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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.



BOSTON:

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FROM

Prof. James R. Jewett

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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. BHĀṢṢĀRĀJĀ'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. ARTE'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.

Berlin, August 1885.

E. D. P.

Table of Contents, in systematic grammatical arrangement.

The figures in heavy type refer to paragraphs.

Introductory suggestions, p. xi.

I. Alphabet and Sounds.

Characters, 1—20. — Classification of Sounds, and Pronunciation, 21—47. — Light and Heavy Syllables, 48. — Accent, 56.

II. Changes of Sounds. Guṇa and Vṛddhi. 49—54.

III. Rules of Euphonic Combination.

Rules of Vowel Combination, 105, 106, 156—161, 164. — General Laws concerning Finals, 239—242. — Deaspiration, 242. — Transferral of Aspiration, 244, 249, 428. — Surd and Sonant Assimilation, 147, 148, 266, 267. — Combinations of Final *s* and *r*, 95, 117—123, 129. — Conversion of *s* to *ṣ*, p. 27 (note**), 191, 192, 342, 352. — Conversion of *n* to *ṇ*, p. 32 (note**), 166. — Conversion of Dental Mutes to Linguals and Palatals, 149, 150, p. 99 (note), 342. — Combinations of *n*, p. 29 (note), 138—140, 184. — Change of *ch* to *cch*, p. 27 (note*), 165. — Combinations of *m*, p. 29 (note). — Final *ñ* [and *ṇ*] 184. — Final *ḥ*, *ḥ*, p. 266. — Final *ṭ*, 148—151.

IV. Declension.

Gender, Number, Case, 83—89. — Case-endings, 90, 91. — *Pada*-endings, 91, 241.

V. Substantives and Adjectives.

Vowel-stems:

Stems in *a*, *m. n.*, 103, 111. — Stems in *ī*, *m.*, 113, 115; *n.*, 114, 115.

— Stems in *u*, *m*., 128; *n*., 136, 137. — Stems in *i* and *u*, *f*., 135—187. — Stems in *a*, *i*, *u*: (a) Root-words. In *a*, 212, 213; in *i*, 189, 212, 214; in *u*, 197, 212, 214. (b) Derivative Stems, *f*. In *a*, 162; in *i*, 183; in *u*, 198. — Stems in *r*, 201—205, 208. — Stems in Diphthongs: *go*, 209; *nāu*, 211; *rāi*, 277.

Consonant-stems:

General, 237—242. — (a) Root-stems, 243, 244, 246—250. — (b) Derivative Stems. In *as*, *is*, *us*, 252—254. In *an* (*an*, *man*, *van*), 263. — In *in* (*in*, *min*, *vin*), 251. — In *ant* (*ant*, *mant*, *vant*) 256—264. — Perfect Participles in *vāns*, 268. — Comparatives in *yas*, 255.

Irregular Nouns: 269—284.

Comparison, 337—345.

Formation of Feminine-stems, 187, 251, 255, 262—264, 268.

VI. Numerals.

328—336.

VII. Pronouns.

223—236, 285—288, 413.

VIII. Conjugation.

Voice, Tense, Mode, Number, Person, 57—65. — Verbal Adjectives and Nouns, 66—68. Secondary Conjugation, 69—70. — Mode and Tense-stems, 71.

IX. Present-System.

Conjugation Classes, 72—80.

First Conjugation.

General, 383—387.

I. Root-class (Hindu second or *ad*-class), 404—412, 414—429.

II. Reduplicating Class (H. third or *hu*-class), 430—440.

III. Nasal Class (H. seventh or *rudh*-class), 441—446.

IV. *Nu* and *u*-Classes (H. fifth and eighth, or *su* and *tan*-classes), 388—395.

V. *Nā*-Class (H. ninth or *kṛi*-class), 399—403.

Second, or *a*-Conjugation.

- VI. *a*-Class (H. first or *bhā*-class), 92—94, 97—102, 134, 135, 152—154, 178—182, 188, 193—196, 199, 200, 206, 207, 210, 222, 260.
- VII. Accented *d*-Class (Hindu sixth or *tud*-class), 107—110, 152—154 etc. (as for *a*-class).
- VIII. *ya*-Class (H. fourth or *div*-class), 124—127, 131—134, 152—155 etc. (as for *a*-class).
- IX. Accented *yd*-Class or Passive Conjugation, 168—176, 188, 199, 200, 210, 222.
- [Causative and Denominative Conjugation (partly = H. tenth or *cur*-class), 141—146, 152—154 etc. (as for *a*-class); also 215—221.]

X. Perfect-System.

447—471, 474.

Periphrastic Perfect, 472, 473.

XI. Aorist-System.

General, 486. — Simple Aorist: Root-aorist, 487; *a*-aorist, 488. — Reduplicated Aorist, 489, 490. — Sibilant Aorist: *s*-aorist, 491; *iṣ*-aorist, 492; *siṣ*-aorist, 493; *sa*-aorist, 494. — Aorist Passive, 495, 496.

XII. Future-System.

General, 475. — Simple Future, 476—481. — Conditional, 482. — Periphrastic Future, 483—485.

XIII. Verbal Adjectives and Substantives: Participles, Infinitive, Gerund.

Passive Participle in *ta* or *na*, 289—301. — Past Active Participle in *tavant* or *navant*, 302, 303. — Gerunds: Absolutive, 304—313. — Infinitive, 314—322. — Future Passive Participles: Gerundive, 323—327.

XIV. Derivative or Secondary Conjugations.

General, 497. — Passive, 498. — Causative, 507, 508. — Intensive, 499—502. — Desiderative, 503—506. — Denominative, 509, 510.

XV. Periphrastic Conjugation.

Perfect, 472, 473. — Future, 483—485.

XVI. Verbal Prefixes: Adverbs and Prepositions.

81, 82, 167, 190, 395—397.

XVII. Formation of Compound Stems.

Classification, 346—353. — Copulative Compounds, 354—357. — Determinative Compounds, 358; Dependent, 359—361; Descriptive, 362—365. — Secondary Adjective Compounds, 366—370; Possessive, 371—377; with Governed Final Member, 378. — Adjective Compounds as Nouns and Adverbs, 350, 379—381. [*Dvandva*-compounds, p. 136 (note); *Tatpuruṣa*-compounds, p. 137 (note); *Karmadhāraya*-compounds, p. 137 (note); *Dvigu*-compounds, 380; *Bahuvrīhi*-compounds, p. 142 (note); *Avyayībhāva*-compounds, 381.]

XVIII. Syntactical Rules.

Position of Modifiers, p. 85 (note). — Repetition of Words, p. 67 (note*). — Agreement of Adjectives, 245. — Force of Cases, 104, 112. — Prepositions with Cases, 82, 130. — *kim* with Instrumental (and Genitive), p. 89 (note). — Construction with Comparatives, 345. — Numerals, 333. — Pronouns, 225, 234—236. — *iti*, p. 47 (note). — Force of Tenses: Present, 96; Imperfect, 182; Perfect, 474; Aorist, 486. — Force of Modes: Imperative, 194—196; Optative, 207. — Causative, 221. — Passive, 177. — Past Passive Participle, 290. — Past Active Participle, 303. — Gerund, 311—313. — Infinitive, 320—322. — Future Passive Participle, 327.

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 *dañçrā* stand before *daççā*.

The sign *ṃ*, representing an assimilated *m*, is placed according to its phonetic value. 1. If *ṃ*, 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 *puṃs* comes before *puçya* and *sañçaya* before *saçyt*. 2. But if *ṃ* be the product of *m* assimilated to a mute, representing *ñ*, *ṅ*, *ç*, *ṣ*, 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	{	palatal	अ a
		labial	आ ā
		lingual	इ i
		dental	उ u
			ए e
diphthongs	{	palatal	ई ē
		labial	औ au
Visarga ः ḥ :			
Anusvāra ँ ṅ or ṁ.			

Consonants.

fore-front
 Mutes
 cerebral

	surd	surd asp.	sonant	sonant asp.	nasal
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	ड्ह 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 <u>य y</u> dental <u>य l</u>	lingual र r
		labial व v.

Sibilants: palatal श ष; lingual ष ष; dental श ष.
 Aspiration ह ह.

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 *kṣetreṣu siktābhir meghānām adbhir 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 ṣu 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:

चे चे पु सि क्ता भि मे घा ना म न्नि धी न्यं प्र ह ड म् — or thus: चेचेपु-
सिक्ताभिमेघानामन्निधीन्यंप्रहडम्.

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 तत्सवितुर्वरेण्यम् *tat savitur varenyam*, because the final त् *t* and र् *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 *dhī*.

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*: कू *ku*. कु *cu*. बु *bu*. — कू *kū*. कु *cū*. भू *bhu*. Owing to the necessities of combination, consonant and vowel-sign are sometimes disguised; thus, दू *du*, दू *dū*; रू *ru*, रू *rū*; हु or ऊ *hu*, हु *hū*.

5. *r* and *ṛ*: कृ *kr*. प्रू *pr*. — कृ *kṛ*. प्रू *ṛ*. With the *k*-sign, the vowel-hook is usually attached to the middle; thus, हृ *hr*.

6. *ḷ*: कू *kḷ*.

7. Diphthongs. *o*: कौ *ko*. पौ *po*. यौ *yo*. *ai*: कौ *kai*. धौ *dhai*.
au: कौ *kāu*. रौ *rāu*.

In some printed texts the signs for *o* and *au* are separated, the \cup or \cup being placed over the consonant-sign, and not over the perpendicular stroke; thus, कौ *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, कृ *k*, हृ *h*, दृ *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, लिङ्गिः *liṅgiḥ*, लिङ्गु *liṅgu*.

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, ज्ञ jja, य pya, न् nna, त् ttha, ध् dhya, क् ka,
ष् sha.

Examples of the perpendicular arrangement are: क् kka, च coa,
क kka, ज्ञ ñja, ष sha, त् tta.

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 क् kta; and in क् क्ka, क् कya etc.;

of त् t in त् tta;

of द् d in द् dga, द् dda, द् dda, द् dbha etc.;

of म् m and य् y, when following other consonants:

thus, क् कya, क् कma, क् कna, द् dya, क् kma,

ह् hya, य् thya, द् dhya;

of श् ś, which generally becomes ष् ṣ when followed by a consonant; thus, च coa, च ca, च cla, च cya.

The same change is usual when a vowel-sign is added below; thus, श् ṣa, श् ṣa.

11. Other combinations, of not quite obvious value, are च cha, च cha; and the compounds of ह् h, as ह् ha, ह् ha.

12. In a case or two, no trace of the constituent letters is recognizable; thus, च cha, च cha.

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 rka, र् rpta. 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, **रै** *rke*, **रौ** *rko*, **रौ** *rkaū*, **रि** *rki*, **री** *rki*, **रै** *rkaī*, **रौ** *rkaū*, **रौ** *rkaū*.

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

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

14. Combinations of three, four, or even five consonants (this latter excessively rare) are made according to the same rules; thus, **त्त** *tta*, **दध** *ddhya*, **द्व** *dva*, **द्व** *dva*, **प्स** *psa*, **त्स** *tsya*, **स्य** *śya*, **श्र** *śhya*; **न्र** *nrva*, **श्र** *śhya*, **त्स्य** *tsya*; **र्र** *rrva*.

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 (ç) 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** *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 ç 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 •तेषु
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, ळ, व, य; ळ, य, व; ळ, व, य; ळ, व, य. But often the horizontal stroke is made first, and the perpendicular stroke added without raising the pen from the paper; thus, ळ, व; ळ, व.

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 *abra*, *l* like *le* in *abla*.

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 *aide* 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 so far as the sonants are concerned; but the question of their original sound 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*, *ṅ*. 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*, *ṛ*. 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.'

34. 5. Labials: *p, p̄, b, b̄, 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 *ou*. The rules of Sanskrit euphony affecting this sound, and the name “semivowel”, have no application except to such a *w*-sound: a *v*-sound (German *w*) is no semivowel, but a spirant, like the English *th*-sounds and *f*.

39. C. Sibilants: *ś, ṣ, s*. 1. The *s* is of plain character: a dental, and exactly like the English *s* (as in *lesson* — never as in *case*).

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

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

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. Anusvāra. 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, $\underset{\cdot}{\text{m}}$ and $\underset{\cdot}{\text{m}}$, are used in the MSS. to indicate the *anusvāra*. Most commonly $\underset{\cdot}{\text{m}}$ is employed; $\underset{\cdot}{\text{m}}$ 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 लब्धान् *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 *ś*.

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 *anusvāra* are here counted as full consonants. The aspirated mutes, of course, do not count as double letters.

Changes of Sounds. *Guṇa* and *Vṛddhi*.

49. The changes to which both the vowels and the consonants of Sanskrit are subject are very numerous. Among the vowel-changes, the most regular and frequent are the so-called *guṇa* 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>Guṇa</i>	अ a आ ā	ए e	ओ o	अर् ar
<i>Vṛddhi</i>	आ ā	ऐ ai	औ au	आर् ar

51. Theoretically the changes of *r* would coincide with those of *r*, and the *vṛddhi* of *l* would be *al*; but actual cases of these are quite unknown. The *guṇa* of *l* is *al* (just as that of *r* is *ar*), but it occurs only in one root, *kḷp*. As will be seen in the sequel, the *guṇa*-sound coincides with the result of the combination of an अ a with the simple vowel corresponding to that *guṇa*; thus, अ a combines with a following इ i or ई ī into ए e, which is also the *guṇa* of इ i and ई ī. The *vṛddhi*, in like manner, is identical with the result of combining an अ a with the corresponding *guṇa*; 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, च a is its own *guṇa*; चा 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 *cat*, and नी नः may become नै नः; but चिम् *cim* or निन्द् *nind* or जीव् *jiv* may not become चैम् *cem* or नैन्द् *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 *paramāi padam* 'word for another'; a middle form, *ātman 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 αἶμα, etc., so the Hindus use for instance भवति *bhāvati* (3rd sing. pres. indic. of *√bhā*) 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 αἶμα, 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, म धा३ (अवति धा३वति).

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 indiscriminated past tenses or preterita.

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 absolute, 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: 6. Denominative conjugation, which results from the conversion of noun-stems, both substantive and adjective, into conjugation-stems; 7. Compound conjugation, resulting from the prefixion of prepositions to roots, or from the addition of auxiliary verbs to noun-stems; and 8. 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'; **द्विष** *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** *dada* from **दा** *da*, 'give'.

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

IV. a. The *su*-class (fifth or *su*-class); the syllable *सु* *su* is added to the root; thus, *सुसु* *susu* from *सु* *su*, 'press.'

b. A very small number of roots (only half-a-dozen) ending already in *सु* *s*, and also one very common and irregularly inflected root not so ending (*कृ* *kr*, 'make'), add *सु* *s* 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, *तसु* *tanu* from *तसु* *tan*, 'stretch.'

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

Second Conjugation.

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

VIII. The *ya*-class (fourth or *div*-class); *ya* is added to the root, which has the accent; thus, *दीय* *divya* from *वृ* *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 *yd* to the root; thus, from √ अद् *ad*, अद्य *adyd*; from √ रुध् *rudh*, रुध्यद् *rudhyd*.

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-प्ता (or समा) *sam-a*, 3rd sing. समादधाति *samadadhāti*. 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 अट् a , इट् i , and उट् u : namely, A. radical-stems, and a few others inflected like them; B. derivative stems. IV. Stems in अर् r (or अर् ar). V. Stems in consonants.

87. Strong and weak cases. In stems ending in consonants, and those in अर् r (or अर् 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 *ā*-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 अ *a*. Inasmuch as "अ *a* is its own *guṇa*", these roots merely add an अ *a* to form the present-stem; e. g., वद् *vad*, present-stem वद् *vadda*. The final अ *a* of the stem is lengthened in the three first persons.

Sing.	Dual.	Plural.
1. वदामि <i>vaddāmi</i>	वदावस <i>vaddāvās</i>	वदामस <i>vaddāmās</i>
2. वदसि <i>vaddasi</i>	वदथस <i>vaddathas</i>	वदथ <i>vaddatha</i>
3. वदति <i>vaddati</i>	वदतस <i>vaddatas</i>	वदन्ति <i>vaddanti</i>

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

94. As a heavy syllable ending in a consonant cannot be gunated, a root like जीव् *jiv* makes its 3rd sing. जीवति *jivati*; 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, स *s* and र् *r* always become *visarga* : ः; and generally also before क् *k*, क् *kh*, प् *p*, प् *ph*, and before sibilants [श् *ś*, 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>jiu</i> live.	यज् <i>yaj</i> sacrifice (c. acc. para. et instr. rei).
त्याज् <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.	वाह् <i>vah</i> (tr.) carry, bear; (intr.) flow, blow, proceed.
पच <i>pac</i> cook.	शंस <i>śaṁs</i> praise.

Adverbs and Conjunctions.

अतः <i>atas</i> } hence	ततस् <i>tatas</i> { thence therefore thereupon	यतस् <i>yatas</i> { whence wherefore
अत्रा <i>atra</i> } here	तत्र <i>tatra</i> { there thither	यत्र <i>yatra</i> { where whither
इति <i>ihā</i> } hither		
इत्थम् <i>ittham</i> { in this way so	तथा <i>tathā</i> { in that way so	यथा <i>yathā</i> { in which way as
कतः <i>kutas</i> { whence? why?	कुत्र <i>kutra</i> } where? क्व <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
अद्या <i>adya</i> to-day	सर्वत्र <i>sarvatra</i> everywhere	सदा <i>sadā</i> always
इत्थम् <i>evam</i> so, thus	इति <i>iti</i> so, thus	तु <i>tu</i> but, however
एवा <i>eva</i> just, exactly	च <i>ca</i> (postpōs.) -and	पुनर् <i>punar</i> again, but

Exercise I

अथ जीवामः । १ । सदा पश्यः । २ । अथ रचति । ३ । अधुना
रचामि । ४ । यदा धावथ तदा पतथ । ५ । क्व चकन्ति । ६ । तथ
चरथः । ७ । कुतः प्रंससि । ८ । क्वचामि अथम् । ९ । पुनः पतायः । १० ।
दहसि । 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. Why¹ 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 *ni* form जे *je* and ने *ne*; द्रु *dru* and भू *bhū* form द्रो *dru* and भो *bho*; स्मृ *smṛ* forms स्मर *smar*; चित् *cit* and बुध् *budh* form चेत *cet* and बोध् *bodh*; वृष् *vṛṣ* forms वर्ष *varṣ*.

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

99. Roots in consonants: बुध् *budh*, 3rd sing. बोधति *bōdhati*; चित् *cit*, चेतति *cētati*; वृष् *vṛṣ*, वर्षति *varṣati*.

* 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.

100. The roots गम् *gam* and यम् *yam* make the present-stems गच्छ *gaccha* and यच्छ *yaccha**.

101. The root सद् *sad*, 'sit', makes the present-stem सीद *sīda*. The root गृह् *guh*, 'hide', makes गृहति *gūhati*.

102. Several roots in final आ *a* form their present-stem by a peculiar process of reduplication; thus, स्था *sthā*, 3rd sing. तिष्ठति *tiṣṭhati***; पा *pā* पिबति *piḃati*; घ्रा *ghrā* जिघ्रति *jighrati*.

103. Masculines and Neuters in च *a*.

a. Masculines: देव *deva*, 'god'.

	Singular.	Dual.	Plural.
N.	देवस् <i>devas</i>	देवौ <i>devāu</i>	देवास् <i>devās</i>
Acc.	देवम् <i>devam</i>	"	देवान् <i>devān</i> .
Voc.	देव <i>deva</i>		

b. Neuters: फल *phala*, 'fruit'.

N.	फलम् <i>phalam</i>	फले <i>phale (a + i)</i>	फलानि <i>phalāni</i>
Acc.	"	"	"
Voc.	फल <i>phala</i>		

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

** The dental sibilant स् *s* is changed to the lingual ष *ṣ*, if immediately preceded by any vowel save आ *a* and आ *ā*, or by क *k* or र *r* — unless the स् *s* be final, or followed by र *r*. Thus, तिष्ठति *ti-stha-ti* becomes तिष्ठति *tiṣṭhati* (the change of स् *sth* to ष *ṣh* — a process of assimilation — will be explained below). So अग्निसु *agni-su* becomes अग्निषु *agniṣu*; and धनुसा *dhanus-ā* becomes धनुषा *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 *havīṅṣi*. 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 ष *ṣ* or as converted into *visarga*; thus, हविषु *haviṣu* or हविःषु *haviḥṣu* instead of हविस्सु *haviḥsu*.

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 ū or ए e = ओ o. e. g. गता + उत *uta* = गतेत *gate 'ta*.
4. अ or आ + अर r = अर ar. e. g. महा *mahā* + अरिः *ariḥ* = महारिः *maharīḥ*.
5. अ or आ + ए e or ऐ ai = ऐ ai. e. g. गता + एव *eva* = गतेव *gate 'va*.
6. अ or आ + ओ o or औ au = औ au. e. g. गता + ओषधिः *oṣadhīḥ* = गतेषधिः *gateṣ 'adhīḥ*.

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-जारीषाम् *agnīnā 'rīṣām*.

Vocabulary II.

Verbs, a-class:

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

जि *ji* (tr. and intr.) conquer, win.
डु *ḍu* run.
जी *ji* lead, guide.

पा *pā* (*pihati*) drink.

भू *bhū* become, be, exist.

यम् *yam* (*ydchati*) furnish, give.

वृष् *vṛṣ* rain, give rain; (fig.)
shower down; overwhelm.

स्मृ *smṛ* remember, think on.

स्था *sthā* (*tiṣṭhati*) 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.:

शीर *śīra* milk.

गृह *grha* house.

जल *jala* water.

दान *dāna* gift, present.

नगर *nagara* city.

Interj.:

हे *he* O, ho.

Exercise II.

सदा देवान् सरति । १ । गृहं गच्छामः । २ । जलं पिबति पुत्रः । ३ ।
नृपी जयतः । ४ । कदा फलानि चच्छयः । ५ । कुवाधुना गजं नयामि । ६ ।
नयन्ति देवाः । ७ । नयथ हे देवाः । ८ । नरः फले चच्छति । ९ ।
धुना जिघ्रामि गन्धम् । १० । देवं यजावः । ११ । पुत्रं ग्रामं गच्छन्ति । १२ ।
तत्र गृहे भवतः । १३ । सर्वत्र दानानि चर्षन्ति नृपाः ॥ १४ ॥

15. The man¹ drinks³ milk². 16. The king² leads³ the elephant¹.
17. Two houses¹ fall². 18. The god² gives³ water¹. 19. Ye both
think² on (स्मृ) the two gods¹ (accus.). 20. The king² wins³ the
village¹. 21. The two elephants¹ smell³ the perfume². 22. They
cook³ fruits¹. 23. The man³ reverences³ the gods¹. 24. The two
elephants¹ live³. 25. The gods² give¹ rain (वृष्).

* Final *म् m* is commonly written as *anusvāra* if the following word begins with a consonant; but the Hindus pronounce it as *म् m* in such cases. At the end of a sentence *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* before a sibilant.

Lesson III.

107. Verbs. Accented *d*-class. Roots of this class form their present-stem by adding an accented *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 क्षिप*, present-stem *क्षिप क्षिपद्*, pres. ind. *क्षिपामि क्षिपामी*, *क्षिपसि क्षिपसि*, *क्षिपति क्षिपति*, etc.

108. Several roots in *क्षृ* of this class (by the Hindus written with *क्षृ*) form stems in *रि* *ira*; e. g., *क्षृ क्षृ*, 'strew', *क्षिरति क्षिरति*. The roots in *रि* and *उ* and *छ* change those vowels into *रि* *ir* and *उ* *u*, respectively, before the class-sign; thus, *क्षि क्षि*, *क्षियति क्षियति*; *सु सु*, *सुवति सुवति*; *धू धू*, *धुवति धुवति*.

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

110. A number of roots following this class are strengthened in the present by a penultimate nasal; thus, *सिच्* *sic*, present ind. *सिञ्चति सिञ्चति*. The nasal is always assimilated in class to the following consonant; thus *ञ् ञ* is used before palatals, *न् न* before dentals, *म् म* before labials; and *ञ् ञ* before sibilants and *हृ ह*.

III. Masculines and Neuters in *क्षृ 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>devē</i>	•	देवेषु <i>devēṣu</i>

b. Neuters follow exactly the declension of masculines in the above cases; thus, *फलेन 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 *iç* (*iççhãti*) wish, desire
 कृष् *kr̥* (*kr̥çãti*) plough.
 क्षिप् *k̥sip* (*k̥sipãti*) hurl, cast, throw.
 दिश् *diç* (*diçãti*) show, point out.
 प्रच्छ् *prach* (*prachãti*) ask, ask about.
 विश् *viç* (*viçãti*) enter.

सिष् *sic* (*sicãti*) drip, drop; moisten.
 सृष् *sr̥j* (*sr̥jãti*) let go; create.
 स्पर्ष् *sp̥rçãti* touch; (in certain connections) wash.

a-class:

गुह् *guh* (*gãhati*, § 101) hide, conceal.
 सद् *sad* (*sãdãti*, § 101) sit.

Subst. Masc.:

कट *kaṭa* mat.
 कुन्त *kunta* spear.
 बाल *bala* child, boy.
 मार्ग *mãrga* road, way, street.
 मेघ *megha* cloud.
 शर *çara* arrow.

हस्त *hasta* hand.

Neut.:

क्षेत्र *k̥setra* field.
 धन *dhana* money, riches. *danaro II.*
 लाङ्गल *laṅgala* plough.
 विष *viṣa* poison. *viṣa virus*
 सुख *sukha* fortune, luck, happiness.

Exercise III.

धनाग्निं नृहेषु नृहति। १। कुन्त्यान् हस्ताभ्यां विपामः। २। नृपाय नरी
 मार्गे दिशतः। ३। मार्गेण** यामं नष्टायः। ४। सुखेनेह नृहे तिष्ठति
 पुत्रः। ५। वर्षं सिद्धति मेघः। ६। धनेन सुखमिच्छति नराः। ७। ह-
 स्तायोः फले तिष्ठतः। ८। वर्षं हस्तेन सुग्रसि। ९। नरी कटे सीदतः। १०।
 वेवादि चाङ्गुलीः कुर्वन्ति। ११। नगरं नृपी विद्यतः। १२। नरः पुत्रेण
 मार्गे नष्टति। १३। नरास्तुवति देवः ॥ १४ ॥

15. The boy¹ asks² the men¹ about the road² (*acc.*). 16. The
 clouds¹ drop⁴ water² on the fields² (*loc.*). 17. The two men¹ go⁴
 by two roads² (*instr.*) into the city². 18. The king⁴ gives² the two
 men¹ money². 19. The man's¹ sons² sit⁴ on mats². 20. The gods⁴
 give² the water² of the clouds¹. 21. We wash² (*uss* स्नुष) both
 hands² with water¹. 22. Both men¹ lead⁴ their sons² (*dual*) home²
 (गृह). 23. The two boys² point out⁴ the road² to the city¹ (*gen.*).

Lesson IV.

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

	Singular.	Dual.	Plural.
N.	अपिस् <i>agnis</i>	अपी <i>agni</i>	अपयस् <i>agnayas</i>
A.	अपिम् <i>agnim</i>	" "	अपीन् <i>agnin</i>
I.	अपिना <i>agninā</i>	अपिभ्याम् <i>agnibhyām</i>	अपिभिस् <i>agnibhis</i>
D.	अपये <i>agnaye</i>	" "	अपिभ्यस् <i>agnibhyas</i>
A.	अपेस् <i>agnes</i>	" "	" "
G.	" "	अग्नीभ्योस् <i>agnyos</i>	अपीनाम् <i>agninām</i>
L.	अपी <i>agnīs</i>	" "	अपिषु <i>agnīṣu</i> *
V.	अपे <i>agne</i>		

* See note to § 102.

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

114. Neuters in इ ई. 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>vāriḥhyām</i>	वारिभिस् <i>vāriḥhiḥ</i>
D.	वारिणे <i>vāriṇe</i> .	" "	वारिभ्यस् <i>vāriḥhyas</i>
Ab.	वारिणस् <i>vāriṇas</i>	" "	" "
G.	" "	वारिणोस् <i>vāriṇoḥ</i>	वारीणाम् <i>vāriṇām</i>
L.	वारिणि <i>vāriṇi</i>	" "	वारिषु <i>vāriṣu</i>
V.	वारि <i>vāri</i> or वारि <i>vāri</i>		

115. Masculine and neuter adjectives in इ ई 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 स *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 स *s* becomes र *r* in situations requiring or favoring the occurrence of a sonant; and, less often, र *r* becomes स *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 स *s*. 1. Before a sonant, either vowel or consonant (except र *r* — see below), स *s* is changed to the sonant र *r* — unless, indeed, it be preceded by च *ch* or ञ *ñ*; thus, चपिस

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 च *ch*), a lingual, or a dental. Thus, नगरेषु *nagareṣu*, मार्गेषु *mārgēṣu*, पुष्पाणि *pūṣpāṇi*.

* See preceding note.

अग्नि *agnis atra* becomes अग्निरत्र *agnir atra*; अपिस् दहति *agnis dahati* becomes अपिर्दहति *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, जयस् जयति *nripas jayati* becomes जपो जयति *nripo jayati*; जयस् अत्र *nripas atra* = जपो अत्र *nripo atra*.

119. It is the practice in our system of transliteration to render the sign ̣ , which denotes this dropping of an initial अ *a*, by an inverted comma, like the rough breathing of printed Greek texts.

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, जयस् इच्छति *nripas icchati* becomes जप इच्छति *nripa icchati*; ततस् उदकम् *tatas udakam* = तत उदकम् *tata udakam*.

121. 4. Final आस् *as* before any sonant, whether vowel or consonant, loses its स् *s*, becoming simply आ *a*; and the hiatus thus occasioned remains; thus, जयास् इच्छति *nripas icchanti* = जपो इच्छति *nripa icchanti*; जयास् जयति *nripas jayanti* = जपो जयति *nripa 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 *punah*; गीर् *gir*, गीः *gih*. But original final र् *r*, after अ *a* or आ *a*, 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 ramah* = पुना रामः *puna ramah*; अपिस् रोचते *agnis rocate* = अपी रोचते *agni rocate*; धेनुस् रोचते *dhenus rocate* = धेनू रोचते *dhenu rocate*.

Vocabulary IV.

Verbs:

कृत् *kṛt* (*kṛntāti*) cut, cut off.मुच् *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.

असि र्षि, m., seer.

कवि *kavi*, m., poet.गिरि *giri*, m., mountain.जन *jana*, m., man; (pl.) people.दुःख *duḥkha*, n., misery, misfortune.रह *ruh* (*rōhati*) grow.क्षिप् *lip* (*limpāti*) smear.लुप् *lup* (*lumpāti*) break to pieces, devastate, plunder.पाणि *pāni*, m., hand.पाप *pāpa*, n., sin.राम *rāma*, m., *nom. pr.*, name of a hero.वृक्ष *vṛkṣa*, 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 जनान्मुञ्चन्ति पापात् । १। नृपस्य पुत्री क्रु वसतः । २।
 अग्निर्दुःखात्पुत्रं रचति । ३। नृपो ऽसिनारेः* पाणी कृन्तति । ४। कवयो
 हरिं शंसन्ति । ५। अरयो जनानां धनं लुम्पन्ति । ६। अक्षं गिरिः (abl.)
 पतति । ७। शरान्विषेण क्षिम्पथ । ८। वृक्षा गिरी रोहन्ति । ९। अश्वोः
 पुत्री तत्र मार्गे तिष्ठतः । १०। हरिः कविभ्यां दानानि यच्छति । ११।
 अग्निमी (§ 123) रामो वसति । १२। अपिनारीषां गृहाणि नृपा
 दहन्ति । १३। हरिं क्षीरेण यजतः ॥ १४ ॥

15. Śiva¹ dwells² in the mountains². 16. Both enemies¹ huri⁴
 spears² at the king² (*dat.*) 17. Rāma¹ touches⁴ his two sons² with
 his hands². 18. Fire¹ burns² the trees². 19. Seers¹ speak² the
 truth². 20. Through righteousness¹ happiness² arises⁴ (गु) for man-

* Modifiers generally precede the word which is modified.

- kind² (खण, *gen. pl.*). 21. The seer's¹ two hands² touch⁴ water.
 22. Fruits¹ are³ (उत्त ख्या) on the trees². 23. People¹ remember²
 Hari². 24. Rāma¹ hurls⁴ the sword² from his hand² (*abl.*).

Lesson V.

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

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

126. Certain चा *ā*-roots, because of their peculiar exchanges with ह् *i* and ह्रि *i*-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 धा *dha*, 'suck' (Hindu धे *dhe*), forms धयति *dhyati*; the root ह् *hā* or ह्रा *hva* (Hindu ह्रे *hre*) forms ह्यति *hyati*; गा *gā* (Hindu गे *ge*) makes गायति *gāyati*.

127. For the root हृश् *ṛś*, 'see', is substituted in the present-system another root पश् *paś*, which makes पश्यति *paśyati*.

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

	Singular.	Dual.	Plural.
N.	भानुस् <i>bhānuḥ</i>	भानू <i>bhānū</i>	भानवस् <i>bhānavas</i>
A.	भानुम् <i>bhānum</i>	" "	भानून् <i>bhānūn</i>
I.	भानुना <i>bhānuna</i>	भानुभ्याम् <i>bhānubhyām</i>	भानुभिस् <i>bhānubhiḥ</i>
D.	भानवे <i>bhānave</i>	" "	भानुभ्यस् <i>bhānubhyaḥ</i>
Ab.	भानोस् <i>bhānos</i>	" "	" "
G.	" "	भान्वोस् <i>bhānvos</i>	भानूनाम् <i>bhānūnām</i>
L.	भानी <i>bhānāu</i>	" "	भानुषु <i>bhānuṣu</i>
V.	भानो <i>bhāno</i>		

Masculine adjectives in च u are similarly declined.

129. Euphonic Changes of सू s, cont'd. 1. Final सू s, the dental bilant, whether original or representing final र r, before the palatal and mutes [च c, छ ch], is assimilated, becoming palatal श ś. Thus नरस चरति *naras carati* becomes नरश्चरति *naraś carati*; नरस चलेन *naras chalena* becomes नरश्चलेन *naraś chalena*. 2. Before a lingual surd mute [ट t, ठ ṭh], in like manner, it would become lingual ष ṣ, but the case almost never occurs. 3. Before the dental surd mutes [त् t, थ ṭh], since it is already of the same class with them, it of course remains unchanged; thus, रामस तिष्ठति *rāmas tiṣṭhati*.

→ Before c, ch → ś

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.

<p>Verbs:</p> <p>अस <i>as (āsyati)</i> throw, hurl.</p> <p>कुप <i>kup (kūpyati — w. gen. or -dat.)</i> be angry.</p> <p>क्रुध <i>krudh (krūḍhyati — w. gen. or -dat.)</i> be angry.</p> <p>गम् <i>gam + आ ā (āgacchati)</i> come.</p> <p>अ० <i>अ० (āyati)</i> cross over.</p> <p>G. <i>naç (nācyati)</i> perish.</p> <p>L. <i>paç (pācyati)</i> see.</p> <p>V.</p>	<p>रुह <i>ruh (rôhati)</i> rise, spring up, grow.</p> <p>+ आ ā (<i>ārôhati</i>) climb, mount, ascend.</p> <p>लिख <i>likh (likhāti)</i> scratch; write.</p> <p>लुम् <i>luh (lūbhyati — w. -dat. or loc.)</i> desire, covet.</p> <p>शुष् <i>ṣuṣ (śuṣyati)</i> dry up.</p> <p>स्निह <i>smih (smīhyati — w. gen. or loc.)</i> feel inclined to, love.</p> <p>हू <i>hū</i> or <i>हूा hūā (hūdyati)</i> call.</p>	<p><i>libido</i> <i>liber</i></p>
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Spec

Subst.:

अन्न *anna*, n., food, fodder.अश्व *aśva*, m., horse.उदधि *udadhi*, m., ocean.गुरु *guru*, m., teacher.पत्र *patra*, n., leaf, letter.परशु *paraśu*, m., axe.पाद *pāda*, m., foot; quarter;रश्मि *raśmi*, m., ray, beam.बाहु *bāhu*, m., arm.बिन्दु *bindu*, m., drop.भाजु *bhānu*, m., sun.मणि *maṇi*, m., jewel.रत्न *ratna*, n., jewel.राशि *rāśi*, 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 जुष्यति । १ । अग्निः सूक्तानि पश्यति* । २ । गुरु शिष्ययोः क्रुध्यतः । ३ । नृपा अरिभ्यः क्रुध्यति । ४ । अग्निर्वृद्धी तिष्ठति । ५ । परमुना वृषाम्बुनाथ । ६ । असस्र बिन्द्वो गिरेः पतन्ति । ७ । विष्णुमुविर्यञ्जति नृपाय । ८ । नृपो ऽश्वमारोहति । ९ । वेत्रेषु अर्जुं मुष्यति । १० । गुरवः शिष्याणां स्निह्यन्ति । ११ । नृपाणां शत्रवो ऽसिना नश्यन्ति । १२ । बाहो गुरवे पत्रं खिद्यति । १३ । अना मणीनां राशीनिच्छन्ति । १४ । आ गिरेर्वृषा रोहन्ति । १५ । बाहुभ्यां अर्जुं नरास्तरन्ति । १६ । बाहो गृहे ह्ययति नरः । १७ । अग्नेः पुत्री कामस्र मार्गं गन्धं पश्यतः ॥ १८ ॥

19. Now⁴ the sun's¹ rays² climb³ 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 mountains³. 24. The king¹ hurls⁴ spears² at his enemies³ (*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 (*or loc.*). 28. O¹ seer,² we sacrifice⁴ to Viṣṇu³ (*acc.*). 29. The

* Orthodox Hindus maintain that the Vedic hymns, etc., 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 *am* 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*.

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

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 *kramate*.

135. The root चम् *cam*, used only with the preposition चा *ā*, forms चाचामति *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>madhunās</i>	" "	" "
G.	" "	मधुनीस् <i>madhunōs</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 ऋ may take the forms proper to the masculine in the dat., abl.-gen., loc. sing., and gen.-loc. dual.

138. Changes of final न् न. Before initial च् च् and श् श्, न् न becomes ञ् ञ्; thus, तान् जानान् *tān jānān* becomes ताञ्जानान् *tāñjānān*; तान् शत्रून् *tān śatrūn* = ताञ्शत्रून् *tāñ śatrūn*. In last case, however, छ् छ् is almost always substituted for the initial श् श्; thus, ताञ्छत्रून् *tāñ śatrūn*.

139. Final न् न, before an initial ल् ल्, is assimilated and becomes nasalized ल् ल्, which is written ल्ल् ल्ल्, or (what is the same thing) ऌ ऌ; thus तान् लोकान् *tān lokān* becomes ताँल्ल् लोकान् *tāñl lokān* or ताँल्ल् लोकान् *tāñ lokān*.

140. Before the surd palatal, lingual, and dental mutes there is inserted after final न् न a sibilant of each of those classes respectively, before which न् न becomes *anusvāra*; thus for तान् च *tān ca* we find ताँच *tāñc ca*; for तान् तथा *tān tathā*, ताँसथा *tāñs tathā*.

Vocabulary VI.

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

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

ध्रम् <i>bhram</i> (<i>bhrāmyati</i> — § 131) wander about.	ध्रम् <i>çram</i> (<i>çrāmyati</i>) become weary.
मद् <i>mad</i> (<i>mādyati</i>) get drunk.	हृ <i>hr</i> (<i>hṛati</i>) take away, steal, plunder.
व्यध् <i>vyadh</i> (<i>vidhyati</i>) hit, pierce.	
शम् <i>çam</i> (<i>çāmyati</i>) become quiet, be extinguished, go out.	

Subst.:

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

Exercise VI.

अश्वामधुने सुभ्रमन्ति । १ । अश्विरधुना पाथिना असमापामति । २ ।
 गुपा अश्विस्तव दीव्यन्ति । ३ । अश्विर्मधुना मावति । ४ । नरा विविद्यासीं
 लिम्पन्ति । ५ । रामः अश्वियान्परशुनाक्लामति । ६ । गुरुः शिष्यांश्च श्र-
 सामः । ७ । अरयो जनानां वसूनि हरन्ति । ८ । नरो मृत्युमुच्छतः । ९ ।
 बालस्तु नेत्राभ्यामश्रुणि पतन्ति । १० । अश्वेनाग्निः शान्यति । ११ । अश्वे-
 रश्वो आम्यतः । १२ । गुरुः शिष्यस्तु पापात्ताम्यति । १३ । गवा नगरे धा-
 म्यन्ति । १४ । मधुना शोरेण च गुथन्ति वाचाः ॥ १५ ॥

16. The warriors¹ play² for money³ (*instr.*). 17. The king's¹
 horses² become weary³ on the road⁴ to-day¹. 18. The warrior¹
 pierces⁴ his enemy³ with the spear². 19. Bees¹ are fond of² (गुध्) ³
 honey². 20. The water² of his tears¹ moistens⁴ (अश्वि) his feet³.
 21. There² bees¹ are flitting about³ (ध्रम्). 22. Two men¹ are cook-
 ing² honey³ and⁴ fruits². 23. When¹ the teacher's² anger³ ceases⁴,
 then⁵ the scholars⁷ rejoice⁶. 24. Tears² stand⁴ in the warriors¹

- eyes². 25. The enemies¹ overwhelm⁴ (बुध्) the king³ with arrows³.
 26. A quarter² of the injustice¹ falls upon⁴ (अ) 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 *dya*, with causative accent. For practical purposes it is well enough to consider these verbs here.

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

143. 1. Medial or initial ह् *t*, उच् *u*, and अच् *r* have the *guna*-strengthening, if capable of it; thus, चुर् *cur*, चौरयति *cordyati*; विद् *vid*, वेदयति *veddyati*; but पीठ् *pid*, पीठयति *piddyati*.

144. 2. A final vowel has the *vrddhi*-strengthening; thus, धृ *dhr*, धारयति *dhārdyati*. Before अच् *āya*, ऐच् *ai* and औच् *au* become आच् *āy* and आच् *āv* respectively; thus, भी *bhi*, भाययति *bhāydyati*; भू *bhā*, भावयति *bhāvdyati*.

145. 3. Medial or initial अच् *a* in a metrically light syllable is sometimes lengthened, and sometimes remains unchanged; thus, अच् *kṣal*, caus. आक्षयति *kṣāldyati*; but जच् *jan*, caus. जनयति *janyaati*.

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 द् d, before any initial sonant, except the palatals, the nasals, and ख् l: thus, मेघात् च मेघाद् च *meghāt atra* becomes मेघाद् च *meghād atra*; पापात् रक्षति *pāpāt rakṣati* or धाम्यति *bhrāmyati* or गोपायति *gopāyati* becomes पापाद् रक्षति *pāpād rakṣati* or पापाद् धाम्यति *pāpād bhrāmyati* or पापाद् गोपायति *pāpād gopāyati*.

149. 2. Final त् t is assimilated to an initial palatal, lingual, 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 मेघाच्चलम् *meghāj jalam*; पापात् लोकात् *pāpāt lokāt* becomes पापालोकात् *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 नृपाच्चत्रुः *nṛpāc śatruḥ*.

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

Vocabulary VII.

Verbs:

कथय <i>kathaya</i> (denom. stem — <i>kathāyati</i>) relate, tell.	तुल्य <i>tulyati</i> weigh.
क्षाल <i>kṣāl</i> (<i>kṣālyati</i>) wash.	दण्डय <i>daṇḍaya</i> (denom. — <i>daṇḍyati</i>) punish. —
गणय <i>gaṇaya</i> (denom. — <i>gaṇyati</i>) number, count.	नी + आ <i>nī + ā</i> (<i>ānyati</i>) bring.
चुर <i>cur</i> (<i>cordyati</i>) steal.	पीड <i>pīḍ</i> (<i>pīḍyati</i>) torment, vex.
तड <i>taḍ</i> (<i>tāḍyati</i>) strike, beat.	पूज <i>pūj</i> (<i>pūjyati</i>) honor.
	पुप्र (<i>pāradyati</i>) overcome; prevail.

Subst.:

जनक *janaka*, m., father.
 दण्ड *danḍa*, m., stick; punishment.
 पुण्य *puṇya*, 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.
 सृत *sūta*, m., driver, charioteer.
 स्तेन *stena*, m., thief.

Adverb: इव *iva* as, like (postpos.).

Exercise VII.

स्तेनः सुवर्णं नृपस्य गृहासोरयति।१। गुरुर्दण्डेन शिष्यांस्त्राडयति।२।
 सूतोऽस्त्रान्पीडयति।३। अविर्जलेन पापींश्चालयति।४। रामाञ्जना-
 म्भयरं जयन्ति।५। नरी रूपकाणि गणयतः।६। नृपाच्छूयां दण्डो
 भवति।७। रामस्य पुत्री जनेभ्यो रामायणं कथयतः।८। सुवर्णं पाणि-
 भ्यां तोलयामः।९। जनकः पुत्रान्कोपाहण्डयति।१०। गृहासोका
 शानच्छन्ति।११। पुच्छेन साधुर्दुःखानि पारयति।१२। देवानिव
 नृपतीं लोकः पूजयति॥१३॥

14. Thieves¹ steal⁴ the people's² money³. 15. The two boys¹
 wash³ their mouths². 16. The father¹ tells⁵ his sons³ (*dat.*) the
 reward⁴ of sin². 17. The scholars¹ honor³ and⁵ reverence⁴ their
 teacher². 18. Ye both bring³ fruits¹ in your hands² and⁵ count⁴
them. 19. Merit¹ protects³ from misfortune² (*abl.*). 20. The char-
 ioteers¹ strike⁴ the horses² with sticks³. 21. In anger¹ (*abl.*) the
 king³ pierces⁵ the thief² 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>vādāvāhe</i>	वदामहे <i>vādāmāhe</i>
2. वदसे <i>vādase</i>	वदथे <i>vādathē</i>	वदध्वे <i>vādadhve</i>
3. वदते <i>vādāte</i>	वदते <i>vādāte</i>	वदन्ते <i>vādāntē</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** *yajati* 'he sacrifices' (for some one else); **यजते** *yajate* '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 *mriyate* 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 *gacchati 'ti*. 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, ए *y* or व *v* or र *r*. Thus, तिष्ठति अत्र *tiṣṭhati atra* becomes तिष्ठत्थत्र *tiṣṭhaty atra* (four syllables); नदी अत्र *nādī atra* becomes नद्यत्र *nady atra*; मधु अत्र *madhu atra* becomes मध्वत्र *madhu atra*; कर्तु इह *kartu iha* becomes कर्त्विह *kartr iha*.

° And theoretically 3. अ *r* + अ *r* = अर् *r*, but probably this has no occurrence.

158. Final ए *e* and औ *o* remain unchanged before an initial short अ *a*, but the अ *a* disappears. Thus, वने अत्र *vane atra* becomes वने एत्र *vane 'tra*; भानो अत्र *bhāno atra* becomes भानो एत्र *bhāno 'tra*. By far the commonest case of final औ *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 अय *ay*, and ऐ *ai*, आय *ay*; औ *o* becomes अव *av*, and औ *au*, आव *av*. Thus, in internal combination, ने-अ *ne-a* becomes नय *naya*; भौ-अ *bho-a* becomes भव *bhava*; so नै-अय *nai-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 भानयिति *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 *giri iha*, साधू अत्र *sādhu atra*; फले अत्र *phale atra*. 2. The final, or only, vowel of an interjection; thus, हे इन्द्र *he indra*, हे अग्नि *he agne*.

Vocabulary VIII.

Verbs (deponents):	spring up (mother in loc.).
अर्थय <i>arthaya</i> (denom. — <i>arthā-</i>	भास् <i>bhās</i> (<i>bhāṣate</i>) speak.
<i>gate</i>) ask for (w. two accus.).	मृ <i>mṛ</i> (<i>mṛiyate</i>) die.
ईक्ष् <i>ikṣ</i> (<i>ikṣate</i>) see, behold.	यत् <i>yat</i> (<i>ydtate</i>) strive for (w. dat.).
कम्प <i>kamp</i> (<i>kāmpate</i>) tremble.	युध् <i>yudh</i> (<i>yūdhyaṭe</i>) fight (w.
जन् <i>jan</i> (<i>jāyate</i>) be born, arise,	instr. of accompaniment).

रम् <i>rabh</i> + आ & (<i>ārbhate</i>) take hold on, begin.	वन्द् <i>vand</i> (<i>vāndate</i>) greet, honor.
रुच् <i>ruc</i> (<i>rūcate</i>) please (dat., gen.).	शिक्ष् <i>śikṣ</i> (<i>śikṣate</i>) learn.
लभ् <i>labh</i> (<i>lābhate</i>) receive, take.	सह् <i>sah</i> (<i>sāhate</i>) endure.
	सेव् <i>sev</i> (<i>sēvate</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.
तरु <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>śāstra</i> , n., science; text-book.
धर्म <i>dharma</i> , m., right; law; virtue.	सूद्र <i>sūdra</i> , m., man of the fourth caste.
धीर्य <i>dhairya</i> , n., steadfastness.	हित <i>hita</i> , n., advantage.
पशु <i>paśu</i> , m., beast.	
बल <i>bala</i> , n., strength, might.	

Adverb: न *na*, not.

Exercise VIII.

वायोर्वलिन तरवः कम्पन्ते । १ । असिनादारयो श्रियन्त इत्थम्*
 नृपो भावते । २ । वसूनां राशीन्नुपतीम्कवयो ऽर्ययन्ते । ३ । शास्त्रे (§ 161)
 अधुना शिषामह इति पत्रे हरिर्लिखति । ४ । पापाहुः खं जायते । ५ ।
 शिष्याणां विनय उद्योगश्च गुरुभ्यो रोचते । ६ । अधर्माय न धर्माय
 यतेथे । ७ । विष्णोः (abl.) सूक्तेः श्रुती समेते । ८ । अशर्विर्मानुं वन्दते । ९ ।
 अपी ईषते वाक् । १० । धनेन पशूं समधे यज्ञाय । ११ । सदा नुरोः
 पादौ वाक्साः सेवन्ते । १२ । फले अच मनुष्यस्य पाखोऽसिष्ठतः । १३ ।
 सहेते अनर्थं साधू । १४ । वनेष्विहर्षा वसन्ति । १५ । अशियाः श्रुती
 सेवन्ते ॥ १६ ॥

70/Line No. 15.

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.³
 19. "We strive³ after the advantage² of the scholars¹;" thus⁴
 (इति) speak⁶ the teachers⁵. 20. The children³ ask⁴ their father¹
 for food² (*accus.*). 21. In the forest¹ yonder² elephants³ are
 fighting¹ 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 ञा *a*, declined like सेना *senā*, 'army.'

	Singular.	Dual.	Plural.
N.	सेना <i>senā</i>	सेने <i>seno (ā + ī)</i>	सेनास् <i>senās</i>
A.	सेनाम् <i>senām</i>	" "	" "
I.	सेनाया <i>senāyā</i>	सेनाभ्याम् <i>senābhyām</i>	सेनाभिसु <i>senābhis</i>
D.	सेनायै <i>senāyāi</i>	" "	सेनाभ्यस् <i>senābhyas</i>
Ab.	सेनायास् <i>senāyās</i>	" "	" "
G.	" "	सेनायोस् <i>senāyos</i>	सेनानाम् <i>senānām</i>
L.	सेनायाम् <i>senāyām</i>	" "	सेनासु <i>senāsu</i>
V.	सेने <i>seno</i>		

163. Adjectives in ञा *a* are declined in the masc. like द्वेष, in the fem. like सेना, in the neuter like फल. But often the fem. stem ends in ई *i*, and is declined like नदी (in Less. XI).

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

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

prohibitive particle मा, becomes क्ः thus, अच छाया becomes अच
छाया; आ + छाद्यति = आच्छाद्यति.

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

167. The following prefixes are often used before verbs: अन्
'after, along, toward'; अच् '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:

गम् + अच् (avagacchati) under-
stand.

तु + अच् (avatāṛati) descend.

नो + उप (upandiyati) introduce,
consecrate.

+ परि (pariṇdyati) lead about;
marry.

पत् + उद् (utpātati) fly up.

अद् + अच् (avarohati) descend.

Deponents:

गम् + सम् (saṅgacchate) come
together, meet.

वि + परा (parājdyate) be con-
quered (rarely w. act. sense:
conquer.).

पद् + प्र (prapdyate) flee for re-
fuge (acc.) to (acc. of person).

भिच् (bhikṣate) beg, get by begging.

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

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

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

Subst.:

रवु m., arrow.

कन्या f., daughter, maiden.

Ferry, Sanskrit Primer.

गङ्गा gaṅgā f., n. pr., the Ganges.

गृहस्थ m., householder, head of
family.

छाया f., shade.
 प्रधान m., *nom. pr.*, Prayāga (a city, Allahābād).
 भय n., fear.
 भार्या f., wife, woman.
 भाषा f., speech, language.
 भिक्षा f., alms.
 यमुना f., *n. pr.*, Yamunā (a river, the Jumna).
 रथ m., n., battle.
 रथा f., street.
 विद्या f., knowledge, learning.
 विह्वल m., bird.
 व्याध m., hunter.

शरण n., protection.
 संध्या f., twilight.
 स्वर्ग m., heaven.
 हृदय n., heart.

Adj.:

कृष्ण, f. °श्वा, black.
 पाप, f. °श्वा, bad, wicked.
 प्रभूत, f. °श्वा, much, abundant;
 pl. many.

Adv.:

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

Exercise IX.

रत्नं रत्नेन संगच्छते* । १। यदा विहगा व्याधं पश्यन्ति तदा सहसो-
 त्यतन्ति । २। सर्वं हृदयेषु मृगयन्त ऋषयः । ३। हरिः कन्यां रामः परि-
 खयति । ४। विष्णोर्हरिश्च भार्ये कन्याभिः सहसंगच्छतः । ५। रामो वि-
 ष्णुश्च देवाभ्यश्चरणं प्रपद्यते । ६। भिक्षया रामस्तं शिष्यो वर्तेते । ७।
 यदा जना गङ्गायां स्त्रियन्ते तदा स्वर्गं लभन्ते । ८। कन्याया (S164) अन्नं
 यच्छत्युपेर्भार्या । ९। वनं अश्वेष्विषूमुसन्ति व्याधाः कृष्णो च स्त्रियते । १०।
 द्विजातीनां भाषां शूद्रा नावगच्छन्ति । ११। हे शिष्या गंगरस्तं रथासु
 साधूनां भार्याभ्यो ऽथ भिक्षां लभन्धे । १२। अथ छायायां प्रभूता विह-
 वास्त्रिष्टन्ति । १३। अश्विस्तं वासावुषिष्पणयति ॥ १४ ॥

15. The two scholars¹ beg² much³ alms³ from the wives⁵ of
 the householders⁴. 16. At Prayāga¹ the Ganges² unites⁴ with the
 Yamunā³. 17. Bad¹ men² do not⁴ reach⁵ (स्वर्गं) heaven⁵. 18. O
 Viṣṇu¹, to-day³ Śiva² marries⁷ Gaṅgā⁶, Hari's⁴ daughter⁵. 19. In the
 battle¹ the kings² fight⁴ with arrows³ and⁴ conquer⁷ their enemies⁵.

* "Birds of a feather flock together".

20. Here³ in the street³ the two kings¹ dismount⁴ from *their* black⁴ horses⁵. 21. The seer's² two sons² are eminent⁴ in learning¹ (*instr.*). 22. From fear³ of the wicked¹ hunters² (*abl.*) two birds⁴ fly up⁵. 23. At twilight¹ (*loc. du.*) the seers² (§ 13, 3) reverence⁴ the gods². 24. In the street³ of the village¹ the teacher² and⁵ the scholar⁴ meet⁶. 25. We two sacrifice² to the gods¹ *for ourselves*; we do not⁴ sacrifice⁵ for Hari².

Lesson X.

168. Verbs. 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 *yd* 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, तन्ये *tanyē*, तन्यसे *tanyase*, तन्यते *tanyate*, 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 अङ्, pass. अङ्यते; from बन्, बन्धते.

171. In the roots बच्, बद्ध्, बप्, बस्, बह्, and स्वप्, the *व* *va* becomes *उ* *u* in the pres.; thus, उच्यते, उच्यते, उच्यते (see note to § 102), सुच्यते. Similarly, चक् makes च्यते, and चह् and प्रह् make गृह्यते and पृच्छ्यते; प्रास् makes प्रिष्यते. ✓

172. Final **ह** and **उ** of roots are generally lengthened; thus, **वि, वीयते; सु, सूयते.**

173. Final **ञ** is in general changed to **रि**; thus, **कृ, क्रियते;** but if preceded by two consonants it takes *gupa*; thus, **कु, कुर्यते.** The roots in "variable *r*", which the natives write with **कृ ङ**, change **ञ** to **ईरु**, or, if a labial letter precede, to **ऊरु**; thus, **तु, तीर्यते; कृ, 'strew', कीर्यते;** but **फु, पूर्यते.**

174. Final **आ** of roots is usually changed to **ई**; thus, **दा, दीयते; ना, नीयते; 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 **अद्य**, form their passive by adding **य** to the causative or denominative stem after **अद्य** 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 जन्वते '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, **रामेणर्षिया जीवते 'Râma lives as a seer'.**

Vocabulary X.

Verbs, with passives:	ग्रह् (p. <i>grhyāte</i>) take, receive, seize.
कृ (p. <i>kriyāte</i>) make, do, perform.	दृश् (<i>dāśati</i> ; p. <i>daśyāte</i>) bite.
खन् (<i>khānati</i> ; p. <i>khāyāte, khanyāte</i>)	शृङ्खल (<i>śṛṅṅkhalati</i> ; p. <i>śṛṅṅkhalāte</i>) cut.
dig.	दीव् (<i>dīvyati</i> ; p. <i>dīvyāte</i>) play.
गा (<i>gāyati</i> ; p. <i>gāyāte</i>) sing.	धा (p. <i>dhiyāte</i>) put, place.

शुधा (<i>dḥyati</i> ; p. <i>dḥīyāte</i>) suck.	वप (<i>vāpati</i> ; p. <i>vāpyāte</i>) sow, scatter.
ध्या (<i>dhyāyati</i> ; p. <i>dhyāyāte</i>) think, ponder.	शास् (<i>p. śāsyāte</i>) rule; punish.
पिपा (<i>p. piyāte</i>) drink.	शृ (<i>p. śrūyāte</i>) hear.
पूर (<i>Hindu पू; p. pūryāte</i>) fill.	स्तु (<i>p. stūyāte</i>) praise.
बन्ध (<i>p. bandhyāte</i>) bind; entangle; catch.	स्वप् (<i>p. svapyāte</i>) sleep.
मा (<i>p. miyāte</i>) measure.	हा (<i>p. hīyāte</i>) abandon, give up; neglect.
वच् (<i>p. ucyāte</i>) speak.	ह् or ह्वा (<i>hvāyati</i> ; p. <i>hīyāte</i>) call.
	+ आ call, summon.

Substantives:

आज्ञा f., command.
आशा f., hope.
काष्ठ n., fagot; wood.
गीत n., song.
घट m., pot, vessel.
घृत n., melted butter; <i>ghes.</i>
धान्य n., grain.
पाश m., noose, cord, snare.

भार m., burden.
भिक्षु m., beggar, ascetic.
भूष्य m., servant.
माला f., garland.
राज्य n., kingdom.
शिशु m., child.
सर्प m., snake.
Adj.:
विधेय, f. °आ, obedient.

Exercise X.

रामेण पुत्रायोपनीयते इति श्रूयते । अविर्गुणेषु धर्मे पुच्छन्ति । २ ।
घटो घृतेन पूर्यते । ३ । विहगाः पार्श्वेषु च । ४ । अनिर्गमरं वन्द्यते । ५ ।
हे शिष्या गुरुणा ह्ययम् । ६ । नरैः कटाः क्रियन्ते । ७ । कविभिर्गुणः
सदा श्रूयन्ते । ८ । प्रभूता भिक्षा गृहस्थस्य भार्यया भिक्षुभ्यो दीयते । ९ ।
कन्याभ्यां गीतं गीयते । १० । क्षेत्रीर्लोकानां वसु चोर्यते । ११ । इन्द्रो रणे
ऽरयो नृपतिना जीयते । १२ । हे देवी साधुभिः सदा स्मर्यते । १३ ।
दण्डेन वस्त्राः शिष्यन्ते । १४ । प्रभूतः काष्ठानां भारो नरयो ह्यते । १५ ।
अग्नेन वसुं पीयते । १६ । धर्मेण राज्यं शिष्यते नृपिण । १७ । सर्पेण
दक्षेते नरी । १८ । सूतेनाज्ञादायते ॥ १९ ॥

(Use passive constructions throughout.)

20. Grain² is scattered² for the birds¹. 21. Garlands¹ are twined² (उस बन्ध) by the maidens². 22. Again² Hari¹ is praised⁴ by Rāma². 23. Viṣṇu¹ drinks⁴ water² from his hand². 24. 'Pleasantly¹ (सुखेन) one sleeps² in the shade²'; so⁴ say² the people⁴. 25. Both seers¹ sacrifice². 26. The father¹ sets⁴ hopes² on his child² (loc.). 27. The scholar² neglects⁴ the teacher's¹ command². 28. The two scholars¹ think² about their text-book² (nom.). 29. Grain² is sown² in the fields¹. 30. They play² with dice¹ (impers. pass.). 31. The king's¹ commands² are received² by the obedient² servants⁴. 32. The man¹ digs² 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 *vr̥ddhi*-vowel, not the *guna*: 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 व्यनय.

181. The inflection in the active is as follows:

	Sing.	Dual.	Plural.
1.	अवदम् <i>avadam</i>	अवदाव <i>avaddva</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. Polysyllable Feminines in ई, declined like नदी, 'river.'

	Sing.	Dual.	Plural.
N.	नदी <i>nādī</i>	नद्यौ <i>nadyāu</i>	नद्यस् <i>nadyas</i>
A.	नदीम् <i>nādīm</i>	, ,	नदीसु <i>nādīsū</i>
L.	नद्या <i>nadyā</i>	नदीभ्याम् <i>nādībhyām</i>	नदीभिस् <i>nādībhis</i>
D.	नद्यौ <i>nadyāu</i>	, ,	नदीभ्यस् <i>nādībhyas</i>
Ab.	नद्यास् <i>nadyās</i>	, ,	, , ,
G.	, ,	नद्योस् <i>nadyos</i>	नदीनाम् <i>nādīnām</i>
L.	नद्याम् <i>nadyām</i>	, ,	नदीषु <i>nādīṣu</i>
V.	नदि <i>nadī</i>		

184. Final nasals. The nasals **रू**, **ञ**, and **न्**, occurring as finals after a short vowel, are doubled before any initial vowel: thus, च-तिष्ठन् च्च becomes च्चतिष्ठन्च.

Vocabulary XL

Verbs:

कृत् + च्चव (*avakṛntāti*) cut off or down.
पठ् (*pāṭhati*) recite, read.

विश् + प्र (*praviṣṭi*) enter.

+ उष seat oneself.

हृ + चा (*ahṛati, -te*) fetch, bring.

Subst.:

अर्थ m., purpose; meaning; wealth.
इन्द्र m., *nom. pr.*, the god Indra.
इन्द्रायी f., *nom. pr.*, the goddess Indrāṇī.
काव्य n., poem.
ग्रन्थ m., literary work, book.
जननी f., mother.
दासी f., female slave, servant.
देवी f., goddess, queen.
नगरी f., city.
नारी f., woman, wife.

पत्नी f., wife, consort.

पुत्री f., daughter.

पुस्तक n., book (manuscript).

पूर m., flood, high water.

पृथिवी f., earth; ground.

ब्राह्मण m., priest, Brāhman.

मत्स्य m., fish.

वापी f., *cistern*. *-tank*

सभा f., council, meeting.

सेना f., army.

श्लोक n., song of praise.

Exercise XI.

नृपतिर्नगरीं सेनयाजयत् । १ । कवचः समायां कात्यायनपठन् । २ ।
 हास्यो ज्ञमानयन् । ३ । देवीर्दिवांश्च हरिरपुजयत् । ४ । साधोः पत्न्या
 भिषवे रूपकाधि दीयते । ५ । नदीषु मत्स्यानपञ्चाम । ६ । पुस्तकं पुत्र्या
 अयच्छद्विष्णुः । ७ । नगर्या रथ्यासु नवावधान्यताम् । ८ । पुषिष्याः
 प्रभूता विहया उदपतन् । ९ । नृहं नयाः पूरेणोद्यते । १० । पत्नीभिर्नरा
 नगर आनच्छन् । ११ । यदा शिवो विष्णुश्च सन्धमपठतां तदार्धं नावा-
 नच्छाव । १२ । शिष्या नुरोर्गृहं प्राधिग्नसुपाविशंश्च कटयोः पुषि-
 ष्याम् ॥ १३ ॥

14. When¹ ye besought² (प्रपद्) the king³ for protection⁴ (*acc.*),
 then⁵ ye were⁶ (स्ता) in misfortune⁷. 15. In the two rivers¹ Gaṅgā²
 and³ Yamunā⁴ it is⁵ (वर्तते) high-water⁶. 16. The two women¹ sang²
 a song of praise³ about Rāma⁴ (*gen.*). 17. O¹ seers², why³ do ye
 both sacrifice⁴ to the goddesses⁵ with melted butter⁶? 18. The queen's¹
 women-servants² brought³ jewels⁴ and⁵ precious stones⁶. 19. In
 anger¹ (*abl.*) the teacher² struck³ the scholar⁴ with his hand⁵.
 20. The two servants¹ brought² water³ from the cistern⁴ in pots⁵.
 21. Ye cut off¹ (*impf.*) wood² from the trees³ with the axe⁴. 22. The
 seer¹ praised² Indrāṇī³, Indra's⁴ consort⁵, with hymns⁶.

Lesson XII.

185. Feminine Substantives in इ ि 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 ि, य, ए, or अय, 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 ि and उ u: मति 'opinion'; धेनु '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.	मत्या <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.	" "	मत्वोस् <i>matyos</i>	मतीनाम् <i>matīnām</i>
L.	मती <i>matī</i>	" "	मतिषु <i>matīḥ</i>
V.	मते <i>mate</i>		
N.	धेनुस् <i>dhenus</i>	धेनु <i>dhenū</i>	धेनवस् <i>dhenavas</i>
A.	धेनुम् <i>dhenum</i>	" "	धेनुस् <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.	" "	धेन्वोस् <i>dhenvos</i>	धेनूनाम् <i>dhenūnām</i>
L.	धेनी <i>dhenū</i>	" "	धेनुषु <i>dhenuḥ</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 इ. Thus, बहु 'much', N. masc. बहुस्, f. बहुः, n. बहु; गुरु 'heavy', m. गुरुस्, f. गुरी, n. गुरु. This fem. is then declined like नदी.

Vocabulary XII.

Verbs:	दिश् + छप (<i>upadiçdti</i>) teach, instruct.
कर (<i>kālpate</i>) be in order; tend or conduce to (<i>v. dat.</i>).	
	श्चिद् (<i>vinddti, vinddti</i>) 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.
 भूति 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. °चा, low.
 मुख्य, f. °चा, principal, first.
 लघु m., f., n., or f. °च्ची, light.

Exercise XII.

मषिका व्रणमिच्छति धनमिच्छति पार्थिवाः ।

नीचाः कलहमिच्छन्ति शान्तिमिच्छन्ति साधवः ॥ १ ॥

शास्त्रार्थं च हह शोभते । १ । सुतो बह्वीषु स्मृतिषु च धर्म उपदि-
 शते । २ । राज्ञां स्वप्नं न ज्ञानमहे । ३ । बह्वीं कीर्तिं धृत्याविन्दन्नुप-
 तिः । ४ । पुत्रेण मुक्तिं लभते । ५ । बह्विषुर्व्रणे ऽरिष्वधिपन्नपतिः । ६ ।
 ह्रस्वामन्त्रां लघुा यथाताडयन् । ७ । नृपतेर्बुद्ध्या चक्षियाणां कलहो
 शान्त्यत् । ८ । नृणाणां जातयो नीचा गच्छन्ते । ९ । दिवातीनां जातिषु
 ब्राह्मणा मुख्याः । १० । धर्मो भूवि कस्यते । ११ । जात्या चक्षिणी वर्तेते । १२ ।
 भूमिर्भानं ब्राह्मणायायच्छत्पार्थिवः । १३ । चक्ष्वा चक्ष्वाभूमावप-
 तेष ॥ १४ ॥

15. Vipṛṇu³ rejoices⁴ at the devotion³ (*instr.*) of the pious¹ (*pl.*),
 and⁶ gives⁷ deliverance⁵. 16. Men³ of many¹ castes³ dwelt⁵ in the
 city⁴. 17. The birds¹ see³ the hunter³, and⁵ fly up⁶ from the
 ground⁴. 18. By the power³ of intelligence¹ we overcame⁴ advers-

ity². 19. The cowherd¹ guards⁴ the cows³ in the wood². 20. By intelligence¹ and² diligence² ye acquire⁶ much⁴ glory⁵. 21. The poem¹ tends⁴ to the poet's² glory³ (*two datives*). 22. For prosperity¹ we bow before³ Īiva² (*acc.*). 23. The reins¹ are being fastened⁴ (दृश्य्) to the horse's² jaws³ (*loc.*). 24. In the night¹ we both read² (*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>dlabhe</i> (<i>a + i</i>)	•भावहि <i>dlabhāvahi</i>	•भामहि <i>dlabhāmahi</i>
2. चक्षभयात् <i>dlabhathās</i>	•भेषाम् <i>dlabhethām</i>	•भध्वम् <i>dlabhadhvam</i>
3. चक्षभत <i>dlabhata</i>	•भेताम् <i>dlabhetām</i>	•भन्त <i>dlabhanta</i>

With एयाम् and एताम् of the dual, cf. एषे and एते of the pres. ind. mid.

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

	Sing.	Dual.	Plural.
N. V.	धीस् <i>dhis</i>	धिद्यौ <i>dhiyāu</i>	धिद्यस् <i>dhiyas</i>
A.	धिद्यम् <i>dhiyam</i>	" "	" "
L.	धिद्या <i>dhiyā</i>	धीभ्याम् <i>dhibhyām</i>	धीभिस् <i>dhibhis</i>
D.	धिद्ये <i>dhiye</i>	" "	धीभ्यस् <i>dhibhyas</i>
Abl.	धिद्यस् <i>dhiyas</i>	" "	" "
G.	" "	धिद्योस् <i>dhiyos</i>	धिद्याम् <i>dhiyām</i>
L.	धिद्यि <i>dhiyi</i>	" "	धीषु <i>dhipsu</i>

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

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 स् 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. अधिष्ठीयते, impf. pass. अध-डोयत.

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

Vocabulary XIII.

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

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

Subst.:

अनुज्ञा f., permission.
 ईश्वर 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 ^{pl.} n., lotus.
 पुरुष m., man (*homo*).
 महाराज m., great king.
 मुनि m., sage; ascetic.

मेषला f., girdle.
 मोह m., infatuation.
 रथ m., wagon.
 शोभ 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.:

कृत्स्न, f. °ष्ठा, whole.
 चारु, f. °र beautiful.
 धीर, f. °ष्ठा, steadfast, brave.
 श्वेत, f. °ष्ठा, white.

Exercise XIII.

शोभात्क्रोधः प्रभवति शोभात्कामः प्रजायते ।

शोभात्मोहस्य नाशस्य शोभः पापस्य कारणम् ॥ २ ॥

नृपतिर्हृषिणा पापात्प्रत्यावृत्तः । १ । हरेर्भार्यायां चारवः पुषा च-
 वायन्त । २ । धीरं पुरुषं श्रियः सदा निवेदन्ते । ३ । पार्थिवस्त्राणां शत्रु
 सत्यक्रमेताम् । ४ । पद्मं श्रिया (*gen.*) वसतिः । ५ । धियो बलेन पुरुषा
 दुःखानि पारयन्ति । ६ । रथो ^{मोह}धृष्टीयत रामेण । ७ । कवेर्गुहं श्रिया-
 शोभत । ८ । शिशू चाह्रयेषां वनन्या । ९ । भानुमैत्रतपिः । १० । नृ-
 रोरनुग्रहा कटे शिष्यानुपाविशताम् । ११ । मुनिरीश्वरस्य सृष्टिं ध्या-
 यति । १२ । चेषु धान्यं निष्पद्यते । १३ । गुरवो ^{अभि}यन्तान्प्रचयन्ति शि-
 ष्यास्य पुस्तकानि लिखन्ति ॥ १४ ॥

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

* As the principal euphonic rules have now been stated and

the language of the Arians": thus answered (impers. pass.) the Brāhmins. 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 (कत) the white cows? 22. The whole earth was ruled by the great king. 23. For prosperity (dat.) we look 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, *a*-conjugation. Present Imperative Active. The inflection of this mode is as follows:

	Sing.	Dual.	Plural.
1.	वदानि <i>vaddāni</i>	वदाव <i>vaddāva</i>	वदाम <i>vaddāma</i>
2.	वद् <i>vadda</i>	वदतम् <i>vaddatam</i>	वदत <i>vaddata</i>
3.	वदतु <i>vaddatu</i>	वदताम् <i>vaddatām</i>	वदन्तु <i>vaddantu</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 imv. is न्ना.

196. A rare imv. 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 imv. (like the Latin forms in *to* and *tote*).

197. Root-words in छ 4, 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>	भुवी <i>bhuvāu</i>	भुवस् <i>bhuvas</i>
A.	भुवम् <i>bhuvam</i>	" "	" "
L.	भुवा <i>bhuvā</i>	भूभ्याम् <i>bhūbhyām</i>	भूमिस् <i>bhūbhis</i>
D.	भुवे <i>bhuvē</i>	" "	भूभ्यस् <i>bhūbhyas</i>
Ab.	भुवस् <i>bhuvas</i>	" "	" "
G.	" "	भुवीस् <i>bhuvōs</i>	भुवान् <i>bhuvān</i>
L.	भुवि <i>bhuvī</i>	" "	भुवु <i>bhuvu</i>

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

198. Polysyllabic Feminines in ऋ *u*, inflected like वधु *f*, 'woman'.

	Sing.	Dual.	Plural.
N.	वधुस् <i>vadhūs</i>	वध्वी <i>vadhvāu</i>	वध्वस् <i>vadhvas</i>
A.	वधुम् <i>vadhūm</i>	" "	वधुस् <i>vadhūs</i>
L.	वध्वा <i>vadhvā</i>	वधुभ्याम् <i>vadhūbhyām</i>	वधुमिस् <i>vadhūbhis</i>
D.	वध्वी <i>vadhvāi</i>	" "	वधुभ्यस् <i>vadhūbhyas</i>
Ab.	वध्वास् <i>vadhvōs</i>	" "	" "
G.	" "	वध्वीस् <i>vadhvōs</i>	वधुनाम् <i>vadhūnām</i>
L.	वध्वाम् <i>vadhvām</i>	" "	वधुषु <i>vadhūṣu</i>
V.	वधु <i>vadhu</i>		

7. June. 24

Vocabulary XIV.

Verbs:	
वृश् + ऋभि (<i>abhidyati</i>)	वृश् <i>in pass. (dīryāte)</i> seem, look.
वृश् + ऋभि (<i>abhidyati</i>) repeat, study, learn.	वृश् + नि (<i>nivāsati</i>) inhabit; dwell.
+ प्र (<i>prāsyati</i>) throw forward or into.	वृत् + प्र (<i>pravartate</i>) get a-going, break out, arise.
दिश् + ऋ (<i>adīḥati</i>) command.	मुच् (<i>śocati</i>) sorrow, grieve.
	सद् + नि (<i>niśīdati</i>) seat oneself.

Subst.:

अतिथि m., guest.
 अनृत n., untruth.
 अभ्यास m., study; recitation.
 आदेश m., command, prescription.
 आसन n., seat, chair.
 सुह्र 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.
 शश्रू f., mother-in-law.

सुति f., song of praise; praise.

सुषा f., daughter-in-law.

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, १००१

मा prohibitive particle, like Greek

μή, Latin *ne*.

वा (*postpos.*) or.

ह्रस्वम् near by, श्वर-१.

Exercise XIV.

धर्मं चरत माधर्मं सत्त्वं वदत मागृतम् ।

दीर्घं पश्यत मा ह्रस्वं परं पश्यत मापरम् ॥ ३ ॥

अथतु महाराजचिरं च कृत्वां मुचमधितिष्ठतु । १ । प्रयागं गच्छतं सु-
 खेन च तत्र निवसतम् । २ । सुन्दर्या (*gen.*) ध्रुवी वक्रे वृक्षेते । ३ ।
 गुरव आसने निषीदन्तु भुवि शिष्याः । ४ । सुषामिः सह शश्रूणां जलहः
 प्रावर्तत । ५ । हे अचियाः कुन्ताम्बिपतेषुमुञ्चत पापाञ्चशुद्धं ह्यतेति
 क्रोधान्नपतिरभाषत । ६ । अतिथिं पृच्छतु रापी कुच न्यवस इति । ७ ।
 शश्रूः कोपाच्छोषतः सुषे । ८ । वधाः स्त्रियत्युषिः । ९ । पाठस्याभ्या-
 साय शिष्यावागच्छतामिति गुरोराज्ञा । १० । जुहुःपी घृतं प्राञ्ज-
 नि । ११ । हे वधु वाय्या जलमानय । १२ । जुहुः घृतं तिष्ठति । १३ ।
 भुवोरधस्तान्नेचे वर्तेते ॥ १४ ॥

15. The women ^{orathibhi} sing ^{stute} the praises (*singular*) of Indrāṅgī (*pass.*
constr.). 16. "Studdy ye-holy writ and the sciences; speak the

the truth, honor your teachers": thus¹ is the prescription² of the
 text-books³ for scholars⁴ (gen.). 17. Let kings protect their sub-
 jects and punish the wicked: thus is the law not offended (इत् 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 (imp.) 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. वभि <i>lābhāi</i>	वभावहि <i>lābhāvahāi</i>	वभामहि <i>lābhāmahāi</i>
2. वभस्व <i>lābhasva</i>	वभेषाम् <i>lābhetām</i>	वभध्वम् <i>lābhadhvam</i>
3. वभताम् <i>labhatām</i>	वभेताम् <i>lābhetām</i>	वभन्ताम् <i>lābhantām</i>

200. The first persons are really subjunctive forms. The inflection of the passive impv. is precisely similar: thus क्रिये, क्रियस्व, क्रियताम्, etc.

201. Nouns in ष्ट १. 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 ष्ट १, which in the weakest cases is changed naturally to र्. 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 ष्ट is vriddhied, becoming चार् अ; while in the other class, containing

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

202. Nomina agentis in षर् r, like कर्तुं m., 'doer'.

	Sing.	Dual.	Plural.
N.	कर्ता <i>kartā</i>	कर्तारी <i>kartārau</i>	कर्तारस् <i>kartāras</i>
A.	कर्तारम् <i>kartāram</i>	" "	कर्तृन् <i>kartṛn</i>
I.	कर्त्रा <i>kartrā</i>	कर्तृभ्याम् <i>-trbhyām</i>	कर्तृभिस् <i>kartṛbhis</i>
D.	कर्त्रे <i>kartrē</i>	" "	कर्तृभ्यस् <i>kartṛbhyas</i>
Ab.	कर्तुर् <i>kartur</i> (or <i>-us</i>)	" "	" "
G.	" "	कर्त्रोस् <i>kartrōs</i>	कर्तृभ्याम् <i>kartṛbhyām</i>
L.	कर्तारि <i>kartari</i>	" "	कर्तृषु <i>kartṛṣu</i>
V.	कर्तार <i>kartar</i>		

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

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

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

Vocabulary XV.

Verbs	
वद् + वञ्जु (<i>anugocchati</i>) follow.	वद् + वि (<i>viuddate</i>) dispute, argue.
वद् + सम-ष्ठा (<i>samācdrati</i>) commit,	वि + ष्ठा (<i>ācṛyate</i>) go for pro-
perform, do.	tection to, take refuge with
	(acc.)

Subst.:

आचार्य m., teacher.

कर्तृ m., doer, maker, author; *as*
adj., doing, making.

काल m., time.

कृपा f., graciousness, pity.

दातृ m., giver; *as adj.*, generous.

दुर्वन m., scamp, rogue.

द्रष्टृ m., seer, author (of Vedic
books); *as adj.*, seeing.

धानृ m., creator.

निश्चय m., decision; certainty.

नेतृ m., leader.

पण्डित m., learned man; *pandit*.

पद n., step.

प्रायश्चित्त n., penance, expiation.

भर्तृ m., supporter, preserver; lord;
husband; master.

रक्षितृ m., protector.

व्यवहार m., trial, law-suit.

शासृ m., punisher, governor.

स्रष्टृ m., creator.

जगत् n., honor, glory (*often as*
indecl., *w. foll'g dat.*).

Adj.:

दरिद्र, f. °आ, poor.

वर, f. °आ, best, most excellent;
better (*w. foll'g abl.*).

Exercise XV.

दुर्वनस्य च सर्पस्य वरं सर्पो न दुर्वनः ।

सर्पो दृशति कालेन दुर्वनस्य पदे पदे* ॥ ४ ॥

आचार्यं जगत्स्य प्रायश्चित्तं समाचरेति पापं द्विजातय आदिशन्ति । १ ।

काव्यानि रचयाम कीर्तिं विन्दाम नृपतीनामयामहे त्रिवं जगामहा । २ ।

एति व्यवधो वदन्ति । ३ । स्वसुगुहे कन्वे व्यवसताम् । ३ । नृपे रक्षि-

तरि** सुखेन प्रजा वसन्ति । ४ । धर्माय देवाव्यवावहा चर्षाच कीर्तये

च सभासु पण्डितैः सह विप्रदावहा इति ब्राह्मणस्य पुत्रयोर्विचयः । ५ ।

सुक्तय (dat.) रक्षरः सृष्टेः कर्ता मनुष्यैर्भक्त्या संबन्धताम् । ६ । नृपतयः

प्रजाणां रक्षितारो दुर्वनानां च शासतारो वर्तन्ताम् । ७ । शास्त्रस्य कर्षे

पाणिनये जगत् । ८ । खोदस्य स्रष्टृभ्यो वसूणां दातृभ्यो देविभ्यो जगो

जगः ॥ 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 (चवर्तन) generous toward the author (loc.) of the eulogies. 16. Let servants always be useful to (सेव) their masters (acc.). 17. For protection^s (acc.) betake yourselves^s to the gods^s, the protectors^s of the pious^s. 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. **अ 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, आषाम्, आताम्**) by means of an interposed euphonic **य 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, विप्रियम् *vīpīyam*, नद्येयम् *ndhyeyam*, चोरयेयम् *cordyeyam*, 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 ष्ट (except स्वसृ and कर्म — see § 203) gunate ष्ट in the strong cases: thus, पितृ *m.*, 'father', माता *f.*, 'mother', declined as follows:

	Sing.	Dual.	Plural.
N.	पिता माता	पितरी मातरी	पितरस् मातरस्
A.	पितरम् मातरम्	" "	पितृन् मातृन्
I.	पिषा माषा	पितृभ्याम् मातृभ्याम्	पितृभिस् मातृभिस्
	etc.	etc.	etc.
V.	पितद् मातद्		

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

	Sing.	Dual.	Plural.
NV.	गीस् <i>gāus</i>	गावी <i>gāvāu</i>	गावस् <i>gāvas</i>
A.	गावम् <i>gāvām</i>	" "	गास् <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.

मुद् (*mōdate*) rejoice.

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

शु (*śmādrati; p. śmāryāte*) remember; think of; teach, esp. in pass. 'it is taught', i. e. 'traditional'.

Subst.:

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

गौत्र n., ox-nature; stupidity.

घास m., fodder, hay.

श्यामलु m., son-in-law.

कुहिनु 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.

रक्षक n., protection.

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

meal and gifts to the Brāh-
mana.

Adj.:

अधिक f. *चा, more, greater,
greatest.

कामकुच, f. *चा, granting wishes;
as f., sc. वेनु, the fabulous Won-
der-cow.

दुःप्रयुक्त, f. *चा, badly arranged
or used.

प्रयुक्त, f. *चा, arranged, used.

श्रेष्ठ, f. चा, best.

Pron.:

सा f., she, it.

Adv. and Conj.:

चेत् if.

नित्यम् always, daily.

यदि if.

सम्यक् well, properly.

Exercise XVI.

वीर्गीः कामकुचा* सम्यक् प्रयुक्ता अर्पते बुधिः ।

दुःप्रयुक्ता पुनर्गौत्रं प्रयोक्तुः शिव शंसति ॥ ५ ॥

भर्तारं भर्तृञ्च पितरं मातरं च पत्नी देवानिव पूजयेत् । १ । ना रक्षेद्भ-
वां रक्षणेन पुत्रं भवतीति द्विजातयो मन्यन्ते । २ । यदा प्रयागं श्याम-
ल्लेव तदा पित्रे पत्रं लिखेत् । ३ । पितृभ्यो मासे मासे श्राद्धं यच्छेयुः । ४ ।
श्यामलञ्च मच्छेतमिति मातरी पुत्रावभाषेताम् । ५ । गौः श्रीरेण शि-
श्रुवो मोदन्ताम् । ६ । नामतिष्ठथे पथेनेत्युषिर्भार्यामवदत् । ७ । कुहि-

* Predicate. Play upon words throughout the verse.

तरं पितरी रचतां स्वसारं धातरो मातुः पुत्राश्च रवेद्युः । ८ । यदि
शास्त्रमभ्यस्यथं तदा नुरवस्तुष्येद्युः । ९ । हे स्वसः पित्रोर्नुहे तिष्ठेः । १० ।
वाङ्म्यां नदीं च तरेत् । ११ । हे शिशवः पितृश्वेवधं धातुवां सि-
ह्यत ॥ १२ ॥

13. By ^{janitra} R̥abhadatta, son-in-law of Nahapāna, many cattle and ^{prabhita} ^{gavas} villages and much money were given to the Brāhmana. 14. Thou ^{dadas, dada} shalt give the mother's jewels to the sisters (*opt. and inv.*). 15. Let ^{nita} the ^{sharet} coachman bring ^{adipala} (वा-ह) fodder for the horses; let him not ^{tidyut} torment the horses. 16. Of the father's property a greater part is to ^{adhika bhaga} be given (*inv.*) to the ^{prasthaya} eldest of the brothers. 17. "Children, bring ^{anhyam} wood and water into the house ^{avā} daily"; thus was the father's com-
mand. 18. Let the cows ^{gavas} graze in the forest. 19. Let both live on ^{raha} the milk (*instr.*) of the black cow. 20. The wagon is drawn by ^{rahyate} two ^{stheyam} steers. 21. The seer rejoices over the ^{modate} pair (*instr.*) of white ^{nyagmra} steers. 22. Hari and Çiva marry two sisters, the daughters of Rāma.

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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>lbbheya</i>	लभेयहि <i>lbbhevahi</i>	लभेमहि <i>lbbhemahi</i>
2. लभेयास् <i>lbbhethās</i>	लभेयाचाम् <i>lbbheyāthām</i>	लभेध्वम् <i>lbbhedhvām</i>
3. लभेत् <i>lbbheta</i>	लभेयाताम् <i>lbbheyātām</i>	लभेरन् <i>lbbheran</i>

Similarly लोयेय *coryéya*. संनच्छेय *sahgaccheya*, etc.

211. Declension. The stem नी f., 'ship, boat', is entirely regular, taking throughout the normal endings, as given in § 90. Thus: नीस्, नावम्, नावा, etc.; नावी, नीभ्याम्, etc.; नावस्, नीभिस्, etc.

212. The stems ending in long vowels (ञा, 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 ञा and ई, with a few in ऊ, inflected like चाया, नदी and वध. The stems of class A take the normal endings throughout, with optional exceptions in dat., abl.-gen., and loc. sing. fem., and with ञ् inserted before ञाम् 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 ञा are rare that it is not possible to make up a whole scheme of forms in actual use.

213. When any root in ञा or ई or ऊ is found as final member of a compound word, these root-finals are treated as follows: 1. Roots in ञा 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 - <i>pās</i>	विश्वपी - <i>pāu</i>	विश्वपास् - <i>pās</i>
A.	विश्वपाम् - <i>pām</i>	विश्वपाभ्याम्	" "
I.	विश्वपा <i>viśvap-a</i>	विश्वपीस् <i>viśvap-os</i>	विश्वपाभिस् etc.

214. 2. ^{monosyllabic}Roots in ई and ऊ change their final vowel, before vowel-endings, into ए and उ, if but one consonant precede the final vowel; but if two or more consonants precede, the change is into एय् and उय्. Thus, यव-क्री m., f., 'corn-buying': nom.-voc. यव-क्रीस्, acc. यवक्रियम्; स्व-पू m., f., 'street-sweeper': nom. sing. स्वपूस्, acc. स्वपूयम्.

Vocabulary XVII.

Verbs:

ईक्ष् + प्रति (*pratīkṣate*) expect.
 गन्द् + अभि (*abhinādati*, poet.
 -te) rejoice in, greet with joy
 (acc.).

रम् (*rdmate*) amuse oneself.
 + वि (*virāmati*) cease from (abl.);
 cease.
 स्था + अनु (*anutiṣṭhati*) follow out,
 accomplish.

Subst.:

उद्यान n., garden.
 कृषि f., agriculture.
 जीवित n., life.
 निदेश m., command.
 पाशुपाख्य n., cattle-raising.
 पुरोहित m., domestic priest, chap-
 lain.
 भक्ष्य n., eating.
 भूतक m., servant.
 मरण n., death.

मित्र, friend.
 युद्ध n., battle.
 वाणिज्य n., trade.
 विधि m., rule; fate.
 स्वशुर m., father-in-law.

Adj.:

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

Exercise XVII.

^{greet with joy}
 नाभिनन्देत मरणं नाभिनन्देत जीवितम् ।

^{time}
 कासमेव प्रतीचेत निदेशं भूतको यथा* ॥ ६ ॥

धार्तर खेगाः शरानमुक्षन् । १ । यदि नरः अन्तेऽद्यतेषु विधीनमिति-
 युक्तदा साधुभिः शस्त्रैरम् । २ । वैश्याः कृष्या वाणिज्येन पाशुपाख्येन वा
 चर्तेरम् । ३ । संदिग्धां भावं नारोहितम् । ४ । यदि गङ्गाया वाग्निमि-
 त्तेषु तदा स्वर्गं लभेध्वम् । ५ । जामातरः स्वशुरान्नुपाः स्वशुर्दुहितरश्च
 पुत्रश्च पितरी सेवेरम् । ६ । ब्राह्मणेर्नावोद्धिर्न तीयत । ७ । शत्रुभिर्न
 पराजयेथा प्रति नृपतिं प्रया वदन्ति । ८ । नृपती चरिभिर्युध्वेया-
 ताम् । ९ । गीषु युद्धमभवत् । १० । वाचापुत्रानि रमेयाताम् ॥ ११ ॥

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

12. Let fodder be brought (वा-^{m.} ^{ghāa} ^{aharita} ^{atam} ^{ghāa}) (opt., inv.) by the brother ^{bratā} for the horses of the all-protecting king. 13. May ye see good fortune (pl.); may ye acquire (अम्) 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 इत् 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 च्वा and च्वा add ए before the conjugation-sign; thus, दापर्यात् from 1दा; चापयति; वापयति; अपयति from च्वा. चा makes ^{crōk} अपयति; च्वा and च्वा, sometimes च्वापयति, etc., sometimes अपयति, etc. 1पा, 'drink', makes पाययति (as though from पो). A few roots in इ and ई take the same ए, with various irregularities: thus, अध्यापयति from अधि-इ.

217. Medial or initial च्वा in a light syllable is commonly lengthened, but sometimes remains unchanged. Thus, पत्, पातयति; चम्, चामयति; चम्, चामयति. But most roots in चम्, and चम्, ^(or aith) चम्, ^{cham} चम्, with other rarer ones, generally keep the च्वा short: thus, चम्, चामयति.

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

219. Some verbs of causative meaning are by formation denominatives; thus पासयति, 'protect', called causative to शपा; प्री-^{delight}यति, to प्री; भीषयति, ^{fear}to भी; चातयति, 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): विहमान् पिच्छान् खादयति, or (b) विहमैः पिच्छाः.

222. Participles. The general participial endings are चन् (weak form चत्) for the active, and चान् for the middle. But after a tense-stem in च्, the active suffix is virtually क्त, one of the two च's being lost; and the middle suffix is मान् (except चान् sometimes in causative forms). Thus, भवन् *bhavant*, तुदन् *tudant*, दीव्यन् *dīryant*, चोरयन् *cordyant*; भवमान् *bhavamāna*, etc. For the declension of the participles in चन् 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, जी	अस्मान्, नस्
I.	मया	आवाभ्याम्	अस्माभिसु
D.	मह्यम्, मे	, , जी	अस्माभ्यम्, नस्
Ab.	मत्	,	अस्मात्
G.	मम, मे	आवयोस्, जी	अस्माकम्, नस्
L.	मधि	,	अस्मासु

224. The forms मा, मे, नी, जस् are enclitic, and are never used at the beginning of a sentence, or before the particles च, एच, चा.

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:	मृ die; caus. (<i>mārdyati</i>) kill.
चम् eat; caus. (<i>āçdyati</i>) make eat; give to eat.	यज् sacrifice; caus. (<i>yājdyati</i>) make to sacrifice; offer sacrifice for (acc.*).
द् + चधि study, read; caus. (<i>adhyāpdyati</i>) teach.	बद् + चमि in caus. (<i>abhiwādayati</i>) greet.
कुप् in caus. (<i>kalpdyati, -te</i>) make; ordain, appoint.	विद् know; caus. (<i>veddyati</i>) inform (dat.).
जन् in caus. (<i>jandyati</i>) beget.	+ मि in caus. inform (dat.).
ज्ञा + चा in caus. (<i>ājñāpdyati</i>) command.	वृध् (<i>vārdhate</i>) grow; caus. (<i>var-dhayāti, -te</i>) make grow; bring up.
दा give; caus. (<i>dāpdyati</i>) make give or pay.	व्यथ् in caus. (<i>vyathdyati</i>) torment.
दृम् see; in caus. (<i>darçdyati</i>) show.	शु hear; in caus. (<i>grādyati</i>) make hear, i. e. recite, proclaim (acc. of pers.).
धा + परि, in caus. (<i>dhāpdyati</i>) make put on, clothe in (two acc.).	स्था stand; in caus. (<i>sthāpdyati</i>) put, place; appoint; stop.
धी + चप lead away (caus. <i>apānādyati</i>).	+ प्र (<i>pratiçhate</i>) start off; in caus. (<i>prasthāpdyati</i>) send.
प्रथ् in caus. (<i>prathdyati</i>) spread, proclaim.	

* 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 चवमान) were celebrating the sacrifice for himself.

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

सत । अधुना स्थापय रथम् । १ । यथाज्ञापयति देवः ॥ २ ॥ दश-
^{stantifit}रथश्चाहो वागजगथ । ३ । काशिदासस्य काव्यं मां आचयेः । ४ । ^{3rd etc}वे-
^{times}ष्मकराद्भापयेन्नृपः । ५ । उपनयने ब्राह्मणवीणानि वस्त्राणि परिधा-
^{sent}पयेयुः । ६ । भ्रातरो ऽस्मान्गरं प्रास्थापयन् । ७ । स्वसार आनञ्जनी-
^{informed and}ति मह्यं न्ववेद्यत । ८ । वायोवस्त्रेण तरवो ऽपात्तम् । ९ । अपिया वृद्धे
^{involuntarily}ऽरीभारयन्ति । १० । कवयो ऽस्माकं गुणान्प्रययेयुः कीर्तिं च वर्धयेयु-
^{make pron}रिति पार्थिवैरिष्यते । ११ । अहं प्रयाने निवसामि रामः काश्चां तिष्ठ-
^{decrease}ति । १२ । मन्यो ऽस्माभी रथ्यते पुस्तकं रामेय सिन्धयामः ॥ १३ ॥

14. I cause a mat to be made (*caus. pass.*). 15. Show me
^{maye Kata Karayate}(*dat.*) the books. 16. Let Brāhman teach us both and offer sacrifice
^{adhyatayantu}for us. 17. The king determined (ordained) the taxes in his kingdom.
^{a Kalyanat Karate}18. I have my field ploughed by slaves. 19. Give me water and
^{Kalyan Karayami dasais}food. 20. They had the boy taken (led) away from me (*abl.*).
^{aptnayayane}21. The kings sent envoys to Pāṭaliputra. 22. Thieves stole our
^{prasthāyayam dide}(*gen.*) cows, and wolves killed our flocks. 23. The king made the

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

poet recite (उस काचयति) a eulogy of Yjann. 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 स्वद् and युष्मद् as bases) is declined thus:

	Singular.	Dual.	Plural.
N.	स्वम्	युवाम्	यूयम्
A.	स्वाम्, स्वा	युवाम्, वाम्	युष्माम्, वस्
I.	स्वया	युवाभ्याम्	युष्माभिसु
D.	तुभ्यम्, ते	, , वाम्	युष्मभ्यम्, वस्
Ab.	स्वत्	"	युष्मत्
G.	तव, ते	युवयोस्, वाम्	युष्माकम्, वस्
L.	स्वधि	"	युष्मासु

227. The forms स्वा, 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	ताभिसु
D.	तस्मै	"	तेभ्यस्	तस्मै	"	ताभ्यस्
Ab.	तस्मात्	"	"	तस्मात्	"	"
G.	तस्मिन्	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	तान्द्वयम्	तैस् etc., as in the masculine.

229. The nom. sing. masc. सस्, and its compound एवस्, lose their final स् before any consonant; before vowels, and at the end of a sentence, they follow the usual euphonic rules. Thus, स वच्छति, स तिष्ठति; स वृच्छति; सो ऽस्यति; वच्छति सः.

230. The third personal pronoun is used oftencst 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. एवस्, f. एव, n. एतद्; (b) the relative pronoun (and adj.) य, 'which, who'; (c) comparatives and superlatives from pronominal roots, such as कतर, which (of the two)?' and कतम 'which (of the many)?' So चतर and चतम; 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, विद्, 'all'; एक 'one', in pl. 'some'; उभय, f. ऽधी (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 ह्योऽपस्माम खोऽतीव तुङ्गः, or: ख पर्वतोऽतीव तुङ्गो यं ह्योऽपस्माम; but not ख पर्वतो यं वयं ह्योऽपस्माम, etc., according to the English idiom.

*acc.
The mountain
we saw
yesterday - it
is very high*

235. The relative word may stand anywhere in its clause; thus, शिव आदिर्येषां 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, चपि, वा. Sometimes the interrogative alone is used with these particles in a similar sense. Thus; यद्यदेवा क्वच्यति "whatever this woman relates"; यो यस्य भावः स्वात् "whatever any one's disposition may be"; यस्मि कस्मि विद्यच्छति "he gives to some one or other"; यस्मात्क्व-क्वाच्चिन्न सभते "he takes from no one whatever".

Vocabulary XIX.

Verbs:

आस sit; in caus. (<i>asdyati</i>) place.
1पा drink; in caus. (<i>padyati</i>) give to drink, water.
2पा protect; in caus. (<i>paldyati</i>) protect.
प्री rejoice; in caus. (<i>pridyati</i>) make rejoice, please.
भी fear; in caus. (<i>bhidyate, bhadya-</i> <i>yate</i>) terrify, frighten.

वच् say, speak; name; in caus. (<i>vacyati</i>) make (a written leaf)
वच् speak, i. e. read.
सह् (<i>sdhate</i>) endure.
सिद् (<i>sidhyati</i>) succeed; in caus. (<i>sadhdyati</i>) perform, acquire.
हन् kill; caus. (<i>ghadyati</i>) have killed.
ह्व् call; in caus. (<i>hvadyati</i>) have called.

Subst.:

कार्यं n., business, concern.
कृष्ण m., n. pr., a god.
कौसल्या f., n. pr.
गति f., gait; refuge.
चरण 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', 'honor- able'.

सहाय m., companion, helper.

Adj.:

अन्य other.
इतर other.
विश्व all (Vedic).
सर्व all.
खादु sweet.

Indecl.:

अपि also, even.
विना without (<i>w. instr. or acc.</i> ; <i>often postpos.</i>).

Exercise XIX.

सहायेन विना नैव कार्यं किमपि सिद्ध्यति ।
एकेन चरणेनैव गतिः कस्य प्रवर्तते ॥ ७ ॥

मयि स्वयि च पितरौ सिद्ध्यतः । १ । यः पृथिवीं पादयति स पा-
थिव्यं उच्यते । २ । कस्यै देव्यै स्त्री चं रचयेत् । ३ । नुवर्धुष्मानाद्वाचयत् । ४ ।

या चक्ष्मा^{milk}न्दुर्गं पाययन्ति ता धेनु^{have killed}र्मा घातयन्ति । ५ । पुष्पकम कुःखं भ-
गति । ६ । साधवः पुष्टीः सह स्वर्गं लभन्ते न खितरे जनाः । ७ । यद्यमेत-
त्पुस्तकं नेच्छामसद्व्यकी कक्षीविहीयताम् । ८ । त्वद्व्यो^{the} न को ऽप्य-
स्माभिः शस्वते । ९ । या देवकी वसुदेवस्य पत्न्यभवत्तस्यां कृष्णो ऽप्या-
यत । १० । तव पिता सह नगर्यां आगच्छाम । ११ । दूर्यं पितृ^{relations}भ्रातृः
प्रीयथय वयं जलेन । १२ । विश्वे देवास्त्वा पाणयन्तु । १३ । अग्नेवां वा-
क्षिरेव कविः कीर्तिम^{attained}वाचयत् ॥ १४ ॥

15. The husband^{of that} (gen.) Kāusalyā^(loc.), of whom^{you are}

(loc. fem.) Rāma^{was born} is called^{Daçaratha}. 16. The teacher^{rejoices}

at thy^{diligence} (abl.). 17. Why (कक्षात) speakest thou

18. Others than we could not endure this suffering. 19. The

teacher teaches^{us} holy-writ and the law-books. 20. May all^{those}

those^{kings} who^{protect} their subjects^{according to} (अनु, post-

pos.) the law^(acc.) be victorious²¹. 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. ^{na kin id}

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 अन्व, as with comparatives, the ablative is used.

** "Makes us read" (अधि-र, 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 ञा) 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 (Intro., § 90).

239. The general law concerning final consonants is as follows:

1. The more usual etymological finals are स, र, म, न, त, क्, प, द्; sporadic are क्, ख, ज् 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 ख्, or (less often) द्; ढ् 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, भाम्, भिस्, भवस् 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, ह्, ष and न्. Be-

fore suffixal *म्*, both *त्* and *श्* 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 । आपद्स् । जगन्ति ॥
A. महतम् । आपद्म् । जगत् ॥	“ “ “
I. महता । आपदा । जगता ॥	महन्निस् । आपन्निस् । जगन्निस् ॥
D. महते । आपदे । जगते ॥	मह्यस् । आप्यस् । जग्यस् ॥
Ab. महतस् । आपद्स् । जगतस् ॥	“ “ “
G. “ “ “	महताम् । आपदाम् । जगताम् ॥
L. महति । आपदि । जगति ॥	महत्सु । आपत्सु । जगत्सु ॥

Dual.

N.A.V. महती । आपदी । जगती ॥

I.D.Ab. महय्याम् । आपय्याम् । जगय्याम् ॥

G.L. महतीस् । आपदीस् । जगतीस् ॥

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

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

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:

रुह grow; caus. (*rohdyati* or *ro-pdyati*) make rise or grow; plant.

लभ्, in caus. (*lambhdyati**) make receive or take; give.

Subst.

उपनिषद् f., name of certain Vedic writings.

उपवीत n., sacred cord (worn by the three higher castes).

तडित् f., lightning.

दृषद् f., stone.

निर्वृति f., contentment, happiness.

पोषक m., supporter, maintainer.

भूभृत् m., king; mountain.

मरुत् m., wind; as pl., n. *pr.*, the Storm-gods.

वात m., wind.

विश्वास m., trust, confidence.

वृष m., n. *pr.*, a demon, Vrtra.

शत n., a hundred.

शरद् f., autumn; year.

समिध् f., fagot.

सरित् f., river.

सुहृद् m., friend.

Adj.:

कुशल, f. °श्चा, skilled, learned.

त्रिवृत् m., f., n., threefold, triple.

दुर्लभ, f. °श्चा, hard to find or reach; difficult.

मत्त, f. °श्चा, devoted, true.

Indecl.:

अपि also; even.

पश्चात् behind (*v. gen.*).

there Feb. 14a.

Exercise XX.

ते पुत्रा ये पितुर्भक्ताः सः पिता यस्तु पोषकः ।
 * तन्नित् च यत् विश्वासः सा भाषा यत् निर्वृतिः ॥ ८ ॥
 हे शिष्य समिधो वनादाहर । १ । उपनिषत्सु मुनिर्मान उपदि-
 शते । २ । आपदि सुहृदो ऽस्मान्मातृवेद्युः । ३ । विश्वसो 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; अच = अक्षिन्; see § 235, end.

^{king} भूमिर्द्वन्द्वानाम् । ४ । ^{deputes} समिन्नरपि यजेत । ५ । ^{with} पुष्पेन जगतो
 जयेः । ६ । ^{years} त्वं जीवन्नरदः शतम् । ७ । ^{mountain} भूमतः (gen.) शिखरं वय-
 मारोहाम् ^{summit} पूयमधस्तादतिष्ठत । ८ । ^{river} काञ्चित्सरितः समुद्रेषु काञ्चिद-
 न्याभिः सरिभिः ^{lightning} संगच्छन्ते । ९ । ^{true} राची तद्वददृश्यत । १० । भक्ताः
 सुहृदो ऽस्मान्मुखं ^{autumn} वक्ष्यन्ति । ११ । ^{autumn} अश्रुभिर्गाथो वासाश्च मनोरथा-
 न्साधयन्ति । १२ । ^{autumn} शरदि काञ्चित्सरित्सु पत्नानि वृश्चन्ते । १३ ।

14. Indra, with the Maruts as his companions, killed Vritra.

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 (स्वा caus.) this stone behind the fire. 20. The ocean is called by

the poets the husband of rivers. 21. All subjects must be protected (imp.) 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 palatals, etc. 1. Final ञ् of a stem reverts to the original guttural when it comes to stand as word-final, and before the pada-endings, becoming ञ् when final, and before सु, and ञ् before भ्. 2. Final ञ् is oftenest treated exactly like ञ् — for cases of other treatment, see below. 3. In the roots* दिग्, दृग्, and सृग्, the ग् is treated in the same way. 4. The स् of सु becomes ष् after ञ्;

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

thus, *द्यु. E. g. वाक् f., 'speech, word'; वृक् f., 'illness'; दिम् f., 'direction, point of the compass':

	Sing.	Plural.
N.V.	वाक् । वृक् । दिक् ॥	वाचस् । वृचस् । दिग्स् ॥
A.	वाचम् । वृचम् । दिग्म् ॥	" " "
I.	वाचा । वृचा । दिग्ना ॥	वाचिभस् । वृचिभस् । दिग्भिस् ॥
L.	वाचि । वृचि । दिग्भिः ॥	वाचुः । वृचुः । दिग्भुः ॥

Dual.

वाची । वृची । दिग्नी ॥
 वाचभ्याम् । वृचभ्याम् । दिग्भ्याम् ॥
 वाचोस् । वृचोस् । दिग्द्वयोस् ॥

247. 1. Final श् of a stem regularly becomes the lingual mute (श् or ष्) before म् and सु, and when word-final. For exceptions, see § 246, 3. 2. The final ञ् of the root-stems राज्, 'rule', वृज्, 'sacrifice', and सृज्, with others; and 3. the final ह् of a number of roots, are treated like श् above. Thus, द्विष् m., 'enemy'; दिम् m. pl., 'people', the 'Vāiçya-caste'; लिङ् m., f., (adj.) 'licking'.

	Sing.	Plural.
N.V.	द्विद् । लिद् ॥	द्विषस् । विषस् । । लिहस् ॥
A.	द्विषम् । लिहम् ॥	" " "
I.	द्विषा । लिहा ॥	द्विषिभस् । विषिभस् । लिहिभस् ॥
L.	द्विषि । लिहि ॥	द्विषुः । विषुः । लिहसुः ॥

Dual.

द्विषी । लिही ॥
 द्विषुभ्याम् । लिहभ्याम् ॥
 द्विषोस् । लिहोस् ॥

248. But ऋत्विक् m., 'priest', though containing the root वृच्,

makes **सखिक्** etc.; and **सख्** f., 'garland', though containing **सुक्**, makes **सख्** etc.

249. 1. Nouns having the roots **दह्**, 'burn', and **दुह्**, 'milk', **दुह्** 'be hostile', with others, as final element, and also **उष्णिह्** 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. ***नहम्**, instr. du. ***नहाम्**, loc. pl. ***नत्सु**.

Vocabulary XXI.

Verbs

दम् in caus. (*dandiyati*) tame; compel.
दुह् (*drihiyati*) be hostile; offend.
धृ in caus. (*dhārdiyati*) bear.
भृ (*bhāratī, -te*) bear, support (*lit.* and *fig.*).

सुक् + उह् (*śuk + uḥ*) let loose or out; raise (the voice).

सख् + परि (*sakḥ + pari*) embrace.

ह् + प्र (*prahāratī*) strike out; smite.

Subst.:

सन्ध m. pl., n. *pr.*, a people in India.
सख् f., verse of the Rigveda; in pl., the Rigveda.
श्रीवध n., medicine.
श्रीवध m., *nom. pr.*

दृश् f., look, glance; eye.

द्विक् m., enemy.

वाप्य m., tears.

मधुसिह् m., bee.

माधुर्य n., sweetness.

रक् f., sickness, disease.

सखाक् m., great king, emperor.

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

सामन्त m., vassal.

स्नातक m., one who has taken a certain ceremonial bath.

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

Adj.:

आक्रान्त, f. आ (pass. part. of क्रम + आ), attacked, smitten.

ईश्वर, f. आ, rich.

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

दक्षिण, f. आ, right hand; southern.

जीरक (i. e. गिर-क) m. f. n., healthy, well.

पथ, f. आ, wholesome ^{for} (gen.).

बलिष्ठ, f. आ, strongest.

रक्ष, f. आ (pass. part. of रक्ष), besieged, surrounded; suffused.

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

वृद्ध, f. आ (part. of वृध्), old.

व्याधित, f. आ, sick, ill.

समेत, f. आ, provided with.

Adv.:

कदाचन, कदाचित्, कदापि, ever.

Exercise XXI.

दरिद्राभर कीर्त्तय मा प्रयेच्छेचरे धनम् ।

व्याधितस्त्रीषधं पथं जीरकसु किमीषधिः* ॥ ९ ॥

मन्तः सर्वाभ्यो दिग्भ्यो (abl.) वहन्ति । १ । सखावो ऽपि राखं
द्विभिर्यनाश्रित । २ । तव वाचु काचिदास माधुर्यं वर्तते । ३ । यदा
दिग्भ्यो दहन्ति तदा शिष्यान्नाप्यापयेत् । ४ । बाष्पि रक्षाभां हृग्भां पिता
पुत्रभीचत पर्यष्वजत च । ५ । अस्त्रिजां वाक् कामधुक् सा सर्वान्तराणां
मनोरथान्पूरयति । ६ । सर्वासु दिवु द्विपो ऽदृश्यत । ७ । परित्राङ्गाच्च
नोत्सृजेत् । ८ । अचधुक् सर्वेषां विद्विष्टः । ९ । अग्निभरपानज्ञां समेताः
शिष्या गृहं नोपतिष्ठेरन् । १० । अग्निभराक्लान्ता बहवो जना म्रियन्ते । ११ ।
दक्षिणस्यां दिशि कृष्णो ऽन्ध्राणां सम्राडभवत् । १२ । मधुलिङ्गिभिरप वा-
सो ऽदृश्यत ॥ 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?"

^{interject} raise (opt. or inv.) his voice. 15. That one among the priests is ^{vācam} called ^{striṣṣu} *hotṛ*, who recites the Rigveda. 16. A *mātaka* must wear ^{dhārayet} shoes and a ^{garāṇḍa} garland, and carry an umbrella. 17. "Among my friends Rāma is the strongest": thus spoke Rāvana. 18. Let an emperor keep his vassals in check (इमं ^{caus.}), and ^{protect} (पा ^{caus.}) the people in all the earth. 19. In the Rigveda occurs (दृग् ^{pass.}) the ^{Uṣṇīh} *Uṣṇīh*. 20. The father's ^{glance} fell upon me (loc.). 21. Among the betrayers-of-friends is named (मय्य ^{pass.}) *Vibhīṣaṇa*. 22. The seer praises *Indrāṇī* with ^{verses} of the *Rig-veda*. 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 *Bṛāhman* in anger (abl.).

Lesson XXII.

250. Declension of Stems in *रु*. The stems in *रु* and *रु* lengthen the vowel before consonant-endings, and in nom.-sing., and the *रु* of the nom. is lost. In the nom.-sing. the final *रु* then becomes *रु* (or *visarga*) under conditions requiring a sard as final (see § 95, 116). Thus, *मिर्* f., 'voice'; *पुर* f., 'city'.

	Singular.	Dual.	Plural.
N.V.	मीर् । पूर् ॥	मिरी । पुरी ॥	मिरस् । पुरस् ॥
A.	मिरम् । पुरम् ॥	" "	" "
I.	मिरा । पुरा ॥	मीर्भाम् । पूर्भाम् ॥	मीर्भिस् । पूर्भिस् ॥
L.	मिरि । पुरि ॥	मिरोस् । पुरोस् ॥	मीर्षु । पूर्षु

251. Stems in *रु* [and in *मिर्* and *विर्*]. These are masc. and neut. only; the corresponding feminine is made by adding *रि*; thus, *धमिनी*.* They lose their final *रु* before consonant-endings;

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

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

Masculine.			Neuter.		
Singular.	Dual.	Plural.	Singular.	Dual.	Plural.
N. धनी	धनी	धनिम्	धनि	धनी	धनीषु
A. धनिम्	"	"	"	"	"
L. धनिना	धनिभ्याम्	धनिभिस्	as in the masculine		
L. धनिनि	धनिनोस्	धनिषु			
V. धनिन्					

252. Derivative stems in चस्, इस्, उस्. The stems of this division are mostly neuter; but there are a few masculines and feminines. Their inflection is nearly regular (for चो, इर्, उर् before म् see § 241; for the loc. pl., p. 27, bottom of page). Masc. [and fem.] stems in चस् lengthen the च in nom. sing.; and the nom.-acc. pl. neut. also lengthen च 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 । धनुषी ॥
I.	मनसा । हविषा । धनुषा ॥	मनोभ्याम् । हविर्भ्याम् । धनुर्भ्याम् ॥
L.	मनसि । हविषि । धनुषि ॥	मनसोस् । हविषोस् । धनुषोस् ॥

Plural.

N.A.	मनांसि । हवींषि । धनुषि ॥
I.	मनोभिस् । हविर्भिस् । धनुर्भिस् ॥
L.	मनस्सु । हविष्यु । धनुष्यु ॥

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. सुमनस्	०नस्	सुमनसौ	०नसौ	सुमनसस्	०नांसि
A. समनसम्	०नस्	"	"	"	"

दीर्घायुस् 'long-lived':

Singular.		Dual.		Plural.	
N. दीर्घायुस्		दीर्घायुवौ	०युवौ	दीर्घायुवस्	०यूषि
A. दीर्घायुषम्	०युस्	"	"	"	"
I. दीर्घायुवा etc.		दीर्घायुर्वाम् etc.		दीर्घायुर्भिस् etc.	

Vocabulary XXII.

Verb: सज् (sajati; but often pass.: sajyate) | for sajyate) hang on, be fastened on (as thoughts — w. loc.).

Subst.:	
अप्सरस् f., heavenly nymph.	धनुस् n., bow.
उर्वशी f., n. pr., an Apsaras, Urvaci.	नासो f., pipe, conduit.
चितिप m., king.	पयस् n., milk.
मिर् f., voice; song.	पुर् f., city.
चक्षुस् n., eye.	पुरूरवस् m., n. pr., Pururavas.
चन्द्रमस् m., moon.	प्राणिन् m., (living) creature.
चार m., spy.	भरतखण्ड m., n., pr., India.
ज्या f., bowstring.	मनस् n., mind.
ज्योतिस् n., light; star; heavenly body.	मन्त्रिन् m., minister (of state).
तडाग m., pond.	यजुस् n., sacrificial formula, text.
द्वार f., door, gate.	यशस् n., glory, fame.
	वणिक् m., merchant.
	वयस् n., age.
	सुमनस् f., flower.

सूर्यं 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.खित, f. °आ (part. of खा),
standing.

Indecl.:

वे to be sure, in sooth.

Exercise XXII.

perform

गन्धेन गावः पशन्ति वेदैः पशन्ति वै दिवाः ।

spice

चारः पशन्ति चितिपाशुधुर्भामितरे जनाः ॥ १० ॥

bent

आ कर्णमाकृष्टेन धनुषा द्विट्स शरान्धन्ति चचिवाः । १ । सूर्यश्च

चन्द्रमाश्च जगतौ ज्योतिषो । २ । धनो वणिग्द्वारि स्थितेभ्यस्तपस्विभ्यो

वसु दापयेत् । ३ । यज्ञेषु य च्छत्वितो यज्ञि पठन्ति ते ऽध्वर्यव उच्य-

न्ते । ४ । विश्वस्वा भुवः सम्राट् पुरुरवा उर्वशीमप्सरसं पर्ययत्तस्मां

व पुत्रो ज्ञायत् । ५ । कामश्च धनुषि ज्वायाः खाने स्वेष्टः शराणां

खाने सुसुप्तस्त्रिभन्ति । ६ । प्राणिनां मनांसि वीरिते सजन्ति । ७ ।

पुरि वारि तडागान्नास्वा पार्थिवो ज्ञाययत् । ८ । मन्त्रिणः स्वामिने क-

दापि न द्रुह्येयुः । ९ । एतस्मा धेन्वाः पयो बालान्पितरावपायय-

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. यत् 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,

Civa is the ^{jyestha} eldest among his ^{bhratman} brothers (loc., gen.). 20. The gods live by the oblation. 21. A merchant wishes wealth (वी), a warrior fame, an ascetic deliverance. 22. The woman's eyes are suffused with tears. ^{navisa} ^{vedhivacakusi} ^{madhe}

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	अेचांसी	अेचांसस्	N.V. अेचस्	अेचसी	अेचांसि
A. अेचांसम्	"	अेचसस्	"	"	"
L. अेचसा	अेचोभ्याम्	अेचोभिस्	like the masculine.		
L. अेचसि	अेचसीस्	अेचस्सु, *चःसु			
V. अेचन्					

Fem. stem. अेचसी, declined like नदी.

256. Stems in चन् (or चत्) fall into two divisions: A. those made with the suffix चन् (चत्), being, with few exceptions, active participles, present and future; and B. those made with the possessive suffixes मन् (or मत्) and वन् (or वत्). They are masc. and neuter only, the fem. being formed with ई.

257. A. Participles in चन् (or चत्). E. g. जीवन् m., n., 'living.'

	Masculline.			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 *इ* from the 3rd pl. pres. (or fut.) ind. act.; thus, *जयन्ति* gives strong form of pres. act. part. *जयन्*, weak *जयत्*; *तिष्ठन्ति*, *तिष्ठन्* and *तिष्ठत्*; — *मह्यन्ति*, *मह्यन्* and *मह्यत्*; — *दृश्यन्ति*, *दृश्यन्* and *दृश्यत्*; — *भविष्यन्ति* (fut.), *भविष्यन्* and *भविष्यत्*.

259. But those verbs which in the 3rd. pl. act. lose the *इ* 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 *पुङ्*, 3rd pl. pres. ind. act. *पुङ्गति*, part. (only stem-form) *पुङ्गत्*: nom.-voc. sing. masc. *पुङ्गत्*, acc. *पुङ्गतम्*; nom.-voc.-acc. du. *पुङ्गती*, pl. *पुङ्गतस्*; nom.-voc.-acc. sing. neut. *पुङ्गत्*, du. *पुङ्गती*, pl. *पुङ्गति*.*

260. Only the present participles of verbs of the *a*-class, the *ya*-class, and causatives, invariably insert *न्* in nom.-voc.-acc. da. neut. Present participles of the *d*-class, of the root-class when the root ends in *च्चा*, and all future participles, may either take or reject it; thus, neut.-sing. *किरत्*, du. *किरती* or *किरन्ती*; *करिष्यत्* (fut.), du. *करिष्यती* or *करिष्यन्ती*; *यात्* (pres. part. from *या*, 'go'), du. *याती* or *यान्ती*. Participles of all other verbs, and all other stems in *च्च्त्*, leave out the *न्* in the du. neut.; thus, *चदत्* (चद् 'eat', root-class), du. *चदती*.

261. The adj. *मह्यन्*, '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. महात्तम्, voc. महत्; du. neut. महती, pl. महात्ति. 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 (nindati) blame.
राज् (rājate) shine; rule.

यु + अप (apasdrati) go away; in
caus. (apastardiyati) drive away.

Nouns (subst. and adj.):
आदित्य m., sun.
नरीयांस (comp.) very honorable.
दत् (pr. part. of दा) giving.
प्रकाशिन, f. *नी, bright, glistening;
(act.) illuminating.
भूत, f. *चा; become (past. pass.
part. of भू); as neut. subst.,
being, creature.

वत्स m., calf, *child*.
श्रेयांस better, best; as neut. subst.,
salvation, *good fortune*.
सत् (neut. सत्) being, existing;
as masc. subst., good man; as
fem. (सती), faithful wife.*

Adv.:
अस् to-morrow.

हि surely, indeed, *for, because*
conj. in
second of 2
sc. & d. & c.

Exercise XXIII.

सन्तो ऽपि** न हि राजन्ते दरिद्रक्षेत्रे गुणाः ।

आदित्य इव भूतानां श्रीगुणानां प्रकाशिनो ॥ ११ ॥

तिष्ठन्तं मुदं शिष्यो ऽनुतिष्ठेन्नच्छन्तमनुगच्छेद्वावन्तमनुधावेत्*** ॥ ११ ॥

नरीयसः (acc. pl.) श्रेयसे पूजयेत् । २ । धनिनस्तपस्विभ्यो धनं ददतः

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

** "Even though they exist".

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

शस्त्रे । ३ । सिद्धार्थी भार्यां स्वस्मिन्वते । ४ । जीवतः पुषस्व मुखं
 पञ्चमी पितरौ तुष्यतः । ५ । धाचो (gen. du.) रामो यशसा नरी-
 यान् । ६ । एतेषां वणिवां धनाणि महानि वर्तन्ते । ७ । कुष्यते मा
 कुष्यत । ८ । उद्याने पतङ्गो विहगेभ्यो धान्यं किरतीः कन्या अपञ्चम् । ९ ।
 पिचोर्जीवतीर्धातरः स्वसारश्च तयोर्धनश्च स्वामिनो न भवेद्युः । १० ।
 धेनुं धयन्तं वसं मापसारय । ११ । गुण्यु पिताचार्यो माता च नरी-
 यांसः । १२ । स्वयि जीवति सुखेन वयं जीवात्मः ॥ 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 (सुख) garlands, sits on a stone. 23. A hus-
 band shall punish a wife who steals (part.) his property. 24. The
 child (gen.) was afraid (use subst., no copula) of the bees (dbl.)
 flying about (धन) in the house.

Lesson XXIV.

263. Declension. Stems in चन्त् (or चत्), cont'd. B. Stems in
 मन्त् (मत) 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, श्री-
 मती. In the dual neut. न् is never inserted. Thus, श्रीमन्त्,
 'rich', 'celebrated:'

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

Masculine.			Neuter.		
Singular.	Dual.	Plural.	Singular.	Dual.	Plural.
N. श्रीमान्	श्रीमन्नी	श्रीमन्नास्	NV. श्रीमत्	श्रीमती	श्रीमन्ति
A. श्रीमान्	,	श्रीमन्तस्	"	"	"
I. श्रीमता	श्रीमन्नाम्	श्रीमन्निस्	as in the masculine.		
L. श्रीमति	श्रीमतीस्	श्रीमन्तु			
V. श्रीमन्					

264. A stem भवन्* (to be carefully distinguished from भवन्, 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 च्च्. These are made by the suffixes च्च्, म्च्, and च्च्, 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 च्च्, in the weakest cases it is in general dropped; in the middle cases the final च्च् 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 च्च् — but this only optionally. After the च्च् or च्च् of म्च् and च्च्, when these are preceded by a consonant, the च्च् is retained in all the weakest cases, to avoid too great an accumulation of consonants. Examples: राज्च् m., 'king'; नाम्च् n., 'name'; आत्मन्च् m., 'soul, self'; ब्रह्मन्च् n., 'devotion'.

* Probably contracted from भगवन् 'blessed'.

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

Masculine.			Neuter.		
Singular.	Dual.	Plural.	Singular.	Dual.	Plural.
N. राजा	राजाणी	राजानस्	नाम	नामनी or नामी	नामानि
A. राजानम्	,	राजसु	,	,	,
I. राज्ञा	राजभ्याम्	राजभिसु	नाम्ना	नामभ्याम्	नामभिसु
L. राजनि	राजोस्	राजसु	नामनि	नामोस्	नामसु
or राजि			or नामि		
V. राजन्			नामन् or नाम		
N. आत्मा	आत्माणी	आत्मानस्	ब्रह्म	ब्रह्मणी	ब्रह्मानि
A. आत्मानम्	,	आत्मानस्	,	,	,
I. आत्मना	आत्मभ्याम्	आत्मभिसु	ब्रह्मणा	ब्रह्मभ्याम्	ब्रह्मभिसु
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 क्, क्, क्. Before nasals they may be still further assimilated, becoming the nasals क्, क्, म्. Thus, परित्राट् न becomes either परित्राक् or परित्राक्; सम्यक् न becomes सम्यप् or सम्यक्. 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 ह्स्तात् or तस्माद्घस्तात्. 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 ति-स्था-ति; राज्ञे instead of राज्ना.

Vocabulary XXIV.

Verbs:

छिद् + च्च cut off.

मूञ् in caus. (*mārjdyati*) rub, rub off, polish.

वर्णय (denom. — *varṇdyati*) describe, portray.

विञ् + उद् in caus. (*udvejdyati*) 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.

चिष्टम् f., name of a metre.

दिन n., day.

देवकुक्ष n., temple.

नरक m., hell.

पक्षिन् m., bird.

पात्र n., pot, vessel.

ब्रह्मन् (*brāhman*) n., devotion; sacred word (of God); sacred knowledge; the world-spirit.

ब्रह्मन् (*brahman* — a personification of the preceding) m., the supreme All-Soul, the creator.

मक्षन् n., ashes.

यति m., ascetic.

राजन् m., king.

शोमन् n., hair.

वर्षं n., year.

समावस m., meeting, encounter.

सीमन् f., border, boundary; outskirts.

हन्तु m., slayer, killer.

Adj.:

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

इयन्त् so great, so much (263).

कियन्त् how great? how much?

कृपण, f. °ष्ठा, poor; niggardly.

तावन्त् so much, so many.

द्वितीय, f. °ष्ठा, second.

प्रियकर्मन् kind.

प्रियवाच् saying pleasant things, sociable.

बलवन्त् strong, mighty.

भगवन्त्, f. °ष्ठी, honorable; blessed.

भास्वन्त् shining, brilliant.

मतिमन्त् shrewd, prudent. *intelligent*

यावन्त् how much, as many.

रूष, f. °ष्ठा, harsh, rough.

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

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

Adv.:

प्रायेश्च commonly.

Exercise XXIV.

नोद्विषयेऽजगद्वाचा क्वचया प्रियवाग्भवत् ।

प्रायेण प्रियकर्मा यः कृपयो ऽपि हि सेवते ॥ १२ ॥

यावन्ति हतस्त्र पशोश्चर्मणि सोमनि विद्यन्ते तावन्ति वर्षाणि इत्या

नरके वसेत् । १ । भृत्या बध्ववर्मा राजानमाधुष्मन्निति वदन् ॥ २ ॥ ^{shining} मी-

खन्तं सूर्यं दिने दिने द्विवातयः पुत्रयन् ॥ ३ ॥ क्रियतो मासांभवाणा-

म्ना बध्वसत् । ४ । के विद्यतयो भेक्षणा शरीरं मार्जयन्ति । ५ । कर्म ^{Benares}

बध्वदिति मतिमतो दरिद्राण्यश्नतो (gen.) मे मतिः । ६ । स्वधि राशि

तिष्ठत्यस्माकं सर्वासां च प्रजाणां सुखं न विनश्यत् । ७ । एकस्मिन्नस्मिन्नि

धे गूढा अघायन्ता त आत्मणां धर्मान्सर्व्यग्नतिष्ठन्तो द्वितीये अस्मिन्नि

द्विवातयो भवेयुः । ८ । यानि परित्रास्युः तिष्ठन्ने परिधमन्स्रश्च धा-

येत् । ९ । एतस्यां पुरि श्रीमतो राशोः समागमो ऽवायत् । १० । ब्रह्मा

जगतः स्रष्टा वेदेषु श्रूयते । ११ । याम्पश्चिणो वनस्य सोमनि वृषादुत्प-

ततो ऽपश्यत् ते सर्वे मया धापा च पाश्वीर्विन्ता एवाबध्यन्त मापा चास-

भ्यमपद्यन्त ॥ १२ ॥ ^{India}

13. Brāhmanas have ^{upāśhasee kārayanti} their shoes made (use ^{caus.} of leather ^{carmanā}

(instr.) or wood. 14. A temple of blessed Viṣṇu stands in the ^{Kāsthama devakulam bhagavate}

oulskirts of this village, on the bank of the river. 15. Let him ^{simani}

rob off the vessels ^{māryapat pātrām bhraam bhramethia} diligently with ashes (pl.). 16. The servants ^{bhṛtyā}

announced to the king that the two celebrated poets were ^{crimsulan}

coming (use or. recta with ^{hṛti}). 17. O children (du.), tell me ^{hṛtan}

your ^{namany} (gen. du.) names. 18. The world-spirit is described ^{prathitā}

in many Upaniṣads. 19. It is said by the seers that the world-

spirit is ^{with} omnipresent (use or. recta). 20. That part of the world-spirit, ^{yo bhago bhramano}

which is encompassed by the body, is called the soul of man (cf. ^{very all carimus so atūtes}

§ 234). 21. Candragupta was the mighty emperor of the whole ^{gauranya}

earth. 22. All the mighty warriors who fought in Kṛṣṇa's army ^{senaryā}

were killed in battle by the enemy. 23. In the Rīgveda (क्वच pl.)

occurs (विद् pass.) also the Triṣṭubh. 24. The king of Pāṭaliputra ^{vidyate}

is by birth a Čūdra; let him not marry the beautiful daughter of

the ascetic Mitrāthithi. ^{vidarān}

^{gates} ^{vip abalim}

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 इष्; whereas radical उ always becomes उष् before उष्, and radical ऋ, ए. Thus, ज्ञिनीवांस्, ज्ञि-
न्युष्; मुमुवांस्, मुमुनुष्; वक्रवांस्, वक्रुष्. The feminine stem is formed with ई from the weakest stem-form; thus, ज्ञिन्युषी.
Examples:

1. विद्वांस् 'knowing':

Masculine.			Neuter.		
Singular.	Dual.	Plural.	Singular.	Dual.	Plural.
N. विद्वाण्	विद्वांषी	विद्वांससु	N.V. विद्वत्	विद्वुषी	विद्वांसि
A. विद्वांसम्	,,	विद्वुषसु	"	"	"
I. विद्वुषा	विद्वुष्याम्	विद्वुषिभ्यः	as in the masculine.		
L. विद्वुषि	विद्वुषीसु	विद्वुषु			
V. विद्वन्					

2. अगमिवांस् 'having gone':

* Another form of perf. part. of this verb (अगम्) makes the strong and middle stems अगमिवांसु and अगमिन्वत्; the weakest form is as above, अगमुष्.

Masculine.			Neuter.		
Singular.	Dual.	Plural.	Singular.	Dual.	Plural.
N. अग्निवान्	अग्निवांसौ	•वांसस्	अग्निवत्	अग्नुषी	अग्निवांसि
A. अग्निवांसम्	,	अग्नुषस्	,	,	,
I. अग्नुषा	•वश्याम्	•वश्विस्	as in the masculine		
L. अग्नुषि	अग्नुषीस्	अग्निवत्सु			
V. अग्निवन्					

269. Stems अग्न्, युवन्. The stems अग्न् m., 'dog', and युवन् m., n., 'young', have as weakest stems अग्न् and युवन्; in the strong and middle cases they follow रावन्; voc. अग्न्, युवन्. Fem. अग्नी and युवति or •ती.

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 अहरु or अहस्. Thus:

	Singular.	Dual.	Plural.
N.A.V.	अहर् (•स)	अहनी or अह्री	अहाणि
I.	अह्रा	अहोभ्याम्	अहोभिस्
L.	अहनि or अह्नि	अह्रीस्	अहसु or अहःसु

272. Compounds with /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 अच्, before which the अच् is contracted with a preceding ह् (च्) or उ (च्) into ई or ऊ. The fem. is made with ई from the weakest (or weak) stem; thus, विद्युषी. The principal stems of this sort are as follows:

	Strong.	Middle.	Weak (weakest).
प्राग् 'forward', 'eastward'	प्राग्		प्राग्
अवाग् 'downward'	अवाग्		अवाग्
उदग् 'northward'	उदग्	उदग्	उदीग्*
प्रत्यग् 'backward', 'westward'	प्रत्यग्	प्रत्यग्	प्रतीग्
न्यग् 'low'	न्यग्	न्यग्	नीग्
अन्वग् 'following'	अन्वग्	अन्वग्	अनुग्
तिर्यग् 'going horizontally'	तिर्यग्	तिर्यग्	तिरस्**

Vocabulary XXV.

Verbs:

अम् + अस्तम् (astamgdcchati) go
down, set (lit'ly "go home" —
used of the heavenly bodies).

+ उद् (udgdcchati) rise.

स्युद् (sprdyati) desire (dat.).

Subst.:

वीरव n., weight; dignity.
अमृत n., that which lives.
तक्षशिला f., n. pr., a city (Taxila)
in India.
तिर्यग् m., n., animal.
त्वष्टु m., n. pr., a god, Tvaṣṭar.
परिवदु f., assembly.
भुगुक्ख n., Baroch (a holy place
in India).
मघवन् m., Indra.
द्युवन् m., n., young; f. द्युवति.
विपाक m., ripening; recompense.

अम m., pains, trouble.

सिंह m., lion.

स्नान n., bathing, bath.

हरिण m., gazelle.

Adj.:

अधीत, f., *आ, learned, studied.

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

त्रिशिर्यन् three-headed.

दृष्ट, f. *आ, (part. of दृश्) bitten.

वनवासिन् forest-dwelling.

विद्वांस knowing, wise, learned.

* इ inserted, irregularly, in weakest forms only.

** irregular (तिरस् + अच्).

Exercise XXV.

विद्वान्मशस्वते षोडशे विद्वान्मशस्वति नीरवम् ।

विद्यया मश्वते सर्वे विद्या सर्वेषु पूज्यते ॥ १३ ॥

प्राच्यां द्विषि ष्योतींश्चुन्नश्चन्ति प्रतीच्यामसंगच्छन्ति । १ । विद्वन्नि-
रेव विदुषां अमो ज्ञायते । २ । त्वष्ट्रिश्चोषां पुत्रं मघवामारयत् । ३ ।
अहनी एव सचियावयुधेताम् । ४ । श्रुना दद्यो द्विजातिः स्नागमा-
चरेत् । ५ । काश्या चावग्मुषो धातुनपञ्चाम । ६ । येन वेदा अधीतासं
युवागमपि गुणं गणयन्ति । ७ । पापाः कर्मणां विपाकेन द्वितीये जन्-
नि तिर्येषु जायन्त इति स्मृतिः । ८ । विद्वांसो विद्वन्निः सह समानमाय
स्युहयन्ति । ९ । कियन्निरहोभिः काश्याः प्रयागमगच्छत । १० । प्राचां
देशे पाटलिपुत्रं नाम महत्नगरं विद्यत उदीचां तक्षिला प्रतीचां मुकु-
वच्छम् ॥ ११ ॥

12. Vṛtra was killed (अश्रित्यते, caus. pass.) by Maghavan and the

Maruts. 13. Young women sing a song. 14. Two learned Brāhman

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-दिश) 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 (दिश) of

the gods. 21. Day by day one must worship (पूज) 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. सखा f., 'mother': voc. sing. सख्.

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

सखिभ्याम्, सखीभ्यः; 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. पत्न्युस्, loc. पत्नी.

275. The neuter stems सक्चन् 'eye', अस्थन् 'bone', दधन् 'curds', सकचन् 'thigh', form only the weakest cases; thus, अस्थ्या, दधस्, सकचनि or सकिचु, etc.; the rest of the inflection is made from corresponding stems in ह; thus, nom. sing. सखि 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. स्त्रिये, abl.-gen. स्त्रियास्, loc. स्त्रियाम्; du. स्त्रियौ, स्त्रीभ्याम्, स्त्रियोस्; pl. nom. स्त्रियस्, acc. स्त्रियस् or स्त्रीस्, instr. स्त्रीभिस्, etc.; gen. स्त्रीभ्याम्.

277. 1. आप् f., 'water', only pl.; its final is changed to ह before भ्; thus, nom. आपस्, acc. अपस्, instr. अपिभ्यस्, dat.-abl. अपभ्यस्, gen. अपाम्, loc. अप्यु. — 2. दिव् f.,* 'sky', makes nom. sing. दीस्, 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 रै m. (rarely f.), 'wealth': sing. रास्, राधम्, राधा etc.; du. राधौ, राध्याम्, राधोस्; pl. राधस् (nom. and acc.), रामिस् etc.

278. 1. अग्न्युह् or अग्न्युह् m., (from अग्नस् + वह् 'cart-drawing', i. e.) 'ox': strong stem अग्न्युहाह्, mid. अग्न्युह्, weakest अग्न्युह्; nom. sing. अग्न्यान्, voc. अग्न्युन्. — 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. पथिभ्यस्. [The stems मन्वन् m., 'stirring-stick', and ऋभुषन् 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. पुम, weakest पुंस्. Thus, sing. पुमान्, पुमांसम्, पुंसा, etc., voc. पुमन्; du. पुमांसी, पुम्भाम्, पुंसोस्; pl. पुमांसस्, पुंसुस्, पुमिस् etc., पुंसु.

280. For the stem अरा f., 'age', may be substituted in the cases with vowel-endings forms from अरस् f.; thus, अरया or अरसा.

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 पाद् 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 द्विपाद् 'biped', acc. sing. द्विपादम्, pl. द्विपदस्, instr. pl. द्विपाद्भिस्. [The stem पाद् m., 'foot', has the complete declension of a-stems.]

283. The root हृन् 'slay', as final member of a compound, becomes ह्रा 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 च्; thus, ब्रह्महृन् m., 'killing a Brāhman', makes nom. sing. ब्रह्महा, acc. °हृयम्*, instr. ब्रह्मघ्ना, etc., loc. ब्रह्मघ्नि or °हृषि, voc. °हृन्; du. ब्रह्महृषी, °हृभ्याम् etc.; pl. nom. °हृयस्, acc. °घ्नस्.

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

* 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:

चरु move; in caus. (*arpadyati*) send;
put; hand over, give.
गुह् (*gūhāti*) in caus. (*gūhdyati*)
hide away, conceal.

तृप् (*trīpyati*) be pleased or satisfied, satisfy or satiate oneself.
खर् + वि (*vidyati*) complain.

Subst.:

अक्षर (अक्षि) n., eye.
अद्रोह m., faithfulness.
असुर m., demon.
चित्त n., notice, thought, mind.
देवता f., divinity, deity.
दध्यक्ष (weakest *धीक्ष*) m., n. pr.,
a Vedic saint.
पद् m., foot.
पासन n., protection.

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

Adj.:

आक्ष f., *आ*, one-eyed.
चतुष्पद् four-footed, quadruped.
द्विपद् m., biped.
नियत, f. *आ* (part. of नि-चम),
ordained, fixed, permanent.
शिव, f. *आ*, beneficent, gracious,
blessed.

Exercise XXVI.

पत्नी भक्तिर्व्रतं स्त्रीणामद्रोहो मन्त्रिणां व्रतम् ।
प्रजानां पासनं चैव नियतं भूभृतां व्रतम् ॥ १४ ॥
बलवन्नावगन्तुवाहो वाङ्मखं वहताम् । १ । शिवास्ते पन्थानसु । २ ।
मक्षीर्विष्णोर्भार्या । ३ । इत्येष पुमान्परं ब्रह्म धीर्यत । ४ । बाङ्गुर्भां भूम-
त्कृतं अगदवयत् । ५ । केन पथा भवान्मखा सहागच्छत् । ६ । पदा
मामसुश्रुत्सखा । ७ । पुष्पिः सह स्त्रीरानुमयद्राजा । ८ । हे पुवन्पन्थानं
मे दर्शय । ९ । अग्निः पादौ चाक्षयत्येष परित्राद् । १० । स्त्री पत्ने
रूपकाक्षर्येति । ११ । एकेनाख्या यो न किञ्चित्पश्यति तं काये वद-
न्ति । १२ । योः पिता पृथिवी च माता वो रचताम् । १३ । एते पुमान्शो-
हृदयेषु पापं गूहयन्ति । १४ । ब्रह्मघ्ना न संभाषेत न च तमध्यापयेत्वा-
चयेद्वा । १५ । असुरेभ्यो भयाज्ञानवा देवताः पासनं प्रार्थयन्त ताभिश्च
शिवानिः पापा असुरा अघातन्त । १६ । महानुदीचां राजा हरिद्विः
पश्चि तिष्ठन्निः शिषीः संभाषमाणस्तेभ्यो भिषां यच्छति ॥ १७ ॥

make sure
fine for.

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 (नद्यय, *pass.*) among the deities in the Rik (*use चक्षस्*) and in the sacrificial formulae. 21. Be gracious, O Īiva, to biped and quadruped. 22. The seers, *mate*, that fire is to be found in the water (*use वृत्*, and *make a direct statement with वृत्*). 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 इदस् 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	इमान्	,	,
L.	अनेन	आभ्याम्	एभिस्	अनया	आभ्याम्	आभिस्
D.	असौ	,	एभ्यस्	असौ	,	आभ्यस्
Ab.	अस्मात्	,	,	अस्मात्	,	,
G.	अस्	अनयोस्	एषाम्	,	अनयोस्	आषाम्
L.	अस्मिन्	,	एषु	अस्मान्	,	आषु

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

287. असी (अद्स्):

Masculine.			Feminine.		
Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
N. असी	अम्	अनी	असी	अम्	अमूस्
A. अमुम्	"	अमून्	अमूम्	"	"
I. अमुना	अमूभ्याम्	अनीभिस्	अमुया	अमूभ्याम्	अमूभिस्
D. अमुष्ठी	"	अनीभ्यस्	अमुष्ठी	"	अमूभ्यस्
Ab. अमुष्वात्	"	"	अमुष्वात्	"	"
G. अमुष्व	अमुयोस्	अनीषाम्	"	अमुयोस्	अमूषाम्
L. अमुष्मिन्	"	अनीषु	अमुष्मिन्	"	अमूषु

Neuter: Nom.-acc. sing. अद्स्, du. अम्, pl. अमूनि; the rest like masc. — The final ई of अनी 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. एनइ, 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 काव्यमधीतमेन व्याकरणमध्यापय "this one has read the art of poetry; teach him grammar".

289. Past Passive Participle in त् or ज्. By the suffix त् — or, in a comparatively small number of verbs, ज् — 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 ञ्सा. When this participle is made from transitive verbs, it qualifies something as having endured the action expressed by the verb; thus, दत्तं *datta*, 'given'; उक्तं *ukta*, 'spoken'. When made from an intransitive or neuter verb, the same par-

participle 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'; दुरधन् 'milk'; and also as *nomen actionis*. Sometimes it has a present signification, particularly when made from neuter verbs; thus, खित (from ख्) often 'standing'.

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

1. Certain roots in ञा, and in *i* and *u*-vowels; thus, षा or पी 'swell, be fat', पीन; हा 'abandon', हीन; खा 'wither', खान; वि 'destroy', वीन; या or वि 'swell', मूय; कृ 'cut', कून.

2. The roots in variable ञ (so-called *f*-roots), which before the suffix becomes ईरु or ऊरु, as in the pres. pass.; thus, ३कृ (किरु), कीर्य; कृ, तीर्य; 1पृ (पूरु) 'fill', पूर्य.

3. A few roots ending in ञ् (which becomes न् before the न); thus, भङ् 'break', मय; 1भुञ् 'bend', भुय; मञ्ज् 'sink', मय; रञ् 'be sick', रय; विञ् 'fear', विय. Also one or two others which exhibit a guttural before the न: सञ् 'attach', सय; ऋञ् 'cut up', वृकञ्.

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

292. Some few verbs make double forms; thus, त्वरु 'hasten', तूर्य 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 उद् 'speak'; विदित from विद् 'know'.

Vocabulary XXVII.

Verbs:

- ईष + उष (*upkṣate*) neglect.
 शकु + वि (*vikirdti*) scatter.
 गवय + षव (den. — *avagadyati*)
 despise.
 वरु + उद्, in caus. (*uccādyati*)
 pronounce, say.
 नु + षव (*avatārti*) descend.
 + उद् (*uttārti*) emerge, come
 out.
 पी or षा (*pyāyate*) become stout
 or fat.

- भक्ष् (*bhaktṣdyati*) eat.
 भङ् break.
 शमुष् + उष enjoy.
 मू + परि (*paribhāvati*) despise.
 मज्ज् (*mdijjati*) sink.
 युज् in caus. (*yojdyati*) yoke,
 harness.
 लज् (*ldgati*) attach; hang, cling,
 adhere.
 सद् (*sīdati*) sit, settle down; be
 overcome, exhausted.

Subst.:

- अग्निनी m. du., nom. pr., the
 Agvins (the Indian $\Delta\iota\delta\epsilon\varsigma$ $\kappa\omicron\upsilon\pi\omicron\iota$).
 आचार m., "walk and con-
 versation"; conduct of life, ob-
 servance.
 ऋण n., debt.
 विलास m., n. pr. a mountain.
 बुध् f., hunger.
 ब्रह्मचर्य n., life of holiness, i. e.
 religious studentship.
 भोजन n., meal-time, meal.
 भुञ्जु m., n. pr., a Vedic personage.
 मधुपर्क m., sweet drink.
 मुक्ता f., pearl.
 राक्षस m., demon.
 वान m., acquisition, gain.

विवाह m., wedding, marriage.

व्याधि m., illness.

शकट m., car.

शय्या f., bed.

हल m., n., plough.

हार m., chain, garland.

Adj.:

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

तीव्र f. श्वा, 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 राजन्परिभताश्च शत्रवः ।

अनयन्ति मयं तीव्रं व्याधयन्त्यायुषेचिताः ॥ १५ ॥

यानि कर्मास्त्राणि लोके क्रियन्ते तेषां फलं कर्माभुषिणं लोके उप-
मुच्यते । १ । भो असावहनं* इत्युच्चारयन्मरीचसोऽभिवादयेत् । २ । अथ
नः पिता रघादवतीर्थः सुख्या सह संभावमाश्लिषति । ३ । आचारैश्च
हीनं पुमांसं विद्वांसमप्यवगणयन्ति सताः । ४ । उदधी मयं सिपुलाशं
मुष्मुमश्चिनी नावोद्हरताम् । ५ । एव्यः शुभा सीदन्तो भिषजोऽग्नं
प्रयच्छ । ६ । पञ्चसाकं रघो मयः । ७ । युष्मन्मानानमूननदुः पन्न । ८ ।
भवता विकीर्णं धान्वमिने विहना भचयन्ति । ९ । आभिरग्निः प्राचीं
प्रक्षालय । १० । इदम्** आसनमिमां चापः स्नानायार्थं मधुपर्कं इदं
भोजनमिमामि चस्त्राशीथं शक्येति नृहस्त्रोऽतिथिं नृहमावच्छेत्तं च-
देत् ॥ ११ ॥

12. Have medicine given quickly (use pass. part. of लव्, in nom.) to these sick persons. 13. This is that mountain Kailāsa, on which Śiva dwells. 14. In order to attain (लाभ, dat.) this and that other world (gen.) the priest offered sacrifice for me (यत् 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 ण.

I. Without union-vowel ऋ. 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, घात from घा; जित from जि; चित्त from चिप्; इत from इ (or इा); युत 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 ज् become च्; thus, सित्त from सिच्; युक्त from युक्; खत्त from खक्.

2. Final ग् becomes ग्, after which, as also after radical final च्, त् becomes ट्; thus, दृष्ट from दृग्; द्विष्ट from द्विच्. सुष्ट and मृष्ट are made from सुक् and मुक्, and इष्ट from यक्, contrary to 1. प्रह् makes पृष्ट; and तच्, तष्ट.

3. Final ख् becomes ह्. and भ्, ब्; and the following त् becomes ध्; thus, वृक्ष from वृक्, खब्ध from खक्.

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, गाह from गाह्, खोह from खिह्, रुह from र्ह्; मूह from मुह्; but दृह from दृह्. सह् forms सोह. b. Where ह् represents original च्, the combination is गध; thus, दग्ध from दह्; दिग्ध from दिह्; दुग्ध from दुह्. The root मुह् forms also मुग्ध. c. नह्, where ह् represents original च्, makes नध.

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., घात from घात्; बध from बध्; खद्य from खद्यत् (or खद्यत्); श्रद्य from श्रद्यत्. 2. Roots which are abbreviated in the weak forms of the perfect suffer the same abbreviation here; e. g., ऊक्त from कच्, उप्त from कप्, सुप्त from स्वप्, ऊढ from कह्; इष्ट from यक् (the same form from इक्); चित्त from चध्; पृष्ट from प्रह्. 3. Final आ is weakened to ई in नीत from ना 'sing', पीत from पीा 'drink'; to इ in खित from खा, हित from धा 'put' (with च् also changed to ह्), मित from

मा 'measure', and a few others. 4. A final म् is lost after च in मत, चत, वत, रत (from म् etc.); and likewise final च् in चत, तत, मत, वत, हत (from च् etc.). 5. Isolated cases are श्रिष्ट from श्राश्; खूत from दीच् 'play'.

296. More irregular are the following:

1. Some roots in च्म make participles in चाच्; thus, चाच्, चाच्, चाच्, ताच्, दाच्, श्राच्, श्राच्, from च्म etc.

2. च्म, च्म and च्म make चात etc.

चन चन

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

297. II. With unlen-vowel ह्. The suffix with ह्, or in the form ह्त, is regularly used with the derivative verb-stems in secondary conjugation, also often with roots of derivative character (like चिन्व्, हिंस्), and not infrequently with original roots.

298. When ह्त is added to causative and denominative verb-stems the syllables च्य are dropped; thus, चुर, pass. part. चोरित; मथ्य, मथित; तद्, ताहित; मृ, caus. मारयति, caus. pass. part. मारित; हन्, caus. घातयति, घातित.

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

पत् 'fall', पतित; कुप्, कुपित; चस् 'dwell', उचित; चस, चसित; मुष् 'thirst', मुषित; चिष्, चिषित; ईच्, ईचित; चद्, उदित. चद् makes मृहीत; शी 'lie' makes श्रुषित.

300. A few roots form this participle either with or without the auxiliary ह्; 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); कुम् 'thin', 'haggard' (कुम्); पक्क 'ripe' (पक्); शुष्क 'dry' (शुष्); फुल्ल 'expanded' (फुल्ल).

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, महत्कष्टं प्राप्तवत्यसि "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:

तृ + प्र in caus. (*prātarayati*) deceive.

जह् + सम् (*samndhyati*) equip oneself.

पह् + वि-च्वा in caus. (*vyāpādhyati*) kill.

पलाय् * (*pālāyate*) flee.

शुभ् enjoy, eat.

मन् + सम् honor.

मुह् (*mūhyati*) be confused or dazed or stupid.

बध् + अप besiege.

बृह् + प्र (*praróhati*) grow up.

विष् + प्र (*praviśati*) penetrate, enter.

वृत् + प्र in caus. (*pravartdyati*) continue.

शिष् + अय remain over, survive.

शु + उप bestrew.

Subst.:

अन्त m., end; in loc., at last.

दक्षिणम् n., n. pr., Delhi.

खर m., ass.

गुहा f., cave.

चरित n., behavior, life.

पृथ्वीराज m., nom. pr.

पीर m., citizen.

प्रासाद m., palace.

यवन m., Greek, barbarian.

मृगाक्ष m., jackal.

सैनिक m., soldier.

सैन्य n., army.

हस्तिन् m., elephant.

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

Adj.:
 भूयस (comp.) more. In neut.
 sing. as adv.: mostly.

स्निग्ध (part. from स्निह्) affection-
 nate.

Exercise XXVIII.

श्रीमतो (abl.) राक्षः समूहेभिः कविभिरिष्टानि वसूनि खड्गानि। १।
 कृतो भवानागत इति द्वारं खितः परिव्राजुहस्य पत्न्याः पुष्टः। २। स्व-
 भिरगृहीतो हरिणो व्याधिर्वापादितः। ३। मूढः खरः शृगालस्य स्निग्धा-
 भिर्वाग्भिः प्रतारितः सिंहस्य गुहायामागतस्तेन हतः। ४। चेषु सिद्धा-
 भिर्नेधानामनुधानं प्रकृतम्। ५। काश्चामुषितैर्धानुभिः शास्त्राणि
 सम्यग्धोतानोति तेषामाचार्यस्य लिखितात्पत्राद्भवुष्यते॥ ६॥ उदीच्या
 दिशो (abl.) चवनेज्जानच्छत्सु पुष्टीराज इन्द्रप्रस्थात्तेनैव सह नि-
 श्रान्तः। ७। पथि संगच्छन्निदिग्भिः सह महबुधं संजातम्। ८।
 तस्मिन् राजा पराजितः शरैर्विद्धो हस्तिनो भूमौ पतितो चवनेजोवनेन
 गृहीतः पद्माक्षसिना घातितः॥ 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 (बुद्धा 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 Prthviraja
 has been described by the Yavanas, and his previous life sung
 by the poet Capḍa.

Lesson XXIX.

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

305. A. **त्वा**. To un-compounded 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 **त्** or **ञ**. A final root-consonant is treated as before **त्**. Roots which make the past pass. part. in **ञ** generally reject **इ** before **त्वा**.

Examples. 1. Without inserted **इ**: **द्यात्वा**, **वित्वा**, **गीत्वा**, **श्रुत्वा**, **भूत्वा**; **स्थित्वा** from **स्था**, **हित्वा** from **धा** 'place' (cf. **हित**) and from **हा**, **दत्त्वा** from **दा** (cf. **दत्त**), **गीत्वा** from **गा**; **उक्त्वा** from **वक्**, **युक्त्वा** from **युक्**; **गत्वा** from **गम्**, **मत्वा** from **मन्**, **वित्वा** from **२विद्** 'find'; **तीर्त्वा** from **तृ** (cf. **तीर्थ**), **पूर्त्वा** from **पृ** (cf. **पूर्ण**); **वृद्वा** from **वृम्**, **सुद्वा** from **सुक्**, **रद्वा** from **वक्** (cf. § 295, 2), **नुज्वा** from **नुष्**, **खग्ध्वा** from **खम्**, **दग्ध्वा** from **दङ्**.

2. With inserted **इ**: **विदित्वा** from **१विद्** 'know', **उषित्वा** from **वष्** 'dwell', **श्रयित्वा** from **श्री** (cf. **श्रयित**), **गृहीत्वा** from **गृह्** (cf. **गृहीत**).

306. Some verbs make both forms; thus, from **खन्** either **खन्वित्वा** or **खात्वा**; from **धम्** either **धम्वित्वा** or **धाम्त्वा**.

307. Causatives and denominatives in **अय** make **अयित्वा**; thus, **पुर**, **चोरयित्वा**; **तद्**, **ताडयित्वा**; **स्नापयति**, **स्नापयित्वा**.

308. B. **च्**. Roots in composition with prepositions (or sometimes with elements of other kinds, as adverbs or nouns) take the suffix **च्**, before which **इ** is never inserted. A root which ends in a short vowel adds **त्** before **च्**. Thus, **परिशीय**, **अनुभूय**; — **विचिन्वित्**, **संश्रुत्**, **अधीत्** (**अधि-इ**) **अधिकृत्**.

309. Roots in **अम्** and **अन्** whose pass. part. ends in **अत्** form this gerund in **अत्**; thus, **०गत्**, **०हत्**. But such *am*-roots (not *an*-roots) may preserve the nasal; thus, **०गम्य**. Final changeable **च्** becomes **ईर्** or **ऊर्**; thus, **०तीर्थ**, **०पूर्थ**. Final **च्वा** remains unaltered; thus, **चादाय**. Some roots show a weak form before

this suffix; thus, प्रबुद्ध, संपुष्टव; प्रीष्ट (प्र-उष्ट) from प्र-वष्ट; च-बुष्ट from चवु-वष्ट; बुष्ट from वि-वष्ट.

30. Causals and denominatives in च्च reject those syllables; thus, प्रचोरयति, प्रचोर्ष; प्रताड्य; प्रस्थाप्य; च्वचाम्य; च्चानाचयति (च्चा-नी), च्चानाच्य. But if the root ends in a single consonant and encloses short च्च which is not lengthened in the causative, then the gerund of the caus. ends in च्च्य, to distinguish it from the gerund of the simple verb; thus, च्चव-वम्, ger. च्चवच्यम्; caus. च्चव-वमयति, ger. च्चवच्यमच्य.

31. 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 च्चान्वर्ष्य च्चान्वं वत्सा च्चान्वा स्वमुहं वतः "having heard this, having abandoned the goat, having bathed, he went to his own house".*

32. The gerunds of some verbs have not much more than prepositional value; thus, च्चादाच 'having taken', i. e. 'with'; like Greek λαβών, ἔχων; मुक्त्वा 'having released', i. e. 'without', 'except'.

33. Before all gerunds may be used the privative च्चच्च् or च्च; thus, च्चक्ष्मन्वा "without having received"; च्चवाह्यच्च् "without having summoned."

Vocabulary XXIX.

Verbs:	च्चाप् acquire, attain, reach.
च्यस + वि (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.

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

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

चिन्त (*cintdyati*) consider.

च्यु (*cydvate*) totter, fall.

दा + धा take. Cf. § 312.

धा + सम्-धा lay or place on.

धी + निस् (*niradyati*) bring to an end, determine, settle.

भक् + वि (*vibhadjati, -te*) distribute.

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

Subst.:

अभिप्राय m., plan, design.

आहरण n., bringing.

कपि m., monkey.

करिण् m., elephant.

जय m., victory.

कुर्दशा f., misfortune.

पक्ष m., wing; side; party.

भेक m., frog.

बद्धा f., n. *pr.*, Ceylon.

शूर m., hero.

साधन n., means, device.

सेतु m., bridge, dike.

हनुमन्त् m., n. *pr.*, a monkey-king.

ऊतभुक् (nom. भुक्) m., fire.

Adj.:

अहित disagreeable.

आप्त responsible, trustworthy.

उभ du., both.

सुद्, f. अ, little, small.

नित्य, f. अ, daily, regular.

मूर्धन on the head.

Prepos.:

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

Exercise XXIX

गते हि कुर्दशां शोके सुहो अथहितमाचरेत् ।
पङ्के निमये करिषि भेको भवति मूर्धनः ॥ १६ ॥

गुरावुचित्वा वेदमधीत्य स्त्रीं परिणीय पुत्रं जनयित्वा नित्यानि
कर्माण्यनुष्ठाय यज्ञानिहा दानानि च दत्त्वा प्रेत्य ब्राह्मणो न अचरते
ब्रह्मणो लोकात् । १ । भुङ्क्ता पीत्वा चिते गुराः सुप्ताः । २ । धीमता म-
न्त्रिणामागमनं स्वामिने निवेद्य भृत्या निष्क्रान्तः । ३ । सखा हनुमता-
न्यैश्च कपिभिः समेतो एषां भर्तारि सेतुं बद्धा बद्धा प्रविश्य च रामो रा-
चणं हतवान् । ४ । कृत्स्नं वनं दग्धा ऊतभुग्धुना शान्तः । ५ । बभ-
वतो मरुत आदाय मधवा गवामाहरणाय निर्गतः । ६ । शिष्यानामथ
गुरोः सख्यमहित्तानुषो यन्धि चाध्यापितवान् । ७ । इविषेइर्लि-

उभो भूयो धर्मं यत्प्रमाणेन दत्तम् । ८ । त्वां मुक्त्वा न केनापि तादृग्दुःखं बोद्धम् । ९ । गृह्णन्तः प्रचक्षां वचं विदित्वा कार्याणि मन्त्रिषु ब्रह्मसैन्ये चाप्राप्तान्पौरानधिकृत्य राजा युद्धाय निर्वर्त्तते ॥ 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 (वाच) 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 गुप्, 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; वि, वेतुम्; गी, गेतुम्; सु, सीतुम्; कृ, कर्तुम्.

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

finals, क्, त्, प् and स् remain unchanged before तुम्; thus, शक्, शक्तम्; मन्, मन्तुम्; चाप, चापुम्; चिप, चिपुम्; कुप, कुपुम्; शप 'curse', शपुम्; ऽवस 'dwell', वसुम्. — 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; त्वक्, त्वक्तुम्; क्त्, क्तुम्; स्पुक्, स्पुक्तुम्; कृक्, कृक्तुम्; प्रक्, प्रक्तुम्; यक्, यक्तुम्; मृक्, मृक्तुम्; क्रुक्, क्रुक्तुम्; क्ष्, क्ष्युम्; ब्ह्, रोहुम्; ब्ह्, वोहुम्; द्ह्, दग्धुम्; न्ह्, नहुम्. — Final ह् becomes त्, and final म्, न्; thus, च्छ्, च्छुम्; विद् 'know', वेत्तुम् (also वेदितुम्); गन्, गन्तुम्.

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, भू, भवितुम्; शी, श्यितुम्; ईच्, ईचितुम्; वन्द्, वन्दितुम्; गृह्, गृहितुम् (cf. § 101).

317. Causatives and denominatives in च्च have च्यितुम्, the root being treated as in the present; thus, चुर, चोर्यितुम्; च्च, च्च्यितुम्; तच्, तार्यितुम्.

318. Some roots in consonants insert or reject ह् at pleasure; thus, मुञ्, मार्जितुम् or मार्हुम्**. The root च्च makes च्च्यितुम्.

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 च्चर्ह् 'be worthy', 'have the right

* The increments of च्च are sometimes र् and रार् 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 मुञ् exhibits often the *vrddhi* instead of the *gupa*-strengthening.

or power'; thus, कथयितुं शक्नोति "he is able to tell"; श्रोतुमर्हति कुमारः "the prince ought to hear it". शर्ह 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 भोजनमन्नम् "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, त्यक्तुं न शक्नोति "he cannot abandon", but त्यक्तुं न शक्यते "he cannot be abandoned"; नरी शक्याविहायेतुम् "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, कार्यं (from कृ) 'to be done', *faciendus*. They may be made from every verb. The ordinary suffixes are three: च्, तव्य, and चणीय.

324. A. Suffix च्.* a. Before this suffix final radical चा becomes ए; thus, from दा, देय; वा, वेय. 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 च् as before a vowel; thus, from जि, जेय and जव्य; from भी, भेय and भव्य; from सु, सव्य and सव्य; from कृ, कार्य; from धृ, धूय; from भू, भाव्य. — c. In a few instances, a short vowel adds त् before the suffix; thus, एत् (र), सुत् (सु), कृत् (कृ). d. Medial च remains

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

unchanged in one class of words, and is lengthened in another class; thus, हृद्, वृद्, सृद्, but माद् (मद्), वाद् (वद्).

e. Initial or medial *i*, *u*, and *r*-vowels are sometimes unchanged, sometimes have the *guna*-strengthening; thus, ईद्, ऊद्, रुद्; वेद्, घोद्, बोद्. f. The root शास् makes शिष्. A form वष् (from the defective root वष्) is assigned to ह्. चा-सम् makes चासम् and चासम्. g. Causatives and denominatives in ष्य are treated as in the present, but omit the syllables ष्य; thus, चूर्, चोर्.

325. B. Suffix त्त्व. 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, वक्तृत्त्व, स्वत्त्व, चन्द्रित्त्व, श्रुति-त्त्व (श्री).

326. C. Suffix षणीय [षणीय]. Generally radical vowels will be found gunated before this suffix; causatives and denominatives in ष्य are treated as in the present-system, without the syllables ष्य; thus, दाणीय (दा), गानीय (गा), श्वणीय (शु), बो-षणीय, चोरषणीय, मूढणीय (मूढयति).

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

Vocabulary XXX.

<p>Verbs: अर्ह (<i>ārhati</i>) have the right, etc. (cf. § 320.) आप् + सम् finish, attain. कु + अप-आ pay. गम् + अभि (<i>abhiḡacchati</i>) visit, attend.</p>	<p>माह + अव (<i>avagāhate</i>) dive under (acc.). तप् (<i>tāpāti</i>, -te) burn (tr. and intr.); pain; in <i>pass.</i>, suffer, do penance. धा + वि arrange, ordain, order. नृत् (<i>nṛtyati</i>) dance.</p>
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भू + प्र be mighty, able; *valere*.
 वृत् + प्र (*pravartate*) continue,
 go on.

Subst.:

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

Adj.:

तण्डु, f. •ट, young, delicate.

पुष्ट stout, fat.

प्रियवादिन् acceptably speaking.

फलवन्त fruitful.

यज्ञिय destined or suitable for
 sacrifice.

विहित (part. of वि-धा) ordained.

समर्थ, f., •श्या, capable, able.

स्वयम्बू 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 काञ्चिदासेन रचितं नाटकं द्रष्टुमान्छन् । १ । सर्वा-
 न्द्रियो बाहुभ्यां जेतुं स्वामी समर्थ इति प्रियवादिनो भूत्वा राज्ञान्मु-
 क्तवन्तः । २ । पापान्यपमार्ष्टुमप्ये प्रजाह्वयः पठनीयाः सामानि वा ने-
 यानि । ३ । तीव्रं तपस्तप्तुं चतुर्विंशत्यं प्रस्थितः । ४ । अथमारोहमधुना
 मे पश्चिमान्तरिक्षं मतिर्जाता । ५ । पितृभ्यो दातव्यमृषमपाकतुं ब्राह्मणः
 पुत्रं जनयेत् । ६ । स्वर्गं लब्धुं भूयसा यज्ञान्विष्टुमर्हसि । ७ । सर्वासु दिदुषु
 खीरं चरितुं यज्ञियोऽथो भवन्निर्मोक्तव्य इति राज्ञादिश्रुतम् । ८ । म-
 न्त्रतां भाषा नृपवक्तुं शक्यते (§ 322) । ९ । पुष्पावनद्वाही शकटे घोतुं
 कृषीवच आदेष्टव्यः । १० । स्वयंभुवा जगत्सङ्गं मनः कृतम् ॥ ११ ॥

(Sentences with must may be rendered either with *चर्हि* or with *अभिहितम्* *at pleasure*
gerundives). 12. A Brahmacārin must not visit any companies

to see (प्र-ईष) 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.

गतितुम्

विहितम्

14. The maidens ^{prasaṁvā} seated themselves (pass. part.) in the garden to bind wreaths. 15. True friends are able to save from misfortune. ^{śukhān} ^{udharatām} ^{śukhān}
16. The daughters came (pass. part.) to bow before their parents. ^{rodhan} ^{tanu} ^{caṣṭe} ^{sundarāya} ^{kaparāpān}
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. ^{rodhan} ^{adhitā} ^{śāntī} ^{prāvartat}

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 सप्त 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 त्रयचत्वारिंशत् etc.; 48—78, and 98, either अष्ट or अष्टाचत्वारिंशत् etc. 96 is षडशति.

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. अधिक् or उत्तर '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. त्रिसु. Fem.: nom.-acc. तिस्रस्, instr. तिसृभिस्, dat.-abl. तिसृभ्यस्, gen. तिसृषाम्, 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, चतसृषाम्, 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, ज्य. दश, and compounds of दश, are similarly declined.

6. षष् as follows: षट्, षट्भिस्, षट्भ्यस्, षट्णाम्, 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"; षष्ट्या 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 द्वे, 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 द्वेषा 'in two ways'; त्रिधा or तेषा, चतुर्धा, पञ्चधा, षोडश or षड्धा, etc. — 3. एकशस् 'one by one'; शतशस् 'by hundreds', etc.

Vocabulary XXXI.

<p>Verbs:</p> <p>सङ् + सम् (sankaldyati) put together, add.</p> <p>कर्म + अति pass (of time).</p> <p>जल्प् (jālpati) speak, chat.</p>	<p>भुज् in caus. (bhojdyati) feed.</p> <p>सिष् + अभि (abhiśīncati) anoint as king.</p> <p>ह् + उद्-या cite, mention.</p>
<p>Subst.:</p> <p>चतुर्वेदे m., the fourth Veda.</p>	<p>अजहिषपाटक n., a. pr. a city.</p>

* एक forms no ordinal.

कलियुग n., the "Iron Age" of the world.
 चक्र n., wheel.
 ज्योतिष n., astronomy; astronomical text-book.
 दर्शन n., philosophical system.
 लक्ष्मण n., lunar mansion.
 पाण्डव m., n. pr., descendant of Pāṇḍu.
 पुराण n., one of a class of works on the creation of the world.
 विक्रमादित्य m., n. pr., a famous king.

श्व m., Scythian.
 शरीर n., body.
 शाखा f., branch, edition, reduction.
 संवत्सर m., year.
 Adv.:
 अनन्तरम् (w. abl. — often postpos.) after, immediately after.
 क्वचित् sometimes (in altern.).
 तथा namely, to wit.
 साम्प्रतम् at present.

Exercise XXXI.

me chet

सकृज्जल्पन्ति राजानः सकृज्जल्पन्ति साधवः ।

सकृत्कन्याः प्रदीयन्ते चीखितानि सतां सकृत् ॥ १७ ॥

सप्तानामृषीणां शरीराणि दिवि रावमानानि दृश्यन्ते ॥ १ ॥

चत्वारो वेदा विद्यन्ते ऽष्टादश पुराणानि षट्त्रिंशत्संस्तुतः षड् दर्शना-
 नीति विदुषां मतम् । २ । चतुर्णां वेदानां तु बृहवः शाखा वर्तन्ते । ३ ।

तवैधे । ऋग्वेदस्य पञ्च शाखा यजुर्वेदस्य षड्शीतिः सामवेदस्य सप्ता-
 यजुर्वेदस्य नवेति । ४ । सर्वाः संकल्प्य सप्तोत्तरं शतं शाखानां श्रयते ॥ ५ ॥

साम्प्रतं चत्वारि सहस्राणि नव शतानि त्रिंशोतिश्च कलियुगस्य वर्षा-
 खतिक्रान्ताणि । ६ । श्रीविक्रमादित्यादनन्तरं पञ्चपञ्चाशधिके शततमे
 संवत्सरे शकानां राजाभिषिक्तः । ७ । अधुना त्वष्टादश शतानि चत्वारि
 च शकानां राज्ञो वर्षाणि गतानि ॥ ८ ॥ चीणि सचाणि गवां षोडश
 यामासवर्षभदत्तैः प्राज्ञेष्वेभ्यो दत्तानि । ९ । स एव वर्षे वर्षे शतसहस्रं
 ब्राह्मणानामभोजयत् ॥ १० ॥

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

at present

scythian

annulled

tribe

captivity

after

at present

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

Rik-verse. 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 Vaiçya in his twelfth. 18. Two great lights shine in the sky. 19. The teacher, having taught the fifth Rik-verse, recited the sixth. 20. Çakya-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 दृष्ट for the superlative. The root before them is accented, and usually strengthened by *guṇa* (if capable of it), or sometimes by nasalization or prolongation. — In classical Saṅskṛit 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 चैपीयस् and चैपिष्ट (चिपि) attach themselves to चिप्र 'quick'; वरीयस् and वरिष्ट (वृ) 'encompass', to उर 'broad'; पापीयस् and पापिष्ट, 'worse' and 'worst', to the subst. पाप; पटीयस् and पटिष्ट, to पटु 'skilful'; महीयस् and महिष्ट to

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

340. The following are examples of artificial connections:

अभिन्न 'near', नेदीयस्, नेदिष्ठ; अल्प 'little', अलीयस्, अलिष्ठ (but also अल्पीयस्, अल्पिष्ठ); गुरु 'heavy', गरीयस्, गरिष्ठ; दीर्घ 'long', द्राधीयस्, द्राधिष्ठ; प्रशस् 'praiseworthy', 'good', श्रेयस्, 'better', श्रेष्ठ 'best'; प्रिय 'dear', प्रेयस्, प्रेष्ठ; बहु 'much', भूयस्, भूयिष्ठ; युवन् 'young', यवीयस्, यविष्ठ; वृद्ध 'old', वर्षीयस्, वर्विष्ठ. ज्ञायस् and ज्येष्ठ correspond sometimes to प्रशस् 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 ईयास्, and fem. ईयसी, for which see § 255. So also ज्ञायस् and भूयस्.

342. B. The suffixes of secondary derivation are त्तर and त्तम. 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 इत् and उत्, after which the त् of the suffix becomes द्.

Thus, प्रियवाच्, प्रियवात्तर, *त्तम; धनिन्, धनित्तर, *तम; विद्वांस, विद्वत्तर, *त्तम.

343. Some stems which are substantives rather than adjectives are found to form derivatives of comparison; thus, मातृत्तम 'most motherly', वृत्तम 'most manly', गजत्तम 'most like an elephant.'

344. Comparison of Adverbs. Adverbs are compared by adding the suffixes in the forms त्तराम् and त्तमाम्; thus, सु 'well', सुत्तराम्, सुत्तमाम्.

345. Construction. With a comparative (and sometimes with other words used in a similar way) the ablative is the regular construction; thus, पुत्रात्कन्या तस्मै प्रियसी "a daughter is dearer to him than a son"; मतिरेव ब्रह्मज्ञानीयसी "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.

<p>Subst.:</p> <p>गन्धर्व m., one of a band of celestial singers, a Gandharva.</p> <p>दक्ष m., n. pr.</p> <p>धावन् n., running, course.</p> <p>परमात्मन् m., the world-spirit.</p> <p>मोक्ष m., deliverance, salvation.</p> <p>रोहिणी f., n. pr.</p> <p>लोह n., metal; iron.</p> <p>वायस m., crow.</p> <p>वेदान्त m., a system of philosophy.</p> <p>शकुन्तला f., n. pr.</p>	<p>सिन्धु m., n. pr., the Indus.</p> <p>सुराप m., drunkard.</p> <p>हेमन्त m., winter.</p> <p>Adj.:</p> <p>अणु little, small; as n. subst., atom.</p> <p>आयु swift.</p> <p>ईदृग्, f. ईदृशी, such.</p> <p>पुराण, f. *आ and *ई, old.</p> <p>वर्तिन् abiding, being.</p> <p>Indecl.:</p> <p>च sometimes in sense of if.</p>
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Exercise XXXII.

ज्येष्ठो धाता पिता वापि चक्ष विश्वां प्रयच्छति ।
 चक्षे सिन्धुरो ज्येष्ठा धर्मो च पथि वर्तिनः ॥ १८ ॥ *present*
 मोक्षाय ज्ञान यज्ञैः साधीय इति पुराणीकृतम् । १ । साम्प्रतं तु
 भक्त्या ज्येष्ठो सञ्चु द्विजातयो यतन्ते ॥ २ ॥ चयः कनीयासो धातरो रा-
 मस्त्राभवन् । ३ । यवीयसीं भार्यां परिणयेत् । ४ । यदि ज्येष्ठायां भा-
 र्यायां कनिष्ठः पुत्रो जायेत तदा स एव श्रेष्ठं धनस्य भागं लभेतेत्येके । ५ ।
 परमात्माखोरक्षणीयान्महतो ऽपि महीयान्वेदानेषु चर्षते । ६ । पञ्च-
 भिरैताभिर्नदीभिः सह संगतः सिन्धुर्गङ्गाया अपि वरीयान्दृश्यते । ७ ।
 या अष्टाविंशतिर्दक्षस्य दुहितरुसन्मृगसा परिणीतास्वासां रोहिणी
 भर्तुः प्रेष्ठाभवत् । ८ । ज्येष्ठैः सुरापाः पापीयांसः स्मर्यन्ते । ९ । पा-
 पानां पापिष्ठासु ब्रह्महृषः । १० । प्रथीयो यश्चस्त्रिषु लोकेष्वर्जुनेन क-
 ष्यन् ॥ ११ ॥

* Translate as though genitive.

12. Of the three wives of Daçaratha, Kāusalyā ^{vijayāni} was older and more honored (गुण, comp.) ^{dirghatā} 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 Pṛthvirāja was the mightiest. 16. The poems of Kālidāsa are sweeter than the works of Bāṇa. 17. Anāthapiṇḍika was the richest ^{vaiśālā} among all the merchants in Rājagṛha. 18. Iron is lighter than gold, but heavier than wood. 19. In running the horse is the swiftest ^{dhruvāni} of quadrupeds. 20. Çakuntalā was more beautiful than all other women of that time, and became the wife of the mightiest monarch (सम्राट्) ^{śakti-pāṇi} of the whole earth. 21. The crow is called the shrewdest ^{vāyas} of birds. ^{patāś the}

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 un-compounded state would be connected by 'and'.* E. g. कृत-
ताकृतम् 'done and undone'; देवगर्भ्वर्मानुषाः 'gods and Gan-
dharvas and men'. The members of such a compound may obvi-
ously 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, अमित्रसेना '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: वरसेव '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 पूर्वव्यक्त, 'done in a previous existence', is first divisible into व्यक्त and the descriptive पूर्वव्यक्त, 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 हस् and उस् of a prior member become ह् and उ् before surd gutturals, dentals, and labials; thus, ज्योतिष्यत्.

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

3. After final ह्, उ्, अ्, an initial स् often becomes lingual.

4. Pronouns generally take the stem-form of the neuter; for the personal pronouns are oftenest used मद् and तद् 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 final 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 च्च् often drops the final च्च्, as in °चच, °चह, °मूर्ध, °राच. 2. An ह् or ई is changed to च्च्, as in °भूम, °राच, °सच, °पच. 3. An च्च् is added after a final consonant, sometimes even after an u-vowel or a diphthong, as in °चह् (चह्च्), नव (नो).

The separate classes of compounds will now be taken up.

(Part II.)

354. I. Copulative compounds. Two or more nouns — much less often adjectives, and once or twice adverbs — having a coordinate construction, as though joined by 'and', are sometimes combined into a compound.*

355. The noun-compounds fall, as regards their inflective form, into two classes:

A. The compound has the gender and declension of its final member, and is in number a dual or plural, according to its logical value as denoting either two, or more than two, individual things. Examples are: त्रीहियवी 'rice and barley'; रामकृष्णौ 'Rāma and Kṛṣṇa'; चक्रावयः 'goats and sheep'; ब्राह्मणक्षत्रियवैश्यामूढाः 'Brāhmins, Kṣatriyas, Vāiçyas and Çudras'; पितापुत्रौ (§ 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'; सर्पनकुलम् 'snake and ichneumon'; छत्रीपाण्डुम् (§ 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, *आवापृथिवी* and *आवाममी* 'Heaven and Earth'; *मित्रावरुणौ* 'Mitra and Varuṇa'; *अग्नीषोमी* 'Agni and Soma'.

357. Adjective copulative compounds are made likewise, but are rare. Examples are: *सुलक्ष्ण* 'light and dark'; *वृत्तपीन* 'round and plump';* *स्नातापुष्पित* '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 ofteneast genitive, and least often accusative. Thus, *तत्पुरुष* = *तस्य पुरुषः*; *सूर्ख्यशतानि* 'hundreds of fools'; — *पादौदक* (= *पादेभ्य उदकम्*) 'water for the feet'; — *विद्याधन* 'money (obtained) by science'; *आत्मसादृश्य* (= *आत्मना सादृश्यम्*) 'likeness with self'; — *चीरभय* (= *चीरान्नयम्*) 'fear of a thief'; — *जलक्रीडा* (= *जले क्रीडा*) 'sport in the water'; — *नगरगमन* (= *नगरं गम*) '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, यामगत 'gone to the village'; वेदविद् 'Veda-knowing'; — शिवरक्षित 'protected by Śiva'; गोहित (= गवे हितः) 'good for the cow'; — स्वर्गपतित 'fallen from the sky'; तरङ्गचञ्चलतर 'more mobile than waves'; — द्विजोत्तम (= द्विजानाम् उत्तमः) 'best of Brāhmins'; — 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'); मूर्धन 'on the head'; एकज 'only-born'; वनेश्वर (§ 352, 6) 'forest-dwelling'; युधिष्ठिर 'firm in battle'; मनसिन्धु '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, प्रियसख (§ 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, कृष्णाश्व (= कृष्णो अश्वः) '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).

मरसिंह 'man-lion'; पादपद्म 'foot-lotus', i. e. 'a foot lovely as a lotus'.

365. The adverbial words most commonly used as prior members of descriptive compounds, qualifying the other member, are the verbal prefixes ("prepositions"), and the words of direction related to them; likewise the inseparable prefixes अन् or अ प्रिा-
 tive, 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'; अनर्घ 'misfortune'; अतिदेव 'more than a god'; अतिदूर 'exceedingly far'; अतिभय 'excessive fear'; प्रतिपक्ष 'opposing side.'

Vocabulary XXXIII.

Verbs:

आप् + सम् complete.

युक् + नि station, place, appoint.

रक् + 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.

कख m., n. pr.

कुमार m., boy, prince.

क्रीडा f., game, sport.

तिलक m., ornament (often fg.).

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

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

दुग्ध m., n. pr.

हीपिन् m., panther.

पद n., step; place.

पुत्र m., n. pr.

महिषी f., queen.

मुग्धा 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. स्था, suitable.

अभिन्न, f. स्था, adopted.

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

Exercise XXXIII.

दुष्पन्तो नाम रावर्षिः पूर्ववश्रतिलकस्त्रिलोक्यां विश्रुतः कृत्वां पृ-
थिवीमपाहयत् । १ । स वैकदा मन्त्रिसूतसैनिकान्वितो मृगयाक्रोडाथं
महावनं प्रविष्टः । २ । तस्मिन्ने दुष्पन्तो ऽनेकान्ध्याघ्रसिंहर्षद्वोपिनो
ऽन्यास वनेष्वरान्नायिनः स्वशरैर्व्यापाहयत् । ३ । एकं तु हरिणं पलाय-
मानं रचस्यो ऽनुसरन्स नदीतीरे दिव्याग्रमपदं दृष्टवान् । ४ । कस्यस्य
ब्रह्मर्षेरयमाग्रम इति सूतमुखाध्कृत्वा सैनिकान्ने संख्याप्यां वै ननु रा-
जा तच्च प्रविष्टः । ५ । तदा कखे तीर्थयात्रार्थं प्रोषिते सति तस्य कृषिमा
दुहिता शकुन्त्या नाम सखीसमेता महाराजमतिथिसत्कारेण पूजयितु-
माग्रमभिर्गता ॥ 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 °यज्*)
her in-the-place³-of-the-first¹-queen². 12. In the course of time

* "To engage in the sport of hunting"; cf. below, § 375, 8.

(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 (§ 340).

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 च्, 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 + पक्ष n.) सुपक्षस्, *स्ता, *स्तम्. The same holds good for masc., fem., and neut. stems in ह् and छ्, and stems in consonants.

368. But often a fem. in ई is used by the side of a masc. and neut. in च्; thus, द्विपर्ण 'two-leaved', f. द्विपर्णी.

369. Very frequently the suffix क् (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 छ्, and to stems in च्; and in general, where the final of the stem is less usual or manageable in adjective inflection. Thus, बङ्गनदीक '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, गर्दभनादिन् (= *नाद) '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, °सा, 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, रूपवन्नाय (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'; त्रिबोचन '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'; वीरपुंस 'having men who are heroes'; चारचक्षुस् 'using spies as eyes'; स्वाद्भूत '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, सख्य '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, प्रसवस् 'of wide fame'; अङ्ग 'limbless'; निर्बल 'powerless'; उन्मुख '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, oftentimes as a neut. subst. (acc. or instr. or loc.), to signify 'for the sake of', and the like; thus, दमयन्तीर्थे 'for Damayanti's sake'; शय्यार्थे 'for a bed'. (See below, § 379). — 4. अन्तर (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 मणिकोव 'with necklace on neck'. Such compounds are commonest with words meaning hand; thus, अस्त्रिपाणि 'with sword in hand'; क्लबहस्त '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, **प्राप्तयौवन** 'possessing attained adolescence', i. e. 'having reached adolescence'; **अनधिगतशास्त्र** 'with unstudied books', i. e. 'one who has neglected study'; **मृतप्राण** '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'; **अपिकर्ण** '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 **त्रलु** 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 *avyayibhāva**. 1. The prepositional compounds are especially frequent in this use; thus, प्रतिदोषम् 'at evening'; समक्षम् 'in sight'; अनुगङ्गम् (= गङ्गाम् अनु) 'along the Ganges'; उपगङ्गम् 'on the G.'; प्रतिवर्षम् 'every year'. — 2. A large class of *avyayibhāvas* is made up of words having a relative adverb, especially यथा, as prior member. Thus, यथावशम्, यथाकामम्, यथेष्टम्, 'as one chooses'. And, with other adverbs: यावज्जीवम् 'as long as one lives'; यद्यकामम् 'whither one will'.

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

Vocabulary XXXIV.

Verbs:

चि + निस् determine, decide.

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

पट् (*pādyati*) split open.

भू + अभि overpower.

२वृ (*vardyate*) choose, select.

सद् + आ (*āsīdati*) approach.

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

हृष् (*hṛṣati*; *hṛṣyati*) 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.

पुषिन्द् m., a tribe in India.

प्रहार m., stroke, shot; wound.

प्राण m., breath, life (*often pl.*).

मस्तिष्क n., head.

* The word means 'conversion to an indeclinable'.

मीन m., fish.

वक्षस n., chest, breast.

वराह m., boar.

वेदना f., pain.

स्नायु m., tendon; bowstring.

Adj.:

अनवद्य, f. °द्या, blameless, faultless.

अनुकूल, f. °द्या, favorable; as neut. subst., favor.

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

junction (§ 376, 4.)

पटु skilled.

बाह, f. °द्या, young.

Indecl.:

अथ then, thereupon.

तद् (adv. acc.) therefore.

तावत् so long; often merely = done, doch.

थावत् as long as, while; as soon as.

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

Exercise XXXIV.

अतितुष्या न कर्तव्या तृष्णां नैव परित्यजेत् ।

अतितुष्याभिभूतस्त्र चूडा भवति-मसखे ॥ १९ ॥

कस्मिंश्चिदने पुषिन्दः प्रतिवसति स्म । १ । स क्विदा मृगयां कर्तुं प्रसिद्धः । २ । अथ तेन प्रसर्पता (pres. part.) पर्वतशिखराकारो महावराहः समासादितः । ३ । तं दृष्ट्वा कर्षान्ताकृष्टशरेण स तेन समाहतः । ४ । तेनापि वराहेण क्रीपाचिष्टेन बालेन्दुयुतिना दंष्ट्रायेण पाटितोदरः पुषिन्दो गतप्राणो भूमावपतत् । ५ । अथ व्याधं व्यापाथ वराहो ऽपि शरप्रहारवेदनया मृतः । ६ । एतस्मिन्नन्तरे कश्चिदासन्नमूलुः शुगाण इतस्ततः परिधमसं देशमागतः । ७ । थावद्वराहपुषिन्दो पञ्चति तावत्प्रहृष्टो ऽचिन्तयत् । ८ । भोः सानुकूलो मे विधिः । ९ । तेनैतदधिनिर्तं भोजनमुपसिद्धम् । १० । तदहं तथा भक्षयामि यथा बह्वन्यहानि मे प्राणयाथा भवति । ११ । तत्तावत्प्रथमं स्नायुपाशं धनुष्कोटिगतं भक्षयामि । १२ । एवं मगसा निश्चितं धनुष्कोटिं मुखे चिप्त्वा स्नायुं भक्षयितुमारब्धः । १३ । ततश्च कर्तिते स्नायी तानु विदार्य धनुष्कोटिर्मसकमध्वेन निष्क्रान्ता । १४ । सो ऽपि 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 UrvaçĪ. 18. Bhṛgukaccha is situated (वृत्) 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-workā. 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 (उत्पुच्छ) Cātaka prays for rain-water.

Lesson XXXV.

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

385. Endings. For the middle endings असी, असा, and असात् are substituted अते, अत, and अतात्; and after reduplicated stems (and a few others) अति, अतु, 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 **ञन्ति**, **ञन्तु**, and **ञन्** (impf.). The 2nd sing. inv. often takes the ending **हि** or **धि**. Otherwise the endings are the same as in the *a*-conjugation.

386. Optative mode-sign. The sign of the opt. act. is **या** *yá*, with secondary endings; but **उस्** is the ending in the 3rd pl., and **आ** is dropped before it; thus, **युस्**.

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

388. Class IV. A: *nu*-class. The present-stem is made by adding to the root the syllable **नु** *nu* [सु *nu*], in strong forms **नो** *nó* [णो *no*]. The **उ** of the class-sign may be dropped before **च्** and **म्** of the 1st du. and 1st pl. endings, except when the root ends in a consonant; and the **उ** before a vowel-ending becomes **व्** or **उव्**, according as it is preceded by one or by two consonants. The ending **हि** of the 2nd. sing. inv. is dropped if the root end in a vowel.

389. I. Roots in vowels. सु 'press'.

Indicative.

	Active.		Middle.			
1. सुनोमि	सुनुवस्	सुनुमस्	सुन्वे	सुनुवहे	सुनुमहे	
<i>sunómi</i>	<i>sunuods</i>	<i>sunumds</i>	<i>sunvé</i>	<i>sunuvdhe</i>	<i>sunumdhe</i>	
2. सुनोषि	सुनुषस्	सुनुष	सुनुषे	सुनुषाहे	सुनुषे	
<i>sunópi</i>	<i>sunuþds</i>	<i>sunuþd</i>	<i>sunuþé</i>	<i>sunuþáthe</i>	<i>sunuþhé</i>	
3. सुनोति	सुनुतस्	सुनुन्ति	सुनुते	सुनुवाते	सुनुन्ते	
<i>sunóti</i>	<i>sunutds</i>	<i>sunuánti</i>	<i>sunuté</i>	<i>sunuváthe</i>	<i>sununthe</i>	

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

Imperfect.

1. असुनवम् असुनुव असुनुम असुन्वि असुनुवहि ंनुमहि
2. असुनोस् असुनुतम् असुनुत असुनुषास् असुनुवाचाम् ंनुध्मम्
3. असुनोत् असुनुताम् असुनुवन् असुनुत असुनुवाताम् ंनुवत्

The briefer forms असुन्व, असुन्व, असुन्वहि, असुन्वहि, are allowed and more usual.

Imperative.

1. सुनवाणि सुनवाष सुनवाम सुनवे सुनवावहे सुनवामहे
sundvāṇi sundvāṣa sundvāma sundvāi sundvāvahē sundvāmahē
2. सुनु सुनुतम् सुनुत सुनुष्व सुनुवाचाम् सुनुध्मम्
*sunū** sunutām sunuta sunuṣṣv sunuvāchām sunudhṣm*
3. सुनोतु सुनुताम् सुनुवन्तु सुनुताम् सुनुवाताम् सुनुवताम्
*sundūtu** sunutām sunuvāntu sunutām sunuvātām sunuvātām*

Optative.

1. सुनुयाम् सुनुयाव ंयाम सुन्वीय सुन्वीवहि सुन्वीमहि
sunuyām sunuyāva sunuyāma sunvīyā sunvīvahi sunvīmahi
2. सुनुयास् सुनुयातम् ंयात् सुन्वीयास् सुन्वीयाचाम् सुन्वीध्मम्
sunuyāṣ sunuyātam unvīyāt sunvīyāṣ sunvīyāchām sunvīdhṣm
3. सुनुयात् सुनुयाताम् ंयुस् सुन्वीत् सुन्वीयाताम् सुन्वीरन्
sunuyāt sunuyātām unvīyāt sunvīrān

Participle.

सुन्वन्, f. सुन्वती सुन्वान्, f. ंवा

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

Indicative.

Active.

Middle.

1. आप्नोमि आप्नुवस् आप्नुमस् आप्नुवे आप्नुवहे आप्नुमहे
2. आप्नोषि आप्नुषस् आप्नुष आप्नुषे आप्नुषाषे आप्नुषे
3. आप्नोति आप्नुतस् आप्नुवन्ति आप्नुते आप्नुवन्ते आप्नुवन्ते

* The augment, without any exception in verbal conjugation, is the accented element in the verbal form of which it makes a part.

** The rare inv. in तात् (cf. § 196) would be formed thus: सुनुतात्.

Imperative.

1. आम्नवानि आम्नवाव आम्नवाम आम्नि आम्नवावहि °वामहि
 2. आम्नुहि आम्नुतम् आम्नुत आम्नुज आम्नुवाचाम °धम्
 3. आम्नोतु आम्नुताम् आम्नुवन्तु आम्नुताम् आम्नुवाताम् °वताम्

Participle.

आम्नुवन्, f. आम्नुवती आम्नुवान, f. °वा

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

391. 1. The root श्रु, 'hear', contracts to श्रु before the class-sign, forming श्रुणो ष्रणो and श्रुशु ष्रशु as strong and weak stem; 2nd sing. inv. act. श्रुशु; 2nd du. ind. act. श्रुशुवस् or श्रुश्वस्, etc. —
 2. The root ध्रु shortens its vowel in the present-system.

Vocabulary XXXV.

Verbs:

- आम् (acnute) acquire, obtain.
 + समुप obtain.
 आप् (āpnōti, rarely āpnute) acquire, reach.
 + अप, प्र, or सम्, reach.
 चि (cinōti, cinute) gather.
 + प्र or सम्, gather.
 + निस् or विनिस्, decide, conclude.
 चुद् + प्र (pracoddyati) urge on.
 दु (dunōti), intr., burn, feel pain or distress; tr., pain or distress (acc.)

- ध्रु (dhundti, dhunute) shake.
 ळु (cṛnōti, cṛnute) cover, surround.
 + वा cover, etc.
 + आपा open.
 + वि explain, manifest.
 + सम् shut.
 शक् (śaknōti) be able.
 श्रु (śṛnōti, śṛnute) hear.
 श्रु (śṛnōti, śṛnute) scatter, strew.
 + उप scatter.
 हि (hinōti) send.
 ह् + प्रत्या (pratyaḥdrati) bring back.

Subst.:

- आहार m., food.
 दिवस m., day.

- दाःश्च m., doorkeeper.
 पक्षि m. pl., n. pr., certain demons.
 प्रभाष m., might, power.

भोग 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. *चा, new.

पुत्र, f. *चा, meritorious, holy; auspicious.

*भाक् sharing.

मनोहर, f. *चा, entrancing, agreeable.

रसवन्, f. चती, tasteful.

सदृश, f. *ई, similar; worthy.

Exercise XXXV.

आधाराद्विद्युतो विप्रो न वेदफलमनुते ।

आधारेण तु संयुक्तः संपूर्णफलभागभवेत् ॥ २० ॥

वसुधैना अपि बुद्धिप्रभावेन महान्तं दुःखोदधिं तरीतुं* शक्नुवन्ति । १ । वानप्रस्थः शब्दार्थं भूमिं नवपत्नीर्हरिणचर्मभिक्षोपासृज्यते । २ । स्वपितरापुत्रानादाह्नातुं वाचं प्रहियु । ३ । हे मघवन् पथिभिरपहता अक्षन्नः प्रत्याहृतं मद्यतः सहायानादाय गुहाया द्वारमपवृणुया इत्युचिभिरिन्द्रः प्रार्थ्यते । ४ । वनवृक्षान्पुष्पानस्य वायोः शब्दं पथा** नच्छन्नाक-मृष्य । ५ । पुत्रकर्मभिर्धर्मं संचित्य मृताः स्वर्गं जन्मान्तरे च विद्यारूपादीन्गुणानाम्रवाम । ६ । यज्ञेषु होतृप्रघोदिता अध्वर्यवः सोमं सुन्वताम् । ७ । महावने चिराचं परिभ्रम्य चतुर्थेदिवसस्य मध्याह्ने गिरिशिखरमवामुवत । ८ । मूलफलादि वन आहारार्थं प्रचिन्वीरक्षपत्निम् । ९ । पश्चित्तः शिष्येभ्यः शब्दशास्त्रं श्रवणीत ॥ १० ॥

11. Having entered the temple of the worshipful(मनवत)-Viṣṇu we heard the ear-entrancing (श्रुतिमनोहर) song-of-the-young-women (उस जन at end of cpd). 12. Listen to this word of a devoted (स्निह, pass. part.) friend. 13. The greedy (सुम्, 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 (दिग्). 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 (द्, *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 ण् — 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 च् and ण् of 1st dual and plural.

393. Thus तन्, 'stretch', makes तनोमि, तनोषि, etc.; 1st du. तन्वस (or तनुवस), 1st pl. तन्मस (or तनुमस); 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 च् and ण् in 1st du. and 1st pl., and also before च् of the opt. active. Thus:

Indicative.

	Active.			Middle.		
1. करोमि	कुर्वस	कुर्मस	कुर्वे	कुर्वहे	कुर्महे	
2. करोषि	कुरुषस	कुरुष	कुरुषे	कुर्वाषे	कुरुष्वे	
3. करोति	कुरुतस	कुर्वन्ति	कुरुते	कुर्वाते	कुर्वन्ते	

Imperfect.

1. अकरोम	अकुर्व	अकुर्म	अकुर्वि	अकुर्वहि	अकुर्महि
2. अकरोस	अकुरुतम्	अकुरुत	अकुरुषास	अकुर्वाषाम्	अकुरुष्वम्
3. अकरोत्	अकुरुताम्	अकुर्वन्	अकुरुत	अकुर्वाताम्	अकुर्वन्त

Imperative.

1. करवाधि	करवाव	करवाम	करवे	करवावहि	करवामहि
2. कुरु	कुरुतम्	कुरुत	कुरुष्व	कुर्वाषाम्	कुरुध्वम्
3. करोतु	कुरुताम्	कुर्वन्तु	कुरुताम्	कुर्वाताम्	कुर्वताम्

Optative.

1. कुर्याम्	कुर्याव	कुर्याम	कुरीथि	कुरीषिहि	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, संस्क्रु-रोति, संस्क्रुते, सम्स्कुर्वन्.

396. The adverbial prefixes आविस् and प्राडुस्, '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' (स्वयम्); 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, **सचिद्यता** f., **सचिद्यत्व** n., 'the rank of a Kṣatriya'.

Vocabulary XXXVI.

Verbs:

- कृ** (*karōti, kurutē*) do, make.
 + **अप** do evil to, harm (*gen., loc., or acc.*).
 + **असम्** prepare, adorn.
 + **आविस्** (*āvīṣkarōti*) make known, exhibit.
 + **उप** do good to, benefit (*gen., loc.*).
 + **तिरस्** hide; blame, find fault with (*acc.*).
 + **पुरस्** put at the head.
 + **प्रति** pay, recompense; punish (*acc. rei, gen., dat. or loc. pers.*).

+ **प्राडुस्** make known, or visible.

+ **सम्** (§ 395) prepare, adorn; consecrate.

क्षन् (*kṣaṇōti, kṣaṇutē*) wound.

तन् (*tanōti, tanutē*) stretch, extend (tr.); perform (a sacrifice).

+ **आ**, cause, bring about.

+ **प्र** spread abroad (tr.).

दुष् (*duṣyati*) be defiled.

मन् (*manutē*) think, consider.

Subst.:

- अभिहोषिन्** m., priest of a certain kind.
अन्वय m., progeny, descendant.
अभिप्राय m., plan; view; opinion.
उरस् n., breast.
कसिङ्ग m., name of a tribe.
कान्ति f., charm, grace.
अमत्कार m., astonishment.
चातुर्मास n., a certain sacrifice.
चीमुख m., name of a tribe.
तिरस्करिणी f., veil.

दोष m., fault.

नीति f., conduct of life; ethics; politics.

भूमुक् m., king.

महानस n., kitchen.

मांस n., flesh.

सवस n., salt.

अज्जन n., spice.

व्यवहार m., trade.

संशय m., doubt.

सूद् m., cook.

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

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

Exercise XXXVI.

यो ऽनधीत्य द्विजो वेदमन्य च कुर्वते अमम ।
 स जीवन्नेव शूद्रत्वमाप्नु गच्छति खान्धयः* ॥ २१ ॥
 यत्करोत्यशुभं कर्म शुभं वा यदि सत्तम ।
 अवश्यं तत्समाप्नोति पुरुषो ऽच न संशयः ॥ २२ ॥
 कुर्वन्नपि ब्रह्मीकानि यः प्रियः प्रिय एव सः ।
 अनेकदोषदुष्टो ऽपि कायः कस्त न वह्मनः ॥ २३ ॥

यो ब्रह्मणा कर्णोपावृणोति तं पितरं मातरं च मन्वाणो न ह्युद्धेत्तदी
 कदाचन । १। इदं ते लोभान्धस्त्रं पुनं मनसि चमत्कारमातनोति । २।
 भो राजन् भीतिघानां मन्त्रियामभिप्रायं श्रुत्वा यद्वितं तत्स्वीकुरुष्व । ३।
 अक्षयशांसि दिषु प्रतनुयुरिति मत्वा भूयसीं त्रियं भूभुवः कविभ्यो
 विभजन्ति । ४। मांसमूलफलादि प्रभूतव्यज्जनेः सूदा महागणे संस्कर्युः । ५।
 शत्रुघ्नपागतेषु शूरा युवाय सञ्जीभूय स्वगुणानाविक्षुर्वन्तु । ६। अप्सरस-
 क्षिरस्करिष्वा वपुस्त्रिरक्षुर्वते ऽविघ्नाताश्च 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 (तिरक्षु) 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 न्ना *nā* [या णा], accented, which is added to the root; in the weak forms it is नी *nī* [यी णी]; but before an initial vowel of an ending the ई *ī* of नी *nī* [यी णी] disappears altogether.

400. Thus, क्री 'buy': strong stem क्रीणा *kṛiṇā*, weak क्रीणी *kṛiṇī* (before a vowel, क्रीण् *kṛiṇ*).

Indicative.

	Active.			Middle.	
1. क्रीणामि	क्रीणीवस्	क्रीणीमस्	क्रीणे	क्रीणीवहि	क्रीणीमहि
2. क्रीषामि	क्रीषीवस्	क्रीषीव	क्रीषीवे	क्रीषाचे	क्रीषीध्वे
3. क्रीषाति	क्रीषीतस्	क्रीषन्ति	क्रीषीते	क्रीषाते	क्रीषते

Imperfect.

1. अक्रीयाम्	अक्रीणीव	अक्रीणीम	०धि	०धीवहि	०धीमहि
2. अक्रीषाम्	अक्रीषीतम्	अक्रीषीत	०षीवास	०षाचाम्	०षीध्वम्
3. अक्रीषात्	अक्रीषीताम्	अक्रीषन्	०षीत	०षाताम्	०षत

Imperative.

1. क्रीषामि	क्रीषाव	क्रीषाम	क्रीषि	क्रीषावहि	क्रीषामहि
2. क्रीषीहि	क्रीषीतम्	क्रीषीत	क्रीषीष्व	क्रीषाचाम्	क्रीषीध्वम्
3. क्रीषातु	क्रीषीताम्	क्रीषन्तु	क्रीषीताम्	क्रीषाताम्	क्रीषताम्

Optative.

1. क्रीषीयाम्	क्रीषीयाव	क्रीषीयाम	क्रीषीष	क्रीषीवहि	क्रीषीमहि
etc.	etc.	etc.	etc.	etc.	etc.

Participle.

क्रीषन्, f. क्रीषन्ती

क्रीषाम्, f. ०षा

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 **ञान** *and*; thus, **बधान, चमन, सभान, गृहाण** (see §§ 402, 403).

402. The roots ending in **ञ** shorten that vowel before the class-sign; thus, **पू, पुनाति, पुनीते**. The root **यङ्** is weakened to **यृङ्**; 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 **यञ्**, **यच्नाति**; **बन्ध्**, **बन्ध्नाति**; **सम्** or **सम्**, **सम्नाति**. Similarly, **ञा** makes **ञानाति**.

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 *guna*, if capable of it, in the strong forms.

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

406. Thus, **या 'go'**:

	Indicative.			Imperfect.		
1. यामि	यावस्	यामस्	अयाम्	अयाव	अयाम्	
2. यासि	यामस्	याथ	अयाम्	अयातम्	अयात	
3. याति	यातस्	यामि	अयात्	अयाताम्	अयात् or अयुस्	

* The same ending is also allowed and met with in a few roots ending in consonants; viz. **विद्** 'know', **चर्**, **द्विर्**, **बुद्**, **मुञ्**.

	Imperative.			Optative.		
1. याणि	याव	याम	यायाम्	यायाव	यायाम्	
2. याहि	यातम्	यात	यायास्	यायातम्	यायात	
3. यातु	याताम्	यातु	यायात्	यायाताम्	यायुस्	
Part. याम्, f. यात्री or याती (260).						

Vocabulary XXXVII.

Verbs:

श्चम् (*açndti*) eat.
 क्री (*kripãti, kripitã*) buy.
 घन् (*grathndti*) string together;
 compose.
 ग्रह् (*grhãndti, grhãntã*) take, seize.
 + नि hold, restrain, check.
 + प्रति take, receive.
 जान् (*jãndti, jãntã*) know.
 + चनु allow, permit.
 प्पा (*pãti*) protect.
 पुष् (*puşpãti*) make increase or
 grow.
 पू (*puãditi, puãtitã*) clean.
 प्री (*prĩãndti, prĩãntã*), act., delight;
 mid., rejoice.

सु + चा (*aplãvate*) drench.
 बन्ध् (*badhndti, badhntã*) bind;
 catch; join; compose.
 भा (*bhãti*) gleam, glance.
 मा (*mãti*) measure.
 + निस् work, create.
 मुष् (*muşpãti*) steal, rob.
 श्चुद् (*çhũd*) + निस् steal.
 श्चु (*çhũtã*; also *vardãti, -ã*)
 choose.
 शिष् + उद् remain over.
 श्चु (*stũãndti, stũãntã*; see also in
 Vocab. XXXV) strew.
 स्ना (*snãti*) bathe.
 हन् + चप 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.
 कामीकर n., gold.

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

दानव m., demon.
 नाग m., snake.
 जेव n., leading-rope, cord.
 मन्धर (§ 278) m., stirring-stick.
 मन्दर m., n. pr., a mountain.
 द्युप m., sacrificial post.
 खलाट n., forehead.
 1वर (vara) m., suitor, bridegroom.
 2वर (vāra) m., choice, privilege, favor.
 शेष m., n. pr., a snake-demon who supports the earth.

समुन्नति f., height, elevation; high position.

Adj.:

आद्यतन^o of to-day.

धार्मिक right, just.

प्रसन्न (part of प्र-सद्) kindly disposed.

विद्वद् knowing.

विवेकिन् shrewd.

Adv.:

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

Exercise XXXVII.

परकायेन कवयः परद्वयेषु चक्षराः ।

निर्मुञ्छितेन स्वकृतिं पुण्यान्वयतने षष्ठी ॥ २४ ॥

विवेकिनमनुप्राप्य गुणां याति समुन्नतिम् ।

सुतरां रत्नमाभाति चामीकरनिघोषितम् ॥ २५ ॥

यच्च विधातुमिच्छन्व्यजमानः प्रथमं वेदविद् अस्त्रिणो वृषीताम् । १ ।
 यज्ञेषु पशुस्वसंकृतेषु द्युपेषु रज्जुभिर्बध्नाति ॥ २ ॥ देवानां कोपाधिं
 शान्तिं नेतुं ताम्बुतिभिर्नक्षराजो ऽप्रीयात् । ३ । प्रसन्ना वयं वरं वृषी-
 क्षिति तैरुक्तो राजा धार्मिकत्वमवृषीत् ॥ ४ ॥ सोमं वृषणां सुत्वाध्वर्य-
 वसं पुनस्तु ॥ ५ ॥ मन्दरपर्वतं मन्दानं शेषनामं च जेवं कृत्वा देवदा-
 नवा अमृतार्थं चीरोदधिममद्युम् ॥ ६ ॥ यथा सूर्य उदये भाति तथा
 पापान्यपहाय नङ्गावकास्तुता नरा विभाति ॥ ७ ॥ बुद्धमर्चेन नृहृदिया-
 त्कुसुमज्जखिर्नया ॥ 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 (*पन्त्, बन्त्*) 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*). 14. The Creator formed the world by his will (*स्वैच्छया*) 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-रुष्*) 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 *√ह* 'go') change these into *ह्य* and *उच्* before vowel-endings in weak forms, when not gunnated.

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

	Indicative.				
	Active.		Middle.		
1. एभि	हवस्	हमस्	अधीये	अधीवहे	अधीमहे
2. एबि	हमस्	हव	अधीवि	अधीयावि	अधीधि
3. एति	हतस्	यन्ति	अधीवि	अधीयाते	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. आद्यन्	ऐव	ऐम	अधीयि	अधीवहि	अधीमहि
2. ऐस्	ऐतन्	ऐत	अधीयास्	अधीयावाम्	अधीभ्यम्
3. ऐत्	ऐताम्	आद्यन्	अधीत	अधीयाताम्	अधीयत

Imperative.

1. आयानि	अयाव	अयाम्	अधीष्वि	अधीयावहि	अधीयामहि
2. इहि	इतन्	इत	अधीष्व	अधीयावाम्	अधीभ्यम्
3. एतु	इताम्	यन्तु	अधीताम्	अधीयाताम्	अधीयताम्

Optative.

इयाम् etc., 3rd pl. इयुस् अधीषीथ etc.

Participle.

यन्, f. यती अधीयान्, f. *आ

409. The root शी (mid.), 'lie', has *gūṇa* throughout; thus, श्ये, श्ये, श्येते, श्येहे etc.; impf. अश्यायि, अश्यायास् etc.; opt. श्यीय etc., part. श्यायन्. Other irregularities are the 3rd persons pl.: indic. श्येरते, inv. श्येरताम्, impf. अश्येरत.

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

411. Thus, श्रु 'praise':

Indicative.

Active.

1. श्रौमि	श्रुवस्	श्रुमस्
2. श्रौषि	श्रुवथ	श्रुथ
3. श्रौति	श्रुतस्	श्रुवन्ति

Middle.

श्रुवे	श्रुवहे	श्रुमहे
श्रुवे	श्रुवाचे	श्रुधे
श्रुते	श्रुवाते	श्रुवते

Imperfect. Act.: 1. अश्रावन्, 2. अश्राीस्, 3. अश्राीत्, 3rd pl. अश्रावन्. Mid.: 1. अश्रायि, 3rd pl. अश्रावत.

Imperative. Act.: श्रावामि, श्राहि, श्राीतु, श्रावाव etc., 3rd pl. श्रावन्तु. Mid.: श्रुष्वि, श्रुष्व, श्रुताम्, श्रावावहि etc., 3rd pl. श्रावताम्.

Optative. श्रायाम् etc. श्रावीथ etc.

Participle. Act.: जुवन्, f. षती. Mid.: जुवान्.

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

Indicative.

Active.

Middle.

1. ज्ञवीमि	जूवस्	जूमस्	जूवे	जूवहे	जूमहे
2. ज्ञवीषि	जूवस्	जूष	जूषे	जूवाषे	जूषे
3. ज्ञवीति	जूतस्	जूवन्ति	जूते	जूवाति	जूवते

Imperfect. Act.: अज्रवन्, अज्रवीस्, अज्रवीत्; अजूव etc.; 3rd pl. अज्रुवन्. Mid.: अज्रुवि, अज्रुधास् etc.; 3rd pl. अज्रुवत्.

Imperative. Act.: ज्ञवे, ज्ञुहि, ज्ञवीतु; ज्ञवाव etc.; 3rd pl. ज्ञुवन्तु. Mid.: ज्ञवे, ज्ञुष्व etc.

Optative. Act.: ज्ञूयाम् etc. Mid.: ज्ञुवीय etc.

Participle. Act.: ज्ञुवन्. Mid.: ज्ञुवान्.

413. Emphatic Pronoun. The uninflected pronominal word स्वयम् signifies 'self', 'own self'. It is oftenest used as a nominative, along with words of all persons and numbers; but not seldom it represents other cases also.

Vocabulary XXXVIII.

Verbs:	+ प्र explain, teach; announce.
इ (dī) go.	+ वि explain, etc.
+ अधि (adhī) repeat, read.	इ (rāṭi) cry, scream.
+ अप (apāti) go away, depart.	+ वि scream.
+ अभि approach.	शी (śē) lie, sleep.
+ अक्षम् set (of heavenly bodies).	+ अधि lie asleep on (acc.).
+ उद् rise (of heavenly bodies).	सू (sū) bring forth, bear.
+ उष approach.	+ प्र bring forth.
जू (bracīti, brātē) speak, say, state.	सु (stātī) praise.

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

Subst.:

जिन m., n. *pr.*, a name of Buddha.

विह्वला f., tongue.

नीलकण्ठ m., n. *pr.*

न्याय m., logic.

पुष्प n., flower.

प्रश्न m., question.

मानस n., sense, understanding.

वध m., killing, murder.

मुनःश्रेष्ठ m., n. *pr.*

सहचर m., companion; स्त्री f., wife.

साक्षिन् 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 विचिन्वन्तमव्यथ मतमानसम् ।

अनवाप्तेषु कामेषु मुत्सुरन्थेति मानवम् ॥ २६ ॥

भो दुष्कृतकारिणः । अस्मादनादपेतेति क्रोधाद्दुषिराश्रमहरिष्व-
वधोद्यताभ्याधानप्रवीत् ॥ १ ॥ गुरुमभिवाद्य शिष्यसं ब्रूयादधीश्व भो
(§ 264) इति ॥ २ ॥ क्वानि शास्त्राणि काश्चां त्वमधीषाः । ३ । न्यायादीनि
वद् दर्शनानि श्रीनीलकण्ठपण्डितस्य गृहे ऽहमधीयि ॥ ४ ॥ अपीवोमा-
वष्टाभिर्द्धग्भिर्द्धग्विरसोदिन्द्रावश्यौ च तिसृभिः ॥ ५ ॥ उद्योगिन्
पुण्यसिंहं स्वयमुपैति लक्ष्मीः ॥ ६ ॥ सा विह्वला या जिनं खीति तच्चित्तं
यत्किञ्चि रतम् ॥ ७ ॥ आचार्याः शिष्यान्वर्मं प्रव्रुवते ॥ ८ ॥ इतसहचराः
सारसाः करुणं विव्रवन्ति ॥ ९ ॥ श्रीमन्नी रावभिराहताः पण्डिताः
सर्भा यन्ति धर्मप्रज्ञांश्च विव्रवते ॥ १० ॥

11. The three wives of Daçaratha bore four sons. 12. Rāma and Lakṣmaṇa, followed-by-Sitā, went (च) 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 (*sut. pass. part.*). 15. All guilt departs from one-who-has-done-penance. 16. One must not look

at (म-ईष) the rising or the setting sun. 17. Why hast thou come (अभि-र) 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 (सुषेण).

Lesson XXXIX.

414. Verbs. Root-class, cont'd. Roots ending in consonants. The endings of the 2nd and 3rd sing. impf. act. are generally dropped, and the resulting root-final treated according to the usual rules for finals.* Cf. §§ 239, 242. But a root ending in a dental mute sometimes drops this final mute instead of the added स्र in the second person; and, on the other hand, a root or stem ending in स्र sometimes drops this स्र instead of the added त् in the third person: in either case establishing the ordinary relation of स्र and त् in the second and third persons.

415. Roots in ष् and ष substitute ष् for those letters before त्, ष् and स्र (which then becomes ष); and ष before ष्. Thus, वच् 'speak': वष्मि, वषि, वप्ति (only these three forms used).

416. Root 1विद् 'know, (act. only):

	Indicative.			Imperfect.		
1.	वेत्ति	विद्मस्	विद्वस्	अवेदम्	अविद्	अविद्व
2.	वेत्सि	वित्वस्	वित्व	अवेस् or अवेत्	अविप्तम्	अविप्त
3.	वेत्ति	विप्तस्	विद्वि	अवेत्	अविप्तम्	अविद्वस्

Imp.: वेदानि, विद्मि, वेत्तु; वेदाव, विप्तम्, विप्ताम्; वेदाम, विप्त, विद्वत्. — 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—233 (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. वेद्, 2. वेत्स, 3. वेद्; du. 1. विद्, 2. विद्वुस्, 3. विद्वुस्; pl. 1. विद्म, 2. विद्, 3. विद्वुस्. The participle is विद्वांस, f. विद्वुषी (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 हृन्, 'kill' (act.), is treated somewhat as are noun-stems in अन् in declension (§ 283). Thus:

	Indicative.		Imperfect.			
1.	हृन्ति	हृन्स	हृन्स	अहन्म्	अहन्	अहन्
2.	हंसि	हसस्	हस	अहन्	अहतम्	अहत
3.	हन्ति	हतस्	घ्नन्ति	अहन्	अहताम्	अघ्नन्

Imv.: हृन्ति, अहिं, हन्तु; हन्तव, हतम्, हताम्; हन्तव्य, हत. प्रकृ. — Opt.: हृन्त्याम् etc. — Part.: घ्नन्, f. घ्नती.

420. Roots in म्, ष्, ष्, substitute अ before स् (which then becomes ष्), ष् before त् and ष् (which become द् and द्), and ष् before ध् (which becomes द्). Thus, द्विष् 'hate' (act. and mid.):

	Indicative Act.			Imperfect Act.		
1.	द्विष्मि	द्विष्यस्	द्विष्यस्	अद्विषम्	अद्विष्य	अद्विष्य
2.	द्विषि	द्विषस्	द्विष	अद्विद्	अद्विष्टम्	अद्विष्ट
3.	द्विष्टि	द्विष्टस्	द्विषन्ति	अद्विद्	अद्विष्टाम्	अद्विषन्

Imv. Act.: द्विषाणि, द्विष्टि, द्विष्टु; द्विषाव etc.

421. अच्, 'see' (mid.): Pres. Ind.: अचे, अचे, अष्टे; अच्यहे, अचाये, अचाते; अच्यहे, अच्यहे, अचते. — Impf.: अचधि, अचष्टास्, अचष्ट; अच्यसहि, अचचायाम्, अचचाताम्; अच्यसहि, अच्यष्टम्, अचचत.

* Anomalous dissimilation.

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

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 मार्वन्ति.

Vocabulary XXXIX.

Verbs:

ईम् (*īṣte*) rule, own (*w. gen.*).

वच् (*vacṣte*) + च् + आ relate; call, name.

+ च् + आ explain.

द्विष् (*dvīṣti, dvīṣtd*) hate.

+ म् hate extremely.

मृञ् (*mṛcṣti*) rub, wipe.

+ च् + व् wipe away, off.

+ म् wipe off.

राध् + च् + व् (*aparādhnōti*) do wrong.

वम् (*vaṣti*) wish.

1विद् (*véditi; vōda*) know, consider.

हृन् + च् + मि smite.

+ णि kill.

Subst.:

ओष्ठ m., lip.

वय m., decay, destruction.

चक्षुस् n., eye.

जेतृ m., conqueror.

दया f., compassion, pity.

प्रलय m., destruction.

भव m., n. *pr.*, a name of Çiva.

मन्त्र m., sacred text; spell, charm.

घाम m., watch (of the night).

वृत्त n., conduct.

शास्त्र n., grammar.

व्यास m., n. *pr.*, a Rishi.

शङ्का f., hesitation.

शर्व m., n. *pr.*, a name of Çiva.

श्रुत n., learning.

सर्ग m., creation.

स्थिति f., condition, existence.

Adj.:

वाच्य, f. *चा, blameworthy, culpable.

Exercise XXXIX.

करोति पापं यो ऽज्ञानान्नात्मनो वेत्ति च चयम् ।

प्रदिष्टि साधुवृत्तांश्च स लोकास्तीति वाच्यताम् ॥ २७ ॥

पञ्च पञ्चगृते हस्ति द्वा हस्ति नवानृते ।

शतमद्यानृते हस्ति सहस्रं पुरवानृते* ॥ २८ ॥

सर्वं वृत्तानां यथावृत्तमापहृद्म ॥ १ ॥ शर्व इति प्राद्यः शिवमा-
चक्षते भव इत्युद्घः ॥ २ ॥ प्रदिषतीं भार्यां किं मां देवीत्वमवोत्प-
तिः ॥ ३ ॥ पुराणेषु चिमुवनसर्गस्थितिप्रखयाम्बावो व्याचष्टे । ४ । यो
ऽस्मान्दिष्टि चं च वचं द्विष्मस्ममेभिर्मन्त्रैर्हनाम् ॥ ५ ॥ यो ब्रह्मचर्यं चरित्वा
मुद्यानृत्ताती यथाविधि ज्ञाति तं सर्वलोकपूर्णं ज्ञातकं विदुः ॥ ६ ॥
अनपराद्धं ततोपश्रुवांश्च कथं भोः पापात्तस्त्वं मां हंसि ॥ ७ ॥ अमुषि-
क्षितमङ्गं मृदा प्रमृष्टमङ्गिः परिमृष्टि ॥ ८ ॥ भवो दिवो भव ईष्टे पु-
त्रिभ्याः ॥ ९ ॥ मां धयतीं परस्मी नाचधीत ॥ १० ॥ बद्धमपि पृथ्वीराजं
निर्दया (§ 374, 6) यवना अस्मिनाद्यन् ॥ 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 Rāvana, lord-of-Laṅkā. 14. Having sipped (आ-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 (चिद्) 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.

** सकृदित्यन्ते.

Lesson XL.

424. Verbs. Root-class, cont'd. आस् 'sit' (mid.): Indle. आसे, आसे, आसे; आसहे etc.; आसहे, आसे*, आसते. Impf. आसि, आसास्, आस etc. Imv. आसे, आस्स, आसाम् etc. Part. आसीन (unique).

425. The root शास्, 'command' (act.), substitutes in the weak forms with consonant-endings the weakened stem शिष्; thus, Indle. 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 1अस्, '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	सस्	अस्	आसम्	आस	आस.
2. असि	सस्	अ	आसीस्	आसम्	आस
3. अस्मि	सस्	सन्ति	आसीत्	आसाम्	आसन्
Imperative.					
1. असाधि	असाव	असाम	Opt.: आम् etc.; 3rd pl. आसुस्.		
2. एधि	सम्	अ	Part.: सन्, f. सती.		
3. असु	साम्	सन्तु			

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

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

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

अनीढाम्; अखिल, अखीढ, अखिलम्. Imv. mid.: खेहे, खिल्ल, खीढाम्; खेहावहे, खिहाधाम, खिहाताम्; खेहामहे, खीढुम्, खिहताम्.

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

Indicative.

Imperfect.

- | | | | | | |
|-------------|---------|-----------|--------|-----------|----------|
| 1. दोग्धि | दुग्स | दुग्म | अदोहम् | अदुह | अदुह |
| 2. धोचि* | दुग्धस् | दुग्ध | अधोक् | अदुग्धम् | अदुग्ध |
| 3. दोग्धि** | दुग्धस् | दुग्धन्ति | अधोक् | अदुग्धाम् | अदुग्धन् |

Ind. mid.: दुहे, धुचे, दुग्धे; दुहहे etc. Impf. mid.: अदुहि, अदुग्धास्, अदुग्ध; अदुहहि etc.; अदुहहि, अधुग्धम्, अदुहन्. Imv. mid.: दोहे, धुत्स, दुग्धाम्; दोहावहे etc.; दोहामहे, धुग्धम्, दुहताम्.

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

Vocabulary XL

Verbs:

अन् (ániti) breathe.
+ म् (práñiti) live.
अस् (dasti) be.

आस् (dasti) sit.

+ उप sit by; wait upon; attend; reverence.

* cf. §§ 244, 249.

** When the final sonant aspirate of a root is followed by स् or च् 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.

चञ्च + प्र-वि (pravicclati) move,
stir (tr.).
दिह् (dēghī) smear.
दुह् (dōghī, dugdhē) milk.
मील + नि (nīmīlati) sbat (the
eyes).
रुद् (rōditi) weep.
लिह् (lēghī, liḡhē) lick.
+ लव lick.

विश् + समा approach.
शास् (śāste) command, govern.
श्वास (śvāsīti) breathe.
+ आ or समा breathe gently,
revive.
+ वि be confident, trust (w. gen.
or loc. of pers.)
उद् + उद्* (uttiṣṭhati) arise.

Subst.:

उपभोग m., enjoyment.
केश m., hair.
दान n., gift, generosity.
वासा f., girl, maiden.
मुसल m., n., club, pestle.
रधिर n., blood.
सन्न n., sacrifice.
सवितु m., n. pr., the sun-god
Savitar; the sun.

खन्ध m., shoulder.

Adj.:

धीर, f. *आ, firm, resolute.
निपुण, f. *आ, shrewd, skilled.
न्याय, f. *आ, right, proper.
प्रमत्त, f. *आ, careless.

Indecl.:

प्रातर early, in the morning.
भूयम् greatly, much.

Exercise XL

निन्दन्तु नीतिनिपुणा यदि वा सुवन्तु
सक्ष्मीः समाविशन्तु गच्छन्तु वा यथेष्टम् ।
अथैव वा मरणमस्तु युगात्तरे वा
न्याय्यात्ययः प्रविचक्षन्ति पदं न धीराः ॥ २९ ॥

सैनो मुसलं खन्धे कृत्वा मुक्तकेशो राजानमुपेत्य प्राधि मामि-
तिब्रूयात् ॥ १ ॥ निचक्षुषु पापेषु न विश्वसिति बुद्धिमान् ॥ २ ॥ महो-
दधिमध्ये शेषनागमधिशयानो विष्णुः सुखं स्वपिति ॥ ३ ॥ प्रमत्तिर्ष-

* After उद्, the initial स् of उद्वा and उद्वस् is dropped; thus, उद्वानुम् for उद्वानुम्.

स्त्रिभूर्भूमौ निहितानि हवींषि ज्ञानाववासीडाम् ॥ ४ ॥ सुसमासां
भवानिति जनुमनुजातो ऽपयन्सखा सखायं त्रयात् ॥ ५ ॥ सुन्दरि
समाञ्चसिहि समाञ्चसिहीति भयनिमीक्षिताचीमुर्वशीं पुच्छरवा चत्र-
वीत् ॥ ६ ॥ गुणकोपभीताः शिष्या राधिं वेदानधीयत ॥ ७ ॥ असु
ययः सुतवृत्ते खां त्रियः सन्तु न तु भक्तिं विना स्वयं 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 (भूयन्). 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 (सविन्). 20. If you do not praise Rāma, there will be no salvation for you (उस चस, 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 ह्; thus, धा, दधा; खिद्, पिखिद्; द्रो, विद्रो; (o) if the root begin with a sibilant followed by a non-nasal mute, the latter is repeated (with observance of o), not the sibilant; thus, खा, तखा.

2. A long vowel is shortened in the reduplicating syllable; and ष् is replaced by ह्; thus, द्दा and दधा above; भो, विभी; भु, विभु.

432. The present-stem gunates the root-vowel in the strong forms; thus, विभो, strong विभे; विभु, strong विभर्.

433. The verbs of this class lose the ञ् 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 *guna*; thus, षविभरस्.

434. Root भु, 'bear, carry'. For 2nd and 3rd sing. impf. act., cf. §§ 122, 414.

Indicative.

	Active.			Middle.	
1. विभमि	विभुवस्	विभुमस्	विषे	विभुवहे	विभुमहे
2. विभमिषि	विभुषस्	विभुष	विभुषे	विधाषे	विभुषे
3. विभमति	विभुतस्	विभुति	विभुते	विधाते	विभुते

Imperfect.

1. षविभरम्	षविभुव	षविभुम	षविधि	षविभुवहि	०भुमहि
2. षविभर्	षविभुतम्	षविभुत	षविभुघास्	षविधाषाम्	०भुधम्
3. षविभर्	षविभुताम्	षविभरस्	षविभुत	षविधाताम्	०धत

Imperative.

1. विभराषि	विभराव	विभराम	विभरे	विभरावहि	विभरामहि
2. विभुहि	विभुतम्	विभुत	विभुष्व	विधाषाम्	विभुधम्
3. विभर्तु	विभुताम्	विधतु	विभुताम्	विधाताम्	विधताम्

Opt. act.: विभुयाम् etc.; mid.: विधीय etc.

Part. act.: विधत् (§ 259), f. विधतो; mid.: विधाष.

435. The roots 1द्दा, '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	दध्स्	दधस्	दधि	दधहि	दधहि
2. दधासि	धत्स्	धत्	धत्से	दधासे	धत्से
3. दधाति	धत्स्	दधति	धत्से	दधाते	दधते
Imperfect.					
1. अदधाम	अदध्	अदध्	अदधि	अदधहि	अदधहि
2. अदधास	अधत्स्	अधत्	अधत्से	अदधासे	अधत्से
3. अदधात्	अधत्स्	अदधुस्	अधत्	अदधाताम्	अदधत्
Imperative.					
1. दधामि	दधाथ	दधाम	दधि	दधाथहि	दधामहि
2. धेहि	धत्स्	धत्	धत्स्	दधाथाम्	धत्स्
3. दधानु	धत्स्	दधनु	धत्स्	दधाताम्	दधताम्

Opt. act.: दधाम् etc.; mid.: दधीथ etc.

Part. act.: दधत्, f. दधती; mid.: दधाथ.

436. The root 1द्दा is inflected in precisely the same way, but with change everywhere of ध् to द्, except where ध् belongs to the ending.

437. The root 1द्दा, 'quit, abandon' (act.), drops the द्दा in weak forms where the ending begins with a vowel, and in the opt.; thus, indic. 3rd sing. ददहाति, pl. ददहति; impf. 3rd sing. अददहात्, pl. अददहस्; opt. ददहात्. The 2nd sing. imv. is ददहीहि or ददहिहि. In the other weak forms before consonant-endings the stem is either ददही or ददहि; thus, ददहीमस् or ददहिमस्.

438. 1मा, 'measure' (mid.), and 2द्दा, 'move, go' (mid.), form

* In combination with त् or थ् of an ending, the ध् of दध् does not give ध्, 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.

मिमो and जिही before consonant-endings, मिम् and जिह् before vowel-endings; thus, 3rd persons indic. मिमोति, मिमाति, मिमते.

439. ऊ 'pour, sacrifice' (act. and mid.), makes the 2nd sing. inv. ऊञ्चि; 3rd persons impf. अजुहोत्, अजुञ्चताम्, अजुहवुस्.

440. 1. भी, 'fear' (act.), may shorten its vowel in weak forms; thus, बिभीमस् or बिभिमस्, बिभीयात् or बिभिचात्. — 2. ह्री, 'be ashamed' (act.), changes its weak stem जिह्री to जिह्रिय् before vowel-endings; thus, indic. 3rd persons जिह्रेति, जिह्रीतस्, जिह्रियति.

Vocabulary XLI.

Verbs:

1दा (dādāti, datté) give.

+ प्र entrust.

1धा (dadhāti, dhatté) put, place.

+ अपि close, shut.

+ आ put on; (mid.) take, receive.

+ वि arrange, ordain.

+ सम् unite, put together; lay on.

1हा (jāhāti) quit, abandon, neglect.

ह्री (jihrēti) be ashamed.

Subst.:

अमय n., safety; feeling of safety.

असुर m., demon.

आहुति f., oblation.

महिष m., n. pr.

मृग m., gazelle.

वित्त n., possessions, wealth.

शेष m., n., rest, remainder.

स्नातक m., one who has per-

formed the ablution customary at the end of religious pupilage.

Adj.:

दिव, f. ई, divine.

विशिष्ट, f. श, excellent, remarkable.

Adv.:

सायम् at evening.

Exercise XLI.

यद्दासि विशिष्टेभ्यो यस्मान्नासि दिने दिने ।

तत्ते वित्तमहं मन्ये शेषं कस्यापि रचसि ॥ ३० ॥

यस्य काष्ठमयो* इक्षी यस्य चर्ममयो मुनः ।

यस्य विप्रो ऽनधीयानस्त्रयस्त्रे नाम विधति ॥ ३१ ॥

यः सर्वभूतेभ्यो ऽभयं दत्त्वा प्रव्रजति तस्माद्यतेर्भूतावि न विभ्यति स च तेभ्यो न विभेति ॥ १ ॥ सायं प्रातर्रक्ष्यपारी प्रथमं समिधमपावाद्-
ध्यात् ॥ २ ॥ ये हे काशं विधत्तस्ते महती ज्योतिषो खवीमि ॥ ३ ॥
नेकं पुत्रमन्यस्त्री दद्यादन्यस्मात्प्रतिगृह्णीयाद्वा ॥ ४ ॥ यस्मान्महिषासुरास्त्रवे
ऽपि देवा अविभयुस्तं शिवस्त पत्नी पार्वती ब्रह्म ॥ ५ ॥ मिषां भव-
ति (voc. sing. f.) देहीति अशियो मिषां चरन्मुयात् ॥ ६ ॥ एवा बरवा
वाक्रान्तं पतिं पत्नी कदापि न ब्रह्मात् ॥ ७ ॥ यस्य भूषण्यसंकृतां कन्यां
पिता यज्ञभूम्यामुखिषे ददाति स देवो विवाह उच्यते ॥ ८ ॥ शत्रुना-
द्यातो (part., acc. pl.) दृष्ट्वा अशियाविषु धनुषोः समधत्ताम् ॥ ९ ॥
प्रायश्चित्तार्थे ऽष्टशतं घृताज्जतीनां जुञ्जधि ॥ 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 (वि-भा) 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 मङ्); this nasal is adapted to the consonant, except in the strong forms, where it is expanded to the syllable ञ [ञ], 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, युञ् 'join'; strong stem युजन्, weak युञ्.

Indicative.

	Active.				Middle.	
युजामि	युञ्जस	युञ्जस	युञ्जे	युञ्जहे	युञ्जहे	
युजसि	युञ्जथस्*	युञ्जथ	युञ्जे	युञ्जाथे	युञ्जथे	
युजति	युञ्जत्	युञ्जति	युञ्जे	युञ्जाते	युञ्जते	

Imperfect.

अयुजाम	अयुञ्ज	अयुञ्ज	अयुञ्जि	अयुञ्जहि	अयुञ्जहि	
अयुजन्	अयुञ्जन्	अयुञ्ज	अयुञ्जथास्	अयुञ्जाथाम्	अयुञ्जथम्	
अयुजन्	अयुञ्जाम्	अयुञ्जन्	अयुञ्ज	अयुञ्जाताम्	अयुञ्जत	

Imperative.

युजामि	युजाम	युजाम	युजन्	युजामहे	युजामहे	
युजसि	युजन्	युजन्	युञ्ज	युञ्जाथाम्	युञ्जथम्	
युजतु	युञ्जाम्	युञ्जन्तु	युञ्जाम्	युञ्जाताम्	युञ्जताम्	

Opt. act.: युञ्ज्याम् etc.; mid.: युञ्जीथ etc.

Part. act.: युञ्जन्, f. युञ्जती; mid.: युञ्जान्.

444. Root रुध् 'obstruct'; strong stem रुधन्, weak रुन्.

Indicative.

	Active.				Middle.	
रुधामि	रुन्धस	रुन्धस	रुन्धे	रुन्धहे	रुन्धहे	
रुधसि	रुन्धस्	रुन्ध	रुन्धे	रुन्धाथे	रुन्धे	
रुधति	रुन्धत्	रुन्धति	रुन्धे	रुन्धाते	रुन्धते	

* Instead of युञ्जथस्, युञ्जथे, and the like, it is allowed (and more usual) to write युञ्जथस्, युञ्जथे etc.; also रुन्धस्, रुन्धे etc., instead of रुन्धस् etc.; in each case omitting the consonant immediately following the nasal.

Imperative.

दधामि	दधाम	दधामि	दधामि	दधामि	दधामि
दन्धि	दन्धि	दन्धि	दन्धि	दन्धि	दन्धि
दधामि	दधामि	दधामि	दधामि	दधामि	दधामि

Imper. act.: दधामि, दधामि, दधामि; दधामि etc.; mid.: दधामि etc. — Opt. act.: दधामि etc.; mid.: दधामि etc. — Part. act.: दधामि, f. दधामि; mid.: दधामि.

445. Roots पिष्, 'grind, crush' (act.); and हिंस, 'injure, destroy' (act.):

Imperfect.

अपिषन्	अपिषन्	अपिषन्	अपिषन्	अपिषन्	अपिषन्
अपिषन्	अपिषन्	अपिषन्	अपिषन्	अपिषन्	अपिषन्
अपिषन्	अपिषन्	अपिषन्	अपिषन्	अपिषन्	अपिषन्

Ind. 2nd persons: पिषन्, पिषन्, पिषन्; — हिंसन्, हिंसन्, हिंसन्. Imv. 2nd persons: पिषन्, पिषन्, पिषन्; — हिंसन्, हिंसन्, हिंसन्.

446. नुह्, 'crush' (act.), combines नुह् with ति and तु into नुहति and नुहते.

Vocabulary XLII.

Verbs:	युक् (yudkti, yuñkti) join; yoke, harness.
इष् (inddhē) kindle, light.	+ णि appoint, establish.
छिद् (chindtti, chinddhē) cut, cut off.	रुष् (ruñddhi, ruñddhē) obstruct, check; besiege.
+ आ take away, remove.	शिष् (śindtti) leave, leave remaining.
+ हृद exterminate.	+ वि set apart, distinguish.
जागरय (caus. stem) awaken.	हृन् + सम् unite.
पिष् (pindtti) grind, crush.	हिंस (hindti) injure, destroy.
भङ् (bhandkti) break, destroy.	
भिद् (bhindtti, bhinddhē) split.	
भुञ् (bhundkti, bhunñkti) eat, enjoy.	

Subst.:	लेखन n., writing, copying.
अवस्था f., condition, state.	हिमवन् m., the Himālaya Mts.
उषस् f., dawn; also personified,	Adj.:
Uṣas, the Dawn.	उच्चित high.
कण्टक m., thorn; enemy.	चाच suitable for Kṣatriyas.
यास m., bite, mouthful.	गृह्य domestic.
तण्डुल m., rice.	प्रतिकूल, f. चा, unfavorable.
पातक n., crime.	सुभ, f. चा, splendid, beautiful,
पौत्र m., grandson.	excellent.
बन्धु m., relative.	

Exercise XLII.

यस्यायति यत्कुरुते धृतिं बध्नाति यच च ।
 तदवाम्नोत्वयन्नेन यो^० हिनस्ति न किंचन ॥ ३२ ॥
 यस्यां यस्यामवस्थायां यत्करोति सुभासुभम् ।
 तस्यां तस्यामवस्थायां तत्कथं समुपास्यते ॥ ३३ ॥
 दूत एव हि संधत्ते भिगन्त्वेव च संहतान् ।
 दूतस्तत्कुरुते कर्म येन भिद्यन्ते वा न वा ॥ ३४ ॥

ये मा हिंसन्ति तेषां^{**} गरीयः प्रायश्चित्तं विदधति तस्यान्नां मा
 हिन्धि ॥ १ ॥ जीवत्युचपीषो वर्षशतं निष्कण्टकं राज्यं भुङ्क्तेति कवयो
 महाराजमस्तुवन् ॥ २ ॥ यथा चातो बलेन वृषाम्भनत्तेव स्वं मे द्विषो
 भङ्ग्धि ॥ ३ ॥ रणे शत्रुभिर्युध्यमानः मूरः काञ्चिदिषुभिरभिनत्कीषां
 चिस्यूर्ध्वहस्तपादादिकमसिनाच्छिन्त ॥ ४ ॥ प्रातरश्विनावुषसा स्वसा
 सह भूतानि जागरयितुं चिचक्रे रणे ऽन्वी युक्त्वा इत्युचु म्रूयते ॥ ५ ॥ यो
 भूमिदानमाच्छिन्त्याद् आच्छिद्यमानं चानुमोदते स पञ्चभिर्महापा-
 तकीः संयुक्तः स्यात् ॥ ६ ॥ अहो प्रतिकूलो विधिर्विशिणष्टि मनोरथं
 मे ॥ ७ ॥ यच पिशादीनां बन्धूनां शिरांसि भिन्दन्तो रुदतीं कन्वां
 बसास्तरन्ति तं चाचं विवाहमुषयो विदुः ॥ १० ॥

11. After Jayasīnha had long besieged Girinagara, he destroyed

^० The antecedent of this relative is the subject of अवाम्नोतिः

^{**} Translate as though dative.

(भङ्ग) it at last. 12. An ascetic shall eat only 240 mouthfuls in a month (*loc.*). 13. "Kindle the fire; cut branches for firewood (समिधर्चयन्); 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 (*copd., dat.*). 15. The mountain-*rangs* Himavant checks the course of the clouds with its exceedingly-high peaks. 16. The doers-of-right (ऋत्) 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 च् (or चर्) is represented always by च, never by र् as in the reduplicated present-stem. Thus, क्कन्, च्चकन्; ख्खा, त्तखा; विव्, सिविव्; वेव्, सिवेव्; गा, जजा; क्क, च्चक्क.

3. Initial च्, followed by a single consonant, becomes च्च (through च-च); thus, च्चद्, च्चद्.

4. Initial र् and र्च 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 च् ; thus, हच्, strong perfect-stem ह्येच् (*i-y-ef*) weak ह्य् (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 च् show the anomalous reduplication चाच् 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. विभद्भि, s. विभेद्भि; हच्, w. ह्य्, s. ह्येच्; उच्, w. ऊच्, s. उवोच् (§ 448, 4).

3. Medial च् before a single final consonant is vriddhi 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 *guna* or *vrddhi* in the 1st person, *guna* in the 2nd, *vrddhi* in the 3rd; thus, from जी, in 1st जिने or जिने, 2nd जिने, 3rd जिने.

450. The root भू makes, irregularly, the perfect-stem बभू, and adds च् 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 च् 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.	a	vd	md	ś	vdhs	mdhs
2.	tha	dikus	ś	ś	āths	dhos
3.	a	dtus	ś	ś	dtis	ś

But roots ending in ś take *śu* in 1st and 3rd sing. act.; thus, **या, तस्यी.**

453. Union-vowel. The endings beginning with consonants are in classical Sanskrit usually joined to the base by the union-vowel **ह्**. The most important rules for the use of **ह्** are as follows:

1. The **रे** of 3rd pl. mid. always has **ह्** before it.
2. The other endings beginning with consonants, except **च**, take it in nearly all verbs. But it is rejected throughout (except from **रे**) by eight verbs: viz. 1कृ 'make', मृ 'bear', गृ 'go', शृ 'choose', कृ 'run', शृ '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 **ह्** a final radical **ह्** or **ह्री** is not combined into **ह्री**, but becomes **ह्य** or (if more than one consonant precede) **ह्य**; thus, from नी, निन्विष *ni-ny-i-va*.

Examples of Inflection. A. Roots in final vowels.

455. I. Roots in **ह्** or **ह्री**. The **ए** and **ऐ** of gunated and vrid-dhied vowels become **च्य** and **च्य** before the vowel beginning an ending. See also § 454.

Thus, 1. नी: Act.: Sing. 1. निनय or निनाय, 2. निनयिष or निनेच, 3. निनाय; du. 1. निन्विष, 2. निन्विषुस्, 3. निन्विषुस्; pl. 1. निन्विम, 2. निन्वि, 3. निन्विस्. — Mid.: Sing. 1. निन्वि, 2. निन्विषे, 3. निन्वि;

du. 1. निन्धिहे, 2. निन्धाये, 3. निन्धाते; pl. 1. निन्धिमहे, 2. निन्धिधे,
3. निन्धिरे.

2. क्री: Act.: Sing. 1. विक्रय or विक्राय, 2. विक्रयिष or विक्रेष,
3. विक्राय; du. 1. विक्रियिष, 2. विक्रिययुस्, 3. व्यतुस्; pl. 1. वि-
क्रियिम, 2. विक्रिय, 3. विक्रियुस्.

456. II. Roots in उ or ऊ follow the model of the last-mentioned.
Thus, कृ: Act.: Sing. 1. तुष्टव or तुष्टाय, 2. तुष्टोष (not तुष्टविष —
see § 453, 2), 3. तुष्टाय; du. 1. तुष्टव, 2. तुष्टवयुस्, 3. तुष्टवतुस्. — कू:
Act.: du. कूसुविष etc.

457. भू is irregular in the perfect.—(Cf. § 450):

	Active.	Middle.
1. बभूव	बभूविष	बभूविमहे
2. बभूविष	बभूवयुस्	बभूविधे
3. बभूव	बभूवतुस्	बभूविरे

458. III. Roots in च्च. 1. 1ङ् (see § 453, 2):

1. चकार	चकार	चकृव	चकृम	चक्रे	चकृवहे	चकृमहे
2. चकर्ष		चक्रयुस्	चक्र	चकृषे	चक्राषे	चकृषे
3. चकार		चक्रतुस्	चकृस्	चक्रे	चक्राते	चक्रिरे

So also भू, सु, शृ 'choose'. 2. The other roots in च्च make the first persons thus: from धृ, दधर or दधार, दधिव, दधिम; दधे, दधिवहे, दधिमहे.

459. If the final च्च be preceded by more than one consonant, the formation is as follows: कृ, 1. सखर or सखार, 2. सखर्षे,
3. सखार; du. सखरिव, सखरयुस्, etc. — the च्च being gunated.

460. IV. Roots in चा (including those written by the natives with ए or ऐ or औ). These take औ in 1st and 3rd sing. act.; and the चा is lost before vowel-endings and इ. 1. 1धा:

1. दधी	दधिव	दधिम	दधे	दधिवहे	दधिमहे
2. दधाष, दधिव	दधयुस्	दध	दधिषे	दधाषे	दधिषे
3. दधी	दधतुस्	दधुस्	दधे	दधाते	दधिरे

2. धा, झा, 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, जुह्व or जहाव etc.

B. Roots in final consonants.

461. I. With medial vowel capable of *gupa*.

1. भिद्: Act: Sing. 1. बिभेद्, 2. बिभेद्वि, 3. बिभेद्; du. बिभिद्वि etc.; pl. बिभिदिम etc. Mid.: बिभिदे etc. 2. So from तुद्: तुतोद् etc.; 3. from दृम्: 1. ददर्श, 2. ददर्शिव or दद्रु, 3. ददर्श; du. ददृशिव etc.

462. II. With initial vowel capable of *gupa*.

1. इष्: Sing. 1. इयेष, 2. इयेषिव, 3. इयेष; du. 1. ईषिव, 2. ईषयुस्, 3. ईषयुस्; pl. 1. ईषिम, 2. ईष, 3. ईषुस्. 2. उष्: उवोष् etc. 3. The root इ, 'go', also follows this rule, forming इयाय etc., 3rd. pl. ईयुस्. 4. षष् makes (see § 448, 5) षानर्ष, षानर्षिव etc.

463. III. With initial च्.

चस्, चास् etc.; चद्, चाद् etc. But चम् (originally चन्) makes चानश्च etc. (§ 448, 5).

464. IV. With medial च्.

1. क्रम्: Act.: sing. 1. चक्रम or चक्राम, 2. चक्रमिव, 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, s. पयच and पयाच्, w. चेच्:

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

पपच, पपाच	पेषिच	पेषिम	पेषे	पेषिवहे	पेषिमहे
पपकच, पेषिच	पेषद्युस्	पेष	पेषिषे	पेषाषे	पेषिध्ने
पपाच	पेषतुस्	पेषुस्	पेषे	पेषाति	पेषिरे

466. 3. Certain roots beginning with च *va* (also one with च *ya*) and ending in one consonant, reduplicate with the syllable उ (the one root just mentioned, with ह), and abbreviate the च (च) of the root to उ (ऋ) in weak forms. They are treated like roots with initial उ (ऋ: § 463) but retain the full root form in the strong persons. These roots are चच्, चद्, चप्, चम्, चस् 'dwell', and चङ्; also चञ्. Thus, चच्: Act. sing.-1. उचच or उचाच, 2. उचकच or उचचिच, 3. उचाच; du. ऊचिच (*u-uc-t-va*) etc. Mid. ऊचे etc. — चञ्: Act. sing. 1. ह्यच or ह्याच, 2. ह्यउ or ह्यचिच, 3. ह्याच; du. ह्यिच etc. Mid. ह्ये 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, खच्, गच्, घच्, हच्; and also जच्, which might be expected to follow § 465. They form the weak stems चख्, चगच्, चघच्, चहच्; and चजच्. Thus, चखज् or चखान् etc., चखिच etc. हच् makes its strong stem चघच् and चघान्.

468. 5. The roots च्चच्, स्वच्, and one or two others, reduplicate from the semivowel, and contract च and च to ह and उ in weak forms. Thus, strong सुच्चच् or सुच्चाच्, weak सुहुच्.

469. 1. The root चह्, 'speak', is found only in this tense, and only in the following forms: sing. 2. चात्य, 3. चाह; da. 2. चाह्युस्, 3. चाहतुस्; pl. 3. चाऊस्. These forms have only the value of the present.—2. The root चिद्, 'know', makes a perfect without reduplication, but otherwise regular, which has only present-value; see § 447. चिद्, 'find', forms the regular चिचेद्.

470. The roots चि, चित्, चि, and हि, form as perfect-stems चिचि, चिकित्, चिचि, and चिचि.

471. Perfect participle. 1. Active. The ending of the pf. part: active is वांस (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 इष्, strong stem of part. ईषिवांस, mid. ईषिवत्, w. ईषुष्; from पष्, पेषिवांस, पेषिवत्, पेषुष्; from चष्, छषिवांस, छषिवत्, छषुष्; from दा, ददिवांस, ददिवत्, ददुष्. But, from जी, गिगीवांस, गिगीवत्, गिन्युष्; from खु, तुष्टुवांस, तुष्टुवत्, तुष्टुषुष्; from भिद्, विभिद्वांस, विभिद्वत्, विभिदुष्. — b. The root जम् makes as its strong stem of pf. part. जरिमवांस or जगन्वांस, mid. जरिमवत् or जगन्वत्, weakest only जग्मुष्. Similarly, from ह्ज्, जघिवांस or जघन्वांस, जघिवत् or जघन्वत्, जघुष्. — c. 1विद्, 'know', makes विद्वांस etc.; 2विद्, 'find', विविद्वांस etc.

2. Middle. The pf. part. middle is made with the suffix चान्, which is added to the weak stem as this appears in the middle voice; thus, बुध्, बुबुधान्; धा, दधान्; कृ, चक्रान्; जी, गिन्यान्; तज्, तेजान्.

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 चान्, made from the present-stem which is the general basis of each conjugation, are added, for the active, the perfect active forms of कृ or चस् (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 ष्य, added to the root either directly, or by the union-vowel इ (in the latter case becoming इष्य). The root has the *guna*-strengthening when possible; and some roots with medial ष्य *gunate* with र instead of ष्यर्. The inflection is precisely like that of the present indicative of a verb of the *a*-conjugation; thus, from मू, मविष्यति, ण्ते.

477. When इ is not taken, final radical consonants suffer the same changes before ष्य as before सृ in the inflection of the root-class or reduplicating or nasal class. Thus, from दुह्, धोष्यति; मुष्, मोष्यति; भिद्, भेत्स्यति; दध्, रोत्स्यति; जम्, जंत्स्यति; विह्, वेत्स्यति; द्विष्, द्वेत्स्यति; दृम्, द्रृत्स्यति. The root वस 'dwell', makes वत्स्यति.

478. 1. Most roots ending in vowels reject इ; thus, दा, दाष्यति; गा, गाष्यति; वि, वेत्स्यति; श्रु, श्रोष्यति. 2. But all roots in ष्य take इ; thus, कृ, करिष्यति; नृ, तरिष्यति; and also the roots शी (श्रियिष्यति) and मू (मविष्यति). 3. यद् makes यहीष्यति.

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 **अय**, make their future-stems in **अयिष्य**; thus, **चुर्, चोरयिष्यति**.

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), **दास्यमानः; कृ, करिष्यन्, करिष्यमानः**. 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, **अदास्यन्, अकरिष्यन्; 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, **गातुः; वि, जेतुः; क्षु, क्षीतुः; भू, भवितुः; कृ, कर्तुः; कथय, कथयितुः**.

485. The inflection is then as follows:

* The Hindus also prescribe a middle formation; it has, however, practically no existence.

1. कर्तास्त्रि	कर्तास्त्रस	कर्तास्त्रस
2. कर्तास्त्रि	कर्तास्त्रस	कर्तास्त्र
3. कर्ता	कर्तारी	कर्तारस

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 दा: 'do not give'; मा भीषी: '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 दा, and of भू. E. g.

	दा			भू	
1. अदाम्	अदाव	अदाम	अभूवम्	अभूव	अभूम
2. अदास्	अदातम्	अदात्	अभूस्	अभूतम्	अभूत
3. अदात्	अदाताम्	अदुस्	अभूत्	अभूताम्	अभूवन्

Like दा: धा, अधात्; खा, अखात्; पा, अपात्; गा 'go', अ-वात्.

488. (2) The *a*-aorist. This is like an imperfect of the *a*-class, active and middle. Thus, from सिच्, 1st persons असिचम्, असिचाव, असिचाम; 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 च् take *gapsa-*. Thus, चाप्, चापत्; गम्, चगमत्; धम्, चधश्मत्; मुच्, चमुचत्; सद्, चसदत्; शक्, चशक्तत्; संस्, चसंसत्. — Irregular: ख्या, चख्यात्; द्या, चद्व्यत्; चा, चचत्; शास्, चशिक्षत्; २चस् 'throw', चाच्यत् (anomalous). चच् makes चचोचत्, and पत्, चपपत्, which, with one or two others, were doubtless originally reduplicated aorists.

489. II. Reduplicated Aorist (३). This aorist differs from all others in that it has come to be attached nearly always to the derivative (caus., etc.) conjugation in च्च, as its aorist. The connection is not formal, as the aorist is not made from the stem in च्च, 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 चजीवनत्; स्युम्, चसिष्युमत्; ख्या, चतिष्ठिपत्. 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. चजीषम्, 2. चजीषीस्, 3. चजीषीत्; du. 1. चजीष्व, 2. चजीष्टम्, 3. चजीष्टाम्; pl. 1. चजीष्व, 2. चजीष्ट, 3. चजीषुस्. Mid.+sing. 1. चजीषि, 2. चजीष्टास्, 3. चजीष्ट; du. 1. चनज्वेहि, 2. चनेषायाम्, 3. चनेवाताम्; pl. 1. चनेष्वहि, 2. चनेष्टुम्, 3. चनेषत. — जम् (mid.only): sing. 1. चजप्ति, 2. चजत्वास्, 3. चजत्वं etc.

492. (5) The *ī*-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. चपाविषम्, 2. चपावीस्, 3. चपावीत्; du. 1. चपाविष्व, 2. चपाविष्टम्, 3. च्ष्टाम्; pl. 1. च्विष्व, 2. च्विष्ट, 3. च्विषुस्. — Mid. sing. 1. चपाविषि, 2. चपाविष्टास्, 3. च-

पाविष्ट; du. 1. *विष्वहि, 2. *विषायाम्, 3. *ताम्; pl. 1. *विष्वहि, 2. *विष्वम्, 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. चासिषम् etc., quite like the inflection of the *is*-aorist.

494. (7) The *sa*-aorist. दिम्: Act. sing. 1. अदिषम्, 2. *अस, 3. *अत्; and so on, like an impf. of the *a*-conjugation. But in the mid. the grammarians prescribe the 1st. sing. अदिषि, and 2nd and 3rd du. अदिषायाम् 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 ह् to the root, which takes also the augment, and is usually strengthened, in some cases by गुप्, in others by वृद्धि. After final चा is added च्. Thus, जी, अनाधि; सु, अयाधि; कु, अकारि; वच्, अवाधि; — but दम्, अदमि; वृम्, अदर्शि; दा, अदाधि.

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 **त्** or **ञ**, 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 **ञ** and **ञ** are reduplicated with **ञा**, **ए** and **ई** with **ए**, **उ** and **ऊ** with **ओ**; thus, **वावद्**, **दाधु**, **जेनी**, **शोमुञ्**. b. Sometimes the reduplicating syllable has a final consonant, taken from the end of the root; thus, **चर्चद्**, **मर्मञ्**. 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 **ञे**. It takes middle inflection, but has no passive value, being used precisely as is the intensive just mentioned. Thus, **मुञ्**, **मर्मञ्चते**.

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 **जागु**, really intensive of **जु** 'wake', is assigned to the root-class: pres. **जागमि** etc., du. **जागुवस्** etc.; impf. 1. **ञ्जामरम्**, 2. **ञ्जामर्**, 3. **ञ्जामर्**; du. **ञ्जामुव** etc. So

also दरिद्रा, intens. of द्र 'run', used as a present with the sense 'be poor'. गिञ् 'wash', and some others, use the intensive present-system in the same way, and are assigned to the reduplicating class; thus, 3rd sing. जेजेत्ति, 3rd pl. जेजिजति.

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 स्, sometimes र्स्. 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, यियासति; गी, गिगीषति; भू, बुभूषति; कृ, किकीर्षति; भिद्, बिभित्सति; तिच्, तितिचते.

505. A number of roots form an abbreviated desiderative-stem; thus, आप्, ऐप्सति; दत्, दित्सति.

506. The conjugation in the present-system is like that of other *a*-stems. Outside of that desiderative forms are quite infrequent. The perfect is the periphrastic. The aorist is of the *i*-form; thus, ऐप्स, ऐप्सिषत्; चतितिचिष्ट. The futures are made with the auxiliary vowel इ; thus, ऐप्सिष्यति, ऐप्सितासि. The verbal nouns are made with इ in all forms where that vowel is ever taken. A passive may be made; thus, ऐप्स्यते 'it is desired to be obtained'; part ऐप्सित.

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 चा being formed from the causative-stem; thus, धारया चकार. 3. The aorist is the reduplicated, made in general directly from the root, and formally unconnected with the causative-stem; thus, धु, धदीधरन्, धबुधुषन्. 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, स्ना, स्नापयति, स्नानिष्ठितत्. 4. Both futures are made from the causative-stem, the auxiliary इ replacing the final च; thus, धारयिष्यति, धारयितासि. 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. स्नापित; fut. pass. part. (gerundive) तर्पयितव्य, स्नाप्य; inf. शोषयितुम्; gerund सादयित्वा, *स्नाप्य, *ज-मस्य (§ 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 च्य being omitted; thus, धारयते. 2. The desiderative-stem is made by reduplication and addition of the syllables इच, 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 *mantrdyate*; from कीर्ति, कीर्तयति *krtdyati*. 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', तपस्यति 'practise asceticism'; from जमस्, जमस्यति 'honor'; कृष्णायते 'blacken'; अश्वायति 'seek horses'; गोपायति 'play the herdsman, protect'; वसुयति 'desire wealth'; भिषज्यति 'play the physician, cure'; पुत्रवा-स्यति 'desire a son', from the poss. cpd पुत्रवान् '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.

aṅjali m., a gesture (Voc. 37).

apsu a., small; as n., atom.

atas adv., hence.

ati adv., across, past; in cpds, to excess.

atitki m., guest.

atra adv., here, hither.

atha adv., then; thereupon.

atharvaveda m., the fourth Veda.

adas (*asāu*: 287) pron., that one; so-and-so.

adya adv., to-day.

adyatana adj., of to-day.

adroha m., faithfulness.

adharma m., injustice, wrong.

adhas adv., below, down.

adhastāt adv., below; prep., w. gen., underneath.

adhi, adv., over, above, on.

adhika a., additional; superior.

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. 376, 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.: *arthdyate*) 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.
alī m., bee.
ava adv., down, off.

avaçya a., necessary.
avasthā f., condition, state.
avāñc (272) a., downward.
√ lac (*açnuṣ*) acquire, obtain; — + *sam-apa* idem.
√ 2aç (*açnāti*) eat; caus. (*āçyati*) make eat, give to eat.
açti (332) num., eighty.
açra n., tear.
açva m., horse.
açvin m. du., n. pr., the Açvins (the Indian Δῶ; κούροι).
aṣṭa (332) num., eight.
aṣṭādaça (332) num., eighteen.
aṣṭāvīṣṭi (329, 332) num., twenty-eight.
√ las (*lāti*: 426) be, exist.
√ 2as (*āsyati*) throw, hurl; — + *abhi* repeat, study, learn; — + *ni* entrust; — + *pra* throw forward or into.
asi m., sword.
asura m., demon.
asṛu same as *adas*.
asthan (*asthi*: 275) n., bone.
asmad same as *vayam*; as stem in cpds, cf. 352, 4.
ahan (*akar*, *ahas*: 277) n., day.
aḥam (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-kṛam*.

āgamana n., arrival.
ācāra m., "walk and conversation"; conduct; observance.
ācārya m., teacher.
ājñā f., command.
ātman m., soul, self; often simple reflexive pronoun.
ādī m., beginning; in epds. cf. 375, 1.
āditya m., sun.
ādeṣa m., command, prescription.
√āp (*āpnōti, apnute*) acquire, reach; — + *ava, pra,* or *anu-pra,* idem; + *sam* idem; finish.
āpad f., calamity.
āpta part. of *āp,* trustworthy; fit.
āyusmant (263) a., long-lived.
āvīṣṭa, part. of *viṣ + ā,* entered (by), i. e. filled (with).
āṣā f., hope.
āṣu a., swift.
āṣrama m., hermitage.
√ās (*dāte*: 424) sit; caus. (*āśāyati*) place; — + *upa* sit by; wait upon; reverence.
āsana n., seat, chair.
āharāṇa n., bringing.
āhāra m., food.
āhuti f., oblation, offering.

√i (*ēti* [-*it*: 408]) go: — + *adhi* mid., go over, repeat, read; caus. (*adhyāpāyati*) teach; — + *anu* follow; — + *apa* go away; — + *abhi* approach; — + *astam* (lit'ly go home) set (of the sun, etc.); — + *ud* rise; + *upa* approach; — + *pra* go forth; die.
icchā f., wish.

itara (231) pron. adj., other.
itas adv., hence.
itī adv., thus, so.
ittham adv., in this way, so.
idam (285-286) pron., this, this here.
√idh, indh (*inddh*: 444) kindle, light.
indu m., moon.
indra m., n. pr., the god Indra.
indrāprastha n., n. pr., Delhi.
indrāṇī f., n. pr., a goddess.
iyant (263) a., so great; so much.
iyam fem. of *idam*.
iva adv., postpos., as; like.
√liṣ (*icchāti*: 109) wish, desire.
īṣu m., arrow.
īha adv., here, hither.

√ikṣ (*ikṣate*) see, behold; — + *upa* neglect; — + *prati* expect.
īdyṣ, f. -ī, a., such.
√iṣ (*iṣṭe*: 422) rule, own (gen.).
īṣvara m., master; lord; rich man.

ucchrita part. of *ud-ṣri*, high.
ud adv., up, up forth or out.
udañc (272) a., northward.
udadhi m., ocean.
udaya m., rise.
udara n., belly.
udyata part. of *ud-yam*, ready.
udyāna n., garden.
udyoga m., diligence.
udyogin a., diligent, energetic.
upa adv., to, toward.
upanayana n., initiation.
upanīṣad f., certain Vedic works.
upabhoga 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. *urvi*, a., wide.

urvaçī f., n. *pr.*, an Apsaras.

uṣas f., dawn; as n. *pr.*, Uṣas, goddess of the dawn.

√ *ṛcch* (*ṛcchati*: 109) move; go to; fall to one's lot, fall upon; *caus.* (*arpdyati*) send; put; give.

ṛkṣa m., bear.

ṛgveda m., the Rigveda.

ṛc f., verse of the Rigveda; in pl., the Rigveda.

ṛṇa n., debt.

ṛtvij m., priest.

ṛṣi m., seer.

eka (231, 232) num., one; pl., some; *ekṣ* *ekṣ*, 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.

eça same as *etad*.

oṣṭha m., lip.

auṣadha 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.

kaṇṭaka m., thorn, enemy.

kaṇṭha m., neck.

kaṇva m., n. *pr.*

katham adv., how?

√ *kathaya* (*den.*: *kathdyati*) 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.

karuṣa a., lamentable.

karṇa m., ear.

karṣ m., doer, maker (204); author.

karman n., deed; ceremony; fate.

√ *kal* + *sam* (*saṅkaldyati*) 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.

kāpa 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.
kāmaduh 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.
kāśṭha n., fagot; wood.
kāśṭhamaya 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.
√kṛ (*kṛdroti*, *kurutē*: § 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; — + *āris* (*āviṣkaroti*) 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.); — + *prādus* make known or visible; — + *sam* (395) prepare, adorn.
√2kṛ (*kīrdti*) strew, scatter; — + *vi*, idem.
√kṛt (*kṛntāti*: 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.
√kṛṣ (*kṛṣṭati*) draw; — + *ā* draw on or up; — (*kṛṣṭti*) plough.
kṛṣi f., agriculture.
kṛṣivāla m., husbandman, peasant.
kṛṣṇa a., black; as m., *n. pr.*, the god Kṛṣṇa.
√kṛp (*kṛpate*) be in order; tend or conduce to (dat.); caus. (*kal-pāyati*, *-te*) ordain, appoint.
ketu m., banner.
keça m., hair.
kailāsa m., *n. pr.*, a mountain.
koṣi f., peak; point, tip.
kopa m., anger.
koṣa m., treasure; treasury.
kāunteya m., *n. pr.*
kāusalyā f., *n. pr.*
√kram (*krāmāti*, *krāmatē*: 134) step; — + *ati* pass beyond; transgress; pass (of time); — + *ā* stride up to, attack; — + *nis* go out.
√kṛi (*kṛīṇāti*, *kṛīṇāti*) buy.
kṛīḍā f., game, sport.
√kṛudh (*kṛūdhyati*) be angry (gen. or dat.).
kṛodha 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* (*kṣaṇōti*, *kṣaṇuṣ*) hurt, wound.

√*kṣal* (*kṣaldyati*) wash; — + *pra* idem.

kṣātra a., suitable for Kṣatriyas.

√*2kṣi* (*kṣinōti*) destroy.

kṣitipa m., king.

√*kṣip* (*kṣipōti*) hurl, throw.

kṣiṇa part. of *2kṣi*, reduced, decayed, ruined.

kṣīra n., milk.

kṣudra a., little, small.

kṣudh f., hunger.

kṣētra n., field.

√*khan* (*khānati*) dig.

khara m., ass.

gaṅgā f., n. pr., the Ganges.

gaja m., elephant.

√*gaṇaya* (den.: *gaṇdyati*) number, count; — + *ava* despise.

gati f., gait; course.

gandha m., odor, perfume.

gandharva m., a Gaudharva, one of a band of celestial singers.

√*gam* (*gacchati*: 100) go; — + *anu* follow; — + *abhi* visit, attend;

— + *ava* understand; — + *astam* go down, set (cf. *ś* + *astam*); —

+ *ā* come; — + *ud* rise; — + *nis* come forth; proceed from;

— + *sam* (mid.) come together, meet (instr.).

gāryas comp., very honorable.

√*2gā* (*gādyati*) sing.

gāndharva, f. -ī, 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* (*gāhati*: 101) hide, conceal; caus. (*gāhdyati*) idem.

guhā f., cave.

gṛha n., house.

gṛhastha m., householder, head of family.

gṛhya 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.: *gopdyati*) be keeper; guard.

gāurava n., weight; dignity.

√*granth* (*grathndī*) string together; compose.

grantha m., literary work, book.

√*grah* (*grhṇōti*, *grhṇuṣ*) receive, seize; — + *ni* hold, restrain, check; — + *prati* take.

grāma m., village.

grāsa m., bite, mouthful.

ghaṣa m., pot, vessel.

ghāsa m., fodder, hay.
ghṛta n., clarified butter; *ghee*.
√ghrā (*jighrati*: 102) smell.

ca encl. conj., and, also, *re*, *-que*;
 sometimes = *if*.
cakra n., wheel.
√cak; (*cakṣe*: 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.
cutuṣpad (282) a., quadruped.
catvāriṅśat (332) num., forty.
candra m., moon.
candramas m., moon.
√cam, used only with *ā* (*acdmati*),
 sip; rinse the mouth.
camatkāra m., astonishment.
√car (*cāri*) go, wander; graze
 (of cattle); tr., perform, commit;
 — + *ā* perform, complete, do;
 — + *sam-ā* idem; — + *ud* caus.
 (*uccārdyati*) pronounce, say.
-cara a., moving, going.
carāṇa m., n., foot, leg.
carita n., behavior, life.
carman n., hide, skin; leather.
carmamaya a., leathern.
√cal (*calati*) stir; — + *pra* move
 on, march; — + *pra-vi*, tr., move,
 stir.
cāturmāsya n., a certain sacrifice.
cāmikāra n., gold.
cāra m., spy.
cāru a., beautiful.
√ci (*cindti*, *cinuti*) gather; — +

nis or *vi-nis* decide, conclude;
 + *pra* gather; — + *vi* idem; —
 + *sam* collect.

citta n., notice; thought; mind.

√cint (*cintdyati*) consider.

ciram adv., long, a long time.

√cud + *pra* in caus. (*pracoddyati*),
 impel.

√cur (*cordyati*) steal.

cūḍā f., top-knot, scalp.

ced adv., postpos., *if*.

√ceṣṭ (*ceṣṭati*, *-te*) stir, be alive.

cāulukya m., n. *pr.*, a people.

√cyu (*cydvate*) totter, fall; — + *vi*
 fall away.

chattra n., umbrella.

chayā f., shade.

√chid (*chindti*, *chinddhe*) cut, cut
 off; — + *ava* idem; — + *ā* take
 away, remove; — + *ud* exter-
 minate.

jagat n., that which moves; men
 and beasts; the world.

√jan (*jdyate*: 155; *jandyati*) trans.
 (*jandyati* and active forms), beget,
 produce; intrans. (*jdyate* and
 middle forms) be born (mother in
 loc.), arise, spring up; — + *ud*
 (*ujjdyate*) be born, arise (abl.);
 — + *pra* or *sam* idem.

jana m., man; pl., and coll. in
 sing., people, folks.

janaka m., father.

janani f., mother.

janman n., birth, existence.

jaya m., victory.

jaras (280) f., old age.

jarā (280) f., old age.
jala n., water.
√jalp (*jalpati*) speak; chat.
√jāgaraya (caus.) awaken.
jāti f., birth; caste; kind.
jāmāṭṛ m., son-in-law.
jāyā f., woman, wife.
jāla n., net.
√ji (*jāyati*) trans. and intrans., conquer, win; — + *para*, 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 (*jñānti*, *jñāntī*: 403) know; — + *anu* permit; — + *ā* caus. (*ājñāpdyati*) command; — + *vi* recognize.
jñāna n., knowledge; insight.
jyā f., bowstring.
jyestha (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 (*tāḍyati*) strike, beat.
taḍāga m., pond.
taḍit f., lightning.
taṇḍula m., rice.

tatas adv., thence, therefore; thereupon.
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*, *tanutī*), 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 ascetism; 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.
tādṛç a., such.
tālu n., palate.
tāvāt adj., so great, so much; *tāvāt* 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 (*tuddti*) push; strike.
√tul (*toldyati*) weigh.

√*tuṣ* (*tūṣyati*) rejoice, take pleasure in (w. instr.).
 √*tr* (*tātrati*) cross over; — + *ava* descend; + *ud* emerge; — + *pra* in caus. (*prātdrayati*), deceive.
trīṣya, f. -ā (335), a., third.
 √*trp* (*tripyati*) satisfy oneself.
trṣṇā f., thirst, desire.
tejasvin a., courageous.
 √*tyaj* (*tyajati*) leave, abandon; + *pari* leave off, give up.
trayodaśa (332) num., thirteen.
tri (332) num., three.
triṅśat (332) num., thirty.
triloka n., -*kt* f., the threefold world.
trivṛt a., triple, threefold.
triṅśraṇ a., three-headed.
triṣṭubh f., name of a metre.
tryaṣṭiti num., eighty-three.
tva stem of pron. of 2d pers. (226; cf. 352, 4).
tvaḍ so-called stem of pron. *tva*.
tvaṣṭr m., n. *pr.*, a god, Tvaṣṭar.

√*dañṣ* (*dāñṣati*) bite.
dañṣṭrā f., tooth.
dakṣa m., n. *pr.*
dakṣiṇa a., right-hand; southern.
daṇḍa m., stick; punishment.
 √*daṇḍaya* (den.: *daṇḍyati*) punish.
dadhan (*dadhi*: 275) n., curds.
dadhyañc (weakest -*dhic*) m., n. *pr.*
 √*dam* (*dāmyati*: 131) control; caus. (*damdyati*) tame; compel.
dayā f., compassion, pity.
dariḍra a., poor.
darṣana n., philosophical system.

daśa (332) num., ten.
daśaratha m., n. *pr.*
daṣṭa part. of *dañṣ*.
 √*dah* (*dāhati*) burn.
 √*1dā* (*dādāti*, *dattī*: 436) give; in caus. (*dāpdyati*) 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.
 √*diṣ* (*diṣṭi*) show, point out; — + *ā* command; — + *upa* teach, instruct.
diṣ f., point, cardinal point; quarter, region; direction.
 √*dih* (*dēgdhi*: 428) smear.
dīrgha a., long; — *am* adv., afar.
dīrghāyus a., long-lived.
 √*div* (*divyati*) play.
 √*du* (*dunōti*), intr., burn, feel distressed; tr., distress (acc.).
duḥkha n., misery; misfortune.
duḡdha n., milk.
durjana m., scamp, rogue.
durdaṣā f., misfortune.
durlabha a., hard to find or reach; difficult.
 √*duṣ* (*dūṣyati*) be defiled.
duṣprayukta a., badly arranged.
duṣṣanta m., n. *pr.*

duṣ inseparable prefix, bad; hard.
 √'dūh (*dōgdhi, dugdhé*: 428) milk.
dukīyā f., daughter.
dūta m., messenger, envoy.
 √'dṛ in caus. (*dārdyati*) + *vi* tear open.
 √'dṛṣ (*127*) see; cans. (*darṣyati*) show; pass. (*dṛṣyāte*) seem, look.
dṛṣ f., look, glauce; eye.
devā 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.).
 √'dra (*drāvati*) run.
 √'druh (*drūhyati*) be hostile, offend.
dva (332) num., two.
dvāḥstha m., doorkeeper.
dvār f., door, gate.
dvija m., Aryan.
dvijāti m., Aryan.
dvitīya (335) a., second.
dvipad (282) a., biped.
 √'dviṣ (*dvēṣti, dviṣtē*) hate; — + *pra* hate extremely.
dviṣ m., enemy.
dvīs adv., twice.
dr̥ṣipin m., panther.

dhana n., money, riches.
dhānīn a., wealthy.

dhānuṣ a., bow.
dhārma m., right; law; virtue.
 √'dhā (*dādhati, dhattī*: 435) put, place; — + *api* close, cover, keep shut; — + *a* put on; mid., receive; — + *sam-a* 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.
 √'dhā (*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 (*dhunoti, dhunūtī*: 391), shake.
 √'dhr in caus. (*dhārdyati*) bear.
dhṛti f., firmness; courage.
dhenuṣ f., cow.
dhātīrya n., steadfastness.
 √'dhyā (*dhyāyati*) 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 (*vīr* and *lomo*).

naraka m., hell.
narmada 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 (*ndçyati*) perish; — + *vi* perish; disappear.
√nah (*ndhyati*) 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.
ni adv., down; in, into.
nitya a., constant; daily; —*am* as adv., always, daily.
nideça m., command.
√nind (*nindati*) blame.
nipuça a., shrewd, skilled.
niyata, part. of *ni-yam*, ordained, fixed, permanent.
nirdaya a., pitiless.
nirvṛti f., contentment, happiness.
nis adv., out, forth.
niçcaya m., decision, certainty.
√ni (*ndyati*; *caus. nādyati*) lead, guide; — + *apa* lead away; — + *ā* bring; — + *upa* introduce, consecrate, initiate; — + *ni* bring to an end, determine, settle; — + *pari* lead about; marry.
niça a., low.

nti f., conduct of life; ethics, politics.
niruj a., healthy, well.
nilakap̄ṭha 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.
nyañe (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.
pañcapañcaça (334) a., fifty-fifth.
pañcaçat (332) num., fifty.
√paç (*pāçyati*) split open.
paçu a., skilled.
√paṭh (*pāṭhati*) recite, read.
paṇi m. pl., *n. pr.*, certain demons.
paṇḍita m., learned man; pandit.
√pat (*pāṭati*) fall, fly; — + *ud* fly up.
pati (274) m., lord, master; husband.
pattra n., leaf, letter.
patnī f., wife, consort.
paṭhi same as *pañṭhan*.
paṭhya a., wholesome.
pad (282) m., foot.
√pad (*pādyate*) go; — + *vi-ā* in *caus. (vyāpādyati)* kill; — +

nis (*niṣpddyate*) grow, arise from (abl.); — + *pra* flee for refuge to (acc.).

pada n., step; place.

padma m. n., lotus.

panthan (278) m., road, path.

payas n., milk.

para (233) a., chief, highest; other.

paramātman m., the world-spirit.

paraçu m., axe.

parā adv., to a distance, away.

pari adv., round about, around.

parivraj (247, 2) m., wandering ascetic.

pariṣad f., assembly.

parvata m., mountain.

√*palāy* (*pālāyate*: cf. p. 116, note) flee.

√*paç* (*paçyati*: 127) see.

paçu m., beast.

paççāt adv., behind (w. gen.).

√*1pā* (*pībati*: 102) drink; caus. (*pāydyati*) give to drink, water.

√*2pā* (*pāti*) protect; caus. *pāldyati*) idem.

pāṭaliputra n., n. pr., the city Patnā.

pāṭha m., lecture, lesson.

pāṇi m., hand.

pāṇini m., n. pr.

pāṇḍava m., descendant of Pāṇḍu.

pātaka n., crime, sin.

pātra n., pot, vessel.

pāda m., foot; quarter; ray, beam.

pāpa a., bad; as n. subst., sin.

pārthiva m., prince.

pārvaṭi f., n. pr.

pālana n., protection.

pāça m., noose, cord, snare.

pāçupālya n., cattle-raising.

pitṛ m., father; du., parents; pl. Manes.

√*piç* (*pindṣti*) grind, crush.

√*pi* same as *pyā*.

pīna part. of *pi*, fat.

√*piḍ* (*piḍdyati*) torment, vex.

pūms same as *pumāns*.

pūnya a., meritorious, holy, auspicious; as n., merit.

putra m., son; -*trī* f., daughter.

punar adv., again, but.

pumāns (279) m., man, male.

pur f., city.

purā adv., earlier, formerly.

purāṇa, f. -*ā* and -*ī*, a., former, ancient; as n., one of a class of works on the creation, etc.

puruṣa m., man (*homo*).

purūravas m., n. pr., Purūravas.

purohita m., domestic priest.

pulinda m., n. pr., a tribe in India.

√*puç* (*puçḍati*) make increase or grow.

puçṭa gart. of *puç*, stout, fat.

puçpa n., flower.

pustaka n., book (manuscript).

√*pū* (*pūndati*, *pūntī*) clean.

√*pūj* (*pūjdyati*) honor.

pūra m., flood, high-water.

pūru m., n. pr.

pūṣaṇ (284) m., n. pr., Pūṣan, the Sun-god.

prthivi f., earth, ground.

prthu a., broad, wide.

prthvi f., earth.

prthvīrāja m., n. pr.

√*1pṛ* (*pīpanti*) fill.

poçaka m., supporter, maintainer.

pātra m., grandson.
pāura m., citizen.
√pyā (*pydyate*) swell, get stout.
pra adv., forward, forth.
prakācin a., bright, glistening;
 act., illuminating.
√prach (*prechāti*) ask, ask about.
prajā f., creature, subject.
prati adv. and prep., back, back,
 again; towards (postpos., w.
 acc.).
pratikāla a., unfavorable.
pratyāñc (272) a., backward, west-
 ward.
pratyaham adv., daily.
√prath in caus. (*prathdyati*),
 spread; proclaim.
prathama (335) a., first.
prabhāva m., might, power.
prabhūta a., much; many.
pramatta a., careless.
prayāga m., n. pr., Allahābād.
prayukta part. of *pra-yuj*.
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.
prātara 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.
priyavādin a., idem.
√pri (*prīṇāti*, *prīṇitē*), act., de-
 light; mid., rejoice; caus. (*prī-
 ṇdyati*), make glad, please.
√plu (*pldvate*) + *a* drench.

phala n., fruit, reward.
phalavant a., fruitful.

√bandh (*badhnti*, *badhntē*) bind;
 entangle, catch; join; com-
 pose.
bandhu m., relative.
bala n., strength, might.
balavant a., strong, mighty.
balīṣṭha 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*; *búdhya*ti, -*te*),
 wake; know.
budha m., wise man, sage.
brahmacarya n., life of holiness,
 esp. religious studentship.
brahmacārin a., studying sacred
 knowledge; as m., Brāhman
 student.
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.
brahmana m., priest, Brāhman.
√brū (*brāvīti*, *brūte*), speak, say; — + *pra* explain, teach, announce; — + *vi* explain, announce.
-
- bhakta* a., devoted, true.
bhakti f., devotion; honor.
√bhakṣ (*bhaktṣdyati*) eat.
bhaktṣana 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.
bhartṛ m., supporter; preserver; lord, master; husband.
bhava m., n. *pr.*, a name of *Śiva*.
bhavant, f. *bhavati*; 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 begging.
bhikṣā f., alms.
bhikṣu m., beggar; ascetic.
√bhid (*bhindīti*, *bhindīte*) split.
√bhi (*bibhēti*) fear; in caus. (*bhiṣdyate*, *bhiṣdyati*) terrify.
√bhuj (*bhujīti*, *bhujīte*) eat, enjoy; caus. (*bhojdyati*) feed; — + *upa* enjoy.
-bhuj a., enjoying.
bhujyu m., n. *pr.*, a Vedic person.
bhuvana n., world.
√bhū (*bhūvati*, *-te*) become; be, exist; — + *abhi* overpower; — + *pari* despise; — + *pra* arise; be mighty, rule; *valers*.
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.
bhūṣana n., ornament.
√bhṛ (*bhṛati*, *-te*) support (lit. and fig.).
bhṛgukaccha n., n. *pr.*, Baroch, a holy place in India.
bhṛtaka m., servant.
bhṛtya m., servant.
bhṛcam adv., greatly, much.
bhṛka m., frog.
bhoga m., enjoyment.
bhōjana n., meal.

bhoṣ see *bhavant*.

√*bhram* (*bhrāmyati*: 131) wander about, flit; — + *pari* idem.

bhrāty 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.

madkulih m., bee.

madhya a., middle; as n., middle; waist.

√*man* (*mānyate*; *manute*) 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.

māstaka n., head.

mahant (261) a., great.

mahānasa n., kitchen.

mahārāja m., great king.

mahiṣa m., n. *pr.*

mahiṣī f., queen.

√*1mā* (*māti*; *mimittā*: 438) measure; — + *nis* work, create.

mā adv. and conj., not; used in prohibitions, etc., like Lat. *ne*, greek *μή*; cf. 195.

māṃsa n., flesh.

mātṛ f., mother.

mādhurya n., sweetness.

mānava m., mān (*homo*).

manasa n., sense; understanding.

mānuṣa, f. -ī, human.

mārga m., road, way, street.

mālā f., garland.

māsa m., month.

mitra n., friend.

mitradruk (249) a., friend-betraying.

mīna m., fish.

√*mil* (*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; *muktoḥ*, without (312).

√*mud* (*mūdāte*) rejoice; — + *anu* allow.

muni m., sage; ascetic.

√*muṣ* (*muṣṣāti*) steal, rob.

musala m. n., club, pestle.

√*muh* (*mūhyati*) be confused or dazed or stupid.

mārdhaga a., on the head.
mārdhan m., head.
mūla n., root.
√mr (*mriyāts*: 155) die; caus. (*mārdyati*) kill.
mṛga m., wild animal; gazelle.
√mṛgaya (den.: *mṛgāyate*) hunt for, seek.
mṛgayā f., chase, hunting.
√mrj (*mārjāts*: 423) rub, wipe; caus. (*mārjdyati*) rub off, polish; — + *apa*, *pari* or *pra*, wipe off.
mṛta, part. of *mr*, dead, fallen.
mṛtyu m., death.
mṛd f., earth, dirt.
mekhala 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. (*yājdyati*) make to sacrifice, offer sacrifice for (acc.).
yajus n., sacrificial formula, text.
yajña m., sacrifice.
yajñīya a., suitable for sacrificing.
√yat (*yādyate*) 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.
yadī adv., if.
√yam (*yācchati*: 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; — + *a* approach.
yātrā f., march, journey; support.
yāma m., watch of the night.
yāvānt a., how much or many;
yāvāt as adv., as long as, while; as soon as.
yuga n., age of the world.
yugma n., pair.
√yuj (*yundkti*, *yuniktā*) join, yoke, harness; caus. (*yojdyati*) idem; — + *ni* place, appoint, establish; — + *pra* arrange; use.
yuddha n., battle.
√yudh (*yudhyate*) 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.
rakṣitṛ m., protector.
√rac (*racdyati*) arrange, compose (a literary work).
rajju f., cord.
√rañj + *anu* (*anurdjyati*, *-te*) be inclined or devoted to (loc.).
raṇa m. n., battle.
ratna n., jewel.

- ratha* m., wagon.
rathya f., street.
 √*rabh* (*rābhate*) grasp; — + *a* take hold on, begin.
 √*ram* (*rāmate*) amuse oneself; — + *vi* (*vīrdmati*) 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* (*rādhnōti*) succeed; — + *apa* do wrong.
rāma m., n. *pr.*, a hero.
rāmāyana n., a noted poem.
rāvāna m., n. *pr.*, a demon.
rāçi m., heap.
 √*ru* (*rāiti*: 410) cry, scream; — + *vi* idem.
 √*ruc* (*rōcate*) please (dat., gen.).
ruf f., sickness, disease.
 √*rud* (*rōditi*: 429) weep.
ruddha, part. of *rudh*, besieged, surrounded; suffused.
 √*rudh* (*ruṇḍdhi*, *runddhē*) obstruct, check, besiege; — + *upa* besiege.
rudhira n., blood.
 √*ruh* (*rōhati*) rise, spring up, grow; caus. (*rohāyati*, *ropdyati*) make rise or grow, plant; — + *ava* descend; — + *a* 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.
rohiṇī f., n. *pr.*
-
- lakṣa* n., a hundred thousand.
lakṣmī (276) f., goddess of fortune.
 √*lag* (*ldgati*) attach, hang, cling.
laghu, f. -*ghu* or -*ghvī*, a., light; small, little.
laṅkā f., n. *pr.*, Ceylon.
 √*lap* (*ldpati*) prate; — + *vi* complain.
 √*labh* (*ldbhate*) receive, take; caus. (*lambhāyati*) make receive, give.
lalāṣa n., forehead.
lavaṇa n., salt.
lāṅgala n., plough.
labha m., acquisition, gain.
 √*likh* (*likhāti*) scratch, write.
 √*lip* (*limpāti*) smear.
 √*lih* (*līḡhi*, *liḡhē*: 427) lick; — + *ava* idem.
 √*luṅṡh* (*luṅṡhāyati*) + *nis* rob.
 √*lup* (*lumpāti*) break to pieces; devastate; plunder.
 √*lubh* (*libhyati*) covet (dat., loc.).
lekhana n., writing, copying.
loka m., world; sing. and pl., people.
lobha m., desire, avarice.
loman n., hair.
loha n., metal; iron.
-
- vaṅṣa* m., race, family.
vakra a., crooked, bent.

- vakṣas* n., chest, breast.
√vac (*vdkti*: 415) speak, say; name; caus. (*vacdyati*) make (a written leaf) speak, i. e. read.
vaṅij m., merchant.
vata m., calf.
√vad (*vddati*) speak, say; — + *abhi* in caus. (*abhicaddyati*) greet; — + *vi* (mid.) dispute, argue.
vadhā m., killing, murder.
vadhā f., woman; wife.
vana n., woods, forest.
vanavāsīn a., forest-dwelling.
√vand (*vāndate*) greet, honor.
√vap (*vāpati*) scatter; sow.
vapus n., body; figure.
vayam (223) pron., we.
vayas n., age.
vard m., suitor, bridegroom.
vardra m., choice, privilege; favor.
vara a., best; better (w. abl.: than).
varaha m., boar.
varuṇa m., n. pr., a god.
varṇa m., color; caste.
√varṇaya (*varṇdyati*) describe, portray.
varṇin a., abiding, being.
varṣa n., year.
vallabha a., dear.
√vaç (*vdṣti*) wish.
√vas (*vdsati*) 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.
vāṅijya 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.
viñca (334) a., twentieth.
viñcati (332) num., twenty.
viñcatitama (334) a., twentieth.
vikramāditya a., n. pr., a king.
√vij (*vijḍti*) tremble; — + *ud* in caus. (*udvejdyati*) terrify.
vitta n., possessions; wealth.
√vid (*vētti*; *vēda*: 416—417) know, consider; caus. (*veddyati*) inform (dat.); — + *ni* caus., idem.
√void (*ciṅddti*, *-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.
vidhaya a., obedient.
vinaya m., obedience.
vinā prep., without (with instr. or acc., often postpos).
vipaka m., ripening; recompense.
vipra m., Brāhman.

vibhu, f. -*bhoṣ*, a. pervading, far-reaching; omnipresent, mighty.
vivāha m., wedding, marriage.
vivekin a., shrewd.
√viç (*viçāti*) enter; — + *sam-a* approach; — + *upa* seat oneself; — + *pra* enter, penetrate.
viç m. pl., people; the Vāiçya-caste.
viçīṣṭa 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.
√lor (*vr̥ṣṭi*, *vr̥ṣṭis*) cover, surround; — + *a* cover; — + *apa-a* open; — + *vi* explain; manifest; — + *sam* shut.
√2or (*vr̥ṣṭi*; *var̥ṣyati*, -*te*) choose, select.
vr̥ka m., wolf.
vr̥kṣa m., tree.
√vrt (*vdrtate*) 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 (*vdrdhate*) grow; caus. (*vardhdyati*, -*te*) make grow; bring up.

√vr̥ṣ (*vdṛṣati*) rain, give rain; fig., shower down; overwhelm.
veda m., science, knowledge; esp. sacred knowledge, holy writ.
vedanā f., pain.
vedānta m., a system of philosophy.
vedi f., altar.
vd̥i assev. particle, to be sure, in sooth; often untranslated.
vd̥içya m., man of the third caste.
vyāñjana n., spice.
√vyath in caus. (*vyathdyati*) 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.
vyādhitā a., sick, ill.
vyāsa m., n. *pr.*
√vraj (*vr̥d̥jati*, -*te*) proceed; — + wander forth; become an ascetic.
vr̥ṣa m., wound.
vrata n., vow, obligation; duty.

√çais (*çāsiati*) praise; proclaim; — + *pra* proclaim.
√çak (*çaknōti*) be able; sometimes pass., cf. 322.
çaka m., Scythian.
çakaṣa m., car.
çakuntala f., n. *pr.*
çāntā f., hesitation.
çata (332-333) n., a hundred.
çatatama a., hundredth.

çatru m., enemy.
çabda m., sound, noise, word.
√çam (çamyati) become quiet,
 be extinguished, go out.
çayya f., bed, couch.
çara m., arrow.
çarapa n., protection.
çarad f., autumn; year.
çaritra n., body.
çarva m., *n. pr.*, a name of Çiva.
çakha f., branch; edition, red-
 action.
çânti f., repose.
√ças (çaste) command; rule; pun-
 ish.
çâstṛ m., governor, punisher.
çâstra 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.
√çiç (çindṣti) leave, leave remain-
 ing; — + *ava* remain over, sur-
 vive; — + *ud* idem; — + *vi* set
 apart, distinguish.
çiçya m., pupil, scholar.
√çī (çīte: 409) lie; sleep; —
 + *adhi* lie asleep on (acc.).
çīta a., cold.
√çuo (çocati) grieve, sorrow.
çuci a., pure, clean.
çunahçepa m., *n. pr.*
√çubh (çobhate) be brilliant, shine.
çubha a., good; splendid.
√çuṣ (çuṣyati) dry up.
çūdra m., man of the fourth caste.
çūdrato n., condition of a Çūdra.

çūra m., hero.
çyāla 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.
çraddha n., oblation to the Manes
 (cf. in Voc. 16).
√çri + ā (çradyate) 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 (çṛṣṭi, çṛṣṭi: 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.
çvaçrā f., mother-in-law.
çvas adv., to-morrow.
√çvas (çodsiti: 429) breathe; —
 + *sam-ā* breathe gently: revive;
 — + *vi* be confident; trust (gen.
 or loc.).
çveta a., white.

çatrinçat (329) num., thirty-six.
çadaçṣṭi (329) num., eighty-six.
ças (332) num., six.
çasṭi (332) num., sixty.
çasṭha, f. -ī (335), a., sixth.

ṣoḍaśa (332) num., sixteen.

samyukta part. of *sam-yuj*, provided with.

samvatsara m., year.

samśaya m., doubt.

sakṛt adv., once.

sakthan (*sakthi*: 275) n., thigh.

sakhi (274) m., friend.

sakhi f., female companion, friend.

sajja a., ready.

√*sañj* (*śajati*; *sajjate*: cf. in Voc. 29) hang on, be fastened on (loc.).

satkāra m., hospitality.

sattra n., sacrifice.

satya n., truth, righteousness.

√*sad* (*śidati*) sit; settle down; be overcome or exhausted; — + *ā* approach; — + *sam-ā* seat oneself; caus. (*-śaddyati*) meet, encounter; — + *ni* sit down; — + *pra* be favorable.

sadā adv., always.

sadr̥ṣa, f. -ī, a., similar; worthy.

sandigdha a., doubtful; unsteady.

sandhyā f., twilight.

sant, part. of *as*, being, existing; good; as m., good man; as f.

sati, 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.

sam adv., along with; completely.

samakṣam adv., before, in the presence of (gen).

samartha a., capable, able.

samāgama m., meeting, encounter.

samāja m., convention, company.

samidh f., fagot.

samīpa a., near; as n., vicinity, nearness, presence.

samudra m., ocean.

samunnati f., height, elevation; high position.

sameta a., provided with.

sampūrṇa part. of *īṣṭ* + *sam*, full.

samyak adv., well, properly.

samrāj m., great king; emperor.

sarit f., river.

sarga m., creation.

sarpa m., snake.

sarva (231) a., all.

sarvatra a., everywhere.

savitṛ m., n. *pr.*, the Sun-god *Savitar*; sun.

√*sah* (*sāhate*) endure.

saha adv., together; prep., often postpos., with, along with, (instr.).

sahacara m., companion; -ī f., wife.

sahasā adv., suddenly, quickly.

sahasra n., a., thousand.

sahāya m., companion, helper.

sakṣin m., witness.

sādhana n., means, device.

sādhu m., holy man, saint.

sāman n., Vedic melody, song; pl., the *Sāmaveda*.

sāmanta m., vassal.

sāmpratam adv., at present.

sāyam adv., at evening.

sārasa m., crane.

sīṅha m., lion.

√ *sic* (*siñceti*) drip, drop, moisten; — + *abhi* anoint as king.
 √ *śidh* (*śédhati*) repel; — + *prati* hold back; forbid.
 √ *śidh* (*śidhyati*) succeed; in caus. (*śādhyati*) perform; acquire. —
sindhu m., n. *pr.*, the Indus.
sīman f., border, boundary; out-skirts.
su adv., well; easy; very.
 √ *su* (*sunóti*, *sunutá*) press.
sukha n., fortune, luck, happiness.
sundara, f. -i, a., beautiful.
sumanas a., favorably-minded; as f., flower.
surāpa m., drunkard.
swarṇa n., gold.
suhṛd m., friend.
 √ *sū* (*sūti*) generate, bring forth; — + *pra* generate.
sūkta n., Vedic hymn.
sūta m., driver, charioteer.
sūda m., cook.
sūrya m., sun.
 √ *śr* (*śráti*) flow; — + *anu* follow up; — + *apa* go away; in caus. (*-śárdyati*) drive away.
 √ *śrj* (*śrjāti*) let go, create; — + *ud* let loose or out; raise (the voice).
 √ *śrp* (*śrpati*) move; — + *pra* idem.
śṛṣṭi f., creation.
setu m., bridge, dike.
śenā f., army.
 √ *sev* (*sevate*) serve, honor; — + *ni* dwell; devote oneself to; attend.
sāinika m., soldier.
sāinya n., army.

soṃa m., the intoxicating fermented juice of the Soma-plant.
skandha m., shoulder.
 √ *stu* (*stūti*: 411) praise.
stuti f., song of praise; praise.
 √ *str* (*stróti*, *strutá*; *stráti*, *strutá*) scatter, strew; — + *upa* scatter, bestrew.
stena m., thief.
stotra n., song of praise.
strī (276) f., woman.
 √ *sthā* (*stíthati*) stand, intr.; be in or on, etc., be situated; caus. (*sthāpáyati*) 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* approach reach; — + *pra* mid., start off; in caus. (act.), send; — + *sam* in caus., cause to remain
sthāna n., place, locality; stead.
sthita part. of *sthā*; cf. 290, end.
sthiti f., condition.
 √ *snā* (*snāti*) bathe.
snātaka m., one who has performed 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.).
snuzā f., daughter in law.
 √ *spṛ* (*spṛáti*) touch.
 √ *spṛh* (*spṛháyati*) desire (dat.).
sma encl., slightly assev.; often accompanies a present tense,

giving it the force of an historical tense.
 √ *smṛ* (*smṛati*) remember; think on; call to mind; teach; esp. in pass. *smṛyate* 'it is taught, i. e. traditional'.
smṛti f., tradition; law-book.
śraja f., garland.
śraṣṭṛ m., creator.
sva a., own; one's own.
 √ *svaṅj* (*svājate*) embrace; — + *pari* (Cf. Voc. 21) idem.
svādya a., similar.
 √ *svap* (*svāpiti*: 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 pleasur.

hata part. of *han*.
 √ *han* (*hānti*: 419) kill; caus. (*ghāṭyati*), 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.
hantṛ m., killer, slayer.
hari m., n. *pr.*, a god.

hariṇa m., gazelle.
hala m. n., plough.
havis n., oblation.
hastā m., hand.
hastin m., elephant.
 √ *lha* (*jāhāti*) abandon, give up; neglect.
 √ *2ha* (*jihīte*: 438) move.
 √ *hi* (*hindōti*) send; — + *pra* idem.
hi assev. particle, surely; causal, for, because.
 √ *hiṅs* (*hindōti*) injure, destroy.
hita part. of *lha*; as adj., advantageous; as n., advantage.
himavant a., snowy; as m., the Himālaya Mts.
hina part. of *lha*, abandoned; wanting in; w. instr., without.
 √ *hu* (*juhōti*, *juhute*) sacrifice.
hutabhuj (nom. -*bhuk*) m., fire.
 √ *hū* see *hū*.
 √ *hr* (*hṛati*) take away; steal; plunder; — + *apa* idem; — + *ā* act. and mid., fetch, bring; — + *ud-ā* cite, mention; — + *praty-ā* bring back; — + *ud* save, rescue.
hrd (281) n., heart.
hrdaya n., heart.
 √ *hrṣ* (*hṛṣati*, *hrīṣyati*) rejoice, be delighted; — + *pra* idem.
he interj., O, ho.
hemanta m., winter.
hrasvam adv., near by.
 √ *hrī* (*jihṛēti*) be ashamed.
hrī f., modesty, bashfulness.
 √ *hvā* (*hvāyati*) call; in caus. (*hvāyati*) have called; — + *ā* call, summon.

II. English-Sanskrit.

abandon, to: *tyaj*; *lāā*.
 able: *samartha*; *śakya*.
 able, to be: *śak*.
 according to: *anu*, postpos.
 acquire, to: *labh*; *āp*.
 Açvins: *açvindu*, du.
 address, to: *brā*.
 adore, to: *nam + pra*.
 adorn, to: *lkr + alam*.
 advantage: *hita* n.; *kalyāna* n.
 adversity; *duḥkha* n.
 afraid, to be: *bhī*.
 afterward: *tatas*.
 again: *punar*.
 against: *prati*.
 age: *vayas* n.
 all: *sarva*; (entire) *viçva*.
 all-protecting: *viçvapa*.
 allow, to: *jñā + anu*.
 alms: *bhikṣā* f.
 alone (adv.): *eva*.
 also: *api*.
 altar: *vedī* f.
 although: *api*.
 always: *saddā*; *nityam*.
 amuse oneself, to: *ram*.
 ancient: *purāna*.
 and: *ca*, postpos.; *tathā*.
 anger: *kopa* m.; *krodha* m.
 animal: *tiryāṇo* m.
 announce, to: *loid + ni*, caus.

answer, to: *bhāṣ + prati*.
 appoint, to: *kṣp*, caus.; *yuj + ni*.
 approach, to: *gam + ā*; *yā + ā*.
 argument (reason): *vāc* f.
 arise, to: *bhā*; (get up) *sthā + ud*.
 arm: *bāhu* m.
 army: *senā* f.
 arrive, to: *gam + ā*.
 arrow: *çara* m.; *içu* m.
 Aryan: *doiija* m.; *doiijati* m.
 ascetic: *muni* m.; *yati* m.; *pari-
 vraj* m.; *tapasvin* m.; — to be-
 come an a., *vraj + pra*.
 ashamed, to be: *arī*.
 ashes: *bhasman* n.
 ask, to (inquire): *prack*.
 ask for, to: *arthaya*.
 assembly: *sabha* f.; *pariṣad* f.
 astronomy: *jyotiṣa* n.
 attain, to: *labh*; *vid*; *lac*; *āp*;
āp + ava or *pra*.
 attainment: *labha* m.
 author: *karty* m.; (of Vedic
 hymns, etc.) *draṣṭṛ* m.
 axe: *paraçu* m.
 bad: *pāpa*.
 bank: *stṛa* n.
 banner: *çetu* m.
 barbarian: *yavāna* m.
 bathe, to: *snā*.

battle: *raṅga* m. n.; *yuddha* n.
 be, to: *bhā*; *vṛt*; (be situated)
sthā.
 bear, to: *bhṛ*; (bring forth) *sū*;
sū + pra.
 bear: *ṛkṣa* 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; *ikṣ + upa*.
 beseech, to: *pad + pra*.
 besiege, to: *rudh*; *rudh + upa*.
 best: *śreṣṭha*; *jyeṣṭha*.
 betake oneself, to: *yā*; *ṣri + ā*.
 better: *śreyas*; *jyāyas*.
 bind, to: *bandh*.
 biped: *dvīpad*.
 bird: *vihaga* m.; *pakṣin* m.
 birth: *jāti* f.; *janman* n.
 black: *kṛṣṇa*.
 blame, to: *nind*; *ikṣ + tīras*.
 blessed: *bhagavant*; (as prefix)
ṣṛt.
 blood: *rudhira* n.
 blow, to (intr.): *val*.
 boat: *nāu* f.
 body: *ṣarīra* n.; *vāyu* n.; *kāya*
 m.; (heavenly: sun, etc.): *jyotis* n.
 bone: *aśṭhan* 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.; *daija* m.;
dvijāti m.; *vipra* m.
 branch: *ṣakhā* f.
 brave: *dhīra*.
 breast: *uras* n.; *vakṣas* n.
 bridegroom: *vard* m.
 bring, to: *nī + ā*; *hṛ + ā*.
 broad: *pṛthu*; *uru*.
 brother: *bhrātṛ* m.
 burn, to: *dah*.
 business: *kṛya* n.
 but: *tu*; *kinntu*; *punar*.
 call, to: *hoḍ*; (name) *vac*; *vad*.
 capable: *samartha*.
 caste: *jāti* f.
 cattle: *go* m. pl.
 cease, to: *ṣam*; *ram + vi*.
 celebrated: *viśruta*; *ṣṛmanant*.
 chain: *kāra* m.
 charioteer; *sūta* m.
 charm: *kānti* f.
 check, to: *dam*, caus.; *rudh*.
 chest: *vakṣas* n.; *uras* n.
 child: *bāla* m.; *ṣiṣu* m.
 choose, to: *ṣṛ*.
 cistern: *vāpī* f.
 citizen: *pāura* m.
 city: *nagara* n.; -ī f.; *pur* f.
 cleverness: *buddhi* f.
 climb, to: *ruḥ + ā*.
 close, to: *lṛ + sam*; *ldhā + api*.
 cloud: *megha* m.
 coachman: *sūta* m.
 come, to: *gam + ā*; *yā + ā*; *ī +*

abhi or a; come out: gam + nis; yā + nis.

command, to: diç + ā; jñā + ā caus.

command: ājñā f.; nideça m.

commit, to: car + ā; lkṛ.

companion: sahāya m.; sahacāra m.

company: samāja m.

compose, to: rac.

conduct: vṛtta n.

confine, to: rudh + ni.

conquer, to: ji.

consecrate, to: nī + upa.

consider, to: cint; lvid.

consort: patnī f.

cook, to: pac.

copying: lekhaṇa n.

cord, sacred: upaviṭa n.

count, to: gaṇaya.

courageous: tejasvin.

course: gati f.

cover, to: lṛ (mid.); lṛ + sam (mid.).

cow: dhenu f.; go f.

cowherd: gopa m.

create, to: sṛj.

creator: dhātṛ m.; sṛaṣṭṛ 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.

daily: nitya; (adv.) nityam; pratyaham.

dancing: nṛtta n.

daughter: kanyā f.; putrī f.; dhitṛ 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: taruṣa.

delight, to (tr.): tuṣ, caus.

deliverance: mukti f.

demon: rakṣasa m.

depart, to: i + apa.

describe, to: varṇaya.

desire, to: lubh.

destroy, to: bhañj.

despise, to: man + ava; bhū + pari.

determine, to: ci + nis or vi-nis.

devoted: bhakta; smigdha.

devotion: bhakti f.

die: akṣa m.

die, to: mṛ; i + pra; pad + vi.

difficult: durlabha; duṣkara.

dig, to: khaṇ.

diligence: udyoga m.

diligently: bhṛṣam.

disappear, to: naç + vi.

disease: ruç f.; vyādhi m.

dismount, to: ruh + ara.

disown, to: khyā + prati-ā.

dispute, to: vad + vi.

distress, to: du.

distribute, to: bhaj + vi.

divine: dīrya.

do, to: lkṛ; car + sam-ā.

domestic: gṛhya.

dog: çvan m.; çunī f.

door: dvār f.

doorkeeper: *dvāḥsthā* m.
 dove: *kapota* m.
 draw, to: *vak*.
 drink, to: *īḍ*.
 driver: *sūta* m.
 drop, to: *sic*.
 drop: *bīndu* m.
 dwell, to: *śvas*; *vas* + *ni*; dwell
 on (fig.): *sañj*.

ear: *karṇa* m.
 earth: *pṛthivī* f.; *bhū* f.; *bhūmī* f.
 east, eastern: *prāñe*; the E.: *prācī*
 f., sc. *diś*.
 eat, to: *ad*; *śac*; *bhakt*; *bhuj*.
 eating: *bhaktāna* n.
 eclipse, to: *lkr* + *tīras*.
 eight: *aṣṭa*.
 eighth: *aṣṭama*.
 eighty: *aṣṭi* f.
 eightieth: *aṣṭitama*.
 eldest: *jyeṣṭha*.
 elephant: *gaja* m.; *hastin* m.
 eleventh: *ekādaśa*.
 emerge, to: *ī* + *ud*.
 eminent, to be: *śubh*.
 emperor: *samrāj* m.
 encompass, to: *lvr*; *chid* + *ava*.
 end: *anta* m.
 endure, to: *śah*.
 enemy: *ari* m.; *śatru* m.; *doiṣ* m.
 enjoy, to: *bhuj*.
 enjoyment: *bhoga* m.
 enter, to: *vic* + *pra*.
 entrancing: *manohara*.
 envoy: *dāta* m.
 entrust, to: *ldā* + *pra*.
 equip, to: *nah* + *sam*.
 eulogy: *stotra* n.

even (adv.): *opi*.
 every: *sarva*.
 evil (adj.): *pāpa*; (subst.) *pāpa* n.
 exceedingly: *ati*.
 explain, to: *brū* + *vi*; *lvr* + *vi*;
cakṣ + *vi-d*.
 exterminate, to: *chid* + *ud*.
 eye: *netra* n.; *cakṣus* n.; *akṣan* 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.; *yaśas* n.
 family: *vañśa* m.
 famous: *viśruta*.
 fast (firm): *ārḍha*.
 fasten, to: *bandh*.
 fat: *pīna*; *puṣṭa*.
 father: *janaka* m.; *pitṛ* m.
 fault, to find: *lkr* + *tīras*.
 faultless: *anavadya*.
 fear: *bhaya* n.
 field: *kṣetra* n.
 fifth: *pañcama*.
 fight, to: *yudh*.
 filled: *pūrṇa*; *sampūrṇa*.
 finally: *anta*.
 find, to: *śvid*.
 finish, to: *śp* + *sam*.
 fire: *agni* m.; *lutabhuj* m.
 firewood: *samidh* f.
 first: *prathama*; at first: *pra-*
thamam.
 fish: *matsya* m.; *miṇa* m.
 fit, to: *yuj*.

five: *pañca*.
 flee, to: *palāy*.
 flit, to: *bhram*.
 flock: *paṣu* m. pl.
 flower: *puṣpa* n.; *sumanas* f.
 fly, to: *pat*; fly up: *pat + ud*.
 fodder: *ghāsa* m.
 foe: *ari* m.; *śatru* m.
 follow, to: *gam + anu*; *i + anu*.
 fond, to be: *tup*.
 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: *catvāriṣṭat* f.
 four: *catur*.
 free, to: *muca*.
 friend: *mitra* n.; *sakhī* m.; *su-*
hṛd m.
 friend-betrayer: *mitradruḥ*.
 front: *agra* n.; in f. of: *agra-*
samakṣam (gen.).
 fruit: *phala* n.
 fruitful: *phalavant*.
 full: *pūrṇa*; *sampūrṇa*.

gain, to: *labh*.
 garden: *udyaṇa* n.
 garland: *mālā* f.; *śraj* f.
 gate: *dvār* f.
 gather, to: *ci + sam*.
 gazelle: *harīra* m.; *mṛga* m.

generous: *dātṛ*.
 get, to: *labh*; *lac*; *āp*.
 gift: *dāna* n.
 gird, to: *nah + sam*.
 girdle: *makkhalā* f.
 girl: *kanyā* f.; *bālā* f.
 give, to: *yam*; *iddā*.
 giver: *dātṛ* m.
 glance: *dyṅ* f.
 glory: *kīrti* f.; *yaśas* n.
 go, to: *car*: *yā*; *gam*; *i*; go on
 (continue): *ṣṛt + pra*.
 god: *deva* m.; goddess: *devī* f.
 gold: *svarṇa* n.
 govern, to: *śās*; *rujyate* kṛ.
 good: *sādhu*; *sant*.
 gracious: *śiva*.
 graciousness: *kṛpā* f.
 grain: *dhānya* n.
 grammar: *vṛkārāṇa* n.
 grasp, to: *grah*.
 graze, to: *car*.
 great: *mahant*.
 great king: *mahārāja* m.
 greater: *mahīyas*; *adhika*.
 greatly: *bahu*; *bhṛgam*.
 greedy: *lūbdha*.
 Greek: *yavana* m.
 greet, to: *vand*; *vad + abhi*, caus.
 grieve, to: *du*.
 ground: *bhūmi* f.; on the g.: *adhas*.
 grind, to: *piṭ*.
 guard, to: *rakṣ*; *gopāya*.
 guest: *atithi* m.
 guilt: *pāpa* n.; *śmas* n.

hand: *hara* m.; *pāṇi* m.; *hasta* m.
 hang, to: *sañj*; *lag*.
 happiness: *sukha* n.

happy, to be: *mud*.
 hard to find: *durlabha*.
 harm, to: *lkr + apa*.
 hate, to: *doiṣ; doiṣ + pra*.
 hear, to: *ṣru*.
 heart: *hṛdaya* n.; *hṛd* n.
 heaven: *svarga* m.
 heavy: *guru*.
 hell: *naraka* m.
 here: *atra; tha*.
 hero: *ṣūra* m.; *vīra* m.
 hesitation: *ṣaṅkā* f.
 high: *ucchrīta*.
 high water: *pūra* m.
 hold shut, to: *ldhā + api*.
 holy: *sādhu*.
 holy writ: *ṣruti* f.
 home (adv.); *gṛham*.
 honey: *madhu* n.
 honor, to: *pūj; nam; sev*.
 hope: *dṛṣā* f.
 horse: *aśva* 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.; *bhṛtṛ* m.
 hymn: *sūkta* n.
 I: *aḥam*.
 impart, to: *loid + ni, caus*.
 inclined, to be: *smā*.
 increase, to: *vyāh*.
 India: *bharatakhanda* m.
 initiate, to: *ni + upa*.

injustice: *adharmā* m.
 intelligence: *buddhi* f.
 iron: *loha* n.
 jaw: *hanu* f.
 jewel: *maṇi* m.; *ratna* n.; *bhā-
 ṣara* n.
 kill, to: *mṛ, caus.; han; han, caus*.
 kindle, to: *idh*.
 king: *nṛpa* m.; *nṛpati* m.; *pā-
 rthiva* m.; *rājan* m.; *bhābhuj
 m.; bhābhṛt* m.
 kingdom: *rājya* n.
 know, to: *loid; jñā*.
 knowledge: *vidyā* f.; *jñāna* n.
 lament, to: *lap + vi*.
 laud: *deṣa* m.
 language: *bhāṣā* f.
 last, at: *ante*.
 law: *dharma* m.; *vidhi* m.
 law-book: *smṛti* f.; *dharmaṣā-
 stra* n.
 law-suit: *vyavahāra* m.
 lead, to: *nī*.
 leader: *netṛ*.
 learn, to: *gam + ava; loid; i +
 adhi*.
 learned: *vidvāns; paṇḍita; kuṣala*.
 learning: *vidyā* f.
 leather: *carman* n.
 leavings: *ucchiṣṭa* n.
 lesson: *adhyāya* m.
 lick, to: *liḥ; liḥ + ava*.
 life: *jīvita* 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*; *ṛt*; *an* + *pra*.
long: *dīrgha*; (adv.) *cīram*.
look at, to: *ikṣ* + *pra*.
lord: *īśvara* m.; *patī* m.
lotus: *padma* m. n.
love, to: *smi*.
love, god of l.: *kāma* m.
lunar mansion: *nakṣatra* n.

maiden: *kanyā* f.; *bālā* f.
maidservant: *dāsi* f.
make, to: *likṣ*.
man (vir): *nara* m.; *pumāṅs* m.;
puruṣa 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: *ni* + *pari*.
master: *bhartṛ* m.; *patī* m.
mat: *kaṣa* m.
means: *sādhana* n.
medicine: *auśadha* n.
meet, to (intr.): *gam* + *sam* (mid.).
meeting: *samāgama* m.
melted butter: *ghṛta* n.
mention, to: *hr* + *ud-ā*.
merchant: *vaṇij* m.
merit: *puṇya* 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: *krī* f.
moisten, to: *śi*.
monarch; *saṃrāj* m.
money: *dhana* n.; *vasu* n.
month: *māsa* m.
moon: *candramas* m.; *candra* m.;
indu m.
mostly: *bhūyas*.
morning, in the: *prātara*.
mother: *mātṛ* f.; *ambā* f.
mother-in-law: *śvaśru* f.
mountain: *giri* m.; *parvata* m.
mouth: *mukha* n.
much: *prabhūta*; *bahu*.
mouthful: *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: *kaṣṭha* 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.:
udicti f., sc. *diṣ*.
not: *na*; *mā*.
nothing: *na kim* + *api*, *cid*, or
cana.
now: *adhunā*; *sāmpratam*.

O: *ha*.
 obedient: *vidheya*.
 oblation: *havis* n.
 occur, to: *dyt*, pass.; *2vid*, pass.
 ocean: *udadhi* m.; *samudra* m.
 offend, to: *han* + *prati*; *lha*.
 offering (sacrificial): *havis* n.
 old: *vrddha*; older: *jyāyas*.
 omnipresent: *vidhu*.
 once: *sakṛt*.
 one: *eka*.
 only: *eva*.
 opinion; *mati* f.; *mata* n.
 or; *vā*, postpos.; *athavā*.
 ordain, to: *kṛp*, caus.; *ldhā* + *vi*;
 ordained: *vikṛta*.
 order, to: *jñā* + *ā*, caus.
 other; *anya*; *itara*, *apara*.
 outakirts: *śiman* f.
 overcome, to: *2pṛ*.
 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: *kṛṣivāla* 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: *ārthayātrā* f.
 pious: *sādhu*.
 place, to: *ldhā*; *dhā* + *sam-ā*.
 place: *pada* n.; *deṣa* m.
 plan: *abhiprāya* m.
 plant, to: *ruh*, caus.
 play, to: *dhv*.
 please, to: *ruc*.
 pleasure: *sukha* n.; with p., pleas-
 antly: *sukhena*; (wish, choice)
icchā f.; *kāma* m.; at p.: *sva-*
cchaya.
 plough: *lāṅgala* n.; *hala* m. n.
 plough, to: *kṛt*.
 plunder, to: *luṣṭh*; *hṛ*; *lup*.
 poem: *kāvya* n.
 poet: *kavi* m.
 point out: to: *dic*.
 polluted, to be: *duṣ*.
 poor: *daridra*.
 possessions: *dhana* n.
 post, sacrificial: *yūpa* m.
 pot: *ghaṭa* m.
 pound, to: *piṣ*.
 pour, to: *hu*.
 power: *bala* n.
 powerful: *balin*; *balavant*.
 praise, song of p.: *stuti* f.; *stotra* n.
 praise, to: *caṅs*; *stu*.
 pray for, to: *arth*.
 prescription: *ddeṣa* m.
 presence: *samīpa* n.
 previous; *pūva*.
 priest: *ṛtvij* m.
 prince: *kumāra* m.
 property: *vasu* n.; *dhana* n.
 prosperity: *bhātī* f.
 protect, to: *rakṣ*; *2pā*; *pā*, caus.
 protection; *śaraṇa* n.

protector: *rakṣitr* m.
 punish, to: *daṇḍaya*; *ṣās*.
 punishment: *daṇḍa* m.
 put, to: *sthā*, caus.; *ldhā*; *yuj*
 + *nī*.

quadruped: *catuṣpad*.
 quarter: *pāda* m.; (of the sky)
diṣ f.
 queen: *devī* f.; *rājñī* f.; *mahiṣī* f.

rain: *vr̥ṣṭī* f.
 rain, to (give rain): *vr̥ṣ*.
 raise, to (the voice): *sr̥j* + *ud*.
 ray: *pāda* m.; *raçmi* m.
 reach, to: *labh*; *āp* + *pra*.
 read, to: *ī* + *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: *smr̥*.
 restrain, to: *grah* + *nī*.
 return, to: *vrt* + *nī*.
 rice: *tanḍula* m.
 reverence, to: *nam*; *pūj*; *ās* + *upa*.
 reward: *phala* n.
 rich: *dhanin*; *çrīmant*; *vasumant*
 (comp. and sup. sometimes *va-*
siyas, *vasiṣṭha*).

riches: *dhana* n.; *vasu* n.; *çrī* f.;
rāi m.
 righteousness: *satya* n.
 right (subst.): *dharma* m.
 Rigveda: *ṛgveda* m.; *ṛcas* f. pl.
 rise, to (of sun, etc.): *gam* + *ud*;
ī + *ud*.
 river: *nadī* f.; *sarit* f.
 road: *mārga* m.; *panthan* m.
 rob, to: *muṣ*, *luṣṭh*.
 root: *mūla* n.
 rub, to: *mṛj*; *mṛj*, caus.
 royal: *rāja-*, in cpd.
 rule, to: *sthā* + *adhi*; *īp*.
 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, 8).
 salt: *lavaṇa* n.
 salvation: *muktif.*; *bhūtif.*; *hita* n.
 satiated: *typta*.
 satisfy, to: *typ*, caus.; (oneself)
typ.
 save, to: *hr̥* + *ud*.
 Savitar: *savitṛ* m.
 say: *vad*; *vac*; *brā*.
 scatter, to: *2kr̥*.
 scholar: *çīṣya*: (learned man)
paṇḍita m.
 science: *çāstra* n.
 sea: *udadhi* m.; *samudra* m.
 sent oneself, to: *sad* + *nī*.

second: <i>dvitīya</i> .	son: <i>putra</i> m.; <i>sāta</i> m.
see, to: <i>paç</i> ; <i>drç</i> ; <i>ikç</i> ; <i>ikç</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.
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>bhāç</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>bhāçā</i> f.
she, etc.: <i>sā</i> , f. of <i>ta</i> .	spoon: <i>juhā</i> f.
shine, to: <i>çubh</i> ; <i>raç</i> ; <i>bhā</i> + <i>vi</i> .	stand, to (intr.): <i>sthā</i> .
ship: <i>nāu</i> f.	state, to: <i>brā</i> .
shoe: <i>upānah</i> f.	steal, to: <i>cur</i> ; <i>muç</i> ; <i>luṇçh</i> .
show, to: <i>drç</i> , caus.	steer: <i>go</i> m.
shrewd: <i>paçu</i> .	stick: <i>daṇḍa</i> m.
shut, to: <i>ldhā</i> + <i>api</i> ; <i>lç</i> + <i>sam</i> .	stone: <i>drçad</i> f.; (precious) <i>maçi</i> m.
sick: <i>vyādhitā</i> ; <i>ruçṇa</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>rathiyā</i> f.; <i>mārga</i> m.
sing, to: <i>çgā</i> .	strike, to: <i>taç</i> .
singing: <i>gīta</i> n.	strive, to: <i>yaç</i> .
sip, to: <i>cam</i> + <i>ā</i> .	strongest: <i>baliçṭha</i> .
sister: <i>svaçu</i> f.	study, to: <i>i</i> + <i>adhi</i> (mid.); <i>ças</i> + <i>adhi</i> .
sit, to: <i>sad</i> ; <i>sad</i> + <i>ni</i> .	subject: <i>praja</i> f.
situated, to be: <i>çṛt</i> .	such: <i>idṛç</i> .
six: <i>çaç</i> .	suffering: <i>duḥkha</i> n.
sixth: <i>çaçṭha</i> .	suffused: <i>ruddha</i> .
skilled: <i>paçu</i> .	suitable: <i>anurūpa</i> .
sky: <i>div</i> f.; <i>diç</i> f. pl.; <i>akāça</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>çiç</i> + <i>ud</i> .
sleep, to: <i>svap</i> ; <i>çt</i> .	sweet: <i>svādū</i> .
smell, to; <i>ghra</i> .	swift: <i>āçu</i> .
smite, to: <i>hṛ</i> + <i>pra</i> ; <i>han</i> + <i>adhi</i> .	sword: <i>açi</i> m.
so: <i>içi</i> ; <i>svam</i> : <i>tathā</i> .	
soldier: <i>sānika</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>grāh</i> ; <i>grāh</i> + <i>prati</i> .
sometimes: <i>kva cit</i> .	take place, to: <i>jan</i> ; <i>bhā</i>

take refuge, to: *pad + pra*.
 tasteful: *rasavant*.
 tax: *kara m.*
 teach, to: *i + adhi*, caus.; *diç + upa*.
 teacher: *guru m.*; *âcârya m.*
 tear: *açru n.*; *bâsya m.*
 tell, to: *kathaya*; *vad*.
 temple: *devakula n.*
 ten; *daça*.
 tend to, to: *kîp*.
 terrify, to: *bhî*, caus.; *vij + ud*, caus.
 text-book: *çâstra n.*
 that: *ta*; *ayam*; *asûu*.
 then: *tadâ*.
 there: *tatra*.
 thereupon: *tatas*.
 thief: *stena m.*; *câura m.*
 think, to: *cint*; *man*; think on: *smç*; *âhyâ*.
 third: *trîtiya*.
 thirty: *trîñçat*.
 thirty-three: *trayastrîñçat*.
 this: *ta*; *ayam*.
 thou: *tvam*.
 three: *tri*.
 threefold: *trivrt*.
 thrice: *trîs*.
 thus: *iti*; *evam*; *tathâ*.
 time: *kâla m.*
 to-day: *adya*.
 to-morrow: *çvas*.
 tongue: *jihvâ f.*
 torment, to: *pid*; *vyath*, caus.
 touch, to: *spçç*.
 trade: *vyavahâra m.*; *vârîjya*.
 travel, to: *vas + pra*; *sthâ + pra* n. (mid.).

treasury: *koça m.*
 tree: *vçkça m.*; *taru m.*
 tremble, to: *kamp*.
 true: *satya*; (faithful) *bhakta*.
 truth: *satya n.*
 twelfth: *dvâdaça*.
 twelve: *dvâdaça*.
 twenty-eight: *açtâviñçati*.
 twenty-seven: *saptaviñçati*.
 twice: *dvîs*.
 twilight: *sandhya f.*
 twine: *bandh*.
 two: *dvâ*.
 umbrella: *çhattra n.*
 understand, to: *gam + ava*.
 unite, to (intr.): *gam + sam* (mid.).
 untruth: *anyta n.*; *asatya n.*
 upaniçad: *upanîçad f.*
 useful, to be: *sev*.
 vassal: *sâmantâ m.*
 Veda: *veda m.*
 verse: *çloka m.*; (of Rigveda) *re f.*
 vessel: *pâtra n.*
 victorious, to be: *ji*.
 victory: *jaya m.*
 view (opinion): *mati f.*; *mata n.*
 village: *grâma m.*
 virtue: *dharma m.*; *puçya n.*
 visit, to: *gam + abhi*.
 voice: *vâç f.*; *gir f.*
 wagon: *ratha m.*
 warrior: *kçatriya m.*
 wash, to: *kçal*; *spçç*.
 water: *jala n.*; *vârî n.*; *ap f. pl.*
 wave: *vici m.*
 we: *vayam*.

wear, to: *dhṛ*, caus.; *bhṛ*.
 weary, to become: *gram*.
 weave, to: *granth*; *bandh*.
 wedding: *vivāha* m.
 weep, to: *rud*.
 west, western: *pratyañc*; the
 West: *pratic* 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
cana; 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: *hemanta* m.
 wipe, to: *mṛj*; *mṛj + apa* or *pari*.
 wish, to: *iṣ*.
 with: *saha*, w. inst.; or by instr.
 alone.
 withered: *mlāna*.
 without: *vinā* (instr., acc.).
 witness: *sākṣin* m.
 wolf: *vṛka* m.
 woman: *nārī* f.; *vadhū* f.; *strī* f.;
jāyā f.
 woman-servant: *dāsī* f.
 wood: *kāṣṭhā* n.; (forest) *vana* n.
 word: *vāc* f.; *śabda* m.
 work: *karman* n.; (literary) *grantha* m.
 world: *loka* m.; *jagat* n.; *bhuvana* n.
 world-spirit: *brhman* n.
 worship, to: *pūj*.
 worthy: *sadya*.
 wound, to: *kṣan*.
 wreath: *mālā* f.; *śraj* f.
 year: *sainvatsara* 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*; *ā*, *ākāra*; *k*, *kakāra*; and so on. But sometimes *kāra* is omitted, and *a*, *ā*, *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 *karāṇāna*; *bōdhati*, *kṣipasi*, *ndcyatha*, but *bodhāvah*, *kṣipmāḥ*, *naçyanti*; *dīhitā*, *dīhitaram*, but *duhitīṣām*.

2. Derivatives from nouns generally retain the accent of the

primitive, with the limitations given in 1. b.; thus, *rdñku*, *rdñkava*; *gdrga*, *gdrgyah*, but *gdrgydyañi*. 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*, *ūktavāt*.

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 *utkīṣṭam*, *nirīktam*; *āgamat*, *akṣipat*, but *bibhārti*, *tuṣṭāra*, *jagdu*. 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*, *pārvataṣṭhārākṣram*; but *ūnmukham*, *diggajam*, *praṣṭyām*.

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.



