

A
SĀNSKRIT
PRIMER

संस्कृत

E. D. P E R R Y

A
SANSKRIT PRIMER:

BASED ON THE
LEITFADEN
FÜR DEN ELEMENTAR-CURSUS DES SANSKRIT
OF
PROFESSOR GEORG BÜHLER
OF VIENNA

BY
EDWARD DELAVAN PERRY,
OF COLUMBIA COLLEGE, NEW-YORK.



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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 manuscript 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 HAUG's and my own instance into the Indian secondary schools, and has become established there by means of R. G. BHĀṆḌĀRKAR'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

* *Leitfaden für den Elementarcursus des Sanskrit; mit Uebungsstücken und zwei Glossaren. Von GEORG BÜHLER. Wien, 1883. — I have translated above a little freely.*

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 held 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 advisable 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 rendering of his book into a very different form from that which he gave it deserves most grateful mention. To Prof. WHITNEY I owe deep gratitude for many valuable suggestions; he 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, 1886.

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.

MUNICH, July, 1901.

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in systematic grammatical arrangement.

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Appendix.

Hindu Names of Letters. — Modern Hindu Accentuation of Sanskrit.

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 as 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 § 1, 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 *ñ*, representing "the *anusvāra* of more independent origin", has its place before all the mutes etc.; thus *dañç* and *dañṣṭrā* stand before *dakṣa*.

The sign *ṁ*, representing an assimilated *m*, is placed according to its phonetic value. 1. If *ṁ*, resulting from the assimilation of *m* to a semivowel, sibilant, or *h*, represent a nasal semivowel or *anusvāra*, then its place is like that of *ñ*. Thus *puṁs* comes before *punya* and *saṁçaya* before *sakṛt*. 2. But if *ṁ* be the product of *m* assimilated to a mute, representing *ṇ*, *ṅ*, *ṇ*, *n*, or *m*, then its place is that of the nasal so represented.

Introduction.

Alphabet.

1. 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.

		short	long
simple		अ a	आ ā
	palatal	इ i	ई ī
	labial	उ u	ऊ ū
	lingual	ए e	ऐ ai
	dental	अ ऌ	अ ॡ
diphthongs	palatal		ए० ऐ०
	labial		ओ० औ०

Visarga : ह्.

Anusvāra : ण् or म्.

Consonants.

		surd	surd asp.	sonant	sonant asp.	nasal
Mutes	guttural	क k	ख kh	ग g	घ gh	ङ ṅ
	palatal	च c	छ ch	ज j	झ jh	ञ ñ
	lingual	ट ṭ	ठ ṭh	ड ḍ	ढ ḍh	ण ṇ
	dental	त t	थ th	द d	ध dh	न n
	labial	प p	फ ph	ब b	भ bh	म m

Semivowels	palatal ञ y	lingual र r
	dental ञ l	labial व v.

Sibilants: palatal श s; lingual ष s; dental ण s.

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 *devanāgarī* 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 अ 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 representation 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 *anusvāra*, 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 *kṣetrasu siktābhir meghānāṃ adbhīr dhānyam prarūḍham* — ‘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 su si ktā bhi rme ghā nā ma dbhi rdhā nyam pra rā ḍham*. 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 syllables are always written independently, with more or less closeness of approach; either like this:

वे चे बु खि त्ता मि मे चा वा म न्नि र्धा न्म म ह ड न् — or thus: वेचिबु-
खित्तामिमेचामान्निरधान्ममहडन्.

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, इन्द्राय नमः *indrāya namaḥ*; but तत्सवितुर्वरेणम् *tat savitur vareṇyam*, because the final त् *t* and इ *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:

1. *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 *virāma* — see below, § 8). Thus the consonant-signs given above are really the signs for *ka*, *kha*, *ca*, *cha*, etc. (as far as ह *ha*).



2. *ā*: का *kā*. चा *cā*. धा *dhā* etc.

3. *i* and *ī*: कि *ki*. पि *pi*. धि *dhi*. — की *kī*. पी *pī*. धी *dhi*.

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.

4. *u* and *ū*: कु *ku*. चु *cu*. बु *bu*. — कू *kū*. चू *cū*. भू *bhū*. Owing to the necessities of combination, consonant and vowel-sign are sometimes disguised; thus, दु *du*, दू *dū*; रु *ru*, रू *rū*; हु or उ *hu*, हू *hū*.
5. *r* and *ṛ*: कृ *kr*. प्रृ *pr*. — कृ *kṛ*. तृ *tṛ*. With the *h*-sign, the vowel-hook is usually attached to the middle; thus, हृ *hr*.
6. *l*: क्ल *kl*.
7. Diphthongs. *o*: को *ko*. पे *pe*. ये *ye*. ऌ: कै *kāi*. धै *dhāi*.
ou: कौ *ko*. भौ *bho*. औ: कौ *kāu*. रौ *rāu*.

In some printed texts the signs for *o* and *au* are separated, the  or  being placed over the consonant-sign, and not over the perpendicular stroke; thus, को *ko*, कौ *kāu*.

8. 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, क् *k*, ह् *h*, द् *d*. Strictly, the *virāma* 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, लिङ्गभिः *liṅgभिः*, लिङ्गसु *liṅgsu*.

9. 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 either 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:

ग gga, ज्ज jja, प्प pya, न्म nma, त्थ ttha, भ्भ bhya, स्स ska, ण्ण ṣṣa.

Examples of the perpendicular arrangement are: क्क kka, ए eca, क्क kva, ण्ण ṇja, ण्ण ṣṣta, त्ता 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 क्ता kta; and in क्ण kṇa, क्क kya etc.;

of त् t in त्ता tta;

of द् d in द्गा dga, द्दा dda, द्ध ddha, द्ध dbha etc.;

of म् m and य् y, when following other consonants

thus, क्क kya, क्क kma, क्क ṇma, द्द dma, द्द dya, द्ध hma,

ह्हा hya, थ्था thya, ध्धा dhyā;

of ञ् ṣ, which generally becomes ञ् when followed by a consonant; thus, ञ् ञ् ca, ञ् ञ् ṣna, ञ् ञ् ṣla, ञ् ञ् ṣya.

The same change is usual when a vowel-sign is added below; thus, ञ् ञ् ṣu, ञ् ञ् ṣr.

11. Other combinations, of not quite obvious value, are ञ् ञ् ṣṣa, ञ् ञ् ṣṣtha; and the compounds of ह् h, as ह् ह् ṣṣa, ह् ह् ṣṣna.

12. In a case or two, no trace of the constituent letters is recognizable; thus, क् क् ṣṣa, क् क् ṣṣna.

13. The semivowel र् 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, र् र् kka, र् र् ṣṣta. When a compound consonant

thus containing *r* as its first member is followed by one of the vowels *i*, *ī*, *e*, *o*, *ai*, *au*, with or without a nasal symbol, the *r*-sign must stand at the extreme right; thus, र्के *rke*, र्को *rko*, र्काँ *rkāu*, र्कि *rki*, र्की *rki*, र्कं *rkam*, र्काँसि *rkānsi*, र्भी *rbhīm*.

2. If pronounced after another consonant or consonants, *r* is indicated by a slanting stroke below, to the left; thus, ग्र *gra*, प्र *pra*, सर *sra*, द्र *dra*. And, with modifications of the preceding consonant-sign like those noted above, त्र *tra*, ग्र *gra*. In the middle of a group, *r* has the same sign as at the end; thus, ग्र्य *grya*, स्र *sra*.

3. When र *r* is to be combined with a following च *r*, it is the vowel which is written in full, with its initial character, and the consonant in subordination to it; thus, र्च *rr*, निर्चति *nirrti*.

14. Combinations of three, four, or even five consonants (this latter excessively rare) are made according to the same rules; thus, त्वा *tva*, द्वा *dhya*, द्वा *dya*, द्वा *dya*, प्वा *pva*, त्वा *tva*, द्वा *dya*, द्वा *dya*; श्वा *śhya*; न्क्वा *ñkva*, श्वा *śhya*, त्वा *tva*; र्त्वा *rtva*.

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 ब्रुवन् *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 hyphen, and sometimes as a mark of hiatus.

17. The sign ° is used to mark an omission of something easily understood (whether from the context, or from previous knowledge),

and thus becomes a mark of abbreviation; thus, गतस् तम् तेन
gatas -tam -tena, i. e. *gatam gatena* etc.

18. The only signs of punctuation are | and ¶.

19. The numeral figures are

१ 1, २ 2, ३ 3, ४ 4, ५ 5, ६ 6, ७ 7, ८ 8, ९ 9, ० 0.

In combination, to express larger numbers, they are used precisely as are European digits; thus, २४ 24, ४८५ 485, ७६२० 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, ढ, ण, ञ; १, २, ३; १, २, ३. But often the horizontal stroke is made first, and the perpendicular stroke added without raising the pen from the paper; thus, ढ, ण; १, २.

matara

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 in (*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*-vowel 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 *r* or *l* along with another vowel: *r* is to be sounded like the *re* in the English *fibre*, *l* 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.

2. The *ai* and *au* are spoken like the *ai* in English *aisle* and *au* 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 *ph*, the sonants *b* and *bh*, 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 mute-contact.

28. The second and fourth of each series are aspirates; thus,

beside the surd mute *k* we have the corresponding surd aspirate *kh*, and beside the sonant *g*, the corresponding aspirate *gh*. 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*, *kh*, *g*, *gh*, *ñ*. These are the ordinary English *k* and *g* ("hard")-sounds, with their corresponding aspirates and nasal; the last, like *ng* in *singing*.

31. 2. Palatals: *c*, *ch*, *j*, *jh*, *ñ*. This whole series is derivative, being generated by the corruption of original gutturals. (The palatal mute *c* and the sibilant *ç* 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 *ch* and *j*, as in *church* and *judge*. See also § 28.

32. 3. Linguals: *ṭ*, *ṭh*, *ḍ*, *ḍh*, *ṇ*. 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: *ṭ* is pronounced like *t*, *ḍ* like *d*, and so on.

33. 4. Dentals: *t*, *th*, *d*, *dh*, *n*. These are practically the equivalents of our so-called dentals *t*, *d*, *n*.*

* But the Hindus generally use linguals to represent the English dentals; thus, लण्डन *lanḍana* = 'London.'

व
क
ख

बेहूँ *Behū*
इमलै, *Imalai*
इंग. अफ्रीका *Eng. Africa*

34. 5. **Labials:** *p, ph, b, bh, 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 “semi-vowel”, have no application except to such a *w*-sound: a *v*-sound (German *w*) is no semivowel, but a spirant, like the English *th*-sounds and *f*. (कदम्बा)

39. C. **Sibilants:** *ç, ś, s*. 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 *ś* is the sibilant pronounced in the lingual position. It is, therefore, a kind of *sh*-sound, and by Europeans is pronounced as ordinary English *sh*, no attempt being made to give it its proper lingual quality.

41. 3. The *ç* is by all native authorities described as palatal. It is the usual *sh*-sound of English, though the Hindus are said

कदम्बा
म ३००
म ३००

to speak it somewhat differently nowadays. By Europeans it is variously pronounced — perhaps oftener as *s* than as *sh*.

42. All three sibilants are always surd.

43. D. **Aspiration:** *h*. This is usually pronounced like the ordinary European *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 *gh*, in some few cases from *dh* or *bh*. It appears to include in itself two stages of corruption of *gh*: one corresponding with that of *k* to *c*, the other with that of *k* to *ç*.

44. E. **Visarga:** *ḥ*. The *ḥ* 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 *s* or *r*.

45. F. **Anusvara.** The *anusvāra*, *ñ* or *m̐*, 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 *anusvāra* 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 *◌ँ*, are used in the MSS. to indicate the *anusvāra*. Most commonly *◌ं* 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 semivowel, particularly *l*; thus, तालं लब्धं *tāl̐ labdhān*. Cf. § 139.

47. It is convenient in transliteration to distinguish the assimilated *m* (in all cases) by a special sign *m̐*, from the *anusvāra* of more independent origin, represented by *ñ*.

Light and Heavy Syllables.

48. For metrical purposes syllables (not vowels) are distinguished 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 *anusvara* are here counted as full consonants. The aspirated mutes, of course, do not count as double letters.

Changes of Sounds. *Guna* 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 *vṛddhi*, which are of frequent occurrence in derivation and inflection.

50. The following table exhibits these changes:

Simple vowels	अ a आ ā	इ i ई ī	उ u ऊ ū	ए r
<i>Guna</i>	अ a आ ā	ए e	ओ o	अर् ar
<i>Vṛddhi</i>	आ ā	ऐ ai	औ au	आर् ār

51. Theoretically the changes of *r̄* would coincide with those of *r*, and the *vṛddhi* of *!* would be *ā!*; but actual cases of these are quite unknown. The *guna* of *!* is *ā!* (just as that of *r* is *ar*), but it occurs only in one root, *khp*. As will be seen in the sequel, the *guna*-sound coincides with the result of the combination of an अ a with the simple vowel corresponding to that *guna*; thus, अ a combines with a following इ i or ई ī into ए e, which is also the *guna* of इ i and ई ī. The *vṛddhi*, in like manner, is identical with the result of combining an अ a with the corresponding *guna*; thus, अ a combines with a following ए e into ऐ ai, the *vṛddhi* of इ i and ई ī. For the present the table is to be learned outright.

52. In all gunating processes अ a remains unchanged — or,

as it is sometimes expressed, अ a is its own *guṇa*; आ ā remains unchanged for both *guṇa* and *vrddhi*.

53. The *guṇa*-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 चैत् *cet*, and नी न् *ni* may become ने *ne*; but चिन्त् *cint* or निन्द् *nind* or जीव् *jiv* may not become चैन्त् *cent* or नेन्द् *nend* or जैव् *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 so-called 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 insignificant exception, the precativè or aorist optative, only the present-system 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 present-system 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.

61. The native grammarians denote as the first person what we call the third; and as we are wont to speak of the verb λέγω, the verb ἔρχομαι, the verb *amo*, etc., so the Hindus use for instance भवति *bhadvati* (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 λέγω, or ἔρχομαι, or *amo*, does in Greek or Latin. The Hindus even make substantives out of

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* (भवति *bhāvati*).

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 family, 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 § 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. Infinitive. 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 palpably 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, the 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 upon it, 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 **अ**. There are also other points of difference.

76. The classification current among the Hindu, and hitherto among the European, grammarians comprises ten conjugation-classes, 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 so-called first conjugation of their scheme, which corresponds, except as regards the tenth class, with our second conjugation. 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 **root-class** (second or *ad*-class, of the Hindus); its present-stem is coincident with the root itself; thus, **अद्** *ad*, 'eat'; **इ** *i*, 'go'; **द्विष्** *dvish*, 'hate'.

II. The **reduplicating class** (third or *hu*-class); the root is reduplicated to form the present-stem; thus, **जुहु** *juhu* from **हु** *hu*, 'sacrifice'; **ददा** *dadā* from **द** *dā*, 'give'.

III. The **nasal class** (seventh or *rudh*-class); a nasal, extended to the syllable *na* [*ṇa*] in strong forms, is inserted before the final consonant of the root; thus, **रन्ध्** *rundh* (or **रण्ध** *ruṇadh*) from **र** *rudh*, 'hinder'.

IV. a. The *nu*-class (fifth or *su*-class); the syllable नु *nu* is added to the root; thus, सुनु *sunu* from √सु *su*, '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 *kr*, '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; thus, तनु *tanu* from √तन् *tan*, 'stretch.'

V. The *nā*-class (ninth or *kri*-class); the syllable ना *nā* (or, in weak forms, नी *nī*) is added to the root; thus, क्रीणा *krīṇā* (or क्रीणी *krīṇī*) from √क्री *kri*, 'buy'. See note**, p. 32.

Second Conjugation.

VI. The *a*-class, or unaccented *a*-class (first or *bhū*-class); the added class-sign is *a* simply; and the root, which bears the accent, is strengthened by *guṇa* throughout, if it be capable of taking *guṇa* (see §§ 52—53); thus, भव *bhāva* (through the intermediate stage *bhā-a*) from √भू *bhū*, 'be.'

VII. The *d*-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 *guṇa*; thus, तुद *tudd* from √तुद् *tud*, 'thrust.'

VIII. The *ya*-class (fourth or *div*-class); *ya* is added to the root, which has the accent; thus, दीव्य *divya* from √दीव् *div* (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 *yá* to the root; thus, from √ **अद्** *ad*, **अद्य** *adyá*; from √ **रुध्** *rudh*, **रुध्य** *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 √ **बुध्** *budh* + **अनु** *anu* is given in the vocabulary, this signifies that the preposition **अनु** is prefixed to the proper verbal form; and the 3rd sing. pres. ind. act. of the verb would then be **अनुबोधति** *anubodhati*; so **धा** + **सम्-ञा** (or **समा**) *sam-ā*, 3rd sing. **समादधाति** *samādadhāti*. 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-use 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 object 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 **अ a**. II. Stems in **इ i** and **उ u**. III. Stems in **आ ā**, **ई ī**, and **ऊ ū**: namely, A. radical-stems, and a few others inflected like them; B. derivative stems. IV. Stems in **ए r** (or **अर ar**). V. Stems in consonants.

87. **Strong and weak cases.** In stems ending in consonants, and those in **ए r** (or **अर ar**), there is seen a distinction of stem-form 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 accent.

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.	<i>s</i>	<i>m</i>	<i>āu</i>	<i>ī</i>	<i>as</i>	<i>i</i>
A.	<i>am</i>		<i>āu</i>	<i>ī</i>	<i>as</i>	<i>i</i>
I.	<i>ā</i>		<i>bhyām</i>		<i>bhis</i>	
D.	<i>e</i>		<i>bhyām</i>		<i>bhyas</i>	
Ab.	<i>as</i>		<i>bhyām</i>		<i>bhyas</i>	
G.	<i>as</i>		<i>os</i>		<i>ām</i>	
L.	<i>i</i>		<i>os</i>		<i>su</i>	

It applies entire to consonant-stems, and to the radical division of *ī* and *ū*-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*, *ām*, and *su* of the plural.

91. Pada-endings. The case-endings *bhyām*, *bhis*, *bhyas*, and *su* — 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 *a*. Inasmuch as “*a* is its own *guṇa*”, these roots merely add an *a* to form the present-stem; e. g., वद् *vad*, present-stem वद् *vāda*. The final *a* of the stem is lengthened in the three first persons.

Sing.	Dual.	Plural.
1. वदामि <i>vādamī</i>	वदावस् <i>vādāvas</i>	वदामस् <i>vādāmas</i>
2. वदसि <i>vādasī</i>	वदथस् <i>vādathas</i>	वदथ <i>vādatha</i>
3. वदति <i>vādati</i>	वदतस् <i>vādatas</i>	वदन्ति <i>vādanti</i>

93. The ending of the 3rd plur. is properly अन्ति *anti*; it suffers abbreviation, however, by the loss of its *a*, in verbs whose stem ends in *a*.

94. As a heavy syllable ending in a consonant cannot be gunated, a root like जीव् *jīv* makes its 3rd sing. जीवति *jīvati*; निन्द् *nind* makes निन्दति *nindati*, etc. See § 53.

95. Euphonic rule. At the end of a word standing in the final position of a sentence, or alone, स् *s* and र् *r* always become *visarga* : ḥ; and generally also before क् *k*, ख् *kh*, प् *p*, फ् *ph*, and before sibilants [श् *ṣ*, ष् *ṣ*, स् *s*], whether these stand in the same word, or as initial in the following word; e. g. वदतस् पुनर् *vadatas punar* becomes always वदतः पुनः *vadataḥ punaḥ*.

96. Force of the present. The present indicative signifies
1. Present time. 2. Immediate futurity. 3. Past time, in lively narration (“historical present”).

Vocabulary I.

Verbs to be conjugated like वद् *vad*:

चर् <i>car</i> (intr.) go, wander, graze (of cattle); (tr.) perform, commit.	पत <i>pat</i> fall; fly.
जीव् <i>jīva</i> live.	यज् <i>yaj</i> sacrifice (<i>c. acc. pers. et instr. rei</i>).
त्यज् <i>tyaj</i> leave, abandon.	रक्ष् <i>rakṣ</i> protect.
दह् <i>dah</i> burn.	वद् <i>vad</i> speak, say.
धाव् <i>dhāv</i> run.	वस <i>vas</i> dwell.
नम <i>nam</i> (intr.) bow, bend one's self; (tr.) honor, reverence.	वह् <i>vah</i> (tr.) carry, bear; (intr.) flow, blow, proceed.
पच <i>pac</i> cook.	शंस <i>śaṁs</i> praise.

Adverbs and Conjunctions.

अतस् <i>atas</i> } hence इतस् <i>itas</i> }	ततस् <i>tatas</i> { thence therefore thereupon	यतस् <i>yatas</i> { whence wherefore
अत्र <i>atra</i> } here इह <i>iha</i> } hither	तत्र <i>tatra</i> { there thither	यत्र <i>yatra</i> { where whither
इत्थम् <i>ittham</i> { in this way so	तथा <i>tathā</i> { in that way so	यथा <i>yathā</i> { in which way as
कुतस् <i>kutas</i> { whence? why?	कुत्र <i>kutra</i> { where? क्वा <i>kva</i> { whither?	कथम् <i>katham</i> how? कदा <i>kadā</i> when?
अधुना <i>adhunā</i> now	तदा <i>tadā</i> then	यदा <i>yadā</i> when, if
अद्य <i>adya</i> to-day	सर्वत्र <i>sarvatra</i> everywhere	सदा <i>sadā</i> always
एवम् <i>evam</i> so, thus	इति <i>iti</i> so, thus	तु <i>tu</i> but, however
एव <i>eva</i> just, exactly	च <i>ca</i> (postpos.) -que	पुनर् <i>punar</i> again, but

Exercise I.

अथ जीवामः । १ । सदा पचयः । २ । अथ रचति । ३ । अधुना
रचामि । ४ । यदा धावथ तदा पतथ । ५ । क्व यवन्ति । ६ । तथ
चरयः । ७ । कुतः ब्रूयसि । ८ । ज्ञयामि कथम् । ९ । पुनः पतायः । १० ।
दृष्ट्वि । ११ । पुनर्वदन्ति । १२ । तथ वसावः । १३ । सर्वथ जीवन्ति ॥ १४ ॥

15. *Today¹ they abandon². 16. Now¹ ye go². 17. Always¹ I
protect². 18. We two bow¹ again². 19. Whither¹ runnest² thou?
20. We sacrifice. 21. They two cook. 22. Ye abandon. 23. He
burns. 24. Now¹ we live². 25. Ye two praise. 26. Why² do ye
bend¹? 27. There¹ they fly². 28. Where¹ do ye dwell²?

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 *ji* and नी *nī* form जे *je* and ने *ne*; द्रु *drū* and भू *bhū* form द्रो *dro* and भो *bho*; स्मृ *smṛ* forms स्मर् *smar*; चित् *cit* and बुध् *budh* form चेत *cet* and बोध् *bodh*; वृष् *vr̥ṣ* forms वर्ष *var̥ṣ*.

98. With the class-sign अ *a*, a final ए *e* of the gunated root unites to form अय *aya* — see § 159; so ओ *o* with अ *a* becomes अव *ava*; अर् *ar* with अ *a* yields अर *ara*. Thus, जि *ji*, 3rd sing. जयति *jāya-ti*; भू *bhū* भवति *bhāvati*; स्मृ *smṛ* स्मरति *smārati*.

99. Roots in consonants: बुध् *budh*, 3rd sing. बोधति *bódhati*; चित् *cit*, चेतति *cétati*; वृष् *vr̥ṣ*, वर्षति *var̥ṣati*.

* The superior figures indicate the position in the Sanskrit sentence of equivalents for the words so designated. By this indication is avoided the necessity of applying euphonic rules which have not yet been stated. The order of words in Sanskrit is very free, and rarely influences the meaning of the sentence. From the figures the number of words required in the Sanskrit sentence will readily be seen. Words in Italics are not to be translated.

180. The roots **गम् gam** and **जम् jam** make the present-stems **गच्छ gaccha** and **जच्छ jaccha**.*

181. The root **सद् sad**, 'sit', makes the present-stem **सीद् sīda**. The root **गुह् gah**, 'hide', makes **गृहति grāhati**.

182. Several roots in final **ञ a** form their present-stem by a peculiar process of reduplication; thus, **खा xha**, 3rd sing. **तिष्ठति tiṣṭhati**** ; **पा pa** **पिबति pibati**; **घ्रा ghrā** **जिघ्रति jighrati**.

183. Masculines and Neuters in **ञ a**.

a. Masculines: **देव deva**, 'god'.

	Singular.	Dual.	Plural.
N.	देवस् devas	देवौ devau	देवास् devās
Acc.	देवम् devam	"	देवान् devān
Voc.	देव deca		

b. Neuters: **फल phala**, 'fruit'.

N.	फलम् phalam	फले phale (a + i)	फलाणि phalaṇi
Acc.	"	"	"
Voc.	फल phala		

* As a rule, the grammarians do not allow **च् ch** to stand in that form after a vowel, but require it to be doubled, becoming **च्छ cch**. An aspirate is doubled by prefixing the corresponding non-aspirate. Cf. § 165.

** The dental sibilant **स् s** is changed to the lingual **श् ṣ**, if immediately preceded by any vowel save **अ a** and **आ ā**, or by **क् k** or **र् r** — unless the **स् s** be final, or followed by **र् r**. Thus, **तिष्ठति ti-stha-ti** becomes **तिष्ठति tiṣṭhati** (the change of **श् ṣ** to **त् th** — a process of assimilation — will be explained below). So **अग्निस् agni-su** becomes **अग्निष् agniṣu**; and **धनुस् dhanu-sa** becomes **धनुष् dhanuṣā**.

The nasalization of the alterant vowel, or in other words, its being followed by *anusvāra*, does not prevent its altering effect upon the sibilant; thus, **हवींषि haviṅṣi**. And the alteration takes place in the initial of an ending after the final **स् s** of a stem, whether the latter be regarded as also changed to **श् ṣ** or as converted into *visarga*; thus, **हविष्णु haviṣ-ṣu** or **हविःणु haviḥ-ṣu** instead of **हविस्णु havis-su**.

104. Force of cases. 1. The nominative is *casus subjectivus*.
2. The accusative is *casus objectivus*, denoting chiefly 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.

1. अ a or आ ā + अ or आ = आ. e. g. गता अपि *gatā api* = गतापि *gatā 'pi*.
2. अ or आ + इ i or ई ī = ए e. e. g. गता + इति *iti* = गतेति *gate 'ti*.
3. अ or आ + उ u or ऊ ū = ओ o. e. g. गता + उत *uta* = गतोत *gato 'ta*.
4. अ or आ + अर r = अर् ar. e. g. महा *mahā* + अरिः *ṛṣiḥ* = महर्षिः *maharṣiḥ*.
5. अ or आ + ए e or ऐ āi = ऐ āi. e. g. गता + एव *eva* = गतैव *gatāi 'va*.
6. अ or आ + ओ o or औ āu = औ āu. e. g. गता + औषधिः *oṣadhiḥ* = गतोषधिः *gatāu 'ṣadhiḥ*.

106. It will be the practice everywhere in this work to separate independent words in transliteration, but not in the *devanāgarī* 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 beginner, a point • will sometimes be placed, in the *devanāgarī*, under a long vowel formed by two coalescing vowels; thus, अग्नि-
ग्राहीयाम् *agninā 'rīṇām*.

Vocabulary II.

Verbs, a-class:

गम् *gam* (*gacchati*) go.
घ्रा *ghrā* (*jighrati*) smell.

जि *ji* (tr. and intr.) conquer, win.
दु *du* run.
नी *nī* lead, guide.

पा *pā* (*pībati*) drink.

भू *bhū* become, be, exist.

यम् *yam* (*yācchati*) furnish, give.

वृष *vr̥ṣ* rain, give rain; (fig.)
shower down; overwhelm.

स्मृ *smṛ* remember, think on.

स्था *sthā* (*tiṣṭhāti*) stand (intr.).

Subst. Masc.:

गज *gaja* elephant.

गन्ध *gandha* odor, perfume.

ग्राम *grāma* village.

नर *nara* man (*vir* and *homo*).

नृप *nṛpa* king.

पुत्र *putra* son.

Neut.:

कीर *kīra* milk.

गृह *gṛha* house.

जल *jala* water.

दान *dāna* gift, present.

नगर *nagara* city.

Interj.:

हे *he* O, ho.

Exercise II.

सदा देवान् स्मरन्ति । १ । गृहं गच्छामः । २ । जलं पिबति पुत्रः । ३ ।
नृपी जयतः । ४ । कदा फलानि यच्छ्यः । ५ । कुत्राधुना गवं नयामि । ६ ।
नयन्ति देवाः । ७ । नयथ हे देवाः । ८ । नरः फले यच्छति । ९ । अ-
धुना जिघ्रामि गन्धम् । १० । देवं यथावः । ११ । पुत्र ग्रामं गच्छन्ति । १२ ।
तत्र गृहे भवतः । १३ । सर्वत्र दानानि वर्षन्ति नृपाः ॥ १४ ॥

15. The man¹ drinks³ milk². 16. The king³ leads² the elephant¹.
17. Two houses¹ fall². 18. The god³ gives² water¹. 19. Ye both
think² on (स्मृ) the two gods¹ (accus.). 20. The king³ wins² the
village¹. 21. The two elephants¹ smell³ the perfume². 22. They
cook³ fruits¹. 23. The man³ reverences² the gods¹. 24. The two
elephants¹ live². 25. The gods³ give¹ rain (वृष).

* Final म् *m* is commonly written as *anusvāra* if the fol-
lowing word begins with a consonant; but the Hindus pronounce
it as म् *m* in such cases. At the end of a sentence *anusvāra* should
not 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
of the same class with the mute; in the latter it becomes *anusvāra*.—
Final radical न् *n*, in internal combination, becomes *anusvāra* be-
fore a sibilant.

Lesson III.

107. **Verbs. Accented *d*-class.** Roots of this class form their present-stem by adding an accented **द** *d* 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, **क्षिप्** *kṣip*, present-stem **क्षिप** *kṣipá*, pres. ind. **क्षिपामि** *kṣipāmi*, **क्षिपसि** *kṣipási*, **क्षिपति** *kṣipāti*, etc.

108. Several roots in **क्षृ** *r* of this class (by the Hindus written with **क्षृ** *r̄*) form stems in **इर** *ira*; e. g., **क्षृ** *kr*, 'strew', **क्षिरति** *kīrdāti*. The roots in **इ** *i* and **उ** *u* and **ऊ** *ū* change those vowels into **इय** *iy* and **उव** *uv*, respectively, before the class-sign; thus, **क्षि** *kṣi*, **क्षियति** *kṣiyāti*; **सु** *su*, **सुवति** *suvāti*; **धू** *dhū*, **धुवति** *dhuvāti*.

109. For the root **इच्** *iç*, 'desire', **इच्छ** *ich* is regarded as a substitute in the present-stem; thus, **इच्छति** *icchāti* (§ 100, note). Likewise, **क्षृ** *r* makes its present **क्षृच्छति** *ṛchāti*; and **प्रक्षृ** *prach*, sometimes given as **पृक्षृ** *prch*, makes **पृच्छति** *prchāti*.

110. A number of roots following this class are strengthened in the present by a penultimate nasal; thus, **सिञ्च** *siç*, present ind. **सिञ्चति** *siñcāti*. The nasal is always assimilated in class to the following consonant; thus **ञ्** *ñ* is used before palatals, **न्** *n* before dentals, **म्** *m* before labials; and **ऱ्** *ṛ* before sibilants and **हृ** *h*.

III. Masculines and Neuters in **अ** *a*, cont'd.

a. Masculines:

	Singular.	Dual.	Plural.
I.	देवेन <i>devēna</i>	देवाभ्याम् <i>devābhyām</i>	देवैस् <i>devāis</i>
D.	देवाय <i>devāya</i>	" "	देवेभ्यस् <i>devēbhyas</i>
Ab.	देवात् <i>devāt</i>	" "	" "
G.	देवस्य <i>devasya</i>	देवयोस् <i>devayos</i>	देवानाम् <i>devānām</i>
L.	देवे <i>deve</i>	" "	देवेषु <i>devēṣu</i>

b. Neuters follow exactly the declension of masculines in the above cases; thus, **फलैर्** *phalēna*, **फलाय** *phalāya*, etc.

112. Force of cases. 1. The instrumental answers the questions wherewith? and whereby? and expresses accompaniment, agent, or means. 2. The dative denotes the remoter object, and direction. 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 ablative answers the question whence? and very frequently denotes cause. 4. The genitive is *casus adjectivus*, denoting all kinds of belonging (e. g. *gen. subjectivus, objectivus, partitivus*). 5. The locative 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, *d*-class:

इच्छ् *iṣ* (*iṣṇāti*) wish, desire.

कृष् *krṣ* (*krṣāti*) plough.

क्षिप् *kṣip* (*kṣipāti*) hurl, cast, throw.

दिश् *diṣ* (*diṣāti*) show, point out.

प्रच्छ् *prach* (*prcchāti*) ask, ask about.

विश् *viṣ* (*viṣāti*) enter.

सिच् *sic* (*siñcāti*) drip, drop; moisten.

सृज् *srj* (*srjāti*) let go; create.

स्पर्श् *sprṣ* (*sprṣāti*) touch; (in certain connections) wash.

a-class:

गुह् *guh* (*gūhati*, § 101) hide, conceal.

सद् *sad* (*śidati*, § 101) sit.

Subst. Masc.:

कट *kaṭa* mat.

कुन्त *kunta* spear.

बाल *bāla* child, boy.

मार्ग *mārga* road, way, street.

मेघ *megha* cloud.

शर *śara* arrow.

हस्त *hasta* hand.

Neut.:

क्षेत्र *kṣetra* field.

धन *dhana* money, riches.

लाङ्गल *lāṅgala* plough.

विष *viṣa* poison.

सुख *sukha* fortune, luck, happiness.

Exercise III.

धनानि गृहेषु गृह्णन्ति । १ । कुन्तान् हस्ताभ्यां चिपामः । २ । नृपाय नरौ मार्गे दिशतः । ३ । मार्गेण** यामं गच्छावः । ४ । सुखेनेह गृहे तिष्ठति पुत्रः । ५ । जलं सिञ्चति मेघः । ६ । धनेन सुखमिच्छन्ति नराः । ७ । हस्तयोः फले तिष्ठतः । ८ । जलं हस्तेन स्पृशसि । ९ । नरौ कटे सीदतः । १० । चेचाणि साङ्गुलैः कृषन्ति । ११ । नगरं नृपौ विशतः । १२ । नरः पुत्रेण मार्गे गच्छति । १३ । नरान्मुञ्चति देवः ॥ १४ ॥

15. The boy⁴ asks³ the men¹ about the road² (*acc.*). 16. The clouds¹ drop⁴ water³ on the fields² (*loc.*). 17. The two men¹ go⁴ by two roads² (*instr.*) into the city³. 18. The king⁴ gives³ the two men¹ money². 19. The man's¹ sons² sit⁴ on mats³. 20. The gods⁴ give³ the water² of the clouds¹. 21. We wash³ (*use स्पृश*) both hands² with water¹. 22. Both men¹ lead⁴ their sons² (*dual*) home³ (*गृह*). 23. The two boys³ point out⁴ the road² to the city¹ (*gen.*).

Lesson IV.

113. Masculines in इ i. अग्नि *agni*, 'fire'.

	Singular.	Dual.	Plural.
N.	अग्निस् <i>agnis</i>	अग्नी <i>agnī</i>	अग्नयस् <i>agnayas</i>
A.	अग्निम् <i>agnim</i>	" "	अग्नीन् <i>agnīn</i>
I.	अग्निना <i>agninā</i>	अग्निभ्याम् <i>agnibhyām</i>	अग्निभिस् <i>agnibhis</i>
D.	अग्नये <i>agnaye</i>	" "	अग्निभ्यस् <i>agnibhyas</i>
A.	अग्नेस् <i>agnes</i>	" "	" "
G.	" "	अग्न्योस् <i>agnyos</i>	अग्नीनाम् <i>agninām</i>
L.	अग्नी <i>agnāu</i>	" "	अग्निषु <i>agnīṣu*</i>
V.	अग्ने <i>agne</i>		

* See note to § 102.

** The dental nasal न् *n*, when immediately followed by a vowel, or by ण् *n* or म् *m* or य् *y* or व् *v*, is turned into the lingual ण् *ṇ* if preceded in the same word by the lingual sibilant or semi-vowel or vowels — i. e. by स् *s*, र् *r*, ऋ *r*, or ऌ *r*: and this, not

114. Neuters in इ i. वारि *vāri*, 'water'.

	Singular.	Dual.	Plural.
N.	वारि <i>vāri</i>	वारिणी <i>vāriṇī</i>	वारीणि <i>vāriṇi</i>
A.	" "	" "	" "
I.	वारिणा <i>vāriṇā*</i>	वारिभ्याम् <i>vāribhyām</i>	वारिभिस् <i>vāribhis</i>
D.	वारिणे <i>vāriṇe</i>	" "	वारिभ्यस् <i>vāribhyas</i>
Ab.	वारिणस् <i>vāriṇas</i>	" "	" "
G.	" "	वारिणोस् <i>vāriṇos</i>	वारीणाम् <i>vāriṇām</i>
L.	वारिणि <i>vāriṇi</i>	" "	वारिषु <i>vāriṣu</i>
V.	वारे <i>vāre</i> or वारि <i>vāri</i>		

115. Masculine and neuter adjectives in इ 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.

116. Euphonic changes of स् s and र 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 र r in situations requiring or favoring the occurrence of a sonant; and, less often, र 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 consonant (except र r — see below), स् s is changed to the sonant र r — unless, indeed, it be preceded by अ a or आ ā; thus, चमिस्

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, नगरेषु *nagareṣu*, मार्गेषु *mārgēṣu*, पुष्पाणि *puṣpāṇi*.

* See preceding note.

अत्र *agnis atra* becomes अग्निरत्र *agnir atra*; अपिस् दहति *agnis dahati* becomes अग्निर्दहति *agnir dahati*. See also § 95.

118. 2. Final अस् *as*, before any sonant consonant or before initial short अ *a*, is changed to ओ *o* — and the initial अ *a* is dropped; thus, नृपस् जयति *nṛpas jayati* becomes नृपो जयति *nṛpo jayati*; नृपस् अत्र *nṛpas atra* = नृपो ऽत्र *nṛpo 'tra*.

119. It is the practice in our system of transliteration to render the sign ऽ, which denotes this dropping of an initial अ *a*, by an inverted comma.

120. 3. Before any initial vowel other than short अ *a*, final अस् *as* loses its स् *s*, becoming simple अ *a*; and the hiatus thus occasioned remains; thus, नृपस् इच्छति *nṛpas icchati* becomes नृप इच्छति *nṛpa icchati*; ततस् उदकम् *tatas udakam* = तत उदकम् *tata udakam*.

121. 4. Final आस् *ās* before any sonant, whether vowel or consonant, loses its स् *s*, becoming simply आ *ā*; and the hiatus thus occasioned remains; thus, नृपास् इच्छन्ति *nṛpās icchanti* = नृपा इच्छन्ति *nṛpā icchanti*; नृपास् जयन्ति *nṛpās jayanti* = नृपा जयन्ति *nṛpā jayanti*.

122. B. Final र् *r*. 1. Final र् *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 पुनः *punaḥ*; गीर् *gīr*, गीः *gīḥ*. But original final र् *r*, after अ *a* or आ *ā*, maintains itself before vowels and sonant consonants; thus, पुनरत्र *punar atra*, पुनर्जयति *punar jayati*.

123. 2. A double र् *r* is nowhere admitted: if such would occur, either by retention of an original र् *r* or by conversion of स् *s* to र् *r*, the first र् *r* is omitted, and the preceding vowel, if short, is made long by compensation; thus, पुनर् रामः *punar rāmaḥ* = पुना रामः *punā rāmaḥ*; अपिस् रोचते *agnis rocate* = अपी रोचते *agnī rocate*; धेनुस् रोचते *dhenus rocate* = धेनू रोचते *dhenū rocate*.

Vocabulary IV.

Verbs:

कृत् *kṛt* (*kṛntāti*) cut, cut off.मुच *muc* (*muñcāti*) free, deliver, release.

Subst.:

अग्नि *agni*, m., fire; (as proper name) Agni, the god of fire.अरि *ari*, m., enemy.असि *asi*, m., sword.अशि *ṛṣi*, m., seer.कवि *kavi*, m., poet.गिरि *giri*, m., mountain.जन *jana*, m., man; (pl.) people.दुःख *duḥkha*, n., misery, misfortune.रुह *ruh* (*róhati*) grow.लिप् *lip* (*līpāti*) smear.लुप् *lup* (*lumpāti*) break to pieces, devastate, plunder.पाणि *pāṇi*, m., hand.पाप *pāpa*, n., sin.राम *rāma*, m., *nom. pr.*, name of a hero.वृक्ष *vrkṣa*, m., tree.शिव *śiva*, m., *nom. pr.* name of a god.सत्य *satya*, n., truth, righteousness.हरि *hari*, m., *nom. pr.*, name of a god.

Exercise IV.

सदा देवा जनामुज्ज्वलि पापात् । १। नृपस्य पुत्री क्व वसतः । २।
 अविर्दुःखात्पुत्रं रचति । ३। नृपो ऽसिनारेः* पाणी कुन्तति । ४। कवयो
 हरिं ब्रूयन्ति । ५। अरयो जनानां धनं कुम्पन्ति । ६। असं विरेः (abl.)
 पतति । ७। शरान्वितेष्व सिम्पय । ८। वृषा गिरौ रोहन्ति । ९। अयोः
 पुत्री तत्र मार्गे तिष्ठतः । १०। हरिः कविभ्यां दानानि यच्छति । ११।
 अविमी (§ 123) रामो वसति । १२। अग्निग्रीवां नृहाणि नृपा
 दहन्ति । १३। हरिं शीरेष्व यजतः ॥ १४ ॥

15. Śiva¹ dwells² in the mountains³. 16. Both enemies¹ hurl⁴
 spears² at the king³ (*dat.*) 17. Rāma¹ touches⁴ his two sons³ with
 his hands². 18. Fire¹ burns² the trees³. 19. Seers¹ speak² the
 truth³. 20. Through righteousness¹ happiness³ arises⁴ (भू) for man-

* Modifiers generally precede the word which is modified.

kind² (जन, *gen. pl.*). 21. The seer's¹ *two* hands² touch⁴ water³.
 22. Fruits¹ are³ (*use खा*) on the trees². 23. People¹ remember³
 Hari². 24. Rāma¹ hurls⁴ the sword³ from *his* hand² (*abl.*).

Lesson V.

124. Verbs. Unaccented *ya*-class. Roots of this class form their present-stem by adding य *ya* to the root, which bears the accent. Thus from नह् *nah* is made the present-stem नह्य *náhya*; from लुभ् *lubbh*, लुभ्य *lubbhya*.

125. The inflection of stems of this class follows the model of वह् *vad*.

126. Certain आ *ā*-roots, because of their peculiar exchanges with इ *i* and ई *ī*-forms, especially in the formation of the present-stem, are given by the Hindu grammarians as ending in ए *e* or ऐ *ai* or ओ *o* (cf. § 132), and by them assigned to the भू *bhū*, or *a*-class. Thus घा *dhā*, 'suck' (Hindu घे *dhe*), forms घयति *dháyati*; the root हू *hū* or ह्रा *hvā* (Hindu ह्वे *hve*) forms ह्वयति *hvdýati*; गा *gā* (Hindu गे *gāi*) makes गायति *gáyati*.

127. For the root दृश् *dr̥ṣ*, 'see', is substituted in the present-system another root पश् *paç*, which makes पश्यति *pácýati*.

128. Masculines in उ *u*. भानु *bhānu*, 'sun'.

	Singular.	Dual.	Plural.
N.	भानुस् <i>bhānus</i>	भानू <i>bhānū</i>	भानवस् <i>bhānavas</i>
A.	भानुम् <i>bhānum</i>	" "	भानून् <i>bhānān</i>
I.	भानुना <i>bhānunā</i>	भानुभ्याम् <i>bhānubhyām</i>	भानुभिस् <i>bhānubhis</i>
D.	भानवे <i>bhānave</i>	" "	भानुभ्यस् <i>bhānubhyas</i>
Ab.	भानोस् <i>bhānos</i>	" "	" "
G.	" "	भान्वोस् <i>bhānvos</i>	भानूनाम् <i>bhānūnām</i>
L.	भानौ <i>bhānāu</i>	" "	भानुषु <i>bhānuṣu</i>
V.	भानो <i>bhāno</i>		

Masculine adjectives in **उ u** are similarly declined.

129. Euphonic Changes of **स् s**, cont'd. 1. Final **स् s**, the dental sibilant, whether original or representing final **र् r**, before the palatal surd mutes [**च् c**, **छ् ch**], is assimilated, becoming palatal **श् ष**. Thus **नरस् चरति** *naras carati* becomes **नरश्चरति** *naraṣ carati*; **नरस् क्लेन** *naras chlena* becomes **नरश्क्लेन** *naraṣ chlena*. 2. Before a lingual surd mute [**ट् ṭ**, **ठ् ṭh**], in like manner, it would become lingual **ष् ṣ**, but the case almost never occurs. 3. Before the dental surd mutes [**त् t**, **थ् th**], since it is already of the same class with them, it of course remains unchanged; thus, **रामस् तिष्ठति** *rāmas tiṣṭhati*.

130. The preposition **आ ā** 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, **आ ā** means 'to', 'unto', 'at'.

Vocabulary V.

Verbs:

अस् as (*āsyati*) throw, hurl.

कुप् kup (*kūpyati* — w. gen. or dat.) be angry.

क्रुध् krudh (*krūḍhyati* — w. gen. or dat.) be angry.

गम् gam + **आ ā** (*āgacchati*) come.

तृ त्र (*tārati*) cross over.

नश् naṣ (*nāṣyati*) perish.

पश् paṣ (*pāṣyati*) see.

रुह् ruh (*róhati*) rise, spring up, grow.

+ **आ ā** (*āróhati*) climb, mount, ascend.

लिख् likh (*likhāti*) scratch; write.

लुब् lubh (*lūbhyati* — w. dat. or loc.) desire, covet.

शुष् ṣuṣ (*śuṣyati*) dry up.

स्निह् snih (*snīhyati* — w. gen. or loc.) feel inclined to, love.

हू hū or **ह्वा hvā** (*hvyati*) call.

Subst.:

अन्न *anna*, n., food, fodder.अश्व *aśva*, m., horse.उदधि *udadhi*, m., ocean.गुरु *guru*, m., teacher.पत्र *patra*, n., leaf, letter.परमु *paraçu*, m., axe.पाद *pāda*, m., foot; quarter;
ray, beam.बाहु *bāhu*, m., arm.बिन्दु *bindu*, m., drop.भानु *bhānu*, m., sun.मणि *maṇi*, m., jewel.रत्न *ratna*, n., jewel.राशि *rāṣi*, m., heap.वायु *vāyu*, m., wind.विष्णु *viṣṇu*, m., *nom. pr.* name of
a god.शत्रु *śatru*, m., enemy.शिखर *śikhara*, m., summit.शिष्य *śiṣya*, m., pupil, scholar.सूक्त *sūkta*, n., Vedic hymn.

Exercise V.

अवधो धने कुप्यन्ति । १ । अग्निः सूक्तानि पश्यति* । २ । गुरु शि-
ष्योः कुप्यतः । ३ । नृपा अरिभ्यः कुप्यन्ति । ४ । अग्निदधौ तिष्ठति । ५ ।
परमुना वृषाम्बुजं च । ६ । अश्वस्य बिन्दवो विरेः पतन्ति । ७ । विष्णुमु-
विर्यजति नृपाय । ८ । नृपो ऽश्वमारोहति । ९ । तेष्वेषु अन्नं मुप्यति । १० ।
गुरवः शिष्याणां सिद्ध्यन्ति । ११ । नृपाणां शत्रवो ऽस्मिन्ना नश्यन्ति । १२ ।
बाहो गुरवे पत्रं सिद्धति । १३ । अना मणीनां राशीनिच्छन्ति । १४ ।
आ गिरेर्वृक्षा रोहन्ति । १५ । नाऊर्भा अन्नं नरास्तरन्ति । १६ । बाहौ-
गृहे द्रुयति नरः । १७ । कवेः पुत्री यामस्य मार्गे गवं पश्यतः ॥ १८ ॥

19. Now⁴ the sun's¹ rays² climb⁵ the mountains³. 20. A drop²
of water¹ falls⁴ down from the cloud³. 21. O¹ men², we see⁴
the city³. 22. Both kings¹ love³ poets² (*gen. or loc.*). 23. The
wind¹ blows⁴ (वह्) from the summits³ of the mountains². 24. The
king¹ hurls⁴ spears³ at his enemies² (*dat. or loc.*). 25. The scholar¹
bows³ before his teacher² (*acc.*). 26. Two men¹ come³ with their
sons² (*instr.*). 27. The two kings¹ desire⁴ the poet's² jewels³ (*dat.
or loc.*). 28. O¹ seer,² we sacrifice⁴ to Viṣṇu³ (*acc.*). 29. The two

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

- cook³ food¹ with fire². 30. The seers¹ praise⁴ Viṣṇu² with hymns³.
 31. In the city¹ the king² calls⁴ his enemies³.

Lesson VI.

131. Verbs. *ya*-class, cont'd. The roots of this class which end in च् *a* lengthen their च् *a* in forming their present-stem; thus, तम् *tam*, ताम्यति *tāmyati*; भ्रम् *bhram*, भ्राम्यति *bhrāmyati* — but this last makes some forms with short च् *a*. The root मद् *mad* has the same lengthening: माद्यति *mādyati*. Gaddi
da

132. Certain *ā*-roots (five — by the Hindus written with final *o*) make present-stems with an accented *yā*; thus, दा *dā*, द्याति *dyāti*.

133. The root व्यध् *vyadh* is abbreviated to विध् *vidh* in the present-system: विध्यति *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; thus, क्रामति *krāmati*, but middle क्रमते *krāmate*.

135. The root चम् *cam*, used only with the preposition चा *ā*, forms आचामति *ācāmati*.

136. Neuters in उ *u*. मधु *madhu*, 'honey'.

	Singular.	Dual.	Plural.
N.	मधु <i>madhu</i>	मधुनी <i>madhuni</i>	मधूनि <i>madhūni</i>
A.	" "	" "	" "
I.	मधुना <i>madhunā</i>	मधुभ्याम् <i>madhubhyām</i>	मधुभिस् <i>madhubhis</i>
D.	मधुने <i>madhune</i>	" "	मधुभ्यस् <i>madhubhyas</i>
Ab.	मधुनस् <i>madhunas</i>	" "	" "
G.	" "	मधुनोस् <i>madhunos</i>	मधूनाम् <i>madhūnām</i>
L.	मधुनि <i>madhuni</i>	" "	मधुषु <i>madhuṣu</i>
V.	मधु or मधो		

137. Neuter adjectives (but not substantives) in उ *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 श् *ś*, न् *n* becomes ञ् *ñ*; thus, तान् जनान् *tān janān* becomes ताञ्जनान् *tāñ janān*; तान् शत्रून् *tān śatrūn* = ताञ्शत्रून् *tāñ śatrūn*. In last case, however, च् *ch* is almost always substituted for the initial श् *ś*; thus, ताञ्चत्रून् *tāñ chatrūn*.

139. Final न् *n*, before an initial ल् *l*, is assimilated and becomes nasalized *l̥*, which is written ळ् *ṣl̥*, or (what is the same thing) ण् *ṇ*; thus तान् लोकां *tān lokān* becomes तांल्लोकां *tāṅl̥ lokān* or तां लोकां *tāñ lokān*.

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 *tān ca* we find तांश्च *tāñṣ ca*; for तान् तथा *tān tathā*, तांश्चथा *tāñṣ tathā*.*

Vocabulary VI.

Verbs:	चम् <i>cam</i> + आ <i>ā</i> (<i>ācāmati</i>) sip,
चर् <i>rcchāti</i> — § 109) go to; fall	drink, rinse the mouth.
to one's lot, fall upon.	तम् <i>tam</i> (<i>tāmyati</i>) be sad.
क्रम् <i>kram</i> + आ <i>ā</i> (<i>ākrāmati</i>)	तुष् <i>tuṣ</i> (<i>tūṣyati</i>) rejoice, take
stride up to, attack.	pleasure in (w. instr.).
	दीव् <i>dīv</i> (<i>dīvyati</i>) play.

* This rule really involves an historic survival, the large majority of cases of final न् *n* in the language being for original *ns*. Practically, the rule applies only to न् *n* before च् *c* and त् *t*, since cases involving the other initials are excessively rare.

भ्रम् <i>bhram</i> (<i>bhrāmyati</i> — § 131) wander about.	ग्रम् <i>gram</i> (<i>grāmyati</i>) become weary.
मद् <i>mad</i> (<i>mādyati</i>) get drunk.	हृ <i>hr</i> (<i>hāratī</i>) take away, steal, plunder.
व्यध् <i>vyadh</i> (<i>vidhyati</i>) hit, pierce.	
शम् <i>cam</i> (<i>çāmyati</i>) become quiet, be extinguished, go out.	

Subst.:

अक्ष <i>akṣa</i> , m., die, dice.	चक्रिय <i>kṣatriya</i> , m., warrior, man of the second caste.
अधर्म <i>adharma</i> , m., injustice, wrong.	नृपति <i>nṛpati</i> , m., king.
अलि <i>ali</i> , m., bee.	नेत्र <i>netra</i> , n., eye.
अश्रु <i>aśru</i> , n., tear.	मधु <i>madhu</i> , n., honey.
अक्ष <i>ṛkṣa</i> , m., bear.	मुख <i>mukha</i> , n., mouth, face.
कोप <i>kopa</i> , m., anger.	मृत्यु <i>mṛtyu</i> , m., death.
	वसु <i>vasu</i> , n., wealth, money.

Exercise VI.

अथ मधुने कुम्भन्ति । १ । अश्विरधुना पाणिना वक्षमाचामति । २ ।
 नृपा अश्विवाच दीव्यन्ति । ३ । अश्विर्मधुना मासति । ४ । नरा विषेयासीं
 क्षिप्स्यन्ति । ५ । रामः चक्रियान्परमुनाक्रामति । ६ । गुरुः शिष्यांश्च शं-
 खामः । ७ । अरयो जनानां वसूनि हरन्ति । ८ । नरौ मृत्युमृच्छतः । ९ ।
 बाह्वस्त्र नेत्राभ्यामश्रूणि पतन्ति । १० । अश्वेनाग्निः श्राम्यति । ११ । अश्वे-
 रश्वौ श्राम्यतः । १२ । गुरुः शिष्यस्त्र पापात्ताम्यति । १३ । नवा नगरे धा-
 म्यन्ति । १४ । मधुना चरीरेण च तुष्यन्ति बासाः ॥ १५ ॥

16. The warriors¹ play³ for money² (*instr.*). 17. The king's² horses² become weary⁵ on the road⁴ to-day¹. 18. The warrior¹ pierces⁴ his enemy³ with the spear². 19. Bees¹ are fond of³ (तुष्) honey². 20. The water² of his tears¹ moistens⁴ (सिच) his feet³. 21. There² bees¹ are flitting about³ (भ्रम्). 22. Two men¹ are cook- ing³ honey² and⁴ fruits³. 23. When¹ the teacher's² anger³ ceases⁴, then⁵ the scholars⁷ rejoice⁶. 24. Tears¹ stand⁴ in the warriors².

- eyes³. 25. The enemies¹ overwhelm⁴ (वृष्) the king² *with* arrows³.
 26. A quarter³ of the injustice¹ falls upon⁴ (च) the king³ (*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 *denominative-stems* in *āya*, with causative accent. For practical purposes it is well enough to consider these verbs here.

142. The causative-stem is formed by adding चय *dya* to the root, which is usually strengthened; and the strengthening process is in the main as follows:

143. 1. Medial or initial इ *i*, उ *u*, and ऋ *r* have the *guṇa*-strengthening, if capable of it; thus, चुर *cur*, चोरयति *corāyati*; विद् *vid*, वेदयति *vedāyati*; but पीड् *piḍ*, पीडयति *piḍāyati*.

144. 2. A final vowel has the *vrddhi*-strengthening; thus, धृ *dhr*, धारयति *dhārdyati*. Before चय *aya*, ऐ *ai* and औ *au* become आय् *āy* and आव् *āv* respectively; thus, भी *bhī*, भाययति *bhāyāyati*; भू *bhū*, भावयति *bhāvāyati*.

145. 3. Medial or initial अ *a* in a metrically light syllable is sometimes lengthened, and sometimes remains unchanged; thus, क्श् *kṣal*, caus. क्षालयति *kṣālāyati*; but जन् *jan*, caus. जनयति *janāyati*.

146. The inflection is the usual one of *a*-stems.

147. **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.

148. Final त् *t*. 1. Final त् *t* becomes ह् *d*, before any initial sonant, except the palatals, the nasals, and ख् *l*: thus, मेघात् च च मेघात् *meghāt atra* becomes मेघाद च *meghād atra*; पापात् रक्षति *pāpāt rakṣati* or भ्राम्यति *bhrāmyati* or गोपायति *gopāyati* becomes पापाद्रक्षति *pāpād rakṣati* or पापाद्भ्राम्यति *pāpād bhrāmyati* or पापाद्गोपायति *pāpād gopāyati*.

149. 2. Final त् *t* is assimilated to an initial palatal, lingual, ^{No example} or ख् *l* in the next word; thus it becomes च् *c* before च् *c* and छ् *ch*, ज् *j* before ज् *j*, and ख् *l* before ख् *l*: e. g., मेघात् च *meghāt ca* becomes मेघाच्च *meghāc ca*; मेघात् जलम् *meghāt jalam* becomes मेघाज्जलम् *meghāj jalam*; पापात् लोकात् *pāpāt lokāt* becomes पापाल्लोकात् *pāpāl lokāt*.

150. 3. Before initial श् *ṣ*, final त् *t* becomes च् *c*, and the श् *ṣ* then becomes छ् *ch*; thus, नृपात् शत्रुः *nṛpāt śatruḥ* becomes नृपाच्छत्रुः *nṛpāc chatruḥ*.

151. 4. Before initial nasals त् *t* becomes न् *n*: thus, गृहात् नयति *grhāt nayati* becomes गृहान्नयति *grhān nayati*. But the change into ह् *d* is also permitted, though hardly used; thus, गृहात् नयति *grhād nayati*.

Vocabulary VII.

Verbs:

कथय *kathaya* (denom. stem — *kathāyati*) relate, tell:

क्ष् *kṣal* (*kṣāldāyati*) wash.

गणय *gaṇaya* (denom. — *gaṇāyati*) number, count.

चुर *cur* (*corāyati*) steal.

तड् *taḍ* (*tāḍāyati*) strike, beat.

तुल् *tul* (*toldāyati*) weigh.

दण्डय *daṇḍaya* (denom. — *daṇḍāyati*) punish.

नी + आ *nī + ā* (*āndāyati*) bring.

पीड् *pīḍ* (*pīḍāyati*) torment, vex.

पूज् *pūj* (*pūjāyati*) honor.

पृप् *pṛp* (*pārāyati*) overcome; prevail.

Subst.:

जनक *janaka*, m., father.दण्ड *daṇḍa*, m., stick; punishment.पुण्य *punya*, n., merit.फल *phala*, n., fruit; reward.रामायण *rāmāyaṇa*, n., a noted poem.रूपक *rūpaka*, n., gold-piece.लोक *loka*, m., world, people (sing. and pl.).साधु *sādhu*, m., holy man, saint.सुवर्ण *suvarṇa*, n., gold.सूत *sūta*, m., driver, charioteer.स्तेन *stena*, m., thief.Adverb: इव *iva* as, like (postpos.).

Exercise VII.

स्तेनः सुवर्णं नृपस्य गृहाहोरयति । १ । गुहर्दण्डेन शिष्यांस्त्याजयति । २ । सूतो ऽश्वान्पीडयति । ३ । क्षत्रिर्वस्त्रेण पाणीं चाक्षयति । ४ । ग्रामाज्जनान्नगरं नयति । ५ । नरौ रूपकाणि गणयतः । ६ । नृपाच्छूणां दण्डो भवति । ७ । रामस्य पुत्री जनेभ्यो रामायणं कथयतः । ८ । सुवर्णं पाणिभ्यां तोलयामः । ९ । जनकः पुत्रान्कोपाहण्डयति । १० । गृहाहोकां क्षानच्छति । ११ । पुत्रेण साधुर्दुःखानि पारयति । १२ । देवानि व नृपतीं लोकः पूजयति ॥ १३ ॥

14. Thieves¹ steal⁴ the people's² money³. 15. The two boys¹ wash³ their mouths². 16. The father¹ tells⁵ his sons² (*dat.*) the reward⁴ of sin³. 17. The scholars¹ honor³ and^b reverence⁴ their teacher². 18. Ye both bring³ fruits¹ in your hands² and⁵ count⁴ them. 19. Merit¹ protects³ from misfortune² (*abl.*). 20. The charioteers¹ strike⁴ the horses² with sticks³. 21. In anger¹ (*abl.*) the king² pierces⁵ the thief³ with a spear⁴.

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.	Dual.	Plural.
1. वदे <i>vāde</i>	वदावहे <i>vādvāhe</i>	वदामहे <i>vādāmahe</i>
2. वदसे <i>vādase</i>	वदेथे <i>vādethe</i>	वदध्वे <i>vādadhve</i>
3. वदते <i>vādāte</i>	वदेते <i>vādetē</i>	वदन्ते <i>vādānte</i>

153. The ending of the 3rd pl. is properly **अन्ते** *ante* (cf. **न्ति** *nti* for **अन्ति** *anti* in the act.); before the ए *e* of the 1st sing. the stem-final is dropped. एथे *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** *yājati* 'he sacrifices' (for some one else); **यजते** *yājate* 'he sacrifices for himself'. But many verbs are conjugated only in the middle, like the Latin and Greek deponents.

155. The verb मृ *mṛ*, 'die', makes म्रियते *mriyāte* in the present; and जन् *jan*, 'give birth', substitutes as present mid. जायते *jāyate*, 'be born'.

156. Combination of final and initial vowels. Two simple vowels, either or both of them short or long, coalesce and form the corresponding long vowel. For the *a*-vowels, see above, § 105. Thus: 1. इ *i* or ई *ī* + इ *i* or ई *ī* = ई *ī*; e. g. गच्छति इति *gacchati iti* becomes गच्छतीति *gacchatiṭi*. 2. उ *u* or ऊ *ū* + उ *u* or ऊ *ū* = ऊ *ū*; e. g. साधु उक्तम् *sādhu uktam* becomes साधूक्तम् *sādhu 'ktam*.*

157. The *i*-vowels, the *u*-vowels, and अ *a*, before a dissimilar vowel or diphthong, are regularly converted each into its own corresponding semivowel, य *y* or व *v* or र *r*. Thus, तिष्ठति अत्र *tiṣṭhati atra* becomes तिष्ठत्यत्र *tiṣṭhaty atra* (four syllables); नदी अत्र *nadī atra* becomes नद्यत्र *nady atra*; मधु अत्र *madhu atra* becomes मध्वत्र *madhv atra*; कर्तु इह *kartu iha* becomes कर्चिह *kartr iha*.

* And theoretically 3. अ *a* + अ *a* = अ *ā*, but probably this has no occurrence.

158. Final ए *e* and ओ *o* remain unchanged before an initial short अ *a*, but the अ *a* disappears. Thus, वने अत्र *vane atra* becomes वने इत्र *vane 'tra*; भानो अत्र *bhāno atra* becomes भानो इत्र *bhāno 'tra*. By far the commonest case of final ओ *o* is where it represents final अस् *as* (see § 118).

159. The final इ *i* or उ *u*-element of a diphthong is changed to its corresponding semivowel य *y* or व *v*, before any vowel or diphthong, except when the rule of § 158 would apply. Thus, ए *e* becomes अय् *ay*, and ऐ *ai*, आय् *āy*; ओ *o* becomes अव् *av*, and औ *au*, आव् *āv*. Thus, in internal combination, ने-अ *ne-a* becomes नय *naya*; भो-अ *bho-a* becomes भव *bhava*; so नै-अय *nāi-aya* yields नायय *nāy-aya*, and भौ-अय *bhāu-aya* yields भावय *bhāv-aya*.

160. In *external* combination, the resulting semivowel is in general dropped; and the resulting hiatus remains. Thus, वने इति *vane iti* becomes वन इति *vana iti* (through the intermediate stage वनयिति *vanay iti*); भानो इति *bhāno iti* becomes भान इति *bhāna iti* (through भानविति *bhānav iti*). The case of final ए *e* is by far the more frequent. See also § 164.

161. Certain final vowels maintain themselves unchanged before any following vowel. Such are 1. ई *i*, ऊ *u*, and ए *e* as dual endings, both of declension and of conjugation; thus, गिरी इह *girī iha*, साधू अत्र *sādhū atra*; फले अत्र *phale atra*. 2. The final, or only, vowel of an interjection; thus, हे इन्द्र *he indra*, हे अग्ने *he agne*.

Vocabulary VIII.

Verbs (deponents):	
अर्थय <i>arthaya</i> (denom. — <i>arthāyate</i>) ask for (w. two accus.).	भाष् <i>bhāṣ</i> (<i>bhāṣate</i>) speak.
ईक्ष् <i>īkṣ</i> (<i>īkṣate</i>) see, behold.	मृ <i>mṛ</i> (<i>mriyāte</i>) die.
कम्प् <i>kamp</i> (<i>kāmpate</i>) tremble.	यत् <i>yat</i> (<i>yātate</i>) strive for (w. dat.).
जन् <i>jan</i> (<i>jāyate</i>) be born, arise,	युध् <i>yudh</i> (<i>yūdhyate</i>) fight (w. instr. of accompaniment).

रम् <i>rabh</i> + आ <i>ā</i> (<i>ārbhate</i>) take hold on, begin.	वन्द् <i>vand</i> (<i>vāndate</i>) greet, honor.
रुच् <i>ruc</i> (<i>rócate</i>) please (dat., gen.).	शिक्ष् <i>çikṣ</i> (<i>çikṣate</i>) learn.
लभ् <i>labh</i> (<i>lābhate</i>) receive, take.	सह् <i>sah</i> (<i>sāhate</i>) endure.
	सेव् <i>sev</i> (<i>sévate</i>) serve, honor.

Subst.:

अनर्थ <i>anartha</i> , m., misfortune.	मनुष्य <i>manuṣya</i> , m., man (<i>homo</i>).
उद्योग <i>udyoga</i> , m., diligence.	यज्ञ <i>yajña</i> , m., sacrifice.
कल्याण <i>kalyāṇa</i> , n., advantage; salvation.	वन <i>vana</i> , n., woods, forest.
तर् <i>taru</i> , m., tree.	विनय <i>vinaya</i> , m., obedience.
द्विज <i>dvija</i> , m., Aryan.	वीचि <i>vīci</i> , m., wave.
द्विजाति <i>dvijāti</i> , m., Aryan.	शास्त्र <i>çāstra</i> , n., science; text-book.
धर्म <i>dharma</i> , m., right; law; virtue.	मूढ् <i>mūḍa</i> , m., man of the fourth caste.
धैर्य <i>dhāirya</i> , n., steadfastness.	हित <i>hita</i> , n., advantage.
पशु <i>paçu</i> , m., beast.	
बल <i>bala</i> , n., strength, might.	

Adverb: न *na*, not.

Exercise VIII.

वाधोर्वक्षेन तरवः कम्पन्ते । १ । असिनाऽपारयो म्रियन्त इत्यत्र*
 नृपो भाषते । २ । वसूनां राश्रीमृपतीन्भवयो ऽर्चयन्ते । ३ । शास्त्रे (§ 161)
 अधुना शिक्षामह इति पत्रे हरिर्लिखति । ४ । पापाहुः खं जायते । ५ ।
 शिक्षायां विनय उद्योगश्च मुदभ्यो रोचेते । ६ । अधर्माय न धर्माय
 यतिवे । ७ । विष्णोः (abl.) सूक्ते ऋषी लभेते । ८ । अचर्विर्भागुं वन्दते । ९ ।
 अपी ईक्षते बाहः । १० । धनेन पशूं लभध्वे यज्ञाय । ११ । सदा गुरोः
 पादौ बाह्याः सेवन्ते । १२ । फले अत्र मनुष्यस्य पाण्डोस्तिष्ठतः । १३ ।
 सहेते अनर्थं साधू । १४ । वनेऽपि हर्षा वसन्ति । १५ । अचिया ऋषी
 सेवन्ते ॥ १६ ॥

17. The two houses⁴ yonder⁵ tremble⁶ by the power³ (*instr.*)

* इति, 'thus', is very commonly used as a particle of quotation, following the words quoted.

of the ocean's¹ waves². 18. The father³ beholds⁴ his son's¹ face.² 19. "We strive³ after the advantage² of the scholars¹;" thus⁴ (इति) speak⁶ the teachers⁵. 20. The children² ask⁴ their father¹ for food³ (*accus.*). 21. In the forest¹ yonder² elephants³ are fighting⁵ with bears⁴. 22. The two Çūdras³ serve⁴ the two Aryans¹ here². 23. Fruits¹ please³ the children². 24. Whence¹ do ye receive³ money²? 25. Now¹ the two seers² begin⁴ the sacrifice³.

Lesson IX.

162. Feminines in आ *ā*, declined like सेना *senā*, 'army.'

	Singular.	Dual.	Plural.
N.	सेना <i>senā</i>	सेने <i>sene</i> (<i>ā + ī</i>)	सेनास् <i>senās</i>
A.	सेनाम् <i>senām</i>	" "	" "
I.	सेनया <i>senayā</i>	सेनाभ्याम् <i>senābhyām</i>	सेनाभिस् <i>senābhis</i>
D.	सेनायै <i>senāyāi</i>	" "	सेनाभ्यस् <i>senābhyas</i>
Ab.	सेनायास् <i>senāyās</i>	" "	" "
G.	" "	सेनयोस् <i>senayos</i>	सेनानाम् <i>senānām</i>
L.	सेनायाम् <i>senāyām</i>	" "	सेनासु <i>senāsu</i>
V.	सेने <i>sene</i>		

163. Adjectives in अ *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 ई *ī*, and is declined like नदी (in Less. XI).

164. Final ऐ *ai* and औ *au*, according to § 159, become आच् *āc* and आव् *āv* respectively before any following vowel or diphthong. The च् or व् may then be dropped, leaving a hiatus. The च् is in fact always dropped, but the व् not often. Thus, सेनायै अच् becomes, through the medium of सेनायाच् अच्, सेनाया अच्; देवी अच् becomes देवावच्.

165. Initial ह्, after short vowels, the preposition आ, and the

prohibitive particle मा, becomes क्कः thus, अच खाया becomes अच
क्काया; आ + खादयति = आक्खादयति.

166. An initial न् of a root generally becomes न् after a verbal prefix containing रु, either original or representing स; such as अन्तर 'between', निस्, परा, etc. Thus, प्रणयति, निर्णयति.

167. The following prefixes are often used before verbs: अन 'after, along, toward'; अव 'down, off'; उद् '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.

Active Verbs:

नम + अव (avagacchati) under-stand.

तु + अज (avatāṛati) descend.

नी + उप (upandiyati) introduce, consecrate.

+ परि (parindiyati) lead about; marry.

पत् + उद् (utpātati) fly up.

इद् + अव (avaróhati) descend.

Deponents:

नम + सम् (saṁgacchate) come together, meet. (with इति)

वि + परा (parājāyate) be conquered (rarely v. act. sense: conquer).

पद् + प्र (prapādyate) flee for refuge (acc.) to (acc. of person).

भिष् (bhikṣate) beg, get by begging.

मृगय (denom. — mrgādyate) hunt for, seek.

वृत् (vārtate) exist, subsist, be, become.

शुम् (śobhate) be brilliant, shine; be eminent.

Subst.:

इषु m., arrow.

कन्या f., daughter, maiden.

गङ्गा gaṅgā f., n. pr., the Ganges.

गृहस्थ m., householder, head of family.

छाया f., shade.

प्रयाग m., *nom. pr.*, Prayāga (a city, Allahābād).

मय n., fear.

माया f., wife, woman.

भाषा f., speech, language.

भिक्षा f., alms.

यमुना f., *n. pr.*, Yamunā (a river, the Jumna).

रथ m., n., battle.

रक्षा f., street.

विद्या f., knowledge, learning.

विहग m., bird.

व्याध m., hunter.

शरण n., protection.

संज्ञा f., twilight.

स्वर्ग m., heaven.

हृदय n., heart.

Adj.:

कृष्ण, f. •ज्ञा, black.

पाप, f. •ज्ञा, bad, wicked.

प्रभूत, f. •ज्ञा, much, abundant;
pl. many.

Adv.:

सह together with (*postpos.*, *acc. instr.*).

सहसा suddenly, quickly.

Exercise IX.

रत्नं रत्नेन संगच्छते* । १ । यदा विहगा व्याधं पश्यन्ति तदा सहस्रो-
त्पतन्ति । २ । सत्त्वं हृदयेषु मृगयन्त आश्रयः । ३ । हरेः कन्यां रामः परि-
श्रयति । ४ । विष्णोर्हरेश्च भार्ये कन्याभिः सहगच्छतः । ५ । रामो वि-
ष्णुश्च देवाञ्छरणं प्रपद्येते । ६ । भिक्षया रामश्च शिष्यौ वर्तेते । ७ ।
यदा जना नङ्गायां श्रियन्ते तदा स्वर्गं लभन्ते । ८ । कन्याया (§164) अन्नं
यच्छत्वृषेर्भार्या । ९ । वनं श्वेच्छिषूषुश्चन्ति व्याधाः कृष्णौ च श्रियेते । १० ।
द्विजातीनां भाषां शूद्रा नानुवच्छन्ति । ११ । हे शिष्या नगरस्य रक्षासु
साधूनां भार्याभ्यो ऽथ भिक्षां लभध्वे । १२ । अथ छायायां प्रभूता विह-
गासिष्ठन्ति । १३ । चक्षियस्य वासावृषिचपनयति ॥ १४ ॥

15. The two scholars¹ beg⁶ much² alms³ from the wives⁵ of
the householders⁴. 16. At Prayāga¹ the Ganges² unites⁴ with the
Yamunā³. 17. Bad¹ men² do not⁴ reach⁵ (स्वर्गं) heaven³. 18. O
Viṣṇu¹, to-day³ Īśa² marries⁷ Gaṅgā⁶, Hari's⁴ daughter⁵. 19. In the
battle¹ the kings³ fight⁴ with arrows² and⁶ conquer⁷ their enemies⁵.

* "Birds of a feather flock together".

20. Here² in the street³ the two kings¹ dismount⁶ from *their* black⁴ horses⁵. 21. The seer's² two sons³ are eminent⁴ in learning¹ (*instr.*). 22. From fear² of the wicked¹ hunters³ (*abl.*) two birds⁴ fly up⁵. 23. At twilight¹ (*loc. du.*) the seers² (§ 13, 3) reverence⁴ the gods³. 24. In the street² of the village¹ the teacher³ and⁵ the scholar⁴ meet⁶. 25. We two sacrifice² to the gods¹ *for ourselves*; we do not⁴ sacrifice⁵ for Hari³.

Lesson X.

168. **Verba. Passive Inflection.** A certain form of present-stem, inflected with middle endings, is used only with a passive meaning, and is formed from all roots for which there is occasion to make a passive conjugation. Its sign is an accented *य* *yá* added to the root, without any reference to the classes according to which the active and middle forms are made. The inflection is precisely like that of other *a*-stems. Thus, तन्वे *tanyé*, तन्वसे *tanyáse*, तन्वते *tanyáte*, etc.

169. Outside the present-system middle forms may be used in a passive sense; but there is a special form for the aor. pass. in the 3rd 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 participle, are found also in the passive present-system. E. g. from अज्, pass. अज्यते; from बग्, बज्यते.

171. In the roots वच्, वह्, वप्, वस्, वह्, and स्वप्, the *व* *va* becomes *उ* *u* in the pres.; thus, उच्यते, उव्यते, उव्यते (see note to § 102), सुव्यते. Similarly, यज् makes इज्यते, and यज् and प्रज् make नृज्यते and पूज्यते; शास् makes शिष्यते.

172. Final **इ** and **उ** of roots are generally lengthened; thus, **बि, वीयते; खु, खूयते.**

173. Final **छ** is in general changed to **रि**; thus, **कृ, क्रियते;** but if preceded by two consonants it takes *guṇa*; thus, **खृ, खर्यते.** The roots in "variable *r*", which the natives write with **खृ र्**, change **छ** to **ईर्**, or, if a labial letter precede, to **ऊर्**; thus, **तृ, तीर्यते; कृ, 'strew', कीर्यते;** but **पृ, पूर्यते.**

174. Final **आ** of roots is usually changed to **ई**; thus, **दा, दीयते; गा, गीयते; धा, धीयते.** But **धा** makes **धायते**; and so some other roots in **आ**.

175. The roots **तन्** and **खन्** usually form their passives from parallel roots in **आ**; thus, **तायते.** But **तन्वते** and **खन्वते** occur.

176. Verbs of causative inflection, and denominatives in **चव**, form their passive by adding **च** to the causative or denominative stem after **चय** has been dropped; thus, **चोर्यते 'is stolen'; गण्यते '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, **नरेण स्वर्गो लभ्यते 'Heaven is reached by the man'; आगम्यते 'one comes hither'; सुष्यते 'one sleeps'; श्रूयते 'it is heard', i. e. 'they say'.** The predicate to the instrumental subject of such a construction is of course also instrumental; thus, **रामेणर्विद्या जीव्यते 'Rāma lives as a seer'.**

Vocabulary X.

Verbs, with passives:	
कृ (p. <i>kriyāte</i>) make, do, perform.	ग्रह् (p. <i>grhyāte</i>) take, receive, seize.
खन् (<i>khānati</i> ; p. <i>khāyāte, khanyāte</i>)	दंश् (dāṣati; p. <i>daṣyāte</i>) bite.
dig.	ददा (<i>dyāti</i> ; p. <i>dyāte</i>) cut.
गा (<i>gāyati</i> ; p. <i>gīyāte</i>) sing.	दीव् (<i>divyati</i> ; p. <i>divyāte</i>) play.
	धा (p. <i>dhāyāte</i>) put, place.

श्या (dháyati; p. dhīyáte) suck.	वप (vápati; p. upyáte) sow, scatter.
ध्या (dhyáyati; p. dhyāyáte) think, ponder.	शास् (p. śīyáte) rule; punish.
प्या (p. pīyáte) drink.	श्रु (p. śrūyáte) hear.
पृ (Hindu पृ; p. pūryáte) fill.	स्तु (p. stūyáte) praise.
बन्ध् (p. badhyáte) bind; entangle; catch.	स्वप् (p. supyáte) sleep.
मा (p. mīyáte) measure.	ह्वा (p. hīyáte) abandon, give up; neglect.
वच् (p. ucyáte) speak.	ह्वा or ह्वा (hváyati; p. hūyáte) call.
	+ च्वा call, summon.

Subst.:

आज्ञा f., command.
आशा f., hope.
काष्ठ n., fagot; wood.
गीत n., song.
कट m., pot, vessel.
घृत n., melted butter; ghee.
धान्य n., grain.
पाश m., noose, cord, snare.

भार m., burden.
भिक्षु m., beggar, ascetic.
भूत m., servant.
माला f., garland.
राज्य n., kingdom.
शिशु m., child.
सर्प m., snake.

Adj.:

विधेय, f. °च्वा, obedient.

Exercise X.

रामेन पुत्रावयोपनीयते इति श्रूयते । १ । कविर्नृपेण धर्मे पृच्छते । २ ।
 कटौ घृतेन पूर्यते । ३ । विहगाः पार्श्वेभ्यो । ४ । जनेर्नगरं गम्यते । ५ ।
 हे शिष्या गृहस्थस्य धर्मे । ६ । नरैः कटाः क्रियन्ते । ७ । कविभिर्नृपाः
 सदा सूयन्ते । ८ । प्रभूता भिक्षा गृहस्थस्य भार्यया भिक्षुभ्यो दीयते । ९ ।
 कन्याभ्यां गीतं गीयते । १० । सेनैर्लोकानां वसु चोर्यते । ११ । हनुमी रणे
 ऽरयो नृपतिना जीयते । १२ । हे देवी साधुभिः सदा स्मर्यते । १३ ।
 दक्षेन बालाः शिष्यन्ते । १४ । प्रभूतः काष्ठानां भारो नरेणोद्यते । १५ ।
 जनेन जलं पीयते । १६ । धर्मेण राज्यं शिष्यते नृपेण । १७ । सर्पेण
 दध्नेते नरो । १८ । सूतेनाश्वस्ताड्यते ॥ १९ ॥

(Use passive constructions throughout.)

20. Grain² is scattered³ for the birds¹. 21. Garlands¹ are twined³ (use वन्ध्) by the maidens². 22. Again² Hari¹ is praised⁴ by Rāma³. 23. Viṣṇu¹ drinks⁴ water³ from his hand². 24. 'Pleasantly¹ (सुखेन) one sleeps³ in the shade²'; so⁴ say⁵ the people⁶. 25. Both seers¹ sacrifice². 26. The father¹ sets⁴ hopes² on his child³ (loc.). 27. The scholar³ neglects⁴ the teacher's¹ command². 28. The two scholars¹ think³ about their text-book² (nom.). 29. Grain² is sown³ in the fields¹. 30. They play² with dice¹ (impers. pass.). 31. The king's¹ commands² are received⁵ by the obedient³ servants⁴. 32. The man¹ digs³ in the field².

Lesson XI.

178. Verbs. Imperfect Active, *a*-conjugation. The imperfect is formed from the present-stem by prefixing the augment अ, and adding a set of secondary endings.

179. If the present-stem begin with a vowel, the augment unites with it to form always the *vrddhi*-vowel, not the *guṇa*: thus अ + इ or ई or ए = ऐ; अ + उ or ऊ = औ; अ + अ = आर्.

180. If a preposition be prefixed, the augment comes between preposition and verb, as in Greek: thus, from उप-जी, impf.-stem उपानय, i. e. उप + अ + नय; वि-जी, impf.-stem विनय.

181. The inflection in the active is as follows:

	Sing.	Dual.	Plural.
1.	अवदम् <i>avadam</i>	अवदाव <i>avadāva</i>	अवदाम <i>avadāma</i>
2.	अवदस् <i>avadas</i>	अवदतम् <i>avadatam</i>	अवदत <i>avadata</i>
3.	अवदत् <i>avadat</i>	अवदताम् <i>avadatām</i>	अवदन् <i>avadan</i>

182. The imperfect is the tense of narration; it expresses past time simply, without any further implication:

183. Polysyllabic Feminines in ई, declined like नदी, 'river.'

	Sing.	Dual.	Plural.
N.	नदी <i>nadī</i>	नद्यौ <i>nadyāu</i>	नद्यस् <i>nadyas</i>
A.	नदीम् <i>nadīm</i>	" "	नदीस् <i>nadīs</i>
I.	नद्या <i>nadyā</i>	नदीभ्याम् <i>nadībhyām</i>	नदीभिस् <i>nadībhis</i>
D.	नद्यै <i>nadyāi</i>	" "	नदीभ्यस् <i>nadībhyas</i>
Ab.	नद्यास् <i>nadyās</i>	" "	" "
G.	" "	नद्योस् <i>nadyos</i>	नदीनाम् <i>nadinām</i>
L.	नद्याम् <i>nadyām</i>	" "	नदीषु <i>nadīṣu</i>
V.	नदि <i>nadi</i>		

184. **Final nasals.** The nasals **ङ्, ञ्, and ण्**, occurring as finals *after a short vowel*, are doubled before any initial vowel: thus, **अतिष्ठन् अच** becomes **अतिष्ठन्नच**.

Vocabulary XI.

Verbs:	
कृत् + अच् (<i>avakṛntāti</i>) cut off or down.	विश् + प्र (<i>praviṣṭāti</i>) enter. + उप seat oneself.
पठ् (<i>páṭhati</i>) recite, read.	हृ + ञा (<i>āhṛati, -te</i>) fetch, bring.

Subst.:	
अर्थ m., purpose; meaning; wealth.	पत्नी f., wife, consort.
इन्द्र m., <i>nom. pr.</i> , the god Indra.	पुत्री f., daughter.
इन्द्राणी f., <i>nom. pr.</i> , the goddess Indrāṇī.	पुस्तक n., book (manuscript).
काव्य n., poem.	पूर m., flood, high water.
ग्रन्थ m., literary work, book.	पृथिवी f., earth; ground.
जननी f., mother.	ब्राह्मण m., priest, Brāhman.
दासी f., female slave, servant.	मत्स्य m., fish.
देवी f., goddess, queen.	वापी f., cistern.
नगरी f., city.	सभा f., council, meeting.
नारी f., woman, wife.	सेना f., army.
	श्लोक n., song of praise.

Exercise XI.

नृपतिर्नगरीं खेनयाजयत् । १ । कवयः सभायां कान्दान्यपठन् । २ ।
 दास्यो ज्ञमानयन् । ३ । देवीर्देवांसं हरिरपूजयत् । ४ । साधोः पत्न्या
 भिषवे रूपकाणि दीयते । ५ । नदीषु मत्स्नानपञ्चाम । ६ । पुस्तकं पुत्र्या
 जयच्छद्विष्णुः । ७ । नगर्या रथ्यासु गजावधान्यताम् । ८ । पृथिव्याः
 प्रभूता विहगा उदपतन् । ९ । गृहं नद्याः पूरेणोद्धते । १० । पत्नीभिर्नरा
 नगरं ज्ञानच्छन् । ११ । यदा शिवो विष्णुश्च ब्रह्ममपठतां तदार्धं नृवा-
 नच्छाव । १२ । शिष्या गुरोर्गृहं प्राविशन्नुपाविशंसं कटयोः पृथि-
 व्याम् ॥ १३ ॥

14. When¹ ye besought⁴ (प्रपद्) the king² for protection³ (*acc.*),
 then⁵ ye were⁷ (स्ता) in misfortune⁶. 15. In the two rivers¹ Gaṅgā²
 and⁴ Yamunā³ it is⁶ (वर्तते) high-water⁵. 16. The two women¹ sang⁴
 a song of praise³ about Rāma² (*gen.*). 17. O¹ seers², why³ do ye
 both sacrifice⁶ to the goddesses⁴ with melted butter⁵? 18. The queen's¹
 women-servants³ brought⁶ jewels³ and⁵ precious stones⁴. 19. In
 anger¹ (*abl.*) the teacher² struck⁴ the scholar⁵ with his hand³.
 20. The two servants¹ brought⁵ water⁴ from the cistern³ in pots².
 21. Ye cut off⁴ (*impf.*) wood³ from the trees² with the axe¹. 22. The
 seer¹ praised⁶ Indrāṇī⁴, Indra's³ consort³, with hymns⁵.

Lesson XII.

185. Feminine Substantives in इ 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 ay, the other
 shows respectively u, v, o, or av; cf. §§ 50, 51. In the D., Ab-
 G., and L. sing., these stems sometimes follow नदी; thus *matyāi*,
-yās, *-yām*; *dhenvāi*, *-vās*, *-vām*.

186. Feminines in इ i and उ u: मति 'opinion'; खेनु 'cow'.

	Sing.	Dual.	Plural.
N.	मतिस् <i>matīḥ</i>	मती <i>matī</i>	मतयस् <i>matayas</i>
A.	मतिम् <i>matim</i>	" "	मतीस् <i>matīs</i>
I.	मत्वा <i>matyā</i>	मतिभ्याम् <i>matibhyām</i>	मतिभिस् <i>matibhis</i>
D.	मतये <i>mataye</i>	" "	मतिभ्यस् <i>matibhyas</i>
Ab.	मतेस् <i>mates</i>	" "	" "
G.	" "	मतीन् <i>matyos</i>	मतीनाम् <i>matīnām</i>
L.	मती <i>matāu</i>	" "	मतिषु <i>matīṣu</i>
V.	मते <i>mate</i>		

N.	धेनुस् <i>dhenus</i>	धेनु <i>dhenū</i>	धेनवस् <i>dhenavas</i>
A.	धेनुम् <i>dhenum</i>	" "	धेनूस् <i>dhenūs</i>
I.	धेन्वा <i>dhenvā</i>	धेनुभ्याम् <i>dhenubhyām</i>	धेनुभिस् <i>dhenubhis</i>
D.	धेनवे <i>dhenave</i>	" "	धेनुभ्यस् <i>dhenubhyas</i>
Ab.	धेनोस् <i>dhenos</i>	" "	" "
G.	" "	धेनून् <i>dhenvos</i>	धेनूनाम् <i>dhenūnām</i>
L.	धेनी <i>dhenāu</i>	" "	धेनुषु <i>dhenuṣu</i>
V.	धेनो <i>dhenō</i>		

187. Adjectives in इ i and उ u are often inflected in the feminine like मति and धेनु. But adjectives in उ u preceded by one consonant often form a derivative feminine stem by adding ई ī. Thus, बड़ 'much', N. masc. बड़स्, f. बड़ी, n. बड़; गुरु 'heavy', m. गुरुस्, f. गुरी, n. गुरु. This fem. is then declined like नदी.

Vocabulary XII.

Verbs:	दिश् + उप (upadiṣṭi) teach, in-
कल्प् (kalpate) be in order; tend	struct.
or conduce to (w. dat.).	2विद् (vindṭi, vindṭe) acquire.

Subst.:

कलह m., quarrel.

काव्य n., poem.

कीर्ति f., glory.

गोप m., cowherd, shepherd;
guardian.

जाति f., birth; caste; kind.

धृति f., decision of character;
courage.

पार्थिव m., prince.

बुद्धि f., prudence, intelligence.

भक्ति f., devotion, honor.

भाग m., part, piece.

मूर्ति f., prosperity, blessing.

भूमि f., earth, ground, land.

मषिका f., fly, gnat.

मुक्ति f., salvation, deliverance.

यष्टि f., stick, staff.

रश्मि m., ray; rein.

रात्रि f., night.

व्रण m., wound.

शान्ति f., repose.

श्रुति f., hearing; holy writ.

स्मृति f., tradition; law-book.

स्वप्न m., sleep; dream.

हनु f., jaw.

Adj.:

नीच, f. °च्चा, low.

मुख्य, f. °च्चा, principal, first.

लघु m., f., n., or f. °च्ची, light.

Exercise XII.

मषिका व्रणमिच्छन्ति धनमिच्छन्ति पार्थिवाः ।

नीचाः कलहमिच्छन्ति शान्तिमिच्छन्ति साधवः ॥ १ ॥

शान्तवर्षय इह शोभन्ते । १ । श्रुतौ बह्वीषु स्मृतिषु च धर्म उपदि-
 श्यते । २ । रात्र्यां स्वप्नं न लभामहे । ३ । बह्वीं कीर्तिं धृत्वा विन्दन्मुप-
 तिः । ४ । पुच्छेन मुक्तिं लभध्वे । ५ । बह्वनिष्पन्नये ऽरिष्वक्षिपन्मुपतिः । ६ ।
 हन्वामश्वां लघ्वा यथा ताडयन् । ७ । नृपतेर्बुद्ध्या च चियाणां कलहो
 ऽशान्त्यत् । ८ । मूढाणां जातयो नीचा गच्छन्ते । ९ । द्विजातीनां जातिषु
 ब्राह्मणा मुख्याः । १० । धर्मो भूषि कल्पते । ११ । जात्वा चरिष्यी वर्तेथे । १२ ।
 भूमेर्भागं ब्राह्मणाया यच्छत्पार्थिवः । १३ । अश्वा अश्राम्यन्भूमावप-
 तंश्च ॥ १४ ॥

15. Viṣṇu³ rejoices⁴ at the devotion² (*instr.*) of the pious¹ (*pl.*),
 and⁶ gives⁷ deliverance⁵. 16. Men³ of many¹ castes² dwell⁵ in the
 city⁴. 17. The birds¹ see³ the hunter², and⁵ fly up⁶ from the
 ground⁴. 18. By the power² of intelligence¹ we overcame⁴ advers-

ity³. 19. The cowherd¹ guards⁴ the cows³ in the wood². 20. By intelligence¹ and³ diligence² ye acquire⁶ much⁴ glory⁵. 21. The poem¹ tends⁴ to the poet's² glory³ (*two datives*). 22. For prosperity¹ we bow before³ Çiva² (*acc.*). 23. The reins¹ are being fastened⁴ (बन्ध्) to the horse's² jaws³ (*loc.*). 24. In the night¹ we both read³ (*impf.*) holy writ².

Lesson XIII.

188. Verbs, *a*-conjugation. Imperfect Middle. The imperfect middle of verbs in *a* is as follows:

Sing.	Dual.	Plural.
1. चक्षमे <i>ḍlabhe</i> (<i>a + i</i>)	०भावहि <i>ālabhāvahi</i>	०भामहि <i>ālabhāmahi</i>
2. चक्षमथास् <i>ḍlabhathās</i>	०भेथाम् <i>ālabhethām</i>	०भध्वम् <i>ālabhadhvam</i>
3. चक्षमत <i>ḍlabhata</i>	०भेताम् <i>ālabhetām</i>	०भन्त <i>ālabhanta</i>

With एचाम् and एताम् of the dual, cf. एये and एते of the pres. ind. mid.

189. Root-words in ई ङ are declined as follows:

	Sing.	Dual.	Plural.
N. V. धीस् <i>dhīs</i>		धियौ <i>dhiyāu</i>	धियस् <i>dhiyas</i>
A. धियम् <i>dhiyam</i>		" "	" "
I. धिया <i>dhiyā</i>		धीभ्याम् <i>dhibhyām</i>	धीभिस् <i>dhibhis</i>
D. धिये <i>dhiye</i>		" "	धीभ्यस् <i>dhibhyas</i>
Abl. धियस् <i>dhiyas</i>		" "	" "
G. " "		धियोस् <i>dhiyos</i>	धियाम् <i>dhiyām</i>
L. धिधि <i>dhiḍi</i>		" "	धीषु <i>dhiṣu</i>

In the D., Ab.-Gen., and L. sing., and G. pl., these stems sometimes follow नदी; thus, *dhiyāi*, *dhiyās*, *dhiyām*, *dhinām*. Cf. § 185. Observe that where the case-ending begins with a vowel the stem-final ङ is split into *ḍy*.

190. The following additional prefixes are used with verbs: अधि 'over, above, on'; अपि 'unto, close upon'; अभि '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 ह् or उ of a prefix ordinarily lingualizes the initial स of a root to which it is prefixed; and, in a few cases, the ह् remains even after an interposed अ of augment or reduplication; thus, from सद् + नि, निषीदति; खा + अधि, pres. pass. अधिधीयते, impf. pass. अध्यधीयत.

192. The final स of prefixes in हस् and उस् becomes ष before initial क्, ख्, प्, फ्; thus, from पद् + निस्, निष्पद्यते.

Vocabulary XIII.

Verbs:	
क्रम् + कति (atikrāmati, -krāmate)	भाष् + प्रति (pratibhāṣate) answer (w. acc. of pers.).
pass beyond or by, transgress.	भू + प्र arise; rule.
जन् + उद् (ujjāyate) be born, arise from (abl.).	रच् (racdyati) arrange, compose (a literary work).
+ प्र arise, come into existence.	सिध् + प्रति (pratiśēdati) hold back; forbid.
धा + अपि cover, keep shut.	सेव् + नि (niśēvate) dwell; devote oneself to; attend.
नश् + वि (vinācyati) disappear, perish.	खा + अधि mount, stand above or over; rule, govern.
गृह् + सम् (saṁndhyati) gird; equip.	हन् + प्रति hinder; injure; offend.
पद् + निस् (niṣpādyate) grow; arise from (abl.).	

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

Subst.:

अनुज्ञा f., permission.

देवर्षि m., god; lord.

कपोत m., dove.

कर्ण m., ear.

काम m., love, desire.

कारण n., reason, cause.

क्रोध m., anger.

जाल n., net.

धी f., understanding, insight.

नाश m., destruction.

पद्म m., n., lotus.

पुरुष m., man (*homo*).

महाराज m., great king.

मुनि m., sage; ascetic.

मेखला f., girdle.

मोह m., infatuation.

रथ m., wagon.

लोभ m., desire, avarice.

वसति f., dwelling.

श्री f., luck, fortune, riches; *as nom. pr.*, goddess of fortune.

समुद्र m., ocean.

सृष्टि f., creation.

ह्री f., modesty, bashfulness.

Adj.:

कुल्ल, f. *चा, whole.

चार, f. *द, beautiful.

धीर, f. *चा, steadfast, brave.

श्वेत, f. *चा, white.

Exercise XIII.

लोभात्क्रोधः प्रभवति लोभात्कामः प्रजायते ।

लोभात्मोहश्च नाशश्च लोभः पापश्च कारणम् ॥ २ ॥

नृपतिर्ष्वयिषा पापात्प्रत्यविध्यत । १ । हरेर्मार्थायां चारवः पुत्रा ज-
जायन्त । २ । धीरं पुरुषं त्रिधाः सदा निवेवन्ते । ३ । पार्थिवस्त्राणां शत्रु
जालक्रमेताम् । ४ । पद्मं त्रिधा (*gen.*) वसतिः । ५ । धियो बलेन पुरुषा
दुःखानि पारयन्ति । ६ । रथो ऽध्वरीयत रामेव । ७ । कवेर्गुहं त्रिधा-
शोभत । ८ । शत्रून् चारुयेषां जगन्ना । ९ । भानुमैवतर्षिः । १० । नु-
रोरनुद्यया कटे शिष्यावुपाविशताम् । ११ । मुनिरीश्वरश्च सृष्टिं ज्ञा-
यति । १२ । जेजु धानं निष्पद्यते । १३ । गुरवो यन्बान्प्रचयन्ति शि-
ष्याश्च पुस्तकानि लिखन्ति ॥ १४ ॥

15. *The goddess of fortune was born from the ocean. 16. Why
did ye hold *your* ears shut? (*pass. constr.*) 17. "The Çūdras spoke

* As the principal euphonic rules have now been stated and

the language of the Aryans": thus answered (*impers. pass.*) the Brāhman. 18. By its cleverness the dove was freed from the net. 19. The teacher girded both boys with the girdle. 20. When the scholar's modesty disappeared, then the law was offended *against*. 21. Whence did ye get (सम्) the white cows? 22. The whole earth was ruled by the great king. 23. For prosperity (*dat.*) we took refuge with the king (प्र-पद्). 24. Two law-books were composed by Viṣṇu. 25. The milk of the black cow is drunk by both children.

Lesson XIV.

193. Verbs, *α*-conjugation. Present Imperative Active. The inflection of this mode is as follows:

Sing.	Dual.	Plural.
1. वदानि <i>vādāni</i>	वदाव <i>vādāva</i>	वदाम <i>vādāma</i>
2. वद <i>vāda</i>	वदतम् <i>vādatam</i>	वदत <i>vādata</i>
3. वदतु <i>vādātu</i>	वदताम् <i>vādatām</i>	वदन्तु <i>vādantu</i>

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 *inv.* is मा.

196. A rare *inv.* form, either 2nd or 3rd pers. sing. (or plur.), is made with the ending तात्; thus, भवतात्. Its value is that of a posterior or future *inv.* (like the Latin forms *in to* and *tote*).

197. Root-words in ऊ *ū*, inflected like भू *f.*, 'earth'.

exemplified in the exercises, no further indication need be made, except in special instances, of the position of the words in the Sanskrit.

	Sing.	Dual.	Plural.
NV.	भूस् <i>bhūs</i>	भुवौ <i>bhuvāu</i>	भुवस् <i>bhuvas</i>
A.	भुवम् <i>bhuvam</i>	" "	" "
I.	भुवा <i>bhuvā</i>	भूभ्याम् <i>bhūbhyām</i>	भूमिस् <i>bhūbhis</i>
D.	भुवे <i>bhuve</i>	" "	भूभ्यस् <i>bhūbhyas</i>
Ab.	भुवस् <i>bhuvas</i>	" "	" "
G.	" "	भुवोस् <i>bhuvos</i>	भुवान् <i>bhuvām</i>
L.	भुवि <i>bhuvi</i>	" "	भुवु <i>bhūṣu</i>

In the D., Ab.-G., and L. sing., and G. pl., these stems sometimes follow वदी; thus, *bhuvāi*, *bhuvās*, *bhuvām*, *bhūnām*. Cf. §§ 185, 189.

198. Polysyllabic Feminines in ऊ ū, inflected like वधु f., 'woman'.

	Sing.	Dual.	Plural.
N.	वधूस् <i>vadhūs</i>	वध्वौ <i>vādhvāu</i>	वध्वस् <i>vadhvas</i>
A.	वधूम् <i>vadhūm</i>	" "	वधूस् <i>vadhūs</i>
I.	वध्वा <i>vādhvā</i>	वधूभ्याम् <i>vādhūbhyām</i>	वधूमिस् <i>vādhūbhis</i>
D.	वध्वै <i>vādhvāi</i>	" "	वधूभ्यस् <i>vādhūbhyas</i>
Ab.	वध्वास् <i>vādhvās</i>	" "	" "
G.	" "	वध्वोस् <i>vādhvos</i>	वधूनाम् <i>vādhūnām</i>
L.	वध्वाम् <i>vādhvām</i>	" "	वधूवु <i>vādhūṣu</i>
V.	वधु <i>vadhu</i>		

Vocabulary XIV.

Verbs:	
अस् + अभि (<i>abhyāsya</i>) repeat, study, learn.	दृश् <i>in pass. (dṛcya)</i> seem, look.
+ प्र (<i>prāsya</i>) throw forward or into.	वस् + नि (<i>nivāsati</i>) inhabit; dwell.
दिश् + आ (<i>ādīḍati</i>) command.	वृत् + प्र (<i>pravārtate</i>) get a-going, break out, arise.
	मुच् (<i>śocati</i>) sorrow, grieve.
	सद् + नि (<i>niṣīdati</i>) seat oneself.

Subst.:

चतिथि m., guest.

अनृत n., untruth.

अभ्यास m., study; recitation.

आदेश m., command, prescription.

आसन n., seat, chair.

कुह f., spoon, esp. sacrificial spoon.

पाठ m., lecture, lesson.

प्रजा f., creature; subject.

भू f., earth, ground.

भूषण n., ornament.

ध्रु f., eyebrow.

वधू f., woman, wife.

वेदि f., altar.

अम्बू f., mother-in-law.

स्तुति f., song of praise; praise.

कुवा f., daughter-in-law. *Sagmā*

Adj.:

अपर, f. °आ, lower; other.

पर, f. °आ, highest; other.

वक्र, f. °आ, crooked, bent.

सुन्दर, f. ई, beautiful.

Adv.:

अधस्तात् under, underneath (*gen.*).

चिरम् long (of time).

दीर्घम् far, afar.

मा prohibitive particle, like Greek *μή*, Latin *ne*.वा (*postpos.*) or.

ह्रस्वम् near by.

Exercise XIV.

धर्मे चरत माधर्मे सत्त्वं वदत मानुतम् ।

दीर्घं पञ्चत मा ह्रस्वं परं पञ्चत मापरम् ॥ ३ ॥

अथतु महाराजश्चिरं च कृत्वा भुवमधितिष्ठतु । १ । प्रयानं गच्छतं कु-
 खेन च तत्र निवसतम् । २ । सुन्दर्या (*gen.*) भुवी वक्त्रे वृद्धेति । ३ ।
 नुरव आसने निषीदन्तु भुवि शिष्याः । ४ । कुवाभिः सह अम्बूयां वनहः
 प्रावर्तत । ५ । हे चविष्याः कुलाग्नियतेषु सुसुत पापाञ्चभूद्व्यवर्ततेति
 क्रोधानुपतिरभाषत । ६ । अतिथिं पृच्छतु राक्षी कुच व्यवस इति । ७ ।
 अम्बूः कोपाच्छोचतः कुचे । ८ । वध्याः स्निह्यन्तुभिः । ९ । पाठस्याभ्या-
 साय शिष्यावागच्छतामिति नुरोराजा । १० । बुद्ध्यापीं घृतं प्राञ्जा-
 नि । ११ । हे वधु वाप्या वनमानय । १२ । बुद्ध्यां घृतं तिष्ठति । १३ ।
 भुवोरधस्तान्नेचे वर्तेते ॥ १४ ॥

15. The women sing the praises (*singular*) of Indrāpī (*pass. constr.*). 16. "Study ye holy writ and the sciences, speak the

the truth, honor your teachers": thus¹ is the prescription³ of the text-books³ for scholars⁴ (*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 (*inv.*) 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:

Sing.	Dual.	Plural.
1. लभे <i>lābhāi</i>	लभावहे <i>lābhāvahāi</i>	लभामहे <i>lābhāmahāi</i>
2. लभस्व <i>lābhasva</i>	लभेथाम् <i>lābhetām</i>	लभध्वम् <i>lābhadhvam</i>
3. लभताम् <i>lābhatām</i>	लभेताम् <i>lābhetām</i>	लभन्ताम् <i>lābhantām</i>

200. The first persons are really subjunctive forms. The inflection of the passive *inv.* is precisely similar; thus, क्लिये, क्लियस्व, क्लियताम्, etc.

201. Nouns in ऋ *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 ऋ *r*, which in the weakest cases is changed naturally to र् *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 ऋ is vriddhied, becoming आर् *ār*; while in the other class, containing

most nouns of relationship, the कृ is gunated, becoming कर् ar. In both classes, the loc. sing. has कर् ar as stem-final. The abl.-gen. sing. is of peculiar formation; and the final र् r is dropped in the nominative singular.

202. Nomina agentis in कर् r, like कर्तृ m., 'doer'.

	Sing.	Dual.	Plural.
N.	कर्ता <i>kartā</i>	कर्तारौ <i>kartārāu</i>	कर्तारस् <i>kartāras</i>
A.	कर्तारम् <i>kartāram</i>	" "	कर्तृन् <i>kartṛn</i>
I.	कर्त्रा <i>kartrā</i>	कर्तृभ्याम् <i>-tr̥bhyām</i>	कर्तृभिस् <i>kartr̥bhis</i>
D.	कर्त्रे <i>kartre</i>	" "	कर्तृभ्यस् <i>kartr̥bhyas</i>
Ab.	कर्तुर् <i>kartur</i> (or <i>-us</i>)	" "	" "
G.	" "	कर्त्रोस् <i>kartros</i>	कर्तृणाम् <i>kartṛṇām</i>
L.	कर्तरि <i>kartari</i>	" "	कर्तृषु <i>kartr̥ṣu</i>
V.	कर्तार <i>kartar</i>		

203. Two nouns of relationship, स्वसृ f., "sister", and नप्तृ m., 'grandson', follow this declension; but स्वसृ makes the acc. pl. स्वसृस् *svasṛ-s*.

204. The nouns of agency are sometimes used participially, or with adjective value. The corresponding feminine-stem is made in ई, and declined like नदी; thus, कर्त्री *kartrī*.

205. The grammarians prescribe a complete neuter declension also for bases in कृ, precisely analogous with that of वारि or मधु, but such forms are rare.

Vocabulary XV.

Verbs:	वद् + वि (<i>vivādate</i>) dispute, argue.
गम् + अनु (<i>anugacchati</i>) follow.	अग्रि + आ (<i>āgr̥dyate</i>) go for protection to, take refuge with
चरु + सम्-आ (<i>samācārati</i>) commit, perform, do.	(acc.).

Subst.:	पद n., step.
आचार्य m., teacher.	प्रायश्चित्त n., penance, expiation.
कर्तु m., doer, maker, author; <i>as</i>	भर्तु m., supporter, preserver; lord,
<i>adj.</i> , doing, making.	husband; master.
काल m., time.	रक्षितृ m., protector.
कृपा f., graciousness, pity.	व्यवहार m., trial, law-suit.
दातृ m., giver; <i>as adj.</i> , generous.	शास्त्रु m., punisher, governor.
दुर्वज m., scamp, rogue.	स्रष्टृ m., creator.
द्रष्टृ m., seer, author (of Vedic	नमस् n., honor, glory (<i>often as</i>
books); <i>as adj.</i> , seeing.	<i>indecl.</i> , <i>w. foll'g dat.</i>).
धातृ m., creator.	Adj.:
निश्चय m., decision; certainty.	हरिद्र, f. *आ, poor.
नेतृ m., leader.	वर, f. *आ, best, most excellent;
पण्डित m., learned man; <i>pandit</i> .	better (<i>w. foll'g abl.</i>).

Exercise XV.

दुर्वजस्य च सर्पस्य वरं सर्पो न दुर्वजः ।

सर्पो दशति कालेन दुर्वजसु पदे पदे* ॥ ४ ॥

आचार्यं सभस्य प्रायश्चित्तं समाचरेति पापं द्विजातय आदिशति । १ ।
 काव्याणि रचयाम कीर्तिं विन्दाम नृपतीनाम्रचामहे अत्रियं सभामहा
 इति कवयो वदन्ति । २ । स्वसुर्गुहे कन्ये न्यवसताम् । ३ । नृपे रचि-
 तरि** सुखेन प्रजा वसन्ति । ४ । धर्माय देवान्यजावहा अर्थाय कीर्तये
 च सभासु पण्डितैः सह विवदावहा इति ब्राह्मणस्य पुण्योर्निश्चयः । ५ ।
 मुक्तय (dat.) ईश्वरः सृष्टेः कर्ता मनुष्यैर्भक्त्या सेव्यताम् । ६ । नृपतयः
 प्रजानां रक्षितारो दुर्वजानां च शास्कारो वर्तन्ताम् । ७ । शास्त्रस्य कर्णे
 पाणिनये नमः । ८ । लोकस्य स्रष्टृभ्यो वसूनां दातृभ्यो देवेभ्यो नमो
 नमः ॥ ९ ॥

* Words are often repeated, to give an intensive, a distributive, or a repetitional meaning. So here: "at every step". The position of च is very unusual; it would naturally follow सर्पस्य.

** Loc. absol. — supply "being".

10. Let the wife love *her* husband. 11. Let the warriors follow *their* leaders and fight with the enemy (*pl.*). 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 (अवर्तत) generous toward the author (*loc.*) of the eulogies. 16. Let servants always be useful to (सेव्) *their* masters (*acc.*). 17. For protection⁴ (*acc.*) betake yourselves⁵ to the gods³, the protectors³ of the pious¹. 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 3rd pl. act. उस् *us*, in 1st sing. mid. च *a*, in 3rd pl. mid. रन् *ran*). After an *a*-stem, this mode-sign, in all voices, is ई *i*, unaccented, which blends with the final *a* to ए *e* (accented, or not, according to the accent of the *a*): and the ए is maintained unchanged before a vowel-ending (अम्, उस्, आचाम्, आताम्) by means of an interposed euphonic च् *y*. The inflection in the active voice is as follows:

	Sing.	Dual.	Plural.
1.	वदेयम् <i>vādeyam</i>	वदेव <i>vādeva</i>	वदेम <i>vādema</i>
2.	वदेस् <i>vādes</i>	वदेतम् <i>vādetam</i>	वदेत <i>vādeta</i>
3.	वदेत् <i>vādet</i>	वदेताम् <i>vādetām</i>	वदेयुस् <i>vādeyus</i>

Similarly, विज्ञेयम् *viñēyam*, नह्येयम् *nāhyeyam*, चोरयेयम् *corāyeyam*, etc.

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 *na*. Both the prescriptive and the prohibitive optative are very common.

208. The nouns of relationship in ऋ (except स्वसृ and नमृ — see § 203) gunate ऋ in the strong cases; thus, पितृ *m.*, 'father', मातृ *f.*, 'mother', declined as follows:

	Sing.	Dual.	Plural.
N. पिता माता		पितरौ मातरौ	पितरस् मातरस्
A. पितरम् मातरम्		" "	पितृषु मातृषु
I. पित्रा मात्रा		पितृभ्याम् मातृभ्याम्	पितृभिस् मातृभिस्
	etc.	etc.	etc.
V. पितर मातर			

209. The stem गो *m.*, *f.*, 'bull' or 'cow', is declined thus:

	Sing.	Dual.	Plural.
NV. गौस् <i>gāus</i>		गावौ <i>gāvāu</i>	गावस् <i>gāvas</i>
A. गाम् <i>gām</i>		" "	गासु <i>gās</i>
I. गवा <i>gavā</i>		गोभ्याम् <i>gobhyām</i>	गोभिस् <i>gobhis</i>
D. गवे <i>gave</i>		" "	गोभ्यस् <i>gobhyas</i>
Ab. गोस् <i>gos</i>		" "	" "
G. " "		गवोस् <i>gavos</i>	गवाम् <i>gavām</i>
L. गवि <i>gavi</i>		" "	गोषु <i>goṣu</i>

Vocabulary XVI.

Verbs:

मन् (*mānyate*) think, suppose.

मुह् (*módate*) rejoice.

शंस (*śānsati*) proclaim (see also in Vocab. I.).

स्मृ (*smāratī; p. smaryāte*) remember; think of; teach, *esp. in pass.* 'it is taught', i. e. 'traditional'.

Subst.:

गो m., f., bull, steer, cow; f., speech.

गोत्र n., ox-nature; stupidity.

घास m., fodder, hay.

सामातृ m., son-in-law.

दुहितृ f., daughter.

पङ्क n., mud, bog.

पितृ m., father; du., parents; pl., *manes*.

प्रयोक्तृ m., user, arranger.

बुध m., wise man, sage.

भ्रातृ m., brother.

मातृ f., mother.

मास m., month.

युग्म n., pair.

रक्षण n., protection.

आहु n., an oblation to the *manes*, accompanied by a sacrificial

meal and gifts to the Brāhman.

Adj.:

अधिक, f. °आ, more, greater, greatest.

कामदुघ, f. °आ, granting wishes; as f., *sc.* चेतु, the fabulous Wonder-cow.

दुष्प्रयुक्त, f. °आ, badly arranged or used.

प्रयुक्त, f. °आ, arranged, used.

श्रेष्ठ, f. आ, best.

Pron.:

सा f., she, it.

Adv. and Conj.:

चेत् if.

नित्यम् always, daily.

यदि if.

सम्यक् well, properly.

Exercise XVI.

गीर्गीः कामदुघा* सम्यक् प्रयुक्ता स्मर्यते बुधिः ।

दुष्प्रयुक्ता पुनर्गोत्रं प्रयोक्तुः सैव शंसति ॥ ५ ॥

भर्तारं भर्तुश्च पितरं मातरं च पत्नी देवानिव पूजयेत् । १ । गा रक्षेद्वां रक्षणेन पुष्टं भवतीति द्विजातयो मन्वाते । २ । यदा प्रयाग आगच्छेत् तदा पित्रे पञ्च सिखेव । ३ । पितृभ्यो मासे मासे आहुं यच्छेयुः । ४ । ग्राममद्य गच्छेत्तमिति मातरी पुषावभाषिताम् । ५ । गोः क्षीरेण शिशवी मोदन्ताम् । ६ । गामतिथये पचेन्नेत्सृषिर्भार्यामवदत् । ७ । दुहि-

* Predicate. Play upon words throughout the verse.

तरं पितरौ रचेतां स्वसारं भ्रातरो मातुः पुत्राश्च रचेयुः । ८ । यदि
शास्त्रमभ्यस्येयं तदा गुरवस्तुष्येयुः । ९ । हे स्वसः पित्रोर्गृहे तिष्ठे । १० ।
बाह्यां नदीं न तरेत् । ११ । हे शिशवः पितृन्सेवध्वं भ्रातृणां स्नि-
ह्यत ॥ १२ ॥

13. By R̥ṣabhadatta, son-in-law of Nahapāna, many cattle and villages and much money were given to the Brāhmins. 14. Thou shalt give the mother's jewels to the sisters (*opt. or inv.*). 15. Let the coachman bring (चा-ह) fodder for the horses; let him not torment the horses. 16. Of the father's property a greater part is to be given (*inv.*) 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 Īva marry two sisters, the daughters of Rāma.

Lesson XVII.

210. Verbs, *a*-conjugation. Present Optative 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 <i>lābheya</i>	लभेयहि <i>lābhevahi</i>	लभेमहि <i>lābhemahi</i>
2. लभेयास् <i>lābhetās</i>	लभेयाधाम् <i>lābheyāthām</i>	लभेध्वम् <i>lābhedhvam</i>
3. लभेत <i>lābheta</i>	लभेयाताम् <i>lābheyātām</i>	लभेरन् <i>lābheran</i>

Similarly चोर्येय *coryéya*, संगच्छेय *sangaccheya*, etc.

211. Declension. The stem जी f., 'ship, boat', is entirely regular, taking throughout the normal endings, as given in § 90. Thus: जीस्, नावम्, नावा, etc.; नावौ, जीभ्याम्, etc.; नावस्, जीमिस्, etc.

212. The stems ending in long vowels (आ, 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 आ and ई, with a few in ऊ, inflected like चाया, 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 ज् inserted before चाम् 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 आ are so rare that it is not possible to make up a whole scheme of forms in actual use.

213. When any root in आ or ई or ऊ is found as final member of a compound word, these root-finals are treated as follows: 1. Roots in आ lose that vowel before vowel-endings, except in the strong cases and in the acc. pl., which is like the nominative. Thus, विश्व-पा m., f., 'all-protecting':

Sing.	Dual.	Plural.
N.V. विश्वपास् -pās	विश्वपी -pāu	विश्वपास् -pās
A. विश्वपाम् -pām	विश्वपाभ्याम्	" "
I. विश्वपा विष्वाप-ā	विश्वपोस् विष्वाप-os	विश्वपाभिस् etc.

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

Vocabulary XVII.

Verbs:

ईक्ष् + प्रति (*pratīkṣate*) expect.नन्द् + अभि (*abhinándati*, poet.
-te) rejoice in, greet with joy
(acc.).रम् (*rámate*) amuse oneself.+ वि (*virámati*) cease from (abl.);
cease.आ + अनु (*anutiṣṭhati*) follow out,
accomplish.

Subst.:

उद्यान n., garden.

कृषि f., agriculture.

जीवित n., life.

निदेश m., command.

पामुपाख्य n., cattle-raising.

पुरोहित m., domestic priest, chap-
lain.

भक्ष्य n., eating.

भूतक m., servant.

मरण n., death.

मित्र n., friend.

युद्ध n., battle.

वाणिज्य n., trade.

विधि m., rule; fate.

शशुर m., father-in-law.

Adj.:

भद्र, f. *आ, good, pleasant, dear;
as n, subst., fortune.संदिग्ध, f. *आ, doubtful; un-
steady.

Exercise XVII.

नाभिनन्देत मरणं नाभिनन्देत जीवितम् ।

काकमेव प्रतीचेत निदेशं भूतको यथा* ॥ ६ ॥

भार्तार खेनाः शरानमुखन् । १ । यदि नरः श्रुतिः स्मृतेषु विधीनश्रुतिष्ठे-
षु सदा साधुभिः शस्त्रैरन् । २ । वैश्याः कृष्या वाणिज्येन पामुपाख्येन वा
वर्तेरन् । ३ । संदिग्धां नावं नारोहेत् । ४ । यदि गङ्गाया वारिणि सि-
द्धेभ्यं तदा स्वर्गं लभेध्वम् । ५ । जामातरः शशुराश्रुषाः शशूदुहितरश्च
पुत्राश्च पितरी सेवेरन् । ६ । ब्राह्मणेर्नावोदधिर्न तीर्थेत् । ७ । शत्रुभिर्न
परावधेषा इति नृपतिं प्रजा वदन्ति । ८ । नृपती चरिभिर्युधेया-
ताम् । ९ । गीषु युद्धमभवत् । १० । बाह्यानुष्ठाने रमेयाताम् ॥ ११ ॥

* Rule for an ascetic, who is to put aside all earthly desires
and passions.

12. Let fodder be brought (आ-ह्) (*opt., inv.*) by the brother for the horses of the all-protecting king. 13. May ye see good fortune (*pl.*); may ye acquire (जम्) glory. 14. The king with his warriors crossed the sea in a ship. 15. Tell (*opt., inv.*) where our friends may meet with their brothers. 16. You may amuse yourselves in the garden, but cease eating (*abl. of भक्षण*) 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., inv.*) by the house-priest. 19. Ye both shall greet (*opt., inv.*) your parents. 20. If 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 हृष् 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 आ and अ add ए before the conjugation-sign; thus, दापयति from 1दा; धापयति; गापयति; अर्पयति from अ. आ makes अपयति; ज्ञा and क्षा, sometimes ज्ञापयति, etc., sometimes ज्ञपयति, etc. 1पा, 'drink', makes पाययति (as though from पी). A few roots in ह् and ई take the same ए, with various irregularities; thus, अध्यापयति from अधि-ह्.

217. Medial or initial अ in a light syllable is commonly lengthened, but sometimes remains unchanged. Thus, पत्, पातयति; कम्, कामयति; चम्, चामयति. But most roots in अम्, and अन्, त्वर्, प्रश्, व्यश्, with other rarer ones, generally keep the अ short; thus, गम्, गमयति.

218. Final vowels take *vrddhi* before अय; thus, भू भावयति; कृ कारयति.

219. Some verbs of causative meaning are by formation denominatives; thus पातयति, 'protect', called causative to २पा; प्री-ययति, 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 पिष्टान् खादयति, or (b) विहगेः पि० खा०.

222. Participles. The general participial endings are अन् (weak form अत्) for the active, and आन् for the middle. But after a tense-stem in अ, the active suffix is virtually न्, one of the two अ's being lost; and the middle suffix is मान् (except आन् sometimes in causative forms). Thus, भवन् *bhāvant*, तुदन् *tuddnt*, दीव्यन् *dīvyant*, चोरयन् *cordāyant*; भवमान् *bhavamāna*, etc. For the declension of the participles in अन् 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.	अहम्	आवाम्	वयम्
A.	माम्, मा	आवाम्, नौ	अस्मान्, नस्
I.	मया	आवाभ्याम्	अस्माभिस्
D.	मह्यम्, मे	" , नौ	अस्माभ्यम्, नस्
Ab.	मत्	"	अस्मात्
G.	मम, मे	आवयोस्, नौ	अस्माकम्, नस्
L.	मयि	"	अस्मासु

224. The forms मा, मे, नी, 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:

अश् eat; caus. (*āçáyati*) make eat; give to eat.

इ + अधि study, read; caus. (*a-dhyāpáyati*) teach.

कृप् in caus. (*kalpáyati, -te*) make; ordain, appoint.

जग् in caus. (*jandáyati*) beget.

ज्ञा + ज्ञा in caus. (*ājñāpáyati*) command.

दा give; caus. (*dāpáyati*) make give or pay.

दृश् see; in caus. (*darçáyati*) show.

धा + परि, in caus. (*dhāpáyati*) make put on, clothe in (*two acc.*).

नी + अप lead away (caus. *apā-nāyáyati*).

प्रश् in caus. (*pratháyati*) spread, proclaim.

मृ die; caus. (*māráyati*) kill.

यज् sacrifice; caus. (*yājáyati*) make to sacrifice; offer sacrifice for (*acc.**).

वद् + अभि in caus. (*abhivādayati*) greet.

विद् know; caus. (*vedáyati*) inform (*dat.*).

+ वि in caus. inform (*dat.*).

वृध् (*vārdhate*) grow; caus. (*var-dhayāti, -te*) make grow; bring up.

व्यथ् in caus. (*vyatháyati*) torment.

शृ hear; in caus. (*çrāváyati*) make hear, i. e. recite, proclaim (*acc. of pers.*).

स्था stand; in caus. (*sthāpáyati*) put, place; appoint; stop.

+ प्र (*pratiṣṭhate*) start off; in caus. (*prasthāpáyati*) send.

* 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.

Subst.:	दास m., slave, groom.
अमृत n., nectar.	दूत m., messenger, envoy.
उपनयन n., initiation, investiture.	पाटलिपुत्र n., <i>nom. pr.</i> , the city of Patnā.
कर m., hand; trunk (of elephant); ray; toll, tax.	मनोरथ m., wish.
काशिदास m., <i>nom. pr.</i> , a noted poet.	वस्त्र n., garment.
काशी f., <i>nom. pr.</i> , the city of Benares.	विधि m., Brahman (the deity).
गुण m., quality; excellent quality, excellence.	वृक m., wolf.
दशरथ m., <i>nom. pr.</i> (Rāma's father).	वेद m., science, knowledge; esp. sacred knowledge, holy writ.
	Adj.:
	नवीन, f. °आ, new.
	स्व, f. °आ, own, one's own.

Exercise XVIII.

सूत । अधुना स्नापय रथम् । १ । यथास्नापयति देवः ॥ २ ॥ दश-
रथसारङ्गपुनान्वनयत् । ३ । काशिदासस्य काव्यं मां आचयेः । ४ । वि-
श्वाम्भरान्दापयेद्गुणः । ५ । उपनयने ब्राह्मणवीनानि वस्त्राणि परिधा-
पयेयुः । ६ । आतरोऽस्मान्नगरं प्रास्नापयन् । ७ । स्वसार आगच्छन्ती-
ति मङ्गं न्ववेद्यत । ८ । वायोर्वसेन तरवोऽपावन्त । ९ । चक्षिया युडे
ऽरीन्मारयन्ति । १० । कवचोऽस्माकं गुणान्प्रचयेयुः कीर्तिं च वर्धयेयु-
रिति पार्ष्णिर्वैरिष्यते । ११ । अहं प्रयागे निवसामि रामः कास्त्रां तिष्ठ-
ति । १२ । यन्वोऽस्माभी रथ्यते पुस्तकं रामेव लेखयामः ॥ १३ ॥

14. I cause a mat to be made (*caus. pass.*). 15. Show me (*dat.*) the books. 16. Let Brāhmins 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

* The expression of possession, etc., on the part of pronouns

poet recite (*use क्वाचयति*) a eulogy of Viṣṇu. 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.	Dual.	Plural.
N.	त्वम्	युवाम्	यूयम्
A.	त्वाम्, त्वा	युवाम्, वाम्	युष्मान्, वस्
I.	त्वया	युवाभ्याम्	युष्मामिस्
D.	तुभ्यम्, ते	, , वाम्	युष्मभ्यम्, वस्
Ab.	त्वत्	"	युष्मत्
G.	तव, ते	युवयोस्, वाम्	युष्माकम्, वस्
L.	त्वयि	"	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:			Feminine:			
	Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
N.	सस्	तौ	ते	सा	ते	तास्
A.	तम्	"	ताम्	ताम्	"	"
I.	तेन	ताभ्याम्	तैस्	तया	ताभ्याम्	तामिस्
D.	तस्मै	"	तैभ्यस्	तस्मै	"	ताभ्यस्
Ab.	तस्मात्	"	"	तस्मात्	"	"
G.	तस्स	तयोस्	तेषाम्	"	तयोस्	तासाम्
L.	तस्मिन्	"	तेषु	तस्मिन्	"	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.

Neuter:

	Sing.	Dual.	Plural.
N.	तद्	ते	तानि
A.	"	"	"
I.	तेन	ताभ्याम्	तेस् 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 न-च्छति**, **स तिष्ठति**; **स इच्छति**; **सो ऽच्छति**; **गच्छति सः**.

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. **एतद्**; (b) the relative pronoun (and adj.) **य**, 'which, who'; (c) comparatives and superlatives from pronominal roots, such as **यतर**, 'which (of the two)?' and **यतम** 'which (of the many)?' So **यतर** and **यतम**; **एकतम** 'one of many'; **अन्य** 'other', with its comparative **अन्यतर**; and **इतर** 'different'. — Yet other words are so inflected, but with **अम्** instead of **अद्** in nom.-acc.-voc. sing. neut.: as, **सर्व**, **विश्व**, 'all'; **एक** 'one', in pl. 'some'; **उभय**, f. **०यी** (only sing. and pl.), 'both'.

232. The interrogative pronoun **क्व** (for which the Hindus give the base as **क्विम्**) follows precisely the declension of **त**, except nom.-acc. sing. neut. **क्विम्**; nom. sing. m. **क्वस्**, f. **क्वा**.

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 **अधर** 'lower', **अधम** 'lowest'; **पर** 'chief', **पूर्व** 'earlier', **उत्तर** 'upper',

'northern', दक्षिण 'southern', etc. Occasional forms of the pronominal declension are met with from numeral adjectives, and from other words having somewhat of a numeral character, as अल्प 'few', अर्ध 'half', etc.

234. Peculiarities in the use of relative pronouns, 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 ह्योऽपस्मान सोऽतीव तुङ्गः, or: स पर्वतोऽतीव तुङ्गो यं ह्योऽपस्मान; but not स पर्वतो यं वयं ह्योऽपस्मान, etc., according to the English idiom.

235. The relative word may stand anywhere in its clause; thus, शिव आदिष्वेवां ते देवाः "the gods whose chief is Çiva". Sometimes relative or demonstrative adverbs are used as equivalents of certain case-forms of relative or demonstrative pronouns; thus, यत्र वने = यस्मिन्वने.

236. The repetition of the relative gives an indefinite meaning: 'whosoever, whatever'. The same result 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, अपि, वा. Sometimes the interrogative alone is used with these particles in a similar sense. Thus; यद्यदेवा वक्ष्यति "whatever this woman relates"; यो यस्त भावः स्यात् "whatever any one's disposition may be"; यस्मै कस्यै चिद्व्यति "he gives to some one or other"; यस्यात्कस्याश्चित् लभते "he takes from no one whatever".

Vocabulary XIX.

Verbs:

- आस sit; in caus. (*āsdyati*) place.
 १पा drink; in caus. (*pādyati*)
 give to drink, water.
 २पा protect; in caus. (*pādyati*)
 protect.
 प्री rejoice; in caus. (*prīdyati*)
 make rejoice, please.
 भी fear; in caus. (*bhīdyate, bhāydyate*) terrify, frighten.

- वच् say, speak; name; in caus. (*vācdyati*) make (a written leaf)
 speak, i. e. read.
 सह् endure.
 सिद् (sīdyati) succeed; in caus. (*sādhdyati*) perform, acquire.
 हन् kill; caus. (*ghādyati*) have killed.
 ह्वा call; in caus. (*hvādyati*) have called.

Subst.:

- कार्य n., business, concern.
 कृष्ण m., n. pr., a god.
 कौसल्या f., n. pr.
 गति f., gait; refuge.
 चरन् m., n., foot, leg.
 छत्र n., umbrella.
 दुग्ध n., milk.
 देवकी f., n. pr., Kṛṣṇa's mother.
 पृथ्वी f., earth.
 श्री, as prefix to proper names,
 has the meaning 'famous', 'honorable'.

- सहाय m., companion, helper.

Adj.:

- अन्य other.
 इतर other.
 विश्व all (Vedic).
 सर्व all.
 स्वादु sweet.

Indecl.:

- अपि also, even.
 विना without (*w. instr. or acc.*;
often postpos.).

Exercise XIX.

सहायेन विना नैव कार्यं किमपि सिध्यति ।

एकेन चरणेनापि गतिः कस्य प्रवर्तते ॥ ७ ॥

मयि त्वयि च पितरौ लिङ्गतः । १ । यः पृथिवीं पालयति स पार्थिव उच्यते । २ । कक्षी देवि सोऽयं रचयेम । ३ । गुरुर्गुणानां ह्ययत् । ४ ।

वा कस्यान्दुर्घं पाथयति ता धेनूमां घातयत् । ५ । पुष्पकम दुःखं भ-
वति । ६ । साधवः पुत्रीः सह स्वर्गं वभन्ते न त्वितरे जनाः । ७ । वचनेत-
त्पुस्तकं नेच्छामसदन्वसी कसीचिद्दीयताम् । ८ । त्वदन्वो* न को ऽप्य-
स्याभिः शक्नोते । ९ । वा देवकी वसुदेवस्य पत्न्यभवत्तस्यां कृष्णो ऽजा-
यत । १० । तव पिता सह नमर्या ज्ञानच्छाम । ११ । द्यूयं पितृञ्चाक्षिः
प्रीत्ययव वयं जलेन । १२ । विन्ने देवास्त्वा पातयन्तु । १३ । अन्वेवां वा-
क्षिरेव कविः कीर्तिमसाधयत् ॥ १४ ॥

15. The husband⁶ of that⁵ (*gen.*) Kāusalyā³ (*loc.*), of whom¹ (*loc. fem.*) Rāma² was born⁴, is called⁸ Daçaratha⁷. 16. The teacher⁴ rejoices³ at thy¹ diligence² (*abl.*). 17. Why (कस्यत्) 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 all⁸ those⁷ kings³ who¹ protect⁶ their subjects⁵ according to⁴ (अनु, *post-pos.*) the law³ (*acc.*) be victorious⁹. 21. The fruits of all these trees are sweet. 22. May the glory of all women, who honor their husbands, increase (*inv.*). 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

* "Other than thou". With अन्य, as with comparatives, the ablative is used.

** "Makes us read" (अधि-ह, *caus.*).

declensions) only in the nom.-acc.-voc. of all numbers. But the majority of consonantal stems form a special feminine stem by adding ई (never ञ) 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, र्, म्, न्, त्, ञ्, प्, द्; sporadic are क्, ख्, ख् as finals.

2. In general, only 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 ह्, becomes either ञ्, or (less often) द्; but ह् in a very few cases (where it represents original घ्) becomes त्.

240. 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.

241. Before the *pada*-endings, भ्याम्, भिस्, भ्यस् and सु, a stem-final is treated as in external combination.

242. An aspirate mute is changed to its corresponding non-aspirate 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.

243. Consonant-stems of one form in त्, द्, घ् and भ्. Be-

fore suffixal **म्**, both **त्** and **च्** as stem-finals become **ह्**; **म्** as stem-final becomes **ञ्**. Examples: **महत्** m., 'wind'; **आपद्** f., 'misfortune'; **जगत्** n., 'the world'.

	Sing.	Plural.
N.V.	महत् । आपत् । जगत् ॥	महतस् । आपदस् । जगन्ति ॥
A.	महतम् । आपदम् । जगत् ॥	" " "
I.	महता । आपदा । जगता ॥	महन्तिस् । आपन्तिस् । जगन्तिस् ॥
D.	महते । आपदे । जगते ॥	महन्त्यस् । आपन्त्यस् । जगन्त्यस् ॥
Ab.	महतस् । आपदस् । जगतस् ॥	" " "
G.	" " "	महताम् । आपदाम् । जगताम् ॥
L.	महति । आपदि । जगति ॥	महत्यु । आपत्यु । जगत्यु ॥

Dual.

N.A.V. **महती । आपदी । जगती ॥**

I.D.Ab. **महज्याम् । आपज्याम् । जगज्याम् ॥**

G.L. **महतोस् । आपदोस् । जगतोस् ॥**

For the **ञ्** inserted in nom.-acc. pl. neuter, cf. *phalāni*, *madhūni*, etc.

244. In a few roots, when a final sonant aspirate (**च्**, **ध्**, **म्**; also **ह्**, representing **च्**) loses its aspiration according to §§ 239. 3, 242, the initial sonant consonant (**ञ्**, **ह्**, or **च्**) becomes aspirate; thus, **बुध्**, nom.-voc. sing. **भुत्**; **भुञ्चस्**, **भुत्सु**.

245. Agreement 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:	सम् , in caus. (<i>lambháyati</i> *) make
रुह् grow; caus. (<i>roháyati</i> or <i>roháyati</i>) make rise or grow; plant.	receive or take; give.
Subst.:	शत n., a hundred.
उपनिषद् f., name of certain Vedic writings.	शरद् f., autumn; year.
उपवीत n., sacred cord (worn by the three higher castes).	समिध् f., fagot.
तडित् f., lightning.	सरित् f., river.
दृषद् f., stone.	सुहृद् m., friend.
निर्वृति f., contentment, happiness.	Adj.:
पोषक m., supporter, maintainer.	तृयत् f. °च्चा, skilled, learned.
भूमत् m., king; mountain.	त्रिवृत् m., f., n., threefold, triple.
मरुत् m., wind; as pl., n. <i>pr.</i> , the Storm-gods.	दुर्लभ , f. °च्चा, hard to find or reach; difficult.
वात m., wind.	भक्त , f. °च्चा, devoted, true.
विश्वास m., trust, confidence.	Indeel.:
वृष m., n. <i>pr.</i> , a demon, Vṛtra.	अपि also; even.
	पश्चात् behind (<i>w. gen.</i>).

Exercise XX.

ते पुत्रा ये पितुर्भक्ताः स पिता यस्तु पोषकः ।

** तन्निचं यच्च विश्वासः सा भार्या यच्च निर्वृतिः ॥ ८ ॥

हे शिष्य समिधो वनादाहर । १ । उपनिषत्सु मुक्तिर्भार्ग उपदि-
क्षते । २ । चापदि सुहृदो ऽस्मान्पातयेयुः । ३ । विश्वां भुवि पापा

* If a nasal is ever taken in any of the strong forms of a root, it usually appears in the causal.

** See § 225; यच्च = यस्मिन् and यस्मान्; see § 235, end.

भूभृद्भिर्दण्ड्यताम् । ४ । समिञ्जिरपिं यजेत । ५ । पुष्पेण जगती
 जयेः । ६ । त्वं जीव शरदः शतम् । ७ । भूभृतः (gen.) शिखरं वय-
 मारोहाम यूयमधस्तादतिष्ठत । ८ । काचित्सरितः समुद्रेण काचित्-
 न्याभिः सरिङ्भिः संगच्छन्ते । ९ । रात्रौ तडिददृक्षत । १० । भक्ताः
 सुहृदो ऽस्मान्मुखं लभयन्ति । ११ । अश्रुभिर्नार्यो बालाश्च मनोरथा-
 न्साधयन्ति । १२ । शरदि कासुचित्सरित्सु पद्मानि वृक्षन्ते । १३ ।

14. Indra, with the Maruts as *his* companions, killed Vṛtra.
 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 shade. 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
 (स्त्रा *caus.*) this stone behind the fire. 20. The ocean is called by
 the poets the husband of rivers. 21. All subjects must be protected
 (*inv.*) by *their* kings. 22. Some of these Brāhmanas are learned in
 the Upaniṣads, others in the law-books.

Lesson XXI.

246. Declension of Consonant-stems, cont'd. Stems in pala-
 tals, etc. 1. Final च् of a stem reverts to the original guttural
 when it comes 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 treat-
 ment, see below. 3. In the roots * दिश्, कृश् and सृश्, the श् is
 treated in the same way. 4. The स् of सु becomes ष् after क्;

* In classical Sanskrit not many root-stems are used as inde-
 pendent substantives; but they are frequently employed, with
 adjective or (present) participial value, as final element of a com-
 pound word.

thus, °ञ्. E. g. वाक् f., 'speech, word'; रक् f., 'illness'; दिग् f., 'direction, point of the compass':

	Sing.	Plural.
N.V.	वाक् । रक् । दिक् ॥	वाचस् । रचस् । दिग्गस् ॥
A.	वाचम् । रचम् । दिग्गम् ॥	" " "
I.	वाचा । रचा । दिग्गा ॥	वाग्भिस् । रग्भिस् । दिग्भिस् ॥
L.	वाचि । रचि । दिग्नि ॥	वाचु । रचु । दिगु ॥

Dual.

वाचौ । रचौ । दिग्गौ ॥
 वाग्भ्याम् । रग्भ्याम् । दिग्भ्याम् ॥
 वाचोस् । रचोस् । दिग्गोस् ॥

247. 1. Final श् of a stem regularly becomes the lingual mute (क् or ट्) before भ् and झ्, and when word-final. For exceptions, see § 246, 3. 2. The final ज् 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'; विष् m. pl., 'people', the 'Vaiçya-caste'; लिह् m., f., (adj.) 'licking'.

	Sing.	Plural.
N.V.	द्विद् । लिह् ॥	द्विषस् । विषस् । । लिहस् ॥
A.	द्विषम् । लिहम् ॥	" " "
I.	द्विषा । लिहा ॥	द्विह्भिस् । विह्भिस् । लिह्भिस् ॥
L.	द्विषि । लिहि ॥	द्विदसु । विदसु । लिदसु ॥

Dual.

द्विषौ । लिहौ ॥
 द्विह्भ्याम् । लिह्भ्याम् ॥
 द्विषोस् । लिहोस् ॥

248. But ऋत्विज् m., 'priest', though containing the root यज्,

makes **मालिक्** etc.; and **मल** f., 'garland', though containing $\sqrt{\text{मृक्}}$, makes **मलक्** etc.

249. 1. Nouns having the roots **दह्**, 'burn', and **दुह्**, 'milk', **दुह्** 'be hostile', with others, as final element, and also **उष्णिक्** f. (name of a certain metre), change the final **ह्** into **क्** and **न्**. Thus, **काष्ठदह्**, 'wood-burning', makes nom.-voc. sing. **काष्ठधक्**; **कामदुह्** f., 'granting wishes', nom.-voc. sing. **कामधुक्**, acc. **दुहम्**, loc. pl. **धुषु**; **मित्रदुह्** 'friend-betraying,' nom.-voc.-sing. **मित्रधुक्** etc. 2. In words with **बध्**, 'bind,' as final element, where **ह्** represents original **ध्**, the **ह्** becomes **ह्** and **त्**; thus, **उपानह्** f., 'shoe, sandal,' nom.-voc. sing. **उपानत्**, acc. **बहम्**, instr. du. **बभ्याम्**, loc. pl. **बभ्सु**.

Vocabulary XXI.

Verbs:	
दम् in caus. (<i>damáyati</i>) tame;	मुक् + उह् (<i>utsrjāti</i>) let loose or
compel.	out; raise (the voice).
दुह् (<i>drihyati</i>) be hostile; offend.	स्वङ् + परि (<i>pariśvájate</i> *) embrace.
धु in caus. (<i>dhāráyati</i>) bear.	ह् + प्र (<i>prahráti</i>) strike out;
भू (<i>bhárati</i> , - <i>te</i>) bear, support (<i>lit.</i>	smite.
<i>and fig.</i>).	

Subst.:	
जम्भ m. pl., n. pr., a people in	दृश् f., look, glance; eye.
India.	द्विक् m., enemy.
ऋक् f., verse of the Rigveda; in	वाप्य m., tears.
pl., the Rigveda.	मधुचिह् m., bee.
जीवध n., medicine.	माधुर्य n., sweetness.
कीलेय m., nom. pr.	रक् f., sickness, disease.
	सम्राज् m., great king, emperor.

* **स्वङ्** 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.

साध्याय m., private recitation (of sacred texts).

Adj.:

साक्षान्, f. °सा (pass. part. of क्त्वा + सा), attacked, smitten.

ईश्वर, f. °सा, rich.

सामधुक् m. f. n., granting wishes; as f. subst., the Wonder-cow.

दक्षिण, f. °सा, right hand; southern.

जीवन् (i. e. निस्-वच्) m. f. n., healthy, well.

पक्व, f. °सा, wholesome (gen.).

वसिष्ठ, f. सा, strongest.

वच्, f. °सा (pass. part. of वच्), besieged, surrounded; suffused.

विद्विष्ट, f. °सा (pass. part. of द्विष् + वि), hated, detested.

वृद्ध, f. °सा (part. of वृच्), old.

व्याधित, f. °सा, sick, ill.

समेत, f. सा, provided with.

Adv.:

कदाचन, कदाचित्, कदापि, ever.

Exercise XXI.

हरिद्राम्बर कीर्तये मा प्रयच्छेच्चरे धनम् ।

व्याधितस्त्रीवधं पक्वं जीवन्सु किमीषधिः* ॥ ९ ॥

मन्त्रः सर्वाभ्यो दिग्भ्यो (abl.) बहन्ति । १ । सम्राजो ऽपि राज्ञं द्विहृभिर्बनाञ्जत । २ । तव वायु काशिदास माधुर्यं वर्तते । ३ । यदा दिग्भ्यो बहन्ति तदा शिष्यान्नाध्यापयेत् । ४ । वायौ वृक्षाभ्यां दृग्भ्यां पिता पुत्रमैवत पर्यष्यवत च । ५ । ऋत्विजां वाक् कामधुक् सा सर्वान्नराणां मनोरथान्पूरयति । ६ । सर्वासु दिषु द्विषो ऽदृक्कृत । ७ । परित्राङ्मुखां नोत्सुजेत् । ८ । मिषधुक् सर्वेषां विद्विष्टः । ९ । अग्निहोत्रपात्राणां समेताः शिष्या मुहं नोपतिष्ठेरन् । १० । अग्निराक्रान्ता बहवो वना सिचन्ते । ११ । दक्षिणस्यां दिशि कृष्णो ऽम्बाणां सम्राडभवत् । १२ । मधुविह्वलिरेव वा-
चो ऽदृक्कृत ॥ १३ ॥

14. In the private recitation of the Veda an ascetic must

* 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"?

raise (*opt. or imp.*) *his* voice. 15. That one among the priests is called *hotṛ*, who recites the Rigveda. 16. A *mātaka* must wear shoes and a garland, and *carry* an umbrella. 17. "Among my friends Rāma is the strongest": thus spoke Rāvaṇa. 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 (*वृश् pass.*) the Uṣṇih. 20. The father's glance fell upon me (*loc.*). 21. Among the betrayers-of-friends is named (*गस्य pass.*) Vibhiṣaṇa. 22. The seer praises Indrāpī with verses of the *Rigveda*. 23. The emperor smote *his* enemies (*acc., dat., or loc.*) with the sword. 24. In the battle Kṛṣṇa 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 *र*. The stems in *इर* and *उर* lengthen the vowel before consonant-endings, and in nom.-sing., and the *स्* of the nom. is lost. In the nom.-sing. the final *र* then becomes *स्* (or *visarga*) under conditions requiring a surd as final (see § 95, 116). Thus, *गिर* f., 'voice'; *पुर* f., 'city'.

	Singular.	Dual.	Plural.
N.V.	गीर । पूर ॥	गिरी । पुरी ॥	गिरस् । पुरस् ॥
A.	गिरम् । पुरम् ॥	" "	" "
I.	गिरा । पुरा ॥	गीर्भाम् । पूर्भाम् ॥	गीर्भिस् । पूर्भिस् ॥
L.	गिरि । पुरि ॥	गिरोस् । पुरोस् ॥	गीर्षु । पूर्षु

251. Stems in *इन्* [and in *मिन्* and *विन्*]. These are masc. and neut. only; the corresponding feminine is made by adding *ई*; thus, *धनिनी*.* They lose their final *न्* before consonant-endings;

* Almost any noun in *ञ* may form a possessive derivative with

and also in the nom. sing., where the masc. lengthens the **इ** in compensation. Thus, धनिन् m., n., 'rich'.

Masculine.			Neuter.		
Singular.	Dual.	Plural.	Singular.	Dual.	Plural.
N. धनी	धनिनी	धनिनस्	धनि	धनिनी	धनीनि
A. धनिनम्	"	"	"	"	"
I. धनिना	धनिभ्याम्	धनिभिस्	as in the masculine		
L. धनिनि	धनिनोस्	धनिषु			
V. धनिन्					

252. Derivative stems in **अस्**, **इस्**, **उस्**. The stems of this division are mostly neuter; but there are a few masculines and feminines. Their inflection is nearly regular (for **ओ**, **इर्**, **उर्** before **म्** see § 241; for the loc. pl., p. 27, bottom of page). Masc. [and fem.] stems in **अस्** lengthen the **अ** in nom. sing.; and the nom.-acc. pl. neut. also lengthen **अ** or **इ** or **उ** before the inserted nasal (*anusvāra*). Thus, मनस् n., 'mind'; हविस् n., 'oblation'; धनुस् n., 'bow'.

Singular.	Dual.
N.A.V. मनस् । हविस् । धनुस् ॥ मनसी । हविषी । धनुयो ॥	
I. मन्सा । हविषा । धनुषा ॥ मनोभ्याम् । हविर्भ्याम् । धनुर्भ्याम् ॥	
L. मनसि । हविषि । धनुषि ॥ मनसोस् । हविषोस् । धनुषोस् ॥	

Plural.

N.A.	मनांसि । हवींषि । धनूंषि ॥
I.	मनोभिस् । हविर्भिस् । धनुर्भिस् ॥
L.	मनस्सु । हविष्षु । धनुष्षु ॥

or मनःसु । or हविःषु । or धनुःषु ॥

253. अङ्गिरस् m. (name of certain mythical characters): nom. sing. अङ्गिरास्, acc. अङ्गिरसम्, instr. अङ्गिरसा, voc. अङ्गिरस्; nom.-acc. pl. अङ्गिरसस्.

the suffix **इन्**; thus, from बल n., 'strength', बलिन्, 'having strength, strong'. Stems in **मिन्** 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	सुमनसौ	•नसौ	सुमनसस्	•नांसि
A. सुमनसम्	•नस्	"	"	"	"

दीर्घायुस् 'long-lived':

Singular.		Dual.		Plural.	
N. दीर्घायुस्		दीर्घायुसौ	•युसौ	दीर्घायुवस्	•यूंसि
A. दीर्घायुवम्	•युस्	"	"	"	"
I. दीर्घायुषा etc.		दीर्घायुर्भ्याम् etc.		दीर्घायुर्भिस् etc.	

Vocabulary XXII.

Verb:	
सज्ज् (<i>sajjati</i> ; but often pass.: <i>sajjāte</i>)	for <i>sajyāte</i>) hang on, be fastened on (as thoughts — <i>w. loc.</i>).

Subst.:	
चप्सरस् f., heavenly nymph.	धनुस् n., bow.
उर्वशी f., n. <i>pr.</i> , an Apsaras, Urvāṣī.	नालो f., pipe, conduit.
चितिप m., king.	पयस् n., milk.
निर् f., voice; song.	पुर f., city.
चक्षुस् n., eye.	पुरुवरस् m., n. <i>pr.</i> , Purūravas.
चन्द्रमस् m., moon.	प्राणिन् m., (living) creature.
चार m., spy.	भरतखण्ड m., n., <i>pr.</i> , India.
ज्वा f., bowstring.	मनस् n., mind.
ज्योतिस् n., light; star; heavenly body.	मन्त्रिन् m., minister (of state).
तटान् m., pond.	यजुस् n., sacrificial formula, text.
द्वार् f., door, gate.	यशस् n., glory, fame.
	वणिक् m., merchant.
	वयस् n., age.
	सुमनस् f., flower.

सूर्य m., sun.

स्थान n., place, spot, locality;
stead.

स्वामिन् m., possessor, lord.

हविस् n., oblation.

Adj.:

आकृष्ट, f. °आ (part. of कृष् + आ),
drawn, bent (as a bow).

तपस्विन् suffering, doing acts of

asceticism; as m. subst., ascetic.

तेजस्विन् courageous.

प्रथम, f. °आ, first.

मृत, f. °आ (part. of मृ), dead,
fallen.क्षित, f. °आ (part. of क्षा),
standing.

Indecl.:

वै to be sure, in sooth.

Exercise XXII.

मन्वेन वाचः पश्यन्ति वेदेः पश्यन्ति वै दिवाः ।

चारीः पश्यन्ति चितिपाशधुर्भामितरे जनाः ॥ १० ॥

आ कर्षमाकृष्टेन धनुषा द्विदसु शराभ्युक्षन्ति चरियाः । १ । सूर्यश्च
चक्रमाद्य जगतो ज्योतिषी । २ । धनी वशिष्ठद्वारि क्षितेभ्यस्तपस्विभ्यो
वसु दापयेत् । ३ । यज्ञेषु च अस्त्रिणो यज्ञं वि पठन्ति ते ऽध्वर्यव उच्य-
न्ते । ४ । विश्वस्मा भुवः सम्राट् पुरुरवा उर्वशीमप्सरसं पर्यवयत्तस्मां
च पुत्रो ज्ञायत । ५ । कामस्य धनुषि ज्ञायाः स्नाने ऽस्यः शराणां
ज्ञाने सुमनसश्चिह्नि । ६ । प्राणिनां मनांसि जीविते सजन्ति । ७ ।
पुरि वारि तडागाम्नाया पार्थिवो ज्ञाययत् । ८ । मन्त्रिणः स्वामिने क-
दापि न क्रुध्येयुः । ९ । एतस्मा धेन्वाः पथो वासान्धितरावपायय-
ताम् । १० ।

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 Kālidāsa. 14. The king
gave orders (आ-आ *caus.*) to have his minister called (*use or. recta.*).
15. The minds of ascetics must not dwell (सङ्ग) 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. I*) 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 (अमी), 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 चास् (usually ईचास्), in the strong cases, and a weaker in चस् (usually ईचस्), there being no distinction of middle and weakest cases. The voc. sing. masc. ends in चन्. The feminine-stem is made with ई from the weak stem-form. Thus, अेचास्, 'better':

Masculine.			Neuter.		
Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
N. अेचान्	अेचासौ	अेचांसस्	N.V. अेचस्	अेचसी	अेचांसि
A. अेचांसम्	"	अेचसस्	"	"	"
I. अेचसा	अेचोभ्याम्	अेचोभिस	like the masculine.		
L. अेचसि	अेचसोस्	अेचस्सु, °यःसु			
V. अेचन्					

Fem. stem अेचसी, declined like नदी.

256. Stems in चन् (or चत्) fall into two divisions: A. those made with the suffix चन्त् (चत्), 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 चन्त् (or चत्). E. g. जीवन्त् m., n., 'living.'

Masculine.			Neuter.		
Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
N.V. जीवन्	जीवन्तौ	जीवन्तस्	जीवत्	जीवन्ती	जीवन्ति
A. जीवन्तम्	"	जीवन्तस्	"	"	"
I. जीवता	जीवन्ताम्	जीवन्तिस्	as in masculine.		
L. जीवति	जीवतोस्	जीवत्सु			

258. The strong form of these participles is obtained, mechanically, by cutting off the final **ह्** from the 3rd. pl. pres. (or fut.) ind. act.; thus, **नयन्ति** gives strong form of pres. act. part. **नयन्**, weak **नयत्**; **तिष्ठन्ति**, **तिष्ठन्** and **तिष्ठत्**; — **नह्यन्ति**, **नह्यन्** and **नह्यत्**; — **दृश्यन्ति**, **दृश्यन्** and **दृश्यत्**; — **भविष्यन्ति** (fut.), **भविष्यन्** and **भविष्यत्**.

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 **जुह्**, 3rd pl. pres. ind. act. **जुह्वति**, part. (only stem-form) **जुह्वत्**: nom.-voc. sing. masc. **जुह्वत्**, acc. **जुह्वतम्**; nom.-voc.-acc. du. **जुह्वतौ**, pl. **जुह्वतस्**; nom.-voc.-acc. sing. neut. **जुह्वत्**, du. **जुह्वती**, pl. **जुह्वति**.*

260. Only the present participles of verbs of the *a*-class, the *ya*-class, and causatives, invariably insert **न्** in nom.-voc.-acc. du. neut. Present participles of the *ā*-class, of the root-class when the root ends in **आ**, 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. **यातो** or **यान्ती**. Participles of all other verbs, and all other stems in **अत्**, leave out the **न्** in the du. neut.; thus, **अदत्** (**अह्** 'eat', root-class), du. **अदती**.

261. The adj. **महन्**, 'great', takes in strong cases the stem-

* The grammarians, however, allow these verbs to insert the **न्** in the nom.-voc.-acc. pl. neuter of the present participle.

form महात् : nom.-sing. masc. महात् (see § 239, 2), acc. महात्मान्, voc. महत्; du. neut. महती, pl. महात्नि. Otherwise the inflection is like that of participles.

262. The feminine of participles and adjectives in चत् (or चत्) is always made with ई, and the form is always identical with the nom. dual neuter.

Vocabulary XXIII.

Verbs:	
निन्द् (nīndati) blame.	वृ + अप (apasārati) go away; in caus. (apasārdyati) drive away.
राज् (rājate) shine; rule.	
Nouns (subst. and adj.):	
आदित्य m., sun.	वत्स m., calf.
वरीचांस (comp.) very honorable.	श्रेयांस better, best; as neut. subst., salvation.
ददत् (pr. part. of द्) giving.	सत् (neut. सत्) being, existing;
प्रकाशिन, f. ०नी, bright, glistening; (act.) illuminating.	as masc. subst., good man; as fem. (सती), faithful wife.*
भूत, f. ०द्या; become (past. pass. part. of भू); as neut. subst., being, creature.	Adv.: चस् to-morrow. हि surely, indeed.

Exercise XXIII.

सन्तो ऽपि** न हि राज्ञो हरिद्रुक्षेतरि मुखाः ।

आदित्य इव भूतानां जीर्णानां प्रकाशिनी ॥ ११ ॥

तिष्ठन्तं मुहं शिष्यो ऽनुतिष्ठेन्नृपमनुमन्त्रेन्नृपमनुधावेत्*** । १ ।

वरीचसः (acc. pl.) श्रेयसे पूजयेत् । २ । धनिमस्यपत्निभ्यो धनं ददत् :

* Especially a widow who immolates herself on the funeral-pile of her husband; whence Anglo-Indian *suttee*.

** "Even though they exist".

*** चत् in composition often conveys the idea of imitation.

शङ्कते । ३ । सिद्धार्थी भार्थी त्वन्निन्दते । ४ । जीवतः पुण्यं पुण्यं
पञ्चमी पितरौ तुष्यतः । ५ । भाषो (gen. du.) रामो यशसा गरी-
चाम् । ६ । एतेषां वक्षिणां धनानि महानि वर्तन्ते । ७ । कुप्यते मा
कुप्यत । ८ । उद्याने पतङ्गो विह्वलेभ्यो धान्यं किरतीः कन्वा अपञ्चम् । ९ ।
पिचोर्वीवतोर्धातरः स्वसारथ्य तयोर्धनस्य स्वामिनो न भवेद्युः । १० ।
धेनुं धयन्तं वत्सं मापसारथ्य । ११ । मुह्यु पिताचार्यो माता च गरी-
चांसः । १२ । त्वयि जीवति सुखेन वयं जीवामः ॥ 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 (धम्) in the house.

Lesson XXIV.

263. Declension. Stems in चन्त् (or चत्), 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 चन्त् only by lengthening the च in the nom. sing. masc. The feminine is made in ई; thus, श्रीमती. In the dual neut. न् is never inserted. Thus, श्रीमन्, 'rich', 'celebrated:'

* The two adjectives इयम्, 'so great', 'so many', and वि-
यम्, 'how great?' 'how many?' are similarly declined.

Masculine.			Neuter.		
Singular.	Dual.	Plural.	Singular.	Dual.	Plural.
N. श्रीमान्	श्रीमन्तौ	श्रीमन्नास्	NV. श्रीमत्	श्रीमती	श्रीमन्ति
A. श्रीमन्नाम्	"	श्रीमन्तस्	"	"	"
I. श्रीमता	श्रीमद्भ्याम्	श्रीमद्भिस्	as in the masculine.		
L. श्रीमति	श्रीमतोस्	श्रीमत्सु			
V. श्रीमन्					

264. A stem भवन्* (to be carefully distinguished from भवन्त, 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.**

265. Derivative stems in ज्ञन्. These are made by the suffixes ज्ञन्, 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 ज्ञा, 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 ज्ञ — but this only optionally. After the म् or व् of मन् and वन्, when these are preceded by a consonant, the ज्ञ is retained in all the weakest cases, to avoid too great an accumulation of consonants. Examples: राजन् m., 'king'; नामन् n., 'name'; आत्मन् m., 'soul, self'; ब्रह्मन् n., 'devotion'.

* Probably contracted from भगवन् 'blessed'.

** भोस् loses its final स् before all vowels and all sonant consonants; thus, भो भो ज्ञवे.

Masculine.			Neuter.		
Singular.	Dual.	Plural.	Singular.	Dual.	Plural.
N. राजा	राजानी	राजानस्	नाम	नामनी or नाम्नी	नामानि
A. राजानम्	"	राजन्स्	"	"	"
L. राज्ञा*	राजभ्याम्	राजभिस्	नाम्ना	नामभ्याम्	नामभिस्
L. राजनि	राजोस्	राजसु	नामनि	नामोस्	नामसु
or राजि			or नामि		
V. राजन्			नामन् or नाम		
N. आत्मा	आत्मानी	आत्मानस्	ब्रह्म	ब्रह्मणी	ब्रह्मानि
A. आत्मानम्	"	आत्मन्स्	"	"	"
I. आत्मना	आत्मभ्याम्	आत्मभिस्	ब्रह्मणा	ब्रह्मभ्याम्	ब्रह्मभिस्
V. आत्मन्			ब्रह्मन् or ब्रह्म		

266. Euphonic rules. Final क्, ट् and प् remain unaltered before initial surd consonants; before sonants, whether vowel or consonant, they become respectively ग्, झ्, ब्. Before nasals they may be still further assimilated, becoming the nasals ङ्, ञ्, म्. Thus, परिव्राट् न becomes either परिव्राङ् or परिव्राञ्; सम्यक् न becomes सम्यग्न or सम्यङ्. 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 तस्माद् हस्तात् or तस्माद्धस्तात्. In practice the latter method is almost invariably followed.

* 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, तिष्ठति from *ti-stha-ti*; रज्ज् from *rājñā* instead of *rājñā*.

Vocabulary XXIV.

Verbs:

छिद् + चव cut off.

मृच् in caus. (*mārjāyati*) rub, rub off, polish.वर्णय (denom. — *varṇāyati*) describe, portray.विच् + उद् in caus. (*udvejyati*) terrify.

Subst.:

आत्मन् 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.

चिह्नम् f., name of a metre.

दिन n., day.

देवकुच n., temple.

नरक m., hell.

पक्षिन् m., bird.

पाच n., pot, vessel.

ब्रह्मन् (*brāhman*) n., devotion; sacred word (of God); sacred knowledge; the world-spirit.ब्रह्मन् (*brahmān* — a personification of the preceding) m., the supreme All-Soul, the creator.

भस्मन् n., ashes.

वृत्ति m., ascetic.

राजन् m., king.

खोमन् n., hair.

वर्ष n., year.

समागम m., meeting, encounter.

सीमन् f., border, boundary; outskirts.

हन्तृ m., slayer, killer.

Adj.:

आयुष्मन् long-lived (often used in respectful address).

इयम् so great, so much (263).

कियम् how great? how much?

कृपण, f. °आ, poor; niggardly.

तावम् so much, so many.

द्वितीय, f. °आ, second.

प्रियकर्मन् kind.

प्रियवाच saying pleasant things, sociable.

बलवन् strong, mighty.

भगवन्, f. वती, honorable; blessed.

भास्वन् shining, brilliant.

मतिमन् shrewd, prudent.

यावम् how much, as many.

रूच, f. °आ, harsh, rough.

विभु, f. °म्बी, pervading, far-reaching; omnipresent; mighty.

हत, f. °आ (pass. part. of हन्) killed.

Adv.:

प्रायेच commonly.

Exercise XXIV.

नोद्वेजयेज्जगदाया रुचया प्रियवाग्भवेत् ।

प्रायेण प्रियकर्मा यः कृपणो ऽपि हि सेव्यते ॥ १२ ॥

यावन्ति हतस्त्र पशोश्चर्मणि सोमाणि विद्यन्ते तावन्ति वर्षाणि हन्ता
नरके वसेत् । १ । भुत्वा बलवन्तं राजानमायुष्मन्निति वदन्तु । २ । भा-
स्वन्तं सूर्ये दिने दिने द्विजातयः पूजयन्तु । ३ । कियतो मासान्भवाम्का-
क्षां न्यवसत् । ४ । के चिद्यतयो भस्मना शरीरं मार्जयन्ति । ५ । कर्म
बलवदिति मतिमतो दरिद्रान्पश्यतो (gen.) मे मतिः । ६ । स्वयि रात्रि
तिष्ठत्वस्माकं सर्वासां च प्रजानां सुखं न विनश्येत् । ७ । एकस्मिन्नग्ननि
ये शूद्रा अजायन्त त आत्मनां धर्मान्सम्यगनुतिष्ठन्तो द्वितीये जन्मनि
द्विजातयो भवेयुः । ८ । यामे परित्राक्स्तिष्ठन्ने परिधमन्ब्रह्म ध्या-
येत् । ९ । एतस्मां पुरि श्रीमतो राज्ञोः समागमो ऽजायत । १० । ब्रह्मा
जगतः स्रष्टा वेदेषु ब्रूयते । ११ । यान्पचिणो वनस्त्र सीमनि वृषादुत्प-
ततो ऽपश्यत ते सर्वे मया भ्रात्रा च पाशैर्विवन्त एवाबध्यन्त मात्रा चास्त्र-
भ्यमपच्यन्त ॥ १२ ॥

13. Brāhmanas have *their* shoes made (*use कृ caus.*) of leather (*instr.*) or wood. 14. A temple of blessed Viṣṇu stands in the outskirts of this village, on the bank of the river. 15. Let him rub off the vessels diligently with ashes (*pl.*). 16. The servants announced to the king that the two celebrated poets were coming (*use or. recta with इति*). 17. O children (*du.*), tell me your (आत्मन्, *gen. du.*) names. 18. The world-spirit is described in many Upaniṣads. 19. It is said by the seers that the world-spirit 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 Kṛṣṇa's army were killed in battle by the enemy. 23. In the Rīgveda (अथ *pl.*) occurs (विद् *pass.*) also the Triṣṭubh. 24. The king of Pāṭaliputra is by birth a Īṇdra; let him not marry the beautiful daughter of the ascetic Mitrāṭithi.

Lesson XXV.

268. Declension. Perfect 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 इ, if present in the strong and middle cases, disappears before उष् in the weakest. Radical इ and ई, if preceded by one consonant, become ए before उष्, but if preceded by more than one consonant, become ह्य; whereas radical उ always becomes उष् before उष्, and radical ऋ, ॠ. Thus, निनीवांस्, निनुष; मुमुवांस्, मुमुवुष; चकृवांस्, चकृवत्. The feminine stem is formed with ई from the weakest stem-form; thus, निनुषी. Examples:

1. विद्वांस् 'knowing':

Masculine.			Neuter.		
Singular.	Dual.	Plural.	Singular.	Dual.	Plural.
N. विद्वान्	विद्वांसौ	विद्वांसस्	N.V. विद्वत्	विदुषी	विद्वांसि
A. विद्वांसम्	"	विदुषस्	"	"	"
I. विदुषा	विद्व्याम्	विद्वन्निस्	as in the masculine.		
L. विदुषि	विदुषोस्	विद्वत्सु			
V. विद्वन्					

2. अगमिवांस् 'having gone':*

* Another form of perf. part. of this verb (गम्) makes the strong and middle stems अगमिवांस् and अगमिवत्; the weakest form is as above, अगमुष.

Masculine.			Neuter.		
Singular.	Dual.	Plural.	Singular.	Dual.	Plural.
N. अग्निवान्	अग्निवांसी	•वांसस्	अग्निवत्	अग्नुषी	अग्निवांसि
A. अग्निवांसम्	"	अग्नुषस्	"	"	"
I. अग्नुषा	•वज्जाम्	•वज्जिस्	as in the masculine		
L. अग्नुषि	अग्नुषोस्	अग्निवत्सु			
V. अग्निवन्					

269. Stems **श्वन्**, **युवन्**. The stems **श्वन्** m., 'dog', and **युवन्** m., n., 'young', have as weakest stems **शुन्** and **यून्**; in the strong and middle cases they follow **राजन्**; voc. **श्वन्**, **युवन्**. Fem. **शुनी** 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. •वन्. Fem. **मघोनी**.

271. The stem **अहन्** n., 'day', is used only in the strong and weakest cases, the middle, with the nom. sing., coming from **अहर** or **अहस्**. Thus:

	Singular.	Dual.	Plural.
N.A.V.	अहर् (°स्)	अहनी or अह्नी	अहानि
L.	अह्ना	अहोभ्याम्	अहोभिस्
L.	अहनि or अहि	अह्नोस्	अहस्तु or अहःसु

272. Compounds with **य/अच्** or **अच्**. 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 **अच्** and a weak in **अच्**; while others distinguish from the middle in **अच्** a weakest stem in **च्**, before which the **अ** is contracted with a preceding **इ** (य्) or **उ** (व्) into **ई** or **ऊ**. The fem. is made with **ई** from the weakest (or weak) stem; thus, **विबुधी**. The principal stems of this sort are as follows:

	Strong.	Middle.	Weak (weakest).
प्राक् 'forward', 'eastward'	प्राक्		प्राक्
अवाक् 'downward'	अवाक्		अवाक्
उदक् 'northward'	उदक्	उदक्	उदीक्*
प्रत्यक् 'backward', 'westward'	प्रत्यक्	प्रत्यक्	प्रतीक्
न्यक् 'low'	न्यक्	न्यक्	नीक्
अन्वक् 'following'	अन्वक्	अन्वक्	अनूक्
तिर्यक् 'going horizontally'	तिर्यक्	तिर्यक्	तिरिक्**

Vocabulary XXV.

Verbs:

गम् + अस्मिन् (*astamīnacchati*) go
down, set (lit'ly "go home" —
used of the heavenly bodies).

+ उद् (*udgacchati*) rise.

स्पृह् (*sprhāyati*) desire (*dat.*).

Subst.:

गौरव n., weight; dignity.

जगत् n., that which lives.

तक्षशिला f., n. *pr.*, a city (Taxila)
in India.

तिर्यक् m., n., animal.

त्वष्टृ m., n. *pr.*, a god, Tvaṣṭar.

परिषद् f., assembly.

भुगुक्छ n., Baroch (a holy place
in India).

मघवन् m., Indra.

युवन् m., n., young; f. युवति.

विपाक m., ripening; recompense.

अम m., pains, trouble.

सिंह m., lion.

स्नान n., bathing, bath.

हरिण m., gazelle.

Adj.:

अधीत, f., *आ, learned, studied.

तस्मिन्वांस having stood; as n.
subst., the immovable.

त्रिशिर्षन् three-headed.

दष्ट, f. *आ, (part. of दंश्) bitten.

वनवासिन् forest-dwelling.

विद्वांस knowing, wise, learned.

* इ inserted, irregularly, in weakest forms only.

** irregular (तिरिक् + अक्).

Exercise XXV.

विद्वान्मृगच्छते लोके विद्वान्मृगच्छति गौरवम् ।

विद्यया लभ्यते सर्वे विद्या सर्वेषु पुण्यते ॥ १३ ॥

प्राच्यां दिशि ज्योतींश्चुम्बच्छन्ति प्रतीच्यामखंगच्छन्ति । १ । विद्वद्भि-
रेव विदुषां श्रमो ज्ञायते । २ । खट्वस्त्रिशोर्षाणं पुत्रं मघवामारयत् । ३ ।
अहनी एव चचियावयुधेताम् । ४ । मुना दष्टो द्विजातिः स्नानमा-
चरेत् । ५ । काश्चा चावग्मुषो धातृनपश्चाम । ६ । येन वेदा अधीतास्तं
युवानमपि गुहं गणयन्ति । ७ । पापाः कर्मणां विपाकेन द्वितीये जन्म-
नि तिर्यक्षु जायन्त इति स्मृतिः । ८ । विद्वांसो विद्वद्भिः सह समानमाद्य
स्युहयन्ति । ९ । कियन्निरहोभिः काश्चाः प्रथानमगच्छत । १० । प्राचां
देशे पाटलिपुत्रं नाम महान्नगरं विद्यत उदीचां तक्षशिला प्रतीचां मृग-
कच्छम् ॥ ११ ॥

12. Vṛtra was killed (हन्, *caus. pass.*) by Maghavan and the Maruts. 13. Young women sang a song. 14. Two learned Brāhmins dispute. 15. Saramā is called in the Rigveda the 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 (पूज्) the sun. 22. The gazelle has been killed by dogs. 23. The lion is king of forest-dwelling animals.

Lesson XXVI.

Some Irregular Substantives.

273. अम्मा *f.*, 'mother': voc. sing. अम्म् ।

274. 1. सखि *m.*, 'friend': sing. nom. सखा, acc. सखायम्, inst. सखा, dat. सखे, abl.-gen. सखुस्, loc. सखौ, voc. सखे; du. सखाची,

सखिभ्याम्, सखीस्; pl. nom. सखायस्, acc. सखीन्, instr. सखिभिस्; the rest like सखि. — 2. पति m., is declined regularly (like सखि) in composition, and when meaning 'lord, master'; when meaning 'husband', it follows सखि in the following forms: inst. sing. पत्न्या, dat. पत्ने, abl.-gen. पत्युस्, loc. पत्नी.

275. The neuter stems अक्षन् 'eye', अस्थन् 'bone', दधन् 'curds', सकचन् 'thigh', form only the weakest cases; thus, अस्थ्या, दधस्, सकचनि or सकिप्, etc.; the rest of the inflection is made from corresponding stems in इ; thus, nom. sing. अक्षि etc.

276. 1. सखी f., 'goddess of fortune', makes nom. sing. सखीस्. — 2. स्त्री f., 'woman', follows a mixed declension; thus, nom. sing. स्त्री, acc. स्त्रियम् or स्त्रीम्, instr. स्त्रिया, dat. स्त्रियै, abl.-gen. स्त्रियास्, loc. स्त्रियाम्; du. स्त्रियौ, स्त्रीभ्याम्, स्त्रियोस्; pl. nom. स्त्रियस्, acc. स्त्रियस् or स्त्रीस्, instr. स्त्रीभिस्, etc.; gen. स्त्रीणाम्.

277. 1. अप् f., 'water', only pl.; its final is changed to इ before भ्; thus, nom. आपस्, acc. अपस्, instr. अत्रिस्, dat.-abl. अत्र्यस्, gen. अपाम्, loc. अप्यु. — 2. दिव् f.,* 'sky', makes nom. sing. द्यौस्, 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 वै m. (rarely f.), 'wealth': sing. रास्, रायम्, राया etc.; du. रायौ, राभ्याम्, रायोस्; pl. रायस् (nom. and acc.), राभिस् etc.

278. 1. अगङ्गाह् or अगङ्गुह् m., (from अगन्स् + वह् 'cart-drawing', i. e.) 'ox': strong stem अगङ्गाह्, mid. अगङ्गुह्, weakest अगङ्गुह्; nom. sing. अगङ्गान्, voc. अगङ्गन्. — 2. The stem पन्थन् 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,

* In the older language oftener masculine.

dat. पशिव्यस्. [The stems मन्वन् m., 'stirring-stick', and चतुर्वन् m., an epithet of Indra, are said to follow पन्वन्.]

279. The stem पुंस् m., 'man', is very irregular. The strong stem is पुमांस्, mid. पुम्, weakest पुंस्. Thus, sing. पुमान्, पुमांसम्, पुंसा, etc., voc. पुमन्; du. पुमांसी, पुम्भ्याम्, पुंसीस्; pl. पुमांसस्, पुंसस्, पुंभिस् 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 हृदय n.

282. The stem पद् m., 'foot', becomes पाद् 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. द्विपाद्भिस्. [The stem पाद् m., 'foot', has the complete declension of α -stems.]

283. The root हन् 'slay', as final member of a compound, becomes ह्ता in nom. sing., and loses its न् in the middle cases and its च् in the weakest cases (but only optionally in loc. sing.). Further, when च् is lost, ह् in contact with न् reverts to its original घ्; thus, ब्रह्महन् m., 'killing a Brāhman', makes nom. sing. ब्रह्मह्ता, acc. °हन्म*, instr. ब्रह्मघ्ना, etc., loc. ब्रह्मघ्नि or °हणि, voc. °हन्; du. ब्रह्महणी, °हभ्याम् etc.; pl. nom. °हन्तस्, acc. °घ्नस्.

284. The stems पूषन् m., n. pr., and अर्यमन् m., n. pr. (both personifications of the sun), make the nom. sing. in चा, but otherwise do not lengthen the च्; thus, nom. पूषा, acc. पूषणम्, instr. पूषा.

* 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.

Vocabulary XXVI.

Verbs:	
चल move; in caus. (<i>arpāyati</i>) send; put; hand over, give.	तुष्ट (<i>trīpyati</i>) be pleased or satisfied, satisfy or satiate oneself.
गुह (<i>gūhati</i>) in caus. (<i>gūhāyati</i>) hide away, conceal.	वृष + वि (<i>vīṣati</i>) complain.
Subst.:	
अक्षन् (<i>अक्षि</i>) n., eye.	मानव m., man (<i>homo</i>).
अद्रोह m., faithfulness.	व्रत n., vow, obligation, duty.
असुर m., demon.	Adj.:
चित्त n., notice, thought, mind.	काक्ष f., *आ, one-eyed.
देवता f., divinity, deity.	चतुष्पद् four-footed, quadruped.
दध्वस् (weakest *धीस्) m., n. pr., a Vedic saint.	द्विपद् m., biped.
पद् m., foot.	नियत, f. *आ (part. of नि-यम्), ordained, fixed, permanent.
पालन n., protection.	शिव, f. *आ, beneficent, gracious, blessed.

Exercise XXVI.

पत्नी भक्तिव्रतं स्त्रीणामद्रोहो मन्त्रिणां व्रतम् ।

प्रजानां पालनं चैव नियतं भूभुतां व्रतम् ॥ १४ ॥

बलवन्तावनङ्गाही साङ्गलं वहेताम् । १ । शिवाख्यो पन्थानम् । २ ।
 मन्त्रीर्विष्णोर्भार्या । ३ । हृषीष पुमान्परं ब्रह्म ध्यायति । ४ । बाङ्गभां भूभु-
 त्कृतं जगद्व्रजयत् । ५ । केन पथा भवान्सखा सहागच्छत् । ६ । पदा
 मामस्युश्रत्सखा । ७ । पुम्निः सह स्त्रीरागमयद्राजा । ८ । हे युवम्पन्थानं
 मे दर्शय । ९ । अग्निः पादौ चालयत्येष परित्राट् । १० । स्त्री पत्ये
 रूपकास्पर्पयति । ११ । एकेनाय्या यो न किञ्चित्पश्यति तं कार्यं वद-
 न्ति । १२ । वीः पिता पृथिवी च माता वो रक्षताम् । १३ । एते पुमांसो
 हृदयेषु पापं गूहयन्ति । १४ । ब्रह्मघ्ना न संभाषेत न च तमध्यापयेत्ता-
 वयेद्वा । १५ । असुरेभ्यो भयाज्ञानवा देवताः पालनं प्रार्थयन्त ताभिश्च
 शिवाभिः पापा असुरा अघातन्त । १६ । महानुदीचां रावा हरिद्वैः
 पश्चि तिष्ठन्निः शिष्टैः संभावमाख्येभ्यो भिषां 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 (गङ्गाय, *pass.*) among the deities in the Rik (*use* अचस्) and in the sacrificial formulas. 21. Be gracious, O Īiva, 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 इति). 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* आ-जी, *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 अयम् and असौ (for which the natives give the stem-forms as इदम् and अदस् respectively). The first is a more indefinite demonstrative: 'this' or 'that'; the other signifies especially the remoter relation.

286. अयम् (इदम्):

	Masculine.			Feminine.		
	Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
N.	अयम्	इमी	इमे	इयम्	इमे	इमास्
A.	इमम्	"	इमान्	इमाम्	"	"
I.	अनेन	आभ्याम्	एभिस्	अनया	आभ्याम्	आभिस्
D.	असौ	"	एभ्यस्	असौ	"	आभ्यस्
Ab.	अस्मात्	"	"	अस्मात्	"	"
G.	अस्मै	अनयोस्	एषाम्	"	अनयोस्	आसाम्
L.	अस्मिन्	"	एषु	अस्मान्	"	आसु

Neuter: Nom.-acc. sing. इदम्, du. इमे, pl. इमानि; the rest is like the masculine.

287. असी (अदस्):

Masculine.			Feminine.		
Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
N. असी	अम्	अमी	असी	अम्	अमूस्
A. अमुम्	"	अमून्	अमूम्	"	"
I. अमुना	अमूभ्याम्	अमीभिस्	अमुया	अमूभ्याम्	अमूभिस्
D. अमुष्मै	"	अमीभ्यस्	अमुष्यै	"	अमूभ्यस्
Ab. अमुष्मात्	"	"	अमुष्यात्	"	"
G. अमुष्य	अमुयोस्	अमीषाम्	"	अमुयोस्	अमूषाम्
L. अमुष्मिन्	"	अमीषु	अमुष्याम्	"	अमूषु

Neuter: Nom.-acc. sing. अदस्, du. अम्, pl. अमूनि; the rest like masc. — The final ई of अमी 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. एनद्, f. एनाम्; instr. m., n., एनेन, f. एनया. Du. acc. m. एनी, f., n., एने; gen.-loc. m., f., n., एनयोस्. Pl. acc. m. एनान्, n. एनानि, 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 अयम् or एष. Thus, अनेन काव्यमधीतमेनं व्याकरणमध्यापय "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 tense-stem, a verbal adjective called the past passive participle. The fem. ends always in ंष्वा. When this participle is made from transitive verbs, it qualifies something as having endured the action expressed by the verb; thus, दत्त dattá, 'given'; उक्त ukta, 'spoken'. When made from an intransitive or neuter verb, the same par-

tiple 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 अस्, 'be', or भू is to be supplied; thus, स गतः "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, खित (from खा) often 'standing'.

291. A. With suffix न [ञ]. The suffix न is taken by a number of roots. Thus:

1. Certain roots in खा, and in i and u-vowels; thus, खा or पी 'swell, be fat', पीन; हा 'abandon', हीन; खा 'wither', खान; वि 'destroy', वीय; खा or खि 'swell', खून; कू 'cut', कून.

2. The roots in variable च् (so-called ४-roots), which before the suffix becomes ईर् or ऊर्, as in the pres. pass.; thus, २ङ् (किर्), कीर्ण; तृ, तीर्ण; १पृ (पूर) 'fill', पूर्ण.

3. A few roots ending in ज् (which becomes न् before the न); thus, भङ् 'break', भय; १भुज् 'bend', भुय; मज्ज् 'sink', मय; रज् 'be sick', रय; विज् 'fear', विय. Also one or two others which exhibit a guttural before the न: सन् 'attach', सय; व्रज् 'cut up', वृजय.

4. A number of roots, some of them very common, in ह् (which becomes न् before न): सद्, सन्न; (नि-सद्, निषय); भिद् 'cut', भिन्न.*

292. Some few verbs make double forms; thus, त्वर् 'hasten', तूर्ण or त्वरित; विद् 'acquire', विन्न or वित्त.

* Commonest exceptions: खादित from खाद् 'eat'; मत्त from मद्; मुदित from मुद् 'rejoice'; रुदित from रुद् 'weep'; उदित from वद् 'speak'; विदित from विद् 'know'.

Vocabulary XXVII.

Verbs:

ईप् + उप (*upēkṣate*) neglect.श्कृ + वि (*vikirdti*) scatter.मथय + चव (den. — *avagaṇḍyati*)
despise.चर् + उद्, in caus. (*uccārāyati*)
pronounce, say.तु + चव (*avatārati*) descend.
+ उद् (*uttārati*) emerge, come
out.पी or घा (*pyāyate*) become stout
or fat.भक्ष् (*bhakṣāyati*) eat.

भङ् break.

भुज् + उप enjoy.

भू + परि (*paribhāvati*) despise.मज्ज् (*mājjati*) sink.युज् in caus. (*yojāyati*) yoke,
harness.लज् (*lāgati*) attach; hang, cling,
adhere.सद् (*sīdati*) sit, settle down; be
overcome, exhausted.

Subst.:

अश्विनी m. du., nom. pr., the
Açvins (the Indian Διὸς κούροι).आचार m., "walk and con-
versation"; conduct of life, ob-
servance.

अव न., debt.

कैलास m., n. pr. a mountain.

बुध् f., hunger.

ब्रह्मचर्य n., life of holiness, i. e.
religious studentship.

भोजन n., meal-time, meal.

भुव्ज् m., n. pr.: a Vedic personage.

मधुपर्क m., sweet drink.

मुक्ता f., pearl.

राक्षस m., demon.

आम m., acquisition, gain.

विवाह m., wedding, marriage.

वाधि m., illness.

शकट m., car.

शय्या f., bed.

हल m., n., plough.

हार m., chain, garland.

Adj.:

शीघ्र (part. of श्चि) reduced, de-
cayed; ruined.

तीव्र f. श्च, great, strong, violent.

पीन (part. of पी) fat.

ब्रह्मचारिन् studying sacred know-
ledge; as m. subst., Brāhman
student.हीन (part.) abandoned; wanting
in; and so sometimes w. instr.,
= 'without'.

Exercise XXVII.

वर्धमानमुषं रात्र्यपरिभूताय शश्वः ।

जनयन्ति मयं तीव्रं व्याधयन्त्याप्युपेक्षिताः ॥ १५ ॥

द्यानि कर्मास्त्राणि लोके क्रियन्ते तेषां फलं कर्माभूमिं लोके उप-
मुष्यते । १ । भो असावहम्* हस्तुस्त्रारयन्गरीयसो ऽभिवादयेत् । २ । अयं
नः पिता रघादवतीर्थः सखा सह संभावमावसिष्ठति । ३ । आचारेण
हीनं पुमांसं विद्वांसमयवगणयन्ति सन्तः । ४ । उद्धौ मयं स्त्रियमाव
भुज्युमन्निगौ नावोदहरताम् । ५ । एभ्यः शुधा सीदन्त्यो भिक्षुभ्यो ऽन्नं
प्रयच्छ । ६ । पथ्यस्त्राकं रघो भयः । ७ । युध्यमानानमूननहुहः पञ्च । ८ ।
भवता विवीर्यं धान्यमिमे विह्वया भक्षयन्ति । ९ । आभिरन्निः पाणी
प्रचाक्षय । १० । इदम्** आसनमिमा आपः स्नानाचार्यं मधुपर्कं इदं
भोजनमिमानि वस्त्राणीयं शब्देति गृहस्थो ऽतिथिं गृहमागच्छन् व-
देत् ॥ ११ ॥

12. Have medicine given quickly (*use pass. part. of त्वर्, in nom.*) to these sick persons. 13. This is that mountain Kāilāsa, on which Īva dwells. 14. In order to attain (*ज्ञान, dat.*) this and that other world (*gen.*) the priest offered sacrifice for me (*यच् 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 Brāhman emerged (*pass. part.*) from the water. 19. Here comes (*pass. part.*) the queen. 20. A chain of pearls hung (*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 suffix त्.

I. Without union-vowel इ. Much more commonly this parti-

* "I am so-and-so; N. or M."

** Translate the pronoun-forms by 'here', and cf. § 225.

ciple is made by adding the suffix त् to the bare root; thus, गान् from गा; जित् from जि; चित्त from चिप्; ज्ञत् from ज्ञ (or ज्ञा); युत्त from युत्.

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 ख् become क्; thus, सित्त from सिच्; युत्त from युक्; त्वत्त from त्वक्.

2. Final ज् becomes ञ्, after which, as also after radical final च्, त् becomes ढ्; thus, कृढ from कृज्; दिष्ट from दिच्. सृष्ट and मृष्ट are made from सृज् and मृज्, and दृष्ट from दृज्, contrary to 1. प्रह् makes पुह्; and तच्, तह्.

3. Final च् becomes ह्, and भ्, य्; and the following त् becomes ध्; thus, वृद्ध from वृच्, लब्ध from लभ्.

4. Final ह् is treated in various ways, according to its historical value. a. Sometimes ह् combines with त् to form ह्, before which short vowels (except अ) are lengthened; thus, माह from माह्, बीह from बिह्, रूह from रूह्; मूह from मुह्; but वृह from वृह्. सह् forms सोह. b. Where ह् represents original च्, the combination is ग्ध; thus, दग्ध from दह्; दिग्ध from दिह्; दुग्ध from दुह्. The root मुह् forms also मुग्ध. c. नह्, where ह् represents original च्, makes नध्.

295. The root before त् 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., चत्त from चञ्; वत्त from वञ्; सत्त from संस् (or सस्); शत्त from शंस. 2. Roots which are abbreviated in the weak forms of the perfect suffer the same abbreviation here; e. g., जत्त from जच्, उत्त from उप्, सुत्त from स्वप्, ऊढ from ऊह्; दृष्ट from दृज् (the same form from दृच्); विष्ट from वृच्; पुह् from प्रह्. 3. Final चा is weakened to ई in गीत from गा 'sing', पीत from पी 'drink'; to इ in जित्त from जा, हित from धा 'put' (with च् also changed to ह्), नित्त from

मा 'measure', and a few others. 4. A final म् is lost after च in मत, चत, नत, रत (from मन् etc.); and likewise final न् in चत, तत, मत, नत, हत (from चन् etc.). 5. Isolated cases are शिष्ट from शास्; ब्रूत from दीव् 'play'.

296. More irregular are the following:

1. Some roots in चम् make participles in चान्त; thus, चान्त, कान्त, तान्त, दान्त, शान्त, आन्त, from चम् etc.

2. जन्, चन्, and सन् make ज्ञात etc.

3. The root 1दा, 'give', forms दत्त (from the derivative form दद्). The contracted form त्त is widely found in composition, especially with prepositions; thus, प्रदत्त or प्रत्त, निदत्त or नीत्त, etc.

297. II. With union-vowel इ. The suffix with इ, or in the form इत, is regularly used with the derivative verb-stems in secondary conjugation, also often with roots of derivative character (like जिन्, हिंस), and not infrequently with original roots.

298. When इत is added to causative and denominative verb-stems the syllables अय are dropped; thus, चुर, pass. part. चोरित; बधय, गणित; तद्, ताडित; मृ, caus. मारयति, caus. pass. part. मारित; हण, caus. घातयति, घातित.

299. Among the original roots taking इत may be noticed the following:

पत् 'fall', पतित; कुप्, कुपित; वस् 'dwell', उषित; अस्, असित; तुष् 'thirst', तृषित; लिख्, लिखित; ईच्, ईचित; बद्, उदित. गृह् makes गृहीत; शी 'lie' makes शयित.

300. A few roots form this participle either with or without the auxiliary इ; thus, मत्त and मदित from मद्.

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 चाम 'burnt' (चा); कृश 'thin', 'haggard' (कृम्); पक्व 'ripe' (पच्); शुष्क 'dry' (शुष्); फुल्ल 'expanded' (फुल्).

302. Past Active Participle in तवन्त् (or जवन्त्). 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, प्रतिपन्नवन्त्.

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 कश्चिद्दृष्टवान् “no one has seen me”; or, with copula, महत्कुच्छं प्राप्तवत्सि “thou (fem.) hast come into great misery”. This participle comes to be made even from intransitives; thus, सा गतवती “she has gone”.

Vocabulary XXVIII.

Verbs:

तु + प्र in caus. (*pratārdhayati*) deceive.
 गङ् + सम् (*saṁdhyati*) equip oneself.
 पद् + वि-च्चा in caus. (*vyāpāddyati*) kill.
 पलाय् * (*pālāyate*) flee.
 श्नु + प्र enjoy, eat.
 मन + सम् honor.

मुह् (*mūhyati*) be confused or dazed or stupid.
 बध् + अप besiege.
 बह् + प्र (*praróhati*) grow up.
 विन् + प्र (*praviçāti*) penetrate, enter.
 वृत् + प्र in caus. (*pravartāyati*) continue.
 शिष् + चव remain over, survive.
 क्षु + उप bestrew.

Subst.:

अन्त m., end; *in loc.*, at last.
 इक्ष्मस्य n., *n. pr.*, Delhi.
 खर m., ass.
 गुहा f., cave.
 चरित n., behavior, life.
 पुण्यीराज m., *nom. pr.*

पीर m., citizen.
 प्रासाद m., palace.
 यवन m., Greek, barbarian.
 मृगाल m., jackal.
 सैनिक m., soldier.
 सैन्य n., army.
 हस्तिन् m., elephant.

* A quasi-root from ह् ‘go’ + परा ‘away’.

Adj.:	स्निग्ध (part. from स्निह्) affectionate.
भूयस् (comp.) more. In neut. sing. as adv.: mostly.	नाते.

Exercise XXVIII.

श्रीमतो (abl.) राज्ञः समतरेभिः कविभिरिष्टानि वसूनि खन्वानि । १ ।
 क्रुतो भवानागत इति द्वारि स्थितः परिव्राज्जुहस्व पत्न्या पृष्टः । २ । अ-
 भिर्गृहीतो हरिषो व्याधिर्वापादितः । ३ । मूढः खरः शृगासस्व स्निग्धा-
 भिर्वाग्भिः प्रतारितः सिंहस्व गुहायामागतस्तेन हतः । ४ । चेनेषु सिन्ता-
 भिर्मेघानामग्निर्धानं प्रकृष्टम् । ५ । काश्चामुषितैर्धानुभिः शास्त्राणि
 सम्यगधीतानीति तेषामाचार्येण लिखितात्पञ्चादवगम्यते ॥ ६ ॥ उदीच्या
 दिशो (abl.) यवनेष्वागच्छत्सु पृथ्वीराज इन्द्रप्रस्तासीन्नेन सह नि-
 श्चान्तः । ७ । पयि संगच्छमानैर्द्विभुभिः सह महद्युधं संजातम् । ८ ।
 तस्मिन्पराजितः शरैर्विद्धो हस्तिनो भूमी पतितो यवनेर्जोवन्नेव
 गृहीतः पञ्चाञ्चासिना चातितः ॥ ९ ॥

(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 shut fast (दृढा अपि-
 हिताः); the citizens equipped themselves for battle. 12. The Ya-
 vanas 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 Prthvirāja
 has been described by the Yavanas, and his previous life sung
 by the poet Caṇḍa.

Lesson XXIX.

304. Gerund, or Absolutive. The gerund is made in classical Sanskrit by one of the suffixes ल्य and य.

305. A. **त्वा**. To uncompoundd roots is added the suffix **त्वा**. It is usually added directly to the root, but sometimes with the vowel **इ** interposed. With regard to the use of **इ**, 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 **इ** before **त्वा**.

Examples. 1. Without inserted **इ**: **ज्ञात्वा**, **जित्वा**, **गीत्वा**, **श्रुत्वा**, **भूत्वा**; **स्थित्वा** from **स्था**, **हित्वा** from **धा** 'place' (cf. **हित**) and from **हा**, **दत्त्वा** from **दा** (cf. **दत्त**), **गीत्वा** from **गा**; **उत्त्वा** from **वच्**, **युत्त्वा** from **युच्**; **गत्वा** from **गम्**, **मत्वा** from **मन्**, **वित्त्वा** from **विद्** 'find'; **तीर्त्वा** from **तृ** (cf. **तीर्थ**), **पूत्वा** from **पृ** (cf. **पूर्य**); **वृद्वा** from **वृम्**, **सृद्वा** from **सृच्**, **वृद्वा** from **वृच्** (cf. § 295, 2), **बुद्ध्वा** from **बुध्**, **सम्बुद्ध्वा** from **सम्**, **दग्ध्वा** from **दह्**.

2. With inserted **इ**: **विदित्वा** from **विद्** 'know', **उचित्वा** from **वस्** 'dwell', **श्रयित्वा** from **श्री** (cf. **श्रयित**), **गृहीत्वा** from **ग्रह्** (cf. **गृहीत**).

306. Some verbs make both forms; thus, from **खन्** either **खन्** or **खात्वा**; from **धम्** either **धमित्वा** or **धात्वा**.

307. Causatives and denominatives in **चय** make **चयित्वा**; thus, **चुर्**, **चोरयित्वा**; **तर्**, **ताडयित्वा**; **स्नापयति**, **स्नापयित्वा**.

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 **इ** is never inserted. A root which ends in a short vowel adds **त्** before **य**. Thus, **परिखीय**, **अनुभूय**; — **वि-वित्**, **संस्तुय**, **अधीय** (**अधि-इ**) **अधिकृत्य**.

309. Roots in **अम्** and **अन्** whose pass. part. ends in **अत्** form this gerund in **अत्त**; thus, **०गत्य**, **०हृत्य**. But such *am*-roots (not *an*-roots) may preserve the nasal; thus, **०गम्य**. Final changeable **ञ** becomes **ईर्** or **ऊर्**; thus, **०तीर्थ**, **०पूर्य**. Final **आ** remains unaltered; thus, **आदाय**. Some roots show a weak form before

this suffix; thus, प्रगृह्य, संपृच्छ; प्रोच्य (प्र-उच्य) from प्र-वच्; च-
नूय from चनु-वह्; व्युह्य from वि-वह्.

310. Causals and denominatives in च्य reject those syllables; thus, प्रचोरयति, प्रचोर्य; प्रताड्य; प्रस्त्राय; चवचात्; आनाद्यति (आ-नी), आनाद्य. But if the root ends in a single consonant and encloses short च which is not lengthened in the causative, then the gerund of the caus. ends in च्य, to distinguish it from the gerund of the simple verb; thus, चव-गम्, ger. चवगम्य; caus. चव-नमयति, ger. चवगम्य.

311. The gerund or absolute 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, तद् आकर्ष्य क्षामं त्यक्त्वा स्नात्वा स्वगृहं गतः "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, आदाय 'having taken', i. e. 'with', like Greek λαβών, ἔχων; मुक्त्वा 'having released', i. e. 'without', 'except'.

313. Before all gerunds may be used the privative अन् or अ; thus, अलब्ध्वा "without having received"; अनाह्वय "without having summoned."

Vocabulary XXIX.

Verbs:	आप् acquire, attain, reach.
अस् + नि (nydsyati) entrust (to one's care).	हृ + प्र go forth; die.

* Of course the absolutes are often best rendered by relative clauses, or even by clauses coordinate with the principal clause.

कु + अधि put at the head, appoint as ruler over (*loc.*).

चल + प्र (*pracālati*) move on, march.

चिन्त (*cintāyati*) consider.

चु (*cyāvate*) totter, fall.

दा + आ take. Cf. § 312.

धा + सम्-आ lay or place on.

नी + निस् (*nirñāyati*) bring to an end, determine, settle.

भज् + वि (*vibhājati, -te*) distribute.

व्रज् + प्र (*pravrajati*) wander forth; leave one's home to become a wandering ascetic.

Subst.:

अभिप्राय m., plan, design.

आहरण n., bringing.

कपि m., monkey.

करिन् m., elephant.

जय m., victory.

दुर्दशा f., misfortune.

पक्ष m., wing; side; party.

मेक m., frog.

लङ्का f., *n. pr.*, Ceylon.

शूर m., hero.

साधन n., means, device.

सेतु m., bridge, dike.

हनुमन्त m., *n. pr.*, a monkey-king.

ऊतभुज् (nom. °भुज्) m., fire.

Adj.:

अहित disagreeable.

आप्त responsible, trustworthy.

उभ du., both.

सुद्र, f. °आ, little, small.

नित्य, f. °आ, daily, regular.

मूर्धग on the head.

Prepos.:

प्रति (*postpos., with acc.*) against.

Exercise XXIX.

गते हि दुर्दशां लोके चुद्रो ऽप्यहितमाचरेत् ।

पङ्के निमगे करिणि मेको भवति मूर्धगः ॥ १६ ॥

गुरावुषित्वा वेदमधीत्य स्त्रीं परिणोय पुत्रं जनयित्वा नित्यानि कर्माखनुष्ठाय यज्ञानिह्वा दानानि च दत्त्वा प्रेत्य ब्राह्मणो न च्यवते ब्राह्मणो लोकात् । १ । भुक्त्वा पीत्वा चैते नराः सुप्ताः । २ । धीमतां मन्त्रिणामागमनं स्वामिने निवेद्य भूत्वा निष्क्रान्तः । ३ । सखा हनुमता-न्विद्य कपिभिः समेतो ऽपां भर्तरि सेतुं बद्धा लङ्कां प्रविश्य च रामो रा-वणं हतवान् । ४ । कृत्वा वनं दग्ध्वा ऊतभुगधुना शान्तः । ५ । बल-वतो मरुत आदाय मधवा गवामाहरणाय निर्गतः । ६ । शिष्यानाञ्च गुह्यैः सम्यग्बन्धितस्नानुचो यजूंषि चाध्यापितवान् । ७ । हविषेद्वर्त्ति-

गभी भूयो धनं यवमानेन दत्तम् । ८ । त्वां मुक्त्वा न केनापि तादृग्दुः-
खं सोढम् । ९ । गृह्यारिः शत्रूणां वचं विदित्वा कार्याणि मन्त्रिषु न्यक्त
सेव्य आप्ताञ्जुरानधिकृत्य राजा युष्माय निर्गच्छेत् ॥ १० ॥

11. After the king had conquered the vassals 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 hero fought (*ger.*) with his enemies and gained (*part.*) great glory by the victory over them (*gen.*). 15. The Brāhman, 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 इतुम्). The root takes *guṇa*, when possible.

315. The ending तुम् is added directly:

1. To almost all roots ending in vowels, except those in छ and changeable च्च. Thus, पा, पातुम्; दा, दातुम्; जि, जेतुम्; बी, जेतुम्; झु, झेतुम्; कृ, कर्तुम्.

2. To a number of roots ending in consonants. As root-

finals, क्, त्, प् and ख् remain unchanged before तुम्; thus, शक्, शक्तुम्; मक्, मक्तुम्; चाप्, चाप्तुम्; क्षिप्, क्षिप्तुम्; क्षुप्, क्षोप्तुम्; शप् 'curse', शप्तुम्; 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 त्. Thus, पक्, पक्तुम्; लक्, लक्तुम्; कृप्, कृप्तुम्*; स्यप्, स्यप्तुम्*; कृष्, कृष्टुम्*; प्रक्, प्रक्तुम्; यक्, यक्तुम्; सुक्, सुक्तुम्*; क्षुष्, क्षोक्तुम्; जम्, जक्तुम्; बह्, रोक्तुम्; बह्, बोक्तुम्; दह्, दग्धुम्; गह्, गक्तुम्. — Final ह् becomes त्, and final म्, न्; thus, जह्, जक्तुम्; विह् 'know', वेत्तुम् (also वेदितुम्); गम्, गक्तुम्.

316. The ending तुम् with ह् (in the form ह्तुम्) is taken by roots in final long ऊ and the root शी, with a few other vowel-roots; by the majority of roots in consonants; and by verbs of the secondary conjugations. Thus, मू, भवितुम्; शी, शयितुम्; ईच्, ईक्षितुम्; वन्द्, वन्दितुम्; जुह्, गृहीतुम् (cf. § 101).

317. Causatives and denominatives in चय have चयितुम्, the root being treated as in the present; thus, चुर, चोरयितुम्; कच्, कचयितुम्; तङ्, ताडयितुम्.

318. Some roots in consonants insert or reject ह् at pleasure; thus, मृच्, मार्चितुम् or मार्ष्टुम्**. The root यह् makes यहीतुम्.

319. The rules for the use of ह् in the infinitive agree closely with those governing its use in the formation of the *s*-future and of the *nomen agentis* in तु.

320. **Uses of the infinitive.** The chief use of the infinitive is as equivalent to an accusative, as the object of a verb, especially of the verbs शक् 'be able', and अर्ह् 'be worthy', 'have the right

* The increments of च् are sometimes र and रा instead of चर् and चार्; especially where a difficult combination of consonants is thus avoided.

** In all the tense-systems, and in derivation, the root मृच् exhibits often the *vrddhi* instead of the *gūṇa*-strengthening.

or power'; thus, कथयितुं शक्नोति "he is able to tell"; श्रोतुमर्हति कुमारः "the prince ought to hear it". शर्ह् 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 has a case-value not accusative. Thus, a dative value: भवति भोक्तुमन्नम् "there is food to eat" i. e. "for eating"; a genitive value: समर्थो गन्तुम् "capable of going". Even a construction as nominative is not unknown.

322. In certain connections the infinitive has a *quasi*-passive force. Thus, कर्तुमारब्धः "begun to be made"; श्रोतुं न युज्यते "it is not fit to be heard." This is especially frequent along with the passive forms of शक्; thus, त्वत्तुं न शक्नोति "he cannot abandon", but त्वत्तुं न शक्यते "he cannot be abandoned"; गरी शक्वाविहानेतुम् "the two men can be brought hither."

323. **Future Passive Participle, or Gerundive.** 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: च, तव्य, and श्यनीय.

324. A. Suffix च.* a. Before this suffix final radical चा becomes ए; thus, from दा, देय; गा, गेय. b. Other final vowels sometimes remain unchanged, sometimes have the *guna* or even the *vrddhi*-strengthening; and ए often, and ओ always, are treated before च as before a vowel; thus, from वि, वेय and वव्य; from भी, भेय and भव्य; from श्रु, श्रव्य and श्राव्य; from कृ, कार्य; from धू, धूय; from भू, भाव्य. — c. In a few instances, a short vowel adds त् before the suffix; thus, इत् (इ), श्रुत् (श्रु), कृत् (कृ). d. Medial च remains

* The original value of this suffix is *ia*. Hence the conversion of ए to चए and of ओ to चओ before it.

unchanged in one class of words, and is lengthened in another class; thus, दम्भ, वम्भ, सभ, but माभ (मह्), वाभ (वह्).
 e. Initial or medial i, u, and r-vowels are sometimes unchanged, sometimes have the *guṇa*-strengthening; thus, ईद्य, गुद्य, तुद्य; वेद्य, योद्य, बोद्य. f. The root शास् makes शिष्य. A form वध्य (from the defective root वध्) is assigned to हन्. आ-सम् makes आसन्न and आसन्नम्. g. Causatives and denominatives in अय are treated as in the present, but omit the syllables अय; thus, चूर्, 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 ह्, the rules are the same as for the formation of the infinitive; thus, वक्तव्य, सन्धव्य, वन्दितव्य, श्रुति-तव्य (शी).

326. C. Suffix अनीय [अणीय]. Generally radical vowels will be found gunated before this suffix; causatives and denominatives in अय are treated as in the present-system, without the syllables अय; thus, दानीय (दा), गानीय (गा), अवणीय (अ), बोधनीय, चोरणीय, गूहनीय (गूहयति).

327. The gerundives in तव्य are common in the impersonal passive construction described in Lesson X, and not seldom have a purely future sense; thus, तेन त्वया सुखिना भवितव्यम् "with that thou shalt be happy".

Vocabulary XXX.

Verbs:
 अर्ह् (ārhati) have the right, etc.
 (cf. § 320.)
 आप् + सम् finish, attain.
 कृ + अप-आ pay.
 अभ् + अभि (abhidacchati) visit,
 attend.

गाह् + अव (avagāhate) dive under
 (acc.).
 तप् (tāpati, -te) burn (tr. and
 intr.); pain; in pass., suffer,
 do penance.
 धा + वि arrange, ordain, order.
 नृत् (nṛtyati) dance.

भू + प्र be mighty, able; *valere*.

वृत् + प्र (*pravṛtate*) continue,
go on.

Subst.:

कृषीवत् 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.:

तनूय, f. °ई, young, delicate.

पुष्ट stout, fat.

प्रियवादिन् acceptably speaking.

फलवन्त fruitful.

यच्चिद्य destined or suitable for
sacrifice.

विहित (part. of वि-धा) ordained.

समर्थ, f., °च्चा, capable, able.

स्वयम् self-existent; as m. subst.,
epithet of Brahma.

Adv.:

अस्मन् enough, very; w. instr.,
enough of, away with; w. dat.,
suitable for.

खीरम् at pleasure.

Exercise XXX.

सर्वे पीराः कालिदासेन रचितं नाटकं द्रष्टुमागच्छन् । १ । सर्वा-
न्दिवो बाहुभ्यां जेतुं स्वामी समर्थ इति प्रियवादिनो भूत्वा राजानमु-
क्तवन्तः । २ । पापान्वपमार्हुमपो ऽवगाह्यार्चः पठनीयाः सामानि वा जे-
द्यानि । ३ । तीव्रं तपस्तप्तुं यतिर्विनाय प्रस्थितः । ४ । अश्वमारोहुमधुना
मे पक्षि आनतस्व मतिर्जाता । ५ । पितृभ्यो दातव्यमुक्तमपाकर्तुं ब्राह्मणः
पुत्रं जनयेत् । ६ । स्वर्गे सन्तु भूयसो यन्नावहृमर्हसि । ७ । सर्वासु दिक्षु
खीरं चरितुं यच्चियो ऽद्यो भवन्निर्मोक्तव्य इति राज्ञादिश्रुत । ८ । म-
वतां भावा नावगन्तुं शक्यते (§ 322) । ९ । पुष्टावनदाहो शकटे चोक्तुं
कृषीवत् आदिष्टव्यः । १० । स्वयंभुवा जगत्स्रष्टुं मनः कृतम् ॥ ११ ॥

(Sentences with must may be rendered either with चर्ह् or with gerundives). 12. A Brahmacārin must not visit any companies to see (प्र-ईच्) 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 भवन्, and cf. § 177*). 19. You must bring a boat to cross the river. 20. Who is able to stop the mighty wind? 21. The gentlemen (*use भवन्*) 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, त्रि 3, चतुर 4, पञ्च 5, षष् 6, सप्त 7, अष्ट 8, नव 9, दश 10. — एकादश 11, द्वादश 12, त्रयोदश 13, चतुर्दश 14, पञ्चदश 15, षोडश 16, सप्तदश 17, अष्टादश 18, नवदश 19, विंशति 20. — एकविंशति 21, द्वाविंशति 22, etc. — त्रिंशत् 30, चत्वारिंशत् 40, पञ्चाशत् 50, षष्टि 60, सप्तति 70, अशीति 80, नवति 90, शत 100. — द्विशत or द्वे शते 200. — सहस्र 1000, द्विसहस्र or द्वे सहस्रे 2000, शतसहस्र or शच 100 000.

329. The numbers between the even tens are made by prefixing the unit-number to the ten; thus, पञ्चविंशति 25. But note: एकादश, not एकदश, 11. 42, 52, 62, 72 and 92, either द्विचत्वारिंशत् or द्वाच, etc.; 43—73, and 93, either त्रि or त्रयस्रत्वा etc.; 48—78, and 98, either अष्ट or अष्टाचत्वा etc. 96 is षयवति.

330. There are other ways of expressing the numbers between the tens. Thus: 1. By the use of the adj. ऊन 'deficient', in composition; e. g. एकोनविंशति '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. अधिक 'more', also in composition; e. g., अष्टाधिकनवति (also अष्टाधिका नवति) 98.

331. The same methods are used to form the odd numbers above 100. Thus, एकशतम् 101, अष्टाशतम् 108, पञ्चाधिकं शतम् 105, सप्तोत्तरं शतम् 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.

2. द्व (dual only) is quite regular; thus, nom.-acc.-voc. m., द्वौ, f. n. द्वे; द्वाभ्याम्, द्वयोस्.

3. त्रि is in masc. and neut. nearly regular; the fem. has the stem तिसृ. Thus, nom. m. त्रयस्, acc. m. त्रीन्, nom.-acc. n. त्रीणि; instr. त्रिभिस्, dat.-abl. त्रिभ्यस्, gen. त्रयाणाम्, loc. त्रिषु. Fem.: nom.-acc. तिस्रस्, instr. तिसृभिस्, dat.-abl. तिसृभ्यस्, gen. तिसृणाम्, loc. तिसृषु.

4. चतुर् has चत्वार् in strong cases; the fem. stem is चतसृ. Thus, nom. m. चत्वारस्, acc. m. चतुरस्; nom.-acc. n. चत्वारि; instr. चतुर्भिस् etc. Fem.: nom.-acc. चतस्रस्, instr., etc., चतसृभिस्, चतसृभ्यस्, चतसृणाम्, चतसृषु.

(5—19.) These numbers have no distinction of gender. They are inflected with some irregularity as plurals. Thus:

5, 7, 9, 10. पञ्च, पञ्चभिस्, ंभ्यस्, पञ्चानाम्, पञ्चसु. सप्त, नव, दश, and compounds of दश, are similarly declined.

6. षष् as follows: षट्, षट्भिस्, षट्भ्यस्, षण्णाम्, षट्सु.

8. अष्ट may follow पञ्च, or be declined thus: अष्टौ, अष्टाभिस्, ंभ्यस्, अष्टानाम्, अष्टासु.

20, 30, etc. विंशति, त्रिंशत्, etc., are declined regularly as fem. stems, in all numbers.

100, 1000. शत and सहस्र 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 usually treated as nouns, either taking the numbered noun as a dependent genitive, or standing in the sing. in apposition with it; thus, **शतं दासीनाम्** or **शतं दासीः** "a hundred female slaves"; **षष्ट्यां शरत्सु** "in sixty autumns".

334. Ordinals. **प्रथम*** 'first', **द्वितीय**, **तृतीय**, **चतुर्थ**, **पञ्चम**, **षष्ठ**, **सप्तम**, **अष्टम**, **नवम**, **दशम**, **एकादश** (to 19th, the same as the cardinals, but declined like **देव**, etc.); **विंश** or **विंशतितम** 20th; **त्रिंश** or **त्रिंशत्तम** 30th, etc. Note also **एकोनविंश** or **ऊनविंश**, **एकोनविंशतितम** or **ऊनविंशतितम**, 19th. The shorter forms (**विंश** etc.) are by far the commoner.

335. **प्रथम**, **द्वितीय** and **तृतीय** make their fem. in **°या**; the rest, in **ई**. 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'; **त्रिस्** 'thrice'; **चतुस्** 'four times'; **पञ्चकृत्वस्** or **पञ्चवारम्** 'five times'; and so on, with **°कृत्वस्** or **°वारम्**. — 2. **एकधा** 'in one way'; **द्विधा** or **द्वेधा** 'in two ways'; **त्रिधा** or **त्रेधा**, **चतुर्धा**, **पञ्चधा**, **षोढा** or **षड्धा**, etc. — 3. **एकशस्** 'one by one'; **शतशस्** 'by hundreds', etc.

Vocabulary XXXI.

Verbs:	भुज् in caus. (<i>bhojáyati</i>) feed.
सकृ + सम् (<i>samkaldyati</i>) put together, add.	सिच + अभि (<i>abhiśīcāti</i>) anoint as king.
जन् + क्षति pass (of time).	हृ + उद्-आ cite, mention.
जल्प् (<i>jālpati</i>) speak, chat.	

Subst.:	अनहिलपाटक n., n. pr. a city.
चत्वार्षवेद m., the fourth Veda.	

* **एक** forms no ordinal.

कलियुग n., the "Iron Age" of the world.	शक m., Scythian.
चक्र n., wheel.	शरीर n., body.
ज्योतिष n., astronomy; astronomical text-book.	शाखा f., branch, edition, redaction.
दर्शन n., philosophical system.	संवत्सर m., year.
नक्षत्र n., lunar mansion.	Adv.:
पाण्डव m., n. pr., descendant of Pāṇḍu.	अनन्तरम् (w. abl. — often postpos.) after, immediately after.
पुराण n., one of a class of works on the creation of the world.	कच्चित् sometimes (in altern.).
विक्रमादित्य m., n. pr., a famous king.	तद्यथा namely, to wit.
	साम्प्रतम् at present.

Exercise XXXI.

सकृज्जल्पन्ति राजानः सकृज्जल्पन्ति साधवः ।

सकृत्कन्वाः प्रदीयन्ते चीक्षेतानि सतां सकृत् ॥ १७ ॥

सप्तानामृषीणां शरीराणि दिवि राजमानानि दृश्यन्ते* ॥ १ ॥
 चत्वारो वेदा विद्यन्ते ऽष्टादश पुराणानि षट्चिंशत्स्थितयः षड् दर्शना-
 नीति विदुषां मतम् । २ । चतुर्णां वेदानां तु बहवः शाखा वर्तन्ते । ३ ।
 तद्यथा । ऋग्वेदस्य पञ्च शाखा यजुर्वेदस्य षडशीतिः सामवेदस्य सप्ता-
 र्षवेदस्य नवेति । ४ । सर्वाः संकलस्य सप्तोत्तरं शतं शाखानां श्रूयते ॥ ५ ॥
 साम्प्रतं चत्वारि सहस्राणि नव शतानि त्र्यंशोतिश्च कलियुगस्य वर्षा-
 लतिक्रान्तानि । ६ । श्रीविक्रमादित्यादनन्तरं पञ्चपञ्चाशधिके शततमे
 संवत्सरे शकानां राजाभिषिक्तः । ७ । अधुना त्वष्टादश शतानि चत्वारि
 च शकानां राज्ञी वर्षाणि गतानि ॥ ८ ॥ चीणि लक्षाणि गवां षोडश
 यामास्रर्षभदत्तेन ब्राह्मणेभ्यो दत्तानि । ९ । स एव वर्षे वर्षे शतसहस्रं
 ब्राह्मणानामभोजयत् ॥ १० ॥

11. The wagon of the Aṇvins is fitted (युज्, part. pass.) with three wheels. 12. The Aṇvins are praised by the seer with four

* i. e., in the seven stars of the Great Bear.

Rik-verses. 13. Kṛṣṇa is the eldest of six brothers. 14. Arjuna is the third among the five Pāṇḍavas. 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 Vāiçya in *his* twelfth. 18. Two great lights shine in the sky. 19. The teacher, having taught the fifth Rik-verse, recited the sixth. 20. Çākya-muni 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 superlative 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 ईयस् for the comparative, and इष्ठ 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 seem to be their corresponding positives. In part, however, they are connected with words unrelated to them in derivation.

339. Thus चेपीयस् and चेपिष्ठ (√ चिप) attach themselves to चिप्र 'quick'; वरीयस् and वरिष्ठ (√ वृ 'encompass'), to उर 'broad'; पापीयस् and पापिष्ठ, 'worse' and 'worst', to the subst. पाप; पटीयस् and पटिष्ठ, to पट् 'skilful'; महीयस् and महिष्ठ to

महन्; बलीयस् and बलिष्ठ, to बलिन or बलवन्; साधीयस् and साधिष्ठ to साधु.

340. The following are examples of artificial connections:

अन्तिक 'near', नेदीयस्, नेदिष्ठ; अल्प 'little', कनीयस्, कनिष्ठ (but also अल्पीयस्, अल्पिष्ठ); गुरु 'heavy', गरीयस्, गरिष्ठ; दीर्घ 'long', द्राघीयस्, द्राधिष्ठ; प्रशस्त्र 'praiseworthy', 'good', श्रेयस् 'better', श्रेष्ठ 'best'; प्रिय 'dear', प्रेयस्, प्रेष्ठ; बहु 'much', भूयस्, भूयिष्ठ; युवन् 'young', यवीयस्, यविष्ठ; वृद्ध 'old', वर्षीयस्, वर्षिष्ठ. ज्ञायस् and ज्येष्ठ correspond sometimes to प्रशस्त्र or साधु, sometimes to वृद्ध.

341. The stems in इष्ठ are inflected like ordinary adjectives in अ, with the fem. in आ; those in ईयस् have a peculiar declension, with a strong stem in ईयांस्, and fem. ईयसी, for which see § 255. So also ज्ञायस् and भूयस्.

342. B. The suffixes of secondary derivation are त्र and तम. They are of almost unrestricted use. That form of stem is usually taken which appears before an initial consonant of a case-ending. Stems in अस् are always unchanged; final इस् and उस् become इष् and उष्, after which the त् of the suffix becomes ट्.

Thus, प्रियवाच्, प्रियवाक्त्र, °तम; धनिन्, धनितर, °तम; विद्वांस, विद्वत्तर, °तम.

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, पुत्रात्कन्या तस्त्र प्रेयसी "a daughter is dearer to him than a son"; मतिरेव ब्रह्मद्वारीयसी "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.:
 गन्धर्व m., one of a band of celestial singers, a Gandharva.
 दक्ष m., n. *pr.*
 धावन् n., running, course.
 परमात्मन् m., the world-spirit.
 मोक्ष m., deliverance, salvation.
 रोहिणी f., n. *pr.*
 लोह n., metal; iron.
 वायस m., crow.
 वेदान्त m., a system of philosophy.
 शकुन्तला f., n. *pr.*

सिन्धु m., n. *pr.*, the Indus.

सुराप m., drunkard.

हेमन्त m., winter.

Adj.:

अणु little, small; *as n. subst.*, atom.

चामु swift.

ईदृम्, f. ईदृशी, such.

पुराण, f. *आ and *ई, old.

वर्तिन् abiding, being.

Indecl.:

अ sometimes in sense of if.

Exercise XXXII.

ज्येष्ठो भ्राता पिता वापि यश्च विद्यां प्रयच्छति ।

यस्यै पितरो ज्ञेया धर्मे* च पथि वर्तिनः ॥ १८ ॥

मोक्षाय ज्ञानं यज्ज्ञेयः साधीय इति पुराणैर्ब्रूतम् । १ । साम्प्रतं तु भक्त्या श्रेयो लब्धुं द्विवातयो यतन्ते ॥ २ ॥ चयः कनीयांसो भ्रातरो रामस्त्राभवन् । ३ । यवीयसीं भार्यां परिणयेत् । ४ । यदि ज्येष्ठायां भार्यायां कनिष्ठः पुत्रो जायेत तदा स एव श्रेष्ठं धनस्य भागं लभेत्तत्त्विके । ५ । परमात्माश्वोरप्यशीयान्महतो ऽपि महीयान्वेदान्तेषु वर्धते । ६ । पञ्चभिरेताभिर्गदीभिः सह संगतः सिन्धुर्गङ्गाया अपि वरीयान्भूयते । ७ । या अष्टाविंशतिर्दशसु दुहितरश्चन्द्रमसा परिणीतास्त्रासां रोहिणी भर्तुः प्रेष्ठाभवत् । ८ । स्नेहेभ्यः सुरापाः पापीयांसः स्मर्यन्ते । ९ । पापानां पापिष्ठास्तु ब्रह्महृत्तः । १० । प्रवीयो यश्चस्त्रिषु लोकेष्वर्जुनेन ज-
 त्वम् ॥ ११ ॥

* Translate as though genitive.

12. Of the three wives of Daçaratha, Kāusalyā was older and more honored (गुण, *comp.*) than Kāikeyī and Sumitrā. 13. In winter the nights are very long. 14. Not very many (*express as pred.*) such jewels are found on earth. 15. Among those kings of the North Pṛthvīrāja was the mightiest. 16. The poems of Kālidāsa are sweeter than the works of Bāṇa. 17. Anāthapiṇḍika was the richest among all the merchants in Rājagṛha. 18. Iron is lighter than gold, but heavier 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 (सम्राट्) 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 union of inflected words into sentences.

347. Sanskrit compounds fall into three principal classes:

1. **Copulative or Aggregative** compounds, of which the members are syntactically coordinate: a joining together of words which in

an uncompound state would be connected by 'and'.* E. g. कृतमाकृतम् 'done and undone'; देवगन्धर्वमानुषाः '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, अग्निष्वेना 'army of enemies'; पादोदक 'water for the feet'; हस्तकृत 'made with hands'; — of descriptives, महाराज 'great king'; प्रियसख (§ 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 'having' added, turning them from nouns into adjectives; and B. compounds in which the second member is

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

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: **वरसेन** 'possessing a hero-army'; **प्रजाकाम** 'having desire of progeny'; **अतिमात्र** '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 **पूर्वजन्तु**, 'done in a previous existence', is first divisible into **जन्तु** and the descriptive **पूर्वजन्तु**, 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 **इस्** and **उस्** of a prior member become **इव्** and **उव्** before surd gutturals, dentals, and labials; thus, **ज्योतिष्कृत्**.

2. Final **अस्** of a prior member often remains unchanged under similar circumstances.

3. After final **ह्**, **उ**, **अ**, an initial **स्** often becomes lingual.

4. Pronouns generally take the stem-form of the neuter; for the personal pronouns are ofteneast used **मद्** and **त्वद्** in the sing., **अस्मद्** and **युष्मद्** in the pl.

5. For **महत्**, in the prior member of descriptive and possessive compounds, is used **महा**.

6. A case-form in the prior member is not very rare.

353. 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 **ञ्** often drops the final **ञ्**, as in **•चच**, **•चह**, **•मूर्ध**, **•राव**. 2. An **इ** or **ई** is changed to **च**, as in **•भूम**, **•राच**, **•सच**, **•पच**. 3. An **च** is added after a final consonant, sometimes even after an *u*-vowel or a diphthong, as in **•चहृ** (**चहृच**), **नव** (**नोच**).

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 co-ordinate 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: **त्रीहियवी** ‘rice and barley’; **रामकृष्णौ** ‘Rāma and Kṛṣṇa’; **अजावयः** ‘goats and sheep’; **ब्राह्मणक्षत्रियवैश्यशूद्राः** ‘Brāhmins, Kṣatriyas, Vāiçyas and Çūdras’; **पितापुत्री** (§ 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 *samāhāra-dvandva*). Thus, **पाणिपादम्** ‘hand and foot’; **सर्पेनकुक्षम्** ‘snake and ichneumon’; **छत्रोपानहम्** (§ 353, 3) ‘umbrella and shoe’; **अहोरात्रम्** (§ 353, 2) ‘day and night’.

356. The later language preserves several dual combinations

* This class is called by the Hindus *dvandva*, ‘couple’; but a *dvandva* of adjectives they do not recognize.

of the names of divinities, etc., which retain their earlier forms; thus, **बावापृथिवी** and **बावाभूमी** 'Heaven and Earth'; **मित्रा-वरुणौ** 'Mitra and Varuṇa'; **अग्नीषोमौ** 'Agni and Soma'.

357. Adjective copulative compounds are made likewise, but are rare. Examples are: **सुखदुःख** 'light and dark'; **वृत्तपीन** 'round and plump';* **स्नातानुस्मिन्** '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, **तत्पुरुष** = **तस्य पुरुषः**; **मूर्खशतानि** 'hundreds of fools'; — **पादोदक** (= **पादेभ्य उदकम्**) 'water for the feet'; — **विद्याधन** 'money (obtained) by science'; **आत्मसादृश्च** (= **आत्मना सादृश्चम्**) 'likeness with self'; — **चौरभय** (= **चौराङ्गयम्**) 'fear of a thief'; — **जलक्रीडा** (= **जले क्रीडौ**) 'sport in the water'; — **नगरगमन** (= **नगरं ग०**) 'going to the city'; **वाचस्पति** '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

* The Hindus reckon these as *karmadhārayas* (see next note).

** The whole class of determinatives is called by the natives *tatpuruṣa* (the name is a specimen of the class, meaning 'his man'); the second division, the descriptives, bears the special name *karmadhāraya*, a word of obscure meaning and application.

prior member stands in any possible case-relation. Thus, ग्रामगत 'gone to the village'; वेदविद् 'Veda-knowing'; — शिवरक्षित 'protected by Śiva'; मोहित (= मवे हितः) 'good for the cow'; — स्वर्गपतित 'fallen from the sky'; तरङ्गचञ्चलतर 'more mobile than waves'; — द्विजोत्तम (= द्विजाणाम् उत्तमः) 'best of Brāhmanas'; — खाद्योपकृत 'cooked in a pot'.

361. Compounds of this sort having as final member the bare root — sometimes modified in form, and, if it end originally in a short vowel, generally with an added त् — are very numerous: thus, वेदविद् above (§ 360); रथस्थ 'standing in the wagon' (or simply 'in the wagon'); मूर्धन्य 'on the head'; एकजन्म 'only-born'; वनेश्वर (§ 352, 6) 'forest-dwelling'; युधिष्ठिर 'firm in battle'; मनःस्थित '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 case-relation, but qualifies it adjectively or adverbially, according as the final member is noun or adjective. Thus, शिष्यसह (§ 353, 2); सुकृत 'well-done'; दुष्कृत 'evil-doing' (adj.).

The compounds of noun-value cannot well be separated in treatment from those of adjective-value.

363. The simplest case is that in which a noun as final member is preceded by a qualifying adjective as prior member. Thus, कृष्णवाच (= कृष्णो वाचः) 'black horse'; महापुरुष '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 'priest-sage'; राजर्षि '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';*

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

नरसिंह 'man-lion'; पादपत्र '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 अन् or अ privative, सु 'well', दुस् 'ill', etc. These are combined with nouns (in quasi-adjectival value) as well as with adjectives. Thus, अकृत 'not done'; अपण्डित 'not a scholar'; अनर्थ 'misfortune'; अतिदेव 'more than a god'; अतिदूर 'exceedingly far'; अतिमय 'excessive fear'; प्रतिपक्ष 'opposing side.'

Vocabulary XXXIII.

Verbs:

आप् + सम् complete.

युज् + नि station, place, appoint.

रज् + अन्नु (*anurdjyati*, -te) be devoted to, inclined to (*loc.*).

वस् + प्र go away (on a journey).

वृत् + नि return home.

Subst.:

आकाश m., air, sky.

आश्रम m., hermitage.

कवल m., n. *pr.*

कुमार m., boy, prince.

क्रीडा f., game, sport.

तिलक m., ornament (*often fig.*).

तीर्थ n., bathing-place; place of pilgrimage.

त्रिलोक n., त्रींश f., the threefold world.

दुग्धना m., n. *pr.*

हीपिन् m., panther.

पद n., step; place.

पूष m., n. *pr.*

महिषी f., queen.

मृगया f., chase.

यात्रा f., march, journey; support.

वंश m., race, family.

वृत्तान्त m., state of affairs; news.

सखी f., female friend.

सत्कार m., hospitality.

Adj.:

अनुरूप, f. अन्ना, suitable.

कृत्रिम, f. अन्ना, adopted.

मान्धर्व, f. °ई, in the manner of, or suitable for, the Gandharvas.	समीप, f. °ष्ठा, near; <i>as nearl. subst.</i> , vicinity, nearness, presence.
दिव्य, f. °ष्ठा, heavenly, divine.	Adv.:
मानुष, f. °ई, human.	पुरा earlier, formerly.

Exercise XXXIII.

दुष्यन्तो नाम राजर्षिः पूषंश्चतिसकललोकां विभुतः कृत्वा पु-
त्रिवीमयावत् । १ । स वैकटा मन्त्रिसूतसैनिकान्वितो मृगवाकीडार्धं
महावणं प्रविष्टः । २ । तस्मिन्ने दुष्यन्तो जेष्ठाभ्यामसिंहर्षदोषिनो
भ्यांश्च वनेचरान्प्राशिनः स्वर्गैर्वापादयत् । ३ । एवं तु हरिश्च पञ्चाव-
मानं रचसो ऽमुसरश्च नदीतीरे दिवाभ्रमपदं दृष्टवान् । ४ । कस्यस्य
ब्रह्मर्षेरयमाश्रम इति सूतमुवाचकुत्वा सैनिकान्वने संस्कारार्धं वनं रा-
जा तच्च प्रविष्टः । ५ । तदा कस्ये तीर्थवापार्धं प्रोषिते सति तस्य कृषिमा
दुहिता ब्रह्मन्वा नाम सखीसमेता महाराजमतिविस्मयकारेण पूषद्विनु-
माश्रमाग्निर्मेता ॥ ६ ॥

(Form compounds of words joined by hyphens).

7. When he had seen her, brilliant (राज् *pres. part.*) with di-
vine-beauty, as though (इव) 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 gāndharva-ceremony (विवाह) suitable-for-
Kṣatriyas. 9. Duṣṣanta, after dwelling very many days-and-nights
in the hermitage, abandoned Çakuntalā and returned to his-own-
city. 10. Afterwards, when Kaṇva had finished his pilgrimage,
and returned to the hermitage, learning (विद्) the news⁴-of-his¹-
daughter's²-marriage³, he sent her into-the-presence-of-Duṣṣanta.
11. The royal-sage at first disowned (प्रत्या-ख्या, *ger.*) Çakuntalā when
she was come²-to-the-city¹; but at last he put (नि-युज्, *part. in °वज्*)
her in-the-place³-of-the-first¹-queen². 12. In the course of time

* "To engage in the sport of hunting"; cf. below, § 375, 3.

(कालेन गच्छता) 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 च, and fem. in चा, generally interchange; thus, from सु + हस्त comes the compound सुहस्त 'with excellent hands', nom. sing. सुहस्तस्, °स्ता, °स्तम्; so also (from चि + जिह्वा) चिजिह्वस्, °ह्वा, °ह्वम्; and (from सु + फल n.) सुफलस्, °ला, °लम्. The same holds good for masc., fem., and neut. stems in इ and उ, and stems in consonants.

368. But often a fem. in ई is used by the side of a masc. and neut. in च; thus, द्विपर्ण '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 उ, and to stems in च; and in general, where the final of the stem is less usual or manageable in adjective inflection. Thus, वज्रनदीक 'rich in rivers'; मृतभर्तृका f., 'whose husband is dead', i. e. 'widow'; महायशस् (nom. masc. and fem. °शस्) or महायशस्क.

370. Sometimes the possessive-making suffix इन् is added to secondary adjective compounds, without effect upon the meaning; thus, मर्द्भनादिन् (= °नाद्) '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 देवरूप n., 'beauty of a god', becomes the possessive देवरूप, °जा, m. f. n., 'having the beauty of a god'; the descriptive दीर्घबाहु m., 'long arm', becomes the possessive दीर्घबाहु 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 stem-form, even though referring to a feminine noun in the final member; thus, रूपवन्नार्य (from भार्या) 'possessing a beautiful wife'.

374. As prior members are found:

1. Adjectives proper; thus, अन्यरूप 'of other form'. — 2. Participles; thus, हतमातृक 'whose mother is slain'. — 3. Numerals; thus, चतुर्मुख 'four-faced'; त्रिलोचन 'three-eyed'. — 4. Nouns with *quasi*-adjectival value; thus, हिरण्यहस्त '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, कृष्णनामन् 'having "Kṛṣṇa" as name'; वीरपुंश्व 'having men who are heroes'; चारक्षुस् 'using spies as eyes'; स्वादूत 'having thee as messenger'. — 5. Adverbial elements (especially inseparable prefixes);

* This class of compounds is called by the natives *bahuvrīhi*; the name is an 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.

thus, अनन्त 'endless'; अपुत्र 'childless'; सुपुत्र 'with excellent sons'; दुर्गन्धि 'ill-savored'. The associative prefix स (less often सह) is treated like an adjective element; thus, सारूप 'of like form'; सपुत्र or सहपुत्र 'with a son', or 'having one's son along with one'; सानुकूल (स + अनुकूल n.) 'favorable'. — 6. Ordinary verbal prefixes; thus, प्रस्रवस् 'of wide fame'; अङ्ग 'limbless'; निर्वल 'powerless'; उत्सृष्ट 'with uplifted face'. — 7. Ordinary adverbs; thus, इहचित्त 'with mind directed hither'.

375. Certain words, very frequent in the compounds mentioned at § 374, 4, have in part won a peculiar application.

1. Thus with आदि 'beginning' (or the derivatives आद्य or आदिक) are made compounds signifying the person or thing designated along with others — such a person or thing *et cetera*. Thus, देवा इन्द्रादयः 'the gods having Indra as first', i. e. 'the gods Indra, etc.' Often the qualifying noun is omitted; thus, अन्नपानादीनि 'food, drink, etc.' — 2. Words like पूर्व (पूर्वक) etc., are used in the same way, to denote accompaniment; chiefly adverbially. — 3. The noun अर्थ '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, दमयन्तीर्थ 'for Damayantī's sake'; शय्यार्थ 'for a bed'. (See below, § 379). — 4. अन्य (as neut. subst.) often means 'other' in possessives; thus, देशान्तर n., 'another region' (lit. 'that which has a difference of region').

376. 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 मणिसीव 'with necklace on neck'. Such compounds are commonest with words meaning hand; thus, असिपाणि 'with sword in hand'; शङ्खदहस 'with club in hand'.

377. 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, **प्राप्तदीव्य** 'possessing attained adolescence', i. e. 'having reached adolescence'; **अन्योन्यतश्चास्त्र** 'with unstudied books', i. e. 'one who has neglected study'; **वतप्राय** 'whose breath is gone', i. e. 'lifeless'; **आसन्नमृत्यु** 'to whom death is come near'.

378. B. Compounds with governed final member.

1. Participial compounds, exclusively Vedic.

2. **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 governed by it. Thus, **अतिरात्र** 'lasting over night'; **अतिमात्र** 'beyond measure', 'excessive'; **अपिक्वर्ष** 'next the ear'.

379. **Adjective compounds as nouns 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.

380. 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 *dvigu**. Examples of such numeral abstracts and collectives are: **त्रियुग** n., 'the three ages'; **त्रियोजन** n., 'space of three leagues'. Feminines of like use occur in the later language; thus **त्रिलोकी** (by the side of **त्रलोक** n.,) 'the three worlds'.

381. Those adverbially used accusatives of secondary adjective

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

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, प्रतिदिवम् 'at evening'; समक्षम् 'in sight'; अनुगङ्गम् (= गङ्गाम् अनु) 'along the Ganges'; उपगङ्गम् 'on the G.'; प्रतिवर्षम् 'every year'. — 2. A large class of *avyayībhāvas* is made up of words having a relative adverb, especially यथा, as prior member. Thus, यथावद्गम, यथाकामम्, यथेच्छम्, 'as one chooses'. And, with other adverbs: यावज्जीवम् 'as long as one lives'; यच्चकामम् 'whither one will'.

382. Occasionally quite anomalous compounds will be met with. For such, cf. Whitney, § 1314.

Vocabulary XXXIV.

Verbs:

वि + निश् determine, decide.

हृ + वि in caus. (*vidārayati*) tear open.

पट् (*pāṭyati*) split open.

भू + क्षमि overpower.

वृ + (*vardyate*) choose, select.

सद् + आ (*āsīdati*) approach.

+ समा in caus. (*samāsāddyati*) meet with, encounter.

हृष् (*hṛṣṭi*; *hṛīyati*) rejoice, be delighted.

Subst.:

अङ्ग n., limb, member, body.

आकार m., form, figure.

इन्दु m., moon.

उदर n., belly.

केतु m., banner.

कोटि f., peak; point, tip.

चूडा f., top-knot, scalp.

ज्ञान n., knowledge; insight.

तालु n., palate.

तृष्णा f., thirst, desire.

दंष्ट्रा f., tooth.

शुति f., brilliancy.

पर्वत m., mountain.

पुलिन्द m., a tribe in India.

प्रहार m., stroke, shot; wound.

प्राण m., breath, life (*often pl.*).

मखाक n., head.

* The word means 'conversion to an indeclinable'.

मीन m., fish.

वक्षस् n., chest, breast.

वराह m., boar.

वेदना f., pain.

साधु m., tendon; bowstring.

Adj.:

अनन्य, f. श्ला, blameless, faultless.

अनुकूल, f. श्ला, favorable; as neut. subst., favor.

अन्तर, f. श्ला, inner; as neut. subst., the interior, middle; interval, difference; occasion,

juncture (§ 375, 4.)

पटु skilled.

बाह, f. श्ला, young.

Indecl.:

अथ then, thereupon.

तद् (adv. acc.) therefore.

तावत् so long; often merely = done, doch.

चावत् as long as, while; as soon as.

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

Exercise XXXIV.

अतितुष्टा न कर्त्तव्या तुष्टां नैव परित्यजेत् ।

अतितुष्टामिभूतस्य ब्रूया भवति मन्त्रे ॥ १९ ॥

असिंहिदने पुष्टिः प्रतिवसति अ । १ । स वैकटा मृगवां कर्तुं प्रक्षितः । २ । अथ तेन प्रसर्पता (pres. part.) पर्यंतत्रिखराकारो महावराहः समासादितः । ३ । तं दृष्ट्वा कर्मात्माकुटजरेण स तेन समाहृतः । ४ । तेनापि वराहेन क्षीपाविष्टेन बाणेषुसुतिना दंष्ट्रायेण पाटितोदरः पुष्टिः नतप्राप्तो भूमावपतत् । ५ । अथ बाधं व्यापाद्य वराहोऽपि शरप्रहारवेदना मृतः । ६ । एतस्मिन्नन्तरे कश्चिदासन्नमूलुः शुभाच्च इतस्ततः परिधर्मं देहमावतः । ७ । चावद्वराहपुष्टिः पञ्चति तावत्प्रहृतोऽचिन्तयत् । ८ । भोः साधुकूलो मे विधिः । ९ । तैवेतदचिन्तितं मोक्षमनुपस्थितम् । १० । तदहं तथा मन्त्रमिति यथा ब्रह्मन्वाहामि मे प्राणवाचा भवति । ११ । तत्तावत्प्रथमं साधुपात्रं धनुष्कोटितं मन्त्रमिति । १२ । एवं मन्त्रा निश्चित्य धनुष्कोटिं मुखे चिप्त्वा साधुं मन्त्रितुमारब्धः । १३ । ततश्च कर्त्तुं साधुं तावत् विद्वान् धनुष्कोटिर्मन्त्रमन्त्रेण निष्क्रान्ता । १४ । सोऽपि 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 Urvaṣī. 18. Bhṛgukaccha is situated (बृहत्) on the Narmadā. 19. There stands the long-armed, broad-chested king-of-the-Aṅgas, 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-husband-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's-daughter, 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 (उत्प्लुत) Cātaka prays for rain-water.

Lesson XXXV.

383. First Conjugation of Verbs. Present System.*** In this conjugation the optative act., the 2nd sing. imv. act., and the 3rd 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 3rd sing. imv. act. All other forms of the present system are weak.

385. Endings. For the middle endings अन्ते, अन्त, and अन्ताम् are substituted अति, अत, and अताम्; and after reduplicated stems (and a few others) अति, अत, and उत् are substituted for the

* Secondary adj. cpds., fem. in ई.

** Dep. cpd, "skilled in speech".

*** For a comprehensive view of the ways of forming the present-stems of verbs following this general conjugation, see Introduction, § 78.

active endings चवि, चसु, and चप् (impf.). The 2nd sing. inv. often takes the ending हि or चि. Otherwise the endings are the same as in the *a*-conjugation.

336. Optative mode-sign. The sign of the opt. act. is चायँ, with secondary endings; but उस् is the ending in the 3rd pl., and चा is dropped before it; thus, *सुस्.

337. Present participle middle. In the first conjugation this participle is made with the suffix चाय [चाय], before which the stem takes the same form as before the 3rd pl. pres. ind. The fem. is always in चा.

338. Class IV. A: *su*-class. The present-stem is made by adding to the root the syllable सु *su* [सु *su*], in strong forms सो *só* [सो *só*]. The उ of the class-sign may be dropped before च् and ञ् of the 1st du. and 1st pl. endings, except when the root ends in a consonant; and the उ before a vowel-ending becomes च् or उच्, according as it is preceded by one or by two consonants. The ending हि of the 2nd. sing. inv. is dropped if the root end in a vowel.

339. I. Roots in vowels. सु 'press'.

Indicative.

	Active.			Middle.		
1. सुबोमि	सुबुचस्	सुबुमस्	सुन्वे	सुबुचहे	सुबुमहे	
<i>sunómi</i>	<i>sunwóds</i>	<i>sunumds</i>	<i>sunvé</i>	<i>sunwódshe</i>	<i>sunumdshe</i>	
2. सुबोषि	सुबुचस्	सुबुच	सुबुचे	सुन्वाचे	सुबुधे	
<i>sunópi</i>	<i>sunwóds</i>	<i>sunwóds</i>	<i>sunwé</i>	<i>sunwádshe</i>	<i>sunudhvé</i>	
3. सुबोति	सुबुचस्	सुन्वन्ति	सुबुते	सुन्वाते	सुन्वते	
<i>sunóti</i>	<i>sunwóds</i>	<i>sunvánti</i>	<i>sunuté</i>	<i>sunwáds</i>	<i>sunvóds</i>	

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

Imperfect.

1. असुगवम्* असुगुव असुगुम असुन्वि असुगुवहि *गुमहि
2. असुगोस् असुगुतम् असुगुत असुगुचास् असुन्वायाम् *गुधम्
3. असुगोत् असुगुताम् असुन्वन् असुगुत असुन्वाताम् *न्वत

The briefer forms असुम्ब, असुम्ब, असुम्बहि, असुम्बहि, are allowed and more usual.

Imperative.

1. सुगवानि सुगवाव सुगवाम सुगवे सुगवावहि सुगवामहि
sundvāni sundvāva sundvāma sundvāi sundāvavāhi sundvāmāhi
2. सुगु सुगुतम् सुगुत सुगुध्व सुन्वायाम् सुगुध्वम्
*sunū** sunutām sunutā sunuḥvā sunvāthām sunudhvām*
3. सुगोतु सुगुताम् सुन्वन्तु सुगुताम् सुन्वाताम् सुन्वताम्
*sunōtu** sunutām sunvāntu sunutām sunvātām sunvātām*

Optative.

1. सुगुयाम् सुगुयाव *याम सुन्वीय सुन्वीवहि सुन्वीमहि
sunuyām sunuyāva sunuyāma sunvīyā sunvīvāhi sunvīmdhi
2. सुगुयास् सुगुयातम् *यात सुन्वीयास् सुन्वीयायाम् सुन्वीध्वम्
3. सुगुयात् सुगुयाताम् *युस् सुन्वीत सुन्वीयाताम् सुन्वीरन्

Participle.

सुन्वन्, f. सुन्वती

सुन्वान, f. *ञा

390. II. Roots in consonants. आप् 'acquire'.

Indicative.

Active.

Middle.

1. आप्नोमि आप्नुवस् आप्नुमस् आप्नुवे आप्नुवहि आप्नुमहि
2. आप्नोषि आप्नुथस् आप्नुथ आप्नुषे आप्नुवाथे आप्नुध्वे
3. आप्नोति आप्नुतस् आप्नुवन्ति आप्नुते आप्नुवते आप्नुवते

* 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:

सुगुतात्.

Imperative.

1. आम्नवानि आम्नवाव आम्नवाम आम्नवि आम्नवावहि °वामहे
 2. आम्नुहि आम्नुतम् आम्नुत आम्नुष्व आम्नुवाचाम °ध्वम्
 3. आम्नोतु आम्नुताम् आम्नुवन्तु आम्नुताम् आम्नुवाताम् °वताम्

Participle.

आम्नुवन्, f. आम्नुवती आम्नुवान्, f. °आ

The other forms of this tense follow the model of सु.

391. 1. The root श्रु, 'hear', contracts to शृ before the class-sign, forming शृणो ण्रो and शृणु ण्नु as strong and weak stem; 2nd sing. inv. act. शृणु; 2nd du. ind. act. शृणुवस् or शृण्वस्, etc. —
 2. The root ध्रु shortens its vowel in the present-system.

Vocabulary XXXV.

Verbs:

अप् (aṇuté) acquire, obtain.

+ समुप obtain.

आप् (āpnóti, rarely āpnuté) acquire, reach.

+ अव, प्र, or सम्, reach.

चि (cinóti, cinuté) gather.

+ प्र or सम्, gather.

+ निस् or विनिस्, decide, conclude.

बुह् + प्र (pracodáyati) urge on.

दु (dunóti), intr., burn, feel pain or distress; tr., pain or distress (acc.)

ध्रु (dhunóti, dhunuté) shake.

लृ (vrñóti, vrñuté) cover, surround.

+ आ cover, etc..

+ अपा open.

+ वि explain, manifest.

+ सम् shut.

शक् (śaknóti) be able.

श्रु (ṣrñóti, ṣrñuté) hear.

स्तृ (strñóti, strñuté) scatter, strew.

+ छप scatter.

हि (hinóti) send.

हृ + प्रत्या (pratydhráti) bring back.

Subst.:

आहार m., food.

दिवस m., day.

द्वारः m., doorkeeper.

पक्षि m. pl., n. pr., certain demons.

प्रभाव m., might, power.

मोक्ष m., enjoyment.

मूल 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. °न्या, new.

पुण्य, f. °न्या, meritorious, holy, auspicious.

°भाज् sharing.

मनोहर, f. °न्या, entrancing, agreeable.

रसवन्, f. वती, tasteful.

सदृश, f. °ई, similar; worthy.

Exercise XXXV.

आचाराद्विद्युतो विप्रो न वेदफलमश्नुते ।

आचारेण तु संयुक्तः संपूर्णफलभागमवेत् ॥ २० ॥

ब्रह्महीना अपि बुद्धिप्रभावेन महानां दुःखोदधिं तरीतुं* शक्नुवन्ति । १। वानप्रस्थः श्रद्धार्थं भूमिं नवपट्टैर्हरिश्चर्ममिश्रोपायुषोत् । २। स्वपितरायुषानादाह्नातुं वासं ग्रहियु । ३। हे मघवन् पश्चिभिरपहृता अश्वान्नः प्रत्याहर्तुं मरुतः सहायानादाय गुहाया द्वारमपवृक्षुया इत्युचिभिरिन्द्रः प्रार्थयत् । ४। वनवृक्षान्मुष्वानस्य वायोः शब्दं पथा** गच्छन्तावमुख्य । ५। पुण्यकर्मभिर्धर्मैः संचित्वा मृताः स्वर्गं जन्मान्तरे च विद्यारूपादीन्पुष्यानामवाम । ६। यज्ञेषु होतृप्रचोदिता अध्वर्यवः सोमं सुन्वतान् । ७। महावने चिरात् परिधम्य चतुर्धदिवसस्य मध्याह्ने गिरिशिखरमवामुचत । ८। मूलफलसादि वन आहारार्थं प्रचिन्वीरंक्षपक्षिणः । ९। पण्डितः शिष्येभ्यः शब्दशास्त्रं व्यवृणोत् ॥ १० ॥

11. Having entered the temple of the worshipful(भगवत्)-Viṣṇu we heard the ear-entrancing (श्रुतिमनोहर) song-of-the-young-women (use ज्ञान at end of cpd). 12. Listen to this word of a devoted (स्निह, pass. part.) friend. 13. The greedy (जुम्, pass. part.), who are always gathering riches, never attain the enjoyment of

* Infin. of तृ.

** The instr. is sometimes used to express the medium, or space or distance or road, traversed.

them. 14. By tasteful, well-composed poems ye may attain glory in the ten regions of the world (दिम्). 15. Çakuntalā, mayest thou get (*inv.*) a husband worthy-of-thee. 16. My-two-brothers determined to travel to Benares. 17. May the king's-sword bring grief to (दु, *inv.* 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 *क्* — except one, कृ, of considerable irregularity — and so add only *उ* as class-sign. The inflection is quite that of the *nu*-class, the *उ* being gunated in the strong forms, and dropped (optionally, but in fact nearly always) before *क्* and *म्* of 1st dual and plural.

393. Thus तन्, 'stretch', makes तनोमि, तनोषि, etc.; 1st du. तन्वस् (or तनुवस्), 1st pl. तन्मस् (or तनुमस्); mid. तन्वे, तन्वहे, तन्महे, etc. — all like a vowel-root of the *nu*-class.

394. The root कृ, 'make', makes the strong stem करो, weak कुरु; the class-sign *उ* is always dropped before *क्* and *म्* in 1st du. and 1st pl., and also before *क्* of the *opt.* active. Thus:

Indicative.

	Active.			Middle.		
1. करोमि	कुर्वस्	कुर्मस्	कुर्वे	कुर्वहे	कुर्महे	
2. करोषि	कुरुषस्	कुरुष	कुरुषे	कुर्वाषे	कुरुध्वे	
3. करोति	कुरुतस्	कुर्वन्ति	कुरुते	कुर्वाते	कुरुते	

Imperfect.

1. अकारवम्	अकुर्व	अकुर्म	अकुर्वि	अकुर्वहि	अकुर्महि	
2. अकरोस्	अकुरुतम्	अकुरुत	अकुरुथास्	अकुर्वाथाम्	अकुरुध्वम्	
3. अकरोत्	अकुरुताम्	अकुर्वन्	अकुरुत	अकुर्वाताम्	अकुर्वत	

Imperative.

1. करवाणि	करवाव	करवाम	करवे	करवावहि	करवामहि
2. कुरु	कुरुतम्	कुरुत	कुरुष्व	कुर्वाधाम	कुर्वाध्वम्
3. करोतु	कुरुताम्	कुर्वन्तु	कुरुताम्	कुर्वाताम्	कुर्वताम्

Optative.

1. कुर्याम्	कुर्याव	कुर्याम	कुरीय	कुरीयहि	कुरीमहि
etc.	etc.	etc.	etc.	etc.	etc.

Participle.

कुर्वन्, f. कुर्वती

कुर्वाण, f. °आ.

395. This root sometimes assumes (or retains from a more original condition) an initial स् after the prefix सम्*; thus, संस्क्रोति, संस्क्रुते, सम्स्कुर्वन्.

396. The adverbial prefixes आविस् and प्रादुस्, 'forth to sight', 'in view'; तिरस् 'through', 'out of sight'; पुरस् 'in front, forward'; and the purely adverbial अक्षम् 'enough, sufficient', are often used with कृ, and with one or two other verbs, oftenest अस् 'be' and भू 'become'.

397. Any noun or adjective-stem is liable to be compounded with verbal forms or derivatives of the roots कृ and भू, in the manner of a verbal prefix. If the final of the stem be an a-vowel or an i-vowel, it is changed to ई; if an u-vowel, to ऊ. Consonantal stems take the form which they have before consonant-endings — of course with observance of the usual euphonic rules; but stems in अन् change those letters to ई. Thus, स्वीकरोति 'he makes his own', 'appropriates'; भस्मीकरोति (भस्मान्) 'he changes to ashes', i. e. 'burns': स्वामीभवति 'becomes a post' (स्वामि); शुचीभवति 'becomes pure' (शुचि); 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-

* Also sometimes after परि and उप.

and-so', from both adjectives and nouns. Thus, **अचिद्यता** f., **अचिद्यत्वा** n., 'the rank of a Kṣatriya'.

Vocabulary XXXVI.

Verbs:	
कृ (<i>karóti, kuruté</i>) do, make.	+ प्रादुस् make known, or visible.
+ अप do evil to, harm (<i>gen., loc., or acc.</i>).	+ सम् (§ 395) prepare, adorn; consecrate.
+ असम् prepare, adorn.	क्षन् (<i>kṣaṇóti, kṣaṇuté</i>) wound.
+ आविस् (<i>āviṣkaróti</i>) make known, exhibit.	तन् (<i>tanóti, tanuté</i>) stretch, extend (tr.); perform (a sacrifice).
+ उप do good to, benefit (<i>gen., loc.</i>).	+ आ cause, bring about.
+ तिरस् hide; blame, find fault with (<i>acc.</i>).	+ प्र spread abroad (tr.).
+ पुरस् put at the head.	दुष् (<i>dúṣyati</i>) be defiled.
+ प्रति pay, recompense; punish (<i>acc. rei, gen., dat. or loc. pers.</i>).	मन् (<i>manuté</i>) think, consider.
Subst.:	
अभिहोचिन् m., priest of a certain kind.	दोष m., fault.
अन्वय m., progeny, descendant.	नीति f., conduct of life; ethics; politics.
अभिप्राय m., plan; view; opinion.	भूभुक् m., king.
उरस् n., breast.	महानस n., kitchen.
कलिङ्ग m., name of a tribe.	मांस n., flesh.
काञ्चि f., charm, grace.	सवण n., salt.
चमत्कार m., astonishment.	व्यञ्जन n., spice.
चातुर्मास्य n., a certain sacrifice.	व्यवहार m., trade.
चीमुक्क m., name of a tribe.	संशय m., doubt.
तिरस्कारिणी f., veil.	सूद m., cook.

Adj.:
 अन्ध, f. °आ, blind.
 आवश्यक, f. °आ, necessary.
 °ज्ञ, f. °आ, knowing.
 °भुक् enjoying.

वह्म, f. °आ, dear.
 बलीक, f. °आ, wrong, false.
 शुभ, f. °आ, good, proper.
 सज्ज, f. °आ, ready.

Exercise XXXVI.

यो ऽनधीत्य द्विजो वेदमन्त्रं कुरुते अमम ।
 स जीवन्नेव शुद्धत्वमाप्नु नच्छति सान्वयः* ॥ २१ ॥
 यत्करोत्यशुभं कर्म शुभं वा यदि सत्तम ।
 अवश्यं तत्समाप्नोति पुण्यो ऽथ न संशयः ॥ २२ ॥
 कुर्वन्नपि बलीकानि यः प्रियः प्रिय एव सः ।
 अनेकदोषदुष्टो ऽपि कायः कस्य न वह्मः ॥ २३ ॥

यो ब्रह्मणा कर्त्तव्यावावृणोति तं पितरं मातरं च मन्वानो न ह्रुष्येत्तस्मै
 कदाचन । १ । इदं ते सोमान्वक्ष्य वृत्तं मनसि चमत्कारमातर्जोति । २ ।
 भो राजन् नीतिज्ञानां मन्त्रिणामभिप्रायं श्रुत्वा यद्विमतं तत्स्वीकुरुष्व । ३ ।
 अक्षयशांसि दिष्टु प्रतनुयुरिति मत्वा भूयसीं त्रियं भूभुजः कविभ्यो
 विभजन्ति । ४ । मांसमूषफलादि प्रभूतव्यञ्जनेः सूदा महानसे संक्षुर्युः । ५ ।
 शत्रुषूपानतेषु शूरा युद्धाय सज्जीभूय स्वगुणानाविष्कुर्वन्तु । ६ । अप्सरस-
 क्षिरस्करिण्या वपुर्क्षिरक्षुर्वन्ते ऽविज्ञाताश्च मनुष्यानुपागच्छन्ति ॥ ७ ॥

8. Every-year an Agnihotrin must perform the Cāturmāsya (pl.).
 9. Mayest thou, O Great-King, protect thy kingdom, benefitting
 thy friends and harming thy enemies. 10. Brāhmanas 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
 Cālukyas held sway (राज्यं कृ) in Anahilapāṭaka 247 years.
 15. By-the-charm-of-her-face the lotus-eyed eclipses (तिरस्कु) even
 the moon. 16. If one consecrates a scholar, teaches him, makes

* Poss. cpd, cf. § 374, 5.

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

Lesson XXXVII.

399. Verbs. *nā*-class. The class-sign is in the strong forms the syllable ना *nā* [खा *nā*], accented, which is added to the root; in the weak forms it is नी *nī* [खी *nī*]; but before an initial vowel of an ending the ई *i* of नी *nī* [खी *nī*] disappears altogether.

400. Thus, क्री 'buy': strong stem क्रीया *krīyā*, weak क्रीयी *krīyī* (before a vowel, क्रीय् *krīy*).

Indicative.

	Active.			Middle.	
1. क्रीयामि	क्रीयीवस्	क्रीयीमस्	क्रीये	क्रीयीवहे	क्रीयीमहे
2. क्रीयामि	क्रीयीचस्	क्रीयीच	क्रीयीवे	क्रीयाचे	क्रीयीधे
3. क्रीयाति	क्रीयीतस्	क्रीयन्ति	क्रीयीते	क्रीयाते	क्रीयते

Imperfect.

1. अक्रीयाम्	अक्रीयीव	अक्रीयीम	०खि	०खीवहि	०खीमहि
2. अक्रीयाम्	अक्रीयीतम्	अक्रीयीत	०खीचास्	०खाचाम्	०खीधम्
3. अक्रीयात्	अक्रीयीताम्	अक्रीयन्	०खीत	०खाताम्	०खत

Imperative.

1. क्रीयानि	क्रीयाव	क्रीयाम	क्रीये	क्रीयावहे	क्रीयामहे
2. क्रीयीहि	क्रीयीतम्	क्रीयीत	क्रीयीष्व	क्रीयाचाम्	क्रीयीधम्
3. क्रीयातु	क्रीयीताम्	क्रीयन्तु	क्रीयीताम्	क्रीयाताम्	क्रीयताम्

Optative.

1. क्रीयीयाम्	क्रीयीयाव	क्रीयीयाम	क्रीयीय	क्रीयीवहि	क्रीयीमहि
etc.	etc.	etc.	etc.	etc.	etc.

Participle.

क्रीयन्, f. क्रीयती

क्रीयान्, f. ०या

401. The ending of the 2nd sing. inv. 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 **आन** *ānā*; thus, **बधान**, **अशान**, **सभान**, **गृहाण** (see §§ 402, 403).

402. The roots ending in **ञ** shorten that vowel before the class-sign; thus, **पू**, **पुनाति**, **पुनीति**. The root **यङ्** is weakened to **युङ्**; thus, **गृह्णाति**.

403. A few roots which have a nasal in some forms outside the present-system, lose it in the present; thus, **यच्** or **यन्च्**, **यच्नाति**; **बन्च्**, **बन्चति**; **सम्** or **सन्च्**, **सम्नाति**. Similarly, **ञा** makes **आनाति**.

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 personal-endings; in the opt. (and subj.: § 60, end) of course combined with the mode-sign. The root-vowel takes *guṇa*, if capable of it, in the strong forms.

405. **Roots ending in vowels.** Roots in **आ** of this class are inflected only in the active. In the 3rd pl. impf. act. they may optionally take as ending **उस्** instead of **अन्**, the **आ** being lost before it.*

406. Thus, **या** 'go':

	Indicative.			Imperfect.		
1.	यामि	यावस्	यामस्	अयाम्	अयाव	अयाम्
2.	यासि	यावस्	याव	अयास्	अयातम्	अयाव
3.	याति	यातस्	यान्ति	अयात्	अयाताम्	अयान्
					or	अयुस्

* The same ending is also allowed and met with in a few roots ending in consonants; viz. **1विद्** 'know', **चक्ष्**, **दिष्**, **कुङ्**, **मुञ्च्**.

	Imperative.			Optative.		
1. याभि	याव	याम	यायाम्	याथाव	यायाम्	
2. चाहि	यातम्	यात	यायास्	यायातम्	यायात	
3. यातु	याताम्	यानु	यायात्	यायाताम्	यायुस्	
Part. यान्, f. यानी or याती (260).						

Vocabulary XXXVII.

Verbs:

२चम् (*açñāti*) eat.क्री (*krīñāti, krīñīte*) buy.ग्रन् (*grathñāti*) string together;
compose.ग्रह् (*grhñāti, grhñīte*) take, seize.

+ नि hold, restrain, check.

+ प्रति take, receive.

ज्ञा (*jāñāti, jāñīte*) know.

+ अनु allow, permit.

२पा (*pāti*) protect.पुष् (*puṣñāti*) make increase or
grow.पू (*punāti, punīte*) clean.प्री (*prīñāti, prīñīte*), act., delight;
mid., rejoice.झु + चा (*āplāvate*) drench.बन्ध् (*badhnāti, badhnīte*) bind;
catch; join; compose.भा (*bhāti*) gleam, glance.मा (*māti*) measure.

+ निस् work, create.

मुष् (*muṣñāti*) steal, rob.२वुद् (*vuḍ*) + निस् steal.२वृ (*vrñīte*: also *vardayati, -te*)
choose.

शिष् + उद् remain over.

स्तु (*strñāti, strñīte*; see also in
Vocab. XXXV) strew.स्ना (*snāti*) bathe.

हन् + अप remove.

Subst.:

अञ्जलि m., a gesture of respect-
ful greeting.*

इच्छा f., wish.

उदय m., rise.

कक्षा f., crescent.

कृति f., work (literary).

कोष m., treasure; treasury.

क्षण m., n., moment; time.

चामीकर n., gold.

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

दानव m., demon.

नाग m., snake.

जेष n., leading-rope, cord.

मन्त्रन् (§ 278) m., stirring-stick.

मन्दर m., n. pr., a mountain.

धूप m., sacrificial post.

सखाट n., forehead.

1वर (varā) m., suitor, bridegroom.

2वर (vara) m., choice, privilege, favor.

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

समुन्नति f., height, elevation; high position.

Adj.:

अद्यतन* of to-day.

धार्मिक right, just.

प्रसन्न (part of प्र-सद्) kindly disposed.

विदुः knowing.

विवेकिन shrewd.

Adv.:

समक्षम् before, in the presence of (w. gen.).

Exercise XXXVII.

परकायेन कवचः परद्रव्येण चेश्वराः ।

निर्बुद्धितेन स्वकृतिं पुण्यान्वयतने शबे ॥ २४ ॥

विवेकिनमनुप्राप्य गुणा यानि समुन्नतिम् ।

सुतरां रत्नमाभाति चामीकरनियोजितम् ॥ २५ ॥

यज्ञं विधातुमिच्छन्वयमानः प्रथमं वेदविद् अश्विनो वृषीताम् । १ । यज्ञेषु पशून्स्वर्चकृतेषु द्रुपेषु रज्जुभिर्बध्नाति ॥ २ ॥ देवानां क्षीपाग्निं शान्तिं नेतुं ताम्बुतिभिर्नक्षत्राणोऽप्रीणात् । ३ । प्रसन्ना वयं वरं वृषी-
धेति तैश्चतो राजा धार्मिकस्त्वमवृषीत ॥ ४ ॥ सोमं वृषज्ञां सुखाध्वर्य-
वस्त्वं पुनन्तु ॥ ५ ॥ मन्दरपर्वतं मन्द्यान् शेषनागं च जेषं कृत्वा देवदा-
नवा अमृतार्थं क्षीरोदधिममध्नन् ॥ ६ ॥ यथा सूर्य उदये भाति तथा
पापान्पहत्य गङ्गाजलाश्रिता नरा विभान्ति ॥ ७ ॥ बुध्ममर्षेण गृह्णीया-
त्पुत्रमज्ञानिकर्मणा ॥ ८ ॥

9. Allow me to go now. 10. Take these jewels which I have

* With the suffix तन (sometimes त्त) are made adjectives from adverbs, especially of time; thus, प्रत्न 'ancient', प्रातस्तन 'early', अस्तन 'of the morrow'.

given you (*pass. constr.*). 11. Let the great poet weave (बन्ध्, 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 (स्वेच्छया) 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 (उद्-श्लिष्, *pass. part., neut. sing.*). 20. One must bathe daily in unconfined (*part. from नि-वृध्*) water. 21. May the three-eyed god, the great-lord (ईश्वर) 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 *√*इ 'go') change these into इच् and उच् before vowel-endings in weak forms, when not gunated.

408. Root इ 'go' (act., but used in mid. with the prep. अधि: 'go over for oneself', i. e. 'repeat, learn, read'; the इ then becomes इच्, as above).

Indicative.

	Active.		Middle.		
1. एमि	इवस्	इमस्	अधीये	अधीयहे	अधीमहे
2. एषि	इमस्	इष	अधीये	अधीयाये	अधीधे
3. एति	इतस्	अन्ति	अधीति	अधीयाति	अधीयते

* A number of roots belonging to this class accent the root-syllable throughout, in weak as well as in strong forms—except of course in the imperfect.

Imperfect.

(for augment cf. § 179.)

1. आचम्	ऐव	ऐम	अधीयि	अधीवहि	अधीमहि
2. ऐस्	ऐतम्	ऐत	अधीयास्	अधीयावाम्	अधीध्वम्
3. ऐत्	ऐताम्	आचन्	अधीत	अधीयाताम्	अधीयत

Imperative.

1. आचानि	आचाव	आचाम	अधीये	अधीयावहि	अधीयामहि
2. इहि	इतम्	इत	अधीष्व	अधीयावाम्	अधीध्वम्
3. एतु	इताम्	यन्तु	अधीताम्	अधीयाताम्	अधीयताम्

Optative.

इयाम् etc., 3rd pl. इयुस् अधीयीथ etc.

Participle.

यन्, f. यती

अधीयान, f. ०आ

409. The root शी (mid.), 'lie', has *guṇa* throughout; thus, श्ये, श्ये, श्येते, श्येवहि etc.; impf. अश्रियि, अश्रियास् etc.; opt. श्रयीथ etc., part. श्रयान. Other irregularities are the 3rd persons pl.: indic. श्ररते, inv. श्ररताम्, impf. अश्ररत.

410. The roots of this class ending in च have in their strong forms the *vrddhi* instead of the *guṇa*-strengthening before an ending beginning with a consonant.

411. Thus, सु 'praise':

Indicative.

Active.

Middle.

1. सोमि	सुवस्	सुमस्	सुवे	सुवहि	सुमहि
2. सोषि	सुषस्	सुष	सुषे	सुषाचे	सुषे
3. सोति	सुतस्	सुवन्ति	सुते	सुवाते	सुवते

Imperfect. Act.: 1. असुवम्, 2. असुोस्, 3. असुोत्, 3rd pl. असुवन्. Mid.: 1. असुवि, 3rd pl. असुवत.

Imperative. Act.: सुवानि, सुहि, सोतु, सुवाव etc., 3rd pl. सुवन्तु. Mid.: सुवे, सुष्व, सुताम्, सुवावहि etc., 3rd pl. सुवताम्.

Optative. सुयाम् etc. सुवीथ etc.

Participle. Act.: **ब्रुवन्**, f. **वती**. Mid.: **ब्रुवाय**.

442. The root **ब्रू**, 'say', takes the union-vowel **ई** after the root when strengthened, before the initial consonant of an ending.* Thus:

Indicative.

Active.

Middle.

- | | | | | | |
|------------|---------|-----------|--------|----------|---------|
| 1. ब्रवीमि | ब्रूयस् | ब्रूमस् | ब्रुवे | ब्रूवहे | ब्रूमहे |
| 2. ब्रवीषि | ब्रूयस् | ब्रूष | ब्रूवे | ब्रूवाषे | ब्रूषे |
| 3. ब्रवीति | ब्रूतस् | ब्रुवन्ति | ब्रूते | ब्रुवाते | ब्रुवते |

Imperfect. Act.: **अब्रवम्**, **अब्रवीस्**, **अब्रवीत्**; **अब्रूव** etc.; 3rd pl. **अब्रुवन्**. Mid.: **अब्रुवि**, **अब्रूवास्** etc.; 3rd pl. **अब्रुवत**.

Imperative. Act.: **ब्रवायि**, **ब्रूहि**, **ब्रवीतु**; **ब्रवाय** etc.; 3rd pl. **ब्रुवन्तु**. Mid.: **ब्रवे**, **ब्रूष्व** etc.

Optative. Act.: **ब्रूयाम्** etc. Mid.: **ब्रुवीय** etc.

Participle. Act.: **ब्रुवन्**. Mid.: **ब्रुवाय**.

443. **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:	
ब्रू (<i>éti</i>) go.	+ प्र explain, teach; announce.
+ अधि (<i>adhīte</i>) repeat, read.	+ वि explain, etc.
+ अप (<i>apāti</i>) go away, depart.	ब्रू (<i>rāūti</i>) cry, scream.
+ अभि approach.	+ वि scream.
+ अस्म set (of heavenly bodies).	श्री (<i>śetē</i>) lie, sleep.
+ उद् rise (of heavenly bodies).	+ अधि lie asleep on (<i>acc.</i>).
+ उप approach.	सू (<i>sūtē</i>) bring forth, bear.
ब्रू (<i>bravīti, brūtē</i>) speak, say, state.	+ प्र bring forth.
	स्तु (<i>stātūti</i>) praise.

* Special irregularities in this verb are occasionally met with, such as **ब्रूमि**, **ब्रवीहि**. Some of the verbs in **उ** are allowed to be inflected like **ब्रू**, but forms so made are rare.

Subst.:
 विन m., n. *pr.*, a name of Buddha.
 जिह्वा f., tongue.
 नीलकण्ठ m., n. *pr.*
 व्याय m., logic.
 पुष्प n., flower.
 प्रश्न m., question.
 मानस n., sense, understanding.
 वध m., killing, murder.
 मुनःश्रेय m., n. *pr.*
 सहचर m., companion; स्त्री f., wife.

साचिन् m., witness.

सारस m., crane.

Adj.:

उद्यत, f. स्था, ready.

उद्योगिन् diligent, energetic.

करुण, f. स्था, lamentable.

कारिन् making, doing.

Adv.:

अधस् below, down, on the ground.

Exercise XXXVIII.

पुण्याणीव विचिन्वन्तमन्यत्र गतमानसम् ।

अनवाप्तेषु कामेषु मृतुरभ्येति मानवम् ॥ २६ ॥

भो दुष्कृतकारिणः । अस्मादनादपेतेति क्रोधाद्विरागमहरिण-
 वधोद्यताभ्याधानव्रवीत् ॥ १ ॥ गुह्यमभिवाक्य शिष्यस्य ब्रूयादधीष्वा भो
 (§ 264) इति ॥ २ ॥ कानि शास्त्राणि काश्चान् त्वमधीषाः । ३ । न्यायादीनि
 च दृश्यानि श्रीनीलकण्ठपण्डितस्तु गुहे ऽहमधीयि ॥ ४ ॥ अपीवोमा-
 वष्टाभिर्हृदिमर्द्धविरसोदिह्नावरणी च तिसृभिः ॥ ५ ॥ उद्योगिन्
 पुरुषसिंहं स्वयमुपैति सखीः ॥ ६ ॥ सा जिह्वा या विनं सतीति तद्विज्ञं
 यज्जिने रतम् ॥ ७ ॥ आचार्याः शिष्यान्धर्मं प्रमुवते ॥ ८ ॥ इतसहचराः
 सारसाः करुणं विववन्ति ॥ ९ ॥ श्रीमन्नी रावभिराहताः पण्डिताः
 सर्वा यन्ति धर्मप्रज्ञांश्च विमुवते ॥ १० ॥

11. The three wives of Daçaratha bore four sons. 12. Rāma and Lakṣmaṇa, followed-by-Sītā, went (इ) 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-done-penance. 16. One must not look

at (प्र-ईच्) the rising or the setting sun. 17. Why hast thou come (अभि-इ) to-my-house 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.

444. 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 स् instead of the added त् in the third person: in either case establishing the ordinary relation of स् and त् in the second and third persons.

445. Roots in च् and ख् substitute क् for those letters before त्, ख् and स् (which then becomes क्); and क् before च्. Thus, वच् 'speak': वचि, वचि, वक्ति (only these three forms used).

446. Root 1विद् 'know, (act. only):

Indicative.

Imperfect.

- | | | | | | |
|-----------|---------|---------|----------------|-----------|---------|
| 1. वेत्ति | विदस् | विदस् | अवेदम् | अविद | अवित् |
| 2. वेत्सि | वित्वस् | वित्व | अवेस् or अवेत् | अवित्तम् | अवित्त |
| 3. वेत्ति | वित्तस् | विदन्ति | अवेत् | अवित्ताम् | अविदुस् |

Impv.: वेदानि, विद्धि, वेत्तु; वेदाव, वित्तम्, वित्ताम्; वेदाम, वित्त, विदन्तु. — Opt.: 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. वेत्स्य, 3. वेद; du. 1. विद्व, 2. विद्वथुस्, 3. विद्वतुस्; pl. 1. विद्व, 2. विद, 3. विदुस्. The participle is विद्वांस, f. विदुषी (cf. § 268).

418. The root अद्, 'eat' (act.), inserts अ before the endings of the 2nd and 3rd sing. impf.; thus, आदस्, आदत्.

419. The root हन्, 'kill' (act.), is treated somewhat as are noun-stems in अन् in declension (§ 283). Thus:

Indicative.			Imperfect.		
1. हन्ति	हन्वस्	हन्तस्	अहन्म	अहन्व	अहन्त
2. हंसि	हथस्	हथ	अहन्	अहतम्	अहत
3. हन्ति	हतस्	घ्नन्ति	अहन्	अहताम्	अघ्नन्

Imv.: हनानि, जहि*, हन्तु; हनाव, हतम्, हताम्; हनाम, हत, घ्नन्तु. — Opt.: हन्वाम etc. — Part.: घ्नन्त, f. घ्नती.

420. Roots in ण्, ष्, ज्, substitute क् before स् (which then becomes ष्), ष् before त् and च् (which become ट् and ठ्), and ङ् before ध् (which becomes ढ्). Thus, द्विष् 'hate' (act. and mid.):

Indicative Act.			Imperfect Act.		
1. द्विष्मि	द्विष्वस्	द्विष्वस्	अद्विषम्	अद्विष्व	अद्विष्व
2. द्विषि	द्विष्ठस्	द्विष्ठ	अद्विट्	अद्विष्टम्	अद्विष्ट
3. द्वेष्टि	द्वेष्टस्	द्विषन्ति	अद्विट्	अद्विष्टाम्	अद्विषन्

Imv. Act.: द्वेषाणि, द्विड्ढि, द्वेष्टु; द्वेषाव etc.

421. चक्ष्, 'see' (mid.): Pres. Ind.: चक्षे, चक्षे, चष्टे; चक्षहे, चक्षाथे, चक्षाते; चक्षहे, चक्ष्हे, चक्षते. — Impf.: अचक्षि, अचक्षास्, अचष्ट; अचक्षहि, अचक्षाथाम्, अचक्षाताम्; अचक्षहि, अचक्ष्म, अचक्षत.

* Anomalous dissimilation.

422. 1. ईम्, 'rule' (mid.), inserts इ before endings beginning with स् and ध्; thus, 2nd sing. ईषिषे. — 2. वम्, 'wish' (act.), is in weak forms contracted to उम्; thus, 3rd. pl. उष्यन्ति.

423. मृञ्, 'rub', 'clean' (act.), has *vrddhi* 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 ण्. Thus, ind. 3rd sing. मार्षि, du. मृष्टस्, pl. मृचन्ति or मार्षन्ति.

Vocabulary XXXIX.

Verbs:	
ईम् (<i>iṣṭe</i>) rule, own (<i>w. gen.</i>).	+ प्र wipe off.
वच् (<i>cadṣṭe</i>)+च् relate; call, name.	राध् + अप (<i>aparādhnóti</i>) do wrong.
+ व्या explain.	वम् (<i>vdṣṭi</i>) wish.
द्विष् (<i>dveṣṭi, dviṣṭé</i>) hate.	विद् (<i>vétti; véda</i>) know, consider.
+ प्र hate extremely.	हन् + अभि smite.
मृञ् (<i>mārṣṭi</i>) rub, wipe.	+ नि kill.
+ अप wipe away, off.	

Subst.:	
ओष्ठ m., lip.	व्याकरण n., grammar.
वय m., decay, destruction.	व्यास m., <i>n. pr.</i> , a Rishi.
वक्षुस् n., eye.	शङ्का f., hesitation.
जेतृ m., conqueror.	शर्व m., <i>n. pr.</i> , a name of Çiva.
दया f., compassion, pity.	श्रुत n., learning.
प्रलय m., destruction.	सर्ग m., creation.
भव m., <i>n. pr.</i> , a name of Çiva.	स्थिति f., condition, existence.
मन्त्र m., sacred text; spell, charm.	Adj.:
याम m., watch (of the night).	वाच्य, f. °चा, blameworthy, culpable.
वृत्त n., conduct.	

Exercise XXXIX.

करोति पापं यो ऽज्ञानात्मात्मनो वेत्ति च वचन ।

प्रद्वेष्टि साधुवृत्तांश्च स खोक्सीति वाच्यताम् ॥ २७ ॥

यस्य पञ्चगृते हन्ति दश हन्ति नवगृते ।

शतमञ्चगृते हन्ति सहस्रं पुण्यगृते* ॥ २८ ॥

सर्वं वृत्तानां यथावृत्तमाचरद्भुम् ॥ १ ॥ शर्व इति प्राज्ञः त्रिचमा-
चरते भव इत्युद्वेष्टः ॥ २ ॥ प्रद्विषतीं भार्यां किं मां द्वेषीत्यप्रवीत्य-
तिः ॥ ३ ॥ पुराणेषु त्रिभुवनसर्गस्थितिप्रत्ययान्वाख्यो व्याचष्टे । ४ । यो
ऽज्ञान्द्वेष्टि यं च वयं द्विष्मस्मभिर्यन्मैर्हनाम् ॥ ५ ॥ यो ब्रह्मचर्यं चरित्वा
मुष्यानुज्ञाती यथाविधि ज्ञाति तं सर्वलोकपूज्यं ज्ञातकं विदुः ॥ ६ ॥
अनपराधं तवोपकुर्वाणं कथं भोः पापात्मस्त्वं मां हंसि ॥ ७ ॥ अमुषि-
क्षितमङ्गं मुदा प्रमुष्टमग्निः परिमुष्टि ॥ ८ ॥ भवो द्विषो भव ईष्टे पृ-
थिव्याः ॥ ९ ॥ मां धयन्तीं परस्मी नृपचीत ॥ १० ॥ वक्षमपि पृथ्वीराजं
निर्दया (§ 374, 6) यवना असिनाघ्न ॥ 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 Daśaratha, and the conqueror of Rāvaṇa, lord-of-Laṅkā. 14. Having sipped (चा-चम्) water thrice, one wipes the lips twice; according to others, once.** 15. Two warriors smote (अभि-हन्) with arrows the king-of-the-Aṅgas, who had murdered their companions. 16. Kill without-hesitation even (अपि) a teacher who approaches (*past. pass. part.*) in order to kill you. 17. Why dost thou consider (विद्) me a Çūdra, though know-
ing (ज्ञा *ger.*) my learning-and-conduct? 18. Do not hate the sons-of-Pāṇḍu. 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.*).

* 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.

Lesson XL.

424. Verbs. Root-class, cont'd. आस 'sit' (mid.): Indic. आसे, आसते, आसे; आसहे etc.; आसहे, आसु*, आसते. Impf. आसि, आसास, आस etc. Imv. आसे, आस्व, आसाम् etc. Part. आसीन (unique).

425. The root शास्, 'command' (act.), substitutes in the weak forms with consonant-endings the weakened stem शिष्; thus, indic. sing. शासि etc.; du. शिष्वस् etc.; but 3rd pl. शासति. Impf.: अशासम्, अशास्, अशात्**; अशिष्व etc.; but 3rd pl. अशासुस्. Imv. 2nd sing. शाधि; 3rd pl. शासतु.

426. The extremely common root अस्, 'be' (act.), loses its vowel in weak forms, except when protected by the augment. The 2nd sing. imv. is एधि; in the 2nd sing. indic. one स् is omitted; in the 2nd and 3rd sing. impf. ई is inserted before the ending. Thus:

Indicative.			Imperfect.		
1. अस्मि	स्वस्	अस्	आसम्	आस्व	आस
2. असि	स्वस्	स्व	आसीस्	आसाम्	आस
3. अस्मि	स्वस्	सन्ति	आसीत्	आसाम्	आसन्
Imperative.					
1. असाणि	असाव	असाम	Opt.: स्वाम् etc.; 3rd pl. खुस्.		
2. एधि	स्वम्	स्व	Part.: सन्, f. सती.		
3. अस्तु	स्वाम्	सन्तु			

427. Roots in ह् (except दिह् and दुह्) combine ह् with त्, ए and ध् into ह, and then lengthen preceding अ, इ, उ; before स्, ह् becomes ळ; in 2nd and 3rd sing. impf. act. (where the endings are dropped) the ह् becomes ट्. Thus, लिह् 'lick' (act. and mid.): Impf. act.: अलेहम्, अलेट्, अलेट्; अलिह, अलीहम्,

* Or आधे. So आहुम् or आधम् (imv., impf.).

** See § 414. अशात् is said to be used in 2nd pers. also.

असीडाम्; असिह्, असीड, असिहन्. Impv. mid.: सेहे, सिह्, सीडाम्; सेहावहे, सिहाधाम्, सिहाताम्; सेहामहे, सीडुम्, सिहताम्.

428. In the two roots दुह्, 'milk' (act. and mid.), and दिह्, 'smear' (act.), the final ह् represents an earlier guttural which reappears in the inflection. Thus, from दुह्:

Indicative.

Imperfect.

- | | | | | | |
|-------------|---------|---------|--------|-----------|--------|
| 1. दोह् | दुह्स् | दुहस | अदोहम् | अदुह | अदुह |
| 2. धोषि* | दुघस् | दुघ | अधोक् | अदुग्धम् | अदुग्ध |
| 3. दोग्धि** | दुग्धस् | दुहन्ति | अधोक् | अदुग्धाम् | अदुहन् |

Ind. mid.: दुहे, धुचे, दुग्धे; दुहहे etc. Impf. mid.: अदुहि, अदुग्धास्, अदुग्ध; अदुहहि etc.; अदुहहि, अधुग्धम्, अदुहत. Impv. mid.: दोहे, धुह्, दुग्धाम्; दोहावहे etc.; दोहामहे, धुग्धम्, दुहताम्.

429. The roots रुद्, 'weep', स्वप्, 'sleep', अन्, 'breathe', अस्, 'breathe' (all act.), insert ह् before all endings beginning with a consonant, except स् and त् of 2nd and 3rd sing. impf., where they insert either अ or ई. Thus, रुद्: Pres. indie.: रोदिमि, रोदिषि etc., 3rd pl. रुदन्ति. Impf.: अरोदम्, अरोदस् or *दोस्, *दत् or *दीत्; अरुदिव etc.; 3rd pl. अरुदन्. Impv.: रोदामि, रुदिहि, रोदितु etc. Opt.: रुयाम् etc. (या being mode-sign).

Vocabulary XL

Verbs:

अन् (*āniti*) breathe.

+ प्र (*prāniti*) live.

अस् (*āsti*) be.

आस् (*āste*) sit.

+ उप sit by; wait upon; attend; reverence.

* cf. §§ 244, 249.

** When the final sonant aspirate of a root is followed by त् or ञ् 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.

चक् + प्र-वि (*pravacdati*) move,
stir (tr.).

दिह् (*dēgdhi*) smear.

दुह् (*dōgdhi, dugdhé*) milk.

मील् + नि (*nimīlati*) shut (the
eyes).

रुह् (*rōditi*) weep.

लिह् (*lēdhi, liḍhé*) lick.

+ लव lick.

विश् + समा approach.

शास् (*cāste*) command, govern.

श्वास् (*cvāsiti*) breathe.

+ आ or समा breathe gently,
revive.

+ वि be confident, trust (*v. gen.*
or *loc. of pers.*)

खा + उद्* (*uttiṣṭhati*) arise.

Subst.:

उपभोग m., enjoyment.

केश m., hair.

दान n., gift, generosity.

वाला f., girl, maiden.

मुसल m., n., club, pestle.

रुधिर n., blood.

सत्त n., sacrifice.

सवितृ m., n. *pr.*, the sun-god
Savitar; the sun.

स्कन्ध m., shoulder.

Adj.:

धीर, f. °आ, firm, resolute.

निपुण, f. °आ, shrewd, skilled.

व्याव्य, f. °आ, right, proper.

प्रमत्त, f. °आ, careless.

Indecl.:

प्रातर् early, in the morning.

भृशम् greatly, much.

Exercise XL

निन्दन्तु नीतिनिपुणा यदि वा सुवन्तु

सखीः समाविशन्तु गच्छन्तु वा यथेष्टम् ।

अथैव वा मरणमस्तु युगान्तरे वा

व्याख्यातपथः प्रविचलन्ति पदं न धीराः ॥ २९ ॥

लेखी मुसलं स्कन्धे कृत्वा मुक्तकेशो राजानमुपेत्य शाधि मामि-
तिब्रूयात् ॥ १ ॥ मित्रघ्नैश्च पापेभ्य न विश्वसिति बुद्धिमान् ॥ २ ॥ महो-
दधिमध्ये शेषनागमधिशयानो विष्णुः सुखं स्वपिति ॥ ३ ॥ प्रमत्तैश्च-

* After उद्, the initial स् of खा and खास् is dropped; thus,
उत्थातुम् for उत्स्थातुम्.

स्विग्भिर्भूमौ निहितानि हवींषि ज्ञानाववासीढाम् ॥ ४ ॥ सुखमाकां
भवानिति गन्तुमनुज्ञातो ऽपयन्सखा सखायं ब्रूयात् ॥ ५ ॥ सुन्दरि
समाश्वसिहि समाश्वसिहीति भयनिमीलिताचीमुखशीं पुरुरवा अत्र-
वीत् ॥ ६ ॥ गुरुक्रोधभीताः शिष्या रात्रिं वेदानधीयत ॥ ७ ॥ अस्तु
यशः श्रुतवृत्ते स्तां त्रियः सन् न तु भक्तिं विना स्वर्गं प्राप्नुयाः ॥ ८ ॥
दानोपभोगहीनः पुमाञ्चसन्नपि न जीवति ॥ ९ ॥ दीर्घसन्नमुपासते चे
ब्रह्मचर्यं 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 Virasena. 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 (भृशम्). 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 असु, in pres. opt.*).

Lesson XLI.

430. Verbs. Reduplicating Class. This class forms the present-stem by prefixing a reduplication to the root.*

431. The rules governing the reduplication are as follows:

1. The consonant of the reduplicating syllable is in general the first consonant of the root; thus, दा, ददा. But, (a) a non-aspirate is substituted for an aspirate; and (b) a palatal for a guttural

* 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.

or इ; thus, धा, दधा; खिद्, खिखिद्; द्वी, विद्वी; (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, खा, तखा.

2. A long vowel is shortened in the reduplicating syllable; and ऋ is replaced by इ; thus, ददा and दधा above; भी, बिभी; भू, बिभू.

432. The present-stem gunates the root-vowel in the strong forms; thus, बिभी, strong बिभे; बिभू, strong बिभर्.

433. The verbs of this class lose the ण् from the endings of the 3rd pl. in the active as well as in the middle; and in the 3d pl. impf. act. always take उस्, before which a final radical vowel has *guṇa*; thus, अबिभृस्.

434. Root भृ, 'bear, carry'. For 2nd and 3rd sing. impf. act., cf. §§ 122, 414.

Indicative.

	Active.			Middle.		
1. बिभर्मि	बिभृवस्	बिभृमस्	बिधे	बिभृवहे	बिभृमहे	
2. बिभर्षि	बिभृषस्	बिभृष	बिभृषे	बिभृषहे	बिभृषहे	
3. बिभर्ति	बिभृतस्	बिभृति	बिभृते	बिभृते	बिभृते	

Imperfect.

1. अबिभरम्	अबिभृव	अबिभृम	अबिधि	अबिभृवहि	०भृमहि
2. अबिभर्	अबिभृतम्	अबिभृत	अबिभृषास्	अबिभृषाम्	०भृषम्
3. अबिभर्	अबिभृताम्	अबिभृत्	अबिभृत	अबिभृताम्	०भृत्

Imperative.

1. बिभराणि	बिभराव	बिभराम	बिभरै	बिभरावहे	बिभरामहे
2. बिभृहि	बिभृतम्	बिभृत	बिभृष्व	बिभृषाम्	बिभृष्वम्
3. बिभर्तु	बिभृताम्	बिभृतु	बिभृताम्	बिभृताम्	बिभृताम्

Opt. act.: बिभृयाम् etc.; mid.: बिभृयै etc.

Part. act.: बिभृत् (§ 259), f. बिभृतो; mid.: बिभृताम्.

435. The roots 1दा, 'give', and 1धा, 'put', lose their radical vowel in the weak forms, leaving the weak stems दद् and दध्.

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

Indicative.

	Active.			Middle.		
1. दधामि	दध्वस्	दध्मस्	दधे	दध्वहे	दध्महे	
2. दधासि	धत्स्व	धत्	धत्से	दधाधे	धज्जे	
3. दधाति	धत्तस्	दधति	धत्ते	दधाते	दधते	

Imperfect.

1. अदधाम्	अदध्व	अदध्म	अदधि	अदध्वहि	अदध्महि
2. अदधास्	अधत्तम्	अधत्त	अधत्वास्	अदधाधाम्	अधज्जम्
3. अदधात्	अधत्ताम्	अदधुस्	अधत्त	अदधाताम्	अदधत

Imperative.

1. दधानि	दधाव	दधाम	दधे	दधावहि	दधामहि
2. धेहि	धत्तम्	धत्त	धत्स्व	दधाधाम्	धज्जम्
3. दधातु	धत्ताम्	दधतु	धत्ताम्	दधाताम्	दधताम्

Opt. act.: **दध्वाम्** etc.; mid.: **दधीय** etc.

Part. act.: **दधत्**, f. **दधती**; mid.: **दधान**.

436. The root **1द्वा** is inflected in precisely the same way, but with change everywhere of **ध्** to **ह्**, except where **ध्** belongs to the ending.

437. The root **1ह्रा**, 'quit, abandon' (act.), drops the **आ** in weak forms where the ending begins with a vowel, and in the opt.; thus, indic. 3rd sing. **अह्राति**, pl. **अह्रति**; impf. 3rd. sing. **अजह्रात्**, pl. **अजह्रस्**; opt. **अह्र्यात्**. The 2nd sing. imv. is **अहीहि** or **अहिहि**. In the other weak forms before consonant-endings the stem is either **अही** or **अहि**; thus, **अहीमस्** or **अहिमस्**.

438. **1मा**, 'measure' (mid.), and **2ह्रा**, 'move, go' (mid.), form

* In combination with **त्** or **थ्** of an ending, the **ध्** of **दध्** does not give **ज्**, 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.

मिमी and जिही before consonant-endings, मिम् and जिह् before vowel-endings; thus, 3rd persons indic. मिमीते, मिमाते, मिमते.

439. ऊ 'pour, sacrifice' (act. and mid.), makes the 2nd sing. inv. वृद्धि; 3rd persons impf. वृद्धोत्, वृद्धताम्, वृद्धवुस्.

440. 1. भी, 'fear' (act.), may shorten its vowel in weak forms; thus, बिभीमस् or बिभिमस्, बिभीयात् or बिभियात्. — 2. ह्री, 'be ashamed' (act.), changes its weak stem जिह्री to जिह्रिच् before vowel-endings; thus, indic. 3rd persons जिह्रिति, जिह्रीतस्, जिह्रियति.

Vocabulary XLI.

Verbs:	
1दा (dādāti, datté) give.	+ आ put on; (mid.) take, receive.
+ प्र entrust.	+ वि arrange, ordain.
1धा (dadhāti, dhatté) put, place.	+ सम् unite, put together; lay on.
+ अपि close, shut.	1हा (jāhāti) quit, abandon, neglect.
	ह्री (jihréti) be ashamed.

Subst.:	
अभय n., safety; feeling of safety.	formed the ablution customary at the end of religious pupilage.
असुर m., demon.	Adj.:
आहुति f., oblation.	दैव, f. °ई, divine.
महिष m., n. pr.	विशिष्ट, f. °अ, excellent, remarkable.
मृग m., gazelle.	Adv.:
वित्त n., possessions, wealth.	सायम् at evening.
शेष m., n., rest, remainder.	
स्नातक m., one who has per-	

Exercise XLI.

यद्दासि विशिष्टेभ्यो यच्चास्नासि दिने दिने ।
ततो वित्तमहं मन्ये शेषं कस्यापि रक्षसि ॥ ३० ॥

यच्च काष्ठमयो* इक्षी यच्च चर्ममयो मृगः ।

यच्च विप्रो ऽनधीयानस्त्रयस्ते नाम विधत्ति ॥ ३१ ॥

यः सर्वभूतेभ्यो ऽभयं दत्त्वा प्रव्रजति तस्यायतेर्भूतानि न विभ्रति स च तेभ्यो न विभेति ॥ १ ॥ सायं प्रातर्ब्रह्मचारी प्रत्नहं समिधमपावाद्-
ध्यात् ॥ २ ॥ ये द्वे कालं विधत्तस्ते महती ज्योतिषी संवीमि ॥ ३ ॥
नेकं पुष्पमन्यस्त्री दद्यादन्यस्मात्प्रतिगृहीयाद्वा ॥ ४ ॥ यस्यान्यहिवासुरात्सर्वे
ऽपि देवा अविभयुस्तं शिवस्त पत्नो पार्वती न्यहन् ॥ ५ ॥ भिषां भव-
ति (voc. sing. f.) देहीति अचियो भिषां चरन्मूयात् ॥ ६ ॥ इवा जरसा
वाक्कान्तं पतिं पत्नी कदापि न जह्यात् ॥ ७ ॥ यच्च भूषणालंकृतां कन्यां
पिता यच्च भूम्यामृत्विजे ददाति स देवो विवाह उच्यते ॥ ८ ॥ श्वरूना-
द्यातो (part., acc. pl.) बृह्वा अचियाविषू धनुषोः समधत्ताम् ॥ ९ ॥
प्रायश्चित्तार्थे ऽष्टशतं घृताहुतीनां जुहुधि ॥ १० ॥

11. Let the Adhvaryus pour the sacrificial offerings into the fire. 12. The seers ordain forty sacraments in the law-books (स्मृति). 13. Daçaratha entrusted his sons to Vasiṣṭha 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 (विभा) with great-brilliancy, like the sun. 20. The scholars who-have-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-

* With the suffix मय, f. *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.

sonant, unless one be there already (as in भङ्ग); this nasal is adapted to the consonant, except in the strong forms, where it is expanded to the syllable न [ङ], 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 युजन्, weak युज्.

Indicative.

	Active.			Middle.	
युनञ्मि	युञ्ज्वस्	युञ्ज्मस्	युञ्जे	युञ्ज्वहे	युञ्ज्महे
युनचि	युक्कवस् *	युक्कव	युञ्जे	युञ्जाधे	युक्कध्वे
युनक्ति	युक्कस्	युञ्जन्ति	युञ्जे	युञ्जाते	युञ्जते

Imperfect.

अयुनजम्	अयुञ्ज	अयुञ्ज्म	अयुञ्जि	अयुञ्ज्वहि	अयुञ्ज्महि
अयुनक्	अयुक्कम्	अयुक्क	अयुक्कवास्	अयुञ्जाधाम्	अयुक्कध्वम्
अयुनक्	अयुक्काम्	अयुञ्जन्	अयुक्क	अयुञ्जाताम्	अयुञ्जत

Imperative.

युनवानि	युनजाव	युनजाम	युनजे	युनवावहे	युनवामहे
युङ्गधि	युक्कम्	युक्क	युञ्ज	युञ्जाधाम्	युक्कध्वम्
युनतु	युक्काम्	युञ्जन्तु	युक्काम्	युञ्जाताम्	युञ्जताम्

Opt. act.: युञ्ज्याम् etc.; mid.: युञ्जीय etc.

Part. act.: युञ्जन्, f. युञ्जती; mid.: युञ्जान्.

444. Root ङच् 'obstruct'; strong stem ङणच्, weak ङन्च्.

Indicative.

	Active.			Middle.	
ङणधि	ङन्ध्वस्	ङन्ध्मस्	ङन्धे	ङन्ध्वहे	ङन्ध्महे
ङणात्ति	ङन्ध्वस्	ङन्ध	ङन्ध्से	ङन्धाधे	ङन्ध्वे
ङणञ्जि	ङन्ध्वस्	ङन्धन्ति	ङन्धे	ङन्धाते	ङन्धते

* Instead of युक्कवस्, युक्कध्वे, and the like, it is allowed (and more usual) to write युक्कवस्, युक्कध्वे etc.; also ङन्ध्वस्, ङन्धे etc., instead of ङन्ध्वस् etc.; in each case omitting the consonant immediately following the nasal.

Imperative.

इयधानि इयधाव इयधाम इयधि इयधावहि इयधामहि
 इन्धि इन्धम् इन्ध इन्धस् इन्धाधाम इन्धम्
 इयधु इन्धाम इन्धन् इन्धाम इन्धाताम् इन्धताम्

Imperf. act.: अइयधम्, अइयत्, अइयत्; अइन्ध etc.; mid.: अइन्धि etc. — Opt. act.: इन्धाम् etc.; mid.: इन्धीय etc. — Part. act.: इन्धन्, f. इन्धी; mid.: इन्धान.

445. Roots पिष्, 'grind, crush' (act.); and हिंस, 'injure, destroy' (act.):

Imperfect.

अपिणधम् अपिण्ध अपिण्ध अपिणसम् अहिंस अहिंस
 अपिणट् अपिण्टम् अपिण्ट अहिणस् अहिंसम् अहिंस
 अपिणट् अपिण्टाम् अपिण्धन् अहिणस् or णत् अहिंसाम् अहिंसन्

Ind. 2nd persons: पिणधि, पिण्टस्, पिण्ट; — हिणस्ति, हिंसस्, हिंस. Inv. 2nd persons: पिण्ढि, पिण्टम्, पिण्ट; — हिन्धि, हिंसम्, हिंस.

446. तूह, 'crush' (act.), combines तूयह् with ति and तु into तूयेहि and तूयेह्.

Vocabulary XLII.

Verbs:

इध् (*inddhē*) kindle, light.

चिद् (*chinātti, chinddhē*) cut, cut off.

+ आ take away, remove.

+ उह् exterminate.

आगरय (caus. stem) awaken.

पिष् (*pināṣṭi*) grind, crush.

भञ् (*bhanākti*) break, destroy.

भिद् (*bhindtti, bhinddhē*) split.

भुञ् (*bhunākti, bhuñkte*) eat, enjoy.

युञ् (*yunākti, yuñkte*) join; yoke, harness.

+ नि appoint, establish.

रध् (*ruṇāddhi, runddhē*) obstruct, check; besiege.

शिष् (*śināṣṭi*) leave, leave remaining.

+ वि set apart, distinguish.

हन् + सम् unite.

हिंस (*hināsti*) injure, destroy.

Subst.:

अवस्था f., condition, state.

उषस् f., dawn; also personified,

Uṣas, the Dawn.

कण्टक m., thorn; enemy.

आस m., bite, mouthful.

तक्षुष m., rice.

पातक n., crime.

पौत्र m., grandson.

वन्धु m., relative.

लेखन n., writing, copying.

हिमवन् m., the Himalaya Mts.

Adj.:

उच्चैत high.

आय suitable for Kṣatriyas.

गृह्य domestic.

प्रतिकूल, f. अशुभ, unfavorable.

शुभ, f. आ, splendid, beautiful,
excellent.

Exercise XLII.

यस्माद्यति यत्कुरुते धृतिं यन्नाति यय च ।

तद्वामोत्पद्यतेन यो* हिमवन् न किंचन ॥ ३२ ॥

यस्मां यस्मामवस्थायां यत्करोति शुभाशुभम् ।

तस्मां तस्मामवस्थायां तत्फलं समुपाप्नुते ॥ ३३ ॥

दूत एव हि संधत्ते भिनत्ते च संहतान् ।

दूतस्तत्कुरुते कर्म येन भिद्यते वा न वा ॥ ३४ ॥

ये ना हिंसन्ति तेषां** नरीयः प्रायश्चित्तं विदधति तस्मान्नां मा
हिम्नि ॥ १ ॥ जीवत्युषपीषो वर्षशतं निष्कण्टकं राज्यं भुङ्क्तेति कवचो
महाराजमनुवन् ॥ २ ॥ यथा वातो वसेन वृषाभनत्तेषां त्वं मे द्विषो
महन्धि ॥ ३ ॥ रथे शत्रुभिर्युधमानः शूरः कांसिदिपुभिरभिनत्तेषां
चिक्षुर्धृष्टपादादिकमसिनाच्छिन्त ॥ ४ ॥ प्रातरग्निनावुषसा स्वसा
सह भूतानि आनरयितुं चिक्रे रथे ऽग्नी युक्त्वा हत्युषु शूयते ॥ ५ ॥ यो
भूमिदानमाच्छिन्नाद् आच्छिद्यमानं वागुमोदते स पक्षभिर्महापा-
तकैः संयुक्तः स्यात् ॥ ६ ॥ अहो प्रतिकूलो विधिर्विशिनष्टि मनोरथं
मे ॥ ७ ॥ यय पिपादीनां वन्धूनां शिरांसि भिन्दन्तो वदन्ती वन्धा
यसाश्चरन्ति तं चायं विवाहमुषयो विदुः ॥ १० ॥

11. After Jayasinhha had long besieged Girinagara, he destroyed

* The antecedent of this relative is the subject of अवाप्नोति.

** Translate as though dative.

(मङ्ग) it at last. 12. An ascetic shall eat only 240 mouthfuls in a month (*loc.*). 13. "Kindle the fire; cut branches for firewood (समिधर्चन); 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 (ऋत) 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 perfect-system 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 present-stem.

2. Medial and final vowels, short and long, are represented by the corresponding short vowel, diphthongs by their second element; but अ (or अर्) is represented always by अ, never by इ as in the reduplicated present-stem. Thus, कर्म, चकर्म; खा, तखा; सिच्, सिषिच्; सेच्, सिषेच्; गा, वगा; कृ, चकृ.

3. Initial अ, followed by a single consonant, becomes आ (through अ-अ); thus, अह्, आह्.

4. Initial इ and उ follow the same analogy; but in the strong

forms, where the root-vowel is gunated, the reduplicating vowel is protected from combination by the insertion of च् or ष्; thus, हृच्, strong perfect-stem हृद्येच् (i-y-eṣ) weak हृच् (i. e. i-is); उच्, strong उवोच् (u-v-oc), weak ऊच् (u-uc).

5. Roots beginning with vowels long by nature or position do not in general make the ordinary perfect-system, but use instead a periphrastic formation (see below). But चाप् is an exception, making the constant perfect-stem चाप्; and a few roots with initial च् or ष् show the anomalous reduplication चान् in the perfect.*

449. **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:

1. In roots with medial vowels long by nature or position, and in those with initial च्, the difference of strong and weak forms does not appear, except in accented texts.

2. Medial and initial vowels are gunated, if possible, in the strong forms; thus, भिद्, w. बिभद्भि, s. बिभेद्भि; हृच्, w. हृद्येच्, s. हृद्येष्; उच्, w. ऊच्, s. उवोच् (§ 448, 4).

3. Medial च् before a single final consonant is vriddhied 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.

4. A final vowel takes either *guṇa* or *vrddhi* in the 1st person, *guṇa* in the 2nd, *vrddhi* in the 3rd; thus, from नी, in 1st निने or निने, 2nd निने, 3rd निने.

450. The root भू makes, irregularly, the perfect-stem बभू, and adds व् before a vowel-ending.

451. Some roots, instead of strengthening the vowel in the

* The grammarians prescribe (doubtless falsely) this reduplication for all verbs beginning with च् or ष् followed by more than one consonant.

strong forms, weaken it in the weak forms; some few even do both. See below.

452. Personal Endings. The perfect-endings are these:

	Active.				Middle.		
1.	<i>a</i>	<i>vá</i>	<i>má</i>	<i>é</i>	<i>váhe</i>	<i>máhe</i>	
2.	<i>tha</i>	<i>áthus</i>	<i>á</i>	<i>sé</i>	<i>áthe</i>	<i>dhvé</i>	
3.	<i>a</i>	<i>átus</i>	<i>ús</i>	<i>é</i>	<i>áte</i>	<i>ré</i>	

But roots ending in *ā* take *āu* in 1st and 3rd sing. act.; thus, खा, तखाौ.

453. Union-vowel. The endings beginning with consonants are in classical Sanskrit usually joined to the base by the union-vowel *इ*. The most important rules for the use of *इ* are as follows:

1. The *रे* of 3rd pl. mid. always has *इ* before it.

2. The other endings beginning with consonants, except ख, take it in nearly all verbs. But it is rejected throughout (except from *रे*) by eight verbs: viz. 1कृ 'make', भृ 'bear', गृ 'go', 2वृ 'choose', कृ 'run', श्रु 'hear', सु 'praise', वृ 'flow'.

3. For its use or omission in 2nd sing. act. the rules are too complicated to be given here.

454. With the union-vowel *इ* a final radical *इ* or *ई* is not combined into *ई*, but becomes *य्* or (if more than one consonant precede) *इय्*; thus, from नी, निन्वि *ni-ny-i-va*.

Examples of inflection. A. Roots in final vowels.

455. I. Roots in इ or ई. The ए and ऐ of gunated and vrid-dhied vowels become *अय्* and *आय्* before the vowel beginning an ending. See also § 454.

Thus, 1. नी: Act.: Sing. 1. निनय or निनाय, 2. निनयिष or निनेष, 3. निनाय; du. 1. निन्वि, 2. निन्विषुस्, 3. निन्वितुस्; pl. 1. निन्विम, 2. निन्वि, 3. निन्वुस्. — Mid.: Sing. 1. निन्वे, 2. निन्विषे, 3. निन्वे;

du. 1. निन्विहे, 2. निन्वाचे, 3. निन्वाते; pl. 1. निन्विमहे, 2. निन्विध्वे, 3. निन्विरे.

2. क्रीः Act.: Sing. 1. चिक्रय or चिक्राय, 2. चिक्रयिष or चिक्रेष, 3. चिक्राय; du. 1. चिक्रयिव, 2. चिक्रययुस्, 3. ०यतुस्; pl. 1. चिक्रियिम, 2. चिक्रिय, 3. चिक्रियुस्.

456. II. Roots in उ or ऊ follow the model of the last-mentioned. Thus, क्षुः Act.: Sing. 1. तुष्टव or तुष्टाव, 2. तुष्टोष (not तुष्टविष — see § 453, 2), 3. तुष्टाव; du. 1. तुष्टव, 2. तुष्टवयुस्, 3. तुष्टवतुस्. — खूः Act.: du. खुलुविव etc.

457. भू is irregular in the perfect. (Cf. § 450):

	Active.			Middle.	
1. बभूव	बभूविव	बभूविम	बभूवे	बभूविवहे	बभूविमहे
2. बभूविष	बभूवयुस्	बभूव	बभूविषे	बभूवाचे	बभूविष्वे
3. बभूव	बभूवतुस्	बभूवुस्	बभूवे	बभूवाते	बभूविरे

458. III. Roots in च्छ. 1. 1कृ (see § 453, 2):

1. चक्र, चकार	चकृव	चकृम	चक्रे	चकृवहे	चकृमहे
2. चकर्ष	चक्रयुस्	चक्र	चकृषे	चक्राचे	चकृष्वे
3. चकार	चक्रतुस्	चक्रुः	चक्रे	चक्राते	चक्रिरे

So also भू, सु, श्रु 'choose'. 2. The other roots in च्छ make the first persons thus: from धृ, दधर or दधार, दध्रिव, दध्रिम; दध्रे, दध्रिवहे, दध्रिमहे.

459. If the final च्छ be preceded by more than one consonant, the formation is as follows: क्षृ, 1. सस्सर or सस्सार, 2. सस्सार्ध, 3. सस्सार; du. सस्सरिव, सस्सरयुस्, etc. — the च्छ being gunated.

460. IV. Roots in आ (including those written by the natives with ए or ऐ or ओ). These take औ in 1st and 3rd sing. act.; and the आ is lost before vowel-endings and इ. 1. 1धा:

1. दधी	दधिव	दधिम	दधे	दधिवहे	दधिमहे
2. दधाथ, दधिय	दधयुस्	दध	दधिषे	दधाचे	दधिष्वे
3. दधी	दधतुस्	दधुस्	दधे	दधाते	दधिरे

2. ध्या, ज्ञा, and similar roots, make their weak forms from the

simpler root-forms पी, ह्र etc.; and ह्रा makes its strong forms also from ह्र; thus, अहव or अहाव etc.

B. Roots in final consonants.

461. I. With medial vowel capable of *guṇa*.

1. भिद् : Act: Sing. 1. बिभेद्, 2. बिभेदिष्य, 3. बिभेद्; du. बिभिदिव etc.; pl. बिभिदिम etc. Mid.: बिभिदे etc. 2. So from तुह् : तुतोद् etc.; 3. from कृम् : 1. ददर्श, 2. ददर्शिष्य or दद्रुष्ठ, 3. ददर्श; du. ददृशिव etc.

462. II. With initial vowel capable of *guṇa*.

1. हव् : Sing. 1. ह्येष, 2. ह्येषिष्य, 3. ह्येष; du. 1. ईषिव, 2. ईष्युस्, 3. ईषतुस्; pl. 1. ईषिम, 2. ईष, 3. ईषुस्. 2. चव् : उवोच etc. 3. The root ह, 'go', also follows this rule, forming ह्याय etc., 3rd. pl. ईयुस्. 4. ञच् makes (see § 448, 5) आगर्च, आगर्चिष्य etc.

463. III. With initial च्.

चस्, चास् etc.; चद्, चाद् etc. But चम् (originally चंम्) makes आगंश्च etc. (§ 448, 5).

464. IV. With medial च्.

1. क्रम् : Act.: sing. 1. चक्रम or चक्राम, 2. चक्रमिष्य, 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 च् 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 इ is taken.* Thus, पच्, a. 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	पेचिच	पेचिम	पेचे	पेचिवहे	पेचिमहे
पपकच, पेचिच	पेचचुस्	पेच	पेचिवे	पेचाचे	पेचिधे
पपाच	पेचतुस्	पेचुस्	पेचे	पेचाते	पेचिरे

466. 3. Certain roots beginning with *व* *va* (also one with *य* *ya*) and ending in one consonant, reduplicate with the syllable *उ* (the one root just mentioned, with *ह*), and abbreviate the *व* (*य*) of the root to *उ* (*ह*) in weak forms. They are treated like roots with initial *उ* (*ह*: § 463) but retain the full root form in the strong persons. These roots are *वच्*, *वद्*, *वप्*, *वम्*, *वस्* 'dwell', and *वह्*; also *यच्*. Thus, *वच्*: Act. sing. 1. *उवच* or *उवाच*, 2. *उवकच* or *उवचिच*, 3. *उवाच*; du. *ऊचिव* (*u-uc-i-va*) etc. Mid. *ऊचे* etc. — *यच्*: Act. sing. 1. *इयच* or *इयाच*, 2. *इयष्ठ* or *इयचिच*, 3. *इयाच*; du. *ईचिव* etc. Mid. *ईचे* etc.

467. 4. Several roots which have medial *च* between single consonants, but cannot follow the rule of § 465, drop out the *च* from the weak forms. These roots are, in the classical language, *खन्*, *गम्*, *घस्*, *हन्*; and also *जन्*, which might be expected to follow § 465. They form the weak stems *चख्*, *जग्म्*, *जघ्*, *जह्*; and *जज्*. Thus, *चखन्* or *चखान्* etc., *चख्निव* etc. *हन्* makes its strong stem *जघन्* and *जघान्*.

468. 5. The roots *व्यच्*, *स्वप्*, and one or two others, reduplicate from the semivowel, and contract *य* and *व* to *ह* and *उ* in weak forms. Thus, strong *सुष्वप्* or *सुष्वाप्*, weak *सुषुप्*.

469. 1. The root *आह्*, 'speak', is found only in this tense, and only in the following forms: sing. 2. *आत्य*, 3. *आह*; du. 2. *आहचुस्*, 3. *आहतुस्*; pl. 3. *आऊस्*. These forms have only the value of the present. — 2. The root *विद्*, 'know', makes a perfect without reduplication, but otherwise regular, which has only present-value; see § 417. *विविद्*, 'find', forms the regular *विवेद्*.

470. The roots *चि*, *चित्*, *जि*, and *हि*, form as perfect-stems *चिकि*, *चिकित्*, *जिनि*, and *जिधि*.

471. Perfect participle. 1. Active. The ending of the pf. part. active is वास् (mid. वत्, w. उष्), which is added to the weak perfect-stem.* When this is monosyllabic the union-vowel इ is inserted (but not in the weakest cases, before उष्). Thus, *a.* from हृष्, strong stem of part. ईषिवास्, mid. ईषिवत्, w. ईषुष्; from पष्, पेचिवास्, पेचिवत्, पेचुष्; from वष्, ऊचिवास्, ऊचिवत्, ऊचुष्; from दा, ददिवास्, ददिवत्, ददुष्. But, from नी, निनीवास्, निनीवत्, निन्युष्; from स्तु, तुष्टुवास्, तुष्टुवत्, तुष्टुषुष्; from भिद्, बिभिद्वास्, बिभिद्वत्, बिभिदुष्. — *b.* The root जम् makes as its strong stem of pf. part. जग्मिवास् or जगन्वास्, mid. जग्मिवत् or जगन्वत्, weakest only जग्मुष्. Similarly, from हृन्, अह्निवास् or अघन्वास्, अह्निवत् or अघन्वत्, अह्नुष्. — *c.* 1विद्, 'know', makes विद्वास् etc.; 2विद्, 'find', विविद्वास् etc.

2. Middle. The pf. part. middle is made with the suffix ज्ञान, which is added to the weak stem as this appears in the middle voice; thus, बुध्, बुबुधान्; धा, दधान्; कृ, चक्राण्; नी, निन्यान्; तन्, तेनान्.

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 ज्ञा, made from the present-stem which is the general basis of each conjugation, are added, for the active, the perfect active forms of वृ or अस् (or, very rarely, of भू); for the middle, only the perfect middle forms

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

of कृ. Thus, from चोरायति, pf. चोरयामास or चोरयांचकार;
from ईष, ईषांचके.

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 ख्, added to the root either directly, or by the union-vowel इ (in the latter case becoming इख्). The root has the *guna*-strengthening when possible; and some roots with medial च् gunate with र instead of ख्. The inflection is precisely like that of the present indicative of a verb of the *a*-conjugation; thus, from भू, भविष्यति, ०ते.

477. When इ is not taken, final radical consonants suffer the same changes before ख् as before स् in the inflection of the root-class or reduplicating or nasal class. Thus, from दुह्, धोष्यति; मुच्, मोष्यति; भिद्, भेत्स्यति; बध्, रोत्स्यति; गम्, गंस्स्यति; खिद्, खेत्स्यति; द्विष्, द्वेत्स्यति; कृम्, क्रुत्स्यति. The root वस् 'dwell', makes वत्स्यति.

478. 1. Most roots ending in vowels reject इ; thus, दा, दा-
स्यति; गा, गास्यति; जि, जेत्स्यति; झु, झोत्स्यति. 2. But all roots in च् take इ; thus, कृ, करिष्यति; तृ, तरिष्यति; and also the roots शी
(शयिष्यति) and भू (भविष्यति). 3. गृह् makes गृहीष्यति.

479. In general, the verbs which take **इ** 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.

480. Stems of causative inflection, and denominatives in **अच**, make their future-stems in **अचिष्य**; thus, **चुर्, चोरचिष्यति**.

481. Participle. The participles, act. and mid., are made from the future-stem precisely as from the present-stem; thus, **दा, दा-स्यन्** (f. °स्यती), **दास्यमान**; **कृ, करिष्यन्, करिष्यमान**. Cf. §§ 260, 262.

482. 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, **अदास्यम्, अकरिष्यम्; अदास्ये, अकरिष्ये**. It is of extremely rare occurrence.

483. 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 **तु**, 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 **अस्** 'be'. In the 3rd persons the *nomen agentis* is used alone, in the proper number, without the auxiliary.

484. The root has in most cases the same form before the suffix **तु** which it takes before the **तुम्** of the infinitive. Thus, **मातु; जि, जेतु; खु, खेतु; भू, भवितु; कृ, कर्तु; कथय, कथयितु**.

485. The inflection is then as follows:

* The Hindus also prescribe a middle formation; it has, however, practically no existence.

1. कर्तास्मि	कर्तास्वस्	कर्तास्वस्
2. कर्तासि	कर्तास्वस्	कर्तास्वस्
3. कर्ता	कर्तारौ	कर्तारस्

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 prohibitions, the augment being then omitted; thus, **मा दाः** 'do not give'; **मा भेषीः** '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 voice of a few roots in **आ**, and of **भू**. E. g.

	1दा			भू	
1. अदाम्	अदाव	अदाम	अभूवम्	अभूव	अभूम्
2. अदास्	अदातम्	अदाव	अभूस्	अभूतम्	अभूत
3. अदात्	अदाताम्	अदुस्	अभूत्	अभूताम्	अभूवन्

Like **दाः** **धा**, **अधात्**; **स्ना**, **अस्नात्**; **पा**, **अपात्**; **गा** 'go', **अगात्**.

488. (2) The *a*-aorist. This is like an imperfect of the *a*-class, active and middle. Thus, from **सिच्**, 1st persons **असिचम्**, **असिचाव**, **असिचाम्**; **असिचे**, **असिचावहि**, **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 **ञ्** take *guna*. Thus, **आप**, **आपत्**; **गम्**, **अगमत्**; **धम्**, **अधश्मत्**; **मुच्**, **अमुचत्**; **सद्**, **असदत्**; **शक्**, **अशक्त्**; **खंस**, **अखसत्**. — Irregular: **खा**, **अखत्**; **झा**, **अझत्**; **ञा**, **अञत्**; **शास्**, **अशिषत्**; **अस** 'throw', **आखत्** (anomalous). **वच्** makes **अवोचत्**, and **पत्**, **अपपत्**, which, with one or two others, were doubtless originally reduplicated aorists.

489. II. Reduplicated Aorist (8). This aorist differs from all others in that it has come to be attached nearly always to the derivative (caus., etc.) conjugation in **अद्य**, as its aorist. The connection is not formal, as the aorist is not made from the stem in **अद्य**, but from the root. Its characteristic is a reduplication, of quite peculiar character.

490. The reduplicated aorist is very unusual in classical Sanskrit, and it will be sufficient for the present to give an example or two of its formation. Thus, **जन्** makes **अजीजनत्**; **सृम्**, **अपिसृशत्**; **खा**, **अतिष्ठिपत्**. The inflection is the usual one of imperfects of the *a*-conjugation.

491. 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. **जी**: Act.: sing. 1. **अजिषम्**, 2. **अजिषीस्**, 3. **अजिषीत्**; du. 1. **अजिष्व**, 2. **अजिष्टम्**, 3. **अजिष्टाम्**; pl. 1. **अजिष्म**, 2. **अजिष्ट**, 3. **अजिषुस्**. Mid.: sing. 1. **अजिषि**, 2. **अजिष्टास्**, 3. **अजिष्ट**; du. 1. **अजिष्वहि**, 2. **अजिषायाम्**, 3. **अजिषाताम्**; pl. 1. **अजिष्महि**, 2. **अजिष्टुम्**, 3. **अजिषत**. — **जम्** (mid. only): sing. 1. **अजप्ति**, 2. **अजप्त्वास्**, 3. **अजप्य** etc.

492. (5) The *is*-aorist. The tense-stem is made by adding **स्** by means of an inserted **इ**. The root is generally strengthened. E. g. **पू** 'purify': Act.: sing. 1. **अपाविषम्**, 2. **अपावीस्**, 3. **अपावीत्**; du. 1. **अपाविष्व**, 2. **अपाविष्टम्**, 3. **०ष्टाम्**; pl. 1. **०विष्म**, 2. **०विष्ट**, 3. **विषुस्**. — Mid. sing. 1. **अपाविषि**, 2. **अपाविष्टास्**, 3. **अ-**

पाविष्ट; du. 1. *विष्महि, 2. *विषाचाम्, 3. *ताम्; pl. 1. *विष्महि, 2. *विष्मन्, 3. *विषत्. — This is the only aorist of which forms are made in the secondary and denominative conjugations (but for causatives and denominatives in चय, cf. § 489).

493. (6) The *si*-aorist is active only, the corresponding middle being of the *s*-form. An example will suffice here. चाः sing. 1. चाशियम् etc., quite like the inflection of the *i*-aorist.

494. (7) The *sa*-aorist. दिन्ः Act. sing. 1. चदिचम्, 2. *चस्, 3. *चत्; and so on, like an impf. of the *a*-conjugation. But in the mid. the grammarians prescribe the 1st. sing. चदिचि, and 2nd and 3rd du. चदिचाचाम् 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 इ to the root, which takes also the augment, and is usually strengthened, in some cases by *guṇa*, in others by *vrddhi*. After final चा is added च्. Thus, नी, अनायि; श्रु, अश्रावि; कृ, अकारि; वच्, अवाचि; — but दम्, अदमि; वृम्, अवर्शि; दा, अदायि.

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 **ज**, 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. 1. The verbs of the first class (only act.) form their intensive-stem by reduplication, and the reduplicating syllable is strengthened. *a.* Radical **च** and **छ** are reduplicated with **चा**, **इ** and **ई** with **ए**, **उ** and **ऊ** with **ओ**; thus, **वावह्**, **दाधू**, **जेजी**, **शोशुच्**. *b.* Sometimes the reduplicating syllable has a final consonant, taken from the end of the root; thus, **चर्चर्**, **मर्मृञ्**. *c.* Sometimes the reduplication is dissyllabic, an *i*-vowel being inserted after the final consonant of the reduplicating syllable; thus, **चरीवृत्**. — The model of inflection is the present-system of the reduplicating-class, but deviations are not rare; in particular, an **ई** is sometimes inserted between stem and ending.

501. 2. From the intensive-stem as just described may be formed another, formally identical with a passive-stem, by the suffix **ञ्**. It takes middle inflection, but has no passive value, being used precisely as is the intensive just mentioned. Thus, **मुञ्**, **मर्मृञ्यते**.

502. A few intensives, having lost their value as such, come to be used as presents, and are treated by the native grammarians as simple roots. Thus **जागृ**, really intensive of **गृ** 'wake', is assigned to the root-class: pres. **जागमि** etc., du. **जागृवस्** etc.; impf. 1. **अजागरम्**, 2. **अजागर्**, 3. **अजागर्**; du. **अजागृव** etc. So

also हरिद्रा, intens. of द्रा 'run', used as a present with the sense 'be poor'. निष् 'wash', and some others, use the intensive present-system in the same way, and are assigned to the reduplicating class; thus, 3rd sing. नेनेति, 3rd pl. नेनिषति.

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. पिपासामि 'I wish to drink'.

504. To form the desiderative-stem the root is reduplicated, and adds स, sometimes इच्. The consonant of the reduplication is determined by the usual rules; the vowel of reduplication is इ if the root has an *a*-vowel, an *i*-vowel, or ऋ, and उ if the root has an *u*-vowel. Thus, या, चियासति; जी, जिनीषति; भू, बुभूषति; कृ, चिकीर्षति; भिद्, बिभित्सति; तिच्, तितिचते.

505. A number of roots form an abbreviated desiderative-stem; thus, आप्, ईप्सति; 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 *is*-form; thus, ईप्स, ऐप्सिषत्; चतितिचिष्ट. The futures are made with the auxiliary vowel इ; thus, ईप्सिष्यति, ईप्सिताक्षि. The verbal nouns are made with इ in all forms where that vowel is ever taken. A passive may be made; thus, ईप्स्यते 'it is desired to be obtained'; part. ईप्सित.

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 आ 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, च्छु, च्छदीधरम्, च्छबुभूषम्. In a few instances, where the root has assumed a peculiar form before the causative-sign, the reduplicated aorist is made from this form, not from the

simple root; thus, स्था, स्थापयति, अतिष्ठिषत्. 4. Both futures are made from the causative-stem, the auxiliary इ replacing the final च; thus, धारयिष्यति, 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. आवित; fut. pass. part. (gerundive) तर्पयितव्य, स्थाप्य; inf. जोषयितुम्; gerund सादयित्वा, °स्थाप्य, °जमय्य (§ 310).

508. Causative 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 च् to the causatively strengthened root, the syllables चय being omitted; thus, धारयते. 2. The desiderative-stem is made by reduplication and addition of the syllables इष, of which the इ replaces the final च् of the causative-stem; thus, दिधारयिषति, विभावयिषति. 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 च्, 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, मन्त्रयते *mantráyate*; from कीर्ति, कीर्तयति *kīrtáyati*. 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', तपस्वति 'practise ascetism'; from नमस्, नमस्वति 'honor'; कृष्णायते 'blacken'; अश्वायति 'seek horses'; गोपायति 'play the herdsman, protect'; वसूयति 'desire wealth'; भिषज्यति 'play the physician, cure'; पुत्रकाम्यति 'desire a son', from the poss. cpd. पुत्रकाम '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 *-ā*, 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.

aṅga n., limb; body.

aṅgiras (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.

adhas-tāt adv., below; prep., w. gen., underneath.

adhi adv., over, above, on.

adhika a., additional; superior.

adhita part. of *adhi-i*.

adhunā adv., now.

adhvaryu m., priest who recites the Yajurveda.

√ *an* (*āniti*: 429) breathe; — + *pra* breathe; live.

an, before cons. *a*, negative prefix.

anaḍuh (278) m., ox.

anantaram adv., after, immediately afterward; as prep., w. abl., right after.

anartha m., misfortune.

anavadya a., faultless.

anahilapātaka n., *n. pr.*, a city.

anu adv., after, along, toward.

anukūla a., favorable; as *n.*, favor.

anujñā f., permission.

anurūpa a., suitable.

aneka a., several.

anṛta 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 (231) 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.

amṛta a., immortal; as n., nectar.

ambā (273) f., mother.

ayam same as *idam*.

ari m., enemy.

artha m., purpose; meaning; wealth.

√ *arthaya* (den.: *arthāyate*) ask for (w. two acc.); + *pra* idem.

aryaman (284) m., n. pr.

√ *arh* (*ārhati*) 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.

avasthā f., condition, state.

avāñc (272) a., downward.

√ *laç* (*açnuté*) acquire, obtain; — + *sam-upa* idem.

√ *2aç* (*açnāti*) eat; caus. (*ācāyati*) make eat, give to eat.

açiti (332) num., eighty.

açru n., tear.

açva m., horse.

açvin m. du., n. pr., the Açvins (the Indian Δῶς κοῦροι).

aṣṭa (332) num., eight.

aṣṭādaça (332) num., eighteen.

aṣṭāviñcati (329, 332) num., twenty-eight.

√ *1as* (*āsti*: 426) be, exist.

√ *2as* (*āsyati*) throw, hurl; — + *abhi* repeat, study, learn; — + *ni* entrust; — + *pra* 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, cf. 352, 4.

ahan (*ahar*, *ahas*: 271) n., day.

aham (223) pron., I.

ahita a., disagreeable.

aho excl., oh! ah!

ahorātra n., a day and a night.

—
ā (130) adv., hither, unto; as prep., w. abl., hither from; until.

ākāra m., form, figure.

ākāça m., air, sky.

ākṛṣṭa part. of *ā-kṛṣ*.

ākṛānta part. of *ā-kram*.

āgamaṃ n., arrival.

ācāra m., "walk and conversation"; conduct; observance.

ācārya m., teacher.

ājñā f., command.

ātman m., soul, self; often simple reflexive pronoun.

ādi m., beginning; in cpds, cf. 375, 1.

āditya m., sun.

ādāya m., command, prescription.

√ *āp* (*āpnōti, āpnate*) acquire, reach; — + *ara*, *pra*, or *anu-pra*, idem; + *sam* idem; finish.

āpad f., calamity.

āpta part. of *āp*, trustworthy; fit.

āyusmant (263) a., long-lived.

ārīṣṭa, part. of *riç* + *ā*, entered (by), i. e. filled (with).

āśā f., hope.

āṣa a., swift.

āṣrama m., hermitage.

√ *ās* (*āste*: 424) sit; caus. (*āśayati*) place; — + *ups* sit by; wait upon; reverence.

āsana n., seat, chair.

ākaraṇa n., bringing.

āhāra m., food.

āhuti f., oblation, offering.

√ *i* (*īti* [-*īti*: 408]) go: — + *adhi* mid., go over, repeat, read; caus. (*ādhyāpáyati*) teach; — + *anu* follow; — + *apa* go away; — + *adhi* approach; — + *astam* (lit'ly go home) set (of the sun, etc.); — + *ud* rise; + *ups* approach; — + *pra* go forth; die. *icchā* f., wish.

īdars (231) pron. adj., other.

īdas adv., hence.

īti adv., thus, so.

ītāham adv., in this way, so.

īdam (285-286) pron., this, this here.

√ *idh*, *idh* (*iddhī*: 444) kindle, light.

indra m., moon.

indra m., a *pr.*, the god Indra.

indraprastha n., a *pr.*, Delhi.

indrāṇī f., a *pr.*, a goddess.

īmant (263) a., so great; so much.

īyam fem. of *īdam*.

iva adv., postpos., as; like.

√ *liç* (*icchāti*: 109) wish, desire.

iṣa m., arrow.

īha adv., here, hither.

√ *itṣ* (*itṣate*) see, behold; — + *ups* neglect; — + *prati* expect.

īdṛç, f. -ī, a., such.

√ *iç* (*içte*: 422) rule, own (gen.).

īçvara m., master; lord; rich man.

ucchrīta part. of *ud-çri*, high.

ud adv., up, up forth or out.

udāc (272) a., northward.

udadhi m., ocean.

udaya m., rise.

udara n., belly.

udyata part. of *ud-gam*, ready.

udyāna n., garden.

udyoga m., diligence.

udyogin a., diligent, energetic.

ups adv., to, toward.

upanayana n., initiation.

upanisad f., certain Vedic works.

upabhog m., enjoyment.

upavīta 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.

urvaçī f., n. *pr.*, an Apsaras.

uṣas f., dawn; as n. *pr.*, Uṣas, goddess of the dawn.

√ *r* (*rechāti*: 109) move; go to; fall to one's lot, fall upon; caus. (*arpāyati*) send; put; give.

r̥kṣa m., bear.

r̥gveda m., the Rigveda.

r̥c f., verse of the Rigveda; in pl., the Rigveda.

r̥ṇa n., debt.

r̥tvij m., priest.

r̥ṣi m., seer.

eka (231) num., one; pl., some;

eke . . *eke*, some . . others.

ekadā adv., once upon a time.

ekādaça (332) num., eleven.

ekādaça (334) a. eleventh.

etad (231) pron., this, this here.

eva adv., just, exactly.

evam adv., so, thus.

eṣa same as *etad*.

oṣṭha m., lip.

āuṣadha n., medicine.

ka (232) pron. 1. interrogative, who, what; *kim* w. instr., cf. note on p. 89. — 2. indefinite, adj. and subst., chiefly w. parti-

cles *ca*, *cana*, *cid*, *api*, some one or other; so also w. relatives; oftenest in neg. clauses: no one whatever (236).

kaṭa m., mat.

kañṭaka m., thorn, enemy.

kañṭha m., neck.

kaṇva m., n. *pr.*

katham adv., how?

√ *kathaya* (den.: *kathāyati*) relate, tell.

kadā adv., when? — + *cana*, *cid*, *api*, at some time, ever; often w. neg.

kaniṣṭha a., youngest.

kaniyas a., younger.

kanyā f., daughter, maiden.

kapi m., monkey.

kapota m., dove.

√ *kamp* (*kāmpate*) tremble.

kara m., hand; trunk (of elephant); ray; toll, tax.

karin m., elephant.

karuṇa a., lamentable.

karna m., ear.

karṭṛ m., doer, maker (202); author.

karman n., deed; ceremony; fate.

√ *kal* + *sam* (*samkalāyati*) put together, add.

kalaha m., quarrel.

kalā f., crescent.

kaliṅga m., n. *pr.*, a people.

kaliyuga n., the "Iron Age" of the world.

kalyāṇa n., advantage; salvation.

kavi m., poet.

kāṇa a., one-eyed.

kānti 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.

kāmāduh a., idem.

kāya m., body.

kāraṇa n., reason, cause.

-kārin a., causing, making.

kārya n., business, concern.

kāla m., time.

kālidāsa m., *n. pr.*, a poet.

kāvya n., poem.

kāśī f., *n. pr.*, a city, Benares.

kāṣṭha n., fagot; wood.

kāṣṭhamaya a., made of wood.

kim neut. of *ka*; w. *tu*, however.

kiyant (263) pron. adj., how great?

kīrti f., glory.

kutas adv., whence? why?

kutra adv., where? whither?

kunta m., spear.

√ *kup* (*kūpyati*) be angry (gen. or dat.).

kumāra m., boy, prince.

kuçala a., able; clever; learned.

√ *1kr* (*karóti*, *kuruté*: 394-5) make, do, perform; — + *adhi* put at the head, make ruler over (loc.); — + *apa* do evil to, harm (gen., loc., acc.); — + *apa-ā* pay; — + *alam* prepare, adorn; — + *āvis* (*āviṣkaróti*) make known, exhibit; — + *upa* do good to, benefit (gen., loc.); — + *tiras* (*tirask.*) hide; blame; — + *puras* put at the head; — + *prati* pay, recompense, punish (acc. rei,

gen., dat., or loc. pers.); — + *prāḍus* make known or visible;

— + *sam* (395) prepare, adorn.

√ *2kṛ* (*kīrdāti*) strew, scatter; — + *vi*, idem.

√ *kṛt* (*kṛndāti*: 110) cut, cut off; — + *ava* idem.

kṛti f., work (literary).

kṛtrima a., adopted.

kṛtsna a., whole, entire.

kṛpaṇa a., poor; niggardly.

kṛpā f., graciousness, pity.

√ *kṛ* (*kārṣati*) draw; — + *ā* draw on or up; — (*kṛṣāti*) plough.

kṛṣi f., agriculture.

kṛṣivāla m., husbandman, peasant.

kṛṣṇa a., black; as m., *n. pr.*, the god Kṛṣṇa.

√ *kṛp* (*kālpate*) be in order; tend or conduce to (dat.); caus. (*kal-pādyati*, -te) ordain, appoint.

ketu m., banner.

keça m., hair.

kāilāsa m., *n. pr.*, a mountain.

koṭi f., peak; point, tip.

kopa m., anger.

koṣa m., treasure; treasury.

kāunteya m., *n. pr.*

kāusalyā f., *n. pr.*

√ *kram* (*krāmati*, *krāmats*: 134) step; — + *atī* pass beyond; transgress; pass (of time); — + *ā* stride up to, attack; — + *nis* go out.

√ *kṛi* (*kriṇāti*, *kriṇāte*) buy.

kriḍā f., game, sport.

√ *kruḍh* (*krūdhyati*) be angry (gen. or dat.).

krodha m., anger.

kva adv., where? whither? + *cit* sometimes, ever.

kṣaṇa m. n., moment; time.

kṣatriya m., warrior, man of the second caste.

kṣaya m., decay, destruction.

√ *kṣan* (*kṣaṇóti*, *kṣaṇutē*) hurt, wound.

√ *kṣal* (*kṣāldāyati*) wash; — + *pra* idem.

kṣātra a., suitable for Kṣatriyas.

√ *2kṣi* (*kṣindóti*) destroy.

kṣitipa m., king.

√ *kṣip* (*kṣipáti*) hurl, throw.

kṣiṇa part. of *2kṣi*, reduced, decayed, ruined.

kṣīra n., milk.

kṣudra a., little, small.

kṣudh f., hunger.

kṣetra n., field.

√ *khan* (*khānati*) dig.

khara m., ass.

gaṅgā f., n. pr., the Ganges.

gaja m., elephant.

√ *gaṇaya* (den.: *gaṇáyati*) number, count; — + *ava* despise.

gati f., gait; course.

gandha m., odor, perfume.

gandharva m., a Gandharva, one of a band of celestial singers.

√ *gam* (*gacchati*: 100) go; — + *anu* follow; — + *abhi* visit, attend; — + *ava* understand; — + *astam* go down, set (cf. *i* + *astam*); — + *ā* come; — + *ud* rise; — + *nis* come forth; proceed from;

— + *sam* (mid.) come together, meet (instr.).

gāriyas comp., very honorable.

√ *2gā* (*gāyati*) sing.

gāndharva, f. -i, a., in the manner of Gandharvas.

√ *gāh* (*gāhate*) plunge; — + *ava* dive or plunge under (acc.).

gir f., voice, song.

giri m., mountain.

gīta n., song; singing.

guṇa m., quality, excellence.

guru m., teacher.

√ *guh* (*gūhati*: 101) hide, conceal; caus. (*gūháyati*) 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.

√ *gopāya* (den.: *gopáyati*) be keeper; guard.

gaurava n., weight; dignity.

√ *granth* (*grathnāti*) string together; compose.

grantha m., literary work, book.

√ *grah* (*grhñāti*, *grhñitē*) receive, seize; — + *ni* hold, restrain, check; — + *prati* take.

grāma m., village.

grāsa m., bite, mouthful.

ghaṭa m., pot, vessel.

ghāsa m., fodder, hay.

ghṛta n., clarified butter; *ghee*.

√ *ghrā* (*jīghrati*: 102) smell.

ca encl. conj., and, also, *ॠ*, *-que*; sometimes = if.

cakra n., wheel.

√ *cakṣ* (*cāṣṭe*: 421) see, behold;

— + *ā* relate; call, name; —

+ *vi-ā* explain.

cakṣus n., eye.

catur (332) num., four.

caturtha, f. -ī, a., fourth.

caturdaśa (332) num., fourteen.

catuṣpad (282) a., quadruped.

cativāriṇṣat (332) num., forty.

candra m., moon.

candramas m., moon.

√ *cam*, used only with *ā* (*ācāmati*), sip; rinse the mouth.

camatkāra m., astonishment.

√ *car* (*cāṛati*) go, wander; graze (of cattle); tr., perform, commit;

— + *ā* perform, complete, do;

— + *saṁ-ā* idem; — + *ud* caus.

(*uccāṛāyati*) pronounce, say.

-cara a., moving, going.

carāṇa m., n., foot, leg.

carita n., behavior, life.

carman n., hide, skin; leather.

carmamaya a., leathern.

√ *cal* (*cālāti*) stir; — + *pra* move on, march; — + *pra-vi*, tr., move, stir.

cāturmāsya n., a certain sacrifice.

cāmikara n., gold.

cāra m., spy.

cāru a., beautiful.

√ *ci* (*cinōti*, *cinutē*) gather; — +

nis or *vi-nis* decide, conclude; + *pra* gather; — + *vi* idem; — + *saṁ* collect.

citta n., notice; thought; mind.

√ *cint* (*cintāyati*) consider.

ciram adv., long, a long time.

√ *cud* + *pra* in caus. (*pracodāyati*), impel.

√ *cur* (*corāyati*) steal.

cūḍā f., top-knot, scalp.

ced adv., postpos., if.

√ *ceṣṭ* (*cēṣṭati*, *-te*) stir, be alive.

cālukya m., n. *pr.*, a people.

√ *cyu* (*cydvate*) totter, fall; — + *vi* fall away.

chattra n., umbrella.

chāyā f., shade.

√ *chid* (*chināti*, *chinddhe*) cut, cut off; — + *ava* idem; — + *ā* take away, remove; — + *ud* exterminate.

jagat n., that which moves; men and beasts; the world.

√ *jan* (*jāyate*: 155; *janāyati*) trans. (*janāyati* and active forms) beget, produce; intrans. (*jāyate* and middle forms) be born (mother in loc.), arise, spring up; — + *ud* (*ujjāyate*) be born, arise (abl.); — + *pra* or *saṁ* idem.

jana m., man; pl., and coll. in sing., people, folks.

janaka m., father.

jananī f., mother.

janman n., birth, existence.

jaya m., victory.

jara (280) f., old age.

jarā (280) f., old age.

jala n., water.

√ *jalp* (*jālpati*) speak; chat.

√ *jāgaraya* (caus.) awaken.

jāti f., birth; caste; kind.

jāmātṛ m., son-in-law.

jāyā f., woman, wife.

jāla n., net.

√ *ji* (*jāyati*) trans. and intrans., conquer, win; — + *parā*, mid., be conquered (cf. in Voc. 9).

jina m., n. pr., a name of Buddha.

jihvā f., tongue.

√ *jīva* (*jīvati*) live.

jīvita n., life.

juhū f., spoon, esp. sacrificial spoon.

jetṛ m., conqueror, victor.

-jñā a., knowing.

√ *jñā* (*jānāti*, *jāntī* : 403) know; — + *anu* permit; — + *ā* caus. (*ājñāpdyati*) command; — + *vi* recognize.

jñāna n., knowledge; insight.

jyā f., bowstring.

jyeṣṭha (340) a., best; oldest.

jyotiṣa 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.

takṣaṣilā f., n. pr., Taxila, a city.

√ *taḍ* (*tāḍayati*) strike, beat.

taḍāga m., pond.

taḍit f., lightning.

taṇḍula m., rice.

tatas adv., thence, therefore; there-upon.

tatra adv., there, thither.

tathā adv., in that way, so.

tad nom. and acc. s. n. to *ta*; as adv., therefore.

tadā adv., then.

tadyathā adv., namely, to wit.

√ *tan* (*tanōti*, *tanutē*), tr., stretch, extend; perform (a sacrifice); — + *ā* cause, bring about; — + *pra* extend.

√ *tap* (*tāpati*, *-te*), tr. and intr., burn; pain; in pass., suffer, do penance.

tapas n., heat; self-torture.

tapasvin a., practising asceticism; as m., ascetic.

√ *tam* (*tāmyati* : 131) be sad.

taru m., tree.

taruṇa, f. *-ī*, a., young, delicate.

tasthivāṇs pf. part. of *sthā*; as n., the immovable.

tādṛc a., such.

tālu n., palate.

tāvant adj., so great, so much;

tāvat as adv., so long, so much; often concessive, like *done*, *doch*.

tiraskariṇī f., veil.

tiryāṇc (272) a., going horizontally; as subst., animal.

tilaka m., ornament (often fig.).

tīra n., bank, shore.

tīrtha n., bathing-place; place of pilgrimage.

tīvra a., great, strong, violent.

tu conj., but, however.

√ *tud* (*tuddāti*) push; strike.

√ *tul* (*toldayati*) weigh.

√*tuṣ* (*tūṣyati*) rejoice, take pleasure in (w. instr.).

√*tṛ* (*tāratī*) cross over; — + *ava* descend; + *ud* emerge; — + *pra* in caus. (*pratārāyati*), deceive.

tṛtīya, f. -ā (335), a., third.

√*tṛp* (*tṛpyati*) satisfy oneself.

tṛṣṇā f., thirst, desire.

tejasvin a., courageous.

√*tyaj* (*tyājati*) leave, abandon; + *pari* leave off, give up.

trayodaśa (332) num., thirteen.

tri (332) num., three.

triṅcat (332) num., thirty.

triloka n., -*ktī* f., the threefold world.

trivṛt a., triple, threefold.

triṣṭraṇ a., three-headed.

triṣṭubh f., name of a metre.

tryaṣṭī num., eighty-three.

tva stem of pron. of 2d pers. (226; cf. 352, 4).

tvaḍ so-called stem of pron. *tva*.

tvaṣṭṛ m., n. *pr.*, a god, Tvaṣṭar.

√*dañc* (*dācati*) bite.

dañṣṭrā f., tooth.

dakṣa m., n. *pr.*

dakṣiṇa a., right-hand; southern.

daṇḍa m., stick; punishment.

√*daṇḍaya* (den.: *daṇḍāyati*) punish.

dadhan (*dadhi*: 275) n., curds.

dadhyañc (weakest -*dhic*) m., n. *pr.*

√*dam* (*dāmyati*: 131) control; caus. (*damāyati*) tame; compel.

dayā f., compassion, pity.

daridra a., poor.

darṣana n., philosophical system.

daśa (332) num., ten.

daśaratha m., n. *pr.*

daṣṭa part. of *dañc*.

√*dah* (*dāhati*) burn.

√*1dā* (*dādāti*, *datté*: 436) give; in caus. (*dāpāyati*) make give or pay; — + *ā* take (312); — + *pra* entrust; give in marriage.

√*2dā* (*dyāti*: 132) cut.

dātṛ m., giver; as adj. (204), generous.

dāna n., gift, present; generosity.

dānava m., demon.

dāsa m., slave, groom.

dāstī f., female slave, servant.

dina n., day.

div (277) f. (rarely m.), sky.

divasa m., day.

divya a., heavenly, divine.

√*diç* (*diçāti*) show, point out; — + *ā* command; — + *upa* teach, instruct.

diç f., point, cardinal point; quarter, region; direction.

√*dih* (*dēgdi*: 428) smear.

dirgha a., long; ~ *am* adv., afar.

dirghāyus a., long-lived.

√*div* (*dīvyati*) play.

√*du* (*dunóti*), intr., burn, feel distressed; tr., distress (acc.).

duḥkha n., misery; misfortune.

dugdha n., milk.

durjana m., scamp, rogue.

durdaḍā f., misfortune.

durlabha a., hard to find or reach; difficult.

√*duṣ* (*dūṣyati*) be defiled.

duṣprayukta a., badly arranged.

duṣṣanta m., n. *pr.*

duṣ insep. prefix, bad; hard.
 √ *duh* (*dōgāhi*, *dugdhé*: 428) milk.
duhitṛ f., daughter.
dūta m., messenger, envoy.
 √ *dr* in caus. (*dārdyati*) + *vi* tear open.
 √ *dr̥ṣ* (127) see; cans. (*dar̥ṣyati*) show; pass. (*dr̥ṣyāte*) seem, look.
dr̥ṣ f., look, glance; eye.
deva m., god; f. -ī, goddess; queen.
devakī f., n. pr.
devakula n., temple.
devatā f., divinity, deity.
deśa m., region, land.
dāiva, f. -ī, divine.
doṣa m., fault.
dyuti f., brilliancy.
dravya n., property; object.
draṣṭṛ m., seer; author (of Vedic hymns, etc.).
 √ *dru* (*dr̥vati*) run.
 √ *druh* (*dr̥ihyati*) be hostile, offend.
dva (332) num., two.
dvāṣṭha m., doorkeeper.
dvār f., door, gate.
dvija m., Aryan.
dvijāti m., Aryan.
dvitīya (335) a., second.
dvipad (282) a., biped.
 √ *dvīṣ* (*dvēṣti*, *dvīṣté*) hate; — + *pra* hate extremely.
dvīṣ m., enemy.
dvīs adv., twice.
dvīpin m., panther.

dhana n., money, riches.
ghanin a., wealthy.

dhanus n., bow.
dharma m., right; law; virtue.
 √ *ldhā* (*dddhāti*, *dhatté*: 435) put, place; — + *api* close, cover, keep shut; — + *ā* put on; mid., receive; — + *sam-ā* lay or place on; — + *ni* lay down; — + *pari* in caus. (*-dhāpdyati*), make put on, clothe in (two acc.); — + *vi* arrange, ordain; — + *sam* put together, unite; lay on.
 √ *2dhā* (*dhāyati*: 126) suck.
dhātṛ m., creator.
dhānya n., grain.
dhārmika a., right, just.
 √ *dhāv* (*dhāvati*) run; — + *anu* run after.
dhāvana n., running; course.
dhī f., understanding, insight.
dhīmānt a., wise, prudent.
dhīra a., steadfast, firm, brave.
 √ *dhū* (*dhunōti*, *dhunuté*: 391), shake.
 √ *dhṛ* in caus. (*dhārdyati*) bear.
dhṛti f., firmness; courage.
dhenu f., cow.
dhairyā n., steadfastness.
 √ *dhya* (*dhyaḍyati*) think, ponder.

na adv., not; with opt., cf. 207.
nakṣatra n., lunar mansion.
nagara n., -ī f., city.
nadī f., river.
 √ *nand* (*nāndati*, -te) + *abhi* rejoice in, greet joyfully (acc.).
 √ *nam* (*nāmati*), 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 river in India.
nala m., *n. pr.*
nava a., new.
nava (332) num., nine.
navati (332) num., ninety.
navadaça (332) num., nineteen.
navina a., new.
√naç (*nāçyati*) perish; — + *vi* perish; disappear.
√nah (*nāhyati*) bind; — + *sam* gird, equip oneself.
nāga m., snake.
nāṭaka n., drama, play.
nāman n., name; *nāma* adv., by name.
nārī f., woman, wife.
nālī f., pipe, conduit.
nāça m., destruction.
nī adv., down; in, into.
nitya a., constant; daily; — *am* as adv., always, daily.
nideça m., command.
√nind (*nindati*) blame.
nīpuṇa a., shrewd, skilled.
nīyata, part. of *nī-yam*, ordained, fixed, permanent.
nirdaya a., pitiless.
nirvṛti f., contentment, happiness.
nīs adv., out, forth.
niçcaya m., decision, certainty.
√nī (*nādyati*; caus. *nādyāyati*) lead, guide; — + *apa* lead away; — + *ā* bring; — + *upa* introduce, consecrate, initiate; — + *nīs* bring to an end, determine, settle; — + *pari* lead about; marry.
nīca a., low.

nīti f., conduct of life; ethics, politics.
nīruj a., healthy, well.
nīlakaṇṭha m., *n. pr.*
√nṛt (*nṛtyati*) dance.
nṛtta n., dance, dancing.
nṛpa m., king.
nṛpati m., king.
netṛ m., leader.
netra n., leading-rope, cord; eye.
nāu f., ship.
nyañc (272) a., low.
nyāya m., logic.
nyāyya a., right, proper.

pakṣa m., wing, side; party.
pakṣin m., bird.
pañka n., mud, bog.
√pac (*pācati*) cook.
pañca (332) num., five.
pañcadaça (332) num., fifteen.
pañcapañcāça (334) a., fifty-fifth.
pañcāçat (332) num., fifty.
√paṭ (*pāṭyati*) split open.
paṭu a., skilled.
√paṭh (*pāṭhati*) recite, read.
paṇi m. pl., *n. pr.*, certain demons.
pañḍita m., learned man; pandit.
√pat (*pātati*) fall, fly; — + *ud* fly up.
pāti (274) m., lord, master; husband.
pattra n., leaf, letter.
patnī f., wife, consort.
paṭhi same as *panthan*.
pathya a., wholesome.
pad (282) m., foot.
√pad (*pādyate*) go; — + *vi-ā* in caus. (*vyāpādyati*) kill; — +

<i>nis</i> (<i>niṣpādyate</i>) grow, arise from (abl.); — + <i>pra</i> flee for refuge to (acc.).	<i>pācupālya</i> n., cattle-raising.
<i>pada</i> n., step; place.	<i>pitṛ</i> m., father; du., parents; pl., Manes.
<i>padma</i> m. n., lotus.	√ <i>piṣ</i> (<i>piṇḍṣti</i>) grind, crush.
<i>panthan</i> (278) m., road, path.	√ <i>pī</i> same as <i>pyā</i> .
<i>payas</i> n., milk.	<i>pīna</i> part. of <i>pī</i> , fat.
<i>para</i> (233) a., chief, highest; other.	√ <i>pīḍ</i> (<i>pīḍāyati</i>) torment, vex.
<i>paramātman</i> m., the world-spirit.	<i>pums</i> same as <i>pumāns</i> .
<i>paraṣu</i> m., axe.	<i>puṇya</i> a., meritorious, holy, auspicious; as n., merit.
<i>parā</i> adv., to a distance, away.	<i>putra</i> m., son; - <i>trī</i> f., daughter.
<i>pari</i> adv., round about, around.	<i>punar</i> adv., again, but.
<i>parivraj</i> (247, 2) m., wandering ascetic.	<i>pumāns</i> (279) m., man, male.
<i>pariṣad</i> f., assembly.	<i>pur</i> f., city.
<i>parvata</i> m., mountain.	<i>purā</i> adv., earlier, formerly.
√ <i>palāy</i> (<i>pālāyate</i> : cf. p. 116, note) flee.	<i>purāṇa</i> , f. -ā and -ī, a., former, ancient; as n., one of a class of works on the creation, etc.
√ <i>paç</i> (<i>pāçyati</i> : 127) see.	<i>puruṣa</i> m., man (<i>homo</i>).
<i>paçu</i> m., beast.	<i>purūravas</i> m., n. <i>pr.</i> , Purūravas.
<i>paścāt</i> adv., behind (w. gen.).	<i>purohita</i> m., domestic priest.
√ <i>1pā</i> (<i>pībati</i> : 102) drink; <i>caus.</i> (<i>pāyāyati</i>) give to drink, water.	<i>pulinda</i> m., n. <i>pr.</i> , a tribe in India.
√ <i>2pā</i> (<i>pāti</i>) protect; <i>caus.</i> <i>pāldayati</i>) idem.	√ <i>puṣ</i> (<i>puṣṇāti</i>) make increase or grow.
<i>pāṭaliputra</i> n., n. <i>pr.</i> , the city Patnā.	<i>puṣṭa</i> part. of <i>puṣ</i> , stout, fat.
<i>pāṭha</i> m., lecture, lesson.	<i>puṣpa</i> n., flower.
<i>pāṇi</i> m., hand.	<i>pustaka</i> n., book (manuscript).
<i>pāṇini</i> m., n. <i>pr.</i>	√ <i>pū</i> (<i>punāti</i> , <i>punīte</i>) clean.
<i>pāṇḍava</i> m., descendant of Pāṇḍu.	√ <i>pūj</i> (<i>pūjāyati</i>) honor.
<i>pātaka</i> n., crime, sin.	<i>pūra</i> m., flood, high-water.
<i>pātra</i> n., pot, vessel.	<i>pūru</i> m., n. <i>pr.</i>
<i>pāda</i> m., foot; quarter; ray, beam.	<i>pūṣaṇ</i> (284) m., n. <i>pr.</i> , Pūṣan, the Sun-god.
<i>pāpa</i> a., bad; as n. subst., sin.	<i>prthivī</i> f., earth, ground.
<i>pārthiva</i> m., prince.	<i>prthu</i> a., broad, wide.
<i>pārvatī</i> f., n. <i>pr.</i>	<i>prthvī</i> f., earth.
<i>pālana</i> n., protection.	<i>prthvīrāja</i> m., n. <i>pr.</i>
<i>pāçu</i> m., noose, cord, snare.	√ <i>1pr</i> (<i>pīpartī</i>) fill.
	<i>poṣaka</i> m., supporter, maintainer.

pāutra m., grandson.

pāura m., citizen.

√*pyā* (*pyāyate*) swell, get stout.

pra adv., forward, forth.

prakācin a., bright, glistening;
act., illuminating.

√*prach* (*prcchāti*) ask, ask about.

prajā f., creature, subject.

prati adv. and prep., back, back
again; towards (postpos., w.
acc.).

pratikūla a., unfavorable.

pratyāñc (272) a., backward, west-
ward.

pratyaham adv., daily.

√*prath* in caus. (*prathāyati*),
spread; proclaim.

prathama (335) a., first.

prabhāva m., might, power.

prabhūta a., much; many.

pramatta a., careless.

prayāga m., n. *pr.*, Allabābād.

prayukta part. of *pra-yuj*.

prayoktṛ m., arranger, user.

pralaya m., destruction.

praçna m., question.

prasanna, part. of *pra-sad*, well-
disposed.

prahāra m., stroke, shot; wound.

prāñc (272) forward, eastward.

prāṇa m., often pl., breath, life.

prāṇin m., living creature.

prātar adv., early, in the morning.

prāyaçcitta n., penance, expiation.

prāyeṇa adv., commonly.

prāsāda m., palace.

priya a., dear.

priyakarman a., kind.

priyavāc a., saying pleasant things,

sociable.

priyavādīn a., idem.

√*prī* (*prīṇāti*, *prīṇīte*), act., de-
light; mid., rejoice; caus. (*prī-
ṇāyati*), make glad, please.

√*plu* (*plāvate*) + *ā* drench.

phala n., fruit, reward.

phalavānt a., fruitful.

√*bandh* (*badhnāti*, *badhnīte*) bind;
entangle, catch; join; com-
pose.

bandhu m., relative.

bala n., strength, might.

balavānt a., strong, mighty.

baḷiṣṭha a., strongest.

bahu a., much, many.

bāla a., young; as m., child, boy;
f. -ā, girl.

bāṣpa m., tear, tears.

bāhu m., arm.

bindu m., drop.

buddha part. of *budh*, awakened;
enlightened.

buddhi f., prudence, intelligence.

buddhimant a., prudent.

√*budh* (*bódhati*, -*te*; *búdhyati*, -*te*),
wake; know.

budha m., wise man, sage.

brahmacārya n., life of holiness,
esp. religious studentship.

brahmacārīn a., studying sacred
knowledge; as m., Brāhman
student.

brāhman n., devotion; sacred word
(of God); sacred knowledge;
world-spirit.

brahmān (a personification of *brā-*

hman) m., the supreme All-Soul;
Brahma, the Creator.

brahmahan (283) m., killing a
Brāhman.

brāhmaṇa m., priest, Brāhman.

√ *brū* (*bravīti*, *brūte*), speak, say;
— + *pra* explain, teach, announce;
— + *vi* explain, announce.

bhakta a., devoted, true.

bhakti f., devotion; honor.

√ *bhakṣ* (*bhakṣāyati*) eat.

bhakṣana n., eating.

bhagavant a., honorable, blessed.

√ *bhaj* (*bhājati*, -*te*) divide; — + *vi*
distribute.

√ *bhañj* (*bhañkti*) break, destroy.

bhadra a., good, pleasant; as n.,
fortune.

bhaya n., fear.

bharatakhanda m., n. *pr.*, India.

bhartr m., supporter; preserver;
lord, master; husband.

bhava m., n. *pr.*, a name of Īiva.

bhavant, f. *bhavāti*; in voc. *bhos*,
f. *bhavati*; used in respectful
address instead of pronoun of
2nd person. Cf. § 264.

bhasman n., ashes.

√ *bhā* (*bhāti*) gleam, glance; —
+ *ā* or *vi* idem.

bhāga m., part, piece, share.

-*bhāj* a., sharing.

bhānu m., sun.

bhāra m., burden.

bhāryā f., wife, woman.

√ *bhāṣ* (*bhāṣate*) speak; — + *prati*
answer (acc. of pers.); — + *sam*
converse.

bhāṣā f., speech, language.

bhāṣvant a., shining, brilliant.

√ *bhikṣ* (*bhikṣate*) beg, get by beg-
ging.

bhikṣā f., alms.

bhikṣu m., beggar; ascetic.

√ *bhid* (*bhindāti*, *bhinddhe*) split.

√ *bhī* (*bibhēti*) fear; in caus. (*bhī-*
ṣāyate, *bhāyāyate*) terrify.

√ *bhuj* (*bhujāti*, *bhujāte*) eat,
enjoy; caus. (*bhojāyati*) feed; —
+ *upa* enjoy.

-*bhuj* a., enjoying.

bhujyu m., n. *pr.*, a Vedic person.

bhuvana n., world.

√ *bhū* (*bhāvati*, -*te*) become; be,
exist; — + *abhi* overpower;
— + *pari* despise; — + *pra*
arise; be mighty, rule; *valere*.

bhū f., earth, ground.

bhūta part. of *bhū*; as n. subst.,
being, creature.

bhūti f., prosperity, blessing.

bhūbhuj m., king.

bhūbhṛt m., king; mountain.

bhūmi f., earth, ground, land.

bhūyas (340) comp. adj., more;
-*yas* adv., mostly.

bhūṣaṇa n., ornament.

√ *bhr* (*bhāṛati*, -*te*) support (lit. and
fig.).

bhṛgukaccha n., n. *pr.*, Baroch, a
holy place in India.

bhṛtaka m., servant.

bhṛtya m., servant.

bhṛṣam adv., greatly, much.

bheka m., frog.

bhoga m., enjoyment.

bhojana n., meal.

bhos see *bhavant*.

√ *bhram* (*bhrāmyati*: 131) wander about, flit; — + *pari* idem.

bhrātr m., brother.

bhrū f., eyebrow.

makṣikā f., fly, gnat.

maghavan (270) m., Indra.

√ *majj* (*mājjati*) sink; — + *ni* idem.

maṇi m., jewel.

mati f., mind.

matimant a., shrewd, prudent.

matsya m., fish.

mathi same as *manthan*.

mad called stem of *aham*; cf. 352, 4.

√ *mad* (*mādyati*) get drunk; — + *pra* be careless.

madhu n., honey.

madhuparka m., sweet drink.

madhulih m., bee.

madhya a., middle; as n., middle; waist.

√ *man* (*mānyate*; *manuté*) think, suppose; — + *sam* honor.

manas n., mind.

manuṣya m., man (*homo*).

manoratha m., wish.

manohara a., agreeable; entrancing.

mantra m., sacred text; spell, charm.

mantrin m., minister; councillor.

√ *manth* (*mathnāti*) stir.

manthan (278) m., stirring-stick.

mandara m., n. *pr.*, a mountain.

maraṇa n., death.

marut m., wind; pl., n. *pr.*, the Storm-gods.

mastaka n., head.

mahant (261) a., great.

mahānasa n., kitchen.

mahārāja m., great king.

mahiṣa m., n. *pr.*

mahiṣī f., queen.

√ *lmā* (*māti*; *mimīte*: 438) measure; — + *nis* work, create.

mā adv. and conj., not; used in prohibitions, etc., like Lat. *ne*, greek *μή*; cf. 195.

māṁsa n., flesh.

mātr f., mother.

mādhurya n., sweetness.

mānava m., man (*homo*).

mānasa n., sense; understanding.

mānuṣa, f. -ī, human.

mārga m., road, way, street.

mālā f., garland.

māsa m., month.

mitra n., friend.

mitradruḥ (249) a., friend-betraying.

mīna m., fish.

√ *mīl* (*mīlati*) wink; + *ni* close the eyes.

muktā f., pearl.

mukti f., salvation, deliverance.

mukha n., mouth, face.

mukhya a., principal, first.

√ *muc* (*muñcāti*: 110) free, release; *muktvā*, without (312).

√ *mud* (*módate*) rejoice; — + *anu* allow.

muni m., sage; ascetic.

√ *muṣ* (*muṣṇāti*) steal, rob.

musala m. n., club, pestle.

√ *muh* (*múhyati*) be confused or dazed or stupid.

mūrdhaga a., on the head.

mūrdhan m., head.

mūla n., root.

√*mṛ* (*mriyāte*: 155) die; caus. (*mā-rāyati*) kill.

mṛga m., wild animal; gazelle.

√*mṛgaya* (den.: *mṛgāyate*) hunt for, seek.

mṛgayā f., chase, hunting.

√*mṛj* (*mārjati*: 423) rub, wipe; caus. (*mārjāyati*) rub off, polish; — + *apa*, *pari* or *pra*, wipe off.

mṛta, part. of *mṛ*, dead, fallen.

mṛtyu m., death.

mṛd f., earth, dirt.

mekhalā f., girdle.

megha m., cloud.

mokṣa m., deliverance; salvation.

moha m., infatuation.

ya (231) rel. pron., used as subst. and adj., who, which, what; cf. 234 ff.

√*yaj* (*yājati*, -*te*) sacrifice (acc. pers., instr. rei); caus. (*yājāyati*) make to sacrifice, offer sacrifice for (acc.).

yajus n., sacrificial formula, text.

yajña m., sacrifice.

yajñiya a., suitable for sacrificing.

√*yat* (*yātate*) strive after (dat.).

yatas adv., whence; wherefore.

yati m., ascetic.

yatna m., exertion.

yatra adv., where, whither.

yathā adv., in which way; as.

yadā adv., when, if.

yadi adv., if.

√*yam* (*yacchati*: 100) furnish, give;

— + *ud* undertake; — + *ni* ordain, fix, appoint.

yamunā f., n. pr., the river Jumna.

yavana m., Greek, barbarian.

yaças n., glory, fame.

yaṣṭi f., stick, staff.

√*yā* (*yāti*) go; with abstracts, come into such and such a state; — + *ā* approach.

yātrā f., march, journey; support.

yāma m., watch of the night.

yāvant a., how much or many;

yāvat as adv., as long as, while; as soon as.

yuga n., age of the world.

yugma n., pair.

√*yuj* (*yundkti*, *yuñktē*) join, yoke, harness; caus. (*yojāyati*) idem; — + *ni* place, appoint, establish; — + *pra* arrange; use.

yuddha n., battle.

√*yudh* (*yūdhyate*) fight (instr.).

yuvati f. to *yuvan*.

yuvan (269) a., young; f. *yuvati*. *yuṣmad* called stem of *yūyam*; as stem in cpds. (352, 4.), you.

yūpa m., sacrificial post.

yūyam (226) pron., you.

√*rakṣ* (*rdkṣati*) protect.

rakṣaṇa n., protection.

rakṣitr m., protector.

√*rac* (*racāyati*) arrange, compose (a literary work).

raju f., cord.

√*rañj* + *anu* (*anurājyati*, -*te*) be inclined or devoted to (loc.).

raṇa m. n., battle.

ratna n., jewel.

ratha m., wagon.

rathyā f., street.

√*rabh* (*rābhate*) grasp; — + *ā* take hold on, begin.

√*ram* (*rāmate*) amuse oneself; — + *vi* (*virāmati*) cease (abl.).

raçmi m., ray; rein.

rasa m., taste, feeling.

rasavant a., tasteful.

rākṣasa m., demon.

√*rāj* (*rājati*, -*te*) direct, rule; shine; be illustrious.

rājan m., king.

rājya n., kingdom.

rātri f., night.

√*rādh* (*rādhnoti*) succeed; — + *apa* do wrong.

rāma m., n. *pr.*, a hero.

rāmāyaṇa n., a noted poem.

rāvaṇa m., n. *pr.*, a demon.

rāçi m., heap.

√*ru* (*rāñti*: 410) cry, scream; — + *vi* idem.

√*ruc* (*rōcate*) please (dat., gen.).

ruj f., sickness, disease.

√*rud* (*rōditi*: 429) weep.

ruddha, part. of *rudh*, besieged, surrounded; suffused.

√*rudh* (*ruñāddhi*, *runddhe*) obstruct, check, besiege; — + *upa* besiege.

rudhira n., blood.

√*ruh* (*rōhati*) rise, spring up, grow; caus. (*rohāyati*, *ropāyati*) make rise or grow, plant; — + *ava* descend; — + *ā* climb, mount, ascend; — + *pra* grow up.

rūkṣa a., harsh, rough.

rūpa n., form, beauty.

rūpaka n., gold-piece.

rāi (277) m., rarely f., possessions, wealth.

rohiṣi f., n. *pr.*

lakṣa n., a hundred thousand.

lakṣmī (276) f., goddess of fortune.

√*lag* (*lāgati*) attach, hang, cling.

laghu, f. -*ghu* or -*ghoṣi*, a., light; small, little.

lañkā f., n. *pr.*, Ceylon.

√*lap* (*lāpati*) prate; — + *vi* complain.

√*labh* (*lābhate*) receive, take; caus. (*lambhāyati*) make receive, give.

lalāṭa n., forehead.

lavaṇa n., salt.

lāṅgala n., plough.

lābha m., acquisition, gain.

√*likh* (*likhāti*) scratch, write.

√*lip* (*līpāti*) smear.

√*lih* (*līḍhi*, *līḍhe*: 427) lick; — + *ava* idem.

√*luṇṭh* (*luṇṭhāyati*) + *nis* rob.

√*lup* (*lūpāti*) break to pieces; devastate; plunder.

√*lubh* (*lūbhyati*) covet (dat., loc.).

lekhaṇa n., writing, copying.

loka m., world; sing. and pl., people.

lobha m., desire, avarice.

loman n., hair.

loha n., metal; iron.

vañça m., race, family.

vakra a., crooked, bent.

vakṣas n., chest, breast.

√*vac* (*vakṭi*: 415) speak, say; name; caus. (*vācāyati*) make (a written leaf) speak, i. e. read.

vaṇij m., merchant.

vatsa m., calf.

√*vad* (*vaddati*) speak, say; — + *abhi* in caus. (*abhivāddāyati*) greet; — + *vi* (mid.) dispute, argue.

vadhā m., killing, murder.

vadhū f., woman; wife.

vana n., woods, forest.

vanavāsin a., forest-dwelling.

√*vand* (*vāndate*) greet, honor.

√*vap* (*vāpati*) scatter; sow.

vapus n., body; figure.

vayam (223) pron., we.

vayas n., age.

1varā m., suitor, bridegroom.

2vāra m., choice, privilege; favor.

3vara a., best; better (w. abl.: than).

varāha m., boar.

varuṇa m., n. pr., a god.

varṇa m., color; caste.

√*varṇaya* (*varṇāyati*) describe, portray.

varṇin a., abiding, being.

varṣa n., year.

vallabha a., dear.

√*vaç* (*vāṣṭi*) wish.

√*vas* (*vāsati*) dwell; — + *ni* inhabit, dwell; — + *pra* go away on a journey; — + *prati* inhabit.

vasati f., dwelling.

vasu n., wealth, money.

vasudeva m., n. pr.

vastra n., garment.

√*vah* (*vāhati*) tr., carry, bear; intr., proceed; flow; blow.

vā encl., or.

vāc f., voice; word.

vācya a., blameworthy, culpable.

vāṇijya n., trade.

vāta m., wind.

vānaprastha m., a Brāhman in the third stage of his life.

vāpī f., cistern.

vāyasa m., crow.

vāyu m., wind.

vāri n., water.

vi adv., apart, away, out.

viṅṣa (334) a., twentieth.

viṅṣati (332) num., twenty.

viṅṣatitama (334) a., twentieth.

vikramāditya a., n. pr., a king.

√*vij* (*vijāti*) tremble; — + *ud* in caus. (*udvejjāyati*) terrify.

vitta n., possessions; wealth.

√*vid* (*vēti*; *vēda*: 416—417) know, consider; caus. (*vedāyati*) inform (dat.); — + *ni* caus., idem.

√*2vid* (*vindāti*, -te) find, acquire.

-*vid* a., knowing.

vidyā f., knowledge, learning.

vidvāns a., knowing, wise.

vidviṣṭa pass. part. of *vi-dviṣ*, detested.

vidhi m., rule, fate; Brahma.

vidheya a., obedient.

vinaya m., obedience.

vinā prep., without (with instr. or acc., often postpos).

vipāka m., ripening; recompense.

vipra m., Brāhman.

vibhu, f. -*bhū*, a. pervading, far-reaching; omnipresent, mighty.
vivāha m., wedding, marriage.
vivekin a., shrewd.
√viç (*viçati*) enter; — + *sam-ā* approach; — + *upa* seat oneself; — + *pra* enter, penetrate.
viç m. pl., people; the Vāiçya-caste.
viçiṣṭa part. of *vi-çis*, excellent, remarkable.
viçruta part. of *vi-çru*, famous.
viçva (231) a., all (Vedic).
viçvāsa m., trust, confidence.
viṣa n., poison.
viṣṇu m., n. *pr.*, a god.
vihaga m., bird.
vihita part. of *vi-dhā*, ordained.
√lvṛ (*vr̥ṇōti*, *vr̥ṇute*) cover, surround; — + *ā* cover; — + *apa-ā* open; — + *vi* explain; manifest; — + *sam* shut.
√2vr̥ (*vr̥ṇīte*; *vard̥yati*, -*te*) choose, select.
vr̥ka m., wolf.
vr̥kṣa m., tree.
√vrt (*vārtate*) turn; exist, subsist, be, become; — + *ni* return home; — + *pra* get a-going, break out, arise; continue; caus. (act.) continue (trans.).
vr̥tta n., conduct.
vr̥ttānta m., state of affairs; news.
vr̥tra m., n. *pr.*, a demon.
vr̥ddha part. of *vr̥dh*, old.
√vr̥dh (*vārdhate*) grow; caus. (*vārdh̥yati*, -*te*) make grow; bring up.

√vr̥ṣ (*vdr̥ṣati*) rain, give rain; fig., shower down; overwhelm.
veda m., science, knowledge; esp. sacred knowledge, holy writ.
vedanā f., pain.
redānta m., a system of philosophy.
vedi f., altar.
vai assev. particle, to be sure, in sooth; often untranslated.
vāiçya m., man of the third caste.
vyāñjana n., spice.
√vyath in caus. (*vyath̥yati*) torment.
√vyadh (*vidhyati*) hit, pierce.
vyalika a., false, wrong.
vyavahāra m., trial, law-suit; trade.
vyākaraṇa n., grammar.
vyāghra m., tiger.
vyādha m., hunter.
vyādhi m., disease, illness.
vyādhita a., sick, ill.
vyāsa m., n. *pr.*
√vraj (*vr̥jati*, -*te*) proceed; — + wander forth; become an ascetic.
vraṇa m., wound.
vrata n., vow, obligation; duty.

√çāns (*çānsati*) praise; proclaim; — + *pra* proclaim.
√çak (*çaknōti*) be able; sometimes pass., cf. 322.
çaka m., Scythian.
çakaṣa m., car.
çakuntalā f., n. *pr.*
çāṅkā f., hesitation.
çata (332-333) n., a hundred.
çatatama a., hundredth.

çatru m., enemy.
çabda m., sound, noise, word.
√çam (*çāmyati*) become quiet,
 be extinguished, go out.
çayyā 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, red-
 action.
çānti f., repose.
√çās (*çāste*) command; rule; pun-
 ish.
çāstr m., governor, punisher.
çāstra n., science; text-book.
√çikṣ (*çikṣate*) learn.
çikhara m., summit.
çiras n., head.
çiva a., beneficent, gracious; bless-
 ed; as m., *n. pr.*, a god.
çiçu m., child.
√çiṣ (*çindṣti*) leave, leave remain-
 ing; — + *ava* remain over, sur-
 vive; — + *ud* idem; — + *vi* set
 apart, distinguish.
çīṣya m., pupil, scholar.
√çī (*çēte*: 409) lie; sleep; —
 + *adhi* lie asleep on (acc.).
çīta a., cold.
√çuc (*çócati*) grieve, sorrow.
çuci a., pure, clean.
çunaḥçepa m., *n. pr.*
√çubh (*çóbhate*) be brilliant, shine.
çubha a., good; splendid.
√çuṣ (*çūsyati*) dry up.
çūdra m., man of the fourth caste.
çūdratva n., condition of a Çūdra.

çūra m., hero.
çrgāla m., jackal.
çeṣa m. n., rest, remainder.
çeṣa m., a fabulous snake sup-
 porting the earth.
√çram (*çrāmyati*: 131) become
 weary.
çrama m., pains, trouble.
çrāddha n., oblation to the Manes
 (cf. in Voc. 16).
√çri + ā (*āçráyate*) go for pro-
 tection, take refuge with (acc.).
çrī f., luck, fortune, riches; as
n. pr., goddess of fortune; as
 prefix to proper names, famous,
 honorable, etc.
çrīmant a., rich; famous.
√çru (*çrṇóti*, *çrṇuté*: 391) hear; in
 caus. (*çrāvdyati*) make hear, i. e.
 recite, proclaim (acc. pers.).
çruta part. of *çru*; as n., learning.
çruti f., hearing; holy writ.
çreyas a., better; best; *çreyas* as
 n., salvation.
çvan (269) m., dog.
çvaçura m., father-in-law.
çvaçrū f., mother-in-law.
çvas adv., to-morrow.
√çvas (*çvāsiti*: 429) breathe; —
 + *sam-ā* breathe gently: revive;
 — + *vi* be confident; trust (gen.
 or loc.).
çveta a., white.

ṣaṭtriṇçat (329) num., thirty-six.
ṣaḍaṣṭi (329) num., eighty-six.
ṣaṣ (332) num., six.
ṣaṣṭi (332) num., sixty.
ṣaṣṭha, f. -ī (334), a., sixth.

ṣoḍaśa (332) num., sixteen.

sainyukta part. of *saṃ-yuj*, provided with.

sainvatsara m., year.

saṃśaya m., doubt.

sakṛt adv., once.

sakthan (*sakthi*: 275) n., thigh.

sakhi (274) m., friend.

sakhī f., female companion, friend.

sajja a., ready.

√ *sañj* (*sājati*; *sajjāte*: cf. in Voc. 22) hang on, be fastened on (loc.).

satkāra m., hospitality.

sattra n., sacrifice.

satya n., truth, righteousness.

√ *sad* (*sīdati*) sit; settle down; be overcome or exhausted; — + *ā* approach; — + *saṃ-ā* seat oneself; caus. (-*sāddyati*) meet, encounter; — + *ni* sit down; — + *pra* be favorable.

sadā adv., always.

sadṛśa, f. -i, a., similar; worthy.

saṃdigdha a., doubtful; unsteady.

saṃdhyā f., twilight.

sant, part. of *las*, being, existing; good; as m., good man; as f. *satī*, good woman, especially a widow who immolates herself.

sapta (332) num., seven.

saptati (332) num., seventy.

saptadaśa (332) num., seventeen.

sabhā f., council, meeting, court.

saṃ adv., along with; completely.

saṃakṣam adv., before, in the presence of (gen.).

samartha a., capable, able.

samāgama m., meeting, encounter.

samāja m., convention, company.

saṃidh f., fagot.

saṃīpa a., near; as n., vicinity, nearness, presence.

saṃudra m., ocean.

saṃunnati f., height, elevation; high position.

saṃeta a., provided with.

saṃpūrṇa part. of *lṛṣ* + *saṃ*, full.

saṃyak adv., well, properly.

saṃrāj m., great king; emperor.

saṃrit f., river.

sarga m., creation.

sarpa m., snake.

sarva (231) a., all.

sarvatra a., everywhere.

savitṛ m., n. *pr.*, the Sun-god *Savitar*; sun.

√ *sah* (*sāhate*) endure.

saha adv., together; prep., often postpos., with, along with, (instr.).

saṃacara m., companion; -ī f., wife.

sahasā adv., suddenly, quickly.

sahasra n., a., thousand.

saṃhāya m., companion, helper.

sākṣin m., witness.

sādhana n., means, device.

sādhu m., holy man, saint.

sāman n., Vedic melody, song; pl., the *Sāmaveda*.

sāmanta m., vassal.

sāṃpratam adv., at present.

sāyam adv., at evening.

sārasa m., crane.

siṃha m., lion.

√*sic* (*siñcdti*) drip, drop, moisten;
— + *abhi* anoint as king.

√*lsidh* (*sédhati*) repel; — + *prati*
hold back; forbid.

√*2sidh* (*sidhyati*) succeed; in caus.
(*sādhdyati*) perform; acquire.

sindhu m., n. *pr.*, the Indus.

sīman f., border, boundary; out-
skirts.

su adv., well; easy; very.

√*su* (*sunóti*, *sunuté*) press.

sukha n., fortune, luck, happiness.

sundara, f. -ī, a., beautiful.

sumanas a., favorably-minded; as
f., flower.

surāpa m., drunkard.

suvarṇa n., gold.

suhṛd m., friend.

√*sū* (*sūte*) generate, bring forth;
— + *pra* generate.

sūkta n., Vedic hymn.

sūta m., driver, charioteer.

sūda m., cook.

sūrya m., sun.

√*sr* (*sáratī*) flow; — + *anu* follow
up; — + *apa* go away; in caus.
(*-sārdyati*) drive away.

√*srj* (*srjāti*) let go, create; —
+ *ud* let loose or out; raise (the
voice).

√*srp* (*sárpātī*) move; — + *pra* idem.
srṣṭi f., creation.

setu m., bridge, dike.

senā f., army.

√*sev* (*sévate*) serve, honor; — +
ni dwell; devote oneself to;
attend.

sānika m., soldier.

sāinya n., army.

soma m., the intoxicating ferment-
ed juice of the Soma-plant.

skandha m., shoulder.

√*stu* (*stāūti*: 4II) praise.

stuti f., song of praise; praise.

√*str* (*strñóti*, *strñuté*; *strñāti*,
strñité) scatter, strew; — + *upa*
scatter, bestrew.

stena m., thief.

stotra n., song of praise.

strī (276) f., woman.

√*sthā* (*tiṣṭhati*) stand, intr.; be in
or on, etc., be situated; caus.

(*sthāpdyati*) put, place; appoint;
stop; — + *adhi* mount, stand

over; rule, govern; — + *anu*
follow out, accomplish; (cf. also

p. 96, last note); — + *ud* arise,
rise (cf. Voc. 40); — + *upa* ap-

proach, 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.

√*snā* (*snāti*) bathe.

snātaka m., one who has perform-
ed the ablutions customary at
the end of religious pupilage.

snāna n., bathing, bath.

snāyu m., tendon, bowstring.

snigdha part. of *snih*, affectionate.

√*snih* (*snihyati*) feel inclined to,
love (gen., loc.).

snuṣā f., daughter-in-law.

√*sprṣ* (*sprṣāti*) touch.

√*sprh* (*sprhdyati*) desire (dat.).

sma encl., slightly assev.; often
accompanies a present tense,

- giving it the force of an historical tense.
- √ *smṛ* (*smárati*) remember; think on; call to mind; teach; esp. in pass. *smaryate* 'it is taught, i. e. traditional'.
- smṛti* f., tradition; law-book.
- śraṅ* f., garland.
- śraṣṭṛ* m., creator.
- sva* a., own; one's own.
- √ *svaṅj* (*svájate*) embrace; — + *pari* (Cf. Voc. 21) idem.
- svadr̥ṣ* a., similar.
- √ *svap* (*svápati*: 429) sleep.
- svapna* m., sleep, dream.
- svayam* pron., own self, self.
- svayambhū* a., self-existent; as m., epithet of Brahma.
- svarga* m., heaven.
- svasṛ* f., sister.
- svādu* a., sweet.
- svādhyāya* m., private recitation of sacred texts.
- svāmin* m., possessor, lord.
- svāiram* adv., at pleasure.
-
- hata* part. of *han*.
- √ *han* (*hánti*: 419) kill; caus. (*ghātáyati*), have killed; — + *apa* remove; — + *abhi* smite; — + *sam-ā* wound; — + *ni* kill; — + *prati* hinder; injure, offend; — + *sam* write.
- han* (283) a., killing.
- hanu* f., jaw.
- hanumant* m., n. pr., a monkey-king.
- hanṛ* m., killer, slayer.
- hari* m., n. pr., a god.
- hariṇa* m., gazelle.
- hala* m. n., plough.
- havis* n., oblation.
- hasta* m., hand.
- hastin* m., elephant.
- √ *lhā* (*jáhāti*) abandon, give up; neglect.
- √ *2hā* (*jihūte*: 438) move.
- √ *hi* (*hindōti*) send; — + *pra* idem.
- hi* assev. particle, surely; causal, for, because.
- √ *hins* (*hindati*) injure, destroy.
- hita* part. of *1dhā*; as adj., advantageous; as n., advantage.
- himavant* a., snowy; as m., the Himālaya Mts.
- hina* part. of *1hā*, abandoned; wanting in; w. instr., without.
- √ *hu* (*juhōti*, *juhute*) sacrifice.
- huta* *bhuj* (nom. -*bhuk*) m., fire.
- √ *hū* see *hvā*.
- √ *hṛ* (*hárati*) take away; steal; plunder; — + *apa* idem; — + *ā* act. and mid., fetch, bring; — + *ud-ā* cite, mention; — + *praty-ā* bring back; — + *ud* save, rescue.
- hṛd* (281) n., heart.
- hṛdaya* n., heart.
- √ *hṛṣ* (*hárṣati*, *hṛṣyati*) rejoice, be delighted; — + *pra* idem.
- he* interj., O, ho.
- hemanta* m., winter.
- hrasvam* adv., near by.
- √ *hrī* (*jihréti*) be ashamed.
- hrī* f., modesty, bashfulness.
- √ *hvā* (*hodáyati*) call; in caus. (*hovāyati*) have called; — + *ā* call, summon.

II. English - Sanskrit.

abandon, to: *tyaj*; *lhā*.
 able: *samartha*; *śakya*.
 able, to be: *śak*.
 according to: *anu*, postpos.
 acquire, to: *labh*; *āp*.
 Aṣvins: *aśvināu*, du.
 address, to: *brū*.
 adore, to: *nam* + *pra*.
 adorn, to: *lṛ* + *alam*.
 advantage: *hita* n.; *kalyāṇa* n.
 adversity; *duḥkha* n.
 afraid, to be: *bhī*.
 afterward: *tatas*.
 again: *punar*.
 against: *prati*.
 age: *vayas* n.
 all: *sarva*; (entire) *viśva*.
 all-protecting: *viśvapā*.
 allow, to: *jñā* + *anu*.
 alms: *bhikṣā* f.
 alone (adv.): *eva*.
 also: *api*.
 altar: *vedī* f.
 although: *api*.
 always: *sadā*, *nityam*.
 amuse oneself, to: *ram*.
 ancient: *purāṇa*.
 and: *ca*, postpos.; *tathā*.
 anger: *kopa* m.; *krodha* m.
 animal: *tiryāṇic* m.
 announce, to: *lvid* + *ni*, caus.

answer, to: *bhāṣ* + *prati*.
 appoint, to: *klp*, caus.; *yuj* + *ni*.
 approach, to: *gam* + *ā*; *yā* + *ā*.
 argument (reason): *vāc* f.
 arise, to: *bhū*; (get up) *sthā* + *ud*.
 arm: *bāhu* m.
 army: *senā* f.
 arrive, to: *gam* + *ā*.
 arrow: *śara* m.; *iṣu* m.
 Aryan: *dviya* m.; *dviyāti* m.
 ascetic: *muni* m.; *yati* m.; *pari-
vrāj* m.; *tapasvin* m.; — to be-
come an a., *vraj* + *pra*.
 ashamed, to be: *hrī*.
 ashes: *bhasman* n.
 ask, to (inquire): *prach*.
 ask for, to: *arthaya*.
 assembly: *sabha* f.; *pariṣad* f.
 astronomy: *jyotiṣa* n.
 attain, to: *labh*; *2vid*; *laç*; *āp*;
āp + *ava* or *pra*.
 attainment: *lābha* m.
 author: *karṭṛ* m.; (of Vedic
 hymns, etc.) *draṣṭṛ* m.
 axe; *paraçu* m.

bad: *pāpa*.

bank: *tīra* n.

banner: *ketu* m.

barbarian: *yavana* m.

bathe, to: *snā*.

battle: *raṇa* m. n.; *yuddha* n.
 be, to: *bhū*; *vṛt*; (be situated) *sthā*.
 bear, to: *bhṛ*; (bring forth) *sū*; *sū + pra*.
 bear: *rkṣa* m.
 beat, to: *taḍ*.
 beautiful: *sundara*; *rūpavant*.
 beauty: *rūpa* n.
 become, to: *bhū*; *vṛt*.
 bee: *ali* m.; *nadhulik* m.
 beg, to: *bhikṣ*.
 begin, to: *rabh + ā*.
 behind: *paścāt* (w. gen.).
 behold, to: *ikṣ*.
 Benares: *kāśī* f.
 bend, to: *nam*.
 benefit, to: *1kṛ + upa*.
 beseech, to: *pad + pra*.
 besiege, to: *rudh*; *rudh + upa*.
 best: *creṣṭha*; *jyeṣṭha*.
 betake oneself, to: *yā*; *gri + ā*.
 better: *creyas*; *jyāyas*.
 bind, to: *bandh*.
 biped: *dvipad*.
 bird: *vihaga* m.; *pakṣin* m.
 birth: *jāti* f.; *janman* n.
 black: *kṛṣṇa*.
 blame, to: *nind*; *1kṛ + tiras*.
 blessed: *bhagavant*; (as prefix) *gri*.
 blood: *rudhira* n.
 blow, to (intr.): *vaḥ*.
 boat: *nāu* f.
 body: *garīra* 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: *brāhmaṇa* m.; *drija* m.; *dvijāti* m.; *vipra* m.
 branch: *śākhā* f.
 brave: *dhīra*.
 breast: *uras* n.; *vakṣas* n.
 bridegroom: *varā* m.
 bring, to: *nā + ā*; *hṛ + ā*.
 broad: *pṛthu*; *uru*.
 brother: *bhrātṛ* m.
 burn, to: *dak*.
 business: *kārya* n.
 but: *tu*; *kimtu*; *punar*.

 call, to: *hoā*; (name) *vac*; *vad*.
 capable: *samartha*.
 caste: *jāti* f.
 cattle: *go* m. pl.
 cease, to: *gam*; *ram + vi*.
 celebrated: *viśruta*; *śrīmant*.
 chain: *hāra* m.
 charioteer: *sūta* m.
 charm: *kānti* f.
 check, to: *dam*, caus.; *rudh*.
 chest: *vakṣas* n.; *uras* n.
 child: *bāla* m.; *ṣiṣu* m.
 choose, to: *2vṛ*.
 cistern: *vāpī* f.
 citizen: *pāura* m.
 city: *nagara* n.; *-ī* f.; *pur* f.
 cleverness: *buddhi* f.
 climb, to: *ruh + ā*.
 close, to: *1vṛ + sam*; *1dhā + api*.
 cloud: *megha* m.
 coachman: *sūta* m.
 come, to: *gam + ā*; *yā + ā*; *i +*

- abhi* or *ā*; come out: *gam* + *nis*; *yā* + *nis*.
 command, to: *diç* + *ā*; *jñā* + *ā* caus.
 command: *ajñā* f.; *nideça* m.
 commit, to: *car* + *ā*; *lkr*.
 companion: *sahāya* m.; *sahaca-*
ra m.
 company: *samāja* m.
 compose, to: *rac*.
 conduct: *vr̥tta* n.
 confine, to: *rudh* + *nī*.
 conquer, to: *ji*.
 consecrate, to: *nī* + *upa*.
 consider, to: *cint*; *lvid*.
 consort: *patnī* f.
 cook, to: *pac*.
 copying: *lekhana* n.
 cord, sacred: *upavīta* n.
 count, to: *gaṇaya*.
 courageous: *tejasvin*.
 course: *gati* f.
 cover, to: *lvr* (mid.); *lvr* + *sam*
 (mid.).
 cow: *dhenu* f.; *go* f.
 cowherd: *gopa* m.
 create, to: *srj*.
 creator: *dhātṛ* m.; *sraṣṭṛ* m.
 creature: *prāṇin* m.; *jagat* n.
 crescent: *kalā* f.
 cross, to: *tṛ*.
 crow: *vāyasa* m.
 curds: *dadhan* n.
 cut, to: *kṛt*; *chid*.
 cut off, to: *kṛt* + *ava*; *chid* + *ava*.
 daughter: *kanyā* f.; *putrī* f.; *du-*
hitṛ f.
 day: *divasa* m.; *dina* n.; *ahan* n.;
 d. by d.: *dine dine*; *pratyaham*;
 a day and a night: *ahorātra* n.
 dead: *mṛta*; *vipanna*.
 decide, to (settle): *nī* + *nis*.
 deed: *karmaṇ* n.
 deity: *devatā* f.
 delicate: *taruṇa*.
 delight, to (tr.): *tuṣ*, caus.
 deliverance: *mukti* f.
 demon: *rākṣasa* m.
 depart, to: *i* + *apa*.
 describe, to: *varṇaya*.
 desire, to: *luḍh*.
 destroy, to: *bhañj*.
 despise, to: *man* + *ava*; *bhū* + *pari*.
 determine, to: *ci* + *nis* or *vi-nis*.
 devoted: *bhakta*; *snigdha*.
 devotion: *bhakti* f.
 die: *akṣa* m.
 die, to: *mṛ*; *i* + *pra*; *pad* + *vi*.
 difficult: *durlabha*; *duṣkara*.
 dig, to: *khan*.
 diligence: *udyoḡa* m.
 diligently: *bhṛṣam*.
 disappear, to: *naç* + *vi*.
 disease: *ruj* f.; *vyādhi* m.
 dismount, to: *ruh* + *ava*.
 disown, to: *khyā* + *prati-ā*.
 dispute, to: *vad* + *vi*.
 distress, to: *du*.
 distribute, to: *bhaj* + *vi*.
 divine: *divya*.
 do, to: *lkr*; *car* + *sam-ā*.
 domestic: *gr̥hya*.
 dog: *çvan* m.; *çunī* f.
 door: *dvār* f.

daily: *nitya*; (adv.) *nityam*; *pra-*
tyaham.
 dancing: *nṛtta* n.

doorkeeper: *dvāḥsthā* m.
 dove: *kapota* m.
 draw, to: *vah*.
 drink, to: *lpā*.
 driver: *sūta* m.
 drop, to: *sic*.
 drop: *bindu* m.
 dwell, to: *śvas*; *vas* + *ni*; dwell
 on (fig.): *sañj*.

ear: *kārṇa* m.
 earth: *pr̥thivī* f.; *bhū* f.; *bhūmi* f.
 east, eastern: *prāñc*; the E.: *prācī*
 f., sc. *diç*.
 eat, to: *ad*; *2aç*; *bhakṣ*; *bhuj*.
 eating: *bhakṣaṇa* n.
 eclipse, to: *lkṛ* + *tiras*.
 eight: *aṣṭa*.
 eighth: *aṣṭama*.
 eighty: *açiti* f.
 eightieth: *açititama*.
 eldest: *jyeṣṭha*.
 elephant: *gaja* m.; *hastin* m.
 eleventh: *ekādaça*.
 emerge, to: *tṛ* + *ud*.
 eminent, to be: *çubh*.
 emperor: *samrāj* m.
 encompass, to: *lvṛ*; *chid* + *ava*.
 end: *anta* m.
 endure, to: *sah*.
 enemy: *ari* m.; *çatru* m.; *dviṣ* m.
 enjoy, to: *bhuj*.
 enjoyment: *bhoga* m.
 enter, to: *viç* + *pra*.
 entrancing: *manohara*.
 envoy: *dūta* m.
 entrust, to: *ldā* + *pra*.
 equip, to: *nah* + *sam*.
 eulogy: *stotra* n.

even (adv.): *api*.
 every: *sarva*.
 evil (adj.): *pāpa*; (subst.) *pāpa* n.
 exceedingly: *ati*.
 explain, to: *brū* + *vi*; *lvṛ* + *vi*;
cakṣ + *vi-d*.
 exterminate, to: *chid* + *ud*.
 eye: *netra* n.; *cakṣus* n.; *akṣam* n.;
locana n.

face: *mukha* n.
 fagot: *samidh* f.
 fair: *sundara*.
 fall, to: *pat*; *pat* + *ni*; fall to
 one's lot: *ṛ*; fallen (killed):
patita; *mṛta*.
 fame: *kīrti* f.; *yaças* n.
 family: *vañça* m.
 famous: *viçruta*.
 fast (firm): *dṛḍha*.
 fasten, to: *bandh*.
 fat: *pīna*; *puṣṭa*.
 father: *janaka* m.; *pitṛ* m.
 fault, to find: *lkṛ* + *tiras*.
 faultless: *anavadya*.
 fear: *bhaya* n.
 field: *kṣetra* n.
 fifth: *pañcama*.
 fight, to: *yudh*.
 filled: *pūrṇa*; *sampūrṇa*.
 finally: *ante*.
 find, to: *2vid*.
 finish, to: *āp* + *sam*.
 fire: *agni* m.; *hutabhuj* m.
 firewood: *samidh* f.
 first: *prathama*; at first: *pra-*
thamam.
 fish: *matsya* m.; *mīna* m.
 fit, to: *yuj*.

five: *pañca*.
 flee, to: *palāy*.
 flit, to: *bhram*.
 flock: *paçu* m. pl.
 flower: *puṣpa* n.; *sumanas* f.
 fly, to: *pat*; fly up: *pat* + *ud*.
 fodder: *ghāsa* m.
 foe: *ari* m.; *ṣatru* m.
 follow, to: *gam* + *anu*; i + *anu*.
 fond, to be: *tuṣ*.
 food: *anna* n.
 foot: *pāda* m.; *pad* m.
 force: *bala* n.
 foreign: *para*.
 forehead: *lalāṭa* n.
 forest: *vana* n.
 forest-dwelling: *vanavāsin*.
 form, to: *lmā* + *nis*.
 formula (sacrificial): *yajus* n.
 fortune: *ṣrī* f., often pl.; goddess
 of f.: *ṣrī* f.
 forty: *catvāriṃśat* f.
 four: *catur*.
 free, to: *muc*.
 friend: *mitra* n.; *sakhi* m.; *su-*
hṛd m.
 friend-betrayer: *mitradruh*.
 front: *agra* n.; in f. of: *agre*,
samakṣam (gen.).
 fruit: *phala* n.
 fruitful: *phalavant*.
 full: *pūrṇa*; *sampūrṇa*.
 ———
 gain, to: *labh*.
 garden: *udyāna* n.
 garland: *mālā* f.; *śraj* f.
 gate: *dvār* f.
 gather, to: *ci* + *sam*.
 gazelle: *hariṇa* m.; *mṛga* m.

generous: *dātṛ*.
 get, to: *labh*; *laç*; *āp*.
 gift: *dāna* n.
 gird, to: *nah* + *sam*.
 girdle: *mekhalā* f.
 girl: *kanyā* f.; *bālā* f.
 give, to: *yam*; *ldā*.
 giver: *dātṛ* m.
 glance: *dṛç* f.
 glory: *kīrti* f.; *yaças* n.
 go, to: *car*: *yā*; *gam*; i; go on
 (continue): *vṛt* + *pra*.
 god: *deva* m.; goddess: *devī* f.
 gold: *suvarṇa* n.
 govern, to: *çās*; *rājyaṁ kṛ*.
 good: *sādhu*; *sant*.
 gracious: *çiva*.
 graciousness: *kṛpā* f.
 grain: *dhānya* n.
 grammar: *vyākaraṇa* n.
 grasp, to: *grah*.
 graze, to: *car*.
 great: *mahant*.
 great king: *mahārāja* m.
 greater: *mahīyas*; *adhika*.
 greatly: *bahu*; *bhṛçam*.
 greedy: *lubbha*.
 Greek: *yavana* m.
 greet, to: *vand*; *vad* + *abhi*, caus.
 grieve, to: *du*.
 ground: *bhūmi* f.; on the g.: *adhas*.
 grind, to: *piṣ*.
 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: *1kṛ + apa*.
 hate, to: *dviṣ; dviṣ + pra*.
 hear, to: *śru*.
 heart: *hṛdaya* n.; *hṛd* n.
 heaven: *svarga* m.
 heavy: *guru*.
 hell: *naraka* m.
 here: *atra; iha*.
 hero: *çūra* m.; *vīra* m.
 hesitation: *çañkā* f.
 high: *ucchrita*.
 high water: *pūra* m.
 hold shut, to: *1dhā + api*.
 holy: *sādhu*.
 holy writ: *çruti* f.
 home (adv.): *gṛham*.
 honey: *madhu* n.
 honor, to: *pūj; nam; sev*.
 hope: *āçā* f.
 horse: *açva* m.
 house: *gṛha* n.: master of the h.,
gṛhastha m.
 householder: *gṛhastha* m.
 house-priest: *purohita* m.
 how?: *katham*.
 human: *mānuṣa*.
 hunter: *vyādha* m.
 hurl, to: *2as; kṣip*.
 husband: *pati* m.; *bhartṛ* m.
 hymn: *sūkta* n.

I: *aham*.

impart, to: *1vid + ni, caus*.
 inclined, to be: *smih*.
 increase, to: *vṛdh*.
 India: *bharatakhanda* m.
 initiate, to: *nī + upa*.

injustice: *adharma* m.
 intelligence: *buddhi* f.
 iron: *loha* n.

jaw: *hanu* f.
 jewel: *maṇi* m.; *ratna* n.; *bhū-
 ṣaṇa* n.

kill, to: *mṛ, caus.*; *han; han, caus*.
 kindle, to: *idh*.
 king: *nṛpa* m.; *nṛpati* m.; *pā-
 rthiva* m.; *rājan* m.; *blābhuj*
 m.; *bhūbhṛt* m.
 kingdom: *rājya* n.
 know, to: *1vid; jñā*.
 knowledge: *vidyā* f.; *jñāna* n.

lament, to: *lap + vi*.
 land: *deça* m.
 language: *bhāṣā* f.
 last, at: *ante*.
 law: *dharma* m.; *vidhi* m.
 law-book: *smṛti* f.; *dharmaçā-
 stra* n.
 law-suit: *vyavahāra* m.
 lead, to: *nī*.
 leader: *netṛ*.
 learn, to: *gam + ava; 1vid; i +
 adhi*.
 learned: *vidvāns; paṇḍita; kuçala*.
 learning: *vidyā* f.
 leather: *carman* n.
 leavings: *ucchiṣṭa* n.
 lesson: *adhyāya* m.
 lick, to: *lih; lih + ava*.
 life: *jivita* n.; *āyus* n.; *carita* n.
 light: *jyotis* n.
 light (not heavy): *laghu*.
 like: *iva*.

limb: *aṅga* n.
 lion: *siṅha* m.
 lip: *oṣṭha* m.
 listen, to: *śru*.
 live, to: *jīu*; *vṛt*; *an + pra*.
 long: *dīrgha*; (adv.) *cīram*.
 look at, to: *īkṣ + pra*.
 lord: *īṣvara* m.; *pati* m.
 lotus: *padma* m. n.
 love, to: *smi*.
 love, god of l.: *kāma* m.
 lunar mansion: *nakṣatra* n.
 ———
 maiden: *kanyā* f.; *bālā* f.
 maidservant: *dāsī* f.
 make, to: *īkṣ*.
 man (*vir*): *nara* m.; *pumāṅs* m.;
puṛuṣa m.; (*homo*): *jana* m.;
mānava m.; *manuṣya* m.; *nara* m.
 mankind: *jana* m. pl.
 many: *bahu*; *prabhūta*.
 march, to: *cal + pra*.
 marriage: *vivāha* m.
 marry, to: *nī + pari*.
 master: *bhartṛ* m.; *pati* m.
 mat: *kaṭa* m.
 means: *sādhana* n.
 medicine: *āyūṣadha* n.
 meet, to (intr.): *gam + sam* (mid.).
 meeting *samāgama* m.
 melted butter. *ghṛta* n.
 mention, to: *hr + ud-ā*.
 merchant: *vaṇij* m.
 merit: *punya* n.
 mighty: *balin*; *balavant*; *vibhu*.
 milk, to: *duh*.
 milk: *kṣīra* n.; *payas* n.
 mind: *manas* n.; *mati* f.
 minister: *mantrin* m.

misfortune: *duḥkha* n.; *āpad* f.
 modesty: *hrī* f.
 moisten, to: *sic*.
 monarch; *saṃrāj* m.
 money: *dhana* n.; *vasu* n.
 month: *māsa* m.
 moon: *candramas* m.; *candra* m.;
indu m.
 mostly: *bhūyas*.
 morning, in the: *prātar*.
 mother: *mātṛ* f.; *ambā* f.
 mother-in-law: *śvaṣṭrū* f.
 mountain: *giri* m.; *parvata* m.
 mouth: *mukha* n.
 much: *prabhūta*; *bahu*.
 monthful: *grāsa* m.
 murder, to: *mṛ*, caus.; *han*; *han*,
 caus.
 must: *arh*; cf. § 320 and Exer-
 cise 30.
 ———
 name: *nāman* n.; by n.: *nāma*.
 name, to: *vac*; *vad*; (reckon)
gaṇaya.
 neck: *kaṇṭha* m.
 neglect, to: *lā*.
 net: *jāla* n.
 never: *na kadā + api*, *cid*, or
cana.
 news: *vṛttānta* m.
 night: *rātri* f.
 no one: *na ka + api*, *cid*, or *cana*.
 north, northern: *udāñc*; the N.:
udāñc f., sc. *diṣ*.
 not: *na*; *mā*.
 nothing: *na kim + api*, *cid*, or
cana.
 now: *adhunā*; *sāṃpratam*.

O: *ka*.
 obedient: *vidhaya*.
 oblation: *havis* n.
 occur, to: *dy*, *pass*; *2cid*, *pass*.
 ocean: *udāhi* m.; *samudra* m.
 offend, to: *ka* + *prati*; *lhā*.
 offering (sacrificial): *havis* n.
 old: *vydha*; older: *jyāyā*.
 omnipresent: *vāha*.
 once: *sat*.
 one: *eka*.
 only: *eva*.
 opinion; *mati* f.; *matā* n.
 or; *vā*, postpos.; *athavā*.
 ordain, to: *kṛ*, *caus*.; *lāhā* + *vi*;
 ordained: *vihita*.
 order, to: *jā* + *ā*, *caus*.
 other; *anya*; *itara*, *apara*.
 outskirts: *śman* f.
 overcome, to: *2pr*.
 overwhelm, to: *vṛ*.
 own, one's own: *sva*.
 ox: *anaḥ* m.

pair: *yugma* n.
 palace: *prāsāda* m.
 parents: *pitṛ*, m. du.
 part: *bhāga* m.
 path: *mārga* m.; *panthan* m.
 pearl: *muktā* f.
 peasant: *kṛṣṭvāla* m.
 penance: *tapas* n.; *prāyaścitta* n.
 people: *jana*, pl.; *loka*, s. and pl.
 perform, to: *sidh*, *caus*.; *car*;
 car + *sam-ā*; (a sacrifice) *tan*.
 perfume: *gandha* m.
 perish, to: *naṣ* + *vi*.
 pestle: *musala* m. n.
 pierce, to: *vyadh*.

pilgrimage: *tīrthayātrā* f.
 pious: *sādha*.
 place, to: *lāhā*; *dhā* + *sam-ā*.
 place: *paṭh* n.; *dhya* m.
 plan: *sthiprāya* m.
 plant, to: *ruk*, *caus*.
 play, to: *dh*.
 please, to: *ruc*.
 pleasure: *anukha* n.; with p., pleas-
 antly: *anukha*; (wish, choice)
 icchā f.; *kāma* m.; at p.: *eco-
 chayā*.
 plough: *lāṅgula* n.; *hala* m. n.
 plough, to: *kṛ*.
 plunder, to: *lanṭh*; *kṛ*; *lup*.
 poem: *kāvya* n.
 poet: *kavi* m.
 point out, to: *diṣ*.
 pollated, to be: *duṣ*.
 poor: *daridra*.
 possessions: *dhana* n.
 poet, sacrificial: *yāpa* m.
 pot: *ghaṭa* m.
 pound, to: *piṣ*.
 pour, to: *ku*.
 power: *bala* n.
 powerful: *bala* n.; *balavant*.
 praise, song of p.: *stuti* f.; *stotra* n.
 praise, to: *prais*; *sta*.
 pray for, to: *arth*.
 prescription: *ādeṣa* m.
 presence: *samīpa* n.
 previous; *pūva*.
 priest: *ṛtvij* m.
 prince: *kumāra* m.
 property: *vara* n.; *dhana* n.
 prosperity: *bhūti* f.
 protect, to: *rakṣ*; *2pā*; *pā*, *caus*.
 protection; *śaraṇa* n.

protector: *rakṣitr* m.

punish, to: *danḍaya*; *ṣās*.

punishment: *danḍa* m.

put, to: *sthā*, caus.; *ldhā*; *yuj*
+ *ni*.

—

quadruped: *catuspad*.

quarter: *pāda* m.; (of the sky)
diṣ f.

queen: *devī* f.; *rājñī* f.; *mahiṣī* f.

—

rain: *vr̥ṣṭi* f.

rain, to (give rain): *vr̥ṣ*.

raise, to (the voice): *sr̥j* + *ud*.

ray: *pāda* m.; *raçmi* m.

reach, to: *labh*; *āp* + *pra*.

read, to: *i* + *adhi*; (aloud) *paṭh*; *vac*, caus.

realm: *rājya* n.

receive, to: *labh*; *grah*; *grah*
+ *prati*; *ldā* + *ā*.

recitation (private): *svādhyāya* m.

recite, to: *paṭh*; (tell) *kath*.

reckon, to: *gaṇaya*.

recompense, to: *lkr* + *prati*.

reduced (in fortune): *kṣiṇa*.

region: *diṣ* f.; *deça* m.

rein: *raçmi* m.

rejoice, to: *tuṣ*; *mud*.

remember, to: *smṛ*.

restrain, to: *grah* + *ni*.

return, to: *vrt* + *ni*.

rice: *tanḍula* m.

reverence, to: *nam*; *pūj*; *ās* + *upa*.

reward: *phala* n.

rich: *dhanin*; *çṛīmant*; *vaśumant*
(comp. and sup. sometimes *va-*
sīyas, *vasiṣṭha*).

riches: *dhana* n.; *vasu* n.; *çṛī* f.;
rāi m.

righteousness: *satya* n.

right (subst.): *dharma* m.

Rigveda: *ṛgveda* m.; *ṛcas* f. pl.

rise, to (of sun, etc.): *gam* + *ud*;
i + *ud*.

river: *nadī* f.; *sarī* f.

road: *mārga* m.; *panthan* m.

rob, to: *muṣ*, *luṇṭh*.

root: *mūla* n.

rub, to: *mṛj*; *mṛj*, caus.

royal: *rāja*-, in cpd.

rule, to: *sthā* + *adhi*; *iç*.

run, to: *dhāv*; *dru*.

running: *dhāvana* n.

—

sacrament: *samskāra* m.

sacrifice, to: *yaj*; (for some one)
yaj, caus.

sacrifice: *yajña* m.

sacrificial formula: *yajus* n.

sage: *ṛṣi* m.

sake of, for the: *artha* in cpd.
(cf. 375, 3).

salt: *lavaṇa* n.

salvation: *mukti* f.; *bhūti* f.; *hita* n.

satiated: *tr̥pta*.

satisfy, to: *tr̥p*, caus.; (oneself)
tr̥p.

save, to: *hr̥* + *ud*.

Savitar: *savitr* m.

say, to: *vad*; *vac*; *brū*.

scatter, to: *2kr*.

scholar: *çīṣya*: (learned man)
puṇḍita m.

science: *çāstra* n.

sea: *udadhi* m.; *samudra* m.

seat oneself, to: *sad* + *ni*.

second: <i>dvitīya</i> .	son: <i>putra</i> m.; <i>sūta</i> m.
see, to: <i>paç</i> ; <i>dṛç</i> ; <i>ikṣ</i> ; <i>ikṣ</i> + <i>pra</i> .	son-in-law: <i>jāmātṛ</i> m.
seer: <i>ṛṣi</i> m.	song: <i>gir</i> f.; <i>gīta</i> n.; (of praise) <i>stotra</i> n.; <i>stuti</i> f.
send, to: <i>sthā</i> + <i>pra</i> , caus.	soul: <i>ātman</i> m.
servant: <i>bhṛtya</i> m.; <i>bhṛtaka</i> m.	sow, to: <i>vap</i> .
serve: <i>sev</i> .	speak, to: <i>vad</i> ; <i>vac</i> ; <i>bhāṣ</i> .
set, to: (place) <i>ldhā</i> ; (intr., of sun, etc.) <i>i</i> + <i>astam</i> ; <i>gam</i> + <i>astam</i> .	spear: <i>kunta</i> m.
shade: <i>chāyā</i> f.	speech: <i>vāc</i> f.; <i>bhāṣā</i> f.
she, etc.: <i>sā</i> , f. of <i>ta</i> .	spoon: <i>juhū</i> f.
shine, to: <i>çubh</i> ; <i>rāj</i> ; <i>bhā</i> + <i>vi</i> .	stand, to (intr.): <i>sthā</i> .
ship: <i>nāu</i> f.	state, to: <i>brū</i> .
shoe: <i>upānah</i> f.	steal, to: <i>cur</i> ; <i>muṣ</i> ; <i>luṇṭh</i> .
show, to: <i>dṛç</i> , caus.	steer: <i>go</i> m.
shrewd: <i>paṭu</i> .	stick: <i>daṇḍa</i> m.
shut, to: <i>ldhā</i> + <i>api</i> ; <i>lvṛ</i> + <i>sam</i> .	stone: <i>dṛṣad</i> f.; (precious) <i>maṇi</i> m.
sick: <i>vyādhita</i> ; <i>rugṇa</i> .	stop, to (tr.): <i>rudh</i> .
side: <i>pakṣa</i> m.	strange (another's): <i>para</i> .
sin: <i>pāpa</i> n.; <i>enas</i> n.	street: <i>rathyā</i> f.; <i>mārga</i> m.
sing, to: <i>2gā</i> .	strike, to: <i>taḍ</i> .
singing: <i>gīta</i> n.	strive, to: <i>yat</i> .
sip, to: <i>cam</i> + <i>ā</i> .	strongest: <i>baligṭha</i> .
sister: <i>svasṛ</i> f.	study, to: <i>i</i> + <i>adhi</i> (mid.); <i>2as</i> + <i>abhi</i> .
sit, to: <i>sad</i> ; <i>sad</i> + <i>ni</i> .	subject: <i>prajā</i> f.
situated, to be: <i>vṛt</i> .	such: <i>īdṛç</i> .
six: <i>ṣaṣ</i> .	suffering: <i>duḥkha</i> n.
sixth: <i>ṣaṣṭha</i> .	suffused: <i>ruddha</i> .
skilled: <i>paṭu</i> .	suitable: <i>anurūpa</i> .
sky: <i>div</i> f.; <i>diç</i> f. pl.; <i>ākāṣa</i> n.	summit: <i>çikhara</i> m.
slave: <i>dāsa</i> m.; <i>dāsi</i> f.	sun: <i>bhānu</i> m.; <i>āditya</i> m.
slay, to: <i>mṛ</i> , caus.; <i>han</i> .	survive, to: <i>çīṣ</i> + <i>ud</i> .
sleep, to: <i>svap</i> ; <i>çī</i> .	sweet: <i>svādu</i> .
smell, to: <i>ghrā</i> .	swift: <i>āçu</i> .
smite, to: <i>hṛ</i> + <i>pra</i> ; <i>han</i> + <i>abhi</i> .	sword: <i>asi</i> m.
so: <i>iti</i> ; <i>evam</i> ; <i>tathā</i> .	
soldier: <i>sāinika</i> m.	
some (pl.): <i>eka</i> pl.; some . . oth- ers: <i>ke cit</i> . . <i>ke cit</i> .	take, to: <i>dā</i> + <i>ā</i> ; <i>grah</i> ; <i>grah</i> + <i>prati</i> .
sometimes: <i>kva cit</i> .	take place, to: <i>jan</i> ; <i>bhū</i>

take refuge, to: *pad + pra*.
 tasteful: *rasavant*.
 tax: *kara* m.
 teach, to: *i + adhi*, caus.; *dic + upa*.
 teacher: *guru* m.; *ācārya* m.
 tear: *aṣru* n.; *bāṣpa* m.
 tell, to: *kathaya*; *vad*.
 temple: *devakula* n.
 ten: *daça*.
 tend to, to: *kṛp*.
 terrify, to: *bhī*, caus.; *vij + ud*, caus.
 text-book: *çāstra* n.
 that: *ta*; *ayam*; *aśāu*.
 then: *tadā*.
 there: *tatra*.
 thereupon: *tatas*.
 thief: *stena* m.; *cāura* m.
 think, to: *cint*; *man*; think on: *smṛ*; *dhyā*.
 third: *trītiya*.
 thirty: *triṅcat*.
 thirty-three: *trayastrīṅcat*.
 this: *ta*; *ayam*.
 thou: *tvam*.
 three: *tri*.
 threefold: *trīrt*.
 thrice: *tris*.
 thus: *iti*; *evam*; *tathā*.
 time: *kāla* m.
 to-day: *adya*.
 to-morrow: *çvas*.
 tongue: *jihvā* f.
 torment, to: *pid*; *vyath*, caus.
 touch, to: *spṛç*.
 trade: *vyavahāra* m.; *vāṇijya*.
 travel, to: *vas + pra*; *sthā + pra* n. (mid.).

treasury: *koṣa* m.
 tree: *vrkṣa* m.; *taru* m.
 tremble, to: *kamp*.
 true: *satya*; (faithful) *bhakta*.
 truth: *satya* n.
 twelfth: *dvādaça*.
 twelve: *dvādaça*.
 twenty-eight: *aṣṭaviṅcati*.
 twenty-seven: *saptaviṅcati*.
 twice: *dvīs*.
 twilight: *sandhyā* f.
 twine: *bandh*.
 two: *dva*.

umbrella: *chattra* n.
 understand, to: *gam + ava*.
 unite, to (intr.): *gam + sam* (mid.).
 untruth: *anṛta* n.; *asatya* n.
 upaniṣad: *upaniṣad* f.
 useful, to be: *sev*.

vassal: *sāmanta* m.
 Veda: *veda* m.
 verse: *çloka* m.; (of Rigveda) *ṛc* f.
 vessel: *pātra* n.
 victorious, to be: *jī*.
 victory: *jaya* m.
 view (opinion): *mati* f.; *mata* n.
 village: *grāma* m.
 virtue: *dharma* m.; *puṇya* n.
 visit, to: *gam + abhi*.
 voice: *vāc* f.; *gir* f.

wagon: *ratha* m.
 warrior: *kṣatriya* m.
 wash, to: *kṣāl*; *spṛç*.
 water: *jala* n.; *vāri* n.; *ap* f. pl.
 wave: *vici* m.
 we: *vayam*.

wear, to: *dhṛ*, caus.; *bhṛ*.

weary, to become: *grām*.

weave, to: *granth*; *bandh*.

wedding: *vivāha* m.

weep, to: *rud*.

west, western: *pratyaśc*; the

West: *pratiśā* f., ac. *diś*.

what (rel.): *ya*.

wheel: *cakra* n.

when (rel.): *yadā*.

when?: *kadā*.

whence?: *kutas*.

where (rel.): *yatra*.

where?: *kva*; *kutra*.

which (rel.): *ya*.

which (of two)?: *katara*.

white: *śveta*.

whither?: *kva*; *kutra*.

who (rel.): *ya*.

who?: *ka*.

whoever: *ya ka + api*, cid or
caus.; often by rel. alone.

whole: *kytsna*.

why?: *kutas*; *kasmāt*.

wicked: *pāpa*.

wife: *bhāryā* f.; *nārī* f.; *patnī* f.

win, to: *ji*.

wind: *vāyu* m.; *vāta* m.

winter: *kenanta* m.

wipe, to: *mrj*; *mrj* + *apa* or *pari*.

wish, to: *iṣ*.

with: *saha*. w. instr.; or by instr.
alone.

withered: *mlāna*.

without: *vinā* (instr., acc.).

witness: *sākṣin* m.

wolf: *cyka* m.

woman: *nārī* f.; *radhā* f.; *strī* f.;
jāyā f.

woman-servant: *dāsi* f.

wood: *kāṣṭha* n.; (forest) *raṇa* n.

word: *vāc* f.; *śabda* m.

work: *karma* n.; (literary) *grantha* m.

world: *loka* m.; *jagat* n.; *bhuraṇa* n.

world-spirit: *brāhman* n.

worship, to: *pūj*.

worthy: *sadya*.

wound, to: *kṣan*.

wreath: *mālā* f.; *śraṇ* f.

year: *samvatsara* 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 *kāra* ('maker') added to the sound of the letter, if a vowel, or to the letter followed by *a*, if a consonant. Thus, *a* (both sound and character) is called *akāra*; *ū*, *ūkāra*; *k*, *kakāra*; and so on. But sometimes *kāra* is omitted, and *a*, *ū*, *ka*, etc., are used alone. The *r*, however, is never called *ra-kāra*, 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 Brāhmins 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 root-syllable 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, *kāranam*, *kāranāt*, but *karaṇēna*; *bódhati*, *kṣīpasi*, *nācyatha*, but *bodhāvah*, *kṣīpāmah*, *naçyānti*; *dūhitā*, *dūhitaram*, but *dūhitṛṇām*.

2. Derivatives from nouns generally retain the accent of the

primitive, with the limitations given in 1. b.; thus, *rdñku*, *rdñkava*; *gārga*, *gārgyaḥ*, but *gārgyāyaṇī*. 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, *prābala*, *prābalyam*; *ūkta*, *ūktatvāt*.

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, *āgamat*, *ānatam*, *anūṣṭhitam*, but *utkṛṣṭam*, *nirūktam*; *āgamat*, *dkṣipat*, but *bibhārti*, *tuṣṭāva*, *jagāu*. Polysyllabic prepositions, when prefixed to other words, retain their own accent as secondary accent; thus, *ūpagūcchati*, *ūpagāmatām*.

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, *rājapūruṣam*, *pārvataṣi-kharākāram*; but *ūnmukham*, *diggajam*, *praṣṭeyam*.

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 *recitativo*. 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 **आ** *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, l. 7. *For:* makes some forms with short **अ** *a* *read:* makes also forms according to the unaccented *a*-class: thus, **भ्रमति** *bhrámati* etc.
- P. 40, l. 7. *At beginning of line insert:* the.
- P. 43, Vocab., s. v. **पृ** *pr*. *After:* overcome *insert:* (evils).
- P. 49, Vocab., s. v. **जम् + सम्**. *After:* meet *insert:* (*w. instr.*).
- P. 53, l. 9 from below. *After* **श्रूयते** *insert:* । १.
- P. 56, l. 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, l. 19. *For:* *pratiśédati* *read:* *pratiśédhati*.
- P. 65. *Dele the first word (the) of the page.*
- P. 70, l. 10 from below. *Read:* accompanied.
- P. 72, l. 12. *After:* are *insert:* so.
- P. 73, l. 9 from below. *For:* **नरः** *read:* **नराः**.
- P. 74, l. 7. *After:* saved *insert:* (*ud-hr*: cf. § 267).
- P. 87, l. 12. *Read:* Final **ञ्** and **ष्** of a stem regularly become.
- P. 90, last line. *Read:* possessive.
- P. 117, l. 6. *For:* **पत्न्या** *read:* **पतिना**.
- P. 119, Vocab. *Insert in last line:* + **सम्-आ** come together, join.
- P. 126. *Add to § 329 the following:* Note also: **द्वादश** 12, etc., but for 82 only **द्व्यशीति**; **चयोर्विंशति** 23, **चयस्त्रिंशत्** 33, for 83 only **त्र्यशीति**; **षोडश** 16, **षट्त्रिंशति** 26, etc.; **अष्टाविंशति** 28, **अष्टाविंशत्** 38, **अष्टाशीति** 88.