्रयागमगच्छत। १०। प्राचां देशे पाटलिपुनं नाम महन्मगरं विद्यत उदीचां तच्तशिला प्रतीचiं भृगुकच्छ्रम् ॥११॥
12. Vṛtra was killed (हन्, caus. pass.) by Maghavan and the Maruts. 13. Young women sang a song. 14. Two learned Brähmans dispute. 15. Saramā is called in the Rigveda the $\operatorname{dog}(f$.$) of the gods.$ 16. Great forests are found in the west (expr. as pred., nom. pl.). 17. In the assembly let the best among the learned teach (उप-दिश्) the law. 18. Those who have committed evil deeds must stand by day (acc.) and sit by night. 19. Glory was attained by the young warrior. 20. Turned toward the east (nom. sing.) let one reverence the gods; the east (प्राची) is the quarter (दिश्) of the gods. 21. Day by day one must worship (पज्) the sun. 22. The gazelle has been killed by dogs. 23. The lion is king of forestdwelling animals.

## Lesson XXVI.

## Some Irregular Substantives.

273. उ्रम्बा f., 'mother': voc. sing. न्र्ब.
274. 275. सखि m., 'friend': sing. nom. सखा, acc. सखायम्, inst. सब्या, dat. सब्ये, abl.-gen. सख्युस्, loc. सख्यौ, voc. सखे; du. सखायी,

सरिभ्याम्, सख्बोस् ; pl. nom. सखायस्, acc. सखीन्, instr. सर्खिभिस् ; the rest like उ्रमि. - 2. पति m., is declined regularly (like उ्रम्मि) in composition, and when meaning 'lord, master'; when meaning 'husband', it follows सखि in the following forms: inst. sing. पत्या, dat. पत्ये, abl.-gen. पत्युस्, loc. पत्यौ.
275. The nenter stems 尹्रच्तन् 'eye', त्रस्थन् 'bone', द्धन् 'curds', सक्थन् 'thigh', form only the weakest cases; thus, त्रच्ष्या, दध्नस्, सकर्थनि or सक्षि, etc. ; the rest of the inflection is made from corresponding stems in ; thus, nom. sing. अ्र्ति etc.
276. 1. लच्मी f., 'goddess of fortune', makes nom. sing. लच्मीस्--2 . स्त्री f., 'woman', follows a mixed declension; thus, nom. sing. स्त्री, acc. स्त्रियम् or स्त्रीम्, instr. स्त्रिया, dat. स्तियै, abl.-gen. स्त्रियास्, loc. स्तियान् ; du. स्त्रियौ, स्तीभाम्, स्त्रियोस् ; pl. nom. स्त्रियस्, acc. स्तियस् or स्त्रोस्, instr. स्त्रीभिस्, etc.; gen. स्ती साम्.
277. 1. 习्रप् f., 'water', only pl.; its final is changed to द् before भ्; thus, nom. अ्रापस्, acc. उ्रपस्, instr. त्रद्विस्, dat.-abl. च्रद्यस्, gen. अ्रपाम्, loc. अ्रप्सु. - 2. दिव् f.," 'sky', makes nom. sing. द्धैस्, du. द्यावौ, pl. (sometimes) द्यावस्; the endings are the normal ones, but the root becomes द्यु before consonant-endings: thus, acc. sing. दिवम्, nom.-acc. pl. दिवस्, instr. द्युभिस्. Not all the cases are found in use. - 3 . Stem रे m. (rarely f.), 'wealth': sing. रास, रायम्, राया etc.; du. रायौ, राभ्याम्, रायोस्; pl. रायस् (nom. and acc.), राभिस् etc.
278. 1. त्रनड्ड्ह or अ्रनडुह् m., (from स्रनस् + वह् 'cart-drawing', i. e.) 'ox': strong stem ॠ्रनडूाह्, mid. अ्रनडुद्, weakest \#्रनडुह्; nom. sing. \#्रनड्डान्, voc. ॠ्रनडून्. - 2. The stem पन्यन् m., 'road', makes all the strong cases, with irregular nom. sing. पन्थास्; the corresponding middle cases are made from पथि, and the weakest from पथ् ; thus, acc. sing. पन्थानम्, dat. पथे, acc. pl. पथस्,

[^29]dat. पथिम्यस्. [The stems मन्थन् m., 'stirring-stick', and 尹मुचन्त् m ., an epithet of Indra, are said to follow पन्यन्.]
279. The stem पुंस $m$., 'man', is very irregular. The strong stem is पुमांस्, mid. पुम्, weakest पुंस्. Thus, sing. पुमान्, पुमांसम्, पुंसा, etc., voc. पुमन् ; du. पुमांसौ, पुक्ञ्याम्, पुंसोस् ; pl. पुमांसस्, पुंसस्, पुम्भिस् etc., पुंसु.
280. For the stem जरा f., 'age', may be substituted in the cases with vowel-endings forms from जरस् f.; thus, जरया or जरसा.
281. हृद् $n$,, 'heart', does not make nom.-voc.-acc. of any number (except in composition), these being supplied from हृद्य $n$.
282. The stem पट्ड $m$., 'foot', becomes पाट् in strong cases; and, in compounds, in the middle cases also; thus, nom. sing. पाद्, acc. पादम्, instr. पदा, etc. From द्विपद् 'biped', acc. sing. द्विपादम्, pl. द्विपदस्, instr. pl. द्वपार्गझ्ञ्. [The stem पाद m., 'foot', has the complete declension of $\alpha$-stems.]
283. The root हन् 'slay', as final member of a compound, becomes हा in nom. sing., and loses its न् in the middle cases and its $\pi_{1}$ in the weakest cases (but only optionally $i_{14}$ loc. sing.). Further, when न्र is lost, हु in contact with न् reverts to its original घ् ; thus, ब्रह्मह्न m., 'killing a Brāhman', makes nom. sing. ब्रह्महा, acc. ${ }^{\circ}$ हएम्*, instr. ब्रह्मघा, etc., loc. ब्रह्मघि or ॰हाए, voc. ०हन्; du. ब्रह्महएँ, ॰ हभ्याम् etc.; pl. nom. ${ }^{\circ}$ हसस्, acc. ${ }^{\circ}$ घ्नस्.
284. The stems पूषन् m., n. pr., and अर्र्यमन् m., n. pr. (both personifications of the sun), make the nom. sing. in ग्रा, but otherwise do not lengthen the च्र; thus, nom. पूषT, acc. पूषएक्, instr. पूष्पा.

[^30]
## Vocabulary XXVI.

Verbs:
尹尹 move; in caus. (arpáyati) send; put; hand over, give.
गुह् (gühati) in caus. (gūhadati) hide away, conceal.

तृप् (tṛpyati) be pleased or satisfied, satisfy or satiate oneself. लप् + वि (vilápati) complain.

Subst.:
उ्रच्तन् (अ्रच्ति) n., eye.
च्रद्रोह m., faithfulness.
₹्रसुर m., demon.
चित्त n ., notice, thought, mind.
देवता f., divinity, deity.
दध्यं्च् (weakest ॰धीच्)m., n. pr.,
a Vedic saint.
पद्, m., foot.
पालन n., protection.

मानव m., man (homo).
व्रत n., vow, obligation, duty.
Adj.:

काए f., ०न्रा, one-eyed. चतुप्पद् four-footed, quadruped.
द्विपद् $m$., biped.
नियत, f. ॰न्र्या (part. of नि-यम्), ordained, fixed, permanent.
शिव, f. ०न्या, beneficent, gracious, blessed.

## Exercise XXVI.

पत्यौ भक्तिर्वतं स्त्रीएामद्रोहो मन्त्रिएां व्रतम् । प्रजानां पालनं चैव नियतं भूभृतां व्रतम् ॥ $98 ॥$ बलवन्तावनड्राहौ लाड़ललं वहेताम् । १। किवास्ते पन्थानस्। २। लच्मीर्विष्णोर्भार्य।। ३। हृद्घेष पुमान्परं ब्रह्म ध्यायति। ४। बाङ्यां भूभृत्कृत्तं जगद्जयत् । 4 । केन पथा भवान्सख्या सहागच्छत् । ह। पदा मामस्पृथूत्सखा। ৩। पुम्मि: सह स्तीरागमयद्राजा। ६। हे युवन्पन्थानं मे दूर्शय। ©। च्रद्धि: पादौ च्तालयत्येष परिव्राट्। 90 । स्ती पत्ये हपकाएर्पयति। ११। एकेनाच्या यो न किंचित्पश्यति तं काएं वदन्ति। १२। दौर: पिता पृथिवी च माता वो रच्तताम्। १३े। एते पुमांसो दृदयेष्जु पापं गूहर्यन्ति। १४। व्रह्मघ्ना न संभाषेत न च तमध्यापयेद्याजयेद्वा। 94 । च्रसुरेर्यो भयाम्मानवा देवताः पालनं प्रार्थयन्त ताभिग्र किवाभिः पापा असुरा अघात्यन्त। वई। महानुदीचां राजा दरिद्रे: पथि तिष्ठन्ञि: शिष्ये: संभाषमाएसेग्यो भिच्चां यच्छति॥ १७॥
18. The meeting of the men and women took place on the road. 19. In the Veda they call the sun Pūṣan, Mitra (m.), Aryaman, and Savitar. 20. Water also is named (गएय, pass.) among the deities in the Rik (use Fृस्) and in the sacrificial formulas. 21. Be gracious, O Çiva, to biped and quadruped. 22. The seers' view is, that fire is to be found in the water (use वृत्, and make a direct statement with दति). 23. The Asura was slain by Maghavan with a bone of Dadhyañc. 24. Who knows the wind's path (pass.)? 25. Mother, satisfy (तृप् caus.) the child with curds. 26. Have food brought (use \#्रा-नी, caus., pl.) from our friend's house. 27. The Maruts are Maghavan's friends.

## Lesson XXVII.

285. Demonstrative Pronouns. Two demonstrative-declensions are made up with particular irregularity: they are those of the pronouns त्रयम् and त्रसी (for which the natives give the stem-forms as दूम् and न्रद्स respectively). The first is a more indefinite demonstrative: 'this' or 'that'; the other signifies especially the remoter relation.
286. न्रयम् (द्दम्):

Masculine.
Sing. Dual. Plural.
N. उ्रयम् दमौं दूे
A. दूमम्
"
I. ॠ्रनेन ॠ्राक्यक् एभिस्
D. च्रस्मै $»$ एम्यस्

Ab. च्रस्मात्
G. ॠ्रस्य त्रनयोस्
L. त्रस्मिन्
$\Rightarrow$
, एषु

## Feminine.

Sing. Dual. Plural.
द्यम्
द्मे
द्मास्
द्माम्
ंत्रनया
च्र स्यें
च्रस्यास्
त्रस्याम् चनयोस् ग्रासाम्
त ग्रासु

Neuter: Nom.-acc. sing. द्रद्, du. द्मे, pl. द्मानि; the rest is like the masculine.
287. त्रसौ (न्रद्स) :

Masculine.
Sing. Dual. Plural.
N. च्रसी च्रमू च्रमी
A. उ्रमुम् $>$ ग्रमून्
I. त्रमुना त्रमूभ्याम् त्रमीभिस्
D. त्रमुष्मे $\Rightarrow$ उ्रमीभ्यस्

Ab. त्रमुष्मात्
G. त्रमुष्य च्रमुयोस् अ्रमीषाम्
L. त्रमुष्मन् $n$ च्रमीषु

## Feminine.

Sing. Dual. Plural.

Neuter: Nom.-acc. sing. च्रद्स, du. त्रमू, pl. उस्रनूनि; the rest
like masc. - The final \& of त्र्मी is unchangeable (cf. § 161).
288. There is a defective pronominal stem एन, which is accentless, and hence used only in situations where no emphasis falls upon it. The only forms are the following: Sing. acc. m. एनम्, n. एनड्, f. एनाम्; instr. m., n., एनेन, f. एनया. Du. ace. m. एनौ, f., n., एने ; gen.-loc. m., f., n., एनयोस्. Pl. acc. m. एनान्, n. एनांनि, f. एनास्. - These forms may be used only when the person or object to which they refer has already been indicated by a form of ग्रयम् or एष. Thus, अन्रनेन काव्यमधीतमेनं व्याकरएमध्यापय "this one has read the art of poetry; teach him grammar".
289. Past Passive Participle in त or न. By the suffix त- or, in a comparatively small number of verbs, न - is formed, directly from the root of the verb, and unconnected with any tensestem, a verbal adjective called the past passive participle. The fem. ends always in oन्न्रा. When this participle is made from transitive verbs, it qualifies something as having endured the action expressed by the verb; thus, द्त dattá, 'given'; उत्त uktá, 'spoken'. When made from an intransitive or neuter verb, the same par-
ticiple has no passive, but only an indefinite past, sense; thus, गत, 'gone', भूत, 'been'; पतित, 'fallen'.
290. This participle is often used as an adjective. Very commonly, also, it supplies the place of a finite verb, when some form of ت्रस्, 'be', or भू is to be supplied; thus, स गत: "he is gone"; मया पत्रं लिखितम् "by me a letter was written". The neuter is frequently used as a substantive; thus, दत्तम् 'a gift'; दुग्धम् 'milk'; and also as nomen actionis. Sometimes it has a present signification, particularly when made from neuter verbs; thus, स्थित (from स्वा) often 'standing'.
291. A. With suffix न [ए]. The suffix न is taken by a number of roots. Thus:

1. Certain roots in न्रा, and in $i$ and $u$-vowels; thus, प्या or पी 'swell, be fat', पीन; हा 'abandon', हीन; मा 'wither', ह्लान; चि 'destroy', चीएए; স्वा or सि्व 'swell', সून; लू 'cut', लून.
2. The roots in variable $\neq{ }^{\circ}$ (so-called $\bar{r}$-roots), which before the suffix becomes ईूर्ञ or ऊश्, as in the pres. pass.; thus, 2 कृ (किए), कीर्य; तृ, तीर्य; 1 पृ (पूर) 'fill', पूर्य.
3. A few roots ending in ज् (which becomes ग्, before the न); thus, भञ्ञ 'break', भग्न; 1 भुज् 'bend', भुग; मज्ञ्- 'sink', मम्म; ब्ज् 'be sick', हम्न; विज् 'fear', विग्न. Also one or two others which exhibit a guttural before the नः लग् 'attach', लग्न; व्रग्च 'cut up', वृकए.
4. A number of roots, some of them very common, in द् (which becomes न् before न): सढ्, सन्न; (नि-सढ्, निषर्म;) भिढ् 'cut', भिन्म.*
5. Some few verbs make double forms; thus, त्वर् 'hasten', तूर्ण or ल्वरित; विद्न 'acquire', fवन्न or वित्त.
[^31]
## Vocabulary XXVII.

Verbs:
ईंच् + उप (upéksate) neglect.
2 कृ + वि (vikiráti) scatter.
मएाय + ت्रव (den. - avaganáyati) despise.
चर् + उद्, in cans. (uccāráyati) pronounce, say.
त̃ + ت्रव (avatárati) descend.

+ उद्ध (uttárati) emerge, come out.
वी or प्या (pyäyate) become stout or fat.

भच् (bhakṣáyati) eat.
भझ् break.
2भुज्, + उप enjoy.
भू + परि (paribhávati) despise.
मज्ज् (májjati) sink.
युज् in caus. (yojáyati) yoke, harness.

लग् (lágati) attach; bang, cling, adhere.
सद् (sîdati) sit, settle down; be overcome, exhausted.

## Subst.:

习श्विनी m. du., nom. pr., the Açvins (the Indian $\Delta i \dot{o}_{s}$ roûpor).
अ्राचार m., "walk and conversation"; conduct of life, observance.

F्टा n., debt.
केलास m., n. pr. a mountain.
चुध् f., hunger.
ब्रह्मचर्य n., life of holiness, i. e. religious studentship.
भोजन n., meal-time, meal.
भुज्यु m., n. pr., a Vedic personage. मधुपर्व m., sweet drink.
मुक्ता f., pearl.
राचस m., demon.
लाभ m., acquisition, gain.

विवाह्ह m., wedding, marriage. व्याधि m., illness.

शकट m., car.
शय्या f., bed.
हल m., n., plough.
हार m., chain, garland.
Adj.:
चीए (part. of 2 चि) reduced, decayed; ruined.
तीव्र f. ॰न्न्रा, great, strong, violent. पीन (part. of पो) fat.
ब्रह्मचारिन् studying sacred knowledge; as m. subst., Brāhman student.
हीन (part.) abandoned; wanting in; and so sometimes w. instr., $=$ ' without '.

## Exercise XXVII.

वर्धमानमृएां राजन्परारूताश्य शूनव:।
जनयन्ति भयं तीव्रं व्याधयस्चाप्युपेच्चिताः ॥ १५॥
यानि कर्माएस्मिं लोके क्रियन्ते तेषां फलं कर्नामुष्मिं लोक उपभुज्यते। १। भो च्रसावह्हम् * द्युचारयन्गरीयसो sभिवादयेत्। २। ग्रयं न: पिता रथादवतीर्ऐः सख्या सह संभाषमाएस्तिष्ठति। ३। 习्राचारेए हीनं पुमांसं विद्वांसमप्यवगणयन्ति सन्तः। ४। उद्धी ममं म्रियमायं भुज्युमग्विनी नावोदहरताम् । प। एभ्य: तुधा सीदद्यो भिच्चुभ्यो इनं प्रयच्क। ६। पथ्यस्मांकं रथो भग्नः। ৩। युध्यमानानमूननडुहः पष्य। द। भवता विकीर्षं धान्यमिमे विह्हगा अन्त्तयक्ति। C । ग्राभिरद्वि: पाएी प्रच्तालय। १०। द्म्र** च्रासनमिमा त्राप: सानायायं मधुपर्क द्दं भोजनमिमानि वस्त्राएीयं शय्य़्येति गृह्सो sतिfिं गृहमागच्छन्तं वदेत् ॥ ११॥
12. Have medicine given quickly (use pass. part. of त्वर्, in nom.) to these sick persons. 13. This is that mountain Käiläsa, on which Çiva dwells. 14. In order to attain (लाभ, dat.) this and that other world (gen.) the priest offered sacrifice for me (यज् caus.). 15. The flowers in the garlands of these women are withered. 16. By that king, who was praised by us, we were delighted with these jewels. 17. The peasant yoked two fat oxen to the plough. 18. The learned Brähman emerged (pass. part.) from the water. 19. Here comes (pass. part.) the queen. 20. A chain of pearls bung (pass. part.) on the neck of this demon. 21. What $\sin$ is not committed by persons reduced in fortune? 22. This garden is filled with men and women.

## Lesson XXVIII.

293. Past Passive Participle, cont'd. B With sufflx त.
I. Without union-vowel \&. Much more coumonly this parti-

[^32]ciple is made by adding the suffix $त$ to the bare root; thus, घात from ह्ञा; जित from जि; चिप्त from चिप्प ; हत from ह्र (or हा); वृत्त from वृत्
294. If the root end in a consonant other than क्, त्, प्, स्, the ordinary rules of euphonic combination apply as follows:

1. Final च् and ज् become क्; thus, सिक्त from सिच् ; युत्त from युज् ; त्यक्त from त्यज्.
2. Final श् becomes प्, after which, as also after radical final ष्, त् becomes ट्; thus, दृष्ट from दृश्; द्विष्ट from द्विष्, सृष्ट and मृष्ट are made from सृज्, and मृज्, and द्थष्ट from यज्, contrary to 1. प्रक् makes पृष्ट; and तच्च्, तष्ट.
3. Final ध् becomes ट्, and भ्, ब्; and the following त् becomes ध्; thus, वृच from ढृध्, रंख्ध from लम्.
4. Final ह् is treated in various ways, according to its historical value. $a$. Sometimes ह् combines with त् to form ढ्, before which short vowels (except F尹) are lengthened; thus, गाढ from गाह्, लीढ from लिह्ह, रूढ from रुह्; मूढ from मुह्; but दृढ from दृह्. सह् forms सोढ. $b$. Where ह् represents original घ्, the combination is गध; thus, द्ध from दह्; दिग्ध from दिह्ं दुग्ध from दुह्. The root मुह् forms also मुग्ध. $c$. नह्, where ह् represents original ध्, makes नद्य.
5. The root before त usually has its weakest form, if there is any where in the verbal system a distinction of strong and weak forms. Thus: 1. A penultimate nasal is dropped; e. g., न्रत्त from च्रज्; बड्र from बन्ध् ; स्त्त from संस् (or स्रस्); शूस्त from शंस्. 2. Roots which are abbreviated in the weak forms of the perfect suffer the same abbreviation here; e. g., ऊक्त from वच्, उप्त from वप्, सुप्त from स्वप्, उढ from वह्; द्षष्ट from यज् (the same form from द्ष्); विद्ध from व्यध्; पृष्ट from प्रक्. 3. Final अ्रा is weakened to ई in गीत from गा 'sing', पीत from 1 पा 'drink'; to 'द् in स्थित from स्या, fहत from धा 'put' (with ध् also changed to है), मित from

मा 'measure', and a few others. 4. A final म् is lost after ग्र in गत, यत, नत, रत (from गम् etc.); and likewise final म् in त्तत, तत, मत, वत, हत (from च्ञन् etc.). 5. Isolated cases are शिष्ट from पूर्स् द्यूत from दीव्, 'play'.
296. More irregular are the following:

1. Some roots in च्रम् make participles in 习्रान्त; thus, कान्त, क्रान्त, चान्त, तान्त, दान्त, घूान्त. স्रान्त, from कम् etc.
2. जन्, च्तन्, and सन् make जात etc.
3. The root 1 दा, 'give', forms दत्त (from the derivative form दढ्). The contracted form $\boldsymbol{\nabla}$ is widely found in composition, especially with prepositions; thus, म्रद्त or पत्त, निदत्त or नीत्त, etc.
4. II. With union-vowel द्, The suffix with द, or in the form द्वत, is regularly used with the derivative verb-stems in secondary conjugation, also often with roots of derivative character (like जिन्व्, fहंस्), and not infrequently with original roots.
5. When द्त is added to causative and denominative verbstems the syllables च्मय are dropped; thus, चुर, pass. part. चोfरत; गएय, गएित; तड्, ताडित; मृ, caus. मार्यति, caus. pass. part. मारित; हन्, caus. घातर्यति, घातित.
6. Among the original roots taking द्त may be noticed the following:

पत् 'fall', पतित; कुप्, कुपित; वस् 'dwell', उषित; ग्वस्, ग्वसित; तृष् 'thirst', तृषित; लिख्, लिखित; ई्रच्, ईधित; वट्, एदित. ग्रह् makes गृहीत; पूरी 'lie' makes घूयित.
300. A few roots form this participle either with or without the auxiliary द thus, मत्र and मढित from मट्.
301. The grammarians reckon as participles of the na-formation a few derivative adjectives, coming from roots which do not make a regular participle; such are च्ताम 'burnt' (चT); कृष्ম 'thin', 'haggard' (कृष्) ; पद्व 'ripe' (पच्) ; সुष्क्र 'dry' (সुष्) ; फुद्झ 'expanded' (फुल्).
302. Past Active Participle in तवन्त् (or नवन्त्). From the past pass. part. is made, by adding the possessive suffix वन्त् ( f . वती), a secondary derivative having the meaning and construction of a perfect active participle; thus, कृतवन्त्, अतिपम्नवन्त्.
303. This participle is almost always used predicatively, and generally without expressed copula, i. e., with the value of a personal perfect-form. Thus, मां न कश्चिद्टृष्टवान् "no one has seen me"; or, with copula, महत्तृच्छं प्राप्नवत्यसि "thou (fem.) hast come into great misery". This participle comes to be made even from intransitives; thus, सा गतवती "she has gone".

## Vocabulary XXVIII.



Adj.:
भूयस् (comp.) more. In neut.
सिग्ध (part. from सिह्ह) affectionate.
sing. as adv.: mostly.

## Exercise XXVIII.

श्रीमतो (abl.) राज्ञः संमते रेभिः कविभिरिष्टानि वसूनि लब्धानि।१। कुतो भवानागत दूति द्वारि स्थितः परिव्राड्नहहस पत्या पृष्टः। २। ग्यभिर्गृहीतो हरिएो व्याधैर्व्यापादितः। ३। मूढः खरः मृगालस स्तिग्धाभिर्वाग्भि: प्रतारितः सिंहस्य गुहायामागतसेन हतः। 8 iं च्चे चेषु सित्ताभिर्मैघानामद्विर्धान्यं प्रस्ठम् । । कास्यामुषितेर्भातृभि: शास्त्राएए सम्यगधीतानीति तेषामाचार्यैया लिखितात्पत्वाद्वगम्यते॥ ॥॥ उदीचा दिशो (abl.) यवनेष्वागच्छत्सु पृथ्वीराज द्रन्द्रप्रस्सास्सैन्येन सह निफ्कान्त: । $\%$ । पथि संगच्हमानेर्द्यिं्ति: सह महद्युचं संजातम्। है। तस्मिन्राजा पराजितः शूरेर्विद्घो हस्तिनो भूमी पतितो यवनेर्जोवव्नेव गुहीत: पस्चाचासिना घार्तित: ॥ल ॥
(In the following render all finite verbs by participles.)
10. Many of the soldiers were killed; some who survived fled into the city. 11. The gates of the city were shat fast (दृढा च्रणिहिता:); the citizens equipped themselves for battle. 12. The Yavanas approached and besieged the city (pass.). 13. Finally the Yavanas, proving victorious (past act. part.), entered the city by force. 14. The young and old men were mostly murdered; the women made slaves; the great possessions of the citizens plundered, the palaces and houses burnt with fire. 15. The end of Pṛthvirāja has been described by the Yavanas, and his previous life sung by the poet Canda.

## Lesson XXIX.

304. Gerund, or Absolutive. The gerund is made in classical Sanskrit by one of the suffixes त्वा and य.
305. A. त्वा. To uncompounded roots is added the suffix त्वा. It is usually added directly to the root, but sometimes with the vowel द् interposed. With regard to the use of द, and to the form of root before it, this formation closely agrees with that of the participle in त or न. A final root-consonant is treated as before त. Roots which make the past pass. part. in न generally reject द before त्वा.

Examples. 1. Without inserted दू: ज्रात्वा, जित्वा, नीखा, श्रुता, भूत्वT; स्थित्वा from स्था, हित्वा from lधा 'place' (cf. हित) and from हा, दत्त्वा from दा (cf. दत्त), गीत्वा from गा; उत्का from वच्, युत्का from युज् ; गत्वा from गम्, मत्वा from मन्, वित्त्वा from 2 विढ् 'find'; तीर्ज्वा from तृ (cf. तीर्ए), पूर्त्वा from पृ (cf. पूर्या); दृ्वा from द्टश्, सृद्वा from सृज्, द्ध्वा from यज्, (cf. § 295, 2), बुद्धा from बुध्, लबध्वा from लभ्, द्धध्वा from दह्.
2. With inserted द्र: विदित्वा from 1 विद्ध 'know', उषित्वा from वस् 'dwell', शूयित्वT from शू (cf. शूनयत), गॄहीत्वा from ग्रह् (cf. गृहीत).
306. Some verbs make both forms; thus, from बन् either खनित्वा or खात्वा; from भ्रम् either म्र्रमिता or भान्त्वा.
307. Causatives and denominatives in 尹्रय make স्रीित्वा; thus, चुर्, चोरयित्वा; तड्, ताडयित्वा; स्थापयति, स्थार्पयत्वा.
308. B. य. Roots in composition with prepositions (or sometimes with elements of other kinds, as adverbs or nouns) take the suffix य, before which द्व never inserted. A root which ends in a sbort vowel adds त् before य. Thus, परिएीय, अनुभूय; -- विजित्य, संस्तुत्य, न्नधीत्य (न्रधि-दू) न्रधिकृत्य.
309. Roots in ॠ्रम् and ॠन्र् whose pass. part. ends in ॠत form this gerund in ت्रत्य; thus, ॰ गत्य, ॰हत्य. But such am-roots (not an-roots) may preserve the nasal; thus, ०गम्य. Final change-
 unaltered; thus, न्रादाय. Some roots show a weak form before
this suffix; thus, प्रगृह्य, संपृच्छहं प्रोच्य (प्र-उच्य) from गु-वच् ; उ्रनूद्य from च्रनु-वढ्; व्युह्य from वि-वह्.
310. Causals and denominatives in ت्र्र reject those syllables; thus, प्रचोरयति, प्रचोर्य; प्रताड्य; प्रस्थाप्य; न्रवघात्य ; ت्रानाययति (न्रा-नी), त्रानाय्य. But if the root ends in a single consonant and encloses short ت्र which is not lengthened in the causative, then the gerund of the caus. ends in न्र्यय, to distinguish it from the gerund of the simple verb; thus, च्मव-गम्, ger. न्भवगम्य; caus. च्रवगमयति, ger. न्रवगमय्य.

3II. The gerund or absolutive is used generally as logical adjunct to the subject of a clause. It denotes an action accompanying or (usually) preceding that which is signified by the verb of the clause. (In the later language it is not always confined to the grammatical subject of the clause as an adjunct.) It has thus virtually the value of an indeclinable participle, present or past, qualifying the actor whose action it describes.

Thus, तढ् अ्राकर्य च्छागं त्यत्वा सात्वा सगृहं गत: "having heard this, having abandoned the goat, having bathed, he went to his own house ".*
312. The gerunds of some verbs have not much more than prepositional value; thus, ज्रादाय 'having taken', i. e. 'with', like Greek $\lambda a \beta \omega^{\prime} v$, ' $̇ \neq \chi \omega v$; मुत्का 'having released', i. e. 'without', 'except'.
313. Before all gerunds may be used the privative च्रन् or च्र; thus, त्रलबध्वा "without having received"; स्रनाहय "without having summoned."

## Vocabulary XXIX.

Verbs:
尹्याप् acquire, attain, reach.
ॠ्रस् + नि (nyásyati) entrust (to द् + प्र go forth; die. one's care).

[^33]क्ता च्रधि put at the head, ap-1 point as ruler over (loc.).
चल + प्र (pracálati) move on, march.
चिन्त् (cintáyati) consider.
च्यु (cyávate) totter, fall.
दT + \#्रा take. Cf. § 312.
धा + सम्-ग्रा lay or place on.
नी + निस् (nirnáyati) bring to an
end, determine, settle.
भज् + वि (vibhájati, -te) distribute.
व्रज् + प्र (pravrájati) wander forth;
leave one's home to become a
wandering ascetic.
Subst.:
ت्रभिग्राय m., plan, design.
च्राहराए n ., bringing.
कपि m., monkey.
कर्टन्म m., elephant.

जय m., victory.
दुर्दशT f., misfortune.
पच्च m., wing; side; party.
भेक m., frog.
लङ़ f., n. pr., Ceylon.
गूर m., hero.
साधन n., means, device.
सेतु m., bridge, dike.
हनुमन्त् m., n. pr., a monkey-king. हतभुज् (nom. ब्भुक्) m., fire.

Adj.:
च्रहित disagreeable.
习्राप्र responsible, trustworthy.
उभ du., both.
चुद्र, f. ॰न्न्रा, little, small.
नित्य, f. ०ग्रा, daily, regular.
मूर्घग on the head.
Prepos.:
प्रति (postpos., with acc.) against.

## Exercise XXIX.

गते हि दुर्ईशां लोके चुद्रो डप्यहितमाचरत्। पङ्फे निममे करिएि भेनो भवति मूर्धगः ॥१ई॥
गुरावुषित्वा वेद्मधीत्य स्तीं परिएोय पुनं जनयित्वा नित्यानि कर्माएयनुष्ठाय यज्ञानिद्वा दानानि च दत्त्वा प्रत्य ब्राह्मयो न च्यवते ब्रह्मएो लोकात्। १। भुत्का पीत्वा चैते नराः सुप्ताः। २। धीमतां मन्त्रिएामागमनं ख्वामिने निवेद्य भृत्यो निप्क्रान्तः। ३। सख्या हनुमतान्यैय्य कपिभि: समेतो ऽपां भर्तार सेतुं बड्धा लङ्ञां प्रविश्य च रामो रावएं हतवान् । 8 । कृत्तं वनं दगध्वा हुतभुगधुना शान्तः । 4 । बलवतो मरत अ्रादाय मघवा गवामाहरएएय निर्गतः। \&। शिष्यानाहय गुरसे: सम्यग्वन्दितखानृचो यजूंपि च!ध्यापितवान् । ०। हविषे द्धर्त्वि-

ग्भो भूयो धनं यजमानेन दत्तम् । $\overline{\text { । }}$ वां मुत्का न केनापि तादृग्दु:खं सोढम्। C । गूंढेग्चरे: शन्नूएां बलं विदित्वा कार्याए मन्त्तुषु न्यस्य सेन्य म्राप्तान्शूरानधिकृत्य राजा युद्धाय निर्गच्छेत् ॥ $90 ॥$
11. After the king had conquered the rassals of the western lands he marched (pass. part.) against the eastern vassals. 12. The merchants, in joy (pass. part.), took the money and gave the jewels to the king (use ger., and pass. constr.). 13. "After adoring the gods at twilight, and placing fagots on the fire, bring water from the cistern": thus having spoken, the teacher seated himself (pass. part.) on the mat. 14. The bero fought (ger.) with his enemies and gained (part.) great glory by the victory over them (gen.). 15. The Brähman, abandoning his own(pl.), became an ascetic (प्र-व्रज्, pass.part.). 16. When the merchant had imparted (नि-विद्, caus.) his plan to the servant, he sent him into the village. 17. The master of the house had money brought (ger.) and distributed it to the poor. 18. Let not kings decide law-suits without hearing the arguments (वाच्) of both sides. 19. Whoever despises powerful foes, and fights with them without considering the means to victory (gen.), perishes. 20. Whoever becomes an ascetic without having studied the Veda, attains (ger.) not salvation, but falls into hell (loc.).

## Lesson XXX.

314. Infinitive. The later language has a single infinitive, the ending of which is तुम् (or द्वतुम्). The root takes guna, when possible.
315. The ending तुम् is added directly:
316. To almost all roots ending in vowels, except those in उ and changeable ₹ह. Thus, पा, पातुम् ; दा, दातुम्; जि, जेतुम्; नी, नेतुम् ; ग्रु, श्रोतुम् ; कृ, कर्तुम्.
317. To a number of roots ending in consonants. As root-
finals, क्, त्, प् and स् remain unchanged before तुम्; thus, शूक्, शक्तुम् ; मन्, मन्तुम् ; ग्राप्, च्राप्तुम् ; चिप्, चेप्तुम् ; लुप्, लोप्तुम् ; शप् 'curse', घूप्तुम्; 3वस् 'dwell', वस्तुम्. - Other finals are changed according to the rules given in Lesson XXVIII for the conversion of final consonants before the participial suffix त. Thus, पच्, पन्नुम्; त्यज्, त्यकुम् ; दृष्, द्रष्टु्ं ${ }^{*}$ स्पृष्, स्पष्टुम्*; कृष्, क्रष्टुम्" ; प्रक्, प्रष्टुम् ; यज्, यष्टुम्; सृज्, स्रष्टुस्; क्रुध्, कोड्डुम्; लभ्, ल土ुम् ; रह्, रोढुम्; वह्, वोढुम् ; दह्, दग्धुम् ; नह्, नड्युम्. Final ढ्ड becomes त्, and final म्, न्; thas, ग्रद्, अ्रत्तुम्; विद्ध 'know', वेत्रुम् (also वेदितुम्); गम्, गन्तुम्.
318. The ending तुम् with द् (in the form द्वतुम्) is taken by roots in final long ऊ and the root शी, with a few other vowelroots; by the majority of roots in consonants; and by verbs of the secondary conjugations. Thus, भू, भवितुम्; शी, शूयितुम्; ई्र्त्, ईच च्तिमु; वन्दु, वन्द्तिम्; गुह्, गूहितुम् (cf. § 101 ).
319. Causatives and denominatives in ت्रय have 尹्रयितुम्, the root being treated as in the present; thus, चुर्, चोरयितुम्; कथ्, कर्थयतुम्; तड्, ताडयितुम्.
320. Some roots in consonants insert or reject द् at pleasure; thus, मृज्, मार्जितुम् or मार्ष्टुम्**. The root ग्रह् makes ग्रहीतुम्.
321. The rules for the use of $\boldsymbol{\xi} \boldsymbol{i}$ in the infinitive agree closely with those governing its use in the formation of the $s$-future and of the nomen agentis in तृ.
322. Uses of the inflnitive. The chief use of the infinitive is as equivalent to an accusative, as the object of a verb, especially of the verbs घूक्त 'be able', and अर्रह् 'be worthy', 'have the right

[^34]or power'; thus, कथयितुं शूक्नोति "he is able to tell"; श्रोतुमर्हति कुमार: "the prince ought to hear it". च्रह्ड is often thus used with the infinitive to express a respectful request or entreaty, as in the last example. The infinitive is also often found with verbs of motion, and with those meaning 'desire', 'hope', 'notice', 'know', and the like.
321. But often the infinitive bas a case-value not accusative. Thus, a dative value: अवति भोक्तुमन्नम् "there is food to eat" i. e. "for eating"; a genitive value: समर्थों गन्तुम् "capable of going". Even a construction as nominative is not unknown.
322. In certain comnections the infinitive has a quasi-passive force. Thus, कर्त्रुमारब्ध: "begun to be made"; श्रोतुं न युज्यते "it is not fit to be beard." This is especially frequent along with the passive forms of शूक्; thus, त्यकुं न शूक्नोति "he cannot abandon", but त्यकुं न श्यते "he cannot be abandoned"; नरी शूक्याविहा़नेतुम् "the two men can be brought hither."
323. Future Passive Participle, or Gerondive. Certain derivative adjectives, mostly secondary, have acquired a value quite like that of the Latin gerundive; thus, कार्य (from कृ) 'to be done', faciendus. They may be made from every verb. The ordinary suffixes are three: य, तव्य, and न्रनीय.
324. A. Suffix य. ${ }^{*} a$. Before this suffix final radical \#्रा becomes ए; thus, from दा, देय; गा, गेय. b. Other final vowels sometimes remain unchanged, sometimes have the guna or even the $v r d d h i$-strengthening; and ए often, and \#्रो always, are treated before य as before a vowel; thus, from जि, जेय and जय्य; from भी, भेय and भय्य; from ग्गु, ग्रव्य and श्राव्य; from कृ, कार्य; from धू, धूय; fron भू, भाव्य. - $c$. In a few instances, a short vowel adds त् before the suffix; thus, दत्य (द), ग्रुत्य (ग्रु), कृत्य (कृ). d. Medial ग्र remains

[^35]unchanged in one class of words, and is lengthened in another class; thus, द्य, वन्द्य, सद्य, but माद्य (मद्), वाच्य (वच्). $e$. Initial or medial $i, u$, and $r$-vowels are sometimes unchanged, sometimes have the guna-strengthening; thas, ई्रंड्य, गुह्य, तृद्य; वेद्य, योध्य, बोध्य. $f$. The root शूास् makes शिप्य. A form वध्य (from the defective root वध्) is assigned to हन्. अ्रा-लम् makes च्रालम्ब and त्रालम्भ्य. $g$. Causatives and denominatives in \#्र्य are treated as in the present, but omit the syllables त्रय; thus, चुT्, चोर्य.
325. B. Suffix तव्य. This is a secondary adjective derivative from the infinitival noun in तु. Hence, both as regards the form of root and the use or omission of द्, the rules are the same as for the formation of the infinitive; thus, वक्तव्य, लअ्धव्य, वर्द्हत्य, शूयितव्य (शी).
326. C. Suffix झ्रनीय [尹्यायोय. Generally radical vowels will be found gunated before this suffix; causatives and denominatives in \#्रय are treated as in the present-system, without the syllables ग्रय; thus, दानीय (दा), गानीय (गा), श्रवएीय (ग्रु), बोधनीय, चोरएीय, मूहनीय (गूह्हयति).
327. The gerundives in तव्य are common in the impersonal passive construction described in Lesson X, and not seldom bave a purely future sense; thus, तेन त्वया सुखिना भवितव्यम् "with that thou shalt be happy".

## Vocabulary XXX.

Verbs:
ॠर्ञ् (arhati) have the right, etc. (cf. § 320.)
आ्राप् + सम् finish, attain.
क्ट +
गम् + उ्रभि (abhigácchati) visit, attend.

गाह्त + ت्रव (avagăhate) dive under (acc.).
तप् (tápati, -te) burn (tr. and intr.); pain; in pass., suffer, do penance.
धा + वि arrange, ordain, order. नृत् (ņ̣'tyati) dance.

भू + प्र be mighty, able; valere.
वृत् + प्र (pravairtate) continue, go on.

## Snbst.:

कृषीवल m., husbandman.
गीत n ., song, singing.
तपस् n ., heat; self-torture.
नाटक $n .$, drama, play.
नृत्त $n$., dance, dancing.
वपुस् $n$., body, figure.
समाज m., convention, company. सामन् n., Vedic melody, song; pl., the Sāmaveda.

Adj.:
तरुए, f. ०ई्दे, young, delicate.

पुष्ट stont, fat.
प्रियवादिन् acceptably speaking. फलवन्त् fruitful.
य ज्ञाय destined or suitable for sacrifice.
विहित (part. of वि-धा) ordained. समर्थ, f., ॰न्रा, capable, able. स्वयम्भू self-existent; as m. subst., epithet of Brabma.

## Adv.:

अ्रलम् enough, very; w. instr., enough of, away with; w. dat., suitable for.
से़र्म at pleasure.

## Exercise XXX.

सर्वे पौरा: कालिदासेन रचितं नाटकं द्रष्टुमागच्छचन्। १। सर्वान्द्धिषो बाजम्यां जेतुं सामी समर्थ दति म्रियवादिनो भृत्या राजानमुलवन्त:। २। पापान्यपमार्ष्टुमपो ऽवगाह्यर्चः पठनीया: सामानि वा गेयानि। ३। तीव्रं तपस्तप्तुं चनिर्वनाय प्रास्थितः। ४। च्रम्वमारोढुमधुना मे पथि श्रान्तस्य मर्तिर्जाता। ।। पितृभ्यो दातव्यमृएमपाकर्तु ब्राह्मए: पुनं जनयेत्। ६। स्वर्ग लब्युं भूयसो यच्चान्यष्टुमर्हसि। ण। सर्वासु दिचु खेरं चरितुं यच्चियो ऽग्वो भवद्भिर्मोक्तव्य द्रति राज्ञादिश्सत। न। भवतां भाषा नावगन्तुं श्यकते (§ 322) । C। पुष्टावनद्वाहौ शकटे योक्तु कृषीवल ग्रादेष्टव्यः। १०। स्वंभुवा जगत्स्नष्टुं मन: कृतम् ॥ ११॥
(Sentences with must may be rendered either with च्रह् or with gerundives). 12. A Brabmacārin must not visit any companies to see (प्र- द्रीच्) dancing or to hear singing. 13. Remembering that works will be fruitful in the other life (use "thus thinking", after or. recta), a man must strive to perform what is ordained.
14. The maidens seated themselves (pass. part.) in the garden to bind wreaths. 15. True friends are able to save from misfortune. 16. The daughters came (pass. part.) to bow before their parents. 17. How is the delicate body of this fair one capable of enduring penance? 18. You must become a scholar (use भवन्त्, and of. § 177). 19. You must bring a boat to cross the river. 20. Who is able to stop the mighty wind? 21. The gentlemen (use अवन्त्) are to read this letter. 22. Having finished the Veda, he went on to study the other sciences.

## Lesson XXXI.

328. Numerals. Cardinals: एक 1, द्व 2, fि 3 , चतुर्त 4 , पघ्व 5 , षष् 6 , सप्त 7 , अ्रष्ट 8 , नव 9 , दश् 10. - एकादश 11 , द्वादश्श 12 , नयोदश्श 13 , चतुर्ईश 14 , पझ्चद्श 15 , षोडश् 16 , सप्तद श 17 , च्रष्टाद श 18 , नवद्श 19, विशूति 20 . - एकविंशति 21 , द्वाविंशति 22 , etc. fिंशूत् 30 , चल्बारिंशूत् 40 , पश्चाशूत् 50 , पष्टि 60 , सप्तनि 70 , च्रश्रीfत 80 , नर्वनत 90 , शू 100. - द्विशत or द्वे घते 200 . - सहस्न 1000 , द्विसहस्न or द्वे सहसे 2000 , शूतसहस्र or लच्च 100000.
329. The numbers between the even tens are made by prefixing the unit-number to the ten; thus, पश्वविंश्रित 25. But note: एकादश, not एकद्श, 11. 42, 52, 62, 72 and 92 , either द्विचतारिंश्रत् or द्वाच${ }^{\circ}$, etc.; 43-73, and 93 , either f $7{ }^{\circ}$ or चयय्यात्व $^{\circ}$ etc.; 48-78, and 98, either न्रष्ट० or \#्रष्टाचत्वा० etc. 96 is घस्सनि.
330. There are other ways of expressing the numbers between the tens. Thus: 1 . By the use of the adj. उन 'deficient', in composition; e. g. एकोनववंश्रि ' 20 less 1 ', i.e. 19. This usage is not common except for the nines. Sometimes एक is left off, and ऊनविंशति, etc., have the same value. 2. By the adj. अ्रधिक or उत्तर 'more', also in composition; e. g., अ्रष्टाधिकनवति (also स्रप्टाधिका नवति) 98.
331. The same methods are used to form the odd numbers above 100. Thus, एकशू तम् 101, अष्टा शूतम् 108, पझ्वाधिकं शूतम् 105 , सप्नोत्तरं शूतम् 107.
332. Inflection of cardinals. 1. एक is declined like सर्व, at § 231 (pl.: 'some', 'certain ones'). The dual does not occur. एक sometimes means 'a certain'; or even 'an, $a$ ', as an indefinite article.
333. द्व (dual only) is quite regular; thus, nom.-acc.-voc. m., द्वी, f. n. द्दे; द्वाभ्याम्, द्वयोस्.
334. नि is in masc. and neut. nearly regular; the fem. has the stem fतसृ. Thus, nom. m. न्र्यस, acc. m. नीन्, nom.-acc. n. नीएए; instr. निभिस्, dat.-abl. निभ्यस्, gen. नयाएाम्, loc. निषु. Fem.: nom.-acc. तिस्नस्, instr. तिसृभिस्, dat.-abl. तिसृभ्यस्, gen. तिसृएाम्, loc. तिसृषु.
335. चतुर् has चत्वार् in strong cases; the fem. stem is चतसृ. Thus, nom. m. चत्वारस्, acc. m. चतुरस्; nom.-ace. n. चत्वारि; instr. चतुर्भिस् etc. Fem.: nom.-acc. चतस्तस्, instr., etc., चतमृभिस्, चतसृभ्यस्, चतसृएाम्, चतसृषु.
(5-19.) These numbers have no distinction of gender. They are inflected with some irregularity as plurals. Thus:

5, 7, 9, 10. पश्च, पस्घभिस्, ॰्य्यस्, पझ्घाणन्त, पश्चसु. सत्र, नव, दश, and compounds of दश, are similarly declined.
6. षष् as follows: षट्, षड्किस्, षड्यस्, षसाम्, पट्सु.
8. अं्ट may follow पझ्च, or be declined thus: न्रप्टौ, अ्रष्टाभिस्, ०्यस्, च्रप्टानाम्, ग्रष्टासु

20 , 30 , etc. विंशूति, निंशूत्, etc., are declined regularly as fem. stems, in all numbers.

100, 1000. पूत and सहस्त are declined regularly as neut. stems, in all numbers.
333. Construction of numerals. 1. The words from 1 to 19 are used as adjectives, agreeing in case (and in gender, if possible)
with the nouns．2．The numerals above 19 are nsually treated as uouns，either taking the numbered noon as a dependent genitive， or standing in the sing．in apposition with it ；thus，घूतं दासीनाम् or घूतं दासी：＂a hundred female slaves＂；षघ्यां शरत्मु＂in sixty autumns＂．

334．Ordinals．प्रथम＂＇first＇，द्वितीय，तृतोय，चतुर्थ，प₹्चम， ष8，सप्तम，त्रष्टम，बवम，दश्म，एकादश्（to 19th，the same as the cardinals，but declined like देव，etc．）；विंश or विंश्रतितस $20 t h$ ； निंश् or निंश्त्तम 30th，etc．Note also एकोनविंशू or जनविंशू， एकोनविंशूतितम or ऊनविंश्तितम，19th．The shorter forms（fवंश etc．） are by far the commoner．

335．प्रथम，द्वितीय and तृतीय make their fem．in ॰न्रा；the rest，in \＆．Occasional forms of the pronominal declension are met with from the first three；but the usual declension of nouns is the normal one for ordinals also．

336．Numeral adverbs．1．सकृत्＇once＇；द्विस्＇twice＇；चिस् ＇thrice＇；चतुस्＇four times＇；पझ्घकृत्वस् or पश्घवारम्＇five times＇； and so on，with ॰कृत्वस् or ॰ वारम्．－2．एकधा＇in one way＇； द्विधा or द्वेधा＇in two ways＇；fचधा or नेधा，चतुर्धा，पघधा，षोढा or षड्धा，etc．－3．एकशूस्＇one by one＇；शूतशूस्＇by hundreds＇，etc．

## Vocabulary XXXI．

| Verbs： | भुज् in caus．（bhojáyati）feed． |
| :--- | :--- |
| कल्＋सम्（sarikaláyati）put to－ | सिच्＋च्रभि（abhiṣiñáti）anoint |
| gether，add． | as king． |
| कम्＋उत्रति pass（of time）． | हृ＋उढ्－त्रा cite，mention． |
| जल्प्（jálpati）speak，chat． |  |

Subst．：
习习习हिलपाटक n．，n．pr．a city． म्रणर्ववेद् m ．，the fourth Veda．

[^36]कलियुग n., the "Iron Age" of the world.

चक्र $\mathrm{n} .$, wheel.
ज्योतिष n., astronomy; astronomical text-book.

दर्शून n., philosophical system.
नच्च $n$., lunar mansion.
पाएड व m., n. pr., descendant of Pāṇụu.
पुराए $n$., one of a class of works on the creation of the world.

विक्रमादित्य m., n. pr., a famous king.

पूक m., Scythian.
गूरीर n., body.
शूखा f., branch, edition, redaction.

संवत्सर m., year.
Adv.:
च्रनन्तरम् (w. abl. - often postpos.) after, immediately after.
द्वर्वित् sometimes (in altern.).
तद्यथा namely, to wit.
साम्प्रतम् at present.

## Exercise XXXI.

सकृज्जल्पन्ति रजान: सकृन्जल्पन्ति साधव: ।
सकृत्रक्यन्या: 'प्रदीयन्ते नीखेतानि सतां सकृत् ॥ १७ ॥
सप्तानामृषीएां शूरीराएि दिवि राजमानानि दृष्यन्ते*॥ $॥$ ॥ चत्वारो वेदा विद्यन्ते sष्टाद्श पुराएानि षट्ंनिंशूत्स्मृतय: षड् दर्शूनानीति विदुषां मतम् । २। चतुएंईं वेदालां तु बहव: शूखा वर्तन्ते। ३।
 घर्ववेद्स नवेति।४। सर्वः: संकलय्य सप्रोत्तरं पूतं पूखाँां श्रूयते॥ ॥॥ साम्प्रतं चत्वार्र सहस्राएि नव पूतानि च्यश्रोतिय्य कलियुगस्य वर्षाएयतिक्रान्तानि। ई। श्रीविक्रमादित्यादनन्तरं पझ्यपझ्वाश्रणिके घूतमे संवत्सरे शूकानां राजा़िषिकः। ৩। न्रधुना त्वष्टाद्श घूतानि चत्वारि च पूकानां राज्ञरी वर्षाएि गतानि॥ $\|\|$ चीएि लच्चाएि गवां षोडशू ग्रामाय्यर्षभद्तेन ब्राह्म ऐम्यो दत्तानि। e। स एव वर्षे वर्षे शूतसहसं ब्राह्मएानामभोजयत् ॥ $90 ॥$
11. The wagon of the Açrins is fitted (युज्, part. pass.) with three wheels. 12. The Açvins are praised by the seer with four

[^37]Rik-verses. 13. Krṣna is the eldest of six brothers. 14. Arjuna is the third among the five Pāḍavas. 15. Some think there are eight sorts of marriage (pl.); others, six (model after 2nd sentence in Sanskrit above). 16. Twenty-seven or twenty-eight lunar mansions are mentioned in astronomy. 17. One should consecrate a Brāhman in his eighth year, a Kṣatriya in his eleventh, a Vāiẹya in his twelfth. 18. Two great lights shine in the sky. 19. The teacher, having taught the fifth Rik-verse, recited the sixth. 20. Çākyamuni Buddha died in the eightieth year of his age (life). 21. Sometimes 33 gods are reckoned in the Veda, sometimes 3333.

## Lesson XXXII.

337. Comparison of Adjectives. Derivative adjectives having comparative and saperlative meaning - or often, and more originally, a merely intensive value - are made either (A.) directly from roots (by primary derivation), or (B.) from other derivative or compound stems (by secondary derivation).
338. A. The suffixes of primary derivation are ई्यस् for the comparative, and द्ठ for the superlative. The root before them is accented, and usually strengthened by guna (if capable of it), or sometimes by nasalization or prolongation. - In classical Sanskrit few such formations are in use; and these attach themselves in meaning mostly to other adjectives from the same root, which seen to be their corresponding positives. In part, however, they are counected with words unrelated to them in derivation.
339. Thus च्चेपीयस् and न्चेपिष्ठ ( $/$ निप्) attach themselves to चिप्र 'quick'; वरीयस् and वरिष्ठ ( $V$ वृ 'encompass'), to उर्र 'broad'; पापीयस् and पापिष्ठ, 'worse' and 'worst', to the subst. पाप; पटीयस् and पटटष्ठ, to पटु ‘skilful'; महीयस् and महिष्ठ to

महन्त्; बलीयस् and बलिष्ठ, to बलिन् or बलवन्त् ; साधीयस् and साधिष्ठ to साधु.
340. The following are examples of artificial connections:

ग्रन्तिक 'near', नेदीयस्, नेद्ष ; ग्रल्प 'little', कनीयस्, कनिष्ठ (but also अ्रल्पीयस्, ॠ्रल्पिष्ठ); गुरू 'heavy', गरीयस्, गरिष्ठ; दीर्घ 'long', द्राघीयस्, द्राघिष्ठ; प्रशूस 'praiseworthy', 'good', श्रेयस् 'better', श्रेष्ठ 'best'; fप्रय 'dear', प्रेयस्, प्रेष्ठ; बङु 'much', भूयस्, भूयिष्ठ; युवन् 'young', यनीयस्, यविष्ठ; वृद्च 'old', वर्षीयस्, वषिष्ठ. ज्यायस् and ज्येप्ठ correspond sometimes to प्रश्यस or साधु, sometimes to वृद्य.
341. The stems in दू are inflected like ordinary adjectives in ت्र, with the fem. in त्रा; those in ईयस् have a peculiar declension, with a strong stem in ई्रांस्, and fem. ईयसी, for which see § 255. So also ज्यायस् and भूयस्•
342. B. The suffixes of secondary derivation are तर and तम. They are of almost unrestricted use. That form of stem is usually taken which appears before an initial consunant of a case-ending. Stems in ₹्रस् are always unchanged; final द्र् and उस् become द्वष् and उष्, after which the त् of the suffix becomes ट्.

Thus, प्रियवाच्, र्रयवान्तर, ॰ कम; धनिन्, धनितर, ${ }^{\circ}$ तम; विद्वांस्, विद्वत्तर, ॰त्त्र.
343. Some stems which are substantives rather than adjectives are found to form derivatives of comparison; thus, मातृतम 'most motherly', नृतम 'most manly', गजतम 'most like an elephant.'
344. Comparison of Adverbs. Adverbs are compared by adding the suffixes in the forms तराम् and तमाम् ; thus, सु 'well', सुतराम्, सुतमाम्.
345. Construction. With a comparative (and sometimes with other words used in a similar way) the ablative is the regular construction; thus, पुन्चात्कन्या तस्स म्रेयसी "a daughter is dearer to him than a son"; मनिरेव बलाद्ररीयसी "intellect alone is
stronger than force". After the superlative either genitive or locative may be used. The comparative often has the force of a strengthened superlative; thus, गरीयान् 'most honorable'.

## Vocabulary XXXII.

| Subst.: <br> गृन्धर्व $m$., one of a band of celestial singers, a Gandharva. | \| सिन्धु m., n. pr., the Indus. सुराप m., drunkard. हेमन्त m., winter. |
| :---: | :---: |
| द | Adj.: |
| धावन n., running, course. परमात्मन् m., the world-spirit. | ㅋ्रणु little, small; as n. subst., atom. |
| मोच्त m., deliverance, salvation. | \#्राशु swift. |
| रो | रंद्धग्, f. रंद्ध |
| लोह | पुराए, f. ०न्रा and ०f्, old. |
| वायस m., crow. | वर्तिन् abiding, being. |
| वेदान्त m., a system of philosophy. | Indecl.: |
| शुकुन्तला f., n. $p r$. | च sometimes in sense of if. |

Exercise XXXII.
ज्येष्ठो भ्राता पिता वापि यस्र विद्यां प्रयच्छति। चयस्ते पितरो ज्ञेया धर्में च पधि वर्तरनः॥१६॥
मोचाय ज्ञानं यन्ज्रेम्यः साधीय द्वति पुरालिर्त्मम्। १। साम्प्रतं तु भत्या श्रेयो लब्झुं द्विजातयो यतन्ते॥२॥ नयः कनीयांसो भ्रातरो रामस्याभवन् । ३। यवीयसीं भायंं परिएयेत्। ४। यदि ज्येष्ठायां भार्यायां कनिष्ठ: पुन्नो जायेत तद्रा स एव श्रेषं धनस्स भागं लझेतेल्येके। 4 । परमात्माएोरेप्यएीयान्महतो ऽपि महीयान्वेदान्तेषु वर्खते। छ। पत्चभिरेताभिर्नदीभिः सह संगतः सिम्धुर्गड्नाया च्रपि वरीयान्दृश्यते। ৩। या ॠष्टाविंश्तिर्द्नस्य दुहितरस्यन्द्रमसा परिएीतास्तासां रोहिली अर्तु: प्रेष्ठाभवत् । च। सेनेम्यः सुरापाः पापीयांसः स्मर्यन्ते। ८। पापानां पापिष्ठास्तु ह्रह्महएा:। १०। प्रथीयो यश्शस्तिषु लोकेष्वर्जुनेन लअम् ॥ ११॥

[^38]12. Of the three wives of Daçaratha, Kāusalyā was older and more honort d (गुरु, comp) than Kãikeyī and Sumitrā. 13. In winter the nights are very long. 14 . Not very many (express as pred.) such jewels are found on earth. 15. Anong those kings of the North l'ṛthvīrāja was the mightiest. 16. The poems of Kälidāsa are sweeter than the works of Bāna. 17. Anāthapindika was the richest among all the merchants in Räjagṛha. 18. Iron is lighter than gold, but hearier than wood. 19. In running the horse is the swiftest of quadrupeds. 20. Çakuntalā was more beautiful than all other women of that time, and became the wife of the mightiest monarch (सम्राज्) of the whole earth. 21 . The crow is called the shrewdest of birds.

## Lesson XXXIII.

## (Part I.)

346. Compounds. In all periods of the language the combination of stems of declension with one another, forming compounds which are treated in accent, inflection and construction as if simple words, is one of the most striking peculiarities of the Sanskrit tongue. In the Vedic period compounds of more than two elements are rare. In the later language this moderation is abandoned; and the later the period, and especially the more elaborate the style of composition, the more unwieldy and difficult do the compounds become. To such an extent is this carried that the advantages of an inflective language are often deliberately thrown away, and a clumsy aggregation of elements replaces the due syntactical anion of inflected words into sentences.
347. Sanskrit compounds fall into three principal classes:
348. Copulative or Aggregative compounds, of which the members are syntactically coordinate: a joining together of words which in
an uncompounded state would be connected by 'and'." E. g. कृता़कृतम् 'done and undone'; देवगन्धर्वमानुपा: 'gods and Gandharvas and men'. The members of such a compound may obviously be of any number, two or more.
II. Determinative compounds, of which the former member is syntactically dependent on the latter, as its determining or qualifying adjunct: being either a noun limiting it in a case-relation, or an adjective or an adverb describing it. Thus may be distinguished two sub-classes: A. Dependent, and B. Descriptive, compounds; their difference is not absolute.

Examples are: of dependents, अ्रमिनसेना 'army of enemies'; पादोदक 'water for the feet'; हस्तकृत 'made with hands'; - of descriptives, महाराज 'great king'; प्रियस (§353, 2) 'dear friend'; दुष्कृत 'badly done'.
348. The character of compounds of classes I. and II., as parts of speech, is determined by their final member, and they are capable of being resolved into equivalent phrases by giving the proper independent form and formal means of connection to each member. But this is not true of the third class, which accordingly is more fundamentally distinct from them than they from each other.
349. III. Secondary Adjective compounds, the value of which is not given by a simple resolution into their component parts, but which, though having as final member a noun, are themselves adjectives. These again are of two sub-classes: A. Possessive compounds, which are noun-compounds of the preceding class (II. A. or B.), with the idea of 'haring' added, turning them from nouns into adjectives; and B. compounds in which the second member is

[^39]a noun syntactically dependent on the first: namely, 1. Participial compounds (only Vedic), of a present participle with its following object; and 2. Prepositional compounds, of a preposition and following noun. This whole sub-class B is comparatively small.

Examples: वर सेन 'possessing a hero-army'; प्रजाकाम 'having desire of progeny'; ज्रतिमाच 'excessive'.
350. The adjective compounds are, like simple adjectives, sometimes used, especially in the neuter, as abstract and collective nouns; and in the accusative as adverbs. Out of these uses have grown apparent classes of compounds, reckoned and named as such by the Hindu grammarians.
351. A compound may, like a simple word, become a member in another compound, and so on indefinitely. The analysis of a compound (except copulatives), of whatever length, must be made by a series of bisections. Thus the dependent compound पूर्वजन्मकृत, 'done in a previous existence', is first divisible into कृत and the descriptive पूर्वजन्मन्, then this into its two elements.
352. Euphonic combination in compounds. The final of a stem is combined with the initial of another stem in composition according to the general rules for external combination. But:

1. Final द्स् and उस् of a prior member become द्ष् and उष् before surd gutturals, dentals, and labials; thus, ज्योतिष्कृत्.
2. Final च्रस् of a prior member often remains uncbanged under similar circumstances.
3. After final द, उ, ₹
4. Pronouns generally take the stem-form of the neuter; for the personal pronouns are oftenest used मढ् and ल्वह् in the sing., चस्मढ़ and युष्मट्र in the pl.
5. For महन्त्, in the prior member of descriptive and possessive compounds, is used महा.
6. A case-form in the prior member is not very rare.
7. In all classes of compounds, certain changes of finals are liable to appear in the concluding member; generally they have the effect of transferring the compound as a whole to the $a$-declension. Thus: 1. A stem in च्रन् often drops the final न्, as in $\circ$ न्र्त्त, ${ }^{\circ}$ ㅋ्रह, ॰ मूर्ध, ॰ राज. 2. An द्र or ई is changed to न्习, as in ॰्भूम, ${ }^{\circ}$ राच, ${ }^{\circ}$ सख, - पथ. 3. An त्र is added after a final consonant, sometimes even after an $u$-vowel or a diphthong, as in ॰न्नू (न्रहन्), यंव (गो).

The separate classes of compounds will now be taken up.
(Part II.)
354. I. Copulative compounds. Two or more nouns - much less often adjectives, and once or twice adverbs - having a coordinate construction, as though joined by 'and', are sometimes combined into a compound.*
355. The noun-compounds fall, as regards their inflective form, into two classes:
A. The compound has the gender and declension of its final member, and is in number a dual or plural, according to its logical value as denoting either two, or more than two, individual things. Examples are: व्रीहियनी 'rice and barley'; रामकृप्रो 'Rāma and Kṛ̣ṇa'; न्रजा़व: 'goats and sbeep'; ब्राह्म पच्तनियवेश्यशूद्रा: 'Brāhmans, Kṣatriyas, Vāiçyas and Çūdras'; पितापुचौ (§ 352, 6) 'father and son'.
B. The compound, without regard to the number denoted or to the gender of its constituents, becomes a neuter singular collective (so-called samāhära-dvandva). Thus, पाएिपाद्म् 'band and foot'; सर्पनकुलम् 'snake and ichneumon'; कृत्रोपानहम् (§353,3) 'umbrella and shoe'; স्यहोरानम् (§353, 2) 'day and night'.
356. The later language preserves several dual combinations

[^40]of the names of divinities, etc., which retain their earlier forms; thus, द्यावापृंिव्यो and द्यावाभूमी 'Heaven and Earth'; मिनावषलो 'Mitra and Varuṇa'; ॠम्रोषोमो 'Agni and Soma'.
357. Adjective copulative compounds are made likewise, but are rare. Examples are: पुक्लकृष्या 'light and dark'; वृत्तपीन 'round and plump'; सातानुलिप्त 'bathed and anointed'.
358. Determinative compounds. A noun or adjective is often combined into a compound with a preceding determining or qualifying word - a noun or adjective or adverb. The two principal divisions of this class are, as indicated above, A. Dependent, and B. Descriptive, compounds. Each class falls into two subdivisions, according as the final member, and therefore the whole compound, is noun or adjective.**
359. A. Dependent compounds. 1. Noun-compounds. The case-relation of the prior to the second member may be of any kind, but is oftenest genitive, and least often accusative. Thus, तत्पुरूष = तस पुरूष:; मूर्बशूतालि 'hundreds of fools'; - पादोदक (= पादेम्य उदकम्) 'water for the feet'; - विद्याधन ' money (obtained) by science'; च्रात्मसTदृछूय (= न्रात्मना सTद्वश्यम्) 'likeness with self'; — चौरभय (= चौराद्मयम्) 'fear of a thief'; - नलक्रीडा (= जले की० ) 'sport in the water'; - नगरगमन (= नगरं ग०) 'going to the city'; वाचस्पर्त 'lord of speech', n. pr. (§ 352, 6.).
360. 2. Dependent adjective compounds. Only a very small proportion of the compounds of this class have an ordinary adjective as final member; usually the final member is a participle, or a derivative of agency with the value of a participle (§ 204). The

[^41]prior member stands in any possible case-relation. Thus, ग्रामगत 'gone to the village'; वेदविद्ड 'Veda-knowing'; - शिवरचित 'protected by Çiva'; गोधहत (= गवे हित:) 'good for the cow'; सर्गपतित 'fallen from the sky'; तरङ्गचझ्घ लतर 'more mobile than waves'; — द्विजोत्तम (= द्विजानाम् उत्तम:) 'best of Brāhmans'; स्थालीपक्व 'cooked in a pot'.
361. Compounds of this sort having as final member the bare root - sometimes modified in form, and, if it end origiually in a short vowel, generally with an added त् - are very numerous: thus, वेदविद्न above (§ 360); रथस्स 'standing in the wagon' (or simply 'in the wagon'); मूर्धग 'on the head'; एकज 'only-born'; वनेचर (§ 352, 6) 'forest-dwelling'; युधिष्टिर 'firm in battle'; मनसिज 'born in the heart' (i. e. 'love').
362. B. Descriptive compounds. In this division of the determinatives, the prior member stands to the other in no distinct caserelation, but qualifies it adjectively or adverbially, according as the final member is noun or adjective. Thus, प्रियसख (§ 353, 2); सुकृत 'well-done'; दुष्कृत् 'evil-doing' (adj.).

The compounds of noun-value cannot well be separated in treatment from those of adjeetive-value.
363. The simplest case is that in which a noun as final member is preceded by a qualifying adjective as prior member. Thus, कृरसाग्य (= कृष्पो Sग्व:) 'black horse'; महापुरूष 'great man'. Instead of an adjective, the prior member is in a few cases a noun used appositionally or with a quasi-adjective value; thus, ब्रह्मर्षि 'priestsage'; रार्जि 'king-sage'.
364. Sometimes compounds of this sort express a comparison; thus, घनश्याम ‘black as a thunder-cloud' (cf. 'coal-black', etc.). Reversed, पुरुषव्याघ्र 'man-tiger', i. e., 'a man fierce as a tiger';"

[^42]नरसिंद्ह＇man－lion＇；पादपद्म＇foot－lotus＇，i．e．＇a foot lovely as a lotus＇．

365．The adverbial words most commonly used as prior members of descriptive compounds，qualifying the other member， are the verbal prefixes（＂prepositions＂），and the words of direction related to them；likewise the inseparable prefixes \＃्रन् or \＃्र priva－ tive，सु＇well＇，दुस्＇ill＇，etc．These are combined with nouns（in quasi－adjectival value）as well as with adjectives．Thus，अ्रकृत＇not done＇；尹परिडत＇not a scholar＇；习习र्थ＇misfortune＇；\＃्रीतदेव ＇more than a god＇；ॠ्रतिदूर＇exceedingly far＇；\＃्रतिभय＇excessive fear＇；प्रतिपच＇opposing side．＇

## Vocabulary XXXIII．

Verbs：
त्राप्＋सम् complete．
युज्＋नि station，place，appoint．

रज्＋च्रनु（anurájyati，－te）be devoted to，inclined to（loc．）．

वस् + प्र go away（on a journey）．
वृत्＋नि return home．

## Subst．：

ॠ्राकाश m．，air，sky．
ॠाग्रस m．，hermitage．
कर्व m．，n．pr．
कुमार m．，boy，prince．
कीडा f．，game，sport．
तिलक m．，ornament（often fig．）．
तोर्थ n．，bathing－place；place of pilgrimage．
चिलोक n．，॰ की f．，the threefold world．

[^43]पद n．，step；place．
पू $\mathrm{m} ., n . p r$ ．
महिषी f．，queen．
मृगया f．，chase．
याचT f．，march，journey；support．
वंश् m．，race，family．
वृत्तान्त m．，state of affairs；news．
सखी f．，female friend．
सत्कार m．，hospitality．
Adj．：
च्रनुरुप，f．॰ न्र्रा，suitable．
कृचिम，f．॰न्ना，adopted．

गान्धर्व, f. ०ई्द, in the manner of, |समीप, f. ०न्त्रा, near; as neut. subst., or suitable for, the Gandharvas. दिव्य, f. ०न्रा, heavenly, divine. मानुष, f. ०ई, human. vicinity, nearness, presence.

## Adv.:

पुरा earlier, formerly.

## Exercise XXXIII.

दुष्षन्तो नाम रार्षिः पूर्वंशूतिलकस्त्रिलोक्यां विग्रुतः कृत्तां पृधिवीमपालयत् । 9 । स चैकद्रा मन्तिसूतसेनिकान्वितो मृगयाक्रीडार्थ* महावनं प्रविष्ट:। २। तस्मिन्वने दुष्षन्तो ऽनेकान्याघ्रसिंहर्चद्दोपिनो डन्यांश्य वनेचरान्म्राएन: स्वशूरेर्वापादयत्। ३। एकं तु हरिएां पलायमानं रथस्यो डनुसरन्स नदीतीरे दिव्याश्रमपदं दृष्टवान् । ४। कएवस्य ब्रह्मर्षैरयमाश्रम द्रति सूतमुखाच्छुला सैनिकान्वने संस्थाप्या र्ष नन्लुं राना तन प्रविष्ट:। ।। तद्रा कावे तीर्थयाचार्थ प्रोषिते सति तस्य कृचिमा दुहिता शकुन्तला नाम सखीसमेता महाराजमतिचिसत्कारेए पूर्जयतुमाश्रमाविर्गता॥ ६॥
(Form compounds of words joined by hypliens).
7. When he had seen her, brilliant (राज्, pres. part.) with di-vine-beauty, as though (द्व) more-than-human, the heart of the king-sage was inclined (pass. part.) toward her. 8. Thereupon, having learned that she (acc.) was the daughter-of-an-Apsaras (acc.), he married her by the gāndbarva-ceremony (विवाह) suitable-forKṣatriyas. 9. Duṣṣanta, after dwelling very many days-and-nights in the bermitage, abandoned Çakuntalā and returned to his-owncity. 10. Afterwards, when Kaṇa had finished his pilgrimage, and returned to the bermitage, learning (विद्) the news ${ }^{4}$-of-his'daughter's ${ }^{2}$-marriage ${ }^{3}$, he sent her into-the-presence-of-Duṣsanta. 11. The royal-sage at first disowned (प्रत्या-ख्या, ger.) Çakuntalā when she was come ${ }^{2}$-to-the-city ${ }^{1}$; but at last he put(可-युज्, part.in ॰वन्त्) ber in-the-place ${ }^{3}$-of-the-first ${ }^{1}$-queen ${ }^{2}$. 12. In the course of time

[^44](कालेल गच्छतता) a beautiful-prince, named Bharata, was born to her (loc.).

## Lesson XXXIV.

366. III. Secondary Adjective Compounds. A compound with a noun as final member very often wins secondarily the value of an adjective, being inflected in the three genders to agree with the noun which it qualifies, and used in all the constructions of an adjective. The two divisions of this class have been given above (§ 349).
367. Certain changes are sometimes necessary in the stem of the final member to make possible the inflection in different genders. Masc. and neut. stems in $\exists$, and fem. in \#्रा, generally interchange; thus, from सु + हस्त comes the compound सुहस्त 'with excellent hands', nom. sing. सुहस्तस्, ०सा, ०स्तम् ; so also (from धि + जिहा) निजिहस्, ॰हा, ॰ हूस ; and (from सु + फल n.) सुफलस्, ॰्ला, ॰्लम्. The same holds good for masc., fem., and neut. stems in द् and उ, and stems in consonants.
368. But often a fem. in $\hat{\xi}$ is used by the side of a masc. and neut. in त्र ; thus, द्विपर्णा 'two-leaved', f. द्विपर्णी.
369. Very frequently the suffix क (attenuated into an element of indefinite value) is added to a pure possessive compound, to help the conversion of the compounded stem into an adjective; especially to fem. stems in ई and ऊ, and to stems in F; and in general, where the final of the stem is less usual or manageable in adjective inflection. Thus, बङ्नढीक 'rich in rivers'; मृतभर्तृका f., 'whose husband is dead', i. e. 'widow'; महायशूस् (nom. masc. and fem. ॰ पूस्) or महायशूस्क.
370. Sometimes the possessive-making suffix द्न् is added to secondary adjective compounds, without effect upon the meaning; thus, गर्दभनादिन् (= ०नाद) 'having an ass's voice.'
371. A. Possessive compounds. The possessives are determinative compounds to which are given both an adjective inflection (as just shown), and also an adjective meaning of a kind best defined by adding 'having' to the meaning of the determinative. Thus, the dependent देवरुप n., 'beauty of a god', becomes the
 the descriptive दीर्घबाई m., 'long arm', becomes the possessive दीर्घबाक्ज m. f. n , 'having long arms'.*
372. Dependent compounds are, by comparison, not often thus turned into possessives. But possessively used descriptives are extremely frequent and various; and some kinds of combination which are rare in proper descriptives are very common as possessives.
373. An adjective as prior member takes the masculine stemform, even though referring to a feminine noun in the final member; thus, रूपवद्झार्य (from भार्या) 'possessing a beautiful wife'.

## 374. As prior members are found:

1. Adjectives proper; thus, उ्र्न्यर प ' of other form'. - 2. Participles; thus, हतमातृक 'whose mother is slain'. - 3. Numerals; thus, चतुर्मुख 'four-faced'; निलोचन 'three-eyed'. - 4. Nouns with quasi-adjectival value; thus, fहर एवह्त 'gold-handed'. Especially common is the use of a noun as prior member to qualify the other appositionally, or by way of equivalence. These may well be called appositional possessives. Thus, कृष्पनामन् 'having "Krsụa" as name'; वीरपुरुष 'having men who are heroes'; चारचन्तुस् 'using spies as eyes'; खादूत 'having thee as messenger'. - 5. Adverbial elements (especially inseparable prefixes);

[^45]thus, \#्रनन्त 'endless'; ॠ्रपुन्न 'childless'; सुपुच 'with excellent sons'; दुर्गन्धि 'ill-savored'. The associative prefix स (less often सह) is treated like an adjective element; thus, सर्र ' of like form '; सपुच or सहपुच 'with a son', or 'having one's son along with one'; सानुकूल (स + 习्रनुकूल n.) 'favorable'. - 6. Ordinary verbal prefixes; thus, प्रश्रवस् 'of wide fame'; व्यङ्ग 'limbless'; निर्बल 'powerless'; उन्मुख 'with uplifted face'. - 7. Ordinary adverbs; thus, द्हचित्त 'with mind directed hither'.
375. Certain words, very frequent in the compounds mentioned at $\S 374,4$, have in part won a peculiar application.

1. Thus with न्रादि 'beginning' (or the derivatives ग्राद्य or \#्रादिक) are made compounds signifying the person or thing designated along with others - such a person or thing et cetera. Thus, देवा द्न्द्राद्य: 'the gods having Indra as first', i. e. 'the gods Indra, etc.' Often the qualifying noun is omitted; thus, ंम्मद्म पानादोनि 'food, drink, etc.' - 2. Words like पूर्व (पूर्वक) etc., are used in the same way, to denote accompaniment; chiefly adverbially. - 3. The noun ت्र्थ 'object', 'purpose', is used at the end of a compound, oftenest as a neut. subst. (acc. or instr. or loc.), to signify 'for the sake of', and the like; thus, दमयन्त्यर्थ 'for Damayanti's sake'; शूय्यार्थ 'for a bed'. (See below, § 379). 4. \#्रन्तर (as neut. subst.) often means 'other' in possessives; thus, देशान्तर $n .$, 'another region' (lit. 'that which has a difference of region').
2. In appositional possessives, the final member, if it designate a part of the body, sometimes signifies the part to which belongs what is designated by the prior member: that on or in which it is. Thus सडिग्रोव with necklace on neck'. Such compounds are commonest with words meaning hand; thus, अ्रसिपाएि 'with sword in hand'; लगुडहस्त 'with club in hand'.
3. The possessives are not always used with the simple
value of qualifying adjective. Often they have a pregnant sense, and become the equivalents of dependent clauses; or the 'having' implied in them becomes about equivalent to our 'having' as a sign of past action. Thus, प्राप्तयौवन 'possessing attained adolescence', i. e. 'having reached adolescence'; ت्रनधिगतशास्त ' with unstudied books', i. e. 'one who has neglected study'; गतप्राए 'whose breath is goue', i. e. 'lifeless'; जकासम मृत्यु 'to whom death is come near'.
4. B. Compounds with governed final member.
5. Participial compounds, exclusively Vedic.
6. Prepositional compounds. Thus may conveniently be called those compounds in which the prior member is a particle with true prepositional value, and the final member a noun goverued by it. Thus, च्र्रतिरान 'lasting over night'; च्रतिमान 'beyond measure', 'excessive'; उ्र्भपकर्य 'next the ear'.
7. Adjective compounds as nonns and adverbs. Compound adjectives, like simple ones, are freely used substantively as abstracts and collectives, especially in the neuter, and less often in the feminine; and they are also much used adverbially, particularly in the acc. sing. neuter.
8. The substantively used possessive compounds having a numeral as prior member, with some of the strictly adjective compounds, are treated by the Hindus as a separate class, and called doigu*. Examples of such numeral abstracts and collectives are: नियुग n., 'the three ages'; चियोजन n., 'space of three leagues'. Feminines of like use occur in the later language; thus निलोकी (by the side of ${ }^{\circ}$ क n. ,) 'the three worlds'.
9. Those adverbially used accusatives of secondary adjective

[^46]compounds which have an indeclinable or particle as prior member are considered by the Hindus a separate class of compounds, and called avyayībhāva*. 1. The prepositional compounds are especially frequent in this use; thus, प्रतिढोषम् 'at evening'; समच्नम् 'in sight'; ॠ्रनुगङ्नम् (= गड्भTम् न्रनु) 'along the Ganges'; उपगङ्नम् 'on the G.'; प्रतिवर्षम् 'every year'. - 2. A large class of avyayībhãvas is made up of words having a relative adverb, especially यथा, as prior member. Thus, यथावश्मम्, यथाकामम्, यथेच्छम्, 'as one chooses'. And, with other adverbs: यावज्जीवम् 'as long as one lives'; यन्त्कासम् 'whither one will'.
382. Occasionally quite anomalous compounds will be met with. For such, cf. Whitney, § 1314.

## Vocabulary XXXIV.

## Verbs:

चि + निस् determine, decide.
दू + वि in caus. (vidäráyati) tear open.

पट् (pāṭćyati) split open.
भू + ت्रभि overpower.

2द् (varáyate) choose, select. सढ़ + न्मा (āsídati) approach.

+ समा in caus. (samāsādáyati) meet with, encounter.

हृष् (härṣati; hṛsyati) rejoice, be delighted.

## Subst.:

अ्रङ्ग n., limb, member, body. \#्राकार m., form, figure.

दून्दु m., moon.
उदर n ., belly.
केतु m., banner.
कोटि f., peak; point. tip.
चूडा f.. top-knot, scalp.
जान n., knowledge; insight.

तालु n., palate.
तृष्पा f., thirst, desire.
दंध्रा f., tooth.
द्युति f., brilliancy.
पर्वत m., mountain.
पुलिन्द्ध m., a tribe in India.
प्रहार m., stroke, shot; wound.
प्राए m., breath, life (often pl.).
मस्तक n ., head.

[^47]मोन m., fish.
वर्तस् n., chest, breast.
वराह m., boar.
वेद्ना f., pain.
सायु m., tendon; bowstring.
Adj.:
अ्यनवद्य, f. ०न्रा, blameless, faultless.
च्रनुकूल, f. ०अ्या, favorable; as neut. subst., favor.

च्रन्तर, f. ०अ्रा, inner; as neut. subst., the interior, middle; interval, difference; occasion,
jancture (§ 375, 4.)
पटु skilled.
बाल, f. ०न्रा, young.

## Indecl.:

अ्रघ then, thereupon.
तद् ( $a d v . a c c$. ) therefore.
तावत् so long; often merely $=$ donc, doch.

यावत् as long as, while; as soon as.

स्म asseverative particle; gives to the present the force of an historical tense.

## Exercise XXXIV.

习्रतितृष्पा न कर्तव्या तृष्पां नेव परित्यज्ञ्। अ्रतितृष्पाभिभूतस्स चूडा भवति मसके॥ १९॥
कस्मिंभ्यिद्धने पुलिन्हः प्रतिवसति स्म।१। स चैकदा मृगयां कर्तु प्रस्थितः। २। अ्रघ तेन प्रसर्पता (pres. part.) पर्वतशिखराकारो महावराहः समासादितः। ३ । तं दृध्दा कर्लान्ताकृष्टपूरे एा स तेन समाहतः। ४। तेनापि वराहेए कोपाविष्टेन बालेन्दुद्युतिना दंद्राग्रेए पाटितोदरः पुलिन्दो गतप्राएो भूमावपतत्। ।। न्रथ व्याधं व्यापाद्घ वराहो $\leqslant$ पि शरप्रहारवेदनया मृतः। छ। एतस्मिन्नन्तरे कश्चिदासनमृत्यु: शृगाल द्तस्ततः परिम्रमंस्षं देशूमागतः। ৩। यावद्वराहप्रतिल्द्री पश्षfत तावत्पदृष्टो ऽचिन्तयत्। c 1 भो: सानुकूलो मे विधि:। ©। तेनेतदचिन्तितं भोजनमुपस्थितम्। 90 । तद्हं तथा भच्चयामि यथा बहून्यद्यानि मे प्राएयात्रा भवति। ११। तन्तावत्म्रमं सायुपाशं धनुष्कोटिगतं भच्तयामि। १२। एवं मनसा निम्चित्य धनुप्कोटिं मुखे चिप्वा सायुं भचयितुमारबध:।१३। ततय्र कर्तिते सायौ तालु विदार्य धनुष्कोटिर्मस्तक्यम्येन निष्क्रान्ता। १४। सो sपि मृतः ॥ १५॥
16. Those-who-have-done-evil must do penance twelve-days,
six-days, or three-days. 17. Purūravas, Indra's-friend, married the moon-faced *, faultless-limbed* Apsaras Urvaçi. 18. Bhrgukaceha is situated (वृत्) on the Narmadā. 19. There stands the lorgarmed, broad-chested king-of-the-An̄gas, sword-in-hand. 20. The path-of-knowledge is better than the path-of-works. 21. In-the-opinion-of-the-ancient-seers (cpd in loc. or instr.) one-whose-hus-band-is-dead may choose a second at-pleasure. 22. Love is bodiless, and bears-a-fish-in-his-banner; so say the poets. 23. The Brāhman'sdaughter, Sītā-by-name*, is lotus-eyed." 24. The king, although (अपि) many-wived, is childless. 25. The eloquent** pandit has arrived with-his-scholars. 26. With-upturned-face (उन्मुख) Cātaka prays for rain-water.

## Lesson XXXV.

383. First Conjugation of Verbs. Present System.*** In this conjugation the optative act., the 2 nd sing. imv. act., and the 3 rd pl . mid., are formed otherwise than in the $a$-conjugation.
384. Strong forms. The forms in which the stem assumes its strong form are these: the three persons sing. of the pres. and impf. indic. act., all first persons of the imv., act. and mid., and the 3 rd sing. imv. act. All other forms of the present system are weak.
385. Endings. For the middle endings घ्रन्ते, अन्त, and च्रन्ताम् are substituted च्रते, ग्रत, and च्रताम् ; and after reduplicated stems (and a few others) च्रति, ग्रतु, and उस् are substituted for the

[^48]active endings अ्रन्ति, ग्रन्तु, and \#्रन् (impf.). The 2nd sing. imv. often takes the ending हि or धि. Otherwise the endings are the same as in the $a$-conjugation.
386. Optative mode-sign. The sign of the opt. act. is या $y \bar{a}$, with secondary endings; but उस् is the ending in the 3rd pl., and च्रा is dropped before it; thus, व्युस्.
387. Present participle middle. In the first conjugation this participle is made with the suffix ग्रान [\#्राएए], before which the stem takes the same form as before the 3 rd pl . pres. ind. The fem. is always in ت्र्रT.
388. Class IV. $\mathbf{\Delta}$ : $n u$-class. The present-stem is made by adding to the root the syllable नु $n u$ [गु $n u$ ], in strong forms नो $n \dot{d}$ [एो nó]. The उ of the class-sign may be dropped before व्, and म् of the 1st du. and 1st pl. endings, except when the root ends in a consonant; and the उ before a vowel-ending becomes व् or उव्, according as it is preceded by one or by two consonants. The ending हि of the 2nd. sing. imv. is dropped if the root end in a vowel.
389. I. Roots in vowels. सु 'press'.

Indicative.

Active.

| 1. सुनोमि <br> sunómi | सुनुवस् <br> sunuvás | सुनुमस् <br> sunumás | सुन्चे <br> sunvé | सुनुवहे <br> sunuváhe | सुनुमहे <br> sunumáhe |
| :---: | :---: | :---: | :---: | :---: | :---: |
| 2. सुनोषि <br> sunósi | सुजुणस् <br> sunuthás | सुनुण <br> sunuthá | सुनुषे <br> sunusé | सुत्वाथे <br> sunväthe | सुनुध्वे <br> sunudhvé |
| 3. सुनोति | सुनुतस | सुन्वन्ति | सु |  | सुन्वते |
| sunóti | sunutás | sunvȧnti | sunut | sunvắte | sunváte |

The forms सुन्वस्, सुनास्, सुन्वहे, सुन्महे, are alternative with those given above for 1 st du. and pl., and occur oftener.

## vectrs

1. अ्रसुनवम्" अ्रसुतुव अ्रसुनुम अं्रसुन्वि असुनुवहि ॰नुमहि
2. अ्रसुनोस् अ्रसुनुतम् अ्रसुनुत अ्रसुनुथास् अ्रमुन्वाथाम् ननुछ्वम्
3. असुनोत् अं्रयुगुताम् ग्रसुन्वन् अ्रमुनुत अस्रुन्वाताम ॰न्वत The briefer forms उसुन्व, अ्रसुन्म, ऋ अनुन्वहि, अ्रसुर्म्महि, are allowed and more usual.

Imperative.

| 1. सुनवाf <br> sunávān | नवाव <br> návāva | सुनवंम <br> sunávāma | सुनवै <br> sunávāi | सुनवावहै <br> sunávāvahāa | सुनवामहै <br> sunávāmahāi |
| :---: | :---: | :---: | :---: | :---: | :---: |
| $\begin{aligned} & \text { 2. सुनु } \\ & \text { sunú** } \end{aligned}$ | सुनुतम् <br> sunutám | सुनुत sunutá | मुनुष्व <br> sunusvá | सुन्वाथाम् <br> sunváathām | सुजुछ्वम् <br> sunudhvám |
| 3. सुनोतु <br> sunótu** | सुनुताम् sunutàm | सुन्वन्तु <br> sunvántu | सुनुताम् <br> sunutàm | सुन्बाताम् <br> sunvà́àām | सुन्वताम् <br> sunvátām |


2. सुनुयास् सुनुयातम् ॰ यात सुन्वीथास् सुन्वीयाथाम् सुन्वीध्वम्
3. सुनुयात् सुनुयाताम् ॰्युस् सुन्वीत सुन्वीयाताम् सुन्वीरन्

Participle.
सुन्वन्त्, f. सुन्वती सुन्वान, f. ०श्र्रा 390. II. Roots in consonants. धाप् 'acquire'.

## Indicative.

Active. Middle.

1. न्राप्नोमि अ्राप्नुवस् \#्राप्तुमस् \#्राप्तुवे चाम्नुवहे न्राम्नुमहे

2. ञ्राप्नोति ॠ्रापुतस् झ्राप्नुवन्ति ग्राप्नुते च्रामुवाते च्राप्नुवते
[^49]
## Imperative.

1. 尹ाम्नवानि ज्राम्नवाव अ्राम्नवाम अ्राप्नवे ग्राम्नवावहै ॰वामहै
2. च्राप्लुहि च्राप्नुतम् अ्राप्नुत अ्राप्नुष्व च्राप्तुवाथाम् ${ }^{\circ}$ ध्वम्
3. अ्रामोतु ग्राप्तुताम् ग्राप्तुवन्नु अ्राप्नुताम् अ्राप्नुवाताम् ${ }^{\circ}$ वताम् Participle.
ॠ्राप्नुवन्त्, f. अर्राम्नुदतो ग्राप्नुवान, f. ॰न्र्रा
The other forms of this tense follow the model of सु.
4. 5. The root Yुरु, 'hear', contracts to স्ट before the class-

 2. The root $\begin{aligned} & \text { g shortens }\end{aligned}$ its vowel in the present-system.

## Vocabulary XXXV.

Verbs:
च्र्् (açnuté) acquire, obtain.

+ समुप obtain.
च्राप् (āpnóti, rarely āpnuté) acquire, reach.
+ त्रव, प्र, or सम्, reach.
fि (cinóti, cinuté) gather.
+ प्र or सम्, gather.
+ निस् or विनिस्, decide, conclude.
चुढ् + प्र (pracodáyati) urge on.
दु (dunóti), intr., burn, feel pain or distress; tr., pain or distress (acc.)

Subst.:
\#ाहार m., food.
दिवस m., day.

धू (dhunóti, dhunuté) shake.
 + \#्रा cover, etc..

+ च्रपा open.
+ वि explain, manifest.
+ सम् shut.
शूक् (çaknóti) be able.
श्रु (srnơti, srnuté) hear.
स्तृ (strnọti, strụuté) scatter, strew.
+ उप scatter.
हि (hinóti) send.
हृ + प्रत्या (pratyāhảrati) bring back.
$\qquad$


भोग m., enjoyment.
मल n., root.
रस m., taste, feeling.
वानप्रस्थ m., a Brāhman in the third period of his life.
विप्र m., Brāhman.
शब्द m., sound; noise; word.

## Adj.:

नव, f . ०न्या, new.

पुल्य, f. ॰न्र्रा, meritorious, holy, auspicious.
०भाज् sharing.
मनोहर, f. ०न्मा, entrancing, agreeable.
रसवन्त्, f. वती, tasteful.
सदृश, f. 喙, similar; worthy.

## Exercise XXXV.

## ग्राचाराद्विच्युतो चिप्रो न वेद्फलमझ्युते। <br> आचारेए तु संयुकः संपूर्यफलभाग्भवेत् ॥२०॥

बलहीना च्सपि बुद्धिप्रभावेन गहान्तं दुःखोदधिं तरीतुं* शक्नुव-
न्ति।१। वानप्रस्थ: शूय्यार्थ भूमिं नवपत्वेहरिए एचर्मभिय्चोपास्तृएोत्। २। खपितरावुद्यानादाएकातुं बालं प्रहिड़ा। ३। हे मघवन् पराभिरपहृता习्रस्मद्ना: प्रत्याहर्तु मरततः सहायानादाय गुछाया द्वारमपवृखुया द्रत्यृषिभिरिन्द्र: प्रार्थ्यत।४। वनवृचान्बुन्दानस्झ वायोः शूब्हं पथा** गच्छन्तावम्रृख। प। पुएकर्मभिर्धर्म संचित्य मृता: स्वर्ग जन्मान्तरे च विद्याहपादीन्गुएानाप्न वाम।ध। य ज्ञेषु होतृप्रचोदिता छ्रध्वर्यवः सोमं सुन्वताम्।৩। महावने निरांं परिभ्जम्य चतुर्थद्वसस्य मध्याहे गिरिशिखरमवाप्नुवत। ₹। मूलफलादि वन च्राहारार्थ प्रचिन्वीरंस्तपस्विनः। C । पोएडतः शिष्येम्यः शब्दशास्त्रं व्यवृएोत् ॥ $90 ॥$
11. Having eutered the temple of the worshipful(भगवत्)Viṣnu we heard the ear-entrancing (ग्रुतिमनोहर) song-of-the-youngwomen (use जन at end of $\mathrm{cp} d$ ). 12. Listen to this word of a devoted (सिह्, pass. part.) friend. 13. The greedy (लुभ्, pass. part.), who are always gathering riches, never attain the enjoyment of

[^50]them. 14. By tasteful, well-composed poems ye may attain glory in the ten regions of the world (दि $\begin{aligned} & \text { ). 15 . Çakuntalā, mayest thou }\end{aligned}$ get (imv.) a husband worthy-of-thee. 16. My-two-brothers determined to travel to Benares. 17. May the king's-sword bring grief to (दु, imv. or opt.) the hearts-of-the-wives-of-his-enemies. 18. Clouds cover the sky. 19. Let the doorkeeper close the door.

## Lesson XXXVI.

392. Verbs. Class IV. B. $u$-class. The few roots (only six) of this sub-class end already in न् - except one, कृ, of considerable irregularity - and so add only $\mathbf{3}$ as class-sign. The inflection is quite that of the $n u$-class, the उ being gunated in the strong forms, and dropped (optionally, but in fact nearly always) before व् and म् of 1st dual and plural.
393. Thus तन्, 'stretch', makes तनोमि, तनोषि, etc.; 1 st du. तन्वस् (or तनुवस्), 1 st pl. तन्मस् (or तनुमस्) ; mid. तन्वे, तन्वहे, तन्महे, etc. - all like a vowel-root of the $n u$-class.
394. The root 1 कृ, 'make', makes the strong stem करो, weak कुरु; the class-sign $\boldsymbol{3}$ is always dropped before व् and म् in 1st du. and 1st pl., and also before य् of the opt. active. Thus:

## Indicative.

Active.

| 1. करोमि | कुर्वस् | कुर्मस् | कुवै |
| :--- | :--- | :--- | :--- |
| 2. करोषि | कुरुथह | कुर्महे |  |
| 3. करोति | कुरुतस् | कुर्वन्ति | कुषते |
| कुर्वाथे | कुरुध्वे |  |  |
| कुर्वते | कुर्वते |  |  |

## Imperfect.

1. ग्रकरवम् अ्रकुर्व न्रकुर्म अंसुर्वि अ्रकुर्वहि च्रकुर्महि
2. उ्रकरोस् \#्रकुरुतम् न्रकुरूत अ्रकुरुथास् च्रकुर्वाथाम् स्रकुषुध्वम्
3. \#्रकरोत् अ्यकुरुताम् च्रकुर्वन् च्रकुरुत चकुर्वतात् च्रकुर्वत

Imperative.

1. करवाएि करवाव करवाम करवे करवावहै करवामहै
2. कुर कुरतम् कुरत कुष्व कुर्वायाम् कुरुध्यम्
3. करोतु कुरुताम् कुर्वन्तु कुरुताम् कुर्वाताम् कुर्वताम्
4. कुर्याम् कुर्याव कुर्याम कुर्वीय कुर्वीवहि कुर्वीमहि
etc. etc. etc. etc.

## Participle.

कुर्वन्त्, f. कुर्वती<br>कुर्वाए, f. © ज्रा.

395. This root sometimes assumes (or retains from a more original condition) an initial स् after the prefix सस् *; thus, संस्करोति, संस्कुरते, समस्कुर्वन्.
396. The adverbial prefixes ॠ्राविस् and मादुस्, 'forth to sight', 'in view'; तिरस् 'through', 'out of sight'; पुरस् 'in front, forward'; and the purely adverbial न्भ्रम् 'enough, sufficient', are often used with कृ, and with one or two other verbs, oftenest च्रस् 'be' and अू 'become'.
397. Any noun or adjective-stem is liable to be compounded with verbal forms or derivatives of the roots कृ क्ष भू, in the manner of a verbal prefix. If the final of the stem be an $a$-vowel or an $i$-vowe!, it is changed to $\mathfrak{\xi}$; if an $u$-vowel, to ऊ. Consonantal stems take the form which they have before consonantendings - of course with observance of the usual euphonic rules; but stems in न्रन् change those letters to ईू. Thus, स्वीकरीति 'be makes his own', 'appropriates'; नस्मीकरोति (अस्मन्) 'he changes to ashes', i. e. 'burns': सम्भीभवति 'becomes a post' (स्तभ्भ); गुचीभवति 'becomes pure' (সुiच); साधूकरोति 'makes holy'.
398. The suffixes ता (f.) and त्व (n.) are very extensively used to form abstract nouns, denoting 'the quality of being so-

[^51]and-so', from both adjectives and nouns. Thus, चनियता f., च्वाचयत्व $n$., 'the rank of a Kṣatriya'.

## Vocabulary XXXVI.

Verbs:
कृ (karóti, kuruté) do, make. + उ्रप do evil to, harm (gen., loc., or acc.).

+ ت्रलम् prepare, adomi
+ ग्राविस् (āviskaroil) make known, exhibit.
+ उप do good to, benefit (gen., loc.).
+ fिरस् hide; blame, find fault with (acc.).
+ पुरस् put at the head.
+ प्रति pay, recompense; punish (acc. rei, gen., dat. or loc. pers.).
+ प्रादुस् make known, or visible.
+ सम् (§ 395) prepare, adorn ; consecrate.
च्त् (kṣanóti, kṣanuté) wound.
तन् (tanóti, tanuté) stretch, extend (tr.); perform (a sacrifice).
+ \#्रा cause, bring about.
+ प्र spread abroad (tr.).
दुष् (düsyati) be defiled.
मन् (manuté) tbink, consider.

Subst.:
ॠर्रामहोनिन् $m$., priest of a certain kind.
च्रंत्य m., progeny, descendant.
च्रभिप्राय m., plan ; view; opinion.
उरस् n., breast.
कलिद्ध m., name of a tribe.
कान्ति f., charm, grace.
चमत्कार m., astonishment.
चातुर्मास्य n ., a certain sacrifice.
चौबुक्य $m$., name of a tribe.
तिरसरिएी f., veil.

दोय m., fault.
नीति f., conduct of life; ethics; politics.
भूभुज् m., king.
महानस n., kitchen.
मांस n ., flesh.
लवएा $n$. , salt.
व्यअन n., spice.
व्यवहार m., trade.
संश्य m., doubt.
सूद $m$., cook.

Adj.:
ॠ्रन्ध, f. ॰न्र्रा, blind.
अ्रवस्य, f. ०न्र्रा, necessary.
${ }^{\circ}$ च, f. ॰ ${ }^{\text {न्रा, knowing. }}$
बभुज् enjoying.

वल्लभ, f. ॰न्त्रा, dear.
व्यलीक, f. ॰ न्रा, wrong, false.
प्भु. f. ० न्रा, good, proper.
सज्ज. f. oन्रा, ready.

## Exercise XXXVI.

यो ऽनधीत्य द्विजो वेद्मन्यच कुरते श्रमम् । स जीवन्नेव शूद्रव्वमाशु गच्कति सान्वय:*॥२१॥ यत्करोत्यशुभं कर्म गुभं वा यदि सत्तम।习्रवझ्यं तत्समाप्नोति पुरुषो $ऽ$ न संशयः॥ २२॥ कुर्वन्नपि व्यलीकानि यः प्रियः प्रिय एव सः।
ت्रनेकद्षोषदुष्टो ऽपि कायः कस्य न वल्लभः ॥ २३ ॥
यो ब्रह्मएा कर्षावावृएोति तं पितरं मातरं च मन्वानो न द्रुह्येत्तस्मे कदाचन।१। ६दं ते लोभान्धस्य वृत्तं मनसि चमत्कारमातनोर्त। २। भो रजन् नीतिज्ञानां मन्त्रिएामभिप्रायं श्रुत्वा यद्घितं तत्सीकुरुष्व। ३। च्रस्मद्यशांसि दित्जु प्रतनुयुरिति मत्वा भूयसीं श्रियं भूभुजः कविभ्धो विभरन्ति।४। मांसमूलफलादि प्रभूत्त्यंने: सूटा महानसे संख्कुर्युः। 41 शन्जुषपागतेषु गूरा युद्धाय सज्जीभूय सगुएानाविष्कुर्वन्तु। ६। छ्रप्सरससिर करिएया वपुस्तिरस्रुर्वे sविज्ञातास्य मनुष्यानुपागच्छन्ति॥ ॥॥
8. Every-year an Agnihotrin must perform the Cāturmāsya (pl.). 9. Mayest thou, O Great-King, protect thy kingdom, benefitting thy friends and barming thy enemies. 10. Brähmans find fault with the trade-in-salt. 11. What thou didst (mid.), that distresses thy friends even now. 12. May I recompense him (dat.) who has done me a service. 13. By the command of the great-king consecrate the four princes according to the law (विधि, instr.). 14. The Cāulukyas held sway (राज्यं कृ) in Anahilapāṭaka 247 years. 15. By-the-charm-of-her-face the lotus-eyed eclipses (तिरखृ்) even the moon. 16. If one consecrates a scholar, teaches him, makes

[^52]him holy, then this one becomes his child (प्रजा). 17. The king-of-the-Kalingas wounded his enemy in the breast with an arrow.

## Lesson XXXVII.

399. Verbs. $n \bar{a}$-class. The class-sign is in the strong forms the syllable ना $n \bar{a}\left[\begin{array}{ll}n & n \dot{\bar{a}}] \text {, accented, which is added to the root; }\end{array}\right.$ in the weak forms it is नी $n \bar{\imath}$ [एी $n \bar{i}]$; but before an initial vowel of an ending the र्द्र $\bar{\imath}$ of नी $n \bar{\imath}$ [एी $n \bar{\imath}]$ disappears altogether.
400. Thus, क्री 'buy': strong stem क्रीएा krīñ̄, weak क्रीयो kriñ̄ (before a vowel, कीएा krīn).

Indicative.

$$
\text { Active. } \quad \text { Middle. }
$$

1. क्रीएामि क्रीएीवस् कीएीमस् क्रोऐये क्रीसीवहे कीएीमहे
2. क्रीएासि क्रीएीथस् क्रीएीथ क्रीएीषे क्रीएाथे क्रीएीध्वे
3. क्रीएाति कीएीतस् क्रीएन्ति कीएीते क्रीएाते कीएते

Imperfect.

1. च्रकीसाम् च्रकीएीव अंकीएोस ०ए एा ०एीवहि ०एीरहि

2. अक्रीएात् अ्रकीएीताम् अ्रकीएन् $०$ एीत $०$ एाताम् $०$ एत

Imperative.

1. क्रीएानि क्रीएाव कीसाय कीयो क्रीएावहै क्रीसामहे
2. क्रीएोहि क्रीएीतम् क्रीसीत क्रीएीष्व क्रीएायाम् क्रीएीध्वम्
3. कीएातु क्रीएीताम् क्रीएन्तु क्रोएोताम् क्रीसाताम् क्रीएताम् optative.
4. क्रीएीयाम् क्रीएीयाव क्रीएीयाम क्रीएीय क्रीएोवर्हि क्रोएीमहि etc. etc. etc. etc. etc. etc.

Participle.
क्रीएन्त्, f. क्रीएती क्रीएान, f. ०न्मा
401. The ending of the 2nd sing. imv. act. is हि, never धि; and there are no examples of its omission. But roots of this class
ending in a consonant substitute for both class-sign and ending in this person the peculiar ending न्रान $\bar{a} n \dot{a}$; thus, बधान, च्रश्तान, स्तभान, गृहाए (see §§ 402, 403).
402. The roots ending in $\sigma$ shorten that vowel before the class-sign; thus, पू, पुनांति, पुनीते. The root ग्रह् is weakened to गृह्ह; thus, गृहलाति.
403. A few roots which have a nasal in some forms outside the present-system, lose it in the present; thus, ग्रय् or ग्रन्थ्, ग्रयूाति; बन्ध्, बध्नाति; सम्, or स्लम्झ, स्तभूतित. Similarly, ज्ञा makes जानтति.
404. Root-class. In this class there is no class-sign; the root itself is also present-stem, and to it are added directly the per-sonal-endings; in the opt. (and subj.: §60, end) of course combined with the mode-sign. The root-vowel takes guna, if capable of it, in the strong forms.
405. Roots ending in vowels. Roots in अ्रा of this class are inflected only in the active. In the 3 rd pl . impf. act. they may optionally take as ending उस् instead of न्रन्, the \#्रा being lost before it.*
406. Thus, या 'go':

Indicative.

1. यामि यावस् यामस् अ्रयाम् च्रयाव च्रयाम
2. यानि याथस् याय च्रयास् च्रयातम् च्रयात
3. यार्ति यातस् यान्ति च्रयात् न्रयाताम् न्रयान्

[^53] मृज्•
Imperative. Optative.

1. यानि याव याम यायाम् यायाव यायाम
2. याहि यातम् यात यायास् यायातम् यायात
3. यातु याताम् यान्तु यायात् यायाताम् यायुस् Part. यान्त्, f. यान्ती or याती (260).

## Vocabulary XXXVII.

Verbs:
2 न्रश् (açnáti) eat.
की (krīnắti, krī̄̄̄̄té) buy.
ग्रन्य् (grathnáti) string together; compose.
ग्रह् (gr hnấti, grhṇ̂̀té) take, seize. + fि hold, restrain, check.

+ प्र्रत take, receive.
ज्ञा (jānáti, jānīté) know.
+ ت्रनु allow, permit.
2 पा ( $p a \dot{a} t i)$ protect.
पुष् (puṣnáti) make increase or grow.
पू (punăti, puñ̄té) clean.
प्री ( prīñăti, prīñ̄̄té), act., delight; mid., rejoice.

स्ड + ग्रा (āplávate) drench.
बन्ध् (badhnátti, badhnīté) bind; catch; join; compose.
भा (bhäti) glean, glance.
मा (máti) measure.

+ निस् work, create.
मुण् (muṣnáati) steal, rob.
2 लुठ् (लुख्) + निस् steal.
2वृ (rrnīté: also varáyati, -te) choose.
शिष् + उद्ध remain over.
स्तृ (struáti, strnīté; see also in Vocab. XXXV) strew.
सा (snáti) bathe.
हन् + उत्रप remove.

Subst.:
अं्रस्नलि $m$., a gesture of respectful greeting.*
द्वा f., wish.
उद्य m., rise.

कला f., crescent.
कृति f., work (literary).
कोष m., treasure ; treasury. च्या m., n., moment; time.
चामीकर n., gold.

* The two hands hollowed and opened, and raised to the forehead.

दाजब m., demon.
नाग m., snake.
ने $\overline{\mathrm{F}} \mathrm{n}$., leading-rope, cord.
मन्थन् (§ 278) m., stirring-stick.
मन्द्र $\mathrm{m} ., n$. pr., a mountain.
यूप m ., sacrificial post.
ललाट $n$., forehead.
1वर (vará) m., suitor, bridegroom.
2 वर (vära) m., choice, privilege, favor.

पेष m., n. pr., a snake-demon who supports the earth.

समुर्नंत्ति., height, elevation; high position.

Adj.:
ग्रद्यतन* of to-day.
धार्मिक right, just.
प्रसन्न (part of प्र-सढ्) kindly disposed.

- विद्य knowing.

विवेकिन् shrewd.
Adv.:
समच्चम् before, in the presence of (w. gen.).

## Exercise XXXVII.

परकाव्येन कवयः परद्रव्येएा चेग्वरा:।
 विवेकिनमनुप्राप्य गुएा यांन्त समुन्नतिम् । सुतरां रत्नमाभारित चामीकरनियोजितम् ॥२५॥
यज्ञं विधातुमिच्छन्यजमानः प्रथमं वेट्विद् छृत्विजो वृलीताम्।१। यन्चेषु पशून्सलंकृतेषु यूपेषु रन्नुभिर्बध्चन्ति॥ २ ॥ देवानां कोपामिं शान्ति नेतुं तान्सुतिभिर्नलराजो sप्रीएात्। ३। प्रसन्ना वयं वरं वृएोघ्वेति तेकुतो राजा धार्मिकत्वमवृ एी त ॥ ४॥ सोमं दृषन्वां सुखा़्वर्यवस्तं पुनन्तु ॥ ॥॥ मन्दरपर्वतं मन्थानं शूषनागं च नेनं कृत्वा देवद्वानवा उ्रमृतार्थ चीरोदधिनमथनन् ॥ ६॥ यथा सूर्य उदये भाति तथा पापान्यपहत्य गड्नाजनास्नुता नरा विभान्ति॥ ॥॥ लुब्धमर्थैन गृहीयात्रुद्यमझलिकर्मएा।に॥
9. Allow me to go now. 10. Take these jewels which I have

[^54]given you (pass. constr.). 11. Let the great poet weave (ग्रन्थ्, बन्ध्) a verse-wreath of word-pearls (instr.). 12. Every-day two thieves robbed the king's treasury. 13. He who receives (part.) gifts from every one is polluted (दुष्). 34. The Creator formed the world by his will (सेच्छेपा) alone. 15. Betake thyself (या) for salvation to the gods' protection. 16. Let kings restrain the wicked by punishments. 17. We saw Rāma's daughter coming out (pres. part.) of the house. 18. Let the bridegroom grasp the maiden's hand before the fire. 19. An Aryan must not eat another's leavings (उढ्-โशूष्, pass. part., neut. sing.). 20. One must bathe daily in unconfined (part. from नि-रुध्) water. 21. May the three-eyed god, the great-lord (高ग्वर) whose-forehead-is-adorned-with-the-crescent, protect you.

## Lesson XXXVIII.

407. Verbs. Root-class, cont'd.* Roots ending in an $i$-vowel or an $u$-vowel (except $V$ द् 'go') change these into द्य् and उव् before vowel-endings in weak forms, when not ganated.
408. Root द्र 'go' (act., but used in mid. with the prep. न्र्रधि: 'go over for oneself', i. e. 'repeat, learn, read'; the \& then becomes द्य्, as above).

## Indicative.

Active. Middle.


[^55]Imperfect.
(for augment cf. § 179.)

1. ॠ्रायम् ऐव ऐस न्रध्येयि न्रध्यैवहि म्रिध्यैमहि
2. एस् ऐतम् ऐेत त्रध्येयास् म्रध्येयाथाम् अ्रध्यैध्वम्
3. ऐत् ऐताम् च्रायन् न्रध्येत च्येयाताम् च्रघ्येयत

Imperative.

1. न्रयानि न्रयाव न्रयाम ॠध्जये न्रध्ययावहै न्रध्ययामहै
2. दहि द्तम् दूत त्रधीष्व ॠधीयायाम् त्रधीध्वम्
3. एतु द्ताम् यन्तु न्रधीताम् न्रधीयाताम् अ्रधीयताम् Optative.
द्याम् etc., 3 rd pl. द्युस् च्रधीयीय etc.
Participle.
घन्त्, f. यती
\#्रधीयान, f. ॰न्र्रा
4. The root शू (mid.), 'lie', has guṇa throughout; thus, शू ये, शेषे, घूते, शेवहे etc.; impf. न्रघूfय, न्रशूपास् etc.; opt. प्सीय etc., part. शूयान. Other irregularities are the 3rd persons pl.: indic. शेरते, imv. शेरताम्, impf. ग्रशेरत.
5. The roots of this class ending in $\bar{J}$ have in their strong forms the vrddhi instead of the guna-strengthening before an ending beginning with a consonant.

4II. Thus, स्तु 'praise':

## Indicative.

Active.
Middle.

1. सौमि स्तुवस् स्तुमस् सुवे सुवहे सुमहे
2. सौषि स्तुयस् स्तुय सुपे सुपे स्तुवाथे स्तुध्वे
3. सौति स्तुवस् स्तुवन्ति सुते स्तुवाते स्तुवते

Imperfect. Act.: 1. त्रस्तवम्, 2. त्रसौस्, 3. त्रसौत्, 3rd pl. न्रस्तुवन्. Mid.: 1. न्रस्तुवि, 3rd pl. च्रस्तुवत.

Imperative. Act. : सवानि, स्तुहि, स्तोतु, स्तवाव etc., 3rd pl. सुवन्तु. Mid.: स्तवै, स्तुष्व, सुताम्, सवावहै etc., 3 rd pl . स्तुवताम्.

Optative. स्तुयाम् etc. स्तुवीय etc.

Participle. Act.: स्तुवन्त्, f. ०वती. Mid.: स्तुवान.
412. The root बू, 'say', takes the union-vowel ई after the root when strengthened, before the initial consonant of an ending.* Thus:

Indicative.
Active.

1. ज्रवीमि ब्रूवस् ब्रूमस्
2. ब्रवीषि ब्रूधस् ब्रूध
3. ब्रवीति ब्रूतस् ब्रुदन्ति

Imperfect. Act.: अ्रत्रवम्, अ्रत्रवीस्, अ्रव्रवीत् ; ت्रदूव etc.; 3 rd


Imperative. Act.: ब्रवर्गए, ज्रूहि, ब्रवीतु; ब्रवाव etc.; 3rd pl. ब्रुवन्तु. Mid.: ब्रवै, ब्रूप्व etc.

Optative. Act.: ब्रूयाम् etc. Mid.: ब्रुवीय etc.
Participle. Act.: ब्रुवन्त्. Mid.: ब्रुवान.
413. Emphatic Pronoun. The uninflected pronominal word स्वयम् signifies 'self', 'own self'. It is oftenest used as a nominative, along with words of all persons and numbers; but not seldom it represents other cases also.

## Vocabulary XXXVIII.

Verbs:
द (éti) go.

+ ॠ्रधि (adh̄̄té) repeat, read.
+ \#्रप (apäiti) go away, depart.
+ त्रभि approach.
+ \#्रस्तम् set (of heavenly bodies).
+ उद् rise (of heavenly bodies).
+ उप approach.
ब्रू (bravìti, brūté) speak, say, state.
+ प्र explain, teach; announce.
+ fव explain, etc.
五 (räuti) cry, scream.
+ वि scream.
शी (ceté) lie, sleep.
+ न्रधि lie asleep on (acc.).
सू (süté) bring forth, bear.
+ प्र bring forth.
सु (stä̀iti) praise.
* Special irregularities in this verb are occasionally met with, such as ब्रूमि, व्रवीfि. Some of the verbs in उ are allowed to be inflected like ब्रू, but forms so made are rare.

Subst.:
जिनın., n. pr., a name of Buddha.
जिहा f., tongue.
नीलकएठ m., n. $p r$.
न्याय m., logic.
पुष्प n ., flower.
प्रश्न m., question.
मानस n ., sense, understanding.
वध m., killing, murder.
शुनः शेप m., n. pr.
सहचर m., companion; वरी f., wife.

साच्तिन् m., witness.
सारस m., crane.
Adj.:
उद्यत, f. ॰ न्र्रा, ready.
उद्योगगन् diligent, energetic.
करूए, f. ०न्चा, !amentable.
-कारिर् making, doing.
Adv.:
ग्रधस् below, down, on the ground.

## Exercise XXXVIII.

## पुष्पाएीव विचिन्वन्तसन्यन्न गतमानसम्।

अन्यवप्तेतु कानेषु मृत्युरम्येति मानवम्॥ २६॥
भो दुष्कृतकारिए: । न्रस्माद्वजादपेतेति क्रोधादृषिराश्रमहरिएवधोद्यतान्व्याधानव्रवीत् ॥ १॥ गुरुमभिवाद्य शिष्यस्तं ब्रूयाद्धीष्व भो (§ 264) द्वत॥ ॥ ॥ कार्fन गूास्त्रांया काष्यां त्वमध्येथाः। ३। न्यायादीनि षड् दर्शूनानि श्रीनीलकएपपएडतस्य गृहे ऽहमध्येयि ॥४॥ त्रमीषोमा-
 पुरूर्षसंहं स्वमुपोत लच्मी: ॥ \&॥ सा जिहा या जिनं सौति तर्चत्तं
 सारसा: कराएां विरुवन्ति॥ $@ ॥$ श्रीमझ्झी राजभिराहता: पएिडता: सभां यन्ति धर्मप्रग्नांस्य विब्रुवते॥ १०॥
11. The three wives of Daçaratha bore four sons. 12. Rāna and Lakṣmaṇa, followed-by-Sitā, went (द) into the forest. 13. Women whose-husbands-are-dead must sleep six months on the ground. 14. A witness stating anything other-than-what-was-seen-or-heard is to be punished (fut. pass. part.). 15. All guilt departs from one-who-has-doue-penance. 16. One must not look
at (प्र- ई्रूत्) the rising or the setting sun. 17. Why hast thou come ( उ्रभि-दू) to-my-bouse with-wife and with-children? 18. "Praise Varuṇa": thus the gods addressed Çunaḥçepa who was bound to the sacrificial post. 19. Always speak the truth. 20. In a kingless land the rich do not sleep in peace (सुखेन).

## Lesson XXXIX.

414. Verbs. Root-class, cont'd. Roots ending in consonants. The endings of the 2nd and 3rd sing. impf. act. are generally dropped, and the resulting root-final treated according to the usual rules for finals.* Cf. §§ 239, 242. But a root ending in a dental mute sometimes drops this final mute instead of the added स् in the second person; and, on the other hand, a root or stem ending in स् sometimes drops this $\mathbb{R}^{\text {instead }}$ of the added त् in the third person: in either case establishing the ordinary relation of $\mathbb{\mathbb { Z }}$ and त् in the second and third persons.
415. Roots in च् and ज्, substitute क् for those letters before त्, घ् and स् (which then becomes ष्) ; and ग् before ध्. Thus, वच् 'speak': वच्मि, वच्चि, वर्षत्त (only these three forms used).
416. Root 1 विद्न 'know, (act. only):

Indicative. Imperfect.

1. वेस्मि विद्वस् विद्मस् ॠवेद्म् च्रविद्व घ्रविद्म
2. वेत्सि वित्यस् वित्य च्रवेस् or ज्रवेत् च्रवित्त्रम् च्रवित्त
3. वेच्त वित्तस् विदन्ति अवेत् च्रवित्ताम् च्रविदुस्

Imv.: वेढानि, विद्ध, वेत्तु; वेढाव, वित्तम्, वित्ताम्; वेदाम, वित्त, विद्नु. - 0pt.: विद्याम्, etc.

* In the inflection of roots with final consonant, of this class and the reduplicating and nasal classes, euphonic rules find very frequent application. The student is therefore advised at this point to read carefully the chief rules of euphonic change in Whitney's Grammar, §§ 139-232 (the two larger sizes of print).

417. This root also makes a perfect without reduplication (but otherwise regular) which has always the value of a present. The forms of the indic. are:

Sing. 1. वेद, 2. वेत्य, 3. वेद्; du. 1. विद्य, 2. विदथुस्, 3. विद्तुस् ; pl. 1. विद्म, 2. विद्, 3. विदुस्. The participle is विद्वांस्, f. विदुषी (cf. § 268).
418. The root ㅋ्रद्, 'eat' (act.), inserts ㅋ्र before the endings of the 2 nd and 3 rd sing. impf.; thus, अ्राद्स्, च्रादत्.
419. The root हन्, 'kill' (act.), is treated somewhat as are noun-stems in 尹्रन् in declension (§ 283). Thus:

Indicative.

Imv.: हनानि, जहि*, हन्तु; हनाव, हतम्, हताम् ; हनाम, हत, घन्तु. - 0 pt.: हन्याम् etc. - Part.: घन्त्, f. घ्घती.
420. Roots in श्, ष्, च्, substitate क् before स् (which then becomes ष्), ष् before त् and थ् (which become ट् and ठ्), and ड् before ध् (which becomes ढ्). Thus, द्विष् 'hate' (act. and mid.):

Indicative Act.

1. द्वेष्म द्विष्वस् द्विष्मस् 2. द्वेचित द्विप्टस् द्विष्ठ 3. द्वेष्टि द्विप्टस् द्विर्षन्त

## Imperfect Act.

उद्रेप्वम् च्रद्विष्व च्रद्विष्म
च्रद्वेट् च्रद्विष्टम् च्चद्विष्ट
च्रद्वेट् उद्रद्विप्टाम् च्रद्विषन्

Imv. Act.: द्वेषाएाए, द्विड्डि, द्वेष्टु; द्वेषाव etc.
421. चत्त्, 'see' (mid.): Pres. Ind.: चच्चे, चच्चे, चष्टे; चत्वहै, चत्चथि, चत्ताते; चच्महे, चड्ढू, चचत्वते. - Impf: अ्रच्चि, अ्रचप्ठास्, ॠ्रचष्ट; ॠ्रचत्वहि, अच्चाथाम्, अचच्चाताम् ; अ्रचच्महि, अच्र्द्वम्, च्रचचत.

[^56]422. 1. ईंग्र्, 'rule' (mid.), inserts द्र before endings beginning with स् and ध् ; thus, 2nd sing. ईंशिषे. - 2. वश्, 'wish' (act.), is in weak forms contracted to उश् ; thus, 3rd. pl. उश्शन्ति.
423. मृज्, 'rub', 'clean' (act.), has $v r d d h i$ in the strong forms, and optionally also in weak forms when the endings begin with a vowel. In the treatment of the root-final this verb follows the roots in श्. Thus, ind. 3rd sing. मार्षिट्टि, du. मृष्टस्, pl. मृजक्ति or मार्जन्ति.

## Vocabulary XXXIX.

| Verbs: | + प्र wipe off. |
| :---: | :---: |
| ई $\overline{\text { ( }}$ (iste) rule, own (w. gen.). <br> चच्् (cás!e)+ -ग्राrelate; call, name. | $\begin{aligned} & \text { राध् + त्रप (aparādhnóti) do } \\ & \text { wrong. } \end{aligned}$ |
| + व्या explain. | व ${ }^{\text {P }}$ (vásti ) wish. |
| द्विष् (dvéstit dvisțé) hate. | 1 विद्य (vétti; véda) know, consider. |
| + प bate extremely. | हन् + ग्रभि smite. |
| मॄज्- (mắrstiti) rub, wipe. | + f'न kill. |
| उ习्रप wipe away, off. |  |

Subst.:
ग्रोष m., lip.
चय m., decay, destruction.
चत्रुस् $n$., eye.
जेतॄ m., conqueror.
द्या f., compassion, pity.
फ्रलय m., destruction.
भव m., n. pr., a name of Çiva.
मन्त्र m., sacred text; spell, charm.
याम $m$., watch (of the night).
वृत्त n ., conduct.

व्याकरएा $n .$, grammar.
व्यास m., n. pr., a Rishi.
घू
शूर्व m., n. pr., a name of Çiva.
স्रुत n ., learning.
सर्ग m., creation.
स्थिति f., condition, existence.

## Adj.:

वाच, f. ॰न्रा, blameworthy, culpable.

## Exercise XXXIX.

करोति पापं यो ऽच्रानाद्नात्मनो वेत्ति च च्तयम ।
प्रद्वेष्टि साधुवृत्तांश्च स लोकस्सैति वाच्यताम् ॥ २७॥ पझ्च पग्वनृते हन्ति दश् हन्ति गवानृते।
घ्रममझ्वानृते हन्ति सहसं पुरुषानृते*॥ २₹॥
सर्व वृत्तान्तं यथावृत्तमाचड्ढुम्त्र॥ १॥ शूर्व द्वति प्राझ्च: जिवमाचत्तते भव द्व्युदझ्वः ॥ ३ ॥ प्रद्विषतीं भायं किं मां द्वेच्चीत्यव्रवोत्पतिः ॥ ३॥ पुराऐषे निभुवनसर्गस्थितिप्रलयान्व्यासो व्याचष्टे।४। यो डस्मान्द्देष्टि यं च वयं द्विष्मसमेभिर्मन्ने है्हनाम॥५॥ यो ब्रह्मचर्य चरित्वा गुरुएानुज्ञाती यथाविधि साति तं सर्वलोकपूज्यं हातकं विदुः॥ ई॥ अ्रनपराघं तवोपकुर्वाएां कथं भो: पापात्मंस्वं मां हंसि॥ ৩॥ अ्रসुचिलिप्नमझंध मृदा प्रमृष्टमद्भि: परिमृड्डढ ॥₹॥ भवो दिवो भवर्ईष्टे पृथिन्या: ॥ $<॥$ गां धयन्तीं परसमे ना़चच्तीत॥ ॥०॥ बद्घर्मप पृथ्वीराजं निर्द्या (§ 374, 6) यवना स्रसिनाघ्नन् ॥ ११॥
12. Hear the words of the learned man who explains (pres. part.) the-science-of-grammar. 13. Know that Rāma (acc.) is the son, famous in the-three-worlds, of Daçaratha, and the conqueror of Rāvaṇa, lord-of-Lan̄kā. 14. Having sipped (ग्रा-चम्) water thrice, one wipes the lips twice; according to others, once.** 15 . Two warriors smote (न्रभि-हन्) with arrows the king-of-the-An̄gas, who had murdered their companions. 16. Kill without-hesitation even (अप्रपि) a teacher who approaches (past. pass. part.) in order to kill you. 17. Why dost thou consider (विढ्) me a Çūdra, though knowing (चा ger.) my learning-and-conduct? 18. Do not hate the sons-of-Pāṇdu. 19. The women whose-sons-were-dead, having lamented greatly, wiped the tears from their eyes. 20. Thou, O Lord, rulest over bipeds and quadrupeds (gen.).

[^57]
## Lesson XL.

424. Verbs. Root-class, cont'd. उ्रास् 'sit' (mid.): Indic.
 त्रासि, च्रास्थास्, ग्रास्त etc. Imv. ग्रासे, अ्रास्त, ग्रास्ताम् etc. Part. न्यासीन (unique).
425. The root श्यास्, 'command' (act.), substitutes in the weak forms with consonant-endings the weakened stem शिष्; thus, indic. sing. शास्ति etc.; du. शिष्वस् etc.; but 3rd pl. श्रासति. Impf.: न्रशूTसम्, अ्रश्रास्, अश्रात्**; च्रश्शिष्व etc.; but 3rd pl. श्रश्रसुस्. Imv. 2nd sing. शाधि; 3rd pl. शासतु.
426. The extremely common root 1 ㅋ्रस्, 'be' (act.), loses its vowel in weak forms, except when protected by the augment. The 2nd sing. imv. is एधि; in the 2 nd sing. indic. one स् is omitted; in the 2 nd and 3 rd sing. impf. 妾 is inserted before the ending. Thus:

Indicative.

| 1. उ्रस्म | सस् | स्मस् | अ्रासम् | गाख | अ्रास्म |
| :---: | :---: | :---: | :---: | :---: | :---: |
| 2. ग्रसि | स्थस् | स | ग्र्रासोस् | च्रासम् | च्रास |
| 3. च्रस्ति | स्तस् | सन्ति | ग्रासोत् | त्रास्ताम् | त्रासन् |

1. च्रसानि च्रसाव च्रसाम 0pt.: स्याम् etc.; 3rd pl. स्युस्.
2. एधि सम् स Part.: सन्त्, f. सतो.
3. स्रसु स्ताम् सन्तु
4. Roots in ह् (except दिह् and दुह्) combine हु with त्, थ् and ध् into ढ्, and then lengthen preceding ت्र, द, उ; before स्, ह् becomes क्; in 2nd and 3rd sing. impf. act. (where the endings are dropped) the ह् becomes ट. Thus, लिह् 'lick' (act. and mid.): Impf. act.: च्रलेहम्, न्रलेट्, च्रलेट्; च्रलिद, अलोढम्,
[^58]अ्रलीढाम् ; अ्रलिह्म, ग्रलीढ, च्रलिहन्. Imv. mid.: लेंहे, लिद्व, लीढाम् ; लेहावहै, लिहाथाम्, लिहाताम् ल लेहामहे, लीट्वम्, लिहताम्.
428. In the two roots दुह्, 'milk' (act. and mid.), and दिह्ह, 'smear' (act.), the final ह् represents an earlier guttural which reappears in the inflection. Thus, from दुह्:

Indicative.
Imperfect.

1. दोह्मि दुहस् दुह्मस् चदोहम् च्रदुइ च्रदुह्म
2. धोन्च दुग्धस् दुग् स्रधोक् च्रदुग्धम् न्रदुग्ध
3. दोग्धि** दुग्धस् दुहन्ति च्रधोक् अ्रदुग्धाम् अ्रदुहन्

Ind. mid: दुहे, धुन्ते, दुग्धे; दुहहे etc. Impf. mid.: अरुदि, अ्रदुग्धास्, अ्रदुगध; अ्रदुहहि etc.; अ्रदुह्महि, न्रधुग््वम्, अ्रदुहत. Imv. mid.: दोहै, धुत्व, दुग्धाम्; दोहावहै etc.; दोहाबहै, धुगष्वम्, दुहताम्.
429. The roots बद्, 'weep', खप्, 'sleep', च्रन्, 'breathe', স्वस्, 'breathe' (all act.), insert द् before all endings beginning with a consonant, except स् and त् of 2nd and 3rd sing. impf., where they insert either 카 or है. Thus, रूढ्ड: Pres. indic.: रोदि मि, रोदिषि etc., 3rd pl. रूदन्ति. Impf.: अ्ररोद्म्, अरोद्स or ${ }^{\circ}$ दोस्, ${ }^{\circ}$ दत् or ${ }^{\circ}$ दीत् ; अ्रहुद्वि etc.; 3 rd pl. न्ररुदन्. Imv.: रोदानि, रदिशि, रोदितु etc. Opt.: रुद्याम् etc. (या being mode-sign).

## Vocabulary XL.

Verbs:
न्र्रन् (ániti) breathe. + प्र (prấniti) live. न्रस् (ásti) be.

। ग्रास् ( $\dot{a}_{s t e}$ ) sit.

+ उप sit by; wait opon; attend; reverence.
* cf. §§ 244, 249.
** When the final sonant aspirate of a root is followed by त् or य् of an ending, the whole group is made sonant, and the aspiration of the root-final is not lost, but is transferred to the initial of the ending.

| चल् + प्र-वि (pravicailati) move, stir (tr.). | विश् + समा approach. <br> शास् (cáste) command, govern. |
| :---: | :---: |
|  | (goasil) breal |
| दुह् (dógdhi, dugdhé) milk. मील् + नि (nimîlati) shat (the eyes). | + च्रा or समा breathe revive. <br> + वि be confident, trust |
|  | of |
| लि | स + उट् * (uttişthati) arise. |
| + \#्̇रव lick. |  |

## Subst.:

उपभोग m., enjoyment.
केश m., hair.
दान n ., gift, generosity.
बाला f., girl, maiden.
मुसल m., n., club, pestle.
रुधिर n., blood.
सत्र n ., sacrifice.
सfवतॄ m., n. pr., the sun-god Savitar; the sun.

एवन्ध m., shoulder.
Adj.:
धीर, f. ०न्स्रा, firm, resolute.
निपुए, f. oन्रा, shrewd, skilled. न्याय्य, f. ॰न्त्रा, right, proper.
प्रमत्त, f. ॰ न्रा, careless.
Indecl.:
प्रात्ड early, in the morning. भृश्शम् greatly, much.

## Exercise XL.

निन्दन्नु नीर्तिनपुएा यदि वा स्तुवन्तु लच्मी: समाववश्रतु गच्छतु वा यथेष्टम्। भ्रद्येव वा मरएमस्तु युगान्तरे वा न्याय्यात्पथ: प्रविचलन्ति पदं न धीराः ॥ २ल ॥
सेनो मुसलं कन्धे कृत्वा मुक्तकेशो राजानमुपेत्य शूधि मामितिद्रूयात् ॥१॥ मिनधुचु पाँपेषु न विग्रसिति बुध्रिमान् ॥२॥ महोद्धिमध्ये शेषनागमधिशूयानो विप्यु: सुखं सपिति ॥ ३॥ प्रमत्त्र्न्ह-

* After उट्, the initial स् of स्था and स्भ्म is dropped; thus, उत्थातुम् for उत्स्थातुम्.

विमिभ्भर्भूमी निहितानि हवींषि ग्रानाववालीढाम् ॥ ४॥ सुखमास्तां भवानिति गन्तुमनुज्ञातो ऽपयन्सखा सखायं ब्रूयात् ॥ ५॥ सुन्दरि समाश्वसिहि समाग्वसिहीति भयनिमीलिताचीमुर्वशीं पुरूरवा अ्रन्नवीत् ॥ ६॥ गुरुक्रोधभीता: शिष्या रानिं वेद्गनध्येयत॥ ৩ ॥ अ्रसु यश्रः ग्रुतवृत्ते सां श्रियः सन्तु न तु भनिं विना स्वर्ग प्राप्तुया: ॥ च॥ दानोपभोगहीन: पुमाञ्ञ्वसद्नपि न जीवति ॥e॥ दीर्घसत्रमुपासते ये ब्रह्मचर्य चरन्ति॥ १०॥
11. Long may the great-king govern the earth according to law. 12. There was a mighty king Nala by name (नाम), son of Vīrasena. 13. The lion, satiated-with-the-blood-of-the-slain-gazelle, licked his mouth with his tongue. 14. Let the householder say to the guest: "where didst thou sleep during the night"? 15. The cowherd milked the cows twice daily. 16. The boy, beaten by his father, wept bitterly (भृश्म). 17. Whose daughter art thou, girl? 18. Know that that by which thou livest, and the whole world lives, is the world-spirit. 19. Having arisen in the morning, reverence the sun (सवितृ). 20. If you do not praise Rāma, there will be no salvation for you (use उ्र्रस्, in pres. opt.).

## Lesson XLI.

430. Verbs. Reduplicating Class. This class forms the presentstem by prefixing a reduplication to the root.*
431. The rules governing the reduplication are as follows:
432. The consonant of the reduplicating syllable is in general the first consonant of the root; thus, दा, दढा. But, (a) a non-aspirate is substituted for an aspirate; and (b) a palatal for a guttural

[^59]or ह्: thus, धा, द्धा; खिट्, चिखिट्; ही, जिड्री; (c) if the root begin with a sibilant followed by a non-nasal mute, the latter is repeated (with observance of $a$ ), not the sibilant; thus, स स , तासर.
2. A long vowel is shortened in the reduplicating syllable; and ₹ृ is replaced by ₹; thus, ददा and दधा above; भी, बिभी; भॄ, बिभृ.
432. The present-stem gunates the root-vowel in the strong forms; thus, बिभो, strong विभे; बिभृ, strong बिभर्.
433. The verbs of this class lose the न् from the endings of the 3 rd pl . in the active as well as in the middle; and in the 3 d pl . impf. act. always take उस्, before which a tinal radical vowel has guna; thus, त्रबिभरुस्-
434. Root भุ, 'bear, carry'. For 2nd and 3rd sing. impf. act., cf. §§ 122, 414.

Indicative.

1. विभर्म विभृवस् विभृमस् विभे विभृवहे विभृमहे

Active.
2. बिभर्षि बिभृथस
3. विर्मर्ति बिभृतस बिभृथ Middle. Imperfect.

1. नविभरम् च्रविभृव च्रबिभृम च्रबिभ्रि न्रबिभृवहि ॰भृमहि
2. ग्रविअ् च्र्रविभृतम् अ्रबिभृत अ्रबिभृथास् च्रबिभ्राथाम् ॰भृध्वम्
3. अ्रविभर् न्रविभृताम् अ्रबिभरस् अ्रविभृत अ्रविभाताम् ${ }^{\circ}$ त्र Imperative.
4. विभराएि विभराव विभराम विभर्रे बिभराव्वह बिभरामहै
5. विभृहि विभृतम् बिभृत बिभृष्व विभ्राथाम् विभृध्वम्
6. विभर्तु विभृताम् बिभ्रतु विभृताम् बिभ्राताम् विभ्रताम् Opt. act.: विभृयाम् etc.; mid.: बिम्रीय etc.
Part. act.: विभ्रत् (§ 259), f. विभ्रतो; mid.: बिभ्राए.
7. The roots 1 दा, 'give', and 1धा, 'put', lose their radical vowel in the weak forms, leaving the weak stems दट् and द!.

In the 2 nd sing. imv. act. they form देनि and धेहि. The inflection of धा is as follows:*

Indicative.
Active. Middle.


1. अर्धाम् च्रद्ध्व च्रद्धन च्रद्धि च्रद्ध्वहि च््द्धह्म
2. न्रद्धास् च्रधत्तम् न्रधत्त अ्रधत्यास् च्रद्धाथाम् अ्रधघ्वम्
3. अ्रद्धात् च्रधत्ताम् च्रद्धुस् च्रधत्त स्रद्धाताम् अ्रद्धत Imperative.
4. दधानि दधाव दधास दधे दधावहै दधामहै
5. घेहह धत्तम् धत्त धत्स द्वाथाम् धद्वम्
6. दधातु धत्ताम् द्धतु धत्ताम् दधाताम् द्धताम्
opt. act.: द्धाम् etc.; mid.: द्धीय etc.
Part. act.: द्धत्, f. द्धती; mid.: द्धान.
7. The root 1 दा is inflected in precisely the same way, but with change everywhere of ध् to दु, except where ध् belongs to the ending.
8. The root 1 हा, 'quit, abandon' (act.), drops the ज्रा in weak forms where the ending begins with a vowel, and in the opt.; thus, indic. 3rd sing. जहाति, pl. जहाति; impf. 3rd. sing. च्रजहात्, pl. त्रजहुस् ; opt. जह्यात्. The 2 nd sing. imv. is जहीहि or जहिfि. In the other weak forms before consonant-endings the stem is either जही or जहि; thus, जहीमस् or जहिमस्.
9. 1मा, 'measure' (mid.), and 2 हा, 'move, go' (mid.), form
[^60]मिमो and जिही before consonant-endings, मिम् and जिह् before vowel-endings; thus, 3rd persons indic. मिमीते, मिमाते. मिमते.
439. ङु 'pour, sacrifice' (act. and mid.), makes the 2nd sing. imv. जुहुधि; 3rd persons impf. च्रजुहोत्, त्रजुहुताम्, च्रजुहवुस्-
440. 1. भी, 'fear' (act.), may shorten its vowel in weak forms; thus, बिभीमस् or विभिमस्, बिभीयात् or विभियात्. - 2. ही, 'be ashamed' (act.), changes its weak stem जिही to जिहिय् before vowel-endings; thus, indic. 3rd persons जिहेति, जिहीतस्, जिहियति.

## Vocabulary XLI.

Verbs:
1 दा (dädāti, datté) give.

+ प्र entrust.
।धा (dádhäti, dhatté) put, place. + ग्रीि close, shut.
+ ㅋ्रा put on; (mid.) take, receive.
+ वि arrange, ordain.
+ सम् unite, put together; lay on.
1हा(jáhāti)quit, abandon, neglect.
ही (jihréti) be ashamed.
formed the ablution castomary at the end of religious pupilage.
Adj.:

देव, f. ०द्द, divine.
विश्शिष्ट, f. ${ }^{\circ}$ न्र, excellent, remarkable.

## Adv.:

सायम् at evening.

सातक m., one who has per-

## Exercise XLI.

## यद्दासि विशिष्टेम्यो यच्चाग्नासि दिने दिने। <br> तत्ते वित्तमहं मन्ये शेषं कस्यापि रच्चसि॥३०॥

यग्व काष्ठमयो* हृली यश्नचर्ममयो मृगः।
घग्य विप्रो इनधीयानस्त्रयस्ते नाम बिभ्रति॥ ३१॥
यः सर्वभूतेम्यो डसयं दत्त्वा प्रत्रजति तस्माद्यतेर्भूतानि न बिम्यति स च तेम्यो न बिभेति॥ ॥॥ सायं प्रातर्त्रह्मचारी प्रत्यहं समिधमग्नावादध्यात् ॥२॥ ये द्वे कालं विधत्तत्ते महती ज्योतिषी स्तवीमि ॥ ३॥ नैकं पुच्चमन्यस्मे दद्याद्यस्मात्प्रतिगृहीयदाद्वा॥ ४॥ यस्मान्महिषासु रात्सर्वें ऽपि देवा स्रविभयुस्तं शिवस्स पत्नो पार्वती न्यहन् ॥५॥ भिच्तां भवति (voc. sing. f.) देहीति च्रचियो भिचां चरन्द्रूयात्॥ है। कजा जरसा वाक्रान्तं पतिं पत्नी कदापि न जह्यात् ॥৩॥ यन भूषएालंकृतां कन्यां पिता यज्ञभूम्य/मृत्विजे ददाति स देवो विवाह उच्चते ॥ ־॥ श्नूनायातो (part., acc. pl.) दृष्द्रा चन्वियाविषू धनुषो: समधत्ताम् ॥ © ॥ प्रायग्चित्तार्थै इष्टशूतं घृताङ्रतीनां जुहुधि॥१०॥
11. Let the Adhvaryus pour the sacrificial offerings into the fire. 12. The seers ordain forty sacraments in the law-books (स्ग्रृंत). 13. Daçaratha entrusted his sons to Vasiṣṭa as scholars. 14. Meeting a woman in the forest, one should say to her: "Sister, be not afraid". 15. Let a Snātaka carry (wear) a garland, and an umbrella-and-shoes. 16. One who takes (part.) roots-fruits-or-grain from a strange-field, is to be punished. 17. Let the two doorkeepers close the door. 18. Do not neglect the teacher's command. 19. The royal-sage, who wore much jewelry, shone (वि-भा) with greatbrilliancy, like the sun. 20. The scholars who-bave-not-learned-their-lessons are ashamed before their teacher (acc. or gen.).

## Lesson XLII.

441. Verbs. Nasal class. All roots of this class end in consonants. As class-sign they insert a nasal before the final con-

[^61]sonant, unless one be there already (as in भझ्ञ); this nasal is adapted to the consonant, except in the strong forms, where it is expanded to the syllable न [ए], which bears the accent.
442. The combination of the final radical consonants with those of the personal endings is in accordance with the rules already given for the root and reduplicating classes.
443. Thus, युज् 'join'; strong stem युनज्, weak युज्•

Indicative.

Active.
युनर्ज्मि
युनचि
युनक्ति

युउज्वस् युञन्मस् युख्जे
युङ्क्घस् * युङ्क्य युड्दे
युङ्तस युजन्ति युङ्సे Imperfect.

 Imperative.

| युनजानि | युनजाव | युनजाम | युनजे | युनजावरहै | युनजामहै |
| :---: | :---: | :---: | :---: | :---: | :---: |
| युङ्णि | युङ्रम् | यङ़्र | युड्ञा | युञाथाम् | युङ्ग回म् |
| युךत্ডু | युङ्राम् | युअन्तु | घुड़नTम् | युज्ञाताम् | युजताम् | Opt.act.: युञ्ज्याम् etc.; mid.: युझीय etc. Part. act.: युअन्त्, f. चुजती; mid.: युजान.

444. Root सध् 'obstruct'; strong stem रुएाध्, weak रुन्ध् Indicative.
Active.
Middle.

[^62]
## Imperative.

रूएधानि रुएधाव रुएधाम रुएधि रूएधावहै रालामहे पुन्दि तन्द्धम् हन्द्ध रुन्त्व रन्धाथाम् बन्ध्व हराड्यु रन्द्धाम् रन्धन्तु रून्दाम् रान्धाताम् रन्धताम्

Imperf. act.: \#्रहुएधम्, त्रहुएत्, न्रहुएात्; न्रहान्छ्व etc.; mid.: च्रर्षन्ध etc. - 0pt. act.: बतन्धाम् etc.; mid.; रून्धीय etc. - Part. act.: रान्धत्त्, f. रून्धती; mid.: रून्धान.
445. Roots पिष्, 'grind, crush' (act.); and हिंस्, 'injure, destroy' (act.):

Imperfect.
न्रपिनषम् च्रपिंष्व ग्रपिष्म च्रहिनसम् च्रहिंस्व च्रहिंस्म न्र्रपनट् च्रपिंष्टम् च्रपिष्ट न्रहिनस् च्रहिंस्तम न्रहिंस्त च्रपिजट् च्रविंप्टाम् अप्रपिषन् च्रहिनस् or ॰नत् ऑ्यहिंस्ताम् च्रहिंसन्

Ind. 2nd persons: पिनच्ति, पिंश्डस्, पिंष्ठ; हिनस्सि, हिंस्सस्, हिंस्स. Imv. 2nd persons: पिएड्ढि, पिंट्टम्, पिंष्ट; - हिन्धि, हिंसक्, हिंस्त.
446. तृहु, 'crush' (act.), combines तृएाह् with ति and तु into तृएोढि and तृएढढ.

## Vocabulary XLII.

Verbs:
द्ध् (inddhé) kindle, light.
हिद्ध (chinátti, chinddhé) cut, cut off.

+ \#्रा take away, remove.
+ उद् exterminate.
जागरय (caus. stem) awaken.
पिष् (pinásti) grind, crush.
भञ् (bhanákti) break, destroy.
भिद्ध (bhinátti, bhinddhé) split.
भुज् (bhunákti, bhun̄kté) eat, enjoy. Perry, Sanskrit Primer.

घुज् (yunákti, yuñkté) join; yoke, harness.

+ नि appoint, establish.
रुध् (runáddhi, runddhé) obstruct, check; besiege.
शिष् (ginásṭi) leave, leave remaining.
+ वि set apart, distinguish.
हन् + सम् unite.
हिंस् (hinásti) injure, destroy.

Subst.:
च्रवस्थT f., condition, state.
उपस् f., dawn; also personified, Uşas, the Dawn.

कष्टक m., thorn; enemy.
ग्रTस m., bite, moutbful.
तष्डुल m., rice.
पातक $\mathrm{n} .$, crime.
पौच m., grandson.
बन्धु m., relative.

लेखन n., writing, copying.
हिमवन्त् m., the Himālaya Mts. Adj.:
उच्क्रित bigh.
चTच suitable for Kṣatriyas.
गृह्य domestic.
प्रतिकूल, f. ॰न्रा, unfavorable.
गुभ, f. च्रा, splendid, beautiful, excellent.

## Exercise XLII.

यद्घायति यत्कूरते धृतिं बध़ाति यच च। तद्वाम्नोत्ययत्नेन यो * हिर्नि न किंचन ॥३३॥ यस्सां यस्सामवस्यायां यत्करोति गुभागुभम्। तस्सां तस्सामवस्थायां तत्मलं समुपाग्युते ॥ ३३ ॥ दूत एव हि संधध्ते भिर्नंग्येव च संहतान्।
दूतस्तल्कुकते कर्म येन भिद्यन्ते वा न वा ॥ ३४ ॥
ये गा हिंसन्ति तेषां** गरीयः प्रायश्चित्तं विद्धति तस्माद्रां मा हिन्धि॥१॥ जीवत्पुत्रोचो वर्षशतं निष्कएकं राज्यं भुख्धेति कवयो महाराजमस्तुवन् ॥ २॥ यथा वातो बलेन वृत्तान्भनत्तयवं बं मे द्विषो भङ्धि ॥ ३ ॥ रऐ शूर्नुभिर्युध्यमानः मूरः कांश्चिदिधुभिरभिनल्कषषां चिन्मूर्धह्हसपादादिकमसिनाच्छिनत् ॥ \& ॥ प्रातरश्विनावुषसा खस्ता
 भूमिदानमाच्चिम्दाए् अ्चि्दिमानं वातुमोदते स पद्धभिर्महापातके: संयुत्तः स्यात् ॥ ई ॥ छ्चहो प्रतिबूलो विधिर्विशिनष्टि मनोरजं मे ॥७॥ यन पिनादीनां बन्धूनां जिरांसि भिन्दन्तो बदतीं कन्यां बलाड्डरन्ति तं चानं विवाहमृषयो विदुः॥ ॥०॥
11. After Jayasinha had long besieged Girinagara, he destroyed

[^63](भज्) it at last. 12. An ascetic shall eat only 240 mouthfuls in a month (loc.). 13. "Kindle the fire; cut branches for firewood (समिधर्थम्); milk the cows; grind grain": thus said one priest to) another early in the morning. 14. The teacher entrusted (नि-युज्) the scholars with the copying of the books (cpd., dat.). 15. The mountain-range Himavant checks the course of the clouds with its exceedingly-high peaks. 16. The doers-of-right (०कृत्) are happy in Heaven, enjoying the fruits-of-their-works. 17. A king who has conquered a foreign realm must not exterminate the royal-family. 18. Aryans must kindle the domestic-fire at the time-of-the-wedding. 19. Women pounded the rice with pestles.

## Lesson XLIII.

447. Verbs. Perfect-System. In the later language the perfectsystem comprises only an indicative mode and a participle, each both active and middle. Its formation is essentially alike in all verbs; its characteristics are: 1.reduplication; 2. distinction of strong and weak forms; 3. endings in some respects peculiar; 4. the frequent use of the union-vowel $i$.
448. Reduplication. 1. Initial consonants are reduplicated according to the rules given in Less. XLI for the reduplicated pre-sent-stem.
449. Medial and final vowels, short and long, are represented by the corresponding short vowel, diphthongs by their second element;
 reduplicated present-stem. Thus, क्रम्, चक्रम् ; स्था, तस्था; सिच्, सिषिच् ; सेव्, सिषिव् ; गा, जगा; कृ, चकृ.
450. Initial \#्र, followed by a single consonant, becomes ت्रा (through \#्र-च्र); thas, च्रद्, च्राद्.
451. Initial \& and उ follow the same analogy; but in the strong
forms, where the root-vowel is ganated, the reduplicating vowel is protected from combination by the insertion of य् or व्; thus, इब्, strong perfect-stem द्येष्, (i-y-eṣ) weak द्रेष्, (i. e. $i$-is); उच्, strong उवोच् ( $u-v-o c$ ), weak ऊच् ( $u-u c$ ).
452. Roots beginning with vowels long by nature or position do not in general make the ordinary perfect-system, bat use instead a periphrastic formation (see below). But \#्राप् is an exception, making the constant perfect-stem ت्रTप् ; and a few roots with initial ت्र or $\overline{\text { F }}$ show the anomalous reduplication छ्रान् in the perfect.*
453. Strong and weak forms. In the three persons sing. act. the root-syllable is accented, and exhibits usually a stronger form. As regards the strengthening:
454. In roots with medial vowels long by nature or position, and in those with initial ت्र, the difference of strong and weak forms does not appear, except in accented texts.
455. Medial and initial vowels are gunated, if possible, in the strong forms; thus, भिद्, w. बिभद्रि, s. बिभेद्; द्षष्, w. रूष्, s. द्येष् ; उच्, w. ऊच्, s. उवोच् (§ 448,4$)$.
456. Medial \#्र before a single final consonant is vriddbied in the 3rd pers., and optionally in the 1st; thus, from पच्, in 1st sing. either पपच् or पपाच्, in 2nd पपच्, in 3rd पपाच्.
457. A final vowel takes either guna or vrddhi in the 1st person, guna in the $2 \mathrm{nd}, v r d d h i$ in the 3 rd ; thus, from नी, in 1st निने or निने, 2nd निने, 3 rd निने.
458. The root भू makes, irregularly, the perfect-stem बभू, and adds व before a vowel-ending.
459. Some roots, instead of strengthening the vowel in the

[^64]strong forms, weaken it in the weak forms; some few even do both. See below.
452. Personal Endings. The perfect-endings are these:

Active.

| 1. $a$ | $v \dot{a}$ | $m a \dot{a}$ | é | váhe | máhe |  |
| :--- | :--- | :--- | :--- | :--- | :--- | :--- |
| 2. tha | áthus | $\dot{a}$ | sé | $\dot{a} t h e$ | dhvé |  |
| 3. | $a$ | átus | ús | é | áte | ré |

But roots ending in $\bar{a}$ take $\bar{a} u$ in 1st and 3rd sing. act.; thus, स्था, तस्थौ.
453. Union-vowel. The endings beginning with consonants are in classical Sanskrit usually joined to the base by the unionvowel द. The most important rules for the use of ₹ are as follows:

1. The रे of 3 rd pl. mid. always has द्र before it.
2. The other endings beginning with consonants, except थ, take it in nearly all verbs. But it is rejected throughout (except from रे) by eight verbs: viz. l दृं 'make', भॄ 'bear', सृ 'go', 2वृ 'choose', द्रु 'run', श्रु 'hear', स्तु 'praise', स्रु 'flow'.
3. For its use or omission in 2 nd sing. act. the rules are too complicated to be given here.
4. With the union-vowel द् a final radical द् or f is not combined into $\mathcal{f}$, but becomes य् or (if more than one consonant precede) द्य् ; thus, from नी, निन्यव ni-ny-i-va.

## Examples of inflection. A. Roots in final vowels.

455. I. Roots in द्र or §. The ए and ऐे of gunated and vriddhied vowels become त्रय् and ت्राय् before the vowel beginning an ending. See also § 454.

Thus, 1. नो: Act.: Sing. 1. निनय or निनाय, 2. निनयिय or निनेय, 3. निनाय; du. 1. निन्यिव, 2. निन्ययुस्, 3. निन्यतुस्; pl. 1. निन्यिम, 2. निन्य, 3. निन्युस्. Mid.: Sing. 1. निन्ये, 2. निन्घिपे, 3. निन्ये;
du．1．जिन्यिहै，2．निन्याथे，3．निन्याते；pl．1．निन्यिमहे，2．निन्यिष्छे， 3．निन्यिरे．

2．क्री：Act．：Sing．1．चिक्रय or चिक्राय，2．चिक्रयिथ or चिक्रेथ， 3．चिक्राय ；du．1．चिक्रियिव，2．चिक्रियथुस्，3．॰्यतुस् ；pl．1．चि－ क्रियिम，2．चिक्रिय，3．चिक्रियुस्．

456．II．Roots in उ or ऊ follow the model of the last－mentioned． Thus，सु：Act．：Sing．1．तुष्टव or तुष्टाव，2．तुष्टोथ（not तुष्टविथ－ see § 453，2），3．तुष्टाव；du．1．तुष्टुव，2．तुष्टुवथुस्，3．तुष्टुवतुस्－लू： Act．：du．लुलुविव etc．

457．भू is irregular in the perfect．（Cf．§ 450）：
Active．
1．बभूव बभूविव बभूविम बभूवे
2．बभूविय बभूवथुस् बभूव बभूविषे
3．बभूव बभूवतुस् बभूवुस् बभूवे
458．III．Roots in F尺．1． 1 कृ（see § 453，2）：
$\begin{array}{llllll}\text { 1．चकर，चकार } & \text { चकृव } & \text { चकृम } & \text { चक्रे } & \text { चकृवहे } & \text { चकृमहे } \\ \text { 2．चकर्थ } & \text { चक्रणुस् } & \text { चक्र } & \text { चकृषे } & \text { चक्राथे चदृ } & \text { चकृष्वे } \\ 3 . \text { चकार } & \text { चक्रतुस् } & \text { चक्रुस् } & \text { चक्र } & \text { चक्राते चक्रिरे }\end{array}$
So also भॄ，सॄ，2वृ＇choose＇．2．The other roots in 尹尹 make the first persons thus：from धृ，द्धर or द्धार，दध्रिव，दध्रिम；द्रे， दध्रिवहे，दध्रिमहे．

459．If the final $\overline{\text { E }}$ be preceded by more than one consonant， the formation is as follows：स्मृ，1．सस्मर or सस्मार，2．सस्मर्थ， 3．सस्मार ；du．सस्मरिव，सस्मरथुस्，etc．－the ₹ं being gunated．

460．IV．Roots in ग्रा（including those written by the natives with ए or ऐ or त्रो）．These take च्री in 1st and 3rd sing．act．；and


| 1．दर्धौ | दधिव दधिम दधे दधिवहे दधिमहे |
| :--- | :--- | :--- | :--- |
| 2．दधाथ，दधिथ दधथुस द्ध | दधिषे दधाथे दधिक्वे |
| 3．द्धौ | द्धतुस् दधुस् दधे दधाते दधिरे |

2．प्या，छा，and similar roots，make their weak forms from the
simpler root-forms पी, ह etc.; and छा makes its strong forms also from ह; thus, जुहव or जहाव etc.

## B. Roots in final consonants.

46I. I. With medial vowel capable of guna.

1. भिट् : Act: Sing. 1. बिभेद, 2. बिभेदिए, 3. बिभेद् ; du. बिभिfद्व etc.; pl. बिभिदिम etc. Mid.: धबमिदे etc. 2. So from तुद्: तुतोद् etc.; 3. from दृम्: 1. ददर्श, 2. ददर्श्शिय or ढ्र्ठ, 3. ददर्श; du. द्दृशिव etc.
2. Il. With initial vowel capable of guna.
3. द्ष्: Sing. 1. दूयेष, 2. दूयेषिथ, 3. द्रयेष; du. 1. ई्रषिव, 2. ई्वथुस्, 3. ई्वतुस्; pl. 1. ई्रिम, 2. ई्ष, 3. ई्षुस्. 2. उच्: उवोच etc. 3. The root द्, 'go', also follows this rule, forming द्याय etc., 3rd. pl. ई्युस्. 4. मच् makes (see §448, 5) च्रानर्च, ग्रानर्चिथ etc.
4. III. With initial $\bar{N}^{-}$

त्रस्, ग्रास etc.; च्रद्, त्राद् etc. But ت्रश्प (originally त्रंश्य) makes ज्रानंघू etc. $(\S 448,5)$.
464. IV. With medial ت才्र.

1. क्रम्: Act.: sing. 1. चक्रम or चक्राम, 2. चक्रमिय, 3. चक्राम; du. चक्रमिव etc. Mid.: चक्रमे etc.

Thus all such roots beginning with more than one consonant, or with an aspirate, a guttural mute, or ह्.
465. 2. Roots in general having medial \#ुर्र before a single final consonant, and beginning also with a single consonant which is repeated unchanged in the reduplication - i. e. not an aspirate, a guttural, or ह् - contract with the reduplication into one syllable, with ए as its vowel, in the weak forms; and this is allowed also in 2nd sing. act. when the union-vowel द is taken.* Thus, पच्, 8. पपच् and पपाच्, w. पेच् :

* Several roots not having the form here defined are said to undergo the same contraction, most of them optionally.

| पपच, पपाच | पेचिव | पेचिम | पेचे | वहे | पेचिमहे |
| :---: | :---: | :---: | :---: | :---: | :---: |
| पपक्य, पेचिए | पेचथुस् | पेच | पेचिषे | पेचाथे | पेचिध्षे |
| पपाच | पेचतुस् | पेचुस् | पेचे | पेचाते | पेचि |

466. 3. Certain roots beginning with व $v a$ (also one with य $y a$ ) and ending in one consonant, reduplicate with the syllable 3 (the one root just meutioned, with द्), and abbreviate the व (य) of the root to $\mathbf{3}(\mathbf{Z})$ in weak forms. They are treated like roots with initial 3 (ट्: § 463) but retain the full root form in the strong persons. These roots are वच्, वढ्, वप्, वश्, वस् 'dwell', and वह्; also यज्. Thus, वच्: Act. sing. 1. उवच or उवाच, 2. उवकथ or उवचिय, 3. उवाच; du. ऊर्धचव ( $u-u c-i-v a)$ etc. Mid. ऊचे etc. - यज्: Act. sing. 1. द्यज or द्ययाज, 2. द्यमष्ठ or द्ययजिथ, 3. द्याज; du. र्दिज etc. Mid. र्दे etc.
1. 4. Several roots which have medial च्र between single consonants, but cannot follow the rule of § 465, drop oat the ت才 from the weak forms. These roots are, in the classical langaage, खन्, गम्, घस्, हन्; and also जन्, which might be expected to follow § 465. They form the weak stems चखू, जग्म्, जच्, जध्त् ; and जज्. Thus, चखन or चखान etc., चखिव etc. हन् makes its strong stem जघन् and जघान्.
1. 5. The roots व्यध्, स्वप्, and one or two others, reduplicate from the semivowel, and contract य and व to द् and उ in weak forms. Thns, strong सुष्वप् or सुष्वाप्, weak सुषुप् .
1. 2. The root ㅋ्रह्, 'speak', is found only in this tense, and only in the following forms: sing. 2. अ्रात्य, 3. न्राह; du. 2. न्राहथुस्, 3. च्राहतुस् ; pl. 3. ग्राहस्. These forms have only the value of the present. - 2 . The root 1 विट्, 'know', makes a perfect without reduplication, but otherwise regular, which has only present-value; see § 417. 2 विट्, 'find', forms the regular विवेद.
1. The roots चि, चित्, जि, and fह, form as perfect-stems चिकि, चिकित्, जिगि, and जिघि.
2. Perfect participle. 1. Active. The ending of the pf. part. active is वांस् (mid. वत्, w. उष्), which is added to the weak per-fect-stem.* When this is monosyllabic the union-vowel द् is inserted (but not in the weakest cases, before उष्). Thus, $a$. from द्, strong stem of part. ईषिवांस्, mid. ईीषवत्, w. द्रुष्; from पच्, पेचिवांस्, पेचिवत्, पेचुष्; from बच्, ऊचिवांस्, ऊचिवत्, ऊचुष्; from दा, ददिवांस्, दद्वित्, दुधुष्. But, from नो, निनीवांस्, निनीदत्, जिन्युष्; from स्रु, तुष्टुवांस्, तुष्टुवत्, तुप्टुवुष्; from भिद्, बिभिद्वांस्, बिभिद्वत्, बिभिदुष्. - b. The root गम् makes as its strong stem of pf. part. जगिमवांस् or जगन्वांस्, mid. जगिमवत् or जगन्वत्, weakest only जग्मुष्, Similarly, from हन्, जघ्चिवांस् or जघन्वांस्, जघिवत् or जघन्वत्, इघ्जुष्, - c. 1 विद्, 'know', makes विद्दांस् etc.; 2विद्ह, 'find', विविद्दांस् etc.
3. Middle. The pf. part. middie is made with the suffix \#्रान, which is added to the weak stem as this appears in the middle voice; thus, बुध्, बुबुधान; धा, द्धान; कृ, चकाएए नी, निन्यान; तन्, तेनान.

## Periphrastic Perfect.

472. Most roots beginning with a vowel long by nature or position adopt a periphrastic formation in the perfect tense; the same is also taken by the secondary conjugations, and optionally by a few primary roots not falling in the above category. It is made as follows:
473. To the accusative of a derivative noun-stem in न्र्रा, made from the present-stem which is the general basis of each conjugation, are added, for the active, the perfect active forms of कृ or न्र्रस् (or, very rarely, of भू); for the middle, only the perfect middle forms

[^65]of कृ. Thus, from चोरायति, pf. चोरयामास or चोरयांचकार; from ई्त्, ईत्वांचक्रे.
474. Force of the Perfect. In classical Sanskrit the perfect coincides in meaning with the imperfect, as a tense of narration, but is less often met with.

## Lesson XLIV.

475. Verbs. Future-System (and Conditional). The verb has two futures: I. The simple, or $s$-future, which is by far the older, and much more common, than the other; and II. the periphrastic future.
476. I. Simple Future. This tense contains an indicative mode and a participle, active and middle. It may be made from all verbs. The tense-sign is the syllable स्य, added to the root either directly, or by the union-vowel < (in the latter case becoming द्ष्य). The root has the guna-strengthening when possible; and some roots with medial $\overline{\text { F }}$ gunate with T instead of त्रश्र. The inflection is precisely like that of the present indicative of a verb of the $a$-conjugation; thus, from भू, भविष्यति, ॰ते.
477. When द is not taken, fiual radical consonants suffer the same changes before स्य as before $\mathbb{Z}$ in the inflection of the rootclass or reduplicating or nasal class. Thus, from दुह्, धोच्यति; मुच्, मोच्यति; भिद्, भेत्यति; रूध्, रोत्सति; नम्, नंस्यति; लिह्, लेच्यति; दूष्, द्वेच्यति; दूश्, द्र च्यति. The root वस् 'dwell', makes वत्सति.
478. 479. Most roots ending in vowels reject इ; thus, दा, दास्यति; गा, गास्यति; जि, जेप्यति; श्रु, ग्रोष्यति. 2. But all roots in ₹ take ₹; thus, कृ, करिष्यात; तृ, तरिष्यति; and also the roots घी (शयिष्यात) and भू (भविष्यति). 3. ग्रह् makes ग्रहीष्यति.
1. In general, the verbs which take ; in the infinitive and periphrastic future (see below), take it also in this tense. But the accordance is far from complete; and these parts should be learned, as a matter of usage, for any given verb.
2. Stems of causative inflection, and denominatives in \#्रय, make their future-stems in ₹्रयिष्य; thus, चुर्, चोरयिष्यति.
3. Participle. The participles, act. and mid., are made from the future-stem precisely as from the present-stem; thus, दा, दासन्त् (f. ०स्सती), दास्समान; कृ, करिष्यन्त्, करिष्यमान. Cf. §§ 260, 262.
4. Conditional. A tense called the conditional (indic. only) is made from the stem of the simple future precisely as the imperfect is made from the present-stem, and similarly inflected. Thus, \#्रदास्यम्, च्रर्करषष्यम् ; न्रद्सासे, च्रकरिष्ये. It is of extremely rare occurrence.
5. II. Periphrastic Future. This tense, which is allowed to be made from all verbs, contains a single indicative tense, active,* It is formed by the nomen agentis in तृ, having the value of a future active participle, to the nom. sing. of which (ता) are added, in the 1st and 2nd persons of all numbers, the corresponding inflected forms of the pres. of 1 ु्रस् 'be'. In the 3 rd persons the nomen agentis is used alone, in the proper number, without the anxiliary.
6. The root has in most cases the same form before the suffix तॄ which it takes before the तुम् of the infinitive. Thus, गातृ; जि, जेतृ; ख़ु, स्टोतृ; भू, भवितृ; कृ, कर्तृ; कथय, कथयितृ.
7. The inflection is then as follows:
[^66]
## 1. कर्तासि कर्तास्वस् कर्तास्मस् <br> 2. कर्तासि <br> कर्तास्सस् <br> कर्तास <br> कर्तारी कर्तारस् <br> Aorist-System.

486. The aorist comprises three quite distinct formations, each with certain sub-varieties; but all are bound together into one complex system by certain correspondences of form and meaning. In classical Sanskrit aorists are comparatively rare. Their value is quite that of impf. or pf. as tenses of narration. But they are used also (though not nearly so often as the prohibitive opt.) with the particle मा, in probibitions, the augment being then omitted; thus, मा दा: 'do not give'; मा भैपी: 'do not fear'. With this exception the aorist always has the augment in classical Sanskrit. The tense comprises, in the later language, only an indicative mode.* The main varieties of aorist are three: I. Simple Aorist; II. Reduplicated Aorist; III. Sibilant Aorist.
487. I. Simple aorist. (1) Root aorist. This aorist is precisely like an imperfect of the root-class. It is limited to the active roice of a few roots in ॠ्रा, and of भू. E. g.

1 दा सू

1. न्रदाम् च्रदाव च्रदाम च्रभूवम् न्रभूव च्रभूम
2. च्रदास् च्रदातम् च्रदात
3. च्रदात् च्रदाताम् च्रदुस् च्रभूत् च्रभूताम् न्रसूवन्

Like दा: धा, न्रधात्ः स्था, ت्रस्थात्; पा, अ्यपात्; गा 'go', 习्रगात्.
488. (2) The $a$-aorist. This is like an imperfect of the $\alpha$-class, active and middle. Thus, from सिच्, 1st persons च्रसिचम्, च्रसिचTच, अ्रसिचाम; अ्र्रसचे, न्रसिचार्वह, असिचामहि. In general the root

* The precative is strictly a peculiar aor. optative; but it is so rare that its formation need not be explained here.
assumes a weak form；but three or four roots in final $\boldsymbol{F}$ take guna． Thus，आप्，अ्रापत्；गम्，उ्रगसत्；भ्रंश्，ग्रक्रशूत् स सुच्，अ习习习त् ； सढ़，च्रसदत् ；शक्，ॠ्रश्कक्् संस्，अ्रस्तसत्．－Irregular：ब्या，ॠ－ ख्यत् ；हा，न्रहत् ；ग्वा，अं्रन्यत् ；शास्，च्रशि्यित् ；2न्म्यस्＇throw＇，न्रा－ स्थत्（anomalous）．वच्，makes च्रवोचत्，and पत्，अम्रपत्，which， with one or two others，were doubtless originally reduplicated aorists．

489．II．Redaplicated Aorist（3）．This aorist differs from all others in that it has come to be attached nearly always to the deriv－ ative（caus．，etc．）conjugation in ₹य，as its aorist．The connection is not formal，as the aorist is not made from the stem in F्मय，but from the root．Its characteristic is a reduplication，of quite pe－ culiar character．

490．The reduplicated aorist is very unusual in classical San－ skrit，and it will be sufficient for the present to give an example or two of its formation．Thus，जन् makes अजीजनत् ；स्पृश्，अर्रि－ स्पृश्यत् ；स्था，न्रतिष्ठिपत्．The inflection is the usual one of imper－ fects of the $a$－conjugation．

49I．III．Sibilant Aorist，of four varieties．（4）The $s$－aorist． The tense－stem is made by adding स् to the augmented root，which usually has its vowel strengthened．E．g．नी：Act．：sing．1．अनने－ पम्，2．न्रनेषीस्，3．च्रनेषोत् ；du．1．अ्रनेष्व，2．च्रनेष्टम्，3．ग्रनेधाम्； pl．1．च्रनेष्म，2．च्रलेष्ट，3．च्रने पुस् Mid．：sing．1．ग्रनेषि，2．चन्रनेषास्， 3．अ्रनेष्ट；du．1．च्रनेष्प्वहि，2．च्रनेषाथाम्，3．च्रनेषाताम्；pl．1．त्रने－ कहि，2．ॠनेढूम्，3．च्रनेषत．－लभ्（mid．only）：sing．1．अ्रलप्सि， 2．न्रलधास्，3．अ्रल्ध etc．

492．（5）The $i$ is－aorist．The tense－stem is made by adding स् by means of an inserted द．The root is generally strengthened． E．g．पू＇purify＇：Act．：sing．1．अ्रपाविषम्，2．ॠपावीस्，3．अपा－ वीत्；du．1．स्नपाविप्व，2．अ्रपाविप्टम्，3．०प्टाम् ；pl．1．० दिष्म， 2．०विष्ट，3．दिषुस्．－Mid．sing．1．ऊपविषि，2．अपाविछास्，3．ग्र－

पाविष्ट; du. 1. ०विष्वहि, 2. ०विषाथाम्, 3. ॰ताम्; pl. 1. ०विष्महि, 2. ०विढ्ूम्, 3. ०विषत. - This is the only aorist of which forms are made in the secondary and denominative conjugations (but for causatives and denominatives in \#्रय, cf. § 489).
493. (6) The sis-aorist is active only, the corresponding middle being of the $s$-form. An example will suffix herc. या: sing. 1. ت्रयासिषम् etc., quite like the inflection of the $i s$-aorist.
494. (7) The $s \alpha$-aorist. दिश्: Act. sing. 1. उत्रदिच्चम्, $2 . \circ$ चस्, 3. ${ }^{\circ}$ चत् ; and so on, like an impf. of the $a$-conjugation. But in the mid. the grammarians prescribe the 1 st. sing. न्रदि चित, and 2 nd and 3rd du. त्रदिच्चाथाम् and ॰ताम्.
495. Aorist Passive. Generally the middle forms of aorists 4, 5, or 7 , are used also for the passive. Roots which do not ordinarily take aorists of these forms, may make them like 4 or 5 especially for the passive.
496. But a 3rd pers. sing., of peculiar formation, has become a recognized part of the passive conjugation. It is formed by adding \& to the root, which takes also the augment, and is usually strengthened, in some cases by guna, in others by vrddhi. After final त्रा is added य्. Thus, नी, न्रनायि; श्रु, अ्रश्रावि; कृष, त्रकारि; वच्, अ्रवाचि; - but दम्, अ्रदमि; दृश्, च्रदर्शि; दा, \#्रदायि.

## Lesson XLV.

## Derivative or Secondary Conjugations.

497. Secondary conjugations are those in which a whole system of forms, more or less complete, is made from a derivative conjugation-stem, this whole system being usually connected with a certain definite modification of the original radical sense. These conjugations are: I. Passive. II. Intensive. III. Desiderative. IV. Causative. V. Denominative.
498. I. Passive. The present-system of the passive has been described; as also the peculiar 3rd pers. sing. used as aor. pass., the past pass. participle in त or न, and the fut. pass. participles or gerundives. In all other parts of the verb middle forms are used, if necessary, with passive meaning.
499. II. Intensive. The intensive conjugation signifies the intensification or the repetition of the action expressed by the primary conjugation of a root. Forms outside the present-system are too rare to need notice here; indeed, even within that system they are by no means common in the later language. Intensives fall into two classes.
500. 501. The verbs of the first class (only act.) form their in-tensive-stem by reduplication, and the reduplicating syllable is strengthened. $a$. Radical \#्र and ₹ं are reduplicated with न्र्रा, द and ई with ए, उ and ऊ with स्रो; thus, वावढ्, दाधृ, नेनी, शोगुच्. $b$. Sometimes the reduplicating syllable has a final consonant, taken from the end of the root; thus, चर्चश, मर्मृज्. c. Sometimes the reduplication is dissyllabic, an $i$-vowel being inserted after the final consonant of the reduplicating syllable; thus, वरीवृत्. The model of inflection is the present-system of the reduplicatingclass, but deviations are not rare; in particular, an f is sometimes inserted between stem and ending.
1. 2. From the intensive-stem as just described may be formed another, formally identical with a passive-stem, by the suffix य. It takes middle inflection, but has no passive value, being used precisely as is the intensive just mentioned. Thus, मृज्, मर्मृज्यते.
1. A few intensives, having lost their value as such, come to be used as presents, and are treated by the native graminarians as simple roots. Thus जागृ, really intensive of गृ 'wake', is assigned to the root-class: pres. जार्मि etc., du. जागृवस् etc.; impf. 1. \#्रजागरम्, 2. \#्रजागड, 3. अ्रजागः ; du. त्रजागृव etc. So
also दरिद्रा, intens. of द्रT 'run', used as a present with the sense 'be poor'. निज् 'wash', and some others, use the intensive present-system in the same way, and are assigned to the reduplicating class; thus, 3 rd sing. नेनेक्ति, 3 rd pl . नेनिज्जि.

Intensive forms outside the present-system are very rare.
503. III. Desiderative. By this conjugation is denoted a desire for the action or condition denoted by the simple root; thus, पिबामि 'I drink', desid. पिपासार्ाम 'I wish to drink'.
504. To form the desiderative-stem the root is reduplicated, and adds स, sometimes द्ष . The consonant of the reduplication is determined by the usual rules; the vowel of reduplication is $\boldsymbol{\varepsilon}$ if the root has an $a$-vowel, an $i$-vowel, or $\neq$, and उ if the root has an $u$-vowel. Thus, या, fियासति; नी, निनीर्षति; भू, बुभूर्षति; कृ, चिकोर्षतति; भिद्, विभित्सति; तिज्, तितिचते.
505. A number of roots form an abbreviated desiderativestem; thus, ग्राप्, द्रप्सति; दा, दित्सति.
506. The conjugation in the present-system is like that of other $a$-stems. Outside of that desiderative forms are quite infrequent. The perfect is the periphrastic. The aorist is of the $i s$-form; thus, ईेप्स, ऐप्सिषत् ; न्रतितिच्चिष्ट. The futures are made with the auxiliary vowel द्; thns, ईप्सिप्यकि, ईैप्तितारि. The verbal nouns are made with द in all forms where that vowel is ever taken. A passive may be made; thus, र्दू飞ती 'it is desired to be obtained'; part. दू\{प्सत.
507. IV. Causative. 1. The present-system of the causative has been treated of already. 2. The perfect is the periphrastic, the derivative noun in \#्या being formed from the causative-stem; thus, धारयां चकार. 3. The aorist is the reduplicated, made in general directly from the root, and formally unconnected with the causative-stem; thus, घॄ, अदीधरम्, अ्रबूभुवम्. In a few instances, where the root bas assumed a peculiar form before the causativesign, the reduplicated aorist is made from this form, not from the
simple root; thus, स्या, स्लापयति, न्यनिष्ठिपत्. 4. Both futures are made from the causative-stem, the auxiliary द् replacing the final च्र; thus, धारंयप्यति, धारयितास्मि. 5. The verbal nouns and adjectives are in part formed from the causative-stem in the same manner as the futures, in part from the causatively strengthened root-form; thus, pass. part. ग्रावित; fut. pass. part. (gerundive) तर्पयितव्य, स्थाप्य; inf. जोर्षयतुम् ; gerund सादयित्वा, ॰स्साप्य, ॰गम匂 (§ 310).
508. Cansative passive and desiderative. These may be made from the causative-stem as follows. 1. The passive-stem is formed by adding the usual passive sign य to the causatively strengthened root, the syllables ت्रय being omitted ; thus, धार्यते. 2. The desider-ative-stem is made by reduplication and addition of the syllables द्व, of which the द् replaces the final च्र of the causative-stem; thus, दिधारयिषति, बिभावर्वषति. This is a rare formation.
509. V. Denominative. A denominative conjugation is one that has as basis a noun-stem. In general, the base is made from the noun-stem by means of the conjugation-sign य, which has the accent. Intermediate between the denominative and causative conjugations stands a class of verbs plainly denominative in origin but having the causative accent. Thus, from मन्त्र, मन्त्यते mantráyate; from कीर्ति, कीर्तयति kirtáyati. See § 76.
510. The denominative meaning is of the greatest variety; e. g. 'be like', 'act as', 'regard or treat as', 'make into', 'desire, crave' - that which is signified by the noun-stem. Examples: from तपस् 'penance, asceticism', तपस्सति 'practise ascetism'; from नमस्, नमस्यति 'honor'; कृष्लायते 'blacken'; छम्रायर्वति 'seek horses'; गोपायति 'play the herdsman, protect '; वसूयति'desire wealth'; भिषज्यति 'play the physician, cure'; पुन्तकाक्यति 'desire a son', from the poss. cpd. पुन्रकाम 'desiring a son'.

## Glossary to the Exercises.

For the alphabetic order of Sanskrit words see p. xii.

## I. Sanskrit-English.

Adjectives in $-a$ form their feminine in $-\bar{a}$, unless otherwise stated.
akṣa m., die, dice.
akṣan (akṣi: 275) n., eye.
agni m., fire; as n. pr., Agni, the god of fire.
agnihotrin m., a kind of priest.
agra n ., front; tip, end.
añga n., limb; body.
angiras (253) m., certain mythical characters.
añjali m., a gesture (Voc. 37).
aṇu a., small; as n., atom.
atas adv., hence.
ati adv., across, past; in cpds, to excess.
atithi m., guest.
atra adv., here, hither.
atha adv., then; thereupon.
atharvaveda $m$., the fourth Veda.
adas (asāu: 287) pron., that one; so-and-so.
adya adv., to-day.
adyatana adj., of to-day.
adroha m., faithfulness.
adharma m., injustice, wrong.
|adhas adv., below, down.
adhastāt adv., below; prep., w. gen., underneath.
adhi adv., over, above, on.
adhika a., additional ; superior.
adhīta part. of adhi-i.
adhunā adv., now
adhvaryu m., priest who recites the Yajurveda.
Ґ an (ániti: 429) breathe; -+ pra breathe; live.
$a n$, before cons. $a$, negative prefix.
anaduh (278) m., ox.
anantaram adv., after, immediately afterward; as prep., w. abl., right after.
anartha m., misfortune.
anavadya a., faultless.
anahilapāṭaka n., n. pr., a city.
anu adv., after, along, toward.
anukūla a., favorable; as n., favor.
amū̄̄ā f., permission.
anurūpa a., suitable.
aneka a., sereral.
anrta n., untruth.
anta m., end; in loc., at last.
antara a., inner; as n., interior, middle; interval, difference; occasion, juncture. Cf. 375, 4. andha a., blind.
andhra m., n. pr., a people. anna n ., food, fodder.
anya (23I) pron. adj., other. anyatra adv., elsewhere.
anvañc (272) a., following.
anvaya m., descendant, progeny. ap (277) f. pl., water.
apara (233) pron. adj., hinder; other.
api (190) adv., unto; further; as conj., also, even.
apsaras f., heavenly nymph.
abhaya n ., feeling of safety; safety.
abhi adv., to, unto.
abhiprāya m., plan, design; view.
abhyāsa m., study, recitation.
amrta a., immortal ; as n., nectar. $a m b \bar{a}$ (273) f., mother. ayam same as idam.
ari m., enemy.
artha m., purpose; meaning; wealth.
$\sqrt{ }$ arthaya (den.: artháyate) ask for (w. two acc.); +pra idem.
aryaman (284) m., n. pr.
$\downarrow$ arh (arhati) deserve; have a right to ; w. inf. (320), be able.
alam adv., enough; very; w.instr., enough of, away with; w. dat., suitable for.
ali m., bee.
ava adv., down, off.
avaçya a., necessary. arasth $\bar{a}$ f., condition, state. acāñc (272) a., downward.
$V 1 a_{¢}$ (açnuté) acquire, obtain; - + sam-upa idem.
$V^{\prime} 2 a_{\text {ç }}$ (açnáati) eat; caus. (äcáya$t i)$ make eat, give to eat.
açīti (332) num., eighty.
açru n., tear.
açva m., horse.
açvin m. du., n. pr., the Açvins (the Indian $\Delta$ iós кoũpor).
ast!a (332) num., eight.
asțādaça (332) num., eighteen.
asțäviñcati $(329,332)$ num.,twentyeight.
V1as (ásti: 426) be, exist.
$V$ 2as (ásyati) throw, hurl;

+ abhi repeat, study, learn; $+n i$ entrust; $-+p r a$ throw forward or into.
asi m., sword.
asura m., demon.
asāu same as adas.
asthan (asthi: 275) n., bone.
asmad same as vayam; as stem in cpds, ef. 352, 4.
ahan (ahar, ahas: 271) n., day.
aham (223) pron., I.
ahita a., disagreeable.
aho excl., oh! ab!
ahorātra n., a day and a night.
$\bar{a}(130)$ adv., hither, unto; as prep.,
w. abl., hither from; until.
$\bar{a} k a ̄ r a \mathrm{~m} .$, form, figure.
$\bar{a} k a c ̧ a \mathrm{~m}$, air, sky.
$\bar{a} k r s t!a$ part. of $\bar{a}-k r s$.
$\bar{a} k r a ̄ n t a$ part. of $\bar{a}-k r a m$.
āgamana n., arrival.
$\bar{a} c \bar{a} r a \mathrm{~m}$., "walk and conversation"; conduct; observance.
$\bar{a} c a ̄ r y a \mathrm{~m}$., teacher.
$\bar{a} j n \bar{a}$ f., command.
ätman m., soul, self; often simple reflexive pronoun.
$\bar{a} d i \mathrm{~m}$., beginning; in cpds, cf. 375, 1.
$\bar{a} d i t y a$ m., sun.
$\bar{a}$ deça m., command, prescription.
$\sqrt{\text { V }}$ a ( $\bar{a} p n o ́ t i, \bar{a} p n u t e ́)$ acquire, reach;
— +ara, pra, or anu pra, idem; + sam idem; finish.
apad f., calamity.
$\bar{a} p t a$ part. of $\bar{\alpha} p$, trustworthy; fit.
āyuşmant (263) a., long-lived.
$\bar{a} v i s t a$, part. of $v i g+\bar{a}$, entered (by), i. e. filled (with).
$\bar{a} c \bar{a}$ f., hope.
$\bar{a} c ̧ u$ a., swift.
$\bar{a}$ crama m., hermitage.
$V \bar{a} s$ (áste: 424) sit; caus. ( $\bar{a}-$
sáyati) place; $-+u p a$ sit by; wait upon; reverence.
äsana n., seat, chair.
āharana n ., bringing.
$\bar{a} h a ̄ r a \mathrm{~m}$., food.
$\bar{a} h u t i$ f., oblation, offering.
$\qquad$
$V i$ (éti [-ité: 408]) go: $-+a d h i$ mid., go over, repeat, read; caus. (adhyāpáyati) teach; +anu follow; - + apa go away; $-+a b h i$ approach; -+ astam (lit'ly go home) set (of the sun, etc.); $-+u d$ rise; $+u p a$ approach; -+ pra go forth; die. $i c c h \bar{a} \mathrm{f} .$, wish.
itara (23I) pron. adj., other.
itas adv., hence.
$i t i$ adv., thus, so.
ittham adv., in this way, so.
idam (285-286) pron., this, this here.
$\sqrt{ }$ idh, indh (inddhé: 444) kindle, light.
indu m., moon.
india m., n. pr., the god Indra. indraprastha n.: n. pr., Delhi. indrāñ̄ f., n. pr., a goddess.
iyant (263) a., so great; so much. iyam fem. of idam.
iva ads., postpos., as; like.
$1^{\prime} 1 i$ ş (iccháti: 109) wish, desire.
işu m., arrow.
iha adv., here, hither.
$\sqrt{ } \mathrm{i} k s ̣$ (ìksate) see, behold; 一 + upa
neglect; - +prati expect.
$\bar{i} d r c ̧$, f. -ì, a., such.
I'iç (î̀ste: 422) rule, own (gen.).
īvara m., master; lord; rich man.
ucchrita part. of $u d$-çri, high.
$u d$ adv., up, up forth or out.
udañc (272) a., northward.
udadhi m., ocean.
udaya m., rise.
udara n., belly.
udyata part. of $u d-y a m$, ready.
udyāna n., garden.
udyoga m., diligence.
udyogin a., diligent, energetic.
upa adv., to, toward.
upanayana n., initiation.
upanişad f., certain Vedic works.
upabhoga m., enjoyment.
upavita n., sacred cord of the three higher castes.
upānah (249) f., sandal, shoe.
ubha a., du., both.
uras n ., breast.
uru, f. urvī, a., wide.
urvaçi f., n. pr., an Apsaras.
uşas f., dawn; as n. pr., Uṣas, goddess of the dawn.
$I^{\prime}$ r (rccháti: 109) move; go to; fall to one's lot, fall upon; caus. (arpáyati) send; put; give.
$r k s a \mathrm{~m}$., bear.
rgveda m., the Rigveda.
$r c$ f., verse of the Rigveda; in pl., the Rigveda.
r.na n., debt.
rtvij m., priest.
rssi m., seer.
ekia (231) num., one; pl., some; eke • eke, some • others.
ekadā adv., once upon a time. ekādaça (332) num., eleven. ekädaça (334) a. eleventh. etad (231) pron., this, this here. eva adv., just, exactly. evam adv., so, thus. eṣa same as etad.
osṭtha m., lip.
āusadha n ., medicine.
$k a$ (232) pron. 1. interrogative, who, what; kim w. instr., cf. note on p. 89. -2 . indefinite, adj. and subst., chiefly w. parti-
cles $c a$, cana, cid, api, some one or other; so also w. relatives; oftenest in neg. clauses: no one whatever (236).
kata m., mat.
kantaka m., thorn, enemy.
kantha m., neck.
kanva m., n. pr.
katham adv., how?
$l^{\prime k}$ kathaya (den.: katháyati) relate, tell.
kadā adv., when? - + cana, cid, $a p i$, at some time, ever; often w. neg.
kanisṭtha a., youngest.
kanīyas a., younger.
kanyä f., daughter, maiden.
kapi m., monkey.
kapota m., dove.
$\checkmark$ kamp (kámpate) tremble.
kara m., hand; trunk (of elephant); ray; toll, tax.
karin m., elephant.
karuna a., lamentable.
karna m., ear.
kartr m., doer, maker (202); author.
karman n ., deed; ceremony; fate. Vkal + sam (sam̉kaláyati) put together, add.
kalaha m., quarrel.
$k a l \bar{u} \mathrm{f} .$, crescent.
kaliñga m., n. pr., a people.
kaliyuga $n$., the "Iron Age" of the world.
kalyāna n., advantage; salvation.
kavi m., poet. Kärya, m. poen $\quad .5$
kāna a., one-eyed.
känti f., charm; grace.
kāma m., desire, love; as n. pr., the god of love.
kāmadugha a., granting wishes; as f. subst., sc. dhenu, the fabulous Wonder-cow.
kāmaduh a., idem.
kāya m., body.
kāraṇa n ., reason, cause.
-kārin a., causing, making.
kārya n., business, concern.
$k a ̄ l a$ m., time.
kālidāasa m., n. pr., a poet.
kāvya n., poem.
$k a ̄ ̧ ̧ \imath \imath ~ f ., ~ n . ~ p r ., ~ a ~ c i t y, ~ B e n a r e s . ~$
$k a \bar{s} t h a \mathrm{n}$., fagot; wood.
kasṭthamaya a., made of wood.
kim neut. of $k a$; w. $t u$, however.
kiyant (263) pron. adj., how great?
kirti f., glory.
kutas adv., whence? why?
kutra adv., where? whither?
kunta m., spear.
$V$ kup (kúpyati) be angry (gen. or dat.).
kumära m., boy, prince.
kuçala a., able; clever; learnèd. $\checkmark 1 \mathrm{kr}(k a r o ́ t i$, kuruté: 394-5) make, do, perform; - + adhi put at the head, make ruler over (loc.); - + apa do evil to, harm (gen., loc., acc.); -+ apa- $\bar{a}$ pay ; +alam prepare, adorn; -+āvis (āvişkaroti) make known, exhibit; -+ upa do good to, benefit (gen., loc.); -+ tiras ( $t i-$ rask.) hide; blame; -+ puras put at the head; -+ prati pay, recompense, punish (acc. rei,
gen., dat., or loc. pers.); + prādus make known or visible; $-+\operatorname{sam}$ (395) prepare, adorn. $\sqrt{ } 2 k r$ (kiráti) strew, scatter; $+v i$, iden.
$\sqrt{ }$ krt (krntáti: 110 ) cut, cut off;
- +ava idem.
krti f., work (literary).
krtrima a., adopted.
krtsna a., whole, entire.
krpana a., poor; niggardly.
krpā f., graciousness, pity.
$\checkmark$ krṣ (kársati) draw ; $-+\bar{a}$ draw on or up; - (krsáti) plough.
$k r s ̣ i ~ f ., ~ a g r i c u l t u r e . ~$
$k r s i ̄ c a l a$ m., husbandman, peasant.
krsuna a., black; as m., n. pr., the god Krṣna.
$\checkmark$ klp (kálpate) be in order; tend or conduce to (dat.); caus. (kalpáyati, -te) ordain, appoint.
ketu m., banner.
keça m., hair.
kāilāsa m., n. pr., a mountain.
koṭi f., peak; point, tip.
kopa m., anger.
kosa ni., treasure ; treasury.
kāunteya m., n. pr.
kāusalyā f., n. pr.
Vkram (krámati, krámate: 134) step; - + ati pass beyond; transgress; pass (of time); $+\bar{a}$ stride up to, attack; + nis go out.
$\checkmark$ krī (krịnäti, kriñīté) buy.
krìdō f., game, sport.
$\downarrow$ krudh (krúdhyati) be angry (gen. or dat.).
krodha m., anger. .
kva adv., where? whither? + cit sometimes, ever.
kṣana m. n., moment; time.
ksatriya m., warrior, man of the second caste.
ksaya m., decay, destruction.
$1 k$ §̧an (kṣaṇóti, kṣaṇuté) hurt. wound.
$\sqrt{ }$ kṣal (kṣăláyati) wash; $-+p r a$ idem.
$k$ ḳātra a., suitable for Kṣatriyas. $l^{\prime} 2 k s ̣ i(k s i n \delta t i)$ destroy.
kșitipa m., king.
$V k s ̣ i p$ (ksipáti) hurl, throw.
$k s ̣ i n a$ part. of $2 k s ̣ i$, reduced, decayed, ruined.
$k s i ̄ r a$ n., milk.
$k s u d r a$ a., little, small.
$k s ̧ u d h$ f., hunger.
kṣetra n., field.
$\sqrt{ }$ khan (khảnati) dig.
khara m., ass.
gañgā f., n. pr., the Ganges.
gaja m., elephant.
$V$ gaṇaya (den.: gaṇáyati) number, count; $-+a v a$ despise.
gati f., gait; course.
gandha m., odor, perfume.
gandharva m., a Gandharva, one of a band of celestial singers.
$\checkmark$ gam (gácchati: 100) go; -+ anu follow; $-+a b h i$ risit, attend; -+ ava understand; - + astam go down, set (cf. $i+$ astam); $+\bar{a}$ come; $-\quad+u d$ rise; + nis come forth; proceed from;
-     + sam (mid.) come together, meet (instr.).
garīyas comp., very honorable. $V 2 g \bar{a}$ (gáayati) sing.
gāndharva, f. $-\bar{i}$, a., in the manner of Gandharvas.
$\sqrt{ }$ gāh (gáahate) plunge; $-+a v a$ dive or plunge ander (acc.).
gir f., voice, song.
giri m., mountain.
gita n., song; singing.
guña m., quality, excellence.
guru m., teacher.
$\checkmark$ guh (gúhati: IOI) hide, conceal; caus. (güháyati) idem.
guhā f., cave.
grha n., house.
grhastha m., householder, head of family.
grhya a., domestic.
go (209) m., f., bull, steer, cow; as f., fig., speech.
gotva n., ox-nature, stupidity.
gopa m., cowherd, shepherd; guardian.
1 gopāya (den.: gopáyati) be keeper; guard.
gāurava n., weight; dignity.
$V$ granth (grathnáati) string together ; compose. grantha m., literary work, book. I'grah (grhị̣áti, gṛhṇité) receive, seize; $-+n i$ hold, restrain, check; -+ prati take.
grāma m., village.
grāsa m., bite, mouthful.
ghaṭa m., pot, vessel.
ghāsa m., fodder, hay. ghrta n., clarified butter; ghee. $\checkmark$ 'ghrā (jighrati: 102) smell.
ca encl. conj., and, also, $\tau \varepsilon,-q u e$; sometimes $=$ if.
cakra n., wheel.
$\mathrm{I}^{\prime}$ caks (castes: 42I) see, behold;
$-+\bar{a}$ relate; call, name; $+v i-\bar{\alpha}$ explain.
cakṣus n., eye.
catur (332) num., four.
caturtha, f. $-\bar{\imath}$, a., fourth.
caturdaça (332) num., fourteen.
catuspad (282) a., quadruped.
catrāriñçat (332) num., forty.
candra m., moon.
candramas m., moon.
$\sqrt{ }$ cam, used only with $\bar{a}$ (ācámati), sip; rinse the mouth.
camatk $\overline{a r a}$ m., astonishment.
$l^{\prime}$ car (cárati) go, wander; graze (of cattle); tr., perform, commit; $-+\bar{a}$ perform, complete, do; -+ sam- $\bar{\alpha}$ idem; $-+u d$ caus. (uccāráyati) pronounce, say.
-cara a., moving, going.
carana m., n ., foot, leg.
carita n ., behavior, life.
carman n., hide, skin; leather.
carmamaya a., leathern.
$V^{\prime}$ cal (cálati) stir; - + pra move on, march; -+pra-vi, tr., move, stir.
cāturmāsya n., a certain sacrifice.
cāmīkara n., gold.
cāra m., spy.
cāru a., beautiful.
$\checkmark$ ci (cinoti, cinuté) gather; -+
nis or vi-nis decide, conclude; +pra gather; - + vi idem; + sam collect.
citta n., notice ; thought; mind.
$1 /$ cint (cintáyati) consider.
ciram adv., long, a long time.
$\checkmark$ cud + pra in caus. (pracodáyati), impel.
$\imath^{\prime}$ cur (coráyati) steal.
cūd̄ā f., top-knot, scalp.
ced adv., postpos., if.
$I^{\prime}$ cess! (césṭtiti, -te) stir, be alive.
cāulukya m., n. pr., a people.
$V$ cyu (cyávate) totter, fall ; $-+v i$ fall away.
chattra n., umbrella.
chāyā f., shade.
$\checkmark$ chid (chinátti, chinddhé) cut, cut off; -+ ava idem; $-+\vec{a}$ take away, remove; $-+u d$ exterminate.
jagat n ., that which moves; men and beasts; the world.
V jan (jágatés.istict janáyati) trans. (janáyati and active forms) beget, produce; intrans. (jäyate and middle forms) be born (mother in loc.), arise, spring up; $-+u d$ (ujјäyate) be born, arise (abl.); $-+p r a$ or sam idem.
jana m., man; pl., and coll. in sing., people, folks.
janaka m., father.
jananı̄ f., mother.
janman n., birth, existence.
jaya m., victory.
jaras (280) f., old age.
jarā (280) f., old age.
jala n., water.
${ }_{1}{ }^{\prime}$ jalp (jálpati) speak; chat.
1 jägaraya (caus.) awaken. $j a \bar{t} i$ f., birth; caste; kind. jāmātr m., son-in-law.
$j a ̄ y \bar{a}$ f., woman, wife.
jāla n., net.
1 ji (jayati) trans. and intrans., conquer, win; - + parā, mid., be conquered (cf. in Voc. 9).
jina m., n. pr., a name of Buddha.
j̈hcā $\mathbf{f}$., tongue.
$V^{\prime} \bar{j} v$ (jívati) live.
jwita n., life.
$j u h \bar{u}$ f., spoon, esp. sacrificial spoon.
jetr m., conqueror, victor.
-jña a., knowing.
V jñā (jānā́ti, jānīté: 403) know; $-+a n u$ permit; $-+\bar{a}$ caus. (ājāāpáyati) command ; $-+v i$ recognize.
jñāna n., knowledge; insight.
$j y \bar{a}$ f., bowstring.
jyestha (340) a., best; oldest.
jyotişa n., astronomy; astronomical text-book.
jyotis n., light; star; heavenly body.
ta (228-230) pron., he, etc.; that, both subst. and adj.; also as def. article.
takṣaçilā f., n. pr., Taxila, a city. $\checkmark$ tad (tädáyati) strike, beat.
tadāaga m., pond.
tadit f., lightning.
tanḍula m., rice.
tatas adv., thence, therefore; thereupon.
tatra adv., there, thither.
tath $\bar{a}$ adv., in that way, so.
tad nom. and acc. s. n. to ta; as adv.. therefore.
tadā adv., then.
tadyath $\bar{a}$ adv., namely, to wit.
$\mathrm{I}^{\prime} \tan$ (tanóti, tanuté), tr., stretch, extend; perform (a sacrifice); $-+\bar{a}$ cause, bring about; $+p r a$ extend.
$\checkmark$ tap (tápati, -te), tr. and intr., burn; pain; in pass., suffer, do penance.
tapas n., heat; self-torture.
tapasvin a., practising ascetism; as m., ascetic.
$V \operatorname{tam}(t a ̆ ́ m y a t i: ~ 131)$ be sad.
taru m., tree.
taruna, f. -i, a., young, delicate.
tasthiväñ pf. part. of sthā; as n., the immovable.
tādrç a., such.
tālu n., palate.
tāvant adj., so great, so much; tārat as adv., so long, so much; often concessive, like donc, doch.
tiraskarin̄̄ f., veil.
tiryañc (272) a., going horizontally;
as subst., animal.
tilaka m., ornament (often fig.).
tìra n., bank, shore.
tīrtha n., bathing-place; place of pilgrimage.
tīvra a., great, strong, violent.
tu conj., bat, however.
$\checkmark$ tud (tudáti) push; strike.
V tul (toldayati) weigh.
$V^{\prime t u}$ (túṣyati) rejoice, take pleasure in (w. instr.).
$V^{\prime}$ tr (tárati) cross over; - +ava descend; $+u d$ emerge; -+ pra in caus. (pratäráyati), deceive. $\operatorname{trti} y a, ~ f . ~-\bar{a}(335), ~ a ., ~ t h i r d . ~$ $\boldsymbol{V} \operatorname{trp}$ (tṛpyati) satisfy oneself. $\operatorname{trṣnā}$ f., thirst, desire. tejasvin a., courageous.
$\checkmark$ tyaj (tyájati) leave, abandon; + pari leave off, give up.
trayodaça (332) num., thirteen.
tri (332) num., three.
tringcat (332) num., thirty. triloka n., $-k i \bar{i}$., the threefold world.
trivrt a., triple, threefold.
triçirşan a., three-headed.
triṣtubh f., name of a metre.
tryaçĩti num., eighty-three.
tva stem of pron. of 2 d pers. (226; ef. 352, 4).
tvad so-called stem of pron. tva. tvaṣtr m., n. pr., a god, Tvaṣtar.
$I^{\prime} d a \dot{n}_{c}(d \dot{a} ̧ ̧ a t i)$ bite.
dañsṭrā f., tooth.
dakṣa m., n. pr.
dakşiña a., right-hand; southern.
danḍa m., stick; punishment.
I'daṇḍaya (den.: daṇ̣dáyati) punish.
dadhan (dadhi: 275) n., curds.
dadhyañc (weakest-dhīc) m., n. pr.
$\checkmark$ dam (dámyati: I3I) control; caus. (damáyati) tame; compel.
dayä f., compassion, pity.
daridra a., poor.
dargana n., philosophical system.
daça (332) num., ten.
daçaratha m., n. pr.
daṣta part. of danç.
$\checkmark$ dah (dáhati) burn.
$V 1 d \bar{a}$ (dádāti, datté: 436) give; in caus. (dāpáyati) make give or pay; $-+\bar{a}$ take (312); -+ pra entrust; give in marriage.
V $2 d \bar{a}$ (dyáti: 132) cut; qive
dātr m., giver; as adj. (204), generous.
dāna n., gift, present; generosity. dānava m., demon.
dāsa m., slave, groom.
däsī f., female slave, servant.
dina $\mathrm{n} .$, day.
$\operatorname{div}$ (277) f. (rarely m.), sky.
divasa m ., day.
divya a., heavenly, divine.
$\checkmark$ diç (diçáti) show, point out; $+\bar{a}$ command; -+ upa teach, instruct.
dif f., point, cardinal point; quarter, region; direction.
$V$ dih (dégdhi: 428) smear.
dürgha a., long; - am adv., afar.
dīrghāyus a., long-lived.
$V^{\prime}$ dīv (dìvyati) play.
$I d u$ (dunóti), intr., burn, feel distressed; tr., distress (acc.).
duḥkha n., misery; misfortune.
dugdha n., milk.
durjana m., scamp, rogue.
durdaçā f., misfortune.
durlabha a., hard to find or reach; difficult.
$V d u s$ (dúsyati) be defiled. duṣprayukta a., badly arranged. duşşanta m., n. pr.
dus insep. prefix, bad; hard.
$\sqrt{ }$ duh (dógdhi, dugdhé: 428) milk. duhitr f., daughter.
dūta m., messenger, envoy.
$V^{\prime} d r$ in caus. (dāráyati) $+v i$ tear open.
$\mathrm{I}^{\prime}$ drç (127) see; cans. (darçáyati) show; pass. (drçyáte) seem, look.
dré f., look, glance ; eye.
deva m., god; f. -i, goddess; queen.
devakī f., n. pr.
devakula n., temple.
devatā f., divinity, deity.
deça m., region, land.
dāiva, f. $-\bar{i}$, divine.
doṣ m ., fault.
dyuti f., brilliancy.
dravya n ., property; object.
drastrr m., seer; author (of Vedic hymns, etc.).
$V^{\prime}$ dru (drávati) run.
$\checkmark$ druh (drühyati) be hostile, offend. dva (332) num., two.
dvāhstha m., doorkeeper.
$d v a ̄ r$ f., door, gate.
dvija m., Aryan.
dvijāti m., Aryan.
driť̄ya (335) a., second.
dvipad (282) a., biped.
$V^{\prime}$ dviş (dvéști, dvistéé) bate; - + pra hate extremely.
dvis m., enemy.
dvis adv., twice.
dvīpin m., panther.
dhana n., money, riches.
dhanin a., wealthy.
dhanus n., bow.
dharma m., right; law; virtue.
$I^{\prime} 1 d h \bar{a}(d a ̉ d h a ̄ t i$, dhatté: 435) put, place; -+ api close, cover, keep shut; $-+\bar{a}$ put on; mid., receive; -+ sam- $\bar{a}$ lay or place on; $-+n i$ lay down; -+ pari in caus. (-dhāpáyati), make put on, clothe in (two acc.); $-+v i$ arrange, ordain; -+ sam put together, unite; lay on. / $/ 2 d h \bar{a}$ (dháyati: 126) suck. dhätr m., creator.
dhānya n., grain.
dhärmika a., right, just.
I'dhāv (dhávati) run; - + anu run after.
dhāvana n., running; course. $d h \bar{\imath}$ f., understanding, insight.
dhimant a., wise, prudent. dhîra a., steadfast, firm, brave. $V$ dhū (dhunóti, dhunuté: 391), sbake.
$V$ Vḩ in caus. (dhāráyati) bear.
$d h r t i$ f., firmness; courage.
dhenu f., cow.
dhāirya n., steadfastness.
$\checkmark$ dhyā (dhyắyati) think, ponder.
na adv., not; with opt., cf. 207.
naksatra n., lunar mansion.
nagara n., -ī f., city.
nadī f., river.
Vnand (nándati, -te) + abhi rejoice in, greet joyfully (acc.). 1 nam (námati), intr., bow, bend; tr., honor, reverence (acc.). namas n., honor, glory.
nara m., man (vir and homo).
naraka m., hell.
narmadā f., n.pr., a riverin India. nala m., n. pr.
nava a., new.
nava (332) num., nine.
navati (332) num., ninety.
navadaça (332) num., nineteen.
navina a., new.
$\checkmark$ naç (náçati) perish; $-+v i$
perish; disappear.
$\quad$ 'nah (náhyati) bind; -+ sam gird, equip oneself.
nāga m., snake.
nātaka n., drama, play.
nāman n., name; nāma adv., by name.
$n \bar{a} r \bar{\imath} \mathrm{f} .$, woman, wife.
nālì f., pipe, conduit.
nāça m., destruction.
ni adv., down; in, into.
nitya a., constant; daily; -am as adv., always, daily.
nideş a m., command.
$\downarrow$ nind (nindati) blame.
nipuna a., shrewd, skilled.
niyata, part. of ni-yam, ordained, fixed, permanent.
nirdaya a., pitiless.
nirurti f., contentment, happiness. nis adv., out, forth.
niçcaya m., decision, certainty. $\sqrt{ }{ }^{n i}$ (náyati; caus. nāyáyati) lead, goide; - + apa lead away; $+\bar{a}$ bring; $-+u p a$ introduce, consecrate, initiate; -+ nis bring to an end, determine, settle; - + pari lead about; marry.
nīca a., low.
nitit f., conduct of life; ethics, politics.
niruj a., bealthy, well.
nilakantha m., n. pr.
$\checkmark$ nrt (nrityati) dance.
nrtta n ., dance, dancing.
nrpa m., king.
nrpati m., king.
netr m., leader.
netra n., leading-rope, cord; eye.
nāu f., ship.
nyañc (272) a., low.
nyāya m., logic.
nyäyya a., right, proper.
paksa m., wing, side; party.
paksin m., bird.
pañka n., mud, bog.
$\checkmark$ pac (púcati) cook.
pañca (332) num., five.
pañcadaça (332) num., fifteen.
pañcapañcā̧̧a (334) a., fifty-fifth.
pañcāçat (332) num., fifty.
${ }^{\prime}$ pat (pātáyati) split open.
patu a., skilled.
${ }^{\prime}$ 'paṭh (páthati) recite, read.
pañi m. pl., n. pr., certain demons.
pandita m., learned man; pandit.
$\checkmark$ pat (pátati) fall, fly; $-+u d$ fly up.
pati (274) m., lord, master; busband.
pattra n., leaf, letter.
patnī f., wife, consort.
pathi same as panthan.
pathya a., wholesome.
part (292) m., foot.
$\checkmark$ pad (pádyate) go; -+ vi-a in caus. (vyāpāddáyati) kill; -+
nis (nispádyate) grow, arise from $\mid$ pāçupālya n ., cattle-raising. (abl.); -+ pra flee for refuge to (ace.).
pada n., step; place.
padma m. n., lotus.
panthan (278) m., road, path.
payas n., milk.
para (233) a., chief, highest; other.
paramãtman m ., the world-spirit.
paraçu m., axe.
parā adv., to a distance, away.
pari adv., round abont, around.
parivrāj (247, 2) m., wandering ascetic.
parisad f., assembly.
parvata m., mountain.
V palāy (pálāyate: cf. p. 116, note) flee.
$\checkmark$ paç (pácyati: 127) see.
paçu m., beast.
paçcāt adv., behind (w. gen.).
$\sqrt{ } 1 p \bar{a}$ (pibati: 102) drink; caus. (pāyáyati) give to drink, water.
$\sqrt{ } 2 p \bar{a}$ (pắti) protect; caus. pālàyati) idem.
pattaliputra n., n. pr., the city Patnā.
pätha m., lecture, lesson.
pāni m., hand.
pänini m., n. pr.
pañḍava m., descendant of Pāṇdu.
pātaka n., crime, sin.
pätra n., pot, vessel.
pāda m., foot; quarter; ray, beam.
pāpa a., bad; as n. subst., sin.
pārthira m., prince.
pārvatī f., $n$. pr.
pālana n., protection.
pāça m., noose, cord, snare.
pitr m., father; du., parents; pl., Manes.
$\checkmark /$ pis (pinasstic) grind, crush.
$V^{\prime} p \bar{\imath}$ same as $p y \bar{a}$.
pina part. of $p \bar{\imath}$, fat.
$l^{\prime} p i d ̣$ ( $\left.p \bar{d} d \dot{d} y a t i\right)$ torment, vex.
puins same as pumäns.
punya a., meritorious, holy, aus-
picious; as n., merit.
putra m., son; -trı̄ f., daughter.
punar adv., again, but.
pumäñ (279) m., man, male.
pur f., city.
purā adv., earlier, formerly. purāna, f. $-\bar{a}$ and $-\bar{\imath}$, a., former, ancient; as n., one of a class of works on the creation, etc.
puruşa m., man (homo).
purūravas m., n. pr., Purūravas.
purohita m., domestic priest.
pulinda m., $n$. pr., a tribe in India.
$\checkmark$ puṣ (puṣnăti) make increase or grow.
pusta part. of pus, stont, fat.
puspa n., flower.
pustaka n., book (manuscript).
$\sqrt{ } / p \bar{u}$ (punâti, punìté) clean.
$\checkmark p u ̄ j$ ( $p u \bar{j} \dot{a} y a t i$ ) honor.
püra m., flood, high-water.
pūru m., n. pr.
pūṣan (284) m., n. pr., Pūṣan,
the Sun-god.
prthivi f., earth, ground.
prthu a., broad, wide.
prthvi f., earth.
prthvirāja m., n. pr.
I 1 pr (piparti) fill., Vipr, (parayotil seend
posaka m., supporter, maintainer.
päutra m., grandson.
pāura m., citizen.
$l^{\prime} p y \bar{a}$ (pyắyate) swell, get stout.
pra adv., forward, forth.
prakāacin a., bright, glistening; act., illuminating.
$\checkmark$ prach ( $p r c c h a ́ t i$ ) ask, ask about.
prajā f., creature, subject.
prati adv. and prep., back, back again; towards (postpos., w. acc.).
pratikūla a., unfavorable.
pratyañc (272) a., backward, westward.
pratyaham adv., daily.
$V$ prath in caus. (pratháyati), spread; proclaim.
prathama (335) a., first.
prabhāva m., might, power.
prabhūta a., much; many.
pramatta a., careless.
prayāga m., n. pr., Allahābād.
prayukta part. of pra-yuj.
prayoktr m., arranger, user.
pralaya m., destruction.
praçna m., question.
prasanna, part. of pra-sad, welldisposed.
prahāra m., stroke, shot; wound.
$p r a \bar{a} \tilde{n} c$ (272) forward, eastward.
prāna m., often pl., breath, life.
prānin m., living creature.
prātar adv., early, in the morning.
prāyaçcitta n., penance, expiation.
präyena adv., commonly.
prăsāda m., palace.
priya a., dear.
priyakarman a., kind.
priyavāc a., saying pleasant things,
sociable.
priyavädin a., idem.
 light; mid., rejoice; caus. ( $p r i \overline{\text { - }}$ náyati), make glad, please. $\checkmark$ plu (plávate) $+\bar{a}$ drench.
phala n., fruit, reward.
phalavant a., fruitful.
$I^{\prime}$ bandh (badhnáàti, badhnīté) bind; entangle, catch; join; compose.
bandhu m., relative.
bala n., strength, might.
balavant a., strong, mighty.
baliṣtha a., strongest.
bahu a., much, many.
bāla a., young; as m., child, boy; f. $-\bar{\alpha}$, girl.
bāṣpa m., tear, tears.
bāhu m., arm.
bindu m., drop.
buddha part. of budh, awakened; enlightened.
buddhi f., prudence, intelligence.
buddhimant a., prudent.
I'budh (bódhati, -te ; búdhyati,-te), wake; know.
budha m., wise man, sage.
brahmacarya n., life of holiness, esp. religious studentship.
brahmacārin a., studying sacred knowledge; as m., Brāhman student.
bráhman n., devotion; sacred word (of God); sacred knowledge; world-spirit.
brahmán (a personification of brá-
hman) m., the supreme All-Soul;
Brabma, the Creator.
brahmahan (283) m., killing a Brähman.
brāhmaṇa m., priest, Brāhman.
$V^{\prime}$ brūu (braríti, brūté), speak, say;
- tpra explain, teach, announce;
$-+v i$ explain, announce.
bhakta a., devoted, true.
bhakti f., devotion; honor.
${ }^{\prime}$ 'bhakṣ (bhakṣáyati) eat.
bhakssana n., eating.
bhagavant a., honorable, blessed. I bhaj (bhájati, -te) divide; - +vi distribute.
${ }^{\prime}$ 'bhañj (bhanákti) break, destroy.
bhadra a., good, pleasant ; as n., fortune.
bhaya n., fear.
bharatakhanḍa m., n. pr., India.
bhartr m., supporter; preserver; lord, master; husband.
bhava m., n. pr., a name of Çiva.
bhavant, f. bhavatī; in voc. bhos,
f. bhavati; used in respectful address instead of pronoun of 2nd person. Cf. § 264.
bhasman n., ashes.
I bhā (bháti) gleam, glance; $+\bar{a}$ or $v i$ idem.
bhăga m., part, piece, share.
$-b h a ̄ j$ a., sharing.
bhānu m., sun.
bhära m., burden.
blăryā f., wife, woman.
$\bigvee^{\prime}$ bhāṣ (bhássate) speak; - + prati answer (acc. of pers.); -+ sam converse.
bhās $\bar{a}$ f., speech, language.
bhäspant a., shining, brilliant.
$\downarrow^{\prime}$ bhiks (bhiksate) beg, get by begging.
$b h i k s \bar{a}$ f., alms.
bhikş m., beggar; ascetic.
I'bhid (bhinátti, bhinddhé) split.
$l^{\prime} b h \bar{\imath}$ (bibhéti) fear; in caus. (bhīşáyate, bhāyáyate) terrify.
$1,2 b h u j$ (bhunákti, bhuñkté) eat, enjoy; caus. (bhojáyati) feed; + upa enjoy.
-bhuj a., enjoying.
bhujyu m., n. pr., a Vedic persorf. bhuvana n., world.
$\checkmark$ bhū (bhávati, -te) become; be, exist; - + abhi overpower; - + pari despise; - + pra arise; be mighty, rule; valere.
$b h \bar{u}$ f., earth, ground.
bhüta part. of bhū; as n. subst., being, creature.
bhüti f., prosperity, blessing.
bhübhuj m., king.
bhübhrt m., king; mountain.
bhümi f., earth, ground, land.
bhüyas (340) comp. adj., more;
-yas adv., mostly.
bhüsanana n., ornament.
$\checkmark$ bhr (bhárati,-te) support (lit. and fig.).
bhrgukaccha n., n. pr., Baroch, a holy place in India.
bhrtaka m., servant.
bhrtya m., servant.
bhrçam adv., greatly, much.
bheka m., frog.
bhoga m., enjoyment.
bhojana n., meal.
bhos see bhavant.
V bhram (bhrámyati: 131) wander about, fit; - + pari idem. bhrätr m., brother. $b h r u ̄$ f., eyebrow.
maksikā f., fly, gnat.
maghavan (270) m., Indra.
i majj(májjati) sink; -+ niidem. mani m., jewel.
mati f., mind.
matimant a., shrewd, prudent.
matsya m., fish.
mathi same as manthan.
mad called stem of aham; cf. 352, 4.
$\checkmark$ mad (mádyati) get drunk; + pra be careless.
madhu n., honey.
madhuparka m., sweet drink.
madhulih m., bee.
madhya a., middle; as n., middle; waist.
$\checkmark$ man (mányate; manuté) think, suppose; - + sam honor.
manas n., mind.
manusya m., man (homo).
manoratha m., wish.
manohara a., agreeable; entrancing.
mantra m., sacred text; spell, charm.
mantrin m., minister; councillor. $V^{\prime}$ manth (mathnà́ti) stir.
manthan (278) m., stirring-stick. mandara m., n. pr., a mountain. marana 1 ., death.
marut m., wind ; pl., n. pr., the Storm-gods.
mastaka n., head.
mahant (261) a., great.
mahānasa n., kitchen.
mahārāja m., great king.
mahisa m., n. pr.
mahişī f., queen.
$V^{\prime} 1 m \bar{a}(m a \dot{a} t i ;$ mimìté: 438) measure; -+ nis work, create.
$m \bar{a}$ adv. and conj., not; used in prohibitions, etc., like Lat. ne, greek $\mu \eta^{\prime}$; cf. 195.
märisa n., flesh.
mātr f., mother.
mädhurya n., sweetness.
mānava in., man (homo).
mänasa n., sense; understanding.
mānuṣa, f. $-\bar{i}$, human.
mārga m., road, way, street.
màlā f., garland.
māsa m., montb.
mitra n., friend.
mitradruh (249) a., friend-betraying.
minna m., fisb.
$\downarrow^{\prime}$ mil (mílati) wink; $+n i$ close the eyes.
muktā f., pearl.
mukti f., salvation, deliverance.
mukha n., mouth, face.
mukhya a., principal, first.
$\checkmark$ muc (muñcáti: 110 ) free, release; muktvā, without (312).
$\checkmark$ mud (módate) rejoice; -+ anu allow.
muni m., sage ; ascetic.
V'mus (muṣnáti) steal, rob.
musala m. n., club, pestle.
$\downarrow$ muh (múhyati) be confused or dazed or stupid.
mürdhaga a., on the head. mürdhan m., head.
mūla n., root.
$\checkmark m$ (mriyáte: 155) die; caus. ( $m \bar{a}-$ ráyati) kill.
mrga m., wild animal; gazelle.
1 'mrgaya (den.: mrgáyate) hunt for, seek.
mrgayā f., chase, hunting.
$\checkmark$ mrj (märstti: 423) rub, wipe; caus. (märjáyati)rub off, polish; - +apa, pari or pra, wipe off. $m r t a$, part. of $m r$, dead, fallen. mrtyu m., death.
$m r d$ f., earth, dirt.
mekhalä f., girdle.
megha m., cloud.
moksa m., deliverance; salvation. moha m., infatuation.
ya (231) rel. pron., used as subst. and adj., who, which, what; cf. 234 ff .
$\sqrt{ }$ yaj (yájati, -te) sacrifice (acc. pers., instr. rei); caus. (yājáyati) make to sacrifice, offer sacrifice for (acc.).
yajus n., sacrificial formula, text.
yajña m., sacrifice.
yajniza a., suitable for sacrificing. $I^{\prime}$ yat (yátate) strive after (dat.). yatas adv., whence; wherefore.
yati m., ascetic.
yatna m., exertion.
yatra adv., where, whither.
yathā adv., in which way; as.
yada adv., when, if.
yadi adv., if.
$\sqrt{ }$ yam (yäcchati: 100) furnish, give;
Perry, Sanskrit Primer. p. 29
$-+u d$ undertake; $-+n i$ ordain, fix, appoint. yamunā f., n. pr., the river Jumna. yavana m., Greek, barbarian. yaças n ., glory, fame. yasṭi f., stick, staff.
$l^{\prime} y \bar{a}$ (yätit go; with abstracts, come into such and such a state;
一 + $\bar{a}$ approach.
yätrā f., march, journey; support. yäma m., watch of the night. yāvant a., how much or many; $y$ ävat as adr., as long as, while; as soon as.
yuga n., age of the world.
yugma n., pair.
$l^{\prime}$ yuj (yunákti, yun̄kté) join, yoke, harness; caus. (yojáyati) idem; - +ni place, appoint, establish;
$-+p r a$ arrange; use.
yuddha n., battle.
I'yudh (yidhyate) fight (instr.).
yuvati f. to yuvan.
yuvan (269) a., young; f. yuvati. yusmad called stem of yūyam; as stem in cpds. (352, 4.), you.
$y \bar{u} p a \mathrm{~m}$., sacrificial post.
yüyam (226) pron., you.
$V$ rakṣ (rákşati) protect.
raksana n., protection.
raksitr m., protector.
I'rac (racáyati) arrange, compose (a literary work).
rajju f., cord.
I rañj + anu (anurájyati, -te) be incliued or devoted to (loc.).
rana m. n., battle.
ratna n., jewel.
ratha m., wagon.
rathyā f., street.
$V^{\prime}$ rabh (rábhate) grasp; $-+\bar{a}$
take hold on, begin.
$\checkmark$ ram (rámate) amuse oneself; -
$+v i$ (virámati) cease (abl.).
raçmi m., ray; rein.
rasa m., taste, feeling.
razavant a., tasteful.
rākṣasa m., demon.
$\checkmark r a ̄ j$ (rájati, -te) direct, rule; shine; be illustrious.
rājan m., king.
räjya n ., kingdom.
rātri f., night.
$\nu^{\prime}$ rādh (rädhnóti) succeed; - + apa do wrong.
rāma m., n. pr., a bero.
rāmãyaña n., a noted poem.
rāvaṇa m., n. pr., a demon.
rāçi m., heap.
V'ru (räủti: 410) cry, scream; $+v i$ idem.
$\checkmark$ ruc (rócate) please (dat., gen.). ruj f., sickness, disease.
${ }^{1}$ rud (róditi: 429) weep.
ruddha, part. of rudh, besieged, surrounded; suffused.
$\checkmark$ rudh (runáddhi, runddhé) obstruct, check, besiege; -+ upa besiege.
rudhira n., blood.
$V^{\prime}$ ruh (róhati) rise, spring up, grow; caus. (roháyati, ropáyati) make rise or grow, plant; + ava descend; $-+\bar{a}$ climb, mount, ascend; - + pra grow up.
$r u \bar{k} \S a$ a., harsh, rough.
rūpa n., form, bcauty.
rüpaka n ., gold-piece.
rāi (277) m., rarely f., possessions, wealth.
rohiñi f., n. pr.
laksa n., a hundred thousand.
lakṣmī (276) f., goddess of fortune.
$l^{\prime}$ lag (lágati) attach, hang, cling. laghu, f. -ghu or -ghvĩ, a., light; small, little.
lañkā f., n. pr., Ceylon.
V'lap (lápati) prate; - + vi complain.
$V$ labh (ladhate) receive, take; caus. (lambháyati) make receive, give.
lalāta n ., forehead.
lavana n ., salt.
lāngala n., plough.
läbha m., acquisition, gain.
$\checkmark$ likh (likháti) scratch, write.
$\checkmark$ lip (limpáti) smear.
$\checkmark$ lih (léḍhi, lị̣hé: 427) lick; + ava idem.
$\checkmark$ lunṭh $(l u n t h d i y a t i)+$ nis rob.
I'lup (lumpáti) break to pieces; devastate; plunder.
I lubh (luibhyati) covet (dat., loc.).
lekhana n ., writing, copying.
loka m., world; sing. and pl., people.
lobha m., desire, avarice.
loman n., hair.
loha n., metal; iron.
vaņ̃a m., race, family.
vakra a., crooked, bent.
vaksas n., chest, breast.
Vvac (vákti: 415) speak, say; name; caus. (vācáyati) make (a written leaf) speak, i. e. read.
vanij m., mercbant.
vatsa m., calf.
1 vad (vádati) speak, say; $+a b h i$ in caus. (abhivädáyati) greet; $-+v i$ (mid.) dispute, argue.
vadha m., killing, murder.
vadhū f., woman; wife.
vana n ., woods, forest.
vanavāsin a., forest-dwelling.
$V$ vand (vándate) greet, honor.
$\jmath^{\prime}$ vap (vápati) scatter; sow.
vapus n., body; figure.
vayam (223) pron., we.
vayas n., age.
lvará m., suitor, bridegroom.
$2 v a ́ r a$ m., choice, privilege; favor.
3 vara a., best; better (w. abl.: than).
varāha m., buar.
varuṇa m., n. pr., a god.
varna m., color; caste.
I'varṇaya (varnạáyati) describe, portray.
vartin a., abiding, being.
varṣa n., year.
vallabha a., dear.
1 raç (vásți) wish.
$l^{\prime}$ vas (vásati) dwell; - + ni in-
habit, dwell; - + pra go away
on a journey; - + prati inhabit.
vasati f., dwelling.
vasu n., wealth, money.
vasudeva m., n. pr.
vastra n., garment.
$l^{\prime}$ vah (váhati) tr., carry, bear; intr., proceed; flow; blow.
$v \bar{a}$ encl., or
$v a \bar{c}$ f., voice; word.
vācya a., blameworthy, culpable.
vânijya n ., trade.
vāta m., wind.
vānaprastha m., a Brāhman in
the third stage of his life.
$v a \bar{p} \bar{\imath}$ f., cistern.
väyasa m., crow.
$v a ̄ y u \mathrm{~m}$. , wind.
$v a ̄ r i ~ n ., ~ w a t e r . ~$
vi adv., apart, away, out.
viņ̧̃a (334) a., twentieth.
vinģati (332) num., twenty.
viñçatitama (334) a., twentieth.
vikramāditya a., n. pr., a king. $V^{\prime} v i j$ (vijáti) tremble ; $-+u d$ in caus. (udvejáyati) terrify.
vitta n., possessions; wealth.
Vvid (vétti; véda: 416-417) know, consider; caus. (vedáyati) inform (dat.) $;-+n i$ caus., idem.
$\checkmark 2 v i d$ (vindáti, -te) find, acquire.
-vid a., knowing.
vidyā f., knowledge, learning.
vidväǹs a., knowing, wise.
vidvisṭa pass. part. of vi-dvis, detested.
vidhi m., rule, fate; Brahma.
vidheya a., obedient.
vinaya m., obedience.
vina $\bar{a}$ prep., without (with instr.
or acc., often postpos).
ripāka m., ripening; recompense.
ripra m., Brābman.
vibhu, f. -bhvī, a. pervading, farreaching; omnipresent, mighty. vivāha m., wedding, marriage. vivekin a., shrewd.
$\checkmark$ viç (viçáti) enter; $-+s a m-\bar{a}$ approach; $-+u p a$ seat oneself; $-+p r a$ enter, penetrate. viç m. pl., people; the Väiçyacaste.
viçisṭa part. of vi-çis, excellent, remarkable.
viçruta part. of $v i-$ cru, famous. viçva (23I) a., all (Vedic).
viçuăsa m., trust, confidence.
viṣa n., poison.
viṣnu m., n. pr., a god.
vihaga m., bird.
$v i h i t a$ part. of $v i-d h \vec{a}$, ordained.
$\sqrt{1 v r}$ (vrnọóti, vrṇuté) cover, surround ; $-+\bar{a}$ cover; $-+a p a-\bar{a}$ open; - + vi explain; manifest; -+ sam shut.
$\downarrow 2 v r$ (vrṇ̂̀té; varáyati, -te) choose, select.
vṛka m., wolf.
vrkṣa m., tree.
1 vṛt (vártate) turn; exist, subsist, be, become; $-+n i$ return home; - +pra get a-going, break out, arise; continue; caus. (act.) continue (trans.).
vrtta n., conduct.
vṛttānta m., state of affairs; news.
vrtra m., n. pr., a demon. vrddha part. of $v r d h$, old.
$\mathrm{I}^{\prime}$ vrdh (várdhate) grow; caus. (vardháyati, -te) make grow; bring up.
| vrṣ (várṣati) rain, give rain; fig., shower down; overwhelm. veda m., science, knowledge; esp. sacred knowledge, holy writ.
vedanā f., pain.
vedānta m., a system of philosophy.
vedi f., altar.
$v a \bar{a}$ assev. particle, to be sure, in sooth; often untranslated.
$v a ̈ i c y a \mathrm{~m} ., \mathrm{man}$ of the third caste. vyañjana n ., spice.
$V^{\text {veyath }}$ in caus. (vyatháyati) torment.
l'vyadh (vidhyati) hit, pierce.
vyalīka a., false, wrong.
vyavahära m., trial, law suit; trade.
vyākaraṇa n., grammar.
vyäghra m., tiger.
vyādha m., hunter.
$v y \bar{a} d h i \mathrm{~m} .$, disease, illness.
vyädhita a., sick, ill.
vyāsa m., n. pr.
Vvraj (vrájati, -te) proceed; + wander forth; become an ascetic.
vraṇa m., wound.
vrata n., vow, obligation; duty.
$1 /$ çañs (çáñsati) praise; proclaim; - + pra proclaim.

I'çak (çaknóti) be able; sometimes pass., cf. 322.
çaka m., Scythian.
çakaṭa m., car.
çakuntalā f., n. pr.
çankā f., hesitation.
çata (332-333) n., a hundred.
scatatama a., hundredth.
çatru m., enemy.
¢abda m., sound, noise, word.
$\checkmark$ ̧̧am (¢áamyati) become quiet,
be extinguished, go out.
̧̧ayy $\bar{a}$ f., bed, couch.
çara m., arrow.
çaraṇa n., protection.
çarad f., autumn; year.
çarīra n., body.
çarva m., n. pr., a name of Çiva.
çākhā f., branch; edition, redaction.
çänti f., repose.
$\mathrm{l}^{\prime} ¢ \bar{a} s(¢ \bar{a} s t e)$ command; rule ; punish.
$\varsigma_{\text {castr }} \mathrm{m}$. , governor, punisher.
¢̧āstra n., science; text-book.
$V$ çikṣ (cikssate) learn.
çikhara m., summit.
giras n., head.
giva a., beneficent, gracious; blessed; as m., n. pr., a god.
çiçu m., child.
I'çiṣ (çinásṭi) leave, leave remaining; $-+a v a$ remain over, survive; $-+u d$ idem; $-+v i$ set apart, distinguish.
çisya m., pupil, scholar.
1 çī (céte: 409) lie; sleep; $+a d h i$ lie asleep on (acc.).
fīta a., cold.
$\sqrt{ }$ çuc (çócati) grieve, sorrow.
suci a., pure, clean.
çunaḩ̧epa m., n. pr.
$V$ çubh (çóbhate) be brilliant, shine.
çubha a., good; splendid.
I'çuṣ (çusyatı) dry up.
¢ $\bar{u} d r a \mathrm{~m} .$, man of the fourth caste.
çūdratéa n., condition of a Çūdra.
sūra m., hero.
scrgãla m., jackal.
çesa m. n., rest, remainder.
ceş m., a fabulous snake supporting the earth.
V'çram (çrämyati: 131) become weary.
çrama m., pains, trouble.
çrāddha n ., oblation to the Manes (cf. in Voc. 16).
$\sqrt{\text { cri }}+\bar{a}$ (ăcráyate) go for protection, take refuge with (acc.). çrī f., luck, fortune, riches; as bless n. $p r$., goddess of fortune; as prefix to proper names, famous, honorable, etc.
çrimant a., rich; famous.
V cru (cr!nóti, çrnuté: 391) hear; in caus. (çā̃áyati) make hear, i. e. recite, proclaim (acc. pers.). çruta part. of çru; as n., learning. çruti f., hearing; holy writ.
çreyas a., better; best; creyas as n., salvation.
çvan (269) m., dog.
çvaçura m., father-in-law. çraçrū f., mother-in-law. çvas adv., to-morrow.
$V$ çuas (çásiti: 429) breathe; $+s a m-\bar{a}$ breathe gently: revive;
$-+v i$ be confident; trust (gen. or loc.).
çveta a., white.
şaṭtrinç̧at (329) num., thirty-six.
şaḍaçīti (329) num., eighty-six.
şas (332) num., six.
saṣti (332) num., sixty.
şaṣ!̣a, f. -i (334), a., sixth.
soḑaça (332) num., sixteen.
samiyukta part. of sam-yuj, provided with.
sainvatsara m., year.
saṃcaya m., doubt.
sakrt adv., once.
sakthan (sakthi: 275) n., thigh.
sakhi (274) m., friend.
sakhī f., female companion, friend. sajja a., ready.
$V$ sañj (sájati; sajjáte: cf. in Voc.
22) hang on, be fastened on (loc.).
satkāra m., hospitality.
sattra n., sacrifice.
satya n., truth, righteousness.
1/sad (sídati) sit ; settle down; be overcome or exhausted; $-+\bar{a}$ approach; - +sam- $\bar{a}$ seat oneself; caus. (-sādáyati) meet, encounter; $-+n i$ sit down; $+p r a$ be favorable.
sad̄a adv., always.
sadrça, f. -i, a., similar; worthy. saindigdha a., doubtful; unsteady. sam̉dhyä f., twilight.
sant, part. of $1 a s$, being, existing; good; as m., good man; as f. satī, good woman, especially a widow who immolates herself. sapta (332) num., seven.
saptati (332) nnm., seventy.
saptadaça (332) num., seventeen.
sabhā f., council, meeting, court.
sam adv., along with; completely. samakşam adv., before, in the presence of (gen.).
samartha a., capable, able.
samāgama m., meeting, encounter. samāja m., convention, company. samidh f., fagot.
samīpa a., near; as n., vicinity, nearness, presence.
samudra m., ocean.
samunnati f., height, elevation; high position.
sameta a., provided with.
sampürna part. of $1 p r+s a m$, full.
samyak adv., well, properly.
samrāj m., great king; emperor.
sarit f., river.
sarga m., creation.
sarpa m., snake.
sarva (231) a., all.
sarvatra a., everywhere.
savitr m., n. pr., the Sun-god Savitar; sun.
$V$ sah (sáhate) endure.
saha adv., together; prep., often postpos., with, along with, (instr.).
sahacara m., companion; -i f., wife.
sahasā adv., suddenly, quickly.
sahasra n., a., thousand.
sahāya m., companion, helper.
sākṣin m., witness.
sādhana n., means, device.
$s \bar{a} d h u$ m., holy man, saint.
sāman n., Vedic melody, song;
pl., the Sämaveda.
sāmanta m., vassal.
sāmpratam adv., at present.
sāyam adv., at evening.
sārasa m., crane.
sinha m., lion.

V sic (siñcáti) drip, drop, mnisten;
$-+a b h i$ anoint as king.
$\checkmark 1$ sidh (sédhati) repel; - +prati hold back; forbid.
$\sqrt{ }$ 2sidh (sidhyati) succeed; in caus. (sādháyati) perform; acquire.
sindhu m., n. pr., the Indus.
sīman f., border, boundary; nutskirts.
su adv., well; easy; very. $\checkmark$ su (sunóti, sunuté) press.
sukha n., fortune, luck, happiness.
sundara, f. $-\bar{\imath}$, a., beautiful.
sumanas a., favorably-minded; as f., flower.
surāpa m., drunkard.
suvarna n., gold.
suhrd m., friend.
$V$ sū (süté) generate, bring forth;

- +pra generate.
sükta n., Vedic hymn.
sūta m., driver, charioteer.
sūda m., cook.
sūrya m., sun.
$\sqrt{ }$ sr (sárati) flow; - +anu follow up; - +apa go away; in caus. (-sāráyati) drive away.
$\sqrt{ }$ srj (srjáti) let go, create; $+u d$ let loose or out ; raise (the voice).
$\gamma^{\prime} \operatorname{srp}$ (sárpati) move;-+pra idem. srssti f., creation.
setu m., bridge, dike.
$\operatorname{sen} \bar{a}$ f., army.
$\checkmark$ sev (sévate) serve, honor; - + $n i$ dwell; devote oneself to; attend.
säinika m., soldier.
säinya n., army.
soma m ., the intoxicating fermented juice of the Soma-plant.
skandha m., shoulder.
$\checkmark$ stu (stā̀titi: 4II) praise.
stuti f., song of praise; praise.
$V$ str (stṛnóti, stṛ̣uté; strụáti, strnīté) scatter, strew; - + upa scatter, bestrew.
stena m ., thief.
stotra n ., song of praise.
strī (276) f., woman.
$V$ sth $\bar{a}$ (tisṭthati) stand, intr.; be in or on, etc., be situated; caus. (sthäpáyati) put, place; appoint; stop; - + adhi mount, stand over; rule, govern; - + anu follow out, accomplish; (cf. also p. 96, last note); $-+u d$ arise, rise (cf. Voc. 40); - + upa approach, reach; - + pra mid., start off; in caus. (act.), send; + sam in caus., cause to remain sthāna n., place, locality; stead. sthita part. of sthā; cf. 290, end. sthiti f., condition.
$l$ sna (snáti) bathe.
snätaka m., one who bas performed the ablutions customary at the end of religious pupilage. snāna n., bathing, bath.
snãyu m., tendon, bowstring.
snigdha part. of snih, affectionate. $\checkmark$ snih (snihyati) feel inclined to, love (gen., loc.). snuṣā f., daughter-in-law.
$\checkmark$ sprs (sprsáti) touch.
$V$ sprh (sprháyati) desire (dat.). sma encl., slightly assev.; often accompanies a present tense,
giving it the force of an bistorical tense.
$V s m r$ (smárati) remember; think on; call to mind; teach; esp. in pass. smaryate 'it is taught, i. e. traditional'.
smrti f., tradition; law-book.
sraj f., garland.
srastr m., creator.
sva a., own; one's own.
$\checkmark$ svañj (svájate) embrace; -+ pari (Cf. Voc. 21) idem.
svadrec a., similar.
$\sqrt{ }$ svap (svápiti: 429) sleep.
svapna m., sleep, dream.
svayam pron., own self, self.
svayambh $\bar{u}$ a., self-existent; as m., epithet of Brahma.
svarga m., hearen.
svasr f., sister.
$s v \bar{a} d u$ a., sweet.
svādhyāya m., private recitation of sacred texts.
svämin m., possessor, lord.
svāiram adv., at pleasure.
hata part. of han.
$\checkmark$ han (hánti: 419) kill; caus. (ghātáyati), have killed; $-+a p a$ remove; - + abhi smite; + sam- $\bar{\alpha}$ wound; $-+n i$ kill; $-\quad+$ prati hinder; injure, offend; $-+s a m$ write.
-han (283) a., killing.
hanu f., jaw.
hanumant m., n. pr., a monkeyking.
hantr m., killer, slayer.
hari m., n. pr., a god.
harina m., gazelle.
hala m. n., plough.
havis n ., oblation.
hasta m., hand.
hastin m., elephant.
$\sqrt{ } 1 h \bar{a}$ (jáhāti) abandon, give up; neglect. (hisyate (fass.)
$\gamma 2 h \bar{a}$ (jihīte: 438) move.
$\checkmark$ hi (hinóti) send; $-+p r a$ idem.
hi assev. particle, surely; causal, for, because.
$l^{\prime}$ hiñs (hinásti) injure, destroy.
hita part. of $1 d h \bar{a}$; as adj., advantageous; as n., advantage.
himavant a., snowy; as m., the Himālaya Mts.
hīna part. of $1 h \bar{a}$, abandoned; wanting in; w. instr., without.
$\sqrt{ } /$ hu (juhóti, juhuté) sacrifice.
hutabhuj (nom. -bhuk) m., fire.
$l^{\prime} h \bar{u}$ see $h v \bar{a}$.
$\checkmark h r$ (hárati) take away; steal; plunder; $-+a p a$ idem; -+ $\bar{a}$ act. and mid., fetch, bring; $-+u d-\bar{\alpha}$ cite, mention; -+ praty- $\bar{a}$ bring back; $-+u d$ save, rescue.
$h r d$ (281) n., heart.
hrdaya n., heart.
V/hrṣ (hárṣati, hṛ̛syati) rejoice, be delighted; - + pra idem.
he interj., O , ho.
hemanta m., winter.
hrasvam adv., near by.
V $h r i \bar{\imath}$ (jihréti) be ashamed.
$h r i \overline{~ f ., ~ m o d e s t y, ~ b a s h f u l n e s s . ~}$
$V^{\prime} h v \bar{a}$ (hváyati) call; in caus. (hv $\bar{\alpha}-$ yáyati) have called; $-+\bar{a}$ call, summon.


## II. English-Sanskrit.

sbandon, to: tyaj; $1 h \bar{a}$.
able: samartha; ¢akya.
able, to be: çak.
according to: anu, postpos.
acquire, to: labh; $\bar{a} p$.
Açvins: uçuināu, du.
address, to: $b r u \bar{u}$.
adore, to: $n a m+p r a$.
adorn, to: $1 \mathrm{kr}+$ alam.
advantage: hita n.; kalyāṇa n.
adversity; duḥkhan.
afraid, to be: bhi.
afterward: tatas.
again: punar.
against: prati.
age: vayas n .
all: sarva; (entire) viģa.
all-protecting: viçuapā.
allow, to: $j \tilde{n} \bar{a}+a n u$.
alms: bhikṣā f.
alone (adv.): eva.
also: api.
altar: vedi f.
although : api.
always: sad $\bar{a}$, nityam.
amuse oneself, to: ram.
ancient: purāna.
and: ca, postpos.; tath $\bar{a}$.
anger: kopa m.; krodha m.
animal: tiryañc m.
announce, to: 1 vid $+n i$, caus.
answer, to: $b h \bar{a} s+p r a t i$.
appoint, to: $k l p$, caus.; $y u j+n i$.
approach, to: $g a m+\bar{a} ; y \bar{a}+\bar{a}$.
argument (reason): vāc f. arise, to: $b h \bar{u}$; (get up) sth $\bar{a}+u d$. arm: bāhu m. army : senā f. arrive, to: $g a m+\bar{a}$.
arrow : ̧̧ara m.; iṣu m. Aryan: dvija m.; dvijāti m. ascetic: muni m.; yati m.; parivrãj m.; tapasvin m.; - to become an a., vraj+pra.
ashamed, to be: $h r \bar{i}$. ashes: bhasman n .
ask, to (inquire): prach. ask for, to: arthaya. assembly: sabhä f.; parişad f. astronomy : jyotiṣa n. attain, to: labli; 2vid; 1aç; $\bar{a} p$; $\bar{a} p+a v a$ or $p r a$. attainment: lābha m.
author: kartr m.; (of Vedic hymnns, etc.) draştr m.
axe; paraçu m.
bad: pāpa. ; n. sim
bank: tīra n .
banner: ketu m .
barbarian: yavana m .
bathe, to: snā.
battle: rana m. $\mathrm{n} . ;$ yuddha n .
be, to: $b h \bar{u}$; vrt; (be situated) stha.
bear, to: $b h r$; (bring forth) $s \bar{u}$; $s \bar{u}+p r a$.
bear: $r k s a \mathrm{~m}$.
beat, to: tad.
beautiful: sundara; rūpavant.
beauty : rūpa n .
become, to: bhū; vrt.
bee: ali m.; madhulih m.
beg, to: bliks.
begin, to: $r a b h+\bar{a}$.
behind : paçcāt (w. gen.).
behold, to: iks.
Benares: kāçī $\bar{f}$.
bend, to: nam.
benefit, to; $1 k r+u p a$.
beseech, to: pad + pra.
besiege, to: rudh; rudh+upa.
best : cresṭtha; jyesṭha.
betake oneself, to: $y \bar{a} ; c r i+\bar{\alpha}$.
better: çreyas; jyāyas.
bind, to: bandh.
biped: dripad.
bird: vihaga m.; paksin m.
birth: jāti f.; janman n.
black : krs!na.
blame, to: nind; $1 \mathrm{kr}+$ tiras.
blessed: bhagavant; (as prefix) çri.
blood: rudhira n .
blow, to (intr.): vah.
boat: $n \bar{a} u \mathrm{f}$.
body: çarìra n.; vapus n.; kāya m.; (heavenly: sun, etc.): jyotis n.
bone: asthan n .
book: (manuscript) pustaka n.; (work) grantha m .
born, to be: jan; jan+ud.
both: ubha du.
bow, to: nam.
boy: bāla m.; kumāra m.
Brāhman: lrāhmana m.; dvija m.;
drijāti m.; vipra m.
branch: $\varsigma \bar{a} k h \bar{a} \mathrm{f}$.
brave: dhīra.
breast: uras n ; ; vaksas n .
bridegroom: vará m.
bring, to: $n \bar{n}+\bar{a} ; h r+\bar{a}$.
broad: prthu; uru.
brother: bhrātr m.
burn, to: dah.
business: kārya n .
but: tu; kinitu; punar.
call, to: $h v a \bar{a}$; (name) vac; vad.
capable: samartha.
caste: jāti $f$.
cattle: go m. pl.
cease, to: cam; ram+vi.
celebrated: viçruta; grimant.
chain: hāra m.
charioteer; sūta m.
charm: kānti f..
check, to: dam, caus.; rudh.
chest: vak§as n.; uras n.
child: bäla m.; siç m.
choose. to: $2 v r$.
cistern: $v \bar{a} p \bar{\imath} \mathrm{f}$.
citizen: pāura m.
city: nagara n.; -ı f.; pur f.
cleverness: buddhif.
climb, to: ruh $+\bar{a}$.
close, to: $1 v r+s a m ; 1 d h \bar{a}+a p i$.
cloud: megha m.
coachman: sūta m.
come, to: gam $+\bar{a} ; y \bar{a}+\bar{a} ; i+$
$a b h i$ or $\bar{a} ;$ come out : gam $+n i s$; $y \bar{a}+n i s$.
command, to : diç $+\bar{a} ; j \tilde{n} \bar{a}+\bar{a}$ caus. command: ajñ̄ā f.; nideça m. commit, to: car $+\bar{a} ; 1 \mathrm{kr}$. companion: sahāya m.; sahaca$r a \mathrm{~m}$.
company: samāja m.
compose, to: rac.
conduct: vrtta n.
confine, to: rudh $+n$ i.
conquer, to: $j i$.
consecrate, to: $n \bar{\imath}+u p a$.
consider, to : cint; lvid.
consort: patnī f.
cook, to: pac.
copying: lekhana n.
cord, sacred: upavĩta n.
count, to: ganaya.
courageous: tejasvin.
course: gati f.
cover, to: $1 v r$ (mid.); $1 v r+s a m$ (mid.).
cow: dhenu f.; go f.
cowherd: gopa m.
create, to: srj.
creator: dhätr m.; srastr m.
creature: prānin m.; jagat n.
crescent: kalā f.
cross, to: tr.
crow: vāyasa m.
curds: dadhan n.
cut, to: krt; chid.
cut off, to: $k r t+a v a$; chid $+a v a$.
daily: nitya; (adv.) nityam; pratyaham.
dancing: nrtta n .
daughter: kamyā f.; putrī f.; duhitr f.
day: divasa m.; dina n.; ahan n.; d. by d.: dine dine; pratyaham; a day and a night: ahorätra n.
dead: mrta; vipanna.
decide, to (settle): $n \bar{\imath}+n i s$.
deed: karman n.
deity : devatā f.
delicate: taruṇa.
delight, to (tr.): tus, caus.
deliverance: mukti f.
demon: rāksasa m.
depart, to: $i+a p a$.
describe, to: varnaya.
desire, to: lubh.
destroy, to: bhañj.
despise, to: man +ava; bhū + pari.
determine, to: $c i+n i s$ or vi-nis.
devoted: bhakta; snigdha.
devotion: bhakti f.
die: aksca m.
die, to: $m r ; i+p r a ; p a d+v i$.
difficult: durlabha; duṣkara.
dig, to: khan.
diligence: udyoga m.
diligently: bhrcam.
disappear, to: $n a f+v i$.
disease: ruj f.; vyädhi m.
dismount, to: ruh $+a^{2} \cdot a$.
disown, to: khy $\bar{a}+$ prati- $\bar{a}$.
dispute, to: $v a d+v i$.
distress, to : $d u$.
distribute, to: $b h a j+v i$.
divine: divya.
do, to: $1 \mathrm{kr} ; c a r+8 a m-\bar{\alpha}$.
domestic: grhya.
dog: çvan m.; çunı̄ f.
door: dvär f.
doultfut.
doorkeeper: dvāhstha m.
dove: kapota m.
draw, to: vah.
drink, to: $1 p \bar{a} . p .29$
driver: sūta m.
drop, to: sic.
drop: bindu m.
dwell, to: $3 v a s ;$ vas $+n i$; dwell on (fig.): $\varepsilon a \tilde{n j}$.
ear: karṇa m.
earth: prthivī $\mathrm{f} . ; b h \bar{u} \mathrm{f} . ; b h \bar{u} m i \mathrm{f}$. east, eastern : prããc; the E.: prācī f., sc. dic.
eat, to; ad; 2ac; bhaks; bhuj.
eating: bhakṣaṇa n.
eclipse, to: $1 k r+$ tiras.
eight: asta.
eighth: asṭama.
eighty: açīti f.
eightieth: açītitama.
eldest: jyesṭha.
elephant: gaja m.; hastin m.
eleventh : ekādaça.
emerge, to : $t r+u d$.
eminent, to be: çubh.
empernr: samrāj $m$.
encompass, to : 1 vr ; chid + ava.
end: anta m.
endure, to: sah.
enemy : ari m.; çatru m.; dvis m.
enjoy, to: bhuj.
enjoyment: bhoga m.
enter, to: vif + pra.
entrancing: manohara.
envoy: dūta m .
entrust, to: $1 d \bar{a}+p r a$.
equip, to: nah + sam.
eulogy: stotra n.

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even (adv.): api.
every: sarva.
evil (adj.): pāpa; (subst.) pāpa n.
exceedingly: ati.
explain, to: \(b r \bar{u}+v i ; 1 v r+v i ;\)
    caks + vi-ā.
exterminate, to: chid \(+u d\).
eye: netra n.; cakṣus n.; akṣan n.;
locana n .
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face: mukha n .
fagot: samidh f.
fair: sundara.
fall, to: pat; pat $+n i$; fall to one's lot: $r$; fallen (killed): patita; mrta.
fame: kirti f.; yaças n.
family: vañça m.
famous: viçruta.
fast (firm): dr $\underset{\sim}{d h a}$.
fasten, to: bandh.
fat: inna $^{n}$ pusṭa.
father: janaka m.; pitr m.
fault, to find: $1 k r+$ tiras.
faultless: anavadya.
fear: bhaya n .
field : kṣetra n .
fifth: pañcama.
fight, to: yudh
filled: pūrna; sampūrṇa.
finally: ante.
find, to: 2vid.
finish, to: $\bar{a} p+s a m$.
fire: agni m.; hutabhuj m.
firewood: samidh f.
first: prathama; at first: prathamam.
fish: matsya m.; mina m.
fit, to: $y u j$.
five: pañca.
flee, to : palāy.
flit, to: bhram.
flock: paçu m. pl.
flower: puṣpa n.; sumanas f .
fly, to: pat; fly up : pat $+u d$.
fodder: ghāsa m.
foe: ari m. ; çatru m.
follow, to: gam $+a n u ; i+a n u$.
fond, to be: tus.
food: anna n .
foot : pāda m.; pad m.
force: bala n .
foreign: para.
forehead: lalāṭa n .
forest: vana n .
forest-dwelling: vanavāsin.
form, to : $1 m \bar{a}+n i s$.
formula (sacrificial): yajus n .
fortune: çrī f., often pl.; goddess of $f$ : çrī $f$.
forty: catvāriņçat f.
four: catur.
free, to: muc.
friend: mitra $\mathrm{n} . ;$ sakhi m.; su$h r d \mathrm{~m}$.
friend-betrayer: mitradruh.
front: agra n. ; in f. of: agre, samakşam (gen.).
fruit: phala n .
fruitful: phalavant.
full: pūrṇa; sampūrṇa.
gain, to: labh.
garden: udyāna n.
garland: mālā f.; sraj f.
gate: dvãr f.
gather, to: $c i+s a m$.
gazelle: hariṇa m.; mrga m.
generous: dātr.
get, to: labh; $1 a c ̧ ; a \bar{p}$. gift: dāna n .
gird, to: nah + sam. girdle: mekhalā f. girl: kanyā f.; bālā f. give, to: yam; $1 d \bar{a}$.
giver: dātr m .
glance: $d r c ̧ \mathrm{f}$.
glory: kirti f.; yaças n .
go, to: car: yā; gam; $i$; go on
(continue): vrt + pra.
god: deva m.; goddess : devī f.
gold: suvarna n.
govern, to: çās; rājyaím $k r$.
good: sādhu; sant.
gracious: çiva.
graciousness: k!p $\bar{a}$ f.
grain: dhānya n .
grammar: vyākaraña n .
grasp, to . grah.
graze, to: car.
great: mahant.
great king: mahārāja m.
greater: mahīyas; adhika.
greatly: bahu; bhrçam.
greedy: lubdha.
Greek: yarana m.
greet, to: vand; vad $+a b h i$, caus.
grieve, to: $d u$.
ground : bhümi f.; on the g.: adhas.
grind, to: pis.
guard, to: rakṣ; gopāya.
guest: athiti m.
guilt: pāpa n.; enas n .
hand: kara m.; pāṇi m.; hasta m.
hang, to: sañj; lag.
happiness: sukha n.
happy, to be: mud.
hard to find: durlabha.
harm, to: $1 k r+a p a$.
hate, to: dvis ; dvis + pra.
hear, to: çru.
heart: hrdaya n.; hrd n.
heaven: svarga m .
heavy: guru.
hell: naraka m .
here: atra; iha.
hero: çūra m.; vīra m.
hesitation: çan̄kā f .
high: ucchrita.
high water: püra m.
hold shut, to: $1 d h \bar{\alpha}+a p i$.
holy: $s \bar{a} d h u$.
holy writ: çruti f.
home (adv.); grham.
honey: madhu n.
honor, to: pūj; nam; sev.
hope: $\bar{a} \varsigma \bar{a}$ f.
horse: açua m .
house: grha n.: master of the h ., grhastha m.
householder: grhastha m.
house-priest: purohita m.
how?: katham.
human: mānuṣa.
hunter: vyādha m.
hurl, to: 2as; ksip.
husband: pati m.; bhartr m. hymn: sükta n.

I: aham.
impart, to: 1 vid $+n$, caus.
inclined, to be: snih.
increase, to: $v r d h$.
India: bharatakhanda m.
initiate, to: $n \bar{\imath}+u p a$.
if yadi
injustice: adharma m.
intelligence: buddhi f.
iron: loha n.
$\qquad$
jaw: hanu f.
jewel: mañi m.; ratna n.; bhūşana n .
kill, to : mr, caus.; han; han, caus.
kindle, to: idh.
king: nrpa m.; nrpati m.; pā-
rthiva m.; rājan m.; bhübhuj m.; bhübhrt m.
kingdom: rājya n .
know, to: 1vid; jñā.
knowledge: vidy $\bar{a}$ f.; jñāna n.
lament, to: $l a p+v i$.
land: deça m.
language: bhāṣā f.
last, at: ante.
law: dharma m.; vidhi m.
law-book: smrti f.; dharmaçāstra n .
law-suit: vyavahāra m.
lead, to: $n \bar{n}$.
leader: netr.
learn, to: gam + ava; 1vid; $i+$ adhi.
learned: vidväns; pandịta; kuçala.
learning: vidyā f.
leather: carman n .
leavings: ucchisṭa n .
lesson: adhyāya m.
lick, to: lih; lih + ava.
life: jīvita n.; āyus n.; carita n.
light: jyotis n .
light (not heavy): laghu.
like: iva.
limb: añga n .
lion: sinha m.
lip: osṭha m.
listen, to: çru.
live, to: jiv; vrt; an + pra. long: dirgha; (adv.) ciram.
look at, to: ìks +pra.
lord: íçara m.; pati m.
lotus: padma m. n.
love, to: snih.
love, god of $1 .:$ kāma m . lunar mansion: naksatra n .
maiden: kanyā f.; bālā f. maidservant: dāsī f. make, to: 1 kr .
man (vir): nara m.; pumäns m.; puruşa m.; (homo): jana m.; mānava m.; manuşam.; nara m. mankind: jana m. pl. many: bahu; prabhūta. march, to: cal + pra. marriage: vivāha m. marry, to: $n \bar{\imath}+$ pari. master: bhartr m.; pati m. mat: kata m. means: sādhana n . medicine: āuşadha n. meet, to (intr.): gam + sam (mid.). meeting: samāgama m . melted butter: ghrta n. mention, to: $h r+u d-\bar{\alpha}$. merchant: vanij m. merit: punya n.
mighty: balin; balavant; vibhu.
milk, to: duh.
milk: kṣira n.; payas n.
mind: manas n.; mati f.
minister: mantrin m .
misfortune: duhkha n.; äpad f. modesty: hrī f.
moisten, to: sic.
monarch; samrā $j$ m.
money: dhana n.; vasu n.
month: māsa m.
moon: candramas m.; candra m.; indu m.
mostly: bhüyas.
morning, in the: prätar.
mother: mätr f.; $a m b \bar{a} \mathrm{f}$.
mother-in-law : scuacrū f.
mountain: giri m.; parvata m.
mouth: mukha n.
much: prabhūta; bahu.
monthful: grāsa m.
marder, to: mr, caus.; han ; han, caus.
must: arh; cf. § 320 and Exercise 30 .
name: nāman n.; by n.: nāma.
name, to: vac; vad; (reckon) ganaya.
neck: kanṭha m.
neglect, to: $1 h \bar{\alpha}$.
net: $j \bar{a} l a n$.
never: na kadā + api, cid, or cana.
news: vrttānta m.
night: rātri f.
no one: na $k a+a p i$, cid, or cana. north, northern: udañc; the N.: udīcī f., sc. diç.
not: $n a$; $m \bar{a}$.
nothing: na kim + api, cid, or cana.
now: adhun̄̄; sāmpratam.

O: he.
obedient: vidheya.
oblation: havis n .
occar, to: drg, pass.; 2vid, pass. ocean: udadhi m.; samudra m.
offend, to: han + prati; $1 h a \bar{a}$.
offering (sacrificial): havis n.
old: vrddha; older: jyāyas.
omnipresent : vibhu.
once: sakrt.
one: eka.
only: eva.
opinion; mati f.; mata n.
or; $v \bar{a}$, postpos.; athava.
ordain, to: $k l p$, caus.; $1 d h \bar{a}+v i$; ordained: vihita.
order, to: $j \tilde{n} a+\bar{a}$, caus.
other; anya; itara, apara.
outskirts: siman f.
overcome, to: $2 p r$. p. 43
overwhelm, to: vrs.
own, one's own: sva.
ox : anaduh m .
pair: yugma n.
palace: prāsāda m.
parents: pitr, m. du.
part: bhăga m.
path: märga m.; panthan m.
pearl: muktā f.
peasant: $k$ rssivala m .
penance: tapas n.; prāyaçcitta n.
people : jana, pl.; loka, s. and pl.
perform, to: sidh, caus.; car; car + sam- $\bar{a}$; (a sacrifice) tan.
perfume: gandha m.
perish, to: naç $+v i$.
pestle: musala m. n.
pierce, to: vyadh.
pilgrimage: tīrthayātrā f. pious: sādhu. place, to: $1 d h \bar{a} ; d h \bar{a}+\delta a m-\bar{a}$.
place: pada n.; dega m.
plan: abhiprāya m.
plant, to: ruh, caus.
play, to: divo.
please, to: ruc. 0.47
pleasure: sukha n.; with p., pleas-
antly: sukhena; (wish, choice)
icchā f.; kāma m.; at p.: svecchayā.
plough: lāngala n.; hala m. n.
plough, to : krs.
plunder, to: luntth; lir; lup.
poem: kāvya n .
poet: kavi m.
point out, to; dic. polluted, to be: duṣ.
poor: daridra.
possessions: dhana n .
post, sacrificial: yūpa m.
pot: ghata m.
pound, to: pis.
pour, to: $h u$.
power: bala n .
powerful: balin; balavant.
praise, song of p.: stutif.; stotran.
praise, to: çañs; stu.
pray for, to: arth.
prescription: ādeça m.
presence: samīpa n.
previous; pūrva.
priest: rtvij m.
prince: kumāra m .
property: vasu n.; dhana n.
prosperity: bhūti f.
protect, to: raks; $2 p \bar{a} ; p \bar{a}$, caus.
protection; çarana n.
protector: rakssitr m.
punish, to: dandaya; çās. punishment: danda m. put, to: sthā, caus.; $1 d h \bar{a} ;$ yuj $+n i$.
quadruped: catuspad.
quarter: pāda m.; (of the sky) diç f.
queen: devī f.; rāj̃̃̄̄ f.; mahiṣī f.
rain: vrsṭi f.
rain, to (give rain) : vrṣ.
raise, to (the voice): $s r j+u d$.
ray: pāda m.; raçmi m.
reach, to: labh; $\bar{a} p+p r a$.
read, to: $i+a d h i$; (aloud) path; vac, caus.
realm: rājya n .
receive, to: labh; grah; grah +prati; $1 d \bar{a}+\bar{a}$.
recitation (private): svādhyāya m .
recite, to: path ; (tell) kath.
reckon, to: ganaya.
recompense, to: $1 k r+p r a t i$.
reduced (in fortune): ksiina.
region: diç f.; deça m.
rein: raçmi m.
rejoice, to : tus; mud.
remember, to: $s m r$.
restrain, to: grah $+n i$.
return, to: $v r t+n i$.
rice: tandula m.
reverence, to: $n a m ; p u \bar{u} ; \bar{a} s+u p a$.
reward: phala n.
rich: dhanin; çrīmant; vasumant
(comp. and sup. sometimes vasizas, vasisṭha).
riches: dhana n.; vasu n.; çrī f.; $r \bar{a} i \mathrm{~m}$.
righteousness: satya n.
right (subst.): dharma m.
Rigveda: rgceda m.; rcas f. pl.
rise, to (of sun, etc.): gam $+u d$;
$i+u d$.
river: nadı̄ f.; sarit f.
road: märga m.; panthan m.
rob, to: muş, lunth.
root: mūla n.
rub, to : $m r j$; $m r j$, caus.
royal: rāja-, in cpd.
rule, to: sth $\bar{a}+a d h i ; i \bar{c}$.
run, to: dh $\bar{a} v ; d r u$.
running: dhāvana n.
sacrament: samiskāra m.
sacrifice, to: yaj; (for some one) yaj, caus.
sacrifice: yajna m.
sacrificial formula: yajus n.
sage: $r s{ }^{i} \mathrm{~m}$.
sake of, for the: artha in epd. (cf. 375, 3).
salt: lavana n .
salvation: muktif.; lhūtif.; hitan.
satiated: trpta.
satisly, to: trp, caus.; (oneself) trp.
save, to: $h r+u d$.
Savitar: savitr m.
say, to: vad; vac; brü.
scatter, to: $2 k r$.
scholar: fisya: (learned man) pandita m.
science: ¢āstra n.
sea: udadhi m.; samudra m.
seat oneself, to: $s a d+n$.
15
second: dvitīya.
see, to: paç; dŗ; $\bar{i} k s ; ~ i ̄ k s+p r a$. seer: $r s i \mathrm{~m}$.
send, to: sth $\bar{a}+p r a$, caus.
servant: bhrtya m.; bhrtaka m.
serve: sev.
set, to: (place) $1 d h \bar{a}$; (intr., of
sun, etc.) $i+$ astam; gam+astam.
shade: chāyā f.
she, etc.: $s \bar{a}$, f. of $t a$.
shine, to: çubh; räj; bhā+vi.
ship: nāu f.
shoe: upānah f.
show, to: $d r c$, caus.
shrewd: paṭu.
shut, to: $1 d h \bar{a}+a p i ; 1 v r+s a m$.
sick: vyādhita; rugña.
side: pakṣa m.
$\sin$ : pāpa n.; enas n.
sing, to: $2 g \bar{a}$.
singing: gīta n.
sip, to: $c a m+\bar{a}$.
sister: svasr f.
sit, to: sad; sad + ni.
situated, to be: vrt.
six: saṣ.
sixth : scastha.
skilled: paṭu.
sky: div f.; diç f. pl.; ākāça n.
slave: dāsa m.; dāsī f.
slay, to: $m r$, caus.; han.
sleep, to: svap; ci.
smell, to; $g h r a \bar{a}$.
smite, to: $h r+p r a ; h a n+a b h i$.
so: iti; evam: tathā.
soldier: sāinika m.
some (pl.): eka pl.; some • others: ke cit • ke cit.
sometimes: kva cit.
son: putra m.; sūta m.
son-in-law : jāmātr m.
song: gir f.; gīta n.; (of praise)
stotra n.; stutif.
soul: ātman m.
sow, to: vap.
speak, to: vad; vac; bhās.
spear: kunta m.
speech: vāc f.; bhäṣā f.
spoon: juhū f.
stand, to (intr.): sthā.
state, to: $b r \bar{u}$.
steal, to: cur; mus; luṇth.
steer: go m.
stick: danḍa m.
stone: drs ${ }^{\text {ad } \mathrm{f} \text {; ( }}$ (precious) manim.
stop, to (tr.): rudh.
strange (another's): para.
street: rathy $\bar{a}$ f.; mārga m.
strike, to: tad.
strive, to: yat.
strongest: balisțha.
study, to : $i+a d h i$ (mid.); $2 a s+$ abhi.
subject: prajā f.
such: ìdrç.
suffering: duhkha n .
suffused: ruddha.
suitable: anurüpa.
summit: çikhara m.
sun: bhānu m.; āditya m.
survive, to: çiṣ $+u d$.
sweet: svādu.
swift: $\bar{a} ̧ ̧ u$.
sword: asi m.
take, to: $d \bar{a}+\bar{a} ;$ grah; grah + prati.
take place, to: jan; bhū
take refuge, to: $p a d+p r a$.
tasteful: rasarant.
tax: kara m.
teach, to: $i+a d h i$, caus.; dic + upa.
teacher: guru m.; ācārya m.
tear: açru n.; bāṣpa m.
tell, to: kathaya; vad.
temple: devakula n.
ten: daça.
tend to, to: $k l p$.
terrify, to: $b h \bar{i}$, caus.; $v i j+u d$, cans.
text-book: çāstra n.
that: ta; ayam; asäu.
then: tadā.
there: tatra.
thereupon: tatas.
thief: stena m. ; cāura m.
think, to: cint; man; think on:
$s m r ; d h y \bar{a}$.
third: tṛtīya.
thirty: trinçat.
thirty-three: trayastrinçat.
this: ta; ayam.
thou: tvam.
three: tri.
threefold : trivrt.
thrice: tris.
thus: iti; evam; tath $\bar{a}$.
time: kāla m.
to-day: adya.
to-morrow: çuas.
tongue: jihvā f.
torment, to : pīd; vyath, caus.
touch, to: sprc.
trade: vyavahāra m.; vānijua.
travel, to: vas + pra; sth $\bar{a}+$ pra n. (mid.).
treasury : koşa m. tree: vrrkşa m.; taru m. tremble, to: kamp. true: satya; (faithful) bhakta. truth: satya n . twelfth: dvādaça. twelve: $d v a \bar{a} d a c ̧ a$. twenty-eight: astāvinçati. twenty-seven: saptavin̆çati. twice: dvis.
twilight: sañdhyā f.
twine: bandh.
two: dva.
umbrella: chattra n.
understand, to: gam + ava.
unite, to (intr.): gam + sam (mid.).
untruth: anrta n.; asatya n.
upaniṣad: upaniṣad f .
useful, to be: sev.
vassal: sāmanta m.
Veda: veda m .
verse: çloka m.; (of Rigveda) rc f.
vessel: pātra n.
victorious, to be: $j i$.
victory: jaya m .
view (opinion): mati f.; mata n. •
village: grāma m.
virtue: dharma m.; punya n.
visit, to : gam $+a b h i$.
voice: vāc $\mathrm{f}_{\mathrm{c}}$; gir f .
wagon: ratha m . warrior: kṣatriya m.
wash, to: ksal; sprç.
water: jala n.; vāri n.; ap f. pl.
wave: vīci m .
we: vayam.
wear, to: $d h r$, caus.; $b h r$. weary, to become: cram. weave, to: granth; bandh.
wedding: vivāha m .
weep, to: rud.
west, western: pratyanc; the West: pratīcī f., sc. diç. what (rel.): ya.
wheel: cakra n.
when (rel.): yadä.
when ?: kadā.
whence?: kutas.
where (rel.): yatra.
where?: kva; kutra.
which (rel.) : ya.
which (of two)?: katara. white: çeta.
whither?: kva; kutra.
who (rel.): ya.
who?: ka.
whoever: ya ka + api, cid or cana; often by rel. alone. whole: krtsna. why?: kutas; kasmät. wicked: $p \bar{a} p a$.
wife: bhāryā f.; nārī f.; patnй f. win, to: $j i$.
wind: vāyu m.; vāta m.
winter: hemanta m .
wipe, to: $m r j ; m r j+a p a$ or pari.
wish, to: is.
with: saha, w. inst.; or by instr. alone.
withered: mlāna.
without: vina (instr., acc.).
witness: sākṣin m.
wolf: vrka m.
woman: närī f.; vadhū f.; strī f.; $j a ̄ y a ̄$ f.
woman-servant: dāsī f.
wood: käsṭha n.; (forest) vana n. word: vāc f.; çabda m.
work: karman n.; (literary) grantha m.
world: loka m.; jagat n.; bhuvana n .
world-spirit: bráhman n.
worship, to: $p u \bar{j}$.
worthy: sadrca.
wound, to : ksan.
wreath: mālā f.; sraj f.
year: saỉvatsara m.; varṣa m. n.
yoke, to: yuj, caus.
yonder: tatra.
young: yuvan.

## Appendix.

## Hindu Names of Letters.

The Hindus call the different sounds, and the characters representing them, by the word kära ('maker') added to the sound of the letter, if a vowel, or to the letter followed by $a$, if a consouant. Thus, $a$ (both sound and character) is called akāra; $\bar{u}$, $\bar{u} k \overline{a r} a$; $k$, kakāra; and so on. But sometimes $k \bar{a} r a$ is omitted, and $a, \bar{u}, k a$, etc., are used alone. The $r$, however, is never called $r a$ hāra, but only ra or repha ('snarl'). The anusvāra and visarga are called by these names alone.

## Modern Hindu Accentuation of Sanskrit.

In the pronunciation of Sanskrit almost all Brāhmans employ, with insignificant variations, an ictus-accent, which is quite different from the older musical accent (svara) described in Indian and European grammars, and employed nowadays exclusively in the recitation of the Veda The older system, moreover, as marked in the Vedic texts, has been subjected to very considerable modifications by the Hindus in the traditional recitations of the Vedic schools.

The modern ictus-accent is weaker than that of English. The more important rules governing its use are as follows:

1. a. In primitive verbs and derivatives from them the rootsyllable is usually accented. $b$. But the accent never goes further back than the fourth place, and seldom back of the third. It may rest on the third syllable only if the penult be short; on the fourth, only if both antepenult and penult be short; thus, káranam, káranāt, but karanéna; bódhati, kssipasi, nágyatha, but bodhá́vah, kṣipámah, naçyánti; dúhitā, dúhitaram, but duhitṛ̂nām.
2. Derivatives from nouns generally retain the accent of the
primitive, with the limitations given in 1. b.; thus, rán̄ku, rā̃̄kava; gárga, gắrgyah, but gārgyäyañ̄̃. A naturally short vowel in the penult, if followed by a group of consonants containing $y$ or $v$, does not generally become long by position; thus, prábala, prábalyam; úkta, úktatvāt.
3. In verbs and verbal derivatives joined with prepositions, in augmented and reduplicated forms, and sometimes in declensional forms, the accent is recessive, if the root or stem-syllable be short; thus, ágamat, $\dot{\tilde{a}} n a t a m$, anúsththitam, but utkrisṭam, niruiktam; ágamat, ảksipat, but bibhárti, tusṭ̂́ćva, jagáau. Polysyllabic prepositions, when prefixed to other words, retain their own accent as secondary accent; thus, úpagăcchati, úpagămatām.
4. In compounds, unless the first member be a monosyllabic word, each part generally retains its own accent, but that of the principal member is the strongest; thus, rájapǔruṣam, párvataçikharākăram; but únmukham, diggajam, praçisyam.

The division of syllables is much more apparent in Sanskrit than in English. In reading Sanskrit prose the Hindus generally drop into a sort of sing-song recitatico. Verses are always chanted.

## Corrections and Additions.

P. 10. At end of § 38 add: The four semivowels are always sonant.
P. 27. Add to § 102: The final ت्रा $\bar{a}$ of the root is shortened in the reduplicated stem, except in the first persons. - Add to § 103: In the dual and plural of all declensions the vocative is like the nominative.
P. 31. Add to § 112.5 : It is also used as terminus ad quem.
P. 39, 1. 7. For: makes some forms with short ग्र a read: makes also forms according to the unaccented $a$-class: thus, भ्रमति bhrámati etc.
P. 40, 1. 7. At beginning of line insert: the.
P. 43, Vocab., s. v. पृ pr. After: overcome insert: (evils).
P. 49, Vocab., s. v. गम् + सम्. After: meet insert: (w. instr.).
P. 53, 1. 9 from below. After ग्रूयते insert: 19 .
P. 56, 1. 10. For: besought read: beseech. - L. 11. For: were read: are.
P. 59. At end of § 188 add: The impf. pass. is similarly inflected.
P. 60, 1. 19. For: pratiṣédati read: pratisédhati.
P. 65. Dele the first word (the) of the page.
P. 70, l. 10 from below. Read: accompanied.
P. 72, 1. 12. After: are insert: so.
P. 73, 1. 9 from below. For: नर: read: नरा:.
P. 74, 1. 7. After: saved insert: (ud-hr: cf. § 267).
P. 87, 1. 12. Read: Final $ᄑ ्$ and ㅁ․ of a stem regularly become.
P. 90, last line. Read: possessive.
P. II7, 1. 6. For: पत्या read: पतिना.
P. II9, Vocab. Insert in last line: + सम्-ग्र्रा come together, join.
P. 126. Add to § 329 the following: Note also: द्वादश 12, etc., but for 82 only द्यशूति; चयोविंशूति 23 , चयस्तिंशूत् 33 , for 83 only च्यशूति; षोडशू 16 , षड्विंशूति 26 , etc.; ग्रष्टाविंश्यति 28 , च्रष्टानंंश् 38 , च्रष्टाशूति 88 .

## Corrections and Additions.

P. 135, 1. 5. For: वरसेन read: वीरसेन.
P. 137, 1. 2. Read: द्यावापृथिवी.
P. 138, l. 12. Dele घुधिष्ठिर 'firm in battle'.
P. 180, 1. 17. For: बिरदि read: बिभिढ्.
P. 182, l. 1. For: निन्यिहै read: निन्यव्हे.
P. 186, 1. 1. Read: चोर्यति.
P. 190, 1. 6. For: suffix read: suffice.
P. 192, 1. 13 from below. For: ऐप्सषत् read: ऐप्सीत्.
P. I96, col. 1. S. v. $V i$, insert: + sam- $\bar{a}$ come together, join.
P. 197, col. 1. Insert: rssabhadatta m., n. pr.
P. 199, col. 1. S. v. J'gam, insert: $+u p a-\bar{a}$ come near.
P. 205, col. 2, l. 2 from below. Read: V1pr (piparti; caus. püráyati) fill. Also insert in Vocab.: $\bigvee^{\prime} 2 p r$ (päráyati) overcome (evils); prevail.
P. 207, col. 2, 1. 5. Read: bhikşā f., begging, alms.
P. 208, col. 1, 1. 2. Read: Vbhram (bhrámati, -te; bhrắmyati: 131). Col. 2, 1. 11. Read: Greek $\mu_{n}$; cf. 195, 486. - L. 9 from below. After: release insert: let fly, shoot.
P. 209, col. 2, 1. 2. Insert: + pra give, give in marriage. - S. v. $\sqrt{ } y u j+n i, a d d:$ caus. set (as jewels).
P. 212, col. 1, l. 5. Insert: + pra idem. - Col. 2, 1.15 from below. Read: + pra wander forth. - L. 9 from below. Read: + pra idem.
P. 214, col. 2, 1. 9. Read: sameta ( $/ i+\operatorname{sam}-\bar{a})$ a., followed by, provided with.

$$
\begin{aligned}
& \text { Dedensions } \\
& M+N \text { in "a" PiO3,111 } \\
& M \forall N \text { m" } \mathrm{m}^{\prime \prime} \mathbb{P} 113,114 \\
& M \quad \dot{m} " \mu " \# 128 \\
& \mathrm{~N} \text { in " } \mu \text { " } \vec{T} 136 \\
& F \quad \dot{m}^{\prime \prime} \bar{a} " \mathbb{T} 162 \\
& F \text { (polysull) in "E" FF } 183 \\
& F \text { in" } i \text { " } \mathbb{H} 185,186 \\
& F \quad \text { in " } \mu " \mathbb{H} * " \\
& \text { All monosyll. in" " } \mathbb{C} 189 \\
& \text { F( ") і""的" \#197 } \\
& F \text { (polysy/1) in" } \overrightarrow{4} \text { " } 198
\end{aligned}
$$

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[^0]:    * Leitfaden für den Elementarcursus des Sanskrit ; mit Uebungsstücken und zwei Glossaren. Von Georg Bühler. Wien, 1883. I have translated above a little freely.

[^1]:    * But the Hindus generally use linguals to represent the English dentals; thus, लएड न laṇ̣ana = 'London.'.

[^2]:    * The superior figures indicate the position in the Sanskrit sentence of equivalents for the words so designated. By this indi, atas is avoided the necessity of applying euphonic rules wh:ch

    96. Force den stated. The order of words in Sanskrit is very 1. Present time. infiuences the meaning of the sentence. From the or of words required in the Sanskrit sentence will narration ("histori" Words in Italies are not to be translated.
[^3]:    * See preceding note.

    Perry, Sanskrit Primer.

    $$
    \begin{aligned}
    & \text { con j jh } \overparen{i}
    \end{aligned}
    $$

[^4]:    * Modifiers generally precede the word which is modified.

[^5]:    "
    भानूनाम् $b h a ̄ n u ̄ n a ̄ n$
    भानुषु bhänuṣu

[^6]:    * Orthodox Hindus maintain that the Vedic hymns, etc., were revealed to their reputed authors, who thus 'saw' them.

[^7]:    * This rule really involves an historic survival, the large majority of cases of final $\bar{\sim} n$ in the language being for original $n s$. Practically, the rule applies only to न् $n$ before च्् $c$ and त् $t$, since cases involving the other initials are excessively rare.

[^8]:     no occurrence.

[^9]:    ＊द्fत，＇thus＇，is very commonly used as a particle of quotation， following the words quoted．

[^10]:    * "Birds of a feather flock together".

[^11]:    * Sometimes, with the verbs नह् and धा, abbreviated to पि; but in classical Skt. most commonly used as a conjunction: 'also', 'too'.

[^12]:    * Words are often repeated, to give an intensive, a distributive, or a repetitional meaning. So bere: "at every step". The position of च is very unusual; it would naturally follow सर्पस्य.
    ** Loc. absol. - supply "being".

[^13]:    ＊Predicate．Play upon words throughout the verse．

[^14]:    そaud
    navain

[^15]:    * Rule for an ascetic, who is to put aside all earthly desires and passions.

[^16]:    * The priest who performs sacrifice for the benefit of another person is said to "make that person sacrifice", as though the latter (who is called यजमान) were celebrating the sacrifice for himself.

[^17]:    * The expression of possession, etc., on the part of pronouns

[^18]:    * "Other than thou". With च्रन्य, as with comparatives, the ablative is used.
    ** "Makes us read" (ग्रधि-द, caus.).

[^19]:    * If a nasal is ever taken in any of the strong forms of a root, it usually appears in the causal.
    ** See § 225 ; यन = यस्तिन् and यस्याम् ; see § 235. end.

[^20]:    * In classical Sanskrit not many root-stems are used as independent substantives; but they are frequently employed, with adjective or (present) participial value, as final element of a compound word.

[^21]:    * किम् (interrog.), with some other words expressing use or need, takes with it an instrumental of what is used or needed, and a genitive of the user. So here: "of what use to a well man are medicines'"?

[^22]:    * Almost any noun in $\bar{\gamma}$ may form a possessive derivative with

[^23]:    * The grammarians, however, allow these verbs to insert the

[^24]:    * Especially a widow who immolates herself on the funeralpile of her husband; whence Anglo-Indian suttee.
    ** "Even though they exist".
    *** च्रनु in composition often conveys the idea of imitation.

[^25]:    * The two adjectives द्यन्त्, 'so great', 'so many', and कियन्त्, 'how great?' 'how many?' are similarly declined.

[^26]:    * Probably contracted from भगवन्त् 'blessed'.
    ** भोस् loses its final स् before all vowels and all sonant consonants; thus, भो भो ॠषे.

[^27]:    * When a dental mute comes in contact with a lingual or palatal mute or sibilant, the dental is usually assimilated, becoming lingual or palatal respectively. Thus, tisṭhati from ti-stha-ti; rāj$\tilde{n} \bar{a}$ instead of rājnā.

[^28]:    * Another form of perf. part. of this verb (गम्) makes the strong and middle stems अगन्वांस् and जगन्वत् ; the weakest form is as above, जग्मुष्.

[^29]:    * In the older language oftener masculine.

[^30]:    * In compound words, an altering cause in one member sometimes lingualizes a न् of the next following member. But a guttural or labial in direct combination with न् sometimes prevents the combination, as in the instr. ब्रह्मघ्ना.

[^31]:    * Commonest exceptions: खादित from खाद्र 'eat'; मत्त from मढ्; मुदित from मुद् 'rejoice'; रादित from रूद् 'weep'; उदित from वद्ड 'speak'; विदित from विद्ध 'know'.

[^32]:    * "I am so-and-so; N. or M."
    ** Translate the pronoun-forms by 'here', and cf. § 225.
    Perry, Sanskrit Primer.

[^33]:    * Of course the absolutives are often best rendered by relative clauses, or even by clauses coordinate with the principal clause.

[^34]:    * The increments of $\overline{Z^{2}}$ are sometimes र and रT instead of च्रा् and च्राड्; especially where a difficult combination of consonants is thus avoided.
    ** In all the tense-systems, and in derivation, the root मूज् exhibits often the $v r d d h i$ instead of the $g u n a$-strengthening.

[^35]:    * The original value of this suffix is $i a$. Hence the conversion of ए to \#्रय् and of त्रो to झ्रव् before it.

[^36]:    ＊एक forms no ordinal．

[^37]:    * i. e., in the seven stars of the Great Bear.

[^38]:    * Translate as though genitive.

[^39]:    * This class of compounds is of comparatively recent development; only the other two are common in others of the related tongues.

[^40]:    * This class is called by the Hindus dvandva, 'couple'; but a doandva of adjectives they do not recognize.

[^41]:    * The Hindus reckon these as karmadhärayas (see next note).
    ** The whole class of determinatives is called by the natives tatpuruşa (the name is a specimen of the class, meaning 'his man'); the second division, the descriptives, bears the special name karmadhäraya, a word of obscure meaning and application.

[^42]:    * Literally, a tiger which is not a tiger after all, but a man. Or, perhaps better, 'tiger of (or among) men' (so Whitney).

[^43]:    दुष्षन्त m．，n．$p r$ ．
    द्वीपिन् m．，panther．

[^44]:    * "To engage in the sport of hunting"; cf. below, § 375, 3.

[^45]:    * This class of compounds is called by the natives bahuvrihi ; the name is all example of the class, meaning 'having much rice'. - The possessive may generally, in accented texts, be distinguished from the original determinative by a difference of accent.

[^46]:    * The name is a sample of the class, and means 'of two cows' (said to be used in the sense of 'worth two cows').

[^47]:    * The word means 'conversion to an indeclinable'.

[^48]:    * Secondary adj. cpds., fem. in f.
    ** Dep. cpd, "skilled in speech".
    *** For a comprehensive view of the ways of forming the presentstems of verbs following this general conjagation, see Introduction, § 78.

[^49]:    * The augment, without any exception in verbal conjugation, is the accented element in the verbal form of which it makes a part.
    ** The rare imv. in तात् (cf. § 196) would be formed thus: सुनुतात्.

[^50]:    * Infin. of तृ.
    ** The instr. is sometimes used to express the medium, or space or distance or road, traversed.

[^51]:    * Also sometimes after परि and उप.

[^52]:    * Poss. cpd, cf. § 374, 5.

[^53]:    * The same ending is also allowed and met with in a few roots ending in consonants; viz. 1 विद् 'know', चच्त्, द्विप्, दुह्,

[^54]:    * With the suffix तन (sometimes त्न) are made adjectives from adverbs, especially of time; thus, प्रत्न 'ancient', प्रातख्तन 'early', स्वस्तन ' of the morrow'.

[^55]:    * A number of roots belonging to this class accent the rootsyllable throughout, in weak as well as in strong forms-except of course in the imperfect.

[^56]:    * Anomalous dissimilation.

[^57]:    * Refers to false witness before a court. An untruth where small beasts (sheep, etc.) are concerned, involves the destruction of five ancestors; where cattle are concerned, of ten, etc.
    ** सकृदित्यन्ये.

[^58]:    * Or \#्राध्वे. So \#्राद्वूम् or आध्वम् (imv., impf.).
    ** See § 414. च्रशूात् is said to be used in 2nd pers. also.

[^59]:    * Only a small proportion of the roots of this class retain the accent on the root-syllable in the strong forms. In the great majority, the accent is on the reduplication, both in the strong forms and in those weak forms whose endings begin with vowels.

[^60]:    * In combination with त् or थ् of an ending, the ध् of द्ध् does not give घ, but follows the general rule of aspirate and of surd and sonant combination; and the lost aspiration is thrown back upon the initial of the root.

[^61]:    * With the suffix मय, f. $\circ$ ई, are formed adjectives signifying ' made or composed or consisting of'. - In the second line, 'bear the name' merely, i. e. are not in reality such.

[^62]:    * Instead of युङ्कथस्, युङ्गध्धे, and the like, it is allowed (and more usual) to write युङ्थस्, युङ्ध्वे etc.; also रून्धस्, रून्धे tcc., instead of रुन्द्रस् etc.; in each case omitting the consonant immediately following the nasal.

[^63]:    * The antecedent of this relative is the subject of च्रवाम्नोति.
    ** Translate as though dative.

[^64]:    * The grammarians prescribe (doubtless falsely) this reduplication for all verbs beginning with ت्र or 串 followed by more than one consonant.

[^65]:    * Mechanically, the weakest participle-stem is identical with the 3rd pl. act. (of course, ष् instead of स्).

[^66]:    * The Hindus also prescribe a middle formation; it has, however, practically no existence.

