

A
SANSKRIT PRIMER:

BASED ON THE

LEITFADEN

FÜR DEN ELEMENTAR-CURSUS DES SANSKRIT

OF

PROFESSOR GEORG BÜHLER

OF VIENNA

BY

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OF COLUMBIA COLLEGE, NEW-YORK.



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Preface.

In the preface to the work* of which the following is a revision, Prof. BÜHLER writes as follows:

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

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

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

After using the *Leitfaden* for some time in the instruction of a class, I was convinced of its great merits as a practical introduction to the language; while on the other hand it seemed very unfortunate that it held throughout to the native system of grammar, which, since the appearance of Prof. WHITNEY's work, we in America at least have learned to distrust. Under these circumstances it seemed advisable to attempt a combination of BÜHLER's practical exercises with WHITNEY's theory; and to this end the book has been really rewritten. An introduction has been added, giving a general view of the structure of the language; the exercises have been pruned here and there, chiefly to remove forms which seemed too unusual or doubtful to have a just claim on the beginner's memory; and the number of lessons has been reduced from forty-eight to forty-five, by condensing the description, needlessly full for beginners, of the aorist, precative, and secondary conjugations. I have endeavored to retain nothing but what would supply the real wants of those for whom the book is de-

signed; yet here and there, having in mind those who may take up this study without a teacher, I have added explanations which I should otherwise have left for oral communication by the instructor.

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

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

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

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

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

E. D. P.

BERLIN, August, 1886.

NOTE TO THE SECOND EDITION.

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

E. D. P.

NEW YORK, September, 1886.

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in systematic grammatical arrangement.

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Appendix.

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

Suggestions for using the Primer.

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

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

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

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

Arrangement of Vocabularies. The vocabularies are arranged

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

Alphabetic Order. The alphabetic order is that given in § 1, but the following points are to be noticed here:

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

The sign *ñ*, representing "the *anusvāra* of more independent origin", has its place before all the mutes etc.; thus *dañç* and *dañçrā* stand before *daḥṣa*.

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

Introduction.

Alphabet.

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

Vowels.

		short	long
simple	{	अ a	आ ā
		palatal इ i	ई ī
		labial उ u	ऊ ū
		lingual ए e	ऐ ai
		dental ऋ ṛ	ॠ ṛī
diphthongs	{	ए e	ऐ ai
		ओ o	औ au

Visarga : ḥ.

Anusvāra : ṁ or ṃ.

Consonants.

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

Semivowels	{	palatal ञ <i>y</i>	lingual र <i>r</i>
		dental ञ <i>l</i>	labial व <i>v</i> .

Sibilants: palatal श *ç*; lingual ष *ʃ*; dental स *s*.

Aspiration ह *h*.

2. The above order is that in which the sounds are catalogued by native grammarians; and European scholars have adopted it as the alphabetic order, for dictionaries, etc. The writing runs from left to right.

3. The theory of the *devanāgarī* mode of writing is syllabic and consonantal. That is, it regards as the written unit, not the simple sound, but the syllable; and further, it regards as the substantial part of the syllable the consonant (or the consonants) preceding the vowel — this latter being merely implied, as is the case with short अ *a*, except when initial, or, if written, being written by a subordinate sign attached to the consonant.

4. Hence follow these two principles:

A. The forms of the vowel-characters given above are used only when the vowel forms a syllable by itself, or is not combined with a preceding consonant: that is, when it is initial, or preceded by another vowel. In combination with a consonant, other modes of representation are used.

B. If more than one consonant precede a vowel, forming with it a single syllable, their characters must be combined into a single character.

5. According to the Hindu mode of dividing syllables, each syllable must end in a vowel, or *visarga*, or *anusvāra*, except at the end of the word; and as ordinary Hindu usage does not divide the words of a sentence in writing, a final consonant is combined into one syllable with the initial vowel or consonant of the following word, so that a syllable ends in a consonant only at the end of the sentence.

Thus the sentence *kṣetreṣu siktābhir meghānām adbhīr dhānyam prarūḍham* — ‘by the water which drops from the clouds upon the fields the grain grows tall’ — would be considered as consisting of the syllables *kṣe tre ṣu si ktā bhi rme ghā nā ma dbhi rdhā nyam pra rū 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 र्धा न्बं प्र ऋ ङ म् — or thus: चेचेपु-
सिक्ताभिमेघानामन्निर्धान्बंप्रङ्ङम्.

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

In some printed texts the signs for *o* and *au* are separated, the ँ or ऌ 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, क् *k*, ह् *h*, द् *d*. Strictly, the *virāma* should be used only at the end of a sentence; but it is often used by scribes, or in print, in the middle of a word or sentence, to avoid awkward or difficult combinations; thus, 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:

गं *gga*, ज्ञं *jja*, षं *pya*, न्नं *nma*, त्तं *ttha*, भ्यं *bhya*, स्कं *ska*, णं *ṣṇa*.

Examples of the perpendicular arrangement are: क्कं *kka*, च्चं *cca*, क्कं *kva*, ज्ञं *nja*, प्तं *pta*, त्तं *tna*.

10. In some combinations there is more or less abbreviation or disguise of the independent form of a consonant-sign.

Thus, of क् *k* in क्तं *kta*; and in कणं *kṇa*, क्यं *kya* etc.;

of त् *t* in त्तं *tta*;

of द् *d* in द्गां *dga*, द्दां *dda*, द्धं *ddha*, द्भं *dbha* etc.;

of म् *m* and य् *y*, when following other consonants;

thus, क्यं *kya*, क्मं *kma*, क्णं *ṇma*, द्मं *dma*, द्यं *dya*, ह्मं *hma*,

ह्यं *hya*, थ्यं *thya*, ध्यं *dhya*;

of श् *ś*, which generally becomes श् when followed by a consonant; thus, च्छं *cca*, ञ्णं *ṣṇa*, ञ्णं *ṣṇa*, श्यं *śya*.

The same change is usual when a vowel-sign is added below; thus, शुं *śu*, शृं *śr*.

11. Other combinations, of not quite obvious value, are षं *ṣṇa*, ष्टं *ṣṭa*, ष्ठं *ṣṭha*; and the compounds of ह् *h*, as ह्णं *hṇa*, ह्णं *hna*.

12. In a case or two, no trace of the constituent letters is recognizable; thus, क्कं *kṣa*, ज्ञं *jña*.

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, र्कं *rka*, र्णं *rṇa*. 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*, **रौं** *rkāu*, **रि** *rki*, **रिं** *rki*, **रैं** *rkañ*, **रौंसि** *rkāñsi*, **रौं** *rbhñ*.

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*, **ऌ** *ḷra*. In the middle of a group, *r* has the same sign as at the end; thus, **ग्रय** *grya*, **स्रु** *srva*.

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, **रै** *rr*, **निरै** *nirṛti*.

14. Combinations of three, four, or even five consonants (this latter excessively rare) are made according to the same rules; thus, **त्तव** *ttva*, **दध्या** *dḍhya*, **द्वया** *dḍya*, **द्र्या** *drya*, **प्स्व** *psva*, **त्स** *tsya*, **स्य** *çya*, **श्र्या** *ṣhya*; **नैक्या** *ñkṛya*, **श्र्या** *ṣhya*, **त्स्य** *tsmya*; **रत्स्यै** *rtsmya*.

15. Both MSS. and type-fonts differ considerably in their management of consonant-combinations, but a little practice will enable one who is thoroughly familiar with the simple signs and with the principles of combination to decipher, as well as to make for himself, all such groups.

16. A sign (§) called the *avagraha*, or 'separator', is used in printed texts to mark the elision of initial *a* after final *e* or *o* (see below, § 119, 158): thus **ते** *te* 'bruvan'. But some texts, especially those printed in India, dispense with this sign.

In our transliteration this sign will be represented by the inverted comma, as in the example just given. In the MSS. the § is also used as a hyphen, and sometimes as a mark of hiatus.

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

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

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

19. The numeral figures are

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

In combination, to express larger numbers, they are used precisely as are European digits; thus, २४ 24, ४८५ 485, ७६२० 7620. This system of notation originated in India, and was brought to Europe by the Arabs, who call it the Indian system, as we style it the Arabic.

20. In writing Sanskrit the Hindus generally begin at the left of the letter, and make the horizontal top-stroke last; thus, ळ, ळ, ळ; ळ, ळ, ळ; ळ, ळ, ळ. But often the horizontal stroke is made first, and the perpendicular stroke added without raising the pen from the paper; thus, ळ, ळ; ळ, ळ.

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 *ibre*, *l* like *le* in *able*.

24. C. The diphthongs. 1. The *e* and *o*, which are always long, should receive the long *e* and *o*-sounds of the English *they* and *bone*, without true diphthongal character. In their origin, both were doubtless in the main pure diphthongs ($e = a + i$, $o = a + u$); but they lost this character at a very early period.

2. The *ai* and *au* are spoken like the *ai* in English *aisle* and *au* in German *Baum* (*ou* in English *house*); that is, as pure diphthongs with long prior element. They were originally, doubtless, distinguished from *e* and *o* only by the length of the first element.

II. Consonants.

25. A. Mutes. In each series of mutes there are two surd members, two sonants, and one nasal (also sonant); e. g., in the labial series, the surds *p* and *ph*, the sonants *b* and *bh*, and the sonant *m*.

26. The first and third members of each series are the ordinary corresponding surd and sonant mutes of European languages; thus, *k* and *g*, *t* and *d*, *p* and *b*.

27. Nor is the character of the nasal any more doubtful. What *m* is to *p* and *b*, or *n* is to *t* and *d*, that is also each other nasal to its own series of mutes: a sonant expulsion of breath into and through the nose, while the mouth-organs are in the mute-contact.

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

beside the surd mute *k* we have the corresponding surd aspirate *kh*, and beside the sonant *g*, the corresponding aspirate *gh*. It is usual among European scholars to pronounce both classes of aspirates as the corresponding non-aspirates with a very closely following *h*; e. g., *th* nearly as in *boathouse*, *ph* as in *haphazard*, *dh* as in *madhouse*. This is inaccurate 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*, *ṇ*. The lingual mutes are said to be uttered with the tip of the tongue turned up and drawn back into the dome of the palate, somewhat as the English (or rather American) smooth *r*, e. g. in *very* is pronounced. In practice European Sanskritists make no attempt to distinguish them from the dentals: *ṭ* is pronounced like *t*, *ḍ* like *d*, and so on.

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

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

34. 5. Labials: *p, ph, b, bh, m*. These are exactly the equivalents of the English *p, b, m*.

35. B. Semivowels: *y, r, l, v*. 1. The palatal semivowel *y* stands in the closest relationship with the vowel *i* (short or long): the two exchange with one another in cases innumerable. Very probably the Sanskrit *y* had everywhere more of an *i*-character than our *y*.

36. 2. The *r* is clearly a lingual sound. It thus resembles the English smooth *r*, and like this seems to have been untrilled.

37. 3. The *l* is a sound of dental position, quite as in English.

38. 4. The labial *v* is pronounced as English or French *v* by the modern Hindus — except when preceded by a consonant (except *r*) in the same syllable, when it sounds like English *w*; and European scholars follow the same practice (with or without the same exception). But strictly the *v* stands related to an *u*-vowel precisely as *y* to an *i*-vowel: that is, it is a *w*-sound in the English sense, or perhaps more like the *ou* in French *oui*. The rules of Sanskrit euphony affecting this sound, and the name "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*. *The four semi-vowels are always consonants.*

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

40. 2. The *ś* is the sibilant pronounced in the lingual position. It is, therefore, a kind of *sh*-sound, and by Europeans is pronounced as ordinary English *sh*, no attempt being made to give it its proper lingual quality.

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

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

42. All three sibilants are always surd.

43. D. Aspiration: *h*. This is usually pronounced like the ordinary European *surd* aspiration *h*. But its true value in the euphony of the language is that of a sonant. It is not an original sound of the language, but comes in most cases from an older *gh*, in some few cases from *dh* or *bh*. It appears to include in itself two stages of corruption of *gh*: one corresponding with that of *k* to *c*, the other with that of *k* to *ç*.

44. E. Visarga: *ḥ*. The *ḥ* appears to be merely a surd breathing, a final *h*-sound (in the European sense of *h*), uttered in the articulating position of the preceding vowel. The *visarga* is not original, but always a mere substitute for final *ś* 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, ताक्त्वात् *tāṅl labdhān*. Cf. § 139.

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

Light and Heavy Syllables.

48. For metrical purposes syllables (not vowels) are distinguished as 'heavy' and 'light'. A syllable is heavy if its vowel is long, or short and followed by more than one consonant ("long by position"). *Visarga* and *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	ऋ ṛ
Guṇa	अ a आ ā	ए e	ओ o	अर् ar
Vṛddhi	आ ā	ऐ ai	औ au	आर् ār

51. Theoretically the changes of ṛ would coincide with those of r, and the *vṛddhi* of ḷ would be āl; but actual cases of these are quite unknown. The *guṇa* of ḷ is āl (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 आ ā with the corresponding *guṇa*; thus, आ ā combines with a following ए e into ऐ ai, the *vṛddhi* of इ i and ई ī. For the present the table is to be learned outright.

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

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

53. The *guṇa*-increment does not, except in exceedingly rare instances, take place in a heavy syllable (see § 48) ending in a consonant: e. g., चित् *cit* may become चैत् *cet*, and नी नः may become नै *ne*; but चित् *cit* or निन्द् *nind* or जीव् *jīv* may not become चैत् *cent* or नैव् *nend* or जैव् *jev*.

54. Other changes of vowels and consonants occur very frequently, in the making-up of single words from roots, by means of suffixes and endings, and in the formation of compound words by the union of two or more stems — a process of the very greatest frequency in Sanskrit. Furthermore, in the form in which the language is handed down to us by the literature, the words composing a sentence or paragraph are adapted to and combined with each other by nearly the same rules as those which govern the making of compounds, so that it is impossible to take apart and understand the simplest sentence in Sanskrit without understanding those rules. The most important of the rules for such combination will be given piecemeal in the lessons.

Roots and Stems.

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

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

Accent.

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

Conjugation of Verbs.

57. The Sanskrit verb exhibits the closest analogy with that of Greek, being developed in tense-systems, as outgrowths of certain tense-stems. In the older stage of the language, i. e. in the so-called Vedic period, the modal ramifications of each tense-stem are as numerous as in Greek; but in the later stage, the Sanskrit proper (also called the classical language), these outgrowths have

been lopped off to so very great an extent, that with one insignificant exception, the precativè or aorist optative, only the present-system still retains any modal variety whatever.

58. There is a simple or ordinary conjugation of verbal roots, which we call **primary**; and there are certain more or less fully developed **secondary** or **derivative** conjugations (§ 69).

59. **Voices.** There are two voices, active and middle, which extend throughout the whole system of conjugation. For the present-system alone there is a special passive inflection; the middle forms outside that system, and sometimes even within it, are liable to be used likewise in a passive sense. An active form is called by the Hindu grammarians *parasmāi padam* 'word for another'; a middle form, *ātmane padam* 'word for one's self.' Some verbs are conjugated in both voices, others in one only; sometimes some of the tenses are inflected only in one voice, others only in the other voice, or in both; of a verb usually inflected in one voice sporadic forms of the other occur; and sometimes the voice differs as the verb is compounded with certain prepositions.

60. **Persons and Numbers.** There are three persons: first, second, and third; and, as with substantives, adjectives, and pronouns, three numbers: singular, dual, and plural. All these persons and numbers are made from every tense and mode—except that the first persons of the imperative are really subjunctive forms.

61. The native grammarians denote as the first person what we call the third; and as we are wont to speak of the verb λέγω, the verb ἔρχομαι, the verb αἶμα, etc., so the Hindus use for instance भवति *bhāvati* (3rd sing. pres. indic. of √bhū) to signify the whole system of verbal forms from that root, since भवति heads the list of forms in the native grammar, as λέγω, or ἔρχομαι, or 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, भू *bhū* (भवति *bhāvati*).

63. Tenses and modes. The scheme of tenses and modes put forth by the Hindus holds good only for the later language, and even there utterly confounds the ideas of mode and tense.

64. The only logical arrangement of the modes and tenses in Sanskrit is shown in the following table (which includes only the classical speech):

I. Present-System: a. Indicative. b. Imperfect. c. Imperative.

d. Optative. e. Participle.

II. Perfect-System. a. Indicative. b. Participle.

III. Aorist Systems (of triple formation). a. Indicative. b. Optative (sometimes = "Precative").

IV. Future Systems.

A. Sibilant Future. a. Indicative. b. Preterit (= "Conditional").

c. Participle.

B. Periphrastic Future. a. Indicative.

65. The tenses here distinguished as imperfect, perfect, and aorist receive those names from their correspondence in mode of formation with tenses so called in other languages of the family, especially in Greek, and not at all from any differences of time designated by them. In no period of the Sanskrit language is there any expression of imperfect or pluperfect time — nor of perfect time, except in the older language, where the "aorist" has this value; in the later speech, imperfect, perfect, and aorist (of rare use) are so many indiscriminated past tenses or preterits.

Verbal Adjectives and Substantives.

66. Participles. The participles belonging to the tense-systems have been already indicated in the table at §64. There is, besides, a participle formed directly from the root of the verb, which is prevaillingly of past and passive (sometimes neuter) meaning. Moreover, future passive participles, or gerundives, of several different formations, are made, but without connection with the future-stems.

67. Infinitive. The classical Sanskrit has a single infinitive. It is really an accusative case of a verbal noun, having nothing whatever to do with the tense-systems.

68. Gerund. A so-called gerund, or absolutive, is especially frequent, and is, like the infinitive, a stereotyped case-form (instrumental) of a derivative verbal noun. Its value is that of an indeclinable active participle, with indeterminate, but oftenest past, temporal force.

Secondary Conjugations.

69. The secondary conjugations are as follows: 1. **Passive**; 2. **Intensive**; 3. **Desiderative**; 4. **Causative**. In these, not the simple root, but a conjugation-stem, underlies the whole system of inflections. Yet in them all is plainly visible the character of a present-system, expanded into a more or less complete conjugation; the passive is palpably a present-system. Compare § 58—59.

70. Under the same general head belong: 5. **Denominative** conjugation, which results from the conversion of noun-stems, both substantive and adjective, into conjugation-stems; 6. **Compound** conjugation, resulting from the prefixion of prepositions to roots, or from the addition of auxiliary verbs to noun-stems; and 7. **Periphrastic** conjugation, from the looser combination of auxiliaries with verbal nouns and adjectives.

71. The characteristic of a proper (i. e. finite or personal) verb-form is its personal ending. By this alone is determined its character as regards person and number, and in part also as regards mode and tense. But the distinctions of mode and tense are mainly made by the formation of mode and tense-stems, to which, instead of to the bare root, the personal endings are appended.

Conjugation - Classes.

72. Of the whole conjugation, the present-system is the important and prominent part. Its forms are very much more frequent than those of all the other systems together. As there is also great variety in the manner in which different roots form their present-stems, this, as being their most conspicuous difference, is made the basis of their principal classification; and a verb is said to be of this or that conjugation, or class, according to the way in which its present-stem is made.

73. Of these conjugation-classes there are nine, including the passive, which is really a present-system only. The first five exhibit coincidences enough to justify their inclusion into one conjugation, and the remaining four will compose likewise a second conjugation. The chief distinctions between the two groups are as follows:

74. In the first, the classes have in common, as their fundamental characteristic, a shift of accent: the tone is now upon the personal ending, now upon the root or the class-sign. Along with this goes a variation in the stem itself, which has a stronger, or fuller, form when the accent rests upon it, and a weaker, or briefer, form when the accent is on the ending. We distinguish these forms as the strong and the weak stem-forms respectively.

75. In the second conjugation, on the contrary, the accent has a fixed place, remaining always upon the same syllable of the

stem, and never being shifted to the endings; and the distinction of strong and weak forms is unknown. Moreover, the present-stem of every verb in the four classes of this conjugation ends in **अ**. There are also other points of difference.

76. The classification current among the Hindu, and hitherto among the European, grammarians comprises ten conjugation-classes, arranged according to no intelligible principle whatever. The native "tenth class" is really no present-class at all, but a causative, i. e. a derivative conjugation, which extends beyond the limits of the present-system. Probably the fact that by no means all conjugation-stems formed by the causative sign had really a causative value induced the natives to adopt such a present-class. The Hindu scheme also quite omits the passive.

77. The Hindu first, sixth, fourth, and tenth classes form the so-called first conjugation of their scheme, which corresponds, except as regards the tenth class, with our second conjugation. The remainder of the classes form the natives' second conjugation, which agrees in the main with our first.

78. The classes are then as follows:

First Conjugation.

I. The root-class (second or *ad*-class, of the Hindus); its present-stem is coincident with the root itself; thus, **अद्** *ad*, 'eat'; **इ** *i*, 'go'; **द्विष्** *dvish*, 'hate'.

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

III. The nasal class (seventh or *rudh*-class); a nasal, extended to the syllable *na* [*ṇa*] in strong forms, is inserted before the final consonant of the root; thus, **रन्ध** *randh* (or **रणध** *ṇandh*) from **ध** *dh*, 'hinder'.

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

b. A very small number of roots (only half-a-dozen) ending already in न् *n*, and also one very common and irregularly inflected root not so ending (कृ *kr*, 'make'), add उ *u* alone to form the present-stem. This is the eighth or *tan*-class of the Hindu grammarians; it is best ranked as a sub-class, the *u*-class; thus, तनु *tanu* from √तन् *tan*, 'stretch.'

V. The *nā*-class (ninth or *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 *guṇa* throughout, if it be capable of taking *guṇa* (see §§ 52—53); thus, भव *bhāva* (through the intermediate stage *bhā-a*) from √भू *bhū*, 'be.'

VII. The *ā*-class, or accented *a*-class (sixth or *tud*-class); the added class-sign is *ā*, as in the preceding class; but it has the accent, and the unaccented root is not strengthened by *guṇa*; thus, तुद् *tudd* from √तुद् *tud*, 'thrust.'

VIII. The *ya*-class (fourth or *div*-class); *ya* is added to the root, which has the accent; thus, दीव्य *dīvyā* from √दीव् *dīv* (by the Hindus given as दिव् *dīv*), 'play.'

IX. The passive conjugation is also properly a present-system only, having a class-sign which is not extended into the other systems; though it differs markedly from the remaining classes in having a specific meaning, and in being formable from all transitive verbs, but with endings of the middle voice only. It forms

its stem by adding an accented *yá* to the root; thus, from √अद् *ad*, अद्य *adyá*; from √रुध् *rudh*, रुध्य *rudhyá*.

79. Roots are not wholly limited, even in the later language, to one mode of formation of their present-stem, but are sometimes reckoned as belonging to two or more different conjugation-classes.

80. The verbs of our second conjugation show much greater simplicity of formation and inflection and are far more frequent and numerous than those of our first; their paradigms will therefore be given before those of our first.

Prepositions and Prepositional Prefixes.

81. Prepositions, or, more strictly speaking, adverbial prefixes, are used with verbs quite as frequently in Sanskrit as in Greek; and more than one may be prefixed. Thus when √बुध् *budh* + अनु *anu* is given in the vocabulary, this signifies that the preposition अनु is prefixed to the proper verbal form; and the 3rd sing. pres. ind. act. of the verb would then be अनुबोधति *anubodhati*; so धा + सम्-च्वा (or समा) *sam-ā*, 3rd sing. समाद्धाति *samādhāti*. The rules prevailing in Greek for the prefixion of prepositions, etc., to verbal forms will be found to hold good in Sanskrit.

82. There is in Sanskrit no proper class of prepositions (in the modern sense of the term); no body of words having as their exclusive office the "government" of nouns. But many adverbial words are used with nouns in a way which approximates them to the more fully developed prepositions of other languages. Words are used prepositionally along with all the noun-cases, except the dative (and of course the nominative and vocative). But in general their office is directive only, determining more definitely, or strengthening, the proper case-use of the noun.

Declension.

83. The declension of substantives and that of adjectives correspond so closely that the two classes of words must be treated together. The pronouns and numerals, on the other hand, exhibit here as in the kindred languages many striking peculiarities.

84. **Numbers and Genders.** There are three numbers, singular, dual, and plural; and the usual three genders, masculine, feminine, and neuter. The dual is used much more extensively than in Greek, where it appears in a moribund state.

85. **Cases.** The cases are eight in number, given generally in the following order: nominative, accusative, instrumental, dative, ablative, genitive, locative, and vocative. The object sought in the arrangement is simply to set next to one another those cases which are to a greater or less extent, in one number or another, identical in form; and, putting the nominative first, as leading case, there is no other order by which that object could be attained.

For the uses of the cases in detail see Wh. §§ 267—305.

86. The stems of substantives and adjectives may for convenience be classified as follows: I. Stems in अ a. II. Stems in इ i and उ u. III. Stems in आ ā, ई ī, and ऊ ū: namely, A. radical-stems, and a few others inflected like them; B. derivative stems. IV. Stems in ए r (or अर ar). V. Stems in consonants.

87. **Strong and weak cases.** In stems ending in consonants, and those in ए r (or अर ar), there is seen a distinction of stem-form in different cases. Sometimes the stem-forms are two, when they are called strong and weak respectively; sometimes three: strong, middle, and weakest. As is the case with verbs, this variation of stem-form often goes hand-in-hand with a shift of accent.

88. In the masculine and feminine, the strong cases are the nom. and acc., both sing. and dual, and the nom. pl. The rest

are weak ; or, if there be the distinction of three stem-forms, then the instr., dat., abl., gen., and loc. sing., the gen. and loc. du., and the gen. pl. (all of which take endings beginning with a vowel), are weakest; and the instr., dat., and abl. du., the instr., dat., abl., and loc. pl. (whose endings begin with consonants), are middle.

89. In the neuter, the only strong cases are the nom. and acc. pl.; if there be the triple distinction, then the nom. and acc. sing. are middle, and the same cases in the dual are weakest. Otherwise the cases are classified as in the masculine.

90. **Case-endings.** The normal scheme of case-endings, as recognized by the native grammarians (and conveniently to be assumed as the basis of special descriptions), is this:

	Singular		Dual		Plural	
	m. f.	n.	m. f.	n.	m. f.	u.
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 ञ *a*. Inasmuch as “ञ *a* is its own *guna*”, these roots merely add an ञ *a* to form the present-stem; e. g., वद् *vad*, present-stem वद् *vāda*. The final ञ *a* of the stem is lengthened in the three first persons.

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

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

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

95. Euphonic rule. At the end of a word standing in the final position of a sentence, or alone, स् *s* and र् *r* always become *visarga* : ः; and generally also before क् *k*, ख् *kh*, प् *p*, फ् *ph*, and before sibilants [श् *ṣ*, ष् *ṣ*, स् *s*], whether these stand in the same word, or as initial in the following word; e. g. वदतस् पुनर् *vādatas 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.	पत् <i>pat</i> fall; fly.
जीव् <i>jīvo</i> live.	यज् <i>yaj</i> sacrifice (<i>o. acc. pers. et instr. rei</i>).
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.	वस् <i>vas</i> dwell.
जम् <i>nam</i> (intr.) bow, bend one's self; (tr.) honor, reverence.	वह् <i>vah</i> (tr.) carry, bear; (intr.) flow, blow, proceed.
पक् <i>pac</i> cook.	शंस् <i>śans</i> praise.

Adverbs and Conjunctions.

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

1. *adya jivāmas.* 1. *adā dhāvāthe tadā pātāthā.* 2. *sadā pacāthā.* 3. *atā rakṣati.* 4. *adhunā rakṣāmi.*
 va yajanti ?
 tm carāthā. 26

Lesson I. II.

Exercise I.

1. *adya jivāmas.* 1. *अद्य जीवामः । १ । सदा पचथः । २ । अथ रचति । ३ । अधुना*
रचामि । ४ । यदा धावथ तदा पतथ । ५ । क्व चवन्ति । ६ । तथ
चरथः । ७ । कुतः शंससि । ८ । त्वामि क्वम् । ९ । पुनः पतावः । १० ।
इहसि । ११ । पुनर्वहन्ति । १२ । तथ वसावः । १३ । सर्वथ जीवन्ति ॥ १४ ॥

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

Lesson II.

97. Verbs. Unaccented *a*-class, cont'd. Roots of this class
 which end in a vowel, and consonant-roots not forming heavy
 syllables (§ 53), gunate their vowels in forming their present-stems;
 e. g., *चि ji* and *जी ni* form *जे je* and *जे ne*; *द्रु dru* and *भू bhū* form
द्रो dro and *भो bho*; *स्मृ smṛ* forms *स्मर smar*; *चित cit* and *बुध budh*
 form *चेत् cet* and *बोध bodh*; *वृष् vṛṣ* forms *वर्ष varṣ*.

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

99. Roots in consonants: *बुध budh*, 3rd sing. बोधति *bódhati*;
चित cit, चेतति *cétati*; *वृष् vṛṣ*, वर्षति *varṣati*.

* The superior figures indicate the position in the Sanskrit
 sentence of equivalents for the words so designated. By this indi-
 cation 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 गच्छ् *gaccha* and यच्छ् *yaccha**.

101. The root सद् *sad*, 'sit', makes the present-stem सोद् *sīda*.
The root गुह् *guh*, 'hide', makes गूहति *gūhati*.

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

103. Masculines and Neuters in अ *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 + ī)</i>	फलानि <i>phalāni</i>
Acc.	"	"	"
Voc.	फल <i>phala</i>	<i>In the dual and plural the final ā is the</i>	<i>the final ā is the</i>

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

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

The nasalization of the alterant vowel, or in other words, its being followed by *anusvāra*, does not prevent its altering effect upon the sibilant; thus, हवींषि *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 ष् *ṣ* or as converted into *visarga*; thus, हविष्णु *haviṣ-ṣu* or हविःषु *haviḥ-ṣu* instead of हविस्सु *haviṣ-su*.

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

105. Euphonic combination of vowels.

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

106. It will be the practice everywhere in this work to separate independent words in transliteration, but not in the *devanāgarī* text; and if an initial vowel of a following word has coalesced with a final of the preceding, this will be indicated by an apostrophe — single if the initial vowel be the shorter, double if it be the longer, of the two different initials which in every case of combination yield the same result. To aid the beginner, a point • will sometimes be placed, in the *devanāgarī*, under a long vowel formed by two coalescing vowels; thus, अपि-
नारीयाम् *agninā 'rīṇām*.

Vocabulary II.

Verbs, a-class:	जि <i>ji</i> (tr. and intr.) conquer, win.
गम् <i>gam</i> (<i>gacchati</i>) go.	डु <i>dru</i> run.
घ्रा <i>ghrā</i> (<i>jighrati</i>) smell.	नी <i>nī</i> lead, guide.

पा <i>pā</i> (<i>piḥati</i>) drink.	नर <i>nara</i> man (<i>vir</i> and <i>homo</i>).
भू <i>bhū</i> become, be, exist.	नृप <i>nṛpa</i> king.
यम् <i>yam</i> (<i>yacchati</i>) furnish, give.	पुत्र <i>putra</i> son.
वृष् <i>vr̥ṣ</i> rain, give rain; (fig.) shower down; overwhelm.	Neut.:
स्मृ <i>smṛ</i> remember, think on.	कीर <i>kīra</i> milk.
स्था <i>sthā</i> (<i>tiṣṭhati</i>) stand (intr.).	गृह <i>gṛha</i> house.
Subst. Masc.:	जल <i>jala</i> water.
जव <i>gaja</i> elephant.	दान <i>dāna</i> gift, present.
गन्ध <i>gandha</i> odor, perfume.	नगर <i>nagara</i> city. .
ग्राम <i>grāma</i> village.	Interj.:
	हे <i>he</i> O, ho.

Exercise II.

सदा देवान् स्मरन्ति । १ । गृहं गच्छामः । २ । जवं पिबति पुत्रः । ३ ।
नृपी जयतः । ४ । कदा फलानि यच्छयः । ५ । कुशाधुना गर्जं जयामि । ६ ।
जयन्ति देवाः । ७ । जयन्ते हे देवाः । ८ । नरः फले यच्छति । ९ । अ-
धुना विघ्नानि गन्धम् । १० । देवं यजावः । ११ । पुत्रं ग्रामं गच्छन्ति । १२ ।
तत्र गृहे भवतः । १३ । सर्वेषु दानानि वर्धन्ति नृपाः ॥ १४ ॥

15. The man¹ drinks³ milk². 16. The king² leads² the elephant¹.
17. Two houses¹ fall². 18. The god² gives² water¹. 19. Ye both
think³ on (स्मृ) the two gods¹ (*accus.*). 20. The king² wins² the
village¹. 21. The two elephants¹ smell³ the perfume². 22. They
cook³ fruits¹. 23. The man² reverences² the gods¹. 24. The two
elephants¹ live². 25. The gods² give¹ rain (वृष्).

* Final म् *m* is commonly written as *anusvāra* if the fol-
lowing word begins with a consonant; but the Hindus pronounce
it as म् *m* in such cases. At the end of a sentence *anusvāra* should
not be written for म् *m*, though this is a habit common in the MSS.

Final radical म् *m*, in internal combination, is assimilated to a
following mute or spirant. In the former case it becomes the nasal
of the same class with the mute; in the latter it becomes *anusvāra*.—
Final radical न् *n*, in internal combination, becomes *anusvāra* be-
fore a sibilant.

Lesson III.

107. Verbs. Accented *d*-class. Roots of this class form their present-stem by adding an accented ऌ *d* to the root, which is not gunated. The inflection of these stems is precisely like that of stems belonging to the preceding class, except as to the position of the accent; thus, क्षिप् *kṣip*, present-stem क्षिप ऌ *kṣipá*, pres. ind. क्षिपामि *kṣipāmi*, क्षिपसि *kṣipási*, क्षिपति *kṣipāti*, etc.

108. Several roots in ऋ *r* of this class (by the Hindus written with ऋ ऒ) form stems in इर *ira*; e. g., कृ *kr*, 'strew', किरति *kirdti*. The roots in इ *i* and उ *u* and ऋ *ū* change those vowels into इच् *iy* and उच् *uv*, respectively, before the class-sign; thus, क्षि *kṣi*, क्षिचति *kṣiyāti*; सु *su*, सुवति *suváti*; धू *dhū*, धुवति *dhuváti*.

109. For the root इच् *iç*, 'desire', इच्छि *içh* is regarded as a substitute in the present-stem; thus, इच्छति *içhāti* (§ 100, note). Likewise, ऋ *r* makes its present ऋच्छति *rçhāti*; and प्रच्छ *prçh*, sometimes given as पूच्छ *prçh*, makes पूच्छति *prçhāti*.

110. A number of roots following this class are strengthened in the present by a penultimate nasal; thus, सिच् *siç*, present ind. सिच्चति *siñçāti*. The nasal is always assimilated in class to the following consonant; thus ञ् *ñ* is used before palatals, ञ् *n* before dentals, म् *m* before labials; and ञ् *ñ* before sibilants and ह् *h*.

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

a. Masculines:

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

b. Neuters follow exactly the declension of masculines in the above cases; thus, फलेन *phalena*, 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. *Ἦρ' ἰσ' ἀπὸ τοῦ ἁγίου τέρμινος ἀδ' ἡμεῶν.*

Vocabulary III.

<p>Verbs, <i>ā</i>-class:</p> <p>इच्छ् <i>iṣ</i> (<i>iicchāti</i>) wish, desire.</p> <p>कुञ्ज् <i>kṛṣ</i> (<i>kṛṣāti</i>) plough.</p> <p>क्षिप् <i>kṣip</i> (<i>kṣipāti</i>) hurl, cast, throw.</p> <p>दिश् <i>diṣ</i> (<i>diṣāti</i>) show, point out.</p> <p>प्रच्छ् <i>prach</i> (<i>pricchāti</i>) ask, ask about.</p> <p>विश् <i>viṣ</i> (<i>viṣāti</i>) enter.</p>	<p>सिञ्च <i>sic</i> (<i>siñcdti</i>) drip, drop; moisten.</p> <p>सृज् <i>srj</i> (<i>srjāti</i>) let go; create.</p> <p>स्पर्श् <i>sprṣ</i> (<i>sprṣāti</i>) touch; (in certain connections) wash.</p> <p style="text-align: center;"><i>a</i>-class:</p> <p>गुह् <i>guh</i> (<i>gūhāti</i>, § 101) hide, conceal.</p> <p>सद् <i>sad</i> (<i>sīdati</i>, § 101) sit.</p>
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<p>Subst. Masc.:</p> <p>कट <i>kaṭa</i> mat.</p> <p>कुन्त <i>kunta</i> spear.</p> <p>बाल <i>bāla</i> child, boy.</p> <p>मार्ग <i>mārga</i> road, way, street.</p> <p>मेघ <i>megha</i> cloud.</p> <p>शर <i>ṣara</i> arrow.</p>	<p>हस्त <i>hasta</i> hand.</p> <p style="text-align: center;">Neut.:</p> <p>क्षेत्र <i>kṣetra</i> field.</p> <p>धन <i>dhana</i> money, riches.</p> <p>लाङ्गल <i>lāṅgala</i> plough.</p> <p>विष <i>viṣa</i> poison.</p> <p>सुख <i>sukha</i> fortune, luck, happiness.</p>
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Exercise III.

धनानि बृहेषु ब्रूहन्ति। १। कुन्तान् हस्ताभ्यां चिपामः। २। नृपाय नरौ
 मार्गं दिशतः। ३। मार्गेषु** यामं मच्छावः। ४। सुखेनेह गृहे तिष्ठति
 पुत्रः। ५। जलं सिञ्चति मेघः। ६। धनेन सुखमिच्छन्ति नराः। ७। ह-
 स्तायोः फले तिष्ठतः। ८। जलं हस्तेन स्पृशसि। ९। नरौ कटे सीदतः। १०।
 चेचासि चाङ्गुलीः कृषन्ति। ११। नगरं नृपौ विशतः। १२। नरः पुत्रेण
 मार्गं मच्छति। १३। नराप्सुवति देवः॥ १४॥

15. The boy⁴ asks³ the men¹ about the road³ (*acc.*). 16. The
 clouds¹ drop⁴ water³ on the fields³ (*loc.*). 17. The two men¹ go⁴
 by two roads³ (*instr.*) into the city³. 18. The king⁴ gives³ the two
 men¹ money³. 19. The man's¹ sons² sit⁴ on mats³. 20. The gods⁴
 give³ the water³ of the clouds¹. 21. We wash³ (*use स्पृश*) both
 hands³ with water¹. 22. Both men¹ lead⁴ their sons³ (*dual*) home³
 (गृहं). 23. The two boys³ point out⁴ the road³ 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.	अपिस् <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>agnibhyo</i>	अपीनाम् <i>agninām</i>
L.	अपी <i>agnīu</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
 ञ् ṅ if preceded in the same word by the lingual sibilant or semi-
 vowel or vowels — i. e. by च् ṣ, र् ṛ, ञ् ṣ, or ञ् ṣ:

114. Neuters in इ i. वारि वāri, 'water'.

	Singular.	Dual.	Plural.
N.	वारि वāri	वारिणी वāriṇī	वारीणि वāriṇi
A.	" "	" "	" "
I.	वारिणा वāriṇā*	वारिभ्याम् वāribhyām	वारिभिस् वāribhis
D.	वारिणे वāriṇe	" "	वारिभ्यस् वāribhyas
Ab.	वारिणस् वāriṇas	" "	" "
G.	" "	वारिणोस् वāriṇos	वारीणाम् वāriṇām
L.	वारिणि वāriṇi	" "	वारिषु वāriṇu
V.	वारे वāre or वारि वāri		

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

116. Euphonic changes of स् s and र् r. These two sounds stand to each other in the practical relation, in external combination, of corresponding surd and sonant: in countless cases स् s becomes र् r in situations requiring or favoring the occurrence of a sonant; and, less often, र् r becomes स् s where a surd is required. In internal combination the two are far less interchangeable. The s is extremely common as an etymological final, the r not common.

117. A. Final स् s. 1. Before a sonant, either vowel or consonant (except र् r — see below), स् s is changed to the sonant र् r — unless, indeed, it be preceded by च a or चा ā; thus, चपिस्

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 y), a lingual, or a dental. Thus, नगरेषु nagareṣu, मार्गेषु mārgeṣu, पुष्पाणि puṣpāṇi.

* See preceding note.

अत्र *agnis atra* becomes अपिरत्र *agnir atra*; अपिस इहति *agnis dahati* becomes अपिर्इहति *agnir dahati*. See also § 95.

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

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

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

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

122. B. Final र् *r*. 1. Final र् *r* in general shows the same form which स् *s* would exhibit under the same conditions: thus पुनर् *punar* standing at the end of a sentence becomes पुनः *punaḥ*; गीर् *gir*, गीः *gīḥ*. But *original* final र् *r*, after अ *a* or आ *ā*, maintains itself before vowels and sonant consonants; thus, पुनरत्र *punar atra*, पुनर्जयति *punar jayati*.

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

Vocabulary IV.

Verbs:	
कृत् <i>kṛt</i> (<i>kṛntāti</i>) cut, cut off.	रुह् <i>ruh</i> (<i>róhati</i>) grow.
मुच् <i>muc</i> (<i>muñcāti</i>) free, deliver, release.	क्षिप् <i>lip</i> (<i>līpāti</i>) smear.
	लुप् <i>lup</i> (<i>lumpāti</i>) break to pieces, devastate, plunder.
Subst.:	
अग्नि <i>agni</i> , m., fire; (as proper name) Agni, the god of fire.	पाणि <i>pāni</i> , m., hand.
अरि <i>ari</i> , m., enemy.	पाप <i>pāpa</i> , n., sin.
असि <i>asi</i> , m., sword.	राम <i>rāma</i> , m., <i>nom. pr.</i> , name of a hero.
ऋषि <i>ṛṣi</i> , m., seer.	वृक्ष <i>vṛkṣa</i> , m., tree.
कवि <i>kavi</i> , m., poet.	शिव <i>śiva</i> , m., <i>nom. pr.</i> name of a god.
गिरि <i>giri</i> , m., mountain.	सत्य <i>satya</i> , n., truth, righteousness.
जन <i>jana</i> , m., man; (pl.) people.	हरि <i>hari</i> , m., <i>nom. pr.</i> , name of a god.
दुःख <i>duḥkha</i> , n., misery, misfortune.	

Exercise IV.

सदा देवा जनान्मुञ्चन्ति पापात् । १ । नृपस्य पुत्री क्व वसतः । २ ।
 अग्निर्दुःखात्पुत्रं रचति । ३ । नृपो ऽसिनारेः* पाणी कृन्तति । ४ । कवची
 हरिं शंसति । ५ । अरथो जनानां धनं मुञ्चति । ६ । अक्षं निरेः (abl.)
 पतति । ७ । शरान्विवेश क्षिप्यथ । ८ । वृषा गिरी रोहन्ति । ९ । ऋष्योः
 पुत्री तत्र मार्गे तिष्ठतः । १० । हरिः कविभ्यां दानानि यच्छति । ११ ।
 अग्निमी (§ 123) रामो वसति । १२ । अपिनारीषां गृहाणि नृपा
 दहन्ति । १३ । हरिं शीरेण यजतः ॥ १४ ॥

15. Śiva¹ dwells² in the mountains². 16. Both enemies¹ hurl⁴
 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 (मू) for man-

* Modifiers generally precede the word which is modified.

kind³ (जन, *gen. pl.*). 21. The seer's¹ two hands² touch⁴ water³.
 22. Fruits¹ are³ (use खात्) on the trees². 23. People¹ remember³
 Hari². 24. Rāma¹ hurls⁴ the sword² from his hand³ (*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 वह् *vad*.

126. Certain चा *a*-roots, because of their peculiar exchanges with इ *i* and ई *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 चा *dhā*, 'suck' (Hindu धे *dhe*), forms धयति *dhāyati*; the root हू *hū* or ह्रा *hrā* (Hindu ह्वे *hve*) forms ह्वयति *hvyati*; ना *gā* (Hindu गे *gāi*) makes नायति *gāyati*.

127. For the root दृग् *ḍṛg*, 'see', is substituted in the present-system another root पश् *paç*, which makes पश्यति *pāçyati*.

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

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

Masculine adjectives in उ u are similarly declined.

129. Euphonic Changes of स s, cont'd. 1. Final स s, the dental sibilant, whether original or representing final र r, before the palatal surd mutes [च् c, छ ch], is assimilated, becoming palatal श ष. Thus नरस् चरति *naras carati* becomes नरश्चरति *naraṣ carati*; नरस् छलेन *naras chalena* becomes नरश्छलेन *naraṣ chalena*. 2. Before a lingual surd mute [ट t, ठ th], in like manner, it would become lingual ष ष, but the case almost never occurs. 3. Before the dental surd mutes [त् t, थ th], since it is already of the same class with them, it of course remains unchanged; thus, रामस् तिष्ठति *rāmas tiṣṭhati*.

130. The preposition आ ā is sometimes used with the ablative (much less often with the accusative), in the sense of 'hither from', 'all the way from'; but far more usually to signify 'all the way to', 'until'. As a prefix to verbs, आ ā means 'to', 'unto', 'at'.

Vocabulary V.

<p>Verbs:</p> <p>अस् <i>as (āsyati)</i> throw, hurl.</p> <p>कुप् <i>kup (kūpyati — w. gen. or dat.)</i> be angry.</p> <p>क्रुध् <i>krudh (kriḍhyati — w. gen. or dat.)</i> be angry.</p> <p>गम् <i>gam + आ ā (āgacchati)</i> come.</p> <p>तु त् <i>tṛ (tārati)</i> cross over.</p> <p>नश् <i>naṣ (nācyati)</i> perish.</p> <p>पश् <i>paṣ (pācyati)</i> see.</p>	<p>रुह् <i>ruh (rōhati)</i> rise, spring up, grow.</p> <p>+ आ ā (<i>ārōhati</i>) climb, mount, ascend.</p> <p>लिख् <i>likh (likhāti)</i> scratch; write.</p> <p>लुभ् <i>lubh (lūbhyati — w. dat. or loc.)</i> desire, covet.</p> <p>शुष् <i>ṣuṣ (śuṣyati)</i> dry up.</p> <p>स्निह् <i>snih (snīhyati — w. gen. or loc.)</i> feel inclined to, love.</p> <p>हू <i>hū or ह्वा hvā (hvāyati)</i> call.</p>
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Subst.:	भागु bhānu, m., sun.
अन्न <i>anna</i> , n., food, fodder.	मणि <i>maṇi</i> , m., jewel.
अश्व <i>aśva</i> , m., horse.	रत्न <i>ratna</i> , n., jewel.
उदधि <i>udadhi</i> , m., ocean.	राशि <i>rāṣi</i> , m., heap.
गुरु <i>guru</i> , m., teacher.	वायु <i>vāyu</i> , m., wind.
पत्र <i>patra</i> , n., leaf, letter.	विष्णु <i>viṣṇu</i> , m., <i>nom. pr.</i> name of a god.
परशु <i>paraṣu</i> , m., axe.	शत्रु <i>śatru</i> , m., enemy.
पाद <i>pāda</i> , m., foot; quarter; ray, beam.	शिखर <i>śikhara</i> , m., summit.
बाहु <i>bāhu</i> , m., arm.	शिष्य <i>śiṣya</i> , m., pupil, scholar.
बिन्दु <i>bindu</i> , m., drop.	सूक्त <i>sūkta</i> , n., Vedic hymn.

Exercise V.

अवयो धने कुम्भति । १ । अग्निः सूक्तानि पश्यति* । २ । गुरु शि-
ष्ययोः कुम्भतः । ३ । नृपा अग्निः कुम्भति । ४ । अपिबद्धी तिष्ठति । ५ ।
परशुना वृषाम्प्लव । ६ । असन्न बिन्द्वो गिरेः पतति । ७ । विष्णुमु-
विर्धयति नृपाय । ८ । नृपो ऽन्नमारोहति । ९ । चेत्रेषु अन्नं मुञ्चति । १० ।
गुरवः शिष्याणां स्निह्यन्ति । ११ । नृपाणां शत्रवो ऽसिना मञ्चन्ति । १२ ।
बाहो गुरवे पत्रं सिञ्चति । १३ । अना मणीनां राशीनिच्छन्ति । १४ ।
आ गिरिर्बृषा रोहति । १५ । बाहुभ्यां अन्नं गराक्षरन्ति । १६ । बाहो
नृहे ह्ययति गरः । १७ । अवेः पुत्री यामस्य मार्गे अन्नं पश्यतः ॥ १८ ॥

19. Now⁴ the sun's¹ rays² climb⁵ the mountains³. 20. A drop³
of water¹ falls⁴ down from the cloud². 21. O¹ men², we see⁴
the city³. 22. Both kings¹ love³ poets² (*gen. or loc.*). 23. The
wind¹ blows⁴ (बद्ध) from the summits³ of the mountains². 24. The
king¹ hurls⁴ spears³ at his enemies² (*dat. or loc.*). 25. The scholar¹
bows³ before his teacher² (*acc.*). 26. Two men¹ come³ with their
sons² (*instr.*). 27. The two kings¹ desire⁴ the poet's² jewels³ (*dat.
or loc.*). 28. O¹ seer,² we sacrifice⁴ to Viṣṇu³ (*acc.*). 29. The two

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

- cook³ food¹ with fire³. 30. The seers¹ praise⁴ Viṣṇu³ with hymns³.
31. In the city¹ the king³ calls⁴ his enemies³.

Lesson VI.

131. Verbs. *ya*-class, cont'd. The roots of this class which end in च्च् *am* lengthen their च्च् *a* in forming their present-stem; thus, तम् *tam*, ताभ्यति *tāmyati*; भ्रम् *bhram*, भ्राभ्यति *bhrāmyati* — but this last makes ~~some~~ ^{also} forms ~~with short a~~ ^{according to the unaccented *a*-class: thus, *bhrāmati*}. The root मद् *mad* has the same lengthening: माभ्यति *mādyati*.

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

133. The root दध् *cyadh* is abbreviated to विध् *vidh* in the present-system: विध्यति *vidhyati*.

134. The root क्रम् *kram*, said by the natives to form its present-stem according to this class, really forms it only according to the *a*-class, and the root-vowel is lengthened in the active voice, but not in the middle; thus, क्रामति *krāmati*, but middle क्रमते *krāmate*.

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

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

	Singular.	Dual.	Plural.
N.	मधु <i>madhu</i>	मधुनी <i>madhunī</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.	" "	मधुनोस् <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 u may take the forms proper to the masculine in the dat., abl.-gen., loc. sing., and gen.-loc. dual.

138. Changes of final न् n. Before initial ज् j and श् ś, न् n becomes ञ् ñ; thus, तान् जानान् *tān jānān* becomes ताञ्जानान् *tāñ jānān*; तान् शत्रून् *tān śatrūn* = ताञ्शत्रून् *tāñ śatrūn*. In *the* last case, however, च् ch is almost always substituted for the initial श् ś; thus, ताञ्चत्रून् *tāñ chatrūn*.

139. Final न् n, before an initial ल् l, is assimilated and becomes nasalized l, which is written लँ ळl, or (what is the same thing) ळ ñ; thus तान् लोकां *tān lokān* becomes ताँलँ लोकां *tāñl lokān* or ताँ लोकां *tāñ lokān*.

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

Vocabulary VI.

<p>Verbs:</p> <p>चर <i>rechāti</i> — § 109 go to; fall to one's lot, fall upon.</p> <p>क्रम् <i>kram</i> + आ <i>ā</i> (<i>ākrāmati</i>) stride up to, attack.</p>	<p>चम् <i>cam</i> + आ <i>ā</i> (<i>acāmati</i>) sip, drink, rinse the mouth.</p> <p>तम् <i>tam</i> (<i>tāmyati</i>) be sad.</p> <p>तुष् <i>tuṣ</i> (<i>tūṣyati</i>) rejoice, take pleasure in (w. instr.).</p> <p>दीव् <i>dīv</i> (<i>dīvyati</i>) play.</p>
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* This rule really involves an historic survival, the large majority of cases of final न् n in the language being for original *na*. Practically, the rule applies only to न् n before च् c and त् t, since cases involving the other initials are excessively rare.

भ्रम् <i>bhram</i> (<i>bhramyati</i> — § 131) wander about.	ग्रम् <i>gram</i> (<i>gramyati</i>) become weary.
मद् <i>mad</i> (<i>madyati</i>) get drunk.	हृ <i>hr</i> (<i>hdrati</i>) take away, steal, plunder.
व्यध् <i>vyadh</i> (<i>vidhyati</i>) hit, pierce.	
शम् <i>gam</i> (<i>gamyati</i>) become quiet, be extinguished, go out.	

Subst.:

अक्ष *akṣa*, m., die, dice.अधर्म *adharmā*, m., injustice, wrong.अलि *ali*, m., bee.अश्रु *aśru*, n., tear.अक्ष *akṣa*, m., bear.कोप *kopa*, m., anger.कृत्रिय *kṛatriya*, 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.

अथा मधुने कुम्भन्ति । १ । अक्षिरधुना पाणिना अक्षमाचामति । २ ।
 नृपा अक्षिण्ण दीव्यन्ति । ३ । अक्षिर्मधुना माचति । ४ । नरा विषेणाक्षी
 क्षिम्बन्ति । ५ । रामः कृत्रियान्परमुनाक्रामति । ६ । गुरुः शिष्यांश्च श्र-
 सामः । ७ । अरयो जनानां वसूनि हरन्ति । ८ । नरी मृत्युमृच्छतः । ९ ।
 वासस्य नेत्राभ्यामश्रुणि पतन्ति । १० । अक्षेणापिः श्याम्यति । ११ । अक्षे-
 रक्षी श्याम्यतः । १२ । गुरुः शिष्यस्य पापात्ताम्यति । १३ । नवा नगरे धा-
 म्यन्ति । १४ । मधुना क्षीरेण च तुष्यन्ति वासाः ॥ १५ ॥

16. The warriors¹ play³ for money³ (*instr.*). 17. The king's²
 horses³ become weary³ on the road⁴ to-day¹. 18. The warrior¹
 pierces⁴ his enemy³ with the spear³. 19. Bees¹ are fond of³ (गुह्) ²
 honey². 20. The water³ of his tears¹ moistens⁴ (क्षिण्) his feet³.
 21. There³ bees¹ are flitting about³ (भ्रम्). 22. Two men¹ are cook-
 ing³ honey³ and⁴ fruits³. 23. When¹ the teacher's³ anger³ ceases⁴,
 then⁵ the scholars⁷ rejoice⁶. 24. Tears¹ stand⁴ in the warriors³

- eyes². 25. The enemies¹ overwhelm⁴ (घृष्) the king² with arrows³.
 26. A quarter² of the injustice¹ falls upon⁴ (च) the king² (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 च्च *dya* to the root, which is usually strengthened; and the strengthening process is in the main as follows:

143. 1. Medial or initial र् *i*, उ *u*, and च्च *r* have the *guna*-strengthening, if capable of it; thus, च्चुर *cur*, च्चोरयति *cordyati*; विद् *vid*, वेदयति *veddyati*; but पीद् *pid*, पीदयति *pidyati*.

144. 2. A final vowel has the *vrddhi*-strengthening; thus, धृ *dhr*, धारयति *dhārdyati*. Before च्चय *aya*, ऐ *ai* and औ *au* become चाच् *āy* and चाव् *āv* respectively; thus, भी *bhī*, भावयति *bhāvyati*; भू *bhū*, भावयति *bhāvdyati*.

145. 3. Medial or initial च्च *a* in a metrically light syllable is sometimes lengthened, and sometimes remains unchanged; thus, च्चक् *kṣal*, caus. चाक्चयति *kṣālyati*; but च्चज् *jan*, caus. च्चजयति *jandyati*.

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

147. **Rules of euphonic combination.** In external combination an initial sonant of whatever class (even a vowel or semivowel or nasal) requires the conversion of a preceding final surd to a sonant.

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

149. 2. Final त् *t* is assimilated to an initial palatal, lingual, or ल् *l* in the next word; thus it becomes च् *c* before च् *c* and छ् *ch*, ज् *j* before ज् *j*, and ल् *l* before ल् *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 *ś*, final त् *t* becomes च् *c*, and the श् *ś* then becomes छ् *ch*; thus, नृपात् शत्रुः *nṛpāt śatruḥ* becomes नृपाच्छत्रुः *nṛpāc śatruḥ*.

151. 4. Before initial nasals त् *t* becomes न् *n*: thus, गुहात् नयति *gṛhāt nayati* becomes गुहान्नयति *gṛhān nayati*. But the change into ह् *d* is also permitted, though hardly used; thus, गुहाद्नयति *gṛhād nayati*.

Vocabulary VII.

Verbs:	
कथय <i>kathaya</i> (denom. stem — <i>kathdyati</i>) relate, tell.	तुल <i>tul</i> (<i>toldyati</i>) weigh.
क्षाल <i>kṣal</i> (<i>kṣāldyati</i>) wash.	दण्डय <i>daṇḍaya</i> (denom. — <i>daṇḍdyati</i>) punish.
गणय <i>gaṇaya</i> (denom. — <i>gaṇdyati</i>) number, count.	नी + आ <i>nī + ā</i> (<i>āndyati</i>) bring.
चुर <i>cur</i> (<i>cordyati</i>) steal.	पीड <i>pīḍ</i> (<i>pīḍdyati</i>) torment, vex.
तड <i>taḍ</i> (<i>tāḍdyati</i>) strike, beat.	पूज् <i>pūj</i> (<i>pūjdyati</i>) honor.
	पुप्र <i>pūpr</i> (<i>pāradyati</i>) overcome; prevail.

Subst.:	रूपक <i>rūpaka</i> , n., gold-piece.
जनक <i>janaka</i> , m., father.	लोक <i>loka</i> , m., world, people (sing. and pl.).
दण्ड <i>daṇḍa</i> , m., stick; punishment.	साधु <i>sādhu</i> , m., holy man, saint.
पुण्य <i>punya</i> , n., merit.	सुवर्ष <i>suvarṣa</i> , n., gold.
फल <i>phala</i> , n., fruit; reward.	सूत <i>sūta</i> , m., driver, charioteer.
रामायण <i>rāmāyaṇa</i> , n., a noted poem.	श्रेण <i>stena</i> , m., thief.

Adverb: इव *iva* as, like (postpos.).

Exercise VII.

श्रेणः सुवर्षं नृपस्य गृहाक्षीरयति।१। मुचईश्रेण शिष्यांसाडयति।२।
सूतो ऽन्धान्पोडयति।३। ऋषिर्वश्रेण पाषी चाडयति।४। यामाज्जना-
म्वरं नयन्ति।५। नरी रूपकादि नडयतः।६। नृपाक्श्रूषां दण्डो
भवति।७। रामस्य पुषी जनेभो रामायणं नडयतः।८। सुवर्षं पाषि-
भ्यां तोकयामः।९। जनकः पुषान्कोपाहस्यति।१०। गृहाक्षोका
आनच्छन्ति।११। पुश्रेण 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 sons² (*dat.*) the
reward⁴ of sin³. 17. The scholars¹ honor³ and² 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
king² pierces⁵ the thief³ with a spear⁴.

Lesson VIII.

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

Singular.	Dual.	Plural.
1. वदे <i>vāde</i>	वदावहे <i>vaddāvāhe</i>	वदामहे <i>vaddāmāhe</i>
2. वदसे <i>vādase</i>	वदथे <i>vaddethe</i>	वदध्वे <i>vaddadhve</i>
3. वदते <i>vādāte</i>	वदते <i>vaddete</i>	वदन्ते <i>vaddante</i>

153. The ending of the 3rd pl. is properly **अन्ते** *ante* (cf. **गन्ति** *nti* for **गन्ति** *anti* in the act.); before the ए *e* of the 1st sing. the stem-final is dropped. एथे *ethe* and एते *ete* are hard to explain.

154. With verbs inflected in both voices, the chief force of the middle is this, that the action is performed for the benefit of the actor himself; thus, यजति *yājati* 'he sacrifices' (for some one else); यजते *yājate* 'he sacrifices for himself'. But many verbs are conjugated only in the middle, like the Latin and Greek deponents.

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

156. Combination of final and initial vowels. Two simple vowels, either or both of them short or long, coalesce and form the corresponding long vowel. For the *a*-vowels, see above, § 105. Thus: 1. इ *i* or ई *ī* + इ *i* or ई *ī* = ई *ī*; e. g. गच्छति इति *gacchati iti* becomes गच्छतीति *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 ऋ *r*, before a dissimilar vowel or diphthong, are regularly converted each into its own corresponding semivowel, य *y* or व *v* or र *r*. Thus, तिष्ठति अत्र *tiṣṭhati atra* becomes तिष्ठत्वच *tiṣṭhaty atra* (four syllables); नदी अत्र *nadī atra* becomes नद्यच *nady atra*; मधु अत्र *madhu atra* becomes मध्वच *madhv atra*; कर्तुं इह *kartṛ iha* becomes कर्त्रिह *kartr iha*.

* And theoretically 3. ऋ *r* + ऋ *r* = ऋर् *r̄*, but probably this has no occurrence.

158. Final ए *e* and ओ *o* remain unchanged before an initial short अ *a*, but the अ *a* disappears. Thus, वने अत्र *vane atra* becomes वने एत्र *vane 'tra*; भानो अत्र *bhāno atra* becomes भानो एत्र *bhāno 'tra*. By far the commonest case of final ओ *o* is where it represents final असु *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 *āy*; ओ *o* becomes अव *av*, and औ *au*, आव *āv*. Thus, in internal combination, ने-अ *ne-a* becomes नय *naya*; भो-अ *bho-a* becomes भव *bhava*; so नी-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 *bhānay 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 *ū*, and ए *e* as dual endings, both of declension and of conjugation; thus, निरी 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 अग्ने *he agne*.

Vocabulary VIII.

Verbs (deponents):	spring up (mother in loc.).
अर्थय <i>arthaya</i> (denom. — <i>arthāyate</i>) ask for (w. two accus.).	भाष <i>bhāṣ</i> (<i>bhāṣate</i>) speak.
ईक्ष <i>ikṣ</i> (<i>ikṣate</i>) see, behold.	मृ <i>mṛ</i> (<i>mṛiyāte</i>) die.
कम्प <i>kamp</i> (<i>kāmpate</i>) tremble.	यत् <i>yat</i> (<i>yātate</i>) strive for (w. dat.).
जन् <i>jan</i> (<i>jāyate</i>) be born, arise,	युध <i>yudh</i> (<i>yūdhate</i>) fight (w. instr. of accompaniment).

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

Subst.:

अनर्थ <i>anartha</i> , m., misfortune.	मनुष्य <i>manuṣya</i> , m., man (<i>homo</i>).
उद्योग <i>udyoga</i> , m., diligence.	यज्ञ <i>yajña</i> , m., sacrifice.
कल्याण <i>kalyāna</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>çāstra</i> , n., science; text-book.
धर्म <i>dharma</i> , m., right; law; virtue.	मूढ <i>mūḍa</i> , m., man of the fourth caste.
धीर्य <i>dhairyā</i> , n., steadfastness.	हित <i>hiṭa</i> , n., advantage.
पशु <i>paçu</i> , m., beast.	
बल <i>bala</i> , n., strength, might.	Adverb: न <i>na</i> , not.

Exercise VIII.

वायोर्वलेन तरवः कम्पन्ते । १ । असिनाङ्गारयो द्वियन्त इत्थम्*
 नृपो भाषते । २ । वसूनां राश्रीन्नुपतीम्बवथो ऽर्चयन्ते । ३ । शास्त्रे (§ 181)
 अधुना शिक्षामह इति पत्रे हरिर्लिखति । ४ । पापाद्दुःखं जायते । ५ ।
 शिक्षायां विनय उद्योगस्य मुच्यन्ते रोचते । ६ । अधर्माय न धर्माय
 यतिषे । ७ । विष्णोः (abl.) सूक्ते ऋषी लभेते । ८ । अथर्विर्भानुं वन्दते । ९ ।
 अपी ईषते वासः । १० । धनेन पशूं लभधे यज्ञाय । ११ । सदा गुरोः
 पादौ वाक्ताः सेवन्ते । १२ । फले अथ मनुष्यस्य पास्त्रोस्त्रिष्ठतः । १३ ।
 सहते अनर्थं साधू । १४ । वनेष्विहर्षा वसन्ति । १५ । अत्रिया ऋषी
 सेवन्ते ॥ १६ ॥

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

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

of the ocean's¹ waves². 18. The father³ beholds⁴ his son's¹ face.²
 19. "We strive³ after the advantage² of the scholars¹;" thus⁴
 (इति) speak⁶ the teachers⁵. 20. The children² ask⁴ their father¹
 for food³ (*accus.*). 21. In the forest¹ yonder² elephants³ are
 fighting⁵ with bears⁴. 22. The two Çūdras³ serve⁴ the two Aryans¹
 here². 23. Fruits¹ please³ the children². 24. Whence¹ do ye receive³
 money²? 25. Now¹ the two seers³ begin⁴ the sacrifice².

Lesson IX.

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

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

163. Adjectives in ङा *ā* are declined in the masc. like देव, in the fem. like सेना, in the neuter like फल. But often the fem. stem ends in ई *ī*, and is declined like नदी (in Less. XI).

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

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

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

166. An initial ञ् of a root generally becomes ज्ञ् after a verbal prefix containing र्, either original or representing स्; such as अन्तर् 'between', निस्, परा, etc. Thus, प्रणयति, निर्णयति.

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

<p>Active Verbs:</p> <p>गम् + अघ (avagacchati) understand.</p> <p>तृ + अघ (avatātrati) descend.</p> <p>नी + उप (upandiyati) introduce, consecrate.</p> <p>+ परि (pariṇdyati) lead about; marry.</p> <p>पत् + उद् (utpātati) fly up.</p> <p>अद् + अघ (avarōhati) descend.</p> <p>Deponents:</p> <p>गम् + सम् (saṅgacchate) come together, meet. (w. instr.)</p>	<p>जि + परा (parājdyate) be conquered (rarely w. act. sense: conquer).</p> <p>पद् + प्र (prapādyate) flee for refuge (acc.) to (acc. of person).</p> <p>निष् (bhikṣate) beg, get by begging.</p> <p>मृगय (denom. — mṛgādyate) hunt for, seek.</p> <p>वृत् (vārtate) exist, subsist, be, become.</p> <p>गुम् (gōbhate) be brilliant, shine; be eminent.</p>
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<p>Subst. :</p> <p>इषु m., arrow.</p> <p>कन्या f., daughter, maiden.</p>	<p>गङ्गा gaṅgā f., n. pr., the Ganges.</p> <p>गृहस्थ m., householder, head of family.</p>
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छाया f., shade.	शरण n., protection.
प्रयाग m., <i>nom. pr.</i> , Prayāga (a city, Allahābād).	संध्या f., twilight.
भय n., fear.	स्वर्ग m., heaven.
भार्या f., wife, woman.	हृदय n., heart.
भाषा f., speech, language.	Adj.:
भिक्षा f., alms.	कृष्ण, f. °ष्णा, black.
यमुना f., <i>n. pr.</i> , Yamunā (a river, the Jumna).	पाप, f. °ष्णा, bad, wicked.
रण m., n., battle.	प्रभूत, f. °ष्णा, much, abundant; pl. many.
रथा f., street.	Adv.:
विद्या f., knowledge, learning.	सह together with (<i>postpos.</i> , <i>w. instr.</i>).
विहग m., bird.	सहसा suddenly, quickly.
व्याध m., hunter.	

Exercise IX.

रत्नं रत्नेन संगच्छते*।१। यदा विहगा व्याधं पश्यन्ति तदा सहसो-
त्पतन्ति।२। सर्वं हृदयेषु मृगयन्त ऋषयः।३। हरिः कन्यां रामः परि-
श्रयति।४। विष्णोर्हरिश्च भार्ये कन्याभिः सहान्गच्छतः।५। रामो वि-
ष्णुश्च देवाश्चरणं प्रपद्येते।६। भिक्षया रामश्च शिष्यी वर्तेते।७।
यदा जना गङ्गायां म्रियन्ते तदा स्वर्गं लभन्ते।८। कन्याया (§164) अन्नं
यच्छत्वृषेर्भार्या।९। वनं अश्वेष्विषुषुश्चन्ति व्याधाः कृष्णी च म्रियेते।१०।
द्विजातीनां भाषां शूद्रा नाप्यगच्छन्ति।११। हे शिष्या नगरस्य रथासु
साधूनां भार्याभ्यो ऽथ भिक्षां लभन्ते।१२। अथ छायायां प्रभूता विह-
गास्त्रिभन्ति।१३। अश्विनस्य बासावुविहपनयति ॥ 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 men³ do not⁴ reach⁵ (स्वर्ग) heaven⁵. 18. O
Viṣṇu¹, to-day³ Īva³ marries⁷ Gaṅgā⁶, Hari's⁴ daughter⁵. 19. In the
battle¹ the kings³ fight⁴ with arrows³ and⁶ conquer⁷ their enemies⁵.

* "Birds of a feather flock together".

20. Here² in the street³ the two kings¹ dismount⁶ from *their* black⁴ horses⁵. 21. The seer's² two sons³ are eminent⁴ in learning¹ (*instr.*). 22. From fear³ of the wicked¹ hunters² (*abl.*) two birds⁴ fly up⁵. 23. At twilight¹ (*loc. du.*) the seers³ (§ 13, 3) reverence⁴ the gods². 24. In the street² of the village¹ the teacher³ and⁵ the scholar⁴ meet⁶. 25. We two sacrifice² to the gods¹ *for ourselves*; we do not⁴ sacrifice⁵ for Hari³.

Lesson X.

168. 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 *य* *yá* added to the root, without any reference to the classes according to which the active and middle forms are made. The inflection is precisely like that of other *a*-stems. Thus, तन्वे *tanyé*, तन्वसे *tanyáse*, तन्वते *tanyáte*, etc.

169. Outside the present-system middle forms may be used in a passive sense; but there is a special form for the aor. pass. in the 3rd sing.

170. The form of root to which the passive-sign is appended is usually a weak one. Thus a penultimate nasal is dropped; and certain abbreviations which are made in the weak forms of the perfect, or in the past passive participle, are found also in the passive present-system. E. g. from चञ्, pass. चञ्यते; from बञ्, बञ्यते.

171. In the roots बञ्, बह्, बप्, बस्, बह्, and स्वप्, the *व* *va* becomes *उ* *u* in the pres.; thus, उच्यते, उच्यते, उच्यते (see note to § 102), सुच्यते. Similarly, चञ् makes हञ्यते, and चह् and प्रह् make नृह्यते and पूह्यते; शास् makes शिष्यते.

172. Final **इ** and **उ** of roots are generally lengthened; thus, **जि, जीयते; सु, सूयते.**

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

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

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

176. Verbs of causative inflection, and denominatives in **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 लभ्यते 'Heaven is reached by the man'; आगम्यते 'one comes hither'; सुष्यते 'one sleeps'; श्रूयते 'it is heard', i. e. 'they say'.** The predicate to the instrumental subject of such a construction is of course also instrumental; thus, **रामेणर्विद्या जीव्यते 'Rāma lives as a seer'.**

Vocabulary X.

Verbs, with passives:	ग्रह् (p. <i>grhyāte</i>) take, receive, seize.
कृ (p. <i>kriyāte</i>) make, do, perform.	दंश् (<i>dāṣati</i> ; p. <i>daṣyāte</i>) bite.
खन् (<i>khānati</i> ; p. <i>khāyāte, khanyāte</i>)	शद् (<i>dyāti</i> ; p. <i>dyāte</i>) cut.
दिग्.	दीव् (<i>dīvyati</i> ; p. <i>dīvyāte</i>) play.
गा (<i>gāyati</i> ; p. <i>gāyāte</i>) sing.	धा (p. <i>dhīyāte</i>) put, place.

शुधा (<i>dháyati</i> ; p. <i>dháyáte</i>) suck.	वप (<i>vápati</i> ; p. <i>upyáte</i>) sow, scatter.
ध्या (<i>dháyati</i> ; p. <i>dháyáte</i>) think, ponder.	शास् (<i>p. śáśyáte</i>) rule; punish.
पिपा (<i>p. pítyáte</i>) drink.	श्रु (<i>p. śrúyáte</i>) hear.
पूर (<i>Hindu पू; p. pūryáte</i>) fill.	स्तु (<i>p. stúyáte</i>) praise.
बन्ध (<i>p. badhyáte</i>) bind; entangle; catch.	स्वप् (<i>p. svapyáte</i>) sleep.
माप (<i>p. máyáte</i>) measure.	ह्य (<i>p. háyáte</i>) abandon, give up; neglect.
वच् (<i>p. ucyáte</i>) speak.	ह्व (<i>or ह्वा (hváyati</i> ; p. <i>háyáte</i>) call + व्वा 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>ghee</i> .
धान्य n., grain.
पाश m., noose, cord, snare.

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

Exercise X.

रामेख पुत्रावबोपनीयते इति सूयते । १ । अविर्गुणेषु धर्मे पुण्यवते । २ ।
घटो घृतेन पूर्यते । ३ । विहगाः पार्श्वर्ध्वने । ४ । अर्निर्नरं नम्यते । ५ ।
हे शिष्या गुरुणाऽग्रयन्ने । ६ । नरः कटाः न्नियन्ते । ७ । कविभिर्गुणाः
सदा सूयन्ते । ८ । प्रभूता भिक्षा गृहस्त्रस्य भार्यया भिक्षुभ्यो दीयते । ९ ।
कन्वाभ्यां गीतं गीयते । १० । सेनिसौभाग्यां वसु चोर्यते । ११ । हनुमी रवे
ऽरयो नृपतिना ज्ञायन्ते । १२ । हे देवी साधुभिः सदा स्मर्यन्ते । १३ ।
दक्षेण वाळाः शिष्यन्ते । १४ । प्रभूतः काष्ठानां भारो नरेबोद्धते । १५ ।
अन्नेन वसं पीयते । १६ । धर्मेण राज्यं शिष्यते नृपिण । १७ । सर्पेण
दक्षेते नरी । १८ । सूतेनाऽऽसाद्यते ॥ १९ ॥

(Use passive constructions throughout.)

20. Grain³ is scattered³ for the birds¹. 21. Garlands¹ are twined³ (use वन्ध्) by the maidens². 22. Again² Hari¹ is praised⁴ by Rāma³. 23. Viṣṇu¹ drinks⁴ water³ from his hand². 24. 'Pleasantly¹ (सुखेन) one sleeps³ in the shade²'; so⁴ say⁵ the people⁶. 25. Both seers¹ sacrifice². 26. The father¹ sets⁴ hopes² on his child³ (loc.). 27. The scholar³ neglects⁴ the teacher's¹ command². 28. The two scholars¹ think³ about their text-book² (nom.). 29. Grain² is sown³ in the fields¹. 30. They play³ with dice² (impers. pass.). 31. The king's¹ commands² are received³ by the obedient² servants⁴. 32. The man¹ digs³ in the field².

Lesson XI.

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

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

180. If a preposition be prefixed, the augment comes between preposition and verb, as in Greek; thus, from उप-नी, impf.-stem उपाजय, i. e. उप + अ + जय; वि-नी, impf.-stem विजय.

181. The inflection in the active is as follows:

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

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

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

	Sing.	Dual.	Plural.
N.	नदी <i>nādī</i>	नदी <i>nadyāu</i>	नद्यस् <i>nadyas</i>
A.	नदीम् <i>nādīm</i>	" "	नदीस् <i>nādīs</i>
I.	नद्या <i>nadyā</i>	नदीभ्याम् <i>nādībhyām</i>	नदीभिस् <i>nādībhis</i>
D.	नदी <i>nadyāi</i>	" "	नदीभ्यस् <i>nādībhyas</i>
Ab.	नद्यास् <i>nadyās</i>	" "	" "
G.	" "	नदीभ्यस् <i>nadyos</i>	नदीनाम् <i>nādīnām</i>
L.	नद्याम् <i>nadyām</i>	" "	नदीषु <i>nādīṣu</i>
V.	नदि <i>nādī</i>		

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

Vocabulary XI.

Verbs:	विश् + प्र (<i>praviçdīti</i>) enter.
कुर् + च्च (<i>avakṛntīti</i>) cut off or down.	+ उच्य seat oneself.
पठ् (<i>pāṭhati</i>) recite, read.	हृ + ञ् (<i>āhṛati, -te</i>) fetch, bring.
Subst.:	पत्नी f., wife, consort.
अर्थ m., purpose; meaning; wealth.	पुत्री f., daughter.
इन्द्र m., <i>nom. pr.</i> , the god Indra.	पुस्तक n., book (manuscript).
इन्द्राणी f., <i>nom. pr.</i> , the goddess Indrāṇī.	पूर m., flood, high water.
काव्य n., poem.	पृथिवी f., earth; ground.
कव्य m., literary work, book.	ब्राह्मण m., priest, Brāhman.
जननी f., mother.	मत्स्य m., fish.
दासी f., female slave, servant.	वापी f., cistern.
देवी f., goddess, queen.	सभा f., council, meeting.
नगरी f., city.	सेना f., army.
नारी f., woman, wife.	श्लोक n., song of praise.

Exercise XI.

नृपतिर्नगरीं सेनयावचत् । १ । कवचः सभायां कात्यायनपठत् । २ ।
 दास्यो ऽन्नमानयत् । ३ । देवीर्देवांश्च हरिरपुञ्जयत् । ४ । साधोः पत्न्या
 भिषवे रूपकाणि दीयते । ५ । नदीषु मत्स्नानपञ्चाम । ६ । पुस्तकं पुत्र्या
 अयच्छद्विष्णुः । ७ । नगर्या रघ्यासु नवावधाम्यताम् । ८ । पृथिव्याः
 प्रभूता विहगा उदपतत् । ९ । गृहं नद्याः पूरेखोह्यते । १० । पत्नीभिर्नरा
 नगर आगच्छत् । ११ । यदा शिवो विष्णुश्च यन्त्रमपठतां तदार्थं नावा-
 नच्छाव । १२ । शिष्या गुरोर्गृहं प्राविशन्नुपाविशंश्च षटथोः पृथि-
 व्याम् ॥ १३ ॥

14. When¹ ye ^{French} ~~brought~~⁴ (प्रपद्) the king³ for protection³ (*acc.*),
 then⁵ ye ^{are} ~~were~~⁷ (स्ता) in misfortune⁶. 15. In the two rivers¹ Gaṅgā²
 and⁴ Yamunā³ it is⁶ (वर्तते) high-water⁵. 16. The two women¹ sang⁴
 a song of praise³ about Rāma² (*gen.*). 17. O¹ seers², why³ do ye
 both sacrifice⁶ to the goddesses⁴ with melted butter⁵? 18. The queen's¹
 women-servants² brought⁶ jewels³ and⁵ precious stones⁴. 19. In
 anger¹ (*abl.*) the teacher² struck⁴ the scholar³ with his hand⁵.
 20. The two servants¹ brought³ water⁴ from the cistern² in pots⁵.
 21. Ye cut off⁴ (*impf.*) wood³ from the trees² with the axe¹. 22. The
 seer¹ praised⁶ Indrāpī⁴, Indra's³ consort², with hymns⁵.

Lesson XII.

185. Feminine Substantives in इ i and उ u are declined as in
 the paradigms on the next page. The two series of forms exhibit
 complete parallelism: where the one shows i, y, e, or ay, the other
 shows respectively u, v, o, or av; cf. §§ 50, 51. In the D., Ab.-
 G., and L. sing., these stems sometimes follow नदी; thus *matyāi*,
-yās, -yām; dhenvāi, -vās, -vām.

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

	Sing.	Dual.	Plural.
N.	मतिस् <i>matīḥ</i>	मती <i>matī</i>	मतयस् <i>matayas</i>
A.	मतिम् <i>matim</i>	" "	मतीस् <i>matīs</i>
I.	मत्वा <i>matyā</i>	मतिभ्याम् <i>matibhyām</i>	मतिभिस् <i>matibhis</i>
D.	मतये <i>mataye</i>	" "	मतिभ्यस् <i>matibhyas</i>
Ab.	मतेस् <i>mates</i>	" "	" "
G.	" "	मत्सोस् <i>matyos</i>	मतीनाम् <i>matīnām</i>
L.	मती <i>matāu</i>	" "	मतिषु <i>matīṣu</i>
V.	मते <i>mate</i>		
N.	धेनुस् <i>dhenus</i>	धेनू <i>dhenū</i>	धेनवस् <i>dhenavas</i>
A.	धेनुम् <i>dhenum</i>	" "	धेनूस् <i>dhenūs</i>
I.	धेन्वा <i>dhenvā</i>	धेनुभ्याम् <i>dhenubhyām</i>	धेनुभिस् <i>dhenubhis</i>
D.	धेनवे <i>dhenave</i>	" "	धेनुभ्यस् <i>dhenubhyas</i>
Ab.	धेनोस् <i>dhenos</i>	" "	" "
G.	" "	धेन्वोस् <i>dhenvos</i>	धेनूनाम् <i>dhenūnām</i>
L.	धेनी <i>dhenāu</i>	" "	धेनुषु <i>dhenuṣu</i>
V.	धेनो <i>dhenō</i>		

187. Adjectives in *रि* and *उ* are often inflected in the feminine like *मति* and *धेनु*. But adjectives in *उ* preceded by one consonant often form a derivative feminine stem by adding *रि*. Thus, *बहु* 'much', N. masc. *बहुस्*, f. *बहुः*, n. *बहुः*; *गुरु* 'heavy', m. *गुरुस्*, f. *गुरी*, n. *गुरुः*. This fem. is then declined like *गदी*.

Vocabulary XII.

Verbs:	दिश् + उप (<i>upadīṣṭi</i>) teach, instruct.
कल्प (<i>kālpate</i>) be in order; tend or conduce to (<i>w. dat.</i>).	
	श्विद् (<i>vinḍṭi, vinḍṭe</i>) acquire.

<p>Subst.:</p> <p>कलह m., quarrel.</p> <p>काव्य n., poem.</p> <p>कीर्ति f., glory.</p> <p>गोप m., cowherd, shepherd; guardian.</p> <p>जाति f., birth; caste; kind.</p> <p>धृति f., decision of character; courage.</p> <p>पार्ष्विण m., prince.</p> <p>बुद्धि f., prudence, intelligence.</p> <p>भक्ति f., devotion, honor.</p> <p>भाग m., part, piece.</p> <p>भूति f., prosperity, blessing.</p> <p>भूमि f., earth, ground, land.</p>	<p>मषिका f., fly, gnat.</p> <p>मुक्ति f., salvation, deliverance.</p> <p>यष्टि f., stick, staff.</p> <p>रश्मि m., ray; rein.</p> <p>राशि f., night.</p> <p>व्रण m., wound.</p> <p>शान्ति f., repose.</p> <p>श्रुति f., hearing; holy writ.</p> <p>स्मृति f., tradition; law-book.</p> <p>स्वप्न m., sleep; dream.</p> <p>हनु f., jaw.</p> <p>Adj.:</p> <p>नीच, f. °चा, low.</p> <p>मुख्य, f. °चा, principal, first.</p> <p>लघु m., f., n., or f. °ची, light.</p>
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Exercise XII.

मषिका व्रणमिच्छन्ति धनमिच्छन्ति पार्ष्विणः ।

नीचाः कलहमिच्छन्ति शान्तिमिच्छन्ति साधवः ॥ १ ॥

शान्त्तुर्वच इह शोभन्ते । १ । श्रुतौ बह्वीषु स्मृतिषु च धर्मं उपदि-
च्छते । २ । रात्र्यां स्वप्नं न लभामहे । ३ । बह्वीं कीर्तिं धृत्वा विन्दन्नुप-
तिः । ४ । पुच्छेन मुक्तिं लभध्वे । ५ । बह्वनिष्पूरये ऽरिष्वक्षिपन्नुपतिः । ६ ।
हृन्वामन्वां लघ्ना यथा ताडयन् । ७ । नृपतेर्बुद्ध्या च चियायां कलहो
ऽग्राम्यत् । ८ । सूद्राणां जातयो नीचा गण्यन्ते । ९ । द्विजातीनां जातिषु
ब्राह्मणा मुख्यः । १० । धर्मो भूतिं कल्पते । ११ । जात्या च चिया वर्तते । १२ ।
भूमेर्भागं ब्राह्मणाया यच्छत्पार्ष्विणः । १३ । अन्वा अग्राम्यभूमावप-
तच्च ॥ १४ ॥

15. Viṣṇu³ rejoices⁴ at the devotion² (*instr.*) of the pious¹ (*pl.*),
and⁶ gives⁷ deliverance⁵. 16. Men³ of many¹ castes² dwell⁵ in the
city⁴. 17. The birds¹ see² the hunter², and⁵ fly up⁶ from the
ground⁴. 18. By the power² of intelligence¹ we overcame⁴ advers-

ity³. 19. The cowherd¹ guards⁴ the cows³ in the wood². 20. By intelligence¹ and³ diligence² ye acquire⁶ much⁴ glory⁵. 21. The poem¹ tends⁴ to the poet's² glory³ (*two datives*). 22. For prosperity¹ we bow before³ Īiva² (*acc.*). 23. The reins¹ are being fastened⁴ (बन्ध्) to the horse's² jaws³ (*loc.*). 24. In the night¹ we both read³ (*impf.*) holy writ².

Lesson XIII.

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

Sing.	Dual.	Plural.
1. चक्षभे <i>dlabhe</i> (<i>a + i</i>)	•भावहि <i>dlabhāvahi</i>	•भामहि <i>dlabhāmahi</i>
2. चक्षभयास् <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 एषाम् and एताम् of the dual, cf. एषे and एते of the pres. ind. mid. *The imp. pass. is similarly inflected.*

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

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

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

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; स्ना + अधि, pres. pass. अधिष्ठीयते, impf. pass. अधिष्ठीयत.

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

Vocabulary XIII.

<p>Verbs:</p> <p>क्रम् + अति (atikrāmati, -krāmāte) pass beyond or by, transgress.</p> <p>जन् + उद् (ujjāyate) be born, arise from (abl.).</p> <p>+ प्र arise, come into existence.</p> <p>धा + अपि cover, keep shut.</p> <p>नश् + वि (vinācyati) disappear, perish.</p> <p>जह् + सम् (saināhyati) gird; equip.</p> <p>पद् + निस् (niṣpādyate) grow; arise from (abl.).</p>	<p>भाह् + प्रति (pratibhāṣate) answer (w. acc. of pers.).</p> <p>भू + प्र arise; rule.</p> <p>रच् (racdyati) arrange, compose (a literary work).</p> <p>सिध् + प्रति (pratiśēdati) hold back; forbid.</p> <p>सेव् + नि (niśēvate) dwell; devote oneself to; attend.</p> <p>स्ना + अधि mount, stand above or over; rule, govern.</p> <p>हन् + प्रति hinder; injure; offend.</p>
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* 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 m., n., lotus.
 पुरुष m., man (*homo*).
 महाराज m., great king.
 मुनि m., sage; ascetic.

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

Adj.:

वृत्त, f. °ञा, whole.
 चारु, f. °रु, beautiful.
 धीर, f. °ञा, steadfast, brave.
 श्वेत, f. °ञा, white.

Exercise XIII.

लोभात्क्रोधः प्रभवति लोभात्कामः प्रजायते ।

लोभात्सोहृद्यं नाशश्च लोभः पापश्च कारणम् ॥ २ ॥

गुपतिर्हृदयिणा पापात्प्रत्यविध्यत । १ । हरेर्भार्यायां चारवः पुत्रा अ-
 जायन्त । २ । धीरं पुरुषं श्रियः सदा निषेवन्ते । ३ । पार्थिवस्त्राञ्चां शत्रू
 अत्यक्रमेताम् । ४ । पद्मं श्रिया (*gen.*) वसतिः । ५ । धियो बलेन पुरुषा
 दुःखानि पारयन्ति । ६ । रथो ऽध्वरीयत रामेण । ७ । कवेर्गृहं श्रिया-
 शोभत । ८ । शिशू आहृयेयां जनन्या । ९ । भानुमैत्रतर्षिः । १० । गु-
 रोरनुज्ञया कटे शिष्यानुपाविशताम् । ११ । मुनिरीश्वरश्च सृष्टिं ध्या-
 यति । १२ । जेजेषु धान्यं निष्यस्यति । १३ । गुरवो गन्धाम्प्रचयन्ति शि-
 ष्याश्च पुस्तकानि लिखन्ति ॥ १४ ॥

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

* As the principal euphonic rules have now been stated and

the language of the Aryans": thus answered (*impers. pass.*) the 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 (सम्) the white cows? 22. The whole earth was ruled by the great king. 23. For prosperity (*dat.*) we took refuge with the king (प्र-पद्). 24. Two law-books were composed by Viṣṇu. 25. The milk of the black cow is drunk by both children.

Lesson XIV.

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

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

194. The three first persons are properly subjunctive forms, and accordingly often express a wish or future action.

195. The second and third persons of the imperative express oftenest a command; sometimes a wish or future action. The negative used with the *inv.* is मा.

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

197. Root-words in छ *u*, 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>bhucam</i>	" "	" "
I.	भुवा <i>bhuvā</i>	भूभ्याम् <i>bhūbhyām</i>	भूमिस् <i>bhūbhis</i>
D.	भुवे <i>bhuve</i>	" "	भूभ्यस् <i>bhūbhyas</i>
Ab.	भुवस् <i>bhuvas</i>	" "	" "
G.	" "	भुवीस् <i>bhuvos</i>	भुवान् <i>bhuvām</i>
L.	भुवि <i>bhuvi</i>	" "	भुषु <i>bhūṣu</i>

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

198. Polysyllabic Feminines in ऊ *ū*, 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>
I.	वध्वा <i>vadhvā</i>	वधुभ्याम् <i>vadhūbhyām</i>	वधुमिस् <i>vadhūbhis</i>
D.	वध्वी <i>vadhvāi</i>	" "	वधुभ्यस् <i>vadhūbhyas</i>
Ab.	वध्वास् <i>vadhvās</i>	" "	" "
G.	" "	वध्वीस् <i>vadhvos</i>	वधुनाम् <i>vadhūnām</i>
L.	वध्वान् <i>vadhvām</i>	" "	वधुषु <i>vadhūṣu</i>
V.	वधु <i>vadhu</i>		

Vocabulary XIV.

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

<p>Subst.:</p> <p>अतिथि m., guest.</p> <p>अनृत n., untruth.</p> <p>अभ्यास m., study; recitation.</p> <p>आदेश m., command, prescription.</p> <p>आसन n., seat, chair.</p> <p>शुद्ध f., spoon, esp. sacrificial spoon.</p> <p>पाठ m., lecture, lesson.</p> <p>प्रजा f., creature; subject.</p> <p>भू f., earth, ground.</p> <p>भूषण n., ornament.</p> <p>ध्रु f., eyebrow.</p> <p>वधू f., woman, wife.</p> <p>वेदि f., altar.</p> <p>श्वश्रू f., mother-in-law.</p>	<p>स्तुति f., song of praise; praise.</p> <p>सुषा f., daughter-in-law.</p> <p>Adj.:</p> <p>अपर, f. °आ, lower; other.</p> <p>पर, f. °आ, highest; other.</p> <p>वक्र, f. °आ, crooked, bent.</p> <p>सुन्दर, f. ई, beautiful.</p> <p>Adv.:</p> <p>अधस्तात् under, underneath (<i>gen.</i>).</p> <p>चिरम् long (of time).</p> <p>दीर्घम् far, afar.</p> <p>मा prohibitive particle, like Greek $\mu\eta$, Latin <i>ne</i>.</p> <p>वा (<i>postpos.</i>) or.</p> <p>द्वस्वम् near by.</p>
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Exercise XIV.

धर्मं चरत माधर्मं सत्यं वदत मागृतम् ।

दीर्घं पश्यत मा द्वस्वं परं पश्यत मापरम् ॥ ३ ॥

अथतु महाराजश्चिरं च कृत्वां भुवमधितिष्ठतु । १ । प्रयागं गच्छतं सु-
खेन च तत्र निवसतम् । २ । सुन्दर्या (*gen.*) ध्रुवी चक्रे दृष्टेति । ३ ।
गुरव आसने निषीदन्तु भुवि शिष्याः । ४ । सुषाभिः सह श्वश्रूणां वसहः
प्रावर्तत । ५ । हे अचियाः कुन्ताश्चिपतेषुशुषत पापाऽशुचून्द्ण्डयतेति
क्रोधान्नृपतिरभाषत । ६ । अतिथिं पृच्छतु राक्षी कुच न्यवस इति । ७ ।
श्वश्रूः शोपाच्छोचतः श्रुषे । ८ । वध्वाः स्निह्यात्पुषिः । ९ । पाठस्वाभा-
साय शिष्यावागच्छतामिति गुरोराज्ञा । १० । शुद्धापी घृतं प्रास्ता-
नि । ११ । हे वधु वाप्या वसमानय । १२ । शुद्धां घृतं तिष्ठति । १३ ।
शुचोरधस्तात्त्रेचे वर्तेते ॥ १४ ॥

15. The women sing the praises (*singular*) of Indrāṇī (*pass. constr.*). 16. "Study 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* subjects and punish the wicked: thus is the law not offended (ऋत् *pass.*). 18. O women, reverence *your* mothers-in-law. 19. Let not the coachman strike or torment the horses. 20. "Bring the jewels": thus the two maid-servants were commanded by the queen. 21. Let us with two spoons drop water on the altar. 22. "Let us play with dice for money" (*instr.*): thus spoke the two warriors (*pass.*). 23. "To-day let me initiate (*inv.*) my two sons": thus says the Brāhman. 24. Let the men dig a cistern.

Lesson XV.

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

	Sing.	Dual.	Plural.
1.	सभे <i>lābhāi</i>	सभावहे <i>lābhāvahāi</i>	सभामहे <i>lābhāmahāi</i>
2.	सभस्व <i>lābhasva</i>	सभेषाम् <i>lābhetām</i>	सभध्वम् <i>lābhadhvam</i>
3.	सभताम् <i>lābhatām</i>	सभेताम् <i>lābhetām</i>	सभन्ताम् <i>lābhantām</i>

200. The first persons are really subjunctive forms. The inflection of the passive *inv.* is precisely similar; thus, क्विथे, क्विथस्व, क्विथताम्, etc.

201. Nouns in ऋत् *r*. These stems, like many belonging to the consonant-declension, exhibit in their inflection a difference of stem-form: strong, middle, and weak. (For the cases called strong, etc., see Introd., § 87). In the weak cases (except loc. sing.) the stem-final is ऋत् *r*, which in the weakest cases is changed naturally to र्त् *r*. But as regards the strong cases, the stems of this declension fall into two classes: in the one — which is much the larger, comprising all the *nomina agentis*, and a few others — the ऋत् is vriddhied, becoming ऋत् *ar*; 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. sing. is of peculiar formation; and the final र *r* is dropped in the nominative singular.

202. Nomina agentis in षर् *r*, like कर्तृ *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, स्वसृ *f.*, "sister", and जम्भु *m.*, 'grandson', follow this declension; but स्वसृ makes the acc. pl. स्वसृस् *svasṛ-s*.

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

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

Vocabulary XV.

Verbs:	
गम् + अणु (<i>anugacchati</i>) follow.	वद् + वि (<i>vivádate</i>) dispute, argue.
चर् + सम्-च्वा (<i>samācātrati</i>) commit, perform, do.	श्रि + च्वा (<i>ācṛdayate</i>) go for protection to, take refuge with (<i>acc.</i>).

<p>Subst.:</p> <p>आचार्य m., teacher.</p> <p>कर्तुं m., doer, maker, author; <i>as</i> <i>adj.</i>, doing, making.</p> <p>काल m., time.</p> <p>कृपा f., graciousness, pity.</p> <p>दातुं m., giver; <i>as adj.</i>, generous.</p> <p>दुर्जन m., scamp, rogue.</p> <p>द्रष्टुं m., seer, author (of Vedic books); <i>as adj.</i>, seeing.</p> <p>धातु m., creator.</p> <p>निश्चय m., decision; certainty.</p> <p>नेतुं m., leader.</p> <p>पण्डित m., learned man; <i>pandit</i>.</p>	<p>पद n., step.</p> <p>प्रायश्चित्त n., penance, expiation.</p> <p>भर्तुं m., supporter, preserver; lord, husband; master.</p> <p>रक्षितुं m., protector.</p> <p>व्यवहार m., trial, law-suit.</p> <p>शास्त्रुं m., punisher, governor.</p> <p>स्रष्टुं m., creator.</p> <p>जगत् n., honor, glory (<i>often as</i> <i>indecl.</i>, <i>w. foll'g dat.</i>).</p> <p>Adj.:</p> <p>दरिद्र, f. *आ, poor.</p> <p>वर, f. *आ, best, most excellent; better (<i>w. foll'g abl.</i>).</p>
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Exercise XV.

दुर्जनस्य च सर्पस्य वरं सर्पो न दुर्जनः ।

सर्पो दशति कालेन दुर्जनस्य पदे पदे* ॥ ४ ॥

आचार्यं जगत्स्य प्रायश्चित्तं समाचरेति पापं द्विजातय आदिशति । १ ।
कालानि रचयाम कीर्तिं विन्दाम नृपतीनाग्रयामहे त्रिधं जगामहा
इति कवयो वदन्ति । २ । स्वसुर्गहे कन्वे व्यवसताम् । ३ । नृपे रचि-
तरि** सुखेन प्रजा वसन्ति । ४ । धर्माय देवान्यजावहा अर्थाय कीर्तये
च सभासु पण्डितैः सह विवदावहा इति ब्राह्मणस्य पुत्रयोर्निश्चयः । ५ ।
मुक्तय (dat.) ईश्वरः सृष्टेः कर्ता मनुषीर्भक्त्या सेव्यताम् । ६ । नृपतयः
प्रजानां रक्षितारो दुर्जनानां च शास्त्रारो वर्तन्ताम् । ७ । शास्त्रस्य कर्षे
पाणिनये जगः । ८ । लोकास्य स्रष्टुभ्यो वसूनां दातृभ्यो देवेभ्यो 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 (अवर्तत) generous toward the author (*loc.*) of the eulogies. 16. Let servants always be useful to (सिद्) *their* masters (*acc.*). 17. For protection⁴ (*acc.*) betake yourselves⁵ to the gods², the protectors³ of the pious¹. 18. Men live by the graciousness of the creator. 19. O generous one, the poor bend *before thee!* 20. The man leads his sisters to the city (*pass. constr.*).

Lesson XVI.

206. Verbs, *a*-conjugation. Present Optative Active. The present optative is formed from the general present-stem by the addition of a mode-sign, after which are used secondary endings (in 3rd pl. act. उस् *us*, in 1st sing. mid. च् *a*, in 3rd pl. mid. रन् *ran*). After an *a*-stem, this mode-sign, in all voices, is ई ङ, 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 च् *y*. The inflection in the active voice is as follows:

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

Similarly, विशेयम् *viśeyam*, नह्येयम् *nāhyeyam*, 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 स्वसु and जप्तु — see § 203) gunate ष्ट in the strong cases; thus, पितृ *m.*, 'father', मातृ *f.*, 'mother', declined as follows:

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

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

	Sing.	Dual.	Plural.
NV.	गौ <i>gāus</i>	गौ <i>gāvāu</i>	गावस् <i>gāvas</i>
A.	गाम् <i>gām</i>	" "	गासु <i>gās</i>
I.	गवाम् <i>gavām</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.

मुञ् (*mōdate*) rejoice.

घ्नस् (*ghāṅsati*) proclaim (see also in Vocab. I.).

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

<p>Subst.: गो m., f., bull, steer, cow; f., speech. गोत्व n., ox-nature; stupidity. घास m., fodder, hay. शामातृ m., son-in-law. दुहितृ f., daughter. पङ्क n., mud, bog. पितृ m., father; du., parents; pl., <i>manes</i>. प्रयोक्तृ m., user, arranger. बुध m., wise man, sage. भ्रातृ m., brother. मातृ f., mother. मास m., month. युग्म n., pair. रक्षय n., protection. आहु n., an oblation to the <i>manes</i>, accompanied by a sacrificial</p>	<p>meal and gifts to the Brāh- mans. Adj.: अधिक, f. °आ, more, greater, greatest. कामदुष, f. °आ, granting wishes; as f., <i>sc.</i> चेतु, the fabulous Wonder-cow. दुःप्रयुक्त, f. °आ, badly arranged or used. प्रयुक्त, f. °आ, arranged, used. श्रेष्ठ, f. आ, best. Pron.: सा f., she, it. Adv. and Conj.: चेत् if. नित्यम् always, daily. यदि if. सम्यक् well, properly.</p>
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Exercise XVI.

गीर्गीः कामदुषां सम्यक् प्रयुक्ता स्मर्यते बुधिः ।

दुःप्रयुक्ता पुनर्गौत्वं प्रयोक्तुः सैव शंसति ॥ ५ ॥

भर्तारं भर्तुश्च पितरं मातरं च पत्नी देवाणिव पूजयेत् । १ । गा रक्षेत्र-
वां रक्षयेत् पुखं भवतीति द्विजातयो मन्वन्ते । २ । यदा प्रयान आन-
च्छेव तदा पित्रे पन्नं सिखेव । ३ । पितृभ्यो मासे मासे आहुं यच्छेयुः । ४ ।
शाममद्य गच्छेत्तमिति मातरी पुत्रावभाषेताम् । ५ । गोः शीरेण शि-
शवी मोदताम् । ६ । गामतिषये पचेमेत्तुषिर्भार्यामवदत् । ७ । दुहि-

* Predicate. Play upon words throughout the verse.

तरं पितरी रचेतां स्वसारं धातरी मातुः पुत्राश्च रचेयुः । ८ । यदि
शास्त्रमभ्यक्षेयं तदा मुरवक्षुषेयुः । ९ । हे स्वसः पित्रोर्गृहे तिष्ठेः । १० ।
बाह्यां नदीं न तरेत् । ११ । हे शिशवः पितृन्तेवधं धातृणां स्नि-
ह्यत ॥ १२ ॥

13. By R̥ṣabhadatta, son-in-law of Nahapāna, many cattle and villages and much money were given to the Brāhmins. 14. Thou shalt give the mother's jewels to the sisters (*opt. or inv.*). 15. Let the coachman bring (क्वा-ह्) fodder for the horses; let him not torment the horses. 16. Of the father's property a greater part is to be given (*inv.*) to the eldest of the brothers. 17. "Children, bring wood and water into the house daily"; thus *was* the father's command. 18. Let the cows graze in the forest. 19. Let both live on the milk (*instr.*) of the black cow. 20. The wagon is drawn by two steers. 21. The seer rejoices over the pair (*instr.*) of white steers. 22. Hari and Çiva marry two sisters, the daughters of Rāma.

Lesson XVII.

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

Sing.	Dual.	Plural.
1. क्षभेय <i>lābheya</i>	क्षभेवहि <i>lābhevahi</i>	क्षभेमहि <i>lābhemahi</i>
2. क्षभेयास् <i>lābhehās</i>	क्षभेयाथाम् <i>lābheyāthām</i>	क्षभेध्वम् <i>lābhedhvam</i>
3. क्षभेत <i>lābheta</i>	क्षभेयाताम् <i>lābheyātām</i>	क्षभेरन् <i>lābheran</i>

Similarly चोर्येय *coryēya*, संगच्छेय *saṅgaccheya*, 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.; नावौ, नीभ्याम्, etc.; नावस्, नीभिस्, etc.

212. The stems ending in long vowels (आ, ई, ऊ) fall into two well-marked classes: A. root-stems — mostly monosyllabic — and their compounds, with a comparatively small number of others inflected like them; B. derivative feminine stems in आ and ई, with a few in ऊ, inflected like आया, नदी and वधू. The stems of class A take the normal endings throughout, with optional exceptions in dat., abl.-gen., and loc. sing. fem., and with ञ inserted before आम् of the gen. pl. The simple words are as nouns with few exceptions fem.; as adjectives (rare), and in adjective compounds, they coincide in masc. and fem. forms. The declension of the simple words in ई and ऊ has been given (in §§ 189, 197); those in आ are rare that it is not possible to make up a whole scheme of forms in actual use.

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

Sing.	Dual.	Plural.
N.V. विश्वपास् -pās	विश्वपी -pāu	विश्वपास् -pās
A. विश्वपाम् -pām	विश्वपाभ्याम्	" "
I. विश्वपा <i>viṣvap-a</i>	विश्वपोस् <i>viṣvap-os</i>	विश्वपाभिस् etc.

214. 2. 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 इए and उए. Thus, अन्न-क्री m., f., 'corn-buying': nom.-voc. अन्न-क्रीस्, acc. अन्नक्रियम्; स्वप्न-पू m., f., 'street-sweeper': nom. sing. स्वप्नपूस्, acc. स्वप्नप्वम्.

Vocabulary XVII.

<p>Verbs:</p> <p>ईष + प्रति (<i>pratīkṣate</i>) expect.</p> <p>अन्द् + अभि (<i>abhināndati</i>, poet. -<i>te</i>) rejoice in, greet with joy (<i>acc.</i>).</p>	<p>रम् (<i>rdmate</i>) amuse oneself.</p> <p>+ वि (<i>virdmati</i>) cease from (<i>abl.</i>); cease.</p> <p>आ + अनु (<i>anutīṣṭhatsi</i>) follow out, accomplish.</p>
<p>Subst.:</p> <p>उद्यान n., garden.</p> <p>कृषि f., agriculture.</p> <p>जीवित n., life.</p> <p>निदेश m., command.</p> <p>पामुपास्य n., cattle-raising.</p> <p>पुरोहित m., domestic priest, chaplain.</p> <p>भक्ष्य n., eating.</p> <p>भूतक m., servant.</p> <p>मरण n., death.</p>	<p>मित्र n., friend.</p> <p>युद्ध n., battle.</p> <p>वाणिज्य n., trade.</p> <p>विधि m., rule; fate.</p> <p>श्वशुर m., father-in-law.</p> <p>Adj.:</p> <p>भद्र, f. °आ, good, pleasant, dear; as n. subst., fortune.</p> <p>संदिग्ध, f. °आ, doubtful; unsteady.</p>

Exercise XVII.

नाभिनन्देत मरणं नाभिनन्देत जीवितम् ।

आत्ममेव प्रतीचेत निदेशं भूतको यथा* ॥ ६ ॥

आर्तार खेनाः शरणमुच्यन् । १ । यदि नरः श्रुतेः श्रुतेषु विधीनश्रुतिष्ठे-
 युसदा साधुभिः शस्त्रैरन् । २ । वैश्याः कृष्या वाणिज्येन पामुपास्येन वा
 बर्तेरन् । ३ । संदिग्धां नाशं नारोहेत् । ४ । यदि गङ्गाया वारिणि नि-
 सेधं तदा स्वर्गं लभेध्वम् । ५ । जामातरः श्वशुराङ्गुषाः श्वश्रुर्दुहितरश्च
 पुत्रश्च पितरौ सेवेरन् । ६ । ब्राह्मणेर्नाशोद्धिर्न तीर्येत । ७ । शत्रुभिर्न
 पराजयेत्वा इति नृपतिं प्रजा वदन्ति । ८ । नृपती चरिभिर्दुष्कृत्या-
 ताम् । ९ । शीघ्रं युद्धमभवत् । १० । वासावुच्यन्ते रमेयाताम् ॥ ११ ॥

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

12. Let fodder be brought (आ-ह) (*opt., inv.*) by the brother for the horses of the all-protecting king. 13. May ye see good fortune (*pl.*); may ye acquire (सम्) 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 भक्ष्य*) the fruits (*gen.*). 17. Mayest thou be saved ^(*ind-4: cf. § 267*) 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 इष् pass.*). 22. May we receive the reward of virtue.

Lesson XVIII.

215. **Causative.** The chief points to be noticed in the formation of causative-stems have been given already (in Less. VII); some additional ones follow.

216. Most roots in आ and ऋ add ए before the conjugation-sign; thus, दापर्यति from 1दा; धापयति; गापयति; अर्पयति from ऋ. आ makes अपयति; ऋ and ॠ, sometimes ऋापयति, etc., sometimes ऋपयति, etc. 1पा, 'drink', makes पाययति (as though from पी). A few roots in इ and ई take the same ए, with various irregularities; thus, अश्वापयति from अधि-इ.

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

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

219. Some verbs of causative meaning are by formation denominatives; thus पास्त्रयति, 'protect', called causative to श्पा; प्रीक्षयति, to प्री; भीषयति, to भी; घातयति, to हृन्.

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): विह्वान् पिष्कान् खादयति, or (b) विह्वैः पिं खा°.

222. Participles. The general participial endings are चन्त् (weak form चत्) for the active, and चान् for the middle. But after a tense-stem in च्, the active suffix is virtually न्त्, one of the two च्'s being lost; and the middle suffix is मान् (except चान् sometimes in causative forms). Thus, भवन्त् *bhāvant*, तुदन्त् *tuddant*, दीव्यन्त् *divyant*, चोरयन्त् *cordyant*; भवमान् *bhavamāna*, etc. For the declension of the participles in चन्त् 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, नी	अस्मान्, नस्
I.	मया	आवाभ्याम्	अस्माभिस्
D.	मह्यम्, मे	" , नी	अस्मभ्यम्, नस्
Ab.	मत्	"	अस्मत्
G.	मम, मे	आवयोस्, नी	अस्माकम्, नस्
L.	मधि	"	अस्मासु

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

225. In pronouns of the first and second persons the plural is often used for the singular. Pronouns (and other words as well) show in Sanskrit a curious tendency to agree in form with the predicate rather than with the subject to which they refer.

Vocabulary XVIII.

Verbs, with causatives:	मृ die; caus. (<i>mārdyati</i>) kill.
अन् eat; caus. (<i>açdyati</i>) make eat; give to eat.	यञ् sacrifice; caus. (<i>yājdyati</i>) make to sacrifice; offer sacrifice for (<i>acc.*</i>).
इ + अधि study, read; caus. (<i>adhyaçdyati</i>) teach.	उद् + अभि in caus. (<i>abhiuōdayati</i>) greet.
कूप् in caus. (<i>kalpdyati, -te</i>) make; ordain, appoint.	विद् know; caus. (<i>veddyati</i>) inform (<i>dat.</i>).
जन् in caus. (<i>jandyati</i>) beget.	+ नि in caus. inform (<i>dat.</i>).
ज्ञा + चा in caus. (<i>ājñādyati</i>) command.	वृध् (<i>vārdhate</i>) grow; caus. (<i>vārdhayāti, -te</i>) make grow; bring up.
दा give; caus. (<i>dādyati</i>) make give or pay.	व्यथ् in caus. (<i>vyathdyati</i>) torment.
दृस् see; in caus. (<i>darçdyati</i>) show.	श्रु hear; in caus. (<i>çrādyati</i>) make hear, i. e. recite, proclaim (<i>acc. of pers.</i>).
धा + परि, in caus. (<i>dhādyati</i>) make put on, clothe in (<i>two acc.</i>).	स्था stand; in caus. (<i>sthādyati</i>) put, place; appoint; stop.
गी + अप lead away (caus. <i>apānādyati</i>).	+ प्र (<i>pratiçthate</i>) start off; in caus. (<i>prasthādyati</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 यजमान) were celebrating the sacrifice for himself.

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

सूत । अधुना स्थापय रथम् । १ । यथाज्ञापयति देवः ॥ २ ॥ दश-
रथवाक्यपुत्रानवनयत् । ३ । काशिदासस्य काव्यं मां आवयेः । ४ । वै-
श्याम्बरान्हापयेन्नृपः । ५ । उपनयने वासाम्नीनानि वस्त्राणि परिधा-
पयेयुः । ६ । धातरो ऽस्मान्नगरं प्रास्थापयन् । ७ । स्वसार आगच्छन्ती-
ति मह्यं न्ववेद्यत । ८ । वायोर्बलेन तरसो ऽपात्सन्त । ९ । चण्डिया युजे
ऽरीन्धारयन्ति । १० । कवयो ऽस्माकं गुणान्प्रचयेयुः कीर्तिं च वर्धयेयु-
रिति पार्थिवैरिष्यते । ११ । अहं प्रयामे निवसामि रामः काश्यां तिष्ठ-
ति । १२ । गन्धो ऽस्माभी रन्थते पुस्तकं रामेण लेखयामः ॥ १३ ॥

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

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

poet recite (*use क्वाचयति*) a eulogy of Viṣṇu. 24. We torment our hearts with wishes. 25. Both scholars greet the teacher.

Lesson XIX.

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

	Singular.	Dual.	Plural.
N.	त्वम्	युवाम्	यूयम्
A.	त्वाम्, त्वा	युवाम्, वाम्	युष्मान्, वस्
I.	त्वया	युवाभ्याम्	युष्माभिस्
D.	तुभ्यम्, ते	" , वाम्	युष्मभ्यम्, वस्
Ab.	स्वत्	"	युष्मत्
G.	तव, ते	युवयोस्, वाम्	युष्माकम्, वस्
L.	त्वयि	"	युष्मासु

227. The forms त्वा, ते, वाम्, वस् are enclitics, subject to the same rules as मा, मे, etc. (§ 224).

228. The Pronoun of the Third Person (for which the natives assume तद् as base — the base is really त) is declined as follows (note nom. sing., m. and f.):

	Masculine:			Feminine:		
	Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
N.	सस्	तौ	ते	सा	तौ	तास्
A.	तम्	"	तान्	ताम्	"	"
I.	तेन	ताभ्याम्	तैस्	तया	ताभ्याम्	ताभिस्
D.	तस्मै	"	तेभ्यस्	तस्मै	"	ताभ्यस्
Ab.	तस्मात्	"	"	तस्मात्	"	"
G.	तस्य	तयोस्	तेषाम्	"	तयोस्	तासाम्
L.	तस्मिन्	"	तेषु	तस्मिन्	"	तासु

is made almost entirely by the genitive case, not by a derivative possessive adjective. But often the unemphatic possessive pronoun of the English is omitted in Sanskrit.

Neuter:

	Sing.	Dual.	Plural.
N.	तद्	ते	तानि
A.	”	”	”
I.	तेन	ताभ्याम्	तेस् etc., as in the masculine.

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

230. The third personal pronoun is used oftenest as a weak or indefinite demonstrative, especially as antecedent to a relative; and often like the English “definite article.”

231. Like त् are declined: (a) एत, ‘this’, formed by prefixing ए to the forms of त्, throughout; thus, nom. sing. m. एषस्, f. एषा, n. एतद्; (b) the relative pronoun (and adj.) य, ‘which, who’; (c) comparatives and superlatives from pronominal roots, such as 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, विश्व, ‘all’; एक ‘one’, in pl. ‘some’; उभय, f. ०यी (only sing. and pl.), ‘both’.

232. The interrogative pronoun क्व (for which the Hindus give the base as किम्) follows precisely the declension of त्, except nom.-acc. sing. neut. किम्; nom. sing. m. कस्, f. का.

233. A number of words follow the pronominal declension in some of their significations, or optionally; but in other senses, or without known rule, lapse into the adjective inflection. Such are comparatives and superlatives from prepositional stems, as 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 ह्योऽपस्मान् वीऽतोऽव तुङ्गः, or: स पर्वतोऽतोऽव तुङ्गो यं ह्योऽपस्मान्; but not स पर्वतो यं वयं ह्योऽपस्मान्, etc., according to the English idiom.

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, अपि, वा. Sometimes the interrogative alone is used with these particles in a similar sense. Thus; यत्रदेशा क्वचयति "whatever this woman relates"; यो यस्य भावः स्यात् "whatever any one's disposition may be"; यस्मै कस्मै चिदच्छति "he gives to some one or other"; यस्मात्कस्माच्चिन्न लभते "he takes from no one whatever".

Vocabulary XIX.

<p>Verbs:</p> <p>आसू sit; in caus. (<i>āsdyati</i>) place.</p> <p>१पा drink; in caus. (<i>pādyati</i>) give to drink, water.</p> <p>२पा protect; in caus. (<i>pādyati</i>) protect.</p> <p>प्री rejoice; in caus. (<i>prīdyati</i>) make rejoice, please.</p> <p>भी fear; in caus. (<i>bhīdyate, bhāydyate</i>) terrify, frighten.</p>	<p>वच् say, speak; name; in caus. (<i>vācdyati</i>) make (a written leaf)</p> <p>वच् speak, i. e. read.</p> <p>सह् endure.</p> <p>सिध् (<i>sidhyati</i>) succeed; in caus. (<i>sādhyati</i>) perform, acquire.</p> <p>हन् kill; caus. (<i>ghādyati</i>) have killed.</p> <p>ह्व् call; in caus. (<i>hvādyati</i>) have called.</p>
<p>Subst.:</p> <p>कार्यं n., business, concern.</p> <p>कृण्व m., n. pr., a god.</p> <p>कीसल्या f., n. pr.</p> <p>गति f., gait; refuge.</p> <p>चरन् m., n., foot, leg.</p> <p>हस्त n., umbrella.</p> <p>दुग्ध n., milk.</p> <p>देवकी f., n. pr., Kṛṣṇa's mother.</p> <p>पृथ्वी f., earth.</p> <p>श्री, as prefix to proper names, has the meaning 'famous', 'honorable'.</p>	<p>सहाय m., companion, helper.</p> <p>Adj.:</p> <p>अन्य other.</p> <p>इतर other.</p> <p>विश्व all (Vedic).</p> <p>सर्व all.</p> <p>स्वादु sweet.</p> <p>Indecl.:</p> <p>अपि also, even.</p> <p>विना without (<i>w. instr. or acc.; often postpos.</i>).</p>

Exercise XIX.

सहायेन विना नैव कार्यं किमपि सिध्यति ।
 एकेन चरणेनापि गतिः कस्य प्रवर्तते ॥ ७ ॥
 मयि स्वयि च पितरौ खिद्यतः । १ । यः पृथिवीं पासयति स पा-
 र्थिव उच्यते । २ । कक्षी देक्षी सोमं रचयेत् । ३ । नुदयुष्मानाह्वाययत् । ४ ।

या अस्मान्दुग्धं पाचयन्ति ता धेनुमी घातयन्त । ५ । दुग्धमम दुःखं भ-
वति । ६ । साधवः पुत्रीः सह स्वर्गं जन्मो न खितरे जनाः । ७ । वचमेत-
त्पुस्तकं जेष्ठासदन्वसी कवीषिहीयताम् । ८ । स्वदन्वो* न को ऽप्य-
स्माभिः शस्त्रते । ९ । या देवकी वसुदेवस्य पत्न्यभवत्पुत्रां कृष्णो ऽजा-
यत । १० । तव पित्रा सह नमर्या आनच्छाम । ११ । यूयं पितृञ्छ्राष्टीः
प्रीत्यद्य वयं जनेन । १२ । विन्दे देवास्त्वा पाचयन्तु । १३ । अन्वेवां का-
क्षिरेव कविः कीर्तिमसाधयत् ॥ १४ ॥

15. The husband⁶ of that⁵ (*gen.*) Kāusalyā³ (*loc.*), of whom¹ (*loc. fem.*) Rāma² was born⁴, is called⁸ Daçaratha⁷. 16. The teacher⁴ rejoices³ at thy¹ diligence² (*abl.*). 17. Why (कस्मात्) speakest thou so? 18. Others than we could not endure this suffering. 19. The teacher teaches** us holy-writ and the law-books. 20. May all⁸ those⁷ kings² who¹ protect⁶ their subjects⁵ according to⁴ (अनु, *post-
pos.*) the law³ (*acc.*) be victorious⁹. 21. The fruits of all these trees are sweet. 22. May the glory of all women, who honor their husbands, increase (*inv.*). 23. In this kingdom the king's punishment terrifies the wicked. 24. Which of the two fruits do ye wish? 25. My father had gold given to me, cows to thee, to the other brother nothing.

Lesson XX.

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

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

** "Makes us read" (अधि-इ, *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 (Introd., § 90).

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

1. The more usual etymological finals are स्, र्, ङ्, ञ्, त्, ष्, प्, ढ्; sporadic are क्, ख्, ज्ञ् 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 ङ्, becomes either ञ्, or (less often) ढ्; but ङ् in a very few cases (where it represents original ञ्) 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, भ्राम्, भिस्, भ्रस् 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, ङ्, ष् and म्. Be-

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

	Sing.	Plural.
N.V.	मरुत् । आपत् । जगत् ॥	मरुतस् । आपद्स् । जगन्ति ॥
A.	मरुतम् । आपदम् । जगत् ॥	” ” ”
I.	मरुता । आपदा । जगता ॥	मरुन्निस् । आपन्निस् । जगन्निस् ॥
D.	मरुते । आपदे । जगते ॥	मरुञ्चस् । आपञ्चस् । जगञ्चस् ॥
Ab.	मरुतस् । आपद्स् । जगतस् ॥	” ” ”
G.	” ” ”	मरुताम् । आपदाम् । जगताम् ॥
L.	मरुति । आपदि । जगति ॥	मरुत्सु । आपत्सु । जगत्सु ॥

Dual.

N.A.V.	मरुती । आपदौ । जगती ॥
I.D.Ab.	मरुञ्चाम् । आपञ्चाम् । जगञ्चाम् ॥
G.L.	मरुतीस् । आपदौस् । जगतीस् ॥

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

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

245. Agreement of adjectives. If the same adjective qualify two or more substantives, it will be used in their combined number; if the substantives are masculine and feminine, the adj. will be masc.; but in a combination of masc. or fem. subjects with neuter, the adjective will be neuter.

Vocabulary XX.

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

Exercise XX.

ते पुत्रा ये पितुर्भक्ताः स पिता यस्तु पोषकः ।

**तस्मिन् यत्र विश्वासः सा भार्या यत्र निर्वृतिः ॥ ८ ॥

हे शिष्य समिधो वनादाहर । १ । उपनिषत्सु मुक्तिमार्गं उपदि-
शते । २ । आपदि सुहृदो ऽस्मान्पातयेयुः । ३ । विश्वस्त्रां 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; यत्र = यस्मिन् and यस्त्राम्; see § 235, end.

भूमृद्भिर्दृष्टव्यत्वात् । ४ । समिञ्जरिं चजेत् । ५ । पुष्पेण ज्वती
 जयेः । ६ । त्वं जीव शरद्ः शतम् । ७ । भूमृतः (gen.) शिखरं वय-
 मारोहाम यूयमधस्तादतिष्ठत । ८ । वाचित्सरितः समुद्रेण वासिद-
 न्नाभिः सरिञ्जिः संनच्छन्ते । ९ । राशौ तद्विद्वृक्षत । १० । भक्ताः
 सुहृदो ऽस्मान्मुखं लक्षयन्ति । ११ । अश्रुभिर्गायौ वाक्ताश्च मनोरथा-
 न्साधयन्ति । १२ । शरदि वासुचित्सरित्सु पद्मानि वृक्षन्ते । १३ ।

14. Indra, with the Maruts as his companions, killed Vṛtra.
 15. Without a companion no one can perform a difficult business.
 16. One (*express in pl.*) should plant trees on all the roads, for the
 sake of the shade. 17. Those friends who are true in misfortune
 are hard to find in the *three* worlds. 18. The girdle and the sacred
 cord of Aryans are to be made threefold (*neut. dual*). 19. Put
 (या *caus.*) this stone behind the fire. 20. The ocean is called by
 the poets the husband of rivers. 21. All subjects must be protected
 (*inv.*) by *their* kings. 22. Some of these Brāhman 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 च् of a stem reverts to the original guttural when it comes to stand as word-final, and before the *pada*-endings, becoming क् when final, and before सु, and न् before भ्. 2. Final च् is oftenest treated exactly like च् — for cases of other treatment, see below. 3. In the roots * दिश्, कृश् and सृश्, the श् is treated in the same way. 4. The स् of सु becomes ष् after क्;

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

thus, वचु. E. g. वाक् f., 'speech, word'; रक् f., 'illness'; दिम् f., 'direction, point of the compass':

	Sing.	Plural.
N.V.	वाक् । रक् । दिक् ॥	वाचस् । रचस् । दिशस् ॥
A.	वाचम् । रचम् । दिशम् ॥	” ” ”
I.	वाचा । रचा । दिशा ॥	वाग्भिस् । रग्भिस् । दिग्भिस् ॥
L.	वाचि । रचि । दिशि ॥	वाचु । रचु । दिशु ॥

Dual.

वाची । रची । दिशी ॥
वाग्भ्याम् । रग्भ्याम् । दिग्भ्याम् ॥
वाचोस् । रचोस् । दिशोस् ॥

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

	Sing.	Plural.
N.V.	द्विद् । लिद् ॥	द्विषस् । विषस् । । लिङ्स् ॥
A.	द्विषम् । लिङ्म् ॥	” ” ”
I.	द्विषा । लिङ्हा ॥	द्विङ्भिस् । विङ्भिस् । लिङ्भिस् ॥
L.	द्विषि । लिङ्हि ॥	द्विङ्सु । विङ्सु । लिङ्सु ॥

Dual.

द्विषी । लिङ्ही ॥
द्विङ्भ्याम् । लिङ्भ्याम् ॥
द्विषोस् । लिङ्होस् ॥

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

makes **श्रवणम्** etc.; and **श्रवणम्** f., 'garland', though containing $\sqrt{\text{सृज्}}$, makes **श्रवणम्** etc.

249. 1. Nouns having the roots **दृह्**, 'burn', and **दुह्**, 'milk', **द्रुह्** '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. **०दुहम्**, loc. pl. **०धुषु**; **मित्रद्रुह्** 'friend-betraying,' nom.-voc.-sing. **मित्रधुक्** etc. 2. In words with **बह्**, 'bind,' as final element, where **ह्** represents original **घ्**, the **ह्** becomes **ह्** and **त्**; thus, **उपानह्** f., 'shoe, sandal,' nom.-voc. sing. **उपानत्**, acc. **०नहम्**, instr. du. **०नह्याम्**, loc. pl. **०नत्सु**.

Vocabulary XXI.

<p>Verbs: दम् in caus. (<i>damdyati</i>) tame; compel. द्रुह् (<i>drūhyati</i>) be hostile; offend. धृ in caus. (<i>dhārdyati</i>) bear. भृ (<i>bhārdati, -te</i>) bear, support (<i>lit.</i> <i>and fig.</i>).</p>	<p>सृज् + उद् (<i>utsrjāti</i>) let loose or out; raise (the voice). स्वङ्ग + परि (<i>pariṣṅgajate</i>*) embrace. हृ + प्र (<i>prahārdati</i>) strike out; smite.</p>
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<p>Subst.: वन्द्य m. pl., n. <i>pr.</i>, a people in India. ऋक् f., verse of the Rigveda; <i>in</i> <i>pl.</i>, the Rigveda. श्रीषध n., medicine. श्रीश्रीय m., <i>nom. pr.</i></p>	<p>दृश f., look, glance; eye. द्विष् m., enemy. नाप्य m., tears. मधुसिंह m., bee. माधुर्य n., sweetness. रज् f., sickness, disease. सम्राज् m., great king, emperor.</p>
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* **स्वङ्ग** and a few other roots, whose nasal is not constant throughout their inflection, lose it in the present-system.

सामन्त m., vassal.	नीरज् (i. e. निस्-रज्) m. f. n., healthy, well.
स्नातक m., one who has taken a certain ceremonial bath.	पञ्च, f. °ष्ठा, wholesome (<i>gen.</i>).
स्वाध्याय m., private recitation (of sacred texts).	बसिष्ठ, f. ष्ठा, strongest. रज्, f. °ष्ठा (pass. part. of रज्), besieged, surrounded; suffused.
Adj.:	विद्विष्ट, f. °ष्ठा (pass. part. of द्विष् + वि), hated, detested.
आक्रान्त, f. °ष्ठा (pass. part. of क्रम् + ष्ठा), attacked, smitten.	वृद्ध, f. °ष्ठा (part. of वृध्), old.
ईश्वर, f. °ष्ठा, rich.	व्याधित, f. °ष्ठा, sick, ill.
कामदुह m. f. n., granting wishes; as <i>f. subst.</i> , the Wonder-cow.	समेत, f. ष्ठा, provided with. Adv.:
दक्षिण, f. °ष्ठा, right hand; southern.	कदाचन, कदाचित्, कदापि, ever.

Exercise XXI.

दरिद्राम्भर कीर्त्तय मा प्रयच्छेन्नरे धनम् ।

व्याधितस्त्रीषधं पञ्च नीरजसु किमीषधिः* ॥ ९ ॥

महतः सर्वाभ्यो दिग्भ्यो (abl.) वहन्ति । १ । सम्राजो ऽपि राज्यं
द्विरुभिर्बनाञ्जत । २ । तव वाचु क्वाचिदास माधुर्यं वर्तते । ३ । यदा
द्विषो दहन्ति तदा शिष्यान्नाध्यापयेत् । ४ । बाष्पी रज्जाभ्यां दृग्भ्यां पिता
पुत्रमेषत पर्यष्वजत च । ५ । ऋषिणां वाक् कामधुक् सा सर्वान्नराणां
मनोरथाम्पूरयति । ६ । सर्वासु दिषु द्विषो ऽदृक्जन्त । ७ । परित्राङ्गाचं
नोत्सुजेत् । ८ । मिचधुक् सर्वेषां विद्विष्टः । ९ । स्रग्भिरुपानग्नां समेताः
शिष्या मुषं नोपतिष्ठेरन् । १० । रग्भिराक्रान्ता बहवो जना स्रियन्ते । ११ ।
दक्षिणस्यां दिशि कृष्णो ऽग्नायां सम्राडभवत् । १२ । मधुस्त्रिभिरैष बा-
जो ऽदृक्जत ॥ १३ ॥

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

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

raise (*opt. or inv.*) his voice. 15. That one among the priests is called *hotṛ*, who recites the Rigveda. 16. A *snātaka* must wear shoes and a garland, and *carry* an umbrella. 17. "Among my friends Rāma is the strongest": thus spoke Rāvaṇa. 18. Let an emperor keep *his* vassals in check (*दम् caus.*), and protect (*पा caus.*) the people in all the earth. 19. In the Rigveda occurs (*कृञ् pass.*) the Uṣṇih. 20. The father's glance fell upon me (*loc.*). 21. Among the betrayers-of-friends is named (*गस्य pass.*) Vibhīṣaṇa. 22. The seer praises Indrāṇī with verses of the *Rigveda*. 23. The emperor smote *his* enemies (*acc., dat., or loc.*) with the sword. 24. In the battle Kṛṣṇa was killed by his enemies. 25. "May our enemies be tormented by diseases": thus spoke the Brāhman in anger (*abl.*).

Lesson XXII.

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

	Singular.	Dual.	Plural.
N.V.	गीर् । पूर् ॥	गिरौ । पुरौ ॥	गिरस् । पुरस् ॥
A.	गिरम् । पुरम् ॥	" "	" "
I.	गिरा । पुरा ॥	गीर्भाम् । पूर्भाम् ॥	गीर्भिस् । पूर्भिस् ॥
L.	गिरि । पुरि ॥	गिरोस् । पुरोस् ॥	गीर्षु । पूर्षु

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

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

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

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

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

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

Plural.

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

or मनःसु । or हविःसु । or धनुःसु ॥

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

the suffix **इन्**; thus, from बल n., 'strength', बलिन्, 'having strength, strong'. Stems in **मिन्** and **विन्** are very rare.

254. Adjective compounds having nouns of this class as final member are very common. Thus, सुमनस् 'favorably-minded.'

Singular.		Dual.		Plural.	
m. f.	n.	m. f.	n.	m. f.	n.
N. सुमनास्	०नस्	सुमनसौ	०नसौ	सुमनसस्	०नांसि
A. सुमनसम्	०नस्	"	"	"	"

दीर्घायुस् 'long-lived':

Singular.		Dual.		Plural.	
N. दीर्घायुस्		दीर्घायुवौ	०युवौ	दीर्घायुषस्	०यूषि
A. दीर्घायुषम्	०युस्	"	"	"	"
I. दीर्घायुषा etc.		दीर्घायुर्वाम् etc.		दीर्घायुर्भिस्र etc.	

Vocabulary XXII.

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

Subst.:	
अप्सरस् f., heavenly nymph.	धनुस् n., bow.
उर्वशी f., n. <i>pr.</i> , an Apsaras, Urvāṣī.	नाली f., pipe, conduit.
चितिप m., king.	पयस् n., milk.
गिर् f., voice; song.	पुर् f., city.
चक्षुस् n., eye.	पुरुरवस् m., n. <i>pr.</i> , Purūravas.
चन्द्रमस् m., moon.	प्राणिन् m., (living) creature.
चार m., spy.	भरतखण्ड m., n., <i>pr.</i> , 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.	यज्ञस् n., glory, fame.
	वणिज् m., merchant.
	वयस् n., age.
	सुमनस् f., flower.

सूर्य m., sun.	asceticism; <i>as m. subst.</i> , ascetic.
स्थान n., place, spot, locality; stead.	तेजस्विन् courageous.
स्वामिन् m., possessor, lord.	प्रथम, f. °ष्ठा, first.
हविस् n., oblation.	मृत, f. °ष्ठा (part. of मृ), dead, fallen.
Adj.:	क्षित, f. °ष्ठा (part. of क्षा), standing.
आकुष्ठ, f. °ष्ठा (part. of कृष् + ष्ठा), drawn, bent (as a bow).	Indecl.:
तपस्विन् suffering, doing acts of	वे to be sure, in sooth.

Exercise XXII.

मन्वेन गायः पशन्ति वेदैः पशन्ति वै द्विजाः ।

वारैः पशन्ति चितिपात्रसुर्धामितरे जनाः ॥ १० ॥

आ कर्षमाकृष्टेन धनुषा द्विट्सु शरासुञ्चति षषियाः । १ । सूर्यस्य चन्द्रमास्य जगतो ज्योतिषी । २ । धनी वणिग्द्वारि क्षितेभ्यस्तपस्विभ्यो वसु दापयेत् । ३ । यज्ञेषु च ऋत्विजो यज्ञंषि पठन्ति ते ऽध्वर्यव उच्यन्ते । ४ । विश्वस्त्रा भुवः सम्राट् पुरुरवा उर्वशीमप्सरसं पर्यथयत्तस्त्रां च पुत्रो ज्जायत । ५ । कामस्य धनुषि ज्यायाः स्थाने ऽस्यः शराणां स्थाने सुमनसस्त्रिष्ठन्ति । ६ । प्राणिनां मनांसि जीविते सवन्ति । ७ । पुरि वारि तडागान्नास्त्रा पार्थिवो ज्जाययत् । ८ । मन्त्रिणः स्वामिने कदापि न ब्रुह्येयुः । ९ । एतस्त्रा धेन्वाः पथो बाहान्पितरावपाययताम् । 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-ष्ठा 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. यज्ञ in Voc. I*) flowers, fruits, and milk, not living creatures. 18. The Apsarases lead into Heaven warriors fallen in battle. 19. In age (*instr.*), not in knowledge,

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

Lesson XXIII.

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

Masculine.			Neuter.		
Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
N. अेषान्	अेषावी	अेषासस्	N.V. अेषस्	अेषवी	अेषांसि
A. अेषासम्	"	अेषसस्	"	"	"
I. अेषसा	अेषोभ्याम्	अेषोभिस्	like the masculine.		
L. अेषसि	अेषसोस्	अेषसु, °यःसु			
V. अेषन्					

Fem. stem. अेषसी, declined like नदी.

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

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

Masculine.			Neuter.		
Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
N.V. जीवन्	जीवन्ती	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**; — **नद्यन्ति**, **नद्यन्** and **नद्यत्**; — **दृश्यन्ति**, **दृश्यन्** and **दृश्यत्**; — **भविष्यन्ति** (fut.), **भविष्यन्** and **भविष्यत्**.

259. But those verbs which in the 3rd. pl. act. lose the **न्** of the usual **न्ति** (as e. g. the verbs following the reduplicating class in the present-system), lose it also in the present participle, and have no distinction of strong and weak stem. Thus, from **जुञ्ज**, 3rd pl. pres. ind. act. **जुञ्जति**, part. (only stem-form) **जुञ्जत्**: nom.-voc. sing. masc. **जुञ्जत्**, acc. **जुञ्जन्**; nom.-voc.-acc. du. **जुञ्जती**, pl. **जुञ्जन्तस्**; nom.-voc.-acc. sing. neut. **जुञ्जत्**, du. **जुञ्जती**, pl. **जुञ्जति**.*

260. Only the present participles of verbs of the *a*-class, the *ya*-class, and causatives, invariably insert **न्** in nom.-voc.-acc. du. neut. Present participles of the *d*-class, of the root-class when the root ends in **ञा**, and *all* future participles, may either take or reject it; thus, neut.-sing. **क्षिरत्**, du. **क्षिरती** or **क्षिरन्ती**; **वरिष्यत्** (fut.), du. **वरिष्यती** or **वरिष्यन्ती**; **यात्** (pres. part. from **या**, 'go'), du. **याती** or **यान्ती**. Participles of all other verbs, and all other stems in **ञत्**, leave out the **न्** in the du. neut.; thus, **खदत्** (**खद्** 'eat', root-class), du. **खदती**.

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

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

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

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

Vocabulary XXIII.

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

Exercise XXIII.

सक्तो ऽपि** न हि राज्ञो दरिद्रस्तेतरे गुणाः ।

आदित्य इव भूतानां श्रीर्गुणानां प्रकाशिनी ॥ ११ ॥

तिष्ठन्तं गुह्यं शिष्यो ऽनुतिष्ठेन्नच्छामनुगच्छेत्सावन्मनुधावेत्*** । १ ।

नरीयसः (acc. pl.) त्रेयसे पूजयेत् । २ । धनिमस्यपस्विभ्यो धनं ददत् :

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

** "Even though they exist".

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

शुद्धते । ३ । स्त्रियन्तीं भार्यां स्वजन्मिन्वते । ४ । जीवतः पुत्रस्य मुखं
 पञ्चमी पितरौ तुष्यतः । ५ । धाचो (gen. du.) रामो यज्ञसा गरी-
 चान् । ६ । एतेषां वखिजां धनानि महानि वर्तन्ते । ७ । कुप्यते मा
 कुप्यत । ८ । उद्याने पतङ्गो विह्वनेभ्यो धान्यं किरतीः कन्या अपञ्चम । ९ ।
 पित्रोर्जीवतोर्धातरः स्वसारस्य तयोर्धनस्य स्वामिनो न भवेद्युः । १० ।
 धेनुं धयन्तं वत्सं मापसारथ । ११ । मुद्यु पितृषाच्यौ माता च गरी-
 चांसः । १२ । स्वयि जीवति सुखेन वयं जीवामः ॥ १३ ॥

14. We blame the driver who strikes (*part.*) the horses. 15. The
 king who punishes (*part.*) the bad and gives (*part.*) food to the
 good is praised. 16. The warrior who conquers (*part.*) in battle
 attains great fame. 17. Among the heavenly bodies the sun and
 moon are the *two* great *ones*. 18. In the field I saw birds flying.
 19. He who lives (*part.*) to-day is dead to-morrow. 20. The word
 of the good must be followed (*done*). 21. Dwell among good men.
 22. A maiden, making (*सुञ्ज्*) 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 (*abl.*)
 flying about (*भ्रम्*) 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 कि-
 च्यन्त्, 'how great?' 'how many?' are similarly declined.

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

264. A stem भवन्* (to be carefully distinguished from भवन्त्, 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 च्चन्. These are made by the suffixes च्चन्, मन्, and वन्, and are, with one or two exceptions, masc. and neut. only. The stem has a triple form. In the strong cases of the masc. the vowel of the suffix is lengthened to च्चा, in the weakest cases it is in general dropped; in the middle cases the final न् is dropped, and it is also lost in the nom. sing. of all genders. In the neuter, the nom.-acc. pl., as being strong cases, lengthen the vowel of the suffix; the same cases in the dual (as weakest cases) lose च्च — but this only optionally. After the म् or व् of मन् and वन्, when these are preceded by a consonant, the च्च is retained in all the weakest cases, to avoid too great an accumulation of consonants. Examples: राजन् m., ‘king’; नामन् n., ‘name’; आत्मन् m., ‘soul, self’; ब्रह्मन् n., ‘devotion’.

* Probably contracted from भगवन्त् ‘blessed’.

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

Masculine.			Neuter.		
Singular.	Dual.	Plural.	Singular.	Dual.	Plural.
N. राजा	राजाणी	राजानस्	नाम	नामनी or नाम्नी	नामानि
A. राजानम्	”	राजस्	”	”	”
I. राज्ञा*	राजभ्याम्	राजभिस्	नाम्ना	नामभ्याम्	नामभिस्
L. राजनि or राज्ञि	राज्ञोस्	राजसु	नामनि or नाम्नि	नाम्नोस्	नामसु
V. राजन्			नामन् or नाम		
N. आत्मा	आत्मानी	आत्मानस्	ब्रह्म	ब्रह्मणी	ब्रह्मानि
A. आत्मानम्	”	आत्मन्स्	”	”	”
I. आत्मना	आत्मभ्याम्	आत्मभिस्	ब्रह्मणा	ब्रह्मभ्याम्	ब्रह्मभिस्
V. आत्मन्			ब्रह्मन् or ब्रह्म		

266. Euphonic rules. Final क्, ट् and प् remain unaltered before initial surd consonants; before sonants, whether vowel or consonant, they become respectively क्, क्, क्. Before nasals they may be still further assimilated, becoming the nasals क्, क्, म्. Thus, परित्राट् न becomes either परित्राङ् or परित्राङ्ग; सम्यक् न becomes सम्यप 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 सम्यग्रहसः or सम्यग्रहसः; either तस्माद् हस्यत् or तस्माद् हस्यत्. 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; राज्ञा instead of राज्ञा.

Vocabulary XXIV.

<p>Verbs:</p> <p>छिद् + च्च cut off.</p> <p>मृच् in caus. (<i>mārjāyati</i>) rub, rub off, polish.</p>	<p>वर्णय (denom. — <i>varṇāyati</i>) describe, portray.</p> <p>विच् + उह् in caus. (<i>udvejāyati</i>) terrify.</p>
<p>Subst.:</p> <p>आत्मन् m., soul, self; often as simple reflexive pronoun; in <i>genitive</i>, his, etc.; one's own.</p> <p>कर्मन् n., deed; ceremony; fate.</p> <p>चर्मन् n., hide, skin; leather.</p> <p>जन्मन् n., birth.</p> <p>तीर n., bank, shore.</p> <p>चिष्टुम् f., name of a metre.</p> <p>दिन n., day.</p> <p>देवकुच n., temple.</p> <p>नरक m., hell.</p> <p>पक्षिन् m., bird.</p> <p>पाच n., pot, vessel.</p> <p>ब्रह्मन् (<i>brdhman</i>) n., devotion; sacred word (of God); sacred knowledge; the world-spirit.</p> <p>ब्रह्मन् (<i>brahmān</i> — a personification of the preceding) m., the supreme All-Soul, the creator.</p> <p>भस्मन् n., ashes.</p> <p>यति m., ascetic.</p> <p>राजन् m., king.</p> <p>शोमन् n., hair.</p> <p>वर्ष n., year.</p> <p>समानम m., meeting, encounter.</p>	<p>सीमन् f., border, boundary; outskirts.</p> <p>हनु m., slayer, killer.</p> <p>Adj.:</p> <p>आयुष्मन् long-lived (often used in respectful address).</p> <p>इयम् so great, so much (263).</p> <p>क्वियम् how great? how much?</p> <p>कृपण, f. °आ, poor; niggardly.</p> <p>तावन् so much, so many.</p> <p>द्वितीय, f. °आ, second.</p> <p>प्रियकर्मन् kind.</p> <p>प्रियवाच् saying pleasant things, sociable.</p> <p>बलवन् strong, mighty.</p> <p>भगवन्, f. वती, honorable; blessed.</p> <p>भास्वन् shining, brilliant.</p> <p>मतिमन् shrewd, prudent.</p> <p>यावन् how much, as many.</p> <p>रूच, f. °आ, harsh, rough.</p> <p>विभु, f. °भ्वी, pervading, far-reaching; omnipresent; mighty.</p> <p>हत, f. °आ (pass. part. of हन्) killed.</p> <p>Adv.:</p> <p>प्रायेश्च commonly.</p>

Exercise XXIV.

नोद्विजयेत्प्रगदाया रुचया प्रियवाग्भवेत् ।

प्रायेण प्रियकर्मा यः कृपणो ऽपि हि सेवते ॥ १२ ॥

यावन्ति इतस्त पशोश्चर्मणि सोमानि विषन्ते तावन्ति वर्षाणि इत्या
नरके वसेत् । १ । भूत्वा बलवन्तं राजानमायुष्मन्निति वदन्तु । २ । भा-
स्वन्तं सूर्यं दिने दिने द्विजातयः पूजयन्तु । ३ । विद्यतो मासान्भवाम्का-
ञ्चां न्यवसत् । ४ । के विद्यतयो भक्षणा शरीरं मार्जयन्ति । ५ । कर्म
बलवदिति मतिमतो हरिद्रान्पञ्चतो (gen.) मे मतिः । ६ । स्वयि राक्षि
तिष्ठत्यस्माकं सर्वासां च प्रजानां सुखं न विनश्येत् । ७ । एकस्मिन्नन्वनि
ये शूद्रा अजायन्त त आत्मनां धर्मान्सम्यक्नुतिष्ठन्तो द्वितीये जन्मनि
द्विजातयो भवेयुः । ८ । यामे परिव्राज्य तिष्ठेदने परिधमन्प्रह्य ध्या-
येत् । ९ । एतस्मां पुरि श्रीमतो राज्ञोः समानमो ऽजायत । १० । ब्रह्मा
जगतः स्रष्टा वेदेषु श्रूयते । ११ । यान्पश्चियो वनस्त सीमनि वृषादुत्प-
ततो ऽपञ्चत ते सर्वे मया धाया च पाशैर्जीवन्त एवाबध्मन्त माया चास्त्र-
भ्रमपञ्चन्त ॥ १२ ॥

13. Brāhmanas have *their* shoes made (*use कृ caus.*) of leather (*instr.*) or wood. 14. A temple of blessed Viṣṇu stands in the outskirts of this village, on the bank of the river. 15. Let him rub off the vessels diligently with ashes (*pl.*). 16. The servants announced to the king that the two celebrated poets were coming (*use or. recta with इति*). 17. O children (*du.*), tell me your (आत्मन्, *gen. du.*) names. 18. The world-spirit is described in many Upaniṣads. 19. It is said by the seers that the world-spirit is omnipresent (*use or. recta*). 20. That part of the world-spirit, which is encompassed by the body, is called the soul of man (cf. § 234). 21. Candragupta was the mighty emperor of the whole earth. 22. All the mighty warriors who fought in Kṛṣṇa's army were killed in battle by the enemy. 23. In the Rīgveda (ऋच् *pl.*) occurs (विद् *pass.*) also the Triṣṭubh. 24. The king of Pāṭaliputra is by birth a Çūdra; let him not marry the beautiful daughter of the ascetic Mitrātithi.

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 ह् and ह्रि, if preceded by one consonant, become ह् before उष्, but if preceded by more than one consonant, become ह्य्; whereas radical उ always becomes उष् before उष्, and radical ष, इ. Thus, विधीवांस्, विद्मष्; मुञ्चुवांस्, मुञ्चुषुष्; चकृवांस्, चक्रुष्. The feminine stem is formed with ई from the weakest stem-form; thus, विन्मुषी. Examples:

1. विद्वांस् 'knowing':

Masculine.			Neuter.		
Singular.	Dual.	Plural.	Singular.	Dual.	Plural.
N. विद्वाण्	विद्वांसौ	विद्वांसस्	N.V. विद्वत्	विद्वुषी	विद्वांसि
A. विद्वांसम्	"	विद्वुषस्	"	"	"
I. विद्वुषा	विद्वुष्याम्	विद्वुषिस्	as in the masculine.		
L. विद्वुषि	विद्वुषीस्	विद्वुषु			
V. विद्वन्					

2. अगमिवांस् 'having gone':

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

Masculine.			Neuter.		
Singular.	Dual.	Plural.	Singular.	Dual.	Plural.
N. अग्निवान्	अग्निवांसी	°वांसस्	अग्निवत्	अग्मुषी	अग्निवांसि
A. अग्निवांसम्	”	अग्मुषस्	”	”	”
I. अग्मुषा	°वश्याम्	°वश्लिस्	as in the masculine		
L. अग्मुषि	अग्मुषीस्	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.

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 अहर् or अहस्. Thus:

	Singular.	Dual.	Plural.
N.A.V. अहर् (°स्)	अहनी or अह्नी	अहानि	
I. अह्रा	अहोभ्याम्	अहोभिस्	
L. अहनि or अहि	अह्रीस्	अहस्तु 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 (य्) or उ (व्) into ई or ऊ. The fem. is made with ई from the weakest (or weak) stem; thus, विषूची. The principal stems of this sort are as follows:

	Strong.	Middle.	Weak (weakest).
प्राच् 'forward', 'eastward'	प्राच्		प्राच्
अवाच् 'downward'	अवाच्		अवाच्
उद्द्च् 'northward'	उद्द्च्	उद्द्च्	उद्दीच्*
प्रत्यच् 'backward', 'westward'	प्रत्यच्	प्रत्यच्	प्रतीच्
न्यच् 'low'	न्यच्	न्यच्	नीच्
अन्वच् 'following'	अन्वच्	अन्वच्	अनुच्
तिर्यच् 'going horizontally'	तिर्यच्	तिर्यच्	तिरच्**

Vocabulary XXV.

Verbs:

गम् + अस्तम् (<i>astamgdccchati</i>) go down, set (lit'ly "go home" — used of the heavenly bodies).	+ उद्द्च् (<i>udgdccchati</i>) rise. स्युद्द्च् (<i>sprhdyati</i>) desire (<i>dat.</i>).
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Subst.:

गौरव n., weight; dignity.	अम m., pains, trouble.
जगत् n., that which lives.	सिंह m., lion.
तक्षशिला f., n. <i>pr.</i> , a city (Taxila) in India.	स्नान n., bathing, bath.
तिर्यच् m., n., animal.	हरिण m., gazelle.
त्वष्टृ m., n. <i>pr.</i> , a god, Tvaṣṭar.	Adj.:
परिवद्द्च् f., assembly.	अधीत, f., °आ, learned, studied.
भृगुवाक्च n., Baroch (a holy place in India).	तस्त्रिवांस् having stood; <i>as n. subst.</i> , the immovable.
मघवन् m., Indra.	त्रिशिर्षन् three-headed.
युवन् m., n., young; f. युवति.	दृष्ट, f. °आ, (part. of दृश्) bitten.
विपाक m., ripening; recompense.	वनवासिन् forest-dwelling.
	विद्वांस् knowing, wise, learned.

* र् inserted, irregularly, in weakest forms only.

** irregular (तिरस् + अच्).

Exercise XXV.

विद्वान्प्रशंसते लोके विद्वान्प्रच्छति गीरवम् ।

विषया लभ्यते सर्वे विद्या सर्वेषु पूज्यते ॥ १३ ॥

प्राक्षां दिशि ज्योतींश्चुम्बच्छन्ति प्रतीच्यामक्षं चच्छन्ति । १ । विद्वन्नि-
रेव विदुषां श्रमो ज्ञायते । २ । स्वष्ट्रिशीर्षाखं पुत्रं मघवामारयत् । ३ ।
अहनी एव चक्षियावयुधेताम् । ४ । मुना दृष्टो द्विजातिः क्षानमा-
चरेत् । ५ । काक्षा चाजग्मुषो भानुनपञ्चाम । ६ । येन वेदा अधीताखं
पुवानमपि नृषं गणयन्ति । ७ । पापाः कर्मखां विपाकेन द्वितीये जन्म-
नि तिर्येषु ज्ञायन्त इति स्मृतिः । ८ । विद्वांसो विद्वन्निः सह समानमाय
स्युहयन्ति । ९ । कियन्निरहोभिः काक्षाः प्रथानमनच्छत । १० । प्राक्षां
देशे पाटलिपुत्रं नाम महत्तनरं विद्यत उदीचां तत्रशिक्षा प्रतीचां भुम्बु-
कच्छम् ॥ ११ ॥

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

Lesson XXVI.

Some Irregular Substantives.

273. सखा f., 'mother': voc. sing. सखम्.

274. 1. सखि m., 'friend': sing. nom. सखा, acc. सखायम्, inst. सखा, dat. सखे, abl.-gen. सखासु, loc. सखी, voc. सखे; du. सखाथी.

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

275. The neuter stems अक्षन् 'eye', अस्थन् 'bone', दधन् 'curds', सकक्षन् 'thigh', form only the weakest cases; thus, अक्षया, दधन्स, सकक्षणि or सकिक्षु, etc.; the rest of the inflection is made from corresponding stems in इ; thus, nom. sing. अक्षि etc.

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

277. 1. अप् f., 'water', only pl.; its final is changed to इ before भ्; thus, nom. आपस्, acc. अपस्, instr. अग्निस्, dat.-abl. अग्न्यस्, gen. अपाम्, loc. अप्पु. — 2. दिव् f.,* 'sky', makes nom. sing. द्यौस्, du. द्यावौ, pl. (sometimes) द्यावस्; the endings are the normal ones, but the root becomes द्यु before consonant-endings: thus, acc. sing. दिवम्, nom.-acc. pl. दिवस्, instr. द्युभिस्. Not all the cases are found in use. — 3. Stem रै m. (rarely f.), 'wealth': sing. रास्, रायम्, राया etc.; du. रायौ, राभ्याम्, रायोस्; pl. रायस् (nom. and acc.), राभिस् etc.

278. 1. अगङ्गाङ् or अगङ्गाङ् m., (from अगन्स् + वङ् 'cart-drawing', i. e.) 'ox': strong stem अगङ्गाङ्, mid. अगङ्गाङ्, weakest अगङ्गाङ्; nom. sing. अगङ्गान्, voc. अगङ्गन्. — 2. The stem पन्थान् 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. पथ्यै, acc. pl. पथस्,

* In the older language oftener masculine.

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

279. The stem पुंस m., 'man', is very irregular. The strong stem is पुमांस, mid. पुम, weakest पुंस. Thus, sing. पुमान्, पुमांसम्, पुंसा, etc., voc. पुमन्; du. पुमांसी, पुम्भ्याम्, पुंसीस्; pl. पुमांसस्, पुंसस्, पुभिस् etc., पुंसु.

280. For the stem जरा f., 'age', may be substituted in the cases with vowel-endings forms from जरस् f.; thus, जरया or जरसा.

281. हृद् n., 'heart', does not make nom.-voc.-acc. of any number (except in composition), these being supplied from हृदय n.

282. The stem पद् m., 'foot', becomes पाद् in strong cases; and, in compounds, in the middle cases also; thus, nom. sing. पाद्, acc. पादम्, instr. पदा, etc. From द्विपद् 'biped', acc. sing. द्विपादम्, pl. द्विपदस्, instr. pl. द्विपाङ्गिस्. [The stem पाद् m., 'foot', has the complete declension of a-stems.]

283. The root हन् 'slay', as final member of a compound, becomes हा in nom. sing., and loses its न् in the middle cases and its ञ् in the weakest cases (but only optionally in loc. sing.). Further, when ञ् is lost, ह् in contact with न् reverts to its original छ्; thus, ब्रह्महन् m., 'killing a Brāhman', makes nom. sing. ब्रह्महा, acc. °ह्यम्*, instr. ब्रह्महा, etc., loc. ब्रह्महि or °ह्यि, voc. °हन्; du. ब्रह्मह्यौ, °ह्य्याम् etc.; pl. nom. °ह्यस्, acc. °ह्यस्.

284. The stems पूषन् m., n. pr., and ऋष्यमन् m., n. pr. (both personifications of the sun), make the nom. sing. in षा, but otherwise do not lengthen the ञ्; thus, nom. पूषा, acc. पूषाम्, instr. पूषा.

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

Vocabulary XXVI.

<p>Verbs:</p> <p>चल move; in caus. (<i>arpdyati</i>) send; put; hand over, give.</p> <p>गुह् (<i>gúhati</i>) in caus. (<i>gúhdyati</i>) hide away, conceal.</p>	<p>तृप् (<i>tripyati</i>) be pleased or satisfied, satisfy or satiate oneself.</p> <p>वल् + वि (<i>vildpati</i>) complain.</p>
<p>Subst.:</p> <p>अक्षन् (<i>अक्षि</i>) n., eye.</p> <p>अद्रोह m., faithfulness.</p> <p>असुर m., demon.</p> <p>चित्त n., notice, thought, mind.</p> <p>देवता f., divinity, deity.</p> <p>दध्यक्ष (weakest °धीक्ष) m., n. pr., a Vedic saint.</p> <p>पद् m., foot.</p> <p>पासन n., protection.</p>	<p>मानव m., man (<i>homo</i>).</p> <p>व्रत n., vow, obligation, duty.</p> <p>Adj.:</p> <p>आक्ष f., °आ, one-eyed.</p> <p>चतुष्पद् four-footed, quadruped.</p> <p>द्विपद् m., biped.</p> <p>नियत, f. °आ (part. of नि-चम), ordained, fixed, permanent.</p> <p>शिव, f. °आ, beneficent, gracious, blessed.</p>

Exercise XXVI.

पत्नी भक्तिर्गतं स्त्रीणामद्रोहो मन्त्रिणां व्रतम् ।

प्रजानां पासनं पितृ नियतं भूभुतां व्रतम् ॥ १४ ॥

वसवन्नावनद्रोही वाङ्मूलं वहेताम् । १ । शिवाक्षो पन्वान् । २ ।
 लक्ष्मीर्विष्णोर्भार्या । ३ । इषोष पुमाण्परं ब्रह्म ध्यायति । ४ । वाङ्मूलां भूभु-
 त्कृत्स्नं जगद्वचयत् । ५ । केन पद्या भवान्स्त्रिया सहागच्छत् । ६ । पदा
 मामस्युग्रत्सखा । ७ । पुत्रिः सह स्त्रीराममद्यद्राजा । ८ । हे पुत्रम्पन्वानं
 मे दर्शय । ९ । अग्निः पादौ चाक्षयत्पितृ परित्राट् । १० । स्त्री पत्ने
 रूपकाक्षर्ययति । ११ । एकेनाच्या यो न किञ्चित्पश्यति तं काश्च यद-
 न्ति । १२ । वीः पिता पृथिवी च माता वो रचताम् । १३ । एते पुमांसो
 हृदयेषु पापं गूहयन्ति । १४ । ब्रह्मज्ञा न संभवेत् न च तमध्यापयेथा-
 वयेद्वा । १५ । असुरेभ्यो भयाज्ञानवा देवताः पासनं प्रार्थयन्त ताभिश्च
 शिवाभिः पापा असुरा अघातन्त । १६ । महानुदीचां रावा हरिद्विः
 पथि तिष्ठन्निः शिथीः संभावमाक्षसेभ्यो निचां यच्छति ॥ १७ ॥

18. The meeting of the men and women took place on the road. 19. In the Veda they call the sun Pūṣan, Mitra (*m.*), Aryaman, and Savitar. 20. Water also is named (नक्षत्र, *pass.*) among the deities in the Rik (*use* अक्षत्) and in the sacrificial formulas. 21. Be gracious, O Çiva, to biped and quadruped. 22. The seers' view is, that fire is to be found in the water (*use* वृत्, *and make a direct statement with* इति). 23. The Asura was slain by Maghavan with a bone of Dadhyañc. 24. Who knows the wind's path (*pass.*)? 25. Mother, satisfy (तृप् *caus.*) the child with curds. 26. Have food brought (*use* आ-जी, *caus., pl.*) from our friend's house. 27. The Maruts are Maghavan's friends.

Lesson XXVII.

285. **Demonstrative Pronouns.** Two demonstrative-declensions are made up with particular irregularity: they are those of the pronouns अद्यम् and असौ (for which the natives give the stem-forms as इदम् and अदस् respectively). The first is a more indefinite demonstrative: 'this' or 'that'; the other signifies especially the remoter relation.

286. अद्यम् (इदम्):

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

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

287. असी (अदस्):

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

Neuter: Nom.-acc. sing. अदस्, du. अम्, pl. अमूनि; the rest like masc. — The final ई of अमी is unchangeable (cf. § 16f).

288. There is a defective pronominal stem एन, which is accentless, and hence used only in situations where no emphasis falls upon it. The only forms are the following: Sing. acc. m. एनम्, n. एनद्, f. एनाम्; instr. m., n., एनेन, f. एनया. Du. acc. m. एनी, f., n., एने; gen.-loc. m., f., n., एनयोस्. Pl. acc. m. एनान्, n. एनानि, f. एनास्. — These forms may be used only when the person or object to which they refer has already been indicated by a form of अयम् or एष. Thus, अनेन काव्यमधीतमेनं व्याकरणमध्यापय "this one has read the art of poetry; teach him grammar".

289. Past Passive Participle in त्त or न्. By the suffix त्त — or, in a comparatively small number of verbs, न् — is formed, directly from the root of the verb, and unconnected with any tense-stem, a verbal adjective called the past passive participle. The fem. ends always in ंष्वा. When this participle is made from transitive verbs, it qualifies something as having endured the action expressed by the verb; thus, दत्त dattá, 'given'; उक्तá uktá, 'spoken'. When made from an intransitive or neuter verb, the same par-

ticiples has no passive, but only an indefinite past, sense; thus, गत, 'gone', भूत, 'been'; पतित, 'fallen'.

290. This participle is often used as an adjective. Very commonly, also, it supplies the place of a finite verb, when some form of अस्, 'be', or भू is to be supplied; thus, स गतः "he is gone"; मया पत्रं लिखितम् "by me a letter was written". The neuter is frequently used as a substantive; thus, दत्तम् 'a gift'; दुग्धम् 'milk'; and also as *nomen actionis*. Sometimes it has a present signification, particularly when made from neuter verbs; thus, खित (from खा) often 'standing'.

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

1. Certain roots in ञा, and in i and u-vowels; thus, प्वा or पी 'swell, be fat', पीन; हा 'abandon', हीन; खा 'wither', खान; वि 'destroy', वीय; वा or वि 'swell', वून; कृ 'cut', कून.

2. The roots in variable ञ (so-called ङ-roots), which before the suffix becomes ईर् or ऊर्, as in the pres. pass.; thus, २कृ (किर्), कीर्य; तृ, तीर्य; १पृ (पूर) 'fill', पूर्य.

3. A few roots ending in ञ् (which becomes ञ् before the न); thus, भङ् 'break', भन; १भुञ् 'bend', भुन; मञ् 'sink', मन; षञ् 'be sick', षन; विञ् 'fear', विन. Also one or two others which exhibit a guttural before the न: ञञ् 'attach', ञन; ऋञ् 'cut up', ऋन.

4. A number of roots, some of them very common, in ङ् (which becomes ञ् before न): सङ्, सन; (नि-सङ्, निषण्) भिङ् 'cut', भिन. *

292. Some few verbs make double forms; thus, खर् 'hasten', तूर्य or खरित; 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:

ईष् + उप (<i>upēkṣate</i>) neglect.
शुक् + वि (<i>vikīrāti</i>) scatter.
नयथ + ञव (den. — <i>avagāṇdyati</i>) despise.
चर् + उद्, in caus. (<i>uccāradyati</i>) pronounce, say.
तु + ञव (<i>avatāratī</i>) descend. + उद् (<i>uttāratī</i>) emerge, come out.
पी or प्या (<i>pyāyate</i>) become stout or fat.

भक्ष् (<i>bhakṣdyati</i>) eat.
भङ् break.
शुभ् + उप् enjoy.
भू + परि (<i>paribhāvati</i>) despise.
मज्ज् (<i>mājjati</i>) sink.
युज् in caus. (<i>yojdyati</i>) yoke, harness.
लज् (<i>ldgati</i>) attach; hang, cling, adhere.
सद् (<i>sīdatī</i>) sit, settle down; be overcome, exhausted.

Subst.:

अश्विनी m. du., nom. pr., the Aṣvins (the Indian $\Delta\iota\delta\varsigma$ $\kappa\alpha\upsilon\pi\omicron\iota$).
आचार m., "walk and conversation"; conduct of life, observance.
ऋण n., debt.
कैलास m., n. pr. a mountain.
बुध् f., hunger.
ब्रह्मचर्य n., life of holiness, i. e. religious studentship.
भोजन n., meal-time, meal.
भुव्यु m., n. pr., a Vedic personage.
मधुपर्क m., sweet drink.
मुक्ता f., pearl.
राक्षस m., demon.
स्वाम 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, decayed; ruined.

तीव्र f. °श्च, great, strong, violent.

पीन (part. of पी) fat.

ब्रह्मचारिन् studying sacred knowledge; as m. subst., Brāhman student.

हीन (part.) abandoned; wanting in; and so sometimes w. instr., = 'without'.

Exercise XXVII.

वर्धमानमृगं राजम्परिभूताश्च शशवः ।

जनयन्ति भयं तीव्रं व्याधयन्त्यापुषेचिताः ॥ १५ ॥

याणि कर्मास्त्रिंशं लोके क्रियन्ते तेषां फलं कर्षामुष्मिं लोके उप-
भुज्यते । १ । भो असावहम् * इत्युच्चारयन्गरीयसो ऽभिवादयेत् । २ । अयं
नः पिता रथादवतीर्थः सख्वा सह संभाषमायस्त्रिष्ठति । ३ । आचारेण
हीनं पुमांसं विद्वांसमप्यवगमयन्ति सक्तः । ४ । उद्धौ मयं स्रियमाणं
भुञ्जुमस्मिन्ना नावोद्हरताम् । ५ । एभ्यः चुधा सीदन्तो भिचुभ्यो ऽन्नं
प्रयच्छ । ६ । पथ्यस्नाकं रघो भयः । ७ । युध्ममानानमूननयुहः पञ्च । ८ ।
भवता विकीर्षं धान्वमिने विहया भषयन्ति । ९ । आभिरग्निः पाथी
प्रषासय । १० । इदम् ** आसनमिमा आपः स्नानायार्थं मधुपर्कं इदं
भोजनमिमाणि वस्त्राशीयं श्रेयैति गृहस्त्रो ऽतिथिं गृहमाणच्छतं व-
देत् ॥ ११ ॥

12. Have medicine given quickly (*use pass. part. of स्वर, in nom.*) to these sick *persons*. 13. This is that mountain Kāilāsa, on which Çiva dwells. 14. In order to attain (*स्नात, 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 त्.

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

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

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

ciple is made by adding the suffix त् to the bare root; thus, ज्ञात from ज्ञा; जित from जि; चित्त from चिप्; कृत from कृ (or क्); युक्त 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 क्; thus, चित्त from चिच्; युक्त from युज्; लक्त from लज्.

2. Final श् becomes ष्, after which, as also after radical final च्, त् becomes ट्; thus, कृष्ट from कृष्; द्विट् from द्विष्. सुष्ट and मृष्ट are made from सूष् and मृष्, and हृष्ट from ह्यष्, contrary to 1. प्रहृ makes पृष्ट; and तष्, तष्ट.

3. Final ध् becomes ह्, and भ्, ज्; and the following त् becomes ध्; thus, वृह from वृध्, लब्ध from लभ्.

4. Final ह् is treated in various ways, according to its historical value. a. Sometimes ह् combines with त् to form ह्त, before which short vowels (except अ) are lengthened; thus, गाह्त from गाह्, लीह्त from लिह्, क्कह्त from क्कह्; मूह्त from मुह्; but कृह्त from कृह्. सह् forms लीह्त. b. Where ह् represents original च्, the combination is ग्य; thus, दग्ध from दह्; दिग्ध from दिह्; कुग्ध from कुह्. The root मुह् forms also मुग्ध. c. नह्, where ह् represents original ध्, makes नह्त.

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., अक्त from अक्त्; बक्त from बक्त्; लक्त from लक्त् (or लक्त्); शक्त from शक्त्. 2. Roots which are abbreviated in the weak forms of the perfect suffer the same abbreviation here; e. g., क्त from कच्, च्त from चप्, कुत्त from स्वप्, क्त from कह्; हृत्त from ह्यच् (the same form from ह्यच्); विक्त from व्यच्; पृत्त from प्रह्. 3. Final चा is weakened to ई in नीत from ना 'sing', पीत from पीपा 'drink'; to इ in क्षित from क्षा, 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, यत, मत, रत (from गम् etc.); and likewise final न् in चत, तत, मत, वत, हत (from चन् etc.). 5. Isolated cases are शिष्ट from शास्; खूत from खीच् 'play'.

296. More irregular are the following:

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

2. खन्, चन्, and सन् make खात etc.

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

297. II. With union-vowel 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 चय are dropped; thus, चूर्, pass. part. चोरित; गयच, गयित; तह्, 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; वस् 'dwell', उचित; चस्, चसित; तुष् 'thirst', तुषित; सिष्, सिषित; ईच्, ईचित; वह्, उहित. यह् makes गृहीत; शी 'lie' makes शयित.

300. A few roots form this participle either with or without the auxiliary ह्; thus, मत्त and महित from मह्.

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' (च); कृश 'thin', 'haggard' (कृम्); पक्क 'ripe' (पच्); शुष्क 'dry' (शुच्); फुल्ल 'expanded' (फुल्).

302. Past Active Participle in तवन्त् (or जवन्त्). From the past pass. part. is made, by adding the possessive suffix वन्त् (f. वती), a secondary derivative having the meaning and construction of a perfect active participle; thus, कृतवन्त्, प्रतिपन्नवन्त्.

303. This participle is almost always used predicatively, and generally without expressed copula, i. e., with the value of a personal perfect-form. Thus, मां न कश्चिद्दृष्टवान् “no one has seen me”; or, with copula, महत्कृच्छ्रं प्राप्तवत्सि “thou (fem.) hast come into great misery”. This participle comes to be made even from intransitives; thus, सा गतवती “she has gone”.

Vocabulary XXVIII.

Verbs:	मुह् (múhyati) be confused or dazed or stupid.
तु + प्र in caus. (pratārdyati) deceive.	बध् + अप besiege.
जह् + सम् (samāndhyati) equip oneself.	बह् + प्र (praróhati) grow up.
पह् + वि-च्च् in caus. (vyāpāddyati) kill.	विष् + प्र (praviçdāti) penetrate, enter.
पलाय् * (pālāyate) flee.	वृत् + प्र in caus. (pravartdyati) continue.
भुञ्ज् enjoy, eat.	शिष् + अच् remain over, survive.
मन् + सम् honor.	क्षु + उप bestrew.
Subst.:	पीर m., citizen.
अन्त m., end; in loc., at last.	प्रासाद m., palace.
दक्षप्रख् n., n. pr., Delhi.	यवन m., Greek, barbarian.
खर m., ass.	शृगाल m., jackal.
गुहा f., cave.	सैनिक m., soldier.
चरित n., behavior, life.	सैन्य n., army.
पृथ्वीराज m., nom. pr.	हस्तिन् m., elephant.

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

<p>Adj.: भूयस् (comp.) more. <i>In neut.</i> <i>sing. as adv.:</i> mostly.</p>	<p>खिग्ध (part. from खिह्) affectio- nate.</p>
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Exercise XXVIII.

अीमतो (abl.) राज्ञः संमतेरेभिः ऋषिभिरिष्टानि वसूनि खब्धानि । १ ।
कृतो भवानागत इति द्वारि खितः परिव्राङ्महस्य पुत्रा पृष्टः । २ । ऋ-
भिर्गृहीतो हरिषो ऋषिर्वापादितः । ३ । मूढः खरः शृगाखस्य खिग्धा-
भिर्वाग्भिः प्रतारितः सिंहस्य जुहायामागतखेन हतः । ४ । खेषु सिक्ता-
भिर्मेघानामन्निर्धान्यं प्रखडम् । ५ । खान्नामुषितैर्धानुभिः शास्त्राधि-
सम्यगधीतानीति तेषामाचार्येख खिखितात्पन्नादवगम्यते ॥ ६ ॥ उदीख्या
दिशो (abl.) खवनेष्वानच्छत्सु पृथ्वीराख इन्द्रप्रख्खातीन्वेन सह नि-
ख्कान्तः । ७ । पधि संवख्खमानैर्दिशुभिः सह महसुखं खंवातम् । ८ ।
तखिग्रवा पराखितः शरैर्विखो इखिनो भूमी पतितो खवनेर्खौवनेव
नुहीतः पखाखाखिना खातितः ॥ 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 (खुडा खपि-
हितः); 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 Pṛthvīrāja
has been described by the Yavanas, and his previous life sung
by the poet Caṇḍa.

Lesson XXIX.

304. Gerund, or Absolute. The gerund is made in classical
Sanskrit by one of the suffixes ख्वा and ख्.

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**: **आत्वा**, **वित्वा**, **गीत्वा**, **भुत्वा**, **भूत्वा**; **खित्वा** from **खा**, **हित्वा** from **धा** 'place' (cf. **हित**) and from **हा**, **दत्त्वा** from **दा** (cf. **दत्त**), **गीत्वा** from **गा**; **उत्त्वा** from **उच्**, **युत्त्वा** from **युच्**; **गत्वा** from **गम्**, **मत्वा** from **मन्**, **वित्वा** from **श्चिद्** 'find'; **तीर्त्वा** from **तृ** (cf. **तीर्थ**), **पूर्त्वा** from **पृ** (cf. **पूर्व**); **वृद्वा** from **वृम्**, **सृद्वा** from **सृच्**, **इद्वा** from **इच्** (cf. § 295, 2), **बुद्वा** from **बुच्**, **खग्ध्वा** from **खम्**, **दग्ध्वा** from **दङ्**.

2. With inserted **इ**: **विदित्वा** from **विद्** 'know', **उदित्वा** from **वस्** 'dwell', **शयित्वा** from **शी** (cf. **शयित**), **गृहीत्वा** from **ग्रह्** (cf. **गृहीत**).

306. Some verbs make both forms; thus, from **खञ्** either **खत्वा** or **खात्वा**; from **धञ्** either **धत्वा** or **धात्वा**.

307. Causatives and denominatives in **ञच्** make **ञयित्वा**; thus, **चुर्**, **चोरयित्वा**; **तर्**, **ताडयित्वा**; **आपयति**, **आपयित्वा**.

308. B. **य**. Roots in composition with prepositions (or sometimes with elements of other kinds, as adverbs or nouns) take the suffix **य**, before which **इ** is never inserted. A root which ends in a short vowel adds **त्** before **य**. Thus, **परिणीय**, **अनुभूय**; — **वित्वा**, **संस्तूय**, **अधीय** (**अधि-इ**) **अधिकृत्य**.

309. Roots in **ञम्** and **ञञ्** whose pass. part. ends in **ञत्** form this gerund in **ञय्य**; thus, **गय्य**, **हय्य**. But such *am*-roots (not *an*-roots) may preserve the nasal; thus, **गम्य**. Final changeable **ञ** becomes **ईर्** or **ऊर्**; thus, **तीर्थ**, **पूर्थ**. Final **आ** remains unaltered; thus, **आदाय**. Some roots show a weak form before

this suffix; thus, प्रगृह्य, संपृच्छ्य; प्रीच्छ (प्र-उच्छ) from प्र-वच्; अ-
गृह्य from अणु-वद्; कुह्य from वि-वद्.

310. Causals and denominatives in अय reject those syllables; thus, प्रचोरयति, प्रचोर्य; प्रताड्य; प्रस्त्राय; अवधात्य; आनाययति (आ-नी), आनाय्य. But if the root ends in a single consonant and encloses short अ which is not lengthened in the causative, then the gerund of the caus. ends in अय्य, to distinguish it from the gerund of the simple verb; thus, अव-गम्, ger. अवगम्य; caus. अव-गमयति, ger. अवगमय्य.

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

Thus, तद् आदर्शं च्छावं त्यक्त्वा स्नात्वा स्वगृहं गतः "having heard this, having abandoned the goat, having bathed, he went to his own house".*

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

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

Vocabulary XXIX.

Verbs:	आप् acquire, attain, reach.
अस् + नि (<i>nydsyati</i>) entrust (to one's care).	इ + प्र go forth; die.
	— Correction

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

कु + अधि put at the head, appoint as ruler over (<i>loc.</i>).	जय m., victory.
चक्ष + प्र (<i>prachlati</i>) move on, march.	दुर्दशा f., misfortune.
चिन्त (<i>chintdyati</i>) consider.	पक्ष m., wing; side; party.
च्यु (<i>cydvate</i>) totter, fall.	मेघ m., frog.
दा + आ take. Cf. § 312.	सङ्का f., <i>n. pr.</i> , Ceylon.
धा + सम्-आ lay or place on.	शूर m., hero.
धी + निष् (<i>nirñdyati</i>) bring to an end, determine, settle.	साधन n., means, device.
भक्ष + वि (<i>vibhdjati, -te</i>) distribute.	सेतु m., bridge, dike.
व्रक्ष + प्र (<i>pravrdjati</i>) wander forth; leave one's home to become a wandering ascetic.	हनुमन्त् m., <i>n. pr.</i> , a monkey-king.
Subst.:	ऊतभुक् (nom. °भुक्) m., fire.
अभिप्राय m., plan, design.	Adj.:
आहरण n., bringing.	अहित disagreeable.
कपि m., monkey.	आप्त responsible, trustworthy.
करिन् m., elephant.	उभ du., both.
	सुद्र, f. °आ, little, small.
	नित्य, f. °आ, daily, regular.
	मूर्धग on the head.
	Prepos.:
	प्रति (<i>postpos., with acc.</i>) against.

Exercise XXIX.

गते हि दुर्दशां लोके सुद्रो ऽप्यहितमाचरेत् ।

पङ्के निमये करिणि मेको भवति मूर्धगः ॥ १६ ॥

गुरावुषित्वा वेदमधीत्स्व स्त्रीं परिणीय पुत्रं जनयित्वा नित्यानि कर्माष्वाङ्गुष्ठाय यज्ञानिद्वा दानानि च दत्त्वा प्रेत्स ब्राह्मणो न ष्यति ब्रह्मणो लोकात् । १ । भुक्त्वा पीत्वा धिते नराः सुप्ताः । २ । धीमतां मन्त्रिणामागमनं स्वामिने निवेश भूत्वो निष्क्रान्तः । ३ । सख्वा हनुमता-क्षीय कपिभिः समेतो ऽपां भर्तरि सेतुं बद्धा सङ्कां प्रविश च रामो रावणं हतवान् । ४ । कृत्स्नं वनं दग्ध्वा ऊतभुगधुना शाक्तः । ५ । बलवतो मरुत आदाय मघवा गवामाहरणाय निर्गतः । ६ । शिष्यानाञ्चय गुरुक्षीः सम्यग्बन्धितस्वानुषो यत्रूषि चाध्यापितवान् । ७ । हविषेद्वर्त्ति-

ग्धो भूयो धनं यजमानेन दत्तम् । ८ । स्वां मुक्त्वा न केनापि तादृग्दुः-
खं सोढम् । ९ । गूढेचारिः शत्रूणां वधं विदित्वा कार्याणि मन्त्रिषु न्यस्य
सेन्य आत्माञ्छूराणधिकृत्य रात्रौ युद्धाय निर्नच्छेत् ॥ 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 Brâhman, 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 (वाक्) of both sides. 19. Whoever despises powerful foes, and fights with them without considering the means to victory (*gen.*), perishes. 20. Whoever becomes an ascetic without having studied the Veda, attains (*ger.*) not salvation, but falls into hell (*loc.*).

Lesson XXX.

314. **Infinitive.** The later language has a single infinitive, the ending of which is तुम् (or इतुम्). The root takes *guṇa*, when possible.

315. The ending तुम् is added directly:

1. To almost all roots ending in vowels, except those in ऊ and changeable ऋ. Thus, पा, पातुम्; दा, दातुम्; वि, वेतुम्; गी, गेतुम्; यु, यीतुम्; 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; चाप्, चाप्तुम्; चिप्, चिप्तुम्; क्षुप्, क्षुप्तुम्; शप् 'curse', शप्तुम्; 3वस् 'dwell', वस्तुम्. — Other finals are changed according to the rules given in Lesson XXVIII for the conversion of final consonants before the participial suffix त्त. Thus, पच्, पक्तुम्; त्वच्, त्वक्तुम्; दृच्, द्रष्टुम्*; स्युच्, स्पष्टुम्*; कृच्, कृष्टुम्*; प्रक्, प्रष्टुम्; यच्, यष्टुम्; सूच्, सूष्टुम्*; क्षुच्, क्षोष्टुम्; जम्, जञ्जुम्; बह्, रोष्टुम्; वह्, वोष्टुम्; दह्, दग्धुम्; गह्, गञ्जुम्. — Final ह् becomes त्, and final म्, न्; thus, जह्, जन्तुम्; विह् 'know', वेत्तुम् (also वेदितुम्); गम्, 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 चय have चयितुम्, the root being treated as in the present; thus, चुर्, चोरयितुम्; कच्, कचयितुम्; तङ्, ताडयितुम्.

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

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

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

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

** In all the tense-systems, and in derivation, the root मृच् exhibits often the *vrddhi* instead of the *guṇa*-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 भोक्तुमन्नम् "there is food to eat" i. e. "for eating"; a genitive value: समर्थो गन्तुम् "capable of going". Even a construction as nominative is not unknown.

322. In certain connections the infinitive has a *quasi*-passive force. Thus, कर्तुमारब्धः "begun to be made"; श्रोतुं न युज्यते "it is not fit to be heard." This is especially frequent along with the passive forms of शब्; thus, त्वत्तुं न शक्नोति "he cannot abandon", but त्वत्तुं न शक्यते "he cannot be abandoned"; गरी शक्याविहाणेतुम् "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: च, तव्य, and ञनीय.

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

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

unchanged in one class of words, and is lengthened in another class; thus, दृश्य, वृष्य, सृष्य, but माद्य (मद्), वाद्य (वच्).
e. Initial or medial *i*, *u*, and *r*-vowels are sometimes unchanged, sometimes have the *guna*-strengthening; thus, ईद्य, नृद्य, तृद्य; वीद्य, योद्य, बीद्य. *f.* The root शास् makes शिष्य. A form वक्ष (from the defective root वच्) is assigned to हन्. आ-क्षम् makes आक्षम् and आक्षन्. *g.* Causatives and denominatives in अय are treated as in the present, but omit the syllables अय; thus, चुर, चौर्य.

325. B. Suffix त्व. This is a secondary adjective derivative from the infinitival noun in तु. Hence, both as regards the form of root and the use or omission of ह्, the rules are the same as for the formation of the infinitive; thus, वक्तव्य, सन्तव्य, वन्दितव्य, श्रितव्य (शी).

326. C. Suffix अनीय [अणीय]. Generally radical vowels will be found gunated before this suffix; causatives and denominatives in अय are treated as in the present-system, without the syllables अय; thus, दानीय (दा), गानीय (गा), अक्षणीय (क्षु), चोक्षणीय, चोरक्षणीय, नृक्षणीय (नृक्षयति).

327. The gerundives in त्व 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:</p> <p>अर्ह (árhati) have the right, etc. (cf. § 320.)</p> <p>आप् + सम् finish, attain.</p> <p>कृ + अप-आ pay.</p> <p>गम् + अभि (abhigdcchati) visit, attend.</p>	<p>गाह् + अव (avagāhate) dive under (acc.).</p> <p>तप् (tāpati, -te) burn (tr. and intr.); pain; in pass., suffer, do penance.</p> <p>धा + वि arrange, ordain, order.</p> <p>नृत् (nṛtyati) dance.</p>
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भू + प्र be mighty, able; <i>valere</i> .	पुष्ट stout, fat.
वृत् + प्र (<i>pravārtate</i>) continue, go on.	प्रियवादिन् acceptably speaking.
Subst.:	फलवन् fruitful.
कृषीवन् m., husbandman.	यज्ञिय destined or suitable for sacrifice.
गीत n., song, singing.	विहित (part. of वि-धा) ordained.
तपस् n., heat; self-torture.	समर्थ, f., °चा, capable, able.
नाटक n., drama, play.	स्वयम् self-existent; <i>as m. subst.</i> , epithet of Brahma.
नृत n., dance, dancing.	Adv.:
वपुस् n., body, figure.	अल्पम् enough, very; <i>w. instr.</i> ,
समाज m., convention, company.	enough of, away with; <i>w. dat.</i> ,
सामन् n., Vedic melody, song; pl., the Sāmaveda.	suitable for.
Adj.:	खीरम् at pleasure.
तरुण, f. °ई, young, delicate.	

Exercise XXX.

सर्वे पीराः काञ्चिदासेन रचितं नाटकं द्रष्टुमागच्छन् । १ । सर्वा-
न्दिषो बाहुभ्यां जेतुं स्वामी समर्थ इति प्रियवादिनो भृत्या राजानमु-
क्तवन्तः । २ । पापान्यपमार्द्धमपो ऽवगाह्यर्चः पठनीयाः सामानि वा जे-
थानि । ३ । तीव्रं तपस्त्रुं चतिर्वनाय प्रस्थितः । ४ । अश्ममारोडुमधुना
ने पश्चि आत्मस्थ मतिर्जाता । ५ । पितृभ्यो दातव्यमृणमपाकर्तुं ब्राह्मणः
पुत्रं जनयेत् । ६ । स्वर्गं जन्तुं भूयसो यज्ञान्यष्टुमर्हसि । ७ । सर्वासु दिषु
खीरं चरितुं यज्ञियो ऽश्वो भवन्निर्मोक्तव्य इति राज्ञादिश्रुत । ८ । भ-
वतां भाषा नावनन्तं शक्यते (§ 322) । ९ । पुष्टावनदाही शकटे चोक्तुं
कृषीवन् आदिष्टव्यः । १० । स्वयंभुवा जगत्स्रष्टुं मनः कृतम् ॥ ११ ॥

(Sentences with *must* may be rendered either with *चर्हि* or with *gerundives*). 12. A Brahmachārin must not visit any companies to see (प्र-ईत्) dancing or to hear singing. 13. Remembering that works will be fruitful in the other life (*use* "thus thinking", *after* or. *recta*), a man must strive to perform *what is* ordained.

14. The maidens seated themselves (*pass. part.*) in the garden to bind wreaths. 15. True friends are able to save from misfortune. 16. The daughters came (*pass. part.*) to bow before their parents. 17. How is the delicate body of this fair *one* capable of enduring penance? 18. You must become a scholar (*use भवन्त*, 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 भवन्त*) are to read this letter. 22. Having finished the Veda, he went on to study the other sciences.

Lesson XXXI.

328. Numerals. Cardinals: एक 1, द्व 2, त्रि 3, चतुर् 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 शत 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 द्वाच०, etc.; 43—73, and 93, either त्रि० or त्रयस्रत्वा० etc.; 48—78, and 98, either अष्ट० or अष्टाचत्वा० etc. 96 is षस्रवति.

330. There are other ways of expressing the numbers between the tens. Thus: 1. By the use of the adj. ऊन 'deficient', in composition; e. g. एकोनविंशति '20 less 1', i. e. 19. This usage is not common except for the nines. Sometimes एक is left off, and ऊनविंशति, etc., have the same value. 2. By the adj. अधिक 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 सर्वे, at § 231 (pl.: 'some', 'certain ones'). The dual does not occur. एक sometimes means 'a certain'; or even 'an, a', as an indefinite article.

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

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

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

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

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

6. षट् as follows: षट्, षट्भिस्, षट्भ्यस्, षट्णाम्, षट्सु.

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

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

100, 1000. शत and सहस्र are declined regularly as neut. stems, in all numbers.

333. Construction of numerals. 1. The words from 1 to 19 are used as adjectives, agreeing in case (and in gender, if possible)

with the nouns. 2. The numerals above 19 are usually treated as nouns, either taking the numbered noun as a dependent genitive, or standing in the sing. in apposition with it; thus, शतं दासीनाम् or शतं दासीः "a hundred female slaves"; षष्ट्यां शरत्सु "in sixty autumns".

334. Ordinals. प्रथम* 'first', द्वितीय, तृतीय, चतुर्थ, पञ्चम, षष्ठ, सप्तम, अष्टम, नवम, दशम, एकादश (to 19th, the same as the cardinals, but declined like 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 ष्या; 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.

Verbs:	भुञ्ज् in caus. (bhojdyati) feed.
कञ् + सम् (saṅkalāyati) put together, add.	सिञ् + अभि (abhiṣiñcdti) anoint as king.
काम् + अति pass (of time).	ह् + उद्-आ cite, mention.
जल्प् (jālpati) speak, chat.	

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

* एक forms no ordinal.

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

Exercise XXXI.

सकृज्जस्यन्ति रावानः सकृज्जस्यन्ति साधवः ।

सकृत्कव्याः प्रदीयन्ते षीञ्जेतानि सतां सकृत् ॥ १७ ॥

सप्तानामृषीणां शरीराणि द्विवि रावमाणानि वृक्षन्ते* ॥ १ ॥

चत्वारो वेदा विद्यन्ते ऽष्टादश पुराणानि षट्त्रिंशत्स्रुतयः षड् दर्शना-
नीति विदुषां मतम् । २ । चतुर्धा वेदानां तु बहवः शाखा वर्तन्ते । ३ ।
तद्यथा । ऋग्वेदस्य पञ्च शाखा यजुर्वेदस्य षडशीतिः सामवेदस्य सप्ता-
धर्ववेदस्य नवेति । ४ । सर्वाः संकस्यन् सप्तोत्तरे शतं शाखानां श्रूयते ॥ ५ ॥
साम्प्रतं चत्वारि सहस्राणि नव शतानि त्र्यशीतिश्च कलियुगस्य वर्षा-
खतिक्रान्तानि । ६ । श्रीविक्रमादित्यादनन्तरं पञ्चपञ्चाशदधिके शततमे
संवत्सरे शकानां राजाभिषिक्तः । ७ । अधुना त्वष्टादश शतानि चत्वारि
च शकानां राज्ञो वर्षाणि नतानि ॥ ८ ॥ षीञ्जे सचाणि नवां षोडश
ग्रामासर्वभदत्तेन ब्राह्मणेभ्यो दत्तानि । ९ । स एव वर्षे वर्षे शतसहस्रं
ब्राह्मणानामभोजयत् ॥ १० ॥

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

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

Rik-verses. 13. Kṛṣṇa is the eldest of six brothers. 14. Arjuna is the third among the five Pāṇḍavas. 15. Some think there are eight *sorts of marriage (pl.)*; others, six (*model after 2nd sentence in Sanskrit above*). 16. Twenty-seven or twenty-eight lunar mansions are mentioned in astronomy. 17. One should consecrate a Brāhman in *his* eighth year, a Kṣatriya in *his* eleventh, a 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. Çākyaṃuni Buddha died in the eightieth year of his age (*life*). 21. Sometimes 33 gods are reckoned in the Veda, sometimes 3333.

Lesson XXXII.

337. **Comparison of Adjectives.** Derivative adjectives having comparative and superlative meaning — or often, and more originally, a merely intensive value — are made either (A.) directly from roots (by primary derivation), or (B.) from other derivative or compound stems (by secondary derivation).

338. A. The suffixes of primary derivation are ईयस् for the comparative, and इष्ठ for the superlative. The root before them is accented, and usually strengthened by *guṇa* (if capable of it), or sometimes by nasalization or prolongation. — In classical Sanskrit few such formations are in use; and these attach themselves in meaning mostly to other adjectives from the same root, which seem to be their corresponding positives. In part, however, they are connected with words unrelated to them in derivation.

339. Thus चेपीयस् and चेपिष्ठ (१/चिप) attach themselves to चिप्र 'quick'; वरीयस् and वरिष्ठ (१/वृ 'encompass'), to वर 'broad'; पापीयस् and पापिष्ठ, 'worse' and 'worst', to the subst. पाप; पटीयस् and पटिष्ठ, to पटु 'skilful'; महीयस् and महिष्ठ to

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

340. The following are examples of artificial connections:

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

341. The stems in इष्ठ are inflected like ordinary adjectives in अ, with the fem. in ञा; 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 तर and तम. They are of almost unrestricted use. That form of stem is usually taken which appears before an initial consonant of a case-ending. Stems in अस् are always unchanged; final इस् and उस् become इष् and उष्, after which the त् of the suffix becomes ट्.

Thus, प्रियवाष्, प्रियवात्तर, °तम; धनिष्, धनितर, °तम; विद्वांस, विद्वत्तर, °तम.

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

344. Comparison of Adverbs. Adverbs are compared by adding the suffixes in the forms तराम् and तमाम्; thus, सु 'well', सुतराम्, सुतमाम्.

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

Vocabulary XXXII.

<p>Subst.:</p> <p><i>मन्धर्व</i> m., one of a band of celestial singers, a Gandharva.</p> <p><i>दृष</i> m., n. pr.</p> <p><i>धावन</i> n., running, course.</p> <p><i>परमात्मन्</i> m., the world-spirit.</p> <p><i>मोक्ष</i> m., deliverance, salvation.</p> <p><i>रोहिणी</i> f., n. pr.</p> <p><i>लोह</i> n., metal; iron.</p> <p><i>वायस</i> m., crow.</p> <p><i>वेदान्त</i> m., a system of philosophy.</p> <p><i>शकुन्तला</i> f., n. pr.</p>	<p><i>सिन्धु</i> m., n. pr., the Indus.</p> <p><i>सुराप</i> m., drunkard.</p> <p><i>हेमन्त</i> m., winter.</p> <p>Adj.:</p> <p><i>अल्प</i> little, small; as n. subst., atom.</p> <p><i>क्षामु</i> swift.</p> <p><i>ईदृग्</i>, f. <i>ईदृशी</i>, such.</p> <p><i>पुराण</i>, f. <i>०शा</i> and <i>०ई</i>, old.</p> <p><i>वर्तिन्</i> abiding, being.</p> <p>Indecl.:</p> <p><i>च</i> sometimes in sense of if.</p>
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Exercise XXXII.

ज्येष्ठो भ्राता पिता वापि यश्च विद्यां प्रयच्छति ।

चयस्ये पितरो ज्ञेया धर्मो च पथि वर्तिनः ॥ १८ ॥

मोक्षाय ज्ञानं यज्ञेभ्यः साधीय इति पुराणैरुक्तम् । १ । साम्प्रतं तु भक्त्या श्रेयो ज्ञानं द्विजातयो यतन्ते ॥ २ ॥ चयः कनीयांसो भ्रातरो रामस्त्राभवन् । ३ । यवीयसीं भार्यां परिणयेत् । ४ । यदि ज्येष्ठायां भार्यायां कनिष्ठः पुत्रो जायेत तदा स एव श्रेष्ठं धनस्य भागं जभेतेतिक्ते । ५ । परमात्माणोरप्यणीयात्कहतो ऽपि महीयान्वेदान्तेषु वर्त्तते । ६ । पञ्चभिरेताभिर्नदीभिः सह संगतः सिन्धुर्गङ्गाया अपि वरीयान्दृश्यते । ७ । या अष्टाविंशतिर्दृषस्य दुहितरश्चन्द्रमसा परिणीतास्त्रासां रोहिणी भर्तुः प्रेष्ठाभवत् । ८ । ज्ञेयेभ्यः सुरापाः पापीयांसः क्षर्यन्ते । ९ । पापानां पापिष्ठास्तु ब्रह्महृत्तः । १० । प्रथियो यश्चिपु लोकेष्वर्जुनेन ज्ञानम् ॥ ११ ॥

* Translate as though genitive.

12. Of the three wives of Daçaratha, Kāusalyā was older and more honored (गुण, *comp.*) than Kāikeyī and Sumitrā. 13. In winter the nights are very long. 14. Not very many (*express as pred.*) such jewels are found on earth. 15. Among those kings of the North Pṛthvīrāja was the mightiest. 16. The poems of Kālidāsa are sweeter than the works of Bāṇa. 17. Anāthapiṇḍika was the richest among all the merchants in Rājagṛha. 18. Iron is lighter than gold, but heavier than wood. 19. In running the horse is the swiftest of quadrupeds. 20. Çakuntalā was more beautiful than all other women of that time, and became the wife of the mightiest monarch (सम्राट्) of the whole earth. 21. The crow is called the shrewdest of birds.

Lesson XXXIII.

(Part I.)

346. **Compounds.** In all periods of the language the combination of stems of declension with one another, forming compounds which are treated in accent, inflection and construction as if simple words, is one of the most striking peculiarities of the Sanskrit tongue. In the Vedic period compounds of more than two elements are rare. In the later language this moderation is abandoned; and the later the period, and especially the more elaborate the style of composition, the more unwieldy and difficult do the compounds become. To such an extent is this carried that the advantages of an inflective language are often deliberately thrown away, and a clumsy aggregation of elements replaces the due syntactical union of inflected words into sentences.

347. Sanskrit compounds fall into three principal classes:

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

an uncompoundd state would be connected by 'and'.* E. g. कृतम् 'done and undone'; देवमर्षमानुषाः 'gods and Gandharvas and men'. The members of such a compound may obviously be of any number, two or more.

II. **Determinative** compounds, of which the former member is syntactically dependent on the latter, as its determining or qualifying adjunct: being either a noun limiting it in a case-relation, or an adjective or an adverb describing it. Thus may be distinguished two sub-classes: A. **Dependent**, and B. **Descriptive**, compounds; their difference is not absolute.

Examples are: of dependents, अग्निपसेना 'army of enemies'; पादोदक 'water for the feet'; हस्तकृत 'made with hands'; — of descriptives, महाराज 'great king'; प्रियसख (§ 353, 2) 'dear friend'; दुष्कृत 'badly done'.

348. The character of compounds of classes I. and II., as parts of speech, is determined by their final member, and they are capable of being resolved into equivalent phrases by giving the proper independent form and formal means of connection to each member. But this is not true of the third class, which accordingly is more fundamentally distinct from them than they from each other.

349. III. **Secondary Adjective** compounds, the value of which is not given by a simple resolution into their component parts, but which, though having as final member a noun, are themselves adjectives. These again are of two sub-classes: A. **Possessive** compounds, which are noun-compounds of the preceding class (II. A. or B.), with the idea of 'having' added, turning them from nouns into adjectives; and B. compounds in which the second member is

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

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

Examples: **वरसेन** 'possessing a hero-army'; **प्रजाकाम** 'having desire of progeny'; **अतिमात्र** 'excessive'.

350. The adjective compounds are, like simple adjectives, sometimes used, especially in the neuter, as abstract and collective nouns; and in the accusative as adverbs. Out of these uses have grown apparent classes of compounds, reckoned and named as such by the Hindu grammarians.

351. A compound may, like a simple word, become a member in another compound, and so on indefinitely. The analysis of a compound (except copulatives), of whatever length, must be made by a series of bisections. Thus the dependent compound **पूर्वव्यञ्जित**, 'done in a previous existence', is first divisible into **कृत** and the descriptive **पूर्वव्यञ्जन्**, then this into its two elements.

352. Euphonic combination in compounds. The final of a stem is combined with the initial of another stem in composition according to the general rules for *external* combination. But:

1. Final **इस्** and **उस्** of a prior member become **इष्** and **उष्** before surd gutturals, dentals, and labials; thus, **ज्योतिष्कृत**.

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

3. After final **ह**, **उ**, **अ**, 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 **त्वद्** in the sing., **अस्मद्** and **युष्मद्** in the pl.

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

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

353. In all classes of compounds, certain changes of 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 *ञ्* often drops the final *ञ्*, as in °अञ्, °अह्, °मूर्ध्, °राव्. 2. An *इ* or *ई* is changed to *अ*, as in °भूम्, °राप्, °सप्त, °पद्य. 3. An *अ* is added after a final consonant, sometimes even after an *u*-vowel or a diphthong, as in °अह् (अहन्), मव (मो).

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'; *रामकृष्णी* 'Rāma and Kṛṣṇa'; *अजावयः* 'goats and sheep'; *ब्राह्मणक्षत्रियवैश्यामूढाः* 'Brāhmins, Kṣatriyas, Vāiçyas and Çūdras'; *पितापुत्री* (§ 352, 6) 'father and son'.

B. The compound, without regard to the number denoted or to the gender of its constituents, becomes a neuter singular collective (so-called *samāhāra-dvandva*). Thus, *पाणिपादम्* 'hand and foot'; *सर्पेणकुक्षम्* 'snake and ichneumon'; *छत्रोपानहम्* (§ 353, 3) 'umbrella and shoe'; *अहोरात्रम्* (§ 353, 2) 'day and night'.

356. The later language preserves several dual combinations

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

of the names of divinities, etc., which retain their earlier forms; thus, धावापृथिवी and धावामृती 'Heaven and Earth'; मित्रावरुणी 'Mitra and Varuṇa'; अग्नीषोमी 'Agni and Soma'.

357. Adjective copulative compounds are made likewise, but are rare. Examples are: शुक्लकृष्ण 'light and dark'; वृत्तपीन 'round and plump';* स्नातानुक्षिप्त 'bathed and anointed'.

358. Determinative compounds. A noun or adjective is often combined into a compound with a preceding determining or qualifying word — a noun or adjective or adverb. The two principal divisions of this class are, as indicated above, A. Dependent, and B. Descriptive, compounds. Each class falls into two subdivisions, according as the final member, and therefore the whole compound, is noun or adjective.**

359. A. Dependent compounds. 1. Noun-compounds. The case-relation of the prior to the second member may be of any kind, but is oftenest genitive, and least often accusative. Thus, तत्पुरुष = तस्य पुरुषः; मूर्खशतानि 'hundreds of fools'; — पादोदक (= पादेभ्य उदकम्) 'water for the feet'; — विद्याधन 'money (obtained) by science'; आत्मसादृश्य (= आत्मना सादृश्यम्) 'likeness with self'; — चीरभय (= चीराङ्गयम्) '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 (= द्विजाणाम् उत्तमः) 'best of Brāhmans'; — खाक्षीपक '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'); मूर्ध्नि 'on the head'; एकाज 'only-born'; वनेश्वर (§ 352, 6) 'forest-dwelling'; युधिष्ठिर 'firm in battle'; मज्जिन् '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, वनश्याम '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 privative, सु 'well', दुस् 'ill', etc. These are combined with nouns (in *quasi*-adjectival value) as well as with adjectives. Thus, अकृत 'not done'; अपण्डित 'not a scholar'; 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.

रञ् + अणु (*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 fig.*).

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

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

दुष्यन्त m., n. *pr.*

हीपिन् m., panther.

पद n., step; place.

पूरु m., n. *pr.*

महिषी f., queen.

मृगया f., chase.

यात्रा f., march, journey; support.

वंश m., race, family.

वृत्तान्त m., state of affairs; news.

सखी f., female friend.

सत्कार m., hospitality.

Adj.:

अनुरूप, f. °स्त्री, suitable.

कृत्रिम, f. °स्त्री, adopted.

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

Exercise XXXIII.

दुष्पत्नो नाम राजर्षिः पूर्वशतिसकलश्रीकानां विद्युतः कुलां पृ-
थिवीमपासयत् । १ । स वैकदा मन्त्रिसूतसैनिकान्वितो मृगयाम्नीशार्थं
महावनं प्रविष्टः । २ । तस्मिन्वने दुष्पत्नो जेकाञ्चान्नसिंहर्षदीपिनो
ज्याञ्च वनेषरान्नायिनः स्वशरीर्यापादयत् । ३ । एकं तु हरिषं पसाय-
मानं रक्षसो ऽनुसरन्स नदीतीरे दिव्याग्रमपदं दृष्टवान् । ४ । कस्यस्य
ब्रह्मर्षेरयमाग्रम इति सूतमुखाच्छ्रुत्वा सैनिकान्वने संस्त्रार्थार्थं ननु रा-
जा तच्च प्रविष्टः । ५ । तदा कथं तीर्थयाचार्थं प्रीयते सति तस्य कृपिमा
दुहिता शकुन्तला नाम सखीसमेता महाराजमतिथिसत्कारेण पूजयितु-
माग्रमाम्निर्गता ॥ 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 °वन्त्*)
her in-the-place²-of-the-first¹-queen². 12. In the course of time

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

(काशिन बभूवता) a beautiful-prince, named Bharata, was born to her (*loc.*).

Lesson XXXIV.

366. III. Secondary Adjective Compounds. A compound with a noun as final member very often wins secondarily the value of an adjective, being inflected in the three genders to agree with the noun which it qualifies, and used in all the constructions of an adjective. The two divisions of this class have been given above (§ 349).

367. Certain changes are sometimes necessary in the stem of the final member to make possible the inflection in different genders. Masc. and neut. stems in च्, and fem. in चा, generally interchange; thus, from सु + हस्त comes the compound सुहस्त 'with excellent hands', nom. sing. सुहस्तस्, °सा, °सम्; so also (from चि + जिह्वा) चिचिह्वस्, °हा, °हम्; and (from सु + फल n.) सुफलस्, °सा, °सम्. The same holds good for masc., fem., and neut. stems in ह् and उ, 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 उ, and to stems in च्; and in general, where the final of the stem is less usual or manageable in adjective inflection. Thus, बहुनदीक 'rich in rivers'; मृतभर्तृका f., 'whose husband is dead', i. e. 'widow'; महायज्ञस् (nom. masc. and fem. °शास्) or महायज्ञस्.

370. Sometimes the possessive-making suffix इन् is added to secondary adjective compounds, without effect upon the meaning; thus, गर्दभनादिन् (= °नाद्) 'having an ass's voice.'

371. A. Possessive compounds. The possessives are determinative compounds to which are given both an adjective inflection (as just shown), and also an adjective meaning of a kind best defined by adding 'having' to the meaning of the determinative. Thus, the dependent **देवरूप** n., 'beauty of a god', becomes the possessive **देवरूप**, °ष्वा, m. f. n., 'having the beauty of a god'; the descriptive **दीर्घबाहु** m., 'long arm', becomes the possessive **दीर्घबाहु** m. f. n., 'having long arms'.*

372. Dependent compounds are, by comparison, not often thus turned into possessives. But possessively used descriptives are extremely frequent and various; and some kinds of combination which are rare in proper descriptives are very common as possessives.

373. An adjective as prior member takes the masculine stem-form, even though referring to a feminine noun in the final member; thus, **रूपवन्नार्य** (from **भार्या**) 'possessing a beautiful wife'.

374. As prior members are found:

1. Adjectives proper; thus, **अन्यरूप** 'of other form'. — 2. Participles; thus, **हतमातृक** 'whose mother is slain'. — 3. Numerals; thus, **चतुर्मुख** 'four-faced'; **त्रिसोषण** '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'; **वीरपुरुष** 'having men who are heroes'; **चारचक्षुस्** 'using spies as eyes'; **स्वाहूत** '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'; सायुक्त्व (स + अनुक्त्व n.) 'favorable'. — 6. Ordinary verbal prefixes; thus, प्रश्रवस् 'of wide fame'; व्यङ्ग '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, oftenest as a neut. subst. (acc. or instr. or loc.), to signify 'for the sake of', and the like; thus, दमयन्तर्वर्थ 'for Damayanti's sake'; शय्यार्थ '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 oppositional 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 मणिकीर्ण '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'; **अनधिबतग्रन्थ** 'with unstudied books', i. e. 'one who has neglected study'; **वतप्राण** 'whose breath is gone', i. e. 'lifeless'; **आसन्नमृत्यु** 'to whom death is come near'.

378. B. Compounds with governed final member.

1. Particplial 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 **°वृ** 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, यथेच्छम्, 'as one chooses'. And, with other adverbs: यावज्जीवम् 'as long as one lives'; यथाकामम् 'whither one will'.

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

Vocabulary XXXIV.

<p>Verbs:</p> <p>चि + निस् determine, decide.</p> <p>दृ + चि in caus. (<i>vidārdyati</i>) tear open.</p> <p>पट् (<i>pāṭdyati</i>) split open.</p> <p>भू + अभि overpower.</p>	<p>शु (vadyate) choose, select.</p> <p>सद् + आ (<i>asīdati</i>) approach.</p> <p>+ समा in caus. (<i>samāsāddyati</i>) meet with, encounter.</p> <p>हृष् (<i>hṛṣṭati</i>; <i>hṛṣṭyati</i>) rejoice, be delighted.</p>
<p>Subst.:</p> <p>अङ्ग n., limb, member, body.</p> <p>आकार m., form, figure.</p> <p>इन्दु m., moon.</p> <p>उदर n., belly.</p> <p>केतु m., banner.</p> <p>कोटि f., peak; point, tip.</p> <p>चूडा f., top-knot, scalp.</p> <p>ज्ञान n., knowledge; insight.</p>	<p>तासु n., palate.</p> <p>तृष्णा f., thirst, desire.</p> <p>दंष्ट्रा f., tooth.</p> <p>द्युति f., brilliancy.</p> <p>पर्वत m., mountain.</p> <p>पुषिन्द् m., a tribe in India.</p> <p>प्रहार m., stroke, shot; wound.</p> <p>प्राण m., breath, life (<i>often pl.</i>).</p> <p>मस्तक n., head.</p>

* The word means 'conversion to an indeclinable'.

मीन m., fish.

वक्षस् n., chest, breast.

वराह m., boar.

वेदना f., pain.

स्नायु m., tendon; bowstring.

Adj.:

अनवय, f. °आ, blameless, faultless.

आनुकूल, f. °आ, favorable; as neut. subst., favor.

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

junction (§ 376, 4.)

पटु skilled.

बास, f. °आ, young.

Indecl.:

अथ then, thereupon.

तद् (adv. acc.) therefore.

तावत् so long; often merely = done, doch.

थावत् as long as, while; as soon as.

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

Exercise XXXIV.

अतितृष्णा न कर्तव्या तृष्णां नैव परित्यजेत् ।

अतितृष्णाभिभूतस्तु चूडा भवति मस्यके ॥ १९ ॥

कस्मिंश्चिदने पुच्छिन्दः प्रतिवसति स्म । १ । स वैकदा मृगयां कर्तुं प्रस्थितः । २ । अथ तेन प्रसर्पता (pres. part.) पर्वतशिखराकारो महावराहः समासादितः । ३ । तं दृष्ट्वा कर्षात्ताकृष्टशरेण स तेन समाहतः । ४ । तेनापि वराहेण कोपाविष्टेन बालेन्दुशुतिना दंष्ट्रायेण पाटितोद्दरः पुच्छिन्दो नतप्राणो भूमावपतत् । ५ । अथ आर्धं व्यापाद्य वराहो ऽपि शरप्रहारवेदनया मृतः । ६ । एतस्मिन्नकारे कश्चिदासन्नमुखः शुभास इतस्ततः परिधर्मसं देशमानतः । ७ । यावद्वराहपुच्छिन्दो पश्यति तावत्प्रहृष्टो ऽचिन्तयत् । ८ । भोः सानुकूलो मे विधिः । ९ । तेनितदचिन्तितं भोजनमुपस्थितम् । १० । तद्दृष्टं तथा भक्षयामि यथा बह्वन्वहानि मे प्राणयाचा भवति । ११ । तत्तावत्प्रथमं स्नायुपात्रं धनुष्कोटिगतं भक्षयामि । १२ । एवं मनसा निश्चित्वा धनुष्कोटिं मुखे चिप्त्वा स्नायुं भक्षयितुमारब्धः । १३ । ततश्च कर्तिते स्नायी तानु विदार्य धनुष्कोटिर्मस्यकमध्येन निष्कात्वा । 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 Urvaśī. 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-works. 21. In-the-opinion-of-the-ancient-seers (cpd in loc. or instr.) one-whose-husband-is-dead may choose a second at-pleasure. 22. Love is bodiless, and bears-a-fish-in-his-banner; so say the poets. 23. The Brāhman's-daughter, Sītā-by-name*, is lotus-eyed.* 24. The king, although (अपि) many-wived, is childless. 25. The eloquent** pandit has arrived with-his-scholars. 26. With-upturned-face (उत्प्लुख) 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 अन्ते, अन्त, and अन्तान् are substituted अन्ते, अन्त, and अन्तान्; and after reduplicated stems (and a few others) अन्ति, अन्तु, and अन्सु 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 चञि, चञु, and चञ् (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 चा *yá*, with secondary endings; but उस् is the ending in the 3rd pl., and चा is dropped before it; thus, *युस्.

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

388. Class IV. A: *nu*-class. The present-stem is made by adding to the root the syllable नु *nu* [नु *nu*], in strong forms नो *nó* [नो *nó*]. The उ of the class-sign may be dropped before च् and ञ् of the 1st du. and 1st pl. endings, except when the root ends in a consonant; and the उ before a vowel-ending becomes च् or च्व्, 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.	Indicative.		Middle.	
1. सुनोमि	सुनुवस्	सुनुमस्	सुन्वे	सुनुवहे	सुनुमहे
<i>sunómi</i>	<i>sunuods</i>	<i>sunumás</i>	<i>sunvé</i>	<i>sunuváhe</i>	<i>sunumáhe</i>
2. सुनोधि	सुनुषस्	सुनुथ	सुनुषे	सुनुवाषे	सुनुधे
<i>sunógi</i>	<i>sunuthás</i>	<i>sunuthá</i>	<i>sunuṣé</i>	<i>sunuváthe</i>	<i>sunudhévé</i>
3. सुनोति	सुनुतस्	सुनुञि	सुनुते	सुनुवाते	सुनुवते
<i>sunóti</i>	<i>sunutás</i>	<i>sunvánti</i>	<i>sunuté</i>	<i>sunuváte</i>	<i>sunuváte</i>

The forms सुनुवस्, सुनुषस्, सुनुवहे, सुनुषहे, 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 असुनुधास् असुन्वाधाम °नुधम्
3. असुनोत् असुनुताम् असुन्वन् असुनुत असुन्वाताम् °न्वत

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

Imperative.

1. सुनवाणि सुनवाव सुनवाम सुनवे सुनवावहि सुनवामहि
sunāvāṇi sunāvāva sunāvāma sunāvāi sunāvāvahī sunāvāmahī
2. सुनु सुनुतम् सुनुत सुनुध्व सुन्वाधाम सुनुध्वम्
*sunū** sunutām sunutā sunuḥvā sunvādhām sunudhvām*
3. सुनोतु सुनुताम् सुन्वन्तु सुनुताम् सुन्वाताम् सुन्वताम्
*sunōtu** sunutām sunvāntu sunutām sunvātām sunvātām*

Optative.

1. सुनुयाम सुनुयाव °याम सुन्वीय सुन्वीवहि सुन्वीमहि
sunuyām sunuyāva sunuyāma sunvīyā sunvīvahi sunvīmahi
2. सुनुयास् सुनुयातम् °यात सुन्वीयास् सुन्वीयाधाम सुन्वीधम्
3. सुनुयात् सुनुयाताम् °युस् सुन्वीत सुन्वीयाताम् सुन्वीरन्

Participle.

सुन्वन्, f. सुन्वती सुन्वान, f. °न्वा

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

Indicative.

- | | Active. | | | Middle. | |
|----|---------|----------|------------|---------|----------|
| 1. | आप्नोमि | आप्नुवस् | आप्नुमस् | आप्नुवे | आप्नुवहे |
| 2. | आप्नोषि | आप्नुधस् | आप्नुष | आप्नुधे | आप्नुधे |
| 3. | आप्नोति | आप्नुतस् | आप्नुवन्ति | आप्नुते | आप्नुवते |

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

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

Imperative.

1. आम्नवानि आम्नवाच आम्नवाम आम्नवे आम्नवावहे °वामहे
2. आम्नुहि आम्नुतम् आम्नुत आम्नुष्व आम्नुवाचाम °ध्वम्
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 श्रुषी ष्रुषी and श्रुश्रु ष्रुश्रु as strong and weak stem; 2nd sing. imv. act. श्रुश्रु; 2nd du. ind. act. श्रुश्रुवस् or श्रुश्रुवस्, etc. —
2. The root ध्रु shortens its vowel in the present-system.

Vocabulary XXXV.

<p>Verbs:</p> <p>अम् (<i>aṣṇutē</i>) acquire, obtain. + समुप obtain.</p> <p>आप (<i>āpnōti</i>, rarely <i>āpnutē</i>) acquire, reach. + आव, प्र, or सम्, reach.</p> <p>चि (<i>cinōti</i>, <i>cinutē</i>) gather. + प्र or सम्, gather. + निस् or विनिस्, decide, conclude.</p> <p>चुद् + प्र (<i>pracoddyati</i>) urge on.</p> <p>दु (<i>duṇōti</i>), intr., burn, feel pain or distress; tr., pain or distress (acc.)</p>	<p>ध्रु (<i>dhunōti</i>, <i>dhunutē</i>) shake.</p> <p>लु (<i>vr̥ṇōti</i>, <i>vr̥ṇutē</i>) cover, surround. + वा cover, etc..</p> <p>+ अपा open.</p> <p>+ वि explain, manifest.</p> <p>+ सम् shut.</p> <p>शक् (<i>śaknōti</i>) be able.</p> <p>श्रु (<i>śṛṇōti</i>, <i>śṛṇutē</i>) hear.</p> <p>श्रु (<i>śṛṇōti</i>, <i>śṛṇutē</i>) scatter, strew. + उप scatter.</p> <p>हि (<i>hinōti</i>) send.</p> <p>ह्र + प्रत्या (<i>pratyāhṛati</i>) bring back.</p>
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Subst.:

आहार m., food.
दिवस m., day.

द्वारक m., doorkeeper.
पक्षि m. pl., n. pr., certain demons.
प्रभाव m., might, power.

भोज m., enjoyment.	पुख, f. °आ, meritorious, holy, auspicious.
मूख n., root.	°भाञ् sharing.
रस m., taste, feeling.	मनोहर, f. °आ, entrancing, agree- able.
वानप्रस्थ m., a Brāhman in the third period of his life.	रसवन्, f. वती, tasteful.
विप्र m., Brāhman.	सदृश, f. °ई, similar; worthy.
शब्द m., sound; noise; word.	
Adj.:	
नव, f. °आ, new.	

Exercise XXXV.

आचाराद्विद्युतो विप्रो न वेदफलमनुते ।

आचारेण तु संयुक्तः संपूर्णफलभारभवेत् ॥ २० ॥

बबहीना अपि बुद्धिप्रभावेन महान्तं दुःखोदधिं तरीतुं* शक्नुव-
न्ति । १। वानप्रस्थः शब्दार्थं भूमिं नवपत्तिर्हृत्खचर्मभिक्षोपासुषोत् । २।
स्वपितरावुद्यानादाह्रातुं बालं प्रहिसु । ३। हे मधवन् पथिभिरपहता
असन्नाः प्रत्याहर्तुं मरुतः सहायानादाय नुहाया द्वारमपवृक्षुया इत्युधि-
भिरिन्द्रः प्रार्थत । ४। वनवृक्षान्भुञ्जानस्व वायोः शब्दं पथा** गच्छन्ताव-
गुख । ५। पुखकर्मभिर्धर्मं संचित्वा मृताः स्वर्गं वन्नान्तरे च विद्यारूपा-
दीन्पुष्यानामवाम । ६। यज्ञेषु होतृप्रथोदिता अर्धयवः सोमं सुन्वताम् । ७।
महावने पिराचं परिधम्य चतुर्थदिवसस्य मध्याह्ने गिरिशिखरमवामु-
वत । ८। मूखफलादि वन आहारार्थं प्रचिन्वीरंक्षपस्विनः । ९। पण्डितः
शिष्येभ्यः शब्दशास्त्रं व्यवुषोत् ॥ १० ॥

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

* Infin. of तृ.

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

them. 14. By tasteful, well-composed poems ye may attain glory in the ten regions of the world (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 (ङ्, *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 तण्, 'stretch', makes तणोमि, तणोषि, etc.; 1st du. तन्वस् (or तणुवस्), 1st pl. तन्वस् (or तणुमस्); mid. तन्वे, तन्वहे, तन्वहे, 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	कुर्वस्	कुर्मस्	कुर्वे	कुर्वहे	कुर्महे	
2. करोषि	कुर्वस्	कुर्वस्	कुर्वे	कुर्वहे	कुर्वहे	
3. करोति	कुर्वतस्	कुर्वन्ति	कुर्वते	कुर्वन्ते	कुर्वन्ते	

Imperfect.

1. अकारवम्	अकुर्व	अकुर्म	अकुर्वि	अकुर्वहि	अकुर्महि
2. अकरोस्	अकुरुवम्	अकुरुवम्	अकुरुवाम्	अकुरुवाम्	अकुरुवाम्
3. अकरोत्	अकुरुताम्	अकुर्वन्	अकुरुत	अकुरुताम्	अकुरुत

Imperative.

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

Optative.

1. कुर्याम्	कुर्याव	कुर्याम्	कुर्वीय	कुर्वीवहि	कुर्वीमहि
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, संस्क्रुहते, सम्स्क्रुर्वन्.

396. The adverbial prefixes आधिस् and प्राङ्, '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 अण् change those letters to ई. Thus, स्वीकरोति 'he makes his own', 'appropriates'; भस्मीकरोति (भस्मण्) 'he changes to ashes', i. e. 'burns': स्वामीभवति 'becomes a post' (स्वाम्); 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, **वर्षियता** f., **वर्षियत्स** n., 'the rank of a Kṣatriya'.

Vocabulary XXXVI.

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

<p>Adj.:</p> <p>अन्ध, f. °आ, blind.</p> <p>अवश्य, f. °आ, necessary.</p> <p>°ज्ञ, f. °आ, knowing.</p> <p>°भुज् enjoying.</p>	<p>वह्म, f. °आ, dear.</p> <p>बन्धीक, f. °आ, wrong, false.</p> <p>शुभ, f. °आ, good, proper.</p> <p>सज्ज, f. °आ, ready.</p>
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Exercise XXXVI.

थो ऽनधीत्व द्विजो वेदमन्त्रं कुरुते अमम ।
 स धीवन्नेव शुद्धत्वमाशु गच्छति सान्वयः^० ॥ २१ ॥
 यत्कारोत्वशुभं कर्म शुभं वा यदि सत्तम ।
 अवश्यं तत्समाप्नोति पुष्टयो ऽव न संशयः ॥ २२ ॥
 कुर्वन्नपि बन्धीकानि यः प्रियः प्रिय एव सः ।
 अनेकदोषकुष्टो ऽपि कायः कस्य न वह्मः ॥ २३ ॥

थो ब्रह्मणा कर्षावावृषोति तं पितरं मातरं च मन्वानो न कुर्वेत्तस्मी
 कदाचन । १ । इदं ते सोमाम्बुस्य वृत्तं मनसि चमत्कारमातनोति । २ ।
 भो राजन् नीतिज्ञानां मन्त्रिणामभिप्रायं श्रुत्वा यद्वितं तत्स्वीकुरुष्व । ३ ।
 अक्षयशांसि दिशु प्रतनुयुरिति मत्वा भूयसीं त्रियं भूभुजः कविभ्यो
 विभजन्ति । ४ । मांसमूलफलादि प्रभूतव्यञ्जनिः सूदा महानसे संस्कर्युः । ५ ।
 शशुषूपानतेषु शूरा युवाय सञ्जीभूय स्वगुणानाविष्कुर्वन्तु । ६ । अप्सरस-
 स्त्रिरस्त्ररिखा वपुस्त्रिरस्त्रुर्वते ऽविज्ञाताश्च मनुष्यानुपागच्छन्ति ॥ ७ ॥

8. Every-year an Agnihotrin must perform the Cāturmāsya (*pl.*).
 9. Mayest thou, O Great-King, protect thy kingdom, benefitting
 thy friends and harming thy enemies. 10. Brāhmanas find fault
 with the trade-in-salt. 11. What thou didst (*mid.*), that distresses
 thy friends even now. 12. May I recompense him (*dat.*) who has
 done me a service. 13. By the command of the great-king consecrate
 the four princes according to the law (*विधि, instr.*). 14. The
 Cālukyas held sway (राज्यं कृ) in Anabilapāṭaka 247 years.
 15. By-the-charm-of-her-face the lotus-eyed eclipses (तिरस्त्रु) even
 the moon. 16. If one consecrates a scholar, teaches him, makes

^० 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 न् *nā* [या *nā*], accented, which is added to the root; in the weak forms it is नी *nī* [यी *nī*]; but before an initial vowel of an ending the ह् of नी *nī* [यी *nī*] disappears altogether.

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

Indicative.

	Active.			Middle.	
1.	क्रीयामि	क्रीयीवस्	क्रीयीमस्	क्रीये	क्रीयीवहे
2.	क्रीयामि	क्रीयीथस्	क्रीयीथ	क्रीयीषे	क्रीयाथे
3.	क्रीयाति	क्रीयीतस्	क्रीयन्ति	क्रीयीते	क्रीयाते

Imperfect.

1.	अक्रीयाम्	अक्रीयीव	अक्रीयीम	०थि	०थीवहि	०थीमहि
2.	अक्रीयास्	अक्रीयीतम्	अक्रीयीत	०थीथास्	०थाथाम्	०थीध्वम्
3.	अक्रीयात्	अक्रीयीताम्	अक्रीयन्	०थीत	०थाताम्	०थत

Imperative.

1.	क्रीयामि	क्रीयाव	क्रीयाम	क्रीये	क्रीयावहे	क्रीयामहे
2.	क्रीयीहि	क्रीयीतम्	क्रीयीत	क्रीयीष्व	क्रीयाथाम्	क्रीयीध्वम्
3.	क्रीयातु	क्रीयीताम्	क्रीयन्तु	क्रीयीताम्	क्रीयाताम्	क्रीयताम्

Optative.

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

Participle.

क्रीयन्, f. क्रीयती क्रीयाव, f. ०था

401. The ending of the 2nd sing. inv. act. is हि, never थि; and there are no examples of its omission. But roots of this class

ending in a consonant substitute for both class-sign and ending in this person the peculiar ending **आन** *ānā*; thus, **बधान**, **अधान**, **समान**, **गृहाण** (see §§ 402, 403).

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

403. A few roots which have a nasal in some forms outside the present-system, lose it in the present; thus, **यच्** or **यन्च्**, **यच्नाति**; **बन्ध्**, **बन्धाति**; **सम्** or **सम्च्**, **सम्भाति**. Similarly, **जा** makes **जानाति**.

404. **Root-class.** In this class there is no class-sign; the root itself is also present-stem, and to it are added directly the personal-endings; in the opt. (and subj.: § 60, end) of course combined with the mode-sign. The root-vowel takes *guṇa*, if capable of it, in the strong forms.

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

406. Thus, **या** 'go':

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

* The same ending is also allowed and met with in a few roots ending in consonants; viz. **विद्** 'know', **चच्**, **द्विच्**, **कुह्**, **मुञ्च्**.

	Imperative.			Optative.		
1.	याणि	याव	याम	यायाम्	यायाव	यायाम
2.	याहि	यातम्	यात	यायास्	यायातम्	यायात
3.	यानु	याताम्	यान्तु	यायात्	यायाताम्	यायुस्
	Part. यान्, f. यात्री or चात्री (260).					

Vocabulary XXXVII.

Verbs:	
२अम् (<i>açndti</i>) eat.	सु + चा (<i>âplâvate</i>) drench.
क्री (<i>krîñditi, krîñitê</i>) buy.	बन्ध् (<i>badhnâti, badhnitê</i>) bind;
यन्त् (<i>grathnditi</i>) string together;	catch; join; compose.
compose.	भा (<i>bhâti</i>) gleam, glance.
ग्रह् (<i>grhñditi, grhñitê</i>) take, seize.	मा (<i>mâtî</i>) measure.
+ नि hold, restrain, check.	+ नित् work, create.
+ प्रति take, receive.	मुष् (<i>muşnditi</i>) steal, rob.
ज्ञा (<i>jñditi, jñitê</i>) know.	२शुद् (<i>şudh</i>) + नित् steal.
+ अनु allow, permit.	२वृ (<i>vrñitê</i> : also <i>vardyati, -te</i>)
२पा (<i>pâtî</i>) protect.	choose.
पुष् (<i>puşnditi</i>) make increase or	शिश् + उद् remain over.
grow.	स्तु (<i>strñditi, strñitê</i> ; see also in
पू (<i>punditi, puntitê</i>) clean.	Vocab. XXXV) strew.
प्री (<i>prîñditi, prîñitê</i>), act., delight;	स्ना (<i>snâti</i>) bathe.
mid., rejoice.	हन् + अप remove.

Subst.:	
अङ्गुलि m., a gesture of respect- ful greeting.*	अक्ष्वा f., crescent.
इच्छा f., wish.	कृति f., work (literary).
उदय m., rise.	कोष m., treasure; treasury.
	काल m., n., moment; time.
	चामीकर n., gold.

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

दागव m., demon.	समुन्नति f., height, elevation; high position.
नाग m., snake.	Adj.:
जेष n., leading-rope, cord.	अद्यतन* of to-day.
मन्धन् (§ 278) m., stirring-stick.	धार्मिक right, just.
मन्दर m., n. pr., a mountain.	प्रसन्न (part of प्र-सद्) kindly disposed.
धूप m., sacrificial post.	*विद् knowing.
सक्वाट n., forehead.	विवेकिन् shrewd.
1वर (varā) m., suitor, bridegroom.	Adv.:
2वर (vāra) m., choice, privilege, favor.	समक्षम् before, in the presence of (w. gen.).
शेष m., n. pr., a snake-demon who supports the earth.	

Exercise XXXVII.

परकाञ्चेन कवचः परद्रव्येषु चेश्वराः ।

निर्बुद्धितेन स्वकृतिं पुण्यस्वयतने चये ॥ २४ ॥

विवेकिनमनुप्राप्य नुष्ठां याति समुन्नतिम् ।

सुतरां रत्नमाभाति चामीकरनिघोषितम् ॥ २५ ॥

यच्च विधातुमिच्छन्व्यमानः प्रथमं वेदविद् अस्त्रिणो वृषीताम् । १ ।
यज्ञेषु पशुस्वयं कृतेषु धूपेषु रक्षुभिर्बभ्रन्ति ॥ २ ॥ देवानां क्षीपाभिं
शान्तिं नेतुं ताम्बुतिभिर्नक्षराणो ऽप्रीणात् । ३ । प्रसन्ना वर्यं वरं वृषी-
ध्विति तैरज्ञो रात्रा धार्मिकत्वमवृषीत ॥ ४ ॥ सोमं हृष्यां सुत्वाभ्यर्थ-
वस्वं पुनन्तु ॥ ५ ॥ मन्दरपर्वतं मन्धानं शेषनागं च जेषं कृत्वा देवदा-
नवा अमृतार्थं क्षीरोदधिममघ्नन् ॥ ६ ॥ यथा सूर्यं उदये भाति तथा
पापान्बपहस्य नष्टावबामुता नरा विभाति ॥ ७ ॥ नुम्बमर्थेन गृह्णीया-
त्कुञ्जमञ्जसिकर्मणा ॥ 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', प्रातस्त्न 'early', अद्यत्न 'of the morrow'.

given you (*pass. constr.*). 11. Let the great poet weave (*यन्*, *यन्*) a verse-wreath of word-pearls (*instr.*). 12. Every-day two thieves robbed the king's treasury. 13. He who receives (*part.*) gifts from every one is polluted (*दुष्*). 34. The Creator formed the world by his will (*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-शेष*, *pass. part., neut. sing.*). 20. One must bathe daily in unconfined (*part. from नि-हृ*) water. 21. May the three-eyed *god*, the great-lord (*ईश्वर*) whose-forehead-is-adorned-with-the-crescent, protect you.

Lesson XXXVIII.

407. Verbs. Root-class, cont'd.* Roots ending in an *i*-vowel or an *u*-vowel (except *√*इ 'go') change these into *इय्* and *उय्* before vowel-endings in weak forms, when not gunnated.

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

		Indicative.			
		Active.	Middle.		
1. एमि	इवस्	इमस्	अधीये	अधीयहे	अधीमहे
2. एषि	इषस्	इष	अधीषि	अधीयाषे	अधीषे
3. एति	इतस्	यन्ति	अधीति	अधीयाति	अधीयते

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

Imperfect.

(for augment cf. § 179.)

1. आद्यम्	एव	ऐम	अधीयि	अधीयहि	अधीमहि
2. ऐस्	ऐतम्	ऐत	अधीषास्	अधीयाथाम्	अधीध्वम्
3. ऐत्	ऐताम्	आद्यन्	अधीत	अधीयाताम्	अधीयत

Imperative.

1. अद्यानि	अद्याव	अयाम्	अध्वये	अध्वयावहे	अध्वयामहे
2. रहि	रतम्	रत	अधीष्व	अधीयाथाम्	अधीध्वम्
3. एतु	एताम्	यन्तु	अधीताम्	अधीयाताम्	अधीयताम्

Optative.

इयाम् etc., 3rd pl. इयुस् अधीयीथ etc.

Participle.

यन्, f. यती अधीयान्, f. ०आ

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

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

411. Thus, सु 'praise':

Indicative.

Active.

Middle.

1. स्वीमि	सुवस्	सुमस्	सुवे	सुवहे	सुमहे
2. स्वीषि	सुषस्	सुष	सुवे	सुवाषे	सुषे
3. स्वीति	सुतस्	सुवन्ति	सुते	सुवाते	सुवते

Imperfect. Act.: 1. असुवम्, 2. असुसि, 3. असुति, 3rd pl. असुवन्. Mid.: 1. असुवि, 3rd pl. असुवत.

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

Optative. सुयाम् etc. सुवीथ etc.

Participle. Act.: **सुवन्**, f. °वती. Mid.: **सुवाण**.

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

Indicative.

	Active.		Middle.		
1. ब्रवीमि	ब्रूवस्	ब्रूमस्	ब्रुवे	ब्रूवहे	ब्रूमहे
2. ब्रवीषि	ब्रूषस्	ब्रूष	ब्रूषे	ब्रूवाचे	ब्रूषे
3. ब्रवीति	ब्रूतस्	ब्रुवन्ति	ब्रूते	ब्रुवाते	ब्रुवते

Imperfect. Act.: **अब्रवन्**, **अब्रवीस्**, **अब्रवीत्**; **अब्रूव** etc.; 3rd pl. **अब्रुवन्**. Mid.: **अब्रुवि**, **अब्रूयास्** etc.; 3rd pl. **अब्रुवन्**.

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

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

Participle. Act.: **ब्रुवन्**. Mid.: **ब्रुवाण**.

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 (éti) go.	+ वि explain, etc.
+ अधि (adhíté) repeat, read.	इ (rāítí) cry, scream.
+ अप (apāítí) go away, depart.	+ वि scream.
+ अभि approach.	शी (cété) lie, sleep.
+ अस्यम् set (of heavenly bodies).	+ अधि lie asleep on (acc.).
+ उद् rise (of heavenly bodies).	सू (sūté) bring forth, bear.
+ उप approach.	+ प्र bring forth.
ब्रू (bravítí, bráté) speak, say, state.	स्तु (stātítí) praise.

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

<p>Subst.:</p> <p>जिन m., n. <i>pr.</i>, a name of Buddha.</p> <p>जिह्वा f., tongue.</p> <p>नीलकण्ठ m., n. <i>pr.</i></p> <p>न्याय m., logic.</p> <p>पुष्प n., flower.</p> <p>प्रश्न m., question.</p> <p>मानस n., sense, understanding.</p> <p>वध m., killing, murder.</p> <p>शुनःश्रेण m., n. <i>pr.</i></p> <p>सहचर m., companion; स्त्री f., wife.</p>	<p>साचिन् m., witness.</p> <p>सारस m., crane.</p> <p>Adj.:</p> <p>उद्यत, f. स्था, ready.</p> <p>उद्योगिन् diligent, energetic.</p> <p>करुण्य, f. स्था, lamentable.</p> <p>कारिन् making, doing.</p> <p>Adv.:</p> <p>अधस् below, down, on the ground.</p>
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Exercise XXXVIII.

पुष्याक्षीव विचिन्वन्तमन्वेष नतमानसम् ।

अनवाप्तेषु कामेषु मृत्युरथेति मानवम् ॥ २६ ॥

भो दुष्कृतकारिणः । अस्माद्गनादपेतेति श्लोधाद्विप्राश्नमहरिण-
वधोद्यताम्ब्याधानव्रवीत् ॥ १ ॥ मुहमभिवाच शिष्यस्त्वं ब्रूयादधीष्ण भो
(§ 264) इति ॥ २ ॥ कामि श्रास्त्राणि काञ्चां स्वमधीषाः । ३ । न्यायादीनि
वद् दर्शनानि श्रीनीलकण्ठपण्डितस्तु नृहे ऽहमधीयि ॥ ४ ॥ अपीवोमा-
वष्टाभिर्हृदिभर्त्सितैर्विरस्योदिन्द्रावहयौ च तिसृभिः ॥ ५ ॥ उद्योगिन्
पुष्यसिंहं स्वयमुपेति सक्षीः ॥ ६ ॥ सा जिह्वा या जिनं स्वीति तच्चित्तं
यच्चिने रतम् ॥ ७ ॥ आचार्याः शिष्यान्वर्मं प्रश्रुयते ॥ ८ ॥ इतसहचराः
सारसाः करुणं विरवन्ति ॥ ९ ॥ श्रीमञ्जी राजभिराहताः पण्डिताः
सर्वा यन्ति धर्मप्रश्नांश्च विश्रुयते ॥ १० ॥

11. The three wives of Daçaratha bore four sons. 12. Rāma and Lakṣmaṇa, followed-by-Sītā, went (इ) into the forest. 13. Women whose-husbands-are-dead must sleep six months on the ground. 14. A witness stating *anything* other-*than-what-was-seen-or-heard* is to be punished (*fut. pass. part.*). 15. All guilt departs from one-who-has-done-penance. 16. One must not look

at (प्र-ईच्) the rising or the setting sun. 17. Why hast thou come (अभि-ह्) to-my-house with-wife and with-children? 18. "Praise Varuṇa": thus the gods addressed Çunahçepa *who was* bound to the sacrificial post. 19. Always speak the truth. 20. In a kingless land the rich do not sleep in peace (सुखेण).

Lesson XXXIX.

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

415. Roots in च् and ञ् substitute क् for those letters before त्, ष् and स् (which then becomes ष्); and न् before च्. Thus, वच् 'speak': वच्मि, वचि, वचिन् (only these three forms used).

416. Root 1विद् 'know, (act. only):

Indicative.		Imperfect.			
1. वेद्मि	विद्मस्	विद्मस्	अवेदम्	अविद्	अविद्म
2. वेत्सि	वित्थस्	वित्थ	अवेस् or अवेत्	अवित्थम्	अवित्थ
3. वेत्ति	वित्थस्	विदन्ति	अवेत्	अवित्थाम्	अविद्मुस्

Imv.: वेदानि, विद्मि, वेत्तु; वेदाय, वित्थम्, वित्थाम्; वेदान्, वित्थ विदन्तु. — Opt.: विद्याम्, etc.

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

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

Sing. 1. वेद्, 2. वेत्स, 3. वेद्; du. 1. विद्, 2. विद्युस्, 3. विदतुस्; pl. 1. विस्र, 2. विद्, 3. विदुस्. The participle is विद्वांस, f. विदुषी (cf. § 268).

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

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

Indicative.			Imperfect.		
1. हन्ति	हन्वस्	हन्तस्	अहन्म्	अहन्व	अहन्त
2. हंसि	हवस्	हव	अहन्	अहतम्	अहत
3. हन्ति	हतस्	घ्नन्ति	अहन्	अहताम्	अघ्नन्

Impv.: हनानि, अहि*, हन्तु; हनाव, हतम्, हताम्; हनाम, हत, घ्नन्तु. — Opt.: हन्वाम् etc. — Part.: घ्नन्, f. घ्नती.

420. Roots in न्, ष्, च्, substitute च् before स् (which then becomes ष्), ष् before त् and च् (which become ट् and ट्), and च् before छ् (which becomes छ्). Thus, द्विष् 'hate' (act. and mid.):

Indicative Act.			Imperfect Act.		
1. द्विप्सि	द्विष्वस्	द्विप्सस्	अद्विषम्	अद्विष्व	अद्विप्स
2. द्विषि	द्विष्ठस्	द्विष्ठ	अद्विट्	अद्विष्टम्	अद्विष्ठ
3. द्वेष्टि	द्विष्ठस्	द्विषन्ति	अद्विट्	अद्विष्टाम्	अद्विषन्

Impv. Act.: द्वेषाणि, द्विष्टि, द्वेष्टु; द्वेषाव etc.

421. चक्ष्, 'see' (mid.): Pres. Ind.: चक्षे, चक्षे, चष्टे; चक्षहे, चक्षते; चक्षहे, चक्षहे, चक्षते. — Impf.: अचक्षि, अचक्षास्, अचक्षत्; अचक्षहि, अचक्षाम्, अचक्षाताम्; अचक्षहि, अचक्षन्, अचक्षत.

* Anomalous dissimilation.

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

423. मृञ्, 'rub', 'clean' (act.), has वृद्धि 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 म्. Thus, ind. 3rd sing. मार्ष्टि, du. मृष्टस्, pl. मृषन्ति or मार्चन्ति.

Vocabulary XXXIX.

<p>Verbs: ईम् (<i>iṣṭe</i>) rule, own (<i>w. gen.</i>). चच् (<i>caṣṭe</i>) + च्च् relate; call, name. + व्या explain. द्विष् (<i>dvīṣti, dviṣṭé</i>) hate. + प्र hate extremely. मृञ् (<i>mṛṣṭi</i>) rub, wipe. + च्च् wipe away, off.</p>	<p>+ प्र wipe off. राघ् + च्च् (<i>aparādhnōti</i>) do wrong. वम् (<i>vaṣṭi</i>) wish. ल्विद् (<i>lvētti; vēda</i>) know, consider. हन् + च्च्मि smite. + नि kill.</p>
<p>Subst.: ओष्ठ m., lip. अय m., decay, destruction. अक्षुस् n., eye. जेतृ m., conqueror. दया f., compassion, pity. प्रलय m., destruction. भव m., <i>n. pr.</i>, a name of Çiva. मन्त्र m., sacred text; spell, charm. घाम m., watch (of the night). वृत्त n., conduct.</p>	<p>व्याकरण n., grammar. व्यास m., <i>n. pr.</i>, a Rishi. शङ्का f., hesitation. शर्व m., <i>n. pr.</i>, a name of Çiva. श्रुत n., learning. सर्ग m., creation. स्थिति f., condition, existence. Adj.: वाच्य, f. °ष्ठा, blameworthy, culpable.</p>

Exercise XXXIX.

करोति पापं यो ऽज्ञानान्नात्मनो वेत्ति च चयम् ।

प्रद्वेष्टि साधुवृत्तांश्च स लोकस्त्रीति वाच्यताम् ॥ २७ ॥

पक्ष पञ्चनृते हन्ति दश हन्ति नवानृते ।

शतमञ्चानृते हन्ति सहस्रं पुरषानृते* ॥ २८ ॥

सर्वं वृत्तान्तं यथावृत्तमाचङ्क्यम् ॥ १ ॥ शर्व इति प्राज्ञः शिवमा-
चक्षते भव इत्युदसः ॥ २ ॥ प्रद्विषतीं भार्यां किं मां द्वेषीत्यत्रवीत्य-
तिः ॥ ३ ॥ पुराणेषु चिभुवनसर्गस्त्रितिप्रसङ्गाभ्यासो व्याचष्टे । ४ । यो
ऽज्ञानद्वेष्टि थं च वयं द्विष्मस्वमेभिर्मन्त्रैर्हनाम ॥ ५ ॥ यो ब्रह्मचर्यं चरित्वा
गुरुष्वानुष्ठाती यथाविधि ज्ञाति तं सर्वलोकपूज्यं ज्ञातकं विदुः ॥ ६ ॥
अनपराधं तवोपकुर्वाणं क्वं भोः पापात्सत्त्वं मां हंसि ॥ ७ ॥ अमुचि-
क्षिप्तमङ्गं मृदा प्रमुष्टमग्निः परिमुहृष्टि ॥ ८ ॥ भवो दिवो भव ईष्टे पु-
त्रिभ्याः ॥ ९ ॥ मां धयन्तीं परस्त्री नाचचीत ॥ १० ॥ बद्धमपि पृथ्वीराजं
निर्दधा (§ 374, 6) यवना असिनाघ्नन् ॥ ११ ॥

12. Hear the words of the learned man who explains (*pres. part.*) the-science-of-grammar. 13. Know *that* Rāma (*acc.*) is the son, famous in the-three-worlds, of Daçaratha, and the conqueror of Rāvaṇa, lord-of-Laṅkā. 14. Having sipped (आ-चम) water thrice, one wipes the lips twice; according to others, once.** 15. Two warriors smote (अभि-हन्) with arrows the king-of-the-Aṅgas, who had murdered their companions. 16. Kill without-hesitation even (अपि) a teacher who approaches (*past. pass. part.*) in order to kill you. 17. Why dost thou consider (विद्) me a Çūdra, though know-
ing (ज्ञा *ger.*) my learning-and-conduct? 18. Do not hate the sons-of-Pāṇḍu. 19. The women whose-sons-were-dead, having lamented greatly, wiped the tears from their eyes. 20. Thou, O Lord, rulest over bipeds and quadrupeds (*gen.*).

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

** सकृदित्यन्ते.

Lesson XL.

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

425. The root शास्, 'command' (act.), substitutes in the weak forms with consonant-endings the weakened stem शिष्; thus, Indic. sing. शासि etc.; du. शिष्वस् etc.; but 3rd pl. शासति. Impf.: अशासम्, अशास्, अशात्**; अशिष्व etc.; but 3rd pl. अशासुस्. Inv. 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. inv. 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. आसि	स्वस्	सस्	आसम्	आस्व	आस
2. आसि	स्वस्	स	आसीस्	आसम्	आस
3. आसि	स्वस्	सति	आसीत्	आसाम्	आसन्
Imperative.					
1. आसानि	आसाव	आसाम	Opt.: स्वाम् etc.; 3rd pl. स्युस्.		
2. एधि	सम्	स	Part.: सम्, f. सती.		
3. असु	साम्	सतु			

427. Roots in ह् (except दिह् and दुह्) combine ह् with त्, च् and छ् into ह्, and then lengthen preceding च, र, उ; before स्, ह् becomes क्; in 2nd and 3rd sing. impf. act. (where the endings are dropped) the ह् becomes ट्. Thus, लिह् 'lick' (act. and mid.): Impf. act.: अलेहम्, अलेट्, अलेट्; अलिह्, अलीहम्,

* Or आधे. So आधुम् or आधम् (inv., impf.).

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

असीडाम्; असीह, असीड, असीहन्. Imv. mid.: सेहे, सिह्त्, सीडाम्;
सेहावहे, सिहाधाम्, सिहाताम्; सेहामहे, सीह्म, सिहताम्.

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

	Indicative.		Imperfect.		
1. दौह्मि	दुह्मस्	दुह्मस्	अदोहम्	अदुह्	अदुह्म
2. धौषि*	दुग्धस्	दुग्ध	अधोक्	अदुग्धम्	अदुग्ध
3. दौग्धि**	दुग्धस्	दुहन्ति	अधोक्	अदुग्धाम्	अदुहन्

Ind. mid.: दुहे, धुचे, दुग्धे; दुह्हे etc. Impf. mid.: अदुहि,
अदुग्धास्, अदुग्ध; अदुह्हि etc.; अदुह्महि, अधुग्धम्, अदुहत.
Imv. mid.: दोहे, धुत्स, दुग्धाम्; दोहावहे etc.; दोहामहे, धुग्धम्,
दुहताम्.

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

Vocabulary XL.

Verbs:
अन् (āniti) breathe.
+ प्र (prāniti) live.
अस् (āsti) be.

आस् (āste) sit.
+ अप sit by; wait upon; at-
tend; reverence.

* cf. §§ 244, 249.

** When the final sonant aspirate of a root is followed by त्
or ष् of an ending, the whole group is made sonant, and the aspir-
ation of the root-final is not lost, but is transferred to the initial
of the ending.

चक् + प्र-वि (<i>praviclati</i>) move, stir (tr.).	विश् + समा approach.
दिह् (<i>dēgḍhi</i>) smear.	शास् (<i>śāste</i>) command, govern.
दुह् (<i>dōgḍhi, dugḍhé</i>) milk.	श्वास् (<i>śvasiti</i>) breathe.
मील् + नि (<i>nimīlati</i>) shut (the eyes).	+ आ or समा breathe gently, revive.
रुद् (<i>rōḍiti</i>) weep.	+ वि be confident, trust (<i>w. gen.</i> <i>or loc. of pers.</i>)
लिह् (<i>lēḍhi, liḍhé</i>) lick. + चक् lick.	खा + उद्* (<i>uttiṣṭhati</i>) arise.

Subst.:

उपभोग m., enjoyment.
केश m., hair.
दान n., gift, generosity.
बाला f., girl, maiden.
मुसल m., n., club, pestle.
रधिर n., blood.
सन्न n., sacrifice.
सवितु m., n. <i>pr.</i> , 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.:

प्रातर् early, in the morning.
भृशम् greatly, much.

Exercise XL

निन्दन्तु नीतिनिपुणा यदि वा सुवक्तु
 स्वकीः समाविशतु गच्छतु वा यथेष्टम् ।
 अथैव वा मरणमस्तु युगाकारे वा
 न्याय्यात्पथः प्रविचलन्ति पदं न धीराः ॥ २९ ॥

क्षेत्रेणो मुसलं खन्धे कृत्वा मुक्तकेशो राजानमुपेत्य शाधि मामि-
 तिब्रूयात् ॥ १ ॥ मिषधृष्टु पापेषु न विश्वसिति बुद्धिमान् ॥ २ ॥ महो-
 द्धिमध्ये शेषनागमधिप्रयागो विष्णुः सुखं स्वपिति ॥ ३ ॥ प्रमत्तैर्द्ध-

* After उद्, the initial स् of खा and खस् is dropped; thus, उत्यातुम् for उत्खातुम्.

स्त्रिभूर्भूमौ निहितानि हवींषि ज्ञानाववाचीडाम् ॥ ४ ॥ सुखमास्तां
 भवानिति जनुमनुद्यातो ऽपयन्सखा सखायं त्रयात् ॥ ५ ॥ सुन्दरि
 समाश्रसिहि समाश्रसिहीति भयनिमीक्षिताचीर्मुर्वशीं पुष्ट्रवा चत्र-
 वीत् ॥ ६ ॥ नुबक्रोधभीताः शिष्या रात्रिं वेदानधीयत ॥ ७ ॥ असु
 धयः श्रुतवृत्ते खां त्रियः सन्तु न तु भक्तिं विना स्वर्गं प्राप्नुयाः ॥ ८ ॥
 दानोपभोगहीनः पुमान्श्चसन्नपि न जीवति ॥ ९ ॥ दीर्घसन्नमुपासते चे
 ब्रह्मचर्यं चरन्ति ॥ १० ॥

11. Long may the great-king govern the earth according to law. 12. *There was a mighty king, Nala by name (नाम), son of Virasena.* 13. The lion, satiated-with-the-blood-of-the-slain-gazelle, licked *his* mouth with *his* tongue. 14. Let the householder say to the guest: "where didst thou sleep during the night"? 15. The cowherd milked the cows twice daily. 16. The boy, beaten by *his* father, wept bitterly (भृशम्). 17. Whose daughter art thou, girl? 18. Know *that* that by which thou livest, and the whole world lives, *is* the world-spirit. 19. Having arisen in the morning, reverence the sun (सविन्). 20. If you do not praise Rāma, there will be no salvation for you (*use असु, in pres. opt.*).

Lesson XLI.

430. Verbs. Reduplicating Class. This class forms the present-stem by prefixing a reduplication to the root.*

431. The rules governing the reduplication are as follows:

1. The consonant of the reduplicating syllable is in general the first consonant of the root; thus, दा, ददा. But, (a) a non-aspirate is substituted for an aspirate; and (b) a palatal for a guttural

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

or ह्; thus, धा, दधा; खिह्, चिखिह्; ह्री, चिह्री; (c) if the root begin with a sibilant followed by a non-nasal mute, the latter is repeated (with observance of a), not the sibilant; thus, खा, तखा.

2. A long vowel is shortened in the reduplicating syllable; and ष् is replaced by ह्; thus, ददा and दधा above; भी, चिभी; भू, चिभू.

432. The present-stem gunates the root-vowel in the strong forms; thus, चिभी, strong चिभे; चिभू, strong चिभर्.

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 च्छस्, before which a final radical vowel has *guna*; thus, च्छविभश्चस्.

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

Indicative.

	Active.			Middle.	
1. चिभर्मि	चिभूवस्	चिभूमस्	चिभे	चिभूवहे	चिभूमहे
2. चिभर्वि	चिभूषस्	चिभूष	चिभूषे	चिभूषाथे	चिभूषे
3. चिभर्ति	चिभूतस्	चिभूति	चिभूते	चिभूताथे	चिभूते

Imperfect.

1. च्छविभरम्	च्छविभूव	च्छविभूम	च्छविभे	च्छविभूवहि	०भूमहि
2. च्छविभर्	च्छविभूतम्	च्छविभूत	च्छविभूषास्	च्छविभूषाथाम्	०भूषाम्
3. च्छविभर्	च्छविभूताम्	च्छविभूतस्	च्छविभूत	च्छविभूताथाम्	०भूत

Imperative.

1. चिभराणि	चिभराव	चिभराम	चिभरे	चिभरावहि	चिभरामहि
2. चिभूहि	चिभूतम्	चिभूत	चिभूष्व	चिभूषाथाम्	चिभूष्वाम्
3. चिभर्तु	चिभूताम्	चिभूतु	चिभूताम्	चिभूताथाम्	चिभूताम्

Opt. act.: चिभूषाम् etc.; mid.: चिभूषे etc.

Part. act.: चिभूत (§ 259), f. चिभूतो; mid.: चिभूषाथ.

435. The roots 1द्दा, 'give', and 1धा, 'put', lose their radical vowel in the weak forms, leaving the weak stems द्दह् and द्धह्.

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

Indicative.

	Active.			Middle.		
1. दधामि	दध्स्	दध्मस्	दधि	दधहे	दध्महे	
2. दधासि	धत्स्	धत्	धत्से	दधाधे	धत्से	
3. दधाति	धत्स्	दधति	धत्से	दधाते	दधते	

Imperfect.

1. अदधाम्	अदध्	अदध्म	अदधि	अदधहि	अदध्महि
2. अदधास्	अधत्स्	अधत्	अधत्वास्	अदधायाम्	अधत्स्
3. अदधात्	अधत्स्	अदधुस्	अधत्	अदधाताम्	अदधत्

Imperative.

1. दधामि	दधाव	दधाम	दधि	दधावहि	दधामहि
2. धेहि	धत्स्	धत्	धत्स्	दधायाम्	धत्स्
3. दधातु	धत्स्	दधतु	धत्स्	दधाताम्	दधताम्

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

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

436. The root 1द्धा 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 1द्हा, 'quit, abandon' (act.), drops the धा in weak forms where the ending begins with a vowel, and in the opt.; thus, indic. 3rd sing. अहति, pl. अहति; impf. 3rd. sing. अह्यात्, pl. अह्यत्स्; opt. अह्यात्. The 2nd sing. inv. is अहीहि or अहिहि. In the other weak forms before consonant-endings the stem is either अही or अहि; thus, अहीमस् or अहिमस्.

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

* In combination with त् or ष् of an ending, the ध् of दध् does not give द्, but follows the general rule of aspirate and of surd and sonant combination; and the lost aspiration is thrown back upon the initial of the root.

मिमी and जिह्मी before consonant-endings, मिम् and जिह् before vowel-endings; thus, 3rd persons indic. मिमीते, मिमाते, मिमते.

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

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

Vocabulary XLI.

Verbs:	
1दा (dādāti, datté) give.	+ आ put on; (mid.) take, receive.
+ प्र entrust.	+ वि arrange, ordain.
1धा (dādhati, dhatté) put, place.	+ सम् unite, put together; lay on.
+ अपि close, shut.	1हा (jāhāti) quit, abandon, neglect.
	ह्री (jihrēti) be ashamed.
Subst.:	
अभय n., safety; feeling of safety.	formed the ablution customary at the end of religious pupillage.
असुर m., demon.	Adj.:
आहुति f., oblation.	दिव, f. °ई, divine.
महिष m., n. pr.	विशिष्ट, f. °अ, excellent, remarkable.
मृग m., gazelle.	Adv.:
वित्त n., possessions, wealth.	सायम् at evening.
शेष m., n., rest, remainder.	
स्नातक m., one who has per-	

Exercise XLI.

यद्दासि विशिष्टेभ्यो यन्नाम्नासि दिने दिने ।
ततो वित्तमहं मन्वे शेषं कस्यापि रक्षसि ॥ ३० ॥

यस्य ऋषिमयो* इत्यो यस्यचर्ममयो मयः ।

यस्य विप्रो ऽनधीयानस्त्रयस्त्रे नाम विभक्ति ॥ ३१ ॥

यः सर्वभूतेभ्यो ऽभयं दत्त्वा प्रव्रजति तस्मात्सतेर्भूतानि न विभक्ति स च तेभ्यो न विभेति ॥ १ ॥ सायं प्रातर्ब्रह्मचारी प्रत्नहं समिधमपावाद्-
ध्यात् ॥ २ ॥ ये द्वे काशं विधत्स्ये महती ज्योतिषी स्यामीमि ॥ ३ ॥
नेकं पुषमन्यक्षी दद्यादव्यस्यत्प्रतिगृह्णीयाद्वा ॥ ४ ॥ यस्यान्महिषासुरात्सर्वे
ऽपि देवा अविमयुस्तं शिवस्त पत्नी पार्वती स्यहन् ॥ ५ ॥ भिषां भव-
ति (voc. sing. f.) देहीति अविषो भिषां चरन्मूयात् ॥ ६ ॥ इवा जरसा
वान्नात्सं पतिं पत्नी कदापि न जह्यात् ॥ ७ ॥ यस्य भूषयासंकृतां कन्यां
पिता यच्चभूम्यामृत्विषे ददाति स देवो विवाह उच्यते ॥ ८ ॥ शत्रुना-
द्यातो (part., acc. pl.) वृद्धा अविद्याविषु धनुषोः समधत्ताम् ॥ ९ ॥
प्रायश्चित्तार्थे ऽष्टशतं घृताऽऽतीनां जुहुधि ॥ १० ॥

11. Let the Adhvaryus pour the sacrificial offerings into the fire. 12. The seers ordain forty sacraments in the law-books (ऋति). 13. Daçaratha entrusted his sons to Vasiṣṭha as scholars. 14. Meeting a woman in the forest, one should say to her: "Sister, be not afraid". 15. Let a Snātaka carry (wear) a garland, and an umbrella-and-shoes. 16. One who takes (part.) roots-fruits-or-grain from a strange-field, is to be punished. 17. Let the two doorkeepers close the door. 18. Do not neglect the teacher's command. 19. The royal-sage, who wore much jewelry, shone (विभा) with great-brilliancy, like the sun. 20. The scholars who-have-not-learned-their-lessons are ashamed before their teacher (acc. or gen.).

Lesson XLII.

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

* With the suffix मय, f. ई, are formed adjectives signifying 'made or composed or consisting of'. — In the second line, 'bear the name' merely, i. e. are not in reality such.

sonant, unless one be there already (as in मङ्ग); this nasal is adapted to the consonant, except in the strong forms, where it is expanded to the syllable ङ [ङ्ग], 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 युञ्ज, weak युञ्.

Indicative.

	Active.			Middle.		
युनक्ति	युञ्जस्	युञ्जस्	युञ्जे	युञ्जहे	युञ्जहे	
युनक्ति	युञ्जथस्*	युञ्जथ	युञ्जे	युञ्जाथे	युञ्जथे	
युनक्ति	युञ्जत	युञ्जन्ति	युञ्जे	युञ्जाते	युञ्जते	

Imperfect.

अयुनजम्	अयुञ्ज	अयुञ्ज	अयुञ्जि	अयुञ्जहि	अयुञ्जहि
अयुनक्	अयुञ्जम्	अयुञ्ज	अयुञ्जथास्	अयुञ्जाथाम्	अयुञ्जथम्
अयुनक्	अयुञ्जाम्	अयुञ्जन्	अयुञ्ज	अयुञ्जाताम्	अयुञ्जत

Imperative.

युनक्तानि	युनजाव	युनजाम	युनजे	युनजावहे	युनजामहे
युनक्ति	युञ्जन्	युञ्ज	युञ्ज	युञ्जाथाम्	युञ्जथम्
युनक्तु	युञ्जाम्	युञ्जन्तु	युञ्जाम्	युञ्जाताम्	युञ्जताम्

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

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

444. Root हञ् 'obstruct'; strong stem हञ्ज, weak हञ्.

Indicative.

	Active.			Middle.		
हञ्जति	हञ्जस्	हञ्जस्	हञ्जे	हञ्जहे	हञ्जहे	
हञ्जति	हञ्जथस्	हञ्जथ	हञ्जे	हञ्जाथे	हञ्जथे	
हञ्जति	हञ्जत	हञ्जन्ति	हञ्जे	हञ्जाते	हञ्जते	

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

Imperative.

रथधाणि रथधाव रथधाम रथधि रथधावहे रथधामहे
 रन्धि रन्धम् रन्ध रन्धस्व रन्धाधाम रन्धम्
 रथद्गु रन्धाम् रन्धन्तु रन्धाम् रन्धाताम् रन्धताम्

Imperf. act.: अरथधम्, अरथयत्, अरथयत्; अरन्ध etc.; mid.: अरन्धि etc. — Opt. act.: रन्ध्याम् etc.; mid.; रन्धीय etc. — Part. act.: रन्धन्, f. रन्धती; mid.: रन्धान.

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

Imperfect.

अपिणवम् अपिण्व अपिण्व अपिण्वसम् अपिण्व अपिण्व
 अपिणट् अपिण्टम् अपिण्ट अपिण्वस अपिण्वस अपिण्व
 अपिणट् अपिण्टाम् अपिण्व अपिण्वस or ंगत अपिण्वाम् अपिण्वन्

Ind. 2nd persons: पिण्वि, पिण्वस्, पिण्व; — पिण्वस्ति, हिण्वस्, हिण्व. Inv. 2nd persons: पिण्वद्भि, पिण्वम्, पिण्व; — हिण्वि, हिण्वाम्, हिण्व.

446. तुह्, 'crush' (act.), combines तुह् with ति and तु into तुयेति and तुयेद्.

Vocabulary XLII.

Verbs:	युञ् (yudkti, yuñkte) join; yoke, harness.
इध् (inddhē) kindle, light.	+ णि appoint, establish.
चिद् (chinātti, chinddhē) cut, cut off.	रध् (rudddhi, runddhē) obstruct, check; besiege.
+ आ take away, remove.	शिष् (śiṣṭi) leave, leave remaining.
+ उद् exterminate.	+ वि set apart, distinguish.
जागरय (caus. stem) awaken.	हन् + सम् unite.
पिष् (piṣṭi) grind, crush.	हिंस (hiṁsti) injure, destroy.
भङ् (bhaṅkti) break, destroy.	
भिद् (bhindātti, bhinddhē) split.	
भुञ् (bhudkti, bhun̄kte) eat, enjoy.	

<p>Subst.:</p> <p>अवस्था f., condition, state.</p> <p>उषस् f., dawn; also personified, Uṣas, the Dawn.</p> <p>कण्टक m., thorn; enemy.</p> <p>घास m., bite, mouthful.</p> <p>तण्डुल m., rice.</p> <p>पातक n., crime.</p> <p>पौत्र m., grandson.</p> <p>बन्धु m., relative.</p>	<p>लेखन n., writing, copying.</p> <p>हिमवन् m., the Himalaya Mts.</p> <p>Adj.:</p> <p>उच्छ्रित high.</p> <p>चाच suitable for Kṣatriyas.</p> <p>गृह्य domestic.</p> <p>प्रतिकूल, f. °चा, unfavorable.</p> <p>शुभ, f. चा, splendid, beautiful, excellent.</p>
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Exercise XLII.

यज्जायति यत्कुरुते धृतिं बभ्राति यच च ।
तदवाप्नोत्वयत्नेन यो* हिनस्ति न किंचन ॥ ३२ ॥
यस्यां यस्यामवस्थायां यत्करोति शुभाशुभम् ।
तस्यां तस्यामवस्थायां तत्फलं समुपाप्नुते ॥ ३३ ॥
दूत एव हि संधत्ते भिर्गन्धेव च संहतान् ।
दूतस्तत्कुरुते कर्म येन भिद्यन्ते वा न वा ॥ ३४ ॥
ये गा हिंसन्ति तेषां** मरीचः प्रायश्चित्तं विदधति तस्मान्नां मा
हिन्धि ॥ १ ॥ जीवत्युषपीषो वर्षशतं निष्कण्टकं राज्यं भुङ्क्तेति कवयो
महाराजमस्तुवन् ॥ २ ॥ यथा वातो बलेन वृषान्भनक्त्येवं त्वं मे दिवो
भङ्गि ॥ ३ ॥ रथे शत्रुभिर्युध्मग्नः शूरः कांसिदिपुभिरभिनत्किषां
चिक्षूर्धहस्तपादादिकमसिनाच्छिनत् ॥ ४ ॥ प्रातरश्विनावुषसा स्वस्त्रा
सह भूतानि जागरयितुं चित्रके रथे ऽश्वी युक्त्वा रथेषु श्रूयते ॥ ५ ॥ यो
भूमिदानमाच्छिन्वाद् आच्छिद्यमानं वानुमोदते स पञ्चभिर्महापा-
तकैः संयुक्तः स्थात् ॥ ६ ॥ अहो प्रतिकूलो विधिर्विशिनष्टि मनोद्वयं
मे ॥ ७ ॥ यच पिचादीनां बन्धूनां शिरांसि भिन्द्वन्तो वदतीं कक्षां
बलाद्भरन्ति तं चाचं विचाहमुषयो विदुः ॥ १० ॥

11. After Jayasinha had long besieged Girinagara, he destroyed

* The antecedent of this relative is the subject of अवाप्नोति.

** Translate as though dative.

(भङ्ग्) it at last. 12. An ascetic shall eat only 240 mouthfuls in a month (*loc.*). 13. "Kindle the fire; cut branches for firewood (समिधर्चन्); milk the cows; grind grain": thus said one priest to another *early* in the morning. 14. The teacher entrusted (नि-युञ्क्) the scholars with the copying of the books (*cpd., dat.*). 15. The mountain-*range* Himavant checks the course of the clouds with its exceedingly-high peaks. 16. The doers-of-right (ऋन्) 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 च्, never by र् as in the reduplicated present-stem. Thus, क्कन्, चक्कन्; खा, तखा; सिच्, सिचिच्; सेच्, सिसेच्; गा, जना; कृ, चकृ.

3. Initial च्, followed by a single consonant, becomes चा (through च-च); thus, चद्, चाद्.

4. Initial र् and उ follow the same analogy; but in the strong

forms, where the root-vowel is gunated, the reduplicating vowel is protected from combination by the insertion of **च्** or **क्**; thus, **इच्**, strong perfect-stem **इयेच्** (*i-y-ef*) weak **ईच्** (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 **आप्** is an exception, making the constant perfect-stem **आप्**; and a few roots with initial **ञ्** or **ञ्च्** show the anomalous reduplication **आञ्** 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 **ञ्**, 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. **बिभद्दि**, s. **बिभेद्**; **इच्**, w. **ईच्**, s. **इयेच्**; **उच्**, w. **ऊच्**, s. **उवोच्** (§ 448, 4).

3. Medial **ञ्** before a single final consonant is vriddhied in the 3rd pers., and optionally in the 1st; thus, from **पच्**, in 1st sing. either **पपच्** or **पपाच्**, in 2nd **पपच्**, in 3rd **पपाच्**.

4. A final vowel takes either *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 **क्** 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 **ञ्** or **ञ्च्** followed by more than one consonant.

strong forms, weaken it in the weak forms; some few even do both. See below.

452. **Personal Endings.** The perfect-endings are these:

Active.			Middle.		
1.	<i>a</i>	<i>vd md</i>	<i>é</i>	<i>vdhe mdhe</i>	
2.	<i>tha</i>	<i>dthus d</i>	<i>zé</i>	<i>áthe dhvé</i>	
3.	<i>a</i>	<i>dtus ús</i>	<i>é</i>	<i>áte ré</i>	

But roots ending in *a* take *du* in 1st and 3rd sing. act.; thus, खा, तखी.

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

1. The *रे* of 3rd pl. mid. always has *इ* before it.
2. The other endings beginning with consonants, except *ञ*, 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 *इ* a final radical *इ* or *ई* is not combined into *ई*, but becomes *इ* or (if more than one consonant precede) *इइ*; thus, from नी, निन्विच *ni-ny-i-va*.

Examples of Inflection. A. Roots in final vowels.

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

Thus, 1. नी: Act.: Sing. 1. निनच or निनाच, 2. निनचिच or निनेच, 3. निनाच; du. 1. निन्विच, 2. निन्विचुस्, 3. निन्वितुस्; pl. 1. निन्विम, 2. निन्वि, 3. निन्विस्.—Mid.: Sing. 1. निन्वि, 2. निन्विथे, 3. निन्वि;

du. 1. गिन्विहे, 2. गिन्वाथे, 3. गिन्वाते; pl. 1. गिन्विमहे, 2. गिन्विध्वे, 3. गिन्विरे.

2. क्री: Act.: Sing. 1. चिक्रय or चिक्राय, 2. चिक्रयिष or चिक्रेष, 3. चिक्राय; du. 1. चिक्रयिष, 2. चिक्रयिषुस्, 3. चतुस्; pl. 1. चिक्रियम, 2. चिक्रिय, 3. चिक्रियुस्.

456. II. Roots in उ or ऊ follow the model of the last-mentioned. Thus, खु: Act.: Sing. 1. तुष्टव or तुष्टाव, 2. तुष्टोष (not तुष्टविष — see § 453, 2), 3. तुष्टाव; du. 1. तुष्टव, 2. तुष्टवषुस्, 3. तुष्टवतुस्. — खू: Act.: du. खुखुविष etc.

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

	Active.			Middle.		
1. बभूव	बभूविष	बभूविम	बभूवे	बभूविषहे	बभूविमहे	
2. बभूविष	बभूवषुस्	बभूव	बभूविषे	बभूवाथे	बभूविषे	
3. बभूव	बभूवतुस्	बभूवुस्	बभूवे	बभूवाते	बभूविरे	

458. III. Roots in ञ्. 1. 1कृ (see § 453, 2):

1. चकार, चकार	चकृव	चकृम	चक्रे	चकृवहे	चकृमहे
2. चकार्थ	चक्रषुस्	चक्र	चकृषे	चक्राथे	चकृषे
3. चकार	चक्रतुस्	चकृस्	चक्रे	चक्राते	चक्रिरे

So also भू, सु, 2वृ 'choose'. 2. The other roots in ञ् make the first persons thus: from धृ, दधर or दधार, दध्रिव, दध्रिम; दध्रे, दध्रिवहे, दध्रिमहे.

459. If the final ञ् be preceded by more than one consonant, the formation is as follows: खु, 1. सखार or सखार, 2. सखार्थ, 3. सखार; du. सखारिव, सखारषुस्, etc. — the ञ् being gunated.

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

1. दधी	दधिव	दधिम	दधे	दधिवहे	दधिमहे
2. दधाथ, दधिष	दधषुस्	दध	दधिषे	दधाथे	दधिषे
3. दधी	दधतुस्	दधुस्	दधे	दधाते	दधिरे

2. ञा, 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, अह्रव or अह्राव etc.

B. Roots in final consonants.

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

1. भिद्: Act: Sing. 1. विभेद्, 2. विभेदिष, 3. विभेद; dú. विभिदिष etc.; pl. विभिदिम etc. Mid.: विभिदि etc. 2. So from तुद्: तुतोद् etc.; 3. from दृम्: 1. ददर्श, 2. ददर्शिष or दद्रुष, 3. ददर्श; du. ददृशिष etc.

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

1. इष्: Sing. 1. इयेष, 2. इयेषिष, 3. इयेष; du. 1. ईषिव, 2. ईषिषुस्, 3. ईषितुस्; pl. 1. ईषिम, 2. ईष, 3. ईषुस्. 2. उष्: उषोष etc. 3. The root इ, 'go', also follows this rule, forming इषाय etc., 3rd. pl. ईषुस्. 4. ञष् makes (see § 448, 5) ञाणर्ष, ञाणर्षिष etc.

463. III. With initial च्.

चस्, चास etc.; चद्, चाद् etc. But चम् (originally चम्) makes चानंश् etc. (§ 448, 5).

464. IV. With medial च्.

1. क्कम्: Act.: sing. 1. चक्कम or चक्काम, 2. चक्कमिष, 3. चक्काम; du. चक्कमिष etc. Mid.: चक्कमे 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, पष्, a. पपष् and पपाष्, w. पेष्:

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

पपच, पपाच	पेचिव	पेचिम	पेचे	पेचिवहे	पेचिमहे
पपकच, पेचिच	पेचद्युस्	पेच	पेचिवे	पेचाचे	पेचिध्ने
पपाच	पेचतुस्	पेचुस्	पेचे	पेचाते	पेचिरे

466. 3. Certain roots beginning with च *va* (also one with च *ya*) and ending in one consonant, reduplicate with the syllable च (the one root just mentioned, with ह), and abbreviate the च (य) of the root to च (ह) in weak forms. They are treated like roots with initial च (ह: § 463) but retain the full root form in the strong persons. These roots are चच्, चद्, चप्, चम्, चस् 'dwell', and चह्; also चञ्. Thus, चच्: Act. sing. 1. उवच or उवाच, 2. उवकच or उवचिच, 3. उवाच; du. ऊचिव (*u-uc-i-va*) etc. Mid. ऊचे etc. — चञ्: Act. sing. 1. ह्यच or ह्याच, 2. ह्यच or ह्यचिच, 3. ह्याच; du. ईचिव etc. Mid. ईचे etc.

467. 4. Several roots which have medial च between single consonants, but cannot follow the rule of § 465, drop out the च from the weak forms. These roots are, in the classical language, खञ्, गञ्, घञ्, हञ्; and also जञ्, which might be expected to follow § 465. They form the weak stems चख्, चगञ्, चघञ्, चहञ्; and चजञ्. Thus, चखञ् or चखाच etc., चखिव etc. हञ् makes its strong stem जघञ् and जघाञ्.

468. 5. The roots व्यध्, स्वप्, and one or two others, reduplicate from the semivowel, and contract य and व to ह and च in weak forms. Thus, strong सुष्वप् or सुष्वाप्, weak सुषुप्.

469. 1. The root अह्, 'speak', is found only in this tense, and only in the following forms: sing. 2. आत्य, 3. आह्; du. 2. आहद्युस्, 3. आहतुस्; pl. 3. आह्युस्. These forms have only the value of the present. — 2. The root विद्, 'know', makes a perfect without reduplication, but otherwise regular, which has only present-value; see § 417. ३विद्, 'find', forms the regular विवेद्.

470. The roots चि, चित्, जि, and हि, form as perfect-stems चिकि, चिकित्, जिति, and जिति.

471. **Perfect participle. 1. Active.** The ending of the pf. part. active is वाँस् (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 हष्, strong stem of part. ईषिवाँस्, mid. ईषिवत्, w. ईषुष्; from पष्, पेषिवाँस्, पेषिवत्, पेषुष्; from चष्, ऊषिवाँस्, ऊषिवत्, ऊषुष्; from दा, ददिवाँस्, ददिवत्, ददुष्. But, from नी, निनीवाँस्, निनीवत्, निनुष्; from ख्, तुष्टुवाँस्, तुष्टुवत्, तुष्टुषुष्; from भिद्, विभिद्वाँस्, विभिद्वत्, विभिदुष्. — b. The root गम् makes as its strong stem of pf. part. अगिमवाँस् or अगन्वाँस्, mid. अगिमवत् or अगन्वत्, weakest only अगमुष्. Similarly, from ह्ण, अघ्निवाँस् or अघन्वाँस्, अघ्निवत् or अघन्वत्, अघ्नुष्. — c. 1विद्, 'know', makes विद्वाँस् etc.; 2विद्, 'find', विविद्वाँस् 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, चक्रायन्; नी, निन्यानन्; तन्, तेनानन्.

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 च्वा, 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 क्वस् (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 ईष्, ईषांचक्रे.

474. Force of the Perfect. In classical Sanskrit the perfect coincides in meaning with the imperfect, as a tense of narration, but is less often met with.

Lesson XLIV.

475. Verbs. Future-System (and Conditional). The verb has two futures: I. The simple, or *s*-future, which is by far the older, and much more common, than the other; and II. the periphrastic future.

476. I. Simple Future. This tense contains an indicative mode and a participle, active and middle. It may be made from all verbs. The tense-sign is the syllable ख्, added to the root either directly, or by the union-vowel इ (in the latter case becoming इख्). The root has the *guna*-strengthening when possible; and some roots with medial ख् *gunate* with र instead of खर्. The inflection is precisely like that of the present indicative of a verb of the *a*-conjugation; thus, from भू, भविष्यति, *ते.

477. When इ is not taken, final radical consonants suffer the same changes before ख् as before स् in the inflection of the root-class or reduplicating or nasal class. Thus, from दुह्, धोष्यति; मुष्, मोष्यति; भिह्, भेत्स्यति; रध्, रोत्स्यति; गम्, गंस्यति; सिह्, सेष्यति; द्विष्, द्वेष्यति; वृम्, व्रष्यति. The root वस् 'dwell', makes वत्स्यति.

478. 1. Most roots ending in vowels reject इ; thus, दा, दास्यति; मा, मास्यति; जि, जेष्यति; झु, झोष्यति. 2. But all roots in ख् take इ; thus, कृ, करिष्यति; तृ, तरिष्यति; and also the roots शी (शशिष्यति) and भू (भविष्यति). 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 **अद्य**, make their future-stems in **अधिष्य**; thus, **चुर**, **चोरधिष्यति**.

481. Participle. The participles, act. and mid., are made from the future-stem precisely as from the present-stem; thus, **दा**, **दास्मान्** (f. **दास्यती**), **दास्यमान**; **कृ**, **करिष्यन्**, **करिष्यमान**. Cf. §§ 260, 262.

482. Conditional. A tense called the conditional (indic. only) is made from the stem of the simple future precisely as the imperfect is made from the present-stem, and similarly inflected. Thus, **अदास्यम्**, **अकरिष्यम्**; **अदास्ये**, **अकरिष्ये**. It is of extremely rare occurrence.

483. II. Periphrastic Future. This tense, which is allowed to be made from all verbs, contains a single indicative tense, active,* It is formed by the *nomen agentis* in **तु**, having the value of a future active participle, to the nom. sing. of which (**ता**) are added, in the 1st and 2nd persons of all numbers, the corresponding inflected forms of the pres. of **अस्** 'be'. In the 3rd persons the *nomen agentis* is used alone, in the proper number, without the auxiliary.

484. The root has in most cases the same form before the suffix **तु** which it takes before the **तुम्** of the infinitive. Thus, **मातु**; **जि**, **जेतु**; **सु**, **सोतु**; **भू**, **भवितु**; **कृ**, **कर्तु**; **वचय**, **वचयितु**.

485. The inflection is then as follows:

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

1. कर्तासि	कर्तास्वस्	कर्तास्वस्
2. कर्तासि	कर्तास्वस्	कर्तास्व
3. कर्ता	कर्तारी	कर्तारस्

Aorist-System.

486. The aorist comprises three quite distinct formations, each with certain sub-varieties; but all are bound together into one complex system by certain correspondences of form and meaning. In classical Sanskrit aorists are comparatively rare. Their value is quite that of impf. or pf. as tenses of narration. But they are used also (though not nearly so often as the prohibitive opt.) with the particle **मा**, in prohibitions, the augment being then omitted; thus, **मा दाः** 'do not give'; **मा भेषीः** 'do not fear'. With this exception the aorist always has the augment in classical Sanskrit. The tense comprises, in the later language, only an indicative mode.* The main varieties of aorist are three: I. Simple Aorist; II. Reduplicated Aorist; III. Sibilant Aorist.

487. I. Simple aorist. (1) Root aorist. This aorist is precisely like an imperfect of the root-class. It is limited to the active voice of a few roots in **च्**, and of **भू**. E. g.

	1दा			भू		
1.	चदाम्	चदाव	चदाम	चभूवम्	चभूव	चभूम
2.	चदास्	चदातम्	चदात	चभूस्	चभूतम्	चभूत
3.	चदात्	चदाताम्	चदुस्	चभूत्	चभूताम्	चभूवन्

Like **दाः** धा, चधात्; खा, चखात्; पा, चपात्; गा 'go', चगात्.

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 precativè 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 *guna*. Thus, चाप्, चापत्; जम्, जगमत्; धंम्, धक्षयत्; मुच्, चमुचत्; सद्, असदत्; शक्, अशकत्; संस्, अससत्. — Irregular: ख्या, अख्यात्; ज्ञा, अज्ज्ञत्; ज्ञा, अज्ज्ञत्; शास्, अशिशत्; २अस् 'throw', अख्यत् (anomalous). च् makes अचोचत्, and पत्, अपपत्, 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 चय, as its aorist. The connection is not formal, as the aorist is not made from the stem in चय, 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, चन् makes अचीचनत्; स्युम्, अस्युयत्; ख्या, अतिष्ठिपत्. The inflection is the usual one of imperfects of the *a*-conjugation.

491. III. Sibilant Aorist, of four varieties. (4) The *s*-aorist. The tense-stem is made by adding स् to the augmented root, which usually has its vowel strengthened. E. g. नी: Act.: sing. 1. अनीचम्, 2. अनीचीस्, 3. अनीचीत्; du. 1. अनीच्च, 2. अनीष्टम्, 3. अनीष्टाम्; pl. 1. अनीष्म, 2. अनीष्ट, 3. अनीषुस्. Mid.: sing. 1. अनेषि, 2. अनेष्ठास्, 3. अनेष्ट; du. 1. अनेष्द्वि, 2. अनेषाधाम्, 3. अनेषाताम्; pl. 1. अनेष्महि, 2. अनेहुम्, 3. अनेषत. — चम् (mid. only): sing. 1. अचप्सि, 2. अचब्वास्, 3. अचब्ध etc.

492. (5) The *is*-aorist. The tense-stem is made by adding स् by means of an inserted ह्. The root is generally strengthened. E. g. पू 'purify': Act.: sing. 1. अपाविचम्, 2. अपावीस्, 3. अपावीत्; du. 1. अपाविच्च, 2. अपाविष्टम्, 3. ष्टाम्; pl. 1. षिष्म, 2. षिष्ट, 3. विषुस्. — Mid, sing. 1. अपाविधि, 2. अपाविष्ठास्, 3. अ-

पाविष्ट; du. 1. °विष्वहि, 2. °विषाचाम्, 3. °ताम्; pl. 1. °विष्वहि, 2. °विह्वम्, 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 ~~show~~^{be given} here. चाः sing. 1. चासिषम् etc., quite like the inflection of the *i*-aorist.

494. (7) The *sa*-aorist. दिम्: Act. sing. 1. चदिषम्, 2. °चस्, 3. °चत्; and so on, like an impf. of the *a*-conjugation. But in the mid. the grammarians prescribe the 1st. sing. चदिषि, and 2nd and 3rd du. चदिषाचाम् and °ताम्.

495. Aorist Passive. Generally the middle forms of aorists 4, 5, or 7, are used also for the passive. Roots which do not ordinarily take aorists of these forms, may make them like 4 or 5 especially for the passive.

496. But a 3rd pers. sing., of peculiar formation, has become a recognized part of the passive conjugation. It is formed by adding इ to the root, which takes also the augment, and is usually strengthened, in some cases by *guna*, in others by *vrddhi*. After final चा is added च्. Thus, नी, चनायि; यु, चनायि; कु, चकारि; वच्, चवाचि; — but दम्, चदमि; कृम्, चदशि; दा, चदायि.

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 **ञ्**, 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 **ञ्** are reduplicated with **ञा**, **इ** and **ई** with **ए**, **उ** and **ऊ** with **ओ**; thus, **वावद्**, **दाधु**, **जेजी**, **शोमुष्**. *b.* Sometimes the reduplicating syllable has a final consonant, taken from the end of the root; thus, **चर्चर्**, **मर्मृञ्**. *c.* Sometimes the reduplication is dissyllabic, an *i*-vowel being inserted after the final consonant of the reduplicating syllable; thus, **चरीचृत्**. — The model of inflection is the present-system of the reduplicating-class, but deviations are not rare; in particular, an **ई** is sometimes inserted between stem and ending.

501. 2. From the intensive-stem as just described may be formed another, formally identical with a passive-stem; by the suffix **ञ्**. It takes middle inflection, but has no passive value, being used precisely as is the intensive just mentioned. Thus, **मुञ्**, **मर्मृञ्चते**.

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 **जाञ्**, really intensive of **जृ** 'wake', is assigned to the root-class: pres. **जाञ्मि** etc., du. **जाञ्मवस्** etc.; impf. 1. **ञ्जाञ्मरम्**, 2. **ञ्जाञ्मर्**, 3. **ञ्जाञ्मर्**; du. **ञ्जाञ्मव** etc. So

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

Intensive forms outside the present-system are very rare.

503. III. Desiderative. By this conjugation is denoted a desire for the action or condition denoted by the simple root; thus, पिबामि 'I drink', desid. पिपासामि 'I wish to drink'.

504. To form the desiderative-stem the root is reduplicated, and adds स, sometimes ह्. 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; नी, निनीषति; भू, भुभूषति; कृ, चिकीर्षति; भिद्, बिभित्सति; तिष्, तितिषते.

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

506. The conjugation in the present-system is like that of other a-stems. Outside of that desiderative forms are quite infrequent. The perfect is the periphrastic. The aorist is of the iḡ-form; thus, ईप्स, ऐप्सिषत्; चतितिषिष्ट. The futures are made with the auxiliary vowel इ; thus, ईप्सिष्यति, ईप्सिताक्षि. The verbal nouns are made with ह् in all forms where that vowel is ever taken. A passive may be made; thus, ईप्स्यते 'it is desired to be obtained'; part. ईप्सित.

507. IV. Causative. 1. The present-system of the causative has been treated of already. 2. The perfect is the periphrastic, the derivative noun in च्वा being formed from the causative-stem; thus, धारयां चकार. 3. The aorist is the reduplicated, made in general directly from the root, and formally unconnected with the causative-stem; thus, धृ, अदीधरम्, अबुभुवम्. In a few instances, where the root has assumed a peculiar form before the causative-sign, the reduplicated aorist is made from this form, not from the

simple root; thus, स्था, स्थापयति, स्थापयिष्यत्. 4. Both futures are made from the causative-stem, the auxiliary इ replacing the final च; thus, धारयिष्यति, धारयिष्यात्. 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. स्थापित; fut. pass. part. (gerundive) तर्पयितव्य, स्थाप्य; inf. जीषयितुम्; gerund सादयित्वा, °स्थाप्य, °जमय (§ 310).

508. Causative passive and desiderative. These may be made from the causative-stem as follows. 1. The passive-stem is formed by adding the usual passive sign च् to the causatively strengthened root, the syllables चय being omitted; thus, धारयते. 2. The desiderative-stem is made by reduplication and addition of the syllables इच, of which the इ replaces the final च् of the causative-stem; thus, द्विधारयिषति, विभाषयिषति. 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 *kīrtáyati*. See § 76.

510. The denominative meaning is of the greatest variety; e. g. 'be like', 'act as', 'regard or treat as', 'make into', 'desire, crave' — that which is signified by the noun-stem. Examples: from तपस् 'penance, asceticism', तपस्यति 'practise asceticism'; from जमस्, जमस्यति 'honor'; कृष्णायते 'blacken'; अश्नायति 'seek horses'; गोपायति 'play the herdsman, protect'; वसूयति 'desire wealth'; भिषज्यति 'play the physician, cure'; पुत्रकाम्यति 'desire a son', from the poss. cpd पुत्रकाम 'desiring a son'.

Glossary to the Exercises.

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

I. Sanskrit-English.

Adjectives in *-a* form their feminine in *-ā*, unless otherwise stated.

<i>akṣa</i> m., die, dice.	<i>adhas</i> adv., below, down.
<i>akṣan</i> (<i>akṣi</i> : 275) n., eye.	<i>adhastāt</i> adv., below; prep., w. gen., underneath.
<i>agni</i> m., fire; as <i>n. pr.</i> , Agni, the god of fire.	<i>adhi</i> adv., over, above, on.
<i>agnihotrin</i> m., a kind of priest.	<i>adhika</i> a., additional; superior.
<i>agra</i> n., front; tip, end.	<i>adhīta</i> part. of <i>adhi-i</i> .
<i>aṅga</i> n., limb; body.	<i>adhunā</i> adv., now.
<i>aṅgiras</i> (253) m., certain mythical characters.	<i>adhvaryu</i> m., priest who recites the Yajurveda.
<i>añjali</i> m., a gesture (Voc. 37).	√ <i>an</i> (<i>dniti</i> : 429) breathe; — + <i>pra</i> breathe; live.
<i>aṇu</i> a., small; as n., atom.	<i>an</i> , before cons. <i>a</i> , negative prefix.
<i>atas</i> adv., hence.	<i>anaḥ</i> (278) m., ox.
<i>ati</i> adv., across, past; in cpds, to excess.	<i>anantaram</i> adv., after, immediately afterward; as prep., w. abl., right after.
<i>atithi</i> m., guest.	<i>anartha</i> m., misfortune.
<i>atra</i> adv., here, hither.	<i>anavadya</i> a., faultless.
<i>atha</i> adv., then; thereupon.	<i>anahilapāṭaka</i> n., <i>n. pr.</i> , a city.
<i>atharvaveda</i> m., the fourth Veda.	<i>anu</i> adv., after, along, toward.
<i>adas</i> (<i>asdu</i> : 287) pron., that one; so-and-so.	<i>anukūla</i> a., favorable; as n., favor.
<i>adya</i> adv., to-day.	<i>anujñā</i> f., permission.
<i>adyatana</i> adj., of to-day.	<i>anurūpa</i> a., suitable.
<i>adroha</i> m., faithfulness.	<i>aneka</i> a., several.
<i>adharma</i> m., injustice, wrong.	

- 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.: *arthāyate*) ask for (w. two acc.); + *pra* idem.
aryaman (284) m., n. pr.
√ arh (*ārhati*) deserve; have a right to; w. inf. (320), be able.
alam adv., enough; very; w. instr., enough of, away with; w. dat., suitable for.
ali m., bee.
ava adv., down, off.
- avaçya* a., necessary.
avasthā f., condition, state.
avāñc (272) a., downward.
√ laç (*açnuté*) acquire, obtain; — + *sam-upa* idem.
√ zaç (*açnāti*) eat; caus. (*āçāyati*) make eat, give to eat.
açiti (332) num., eighty.
açru n., tear.
açva m., horse.
açvin m. du., n. pr., the Açvins (the Indian Δῶς κοῦροι).
açta (332) num., eight.
açtādaça (332) num., eighteen.
açtāviñçati (329, 332) num., twenty-eight.
√ las (*dasti*: 426) be, exist.
√ las (*dasyati*) throw, hurl; — + *abhi* repeat, study, learn; — + *ni* entrust; — + *pra* throw forward or into.
asi m., sword.
asura m., demon.
asū same as *adas*.
asthan (*asthi*: 275) n., bone.
asmad same as *vayam*; as stem in cpds, cf. 352, 4.
añan (*añar, añas*: 271) n., day.
añam (223) pron., I.
añita a., disagreeable.
año excl., oh! ah!
añorātra n., a day and a night.
- *ā* (130) adv., hither, unto; as prep., w. abl., hither from; until.
ākāra m., form, figure.
ākāça m., air, sky.
ākṛṣṭa part. of *ā-kṛṣ*.
ākṛānta part. of *ā-kram*.

<p><i>āgamana</i> n., arrival. <i>ācāra</i> m., "walk and conversation"; conduct; observance. <i>ācārya</i> m., teacher. <i>ājñā</i> f., command. <i>ātman</i> m., soul, self; often simple reflexive pronoun. <i>ādi</i> m., beginning; in cpds, cf. 375, 1. <i>āditya</i> m., sun. <i>ādeca</i> m., command, prescription. <i>√āp</i> (<i>āpnōti, āpnute</i>) acquire, reach; — + <i>ava, pra</i>, or <i>anu-pra</i>, idem; + <i>sam</i> idem; finish. <i>āpad</i> f., calamity. <i>āpta</i> part. of <i>āp</i>, trustworthy; fit. <i>āyusmant</i> (263) a., long-lived. <i>āviṣṭa</i>, part. of <i>viṣ</i> + <i>ā</i>, entered (by), i. e. filled (with). <i>āṣā</i> f., hope. <i>āṣu</i> a., swift. <i>ācrama</i> m., hermitage. <i>√ās</i> (<i>āste</i>: 424) sit; caus. (<i>āsāyati</i>) place; — + <i>upa</i> sit by; wait upon; reverence. <i>āsana</i> n., seat, chair. <i>āharaṇa</i> n., bringing. <i>āhāra</i> m., food. <i>āhuti</i> f., oblation, offering.</p>	<p><i>itara</i> (231) pron. adj., other. <i>itas</i> adv., hence. <i>iti</i> adv., thus, so. <i>ittham</i> adv., in this way, so. <i>idam</i> (285-286) pron., this, this here. <i>√idh, indh</i> (<i>inddhé</i>: 444) kindle, light. <i>indu</i> m., moon. <i>indra</i> m., n. pr., the god Indra. <i>indraprastha</i> n., n. pr., Delhi. <i>indrāṇī</i> f., n. pr., a goddess. <i>iyant</i> (263) a., so great; so much. <i>iyam</i> fem. of <i>idam</i>. <i>iva</i> adv., postpos., as; like. <i>√liṣ</i> (<i>icchāti</i>: 109) wish, desire. <i>iṣu</i> m., arrow. <i>iha</i> adv., here, hither.</p> <hr/> <p><i>√ikṣ</i> (<i>ikṣate</i>) see, behold; — + <i>upa</i> neglect; — + <i>prati</i> expect. <i>īdṛç</i>, f. -ī, a., such. <i>√iç</i> (<i>iṣte</i>: 422) rule, own (gen.). <i>içvara</i> m., master; lord; rich man.</p> <hr/> <p><i>ucchrīta</i> part. of <i>ud-çri</i>, high. <i>ud</i> adv., up, up forth or out. <i>udaño</i> (272) a., northward. <i>udadhi</i> m., ocean. <i>udaya</i> m., rise. <i>udara</i> n., belly. <i>udyata</i> part. of <i>ud-yam</i>, ready. <i>udyāna</i> n., garden. <i>udyoga</i> m., diligence. <i>udyogin</i> a., diligent, energetic. <i>upa</i> adv., to, toward. <i>upanayana</i> n., initiation. <i>upaniṣad</i> f., certain Vedic works. <i>upabhoga</i> m., enjoyment.</p>
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icchā f., wish. + *sam* -ā,
icchanti f.

upavīta n., sacred cord of the three higher castes.
upānah (249) f., sandal, shoe.
ubha a., du., both.
uras n., breast.
uru, f. *urvī*, a., wide.
urvaçī f., n. *pr.*, an Apsaras.
uṣas f., dawn; as n. *pr.*, Uṣas, goddess of the dawn.

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

rkaṣa m., bear.

ṛgveda m., the Rigveda.

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

rṇa n., debt.

ṛvij m., priest.

ṛṣi m., seer.

ṛṣa bhadatt m., n. *pr.*

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

ekadā adv., once upon a time.

ekādaça (332) num., eleven.

ekādaça (334) a. eleventh.

etad (231) pron., this, this here.

eva adv., just, exactly.

evam adv., so, thus.

eṣa same as *etad*.

oṣṭha m., lip.

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).

kaṣa m., mat.

kañçaka m., thorn, enemy.

kañṭha m., neck.

kaṇva m., n. *pr.*

katham adv., how?

√*kathaya* (den.: *kathāyati*) relate, tell.

kadā adv., when? — + *cana*, *cid*, *api*, at some time, ever; often w. neg.

kaniṣṭha a., youngest.

kaniyas a., younger.

kanyā f., daughter, maiden.

kapi m., monkey.

kapota m., dove.

√*kamp* (*kāmpate*) tremble.

kara m., hand; trunk (of elephant); ray; toll, tax.

karin m., elephant.

karuṇa a., lamentable.

karṇa m., ear.

kartṛ 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.

kalyāna n., advantage; salvation.

kavi m., poet.

kāṣa a., one-eyed.

kānti f., charm; grace.

<p><i>kāma</i> m., desire, love; as <i>n. pr.</i>, the god of love.</p> <p><i>kāmadugha</i> a., granting wishes; as f. subst., sc. <i>dhenu</i>, the fabulous Wonder-cow.</p> <p><i>kāmaduh</i> a., idem.</p> <p><i>kāya</i> m., body.</p> <p><i>kāraṇa</i> n., reason, cause.</p> <p><i>-kārin</i> a., causing, making.</p> <p><i>kārya</i> n., business, concern.</p> <p><i>kāla</i> m., time.</p> <p><i>kālidāsa</i> m., <i>n. pr.</i>, a poet.</p> <p><i>kāvya</i> n., poem.</p> <p><i>kāçī</i> f., <i>n. pr.</i>, a city, Benares.</p> <p><i>kāṣṭha</i> n., fagot; wood.</p> <p><i>kāṣṭhamaya</i> a., made of wood.</p> <p><i>kim</i> neut. of <i>ka</i>; w. <i>tu</i>, however.</p> <p><i>kiyant</i> (263) pron. adj., how great?</p> <p><i>kīrti</i> f., glory.</p> <p><i>kutas</i> adv., whence? why?</p> <p><i>kutra</i> adv., where? whither?</p> <p><i>kunta</i> m., spear.</p> <p>√ <i>kup</i> (<i>kūpyati</i>) be angry (gen. or dat.).</p> <p><i>kumāra</i> m., boy, prince.</p> <p><i>kuçala</i> a., able; clever; learned.</p> <p>√ <i>1kṛ</i> (<i>karōti</i>, <i>kurutē</i>: § 394-5) make, do, perform; — + <i>adhi</i> put at the head, make ruler over (loc.); — + <i>apa</i> do evil to, harm (gen., loc., acc.); — + <i>apa-ā</i> pay; — + <i>alam</i> prepare, adorn; — + <i>āvis</i> (<i>āviṣkaroti</i>) make known, exhibit; — + <i>upa</i> do good to, benefit (gen., loc.); — + <i>tiras</i> (<i>tirask.</i>) hide; blame; — + <i>puras</i> put at the head; — + <i>prati</i> pay, recompense, punish (acc. rei,</p>	<p>gen., dat., or loc. pers.); — + <i>prādus</i> make known or visible; — + <i>sam</i> (395) prepare, adorn.</p> <p>√ <i>2kṛ</i> (<i>kirāti</i>) strew, scatter; — + <i>vi</i>, idem.</p> <p>√ <i>kṛt</i> (<i>kṛntāti</i>: 110) cut, cut off; — + <i>ava</i> idem.</p> <p><i>kṛti</i> f., work (literary).</p> <p><i>kṛtrima</i> a., adopted.</p> <p><i>kṛtma</i> a., whole, entire.</p> <p><i>kṛpaṇa</i> a., poor; niggardly.</p> <p><i>kṛpā</i> f., graciousness, pity.</p> <p>√ <i>kṛṣ</i> (<i>kārṣati</i>) draw; — + <i>ā</i> draw on or up; — (<i>kṛṣāti</i>) plough.</p> <p><i>kṛṣi</i> f., agriculture.</p> <p><i>kṛṣivāla</i> m., husbandman, peasant.</p> <p><i>kṛṣṇa</i> a., black; as m., <i>n. pr.</i>, the god Kṛṣṇa.</p> <p>√ <i>kṛp</i> (<i>kālpatē</i>) be in order; tend or conduce to (dat.); caus. (<i>kālpāyati</i>, <i>-te</i>) ordain, appoint.</p> <p><i>ketu</i> m., banner.</p> <p><i>keça</i> m., hair.</p> <p><i>kāilāsa</i> m., <i>n. pr.</i>, a mountain.</p> <p><i>koṭi</i> f., peak; point, tip.</p> <p><i>kopa</i> m., anger.</p> <p><i>koṣa</i> m., treasure; treasury.</p> <p><i>kāunteya</i> m., <i>n. pr.</i></p> <p><i>kāusalyā</i> f., <i>n. pr.</i></p> <p>√ <i>kram</i> (<i>krāmāti</i>, <i>krāmāte</i>: 134) step; — + <i>ati</i> pass beyond; transgress; pass (of time); — + <i>ā</i> stride up to, attack; — + <i>nis</i> go out.</p> <p>√ <i>kṛi</i> (<i>kṛiṇāti</i>, <i>kṛiṇitē</i>) buy.</p> <p><i>kṛidā</i> f., game, sport.</p> <p>√ <i>kṛudh</i> (<i>kṛudhyati</i>) be angry (gen. or dat.).</p> <p><i>krodha</i> m., anger.</p>
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<p><i>kva</i> adv., where? whither? + <i>cit</i> sometimes, ever.</p> <p><i>kṣaṇa</i> m. n., moment; time.</p> <p><i>kṣatriya</i> m., warrior, man of the second caste.</p> <p><i>kṣaya</i> m., decay, destruction.</p> <p>√ <i>kṣan</i> (<i>kṣaṇōti</i>, <i>kṣaṇutē</i>) hurt, wound.</p> <p>√ <i>kṣal</i> (<i>kṣāldyati</i>) wash; — + <i>pra</i> idem.</p> <p><i>kṣātra</i> a., suitable for Kṣatriyas.</p> <p>√ <i>2kṣi</i> (<i>kṣinōti</i>) destroy.</p> <p><i>kṣitipa</i> m., king.</p> <p>√ <i>kṣip</i> (<i>kṣipāti</i>) hurl, throw.</p> <p><i>kṣiṇa</i> part. of <i>2kṣi</i>, reduced, decayed, ruined.</p> <p><i>kṣīra</i> n., milk.</p> <p><i>kṣudra</i> a., little, small.</p> <p><i>kṣudh</i> f., hunger.</p> <p><i>kṣetra</i> n., field.</p> <p style="text-align: center;">—</p> <p>√ <i>khan</i> (<i>khānati</i>) dig.</p> <p><i>khara</i> m., ass.</p> <p style="text-align: center;">—</p> <p><i>gaṅgā</i> f., n. pr., the Ganges.</p> <p><i>gaja</i> m., elephant.</p> <p>√ <i>gaṇaya</i> (den.: <i>gaṇdyati</i>) number, count; — + <i>ava</i> despise.</p> <p><i>gati</i> f., gait; course.</p> <p><i>gandha</i> m., odor, perfume.</p> <p><i>gandharva</i> m., a Gandharva, one of a band of celestial singers.</p> <p>√ <i>gam</i> (<i>gacchati</i>: 100) go; — + <i>anu</i> follow; — + <i>abhi</i> visit, attend; — + <i>ava</i> understand; — + <i>astam</i> go down, set (cf. <i>i</i> + <i>astam</i>); — + <i>ā</i> come; — + <i>ud</i> rise; — + <i>nis</i> come forth; proceed from;</p>	<p>— + <i>sam</i> (mid.) come together, meet (instr.). + <i>upa-ā</i>, come near.</p> <p><i>gariyas</i> comp., very honorable.</p> <p>√ <i>2gā</i> (<i>gāyati</i>) sing.</p> <p><i>gāndharva</i>, f. -ī, a., in the manner of Gandharvas.</p> <p>√ <i>gāh</i> (<i>gāhate</i>) plunge; — + <i>ava</i> dive or plunge under (acc.).</p> <p><i>gir</i> f., voice, song.</p> <p><i>giri</i> m., mountain.</p> <p><i>gīta</i> n., song; singing.</p> <p><i>guṇa</i> m., quality, excellence.</p> <p><i>guru</i> m., teacher.</p> <p>√ <i>guh</i> (<i>gūhāti</i>: 101) hide, conceal; caus. (<i>gūhāyati</i>) idem.</p> <p><i>guhā</i> f., cave.</p> <p><i>gṛha</i> n., house.</p> <p><i>gṛhastha</i> m., householder, head of family.</p> <p><i>gṛhya</i> a., domestic.</p> <p><i>go</i> (209) m., f., bull, steer, cow; as f., fig., speech.</p> <p><i>gotva</i> n., ox-nature, stupidity.</p> <p><i>gopa</i> m., cowherd, shepherd; guardian.</p> <p>√ <i>gopāya</i> (den.: <i>gopdyati</i>) be keeper; guard.</p> <p><i>gāurava</i> n., weight; dignity.</p> <p>√ <i>granth</i> (<i>grathnāti</i>) string together; compose.</p> <p><i>grantha</i> m., literary work, book.</p> <p>√ <i>grah</i> (<i>grahāti</i>, <i>grahūtē</i>) receive, seize; — + <i>ni</i> hold, restrain, check; — + <i>prati</i> take.</p> <p><i>grāma</i> m., village.</p> <p><i>grāsa</i> m., bite, mouthful.</p> <p style="text-align: center;">—</p> <p><i>ghaṭa</i> m., pot, vessel.</p>
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ghāsa m., fodder, hay.

ghṛta n., clarified butter; *ghee*.

√ *ghrā* (*jīghrati*: 102) smell.

ca encl. conj., and, also, *re*, -*que*; sometimes = *if*.

cakra n., wheel.

√ *cakṣ* (*cakṣte*: 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.

catuspad (282) a., quadruped.

catvāriṅcat (332) num., forty.

candra m., moon.

candramas m., moon.

√ *cam*, used only with *ā* (*ācāmati*), sip; rinse the mouth.

camatkāra m., astonishment.

√ *car* (*cāṛati*) go, wander; graze (of cattle); tr., perform, commit;

— + *ā* perform, complete, do;

— + *sam-ā* idem; — + *ud* caus.

(*uccārayati*) pronounce, say.

-*cara* a., moving, going.

carāṇa m., n., foot, leg.

carita n., behavior, life.

carman n., hide, skin; leather.

carmamaya a., leathern.

√ *cal* (*cālati*) stir; — + *pra* move on, march; — + *pra-vi*, tr., move, stir.

cāturmāsya n., a certain sacrifice.

cāmikara n., gold.

cāra m., spy.

cāru a., beautiful.

√ *ci* (*cindīti*, *cinute*) gather; — +

nis or *vi-nis* decide, conclude; — + *pra* gather; — + *vi* idem; — + *sam* collect.

citta n., notice; thought; mind.

√ *cint* (*cintāyati*) consider.

ciram adv., long, a long time.

√ *cud* + *pra* in caus. (*pracodāyati*), impel.

√ *cur* (*cordāyati*) 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.

chāyā f., shade.

√ *chid* (*chinātti*, *chinddhe*) cut, cut off; — + *ava* idem; — + *ā* take away, remove; — + *ud* exterminate.

jagat n., that which moves; men and beasts; the world.

√ *jan* (*jāyate*: 155; *janāyati*) trans.

(*janāyati* and active forms) beget, produce; intrans. (*jāyate* and middle forms) be born (mother in loc.), arise, spring up; — + *ud* (*ujjāyate*) be born, arise (abl.); — + *pra* or *sam* idem.

jana m., man; pl., and coll. in sing., people, folks.

janaka m., father.

janantī f., mother.

janman n., birth, existence.

jaya m., victory.

jaras (280) f., old age.

jarā (280) f., old age.
jāla n., water.
√jalp (*jālpati*) speak; chat.
√jāgaraya (caus.) awaken.
jāti f., birth; caste; kind.
jāmātr m., son-in-law.
jāyā f., woman, wife.
jāla n., net.
√ji (*jāyati*) trans. and intrans., conquer, win; — + *parā*, mid., be conquered (cf. in Voc. 9).
jina m., n. pr., a name of Buddha.
jihvā f., tongue.
√jiv (*jīvati*) live.
jīvita n., life.
juhū f., spoon, esp. sacrificial spoon.
jetr m., conqueror, victor.
-jñā a., knowing.
√jñā (*jānāti*, *jānīte*: 403) know; — + *anu* permit; — + *ā* caus. (*ājñāpāyati*) command; — + *vi* recognize.
jñāna n., knowledge; insight.
jyā f., bowstring.
jyeṣṭha (340) a., best; oldest.
jyotiṣa n., astronomy; astronomical text-book.
jyotis n., light; star; heavenly body.

ta (228-230) pron., he, etc.; that, both subst. and adj.; also as def. article.
takṣaṣilā f., n. pr., Taxila, a city.
√taḍ (*tāḍayati*) strike, beat.
taḍāga m., pond.
taḍit f., lightning.
taṇḍula m., rice.

tatas adv., thence, therefore; there-upon.
tatra adv., there, thither.
tathā adv., in that way, so.
tad nom. and acc. s. n. to *ta*; as adv., therefore.
tadā adv., then.
tadyathā adv., namely, to wit.
√tan (*tanōti*, *tanutē*), tr., stretch, extend; perform (a sacrifice); — + *ā* cause, bring about; — + *pra* extend.
√tap (*tāpiti*, *-te*), tr. and intr., burn; pain; in pass., suffer, do penance.
tapas n., heat; self-torture.
tapasvin a., practising asceticism; as m., ascetic.
√tam (*tāmyati*: 131) be sad.
taru m., tree.
taruṇa, f. -ī, a., young, delicate.
tasthivāns 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*.
tiraskarīnī f., veil.
tiryāñc (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 (*tuddati*) push; strike.
√tul (*toldayati*) weigh.

- √*tuṣ* (*túṣyati*) rejoice, take pleasure in (w. instr.).
 √*tr* (*tárati*) cross over; — + *ava* descend; + *ud* emerge; — + *pra* in caus. (*pratáráyati*), deceive.
tr̥tīya, f. -*ā* (335), a., third.
 √*tr̥p* (*t̥r̥pyati*) satisfy oneself.
tr̥ṣṇā f., thirst, desire.
tejasvin a., courageous.
 √*tyaj* (*tyájati*) leave, abandon; + *pari* leave off, give up.
trayodaça (332) num., thirteen.
tri (332) num., three.
trīṅcat (332) num., thirty.
triloka n., -*kī* f., the threefold world.
trivṛt a., triple, threefold.
triṣṭr̥ṣan a., three-headed.
triṣṭubh f., name of a metre.
tryaṣṭī num., eighty-three.
tva stem of pron. of 2d pers. (226; cf. 352, 4).
tvad so-called stem of pron. *tva*.
tvaṣṭr m., n. *pr.*, a god, Tvaṣṭar.
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- √*dañç* (*dāçati*) bite.
dañçṭrā f., tooth.
dakṣa m., n. *pr.*
dakṣiṇa a., right-hand; southern.
daṇḍa m., stick; punishment.
 √*daṇḍaya* (den.: *daṇḍáyati*) punish.
dadhan (*dadhi*: 275) n., curds.
dadhyañç (weakest -*dhic*) m., n. *pr.*
 √*dam* (*dāmyati*: 131) control; caus. (*damdyati*) tame; compel.
dayā f., compassion, pity.
daridra a., poor.
darçana n., philosophical system.
- daça* (332) num., ten.
daçaratha m., n. *pr.*
daṣṭa part. of *dañç*.
 √*dah* (*dāhati*) burn.
 √*1dā* (*dādāti*, *datté*: 436) give; in caus. (*dāpáyati*) 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.
dāsī f., female slave, servant.
dina n., day.
div (277) f. (rarely m.), sky.
divasa m., day.
divya a., heavenly, divine.
 √*diç* (*diçāti*) show, point out; — + *ā* command; — + *upa* teach, instruct.
diç f., point, cardinal point; quarter, region; direction.
 √*dih* (*dēgdhi*: 428) smear.
dīrgha a., long; — *am* adv., afar.
dīrghāyus a., long-lived.
 √*dīv* (*dīvyati*) play.
 √*du* (*dunóti*), intr., burn, feel distressed; tr., distress (acc.).
duḥkha n., misery; misfortune.
duḡdha n., milk.
durjana m., scamp, rogue.
durdaçā f., misfortune.
durlabha a., hard to find or reach; difficult.
 √*duṣ* (*dúṣyati*) be defiled.
duṣprayukta a., badly arranged.
duṣṣanta m., n. *pr.*

duṣ insep. prefix, bad; hard.

√ *duh* (*dōgdhi*, *dugdhé*: 428) milk.

duhitṛ f., daughter.

dūta m., messenger, envoy.

√ *dr* in caus. (*dārdyati*) + *vi* tear open.

√ *dr̥ç* (127) see; caus. (*dar̥çdyati*) show; pass. (*dr̥çyate*) seem, look.

dr̥ç f., look, glance; eye.

deva m., god; f. -ī, goddess; queen.

devakī f., n. pr.

devakula n., temple.

devatā f., divinity, deity.

deça m., region, land.

dāiva, f. -ī, divine.

doṣa m., fault.

dyuti f., brilliancy.

dravya n., property; object.

draṣṭṛ m., seer; author (of Vedic hymns, etc.).

√ *dru* (*dr̥vati*) run.

√ *druh* (*dr̥hyati*) 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.

√ *dvīṣ* (*dvēṣṭi*, *dvīṣṭé*) hate; — + *pra* hate extremely.

dvīṣ m., enemy.

dvīs adv., twice.

dvīpin m., panther.

dhana n., money, riches.

dhānin a., wealthy.

dhanus n., bow.

dharma m., right; law; virtue.

√ *dhā* (*dādhāti*, *dhatté*: 435) put,

place; — + *api* close, cover,

keep shut; — + *ā* put on; mid.,

receive; — + *sam-ā* lay or place

on; — + *ni* lay down; — +

pari in caus. (*-dhāpdyati*), make

put on, clothe in (two acc.);

— + *vi* arrange, ordain; — +

sam put together, unite; lay on.

√ *2dhā* (*dhdyati*: 126) suck.

dhātṛ m., creator.

dhānya n., grain.

dhārmika a., right, just.

√ *dhāv* (*dhāvati*) run; — + *anu* run after.

dhāvana n., running; course.

dhī f., understanding, insight.

dhīmānt a., wise, prudent.

dhīra a., steadfast, firm, brave.

√ *dhū* (*dhunōti*, *dhunuté*: 391), shake.

√ *dhṛ* in caus. (*dhārāyati*) bear.

dhṛti f., firmness; courage.

dhenu f., cow.

dhāiryā n., steadfastness.

√ *dhya* (*dhyaḍyati*) think, ponder.

na adv., not; with opt., cf. 207.

nakṣatra n., lunar mansion.

nagara n., -ī f., city.

nadī f., river.

√ *nand* (*nāndati*, -*te*) + *abhi* rejoice in, greet joyfully (acc.).

√ *nam* (*nāmati*), intr., bow, bend; tr., honor, reverence (acc.).

namas n., honor, glory.

nara m., man (*vir* and *homo*).

<i>naraka</i> m., hell.	<i>nīti</i> f., conduct of life; ethics, politics.
<i>narmadā</i> f., <i>n. pr.</i> , a river in India.	<i>nīruj</i> a., healthy, well.
<i>nala</i> m., <i>n. pr.</i>	<i>nīlakaṇṭha</i> m., <i>n. pr.</i>
<i>nava</i> a., new.	√ <i>nṛt</i> (<i>nṛtyati</i>) dance.
<i>nava</i> (332) num., nine.	<i>nṛtta</i> n., dance, dancing.
<i>navati</i> (332) num., ninety.	<i>nṛpa</i> m., king.
<i>navadaça</i> (332) num., nineteen.	<i>nṛpati</i> m., king.
<i>navīna</i> a., new.	<i>netṛ</i> m., leader.
√ <i>naç</i> (<i>nāçyati</i>) perish; — + <i>vi</i> perish; disappear.	<i>netra</i> n., leading-rope, cord; eye.
√ <i>nah</i> (<i>nāhyati</i>) bind; — + <i>sam</i> gird, equip oneself.	<i>ndu</i> f., ship.
<i>nāga</i> m., snake.	<i>nyañc</i> (272) a., low.
<i>nāṭaka</i> n., drama, play.	<i>nyāya</i> m., logic.
<i>nāman</i> n., name; <i>nāma</i> adv., by name.	<i>nyāyya</i> a., right, proper.
<i>nārī</i> f., woman, wife.	<i>pakṣa</i> m., wing, side; party.
<i>nālī</i> f., pipe, conduit.	<i>pakṣin</i> m., bird.
<i>nāça</i> m., destruction.	<i>pañka</i> n., mud, bog.
<i>ni</i> adv., down; in, into.	√ <i>pac</i> (<i>pāçati</i>) cook.
<i>nītya</i> a., constant; daily; — <i>am</i> as adv., always, daily.	<i>pañca</i> (332) num., five.
<i>nideça</i> m., command.	<i>pañcadaça</i> (332) num., fifteen.
√ <i>nind</i> (<i>nindati</i>) blame.	<i>pañcapañcāça</i> (334) a., fifty-fifth.
<i>nipuṣa</i> a., shrewd, skilled.	<i>pañcāçat</i> (332) num., fifty.
<i>niyata</i> , part. of <i>ni-yam</i> , ordained, fixed, permanent.	√ <i>paṭ</i> (<i>pāṭyati</i>) split open.
<i>nirdaya</i> a., pitiless.	<i>paṭu</i> a., skilled.
<i>nirvṛti</i> f., contentment, happiness.	√ <i>paṭh</i> (<i>pāṭhati</i>) recite, read.
<i>nis</i> adv., out, forth.	<i>paṇi</i> m. pl., <i>n. pr.</i> , certain demons.
<i>niçcaya</i> m., decision, certainty.	<i>paṇḍita</i> m., learned man; pandit.
√ <i>nī</i> (<i>nīdyati</i> ; caus. <i>nādyati</i>) lead, guide; — + <i>apa</i> lead away; — + <i>ā</i> bring; — + <i>upa</i> introduce, consecrate, initiate; — + <i>nis</i> bring to an end, determine, settle; — + <i>pari</i> lead about; marry.	√ <i>pat</i> (<i>pātati</i>) fall, fly; — + <i>ud</i> fly up.
<i>nīca</i> a., low.	<i>pāti</i> (274) m., lord, master; husband.
	<i>patra</i> n., leaf, letter.
	<i>patnī</i> f., wife, consort.
	<i>pathi</i> same as <i>panthan</i> .
	<i>pathya</i> a., wholesome.
	<i>pad</i> (282) m., foot.
	√ <i>pad</i> (<i>pādyaate</i>) go; — + <i>vi-ā</i> in caus. (<i>vyāpādyaati</i>) kill; — +

<p><i>nis</i> (<i>niṣpādyate</i>) grow, arise from (abl.); — + <i>pra</i> flee for refuge to (acc.).</p> <p><i>pada</i> n., step; place.</p> <p><i>padma</i> m. n., lotus.</p> <p><i>panthan</i> (278) m., road, path.</p> <p><i>payas</i> n., milk.</p> <p><i>para</i> (233) a., chief, highest; other.</p> <p><i>paramātman</i> m., the world-spirit.</p> <p><i>paraṣu</i> m., axe.</p> <p><i>parā</i> adv., to a distance, away.</p> <p><i>pari</i> adv., round about, around.</p> <p><i>parivrāj</i> (247, 2) m., wandering ascetic.</p> <p><i>pariṣad</i> f., assembly.</p> <p><i>parvata</i> m., mountain.</p> <p>√<i>palāy</i> (<i>pālāyate</i>: cf. p. 116, note) flee.</p> <p>√<i>paç</i> (<i>pāçyati</i>: 127) see.</p> <p><i>paçu</i> m., beast.</p> <p><i>paççāt</i> adv., behind (w. gen.).</p> <p>√<i>1pā</i> (<i>pībati</i>: 102) drink; caus. (<i>pāyādyati</i>) give to drink, water.</p> <p>√<i>2pā</i> (<i>pāti</i>) protect; caus. <i>pāldyati</i>) idem.</p> <p><i>pāṭaliputra</i> n., n. pr., the city Patnā.</p> <p><i>pāṭha</i> m., lecture, lesson.</p> <p><i>pāṇi</i> m., hand.</p> <p><i>pāṇini</i> m., n. pr.</p> <p><i>pāṇḍava</i> m., descendant of Pāṇḍu.</p> <p><i>pātaka</i> n., crime, sin.</p> <p><i>pātra</i> n., pot, vessel.</p> <p><i>pāda</i> m., foot; quarter; ray, beam.</p> <p><i>pāpa</i> a., bad; as n. subst., sin.</p> <p><i>pārthiva</i> m., prince.</p> <p><i>pārvatī</i> f., n. pr.</p> <p><i>pālana</i> n., protection.</p> <p><i>pāçu</i> m., noose, cord, snare.</p>	<p><i>pāçupālya</i> n., cattle-raising.</p> <p><i>pitr</i> m., father; du., parents; pl., Manes.</p> <p>√<i>piṣ</i> (<i>pīṣṭi</i>) grind, crush.</p> <p>√<i>pī</i> same as <i>pyā</i>.</p> <p><i>pīna</i> part. of <i>pī</i>, fat.</p> <p>√<i>pīḍ</i> (<i>pīḍyati</i>) torment, vex.</p> <p><i>pūms</i> same as <i>pumāns</i>.</p> <p><i>pūnya</i> a., meritorious, holy, auspicious; as n., merit.</p> <p><i>putra</i> m., son; -<i>trī</i> f., daughter.</p> <p><i>punar</i> adv., again, but.</p> <p><i>pumāns</i> (279) m., man, male.</p> <p><i>pur</i> f., city.</p> <p><i>purā</i> adv., earlier, formerly.</p> <p><i>purāṇa</i>, f. -<i>ā</i> and -<i>ī</i>, a., former, ancient; as n., one of a class of works on the creation, etc.</p> <p><i>puruṣa</i> m., man (<i>homo</i>).</p> <p><i>purūravas</i> m., n. pr., Purūravas.</p> <p><i>purohita</i> m., domestic priest.</p> <p><i>pulinda</i> m., n. pr., a tribe in India.</p> <p>√<i>puṣ</i> (<i>puṣṭi</i>) make increase or grow.</p> <p><i>puṣṭa</i> part. of <i>puṣ</i>, stout, fat.</p> <p><i>puṣpa</i> n., flower.</p> <p><i>pustaka</i> n., book (manuscript).</p> <p>√<i>pū</i> (<i>pūnāti</i>, <i>pūnīte</i>) clean.</p> <p>√<i>pūj</i> (<i>pūjādyati</i>) honor.</p> <p><i>pūra</i> m., flood, high-water.</p> <p><i>pūru</i> m., n. pr.</p> <p><i>pūṣaṇ</i> (284) m., n. pr., Pūṣaṇ, the Sun-god.</p> <p><i>prthivī</i> f., earth, ground.</p> <p><i>prthu</i> a., broad, wide.</p> <p><i>prthvī</i> f., earth.</p> <p><i>prthvīrāja</i> m., n. pr.</p> <p>√<i>1pr</i> (<i>piparī</i>) fill.</p> <p><i>poṣaka</i> m., supporter, maintainer.</p>
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√*2pr* (*pāṭayati*), *प्रायश्चित्त* (Eub.),
 प्रेरित.

- pāutra* m., grandson.
pāura m., citizen.
√pyā (*pyāyate*) swell, get stout.
pra adv., forward, forth.
prakāṣin a., bright, glistening;
 act., illuminating.
√prach (*prcchati*) ask, ask about.
prajā f., creature, subject.
prati adv. and prep., back, back,
 again; towards (postpos., w.
 acc.).
pratikūla a., unfavorable.
pratyāñc (272) a., backward, west-
 ward.
pratyaham adv., daily.
√prath in caus. (*prathāyati*),
 spread; proclaim.
prathama (335) a., first.
prabhāva m., might, power.
prabhūta a., much; many.
pramatta a., careless.
prayāga m., n. *pr.*, 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.
prātar adv., early, in the morning.
prāyaçcitta n., penance, expiation.
prāyeṇa adv., commonly.
prāsāda m., palace.
priya a., dear.
priyakarman a., kind.
priyavāc a., saying pleasant things,
- sociable.
priyavādin a., idem.
√prī (*prīṇāti, prīṇitē*), act., de-
 light; mid., rejoice; caus. (*prī-
 ṇāyati*), make glad, please.
√plu (*plāvate*) + *ā* drench.
- *phala* n., fruit, reward.
phalavant a., fruitful.
- *√bandh* (*badhndti, badhntitē*) bind;
 entangle, catch; join; com-
 pose.
bandhu m., relative.
bala n., strength, might.
balavant a., strong, mighty.
baliṣṭha 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; búdhyați, -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.
brahmán (a personification of *brā-*

- hman*) m., the supreme All-Soul; Brahma, the Creator.
brahmahan (283) m., killing a Brāhman.
brāhmaṇa m., priest, Brāhman.
 √ *brū* (*bravīti, brūte*), speak, say; — + *pra* explain, teach, announce; — + *vi* explain, announce.
-
- bhakta* a., devoted, true.
bhakti f., devotion; honor.
 √ *bhakṣ* (*bhakṣyati*) eat.
bhakṣana n., eating.
bhagavant a., honorable, blessed.
 √ *bhaj* (*bhājati, -te*) divide; — + *vi* distribute.
 √ *bhañj* (*bhañkti*) break, destroy.
bhadra a., good, pleasant; as n., fortune.
bhaya n., fear.
bharatakhaṇḍa m., n. pr., India.
bhartṛ m., supporter; preserver; lord, master; husband.
bhava m., n. pr., a name of Çiva.
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. begging, alms.*
bhikṣu m., beggar; ascetic.
 √ *bhid* (*bhindāti, bhindhē*) split.
 √ *bhī* (*bibhēti*) fear; in caus. (*bhīṣyate, bhāṣyate*) terrify.
 √ *bhuj* (*bhunakti, bhunakte*) eat, enjoy; caus. (*bhojyati*) feed; — + *upa* enjoy.
 -*bhuj* a., enjoying.
bhujyu m., n. pr., a Vedic person.
bhuvana n., world.
 √ *bhū* (*bhāvati, -te*) become; be, exist; — + *abhi* overpower; — + *pari* despise; — + *pra* arise; be mighty, rule; *valere*.
bhū f., earth, ground.
bhūta part. of *bhū*; as n. subst., being, creature.
bhūti f., prosperity, blessing.
bhūbhuj m., king.
bhūbhṛt m., king; mountain.
bhūmi f., earth, ground, land.
bhūyas (340) comp. adj., more; -*yas* adv., mostly.
bhūṣaṇa n., ornament.
 √ *bhr* (*bhṛati, -te*) support (lit. and fig.).
bhṛgukaccha n., n. pr., Baroch, a holy place in India.
bhṛtaka m., servant.
bhṛtya m., servant.
bhṛṣam adv., greatly, much.
bheka m., frog.
bhoga m., enjoyment.
bhojana n., meal.

bhos see *bhavant*.

√*bhram* (*bhṛāmyati*: 131) wander
about, fit; — + *pari* idem.

bhrātr m., brother.

bhrū f., eyebrow.

makṣikā f., fly, gnat.

maghavan (270) m., Indra.

√*majj* (*mājjati*) sink; — + *ni* idem.

maṇi m., jewel.

mati f., mind.

matimant a., shrewd, prudent.

matsya m., fish.

mathi same as *manthan*.

mad called stem of *aham*; cf. 352, 4.

√*mad* (*mādyati*) get drunk; —
+ *pra* be careless.

madhu n., honey.

madhuparka m., sweet drink.

madhulih m., bee.

madhya a., middle; as n., middle;
waist.

√*man* (*mānyate*; *manutē*) think,
suppose; — + *sam* honor.

manas n., mind.

manuṣya m., man (*homo*).

manoratha m., wish.

manohara a., agreeable; entranc-
ing.

mantra m., sacred text; spell,
charm.

mantrin m., minister; councillor.

√*manth* (*mathnāti*) stir.

manthan (278) m., stirring-stick.

mandara m., n. pr., a mountain.

maraṇa n., death.

marut m., wind; pl., n. pr., the
Storm-gods.

mastaka n., head.

mahant (261) a., great.

mahānasa n., kitchen.

mahārāja m., great king.

mahiṣa m., n. pr.

mahiṣī f., queen.

√*lmā* (*māti*; *mimītē*: 438) mea-
sure; — + *nis* work, create.

mā adv. and conj., not; used in
prohibitions, etc., like Lat. *ne*,
Greek *μή*; cf. 195, 4f6

māṃsa n., flesh.

mātr f., mother.

mādhurya n., sweetness.

mānava m., man (*homo*).

mānasa n., sense; understanding.

mānuṣa, f. -ī, human.

mārga m., road, way, street.

mālā f., garland.

māsa m., month.

mitra n., friend.

mitradruh (249) a., friend-be-
traying.

mīna m., fish.

√*mīl* (*mīlati*) wink; + *ni* close
the eyes.

muktā f., pearl.

mukti f., salvation, deliverance.

mukha n., mouth, face.

mukhya a., principal, first.

√*muc* (*muñcāti*: 110) free, release; *let fly*,
shoot,
muktvā, without (312).

√*mud* (*mōdate*) rejoice; — + *anu*
allow.

muni m., sage; ascetic.

√*muṣ* (*muṣnāti*) steal, rob.

musala m. n., club, pestle.

√*muh* (*mūhyati*) be confused or
dazed or stupid.

mūrdhaga a., on the head.
mūrdhan m., head.
mūla n., root.
 √*mṛ* (*mriyāte*: 155) die; caus. (*mā-
 rāyati*) kill.
mṛga m., wild animal; gazelle.
 √*mṛgaya* (den.: *mṛgāyate*) hunt
 for, seek.
mṛgayā f., chase, hunting.
 √*mṛj* (*mārjati*: 423) rub, wipe;
 caus. (*mārjāyati*) rub off, polish;
 — + *apa*, *pari* or *pra*, wipe off.
mṛta, part. of *mṛ*, dead, fallen.
mṛtyu m., death.
mṛd f., earth, dirt.
mekhalā f., girdle.
megha m., cloud.
mokṣa m., deliverance; salvation.
moha m., infatuation.

—

ya (231) rel. pron., used as subst.
 and adj., who, which, what; cf.
 234 ff.

√*yaj* (*yājati*, -*te*) sacrifice (acc.
 pers., instr. rei); caus. (*yāj-
 yati*) make to sacrifice, offer sa-
 crifice for (acc.).

yajus n., sacrificial formula, text.
yajña m., sacrifice.
yajñiya a., suitable for sacrificing.
 √*yat* (*yātate*) strive after (dat.).
yatas adv., whence; wherefore.
yati m., ascetic.
yatna m., exertion.
yatra adv., where, whither.
yathā adv., in which way; as.
yadā adv., when, if.
yadi adv., if.
 √*yam* (*ydcchati*: 100) furnish, give;

— + *ud* undertake; — + *ni* or-
 dain, fix, appoint. + *pra*, give, give in m
yamunā f., n. pr., the river Jumna.
yavana m., Greek, barbarian.
yaças n., glory, fame.
yaṣṭi f., stick, staff.
 √*yā* (*yāti*) go; with abstracts,
 come into such and such a state;
 — + *ā* approach.
yātrā f., march, journey; support.
yāma m., watch of the night.
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*, *yuñktē*) join, yoke,
 harness; caus. (*yojāyati*) idem;
 — + *ni* place, appoint, establish;
 — + *pra* arrange; use.
yuddha n., battle.
 √*yudh* (*yūdhyate*) fight (instr.).
yuvati f. to *yuvan*.
yuvan (269) a., young; f. *yuvati*.
yuṣmad called stem of *yūyam*; as
 stem in cpds (352, 4.), you.
yūpa m., sacrificial post.
yūyam (226) pron., you.

—

√*rakṣ* (*rdkṣati*) protect.
rakṣaṇa n., protection.
rakṣitṛ m., protector.
 √*rac* (*racdyati*) arrange, compose
 (a literary work).
rajju f., cord.
 √*rañj* + *anu* (*anurājyati*, -*te*) be
 inclined or devoted to (loc.).
raṇa m. n., battle.
ratna n., jewel.

<i>ratha</i> m., wagon.	<i>rūpa</i> n., form, beauty.
<i>rathyā</i> f., street.	<i>rūpaka</i> n., gold-piece.
√ <i>rabh</i> (<i>rābhate</i>) grasp; — + <i>ā</i> take hold on, begin.	<i>rāi</i> (277) m., rarely f., possessions, wealth.
√ <i>ram</i> (<i>rāmate</i>) amuse oneself; — + <i>vi</i> (<i>virāmati</i>) cease (abl.).	<i>rohiṇī</i> f., n. <i>pr.</i>
<i>raçmi</i> m., ray; rein.	—
<i>rasa</i> m., taste, feeling.	<i>lakṣa</i> n., a hundred thousand.
<i>rasavant</i> a., tasteful.	<i>lakṣmī</i> (276) f., goddess of for- tune.
<i>rākṣasa</i> m., demon.	√ <i>lag</i> (<i>ldgati</i>) attach, hang, cling.
√ <i>rāj</i> (<i>rājati</i> , - <i>te</i>) direct, rule; shine; be illustrious.	<i>laghu</i> , f. - <i>ghu</i> or - <i>ghvī</i> , a., light; small, little.
<i>rājan</i> m., king.	<i>laṅkā</i> f., n. <i>pr.</i> , Ceylon.
<i>rājya</i> n., kingdom.	√ <i>lap</i> (<i>ldpati</i>) prate; — + <i>vi</i> com- plain.
<i>rātri</i> f., night.	√ <i>labh</i> (<i>ldbhate</i>) receive, take; caus. (<i>lambhdyati</i>) make receive, give.
√ <i>rādh</i> (<i>rādhnōti</i>) succeed; — + <i>apa</i> do wrong.	<i>lalāṣa</i> n., forehead.
<i>rāma</i> m., n. <i>pr.</i> , a hero.	<i>lavāna</i> n., salt.
<i>rāmāyaṇa</i> n., a noted poem.	<i>lāṅgala</i> n., plough.
<i>rāvāna</i> m., n. <i>pr.</i> , a demon.	<i>lābha</i> m., acquisition, gain.
<i>rāçi</i> m., heap.	√ <i>likh</i> (<i>likhāti</i>) scratch, write.
√ <i>ru</i> (<i>rāūti</i> : 410) cry, scream; — + <i>vi</i> idem.	√ <i>lip</i> (<i>limpāti</i>) smear.
√ <i>ruc</i> (<i>rōcate</i>) please (dat., gen.).	√ <i>lih</i> (<i>lēḡhi</i> , <i>līḡhē</i> : 427) lick; — + <i>ava</i> idem.
<i>ruj</i> f., sickness, disease.	√ <i>luṅṭh</i> (<i>luṅṭhdyati</i>) + <i>nis</i> rob.
√ <i>rud</i> (<i>rōditi</i> : 429) weep.	√ <i>lup</i> (<i>lumpāti</i>) break to pieces; devastate; plunder.
<i>ruddha</i> , part. of <i>rudh</i> , besieged, surrounded; suffused.	√ <i>lubh</i> (<i>lūbhyati</i>) covet (dat., loc.).
√ <i>rudh</i> (<i>ruṅāddhi</i> , <i>runddhē</i>) ob- struct, check, besiege; — + <i>upa</i> besiege.	<i>lekhana</i> n., writing, copying.
<i>rudhira</i> n., blood.	<i>loka</i> m., world; sing. and pl., people.
√ <i>ruh</i> (<i>rōhati</i>) rise, spring up, grow; caus. (<i>rohdyati</i> , <i>ropdyati</i>) make rise or grow, plant; — + <i>ava</i> descend; — + <i>ā</i> climb, mount, ascend; — + <i>pra</i> grow up.	<i>lobha</i> m., desire, avarice.
<i>rūkṣa</i> a., harsh, rough.	<i>loman</i> n., hair.
	<i>loha</i> n., metal; iron.
	—
	<i>vaṅça</i> m., race, family.
	<i>vakra</i> a., crooked, bent.

<i>vakṣas</i> n., chest, breast.	<i>vastra</i> n., garment.
√ <i>vac</i> (<i>vdkti</i> : 415) speak, say; name; caus. (<i>vācādyati</i>) make (a written leaf) speak, i. e. read.	√ <i>vah</i> (<i>vdhati</i>) tr., carry, bear; intr., proceed; flow; blow.
<i>vaṇij</i> m., merchant.	<i>vā</i> encl., or.
<i>vatsa</i> m., calf.	<i>vāc</i> f., voice; word.
√ <i>vad</i> (<i>vādati</i>) speak, say; — + <i>abhi</i> in caus. (<i>abhivāddyati</i>) greet; — + <i>vi</i> (mid.) dispute, argue.	<i>vācya</i> a., blameworthy, culpable.
<i>vadha</i> m., killing, murder.	<i>vāṇijya</i> n., trade.
<i>vadhū</i> f., woman; wife.	<i>vāta</i> m., wind.
<i>vana</i> n., woods, forest.	<i>vānaprastha</i> m., a Brāhman in the third stage of his life.
<i>vanavāsin</i> a., forest-dwelling.	<i>vāpī</i> f., cistern.
√ <i>vand</i> (<i>vāndate</i>) greet, honor.	<i>vāyasa</i> m., crow.
√ <i>vap</i> (<i>vāpāti</i>) scatter; sow.	<i>vāyu</i> m., wind.
<i>vapus</i> n., body; figure.	<i>vāri</i> n., water.
<i>vayam</i> (223) pron., we.	<i>vi</i> adv., apart, away, out.
<i>vayas</i> n., age.	<i>viṅca</i> (334) a., twentieth.
<i>vard</i> m., suitor, bridegroom.	<i>viṅcati</i> (332) num., twenty.
<i>vardra</i> m., choice, privilege; favor.	<i>viṅcatitama</i> (334) a., twentieth.
<i>svara</i> a., best; better (w. abl.: than).	<i>vikramāditya</i> a., n. pr., a king.
<i>varāha</i> m., boar.	√ <i>vij</i> (<i>vijāti</i>) tremble; — + <i>ud</i> in caus. (<i>udvejdyati</i>) terrify.
<i>varuṇa</i> m., n. pr., a god.	<i>vitta</i> n., possessions; wealth.
<i>varṇa</i> m., color; caste.	√ <i>vid</i> (<i>vētti</i> ; <i>vēda</i> : 416—417) know, consider; caus. (<i>veddyati</i>) inform (dat.); — + <i>ni</i> caus., idem.
√ <i>varṇaya</i> (<i>varṇdyati</i>) describe, portray.	√ <i>2vid</i> (<i>vindati</i> , <i>-te</i>) find, acquire.
<i>vartin</i> a., abiding, being.	<i>-vid</i> a., knowing.
<i>varṣa</i> n., year.	<i>vidyā</i> f., knowledge, learning.
<i>vallabha</i> a., dear.	<i>vidvāns</i> a., knowing, wise.
√ <i>vaç</i> (<i>vdṣti</i>) wish.	<i>vidviṣṭa</i> pass. part. of <i>vi-dviṣ</i> , detested.
√ <i>vas</i> (<i>vdṣati</i>) dwell; — + <i>ni</i> inhabit, dwell; — + <i>pra</i> go away on a journey; — + <i>prati</i> inhabit.	<i>vidhi</i> m., rule, fate; Brahma.
<i>vasati</i> f., dwelling.	<i>vidheya</i> a., obedient.
<i>vasu</i> n., wealth, money.	<i>vinaya</i> m., obedience.
<i>vasudeva</i> m., n. pr.	<i>vinā</i> prep., without (with instr. or acc., often postpos).
	<i>vipāka</i> m., ripening; recompense.
	<i>vipra</i> m., Brāhman.

vibhu, f. -*bhoṭ*, a. pervading, far-reaching; omnipresent, mighty.
vivāha m., wedding, marriage.
vivekin a., shrewd.
 √*viç* (*viçāti*) enter; — + *sam-ā* 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.
 √*1vr* (*vr̥ṇóti*, *vr̥ṇute*) cover, surround; — + *ā* cover; — + *apa-ā* open; — + *vi* explain; manifest; — + *sam* shut.
 √*2vr* (*vr̥ṇīte*; *vardyati*, -*te*) choose, select.
vr̥ka m., wolf.
vr̥kṣa m., tree.
 √*vrt* (*vārtate*) turn; exist, subsist, be, become; — + *ni* return home; — + *pra* get a-going, break out, arise; continue; caus. (act.) continue (trans.).
vr̥tta n., conduct.
vr̥ttānta m., state of affairs; news.
vr̥tra m., n. *pr.*, a demon.
vr̥ddha part of *vr̥dh*, old.
 √*vr̥dh* (*vārdhate*) grow; caus. (*vārdhdyati*, -*te*) make grow; bring up.

√*vr̥ṣ* (*vārdṣati*) 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.
vedī f., altar.
vāi assev. particle, to be sure, in sooth; often untranslated.
vāiçya 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.*
 √*vr̥aj* (*vr̥jati*, -*te*) proceed; — + *pra* wander forth; become an ascetic.
vr̥aṇa m., wound.
vrata n., vow, obligation; duty.
 —
 √*çaṅs* (*çāṅsati*) praise; proclaim; — + *pra* ~~proclaim~~. *idem*.
 √*çak* (*çaknóti*) be able; sometimes pass., cf. 322.
çaka m., Scythian.
çakaṣa m., car.
çakuntalā f., n. *pr.*
çāṅkā f., hesitation.
çata (332-333) n., a hundred.
çatatama a., hundredth.

- çatru* m., enemy.
çabda m., sound, noise, word.
√çam (*çâmyati*) become quiet, be extinguished, go out.
çayyâ f., bed, couch.
çara m., arrow.
çaraṇa n., protection.
çarad f., autumn; year.
çaritra n., body.
çarva m., n. pr., a name of Çiva.
çâkhâ f., branch; edition, redaction.
çânti f., repose.
√çâs (*çâste*) command; rule; punish.
çâstr m., governor, punisher.
çâstra n., science; text-book.
√çikṣ (*çikṣate*) learn.
çikhara m., summit.
çiras n., head.
çiva a., beneficent, gracious; blessed; as m., n. pr., a god.
çiçu m., child.
√çiṣ (*çindâṣṭi*) leave, leave remaining; — + *ava* remain over, survive; — + *ud* idem; — + *vi* set apart, distinguish.
çiçya m., pupil, scholar.
√çī (*çēte*: 409) lie; sleep; — + *adhi* lie asleep on (acc.).
çīta a., cold.
√çuc (*çôcati*) grieve, sorrow.
çuci a., pure, clean.
çunaḥçepa m., n. pr.
√çubh (*çôbhate*) be brilliant, shine.
çubha a., good; splendid.
√çuṣ (*çûsyati*) dry up.
çûdra m., man of the fourth caste.
çûdratva n., condition of a Çûdra.
- çûra* m., hero.
çyâla m., jackal.
çeṣa m. n., rest, remainder.
çeṣa m., a fabulous snake supporting the earth.
√çram (*çrâmyati*: 131) become weary.
çrama m., pains, trouble.
çrâddha n., oblation to the Manes (cf. in Voc. 16).
√çri + â (*âçrâdyate*) go for protection, 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 (*çrṇôti*, *çrṇutē*: 391) hear; in caus. (*çrâvâdyati*) 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.
çvaçrû f., mother-in-law.
çvas adv., to-morrow.
√çvas (*çvâsiti*: 429) breathe; — + *sam-â* breathe gently: revive; — + *vi* be confident; trust (gen. or loc.).
çveta a., white.
- *çatrinçat* (329) num., thirty-six.
çadaçiti (329) num., eighty-six.
ças (332) num., six.
çasṭi (332) num., sixty.
çasṭha, f. -ī (335), a., sixth.

- *ṣoḍaça* (332) num., sixteen.
- samyukta* part. of *sam-yuj*, provided with.
- samvatsara* m., year.
- samṛcaya* m., doubt.
- sakṛt* adv., once.
- sakthan* (*sakthi*: 275) n., thigh.
- sakhi* (274) m., friend.
- sakhi* f., female companion, friend.
- sajja* a., ready.
- √sañj* (*sājati*; *sajjāte*: cf. in Voc. 22) hang on, be fastened on (loc.).
- satkāra* m., hospitality.
- sattra* n., sacrifice.
- satya* n., truth, righteousness.
- √sad* (*sīdati*) sit; settle down; be overcome or exhausted; — + *ā* approach; — + *sam-ā* seat oneself; caus. (*-sāddyati*) meet, encounter; — + *ni* sit down; — + *pra* be favorable.
- sadā* adv., always.
- sadr̥ça*, f. -ī, a., similar; worthy.
- sam̐digdha* a., doubtful; unsteady.
- sam̐dhyā* f., twilight.
- sant*, part. of *las*, being, existing; good; as m., good man; as f. *sañi*, good woman, especially a widow who immolates herself.
- sapta* (332) num., seven.
- saptati* (332) num., seventy.
- saptadaça* (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 *lṛṣ* + *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.
- sākṣin* 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.
- siñha* m., lion.

- √ *sic* (*siñcdti*) drip, drop, moisten; — + *abhi* anoint as king.
 √ *lsidh* (*sédhati*) repel; — + *prati* hold back; forbid.
 √ *2sidh* (*sídhayati*) succeed; in caus. (*sádháyati*) perform; acquire.
sindhu m., n. *pr.*, the Indus.
sīman f., border, boundary; out-skirts.
su adv., well; easy; very.
 √ *su* (*sunóti*, *sunuté*) press.
sukha n., fortune, luck, happiness.
sundara, f. -ī, a., beautiful.
sumanas a., favorably-minded; as f., flower.
surāpa m., drunkard.
suvarṇa n., gold.
suhṛd m., friend.
 √ *sū* (*sūté*) generate, bring forth; — + *pra* generate.
sūkta n., Vedic hymn.
sūta m., driver, charioteer.
sūda m., cook.
sūrya m., sun.
 √ *sr* (*sdrati*) flow; — + *anu* follow up; — + *apa* go away; in caus. (*-sárdyati*) drive away.
 √ *srj* (*srjāti*) let go, create; — + *ud* let loose or out; raise (the voice).
 √ *srp* (*sárpati*) move; — + *pra* idem.
srṣṭi f., creation.
setu m., bridge, dike.
senā f., army.
 √ *sev* (*sévate*) serve, honor; — + *ni* dwell; devote oneself to; attend.
sāinika m., soldier.
sāinya n., army.
- soma* m., the intoxicating ferment-ed juice of the Soma-plant.
skandha m., shoulder.
 √ *stu* (*stāūti*: 4||) praise.
stuti f., song of praise; praise.
 √ *str* (*strñóti*, *strñuté*; *strñāti*, *strñāté*) scatter, strew; — + *upa* scatter, bestrew.
stena m., thief.
stotra n., song of praise.
strī (276) f., woman.
 √ *sthā* (*tīṣṭhati*) stand, intr.; be in or on, etc., be situated; caus. (*sthāpáyati*) put, place; appoint; stop; — + *adhī* 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.
 √ *sprç* (*sprçāti*) touch.
 √ *sprh* (*sprháyati*) desire (dat.).
sma encl., slightly assev.; often accompanies a present tense,

giving it the force of an historical tense.	<i>hariṇa</i> m., gazelle.
√ <i>smṛ</i> (<i>smṛati</i>) remember; think on; call to mind; teach; esp. in pass. <i>smṛyate</i> 'it is taught, i. c. traditional'.	<i>hala</i> m. n., plough.
<i>smṛti</i> f., tradition; law-book.	<i>havis</i> n., oblation.
<i>śraṅg</i> f., garland.	<i>hasta</i> m., hand.
<i>śraṅg</i> m., creator.	<i>hastin</i> m., elephant.
<i>sva</i> a., own; one's own.	√ <i>lhā</i> (<i>jāhāti</i>) abandon, give up; neglect.
√ <i>svaṅj</i> (<i>svājate</i>) embrace; — + <i>pari</i> (Cf. Voc. 21) idem.	√ <i>2hā</i> (<i>jihāte</i> : 438) move.
<i>svadṛṣ</i> a., similar.	√ <i>hi</i> (<i>hindti</i>) send; — + <i>pra</i> idem.
√ <i>svap</i> (<i>svāpiti</i> : 429) sleep.	<i>hi</i> assev. particle, surely; causal, for, because.
<i>svapna</i> m., sleep, dream.	√ <i>hiṅs</i> (<i>hindati</i>) injure, destroy.
<i>svayam</i> pron., own self, self.	<i>hita</i> part. of <i>1dhā</i> ; as adj., advantageous; as n., advantage.
<i>svayambhū</i> a., self-existent; as m., epithet of Brahma.	<i>himavant</i> a., snowy; as m., the Himālaya Mts.
<i>svarga</i> m., heaven.	<i>hina</i> part. of <i>1hā</i> , abandoned; wanting in; w. instr., without.
<i>svasṛ</i> f., sister.	√ <i>hu</i> (<i>juhōti</i> , <i>juhute</i>) sacrifice.
<i>svādu</i> a., sweet.	<i>hutabhuj</i> (nom. <i>-bhuk</i>) m., fire.
<i>svādhyāya</i> m.; private recitation of sacred texts.	√ <i>hū</i> see <i>hvā</i> .
<i>svāmin</i> m., possessor, lord.	√ <i>hr̥</i> (<i>hṛati</i>) take away; steal; plunder; — + <i>apa</i> idem; — + <i>ā</i> act. and mid., fetch, bring; — + <i>ud-ā</i> cite, mention; — + <i>praty-ā</i> bring back; — + <i>ud</i> save, rescue.
<i>svāiram</i> adv., at pleasure.	
—	
<i>hata</i> part. of <i>han</i> .	√ <i>hr̥d</i> (28f) n., heart.
√ <i>han</i> (<i>hānti</i> : 419) kill; caus. (<i>ghātdyati</i>), have killed; — + <i>apa</i> remove; — + <i>abhi</i> smite; — + <i>sam-ā</i> wound; — + <i>ni</i> kill; — + <i>prati</i> hinder; injure, offend; — + <i>sam</i> write.	<i>hr̥daya</i> n., heart.
- <i>han</i> (283) a., killing.	√ <i>hr̥ṣ</i> (<i>hṛṣati</i> , <i>hṛṣyati</i>) rejoice, be delighted; — + <i>pra</i> idem.
<i>hanu</i> f., jaw.	<i>ho</i> interj., O, ho.
<i>hanumant</i> m., n. pr., a monkey-king.	<i>hemanta</i> m., winter.
<i>hanṛ</i> m., killer, slayer.	<i>hrasvam</i> adv., near by.
<i>hari</i> m., n. pr., a god.	√ <i>hr̥</i> (<i>jīhṛēti</i>) be ashamed.
	<i>hr̥</i> f., modesty, bashfulness.
	√ <i>hvā</i> (<i>hvyati</i>) call; in caus. (<i>hvādyati</i>) have called; — + <i>ā</i> call, summon.

II. English - Sanskrit.

abandon, to: <i>tyaj</i> ; <i>lhā</i> .	answer, to: <i>bhāṣ</i> + <i>prati</i> .
able: <i>samartha</i> ; <i>ṣakya</i> .	appoint, to: <i>kṛp</i> , caus.; <i>yuj</i> + <i>ni</i> .
able, to be: <i>ṣak</i> .	approach, to: <i>gam</i> + <i>ā</i> ; <i>yā</i> + <i>ā</i> .
according to: <i>anu</i> , postpos.	argument (reason): <i>vāc</i> f.
acquire, to: <i>labh</i> ; <i>āp</i> .	arise, to: <i>bhū</i> ; (get up) <i>sthā</i> + <i>ud</i> .
Açvins: <i>açvināu</i> , du.	arm: <i>bāhu</i> m.
address, to: <i>brū</i> .	army: <i>senā</i> f.
adore, to: <i>nam</i> + <i>pra</i> .	arrive, to: <i>gam</i> + <i>ā</i> .
adorn, to: <i>lkr</i> + <i>alam</i> .	arrow: <i>ṣara</i> m.; <i>iṣu</i> m.
advantage: <i>hita</i> n.; <i>kalyāṇa</i> n.	Aryan: <i>dvija</i> m.; <i>dvijāti</i> m.
adversity; <i>duḥkha</i> n.	ascetic: <i>muni</i> m.; <i>yati</i> m.; <i>pari-</i>
afraid, to be: <i>bhī</i> .	<i>vrāj</i> m.; <i>tapasvin</i> m.; — to be-
afterward: <i>tatas</i> .	come an a., <i>vraj</i> + <i>pra</i> .
again: <i>punar</i> .	ashamed, to be: <i>hrī</i> .
against: <i>prati</i> .	ashes: <i>bhasman</i> n.
age: <i>vayas</i> n.	ask, to (inquire): <i>prach</i> .
all: <i>sarva</i> ; (entire) <i>viçva</i> .	ask for, to: <i>arthaya</i> .
all-protecting: <i>viçvāpā</i> .	assembly: <i>sabhā</i> f.; <i>pariṣad</i> f.
allow, to: <i>jñā</i> + <i>anu</i> .	astronomy: <i>jyotiṣa</i> n.
alms: <i>bhikṣā</i> f.	attain, to: <i>labh</i> ; <i>2vid</i> ; <i>1aṣ</i> ; <i>āp</i> ;
alone (adv.): <i>eva</i> .	<i>āp</i> + <i>ava</i> or <i>pra</i> .
also: <i>api</i> .	attainment: <i>lābha</i> m.
altar: <i>vedī</i> f.	author: <i>karṭṛ</i> m.; (of Vedic
although: <i>api</i> .	hymns, etc.) <i>draṣṭṛ</i> m.
always: <i>sadā</i> , <i>nityam</i> .	axe; <i>paraçu</i> m.
amuse oneself, to: <i>ram</i> .	
ancient: <i>purāṇa</i> .	bad: <i>pāpa</i> .
and: <i>ca</i> , postpos.; <i>tathā</i> .	bank: <i>īra</i> n.
anger: <i>kopa</i> m.; <i>krodha</i> m.	banner: <i>ketu</i> m.
animal: <i>tiryāṅc</i> m.	barbarian: <i>yavana</i> m.
announce, to: <i>1vid</i> + <i>ni</i> , caus.	bathe, to: <i>snā</i> .

battle: <i>raṇa</i> m. n.; <i>yuddha</i> n.	born, to be: <i>jan</i> ; <i>jan + ud.</i>
be, to: <i>bhū</i> ; <i>vṛt</i> ; (be situated) <i>sthā</i> .	both: <i>ubha</i> du.
bear, to: <i>bhṛ</i> ; (bring forth) <i>sū</i> ; <i>sū + pra.</i>	bow, to: <i>nam.</i>
bear: <i>ṛkṣa</i> m.	boy: <i>bāla</i> m.; <i>kumāra</i> m.
beat, to: <i>taḍ.</i>	Brāhman: <i>brāhmaṇa</i> m.; <i>dvija</i> m.; <i>dvijāti</i> m.; <i>vīpra</i> m.
beautiful: <i>sundara</i> ; <i>rūpavant.</i>	branch: <i>śākhā</i> f.
beauty: <i>rūpa</i> n.	brave: <i>dhīra.</i>
become, to: <i>bhū</i> ; <i>vṛt.</i>	breast: <i>uras</i> n.; <i>vakṣas</i> n.
bee: <i>alī</i> m.; <i>nadhulīh</i> m.	bridegroom: <i>varā</i> m.
beg, to: <i>bhikṣ.</i>	bring, to: <i>nī + ā</i> ; <i>hṛ + ā.</i>
begin, to: <i>rabh + ā.</i>	broad: <i>pṛthu</i> ; <i>uru.</i>
behind: <i>paççāt</i> (w. gen.).	brother: <i>bhrātṛ</i> m.
behold, to: <i>īkṣ.</i>	burn, to: <i>dah.</i>
Benares: <i>kāśī</i> f.	business: <i>kārya</i> n.
bend, to: <i>nam.</i>	but: <i>tu</i> ; <i>kinntu</i> ; <i>punar.</i>
benefit, to: <i>1kr + upa.</i>	call, to: <i>hvā</i> ; (name) <i>vac</i> ; <i>vad.</i>
beseech, to: <i>pad + pra.</i>	capable: <i>samartha.</i>
besiege, to: <i>rudh</i> ; <i>rudh + upa.</i>	caste: <i>jāti</i> f.
best <i>creṣṭha</i> ; <i>jyeṣṭha.</i>	cattle: <i>go</i> m. pl.
betake oneself, to: <i>yā</i> ; <i>çri + ā.</i>	cease, to: <i>çam</i> ; <i>ram + vi.</i>
better: <i>çreyas</i> ; <i>jyāyas.</i>	celebrated: <i>viçruta</i> ; <i>çrīmant.</i>
bind, to: <i>bandh.</i>	chain: <i>hāra</i> m.
biped: <i>dvipad.</i>	charioteer; <i>sūta</i> m.
bird: <i>vihaga</i> m.; <i>pakṣin</i> m.	charm: <i>kānti</i> f..
birth: <i>jāti</i> f.; <i>janman</i> n.	check, to: <i>dam</i> , caus.; <i>rudh.</i>
black: <i>kṛṣṇa.</i>	chest: <i>vakṣas</i> n.; <i>uras</i> n.
blame, to: <i>nind</i> ; <i>1kr + tīras.</i>	child: <i>bāla</i> m.; <i>çiçu</i> m.
blessed: <i>bhagavant</i> ; (as prefix) <i>çri.</i>	choose, to: <i>2vr.</i>
blood: <i>rudhira</i> n.	cistern: <i>vāpi</i> f.
blow, to (intr.): <i>vah.</i>	citizen: <i>pāura</i> m.
boat: <i>nāu</i> f.	city: <i>nagara</i> n.; -ī f.; <i>pur</i> f.
body: <i>çarīra</i> n.; <i>vāyu</i> n.; <i>kāya</i> m.; (heavenly: sun, etc.): <i>jyotiḥ</i> n.	cleverness: <i>buddhi</i> f.
bone: <i>asthan</i> n.	climb, to: <i>ruh + ā.</i>
book: (manuscript) <i>pustaka</i> n.; (work) <i>grantha</i> m.	close, to: <i>1vr + sam</i> ; <i>1dhā + api.</i>
	cloud: <i>megha</i> m.
	coachman: <i>sūta</i> m.
	come, to: <i>gam + ā</i> ; <i>yā + ā</i> ; <i>i +</i>

<p><i>abhi</i> or <i>ā</i>; come out: <i>gam + nis</i>; <i>yā + nis</i>. command, to: <i>diç+ā</i>; <i>jñā+ā</i> caus. command: <i>ajñā</i> f.; <i>nideça</i> m. commit, to: <i>car + ā</i>; <i>lkr</i>. companion: <i>sahāya</i> m.; <i>sahaca-</i> <i>ra</i> m. company: <i>samāja</i> m. compose, to: <i>rac</i>. conduct: <i>vṛtta</i> n. confine, to: <i>rudh + ni</i>. conquer, to: <i>ji</i>. consecrate, to: <i>nī + upa</i>. consider, to: <i>cint</i>; <i>lvid</i>. consort: <i>patnī</i> f. cook, to: <i>pac</i>. copying: <i>lekhana</i> n. cord, sacred: <i>upavīta</i> n. count, to: <i>gaṇaya</i>. courageous: <i>tejasvin</i>. course: <i>gati</i> f. cover, to: <i>lvr</i> (mid.); <i>lvr + sam</i> (mid.). cow: <i>dhenu</i> f.; <i>go</i> f. cowherd: <i>gopa</i> m. create, to: <i>srj</i>. creator: <i>dhātṛ</i> m.; <i>sraṣṭṛ</i> m. creature: <i>prāṇin</i> m.; <i>jagat</i> n. crescent: <i>kalā</i> f. cross, to: <i>tṛ</i>. crow: <i>vāyasa</i> m. curds: <i>dadhan</i> n. cut, to: <i>kṛt</i>; <i>chid</i>. cut off, to: <i>kṛt + ava</i>; <i>chid + ava</i>.</p> <hr/> <p>daily: <i>nitya</i>; (adv.) <i>nityam</i>; <i>pra-</i> <i>tyaham</i>. dancing: <i>nṛtta</i> n.</p>	<p>daughter: <i>kanyā</i> f.; <i>putrī</i> f.; <i>du-</i> <i>hitr</i> f. day: <i>divasa</i> m.; <i>dina</i> n.; <i>ahan</i> n.; d. by d.: <i>dine dine</i>; <i>pratyaham</i>; a day and a night: <i>ahorātra</i> n. dead: <i>mṛta</i>; <i>vipanna</i>. decide, to (settle): <i>nī + nis</i>. deed: <i>karma</i> n. deity: <i>devatā</i> f. delicate: <i>taruṇa</i>. delight, to (tr.): <i>tuç</i>, caus. deliverance: <i>mukti</i> f. demon: <i>rākṣasa</i> m. depart, to: <i>i + apa</i>. describe, to: <i>varṇaya</i>. desire, to: <i>lubh</i>. destroy, to: <i>bhañj</i>. despise, to: <i>man + ava</i>; <i>bhū + pari</i>. determine, to: <i>ci + nis</i> or <i>vi-nis</i>. devoted: <i>bhakta</i>; <i>snigdha</i>. devotion: <i>bhakti</i> f. die: <i>akṣa</i> m. die, to: <i>mṛ</i>; <i>i + pra</i>; <i>pad + vi</i>. difficult: <i>durlabha</i>; <i>duṣkara</i>. dig, to: <i>khan</i>. diligence: <i>udyoga</i> m. diligently: <i>bhṛçam</i>. disappear, to: <i>naç + vi</i>. disease: <i>ruj</i> f.; <i>vyādhi</i> m. dismount, to: <i>ruh + ara</i>. disown, to: <i>khyā + prati-ā</i>. dispute, to: <i>vad + vi</i>. distress, to: <i>du</i>. distribute, to: <i>bhaj + vi</i>. divine: <i>divya</i>. do, to: <i>lkr</i>; <i>car + sam-ā</i>. domestic: <i>gṛhya</i>. dog: <i>çvan</i> m.; <i>çunī</i> f. door: <i>dvar</i> f.</p>
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doorkeeper: *dvāḥstha* m.
 dove: *kapota* m.
 draw, to: *vah*.
 drink, to: *lpā*.
 driver: *sūta* m.
 drop, to: *sic*.
 drop: *bīndu* m.
 dwell, to: *svas*; *vas + ni*; dwell
 on (fig.): *sañj*.

ear: *karṇa* m.
 earth: *pṛthivī* f.; *bhū* f.; *bhūmi* f.
 east, eastern: *prāñc*; the E.: *prācī*
 f., sc. *diś*.
 eat, to: *ad*; *2aḥ*; *bhaktḥ*; *bhuj*.
 eating: *bhaktṣaṇa* n.
 eclipse, to: *1kr + tiras*.
 eight: *aṣṭa*.
 eighth: *aṣṭama*.
 eighty: *aṣṭi* f.
 eightieth: *aṣṭitama*.
 eldest: *jyeṣṭha*.
 elephant: *gaja* m.; *hastin* m.
 eleventh: *ekadaśa*.
 emerge, to: *tr + ud*.
 eminent, to be: *ṣubh*.
 emperor: *samrāj* m.
 encompass, to: *lvṛ*; *chid + ava*.
 end: *anta* m.
 endure, to: *saḥ*.
 enemy: *ari* m.; *ṣatru* m.; *doiṣ* m.
 enjoy, to: *bhuj*.
 enjoyment: *bhoga* m.
 enter, to: *viḥ + pra*.
 entrancing: *manohara*.
 envoy: *dūta* m.
 entrust, to: *1dā + pra*.
 equip, to: *nah + sam*.
 eulogy: *stotra* n.

even (adv.): *api*.
 every: *sarva*.
 evil (adj.): *pāpa*; (subst.) *pāpa* n.
 exceedingly: *ati*.
 explain, to: *brū + vi*; *lvṛ + vi*;
cakṣ + vi-d.
 exterminate, to: *chid + ud*.
 eye: *netra* n.; *cakṣus* n.; *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: *vañca* m.
 famous: *viçruta*.
 fast (firm): *dṛḍha*.
 fasten, to: *bandh*.
 fat: *pīna*; *puṣṭa*.
 father: *janaka* m.; *pitṛ* m.
 fault, to find: *1kr + tiras*.
 faultless: *anavadya*.
 fear: *bhaya* n.
 field: *kṣetra* n.
 fifth: *pañcama*.
 fight, to: *yudh*.
 filled: *pūrṇa*; *sampūrṇa*.
 finally: *ante*.
 find, to: *2vid*.
 finish, to: *āp + sam*.
 fire: *agni* m.; *hutabhuj* m.
 firewood: *samidh* f.
 first: *prathama*; at first: *pra-*
thamam.
 fish: *matsya* m.; *mīna* m.
 fit, to: *yuj*.

five: <i>pañca</i> .	generous: <i>dātṛ</i> .
flee, to: <i>palāy</i> .	get, to: <i>labh</i> ; <i>lac</i> ; <i>āp</i> .
flit, to: <i>bhram</i> .	gift: <i>dāna</i> n.
flock: <i>paçu</i> m. pl.	gird, to: <i>nah</i> + <i>sam</i> .
flower: <i>puṣpa</i> n.; <i>sumanas</i> f.	girdle: <i>mekhalā</i> f.
fly, to: <i>pat</i> ; fly up: <i>pat</i> + <i>ud</i> .	girl: <i>kanyā</i> f.; <i>bālā</i> f.
fodder: <i>ghāsa</i> m.	give, to: <i>yam</i> ; <i>ldā</i> .
foe: <i>ari</i> m.; <i>ṣatru</i> m.	giver: <i>dātṛ</i> m.
follow, to: <i>gam</i> + <i>anu</i> ; <i>i</i> + <i>anu</i> .	glance: <i>dṛṣ</i> f.
fond, to be: <i>tuṣ</i> .	glory: <i>kīrti</i> f.; <i>yaças</i> n.
food: <i>anna</i> n.	go, to: <i>car</i> : <i>yā</i> ; <i>gam</i> ; <i>i</i> ; go on
foot: <i>pāda</i> m.; <i>pad</i> m.	(continue): <i>vṛt</i> + <i>pra</i> .
force: <i>bala</i> n.	god: <i>deva</i> m.; goddess: <i>devī</i> f.
foreign: <i>para</i> .	gold: <i>suvarṇa</i> n.
forehead: <i>lalāṭa</i> n.	govern, to: <i>ṣās</i> ; <i>rājyath</i> kṛ.
forest: <i>vana</i> n.	good: <i>sādhu</i> ; <i>sant</i> .
forest-dwelling: <i>vanavāsin</i> .	gracious: <i>ṣiva</i> .
form, to: <i>lmā</i> + <i>nis</i> .	graciousness: <i>kṛpā</i> f.
formula (sacrificial): <i>yajus</i> n.	grain: <i>dhānya</i> n.
fortune: <i>ṣrī</i> f., often pl.; goddess	grammar: <i>vyākaraṇa</i> n.
of f.: <i>ṣrī</i> f.	grasp, to: <i>grah</i> .
forty: <i>catvāriṅṣat</i> f.	graze, to: <i>car</i> .
four: <i>catur</i> .	great: <i>māhant</i> .
free, to: <i>muc</i> .	great king: <i>mahārāja</i> m.
friend: <i>mitra</i> n.; <i>sakhi</i> m.; <i>su-</i>	greater: <i>mahīyas</i> ; <i>adhika</i> .
<i>hṛd</i> m.	greatly: <i>bahu</i> ; <i>bhṛṣam</i> .
friend-betrayer: <i>mitradruh</i> .	greedy: <i>lubdha</i> .
front: <i>agra</i> n.; in f. of: <i>agre</i> ,	Greek: <i>yavana</i> m.
<i>samakṣam</i> (gen.).	greet, to: <i>vand</i> ; <i>vad</i> + <i>abhi</i> , caus.
fruit: <i>phala</i> n.	grieve, to: <i>du</i> .
fruitful: <i>phalavant</i> .	ground: <i>bhūmi</i> f.; on the g.: <i>adhas</i> .
full: <i>pūrṇa</i> ; <i>sampūrṇa</i> .	grind, to: <i>piṣ</i> .
—	guard, to: <i>rakṣ</i> ; <i>gopāya</i> .
gain, to: <i>labh</i> .	guest: <i>athiti</i> m.
garden: <i>udyaṇa</i> n.	guilt: <i>pāpa</i> n.; <i>enas</i> n.
garland: <i>mālā</i> f.; <i>sraj</i> f.	—
gate: <i>dvar</i> f.	hand: <i>kara</i> m.; <i>pāṇi</i> m.; <i>hasta</i> m.
gather, to: <i>ci</i> + <i>sam</i> .	hang, to: <i>sañj</i> ; <i>lag</i> .
gazelle: <i>hariṇa</i> m.; <i>mṛga</i> m.	happiness: <i>sukha</i> n.

happy, to be: *mud*.
 hard to find: *durlabha*.
 harm, to: *1kr + apa*.
 hate, to: *dviṣ*; *dviṣ + pra*.
 hear, to: *ṣru*.
 heart: *hṛdaya* n.; *hṛd* n.
 heaven: *svarga* m.
 heavy: *guru*.
 hell: *naraka* m.
 here: *atra*; *īha*.
 hero: *çūra* m.; *vīra* m.
 hesitation: *çāṅkṣā* f.
 high: *ucchrīta*.
 high water: *pāra* m.
 hold shut, to: *1dhā + api*.
 holy: *sādhū*.
 holy writ: *ṣṛuti* f.
 home (adv.); *gṛham*.
 honey: *madhu* n.
 honor, to: *pūj*; *nam*; *sev*.
 hope: *āçā* f.
 horse: *açva* m.
 house: *gṛha* n.: master of the h.,
gṛhastha m.
 householder: *gṛhastha* m.
 house-priest: *purohita* m.
 how?: *katham*.
 human: *mānuṣa*.
 hunter: *vyādha* m.
 hurl, to: *2as*; *kṣip*.
 husband: *pati* m.; *bhartṛ* m.
 hymn: *sūkta* n.

I: *aham*.

impart, to: *1vid + ni, caus*.
 inclined, to be: *smih*.
 increase, to: *vr̥dh*.
 India: *bharatakhanda* m.
 initiate, to: *nī + upa*.

injustice: *adharmā* m.

intelligence: *buddhi* f.

iron: *loha* n.

jaw: *hanu* f.

jewel: *maṇi* m.; *ratna* n.; *bhū-
 ṣaṇa* n.

kill, to: *mṛ, caus.*; *han*; *han, caus*.

kindle, to: *idh*.

king: *nṛpa* m.; *nṛpati* m.; *pā-
 rthiva* m.; *rājan* m.; *bhūbhuj
 m.*; *bhūbhṛt* m.

kingdom: *rājya* n.

know, to: *1vid*; *jñā*.

knowledge: *vidyā* f.; *jñāna* n.

lament, to: *lap + vi*.

land: *deça* m.

language: *bhāṣā* f.

last, at: *ante*.

law: *dharma* m.; *vidhi* m.

law-book: *smṛti* f.; *dharmaçā-
 stra* n.

law-suit: *vyavahāra* m.

lead, to: *nī*.

leader: *netṛ*.

learn, to: *gam + ava*; *1vid*; *i +
 adhi*.

learned: *vidvāṅs*; *pañḍita*; *kuçāla*.

learning: *vidyā* f.

leather: *carman* n.

leavings: *ucchiṣṭa* n.

lesson: *adhyāya* m.

lick, to: *lih*; *lih + ava*.

life: *jīvita* n.; *āyus* n.; *carita* n.

light: *jyotis* n.

light (not heavy): *laghu*.

like: *iva*.

limb: *aṅga* n.
 lion: *siṅha* m.
 lip: *oṣṭha* m.
 listen, to: *śru*.
 live, to: *jīva*; *vṛt*; *an* + *pra*.
 long: *dīrgha*; (adv.) *cīram*.
 look at, to: *īkṣ* + *pra*.
 lord: *īcvara* m.; *pati* m.
 lotus: *padma* m. n.
 love, to: *smih*.
 love, god of l.: *kāma* m.
 lunar mansion: *nakṣatra* n.

maiden: *kanyā* f.; *bālā* f.
 maidservant: *dāstī* f.
 make, to: *lṅ*.
 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: *nī* + *pari*.
 master: *bhartṛ* m.; *pati* m.
 mat: *kaṣa* m.
 means: *sādhana* n.
 medicine: *āyūśadha* n.
 meet, to (intr.): *gam* + *sam* (mid.).
 meeting: *samāgama* m.
 melted butter: *ghṛta* n.
 mention, to: *hṛ* + *ud-ā*.
 merchant: *vaṇij* m.
 merit: *puṇya* n.
 mighty: *balin*; *balavant*; *vidhu*.
 milk, to: *duh*.
 milk: *kṣīra* n.; *payas* n.
 mind: *manas* n.; *mati* f.
 minister: *mantrin* m.

misfortune: *duḥkha* n.; *āpad* f.
 modesty: *hrī* f.
 moisten, to: *sic*.
 monarch; *samrāj* m.
 money: *dhana* n.; *vasu* n.
 month: *māsa* m.
 moon: *candramas* m.; *candra* m.;
indu m.
 mostly: *bhūyas*.
 morning, in the: *prātar*.
 mother: *mātṛ* f.; *ambā* f.
 mother-in-law: *śvaṣṭrū* f.
 mountain: *giri* m.; *parvata* m.
 mouth: *mukha* n.
 much: *prabhūta*; *bahu*.
 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: *kaṇṭha* m.
 neglect, to: *lāḍ*.
 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: *udañc*; the N.:
udāñcī f., sc. *diç*.
 not: *na*; *mā*.
 nothing: *na kim* + *api*, *cid*, or
cana.
 now: *adhunā*; *sāmpratam*.

O: <i>he</i> .	pilgrimage: <i>tīrthayātrā</i> f.
obedient: <i>vidheya</i> .	pious: <i>sādhu</i> .
oblation: <i>havis</i> n.	place, to: <i>ldhā</i> ; <i>dhā + sam-ā</i> .
occur, to: <i>dṛṣ</i> , pass.; <i>2vid</i> , pass.	place: <i>pada</i> n.; <i>deṣa</i> m.
ocean: <i>udadhi</i> m.; <i>samuḍra</i> m.	plan: <i>abhiprāya</i> m.
offend, to: <i>han + prati</i> ; <i>lhā</i> .	plant, to: <i>ruh</i> , caus.
offering (sacrificial): <i>havis</i> n.	play, to: <i>div</i> .
old: <i>vṛddha</i> ; older: <i>jyāyas</i> .	please, to: <i>ruc</i> .
omnipresent: <i>vibhu</i> .	pleasure: <i>sukha</i> n.; with p., pleasantly: <i>sukhena</i> ; (wish, choice) <i>icchā</i> f.; <i>kāma</i> m.; at p.: <i>svechchayā</i> .
once: <i>sakṛt</i> .	plough: <i>lāṅgala</i> n.; <i>hala</i> m. n.
one: <i>eka</i> .	plough, to: <i>kṛṣ</i> .
only: <i>eva</i> .	plunder, to: <i>luṅh</i> ; <i>hṛ</i> ; <i>lup</i> .
opinion: <i>mati</i> f.; <i>mata</i> n.	poem: <i>kāvya</i> n.
or; <i>vā</i> , postpos.; <i>athavā</i> .	poet: <i>kavi</i> m.
ordain, to: <i>kṛp</i> , caus.; <i>ldhā + vi</i> ;	point out: to; <i>diṣ</i> .
ordained: <i>vihita</i> .	polluted, to be: <i>duṣ</i> .
order, to: <i>jñā + ā</i> , caus.	poor: <i>daridra</i> .
other; <i>anya</i> ; <i>itara</i> , <i>apara</i> .	possessions: <i>dhana</i> n.
outskirts: <i>sīman</i> f.	post, sacrificial: <i>yūpa</i> m.
overcome, to: <i>2pṛ</i> .	pot: <i>ghaṭa</i> m.
overwhelm, to: <i>vṛs</i> .	pound, to: <i>piṣ</i> .
own, one's own: <i>sva</i> .	pour, to: <i>hu</i> .
ox: <i>anaḍuh</i> m.	power: <i>bala</i> n.
—	powerful: <i>balin</i> ; <i>balavant</i> .
pair: <i>yugma</i> n.	praise, song of p.: <i>stuti</i> f.; <i>stotra</i> n.
palace: <i>prāsāda</i> m.	praise, to: <i>ṣaṅs</i> ; <i>stu</i> .
parents: <i>pitṛ</i> , m. du.	pray for, to: <i>arth</i> .
part: <i>bhāga</i> m.	prescription: <i>ādeṣa</i> m.
path: <i>mārga</i> m.; <i>panthan</i> m.	presence: <i>samīpa</i> n.
pearl: <i>muktā</i> f.	previous; <i>pūrva</i> .
peasant: <i>kṛṣivāla</i> m.	priest: <i>ṛtvij</i> m.
penance: <i>tapas</i> n.; <i>prāyaścitta</i> n.	prince: <i>kumāra</i> m.
people: <i>jana</i> , pl.; <i>loka</i> , s. and pl.	property: <i>vasu</i> n.; <i>dhana</i> n.
perform, to: <i>sidh</i> , caus.; <i>car</i> ;	prosperity: <i>bhūti</i> f.
<i>car + sam-ā</i> ; (a sacrifice) <i>tan</i> .	protect, to: <i>rakṣ</i> ; <i>2pā</i> ; <i>pā</i> , caus.
perfume: <i>gandha</i> m.	protection; <i>ṣaraṇa</i> n.
perish, to: <i>naṣ + vi</i> .	
pestle: <i>musala</i> m. n.	
pierce, to: <i>vyadh</i> .	

protector: *rakṣitṛ* m.
 punish, to: *daṇḍaya*; *ṣās*.
 punishment: *daṇḍa* m.
 put, to: *sthā*, caus.; *ldhā*; *yuj*
 + *ni*.

quadruped: *catuspad*.
 quarter: *pāda* m.; (of the sky)
diç f.
 queen: *devī* f.; *rājñī* f.; *mahiṣī* f.

rain: *vṛṣṭi* f.
 rain, to (give rain): *vṛṣ*.
 raise, to (the voice): *ṣṛj* + *ud*.
 ray: *pāda* m.; *raçmi* m.
 reach, to: *labh*; *āp* + *pra*.
 read, to: *i* + *adhi*; (aloud) *paṭh*;
vac, caus.
 realm: *rājya* n.
 receive, to: *labh*; *grah*; *grah*
 + *prati*; *ldā* + *ā*.
 recitation (private): *svādhyāya* m.
 recite, to: *paṭh*; (tell) *kath*.
 reckon, to: *gaṇaya*.
 recompense, to: *lkr* + *prati*.
 reduced (in fortune): *kṣiṇa*.
 region: *diç* f.; *deça* m.
 rein: *raçmi* m.
 rejoice, to: *tuç*; *mud*.
 remember, to: *smṛ*.
 restrain, to: *grah* + *ni*.
 return, to: *vṛt* + *ni*.
 rice: *tanḍula* m.
 reverence, to: *nam*; *pūj*; *ās* + *upa*.
 reward: *phala* n.
 rich: *dhanin*; *çṛimant*; *vasumant*
 (comp. and sup. sometimes *va-*
sīyas, *vasiṣṭha*).

riches: *dhana* n.; *vasu* n.; *çṛī* f.;
rāi m.
 righteousness: *satya* n.
 right (subst.): *dharma* m.
 Rigveda: *ṛgveda* m.; *ṛcas* f. pl.
 rise, to (of sun, etc.): *gam* + *ud*;
i + *ud*.
 river: *nadī* f.; *sarī* f.
 road: *mārga* m.; *panthan* m.
 rob, to: *muç*, *luṅṭh*.
 root: *mūla* n.
 rub, to: *mṛj*; *mṛj*, caus.
 royal: *rāja*-, in cpd.
 rule, to: *sthā* + *adhi*; *iç*.
 run, to: *dhāv*; *dru*.
 running: *dhāvana* n.

sacrament: *samskāra* m.
 sacrifice, to: *yaj*; (for some one)
yaj, caus.
 sacrifice: *yajña* m.
 sacrificial formula: *yajus* n.
 sage: *ṛṣi* m.
 sake of, for the: *artha* in cpd
 (cf. 375, 3).
 salt: *lavaṇa* n.
 salvation: *mukti* f.; *bhūti* f.; *hita* n.
 satiated: *trpta*.
 satisfy, to: *trp*, caus.; (oneself)
trp.
 save, to: *hr* + *ud*.
 Savitar: *savitṛ* m.
 say: *vad*; *vac*; *brū*.
 scatter, to: *2kr*.
 scholar: *çīçya*: (learned man)
puṇḍita m.
 science: *çāstra* n.
 sea: *udadhi* m.; *samudra* m.
 seat oneself, to: *sad* + *ni*.

second: <i>dvitīya</i> .	son: <i>putra</i> m.; <i>sūta</i> m.
see, to: <i>paç</i> ; <i>drç</i> ; <i>ikç</i> ; <i>ikç + pra</i> .	son-in-law: <i>jāmdātṛ</i> m.
seer: <i>ṛṣi</i> m.	song: <i>gir</i> f.; <i>gīta</i> n.; (of praise) <i>stotra</i> n.; <i>stuti</i> f.
send, to: <i>sthā + 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 + astam</i> ; <i>gam + 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>juhū</i> f.
shine, to: <i>çubh</i> ; <i>rāj</i> ; <i>bhā + vi</i> .	stand, to (intr.): <i>sthā</i> .
ship: <i>nāu</i> f.	state, to: <i>brū</i> .
shoe: <i>upānah</i> f.	steal, to: <i>cur</i> ; <i>muç</i> ; <i>luṅṭh</i> .
show, to: <i>drç</i> , caus.	steer: <i>go</i> m.
shrewd: <i>paṭu</i> .	stick: <i>daṇḍa</i> m.
shut, to: <i>ldhā + api</i> ; <i>lvṛ + sam</i> .	stone: <i>drçad</i> f.; (precious) <i>maṇi</i> m.
sick: <i>vyādhita</i> ; <i>rugṇa</i> .	stop, to (tr.): <i>rudh</i> .
side: <i>pakṣa</i> m.	strange (another's): <i>para</i> .
sin: <i>pāpa</i> n.; <i>enas</i> n.	street: <i>rathyā</i> f.; <i>mārga</i> m.
sing, to: <i>2gā</i> .	strike, to: <i>taḍ</i> .
singing: <i>gīta</i> n.	strive, to: <i>yat</i> .
sip, to: <i>cam + ā</i> .	strongest: <i>balisṭha</i> .
sister: <i>svasṛ</i> f.	study, to: <i>i + adhi</i> (mid.); <i>2as +</i> <i>abhi</i> .
sit, to: <i>sad</i> ; <i>sad + ni</i> .	subject: <i>prajā</i> f.
situated, to be: <i>vṛt</i> .	such: <i>īdrç</i> .
six: <i>ṣaṣ</i> .	suffering: <i>duḥkha</i> n.
sixth: <i>ṣaṣṭha</i> .	suffused: <i>ruddha</i> .
skilled: <i>paṭu</i> .	suitable: <i>anurūpa</i> .
sky: <i>div</i> f.; <i>diç</i> f. pl.; <i>ākāça</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 + ud</i> .
sleep, to: <i>svap</i> ; <i>çī</i> .	sweet: <i>svādu</i> .
smell, to: <i>ghrā</i> .	swift: <i>āçu</i> .
smite, to: <i>hṛ + pra</i> ; <i>han + abhi</i> .	sword: <i>asi</i> m.
so: <i>iti</i> ; <i>evam</i> ; <i>tathā</i> .	
soldier: <i>sāinika</i> m.	
some (pl.): <i>eka</i> pl.; some ·· oth- ers: <i>ke cit</i> ·· <i>ke cit</i> .	take, to: <i>dā + ā</i> ; <i>grah</i> ; <i>grah +</i> <i>prati</i> .
sometimes: <i>kra cit</i> .	take place, to: <i>jan</i> ; <i>bhū</i>

Corrections and Additions.

- P. 10. *At end of § 38 add:* The four semivowels are always sonant.
- P. 27. *Add to § 102:* The final ञ् of the root is shortened in the reduplicated stem, except in the first persons. — *Add to § 103:* In the dual and plural of all declensions the vocative is like the nominative.
- P. 31. *Add to § 112.5:* It is also used as *terminus ad quem*.
- P. 39, l. 7. *For:* makes some forms with short ञ् *a read:* makes also forms according to the unaccented *a*-class: thus, भ्रमति *bhrámati* etc.
- P. 40, l. 7. *At beginning of line insert:* the.
- P. 43, Vocab., s. v. पृ प्र. *After:* overcome *insert:* (evils).
- P. 49, Vocab., s. v. जम् + सम्. *After:* meet *insert:* (w. instr.).
- P. 53, l. 9 from below. *After* श्रूयते *insert:* । १.
- P. 56, l. 10. *For:* besought *read:* beseech. — L. 11. *For:* were *read:* are.
- P. 59. *At end of § 188 add:* The impf. pass. is similarly inflected.
- P. 60, l. 19. *For:* *pratiṣédati read:* *pratiṣédhati*.
- P. 65. *Dele the first word (the) of the page.*
- P. 70, l. 10 from below. *Read:* accompanied.
- P. 72, l. 12. *After:* are *insert:* so.
- P. 73, l. 9 from below. *For:* जर् *read:* जराः.
- P. 74, l. 7. *After:* saved *insert:* (ud-hr: cf. § 267).
- P. 87, l. 12. *Read:* Final ञ् and ष् of a stem regularly become.
- P. 90, last line. *Read:* possessive.
- P. 117, l. 6. *For:* पत्न्या *read:* पतिना.
- P. 119, Vocab. *Insert in last line:* + सम्-ञ् come together, join.
- P. 126. *Add to § 329 the following:* Note also: द्वादश 12, etc., but for 82 only द्वाशीति; त्रयोविंशति 23, त्रयस्त्रिंशत् 33, for 83 only त्र्यशीति; षोडश 16, षट्त्रिंशति 26, etc.; अष्टाविंशति 28, अष्टाविंशत् 38, अष्टाशीति 88.

Corrections and Additions.

- P. 135, l. 5. *For:* वरसेन *read:* वीरसेन.
P. 137, l. 2. *Read:* बाबापृथिवी.
P. 138, l. 12. *Dele* युधिष्ठिर 'firm in battle'.
P. 180, l. 17. *For:* विभिद् *read:* विभिद्.
P. 182, l. 1. *For:* निन्दिहै *read:* निन्दिवहै.
P. 186, l. 1. *Read:* चोरयति.
P. 190, l. 6. *For:* suffix *read:* suffice.
P. 192, l. 13 from below. *For:* ऐष्यत् *read:* ऐषीत्.
P. 196, col. 1. S. v. \sqrt{i} , *insert:* + *sam-ā* come together, join.
P. 197, col. 1. *Insert:* ṛṣabhadatta m., n. *pr.*
P. 199, col. 1. S. v. \sqrt{gam} , *insert:* + *upa-ā* come near.
P. 205, col. 2, l. 2 from below. *Read:* $\sqrt{1pr}$ (*pīpartī*; *caus. pārāyati*)
fill. Also insert in Vocab.: $\sqrt{2 pr}$ (*pārāyati*) overcome
(evils); prevail.
P. 207, col. 2, l. 5. *Read:* bhikṣā f., begging, alms.
P. 208, col. 1, l. 2. *Read:* \sqrt{bhram} (*bhrāmati*, -*te*; *bhrāmyati*: 131). —
Col. 2, l. 11. *Read:* Greek $\mu\eta$; cf. 195, 486. — L. 9 from
below. *After:* release *insert:* let fly, shoot.
P. 209, col. 2, l. 2. *Insert:* + *pra* give, give in marriage. — S. v.
 \sqrt{yuj} + *ni*, *add:* *caus. set* (as jewels).
P. 212, col. 1, l. 5. *Insert:* + *pra* idem. — Col. 2, l. 15 from below.
Read: + *pra* wander forth. — L. 9 from below. *Read:*
+ *pra* idem.
P. 214, col. 2, l. 9. *Read:* *sameta* (\sqrt{i} + *sam-ā*) a., followed by, pro-
vided with.
-