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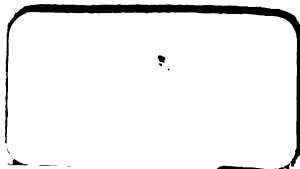
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A

SANSKRIT PRIMER:

BASED ON THE

LEITFADEN

FÜR DEN ELEMENTAR-CURSUS DES SANSKRIT

OF

PROFESSOR GEORG BÜHLER

OF VIENNA

BY

EDWARD DELAVAN PERRY,

OF COLUMBIA COLLEGE, NEW-YORK.



BOSTON:

GINN AND COMPANY

1885.

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FROM

Prof. James R. Jewett

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Preface.

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

"The following *Leitfaden* was written last winter [1881—82], and, printed in manuscript form, was used in the instruction of quite a large number of scholars. It is based upon the purely practical method of Sanskrit instruction, which was introduced at HAUG's and my own instance into the Indian secondary schools, and has become established there by means of R. G. BHĀṆḌĀRKA'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-

v

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.

Berlin, August 1885.

E. D. P.

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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 *ā*, representing "the *anusvāra* of more independent origin", has its place before all the mutes etc.; thus *dañc* and *dañstrā* 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 *ā*. Thus *puṁs* comes before *puṅya* and *saṁcaya* before *sakyt*. 2. But if *ṁ* be the product of *m* assimilated to a mute, representing *ṁ*, *ṅ*, *ṣ*, *ṣ*, or *m*, then its place is that of the nasal so represented.

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Introduction.

Alphabet.

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

Vowels.

		short	long
simple	palatal	अ a	आ ā
	labial	इ i	ई ī
	lingual	उ u	ऊ ū
	dental	ए e	ऐ ai
diphthongs	palatal		ए० ई ai
	labial		ओ० औ au
Visarga ः ḥ :			
Anusvāra ँ ṅ or ṁ.			

Consonants.

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

Semivowels	{ palatal <u>य</u> dental <u>य</u>	lingual र r
		labial व v.

Sibilants: palatal श ष; lingual स ष; dental श ष.

Aspiration ह ह.

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

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

4. Hence follow these two principles:

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

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

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

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		labial	इ i ई ī
		lingual	उ u ऊ ū
		dental	ए e ऐ ai
			ओ o औ au
diphthongs	{		
	palatal	ए० ई०	
	labial	ओ० औ०	

Visarga ः ḥ :
Anusvāra ँ ṅ or ṁ.

Consonants.

		surd	surd asp.	sonant	sonant asp.	nasal
<i>fore-front</i> <i>labials</i> Mutes <i>cerebral</i>	{	guttural	क k	ख kh	ग g	ग gh
		palatal	च c	छ ch	ज j	ज jh
		lingual	ट t	ठ th	ड d	ड dh
		dental	त t	थ th	द d	द dh
		labial	प p	फ ph	ब b	भ bh
						म m

Semivowels	{	palatal य y	lingual र r
		dental ख k	labial व v.

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

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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 bhī rme ghā nā ma dbhī 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:

के चेषु सिक्ताभिर्मेघानामद्भिर्धान्यमप्ररूढम् — or thus: केचेषु-
सिक्ताभिर्मेघानामद्भिर्धान्यमप्ररूढम्.

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 vareṇyam*, 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 क् *ka*).

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

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

The hook above, turning to the left or to the right, is historically the essential part of the character, having been originally

the whole of it; the hooks were only later prolonged, so as to reach all the way down beside the consonant. Observe that the *i*-hooks and the *u*-hooks, respectively above and below the line, are analogous in turning to the left for the short vowel and to the right for the long.

4. *u* and *ū*: कु *ku*. चु *cu*. बु *bu*. — कू *kū*. चू *cū*. भू *bhū*. Owing to the necessities of combination, consonant and vowel-sign are sometimes disguised; thus, दु *du*, दू *dū*; रू *rū*, रू *rū*; हु or उ *hu*, उ *ku*.
5. *r* and *ṛ*: कृ *kr*. पू *pr*. — कृ *kr*. रृ *rṛ*. With the *k*-sign, the vowel-hook is usually attached to the middle; thus, कृ *kr*.
6. *l*: क्ल *kl*.
7. Diphthongs. *e*: वे *ke*. पे *pe*. ये *ye*. *ai*: वी *kai*. धी *dhai*.
o: कौ *ko*. भौ *bho*. *au*: कौ *kāu*. रौ *rāu*.

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

8. A consonant-sign may be made to signify the sound of that consonant alone, without an added vowel, by writing beneath it a stroke called the *virāma* ('rest', 'stop'); thus, कृ *k*, कृ *k*, कृ *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, खिदुभिः *khiddhibh*, खिदुसु *khidusu*.

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:

गय *gga*, जय *jjā*, पय *pya*, नय *nna*, तय *tta*, भय *bhya*, शय *śya*, षय *ṣya*.

Examples of the perpendicular arrangement are: क्त *kka*, ख *koa*,

क्त *kka*, ज्ञ *ñja*, ष *ṣta*, ञ *ña*.

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

Thus, of क *k* in क्त *kta*; and in कय *kya*, क्य *kya* etc.;

of त *t* in त्त *tta*;

of द *d* in द्द *dga*, द्द *dda*, द्द *dda*, द्द *dbha* etc.;

of म *m* and य *y*, when following other consonants:

thus, क्य *kya*, क्य *kma*, क्य *ñma*, द्य *dma*, द्य *dya*, क्य *kma*,

क्य *kya*, द्य *ṣya*, द्य *ḍya*;

of श *ś*, which generally becomes श् when followed by a consonant; thus, श्य *śya*, श्य *śna*, श्य *śla*, श्य *śya*.

The same change is usual when a vowel-sign is added below; thus, श्यु *śya*, श्यु *śra*.

11. Other combinations, of not quite obvious value, are श्य *śya*, श्य *śya*, श्य *śya*; and the compounds of ह *h*, as ह्य *hya*, ह्य *hna*.

12. In a case or two, no trace of the constituent letters is recognizable; thus, क्य *kya*, क्य *ñya*.

13. The semivowel र *r*, in making combinations with other consonants, is treated in a wholly peculiar manner, analogous with that of the vowels. 1. As the first of a group of consonants it is written with a hook above, opening to the right (like the subjoined sign of *r*); thus, र्क *rka*, र्ण *rpta*. When a compound consonant

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

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

3. When र *r* is to be combined with a following च *r*, it is the vowel which is written in full, with its initial character, and the consonant in subordination to it; thus, र्चि *rci*, निर्घृति *nirṛti*.

14. Combinations of three, four, or even five consonants (this latter excessively rare) are made according to the same rules; thus, त्व *tva*, दद्या *dāhya*, द्या *dya*, द्या *dya*, प्प *pva*, त्त *tva*, च्च *cyā*, च्च *ṣhya*; ऋ *ṛva*, श्र *ṣhya*, त्त *tva*; र्त *rtva*.

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

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

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

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

and thus becomes a mark of abbreviation; thus, गतस् गतम् गतेषु
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, ङ, ञ, ण; ष, श, ष; ङ, ञ, ण. But often the horizontal stroke is made first, and the perpendicular stroke added without raising the pen from the paper; thus, ङ, ञ; ण, ष.

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 class of consonantal sounds. But the *i*-vowel is distinctly palatal, an 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 *fir*, *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 *the* 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 *a* in German *Baum* (*ou* in English *house*); that is, as pure diphthong 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: *ṣ*, *ṭh*, *ḍ*, *ḍh*, *ṣ*. 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: *ṣ* 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* *laṇḍana* = 'London.'

34. 5. Labials: *p, p̄h, 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*.

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

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

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

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

42. All three sibilants are always surd.

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

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

45. F. Anusvāra. The *anusvāra*, *ñ* or *ṁ*, 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, $\underset{\cdot}{\text{—}}$ and $\underset{\cdot}{\text{—}}$, are used in the MSS. to indicate the *anusvāra*. Most commonly $\underset{\cdot}{\text{—}}$ is employed; $\underset{\cdot}{\text{—}}$ 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, तासँ लब्धान् *tāṁ 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 *ṁ*.

Light and Heavy Syllables.

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

Changes of Sounds. Guṇa and Vṛddhi.

49. The changes to which both the vowels and the consonants of Sanskrit are subject are very numerous. Among the vowel-changes, the most regular and frequent are the so-called *guṇa* and *vṛddhi*, which are of frequent occurrence in derivation and inflection.

50. The following table exhibits these changes:

Simple vowels	अ a आ ā	इ i ई ī	उ u ऊ ū	ए r
Guṇa	अ a आ ā	ए e	ओ o	अr ar
Vṛddhi	आ ā	ऐ ai	औ au	अr ar

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

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

as it is sometimes expressed, च a is its own *gupa*; चा ð remains unchanged for both *gupa* and *vyddhi*.

53. The *gupa*-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 चेत *cet*, and नी न् *ni* may become ने *ne*; but चित् *cit* or निन्द् *nind* or जीच् *ji* may not become चैत् *cet* or नैन्द् *nend* or जैच् *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 *αἶμο*, etc., so the Hindus use for instance *भवति bhavati* (3rd sing. pres. indic. of $\sqrt{\text{bhā}}$) to signify the whole system of verbal forms from that root, since *भवति* heads the list of forms in the native grammar, as *λέγω*, or *ἔρχομαι*, or *αἶμο*, 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, मृ भवः (मृवति भवति).

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

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

I. Present-System: a. Indicative. b. Imperfect. c. Imperative.
d. Optative. e. Participle.

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

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

IV. Future Systems.

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

B. Periphrastic Future. a. Indicative.

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

Verbal Adjectives and Substantives.

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

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

68. **Gerund.** A so-called gerund, or 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: 6. Denominative conjugation, which results from the conversion of noun-stems, both substantive and adjective, into conjugation-stems; 7. Compound conjugation, resulting from the prefixion of prepositions to roots, or from the addition of auxiliary verbs to noun-stems; and 8. Periphrastic conjugation, from the looser combination of auxiliaries with verbal nouns and adjectives.

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

Conjugation - Classes.

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

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

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

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

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

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

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

78. The classes are then as follows:

First Conjugation.

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

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

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

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

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

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

Second Conjugation.

✓ VI. The *a*-class, or unaccented *a*-class (first or *bhā*-class); the added class-sign is *a* simply; and the root, which bears the accent, is strengthened by *gūṇa* throughout, if it be capable of taking *gūṇa* (see §§ 52—53); thus, *भव* *bhāva* (through the intermediate stage *bhā-a*) from *√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 *gūṇa*; thus, *तुद्* *tudā* 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 $\sqrt{\text{अद्}} ad$, अद्य *adyá*; from $\sqrt{\text{रुद्}} rudh$, रुद्य *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 $\sqrt{\text{बुद्}} budh$ + अनु *anu* is given in the vocabulary, this signifies that the preposition अनु is prefixed to the proper verbal form; and the 3rd sing. pres. ind. act. of the verb would then be अनुबोधति *anubodhati*; so धा + सम्-ञा (or समा) *sam-a*, 3rd sing. समाद्धाति *samādadhāti*. The rules prevailing in Greek for the prefixion of prepositions, etc., to verbal forms will be found to hold good in Sanskrit.

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

Declension.

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

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

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

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

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

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

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

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

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

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

	Singular		Dual		Plural	
	m. f.	n.	m. f.	n.	m. f.	n.
N.	s	m	āu	ī	as	ī
A.	am		āu	ī	as	ī
I.	ā		ḍhyām		bhis	
D.	e		ḍhyām		bhyas	
Ab.	as		ḍhyām		bhyas	
G.	as		os		ām	
L.	ī		os		su	

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 *ḍhyām* and *os* of the dual, and *bhis*, *bhyas*, *ām*, and *su* of the plural.

91. Pada-endings. The case-endings *ḍhyām*, *bhis*, *bhyas*, and *su* — i. e. those of the middle cases — are called *pada* ("word")-endings. The treatment of stem-finals before them is generally the same as in the combinations of words with one another.

Lesson I.

92. Verbs. Present Indicativeactive. Unaccented *a*-class. A number of roots conjugated in this class have medial short अ *a*. Inasmuch as "अ *a* is its own *guna*", these roots merely add an अ *a* to form the present-stem; e. g., वद् *vad*, present-stem वद् *vāda*. The final अ *a* of the stem is lengthened in the three first persons.

Sing.	Dual.	Plural.
1. वदामि <i>vādamī</i>	वदावस <i>vādāvās</i>	वदामस <i>vādāmas</i>
2. वदसि <i>vādasī</i>	वदथस <i>vādathas</i>	वदथ <i>vādatha</i>
3. वदति <i>vādātī</i>	वदतस <i>vādātās</i>	वदन्ति <i>vādanti</i>

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

94. As a heavy syllable ending in a consonant cannot be gunated, a root like जीव् *jīva* 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, स *s* and र् *r* always become *visarga* : ः; and generally also before क् *k*, क्क् *kk*, प् *p*, प्क् *pk*, and before sibilants [श् *ś*, ष् *ṣ*, स् *s*], whether these stand in the same word, or as initial in the following word; e. g. वदतस् पुनर् *vādātās punar* becomes always वदतः पुनः *vādātāḥ 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:

चद् car (intr.) go, wander, graze (of cattle); (tr.) perform, commit.	पत् pat fall; fly.
जीव् jīvo live.	यज् yaj sacrifice (c. acc. pers. et instr. rei).
त्यज् tyaj leave, abandon.	रक्ष् rakṣ protect.
दह् dah burn.	वद् vad speak, say.
धाव् dhāv run.	वस् vas dwell.
नम् nam (intr.) bow, bend one's self; (tr.) honor, reverence.	वह् vah (tr.) carry, bear; (intr.) flow, blow, proceed.
पक् pāc cook.	यस्य paśya praise.

Adverbs and Conjunctions.

अत् atas } hence इत् itas }	ततस् tatas { thence therefore thereupon	यतस् yatas { whence wherefore
अत्रा atra } here इहा iha } hither	तत्र tatra { there thither	यत्र yatra { where whither
अत्थम् ittham { in this way so	तथा tathā { in that way so	यथा yathā { in which way as
अत् कतस् kutas { whence? why?	कुत्र kutra } where? कत्र kva } whither?	कथम् katham how? कदा kada when?
अद्य adhunā now अद्या adya to-day	तदा tadā then सर्वत्र sarvatra everywhere	यदा yadā when, if सदा sadā always
अत्र evam so, thus एवा eva just, exactly	इति iti so, thus च ca (postpos.) -que	तु ts but, however पुनर् punar again, but

Exercise I.

अव जीवामः । १ । सदा पचयः । २ । अच रचति । ३ । अधुना
रचामि । ४ । यदा भावय तदा पतय । ५ । क्व चकन्ति । ६ । तत्र
चरयः । ७ । कुतः शंससि । ८ । अयामि अचम् । ९ । पुनः पतावः । १० ।
दहसि । ११ । पुनर्वदन्ति । १२ । तत्र वसावः । १३ । सर्वत्र 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 *gi* form चि *je* and जी *ne*; द्रु *dru* and भू *bhu* form द्रो *dro* and भो *bho*; स्मृ *smṛ* forms स्मर *smar*; चित् *cit* and बुध् *budh* form चित् *cet* and बोध् *bodh*; वृश् *vr̥ṣ* forms वर्श् *var̥ṣ*.

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

99. Roots in consonants: बुध् *budh*, 3rd sing. बोधति *bōdhati*; चित् *cit*, चेतति *cētati*; वृश् *vr̥ṣ*, वर्श्ति *vār̥ṣati*.

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

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

101. The root सद् *sad*, 'sit', makes the present-stem सीद् *sīda*. The root गुह् *guh*, 'hide', makes गृहति *gṛhāti*.

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

103. Masculines and Neuters in अ *a*.

a. Masculines: देव *deva*, 'god'.

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

b. Neuters: फल *phala*, 'fruit'.

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

* As a rule, the grammarians do not allow 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 *tiṣṭhāti* (the change of ष् *ṣ* to थ् *th* — a process of assimilation — will be explained below). So अग्निस् *agni-su* becomes अग्निषु *agniṣu*; and धनुसा *dhanus-ā* becomes धनुषा *dhanuṣā*.

The nasalization of the alterant vowel, or in other words, its being followed by *anusvāra*, does not prevent its altering effect upon the sibilant; thus, हवींषि *haviṅṣi*. And the alteration takes place in the initial of an ending after the final स् *s* of a stem, whether the latter be regarded as also changed to ष् *ṣ*, or as converted into *visarga*; thus, हविषु *haviṣu* or हविःषु *haviḥsu* instead of हविस्सु *haviḥsu*.

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

105. Euphonic combination of vowels.

1. अ a or आ ā + अ or आ = आ. e. g. गता अपि *gatā api* = गतापि *gatā 'pi*.
2. अ or आ + इ i or ई ī = ए e. e. g. गता + इति *iti* = गतेति *gate 'ti*.
3. अ or आ + उ u or ऊ ū = ओ o. e. g. गता + उत *uta* = गतोत *gato 'ta*.
4. अ or आ + अर r = अर ar. e. g. महा *mahā* + अधि: *rāḥi* = महर्धि: *maharāḥi*.
5. अ or आ + ए e or ऐ ai = ऐ ai. e. g. गता + एव *eva* = गतेव *gatāi 'va*.
6. अ or आ + ओ o or औ au = औ au. e. g. गता + औधि: *oḥi* = गतोधि: *gatāu 'ḥi*.

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

Vocabulary II.

Verbs, a-class:
गम् *gam* (*gdochatī*) go.
घ्रा *ghrā* (*jīghrati*) smell.

जि *ji* (tr. and intr.) conquer, win.
ड्रु *dru* run.
जी *ji* ns lead, guide.

पा *pā* (*pibati*) drink.

भू *bhū* become, be, exist.

यन् *yam* (*ydachati*) furnish, give.

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

स्मृ *sm̥* remember, think on.

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

Subst. Masc.:

गज *gaja* elephant.

गन्ध *gandha* odor, perfume.

ग्राम *grāma* village.

नर *nara* man (*otr* and *homo*).

नृप *nṛpa* king.

पुत्र *putra* son.

Neut.:

कीर *kīra* milk.

गृह *gr̥ha* house.

जल *jala* water.

दान *dāna* gift, present.

नगर *nagara* city. < R. *grad*

Interj.:

हे *he* O, ho.

< G. *kirche*

< L. *chan*

Exercise II.

सदा देवान् सरन्ति । १ । नृहं^१ नष्टामः । २ । जवं पिबति पुत्रः । ३ ।
नृपी जयतः । ४ । कदा फलाणि चक्ष्यः । ५ । कुचाधुना जवं जयामि । ६ । ?
नयन्ति देवाः । ७ । नयन् हे देवाः । ८ । नरः फले चक्षति । ९ । च-
धुना सिध्नामि गन्धम् । १० । देवं यजावः । ११ । पुत्रं ग्रामं नक्षन्ति । १२ ।
तत्र गृहे भवतः । १३ । सर्वेषु दानाणि चर्षन्ति नृपाः ॥ १४ ॥

15. The man¹ drinks³ milk². 16. The king² leads³ the elephant¹.
17. Two houses¹ fall². 18. The god² gives³ water¹. 19. Ye both
think³ on (स्मृ) the two gods¹ (*accus.*). 20. The king² wins³ the
village¹. 21. The two elephants¹ smell² the perfume². 22. They
cook² fruits¹. 23. The man² reverences³ the gods¹. 24. The two
elephants¹ live². 25. The gods² give¹ rain (वृष्).

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

Final radical न् *n*, 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 च *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, चिप *kṣip*, present-stem चिप *kṣipá*, pres. ind. चिपामि *kṣipámi*, चिपसि *kṣipási*, चिपति *kṣipáti*, etc.

108. Several roots in च *r* of this class (by the Hindus written with च *r*) form stems in इ *ra*; e. g., कृ *kṛ*, 'strew', किरति *kirdti*. The roots in इ *i* and उ *u* and ङ *ṅ* change those vowels into इ *iy* and उ *uw*, respectively, before the class-sign; thus, चि *kṣi*, चियति *kṣiyáti*; सु *su*, सुवति *suwáti*; धू *dhu*, धुवति *dhuwáti*.

109. For the root इच् *ic*, 'desire', इच्छ *icā* is regarded as a substitute in the present-stem; thus, इच्छति *iccháti* (§ 100, note). Likewise, च *r* makes its present चच्छति *rocháti*; and प्रच् *prā*, sometimes given as पुच् *prā*, makes पुच्छति *precháti*.

110. A number of roots following this class are strengthened in the present by a penultimate nasal; thus, सिच् *si*, present ind. सिञ्चति *siñcáti*. The nasal is always assimilated in class to the following consonant; thus च् *ñ* is used before palatals, ञ् *ṅ* before dentals, म् *m* before labials; and ण् *ṇ* before sibilants and ह् *h*.

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

a. Masculines:

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

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

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

Vocabulary III.

Verbs, *d*-class:

इच्छ् *iç* (*içhdti*) wish, desire
 कृष् *kr̥s* (*kr̥sd̥ti*) plough.
 क्षिप् *k̥sip* (*k̥sipdti*) hurl, cast, throw.
 दिश् *diç* (*diçdti*) show, point out.
 प्रच्छ् *prach* (*prachdti*) ask, ask about.
 विश् *viç* (*viçdti*) enter.

सिच् *sic* (*siçdti*) drip, drop; moisten.
 सृज् *sr̥j* (*sr̥jdti*) let go; create.
 स्पर्स् (*sp̥rçdti*) touch; (in certain connections) wash.

a-class:

गृह् *guh* (*g̥ahati*, § 101) hide, conceal.
 सद् *sad* (*sīdati*, § 101) sit.

Subst. Masc.:

काट *kaṭa* mat.
 कुन्त *kunta* spear.
 बाल *bāla* child, boy.
 मार्ग *mārga* road, way, street.
 मेघ *megha* cloud.
 शर *çara* arrow.

हस्त *hasta* hand.

Nout.:

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

Exercise III.

धनानि नृहेषु नृहन्ति। १। कुन्वान् हस्ताभ्यां विपामः। २। नृपाय नरी
 मार्गे दिशतः। ३। मार्गेण** यामं नष्टावः। ४। सुखेनैव नृहे तिष्ठति
 पुत्रः। ५। अर्धं सिद्धति मेघः। ६। धनेन सुखमिच्छति नराः। ७। ह-
 स्तायोः फले तिष्ठतः। ८। अर्धं हस्तेन स्पृशति। ९। नरी कटे सीदतः। १०।
 वेवाशि चाङ्गुलीः कुपन्ति। ११। ननरं नृपी दिशतः। १२। नरः पुत्रेण
 मार्गे नच्छति। १३। नरान्कुपति देवः ॥ १४ ॥

15. The boy⁴ asks³ the men¹ about the road² (*acc.*). 16. The
 clouds¹ drop⁴ water² on the fields³ (*loc.*). 17. The two men¹ go⁴
 by two roads² (*instr.*) into the city³. 18. The king⁴ gives³ the two
 men¹ money². 19. The man's¹ sons² sit⁴ on mats³. 20. The gods⁴
 give³ the water² of the clouds¹. 21. We wash³ (*use स्पृश*) both
 hands² with water¹. 22. Both men¹ lead⁴ their sons² (*dual*) home³
 (नृहे). 23. The two boys² point out⁴ the road² to the city¹ (*gen.*).

Lesson IV.

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

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

* See note to § 102.

** The dental nasal न् n, when immediately followed by a vowel, or by र् 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 स् s, र् r, ल् l, or व् v: and this, not

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

	Singular.	Dual.	Plural.
N.	वारि वāri	वारिबी वāribī	वारीणि वāriṇi.
A.	" "	" "	" "
I.	वारिषा वāriṣā*	वारिभ्याम् वāribhyām	वारिमिस् वāribhis.
D.	वारिषे वāriṣe.	" "	वारिभ्यस् वāribhyas
Ab.	वारिषस् वāriṣas	" "	" "
G.	" "	वारिषोस् वāriṣos	वारीषाम् वāriṣām
L.	वारिषि वāriṣi	" "	वारिषु वāriṣu
V.	वारे वāre or वारि वāri		

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

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

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

अग्नि *agnis atra* becomes अपिरग्नि *agnir atra*; अपिस् दहति *agnis dahati* becomes अपिर्दहति *agnir dahati*. See also § 95.

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

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

120. 3. Before any initial vowel other than short अ *a*, final अस् *as* loses its स् *s*, becoming simple अ *a*; and the hiatus thus occasioned remains; thus, नृपस् इच्छति *nṛpas icchati* becomes नृपा 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 *giḥ*. But original final र् *r*, after अ *a* or आ *ā* maintains itself before vowels and sonant consonants; thus, पुनर् अत्र *punar atra*, पुनर्वचति *punar vacati*.

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

Vocabulary IV.

Verbs:

कृत् *krī* (*krīntī*) cut, cut off.मुच् *mu* (*muñcī*) free, deliver, release.

Subst.:

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

Exercise IV.

सदा देवा जनान्मुञ्चन्ति पापात् । १ । नृपस्य पुत्री क्रु वसतः । २ ।
 अग्निर्दुःखात्पुत्रं रचति । ३ । नृपोऽग्निदारेः पापी क्रुवति । ४ । कवची
 हरिं शंसति । ५ । अरयो जनानां धनं कुम्बन्ति । ६ । अरुं विरेः (abl.)
 पतति । ७ । शरान्विधेयं विम्बन् । ८ । वृक्षा विरी रोहन्ति । ९ । ऋषोः
 पुत्री तत्र मार्गे तिष्ठतः । १० । हरिः कविभ्यां दानानि यच्छति । ११ ।
 अग्निमी (९ 123) रामो वसति । १२ । अग्निदारीणां नृहाणि नृपा
 दहन्ति । १३ । हरिं वीरेव यजतः ॥ १४ ॥

15. Śiva¹ dwells² in the mountains³. 16. Both enemies¹ hurl²
 spears³ at the king⁴ (*dat.*) 17. Rāma¹ touches⁴ his two sons² with
 his hands³. 18. Fire¹ burns² the trees³. 19. Seers¹ speak² the
 truth³. 20. Through¹ righteousness¹ happiness² arises⁴ (म्) for man-

* Modifiers generally precede the word which is modified.

kind² (जन, *gen. pl.*). 21. The seer's¹ two hands² touch⁴ water.
 22. Fruits¹ are² (use खा) on the trees². 23. People¹ remember²
 Hari². 24. Rāma¹ hurls⁴ the sword² from his hand² (*abl.*).

Lesson V.

124. Verbs. Unaccented *ya*-class. Roots of this class form their present-stem by adding च *ya* to the root, which bears the accent. Thus from नह् *nah* is made the present-stem नह्य *adhya*; 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 ह् *i* and ह्रि *i*-forms, especially in the formation of the present-stem, are given by the Hindu grammarians as ending in ए *e* or ऐ *ai* or औ *o* (cf. § 132), and by them assigned to the भू *bhū*, or *a*-class. Thus चा *dhā*, 'suck' (Hindu धे *dhe*), forms घयति *dhāyati*; the root हू *hū* or ह्रा *hva* (Hindu ह्रै *hve*) forms ह्यति *hvyati*; गा *gā* (Hindu गै *gai*) makes गयति *gayati*.

127. For the root हृष् *ṛṣ*, 'see', is substituted in the present-system another root पश्य् *paś*, which makes पश्यति *paśyati*.

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

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

Vocabulary IV. -

Verbs:

कृत् *kṛt* (*kṛntāti*) cut, cut off.मुच् *muç* (*muñçāti*) free, deliver, release.

Subst.:

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

Exercise IV.

सदा देवा जनामुच्यन्ति पापात् । १। नृपस्य पुत्री ज्ञा वसतः । २।
 अविर्दुःखात्पुत्रं रचति । ३। नृपो ऽसिनारेः* पाथी कृन्तति । ४। अथवी
 हरिं शंसन्ति । ५। अरथो जनानां धनं मुच्यन्ति । ६। अक्षं त्रिरेः (abl.)
 पतति । ७। शरान्विषेख सिम्बव । ८। वृक्षा गिरी रोहति । ९। ऋष्योः
 पुत्री तप मर्ते तिष्ठतः । १०। हरिः कविभ्यां दानानि चच्छति । ११।
 अविभी (५ 123) रामो वसति । १२। अपिनारीषां नृहाणि नृपा
 दहति । १३। हरिं चीरेख यजतः ॥ १४ ॥

15. Çiva¹ dwells² in the mountains². 16. Both enemies¹ huri⁴
 spears² at the king² (*dat.*) 17. Rāma¹ touches⁴ his two sons² with
 his hands². 18. Fire¹ burns² the trees². 19. Seers¹ speak² the
 truth². 20. Through righteousness¹ happiness² arises⁴ (यु) for man-

* Modifiers generally precede the word which is modified.

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

Lesson V.

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

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

126. Certain आ *a*-roots, because of their peculiar exchanges with ह् *i* and ह्रि *i*-forms, especially in the formation of the present-stem, are given by the Hindu grammarians as ending in ए *e* or ऐ *ai* or औ *o* (cf. § 132), and by them assigned to the भू *bhū*, or *a*-class. Thus आ *āh*, 'suck' (Hindu चि *āhe*), forms अचति *ahyati*; the root ह् *hā* or ह्रा *hva* (Hindu ह्रि *hve*) forms ह्यति *hyati*; ना *gā* (Hindu चि *gāi*) makes नाचति *gayati*.

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

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

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

Masculine adjectives in च् are similarly declined.

129. Euphonic Changes of च्, cont'd. 1. Final च्, the dental bilant, whether original or representing final च्, before the palatal and mutes [च्, च्, च्], is assimilated, becoming palatal च्. Thus नरस् चरति *naras carati* becomes नरश्चरति *naras carati*; नरश्चलेन *naras chalena* becomes नरश्चलेन *naras chalena*. 2. Before a lingual surd mute [च्, च्], in like manner, it would become lingual च्, but the case almost never occurs. 3. Before the dental surd mutes [च्, च्], since it is already of the same class with them, it of course remains unchanged; thus, रामस् तिष्ठति *rāmas tiṣṭhati*.

→ before c, ch → च्

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

Vocabulary V.

Verbs:	
अस् <i>as (dasyati)</i> throw, hurl.	उरु <i>ruh (rōhati)</i> rise, spring up, grow.
कुप <i>kup (kīpyati — w. gen. or -dat.)</i> be angry.	+ आ <i>a (ārōhati)</i> climb, mount, ascend.
क्रुध <i>krudh (krūdhyati — w. gen. or -dat.)</i> be angry.	लिख <i>likh (likhāti)</i> scratch; write.
गम <i>gam + आ a (agacchati)</i> come.	बुभ <i>bubh (bibhyati — w. dat. or loc.)</i> desire, covet.
अध <i>(ādhāti)</i> cross over.	शुष् <i>śuṣ (śiṣyati)</i> dry up.
G. नाश् <i>(nācyati)</i> perish.	स्निह <i>smih (smihyati — w. gen. or loc.)</i> feel inclined to, love.
L. पाश् <i>(pācyati)</i> see.	हू <i>hū or हूा hūā (hūdyati)</i> call.
V.	

libido
Liber

Spec

Subst.:

अन्न *anna*, n., food, fodder.अश्व *aśva*, m., horse.उदधि *udādhī*, m., ocean.गुरु *guru*, m., teacher.पत्र *patra*, n., leaf, letter.परमु *paraṃu*, m., axe.पाद *pāda*, m., foot; quarter;

ray, beam.

बाहु *bāhu*, m., arm.बिन्दु *bindu*, m., drop.मानु *bhānu*, m., sun.मणि *maṇi*, m., jewel.रत्न *ratna*, n., jewel.राशि *rāṣi*, m., heap.वायु *vāyu*, m., wind.विष्णु *viṣṇu*, m., *nom. pr.* name of
a god.शत्रु *śatru*, m., enemy.शिखर *śikhara*, m., summit.शिष्य *śiṣya*, m., pupil, scholar.सूक्त *sūkta*, n., Vedic hymn.

Exercise V.

अवयो धने कुम्भति । १ । अग्निः सूक्तानि पश्यति* । २ । गुरु शि-
ष्ययोः क्रुष्यतः । ३ । नृपा अरिभ्यः क्रुष्यति । ४ । अग्निर्दधी तिष्ठति । ५ ।
परमुना वृषाम्कुन्तय । ६ । असस्त्र बिन्द्वो गिरेः पतन्ति । ७ । विष्णुमु-
विर्यञ्जति नृपाय । ८ । नृपो ऽश्वमारोहति । ९ । वेनेषु अश्वं मुष्यति । १० ।
नुरवः शिष्यायां स्निह्यन्ति । ११ । नृपायां शत्रवो ऽसिना नश्यन्ति । १२ ।
बाहो गुरवे पत्रं सिञ्चति । १३ । जना मणीनां राशीनिच्छन्ति । १४ ।
आ गिरेर्वृषा रोहन्ति । १५ । बाहुभ्यां अश्वं नराक्षरन्ति । १६ । बाहो
गृहे ह्ययति नरः । १७ । अग्नेः पुत्री घामस्त्र मर्नि अश्वं पश्यतः ॥ १८ ॥

19. Now¹ the sun's¹ rays² climb³ the mountains². 20. A drop²
of water¹ falls⁴ down from the cloud². 21. O¹ men², we see⁴
the city². 22. Both kings¹ love³ poets² (*gen. or loc.*). 23. The
wind¹ blows⁴ (वह्) from the summits² of the mountains². 24. The
king¹ hurls⁴ spears² 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 jewels²
or loc.). 28. O¹ seer,² we sacrifice⁴ to Viṣṇu² (*acc.*). 29. The

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

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

Lesson VI.

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

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

133. The root व्यच् *vyadh* is abbreviated to विच् *vidh* in the present-system: विध्यति *vidhyati*.

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

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

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

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

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 न् ञ; thus, तान् जनान् *tān janān* becomes तान् जनान् *tān janān*; तान् शत्रून् *tān śatrūn* = तान्शत्रून् *tān śatrūn*. In last case, however, च् ch is almost always substituted for the initial श् ś; thus, तान्शत्रून् *tān śatrūn*.

139. Final न् n, before an initial ल् l, is assimilated and becomes nasalized l, which is written लँ ळ, or (what is the same thing) ळ; thus तान् लोकां *tān lokān* becomes तान्लँ लोकां *tān laṅ lokān* or तान्लोकां *tān lokān*.

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

Vocabulary VI.

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

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

धम् *bhram* (*bhramyati* — § 131) wander about.
 मदम् *mad* (*madyati*) get drunk.
 व्यध् *vyadh* (*vidhyati*) hit, pierce.
 शम् *śam* (*śamyati*) become quiet, be extinguished, go out.

शम् *śam* (*śamyati*) become weary.
 ह् *hr* (*hṛati*) take away, steal, plunder.

Subst.:

अक्ष *akṣa*, m., die, dice.
 अधर्म *adharma*, m., injustice, WRONG.
 अक्षि *akṣi*, m., bee.
 अश्रु *aśru*, n., tear.
 अक्ष *akṣa*, m., bear.
 कोप *kopa*, m., anger.

अक्षि *kṣatriya*, m., warrior, man of the second caste.
 नृपति *nṛpati*, m., king.
 नेत्र *netra*, n., eye.
 मधु *madhu*, n., honey.
 मुख *mukha*, n., mouth, face.
 मृत्यु *mṛtyu*, m., death.
 वसु *vasu*, n., wealth, money.

Exercise VI.

अक्ष मधुने कुम्भति । १ । अक्षिरधुना पाणिना अक्षमाचामति । २ ।
 नृपा अक्षिख च दीव्यति । ३ । अक्षिर्मधुना माचति । ४ । नरा विविधावीं
 सिम्भति । ५ । रामः अक्षिधान्परमुनात्तामति । ६ । नृपः अक्षिधां च
 सामः । ७ । अरयो जनानां अश्रुनि हरति । ८ । नरी मृत्युमुच्छतः । ९ ।
 वासुख नेत्राभ्यामश्रुधि पतति । १० । अक्षेनापिः श्राम्यति । ११ । अक्षे-
 रक्षी श्राम्यतः । १२ । नृपः शिष्यख पापात्ताम्यति । १३ । नरा नवरे धा-
 म्यति । १४ । मधुना अक्षि च कुम्भति वासाः ॥ १५ ॥

16. The warriors¹ play² for money³ (*instr.*). 17. The king's²
 horses² become weary² on the road⁴ to-day¹. 18. The warrior¹
 pierces⁴ his enemy³ with the spear². 19. Bees¹ are fond of² (तुम्भ्)
 honey². 20. The water² of his tears¹ moistens⁴ (सिच्) his feet².
 21. There² bees¹ are flitting about³ (धम्). 22. Two men¹ are cook-
 ing² honey² and⁴ fruits². 23. When¹ the teacher's² anger² ceases²,
 then² the scholars¹ rejoice⁴. 24. Tears² stand⁴ in the warriors¹

- eyes². 25. The enemies¹ overwhelm⁴ (बुध्) the king² with arrows³.
 26. A quarter³ of the injustice¹ falls upon⁴ (अ) 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 अद्य *dya* to the root, which is usually strengthened; and the strengthening process is in the main as follows:

143. 1. Medial or initial इ *i*, उ *u*, and अ *r* have the *gusa*-strengthening, if capable of it; thus, बुर *cur*, चोरयति *cordyati*; विद् *vid*, वेदयति *veddyati*; but पौद् *pid*, पीडयति *pidyati*.

144. 2. A final vowel has the *vyddhi*-strengthening; thus, धृ *dhr*, धारयति *dhdryati*. Before अद्य *aya*, ऐ *ai* and औ *au* become आद्य् *ady* and आद्य् *ady* respectively; thus, भी *bhi*, भाषयति *bhadyati*; मू *bha*, भाषयति *bhadyati*.

145. 3. Medial or initial अ *a* in a metrically light syllable is sometimes lengthened, and sometimes remains unchanged; thus, अक्ष् *kṣal*, caus. आक्षयति *kṣaldyati*; but अज् *jan*, caus. जनयति *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 *t*. 1. Final *t* becomes *ḍ*, before any initial sonant, except the palatals, the nasals, and *l*: thus, मेघात् च मेघात् *atra* becomes मेघाद् च *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 *t* is assimilated to an initial palatal, lingual, or *l* in the next word; thus it becomes *c* before *c* and *ch*, *j* before *j*, and *l* before *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 *ś*, final *t* becomes *c*, and the *ś* then becomes *ch*; thus, नृपात् शत्रुः *nṛpāt śatruḥ* becomes नृपाच्छत्रुः *nṛpāc śatruḥ*.

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

Vocabulary VII.

Verbs:

कथय <i>kathaya</i> (denom. stem — <i>kathāyati</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>daṇḍāyati</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.	पूज <i>pūj</i> (<i>pūjdyati</i>) honor.
	पुप्र <i>pūpr</i> (<i>pāradyati</i>) overcome; prevail.

Subst.:

जनक *janaka*, m., father.
 दण्ड *danḍa*, m., stick; punishment.
 पुण्य *puṇya*, n., merit.
 फल *phala*, n., fruit; reward.
 रामायण *rāmāyaṇa*, n., a noted
 poem.

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

Adverb: इव *iva* as, like (postpos.).

Exercise VII.

श्लोकः सुवर्षं नृपस्य नृहासोरयति । १ । नृषुर्दस्तेन शिष्यांसाह्वयति । २ ।
 सृतो ज्ञान्स्पीडयति । ३ । ऋषिर्जनेन पाथी चाह्वयति । ४ । ग्रामाज्जन-
 ज्ञवरं नयति । ५ । नरी रूपकाधि नययतः । ६ । नृपाच्छूषां दण्डो
 भवति । ७ । रामस्य पुत्री जनेभ्यो रामायणं कथयतः । ८ । सुवर्षं पाथि-
 भां तोषयामः । ९ । जनकः पुत्रान्कोपाह्वयति । १० । नृहासोका
 चानह्वयति । ११ । पुस्तेन साधुर्दुःखानि पारयति । १२ । देवानिव
 नृपतीं लोकः पूजयति ॥ १३ ॥

14. Thieves¹ steal⁴ the people's² money³. 15. The two boys¹
 wash² their mouths³. 16. The father¹ tells⁵ his sons² (*dat.*) the
 reward⁴ of sin³. 17. The scholars¹ honor³ and³ reverence⁴ their
 teacher². 18. Ye both bring³ fruits¹ in your hands² and⁵ count⁴
them. 19. Merit¹ protects³ from misfortune² (*abl.*). 20. The char-
 ioteers¹ strike⁴ the horses² with sticks³. 21. In anger¹ (*abl.*) the
 king³ pierces⁵ the thief² with a spear⁴.

Lesson VIII.

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

148. Final त् t. 1. Final त् t becomes ह् d, before any initial sonant, except the palatals, the nasals, and ज् l: thus, मेघात् च मेघात् च becomes मेघाद् च meghād cha; पापात् रचति pāpāt rakṣati or भ्राम्यति bhrāmyati or गोपायति gopāyati becomes पापाद् रचति pāpād rakṣati or पापाद्भ्राम्यति pāpād bhrāmyati or पापाद्गोपायति pāpād gopāyati.

149. 2. Final त् t is assimilated to an initial palatal, lingual, or ज् 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, ग्रहात् नयति grhāt nayati becomes ग्रहान्नयति grhān nayati. But the change into ह् d is also permitted, though hardly used; thus, ग्रहाद् नयति grhād nayati.

Vocabulary VII.

Verbs:

कथय kathaya (denom. stem — कथयति kathayati) relate, tell.

क्ष् क्షल (kṣālyati) wash.

गणय gaṇaya (denom. — गणयति gaṇyati) number, count.

चुर cur (cordyati) steal.

तद् tad (tādḍyati) strike, beat.

तुल् tul (toldḍyati) weigh.

दण्डय daṇḍaya (denom. — दण्डयति daṇḍayati) punish. —

नी + क्षा ni + ā (ānyati) bring.

पीड् piḍ (piḍḍyati) torment, vex.

पूज् pūj (pūjḍyati) honor.

पुप् pr (pārḍyati) overcome; prevail.

Subst.:

जनक <i>janaka</i> , m., father.
दण्ड <i>danḍa</i> , m., stick; punishment.
पुण्य <i>puṇya</i> , n., merit.
फल <i>phala</i> , n., fruit; reward.
रामायण <i>rāmāyaṇa</i> , n., a noted poem.

रूपक <i>rūpaka</i> , n., gold-piece.
लोक <i>loka</i> , m., world, people (sing. and pl.).
साधु <i>sādhu</i> , m., holy man, saint.
सुवर्ण <i>suvarṇa</i> , n., gold.
सूत <i>sūta</i> , m., driver, charioteer.
शेन <i>stena</i> , m., thief.

Adverb: इव *iva* as, like (postpos.).

Exercise VII.

शेनः सुवर्णं नृपस्य नृहासोरयति । १ । नृपस्य शेनः शिष्यांस्त्रयस्यति । २ । सूतो ज्ञान्स्पीडयति । ३ । ऋषिर्जनेन पाथी चालयति । ४ । रामाज्जगन्मरं नयति । ५ । नरी रूपकाधि नययतः । ६ । नृपाच्छूषां दण्डो भवति । ७ । रामस्य पुत्री जनेभ्यो रामायणं कथयतः । ८ । सुवर्णं पाथिभ्यां तोषयामः । ९ । जनकः पुत्रान्कोपाह्वयति । १० । नृहासोका चानच्छक्ति । ११ । पुश्चिन साधुर्दुःखानि पारयति । १२ । देवानिव नृपतीं लोकः पूजयति ॥ १३ ॥

14. Thieves¹ steal⁴ the people's² money³. 15. The two boys¹ wash² their mouths³. 16. The father¹ tells² his sons³ (*dat.*) the reward⁴ of sin³. 17. The scholars¹ honor² and³ reverence⁴ their teacher³. 18. Ye both bring² fruits¹ in your hands² and³ count⁴ them. 19. Merit¹ protects² from misfortune³ (*abl.*). 20. The charioteers¹ strike² the horses² with sticks³. 21. In anger¹ (*abl.*) the king² pierces³ 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>vādāvāhe</i>	वदामहे <i>vādāmāhe</i>
2. वदसे <i>vādase</i>	वदथे <i>vādathē</i>	वदध्वे <i>vādadhve</i>
3. वदते <i>vādāte</i>	वदते <i>vādāte</i>	वदन्ते <i>vādāntē</i>

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

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

155. The verb मृ *mr*, '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 *gacchātīti*. 2. उ *u* or ऊ *ū* + उ *u* or ऊ *ū* = ऊ *ū*; e. g. साधु उक्तम् *sādhu uktam* becomes साधूक्तम् *sādhuḥ ktaṁ**.

157. The *i*-vowels, the *u*-vowels, and अ *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 तिष्ठत्यत्र *tiṣṭhaty atra* (four syllables); नदी अत्र *nādī atra* becomes नद्यत्र *nady atra*; मधु अत्र *madhu atra* becomes मध्वत्र *madhv atra*; कर्तुं इह *kartuṁ iha* becomes कर्त्विह *kartr iha*.

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

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

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

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

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

Vocabulary VIII.

Verbs (deponents):

अर्थय् *arthaya* (denom. — *arthāyate*) ask for (w. two accus.).
 ईक्ष् *ikṣ* (*ikṣate*) see, behold.
 कम्प् *kamp* (*kāmpate*) tremble.
 जन् *jan* (*jāyate*) be born, arise,

spring up (mother in loc.).

भाष् *bhāṣ* (*bhāṣate*) speak.

मृ *mṛ* (*mriyāte*) die.

यत् *yat* (*ydtate*) strive for (w. dat.).

युध् *yudh* (*yudhyate*) fight (w.

instr. of accompaniment).

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

Subst.:

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

Adverb: न *na*, not.

Exercise VIII.

वायोर्वलेन तरवः कम्पन्ते । १ । असिनाद्यारयो म्रियन्त इत्यर्थं
 नृपो भावते । २ । वसूनां राशीन्नुपतीम्भवयो ऽर्चयन्ते । ३ । शास्त्रे (§ 161)
 अधुना शिष्यामह इति पत्रे हरिर्लिखति । ४ । पापाद्दुःखं जायते । ५ ।
 शिष्याणां विनय उद्योगश्च गुरुभ्यो रोचते । ६ । अधर्माच्च न धर्माच्च
 यतिचे । ७ । विष्णोः (abl.) सूक्तेऽप्यपी कमेते । ८ । अपर्विर्माणुं वन्दते । ९ ।
 अपी ईचते वासः । १० । धनेन पशून् समभ्ये यज्ञाय । ११ । सदा नुरोः
 पादौ वासाः सेवन्ते । १२ । फलेऽप्य मनुष्यस्य पाश्वोऽसिष्ठतः । १३ ।
 सहेते अनर्थं साधू । १४ । वनेऽप्यिहर्षा वसन्ति । १५ । अचियाऽप्यपी
 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 advantage³ of the scholars¹," thus⁴
 (इति) speak⁴ the teachers³. 20. The children² ask⁴ their father¹
 for food³ (*accus.*). 21. In the forest¹ yonder² elephants³ are
 fighting⁵ with bears⁴. 22. The two Çūdras³ serve⁴ the two Aryans¹
 here². 23. Fruits¹ please³ the children². 24. Whence¹ do ye receive³
 money²? 25. Now¹ the two seers² begin⁴ the sacrifice³.

Lesson IX.

162. Feminines in ञ् *a*, declined like सेना *senā*, 'army.'

	Singular.	Dual.	Plural.
N.	सेना <i>senā</i>	सेने <i>senē</i> (<i>a</i> + <i>i</i>)	सेनास् <i>senās</i>
A.	सेनाम् <i>senām</i>	" "	" "
I.	सेनया <i>senayā</i>	सेनाभ्याम् <i>senābhyām</i>	सेनाभिसु <i>senābhisu</i>
D.	सेनायै <i>senāyāi</i>	" "	सेनाभ्यसु <i>senābhyasu</i>
Ab.	सेनायास् <i>senāyās</i>	" "	" "
G.	" "	सेनयोस् <i>senāyos</i>	सेनानाम् <i>senānām</i>
L.	सेनायाम् <i>senāyām</i>	" "	सेनासु <i>senāsu</i>
V.	सेने <i>senē</i>		

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

164. Final ऐ *ai* and औ *au*, according § 159, become आय् *ay* and आव् *av* respectively before any following vowel or diphthong. The य् or व् may then be dropped, leaving a hiatus. The य् is in fact always dropped, but the व् not often. Thus, सेनायै ञ्च becomes, through the medium of सेनायाय् ञ्च, सेनाया ञ्च; देवी ञ्च becomes देवाव्च.

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

prohibitive particle मा, becomes ष्ः thus, अच ह्याद्या becomes अच
ह्याद्या; आ + ह्याद्यति = आह्याद्यति.

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

167. The following prefixes are often used before verbs: अन्
'after, along, toward'; अच 'down, off'; उद् 'up, up forth or out';
उप 'to, toward'; नि 'down; in, into'; निस् 'out, forth'; परा 'to
a distance, away'; परि 'round about, around'; प्र 'forward, forth';
सम् 'along with, completely.'

Vocabulary IX.

Active Verbs:

अन् + अच (avagacchati) under-
stand.

नु + अच (avatāraṭi) descend.

नो + उप (upandyaṭi) introduce,
consecrate.

+ परि (pariṇdyati) lead about;
marry.

पत् + उद् (utpātati) fly up.

रद् + अच (avarōhati) descend.

Deponents:

अन् + सम् (saṅgacchate) come
together, meet.

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

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

निष् (bhikṣate) beg, get by begging.

मुञ्च (denom. — mṛjdyate) hunt
for, seek.

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

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

Subst.:

रु म., arrow.

कन्या f., daughter, maiden.

Ferry, Sanskrit Primer.

गङ्गा gaṅgā f., n. pr., the Ganges.

गृहस्थ m., householder, head of
family.

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.	कुण्ड, f. कृष्ण, black.
यमुना f., <i>n. pr.</i> , Yamunā (a river, the Jumna).	पाप, f. कृष्ण, bad, wicked.
रथ m., n., battle.	प्रभूत, f. कृष्ण, much, abundant; pl. many.
रथा f., street.	Adv.:
विद्या f., knowledge, learning.	सह together with (<i>postpos.</i> , <i>acc. instr.</i>).
विहग m., bird.	सहसा suddenly, quickly.
व्याध m., hunter.	

Exercise IX.

रत्नं रत्नेन संनच्छते* । १ । यदा विहगा व्याधं पश्यन्ति तदा सहस्रो-
त्पतन्ति । २ । सर्वं हृदयेषु मृगयन्त आशयः । ३ । हरिः कन्यां रामः परि-
श्रयति । ४ । विष्णोर्हरिश्च भार्ये कन्याभिः सहानच्छतः । ५ । रामो वि-
ष्णुश्च देवाञ्छरणं प्रपद्यते । ६ । भिक्षया रामश्च शिष्यो वर्तेते । ७ ।
यदा वना बङ्गाणां शिष्यो तदा स्वर्गं लभते । ८ । कन्याया (§164) चतु-
र्युगैर्भार्या । ९ । वनं पश्येद्विष्णुश्चन्ति व्याधाः कृष्णो च शिष्येति । १० ।
द्विजातीनां भाषां मूढा ज्ञानच्छन्ति । ११ । हे शिष्या गंगरक्ष रथासु
साधूनां भार्याभ्यो ऽथ भिक्षां लभधे । १२ । अथ छायायां प्रभूता विह-
गासिष्ठन्ति । १३ । अथियस्य वासावुषिष्ठपतयति ॥ १४ ॥

15. The two scholars¹ beg² much³ alms³ from the wives⁵ of-
the householders⁴. 16. At Prayāga¹ the Ganges² unites⁴ with the
Yamunā³. 17. Bad¹ men² do not⁴ reach⁵ (स्वर्गम्) heaven². 18. O
Viṣṇu¹, to-day³ Īva² marries⁷ Gaṅgā⁶, Hari's⁴ daughter⁵. 19. In the
battle¹ the kings² fight⁴ with arrows³ and⁶ conquer⁷ their enemies⁵.

* "Birds of a feather flock together".

prohibitive particle मा, becomes क्: thus, अच हाया becomes अच
हाया; आ + हाद्यति = आहाद्यति.

166. An initial ज् of a root generally becomes झ् after a
verbal prefix containing रु, either original or representing स्र; such
as अन्तर 'between', निस्, परा, etc. Thus, अन्तरयति, निर्वायति.

167. The following prefixes are often used before verbs: अन्
'after, along, toward'; अच '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';
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fuge (acc.) to (acc. of person).

मिच् (bhikṣate) beg, get by begging.

मुञ्च (denom. — mrydyate) hunt
for, seek.

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

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

Subst.:

शु म., arrow.

कन्या f., daughter, maiden.

गङ्गा gaṅgā f., n. pr., the Ganges.

गृह्य m., householder, head of
family.

छाया f., shade.

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

भय n., fear.

भार्या f., wife, woman.

भाषा f., speech, language.

भिक्षा f., alms.

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

रथ m., n., battle.

रथा f., street.

विद्या f., knowledge, learning.

विह्न m., bird.

व्याध m., hunter.

शरथ n., protection.

संध्या f., twilight.

स्वर्ग m., heaven.

हृदय n., heart.

Adj.:

कृष्ण, f. °सा, black.

पाप, f. °सा, bad, wicked.

प्रभूत, f. °सा, much, abundant;
pl. many.

Adv.:

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

सहसा suddenly, quickly.

Exercise IX.

रत्नं रत्नेन संगच्छते* । १ । यदा विहना व्याधं पश्यन्ति तदा सहस्रो-
त्पतन्ति । २ । सर्वं हृदयेषु मृगयन्तः श्वपचः । ३ । हरिः कन्यां रामः परि-
श्रयति । ४ । विष्णोर्हरिश्च भार्ये कन्याभिः सहान्गच्छतः । ५ । रामो वि-
ष्णुश्च देवाश्चरथं प्रपद्येते । ६ । भिक्षया रामश्च शिष्यो वर्तेते । ७ ।
यदा वना बह्मण्यो भियन्ते तदा स्वर्गं लभन्ते । ८ । कन्याया (§ 164) अन्नं
यच्छत्युपैर्भार्या । ९ । वनं श्वपचिषुषुषन्ति व्याधाः कृष्णो च भियेते । १० ।
द्विवातीनां भार्यां मूढा ग्राहयन्ति । ११ । हे शिष्या नगरश्च रथासु
साधूनां भार्याभ्यो ऽथ भिक्षां लभन्ते । १२ । अथ छायायां प्रभूता विह-
नास्तिष्ठन्ति । १३ । अश्विस्त वासावुषिष्पनयति ॥ १४ ॥

15. The two scholars¹ beg² much³ alms³ from the wives⁵ of-
the householders⁴. 16. At Prayāga¹ the Ganges² unites⁴ with the
Yamunā³. 17. Bad¹ men² do not⁴ reach⁵ (स्वर्ग) heaven⁵. 18. O
Viṣṇu¹, to-day³ Īva² marries⁷ Gaṅgā⁶, Hari's⁴ daughter⁵. 19. In the
battle¹ the kings² fight⁴ with arrows³ and⁶ conquer⁷ their enemies⁵.

* "Birds of a feather flock together".

20. Here³ 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 hunters³ (*abl.*) two birds⁴ fly up⁵.
 23. At twilight¹ (*loc. du.*) the seers³ (§ 13, 3) reverence⁴ the gods².
 24. In the street³ of the village¹ the teacher³ and⁵ the scholar⁴ meet⁶.
 25. We two sacrifice³ to the gods¹ for ourselves; we do not⁴ sacrifice⁵ for Hari².

Lesson X.

168. Verbs. Passive Inflection. A certain form of present-stem, inflected with middle endings, is used only with a passive meaning, and is formed from all roots for which there is occasion to make a passive conjugation. Its sign is an accented च् यद् 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 *tanyāse*, तन्वते *tanyāte*, 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 चक्ष्, pass. चक्ष्यते; from बन्ध्, बन्धते.

171. In the roots बन्ध्, बद्ध्, बप्, बस्, बह्, and स्वप्, the ब् *va* becomes च् *u* in the pres.; thus, चक्ष्यते, चक्षते, चक्षते (see note to § 102), सुष्यते. Similarly, चक्ष् makes चक्ष्यते, and चक्ष् and प्रक्ष् make प्रक्ष्यते and प्रक्ष्यते; प्रास् makes प्राश्यते. ✓

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

173. Final **ञ** is in general changed to **रि**; thus, **कृ, क्रियते;** but if preceded by two consonants it takes *guna*; thus, **सु, सूर्यते.** The roots in "variable *r*", which the natives write with **ञ्** **र**, 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; ना, नीयते; धा, धीयते.** But **आ** 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 **द्य** 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, **परिच स्वर्गो जन्वते** 'Heaven is reached by the man'; **आगम्यते** 'one comes hither'; **सुष्यते** 'one sleeps'; **सूयते** '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.	दंश (<i>dāṣati</i> ; p. <i>dāṣyāte</i>) bite.
खन् (<i>khānati</i> ; p. <i>khāyāte, khanyāte</i>)	श्दा (<i>dyāti</i> ; p. <i>dyāte</i>) cut.
dig.	दीव् (<i>dīvyati</i> ; p. <i>dīvyāte</i>) play.
गा (<i>gāyati</i> ; p. <i>gīyāte</i>) sing.	धा (p. <i>dhiyāte</i>) put, place.

श्या (<i>dhāyati</i> ; p. <i>dhāyate</i>) suck.	वप (<i>vāpati</i> ; p. <i>vāpyate</i>) sow, scatter.
श्या (<i>dhāyati</i> ; p. <i>dhāyate</i>) think, ponder.	शास् (<i>p. śāsyate</i>) rule; punish.
प्या (<i>p. piyate</i>) drink.	श्रु (<i>p. śrūyate</i>) hear.
पू (<i>Hindu pū</i> ; p. <i>pūryate</i>) fill.	शु (<i>p. śūyate</i>) praise.
बध् (<i>p. badhyate</i>) bind; entangle; catch.	स्वप् (<i>p. svapyate</i>) sleep.
मा (<i>p. māyate</i>) measure.	हा (<i>p. hāyate</i>) abandon, give up; neglect.
वच् (<i>p. vacyate</i>) speak.	ह् or ह्या (<i>hadyati</i> ; p. <i>hāyate</i>) call. + चा call, summon.

Substantives:

आज्ञा f., command.	भार m., burden.
आशा f., hope.	भिक्षु m., beggar, ascetic.
काष्ठ n., fagot; wood.	भूष m., servant.
गीत n., song.	माला f., garland.
घट m., pot, vessel.	राज्य n., kingdom.
घृत n., melted butter; <i>ghee</i> .	त्रिमु m., child.
धान्य n., grain.	सर्प m., snake.
पाश m., noose, cord, snare.	Adj.:
	विधेय, f. चा, obedient.

Exercise X.

रामेव पुत्रावद्योपनीयते इति श्रूयते । अविर्गुपेव धर्मे पृच्छते । २ ।
घटो घृतेन पूर्यते । ३ । विहवाः पश्चिर्वधन्ते । ४ । अविर्गवर् वस्यते । ५ ।
हे शिष्या गुरुणाह्वयध्वे । ६ । नरैः कटाः क्रियन्ते । ७ । अविभिर्गुपाः
सदा श्रूयन्ते । ८ । प्रभूता भिषा गुरुस्वस्व मार्यया भिक्षुभ्यो दीयते । ९ ।
कन्वाभ्यां गीतं गीयते । १० । खेनिर्लोकाणां वसु चोर्यते । ११ । इपुत्री रवे
ऽरयो नृपतिना चोर्यते । १२ । हे देवी साधुभिः सदा चर्यते । १३ ।
दक्षेण वसन्ताः शिष्यन्ते । १४ । प्रभूतः काठानां भारो नरेषोद्धते । १५ ।
अश्वेन अशं पीयते । १६ । धर्मेव राज्यं शिष्यते नृपिब । १७ । सर्वेव
दक्षेते नरी । १८ । सूतेनासन्नाद्यते ॥ १९ ॥

(Use passive constructions throughout.)

20. Grain³ is scattered³ for the birds¹. 21. Garlands¹ are twined³ (use वन्ध्) by the maidens³. 22. Again² Hari¹ is praised⁴ by Rāma³. 23. Viṣṇu¹ drinks⁴ water³ from his hand³. 24. 'Pleasantly¹ (सुखेन) one sleeps³ in the shade³'; so⁴ say³ the people⁴. 25. Both seers¹ sacrifice³. 26. The father¹ sets⁴ hopes³ on his child³ (loc.). 27. The scholar³ neglects⁴ the teacher's¹ command³. 28. The two scholars¹ think³ about their text-book³ (nom.). 29. Grain³ is sown³ in the fields¹. 30. They play³ with dice¹ (impers. pass.). 31. The king's¹ commands³ are received³ by the obedient³ servants⁴. 32. The man¹ digs³ in the field³.

Lesson XI.

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

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

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

181. The inflection in the active is as follows:

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

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

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

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

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

Vocabulary XI.

Verbs:

कृ + अच् (*avakṛnditi*) cut off or down.

पठ् (*pāṭhati*) recite, read.

विश् + म् (*praviṣṭi*) enter.

+ उच्य सेत oneself.

हृ + ञा (*ahdrati, -te*) fetch, bring.

Subst.:

अर्थ m., purpose; meaning; wealth.

इन्द्र m., *nom. pr.*, the god Indra.

इन्द्रायी f., *nom. pr.*, the goddess

Indrāyī.

काव्य n., poem.

ग्रन्थ m., literary work, book.

मनसो f., mother.

दासी f., female slave, servant.

देवी f., goddess, queen.

नगरी f., city.

नारी f., woman, wife.

पत्नी f., wife, consort.

पुत्री f., daughter.

पुस्तक n., book (manuscript).

पूर m., flood, high water.

पृथिवी f., earth; ground.

ब्राह्मण m., priest, Brāhman.

मत्स्य m., fish.

चापी f., *cannon*. ~~tank~~

सभा f., council, meeting.

सेना f., army.

शोच n., song of praise.

Exercise XI.

नृपतिर्नगरीं सेनयाजयत् । १ । ऋचयः समाधां काव्यान्वपठन् । २ ।
 दास्यो ज्ञानमानयन् । ३ । देवीर्द्विबांश्च हरिरपुजयत् । ४ । साधोः पत्न्या
 भिचये रूपकाशि दीयन्ते । ५ । नदीषु मत्स्याणपञ्चाम । ६ । पुस्तकं पुत्र्या
 अयच्छद्विष्णुः । ७ । नमर्या रघ्वासु नवावधाम्यताम् । ८ । पृथिव्याः
 प्रभूता विहया उदपतन् । ९ । मृहं नद्याः पूरयोद्भवाते । १० । पत्नीभिर्नरा
 नगर आनच्छन् । ११ । यदा शिवो विष्णुश्च यन्त्रमपठतां तदार्थं नावा-
 नच्छाव । १२ । शिष्या गुरोर्गृहं प्राविशन्नुपाविशंश्च ऋटयोः पृथि-
 व्याम् ॥ १३ ॥

14. When¹ ye besought² (प्रपद्) the king³ for protection³ (*acc.*),
 then⁴ ye were⁵ (स्युः) in misfortune⁶. 15. In the two rivers¹ Gaṅgā²
 and³ Yamunā³ it is⁴ (वर्तते) high-water⁵. 16. The two women¹ sang²
 a song of praise³ about Rāma³ (*gen.*). 17. O¹ seers², why³ do ye
 both sacrifice⁴ to the goddesses⁴ with melted butter⁵? 18. The queen's¹
 women-servants² brought³ jewels³ and⁴ precious stones⁴. 19. In
 anger¹ (*abl.*) the teacher² struck³ the scholar³ with his hand³.
 20. The two servants¹ brought² water³ from the cistern³ in pots³.
 21. Ye cut off⁴ (*impf.*) wood³ from the trees³ with the axe¹. 22. The
 seer¹ praised² Indrāṇī⁴, Indra's³ consort³, with hymns³.

Lesson XII.

185. Feminine Substantives in इ ङी and उ ङी 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. Feminales in इ ङी and उ ङी: मति 'opinion'; धेनु 'cow'.

	Sing.	Dual.	Plural.
N.	मतिस् <i>matīś</i>	मती <i>matī</i>	मतपस् <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.	मत्वे <i>mataye</i>	" "	मतिभ्यस् <i>matibhyas</i>
Ab.	मतेस् <i>mates</i>	" "	" "
G.	" "	मत्वोस् <i>matyos</i>	मतीनाम् <i>matīnām</i>
L.	मती <i>matī</i>	" "	मतिषु <i>matīṣu</i>
V.	मते <i>mate</i>		
N.	धेनुस् <i>dhenus</i>	धेनु <i>dhenū</i>	धेनुवस् <i>dhenavas</i>
A.	धेनुम् <i>dhenum</i>	" "	धेनुस् <i>dhenūs</i>
I.	धेन्वा <i>dhenvā</i>	धेनुभ्याम् <i>dhenubhyām</i>	धेनुभिस् <i>dhenubhis</i>
D.	धेनुवे <i>dhenuve</i>	" "	धेनुभ्यस् <i>dhenubhyas</i>
Ab.	धेनोस् <i>dhenos</i>	" "	" "
G.	" "	धेनवोस् <i>dhenvos</i>	धेनूनाम् <i>dhenūnām</i>
L.	धेनी <i>dhenī</i>	" "	धेनुषु <i>dhenuṣu</i>
V.	धेनो <i>dhenō</i>		

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

Vocabulary XII.

Verbs:	दिश् + उष (upadiṣṭi) teach, instruct.
कूप (kūpate) be in order; tend or conduce to (v. dat.).	
	शिविद् (vinddī, vinddī) acquire.

Subst.:

कलह m., quarrel.
 काव्य n., poem.
 कीर्ति f., glory.
 गोप m., cowherd, shepherd;
 guardian.
 जाति f., birth; caste; kind.
 धृति f., decision of character;
 courage.
 पार्थिव m., prince.
 बुद्धि f., prudence, intelligence.
 भक्ति f., devotion, honor.
 भाग m., part, piece.
 भूति f., prosperity, blessing.
 भूमि f., earth, ground, land.

मषिका f., fly, gnat.
 मुक्ति f., salvation, deliverance.
 यष्टि f., stick, staff.
 रश्मि m., ray; rein.
 राशि f., night,
 व्रण m., wound.
 शान्ति f., repose.
 श्रुति f., hearing; holy writ.
 स्मृति f., tradition; law-book.
 स्वप्न m., sleep; dream.
 हनु f., jaw.
 Adj.:

नीच, f. °चा, low.
 मुख्य, f. °चा, principal, first.
 सद्यु m., f., n., or f. °च्ची, light.

Exercise XII.

मषिका व्रणमिच्छन्ति धनमिच्छन्ति पार्थिवाः ।

नीचाः कलहमिच्छन्ति शान्तिमिच्छन्ति साधवः ॥ १ ॥

शास्त्रवचनं इह श्रोमहे । १ । श्रुतीं बह्वीषु श्रुतिषु च धर्मं उपदि-
 श्यते । २ । राज्ञां स्वप्नं न जनामहे । ३ । बह्वीं कीर्तिं धृत्वाविन्दन्नुप-
 तिः । ४ । पुण्येन मुक्तिं लभन्ते । ५ । बह्वनिवृत्तये ऽरिष्वधिपन्नपतिः । ६ ।
 हन्वामद्यां सध्वा यथाताडयन् । ७ । नृपतेर्बुद्ध्या चरियाणां कलहो
 ऽग्राभ्यत् । ८ । मूढाणां जातयो नीचा ब्रह्मणे । ९ । द्विजातीनां जातिषु
 ब्राह्मणा मुख्याः । १० । धर्मो भूति कल्पते । ११ । आत्मा चरिषी वर्तेते । १२ ।
 भूमेर्मानं ब्राह्मणायायच्छत्पार्थिवः । १३ । सद्यः सन्नान्यभूमावप-
 तेच ॥ १४ ॥

15. Vipu^s rejoices^d at the devotion^s (*instr.*) of the pious¹ (*pl.*),
 and^d gives⁷ deliverance^s. 16. Men^s of many¹ castes^s dwelt^s in the
 city^d. 17. The birds¹ see^s the hunter^s, and^s fly⁶ up⁶ from the
 ground^d. 18. By the power^s of intelligence¹ we overcame^d advers-

ity³. 19. The cowherd¹ guards⁴ the cows³ in the wood². 20. By intelligence¹ and² diligence³ ye acquire⁶ much⁴ glory⁵. 21. The poem¹ tends⁴ to the poet's² glory³ (*two datives*). 22. For prosperity¹ we bow before³ Çiva² (*acc.*). 23. The reins¹ are being fastened⁴ (बन्ध) to the horse's² jaws³ (*loc.*). 24. In the night¹ we both read³ (*impf.*) holy writ².

Lesson XIII.

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

Sing.	Dual.	Plural.
1. चक्षमे <i>dlabhe</i> (<i>a + i</i>)	•मावहि <i>dlabhāvahi</i>	•मामहि <i>dlabhāmahi</i>
2. चक्षमथास् <i>dlabhathās</i>	•मेथाम् <i>dlabhethām</i>	•मथ्वम् <i>dlabhadvām</i>
3. चक्षमत <i>dlabhata</i>	•मेताम् <i>dlabhetaām</i>	•मन्त <i>dlabhanta</i>

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

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

Sing.	Dual.	Plural.
N. V. धीस् <i>dhīś</i>	धिथी <i>dhīthī</i>	धिथस् <i>dhīthas</i>
A. धियम् <i>dhīyam</i>	" "	" "
I. धिया <i>dhīyā</i>	धीभ्याम् <i>dhībhyām</i>	धीभिस् <i>dhībhis</i>
D. धिये <i>dhīye</i>	" "	धीभ्यस् <i>dhībhyas</i>
Abl. धियस् <i>dhīyas</i>	" "	" "
G. " "	धिथोस् <i>dhīthos</i>	धिथाम् <i>dhīthām</i>
L. धिधि <i>dhīdhi</i>	" "	धीथु <i>dhīthu</i>

In the D., Ab.-Gen., and L. sing., and G. pl., these stems sometimes follow ऋदी; thus, *dhīdhi*, *dhīyas*, *dhīyām*, *dhīnām*. Cf. § 185. Observe that where the case-ending begins with a vowel the stem-final *i* is split into *iy*.

190. The following additional prefixes are used with verbs: अधि 'over, above, on'; अपि 'unto, close upon'; अन्ति '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, निवीदति; आ + अधि, pres. pass. अधिधीयते, impf. pass. अध-डोचत.

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

Vocabulary XIII.

Verbs:	
क्रम् + अति (<i>atikrāmati, -krāmata</i>)	भाष् + प्रति (<i>pratibhāṣate</i>) answer (w. acc. of pers.).
pass beyond or by, transgress.	भू + प्र arise; rule.
जन् + उद् (<i>ujjādyate</i>) be born, arise from (<i>abl.</i>).	रच् (<i>raodyati</i>) arrange, compose (a literary work).
+ प्र arise, come into existence.	विध् + प्रति (<i>pratīṣḍati</i>) hold back; forbid.
धा + अपि cover, keep shut.	सेव् + वि (<i>nīśevate</i>) dwell; devote oneself to; attend.
वश् + वि (<i>vinśyati</i>) disappear, perish.	आ + अधि mount, stand above or over; rule, govern.
जह् + सम् (<i>sasindhyati</i>) gird; equip.	हन् + प्रति hinder; injure; offend.
पद् + निस् (<i>nispādyate</i>) grow; arise from (<i>abl.</i>).	

* Sometimes, with the verbs जह् and धा, abbreviated to वि; 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.
 ज्ञी f., understanding, insight.
 नाश m., destruction.
 पद्म ^{क्ष.} n., lotus.
 पुरुष m., man (*homo*).
 महाराज m., great king.
 मुनि m., sage; ascetic.

मेषला f., girdle.
 मोह m., infatuation.
 रथ m., wagon.
 शोभ m., desire, avarice.
 वसति f., dwelling.
 श्री f., luck, fortune, riches; *as*
nom. pr., goddess of fortune.
 समुद्र [ः] m., ocean.
 सृष्टि f., creation.
 ह्री f., modesty, bashfulness.

Adj.:

वृत्त, f. °या, whole.
 चारु, f. °र beautiful.
 धीर, f. °या, steadfast, brave.
 श्वेत, f. °या, white.

Exercise XIII.

शोभात्क्रोधः प्रभवति शोभात्कामः प्रजायते ।

शोभात्मोहश्च नाशश्च शोभः पापश्च कारणम् ॥ २ ॥

नृपतिर्द्वेषिणा पापात्प्रत्यविध्यत । १ । दुरेभार्यायां चारुः पुषा च-
 वायन्त । २ । धीरं पुरुषं श्रियः सदा निवेद्यते । ३ । पार्थिवस्त्राणां शत्रू-
 षत्यक्रमेताम् । ४ । यज्ञं श्रिया (gen.) व्रसतिः । ५ । धियो बन्धेन पुरुषा
 दुःखानि पारयन्ति । ६ । रथो ऽध्वरीयत रामेव । ७ । कुवेर्मुहं शिवा-
 शोभत । ८ । शिभू चाह्रयेषां जनन्या । ९ । भागुर्नैवतविः । १० । न-
 रोरनुज्ञया कटे शिष्यानुपाविशतान् । ११ । मुनिरीश्वरश्च सृष्टिं ध्या-
 यति । १२ । चेषेणु धान्यं निष्ययते । १३ । नुरथो यन्वाग्रचयन्ति शि-
 ष्याश्च पुस्तकानि विद्वन्ति ॥ १४ ॥

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

* As the principal euphonic rules have now been stated and

DJK

^{bhasam} the language of the ^{divyatman} Atyans": thus answered (^{impers. pass.}) the ^{buddhya} Brāhman. 18. By its cleverness the dove was freed from the ^{kapto ameyata} net. 19. The teacher ^{samaneh ad kalau} girded both boys with the ^{mikhelaya} girdle. 20. When the scholar's ^{hite nyameyate} modesty disappeared, then the law was ^{pratyahanyata} offended against. 21. Whence did ye get (^{katu} वन्न) the ^{evit dhenus} white cows? 22. The whole ^{prthiv adhyasthanta} earth was ruled by the great king. 23. For prosperity (^{prapatama} dat.) we ^{aracastam} took refuge with the king (म-पद्). 24. Two law-books were composed by Vipru. 25. The milk of the black cow is drunk by both children.

Lesson XIV.

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

	Sing.	Dual.	Plural.
1.	वदानि vddāni	वदाव vddāva	वदाम vddāma
2.	वद् vdda	वदतम् vddatam	वदत vddata
3.	वदतु vddatu	वदताम् vddatām	वदन्तु vddantu

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

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

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

197. Root-words in ज् अ, 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>bhās</i>	भुवी <i>bhuvāu</i>	भुवस् <i>bhuvās</i>
A.	भुवन् <i>bhuvān</i>	" "	" "
L.	भुवा <i>bhuvā</i>	भूभ्यान् <i>bhūbhyān</i>	भूमिस् <i>bhūmīḥ</i>
D.	भुवे <i>bhuvē</i>	" "	भूभ्यस् <i>bhūbhyas</i>
Ab.	भुवस् <i>bhuvās</i>	" "	" "
G.	" "	भुवीस् <i>bhuvīḥ</i>	भुवान् <i>bhuvān</i>
L.	भुवि <i>bhuvī</i>	" "	भुवु <i>bhuvu</i>

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

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

	Sing.	Dual.	Plural.
N.	वधुस् <i>vadhās</i>	वध्वी <i>vadhvāu</i>	वध्वस् <i>vadhvas</i>
A.	वधुन् <i>vadhān</i>	" "	वधुस् <i>vadhās</i>
L.	वध्वा <i>vadhvā</i>	वधुभ्यान् <i>vadhūbhyān</i>	वधुमिस् <i>vadhūmīḥ</i>
D.	वध्वी <i>vadhvāi</i>	" "	वधुभ्यस् <i>vadhūbhyas</i>
Ab.	वध्वास् <i>vadhvās</i>	" "	" "
G.	" "	वध्वीस् <i>vadhvīḥ</i>	वधुवान् <i>vadhūvān</i>
L.	वध्वान् <i>vadhvān</i>	" "	वधुवु <i>vadhūvu</i>
V.	वधु <i>vadhu</i>		

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Vocabulary XIV.

Verbs:	
चस् + चमि (<i>achyasyati</i>) repeat, study, learn.	दृश् <i>in pass. (dṛsyāte)</i> seem, look.
+ प्र (<i>prāsyati</i>) throw forward or into.	वस् + नि (<i>vasati</i>) inhabit; dwell.
दिश् + चा (<i>dicati</i>) command.	वृत् + प्र (<i>pravṛtate</i>) get a-going, break out, arise.
	मुच् (<i>ocati</i>) sorrow, grieve.
	सह् + नि (<i>sīdati</i>) seat oneself.

Subst.:

अतिथि m., guest.
 अनृत n., untruth.
 अभ्यास m., study; recitation.
 आदेश m., command, prescription.
 आसन n., seat, chair.
 सुह्र f., spoon, esp. sacrificial spoon.
 पाठ m., lecture, lesson.
 प्रजा f., creature; subject.
 भू f., earth, ground.
 मूषण n., ornament.
 ध्रु f., eyebrow.
 वधू f., woman, wife.
 वेदि f., altar.
 अम्बू f., mother-in-law.

स्तुति f., song of praise; praise.

सुवा f., daughter-in-law.

Adj.:

अपर, f. °ष्ठा, lower; other.

पर, f. °ष्ठा, highest; other.

वक्र, f. °ष्ठा, crooked, bent.

सुन्दर, f. ई, beautiful.

Adv.:

अधस्तात् under, underneath (*gen.*).

चिरम् long (of time).

दीर्घम् far, afar, १००१

मा prohibitive particle, like Greek
 μή, Latin ne.

वा (*postpos.*) or.

ह्रस्वम् near by, १५०१.

Exercise XIV.

धर्मं चरत माधर्मं सत्त्वं चरत मागुतम् ।

दीर्घं पञ्चत मा ह्रस्वं परं पञ्चत मापरम् ॥ ३ ॥

अथतु महाराजशिरं च कुम्भं भुवमधितिष्ठतु । १ । प्रयानं नच्छतं सु-
 खेन च तत्र निवसतम् । २ । सुन्दर्यां (*gen.*) ध्रुवी चक्रे वृक्षेति । ३ ।
 नुरव आसने निषीदन्तु भुवि शिष्याः । ४ । सुवाभिः सह अम्बूयां कसहः
 प्रावर्तत । ५ । हे अतिथ्याः कुन्ताम्बिपतेषु सुव्रत पापाञ्जलून्च्छयतेति
 क्रोधान्नपतिरभाषत । ६ । अतिथिं पृच्छतु राषी कुच अयस इति । ७ ।
 अम्बुः क्रीपाच्छोचतः क्षुभे । ८ । वध्याः स्निह्यात्सुधिः । ९ । पाठस्याभ्या-
 साय शिष्यावागच्छतामिति नुरोराज्ञा । १० । सुह्रापी घृतं प्रास्वा-
 नि । ११ । हे वधु वाष्या कसमानय । १२ । सुह्रां घृतं तिष्ठति । १३ ।
 धुवोरधस्यान्नेषे वर्तते ॥ १४ ॥

15. The women sing the praises (*singular*) of Indrāni (*pass.*
constr.). 16. "Steady 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 (HT 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. वभि <i>lābhāi</i>	वभाचहि <i>lābhāvahāi</i>	वभामहि <i>lābhāmahāi</i>
2. वभस्व <i>lābhāsva</i>	वभेषाम् <i>lābhēthām</i>	वभध्वम् <i>lābhadhvam</i>
3. वभताम् <i>lābhātām</i>	वभेताम् <i>lābhētām</i>	वभन्ताम् <i>lābhantām</i>

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

201. Nouns in ऋ *r*. These stems, like many belonging to the consonant-declension, exhibit in their inflection a difference of stem-form: strong, middle, and weak. (For the cases called strong, etc., see *Intro.*, § 87). In the weak cases (except loc. sing.) the stem-final is ऋ *r*, which in the weakest cases is changed naturally to र *r*. But as regards the strong cases, the stems of this declension fall into two classes: in the one — which is much the larger, comprising all the *nomina agentis*, and a few others — the ऋ is vriddhied, becoming ऋर *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. Nouns 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>
L.	कर्षा <i>karṣā</i>	कर्तृभ्याम् <i>-ṛbhyām</i>	कर्तृभिस् <i>kartṛbhis</i>
D.	कर्षे <i>karṣe</i>	" "	कर्तृभ्यस् <i>kartṛbhyas</i>
Ab.	कर्तृर् <i>kartṛ</i> (or -us)	" "	" "
G.	" "	कर्षेस् <i>karṣos</i>	कर्तृभ्याम् <i>kartṛbhyām</i>
L.	कर्तरि <i>kartari</i>	" "	कर्तृषु <i>kartṛṣu</i>
V.	कर्तार <i>kartar</i>		

203. Two nouns of relationship, स्वसृ f., "sister", and जन्तु 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 र, and declined like नदी; thus, कर्षी *karṣī*.

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	वद् + वि (<i>vivádatsi</i>) dispute, argue.
वम् + वञ्जु (<i>anugacchati</i>) follow.	वि + जा (<i>āprāyate</i>) go for protection to, take refuge with
चर् + सम्-जा (<i>samācdrati</i>) commit, perform, do.	(acc.)

Subst.:	पह n., step.
आचार्य m., teacher.	प्रायश्चित्त n., penance, expiation.
कर्तुं m., doer, maker, author; as adj., doing, making.	भर्तुं m., supporter, preserver; lord, husband; master.
काल m., time.	रक्षितु m., protector.
कृपा f., graciousness, pity.	अवहार m., trial, law-suit.
दातु m., giver; as adj., generous.	शासु m., punisher, governor.
दुर्वन m., scamp, rogue.	स्रष्टु m., creator.
द्रष्टु m., seer, author (of Vedic books); as adj., seeing.	जमस् n., honor, glory (often as indecl., w. follg dat.).
धातु m., creator.	Adj.:
निश्चय m., decision; certainty.	हरिद्, f. °षा, poor.
नेतु m., leader.	वर, f. °षा, best, most excellent; better (w. follg abl.).
पण्डित m., learned man; pandit.	

Exercise XV.

दुर्वनस्य च सर्वस्य वरं सर्वो न दुर्वनः ।

सर्वो ह्यगति कालेन दुर्वनस्य पदे पदे* ॥ ४ ॥

आचार्यं जमस् प्रायश्चित्तं समाचरेति पापं दिवातयु आदिशक्तिः । १ ।
काव्यानि रचयाम कीर्तिं विद्माम नृपतीनामयामहे त्रिषु यमामहा
इति कवयो वदन्ति । २ । स्वसुर्गहे कन्वे व्यवसताम । ३ । नृपे रक्षि-
तरि* सुखेन प्रजा वसन्ति । ४ । धर्माय देवाववापहा सर्वाय कीर्तये
च संभासु पण्डितैः सह विद्मदायहा इति ब्राह्मणस्य पुत्रयोर्विषयः । ५ ।
मुक्तय (dat.) ईश्वरः सृष्टेः कर्ता मनुषीर्भक्त्या सेव्यताम । ६ । नृपतयः
प्रजानां रक्षितारो दुर्वनानां च शासतारो वर्तन्ताम । ७ । शास्यस्य कर्षे
पाणिनये ग्लोरी । ८ । शोकस्य स्रष्टुभ्यो वसूनां दातुभ्यो देवेभ्यो जमी
जमः ॥ 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 सर्वस्य.

** 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 enlogies. 16. Let servants always be useful to (सेव) their masters (acc.). 17. For protection^s (acc.) betake yourselves^s to the gods^s, the protectors^s of the pious^s. 18. Men live by the graciousness of the creator. 19. O generous one, the poor bend before thee! 20. The man leads his sisters to the city (pass. constr.).

Lesson XVI.

206. Verbs, *a*-conjugation. Present Optative Active. The present optative is formed from the general present-stem by the addition of a mode-sign, after which are used secondary endings (in 3rd pl. act. *उस् us*, in 1st sing. mid. *अ a*, in 3rd pl. mid. *रन् ran*). After an *a*-stem, this mode-sign, in all voices, is *ई इ*, unaccented, which blends with the final *a* to *ए e* (accented, or not, according to the accent of the *a*): and the *ए* is maintained unchanged before a vowel-ending (अम्, उस्, आचाम्, आताम्) by means of an interposed euphonic *य y*. The inflection in the active voice is as follows:

	Sing.	Dual.	Plural.
1.	वदेयम् <i>vddeyam</i>	वदेव <i>vddeva</i>	वदेम <i>vddema</i>
2.	वदेस् <i>vddeś</i>	वदेतम् <i>vddeṭam</i>	वदेत <i>vddeṭa</i>
3.	वदेत् <i>vddeṭ</i>	वदेताम् <i>vddeṭām</i>	वदेयुस् <i>vddeyus</i>

Similarly, विद्देयम् *viddeyam*, नद्देयम् *nddeyam*, चोरदेयम् *corddeyam*, 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 न् na. Both the prescriptive and the prohibitive optative are very common.

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

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

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

	Sing.	Dual.	Plural.
NV.	गौस् <i>gāus</i>	गोषी <i>gāvāu</i>	गावस् <i>gāvas</i>
A.	गावम् <i>gāvam</i>	" "	गावस् <i>gāv</i>
I.	गोषा <i>gāvā</i>	गोभ्याम् <i>gobhyām</i>	गोभिस् <i>gobhis</i>
D.	गोषे <i>gāve</i>	" "	गोभ्यस् <i>gobhyas</i>
Ab.	गौस् <i>gōs</i>	" "	" "
G.	" "	गोषोस् <i>gāvōs</i>	गवाम् <i>gāvām</i>
L.	गोषि <i>gāvī</i>	" "	गोषु <i>gāvū</i>

Vocabulary XVI.

Verbs

मन् (*mānyate*) think, suppose.

मुह् (*mūdāte*) rejoice.

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

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

तरं पितरी रचतां स्वसारं धातरो मानुः पुषाच रचिषुः । ८ । यदि
शास्त्रमभ्यस्यं तदा नुरवसुषेयुः । ९ । हे स्वः पिबोमुहे तिष्ठिः । १० ।
वाङ्मनां नदीं च तरेत् । ११ । हे शिशुवः पितृस्त्वैवधं धातुवां वि-
ह्यत ॥ १२ ॥

13. By R̥ṣabhadatta, ^{janitra} son-in-law of Nahapāna, ^{prabhita} many cattle and ^{gavas} villages and much money were given to the Brāhmins. 14. Thou shalt give the mother's jewels to the sisters (*opt. and inv.*). 15. Let the ^{mita} coachman bring ^{sharet} (चा-ह) ^{akṣam} fodder for the horses; let him not ^{vidyut} torment the horses. 16. Of the father's property a greater part is to be given (*inv.*) to the ^{divalam} eldest of the brothers. 17. "Children, bring ^{pratham} wood and water into the house ^{antā} daily"; thus was the father's com-
mand. 18. Let the cows ^{gavas} graze in the forest. 19. Let both live on ^{ratha} the milk (*instr.*) of the black cow. 20. The wagon is drawn by ^{ruhyati} two ^{pratham} steers. 21. The seer rejoices over the ^{madate} pair (*instr.*) of white ^{yugavasa} steers. 22. Hari and Āiva marry two sisters, the daughters of Rāma.

there Jan 31.

Lesson XVII.

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

Sing.	Dual.	Plural.
1. लभेय <i>lābhēya</i>	लभेयहि <i>lābhēyahi</i>	लभेमहि <i>lābhēmahi</i>
2. लभेयास् <i>lābhēyāṣ</i>	लभेयावाम् <i>lābhēyāvām</i>	लभेध्वम् <i>lābhēdhvam</i>
3. लभेत <i>lābhēta</i>	लभेयाताम् <i>lābhēyātām</i>	लभेरन् <i>lābhēran</i>

Similarly चोर्येय *coryēya*, संजख्येय *sajgacchēya*, etc.

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

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

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

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

214. 2. Roots in ^{monosyllabic} 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 इव् and उव्. Thus, चव-त्री m., f., 'corn-buying': nom.-voc. चव-त्रीस्, acc. चवत्रियम्; सव-पू m., f., 'street-sweeper': nom. sing. सवपूस्, acc. सवप्वम्.

Vocabulary XVII

Verbs:

इक्ष् + प्रति (pratikṣate) expect.

अभ् + अभि (abhindanti, poet.

-te) rejoice in, greet with joy
(acc.).

रम् (rdmate) amuse oneself.

+ वि (viridmati) cease from (abl.);
cease.आ + अनु (anutiṣṭhati) follow out,
accomplish.

Subst.:

उद्यान n., garden.

कृषि f., agriculture.

जीवित n., life.

निदेश m., command.

पामुपाख n., cattle-raising.

पुरोहित m., domestic priest, chap-
lain.

भक्ष n., eating.

भूतक m., servant.

मरण n., death.

मित्र, friend.

युद्ध n., battle.

वाणिज्य n., trade.

विधि m., rule; fate.

श्वशुर m., father-in-law.

Adj.:

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

Exercise XVII.

^{greet with joy}
नाभिनन्देत मरणं नाभिनन्देत जीवितम् ।^{time}
कासमेव प्रतीचेत निदेशं भूतको यथा* ॥ ६ ॥

धार्तर खेनाः शरानमुद्यन।१। यदि नरः अतः अतेश विधीनगुतिठे-
 युद्धदा साधुभिः शस्त्रेण।२। विस्राः कृष्या वाणिज्येन पामुपाखेन वा
 यतेरन।३। संदिग्धां नावं नारोहित।४। यदि मङ्गाया वाग्निवि सि-
 धेधं तदा स्वर्गं लभेध्वम्।५। आमातरः श्वशुरान्पुत्राः श्वशुरहितरश्च
 पुत्राश्च पितरी सेवेरन।६। ब्राह्मणेर्नावोदधिर्न तीर्यत।७। श्वभिनर्न
 परावयेथा प्रति नृपतिं प्रवा वहन्ति।८। नृपती अरिभिर्बुध्नेया-
 ताम्।९। शीघु युद्धमभवत्।१०। वासायुषाणे रमेवाताम् ॥ ११ ॥

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

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

Lesson XVIII.

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

216. Most roots in आ and अ add ए before the conjugation-sigu; thus, दापयति from 1दा; चापयति; वापयति; अर्पयति from च. आ makes अर्पयति; आ and आ, sometimes चापयति, etc., sometimes अपयति, etc. 1पा, 'drink', makes पाययति (as though from पो). A few roots in इ and ई take the same ए, with various irregularities: thus, अश्वापयति from अधि-इ.

217. Medial or initial अ in a light syllable is commonly lengthened, but sometimes remains unchanged. Thus, पत, पातयति; अम्, आमयति; अम्, आमयति. But most roots in अम्, and अम्, लद्, प्रद्, अद्, with other rarer ones, generally keep the अ short: thus, अम्, अम्यति.

218. Final vowels take *vyddhi* before च्च; thus, भू, भावयति; कृ, कारयति.

219. Some verbs of causative meaning are by formation denominatives; thus पासयति, 'protect', called causative to श्पा; प्री-ययति, to प्री; भीषयति, ^{to} भी; चातयति, 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 पिच्छान् खादयति, or (b) विह्वैः पि खा.

222. Participles. The general participial endings are च्चन् (weak form चत्) for the active, and च्चान् for the middle. But after a tense-stem in च्च, the active suffix is virtually च्च, one of the two च्च's being lost; and the middle suffix is मान् (except च्चान् sometimes in causative forms). Thus, भवन् *bhāvant*, तुदन् *tuddant*, दीवन् *dīvyant*, चोरयन् *cordyant*; भवमान् *bhāvamaṇa*, etc. For the declension of the participles in च्चन् 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	वचम्
A.	माम्, मा	आवाम्, जी	अस्मान्, वस्
I.	मया	आवाभ्याम्	अस्माभिस्
D.	मह्यम्, मे	, , जी	अस्मभ्यम्, वस्
Ab.	मत्	,	अस्मात्
G.	मम, मे	आवयोस्, जी	अस्माकम्, वस्
L.	मधि	,	अस्मासु

224. The forms मा, मे, नी, नस् are enclitic, and are never used at the beginning of a sentence, or before the particles च, एव, वा.

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

Vocabulary XVII.

Verbs, with causatives:

खन् eat; caus. (*açdyati*) make eat; give to eat.
 र् + चधि study, read; caus. (*a-dhyādyati*) teach.
 कूप in caus. (*kāpdyati, -te*) make; ordain, appoint.
 जन् in caus. (*janadyati*) beget.
 ज्ञा + चा in caus. (*añādyati*) command.
 दा give; caus. (*dādyati*) make give or pay.
 दृन् see; in caus. (*darçdyati*) show.
 धा + परि, in caus. (*dhādyati*) make put on, clothe in (*two acc.*).
 नी + चप lead away (caus. *apānādyati*).
 प्रश् in caus. (*prathyati*) spread, proclaim.

मृ die; caus. (*mārdyati*) kill.
 यज् sacrifice; caus. (*yājdyati*) make to sacrifice; offer sacrifice for (*acc.**).
 यद् + चमि in caus. (*abhivādayati*) greet.
 विद् know; caus. (*veddyati*) inform (*dat.*).
 + मि in caus. inform (*dat.*).
 वृध् (*vr̥dhate*) grow; caus. (*var-dhayati, -te*) make grow; bring up.
 व्यच् in caus. (*vyathyati*) torment.
 श्रु hear; in caus. (*çrādyati*) make hear, i. e. recite, proclaim (*acc. of pers.*).
 स्था stand; in caus. (*sthādyati*) put, place; appoint; stop.
 + प्र (*pratiçthate*) start off; in caus. (*prasthādyati*) send.

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

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

Exercise XVIII.

सत । अधना स्नापय रथम् । १ । यथाप्रापयति देवः ॥ २ ॥ दश-
^{stuntit}रथोऽप्युचानवगयत् । ३ । काशिदासस्य काशं मां आवधेः । ४ । ^{taxes}श्वान्करिन्द्रापथेऽप्युः । ५ । उपनयने बाब्राह्मणीनामि वस्त्राणि परिधा-
 पयेयुः । ६ । आतरोऽस्मान्नरं ^{sent}प्राख्यापयत् । ७ । स्वसार आनन्दनी-
 ति मद्यं ^{infringe}अवधेत् । ८ । वायोवसेन तरवोऽपात्तम् । ९ । चपिवा बुधे
 ऽरीभारयति । १० । स्वयोऽस्माकं गुणान्पथेयुः कीर्तिं च ^{make good}वधेयु-
 रिति पार्थिवैरिच्छते । ११ । अहं प्रदाने निवसामि रामः काश्चां तिष्ठ-
 ति । १२ । यन्वोऽस्माभी रथते पुत्रव्यं रामेव शिष्यधामः ॥ १३ ॥

14. I cause a mat to be made (caus. pass.). 15. Show me ^{derogate} (dat.) the books. 16. Let Brāhmins teach us both and offer ^{adhyāpante} sacrifices for us. 17. The king determined (ordained) the taxes in his kingdom. ^{a kalyāṇat} 18. The king determined (ordained) the taxes in his kingdom. ^{karṣṇa} 19. Give me water and food. 20. They had the boy taken (led) away from me (abl.). ^{apnāyayan} 21. The kings sent envoys to Pātaliputra. 22. Thieves stole our ^{prasthāyayan} bows, and wolves killed our ^{asthāyayan} flocks. 23. The king made the

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

poet recite (उस का प्रशंसा) a eulogy of Yjānu. 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 तद् and युष्मद् as bases) is declined thus:

	Singular.	Dual.	Plural.
N.	त्वम्	युवाम्	यूयम्
A.	त्वाम्, त्वा	युवाम्, वाम्	युष्माम्, वस्
I.	त्वया	युवाभ्याम्	युष्माभिसु
D.	तुभ्यम्, ते	, , वाम्	युष्मभ्यम्, वस्
Ab.	त्वत्	,	युष्मत्
G.	तव, ते	युवयोस्, वाम्	युष्माकम्, वस्
L.	त्वधि	,	युष्मासु

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

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

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

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

Neuters:

	Sing.	Dual.	Plural.
N.	तद्	ते	तानि
A.	"	"	"
I.	तेन	ताभ्याम्	तैस् etc., as in the masculines.

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

230. The third personal pronoun is used ofteneast 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) एत्, 'this', formed by pre-fixing ए to the forms of त्, throughout; thus, nom. sing. m. एवस्, f. एवा, n. एतद्; (b) the relative pronoun (and adj.) य्, 'which, who'; (c) comparatives and superlatives from pronominal roots, such as क्तर, which (of the two)?' and क्तम 'which (of the many)?' So यत्तर and यत्तम; एकत्तम 'one of many'; अन्य 'other', with its comparative अन्यत्तर; and ह्तर 'different'. — Yet other words are so inflected, but with यन् instead of यद् in nom.-acc.-voc. sing. neut: as, सर्व, विश्व, 'all'; एक 'one', in pl. 'some'; उभय, f. उबी (only sing. and pl.), 'both'.

232. The interrogative pronoun क् (for which the Hindus give the base as क्मिन्) follows precisely the declension of त्, except nom.-acc. sing. neut. क्मिन्; nom. sing. m. क्स्, 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 सोऽतोच मुञ्चः, or: स पर्वतोऽतोच मुञ्चो यं ह्योऽपस्मान्; but not स पर्वतो यं वयं ह्योऽपस्मान्, etc., according to the English idiom.

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

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

236. The repetition of the relative gives an indefinite meaning: 'whosoever, whatever'. The same result is much more commonly attained by adding to the relative the interrogative pronoun, with (or, less usually, without) one of the particles च, चन, चिद्, चपि, चा. Sometimes the interrogative alone is used with these particles in a similar sense. Thus; यस्य देवा वक्षयति "whatever this woman relates"; यो यस्य भावः स्यात् "whatever any one's disposition may be"; यस्मै कस्यै विषयति "he gives to some one or other"; यस्मात्कस्माच्चिन्नं जमते "he takes from no one whatever".

Vocabulary XIX.

Verbs:

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

वच् say, speak; name; in caus.
 (*vācdyati*) make (a written leaf)
 speak, i. e. read.
 सह् endure.
 सिष् (*sikhyati*) succeed; in caus.
 (*sādhdyati*) perform, acquire.
 हन् kill; caus. (*ghādyati*) have
 killed.
 ह्रा call; in caus. (*hōdyati*) have
 called.

Subst.:

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

सहाय m., companion, helper.

Adj.:

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

Indecl.:

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

Exercise XIX.

सहायेन विना नैव कार्यं किमपि सिद्ध्यति ।
 एकेन चरणेनापि गतिः क्वचन प्रवर्तते ॥ ७ ॥

मयि स्वयं च पितरौ सिद्धयतः । १ । यः पृथिवीं पादयति स पा-
 र्थिव उच्यते । २ । कक्षी देवि खोषं रक्षयेम । ३ । नुवर्तुमानाद्वापयत । ४ ।

या चक्ष्माण्डुर्गं पाययन्ति ता धेनुर्मा चातयत । ५। पुष्पकाम दुःखं भ-
 नति । ६। साधवः पुषीः सह स्वर्गं लभन्ते न सितरे जनाः । ७। यचनेत-
 त्पुत्रकं नेच्छामसद्वन्की कक्षीविहीयताम् । ८। तद्वन्वी न को ऽप्य-
 क्षामिः शक्यते । ९। या देवकी वसुदेवस्य पत्न्यभवत्तस्यां कृष्णो ऽप्रा-
 यत । १०। तव पिता सह नर्यां चानच्छाम । ११। यूयं पितृञ्चासिः
 प्रीययच वयं जनेन । १२। विचे देवास्त्वा पाययन्तु । १३। अन्वेवां वा-
 क्षिरेव कविः कीर्तिमन्नापयत ॥ १४ ॥

15. The husband^{of that} (gon.) Kāusalyā^(loc.), of Arbham¹

(loc. fem.) Rāma³ was born⁴, is called⁵ Daçaratha⁷. 16. The teacher⁸

rejoices⁹ at thy¹ diligence² (abl.). 17. Why (कदात्) speakest thou

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

teacher teaches¹⁰ us holy-writ and the law-books. 20. May all¹¹

those⁷ kings² who¹ protect⁶ their subjects³ according to⁴ (अनु, post-

pos.) the law⁵ (acc.) be victorious⁸. 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-ह, caus.).

Vocabulary XIX.

Verbs:

आसू sit; in caus. (<i>āsdyati</i>) place.
1पा drink; in caus. (<i>pādyati</i>) give to drink, water.
2पा protect; in caus. (<i>pādyati</i>) protect.
मी rejoice; in caus. (<i>prīdyati</i>) make rejoice, please.
भी fear; in caus. (<i>bhīdyate, bhāydyate</i>) terrify, frighten.

वच् say, speak; name; in caus. (<i>vācdyati</i>) make (a written leaf)
सङ्ग (sāṅg) endure.
सिद्ध्य (sīdyati) succeed; in caus. (<i>sādhdyati</i>) perform, acquire.
हन् kill; caus. (<i>ghādyati</i>) have killed.
ह्वान् call; in caus. (<i>hōdyati</i>) have called.

Subst.:

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

सहाय m., companion, helper.

Adj.:

अन्य other.
दुतर other.
विद्य all (Vedic).
सर्व all.
स्वादु sweet.

Indecl.:

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

Exercise XIX.

सहायेन विना नैव कार्यं किमपि सिध्यति ।
एकेन चरणेनापि गतिः कस्य प्रवर्तते ॥ ७ ॥

मयि स्वयि च पितरौ लिङ्गतः । १ । यः पुत्रिणीं पाकयति स पा-
थिव उच्यते । २ । कस्यै देवि शोचं रचयेत् । ३ । मुच्युष्मानाङ्गायत । ४ ।

धा चक्षान्मुग्धं पाययन्ति ता धेनुमीं घातयत् । ५। पुष्पकम दुःखं भ-
 नति । ६। साधवः पुष्टिः सह सर्वे समन्ते न सितरे जनाः । ७। वयमेत-
 त्युत्सवं नेष्यामसहस्रक्षी कक्षीचिहीयताम् । ८। सहस्रो न को ऽप्य-
 खाभिः ग्रहते । ९। धा देवकी वसुदेवश्च पत्न्यभवत्सखां कृष्णो ऽजा-
 यत् । १०। तव पिशा सह नवर्षा आनच्छाम । ११। द्यूयं पितुञ्जयिः
 प्रीत्यय वयं जसेन । १२। विन्ने देवास्ता पाषयन्तु । १३। अन्वेषां वा-
 क्षिरेव कविः कीर्तिमसाधयत् ॥ १४ ॥

15. The husband^{of that} (gen.) Kāusalyā² (loc.), of Arbom¹

(loc. fem.) Rāma³ was born⁴, is called⁵ Daçaratha⁷. 16. The teacher⁸

rejoices⁹ at thy¹ diligence² (abl.). 17. Why (कस्मात्) speakest thou

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

teacher teaches¹⁰ us holy-writ and the law-books. 20. May all¹¹

those⁷ kings² who¹ protect⁵ their subjects⁶ according to⁴ (अनु, post-

pos.) the law³ (acc.) be victorious⁸. 21. The fruits of all these

trees are sweet. 22. May the glory of all women, who honor their

husbands, increase (inv.). 23. In this kingdom the king's punishment

terrifies the wicked. 24. Which of the two fruits do ye wish? 25. My

father had gold given to me, cows to thee, to the other brother

nothing. *na kin cid.*

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 चञ्च, as with comparatives, the ablative is used.

** "Makes us read" (चक्षि-त्, 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 **आ**) to the weak form of the masculine.

238. Variations, as between stronger and weaker forms, are very general in consonantal stems: either of strong and weak stems, or of strong, middle, and weakest. The endings are throughout the normal ones (Intro., § 90).

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

1. The more usual etymological finals are **स्**, **ः**, **न्**, **ञ्**, **त्**, **क्**, **प**, **र**; sporadic are **ङ्**, **ञ्**, **ञ** 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) **र**; but **ङ्** in a very few cases (where it represents original **ञ**) 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, **आम्**, **भिस्**, **भ्यस्** and **सु**, a stem-final is treated as in external combination.

242. An aspirate mute is changed to its corresponding non-aspirate before another non-nasal mute or a sibilant; it stands unaltered only before a vowel or semivowel or nasal. Hence such a mute is doubled by prefixing its own corresponding non-aspirate.

243. Consonant-stems of one form in **त्**, **ङ्**, **ञ** and **ञ्**. Be-

Vocabulary XX.

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

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Exercise XX.

ते पुत्रा ये पितुर्भक्ताः स पिता यस्मै पोषकः ।
 ** तस्मिन् यच्च विश्वासः सा भाषा यच्च निर्वृतिः ॥ ८ ॥
 हे शिष्य संश्रितो वनादाहर । १ । उपनिषत्सु मुनिमार्गं उपदि-
 श्यते । २ । आपदि सुहृदो ऽस्मान्पाशयेयुः । ३ । विश्वा भुवि पापा

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

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

^{Kings} भूमिर्द्वयस्यात् । ४ । ^{depts} समिन्नरिषिं चवेत् । ५ । ^{with} पुष्पेन ज्वमती
^{years} जयेः । ६ । ^{years} त्वं जीव श्रद्धः शतम् । ७ । ^{gener.} भूमतः (gen.) शिखरं चय-
 मारोहाम यूयमधस्तादतिष्ठत । ८ । ^{river} वाधित्सरितः समुद्रेष वाधिद-
 न्नाभिः सरिन्निः संनच्छन्ते । ९ । ^{lightning} राशौ तडिदद्भुजत । १० । ^{tree} मत्ताः
 सुहृदो ऽस्मान्मुखं सम्भयन्ति । ११ । ^{autumn} अश्रुमिर्नाद्यौ वासाश्च मगोरवा-
 न्साधयन्ति । १२ । ^{autumn} श्रद्धिं वासुधित्सरित्सु पत्नानि वृज्जन्ते । १३ ।

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

15. Without a companion no one can perform a difficult business.

16. One ^(express in pl.) should plant trees on all the roads, for the ^{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

(^{the} ^{stone} ^{caus.}) this stone behind the fire. 20. The ocean is called by

the poets the husband of rivers. 21. All subjects must be ^{protected} protected

(^{impv.} ^{by} ^{their} ^{kings}) by their kings. 22. Some of these Brāhmanas are learned in

the Upaniṣads, others in the law-books.

Lesson XXI.

246. Declension of Consonant-stems, cont'd. Stems in palatals, etc. 1. Final ष् of a stem reverts to the original guttural when it comes to stand as word-final, and before the pada-endings, becoming ष् when final, and before सु, and ष् before म्. 2. Final ष् is oftenest treated exactly like ष् — for cases of other treatment, see below. 3. In the roots* दिष्, वृष् and सृष्, the ष् is treated in the same way. 4. The स् of सु becomes ष् after ष्;

* 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, *बु. E. g. वाक् f., 'speech, word'; वृक् f., 'illness'; दिक् f., 'direction, point of the compass':

	Sing.	Plural.
N.V.	वाक् । वृक् । दिक् ॥	वाचस् । वृजस् । दिग्जस् ॥
A.	वाचन् । वृजन् । दिग्जन् ॥	" " "
I.	वाचा । वृजा । दिग्जा ॥	वाग्भिस् । वृग्भिस् । दिग्भिस् ॥
L.	वाचि । वृजि । दिग्धि ॥	वाचु । वृजु । दिग्धु ॥

Dual.

वाची । वृजी । दिग्धी ॥
 वाग्भ्याम् । वृग्भ्याम् । दिग्भ्याम् ॥
 वाचोस् । वृजोस् । दिग्धोस् ॥

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

	Sing.	Plural.
N.V.	द्विक् । लिङ् ॥	द्विप्स् । लिङ्गस् । । लिङ्गस् ॥
A.	द्विक्म । लिङ्गम् ॥	" " "
I.	द्विक्वा । लिङ्गा ॥	द्विक्भिस् । लिङ्गभिस् । लिङ्गभिस् ॥
L.	द्विक्वि । लिङ्गि ॥	द्विक्सु । लिङ्गसु । लिङ्गसु ॥

Dual.

द्विक्वी । लिङ्गी ॥
 द्विक्भ्याम् । लिङ्गभ्याम् ॥
 द्विक्पोस् । लिङ्गोस् ॥

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

makes **मालिक्** etc.; and **माल** f., 'garland', though containing $\sqrt{\text{मृ}}$, makes **माल** etc.

249. 1. Nouns having the roots **दृ**, 'burn', and **दु**, 'milk', **द्रु** 'be hostile', with others, as final element, and also **उष्णिक्** f. (name of a certain metre), change the final **क्** into **क्** and **त्**. Thus, **काष्ठद्रु**, 'wood-burning', makes nom.-voc. sing. **काष्ठधक्**; **कामदु** f., 'granting wishes', nom.-voc. sing. **कामधक्**, acc. ***दुहम्**, loc. pl. ***धुषु**; **मित्रद्रु** 'friend-betraying,' nom.-voc.-sing. **मित्रधक्** etc. 2. In words with **मृ**, 'bind,' as final element, where **क्** represents original **म्**, the **क्** becomes **क्** and **त्**; thus, **उपानक्** f., 'shoe, sandal,' nom.-voc. sing. **उपानत्**, acc. ***महम्**, instr. du. ***मह्याम्**, loc. pl. ***मत्सु**.

Vocabulary XXI.

Verbs:

दम् in caus. (*damdyati*) tame; compel.
द्रु (*drūhyati*) be hostile; offend.
धृ in caus. (*dhārdyati*) bear.
भृ (*bhārdati, -te*) bear, support (*lit. and fig.*).

मुक् + उद् (*muṣṭjati*) let loose or out; raise (the voice).

स्वङ् + परि (*pariṣṭjate**) embrace.

हृ + प्र (*prahdrati*) strike out; smite.

Subst.:

सम्भ m. pl., n. *pr.*, a people in India.
सक् f., verse of the Rigveda; in *pl.*, the Rigveda.
सीवध n., medicine.
वीनोद्य m., *nom. pr.*

दृश f., look, glance; eye.

द्विक् m., enemy.

वाप्य m., tears.

मधुषिक् m., bee.

माधुर्य n., sweetness.

रक् f., sickness, disease.

ससाक् m., great king, emperor.

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

सामना m., vassal.
 सातक m., one who has taken a certain ceremonial bath.
 स्वाध्याय m., private recitation (of sacred texts).
 Adj.:
 साक्रान्त, f. °सा (pass. part. of क्रम + सा), attacked, smitten.
 रीचर, f. °सा, rich.
 कामदुह m. f. n., granting wishes; as f. subst., the Wonder-cow.
 दक्षिण, f. °सा, right hand; southern.

जीरक (i. e. गिर-क) m. f. n., healthy, well.
 पख, f. °सा, wholesome (for).
 वखिड, f. सा, strongest.
 रक, f. °सा (pass. part. of रक), besieged, surrounded; suffused.
 विदिष्ट, f. °सा (pass. part. of दिष्ट + वि), hated, detested.
 बुध, f. °सा (part. of बुध), old.
 व्याधित, f. °सा, sick, ill.
 समेत, f. सा, provided with.
 Adv.:
 कदाचन, कदाचित्, कदापि, ever.

Exercise XXI.

हरिद्राम्बर कीलेय मा प्रथेच्छेदरे धनम् ।

व्याधितस्त्रीवधं पखं जीरकसु विमीवधिः* ॥ ९ ॥

महतः सर्वाभ्यो दिग्भ्यो (abl.) वहन्ति । १ । सखायो ऽपि राज्ञं द्विष्टमिर्व्यनाश्रत । २ । तव बापु व्याधिदास माधुर्धं वर्तते । ३ । यदा दिशो दहन्ति तदा शिष्यान्नाध्यापयेत् । ४ । बायीं रक्षाभां दृग्भां पितां पुत्रमेवत पर्यष्यवत च । ५ । अस्त्रिणां वाक् कामधुक् सा सर्वाभ्यराणां मनोरथाम्पूरयति । ६ । सर्वासु दिशु दिवो ऽहस्रत । ७ । परित्राणां च नोत्सुजेत् । ८ । मिषधुक् सर्वेषां विदिष्टः । ९ । सग्निभस्पात्रज्ञा समेताः शिष्या गुहं नोपतिष्ठेरन् । १० । रग्निभराक्रान्ता बहवो बजा क्षियन्ते । ११ । दक्षिणस्यां दिशि कृष्णो ऽम्बाणां सखाऽभवत् । १२ । मधुश्चिद्विरेष बा-
 यो ऽहस्रत ॥ १३ ॥

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

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

interject
 raise (opt. or inv.) his voice. 15. That one among the priests is
adv. adv. called *koṭy*, who recites the Rigveda. 16. A *śatāka* must wear
spāna shoes and a *gāband*, and carry an umbrella. 17. "Among my
vacan friends Rāma is the strongest": thus spoke Rāvana. 18. Let an
śaurāṭ emperor keep his vassals in check (इमं *caus.*), and protect (पु
caus.) the people in all the earth. 19. In the Rigveda occurs (इमं
pass.) the Uṣṇī. 20. The father's glance fell upon me (loc.).
 21. Among the betrayers-of-friends is named (नयस्य *pass.*)
Vibhīṣaṇa. 22. The *śeer* praises Indrāṇī with verses of the Rig-
veda. 23. The emperor smote his enemies (acc., dat., or loc.)
 with the sword. 24. In the battle Kṛṣṇa was killed by his en-
emies. 25. "May our enemies be tormented by diseases": thus
 spoke the Brāhman in anger (abl.). *vijathesān*

Lesson XXII.

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

	Singular.	Dual.	Plural.
N.V.	बीर् । पूर् ॥	बिरी । पुरी ॥	बिर्स् । पूर्स् ॥
A.	बिर्म् । पूर्म् ॥	" "	" "
I.	बिर् । पूर् ॥	बीर्भाम् । पूर्भाम् ॥	बीर्भिस् । पूर्भिस् ॥
L.	बिर् । पुरि ॥	बिरीस् । पुरीस् ॥	बीर्षु । पूर्षु

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

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

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

	Masculine.			Neuter.		
	Singular.	Dual.	Plural.	Singular.	Dual.	Plural.
N.	धनी	धनिनी	धनिनस्	धनि	धनिनी	धनीषि
A.	धनिम्	"	"	"	"	"
I.	धनिना	धनिभ्याम्	धनिमिस्	as in the masculine		
L.	धनिनि	धनिनीस्	धनिभु			
V.	धनिम्					

252. Derivative stems in चस्, हस्, उस्. The stems of this division are mostly neuter; but there are a few masculines and feminines. Their inflection is nearly regular (for चो, हर्, उर् before म् see § 241; for the loc. pl., p. 37, bottom of page). Masc. [and fem.] stems in चस् lengthen the च in nom. sing.; and the nom.-acc. pl. neut. also lengthen च or ह or उ before the inserted nasal (*anusvāra*). Thus, मनस् n., 'mind'; हविस् n., 'oblation'; धनुस् n., 'bow'.

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

Plural.

N.A.	मनांसि । हवींषि । धनुषि ॥
I.	मनोमिस् । हविर्मिस् । धनुर्मिस् ॥
L.	मनसु । हविषु । धनुषु ॥
	or मनःसु । or हविःसु । or धनुःसु ॥

253. चङ्गिरस् m. (name of certain mythical characters): nom. sing. चङ्गिरास्, acc. चङ्गिरसम्, instr. चङ्गिरसा, voc. चङ्गिरस; nom.-acc. pl. चङ्गिरसस्.

the suffix इन्; thus, from बस् n., 'strength', बसिन्, '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	०नसो	सुमनसस्	०नांसि
A. समनसन्	०नस्	"	"	"	"

दीर्घायुस् 'long-lived':

Singular.		Dual.		Plural.	
N. दीर्घायुस्		दीर्घायुसौ	०युसो	दीर्घायुसस्	०युंसि
A. दीर्घायुमन्	०युस्	"	"	"	"
I. दीर्घायुषा etc.		दीर्घायुष्वाम् etc.		दीर्घायुभिस् etc.	

Vocabulary XXII.

Verbs: सञ्ज् (*sajati*; but often pass.: *sajjāts*) | for *sajyāts*) hang on, be fastened on (as thoughts — *v. loc.*).

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

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

	Masculine.			Neuter.		
	Singular.	Dual.	Plural.	Singular.	Dual.	Plural.
N.	धनी	धनिवी	धनिवस्	धनि	धनिवी	धनीषि
A.	धनिम्	"	"	"	"	"
I.	धनिना	धनिभ्याम्	धनिभिस्	as in the masculine		
L.	धनिमि	धनिमोस्	धनिषु			
V.	धनिम्					

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

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

Plural.

N.A.	मनांसि । हवींषि । धनुषि ॥
I.	मनोभिस् । हविर्भिस् । धनुर्भिस् ॥
L.	मनसु । हविषु । धनुषु ॥
	or मनःसु । or हविःसु । or धनुःसु ॥

253. चङ्गिरस् m. (name of certain mythical characters): nom. sing. चङ्गिरास्, acc. चङ्गिरसम्, instr. चङ्गिरसा, voc. चङ्गिरस्; nom.-acc. pl. चङ्गिरसस्.

the suffix हन्; thus, from बल n., 'strength', बलिन्, 'having strength, strong'. Stems in निन् 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. समनसम्	०नस्	"	"	"	"

दीर्घायुस् 'long-lived':

	Singular.	Dual.	Plural.
N.	दीर्घायुस्	दीर्घायुसौ	दीर्घायुषस्
A.	दीर्घायुषम्	"	"
I.	दीर्घायुषा etc.	दीर्घायुषाम् etc.	दीर्घायुषिस् etc.

Verbuary XXII.

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

Subst.:
 अप्सरस् f., heavenly nymph.
 उर्वशी f., n. pr., an Apsaras, Urvashi.
 चित्तिप m., king.
 गित् f., voice; song.
 चक्षुस् n., eye.
 चन्द्रमस् m., moon.
 चार m., spy.
 बाण f., bowstring.
 ज्योतिस् n., light; star; heavenly body.
 तटान m., pond.
 द्वार f., door, gate.

धनुस् n., bow.
 नासी f., pipe, conduit.
 पदस् n., milk.
 पुर f., city.
 पुरुरवस् m., n. pr., Pururavas.
 प्राणिन् m., (living) creature.
 भरतखण्ड m., n., pr., India.
 मनस् n., mind.
 मन्त्रिन् m., minister (of state).
 यजुस् n., sacrificial formula, text.
 यशस् n., glory, fame.
 वणिक् m., merchant.
 वयस् n., age.
 सुमनस् f., flower.

सूर्य m., sun.

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

स्वामिन् m., possessor, lord.

हविस् n., oblation.

Adj.:

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

तपस्विन् suffering, doing acts of

asceticism; as m. subst., ascetic.

तेजस्विन् courageous.

प्रथम, f. °चा, first.

मृत, f. °चा (part. of मृ), dead,
fallen.

क्षित, f. °चा (part. of क्षा),
standing.

Indecl.:

ये to be sure, in sooth.

Exercise XXII.

गन्धर्व नावः पद्मन्ति वेदैः पद्मन्ति वै दिवाः ।

चारः पद्मन्ति चितिपाञ्चबुर्भामितरे वनाः ॥ १० ॥

आ वर्णमाकृष्टेन भगवा द्विदस्य प्रराण्यसन्ति हविषाः । १ । सर्वस्य
चन्द्रमास्य जगतो ज्योतिषो । २ । धेनो वसिष्ठद्वारि क्षितेभ्यस्तपस्विभ्यो
वसु दापयेत् । ३ । यज्ञेषु च क्षत्रिणो यज्ञेषु पठन्ति ते ऽध्वर्यव उच्य-
न्ते । ४ । विश्वस्वा भुवः संसाद् पुच्छरवा सर्वभूमिप्यरसं पर्यवसत्तक्षां
च पुषो ज्ञायत । ५ । कामस्य भगुषि ज्ञायाः स्वाने ज्ञेयः प्रराणा
स्वाने सुसुनस्यसिद्धिः । ६ । प्रायिणां मनांसि वीक्षिते भवन्ति । ७ ।
पुरि चारि तद्वान्नास्वा पार्थिवो ज्ञाययत् । ८ । मन्त्रिभ्यः स्वामिने च
दापि च हृद्येयुः । ९ । एतस्वा धेन्वाः पयो वासान्पितरावपायस-
ताम् । १० ।

11. Raise ye the voice in praise (dat.) of Hari. 12. In the
cities of India dwell rich merchants and courageous warriors.

13. The praise of Purūravas was sung by Kālidāsa. 14. The king

gave orders (चा-ञा caws.) to have his minister called (uss or. recta).

15. The minds of ascetics must not dwell (सङ्ग) on riches (मी, loc.
sing.). 16. At night the moon gives light to all creatures. 17. One

should sacrifice to the gods (ॐ 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,

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

Lesson XXIII.

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

Masculine.			Neuter.		
Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
N. अेचान्	अेचांवी	अेचांसस्	N.V. अेचस्	अेचसी	अेचांसि
A. अेचांसन्	,	अेचसस्	"	"	"
L. अेचसा	अेचोभ्यान्	अेचोभिस्	like the masculine.		
L. अेचसि	अेचसोस्	अेचसुः, °चःसु			
V. अेचन्					

Fem. stem. अेचसी, declined like नदी.

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

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

✓ Masculine.			Neuter.		
Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
N.V. जीवन्	जीवन्ती	जीवन्तस्	जीवत्	जीवन्ती	जीवन्ति
A. जीवन्म	,	जीवन्तस्	"	"	"
I. जीवता	जीवन्ताम्	जीवन्तिस्	as in masculine.		
L. जीवति	जीवतोस्	जीवन्तु			

258. The strong form of these participles is obtained, mechanically, by cutting off the final **द्** from the 3rd pl. pres. (or fut.) ind. act.; thus, जयन्ति gives strong form of pres. act. part. जयन्, weak जयत्; तिष्ठन्ति, तिष्ठन् and तिष्ठत्; — नह्यन्ति, नह्यन् and नह्यत्; — हृष्यन्ति, हृष्यन् and हृष्यत्; — भविष्यन्ति (fut.), भविष्यन् and भविष्यत्.

259. But those verbs which in the 3rd. pl. act. lose the **द्** of the usual न्ति (as e. g. the verbs following the reduplicating class in the present-system), lose it also in the present participle, and have no distinction of strong and weak stem. Thus, from $\sqrt{\text{उ}}$, 3rd pl. pres. ind. act. जुहुति, part. (only stem-form) जुहुत्: nom.-voc. sing. masc. जुहुत्, acc. जुहुतम्; nom.-voc.-acc. du. जुहुती. pl. जुहुतस्; nom.-voc.-acc. sing. neut. जुहुत्, du. जुहुती, pl. जुहुति.*

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 चा, and all future participles, may either take or reject it; thus, neut.-sing. किरत्, du. किरती or किरन्ती; करिष्यत् (fut.), du. करिष्यती or करिष्यन्ती; यात् (pres. part. from चा, 'go'), du. याती or यान्ती. Participles of all other verbs, and all other stems in चत्, leave out the **न्** in the du. neut.; thus, चद् (चद् 'eat', root-class), du. चद्ती.

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. महान् (see § 239, 2), acc. महान्त्, voc. महन्; du. neut. महती, pl. महात्भिः. Otherwise the inflection is like that of participles.

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

Vocabulary XXIII.

Verbs:

निन्द् (nīndati) blame.

राज् (rājate) shine; rule.

सु + अप (apasdrati) go away; in
caus. (apastṛdyati) drive away.

Nouns (subst. and adj.):

आदित् m., sun.

वरीयांस (comp.) very honorable.

इदत् (pr. part. of इ) giving.

प्रकाशिन्, f. ०नी, bright, glistening;
(act.) illuminating.

भूत्, f. ०द्या; become (past. pass.
part. of भू); as neut. subst.,
being, creature.

वत्स m., calf, child.

श्रेयांस better, best; as neut. subst.,
salvation, good fortune.

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

Adv.:

सत्स to-morrow.

हि surely, indeed, for, because
conj. by
second of 2.
S. 1. 1. 1.

Exercise XXIII.

सन्तो ऽपि** न हि राजनो हरिद्रक्षेत्रे नृणाः ।

आदित् इव भूतानां श्रीगुणानां प्रकाशिनी ॥ ११ ॥

तिष्ठन्तं नृषं शिष्यो ऽनुतिष्ठेन्नृषामनुमच्छेत्त्वावतमनुधावेत्*** ११ ।

वरीयसः (acc. pl.) श्रेयसे पूजयेत् । २ । धमिनस्तपस्विभ्यो धनं इदत्ः
substantive

* 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.

ब्रह्मणे । ३ । सिद्धयर्थीं भार्गवं ब्रह्मन्निन्दते । ४ । जीवतः पुष्यस्य मुचं
 पश्यामी पितरौ तुष्यतः । ५ । धापो (gen. du.) रामो यशसा बरी-
 घान् । ६ । एतेषां यस्मिन् धनानि महानि, इतरे । ७ । कुपते मा
 कुप्यत । ८ । उषाणि पतन्तो विह्वेभ्यो धाव्यं विरतीः क्त्वा अपश्रम् । ९ ।
 पिपीलीयनोर्धातरः स्वसारस्य तयोर्धनस्य स्वामिनो न भवेयुः । १० ।
 धेनुं धेयन्तं वसं मापसारथ । ११ । मुष्यु पिताचार्यो माता च बरी-
 घासः । १२ । स्वयि जीवति सुखेन वयं जीवाप्तः ॥ 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 ^{seventeen} 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 (युज्) garlands, sits on a stone. 23. A hus-
 band shall punish a wife who steals (part.) his property. 24. The
 child (gen.) was afraid (use subst., no copula) of the bees (dbl.)
 flying about (धम) 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. च् is never inserted. Thus, श्रीमन्त्,
 'rich', 'celebrated:'

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

Masculine.			Neuter.		
Singular.	Dual.	Plural.	Singular.	Dual.	Plural.
N.	श्रीमान्	श्रीमन्ती	श्रीमन्तस्	NV. श्रीमत्	श्रीमती श्रीमन्ति
A.	श्रीमन्तम्	श्रीमन्तम्	श्रीमन्तस्	"	"
I.	श्रीमता	श्रीमन्तान्	श्रीमन्ति	as in the masculine.	
L.	श्रीमति	श्रीमतीस्	श्रीमन्तु		
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 च्चन्, 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 च्च 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 च्च of मन् and च्चन्, 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 भवन्त् 'blessed'.

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

Masculine.			Neuter.		
Singular.	Dual.	Plural.	Singular.	Dual.	Plural.
N. रात्रा	रात्राणी	रात्रान्सु	नाम	नामनी or नाम्नी	नामानि
A. रात्रान्	, रात्रसु	, रात्रसु	, रात्रा	, नामभ्याम्	, नामभिसु
L. रात्रा*	रात्रभ्याम्	रात्रभिसु	नामनि	नामोस्	नामसु
L. रात्रानि	रात्रोस्	रात्रसु	or नामि		
or रात्रि			नामन् or नाम		
V. रात्रन्					
N. चात्रा	चात्राणी	चात्रान्सु	ब्रह्म	ब्रह्मणी	ब्रह्मानि
A. चात्रान्	, चात्रसु	, चात्रसु	, ब्रह्मा	, ब्रह्मभ्याम्	, ब्रह्मभिसु
I. चात्राना	चात्रभ्याम्	चात्रभिसु	ब्रह्मनि	ब्रह्मोस्	ब्रह्मसु
V. चात्रन्			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, क्. Thus, परित्राट् न becomes either परित्राङ् or परित्राङ्; सम्यक् न becomes सम्यक् 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 सम्यग्हसः or सम्यग्घसः; either तस्याद् हसात् or तस्याघसात्. In practice the latter method is almost invariably followed.

* When a dental mute comes in contact with a lingual or palatal mute or sibilant, the dental is usually assimilated, becoming lingual or palatal respectively. Thus, तिष्ठति from ति-स्था-ति; राज्ञे instead of राज्ञे.

Vocabulary XXIV.

Verbs:

खिद् + च्च cut off.

मूञ् in caus. (*mārjdyati*) rub, rub off, polish.वचय (denom. — *varṣdyati*) describe, portray.विज् + उद् in caus. (*udvejdyati*) terrify.

Subst.:

आत्मन् m., soul, self; often as simple reflexive pronoun; in *genitive*, his, etc.; one's own.

कर्मन् n., deed; ceremony; fate.

चर्मन् n., hide, skin; leather.

जन्मन् n., birth.

तीर n., bank, shore.

चिष्टुम् f., name of a metre.

दिन n., day.

देवकुण्ड n., temple.

नरक m., hell.

पक्षिन् m., bird.

पात्र n., pot, vessel.

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

मक्षान् n., ashes.

चति m., ascetic.

राजन् m., king.

शोमन् n., hair.

वर्ष n., year.

समावस m., meeting, encounter.

सीमन् f., border, boundary; outskirts.

हन्तु m., slayer, killer.

Adj.:

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

इयन् so great, so much (263).

कियन् how great? how much?

कृपय, f. °च्छा, poor; niggardly.

तावन् so much, so many.

द्वितीय, f. °च्छा, second.

मिथकर्मन् kind.

मिथवाच saying pleasant things, sociable.

बलवान् strong, mighty.

मनवान्, f. °च्छा, honorable; blessed.

भास्वान् shining, brilliant.

मतिमन् shrewd, prudent. *intelligent*

यावन् how much, as many.

रूप, f. °च्छा, harsh, rough.

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

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

Adv.:

प्राथिक् commonly.

Exercise XXIV.

नोद्विषयेष्ववहापा क्वचपा प्रियवाग्भवेत् ।

प्रायेष प्रियकर्मा यः कृपयो ऽपि हि सेवते ॥ १२ ॥

यावन्नि हतस्य पशोश्चर्मणि सोमनि विषयो तावन्नि चर्वाणि हन्ता
 नरके वसेत् । १ । भूत्या बलवन्तं राजानमायुष्मन्निति यदनु । २ । ^{shining} ^{Body} ^{which} ^{state} ^{accetia} ^{gen.} ^{मतिः} ^{राशि} ^{सुखं} ^{विमशेत्} ^{एकस्त्रिंशत्पत्रि} ^{शे} ^{शूद्रा} ^{चवाचन्त} ^त ^{आत्मनां} ^{धर्मात्पस्यन्वगुतिहन्तो} ^{द्वितीये} ^{व्यभि} ^{द्विवातयो} ^{भवेयुः} । ८ । यानि परित्राञ्च तिष्ठन्ने परिधमन्त्रज्ञ
 चेत । ९ । एतस्यां पुरि श्रीमतो राज्ञोः समानमो ऽवायत । १० । ब्रह्मा
 जगतः स्रष्टा वेदेषु श्रूयते । ११ । याम्पश्चिषो वनस्य सोमनि वृषादुत्प-
 ततो ऽपञ्चत ते सर्वे मया धापा च पाशोर्वीचन्त एवावधन्त माया चास-
 भ्यमपद्यन्त ॥ १२ ॥

13. Brāhmanas have their shoes made (use ^{accus.}) of leather

(instr.) or wood. 14. A temple of blessed Visṇu stands in the

oujaskirts of this village, on the bank of the river. 15. Let him

rob 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 (पादान्, 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 (क्वच 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.

Benares
shining
Body
which
state
accetia
gen.
मतिः
राशि
सुखं
विमशेत्
एकस्त्रिंशत्पत्रि
शे
शूद्रा
चवाचन्त
त
आत्मनां
धर्मात्पस्यन्वगुतिहन्तो
द्वितीये
व्यभि
द्विवातयो
भवेयुः
परित्राञ्च
तिष्ठन्ने
परिधमन्त्रज्ञ
चेत
एतस्यां
पुरि
श्रीमतो
राज्ञोः
समानमो
ऽवायत
ब्रह्मा
जगतः
स्रष्टा
वेदेषु
श्रूयते
याम्पश्चिषो
वनस्य
सोमनि
वृषादुत्प-
ततो
ऽपञ्चत
ते सर्वे
मया
धापा
च पाशोर्वीचन्त
एवावधन्त
माया
चास-
भ्यमपद्यन्त
॥ १२ ॥

Lesson XXV.

268. Declension. Perfect Active Participles in वास्. 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 वास्, which becomes वाक् in the nom. sing. masc., and is shortened to वक् in the voc. sing. In the weakest cases the suffix is contracted into उक्; and in the middle cases it is changed to वत्. A union-vowel इ, if present in the strong and middle cases, disappears before उक् in the weakest. Radical इ and ई, if preceded by one consonant, become इ before उक्, but if preceded by more than one consonant, become इक्; whereas radical उ always becomes उक् before उक्, and radical ऋ, ए. Thus, गिगीवास्, गिगुक्; मुमुवास्, मुमुवुक्; चक्रवास्, चक्रुक्. The feminine stem is formed with ई from the weakest stem-form; thus, गिगुषी. Examples:

1. विद्वांस् 'knowing':

Masculine.			Neuter.		
Singular.	Dual.	Plural.	Singular.	Dual.	Plural.
N. विद्वाक्	विद्वांसी	विद्वांसस्	N.V. विद्वत्	विदुषी	विद्वांसि
A. विद्वांसम्	,	विदुषस्	"	"	"
I. विदुषा	विद्वज्जाम्	विद्वन्निस्	as in the masculine.		
L. विदुषि	विदुषोस्	विद्वत्सु			
V. विद्वक्					

2. अगिगवांस् 'having gone':

* Another form of perf. part. of this verb (वन्) makes the strong and middle stems अगिगन्वास् and अगिगन्वत्; the weakest form is as above, अगिगमुक्.

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 उव्; and in the middle cases it is changed to वत्. A union-vowel इ, if present in the strong and middle cases, disappears before उव् in the weakest. Radical इ and ई, if preceded by one consonant, become ए before उव्, but if preceded by more than one consonant, become इव्; whereas radical उ always becomes उव् before उव्, and radical ऋ, ए. Thus, गिगीवांस्, वि-
शुव्; मुमुवांस्, मुमुवुव्; वज्रवांस्, वज्रव्. The feminine stem is formed with ई from the weakest stem-form; thus, विन्वुषी.

Examples:

1. विद्वांस् 'knowing':

Masculine.			Neuter.		
Singular.	Dual.	Plural.	Singular.	Dual.	Plural.
N. विद्वाण्	विद्वांषी	विद्वांसस्	N.V. विद्वात्	विद्वांषी	विद्वांसि
A. विद्वांसस्	"	विद्वांस्व	"	"	"
I. विद्वाणो	विद्वाणाम्	विद्वाणसु	as in the masculine.		
L. विद्वाणो	विद्वाणोस्	विद्वाणु			
V. विद्वा					

2. अगमिवांस् 'having gone':

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

Masculine.

Neuter.

	Singular.	Dual.	Plural.	Singular.	Dual.	Plural.
N.	अग्निवान्	अग्निवांसी	०वांसस्	अग्निवत्	अग्नुवी	अग्निवांसि
A.	अग्निवांसम्	अग्नुवत्	अग्नुवत्	"	"	"
I.	अग्नुवा	०वन्नाम्	०वन्निस्	as in the masculine		
L.	अग्नुवि	अग्नुवीस्	अग्निवत्सु			
V.	अग्निवन्					

269. Stems **ज्ञन्**, **युवन्**. The stems **ज्ञन्** m., 'dog', and **युवन्** m., n., 'young', have as weakest stems **मुन्** and **यून्**; in the strong and middle cases they follow **रावन्**; voc. **ज्ञन्**, **युवन्**. Fem. **मुनी** and **युवति** or **०ती**.

270. The stem **मघवन्** m., 'generous' (in the later language almost exclusively a name of Indra), has as strong stem **मघवान्**, mid. ०व, weakest **मघोन्**. Nom. sing. **मघवा**, voc. ०वन्. Fem. **मघोनी**.

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

	Singular.	Dual.	Plural.
N.A.V.	अहर् (०स)	अहनी or अह्नी	अहाणि
I.	अह्रा	अहोभ्याम्	अहोभिस्
L.	अहनि or अह्नि	अह्नीस्	अहस्तु or अहःसु

272. Compounds with **व/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 **अ** is contracted with a preceding **इ** (इ) or **उ** (उ) into **ई** or **ऊ**. The fem. is made with **ई** from the weakest (or weak) stem; thus, **विद्युवी**. The principal stems of this sort are as follows:

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

Vocabulary XXV.

Verbs:

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

+ उद् (*udgdccati*) rise.

स्युद् (*sprhdyati*) desire (*dat.*).

Subst.:

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

अम m., pains, trouble.

सिंह m., lion.

स्नान n., bathing, bath.

हरिण m., gazelle.

Adj.:

अधीत, f., °आ, learned, studied.

तख्खिवास having stood; as n.

subst., the immovable.

त्रिशीर्षन् three-headed.

दह, f. °आ, (part. of दंश) bitten.

वनवासिन् forest-dwelling.

विद्वांस knowing, wise, learned.

* इ inserted, irregularly, in weakest forms only.

** irregular (तिरक् + अक्).

Exercise XXV.

विद्वान्मरुतते शोके विद्वान्मरुतति वीरवम् ।

विद्यया सम्भते सर्वे विद्या सर्वेषु पूज्यते ॥१३॥

प्राक्षां द्विषि ज्योतीषु द्वेषति प्रतीक्षामसंनरुति ॥१॥ विद्वन्नि-
रेव विदुषां श्रमो ज्ञायते ॥२॥ लघुस्त्रिशीर्षां पुषं मघवामारयत् ॥३॥
अहनी एव अशियावयुधेताम् ॥४॥ मुगा इडो द्विवातिः क्षानमा-
चरेत् ॥५॥ काश्या चावरमुषो धातुनपञ्चाम ॥६॥ वेव वेदा अधीतासं
युवानमपि मुषं नश्यति ॥७॥ पापाः कर्मणां विपाकेन द्वितीये अश-
वि तिर्येषु जायन्त इति स्मृतिः ॥८॥ विदांसो विद्वन्निः सह समावनाथ
सुहयानि ॥९॥ वियन्निरहोभिः काश्याः प्रथानमनुष्यत ॥१०॥ प्रापां
द्वेषे पाटलिपुषं नाम महन्नरं विद्यत उदीचां तपश्विद्या प्रतीचां मुनु-
कच्छम् ॥११॥

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

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

dispute. 15. Saramā is called in the Rigveda the dog (श्व) of the gods.

16. Great forests are found in the west (अश्र. 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 (अश्र.) and sit by night. 19. Glory was attained

by the young warrior. 20. Turned toward the east (अश्र. nom. sing.) let

one reverence the gods; the east (प्राची) is the quarter (दिश) of

the gods. 21. Day by day one must worship (पूज) the sun. 22. The

gazelle has been killed by dogs. 23. The lion is king of forest-

dwelling animals.

Lesson XXVI.

Some Irregular Substantives.

273. सन्धा f., 'mother': voc. sing. सन्ध.

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

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

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

276. 1. लक्ष्मी f., 'goddess of fortune', makes nom. sing. लक्ष्मीसु. — 2. स्त्री f., 'woman', follows a mixed declension; thus, nom. sing. स्त्री, acc. स्त्रियम् or स्त्रीम्, instr. स्त्रिया, dat. स्त्रियै, abl.-gen. स्त्रियासु, loc. स्त्रियाम्; du. स्त्रियौ, स्त्रीभ्याम्, स्त्रियोसु; pl. nom. स्त्रियसु, acc. स्त्रियसु or स्त्रीसु, instr. स्त्रीभिसु, etc.; gen. स्त्रीभ्याम्.

277. 1. आप् f., 'water', only pl.; its final is changed to ह before म्; thus, nom. आपसु, acc. आपसु, instr. आपिसु, dat.-abl. आपसु, gen. आपाम्, loc. आपु. — 2. दिक् f.,* 'sky', makes nom. sing. दीसु, du. द्यावी, pl. (sometimes) द्यावसु; the endings are the normal ones, but the root becomes द्यु before consonant-endings: thus, acc. sing. दिद्यम्, nom.-acc. pl. दिद्यसु, instr. द्युभिसु. Not all the cases are found in use. — 3. Stem रै m. (rarely f.), 'wealth': sing. रासु, रायम्, राया etc.; du. रायी, राभ्याम्, रायोसु; pl. रायसु (nom. and acc.), रामिसु etc.

278. 1. अजङ्गुह् or अजङ्गुह् m., (from अजम् + वृह् 'cart-drawing', i. e.) 'ox': strong stem अजङ्गाह्, mid. अजङ्गुह्, weakest अजङ्गुह्; nom. sing. अजङ्गान्, voc. अजङ्गुन्. — 2. The stem पन्थन् m., 'road', makes all the strong cases, with irregular nom. sing. पन्थासु; the corresponding middle cases are made from पथि, and the weakest from पथ्; thus, acc. sing. पन्थानम्, dat. पथे, acc. pl. पथसु,

* In the older language oftener masculine.

dat. पवित्रस्. [The stems मन्त्रन् m., 'stirring-stick', and चामुचन् m., an epithet of Indra, are said to follow पञ्चन्.]

279. The stem पुंस् m., 'man', is very irregular. The strong stem is पुमांस्, mid. पुम्, weakest पुंस्. Thus, sing. पुमान्, पुमांसम्, पुंसा, etc., voc. पुमन्; du. पुमांसी, पुग्भान्, पुंसीस्; pl. पुमांसस्, पुंसुस्, पुमिस् etc., पुंसु.

280. For the stem चरा f., 'age', may be substituted in the cases with vowel-endings forms from चरस् f.; thus, चरया or चरसा.

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

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

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

284. The stems पूषन् m., n. pr., and अर्यमन् m., n. pr. (both personifications of the sun), make the nom. sing. in षा, but otherwise do not lengthen the च; 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.

Verbs:
 च्च move; in caus. (*arpdyati*) send;
 put; hand over, give.
 गुह् (*gūhati*) in caus. (*gūhdyati*)
 hide away, conceal.

तुप् (*tripyati*) be pleased or satisfied, satisfy or satiate oneself.
 च्च + वि (*vidpati*) complain.

Subst.:
 चक्षु (चक्षि) n., eye.
 चद्रोह m., faithfulness.
 चसुर m., demon.
 चित्त n., notice, thought, mind.
 देवता f., divinity, deity.
 दृष्यच् (*weakest °धीच्*) m., n. *pr.*,
 a Vedic saint.
 पद् m., foot.
 पासन n, protection.

मानव m., man (*homo*).
 व्रत n., vow, obligation, duty.
Adj.:
 चाक्ष f., °चा, one-eyed.
 चतुष्पद् four-footed, quadruped.
 द्विपद् m., biped.
 नियत, f. °चा (part. of नि-चम्),
 ordained, fixed, permanent.
 शिव, f. °चा, beneficent, gracious,
 blessed.

Exercise XXVI.

पत्नी भक्तिव्रतं स्त्रीयामदीही मन्त्रिणां व्रतम् ।
 प्रजाणां पासनं चैव नियतं भूमतां व्रतम् ॥ १४ ॥
 वचनवाचनग्राही चाङ्गुलं वहताम् । १ । शिवासे पन्थानम् । २ ।
 मन्त्रीर्विष्णोर्भार्या । ३ । इत्येव पुमान्परं ब्रह्म शीयति । ४ । बाहुभ्यां भूम-
 त्कृतं जगद्वचत । ५ । केन पद्या भवान्पत्न्या सहानुवृत्त । ६ । पदा
 मामस्युग्रत्सखा । ७ । पुत्रिः सह स्त्रीराममथद्रावा । ८ । हे युवन्पञ्चानं
 मे दर्शय । ९ । अग्निः पादौ चाक्षयत्वेव परित्राद् । १० । स्त्री पत्ने
 रूपकाक्षरपयति । ११ । एकेनाप्या यो न किञ्चित्प्रकृति तं काशे वद-
 न्ति । १२ । योः पिता पृथिवी च माता यो रचताम् । १३ । एते पुमांसो
 हृदयेषु पापं नूहयन्ति । १४ । ब्रह्मज्ञा न संभाषित न च तमध्यापयेथा-
 चयेदा । १५ । असुरेभ्यो भयात्पानवा देवताः पासनं प्रार्थयन्त ताभिश्च
 शिवाभिः पापा असुरा च्चामन्त । १६ । महागुदीणां रावा हरिद्रीः
 पचि तिष्ठन्तिः शिथिः संभाषमाचक्षेभ्यो भिचां चच्छति ॥ १७ ॥

with acci-
 sic for.

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

Lesson XXVII.

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

286. अयम् (इदम्):

	Masculine.			Feminine.		
	Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
N.	अयम्	इमी	इमे	इयम्	इमे	इमास्
A.	इमम्	,	इमान्	इमान्	,	,
I.	अमेव	आभ्याम्	एभिस्	अववा	आभ्याम्	आभिस्
D.	असौ	,	एभ्यस्	असौ	,	आभ्यस्
Ab.	अस्मात्	,	,	अस्मात्	,	,
G.	अस्	अनयोस्	एवाम्	,	अनयोस्	आवाम्
L.	अस्मिन्	,	एषु	अस्मान्	,	आवु

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

287. चरी (चरस्):

	Masculine.			Feminine.		
	Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
N.	चरी	चम्	चमी	चरी	चम्	चमूस्
A.	चमून्	"	चमून्	चमून्	"	"
I.	चमुना	चमूभ्याम्	चमीभिस्	चमुया	चमूभ्याम्	चमूभिस्
D.	चमुषी	"	चमीभ्यस्	चमुषी	"	चमूभ्यस्
Ab.	चमुष्मात्	"	"	चमुष्मात्	"	"
G.	चमुष्य	चमुयोस्	चमीषाम्	"	चमुयोस्	चमूषाम्
L.	चमुष्मिन्	"	चमीषु	चमुष्मिन्	"	चमूषु

Neuter: Nom.-acc. sing. चरस्, du. चम्, pl. चमूनि; the rest like masc. — The final र् of चमी is unchangeable (cf. § 164).

288. There is a defective pronominal stem एण, which is accentless, and hence used only in situations where no emphasis falls upon it. The only forms are the following: Sing. acc. m. एणम्, n. एणङ्, f. एणाम्; instr. m., n., एणेन, f. एणया. Du. acc. m. एणी, f., n., एजे; gen., loc. m., f., n., एणयोस्. Pl. acc. m. एणान्, n. एणानि, f. एणास्. — These forms may be used only when the person or object to which they refer has already been indicated by a form of अद्यम् or एष. Thus, अनेन काव्यमधीतमेवं व्याकरणमध्यापय "this one has read the art of poetry; teach him grammar".

289. Past Passive Participle in त or च. By the suffix त — or, in a comparatively small number of verbs, च — 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 ञ्. When this participle is made from transitive verbs, it qualifies something as having endured the action expressed by the verb; thus, दत्त dattā, 'given'; उक्त ukta, 'spoken'. When made from an intransitive or neuter verb, the same par-

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

290. This participle is often used as an adjective. Very commonly, also, it supplies the place of a finite verb, when some form of अस्, 'be', or भू is to be supplied; thus, स गतः "he is gone"; मया पत्रं लिखितम् "by me a letter was written". The neuter is frequently used as a substantive; thus, दानम् '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 क् [क्]. The suffix क् is taken by a number of roots. Thus:

1. Certain roots in आ, and in *i* and *u*-vowels; thus, पा or पी 'swell, be fat', पीक्; हा 'abandon', हीक्; खा 'wither', खाक्; वि 'destroy', वीक्; या or सि 'swell', यक्; कू 'cut', कूक्.

2. The roots in variable ऋ (so-called *r*-roots), which before the suffix becomes ईरु or ऊरु, as in the pres. pass.; thus, ३रु (किर), कीर्य; तु, तीर्य; १पृ (पूर) 'fill', पूर्य.

3. A few roots ending in क् (which becomes क् before the क्); thus, भङ् 'break', भक्; १भुक् 'bend', भुक्; मण् 'sink', मक्; रक् 'be sick', रक्; विक् 'fear', विक्. Also one or two others which exhibit a guttural before the क्: क्क् 'attach', क्क्; क्क् 'cut up', क्क्.

4. A number of roots, some of them very common, in क् (which becomes क् before क्): क्क्, क्क्; (वि-क्क्, विक्क्); मिक् 'cut', मिक्.*

292. Some few verbs make double forms; thus, खद् 'hasten', तूर्य or खरित; विद् 'acquire', विद् or विक्.

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

Vocabulary XXVII.

Verbs:

- ईष + उष (*upēkṣate*) neglect.
 शकृ + वि (*vikīrdati*) scatter.
 अवच + चव (den. — *avagāṇdyati*)
 despise.
 वरु + उहू, in caus. (*uccārdyati*)
 pronounce, say.
 तु + अव (*avatārati*) descend.
 + उहू (*uttīdrati*) emerge, come
 out.
 पी or घा (*pyāyate*) become stout
 or fat.

- भक्ष् (*bhaktṣdyati*) eat.
 भङ् break.
 शमुञ् + उष enjoy.
 मू + परि (*paribhāvati*) despise.
 मज्ज् (*mdjjati*) sink.
 युञ् in caus. (*yojdyati*) yoke,
 harness.
 लञ् (*ldgati*) attach; hang, cling,
 adhere.
 सह (*sīdati*) sit, settle down; be
 overcome, exhausted.

Subst.:

- अश्विनी m. du., nom. pr., the
 Ṛgins (the Indian Διὸς κούροι).
 आचार m., "walk and con-
 versation"; conduct of life, ob-
 servance.
 ऋण n., debt.
 शिखर m., n. pr. a mountain.
 दुष् f., hunger.
 ब्रह्मचर्य n., life of holiness, i. e.
 religious studentship.
 भोजन n., meal-time, meal.
 भुवु m., n. pr., a Vedic personage.
 मधुपर्क m., sweet drink.
 मुक्ता f., pearl.
 राक्षस m., demon.
 काम m., acquisition, gain.

विवाह m., wedding, marriage.

व्याधि m., illness.

शकट m., car.

शय्या f., bed.

हल m., n., plough.

हार m., chain, garland.

Adj.:

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

तीव्र f. °चा, great, strong, violent.

पीन (part. of पी) fat.

ब्रह्मचारिन् studying sacred know-
 ledge; as m. subst., Brāhman
 student.

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

Exercise XXVII.

वर्धमानमुषं राजन्परिभताञ्च ब्रह्मणः ।

वज्रयन्ति मयं तीव्रं क्षीयिष्यापुपिचिताः ॥ १५ ॥

याणि कर्माकारिणि क्षीये त्रिचने तेषां फलं कर्षामुष्णिं क्षीय उप-
मुञ्चते । १ । भो असावहम् * इत्युच्चारयन्मरीचसो ऽभिवादाधेत् । २ । अर्ध-
नः पिता रथाद्वतीर्थः सुख्या सह संभाषमावसिष्ठति । ३ । आचारैश्च ^{character}
हीनं पुमांसं विद्वांसमप्यवगणयन्ति सन्तः । ४ । उदधी मयं त्रिषुलाश्च
मुञ्चुमन्विषी जावोद्हरताम् । ५ । एभ्यः बुधा खीदन्वो त्रिषुञ्चो ऽन्तं
प्रयच्छ । ६ । पञ्चसाकं रघो मपः । ७ । पुष्यमापावमूगनपुङ्गवः पञ्च । ८ ।
भवता विकीर्षं धान्मन्मिने विहना भवयन्ति । ९ । चाभिरन्निः पावो
प्रचाप्यथ । १० । इदम् ** आसन्नमिमा चापः क्षापायाश्च मपुपके रद्दं
मौज्वनमिमापि यस्त्राक्षीयं ब्रह्मेति नृहञ्चो ऽतिरिचं नृहमावच्छन्तं च-
हेत् ॥ ११ ॥

12. Have medicine, given quickly (use pass. part. of लृ, in
nom.) to these sick persons. 13. This is that mountain Kailāsa, on
which Śiva dwells. 14. In order to attain (लाम, dat.) this and
that other world (gen.) the priest offered sacrifice for me (एव, 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 Brh̥man 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 त्. 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; इत from इ (or इट्); वृत्त from वृत्.

294. If the root end in a consonant other than क्, त्, प्, स्, the ordinary rules of euphonic combination apply, as follows:

1. Final च् and ज्ञ् become च्; thus, चित्त from चिच्; वृत्त from वृच्; खत्त from खच्.

2. Final श् becomes श्, after which, as also after radical final च्, त् becomes ट्; thus, कृष्ट from कृश्; दिष्ट from दिच्. मृष्ट and नृष्ट are made from मृच् and नृच्, and रृष्ट from रच्, contrary to 1. प्रकृ makes पूष्ट; and तच्, तष्ट.

3. Final च् becomes ह्, and ज्ञ्, ज्ञ्; and the following त् becomes ध्; thus, वृह from वृच्, खध्व from खच्.

4. Final ह् is treated in various ways, according to its historical value. a. Sometimes ह् combines with त् to form ह्, before which short vowels (except ए) are lengthened; thus, गाह from गाह्, खोह from खिह्, खड from खह्; मूह from मुह्; but वृह from वृह्. सह forms खोह. b. Where ह् represents original च्, the combination is गध; thus, हगध from हह्; दिगध from दिह्; दुगध from दुह्. The root मुह forms also मुगध. c. गह, where ह् represents original च्, makes गध.

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., खत्त from खच्; वत्त from वच्; खत्त from खच् (or खस्); वत्त from वच्. 2. Roots which are abbreviated in the weak forms of the perfect suffer the same abbreviation here; e. g., खत्त from खच्, उत्त from उप्, सुत्त from स्वप्, ऊह from वह्; रृह from रच् (the same form from रच्); चित्त from चच्; पूह from प्रकृ. 3. Final ज्ञा is weakened to इ in जीत from जा 'sing', पीत from पीया 'drink'; to इ in खित्त from खा, हित्त from धा 'put' (with च् also changed to ह्), भित्त from

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

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

Vocabulary XXVIII.

Verbs:

तु + प्र in caus. (*prdtārayati*) deceive.

जह् + सम् (*saindhyati*) equip oneself.

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

पलाय्* (*pālāyate*) flee.

श्नुय् enjoy, eat.

मन् + सम् honor.

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

रध् + चप besiege.

रह् + प्र (*prarōhati*) grow up.

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

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

श्लिष् + चव remain over, survive.

श्लु + उप bestrew.

Subst. :

अन्त m., end; in loc., at last.

दक्षप्रस्थ n., n. pr., Delhi.

खर m., ass.

गुहा f., cave.

चरित n., behavior, life.

पृथ्वीराज m., nom. pr.

पीर m., citizen.

प्रासाद m., palace.

यवन m., Greek, barbarian.

गुनाज m., jackal.

सैनिक m., soldier.

सैन्य n., army.

हस्तिन् m., elephant.

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

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

खिण्व (part. from खिण्व) affectionate.

Exercise XXVIII.

श्रीमतो (abl.) राज्ञः समीपेभिः कविभिर्दिवावि यस्य चिन्त्यानि । १ ।
 कुतो भवानामत इति प्रारि क्षितः परित्राणुहस्य पत्न्याः पुत्रः २ । च
 भिर्नुहीतो हरिणो बाधिर्बापादितः । ३ । मूढः सरः मुनीसस्य खिण्व-
 भिर्वाग्भिः प्रतारितः सिंहस्य मुहायामानयतयेन इतः । ४ । वेपेयु वित्ता-
 भिर्नेवानामसिर्धानं प्रकृतम् । ५ । काष्ठासुपिर्धानुभिः प्रास्त्राणि
 सम्यग्भोतानीति तेषामाचार्यस्य खिण्वतात्पद्माद्दुग्म्यते ॥ ६ ॥ उदीच्या
 दिशो (abl.) यवनेजानच्छत्सु पृथ्वीराज इन्द्रप्रस्थातीयेन सह वि-
 श्वाजाः । ७ । पथि संनष्टमावेदिदुभिः सह महद्युधं संवातम् । ८ ।
 तस्मिन्पराजा पराजितः शरीर्विद्धो इक्षिनो मूनी पतितो यवनेर्बोपक्षेन
 नुहीतः पश्चात्पश्चिना चातितः ॥ ९ ॥

(In the following render all finite verbs by participles.)

10. Many of the soldiers were killed; some who survived fled
 into the city. 11. The gates of the city were shut fast (दुडा अपि-
 हिता); the citizens equipped themselves for battle. 12. The Ya-
 vanas approached and besieged the city (pass.). 13. Finally the
 Yavanas, proving victorious (past act. part.), entered the city by
 force. 14. The young and old men were mostly murdered; the
 women made slaves; the great possessions of the citizens plundered,
 the palaces and houses burnt with fire. 15. The end of Prthviraja
 has been described by the Yavanas, and his previous life sung
 by the poet Capḍa.

Lesson XXIX.

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

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

Examples. 1. Without inserted **इ**: **ज्ञात्वा**, **गित्वा**, **गीत्वा**, **श्रुत्वा**, **भूत्वा**; **खित्वा** from **खा**, **हित्वा** from **धि** 'place' (cf. **हित**) and from **हा**, **दत्त्वा** from **दा** (cf. **दत्त**), **गीत्वा** from **गा**; **उक्त्वा** from **वच्**, **युक्त्वा** from **युच्**; **जत्वा** from **जम्**, **मत्वा** from **मज्**, **वित्वा** from **२विद्** 'find'; **तीर्त्वा** from **तृ** (cf. **तीर्थ**), **पूर्त्वा** from **पृ** (cf. **पूर्व**); **हृद्वा** from **हृम्**, **सुद्वा** from **सुच्**, **दृद्वा** from **दृच्** (cf. § 295, 2), **मुद्वा** from **मुच्**, **खग्ध्वा** from **खम्**, **दग्ध्वा** from **दृच्**.

2. With inserted **इ**: **विदित्वा** from **१विद्** 'know', **उदित्वा** from **वस्** 'dwell', **श्रुयित्वा** from **श्री** (cf. **श्रुयित**), **ब्रुहीत्वा** from **ब्रुह्** (cf. **ब्रुहीत**).

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

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

308. B. **च्**. Roots in composition with prepositions (or sometimes with elements of other kinds, as adverbs or nouns) take the suffix **च्**, before which **इ** is never inserted. A root which ends in a short vowel adds **त्** before **च्**. Thus, **परिशीच्**, **अनुभूच्**; — **दिवित्वा**, **संयुक्त्वा**, **अधीत्वा** (**अधि-इ**) **अधिकृत्वा**.

309. Roots in **ञम्** and **ञञ्** whose pass. part. ends in **ञत्** form this gerund in **ञत्वा**; thus, **•मत्वा**, **•हत्वा**. But such **ञम्**-roots (not **ञञ्**-roots) may preserve the nasal; thus, **•मस्य**. Final changeable **ञच्** becomes **ईच्** or **ऊच्**; thus, **•तीर्थ**, **•पूर्व**. Final **ञा** remains unaltered; thus, **आदाच्**. Some roots show a weak form before

this suffix; thus, प्रनुह्य, संपुह्य; प्रीष्य (प्र-उष्य) from प्र-वृष्; च-पूष्य from चनु-वहृ; युह्य from वि-वहृ.

310. Causals and denominatives in च्य reject those syllables; thus, प्रचोरयति, प्रचोर्य; प्रताप्य; प्रखाप्य; चवषाप्य; चापाचयति (चा-पी), चापाप्य. But if the root ends in a single consonant and encloses short च which is not lengthened in the causative, then the gerund of the caus. ends in च्य, to distinguish it from the gerund of the simple verb; thus, चव-मन्, ger. चवच्य; caus. चव-ममयति, ger. चवचम्य.

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

Thus, तद् चाकर्ष्यं प्शानं त्वात्वा स्नात्वा स्ननुहं 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, चादाय '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 च्च् or च्च; thus, च्चकृत्वा "without having received"; च्चमाह्वय "without having summoned."

Vocabulary XXIX.

Verbs:	चाप् acquire, attain, reach.
चस् + जि (nydsyati) entrust (to one's care).	इ + ग् go forth; die.

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

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

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

चिन्त (*chintdyati*) consider.

च्यु (*cydvate*) totter, fall.

दा + आ take. Cf. § 312.

धा + सम्-आ lay or place on.

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

भञ्ज् + वि (*vibhdjati, -te*) distribute.

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

Subst.:

अभिप्राय m., plan, design.

आहरण n., bringing.

कपि m., monkey.

करिन् m., elephant.

जय m., victory.

कुर्दशा f., misfortune.

पक्ष m., wing; aide; party.

भेक m., frog.

सङ्का f., n. *pr.*, Ceylon.

शूर m., hero.

साधन n., means, device.

सेतु m., bridge, dike.

हनुमन्त् m., n. *pr.*, a monkey-king.

ऊतमुञ्ज् (nom. *मुञ्ज्*) m., fire.

Adj.:

अहित disagreeable.

आप्त responsible, trustworthy.

उभ du., both.

चुद्, f. *आ*, little, small.

नित्य, f. *आ*, daily, regular.

मूर्धन on the head.

Prepos.:

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

Exercise XXIX.

वते हि कुर्दशा बोधे चहो अहितमाचरेत् ^{misfortune} ^{little} ^{disagreeable} ^{on the head}
पञ्चे निमये करिषि भेको भवति मूर्धनः ॥ १६ ॥

मुरानुवित्वा वेदमधीक्ष स्त्रीं परिक्षोच पुत्रं जनयित्वा निस्त्वानि ^{falls}
कर्माखनुष्ठाय यज्ञानिहा दानानि च हत्वा प्रेत्य ब्राह्मणो न अचरेत् ^{rich}
ब्रह्मणो शोकात् ॥ १ ॥ मुक्ता पीत्वा विते मुराः सुप्ताः ॥ २ ॥ धीमता म- ^{more}
न्त्रियामानसुनं स्वामिने निवेश भूयो निष्कासः ॥ ३ ॥ सङ्का हनुमता- ^{bridge}
क्षिप्त कपिभिः समेतो एषां भर्तारि सेतुं बद्धा सङ्का प्रविश च रामो रा- ^{fall}
यसं हतवान् ॥ ४ ॥ कृतं वनं दग्धा ऊतमुञ्जना श्रान्तः ॥ ५ ॥ वच- ^{bringing}
यती मरुत आदाय मधवा भवामाहरणाय निर्गतः ॥ ६ ॥ शिष्यानाम्न च ^{with}
पुरहीः सम्मन्वित्तानुचो यवधि चाध्यापितवान् ॥ ७ ॥ हविषेहर्त्वि- ^{oblation}

गन्धो मूषो धनं यजमानेन दत्तम् । ८ । सां मुखा न केनापि तादृग्दुः-
 चं खोढम् । ९ । गृहेषुः; प्रभुषां चर्चं विदित्वा कार्याणि मन्त्रिषु चर्च
 शिष्य चात्प्राञ्चरानपिकल्प रावा युवाव निर्वष्टे ॥ 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 ^(uss 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 Brāh-
 man, abandoning his own ^(pl.), became an ascetic ^(प्र-व्रज, pass. part.).
 16. When the merchant had imparted ^(नि-विद्, caus.) his plan to
 the servant, he sent him into the village. 17. The master of the
 house had money brought ^(ger.) and distributed it to the poor.
 18. Let not kings decide law-suits without hearing the arguments
^(वाच्) of both sides. 19. Whoever despises powerful foes, and
 fights with them without considering the means to victory ^(gen.),
 perishes. 20. Whoever becomes an ascetic without having studied
 the Veda, attains ^(ger.) not salvation, but falls into hell ^(loc.).

Lesson XXX.

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

315. The ending तुम् is added directly:

1. To almost all roots ending in vowels, except those in छ and changeable ष. Thus, पा, पातुम्; हा, हातुम्; वि, वेतुम्; नी, नेतुम्; झ, चीतुम्; झ, कर्तुम्.
2. To a number of roots ending in consonants. As root-

finals, क्, त्, प् and स् remain unchanged before तुम्; thus, शक्, शक्तम्; मन्, मन्तुम्; चाप, चापुम्; विप, वेपुम्; कुप, कोपुम्; शप 'curse', शपुम्; उवस् 'dwell', वसुम्. — Other finals are changed according to the rules given in Lesson XXVIII for the conversion of final consonants before the participial suffix त्. Thus, पक्, पक्तुम्; लक्, लक्तुम्; हन्, ह्रक्तुम्; स्यन्, स्यक्तुम्; कुक्, कृक्तुम्; प्रक्, प्रक्तुम्; चक्, चक्तुम्; मुक्, मृक्तुम्; कृध्, क्रीडुम्; कम्, क्वतुम्; बह्, रोडुम्; वह्, वोडुम्; दह्, दग्धुम्; गह्, गधुम्. — Final ह् becomes त्, and final म्, न्; thus, अह्, अतुम्; विद् 'know', वेत्तुम् (also वेदितुम्); वन्, वन्तुम्.

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, शयितुम्; ईच, ईचितुम्; चन्द, चन्दितुम्; जुह्, जूहितुम् (cf. § 101).

317. Causatives and denominatives in अद्य have अयितुम्, the root being treated as in the present; thus, चुर, चोरयितुम्; कच, कचयितुम्; तह्, ताडयितुम्.

318. Some roots in consonants insert or reject ह् at pleasure; thus, मूक्, मार्चितुम् or मार्हुम्*. The root चह् makes चाहीतुम्.

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

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

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

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

गन्धो मूषो धनं चयमानेन हतम् । ८ । सां मुखा न केनापि तादृग्दुः-
 खं योढम् । ९ । गृहेषु च; प्रभुषां चर्षं विदित्वा कार्याणि मन्त्रिषु चरुषु
 शिव आत्माञ्चरानधिकृत राजा युवाय विनयेन ॥ १० ॥

11. After the king had conquered the vassals of the western lands he marched (pass. part.) against the eastern vassals. 12. The merchants, in joy (pass. part.), took the money and gave the jewels to the king (use ger., and pass. constr.). 13. "After adoring the gods at twilight, and placing fagots on the fire, bring water from the cistern": thus having spoken, the teacher seated himself (pass. part.) on the mat. 14. The hero fought (ger.) with his enemies and gained (part.) great glory by the victory over them (gen.). 15. The Brāhman, abandoning his own (pl.), became an ascetic (प्र-व्रज, pass. part.). 16. When the merchant had imparted (नि-विद्, caus.) his plan to the servant, he sent him into the village. 17. The master of the house had money brought (ger.) and distributed it to the poor. 18. Let not kings decide law-suits without hearing the arguments (वाच) of both sides. 19. Whoever despises powerful foes, and fights with them without considering the means to victory (gen.), perishes. 20. Whoever becomes an ascetic without having studied the Veda, attains (ger.) not salvation, but falls into hell (loc.).

Lesson XXX.

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

315. The ending तुम् is added directly:

1. To almost all roots ending in vowels, except those in ख and changeable ङ. Thus, पा, पातुम्; हा, हातुम्; वि, वितुम्; नी, नीतुम्; सु, सीतुम्; कृ, कर्तुम्.

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

finals, क्, त्, प् and स् remain unchanged before तुम्; thus, शक्, शक्तुम्; मन्, मन्तुम्; चाप्, चाप्तुम्; चिप्, चिप्तुम्; कुप्, कौप्तुम्; शप् 'curse', शप्तुम्; ऽवस् 'dwell', अवस्तुम्. — Other finals are changed according to the rules given in Lesson XXVIII for the conversion of final consonants before the participial suffix त्. Thus, पक्, पक्तुम्; खक्, खक्तुम्; क्त्, क्तुम्; ख्त्, खक्तुम्; ख्युप्, ख्युप्तुम्; क्युप्, क्युप्तुम्; मक्, मक्तुम्; यक्, यक्तुम्; सक्, सक्तुम्; श्युप्, श्युप्तुम्; कम्, क्तुम्; च्त्, च्तुम्; र्त्, र्तुम्; द्त्, द्तुम्; द्द्युप्, द्द्युप्तुम्; न्त्, न्तुम्. — Final द् becomes त्, and final न्, न्; thus, च्त्, च्तुम्; विद् 'know', वेत्तुम् (also वेदितुम्); वन्, वन्तुम्.

316. The ending तुम् with इ (in the form इत्तुम्) 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; वच्, वचितुम्; जुङ्, जुङ्गितुम् (cf. § 101).

317. Causatives and denominatives in च्च् have च्चितुम्, the root being treated as in the present; thus, चुरच्, चोरचितुम्; कच्, कचितुम्; तच्, ताडचितुम्.

318. Some roots in consonants insert or reject इ at pleasure; thus, मुच्, मार्चितुम् or मार्हितुम्**. The root चङ् makes चङ्गितुम्.

319. The rules for the use of इ 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 चङ् 'be worthy', 'have the right

* The increments of च्च् are sometimes र् and र्त् instead of च्च् and च्च्त्; especially where a difficult combination of consonants is thus avoided.

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

or power'; thus, कथयितुं शक्नोति "he is able to tell"; श्रोतुमर्हसि 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 भोज्यमन्नम् "there is food to eat" i. e. "for eating"; a genitive value: समर्थो गन्तुम् "capable of going". Even a construction as nominative is not unknown.

322. In certain connections the infinitive has a *quasi-passive* force. Thus, कर्तुमारब्धः "begun to be made"; श्रोतुं न युज्यते "it is not fit to be heard." This is especially frequent along with the passive forms of शक्; thus, शक्नुं न शक्नोति "he cannot abandon", but शक्नुं न शक्यते "he cannot be abandoned"; वरौ शक्याविहायितुम् "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 चणीच्.

324. A. Suffix च.* a. Before this suffix final radical चा becomes ए; thus, from दा, देच; वा, वेच. b. Other final vowels sometimes remain unchanged, sometimes have the *gusa* 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 सु, सव्य and सव्य; from कृ, कार्य; from धू, धूच; from भू, भाव्य. — c. In a few instances, a short vowel adds त् before the suffix; thus, हत्व (ह), सुत्व (सु), कृत्व (कृ). d. Medial च remains

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

unchanged in one class of words, and is lengthened in another class; thus, दृग्, वृग्, सृग्, but माय (मद्), वाय (वच्).
 e. Initial or medial i, u, and r-vowels are sometimes unchanged, sometimes have the *gupa*-strengthening; thus, ईय, वृह, वृष; वेष, घोष, वीष. f. The root ग्रास् makes गृह्य. A form वृह्य (from the defective root वृह्) is assigned to हृन्. घ्रा-घन् makes घ्रायन् and घ्रायन्न्. g. Causatives and denominatives in चय are treated as in the present, but omit the syllables चय; thus, चूर्, चोर्ष.

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

326. C. Suffix चनीय [चयीय]. Generally radical vowels will be found gunated before this suffix; causatives and denominatives in चय are treated as in the present-system, without the syllables चय; thus, दानीय (दा), नानीय (ना), मययीय (मु), वीचनीय, चोरयीय, मूहनीय (मूहयति).

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

Vocabulary XXX.

<p>Verbs</p> <p>दर्ह (drhati) have the right, etc. (cf. § 320.)</p> <p>घ्राप् + घन् finish, attain.</p> <p>जु + चप-चा pay.</p> <p>जन् + चमि (abhigacchati) visit, attend.</p>	<p>बाह् + चय (avagāhate) dive under (acc.).</p> <p>तप् (tāpati, -te) burn (tr. and intr.); pain; in pass., suffer, do penance.</p> <p>घ्रा + चि arrange, ordain, order.</p> <p>चुत् (chṛtyati) dance.</p>
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भू + प्र be mighty, able; *valers*.

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

Subst.:

कृषीवत् m., husbandman.

गीत n., song, singing.

तपस् n., heat; self-torture.

नाटक n., drama, play.

नृत्य n., dance, dancing.

वपुस् n., body, figure.

समाज m., convention, company.

सामन् n., Vedic melody, song;
pl., the Sāmaveda.

Adj.:

तद्वत्, f. °र्, young, delicate.

पुष्ट stout, fat.

प्रियवादिन् acceptably speaking.

फलवन्त् fruitful.

यज्ञिय destined or suitable for
sacrifice.

विहित (part. of वि-धा) ordained.

समर्थ, f., °वा, capable, able.

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

Adv.:

वचम् enough, very; w. instr.,

enough of, away with; w. dat.,
suitable for.

सीरम् at pleasure.

Exercise XXX.

सर्वे पीराः काशिदासेन रचितं नाटकं द्रष्टुमाजच्छ्व ॥ १ ॥ सर्वा-
न्निषो वाङ्म्यां जेतुं स्वामी समर्थ इति प्रियवादिनो भूत्वा राजानम-
त्तवत्ताः । २ ॥ पापान्यपमार्द्धमपेऽप्युद्धार्षः पठनीयाः सामानि वा के-
द्यानि । ३ ॥ तीव्रं तपस्वसु पतिर्वनाय प्रश्रितः । ४ ॥ सुत्रमारोहमधुवा
ने पथि ज्ञानस्य मतिर्वीरता । ५ ॥ पितृभ्यो दातव्यमर्थमपाकर्तुं प्राणव्यः
पुत्रं जनयेत् । ६ ॥ स्वर्गं जन्तुं भूयसा यथावद्भूमर्हसि । ७ ॥ सर्वासु दिवु
सीरं परितुं यज्ञियोऽथो भवन्निर्भोक्तव्य इति राजादिश्रुत् । ८ ॥ म-
धुतां भाषा नोबिगसु शक्यते (§ 322) । ९ ॥ पुष्पावनदाही शक्यते चोतुं
कृषीवत् आदेहव्यः । १० ॥ स्वयंभुवा जनत्सङ्गुं मनः कृतम् ॥ ११ ॥

(Sentences with must may be rendered either with चर्ह or with अभिग-
gerundives). 12. A Brahmacārin 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.

gatitum

vhitam

14. The maidens seated themselves (*pass. part.*) in the garden to bind wreaths. 15. True friends are able to save from misfortune. 16. The daughters came (*pass. part.*) to bow before their parents. 17. How is the delicate body of this fair one capable of enduring penance? 18. You must become a scholar (*use भवन्*, and cf. § 177). 19. You must bring a boat to cross the river. 20. Who is able to stop the mighty wind? 21. The gentlemen (*use भवन्*) are to read this letter. 22. Having finished the Veda, he went on to study the other sciences.

Lesson XXXI.

328. Numerals. Cardinals: एक 1, द्व 2, त्रि 3, चतुर 4, पञ्च 5, षट् 6, सप्त 7, अष्ट 8, नव 9, दश 10. — एकादश 11, द्वादश 12, त्रयोदश 13, चतुर्दश 14, पञ्चदश 15, षोडश 16, सप्तदश 17, अष्टादश 18, नवदश 19, विंशति 20. — एकविंशति 21, द्वाविंशति 22, etc. — त्रिंशत् 30, चत्वारिंशत् 40, पञ्चाशत् 50, षष्टि 60, सप्तति 70, अशीति 80, नवति 90, शत 100. — द्विशत or द्वे शते 200. — सहस्र 1000, द्विसहस्र or द्वे सहस्रे 2000, शतसहस्र or सप्त 100 000.

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

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.

मू + प्र be mighty, able; *valere*.

पुत्र + प्र (*praedriate*) continue, go on.

Subst.:

कृषीवच m., husbandman.

गीत n., song, singing.

तपस् n., heat; self-torture.

नाटक n., drama, play.

नृत्य n., dance, dancing.

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Adj.:

तन्द्र, f. ०१, young, delicate.

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मिथवादिन् acceptably speaking.

फलवन् fruitful.

यज्ञिय destined or suitable for sacrifice.

विहित (part. of वि-धा) ordained.

समर्थ, f., ०२, capable, able.

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

Adv.:

बहुम् enough, very; w. instr.,

enough of, away with; w. dat., suitable for.

स्वैरम् at pleasure.

Exercise XXX.

सर्वे पीराः काशिदासेन रचितं नाटकं द्रष्टुमान्छन् । १ । सर्वा-
 न्द्रियो बाहुभ्यां चेतुं स्वामी समर्थ इति मिथवादिनो भूत्वा राजानमु-
 क्तवत् । २ । पापान्यपमार्द्धमपि देवाह्वयः पठनीयाः सामानि वा ज्ञे-
 यानि । ३ । तीव्रं तपसामु यतिर्विनाथ प्रश्रितः । ४ । चक्रमारोहमधुना
 मे पथि आत्मस्य मतिर्वाता । ५ । पितृभ्यो दातव्यमुषणमपाकतुं ब्राह्मणः
 पुत्रं जनयेत् । ६ । स्वर्गं बन्धुं भूयसा यज्ञान्यहमर्हसि । ७ । सर्वासु हि द्वु
 स्वीरं चरितुं यज्ञियो ऽथो भवन्निर्भोक्तव्य इति राज्ञादिश्रुत । ८ । म-
 न्त्रतां भाषा शीघ्रमस्तु शक्यते (§ 322) । ९ । पुष्टावनदाही शक्यते घोतुं
 कृषीवच आदिहव्यः । १० । स्वयंभुवा जनत्सङ्गुं मगः कृतम् ॥ ११ ॥

(Sentences with must may be rendered either with चर्ह or with gerundives). 12. A Brahmacārin must not, visit any *samajas* to see (म-दृश्) 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.

gatitum

vhitam

at pleasure

abhyas

samajas

karman

malavanti

gaten

gaten

vhitam

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, चतुर 4, पञ्च 5, षष् 6, सप्त 7, अष्ट 8, नव 9, दश 10. — एकादश 11, द्वादश 12, त्रयोदश 13, चतुर्दश 14, पञ्चदश 15, षोडश 16, सप्तदश 17, अष्टादश 18, नवदश 19, विंशति 20. — एकविंशति 21, द्वाविंशति 22, etc. — त्रिंशत् 30, चत्वारिंशत् 40, पञ्चाशत् 50, षष्टि 60, सप्तति 70, अशीति 80, नवति 90, शत 100. — द्विशत or द्वे शते 200. — सहस्र 1000, द्विसहस्र or द्वे सहस्रे 2000, शतसहस्र or सप्त 100 000.

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

330. There are other ways of expressing the numbers between the tens. Thus: 1. By the use of the adj. ऊन 'deficient', in composition; e. g. एकोनविंशति '20 less 1', i. e. 19. This usage is not common except for the nines. Sometimes एक is left off, and ऊनविंशति, etc., have the same value. 2. By the adj. अधिक् or उत्तर 'more', also in composition; e. g., अष्टाधिकनवति (also अष्टाधिका नवति) 98.

331. The same methods are used to form the odd numbers above 100. Thus, एकशतम् 101, अष्टाशतम् 108, पञ्चाशिकं शतम् 105, सप्तोत्तरं शतम् 107.

332. Inflection of cardinals. 1. एक is declined like सर्व, at § 231 (pl.: 'some', 'certain ones'). The dual does not occur. एक sometimes means 'a certain'; or even 'an, a', as an indefinite article.

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

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

4. चतुर् has चत्वारि 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, जच्, 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, त्रिंशत्, etc., are declined regularly as fem. stems, in all numbers.

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

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

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

334. Ordinals. प्रथम* 'first', द्वितीय, तृतीय, चतुर्थ, पञ्चम, षष्ठ, सप्तम, अष्टम, नवम, दशम, एकादश (to 19th, the same as the cardinals, but declined like द्वे, etc.); विंश or विंशतितम 20th; त्रिंश or त्रिंशत्तम 30th, etc. Note also एकोनविंश or जनविंश, एकोनविंशतितम or जनविंशतितम, 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'; द्विस्र 'twice'; त्रिस्र 'thrice'; चतुस्र '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 त्रेषा, चतुर्धा, पञ्चधा, षोडश or षड्धा, etc. — 3. एकशस्र 'one by one'; शतशस्र 'by hundreds', etc.

Vocabulary XXXI.

Verbs:

सङ् + सम् (sankaldyati) put together, add.

जम् + चति pass (of time).

जल्प् (jālpati) speak, chat.

भुञ् in caus. (bhojdyati) feed.

सिञ् + चमि (abhiñcēdi) anoint as king.

ह् + उद्-च्चा cite, mention.

Subst.:

चतुर्थवेद् m., the fourth Veda.

जनहिंसपाटक n., n. pr. a city.

* एक forms no ordinal.

कल्पियुग n., the "Iron Age" of the world.

चक्र n., wheel.

ज्योतिष n., astronomy; astronomical text-book.

दर्शन n., philosophical system.

चन्द्रच n., lunar mansion.

पाण्डव m., n. pr., descendant of Pāṇḍu.

पुराण n., one of a class of works on the creation of the world.

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

श्व m., Scythian.

शरीर n., body.

शाखा f., branch, edition, redaction.

संवत्सर m., year.

Adv.:

चक्रान्तरम् (u. abl. — often postpos.) after, immediately after.

कल्पित sometimes (in altern.).

तद्यथा namely, to wit.

साम्प्रतम् at present.

Exercise XXXI.

mer chat

सकृज्जल्पन्ति राजानः सकृज्जल्पन्ति साधवः ।

सकृत्कन्याः प्रदीयन्ते पीक्षितानि सतां सकृत् ॥ १७ ॥

सप्तानामुषीषां शरीराणि द्विषि राजमानाणि वृक्षानि ॥ १ ॥

चत्वारो वेदा विश्वेने ऽष्टादश पुराणानि षट्षिंशत्सुतयः षड् दर्शना-

नीति विदुषां मतम् । २ । चतुर्षां वेदानां तु ब्रह्मवः शाखा वर्तन्ते । ३ ।

तर्षणे । अग्नेदस्य षड् शाखा युजुर्वेदस्य षडशीतिः सामवेदस्य सप्ता-

श्रववेदस्य नवेति । ४ । सर्वाः संकल्यं सप्तोत्तरं शतं शाखानां भवति ॥ ५ ॥

साम्प्रतं चत्वारि सहस्राणि नव शतानि ज्योतिष कल्पियुगस्य षो-

डशतिक्रमाणि । ६ । विक्रमादित्यादनन्तरं षड्षपञ्चाशदधिके शततमे

संवत्सरे शक्रानां राजाभिषिक्तः । ७ । अधुना स्वष्टादश शतानि चत्वारि

च शक्रानां राज्ञो सर्वाणि गतानि ॥ ८ ॥ पीषि चत्वारि नवां चोडश

यामासर्षभदत्तेन ब्राह्मणेभ्यो दत्तानि । ९ । स एव वर्षे वर्षे शतसहस्रं

ब्राह्मणानामभोजयत् ॥ १० ॥

11. The wagon of the Aqvins is fitted (युज्, part. pass.) with

three wheels. 12. The Aqvins are praised by the seer with four

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

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

Lesson XXXII.

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

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

339. Thus वेपीयस् and वेपिष्ठ (V चिप) attach themselves to चिप्र 'quick'; वरीयस् and वरिष्ठ (V वृ 'encompass'), to उरु '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 बलिन or बलवन्; साधीयस् and साधिष्ठ to साधु.

340. The following are examples of artificial connections:

अश्लिष 'near', नेदीयस्, नेदिष्ठ; अल्प 'little', कनीयस्, कनिष्ठ (but also अस्पीयस्, अस्थिष्ठ); गुरु 'heavy', गरीयस्, गरिष्ठ; दीर्घ 'long', द्राधीयस्, द्राधिष्ठ; प्रशस्त 'praiseworthy', 'good', ज्ञेयस्, 'better', ज्ञेष्ठ 'best'; प्रिय 'dear', प्रेयस्, प्रेष्ठ; बहु 'much', भूयस्, भूयिष्ठ; युवन् 'young', यवीयस्, यविष्ठ; वृद्ध 'old', वर्धीयस्, वर्विष्ठ. ज्ञायस् and ज्ञेष्ठ correspond sometimes to प्रशस्त or साधु, sometimes to वृद्ध.

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

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

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

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

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

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

Subst.:
गन्धर्व m., one of a band of celestial singers, a Gandharva.
दृच m., n. *pr.*
धावन n., running, course.
परमात्मन् m., the world-spirit.
मोक्ष m., deliverance, salvation.
रोहिणी f., n. *pr.*
लोह n., metal; iron.
वायस m., crow.
वेदान्त m., a system of philosophy.
शकुन्तला f., n. *pr.*

सिन्धु m., n. *pr.*, the Indus.

सुराप m., drunkard.

हेमन्त m., winter.

Adj.:

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

आसु swift.

ईदृग्, f. *ईदृशी*, such.

पुराण, f. *प्रा* and *र्ण*, old.

वर्तिन् abiding, being.

Indeel.:

च sometimes in sense of *if*.

Exercise XXXII.

ज्येष्ठो भ्राता पिता चापि चक्षुषिणां प्रयच्छति ।

चक्षुषे सिपुरो ज्ञेया धर्मो च पथि वर्तिनः ॥ १८ ॥

मोक्षाय ज्ञान यज्ञैः साधीय इति पुराणीकम् । १ । साम्प्रतं तु भक्त्या ज्ञेयो सत्यं द्विजातयो यतन्ते ॥ २ ॥ चयः कनीयासो भ्रातरो रामस्त्राभवन् । ३ । यनीयसीं भार्यां परिणयेत् । ४ । यदि ज्येष्ठायां भार्यायां कनिष्ठः पुत्रो जायेत तदा स एव ज्येष्ठं धनस्य भागं समेतत्विति । ५ । परमात्माद्योरप्यथीयात्प्रहतो ऽपि महीयान्वेदानेषु वर्धते । ६ । पञ्चभिरिताभिर्नदीभिः सह संगतः सिन्धुर्नङ्गाया अपि वरीयान्मूक्यते । ७ । या अष्टाविंशतिर्दृचस्य दुहितरस्यन्मसा परिशीतास्त्रासां रोहिणी भर्तुः प्रेष्ठाभवत् । ८ । ज्येष्ठैः सुरापाः पापीयांसः स्मरन्ति । ९ । पापानां पापिष्ठास्तु ब्रह्महृत् । १० । प्रथीयो यज्ञस्त्रिषु लोकेष्वर्जुनेन च च्यन् ॥ ११ ॥

* Translate as though genitive.

12. Of the three wives of Daçaratha, Kāusalyā ^{vyāyavai} was older and more honored (अथ, 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 Pṛthvirāja 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. ^{vāyaso} ^{patassth}

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'; देवगन्धर्वमानुषाः 'gods and Gandharvas and men'. The members of such a compound may obviously be of any number, two or more.

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

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

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

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

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

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

Examples: वरसेव 'possessing a hero-army'; प्रजायाम 'having desire of progeny'; अतिमात्र 'excessive'.

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

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

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

1. Final ह्स् and च्स् of a prior member become ह्स् and च्स् before surd gutturals, dentals, and labials; thus, ज्योतिर्व्यक्त.

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

3. After final ह्, च्, व्य्, an initial स् often becomes lingual.

4. Pronouns generally take the stem-form of the neuter; for the personal pronouns are oftenest used मद् and तद् in the sing., अस्मद् and वृष्मद् in the pl.

5. For मह्यम्, 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 *०ञ्च*, *०चह्*, *०मूर्ध्*, *०रात्र*. 2. An *ह्* or *ई* is changed to *ञ्*, as in *०भूम्*, *०रात्र्*, *०सह्*, *०पञ्*. 3. An *ञ्* is added after a final consonant, sometimes even after an *u*-vowel or a diphthong, as in *०चह्* (*चहञ्*), *नव* (*नो*).

The separate classes of compounds will now be taken up.

(Part II.)

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

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

A. The compound has the gender and declension of its final member, and is in number a dual or plural, according to its logical value as denoting either two, or more than two, individual things. Examples are: *न्नोद्दियवी* 'rice and barley'; *रामकृष्णी* 'Rāma and Kṛṣṇa'; *चक्राययः* 'goats and sheep'; *ब्राह्मण्यक्षिचक्षुः* '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'; *सर्पणकुचम्* 'snake and ichneumon'; *छत्रोपानहम्* (§ 353, 3) 'umbrella and shoe'; *चहोरात्रम्* (§ 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, **वावापृथिवी** and **वावामृती** 'Heaven and Earth'; **मित्रा-वरुणी** 'Mitra and Varuna'; **अग्नीषोमी** 'Agni and Soma'.

357. Adjective copulative compounds are made likewise, but are rare. Examples are: **सुखदुःख** 'light and dark'; **वृत्तपीव** 'round and plump';* **स्नातानुचिप्त** '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, **तस्युष** = **तस्य पुषः**; **मूर्खशतानि** 'hundreds of fools'; — **पादोदक** (= **पादेभ्य उदकम्**) 'water for the feet'; — **विद्याधन** 'money (obtained) by science'; **आत्मसादृश** (= **आत्मना सादृशम्**) 'likeness with self'; — **चीरभय** (= **चीरात्तयम्**) '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, ग्रामगत 'gone to the village'; वेदविद् 'Veda-knowing'; — शिवरक्षित 'protected by Śiva'; मोहित (= मवे हितः) 'good for the cow'; — स्वर्गपतित 'fallen from the sky'; तरङ्गचञ्चलतर 'more mobile than waves'; — द्विवीक्ष्यतम (= द्विजाणाम् उत्तमः) 'best of Brāhman'; — खाद्योपकृत 'cooked in a pot'.

361. Compounds of this sort having as final member the bare root — sometimes modified in form, and, if it end originally in a short vowel, generally with an added त् — are very numerous, thus, वेदविद् above (§ 360); रथस्थ 'standing in the wagon' (or simply 'in the wagon'); मूर्धन्य 'on the head'; एकजन्म 'only-born'; वनेश्वर (§ 352, 6) 'forest-dwelling'; युधिष्ठिर 'firm in battle'; मनसिज 'born in the heart' (i. e. 'love').

362. B. Descriptive compounds. In this division of the determinatives, the prior member stands to the other in no distinct case-relation, but qualifies it adjectively or adverbially, according as the final member is noun or adjective. Thus, प्रियसख (§ 353, 2); सुकृत 'well-done'; दुष्कृत 'evil-doing' (adj.).

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

363. The simplest case is that in which a noun as final member is preceded by a qualifying adjective as prior member. Thus, कृष्णाश्व (= कृष्णो अश्वः) 'black horse'; महापुरुष 'great man'. Instead of an adjective, the prior member is in a few cases a noun used appositionally or with a *quasi*-adjective value; thus, ब्रह्मर्षि 'priest-sage'; राजर्षि 'king-sage'.

364. Sometimes compounds of this sort express a comparison; thus, घनश्याम 'black as a thunder-cloud' (cf. 'coal-black', etc.). Reversed, पुरुषव्याघ्र 'man-tiger', i. e., 'a man fierce as a tiger';*

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

परसिंह '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'; अतिमद्य 'excessive fear'; प्रतिपक्ष 'opposing side.'

Vocabulary XXXIII.

Verbs:

आप् + सम् complete.

युज् + वि station, place, appoint.

रक् + अन्नु (*anurđiyati, -to*) be devoted to, inclined to (*loc.*).

वस् + प्र go away (on a journey).

घृत् + वि return home.

Subst.:

आकाश m., air, sky.

आश्रम m., hermitage.

अस्त्र m., n. *pr.*

कुमार m., boy, prince.

क्रीडा f., game, sport.

तिलक m., ornament (*often fg.*).

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

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

दुःखन्त m., n. *pr.*

दीपिन् m., panther.

पद n., step; place.

पुत्र m., n. *pr.*

महिषी f., queen.

मुक्ता 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.:

अनुकूल्य, f. लोका, suitable.

अपिचि, f. लोका, adopted.

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

Exercise XXXIII.

दुष्यन्तो नाम राजर्षिः पूर्ववृत्तिसकस्त्रिकोक्षां विभ्रुतः कृत्वा पु-
 थिवीमपाशयत् । १ । स वैकटा मन्त्रिसूतसैनिकान्वितो मृगयाक्रोधा^१
 महावर्णं प्रविष्टः । २ । तस्मिन्वने दुष्यन्तो जेका^२ष्वाग्रसिंहर्षदोपिनो
 न्यांस वनेचरान्नाशिनः स्वशरैर्यथापादयत् । ३ । एकं तु हरिणं पश्या-
 मानं रथस्थो ऽनुसरन् नदीतीरे दिव्याग्रमपदं दृष्टवान् । ४ । कथञ्च
 ब्रह्मर्षेरथमाश्रम इति सूतमुखाष्कृत्वा सैनिकान्वने संस्वार्या^३ धै जनुं रा-
 जा तत्र प्रविष्टः । ५ । तदा कथं तीर्थयाचार्थं प्रीयति सति तस्मै कुचिमा
 दुहिता शकुन्त्या नाम सखीसमेता महाराजमतिथिसत्कारेण पूजयितु-
 माश्रमाभिर्गता ॥ 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-marriage², he sent her into-the-presence-of-Duṣṣanta.
 11. The royal-sage at first disowned (प्रत्या-ख्या, *ger.*) Çakuntalā when
 she was come²-to-the-city¹; but at last he put (नि-युज्, *part. in °यज्*)
 her in-the-place³-of-the-first¹-queen². 12. In the course of time

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

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

Lesson XXXIV.

366. III. Secondary Adjective Compounds. A compound with a noun as final member very often wins secondarily the value of an adjective, being inflected in the three genders to agree with the noun which it qualifies, and used in all the constructions of an adjective. The two divisions of this class have been given above (§ 340).

367. Certain changes are sometimes necessary in the stem of the final member to make possible the inflection in different genders. Masc. and neut. stems in च्, and fem. in चा, generally interchange; thus, from सु + हस्त comes the compound सुहस्त 'with excellent hands', nom. sing. सुहस्तस्, *स्ता, *स्तम्; so also (from चि + विद्वा) चिचिद्वास्, *द्वा, *द्वाम्; and (from सु + फल n.) सुफलस्, *ला, *लम्. The same holds good for masc., fem., and neut. stems in ह् and छ्, and stems in consonants.

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

369. Very frequently the suffix च् (attenuated into an element of indefinite value) is added to a pure possessive compound, to help the conversion of the compounded stem into an adjective; especially to fem. stems in ई and छ्, and to stems in च्; and in general, where the final of the stem is less usual or manageable in adjective inflection. Thus, वङ्गनदीच 'rich in rivers'; मृतभर्तृणां f., 'whose husband is dead', i. e. 'widow'; महायज्ञस् (nom. masc. and fem. *यास्) or महायज्ञस्.

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

371. A. Possessive compounds. The possessives are determinative compounds to which are given both an adjective inflection (as just shown), and also an adjective meaning of a kind best defined by adding 'having' to the meaning of the determinative. Thus, the dependent देव रूप n., 'beauty of a god', becomes the possessive देवरूप, *चा, 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, रूपवन्मार्थ (from भार्थी) 'possessing a beautiful wife'.

374. As prior members are found:

1. Adjectives proper; thus, अन्यरूप 'of other form'. — 2. Participles; thus, हतमातृक 'whose mother is slain'. — 3. Numerals; thus, चतुर्मुख 'four-faced'; त्रिलोचन 'three-eyed'. — 4. Nouns with quasi-adjectival value; thus, हिरण्यहस्त 'gold-handed'. Especially common is the use of a noun as prior member to qualify the other appositionally, or by way of equivalence. These may well be called appositional possessives. Thus, कृष्णनामन् 'having "Kṛṣṇa" as name'; 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, अक्षय 'endless'; अपुत्र 'childless'; सुपुत्र 'with excellent sons'; दुर्गन्धि 'ill-savored'. The associative prefix स (less often सह) is treated like an adjective element; thus, सख्य 'of like form'; सपुत्र or सहपुत्र 'with a son', or 'having one's son along with one'; सानुकूल (स + अनुकूल n.) 'favorable'. — 6. Ordinary verbal pre-fixes; thus, प्रसन्न 'of wide fame'; अङ्गु 'limbless'; निर्बल 'powerless'; उन्नत '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 आदिव्य) 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 (पूर्वव्य) etc., are used in the same way, to denote accompaniment; chiefly adverbially. — 3. The noun अर्थ 'object', 'purpose', is used at the end of a compound, oftenest as a neut. subst. (acc. or instr. or loc.), to signify 'for the sake of', and the like; thus, दमयन्तीर्थ 'for Damayanti's sake'; शय्यार्थ 'for a bed'. (See below, § 379). — 4. अन्तर (as neut. subst.) often means 'other' in possessives; thus, द्विशास्तर n., 'another region' (lit. 'that which has a difference of region').

376. In appositional possessives, the final member, if it designate a part of the body, sometimes signifies the part to which belongs what is designated by the prior member: that on or in which it is. Thus मणिघोष 'with necklace on neck'. Such compounds are commonest with words meaning hand; thus, अस्त्रिपाणि 'with sword in hand'; अगुरुहस्त '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, **प्राप्तधीवज** 'possessing attained adolescence', i. e. 'having reached adolescence'; **अनधिमतशास्त्र** 'with unstudied books', i. e. 'one who has neglected study'; **वतप्राण** 'whose breath is gone', i. e. 'lifeless'; **आसन्नमुख** 'to whom death is come near'.

378. B. Compounds with governed final member.

1. Participial compounds, exclusively Vedic.

2. Prepositional compounds. Thus may conveniently be called those compounds in which the prior member is a particle with true prepositional value, and the final member a noun governed by it. Thus, **अतिरात्र** 'lasting over night'; **अतिमात्र** 'beyond measure', 'excessive'; **अपिकर्ण** 'next the ear'.

379. Adjective compounds as nouns and adverbs. Compound adjectives, like simple ones, are freely used substantively as abstracts and collectives, especially in the neuter, and less often in the feminine; and they are also much used adverbially, particularly in the acc. sing. neuter.

380. The substantively used possessive compounds having a numeral as prior member, with some of the strictly adjective compounds, are treated by the Hindus as a separate class, and called *dvig**. Examples of such numeral abstracts and collectives are: **त्रियुग** n., 'the three ages'; **त्रियोजग** n., 'space of three leagues'. Feminines of like use occur in the later language; thus **त्रिलोकी** (by the side of **त्रलु** n.,) 'the three worlds'.

381. Those adverbially used accusatives of secondary adjective

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

compounds which have an indeclinable or particle as prior member are considered by the Hindus a separate class of compounds, and called *avyayibhāva* *. 1. The prepositional compounds are especially frequent in this use; thus, प्रतिदोषम् 'at evening'; समक्षम् 'in sight'; अनुगङ्गम् (= गङ्गाम् अनु) 'along the Ganges'; उपगङ्गम् 'on the G.'; प्रतिवर्षम् 'every year'. — 2. A large class of *avyayibhāvas* is made up of words having a relative adverb, especially यथा, as prior member. Thus, यथावशम्, यथाकामम्, 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, § 1814.

Vocabulary XXXIV.

Verbs:	३वृ (<i>vardyate</i>) choose, select.
धि + निस् determine, decide.	सद् + आ (<i>āsīdati</i>) approach.
हृ + वि in caus. (<i>vidārdyati</i>) tear open.	+ समा in caus. (<i>samāsāddyati</i>) meet with, encounter.
पट् (<i>pādyati</i>) split open.	हृष् (<i>hṛṣati; hṛṣyati</i>) rejoice, be delighted.
भू + अभि overpower.	
—	
Subst.:	तासु n., palate.
अङ्ग n., limb, member, body.	तृष्णा f., thirst, desire.
आकार m., form, figure.	दंष्ट्रा f., tooth.
इन्दु m., moon.	द्युति f., brilliancy.
उदर n., belly.	पर्वत m., mountain.
केतु m., banner.	पुष्यिन्द् m., a tribe in India.
कोटि f., peak; point, tip.	प्रहार m., stroke, shot; wound.
चूडा f., top-knot, scalp.	प्राण m., breath, life (<i>often pl.</i>).
ज्ञान n., knowledge; insight.	मसक n., head.

* 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.:

अनवस, f. °आ, blameless, faultless.

अनुकूल, 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.

यावत् as long as, while; as soon as.

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

Exercise XXXIV.

अतितुष्या न कर्तव्या नृषां नैव परित्यजेत् ।

अतितुष्याभिभूतस्तु पूडा भवति-मखे ॥ १९ ॥

कश्चिंश्चिद्ने पुषिन्दः प्रतिवसति स्त । १ । स वैकदा मुगयां कर्तुं प्रस्थितः । २ । अथ तेव प्रसर्पता (prea. part.) पर्वतशिखरावारो महावराहः समासादितः । ३ । तं दृष्ट्वा कर्षात्ताकृष्टशरेण स तेव समाहतः । ४ । तेनापि वराहेण कोपाविष्टेन बालेन्दुसुतिना दंष्ट्रायेण पाटितोदरः पुषिन्दो गतप्राणो भूमावपतत् । ५ । अथ खाधं व्यापास वराहो ऽपि शरप्रहारवेदनया मृतः । ६ । एतस्मिन्नकारे कश्चिदासन्नमृतुः शुगास इतस्ततः परिधर्मसं देशमानतः । ७ । यावद्गराहपुषिन्दो पञ्चति तावत्प्रहृष्टो ऽचिन्नायत् । ८ । भोः सानुकूलो मे विधिः । ९ । तेनितदचिन्तितं भोजनमुपस्थितम् । १० । तदहं तथा भक्षयामि यथा बह्व्यहानि मे प्राणयाथा भवति । ११ । तत्तावत्प्रधमं स्नायुप्राशं धनुष्कोटिगतं भक्षयामि । १२ । एवं मनसा निश्चितं धनुष्कोटिं मुखे चिप्त्वा स्नातुं भक्षयितुमारब्धः । १३ । ततश्च कर्तिते स्नायी तानु विदार्य धनुष्कोटिर्मखमखेन निष्कात्ता । १४ । खी 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 Urvaci. 18. Bhṛgukaccha is situated (वृत्) on the Narmadā. 19. There stands the long-armed, broad-chested king-of-the-Aṅgas, sword-in-hand. 20. The path-of-knowledge is better than the path-of-workā. 21. In-the-opinion-of-the-ancient-seers (cpd is 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 (उत्पुञ्ज) Cātaka prays for rain-water.

Lesson XXXV.

383. First Conjugation of Verbs. Present System.*** In this conjugation the optative act., the 2nd sing. inv. act., and the 3rd pl. mid., are formed otherwise than in the *a*-conjugation.

384. Strong forms. The forms in which the stem assumes its strong form are these: the three persons sing. of the pres. and impf. indic. act., all first persons of the inv., act. and mid., and the 3rd sing. inv. act. All other forms of the present system are weak.

385. Endings. For the middle endings असी, अस, and असाम् are substituted अति, अत, and अताम्; and after reduplicated stems (and a few others) अति, अतु, and उत् are substituted for the

* Secondary adj. cpds., fem. in ई.

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

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

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

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

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

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

389. I. Roots in vowels. सु 'press'.

Indicative.

	Active.			Middle.		
1. सुनोमि	सुनुवस्	सुनुमस्	सुन्वे	सुनुवहे	सुनुमहे	
<i>sunómi</i>	<i>sunuvás</i>	<i>sunumás</i>	<i>sunvé</i>	<i>sunuváhe</i>	<i>sunumáhe</i>	
2. सुनोषि	सुनुषस्	सुनुष	सुनुषे	सुनुषहे	सुनुषे	
<i>sunópi</i>	<i>sunuṣás</i>	<i>sunuṣá</i>	<i>sunuṣé</i>	<i>sunuṣáhe</i>	<i>sunuṣé</i>	
3. सुनोति	सुनुतस्	सुनुन्ति	सुनुते	सुनुन्ति	सुनुन्ते	
<i>sunóti</i>	<i>sunutás</i>	<i>sunvánti</i>	<i>sunuté</i>	<i>sunvánti</i>	<i>sunvánte</i>	

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

Imperfect.

- | | | | | | |
|-------------------------|-----------|----------|-----------|-------------|----------|
| 1. असुनवम् ^० | असुनुव | असुनुम | असुन्वि | असुनुवहि | ०नुमहि |
| 2. असुनोस् | असुनुतम् | असुनुत | असुनुषास् | असुन्वाषाम् | ०नुध्मस् |
| 3. असुनोत् | असुनुताम् | असुन्वन् | असुनुत | असुन्वाताम् | ०व्यत् |

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

Imperative.

- | | | | | | |
|------------------------------|-----------------|------------------|----------------|-------------------|-------------------|
| 1. सुनवाणि | सुनवाष | सुनवाम् | सुनवे | सुनवावहि | सुनवामहि |
| <i>sundvāṇi</i> | <i>sundvāṣa</i> | <i>sundvāma</i> | <i>sundvāi</i> | <i>sundvāvahi</i> | <i>sundvāmahi</i> |
| 2. सुनु | सुनुतम् | सुनुत | सुनुष्व | सुन्वाषाम् | सुनुध्मस् |
| <i>sunuḥ</i> ^{**} | <i>sunutām</i> | <i>sunuta</i> | <i>sunupśv</i> | <i>sundvāṣām</i> | <i>sunudhmas</i> |
| 3. सुनोतु | सुनुताम् | सुन्वन्तु | सुनुताम् | सुन्वाताम् | सुन्वताम् |
| <i>sunōtuḥ</i> ^{**} | <i>sunutām</i> | <i>sundvāntu</i> | <i>sunutām</i> | <i>sundvātām</i> | <i>sundvātām</i> |

Optative.

- | | | | | | |
|----------------|-----------------|-----------------|---------------|------------------|------------------|
| 1. सुनुयाम् | सुनुयाव | ०याम् | सुन्वीष | सुन्वीवहि | सुन्वीमहि |
| <i>sunuyām</i> | <i>sunuyāva</i> | <i>sunuyāma</i> | <i>sunvīṣ</i> | <i>sunvīvahi</i> | <i>sunvīmahi</i> |
| 2. सुनुयास् | सुनुयातम् | ०यात् | सुन्वीषास् | सुन्वीयाषाम् | सुन्वीध्मस् |
| 3. सुनुयात् | सुनुयाताम् | ०युस् | सुन्वीत | सुन्वीयाताम् | सुन्वीरन् |

Participle.

सुन्वन्, f. सुन्वती सुन्वान्, f. ०वा

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

Indicative.

- | | | | | | | |
|----|---------|----------|------------|---------|-----------|----------|
| | Active. | | Middle. | | | |
| 1. | आप्तोमि | आप्तुवस् | आप्तुमस् | आप्तुवे | आप्तुवहे | आप्तुमहे |
| 2. | आप्तोषि | आप्तुषस् | आप्तुष | आप्तुषे | आप्तुषावे | आप्तुषे |
| 3. | आप्तोति | आप्तुतस् | आप्तुवन्ति | आप्तुते | आप्तुवाते | आप्तुवते |

* 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 आम्नवान आम्नवे आम्नवावहे °वामहे
 2. आम्नुहि आम्नुतम् आम्नुत आम्नुच्च 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 श्रुषो णृष and श्रुक्षु णृक्षु as strong and weak stem; 2nd sing. inv. act. श्रुक्षु; 2nd du. ind. act. श्रुक्षुवस् or श्रुक्ष्वस्, etc. —
 2. The root ध्रु shortens its vowel in the present-system.

Vocabulary XXXV.

Verbs:

- अप् (acnũtũ) acquire, obtain.
 + सम्प obtain.
 आप् (ãpnũti, rarely ãpnũtũ) acquire, reach.
 + अच, प्र, or सम्, reach.
 चि (cinũti, cinũtũ) gather.
 + प्र or सम्, gather.
 + निस् or विनिस्, decide, conclude.
 चुङ् + प्र (pracoddyati) urge on.
 दु (dũndũti), intr., burn, feel pain or distress; tr., pain or distress (acc.)

- ध्रु (dhũndũti, dhũndũtũ) shake.
 1 च् (cũpnũti, cũpnũtũ) cover, surround.
 + आ cover, etc.
 + अपा open.
 + वि explain, manifest.
 + सम् shut.
 शक् (caknũti) be able.
 श्रु (cũpnũti, cũpnũtũ) hear.
 श्रु (stũpnũti, stũpnũtũ) scatter, strew.
 + उप scatter.
 हि (hinũti) send.
 ह् + प्रत्या (pratyãhãrati) bring back.

Subst.:

- आहार m., food.
 दिवस m., day.

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

भोग m., enjoyment.

मूल n., root.

रस m., taste, feeling.

वानप्रस्थ m., a Brāhman in the third period of his life.

विप्र m., Brāhman.

शब्द m., sound; noise; word.

Adj.:

नव, f. °जा, new.

पुण्य, f. °जा, meritorious, holy; auspicious.

°भाक् sharing.

मनोहर, f. °जा, entrancing, agreeable.

रसवन्, f. वती, tasteful.

सदृश, f. °ई, similar; worthy.

Exercise XXXV.

आचारादिश्रुती विप्रो न वेदफलमनुते ।

आचारेण तु संयुक्तः संपूर्णफलभागभवेत् ॥ २० ॥

ब्रह्महीना अपि बुद्धिप्रभावेन महान्तं दुःखोदधिं तरीतुं* शक्नुवन्ति । १। वानप्रस्थः शब्दार्थं भूमिं नवपत्नीर्हरिषधर्मभियोपासुषीत । २। स्वपितरापुत्रानादाह्नातुं बालं प्रहिस्यु । ३। हे भगवन् पश्चिमिरपहता अक्षय्याः प्रत्याहर्तुं मरुतः सहायानादाय मुहाया द्वारमपवृषुष्या रत्नविभिरिन्द्रः प्रार्थत । ४। वनपुत्रान्पुत्रान्स्वामस्य चायोः शब्दं पद्या** नष्टमावमुत्स । ५। पुण्यकर्मभिर्धर्मं संचिन्त्य मृताः स्वर्गं जन्मान्तरे च विद्याहृपादीन्गुणानाम्रवाम । ६। चक्षुषु होतुप्रचोदिता अध्वर्यवः सोमं सुन्वताम् । ७। महावने शिराचं परिधम्य चतुर्थेदिवसस्य मध्याह्ने निरिशिखरमवानुवत । ८। मूलफलादि वन आहारार्थं प्रविन्वीरंरूपस्त्रिणः । ९। पण्डितः शिष्येभ्यः शब्दशास्त्रं श्रवणीत ॥ १० ॥

11. Having entered the temple of the worshipful (भववत्)-Vishnu we heard the ear-entrancing (श्रुतिमनोहर) song-of-the-young-women (use वन at end of cpd). 12. Listen to this word of a devoted (स्त्रिह, 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 (*imp.*) a husband worthy-of-thee. 16. My-two-brothers determined to travel to Benares. 17. May the king's-sword bring grief to (ङ्, *imp.* 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 *ञ्* — except one, कृ, of considerable irregularity — and so add only *ञ* as class-sign. The inflection is quite that of the *nu*-class, the *ञ* being gunated in the strong forms, and dropped (optionally, but in fact nearly always) before *च्* and *म्* of 1st dual and plural.

393. Thus तन्, 'stretch', makes तनोमि, तनोषि, etc.; 1st du. तन्वस् (or तनुवस्), 1st pl. तन्वस् (or तनुमस्); 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 *ञ* is always dropped before *च्* and *म्* 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	कुरुषस्	कुरुष	कुरुषे	कुर्वाषे	कुरुष्ये
3. करोति	कुरुतस्	कुर्वन्ति	कुरुते	कुर्वांति	कुर्वन्ति

Imperfect.

1. अकारवम्	अकुर्वं	अकुर्मं	अकुर्विं	अकुर्वहिं	अकुर्महिं
2. अकरोस्	अकुरुतम्	अकुरुत	अकुरुयास्	अकुर्वायाम्	अकुरुष्यम्
3. अकरोत्	अकुरुताम्	अकुर्वन्	अकुरुत	अकुर्वाताम्	अकुर्वन्त

Imperative.

1. करवाधि करवाच	करवाम	करवे	करवावहि	करवामहि
2. कुरु	कुरुतम्	कुरुत	कुरुष्व	कुर्याचाम्
3. करोतु	कुरुताम्	कुरुष्वु	कुरुताम्	कुर्याताम्

Optative.

1. कुर्याम्	कुर्याथ	कुर्याम्	कुरीथि	कुरीथिहि	कुरीमहि
etc.	etc.	etc.	etc.	etc.	etc.

Participle.

कुरुष्व्, f. कुरुष्वती

कुर्याथ्, f. कुर्याथि.

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

396. The adverbial prefixes आविस् and प्राङ्स्, '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 अच् change those letters to ई. Thus, स्वीकरोति 'he makes his own', 'appropriates'; भस्मीकरोति (भस्मच्) 'he changes to ashes', i. e. 'burns'; स्वामीभवति 'becomes a post' (स्वच्); मुचीभवति 'becomes pure' (मुचि); 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, षषिषता f., षषिषत n., 'the rank of a Kṣatriya'.

Vocabulary XXXVI.

Verbs:

- कृ (karóti, kuruts) do, make.
 + अप do evil to, harm (*gen., loc., or acc.*).
 + षषम् prepare, adorn.
 + षषिष (aṣiṣkaróti) make known, exhibit.
 + उष do good to, benefit (*gen., loc.*).
 + तिरस hide; blame, find fault with (*acc.*).
 + पुरस put at the head.
 + प्रति pay, recompense; punish (*acc. rei, gen., dat. or loc. pers.*).

+ प्राडुस make known, or visible.

+ सम (§ 395) prepare, adorn; consecrate.

षण् (kṣaṇóti, kṣaṇuts) wound.

तन् (tanóti, tanuts) stretch, extend (tr.); perform (a sacrifice).

+ षा, cause, bring about.

+ प्र spread abroad (tr.).

दुष (dúṣyati) be defiled.

मन् (manuts) think, consider.

Subst.:

- षषिहोषिन् m., priest of a certain kind.
 षषन्ध m., progeny, descendant.
 षषिप्राष m., plan; view; opinion.
 उरस n., breast.
 षषिषु m., name of a tribe.
 षषिषि f., charm, grace.
 षषमकार m., astonishment.
 षषानुर्माष n., a certain sacrifice.
 षषीषुष m., name of a tribe.
 तिरस्रिषी f., veil.

दोष m., fault.

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

षषुषु m., king.

षषानस n., kitchen.

षषिष n., flesh.

षषष n., salt.

षषषण n., spice.

षषषार m., trade.

षषषय m., doubt.

षषुष m., cook.

Adj.:

अन्ध, f. अन्धा, blind.

अवश्य, f. अश्या, necessary.

अज्ञ, f. अज्ञा, knowing.

अभुञ्ज enjoying.

वह्म, f. अश्या, dear.

व्यधीक, f. अश्या, wrong, false.

शुभ, f. अश्या, good, proper.

सज्ज, f. अश्या, ready.

Exercise XXXVI.

सो ऽनधीत्य द्विजो वेदमन्त्रं कुरुते अमम् ।

स चीवन्नेव शुद्धत्वमागु नष्टति सान्धः* ॥ २१ ॥

यत्करोत्तमुभं कर्म शुभं वा यदि सत्तम ।

अवश्यं तत्समाप्नोति पुष्टो ऽथ न संशयः ॥ २२ ॥

कुर्वन्नपि व्यधीकानि यः प्रियः प्रिय एव सः ।

अनेकदोषदुष्टो ऽपि कायः कस्य न वह्मः ॥ २३ ॥

सो ब्रह्मणा कर्षीवावुषीति तं पितरं मातरं च मन्वाणी न ह्युषीत्तवी
कदाचन । १ । इदं ते सोमाश्वस्तं वृत्तं मनसि चमत्कारमातनोति । २ ।
भो राजन् नीतिज्ञानां मन्त्रिणामभिप्रायं श्रुत्वा यद्विस्तं तत्स्वीकुरुष्व । ३ ।
अस्यवशांसि दिव्यं प्रतनुपुरिति मत्वा भूयसीं त्रिषं भुभुजः कविन्वी
विभजति । ४ । मांसमूलफलैश्चादि प्रभूतवज्रैः सूदा महागवै संस्तुर्षुः । ५ ।
शत्रुवृषानतेषु शूरा युवाय सज्जीभूय सनुयानाविश्वुर्वन्तु । ६ । अप्सरस-
क्षिरक्षरिणा वपुक्षिरक्षुर्वते ऽविज्ञाताश्च मनुष्यानुपानश्चति ॥ ७ ॥

8. Every-year an Agnihotrin must perform the Cāturmāsya (pl.).
9. Mayest thou, O Great-King, protect thy kingdom, benefiting
thy friends and harming thy enemies. 10. Brāhman 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 Anahilapātaka 247 years.
15. By-the-charm-of-her-face the lotus-eyed eclipses (तिरक्षु) even
the moon. 16. If one consecrates a scholar, teaches him, makes

* Poss. cpd, cf. § 374, 5.

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

Lesson XXXVII.

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

400. Thus, क्री 'buy': strong stem क्रीया *kripā*, weak क्रीयी *kripī* (before a vowel, क्रीय् *krip*).

Indicative.

	Active.			Middle.	
1. क्रीयामि	क्रीयीवस्	क्रीयीमस्	क्रीये	क्रीयीवहे	क्रीयीमहे
2. क्रीयासि	क्रीयीषस्	क्रीयीष	क्रीयीषे	क्रीयाषे	क्रीयीषे
3. क्रीयाति	क्रीयीतस्	क्रीयति	क्रीयीते	क्रीयाते	क्रीयते

Imperfect.

1. अक्रीयाम्	अक्रीयीव	अक्रीयीम	०धि	०यीवहि	०यीमहि
2. अक्रीयास्	अक्रीयीतम्	अक्रीयीत	०यीषास्	०याषाम्	०यीषम्
3. अक्रीयात्	अक्रीयीताम्	अक्रीयन्	०यीत	०याताम्	०यत

Imperative.

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

Optative.

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

Participle.

क्रीयन्, f. क्रीयती

क्रीयाव, f. ०या

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

ending in a consonant substitute for both class-sign and ending in this person the peculiar ending चान् and; thus, वचान्, वज्रान्, खमान्, मुहाव (see §§ 402, 403).

402. The roots ending in छ shorten that vowel before the class-sign; thus, पू, पुष्यति, पुनीति. The root यद् is weakened to मुद्; thus, मुह्यति.

403. A few roots which have a nasal in some forms outside the present-system, lose it in the present; thus, यच् or यञ्, यञ्च्यति; बन्ध्, बन्धति; खम् or खञ्, खञ्च्यति. Similarly, ज्ञा makes जानति.

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

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

406. Thus, चा 'go':

	Indicative.			Imperfect.		
1. चामि	चावस्	चामस्	चयाम्	चयाव	चयाम्	
2. चासि	चामस्	चाव	चयास्	चयातम्	चयात	
3. चाति	चातस्	चाप्ति	चयात्	चयाताम्	चयात्	or चपुस्

* The same ending is also allowed and met with in a few roots ending in consonants; viz. विद् 'know', चच्, दिच्, दुद्, मुच्.

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

Vocabulary XXXVII.

Verbs:

१श्नम् (*aśnāti*) eat.
 क्री (*kṛipāti, kṛipāte*) buy.
 यन् (*grathndti*) string together;
 compose.
 ग्रह (*grhṇāti, grhṇāte*) take, seize.
 + नि hold, restrain, check.
 + प्रति take, receive.
 ज्ञा (*jāndti, jānti*) know.
 + अनु allow, permit.
 १पा (*pāti*) protect.
 पुष् (*puṣṭāti*) make increase or
 grow.
 पू (*puṇāti, puṇāte*) clean.
 प्री (*prīṇāti, prīṇāte*), act., delight;
 mid., rejoice.

सु + चा (*aplāvate*) drench.
 बन्ध् (*badhndti, badhnti*) bind;
 catch; join; compose.
 भा (*bhāti*) gleam, glance.
 मा (*māti*) measure.
 + निस् work, create.
 मुष् (*muṣṭāti*) steal, rob.
 १सुट् (*śuṣṭ*) + निस् steal.
 १वृ (*vṛṇāti: also vardyati, -te*)
 choose.
 शिष् + उद् remain over.
 शू (*śṛṇāti, śṛṇāte*; see also in
 Vocab. XXXV) strew.
 स्ना (*snāti*) bathe.
 हन् + अय remove.

Subst.:

अङ्गुलि m., a gesture of respect-
 ful greeting.*
 इच्छा f., wish.
 उदय m., rise.

कक्षा f., crescent.
 कृति f., work (literary).
 कोष m., treasure; treasury.
 क्षण m., n., moment; time.
 यामीकर n., gold.

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

दानव m., demon.
 नाग m., snake.
 नेत्र n., leading-rope, cord.
 मन्त्र (§ 278) m., stirring-stick.
 मन्दर m., n. pr., a mountain.
 यूप m., sacrificial post.
 खडाट n., forehead.
 1वर (vard) m., suitor, bride-
 groom.
 2वर (vāra) m., choice, privilege,
 favor.
 शैव m., n. pr., a snake-demon
 who supports the earth.

समुन्नति f., height, elevation; high position.

Adj.:

सद्यतन^० of to-day.

धार्मिक right, just.

प्रसन्न (part of प्र-सद्) kindly disposed.

एविद् knowing.

विवेकिन् shrewd.

Adv.:

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

Exercise XXXVII.

परकायेन कवचः परद्रव्येण चेश्वराः ।

निर्मुष्टितेन स्वकृतिं पुण्यस्वयतने चये ॥ २४ ॥

विवेकिनमनुप्राप्य युष्वा याति समुन्नतिम् ।

सुतरां रत्नमाभाति चामीकरणियोषितम् ॥ २५ ॥

यद्यं विधातुमिच्छन्व्यमानः प्रथमं वेद्विद् ऋत्विजो वृषीताम् । १ ।
 यज्ञेषु यन्मुख्यसंकृतेषु यूपेषु रज्जुभिर्वन्नति ॥ २ ॥ देवानां कोपाधिं
 शान्तिं नेतुं तांस्तुतिभिर्नक्षराजो ऽप्रीयात् । ३ । प्रसन्ना वयं परं वृषी-
 ज्येति तैश्चतो रावा धार्मिकत्वमवृषीत् ॥ ४ ॥ सोमं वृषणां सुखाध्वर्य-
 वसं पुनस्तु ॥ ५ ॥ मन्दरपर्वतं मन्वानं शैवनाम च नेत्रं कुला देवदा-
 नवा समुतार्थं श्रीरोदधिममघ्न ॥ ६ ॥ यथा सूर्य उदये भाति तथा
 पापान्धपहस्य नृकालजासुता नरा विभाति ॥ ७ ॥ बुध्मर्षेण वृद्धीचा-
 त्कुचमज्ञाधिकर्मया ॥ ८ ॥

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

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

given you (*pass. constr.*). 11. Let the great poet weave (यन्त्र, बन्ध) 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-श्लिष्य, *pass. part., neut. sing.*). 20. One must bathe daily in unconfined (*part. from नि-श्च*) 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 *√* 'go') change these into *इय्* and *उय्* before vowel-endings in weak forms, when not gunated.

408. Root *√* '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. एभि	इयस्	इमस्	अधीये	अधीयहे	अधीमहे
2. एषि	इयस्	इष	अधीये	अधीयाधे	अधीधि
3. एति	इतस्	अन्ति	अधीति	अधीयाति	अधीयते

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

Imperfect.

(for augment cf. § 179.)

1. आद्यन् ऐष ऐम	अधीयि	अधीवहि	अधीमहि
2. ऐस् ऐतन् ऐत	अधीयास्	अधीयावाम्	अधीभ्यम्
3. ऐत् ऐताम् आद्यन्	अधीत	अधीयाताम्	अधीयत

Imperative.

1. अद्यानि अयाव अयाम्	अधीयै	अध्यावहि	अध्यामहि
2. इहि इतम् इत	अधीष्व	अधीयावाम्	अधीभ्यम्
3. एतु इताम् यन्तु	अधीताम्	अधीयाताम्	अधीयताम्

Optative.

इयाम् etc., 3rd pl. इयुस् अधीयीष etc.

Participle.

यन्, f. यती अधीयान्, f. *आ

409. The root श्नी (mid.), 'lie', has *gusa* throughout; thus, श्ने, श्नेते, श्नेते, श्नेवहे etc.; impf. अश्नयि, अश्नयास् etc.; opt. श्नीयीष etc., part. श्नीयान्. Other irregularities are the 3rd persons pl.: indic. श्नेरते, imv. श्नेरताम्, impf. अश्नेरत.

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

411. Thus, सु 'praise':

Indicative.

Active.

Middle.

1. स्तोमि सुवस् सुमस्	सुवे	सुवहे	सुमहे
2. स्तोषि सुवस सुष	सुवे	सुवाचे	सुभे
3. स्तोति सुतस् सुवन्ति	सुते	सुवाते	सुवते

Imperfect. Act.: 1. असुवन्, 2. असुीस्, 3. असुीत्, 3rd pl. असुवन्. Mid.: 1. असुषि, 3rd pl. असुवत.

Imperative. Act.: सुवामि, सुहि, स्तोतु, सुवाव etc., 3rd pl. सुवन्तु. Mid.: सुवै, सुष्व, सुताम्, सुवावहि etc., 3rd pl. सुवताम्.

Optative. सुयाम् etc. सुवीष etc.

Participle. Act.: कृत्वन्, f. कृती. Mid.: कृत्वाण्.

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

Indicative.

	Active.		Middle.		
1. कृवीमि	कृवस्	कृमस्	कृवे	कृवहे	कृमहे
2. कृवीषि	कृषस्	कृष	कृषे	कृषाषे	कृषे
3. कृवीति	कृतस्	कृवन्ति	कृते	कृवाते	कृवते

Imperfect. Act.: कृत्वन्, कृत्वीस्, कृत्वीत्; कृत्व etc.; 3rd pl. कृत्वन्. Mid.: कृत्वि, कृत्वास् etc.; 3rd pl. कृत्वत्.

Imperative. Act.: कृवै, कृहि, कृवीतु; कृवाव etc.; 3rd pl. कृवन्तु. Mid.: कृवै, कृष्व etc.

Optative. Act.: कृत्याम् etc. Mid.: कृवीथ etc.

Participle. Act.: कृत्वन्. Mid.: कृत्वाण्.

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	
इ (éti) go.	+ इ explain, teach; announce.
+ अधि (adhiti) repeat, read.	+ वि explain, etc.
+ अप (apāti) go away, depart.	इ (rāiti) cry, scream.
+ अभि approach.	+ वि scream.
+ असम् set (of heavenly bodies).	शी (śēti) lie, sleep.
+ उद् rise (of heavenly bodies).	+ अधि lie asleep on (acc.).
+ उप approach.	सू (sūti) bring forth, bear.
कृ (kraciti, brūti) speak, say, state.	+ इ bring forth.
	स्तु (stāsti) praise.

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

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

साक्षिन् m., witness.

सारस m., crane.

Adj.:

उद्यत, f. °व्या, ready.

उद्योविन् diligent, energetic.

करुण, f. °व्या, lamentable.

°कारिन् making, doing.

Adv.:

अधस् below, down, on the ground.

Exercise XXXVIII.

पुण्याधीव विचिन्वन्ममवच वतमानसम् ।

अनवाप्तेषु कामेषु मृत्युरभ्येति मानवम् ॥ २६ ॥

भो दुष्कृतकारिणः । अस्माद्गनादप्येति क्रोधाद्द्विरात्महरिण-
 वधोद्यताम्बाधानम्रवीत् ॥ १ ॥ नृपमनिवाय शिष्यसं ब्रूयादधीष्य भो
 (§ 264) इति ॥ २ ॥ कानि शास्त्राणि काष्ठां स्वमधीषाः । ३ । व्यायादीनि
 चर्द् दर्शनानि श्रीनीलकण्ठपण्डितस्य नृहे ऽहमधीषि ॥ ४ ॥ अपीवोमा-
 वष्टामिर्द्धग्भिर्द्धग्विरसौद्भिर्द्गावक्षी च तिसृभिः ॥ ५ ॥ उद्योविन्
 पुष्यसिंहं स्वयमुपैति कक्षीः ॥ ६ ॥ सा जिह्वा या जिनं खीति तच्चित्तं
 यस्मिन्ने रतम् ॥ ७ ॥ आचार्याः शिष्यान्धर्मं प्रमुचते ॥ ८ ॥ इतसहचराः
 सारसाः करुणं विरवन्ति ॥ ९ ॥ श्रीमन्नी राजभिराहताः पण्डिताः
 सर्भा यन्ति धर्मप्रज्ञां च विमुचते ॥ १० ॥

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

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

Lesson XXXIX.

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 ज् substitute क् for those letters before त्, च् and स् (which then becomes च्); and ज् before च्. Thus, चच् 'speak': चष्मि, चचि, चक्त्त (only these three forms used).

416. Root 1विद् 'know, (act. only):

Indicative.

Imperfect.

1. वेद्मि	विद्मस्	विद्मस्	अवेदम्	अविद्	अविद्म
2. वेत्सि	वित्वस्	वित्व	अवेस् or अवेत्	अवित्त्सम्	अवित्त्स
3. वेत्ति	वित्त्सस्	विदन्ति	अवेत्	अवित्त्साम्	अविदुस्

Inv.: वेदाणि, विद्मि, वेत्तु; वेदाय, वित्त्साम्, वित्त्साम्; वेदाम्, वित्त्स विदन्तु. — Opt.: विसाम्, 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, §§ 189—233 (the two larger sizes of print).

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

Sing. 1. वेद्, 2. वेत्, 3. वेद्; du. 1. विद्, 2. विद्द्युस्, 3. विद्दुस्; pl. 1. विद्, 2. विद्, 3. विद्द्युस्. The participle is विद्वांस, f. विद्दुषी (cf. § 288).

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

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

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

Imv.: हन्ति, अहि*, हन्तु; हन्तव, हतम्, हताम्; हन्तव, हत. प्रभु. — Opt.: हन्वाम् etc. — Part.: घ्नन्, f. घ्नी.

420. Roots in न्, व्, च्, substitute अ before स् (which then becomes च्), अ before त् and च् (which become ट् and ट्), and अ before घ् (which becomes ह्). Thus, द्विच् 'hate' (act. and mid.):

	Indicative Act.			Imperfect Act.		
1.	द्वेषि	द्वेष्यस्	द्वेष्यस्	अद्वेषम्	अद्वेष्य	अद्वेष्य
2.	द्वेषि	द्वेषस्	द्वेष	अद्वेद्	अद्वेषम्	अद्वेष
3.	द्वेषि	द्वेषस्	द्वेषन्ति	अद्वेद्	अद्वेषाम्	अद्वेषन्

Imv. Act.: द्वेषाणि, द्वेषुडि, द्वेषु; द्वेषाव etc.

421. अच्, 'see' (mid.): Pres. Ind.: अचे, अचे, अचे; अच्यहे, अचाचे, अचाते; अच्यहे, अच्यहे, अचते. — Impf.: अचधि, अचडास्, अचट; अच्यसहि, अचचाचाम्, अचचाताम्; अच्यसहि, अच्यह्यम्, अचचत.

* Anomalous dissimilation.

422. 1. ईम्, 'rule' (mid.), inserts ए before endings beginning with स and ध; thus, 2nd sing. ईशिवे. — 2. वम्, 'wish' (act.), is in weak forms contracted to उम्; thus, 3rd. pl. उयन्ति.

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. माष्टि, du. मृद्वस्, pl. मृचन्ति or मार्चन्ति.

Vocabulary XXXIX.

Verbs:

ईम् (īṣṭe) rule, own (*v. gen.*).
 वच् (vadṣṭe) + च्च् relate; call, name.
 + च्च् explain.
 द्विष् (dviṣṭi, dviṣṭā) hate.
 + म् hate extremely.
 मृञ् (mṛṣṭi) rub, wipe.
 + च्च् wipe away, off.

+ म् wipe off.

राध् + च्च्प (aparādhnōti) do wrong.

वम् (vadṣṭi) wish.

1विद् (védṭi; védā) know, consider.

हृच् + च्च्मि smite.

+ च्च्ि kill.

Subst.:

ओष्ठ m., lip.
 वय m., decay, destruction.
 चक्षुस् n., eye.
 जितु m., conqueror.
 दया f., compassion, pity.
 प्रलय m., destruction.
 मय m., *n. pr.*, a name of Çiva.
 मन्त्र m., sacred text; spell, charm.
 घाम m., watch (of the night).
 वृत्त n., conduct.

व्याकरण n., grammar.

व्यास m., *n. pr.*, a Rishi.

प्रज्ञा f., hesitation.

शर्व m., *n. pr.*, a name of Çiva.

श्रुत n., learning.

सर्ग m., creation.

स्थिति f., condition, existence.

Adj.:

वाच्य, f. °च्च्ा, blameworthy, culpable.

Exercise XXXIX.

करोति पापं यो ऽज्ञानाज्ञानयो वेत्ति च चक्षुः ।

प्रद्वेष्टि साधुपुत्रांश्च स बोधयतीति वाच्यताम् ॥ २७ ॥

यद्य पञ्चगृते हस्ति द्वा हस्ति नवागृते ।

त्रतमज्ञानगृते हस्ति सहस्रं पुत्रपानुते* ॥ २८ ॥

सर्वं पुत्रान्तं चवापुत्रमाचक्षुः ॥ १ ॥ शर्व इति प्रायः शिवमा-
चक्षते भव इत्युद्भवः ॥ २ ॥ प्रद्विषतीं भाषां किं मां द्वेषीत्यप्रवोत्य-
तिः ॥ ३ ॥ पुराणेषु विभुवनसर्वस्वितिप्रवचान्वाचो वाचते । ४ । यो
ऽज्ञानद्वेष्टि यं च चक्षुः द्विजसमेभिर्मनीर्हनाम् ॥ ५ ॥ यो ब्रह्मचर्यं चरित्वा
मुत्रयानुज्ञाती यथाविधि ज्ञाति तं सर्वलोकपूर्वं ज्ञातकं विदुः ॥ ६ ॥
अनपराधं तपोपकुर्वाणं कथं भोः पापात्तस्त्वं मां हंसि ॥ ७ ॥ अनुवि-
क्षित्तमङ्गं मुदा प्रमुहमङ्गिः परिमुहति ॥ ८ ॥ भवो द्विषो भव ईष्टे पु-
त्रिभ्याः ॥ ९ ॥ मां भक्षयतीं परकी नाचसीत ॥ १० ॥ ब्रह्ममपि पृथ्वीराजं
निर्दधा (§ 374, 6) यवना चक्षिनाम् ॥ ११ ॥

12. Hear the words of the learned man who explains (*pres. part.*) the science of grammar. 13. Know *that* Rāma (*acc.*) is the son, famous in the three worlds, of Daśaratha, and the conqueror of Rāvana, lord-of-Lañkā. 14. Having sipped (चा-चम्) water thrice, one wipes the lips twice; according to others, once.** 15. Two warriors smote (अभि-हन्) with arrows the king-of-the-Aṅgas, who had murdered their companions. 16. Kill without hesitation even (अपि) a teacher who approaches (*past. pass. part.*) in order to kill you. 17. Why dost thou consider (विद्) me a Çūdra, *though* knowing (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.

** सवदित्यने.

Lesson XL.

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

425. The root आस्, 'command' (act.), substitutes in the weak forms with consonant-endings the weakened stem शिष्; thus, Indic. sing. आसि etc.; du. शिष्वस् etc.; but 3rd pl. आसति. Impf.: अशासन्, अशास्, अशात्**; अशिष्व etc.; but 3rd pl. अशासुत्. Imv. 2nd sing. आधि; 3rd pl. आसतु.

426. The extremely common root 1अस्, 'be' (act.), loses its vowel in weak forms, except when protected by the augment. The 2nd sing. imv. is एधि; in the 2nd sing. indic. one स् is omitted; in the 2nd and 3rd sing. impf. ई is inserted before the ending. Thus:

	Indicative.			Imperfect.		
1. अस्मि	सस्	अस्	आसन्	आस	आस.	
2. अस्मि	सस्	अस्	आसीस्	आसन्	आस	
3. अस्मि	सस्	सन्ति	आसीत्	आसाम्	आसन्	

Imperative.

1. असाधि	असाध	असाम	Opt.: आसन् etc.; 3rd pl. आसुत्.
2. एधि	अन्	अ	Part.: सन्, f. सती.
3. असु	आन्	असु	

427. Roots in ह् (except दिह् and कुह्) combine ह् with त्, च् and छ् into ह्, and then lengthen preceding अ, इ, उ; before स्, ह् becomes ह्; in 2nd and 3rd sing. impf. act. (where the endings are dropped) the ह् becomes ह्. Thus, लिह् 'lick' (act. and mid.): Impf. act.: अलेहन्, अलेह्, अलेह्; अलिह्, अलीहन्,

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

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

Exercise XXXIX.

करोति पापं यो ऽद्यानात्मात्मनो वेत्ति च चक्षुः ।

प्रद्वेष्टि साधुवृत्तांश्च स बोधक्षीति वाच्यताम् ॥ २७ ॥

यस्य पञ्चभूते हृत्ति दृश हृत्ति नवानुते ।

श्रुतमज्ञानुते हृत्ति सहस्रं पुरवानुते* ॥ २८ ॥

सर्वे वृत्तार्थं यथावृत्तमाचक्षुः ॥ १ ॥ सर्वं इति प्राज्ञः शिवमा-
चक्षते भव इत्युदयः ॥ २ ॥ प्रद्विषतीं भार्यां किं मां द्वेषीत्यत्रवोत्प-
त्तिः ॥ ३ ॥ पुराणेषु विभुवनसर्वस्त्रितिप्रसव्याम्बासो व्याचष्टे । ४ । यो
ऽस्यान्द्वेष्टि चं च वचं द्विष्मसमेभिर्मकीर्हनाम् ॥ ५ ॥ यो ब्रह्मवर्षं चरित्वा
नुरयानुच्चाती यथाविधि स्नाति तं सर्वलोकापूर्वं स्नातकं विदुः ॥ ६ ॥
अनपराधं तपोपकुर्वाचं चक्षं भोः पापात्मस्त्वं मां हंसि ॥ ७ ॥ अनुषि-
क्षितमङ्गं मृदा प्रमृष्टमग्निः परिमृष्टि ॥ ८ ॥ भवो दिवो भव इष्टे पु-
त्रिभ्याः ॥ ९ ॥ मां भक्षतीं परक्षी नाचपीत ॥ १० ॥ चक्षर्मापि पृथ्वीराजं
निर्दया (§ 374, 6) यवना चक्षिनाम् ॥ 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 (चा-चम्) water thrice, one wipes the lips twice; according to others, once.** 15. Two warriors smote (अभि-हृत्) 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.

** सकृद्विष्यन्ते.

Lesson XL.

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

425. The root आस्, 'command' (act.), substitutes in the weak forms with consonant-endings the weakened stem आस्; thus, Indic. sing. आसि etc.; du. आस्वस् etc.; but 3rd pl. आसति. Impf.: आसास्, आसास्, आसात्**; आस्वस् etc.; but 3rd pl. आसावुस्. Inv. 2nd sing. आसि; 3rd pl. आसतु.

426. The extremely common root आस्, '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	सस्	सस्	आसम्	आस	आस.
2. आसि	सस्	स	आसीस्	आसम्	आस
3. आसि	सस्	सति	आसीत्	आसाम्	आसन्
Imperative.					
1. आसासि	आसाव	आसाम	Opt.: आसाम् etc.; 3rd pl. आसुस्.		
2. एधि	सम्	स	Part.: सन्, f. सती.		
3. आसु	आम्	आसु			

427. Roots in ह् (except दिह् and दुह्) combine ह् with त्, च् and छ् into ह्, and then lengthen preceding अ, इ, उ; before स्, ह् becomes ह्; in 2nd and 3rd sing. impf. act. (where the endings are dropped) the ह् becomes ह्. Thus, लिह् 'lick' (act. and mid.): Impf. act.: लोहम्, लोह, लोह; लोहि, लोहितम्,

* Or आसे. So आसुम् or आसुम् (inv., impf.).

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

अभीष्टाम्; अविष्, अवीष्ट, अविष्टम्. Inv. mid.: वेदि, विष्, वीष्टाम्; वेहावहि, विहावाम, विहाताम्; वेहामहि, वीष्टम्, विहाताम्.

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

Indicative.

Imperfect.

1. द्रोष्णि	कुङ्क्ष	कुङ्क्ष	अदोहन्	अकुङ्क्ष	अकुङ्क्ष
2. धोषि°	कुङ्घस	कुङ्घ	अधोक्	अकुङ्घम्	अकुङ्घ
3. द्रोष्णि**	कुङ्घस	कुङ्घन्ति	अधोक्	अकुङ्घाम्	अकुङ्घन्

Ind. mid.: कुहे, धुषे, कुघे; कुङ्क्षे etc. Impf. mid.: अकुङ्क्षि, अकुङ्घास, अकुङ्घ; अकुङ्क्षहि etc.; अकुङ्क्षहि, अकुङ्घन्, अकुङ्घन्. Inv. mid.: द्रोहि, धुष्, कुङ्घाम्; द्रोहावहि etc.; द्रोहामहि, धुङ्घन्, कुङ्घताम्.

429. The roots रुद्, 'weep', स्वप्, 'sleep', अश्, '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 इ. Thus, रुद्: Pres. Indic.: रोदिति, रोदिति etc., 3rd pl. रुदन्ति. Impf.: अरोदन्, अरोदस or *दोस, *दत् or *दीत्; अरुदित् etc.; 3rd pl. अरुदन्. Inv.: रोदानि, रुदिति, रोदितु etc. Opt.: रुद्याम् etc. (या being mode-sign).

Vocabulary XL.

Verbs:

अश् (*āśi*) breathe.

+ अ (*prāśi*) live.

अस् (*āśi*) be.

आस (*āśi*) sit.

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

* cf. §§ 244, 249.

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

चक् + प्र-वि (pravicedlati) move,
stir (tr.).

दिह् (dégāhi) smear.

दुह् (dógāhi, dūgāhē) milk.

मील् + मि (nīmīlati) shut (the
eyes).

रुद् (rúdditi) weep.

खिह् (léghī, líghē) lick.

+ ख्व लick.

विश् + समा approach.

शास् (śáste) command, govern.

श्वास् (śvasīti) breathe.

+ आ or समा breathe gently,
revive.

+ वि be confident, trust (w. gen.
or loc. of pers.)

खा + उद्* (uttīṣṭhāti) arise.

Subst.:

उपभोग m., enjoyment.

केश m., hair.

दान n., gift, generosity.

बाहा f., girl, maiden.

मुसल m., n., club, pestle.

रधिर n., blood.

सन्न n., sacrifice.

सवितु m., n. pr., the sun-god

Savitar; the sun.

स्त्व m., shoulder.

Adj.:

धीर, f. *श्वा, firm, resolute.

निपुण, f. *श्वा, shrewd, skilled.

व्याख्य, f. *श्वा, right, proper.

प्रमत्त, f. *श्वा, careless.

Indecl.:

प्रातूर early, in the morning.

भूयन् greatly, much.

Exercise XL

विन्दन्तु नीतिनिपुणा यदि वा सुवक्तु

सखीः समाविशन्तु मच्छन्तु वा यथेष्टम् ।

अथैव वा मरुत्तमस्तु युवाकरे वा

व्याख्यात्वयः प्रविचक्षन्ति पदं न धीराः ॥ १९ ॥

खेनो मुसलं स्त्वन्वे जुत्वा मुक्तकेशो रावानमुपेत्य शाधि मामि-
तिश्रूयात् ॥ १ ॥ निषधुषु पापेषु न विश्वसिति बुद्धिमान् ॥ २ ॥ महो-
द्भिर्मध्ये शेषनाभमभिप्रयागो विश्वः सुखं स्वपिति ॥ ३ ॥ प्रमत्तैर्-

* After उद्, the initial ह् of खा and ख्व is dropped; thus, उत्वातुम् for उत्खातुम्.

अमीढाम्; अविष्, अवीढ, अविहन्. Inv. mid.: वेहे, विष्, वीढाम्;
वेहावहे, विहावाम्, विहाताम्; वेहामहे, वीढुम्, विहताम्.

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. दोग्नि	दुहस्य	दुहस्य	अदोहन्	अदुह	अदुह
2. धोषि°	दुग्धस्य	दुग्ध	अधोक्	अदुग्धम्	अदुग्ध
3. दोग्नि**	दुग्धस्य	दुहन्ति	अधोक्	अदुग्धाम्	अदुहन्

Ind. mid.: दुहे, धुषे, दुग्धे; दुहहे etc. Impf. mid.: अदुहि,
अदुग्धास्य, अदुग्ध; अदुहहे etc.; अदुहहि, अधुग्धम्, अदुहन्.
Inv. mid.: दोहे, धुष्य, दुग्धाम्; दोहावहे etc.; दोहामहे, धुग्धम्,
दुहताम्.

429. The roots रुह्, 'weep', स्वप्, 'asleep', अन्, 'breathe',
अस्, 'breathe' (all act.), insert ह् before all endings beginning
with a consonant, except स्य and त् of 2nd and 3rd sing. impf.,
where they insert either अ or ई. Thus, रुह्: Pres. Indic.: रो-
हिमि, रोदिसि etc., 3rd pl. रुहन्ति. Impf.: अरोहन्, अरोहस्य or
°दोस, °दत् or °दीत्; अरुदिस्य etc.; 3rd pl. अरुहन्. Inv.: रो-
दानि, रुदिहि, रोदितु etc. Opt.: अराम् etc. (या being mode-sign).

Vocabulary XL

Verbs:
अन् (ániti) breathe.
+ प्र (prápsiti) live.
अस् (astí) be.

आसु (ástu) sit.
+ उप sit by; wait upon; at-
tend; reverence.

° cf. §§ 244, 249.

** When the final sonant aspirate of a root is followed by स्य
or त् 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.

चञ्च + प्र-वि (*pravicclati*) move,
stir (tr.).

दिह् (dēdhi) smear.

दुह् (dūgdhi, dūgdhē) milk.

मील + नि (*nīmilati*) shut (the
eyes).

रुह् (rūdhī) weep.

लिह् (lēdhi, lēdhē) lick.

+ लव lick.

विश् + समा approach.

शास् (*śāste*) command, govern.

श्वास् (*śvāsti*) breathe.

+ आ or समा breathe gently,
revive.

+ वि be confident, trust (*sv. gen.*
or *loc. of pers.*)

उत्था + उद्* (*uttīṣṭhati*) arise.

Subst.:

उपभोग m., enjoyment.

केस m., hair.

दान n., gift, generosity.

बाधा f., girl, maiden.

मुसस m., n., club, pestle.

रुधिर n., blood.

सन्न n., sacrifice.

सवितु m., n. *pr.*, the sun-god
Savitar; the sun.

शङ्ख m., shoulder.

Adj.:

धीर, f. *आ, firm, resolute.

निपुण, f. *आ, shrewd, skilled.

व्याव्य, f. *आ, right, proper.

प्रमत्त, f. *आ, careless.

Indecl.:

प्रातर early, in the morning.

भूयम् greatly, much.

Exercise XL

विन्दन्तु भीतिनिपुणा यदि वा सुवन्तु

सखीः समाविद्यन्तु नष्टन्तु वा यथेष्टम् ।

शरीरं वा मरुत्तमस्तु शुभाकारे वा

न्याख्यात्ययः प्रविचक्षन्ति पदं न धीराः ॥ २९ ॥

सैनो मुससं शङ्खे कृत्वा मुक्तकेशो रावानमुपेत्य शशि मामि-
तिब्रूयात् ॥ १ ॥ मिषध्रुवु पापेषु न विचक्षिति बुद्धिमान् ॥ २ ॥ महो-
दधिमध्ने शेषनानमधिग्रयानो विष्णुः सुखं स्वपिति ॥ ३ ॥ प्रमत्तैर्ष-

* After उद्, the initial ह् of उत्था and श्वस् is dropped; thus,
उत्थातुम् for उत्थातुम्.

स्त्रिभूमौ निहितानि हवींषि ज्ञानाववाचीडान् ॥ ४ ॥ सुखमाखां
 भवानिति ननुमनुष्वातो ऽपयन्सखा सखायं ब्रूयात् ॥ ५ ॥ सुन्दरि
 समाश्चसिहि समाश्चसिहीति भयनिमीषितापीमुर्वशीं पुरुरवा चम-
 वीत् ॥ ६ ॥ नुबन्नीधनीताः शिष्या राशिं वेदानधीयत ॥ ७ ॥ चक्षु
 यश्चः सुतवृत्तं खां शिवः सन्तु न तु भक्तिं विना स्वर्गं प्राप्नुयाः ॥ ८ ॥
 दानोपभोगहीनः पुमान्द्वसन्नपि न जीवति ॥ ९ ॥ हीर्षसन्नमुपासते वे
 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-alain-gazelle, licked *his* mouth with *his* tongue. 14. Let the householder say to the guest: "where didst thou sleep during the night?" 15. The cowherd milked the cows twice daily. 16. The boy, beaten by *his* father, wept bitterly (भूयन्). 17. Whose daughter art thou, girl? 18. Know *that* that by which thou livest, and the whole world lives, *is* the world-spirit. 19. Having arisen in the morning, reverence the sun (सवित्र). 20. If you do not praise Rāma, there will be no salvation for you (*use चक्षु, in pres. opt.*).

Lesson XLI.

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

431. The rules governing the reduplication are as follows:

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

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

or ह्; thus, धा, दधा; खिद्, विखिद्; ह्री, विह्री; (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, ख्या, तख्या.

2. A long vowel is shortened in the reduplicating syllable; and च्च is replaced by च्; thus, ददा and दधा above; भो, विभी; मु, विमु.

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

433. The verbs of this class lose the ञ् from the endings of the 3rd pl. in the active as well as in the middle; and in the 3d pl. impf. act. always take उस्, before which a final radical vowel has *guna*; thus, अविभरस्.

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

Indicative.

	Active.				Middle.	
1. विभमि	विभुवस्	विभुमस्	विधे	विभुवहे	विभुमहे	
2. विभवि	विभुवस्	विभुव	विभुषे	विधाषे	विभुषे	
3. विभति	विभुतस्	विभति	विभुते	विधाते	विधते	

Imperfect.

1. अविभरम्	अविभुव	अविभुम	अविधि	अविभुवहि	अभुमहि
2. अविभर्	अविभुतम्	अविभुत	अविभुषास्	अविधाषाम्	अभुषन्
3. अविभर्	अविभुताम्	अविभरस्	अविभुत	अविधाताम्	अधत्

Imperative.

1. विभराधि	विभराध	विभराम	विभरे	विभरावहि	विभरामहे
2. विमुहि	विमुतम्	विमुत	विमुष्व	विधाषाम्	विमुष्वन्
3. विभर्तु	विभुताम्	विधतु	विभुताम्	विधाताम्	विधताम्

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

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

435. The roots 1दा, 'give', and 1धा, 'put', lose their radical vowel in the weak forms, leaving the weak stems दद् and दध्.

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

		Indicative.			
		Active.		Middle.	
1.	दधामि	दध्मस्	दध्मस्	दधे	दधहे
2.	दधासि	धत्स्	धत्स्	धत्से	दधासे
3.	दधाति	धत्स	दधति	धत्ते	दधाते
		Imperfect.			
1.	अदधाम	अदध	अदध	अदधि	अदधहि
2.	अदधास्	अधत्स्	अधत्स्	अधत्वास्	अदधाधाम
3.	अदधात्	अधत्साम्	अदधुस्	अधत्	अदधाताम्
		Imperative.			
1.	दधाधि	दधाथ	दधाम	दधि	दधाथहि
2.	धेहि	धत्साम्	धत्	धत्स्	दधाधाम्
3.	दधानु	धत्साम्	दधतु	धत्साम्	दधाताम्

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

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

436. The root **दधा** 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 **दहा**, '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. अजहात्, pl. अजहत्स्; 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 **2हा**, 'move, go' (mid.), form

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

मिमो and विही before consonant-endings, मिम् and विह् before vowel-endings; thus, 3rd persons indic. मिमोते, मिमाते, मिमते.

439. ङ 'pour, sacrifice' (act. and mid.), makes the 2nd sing. inv. ङुङधि; 3rd persons impf. ङुङहोत्, ङुङताम्, ङुङवुस्.

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 विह्री to विह्रिच् before vowel-endings; thus, indic. 3rd persons विह्रैति, विह्रीतस्, विह्रियति.

Vocabulary XLI.

Verbs:

दा (dādāti, dattē) give.

+ प्र entrust.

धा (dadhāti, dhattē) put, place.

+ अपि close, shut.

+ आ put on; (mid.) take, receive.

+ वि arrange, ordain.

+ सम् unite, put together; lay on.

हा (hahāti) quit, abandon, neglect.

ह्री (jhrēti) be ashamed.

Subst.:

अमय n., safety; feeling of safety.

असुर m., demon.

आहुति f., oblation.

महिष m., n. pr.

मृग m., gazelle.

वित्त n., possessions, wealth.

शेष m., n., rest, remainder.

स्नातक m., one who has per-

formed the ablation customary at the end of religious pupilage.

Adj.:

दिव, f. • ई, divine.

विशिष्ट, f. • च, excellent, remarkable.

Adv.:

सायम् at evening.

Exercise XLI.

यद्दासि विशिष्टेभ्यो यस्मान्नासि दिने दिने ।

तत्ते वित्तमहं मये शेषं यस्यापि रचसि ॥ ३० ॥

यस्य काष्ठमयो* इत्यो यस्यचर्ममयो मुनः ।

यस्य विप्रो नैधीयानस्रवस्त्रे नाम विधति ॥ ३१ ॥

यः सर्वभूतेभ्यो ऽभयं दत्त्वा प्रव्रजति तस्मात्सतेर्भूताणि न विभ्रति स च तेभ्यो न विभेति ॥ १ ॥ सायं प्रातर्रह्यचारी प्रब्रह्मं समिधमयावाद्-
ध्यात् ॥ २ ॥ ये देः काशं विधत्स्ये महती ज्योतिषो खवीमि ॥ ३ ॥
नैवं पुत्रमन्वस्ये दद्यादन्वसात्प्रतिगृह्णीयाद्वा ॥ ४ ॥ यस्मात्सहिषासुरात्सर्वे
ऽपि देवा अपिमयुषं शिवस्य पत्नी पार्यंती ब्रह्म ॥ ५ ॥ मिषां भव-
ति (voc. sing. f.) देहीति चपियो मिषां चरन्मुद्यात् ॥ ६ ॥ एवा बरसा
याम्नात् पतिं पत्नी वदापि न ब्रह्मात् ॥ ७ ॥ यस्य भूषणाचंक्रुतां कन्वां
पिता यज्ञभूम्यामुल्लिखे ददाति स देवो विवाह उच्यते ॥ ८ ॥ शत्रुना-
द्यातो (part., acc. pl.) वृद्धा चपियाविदू धनुषोः समघत्ताम् ॥ ९ ॥
प्रायश्चित्तार्थे ऽष्टशतं घृताङ्गतीनां जुहुधि ॥ १० ॥

11. Let the Adhvaryus pour the sacrificial offerings into the fire. 12. The seers ordain forty sacraments in the law-books (स्युति). 13. Daçaratha entrusted his sons to Vasishtha 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 (विभ्र) 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. *इ, 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 ञ [य], which bears the accent.

442. The combination of the final radical consonants with those of the personal endings is in accordance with the rules already given for the root and reduplicating classes.

443. Thus, युञ् 'join'; strong stem युजन्, weak युञ्.

Indicative.

	Active.			Middle.		
युजन्ति	युञ्जन्त	युञ्जन्त	युञ्जे	युञ्जन्हे	युञ्जन्हे	
युजन्ति	युञ्जन्त	युञ्जन्त	युञ्जे	युञ्जाथे	युञ्जन्थे	
युजन्ति	युञ्जन्त	युञ्जन्ति	युञ्जे	युञ्जाते	युञ्जन्ते	

Imperfect.

अयुजन्	अयुञ्जन्	अयुञ्जन्	अयुञ्जि	अयुञ्जन्हे	अयुञ्जन्हे
अयुजन्	अयुञ्जन्	अयुञ्जन्	अयुञ्जन्थात्	अयुञ्जाथाम्	अयुञ्जन्थाम्
अयुजन्	अयुञ्जन्	अयुञ्जन्	अयुञ्जन्	अयुञ्जाताम्	अयुञ्जन्ताम्

Imperative.

युजन्तु	युजन्तु	युजन्तु	युजन्तु	युजन्तु	युजन्तु
युजन्तु	युजन्तु	युजन्तु	युजन्तु	युजन्तु	युजन्तु
युजन्तु	युजन्तु	युजन्तु	युजन्तु	युजन्तु	युजन्तु

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

Part. act.: युजन्, f. युजन्ती; mid.: युजान्.

444. Root ष् 'obstruct'; strong stem ष्यन्, weak षन्.

Indicative.

	Active.			Middle.		
ष्यन्ति	ष्यन्त	ष्यन्त	ष्यन्ते	ष्यन्हे	ष्यन्हे	
ष्यन्ति	ष्यन्त	ष्यन्त	ष्यन्ते	ष्यन्थाथे	ष्यन्थे	
ष्यन्ति	ष्यन्त	ष्यन्ति	ष्यन्ते	ष्यन्ताते	ष्यन्ते	

* Instead of युञ्जन्त, युञ्जन्थे, and the like, it is allowed (and more usual) to write युञ्जन्त, युञ्जन्थे etc.; also ष्यन्त, ष्यन्ते etc., instead of ष्यन्त etc.; in each case omitting the consonant immediately following the nasal.

यस्य काष्ठमयो हृद्यो यस्य चर्ममयो मुनः ।

यस्य विप्रो ऽनधीयानस्त्रयस्ते नाम विधति ॥ ३१ ॥

यः सर्वभूतेभ्यो ऽमर्षं हत्वा प्रव्रजति तस्माद्यतेर्मुतामि न विभ्यति स च तेभ्यो न विभेति ॥ १ ॥ सायं प्रातर्रह्यचारी प्रह्वं समिधमपावाद्यात् ॥ २ ॥ ये हे कार्वा विधत्तस्ते महती ज्योतिषो सवीमि ॥ ३ ॥ नैवं पुत्रमन्वसी हृवाद्दृश्यात्प्रतिनृकीयाद्वा ॥ ४ ॥ यस्यान्वहिषापुरात्सर्वे ऽपि देवा अविमयुषं शिवस्य पत्नी पार्वती बह्व ॥ ५ ॥ मिषां भवति (voc. sing. f.) देहीति अषियो मिषां चरन्मुयात् ॥ ६ ॥ यत्वा चरसा वाक्कात् पतिं पत्नी कदापि न वद्म्यात् ॥ ७ ॥ यस्य भूयसाचंक्रतां कन्यां पिता यज्ञभूम्यामृत्विजे ददाति स देवो विवाह उच्यते ॥ ८ ॥ शत्रूनायातो (part., acc. pl.) इहा अषियाविद् धनुषोः समघत्ताम् ॥ ९ ॥ प्रायश्चित्तार्थे ऽद्वयत् घृताऽतीनां सुऽधि ॥ १० ॥

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

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sonant, unless one be there already (as in मञ्ज्); this nasal is adapted to the consonant, except in the strong forms, where it is expanded to the syllable ञ् [ञ], which bears the accent.

442. The combination of the final radical consonants with those of the personal endings is in accordance with the rules already given for the root and reduplicating classes.

443. Thus, युञ् 'join'; strong stem युजन्, weak युञ्.

Indicative.

	Active.				Middle.	
युजन्मि	युञ्जस्	युञ्जस	युञ्जे	—	युञ्जहे	युञ्जहे
युजन्धि	युञ्जथस्*	युञ्जथ	युञ्जे		युञ्जाथे	युञ्जथे
युजन्ति	युञ्जस्	युञ्जन्ति	युञ्जे		युञ्जाते	युञ्जते

Imperfect.

अयुजन्वम्	अयुञ्ज	अयुञ्जम्	अयुञ्जि	अयुञ्जहि	अयुञ्जमहि
अयुजन्ध्व	अयुञ्जथ	अयुञ्जथ	अयुञ्जथस्	अयुञ्जाथाम्	अयुञ्जथ्वम्
अयुजन्तु	अयुञ्जाम्	अयुञ्जन्	अयुञ्जन्	अयुञ्जाताम्	अयुञ्जन्त

Imperative.

युजन्वामि	युजन्वाथ	युजन्वाम	युजन्वे	युजन्वाथेहि	युजन्वामहे
युञ्जन्धि	युञ्जथ	युञ्जथ	युञ्जथ	युञ्जाथाम्	युञ्जथ्वम्
युजन्तु	युञ्जाम्	युञ्जन्तु	युञ्जाम्	युञ्जाताम्	युञ्जन्तम्

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

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

444. Root ष् 'obstruct'; strong stem ष्यन्, weak ष्.

Indicative.

	Active.				Middle.	
ष्यन्मि	ष्यन्स्	ष्यन्स	ष्यन्ते	—	ष्यन्हे	ष्यन्हे
ष्यन्धि	ष्यन्थस्	ष्यन्थ	ष्यन्ते		ष्यन्थाथे	ष्यन्थे
ष्यन्ति	ष्यन्थस्	ष्यन्थन्ति	ष्यन्ते		ष्यन्थाते	ष्यन्थते

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

Imperative.

रक्षधामि	रक्षधाव	रक्षधाम	रक्षधि	रक्षधावही	रक्षधामही
रन्धि	रन्धम्	रन्ध	रन्धस्व	रन्धावाम्	रन्ध्वाम्
रक्षतु	रन्धाम्	रन्धतु	रन्धाम्	रन्धाताम्	रन्धताम्

Imperl. act.: रक्षधाम्, रक्षधत, रक्षधतु; रक्षध्व etc.; mid.: रक्षन्धि etc. — Opt. act.: रन्धाम् etc.; mid.: रन्धीष etc. — Part. act.: रन्धन्, f. रन्धती; mid.: रन्धाव.

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

Imperfect.

अपिन्वम्	अपिन्व	अपिन्व	अहिन्वसम्	अहिंस	अहिंस
अपिन्वद्	अपिन्वद्	अपिन्वद्	अहिन्वस्	अहिंसम्	अहिंस
अपिन्वद्	अपिन्वाम्	अपिन्वन्	अहिन्वस् or ंवत्	अहिंसाम्	अहिंसन्

Ind. 2nd persons: पिन्धि, पिन्धस्, पिन्धि; — हिन्वस्ति, हिंसस्स्, हिंस्य. Inv. 2nd persons: पिन्धति, पिन्धन्, पिन्धि; — हिन्धि, हिंसन्, हिंस्य.

446. गृह्, 'crush' (act.), combines गृह् with ति and तु into गृधेति and गृधेद्.

Vocabulary XLII.

Verbs:	युञ् (yundkti, yuñkti) join; yoke, harness.
इष् (inddhē) kindle, light.	+ णि appoint, establish.
चिद् (chindtti, chinddhē) cut, cut off.	रुष् (rūdddhi, rūdddhē) obstruct, check; besiege.
+ आ take away, remove.	शिष् (shindtti) leave, leave remaining.
+ उद् exterminate.	+ वि set apart, distinguish.
जागरय (caus. stem) awaken.	हृन् + सन् unite.
पिच् (pindtti) grind, crush.	हिंस (hindtti) injure, destroy.
भङ् (bhandkti) break, destroy.	
भिद् (bhindtti, bhinddhē) split.	
भुञ् (bhundkti, bhunñkti) eat, enjoy.	

Subst.:
 अवस्था f., condition, state.
 उषस् f., dawn; also personified,
 Uṣas, the Dawn.
 कण्टक m., thorn; enemy.
 बास m., bite, mouthful.
 तण्डुल m., rice.
 पातक n., crime.
 पीत m., grandson.
 बन्धु m., relative.

लेखन n., writing, copying.
 हिमवत् m., the Himālaya Mts.
Adj.:
 उच्चैः high.
 चाच suitable for Kṣatriyas.
 गृह्य domestic.
 प्रतिकूल, f. *चा, unfavorable.
 सुभ, f. चा, splendid, beautiful,
 excellent.

Exercise XLII.

यस्यायति यत्कुरुते धृतिं वज्राति यच च ।
 तदवामोत्वयत्नेन योः हिनस्ति न किंचन ॥ ३२ ॥
 यस्यां यस्यामवस्थायां यत्करोति शुभामुभम् ।
 तस्यां तस्यामवस्थायां तत्फलं समुपाप्नुते ॥ ३३ ॥
 दूत एव हि संघते भिन्नत्वे च संहृतात् ।
 दूतस्यात्कुरुते कर्म येन भिद्यन्ते वा न वा ॥ ३४ ॥

ये ना हिंसन्ति तेषां** गरीयः प्रायश्चित्तं विदधति तस्यान्नां मा
 हिन्धि ॥ १ ॥ वीवत्युषपीषो वर्षशतं निष्कण्टकं राक्षं भुङ्क्तेति कवघो
 महाराजमक्षुवन् ॥ २ ॥ यथा चातो वसेन वृषाभनत्त्येवं त्वं मे द्विषो
 मरुग्धि ॥ ३ ॥ रथे शत्रुभिर्युध्यमानः शूरः काञ्चिद्विषुभिरभिनत्कीषां
 विद्युर्धहस्तपादादिकमसिनाच्छिनत् ॥ ४ ॥ प्रातरश्विनावुषसा स्वसा
 सह भूताणि आगरयितुं विचक्रे रथे ऽशी युक्त्वा हस्तुषु श्रूयते ॥ ५ ॥ यो
 भूमिदानमाच्छिन्वाद् आच्छिद्यमानं वानुमोदते स पश्यभिमहापा-
 तकीः संयुक्तः स्यात् ॥ ६ ॥ अहो प्रतिकूलो विधिर्विशिनष्टि मनोरथं
 मे ॥ ७ ॥ यच पिचादीनां बन्धूनां शिरांसि भिन्द्वन्तो हृदतीं कर्वा
 वसाह्वरन्ति तं चाचं विवाहमुषधो विदुः ॥ १० ॥

11. After Jayasinha had long besieged Girinagara, he destroyed

* The antecedent of this relative is the subject of अवामोतिः

** Translate as though dative.

(मङ्ग) it at last. 12. An ascetic shall eat only 240 mouthfuls in a month (*loc.*). 13. "Kindle the fire; cut branches for firewood (समिधर्चन); milk the cows; grind grain": thus said one priest to another *early* in the morning. 14. The teacher entrusted (दि-युञ्ज) 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 (ऋण) 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 च्च (or चर्च) is represented always by च्च, never by च्च as in the reduplicated present-stem. Thus, क्कन्, च्चक्कन्; ख्खा, त्तखा; विच्च, सिविच्च; वेच्च, सिवेच्च; गा, ज्जगा; क्कृ, च्चक्कृ.

3. Initial च्च, followed by a single consonant, becomes च्चच्च (through च्च-च्च); thus, च्चक्कृ, च्चक्कृ.

4. Initial क्क and च्च follow the same analogy; but in the strong

forms, where the root-vowel is gunated, the reduplicating vowel is protected from combination by the insertion of च् or च्; thus, हच्, strong perfect-stem ह्येच् (i-y-*es*) weak ह्येच् (i. e. i-i); उच्, strong उवोच् (u-v-*oc*), weak उव् (u-*uc*).

5. Roots beginning with vowels long by nature or position do not in general make the ordinary perfect-system, but use instead a periphrastic formation (see below). But चाप् is an exception, making the constant perfect-stem चाप्; and a few roots with initial च् or च् show the anomalous reduplication चाच् in the perfect.*

449. Strong and weak forms. In the three persons sing. act. the root-syllable is accented, and exhibits usually a stronger form. As regards the strengthening:

1. In roots with medial vowels long by nature or position, and in those with initial च्, the difference of strong and weak forms does not appear, except in accented texts.

2. Medial and initial vowels are gunated, if possible, in the strong forms; thus, भिद्, w. विभद्दि, s. विभेद्दि; हच्, w. ह्येच्, s. ह्येच्; उच्, w. उवच्, s. उवोच् (§ 448, 4).

3. Medial च् before a single final consonant is vriddhi in the 3rd pers., and optionally in the 1st; thus, from पच्, in 1st sing. either पपच् or पपाच्, in 2nd पपच्, in 3rd पपाच्.

4. A final vowel takes either *guna* or *vriddhi* in the 1st person, *guna* in the 2nd, *vriddhi* in the 3rd; thus, from जी, in 1st जिने or जिने, 2nd जिने, 3rd जिने.

450. The root झू makes, irregularly, the perfect-stem ज्यु, and adds च् before a vowel-ending.

451. Some roots, instead of strengthening the vowel in the

* The grammarians prescribe (doubtless falsely) this reduplication for all verbs beginning with च् or च् followed by more than one consonant.

strong forms, weaken it in the weak forms; some few even do both. See below.

452. Personal Endings. The perfect-endings are these:

Active.			Middle.		
1. a	vd	md	ī	vdhe	mdhe
2. tha	dthas	d	ed	dthe	dhe
3. a	dtus	ds	ī	dts	rs

But roots ending in *a* take *as* in 1st and 3rd sing. act.; thus, खा, तखाी.

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

1. The *रे* of 3rd pl. mid. always has *ए* 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. 1. कृ 'make', 2. भु 'bear', 3. वृ 'go', 4. श्रु 'choose', 5. कृ 'run', 6. श्रु 'hear', 7. सु 'praise', 8. 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 *ए* a final radical *ए* or *ई* is not combined into *ई*, but becomes *ए* or (if more than one consonant precede) *ए*; thus, from जी, गिज्विज *ni-ny-+ca*.

Examples of inflection. A. Roots in final vowels.

455. I. Roots in *ए* or *ई*. The *ए* and *ई* of gunated and vrid-dhied vowels become *अ* and *आ* before the vowel beginning an ending. See also § 454.

Thus, 1. जी: Act.: Sing. 1. गिजअ or गिजाअ, 2. गिजधिअ or गिजेअ, 3. गिजाअ; du. 1. गिज्विअ, 2. गिज्विअस्, 3. गिज्विअस्; pl. 1. गिज्विन, 2. गिज्व, 3. गिज्वस्.—Mid.: Sing. 1. गिजे, 2. गिज्वे, 3. गिजे;

du. 1. निन्दिहै, 2. निन्द्याथे, 3. निन्द्याते; pl. 1. निन्दिमहै, 2. निन्दिधे,
3. निन्दिरे.

2. क्री: Act.: Sing. 1. चिक्रय or चिक्राय, 2. चिक्रयिष or चिक्रेष,
3. चिक्राय; du. 1. चिक्रयिष, 2. चिक्रयिषुस्, 3. च्यतुस्; pl. 1. चि-
क्रयिम, 2. चिक्रिय, 3. चिक्रियुस्.

456. II. Roots in उ or ऊ follow the model of the last-mentioned.
Thus, वृ: Act.: Sing. 1. वृष्टव or वृष्टाय, 2. वृष्टोष (not वृष्टविष —
see § 453, 2), 3. वृष्टाय; du. 1. वृष्टव, 2. वृष्टवषुस्, 3. वृष्टवतुस्. — वृ:
Act.: du. वृष्टविष etc.

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

	Active.			Middle.		
1. बभूव	बभूविष	बभूविम	बभूवे	बभूविषहे	बभूविमहे	
2. बभूविष	बभूवषुस्	बभूव	बभूविषे	बभूवाषे	बभूविषे	
3. बभूव	बभूवतुस्	बभूतुस्	बभूवे	बभूवाते	बभूविरे	

458. III. Roots in ष्ट. 1. 1कृ (see § 453, 2):

1. चक्र, चकार	चकृव	चकृम	चक्रे	चकृषहे	चकृमहे
2. चकृष	चकृषुस्	चकृ	चकृषे	चक्राषे	चकृषे
3. चकार	चकृतुस्	चकृत्	चक्रे	चक्राते	चक्रिरे

So also भू, वृ, २वृ 'choose'. 2. The other roots in ष्ट make the
first persons thus: from धृ, दधर or दधार, दध्रिष, दध्रिम; दध्रि-
दध्रिषहे, दध्रिमहे.

459. If the final ष्ट be preceded by more than one consonant,
the formation is as follows: वृ, 1. सखार or सखार, 2. सखार्षे,
3. सखार; du. सखारिष, सखारषुस्, etc. — the ष्ट being gunated.

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

1. दधी	दधिष	दधिम	दधे	दधिषहे	दधिमहे
2. दधाष, दधिष	दधषुस्	दध	दधिषे	दधाषे	दधिषे
3. दधी	दधतुस्	दधुस्	दधे	दधाते	दधिरि

2. षा, डा, and similar roots, make their weak forms from the

simpler root-forms पी, ह्र etc.; and ह्रा makes its strong forms also from ह्र; thus, जुह्व or जहाव etc.

B. Roots in final consonants.

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

1. मिह् : Act: Sing. 1. विभेद्, 2. विभेद्विच, 3. विभेद; du. विभिविद्विच etc.; pl. विभिविदिम etc. Mid.: विभिवेदि etc. 2. So from तुह् : तुतोद् etc.; 3. from हृन् : 1. हृदर्श, 2. हृदर्शिव or हृद्रु, 3. हृदर्श; du. हृदृशिव etc.

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

1. ह्व् : Sing. 1. ह्वेच, 2. ह्वेचिवच, 3. ह्वेच; du. 1. ह्विविच, 2. ह्विचुस्, 3. ह्विचुस्; pl. 1. ह्विविम, 2. ह्विच, 3. ह्विचुस्. 2. उव् : उवोच etc. 3. The root व्, 'go', also follows this rule, forming वयाच etc., 3rd. pl. ह्विचुस्. 4. च्वच् makes (see § 448, 5) च्वानर्च, च्वानर्चिव etc.

463. III. With initial च्.

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

464. IV. With medial च्.

1. क्कम् : Act: sing. 1. च्काम or च्काम्, 2. च्कामिव, 3. च्काम; du. च्कामिव etc. Mid.: च्कामे 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 ह् is taken.* Thus, पच्, s. पपच् and पपाच्, w. वेच् :

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

ययच्, यपाच	पेषिच	पेषिम	पेषे	पेषिचहि	पेषिमहे
ययकच्, पेषिच	पेषचुस्	पेष	पेषिचे	पेषाचे	पेषिध्वे
यपाच	पेषतुस्	पेषुस्	पेषे	पेषाते	पेषिरे

466. 3. Certain roots beginning with *व va* (also one with *य ya*) and ending in one consonant, reduplicate with the syllable *उ* (the one root just mentioned, with *इ*), and abbreviate the *व* (*य*) of the root to *उ* (*इ*) in weak forms. They are treated like roots with initial *उ* (*इ*): § 463) but retain the full root form in the strong persons. These roots are *वच्*, *वद्*, *वप्*, *वम्*, *वस्* 'dwell', and *वह्*; also *यच्*. Thus, *वच्*: Act. sing.-1. उवच or उवाच, 2. उवकच or उवचिच, 3. उवाच; du. ऊचिव (*u-uo-t-va*) etc. Mid. ऊचे etc. — *यच्*: Act. sing. 1. इयच or इयाच, 2. इयउ or इयचिच, 3. इयाच; du. इचिव etc. Mid. ईचे etc.

467. 4. Several roots which have medial *ञ* between single consonants, but cannot follow the rule of § 465, drop out the *ञ* 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*, *जगञ्*, *जघ्*, *जञ्*; and *जञ्*. Thus, *चखञ्* or *चखान्* etc., *चज्जिव* etc. *हञ्* makes its strong stem *जघञ्* and *जघान्*.

468. 5. The roots *खप्*, *खप्*, and one or two others, reduplicate from the semivowel, and contract *य* and *व* to *इ* and *उ* in weak forms. Thus, strong *सुखप्* or *सुख्याप्*, weak *सुखुप्*.

469. 1. The root *खद्*, 'speak', is found only in this tense, and only in the following forms: sing. 2. खात्य, 3. खाह; du. 2. खाह्युस्, 3. खाहतुस्; pl. 3. खाऊस्. 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 § 447. *अविद्*, 'find', forms the regular *विवेद्*.

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

478. In general, the verbs which take **हृ** 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 **चय**, make their future-stems in **चयिष्य**; thus, **चुहृ, चौरचयिष्यति**.

481. Participle. The participles, act. and mid., are made from the future-stem precisely as from the present-stem; thus, **दा, दा-स्यन्** (f. °स्यती), **दास्यमानः; कृ, करिष्यन्, करिष्यमानः**. Cf. §§ 260, 262.

482. Conditional. A tense called the conditional (indic. only) is made from the stem of the simple future precisely as the imperfect is made from the present-stem, and similarly inflected. Thus, **चदास्यन्, चकरिष्यन्; चदास्ये, चकरिष्ये**. 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, **यातु; वि, वितु; खु, खीतु; भू, भवितु; कृ, कर्तु; कथय, कथयितु**.

485. The inflection is then as follows:

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

1.	कर्तासि	कर्तासस्	कर्तासस्
2.	कर्तासि	कर्तासस्	कर्तासस्
3.	कर्ता	कर्तारौ	कर्तारस्

Aorist-System.

486. The aorist comprises three quite distinct formations, each with certain sub-varieties; but all are bound together into one complex system by certain correspondences of form and meaning. In classical Sanskrit aorists are comparatively rare. Their value is quite that of impf. or pf. as tenses of narration. But they are used also (though not nearly so often as the prohibitive opt.) with the particle **मा**, in prohibitions, the augment being then omitted; thus, **मा दाः** 'do not give'; **मा भेषीः** 'do not fear'. With this exception the aorist always has the augment in classical Sanskrit. The tense comprises, in the later language, only an indicative mode.* The main varieties of aorist are three: I. Simple Aorist; II. Reduplicated Aorist; III. Sibilant Aorist.

487. I. Simple aorist. (1) Root aorist. This aorist is precisely like an imperfect of the root-class. It is limited to the active voice of a few roots in **च्**, and of **भू**. E. g.

	1द्			भू		
1.	चदाम्	चदाव	चदुाम	चभूवन्	चभूव	चभूम
2.	चदास्	चदातम्	चदात	चभूस्	चभूतम्	चभूत
3.	चदात्	चदाताम्	चदुस्	चभूत्	चभूताम्	चभूवन्

Like **दाः** **धाः**, **चधात्**; **जाः**, **चजात्**; **पाः**, **चपात्**; **वा** 'go', **चवात्**.

488. (2) The *a*-aorist. This is like an imperfect of the *a*-class, active and middle. Thus, from **सिच्**, 1st persons **चसिचम्**, **चसिचाव**, **चसिचाम्**; **चसिचे**, **चसिचावहि**, **चसिचामहि**. In general the root

* The precative is strictly a peculiar aor. optative; but it is so rare that its formation need not be explained here.

assumes a weak form; but three or four roots in final **ञ** take *gupa*. Thus, **चाप**, चापत्; **जम्**, जमत्; **धम्**, धमत्; **मुञ्**, मुञ्जत्; **सद्**, सद्दत्; **शब्**, शब्जत्; **संस**, संसजत्. — Irregular: **खा**, ख्यत्; **इह**, इह्यत्; **शठ**, शठ्यत्; **धास्**, धास्यत्; **ऽधस्** 'throw', अध्यत् (anomalous). **ञच्** makes **ञञीचत्**, and **घत्**, **घपमत्**, which, with one or two others, were doubtless originally reduplicated aorists.

489. II. Reduplicated Aorist (8). This aorist differs from all others in that it has come to be attached nearly always to the derivative (caus., etc.) conjugation in **ञच्**, as its aorist. The connection is not formal, as the aorist is not made from the stem in **ञच्**, 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, **ञञ्** makes **ञञीञमत्**; **स्युञ्**, **स्युञ्जत्**; **खा**, **खतिष्ठिपत्**. The inflection is the usual one of imperfects of the *a*-conjugation.

491. III. Sibilant Aorist, of four varieties. (4) The *s*-aorist. The tense-stem is made by adding **स्** to the augmented root, which usually has its vowel strengthened. E. g. **जी**: Act.: sing. 1. **जीषम्**, 2. **जीषीस्**, 3. **जीषीत्**; du. 1. **जीष्व**, 2. **जीष्वम्**, 3. **जीष्वाम्**; pl. 1. **जीष्व**, 2. **जीष्व**, 3. **जीष्वस्**. Mid.+sing. 1. **जीषि**, 2. **जीषास्**, 3. **जीष**; du. 1. **जीष्वेहि**, 2. **जीषायाम्**, 3. **जीषायाम्**; pl. 1. **जीष्वेहि**, 2. **जीष्वम्**, 3. **जीषत**. — **जम्** (mid. only): sing. 1. **जस्यि**, 2. **जस्य्वास्**, 3. **जस्य** etc.

492. (5) The *ī*-aorist. The tense-stem is made by adding **स्** by means of an inserted **इ**. The root is generally strengthened. E. g. **पू** 'purify': Act.: sing. 1. **पूषामि**, 2. **पूषीस्**, 3. **पूषीत्**; du. 1. **पूषामि**, 2. **पूषामि**, 3. **पूषाम्**; pl. 1. **पूषामि**, 2. **पूषामि**, 3. **पूषामि**. — Mid. sing. 1. **पूषामि**, 2. **पूषामि**, 3. **पूषामि**.

याचिह्; du. 1. *विष्यहि, 2. *विषाचाम्, 3. *ताम्; pl. 1. *विष्यहि, 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 च्चय, cf. § 489).

493. (6) The *si*-aorist is active only, the corresponding middle being of the *s*-form. An example will suffice here. चाः sing. 1. चासाचिषम् etc., quite like the inflection of the *it*-aorist.

494. (7) The *sa*-aorist. दिम्: Act. sing. 1. चादिषम्, 2. *चम्, 3. *चत्; and so on, like an impf. of the *a*-conjugation. But in the mid. the grammarians prescribe the 1st. sing. चादिषि, and 2nd and 3rd du. चादिषाचाम् and *ताम्.

495. Aorist Passive. Generally the middle forms of aorists 4, 5, or 7, are used also for the passive. Roots which do not ordinarily take aorists of these forms, may make them like 4 or 5 especially for the passive.

496. But a 3rd pers. sing., of peculiar formation, has become a recognized part of the passive conjugation. It is formed by adding ह् to the root, which takes also the augment, and is usually strengthened, in some cases by *gupa*, in others by *vrddhi*. After final चा is added च्. Thus, जी. चनाचि; सु. चयाचि; कु. चकारि; चच्. चवाचि; — but इम्, चदमि; इम्, चदमि; इम्, चदमि; इम्, चदमि.

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 ऩ or ञ, and the fut. pass. participles or gerundives. In all other parts of the verb middle forms are used, if necessary, with passive meaning.

499. II. Intensive. The intensive conjugation signifies the intensification or the repetition of the action expressed by the primary conjugation of a root. Forms outside the present-system are too rare to need notice here; indeed, even within that system they are by no means common in the later language. Intensives fall into two classes.

500. 1. The verbs of the first class (only act.) form their intensive-stem by reduplication, and the reduplicating syllable is strengthened. a. Radical च and छ are reduplicated with चा, च्च and ई with ऐ, उ and ऊ with औ; thus, चावद्, दाधुः, वेनी, घोमुषः. 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, चरीचुत्. — 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 षे. It takes middle inflection, but has no passive value, being used precisely as is the intensive just mentioned. Thus, मुञ्, मर्मृञ्शते.

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 ज् 'wake', is assigned to the root-class: pres. जाञ्मि etc., du. जानुषस् etc.; impf. 1. चजानरम्, 2. चजानर्, 3. चजानर्; du. चजानुष etc. So

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

Intensive forms outside the present-system are very rare.

503. III. Desiderative. By this conjugation is denoted a desire for the action or condition denoted by the simple root; thus, पिबामि 'I drink', desid. पिपासामि 'I wish to drink'.

504. To form the desiderative-stem the root is reduplicated, and adds स्, sometimes 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, पा, पिपासति; जी, गिगीषति; भू, बुभूषति; कृ, विकीर्षति; भिद्, बिभित्सति; तिष्, तितिषते.

505. A number of roots form an abbreviated desiderative-stem; thus, आप्, ऐप्सति; दृ, 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 *4*-form; thus, ऐप्स, ऐप्सिषत्; अतितिषिष्ट. The futures are made with the auxiliary vowel इ; thus, ऐप्सिषति, ऐप्सितासि. The verbal nouns are made with इ in all forms where that vowel is ever taken. A passive may be made; thus, ऐप्सते 'it is desired to be obtained'; part ऐप्सित.

507. IV. Causative. 1. The present-system of the causative has been treated of already. 2. The perfect is the periphrastic, the derivative noun in चा being formed from the causative-stem; thus, धारया चकार. 3. The aorist is the reduplicated, made in general directly from the root, and formally unconnected with the causative-stem; thus, च्चु, च्चदीधरन्, च्चबुभूषन्. 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, खा, खापयति, चतिष्ठितत्. 4. Both futures are made from the causative-stem, the auxiliary ह् replacing the final च; thus, धारयिष्यति, धारयितासि. 5. The verbal nouns and adjectives are in part formed from the causative-stem in the same manner as the futures, in part from the causatively strengthened root-form; thus, pass. part. ज्ञावित्; fut. pass. part. (gerundive) तर्पयितव्य, खाप्य; inf. जोषयितुम्; gerund सादयित्वा, *खाप्य, *जमय (§ 319).

506. 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 च्च being omitted; thus, धारयते. 2. The desiderative-stem is made by reduplication and addition of the syllables ह्च, of which the ह् replaces the final च् of the causative-stem; thus, दिधारयिषति, विभावयिषति. This is a rare formation.

509. V. Denominative. A denominative conjugation is one that has as basis a noun-stem. In general, the base is made from the noun-stem by means of the conjugation-sign च्, which has the accent. Intermediate between the denominative and causative conjugations stands a class of verbs plainly denominative in origin but having the causative accent. Thus, from मन्त्र, मन्त्रयते *mantrdyate*; from कीर्ति, कीर्तयति *krtdyati*. See § 76.

510. The denominative meaning is of the greatest variety; e. g. 'be like', 'act as', 'regard or treat as', 'make into', 'desire, crave' — that which is signified by the noun-stem. Examples: from तपस् 'penance, asceticism', तपस्यति 'practise asceticism'; from जमस्, जमस्यति 'honor'; कृष्णायति 'blacken'; अश्वायति 'seek horses'; गोपायति 'play the herdsman, protect'; वसूयति 'desire wealth'; भिषज्यति 'play the physician, cure'; पुत्रव्यास्यति 'desire a son', from the poss. cpd पुत्रव्यास 'desiring a son'.

Glossary to the Exercises.

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

I. Sanskrit-English.

Adjectives in *-a* form their feminine in *-ā*, unless otherwise stated.

akṣa m., die, dice.

akṣan (*akṣi*: 275) n., eye.

agni m., fire; as *n. pr.*, Agni, the god of fire.

agnihotrin m., a kind of priest.

agra n., front; tip, end.

aṅga n., limb; body.

aṅgiras (253) m., certain mythical characters.

aṅjali m., a gesture (Voc. 37).

aṅu a., small; as *n.*, atom.

atas adv., hence.

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

atithi m., guest.

atra adv., here, hither.

atha adv., then; thereupon.

atharvaveda m., the fourth Veda.

atas (*asau*: 287) pron., that one; so-and-so.

adya adv., to-day.

adyatana adj., of to-day.

adroha m., faithfulness.

adharma m., injustice, wrong.

adhas adv., below, down.

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

adhi, adv., over, above, on.

adhika a., additional; superior.

adhīta part. of *adhi-i*.

adhvānā adv., now.

adhvaryu m., priest who recites the Yajurveda.

√ *an* (*aniti*: 429) breathe; — + *pra* breathe; live.

an, beforecons. *a*, negative prefix.

anaḍuh (278) m., ox.

anantaram adv., after, immediately afterward; as prep., w. abl., right after.

anartha m., misfortune.

anavadya a., faultless.

anākilapātaka n., *n. pr.*, a city.

anu adv., after, along, toward.

anukūla a., favorable; as *n.*, favor.

anujñā f., permission.

anurūpa a., suitable.

aneka a., several.

amṛta 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.
ak m., bee.
ava adv., down, off.

avaśya a., necessary.
avasthā f., condition, state.
avāñc (272) a., downward.
√ lac (*aśnuti*) acquire, obtain; — + *sam-upa* idem.
√ lac (*aśnāti*) eat; caus. (*āśya-ti*) make eat, give to eat.
aṣṭi (332) num., eighty.
apṛa n., tear.
aśva m., horse.
aśvina m. du., n. pr., the Aśvina (the Indian Δ; κεύσε).
aṣṭa (332) num., eight.
aṣṭādaśa (332) num., eighteen.
aṣṭāvīṅśati (329, 332) num., twenty-eight.
√ las (*lāsti*: 426) be, exist.
√ las (*lāsyati*) throw, hurl; — + *abhi* repeat, study, learn; — + *ni* entrust; — + *pra* throw forward or into.
asi m., sword.
asura m., demon.
asū same as *adaś*.
asthan (*asthi*: 276) n., bone.
asmad same as *vayam*; as stem in cpds, cf. 352, 4.
aḥan (*aḥar*, *aḥas*: 271) n., day.
aḥam (223) pron., I.
akita a., disagreeable.
aho excl., oh! ah!
ahorātra n., a day and a night.
ā (130) adv., hither, unto; as prep., w. abl., hither from; until.
ākāra m., form, figure.
ākāśa m., air, sky.
ākṛṣṭa part. of *ā-kṛṣ*.
ākṛānta part. of *ā-kram*.

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

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

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

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

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

anyta 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.
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√arh (*drhāti*) 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.

avacya a., necessary.
avasthā f., condition, state.
avāñc (272) a., downward.
√lac (*açnuṣi*) acquire, obtain; — + *sam-upa* idem.
√lac (*açnūti*) eat; caus. (*āçya-ti*) make eat, give to eat.
açti (332) num., eighty.
açra n., tear.
açva m., horse.
açvin m. du., n. pr., the Açvins (the Indian Διὸς καὶ κούρων).
açta (332) num., eight.
açtādaça (332) num., eighteen.
açtvīnçaṣi (329, 332) num., twenty-eight.
√las (*asti*: 426) be, exist.
√las (*dayati*) throw, hurl; — + *abhi* repeat, study, learn; — + *ni* entrust; — + *pra* throw forward or into.
asi m., sword.
asura m., demon.
aśu same as *adaś*.
asthan (*asthi*: 276) n., bone.
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ahita a., disagreeable.
aho excl., oh! ah!
ahorātra n., a day and a night.

ā (130) adv., hither, unto; as prep., w. abl., hither from; until.
ākāra m., form, figure.
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ākṛṣṭa part. of *ā-kṛṣ*.
ākrānta part. of *ā-kram*.

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

√ i (*īti [-ití: 408]*) go: — + *adhi* mid., go over, repeat, read; caus. (*adhyāpādyati*) teach; — + *anu* follow; — + *apa* go away; — + *abhi* approach; — + *astam* (lit'ly go home) set (of the sun, etc.); — + *ud* rise; + *upa* approach; — + *pra* go forth; die.
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itara (231) pron. adj., other.
itas adv., hence.
ití adv., thus, so.
ittham adv., in this way, so.
idam (285-286) pron., this, this here.
√ idh, indh (*inddhé: 444*) kindle, light.
indu m., moon.
indra m., n. *pr.*, the god Indra.
indrāprastha n., n. *pr.*, Delhi.
indrāṇī f., n. *pr.*, a goddess.
iyant (263) a., so great; so much.
iyam fem. of *idam*.
iva adv., postpos., as; like.
√ iṣ (*icchāti: 109*) wish, desire.
iṣu m., arrow.
iha adv., here, hither.

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

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

upavita n., sacred cord of the three higher castes.

upānak (249) f., sandal, shoe.

ubha a., du., both.

uras n., breast.

ura, f. *urōt*, a., wide.

urvaś f., n. pr., an Apsaras.

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

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

r̥kṣa m., bear.

ṛgveda m., the Rigveda.

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

ṛṣa n., debt.

ṛtvij m., priest.

ṛpi m., seer.

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

ekadā adv., once upon a time.

ekādaśa (332) num., eleven.

ekādaśa (334) a. eleventh.

etad (231) pron., this, this here.

eva adv., just, exactly.

evam adv., so, thus.

eṣa same as *etad*.

oṣṭha m., lip.

auśadha 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).

kaśa m., mat.

kaṣṭaka m., thorn, enemy.

kaṣṭha m., neck.

kaśva m., n. pr.

katham adv., how?

√kathaya (den.: *kathdyati*) relate, tell.

kadā adv., when? — + *cana*, *cid*, *api*, at some time, ever; often w. neg.

kaniṣṭha a., youngest.

kanyas a., younger.

kanyā f., daughter, maiden.

kapi m., monkey.

kapota m., dove.

√kamp (*kāmpate*) tremble.

karsa m., hand; trunk (of elephant); ray; toll, tax.

karsin m., elephant.

karuṣa a., lamentable.

karṣa m., ear.

karṣ m., doer, maker (204); author.

karma n., deed; ceremony; fate.

√kal + sam (*saṅkaldyati*) put together, add.

kalaha m., quarrel.

kalā f., crescent.

kalīṅga m., n. pr., a people.

kaliyuga n., the "Iron Age" of the world.

kalyāṇa n., advantage; salvation.

kavi m., poet.

kāpa a., one-eyed.

kānti f., charm; grace.

- kāma** m., desire, love; as n. *pr.*, the god of love.
kāmadugha a., granting wishes; as f. subst., sc. *dhenu*, the fabulous Wonder-cow.
kāmaduk a., idem.
kāya m., body.
kāraṇa n., reason, cause.
-kārin a., causing, making.
kārya n., business, concern.
kāla m., time.
kālidāsa m., n. *pr.*, a poet.
kāvya n., poem.
kāçī f., n. *pr.*, a city, Benares.
kāñha n., fagot; wood.
kāñhamaya a., made of wood.
ka neut. of *ka*; w. *tu*, however.
kīyant (263) pron. adj., how great?
kīrti f., glory.
kutas adv., whence? why?
kutra adv., where? whither?
kunta m., spear.
√kup (*kūpyati*) be angry (gen. or dat.).
kumāra m., boy, prince.
kūçala a., able; clever; learned.
√kṛ (*kṛoti*, *kṛutī*: § 394-5) make, do, perform; — + *adhi* put at the head, make ruler over (loc.); — + *apa* do evil to, harm (gen., loc., acc.); — + *apa-ā* pay; — + *alam* prepare, adorn; — + *āvis* (*āviçkaroti*) make known, exhibit; — + *upa* do good to, benefit (gen., loc.); — + *tīras* (*tīraak*) hide; blame; — + *para* put at the head; — + *prati* pay, recompense, punish (acc. rei., gen., dat., or loc. pers.); — + *prādus* make known or visible; — + *sam* (395) prepare, adorn.
√2kṛ (*kīrdati*) strew, scatter; — + *et*, idem.
√kṛt (*kṛntati*: 110) cut, cut off; — + *ava* idem.
kṛti f., work (literary).
kṛtrima a., adopted.
kṛtsna a., whole, entire.
kṛpā a., poor; niggardly.
kṛpā f., graciousness, pity.
√kṛç (*kṛçati*) draw; — + *ā* draw on or up; — (*kṛçditi*) plough.
kṛçī f., agriculture.
kṛçivāla m., husbandman, peasant.
kṛçṇa a., black; as m., n. *pr.*, the god Kṛṣṇa.
√kṛp (*kṛpate*) be in order; tend or conduce to (dat.); caus. (*kālpyati*, *-te*) ordain, appoint.
ketu m., banner.
kepa m., hair.
kāilāsa m., n. *pr.*, a mountain.
koçī f., peak; point, tip.
kopa m., anger.
koça m., treasure; treasury.
kāunteya m., n. *pr.*
kāusalyā f., n. *pr.*
√kram (*kṛdmati*, *kṛdmats*: 134) step; — + *ati* pass beyond; transgress; pass (of time); — + *ā* stride up to, attack; — + *nis* go out.
√kṛt (*kṛçditi*, *kṛçitī*) buy.
kṛiḍā f., game, sport.
√kṛudh (*kṛiḍhyati*) be angry (gen. or dat.).
kṛodha m., anger.

krā adv., where? whither? + *cit* sometimes, ever.

kṛpā m. n., moment; time.

kṛatriya m., warrior, man of the second caste.

kṛaya m., decay, destruction.

√ *kṛam* (*kṛapṛti*, *kṛapṛti*) hurt, wound.

√ *kṛal* (*kṛaldyati*) wash; — + *pra* idem.

kṛātra a., suitable for Kṛatriyas.

√ *ṛkṛi* (*kṛindṛi*) destroy.

kṛitipa m., king.

√ *kṛip* (*kṛipṛti*) hurl, throw.

kṛiṣa part. of *ṛkṛi*, reduced, decayed, ruined.

kṛiṣa n., milk.

kṛudra a., little, small.

kṛudh f., hunger.

kṛiṣra n., field.

√ *khan* (*kḥānati*) dig.

khara m., ass.

gaṅgā f., n. pr., the Ganges.

gaja m., elephant.

√ *gaṅaya* (den.: *gaṅdyati*) number, count; — + *ava* despise.

gati f., gait; course.

gandha m., odor, perfume.

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

√ *gam* (*gacchati*: 100) go; — + *anu* follow; — + *abhi* visit, attend; — + *ava* understand; — + *astam* go down, set (cf. *i* + *astam*); — + *ā* come; — + *ud* rise; — + *nis* come forth; proceed from;

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

garīyas comp., very honorable.

√ *gā* (*gādyati*) sing.

gāndharva, f. -ī, a., in the manner of Gandharvas.

√ *gāh* (*gāhate*) plunge; — + *ava* dive or plunge under (acc.).

gī f., voice, song.

gīri m., mountain.

gīta n., song; singing.

gūṣa m., quality, excellence.

guru m., teacher.

√ *guh* (*gāhate*: 101) hide, conceal; caus. (*gāhdyati*) idem.

guhā f., cave.

grāha n., house.

grāhaka m., householder, head of family.

grāhya a., domestic.

go (209) m., f., bull, steer, cow; as f., fig., speech.

gotva n., ox-nature, stupidity.

gopa m., cowherd, shepherd; guardian.

√ *gopāya* (den.: *gopdyati*) be keeper; guard.

gaurava n., weight; dignity.

√ *granth* (*grathndti*) string together; compose.

grantha m., literary work, book.

√ *grah* (*grahṛti*, *grahṛti*) receive, seize; — + *ni* hold, restrain, check; — + *prati* take.

grāma m., village.

grāsa m., bite, mouthful.

ghaṣa m., pot, vessel.

ghāsa m., fodder, hay.

ghṛta n., clarified butter; *ghee*.

√*ghrā* (*gīghrati*: 102) smell.

ca encl. conj., and, also, *ॠ*, -*que*; sometimes = *if*.

cakra n., wheel.

√*cakṣ* (*cakṣe*: 42f) see, behold;

— + *ā* relate; call, name; —

+ *vi-ā* explain.

cakṣus n., eye.

catur (332) num., four.

caturtha, f. -*ī*, a., fourth.

caturdaśa (332) num., fourteen.

catuṣpad (282) a., quadruped.

catvāriṅśat (332) num., forty.

candra m., moon.

candramas m., moon.

√*cam*, used only with *ā* (*acdmati*), 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.

(*uccārdyati*) pronounce, say.

-*cara* a., moving, going.

carāṇa m., n., foot, leg.

carita n., behavior, life.

carman n., hide, skin; leather.

carmanaya a., leathern.

√*cal* (*cālati*) stir; — + *pra* move on, march; — + *pra-vi*, tr., move, stir.

cāturmāsya n., a certain sacrifice.

cāmikera n., gold.

cāra m., spy.

cāru a., beautiful.

√*ci* (*cinōti*, *cinute*) gather; — +

nis or *vi-nis* decide, conclude;

+ *pra* gather; — + *vi* idem; —

+ *sam* collect.

citta n., notice; thought; mind.

√*cint* (*cintdyati*) consider.

ciram adv., long, a long time.

√*cud* + *pra* in caus. (*pracoddyati*), impel.

√*cur* (*cordyati*) steal.

cūḍā f., top-knot, scalp.

ced adv., postpos., *if*.

√*ceṣṭ* (*ceṣṭati*, -*te*) stir, be alive.

cālukya m., n. *pr.*, a people.

√*cyu* (*cydvate*) totter, fall; — + *vi* fall away.

chattra n., umbrella.

chāyā f., shade.

√*chid* (*chindōti*, *chindāhe*) cut, cut off; — + *ava* idem; — + *ā* take

away, remove; — + *ud* exterminate.

jagat n., that which moves; men and beasts; the world.

√*jan* (*jāyate*: 155; *jandyati*) trans.

(*jandyati* 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.
jala n., water.
√ jalp (*jalpati*) speak; chat.
√ jāgaraya (cans.) awaken.
jāti f., birth; caste; kind.
jāmāty m., son-in-law.
jāyā f., woman, wife.
jāla n., net.
√ ji (*jidyati*) trans. and intrans., conquer, win; — + *parā*, mid., be conquered (cf. in Voc. 9).
jina m., n. *pr.*, a name of Buddha.
jihvā f., tongue.
√ jīva (*jīvati*) live.
jīvita n., life.
jukhā f., spoon, esp. sacrificial spoon.
jetr m., conqueror, victor.
-jñā a., knowing.
√ jñā (*jānāti, jānūtē*: 403) know; — + *anu* permit; — + *ā* caus. (*ājñāpdyati*) command; — + *vi* recognize.
jñāna n., knowledge; insight.
jyā f., bowstring.
jyestha (340) a., best; oldest.
jyotiṣa n., astronomy; astronomical text-book.
jyotis n., light; star; heavenly body.

ta (228-230) pron., he, etc.; that, both subst. and adj.; also as def. article.
takṣaṣṭhā f., n. *pr.*, Taxila, a city.
√ taḍ (*tādḍyati*) strike, beat.
taḍāga m., pond.
taḍit f., lightning.
taḍūla m., rice.

tatas adv., thence, therefore; thereupon.
tatra adv., there, thither.
tathā adv., in that way, so.
tad nom. and acc. s. n. to *ta*; as adv., therefore.
tadā adv., then.
tadyathā adv., namely, to wit.
√ tan (*tanōti, tanūtē*), tr., stretch, extend; perform (a sacrifice); — + *ā* cause, bring about; — + *pra* extend.
√ tap (*tāpāti, -te*), tr. and intr., burn; pain; in pass., suffer, do penance.
tapas n., heat; self-torture.
tapasvī a., practising asceticism; as m., ascetic.
√ tam (*tāmyati*: 131) be sad.
taru m., tree.
taruṇa, f. -ī, a., young, delicate.
tasthivāp pf. part. of *sthā*; as n., the immovable.
tādṛṣ a., such.
tālu n., palate.
tāvāt adj., so great, so much; *tāvāt* as adv., so long, so much; — often concessive, like *done, doch.*
tiraskariṇī f., veil.
tiryāṅc (272) a., going horizontally; as subst., animal.
tilaka m., ornament (often fig.).
tīra n., bank, shore.
tīrtha n., bathing-place; place of pilgrimage.
tīra a., great, strong, violent.
tu conj., but, however.
√ tud (*tuddati*) push; strike.
√ tul (*toldyati*) weigh.

√*tuṣ* (*tūṣyati*) rejoice, take pleasure in (w. instr.).

√*tr* (*tārati*) cross over; — + *ava* descend; + *ud* emerge; — + *pra* in caus. (*prātārayati*), deceive.

trīṣṭya, f. -ā (335), a., third.

√*trp* (*tṛpyati*) satisfy oneself.

trṣṣā f., thirst, desire.

tejasvin a., courageous.

√*tyaj* (*tyajati*) leave, abandon; + *pari* leave off, give up.

trayodaśa (332) num., thirteen.

tri (332) num., three.

triṅśat (332) num., thirty.

triloka n., -kt f., the threefold world.

trivṛt a., triple, threefold.

triśṛṅgan a., three-headed.

triśubbh f., name of a metre.

tryaśtī num., eighty-three.

tva stem of pron. of 2d pers. (226; cf. 352, 4).

tvaḍ so-called stem of pron. *tva*.

tvaṣṭṛ m., n. pr., a god, Tvaṣṭar.

√*daṅṣ* (*dāṅṣati*) bite.

daṅṣṭrā f., tooth.

dakṣa m., n. pr.

dakṣiṇa a., right-hand; southern.

daṅḍa m., stick; punishment.

√*daṅḍaya* (den.: *daṅḍyati*) punish.

dadhan (*dadhi*: 275) n., curds.

dadhyañe (weakest -*dhic*) m., n. pr.

√*dam* (*dāmyati*: 131) control; caus. (*damāyati*) tame; compel.

dayā f., compassion, pity.

daridra a., poor.

darṣana n., philosophical system.

daśa (332) num., ten.

daśaratha m., n. pr.

daśa part. of *daṅṣ*.

√*dah* (*dāhati*) burn.

√*lda* (*dādāti*, *dattī*: 436) give; in caus. (*dāpdyati*) make give or pay; — + *ā* take (312); — + *pra* entrust; give in marriage.

√*2dā* (*dyditi*: 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.

√*diṣ* (*diṣṭi*) show, point out; — + *ā* command; — + *upa* teach, instruct.

diṣ f., point, cardinal point; quarter, region; direction.

√*dih* (*dēgdhi*: 428) smear.

dīrgha a., long; — *am* adv., afar.

dīrghāyus a., long-lived.

√*div* (*divyati*) play.

√*du* (*dundti*), intr., burn, feel distressed; tr., distress (acc.).

duḥkha n., misery; misfortune.

duḥgḥa n., milk.

durjana m., scamp, rogue.

durdaṣṭ f., misfortune.

durlabha a., hard to find or reach; difficult.

√*duṣ* (*dūṣyati*) be defiled.

duṣprayukta a., badly arranged.

duṣṣanta m., n. pr.

das insep. prefix, bad; hard.
 √ *dāh* (*dāgdhī*, *dugdhā*: 428) milk.
dakṣī f., daughter.
dūta m., messenger, envoy.
 √ *dā* in caus. (*dārdyati*) + *vi* tear open.
 √ *dāṣ* (127) see; caus. (*dārṣyati*) show; pass. (*dāṣyāte*) seem, look.
dāṣ f., look, glance; eye.
dēva m., god; f. -ī, goddess; queen.
dēvaki f., n. pr.
dēvakula n., temple.
dēvatā f., divinity, deity.
dēśa m., region, land.
dāiva, f. -ī, divine.
dōṣa m., fault.
dyaṭī f., brilliancy.
draavya n., property; object.
draṣṭṛ m., seer; author (of Vedic hymns, etc.).
 √ *dra* (*drāvati*) run.
 √ *druh* (*druhyati*) be hostile, offend.
dva (332) num., two.
dvāpātha m., doorkeeper.
dvār f., door, gate.
dvija m., Aryan.
dvijāti m., Aryan.
dvitīya (335) a., second.
dvipad (282) a., biped.
 √ *dvī* (*dvēṣī*, *dvīṣṭā*) hate; — + *pra* hate extremely.
dvī m., enemy.
dvī adv., twice.
dvīpī m., panther.

dhana n., money, riches.
dhanin a., wealthy.

dhanus a., bow.
dharma m., right; law; virtue.
 √ *dhā* (*dadhāti*, *dhattī*: 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.
 √ *dhā* (*dhāyati*: 126) suck.
dhātṛ m., creator.
dhānya n., grain.
dhārmika a., right, just.
 √ *dhāv* (*dhāvati*) run; — + *anu* run after.
dhāvana n., running; course.
dhī f., understanding, insight.
dhīmant a., wise, prudent.
dhīra a., steadfast, firm, brave.
 √ *dhā* (*dhunoti*, *dhunūtī*: 391), shake.
 √ *dhṛ* in caus. (*dhārdyati*) bear.
dhṛti f., firmness; courage.
dhenu f., cow.
dhairyā n., steadfastness.
 √ *dhya* (*dhidyati*) think, ponder.

na adv., not; with opt., cf. 207.
nakṣatra n., lunar mansion.
nagara n., -ī f., city.
nadī f., river.
 √ *nand* (*nāndati*, -*te*) + *abhi* rejoice in, greet joyfully (acc.).
 √ *nam* (*nāmati*), intr., bow, bend; tr., honor, reverence (acc.).
namas n., honor, glory.
nara m., man (*vīr* and *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>nilakap̄ṭha</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>navadaśa</i> (332) num., nineteen.	<i>nṛpati</i> m., king.
<i>navina</i> a., new.	<i>netṛ</i> m., leader.
<i>√naś</i> (<i>nācyati</i>) perish; — + <i>vi</i> perish; disappear.	<i>netra</i> n., leading-rope, cord; eye.
<i>√naś</i> (<i>nāhyati</i>) bind; — + <i>sam</i> gird, equip oneself.	<i>nāu</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>nālī</i> f., pipe, conduit.	<i>paṅka</i> m., wing, side; party.
<i>nāśa</i> m., destruction.	<i>paṅgin</i> m., bird.
<i>nī</i> adv., down; in, into.	<i>pañka</i> n., mud, bog.
<i>nīya</i> a., constant; daily; — <i>am</i> as adv., always, daily.	<i>√pao</i> (<i>pācati</i>) cook.
<i>nīdeśa</i> m., command.	<i>pañca</i> (332) num., five.
<i>√nīnd</i> (<i>nīndati</i>) blamo.	<i>pañcadaśa</i> (332) num., fifteen.
<i>nīpūṣa</i> a., shrewd, skilled.	<i>pañcapan̄cdaśa</i> (334) a., fifty-fifth.
<i>nīyata</i> , part. of <i>nī-yam</i> , ordained, fixed, permanent.	<i>pañcāśat</i> (332) num., fifty.
<i>nīrdaya</i> a., pitiless.	<i>√paś</i> (<i>pāśdyati</i>) split open.
<i>nīrvṛti</i> f., contentment, happiness.	<i>paśu</i> a., skilled.
<i>nīs</i> adv., out, forth.	<i>√paśh</i> (<i>pāśhati</i>) recite, read.
<i>nīṣṭaya</i> m., decision, certainty.	<i>paśi</i> m. pl., <i>n. pr.</i> , certain demons.
<i>√nī</i> (<i>nīyati</i> ; caus. <i>nīdyati</i>) lead, guide; — + <i>apa</i> lead away; — + <i>ā</i> bring; — + <i>upa</i> introduce, consecrate, initiate; — + <i>nīs</i> bring to an end, determine, settle; — + <i>pari</i> lead about; marry.	<i>paṅḍita</i> m., learned man; pandit.
<i>nīca</i> a., low.	<i>√pat</i> (<i>pāṭati</i>) fall, fly; — + <i>ud</i> fly up.
	<i>pati</i> (274) m., lord, master; husband.
	<i>patra</i> n., leaf, letter.
	<i>patnī</i> f., wife, consort.
	<i>patki</i> same as <i>pañthan</i> .
	<i>patkya</i> a., wholesome.
	<i>pad</i> (282) m., foot.
	<i>√pad</i> (<i>pādāyate</i>) go; — + <i>vi-ā</i> in caus. (<i>vyāpādāyati</i>) kill; — +

nis (*nispadyate*) grow, arise from (abl.); — + *pra* flee for refuge to (acc.).

pada n., step; place.

padma m. n., lotus.

panthas (278) m., road, path.

payas n., milk.

para (233) a., chief, highest; other.

paramātman m., the world-spirit.

paraśu m., axe.

parā adv., to a distance, away.

pari adv., round about, around.

parivraj (247, 2) m., wandering ascetic.

pariṣad f., assembly.

parvata m., mountain.

√ *palāy* (*pālāyate*: cf. p. 116, note) flee.

√ *paś* (*pāśyati*: 127) see.

paśu m., beast.

paścāt adv., behind (w. gen.).

√ *pi* (*piḥati*: 102) drink; caus. (*pāidyati*) give to drink, water.

√ *2pā* (*pāti*) protect; caus. *pāld-* (*yati*) idem.

pāṭaliputra n., n. pr., the city Patnā.

pāṭha m., lecture, lesson.

pāṇi m., hand.

pāṇini m., n. pr.

pāṇḍava m., descendant of Pāṇḍu.

pātaka n., crime, sin.

pātra n., pot, vessel.

pāda m., foot; quarter; ray, beam.

pāpa a., bad; as n. subst., sin.

pārthiva m., prince.

pārvaṭi f., n. pr.

pālana n., protection.

pāśa m., noose, cord, snare.

pāśupāya n., cattle-raising.

pitṛ m., father; du., parents; pl. Manes.

√ *pi* (*piṇḍīti*) grind, crush.

√ *pi* same as *pyā*.

piśa part. of *pi*, fat.

√ *piḍ* (*piḍāyati*) torment, vex.

puṣṭi same as *pumāṣi*.

puṣya a., meritorious, holy, auspicious; as n., merit.

putra m., son; -*trī* f., daughter.

puṇar adv., again, but.

pumāṣi (279) m., man, male.

pur f., city.

purā adv., earlier, formerly.

purāṇa, f. -*ā* and -*ī*, a., former, ancient; as n., one of a class of works on the creation, etc.

puruṣa m., man (*homo*).

purūravas m., n. pr., Purūravas.

puṛohita m., domestic priest.

pulinda m., n. pr., a tribe in India.

√ *puṣ* (*puṣṣati*) make increase or grow.

puṣṭa part. of *puṣ*, stout, fat.

puṣpa n., flower.

puṣṭaka n., book (manuscript).

√ *pā* (*pūṇāti*, *pūṇite*) clean.

√ *pāj* (*pājdyati*) honor.

pāra m., flood, high-water.

pāru m., n. pr.

pāśaṇ (284) m., n. pr., Pāśan, the Sun-god.

prithivī f., earth, ground.

prithu a., broad, wide.

prithvī f., earth.

prithvirāja m., n. pr.

√ *1pr* (*pīpartī*) fill.

poṣaka m., supporter, maintainer.

pātra m., grandson.
pāura m., citizen.
√pyā (*pyāyate*) swell, get stout.
pra adv., forward, forth.
prakāśin 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.
prāyeṣa adv., commonly.
prāsāda m., palace.
priya a., dear.
priyakarman a., kind.
priyavādo a., saying pleasant things,

sociable.
priyavādīn a., idem.
√pri (*priyāti, priṇiti*), act., de-
 light; mid., rejoice; caus. (*pri-
 yāyati*), make glad, please.
√plu (*pluvate*) + *ā* drench.

phala n., fruit, reward.
phalavant a., fruitful.

√bandh (*bandhnti, bandhnti*) bind;
 entangle, catch; join; com-
 pose.
bandhu m., relative.
bala n., strength, might.
balavant a., strong, mighty.
balisṭha a., strongest.
bahu a., much, many.
bala 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; budhyati, -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.
brāhman (a personification of *brā-*

- hman*) m., the supreme All-Soul; *Brahma*, the Creator.
- brakmahan* (283) m., killing a Brāhman.
- brāhmaṇa* m., priest, Brāhman.
- √ *brā* (*bravīti*, *brūti*), speak, say; — + *pra* explain, teach, announce; — + *vi* explain, announce.
-
- bhakta* a., devoted, true.
- bhakti* f., devotion; honor.
- √ *bhakt* (*bhaktādyati*) eat.
- bhaktāna* n., eating.
- bhagavant* a., honorable, blessed.
- √ *bhaj* (*bhājati*, *-ti*) divide; — + *vi* distribute.
- √ *bhañj* (*bhañkti*) break, destroy.
- bhadra* a., good, pleasant; as n., fortune.
- bhaya* n., fear.
- bharatakhanda* m., n. *pr.*, India.
- bhartṛ* m., supporter; preserver; lord, master; husband.
- bhava* m., n. *pr.*, a name of Śiva.
- bhavant*, f. *bhavati*; in voc. *bhos*, f. *bhavati*; used in respectful address instead of pronoun of 2nd person. Cf. § 264.
- bhasman* n., ashes.
- √ *bhā* (*bhāti*) gleam, glance; — + *a* or *vi* idem.
- bhāga* m., part, piece, share.
- bhāj* a., sharing.
- bhāsu* m., sun.
- bhāra* m., burden.
- bhāryā* f., wife, woman.
- √ *bhāṣ* (*bhāṣate*) speak; — + *prati* answer (acc. of pers.); — + *sam* converse.
- bhāṣā* f., speech, language.
- bhāṣvant* a., shining, brilliant.
- √ *bhikṣ* (*bhikṣate*) beg, get by begging.
- bhikṣā* f., alms.
- bhikṣu* m., beggar; ascetic.
- √ *bhid* (*bhindati*, *bhindāhi*) split.
- √ *bhi* (*bibhēti*) fear; in caus. (*bhī-ṣyate*, *bhīṣyati*) terrify.
- √ *bhuj* (*bhukṣti*, *bhukṣti*) eat, enjoy; caus. (*bhojyati*) feed; — + *upa* enjoy.
- bhuj* a., enjoying.
- bhujyu* m., n. *pr.*, a Vedic person.
- bhuvana* n., world.
- √ *bhū* (*bhāvati*, *-ti*) become; be, exist; — + *abhi* overpower; — + *pari* despise; — + *pra* arise; be mighty, rule; *salara*.
- bhū* f., earth, ground.
- bhūta* part of *bhū*; as n. subet., 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.
- √ *bhṛ* (*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.
- bhṛka* m., frog.
- bhoga* m., enjoyment.
- bhogaṇa* n., meal.

bhos see *bhavant*.

√*bhram* (*bhrāmyati*: 131) wander about, flit; — + *pari* idem.

bhrātṛ m., brother.

bhrū f., eyebrow.

makṣikā f., fly, gnat.

maghavan (270) m., Indra.

√*majj* (*mājjati*) sink; — + *ni* idem.

māpi m., jewel.

mati f., mind.

matimant a., shrewd, prudent.

matsya m., fish.

mathi same as *manthan*.

mad called stem of *akam*; cf. 352, 4.

√*mad* (*mādyati*) get drunk; — + *pra* be careless.

madhu n., honey.

madhuparka m., sweet drink.

madhukī m., bee.

madhya a., middle; as n., middle; waist.

√*man* (*mānyate*; *manute*) think, suppose; — + *sam* honor.

manas n., mind.

manuṣya m., man (*homo*).

manoratha m., wish.

manohara a., agreeable; entrancing.

mantra m., sacred text; spell, charm.

mantrin m., minister; councillor.

√*manth* (*mathnāti*) stir.

manthan (278) m., stirring-stick.

mandara m., n. *pr.*, a mountain.

maraya 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.

√*mad* (*māti*; *mimittā*: 438) measure; — + *ni* work, create.

mā adv. and conj., not; used in prohibitions, etc., like Lat. *ne*, greek *μή*; cf. 195.

māṃsa n., flesh.

mātṛ f., mother.

mādhurya n., sweetness.

mānava m., mān (*homo*).

manasa n., sense; understanding.

mānuṣa, f. -ī, human.

mārga m., road, way, street.

mālā f., garland.

māsa m., month.

mītra n., friend.

mītradrūh (249) a., friend-betraying.

mīna m., fish.

√*mil* (*mīlati*) wink; + *ni* close the eyes.

muktā f., pearl.

mukti f., salvation, deliverance.

mukha n., mouth, face.

mukhya a., principal, first.

√*muṣ* (*muṣānti*: 110) free, release; *muktvā*, without (312).

√*mud* (*mūdāte*) rejoice; — + *anv* allow.

muni m., sage; ascetic.

√*muṣ* (*muṣpāti*) steal, rob.

musala m. n., club, pestle.

√*muḥ* (*mūhyati*) be confused or dazed or stupid.

- ratha* m., wagon.
rathya f., street.
√rabh (*rābhate*) grasp; — + *ā* take hold on, begin.
√ram (*rāmate*) amuse oneself; — + *vi* (*virāmati*) cease (abl).
raçmi m., ray; rein.
rasa m., taste, feeling.
rasavant a., tasteful.
rākṣasa m., demon.
√raj (*rājati*, -*te*) direct, rule; shine; be illustrious.
rājan m., king.
rājya n., kingdom.
rātri f., night.
√radh (*rādhnōti*) succeed; — + *apa* do wrong.
rāma m., *n. pr.*, a hero.
rāmāyaṇa n., a noted poem.
rāvaṇa m., *n. pr.*, a demon.
rāçi m., heap.
√ru (*rāñti*: 410) cry, scream; — + *vi* idem.
√ruc (*rōcate*) please (dat., gen.).
ruç f., sickness, disease.
√rud (*rōditi*: 429) weep.
rudāha, part. of *rudh*, besieged, surrounded; suffused.
√rudh (*ruṣṍddhi*, *runddhe*) obstruct, check, besiege; — + *upa* besiege.
rudhira n., blood.
√ruh (*rōhati*) rise, spring up, grow; caus. (*rohdyati*, *ropdyati*) make rise or grow, plant; — + *ava* descend; — + *ā* climb, mount, ascend; — + *pra* grow up.
rūkṣa a., harsh, rough.
- rūpa* n., form, beauty.
rūpaka n., gold-piece.
rāi (277) m. (rarely) f., possessions, wealth.
rohīṣi f., *n. pr.*
-
- lakṣa* n., a hundred thousand.
lakṣmī (276) f., goddess of fortune.
√lag (*lāgati*) attach, hang, cling.
laghu, f. -*ghu* or -*ghvi*, a., light; small, little.
laṅkā f., *n. pr.*, Ceylon.
√lap (*lāpati*) prate; — + *vi* complain.
√labh (*lābhate*) receive, take; caus. (*lambhdyati*) make receive, give.
lalāṭa n., forehead.
lavāṇa n., salt.
lāṅgala n., plough.
lābha m., acquisition, gain.
√likh (*likhñti*) scratch, write.
√lip (*līpñti*) smear.
√lih (*līḍhi*, *liḍhe*: 427) lick; — + *ava* idem.
√luṣṭh (*luṣṭhdyati*) + *nis* rob.
√lup (*lumpñti*) break to pieces; devastate; plunder.
√lubh (*lūbhdyati*) covet (dat., loc.).
lekhana n., writing, copying.
loka m., world; sing. and pl., people.
lobha m., desire, avarice.
loman n., hair.
loha n., metal; iron.
-
- vañça* m., race, family.
vakra a., crooked, bent.

mārdhaga a., on the head.
mārdhan m., head.
mūla n., root.
√mr̥ (*mriyāts*: 155) die; caus. (*mārdyati*) kill.
mṛga m., wild animal; gazelle.
√mṛgaya (den.: *mṛgdyate*) hunt for, seek.
mṛgayā f., chase, hunting.
√mṛj (*mārdṣṭi*: 423) rub, wipe; caus. (*mārdyati*) rub off, polish; — + *apa*, *pari* or *pra*, wipe off.
mṛta, part. of *mṛ*, dead, fallen.
mṛtyu m., death.
mṛd f., earth, dirt.
mekhala f., girdle.
megha m., cloud.
mokṣa m., deliverance; salvation.
moha m., infatuation.

ya (231) rel. pron., used as subst. and adj., who, which, what; cf. 234 ff.

√yaj (*yājati*, -*te*) sacrifice (acc. pers., instr. rei); caus. (*yājdyati*) make to sacrifice, offer sacrifice for (acc.).

yajus n., sacrificial formula, text.
yajña m., sacrifice.

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 (*yācchati*: 100) furnish, give;

— + *ud* undertake; — + *ni* ordain, fix, appoint.

yamunā f., a. 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;

yāvānt as adv., as long as, while; as soon as.

yuga n., age of the world.

yugma n., pair.

√yuj (*yundkti*, *yūñkti*) join, yoke,

harness; caus. (*yojdyati*) 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*.

yusmad called stem of *yūyam*; as stem in cpds (352, 4.), you.

yūpa m., sacrificial post.

yūyam (226) pron., you.

√rakṣ (*rakṣati*) protect.

rakṣaṇa n., protection.

rakṣity m., protector.

√rac (*racdyati*) arrange, compose (a literary work).

rajju f., cord.

√rañj + *anu* (*anurdjyati*, -*te*) be inclined or devoted to (loc.).

raṇa m. n., battle.

ratna n., jewel.

- ratha* m., wagon.
rathya f., street.
√rabh (*rdbhate*) grasp; — + *ā* take hold on, begin.
√ram (*rdmate*) amuse oneself; — + *vi* (*virāmati*) cease (abl.).
raçmi m., ray; rein.
rasa m., taste, feeling.
rasavant a., tasteful.
rākṣasa m., demon.
√raj (*rdjati*, -*te*) direct, rule; shine; be illustrious.
rājan m., king.
rājya n., kingdom.
rātri f., night.
√radh (*rādhnōti*) succeed; — + *apa* do wrong.
rāma m., n. *pr.*, a hero.
rāmāyaṇa n., a noted poem.
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rāçi m., heap.
√ru (*rāñti*: 410) cry, scream; — + *vi* idem.
√ruc (*rōcate*) please (dat., gen.).
ruç f., sickness, disease.
√rud (*rōditi*: 429) weep.
ruddha, part. of *rudh*, besieged, surrounded; suffused.
√rudh (*ruṇḍḍhi*, *ruṇḍḍhē*) obstruct, check, besiege; — + *upa* besiege.
rudhira n., blood.
√ruh (*rōhati*) rise, spring up, grow; caus. (*rohdyati*, *ropdyati*) make rise or grow, plant; — + *ava* descend; — + *ā* climb, mount, ascend; — + *pra* grow up.
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- rūpa* n., form, beauty.
rūpaka n., gold-piece.
rūci (277) m. (rarely) f., possessions, wealth.
rohiṣi f., n. *pr.*
-
- lakṣa* n., a hundred thousand.
lakṣmī (276) f., goddess of fortune.
√lag (*ldgati*) attach, hang, cling.
laghu, f. -*ghu* or -*ghvī*, a., light; small, little.
lañkā f., n. *pr.*, Ceylon.
√lap (*ldpati*) prate; — + *vi* complain.
√labh (*ldbhate*) receive, take; caus. (*lambhdyati*) make receive, give.
lalāṭa n., forehead.
lavaṇa n., salt.
laṅgala n., plough.
labha m., acquisition, gain.
√likh (*likhāti*) scratch, write.
√lip (*limpāti*) smear.
√lih (*līḍhi*, *līḍhē*: 427) lick; — + *ava* idem.
√luṇṭh (*luṇṭhyati*) + *nis* rob.
√lup (*lumpati*) break to pieces; devastate; plunder.
√lubh (*lūbhyati*) covet (dat., loc.).
lekhana n., writing, copying.
loka m., world; sing. and pl., people.
lobha m., desire, avarice.
loman n., hair.
loha n., metal; iron.
-
- vaṣṭa* m., race, family.
vakra a., crooked, bent.

- vakṣas* n., chest, breast.
√vac (*vakṣti*: 415) speak, say; name; caus. (*vacādyati*) make (a written leaf) speak, i. e. read.
vaṁṣij m., merchant.
vataṣa m., calf.
√vad (*vadati*) speak, say; — + *abhi* in caus. (*abhivādādyati*) greet; — + *vi* (mid.) dispute, argue.
vadhā m., killing, murder.
vadhā f., woman; wife.
vana n., woods, forest.
vanavāsin a., forest-dwelling.
√vand (*vāndate*) greet, honor.
√vap (*vāpāti*) scatter; sow.
vapus n., body; figure.
vayam (223) pron., we.
vayas n., age.
1vard m., suitor, bridegroom.
2vāra m., choice, privilege; favor.
3vara a., best; better (w. abl.: than).
varāha m., boar.
varuṣa m., n. *pr.*, a god.
varṣa m., color; caste.
√varṣaya (*varṣdyati*) describe, portray.
vartin a., abiding, being.
varṣa n., year.
vallabha a., dear.
√vaç (*vaçṣti*) wish.
√vas (*vāṣati*) dwell; — + *ni* inhabit, dwell; — + *pra* go away on a journey; — + *prati* inhabit.
vasati f., dwelling.
vasu n., wealth, money.
vasudeva m., n. *pr.*
- vastra* n., garment.
√vah (*vahati*) tr., carry, bear; intr., proceed; flow; blow.
vā encl., or.
vāc f., voice; word.
vācya a., blameworthy, culpable.
vāṁṣija n., trade.
vāta m., wind.
vānaprastha m., a Brāhman in the third stage of his life.
vāpi f., cistern.
vāyasa m., crow.
vāyu m., wind.
vāri n., water.
vi adv., apart, away, out.
viñca (334) a., twentieth.
viñcati (332) num., twenty.
viñcatitama (334) a., twentieth.
vikramādītya a., n. *pr.*, a king.
√vij (*vijati*) tremble; — + *ud* in caus. (*udvijdyati*) terrify.
vitta n., possessions; wealth.
√vid (*vīti*; *vīda*: 416—417) know, consider; caus. (*veddyati*) inform (dat.); — + *ni* caus., idem.
√2vid (*viñddti*, *-te*) find, acquire.
-vid a., knowing.
vidyā f., knowledge, learning.
vidvāts a., knowing, wise.
vidviṣṭa pass. part. of *vi-dviṣ*, detested.
vidhi m., rule, fate; Brahma.
vidheya a., obedient.
vinaya m., obedience.
viñā prep., without (with instr. or acc., often postpos).
vipaka m., ripening; recompense.
vipra m., Brāhman.

vibhu, f. -*bhōt*, a. pervading, far-reaching; omnipresent, mighty.

vivāha m., wedding, marriage.

vivekin a., shrewd.

√*viḡ* (*viḡāti*) enter; — + *sam-d* approach; — + *upa* seat oneself; — + *pra* enter, penetrate.

viḡ m. pl., people; the Vāiḡya-caste.

viḡiḡa part. of *vi-ḡis*, excellent, remarkable.

viḡruta part. of *vi-ḡru*, famous.

viḡva (23f) a., all (Vedic).

viḡvāsa m., trust, confidence.

viḡa n., poison.

viḡḡu m., n. *pr.*, a god.

vihaga m., bird.

vihita part. of *vi-dhā*, ordained.

√*lṡ* (*vr̥ḡṡti*, *vr̥ḡṡtē*) cover, surround; — + *ā* cover; — + *apa-d* open; — + *vi* explain; manifest; — + *sam* shut.

√*2ṡ* (*vr̥ḡṡti*; *vard̥yati*, -*te*) choose, select.

vr̥ka m., wolf.

vr̥kṡa m., tree.

√*vr̥t* (*vr̥ḡtate*) 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* (*vr̥ḡdhate*) grow; caus. (*vard̥dyati*, -*te*) make grow; bring up.

√*vr̥ḡ* (*vr̥ḡṡti*) rain, give rain; fig., shower down; overwhelm.

veda m., science, knowledge; esp. sacred knowledge, holy writ.

vedānā f., pain.

vedānta m., a system of philosophy.

vedi f., altar.

veḡi assev. particle, to be sure, in sooth; often untranslated.

veḡiḡya m., man of the third caste.

vyāñjana n., spice.

√*vyath* in caus. (*vyath̥dyati*) torment.

√*vyadh* (*vr̥ḡdyati*) hit, pierce.

vyal̥ka a., false, wrong.

vyavahāra m., trial, law-suit; trade.

vyākaraṡa n., grammar.

vyāghra m., tiger.

vyādha m., hunter.

vyādhi m., disease, illness.

vyādhitā a., sick, ill.

vyāḡa m., n. *pr.*

√*vr̥aj* (*vr̥ḡjati*, -*te*) proceed; — + wander forth; become an ascetic.

vr̥aṡa m., wound.

vr̥ata n., vow, obligation; duty.

√*ḡaḡs* (*ḡāḡsati*) praise; proclaim; — + *pra* proclaim.

√*ḡak* (*ḡakṡṡti*) be able; sometimes pass., cf. 322.

ḡaka m., Scythian.

ḡakaṡa m., car.

ḡakuntalā f., n. *pr.*

ḡaḡkṡa f., hesitation.

ḡata (332-333) n., a hundred.

ḡatatama a., hundredth.

vakṣas n., chest, breast.
 √*vac* (*vakṣi*: 415) speak, say; name; caus. (*vācḍyati*) make (a written leaf) speak, i. e. read.
vaṣij m., merchant.
vatas m., calf.
 √*vad* (*vaddati*) speak, say; — + *abhi* in caus. (*abhivaddāyati*) greet; — + *vi* (mid.) dispute, argue.
vadhā m., killing, murder.
vadhā f., woman; wife.
vana n., woods, forest.
vanavāsīn a., forest-dwelling.
 √*vand* (*vandati*) greet, honor.
 √*vap* (*vāpati*) scatter; sow.
vapus n., body; figure.
vayam (223) pron., we.
vayas n., age.
vard m., suitor, bridegroom.
vardra m., choice, privilege; favor.
svāra a., best; better (w. abl.: than).
varāha m., boar.
varuṇa m., n. *pr.*, a god.
varṇa m., color; caste.
 √*varṇaya* (*varṇyati*) describe, portray.
varṇin a., abiding, being.
varṣa n., year.
vallabha a., dear.
 √*vaç* (*vaçṣi*) wish.
 √*vas* (*vāsati*) dwell; — + *ni* inhabit, dwell; — + *pra* go away on a journey; — + *prati* inhabit.
vasati f., dwelling.
vasu n., wealth, money.
vasudeva m., n. *pr.*

vastr n., garment.
 √*vaḥ* (*vāhati*) tr., carry, bear; intr., proceed; flow; blow.
vā encl., or.
vāc f., voice; word.
vācya a., blameworthy, culpable.
vāṣijya n., trade.
vāta m., wind.
vānaprastha m., a Brāhman in the third stage of his life.
vāpti f., cistern.
vāyasa m., crow.
vāyu m., wind.
vāri n., water.
vi adv., apart, away, out.
viṅṣa (334) a., twentieth.
viṅṣati (332) num., twenty.
viṅṣatitama (334) a., twentieth.
vikramādītya a., n. *pr.*, a king.
 √*vij* (*vijḍti*) tremble; — + *ud* in caus. (*udvejdyati*) terrify.
vitta n., possessions; wealth.
 √*vid* (*vēti*; *vēda*: 416—417) know, consider; caus. (*veddyati*) inform (dat.); — + *ni* caus., idem.
 √*vid* (*viḍḍti*, -*te*) find, acquire.
-vid a., knowing.
vidyā f., knowledge, learning.
vidvāns a., knowing, wise.
vidviṣṭa pass. part. of *vi-dviṣ*, detested.
vidhi m., rule, fate; Brahma.
vidheya a., obedient.
vinaya m., obedience.
viñā prep., without (with instr. or acc., often postpos).
vipāka m., ripening; recompense.
vipra m., Brāhman.

vibhu, f. -*bhoi*, a. pervading, far-reaching; omnipresent, mighty.
vivāha m., wedding, marriage.
vivekin a., shrewd.
 √*viq* (*viqāti*) enter; — + *saṃ-ā* approach; — + *upa* seat oneself; — + *pra* enter, penetrate.
viq m. pl., people; the Vāiçya-caste.
viçiqṣṭa part. of *vi-çis*, excellent, remarkable.
viçruta part. of *vi-çru*, famous.
viçva (23f) 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.
 √*ivr* (*vrṣōti*, *vrṣute*) cover, surround; — + *ā* cover; — + *apa-ā* open; — + *vi* explain; manifest; — + *saṃ* shut.
 √*ivr* (*vrṣiṣi*; *varāyati*, -*te*) choose, select.
vrka m., wolf.
vrkṣa m., tree.
 √*vrt* (*vārtate*) turn; exist, subsist, be, become; — + *ni* return home; — + *pra* get a-going, break out, arise; continue; caus. (act.) continue (trans.).
vrta n., conduct.
vrtaṅta m., state of affairs; news.
vrtra m., n. *pr.*, a demon.
vrddha part. of *vrdh*, old.
 √*vrdh* (*vārdhate*) grow; caus. (*vārdhāyati*, -*te*) make grow; bring up.

√*vrṣ* (*vāṛṣati*) rain, give rain; fig., shower down; overwhelm.
veda m., science, knowledge; esp. sacred knowledge, holy writ.
vedanā f., pain.
reddanta m., a system of philosophy.
vedi 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. (*vyathāyati*) torment.
 √*vyadh* (*vādhāyati*) hit, pierce.
vyātika a., false, wrong.
vyavahāra m., trial, law-suit; trade.
vyākaraṇa n., grammar.
vyākra m., tiger.
vyādha m., hunter.
vyādhi m., disease, illness.
vyādhiṭa a., sick, ill.
vyāsa m., n. *pr.*
 √*vraj* (*vrajati*, -*te*) proceed; — + wander forth; become an ascetic.
vrāpa m., wound.
vrata n., vow, obligation; duty.
 —
 √*vac* (*vācāti*) praise; proclaim; — + *pra* proclaim.
 √*çak* (*çaknōti*) be able; sometimes pass., cf. 322.
çaka m., Scythian.
çakāṣa 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 (çamyati) become quiet,
 be extinguished, go out.
 çayya f., bed, couch.
 çara m., arrow.
 çarapa n., protection.
 çarad f., autumn; year.
 çarira n., body.
 çarva m., n. pr., a name of Çiva.
 çakhā f., branch; edition, red-
 action.
 çānti f., repose.
 √ çās (çāste) command; rule; pun-
 ish.
 çāsty m., governor, punisher.
 çāstra n., science; text-book.
 √ çikṣ (çikṣate) learn.
 çikhara m., summit.
 çiras n., head.
 çiva a., beneficent, gracious; bless-
 ed; as m., n. pr., a god.
 çiçu m., child.
 √ çiç (çindṣti) leave, leave remain-
 ing; — + ava remain over, sur-
 vive; — + ud idem; — + vi set
 apart, distinguish.
 çiçya m., pupil, scholar.
 √ çī (çīte: 409) lie; sleep; —
 + adhi lie asleep on (acc.).
 çīta a., cold.
 √ çuo (çocati) grieve, sorrow.
 çuoi a., pure, clean.
 çunaḥçepa m., n. pr.
 √ çubh (çobhate) be brilliant, shine.
 çubha a., good; splendid.
 √ çuṣ (çuṣyati) dry up.
 çūdra m., man of the fourth caste.
 çūdratva n., condition of a Çūdra.

çūra m., hero.
 çyāla m., jackal.
 çṣa m. n., rest, remainder.
 çṣa m., a fabulous snake sup-
 porting the earth.
 √ çram (çrāmyati: 131) become
 weary.
 çrama m., pains, trouble.
 çrādāha n., oblation to the Manes
 (cf. in Voc. 16).
 √ çri + ā (āçrādyate) go for pro-
 tection, take refuge with (acc.).
 çri f., luck, fortune, riches; as
 n. pr., goddess of fortune; as
 prefix to proper names, famous,
 honorable, etc.
 çrīmant a., rich; famous.
 √ çru (çrūḍi, çrūḍi: 391) hear; in
 caus. (çrūḍyati) make hear, i. e.
 recite, proclaim (acc. pers.).
 çruta part. of çru; as n., learning.
 çruti f., hearing; holy writ.
 çreyas a., better; best; çreyas as
 n., salvation.
 çvan (269) m., dog.
 çvaçura m., father-in-law.
 çvaçrā f., mother-in-law.
 çvas adv., to-morrow.
 √ çvas (çvāsiti: 429) breathe; —
 + sam-ā breathe gently: revive;
 — + vi be confident; trust (gen.
 or loc.).
 çveta a., white.
 çattrinçat (329) num., thirty-six.
 çadaçtī (329) num., eighty-six.
 çat (332) num., six.
 çastī (332) num., sixty.
 çastha, f. -ī (335), a., sixth.

ṣoḍaśa (332) num., sixteen.

sainyukta part. of *sam-yuj*, provided with.

samvatsara m., year.

sañcaya m., doubt.

sakṛt adv., once.

sakthas (*sakthi*: 275) n., thigh.

sakhi (274) m., friend.

sakhi f., female companion, friend.

sajja a., ready.

√*sañj* (*śajati*; *śajdte*: 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.

sadya, f. -ī, a., similar; worthy.

sandigdha a., doubtful; unsteady.

sandhyā f., twilight.

sant, part. of *las*, being, existing; good; as m., good man; as f.

santī, good woman, especially a widow who immolates herself.

sapta (332) num., seven.

saptati (332) num., seventy.

saptadaśa (332) num., seventeen.

sabhā f., council, meeting, court.

sam adv., along with; completely.

samakṣam adv., before, in the presence of (gen).

samartha a., capable, able.

samāgama m., meeting, encounter.

samāja m., convention, company.

samidh f., fagot.

samīpa a., near; as n., vicinity, nearness, presence.

samudra m., ocean.

samunnati f., height, elevation; high position.

sameta a., provided with.

sampūrṇa part. of *īpr* + *sam*, full.

samyak adv., well, properly.

samrāj m., great king; emperor.

sarī f., river.

sarga m., creation.

sarpa m., snake.

sarva (23f) a., all.

sarvatra a., everywhere.

savitṛ m., n. pr., the Sun-god *Sa-vitar*; 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.

sīkha m., lion.

√*śic* (*śīcāti*) drip, drop, moisten;
 — + *abhi* anoint as king.
 √*śikh* (*śīkhāti*) repel; — + *prati*
 hold back; forbid.
 √*śikh* (*śīkhyati*) succeed; in caus.
 (*śākhāyati*) perform; acquire. —
śindhu m., n. *pr.*, the Indus.
śman f., border, boundary; out-
 skirts.
śu adv., well; easy; very.
 √*śu* (*śunāti, śunūtī*) press.
sukha n., fortune, luck, happiness.
sundara, f. -ī, a., beautiful.
sumanas a., favorably-minded; as
 f., flower.
surāpa m., drunkard.
svarṇa n., gold.
suhṛd m., friend.
 √*sū* (*sūti*) generate, bring forth;
 — + *pra* generate.
sūkta n., Vedic hymn.
sūta m., driver, charioteer.
sūda m., cook.
sūrya m., sun.
 √*śr* (*śrāti*) flow; — + *anu* follow
 up; — + *apa* go away; in caus.
 (*-śāryati*) drive away.
 √*śrj* (*śrjāti*) let go, create; —
 + *ud* let loose or out; raise (the
 voice).
 √*śrp* (*śrpati*) move; — + *pra* idem.
śrṣṭi f., creation.
śetu m., bridge, dike.
śenā f., army.
 √*sev* (*sevāte*) serve, honor; — +
ni dwell; devote oneself to;
 attend.
śainika m., soldier.
śāinya n., army.

śocā m., the intoxicating ferment-
 ed juice of the Soma-plant.
śkandha m., shoulder.
 √*śtu* (*śtūti*: 411) praise.
śtuti f., song of praise; praise.
 √*śty* (*śtyāti, śtyātī; śtyāti,*
śtyātī) scatter, strew; — + *ups*
 scatter, bestrew.
śtens m., thief.
śotra n., song of praise.
śtrī (276) f., woman.
 √*sthā* (*sthāti*) stand, intr.; be in
 or on, etc., be situated; caus.
 (*sthāpāyati*) put, place; appoint;
 stop; — + *adhi* mount, stand
 over; rule, govern; — + *anu*
 follow out, accomplish; (cf. also
 p. 96, last note); — + *ud* arise,
 rise (cf. Voc. 40); — + *ups* ap-
 proach reach; — + *pra* mid-
 start off; in caus. (act.), send; —
 + *sam* in caus., cause to remain
sthāna n., place, locality; stead.
sthita part. of *sthā*; cf. 290, end.
sthiti f., condition.
 √*śnā* (*śnāti*) bathe.
śnātaka m., one who has perform-
 ed the ablutions customary at
 the end of religious pupilage.
śnāna n., bathing, bath.
śnāya m., tendon, bowstring.
śnigdha part. of *śnikh*, affectionate.
 √*śnikh* (*śnikhyati*) feel inclined to,
 love (gen., loc.).
śnuṣā f., daughter in law.
 √*śpry* (*śpryāti*) touch.
 √*śprh* (*śprhāyati*) desire (dat.).
śma encl., slightly assev.; often
 accompanies a present tense,

- giving it the force of an historical tense.
- √*smṛ* (*smṛati*) remember; think on; call to mind; teach; esp. in pass. *smṛyate* 'it is taught, i. e. traditional'.
- smṛti* f., tradition; law-book.
- śraṅg* f., garland.
- śraṣṭṛ* m., creator.
- sva* a., own; one's own.
- √*svaṅj* (*svajate*) embrace; — + *pari* (Cf. Voc. 21) idem.
- svadṛṣ* a., similar.
- √*svap* (*svapiti*: 429) sleep.
- svapna* m., sleep, dream.
- svayam* pron., own self, self.
- svayambhū* a., self-existent; as m., epithet of Brahma.
- svarga* m., heaven.
- svasṛ* f., sister.
- svādu* a., sweet.
- svādhyāya* m., private recitation of sacred texts.
- svāmin* m., possessor, lord.
- svāiram* adv., at pleasur.
- hata* part. of *han*.
- √*han* (*hanti*: 419) kill; caus. (*ghāṭyati*), have killed; — + *apa* remove; — + *abhi* smite; — + *sam-ā* wound; — + *ni* kill; — + *prati* hinder; injure, offend; — + *sam* write.
- han* (283) a., killing.
- hanu* f., jaw.
- hanuman* m., *n. pr.*, a monkey-king.
- hantṛ* m., killer, slayer.
- hari* m., *n. pr.*, a god.
- hariṇa* m., gazelle.
- hala* m. n., plough.
- havis* n., oblation.
- hasta* m., hand.
- hastin* m., elephant.
- √*1hā* (*jdhāti*) abandon, give up; neglect.
- √*2hā* (*jihāts*: 438) move.
- √*hi* (*hindoti*) send; — + *pra* idem.
- hi* assev. particle, surely; causal, for, because.
- √*hins* (*hindati*) injure, destroy.
- hita* part. of *1dhā*; as adj., advantageous; as n., advantage.
- himavant* a., snowy; as m., the Himalaya Mts.
- hina* part. of *1hā*, abandoned; wanting in; w. instr., without.
- √*hu* (*juhōti*, *juhuts*) sacrifice.
- hutabhuj* (nom. -*bhuk*) m., fire.
- √*hū* see *hū*.
- √*hr* (*hṛati*) take away; steal; plunder; — + *apa* idem; — + *ā* act. and mid., fetch, bring; — + *ud-ā* cite, mention; — + *praty-ā* bring back; — + *ud* save, rescue.
- hrd* (281) n., heart.
- hrdaya* n., heart.
- √*hr̥* (*hṛṣati*, *hṛṣyati*) rejoice, be delighted; — + *pra* idem.
- ho* interj., O, ho.
- hemanta* m., winter.
- hrasvam* adv., near by.
- √*hr̥* (*jihṛti*) be ashamed.
- hr̥* f., modesty, bashfulness.
- √*hū* (*hūdyati*) call; in caus. (*hūdyati*) have called; — + *ā* call, summon.

√*śic* (*śīcedti*) drip, drop, moisten;
— + *abhi* anoint as king.

√*śidh* (*śidhati*) repel; — + *prati*
hold back; forbid.

√*śidh* (*śidhyati*) succeed; in caus.
(*sādhayati*) perform; acquire. —
sindhu m., n. *pr.*, the Indus.
sīman f., border, boundary; out-
skirta.

śu adv., well; easy; very.

√*śu* (*sundti*, *susud*) press.

sukha n., fortune, luck, happiness.

sundara, f. -ī, a., beautiful.

śumanas a., favorably-minded; as
f., flower.

śurāpa m., drunkard.

śvarāpa n., gold.

śuhyā m., friend.

√*śū* (*śūti*) generate, bring forth;
— + *pra* generate.

śukta n., Vedic hymn.

śūta m., driver, charioteer.

śūda m., cook.

śūrya m., sun.

√*śr* (*śrati*) flow; — + *anu* follow
up; — + *apa* go away; in caus.
(*-śārdhayati*) drive away.

√*śrj* (*śrjati*) let go, create; —
+ *ud* let loose or out; raise (the
voice).

√*śrp* (*śrpati*) move; — + *pra* idem.

śrīti f., creation.

śetu m., bridge, dike.

śenā f., army.

√*sev* (*śevate*) serve, honor; — +
ni dwell; devote oneself to;
attend.

śāinika m., soldier.

śāinya n., army.

śoṇa m., the intoxicating ferment-
ed juice of the Soma-plant.

śkanḍha m., shoulder.

√*śtu* (*śtūti*: 41) praise.

śtuti f., song of praise; praise.

√*śtr* (*śtrāti*, *śtrāt*; *śtrāti*,
śtrāt) scatter, strew; — + *upa*
scatter, bestrew.

śtana m., thief.

śotra n., song of praise.

śtrī (276) f., woman.

√*sthā* (*sthāti*) stand, intr.; be in
or on, etc., be situated; caus.
(*sthāpāyati*) put, place; appoint;
stop; — + *adhi* mount, stand
over; rule, govern; — + *anu*
follow out, accomplish; (cf. also
p. 96, last note); — + *ud* arise,
rise (cf. Voc. 40); — + *upa* ap-
proach reach; — + *pra* mid.,
start off; in caus. (act.), send; —
+ *sam* in caus., cause to remain
sthāna n., place, locality; stead.
sthita part. of *sthā*; cf. 290, end.
sthiti f., condition.

√*snā* (*snāti*) bathe.

snātaka m., one who has perform-
ed the ablutions customary at
the end of religious pupilage.

snāna n., bathing, bath.

snāyu m., tendon, bowstring.

snigdha part. of *snih*, affectionate.

√*snih* (*snihyati*) feel inclined to,
love (gen., loc.).

śnuṣā f., daughter in law.

√*śprś* (*śprśati*) touch.

√*śprh* (*śprhāyati*) desire (dat.).

śma encl., slightly assev.; often
accompanies a present tense,

- giving it the force of an historical tense.
- √ *smṛ* (*smṛati*) remember; think on; call to mind; teach; esp. in pass. *smṛyate* 'it is taught, i. e. traditional'.
- smṛti* f., tradition; law-book.
- śraḅ* f., garland.
- śraṣṭṛ* m., creator.
- sva* a., own; one's own.
- √ *svaṅj* (*svajate*) embrace; — + *pari* (Cf. Voc. 21) idem.
- svadyḅ* a., similar.
- √ *svap* (*svāpiti*: 429) sleep.
- svapna* m., sleep, dream.
- svayam* pron., own self, self.
- svayambhū* a., self-existent; as m., epithet of Brahma.
- svarga* m., heaven.
- svasṛ* f., sister.
- svādu* a., sweet.
- svādhyāya* m., private recitation of sacred texts.
- svāmin* m., possessor, lord.
- svāiram* adv., at pleasur.
-
- kaṭa* part. of *kan*.
- √ *kan* (*hanti*: 419) kill; caus. (*ghāṭyati*), have killed; — + *apa* remove; — + *abhi* smite; — + *sam-ā* wound; — + *ni* kill; — + *prati* hinder; injure, offend; — + *sam* write.
- kan* (283) a., killing.
- kanu* f., jaw.
- kanuṃant* m., n. *pr.*, a monkey-king.
- kaṅṭṭ* m., killer, slayer.
- kari* m., n. *pr.*, a god.
- kariṅa* m., gazelle.
- hala* m. n., plough.
- havis* n., oblation.
- hasta* m., hand.
- hastin* m., elephant.
- √ *lha* (*jāhāti*) abandon, give up; neglect.
- √ *2ha* (*jāhāte*: 438) move.
- √ *hi* (*hindāti*) send; — + *pra* idem.
- hi* assev. particle, surely; causal, for, because.
- √ *hiṅ* (*hindati*) injure, destroy.
- hita* part. of *lha*; as adj., advantageous; as n., advantage.
- himavant* a., snowy; as m., the Himālaya Mts.
- hina* part. of *lha*, abandoned; wanting in; w. instr., without.
- √ *hu* (*juhāti, juhātī*) sacrifice.
- hutabhuj* (nom. -*bhuk*) m., fire.
- √ *hū* see *hū*.
- √ *hṛ* (*hṛati*) take away; steal; plunder; — + *apa* idem; — + *ā* act. and mid., fetch, bring; — + *ud-ā* cite, mention; — + *praty-ā* bring back; — + *ud* save, rescue.
- hṛd* (285) n., heart.
- hṛdaya* n., heart.
- √ *hṛṣ* (*hṛṣati, hṛṣyati*) rejoice, be delighted; — + *pra* idem.
- ho* interj., O, ho.
- hemanta* m., winter.
- hrasvam* adv., near by.
- √ *hrī* (*jihṛēti*) be ashamed.
- hrī* f., modesty, bashfulness.
- √ *hū* (*hūdyati*) call; in caus. (*hūdyati*) have called; — + *ā* call, summon.

II. English-Sanskrit.

abandon, to: *tyaj*; *lā*.
 able: *samartha*; *śakya*.
 able, to be: *śak*.
 according to: *anu*, postpos.
 acquire, to: *labh*; *āp*.
 Aṅvins: *aṅvīna*, da.
 address, to: *brā*.
 adore, to: *nam* + *pra*.
 adorn, to: *lī* + *alam*.
 advantage: *hita* n.; *kalyāṇa* n.
 adversity; *duḥkha* n.
 afraid, to be: *bhī*.
 afterward: *tatas*.
 again: *punar*.
 against: *prati*.
 age: *vayas* n.
 all: *sarva*; (entire) *viśva*.
 all-protecting: *viśvapa*.
 allow, to: *ñā* + *anu*.
 alms: *bhikṣā* f.
 alone (adv.): *eva*.
 also: *api*.
 altar: *vedī* f.
 although: *api*.
 always: *sādā*; *nityam*.
 amuse oneself, to: *ram*.
 ancient: *purāṇa*.
 and: *ca*, postpos.; *tathā*.
 anger: *kopa* m.; *krodha* m.
 animal: *śīryaṇo* m.
 announce, to: *lvid* + *ni*, caus.

answer, to: *bhā*; + *prati*.
 appoint, to: *kṛ*, caus.; *yuj* + *ni*.
 approach, to: *gam* + *ā*; *gā* + *ā*.
 argument (reason): *ots* f.
 arise, to: *bhā*; (got up) *sthā* + *ud*.
 arm: *bāhu* m.
 army: *śau* f.
 arrive, to: *gam* + *ā*.
 arrow: *śara* m.; *śpa* m.
 Aryan: *dvija* m.; *dvijātī* m.
 ascetic: *muni* m.; *yati* m.; *pari-
 vrāj* m.; *tapasvī* m.; — to be-
 come an a., *vrāj* + *pra*.
 ashamed, to be: *hī*.
 ashes: *bhāsmā* n.
 ask, to (inquire): *prach*.
 ask for, to: *arthaya*.
 assembly: *sabha* f.; *pariṣad* f.
 astronomy: *jyotiṣa* n.
 attain, to: *labh*; *vid*; *lac*; *āp*;
āp + *ava* or *pra*.
 attainment: *labha* m.
 author: *karṭṛ* m.; (of Vedic
 hymns, etc.) *draṣṭṛ* m.
 axe: *paraśu* m.

bad: *pāpa*.

bank: *śīra* n.

banner: *keśu* m.

barbarian: *yavana* m.

bathe, to: *snā*.

battle: <i>raṇa</i> m. n.; <i>yuddha</i> n.	born, to be: <i>jan</i> ; <i>jan + ud.</i>
be, to: <i>bhā</i> ; <i>ṛt</i> ; (be situated) <i>sthā.</i>	both: <i>ubha</i> du.
bear, to: <i>bhṛ</i> ; (bring forth) <i>sā</i> ; <i>sā + 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>daija</i> m.; <i>dvijāti</i> m.; <i>vipra</i> m.
beautiful: <i>sundara</i> ; <i>rūpavant.</i>	branch: <i>śakthā</i> f.
beauty: <i>rūpa</i> n.	brave: <i>dhīra.</i>
become, to: <i>bhā</i> ; <i>ṛt.</i>	breast: <i>uras</i> n.; <i>vakṣas</i> n.
bee: <i>alī</i> m.; <i>madhukūh</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>paścāt</i> (w. gen.).	brother: <i>bhrāṭṛ</i> m.
behold, to: <i>ikṣ.</i>	burn, to: <i>dah.</i>
Benares: <i>kāśī</i> f.	business: <i>kṛya</i> n.
bend, to: <i>nam.</i>	but: <i>tu</i> ; <i>kinātu</i> ; <i>punar.</i>
benefit, to; <i>lṅ + upa.</i>	call, to: <i>kvā</i> ; (name) <i>voc</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>śreṣṭha</i> ; <i>jyeṣṭha.</i>	cattle: <i>go</i> m. pl.
betake oneself, to: <i>yā</i> ; <i>ṛi + ā.</i>	cease, to: <i>gam</i> ; <i>ram + vi.</i>
better: <i>śreyas</i> ; <i>jyāyas.</i>	celebrated: <i>viśruta</i> ; <i>śrīmanant.</i>
bind, to: <i>bandh.</i>	chain: <i>hāra</i> m.
biped: <i>dvīpad.</i>	charioteer; <i>sāta</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>lṅ + tīras.</i>	child: <i>bāla</i> m.; <i>śiṣu</i> m.
blessed: <i>bhagavant</i> ; (as prefix) <i>śrī.</i>	choose, to: <i>ṛvṛ.</i>
blood: <i>rudhira</i> n.	cistern: <i>vāpi</i> f.
blow, to (intr.): <i>vah.</i>	citizen: <i>pūra</i> m.
boat: <i>nāu</i> f.	city: <i>nagara</i> n.; -ī f.; <i>pur</i> f.
body: <i>śarīra</i> n.; <i>vāyu</i> n.; <i>kāya</i> m.; (heavenly: sun, etc.): <i>jyotiḥ</i> n.	cleverness: <i>buddhi</i> f.
bone: <i>aśṭha</i> n.	climb, to: <i>ruh + ā.</i>
book: (manuscript) <i>pustaka</i> n.; (work) <i>grantha</i> m.	close, to: <i>lṛṣ + sam</i> ; <i>ldhā + api.</i>
	cloud: <i>megha</i> m.
	coachman: <i>sāta</i> m.
	come, to: <i>gam + ā</i> ; <i>yā + ā</i> ; <i>i +</i>

abhi or ā; come out: gam + nis;
yā + nis.

command, to: diṣ + ā; jñā + ā caus.

command: ājñā f.; nideṣa m.

commit, to: car + ā; lkṛ.

companion: sahāya m.; sahaca-
ra m.

company: samāya m.

compose, to: rac.

conduct: vṛtta n.

confine, to: rudh + ni.

conquer, to: ji.

consecrate, to: ni + upa.

consider, to: cint; loid.

consort: patni f.

cook, to: pac.

copying: lekhana n.

cord, sacred: upavita n.

count, to: gaṇaya.

courageous: tejasvin.

course: gati f.

cover, to: lṛ (mid.); lṛ + sam
(mid.).

cow: dhenu f.; go f.

cowherd: gopa m.

create, to: sṛj.

creator: dhātṛ m.; sṛaṣṭṛ m.

creature: prāṇin m.; jagat n. —

crescent: kalā f.

cross, to: tṛ.

crow: vāyasa m.

curds: dadhan n.

cut, to: kṛt; chid.

cut off, to: kṛt + ava; chid + ava.

daily: nitya; (adv.) nityam; pra-
tyaham.

dancing: nṛtta n.

daughter: kanyā f.; putrī f.; dū-
hitrī f.

day: divasa m.; dina n.; ahan n.;

d. by d.: dine dine; pratyaham;

a day and a night: ahorātra n.

dead: mṛta; vipanna.

decide, to (settle): ni + nis.

deed: karma n.

deity: devatā f.

delicate: taruṣa.

delight, to (tr.): tuṣ, caus.

deliverance: mukti f.

demon: rakṣasa m.

depart, to: i + apa.

describe, to: varṣaya.

desire, to: lubh.

destroy, to: bhāṅj.

despise, to: man + ava; bhū + pari.

determine, to: ci + nis or vi-nis.

devoted: bhakta; smigdhā.

devotion: bhakti f.

die: akṣa m.

die, to: mṛ; i + pra; pad + vi.

difficult: durlabha; duṣkara.

dig, to: kham.

diligence: udyoga m.

diligently: bhṛṣam.

disappear, to: naṣ + vi.

disease: ruḥ f.; vyādhi m.

dismount, to: ruḥ + ara.

disown, to: khyā + prati-ā.

dispute, to: vad + vi.

distress, to: du.

distribute, to: bhaj + vi.

divine: divya.

do, to: lkṛ; car + sam-ā.

domestic: grāhya.

dog: ṣvan m.; ṣunī f.

door: dvār f.

doorkeeper: *dvāṣṭha* m.
 dove: *kapota* m.
 draw, to: *vak*.
 drink, to: *lpā*.
 driver: *sūta* m.
 drop, to: *sic*.
 drop: *bindu* m.
 dwell, to: *svas*; *vas + si*; dwell
 on (fig.): *sañj*.

ear: *karpa* m.
 earth: *pṛthivī* f.; *bhū* f.; *bhūmī* f.
 east, eastern: *prāñc*; the E.: *prācī*
 f., *ec. āc*.
 eat, to: *ad*; *2aḥ*; *bhakt*; *bhuj*.
 eating: *bhaktaya* n.
 eclipse, to: *lkṛ + tīras*.
 eight: *aṣṭa*.
 eighth: *aṣṭama*.
 eighty: *aṣṭī* f.
 eightieth: *aṣṭitama*.
 eldest: *jyeṣṭha*.
 elephant: *gaja* m.; *hastin* m.
 eleventh: *ekādaśa*.
 emerge, to: *ty + ud*.
 eminent, to be: *pubh*.
 emperor: *samraj* m.
 encompass, to: *lvṛ*; *chid + ava*.
 end: *anta* m.
 endure, to: *saḥ*.
 enemy: *ari* m.; *patru* m.; *divi* m.
 enjoy, to: *bhuj*.
 enjoyment: *bhoga* m.
 enter, to: *viḥ + pra*.
 entrancing: *manohara*.
 envoy: *dāta* m.
 entrust, to: *ldā + pra*.
 equip, to: *naḥ + 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: *r*; fallen (killed):
patita; *mṛta*.
 fame; *kīrti* f.; *yaças* n.
 family: *vañca* m.
 famous: *viçruta*.
 fast (firm): *dr̥gha*.
 fasten, to: *bandh*.
 fat: *pina*; *puṣṭa*.
 father: *janaka* m.; *pitr* m.
 fault, to find: *lkṛ + tīras*.
 faultless: *anavadya*.
 fear: *bhaya* n.
 field: *kṣetra* n.
 fifth: *pañcama*.
 fight, to: *yudh*.
 filled: *pūr̥ṣa*; *sampūr̥ṣa*.
 finally: *anta*.
 find, to: *vid*.
 finish, to: *ḥp + sam*.
 fire: *agni* m.; *hutabhuj* m.
 firewood: *samidh* f.
 first: *prathama*; at first: *pra-*
thamam.
 fish: *matsya* m.; *mina* m.
 fit, to: *yuj*.

five: *pañca*.
 flee, to: *palāy*.
 flit, to: *bhram*.
 flock: *paṣu* m. pl.
 flower: *puṣpa* n.; *sumanas* f.
 fly, to: *pat*; fly up: *pat + ud*.
 fodder: *ghāsa* m.
 foe: *ari* m.; *śatru* m.
 follow, to: *gam + anu*; *i + anu*.
 fond, to be: *tup*.
 food: *anna* n.
 foot: *pāda* m.; *pad* m.
 force: *bala* n.
 foreign: *para*.
 forehead: *lalāṭa* n.
 forest: *vana* n.
 forest-dwelling: *vanavāsīn*.
 form, to: *lmā + nis*.
 formula (sacrificial): *yajus* n.
 fortune: *ṣṛī* f., often pl.; goddess
 of f.: *ṣṛī* f.
 forty: *catvāriṣṭat* f.
 four: *catur*.
 free, to: *muca*.
 friend: *mitra* n.; *sakhi* m.; *su-*
hyd m.
 friend-betrayer: *mitradruh*.
 front: *agra* n.; in f. of: *agre-*
samakṣam (gen.).
 fruit: *phala* n.
 fruitful: *phalavant*.
 full: *pūrṇa*; *sampūrṇa*.

gain, to: *labh*.
 garden: *udyaṇa* n.
 garland: *mālā* f.; *śraj* f.
 gate: *dvār* f.
 gather, to: *ei + sam*.
 gazelle: *karīṣa* m.; *mya* m.

generous: *dātṛ*.
 get, to: *labh*; *lac*; *āp*.
 gift: *dāna* n.
 gird, to: *nah + sam*.
 girdle: *mekhala* f.
 girl: *kanyā* f.; *bālā* f.
 give, to: *yam*; *iddā*.
 giver: *dātṛ* m.
 glance: *dry* f.
 glory: *hīrti* f.; *yogas* n.
 go, to: *car*: *yā*; *gam*; *i*; go on
 (continue): *ṣṛt + pra*.
 god: *deva* m.; goddess: *devī* f.
 gold: *suvarṇa* n.
 govern, to: *śās*; *rūjyash ky*.
 good: *sādhu*; *śant*.
 gracious: *śiva*.
 graciousness: *kṛpā* f.
 grain: *dhānya* n.
 grammar: *vyākaraṇa* n.
 grasp, to: *grah*.
 graze, to: *car*.
 great: *mahant*.
 great king: *mahārāja* m.
 greater: *mahīyas*; *adhika*.
 greatly: *bahu*; *bhīṣam*.
 greedy: *lūbdha*.
 Greek: *yavana* m.
 greet, to: *vand*; *vad + abhi*, caus.
 grieve, to: *du*.
 ground: *bhūmi* f.; on the g.: *adhas*.
 grind, to: *pī*.
 guard, to: *rakṣ*; *gopāya*.
 guest: *atithi* m.
 guilt: *pāpa* n.; *śas* n.

hand: *karā* m.; *pāpī* m.; *hastā* m.
 hang, to: *sañj*; *lag*.
 happiness: *sukha* n.

happy, to be: *mud*.
 hard to find: *durlabha*.
 harm, to: *iky + opa*.
 hate, to: *doiṣ; doiṣ + pra*.
 hear, to: *śru*.
 heart: *hṛdaya* n.; *hṛd* n.
 heaven: *svarga* m.
 heavy: *guru*.
 hell: *naraka* m.
 here: *atra; tha*.
 hero: *citra* m.; *vira* m.
 hesitation: *ṣaṅka* f.
 high: *ucchrīta*.
 high water: *pāra* m.
 hold shut, to: *lāḥ + api*.
 holy: *śuddha*.
 holy writ: *ṣṛuti* f.
 home (adv.): *gṛham*.
 honey: *madhu* n.
 honor, to: *pāj; nam; sev*.
 hope: *āśā* f.
 horse: *aśva* m.
 house: *gṛha* n.: master of the h.,
gṛhastha m.
 householder: *gṛhastha* m.
 house-priest: *purohita* m.
 how?: *katham*.
 human: *mānuṣa*.
 hunter: *vyādha* m.
 hurl, to: *śas; kṣip*.
 husband: *pati* m.; *bhartṛ* m.
 hymn: *śukta* n.

I: *āham*.

impart, to: *vid + ni, caus*.
 inclined, to be: *śukh*.
 increase, to: *vardh*.
 India: *bhāratakhanda* m.
 initiate, to: *ni + spa*.

injustice: *adharma* m.
 intelligence: *buddhi* f.
 iron: *loha* n.

jaw: *kaṇṭh* f.

jewel: *maṇi* m.; *ratna* n.; *bha-
 ṣaṣa* n.

kill, to: *mṛ, caus*; *han; han, caus*.
 kindle, to: *idh*.

king: *raja* m.; *rajapati* m.; *pā-
 rthiva* m.; *rajan* m.; *bhābhuj*
 m.; *bhābhuj* m.

kingdom: *raja* n.

know, to: *vid; jñā*.

knowledge: *vidyā* f.; *jñāna* n.

lament, to: *lap + vi*.

land: *deśa* m.

language: *bhāṣā* f.

last, at: *ante*.

law: *dharma* m.; *vidhi* m.

law-book: *smṛti* f.; *dharmaṣā-
 stra* n.

law-suit: *vyavahāra* m.

lead, to: *ni*.

leader: *netṛ*.

learn, to: *gam + ava; vid; i +
 adhi*.

learned: *vidvāns; paṇḍita; kuṣala*.

learning: *vidyā* f.

leather: *carman* n.

leavings: *ucchiṣṭa* n.

lesson: *adhyāya* m.

lick, to: *liḥ; liḥ + ava*.

life: *śivita* n.; *āyus* n.; *carita* n.

light: *śyotis* n.

light (not heavy): *laghu*.

like: *iva*.

limb: *aṅga* n.
 lion: *siṅha* m.
 lip: *oṣṭha* m.
 listen, to: *śru*.
 live, to: *jīu*; *vyt*; *an* + *pra*.
 long: *dirgha*; (adv.) *cīram*.
 look at, to: *ikṣ* + *pra*.
 lord: *īśvara* m.; *pati* m.
 lotus: *padma* m. n.
 love, to: *snih*.
 love, god of l.: *kāma* m.
 lunar mansion: *nakṣatra* n.

maiden: *kanyā* f.; *bālā* f.
 maidservant: *dāsi* f.
 make, to: *ikṣ*.
 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: *dhartṛ* m.; *pati* m.
 mat: *kāṣa* m.
 means: *sādhana* n.
 medicine: *āyudha* n.
 meet, to (intr.): *gam* + *sam* (mid.).
 meeting: *samāgama* m.
 melted butter: *ghṛta* n.
 mention, to: *hṛ* + *ud-ā*.
 merchant: *vapīj* m.
 merit: *puṇya* n.
 mighty: *balin*; *balavant*; *vibhu*.
 milk, to: *duh*.
 milk: *kṣīra* n.; *payas* n.
 mind: *manas* n.; *mati* f.
 minister: *mantrin* m.

misfortune: *duḥkha* n.; *āpad* f.
 modesty: *hri* f.
 moisten, to: *śic*.
 monarch; *samrāj* m.
 money: *dhana* n.; *caśu* n.
 month: *māsa* m.
 moon: *candramas* m.; *candra* m.;
indu m.
 mostly: *bhīṣya*.
 morning, in the: *prātar*.
 mother: *mātṛ* f.; *ambā* f.
 mother-in-law: *svaśru* 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)
gāpaya.
 neck: *kaṣṭha* m.
 neglect, to: *lāḍ*.
 net: *jāla* n.
 never: *na kadā* + *api*, *cid*, or
cana.
 news: *vytānta* m.
 night: *rātri* f.
 no one: *na ka* + *api*, *cid*, or *cana*.
 north, northern: *udaśic*; the N.:
udāci f., sc. *diṣ*.
 not: *na*; *mā*.
 nothing: *na kim* + *api*, *cid*, or
cana.
 now: *adhunā*; *sāmpratam*.

O: *ha*.
 obedient: *vidheya*.
 oblation: *havis* n.
 occur, to: *āry*, pass.; *vid*, pass.
 ocean: *udādhi* m.; *samudra* m.
 offend, to: *han* + *prati*; *lhā*.
 offering (sacrificial): *havis* n.
 old: *vrddha*; older: *jyāyas*.
 omnipresent: *vibhu*.
 once: *sakṛt*.
 one: *eka*.
 only: *eva*.
 opinion; *mati* f.; *matā* n.
 or; *vā*, postpos.; *athavā*.
 ordain, to: *kṛ*, caus.; *ldhā* + *vi*;
 ordained: *vikṛta*.
 order, to: *jñā* + *ā*, caus.
 other; *anya*; *itara*, *apara*.
 outakirts: *śman* f.
 overcome, to: *ṣṛ*.
 overwhelm, to: *vr̥*.
 own, one's own: *sva*.
 ox: *anaṅguh* m.

pair: *yugma* n.
 palace: *prāsāda* m.
 parents: *pitṛ*, m. du.
 part: *bhāga* m.
 path: *mārga* m.; *panthan* m.
 pearl: *muktā* f.
 peasant: *kṛṣivāla* m.
 penance: *tapas* n.; *prāyaścitta* n.
 people: *jana*, pl.; *loka*, s. and pl.
 perform, to: *sidh*, caus.; *car*;
car + *sam-ā*; (a sacrifice) *tan*.
 perfume: *gandha* m.
 perish, to: *naṣ* + *vi*.
 pestle: *musala* m. n.
 pierce, to: *vyañh*.

pilgrimage: *ārthayātrā* f.
 pious: *sādhu*.
 place, to: *ldhā*; *dhā* + *sam-ā*.
 place: *pada* n.; *deṣa* m.
 plan: *abhiprāya* m.
 plant, to: *ruh*, caus.
 play, to: *āv*.
 please, to: *ruc*.
 pleasure: *sukha* n.; with p., pleas-
 antly: *sukhena*; (wish, choice)
icchā f.; *kāma* m.; at p.: *sva-*
cochayā.
 plough: *lāṅgala* n.; *hala* m. n.
 plough, to: *kṛ*.
 plunder, to: *luṣṭh*; *hṛ*; *hup*.
 poem: *kāvya* n.
 poet: *kavi* m.
 point out: to; *diṣ*.
 polluted, to be: *duṣ*.
 poor: *daridra*.
 possessions: *dhana* n.
 post, sacrificial: *yūpa* m.
 pot: *ghaṭa* m.
 pound, to: *piṣ*.
 pour, to: *ku*.
 power: *bala* n.
 powerful: *balin*; *balavant*.
 praise, song of p.: *stuti* f.; *stotra* n.
 praise, to: *cañs*; *stu*.
 pray for, to: *arth*.
 prescription: *ādeṣa* m.
 presence: *samīpa* n.
 previous; *pūro*.
 priest: *ṛtvij* m.
 prince: *kumāra* m.
 property: *vasu* n.; *dhana* n.
 prosperity: *bhātī* f.
 protect, to: *rakt*; *ṣpā*; *pā*, caus.
 protection; *śaraya* n.

protector: *rakṣiṭṛ* m. —
 punish, to: *daṣḍaya*; *ṣāṣ*.
 punishment: *daṣḍa* m.
 put, to: *sthā*, caus.; *ldā*; *yuj*
 + *ni*.

quadruped: *caturpaḍ*.
 quarter: *pāda* m.; (of the sky)
diṣ f.
 queen: *devī* f.; *rājñī* f.; *mahīṣī* f.

rain: *varṣi* f.
 rain, to (give rain): *varṣ*.
 raise, to (the voice): *arj* + *ud*.
 ray: *pāda* m.; *raçmi* m.
 reach, to: *labh*; *ap* + *pra*.
 read, to: *ī* + *adhi*; (aloud) *paṭh*;
vac, caus.

realm: *rājya* n.
 receive, to: *labh*; *grah*; *grah*
 + *prati*; *ldā* + *a*.
 recitation (private): *svādhyāya* m.
 recite, to: *paṭh*; (tell) *kath*.
 reckon, to: *gaṇaya*.
 recompense, to: *kr* + *prati*.
 reduced (in fortune): *kṣiṇa*.

region: *diṣ* f.; *deça* m.
 rein: *raçmi* m.
 rejoice, to: *tuç*; *mud*.
 remember, to: *smṛ*.
 restrain, to: *grah* + *ni*.
 return, to: *arj* + *ni*.
 rice: *tapḍula* m.
 reverence, to: *nam*; *paṭj*; *ās* + *upa*.
 reward: *phala* n.
 rich: *dhanin*; *çrīmant*; *vasumant*
 (comp. and sup. sometimes *va-*
siyas, *vasiṣṭha*).

riches: *dhana* n.; *vasu* n.; *çrī* f.;
rāi m.
 righteousness: *satya* n.
 right (subst.): *dharma* m.
 Rigveda: *ṛgveda* m.; *ṛcas* f. pl.
 rise, to (of sun, etc.): *gam* + *ud*;
ī + *ud*.
 river: *nadi* f.; *sarī* f.
 road: *mārga* m.; *panthan* m.
 rob, to: *muç*, *luṣṭh*.
 root: *māla* n.
 rub, to: *mṛj*; *mṛj*, caus.
 royal: *rāja-*, in cpd.
 rule, to: *sthā* + *adhi*; *īç*.
 run, to: *dhāv*; *āru*.
 running: *dhāvana* n.

sacrament: *saṁskāra* 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: *muktif.*; *bhātif.*; *kīla* n.
 satiated: *tripta*.
 satisfy, to: *trp*, caus.; (oneself)
trp.
 save, to: *kr* + *ud*.
 Savitar: *savitṛ* m.
 say: *vad*; *vac*; *brā*.
 scatter, to: *kr*.
 scholar: *çīya*: (learned man)
paṇḍita m.
 science: *çāstra* n.
 sea: *udadhi* m.; *samudra* m.
 seat oneself, to: *sad* + *ni*.

- second: *dvitīya*.
 see, to: *paç; dṛç; ikṣ; ikṣ + pra*.
 seer: *ṛçi m*.
 send, to: *sthā + pra, caus*.
 servant: *bhṛtya m.; bhṛtaka m*.
 serve: *sev*.
 set, to: (place) *ldhā; (intr., of sun, etc.) i + astam; gam + astam*.
 shade: *chāyā f*.
 she, etc.: *sā, f. of tā*.
 shine, to: *çubh; rāj; bhā + vi*.
 ship: *nāu f*.
 shoe: *upānah f*.
 show, to: *dṛç, caus*.
 shrewd: *paṭu*.
 shut, to: *ldhā + api; lç + sam*.
 sick: *vyādhitā; rugna*.
 side: *pakṣa m*.
 sin: *pāpa n.; anas n*.
 sing, to: *çgā*.
 singing: *gīta n*.
 sip, to: *cam + ā*.
 sister: *svasṛ f*.
 sit, to: *sad; sad + ni*.
 situated, to be: *vṛt*.
 six: *ṣaṭ*.
 sixth: *ṣaṭthā*.
 skilled: *paṭu*.
 sky: *div f.; diç f. pl.; akāça n*.
 slave: *dāsa m.; dās f*.
 slay, to: *mṛ, caus.; han*.
 sleep, to: *swap; çt*.
 smell, to: *ghrā*.
 smite, to: *hṛ + pra; han + abhi*.
 so: *iti; evam; tathā*.
 soldier: *sānika m*.
 some (pl.): *eka pl.; some . . others: ke cit . . ke cit*.
 sometimes: *kva cit*.
- son: *putra m.; sūta m*.
 son-in-law: *jānātṛ m*.
 song: *gir f.; gīta n.; (of praise) stotra n*.
 soul: *ātman m*.
 sow, to: *vap*.
 speak, to: *vad; vac; bhāç*.
 spear: *kuntā m*.
 speech: *vāc f.; bhāçā f*.
 spoon: *juhā f*.
 stand, to (intr.): *sthā*.
 state, to: *brā*.
 steal, to: *cur; muç; lupṣh*.
 steer: *go m*.
 stick: *dapṣa m*.
 stone: *dṛçad f.; (precious) māçī m*.
 stop, to (tr.): *rudh*.
 strange (another's): *para*.
 street: *rathā f.; mārga m*.
 strike, to: *tuç*.
 strive, to: *yat*.
 strongest: *balīçṭha*.
 study, to: *i + adhi (mid.); 2as + abhi*.
 subject: *prajā f*.
 such: *idy*.
 suffering: *duḥkha n*.
 suffused: *ruddha*.
 suitable: *anurūpa*.
 summit: *çikhara m*.
 sun: *bhānu m.; adītya m*.
 survive, to: *çit + ud*.
 sweet: *svādū*.
 swift: *açu*.
 sword: *ast m*.
- take, to: *dā + ā; grah; grah + prati*.
 take place, to: *jan; bhā*

take refuge, to: *pad + pra.*
 tasteful: *rasavant.*
 tax: *kara m.*
 teach, to: *ś + adhi*, caus.; *dic + spa.*
 teacher: *guru m.*; *ācārya m.*
 tear: *āśru n.*; *bāṣpa m.*
 tell, to: *kathaya*; *vad.*
 temple: *devakula n.*
 ten; *daśa.*
 tend to, to: *kṣp.*
 terrify, to: *bhī*, caus.; *viś + ud*,
 caus.
 text-book: *pātra n.*
 that: *ta*; *ayam*; *asau.*
 then: *tadā.*
 there: *tatra.*
 thereupon: *tatas.*
 thief: *stena m.*; *cāura m.*
 think, to: *cint*; *man*; think on:
smṛ; *dhyā.*
 third: *trītiya.*
 thirty: *triṅśat.*
 thirty-three: *trayastrīṅśat.*
 this: *ta*; *ayam.*
 thou: *tvam.*
 three: *tri.*
 threefold: *trivṛt.*
 thrice: *tris.*
 thus: *iti*; *evam*; *tathā.*
 time: *kāla m.*
 to-day: *adya.*
 to-morrow: *śvas.*
 tongue: *jihvā f.*
 torment, to: *piś*; *vyath*, caus.
 touch, to: *spṛś.*
 trade: *vyavahāra m.*; *vāṇijya.*
 travel, to: *vas + pra*; *sihā + pra*
 n. (mid.).

treasury: *koṣa m.*
 tree: *vykṣa m.*; *taru m.*
 tremble, to: *kamp.*
 true: *satya*; (faithful) *bhakta.*
 truth: *satya n.*
 twelfth: *dvādaśa.*
 twelve: *daśdaśa.*
 twenty-eight: *astāvīṅśatī.*
 twenty-seven: *saptāvīṅśatī.*
 twice: *dvīs.*
 twilight: *sandhyā f.*
 twine: *bandh.*
 two: *dvā.*
 umbrella: *chattrā n.*
 understand, to: *gam + ava.*
 unite, to (intr.): *gam + sam* (mid.).
 untruth: *anṛta n.*; *asatya n.*
 upaniṣad: *upanīṣad f.*
 useful, to be: *śo.*
 vassal: *sāmanta m.*
 Veda: *veda m.*
 verse: *śloka m.*; (of Rigveda) *ṛc f.*
 vessel: *pātra n.*
 victorious, to be: *ji.*
 victory: *jaya m.*
 view (opinion): *mati f.*; *mata n.*
 village: *grāma m.*
 virtue: *dharma m.*; *puṇya n.*
 visit, to: *gam + abhi.*
 voice: *vāc f.*; *gir f.*
 wagon: *ratha m.*
 warrior: *kṣatriya m.*
 wash, to: *kṣal*; *spṛś.*
 water: *jala n.*; *vāri n.*; *ap f. pl.*
 wave: *vāci m.*
 we: *vayam.*

wear, to: *dhṛ*, caus.; *dhṛ*.
 weary, to become: *gram*.
 weave, to: *granth*; *bandh*.
 wedding: *vivāha* m.
 weep, to: *rud*.
 west, western: *pratyañc*; the
 West: *prasth* f., sc. *diś*.
 what (rel.): *ya*.
 wheel: *cakra* n.
 when (rel.): *yadā*.
 when?: *kadā*.
 whence?: *kutas*.
 where (rel.): *yatra*.
 where?: *kva*; *kutra*.
 which (rel.): *ya*.
 which (of two)?: *katara*.
 white: *śveta*.
 whither?: *kva*; *kutra*.
 who (rel.): *ya*.
 who?: *ka*.
 whoever: *ya ka + spi*, *cid* or
cana; often by rel. alone.
 whole: *kytsna*.
 why?: *kutai*; *kasmāt*.
 wicked: *pāpa*.
 wife: *dhāryā* f.; *nārī* f.; *patnī* f.
 win, to: *ji*.
 wind: *vāyu* m.; *vāta* m.

winter: *hemanta* m.
 wipe, to: *mṛj*; *mṛj + apa* or *pari*.
 wish, to: *iś*.
 with: *saha*, w. inst.; or by instr.
 alone.
 withered: *mlāna*.
 without: *vinā* (instr., acc.).
 witness: *sakṣin* m.
 wolf: *vṛka* m.
 woman: *nārī* f.; *vadhā* f.; *strī* f.;
jāyā f.
 woman-servant: *dāsī* f.
 wood: *kāṣṭhā* n.; (forest) *vana* n.
 word: *vāc* f.; *śabda* m.
 work: *karman* n.; (literary) *grantha* m.
 world: *loka* m.; *jagat* n.; *bhuvana* n.
 world-spirit: *brāhman* n.
 worship, to: *pūj*.
 worthy: *sādṛṣa*.
 wound, to: *kṣan*.
 wreath: *malā* f.; *śraṅg* f.
 year: *sauvātsara* m.; *varṣa* m. n.
 yoke, to: *yuj*, caus.
 yonder: *tatra*.
 young: *yuvan*.

Appendix.

Hindu Names of Letters.

The Hindus call the different sounds, and the characters representing them, by the word *kāra* ('maker') added to the sound of the letter, if a vowel, or to the letter followed by *a*, if a consonant. Thus, *a* (both sound and character) is called *akāra*; *ā*, *ākāra*; *k*, *kakāra*; and so on. But sometimes *kāra* is omitted, and *a*, *ā*, *ka*, etc., are used alone. The *r*, however, is never called *ra-kāra*, but only *ra* or *repha* ('snarl'). The *anusvāra* and *visarga* are called by these names alone.

Modern Hindu Accentuation of Sanskrit.

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

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

1. *a*. In primitive verbs and derivatives from them the root-syllable is usually accented. *b*. But the accent never goes further back than the fourth place, and seldom back of the third. It may rest on the third syllable only if the penult be short; on the fourth, only if both antepenult and penult be short; thus, *kāranam*, *kāranāt*, but *karāṇena*; *bōdhati*, *kṣipati*, *ndṣyatha*, but *bodhdvāḥ*, *kṣipdmāḥ*, *naṣyanti*; *dūhitā*, *dūhitarām*, but *dūhitṣam*.

2. Derivatives from nouns generally retain the accent of the

primitive, with the limitations given in 1. b.; thus, *rdñku*, *rdñkava*; *gdrga*, *gdrgyañ*, but *gdrgydyañ*. A naturally short vowel in the penult, if followed by a group of consonants containing *y* or *v*, does not generally become long by position; thus, *prdbala*, *prdba-lyam*; *ũkta*, *ũktavat*.

3. In verbs and verbal derivatives joined with prepositions, in augmented and reduplicated forms, and sometimes in declensional forms, the accent is recessive, if the root or stem-syllable be short; thus, *dgamat*, *dnatam*, *anũqñhitam*, but *utkñqñtam*, *nirũktam*; *dgamat*, *dkñpat*, but *bibñdrti*, *tugñdra*, *jagñdu*. Polysyllabic prepositions, when prefixed to other words, retain their own accent as secondary accent; thus, *ũpagũcchati*, *ũpagũmatãm*.

4. In compounds, unless the first member be a monosyllabic word, each part generally retains its own accent, but that of the principal member is the strongest; thus, *rdñjapũruqñam*, *prdrvataqñ-kharãkñram*; but *ũnmukham*, *digñgajam*, *praqñqñyam*.

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









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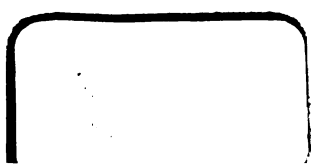
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