

THE
STUDENT'S GUIDE
TO
SANSKRIT COMPOSITION.

BEING A TREATISE ON SANSKRIT SYNTAX
FOR THE USE OF SCHOOLS AND COLLEGES
BY THE LATE ~~X~~
VAMAN SHIVARAM APTE, M.A.,
Principal, Fergusson College, Poona.

NINTH EDITION.

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TO
ALL SINCERE & PATRIOTIC LOVERS
AND
WORKERS IN THE FIELD
OF SANSKRIT
THIS BOOK IS DEDICATED
as the first humble attempt towards
doing something calculated to
encourage a critical study
of the Language
BY

THE AUTHOR.

Preface to the Second Edition.

A glance at the Table of Contents will show that this edition differs from the first in many respects. The additions and alterations that have been made both in *matter* and *arrangement* require a few words of explanation.

The main body of the work is divided into four parts. The first part gives the general scope of *Syntax* and lays down the principal laws of *Concord*. The second part deals with *Government*, and gives principal rules in the *Kāraka Prakaraṇa*. In the third part are considered the more important *Grammatical Forms*, the meaning and use of which require explanation; such as, several kinds of Particles, the Infinitive Mood, the ten Tenses and Moods. Particles, such as are most frequently used in Sanskrit Literature, are also treated and illustrated, being alphabetically arranged and distributed over eight Lessons. Some peculiarities of the Parasmaipada and A'tmanepada—certain roots taking the one or the other *pada* according as they are used in a particular sense or are preceded by certain prepositions—which were given in an Appendix in the first edition, have here been incorporated into the body of the work, and treated in two additional Lessons. The fourth part gives matter not given in the first edition—the *Analysis and Synthesis of Sanskrit Sentences*. I have tried to apply the system of English analysis to Sanskrit sentences, and in doing so I have illustrated the rules of English Grammar by examples from Sanskrit authors, making such additions and alterations as were necessitated by the peculiarity of the Sanskrit idiom. To some this portion may perhaps appear superfluous. But my experience is that a correct knowledge of the relations subsisting between the different parts of a Sanskrit sentence is highly useful to the student, not only in translating from Sanskrit into English, but also in translating from

English into Sanskrit, inasmuch as it clearly brings to his notice the difference in construction between the two languages, and in composing sentences. The general rules of Analysis are much the same in all languages, but their application is not easily understood. In Section II. of this part some rules on the *order of words* have been given, mostly drawn from an examination of the construction of Sanskrit Sentences and comparison with Latin idiom. The third Section takes up the *Composition* of sentences, where the student has to frame some sentences so as to apply the rules of analysis given in the first Section. Several exercises have, with this view, been given in this Section. I am inclined to believe that these exercises, if carefully worked, will give the student considerable facility in writing a few sentences of *original* Sanskrit on a given subject. The student has also been shown how to *paraphrase* Sanskrit passages, and it is expected that, with the help of Analysis, he will be able to paraphrase in Sanskrit as he does in English. The fourth Section treats of Letter-writting, in which are given, with examples and exercises, some of the common forms of letters. On this subject I have derived considerable help from a number of manuscripts, dealing with प्रकात्यः—forms of writing—that were brought to my notice by Dr. Bhandarkar, and kindly placed at my disposal for some months.

This edition differs also in the arrangement of matter. Each Lesson here consists of three parts: the first gives the rules with illustrations; the second and third give sentences for exercise. *Choice Expressions and Idioms*, which were, in the former editions, given after the rules, and the *Sentences for Correction*, which were given last, have here been given after the Notes. The *Idioms* have been arranged in the alphabetical order of the important words in their English equivalents, and a good many taken from standard authors have been added so as to increase the former number by over one-half. The *Sentences for Correction* have been promiscuously arranged, and they may be attempted after the rules have been fully

mastered. There is one more material change in arrangement that will not fail to strike the reader. The Sanskrit sentences have been divided into two parts: those in large type for reading in class, and 'Additional Sentences for Exercise,' which may be read at home as additional reading. I have been obliged to make this division, not because I considered the number of sentences very large, as some of my critics did, but because the sentences, as they stood, were too many to be read by students in the ordinary course of class lessons. I myself felt the difficulty, while teaching the book; and I thought it proper to do that which I myself did, and which other teachers also, who did me the honour of teaching it to their pupils, must have done, namely to effect a division of the Sanskrit sentences. This has, moreover, enabled me to add under the 'Additional Sentences' several passages from authors not previously drawn upon.

The lesson on the Nominative case in the first edition has been omitted, as it was found to be superfluous, and that on Pronouns, being out of place in Concord, has been transferred to Part III. The Appendix on the formation of the feminine of nouns and adjectives has been dropped.

Other improvements made in this edition are two *Glossaries*—Sanskrit-English and English—Sanskrit—which give the difficult words occurring in the exercises for translation, and an alphabetical *Index* of all the nouns, adjectives, roots, &c. which have given rise to syntactical or other rules. The want of the two Glossaries, more especially of the first, was much felt by students. The most ordinary words, which the student must have come across in his elementary course of study, have not been included. The importance of the *Index* need not be much dilated upon, since it facilitates reference to a very remarkable degree and is now regarded as almost a *sine qua non* of such works. For this I must thank Professor Max Müller, who was kind enough to suggest, among other things, this idea of giving an Index. The Notes, given after Part IV., retain much of

their former character. They are mostly intended to be explanatory. Individual words, being included in the Glossaries, have not here been repeated.

These are the main additions and alterations made in this edition. Besides, the work has been most carefully revised throughout; indeed, it will be difficult to find a page which has not undergone careful revision. Several rules have been recast; and many more, drawn from a closer study of Sanskrit Grammar and the works of classical authors, have been added to each Lesson. Throughout the book several Sanskrit passages have been added, either to the illustrative sentences, or to the sentences for exercise. The effect of this and the like additions has been to increase the matter by nearly one-half. Yet by a suitable arrangement of types, the volume of the work has not much increased, and that it may be within the reach of all classes of students, the price has been reduced to *Rs. 1, As. 8.* The rapid sale of a large edition in less than three years shows that the book, in some measure, supplied a felt want; and it is hoped that the student of Sanskrit will find this edition more useful and a better guide to Sanskrit composition than the first, on account of the improvements effected in it.

Before concluding, I must not omit to tender my most sincere thanks to Dr. R. G. Bhandarkar, who was kind enough to spare time to go over the greater portion of the book with me, and to make several important suggestions which have been mostly acted upon; and secondly, to Mr. Lee Warner, Acting Director of Public Instruction who, at the recommendation of Dr. Bhandarkar, was pleased to sanction the work for use in High Schools. My acknowledgements are also due to Dr. Morell, Professor Bain, and Mr. McMordie, whose works have been useful to me in writing Part IV.; and lastly to Mr. M. Sheshagiri Prabhu of the Madras Presidency, who was the first to suggest the addition of Analysis and Synthesis of sentences.

Poona, 24th December 1885.

V. S. APTE.

Preface to the Third Edition.

For this edition the book has been carefully revised throughout, and some sentences have been added, particularly in the illustration of rules. As the work is now used as a text-book in several High Schools, even in the other Presidencies, no material changes in its plan and scope have been effected. It gives me great pleasure to find that the several important changes made in the second edition have met with general approval, and that the book affords help, however slight, to the student in writing Sanskrit correctly and mastering some of the intricacies of its idiom.

Poona, 11th December 1890.

V. S. APTE.

Publishers' Note to the Eighth Edition.

In view of the increase in the cost of paper and printing materials generally due to the present circumstances, we have been most reluctantly obliged to slightly enhance the price of this book, which we hope, will meet with approval from the student-world.

Bombay, 15th January 1921.

S. P. C

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LIST OF CONVENTIONAL ABBREVIATIONS USED IN THE BOOK.

N. B.—Where a Roman figure is followed by an Arabic figure, the former signifies the canto or chapter (in the case of Mb. and Râm., the Parva or Kânda), and the latter the number of the verse; a single Arabic figure in the case of dramas signifies the number of the act.

A. R. stands for *Anar̄ghyarāghava*.

Bg. ,, *Bhagavadgitâ* (Bombay Edition).

Bh. ,, *Bhartṛihari*, II. denoting *Nītiśataka*, and III. *Vairāgyas'ataka* (Bombay Edition).

Bk. ,, *Bhaṭṭikâvya*.

B. R. ,, *Balarāmāśyāna*.

C. ,, *Chāṇakyas'ataka*.

Dk. ,, *Das'akumâracharita*, I. denoting the first part, and II. the second, and the Arabic figure the number of the story (Bom. Edition).

G. M. ,, *Ganaratnamahodadhi*.

H. ,, *Hitopades'a*, the Arabic figures denoting the four parts in their order (Bombay Edition).

H. C. ,, *Harshacharita*.

K. ,, *Bâna's Kâdambarî* (Bombay Edition), the Arabic figure signifying the number of the page.

Kâv. ,, *Kâvyaprakâs'a*.

Ki. ,, *Kirâtârjunîya*.

Ku. ,, *Kumârasambhava* (Calcutta Edition).

M. ,, *Mâlavikâgnimitra* (Bombay Edition).

Mâl. ,, *Mâlatîmâdhava* (Bombay Edition).

Manu. ,, *Manusmîti*.

- Mb.** stands for Mahâbhârata.
- Mbh.** „ Lâshâbhâshya.
- Me.** „ Meghadâta.
- Mk.** „ Mrîchchhatikâ.
- Mu.** „ Mudrârâkshasa.
- Mv.** „ Mahâvîracharita.
- Na.** „ Naishadha.
- Nâg.** „ Nâgânanda.
- P.** „ Pañchatantra, the Roman figure denoting the number of the Tantra, and the Arabic figure the number of the story (Bombay Edition).
- P. R.** „ Prasannarâghava.
- R.** „ Raghuvaṃs'a (Bombay Edition).
- Râm.** „ Rámâyaṇa.
- Ratn.** „ Ratnâvalî (Calcutta Edition).
- S.** „ Sâkuntala (Bombay Edition).
- S'. B.** „ S'âmkarabhâshya.
- S'i.** „ S'is'upálavadha.
- S. K.** „ Siddhântakaumudi.
- S'. M.** „ S'âmkarâchârya's Mohamudgara.
- Su.** „ Subhâshitaratnakara.
- U.** „ Uttararâmacharita (Calcutta Edition).
- V.** „ Vikramorvaśiya (Bombay Edition).
- Vâr.** „ Vârttika of Kâtyâyana.
- Vâs.** „ Vâsavadattâ.
- V. B.** „ Viddhas'âlabhañjikâ.
- Ve.** „ Venîsaṃphâra (Calcutta Edition).
- Y.** „ Yâjñavalkyasmṛiti, where II. denotes the Vyavahâra chapter.
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THE
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PART I.

INTRODUCTORY.

'SYNTAX' in English deals with the mode of arranging words in sentences and lays down rules for the proper and correct arrangement of words. In Sanskrit and other languages that are rich in inflexions, *Syntax* has not this definite scope. The grammatical inflexion itself shows the relation of one word to another, and no harm or inaccuracy occurs, if the student does not observe the usual order of words in a sentence. Take, for example, the English sentence, "Râma saw Govinda." If the order of the words 'Râma' and 'Govinda' be changed, there will be a very great difference in the meaning; it will, in fact, be a different sentence altogether. Take, however, the Sanskrit sentence for the same: रामो गोविन्दमपश्यत्. Here, even if the order of the words be changed, no difference occurs in the meaning; the sentences रामो गोविन्दमपश्यत्, गोविन्दं रामोऽपश्यत्, अपश्यद्रामो गोविन्दं &c., all mean the same thing. The *order* or *arrangement* of words in Sanskrit sentences is not, therefore, a point of great importance except in some cases; but this does not mean that perfect arbitrariness is allowed, and there are certain cases in which it is necessary to arrange words in a particular manner. In Sanskrit Grammars, rules on *Concord* and *Order* are rarely given. The "Kâraka-Prakarana" in

the *Siddhânta-Kaumudî* is popularly, though not correctly, taken to represent Syntax in Sanskrit, but it represents only one of the parts of Syntax properly so called, i. e. *Government*. The use and meaning of particles and grammatical forms has also to be taken into account in the joining together of words into sentences. This portion of Grammar is usually considered in English Grammars under *Etymology*; and in Sanskrit Grammars, in explaining the formation of words in *Accidence*, the use of the words themselves is given; as in the Sûtra 'लटः शत्रुशानचावपथमासमानाधिकरणे' (Pâṇini III. 2. 124), which states how to form present participles as well as when to use them. In treating of 'Syntax' in Sanskrit, one has thus to look mainly to *Concord* and *Government* and the *Use and Meaning of Grammatical Forms and Words*, and the Lessons in this work are accordingly arranged.

As already remarked, the *order* of words is not so important a point in Sanskrit as in English; but there are a few cases in which it has to be carefully attended to. Some hints on this subject will be found in Part IV.

§ 2. There are in Sanskrit, as in English and other languages, three persons and three genders. The use of *persons* is not practically different from what it is in English. As regards *genders* of nouns in Sanskrit, no definite rules can be laid down to distinguish one from another. The assignment of genders is purely arbitrary, except in those cases where the male and female sexes are indicated, and where the distinction is natural; as, चटक 'a male sparrow,' चटका 'a female sparrow;' हस्तः, हस्ती; अजः, अजा &c. The arbitrariness of genders may well be seen from the fact that there are, in Sanskrit, three words of three different genders for one and the same thing; 'wife' is represented by दात्र (*masc.*), भार्या (*fern.*), and कलञ्ज (*neut.*); 'body' by कायः, तनुः, and शरीरः &c. Genders must, for the most part, be studied from the dictionary.

There are three *numbers*, instead of two, as in English or Latin, some peculiarities in the use of which are noted below.

§ 3. The three numbers in Sanskrit are the singular, dual, and plural. The singular number denotes 'one' or a single individual, but often represents, as in English, the whole class; as नरः 'a man;' सिंहः सर्वव्यापदेषु बलिष्ठः 'the lion is the strongest of all beasts.'

Note.—To represent a class the singular or plural may be used: 'Brāhmaṇas must be respected' may be expressed by भाद्राणः पूज्याः, or भाद्राणाः पूज्याः.

§ 4. The dual denotes 'two'; अभिनौ 'the two As'vins,' दंपती 'a pair' (husband and wife). But words meaning a 'couple' or 'pair,' such as दृष्टय, द्वितय, सुगल, युग, द्वंद्व &c. are always singular, except when several pairs are indicated; as बाहुदृष्टय 'a pair of arms,' सुकुमारचरणसुगलं 'a pair of delicate feet.'

(a) The dual form sometimes denotes a 'male' and a 'female' belonging to the same class, the form being an instance of the एकशेषद्वन्द्व compound; as जगतः पितौ वन्दे पार्वतिपरमेश्वरौ (R. I. 1) 'I salute the parents of the universe, Pārvatī and Parmeśvara (Siva).'

§ 5. Some words having a dual sense, that occur in the plural form in English, ought, in Sanskrit, to be translated by the dual alone; as, 'he washed his hands and feet' हस्तौ पादौ चाक्षालयत्; 'she shut her eyes' सा लोचने न्यमीलयत्.

§ 6. The plural denotes 'more than two,' and may, like the singular, represent the whole class; शकुंताः 'birds,' or a 'class of birds.' But there are some words in Sanskrit which, though used in the plural, are singular in sense; as, दाराः 'wife'; similarly अप्, वर्षा, सिकता, अक्षता, अस्त्र, प्राण &c.

(a) Sometimes the plural is used to show respect, or to speak of a person with reverence; as, इति श्रीशंकरचार्याः 'so says the revered Śamkara.'

(b) In the first person the plural sometimes stands for the singular, if the speaker is a high personage; as, वयमपि भवत्यै सखीगतं किमपि पृच्छामः (S. 1) 'we, too, (i.e. I) ask your ladyships something regarding your friend'; वयमपि त्थकर्मण्यभिसुज्यामहे (Mu.3) 'we, too, shall

apply ourselves to our work'. But this condition is not absolutely necessary; e. g. किंत्वरण्यसदो वयमनभ्यस्तरथचर्याः (U. 5).

§ 7. Names of countries are always in Sanskrit used in the plural, because they are taken from the people themselves; as, अहं गतः कदाचित् कलिंगान् (D. K. II. 7) 'I once went to *Kaliṅga*' (the country of the Kalingas).

N. B.—When the words देशः, विषय &c. are used with the names of countries, the singular must be used; as, मगधदेशो पाटलिपुत्रं नाम नगरं 'there is a town called Pāṭaliputra in the country of the Magadhas'.

§ 8. The plural of proper nouns not infrequently denotes the family or race, as in English; as, रघुआमन्वर्यं वृष्णे (R. I. 9) 'I shall describe the family (genealogy) of the race of Raghu;' जनकानां रघुणां च संबन्धः कस्य न प्रियः (U. 1) 'to whom is a connexion between the families of Raghu and Janaka not dear ?'

LESSON I.

§ 9. "When two connected words are of the same gender, number, person, or tense, they are said to agree with one another or to be in **Concord**. Speaking of a man, we have to say *he*, of a woman *she*, of plurality of persons *they*; these are agreements or concords." —Bain.

The Concords that deserve notice in Sanskrit are three: (1) *Concord of Subject and Verb*, (2) *Concord of Substantive and Adjective*, and (3) *Concord of Relative and its Antecedent*.

Concord of Subject and Verb.

§ 10. That about which something is said or asserted is called the *subject* of a sentence, and is put in the nominative case. A verb, as in English, agrees with its subject in *number* and in *person*; as, आसीद्राजा शूद्रको नाम (K. 5) 'there was a king named Śādraka'; साथयामो वय (Ś. 1) 'we go' (take our way).

§ 11. The *predicate*, or that which is said about the subject, may be a finite verb, as in the above instances, or a substantive or an adjective with अस् 'to be,' expressed or understood. In such cases the substantive should be used in its natural gender, being made to agree with the subject only in case; as, सा कुलपतेरुच्चुसितमिव (S'. 3) 'she is, as it were, the life of the Kulapati'; कक्षुदं वेदविदां (Mk. 1) 'who is the hump (chief) of those who are conversant with the Vedas.'

Obs.—The concord of the adjective is given in Lesson II.

(a) The verb, when used in such cases, always agrees with the subject; as तस्मात्सखा त्वमसि (U. 5) 'thou art, therefore, a friend'.

(b) When words like पात्र, आस्यद्, स्थान, पद, प्रमाण, and भाजन, are used as predicates, they are always in the singular number and neuter gender, though the subject be of any number or gender, and the verb agrees with the subject, and not with the predicative noun, whatever be its position; as, युणाः पूजास्थानं यणिषु (U. 4) 'in the meritorious, merits are the object of worship'; आर्यमिधः प्रमाणं (M. 1) 'your honour is an authority' (your opinion is accepted); संपदः पदमापदां (H. 1) 'wealth is the abode of miseries'; त्वमसि महसां भाजनं (Māl. 1) 'thou art the receptacle of light'; विविधमहमभूवं पात्रमालोकितानां (Māl. 1) 'in various ways did I become the object of (her) looks.'

Here it would be wrong to say 'युणाः पूजास्थानमस्ति', 'अहं पात्रमस्तु', though the words स्थानं and पात्रं be placed anywhere in the sentence.

§ 12. The noun or adjective used to complete the sense of the so-called verbs of incomplete predication, such as, 'be,' 'become,' 'grow,' 'seem,' 'appear,' is put in the nominative case; as, यदि सर्ग एष ते (R. III. 51) 'if this be thy resolution'; प्रभुर्मधुर्मुखनत्रयस्य (S'. I. 49) 'wishing to become the lord of the three worlds'; so मदनक्षिणे-यमालक्ष्यते (S. 3).

(a) The same rule holds good in the passive construction of the transitive verbs of incomplete predication, such as, 'call,' 'name,'

'make,' 'consider', 'think', 'choose', 'appoint' &c.; as कुक्करो व्याघ्रः कृतः (H. 4) 'the dog was made a tiger;' नार्यं मूर्खो मन्तव्यः 'he should not be considered a fool' &c.

§ 13. When the subject consists of two or more nouns connected by 'and', the verb agrees with their *combined number*; as, तयोर्जग्यहतुः पादानाजा राज्ञी च मागधी (R. I. 57) 'the king and the queen Māgadhi seized their feet.'

(a) When the nouns are not taken together, but each is considered separately, or when they together form but one idea, the verb may be singular; as, न मां त्रातुं तातः प्रभवति न चांदा न भवति (Māl. 2) 'my father cannot save me, neither can my mother, nor yourself;' पद्मत्वं सत्यवादित्वं कथायोगेन बुध्यते (H. I) 'skill and truth-speaking is known in conversation.'

(b) Sometimes the verb agrees with the nearest subject, and is left to be understood with the rest; as, अहश्च रात्रिश्च उभे च संस्थे धर्मोऽपि जानाति नरस्य वृत्तम् (P. I. 4) 'day and night, both the twilights, and Dharma also *knows* the action of man.'

So in Latin: (a) 'Tempus necessitasque postulat,' 'time and necessity demand;' (b) 'Filia et unus e filiis captus est,' 'a daughter and one of the sons was taken prisoner.'

§ 14. Singular subjects connected by 'or' will take a singular verb; as, रामो गोविन्दः कृष्णो वा गच्छतु 'let Rāma, Govinda or Krishna go;' so शिशुत्वं स्त्रैण वा भवतु ननु बन्ध्योऽसि जगतः (U. 4).

(a) When the subjects are of different numbers, the verb will agree with the nearest subject; as ते वाऽयं वा पारितोषिकं गृह्णातु 'let them or this (person) take the reward.'

§ 15. When two or more nominatives of different persons are connected by 'and', the verb agrees with their *combined number*; and in *person*, agrees with the *first person* in preference to the *second or third*, and with the *second* in preference to the *third*; as, त्वं चाहं च पचावः (Mbh.) 'thou and I cook'; similarly, ते किंकरा अहं च षो ग्रामं प्रतिष्ठेमहि 'those servants and myself shall start for the village'

to-morrow; 'त्वं चैव सौमदत्तिश्च कर्णश्चैव... तिष्ठत (Mb. VII. 87. 12)
 'thou, Saumadatti, and Karna remain.'

So in Latin: 'Si tu et Tullia lux nostra valetis, ego et suavissimus
 Cicero valemus,' if thou and my darling Tullia are well, so am I
 and my sweetest Cicero.'

§ 16. When two or more nominatives of different persons are connected by 'or,' the verb agrees with the one *nearest* to it in *number* and *person*; as, 'he or you have done the work' स वा यृष्टं
 वैतल्कर्मकुरुतः; 'either they or we can do this difficult work' ते वा वयं
 वेदं दुष्करं कार्यं संपादयितुं शक्नुमः.

§ 17. When two or more subjects are in apposition to some pronoun or noun, the predicate agrees with the latter; as माता मित्रं
 पिता चोति स्वभावावितर्यं हितम् (H. 1) 'the mother, the friend, and
 father, (these) three are naturally friendly.'

उर्वशी सुकुमारं प्रहरणं महेन्द्रस्य । प्रत्यादेशो रूपगर्वितायाः श्रियः ।
 अलंकारः स्वर्गस्य । (V. 1)

सर्वत्रौदरिकस्याभ्यवहार्यमेव विषयः । (V. 3)

हा कथं महाराजदशरथस्य धर्मदाराः प्रियसखी मे कौशल्या । क एत-
 त्प्रत्येति सैवेयमिति । (U. 4)

सार्थवाहस्यार्थपतेर्विमर्दको बहिश्चराः प्राणाः । (Dk. II. 2)

ममापि दुर्योधनस्य शंकास्थानं पांडवाः । (Ve. 2)

त्वं चाहं च वृत्तच्छ्रुभौ संप्रश्युज्यावहै । (Mb.)

प्रवृद्धं यद्वैर मम खलु शिशोरेव कुरुभि-

र्न तत्रार्थो हेतुर्न भवति किराटी न च युवाम् । (Ve. 1)

त्वं जीवितं त्वमसि मे हृदयं द्वितीयं

त्वं कौमुदी न यनयोरमृतं त्वमङ्गे । (U. 3)

बलवानपि निस्तेजाः कस्य नाभिभवास्पदम् ।

निःशंकं दीयते लोकैः पश्य भस्मचये पदम् ॥ (II. 2)

तीर्थोदकं च वाहिश्च नान्यतः शुद्धिर्हतः । (U. 1)

इक्षवाकुवंश्यः ककुदं नृपाणां ककुत्थं इत्याहितलक्षणोऽभूत् । (R. VI. 71)

ADDITIONAL SENTENCES FOR EXERCISE.

अस्ति तावदकदा प्रसंगतः कथित एव मया माधवाभिधानः कुमारो यस्त्वमिव
मामोकीनस्य मनसो हितीयं निबन्धनम् । (Mai. 3)

एकस्मिन्नर्थीकोटेर जायया निवसतः पश्चिमे वयसि वर्तमानस्य कथमपि
पितुरहस्यैको विधिवशात्सूनुरभवत् । (K. 25)

देव काचिच्चंडालकन्यका शुकमादाय देवं विज्ञापयति । सकलभुवनतलसर्व-
रत्नानामृदधिरिवैकमीजनं देवः । विहंगमश्चोयमंश्चिर्यभूतो निखिलभुवनतलरत्नामीति
कृत्वा देवपादस्लमागताऽहमिच्छामि देवदर्शनमुखमनुभवितुमिति । (K. 8)

आयुः कर्म च विनं च विद्या निधनमेव च ।

पञ्चैतान्यपि मृज्यन्ते गर्भस्थलयैव देहिनः ॥ (II. 1)

रहस्यमेदो याच्चाच्च च नैष्टुर्ये चलचित्तता ।

क्रोधो निःसत्यता धूतमेतन्मित्रस्य दूषणम् ॥ (H. 1)

अदेशमासीत्वयमेव भूपेतः शाशिप्रभं छत्रसुभे च चामरं । (R. III. 16)

निसर्गमिन्नास्पदमेकसंस्थमस्मिन्नद्युमं अश्वं सरस्वती च । (R. VI. 29)

व्यतिकरितदिग्नन्ताः श्वेतमानैर्यशोभिः

सुष्टुतविलसितानां स्थानमुर्जस्वलानाम् ।

अकलित्माहिमानैः केतनं मङ्गलानां

कथमपि भुवनेऽस्मिन्नस्ताङ्गाः संभवन्ति ॥ (Mai. 2)

The king of the Vaṅgas lost his life in battle.

When she saw that dreadful sight, her hands and feet began to tremble.

O Govinda, thou art my life, my joy, my object of pride, my all the world.

They became an object of suspicion without any fault of theirs.
Good wives are the prime cause of all religious actions.

Bhîshma, Drona, Kripa, Karña, thyself, the powerful Bhoja,
Śakuni, Drauṇi, and myself, constitute, O king, your army.

When he fell down from his horse, Râma, Gopâla and we two
were present.

Why do you and Kriṣṇa not try to finish this work? Is it
very difficult?

Obedience, truthfulness, want of pride, and assiduity in doing
his work: these are the merits of a servant.

You, Râma, and myself passed the time happily in the forest
of Dandakâ.

Riches are a source of innumerable miseries in this world.

Paraśurâma, the son of Hari, is the jewel of his class, and the
ornament of his family.

Let that man or these boys take this fruit.

Hari and I, or you and Kriṣṇa, can do this work; neither
Gopâla nor his younger brothers can do it.

You two, the three servants of Pushpamitra, and two other men
should go to the royal court.

LESSON II.

Concord of Substantive and Adjective.

§ 18. In English an adjective is used with all genders, numbers and cases, in the same unaltered form; as a *good* man, *good* tables, I saw a *good* horse &c. In Sanskrit, however, all adjectives, whether participial, pronominal, or qualitative, must take the same *gender*, *number*, and *case* as the noun which they qualify; as, गच्छन्ती नारी, का

तृष्णः; तत्सर्वं; शोभनानि गृहाणि ‘good houses’; शोभनेभ्यो गृहेभ्यः ‘from good houses’; शोभनाभ्यो वारीभ्यः ‘from good wells’; हर्ति पश्यन् सुच्यते &c. The adjective in Sanskrit must, in fact, be treated like a noun capable of taking cases, genders, and numbers.

Obs.—Numeral adjectives differ from ordinary adjectives. They have particular rules for their use, for which see *Grammar*.

§ 19. When adjectives are used in Appositional or Bahuvrīhi compounds, they are used in their original unmodified form; as, कृष्णसूरगः ‘a black deer’; रक्तनेत्रा ‘of red eyes’ (fem.); स्त्रपत्न्यायां ‘a beautiful wife’; गृहीतधनुः ‘a bow taken’; अन्यसंक्रान्तहृदयो नरः ‘a man whose heart is fixed on another (lady)’ &c.

(a) There are a few exceptions. The sign of the feminine gender is retained, when the feminine is treated as an appellative, when an ordinal number in the feminine gender is the first member, or when the first member is regarded as a class-name; as, दत्ताभार्यः, पञ्चमीभार्यः, शूद्राभार्यः &c.; also मुकेशीभार्यः, स्त्रीभार्यः. For further particulars, see *Siddhānta-Kaumudi*, on Pāṇini VI. 3. 34-41.

§ 20. When participial adjectives, such as past and potential passive, are used as predicates, and when the subject is followed by an appositional noun used predicatively, the participle agrees with the subject (see § 11); as, मालविका उपायनं प्रेषिता (M. 1) ‘Mālavikā was sent (as) a present.’

§ 21. When there are two or more substantives qualified by the same adjective, the latter is used in their combined *number*. As regards *gender*, when the substantives are masculine and feminine, the adjective will be *masculine*; and when they are masculine or feminine and neuter, the adjective will be *neuter*; as, पश्पातिनावनयोरहं देवी च (M. 1) ‘I and the Queen are (respectively) interested in these two’; तस्मिन्सत्यं धृतिर्जनं तपः शौचं दमः शमः। ध्रुवाणि पुरुषव्याघे लोकपालसमे, नृणे॥ (Mb. III. 58. 10) ‘truth, courage, knowledge, religious austerities, purity, self-control and tranquillity, are firm in that king, pre-eminent among men and resembling the guardians of the worlds.’

Obs.—This rule is based on the principle involved in Pāṇini 1. 2.

७२—त्यदादीनि सर्वोर्नित्यम्, on which a Vārttika says त्यदादितः शेषे उनपुंसकते लिंगवचनानि; सा च देवदत्तश्च तौ; तच्च देवदत्तश्च यज्ञदत्ता च तानि; तच्च देवदत्तश्च ते.

So in Latin: ‘Pater mihi et mater mortui sunt,’ ‘my father and mother are dead.’

§ 22. But an adjective in Sanskrit often agrees with the substantive nearest to it; as, यस्य वीर्येण कृतिनो वर्यं च भुवनानि च (U. 1) ‘by whose valour we are rendered happy, as also the three worlds’ (भुवनानि कृतीनि); कामश्च ज़ुभितयो नवयौवन च (Māl. 1) ‘Love has displayed its power, as also the blooming youth.’ Here we must follow what is called the लिंगविपरिणाम process; that is, the gender must be understood again to suit the next substantive.

Concord of Relative and its Antecedent.

§ 23. The concord of the relative pronoun and its antecedent has no special peculiarities in Sanskrit. The relative pronoun agrees with its antecedent in *gender*, *number* and *person*, the *case* of the relative being determined by its relation to its own clause. Like other pronouns in Sanskrit, it may stand by itself, or may be used adjectively. The relative pronoun generally precedes the noun to which it relates in the relative clause; or the relative may stand alone, the antecedent noun being used with the demonstrative pronoun; while sometimes the antecedent noun is not expressed at all, अंतर्यो मृग्यते स स्थाणुर्बो निःश्रेयसायारतु (V. 1) ‘may that Sthānu, who is inwardly sought, contribute to your supreme happiness;’ बुद्धिर्यस्य बलं तस्य (P. I. 9) ‘he who has intellect has strength’ (knowledge is power); धिगस्मान् सर्वान्ये एकाकिना बदुना सह युध्यामहे ‘fie upon us all, who are fighting with a single-handed boy.’

§ 24. When the relative has for its predicate a substantive differing in gender from the antecedent, the relative generally agrees with the predicate; as, शैत्यं हि यत् सा प्रकृतिर्जलस्य (R. V. 54) ‘for what is coolness is the natural property of water;’ so मातृस्तु यौतकं यत् स्पात् कुमारीभाग एव सः (Manu. IX. 131).

Obs.—It will be seen from these examples that the correlative pronoun agrees in gender with the noun it qualifies. But Pāṇini in I. 4. 32 says कर्मणा यमभिप्रैति स (not तत्) संप्रदानम्.

§ 25. When the relative stands for a whole sentence, such as is represented by 'that' in English, it is always used in the neuter gender singular (यत्); as ननु वत्रिण एव वीर्यमेतद्विजयन्ते द्विषतो यदस्य पक्ष्याः । (V. 1) 'is it not, indeed, Indra's valour that his allies subdue their enemies?'; सम तु यदियं याता लोके विलोचनचन्द्रिका नयनविषयं जन्मन्येकः स एव महोत्सवः । (Māl. 1) 'But that she, the moon-light of my eyes, came within the range of my sight, is the only great festival (joyous occasion) in my whole existence.'

In such cases in the principal sentences, the gender of the demonstrative is the same as that of the antecedent noun (महोत्सवः) and not neuter because यत् is neuter.

तयैव देवतया तयोः कुशलज्ञविति नामनी प्रभावश्चारुद्यातः । (U. 2)

यदेते चंद्रसरोरक्षकारत्वया निःसारितास्तदनुचितं कृतम् । (H. 3)

यस्मिन्नेवाधिकं चक्षुरारोपयति पार्थिवः ।

अकुलीनः कुलीनो वा स श्रियो भाजनं नरः ॥ (P. I. 8)

कृताः शरव्यं हरिणा तवासुराः

शरासनं तेषु विकृष्यतामिदम् । (S'. 6)

स सुहृद्व्यसने यः स्यात् स पुत्रो यस्तु भक्तिमान् ।

स भूत्यो यो विदेयज्ञः सा भार्या यत्र निर्वृतिः ॥ (P. I. 15)

पांडवाश्च महात्मानो द्रौपदी च यशस्विनी ।

कृतोपवासाः कौरव्य प्रययुः प्राह्मसुखास्ततः ॥ (Mb. XVII. 1. 29)

धर्मः कामश्च दर्पश्च हर्षः क्रोधः सुख वयः ।

अर्थदेतानि सर्वाणि प्रवर्तन्ते न संशयः ॥ (Rām. VI. 62. 37)

उमावृषाङ्गौ शरजन्मना यथा यथा जयन्तेन शनीपुरंदरौ ।

तथा वृपः सा च सुतेन मागधी ननन्दतुस्तस्टुशेन तत्समौ ॥ (R. III. 23)

ADDITIONAL SENTENCES FOR EXERCISE.

धन्या सा याऽर्युचेण वहु मन्यते या चार्यपुत्रं विनोदयन्त्याशानवन्धनं जाता
जीवलोकस्य । (U. 3)

सोऽर्यु पुत्रस्तव मदमुत्त्रां वारणानां विजेता

यत्कल्प्यणं वयसि तरुणे भाजने तस्य जातः । (U. 3)

न प्रमाणीकृतः पाणिर्बाल्ये बालेन पीडितः ।

नाहं न जनको नाम्निर्नुदित्तिन् संततिः ॥ (U. 7)

यं ब्राह्मणमियं देवी वाग्वद्येवानुवर्तते ।

उत्तरं गामचरितं तत्प्रणितं प्रयुज्यते ॥ (U. 1)

चतुर्दश सहस्राणि रक्षसां भीमकर्मणाम् ।

ब्रयश्च दूषणस्वरग्विमूर्धनी रूणे हताः ॥ (U. 2)

रोगी चिरप्रवारी पराक्रमोर्जी परावस्थशारी ।

यज्ञीवति तन्मरणं यन्मरणं सोऽस्य विश्रामः ॥ (H. 1)

मित्रं प्रीतिरसायनं तयनयोरारानन्दनं चेतसः

पात्रं यत्सुखदुःखयोः सह भेदनिमित्तेण तद्वूर्लभम् ।

ये चान्ये सुहृदः समृद्धिममये इत्याभिलापाक्ला-

स्ते सर्वत्र मिलन्ति तत्त्वनिकप्रयावा तु तेषां विपत् ॥ (H. 1)

यस्यार्थाभ्यस्य मित्राणि यस्यार्थाभ्यस्य दान्धवाः ।

यस्यार्थाः स एमाँदेष्व यस्यार्थाः स इ पण्डितः ॥ (H. 1)

हिंसाशून्यमयतलभ्यमशनं धावा मन्त्रकपितं

व्यालानां पशवस्तुणाङ्कुरभुजः सृष्टाः स्थलीशायिनः ।

संसाराणवलंघनक्षमियां वृत्तिः कृता सा वृणां

यामन्वेष्यतां प्रयान्ति मततं सर्वे समाप्ति इष्णाः ॥ (Bh. III. 10)

माहिमानं यदुक्तीर्यं तत्र संहित्यते वचः ।

श्रमेण तदशक्तया वा न यणानामिद्यतया ॥ (R. X. 32)

यस्मिन् सत्यं च मेधा च नीतिश्व भरतर्षमे ।
अप्रमेयाणि दुर्घटे कथं स निहतो युधि ॥ (Mb. VI. 6. 26)

There are many good people in this city, but they are despised by some peevish, wicked, and narrow-minded men.

The king of Pàṭaliputra and his queen are both very generous.

I saw yesterday three beautiful lakes, six deep wells, and fifty-six extensive gardens.

He, who speaks a lie in order to hide his fault, commits two faults.

That you should say so is certainly astonishing.

That a man should be always virtuous is the opinion of all¹ philosophers, ancient and modern.

These sweet mangoes are sent (*use a participial adjective*) as a present by my younger brother.

That wicked people should hate the virtuous is but their inborn disposition.

Those persons, who are ready-witted, can surmount difficulties.

On account of this incident I became (*adj. from जन्*) the object of their envy.

Patience, industry, and honesty are always commendable; but rashness, idleness, and faithlessness are censurable.

PART II.

GOVERNMENT.

LESSON III.

The Accusative Case.

§ 26. We now come to *Government*, the second general principle regulating the grammatical union of words in sentences. '*Govern-
ment*' is the *power* which a word has to regulate the case of a noun or
pronoun. The Lessons in this Part are intended to explain and
illustrate this power.

§ 27. 'Káraka' is the name given to the relation subsisting
between a noun and a verb in a sentence. Thus any relation subsisting
between words not connected with the verb will not be called a
Káraka. There are six Kárakas in Sanskrit: कर्ता, कर्म, करण, संप्रदान,
अपादान and अधिकरण. These relations belong to the first seven cases
except the Genitive, which is not regarded as a Káraka case. कर्ता is
principally the sense of the Instrumental, and means 'agent.' The
nominative in sanskrit, as in other languages, is simply the *naming*
case, that which is concerned in अभिधान 'predication'. According to
Páṇini II. 3. 46 (प्रातिपदिकार्थलिंगपरिमाणवचनमात्रे प्रथमा), the nominative
is used to denote the crude form or base of a word, gender, measure,
and number only; as, नीचैः, कुण्ठैः, श्रीः, ज्ञानं, तटः-टी-टं, द्वौणो ब्रीहिः, एकः,
द्वौ, बहवः &c.

Note.—Several indeclinable words govern nouns in one or another of the Káraka cases, and such cases are then called 'उपपदविभक्ति.' i. e. cases governed by indeclinables &c., as distinguished from कारकविभक्ति, cases governed by verbs; as, नमो नृसिंहाय, मामन्तरा, ग्रामादुन्तर &c. The latter predominate over the former, where both are possible (उपपदविभक्तेः कारकविभक्तिर्बलीयसी).

§ 28. The person or thing, upon whom or which the *effect* of an action takes place, is called the *object* of that action. An object is put in the Accusative case, except in the *passive* voice; as, स हरिमपश्यत् 'he saw Hari;' ओदनं चुम्बुविषं खुके (S. K.) 'wishing to eat food he eats poison.' Here हरि and विष are objects of the verbs अपश्यत् and खुके. But in हरिः सेव्यते the *passive* form सेव्यते expresses the relation of object and verb which exists between हरि and सेव्, and therefore हरि is not required to be in the Accusative case; but in हरिं सेवते, there being no passive termination, the noun हरि is put in the Accusative case.

§ 29. Verb signifying 'to name,' 'to choose,' 'to make,' 'to appoint,' 'to call,' 'to know,' 'to consider,' &c. and the like, govern a *factitive* or *indirect object*, besides a direct; as, त्वामासनन्ति प्रकृतिं (Ku. II. 13) 'they consider thee to be Prakṛiti;' कामपि गणिकामवरोधमकरोत् (Dk. II. 6) 'made a certain courtesan his wife;' जानामि त्वं प्रकृतिपुरुषं (Me. 6) 'I know thee (to be) the chief person (minister)'.

§ 30. All verbs that show *motion* govern the Accusative case; as गतोऽहं कामदेवायतनं (Māl. 1) 'I had gone to the temple of Cupid;' अहमपि महामटन् (Dk. II. 2) 'I also roaming over the earth;' यमुनाकच्छमवतीर्णः (P. I. 1) 'went down to the bank of the Jumna;' so विच्चार दावं (R. II. 8). But this idea of *motion* is expressed in a variety of idiomatic expressions, where the motion is not *actual* but merely *conceived*; as, परं विषाक्तमगच्छत् (P. I. 1) 'was greatly dejected;' अश्वत्थामा किं न यातः स्मृतिं ते (Ve. 3) 'was not Aśvatthāman thought of by you?'; पश्चाद्गुमायां सुसुखी जगाम (Ku. I. 26) 'the fair-faced lady afterwards went by (acquired) the name Uma'; so नरपतिहितकर्ता द्रष्टव्यं याति लोकं (P. I. 2); न तृप्तिमाययौ (R. III. 3).

(a) Generally intransitive roots preceded by prepositions become transitive in sense, and then govern this case; as वृत् 'to be'; अनुवृत् 'to act according to,' 'to follow'; as, प्रभुचिन्नमेव हि जनोऽनुवृत्ते (Bī. XV. 41) 'the people, indeed, follow the will of their lord'; अचलतुंगं शिखरमासरं; (K. 120) 'ascended the lofty summit of the mountain';

similarly, यन्तो गजस्थाभ्यपतद्रजर्थं (R. VII. 37); नोत्पतति वा दिवं (K. 132); कृषीणं उनरायानं वाचमधोऽनुपाषति (U. I.).

§ 31. *The roots शी ‘to lie down,’ स्था ‘to stand,’ and आस् ‘to sit,’ when preceded by अधि, govern the Accusative of the place where these actions are performed; as, चन्द्रापीडो मुक्ताशिलापट्टमधिशिष्ये (K. 206) ‘Chandrapīḍa lay down on a slab of pearl-stone’; अर्धसनं गोत्रभिदोऽधि-तष्ठौ (R. VI. 73) ‘stood on (occupied) half the seat of Indra’; अध्यास्य पर्णशालां (R. I. 95) ‘lying in a hut (made) of leaves.’

(a) † विश् with अभिनि governs the same case; as, अभिनिविशते सन्मार्गम् (S. K.) ‘he resorts to a good path;’ so भयं तावत्सेव्यादभिनिविशते सेवकजनं (Mu. 5).

§ 32. ‡ The root वस् ‘to dwell,’ when preceded by the prepositions उप, अनु, अधि or आ, governs the Accusative case of that which forms the place of residence; as, उप-अनु-अधि-आ-वसति वैकुण्ठं हरिः (S. K.) ‘Hari dwells in Vaikuṇṭha (the heaven).’

§ 33. § The words उभयतः, सर्वतः, ध्रिष्टः, and the double forms उपर्युपरि, अधोधः, अध्यधः, when they have the sense of ‘nearness,’ and प्रति ‘to,’ govern the Accusative case; as, उभयतः कृष्णां गोपाः (S. K.) ‘cowherds are on both sides of Krishna;’ सर्वतः कृष्णां (ibid.) ‘on all sides of Krishna;’ उपर्युपरि लोकं हरिः (ibid.) ‘Hari is just over the world;’ अधोधो लोकं (ibid.) ‘just below the world;’ धिज्ञालमान् (U. 5) ‘lie upon the rogues;’ न मे संशीतिरस्या दिव्यतां प्रति (K. 132) ‘I have no doubt as to her being heavenly;’ so दुभुक्षितं न प्रति भाति किञ्चित् (Mbh.). When nearness is not indicated, the Genitive may be used; as, उपर्युपरि सर्वेषामादित्य इव तेजसा (Mb.) ‘higher and higher than all by means of his lustre, like the sun.’

* अधिशीङ्कस्थासां कर्म । (I. 4. 46).

† अभिनिविशत्वा । (I. 4. 47).

‡ उपान्वध्याद्वसः । (I. 4. 48).

§ उभसर्वतसोः कार्या धियुर्पर्यादिषु त्रिषु ।

द्वितीयाद्वेद्वितान्तेषु ततोऽन्यत्रापि दृश्यते ॥ (Var.).

(a) धिरु may sometimes be used with the nominative or vocative; as, धिरु मृदु 'fie upon thee, fool'; धिगियं दरित्रता (P. II.) 'cursed be this poverty.'

§ 34. *The words अभितः, परितः (both meaning 'round'), समया, निकषा (both meaning 'near'), and हा 'woe be to', govern the Accusative case; as परिजनो राजानमभितः स्थितः (M. 1) 'the attendants stood round the king'; रक्षांसि वेदीं परितो निरास्थत् (Bk. I. 12) 'destroyed the demons (seated) round the altar;' ग्रामं समया or निकषा (S. K.) 'near the village;' so निकषा सौधभित्ति (Dk.); (पर्यावर्ति) विलंघ्य लंकां निकषा हनिष्यति (Sí. I. 68); हा लुज्जाभक्तं (S. K.) 'woe be to a non-worshipper of Krishṇa.' हा is sometimes used with the Vocative; as, हा मगवत्यरुन्धति (U. 1) 'alas! O revered Arundhati.'

§ 35. † The word अंतरेण meaning 'without,' 'excepting,' and 'with reference to, regarding,' governs the same cases; as, कोऽन्यस्त्वामंतरेण शक्तः प्रतिकर्तुं (Ve. 3) 'who else but thee is able to retaliate?' भवन्तमंतरेण कादृशोऽस्या द्विरागः (S. 2) 'how is her eye-love regarding you?'

(a) So also अंतरा, meaning 'between'; अंतरा त्वां च मां च कमण्डलः (Mbh.); पञ्चालास्तव पविमेन त इसे बामा गिरां भाजनास्त्वददृष्टेरतिथीभवन्तु यमुनां विश्रोतसं चांतरा (B. R. 70).

§ 36. Words denoting *duration of time* and *space* are put in the Accusative case; as, न वर्वर्ष वर्षाणि द्वादशा दशशताक्षः (Dk. II. 6) 'the thousand-eyed (Indra) did not rain for 12 years'; क्रोशं कुटिला नदी (S. K.) 'the river runs winding for 2 miles'; सभा वैअवणी राजन् शतयोजनमायता (Mb. II. 10. 1) 'O king, the hall of Viśravasa is 100 yojanas in length.'

§ 37. The preposition अन्तः is sometimes found to be used by itself with nouns in the Accusative case, in the sense of 'after, in consequence of, or being indicated by,' 'resembling, or imitating,' as जपमनु-

* अभितःपरितःसमयानिकषाहाप्रतियोगेऽपि । (Vāi.)

† अन्तरान्तरेणयुक्ते । (II. 3. 4)

प्राप्तं त (S. K.) 'it rained after the muttering of prayers;' सर्वे मामनु
ते (V. 4) 'everything of thee is after mine (resembles mine).'

Obs. Pāṇini mentions आभि in the sense of 'before,' 'hard by,' 'in,' उप 'near,' 'inferior to,' अति 'superior to,' and अनु 'by the side of,' 'along,' 'inferior,' under the category of prepositions, which can be used by themselves and which govern the Accusative case (See Pāṇ. I. 4. 84-5-6-7, 90-1-5); as, हरिमाभिवर्तते, भक्तो हरिमभि, उप हरिं सुराः, अति देवान् कृष्णः, नदीमन्वयसिता सेना, अनु हरिं सुराः, &c. (S. K.). Prepositions, used by themselves and governing a noun in some case, are called *Karmapravachanēya* (कर्मप्रवचनीय).

धारिणीभूतधारिण्योर्भव भर्ता शरच्छतम् । (M. 1)

विनूङ्क्षेपान् पिपासुः परिपतति शिखी ब्रान्तिमद्वारिण्यन्तम् । (M. 2)

भन्दौत्सुक्योऽस्मि नगरगमनं प्रति । (S. 1)

एषा मे मनोरथप्रियतमा सकुसमास्तरणं शिलापद्मधिक्षयाना
सखीभ्यामन्वास्थते । (S. 3)

सागरं वर्जयित्वा कुत्र वा महानयवतरति । क इदानीं सहकार-
मन्तरेणातिमुकलतां पलुवितां सहते । (S. 3)

स राजर्विरिमानि दिवसानि प्रजागरकृशो लक्ष्यते । (S. 3)

धिङ् मासुपस्थितश्रेष्ठोऽवमानिनम् । (S. 6)

धिगिमां देहभूतामसारताम् । (R. VIII. 51)

इष्टान्देशान्विचर जलद प्रावृष्टा संभूतश्रीः । (Me. 118)

कृतकार्यमिदं दुर्ग वनं व्यालनिषेवितम् ।

यदध्यास्ते महाराजो रामः शश्मृतां वरः ॥ (Ram. II. 98. 13)

धिक् प्रहसनम् । अयमृष्यश्वंगाश्रमादरुन्धतीपुरस्कृतान् महाराज-
दशरथस्य दारानधिष्ठाय भगवान् वसिष्ठः प्राप्तः । तत्किमेवं प्रलयामि । (U. 4)

तत्र च निखिलधरणितलपर्यटनसिन्नस्य निजबलस्य विश्रामहेतोः
कृतिपयान् दिवसानतिष्ठत् । (K. 119)

अस्यां वेलायां किं नु खलु मामन्तरेण चिन्तयन्ति वैशंपायन इति
चिन्तयन्ते व सन्द्रिं यथौ । (K. 178)

अमी वेदिं परितः कूपसधिष्याः समिन्द्रतः प्रान्तसंरतीर्णदर्भाः ।

अपद्मन्तो दुरितं हन्यगन्धैर्वैतानारत्वां बह्यः पावयन्तु ॥ (S. 4)

शक्तस्य दिव्या सभा—

विस्तीर्णा योजनशतं शतमध्यर्धमायता ।

वैहायसी कामगमा पञ्चयोजनमुस्तिष्ठता ॥ (Mb. II. 7. 3)

रम्यां रघुप्रातिनिधिः स नवोपकार्या

बाल्यात्परामिव दशां मदनोऽध्युवास । (R. V. 63)

तस्य पुत्रो महातेजाः संप्रयेष पुरीमिमाम् ।

आवसत्परमप्रख्यः सुमतिर्नाम दुर्जयः ॥ (Ram. I. 47. 17)

क्रमेण सुप्तामनु संविवेश सुप्तोत्थितां प्रातरनूदतिष्ठत् । (R. II. 24)

ADDITIONAL SENTENCES FOR EXERCISE.

सकृत्कृतप्रणयोऽयं जनः । तदस्या देवीं वसुमतीमन्तरेण महदुपालम्भनं
गतोऽस्मि (S. 5) ।

कथय कथमियन्ते कालमवस्थिता मया विना भवती । (V. 4)

भाव प्रेषिता हि स्वगृहान्महाराजेन लेकासमरसुहृदो महात्मानः प्रबंगराक्षसा
नानादिगंतागता ब्रह्मर्षयो राजर्षयश्च येषामाराधनायेयतो दिवसानुत्सव
आसीद् । (U. 1)

विवक्षता दोषमपि च्युतात्मना

त्वयैकमीशं प्रति सातु भाषितम् । (Ku. V. 81)

थिरिवधातात्मसद्वशसंयोगकारिणम् । (K. 12)

आर्य आर्यं प्रणिपत्य देवश्वन्द्रयुसो विज्ञापयति क्रियान्तरान्तरायमन्तरेणार्यं
ब्रह्मिच्छामीति । (Mu. 3)

मन्दोऽप्यमन्दतामेति संसर्गेण विपश्चितः ।

पङ्कच्छिदः फलस्येव निकेणाविलं पयः ॥ (M. 2)

भर्तुर्मित्रं प्रियमविधवे विद्धि मामस्मृताहम् । (Me. 102)

अथाधिषिद्ये प्रयतः प्रदोषे रथं रथुः कल्पितशङ्खगर्भम् । (R. V. 28)

मनुष्यवाहं चतुरस्यानमध्यास्य कन्या परिवारशोभि ।

विवेश मञ्चान्तरराजमार्गं पतिंवरा कृतविवाहवेषा ॥ (R. VI. 10)

अभिन्यविक्षथास्त्वं मे यथैवाभ्याहता मनः ।

तवाप्यध्यावसन्तं मां मा रौत्सीर्हदयं तथा ॥ (Bk. VIII. 80)

अर्थानामर्जने दुःखमर्जितानां च रक्षणे ।

आये दुःखं व्यये दुःखं विग्राथः कष्टसंभ्रयाः ॥ (P. I. 4)

हा हा धिक् परगृहवासदूषणं यद्वैदेह्याः प्रशमितमङ्गुतैरुपायैः ।

एतत्पुनरपि दैवदुर्विपाकादालकं विषमिव सर्वतः प्रसूपम् ॥ (U. 1)

यत्र दुमा अपि सृग्ना अपि बन्धवो मे

यानि प्रियासहचरश्वरमध्यवात्सम् ।

एतानि तानि बहुनिर्झरकंदराणि

गोदावरीपरिसरस्य गिरस्तटानि । (U. 3)

को वीरस्य मनस्विनः स्वविषयः को वा विदेशस्तथा

य देशं अयते तमेव कुरुते वाहुप्रतापार्जितम् ।

यद् दंष्टानखलांयुलप्रहरणः सिंहो वनं गाहते

तस्मिन्नेव हतद्विषेन्द्रकाधिरैस्त्वर्णां द्विनन्त्यात्मनः ॥ (H. 1)

धिक् सातुर्जं कुरुपतिं विगजातशङ्कुं

विग्रह्यपतीन्विफलशङ्खभृतो विगस्मान् ।

केशश्वः खलु तदा द्रुपदात्मजाया

द्रोणस्य चाय लिखितैरिष वीक्षितो यैः ॥ (Ve. 3)

जलानि सा तीरनिखातया वहत्ययोध्यामनु राजधानीम् । (R. XIII. 61)

प्रमदामनु संस्थितः शुचा नृपतिः सक्षिति वाच्यदर्शनात् ।

न चकार शरीरमग्निसात्सह देव्या न तु जीविताशया ॥ (R. VIII. 72)

A wife should always follow the will of her husband.

Here is another person coming to wait upon us with
another business.

Then she was made acquainted with (*use* अंतरेण) your immodesty by the girl when greatly importuned.

There is a beautiful garden round the city of Pushpapura.

O (हा) my misfortune ! My only son also is reported to be dead !

He studied Nyāya for three years and seventy-five days, and has now become proficient in it.

For two miles from Avanti are to be seen beautiful gardens on all sides.

Has she not yet recovered her senses ? I believe it is impossible without the application of a better remedy.

What will the people of Manipura think of (अंतरेण) my past adventures in that city ?

It appears to (प्रति) us proper that we should now return to the subject of our discussion.

Fie upon those who wish to afflict others without any advantage to themselves !

Woe be to those who follow immoral paths !

Rāma dwelt on (वस् with अधि) the mountain Chitrakūta for several days.

The servant informed the Queen that His Majesty was sitting (आस् with अधि) on the pleasure-mountain, and that he had called her there without delay.

When she was herself again, she burnt the body of her dead brother, and then slept (श्री with अधि) on a mat for the whole night.

That cow now resides (स्तु with अधि) in the lower regions, the doors of which are closed by large serpents.

The vernal season does not appear splendid without the presence mango-sprouts.

Do not remember what you said to me after (अनु) the departure sage.

What do you say—“There is no Kshatriya but our Emperor?”
Fie upon you, rogues! Here I take away your banner; save it if you can!

LESSON IV.

Verbs governing two Accusatives.

§ 38. There are some verbs in Sanskrit which take what is called an *akathita* (अकथित) object, in addition to their usual direct one. As its name indicates, it is that object which is not otherwise *kathita* (कथित) or mentioned by way of any of the other case relations, such as अपादान, अधिकरण &c., and is, therefore, *optional*. If the noun capable of taking this *akathita* object be not intended for any other case, it is put in the Accusative case with such verbs, as, धनुं दोषिष्यः ‘he milks the cow (her milk)’; व्रजमवरुणद्वि गां ‘he confines the cow to the fold.’ Here धनुं and व्रजं are *akathita* or optional objects. If the speaker do not intend to have this object, the words will be put in their natural cases; as, धेन्वाः (ablative) पयो दोषिष्य, व्रजे (locative) अवरुणद्वि गां.

§ 39. The roots that are capable of governing two accusatives are mentioned in the following *Ka'rikā* :—

दुह्याच्चपच्चदण्डुधिप्रच्छिच्छिव्रूशासुजिमन्थमुषाम् ।

कर्मयुक्तस्यादकथितं तथा स्याभीहकृष्वहाम् ॥

In the case of the roots दुह् ‘to milk,’ याच् ‘to beg,’ पच् ‘to cook,’ दण्ड् ‘to punish,’ रुध् ‘to obstruct,’ or ‘to confine,’ प्रच्छ् ‘to ask,’ च्छि ‘to collect,’ व्रू ‘to tell,’ शास् ‘to instruct,’ जि ‘to win’ (as a prize of wager), मन्थ् ‘to churn,’ मुष् ‘to steal,’ and also in the case of नी, हृ, कृत्, and वृह्, all meaning ‘to take’ or ‘carry,’ and others having the same signification, the noun which, besides the direct object, is affected by the verb, is put in the Accusative case; as, गां दोषिष्य ययः (S. K.) ‘he milks the cow,’ बलिं याचते वसुधां (*ibid.*) ‘he begs the Earth of Bali’; similarly, तण्डुलानोदनं पच्यति, गर्गाच्च शतं दण्डयति, व्रजमवरुणद्वि गां, माणवकं पंथानं पृच्छति, वृक्षमवचिनोति फलानि, माणवकं धर्मं वृते-शास्ति, शतं जयति देवदत्तं, क्षीरनिष्ठं सुधा मधनाति, देवदत्तं शतं सुष्णाति, ग्राममजां

नयति-हरति-कर्पति-वहति वा, are examples of the other roots in order. माणवं धर्मं भाषते-वक्ति वा, बलिं वसुधां भिक्षते, तां त्वां संवरणस्यार्थे वरयामि विभावसो (Mb. I. 171. 91) are instances of this kind of object, because भाष् or वच् and भिक्ष् or वृ have the same meaning as वृष् and याच्, the roots given in the Kārikā.

Obs. The roots चि, सुष्, पच्, मन्थ, रुष्, नि, कृष्, ह्, and even वह्, are of very rare occurrence, as governing two accusatives, in classical literature, though given in the above list.

§ 40. The roots mentioned above and others, having the same sense, thus take two objects. One of them is *principal*, and the other *secondary*. In the case of the first twelve roots from दुह् to सुष्, the nouns पयः, वसुधां, फलानि, सुधां &c, are *principal* objects, and गां, बलिं, वृक्षं, क्षीरनिधिं &c, are *secondary* objects; for they can, according to the speaker's volition, be put in other cases. And in the case of the last four roots, अजा is the *principal* object, and ग्रामं, the *secondary*. Thus, that which is necessarily put in the Accusative case in order to complete the idea of the verb, is the *principal* object, and that which may be put in the Accusative case, depending upon the speaker's will, is called the *secondary* object.

§ 41. *In the passive construction of roots governing two accusatives, the *secondary* object in the case of the first twelve roots, and the *principal* object in the case of the last four, is put in the nominative case, the other object remaining the same as in the active construction : e. g.,

Active construction.

(स) धेनुं पयो दोग्निथ ।

देवाः समुद्रं सुपां ममंशुः ।

सोऽजां ग्रामं नयति हरति कर्पति
वहति वा ।

Passive construction.

(तेन) धेनुः (nom.) पयो (acc.) दुह्यते ।

देवैः समुद्रः (nom.) सुधां (acc.) ममंशे ।

तेनाजा (nom.) ग्रामं (acc.) नीयते हिष्यते
कृष्यते उह्यते वा ।

*गौणे कर्मणि दुह्यादेः प्रथाने नीढुक्लज्जहाम् । ...लादयो मताः ॥ (S. K.)

आज्ञास्त्रिमि देव्या धारिण्या अचिरप्रवृत्तोपदेशं चलितं नाम नाश्य-
मंतरेण कीटशी मालविकेति नाथ्याचार्यमार्यगणदासं प्रष्टुम् । (M. 1)

शस्त्रभवतीरावती देवीं सुखं प्रष्टुमागता । (M. 4)

महाश्वेता कादंबरीमनामयं प्रप्रच्छ । (K. 192)

हिमालयं सर्वशैला वत्सं परिकल्प्य—

भास्वन्ति रत्नानि महौषधीश्च

पृथूपदिष्टां दुदुहृष्टरित्रीमि । (Ku. I. 2)

संकलिपतार्थे विवृतात्मशक्ति-

माखण्डलः कामिदं बभाषे । (Ku. III. 11)

सोऽहं तृष्णातुरैर्वृष्टिं वियुत्वानिव चातकैः ।

अरिविप्रकृतैर्देवैः प्रसूतिं प्रतियाचितः ॥ (Ku. VI. 27)

किमत्र चित्रं यदि कामसूर्भृते स्थितस्याधिपतेः प्रजानाम् ।

अचिन्तनीयस्तु तव प्रभावो मर्नीषितं यौरपि येन दुग्धा ॥ (R. V. 33)

तमरण्यसमाश्रयोन्मुखं शिरसा वेष्टनशोभिना सुतः ।

पितरं प्रणिपत्य पाद्योरपरित्यागमयाचतात्मनः ॥ (R. VIII. 12)

अथ ज्येष्ठां सुराः सर्वे देवकार्यचिर्कार्षया ।

श्लैन्द्रं वरयामासुरुग्ङां त्रिपथगां नदीम् ॥ (Rām. I. 35. 16)

ADDITIONAL SENTENCES FOR EXERCISE.

तमातिथ्यक्रियाशान्तरथक्षोभपरिभ्रमम् ।

प्रप्रच्छ कुशालं राज्ये राज्याभमस्तुतिं सुनिः ॥ (R. I. 58)

तं क्रमेण जन्मभूमिं जातिं विद्यां कलत्रमपत्यानि विभवं वयःप्रमाणं प्रव्रज्या -
कारणं च स्वयमेव प्रप्रच्छ चन्द्रापीडः । (K. 228)

कौशिकेन स किल क्षितीश्वरो राममध्वरविघातशांतये ।
 काकपक्षधरमेत्य याचितस्तेजसां हि न वयः समीक्ष्यते ॥ (R. XI. 1)
 तं तथा लृपयाविद्मश्चुर्णाङ्कलेक्षणम् ।
 विचीदन्तमिदं वाक्यमुष्माच्च मधुसूदनः ॥ (Bg. II. 1)
 भर्तुस्तथा कलुषितां बहुवल्पभस्य
 मार्गे कथंचिदवतार्य ततुभवन्तीम् ।
 सर्वात्मना रतिकथाच्छुरेव दूती
 गङ्गां शरन्नयति सिन्धुपति प्रसन्नाम् ॥ (Mu. 3)
 तामाशुष्मन्मम च वचनादात्मनश्चोपकर्तु
 ब्रूया एवं तव सहचरो रामगिर्याश्चमस्यः ।
 अव्यापकः कुशलमबले पृच्छति त्वां विषुकः
 पूर्वभाष्यं सुलभविष्टां प्राणिनामेतदेव ॥ (Ma. 104)
 सोऽपृच्छलुक्ष्मणं सीतां याचमानः शिवं सुरान् ।
 रामं यथास्थितं सर्वे भ्राता ब्रूते स्म विद्वलः ॥
 संदृश्य शरणं शून्यं भिक्षमाणो वनं प्रियाम् ।
 प्राणान्दुहज्जिवात्मानं शोकं चित्तमवारुधत् ॥
 गता स्पादवचिन्वाना कुसुमान्याश्चमद्भुमाम् ।
 आ यत्र तापसान् धर्मं सुतीक्ष्णः शास्ति तत्र सा ॥ (Bk. VI. 8-10)

I asked him ten questions, but he did not answer any one of them.

The mendicant begged fifty rupees of a rich man, who was reported to be very liberal.

The king punished (दण्ड) the culprit with a fine of three hundred and sixty rupees.

The preceptor instructs (शास्) these pupils in the principles of Nyāya and Vyākaraṇa.

The king was begged (pass. of याच्) by the minister to pardon (क्षमा) the fault of his servant.

He tells (शू) me that Gopāla has milked his cows.

Sir, you were asked by me your name and family, and not how much wealth you have.

Fourteen jewels were churned out of the milk-ocean.

The shepherd took all the sheep to the market and sold them.

Yesterday the cows were milked by my youngest daughter.

The gods went to Brahman and asked (दृ) him for a deliverer from Tāraka.

LESSON V.

The Causal.

§ 42. "The causal of a root conveys the notion that a person or thing causes or makes another person or thing to perform the action or to undergo the state denoted by the root" (Dr. Kielhorn's Grammar § 424); e. g., गम् 'to go', गच्छति 'he goes', गमयति 'he causes to go'; अभ् 'to eat', अभ्राति 'he eats', आशयति 'he causes to eat.'

§ 43. That which is the *subject* of a verb in its primitive sense is put in the Instrumental case in the causal, the *object* remaining unchanged; e. g.,

Primitive.

देवदत्तं ओदनं पचति
Devadatta cooks food.

Causal.

(स) देवदत्तेनोदनं पाचयति
(He) causes Devadatta to cook
food.

रामो भार्या॑ त्यजति
Rāma abandons (his) wife.

(स) रामेण भार्या॑ त्याजयति
(He) makes Rāma abandon
* (his) wife.

§ 44. *In the case of roots that imply 'motion,' 'knowledge,' or 'information,' or some kind of 'eating,' and other roots having a similar sense, also of roots that have some literary work for their object, and of intransitive roots, that which is the *subject* of the verb

* गतिबुद्धिप्रत्यवसानार्थशब्दकर्मकर्मकाणामणिकर्ता॑ स जो । (I. 4. 52)

in its primitive sense is put in the Accusative case in the causal, the object remaining unchanged; e. g.,

Primitive.	Causal.
*शत्रवः स्वर्गमगच्छन् ।	शत्रुन् स्वर्गमगमयत् ।
स्वे वेदार्थमविदुः ।	स्वान् वेदार्थमवेदयत् ।
देवा असृतमाश्रन् ।	देवानसृतमाशयत् ।
विधिर्वेदमध्यैत ।	विधिं वेदमध्यापयत् ।
पृथ्वी सलिले आस्त ।	पृथ्वीं सलिले आसयत् ।

But in गमयति रामो गोविन्दं (Ráma makes Govinda go), if somebody else (विष्णुमित्र) prompts Ráma to do this, we shall have to say विष्णुमित्रो रामेण गोविन्दं गमयति 'Vishṇumitra prompts Ráma to cause Govinda to go'. Here राम is not put in the Accusative case, because it is the subject of the verb, not in its *primitive*, but *causal* sense.

Note.—Patañjali, in his Mahābhāṣya, adds this explanation on the meaning of the word शब्दकर्म in the Sūtra गतित्रुद्धि &c. शब्दकर्म may mean either शब्दो येषां क्रिया or शब्दो येषां कर्म. When we take the former interpretation, the roots ह्यति (हि), क्रन्दति (क्रन्द) and शब्दायते (denom. of शब्द) have to be excluded from the rule; as, ह्यति देवदत्तः, ह्यति देवदत्तेन; क्रन्दति-शब्दायते-देवदत्तः, क्रन्दयति-शब्दायति-देवदत्तेन. And the roots श्रु, ज्ञा with त्रि, and लप्त with उप, must be included in the rule; as शृणोति-विजानाति-उपलभते-देवदत्तः, आवश्यति-विज्ञापयति-उपलभयति-देवदत्तम्. When we adopt the second interpretation, the roots जल्प, भाष with आ, and लप्त with वि, must be included in the rule; जल्पति-आभाषते-विलपति-देवदत्तः, जल्पयति-आभाषयति-विलापयति-देवदत्तः.

§ 45. There are several exceptions and counter-exceptions to the preceding rule, which are important:—

* These examples are put together in the following verse :—

शत्रुनगमयत्स्वर्गं वेदार्थं स्वानवेदयत् । आशयचासृतं देवान्वेदमध्यापयद्विधिम् ।
आसयत्सलिले पृथ्वीं यः स मे श्रीहरिंगतिः ॥

(a) *The causals of नी 'to lead' and वह 'to carry' do not govern the Accusative, but the Instrumental; e. g.,

भृत्यो भारं नयति वहति वा

भृत्येन भारं नाययति वाहयति वा (S. K.)

A servant carries a load.

(He) causes a servant to carry a load.

But वह, when it has for its subject in the causal a word signifying a 'driver,' obeys the general rule; as,

वाहा रथं वहन्ति

सूतो वाहान् रथं वाहयति (S. K.)

Horses draw the chariot.

The charioteer makes the horses
draw the chariot.

वहन्ति यवान् बलीवर्दाःः

वाहयति यवान् बलीवर्दान् (Mbh.)

(b) † The causals of the roots अद् and स्वाद्, 'to eat,' govern the instrumental case; e. g.,

बदुरञ्जमन्ति स्वादति वा

बदुनाऽञ्जमादयति स्वादयति वा

The boy eats his food.

(He) causes the boy to eat his food.

(c) ‡ भक्ष्, when it has not the sense of हिंसा 'injury to a sentient thing,' governs the Instrumental; as, भक्षयति पिण्डौ देवदत्तः, भक्षयति पिण्डा देवदत्तेन; but भक्षयन्ति यवान् बलीवर्दाः, भक्षयति बलीवर्दान् यवान् (Mbh.).

(d) The roots स्मृ and धा, which denote particular kinds of 'knowledge' or 'perception,' are not used with the Accusative; as, स्मरति-जिघति-देवदत्तः, स्मारयति-ध्रापयति-देवदत्तेन.

Sometimes, however, the Accusative also is used in the case of the root स्मृ, especially when it means 'to think of or remember with regret'; as, अपि चन्द्रयुपदोषा अतिक्रान्तपार्थिवणान् स्मारयन्ति प्रकृतीः (Mu. 1); see Si. VI. 56 also.

* नीवह्योर्न (Var.) | नियन्तुकर्तुकस्य वहेनिषेधः । (Var.)

† आदिसायोर्न । (Var.)

‡ भक्षेरहिंसार्थस्य न । (Var.)

(e) "दृश्य" is construed with the Accusative in the causal; as भक्ता हरि पृथग्निं, दर्शयति भक्तान् हरि (S. K.).

Obs. दृश् in classical literature is sometimes found used with the Dative, instead of the Accusative; as, प्रत्यभिज्ञानरत्नं च रामायादर्शयत् कृती (R. XII. 64).

(f) †The subject of the verb in the primitive sense in the case of हु and रु, and of अभिवद् and दृश् when used in the Ātmanepada, is either put in the Accusative or Instrumental case in the causal; e.g.,
भृत्यः कटं करोते हरति वा | भृत्यं भृत्येन वा कटं कारयति हारयति वा
(S. K.)

The servant makes or takes a mat. (He) causes the servant to make or take a mat.

So अभिवादयते-दर्शयते देवं भक्तं-भक्तेन वा (S. K.) '(He) makes the devotee bow down to, or see, the God'.

§ 46. By 'intransitive roots' mentioned in § 44 are meant such roots as are not, by their nature, capable of governing an object other than that of 'time', 'place' &c., and not those roots which, though transitive, may sometimes be used intransitively according to the speaker's volition, or when their meaning is quite evident; as किंकरः पचति. Here पचति, though transitive, is used without an object, because it can be easily understood; hence किंकरेण पाचयति and not किंकरं; but मासमासयति देवदत्तं.

§ 47. † In forming the passive construction of causal verbs, the principal object in the causal, which is the *subject* (*agent*) of the verb in its primitive sense, is put in the Nominative case, and the other object remains unenclaged; *e. g.*,

* दृश्यम् । (Var.)

† द्विक्रोत्पत्तरस्याम् । (I. 4. 53) अभिवादिवृशोगत्तमनेपदे वेति वाच्यम्
(Vâr.)

बुद्धिभक्षार्थयोः शब्दकर्मणां च निजेच्छया ।

प्रयोज्यकर्मण्यन्येषां एवन्तानां लादयो मताः ॥ (S. K.)

Primitive.	Causal Active.	Causal Passive.
रामो ग्रामं गच्छति Râma goes to a village.	रामं ग्रामं गमयति (He) causes Râma to go to a village.	रामो ग्रामं गम्यते Râma is caused to go &c.
भूत्यः कटं करोति The servant prepares a mat.	भूत्येन शृण्यं वा कटं कारयति (He) causes the servant to prepare a mat.	भूत्यः कटं कार्यते The servant is made to prepare &c.
गोविन्दो मासमास्ते Govinda sits for one month.	गोविन्दं मासमासयति (He) makes Govinda sit &c.	गोविन्दो मासमास्यते Govinda is made to sit &c.

(a) But in the case of roots that imply 'knowledge', 'eating', and those that have a literary work for their object, the principal object is put in the Nominative case, and the secondary in the Accusative, or *vice versa*; e. g.,

माणवकं धर्मं बोधयति 'he makes Mâqavaka know his duty;' माणवको धर्मं बोधयते or माणवकं धर्मो बोधयते 'M. is made to know duty', or 'duty is made known to M.'; बदुमोदनं भोजयति 'he makes the boy eat food'; बदुरोदनं भोज्यते or बदुमोदनो भोज्यते (S. K.)

§ 48. The causal forms of roots of the tenth conjugation are the same as the primitive forms, and the meaning must be decided by the context; as, रामो धर्नं चोरयति 'Râma steals wealth;' रामो गोविन्देन धनं चोरयति 'Râma causes Govinda to steal wealth.' In the latter sentence, the verb has a causal sense.

§ 49. With regard to roots that govern two accusatives, the rules mentioned in § 43 and § 44 hold good in their case also; i. e., those roots that imply motion &c. govern the Accusative of the subject of the primitive base, and others, the Instrumental case, subject to § 45; as, वामनो बलि वसुधां याचते; (ईश्वरो) वामनेन बलिं वसुधां याचयति '(God) makes Vâmana ask Bali for earth;' गोपोऽजां नगर हरति; (स्वामी) गोपं गोपेन वाऽजां नगरं हरयति '(The master) makes the cowherd take the sheep to the town.'

अभिमन्युतनयं परीक्षितमुद्राङ्गपरतमेव निर्गतमुत्तराप्रलापेषजनितक्षुपो
भगवान् वासुदेवो दुर्लभानसून् प्रापितवान् । (K. 175)

अय शिशुर्न शकोति शिरोधरां भारयितुम् । तदेहि गृहणेममवतारय
सलिलसमीपमित्यमिधाय तेनर्थिकुमारेण मां सरस्तीरमनाययत् । उपसृत्य च
जलसमीपं स्वयं मामादाय मुक्तप्रथनमुत्तानितमङ्गल्या कतिचित्सलिल-
बिन्दूनपायथत् । (K. 38)

काम इदानीं सकामो भवतु येनासत्यसंधे जने ससी पदं कारिता । (S. 4)

महेन्द्रभवनं गच्छतोपाध्यायेन त्वमासनं प्रतिशाहितः । (V. 3)

तौ कुशलवौ भगवता वाल्मीकिना धात्रीकर्मवस्तुतः परिगृह्य पोषितौ
परिरक्षितौ च । वृत्तचूडौ च त्र्यीवर्जिमितरा विद्याः सावधानेन परिपाठितौ ।
समनन्तरं च गर्भादेकादशे वर्षे क्षात्रेण कल्पेनोपनयि गुरुणा त्र्यीविद्यामध्या-
पितौ । (U. 2)

नलिनिके पायय कमलमधुरसं कलहंसान् । पल्लविके भोजय मरिचाग्र-
पल्लवदलानि भवनहारीतान् । (K. 184)

आर्यो दापयतु मे वैशंगायनानयनाय गमनाभ्यनुज्ञां तातेन । नान्यथा
मे दोषशुद्धिर्भवति । (K. 292)

तौ दंपती स्वां प्रति राजधानीं

प्रस्थापयामास वशी वसिष्ठः । (R. II. 70)

ततो द्रोणोऽर्जुनं भूयो रणशिक्षांमशिक्षयत् । (Mb. I. 130. 25)

तौ दंपती बहु विलभ्य शिशोः प्रहर्त्वा

शल्यं निस्तातमुद्धारयतामुरस्तः । (R. IX. 78)

वाल्मीकिस्तौ कुशलवौ—

साङ्गं च वेदमध्याप्य किंचिदुक्तान्तशैशवौ ।

स्वकृतिं गापयामास कविश्रथमपद्धतिम् ॥ (R. XV. 33)

स सेतुं बन्धयामास पूर्वगैर्लेखणाभासि ।

तेनोत्तीर्य पथा लंकां रोधयामास पिंगलैः ।

द्वितीयं हेमप्राकारं कुर्वद्विरिव वानरैः ॥ (R. XII. 70-1)

ADDITIONAL SENTENCES FOR EXERCISE.

एवं क्रियते युभ्मदादेशः । किंतु या यस्य युज्यते भूमिका तां तथैव भावेन सब
वर्ण्याः पाठिताः । (Māl. 1)

स कार्तान्तिकस्तां विलोक्य विग्नधृष्टिराचष्ट । भद्रे अस्ति कौशलं शालिप्रस्थे-
नानेन संपन्नमाहारमस्मानभ्यवहारयितुमिति । (Dk. II. 6)

ततो मया पाटलिषुत्रं गत्वा आवितोऽमात्यसंदेशं वैतालिकः स्तनकलज्जः ।
(Mu. 4)

रजनीतिभिरावयुषिठिते उरमार्गे धनशब्दविक्षवाः ।

वसतिं प्रिय कामिनां प्रियास्त्वद्वृते प्रापयितुं क ईश्वरः ॥ (Ku. IV. 11)

तामर्चिताभ्यः कुलदेवताभ्यः कुलप्रतिष्ठां प्रणमस्य माता ।

अकाररथत कारपितव्यदक्षा क्रमण पादघ्रहणं सतीनाम् ॥ (Ku. VII. 27)

प्रियागुणसहस्राणामेकोन्मीलनपेशलः ।

य एव दुःस्मरः कालस्तसेव स्मारिता वयम् ॥ (U. 6)

शैररुत्सवसंकेतान् स कृत्वा विरतोत्सवान् ।

जयोदाहरणं बाहोर्गापयामास किनरान् ॥ (R. IV. 78)

अथानाथाः प्रकृतयो मातृबृनिवासिनम् ।

मौलिरानाययामासुभरतं स्तम्भिताश्रुमिः ॥ (R. XII. 12)

त्वं रक्षसा भीरु यतोऽपीनीता तं भागमेताः कृपया लता मे ।

अदर्श्यन् वकुमशक्तुवत्यः शास्वाभिरावजितपलुवाभिः ॥ (R. XIII. 24)

युजानुरक्तामनुरक्तसाधनः

कुलाभिमानी कुलजां नराधिपः ।

परैस्त्वदन्यः क इवापहारये-
नमनोरमामात्मवधुमिव भ्रियम् ॥ (Ki. I, 31)

यः पयो दोग्धि पाषाणं स रामाद्वितिमाप्नुयात् ।
रावणं गमय प्रीतिं बोधयन्तं हिताहितम् ॥
प्रीतोऽहं भोजयिष्यामि भवतीं भुवनत्रयम् ।
आज्ञां कारय रक्षोभिर्मां प्रियाणपुष्पहारय ।
कः शक्रेण रुतं नेच्छेदधिष्ठर्पनमञ्जलिम् ॥ (Bk. VIII. 82-4)
विद्यामथैर्न विजयां जयां च रक्षोगणं क्षिप्तुमविक्षतात्मा ।
अध्यापयद्वापिसुतो यथावन्निधातविष्यन्तुयि यातुयानात् ॥ (Bk. II. 21)

We made him know (विद्) his duty, and sent (*caus.* of स्थि) with प्र) him home.

When the desire of independence enters the heart of a minister, he will make the king himself lose (त्यज्) his life.

Having vanquished his foe in the battle, he made his bards sing (मै) the glory of his warlike deeds.

He caused his servants to bring (नी or हृ) fuel from the market.

It is no wonder that the tributary princes are made by the emperor to obey his commands.

These persons were told to get garlands prepared by those maid-servants.

When a student is made to know the theory of a subject, he is taught the practice of it.

Overcome your enemies and make them pay (दा) you tributes.

He caused a large *mandap* to be erected (रु) by his servants for the marriage of his son.

He made the boy eat (अद् or खाद्) food against his will. 4

I showed (*caus.* of दृश्) my library to my distinguished guest.

He makes Rāma ask the pilgrims the way to Benares.

The sheep were caused by the master to be taken (वह) to the village by his servant.

A lord should be made by a servant to give him rewards, by adapting himself to his will.

I caused them to stand round the king, and made them salute (caus. of वह with अभि) him.

LESSON VI.

The Instrumental Case.

§ 50. *The Instrumental case in Sanskrit has two principal senses: it either denotes the *agent* of an action, or the *instrument* or *means* by which the action is done; as, ततो देव्या किमभिहितम् (Ve. 1) 'then what was said by the Queen?'; संचूर्णयामि गदया न सुयोधनोरू (Ve. 1) 'shall I not reduce to powder the thighs of Suyodhana with my club?' तामेव दिव्ययोषितं चक्षुषा उनार्नस्त्पयामास (K. 131) 'again looked at that same celestial woman with his eye.'

§ 51. The instrumentality, which this case denotes, may be expressed by various relations:—

(a) The *manner* of doing an action, or an attribute which characterizes a noun; आत्मातुरूपां विधिनोपयेम (Ku. I. 18) 'he married (her) worthy of himself according to the rite'; प्रकृत्या दर्शनीयः (Mbh.) 'lovely by nature'; माठरोऽस्मि गोत्रेण (ibid.) 'I am Māthara by my family-name'; विष्वेण धावति (ibid.) 'walks unevenly'; similarly द्विद्रोणेन धार्यं कीणाति, सहवेण पश्यत् क्रीणाति, शतेन शतेन पायथाति वस्तान्, &c.

(b) The price at which a thing is bought; as, कियता मूल्येन कीं उस्तकं 'at what price was the book bought?'

(c) With verbs indicating *motion*, the conveyance becomes the instrument; as, आत्मनः पदं विमानेन विगाहमानः (R. XIII. 1) 'passing through his own abode (the sky) in a balloon.'

*कर्तृकरणयोस्तृतीया । (II. 3. 18)

(d) With verbs of *carrying* or *placing*, that on which a thing is carried or placed is put in the Instrumental ; as, स धाने स्कन्धेनोवाह (H. 4) ‘he bore the dog on his shoulder’; भर्तुराज्ञां मूर्खा आदाय (Ku. III. 22) ‘placing his master’s order on his head.’

(e) With words of ‘swearing,’ that, in whose name the oath is taken, becomes the instrument ; as, जीवितेनैव शपामि ते (K. 233) ‘I swear to thee by my very life.’

(f) The direction or route followed to go to a particular place also becomes the instrument ; as कतमेन दिग्भागेन गतः स जालमः (V. 1) ‘in what direction did the rogue go?’

§ 52. With verbs implying ‘*excelling*’ and ‘*resembling*’ the Instrumental is used with the qualities in which the excellence consists, or the points or particulars referred to in the resemblance; as, पूर्वान्महाभाग तयाऽतिशेषे (R. V. 14) ‘O you fortunate one, you excel your ancestors in that (devotion)’; स्वरेण रामभ्रमनुहरति (U. 4) ‘resembles Rāma in his voice.’

Obs.—Sometimes the Locative is used in the same sense ; as, धनदेन समस्यागे सत्ये धर्म इवापरः (Rām. I. I. 19) ‘equal to Kubera in (point of) charity (munificence), and like another Dharma (a second Dharma) in truthfulness’.

(a) Words implying ‘separation from’, are usually construed with the Instrumental ; as, अयमेकपदे तया वियोग उपनतः (V. 4) ‘here is this separation from her suddenly fallen to my lot’; so मा भृदेवं क्षणमपि च ते विद्युता विप्रयोगः (Me. 118).

(b) Words expressing ‘*likeness*’ or ‘*equality*’ are also used with this case ; as, धनदेन समस्यागे ‘equal to Kubera in munificence’; अस्य मुखं सीताया मुखचन्द्रेण संबदति (U. 4) ‘his face corresponds to (is just similar to) the moonlike face of Sītā.’ See under Genitive also.

§ 53. *The Instrumental is used with words expressive of *time* or *place* when the accomplishment of the desired object is meant

*अपवर्गे तृतीया । (II. 3. 6)

to be expressed; as द्वादशवर्षीन्यकिरणं श्रूयते (P. I.) 'grammar is learnt in twelve years'; क्रोशेन पाठस्तेनाधीतः (S. K.) 'the lesson was learnt by him in (i. e. by going over) a *Koss*.'

§ 54. *When a noun denotes the *cause* or *motive* of a thing or action, as distinguished from the *means* or *instrument*, it is put in the Instrumental case; as, गुरे भक्त्या प्रीताऽस्मि ते (R. II. 63) 'I am pleased with thee for thy devotion to thy preceptor'; अतिदूरीयस्तया च तस्य प्रदेशस्य न किञ्चिद्दृश्य (K. 126) 'the place being very far off, he could not see anything.'

(a) The *object* or *purpose* also is put in the Instrumental case; as अध्ययनेन वसति (S. K.) 'dwells with the view (for the purpose) of studying.'

Obs.—The Instrumental, which is used with verbs meaning 'to be satisfied,' 'to rejoice at,' 'to be astonished at,' 'to be ashamed of,' is accounted for by this rule; as, कापुरुषः स्वल्पेकेनापि तुष्यति (P. I. 1) 'a low person is pleased even with little'; उभयोर्न तथा लोकः प्राविष्टेन विसिभिये (R. XV. 68) 'the people did not so much wonder at the proficiency of both of them'; अनेन प्रागलभ्येन लज्जे (K. 193) 'I am ashamed of this boldness.'

§ 55 † Attributives, which show some defect of the body, govern the (word expressive of the) defective limb in the Instrumental case; as अक्षणा काणः (S. K.) 'blind of one eye'; so पादेन खञ्चः, कर्णेन बधिरः, etc.

§ 56. ‡ An attribute, which indicates the existence of a particular state or condition, is put in the Instrumental case to express this relation; as जटाभिस्तापसः (S. K.) 'he is an ascetic by (the fact of his having) matted hair.'

§ 57. अलं and कृतं, meaning 'enough,' govern this case; as अलमतिविस्तरेण (Ve. 1) 'enough of prolixity'; कृतमधेन (U 4) 'away with the horse'; तस्मात्कृतं चरणपाताविहन्वनाभिः (P. IV. 1).

* हेतौ । (II. 3. 23)

† येनाङ्गविकारः । (II. 3. 20)

‡ इत्थंभूतलक्षणे । (II. 3. 21)

(a) In this sense अलं is often used with a gerund; as, अलमन्यथा पृहीता (M. 1) 'enough of misunderstanding (do not misunderstand).' In such cases it has a prohibitive force.

§ 58. *Words like सह, साकं, सार्ये, समं &c., having the sense of 'companionship,' govern the Instrumental case of that which expresses the accompaniment of the principal subject of assertion; as, त्वया सह निवत्स्यामि वनेषु (U. 2) 'I will dwell with thee in forests'; अमरसिंधुः साधर्मस्मद्विधामि: (U. 3) 'the heavenly river with persons like us'; आस्त्व साकं मया सीधे (Bk. VIII. 79) 'sit with me on the mansion.'

59. Words like किं, कार्यं, अर्थः, प्रयोजनं, गुणः, &c., expressing *use* or *need*, and the root कृ with किं when used in this sense, govern the Instrumental of that which is used or needed, and the Genitive of the user; as, देवपादानां सेवकैनं प्रयोजनं (H. 1) 'your Majesty's feet have no need of servants'; तृणेन कार्यं भवतीश्वराणां (P. I. 1) 'of rich persons (even) some purpose is served by a blade of grass'; किं तया कियते धेन्वा (P. I.) 'what is to be done with that cow?'; किं तया दृष्ट्या (S. 2) 'what is the good of seeing her?'; अप्राज्ञेन सानुरागेण भृयेन को गुणः (Mu. 1) 'what is the use of a devoted but foolish servant?'

Obs.—Pāṇini mentions दिवः कर्म च (I. 4. 43) i. e. दिव् *to play* governs the Acc. or Instr.; as, अङ्गैरक्षान्वा दीव्यति 'he plays at dice'; also संज्ञोऽन्यतरस्यां कर्मणि (II. 3. 22); पित्रा पितरं वा संजानीति 'he lives in harmony with his father.'

अलमलं चहु विकृत्य । राजः समक्षमेवावयोरधरोत्तरव्यक्तिर्भविष्यति ।
(M. 1)

देवेन देव्या च परिगृहीतोऽहममुना हरदत्तेन प्रधानपुरुषसमक्षमयं न
मे पादरजसा तुल्य इत्यधिक्षिप्तः । (M. 1)

* सहयुक्तेऽप्रधाने । (II. 3. 19)

शापिताऽसि मम लवंगिकावलोकितयोश्च जीवितेन यदि वाचा न कथयसि ।
(M&I. 8)

आगंतुकतयाऽश्रुतपूर्व आवाभ्यामेष वृत्तान्तः । (S. 6)

भगवति तमसे अयं (करिकलभक्तः) तावदीदृशः संपन्नः । तौ पुनर्न जाने
कुशलवावेतावता कालेन कीदृशाविव भवतः । (U. 3)

चन्द्रपीडस्य सहपांशुकीडितया सहसंबद्धतया च सर्वविश्रामस्थानं
द्वितीयमिव हृदयं वैशंपायनः परं मित्रमासीत् । (K. 76)

अलमतियन्त्रणया । कुतमतिप्रसादेन । भगवति प्रसीदि विमुच्यतामय-
मत्यादर इति तामवर्तीत् । (K. 133)

उषासि चोथाय तस्य जरददविदधार्मिकस्येच्छया निसृष्टैर्धनविसरैः
पूरयित्वा मनोरथमभिमतमभिरमणीयेषु प्रदेशेषु निवसन्नत्येरवाहोमिरुज्जायि-
नमाजगाम । (K. 229)

अलमुपालभ्य । आर्य दैवेनेदमनुष्ठितं किमत्रार्यस्य । (Mu. 3)

अथ पंचालतनये अलं विषादेन । किं बहुना । यत्करिष्ये तच्छ्रूयताम् ।
अचिरेणैव कालेन सुयोधनशोणितशोणपाणिस्तव कचान् भीम
उत्तंसायिष्यति । (V. 1)

स्वहृदयेनापि विदितवृत्तान्तेनामुना जिह्वेमि । (K. 232)

प्रवातशयने निषणा देवी परिजनहस्तगृहीतेन चरणेन परिवाजिकया
कथाभिर्विनोद्यमाना तिष्ठति । (M. 4)

मदनमपि गुणैर्विशेषयन्ती

रतिरिव मूर्तिमती विभाति सेयम् । (Mk. 4)

शुद्धान्तदुर्लभमिदं वपुराश्रमवासिनो यदि जनस्य ।
 दूरकृताः सलु गुणैरुद्यानलता बनलताभिः ॥ (S. 1)
 शरीरसादादसमग्रभूषणा मुखेन साऽलक्ष्यत लोभपाण्डुना ।
 तनुप्रकाशेन विचेयतारका प्रभातकल्पा शशिनेव शर्वरी ॥

(R. III. 2)

यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।
 असमूढः स मर्येषु सर्वपापैः प्रमुच्यते ॥ (Bg. X. 3)
 किं तया क्रियते धेन्वा या न सूते न दुर्घदा ।
 कोऽर्थः पुत्रेण जातेन यो न विद्वान् न भक्तिमान् ॥ (P. I.)

ADDITIONAL SENTENCES FOR EXERCISE.

अधुनाऽन्या गतिनांस्ति । अकथमाने च महानर्थोपनिपातो जायते प्राणः ।
 परित्यागेनापि रक्षणीयाः सुहृदस्व इति कथयामि । (K. 152)

तेषु तेषु रम्यतरेषु स्थानेषु तया सह तानि तान्यपरिसमाप्तान्येनरुक्तानि न
 केवलं चन्द्रमाः कांदवर्या भह कांदवरी महाश्वेतया सह महाश्वेता तु उण्डरीकेण सह
 उण्डरीकोऽपि चन्द्रमसा सह परस्परावियोगेन सर्व एव सर्वकालं सर्वस्वरान्यनुभवन्तः
 परां कोटिमानन्दस्याध्यगच्छन् । (K. 369)

अवश्यतप्रणिपाताः पश्चात्संतप्यमानमनसोऽपि ।

निभृतैर्व्यपत्रपन्ते दयितानुनयैर्मनस्विन्यः ॥ (V. 3)

कर्तं जनः कुलधनैरनुभवनीयस्तत्त्वो यदुक्तमशिकं न हि तत्कर्मं ते ।

नैसर्गिकी सुरभिणः कुसुमस्य सिद्धा सूर्जिं स्थितिर्न चरणैरवताहनानि ॥ (U. 1)

अथ दुर्लभ्यशासनतया भगवानो मनोभुवो मदजननतया च मधुमासस्यातिरमणीय-
 तया च तस्य प्रदेशस्याविनयबहुलतया चाभिनवयौवनस्य चंचलप्रकृतितया चेन्नियाणां
 द्वनिवारतया च विषयाभिलाषाणां तथा भवितव्यतया च तस्य तस्य वस्तुनस्तमपि
 तरलतामनयदनंगः । (K. 143)

विनाऽप्यर्थवर्तीः स्पृशति बहुमानोऽन्तिपदं

संमायुक्तोऽप्यर्थैः परिभवपदं याति कृपणः ।

स्वभाषादुद्धतां युणसमृदयावासिविषयां

श्रुतिं सेहीं कि था धृतकनकमाले ॥ पि लभते ॥ (H. 1)

अलं महीपाल तव श्रेमण प्रयुक्तमप्यस्त्रमितो दृथा स्पात् ।

न पादपोन्दूलनशक्ति रंहः शिलोच्चये मूर्ढति मारुतस्य ॥ (R. II. 34)

कुलेन कांच्या बयसा नवेन युणैश्च तैसर्तर्विनयप्रधानैः ।

त्वमात्मनस्तुल्यमषु दृष्टीष्व रनं समागच्छतु कांचनेन ॥ (R. VI. 79)

लोभश्चेदद्युणेन कि पिशुनता यथस्ति कि पातके:

सत्यं चेत्पसा च कि शृच्चि मनो यथस्ति तीर्थेन किम् ।

सौजन्यं यदि कि गुणैः स्वमहिमा यथस्ति कि मंडनैः

सद्विद्या यदि कि धनैरपयशो यथस्ति कि सृत्युना ॥ (Bh. II. 55)

अयमार्यचाणकर्पस्त्रष्टुति—

यो नन्दमौर्यनृपयोः परिभ्यु लोक-

मस्तोदयौ प्रतिदिशक्षविभिन्नकालम् ।

पर्यायपातितहिमोष्णमसर्वगामि

धाम्राऽतिशाययति धाम सहस्रधामः ॥ (Mu. 8)

भूषणं दुरचारेण प्रभुर्भवति न प्रभुः ।

परैरपरिभूताजस्त्वमिति प्रभुरुच्यते ॥ (Mu. 3)

आज्ञा कीर्तिः पालनं ब्राह्मणानां ज्ञानं भोगो मित्रसंरक्षणं च ।

येषामेते षड्युणा न प्रवृत्ताः कोऽर्थस्तेषां पार्थिवोपाश्रयेण ॥ (Bb. II. 48)

न तेन सज्यं कच्चिदुद्यतं धनुः कृतं न वा कोपविजिह्वमाननम् ।

युणानुरागेण शिरोभिरुहते नराधिपैर्माल्यमिवास्य शासनम् ॥ (Ki. I. 21)

समृद्र इव गांभीर्ये स्थैर्ये च हिमवानिव ।

विष्णुना सदृशो वीर्ये क्षमया पृथिवीसिमः ॥ (Rām. I. I. 17-18)

स बाल आसीद्विषुपा चतुर्भुजो सुखेन पूर्णेन्दुनिभस्त्रिलोचनः ।

युद्धो कराक्रान्तमहिमृदुच्चैरसंशयं संप्रति तेजसा रविः ॥ (Si. I. 70)

A king should protect his subjects according to the rules laid down by Manu.

Morality says that one should save the life of one's friend even at the cost of one's own life.

This man is avarice incarnate; he will never be satisfied with hoarding money.

Are you not ashamed of your ignorance, and do you boast of your noble birth, not attended with knowledge?

This king excels all others in bravery, knowledge, and a desire to keep his subjects contented.

That your orders are borne by other kings on their heads is one great sign of your sovereignty.

The man took the lamb on his shoulder, and went by this road to the slaughter-house.

I swear by my tutelary deity that I have never before seen your ring.

I know my servants will come back within fifteen days: for what is the use of their staying there longer?

Even a sinner is freed from all his sins by repeating but once the syllable *Om* through ardent devotion.

What is the use of walking with this man? He is lame of his right leg and cannot walk swiftly.

Away with doubts in this respect. This matter is all but agreed to by my sister's husband.

Fie upon you, fool! What is the use of this burden of books to you if you do not read them?

Do not (अर्ज) censure me; this was not done by me.

Child, do not (अर्ज) weep; when thy mother comes here, I shall cause thee to be fed with food by her.

Śakuntalā did not notice the approach of Durvāsas on account of her thinking of her lover.

O blind man, what is the use of this lamp to you?

LESSON VII.
The Dative Case.

§ 60. The person to whom something is given is called संप्रदान. A noun denoting संप्रदान is put in the Dative case; as किं वस्तु विद्वन् युरवे प्रदेयं (R. V. 18) 'O learned Sir, what is to be given to the preceptor?' The person or thing with reference to whom or having in view which an action is done is also संप्रदान; as युद्धाय संनद्यते (Mbh.) 'he prepares for battle'; तां नन्दनाय प्रार्थयते (Mal. 1) 'he demands her for Nandana.'

(a) *In the case of the root यज् 'to sacrifice' or 'to give as in a sacrifice,' the person to whom the sacrifice is offered is put in the Accusative, and the thing or means by which it is made is put in the Instrumental; as, पशुना रुद्रं यजते (S. K.) 'he sacrifices a bull to Rudra.'

§ 61. † In the case of the root रुच् 'to like,' and others having the same signification, the person or thing that is pleased or satisfied is put in the Dative case; as, यन्मविष्णवे रोचते (Ś. 2) 'what pleases your Lordship'; यज्ञदत्ताय स्वदतेऽप्यः (Kāśikā) 'Yajñadatta likes Apūpa.'

§ 62. ‡ The person to whom something is due (the creditor) in the case of the root घृ (10 cl.) 'to owe,' and the thing desired in the case of स्पृह्, are put in the Dative case; as वृक्षसेचने द्वे धारयसि मे (S. 1) 'thou owest me two sprinklings of trees'; परिक्षीणो यवानां प्रसुतये स्पृहयति (Bh. III. 45) 'an impoverished person desires a handful of barley-corn.'

Obs.—Derivatives from स्पृह् are sometimes construed with the Dative; as, भोगेभ्यः स्पृहयालवः (Bh. III. 64) 'desirous of enjoyments'; कथमन्ये करिष्यन्ति पुत्रेभ्यः पुत्रिणः स्पृहाणां (Ve. 3); but generally with the Locative; स्पृहावती वस्तुषु केषु मागधी (R. III. 5).

* यज्ञः कर्मणः कर्मसंज्ञा संप्रदानरथं च कर्मसंज्ञा । (Vār.)

† रुच्यर्थानां श्रीयमाणः । (I. 4. 33)

‡ धारेरुत्तमर्णः । स्पृहरीप्सितः । (I. 4. 35. 6)

§ 63. *The roots, कु॒ध्, दु॒ह्, ई॒र्ष्, अ॒सू॒य्, and others having the same sense, govern the Dative of the person against whom the feeling of anger, hatred, malice, &c., is directed; as, हरे॑ कु॒ध्यति॒-दु॒ह्यति॒-ई॒र्ष्यति॒-अ॒सूयति॒ वा (S. K.) ‘he is angry with, or bears hatred towards, Hari.’ But कु॒ध् and दु॒ह्, when preceded by prepositions, govern the Accusative; as, मच्छरीरमभिद्रोग्धुं (Mu. 1) ‘to do injury to my person’; न खलु॑ तामभिकुङ्द्मो युः॑ (V. 3) ‘did not the preceptor get angry with her?’

§ 64. † In the case of the root श्रु with प्रति or आ meaning ‘to promise,’ the person to whom something is promised, is put in the Dative case; as, प्रतिशुभाव॑ काकुत्थस्तेभ्यो॑ विमुप्रतिक्रियां॑ (R. XV. 4) ‘Kākutstha promised them the removal of obstacles.’

§ 65. ‡ The purpose for which an action is done, or that for making which another thing exists or is used (as a thing made for a certain purpose) is put in the Dative case; as काव्यं यशस् (Kāv. 1) ‘a poem (is composed) for fame’; यसाय दारू॑ (Mbh.) ‘a piece of wood for (making a sacrificial) post’; कुँडलाय॑ हिरण्यं॑ (ibid.) ‘gold is (used) for Kundala (ornament); अव्रहननाय॑ उलूखलं॑ (ibid.) ‘a mortar for pounding down.’

(a) § When the sense of an infinitive of purpose is suppressed in a sentence, the object of this infinitive is put in the Dative case; as, फलेभ्यो॑ याति॑=फलान्याहर्तुं॑ याति॑ ‘he goes for fruits,’ i.e. ‘to bring fruits’; ब्रह्मणा॑ गां॑ सुमोच्च॑=ब्रह्मणे॑ गन्तुं॑ गां॑ सुमोच्च॑ ‘he let loose the cow for (i.e. to go to) the forest.’ Here फल and ब्रह्मणे, the objects of the infinitives आहर्तुं and गन्तुं, are put in the Dative.

(b) + The Dative of an abstract noun is often used to express the sense of the infinitive of purpose from the root; as, यागाय॑ याति॑=यद्युं॑ याति॑ ‘he goes to offer a sacrifice’; so समिश्राहरणाय॑ प्रस्थिता॑ वयं॑ (S. 1); यतिष्ये॑ वः॑ सर्वीप्रत्यानयनाय॑ (V. 1).

* कुधदुहैर्षसूयार्थानां॑ यं॑ प्रति॑ कोपः॑। कुधदुहोरुपसूष्टयोः॑ कर्म॑। (I. 4. 37-8)

† प्रत्याद्भ्यां॑ श्रुवः॑ पूर्वस्य कर्ता॑। (I. 4. 40)

‡ तादृथ्ये॑ चतुर्थी॑ वाच्या॑। (Vār.)

§ क्रियार्थोपपदस्य॑ च॑ कर्मणि॑ स्थनिनः॑। (II. 3. 14)

+ हुमर्थाच्च॑ भाववचनात्॑। (II. 3. 15)

§ 66. *In the case of the root कृप् 'to be adequate to,' 'to bring about,' 'to tend to,' and roots having a similar sense, such as संपद्, अ, अन् &c., the result brought about, or the end to which anything leads, is put in the Dative case; as, कल्पसे रक्षणाय (S. 5) 'thou art adequate to bring about (our) protection'; मत्राय कल्पते-जायते-संपदयते यवागः (Mbh.) 'gruel tends to (produce), urine.' The Dative is frequently used in this sense without भु or असः as, यतस्तौ स्वल्पदृश्याय (P. I.) 'since they two cause very little pain.'

(a) † That which is foreboded by a portentous phenomenon is also put in the Dative case; as, वाताय कपिला विश्वृत (Mbh.) 'the tawny lightning forebodes a hurricane'; मांसौदनाय व्याहरति मृगः (ibid.) 'the sound of a deer indicates (the getting of) food of flesh.'

(b) With the words हित and सुख the Dative is used; as, ब्राह्मणाय हितं-सुखं (S. K.) 'good for a Brāhmaṇa'; हितमासयाविने (Mbh.) 'good for a sickly person.'

Obs.—हित in the sense of 'good in or to' is used with the Locative and Genitive also.

§ 67. † The words नमः, स्वस्ति, स्वाहा, स्वधा, and वषट् (terms used in offering oblations to gods &c.), and अलं in the sense of 'a match for,' 'sufficient for,' govern this case; as नमो विश्वसृजे तुभ्यं (R. X. 16) 'a bow to you who created the universe'; स्वस्ति भवते (M. 2) 'good-bye to you'; अग्न्ये स्वाहा (S. K.) 'this offering to Agni'; similarly पितृस्यः स्वधा, इन्द्राय वषट्; दैत्येभ्यो हरिरिलं (S. K.) 'Hari is a match for the demons'; अलमेषा क्षुधितरय (मे) तृप्त्यै (R. II. 39) 'this (cow) is sufficient to satisfy me who am hungry.'

(a) Words having the sense of अलं 'sufficient for,' 'able to do,' such as प्रभु, शक्त् and even the verb प्रभु, are used with the Dative; as, प्रभुर्मलो मलाय, शक्तो मलो मलाप, प्रभवति मलो मलाय (Mbh.) 'one

* कृपि संपदमाने च। (Var.)

† उत्पातेन ज्ञापिते च। (Var.)

‡ नमःस्वस्तिस्वाहास्वधालवषट्योगाच्च। (II. 3. 16)

wrestler is a match for another'; विधिरपि न येभ्यः प्रभवति (Bh. II. 94) 'over whom even the Creator does not prevail.'

(b) नमः joined to कृ generally governs the Accusative, but sometimes the Dative also; as, मुनित्रयं नमस्कृत्य (S. K.) 'saluting the three sages'; but नमस्कुर्मो दृसिंहाय (*ibid.*) 'we salute Nrishimha.'

(c) Roots meaning 'to salute,' such as प्रणिपत्, प्रणम्, are construed with the Dative or Accusative; as धातारं प्रणिपत्य (Ku. II. 3) 'saluting the creator'; also तस्मै प्रणिपत्य नन्दी (Ku. III. 60), आर्ये प्रणिपत्य (Mu. I); so, तां भक्तिप्रबणेन चेतसा प्रणनाम (K. 228); तां कुलदेवताभ्यः प्रणमय्य (Ku. VII. 27); प्रणम्य त्रिलोचनाय (K. 131).

Note.—Classical authors occasionally use the nouns also derived from these verbs with the Dative; as, सूर्खा प्रमाणं दृष्टभद्रजाय चकार (Ku. III. 62); अस्मै प्रणाममकरत्यम् (K. 142); तस्मै दण्डप्रणाममकरत्यम् (Dk. I. 2).

(d) In greeting and in expressing a blessing, the Dative is used with words like स्वागतं, कुशलं; as, देवदत्ताय कुशलं (Mth.); स्वागतं देव्यै (M. 1) 'welcome to the Queen.' Words like कुशलं, भ्रं, सुखं, &c. are used with the Genitive also; see Lesson X.

§ 68. The roots कथ्, स्थ्या, शंस्, and चक्ष्, all meaning 'to tell,' (contrary to the principle of दुद्याच्चपच्, &c.), the causal of विद् with नि (contrary to § 44), and other roots having the same sense, govern the Dative of the person to whom something is told; आर्ये कथयामि ते भूतार्थे (S. 1) 'O worthy lady, I tell you the truth'; एहि इमां वनस्पतिं सेवां काश्यपाय निवेदयावः (S. 4) 'come, let us communicate this service of the trees to Kāshyapa;' so यस्मै ब्रह्मपारायणं जगौ (U. 4) 'to whom he sang (revealed) the Veda'; यस्मै सुनिर्ब्रह्म परं विवक्ते (Mv. 2).

§ 69. Verbs meaning 'to send' or 'dispatch' generally govern the Dative of the person, but Accusative of the place, to whom or which a thing is sent; as भोजेन दूतो रघवे विसृष्टः (R. V. 39) 'a messenger was sent to Raghu by Bhoja'; माधवं पश्चावर्ती प्रहिष्वता देवरातेन (Mâl. 1) 'by Devarâta sending Mâdhava to Padmâvatî.'

§ 70. *The secondary or indirect object of the root मन् ‘to think’ (cl. 4), which is not an animal, takes either the Accusative or Dative, when *contempt* is to be shown; as, वा त्वां तृणाय तृणं वा मन्ये (S. K.) ‘I do not consider thee to be worth a straw.’

Obs.—When no negation and contempt are meant, but mere comparison, the Accusative alone is used; as, त्वां तृणं मन्ये (Mbh.) ‘I consider thee as a straw’; but हरिमप्यमंसत तृणाय (Si. XV. 61).

§ 71. † In the case of roots implying *motion*, the place to which motion is directed is put in the Dative or Accusative case when physical motion is indicated; as ग्रामं ग्रामाय वा गच्छति; but मनसा हरिं ब्रजति ‘goes to Hari mentally’ (*contemplates him*).

Obs.—(1) राधीक्षयोर्यस्य विप्रभः (I. 4. 39) i. e. the person, with regard to whom some questions as to good fortune or welfare are asked, is put in the Dative in the case of the roots राध् ‘to propitiate’ and ईक्ष् ‘to look to the welfare of any one’; as कृष्णाय राज्ञति ईक्षते वा गर्गः (i. e. पृष्ठो गर्गः शुभाशुभं पर्यालोचयति); (2) परिक्रियणे संप्रदानमन्यतरस्यां (I. 4. 44) i. e. the price at which a person is employed on stipulated wages is put in the Instr. or Dat. case; as इतेन शताय वा परिक्रीतोऽयं दासः.

नैतन्याध्यम् । सर्वज्ञस्याप्येकाकिनो निर्णयाभ्युपगमो दोषाय ।
(M. 1)

चण्पलोऽयं बटुः कदाचिद्दस्मत्प्रार्थनामन्तःपुरेभ्यः कथयेत् । (S. 2)

अहमपि वैतानिकं शान्त्युद्कमस्यै गौतमीहस्ते विसर्जयिष्यामि ।
(S. 3)

सृहयामि स्वलु दुर्लिनायास्मै । मृगतृष्णिकेव नाममात्रप्रस्तावो मे विषादाय कल्पते । (S. 7)

मूर्खं नैष तव दोषः । साधोः शिक्षा गुणाय संपद्यते नासाधोः ।
(P. I. 18)

* मन्यकर्मण्यनादरे विभाषाऽप्राणिषु । (II. 3. 17)

† गत्यर्थकर्मणि द्वितीयाचतुर्धर्यो चेष्टायामनध्वनि । (II. 3. 12)

प्रसीद भगवति वसुंधरे शरीरमसि संसारस्य । तत्किमसंविदानेव
जामात्रे कृप्यसि । (U. 7)

मिथ्यामाहात्म्यगर्वनिर्भरा न प्रणमन्ति देवताभ्यो न मानयन्ति मान्या-
नात्मप्रज्ञापरिभव इत्यस्तुयन्ति सचिवोपदेशाय कृप्यन्ति हितवादिने ।

(K. 108)

प्रतिश्रुतं तेन तस्मै स्वसुरवन्तिसुंदर्याः प्रदानम् । (Dk. II. 1)

चन्द्रापौडः समुपसृत्य पूर्ववदेव तां महाश्वेताप्रणामपुरःसरं दर्शित-
विनयः प्रणनाम । (K. 219)

प्रणिपत्य सुरास्तस्मै शमयित्रे सुरद्विषाम् ।

अथैरं तुष्टुवः स्तुत्यमवाङ्मनसगोचरम् ॥ (R. X. 15)

रविमावसते सतां क्रियायै सुधया तर्षयते सुरान् पितृंश्च ।

तमसां निशि मूर्ढ्यतां निहन्ते हरचूडानिहितात्मने नमस्ते ॥ (V. 3)

उमा वधूर्भवान् दाता याचितार इमे वयम् ।

वरः शंभुरलं ह्येष त्वक्कुलोद्भूतये विधिः ॥ (Ku. VI. 82)

चरतः किल दुश्वरं तपस्तुणविन्दोः परिशंकितः पुरा ।

प्रजिधाय समाधिभेदिनीं हरिरस्मै हारिणीं सुरांगनाम् ॥ (R. VIII. 79)

वाताय कपिला विद्युदातपायातिलोहिनी ।

पीता भवति सस्याय दुर्भिक्षाय सिता भवेत् ॥ (Mbh.)

स्वस्त्यस्तु ते निर्गलितांबुगर्भ

शरद्धनं नार्दते चातकांपि । (R. V. 17)

ताभ्यां तथागतमुपेत्य तमेकपुत्र-

मज्जानतः स्वचरितं नूपतिः शशंस । (R. IX. 77)

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थीय संभवामि युगे युगे ॥ (Bg. IV. 8)

ADDITIONAL SENTENCES FOR EXERCISE.

तदाकर्ण्य तामहं दंडवत्प्रणम्य तस्य मदुदन्तमस्तिलमाख्याय विस्मयविकसितादेष्ट
जनकमदर्शयम् । (Dk. I. 4)

सखि वासन्ति दुःखायेदानीं रामस्य दर्शनं सुहृदाम् । तत्कियच्चिरं त्वां रोदयि-
व्यामि ! तदनुजानीहि मां गमनाय । (U. 3)

स्वयमेवोत्पदन्त एवंविधाः कुलपांशवो निःस्नेहाः पश्चावो येषां क्षुद्राणां प्रज्ञा
पराभिसंधानाय त ज्ञानाय पराक्रमः प्राणिनामुपग्राहाताय नोपकाराय धनपरित्यागः
कामाय न धर्माय । किं बहुना ! सर्वमेव येषां दोषाय न शुणाय । (K. 288)

ओत्रियायाभ्यागताय वत्सतरीं महोक्षं वा निर्वपन्ति युहमेधिनः । (U. 4)

दुदोह गां स यज्ञाय सस्याय मधवा दिवम् ।

संपद्विनिमयेनोभ्यो दधतुर्भुवनठुयम् ॥ (R. I. 26)

नमन्त्रिमूर्तये तुभ्यं प्राक्षुष्टेः केवलाः मने ।

युग्मव्यविभागाय पश्चाद्वेदसुषेषु च ॥ (Ku. II. 4)

स स्थाणुः स्थिरभक्तियोगसुलभो निःश्रेयसायास्तु वः । (V. 1.)

सर्वः कल्यं वयसि यतते लक्ष्यमर्थान्कुदुम्बी

पश्चात्युत्त्रैरपहृतभरः कल्पते विश्रमाय । (V. 3)

यदेवोपनतं दुःखात्सुखं तत्रसवन्तरम् ।

निर्वाणाय तस्तुष्टाया तपस्य हि विशेषतः ॥ (V. 3)

शुद्धान्तसंभोगनितान्ततुष्टे न नेषथे कार्यमिदं निगायम् ।

अपां हि तृष्णाय न वारिधारा स्वादः सुगन्धिः स्वदते तुषारा ॥ (N. III. 95)

किमित्यपास्याभरणानि यौवने धृते त्वया वार्ज्जकशांभि वल्कलम् ।

वद प्रदोषे स्फुटचन्द्रतारका विभावरी यदरुणाय कल्पते ॥ (Kv. V. 44)

पुंसामसमर्थीनामुपद्वायात्मनो भवेन्तोपः ।

पिठरं कथदतिमात्रं निजपार्वनिव दहतितराम् ॥ (P. I. 14)

पयःपानं भुजेगानां केवलं विषवर्धनम् ।

उपदेशो हि भूखर्णां प्रकोपाय न ज्ञान्तये ॥ (U. 3)

प्रतिवाचमदत्त केशः शपमानाय न चेदिष्टुभुजे ।
 अनुद्धंकुरुते घनध्वनिं न हि मोमायुरुतानि केसरी ॥ (Sí. XVI. 25)
 संतानकामाय तथेति कार्मं राजे प्रतिशृत्य पयस्विनी सा ।
 दुर्ध्वा पयः पत्रणे मदीयं उत्रोपष्टुहक्षवेति तमादिदेश ॥ (R. II. 65)
 तस्या: प्रसन्नेन्दुसुखः प्रसादं युरवैपाणां युरवे निवेद्य ।
 प्रहर्षचिह्नानुभितं प्रियायै शशंस वाचा पुनरुक्तये ॥ (R. II. 68)
 ततो यथावद्विहिताध्वराय तस्मै स्मयावेशविवर्जिताय ।
 वर्णश्रिमाणां युरवे स वर्णां विचक्षणः प्रस्तुतमाच्चक्षे ॥ (R. V. 19)
 वसन्स तस्यां वसतौ रथणां उराणशोभामधिरोपितायाम् ।
 न मैथिलेयः स्पृहयांबश्वर भर्वे दिवो नाप्यलकेश्वराय ॥ (R. XVI. 42)
 तस्यै स्पृहयमाणाऽसौ बहुप्रियमभाषत ।
 सातुनीतिश्च सीतायै नाङ्कध्यन्नाप्यस्यत ॥
 संकुध्यसि मृषा किं त्वं दिद्धिषु मां मृगेक्षणे ।
 इक्षितव्यं परस्त्रीभ्यः स्वधर्मो रक्षसामयम् ॥
 रावणाय नमस्कुर्याः स्यात् सीते स्वस्ति ते धूषम् ।
 अन्यथा प्रातराशाय कुर्याम त्वामलं वयम् ॥ (Bk. VIII. 76-8,98)

Wretched man, do you like service in the house of a Chāndāla?

Lady, do not misunderstand me, and do not get angry with me in vain.

I do not long for (स्पृह) wealth, but immortal glory.

Having promised Lakshmanā to accompany him, why do you now tell him that you are unable to do so?

Being greatly delighted at hearing the account, they communicated (विद्रुत with नि) to him even their very secrets.

Even a sight of these pious men will bring about (कृप) my purification; I shall, therefore, wait upon them for the accomplishment of my desired object.

I told him (स्वया with आ) through my brother that I had nothing to do with seeing him.

Old lady, such sad thoughts will only result in greater sorrow ; therefore compose yourself for a time.

The enjoyment of pleasures in this world only leads to disgust.

My subjects bear hatred towards (अमय) me and plot against (तुक्त) my life.

First salute (प्रणाम) your preceptor and then begin to learn your lesson.

A bow to the three-eyed God, who reduced Cupid to ashes with the fire of his third eye.

When a man gets a son, he pays off the debt due to his fathers.

You yourself are able to defeat (उसे अलं) the whole troop of the enemy.

When a man is doomed by fate, even a trifling cause is sufficient (अलं) to bring about his ruin.

I shall send a messenger to the king of Videha and communicate to him this glad tidings.

LESSON VIII.

The Ablative Case.

§ 72. The chief sense of the Ablative case is अपादान. That from which separation, whether actual or conceived, takes place is called अपादान and is put in the Ablative case; as, ग्रामादायाति 'he comes from a village'; i. e., that from which the separation takes place is ग्राम. It has thus the sense of 'from' in English.

§ 73. * A noun in the Ablative case frequently denotes the cause of an action or phenomenon, and has the sense of 'on account of', 'for', 'by reason of' &c.; as, सौहृदादप्यथगाभयः (U. 1) 'not living apart (whose resort was not different) on account of affection'. A noun, not of the feminine gender, denoting the cause of an action, is put in the Instrumental or Ablative; as, जाह्येन जाइयात् वा बद्धः (S. K.) 'he was caught by reason of his dulness'; तुद्धया मुक्तः (S. K.)

* विभाग गुणऽन्वियाम । (II. 3, 25).

'he was set at liberty on account of his skill'; भक्त्या गुरो मव्यनुकम्पया च
श्रीताऽस्मि ते (R. II. 63) 'I am pleased with thee for thy devotion to
(thy) preceptor and compassion on me.'

Obs.—Sometimes a feminine noun also is used in the Ablative
in this sense; as नास्ति घटोऽनुपलब्धेः (S. K.).

(a) The Ablative often serves the purpose of a whole causative
assertion in replying to, or advancing arguments in, discussions; as,
पर्वतो वढिसान् धूमात् (Tarka) 'the mountain has fire (in it), because
there is smoke'; नेत्वरो जगतः कारणमुपगच्छते । कुतः । वैषम्यनैधृण्यप्रसंगात्
(S. B.) '(A disputant says), God cannot be the efficient cause of
the world. Why? (Because) he is liable to (the two charges of)
being partial and cruel.'

§ 74. Words in the comparative degree, or such as have the
sense of comparison, are used with the Ablative of that with refer-
ence to which the comparison is made; as सत्यादप्यनृतं श्रेयः (Ve. 3)
'falsehood is better even than tru'h'; मोहादभूकटतः प्रबाधः (R. XIV.
56) 'consciousness became more painful than swoon'; चैत्ररथादनूने वृन्दा-
वने (R. VI. 50) 'in Vrindavana not inferior to Chaitraratha'; अन्ध-
मधसहस्रेभ्यः सत्यमेवातिरिच्यते (H. 4) 'truth itself is superior to a
thousand horse-sacrifices'; आद्वस्य पूर्वाङ्गादपराह्णो विशिष्यते (Manu. III.
278) 'for a Śrāddha ceremony afternoon is preferred to forenoon'.

§ 75. *When the sense of an absolute is suppressed in a sen-
tence, the object of the absolute is put in the Ablative case; as,
प्रासादात्प्रेक्षते (S. K.)=प्रासादमाल्यं प्रेक्षते 'sees from a palace'; so
श्वशुराजिङ्गति (S. K.)=श्वशुरं वक्ष्य निङ्गति.

(a) The place where an action is performed is also put in the
Ablative under the same circumstances; as आसनात्प्रेक्षते, i. e. आसने
उपविश्य प्रेक्षते 'sees from a seat.'

(b) In questions and answers also the Ablative is used; as,
कुतो भवान् । पाटलिष्ट्रात् (Mbh.).

* ल्यङ्गोपे कर्मण्युपसंख्यानम् । अधिकरणे च । प्रश्नाख्यानपोश्व । (Vār.)

§ 76. *Words denoting जुगुप्सा 'abhorrence,' विराम 'cessation,' 'refraining,' and प्रमाद 'swerving,' govern the Ablative case; as पापाज्जुगुप्सते (Mbh.) 'he shrinks from sin'; चत्सैतस्माद्विरम (U. 1), 'desist from this, O child'; स्वाधिकारात्प्रमत्तः (Me. 1) 'swerving from his duty'; similarly प्राणाधातान्त्रिवृत्तिः (Bh. II. 26) 'refraining from injury to life'; धर्मन्तुद्यति (Mbh.).

Obs.—प्रमद् is usually construed with the Locative in the sense of 'to be careless about'; as, न प्रमाद्यन्ति प्रमदाद्युचिप्रितः (Manu. II. 213) 'wise men are not careless about their women.'

§ 77. † The teacher from whom something is learnt, the 'prime cause' in the case of जन् 'to be born', and the 'source' in the case of भू , are put in the Ablative case; as उपाध्यायादधीते (S. K.) 'learns from the preceptor'; so मया तीर्थादभिनयविद्या शिक्षिता (M. 1) 'I learnt the art of dramatic representation from a teacher'; गोमयादृश्विको जायते (Mbh.) 'the scorpion is produced from cowdung'; प्राणाद्वायुरजायत (Rigveda X. 90) 'the wind was born from the breath'; हिमवतो गंगा प्रभवति (Mbh.) 'the Ganges has its source in the Himalayas'; लोभात क्रोधः प्रभवति (H. 1) 'anger proceeds from avarice'.

Obs.—Verbs meaning 'to be born' are often used with the Locative of the 'source'; as, परदरेणु जायिते ही सुतो कुडगोलकौ (Manu. III. 174); जातोऽपि दास्यां शूद्रेण (Y. II. 133); शुक्तास्त्प्यापि रेणकायां तनयो जातः (K. 73); सा तस्यामुदपादि (Ku. I. 22).

§ 78. † In the case of words implying 'fear' and 'protection from danger,' that from which the fear or danger proceeds is put in the Ablative case; as, न भीतो मरणादस्मि (Mk. 10) 'I am not afraid of death'; कपेरञ्चासिखुर्नदात् (Bk. IX. 11) 'were afraid of the monkey's

* जुगुप्साविरामप्रमादार्थाना तुपसंख्यानम् । (Vār.)

† आख्यातोपयोगे । जनिकर्तुः प्रकृतिः । भुवः प्रभवः । (I. 4. 29-31)

‡ भीतार्थानां भयहेतुः । (I. 4. 25)

sound'; तीक्ष्णांदुष्टिजते (Mu. 3) 'is afraid of (shrinks away from) a severe person'; भीमाद् दुःशासनं ब्राह्मं (Ve. 3) 'to save Duhlsásana from Bhima'; so लोकापवादाद्धयं (Bh. II. 62); तृणबिन्दोः परिशक्तिः (R. VIII. 79).

(a) * That from which a person is warded off or prevented, is also put in the Ablative; as पापान्त्रिवारयति (Bh. I. 72) 'wards off from sin'.

§ 79. † In the case of the root जि with परा, that which becomes unbearable is put in the Ablative case; as अध्ययनात्पराजयते (Mbh.) 'finds study unbearable'.

§ 80. ‡ The point of time or space from which some 'distance in time or space' is measured, is put in the Ablative case. The word denoting the 'distance in space' is put either in the Nominate or Locative, and that denoting 'the distance in time', in the Locative; as, गवीयुमतः सांकादयं चत्वारि योजनानि चतुर्षि योजनेषु वा (Mbh) 'S. is four yojanas from G.'; कार्तिक्या आग्रहायणी मासे (ibid.) 'A'. is one month (at the interval of one month) from K.' So समुद्रात्पुरी क्रोडौ or क्रोडयोः.

§ 81. + Words meaning 'other than' or 'different from', such as अन्य, पर, इतर ; आरात 'near' or 'remote'; क्रते 'without'; words indicative of the 'directions' used also with reference to the 'time' corresponding to them; words expressive of 'directions' derived from the root अच्च (e. g. प्राच, प्रत्यक्); and such as end in आ and आहि ; all these govern the Ablative case; as कृष्णादन्यो भिन्न इतरो वा (S. K.) 'different from, or other than, Krishna'; आराहनात् (S. K.) 'near the village, or away from it'; विविक्तादृतेऽन्यच्छरणं नास्ति (V. 2) 'there

* बारणार्थनामीस्ति : (I. 4. 27)

† पराजेरसोऽः : (I. 4. 26)

‡ यतश्चाध्वकालनिर्माणं तत्र पञ्चमी । तथुक्तादध्वनः प्रथमासप्तम्यौ । कालात् सप्तमी च षष्ठ्या । (V&r.)

+ अन्यारादितरतेऽदिक्षशब्दाख्यतरपदाजाहियुक्ते । (II. 3. 29)

is no resort other than a retired spot'; ग्रामात्पूर्व उत्तरो वा 'to the east or north of the village'; चैत्रात्पूर्वः काल्युनः (S. K.) 'the month of Phâlguna is prior to (that of) Chaitra'; प्राक् प्रत्यग्वा ग्रामात् (*ibid.*) 'to the east or west of the village'; दक्षिणा दक्षिणाहि वा ग्रामात् (*ibid.*) 'to the south, or in the southern direction, of the village'; प्राद्वनभिवर्धनात् (Manu. II. 29) 'before the navel is cut.'

§ 82. The words प्रभृति, आरभ्य, वहिः, अनन्तरं, परं and ऊर्ध्वं govern this case; as, शैशवाप्रभृतिपौष्टिं (U. 1) 'brought up ever since her childhood'; मालत्याप्रथमावलोकदिवसादारभ्य (Mâl. 6) 'from the day of first seeing Mâlatî'; निवसन्नावसये पुराद्वहिः (R. VIII. 14) 'residing in a dwelling out of the town'; पाणिपीडनविप्रेरनन्तरं (Ku. VIII. 1) 'after the espousing of her hand'; अस्मात्परं (S. 6) 'after this person'; ऊर्ध्वं प्रिये मुहूर्ताद्वि (Bk. XVIII. 36) 'I shall die after a moment.'

Obs.—(a) The words प्रभृति and आरभ्य are often found used with adverbs of time in the same sense; as, यतः प्रभृति, ततः प्रभृति (S. 3); अद्य प्रभृति तवास्मि दासः (Ku. V. 86).

(b) The sense of अनन्तरं, परं &c. is sometimes understood; as, बहोदृष्टं कालात् (U. 2) 'seen after a long time.'

§ 83. *The words पृथक् 'different', विना and नाना, govern, besides this case, the Accusative and Instrumental cases; as रामाद्रामेण रामं वा विना पृथग् नाना वा (S. K.) 'without or different from Râma'; नाना नारी निष्फला लोकयात्रा (Vopadeva).

§ 84. The preposition आ in the sense of 'till', 'as far as', and 'from,' governs the Ablative case; as, आ परितोषाद्विदुराणं (S. 1) 'till the satisfaction of the learned'; आ मूलाच्छांतुमिल्लामि (S. 1) 'I wish to hear from the beginning'; आ कैलासात् (Me. 11) 'as far as the Kailâsa.' Sometimes आ is joined to nouns to form Avyayibhâva compounds; as, आमेष्वलं संचरतां घनानां (Ku. I. 5) 'of clouds sweeping as far as the girdle (middle part).'

* पृथग्विनानानाभिस्तृतीयाऽन्यतरस्यात् । (II. 3. 32)

§ 85. * When 'concealment' is indicated, the person whose sight one wishes to avoid is put in the Ablative case; as, मातुर्निलीयते कृष्णः (S. K.) 'Krishna hides himself from his mother.'

§ 86. † The preposition प्रति in the sense of 'representative of' or 'in exchange for', governs the Ablative; as, प्रयुज्मः कृष्णात्प्रति (S. K.) 'P. is the representative of K.'; तिलेश्वः प्रतियज्जति माषान् (S. K.) 'exchanges Māshas for sesamum'.

अनुष्ठितनिदेशोऽपि सक्रियाविशेषादनुपयुक्तमिवात्मानं समथं । (§ 7)

अलमलमाकन्दितेन । सूर्योपस्थानात्प्रतिनिवृत्तं पुरुरवसं मासुपेत्य कथ्यतां कुतो भवत्यः परित्रातव्या इति । (V. 1)

रामः—एवमेतत् । एते हि हृदयमर्मभिदः संसारभावा येभ्यो बीम-त्समानाः संयज्य सर्वान् कामान्मनीषिणोऽरण्ये विश्राम्यन्ति । (U. 1)

नास्ति जीवितादन्यदभिमततरमिह जगति सर्वजंतूनाम् । (K. 35)

नैव जानासि तं देवमैक्षवाकं यद्रेवं वदसि । तद्विरम्यतामतिप्रसंगात् । (U. 5)

कृतातिश्यया महाश्वेतया परिपृष्टो दिग्विजयादारभ्य विनरमिथुनानु-सरणप्रसगेनागमनमात्मनः सर्वमाच्चक्षे । (K. 134)

वत्से मालति जन्मनः प्रभृति वृषभा ते लवंगिका । तत्किमुज्जिहान-जीवितां वरार्कीं नानुकम्पसे । (Mal. 10)

चाणक्यः—वृषल वृषल अलमुत्तरोत्तरेण । यथस्मतो वरीयान् राक्षसो-उगम्यते तदिदं शश्च तस्मै दीयताम् । (Mu. 3)

* अन्तर्धौ येनादर्शनमिच्छति । (I. 4. 28)

† प्रतिनिधिप्रतिवाने च यस्मात् । (II. 3. 11)

तासां चतुर्दश कुलानि । एकं भगवतः कमलयोनेर्मनसः समुत्पन्नम् ।
 अन्यद्वेदेभ्यः संभूतम् । अन्यद्ब्रेष्टद्वृत्तम् । अन्यत् पवनात्प्रसूतम् । अन्यद-
 मृतादुन्मथ्यमानादुत्थितम् । अन्यजलाजातम् । अन्यदर्ककिरणेभ्यो निर्गतम् ।
 अन्यत्सौदामनीतः प्रवृत्तम् । (K. 136)

मां तावदुद्धर शुचो दयिताप्रवृत्त्या
 स्वार्थात्सतां गुरुतरा प्रणयिकियैव । (V. 4)

निशम्य चैनां तपसे कृतोद्यमां सुतां गिरीशप्रतिसक्तमानसाम् ।
 उवाच मेना परिभ्य वक्षसा निवारथन्ती महतो मुनिवतात् ॥

(Ku. V. 3)

प्रजां संरक्षति वृपः सा वर्धयति पार्थिवम् ।
 वर्धनाद्रक्षणं श्रेयस्तदभावे सदप्यसत् ॥ (H. 3)

त्वचं स मेध्यां परिभाय रौरवी-
 मशिक्षतास्त्रं पितुरेव मन्त्रवत् । (R. III. 31)

अनंग्राणां समुद्रतुस्तस्मात्सिन्धुरयादिव ।
 आत्मा संरक्षितः सुहौर्वृत्तिमाश्रित्य वैतसीम् ॥ (R. IV. 35)

ध्यायतो विषयान्पुंसः संगस्तेषूपजायते ।
 संगात्संजायते कामः कामात्कोधोऽभिजायते ॥
 कोधाद्वति संमोहः संमोहात्मृतिकिञ्चमः ।
 स्मृतिप्रिंशाद्विद्विनाशो बुद्धिनाशात्प्रणश्यति ॥ (Bg. VI. 62-3)
 हिमवद्विन्ध्ययोर्मध्यं यत्वाग्विनशनादपि ।
 यगेव प्रयागाच्च मध्यदेशः प्रकीर्तिः ॥ (Manu. II. 12)

ADDITIONAL SENTENCES FOR EXERCISE.

जन्मकर्मतो मलिनतरजनं जनतो निर्णिशतरलोकहृदयं लोकहृदयेभ्यो निर्घृणतर-
सर्वसंव्यवहारमण्यकर्मकापणं पक्षणमपश्यम् । (K. 356)

सा कुसुमधटितशिलीभुखमनोहरान्मदनचापादिव प्रमदवनात्वस्यति जानकीव-
पीतरक्तेभ्यो रजनिचरेभ्य इव चम्पकाशोकेभ्यो विभेति । (K. 225)

तं तुपं बसुरक्षितो नाम मन्त्रिवृद्ध एकदाऽभाषत । तात अंतभवति सर्ववास-
संपदभिजनात्प्रभृत्यन्यनैव लक्ष्यते । युद्धिंश्च निसर्गपट्टी तवेतरेभ्यः प्रतिविशिष्यते ।
(Dk. II. 8)

अहो दुराराध्या राजलक्ष्मीरात्मविद्विरपि राजाभिः—

तीक्ष्णादुद्विजते मृदौ परिभवत्रासाक्ष संतिष्ठते
मूर्खान्वैष्टि न गच्छति प्रणायितामत्यन्तविहृत्स्वपि ।

अरेभ्योऽप्यधिकं विभेत्युपहसत्येकान्तभीरुनहो

शीर्लङ्घप्रसरेव वेशवनिता दुःखोपचर्या भृशम् ॥ (Mu. 3)

सर्वद्रव्येषु विद्येव द्रव्यमाहुरनुत्तमम् ।

अहार्यत्वादनर्थत्वादक्षयत्वाच्च सर्वदा ॥ (H. 1)

प्रजानां विनयाधानाद्रक्षणाद्भृणादपि ।

स पिता पितरस्तासां केवलं जन्महेतवः ॥ (R. I. 24)

न नवः प्रभुराकलोदयात्पित्रकर्मा विरराम कर्मणः ।

न च योगविधेनवेतरः स्थिरधीरा परमात्मदर्शनात् ॥ (R. VIII. 22)

रलैमहाहेंस्तुतुरुन् देवा न भेजिर भीमविषेण भीतिम् ।

सुधां विना न प्रयुर्विरामं न निश्चितार्थाद्विरमेन्ति धीराः ॥ (Bh. II. 80)

अभ्यान्त्वधर्मो विणुः परधर्मात्स्वनुष्ठितात् ।

स्वधर्मे निधनं अयः परधर्मो भयावहः ॥ (Bg. III. 35)

लोभान्मोहाद्यान्मैत्यात् कामाक्लोधातथैव च ।

अज्ञानाद्वालभावाच्च साक्ष्यं वितथमुच्यते । (Manu. VIII. 118)

पूर्वस्मादन्यवद्भाति भावाहाशरार्थं स्तुवन् ।

ऋते क्रौर्यात्समायातो मां विश्वासयितुं तु किम् ॥

इतरो रावणादेव शशबाहुचरो यदि ।

सफलानि निमित्तानि श्राक् प्रभातात्तो मम ॥ (Bk. VIII. 105-6)

दृक्षाद्वृक्षं परिक्रामन्नावणाद्विभ्यती भृशम् ।

शब्रोऽग्नमपद्यन्तीमद्ययो जनकात्मजाम् ॥

तां पराजयमानां स प्रीते रक्ष्यां दशाननात् ।

अन्तर्वधानां रक्षोभ्यो मलिनां ध्यामसूर्घजाम् ॥ (अपद्यत) (Bk. VIII. 70-1)

एतद्वाऽयं भृशः शास्त्रं आवयिष्यत्यशेषतः ।

एतद्वि मत्तोऽधिजगे सर्वमेषोऽस्तिलं सुनिः ॥ (Manu. I. 59)

एकाक्षरं परं ब्रह्म प्राणायामः परं तपः ।

सावित्र्यास्तु परं नास्ति मौनात्सत्यं विशिष्यते ॥ (Manu. II. 83)

A house without a house-wife surpasses a forest in dreariness.

Go in the northern direction (उत्तरं) of this tree, and I shall just follow you.

Do not desist from the work you have once promised to perform.

I have walked to this place from the hermitage of Vâlmîki to learn the Vedas from these ascetics.

He exposed himself to much trouble in saving that girl from danger.

He who wards off his friend's mind from sin and makes him set it on virtue, is called a real friend.

Do you not know that various kinds of miseries result from treading in the foot-steps of the wicked?

This your illness arose (जन) from your great exertions of yesterday. Is there now any change for the better?

Who else but this powerful king can protect his realm as far as (आ) the regions of the Himalayas?

Before (प्राक्) beginning his studies he places his grammar and dictionary by him.

Five years ago I saw this very charming forest; but now it has undergone a vast change.

Ever since the day on which I happened to see her, my mind has become perturbed, and I do not think even of taking my food, on account of my constantly thinking of her.

I do not approve of the speech you made yesterday after (ऊर्ध्वं ओ अनन्तरं) the excellent oration of the President.

Sítá was dearer to Rámá (Gen.) than his very life.

Honesty is superior to all other virtues; without it one cannot inspire any one with confidence.

That wretched fowler did not see the little parrot on account of his body being contracted through fear.

Revered Sir, we wish to hear from you the history of this parrot from (आ) the beginning.

Bombay is one hundred and twenty miles from Poona.

LESSON IX.

The Locative Case.

§ 87. The place, *in* or *on* which an action is represented as taking place, is called अधिकरण, and is put in the Locative case; as, स्थाल्यामोदनं पचति 'cooks food in a cooking-utensil'; आसते उपविशाति 'sits on a seat.'

(a) The Locative is used to denote the time when an action takes place; as, आषाढस्य प्रथमदिवसे (Me. 2) 'on the first day of A'shádha'; so शैशवेऽभ्यस्तविद्यानां यौवने विषयैषिणाम् (R. I. 8).

§ 88. The Locative has very often the sense of 'towards,' 'about,' 'as to' &c.; as, मयि मा भूरकरुणा (Mál. 9) 'be not ruthless towards me'; विषयेतु विनाशधर्मेषु निःस्फुहोऽभवत् (R. VIII. 10) 'became free from desire for perishable objects.'

§ 89. *With adjectives in the superlative degree, and in those cases where a distinction is made, as of an individual from his whole class, (generally expressed by 'of', or 'among' in English), the nouns, with respect to which such pre-eminence or distinction is shown, are put in the Genitive or Locative; as, गवां गोषु वा कृष्णा बहुक्षीरा (S. K.) 'among cows the black one gives much milk'; so नृणां नृषु वा द्विजः भेष्टः (*ibid.*).

* यत्प्रभु निर्धारणम् । (II. 3. 41)

• § 90. *Words expressive of the interval of time or space are put in the Ablative or Locative, as, अस्मिन्दिने भुक्त्वा॑यं त्र्यहात्॒ये ना भोक्ता॑ (S. K.) ‘having dined to-day, he will dine again after (the interval of) three days;’ इहस्थो॑यं क्रोशात्कोशे॒ वा लक्ष्ये॒ विद्येत् (S. K.) ‘standing here, he will hit a mark at (the distance of) one Koss.’

§ 91. This case is used in lexicons to denote ‘in the sense of,’ as, बाणो॑ बलिसुते॒ शरे॑ (Amara.) ‘बाण’ is used in the sense of ‘the son of Bali’, and ‘an arrow’.

§ 92. The Locative is sometimes used to denote the object or purpose for which anything is done; as, चर्मणि॑ द्वीपिनं॒ हन्ति॒ दन्तयोर्हन्ति॒ कुञ्जरम्। केशेषु॑ चमरी॑ हन्ति॒ सीमि॑ पुष्कलकोहतः (Mbh.) ‘man kills the tiger for skin, the elephant for tusks, the Chamari for hair, and the musk-deer for musk.’

§ 93. Words meaning ‘to act’, ‘to behave’, to deal with’, are construed with the Locative; as आर्योऽस्मिन्विनयेन॑ वर्ततां॒ (U. 6) ‘let your honour act modestly towards this person’; कथं॑ कार्यविनिमयेन॑ व्यवहराति॒ मध्यनात्मजः (M. 1) ‘Oh ! Does the fool deal with me by an exchange of duties?’; क्रु॑ प्रियसरवीदाति॒ सप्तनीजने॑ (S. 4) ‘act the part of a dear friend towards the rival wives.’

§ 94. Words signifying ‘love,’ ‘attachment’, ‘respect,’ such as निद्॑, अभिलष्॑, अनुकूल्॑ &c., govern the Locative of the person or thing for whom or which the ‘love’ &c. is shown; as किं॑ नु॒ स्वनु॑ बाले॑ऽस्मिन्॑ स्थिर्याति॒ मे॑ मनः॑ (S. 7) ‘why, indeed, does my mind love this child?’; न॑ तापस-कन्यकायां॑ शकुन्तलायां॑ ममाभिलाषः॑ (S. 2) ‘I cherish no love for Sakuntala the daughter of the sage’; स्वयोशिति॑ रतिः॑ (Bh. II. 62) ‘attachment to one’s own wife’; दण्डनीत्यां॑ नात्याद्वातोऽभृत्॑ (Dk. II. 8) ‘had no great regard for politics’; देवे॑ चन्द्रगुप्ते॑ दृढमनुरक्ताः॑ प्रकृतयः॑ (Mu. 1) ‘the subjects are firmly attached (devotedly loyal) to His Majesty Chandragupta;’ अस्ति॑ मे॑ सोदरस्नेहोऽप्येतेषु॑ (S. 1) ‘I have also a sisterly affection for them’

Obs.—Derivatives from अनुरच्छ् are occasionally used with the Accusative; as, एषा भवन्तमनुरक्ता (S. 6); अपि दृष्टलमनुरक्तः प्रष्टतयः (Mu. 1). In such cases अनु must be taken separately, and understood as a कर्मप्रबन्धनीय governing the Accusative case. See § 37.

§ 95. When a word indicating ‘cause’ is used, ‘the effect’ is often put in the Locative; as, दैवमेव हि नृणां वृद्धौ क्षये कारणं (Bb. II.84) ‘fate alone is the cause of the decline and prosperity (rise and fall) of men’.

§ 96. The root युज् and its derivatives govern the Locative of the thing in the sense of ‘to’ in English; as, असाधुदशी तत्रभवान् काश्यपो य इमामाभमध्यं नियुज्ञके (S. 1) ‘the revered Kāsyapa is not prudent, as he appoints her to the duties of the hermitage.’

(a) With words expressive of ‘fitness’, ‘suitableness’ &c., the nouns regarding which the fitness is expressed are put in the Locative case; as, युक्तरूपमिदं त्वयि (S. 2) ‘this is fit for thee’; त्रैलोक्यस्यापि प्रभुत्वं तस्मिन्युज्यते (H. 3) ‘the sovereignty of even the three worlds suits him’: अथवोपपन्नमेतद्विकल्पे इस्मिन्नाजनि (S. 2) ‘or this is quite proper for this sage-like king’: ते युग्माः परस्मिन् ब्रह्मण्युपरयन्ते (S. B.190) ‘those attributes suit the Supreme Brahma.’

Obs.—The Genitive is not infrequently used in the same sense; as, उपपन्नमिदं विशेषणं वायोः (V. 2) ‘this epithet suits the wind.’

§ 97. The Locative, strictly speaking, implies *place*, but in several cases it is used with the *object* or *recipient* to which anything is entrusted or imparted; as, शुक्रनासनाम्नि मन्त्रिणि राज्यनारमारोद्य योवनसुखमनुबभव (K. 57) ‘having entrusted the responsibilities of the kingdom to his minister, Śukanāśa, (he) enjoyed the pleasures of youth’: वितरति गुरुः प्राज्ञ विद्यां यथैव तथा जडे (U. 2) ‘a preceptor imparts instruction to a clever person in the same way as he does to a dull-headed one’: so योग्यसचिवे न्यस्तः समस्तो भरः (Ratn. 1).

Note.—त with वि is used with the Dative also; as, मर्त्यं ते व्यतरन् (Dk. I. 1) ‘gave him over to me’: so, मार्गिचले दर्शने वितरति (S. 7).

(a) Roots implying ‘to seize’ or ‘to strike,’ often govern the Locative of that which is caught hold of or struck; as, आत्माणाय चः शर्वं न प्रहर्तुमनागसि (S. 1) ‘your weapon is for protecting the distressed, and not for striking the innocent;’ केशेषु घृहीत्वा ‘seizing by the hair.’

§ 98. Words like क्षिप्, सुच्, अस्, having the sense of ‘throwing’ or ‘darting’, govern the Locative of that against which anything is thrown; as सूर्येषु शरान्मुखोः (R. IX. 58) ‘of him who wished to throw arrows at the deer;’ न बाणः संनिपात्योऽस्मिन्मृगशरीरे (S. 1) ‘an arrow should not be discharged at this body of the deer.’

(a) Words implying ‘belief,’ ‘confidence,’ generally govern the Locative of that in which belief is placed; as युसि विश्वसिति कुत्र कुमारी (N. V. 100) ‘when does a virgin ever believe in man?’

Obs.—अद्वा governs the Accusative; as, कः अद्वास्यति भूतार्थं (Mk. 3) ‘who will believe the real state (of things)?’

§ 99. *Words like अधीतिन् ‘who has learnt,’ घृहीतिन् ‘who has comprehended,’ govern the Locative of that which forms their object; and साधु and असाधु, of that towards whom the goodness or otherwise is shown; as, अधीती चतुर्वर्षावायेषु (Dk. II. 5) ‘versed in the four Vedas;’ घृहीती पठस्येषु (*ibid.*) ‘who has mastered the six *āñgas*;’ मातरि साधुरसाधुर्वा (S. K.) ‘well-behaved or ill-behaved towards his mother.’

§ 100. Words like व्यापृत, आसक्त, व्यग्र, तत्पर, having the sense of ‘engaged in,’ ‘intent on,’ and कृशल, निषुण, शौष्ठव, पट्ट, प्रवीण, पण्डित, meaning ‘skilful,’ and धूर्त and कितव meaning ‘a rogue,’ are used with the Locative; as घृहकर्मणि व्यापृता व्यग्रा वा (P. II.) ‘engaged in her house-hold duties;’ रामोऽध्ययते निषुणः—प्रवीणः (S. K.) ‘Râma is skilful in playing at dice.’

(a) The words प्रसित and उत्सुक meaning ‘greatly desirous of,’ ‘longing for,’ govern the Locative or Instrumental; as, निःयां निद्रया वा उत्सुकः (S. K.) ‘longing for sleep;’ so मरो निरोगकिन्योऽसुकं मे (R. V. 11).

* कर्त्त्यन्विषयस्य कम्पेण्युपसम्यानम् । साध्वसाधुप्रयाग च । (Var.)

! प्रसितोऽधुकाध्यां तृतीया च । (II. 3. 44)

Note.—राप् with अप in the sense of ‘to offend’ generally governs the Locative in the sense of the Accusative, and sometimes the Genitive; as, कस्मिन्नपि दूजाहेऽपराद्धा शकुन्तला (S. 4) ‘Sakuntalâ has offended (erred with respect to) some one deserving respect’; so अपराद्धोऽस्मि तत्रभवतः कण्वस्य (S. 7).

प्रथितयशसां भासकविसौमिलुकविमिश्रादीनां प्रबन्धानतिकम्य वर्तमान-
कवेः कालिदासस्य क्रियायां कथं परिषदो बहुमानः । (M. 1)

यः पौरवेण राजा धर्माधिकारे नियुक्तः सोऽहमविघ्नक्रियोपलभाय
धर्मारण्यमिदमायातः । (S. 1)

दृढं त्वयि बद्धभावोर्वशी । न सेतोगतमनुरागं शिथिलयति । (V. 2)

एष देवो रघुपतिस्तिष्ठति । स च स्निहत्यावयोरुत्कण्ठते च युष्म-
त्संनिकर्षस्य । (V. 6)

दुर्जनत्वं च भवतो वाक्यादेव विज्ञातं यदनयोर्भूषालयोर्विग्रहं
भवद्वचनमंव निदानम् । (H. 3)

एष धृष्टव्युप्रेन द्रोणः केशवाकृष्णासिपत्रेण व्यापाद्यते । (Ve. 3)

न जानामि केनापि कारणेनापहस्तितसकलसखीजनं त्वयि विश्वसिति
मे हृदयम् । (K. 233)

उपकारिषु यः साधुः साधुत्वे तस्य को गुणः ।

अपकारिषु यः साधुः स साधुः सद्विरुच्यते ॥ (H. 2)

न मातरि न दारेषु न सोदर्येन चात्मनि ।

विश्वासस्तादृशः पुंसां यावान्मित्र स्वभावजे ॥ (H. 1)

क्षमा शत्रौ च मित्रे च यतीनामेव भूषणम् ।
 अपराधिषु सत्त्वेषु नृपाणां सैव दृष्टिम् ॥ (H. 2)

वाऽच्छा सज्जनसंगमे गुणिगणे प्रीतिगुरो नप्रता
 विद्यायां व्यसनं स्वयोषिति रतिलोकापवादाद्यम् ।

भक्तिः शूलिनि शाक्तिरात्मदमने संसर्गमुक्तिः सले-
 ष्टेते येषु वसन्ति निर्मलगुणास्तेभ्यो नरेभ्यो नमः ॥ (Bh. II. 62)

संतानार्थाय विधये स्वभुजाद्वतारिता ।
 तेन धूर्जगतो गुर्वा सत्त्विषेषु निचिक्षिपे ॥ (R. I. 34)

भूतानां प्राणिनः श्रेष्ठाः प्राणिनां बुद्धिजीविनः ।
 बुद्धिमत्सु नराः श्रेष्ठा नरेषु ब्राह्मणाः स्मृताः ॥ (Manu I. 96)

ADDITIONAL SENTENCES FOR EXERCISE.

अवैमि ते सारमतः सलु त्वां कार्ये एकण्यात्मसमं नियोक्ष्ये ।
 व्यादिश्यते भूधरतामवेक्ष्य कृष्णोन देहोद्वहनाय ज्ञेषः ॥ (Ku. III. 13)

अशुद्धप्रकृतौ राजि जनता नातुरज्यते । (P. I. 11)

जनकानां रघुणां च यत्कृत्स्नं गोव्रमङ्गलम् ।

तस्मिन्नकरुणे पर्ये दृथा वः करुणा मयि ॥ (U. 6)

निर्यणोव्वपि सत्त्वेषु दयां कुर्वन्ति साधवः ।

न हि संहरते ज्योत्स्नां चन्द्रश्चांडालवेशमनि ॥ (H. 1)

इत्युक्तवन्तं जनकात्मजायां नितान्तरूप्ताभिनिवेशमीशम् ।

न कश्चन आतृषु तेषु शक्तो तिरेज्ज्वरासीददुमोदितुं षा ॥ (R. XIV. 43)

परकर्मापहः सोऽभूद्यतः स्वेषु कर्मसु ।

आवृणोदामनो रन्ध्रे रन्धेषु प्रहरन् रिपून् ॥ (R. XVII. 61)

भगवति कमलालये भृशमयुणज्ञाऽसि ।
 आनन्ददेहतुमपि देवमपास्य नन्दं
 रक्ताऽसि किं कथय वैरिणि सौर्येषु । (Mu. 2)

साक्षात्प्रियासुपगतामपहाय पूर्वे
 चित्रार्पितां सुहरिमां यह मन्यमानः ।
 स्रोतोवहां पथि निकामजलामतीत्य
 जातः सखे प्रणयवान्द्वयगतृष्णिकायाम् ॥ (S. 6)
 पोतो दुस्तरवारिराशितरणे दीपोऽन्धकारागमे
 निर्वाते व्यजनं मदान्धकरिणां दर्पोपशान्त्यै शृणिः ।
 इत्थं तद्विनासित यस्य विधिना नोपायचिन्ता कृता
 मन्ये दुर्जनवित्तवृत्तिहरणे धाताऽपि भग्नोदयमः ॥ (H. 2)
 चिरेणानुयणं प्रोक्ता प्रतिपत्तिपराङ्मुखी ।
 न मासे प्रतिपत्तासे मां चेन्मर्तासि मैथिलि ॥ (Bk. VIII. 95)
 एतस्मान्मां कुशलिनमभिज्ञानदानाद्विदिवा
 मा कौलीनादसितनयने मध्यविभासिनी भूः । (Me. 115)
 एवमासवचनात्स पौरुषं काकपक्षकधरेऽपि राघवे ।
 अद्वधे विदग्दगोपमात्रके दाहशक्तिमिव कृष्णवर्त्मनि ॥ (R. XI. 42)

The subjects of this king are all attached (रञ्ज with अनु) to him.

He who shows pity towards helpless men, and he who performs sacrifices to gods, are considered equal in merit.

My husband does not love (लिह) me, does not believe in what I tell him, and appoints me to unworthy acts; will you, my friend, tell me what I should do under these circumstances ?

A sage becomes regardless (निःस्फृह) of the pleasure or pain of this worldly life.

Have no anxiety whatever as to the education of this boy.

He entrusted the burden of his family to his eldest son, and bidding farewell to all his friends and relations, betook himself to a forest residence.

He was seized by the hair and pulled down; and then all the spectators threw (सिट् or सुत्) stones at him.

The absent-minded woman did not cast even a look at what was taking place near her.

This news has all got abroad. Has it not reached your ears that the king has fixed his love on Sāgarikā ?

Kaikeyī was the prime cause of the banishment of Rāma for fourteen years.

He always spends his time in gambling with men expert in that art.

This is the tallest tree of all in this garden.

Of all persons, he who is intent on doing good to others, is most to be praised.

Among Indian poets Kālidāsa and Bhavabhūti are the most renowned.

Rākshasa will not leave his family with men not equal to him in dignity.

LESSON X.

The Genitive Case.

§ 101. The Genitive case, as observed in Lesson III., is not a Kāraka case, and, strictly speaking, expresses the relation of one noun to another in a sentence. In the rules given in this Lesson the Genitive has one principal sense, viz. संबन्ध, and even in those cases where verbs are used with the Genitive, it is to be considered as having the sense of *relation* only. But in several instances this case is used by loose, and not infrequently even classical, authors, to express relations pertaining to other cases; as, तं च व्यसुज्जरतस्य (U. 4) 'sent it to Bharata' (भरतस्य being put for भरताय); जयसेनायास्तावत्संवद्य गच्छ (M. 4) for जयसेनायै &c.; स्त्रीणां विश्वासो नैव कर्तव्य (H. 1) for स्त्रीषु &c. Such constructions should be considered as deviations from the usual practice, and should not be imitated.

§ 102. Generally speaking, the Genitive case denotes the dependence of a substantive or pronoun upon another word, which is usually a substantive or adjective, but sometimes a verb.

(a) It is thus used to represent 'of' in English; but in several cases compounds are used instead of the Genitive; as, दशरथस्य एत्रः or दशरथेत्रः 'the son of Dasaratha.'

Obs. Mark that all the relations expressed by 'of' in English cannot be expressed by the Genitive in Sanskrit; e. g. the *adjective* meaning and the *apposition* meaning; as, 'a pot of gold' is generally translated by a compound, हैमपात्रं, or by a derivative, हैमं पात्रं, but not by हैमः पात्रः; 'a pot of clay,' सूज्ञाण्डं or सून्मयं भाण्डः; 'a pearl of great price,' महार्थं मुक्ताफलं; 'a man of strength,' सवलो नरः, not बलस्य नरः. Similarly, 'in the month of Vaisâkha,' वैशाखे मासे or वैशाखमासे, but not वैशाखस्य मासे; 'the town of Bombay,' मुंबापुरी or मुंबा नाम पुरी.

So in Latin: 'a man of talent' is 'homo ingeniosus' (धीमान्नरः), not 'homo ingenii'; but 'a man of great talent' is, unlike Sanskrit, 'homo magni ingenii.'

§ 103. The Genitive denotes the *possessor*, or the person or thing whereto anything belongs, that which belongs, or is possessed, being put in the Nominative case; as, यस्य नास्ति स्वयं प्रज्ञा (P. I.) 'he who himself possesses or has no talent'; इसे नो गृहः (Mk. I) 'this is our house'; 'to err belongs to men' स्वलनं मनुष्याणां धर्मः.

Obs. This sense is often expressed by derivatives; as, पैतृकं रिक्यं 'property belonging to ancestors'; so अस्मदीयं गृहं &c.

§ 104. The Genitive is used with substantives, and words used substantively, to denote the whole of which a part is taken, and it is then called '*partitive Genitive*'; as, जलस्य चिंदुः 'a drop of water'; अयुतं शरदां ययौ (R. X. 1) 'ten thousand years passed'; so गर्वा शतसहस्राणि, 'thousands of cows.'

So in Latin: 'Mille hominum valentium', 'a thousand of strong men.'

(a) The Partitive Genitive is also found used with ordinals and pronouns or adjectives implying a number; as, त्वमेव कल्याणि तयोस्तृतीया (R. VI. 39) 'blessed girl, you alone are their third'; यद्यतामनयोरन्यतरा (M. 5) 'let one of the two be accepted'; तासामन्यतमा (Mal. 1) 'one of those (girls).'

Compare Latin: '*primi juvenum*', and '*consulum alter.*'

(b) The Partitive Genitive is likewise used with superlatives and words having the force of superlatives; as द्विनानां ब्राह्मणः श्रेष्ठः पौरियः साहसिकानामग्रणीविदधानान् (K. 5) 'the foremost among the bold, and among the clever.'

Obs. This use of the Genitive is already considered in § 89.

So in Latin: '*Maximi principum*' 'greatest of princes'; '*oratorum praestantissimi*' 'the most eminent of orators.'

(c) Sometimes मध्ये is used with the Genitive in the sense of 'of' or 'among'; as, एतेषां मंस्ये केचिद्दरेः कोषदण्डाभ्यामर्थिनः (Mu. 5) 'of these some are desirous of the treasure and army of the enemy.'

§ 105. When a certain period is represented to have elapsed after the occurrence of an action, the word expressing the occurrence is put in the Genitive case; as अय दशमो मासस्तातस्योपरतस्य (Mu. 6) 'it is to-day ten months since the death of my father'; कतिपये संवत्सरास्तस्य तपस्तप्यमानस्य (U. 4) 'several years have elapsed since he began to practise penance.'

§ 106. Words having the sense of 'dear to' or the reverse, are used with this case; as प्रकृत्यैव प्रिया सीता रामस्यासीत (U. 6) 'Sītā was by her very nature dear to Rāma'; कायः कस्य न बद्धभः (P. I.) 'to whom is the body not dear?'

(a) This case also occurs in the construction of words signifying 'difference', such as, विशेषः, अंतरः; as, एतावानेषायुग्मतः शातक्रसोऽभिविशेषः (S. 7) 'this is the only difference between the long-lived one (you) and Indra'; अत्रभवतो मम च समुद्रपत्त्वलयोरिषान्तरं (M. 1) 'there is as

much difference between this worthy person and myself as between the sea and a puddle.'

§ 107. *In the case of potential passive participles, the agent of the action is put in the Genitive or Instrumental case; as, नास्ति असाध्यं नाम मनोभुवः (K. 157) 'indeed, there is nothing that cannot be accomplished by the mind-born (Cupid)'; so न वयमनुग्राह्याः प्रायो देवतानां (K. 61); न वश्वनीयाः प्रभवोऽनुजीविभिः (Ki. I. 4); राक्षसेन्द्रस्य संरक्षये मया लब्यमिदं वनं (Bk. VIII. 129) 'this forest, fit to be preserved by the lord of the demons, must be cut down by me.'

§ 108. † With words meaning 'cause', 'sake', 'reason,' the Genitive is used; as, अल्पस्य हेतोर्बहु हातुमिच्छन् (R. II. 47) 'wishing to give up (lose) much for the sake of little'; विस्मृतं कस्य हेतोः (Mu. 1) 'for what reason is it forgotten ?'

Obs. Patañjali says that the words meaning 'cause', 'reason,' such as निमित्त, कारण, हेतु may be used in this sense in *any* case in agreement with pronouns. But this is not universally supported by the usage of classical authors. केन निमित्तेन-कारणेन-हेतुना and कस्मान्निमित्तात्-कारणात्-हेतोः, are the usual constructions in this sense. We do not say को हेतुः वससि or कौ हेतुं वससि in the same sense, nor even कस्मै हेतवे वससि which means 'for what object (purpose) in view do you dwell?' किनिमित्तं-प्रयोजनं-कारणं-अर्थं is, however, not uncommon, Patañjali's rule must, therefore, be understood in a restricted sense.

§ 109. † With nouns derived from roots by *Kṛt* affixes, such as ति, तु, अ, अन &c., the Genitive is used in the sense of the *agent* and *object* of the action denoted by the nouns; in other words, the Genitive in Sanskrit is both *subjective* and *objective*; as, क्रियामिमां कालिदासस्य (V. 1) 'this composition of Kālidāsa'; भर्तुः प्रणाशात् (R. XIV. 1) 'on account of the death of their lord'; शास्त्राणां परिच्यः

* कृत्यानां कर्तरि वा । (II. 3. 71)

† पष्टि हेतुप्रयोगे । (II. 3. 26)

‡ कर्तुकर्मणोः कृति । (II. 3. 65)

(K. 18) 'the knowledge of Śāstras'; आहर्ता क्रतूनां (K. 5) 'the performer of sacrifices'; दुःखयेदानीं रामस्य सुहृदां दर्शनं (U. 3) 'Rāma's seeing his friends now only contributes to (produce) sorrow'.

Obs. In the case of verbs governing two objects, the *secondary* object is put in the Genitive or Accusative; as, नेता अधस्य मूर्ज मुप्तस्य वा (Mbh.) 'the taker of the horse to Srughna'. This construction, however, is very rare; the Genitive is more generally used with both objects (principal and secondary); गवां दुग्धस्य दोहनं, सागरस्य अमृतस्य मंथनं, where the first genitive has the sense of the ablative.

§ 110. *When the *agent* and *object* of the action denoted by the nouns formed by *Kṛit* affixes are both used in a sentence, the *object* is put in the Genitive case, and not the *agent*; as आश्रव्ये गवां दोहोऽगेषेन (S. K.) 'the milking of cows without a cowherd is a wonder.'

(a) †When the *agent* and *object* are both used, the *agent* is put in the Instrumental or Genitive case, when, as some say, the *Kṛit* terminations are of the feminine gender, or, as others say, when the terminations are of any gender; as, विचित्रा जगताः कृतिर्द्दर्शिणा वा (S. K.) 'the creation of the world by Iīari is wonderful'; शब्दानामतुशासनमाचार्येण आचार्यस्य वा (S. K.); so शोभना खलु पाणिनेः (or पाणिनिना) सूत्रस्य कृतिः (Mbh.).

§ 111. ‡ The words आयुर्यं, मर्दं, भद्रं, कुशलं, सुखं, अर्थः, and हितं, govern the Dative or Genitive case, when a blessing is intended; as, कृष्णस्य-कृष्णाय-कुशलं, हितं, भद्रं भूयात् (S. K.) 'may happiness or good luck attend Kṛishṇa.'

§ 112. § Words ending in तम् showing direction, and other words such as उपरि, अधः, पुरः, पश्चात्, अग्रे, पुरस्तात् &c. having the same meaning as those ending in तस्, govern the Genitive of that with

* उभयप्राप्तौ कर्मणि । (II. 3. 66)

† शेषे विभाषा । स्त्रीप्रत्ययं इत्येके । केचिदविशेषेण विभाषामिछन्ति । (V&r.)

‡ चतुर्थीं चाशिष्यायुष्यमद्भद्रकुशलसुखार्थहितेः । (II. 3. 73)

§ पठशतसर्थप्रत्ययेन । (II. 3. 30)

reference to which the direction is shown; as, ग्रामस्य दक्षिणतः—उत्तरतः (S. K.) ‘to the south or north of the village’; गतसुपरि घनानां (S. 7) ‘going above the clouds’; तस्त्रामधः (S. 1) ‘under the trees’; तिष्ठन् भाति पितृः उरो भुवि यथा (Nág. 1) ‘as one shines standing on the ground before his father;’ यः उरस्तायतीनां (M. 1) ‘who is foremost among (is at the head of) ascetics.’

Obs. उपरि is often joined in a compound; as प्रत्यारोपय रथोपरि राजघुवं (U. 5); चाणक्योपरि प्रदेशपक्षपातः (Mu. 3).

(a) *Words expressive of ‘direction’ ending in एन such as दक्षिणेन, उत्तरेण &c., govern the Genitive or Accusative of the place with respect to which the direction is shown; as दक्षिणेन तु खेतस्य निष्पत्योत्तरेण तु (Mb. VI. 8. 2) ‘to the south of Śveta and to the north of Nishadha’; दक्षिणेन वृक्षवाटिकां (S. 1) ‘to the south of the grove of trees’; धनपतिगृहानुत्तरेण (Me. 78) ‘to the north of the house of Kubera.’

(b) † Words having the sense of दूर ‘distant’, and अंतिक ‘near’ govern either the Genitive or Ablative; as, ग्रामात् गामस्य वा वर्नं दूरं-निकटं-समीपं &c. (S. K.) ‘the forest is distant from or near the village.’

Obs. The Genitive, however, is more generally used; as, तस्याश्रमपदस्य नातिदूरे (K. 22); अतः समीपे परिणेतुरिष्यते (S. 5); प्रयामि तस्याः सकार्ण (K. 158) &c.

§ 113. ‡ Verbs implying ‘to be master of’, ‘to rule’ like इडा, भू with प्र, दद् ‘to pity’, ‘to have compassion on,’ and words implying ‘remembering’ (with regret), ‘to think of’ like स्मृ, इ with अधि, govern the object of these actions in the Genitive case; as, ननु प्रभवत्यार्थः शिष्यजनस्य (M. 1) ‘why, your honour has mastery over your pupil’; प्रभवनि निजस्य कन्यकाजनस्य महाराजः (Mal. 4); यदि प्रभविष्यामि आत्मनः (S. 1); नायं गात्राणामीष्टे (K. 312) ‘he cannot rule (control) his limbs’;

* एनपा द्वितीया । (II. 3. 31)

† दूरान्तिकार्थः पृष्ठगत्यतरस्याम् । (II. 3. 34)

‡ अधीर्गर्थद्वयेषां कर्मणि । (II. 3. 52)

रामस्य दयमानोऽसावध्येति तथ लक्षणः (Bk. VIII. 119) ‘Lakshmana taking pity on Ráma, remembers (thinks of) you’; स्मर्तुं दिशन्ति न दिवः भुरुंदरीभ्यः (Ki. V. 28) ‘do not persuade the heavenly nymphs to think of heaven’; so अस्मार्पीजलनिधिमंथनस्य शौसि (Śi. VIII. 64).

So in Latin: ‘*animus meminit praepteritorum*'; ‘*o virgo miserremei*.’

Obs. (a) श् with प in the sense of ‘to be able’ is used with the infinitive (see the Lesson), and in the sense of ‘to be ‘sufficient for’ governs the Dative ; see § 67 (a).

(b) स्मृ in the ordinary sense of ‘remembering’ is used with the Accusative ; as, स्मरसि तान्यहानि स्मरसि गोदावरीं वा (U. 1). In this case the *object* is intended to be used (यदा कर्म विवक्षितं भवति तदा पश्ची न भवति Mbh.).

(c) Adjectives signifying ‘conscious’ or ‘knowing’, ‘mindful’, and their opposites, govern the Genitive of the *object* ; as अनभिज्ञा युणानं यः स भृत्यैरनुगम्यते (P. I. 1) ‘he who is not mindful of merits (does not appreciate merits) is not followed by his servants’; so अनभ्यंतरे आवां मदनगतस्य द्रुतान्तस्य (S. 3). The Locative also is sometimes used; as यदि त्वमीष्टशः कथायामभिज्ञः (U. 4); तत्राप्यभिज्ञो जनः (U. 5).

§ 114. * Words showing ‘so many times’ or the numeral adverbs of frequency, such as द्विः, त्रिः, अष्टकृत्वः, शतकृत्वः &c., govern the Genitive of the *time* in the sense of the Locative ; as द्विरह्मो भोजनं (S. K.) ‘taking meals twice (in) a day’; शतकृत्वस्तवैकस्याः स्मरत्यह्नो रघूनमः (Bk. VIII. 112) ‘the best of the Raghus thinks of you alone a hundred times a day.’

§ 115. † Past participles ending in त are used with the Genitive, when they are used in the sense of the present tense : as, अहमेव मतो महीपतेः (R. VIII. 8) ‘I alone am regarded by the king’; विदितं तप्यमानं च तेन मे भुवनत्रयं (R. X. 39) ‘I know that the three worlds are

* हृत्वोऽर्थप्रयोगे कालेऽधिकरणे । (II. 3. 64)

† कर्त्त्वं च वर्तमाने । (II. 3. 67)

being tormented by him'; राज्ञां पूजितः (S. K.) 'is honoured by kings.'

(a) But when *past* time is meant to be indicated, the Instrumental alone is used; as न खलु विदितास्ते चाणक्यहतकेन (Mu. 2) 'were they not discovered by the wretched Chāṇakya ?'

(b) When used as *abstract neuter nouns*, past participles are, of course, used with the Genitive; as, मयूरस्य नृत्यं (Mbh.) 'the dancing of a peacock'; कोकिलस्य व्याहृतं, नटस्य भुक्तं, छाव्रस्य हसितं (*ibid.*).

§ 116. कृते 'for', 'for the sake of,' and समक्षं 'in the presence of,' govern the Genitive; as, अमीषां प्राणानां कृते (Bh. III. 36) 'for this life'; राज्ञः समक्षमेव (M. 1.) 'in the presence of the king himself.'

Obs. कृते is often compounded with another word; as, काव्यमर्थकृते (Kāv. I).

§ 117. *Words having the sense of 'equal to', 'like', such as तुल्य, सदृश, सम, सकाश &c., govern the Genitive or Instrumental of that with which any object is compared; as कृष्णस्य तुल्यः-सदृशः &c. (S. K.). For the Instrumental see § 52 (b).

Obs. Pāṇini says that the words तुला and उपमा cannot be used with the Instrumental. But this is against good usage; as, तुलां यदारोहति दंतवाससा (Ku. V. 34); नभसा तुलां समारुरोह (R. VIII. 15); रुटोपमं भृतिसितेन शंभुना (Śi. I. 4). Mallinātha tries to reconcile these instances with Pāṇini's Sūtra; but the defence is evidently lame.

(a) Adjectives implying 'worthy of', 'proper', 'befitting', are usually construed with the Genitive; as सखे उंडरीक नैतदरुरुपं भवतः (K. 146) 'friend, Pūndarīka, this is not worthy of you'; सदृशमेवैतत्क्वेहस्यानवलेपस्य (S. 6) 'this, indeed, befits the prideless love.' See also § 96 (a).

§ 118. Nouns ending in त् are used with the Accusative instead of the Genitive, when 'habit' or 'disposition' is intended to be expressed; as, पितरमाराधयिता भव (V. 5) 'always keep thy father pleased'; संभावयिता बुधान् न्यग्भावयिता शश्वन् (Dk. II. 8) 'whose habitual disposi-

* तुल्यार्थेरत्तुलोपमाभ्यां तृतीयाऽन्यतरस्याम् । (II. 3. 72)

tion is to respect the wise and to humble his foes'; but जगतो निर्माता, घटस्य कर्ता, &c.

(a) कृ with अनु 'to imitate', 'resemble', is often found used with the Genitive or Accusative of the object; as ततोऽनुकृयात्स्याः स्मितस्य (Ku. I. 44) 'then it might imitate (resemble) her smile;' श्यामतया भगवतो हरेरिवानुकृतर्तीं (K. 10) 'as if resembling the God Hari in point of sableness'; सर्वाभिरन्त्याभिः कलाभिरनुचकार तं वैशंपायनः (K. 76) 'V. imitated him in all other arts'; so शैलाधिपस्यानुचकार लक्ष्मीं (Bk. II. 8).

§ 119. *The roots व्यवह् and पण् (I. A') in the sense of 'dealing in transactions', 'staking in gambling', govern the Genitive of the object; as, शतस्य व्यवहरणं-पणं (S. K.) 'dealing in hundred' or 'staking hundred'; so प्राणानामपणिटासौ (Bk. VIII. 121). But the Accusative is more generally used; as, पणस्त्र छणां पांचालीं (Mb. II. 65. 32).

(a) दिव्, when it has the same sense, is similarly used; as, शतस्य दीव्यति (S. K.); but when it is preceded by a preposition, the Accusative or Genitive may be used; as, शतस्य शतं वा प्रतिदीव्यति (S. K.)

तस्याः पंडितकौशिक्या सहितायाः समक्षमेव न्यायो व्यवहारः।

(M. 1)

श्वापदानुसरणैर्मम गात्राणामनीशोऽस्मि संवृत्तः । (S. 2)

कथं मामेकाकिनीं त्यक्त्वार्थपुत्रो गतः । भवतु कोपिष्यामि यदि तं प्रेक्षमाणात्मनः प्रभविष्यामि । (U. 1)

अयि भागीरथीप्रसादाद्वन्द्वेवतानामप्यदृश्याऽसि संवृत्ता । (U. 3)

* व्यवहृष्णोः समर्थयोः । दिवस्तदर्थरथ । विभाषोपसर्गे । (II. 3. 57-9)

हा देवि स्मरसि वा तस्य प्रदेशस्य तत्समयविश्रंभातिशयप्रसंगसाक्षिणः ।
(U. 6)

एवमवस्थिते यदत्रावसरप्राप्तमीदृशस्य चानुरागस्य सदृशमस्मदागमनस्य चानुरूपमात्मनो वा समुचितं तत्र प्रभवति देवत्यभिधाय मन्मुखासकटृष्टिः कपिञ्जलस्तूष्णीमासीत् । (K. 158)

धिङ् मां दुष्कृतकारिणीं यस्याः कृते तवेयमीदृशी दशा वर्तते ।
(K. 167)

हा दयित माधव परलोकगतेऽपि स्मर्तव्यो युष्माभिरयं जनः । न खलु स उपरतो यस्य वल्लभो जनः स्मरति । (M. I. 5)

काऽपि महती वेला वर्तते तत्रादृश्य । तदनया सहैवागच्छ ।
(K. 241)

अहं हि संमतो राजो य एवं मन्यते कुधीः ।

बलीवदः स विज्ञेयो विषाणपरिवर्जितः । (P. I. 10)

शरीरस्य गुणानां च दूरमत्यन्तमन्तरम् ।

शरीरं क्षणविवर्तसि कल्पान्तस्थायिनो गुणाः ॥ (II. 1)

अर्थानार्माणिषे त्वं वयमपि च गिरामीश्महे यावदर्थम् ।

(Bh. III. 30)

समरशिरसि च अत्यन्तचूडश्चमूना-

मुग्रे शरतुषारं कोऽप्ययं वीरपोतः (किरति) । (U. 5)

ADDITIONAL SENTENCES FOR EXERCISE.

स राजा मनसि धर्मेण कोपे यमेन प्रतापे बाह्यना सुखे शशिना प्रज्ञायां सुरगुरुणा तेजसि सवित्रा च वसता सर्वदेवमयस्य प्रकटितविश्वरूपाकृतेरनुकरोति भगवतो नारायणस्य । (K. 6)

नियतमिह सर्वात्मना कृतावस्थितिना भगवता परिभूतकलिकालाविल सितेन धर्मेण न स्मर्यते कृतयुगस्य । (K. 44)

उद्देति पूर्वं कृष्णमं ततः फलं घनोदयः प्राकृत तदनन्तरं पयः ।

निमित्तनैमित्तिकयोरयं क्रमस्तत्र प्रसादस्य उरस्तु संपदः ॥ (§. 7)

शंबूको नाम दृष्टः पृथिव्यां तप्यते तपः ।
शीषच्छेयः स ते राम त हत्वा जीवय द्विजम् ॥ (U. 2)

अपीप्सितं क्षत्रकुलांगनानां
न वीरमृशब्दमकामयेताम् । (R. XIV. 4)

वाच्यम्बया मद्वचनामस राजा वह्नौ विशुद्धामपि यत्समक्षम् ।
मां लोकवादभवणादहासीः श्रुतस्य किं तैत्सदृशं कुलस्य ॥ (R. XIV. 61)

देव्या शून्यरय जगतो द्वादशः परिवत्सरः ।
प्रनष्टमिव नामापि न च रामो न जीवति ॥ (U. 3)

अयं मैथिल्यभिज्ञानं काकृत्थस्यांशुलीयकः ।

भवत्या: स्मरताऽत्यर्थमपितः मादरं मम ॥ (Bk. VIII. 118)

पुरः प्रवेशमाश्रये बुद्धा शास्वामुगेण मा ।

चूडामणिभिज्ञानं ददौ रामस्य संमतम् ॥

रामस्य शयितं भुक्तं जलिपतं हसितं स्थितम् ।

प्रक्रान्तं च सुहुः पृथ्वा हन्मन्तं व्यसर्जयत ॥ (*ibid.* 124-5)

तं दृष्टाऽचिन्तयत्सती हेतोः करयैष रावणः ।

अवरुद्धा तरोरारादैति वानरविश्वहः ॥

उन्नराहि वसन रामः समुद्राद्रक्षसां प्रम् ।

अवैलुवणातोयस्य स्थितां दक्षिणतः कथम् ॥ (*ibid.* 104, 107)

The women looking intently at the young man could, with great difficulty, control (इष्ट) themselves.

What difference is there between men and beasts if the former imitate (कृ with अनु) the latter in their actions ?

Friend, do not despair ; she, for (कृत) whom you are so much afflicted, will herself soon come to you.

There is no pleasure equal to (हुत्य) that enjoyed by those who, devolving their household duties upon their sons, reside in forests.

Is this your act suitable to the dignity of the high family in which you are born ?

The order of my elders will only have power (भू with प्र) over my body, but not over my mind and its workings.

The child, being long kept away (दूर) from its mother, remembers (स्मृतः) her often and often.

To the north (उत्तरतः) of this mountain is an extensive plain, covered all over with verdant grass, which almost enchant's the beholder's eye.

The story, which the attendant narrated to the king in the presence of (समर्थः) all his ministers, went home to his heart.

Here I see before (पुरः) me a large heap of bones; there a number of bits of flesh under (अधः) the trees. What may it be?

In the reign of Susheṇa every one out of his subjects thought that he was respected (पूज्यः) and liked (मन्त्र) by the king.

Be thou worthy of thy father by reason of thy qualities liked by the people!

A long time has elapsed since the venerable lady went to see Mālavikā.

This king is fit to be waited upon (सेव्य) by servants; and the epithet 'protector of men' quite becomes him.

There is nothing in this world like (सदृश) friendship with the good.

Good books are dearer to clever students than fine clothes.

A devout Brāhmaṇa should perform his Saṃdhyā adoration thrice a day and eat only once in a day before sunset.

Rāma was dearer to Sītā than her very life.

LESSON XI.

The Genitive and Locative Absolutes.

§ 120. 'When the participle agrees with a subject, different from the subject of the verb, the phrase is said to be in the Absolute construction.' (Bain). The phrase is unconnected with the general structure of the clause 'in which it stands; as, 'the wind, being favourable, the ship set sail.' The Absolute case differs in different

languages; in English, it is the nominative; in Latin, the ablative; and in Sanskrit, the genitive and locative. If it be found that the nominative of the subordinate sentence be not a noun occurring in the principal sentence, or a pronoun representing such a noun, the Absolute construction may be used. Take the sentence: 'Rāma, after he had taken Lañkā, returned to Ayodhyā.' Here the subjects of both the sentences are the same, and no absolute construction can be used. The sentence may be translated by लंकां गृहीत्वा (or गृहीतलंकः) रामोऽयोध्यां निवर्तते. But the sentence 'Rāma, after the monkeys had taken Lañkā, returned to Ayodhyā', may be translated by कपिभिर्गृहीतायां लंकायां (or कपिषु लंकां गृहीतवत्सु) रामोऽयोध्यां निवर्तते.

Note.—To form these Absolutes, the subject of the participle must be put in the Genitive or Locative case, and the participle made to agree with it in *gender* and *number*.

§ 121. * A noun or pronoun, which expresses a thing the action done or suffered by which indicates the *time* of another action, is put in the Locative case, i. e. the time of the first action is supposed to be known, and that of the second, which is unknown, is determined with reference to it; as, कः पौरवे वसुमतीं शासति अविनयमाचरति (S. 6) 'who, while Paurava is ruling the Earth, acts immodestly?'; वचस्यवसिते तस्मिन् ससर्ज गिरमात्मभूः (Ku. II. 53) 'that speech being finished, the self-existent (Brahma) uttered the words'. क एष मायि स्थिते चन्द्रगुप्तमभिभवितुमिच्छति (Mu. 1) 'who, while I am still living, wishes to overcome Chandragupta?'

Obs. The Locative Absolute in Sanskrit is used in the sense of the nominative absolute in English.

§ 122. When 'contempt' or 'disregard' is to be shown, the Genitive absolute is used; as नन्दाः पश्च इव हताः पश्यतो राक्षसस्य (Mu. 3) 'the Nandas were killed like (so many) beasts, Rākshasa looking on (notwithstanding that Rākshasa was looking on).' Thus, where clauses or sentences introduced by 'notwithstanding', 'in spite of',

* यस्य च भावेन भावलक्षणम् । (II. 3. 37)

'for all' &c. occur in English, the Genitive absolute may be used; as 'in spite of (for all) my looking on, the child was snatched away by a hawk' पश्यतोऽपि मे इयेनेनापहृतः शिशुः (P. I. 21).

§ 123. The Genitive, like the Locative absolute, is frequently used to express the sense of the English particles 'when', 'while', &c., it not conveying its usual meaning; as, एवं तयोः परस्परं बद्धते: स राजा शयनमासाय प्रसुप्तः (P. I. 9) 'while they two were thus speaking, the king coming to his bed slept down'.

Obs. When the participle of an absolute construction is 'being,' it is omitted in Sanskrit, and two substantives or a substantive and adjective, are put together in the absolute case; as, नाथे कृतस्त्वय्यशुभं प्रजानां (R. V. 13) 'you (being) the lord, how can any mishap befall the subjects ?'

So in Latin: '*M. Tullio Cicerone et Antonio consulibus.*'

§ 124. Sometimes both the Genitive and Locative absolutes are used to show 'disregard', 'in spite of' &c.; as, रुदति उत्रे रुदतो वा उत्रस्य पिता प्राद्वाजीत् (S. K.) 'the father turned out a recluse, in spite of his son's weeping.'

(a) The sense of 'as soon as', 'no sooner—than', 'scarcely—when', 'the moment that' &c. is expressed by the Locative absolute, with the word एव used with the locative, or मात्र joined to the participle, and the compound word is put in the locative, with or without एव; as, अनवसितवन्नत एव मयि महानाशीविष उद्वैरयच्छिरः (Dk. II. 4) 'the moment I had finished my speech (scarcely had I finished etc.) when a large serpent lifted up its hood'; अप्रभातायामेव रजन्यां (Mu. 1) 'when it had scarcely dawned (scarcely had the night dawned)'; प्रविष्टमात्र एव तत्रभवति निरुपश्चानि नः कर्माणि संहृतानि (Ś. 3) 'no sooner had his honour stepped in, than our actions were left without any obstruction.'

Note.—मात्र with or without एव, joined to other cases, gives the same meaning; as, जातमात्रं न यः शब्दं व्याख्यं च प्रशासं नयेत् (P. III. 1) 'he

who does not quell an enemy and a disease as soon as that is born (' arises').'

(b) Sometimes the word agreeing with the participle is an indeclinable, such as, एवं, इत्थं, तथा, इति, &c.; as, एवं गते (§. 4) 'such being the case'; तथाऽनुष्ठिते (H. 3) 'it being so done' &c.

§ 125. The *subject* or *object* of an absolute construction is not repeated in the principle sentence, in any case except the Genitive, either in its own form, or when it is represented by a demonstrative pronoun. When instances occur in which the subject or object, or the pronoun representing it, is to be used in the principal sentence, the absolute construction should not be used; the whole should be treated as one sentence, and translated by the use of participles; e. g., instead of saying गोपु दृद्यमानासु ता जलमपाययत्, we should say दृद्यमाना गा जलमपाययतः similarly, आगतेषु विप्रेषु तेभ्यो दक्षिणां देहि is not so idiomatic as आगतेभ्यो विप्रेभ्यः &c.; or आपणात्याचे समानीते तस्मिन्काङ्गं पचामि, as आपणात् समानीते पात्रेऽक्कं पचामि. So also मारंगे एवं विचारयति स (सारंगः) व्याधिन हतः is not so idiomatic as एवं विचारयन् सारंगो व्याधेन हतः; and ताडयतोऽपि स्वास्मिनस्तस्मै भृत्या न कृप्यन्ति is not so idiomatic as ताडयतेऽपि स्वास्मिने भृत्या न कृप्यन्ति. But मदने हरेण दग्धे तस्य पल्ली विवशा बभूव, or मृतेऽस्मिन् राजि तस्य पुत्रो राज्यमधिगमिष्यति is perfectly idiomatic. *

* This is a point on which grammarians are silent; still I think it may be said to be definitely settled by (1) the very definition of an absolute construction, (2) the overwhelming evidence furnished by the best Sanskrit writers, and (3) the analogy of other classical languages, e. g., Latin. The definition distinctly implies that the subject of the absolute phrase must not be a noun occurring in the principal sentence, and hence it cannot be repeated in any case. Secondly, in the several instances of absolute constructions that we find in Sanskrit authors, we find very few, or hardly any, cases in which the subject or object is repeated in the principal assertion in

अलमलमुपालम्भेन । पत्तने विद्यमानेऽपि ग्रामे रत्नपरीक्षा । (M. 1)

इदमवस्थान्तरं गते ताहशेऽनुरागे किं वा स्मारितेन । (S. 5)

मा तावदनात्मज्ञे । देवेन प्रतिषिद्धे वसन्तोत्सवे त्वमाप्रकलिकाभङ्गं किमारभसे । (S. 6)

अभिव्यक्तायां चन्द्रिकायां किं दीपिकापौनस्क्येन । (V. 3)

आर्ये आत्रेयि अथ तस्मादरण्यात्परित्यज्य गते लक्ष्मणे सीतादेव्याः किं वृत्तमित्यस्ति काचित्प्रवृत्तिः । (U. 2)

हा कष्टमरुन्धतीवसिष्ठाधिष्ठितेषु रघुकदंबकेषु जीवन्तीषु च प्रष्टुद्वासु राज्ञिषु कथमिदं मापतितम् । (U. 2)

any case except the Genitive. And just as we should not say *mahābali* in the sense of 'having much strength,' but merely *mahābhala*, the same meaning being more compactly expressed by this word; so also constructions like *दृढ्यमाना गा जलमपाययत्* are more *compact* than *गोषु दृढ्यमानाषु &c.*, and have, therefore, become more *idiomatic*. Thirdly, the nature of an absolute case in Latin is precisely the same. "When a substantive or pronoun together with a participle or an adjective, form a clause by themselves and are not under the government of, or in agreement with, any other words, they are put in ablative absolute," as 'Pythagoras *Tarquinio Superbo regnante* in Italianum venit.' Thus, though Sanskrit grammarians are silent on this point, the three circumstances above alluded to lead to the conclusion that what is more *compact* and *idiomatic* is more *correct* than that which grammarians by their silence do not condemn. A friend from the South draws my attention to a work called "*Nārāyaṇīyam*"—an abridgment of *Śrī-Bhāgavatapurāṇa*—in which the writer does not invariably observe the rule given above. My friend quotes two or three instances in support of his statement. I, for my part, should consider such instances inaccurate and unidiomatic, if not positively incorrect, constructions, rather than modify the rule by relying on insufficient evidence.

अत्रान्तरे शक्तिसंदामर्थितेन गांडीविनेवं भणितम् । अरे दुर्योधन-
प्रमुखाः कुरुबलसेनाप्रभवः अरे अविनयनदीकर्णधार कर्णं युष्माभिर्मम परोक्ष
एकाकी पुत्रकोऽभिमन्युष्मापादितः । अहं पुनर्युष्माकं प्रेक्षमाणानामेन
कुमारवृष्टसेनं स्मरत्व्यशेषं नयामि । (V. 4)

कुतो धर्मक्रियाविघ्नः सतां रक्षितरि त्वयि ।

तमस्तपति धर्माशौ कथमाविर्भविष्यति ॥ (S. 5)

मनोरथस्य यद्वीजं तद्वेवादितो हतम् ।

लतायां पूर्वलूनायां प्रसूनस्यागमः कुतः ॥ (U. 5)

सा सीतामङ्गमारोप्य भर्तृप्रणिहितेक्षणाम् ।

मा मेति व्याहरत्येव तस्मिन्पातालमभ्यगात् ॥ (R. XV. 84)

ADDITIONAL SENTENCES FOR EXERCISE.

राजा देवीषुखेन द्विहितरमुच्चाच्च । पुत्रि त्वयि द्विहितरि स्थितायां किमेवं पुज्यते
यत्सर्वे पार्थिवा भया सह विश्रहं कुर्वन्ति । (P. I. 5)

अथ कदाचिदवसन्नायां रात्रावस्ताचलचूडावलभिनि भगवति कुमुदिनीनीयकं
चन्द्रमसि लघुपतनको नाम बायसो व्याधमपश्यत । (H. 1)

विकारहेतौ सति विक्रियन्तं

यत्तां न चेतांसि त एव धीराः । (Ku. I. 59)

अनपायिनि संश्वयद्वुम् गन्तव्ये एतनाम वद्दरी । (Ku. IV. 31)

यस्मिन्द्वन्नीवति जीवन्ति वहवः सोऽत्र जीवति ।

वयांसि किं न कुर्वन्ति चञ्च्चा स्वोदरपूरणम् ॥ (P. I. 1)

दर्शितभयेऽपि धातरि धैर्यध्वंसो भवेन्न धीराणाम् ।

शोचितसरसि निदाधे नितरामेवोद्धतः सिंधुः ॥ (P. I. 11)

युणवत्तरपत्रात्रेण छायन्ते युणिनां युणाः ।

रात्रौ दीपशिखाकान्तिर्न भानावृदिते सति ॥ (P. I. 16)

संतानशाहीन्यपि मानुषाणां दुःखानि सद्बन्धुवियोगजानि ।
 दृष्टे जने प्रेयसि दुःखानि स्रोतः सहस्रैरिव संप्लवन्ते ॥ (U. 4)

पश्चभिर्निर्मिते देहे पश्चत्वं च पुनर्गते ।
 स्वां स्वां योनिमनुप्राप्ते तत्र का परिदेवता ॥ (H. 4)

सर्वं त्रो वातमवेहि राजक्षाथे कुतस्त्वय्यशुर्भं प्रजानाम् ।
 सूर्ये तपत्यावरणाय दृष्टे: कल्पेत लोकस्य कर्थं तमिक्षा ॥ (R. V. 13)

तस्मिन् हृष्टः संहितमात्र एव क्षोभात्समाविद्धतरंगहस्तः ।
 रोधांसि निप्रक्षवपातमग्नः करीव वन्यः पक्षं ररास ॥ (R. XVI. 78)

जीवत्तु तातपादेषु नवे दारपरिश्रेष्ठे ।
 मातृभित्रिव्यन्यमानानां ते हि नो दिवसा गताः ॥ (U. 1)

वय्युक्तश्चब्देऽभियोक्ति तृष्णे नन्दानुरके पुरे
 चाणक्ये चलिताधिकारविमुखे मौर्ये नवे गतानि ।

स्वाधीने मयि मार्गमात्रकथनव्यापारयोगोद्यमं
 त्वद्वाञ्छान्तरितानि संप्राप्ति विभां तिष्ठन्ति साध्यानि वः ॥ (Mu. 4)

अस्त्रज्वालावलीहप्रतिबलजलधरन्तररौद्र्यमाणे
 सेनानाथे स्थितेऽस्मिन्मम पितरि गुरुं सर्वधन्वीभगणाम् ।

कर्णालं संभ्रेषण व्रज कृष्ण समरं सुच्च हार्दिक्य शङ्कां
 तां चापद्विनीयं वहति गणधुरां कं भयस्यावकाशः ॥ (Ve. 3)

N. B. The following sentences should be translated by using the absolute construction only.

Men commit misdeeds, though gods see them.

The tree of self-respect being cut down by the wild elephant of poverty, all the birds of merits fly away.

When calamities are closely impending, even friends become enemies.

The moment the picture is finished by the painter, come to call me.

Scarcely had the sage uttered these words, when the lovely nymph was transformed in a moment into a stone.

The cause of danger being so distant, why do you, under colour of illness, say that you will be unable to accompany us ?

When this sad news reached their ears, they were excessively distressed.

I do not know what became of the boy after he had been ruthlessly abandoned by his mother.

His mind being engrossed by these and the like perplexing thoughts, he passed a sleepless night.

No sooner was an arrow discharged at the object than he heard a plaintive cry in that direction.

Damayanti wishes to have Nala for her husband, though there are the resplendent guardians of the worlds.

Fie upon ye, base vaunters ! Who is able to cross even the shadow of my brother, while we, hundred brothers, are yet alive ?

The mass of darkness being dispelled by the rising moon, the eastern direction attracts my eyes.

Notwithstanding my entreaties for the prisoner's life, the king ordered him to be executed.

Since death is certain, why do you sully your fame by having recourse to retreat ?

PART III.

THE USE AND MEANING OF GRAMMATICAL FORMS AND WORDS.

LESSON XII.

Pronouns.

Personal Pronouns.

§ 126. The use of the personal pronouns is not peculiar. They are subject to the same rules as nouns, when under the government of verbs or prepositions; as, अहं त्वां प्रार्थये 'I pray to thee'; त्वया विना सोऽपि समुत्सुको भवेत् (V. 1).

§ 127. *But the short forms of अस्मद् and त्वद्, i.e. मे, मौ, नः, त्वा, ते, वां, and वः, deserve notice. They are never used at the beginning of a sentence and immediately before the particles च, वा, एव and हा (rarely अह or ह), and at the beginning of a foot of metre; as, मे सित्रं, नः पाहि, वां सख्यं &c. are wrong; तस्य च मम (not मे) च वैरमत्ति 'there is enmity betwixt him and me'; तस्य मम वा गृहम् (not मे वा); 'इदं पुस्तकं ममैव' (not मे एव); हा मम मन्दभाग्यं (not मे); वैदेशश्चैः संवेद्योऽस्मान् (not नः) कृष्णः सर्वदाऽवतु (S.-K.) 'may Krishna, fit to be known by all the Vedas, always protect us!'

(a) When the particles do not connect these forms, the short forms may be used with them; as, हरो हरिश्च मे स्वामी (S.-K.) 'Hara and Hari are my lords'; कि वा मे उत्री करोतु 'what indeed, will my daughter do?'

(b) Similarly these short forms are not used immediately after Vocative forms; as, वयस्य मम गृहमेतत् (not मे); देवास्मान् (not नः) पाहि सर्वदा (S. K.) 'O God, always protect us.' The vocative is in fact, an abridged sentence.

*न चवाहाहैवयुक्ते । (VIII. I. 24); पदात् । अपादाद्वौ । युष्मदस्मवोः पष्टीचतुर्षीवितीयास्थयोर्बानावौ । (VIII. I. 17, 18, 20).

(e) If a qualifying adjective follows the Vocative forms, the short forms may be used; as, हे दयालो नः पाहि (S. K.) 'Oh, kind Hari, protect us.'

§ 128. भवत् is often used with reference to the person addressed, as a courteous form of expression, not necessarily implying respect; it is to be regarded as a pronoun of the third person, and the verb must agree with the third person; as, अथ वा कर्थं भवान्मन्यते (M. 1) 'or how do you think?'; वयमपि भवत्यौ किमपि पृच्छामः 'I too, ask you something.'

§ 129. When respect is to be shown, भवत् (भवती f.) is preceded by अत्र and तत्र or स, *the former referring to a person that is near, the latter to one who is at a distance, or absent, from the speaker; as, क्व तत्रभवती कामन्दकी 'where is the worshipful Kāmāndakī?'; आदिष्टोऽस्मि तत्रभवता काद्यंपन (S. 4) 'I am ordered by the worthy Kās'yapa'; अपेहि रे अत्रभवान्प्रकृतिमापनः (S. 2) 'begone, this worthy person is himself again'; मां सभवान् नियुक्ते (Māl. 1) 'His honour appoints me.'

Demonstrative Pronouns.

§ 130. There are three demonstrative pronouns; इदम् or एतद् 'this', तद् 'that', and अदस् 'this,' or 'that'; they are used along with the nouns they refer to, or are used without them; as, एष वृषः; म उरुषः; तद् यहः स आहः एष मे किकरः; इदं नो यहः; असौ विद्याधरः.

§ 131. The forms of इदम् and एतद् are sometimes used in the sense of 'hers' in sentences like 'here I come', 'here comes the boy,' usually in conjunction with the 1st or 3rd persons, and agreeing with the subject of the sentence like an ordinary adjective; as आर्युष्ट्र इयमस्मि (S. 1) 'lord, here I am'; इयमहमारोहामि (U. 1) 'here I mount'; अयमागच्छामि (S. 3) 'hero I come'; so इयं सा जातिः परित्यक्ता (V. e. 3).

[*This is an inaccuracy. स is not prefixed to भवत् like अत्र or तत्र; we do not find such forms as सभवता &c. in use. In the instance cited it must be read separately.]

§ 132. तद् is often used in the sense of *celebrated* or *well-known*; as, स रम्या नगरी (Bh. III. 37) 'that celebrated charming city'; सामंतचक्रं च तद् (*ibid.*) 'and; that well-known circle of tributary princes'.

Compare the use of *ille* in Latin.

(a) तद् is often used in the sense of 'every', 'same,' with एव generally expressed or implied from the context; as, तानीनिश्चयाणि सकलानि (Bh. II. 40) 'all the organs are the same'; तदेव नाम (*ibid.*) 'the name is the same;' एते त एव गिरयः (U. 3) 'these are those very mountains'; तदेव पञ्चवटीवनं (U. 3) 'the forest of Pañchavati is the same.'

(b) When तद् is repeated, it has the sense of 'several', 'various'; as, तेषु तेषु स्थानेषु (K. 369) 'in various places.'

Relative Pronouns.

§ 133. When the relative pronoun is repeated, it has the sense of 'totality', 'whatever,' and the correlative pronoun is generally repeated; as, क्रियते पद्यदेषा कथयति (U. 1) 'I shall do all that she says;' यो यः शक्ति विभाति.....कोधान्धस्तस्य तस्य स्वयमिह जगतामन्तकस्यान्त-कोऽहं (Ve. 3) 'whoever bears a weapon, of him, even the destroyer of the worlds, I become the destroyer'; so यं यं पश्यसि तस्य तस्य पुरतो मा द्वाहि दीनं वषः (Bh. II. 51).

(a) Sometimes the idea of 'whatever', or 'any whatever', is expressed by joining the relative with the interrogative pronoun, with or without the particles अपि, चित् or चन; as, एतादृशी रूपवती कन्या यस्मै कर्मैचिन्न दातव्या 'a girl, so beautiful as this, should not be given to any person whatsoever'; यो वा को वा भवाम्यहं (Ve. 3) 'whoever I may be'; यत्र कुञ्चापि स्वपिति 'he sleeps anywhere.'

Interrogative, Indefinite and Reflexive Pronouns.

§ 134. Interrogative pronouns and their derivatives are used in asking questions; as, कः पुनर्स्मौ जामाता (U. 1) 'but who is this son-in-law?'; कतमेन दिग्भान गतः स जात्मः (V. 1) 'in what direction is th-

' rogue gone?'; कि करोमि क गच्छामि (U. 1) 'what shall I do? where shall I go?'

§ 135. चित्, चन्, अपि, and sometimes स्विद्, are added to interrogative pronouns and adverbs to give them the sense of indefinite pronouns; as, कश्चिवयक्षो बसति चक्रे (Me. 1) 'a certain Yaksha made his abode;' कदाचित्-चन्-अपि 'at some time'; कास्विदवगुणठनवती नारी (S. 5) 'some veiled lady.'

(a) अपि sometimes has the sense of "indescribable" (अनिर्वाच्य); as, काऽपि हतुः (U. 6) 'some indescribable motive'; so तनस्य किमपि द्रव्यं यो हि यस्य प्रियो जनः (U. 2).

(b) कचित्-कचित्, कदाचित्-कदाचित् are used in the sense of *in some place—in another place* (here—there) and *at one time—at another time*, (*sometimes—sometimes, now—now*); as, क्वचिद्वीणावायं क्वचिदपि च हा हेति रुदितं (Bh. III. 12) 'in one place is the playing on the lute; in another the cry of 'alas' (here you hear the lute—there you hear the cries of 'alas'); कदाचित्काननं जगाह कदाचित् कमलवनेषु रमं (K. 58) 'sometimes (now) he plunged into a forest, and sometimes (now) he sported in lotus-forests.'

(c) कचित्-कचित् has rarely a reference to *time* also; as, क्वचिद् घनानां पतां क्वचिच्च (R. XIII. 19) 'now of clouds, now of birds.'

§ 136. The pronoun अन्य—अन्य or पर—पर is used in the sense of *one—another*; as, अन्यः करोति अन्यो भुक्तं 'one does, another suffers': मनस्यन्यद्वचस्यन्यकार्यमन्यद्वरात्मनां (P. I.) 'wicked people have one thing in mind, another in speech, and another in action.'

§ 137. More generally एक—अपर or अन्य is used in the sense of *the one—the other* with reference to two objects that are before specified; as, एको ययौ चैत्ररथप्रदेशान् सौराज्यगम्यानपरो विदर्भान् (R. V. 60) 'the one went to the regions of Chaitraratha, the other to the country of the Vidarbhas (which was) happy on account of a good king.'

§ 138. When एक—अपर or अन्य is used in the plural, it has the sense of *some-others*; as, विधवानां पुनरुद्वाह शाश्वप्रतिषिद्ध इत्येके मन्यन्ते

शास्त्रविहित इत्यपरे (or अन्ये) 'some think that widow-marriage is prohibited by the Sástras, others that it is ordained by them.'

(a) In this sense केचित् sometimes takes the place of एके; as, मदूर्कं केचिदन्वमन्यन्तः । अपरे उनान्ननिन्दुः (Dk. II. 4) 'some approved of my speech, others however, censured (it).'

§ 139. स्व, स्वकीय, आत्मीय and निज are used reflexively; as, स्व नाम कथय 'tell your own name'; निजं ध्यमदश्यत् 'he showed his (own) courage.'

(a) स्वयं meaning 'of one's self' is a reflexive adverb; as, सा स्वयमेव तत्र जगाम 'she herself went there.'

§ 140. The word more commonly used as a reflexive pronoun is आत्मन् (=self). It is always used in the masculine gender and singular number, though the noun to which it refers be in any gender or number; as, का ली अनेन प्रार्थ्यमानमात्मानं विकल्पते (V. 2) 'what woman boasts of herself being sought after by him?'; आत्मानं वहु मन्यामहे वयं (Ku. VI. 20) 'we think highly of ourselves'; so युस्त ददृश्वात्मानं सर्वाः स्वप्नेषु वामनैः (R. X. 60).

तस्य च मम च पौरधूर्तेवर्गमुदपाद्यत । (Dk. II. 2)

न नः कुतूहलमस्ति सर्पदर्शने । (Mu. 2)

श्रीशस्त्वाऽवतु माऽपीह दत्तात्रे मेऽपि शर्म सः ।

स्वामी ते मेऽपि स हरिः पातु वामपि नौ विभुः ॥

सुखं वां नौ ददातीशः पतिर्वामपि नौ हरिः ।

सोऽव्याद्वो नः शिवं वो नो दद्यात्सेव्योऽत्र वः स नः ॥ (S. K.)

एवमत्रभवन्तो विदाकुर्वन्तु । आस्ति तत्रभवान् काश्यपः श्रीकण्ठपद्माञ्छनो भवभूतिर्नाम जातुकर्णीपुत्रः । (U. 1)

एषोऽस्मि कार्यवशाद्यायोध्यिकस्तदानींतनश्च संवृत्तः । (U. 1)

तदेव पञ्चवटीविनम् । सैव प्रियससी इसन्ती । त एव जातनिर्विशेषाः पादपाः । मम पुनर्मन्दभाग्यायाः सर्वमेवैतद् दृश्यमानमपि नास्ति । (U. 3)
आयुष्मन्नेष वाग्विषयीभूतः स वीरः । (U. 5)

राजा—आर्यं बहु प्रष्टव्यमत्र । चाऽ—वृषल विश्रब्धं ब्रूहि । ममापि वह्नाख्येयमत्र । राऽ—एष पृच्छामि । चाऽ—अहमप्येष कथयामि ।
(M. 3)

अमुना व्यतिकरेण कृतापराधमिव त्वय्यात्मानमवगच्छति कादम्बरी ।
(K. 203)

केचित् संपद्धिः प्रलोभ्यमाना रागवेशेन चाभ्यमाना विह्वलतामुपयान्ति । अपरे तु धूर्तेः प्रतार्यमाणाः सर्वजनस्थोपहास्यतामुपयान्ति ।
(K. 106-8)

साहसकारिष्यस्ताः कुमार्यो याः स्वयं संदिशन्ति समुपसर्पन्ति वा ।
(K. 237)

अनयत्प्रभुशक्तिसंपदा वशमका नृपतीननन्तरान् ।

अपरः प्रणिधानयोग्यया मरुतः पञ्च शरीरगोचरान् ॥ (R. VIII. 19)

कामैस्तैस्तैर्द्वितज्ञानाः प्रपञ्चन्तेऽन्यदेवताः ।

तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥ (Bg. VII. 20)

ADDITIONAL SENTENCES FOR EXERCISE.

अयमसौ मम ज्यायानार्थः कुशो नाम भरताभ्यामाप्रतिनिवृत्तः । (U. 6)

लक्ष्म्योन्मादिता व्यसनशतशरव्यतामुपगता वल्मीकितृणाग्राषिथिता जलविन्दव इव पतितमप्यात्मानं नावगच्छन्ति (K. 107)

तस्य तरुषंडस्य मध्ये मणिर्दर्पणमिव त्रैलोक्यलक्ष्म्याः केचित् व्यंखक-
वृषभविषाणकोदिष्वपिडिततटशिलाखण्डं क्वचिंद्रावतदशनसुसलवणिहतकुष्ठद-
दण्डमच्छोदं नाम सरो दृष्टवान् । (K. 123)

इति नरपतिरस्तं यथदावेश्वकार
 क्रमविदध्यं सुरारिः प्रत्यहस्तत्तदाशु । (Si. XX. 76)

तानीन्द्रियाणि सकलानि तदेव नाम
 सा बुद्धिरप्रतिहता वचनं तदेव ।
 अर्थोऽमणा विरहितः पुरुषः स एव
 त्वन्यः क्षणेन भवतीति विचित्रमेतत् ॥ (Bh. II. 40)

एत त एव गिरयो विरुद्धन्मयूरा-
 स्तान्येव मनहरिणानि वनस्थलानि ।
 आमञ्जुमञ्जुलतानि च तान्यमूर्णि
 नीरन्ध्रनीलनिचुलानि सरित्तानि ॥ (U. 2)

योऽति यस्य यदा मांसमुभयोः पद्यतान्तरम् ।
 एकस्य क्षणिका प्रीतिरन्यः प्राणीर्विमुच्यते ॥ (H. 1)

वद्रं च राजनेतश्च द्वयमेवातिभीषणम् ।
 एकमेकत्र पतति पतत्यन्यत्समंततः ॥ (H. 1)

विश्वभरात्मजा देवी राजा त्यक्ता महावते ।
 प्राप्तप्रसवमात्मानं गंगादेव्यां विमुच्यते ॥ (U. 7)

काव्यभिस्त्वा तयोरार्माङ्क व्रजताः शुद्धवृषयोः ।
 हिमनिर्मुक्तयोर्योगं चित्राचन्द्रमसारिव ॥ (R. I. 46)

काऽप्येष एव पिण्डानांग्रमनुष्ठर्धम्:
 कर्णं परं स्फृशति हन्ति परं समूलम् ॥ (P. I. 11)

स्वयं तद्राजसिव तदेव वीर्यं तदेव नैसांगकमुक्तत्वम् ।
 न कारणात्मवाद्विभिर्द्विकुमारः प्रवर्तितो दीपि इव प्रदीपात् ॥ (R. V. 37)

The worshipful Gautama has ordered me to do this work.

What does your reverence intend to speak on this auspicious occasion?

Dear Gopala, do not weep; here come thy two brothers whom thou regardedst as dead.

Here comes the mother of this child with fruits in her hand.

There is some indescribable pleasure in the company of the wise.

They saved themselves with great difficulty at that perilous time.

These two boys were brought up by me just like my own children; the one was very clever, but the other extremely dull.

She thought herself most unfortunate at hearing that news.

There goes a report that in the temple of Bhadrakālī lives an old woman. At one time she begins to rave, at another to speak sensibly.

Some philosophers believe that God created the whole Universe; others hold that it sprang up of itself.

Some men accomplish their own good, some the good of the people alone, while others try to accomplish both.

The sons of Yajñadatta have become proficient in various arts and sciences.

It is the very man I saw on the road dressed in tattered rags.

He studies anywhere, goes out with anybody, dines in anybody's house, and sleeps anywhere.

Whoever is strong-minded, will try to take revenge for any insults given to him.

Speak sweetly with all those persons that may come to your house.

LESSON XIII.

Participles.

§ 141. All participles in Sanskrit, except the so-called indeclinable past participles or absolutives, are to be regarded as *adjectives*, agreeing with the nouns they qualify, in gender, number, and case. They are called 'participles' from the supposed *participation* or sharing in the functions of the verb, the adjective, and the noun. The principal kinds of participles in Sanskrit are

these:—Present, Past, Future, Perfect, Potential Passive, and Indeclinable Past Participles; (for the rules of formation see *Grammar*) These participles obey the same rules for governing cases that may have been laid down regarding the roots from which they are derived. Present, Future and Perfect Participles are treated in this lesson.

Present Participles.

§ 142. The present participle in Sanskrit (for rules of formation see Dr. Kielhorn's Grammar §'498-500) corresponds to the participle in English ending in 'ing.' It is used when contemporaneity of action is indicated; as, इति विचारयन्ते तु रगादवतार (K. 125) 'while thinking in this manner, he dismountend from his horse'; विबाहकोतुं विभ्रत एव तस्य वसुधां हस्तगामिनीमकरोत (R. VIII. 1) 'he made over the earth to him while (yet) wearing the marriage-string'; ब्रजंश्च समर्थयामास (K. 141) 'and going, he thought.'

The sense of 'while', 'whilst', is thus inherent in this participle which serves to express an idea expressed in English by a whole sentence.

Obs. (a) The Sanskrit participle must never be confounded with the participial substantive or gerund in English which also ends in *ing*.

(b) When no contemporaneity of action is indicated, this participle cannot be used; as, 'ascending the mountain, they rested for some time;' पर्वतमारुद्धा ते कन्चित् कालं व्यआम्यन् and not पर्वतमारोहन्तः &c., unless the sentence implies that both actions are performed at the same time.

(c) The present participle is not used in the nominative case as a predicative adjective. We do not say स कुर्वन्ति 'he is doing,' though we say कार्यं कुर्वन् कीडति.

§ 143. *The present participle (Ātm.) is often used to denote 'disposition' or 'habit', 'some standard of age,' and 'ability' or

* ताच्छील्यवयोवचनशक्तिपु चानग्। (III. 2. 129)

'capacity to do a thing'; as, भोगं भुञ्जानः (S. K.) 'habituated to enjoy'; कवचं विभ्राणः (*ibid.*) 'wearing an armour' (of the age at which armour may be worn);' शत्रुं निप्रानः (*ibid.*) 'able to destroy his foe.'

Compare with the second example: सम्पर्वितिमथ वर्महरं कुमारं (R. VIII. 94) where वर्महरः=कवचधारणाहृवयस्कः .

§ 144. * The present participle is used to denote an attendant circumstance or attribute, and the cause of an action; as शयाना भुञ्जते यवनाः (S. K.) 'the Yavanas take their meals, (by) lying down.' so तिष्ठन् मृत्यति (Mbh.); गच्छन् भक्षयति (*ibid.*); हरि पद्यन् मुच्यते (S. K.) 'by (reason of) seeing Hari he gets absolution.' The first sentence is an answer to the question कथं भुञ्जते, and the last to केन मुच्यते.

(a) This participle also *defines* the agent of an action; as, योऽधीयान आस्ते स देवदत्तः (Mbh.) 'he is Devadatta who sits studying'; so य आसीनोऽर्थाते स देवदत्तः (*ibid.*).

Obs. This use corresponds to the *restrictive* use of the participle in English; 'students, preparing their lessons, will be rewarded' पाठानधीयानाः शिष्याः पारितोषिकाणि लप्यन्ते.

(b) This participle is also used to state a general truth; as, शयाना वर्धते दूर्वा (Mbh.) 'the Dárvá grass grows (when) in a recumbent position'; आमीनं वर्धते विसं (*ibid.*) 'a lotus-stalk grows (when) in an upright position.'

§ 145. The roots अस् 'to sit,' स्थि 'to stand' and rarely भृ and अस्, are used with the present participles of roots to show the *continuity* of the action denoted by them; as, वल्मीकाश्राणि विद्वारथन्यगर्जेत्वास्ते (P. I. 1) 'kept on pulling down the tops of ant-hills and bellowing loudly;' गीतसमाप्त्यवसरं प्रतीक्षमाणस्तथौ (K. 132) 'continued to await the time of the conclusion of the song.'

§ 146. Verbs like लज्जा, ही, चप् 'to be ashamed', are usually used with the present participle of roots in the sense of 'to' in English. एवं निर्धार्णं प्रहरन्ति लज्जासे (K. 247) 'are thou not ashamed to

* लक्षणहत्वाः क्षियायाः । (III. 2. 126)

strike so mercilessly?'; स्वयं साहसं संदिशन्ति बाला जिहेमि (K. 237) 'I, a young girl, am ashamed to communicate a rash thing myself.'

§ 147. The present participle is rarely used with the prohibitive particle मा to imply a curse; as, मा जीवन् यः पराषज्ञादुःखदम्पोऽपि जीवति (Si. II. 45) 'cursed be he (*lit.* may he not live) who, though smitten by the pain of the contempt of others, still lives.'

Future Participles.

§ 148. The future participle which ends in स्थत् (or व्यत्) (pass. मान) denotes that a person or thing is going, or is about, to do the action, or to undergo the state, expressed by the root; as, करिष्यन् 'going to do' or 'about to do'; मान्यन् 'going to loosen'; करिष्यमाण 'being about to be done.'

(a) Besides showing *simple futurity*, it denotes *intention* or *purpose*; as, वन्यान्वितेष्यक्षिव इष्टसत्त्वान्म द्रवं विचचार (R. II. 8) 'he ranged over the forest as if wishing to tame the wild beasts'; करिष्यमाणः सशर्क शरामनं (R. III. 52) 'intending to fit an arrow to his bow.' This participle thus corresponds to the English *prospective form*.

Note. Such sentences as 'before taking his departure, he drank a little water' are translated by means of the future participle made to qualify the subject; as पयाणं करिष्यन् स किंचिज्जलं पपौ. 'Before' has here the sense of 'going' or 'about to take' &c.

Perfect Participles.

§ 149 The perfect participle (ending in वस् or आन) is less frequently used. It has the sense of 'who or what has or has been done'; as अयांसि सर्वाण्याऽन्तमुपस्ते (R. V. 34) 'of thee who hast obtained all good things (blessings)'; निषट्पीमासनभन्धीरः (R. II. 6) 'firmly maintaining his seat when she had sat down.'

सा टिण्डिभी स्वाण्डमङ्गाभिभूता प्रलापान् कुर्वणा। न कथंचिदतिष्ठते ।

(P. I. 15)

अथ द्वावपि तौ पुष्पितपलाशप्रतिमौ परस्परवधकांश्चिणौ दृष्टा कर-
टको दमनकमाह । भो मूढमते अनयोर्विरोधं वितन्वता त्वया न साधु कृतम् ।
(P. I. 16)

राजा विस्फारितेन स्थिरेन चक्षुषा पित्रनिवालपन्निव स्पृशन्निव
मनोरथसहस्रासदर्शनं सप्तपूर्णीक्षमाणस्तनयाननं मुमुदे । कृतकृत्यं चात्मानं
मेने । (K. 72)

साहित्यसंगीतकलाविहीनः साक्षात्पशुः पुच्छविषाणहीनः ।

तृणं न सादन्नपि जीविमानस्तद्गाधेयं परमं पशूनाम् ॥ (Bh. II. 12)

सज्जीभूतं साधनम् । प्रयाणाभिमुखः सकलः स्कंधावारस्त्वां प्रतिपा-
लयन्नास्ते । तत्किमद्यापि विलंबितेन । (K. 277)

राजाधिराजनन्दन नगरन्धगतस्य ते गतिं ज्ञास्यन्नः च गतः कदा-
चित्कलिंगान् । (Dk. II. 7)

अनुयास्यन्मुनितनयां सहसा विनयेन वारितप्रसरः ।

स्थानादनुच्छलन्नपि गत्वेव पुनः प्रतिनिवृत्तः ॥ (S. 1)

वामनाश्रमपदं ततः परं पावनं श्रुतमृषेरुपयिवान् ।

उन्मनाः प्रथमजन्मचेष्टितान्यस्मरन्नपि बभूव राघवः ॥

(R. XI. 22)

ADDITIONAL SENTENCES FOR EXERCISE.

आसीष मे मनसि । शांतामन्यस्मिभ्वने मां निक्षिपता किमिदमनायेणास-
हशमारुण्यं मनसिजेन । (K. 142)

अग्रजन्माऽवरीत् । महाभाग सुतानेतान् मातृहीनाननेकैरुपायै [रक्षसिदामी-
मस्मिन्कुदशो भेक्षं संपाय दददेतेभ्यो वसामि शिवालये]स्मिष्टिः । (Dk. I. 3)

विवादे दर्शयिष्यन्तं कियासंक्रान्तिमात्मनः ।

यदि मां नानुजानासि परित्यक्तोऽस्म्यहं त्वया ॥ (M. 1)

अविदित्वात्मनः शार्किं परस्य च सुष्टुप्तुकः ।

गच्छज्ञभिषुखं बहौ नाशं याति पतंगबद्धत् ॥ (P. I. 8)

अन्तर्लानस्य द्वःखाग्रेयोहामं ज्वलिष्यतः ।

उत्तरीढ इव धूमस्य मोहः प्राणावृणोति माम ॥ (U. 3)

आदिवेशाथ शञ्चुञ्च तेचां क्षेमाय राघवः ।

करिष्याज्ञिव नामास्य यथार्थमरिनिज्ञहात् ॥ (R. XV. 6)

कदा धाराणस्पाममरतटिनीरोधसि वसन्

वसानः कौरीन शिरसि निदधानोऽधालिपुरम् ।

अये गौरीनाथ चिपुरहर झंभो चिनयन

प्रसीदेत्याक्षोशज्ञिमिष्मिव नेष्यामि दिवसान् ॥ (Bh. III. 10)

तं तस्थिवांसं नगरोपकण्ठे तदागमास्तुद्युरुप्रहर्षः ।

प्रत्युजगाम क्रथकेशिकेन्द्रश्वन्द्रं प्रवद्धोर्मिरिबोर्मिमाली ॥ (R. V. 61)

N. B.—In the following sentences use participles for the italicized words.

I saw many men on the road *bearing* loads of corn on their heads and *walking* gently, *talking* with each other.

While *going* to England in a ship, one may see several beautiful scenes.

Oh, the beauty of this picture ! The painter *has fully shown* his skill in *making* the several parts so charming to the eye.

Is he not ashamed (श्री) to communicate such a message to me through you ?

Rati, *looking* at the dead body of her husband, and *remembering* his diverse good qualities, kept on (रुद्धा) weeping for a long time.

When Chandrāpīda was about to be crowned (सिद्ध with अभि) as heir-apparent to the throne, Śukanāsa advised him, directing his attention to many important things.

Wishing to become proficient in Nyāya, he went to Benares and studied there for several days.

Before giving (प्रदा) Gopāla the reward I had promised him to give, I asked him if he would consider it unworthy of his exertions.

Reeds, because they bow down to a stronger foe, are saved, while huge oak trees, proudly standing up, are swept away by the current of water.

The lion kept on killing the beasts of the forest in their turn.

You should not bear hatred towards (प्रहृति) this Brāhmaṇa who has studied (प्राप्ति with अभि) the four Vedas, mastered completely the six Āṅgas, and has seen the end of (fully mastered) the four Śāstras.

Janaka gave his daughter Sītā to Rāma who had broken the bow of Śiva and attracted the minds of the beholders by his uncommon strength and skill.

LESSON XIV.

Past Participles.

§ 150. There are two kinds of past participles; one is *passive*, formed by the addition of त or न to the root, and the other *active*, formed by adding वत् to the passive participle; as, तेनेवसुक्ति 'this was said by him'; स इदमुक्तवान् 'he said this'. They are both used in the sense of the *past tense*. In later Sanskrit it became more usual to use participles than verbs. We generally find मया तत्कृतं or अहं तत्कृतवान् instead of अहं तदकरवम्, and many purposes of the predicate are served by this participle.

§ 151. Many intransitive verbs have past passive participles and they, as well as the past participles of transitive verbs used intransitively, are often used *impersonally* with an instrumental con-

struction; as, प्रतिबुद्धमिदानीं मकरन्दपूर्णचन्देण (Māl. 4) 'the full-moon-like Makaranda has now recovered his consciousness'; जितमपत्यस्नेहेन (V. 7) 'victorious (all-powerful) is the affection for children.'

Obs. This kind of construction is not restricted to past participles alone; it occurs in the passive voice of verbal tenses also; as, सध्याहेऽपि वनराजिषु आहिष्ठयते (S. 2) 'it is wandered (i. e. I wander) through rows of forests even at mid-day.'

आपदां कथितः पन्था इन्द्रियाणामसंयमः ।

तज्जयः संपदां मार्गो येनेष्टं तेन गम्यताम् ॥ (O. 74)

'Non-restraint of the senses is regarded as the path to miseries; victory over them, as the road to riches (prosperity). Go by whatever way you please.'

§ 152. *The past passive participles of roots implying *motion*, of intransitive roots generally, and of the roots लिङ् 'to embrace,' शी, स्था, आस्, वस् 'to dwell', जन्, रुह, and ज् 'to grow old,' cl. 4., have an active sense; as, गतोऽहं कलिंगान् (Dk. II.) 'I went to Kaliṅga'; जलं पातुं यमुनाकच्छमवर्तीणः (P. I. 1) 'he went down to the bank of the Jumna to drink'; लक्ष्मीमाश्चिन्दो हरि (S. K.) 'Hari embraced Lakshmi'; शेषमविशयितः 'sat on the serpent'; शिवसुपासितः 'served Śiva'; विश्वमनुजीर्णः 'grew old after the world'; उपरते भर्तरि (K. 173) 'the husband being dead'; so वैकुंठमधिष्ठितः, हरिदिनमुषोषितः, ऋक्षमारुदः, सुतो जातः &c.

Obs. Kālidāsa construes the past passive participle of स्तु in an active sense; as, मायुकर विस्मृतोऽस्येनां कथं (S. 5); अन्यसंगात पूर्ववृत्तं विस्मृतो भवान् (*ibid.*); अहो विस्मृतं मे हृदयं (V. 2).

§ 153. †Past passive participles ending in त have sometimes the sense of *neuter abstract nouns*; as, जलितं 'speech,' शयितं 'sleeping,' इसितं 'laugh'; so गतं, स्थितं, कस्येदमालिसितं 'whose is this picture ?'

Obs. In such cases the forms lose their *passive* force, and are not used with the instrumental; as, 'her gait is graceful' तस्याः (not

* गत्यर्थाकर्मकश्लिष्टशीङ्गस्थासवसजनरुहजीर्णतिभ्यश्च । (III. 4. 72)

† न उसके भावे तः । (III. 3. 114)

नया) गतं सविलासं; नृनादस्याः स्थितमतिरं कांतं (M. 2) ‘her (motionless) posture is far more charming than her dancing.’

§ 154. The past passive participle of the roots मन् ‘to think,’ ‘to wish,’ ज्ञाय ‘to know,’ and पूज ‘to adore,’ and others having the same signification, are used in the sense of the present tense, and are then construed with the Genitive. See § 115.

Obs. There are other words which are similarly used. They are given in the following verses:—

शीलितो रक्षितः क्षान्त आकुष्टो जुट इत्यपि ।
स्मद्भ्र रुचितश्चोभावभित्याहृत इत्यपि ॥
हृष्टुष्टी तथा कान्तस्तथोभी संयतोयतौ ।
कर्ष भविष्यतीत्याहृरमृतः पूर्ववन्स्मृतः ॥ (Mbh.)

Potential Passive Participles.

§ 155. There are three ways in which potential passive participles are formed in Sanskrit:—(1) by तत्त्व, (2) by अनीय and (3) by य (for the rules of formation *vide* Dr. Kielhorn's Grammar §§ 529-538); as कर्तव्य, करणीय, and कार्य. They perform a very useful function in the economy of the Sanskrit tongue, and enable it to express in one word an idea which would require many words in English; as, ‘he should be killed’=हृतत्वः. They denote that ‘the action or the state expressed by the root or derivative base, *must* or *ought* to be done or undergone;’ as, वक्तव्यं-वाच्यं-वचनीयं ‘what *ought to be said*.’ The sense thus conveyed by them is that of *fitness*, *obligation* or *necessity*; e. g., ‘I have to go there’ मया तत्र गत्तत्वः ‘I must do it’ मया तकर्तव्यं.

§ 156. These participles are used in sentences in the same way as the passive of the roots from which they are derived; as, महूच्चनात्स राजा त्वयेदं वाच्यः (R. XIV. 61) ‘the king should be told this in my behalf’; अजा ग्रामं नेतव्याः ‘the sheep ought to be taken to the village;’ so असौ दुहितुः पत्न्या परिग्रहप्रियमस्माभिः भावयितव्यः (S. 7) ‘he should be made to hear the good fortune in the form of the

acceptance of his daughter by her husband'. They are used with the Instrumental or Genitive of the agent of the action denoted by them; see § 107.

157. § The *impersonal* use of this participle is not very peculiar. It is used in the neuter gender singular, taking the place of the verb; as अभिज्ञानशकुंतलाल्येन नाटकेनोपस्थातव्यमस्माभिः (S. 1) 'we must wait upon (the audience) with the drama (represent before them &c.)'; तत्रभवता तपोवनं गंतव्यं (V. 5) 'his honour should go to a penance-grove.'

(a) The impersonal use of the forms भवितव्यं and भाव्यं deserves notice. They are used impersonally in their literal sense of 'being', or in the sense of 'must be', 'in all probability is,' showing some uncertainty, &c.; and in both cases the noun or adjective coming after 'be' must agree with the agent like an ordinary adjective; as, स्वेषु स्वेषु पाठेष्वसंसूढैभवितव्यं (युष्माभिः) (V. 1) 'you should be careful of your respective parts'; तयाऽस्मिँद्युतामंडपे सनिहितया भवितव्यं (S. 3) 'she must be (is most probably) present in this bower of creepers'; अस्य शब्दातुरुपेण पराक्रमेण भाव्यं (भवितव्यं) (P. I. 1) 'his strength must (in all likelihood) be corresponding to his bellowing.'

(b) Sometimes the participle is used in the sense of the future with certainty; as लुध्धकेन मृगमांसार्थिना गंतव्यं (H. 1) 'the fowler is sure to go (will surely go) seeking after the deer's flesh'; ततस्तेनापि शब्दः कर्तव्यः (H. 3) 'then he also will surely make a noise.'

(c) Sometimes the potential passive participle merely denotes a future time; as चुवयोः पश्चवलेन मयाऽपि चुखेन गंतव्यं (H. 4) 'I, too, shall go at ease by the strength (support) of your wings'.

अत्रमवताः परस्परेण ज्ञानसंघर्षो जातः । तद्वभवत्या प्राप्तिकपदम्-
ध्यासितव्यम् । (M. 1)

तयोर्बद्धयोः किंनिमित्तोऽयं मोक्षः किं देव्या परिजनमतिकम्य-
भवान्संदिष्ट इत्येवमनया प्रष्टःयम् । (M. 4)

विश्रांतेन भवता ममाप्येकस्मिन्ननायासे कर्मणि सहायेन भवितव्यम् ।
(S. 2)

नास्मि भवत्योरीक्ष्वरनियोगप्रत्यर्थी । स्मर्तव्यस्त्वयं जनः । (V. 2)

तत्किं मन्यसे गजपुत्रि मृषोद्यं तदिति । न हीदं सुक्षत्रियेऽन्यथा
मंतव्यम् । भवितव्यमेव तेन । (U. 4)

सर्वथा निष्प्रतीकारेयमापदुपस्थिता । किमिदानीं कर्तव्यं कां दिशं
गंतव्यमित्येते चान्ये च विषण्णहृदयस्य मे संकल्पाः प्रादुरासन् ।

(K. 157)

सततमतिगहिंतेनाकृत्येनापि परिरक्षणीयान्मन्यन्ते मुहूर्दसून्साधवः ।
तदितिहेपणमकर्तव्यमित्येतदस्माकमवश्यकर्तव्यतामापतितम् । (K. 158)

चाणक्यः—भद्रं प्रथमं तावद्वद्वयस्थानं गत्वा धातकाः सरोषं दक्षि-
णाक्षिसंकोचसंज्ञां ग्राहयितव्याः । तेषु गृहीतसंज्ञेषु भयापदेशादितस्ततः
प्रद्रुतेषु शकउदासो वध्यस्थानादपनीय राक्षसं प्रापयितव्यः । (Mu. 1)

आः क्षुद्राः समरभीरवः । कथमेवं प्रलपतां वः सहस्रधा न दीर्ण-
मनया जिह्वया । (V. 3)

आपदि येनोपकृतं येन च हस्तिं दशासु विषमासु ।

उपकृदपकृदपि च तयोर्यस्तं पुरुषं परं मन्ये ॥ (P. I. 15)

ADDITIONAL SENTENCES FOR EXERCISE.

आपन्नस्य विषयवासिनो जनस्यातिहरेण राजा भवितव्यमित्येष वो धर्मः । (S. 3)

अंतरिते तस्मिन्दशावरसेनापतौ स जीर्णशबरस्तं बनस्पतिमामूलादपश्यत् ।
उत्कांतमिव तस्मिन्क्षणे तदालोकभीतानां शुकुलानामसुभिः । (K. 33)

अहं तच्छुत्वा चेतस्यकरवम् । मयाऽधुना म्लेच्छजातिभिरपि दूरतः परिहृतप्रवेशं
पश्यन् द्रष्टव्यम् । चंडालैः सहैकत्र स्थातव्यम् । चंडालबालकजनस्य च कीडनीयेन
भवितव्यमिति । (K. 355)

कार्यव्यग्रत्वान्मनसः प्रभूतत्वाच्च प्रणीपीनां कोऽशमिति विस्मृतम् । इदाना स्मृतिरुपलक्ष्या । व्यक्तमाहितुण्डिकच्छब्दानां कुसुमुषुरादागतेन विराघयुतेन भवितव्यम् । (Mu. 2)

आः दुरात्मन् कुरुकुलपांसुल एवमतिक्रांतमर्यादे त्वयि निमित्तमात्रेण पांडव-क्रोधेन भवितव्यम् । (Ve. 1)

वत्से सांप्रतिकमेवैतत् । कर्तव्यानि दुःखितैर्दुःखनिर्वापणानि ।

पुरोत्पीडे तटागस्य परीवाहः प्रतिक्रिया ।

शोकक्षोभे च हृदयं प्रलापैरेव धार्यते ॥ (U. 3)

तेनाधीतं श्रुतं तेन तेन सर्वमनुष्ठितम् ।

येनाशाः पृष्ठतः कृत्वा नैरादयमवलम्बितम् ॥ (H. 1)

आरूढमद्रीनुदधीन्वितीर्णं भुजंगमानां वसति प्रविष्टम् ।

ऊर्ध्वं गतं यस्य न चानुबन्धिं यशः परिच्छेत्तुमियन्तयाऽलम् ॥ (R. VI. 77)

अवसितं हसितं प्रसितं सुदा विलसितं हसितं स्मरभासितम् ।

न समदाः प्रमदा हतसंमदाः पुरहितं विहितं न समीहितम् ॥ (Bk. X. 6)

शार्ङ्गव त्वया मद्वचनात्स गजा शकुंतलां पुररक्षय वक्तव्यः—

अस्मान्साधु विचिन्त्य संयमपनानुच्छेदःकुलं चात्मन-

स्वव्यस्याः कथमप्यवांशवक्तां स्नेहप्रवृत्तिं च ताम् ।

सामान्यप्रतिपत्तिपुर्वकमियं दांरेषु दृश्या त्वया

भाग्यायन्तमतः परं न गद्यु तद्वाच्यं वध्यवन्धुभिः ॥ (S. 4)

त्वमर्हतां प्राग्रसरः स्मृतोऽसि नः शकुंतला शूर्तिमती च सक्षिया ।

समानयंस्तुलयुणं वधूवरं चिरस्य वाच्यं न गतः प्रजापतिः ॥ (S. 5)

N. B.—Use participles for the words italicized.

Kārttikeya defeated Tāraka, though he was guarded by strong armies.

Dear child, in doing this you have offended (राध् with अप) Jāmadagnya, and not done him any good (कृ with उप).

His army being completely defeated by the enemy, some of his soldiers mounted (रुह with अधि) hills, some descended to seas, while others entered (विश्र) solitary caves.

You will surely become an object of contempt if you slight your intimate friends.

Who may this man be, that calls me by my name ? Oh, yes,
he is *most probably* my old friend, Mitravarman.

Wait for me a little; I, too, *have to be* present at the meeting.

As soon as he gets up, *instead of beginning* his studies he goes out to play.

Do not give way to sorrow; your child *must have* by this time come home directly.

I have *wandered* (प्रस्तु) over several countries, suffering many difficulties, but *have not obtained* (लभ् or आसद् caus.) my desired object.

He appears to be bent on ruining you, but I tell you he is *sure to be defeated* in his attempts.

How *should* he sustain his life in that country if you were not to assist him?

These things *should be taken* (प्राप्त) by you to the owner of that large palace.

I *have* yet to *read* (वाच्य) many books; so I shall not be able to accompany you.

This great reward indicates that the ring *must have been greatly liked* (मन्) by the king.

Nothing is difficult to be accomplished (दुःसाध्य) by wise men. Since he had much wealth, he *must have had* many wives.

How long *should we remain* with our armies ready for battle ?

LESSON XV.

PART I.

Indeclinable Past Participles or Gerunds.

§ 158. The indeclinable past participle, in Sanskrit, commonly called 'absolutive' or 'gerund,' always denotes a *prior* action, or an action completed before another, and corresponds to the perfect participle, or the participle in *ing* having the sense of the perfect participle

in English; as, प्रतीहारी समुपसृत्य सविनयमब्रवीत् (K. 8) 'the female door-keeper, drawing near or having drawn near, modestly said;' वैशंपायनो छृहर्तमित्र ध्यात्वा सादरमब्रवीत् (K. 18) 'Vaiśampāyana, as if contemplating for a moment, respectfully said.'

But in the sentence 'going to a village, he touches a blade of grass on his way,' we must say, ग्रामं गच्छन् पथि तृणं स्पृशति.

§ 159. Indeclinable past participles in Sanskrit are formed by त्वा or by य (changed to त्व) when a preposition precedes a root (for rules, *vide* Dr. Kielhorn's Grammar §§ 513-525). They are, as before stated, used to denote a *past* or *prior* action, and must have *the same agent* as the main verb; as, तुरासाहं पुरोधाय धाम स्वायंभुवं यसुः (Ku. II, 1) 'having placed Indra at their head (the gods) went to the abode of Brahman'. Here the agent of 'placing' and 'going' is the same, and hence the gerund can be used; but स तं हत्वा इहमागच्छुम् is wrong. In such cases the gerund cannot be used; the Locative absolute construction will have to be used to express [the same sense; as, तस्मिंस्तेन हते इहमागच्छुम्. So सर्वे पशुभिर्मिलित्वा सिंहो विजामः (H. 2) 'the lion was entreated by all the beasts, having assembled together;' स एन दोषं प्रस्त्वाप्य नगरान्तर्वास्यताम् (Mu. I) 'let him be expelled the city (by thee) having proclaimed this crime.'

§ 160. The Sanskrit gerunds are very useful to economize the use of conjunctions and verbal forms in describing or narrating events. In translating constructions introduced by 'after having,' 'when' or 'after'; 'when,' 'after' &c. need not be translated, the gerund of the verb being alone used; as, रावणं हत्वा 'after having killed Rāvaṇa'; 'when he went there, he did not find anything' स तत्र गत्वा न किमपि लभेत्.

An English sentence containing several clauses introduced by 'having' would look awkward; but in Sanskrit several gerunds can be strung together to express those ideas which would be expressed in English by a verbal tense and the copulative conjunction; as, मां रुधिरेणालिप्य उक्षस्याधः पश्चिप्य गम्यतां पर्वतसृप्यमूकं प्रति (P. III.) 'having

besmeared me with blood, and thrown me under the tree, go to the mountain Rishyamūka,' i. e., *besmear me &c. and go &c.*; अथ स ब्राह्मणसं पशुं राक्षसं मत्वा भयाद्भूमौ प्रक्षिप्य देवं निर्भर्त्य गृहमुद्दिश्य प्रस्थितः (II. 4) 'then the Brāhmaṇa, thinking the beast to be a demon, threw it on the ground with fear, and censuring Fate, set off for his home' When there are copulative assertions in English, the gerunds may be conveniently used in translating them into Sanskrit.

Obs. The natural sequence of events must be observed in the use of these gerunds; as, पक्षत्वा भुक्त्वा स्वपिति 'having cooked and taken his food he sleeps'; but not भुक्त्वा पक्षत्वा स्वपिति.

§ 161. Some Sanskrit gerunds may often have the sense of prepositions and prepositional phrases; as, मुक्त्वा 'except', आदाय 'with,' उद्दिश्य 'towards', अधिकृत्य 'with reference to.'

PART II.

Namul or Gerund in अम्.

§ 162. There is another kind of gerund in Sanskrit formed by the addition of अम् immediately to the root or derivative base, and making the same changes as before the इ of the passive Aorist (see Dr. Kielhorn's Grammar § 526); as, भ्रेत् 'having thrown' from क्षिप्; वाद् 'having spoken'; भोजं 'having dined'.

§ 163. When this gerund is repeated, it denotes a repetition or recurrence of the action or state expressed by the root, as, स्मारं स्मारं नमति शिवं (S. K.) 'having often and often called to mind Śiva, he bows to him;' कलिंगनाथो मयि चद्वैर इति आवं आवं चंडवर्मा युद्धायेयतो बभूव (Dk. II. 3) 'having repeatedly heard that the lord of the Kalingas was hostilely inclined towards himself, Chandavarman became ready to fight'; so also पायं पायं, दर्शि दर्शि 'having repeatedly drunk or seen.'

§ 164. *With the word अये, प्रथमं and द्वये this gerund or the ordinary one in वा is used; as, अये-प्रथमं-पुर्वं वा भोजं-भुक्त्वा वा व्रजति 'having first eaten he goes'.

* विभाषायेप्रथमपूर्वे । (III. 4. 21)

(a) *With the words अन्यथा, एवं, कथं, and इत्थः this gerund of कु 'to do' is used, provided the whole word thus formed retains the same meaning as the words themselves; as, एवंकारं भुक्ते (S. K.) 'he eats thus'; कथंकारं भुक्ते 'in what manner does he eat'; but शिराऽन्यथा कृत्वा भुक्ते.

(b) †With the words यथा, तथा, when an angry reply is given; as, तथाकारं भोक्ष्ये कि तवानेन (S. K.) 'I will eat that way; what have you to do with it?'

§ 165. ‡With the words implying 'sweet' or 'seasoned' this gerund of कु is used; as, स्वादुकारं-लवणंकारं-भुक्ते 'he eats, having made his food sweet or seasoned.'

§ 166. § In the case of the roots दृश् and विद् 'to know', this gerund is joined with their *object* to denote the *whole* or *collection* of that object; as कन्यादर्शं चरयति (S. K.) 'he chooses as many girls as he sees'; i. e., all the girls seen; ब्राह्मणवेदं भोजयति 'he feeds as many Brāhmaṇas as he knows', i. e., all.

(a) ¶ विद् 'to get' and जीव 'to live' are combined with यावत् in the same sense; as, यावद्देवं भुक्ते 'he eats as much as he gets'; यावज्जीव-मर्याति 'he studies as long as he lives' i. e. throughout his life.

(b) ✕ With the words चर्मन् and उदर् this gerund of पूर् is used with the *object*; as, उदरपुरं भुक्ते 'eats so as to fill his belly'; so चर्मपुरं नृणाति 'spreads so as to cover the skin.'

§ 167. || With the words शुष्क, चूर्ण and मङ्गः this gerund of पिण् is used like the cognate accusative in English; i. e., the gerund of the root and the root itself are used to signify the sense denoted by the

* अन्यथैवंकथमित्यसु सिद्धाप्रयोगश्वेत । (III. 4. 27)

† यथातथयोरसूयाप्रतिवचने । (III. 4. 28)

‡ स्वाद्विमि णमुन् । (III. 4. 26)

§ कर्मणि दृशिविदोः साकल्ये । (III. 4. 29)

¶ यावति विन्दजीवोः । (III. 4. 30)

✖ चर्मोदरयोः पूरे । (III. 4. 31)

|| शुष्कचूर्णस्त्रेषु पिणः । (III. 4. 35)

root; as, चूर्णपेषं पिनाएि 'he grinds something till it is reduced to powder', i. e. he grinds it *to powder*; so शुष्क-सूक्ष्मपेषं पिनाएि.

(a) * With the words समूल, अकृत, जीव, the roots हन्, कृ. and ग्रह are respectively used in a cognate sense; as, समूलघातं हन्ति 'he destroys so as to tear up by the roots,' i. e. he totally extirpates; अकृतकारं करोति 'he does a thing which was not done before'; तं जीवग्राहं यृहाति 'captures him so as to preserve his life', i. e., *captures him alive*.

(b) In the same way this gerund of हन् and पिण् is used with a noun to denote that it is the *instrument* of the action; as, पादघातं हन्ति=पादेन हन्ति 'he strikes *with* the foot;' उदपेषं पिनाएि=उदकेन पिनाएि 'he grinds *with* water'; similarly, तं हस्तग्राहं यृहाति 'he takes him by the hand'; so पाणिग्राहं, करग्राहं &c. हस्तवर्तं वर्तयति=हस्तेन &c. Other examples are:—जीवनाशं नश्यति 'perishes so that his life perishes', i. e. dies away; ऊर्ध्वशोषं शुद्ध्यति वृक्षः 'the tree is dried up while it is still standing'; so ऊर्ध्वपूरं पूर्यते.

§ 168. † Sometimes this gerund is used to denote similitude or likeliness, such as would be ordinarily expressed by इव; as, अजनाशं नष्टः 'he perished like a goat'; पार्थसंचारं चराति 'he walks like Pärtha'; घृतनिधाय निहितं जलं 'water was kept as ghee (would be kept).'

§ 169. † Roots having the sense of हिंस् 'to strike,' such as हन्, तड़ &c. are used in this gerundive form with nouns, when the *object* of this gerund is the same as the object of the main verb, and when the noun with which it is compounded would have stood in the instrumental case if the ordinary gerund had been used; as दण्डोपघातं गाः कालयति 'he collects together the cows, beating (*them*) with a club.'

(a) Similarly व्रजोपरोथ गाः स्थापयति 'he stations the cows so that they are all in the fold'; पार्ष्वोपर्षीडं शेते=पार्ष्वभ्यासुपर्षीडयन् &c.

(b) ग्रह is joined with हस्त, केश and words having the same sense, when immediate contiguity is intended; as, केशग्राहं युध्यन्ते 'having

* समूलाकृतजीवेषु हन्तुच्यहः । (III. 4. 36)

† उपमाने कर्मणि च । (III. 4. 45)

‡ हिंसार्थनां च समानकर्मकाणाम् । (III. 4. 48)

closely caught (each other) by the hair they fight' (=केशोषु यृहीत्वा). Also हस्तग्राहं=हस्तेन यृहीत्वा; यष्टिग्राहं 'taking a stick' (यष्टि यृहीत्वा); so लोष्टग्राहं.

§ 170. *With words signifying 'limbs of one's own body' this gerund is used, when the limb is not kept steady; as भूविक्षेपं कथयति (दृतान्तः) 'he narrates (the account), throwing his eyebrows (glances) about in all directions.'

(a) †In the same way when a part of the body is completely hurt or afflicted in the action, this gerund is used with that part in the sense of the accusative; as, उरःप्रतिपेपं युध्यन्ते 'they fight so as to afflict their *whole* bosom' (कृत्स्नमुरः पीडयन्तः); रत्नसंबाधमुरो जघान च (Ku. IV. 26) 'and she struck her bosom so as to hurt her breasts.'

§ 171. ‡The roots दिश् with आ and ग्रह are joined in their gerundive form with नामन् in the sense of the accusative; as, नामादेशमाच्छ्वे 'he mentions (it) telling his name'; नामग्राहं मामाद्ययति 'he calls me by taking my name' (i. e. *by my name*).

Obs. This gerund is used with nouns to form compound words; as ब्राह्मणवेदं, not ब्राह्मणान् वेदं; जीवग्राहं, not जीवं ग्राहं &c.

स दुष्टाशयो चकः क्रमेण तान्पृष्ठमारोप्य जलाशयस्य नातिदूरे शिलां समासाय तस्यामाक्षिप्य स्वच्छया भक्षयित्वा भूयोऽपि जलाशयं समासाय जलचराणां मिश्यावार्तासंदेशकैर्मनांसि रञ्जयन्नाहारवृत्तिमकरात् । (P. I. 7)

ततो ब्रातृशरीरमग्निसत्कृत्वा पुनर्नवीकृतवैवद्यदुखया मया त्वदीयं देशमवतीर्यमे काषाये गृहीते । (M. 5)

प्रवृत्ते प्रदोषसमये चन्द्रार्पीडश्वरणाभ्यामेव राजकुलं गत्वा पितुः समीपे

* स्वांगोधुवे । (III. 4. 54)

† परिक्लिश्यमानं च । (III. 4. 55)

‡ नाम्यादिशिग्रहोः । (III. 4. 58)

मुहूर्ते स्थित्वा दृष्टा च विलासवतीमागत्य स्वभवनं शयनतलमधिशिश्यं ।

(K. 28)

ते हिमालयमामन्त्य पुनः प्राप्य च शूलिनेम् ।

सिद्धं चास्मे निवेदार्थं तद्विसृणः स्वमुदयुः ॥ (Ka. VI. 94)

अहं येनेष्टपशुमारं मारितः सोऽनेन स्वागतेनाभिनन्द्यते । (Bk. 6)

सा कुबेरभवनान्विवर्तमाना समाप्तिदृष्टेन केशिना दानवेन चित्रलेखा-
द्वितीया बन्दिधाहं गृहीता । (V. I.)

मगधराजः प्रक्षीणसकलसंन्यमंडलं मालवराज जीव्राहमभिगृह्य
दयालुतया पुनरपि स्वराज्ये प्रतिष्ठापयामास । (Dk. I. 1)

मत्कालो नाम लाटेश्वरो वीरकेतोस्तनयां वामलोचनां नाम तरुणी-
रक्षमसामान्यलावण्यं श्रावं श्रावमवधूतद्विवृत्प्रार्थनस्य तस्य पाटलीं नाम्ना
नगरीमरौत्सीति । (Dk. I. 3)

अनन्तरं सूत्रवारो दारुवर्मा वैरांचकपुरःसङ्गः पद्मातिलोकैलोऽष्टघातं
हतः । (Ma. 2)

संप्राप्य राक्षससभां चक्रन्द क्रोधविह्ला ।

नामग्राहमरोदीत्सा भ्रातरो रावणान्निके ॥ (Bk. V. 5)

ADDITIONAL SENTENCES FOR EXERCISE.

लतानुपातं कुसुमान्यगृह्णात्स नयवस्कंदमुपास्पृशच्च ।

कुतूहलाचारुशिलोपवेशं काकुस्थ ईषत्स्मयमान आस्त ॥ (Bk. V. 11)

स्वेहात्सभाजयितुमेत्य दिनान्यमूर्णि

नीत्वोत्सवेन जनकोऽथ गतो विदेहान ।

देवप्रासततो विमनसः परिसान्तव्यनाय
 धर्मामनाद्विशति वासगृहं नरेन्द्रः ॥ (U. 1)
 विश्वासप्रतिपन्नानां चक्षुं का विद्गम्भत ।
 अंकमारुद्ध्य सुसं हि हत्वा किं नाम पीरुषम् ॥ (H. 4)
 तामिन्दुमुन्दरसुखीं सुचिरं विभाव्य
 चेतः कर्थमपि व्यपर्वत्ते मे ।
 लज्जां विजित्य विनयं विनिवार्य धैर्य-
 मुन्मथ्य मन्थरविवेकमकाण्ड एव ॥ (MaI. 1)
 श्रुत्वा वार्ता जलदक्षितां तां धनेशोऽपि सयः
 शापस्यान्तं सदयहृदयः संविधायास्तकोपः ।
 संयोज्यैतो विगलितशुचौ दंपती हृष्टचिन्ता
 भोगानि इनविस्तमुखं प्रापयामास शश्वत् ॥ (Me. 119)
 निमित्ताति च पश्यामि विपरीतानि केशव ।
 न च व्येषुपृथ्यामि हत्वा स्वजनमाहवे ॥ (Bg. I. 31)

राजवाहनो रसालतकुपु कोकिलाकीनां पक्षिणामालापात्रावं आवं विकसितानि
 सगंसि दर्शनं दर्शनं दलीलया ललनाममीषमवाप । (Dk. I. 5)

तेनेव दीपदीपितेन विलपथेन गत्वा स्थितेऽर्धरात्रं वासगृहं प्रविष्टो विश्रवश्चसुम्प
 सिंहधोषं जीवघाहनप्रहीपम् । (Dk. II. 4)

तं विप्रदृशं लृतघातयत्ना यान्तं वते रात्रिचरी दुर्ढौके ।
 निघांसुत्रेदं धृतमासुरास्त्रसां ताडकामन्यां निजघान रामः ॥ (Bk. II. 23)
 विगुण्ड्रजाशं स वरं गनटो यद्वोर्ध्वशोषां तृणवाद्विशुकः ।
 अर्थं दुरापं किमुत प्रवासे न शासनेऽवास्थित यो गुरुणाम् ॥ (Bk. III. 14)
 यो नदानपि जीवनाशमधुना शुश्रूपते स्वामिन्-
 स्तेनां वैगिभिरक्षतः कर्थमसौ संधास्यते राक्षसः ।
 हृतं वरतुष्विवेकमुहूर्मतिना म्लेच्छेन नालोचितं
 देवनोपहतस्य बुद्धिरथं वा पूर्वे विवर्यस्थति ॥ (Mu. 6)

N. B.—Use participles for the words italicized.

Seeing the fowler *coming* towards them, all the animals *becoming* frightened, ran away in different directions.

When did you come back, *acquainting* the lord of the Vaṅgas with this news?

Becoming of one accord, and *forming* a strong resolution not to desist from the work undertaken, begin your business.

A jackal, *roaming* at will near the precincts of a town, accidentally fell into an indigo vat, and *being* unable to get up, remained there, *feigning* himself to be dead.

The Brāhmaṇa, *hearing* the words of the rogue, placed the goat on the ground, looked at it again and again, placed it once more on his shoulder, and took his way home, *thinking* over the rogue's words.

Then he was respectfully dismissed by the minister *having called* him to court, *honoured* him with suitable presents, and *communicated* to him the message of the king.

N. B.—Use Namul forms for the words italicized.

He chose *as many girls as he saw* (एति) suitable to himself.

He *reduced* (तित्व) the medicine *to powder*, and placing it on fire and boiling it, drank it up.

He *was pelted to death* (हत) by the followers of the king for having killed their master.

I fell upon my enemy all at once, and routing all his followers *caught* (गृ) him *alive*.

The king of Pāṭaliputra captured the town of Vasudurga, and *took* its inhabitants *prisoners*.

Who calls me *by my name*?

LESSON XVI.

The Infinitive Mood.

§ 172. When one action is represented as being done for another action, the latter is, in Sanskrit, expressed by the Infinitive, which is formed by the addition of the termination तुम् to the root in the same way as the third person singular of the Periphrastic Future. It has the sense of 'in order to,' 'for the purpose of,' 'for,' and thus corresponds to that form of the English Infinitive which is called 'infinitive of purpose' or 'gerund.' The Sanskrit Infinitive has thus a dative sense, and may, if necessary, be replaced by the dative case of the verbal noun derived from the root; as, पारसीकांस्ततो जेतुं प्रतस्थे (R. IV. 60) 'he then set out to conquer the Persians,' i. e. 'for the purpose of conquering &c.' Here जेतुं = जयाय, and the sentence may stand thus: पारसीकानां जयाय प्रतस्थे: so स्वेदसलिलस्नाताऽपि उनः स्नातुमवातरम् (K. 147) where स्नातुं = स्नानाय.

Obs. (a) Like the English infinitive, the Sanskrit Infinitive is a remnant of an old inflexion. In Vedic times the verbal noun formed from a root by the termination तु (गंतु, यातु) was regularly declined. We find such forms as गंतु, गंतवे, गंतोः, as if गंतु was a regular noun. In course of time the use of the forms गंतोः, गंतवे, became less and less frequent, and the form that was chiefly used was the accusative inflection. It was subsequently considered to have a dative sense, and hence the present Infinitive form in Sanskrit has always the sense of the dative.

(b) The Sanskrit Infinitive corresponds in Latin to the Supine in *um* (*datum* = दातुं) which is properly the accusative of a verbal substantive, just as in Sanskrit; 'Themistocles Argos *habitatum* (स्थातुं) concessit' 'Themistocles retired to live at Argos.' The same sense is expressed, as in Sanskrit, by the dative of the gerundive participle; 'Decemviri *legibus scribundi*' (विधिनिर्माणाय) 'Decemvirs for framing laws.'

§ 173. It follows from the definition that the Infinitive in Sanskrit cannot stand as the *subject* or *object* of a verb. It has no

connection with any words in the sentence, except that it may, where possible, govern a noun in the same case as the root from which it is derived. Where the Infinitive occurs in English as the *subject* or *object* of a verb an abstract noun from the root must be used in Sanskrit; as, 'to get up early in the morning is wholesome' प्रातरेव उत्थानं (not उत्थातुं) आरोग्यवहं ; 'I learn to sing' अहं गानमधीये.

(a) The Infinitive after verbs of 'seeing,' 'hearing,' is, as in Latin, translated by the present participle; as 'I heard him speak' शाश्वमाणं तमभोर्णः; so अपीयानं ददर्श तं 'He saw him study.'

§ 174. The strict sense of the Sanskrit Infinitive is *motive* or *purpose* of an action; but there are some cases, as in English, where the Infinitive is used with *nouns* and also *adjectives*; as, 'fit to go,' 'able to go,' 'time to read.' Such cases are, however, limited by Sanskrit idiom. Some of the principal cases of this nature are given below.

§ 175. *The Infinitive is used with verbs and substantives meaning 'to wish' or 'desire,' provided the agents of the infinitive and the verb are same; as पिनाकपाणि पतिमानुभिच्छति (Ku. V. 53) 'desires to obtain for her husband the Piñaka-handed god (Śiva);' so अनु बाञ्छति शांभवो गणपतेराखुं भूधारतः कर्णी (P. 1. 3); but not त्वा गंतुमहमिच्छामि 'I wish thee to go,' where the agents of गम् and इष् are not the same.

§ 176. † It is used with verbs meaning *to be able*, *to make bold*, *to know*, *to be wearied*, *to strive*, *to begin*, *to get*, *to set about*, *to bear*, *to be*.

*समानकर्तृकेषु तु सुन् ! (III. 3. 158.)

† शक्षदृशज्ञागलाधटरभलभक्रमसहाहस्यर्थेषु तु सुन् ! (III. 4. 65.)

This Sūtra presents a knotty point. Bhaṭṭoīji Dīkṣhita says अर्थ-ग्रहणमस्तिर्नेव संबध्यते अनंतरत्वात् i. e. the Sutra gives roots from शक्ष् to अह् and roots having the same sense as अस् 'to be.' But this is hardly consistent with the almost overwhelming evidence of usage. According to Dīkṣhita's interpretation, पारश् 'to be able' cannot be used with the infinitive; but त पारयामि निवेदयितुं (S. 4), पारयिष्यस्यत्रभवत्या अपराह्ण (M. 3),

pleased or to condescend, and to be; as; न शक्नोमि हृदयमवस्थाचयितुं (U. 4) ‘I am not able to compose my heart’; वक्तुं मिथः प्राक्क्रमतैवमेनं (Ku. III. 2) ‘thus proceeded to speak to him privately’; जानासि देवीं विनोदयितुं (U. 1) ‘you know (how) to entertain my queen’; अस्ति-भवति-वियते-वा भोक्तुमक्तं (S. K.) ‘there is food to eat’; न विषहे विपनिमवलोकयितुं (Ve. 3) ‘I cannot bear to see the distress.’

§ 177. *It is used with words meaning ‘*sufficient, strong, able,*’ and substantives meaning *ability, power, or skill; as,* लिखितमपि ललाटे शोज्जितुं कः समर्थः (H. 1) ‘who is able to avoid that which is written on his forehead?’ लोकानलं दग्धुं हि तत्परः (Ku. II. 56) ‘his penance is able (sufficient) to burn the worlds’; अस्ति मे विभवः सर्वं परज्ञातुं (V. 2) ‘I have power to know everything’; कोऽन्यो हुतवहाद्गर्बुं प्रभविष्यति (S. 4) ‘who else than fire has power to burn?’; भोक्तुं प्रवीणः कुशलः पदुर्वा (S. K.) ‘skilful in eating’ (knowing how to eat).

§ 178. † It is used with words meaning ‘*time*’ with reference to the work of the time; as. अवसरोऽयमात्मानं प्रकाशयितुं (S. 1) ‘this is, indeed, the time to show myself’; समयः खलु स्नानमोजने सेवितुं (V. 2) ‘it is time to bathe and take food.’

Note.—As in Latin, some verbs in Sanskrit are of the nature of *deponents*, i. e. passive in form, but active in sense; as, शक्, युज्, अई and their derivatives; as, न शक्यास्ते दोषाः समाधातुं (H. 3) ‘those faults cannot be corrected or remedied’; न युक्तं अशोको वामपादेन ताडयितुं (M. 3) ‘the Aśoka does not deserve to be kicked with the left foot.’

are instances from a standard author; similarly विद् ‘to know’ cannot be used with the infinitive; but न च वेद् सम्यग् व्रष्टुं न सा (R. VI. 30) is as good an instance. We must, therefore, suppose that the Sātra indicates the existence of an interpretation connecting अर्थग्रहण with all the preceding roots; otherwise we shall have to condemn as wrong all such constructions as those given above. Taking this view I have interpreted the Sātra, connecting अर्थग्रहण with all roots.

* पर्याप्तिवचनेष्वलमर्थेत् । (III. 4. 66)

† कालसमयवेलाषु तु सुन् ॥ (III. 3. 167)

§ 179. The Sanskrit Infinitive has no *passive* form, the same form being used to denote both *active* and *passive* senses. In turning a sentence involving an infinitive into the passive voice, the words governed by the Infinitive remain unaffected; as स मित्राय द्रोग्युमिच्छति. तेन मित्राय द्रोग्युमिष्यते; रामो ग्रामं गन्तुमारेभे; रामेण ग्रामं गन्तुमारेभे. Where the object of the Infinitive and the verb is the same, it is, in the passive voice, put in the nominative case, leaving it to be *understood* with the Infinitive; as स ग्रन्थं पठितुमिच्छति: तेन ग्रन्थः पठितुमिष्यते, the object of पठितुं being ते, if necessary. In this case it will not do to say ग्रन्थं पठितुमिष्यते, for this would be an *impersonal* construction, though इष् is not an intransitive verb.

In the case of roots like those referred to in the Note to § 178, both constructions will be faultless; पवनमालिंगितुं शक्यते or पवनः आलिंगितुं शक्यते, though the latter looks more elegant and classical.

§ 180. The use of the root अर्ह् 'to deserve' deserves to be marked. It is frequently combined with the Infinitive in the sense of 'prayer.' or 'respectful entreaty,' or in those sentences where 'be pleased' or 'I pray' or 'beg' occurs in English, and in this sense it is generally used with the 2nd and 3rd persons; as, न मां परं संप्रतिपन्नुमहसि (Ku. V 39) '(I) pray, do not consider me to be a stranger'; अवहितस्तावच्छ्रोतुमहसि कुमारः (Mu. 4) 'be pleased, O Prince, to hear it attentively' (I beg that you will hear &c.); प्रिये जानकि न मामेवंविधं परित्यक्तुमहसि (U. 3) 'dear Jānakī, be pleased not to forsake me who am in this plight.'

§ 181. The infinitive with the final श् omitted is used with the words काम and मनः in the sense of 'wishing' or 'desiring,' or 'having a mind' to do that indicated by the root; as एनरपि वन्तुकाम इवायो लक्ष्यते (§. 1) 'your honour appears desirous of speaking again.'

मध्यस्था भवती नौ गुणदोषतः परिच्छतुमहसि । (M. 1)

न युक्तं ते तथा पुराश्रमपदे स्वभावोत्तानहृदयमिमं जनं समयपूर्वं प्रतायेऽहृशैरक्षरैः प्रत्याचष्टुम् । (§. 5)

न र्हाति तातो गजपुंगवधारितायां धुरि दम्यं नियोजयितुम् । (V. 5)

न शक्यं दैवमन्यथा कर्तुमभियुक्तेनापि । यावत्तु मानुष्यके शक्यमुपपादयितुं तावत्सर्वमुपपाद्यताम् । (K. 62)

का गणना सचेतनेषु । अपगतचेतनान्यपि संघटयितुमलमयं मदनः ।
(K. 157)

अन्विराधिष्ठितराज्यः शत्रुः प्रकृतिष्वरूपमूलत्वात् ।

नवसंरोहणशिथिलस्तरिव सुकरः समुद्धर्तुम् ॥ (M. 1)

धातयितुमेव शक्तिर्नासोरुद्धर्तुमन्नपिटम् । (P. I. 15)

शब्दादीन्विषयान् भोक्तुं चरितुं दुश्चरं तपः ।

पर्याप्तोऽसि प्रजाः पातुमौदासीन्येन वर्तितुम् ॥ (R. X. 25)

वृत्तं रामस्य वाल्मीकिः कृतिस्तौ किंनरस्वनौ ।

किं तथेन मनो हर्तुमलं स्यातां न शृण्वताम् ॥ (R. XV. 64)

व्यपेशमाविलयितुं किमीहसे जनमिमं च पातयितुम् । (§. 5)

व्यालं बालमृणालतंतुभिरसौ रोद्धुं समुज्जूम्भते

द्वेनुं वन्नमणीञ् शिरीषकुसुमप्रान्तेन संनहृते ।

माधुर्यं मधुविन्दुना रचयितुं क्षारांबुधेर्हते

नेतुं वाञ्छति यः खलान् परिथं सतां सूक्तेः सुधास्यन्दिभिः ॥ (Bh. II. 6)

ADDITIONAL SENTENCES FOR EXERCISE.

अलमनया कथया । संहियतामियम् । अहमप्यसमर्थः श्रोतुम् । अतिक्रांतान्यपि
संकीर्त्यमानान्यनुभवसमां वेदनामुपजनयन्ति सुहजनस्य दुःखानि । तज्जार्हसि कथं
कथमपि विधृतानिमानस्तु एव एवः पुनः स्मरणशोकानलेन्धनतामुपनेतुम् ।
(K. 169)

अमात्य कुमारो विज्ञापयति । यथपि स्वामिगुणा न शक्यन्ते विस्मर्तुं तथापि
महिंज्ञापनां मानयितुमर्हत्यार्यः । (Mu. 2)

न खलु न खल्वमंगलानि चिन्तयितुमर्हन्ति भवतः कौरवाणाम् । सन्धेयाते
आतरं युष्माकम् । (Ve. 1)

शमयति गजानन्यान्प्रद्विषः कलभोऽपि सन्
भवति सुतरां वेगोदयं भुजंगशिशोर्विषम् ।
भुवमधिपतिर्वालाघस्थोऽप्यलं परिरक्षितुं
न खलु वयसा जात्यैवायं स्वकार्यसहो भरः ॥ (V. 5)

अतोऽव्र किंचिद्वर्ती बहुक्षमां द्विजातिभावादुपपन्नचापलः ।
अयं जनः प्रदुमनास्तपोधने न चेद्वस्यं प्रतिवज्जुमर्हसि ॥ (Ku. V. 40)

तमर्थमिव भारत्या सुतया योन्मुमर्हसि ।
अशोच्या हि पितुः कन्या सद्गृह्यप्रतिपादिता ॥ (Ku. VI. 79)

न पृथग्जनवच्छुचो वशं वशिनामुन्तम गन्तुमर्हसि ।
द्रुमसानुमतां किमन्तरं यदि वायौ द्वितयेऽपि ते चलाः ॥ (R. VIII. 90)

अथ सुतपराक्रमानभिज्ञे—

धर्मात्मजं प्रति यमौ च कथैव नास्ति
मध्ये वृकोदरकिरीटभृतोऽवलेन ।
एकोऽपि विस्फुरितमण्डलचापचकं
कः सिन्धुराजमभिवेणयितुं समर्थः ॥ (Ve. 2)

He strove as far as possible to effect the good of his countrymen.

Why do you wish to appropriate to yourselves the property of your brother?

I told him to do the work, which he did most reluctantly.

To take revenge appears at first pleasant to a man, but in the end it results in ruin to himself.

I do not bear to see even poor men disrespectfully treated.

Be pleased, O Krishna, to clear (**छिद्र**) this doubt.

It is now time for you to begin to study your lessons.

Even an insignificant enemy does not deserve (**अहं**) to be slighted.

I desired them to go to Bombay, but they did not like to do accordingly.

How is it possible (**शक्य**) to go to another country, leaving you here alone?

Not to mention the poor, even rich persons find it difficult to live honourably in times of famine.

This villain deserves (**युज्व**) to be punished for his crimes.

Let all the prisoners be ordered to be released on this auspicious day.

To expose one's self to danger is sometimes preferable to remaining idle in the house, being deterred by calamities.

In Alaka the splendid palaces will be able (**अर्थ**) to equal (**तुल**) you in those various particulars.

He was greatly desirous of doing good to others, but has not been able to accomplish his object to any extent.

I beg your honour to grant this request; it will ever be my duty to remember it with gratitude.

LESSON XVII.

Tenses and Moods.

§ 182. In Sanskrit there are altogether ten Tenses and Moods: Present, Imperfect, Perfect, Aorist, Periphrastic Future, Simple Future, Imperative, Potential, Conditional and Benedictive. The ten *lakaras* given by Pāṇini are—**लट्**, **लद्**, **लिट्**, **लह्**, **लुट्**, **लद्**, **लोट्**, **लिह्**, **लह्**, and **लेद्**.* Of these the last (**लेद्**) is found only in the Veda, and has the sense of the subjunctive, and it is generally termed ‘the Vedic subjunctive.’ The remaining nine respectively correspond to the tenses and moods given above, the Benedictive being in Sanskrit included in **लिह्** and distinguished from the Potential (**विधिलिह्**) as **आशीर्लिह्**.

§ 183. Every verb in Sanskrit, whether in a primitive, causal desiderative, or frequentative form, may be conjugated in the ten tenses and moods, though the last two derivative forms of verbs are very rarely used except in the Present tense. The senses conveyed by them are usually expressed by other forms or combinations of words; as जिगमिषति = गन्तुमिच्छति; अटाव्यते = भृशमटति.

§ 184. Some of the tenses and moods in Sanskrit exactly correspond to the tenses and moods in other languages, and some are peculiar to Sanskrit. In this and the next three Lessons are given their uses and meanings. The Present tense and the Imperative and Benedictive moods are considered in this Lesson.

*This terminology of Pāṇini is artificial, and is not based on any particular principle. Other grammarians have adopted a somewhat rational nomenclature. The names of the several tenses and moods, according to them, are in the above order as follows:—भवन्ती (वर्तमाना), ह्यस्तनी, परोक्षा, अयतनी, श्वस्तनी, भविष्यन्ती, एचमी सप्तमी (these two alone being quite artificial), क्रियातिपत्तिः and आशीः. The feminine is used, because the word वृत्तिः is understood after each.

Present Tense.

§ 185. The Present tense is used to denote an action taking place, or a fact existing, at the *Present* time; as, जगतः पितरौ बन्दे (R. I. 1) ‘I salute the parents of the Universe.’

Obs. Strictly speaking, the present tense in Sanskrit corresponds to the present progressive, imperfect or incomplete form, which expresses the *continuance of an action which is begun*. Patañjali says ‘प्रवृत्तस्याविरामं शासितव्या भवन्ति’ which indicates that the action denoted by a verb in the Present tense is yet continuing and had not stopped; as वहति जलमिंयं पिनष्टि गंधानियं (Mn. 1) ‘this lady *brings* (is bringing) water; this (another) *grinds* (is grinding) odorous substances’; एतास्तपस्त्रिकन्यका इत एवाभिर्वर्तन्ते (§. 1) ‘these ascetic-girls *come* (are coming) in this very direction.’ There is no distinct form in Sanskrit to express this *continuous* action; hence its usual signification.

It must, however, be remembered that it is only by a special adverb or by the context, that the Present tense can be confined to mean a *present act solely*; as इददत्तो गच्छति (i. e. अधुना); or संप्रत्ययी-यावहे. The principal use of the Present indefinite is, as observed by Bain (*Grammar* p. 185) ‘to express *what is true at all times*.’ It expresses present time only as representing *all* time. The permanent arrangements and laws of nature, the peculiarities and propensities of living beings, and whatever is constant, regular, and uniform, have to be represented by the present indefinite; as सत्संगतिः कथय किं न करोति धुमा (Bh. II. 23) ‘say what the company of the good does not do to men’; अस्त्युत्तरस्यां दिशि हिमालयो नाम नगधिराजः (Ku. I. 1) ‘there is (stands) in the northern direction the lord of mountains called Himalaya’; so नास्ति जीवितादन्यदभिमततरमिह सर्वजंतुनां (K. 35.); कर्षीणां पुनरायानां वाचमर्थोऽनुधावति (U. 1); न खलु बहिरुपाधीनप्रतियः मंभयन्ते (Māl. 1) &c.

§ 186. Besides these general senses, the Present tense in Sanskrit has, like the English present, the following senses:—

(a) It has sometimes the meaning of *immediate future*; as अप्यमहंमागच्छामि (S. 3) 'here I come (shall come)'; कदा गमिष्यसि—एव गच्छामि (S. K.); नन्वयं न भवसि (Māl. 5).

(b) When an action has just taken place, the Present may be used to denote that *recent past* action; as, कदा त्वं नगरादागतोसि—अथमागच्छामि (S. K.) 'When did you come from the village?—here I come. (I have just come).'

(c) In fables and in recounting past events it is used as if the narrator saw them passing before his eyes; as, हस्ती बृते कस्त्रं (H. 2) 'the elephant *asks* (asked), who art thou?'

(d) With words meaning *till*, *as far as*, *before*—*when &c.*, it has the sense of the Future Perfect; as, तथावन्न परापतति तावदपसर्पतानेन तरुगहनेन (U. 4) 'therefore, *before* he *returns* (or till he shall have not returned) walk away through this thicket of trees.'

(e) Sometimes the Present denotes a *habitual action* such as is represented in English by the past habitual 'used to' or 'would': as पातुं न प्रथमं व्यवस्थिति जलं (S. 4) 'did not think of drinking water first' (was not in the *habit* of drinking &c.); so हिरण्यको भोजनं कुत्वा बिले स्वपिति (H. 1).

§ 187. The Present is sometimes used for the Future in conditional sentences, or such as imply condition; as योऽन् ददाति (दाता दास्यति वा) स स्वर्गं याति (याता यास्यति वा) (S. K.) 'he who *offers* (will offer) food *goes* (will go) to heaven.'

§ 188. When joined with the particle स्म the Present has the sense of the Past; as, कस्मिभिवृते भासुरको नाम सिंहः प्रतिवसति स्म (P. I. 8) 'there lived in a forest a lion named Bhāsuraka' कीणन्ति स्म प्राणमूल्यैर्यशांसि (Si. XVII, 15) 'bought fame at the cost of their lives.'

§ 189. With interrogatives, the Present often conveys the sense of the Future with reference to a desire; as, कि करोमि क्व गच्छामि (U. I.) 'what shall I do, where shall I go'; क्व भोजयसि (S. K.); so कि गच्छामि तपोबनं (Mu. 6).

(a) When an answer is given to a question, the Present is used in the sense of the Past with the word ननु; as, कटमकार्षः किम्—
ननु करोमि भोः (S. K.).

§ 190. *With the words तुरा and यावत् when used as adverbs, it has the sense of the Future, when *certainty* is indicated; as, आलोके
ते निपतति तुरा (Me. 88) 'will surely fall in the range of your sight';
यावदस्य दुरात्मनः समुन्घलनाय शङ्खं प्रेषयामि (U. 1) 'I shall send
S'atrughna to exterminate this wretch.'

Obs. 'Certainty' need not be necessarily meant.

The Imperative Mood.

§ 191. This mood is used in the 2nd person in the sense of *command*, *entreaty* or *gentle advice*, as in English; शृणुत रे पौराः (Mk. 10) 'Listen ye citizens! परिचायध्वं परिचायध्वं 'help ! help !';
हा प्रियससि कासि देहि मे प्रतिबन्धनं (U. 1) 'alas, my beloved, where art thou ? Give me response'; तृष्णा छिन्दि भज क्षमां जहि मां (Bh. II.)
'leave off ambition (greedy desire); have forbearance; give up pride.'

(a) The Imperative in the passive voice is often used as a polite way of expression; as, एतदासनमास्यतां (V. 2) 'here is a seat,
please sit down.'

§ 192. The second and third person Imperative is frequently used to express benedictions or blessings; as प्रत्यक्षाभिः प्रपञ्चस्तुभिरवतु
वस्ताभिरष्टाभिरीशः (S. 1) : 'may Siva, endowed with those eight
visible forms, protect you'; पर्जन्यः कालवर्षी भवतु जनमनोनन्दिनो वान्तु
वाताः (Mk. 10) 'may rain pour down in season ! may winds blow
pleasant to the people's mind'; पुत्रमेवगुणोपतं चक्रवर्तिनमाप्नुहि (S. 1)
'may you get a son possessed of those qualities, who will be a
sovereign ruler !'; पुत्रं लभस्वात्मगुणातुरुपं (R. V. 34) 'may you get a
son worthy of yourself'; तात मे चिरं जीव (U. 4) &c.

§ 193. The Imperative is used in commands and exhortations extending to the future as well as to the present, and is generally used

* यावत्पुरानिपातयोर्लिङ् । (III. 3, 4)

in laws and in laying down precepts, just as the Potential Mood is used in the same sense. See Lesson XVIII.

§ 194. There is a use of the second person Imperative, which deserves notice. When 'frequency' or 'repetition of acts' is indicated the imperative second person (Parasi, and A'tm.) is repeated, though the subject of the main verb be different and the verb be in any tense; as, याहि याहीति याति (S. K.) 'he goes often and often'; so यात यातेति याथः अधीज्व अधीज्वेति अधीते.

Obs. This corresponds to the use of the Imperative Mood in Marathi and other languages derived from Sanskrit; as, हा गृहस्थ सा सा खातो; 'बोल बोल बोलतो'; 'पंतोर्जिने मुलांना मार मार मारिले.'

(a) The Imperative is similarly used (without being repeated) when several acts are spoken of as being done by one person; as, सकून पिच धानाः खादेत्यभ्यवहरति (S. K.) 'he takes his meals, eating barley and tasting fried corn.'

Compare Marathi—‘झेंगा खा. दाणे चाव. पाणी पी. अशा रीतीने हा सकाळी चरत असतोः’ कुठे झाडेंच उपट, कुंड्याच फोड, फुलेंच तोड, कांयाच मोड, असा त्या दुष्टाने वागेचा अमदी नाश करून सोडिला.’

The Benedictive Mood.

§ 195. The Benedictive mood (भूयात्-भविष्यात्) is always used in giving blessings, and in the first person expresses the speaker's wish; as, तत्किमन्यदाशास्महे केवलं वीरप्रसवा भूयाः (U. 1) 'so what else shall we say as a blessing? May you give birth to a warrior'; विधेयासुदैवाः परमरमणीयां परिणिति (Māl. 6) 'may the gods make the end very pleasant!'; कृतार्था भूयासं (*ibid.*) 'may I become successful!'

क नु खलु संस्थिते कर्मणि सदस्यैरनुज्ञातः श्रमक्तान्तमात्मानं विनोदयामि ।

(§. 3)

किमधुना करोमि । क गच्छामि । कथं मे शान्तिर्भविष्यति । अयवा

तमेव पिंगलकं गच्छामि । कदाचिच्छरणागतं माँ'रक्षांति न प्राणैर्वियोजयति ।
(P. I. 16)

ततो दिनेषु गच्छत्सु पक्षिशावकानाकम्य कोटरमानीय प्रत्यहं स्वादति स
मार्जारः । (H. 8)

तारापीढो देवीमवदत् । अफलमिवाखिलं पश्यामि जीवितं राज्यं च ।
अप्रतिविधेये धातरि किं करोमि । तन्मुच्यत, देवि शोकानुबन्धः । आधीयता
च्छ्रेयं च धर्मे च धीः । (K. 65)

शुश्रूषस्व गुरुत् कुरु प्रियसखीवृत्तिं सपत्नीजने
भर्तुर्विरप्कृतापि रोषणतया मासम प्रतीपं गमः ।
भूयिष्ठं भव दक्षिणा परिजने भाग्येष्वनुसेकिना
यान्त्येवं गृहिणीपदं युवतयो वामाः कुलस्याधयः ॥ (S. 4)

पातुं न प्रथमं व्यवस्थाति जलं युध्मास्वपीतेषु या
नादते प्रियमण्डनापि भवतां स्नेहेन या पष्टवम् ।
आये वः कुसुमप्रवृत्तिसमये यस्या भवत्युत्सवः
सेयं याति शकुन्तला पतिगृहं सर्वेन्नुज्ञायताम् ॥ (S. 4)

ADDITIONAL SENTENCES FOR EXERCISE.

अये उदितसूयिष्ठ एष भगवानशेषभुवनैद्वीपदीपकस्तपनः । तस्मितिष्ठ । (M. I. 1)
अनन्यभाजं पतिमान्तुहीति सा तथ्यमेवाभिहिता हरेण ।

अ हीभरव्याहृतयः कदाचित्पृष्णन्ति लोके विररीतमर्द्दम् ॥ (Ku. III. 63)
पुरीमवस्कन्द लुनीहि नन्दनं द्वचाण रत्नानि हरामरांगनाः ।

विग्रहा वक्ते नष्टचिदिषा वली य इथमस्वारथ्यमहर्दिवं दिवः ॥ (S. I. 51)

सन्तः सन्तु निरन्तरं सुकृतिनो विघ्वस्तपापोदया
 राजानः परिपालयन्तु ब्रह्मां धर्मे रिष्यताः सर्वदा ।
 काले संततवर्षिणो जलमुच्चः सन्तु स्थिराः उण्यतो
 मोदन्तां धनवद्वान्धवसुद्दग्नीभ्रमोदाः प्रजाः ॥(M&l. 10)
 दृश्यां छिन्दि भज क्षमां जहि मदं पापे रतिं मा कृथाः
 सत्यं हृष्टानुपाहि साधुपदवीं सेवस्त विद्वज्ञनम् ।
 मान्यात्मानय विद्विषोऽप्यतुनय प्रच्छादय स्वान्युणान्
 कीर्तिं पालय दुःखिसे कुरु दयामेतस्तां चेष्टितम् ॥ (Bh. II. 77)
 कश्चैकान्तं स्वस्तुपगतो दुःखमेकांततो वा
 नीचैर्गच्छत्युपरि च दशा चक्रनेमिक्रमेण । (Me. 112)
 जाह्नवं धियो हरति सिञ्चति वाचि सत्यं
 मानोक्षति दिशति पापमपाकरोति ।
 चेतः प्रसादयति दिक्षु तनोति कीर्ति
 सत्संगतिः कथय किं न करोति इुसाम् ॥ (Bh. II. 23)

The serpent having climbed the tree used to eat the young ones of crows.

Arjuna, having strung his bow, says to Karna:—‘Are you now ready to fight with me?’

There is a tortoise being carried by two birds on their shoulders.

Why do you abandon me here? What shall I do? To whom shall I go for protection?

I shall just (*use यावद्*) wait for her sitting under the shade of this tree.

I have just come back from a long travel; and do you tell me to work so soon?

May you both get sons resembling you in all good qualities!

Obey your parents; respect the learned; never speak one word of censure to others; and be content with your position.

May cows give (*Ben.* of दा) much milk! May the Earth be furnished with all sorts of corn by clouds pouring down in season!

Let spies, disguised as ascetics, be sent all over his dominions to find out the real state of his kingdom.

He desolated the whole country pulling down houses, driving away the people, and burning down their possessions.

LESSON XVIII.

The Potential Mood.

§ 196. The Potential mood in Sanskrit corresponds to the Subjunctive mood in English and Latin, but it has not all the senses and uses of the English Subjunctive, nor the wide application of the Latin Subjunctive. In English the Subjunctive mood is not used in independent clauses; in Latin, it is used without any preceding verb to express a *wish*, but it is generally used in dependent assertions; but in Sanskrit the Potential mood is used both in *independent* and *dependent* assertions; नीचैराख्यं गिरिमधिवसेः (Me. 26); कृत्यं घटेत् सुहृदो यदि तत्कृतं स्यात् (Mal. I). We shall now see in what senses it is used in Sanskrit.

§ 197. The Potential expresses (A) probability, command, wish, prayer, hope, and capability; (B) it is used in dependent clauses in which the above senses are implied; and (C) it is used in condition or hypothetical sentences, in which one statement depends upon another as its reason, or condition.

A.

§ 198. The senses of 'probability,' 'command' &c. expressed by the Potential are expressed, in English, by 'may', 'shall', or 'should,' and often by 'will', 'would,' 'could,' 'might,' as used in direct assertions; as. लभेत् सिक्तासु तेलमपि यत्नतः पीडयन् (Bh. II. 5) 'one may even get oil from sand, by diligently squeezing it together'; मौर्ये भूषणविक्रयं नरपत्तो को नाम संभावयेत् (Mu. 5) 'who, indeed, would think it probable that the Maurya king would sell ornaments?'; जेतारं कार्तिकेयस्थ

विजयेय (Mv. 3) 'may I conquer the conqueror of Kārttikeya'; मनसिजतः कुर्यान्मां फलस्य रसज्जं (M. 4) 'may the tree of Love make me taste the flavour of its fruit'; कृया हरस्यापि पिनाकपाणीर्ध्यच्युतिं (Ku. III. 10) 'I could make even the Piṅka-weaponed God lose his strength of mind'; भो भोजनं लभेय (S. K.) 'I pray that I get food.'

(a) The most general application of the Potential is in giving commands, in laying down precepts or rules for guidance, and in showing obligations of duty, as expressed by *shall* or *should* in English; as, ऊनद्विवर्षे निखनेत (Y. III. 1) 'one shall bury a child that is less than two years old'; आपदर्थे धनं रक्षेत (C. 29) 'one should save wealth against (i. e. in order to meet) bad time'; सहसा विदधीत न क्रियां (Ki. II. 30) 'one should not do any act rashly.'

Obs.—Pāṇini lays down that the Potential, as well as the Imperative, is used in *directing* (a subordinate &c.), *giving invitation*, *expressing permission* (to do a thing), in *speaking of an honorary office or duty*, in *asking questions*, and in *prayers* (विधिनिमन्त्रणामन्त्रणाधीषं प्रसंप्रश्नार्थनेत् लिङ् III. 3, 161), and that in the case of *direction*, *permission* and *proper* (particular) *time*, the Potential, the Imperative and the Potential passive participles may be equally used (प्रपातिसर्गप्राप्तकालेषु कृत्याश्च III. 3, 163); as इह भुजीत-भुक्तां भवानः इहासीत भवान or इहास्यतां-आसितव्यं भवता 'you may sit here'; नीचैरास्यं गिरिमधिवसेः (Mc. 26) 'you may dwell on the mountain' &c.; पुत्रमध्यापयेद्वान् 'you will teach the son as an honorary duty'; कि भो वद्मधीरिय उत तकं 'Sir, what shall I learn, the Veda or Logic?'; भोजनं लभेय or लभै (S. K.).

The use of the Potential is, however, more common in those senses than that of the Imperative or the participle.

§ 199. When *fitness* is implied, the potential passive participle or this mood may be used; and sometimes the noun in त् also; as त्वं कन्यां वहे, त्वं कन्याया बोढा, or त्वया कन्या बोढ्या (S. K.) 'thou art fit to marry the girl.'

(a) When '*capability*' is implied, the Potential or the Potential passive participle may be used; as, भारं त्वं वहे; or भारस्त्वया बोढ्यः (S. K.) 'you can carry the load.'

§ 200. *With interrogative words such as, किं, कतर &c., the Potential or Simple Future is used to imply censure; as, कः कतरो वा हरिं निन्देत् निन्दिष्यति वा 'who will censure Hari ?'

(a) †When wonder is implied, the Simple Future is used in preference to the Potential, when यदि is not used; as, आश्रव्यमन्यो नाम रुद्धं इक्ष्यति (S. K.) 'it is a wonder that the blind man should see Krishna !'; but आश्रव्यं यदि सोऽधीयीत 'a wonder if he study !'

B.

§ 201. The Potential mood is used in dependent sentences implying the senses of *hope*, *prayer*, &c. stated in § 197; as, आशंसेऽधीयीय (S. K.) 'I hope I shall learn'; आशंसा न हि नः प्रते जीवेम दशमूर्धनि (Bk. XIX. 5) 'we had no hopes that we should live' &c.

(a) With words implying 'wish' the Potential is used in the sense of the infinitive mood when the agents of both the actions are the same; as, भूजियेति इच्छति (S. K.) = भूक्तुमिच्छति 'wishes that he will eat', or 'wishes to eat.'

§ 202. In dependent sentences, the Potential is often used with relative words to denote 'result' or 'purpose'; as, दोषं तु मे कञ्चिकथय येन स प्रतिविधीयेत (U. 1) 'but tell me some fault of mine so that (in order that) it may be rectified.'

§ 203. When a *hope* is expressed except by the word कञ्चित्, the Potential is generally used; as, कामो मे भुञ्जित भवान् 'it is my hope that you will eat'; but कञ्चिज्जीवति 'I hope he lives'; कञ्चिद्दर्तुः स्मरसि रसिकं वै हि तस्य प्रियेति (Me. 83) 'I hope you remember your master, O pleasing bird, because you are his favourite.'

(a) ||When 'expectation' is implied by such words as, संभावय्, अपि, or अपि नाम, the Potential or Simple Future is used except when

* किंदृतं (गर्हायां) लिङ्गलटौ । (III. 3. 144)

† (चित्रीकरणे) शोषं लट्टयदौ । (III. 3. 151)

‡ कामप्रवेदनेऽकञ्चिति । (III. 3. 153)

|| विभाषा धातौ संभावनावच्चनेऽयदि । (III. 3. 155) .

the word यद् is used; as. संभावयामि भुञ्जीत भोक्ष्यते वा भवान् (S. K.) 'I expect you will eat'; अपि नाम भगवतीनीतिर्विजेष्यते (Mal. 7) 'would (I wish) that the plans of the revered lady become successful'; अपि जीवेत स ब्राह्मणशिशुः (U. 2) 'may I expect that the Brahmana boy comes to life?' (Would that he comes to life). But संभावयामि यद्यु-
अथास्त्वम्, 'I expect that you will eat.'

(b) *When words expressing 'wish' such as इष्ट, कम् प्रार्थ्, &c. are used, the Potential or Imperative is used; as., इच्छामि सोमं पिषेत
पिष्टु वा भवान् (S. K.) 'I wish your honour will drink Soma.'

§ 204 † With the words काल, समय-बेला, the Potential is used when the word यद् occurs in the sentence; as. कालः-समयो-बेला वा यद् भवान्मुञ्जीत 'it is time that your honour should take your meals.'

C.

§ 205. In conditional sentences in which one statement is made to depend upon another as its reason or ground, the Potential is used in both the antecedent and the consequent clauses. (otherwise called the *protasis* and *apodosis*), the former containing the condition or ground of argument, and the latter the conclusion based upon it. The place of 'if,' whether expressed or understood, is taken by यदि or चेद्; as यद्यत्र तातः संनिहितो भवेत् ततः कि भवेत् (S. 1.) 'if our papa were here today—then what would happen?'; दैवात्यद्येन्नगति विचरन्निच्छया मतिधियां चेद् आश्वास्यादी तदनु कथयेत्प्रधर्वीयामवस्थां (Mal. 9) 'if you, roaming at will over the world, happen to see my beloved, first comfort her and then relate the state of Mādhava'; so कृत्यं पठेत् सुहृदो यदि तत्कृतं स्यात्; &c.

Obs.—Mark that चेद् never stands at the beginning of a sentence.

§ 206. In conditional sentences the Present or Simple Future is often used instead of the Potential; as, यदि स्थित्वा इक्ष्यति कृप्यति प्रभुः (Bh. III. 97) 'if the lord get up and see (you), he will be angry'; न चेद्रवीचि प्रश्नानश्नामि त्वां (Dk. II. 6) 'if you do not answer my

* इच्छार्थेषु लिङ्गलोटौ (III. 3. 157)

| (कालसमयबेलासु) लिङ्गं यदि | (III. 3. 168)

questions, I shall eat you'; कृष्णं नैस्यति चेत्सुखं यास्यति (S. K.) if he bow down to Kṛishṇa he will go happily.'

Obs.—(a) Sometimes the Present is used in the protasis and the Potential in the apodosis; as, यदि तस्य प्राणविपत्तिरूपजायते तदपि महोक्तेनो भवेत् (K. 160) 'if his death take place, that also will be a great sin'; so क्षणमप्यवतिष्ठते श्वसन्यदि जंतुन्तु लाभवानसौ (भवेत्) (R. VIII. 87).

(b) The Imperative is used instead of the Potential, in the apodosis as a polite way of speaking; as, न चेदन्यकार्यातिपातो गृह्णातामाति-थेषसत्कारः (S. 1) 'if any other duty should not suffer thereby, you might enjoy the hospitality shown to guests.'

(c) When the conditional clause is *affirmative* and *certain* as expressed by the indicative mood of the verb, or when both members of the sentence deal with *facts*, the Present must be used instead of the Potential; as, 'if it rains, we cannot go out'; यदि देवो बर्षति तर्हि वर्य बहिर्गन्तु न शक्नुमः; not देवो बर्षेत् &c.

वयस्य किं परमार्थत एव देव्या वतनिमित्तोऽयमारम्भः स्यात् ।

(V. 3)

यदि त्वामीदशमैक्षवाको राजा रामभद्रः पश्येतदास्य हृदयं स्नेहेनाभिष्यन्देत् । (U. 5)

देव यदि चन्द्रमस्युमा द्रहने वा शीतलत्वमंशुमालिनि वा तमः संमाव्यते ततो युवराजेऽपि दोषः । (K. 286)

यदि मे सहसा दर्शनपथाचापयाति नारोहति वा कैलासशिखरं नोत्पत्ति वा गगनतलं ततः सर्वमेतदेनामुपसृत्य पृच्छामि । (K. 132)

लभेत वा प्रार्थयिता न वा श्रियं

श्रिया दुरापः कथमीस्तो भवेत् । (S. 3)

परोक्षे कार्यहन्तारं प्रत्यक्षे प्रियवादिनम् ।
 वर्जयेत्ताहशं मित्रं विषकुम्भं पयोमुलम् ॥ (C. 18)
 अलब्धं चैव लिप्सेत लब्धं रक्षेदवक्षयात् ।
 रक्षितं वर्द्धयेत्सम्यग् वृद्धं तीर्थेषु निश्चिपेत् ॥ (H. 2)
 उत्सदियुरिमे लोका न कुर्यां कर्म चेदहम् ।
 संकरस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥ (Bg. III. 24)
 भवेदभीष्ममदोणं धृतराष्ट्रबलं कथम् ।
 यदि ततु ल्यकर्मडित्र भवान् धुर्यो न युज्यते ॥ (Ve. 3)
 तत्रो देवा विधेयासुर्येन रावणवद्यम् ।
 सपत्नांश्चाधिजीयास्म संग्रामे च मूषीमिति ॥ (BK. XIX. 2)
 आददीर्घं महार्हाणि तत्र वासांसि सत्वराः ।
 उद्धुनीयात सत्केतून् निर्हरेताऽयचन्दनम् ॥ (Ibid. 8)
 नावकल्प्यमिदं ग्लायेत्कृच्छ्रेषु भवानपि ।
 न पृथग्जनवज्जातु प्रमुहोत् पष्ठितो जनः ॥ (Ibid. 17)

ADDITIONAL SENTENCES FOR EXERCISE.

अपि नामोर्बशी—

गृदा नूपुरशब्दमात्रमपि मे कांतं श्रुतौ पातयेत्
 पश्चादेत्य शनैः करांबुजवृते कुर्वत वा लोचने ।
 हम्येऽस्मिन्नवतीर्य साध्वसवशान्मन्दायमाना बला-
 दामीयेत पदात्पदं चतुरया सख्या ममोपान्तिकम् ॥ (V. 3)

इति ध्रुवेच्छामनुशासती सुतां शशाक भेना न नियन्तुमुख्यमात् ।
 क ईप्सितार्थस्थिरनिश्चर्य मनः पयश्च निभाभिसुखं प्रतीपयेत् ॥ (Ku. V. 5)

फलार्थी नृपतिलोकान्यालयेदलमास्थितः ।

दानमानादितोयेन मालाकारोऽकुरानिव ॥ (P. I. 8)

कौर्मं संकोचमास्थाय प्रहारानपि मर्षयेत् ।

प्राप्तकालं तु नीतिज्ञ उन्निष्ठेत्कृष्णसर्पवत् ॥ (H. 3)

कि वा तवात्यन्नवियोगमोघे कुर्याद्युपेक्षां हसनीवितेऽस्मिन् ।

स्याद्रक्षणीयं यदि मे न तेजस्त्वदीयमन्तर्गतमन्तरायः ॥ (R. XIV. 65)

प्रसहा मणिषुद्वरेन्मकरवक्त्रदंष्ट्राकुरात्

सहृद्रभपि संतरेत्प्रचलद्विमालाकुलभ ।

भुजंगमपि कोपितं शिरसि पुष्पवद्धारये-

न तु प्रतिनिविष्टमूर्खजनचित्तमाराधयेत् ॥ (Bh. II. 4)

अग्रागेन च कातरेण च युणः स्यात्सातुरागेण कः

प्रज्ञाविक्रमशालिनोऽपि हि भवेत्किं भक्तिहीनात्कलम् ।

प्रज्ञाविक्रमभक्तयः समुदिता येषां युणा भृतये

ते भृत्या नृपतेः कलञ्चमितरे संपत्सु चापत्सु च ॥ (Mu. 1)

ऋगियं यदि जीवितापहा द्वदये कि निहिता न हन्ति माम् ।

विषमप्यसृतं क्वचिद्द्वेदसृतं वा विषमीश्वरेच्छया ॥ (R. VIII. 46)

While he was thinking how he should accomplish his desired object, the whole night passed away.

How possibly will he be at ease, being plunged into this great ocean of sorrow?

May it be that her agony proceeds from the influence of love?

You should obey your parents and teachers, speak the truth, keep company with the good, and always think of the greatness of God.

If you go out in this pitchy darkness, and bring me flowers from the garden, I shall consider you to be of a fearless mind.

Even if his heart were made of stone, he would be moved to pity at seeing this heart-rending state of the woman.

Having heard that strange account I was at a loss what to say or do next.

One should win over a covetous man by giving him wealth, and a fool by acting according to his humour.

Who but the sun can clear the sky of the pollution of nocturnal darkness?

I might overtake even Garuda if he has started before me, with this speed of the chariot!

Would that the wretched Chāṇakya were won over to the side of the Nanda family.

I hope (*use काच्छित्*) your religious austerities are being carried on without any obstruction.

LESSON XIX.

Imperfect, Perfect, and Aorist.

§ 207. ‘In English there is only one tense referring to *past* time; it is the *past indefinite* or *Aorist*’ (Howard’s *Note on English Verb*, P. 12); as, ‘I walked.’ In Sanskrit there are three tenses referring to a past time: *Imperfect*, *Perfect* and *Aorist*. Each of these had originally a peculiar signification. In ancient works, or works composed at a time when, we have reason to believe, Sanskrit was a spoken language, they are found to be used in their exact senses: later on, as Sanskrit became less and less a spoken language, writers began to use these three tenses promiscuously. The senses in which they were originally used are as follows:—

The *Imperfect* is, according to Pāṇini. अनवातने लह् . i. e. it denotes past action done previous to the current day, hence at a time removed from this day. The *Perfect* is परोक्षे लिद् . i. e. it denotes past action done previous to this day, and which was not witnessed by the speaker. The *Aorist* is merely भूतार्थे लह् . i. e. it has reference to a past time indefinitely or generally, without reference to any particular time. An action done before to-day is expressed by the Perfect or Imperfect; what remains for the Aorist is, therefore, to express a past action done

very *recently*, say, in the course of the current day, or having reference to a present act. The Aorist, therefore, merely implies the completion of an action at a past time *generally*, and also an action done at a very recent time, as during the course of this day. The Imperfect and Perfect are used in narrating events of past occurrence, generally in remote past time; the Aorist is used in dialogues and conversations which refer to recent past actions; but it is not used to denote past *specified* time, or to narrate events.* Thus in the whole of the *Purusha-Sikta* (Rigveda X. 90) the Imperfect or Perfect alone is used, the events narrated referring to a past time, and in the Aitareya-Brâhmaña recent actions are shown by the Aorist; as, स भूमिं विश्वतो वृत्वा अत्यतिष्ठ-दृशांगुलं, गावो ह जन्मिते तद्मात &c.; अजनि ते वै पुत्रो यजस्व मासनेनेति. But later Sanskrit writers lost sight of this difference between the Imperfect, Perfect, and Aorist, and the three are found to be promiscuously used to denote merely a *past action*, whether recent, remote or not witnessed by the speaker; as, तदाह किमकरव कागम कि व्यलपमिति सर्वमेव नाज्ञासिष्म (K. 166).

§ 208. The *Imperfect*, besides its general use, is sometimes used to ask a question referring to a recent time; as, अगच्छत्कि स ग्रामे · has he *gone* to the village ?; but when a remote time is implied, the Perfect alone should be used; as, कंसं जघान कि (S. K.) · did he kill *Kamṣa* ?

§ 209. The *Perfect*—In the first person the Perfect denotes some distraction or unconscious state of the mind; it should not, therefore, be used in the first person, except in this sense; as, बहु जगद पुर-स्तानस्य मना किलाहं (Si. XI. 39) ‘being frenzied, I forsooth prated much before him.’

(a) It is also used in the first person to conceal the truth from somebody by affirming the opposite of that which is alleged against

* For a fuller explanation of the difference between these three tenses, see Prof. R. G. Bhandarkar's *Second Book of Sanskrit*, Preface to the First Edition.

him; as कलिंगेष्ववातसीः कि 'didst thou dwell in the country of the Kaliṅgas?', नाहं कलिंगाभ्याम् (S. K.) 'I did not (so much as) go to the Kaliṅgas.'

§ 210. The *Aorist*—*This tense, besides its general meaning of a *recent*, indefinite past time, also implies the idea of *continuousness*. The Imperfect cannot be used in this sense; as, ब्राह्मणेभ्यो यावज्जीव-मन्त्रमदात् (not अददात्) 'he gave food to Brāhmaṇas throughout his life.'

(a) In the case of पुरा 'formerly,' not joined with स्म, the Imperfect, Perfect, Aorist or Present may be used; as, वसन्ताहि पुरा छात्रा अष्टात्सुरवसन्नपूर्वा 'here formerly dwelt pupils.' But with पुरास्म the Present alone is used; as, यजति स्म पुरा 'he formerly sacrificed.'

§ 211. The augment of the Aorist is usually cut off after the particle मा or मास्म. In the second person this tense with the augment so cut off has the sense of the Imperative mood, and in the first and third, that of the English 'that' with 'may' or 'might' or simply of 'may', as वयस्मा मा कातरो भुः (M. 4) 'friend, be not afraid;' भर्तुविप्रकृतापि रोषणतया मास्म प्रतीर्प गमः (S. 4) 'though wronged (ill-treated), do not, through anger, go against (the will of) thy husband.'

मा यस्तुहत्यलु भवन्तमनन्यजन्मा
मा ते मलीमसविकारघना मतिर्भूत् ।
इत्यादि नन्विह निर्खरकमेव (Māl. 1)

'May the Self-born (Cupid) not infatuate thee; may thy mind be not infested with dark thoughts (emotions)—it is but vain to say this or some such thing in this case.'

तपोवनवासिनामुपरोधो मा भूत् । (S. 1)

नरपतिराहारं निर्वर्त्यास्थानमर्दपमयासीत् । तत्र चावनिपतिभिरमात्यै-

* मित्रैश्च सह तास्ताः कथाः कुर्वन् मुहूर्तमिवासांचके । (K. 17)

* क्रियाप्रबंधसामीप्ययोः । (III 3. 135)

शुकनासोऽपि महान्तं कालं ते राज्यभारमनायासेनैव प्रज्ञावलेन बभार ।
यथैव राजा सर्वकार्याण्यकार्षीतद्वदसावपि द्विगुणितप्रजानुरागश्चकार ।

(K. 58)

आविर्भूतज्योतिषां ब्राह्मणानां
ये व्याहारास्तेषु मा संशयोऽभूत् (U. 4)
जुगोपात्मानमत्रस्तो भेजे धर्ममनातुरः ।
अगृन्वृताददे सोऽर्थमसकः सुखमन्वभूत् ॥ (R. I. 21)
अधिगतपरमार्थान्यपिण्डितान्मावमंथा-
स्तृणामिव लघुलक्ष्मीर्णिव तान्संरुणद्वि । (Bh. II. 17)

ADDITIONAL SENTENCES FOR EXERCISE.

चंडवर्मा प्राणीरेन न व्ययूजत् । अपि त्वनीनयदपनीताषेषश्लयमकल्पसंधो
बैधनगृहमजीगजज्ञ गणकसंघैरचैक्षणावसाने विवाहनीया राजदुहितेति ।
(Dk. II. 1)

दिशः प्रसेद्वर्मरुतो वद्युः सुखाः प्रदक्षिणार्चिर्विरश्चिराददे ।
बभूव तर्च्छुभवांसि तत्क्षणं भवो हि लोकाभ्युदयाय तादृशाम् ॥
(R. III. 14)

मा सूदाभमरीषीहेति परिमेयपुरःसरौ ।
अनुभावविशेषात् सेनापरिवृताविव ॥ (R. I. 37)
भूयस्तपोव्ययो मा भृष्टालमीकेरिति सोऽत्यगत् ।
मैथिलीतनयोद्गीतनिःस्यन्दसृगमाभमम् ॥ (R. XV. 37)
क्षेत्रं मासम गमः पार्थ नैतत्वव्युपयते ।
क्षुत्रं द्वयदोर्बल्यं त्यक्त्वोत्तिष्ठ परंतप ॥ (Bg. II. 3)

When I knew that my friends had heard me prate in my sleep,
I felt ashamed.

Do not (**म**) be anxious on this point; my father will take care of (**चिन्त**) your son in your absence.

He spent the whole day in the company of his friends, now by conversing with them on scriptural points, and now by engaging in drawing pictures.

Why have you spoilt my book?—No, Sir, I did not even look (**दृश्य**) at it.

When I went to see him I did not find him at home.

Our father has divided the whole ancestral property that we might not afterwards quarrel with one another.

The king has stationed (**स्थापय** *aor.*) his guards around all hermitages that the ascetics might not be disturbed (*aor. pass.* of the *caus.* of **अवृ**) in their penances.

I am glad to find that your attempts at improving the condition of the poor have been crowned with success.

The witnesses of the plaintiff have all come; let, therefore, the hearing of the case be proceeded with.

Having spent his life in hunting for many years he at last accidentally fell a victim to the jaws of a fierce tiger.

LESSON XX.

The two Futures and the Conditional.

§ 212. In English **futurity** is expressed by *will* or *shall*; in Sanskrit there are two different tenses to denote a future action; the First or Periphrastic Future, and the Second or Simple Future. The original distinction between the two is nearly the same as between Imperfect and Aorist, except this, that the latter refers to a *past* time, the former to a *future* one; in other words, the First Future denotes an action which is not to take place in the course of the current day, while the Second Future refers to a future time generally or indefinitely, as also to a recent future action. Thus the First Future denotes

a remote future time not of to-day; while the Second Future is employed to denote indefinite future time, to-day's future time, and recent and future continuous time; as, एच्चरैरहोभिर्वयमेव तत्र गतारः (Mu. 5) 'we ourselves shall go there in five or six days;' एते...उन्मुलितारः कपिकेतनेन (Ki. III 22) 'they will be extirped by Arjuna (the monkey-banished)'; यास्यत्य शकुतला (S. 4) 'Sakuntala will depart (departs) to-day'; सेविष्यन्ते नयनसुभगं से भवन्तं बलाकाः (Me. 9) 'cranes will wait (at some future time) upon thee. lovely to behold, in the sky.' Writers are not so loose in the use of these two tenses, as in the use of the three past tenses. The Periphrastic Future is far less frequently used; and where it is used, it *generally* denotes a *remote* (not to-day's) future action; while the Simple Future is used to denote *any* indefinite future action.

§ 213. When the close proximity of future action is intended, the Present or the Future may be used; as कदा गमिष्यसि—एष गच्छामि गमिष्यामि वा (S. K.) 'when will you go? I shall just go.'

§ 214. *When hope is expressed in a conditional form, the Aorist, the Present, or Simple Future is used in both the clauses to denote a future time; as, देवश्वेदवर्षाद् वर्षति वर्षिष्यति वा धान्यमवाप्स्म वपामो वप्स्यामो वा (S. K.) 'if it were to rain we should sow corn.'

§ 215. Sometimes the Simple Future is used in the sense of the Imperative as a courteous way of telling one to do a thing; as, तदा मम पाशांदछेत्यसि (H. 1.) 'afterwards cut my bonds'; so पश्चात्सरः प्रति गमिष्यसि मानसं तत् (V. 4); this corresponds to the polite form of expression in English; as, 'you *will see* me at the station to-morrow at 12 noon.'

§ 216. The *Conditional* is used in those conditional sentences in which the *non-performance* of the action is implied, or 'where the falsity of the antecedent is implied *as a matter of fact*.' It usually corresponds to the English pluperfect Conditional, and must in

* जाह्नसायां भूतदत्त । (III. 3. 132)

Sanskrit be used in *both* the antecedent and the consequent clauses; as, पदि शुरभिमवाप्यस्तन्तुखोस्त्रासगन्धं तव रतिरभविष्यतुङ्गरके किमस्मिन् (V. 4) if you had felt (which you clearly have not) the fragrant smell of her breath, would you have had any liking for this lotus ?

Bhatti's use of the Conditional (Canto 21) is much wider, but it is not supported by classical usage.

N. B.—The Sanskrit Conditional should not be used in those conditional sentences, where it is merely implied that under a supposed condition, such a consequence would follow; as, 'if he were here, he would defend his country bravely;' 'if I could agree to this your plan I would rather die than live.' In translating such sentences the Potential is used; as, यदि सोऽत्र संनिहितो भवेत्ताहि स्वदेशं वीरवद्रक्षेत्.

Additional Remarks on the use of the Tenses and Moods.

§ 217. The intricacies and details of the several forms of the Present, Past and Future are not found in Sanskrit. There is one principal tense, and the different forms are usually expressed by that tense. Even in English forms like the future progressive passive, future progressive passive continuous, are of a modern growth, and are not of frequent occurrence. Hence it is that a student of Sanskrit generally finds it difficult to translate the multifarious forms of these tenses into their corresponding Sanskrit equivalents. Some hints on this point are given in the following sections, stating in more detail what has been given in the three preceding lessons.

Present, Past and Future.

§ 218. As before observed, the Present tense in its simple form (called the *present indefinite*) has in Sanskrit most of the senses which it has in English (§ 186). The English Past tense has, according to the usage of classical authors at least, come to be expressed by any of the three tenses referring to a past action, and future time.

is generally denoted by the two Future forms in Sanskrit, and sometimes by the Potential mood (§ 198). But the several forms of the different tenses are not considered by Sanskrit writers; if they are to be translated into Sanskrit, other forms have to be used for them.

§ 219. The *continuous* forms, called ‘present continuous’, ‘past continuous,’ and ‘future continuous,’ may be generally translated into Sanskrit by merely putting the simple forms of the tenses; as, ‘he is *studying* his lesson’ स पाठमधीते, and not अधीयत्नोऽस्ति : for the progressive or continuous form is a *true or strict present tense* (Bain’s Grammar P. 186); ‘the boys *are now playing*’ बालका अधुना क्रीडन्ति ; ‘the sun *was shining*’ रविरतपत् (not तपन् आसीत्); ‘he *will be preparing* his lesson’ स पाठमध्येष्यते.

Obs.—The present participle with आम् is used in those cases where a regular continuity of action is intended to be expressed, such as is stated in § 145. When these continuous forms occur in subordinate sentences, the locative absolute of the present participle may be conveniently used; as, ‘while the minister *was speaking*, a messenger entered the assembly.’ भाष्माणेऽमान्ये कश्चिद्गृहः सभां प्राविशत्.

§ 220. The *emphatic* forms, which exist only for the Present and Past, may be translated by एव, तूनं, खलु or some such word expressing *certainty*, with the simple forms; as, ‘I *do consider* thee guilty’ अहं त्वामपराधिनं मन्ये खलु—एव, or तूनं त्वां...मन्ये; ‘he *did tell* a lie’ सोऽसत्यमभाषतैव or अभाषत खलु.

Perfect and its continuous Forms.

§ 221. The *Present Perfect* is more strictly expressed by the *Aorist*, or by the past participle of the root; as, ‘what sin I *have committed* by day’ यदहा पापमकार्षम् ; ‘I *have done* my work’ अहं मम कार्यं संपादितवान् ; or sometimes by the *Imperfect*, and the *Perfect* also; as ‘he *has finished* his speech’ स भाषणमक्षितवान् ; or भाषणाद्वर्त्सीत् or अरमत् or विराम.

§ 222. The *Past Perfect* or *Pluperfect* may in dependent sentences be translated by the locative absolute or gerund; as, 'when he had departed I came back' तस्मिन्प्रकान्तेऽहं प्रत्यगच्छुभः; 'after I had prepared my lessons, I went to school' पाठानवीत्य पाठशालामगच्छुभः; or sometimes by the past participle alone; as, 'I said to him, who had thus spoken, "go now,"' इत्युक्तवन्तं व्रज साधेयत्यहमब्रवदम्; 'he cured him who had been wounded' क्षतमाचिकित्सत.

§ 223. The *Future Perfect* may be expressed by the Potential of गू with the past part. of the verb; or better, by the passive or impersonal construction; as, 'he will have gone there by this time' अनेन समयेन स तत्र गतो भवेत् or तेन तत्र गतव्यं.

§ 224. The *Perfect continuous* forms 'I have been doing', 'I had been doing,' 'I shall have been doing,' may be translated by (a) the simple tense with words of time; as, तौ चिराज्ञिवसतः (H. I. 2) (b) by present participles with the corresponding tenses of आत्, एव or स्था (§ 145); or (c) more idiomatically, by the genitive of the present participle, made to qualify the subject, with words expressive of time; as, 'I have been doing it for 3 days' इदं कुर्वतो मम दिनत्रय जातं; 'how long had he been staying there?' तस्य तत्र स्थितस्य किषाणु कालो व्यतीतः.

§ 225. The *prospective* or *intentional* forms, i. e., 'he is doing or is about to do,' 'he was about to do,' and 'he will be about to do,' may be expressed by the words काम or मनः joined to the Infinitive of the verbs (§ 181); as, कर्तुकामोस्ति-बसूष-भविष्यति वा; and in subordinate sentences they may be translated by the future participles also; as 'when he was about to go I spoke to him thus' गमिष्यन्तं-गंतुकामं तमहमेव-मवोचम्.

Will and *Shall*.

§ 226. *Shall* in the 1st person and *will* in the 2nd and 3rd persons expressing mere futurity, may be translated by the Simple Future or Potential; as, 'I shall do it' अहं तस्कुर्वाम् or करिष्यामि; 'he will go there' स तत्र गच्छेत् or गमिष्यति.

§ 227. *Will* in the 1st person showing 'intention or resolution on the part of the agent' may be expressed by the Present tense of verbs meaning 'to wish', or more generally by the Simple Future with एव or similar words showing *certainty*; as, 'I *will* do it' अहं तत्कर्तुमिष्टामि or generally अहं तत्करिष्याम्येव; even if death be the result, 'I *will* do it,' यद्यपि तन्मृत्युर्पर्यवसायि भवेत् तथाप्यहं तत्करिष्याम्येव.

§ 228. *Shall* in the 2nd and 3rd persons, showing (1) *command* or *threat*, or *self-determination* on the part of the speaker, may be translated by the Potential mood, or by some word meaning 'to command,' such as आज्ञापय्, or by the Future of the causal of the verb, the subject of the causal being the speaker; as, 'the son *shall* obey his father' एत्रः पितुराजामनुकृष्टेत्; 'thou *shall* go to the castle', i.e., 'I *command* thee to go' &c.; दुर्गं गृह्णु त्वामाज्ञापयामि; 'he shall do it' अहं ते तत्कारयिष्यामि, अहं ते गमयिष्यामि &c.; or sometimes by the use of the potential passive participle with or without एव, अवश्यं, &c.; as, 'thou *shall* not kill him' त्वया स नैव हंसत्वः; 'thou *shall* not move even a step from this place' त्वयस्मात्स्थानात्पदमपि न दातव्यं. (2) When *shall* shows *promise*, it may be translated by the Potential or Simple Future of the verb with a word expressing 'certainty'; as, 'he *shall* be my prime minister' स मम प्रधानसचिवो भवेत् (भविष्यति) इत्यहं निष्प्रयेन कथामि or ते प्रधानसचिवं करिष्याम्येव.

§ 229. *Shall* in *indirect* speeches, expressing futurity in all persons, may be expressed by the Simple Future or the Potential; as, 'you say you *shall* do it' वयं तत्करिष्यामः (कुर्याम) इति एवं भणथ. *Will* showing *determination* on the part of the agent and used in all persons, may be translated as in § 227. 'He says he *will* write' अहमवश्यं लोक-मिष्टामीति स बदति।

§ 230. *Will* and *shall* occurring in interrogative sentences in all persons except the 1st, and expressing *will* or *wish* on the part of the person interrogated, may be translated by the Potential or the Imperative when referring to another's will, and by roots meaning 'wish' when referring to the will of the subject of the sentence; as 'shall I

or he go ?' गच्छेयं or गच्छानि किं, गच्छेत् (गच्छतु) किं; 'shall you go ?' गच्छेत् किं; or गन्तु शक्षयात् किं; 'will you or he go ?' गन्तुमिश्चय or इच्छति किं; but when *will* interrogatively used merely refers to futurity, the Simple Future is used; as, 'will he go there ?' तत्र गमिष्यति किं; 'will you come to my house' मम गृहमागमिष्यय किं.

Should and Would.

§ 231. *Should* expressing contingent futurity, obligation or duty, is translated by the Potential mood (§ 198), or by the potential passive participle; when it shows some doubt or diffidence, as in 'I should think so,' we may say इति मे वितर्कः or मतिः.

§ 232. *Would* showing contingency or *wish* is expressed by the Potential (§ 198); when it shows habitual action it may be translated by the Present tense alone; as, कालं नयति 'would pass his time'; पातु न प्रथमं व्यवस्थति जलं (S. 4) 'she would not drink water first'; 'would that he were present' यदि सोत्र संनिहितः स्पात् तद्दि अहो शोभनं भवेत्.

(a) In interrogative sentences, *would* and *should* are translated much in the same way as 'will,' and 'shall'; as, 'should I or he go out ?' बहिर्गच्छेयं—गच्छानि किं (गच्छेत् or गच्छतु); 'would you do this ?' एषमेतत्करिष्यय किं or कर्तुमिश्चय किं, according to the sense.

May (Might) and Can (Could).

§ 233. *May* in its senses of 'possibility,' 'permission,' 'purpose' is expressed by the Potential; as, अक्षेर्द्यमिति प्रत्यहमत्रायामि 'I come here every day that I *may* play at dice'; but when it expresses a *wish*, it is translated by the Potential, the Imperative, or Benedictive.

§ 234. *Can (Could)* always shows *power*, and not *permission*, and is expressed in Sanskrit by words meaning 'to be able' with the Infinitive of the main verb; as, 'I can do it' तत्कर्तु शक्लोमि, समर्थः, पार्थामि &c.

§ 235. *Might* is usually expressed by the Potential; as, 'it *might*

'be so' एवं स्यात्; or sometimes by using the potential passive participle; as, 'he *might* be my friend' कृदाच्चिदनेन मम सिद्रेण भवितव्यं.

(a) *Might* used with the Perfect tense may be expressed by the potential or past passive participle when it denotes 'possibility'; as 'he *might* have done it' तेनेतत्कर्त्तुं स्यात्—कर्तव्यं; so also 'I could have done it' मयैतत्कर्तुं शक्यमासीत् (किंतु न हृतं).

Must and Ought.

§ 236. *Must* in its senses of 'necessity', 'force from without', 'certainty' or 'necessary inference' is always expressed by the potential passive participle; as, 'you *must* go' त्वया गंतव्यं; 'he *must* obey me' अहं तेनानुरोद्धव्यः.

§ 237. *Ought* is expressed in the same way; as, 'you *ought* to learn it' त्वयेवं (अवश्यं) अप्येतत्वं, and sometimes by the Infinitive with अहं. Used with the Perfect tense, *must* and *ought* may be translated by the Potential with a past participle or by the potential passive participle; as 'he *must* have come home' स एहमागतो भवेत् or तेन एहमागतव्यं; 'एवमनया प्रष्टव्यं (M. 4) 'she *ought* to have asked you so', 'you *ought* to have told me this' इदं त्वया महीं कथयितव्यम्.

The Subjunctive Mood.

§ 238. There are three principal forms in which the Subjunctive mood occurs in English; the present, past, and pluperfect. When the Subjunctive mood is used in the Present in dependent clauses governed by verbs of 'command', 'advice' &c., is used after verbs of hoping, praying &c. and after *lest*, it should be translated in Sanskrit by the Potential mood or Imperative; as, 'I order that he *be* hanged' स शूलमारोप्येत् or आरोप्यतां इत्यहमाज्ञापयामि; 'I hope I *come out* successful in this affair' अस्मिन्कार्ये विजयी भवेयमित्याहासे, or अपि नाम विजयी भवेयं (§ 203); 'save her, *lest* her indisposition increase' परित्रापतामेनां यथाकृता भावात्।

§ 239. In conditional sentences where the Subjunctive is expressed by the Present tense in both the clauses, it may be trans-

lated according to § 206; as, 'if you go I go' यदि यस्तु गच्छत् (गमिष्यत् or गच्छेत्) तद्हि अहं गच्छामि (गमिष्यामि or गच्छेयं); 'if it rain we shall not be able to go out' यदि देवो वरेत् (वर्षति वरिष्यति वा) तद्हि वर्य बहिर्गन्तु न शक्याम (शक्यामः) &c.

§ 240. When the Subjunctive mood occurs in conditional sentences with the Past tense, the Potential mood is used in both the clauses; 'if he *were* here, he *would* accompany me' यद्यत्र स भवेत्तन्मया सहागच्छेत्. But when the past subjunctive implies a denial or falsity of the antecedent, the potential cannot be used, but the Conditional (§ 216); as, 'if the book *were* in the library (as it is not), it should be given to you' यदि तत्पुस्तकं ग्रन्थालये भविष्यत्तद्हि तत्पुस्तकं अदास्यत्. Thus in translating the three sentences 'if the book *is* (as I know it is) in the library, you may take it', 'if it *be* (I am uncertain) there, you may take it', and 'if it *were* (as I know it is not) you might take it,' the Present or Potential may be used in the first two, and the Conditional in the last.

§ 241. The Pluperfect Conditional is always expressed by the Sanskrit Conditional (§ 216).

तदाकर्ण्य दमनकश्चिन्तयामास । युद्धाय कृतनिश्चयोर्यं दृश्यते दुरामा ।
तथादि कदाचित्तीक्षणशून्याभ्यां स्वामिनं प्रहरिष्यति तन्महाननर्थः संपत्यते ।
(P. I)

युवराज किं न जितं देवेन तरापीडेन यज्जेष्यसि । कानि द्वीपान्तराणि नात्मीकृतानि यान्यात्मीकरिष्यसि । कानि रत्नानि नोपार्जितानि यान्युपार्जिष्यसि । (K. 117)

तौ चेद्राजपुत्रौ निरुपद्रवाववर्धिष्येतामियता कालेन तवेमां वयोव्यामस्पृष्टेताम् । (Dk. II. 3)

तयोऽ देवतयास्मै संवगे समादिष्टम् । उत्पत्त्यते तवेकः पुत्रो जनिष्यते
चैका दुहिता । स तु तस्याः पाणिग्राहकमनुजीविष्यति । (Dk. II. 6)

गामधास्यत्कथं नागो मृणालमृदुभिः फणैः ।

आ रसातलमूलात्त्वमवालंबिष्यथा न चेत् ॥ (Ku. VI. 68)

राजनप्रजासु ते कश्चिदपचारः प्रवर्तते ।

तमन्विष्य प्रशमयेभवितासि ततः कृती ॥ (R. XV. 47)

अकरिष्यदसौ पापमतिनिष्करुणैव सा ।

नाभविष्यमहं तत्र यदि तत्परिपन्थिनी ॥ (MAI. 9)

सिध्यनित कर्मसु महत्स्वपि यन्नियोज्याः

संभावनागुणमवेहि तमीश्वराणाम् ।

किं वाऽभविष्यदरुणस्तमसां विभेता

तं चेत्सहस्रकिरणो धुरि नाकरिष्यत् ॥ (S. 7)

ADDITIONAL SENTENCES FOR EXERCISE.

भागुरायणः—कुमार न कदाचिदपि शकटदासोऽमान्यराक्षस्याग्रतोऽयं लेखोऽ
मया लिखित इति प्रतिपत्त्यते । अतोऽन्यालिखितमानीयतामस्य यतो वर्णसंवाहक
इवैतन्सर्वे विभावयिष्यति । (Mu. 5)

रात्रिर्गमिष्योति भविष्यति सुप्रभार्त

भास्वादुदेष्यति हसिष्यति चक्रवालम् ।

इत्थं विचिन्तयति कोषगते द्विरेके

हा हंत हंत नलिनीं गज उज्जहार ॥

परस्परेण स्पृहणीयशोर्यं न चेदिदं द्वंद्वमयोजयिष्यत् ।

अस्मिन्द्वये रूपाविधानयत्नः पत्युः प्रजानां विफलोऽभविष्यत् ॥

(Ku. VII. 66)

यदा ते मोहकलिलं बुद्धिव्यतितरिष्यति ।
 तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥
 श्रुतिविप्रातिपक्षा ते यदा स्थास्यति निश्चला ।
 समाधावचला बुद्धिस्तदा योगमवाप्यसि ॥ (Bg. II. 52-3)
 भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः ।
 येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥ (Bg. II. 35)
 मञ्चितः सर्वदुर्गाणीं मत्प्रसादात्तरिष्यसि ।
 अथ चेत्क्षमहंकारात् श्रोत्यासि विनक्षयसि ॥ (Bg. XVIII. 58)
 परिणेष्यति पार्वतीं यदा तपसा तप्रबणीकृतो हरः ।
 उपलब्धसुखस्तदा स्मरं बपुषा स्वेन नियोजयिष्यति ॥ (Ku. IV. 42)

Let all the subjects be informed that Chandragupta himself will henceforth look to the affairs of the state.

You will get your desired object, if you only attempt to get it.

'All this,' said the sage, 'will happen (पद् with सं) in the Kali age yet to come, and men will commit various sins.'

If that boy had been brought up with care from his childhood, I am sure he would have now grown as old as this boy.

Friends will swarm round a man by hundreds in days of prosperity, but in adversity they will leave him.

If a king were not prompt in inflicting punishment on defaulters the stronger would prey upon the weaker.

If you and Gopāla were here, you could hardly bear to see the dreadful sight.

A stag once proudly said to himself that if his legs had been similar to his horns, no animal on the earth would have been able to equal (तुल्) him in beauty.

If Rāma had not gone there just at the moment, the whole house would have been burnt down.

Had I not then remained quite indifferent, I should have incurred the displeasure of the king.

That he would now come back and joyfully spend his days with us, is next to impossible.

Had I but served my God with half the zeal I served my King,
He would not have given me over naked to my enemies.

LESSON XXI.

Particles.

अंग, अथ, अधिकृत्य, अपि, अयि, अये, अहह and अहो.

§ 242. There are several particles given under the head of 'Aryayas' in Pāṇini, Amarakoṣha and in the *Gaṇaratnamahodadhi* of Vardhamāna. Some of them are very useful as short connecting words, and, as such, their meaning must be accurately understood. Some of the more common of such particles are considered in this and the next seven Lessons.

§ 243. *अंग by itself is used as a vocative particle; as, तत्पर्ये कविदंग शृगतरुणेनास्यादिता मालती (G. M.) 'hence, Sir, I think the Mālatī flower was somewhere tasted by a young bee'; अंग कविकृशली तातः (K. 221); प्रभुरपि जनकामामंग भो याचकस्ते (Mv. 3); or as a particle showing respect or reverence; as, अंग विद्वन्माणवकमध्यापय (G. M.) 'learned Sir, teach Maṇavaka.'

(a) It is sometimes used with कि, and means much the same as किमुत or किमुन: 'how much more', 'how much less'; as, तुणेन कार्ये भवती-श्वराणां किमंग बाह्यस्तवता नरेण (P. I. 1) 'rich persons (even) have need of a blade of grass; much more of a man possessed of speech and hands.'

* अंग पूजासंबोधमयोः । (ग. म.)

§ 244. *अथ is used in these senses:—(1) As a sign of auspiciousness; अथाते ब्रह्मजिज्ञासा (S'. B.) ‘henceforth the inquiry about Brahma’; (2) marking the beginning of a statement; अथेदमारभते द्वितीयं तंडं (P. II.) ‘now (here) begins the second Tantra (book)’; (3) ‘afterwards’, ‘then’; अथ प्रजानामपिः प्रभाते चनाय षेणु सुमोच्च (R. II. 1) ‘afterwards the lord of men in the morning let loose the cow to go to the forest’; often used as a correlative of यदि or चेद् in this sense; न चेन्मुनिकुमारोयमथ कोस्य इवदेशः (S. 7); (4) asking a question; अथ शक्तोसि मोर्कु (G. M.); often with the interrogative word itself; अथ सा किमाल्यस्य राजर्णः पल्ली (S. 7); (5) ‘and’, ‘also’, भीमोऽथार्जुनः (G. M.) ‘Bhima and (as well as) Arjuna’; गणितमथ कलां कोशिकी (Mk. 1) ‘Mathematics as also the Kausikī art’; (6) ‘if’, ‘supposing that’, ‘in case’; अथ कौतुकमावेदयामि (K. 144) ‘if you have curiosity, I shall relate (it)’; अथ मरणबद्यमेव जन्मतोः (Ve. 3) ‘in case (but if) death is certain to befall man’; (7) ‘totality’, ‘entirety’; अथ धर्म व्याख्यात्याप्तिः (G. M.) ‘we shall explain the whole Duty (duty in its entirety)’; (8) ‘doubt’, ‘uncertainty’; शब्दां नित्योऽथानित्यः (G. M.).

Obs.—Lexicons mention also अधिकार; ‘अथ समाप्तः’; but (1) and (2) and अधिकार are identical, inasmuch as they all mark the beginning of a statement; so also अन्वादेष (re-employment of the same word in a subsequent part of the sentence) and प्रतिज्ञा (affirmation, proposition).

§ 245. अथ joined with किं means ‘what else’, ‘yes’, ‘exactly so’; as, शाकारः—चेट प्रवहणमागते । चेटः—अथ किं (Mk. 8) ‘S'akāra—has the carriage arrived? Servant—yes, (exactly)’.

(a) अथ वा is used like the disjunctive ‘or’ in English; but more generally it is used to correct or modify a former statement in the sense of ‘or why’, ‘or rather’, as, दीर्घे किं न सहस्रधाहमथ वा रामेण किं

* मंगलानन्तरारंभप्रश्नकात्स्वर्येवयोऽथ । (अ.)

अथोथ स्यात्तं सम्भवये ।

मंगले संशयारंभाधिकारानन्तरेणु च ।

अन्वादेषो प्रतिज्ञायां प्रश्नसाकल्पयोरपि ॥ (ह.)

हुष्करं (U. 6) 'why am I not shattered to thousands of pieces ?—or why, (I should not say so), what is impossible to be done by Rāma ?'

§ 246. The gerundive participle अधिकृत्य is used in the sense of 'regarding,' 'with respect to', 'referring to', and governs the Accusative; as, अथ कर्तम् उनक्षेतुमधिकृत्य गारणामि (S. 1) 'but referring to which season shall I sing ?' उद्दिश्य is used in the same way in the sense of 'with reference to', 'towards'; as स्वपुरसुद्दिश्य प्रतस्थे (H. 4) 'he set out towards his town'; किञ्चुद्दिश्यामी कर्तयो मत्सकाश्च प्रेषिताः स्युः (S. 5) 'with what object (with reference to what) may these sages have been sent to me ?'

§ 247. *अपि has the following senses:—(1) 'Though', 'even if'; पातितोपि कराधाते: (Bh. II. 85) 'though made to fall down by the strokes of the hand;' (2) 'even'; इयमधिकमनोज्ञा बल्कलेनापि तन्वी (S. 1) 'this slender-bodied girl appears more charming even by means of the bark-garment'; (3) 'also', 'and also', 'on one's part'; राजापि सुनिवाक्यमंगीलत्यातिष्ठत् (Dk. I. 1) 'the king, on his part, (and the king also) accepted the words of the sage and remained (quiet);' विष्णुशर्मणापि राजुवाः पाठिताः (P. I.) 'Vishnuśarman, on his part, taught the Princes;' अपि सिंच अपि स्तुहि (S. K.) 'sprinkle and pray,' अस्ति मे सोदरस्त्वेहोप्यतेषु (S. 1) 'I have also a sisterly affection for them;' (4) In asking questions, in which case it is used first; अपि तपो वर्धते (S. 1) 'is your penance prospering ?'; अपेततपोवनं (U. 2) 'can (may) this be the penance-forest ?'; (5) 'Doubt' or 'uncertainty'; अपि चोरे भवेत् (G. M.) 'may he be a thief ? (I am not certain about it);' (6) 'Hope', 'expectation' अपि जीवेत्स ब्राह्मणाशिष्युः (U. 2) 'I hope the Brāhmaṇa boy will come to life.'

Obs.—In the last sense अपि is generally joined with नाम; तदपि नाम रामभद्रः उनरपर्दिं वनमलंकुर्यात् (U. 2) 'then I expect that Rāma will again grace this forest (with his presence).'

*गर्हसिसुवयप्रश्वाशकासंभावनात्पि ! (अ.)

अपि संभावनाप्रश्वाशकागर्हसिसुवये ।

तथादुक्तपदायेषु कामचारक्षियादु च ॥ (वि.)

Note.—Other senses are also mentioned; as अहं ‘censure’; धिन्देव-दत्तमपि स्तुयाहृष्टः (S. K.) ‘fie upon Devadatta ; he will even praise a Śādra’ (so culpable is he), पदार्थ ‘the sense of a word understood’; सर्पिषोपि स्यात् (S. K.) ‘even a drop of clarified butter’; and कामचारक्रिया or अन्ववसर्ग ‘permission to do as one likes’; अपि स्तुहि ‘you may pray, (if you like)’; so अपि स्तुत्यपि सेधास्मांस्तथ्यसुकं नराशन (Bk. VIII. 92).

(a) After words expressing *number* अपि has the sense of ‘totality’; as, सर्वेरपि राज्ञां प्रयोजनं (P. I. 1) ‘kings have need of all (not excluding *even* one)’; so चतुर्णामपि वर्णनाम्.

(b) Joined to interrogative pronouns and their derivatives, it has the sense of ‘any’, and sometimes that of ‘indescribable’; see § 135.

(c) यद्यपि—तथापि are correlatives, and mean ‘though—yet, still or nevertheless.’

§ 248. *अयि is used (1) as a gentle address in the sense of ‘friend, *prythee*'; as, अयि विवेकविभ्रांतमभिहितं (M. 1) ‘friend, you have said something void of judgement’, अयि मातदेवयननसंभवे देवि सीते (U. 4) ‘O darling Sītā, born from the sacrifice to the gods’; (2) In asking a gentle question; अयि जीवितनाथ जीवसि (Ku. IV. 3) ‘lord of my life, art thou alive ?’

§ 249. अये is principally used to express (1) ‘surprise’, ‘wonder’; अये भगवत्यरुद्धती (U. 5) ‘Oh ! it is the revered Arundhati; so अये मर्येव भुक्तीष्वरः संदृशः (U. 5); (2) ‘grief’, ‘dejection’, ‘fear’; अये देवपादपश्चोपजीविनोब्यथेयम् (Mu. 2) ‘alas ! this is the state of a servant of the lotus-like feet of His Majesty’.

§ 250. † अहह् is used to denote (1) joy, astonishment, or amazement, and (2) grief or excessive torment; अहह् महतां निःसीमान-अविश्वस्यः (Bh. II. 35) ‘Oh, the greatness of the life of the great is, indeed, infinite !’; अहह् दारुणो बद्धनिधातः (U. 2) ‘Oh ! it is a terrible

* अयि प्रभालुनययोत्तथा संबोधनेपि च । (मे.)

† अहहत्याहृते स्वेषे परिष्णेशप्रकर्षयोः । (मे.)

thunderstroke', अहो कष्टमर्पदितता विधे: (Bh. III. 110) 'Oh, alas the folly of the creator !'

§ 251. *अहो (1) is a vocative particle; as, अहो राजानः 'O kings'; (2) it is very generally used with adjectives and nouns in the sense of 'Oh', 'O how' expressive of joy, grief, or sorrow; as, अहो मधुरमासां कन्यकानां दर्शनं (S. 1) 'O how pleasing is the sight of these girls !'; अहो सर्वास्ववस्थास्वनवयता रूपस्य (M. 2) 'Oh ! the faultlessness of beauty in all states !' (how faultless is beauty &c.); अहो विपाकः (U. 4) 'Oh ! this change of state !' अहो उम्मीलन्ति वेदनाः (U. 4); (3) it sometimes denotes *surprise* as caused by meeting with some person or thing unexpectedly; as, अहो बकुलावलिका (M. 1) 'Oh, it is Bākulāvalikा !'

अहो सर्वास्ववस्थासु चारुता शोमां पुष्यति । (M. 2)

सर्वः कान्तमात्मीयं पश्यति । अहं तु तामेवाश्रमललामभूतां शकुन्तला-
मधिकृत्य ब्रवीमि । (S. 2)

अहो दीसिमतोऽपि विष्वसर्नायतास्य वपुषः । अथवोपपन्नमेतदस्मि-
न्नृषिकल्पे राजनि । (S. 2)

अपि ज्ञायते कतमेन दिग्भागेन गतः स जालम इति । (V. 1)

अयि जात कथयितव्यं कथय । (U. 4)

कथमीदृशेन सह वस्सस्य चन्द्रकेतोद्वैद्वसंप्रहारमनुजानीयाम् । अथ वा
इक्षवाकुगृहवृद्धा वयम् । प्रत्युपस्थिते च का गतिः । (U. 5)

अतिप्रबलपिपासावसन्नानि गन्तुमन्यमणि मे नालमंगकानि । अलमप्रभु-

* अहो विग्रहे शोके च करुणार्थविषादयोः ।

सबोधने प्रशंसार्थां विस्मये पादपूरणे ॥ (भे.)

रस्म्यात्मनः । सीदति मे हृदयम् । अंधकारतासुपयाति चक्षुः । अपि नाम स्त्रो विधिरनिर्दितोऽपि मे मरणमयैवोपपादयेत् । (K. 36)

अहो प्रभावो महात्मनाम् । अत्र शाश्वतं विरोधमपहायोपशांतान्तरात्मानस्तिर्थश्चोऽपि तपोवनवसतिसुखमनुभवन्ति । (K. 45)

अपि नाम तयोः कल्याणिनोर्मूरिवसुदेवरातापत्ययोर्मालतीमाधवथोरमिमतः पाणिग्रहः स्यात् । (MU. 1)

अहो मे मूर्खतायाः प्रकारः । अहो यत्किञ्चनकारितायामादरः । अहो निरर्थकंव्यापारेष्वभिनिवेशः । अहो बालिशचरितेष्वासकिः । (K. 120)

चा०—भद्र उपवर्णयेदानों कुसुमपुरवृत्तांतम् । अपि वृषलमनुरक्ताः प्रकृतयः । चरः---अथ किम् । आर्येण तेषु तेषु विरागकारणेषु परिहृतेषु देवेचन्द्रगुप्ते द्वृढंमनुरक्ताः प्रकृतयः । (MU. 1)

अये अश्वमेध इति विश्वविजयिनां क्षत्रियाणामूर्जस्वलः सर्वक्षत्रियपरिभावी महानुत्कर्षनिकषः । (U. 4)

ताः स्वचारित्यमुद्दिश्य प्रत्याययतु मैथिली ।

ततः पुत्रवतीमेनां प्रतिपत्स्ये त्वदाज्ञया ॥ (R. XV. 73)

ADDITIONAL SENTENCES FOR EXERCISE.

भगवति भद्रीयेषु लेखेषु तत्रभवते त्वामुद्दिश्य सभाजनाक्षराणि पातयिष्यामि ।
(M. 5)-

हा कथं सीतादेव्या ईदृशां जनापवार्द देष्यस्य कथयिष्यामि । अथ वा नियोगः खल्वीदृशो मंदभाग्यस्य । (U. 1)

चाणक्यः—अपि प्रचीयन्ते संक्षयवहाराणां लाभावः । चं०—आर्य अथ किम् ।
(MU. 1)-

अथ धर्मानुरोधादितरपक्षावलंघनद्वारेण सृत्युमंगीकरोमि एवमपि प्रथमं
तावत्स्वयमागतस्य तत्रभवतः कर्तिजलस्य प्रणयप्रसरभैः । एनरपरं पदि तस्य
जनस्य मनुष्टादाशाभंगात्प्राणविपत्तिरुपजायते तदपि सुनिजनवधजनितं महदेनो
भवेत् । (K. 160)

चाणक्यः—अगृहीते राक्षसे किञ्चत्प्रातं नन्ददंशस्य किं वा स्थैर्यसृत्यादितं
चन्द्रघुपलक्ष्म्याः । अहो राक्षसस्य नंदवंशे निरतिशयो भक्तिगुणः । स कर्त्त्वमिविदपि
जीवति नन्दान्वयावयवे वृश्लस्य साचिव्यं ग्राहयितुं न शक्यते । (Mu. 1)

यदि यथा वदति क्षितिपस्तथा त्वमसि किं पितुरुत्कुल्या त्वया ।

अथ तु वेत्सि शुचि व्रतमात्मनः पतिकुले तत्र दास्यमपि क्षमम् ॥ (S. 5)

अप्यग्रणीर्मन्त्रकृतामृषीणां कुशाश्वुद्दे कुशली युरुस्ते । (R. V. 4)

विलाप स बाष्पगद्युदं सह नामप्यपहाय धीरताम् ॥

अभितप्तमयोपि मादवं भजते केव कथा शरीरिषु ॥ (R. VIII. 43)

अपि क्रियार्थं सुलभं समिक्षां जलान्यपि स्नानविधिक्षमाणि ते ।

अपि स्वशक्त्या तपसि प्रबर्तसे शरीरमायं खलु धर्मसाधनम् ॥

(Ku. V. 33)

अथ चैनं नित्यजातं नित्यं वा मन्यसे सृतम् ।

तथापि त्वं महाबाहो तैनं शोचितुर्महासि ॥ (Bg. II. 26)

सरसिजमनुविद्धं शौचलेनापि इम्यं “

मलिनमापि हिमांशोलक्ष्म लक्ष्मा तनोति ।

इयमधिकमेनाज्ञा वल्कलेनापि तन्वी (S. 1)

Even a fool should not be disrespected ; much less a learned man.

But suppose you take me there perforce; my mind will still be
directed to my beloved, the sole object of my love.

Master—Have you done the work I told you to do ? Servant—
Yes ; it is long since I did it.

This king deserves praise for protecting his subjects well; or
why, it is the very duty of kings to do so.

The boy, about whom I am speaking, is very sharp.

He who gets angry for a definite cause is appeased as soon as
that cause is removed.

At this the God went to the house of Garuḍa. He, in his turn, came out hastily to receive his worthy master.

Is it likely that my desires will be fulfilled ?

How pitiable is the condition of these distressed persons !

It will make even a heart of stone relent.

Oh, the serene beauty of this lovely garden !

How full of obstacles is the accomplishment of one's desired object ?

Alas ! I have spent away my whole time in gambling, and whom have I to blame but myself ?

Oh ! it is my own ring ; I have been searching for it these eight days. Where did you find it ?

I am tired of walking ; pr'ythee, let us now go home.

I hope you remember the man regarding whom I spoke to you a month back.

LESSON XXII.

आ, आ॑, आ॒ः, इति, इव, उत, एव, एवं, ओम्.

§ 252. * आ, besides its meanings of ' *till* and *from*' (see § 84), has the sense of ' *a little, somewhat*' , and is equivalent to the English *ish* in ' blackish ' &c. It is prefixed to adjectives ; as, आरिंगल ' a little tawny ' ; आमजानां कोकिलानां कूजिते : (M. 3) ' with the warblings of cuckoos somewhat drunk with passion '.

The use of आ with verbs is well known.

(a) † आ is sometimes used in recollecting past events ; as आ एवं किल तदासीत् (U. 6) ' ah ! such, indeed, was then the case ' ; and sometimes, merely as an expletive ; as, आ एवं मन्यसे (G. M.).

* आङ्गिष्ठदर्थेऽभिव्यासो सर्वार्थे धातुयोगजे ।

† आ प्रश्नाः स्वतौ वाक्ये । (अ.)

§ 253. * आं is used in recollecting a past occurrence, and is sometimes used as an enclitic particle, showing determination ; as, किनाम दण्डेकयं—(सर्वतो विलोक्य)—आं (U. 2) ‘is this surely the Dandak forest ?; (looking all around) ‘Oh, yes, (I now recollect)’; आं चिरस्य प्रतिषुद्धोस्मि (G. M.) ‘indeed, I have awokened after a long time.’

(a) Occasionally it is used in giving answers in the sense of ‘yes’ ; as, आं देव्या: पार्श्वगतोऽसौ जनश्चिद्गे दृष्टः (M. 1.) ‘yes, that person, standing near the queen, was seen in a picture.’

§ 254. † आः is used to denote ‘pain’ or ‘anger’ ; as, आः शीति (G. M.) ‘Oh, how chill it is !’ आः कथमधापि राक्षसब्राह्मः (U. 1) ‘ah ; is there still disturbance from demons ?’

§ 255. The particle इति is most generally used to report the very words spoken or supposed to be spoken by some one as expressed by the *direct construction* in English. It takes the place of the quotation marks or ‘that’ occurring in oblique narrations, and is used at the end of the words of a speaker which are quoted ; as आज्ञासोस्मि । राजदेवालकेन । स्थावरक प्रवहणं युहीत्वा जीर्णोद्यानमागच्छेति (Mk. 6) ‘I have been ordered by the king’s brother-in-law—Sthāvaraka, come with the carriage to the old garden’ ; तयोर्मुनिद्वयारकयोरन्यतरः कथयति अक्षमाला-मुपयाचितुमागतोस्मीति (K. 151) ‘one of the two young sages says, ‘I have come to ask for the rosary of beads’; or ‘says, *that* he has come to ask’ &c.

Obs.—In translating oblique constructions into Sanskrit, the words as they would stand in the *direct construction* are translated with इति at the end of the words quoted ; ‘Rāma said to me that he would give me money whenever I wanted it.’ रामो मासुषाच्च । यदा यदा पनेन तत्र प्रयोजनं स्यात् तदा ह तत्त्वम्भयं दद्यामिति, or दद्यामिति रामो मासुषाच्च.

(a) The particle इति being in this sense used to indicate an assertion, requires that all the conditions of a distinct assertion or

* आं स्मृतो चावधारणे । (वि.)

† आस्तु स्यात्कोपर्णीढयोः । (अ.)

proposition should be fulfilled, i. e., there must be at least a *subject* and a *verb* in the sentence quoted; as, क्रमादसु नारद् इत्यबोधि सः (Si. I.3) 'he by degrees recognized him to be Nārada'; अवैमि चेनामनघेति (R. XIV. 40) 'I know her to be innocent (guiltless).' Here it would be wrong to say क्रमादसु नारदभित्यबोधि सः; or एनामनघामित्यवैमि. If इति be not used, the accusative may be used.

§ 256. *Besides this general sense, इति has the following senses:—
(1) 'cause', as expressed in English by 'because', 'since', 'on the ground that'; वेदशिकोस्मीति पृच्छामि कः उनरसो जामाता (U. 1) 'I ask you because I am a stranger, who is this son-in-law'; लघ्वास्पदोस्मीति विवादभरितः (M. 1) 'of him who is afraid of (shrinks from) a contest on the ground that he has secured a footing'; (2) 'purpose' or 'motive' शरीरस्य भ्रा विनाशो भूदिति भयेदसुक्षिप्त्य समानीतं (K. 320) 'I brought the body up that it should not be destroyed' (*lest* it be destroyed); (3) 'thus', to mark the conclusion; इति तृतीयोऽकः 'thus (ends) the third act'; पुथिव्याप्तेजो वायुराकाशं कालो दिग्मात्रा मन इति द्रव्याणि वृ॑र्थ, water....these are the *dravyas*'; (4) 'so,' *in this manner*, '*of this description*'; इत्युक्तवन्तं परिरम्भ दोष्यां (Ki. XI. 10) 'having clasped in his arms him who had said so'; गौरम्भो हस्तीति जातिः 'Jāti (kind) is of this nature or description, as, a cow, a horse, an elephant'; (5) 'as follows', '*to the following effect*', in denoting what is related afterwards; रामाभिधानो हरिरित्युचाच (R. XIII. 1) 'Hari, by name (in the form of) Rāma, said as follows'; (6) '*in the capacity of*', '*as regards*', '*as for*', to show the capacity in which a thing is considered; as, पितेति स पूज्यः अध्यापक इति निन्यः 'as a father, he must be respected, as a teacher, censured'; शीघ्रमिति चिन्तनीयं भवेत् (S. 3) 'as for (doing it) quickly, it is easy; as for (doing it) secretly, it is a question (must be thought of)'; (7) 'an opinion accepted'; इत्यापिशालिः (G. M.) 'such is the opinion of A'piśāli'; (8) 'an illustration'; इन्दुरिन्दुरिषि भीमानित्यादौ तदनव्यः (Chandrāloka).

*इति स्वरूपे सांनिष्ठ्ये विवक्षानियमे भते ।

हेतो प्रकारप्रत्यक्षप्रकाशोप्यवधारणे ॥

यदमर्ये समाप्तो स्यात् । (हे.)

Obs. The senses स्वरूप and प्रकार are allied to each other; while प्रत्यक्ष, प्रकाश, and अवधारण are very rare.

(a) इति is joined to कि to form a strong question, 'why indeed', 'why to be sure'; किमित्यपास्पाभरणानि यौवने धृतं त्वया बार्धकशोभि बल्कलं (Ku. V. 44) 'why, indeed, have you cast off ornaments, and put on, in your youth, a bark-garment befitting (only) old age ?

§ 257. *इव is generally used to show comparison, and is put after the standard of comparison; as, वैनातेय इव विनातानम्दजननः (K. 5) 'he was like Vainateya who gave delight to Vinatā' (or 'those who submitted to him'); so संसारः अर्णव इव 'the ocean-like worldly existence.'

Obs.—The words connected by इव must be in the same case; मही-मिव जलभृतदेहां कन्याकां ददर्श (K. 131) 'he saw a girl who was like the earth, whose surface is filled with water (who supported her body by means of water)'; दिवसेनेव मित्राङ्गुष्ठतिना विलासिजनेमापिष्ठिता (K. 51) 'inhabited by amorous people who followed their friends like day following the sun.'

(a) Its other senses are:—(1) 'a little', 'somewhat'; कडार इवायं (G. M.) 'he is somewhat tawny'; (2) 'as if', 'as it were'; सृगाङ्गुसारिण पिनाकिनमिव पद्यामि (S. 1) 'I, as it were see, (before me), Pinakin following a deer'; यो जहासेव वासुदेवं (K. 5) 'who, as if, laughed at (ridiculed) Vásudeva.'

(b) इव is added to interrogative pronouns and their derivatives, in the sense of 'possibly', 'I should like to know', 'indeed'; विना सीतादेव्या किमिव हि न दुःखं रघुपतेः (U. 6) 'what possibly (I should like to know) will not be distressful to the lord of the Raghus separated from the queen Sítā'; परायतः प्रीतिः कथमिव रसं वेतु पुणः (Mu. 3) 'how possibly should a dependent person know the taste of happiness ?'

§ 258. † उत is generally used in the sense of 'or', to express

*इवदर्थोपमोत्तेषावाक्यस्वरूपयोरिव । (ग . म .)

†उत प्रश्ने वितके स्पादुतात्पर्यविकल्पयोः । (वि .)

different alternatives, and is, in this sense, usually the correlative of किं ('whether'), the place of उत being also taken by आहो, उताहो, आहोस्वित; as, न जाने किमिदं बलकलानां सदृशमुताहो जटानां समुचितं कि तपसोऽनुरूपमाहो-स्विद्धमौपदेशांगमिदं (K. 151) 'I know not whether this is worthy of your bark-garments, or suitable to your matted hair; whether it befits your penance, or forms part of your religious instructions.'

(a) उत, when repeated, has the sense of 'either—or'; as, एकमेव वरं पुंसामुत राज्यमुताश्रमः (G. M.) 'one thing only is preferred by men, either a kingdom (sovereignty) or a hermitage.'

§ 259. Used by itself उत has these senses:—(1) 'doubt' 'uncertainty,' 'guess'; स्थाणुरयमुत पुरुषः (i. M.) 'may it be a post or a human being'; (2) in asking a question; उत दंडः पतिष्ठति (ibid.) 'will the stick fall?'

Obs.—The sense अत्यर्थ is very rare.

§ 260. एव is most frequently used to strengthen and emphasize the idea expressed by a word. In this sense it may be variously rendered by 'just', 'same', 'very', 'only', 'alone', 'already', 'the very moment', 'scarcely'; as, एवमेव 'exactly so', 'just so'; अर्थोऽमणा विरहितः पुरुष स एव (Bh. II. 49) 'that very man (the same man) devoid of the warmth of wealth'; सा तथ्यमेवाभिहिता भवेन (Kn. III. 63) 'she was told by Śiva only the truth' (nothing but the truth); नामैव निर्भिज्ञारातिद्वयः (K. 5) 'who broke through the hearts of his enemies only by his name'; उपस्थितेयं नाम्नि कीर्तित एव यत् (R. I. 87) 'since she is here the moment her name was uttered' (immediately on mentioning her name); भवितव्यमेव तेन (U. 4) 'it will take place.'

§ 261. *एवं is most frequently used in the sense of 'so', 'thus', 'in this manner,' either with reference to what precedes or follows, or in giving directions to do a certain thing; as एवमुक्तः कपिञ्जलः प्रत्यधादीत (K. 151) 'Kapiñjala, thus addressed (by me), replied.'

* एवं प्रकारोपमयोरंगीकारेऽवधारणे । (वि.)

(a) It is also used to show ‘*assent*’ (yes, indeed); as एवमेतद् (U. 1) ‘quite so, yes, you are right’; एवं कृमः ‘yes, we shall do so.’

Obs.—एवं is rarely used to show ‘likeness’ or ‘determination.’

§ 262. *ओम् is not a particle of frequent occurrence. It is generally used to mark an auspicious beginning ; as, ओं अग्निमीडे उरोहितं; or to mark the conclusion of a sacred ritual or prayer, in the sense of ‘amen’; ब्रह्म भूः सुष्ठुः स्वरोम्.

(a) It occurs in classical literature in the sense of ‘yes’, ‘very well,’ signifying ‘assent’ or ‘approbation’; as ओमित्युच्यताममात्यः (Mal. 6) ‘let the minister be told, ‘I shall do so (very well)’; हितीयश्वेदो-मिति ब्रह्मः (S. B. 1).

भर्तृदारिके आर्यायाः पण्डितकौशिक्या इव स्वरसंयोगः श्रूयते । (M. 5)

उत्खातिनीं भूमिरिति मया राश्मिसंयमनाद्रथस्य मंदीकृतो वेगः । (S. 1)

प्रथममिति प्रेक्ष्य दुहितृजनस्यैकोऽपराधो भगवता मर्षीयितव्यः । (S. 4)

अतिभूमिं गतेन रणरणकेनार्यपुत्रशून्यमिवात्मानं पश्यामि । (U. 1)

ससे करटक किमित्यमुदकार्थी स्वामी पानीयमर्पीत्वा सच्चितो मन्दं मन्दमवतिष्ठते । (II. 2)

ससे पुण्डरीक सुविदितमेतन्मम । केवलमिदमेव पृच्छामि यदेतदा एवं भवता किमिदं गुरुमित्युपदिष्टमुत धर्मशास्त्रेषु पठितमुत मोक्षप्राप्तियुक्तिरियमः होस्तिदन्यो नियमप्रकारः । (K. 155)

सतिता—एते चत्वारो भ्रातरो विवाहदीक्षिता यूयम् । अहो ज तस्मिन्नेव प्रदेशे तस्मिन्नेव काले वर्ते ।

रामः—एवम् । (U. 1)

* ओमित्युमतौ प्रोक्तं प्रणवे चाप्युपक्रमे । (वि.)

पुराणमित्येव न साधु सर्वे न चापि काव्यं नवमित्यवद्यम् ।

सन्तः परीक्षयान्यतरद्वजन्ते मूढः परप्रत्ययनेयबुद्धिः ॥ (M. 1)

यद्भावि न तद्भावि भावि चेत्र तदन्यथा ।

इति चिन्ताविषग्नोऽयमगदः किं न पीयते ॥ (H. 1)

प्रकृत्यैव प्रिया सीता रामस्यासीन्महात्मनः ।

प्रियभावः स तु तथा स्वगुणैरेव वर्धितः ॥

तथैव रामः सीतायाः प्राणेभ्योऽपि प्रियोऽभवत् ।

हृदयं त्वेव जानाति प्रीतियोगं परस्परम् ॥ (U. 6)

यथातेरिव शर्मिष्ठा भर्तुर्बहुमता भव ।

पुनः त्वगपि सम्राजं सेव पूरुषवाप्नुहि ॥ (S. 4)

लिप्ततीव तमोंगानि वर्षतीवाज्ञने नभः ।

असत्पुरुषसेवे दृष्टिर्विफलतां गता ॥ (M. 5)

ADDITIONAL SENTENCES FOR EXERCISE.

किमिव दुष्कर्मकरुणानां यतः सोऽयनेनैव पादपमधिरुद्धैकेकशः फलानीव
तस्य बनस्पतेः शासासंधिभ्यः कोट्टरान्तरेभ्यः शुकशावकानश्चहीदपगतामूळं छ्रुत्वा
क्षितावपातयत् । (K. 33)

स मद्वचनानन्तरमेव न वेद्या किमसद्यवृनेम्बद्नजवरस्य वेगाद्वत् सद्योविपाक-
स्यात्मनो दुष्कृतस्य गौरवादाहोस्मिन्मद्वचस एव सामर्थ्यादाच्छिद्वच्छलस्तरुरिद्वा
क्षितावपतत् । (K. 312)

पात्रविशेषन्यस्तं युणान्तरं व्रजति शिल्पमाधातुः ।
 जलमिव समुद्रशुक्कौ सुक्काफलतां पयोदस्य ॥ (M. 1)
 सर्वोपमाद्रव्यसमुच्चयेन यथाप्रदेशं विनिवेशितेन ।
 सा निर्मिता विश्वसूजा प्रयत्नादेकस्थसौन्दर्यदिदृक्षयेव ॥ (Ku. I. 49)
 का कथा बाणसंधाने ज्याशब्देनेव द्ररतः ।
 हुंकारेणोव धनुषः स हि विघ्नानपोहति ॥ (S. 3)
 गत एव न ते निवर्तते स सखा दीप इवानिलाहतः ।
 अहमस्य दशेव पद्य मामविष्वद्वयसनेन धूमिताम् ॥ (Ku. IV. 30)
 स्वशरिरशरीरिणावपि श्रुतसंयोगविपर्ययौ यदा ।
 विरहः किमिवानुतापयेद्वद् वाहौर्विषयैर्विषयश्चितम् ॥ (R. VIII. 89)
 प्रयान्तीष्व प्राणाः सुतनु हृदयं धृवसत इव
 ज्वलन्तीवांगानि प्रसरति समंतादिव तमः । (Māl. 9)
 किमात्मनिर्वादकथामुपेक्षे जायामदोषामुत संत्यजामि ।
 इत्येकपक्षाभयविकृतवादा सीत्स दालाचलचित्तवृत्तिः ॥ (R. XIV. 34)

A wicked person is not to be trusted because he speaks sweet words.

He has been staying here for the last two months that he might be acquainted with the learned men of the city.

He, hastily coming up to me, as if enraged, said that I had greatly offended him.

That misfortunes never come singly is a wise saying often realized by men in this world.

When the enemies fell upon us like so many hailstones, we did not know what to do.

Not being fed with food for a long time, he became, as it were, ready to die.

The whole world considers me to be powerless because I do not harm anybody.

Immediately on hearing my words, the rash man, with only one attendant, became ready to run the risk.

I do not know what to do next; whether I should stay in this town, or leave it.

He remained thinking whether the person standing before him was his enemy, or some spy disguised as an ascetic, or actually some beggar needing protection.

LESSON XXIII.

**कचित्, क-क, कामम्, कि (किम्, किमुत्, किमुनः),
किल्, केवलं & खलु.**

§ 263. *कचित् implies some hope expressed by the speaker, and has the sense of 'I hope that.' &c. It is interrogative in form, in which the expected answer is 'yes' or 'no' according to the form of the question; as, शिवानि वस्तीर्थजलानि कचित् (R. V. 8) 'are your holy waters undisturbed?' (I hope they are &c.); काचिन्न वायवादिष्ट-
पूर्व आभ्रमपादपानां (*ibid.*) 'I hope no accident, such as a hurricane, befalls the trees in the hermitage' (no, it does not).

§ 264. †क means 'where'; and when it is repeated with two or more assertions, it denotes *great difference*, or *excessive incongruity* or *unfitness*; as, क सूर्यग्रभवो धंशः क चाल्पविषया मतिः (R. I. 2) 'where the race born from the sun, and where (my) intellect of a limited scope' (there is a very great *distance* between the two, the intellect being quite unable to describe the race); तपः क वस्ते क च तावकं षुषः (Ku. V. 4) 'what a great incongruity is there between penance and thy body' (thy delicate body is unfitted to practise penance).

§ 265. ‡कामं means 'at will, to one's satisfaction;' but its most general use in classical literature is in the sense of 'granted that,' 'admitting,' 'supposing for a moment,' being usually followed by तु or तथापि or a similar word as its correlative; as, कामं न तिष्ठति मदानवसंस्थसी सा भूयिष्टमन्यविषया न तु दृष्टिरस्याः (Ś. 1.) 'granted

* कचित् कामप्रवेदने । (अ.)

† ही कशाब्दो महावन्तरं सूचयतः । (Mallinatha on R. I. 2)

‡ कामं प्रकामेऽनुमतावसूयानुगमेऽपि च । (वि.)

(admitting) that she does not stand facing me, still her glance is, for the most part, not directed to anything else.'

§ 266. कि is mostly used in asking questions in the sense of 'why,' 'wherefore;' as, तत्रैव कि न चपले प्रलयं गतासि (Mu. 2) 'wherefore, O fickle goddess, wert thou not destroyed at that very place ?'; sometimes it enters into compounds in the sense of 'bad'; as, स किंसखा साधु न शास्ति योऽधिर्षे (Ki. I. 5) 'is he a friend (i. e. he is a bad friend), who does not properly advise his lord ?'

§ 267. कि, when followed by वा, उत, आहो &c., has the sense of 'whether—or'; as, ज्ञायतां किमेतदारण्यकं ग्राम्यं वेति (P. I. 1) 'let it be ascertained whether this (animal) is wild or domesticated.' For the use of कि with उत &c., see § 258.

(a) † कि is usually joined to उ, उत, or युनः in the sense of 'how much more—how much less; 'much more—much less;' as, एकैकमप्य-नर्थय किमुत्यत्र चतुष्टयं (H. I) 'even one of these taken singly will cause ruin, how much more, all the four;' चाणक्येनाहृतस्य निर्देषस्यादि शंका जायते किमुत सदोषस्य (Mu. 1) 'suspicion (fear) is aroused in even an innocent person (when) summoned by Chāṇakya; much more, then, in a guilty person;' मयि नांतकोपि प्रभुः प्रहर्तुं किमुतान्यहिन्नाः (R. II. 62) 'even the Destroyer is not able to strike (hurt) me, much less other wild animals'; स्वयं रोपितेषु तरुषु उत्पद्यते द्वेषः किमुनरंग-संभवेष्वपत्येषु (K. 291) 'affection is felt even for trees planted by oneself, much more for one's own children;' भवाहृशस्य ब्रेलोक्यमपि न क्षमं परिपन्थीभवितुं कि पुनर्दुर्धिष्ठिरबलं (Ve. 3) 'even the three worlds dare not come in the way of a person like you, much less the army of Dharma.'

Obs.—किमु is also used to denote 'uncertainty' or 'doubt;' as किमु विषविसर्पः किमु मदः (U. 1) 'may it be the spreading of poison (over the body), or excessive delight ?'

§ 268. The general sense of किल is 'verily,' 'indeed,' 'assured-

* कि पृच्छायां ज्ञायप्सने । (अ.)

† किमु संभावनायां स्थात् विमर्शं चापि हृषयते । (मे.)

किमुतातिशये प्रश्ने विकल्पे च प्रयुज्यते । (वि.)

ly', and it follows the word on which it lays stress ; as अहति किल कितव उपत्रवं (M. 4) 'the rogue does deserve annoyance' ; प्रत्यहः सर्वसिद्धी-नाश्चत्तापः प्रथमः किल (H. 3) 'previous over-excitement is verily an obstacle to all accomplishments (of desired objects).'

§ 269. * किल is also used (1) in the sense of 'as is reported', 'as they say' ; as, ब्रभूव योगी किल कार्तवीर्यः (R. VI. 38) 'there was, as is reported, a Yогin, Kārtavīrya' ; जघान कंसं किल बासुदेवः (Mbh.) ; (2) to express a feigned action ; as, प्रसहा सिंहः किल तां चकर्ष (R. II. 27) 'a false lion seized her with violence' ; पयस्यगाधे किल जातसंग्रहमा (K. VIII. 48) ; (3) to express hopes or expectations ; as, पार्थः किल विजेष्यते कुरुन् (G. M.) 'I hope Pārtha will conquer the Kurus.'

Obs.—The senses अरुचि 'dislike' and न्यक्करण 'contempt' (एवं किल केचिद्ददन्ति and त्वं किल योत्स्यते given by Vardhamāna), are found when किल is joined with किं ; as, न अद्वधे किं किल त्वं शूद्रान्नं भोक्ष्यते (S. K.) 'I cannot believe that you will eat the food of S'ûdras'.

The sense हेतु is very rare.

§ 270. केवलं is an adverb meaning 'only' 'merely', but it is sometimes used as an adjective also ; as, निषेदुषी स्थंडिल एव केवले (Ku. V. 12) 'sitting on the bare altar' (without any coverlet).

(a) The combination of न केवलं with अपि or किंतु in the sense of 'not only—but' is very common ; as, वसु तस्य विभोर्ने केवलं युणवत्तापि परप्रयोजना (R. VIII. 31) 'not only his wealth, but even his possession of good qualities, was for the sake of others.'

(b) प्रत्युत sometimes takes the place of अपि : as, अयं वत्सो न केवलं धियते प्रत्युत प्राआलिना गरुदेन पूर्युपास्यमानस्तिष्ठति (Nâg. 5) 'not only is my chid alive, but (on the contrary) he is waited upon by Garuda with folded hands.'

§ 271. † खलु is used in the following senses:—(1) 'indeed',

* वार्तासंभाव्ययोः किल । (अ.)

किल इत्यागमारुचिन्यकरणसंभाव्यहेत्वलीकेहु । (ग. म.)

† निषेधवाक्यालंकारजिज्ञासानुनये खलु । (अ.)

खलु इति निषेधवाक्यालंकारजिज्ञासानुनयनियमनिव्ययहेतुविचारेतु । (ग. म.)

'surely,' 'verily,' for the sake of emphasis, or as an expletive; मार्गे पदानि खल ते विषमीभवन्ति (S. 4) 'thy footsteps do indeed fall uneven (trip) on the way;' (2) 'conciliation,' as an entreating word; न खलु न खलु वाणः संनिपात्योऽयमस्मिन् (S. 1) 'pray, let not the arrow be discharged at this;' so न खलु न खलु मुग्धे साहसं कार्यमेतत् (Nag. 2); (3) 'an inquiry,' as a softened question; न खलु तामभिकुञ्जो युरुः (V. 3) 'I should like to know if the preceptor did not get angry with her' (was he not angry with her ?); (4) gerunds, having a *prohibitive* sense, like अर्लं (see § 57); निर्दीर्घितर्थे लेखेन खलूऽवा खलु वाचिकं (Si. II. 70) 'when any matter is determined (decided) by a letter, do not indeed add a verble message' (it is unnecessary); (5) 'reason (for); न विदीर्ये कठिनाः खलु लियः (Ku. IV. 5) 'I am not shattered to pieces, for women are hard' (this is given by Vardhamāna as an instance of विषाद् 'dejection'); so विधिना जन एष वश्चित्स्वदधीनं खलु देहिनां सुखं (Ku. IV. 10); (6) it is sometimes used merely as an expletive or to add grace to the sentence.

Obs.—The senses नियम and निश्चय in G. M. are nearly identical

विकारं खलु परमार्थतोऽज्ञात्वाऽनारम्भः प्रतीकारस्य । (S. 3)

न खलु विदितास्ते तत्र निवसन्तश्चाणक्यहतकेन ।—अथ किम् ।
(Mu. 2)

भर्तृगतया चिन्तयात्मानमपि नैषा विभावयाति किं पुनरागंतुकम् ।
(S. 4)

द्वावपि किलागमिनौ प्रयोगनिपुणौ च । किंतु शिष्यागुणाविशेषेण
गणदास उभमितोपदेशः । (M. 3)

अनुत्सेकः खलु विकमालंकारः । (V. 1)

भो न केवलं रूपे शिल्पेऽयद्वितीया मालविका । (M. 2)

वत्से सीते स्वहस्तावचितैः पुष्पैः सवितारं देवमुपतिष्ठस्व । न च
त्वामवनिपृष्ठचारिणीमस्मप्रभावाद्वन्दवता अपि द्रक्षयन्ति किं पुनर्मर्त्याः ।
(U. 3)

गर्भेश्वरत्वमभिनवंवैवनव्यमप्रतिमरुपत्वमानुषशक्तिर्वं चेति मह-
तर्यां खल्वनर्थपरंपरा । सर्वाविनयानामेकैकमप्येषामायतनं किमुत समवायः ।
(K. 103)

भोः कामं धर्मकार्यमनतिषात्यं देवस्य । तथापीदार्नमेव धर्मासनादु-
थितस्य पुनरुपरोधकारि कण्वशिष्यागमनमस्मै निवेदयितुं नोत्सहे । (S. 4)

एवं कदलीदलेनानवरतं वीजयतः समुद्भून्मे मनसि चिन्ता । नास्ति
खल्वसाध्यं मनोभुवः । कायं हणिं इव वनवासनिरतः स्वभावमुग्धो जनः क च
विविधविलासरसराशिर्गन्धर्वराजपुत्री महाश्वेता । (K. 157)

निवार्यतामालि किमप्ययं बटु. पुनर्विवक्षुः रुरितोत्तराधरः ।

न केवलं यो महतोऽपभाषते शृणोति तस्मादपि यः स पापभाङ् ॥
(Ku. V. 83)

किमपेक्ष्य फलं पयोधरान्वनतः प्रार्थयते मृगाधिपः ।

प्रकृतिः खलु सा महीयसः सहते नान्यसमुन्नतिं यया ॥ (Ki. II. 21)

कञ्चिदेतच्छ्रुतं पार्थं त्वयैकाग्रेण चेतसा ।

कञ्चिदज्ञानसंमोहः प्रनष्टस्ते धनंजय ॥ (Bg. XVIII. 72)

कामं नृपाः सन्तु सहस्रशोऽन्ये राजन्वतीमाहुरनेन भूमिष् ।

नक्षत्रताराग्रहसंकुलापि ज्योतिष्मती चन्द्रमसैव रात्रिः ॥ (R. VI. 22)

क वयं क परोक्षमन्मथो मृगशावैः सममेधितो जनः ।

परिहासविजलिपिं सखे परमार्थेन न गृह्णतां वचः ॥ (S. 2)

ADDITIONAL SENTENCES FOR EXERCISE.

वयस्य मर्या न साधु समर्थितमापत्प्रतीकारः किल प्रमदवनोयानप्रवेश इति ।
(V. 2)

भगवन्तं जागालिमवलोक्याहमचिन्तयम् । तपस्विनां प्रततुतपसामपि तेज-
प्रकृत्या दुःसंह भवति किमुत सकलभुवनवन्दितचरणानां सुनीनामेवंविधानामधः
क्षयकारिणाम् । एष्यानि नामग्रहणान्यपि महासुनीनां किं उनर्दर्शनानि । (K. 43)

आ जन्मनः शाक्यमशिक्षितो यस्तस्याप्रमाणं बन्चनं जनस्य ।

परातिसंधानमधयिते यैविद्येति ते सन्तु किलासवाचः ॥ (S. 5)

यद्यच्छ्रुया त्वं सकृदप्यवन्धयोः पथि रिथता सुंदरि यस्य नेत्रयोः ।

त्वया विना सोऽपि समुत्सुको भवेत्सर्वीजनस्ते किञ्चु रूढसौहृदः ॥ (V. 1)

न केवलं दरीसंस्थं भास्वतां दर्शनेन वः ।

अन्तर्गतमपास्तं मे रजसोऽपि परं तमः ॥ (Ku. VI. 60)

न केवलं तद्वुरुरेकपार्थिवः

क्षितावस्थादेकपथनुर्धरोऽपि सः । (R. III. 31)

सुखभ्रवा मंगलत्वयनिस्तनाः प्रमोदनृत्यैः सह वारयोषिताम् ।

न केवलं सद्गानि मागधीपतेः पथि व्यजृम्भन्त दिवोकसामपि ॥ (R. III. 19)

रघुमेव निवृत्यायैवनं तममन्यन्त नवेश्वरं प्रजाः ।

स हि तस्य न केवलां भियं प्रतिपेदे सकलान्धुणानपि ॥ (R. VIII. 5)

मेघालोके भवति सुखिनोप्यन्यथादृति चेतः

कंठाश्लेषप्रणायिनि जने किं उन्दूरसंसर्थे । (Me. 3)

दृष्टे सूर्ये पुनरपि भवान् वाहयेद्धवशेषं

मन्दायन्ते न खलु सुहदामभ्युपेतार्थकृत्याः । (Me. 39)

छीणामशिक्षितपदुत्वममानुषीष्टु

संदृश्यते किमुत याः प्रतिबोधवत्यः ।

प्राणेतरिक्षगमनात्ममपत्यजात-

मन्दैर्द्विजैः परभृताः खलु पोषयन्ति ॥ (S. 5)

क रुजा हृदयप्रमाणिनी क च ते विश्वसनीयमायुषम् ।

सुदुतीक्षणतरं यद्यच्यते तविदं मम्भय दृश्यते त्वयि ॥ (M. 3)

कामं प्रिया न छुलभा मनस्तु तज्जावदर्शनाश्वासि ।

अकृतार्थेऽपि मनसिजे रतिसुभयप्रार्थनां कुरुते ॥ (S. 2)

It is reported that the king has become exceedingly angry with us for our carelessness.

I shall not forget a person who may be but once seen ; much less an old friend.

Even inanimate things in this penance-forest appear to be possessed of a purifying power ; how much more objects possessed of life.

When I went to him, he reviled not only me, but the preceptor himself.

Not only do no people hate me, but on the contrary they feed me with food.

I hope it has not reached the king's ears that it was I who ordered the *Kaumudi* festival to be at once stopped.

We find that even persons that are born rich are not completely happy in this world ; much less are those who have to gain their livelihood by various kinds of troublesome occupations.

I earnestly hope that you will spare the life of this helpless creature. Good men hesitate to kill their very enemy ; much less an innocent creature like this child.

I hope you are all going on uninterruptedly with your religious austerities.

Granted that you are possessed of all good qualities, still I consider it my duty to advise you, because youth is subject to temptations.

True that I do not remember to have married her ; nevertheless my mind is greatly affected at seeing her.

Is there any congruity between thy sacred learning and this fickle state of heart ?

The acts of kings, naturally unfathomable, cannot be sounded by men like me whose knowledge is very limited (*me* 等一等).

LESSON XXIV.

च (च-च), जातु, तत्, ततः, तथा, तावत् & तु.

§ 272. * च is, by pre-eminence, a copulative conjunction, and joins words or assertions together. It does not stand in the same place as 'and' in English or 'et' in Latin. It is used with each of the words or assertions which it joins together, or is used after the last of the words or assertions so joined, but it can never stand first in a sentence; as, रामश्च गोविंदश्च or रामो गोविंदश्च 'Rāma and Govinda'; तंडुलानानयति च ताव पचति चौदन्तं भुक्ते च or तंडुलानानयति ताव पचत्योदनं भुक्ते च 'he brings rice, cooks them, and eats the cooked food.' But it is generally better to use च last, rather than repeat it after each connected word; as कुलेन कान्ध्या वयसा नवेन गुणेश्च तंस्त्रिविनयप्रधानैः (R. VI. 79).

(a) Not infrequently च is admitted to any other part of a sentence than the first word: as अथ गजस्तं प्रगम्य प्रथितः। शशकाश्च तद्विनादारभ्य सुखेन तिष्ठन्ति (P. III. 1) 'then the elephant, bowing down to him, went away; and the hares lived happily from that day.'

(b) च when used with न has sometimes the sense of 'neither-nor'; as, न च न परिचितो न चाप्यगम्यः (M. 1) 'neither is he unknown nor unapproachable.'

(c) Sometimes it has a disjunctive force, and may be translated by 'but', 'still', 'nevertheless'; as, शांतमिद्माश्रमपदं स्फुरति च बाहुः (S. 1) 'this hermitage is tranquil, still my arm throbs.'

Obs.—In this sense च is generally repeated; see the next Section.

(d) Rarely it has also the sense of 'indeed,' 'verily,' having the force of एव; as, अतीतः पथः न तत् च माहिमा वाङ्मनसयोः (Mahimna.) 'your greatness, indeed, transcends the range of speech and mind.'

(e) It is sometimes used to denote 'condition' (= चेद् or यदि); as, जीवितं चेच्छसे मूढ हेतुं मे गदतः शृणु (Mb.), i. e. जीवितमिच्छसे चेद् &c.

* चान्वाचये समाहारेष्यन्योन्यार्थे समुद्दये !
पक्षांतरे तथा पादपूरणेऽप्यवधारणे ॥ (वि.)

(f) Or it may be used as an expletive; as, भीमः पार्थस्तथैव च (G. M.).

Obs.—Lexicographers give as the senses of च, अन्वाचय, समाहार, इतरेतर, समुच्चय, which are included in the general idea of ‘conjunction’ or ‘copulation’ denoted by च. अन्वाचय means ‘connecting a subordinate fact with a principal one’; as, भिक्षामट गां चानय ‘go to beg and (while doing so) bring the cow’; समाहार is ‘collective combination’; as, पाणी च पादी च पाणिपादः इतरेतर is ‘mutual connexion’; as पूक्षश्च न्यग्रोधश्च पूक्षन्यग्रोधौ; समुच्चय is ‘aggregation’; as, पचति च पठति च.

§ 273. च is frequently repeated with two assertions (1) in the sense of ‘on the one hand—on the other hand,’ ‘though—yet,’ to denote antithesis; as, न सुलभा सकलेन्दुसुखी च सा किमपि चेदमनेगविच्छिट्टम् (V.2) ‘on the one hand that full-moon-faced woman is not easy to obtain; and on the other hand there is this unaccountable working of Love’; or ‘that full-moon-faced lady &c...and yet’ &c; (2) or to express *simultaneous* or *undelayed* occurrence of two events, as denoted by ‘no sooner than’ or ‘as soon as’ &c, in English; ते च प्रापुरदन्वन्तं बुद्धे चादिपूरुषः (R. X. 6) ‘no sooner did they reach the ocean than the Supreme Being (Vishr̡ेष) awoke.’

§ 274. जातु means ‘at all’, ‘possibly’, ‘perhaps’; as, किं तेन जातु जातिन (P. I. 1) ‘what possibly is the use of him being born’; न जातु बाला लभते स्म निर्दृति (Ku. V. 55) ‘the maiden did not at all enjoy (never enjoyed) pleasure.’

Obs.—Pāṇini lays down that जातु is used with the Potential in the sense of ‘not allowing’, ‘not suffering’; जातु यत्त्वाद्वशो हरिं निन्देत् मर्जयामि (S. K.) ‘I do not suffer (allow) that a person like you should censure Hari.’

§ 275. तद् is a pronoun (see § 132 for its uses) and an adverb. In the latter case it means (1) ‘for that reason’, ‘therefore’, ‘consequently’; as, राजपुत्रा वयं तद्विग्रहं शोतुं नः कुतूहलमस्ति (II. 3) ‘we are princes; therefore, we have a desire to hear of war’; (2) ‘then’, ‘in that case’, often as the correlative of यदि; as, तदेहि विमर्दक्षमां भूमिमवतराव-

(U. 5) 'come, then, let us go to a place fit for our combat'; तथापि यदि महकुहलं तत्कथयामि (K. 136) 'still if you have a great curiosity, (then) I shall relate.'

§ 276. ततः is often used for the ablative forms of तद् such as तस्माद्, तस्याः; ततोन्यत्रापि दृश्यते (S. K.)=तस्मादन्यत्रापि; but it is oftener used as an adverb. It primarily means 'thence,' 'from that place'; and generally, 'then,' 'afterwards,' 'thereupon'; as, ततः कतिपयदिवसापगमे (K. 110) 'afterwards (then) some days having elapsed'. It also means (1) 'for that reason', 'therefore', 'consequently', as a correlative of यतः; (2) 'then', 'in that case' serving as a correlative of यदि; as, यदि गृहीतमिदं ततः किम् (K. 120) 'if this be caught, then what would happen?'; (3) sometimes 'beyond that', 'further', 'moreover', ततः परते निर्माणुषमरण्ये (K. 121) 'beyond that is a tenantless (dreary) forest.'

(a) ततस्ततः (ततः+ततः) is used in dialogues in the sense of 'what next', 'go on', 'proceed'; as, राक्षसः—उभयोरप्यस्थाने प्रयत्नः। तनस्ततः (Mu. 2) 'Râkshasa—The attempt of both was out of place.—Well what (happened) next? (i.e. proceed)'.

§ 277. *तथा means 'so', 'thus', 'in that manner'; as, तथा मां बच्यतामा (S. 5) 'having deceived me in that manner'; स्ततस्तथा करोति (V. 1) 'the charioteer does so (accordingly)'; नैव च श्रुतिः (S. B.) 'and so says the Veda.'

(a) It is also used in the following senses:—(1) 'and also', 'so also', 'in like manner'; as, अनामतविधाता च प्रत्युपक्षमतिस्तथा (P. I. 13) 'he who provides for the future and also he who is ready-witted'; (2) 'yes', 'be it so', 'so it shall be', signifying 'assent', 'promise', &c. and followed by इति; as राजा—एनं तत्रभवतः सकाश प्राप्य। प्रतीहारी—तथेति निष्काता 'King—Take him to his Honour. Pratîhârî—Yes, so it shall be (your commands will be obeyed). So saying exit; (3) in forms of adjurations, 'as surely as' (preceded by यथा); as, यथाऽमरन्ये न विन्तय तथाय पततां पराष्टुः 'as surely as I do not think of any other man, so surely let this person fall dead'.

*तथाऽमृपगमे पृष्ठप्रतिवाक्ये समुच्चये।
सदृशो निश्चयेऽपि स्यात्। (म.)

For some of the meanings of तथा as a correlative of यथा see Lesson 27.

Obs.—तथाहि means 'for', 'so it has been said', 'for instance'; तथाच् 'and likewise.' Both are often used in introducing quotations.

§ 278. तावत्, as a particle, is used (1) in its literal sense of 'first,' 'before doing anything else;' as, प्रिये इत्स्तावदागम्यतां (S. 1) 'my dear, just (first) come here'; आह्नादयस्व तावचन्द्रकरश्चन्द्रकांतमिव (V.5) 'first gladden me as a lunar ray does the moonstone'; (2) 'on one's part', *in the meanwhile*; or 'while'; as, सखे स्थिरप्रतिबन्धो भव । अहं तावत्स्वामिनश्चित्तदृतिमनुवर्तिष्ये (S. 2) 'friend, be firm in your opposition; I on my part (while I) shall act up to the will of my master'; (3) 'just,' 'now'; as, गच्छ तावत् 'go now'; (4) to emphasize a statement, in the sense of 'indeed,' 'really'; as, त्वमेव तावत्प्रथमो राजश्रोही (Mu. 1) 'thou (*indeed*) thyself art the first traitor'; (5) 'as for', 'with respect to' &c.; as, एवं कृते तत् तावत्प्राणयात्रा क्लेशं विना भविष्यति (P. 1. 8) 'this being done, as far as you are concerned (with respect to yourself) your maintenance will be secured (to you) without any trouble'; विग्रहस्तावदुपस्थितः (H. 3) 'as for war, it is imminent.'

For the other senses of तावत् as a correlative of यावत् see Lesson 27.

§ 279. *तु is most frequently used as an adversative particle meaning 'but', 'on the contrary', 'however', 'on the other hand'; as, स सर्वेषा सुखानां प्रायोऽन्तं ययो । एकं तु सुतमुखदर्शनसुखं न लेभे (K. 59) 'he completely enjoyed all pleasures, only he did not enjoy the pleasure of seeing the face of a son.' In this sense it is often added to किं and परं.

Note.— तु is never used at the beginning of a sentence, while परं तु and किं तु always stand first.

(a) तु is frequently used in the sense of 'and now', 'now', 'on one's part', 'as to', without any adversative force; as, एकदा तु नातिदूरोदिते सहस्रमरणाचिमालिनि प्रतीहारी समुपस्थ्यावरीत (K. 8) 'now once upon a time, when the thousand-rayed god had not risen high enough, the door-keeper, drawing near, said': अवनिपतिस्त तामनिमेषलोचनो ददर्श (K.11)

* तु·पादपूरणे भेदे समुच्चयेऽध्याख्ये । (वि.)

'the lord of the earth, on his part, looked at her with a steadfast gaze'; यन् आसनशब्दस्यासन्नादेश इति काशिकायामुक्तं तत्प्रामादिकं (S. K.); or निर्वापितं तु परिभ्ग वर्णनं नाम (Māl. 8).

(b) Sometimes तु marks a 'difference' or 'superior quality'; as, सृष्टं पयोऽसृष्टतरं तु दूधं (G. M.) 'pure is water, purer still is milk'; and sometimes it is used as an emphatic particle; as, भीमस्तु पांडवानां रौद्रः (ibid.) 'Bhīma alone is the fiercest of the Pāṇḍavas.'

तथादि नातिखेदकरमिव ततः कथंनेनात्मानमनुग्राह्यमिच्छामि ।
(K. 134)

अपसृते च तस्मिन् स विहंगराजो राजाभिमुखो भूत्वा राजान-
मुद्दिश्यार्यामिमां पपाठ । राजा तु तां श्रुत्वा संजातविस्मयोऽमात्यमबर्वीत् ।
(K. 12).

आर्य ततः किं विलम्ब्यते । त्वरितं (तं) प्रवेशय । (U. 1)

अनेन क्रमेण तस्य सर्वेष्वरण्यवासिष्वाधिपत्यं बभूत् । ततस्तेन स्वज्ञातिभि-
रवृतेनाधिकं प्रभुत्वं साधितम् । (H. 3)

आर्ये कृतपरिश्रमोऽस्मि चतुःषष्ठ्यंगे ज्योतिःशास्त्रे । तत्प्रवर्त्यतां भगवतो
ब्राह्मणानुदिश्य पाकः । चन्द्रोपरांगं प्रति तु केनापि विप्रलब्धासि । (Mu. 1)

भगवन् कुसुमायुधं त्वया चन्द्रमसा च विश्वसनीयाभ्यामतिसंधीयते
कामिजनसार्थः । (ँ. 3)

तात लताभगिनीं वनज्योत्सनां तावदामन्त्रयिष्ये । (S. 4)

करटक उवाच । भद्रं किं कृतं तत्र भवता । दमनक आह । मया
तावनीतिबीजनिर्वापणं कृतं परतो दैवविहितायतम् । (P. I. 15)

दृष्टा मेघनादं दूरत एव कृतनमस्कारं तमप्राक्षीत् । तिष्ठतु तावत्पुर-
स्तात्पत्रलेखागमनवृत्तांतप्रश्न । वैशंपायनवृत्तांतमेव तावत् पृच्छामि । (K. 304)

अयमेकपदे तथा वियोगः सहसा चोपनतः सुदुःसहो मे ।
 नववारिधरोदयाद्होमिभवितव्यं च निरातपत्वरम्यैः ॥ (V. 4)
 प्रेतिग्रहीतुं प्रणयिप्रियत्वाङ्गिलोचनस्तामुपचक्रमे च ।
 संमोहनं नाम च पुष्पधन्वा धनुष्यमोर्चं समधत्त बाणम् ॥

(Ku. III. 66)

न जातु कामः कामानामुपभोगेन शास्यति ।
 हविषा कृष्णवत्तर्मेव भूय एवाभिवर्धते ॥ (Manu. II. 94)

ADDITIONAL SENTENCES FOR EXERCISE.

अश्रुभवत्या प्रसवादस्मद्गुहे तिष्ठतु । कुत इदसुन्यत इति चेत्वं साधुभिरुपदिष्टः
 प्रथममेव चक्रवर्तिनं पुञ्च जनयिष्यसीति । स चेत्तलुक्षणोपपन्नो भविष्यति अभिनन्द्य
 शुद्धान्तमेनां प्रवेशयिष्यसि । विषये तु पितुरसगः समीपनयनमवस्थित-
 मेव । (S. 5)

कथारंभकाले राजपुत्रा ऊचुः । आर्य मित्रलाभः ॥ १ ॥ दस्माभिः । इदानीं
 छुहन्देऽ श्रोतुमिष्ठामः । (H. 2)

सुखमापतितं सेव्यं दुःखमापतितं तथा ।

चक्रवत्परिवर्तने दुःखानि च सुखानि च ॥ (H. 1)

लघान्तरा सावरणेऽपि गेहे योग्रभावो न च लक्ष्यते ते ।

विभर्षि चाकारमनिर्दलानां सृणालिनी हैमभियोपरागम् ॥ (R. XVI. 7)

सुनिष्ठताप्रणयस्तुतिरोधिना मम च मुक्तमिदं तमसा मनः ।

मनसिजेन सखे प्रहरिष्यता धनुषि चूतशरश्च निवेशितः ॥ (S. 6)

देव परावृत्तेषु कण्डिष्येषु—

सा निन्दन्ती स्थानि भाग्यानि बाला बाहुक्षेपं क्रन्दितुं च प्रवृत्ता ।
 लीसंस्थानं चाप्सरस्तीर्थमारादुक्षिप्तैर्ना ज्योतिरेकं जगाम ॥ (S. 5)

धनं तावदसुलभं लक्ष्यं कुच्छेण रक्ष्यते ।

लघनाशो यथा सृत्यस्तस्मादेतत्र चिन्तयेत् ॥ (H. 1)

सर्वस्य चाहं हृषि संनिविष्टो मनः स्वतिज्ञानमपोहनं च ।

वैदेश्व वर्षेश्वरहमेव वैदो वैदान्तकुद्देदधिदेष चाहम् ॥ (Bg. XV. 15)

न सलु न सलु बाणः संनिपात्योऽयमस्मिन्
 सृष्टुनि सुगशरीरे दूलराशाविवाग्निः ।
 क बत हरिणकानां जीवितं चातिलोलं
 क च निशितनिपाता वज्रसाराः शरास्ते ॥ (S. 1)
 आपूर्णश्व कलामिन्दूरमलो यातश्व राहोरुद्धर्म
 संजातश्व घनाघनो जलधरः शीणश्व वायोर्जवात् ।
 निर्वृतश्व फलेग्रहिर्दूरमवरो दग्धश्व दावग्निना
 त्वं चूडामणितां गतश्व जगतो यातश्व सृत्योर्यज्ञाम् ॥ (Mal. 9)

Those, who act in a virtuous way and are devoted to doing good to others, alone become the objects of God's mercy.

I have brought from Bombay eight silken clothes, five silver pots, and several other useful things.

On the one hand I have never before seen him; on the other, there is his speech as swift as the stroke of a thunderbolt; who may this man be?

As soon as these brave soldiers desert their master's side, I shall provoke revolts in his territories.

You have made very good preparations for war; nothing will, therefore, be wanting to you.

Duryodhana:—Oh, the bravery of that youthful warrior! I think all warriors must have for a time stood still with amazement to see his extraordinary exploits.—Well, proceed.

Having imposed upon me in that manner by your honeyed sentences, are you not ashamed to cast me off now?

You are so much afflicted with even a temporary separation from your mate, and yet you are so averse to giving a love-lorn man like me information regarding his lost beloved.

The moment he placed his foot within the threshold of the house, three men rushed upon him and made him their prisoner.

You have now got wealth, honour, children and everything else desired by men; what else do you want?—Or why, it is truly said ‘there is no knowing how far human desires may extend.’

Go thou to Yajñāśarman and ask him why he has tarried so long: while I shall go and call the other Brāhmaṇas.

Rāma getting up early in the morning begins to study; wherons thou sleepest snoring in the bed.

As far as the eldest son of Mitragupta is concerned, he may certainly be relied upon; but I do not know anything about his other sons.

If this be done, you yourself will go on uninterruptedly with your work; and we also shall be enabled to do our own.

LESSON XXV.

दिष्ट्या, न, नाम, तु, ननु, and नूनं.

§ 280. दिष्ट्या is a particle expressive of joy or gladness, and may be translated by ‘I am glad’, ‘happily’, ‘thank God’; as, दिष्ट्या प्रतिहतं दुर्जातं (M. 4) ‘I am glad the evil is averted’: दिष्ट्या कोषव्याजेन देव्या परिश्रातो भवान् (M. 1) ‘thank God (that) you are saved by the Queen under the pretext of anger.’

(a) दिष्ट्या is often used with the root दृश्, and दिष्ट्या दृश् may be translated by ‘to congratulate (one) upon’. the subject of दृश् being the person congratulated, and the matter of congratulation being put in the instrumental case; as, दिष्ट्या महाराजो विजयेन वर्धते (V. 1) ‘I congratulate your Majesty upon your success’; दिष्ट्या सुहृद्या वर्धितोसि (M. 4) ‘you are to be congratulated upon your friend’s recovery (from the swoon)’, or ‘I congratulate you’ &c.

§ 281. न ‘not’ is used like an adverb; न दृश्येयं मया ‘he was not seen by me.’ ‘No’ as applied to nouns is expressed by न with any one of the indefinite forms; as, ‘no man came to me’ न कोपि नरो मासा-

यातः; योगिनां न किमपि भयं 'Yogins have no fear.' In negative sentences the indefinite forms mark the exclusion of all; as, मरणाक्ष कोपि विमेति 'no one whatever is afraid of death.'

(a) In several cases न-न is used to express an assertion emphatically positive; as, नेयं न वश्यति मनोगतमाधिहेतुं (S. 3) 'she will certainly mention the secret cause of her agony' (lit. *not* that she will not mention &c.).

§ 282. *नाम is most frequently used in the sense of 'by name,' 'called,' 'named,' 'known as'; as, रावणो नाम लङ्केशः 'the lord of Laṅkā by name Rāvaṇa'; पुष्पपुरी नाम नगरी 'a town called Pushpapurī'.

Obs. The noun before नाम must in this sense be in the same case as the noun of which it may be an attribute; as, मेघनादो नाम भित्रं (P. I. 15) 'a friend called Meghanāda'; तत्त्वनिर्दिनो सुवृत्तां नामोपयम्य (Dk. I. 1); अस्ति पाटलिषुत्रे नाम नगरे बलभिज्ञाम वणिकः (Dk. II. 6). This नाम does not enter into any compound, and should not be confounded with नामन् which is compounded; thus दशरथनाम राजा is wrong, it should be either दशरथो नाम राजा or दशरथनामा राजा (दशरथो नाम यस्य सः).

§ 283. Another most general sense of नाम is 'indeed,' 'to be sure,' 'verily,' 'forsooth'; as, मया नाम जितं (V. 1) 'I have indeed conquered' (become victorious); विनीतवेषेण प्रवेष्टव्यानि तपोवनानि नाम (§. 1) 'hermitages should indeed (to be sure) be entered with a modest (humble) dress.'

Obs. When नाम is used with कः, किं, कथं, &c., the meaning expressed is that of 'possibility,' or 'I should like to know' (cf. इब § 257); as, को नाम राजां प्रियः (P. I. 3) 'who possibly is a favourite of kings?'; को नाम पाकाभिसुखस्य जन्मद्वाराराणि दैशस्य प्रियातुमीष्टे (U. 7) 'what creature, I should like to know, is able to shut the doors of Fate, when disposed to show its power?'; अथि कथं नामैतत् (U. 6) 'Oh, how indeed is this?'

* नाम प्राकाश्यसंभाव्यक्तोपोपगमकुत्सने । (अ.)

नाम प्राकाश्यकुत्सयोः ।

संभाव्याभ्युपगमयोरलीके विस्मये कुषिः । (हे.)

§ 284. नाम is also used (1) to express a ‘*pretence*’ or a feigned action; as, कार्त्तन्तिको नाम भूत्वा (Dk. II. 6) ‘ pretending to be an astrologer’; (2) with imperatives, in the sense of ‘*granted*’, ‘*it may be that*’, ‘*if you like*’: as, यत्कल्पनालोचितावधि दुःखावसानमेव दुःखं तन्मरणभीरोभवतु नाम शोकावेगाय (K. 328) ‘granted (it may be that) that calamity which, being of indefinite duration, will end in sorrow, will create emotions of grief in one afraid of death’; एवमस्तु नाम ‘well, be it so’(if you like); (3) · *wonder*’ अन्धो नाम पर्वतमारोहति (G. M.) ‘it is a wonder that a blind man ascends a mountain’; (4) ‘*anger*’ and rarely ‘*censure*’; किं नाम विस्फुरन्ति शक्ताणि (U. 4) ‘Oh! Do missiles gleam forth?’; ममापि नाम दशाननस्य परैः परिभ्रष्टः (G. M.) ‘What! Should I, Daśānana, be defeated by others?’

§ 285. *तु has an interrogative force involving some ‘doubt’ or ‘uncertainty’; as, स्वप्नो तु माया तु मतिभ्रमो तु (§. 6) · was it a dream, or an infatuation of the brain?

(a) तु is very often compounded with the interrogative pronoun and its derivatives, in the sense of ‘possibly’, ‘indeed’ (cf. इव § 257); as किं न्वेतत्प्याकिमन्यदितोऽथवा (Mkl. 1) · what may this possibly be?—or what else than this?; कथं तु गुणवद्विवेचं कलत्रं (Dk. II. 6) ‘ how, indeed, shall I get a virtuous wife?’

§ 286. † The most general combination of तु is with the word न, and नतु is now treated as a separate word. It is used in the following senses:—(1) ‘*is it not indeed that*’, ‘*surely it is?*’; as यदाऽमेधाविनी शिष्योपदेशं मलिनपति तदाचार्यस्य दोषो नतु (M. 1) · when a dull-witted pupil spoils the instruction (given), is it not indeed (surely it is) the fault of the preceptor?; (2) it is used as a corrective word like ‘*why*’ in English ; as, नतु पदे परिवृत्य भण (Mk. 5) ‘I say, say (it) changing the words’; नतु मधानग्रस्तो मे वर्तते (§. 2) ‘why, you yourself are before me’ (is it not indeed that &c.); नतु विचिनोतु भवांस्तदस्मिन्नुदाने (V. 2) ‘(well, why do you stand), you should look for it in this garden;’ (3) in

* तु पृच्छायां विकल्पे च । (अ.)

† प्रश्नावधारणात्तुशाङ्कतयामक्षणे नतु । (अ.)

propitiatory expressions, in the sense of 'pray', 'be pleased' &c.; as, ननु मां प्राप्य पत्न्युरन्तिकं (Ku. IV. 32) 'be pleased to take me to my husband;' (4) as a vocative particle used in addressing persons, meaning 'Oh', 'Ah' &c.; as' राजवाहनोऽभाषत । ननु मानव अब्र भवानेकाकी किमिति निवसति (Dk. I. 2) 'Rajavāhana said:—O man, why do you live here alone?'; ननु सूर्यः पठितमेव युप्माभिस्तकाणहे (U. 4) 'Ah! fools, you have already learnt it in that chapter:' (5) in asking questions; as ननु समाप्तकृत्यो गौतमः (U. 4) 'has Gautama accomplished his object?'

(a) In argumentative discussions ननु is very often used to head an objection or advance a contrary proposition, and उच्चयते, with or without अब्र, is used with the statement that answers the objection raised, or refutes the proposition asserted; as ननु 'एकाधिकं हरेज्येहः' इति वचनेन विचमो विभागो दर्शित इति । अप्रोक्ष्यते । सत्यमर्थं विलम्बो विभागः सशाङ्ख-सत्यापि लोकविद्विष्टवान्नानुष्ठेयः (Mitāksharā) 'now it may be objected that the division (of the ancestral property) is declared to be uneven, by the precept "the elder shall take two parts."—To this we reply.—True; this unequal division is ordained by the Śāstras:—but it is not to be followed, being opposed to practice:' so ननु अचेतनान्येव दृष्टिकाविशारीर-प्यचेतनानां गोमयादीनां कार्यणिति-उच्यते (S. B. 428); other examples of the use of ननु in this sense are:—ननु चेतनमपि कार्यकारणं स्वामिभूत्य-न्यायेन भोक्तुरुपकरिष्यति । न । (S. B. 423); ननु जगदप्यप्रहृतमसंशब्दितं च । सत्यमेतत् । (ibid. 383).

Obs. कथं तर्हि (then how is this), इति चेत् (if any were to say so), are sometimes used in raising objections; कथं तर्हि 'क्वासि हे हुम्हु'—प्रमाद एवायमिति भागुरि: (S. K.) 'now one may ask: how is it हुम्हु? (voc. sing.); (we say). Bhāguri thinks that it is a mistake.'

§ 287. The chief sense of तून् is 'certainly,' 'indeed,' 'positively'; as, स नूनं तव पाशांश्छेत्प्यति (H. 1) 'he will certainly cut your bonds;' अथापि तून् हरकोपवद्विस्वप्यि ज्वलति (S. 3) 'surely (indeed) the fire of the anger of Hara is still burning in you.'

ननु समानेऽपि ज्ञानदूद्भावे वयोद्युत्वाद्वणदासः पुरस्कारमर्हति । (M. 2)

मया नाम मुग्धचातकेनेव शुष्कघनगर्जितेऽन्तरीक्षे जलपानमिष्टम् ।

(M. 2)

अनियन्त्रणानुयोगे नाम तपस्विजनः । (

अलं रुदित्वा । ननु भवतीभ्यामेव स्थिरीकर्तव्या शकुन्तला । (S. 4)

दिष्ट्या धर्मपत्नीसमागमेन पुत्रमुखदर्शनेन चायुष्मान्वर्धते । (S. 7)

निशम्बैतश्चियतिबलान्तु तत्पाटवान्तु स्वबुद्धिमांयान्तु स्वनियममनादृत्य तस्यामसौ प्रासजत् । (Dk. II. 2)

एतद्वचनं श्रत्वा बद्धकलकले महाजने पितुरंगे प्रदीपशिरसमाशीविषं न्यक्षिपम् । अहं च भीतो नामावप्लुत्य तातस्य विषं क्षणादस्तम्भयम् ।

(Dk. II. 4)

इमं ललनाजनं सृजता विधात्रा नूनमेषा घुणाक्षरन्यायेन निर्मिता । नोचेद्वजभूरेवंविधिनिर्माणनिपुणो यदि स्थात तर्हि समानलावण्यामन्यां तरुणीं किं न करोति । (Dk. I. 5)

यदि गर्जति वारिधरो गर्जतु तज्जाम निष्ठुराः पुरुषाः ।

अथि वियुत्पमदानां त्वमपि च दुःखं न जानासि ॥ (Mk. 5)

प्रश्वोतनं तु हरिचम्दनपल्लवानां

निष्पीडितेन्दुकरकन्दलजो तु सेकः ।

आतप्तजीवनमनःपरितर्पणो मे

संजीवनौषधिरसो तु हृदि प्रसिक्तः ॥ (U. 3)

ADDITIONAL SENTENCES FOR EXERCISE.

नम्नार्थमित्रैः प्रथमेवाज्ञासमभिज्ञामशकुन्तलं नामापूष नाटकं प्रयोगेणाधि-
क्रियतामिति । (S. 1)

अनुपचं खल्वीद्वशं त्वयि । न कदाचित्पुरुषाः शोकपात्रात्मानो भवन्ति । न तु
प्रवातेषि तिष्कणा गिरयः । (S. 6)

सखि लवंगिके दिष्ठया वर्धसे । न तु भणामि प्रतिबुद्ध एव ते प्रियवयस्यः प्रति-
पञ्चेतनो महाभागो मकरन्द इति । (M&l. 4)

आर्य न तु रामभद्र इत्येव मां प्रत्युपचारः शोभते तातपरिजनस्य । तथाभ्यस्तम-
भिधीयताम् । (U. 1)

स शक्तिकुमारो नाम ओष्ठेऽत्रोऽष्टादशावर्षदेवीयज्ञिन्तामपेदे । नास्त्यदाराणा-
मननुगुणदाराणां वा सुखं नाम । तत्कथं तु णवद्विन्देयं कलव्रमिति । अथ
परप्रत्ययाद्वेषु दारेषु याहचिष्कां संपत्तिमनभिसमीक्ष्य कार्तान्तिको नाम सूत्वा
सुखं बश्चाम । (Dk. II. 6)

विधिप्रयुक्तां परिगृह्य सत्क्षयां परिश्रमं नाम विनीयं च क्षणम् ।
उमां स पश्यक्षमुनेव चक्षुषा प्रचक्रमे बन्धुमनुज्जितक्रमः ॥ (Ku. V. 32)

नियमयसि विमार्गप्रस्थितानानवण्डः
प्रशमयसि विवाहं कल्पसे रक्षणाय ।
अतनुषु विभवेषु ज्ञातयः सन्तु नाम
त्वयि तु परिसमाप्तं बन्धुकृत्यं प्रजानाम् ॥ (S. 5)

बपुषा करणोज्जितेन सा निपतन्ति पतिमध्यपातयत् ।
न तु तेलनिषेकविन्दुना सह दीपार्चिरपेति भेदिनीम् । (R. VIII. 38)

अस्याः सर्गावधी प्रजापतिरभूचन्द्रो तु कांतिप्रदः
अंगारैकरसः स्वयं तु मदनो मासो तु पुष्पाकरः ।
वेदाश्यासजङ्गः कथं तु विश्वव्यावृत्तकौतूहलो
निर्मातुं प्रभेन्मनोहरभिर्वूर्णं उराणो मुनिः ॥ (V. 1)

There lived a rich merchant by name Dhanamitra in a town called Manipura.

What mortal can possibly know the greatness of God, which baffles the imagination even of great sages?

He, possessed of inauspicious features, was indeed crowned king, notwithstanding that there were other qualified princes.

Who is there who will try to bring down ruin on his head with his own hands?

I congratulate you all on the accomplishment of your desired objects.

Thank God that thou art again seen by me after a long separation.

Friend, please do this much for me; I shall put on a female dress and profess myself to be your daughter; you will then take me to the king and speak to him thus.

May it be a real tiger, or some other animal dressed in a tiger's skin?

Govinda—Rāma, when will you go to wait upon the *Guru*?

Rāma—Why, it is your turn to-day to wait upon our preceptor.

You say Govinda is very lavish in spending money; why, you yourself resemble him in this and several other respects.

If then that friend demand ‘why Brutus (Gopala) rose against Cæsar (Vishṇu), this is my answer:—‘Not that I loved Cæsar less, but that I loved Rome (Suvarṇapura) more.’

LESSON XXVI.

पुनः, प्रायः (प्रायेण), वत्, बलवत्, मुहुः, यत् & यत्सत्यं.

§ 288. पुनः usually means ‘again’; as, एनर्विष्मृः (Ku. V. 83) wishing to speak again; but it has often the sense of ‘whereas,’ ‘while,’ ‘on the other hand’; as, तदेव पञ्चवटीयनं स एव आर्युद्रः। मम पुनर्मन्दवाग्यापा हृष्यमानमपि सर्वमेवैतत्त्वास्ति (U. 3) ‘it is the same Pañchavati forest, and my lord is the same; but (on the other hand, however) to me, an unlucky being, all this, though before the eye, is as if nothing.’

(a) उनः उनः is stronger than उन्: and means ‘*over and over again*’, ‘*repeatedly*’; as, स्वपाठास्तुनः उन्वाच्य ‘read thy lessons over and over again.’ The use of उनः with कि is already given (*vide* § 267).

§ 289. प्रायः or प्रायेण means ‘*generally*,’ and is used in laying down a general rule or statement; as, प्राये भूत्यास्त्पञ्जन्ति प्रचलितविमर्व स्वामिनं सेवमानाः (Mu. 4) ‘generally (as a general rule) servants, waiting upon their lord, leave him when his prosperity declines (fades away)’; प्रायेणैते रमणिवहेष्वगनानां विनोदाः (Me. 87) ‘generally these are the amusements of women during their separation from lovers.’

§ 290. *बत् is used in the following senses:—(1) ‘alas,’ to express pity or sorrow; as, अहो बत् महत्यापं कर्तुं स्यवसिता बयं (Bg. I. 45) ‘alas ! what a great sin are we going to commit !’; (2) ‘joy’ or ‘surprise’, and it is generally found in conjunction with अहो in these senses; as, अहो बतासि स्पृहणीयवीर्यः (Ku. III. 20) ‘Oh ! how enviable thy valour’; so अहो बत् महश्चिद्धृतः (K. 154); हता बत् वराकी सा (G. M.); (3) as a vocative particle; as, बत् वितरत् सोर्यं तोयवाहा नितान्ते (G. M.) ‘O clouds, give plentiful water’; त्यजत् मानमलं बत् विश्वहैः (R. IX. 47).

§ 291. बलबत्, meaning ‘having strength’, is used as an adverb, in the sense of ‘strongly’, ‘excessively’, ‘very much’; as, शिव इन्द्रियक्षोभं बलवक्षिज्ञाह (Ku. III. 69) ‘Siva strongly (perforce) curbed (quieted) the agitation of his senses’; बलवदस्वस्थषारीरा शकुन्तला (S. 3) ‘Sakuntala is very severely indisposed.’

§ 292. मुहुः means ‘often’; as, बालो मुहु रोदिति ‘the child often weeps’; and in this sense it is generally repeated. It also means ‘at one time—at another time’, ‘now—now’, and is used with each clause; as, मुहुर्भ्रश्यद्वीजा मुहुरपि बहुप्रापितफला अहो चित्राकारा निष्टिरिव नीतिर्नयविदः (Mu. 5) ‘at one time (now) its seeds seem to disappear; at another (now) it yields many fruits. Oh, how varied is the policy of a politician, like Fate !’

§ 293. यत् introduces a direct assertion with or without इति at the end; as, सत्योर्यं जनग्रहादो यत्संपत्तं पवमनुवधातीति (K. 73) ‘the popular

* सेवानुकम्पासंतोषविस्मयामन्वणे बत् । (अ.)

saying is true *that* one fortunate thing follows another; तस्य कदाचिदिन्ता समुत्पन्ना यदर्थोवच्युपायाश्रिन्तनीयः कर्तव्यात् (P. 1) ‘a thought once occurred to him *that* means for acquiring wealth should be devised and executed.’

(a) यत् has the force of ‘*that*’ in such sentences as: art thou mad *that* thou speakest so incoherently?; किं त्वं मत्तोसि यदेष्वमसंबद्धं प्रलपसि; or ‘*because*’, or ‘*since*; as, किं शेषस्य भरव्यथा न वपुषि श्मां न क्षिपत्येष यत् (Mu. 2) ‘does not the serpent Śesha feel the heaviness of the load on his body, because he does not throw down the Earth (from his head.)?; प्रियमाचरितं लते त्वया मे यदियं उनर्मया दृष्टा (V. 1) ‘O creeper, you have done me a service, since she has been once more seen by me.’

Obs. In translating sentences having the sense of ‘since—therefore,’ ‘because—hence,’ ‘therefore,’ ‘hence,’ may be translated by तत् or ततः; or the whole sentence may be expressed by using बहु or यतः; as, अहं भ्रातरं यहाञ्जिकासयामि यत् (यतः) सोऽतीव दुर्वत्तः ‘I shall drive my brother out of the house *because* he is exceedingly ill-behaved.’

§ 294. यतः ‘means from which place,’ being used for यस्मात्; as, यतस्त्वया ज्ञानमशेषमाप्तं (R. V. 4) ‘from whom (your preceptor), complete knowledge has been obtained by you;’ or it means ‘*for*,’ ‘*because*,’ ‘*since*,’ when a reason is assigned; as, किमेवसुच्यते महदन्तरं यतः कर्पूरद्वीपः रथं एव (H. 3) ‘why do you say so? There is a great difference; for the Karpúra island is heaven itself.’

§ 295. यत्सत्यं, regarded as one word, is used in the sense of ‘*to be sure*, ‘*to own* or ‘*speak the truth*,’ ‘*verily*;’ as, अमंगलाङ्गसयास्य वो वचनस्य यत्सत्यं कम्पितमिव मे हृदयं (Ve. 1) ‘by the ominous nature of this your speech, my heart, to speak the truth, trembles.’

यद्वेतसः कुञ्जलीलां विडम्बयति तत्किमामनः प्रभावेण ननु नदी-विगस्य । (§. 2)

इदं तत्प्रत्युत्पन्नमति स्तैर्णामिति यदुच्यते । (§. 5)

निराकरणविकृतायाः प्रियायाः समवस्थामनुस्मृत्य बलवदशरणोस्मि ।
(श. 6)

सर्वथा न कंचित्त्र स्वलीकरोति जीविततृष्णा यदीहगवस्थमपि मामायासयति जलामिलाषः । (K. 35)

पुण्यभाजः स्वल्पमी मुनयो यदहर्निशमेन भगवन्तं पुण्याः कथाः द्वापन्तः समुपासते । (K. 43)

कस्मान्मया निष्ठ्रयोजनमिदमश्चमुखद्वयमनुसृतमिति विचार्यमाणे यत्सत्यमात्मैव मे परिहासमुपजनयति । (K. 120)

अहं तं समादिशम् । सैषा सज्जनाच्चरिता सरणिर्यदणीयसि कारणेऽनणीयानादरः संदृश्यते । (Dk. II. 7)

अलमन्यथा गृहीत्वा न खलु मनस्विनि मया प्रयुक्तमिदम् ।

प्रायः समानविद्याः परस्परयशः पुरोभागाः ॥ (M. 1)

अयि कठोर यशः किल ते प्रियं किमयशो ननु धोरमतः परम् ।

किमभवद्विपिने हरिणीदृशः कथय नाथ कथं बत मन्यसे ॥ (U. 3)

यत्सत्यं काव्यविशेषवेदिन्यां परिषदि प्रयुञ्जानस्य ममापि चेतसि
सुमहान् परितोषः प्रादुर्भवति । यतः ।

चीयते बालिशस्यापि सत्क्षेत्रपतिता कृषिः ।

न शालेः स्तंबकरिता वर्पुर्गुणमपेक्षते ॥ (Mu. I)

ADDITIONAL SENTENCES FOR EXERCISE.

अथ तेषां मध्यात् काकः प्रोषाच । स्वामिन्ययं तावत्सर्वत्र पर्यटितः परं न
किञ्चित्स्वस्त्रमासादितं दृष्टं वा । तद्य भां भक्षयित्वा प्राणान्धारयतु स्वामी येन
देवस्याप्यायना भवति । मम उनः स्वर्गप्राप्तिरिति । (P. I. 11)

इह (पंचमे प्रकोष्ठे) गंधर्वसुरगणेरिव विविधालंकारशोभितैर्गणिकाजनैर्बेधुलैश्च
, यत्सत्यं स्वगार्यत इदं गेहम् । (Mk. 4)

आपरितोषाद्विदुषां न साधु भन्ये प्रयोगविज्ञानम् ।

बलवदपि शिक्षितानामात्मन्यप्रत्ययं चेतः ॥ (S. 1)

ज्वलति चलितेन्दनोऽग्निर्विश्रुतः पञ्चगः पञ्चां कुरुते ।

प्रायः स्वं भग्नानं क्रोधात्प्रतिपद्यते जंतुः ॥ (S. 6)

अदूरवर्तिनां सिद्धिं राजन्विगणयात्मनः ।

उपरित्थेयं कल्याणी नानिं कीर्तिं एव यत् ॥ (R. I. 87)

अथवा मम भाग्यविपूवादशनिः कलित पृष्ठ वेघसा ।

यदनेन तरुनं पातितः क्षणिता तद्विटपाभिता लता ॥ (R. VIII. 47)

खल्वाटो दिवसे श्वरस्य किरणैः संतापितो मस्तके

वाऽङ्गन्देशमनातपं विधिवशातालस्य भूलं गतः ।

तत्राप्यस्य महाफलेन पतता भग्नं सज्जाङ्गं शिरः

प्रायो गच्छति यत्र भाग्यरहितस्तत्रैव यान्त्यापदः ॥ (Bh. II. 90)

I do not think it proper to speak on this subject, because I am not conversant with its details.

Since you broke open my house last night, I take you prisoners. and shall take you to the Court for inquiry.

In matters concerning girls, householders generally see with the eyes of their wives.

Oh, the unparalleled splendour of this place ! To own the truth, it will vie even with the garden of Indra in point of beauty.

* Is the place, from which you have come, supplied with plenty of corn ?

I am going to execute my master's command, but where are you going ?

Thus the wood-cutter saved his life and wealth, while the evil spirit was engaged in employment for whole twelve years.

Suvadana tells me that Chandrakñha, her mistress, has been very ill since the day of her dancing in the temple of Durgā; I must now go to inquire how she is doing.

As a general rule the regard shown by masters to their servants varies as the nature of the work intended to be accomplished through them.

Do you think the sun is not exhausted simply because he never remains stationary in his celestial path?

Friend, cut off my snares very soon and save me; for it is truly said that 'adversity is the touchstone of friendship.'

LESSON XXVII.

यथा-तथा & पावत्-तावत्.

§ 296. यथा by itself means (1) 'as', 'in the manner mentioned'; as, यथाज्ञापयति देवः (S. 1) 'just as your Majesty orders,' i. e., your orders will be obeyed; (2) 'namely,' 'as follows,' 'so'; as तथाहुभूयते (P. I) 'it is as stated below (as follows); it is namely reported'; (3) 'like', 'as' showing 'comparison' like इति; as, आसीदियं दशरथस्य यहे यथा श्रीः (U. 4) 'she was in the house of Daśaratha like the Goddess of wealth'; (4) it is used to introduce a direct assertion, to report words or speeches, occurring in the direct construction in English; as, विदितं स्वलु ते यथा स्मरः क्षणमपुत्सुहते न मां विना (Ku. IV. 36) 'it is already known to you that Cupid does not feel at ease without me even for a moment.' यथा in this sense is usually followed by इति at the end; as, संविष्टोर्मि तातेन यथा वत्स मित्रावसो जीमृतवाहनायोग्यतरो वरो न लाभ्यते। तस्मादस्मै मलयवती प्रतिपायतामिति (Nāg. 2) 'I am entrusted with a message by my father (to this effect):—O Mitrāvasu, a better bridegroom than Jimūtavāhana cannot be found; so give him Malayavati'; (5) 'as,' 'for instance'; as, पश्चयत्र धूमस्तव तत्र वह्निः यथा महा-

नसे (Tarka.) ‘wherever there is smoke, there is fire; for instance, in the kitchen’; (6) ‘so that’, where येन often takes the place of यथा; as, न वै दर्शय तं चौरसिंहं यथा व्यापादयामि (P. I. 8) ‘show thou that rogue of a lion so that I may kill (him)’; स्वामिन्मम प्राणैः प्राणयात्रा विधीयतां येन ममो-भयलोकप्रासिर्भवति’ (P. I. 11) ‘Lord, maintain yourself by my life, so that I may secure both the worlds.’

§ 287. यथा and तथा, when used as correlatives of each other, have the following senses:—(1) ‘as—so,’ in which case तद्वत् sometimes takes the place of तथा; as, यथा दृश्यतथा फलं ‘as the tree, so the fruit’; यथा वीजांकुरः सूक्ष्मः प्रयत्नेनाभिरक्षितः। फलप्रदो भवेत्काले तद्वलोकः सुरक्षितः (P. I. 8) ‘as a small sprout growing from a seed, carefully tended, will yield fruits at the proper time, so (will) people when properly protected’; (2) ‘so—that,’ where तथा stands for *so*, and यथा for *that*; as, यदि वामनुमत्तं तथा वर्तेदां यथा तस्य राजर्वेरतुकंपनीया भवामि (S. 3) ‘if you approve of it, so act that I shall be favoured by the royal sage’; अहं स्वामिनं विज्ञाप्य तथा करिष्ये यथा स वर्धं करिष्यति (P. I. 1.) ‘I, requesting his Majesty, shall so manage that he will kill him.’

O’s. The words ईदृशा, तादृशा, तावत्, एतावत्, इयत् &c., are similarly used for तथा, and forms of the relative pronoun (generally येन) are used with the second clause for यथा; as, ईदृशी अहं मन्दभागिनी यस्या न केवलमार्यपुत्रविरहः पुत्रविरहोऽपि (U. 3) ‘I am *so* unfortunate that not only am I separated from my lord, but even from my children;’ मम चेतावान् लोभविरहो येन स्वहस्तगतसुवर्णकणमपि यस्मै कस्मैचिद्वातुमिच्छामि (H. 1) ‘my absence of greed (desire) is *such that* I wish to give to anybody this golden bracelet, though actually in my hands.’

(3) ‘since-therefore,’ ‘because (as)—so;’ as, यथायं चत्तिमलयाचलशिलासंचयः प्रचंडो नभस्वास्तथा तर्क्यामि आसज्जीवूतः पक्षिराजः (Nág. 4) ‘since (as) this wind is terrible, shaking the collections of stones on the Malaya mountain, (therefore) so I think that the lord of the birds has approached;’ (4) ‘if-then,’ used like यदि—तद्हि; or as a strong form of adjuration, ‘as surely as—so surely;’ as,

वाङ्मनःकर्मभिः पत्थौ व्यभिचारो यथा न मे ।

तथा विश्वेभरे देवि मामन्तर्पतुमईसि ॥ (R. XV. 81)

*If (as surely as) there is no unchastity in my conduct with regard to my husband, in word thought or deed, then (so surely), O all-pervading Goddess (Earth), be pleased to take me in'; (5) 'as much—as, 'so much—as,' where तथा stands for 'as much or so much' and यथा for 'as', when the sense intended is that of 'equality of relation;' as, न तथा बाधते शीतं यथा बाधति बाधते (Su.) 'cold does not pain me so much as does the (form) *Bādhati*.' In this sense एव is often used with यथा and तथा, or with one of them, to make the equality more emphatic, and then they may be translated by 'as—as'; as, वरुच्चतुर्जेपि यथैव शांता प्रिया तद्गजास्य तथैव सीता (U. 4) 'among the four daughters-in-law Sītā was as dear to him as his daughter Śāntā.'*

(a) यथा and तथा are repeated (यथा यथा—तथा तथा) in the sense of the word *the*, used with adjectives in the comparative degree, the adjectives themselves being translated by their Sanskrit equivalents; or in the sense of 'the more—the more,' 'the less—the less,' as, 'the older he grew, the stronger became his torment (anxiety) caused by want of issue' यथा यथा यौवनमतिचक्राम तथा तथा अनपत्यताजन्मा महानवर्धतास्य संतापः (K. 59); so, 'the less you think of your lost son, the less will be your sorrow' यथा तया सृतपुत्रं न चिन्तयिष्यासि तथा तथा तब दुःखं शममेष्यति, or यथा यथा अलीयसी पुत्रचिन्ता तथा तथा अलीयो दुःखम्.

§ 298. *यावत्, used by itself, is used in the sense of 'as far as', 'till,' 'for,' showing duration of time or space, and governs the Accusative case; as, सत्यत्यार्गं यावत्युत्पोर्वेक्षस्व (U. 7) 'take care of (these) sons till they are weaned;' कियन्तमवधिं याद्वस्मवरितं चित्रकारेणा-लिखितं (U. 1) 'till what limit (how far) has our life been painted by the painter?'

(a) यावत् sometimes has the sense of 'just then,' denoting an action that is intended to be done immediately (*vide* § 190); as, तथावद् शृणीमाहृय संगीतकमनुतिष्ठामि (S. 1) 'therefore, calling my wife, I shall begin the concert;' यावदिमां छायामाभित्य प्रतिपालयामि ता (S. 3) 'having resorted to this shade, I shall then wait for her.'

* यावत्तावद्य साकल्ये उपर्युक्तामनेऽवधारणे। (अ.)

§ 299. Used as correlatives यावत् and तावत् have these senses:—
 (1) 'as much—as,' तावत् standing for 'as much,' and यावत् for 'as,' both being used like nouns or adjectives; as, उरे तावन्तमेवास्य तनोति रविरातपम् । दीर्घिकाकमलोन्मेषो यावन्मात्रेण साध्यते ॥ (Ku. II. 33) 'the sun sheds only as much light in his city as causes the bursting open of lotuses in his ponds'; (2) 'all,' where the two together have the sense of totality; as, यावद्वत्तं तावद् भुक्तः (G. M.) 'I have eaten all that was given'; यावन्मानुष्यके शक्यसुपपादयितुं ताथस्वर्वसुपपादतां (K. 62); (3) 'as long as—so long,' where यावत् stands for 'as long as' and तावत् for 'so long'; as, यावद्विज्ञोपार्जनशक्तस्तावक्षिजपरिवारो रक्तः (Mohamudgara) 'as long as one is able to acquire wealth, so long is his retinue attached to him'.

Obs.—(a) Where in English 'as long as,' 'so long as,' or 'till,' 'until' &c., are used, both यावत् and तावत् will have to be used in Sanskrit, यावत् with the clause introduced by 'as long as,' 'till' &c., and तावत् with the principal clause; as, 'as long as the responsibility of the kingdom is entrusted to me, I shall keep the subjects contented' यावद्राज्यभारो मयि विन्यस्तस्तावदहं प्रजा अनुरक्तः करिष्यामि: 'charioteer, stop the chariot till I get down' मत तावद्वर्थं स्थापय यावद्हमवतरामि.

(b) In translating sentences introduced by 'before'. यावस्त्र will have to be used for 'before,' it being equivalent to *till not*; as, यावदेते सरसो नोत्यतन्ति तावदेतेभ्यः प्रवृत्तिरवगमयितव्या (V. 4) 'I must obtain information from them before they fly up from the lake.'

§ 300. Sometimes यावत्—तावत् have simply the force of 'when—then'; as, यावदसौ पात्र्य उत्थायोर्धर्वं निरीक्षते तावनेनावलोकितो हंसः काण्डेन हतो द्यापादितश्च (H. 3) 'when the traveller, having got up, looked upwards, (then) the flamingo being observed by him was struck with an arrow and killed'; and sometimes the sense of 'as soon as,' 'no sooner—than,' 'scarcely—when' &c., where यावत् stands for 'no sooner,' 'scarcely' &c., and तावत् for 'than' 'whon' &c.; as, एकस्य दुःखस्य न यावदन्ते गच्छ । न तावद् द्वितीयं सहुरस्थितं मे (H. 1.) 'scarcely had I gone (before I had

gone) to the end of one calamity, when another has befallen me again !'

भगवन्संकल्पयोने प्रतिबन्धवत्स्वपि विषयेष्वाभिनिवेश्य तथा प्रहरसि
यथा जनोयं कालान्तरक्षमौ न भवति । (M. 3)

अकथितोपि ज्ञायत एव यथायमाभोगस्तपोवनस्येति । (S. 1)

आश्रमवासिनो यावद् वेक्ष्याह मुपावर्ते तावद्वार्द्धपृष्ठाः कियन्तां वाजिनः ।
(S. 1)

बहुवल्लभा राजानः श्रूयन्ते । तथथा नौ प्रियसरी बन्धुजनशोचनीया
न भवति तथा निर्वाहय । (S. 3)

संजीवक आह । भो मित्र कथं ज्ञेयो मयासौ दुष्टुद्विरिति । इयन्तं
कालं यावदुत्तरोत्तरस्नेहेन प्रसादेन चाहं दृष्टः । (P. I. 15)

यद्येवं नकुलस्य विलद्वारात्सर्पकोटरं यावन्मत्स्यमांसशकलानि प्रक्षिप
यथा नकुलस्तन्मार्गेण गत्वा तं दुष्टसर्पं विनाशयति । (P. I. 20)

अयि मातर्देवयजनसंभवे देवि सति ईद्वास्ते निर्माणभागः परिणीतो
येन लज्जया स्वच्छन्दमाकन्दितुमपि न शक्यते । (U. 4)

ततो यावदसौ पान्थस्तद्वचसि प्रतीतो लोभात्सरसि स्नातुं प्रविशेति
तावन्महापंके निमग्नः पलायितुमक्षमः । (H. 1)

यथा यथेयं चपला दीप्यते तथा तथा दीपाशिस्तेव कज्जलमलिनमेव
कर्म केवलमुद्भवति । (K. 105)

यावत्संबन्धिनो न परापतन्ति तावद्वत्सया मालत्या नगरदेवतागृहं
गन्तव्यमित्यादिशन्ति भगवतीनिदेशवर्तिनोऽमात्यद्वाराः । (MAI 6)

यथेतोमुखागतैरपि महान्कलकलः श्रुतोऽस्माभिस्तथा तर्क्यामि
अन्यदपि पारक्यं बलमुपगतमिति । (M. I. 8)

क्रोधं प्रभो संहर संहरेति यावट्टिरः से मरुतां चरन्ति ।

तावत्स वद्धिर्भवनेत्रजन्मा भस्मावशेषं मदनं चकार ॥ (Ku. III. 72)

यथेव श्लाघ्यते गंगा पादेन परमेष्ठिनः ।

प्रभवेण द्वितीयेन तथैवेच्छिरसा त्वया ॥ (Ku. VI. 70)

अर्थेन तु विहीनस्य युरुषस्यात्प्रमेधसः

क्षियाः सर्वा विनश्यन्ति ग्रीष्मे कुसरितो यथा ॥ (H. 1)

यावतः कुरुते जन्तुः संबन्धान्मनसः प्रियान् ।

तावन्तोपि विलिख्यन्ते हृदये शोकशंकवः ॥ (H. 4)

स तावद्भिषेकान्ते स्नातकेभ्यो ददौ वसु ।

यावतैषां समाप्येरन् यज्ञाः पर्याप्तदक्षिणाः ॥ (R. XVII. 27)

ADDITIONAL SENTENCES FOR EXEROISE.

यावत्तत्रभवान्वयस्यः कार्यासनादुत्तिष्ठति तावदेतस्मिन्विरलजनसंपाते विमानो-
त्संगपरिसरे स्थाप्यामि । (V. 2)

तदेवंप्रायेऽतिकुटिलकष्टचेष्टासहस्रदारुणे राज्यतंत्रेऽस्मिन् महामोहान्धकार-
कारिणि च यौवने कुमार तथा प्रयत्नेथा यथा नोपहस्यसे जनेनोपालभ्यसे सुहृद्दिन-
क्षिप्यसे विषयेन विकृष्यसे रागेण नापहियसे सुखेन । (K. 109)

यथा यथा चलितजलपन्चविगलिताभिरुधाराभिराहन्यते सा तथा तथा
वेगुतानलसहोदर इव स्फुरति मदनपावकः । (K. 251)

स्वन्द्रापीडः प्रातरेव किंवद्यतीं शुभ्राव यथा किल दशापुरीं यावद् परागतः
स्कंधावार इति । (K. 262)

वर्तमाने यावद्यं संसारस्तावत्सिद्धैवेयं लोकयात्रां यत्खुज्जैः पितरो लोकद्वयेष्यनु-
वर्तमीया इति । (Ve. 3)

अपि दृष्टवानसि मम प्रियां बने कथयामि ते तदुपलक्षणं शृणु ।

पृथुलोचना सहचरी यथैव ते सुभगं तथैव खलु सापि वीक्षते ॥ (V. 4) .

वितरति गुरुः प्राज्ञे विद्यां यथैव तथा जडे

न तु खलु तयोर्ज्ञाने शक्तिं करोत्यपहन्ति वा ।

मध्यति च पुनर्भूयान्मेदः फलं प्रति तद्यथा

प्रभवति शुचिर्विम्बाद्याहो मणिर्ण सृदां चयः ॥ (U. 2)

यथा कालकृतोयोगात्कृषिः फलवती भवेत् ।

तद्वज्ञातिरियं देव चिराकलति न क्षणात् ॥ (H. 3)

क्रोडीकरोति प्रथमं यथा जातमनित्यता ।

शारीव जननी पश्चात्तथा शोकस्य कः क्रमः ॥ (Nāg. 4)

यथा कार्ष्णं च कार्ष्णं च समेयातां महोदधौ ।

समेयं च व्यपेयातां तैज्यद्वृतसमागमः ॥ (H. 4)

उभयोर्न तथा लोकः प्रावीणयेन विसिम्बिये ।

कृपतेः प्रीतिदानेषु वीतरपृहतया यथा ॥ (R. XV. 68)

यावत्स्वस्थिमिदं कलेवरगृहं यावच्च दुरे जरा

यावच्चेन्द्रियशक्तिरपतिहता यावक्षयो नायुषः ।

आत्मअ्रेयासि तावदेव विदुषा कार्यः प्रयत्नो महान्

प्रोद्धृतिसे भवने तु कृपरवनं प्रत्युदमः कीदृशः ॥ (Bh. III. 88)

यथा प्रदीपं ज्वलनं पतंगा विशन्ति नाशाय समुद्धेगाः ।

तथैव नाशाय विशन्ति लोकारतवरपि वथत्राणि समुद्धेगाः ॥

(Bg. XI. 29)

A hundred schemes have been devised by me for his ruin, in consultation with my friends; they are as follows.

I suppose you have already heard that in the heavens dwells a class of nymphs called Apsarasas.

He is like Bhīma in heroism, but in wickedness of heart he surpasses the cruellest of demons.

Rávána so pleased Śambhava by his austere penance, that the God granted him several boons.

This king governs his country so well that not one of his numerous subjects is disloyal to him.

Since all the preparations of war have been completed, I do not think it proper to treat with the enemy.

The more I think about this world, the more does my mind become disgusted with it.

The moment he stepped into his house, his wife rushed to him exclaiming 'a serpent has bitten my child.'

I hope you will stay here till Govinda comes back from his pilgrimage.

As long as I breathe, I shall defend my dear country even at the cost of my life, so that I may not die with a name sullied with disgrace.

He took the doctor's medicine for (यावत्) 21 days, but finding no change for the better, he ceased to take it.

The teacher beat the child with a stick so severely that he fell down senseless on the ground.

The more do philosophers think about God, the less do they know him.

He is as much distinguished by the purity of his conduct as by his talents, and as intent upon restraining his senses as upon doing good to others.

Do you not know that all carnivorous animals are provided with claws? (अस यावत्—तावत्).

The more diligently you study, the fewer will be your chances of failure, and the greater the probability of improvement.

LESSON XXVIII.

वरं-न, वा, स्थाने, हंत, हा, & हि.

§ 301. वरं with न generally followed by च, तु or उनः is used in the sense of 'better—than,' better—but not,' to express preference; वरं being used with the clause containing the thing preferred (which is put in the nominative case) and न च, न तु or न उनः with the clause containing the thing to which the first is preferred (this also being put in the nominative case); as, वरं कल्प्या जाता न चाविद्वांस्तनयः (P. I. 1) 'better (that) a girl (be) born rather than a foolish son'; वरं प्राण-त्यागो न उनरथमानामुपगमः (H. I. 1) 'better to lose life, but not vicinity of (contact with) the base.'

(a) Sometimes न is used without च, तु or उनः; as, याच्चामोद्बा वरमधिगुणे नाधमे लब्धकामा (Me. 5) 'better (that) a request to a worthy person (should even be) unheeded, than that it being made to a base man should be gratified'; वरं भ्रांतं वनचरैः सह न मूर्खजनसंपर्कः (Bh. II. 14) 'it were better to roant with wild ones than (to keep) company with foolish people.'

§ 302. *वा is an alternative conjunction meaning 'or'; but its position is different in Sanskrit, being similar to that of च; see § 272; 'Rāma or Govinda' रामो गोविंदो वा or रामो वा गोविंदो वा.

(a) It has also these senses:—(1) 'and,' 'as well,' 'also'; as, पत्रलेखे कथय महाश्वेतायाः कादेव्याश्व कुशालं कुशलीं वा सकलः परिज्ञ इति (K. 230) 'Patralekha, tell me whether Mahāśvetā and Kādambarī are doing well, and also whether the whole retinue is doing well'; (2) 'like,' 'as', having the sense of इव; as, जातां मन्ये उहिनभूषितां पश्चिनीं वान्यरूपां (Me. 86) 'I consider her to be changed in form (appearance) like a lotus blighted by frost'. (3) 'optionally,' mostly in grammatical rules; as, द्वेषो णौ । वा चित्तविरागे । (PdP. VI. 4.90-91) 'in the causal the उ of द्वृश् is lengthened; but optionally, when it means to pervert the mind.'

(b) वा is added to the interrogative pronoun and its derivatives

* वा समुद्दय एवार्थ उपमानविकल्पयोः । (हे.)

in the sense of 'possibly,' like इष्ट, or नाम (see § 257) ; as सृतः को वा न जायते (P. I. 1) 'who possibly, that is dead, is not born again ?' ; कस्य बान्धस्य बचसि मपा स्थातव्यं (K. 156) 'whose words else should I possibly act up to ?' ; कथं वा गम्यते (U. 3) 'how indeed can you go ?'

§ 303. वा, when repeated, has the sense of 'either—or,' 'whether—or'; as, उभे एव क्षमे बोहुष्टमयोर्बाजिमाहितम् । सा वा शंभोस्तदीया वा दूर्लिङ्गलमयी मम ॥ (Ku. II. 60) 'two only are able to bear the seed of us two ; either she (Pārvatī) of Śambhu, or his watery form, mine' ; तत्र कविपरित्रिमानुरोधादा उत्तानकथावस्तुगौरवादा नवनाटकदर्शनकुत्तहलादा भवद्विरवधानं दीयमानं प्रार्थये । (Ve. 1) 'I solicit your attention being paid to it, whether out of regard to the poet's labour, or the importance of the sublime subject-matter, or a desire to see a new drama represented.'

§ 304. स्थाने is used as an adverb in the sense of 'justly,' 'properly,' 'it is quite proper that'; as, स्थाने प्राणाः कामिनां दृश्यधीनाः (M. 3) 'it is proper (it is justly said) that the life of lovers is in the hands of (depends upon) messengers ' ; स्थाने तपो द्रुश्वरमेतदर्थमपर्णया पेलवयापि तस्मै (Ku. VII. 65) 'it is quite proper that Aparṇā, though delicate, practised a very austere penance for his sake.'

(a) अस्थाने means 'inopportune,' 'out of place'; as, अस्थाने दृश्योरपि प्रयत्नः (Mu. 2) 'the attempt of both was out of place.'

§ 305. * हंत is used in the following senses:—(1) 'joy,' 'surprise,' 'flurry', such as expressed by 'Oh' in English ; as, हंत प्रदत्तं संगीतकं (M. 1) 'Oh ! the concert has commenced' ; (2) 'compassion,' 'pity'; as, पुत्रक हंत ते धानाकाः (G. M.) 'it is a pity, child, that you have only Dhānakas ;' (3) 'oh,' 'alas,' showing grief; as, हंत चिह्नमानधन्यं (U. 1.) 'alas, fie upon me, an unhappy being !' ; (4) it is sometimes used as an inceptive particle; as, हंत ते कथयिष्यामि (Rām. I. 48. 14) 'well, now I shall tell you.'

§ 306. † हा most frequently denotes 'grief,' 'dejection,' 'pain', as expressed by 'ah,' 'alas,' 'woe me'; as, हा प्रिये जानकि (U. 3) 'alas !

* हंत हर्षेऽनुकूलपायां वाक्यारंभविषादयोः । (अ.)

† हा हस्ति विस्मयविषादम्भुग्जुणस्तार्तिष्ठु । (ग. म.)

oh beloved Jānakī; हा हा देवि स्फुटति हृदयं (U. 3) 'alas ! alas ! queen, my heart bursts.' It is sometimes used to express 'surprise'; as, हा कथं महाराजदशरथस्य धर्मदाराः प्रियसरसी मे कौसल्या (U. 4) 'Oh ! indeed, she is Kausalyā, my dear friend, the duly married wife of king Daśaratha.'

For the use of हा with the accusative see § 34.

Obs. The sense of जुगुप्ता 'reproach' is very rare.

§ 307. *हि, never used at the beginning of a sentence, has these senses:—(1) 'for,' 'because', expressing a strict or logical reason; as, अग्निरिहास्ति धूमो हि दृश्यते (G. M.) 'here is fire, for there appears smoke'; अपि महर्षिणा त्वं गृहायामुमतः । कालो ह्ययं संक्रमितुं वितीयमाभ्यर्थं (R. V. 10) 'have you been permitted by the great sage to become a householder ? For it is now time to enter upon the second stage of life.'

Obs. In general statements with reference to a particular case, this sense of हि 'for' is understood.

(2) 'indeed,' 'surely'; as, देव प्रयोगप्रधानं हि नाट्यशास्त्रं किमत्र वागव्यष्ट्वा रेण (M. 1) 'my lord, the science of acting, indeed, consists principally of representation; what is the use of oral discussion in this case?'; न हि कमलिनीं दृष्ट्वा ग्राहमवेक्षते मतंगजः (M. 3) 'surely an elephant, having seen a lotus-plant, cares not for the shark'; (3) it has often the sense of 'for instance,' (स्फुटार्थं) 'as is well-known', when a fact is stated to illustrate a foregoing assertion, in the sense of तथा च; as, प्रजानामेव भूत्यर्थं स ताभ्यो बलिमग्रहीत । सहस्रगुणसुत्सुमादत्ते हि रसं रविः ॥ (R. I. 18) 'he took taxes from his subjects only for the sake of doing good to them; (for instance) the sun drinks up water in order to give it back increased a thousand-fold'; (4) 'only', 'alone', to emphasize an idea; as, यद्डो हि मदनेनायास्यते (K. 155) 'a fool only is troubled by Cupid'; (5) sometimes as an expletive.

शकुन्तला—सखि कस्य वान्यस्य कथयिष्यामि । किंत्वायासयित्रीदानीं
वां भावेष्यामि ।

* हि पादपूरणे हेतौ विशेषेष्यवधारणे । (वि.)

उभे—अत एव स्तु निर्बन्धः । लिङ्गजनसंविभक्तं हि दुःखं सहवेदनं
भवति । (§. 3)

हंत भोः शकुन्तलां पतिकुलं विसृज्य लब्धमिदानीं स्वास्थ्यम् ।
(§. 4)

स्थाने स्तु प्रत्यादेशविमानिताप्यस्य कृते शकुन्तला कृष्णति ।
(§. 6)

आविनीत किं नोऽप्यनिविशेषाणि सत्त्वानि विप्रकरोषि । हंत वर्धते
ते संरम्भः । स्थाने स्तु ऋषिजनेन सर्वदमन इति कृतनामधेयोसि । (§. 7)

स्थाने स्तु नारायणमूर्खिं विलोभयन्त्यस्तदूरुसंभवामिमां दृद्धा वीडिताः
सर्वा अप्सरस इति । (V. 1)

भवाहृशा एव भवन्ति भाजनान्युपदेशानाम् । अपगतमले हि मनसि
स्फटिकमणाविव रजनिकरणभस्तयो विशन्ति सुखमुपदेशगुणाः । (K. 103)

तदेषा भवतः कांता त्यजैनां वा गृहण वा ।
उपपन्ना हि दारेषु प्रभुता सर्वतोमुखी ॥ (§. 5)

अनन्तरत्नप्रभवस्य यस्य हिर्मन न सौभाग्यविलोपि जातम् ।
एको हि दोषो गुणसंनिपाते निमज्जतीन्दोः किरणोष्विवाङ्कः ॥

(Ku. I. 3)

बहूनाम्यसाराणां समवायो हि दुर्जयः ।
तृणौरावेष्ट्यते रञ्जयर्या नामोपि बध्यते ॥ (P. I. 14)

कुसुमान्यपि गात्रसंगमात्रभवन्त्यायुरपोहितुं यदि ।
न भविष्यति हंत साधनं किमिवान्यत्प्रहरिष्यतो विदेः ॥

(R. VIII. 44)

सेवां लाभवकारिणीं कृतवियः स्थाने श्ववृत्तिं विदुः । (Mu. 3)

वरं मौनं कार्यं न च वचनमुक्तं यदनृतं

वरं कैब्यं पुंसां न च परकलत्राभिगमनम् ।

वरं प्राणत्यागो न च पिशुनवाक्येष्वभिरुचि-

वरं भिक्षाशित्वं न च परधनास्वादनसुखम् ॥ (H. 1)

ADDITIONAL SENTENCES FOR EXERCISE.

वरमावाभ्यां कतिपयदिवसाननयोरप्यदर्शनकृताः क्लेशा अनुभूता न एनरस्या
वैशांपायनानवलोकनदुःखदीनं दिने दिने भुखमीक्षितम् । (K. 204)

असंशयं क्षणप्रतिग्रहक्षमा यदार्थमस्यामभिलापि मे मनः ।

सतां हि संदेहपेषु वस्तुतु प्रमाणमन्तःकरणप्रवृत्तयः ॥ (S. 1)

सुतनु द्वदयात्पत्यादेशव्यलीकमपैतु ते

किमपि मनसः संमोहो मे तदा बलवानभूत ।

प्रबलतमसामेवंप्रायाः शुभेषु हि वृत्तयः

मजमपि शिरस्यन्यः क्षिप्तां भुनोत्पहिशंकया ॥ (S. 7)

राजा—एवमादिभिरनुपक्रम्योऽयमार्तकः । पद्य—

कुषुमशयने न प्रत्यर्थं न चन्द्रमरीचयो

न च मलयजं सर्वोगीणं न वा मणियष्टयः ।

मनसिजरुं ज्ञावा वा दिव्या ममालमपोहितुं

रहसि लघयैदारव्या वा तदाभयिणी कथा ॥ (V. 3)

स्थाने त्वां स्थावरात्मानं विष्णुमाहुस्तथा हि ते ।

चराचराणां भूतानां कुक्षिराधारतां गतः ॥ (Ku. VI. 67)

आलोके ते निषतति उरा सा बलिव्याकुला वा

मत्साद्वृद्यं विरहततु वा भावगम्य लिखन्ती ।

पृच्छन्ती वा मधुरवचनां सारिकां पंजरस्थां

कश्चिद्भृतुः स्मरसि रसिके त्वं हि तस्य प्रियेति ॥ (Mo. 88)

अरुन्धती—हा वत्से ।

शिष्ठुर्वा शिष्या वा यदसि मम तत्तिष्ठतु तथा

विष्णुदेवसुत्कर्षस्वपि तु मम भर्तुं व्रद्यति ।

शिष्यतद् खैर्ण वा भवतु ननु वंशासि जगतो
युणाः पूजास्थानं युणिषु न च लिङ्गं न च वयः ॥ (U. 4)

स्थाने भवानेकनराधिपः सम्भकिंचनत्वं मखर्ज विभर्ति ।
पर्यायपीतस्य छुरैहिमांशोः कलाक्षयः भ्राद्यतरो हि दृद्धेः ॥ (R. V. 16)

प्रेष्यभावेन नामेयं देवीशब्दक्षमा सती ।
स्नानीयवस्त्रक्रियया पत्नोर्ण वोपयुज्यते ॥ (M. 5)

नृपतेः प्रतिषिद्धमेव तत्कृतवान् पंकिरथो विलंघ्य यत् ।
अपथे पदमर्पयन्ति हि श्रुतवन्तोपि रजोनिमीलिताः ॥ (R. IX. 74)
तमवेक्ष्य रुरोद सा भूर्णं स्तनसंबाधमुरो जधान च ।
स्वजनस्य हि दुःखमग्रतो विवृतद्वारामिवोपजायते ॥ (Ku. IV. 26)

व्यातिषज्जति पदार्थानान्तरः कोपि हेतु-
ने खलु बहिरपाधीन्प्रीतयः संभवन्ते ।
विकसति हि पतंगस्योदये उण्डरीकं
द्रवति च इमरक्षमाकुद्रते चन्द्रकांतः ॥ (M. 1)

अहस्येन (दवार्णि) शमयितुमलं वारिधरासहस्रे-
रापन्नार्तिप्रशामनफलाः संपदो ह्युत्तमानाम् ॥ (Me. 54)
स्थाने हृषीकेश तत्र प्रकीर्ण्य जगत्प्रहृष्यत्यनुरज्यते च ।
रक्षांसि भीतानि दिशो द्रवन्ति मर्वे नमस्यन्ति च सिद्धसंघाः ॥
(Bg. XI. 36)

राक्षसः—अहो सुश्रिष्टोऽभृदयं प्रयोगः ।

लेखोयं न ममेति नोत्तरमिदं सुद्रा मदीया यतः
सौदार्दं शकेटनं स्थणितमिति अद्वेयमेतत्कथम् ।

मीर्यं भूषणविक्ययं नरपतौ को नाम संभावयेत्
तस्मात्संप्रतिपत्तिरेव हि वरं न ग्राम्यमत्रोनरम् ॥ (Mu. 5)

स्वसुखनिरभिलापः विद्यसे लोकहेतोः
प्रतिदिममथ वा ते दृभिरेवविधैव ।

अनुभवति हि शूर्णा पादपस्तीवसुर्णा
शमयति परितापं छायया संभितानाम् ॥ (S. 5)

ठिष्ठितः प्रणयो वरं विहन्तु बहवः खंडनहेतवो हि दृष्टाः ।
उपचारविधिर्मनस्विनीनां न तु पूर्वाभ्यधिकोपि भावकृन्यः ॥ (M. 3)

It is far better to support one's self by begging from door to door than to be always fawning upon the haughty rich.

Either he is able to do it, or his two brothers, but not anybody else.

It is but just that he gives you this warning to spend money economically; for the marriage of your daughter is every day drawing near.

When calamities befall a man, discrimination is the real wisdom; for those who act without discrimination have their miseries multiplied.

The poet that said 'One fault merges in a collection of good qualities.' did not properly observe human nature; for, generally poverty destroys even a group of good qualities.

Who, indeed, except this magnanimous person, would risk his life to save that of others?

Be sure, O woman, that you will ere long be united with your husband; is it not a fact that a river, the water of which is dried up in summer, is again united with its current in the rainy season?

I worship all gods with the same devotion, whether they belong to the Yavanas or the Brâhmaṇas.

I shall even prefer (*use वृत्त-न्*) a dreary forest haunted by tigers and wolves, to a life led in poverty amongst one's kinsmen.

Woe me that have survived all that I held dearest on this earth!

Oh! I have found the ring that I had lost.

Oh! How delightful is the appearance of this man! It is just that the author of the Râmâyana used divine speech to describe his manifold deeds.

Out of hundreds of kings she chose only this king for her husband; for the mind is conscious of its former associations.

Who possibly, that has fallen into the snares of the wicked, has safely escaped? And what weak person has not failed in his attempts at contending with the strong?

LESSON XXIX.

PARASMAIPADA AND A'TMANEPADA.

(N. B.—In this and the next lesson the unspecified references are to Siddhānta-Kaumudī; and Bk. means the Eighth Canto of Bhāṭṭi-Kāvya.)

§ 308. There are two Padas in Sanskrit: the A'tmanepada and the Parasmaipada. The A'tmanepada ('voice for one's self') denotes that the fruit of the action accrues to the agent (कर्तृगामि फलं); as, कुरुते 'does for himself.' The Parasmaipada ('voie for another') denotes that the fruit of the action accrues to another; गच्छति 'goes for another.' This distinction is scarcely, if ever, observed in practice. It is the original meaning of the terms, but cannot be consistently followed in all cases. Sanskrit writers use both the Padas promiscuously; as, निदेशमिदानीं श्रोतुमिच्छामि (M. 1) 'I wish now to hear the message'; उत्कृष्टासाधारणं परितोषमनुभवामि (S. 4); यावद्यते साधापितुं त्वदर्थं (R. V. 15).

If it be supposed that this distinction is meant to be observed when a root admits of both the Padas, this also is not borne out by usage; as, राजा स्वसूनोश्वन्द्रार्पीड इति नाम चकार। शुकनासोपि विश्रजनोचितं वैशंपायन इति नाम चक्रे। (K. 74), where the two Padas are used in the same sense.

§ 309. Some roots are conjugated in one Pada only, as, नम्, भ्रष्, रुच्, भाष्, &c.; some in both the Padas, as कृ, चि, तुर, इह &c.; while some are restricted to one Pada or the other, according as certain prepositions are prefixed to them, or they are used in particular senses; as, गम् is Parasmaipada, but संगम् is A'tmanepada; शास् 'to rule' is Parasmaipada, but आशास् 'to bless' is A'tm. Some roots of this natureare given in this and the next lesson.

Roots of the First Conjugation.

§ 310. The root क्रम्*, when not preceded by a preposition, takes both the Padas. But it is used in the A'tm. by itself when the sense of 'continuity' or 'want of interruption,' 'energy,' and 'development' or 'increase' is indicated; as, क्रममणोऽरिसंसदि (Bk. 22) 'moving unobstructed in the enemy's assembly'; अध्ययनाय क्रमते 'shows energy for studying'; क्रमन्तेस्मित्र शास्त्राणि 'the Śāstras are developed in him.'

(a) Preceded by उप and परा it is A'tm. in the same senses; as, इत्युक्त्वा खे पराकंस्त (Bk. 22) 'so saying he showed his might in the sky'; परीक्षित्वुष्टुपाक्रंस्त राक्षसी तस्य विक्रमे (ibid. 23) 'made bold to test &c.'

(b) When preceded by आ, it is A'tm. in the sense of 'ascending' or 'rising' of a luminary; as, आक्रमते सूर्यः (Mbh.) 'the sun rises'; दिवमाक्रमणेत्र (Bk. 23). But आक्रमति धूमो हर्ष्यतलात 'the smoke issues from the surface of the terrace'; or आक्रमति धूमो हर्ष्यतलं (Mbh.) 'covers the terrace.'

(c) With वि in the sense of 'walking,' 'placing the footsteps'; विष्णुत्र्येधा विचक्रमे 'Vishṇu took three steps;' वाजी विक्रमते; but विक्रामति संघिः 'the joint splits.'

(d) With प्र and उप, in the sense of 'beginning'; as, वनुं मिथः प्राक्रमतैवमेन (Ku. III. 2) 'thus began to talk with him privately.' But प्रक्रामति 'goes'; उपक्रामाति 'comes.'

§ 311. The root † क्रीड् 'to play' is usually Paras., but when preceded by the prepositions अनु, सं, परि, and आ, it is A'tm.; अनु-परि-आ-क्रीडते माणवकः; संक्रीडन्ते मणिभिः यत्र कन्याः (Me. 70) 'play with jewels.' But मानवकमनुक्रीडति (Mbh.) 'plays with Mānavaka.'

* दृतिसर्गतायनेषु क्रमः। उपपराभ्याम्। आड उद्गमने। वे: पादविहरणे। प्रोपाभ्यां समर्थाभ्याम्। अनुपसर्गद्वा। (I. 3. 38-43)

† क्रीडोऽनुसंपरिभ्यञ्च। (I. 3. 21)

(a) Whit सं, it is Paras. in the sense of 'making a noise'; as चक्कीहन्ति शकटानि (Mbh.) 'the carts creak.'

§ 312. *गम् with सं is A'tm. in the sense of 'communicate with', 'unite with,' 'join'; as, अस्मृतैः समग्रसि (Dk. II. 2) 'I joined gamblers.' So गम् or गम्भूर् with सं; as, समारन्त ममाभीष्टाः (Bk. 16).

§ 313. The root चर् 'to walk,' when preceded by उद्, is A'tm., when used transitively; as, पानशोण्डाः पथः क्षीवा वन्देहुदचरन्त च (Bk. 31) 'drunkards, being intoxicated, strayed away from the paths in crowds'; so धर्महुच्चरते 'transgresses duty.' But वाष्पसुच्चरति 'vapour goes up.'

(a) With सं, it is A'tm. when used with the instrumental of a conveyance; as, यानैः समचरन्तान्ये (Bk. 32) 'others went in vehicles'; क्षचित्पथा संचरते सुराणां (R. XIII. 19) 'now passes through the path of gods (sky).'

§ 314. † जि, when preceded by वि and परा, in the sense of 'to conquer', or 'to be victorious', and 'to defeat' respectively, is A'tm.; as, चक्षुर्मेचकमंडुजं विजयते (V. B. 1) 'her (blue) eye surpasses the blue lotus'; विजयतां देवः (M. I.) 'victory to your Majesty !'; सं पराजयमानोसो (Bk. 9) 'defeating (completely overstriding) the sky.'

§ 315. When § तप् 'to heat', preceded by वि or उद्, is intransitively used, or has 'a limb of the body' for its object, it is A'tm.; as, रविवितपतेत्यर्थं (Bk. 14) 'the sun is shining very hot'; तीव्रमुत्तपमानोय-मशक्यः सोहुमातपः (ibid. 15) 'this excessively scorching heat is unbearable'; उत्तपते वितपते-पाणी (Mbh.) 'he warms his hands.' But उत्तपति सुवर्णं सुवर्णकारः (Mbh.) 'a goldsmith heats (causes to melt) gold'; so चैत्रो मैत्रस्य पाणिसुतपति.

Obs. तप्, by itself, is intransitive; as, तमस्तपति धौर्मौशौ कथमाविभविष्यति (S. 5) 'how will darkness manifest itself, when the sun is shining ?'

* समो गम्भृच्छभ्याम् । (I. 3. 29)

† उदध्वरः सकर्मकात् । समस्तृतीयाशुकात् । (I. 3. 53-4)

‡ विपराभ्यां जे: । (I. 3. 19)

§ उद्दिभ्यां तपः । (I. 3. 27). स्वांगकर्मकादेति वक्तव्यम् । V&rt.

§ 316. * नी 'to lead or carry', without a preposition, or with the prepositions उद्, उप्, or वि, is A'tm. in the following senses:—(1) instructing (*lit.* honouring); as, शास्त्रे नयते 'gives instructions in Śāstra'; (2) 'lifting up'; as, दंडमुक्तयते 'lifts up a stick'; (3) 'initiating into sacred rites'; माणवकसुपनयते 'invests Māṇavaka with the sacred thread'; (4) 'knowledge', 'investigation'; तत्त्वं नयते 'investigates the truth'; (5) 'employing on wages', 'hiring'; कर्मकरानुपनयते 'employs labourers as hired servants'; (6) 'paying off', as a tribute, debt, &c.; करै विनयते 'pays the tax due to the king'; (7) 'spending', 'applying to use'; शतं विनयते 'spends a hundred (for charity).'

(a) नी with वि is A'tm., only when the object is something else than 'a part of the body'; as, विनेष्ये कोधमथ वा (Bk. 22) 'or I shall remove (restrain) my anger'; but गङ्डं विनयति 'turns away his cheek.'

Obs. विनी in the sense of 'teaching', 'taming', 'domesticating', is Paras.; वन्यान्विनेष्यम्भिव दुष्टस्त्वान् (R. II. 8) 'as if wishing to tame the wicked animals of the forest'; so विनिन्युरेन शुरवा शुरुप्रियं (R. III. 29).

§ 317. †यम् preceded by आ is A'tm., either when it is intransitively used, or has 'a limb of the body' for its object, or anything other than a work of composition; as आयच्छते 'spreads;' पाणिमायच्छते 'stretches his hand'; वस्त्रमायच्छते 'spreads the cloth.'

(a) Preceded by सं it is A'tm., when the object is not 'a literary work'; as, व्रीहीनसंयच्छते 'gathers rice;' भारमुयच्छते 'lifts up a load;' but उद्यच्छति वेदं 'tries hard to learn the Vedas.'

(b) यम् with उप् is A'tm., in the sense of 'marrying,' 'espousing,' or 'accepting' in general; as, सीतां हित्वा दशसुखपिनोपयेषे यदन्यां (R. XIV. 71) 'that the enemy of the ten-mouthed (Rāvana), having abandoned Sīta, did not marry another.'

§ 318. † रम् 'to sport' is usually A'tm., but preceded by the

* संभाननोत्संजनोचार्यकरणज्ञानमतिविगणनव्ययेषु नियः । (I. 3. 36)

† आङ्गो यमहनः । (I. 3. 28); चमुदाङ्ग्यो यमोऽग्न्ये । (I. 3. 75); उपाद्यनः स्वीकरणे । (I. 3. 56)

‡ व्याघ्रपरिभ्यो रमः । विभाषाकर्मकात् । (I. 3. 83-85)

prepositions, वि, आ, or परि it is Pasas.; as विरम विरम बहूँ (Ratn. 5) 'stop, stop, O fire'; अरमति उचाने 'takes rest in a garden'; क्षणं पर्यरम-तस्य दर्शनात् (Bk. 53) 'was for a time pleased at his sight.'

(e) With उप, when intransitively used, वद् takes either Pada; as उपर्तसीष संपश्यन् वानरस्त चिकीर्जितात् (Bk. 54) 'the monkey, seeing him, desisted from what he meant to do'; नात्र सीतेस्युपारत्स (Bk. 55) 'he stopped seeing there was no Sítâ'.

§ 319. * वद् 'to speak' by itself is A'tm., in the following senses—(1) 'showing brilliance or proficiency in'; as शास्त्रे वदते; (2) 'pacifying or coaxing' (generally preceded by उप in this sense); as भृत्यानुपवदते 'conciliates or cajoles his servants'; (3) 'knowledge'; as, शास्त्रे वदते 'knows Śāstra'; (4) 'toil,' 'effort'; as, क्षेत्रे वदते 'toils in the field'; (5) 'difference of opinion', 'quarrel' (generally preceded by वि in this sense); as परस्परं विवदमानानां शास्त्राणां (H. 1) 'of mutually conflicting scriptures'; (6) 'flattering' 'requesting'; as, दातारभृपवदते 'coaxes the donor' [this sense is analogous to (2)].

(a) With संप्र it is A'tm., in the sense of 'loud and distinct speaking' (as that of men &c.); as संप्रवदन्ते ब्राह्मणाः 'the Brâhmaṇas are speaking loudly together'; but वरतनु संप्रवदन्ति कुकुटाः (Mbh.) 'O beautiful lady, the cocks are crowing.'

(b) With अनु, वद् is A'tm., under the same circumstances as (a), when it is intransitively used; as अनुवदते कठः कलापस्य 'Kaṭha imitates Kalâpa'; but उक्तमनुवदति 'recapitulates or reproduces what is said'; अनुवदति वीणा 'the lute resounds.'

(c) With विप्र, in the sense of 'disputing', 'wrangling', it takes either Pada; as, विप्रवदन्ते निति वैद्याः 'the doctors are at variance' (are disputing); ऐदिप्रवदमानेतरा संयुक्ता ब्रह्मराक्षसैः (Bk. 30) 'went to it filled with wrangling evil demons.'

(d) With अप it is A'tm., in the sense of 'reviling', 'reproaching'; as, न्यायमपवदते; सूभ्योऽपवदमानस्त्व (Bk. 45).

* भासनोपसंभाषाङ्गानयत्नविभस्युपवदन्त्वयेहु वदः। द्यक्तवाचां समुच्चारणे।
कर्मकात्। विभाषा विप्रलापे। (I. 3. 47-50)

§ 320. *स्वा is A'tm. by itself, in the sense of 'disclosing one's intentions'; as गोपी कृष्णाय तिष्ठते; or 'accepting as umpire;' as, संकर्णविद्वु तिष्ठते यः (Ki. III. 14) 'who, when he is in doubt, has recourse to Karṇa as his judge or umpire.'

(a) With सं, अव, प्र, and sometimes वि it is A'tm., as, दारिद्र्यातुक-वस्त्र बान्धवजनो काक्ये न संतिष्ठते (Mk. 1) 'on account of a man's poverty, his relations do not act up to his words;' क्षणमप्यवतिष्ठते खसन् पदि जंतुः (R. VIII. 82) 'if a being breathes on though only for a moment;' हरिर्हित्रप्रस्थमय प्रतस्थे (Śi. III. 1) 'then Hari set out for Hariprastha'; so अत्रापरे प्रत्यवतिष्ठन्ते (Ś. B. 45); अग्नेऽर्जलतः विस्फुलिंगा विप्रतिष्ठरन् (*ibid.*).

(b) With आ it is A'tm., only in the sense of 'solemn declaration' (प्रतिज्ञा); as जलं विचं वा तव कारणाशस्थास्ये (Mb.) 'for thee I shall surely have recourse to water or poison.'

§ 321. With उद् in its literal sense of 'getting up' it is Paras.; but in a figurative sense, it is A'tm.; as उत्तिष्ठमानं मित्रार्थे कस्त्वां न बहु-मन्त्यते (Bk. 12) 'who does not esteem you, who strive for your friend;' छक्ताद्वृत्तिष्ठते 'raises himself up (aspires) to absolution;' see Ki. XI. 13, and Śi XIV. 17; but पीठाद्वृत्तिष्ठति and ग्रामाच्छत्सुतिष्ठति 'a hundred is yielded by a village.'

§ 322. †With उप it is A'tm., in the sense of 'waiting upon in a religious manner,' 'worshipping' (as a deity); as, ये सूर्यसुपतिष्ठन्ते मन्त्रैः (Bk. 13) 'those who wait upon the sun according to religious mantras;' न उपंबकादन्यसुपास्थितासौ (Bk. I. 3).

Obs. **In this sense of 'waiting upon' in general, the root is found in literature taking either pada; as, उपतस्थुर्महात्मानं धर्मुक्तं युधिष्ठिरं (Mb. II. 47); स्तुत्यं दुतिभिरथर्याभिरुपतस्थे सरस्वती (R. IV. 6).

* समवप्नविभ्यः स्थः । प्रकाशनस्थेयास्ययोश्व । (I. 3. 22-3)

† उदोऽनूर्धकर्मणि । (I. 3. 24)

‡ उपान्मन्त्वकरणे । (I. 3. 25)

** On this the Mahābhāṣya has the following:—

बहूनामप्यचिनानामेको भवति चिनवान् । पश्य वानरसैन्येस्मिन्दर्कमु-
पतिष्ठते ॥ मैत्रं मंस्थाः सविज्ञोयमेषोपि हि यथा वयम् । एतदप्यस्य काषेद
यदर्कसुपतिष्ठति ॥

§ 323. *With उप it is A'tm. also in the following senses:—
 (1) 'uniting,' 'joining;' as, गंगा यमुनासुपतिष्ठते 'the Ganges joins the Jumna'; (2) 'forming friendship with;' as, रथिकानुपतिष्ठते (Mbh.) 'forms friendship with charioteers; (3) 'lead to' (as a way); as, अयं पथः साकेतसुपतिष्ठते (Mbh.) 'this way lead to Sâketa (Ayodhyâ).'

(a) With उप it takes either Pada when 'a desire to get a thing' is implied; as, भिक्षुको ब्राह्मणकुलसुपतिष्ठते-ति (Mbh.) 'a beggar waits at the palace of Brâhmaṇa (with the desire of getting something); also when it is intransitively used; as भोजनकाले उपतिष्ठते 'stands ready at the time of dinner.'

§ 324. † हृ with अनु is A'tm. in the sense of 'constantly practising;' as, पैतृकमश्चा अनुहरन्ते 'horses always practise the gait of their progenitor; but in the sense of 'resembling' it is Paras.; as, रामभद्र-मनुहरति (U. 4).

§ 325. ‡ है preceded by आ is A'tm. in the sense of 'challenging'; as, कृष्णश्चाण्णरमाहृयते (Sk.); आहृत चेदिराण्णहुरार्थं (Si. XX. 1); but इत एवाहृयैनमप्याशुभ्यन्तं (U. 6) 'call this long-lived boy also here.'

राज्यं नाम शक्तित्रयायत्तम् । शक्तयश्च मन्त्रप्रभावोत्साहाः परस्परा-
 नुगृहीताः कृत्येषु क्रमन्ते । (Dk. II. 8)

असौ पापः क्रमेण शास्वान्तरैः संचरमाणः कोटरमागत्य तातमपगता-
 सुमकरोत् । (K. 33)

एवं भोः संततिविच्छेदनिरवलम्बानां मूलपुरुषावसाने संपदः परमु-
 पतिष्ठन्ति । (B. 6)

* उपादेवपूजासंगतिकरणमित्रकरणपथिष्ठिति वाच्यम् । (Vár.)

† हरतेर्गतताच्छील्ये । (Vár.)

‡ स्पर्धायामाङ्गः । (I. 3. 31)

उषसि ज्ञात्वा कृतमङ्गलो मन्त्रिभिः सह समगच्छे । (Dk. II. 3)

अये बनवेवतेर्यं फलकुसुमपलुवाद्यर्थेण मामुपतिष्ठते । (U. 2)

विजयेतां रामलक्षणौ कुम्भकर्णमेघनादौ । (A. R. 6)

ततः प्रतस्थे कौबेरीं भास्वानिव रघुदिशम् । (R. IV. 66)

वकुं धीरः स्तनितवच्चनैर्मानिनां प्रकमेथाः । (Me. 101)

बलिर्बवन्धे जलधिर्ममन्ये जाङ्गमृतं दैत्यकुर्लं विजिग्न्ये ।

कल्पान्तुःस्था वसुधा तथोहे येनैष भारोऽतिगुरुर्न तस्य ॥

(Bk. II. 39)

उत्तिष्ठमानस्तु परो नोपेक्ष्यः पथ्यमिन्द्वता ।

समौ हि शिष्टैराम्नातौ वस्त्यन्तावामयः स च ॥ (Si. II. 10)

अयमपि च गिरं नस्त्वत्प्रबोधप्रयुक्ता-

मनुवदति शुक्ते मञ्जुवाक् पञ्चस्थः । (R. V. 74)

यावत्प्रतापनिधिराकमते न भानु-

रहाय तावदरुणेन तमो निरस्तम् । (R. V. 71)

अथ सर्वस्य धातारं ते सर्वे सर्वतोमुखम् ।

वागीशं वाभिरर्थ्याभिः प्रणिपत्योपतास्थिरे ॥ (Ku. II. 3)

स मानर्सीं मेरुससः पितृणां कन्यां कुलस्य स्थितये स्थितिज्ञः ।

मेनां मुनीनामापि मानर्नायामात्मानुरूपां विधिनोपयमे ॥

(Ku. I. 18)

पद्मधीरावाही नव इव चिरेणापि हि न मे

निकृन्तन्मर्माणि ककच इव मन्युविरपति । (U. 4)

फलान्यादत्व चित्राणि परिकीद्धव सानुषु ।

साध्वनुकीद्धमानानि पश्य वृन्दानि पक्षिणाम् ॥ (Bk. VIII. 10)

किंचिज्ञोपावदिष्टासौ केनचिद् व्यवदिष्ट न ।

शृणवन् संप्रवदमानादावणस्य गुणाऽऽ जनात् ॥ (Ibid. 28)

ADDITIONAL SENTENCES FOR EXERCISE.

**एते भगवत्यौ शुभिदेवानां शूलमापतनमन्तर्वेदिं पूर्वं कृष्णाग्रमलयजरसमन्व-
रामामन्त्रोन्यस्य कुर्वणि कलिन्दकन्यामन्दकिन्यौ संगच्छेते । (A. R. 7)**

**इत्युक्त्वा शुक्रनासो हेमंतकालोन्पलिनीमिदोद्वाप्यां द्विसुद्धहनुवेपिताधरश्च वहि-
श्लज्जनिर्गमेण स्फुटक्षिद्वान्तर्मन्युपरेण निःश्वसन्नेवावतस्थे । (K. 289)**

बयोवैविविसंवादे रामस्य च तयोस्तदा ।

जनता ग्रेक्ष्य साहृदयं नाक्षिकम्यं व्यतिष्ठत ॥ (R. XV. 67)

तत्रैनं हेमकुम्भेणु संभृतैस्तीर्थवारिभिः ।

उपतस्थुः प्रकृतयो भ्रष्टपिठोपवेशितम् ॥ (R. XVII. 10)

इति दाशतविक्रियं सुतं मरुतः कोपपरीतमानसम् ।

उपसान्नवियितुं महीपतिर्हिरदं दुष्टमिदोपचक्रमे ॥ (Ki. II. 25)

पारसीकांस्ततो जेतुं प्रतस्थे स्थलवर्त्मना ।

इन्नियास्त्वानिव रिप्तस्त्वज्ञानेन संयमी ॥ (R. IV. 60)

विनयन्ते स्म तयोधा मधुभिविजयश्चमम् ।

आस्तीर्णाजिनरलालु द्राक्षावलयश्चमिषु ॥ (R. IV. 65)

शुतमन्यविगम्य ये रिपूद्र विनयन्ते न शरीरजन्मनः ।

जनयन्त्यचिराय संपदामयशस्ते खलु चापलाभ्रयम् ॥ (Ki. II. 41)

प्रियप्राया दत्तिर्विनयमधुरो वार्षि नियमः

प्रकृत्या कल्याणी मतिरनवगीतः परिच्यः ।

उरो वा पञ्चाहा तदिदमविपर्यासितरसं

रहस्यं साधूनामनुपर्थि विशुद्धं विजयते ॥ (U. 2)

क्षणं भद्रावतिउत्स ततः प्रस्थास्यसे उनः ।

न तत्संश्यास्यते कार्यं वक्षेणोरीकृतं त्वया ॥ (Bk. VIII. 11)

व्रहुं प्रकृतममाजोसौ रीतामन्त्रोविवेस्ततम् ।

उपाङ्गस्ताकुलं घोरेः क्रममाजैनिशास्वरैः ॥ (Ibid. 25)

जल्पितोकुद्धसंगीतप्रवृत्तस्मितवलिगते ।
 घोरस्यान्ववनिष्टेष्व लंका पूतकातः एतः ॥ (*Ibid.* 29)
 अयरमत्प्रधनायस्मात्परिचत्स्तः सहस्रद्वृ ।
 क्षणं पर्यरमतस्य दर्शनान्माहतात्मजः ॥ (*Ibid.* 53)
 यावद्यथेषदां वाचमेवमादाय माधवः ।
 विरराम भगवान्सः प्रकृत्या मितभाषिणः ॥ (*Si.* II. 13)
 विपक्षमसिलीकृत्य प्रतिष्ठा खलु दुर्लभा ।
 अनीत्या पैकतां धलिषुदकं नावतिष्ठते ॥ (*Si.* II. 34)
 समग्रधृं पुरः लक्ष्मोर्मोदयधृं रघुनमम् ।
 मोपयधृं भयं सीतां नोपायस्त दशाननः ॥
 ततः प्रार्थिष्यताद्रीन्द्रं महेन्द्रं वानरा द्रुतम् ।
 सर्वे किलकिलायन्तो धैर्यं चाधिष्ठापिकम् ॥ (*Bk.* VII. 101-2)

At midnight, while I was sleeping soundly in my bed, I was awakened by a noise proceeding from persons quarrelling (बद्र with वि) with one another.

Having entrusted the protection of his family to his eldest son, the old man started off (स्था with अ) for a holy place.

The French, commanded by their ablest General, began (क्रम with उप) to storm the citadel, but the Chinese easily defeated (जि with परा) them.

From high words the two young men came to blows, and the more fiery-tempered of the two challenged (ह्वे with आ) the other to a single combat.

Fie upon those who wait upon (स्था with उप) rich men and flatter them, simply with the desire of getting wealth from them !

The Jumná joins (गम्भ with सं) the Ganges at Prayága, and this place is held very sacred by the Hindus.

Cease (रक्ष with वि) from anger and forsake avarice; fret not thyself in any way to do evil.

While Parâsurâma was riding out (परास्त् with उप्) on a high-mettled palfrey, it shied at a pool of water, and the rider was violently thrown down.

The heir-apparent to the throne of England has married (पत् with उप्) the daughter of the king of Denmark.

He who initiates (नी with उप्) a boy into the sacred ceremonies and teaches him sacred learning, is called an A'chârya.

This way leads (स्था with उप्) directly to the river; while the other is rather circuitous; choose which you will.

When the heat of the sun is so scorching (तप् with उद्), how can you go out without an umbrella ?

The light of Brahman is naturally gentle; and though it be for a time disturbed, it soon resumes (स्था with अव् with लो .) its wonted nature.

Expectant of favours, we have long put up with the taunts of the wicked, and tamely submitted to the insults of the proud; when then, O Hope, wilt thou cease to work ?

Śukanâsa waited upon (स्था with उप्) Chandrâpîda, and having advised him on several important matters, returned home with a delighted heart.

LESSON XXX.

Roots of the Second Conjugation.

§ 326. विद् 'to know' with सं is A'tm., in the sense of 'recognizing;' पितरावपि मां न प्रतिसंविदते (Dk. II. 3) 'even my parents do not recognize me.'

(a) It is also A'tm., when used intransitively, in the sense of 'knowing', 'to be aware of;' as के न संविदते वायोमैनाकाप्रिष्ठा सला (Bk. 17) 'who do not know that the Mainâka mountain is the friend of the wind ?'

§ 327. शास् with श्य in the sense of 'blessing,' and with श्य in the sense of 'praying for,' is A'tm.; as, अस्तुंदसाशास्ये (S'. 4) 'blesses her by means of a Rik metre'; इव प्रशास्यमहे (U. I.) 'we pray for this.'

§ 328. इव is usually Paras.; but when preceded by आ it is A'tm., when used transitively and referring to one's own body; as, आप्नान् इव संदीनेरलाते: सर्वतो मृहः (Bk. 15) 'as if striking with blazing firebrands in all directions.'

But परस्य शिर आहन्ति (S. K.).

Obs. This restriction is not always observed; आजमे विषमविलोचनस्य बक्षः (Ki. XVII. 63).

Roots of the Third, Fourth, and Fifth Conjugations.

§ 329. The root दा 'to give' by itself takes either Pada; but when preceded by आ it is A'tm. in the sense of 'taking'; as, नादेते भवतां लेहेन या पलुर्व (S. 4) 'who, out of affection, would not take (pluck) your foliage'; but मुखं व्याददाति 'opens his mouth'; also विषादिकां व्याददाति 'opens the pimple on his foot'; नदी कूलं व्याददाति ; but व्याददते चिषीलिकाः पतंगस्य मूसं (Mbh.).

§ 330. नह् with सं in the sense of 'preparing,' 'being ready for' is A'tm., as छेत्तुं वज्रमणीन् संनद्यते (Bh. II. 6) 'is ready to cut adamants'; युद्धाय संनद्यते (Mbh.) 'prepares for battle.'

§ 331. श्व with सं, when transitively used, is Paras.; as महचन न संगृह्णोति 'does not listen to my words'; but used transitively, it is A'tm.; as संगृह्णुष्व करे (Bk. 16) 'listen, O monkey.'

Roots of the Sixth Conjugation.

§ 332. कु 'to scatter' with अप, in the sense of 'throwing up,' 'scratching' (with joy) for maintenance or making an abode, is A'tm.; as, डायापस्किरमाजविक्किर &c. (U. 2) 'the animals scratching (the ground) for food under the shade'; so अपस्किरते कुकुडो मध्यार्थी, श्वा आभयार्थी. But अपकिरति कुसुमं 'scatters flower.'

§ 333. गृ ‘to eat’ is A’tm. when preceded by अवः ; as, अवगिरते आसं ‘swallows a mouthful.’

(a) With स्त्र in the sense of ‘*promising*’, ‘*pledging one’s word*’ as, संगिरते शुद्धं ‘pledges his word’; but संगिरति ग्रासं.

§ 334. प्रस्थ् with आ is A’tm., in the sense of ‘*taking leave of*’, ‘*bidding adieu to*'; as आपृष्ठस्व प्रियसस्मसुं (Me. 19) ‘take leave of this your dear friend.’

§ 335. विश् with नि is A’tm., as किञ्चिंधार्दि न्यविशत (Bk. VI 143) ‘entered the Kishkindha mountain.’

(a) With अभि also ; as, भयं तावन्तेव्यादभिनविशते सेवकजनं (Mu. 5) ‘in the first place the fear of the person to be served enters (the mind of) a servant.’

Roots of the Seventh Conjugation.

§ 336. *भृज् is A’tm.. except in the sense of ‘protecting’: as ओदनं भुक्ते ‘eats food’; सदयं ह्रभुजे स मेदिनी (R. VIII. 7) ‘he tenderly enjoyed the earth’; द्रुक्षो जनो दुःखशातानि भुक्ते ‘old people suffer hundreds of miseries’; but भुनक्ति स्वराज्यं (A. R. 3) governs his own country.’

§ 337. The root †युज् when preceded by प्र and उप, or generally by any preposition beginning or ending with a vowel, is A’tm.. except with reference to sacrificial vessels; as प्रयुज्ञानः प्रिवा वाचः (Bk. 39) ‘employing agreeable words’; आश्रमघर्मेनियुक्ते (S. 1); तमन्वर्तुक (R. VIII. 18); पणवन्धमुखान् युजानः प्रयुपार्युक्त (Ibid. 21) ‘Aja employed the six expedients beginning with peace.’

Roots of the Eighth Conjugation.

§ 338. †हु ‘to do’ by itself admits of either Pada, but it is A’tm., generally with prepositions, in the following senses:—(1) *do-*

* भुजोऽनवने। (I. 3. 66)

† प्रापाभ्यां युजेरयज्ञाप्रेतु। (I. 3. 64) स्वरायन्तोपसर्गादिति वक्तव्यः।

(Vārttika).

‡ गम्बनावक्षेपणसेवनसाहसिक्षप्रतियन्तप्रकथनोपयोगेतु छञ्चः। (I. 3. 32)

ing an injury to'; as, उत्कृरुते 'informs against'; (2) 'censure,' 'blame,' 'overcoming'; as, हयेनो वर्तिकासुदाकुरुते 'the hawk overcomes a snail'; (3) 'serving,' 'attending upon'; as, हरिस्तुपकुरुते 'serves Hari'; (4) 'acting violently,' 'outraging'; परवारान् प्रकुरुते 'outrages another's wife'; (5) 'preparing,' 'dressing'; as एषोदकस्योपकुरुते 'fuel prepares (boils) water'; (6) 'reciting'; as, गाधा: प्रकुरुते 'recites stories'; (7) 'employing,' 'applying to use'; as, शतं प्रकुरुते 'devotes a hundred' (to sacred purpose); so उपकुर्वन्नमत्यर्थं प्रकुर्वाणोऽनुजीविवत् (Bk. 18).

(a) कु with उप in the sense of 'doing good to' is used in both the Padas; as न हि दीपो परस्परस्योपकुरुतः (S. B. 420) 'two lamps do not indeed help each other'; किं वां भूयः प्रियस्मृपकरोति (Mu. 7); सा लक्ष्मीरूपकुरुते पया परेषां (Ki. VII. 28) 'that is wealth by means of which the possessor does good to others.'

(b) With अनु and परा, *the root is Paras.; as, पराकरोति दानं 'rejects a gift;' अनुकरोति भगवतो नारायणस्य (K. 6).

§ 339. कु with अधि † is A'tm., in the sense of 'bearing,' 'enduring' or 'overpowering'; as, शत्रुमधिकुरुते 'forgives or overpowers his enemy;' but मनुष्यानधिकरोति शास्त्रं (S. B.) 'Scripture authorizes men.'

§ 340. With वि ‡ it is A'tm. in the sense of 'uttering' (having 'sound' for its object); as, स्वरान् प्रकुरुते 'produces sounds;' but विकरोति कामः 'Love affects the mind.'

(a) When intransitively used, it is A'tm. with वि; as, विकुर्वे नगरे तस्य (Bk. 21) 'I shall act at will in his city' (विविधं चेष्टे).

Roots of the Ninth Conjugation.

§ 341. The root क्री § 'to buy' is A'tm., when preceded by परि, वि, and अव; as, क्रतेनोपकृतं ब्रायोः परिक्रीणान् (Bk. 8) 'requiting by deeds the obligations of the wind;' यस्तानि विक्रीणीते (Y. II.) 'he who sells them.'

* अनुपराभ्यां कुअः । (परस्मैपदं) (I. 3. 79)

† अधे: प्रसहने । (I. 3. 33)

‡ वि: शब्दकर्मणः । अकर्मकाच । (I. 3. 34-5)

§ परिव्यवेभ्यः क्रियः । (I. 3. 18)

§ 342. ज्ञा, used by itself, admits of both the Padas; as, जानासि विमोदयितुं (U. 1); जानीते हि भवान् (V. 2). With अप it is A'tm. in the sense of 'denying,' 'concealing'; as, शतमपजानीते 'denies a hundred.'

(a) With सं and प it is A'tm. except in the sense of 'thinking of'; as शतं संजानीते 'looks for a hundred'; हरचापारोपणेन कन्यादानं प्रतिजानीते (P. R. 4) 'promises the hand of his daughter by (on condition of) stringing the bow of Hara.' But मातरं मातुर्बा संजानाति 'thinks of his mother.'

(b) ज्ञा with अनु takes either Pada; as, अनुजानीहि मां गमनाप (U. 3); ततोनुज्ञे गमनं सुतस्य (Bk. III. 23) 'then consented to the departure of his son.'

(c) The desiderative of ज्ञा is always A'tm.; as, निजासमानाऽनुचरस्य भावं (R. II. 26) 'desirous of knowing the devotion of her follower.'

Roots of the Tenth Conjugation and Causals.

§ 343. Roots of the tenth conjugation and causals generally admit of either Pada. But there are exceptions.

(a) † When the causals of transitive verbs are used reflexively or when the object in the primitive sense becomes the agent in the causal, the A'tmanepada is used, except in the sense of 'remembering with tenderness'; as, भक्ता भवं पश्यन्ति 'devotees see Bhava'; भक्तो भक्तान् दर्शयते 'Bhava shows himself to his devotees'; दर्शयसे नित्यं भवुष्यान् (Mb. II. 5. 86); but स्मरयति वनयुत्मः कोकिलं = उत्कटापूर्वकस्मृतो विषयो भवति (S. K.). This, it will be easily seen, is quite different from the ordinary use of the causal; भक्तान् भवं दर्शयति दैवदृष्टः.

(b) In general, the causal takes A'tm. when the fruit of the action accrues to the agent; as कटं कारवते 'gets the mat prepared for himself'; स्वार्थं कारयमाणाभिः (Bk. 48) 'accomplishing their own good.'

§ 344. † The causals of बुध्, युध्, नभ्, इ (with अष्टि), गु, दु, सु, take Parasmaipada; as, दोषयन्ति पश्चं, नाशयति दुःसं, जनयति मुखं &c.

* अपहृवे ज्ञः । संप्रतिम्यामनाद्याने । (I. 3. 44, 46)

† ऐरणौ यत्कर्म जौ चेत्स कर्त्तिमाद्याने । (I. 3. 67)

‡ बुध्युधनशजनेक्षयुद्धम्यो जेः । (I. 3. 86)

(a) Roots having the sense of 'eating' or 'swallowing' and 'shaking' take Paras. अङ् is an exception, except when the act is not for the agent.

345. "The causals of पा 'to drink,' दृश्, यम् with आ, यस् with आ, सुह् with परि, रुच्, चृत् and चढ् (with अभि) are used in the A'tm. when the fruit of the action accrues to the agent; as, पिवत्पत्पसौ पाययते च सिन्धुः (R. XIII. 9).

(a) मन्त्र with आ is A'tm. in the sense of 'addressing' and 'bidding adieu to'; as आमन्त्रयस्व सहचरं (S. 3) 'bid farewell to your companion.'

सा दूरस्थितैव पाणिन। वेणुरुतामादाय नरपतिप्रबोधनार्थं सकृत्सभा-
न्कुट्टिममाजघान । (K. 10)

सखे सीरच्च ज हृदयमेवामन्त्रयस्व किमर्थं कृतार्थमसीति । (A. R. 3)

सखे सैव धन्या गणिकादारिका यामेवं भवन्मनोभिनिविशते ।

(Dk. II. 2)

इयमतिकम्य स्वकुलधर्ममर्थनिरपेक्षा गुणेभ्य एव स्वं यौवनं विचिकीषते ।
(Ibid.)

राजा च तथानुशिष्टा सत्यःयनाश्रवैव सा यदासीत्तदास्याः स्वसा माता
च निर्बन्धेन राजे समगिरेताम् । (Dk. II. 2)

मानी मानसारो महेश्वरं समाराध्यास्माद्यदां गदां लब्ध्वा आत्मानम-
प्रतिभट्टं मन्यमानो महाभिमानो भवन्तमभियोकुमुद्युक्ते । (Dk. I. 1)

ततः प्रवृत्तासु प्रीतिसंकथासु सुहृदां वृत्तान्तं श्रोतुं कृतप्रस्तावस्तांश्च
तदुक्तावन्वयुक्ते । (Dk. II. 1)

* न पादम्याङ्गयमाद्यसपरिसुहरुचिन्द्रितिवद्वसः । (I. 3. 89)

तथास्मासु प्रतिविधाय तिष्ठत्सु राजापि विज्ञापितोदन्तो जातानुतापः
पारग्रामिकान् प्रयोगान् प्रायः प्रायुक्तं । (Dk. II. 4)

मदसिक्तमुखैर्मृगाभिषः करिभिर्वर्तेयते स्वयं हतैः ।
लघयन् सलु तेजसा जगच्च महानिच्छति भूतिमन्यतः ॥
(Ki. II. 18)

उज्ज्ञात्सु संहार इवास्तसंस्थयमङ्गाय तेजस्विषु जीवितानि ।
लोकत्रयास्वादनलोलजिह्वं न व्याददात्याननमत्र मृत्युः ॥
(Ki. XVI. 16)

मृतुवृथवहितं तेजो भोक्तुमर्थान् प्रकल्पते ।
प्रदीपः स्नेहमादत्ते दशयाभ्यन्तरस्थया ॥ (8'i. II. 85)

षाहगुण्यमुपगुञ्जीत शक्त्यपेक्षी रमायनम् ।
भवन्त्यस्यैवमङ्गानि स्थानूनि बलवन्ति च ॥ (8'i. II. 93)

कृतसीतापरित्यागः स रत्नाकरमेस्तलाम् ।
बुमुजे पृथिवीपालः पृथिवीमेव केवलाम् ॥ (R. XV. 1)

कुलभार्या प्रकुर्वाणिमहं द्रष्टुं दशाननम् ।
यामि त्वरावाऽऽश्वेलेन्द्र मा कस्यचिदुपस्कृथाः ॥
योऽपचके वनात्सीतामधिचके न यं हरिः ।
विकुर्वाणः स्वरानय बलं तस्य निहन्म्यहम् ॥ (Bk. VIII. 19-20)
आत्मानमपजानानः शशमाऽबोऽनयद्विनम् ।
ज्ञास्ये रात्राविति प्राज्ञः प्रत्यज्ञास्त कियापदुः ॥ (Ibid. 26)

संजानानान् परिहरन् रावणानुचरान् बहून् ।
लंकां समाविशद्रात्रौ वदमानोऽरिरुग्मास् ॥ (Bk. VIII. 27)

ADDITIONAL SENTENCES FOR EXERCISE.

अथ कृपितोऽर्थपतिर्व्यवहर्तुमर्थगर्वादभियोक्ष्यते । ते च भूयश्चित्रैरुपायेः कौपी-
नावशेषं करिष्यावः । (Dk. II. 2)

प्रजाभित्तु बन्धुमन्तो राजानो न ज्ञातिभिः । तदुत्तिष्ठ कुरुष्व पुरेव सर्वाः क्रियाः ।
कृताहारं त्वय्यहमपि सुखसुपेक्ष्ये पश्यमित्येवमभिहितस्यास्य विधक्षक्षिव द्वयम-
तितरां शोकानलः संदुष्के । (H. C. 5)

सुभाजने मे भुजमृध्वबाहुः सव्येतरं प्राध्वमितः प्रयुक्ते । (R. XIII. 43)

स किंसदा साधु न शास्ति योधिर्पं हिताङ्ग यः संझाणुते स किंप्रभुः ।

सदातुक्लेषु हि कुर्वते रत्ति वृपेष्वमात्येषु च सर्वसंपदः ॥ (Ki. I. 5)

सरसीनिव ग्रीतियुजोऽनुजीविनः समानमानान् सुहृदश्च बंधुभिः ।

स संतं दर्शयते गतस्मयः कृताधिपत्यामिष साधु बन्धुताम् ॥ (Ki. I. 10)

मदमानससुद्धतं वृषं न वियुक्ते नियमेन शृढता ।

अतिष्ठृ उद्द्यते नयान्नयहीनादपरज्यते जनः ॥ (Ki. II. 49)

स राजलोकः कृतपृथर्संविदारंभसिद्धौ समयोपलभ्यम् ।

आदास्यमानः प्रमदामिषं तदावत्य पन्थानमजस्य तस्थो ॥ (R. VII. 31)

असंविदानस्य ममेशा संविदां तितिक्षितुं दुश्चरितं त्वमर्हसि ।

विरोध्य मोहात्मनरभुपेयुषां गतिर्भवानेव द्वारात्मनामपि ॥

(Ki. XVIII. 42)

तत्पतीपवनादि वैकृतं प्रेक्ष्य शान्तिमधिकृत्य कृत्यवित् ।

अन्वयुक्त युरुमीश्वरः क्षितेः स्वन्तमित्यलघयत्स तद्वयाम् ॥ (R. XI. 62)

नृपतिः प्रकृतीरवेक्षितुं अवहारासनमाददे युवा ।

परिचेतुषुपांशु पारणा कुशपूतं प्रवयास्तु विष्टरम् ॥ (R. VIII. 18)

समनद्ध किमङ्ग भूपतिर्यदि संधिः सुरसौ सहासुना ।

हरिराक्रमणेन संनर्ति किल विभीत भियेत्यसंभवः ॥ (Si. XVI. 34)

न्यस्ताक्षरामक्षरभूमिकायां कात्म्येन गृह्णाति लिपिं न याषत् ।

सर्वाणि तावच्छ्रूतं पृच्छयोगाद फलान्युपायुक्तं स दंडमीतेः ॥ (R. XVIII. 46)

नैतश्चिं यदयसुदधिश्यामसीमां घरिष्ठी-
 भेकः कृत्त्वा नगरपरिधप्रांशुबाहुर्भुनकि ।
 आशंसन्ते समितिषु छुराः सक्तवैरा हि देव्ये-
 रस्याधिज्ञे प्रतुषि विजयं पौरुहते च वज्रे ॥ (S. 2)
 यन्मां विधेयविषये स भवाच्छ्रियुक्ते
 स्लेहस्य तत्कलमसो प्रणयस्य सारः । (Māl. 1)
 अवाह्नायुः शनैरस्यां लतां नर्तयमानवत् ।
 नायासयन्त संत्रस्ता कृतवोऽन्योन्यसंपदः ॥
 ज्योत्स्नामृतं शशी यस्यां वारीविकसितोत्पलाः ।
 अपाययत संपूर्णः सदा दशामुखाज्या ॥
 प्रादमयन्त तुष्येतुं यस्यां बन्द्यः समाहृताः ॥
 परिमोहयमाणाभी राक्षसीभिः समाहृताः ॥
 यस्यां वासपते सीतां कवचं स्म रिषुः स्मरात् ।
 न त्वरोचयतामानं चतुरो बुद्धिमानपि ॥ (Bk. VIII 61-4)
 उक्षिपत्तगावः स्म विद्वन्वयन्नभः समुत्पत्तिष्यन्तमगेन्द्रसुचकैः ।
 आङ्गुचितप्रोहनिरूपितक्रमं करेणुरारोहयते निवादिनम् ॥ (Si. XII. 5)

Rishyas'ringa blessed (शास् with आ) Sītā with the words 'Mayest thou give birth to a warrior.'

When you prepare (नह् with सं) for thus mortal combat, take (वा with आ) with you your best weapons.

Listen, my Lord. You may oppress me, you may deprive (युज् with वि) me of all my property; but you cannot take away from me my attachment to the cause of Truth.

The ass, dressed in a tiger's skin, inspired fear (caus. of भी) in the animals that grazed about in the field.

Out of the six expedients always use (युज् with प्र) conciliation first; if that should fail, have recourse to others.

The cowherd made his cow drink (पा) the clear water of the pools and then took his way home, as the sun was about to set.

When a man has to go to a distant place, he takes leave of (प्रस्थ् with आ) his elders and bows down to his tutelary deities.

The elephant, afflicted by the scorching heat of the sun, at once plunged into (विड़ with नि) the deep pool of water.

The king, who protects (भृत्य) his subjects as if they were his own children, himself enjoys (भृत्य with उप) unending happiness, and secures the loyal attachment of his people to the throne.

The king of the Drupadas promised (ज्ञा with प्रति) the hand of his daughter to any one who would shoot through a fish hung above a basin of water, by looking at its image below.

The sons of Sagara, while searching the sacrificial horse, fell in with the sage Kapila, and accused (युज with अस्ति) him as the stealer of the horse.

Unluckily it fell out that the mother in her precipitate flight, blinded with haste, dashed (हन्त with आ) her favourite child's head against a stone and killed it.

The crow picks up (कृ with अप) crumbs of cakes or other bits of eatables, and thus maintains himself.

A king of Persia once asked (युज with अनु) a philosopher "What do you value most in kings?" "Absence of greed" was his reply.

In this Kali age parents often sell (करि with दि) their girls for money and wed them to persons bent double with age. Is this not monster-like?

PART IV.

ANALYSIS AND SYNTHESIS OF SENTENCES.

§ 346. In the first three Parts we have dealt with some of the chief principles that regulate the joining together of words in sentences. We have also explained the meanings and uses of the more important grammatical forms and useful connective particles, which, as observed by Prof. Bain, 'belonging alike to all subjects and all styles, are the very hinges of composition.' The explanation of such forms and words is the more necessary in the case of Sanskrit, as in the existing Sanskrit Grammars that subject is rarely or very imperfectly treated, though, perhaps, in doing so, a writer may seem to trench a little on the province of the lexicographer.

To render the rules of Syntax more simple and intelligible, it is necessary to consider the **Analysis of Sentences**. This will enable the student to ascertain the different parts of sentences and the relation in which they stand to one another. The *analysis of sentences* will also facilitate Sanskrit composition, and help the student in translating from Sanskrit into English and *vice versa*.

SECTION 1.

ANALYSIS OF SENTENCES.

§ 347. A *sentence* is the expression in language of a complete thought.

The expression of a single idea is a *word* (पदः); the aggregation of two or more *words* without a subject or predicate is a *phrase* (पद-

सम्बन्ध) ; and the collection of words containing a finite and complete idea is a *sentence* (वाक्य) ; as,

रामः, सुवर्णं, नीतिः (words); रामविवासनं, आग्नितं सुवर्णं, जनहितावहा नीतिः (phrases); and रामविवासनं कैकेया अभिमतं, आग्नितं सुवर्णं विलिनाति, जनहितावहा नीतिः राजा अनुरुद्धयते (sentences).

N. B.—A sentence, whether indicative, imperative, optative, or interrogative in *form*, is the same in *essence*.

§ 348. Every sentence consists of two parts: the *Subject* and the *Predicate*. That about which something is said or asserted is the *Subject*, and that which is said about the subject is the *Predicate*; as, सविता उदेति ‘the sun rises.’ Here सविता is the *subject* and उदेति the *predicate*.

§ 349. Sentences are of three kinds: *Simple*, *Complex*, and *Compound*.

A *simple* sentence contains one subject and one finite verb or whatever serves as a predicate (see further on); as, अहं पापकारिणी महामागमद्राक्षं (K. 166); धिक् तां (Bh. II. 2).

A *complex* sentence is one which, while containing but one principal subject and one principal predicate, has two or more finite verbs; as, यां चिन्तपामि सततं भवि सा विरक्ता (Bh. II. 2); यदि गर्जति वारिधरो (स) गर्जतु (M. 5).

A *compound* sentence is one which contains two or more principal sentences; as, दुशोह गां स यज्ञाय शस्याय भवता दिवं (दुशोह च) (R. I. 26).

THE SIMPLE SENTENCE.

§ 350. The simple sentence contains one subject and one finite verb.

This is the most elementary form of a simple sentence; the enlarged and complicated forms may be considered as growing out of this by means of the processes afterwards given.

§ 351. The primary elements of the simple sentence, Subject and Predicate, may be enlarged by one or more secondary elements or *adjuncts* attached to them, which, in their turn, may undergo further expansions.

Subject.

§ 352. The *Subject* may be a noun, simple or compound, or a pronoun;

‘आत्मा’ तपस्यायोजितः (K. 173); ‘शुक्रनासः’ सविस्तरसुवाच (K. 102); ‘भरतश्शूष्मी’ द्वंद्वं वस्त्रवतुः (R. X. 81); ‘त्रिलोक्यं’ अपि पीडितं; ‘पटुत्वं’ कथायोगेन बुध्यते (H. 1); ‘मरणं’ प्रकृतिः शरीरिणां (R. VIII. 87); ‘सः’ अप्याच्चचक्षे (Dk. II. 8).

Obs. (a) As the inflexion of the verb itself shows the number and person of the subject, it is very frequently not expressed at all; as, (मवान्) अपनयतु नः कुतुहलं (K. 18); कर्थं मद्भाग्यः करोमि (अहं) (U. 3); (त्वं) ब्रूहि रामचरितं (U. 2).

(b) An adjective is often used without the noun qualified by it; as, ‘विद्वान् सर्वत्र पूज्यते; ‘द्वावपि’ आणमित्रौ (M. 3).

(c) The numeral substantives often stand as the subject of a sentence; शरदां ‘अषुतं’ ययौ (R. X. 1); ‘शतं’ अनुच्यमायुष्कामस्य.

§ 353. The simple subject may be enlarged by the *various* means of qualifying the noun or pronoun:—

(1) By an adjective—pronominal or participial, qualitative or quantitative.

‘स’ राजा किमारंभः संप्रति (U. 2); का ‘इयमन्या’ विभीषिका (U. 4) ‘त्रजश्च’ (स) समर्थ्यामास (K. 133); एवं ‘अभिधीयमानः’ स प्रत्यवादीत् (K. 147); पदपंक्तिरूप्ते ‘अभिनवा’ (S. 3); ‘चतुरदश’ सहस्राणि रक्षसां श्रीमकर्मणां हतानि (U. 2).

(2) By a noun or pronoun in the genitive case;

‘रामस्य’ करुणो रसः (U. 3); अपि कुशली ‘ते’ युरः (R. V. 4); अन्यविषया न तु दृष्टिः ‘अस्याः’ (S. 3).

(3) By a noun in apposition ;

तस्मिन् ‘भोजवंशभूषणं’ ‘संभावयिता ब्रुधान्’ पुण्यवर्मा नामासीत् (Dk. II. 8).

Obs. Participial adjectives, if derived from transitive verbs, may govern an object ;

‘आसेदिवान्’ रन्नवत् ‘आसनं’ स यहेनोपमेयकान्तिरासीत् (R. VI. 4); ‘अनुयास्यन् मुनितनयां’ (अहं) विनयेन वारितप्रसरः (S. 1); ‘गसिकमनांसि समुद्रासयन्’ वसंतसमयः समाजगाम (Dk. I. 5).

N. B.—Indeclinable past participles in Sanskrit are of the nature of *adverbs* showing *time*, and will be considered in treating of the extension of the predicate.

§ 354. The most general and frequent means of enlargement in Sanskrit is the use of *compounds*. They are the very essence of Sanskrit and it will be difficult to find a passage where no compound is used. No limits have been set by grammarians to the length of these compounds, and to what extremity (absurd in some cases) this latitude is carried by writers, will be seen from the works of Dandin, Subandhu, Bâna, and even Bhavabhûti (see Lavaṅgikâ's speeches in Mâl. Act III., and the well-known Dândaka metre in Act V.). Compounds of moderate length add beauty to a sentence, and play a very important part in the economy of words.

§ 355. The compounds most frequently used in the enlargement of the noun or pronoun are the Tatpurusha (Inflectional and Appositional) and the Bahuvrîhi.

(I) Instead of the simple adjective may be used the Inflectional Tatpurusha, Karmadhâraya, Upapada Tatpurusha, and Bahuvrîhi ;

शपिता ‘तद्विटपाश्रिता’ लता (R. VIII. 47); ‘अबलाविप्रयुक्तः’ ‘कनकबलय-
शरित्पकोडः’ स कामी (Me. 2); ‘उटजदारविस्तुदं’ नीवारबलिं (S. 4); ‘तांद्रुल-

‘चर्वकवाहिनी’ तरलिका (K. 148); ‘गृहीतप्रतिष्ठुकस्य’ तस्य (R. IV. 43); कुल्यां-
मोभिः ‘पशनच्चपलैः’ (S. 1).

The Genitive Tatpurusha is mostly used for the possessive case; कौत्सः प्रपेदे ‘वरतंतुशिष्यः’ (R. V. 1); नष्टाशंका ‘हरिणशिशाशः’ चरन्ति (S. 1).

§ 356. The subject may be further enlarged by a repetition or combination of two or more of the above modes, and the adjuncts themselves, if they be nouns or pronouns, may be enlarged by other adjuncts:—

एकदा तत्रस्थ एव सृगयानिर्गतो विचरन् (adj.) काननं किनरमिथुननद्राक्षात् (K. 119); तत्तनयश्च (Gen. Tat.) हारीतनामा (adj.) तापसकुमारकः (noun in apposition) सनकुमार इव सर्वदिवावदातचेताः (adj. Bahuv. comp.) सिस्मासुः (adj.) उपागमत् (K. 37); ताभिरण्डाभिः प्रत्यक्षाभिः (adj. to ततुभिः) ततुभिः प्रपञ्चः (adj. of Subj.) ईशो वः अवतु (S. 1); मदम्बा पूर्ण-भद्रबोधितार्थः (adj.) तादृशोपि व्यसने (adv. to the next) नातिविह्ला (adj.) कुलपरिजनानुयाता (adj.) मतिपुरुक्तमांगं उत्सगेन धारयन्ति (part. adj. with obj. and adv.) राज्ञे समादिदेश (Dk. II. 4); so ‘तस्य’ ‘त्रयः’ ‘ुत्राः’ ‘परमदुर्मेधसाः’ ‘बस्तुशक्तिरुग्यशक्तिरेतिनामानो’ बभूवः (P. I.); दुःखेन तप्यन्ते ‘त्रयो नः’ पितरः ‘अपरे’ (U. 5).

Obs. This idea of enlarging the noun has been carried to excess by writers like Bâna, Dandin, and Subandhu in their descriptions of persons, places, towns, rivers, &c. Enlargement should be carried on so long as the sense does not become complicated or unintelligible. When there is danger of the sense being complicated, the sentence should be split up into two or more sentences.

Object or Completion of Predicate.

§ 357. If the Predicate be a transitive verb, or a verb of motion, or any verb becoming transitive by the force of prepositions,

it is *completed by means of an object*. The *object* may be a noun, or a pronoun, or whatever else may serve the purpose of a noun;

‘जात्रालिं अपश्यं’ (K. 42); आसंडलः ‘काममिदं’ बमावे (Ku. III. 11); याति ‘अस्तशिखरं’ पतिरोषधीनां (S. 4); दिच्चचार ‘दावं’ (B. II. 8); पत्ति ‘पदाति’ अभ्यपतत् (R. VII. 37).

§ 358. The object, being of the same nature as the subject, may be enlarged in the same way (see §§ 353-6) :—

वियम्बकं ‘संयमिनं’ ददर्श (Ku. III. 44); ‘विलपन्तं’ कपिभलमभौर्वं (K. 165); तं ‘तस्थिवासं’ ‘नगरोपकण्ठे’ (adv. to adj.) प्रत्युज्जगाम क्रथकैशि-केद्रः (R. V. 61); प्रकृतिवक्रः स ‘कस्य’ अनुनयं प्रतिगृह्णाति (S. 4); ‘इदं’ ‘अव्याजमनोहरं’ वपुः ‘तपःक्षमं’ साधयितुं य इच्छति (S. 1); मेवं ‘आप्निष्टसाङ्गं’ ‘वपक्रीडापरिणितगजप्रेक्षणीयं’ ददर्श (Me. 2); अवनिपतिस्तु ‘प्रतीहार्या निर्विश्य-मानां’ तां ‘प्रावृष्मिव घनकेशजालं’ ‘अलकोद्धसिनीं’ ‘अचिरोपस्त्रदयौवनं’ ‘अस्मि-शयस्पाकृतिं’ अनिमेषलोचनो ददर्श (K. 11).

§ 359 Verbs of ‘making,’ ‘naming,’ ‘calling,’ ‘thinking,’ / ‘considering,’ ‘appointing,’ &c., govern a *factitive* object, besides the principal one; as,

तमात्मजन्मानं ‘अनं’ चकार (R. V. 36); आज्ञामपि वरप्रदानं’ मन्यन्ते दर्शनप्रदानमपि ‘अनुग्रहं’ गणयन्ति (K. 108); प्रत्यारूप्यानमपि ‘हिष्ठा’ संभावयति, आकोशमपि ‘परिहासं’ आकलयति, दोषसंकीर्तनमपि ‘स्मरणोपायं’ अवगच्छति, अवज्ञानमपि ‘अनियन्वणं प्रणयं’ उत्प्रेषते (K. 235).

§ 360 In the case of verbs governing two objects, such as दुह्, वाच्, शास् and नी &c., there is a *principal* and a *secondary* object, or a *direct* and an *indirect* object. See § 40.

§ 361. Sometimes verbs, transitive in *sense*, govern, by virtue of special rules, a noun or a pronoun in the dative, ablative, genitive or locative case. Such cases may be regarded as *completions* of the predicate, for without them the sense is not complete; सृष्ट्यामि दुर्लिलात्य ‘अस्मै’ (S. 7); कृप्यन्ति ‘हितवादिने’ (K. 108); अस्मयन्ति ‘महां’ प्रकृतयः (V. 4); ‘पापात्’ त्रुषुप्तस्ते (Mbh.); स्मरसि वा ‘तस्य प्रदेशस्य’ (U. 6); स स्तिष्ठाति ‘आ-वयोः’ (U. 6).

§ 362. Verbs of 'giving,' 'telling,' 'promising,' 'sending', govern the dative of the person to whom something is given, told, &c.; this dative may be regarded as an *indirect object*;

'विद्याय' गां प्रतिष्ठाणोति ; भोजेन दूतो 'रथवे' विसृष्टः (R. V. 30); 'तस्मै' प्रस्तुतमाच्चक्षे (R. V. 19).

Obs. From another point of view, they may be regarded as *extensions* of the Predicate, answering to the question 'to whom,' 'whither.'

The Predicate.

§ 363. The Predicate may be a single, finite verb; as, 'आज्ञाप-यतु' भवान् (§. 4); व्यया सह गौतमी 'यास्यति' (*ibid.*).

§ 364. The Predicate may also be a substantive or adjective, with the verb अस् 'to be' expressed or understood;

अविवेकः परमापदां 'पदं' (Ki. II. 30); त्वं 'असि' महसां 'भाजनं' (Mal. 1); वत्से किमेव 'कातरा' 'असि' (§. 4); 'यहीतः' संदेशः (*ibid.*); 'अबहि-तोस्मि' (§. 7); तेन हि अर्यासि 'अनतिक्रमणीयानि' (§. 7); 'दूषिताः स्थ' 'परिसूताः स्थ' रामहतकेन (U. 1); व्यावर्तिततुरगच्छ पुनः 'चितितवान्' (K. 121).

(a) The root अस् is, by pre-eminence, the verb of incomplete predication, and hence it requires a noun or adjective after it to complete its sense, as in the above instances. But when it denotes 'existence', it may stand by itself; as,

हिमालयो नाम नगधिराजः अस्ति (Ku. I. 1).

So also अस्, when it implies mere 'existence' and not 'becoming'; 'ब्रह्मव' योगी किल कार्तवीर्यः (R. VI. 38).

(b) Sometimes the predicate (अस्, विद्, वत्) is not expressed at all; मातले कतमस्मिन्प्रदेशे मारीचाशमः (§. 7), i. e. अस्ति, विदते &c.

§ 365. There are other verbs of incomplete predication, such as, वृ, दृश् 'to become,' जन् 'to become,' or 'grow', भा, दृष्टः or लक्ष प्रस्.

'to appear,' 'to seem', &c., which require a noun or adjective to make a complete predicate:

तेषि 'यथोक्ताः' संवृत्ताः (P. I.); तथ प्रजासु विदौनाः 'प्राज्यवृद्धिर्भवतु' (S. 7) (become the pourer of copious showers); ईदशानां विपाकोपि 'परमानन्दतो जायते' (U. 3); स्वात्यां सागरशुक्रिसंषुट्ठत (पयः) 'सन्मौकिकं जायते' (Bh. II. 67) (becomes or grows a good pearl); अयं पांड्यः 'अद्विराजः' इवाभाति (R. VI. 60); 'मदनक्षिणा' इयमालस्यते (S. 3) (appears or seems afflicted by love).

(a) The same is the case in the passive construction of verbs like मन् 'to consider,' 'deem,' 'think,' कृ 'to change into,' &c.;

नलिनी 'पूर्वनिदर्शनं मता' (R. VIII. 45); व्याघ्रः 'कुक्कुरः कृतः' (II. 4); चो स 'सेनापतिर्नियुक्तः'.

Hence the predicate, if a noun or adjective, agrees in case with the subject, or is in the nominative case.

§ 366. Sometimes, as in English, a sentence is expressed in a contracted form, by the use of particles or interjections, when the Subject and Predicate, or both, are not expressed, but have to be evolved out of the particles: as,

'षिक्' तां च तं च = 'सा' च 'स' च 'निन्दौ' स्तः; शिवाय 'नमः' = शिवः प्रणम्यते; 'अलं' प्रयत्नेन = प्रयत्नेन न 'किमपि' साद्यं &c.

§ 367. An indeclinable not infrequently serves the purpose of the predicate ; as,

विष्वक्षोपि छेन्दुं 'असांप्रतम्' (Ku. II. 55) = न युज्यते; पवनः आलिंगितुं 'शक्यं' (S. 3) = शक्यते; 'कटं' खलु अनपत्यता (S. 6); ममसिजरुजं सा वा दिव्या मम 'अलं' अपोहितुं (V. 3).

Extension of the Predicate.

§ 368. The Predicate is enlarged—is more accurately defined or determined—by an adverb, or whatever has the force of, or is

equivalent to, an adverb. Such are adverbs of time, place, manner &c., particles and interjections, the several case inflectional forms (except those of the nominative, accusative, genitive, and vocative); and combinations of prepositions or adverbs with nouns; मया सार्वं, रामाद्विना, दृक्षाणामधः, रात्रः समर्थः, &c.

§ 369. The enlargements or extensions of the Predicate may be classified under four heads:—

- (1) Those relating to time.
- (2) Those relating to place.
- (3) Those relating to manner.
- (4) Those relating to cause and effect.

Adjuncts of Time.

§ 370. Adverbial adjuncts of *Time*, are used to show one of the following conditions:—

(1) *Point* or *period* of time, answering to the question 'When?':—

द्वयं गतं संप्रति शोचनीयतां (Ku. V. 71); 'ततः' प्रविशाति कंचुकी (S. 5); यास्यति 'अय' शकुंतला (S. 4); 'आषाढस्य प्रथमदिवसे' मेघं ददर्श (Me. 2); 'अनुदिवसं' परिहीयसे अंगैः (S. 3); गिरिशसुपचारं 'प्रत्यहं' सा सुकेशी (Ku. I. 60); 'अस्मात्परं' को न कुले निवपनानि नियच्छति (S. 6).

Obs. (a) Locative absolute constructions generally signify *time*, and may be regarded as adverbs of *time*, under this head;

'अंताहिते शशिनि' सैव कुसुद्रती मे हाष्टे न नन्दयति (S. 4)
i.e. 'the moon having disappeared or *when* the moon is hid' &c.:

'गते च केयरके' चन्द्रापीडमुखाच (K. 181).

(b) Similarly indeclinable past participles in त्वा (changed to य or त्व) are adverbial adjuncts showing *point* or *period* of time. If derived from transitive verbs, they may govern an object:

'प्रतिनिदृत्य' तं प्रेदशं व्यलोकयम् (K. 125); महाश्वेता 'तस्मुत्वा' सुचिरं 'विचार्य' केयूरकं प्राहिणात् (K. 181): अचिरात् पावनं तनयं 'प्रसूय' मम विरहजां शुचं न गणयिष्यासि (S. 4).

(2) *Duration* of time or space answering to the question 'How long ?':—

'इयन्ति दिवसानि' प्रजागरकृशो लक्ष्यते (S. 3); इतदृष्टिः 'सुचिरं' व्यचरम् (K. 152); 'क्रोशं' कुटिला नदी (S. K.): 'स्तन्यत्यागं यायत्' अवेक्षस्व (U. 7).

(3) *Repetition* of time, answering to the question 'How often ?':—

'वारंवारं' तिरथति दृशाऽरुद्रम् बाष्पपूरः (Māl. 1): अहो 'हि' भुक्ते (S. K.); ताम्यन्मूर्तिः श्रयति 'बृहुशः' चन्द्रपादान् (Māl. 3).

Adjuncts of Place.

§ 371. Adverbial adjuncts of *place* specify three relations:—

(1) Rest in a place, answering to the question 'Where':

अस्ति 'अवंतीषु' उज्जयिनी नाम नगरी (K. 48); 'कस्मिभिदधिष्ठाने कौलिकरथकारौ प्रतिवसतः स्म (P. I. 5); एष कण्वस्य महेऽ 'उपमालिनीतीरं' आभ्रमो हृष्यते (S. 1): अस्ति 'उत्तरस्यां दिशि' नगाधिगजः (Ku. I. 1); निर्मलनस्तलग्रस्तिः 'पादयोः' पतति (K. 193).

(2) *Motion to* a place, answering to the question 'Whither,'

सा तरलिका 'क' गता (K. 176): 'नीचैः' गच्छति 'उपरि' च दशा (Me. 112); 'युहाभिमुखं' प्रतस्थे (II. 4): मदोद्रवताः 'प्रत्यनिलं' विचेरः (Ku. III. 31)

(3) *Motion from* a place, answering to the question 'Whence,' 'From what' (the general sense of the ablative);

यदि मे 'दर्शनपथात्' नापयाति (K. 132); 'वनस्पतिभ्यः' कुसुमान्याहरतः (S. 4); 'कुतः इदं सौधमागतं' (Dk. II. 5).

Obs. The general senses of the ablative, except *cause* or *motive*, are expressed by this relation;

‘तीक्ष्णात्’ उद्दिजते (Mu. 3); ‘दिवाकरात्’ अंधकारं रक्षति (Ku. I. 12).

Adjuncts of Manner.

§ 372. Adjuncts of *mode* or *manner* specify the following relations:—

(1) *Manner* or *mode* of an action (‘how’) ;

चन्द्रापीढः ‘सविनयं’ अवादीत् (K. 134); माधवः ‘सलजं’ अथोमुखस्तिष्ठति (Mal. 1); को वा दूर्जनवाणुरासु पतितः ‘क्षेमेण’ यातः उमान् (P. I. 2); तदीदं ‘कणशो’ विकीर्यते (Ku. IV. 27); ‘त्वरितं’ अपसर्पतां तरुगहनेन (U. 4); अथवा ‘कथं’ भवान् मन्यते (M. 1); ‘अयत्नेनैव’ उपहासास्पदतामीश्वरो नयति जनं (K. 151); ‘प्रकृत्या’ यद्वकं (S. 1).

(2) *Degree* ;

तमवेक्ष्य सा ‘भृशं’ रुराद् (Ku. IV. 26); स राज्यं युक्ता दत्तं प्रतिपद्य ‘आधिकं’ बहौ (R. IV. 1); ‘यावच्छक्यं’ सुदृदसबो रक्षणीयाः (K. 151).

Obs. The ablative of comparison may be brought under this head ;

‘मोहात्’ प्रबोधः कष्टतरोभृत् (R. XIV. 56); गृहं ‘कांतारात्’ अतिरिच्यते (P. IV. 1).

(3) *Instrument of an action* ;

संचूर्णयामि ‘गदया’ न सुयोधनोरु (Ve. 1); क्वचित् ‘पथा’ संचरते सुराणां (R. XIII. 19); विस्त्रिते ‘हिमर्गमर्मद्युतैः’ अग्निमिन्दुः (S. 3).

Obs. The instrumental denoting the ‘agent’ of an action may be considered under this head for all practical purposes ;

जनपदहितकर्ता त्यज्यते ‘पार्श्वेन’ (P. I. 2); ‘त्वया’ ‘चंद्रमसा’ च असि-
संधीयते कामिजनसार्थः (S. 3); इदं ‘अशारणैः’ अद्याप्येवं रुयते (U. 3).

Or, it may be put under the subject, being regarded as the *agent* of the action.

(4) *Attendant circumstances* ;

‘त्वया सह’ निवत्स्यामि (U. 2); रत्नं समागच्छतु ‘काञ्चनेन’ (R. VI. 79); ‘जटानिः’ तापसः (भवति or ज्ञायते); ‘महत्या सेनया’ निर्जगाम; स्मरः क्षणमप्य-
त्सहस्रे न ‘मां विना’ (Ku. IV. 36).

Adjuncts of Cause and Effect.

§ 373. Adverbial adjuncts of this sort specify these relations:—

(1) The *ground*, *reason*, or *motive* of an action, (the senses conveyed by the instrumental and ablative);

‘दोमेत्यत’ तृपतिविनश्यति (Bh. II. 42); ‘भर्तुगतचिन्तया’ आत्मानमपि नैका विभावयति (S. 4); ‘आवेगस्वलितया गत्या’ प्रभ्रष्टं मे उष्यभाजनं (*ibid.*); काषुरुचः स्वल्पकेनापि तुष्यति (P. I. 1); लज्जेहं ‘अनेन प्रागल्येन’ (K. 187); ‘त्वया’ जगन्मित् उण्यानि (U. 1); नाथवन्तः ‘त्वया’ लोकाः (*ibid.*);

(2) The final *cause* or *purpose* of an action, as indicated by the dative case and the infinitive mood;

‘समिदाहरणाय’ प्रस्थिता वर्यं (S. 1); अयति बहुशो ‘स्वत्येव’ चंद्रपादात् (Māl. 3); प्रवर्ततां ‘प्रकृतिहिताय’ पार्थिवः (S. 7); ‘अमीणां प्राणानां कृते’ कि नास्माभिर्व्यवसितं (Bh. III. 36); तद्गच्छ ‘सिद्धूयै’ (Ku. III. 18); ‘लोकान्दर्शु’ तत्पांखं (Ku. II. 56); यावद्यते ‘साधयितुं तवार्थं’ (R. V. 25); ‘छेन्तु वज्रमणीन्’ शिरिष्कुञ्चमप्रान्तेन संनद्यते (Bh. II. 6).

(3) *Condition. concession:*

‘तथापि’ घटिष्ये (M. 1); नन्दा हताः ‘पश्यतो राक्षसस्य’ (Mu. 3).

§ 374. The Particles considered in Lessons 21—28 are, some of them, of a purely enclitic or exclamatory character, such as, एव, सलु, किल, हत, अहो, वत, नृनं, नाम. They may be either left out in analysis, or may be considered as adjuncts of *manner*.

§ 375 The Predicate may be further enlarged by a combination of two or more of the four circumstances above mentioned; and these adjuncts may be enlarged by other adjuncts in any of the ways specified in § 353—6:—

‘दिष्टया’ ‘धर्मपल्लीसमागमेन’ ‘एवल्लखदर्शनेन’ चायुधान्वर्षते (S. 7); अयं च ‘मन्दाकिनीचित्रकूटवनविहारे’ ‘सीतादेवीमुद्दिद्य’ रघुपते: श्लोकः (U. 6); ‘नियतं’ ‘स्वयमेव’ इयं ‘अतिविनीतया’ ‘कतिपयेरेव दिवसे:’ कुमारमाराधयिष्यति (K. 101); ‘प्रत्येव’ ‘उत्थाय’ ‘तेनैव क्रमेण’ ‘अनवरतप्रयाणके:’ ‘प्रतिप्रयाणकं उपर्वीयमनेन सेना-समुदायेन’ जर्जरयन्वसुंधरां प्रातिष्ठित (K. 118); ‘अथ’ राजवाहनः ‘एषोऽन्नैव

सह' 'स्वमंदिरहृषेत्य' 'सादर' 'बालचंद्रिकासुखेन' 'निजवल्लभावे' 'संगमोपायं वेदयित्वा' कौतुकाळहृष्यः अतिष्ठत् (Dk. I. 5).

Analysis of Simple Sentences.

§ 376. In analysing simple sentences the manner of proceeding is as follows:—

1. First set down the *subject* of the sentence.
2. Then set down the *enlargements* or *attributive adjuncts* of the *subject*.
3. Give the *Predicate*.
4. State the *object*, if the *Predicate* be a transitive verb.
5. State the *enlargements of the object*.
6. Lastly, state the *adverbial adjuncts* of the *Predicate*.

Examples.

(1) विश्वभरात्मजा देवी राजा त्यक्ता महावने ।

प्राप्तप्रसवमात्मानं गंगादेव्यां विस्तुच्चति ॥ (U. 7)

(2) एवं क्रमेण समारूढयौवनारंभं परिसमाप्तसकलकलाविज्ञानमवगम्यात्-
मोदितमाचार्येवन्द्रापीडमानेत्युं राजा बलाधिकृतं बलाहकनामानं बहुतुरगबलपदाति-
परिषृतं प्राहिणोत । (K. 77)

(3) पौरस्त्यानेवमाकामेस्तान्त्स्ताभनपदाभ्यर्थी ।

प्राप तालीशनश्यामस्तुपकर्तं महोदधेः ॥ (R. IV. 24)

(4) उराणस्य कवेतस्य चतुर्षुखसमीरिता ।

प्रदृत्तिरासीच्छद्वानां चरितार्थं चतुष्पर्थी ॥ (Ku. II. 17)

(5) एवंगते मंत्रिणि राजनि च कामवृत्ते चन्द्रपालितोऽभ्येत्य विविधाभिः :
क्रीडाभिर्विहारभ्रमात्मसादकरोत् । (Dk. II. 8)

(6) कौशिकेन स किल क्षितीश्वरो

राममवगविधातशान्तये ।

काकपक्षधरमेत्य याचितः । (R. XI. 1)

(7) पिक् साकुञ्ज कुरुपतिः । (Ve. 3)

Form of Analysis.

Subject.	Enlargements.	Predicate.	Object.	Enlargements of object.	Adverbial adjuncts of Predicate.
I. देवी	दिव्यधरा(समजा (noun in app.); सज्जा महावने वक्ता (adj.)	वि ति	आत्मानं	प्राप्तप्रसर्वं	गंगादेश्यां (place)
II. सज्जा		प्राणिणोर	बलाधिकृतं	बहुतुरगच्छपदाति-परिष्वतं (adj.), बलाहकतामानं	एवं क्रमेण समा... विज्ञानम् (time), आचारधूमादितं चन्दपीडमालेत् (purpose)
III. जरी	तांसानुपौरुष्यान् जनपदानेवमाकासन्	प्राप	उपर्कंठं	तालीमनश्यामं (adj. comp.), महोदृष्टिः gen. of relation	
IV. प्रदृशिः	शब्दान्, चरुटर्फः तस्य उणाण्य कवे-श्रव्युद्भवतमीरिता (a)	चरितार्थ आसीर्			
V. चंद्र- पालितः		आरम्भात् अकरोत्	विहारभद्रं		एवं... अपेयत्य (time) विविधाभिः (means)
VI. क्षितीर्थः कोशिकेन (agent)	अः pron. adj.	याचितः	रामं (sec- ondary obj.)	काकपक्षपरं	पृथ्वे (manner), किल (manner), अद्वर्गिभात्तात्मात्मे (purpose)
VII. कुरुतः		सामृद्धः		चिक्क = स्तिष्ठः	

THE COMPLEX SENTENCE.

§ 377. A complex sentence, while consisting of one principal subject and predicate, contains two or more finite verbs.

‘यस्यार्थः’ तस्य मित्राणि (H. 1); ‘इतश्चेतश्च निर्गतो युवराजः इति’ आकर्ष आचकम्ये मेदिनी (K. 3).

The part containing the principal subject and predicate is called the *principal clause*, and the other part the *subordinate clause*.

§ 378. Subordinate clauses are of the three kinds:—the *noun clause*, the *adjective clause*, and the *adverbial clause*.

Strictly speaking, a complex sentence is only a simple sentence in an enlarged form; the noun clause being representative of the *noun*, the adjective clause of the *adjective*, and the adverbial clause of the *adverb* or extension of the predicate.

The Noun Clause.

§ 379. The noun clause occupies the place of the noun; that is, it may be the (1) *subject* or (2) *object* of the principal predicate; (3) it may be in apposition to some noun in the principal clause; or (4) it may be the object of some verbal form in the principal clause:—

(1) ‘अयं एनरविरुद्धः प्रकार इति’ दुर्देभ्यः श्रूयते (U. 4) (subject of श्रूयते); ‘स स पापाद्वै तासां दुष्पत्तः’ इति दुष्पत्तां (S. 6) (subject of दुष्पत्ता).

(2) प्रकाशं निर्गतस्तावदवलोकयामि ‘कियददशिष्टं रजन्याः इति’ (S. 4) (object of अवलोकयामि).

(3) ‘अप्रतिष्ठे दुष्पत्तेण का प्रतिष्ठा कुलस्य नः’। इति दुःखेन तप्यन्ते ब्रह्मो नः प्रतिष्ठेपे ॥ (U. 5) (in apposition to दुःखेन); तस्य कवाचित् चिन्ता समुत्पदा यदधोत्यसुपायाक्षिन्तनीयाः (P. I. 1) (in apposition to चिन्ता).

(4) ‘तथापि सुहृष्टा छहृसम्माग्निहृष्टो यावच्छक्तितो निवारणीय इति’ मनसा अवधार्य अव्रब्द् (K. 155) (object of अवधार्य).

§ 380. Noun clauses are principally denoted by इति, or introduced by यथा or यद्, with or without इति at the end;

अकथितोपि ज्ञायत एव 'यथार्थं तपोषनस्याभोगं' इति (§. 1); सत्योर्यं जन-
प्रबादो 'यत्संपत्संपदमनुबध्नाति' इति (K. 73); अविज्ञातमैनकृतान्ता 'क गच्छामि'
इति नाज्ञासिर्व (K. 147).

Obs. Sometimes इति is not used;

कथय 'सत्संगतिः तुसां किं न करोति' (Bh. II. 28);

एतत्कल्याणाभिनिवेशिनः श्रुतिविषयमापतितमेव 'यथा विषुषसङ्घन्यप्तरसो
नाम कन्यकाः सन्ति' (K. 136).

The Adjective Clause.

§ 381. An adjective clause is used to qualify a noun or pronoun,
and is of the nature of an adjective. It is introduced by some forms
of the relative pronoun यद् (यावत्, याहृश &c.).

An adjective clause may be used:—

(1) *With the subject;* 'यदालोके मूर्खम्' वजति सहसा तदिषुलतां
(§. 1); तत्स्य किमपि द्रव्यं 'यो हि यस्य प्रियो जनः' (U. 2); 'अहेतुः पक्षपातो
यः' तस्य नास्ति प्रतिक्रिया (U. 5) (qualifying तस्य the adjunct of
the subject).

(2) *With the object;* 'यस्यागमः केवलजीविकारै' तं ज्ञानपण्यं विजितं
वदन्ति (M. 1); स तावदभिषेकान्ते स्नातकेभ्यो ददौ वसु । यावतैर्चो समाप्तेरव्
यज्ञाः पर्याप्तदक्षिणाः ॥ (R. XVII. 17).

(3) *With adjuncts of the predicate;* 'युग्मांतकालप्रतिसंहृतात्मनो ज-
गन्ति यस्यां सविकाशमासत्' । तनौ ममुस्तत्र न केटभद्रिष्टपोधनाःयागमसंभवा
मुदः ॥ (Si. I. 23) (qualifying तनौ the adjunct of ममुः).

Obs. Mark the position of the adjective clause. It either stands
before or after the principal clause, and not where 'who,' 'which,'
'where' &c., stand in English.

§ 382. Adjective clauses are often expressed by compounds
of the character of the *adjectives*, i. e., inflectional and appositional
Tatpurusha and Bahuvrīhi; and also by participles (past, potential
passive, and perfect);

तद्वन्द्विनीं द्वृतां नामैतस्मात् द्वीपादागतो रत्नोद्धर्दो नाम रमणीययुग्माङ्गयो

प्रांतमूलयो व्यवहारी उपयेमे (Dk. I. 1) where आगतः and भ्रान्तमूलयः represent the adjective clauses (यो क्षीणादागच्छत् and यो भूषलयं बन्नाम).

The Adverbial Clause.

§ 383. An adverbial clause is the equivalent of an adverb, and modifies the verb. It occupies the place, and follows the construction, of an adverb, and like it, specifies the conditions of time, place, manner, and cause and effect.

§ 384. Adverbial clauses of *time* specify an event which takes place after, or at the same time with, that which is expressed in the principal clause;

सत्वरं निवेदय 'यावद् दंश्रान्तर्गतो न भवसि' (P. I. 8); अत्रैव तावद्वर्थं स्थापय 'यावदवतरामि' (S. 1); 'यदा हरः पावर्तीं परिणेष्यति' तदा स्मरं स्वेन वपुषा नियोजयिष्यति (Ku. IV. 42); 'यावदसौ पांथः सरसि स्नातुं प्रविशति' तावन्महारेके निमग्नः (H. 1).

Obs. Adverbial clauses of time are often contracted by changing the particle and verb into a participle, or by using the locative absolute construction.

§ 385. Adverbial clauses denoting *place* show only one relation, i. e. *rest in* or *motion to* a place.

'यथ यत्र धूमः' तत्र तत्र वह्निः.

§ 386. Adverbial clauses relating to *manner* are used to denote:—

(1) *Likeness* or *analogy*, as expressed by इव, यथा (correl. तथा, तद्वद्); as, पुत्रं लभस्यात्मयुणानुरूपं 'भवन्तमीड्यं भवतः पिता इव' (अलभत) (R. V. 34); आसीदियं दशरथस्य गृहं 'यथा भीः' (अस्ति) (U. 4); 'यथा काष्ठं च काष्ठं च समेयातां महोदधौ । समेत्य च व्यपेयातां' तद्वद् भूतसमागमः (H. 4).

Obs. The clauses introduced by यथा or इव are often contracted.

(2) *Degree or relation* (equality, intensity, &c.).

'वितरति युरः प्राज्ञे विद्यां पथैव' तथा जडे (वितरति) (U. 2); 'यथा यथा अंजुधाराभिराहन्ते' तथा तथा स्फुरति मदनपात्रकः (K. 252).

§ 387. Adverbial clauses of *manner* are often expressed by adjectival or Bahuvrhi compounds used adverbially; as,

राजा 'सविलक्षस्मित' आह = 'यथा विलक्षस्मिते स्पाद' तथा आह; 'उद्योगेतितान्वरदिग्नतरमण्डुभालेः' इति: पपात हृदि तस्य महासुरस्य (Ku. XVII. 51).

§ 388. Adverbial clauses relating to cause and effect are used to denote the following relations:—

(1) *Ground or reason* (because, since, as);

'बत्से कठोरगमेति' नानीतासि (U. 1); ममापि तर्हि धर्मतस्थेव 'यतः प्रियदयस्य इत्यात्म' (U. 5); इत्यादि नन्विह निरर्थकमेव 'यस्मात्कामो जृभितयुणः' (Māl. 1); कमपरमवर्णं न विग्रह्युः 'विभुमपि तं यदमी सृष्टान्ति भावाः' (Ku. VI. 95); कच्छिद्दर्तुः स्मरसि रासिके 'त्वं हि तस्य प्रियेति' (Me. 88).

(2) *Condition or supposition;*

'शूत्यतां 'यदि कुतूहलं' (K. 49); 'अथ तु वेति शुचि ब्रतमात्मनः' पतिकुले तव दास्यमपि क्षमं (S. 5); 'जात्या चेदवद्योहं' एषा सा जातिः परित्यक्ता (Ve. 3).

(3) *Concession:*

'काममनुरूपमस्या वपुषो वल्कलं' न एनरलंकारभियं न उव्यति (S. 1); 'नेत्रे एनर्यापि रक्तनीले' तथापि सौभाग्यणुः स एव (U. 6).

(4) *Purpose;*

दोर्जं तु मे कंचित् कथय 'येन स प्रतिविधीयेत' (U. 1); तदागच्छ 'यथा दर्शयामि' (P. I. 8); भो धीरं गच्छ 'मा खलु (lest) तत्रमवती धारिणी विसंविद्यति' (M. 1.); 'अस्य शरीरस्य मा विनाशो भूदिति' मयेदसुक्षिप्य समानीतं (K. 320).

(5) *Consequence, result;*

कुमार तथा प्रयत्नेयाः 'यथा नोपहस्यसे जनेः' (K. 110); स ऋत्विजस्तथानर्च 'यथा साधारणीभूतं नामास्य धनदस्य च' (R. XVII. 80); सा वेणुलतामादाय सभाकुट्ठिमामाजघानं 'येन सकलमेव तद्राजकं तदभिसुखमासीत' (K. 10).

§ 389. A complex sentence may be enlarged by repeating the noun, adjective, or adverbial clauses, in which case the sentence will, strictly speaking, be *compound*, each member of which is *complex*;

'कथं स त्वया हृष्टः' 'कि किमभिहितासि देन' 'कियन्तं कालमवस्थितासि तत्र' 'कियदनुसरक्षमानसावागतः' इति एनः एनः पर्यपूच्छम् (K. 150); यस्य चेत्रियाणि सन्ति 'यः पश्यति वा' 'श्रुतमवधारयति वा' स स्वरूपदेशमईति (K. 156)

§ 390 Again, two or more of the subordinate kinds of clauses may be used in the same complex sentence;

क्रोधं प्रभो संहर संहरेति (noun) यावद्विः से मरुतां चरन्ति (adv.) तावत्स

बहिर्बनेश्चजन्मा भस्मादशेषं मदनं चकार ॥ (Ku. III. 72); **राष्ट्रमुख्यमाहूया-**
स्थातवान् । योसौ अनंतसीरः प्रहारवर्मणः एक्ष इति (Adv.) निवाशयितिः
 (adj.). सोपि पितरि मे प्रकृतिस्थे किमिति नास्यतेति (noun) (Dk. II. 3).

Particles used to introduce subordinate clauses:-

<i>Noun clause.</i>	{ इति, यथा, यद् with or without इति.
<i>Adjective clause.</i>	{ Forms of यद्.
<i>Time.</i>	{ यदा, यावद्, यावश्य (followed by तावद्), यदा यदा.
<i>Place.</i>	{ यत्र, यत्र यत्र.
<i>Manner.</i>	{ इव, यथा (followed by तथा or तद्वत्), यथैव (तथैव), यथा यथा.
<i>Adverbial clauses.</i>	(1) इति, यतः (foll. by ततः), यद्, यथा (foll. by तथा), हि. (2) यदि (foll. by तहि, तद्, ततः), चेद, अथ. (3) यथापि, कामं (तु, उनः). (4) येन, इति, यथा, मा (with future or imperative). (5) यथा, येन.
<i>Cause & Effect.</i>	

Analysis of Complex Sentences.

§ 391. Complex sentences are to be analysed in the first place as if each subordinate clause were a single word or phrase. When this is done, the subordinate clauses may be separately analysed, like simple sentences.

Examples.

- (1) अथ स निःश्वस्य लज्जादिशीर्पमाणविरलाक्षरं सखे कपिंजल विदित-
कृतांतोपि किं मां पृष्ठसीति छच्छेण शनैः शनैरवदत् । (K. 155)

(2) एष नामाशुश्रीतः यः शलादवतार्य हस्तिकन्धे प्रतिवापितः । (S. 6)

(3) अन्वेचमाणाभ्य यथा यथा नापश्यं तं तथा तथा सुहृत्स्नेहकातरेण मनसा
तत्तदशोभनमाशंकमानते निपुणमित्तस्तते दत्तहृष्टिः सुचिरं अचरम् । (K. 152)

Form of Analysis.

Subject.	Enlargements of subject.	Predicate.	Object.	Enlarge- ments of object.	Adverbial adjuncts of Predicate.
I. स	"	अचदत्	सर्वे कर्पितल ...पृच्छसीति (a)	"	अथ (time), निःचक्ष्य (time), लजाविश्चिर्यदाण- विरक्ताक्षरं (manner), कुच्छेण, शनैः शनैः (manner)
II प्र	(a) सर्वे कर्पितल (to be taken with subject)	विदितवृत्तांतोपि (adj.)	पृच्छति	मां indir. किं (dir.)	नाम (manner)
(a) यः	यः—प्रतिष्ठापितः (a)	अहुगृहीतः			हस्तसंकरे (place) शूलादवतार्य (time)
III. (अहं)	उहुस्तेह...शक- मानः (part. adj.)	व्यवरम्			तथा तथा (degree) यथा यथा अन्वेषमाणो नापरम्य तं (a) (degree) सुचिरं (time)
(a) (अहं)	अन्वेषमाणः (part. adj.)	अपद्य	(न)	तं	यथा यथा degree

The Compound Sentence.

§ 392. A compound sentence contains two or more sentences simple or complex, which are co-ordinate to each other.

The members may (1) be *simple* sentences, or (2) some may be *simple* and some *complex*, or (3) all may be *complex*;

(1) तथाप्येष प्राणः स्फुरति न तु पापो विरमति । (U. 6)
मनो निष्टाऽगृन्यं भ्रमति च किमप्यालिसति च । (Māl. 1)

(each being a simple sentence)

(2) दाक्षिण्यं नाम विंबौष्ठि वैंबिकानां छुलवतम् ।
तन्मे दीर्घाक्षि ये प्राणास्ते त्वदाशानिवंधनाः ॥ (M. 4)

(the second member being a complex sentence)

(3) यदि यथा वदति क्षितिपस्तथा त्वमसि किं पितुष्टकुलया त्वया ।
अथ तु वेतिसि शुचि ब्रतमात्मनः पतिकुले तद दास्यमपि क्षमम् ॥ (S. 5)

(both members being complex sentences.)

In these examples the separate sentences are not in any way dependent upon each other. Either assertion might have been made independently of the other, while a complex sentence cannot be broken up into sentences having independent meaning.

§ 393. There are three principal relations in which the parts of a compound sentence may stand to each other: (1) *Cumulative relation*, as expressed by the cumulative conjunctions च, तथा, अपि च, &c., in which two or more assertions are coupled together; (2) *Adversative relation*, as expressed by the adversative conjunctions वा, तु, एनः, परंतु, etc., in which the second sentence is placed in some kind of opposition to the preceding; and (3) *Illative relation*, as expressed by the illative conjunctions अतः, तत्, ततः, in which an effect or consequence is said to be produced from what precedes.

Cumulative Relation.

§ 394. The coupling of assertions together in the cumulative relation may take place in three different senses:—

(1) When equal stress is laid upon the assertions ;

तटस्थः स्वानर्थान् घटयति 'च' मौनं 'च' भजते । (Msl. 1)

विलोचनस्तां प्रतिग्रहीतुष्टपचक्रमे 'च' एष्पदन्वा धनुष्मोघं बाणं समधस्त । (Ku. III. 66)

वृणमिष बने शूल्ये (सा) त्वक्ता न 'बाषि' अनुशोचिता । (U. 3)

(2) When greater stress is laid upon the second clause ;

न केवलं तातनियोग एव 'अस्ति' में सोदरस्नेहोप्येतेषु । (S. 1)

एष्यानि नामग्रहणान्यपि महासुनीनां 'किं उनर्दर्शनानि' (K. 33)

(3) When there is a progressive rise of the ideas ;

उदेति पूर्वं कुसुमं 'ततः' फलं । (S. 5)

जगजीणारायं भवति हि विकल्पव्युपरमे

कुक्कलानां राशौ 'तदनु' हृदयं पच्यत इव । (U. 6)

Obs. Several co-ordinate sentences follow one another in this relation, being merely placed side by side, without any connecting links, the sense of which, however, is implied ;

शुश्रूषस्य गुरुन् कुरु प्रियसर्वीदृतिं सपलीजने...

भूयिषु भव दक्षिणे परिजने भाग्येष्वनुत्सेकिनी (S. 4)

(here there are four assertions);

जाह्यं धियो 'हरति' 'सिच्चति' वाचि सत्यं

मानोऽन्तिं 'दिशति' पापं 'अपाकरोति' ।

चेतः 'प्रसादपति' दिक्षु 'तनोसि' कीर्तिं (सत्संगतिः) (Bh. II. 23)

दारिद्र्याद् हियमेति हीपरिगतः प्रभ्रद्यते तेजसो

निस्तेजाः परिष्कृते परिभवाक्षिर्वेदमापयते ।

निर्विण्णः शुचमेति शोकरिहितो बुद्धया परित्यज्यते

निर्बुद्धिः क्षयमेत्यहो निधनता सर्वापदामास्पदम् ॥ (Mk. 1)

Adversative Relation.

§ 395. The adversative relation is expressed in three ways :—

(1) By means of the exclusive conjunctions, which imply the exclusion of the first circumstance.

प्रजाहीनोर्यं राजा 'नोचेत्' नीतिशास्कथाकौमुदीं वायुलकामिः कर्त्त
तिमिरयति । (H. 3)

व्यक्तं नास्ति कथं 'अन्यथा' वासंत्यपि सां न पद्येत् । (U. 3)

अथापि हरकोपवहिस्त्वयि ज्वलति । 'अन्यथा' त्वं भस्मावशेषः कथमित्य-
मुष्णः । (S. 3)

(2) By means of alternative conjunctions ; वा-वा, किं-अथवा, उत, आहो, or आहोस्त्वित;

तदेषा भवतः कांता त्यजैनां 'वा' गृहण 'वा' । (S. 5)

मूरो 'वा' मूरुओ 'वा' यो 'वा' को 'वा' भवान्यहम् । (Ve. 3)

किं धर्मोपदेशांगमिदं 'उत' मोक्षप्राप्तिरियं 'आहोस्त्विद्' अन्यः कश्चिन्नियम-
प्रकारः । (K. 150)

(3) By means of arrestive conjunctions ; तु, किंतु, परं (तु), उनः, तथापि, and (sometimes) केवलः;

दैवायत्तं कुले जन्म मदायत्तं 'तु' पौरुषं (Ve. 3); (अयं कथाप्रविभागः)
प्रणीतो न 'तु' प्रकाशितः (U. 4); ससे उंडरीक सुविदितमेतन्मम 'किंतु' इवमेव
पृच्छामि (K. 155); न च न परिचितो न चाप्यगम्यः चकितमूर्येमि 'तथापि'
पार्वमस्य (M. 1); लौकिकानां हि साधनामर्यं वाग्दुवर्तते । कर्णीणां 'उनः' आदानां
वाच्मर्थोनुधावति ॥ (U. 1); अनुदिवसं परिहीयसे अंगैः 'केवलं' लावण्यमर्यी
छाया त्वां न सुञ्चाति (S. 3).

Illative Relation.

§ 396. The illative relation is expressed by words or expressions like अतः तस्मात्, ततः, तद्, अनेन हेतुना, एव च, तेन हि:

सतीमपि ज्ञातिकुलैकसंभयां भर्तुमतीं जनेन्यथा विशंकते 'अतः' प्रमदा
स्वबुधुभिः परिणेतुः समीपे इष्यते (S. 5); भो उपस्थितं नयनमधु संनिहिता च
मस्तिका । 'ततः' अप्रमत्त इदानीं पश्य (M. 2); जनकोष गतो विदेहान् । 'ततो'
विमनसो देव्याः परिसांत्वनाय नरेन्द्रो वासयुहं विशति (U. 1); अन्यद्वुतादपि
युणातिशयात्प्रियोसि 'तस्मात्' सखा त्वमसि (U. 5); मध्यस्था नौ युणदोषतः
परिष्ठेत्तुमर्हति । 'तेन हि' प्रस्तूयतां विदादवस्तु (M. 1).

§ 397. Very often in Sanskrit, as in English, when the co-ordinate parts of a compound sentence have the same subject, the

same predicate, or any other part in common, the common part is not repeated, and thus the sentence is *contracted*;

- (1) तटस्थः भवानर्थाच् 'घटयति' च मौनं च 'भजते' (Māl. 1).
हृदयमशरणं मे पक्षमलाक्ष्याः कटाक्षैः
'अपहृतं' 'अपविद्धं' 'पीतं' 'उन्मूलितं' च (*ibid.*)
- (2) दिष्टवा न केवलं 'उत्संगः' चिरात् 'मनोरथोपि' मे 'पूर्णः' (U. 4)
न मां ब्राह्मं 'तातः' 'प्रभवति' न 'चांबा' न 'भवती' (Māl. 2)

Classification of particles used to connect co-ordinate sentences.

Cumulative Relation.	$\left\{ \begin{array}{l} (1) \text{ च, च-च, तथाच, अपि, अपिच, अपरंच, अन्यच.} \\ (2) \text{ केवलं-अपि, किमुत, किमुन.} \\ (3) \text{ अथ, तदनु, पूर्वंततः, अनन्तरंततः परं, ततश्च, अनं-तरं च.} \end{array} \right.$
Adversative Relation.	$\left\{ \begin{array}{l} (1) \text{ अन्यथा, न (नो) चेत्.} \\ (2) \text{ वा, वा-वा, न वा.} \\ (3) \text{ तु, किंतु, परं (तु), तथापि, एनः, केवलं.} \end{array} \right.$
Illative Relation.	$\left\{ \begin{array}{l} \text{ तद्, तस्मात्, अतः, ततः, तथा, एवं च, एवं, तेन हि.} \end{array} \right.$

Analysis of Compound Sentences.

§ 398. In analysing a compound sentence first indicate the relation existing between the several co-ordinate sentences, and then the latter, according as they are simple or complex, may be separately analysed.

Examples.

- (1) वर्ष वा गर्ज वा शक्र सुन्च वा शतशोऽशनिश । (Mk. 5)
- (2) उचितः प्रणयो वरं विहृतं ब्रह्मः संडनहेतवो हि दृष्टाः ।
उपचारविधिर्मनस्विनीनां न तु पूर्वाभ्यधिकोपि भावशून्यः ॥ (M. 3)

(3) दृष्टा स्तु मया तत्त्ववत्या मालविकायाः प्रियसस्ति ब्रह्मलावलिका आविता च तत्त्वं भवता यः संदिष्टः । (M. 3)

I. शक् (त्वं) वर्ष वा (A) Principal sentence.

(त्वं) गर्ज वा (B) Principal, co-ordinate to A.

(त्वं) शतशोऽशनि सुच वा (C) Principal, co-ordinate to A and B.

The relation is adversative.

Subject	Predicate	Object	Adverbial adjuncts
A (त्वं) शक्	वर्ष (वा)		
B (त्वं)	गर्ज (वा)		
C (त्वं)	सुच (वा)	अशनि शतशः (<i>manner</i>)	

II. उचितः प्रणयो विहंतु वरं बहवः स्वं डनहेतवो दृष्टाः हि (A)

न तु पूर्वाभ्यधिकोपि भावशूल्यो मनस्विनीनामुपचारविधिः वरं (B)

The relation is *adversative* (arrestive).

Analysis of (A), which is a complex sentence:—

Subject	Predicate	Object	Adverbial adjuncts
प्रणयः	वरं		विहंतु (purpose)
(उचितः adj.)			बहवः दृष्टाः (a) : reason
(a) स्वं डनहेतवः			
	बहवः (adj.) दृष्टाः		हि (reason)
(B) उपचारविधिः			
	मनस्विनीनां (gen.)		
	पूर्वाभ्यधिकोपि	न (वरं)	
	भावशूल्यः (adj.)		

III. The first is a simple sentence. The second is a complex sentence, which may be analysed as above. The relation is *cumulative*.

Miscellaneous Examples for practice.

Analyse the following sentences, according to the methods before explained and illustrated, stating whether they are *simple*, *complex* or *compound*.

1. महस्येव प्रस्तुवे दास्वा:पुनोः चकुनिलुभृधकैर्वनमहणकोलाइलेन प्रतिक्रीयि-
सोस्मि । (ई. 2)
2. कुतो धर्मक्रियाविघ्नः सतां रक्षितरि श्वर्यि । (ई. 5)
3. प्रमाणादधिकस्वापि गंडवामदमदयुतेः ।
पर्वे मूर्खिन समाधेते केसरी मत्तर्वेतिनः ॥ (P. I.)
4. लघुहृष्टां मां लोकः कलविष्टपतीति निर्वक्या मवा नाकलितद् ।
(K. 177)
5. दर्शनादारम्ब चरीरस्याप्यवमेष प्रमुः किमुत भवनस्य विभवस्य वा ।
(K. 196)
6. स चानुबुद्धो धूर्तः सविनवमावेदयत् । विदितमेव खलु वो वथाह युष्मदाज्ञवा
पित्रवनमभिरक्षय तदुपजीवी प्रतिदसामि । (Dk. II. 6)
7. यदा किंचित् किंचिद् बुधजनसकाशादवगते
तदा मूर्खोत्स्मीति उवर इव मदो मे ध्यपगतः । (Bh. II. 8)
8. अहमतिवृद्धिनि पुलिनवति सरस्तीरेऽनरोप्य सस्पृहं निर्वर्णवंस्तां मत्प्राणैक-
वलभां राजकन्यां कंदुकावतीमलक्ष्मवम् । (Dk. II. 6)
9. एवमेतत् । किंतु न कदाचिदार्थस्य निष्प्रयोजना प्रवृत्तिरित्यस्ति नः प्रशा-
काशः । (Mu. 3)
10. विच्छिन्नत्यन्ती वयनन्वमानसा तपोधनं वेसिन न मामुगस्यनम् ।
स्मरिष्यति स्वा न स बोधितोपि सत् कथा प्रमत्तः प्रथमं कृतामिव ॥ (ई. 4)
11. अये महाराजेति निष्पत्यवमावन्वनपवै सौमित्रिमात्रं च वाष्पस्वलिताकारः
कुशलप्रभः तथा मन्ये विदितसीताह्नान्तंविमिति । (U. 3)
12. वरेतु यद्यालमृगाक्षिं मृग्यते तदस्ति किं व्यस्तमपि विलीचने । (Ku. V. 72)
13. तद् भूत वस्ताः किमितः प्रायं यद्यत्तं समागताः ।
मयि स्तुष्टिर्हि लोकानां रक्षा युष्मास्ववस्थिता ॥ (Ku. II. 28)
14. कामं भवात् पक्षुस्यैव धीरः पित्रा च महता प्रयत्नेन समारोपितसंस्कारः ।
तथापि भवद्युग्मसंतोषो मामेवं मुखरीकृतवार । (K. 109)
15. वधेऽपि मत्तहस्ती मुख्युदिवजयो नाम हिंसादिहारी राजगोपुरोपरितलाचि-
रुदस्य पद्मवतः उत्तमामात्यस्य शासनाज्ञनकंठदवद्विष्टितवंददारी
मंडलितहस्तकौर्वं समन्वयाद् । (Dk. II. 4)
16. वज्रोपवीतं नाम—
अमौक्तिकमसौवर्णे ग्राहणानां विभूषणम् ।
देवतानां पितृणां च भागो येन प्रसीदते ॥ (Mk. 10)

17. अभान्तरे व्राणोन् सुतं पुच्छुरिक्षप्य राजहारे सोरसाहनमव्याप्य मुद्रोधितम् । ततो न राजापराधमन्तरेण प्रजास्वकालमृत्युशरतीत्यात्महोषं निरूपयति करुणामये रामभ्रवे सहस्रेवाशारीरिणी वागुदचरत् । (U. 2)
18. अथ कवाचित् विगलको नाम स्तिःः सर्वेषु गपरिदृतः पिपासाकुल उद्धकमह-
नार्थं ब्रुग्नात्तमवतीर्णः संभीवकस्य गंभीरसं शब्दं द्रादेवाशृणोत् । (P. I.)
19. यदि समरमपास्य नास्ति सुखोर्भविभिते युक्तमितोन्यतः प्रवातुम् ।
अथ मरणमवद्यमेव जंतोः किमिति मुधा मलिनं वसः कुरुष्टे ॥ (Ve. 3)
20. प्रायो गच्छति यत्र भाग्यरहितस्तत्रैव यत्पृथ्यापदः । (Bh. II. 90)
21. यावस्वस्थमिदं कलेवरगृहं यावद्य दूरे जरा
भास्तमभ्रेयसि तावदेव विदुषा काव्येः प्रवस्त्रो महान् । (Bh. III. 88)
22. यथा सिरश्चीनमलात्तश्चालं प्रस्तुपमन्तः सविषश्च इंशः ।
तथेत्र तीत्रो हृदि शोकशंकुर्मार्णिं कृत्तज्जपि किं न सोऽः ॥ (U. 3.)
23. परत्परविरोधिन्दोरेकसंभ्युर्लभम् ।
संगतं भीसरस्वत्वोर्मूलेऽस्तु सदा सनाम् ॥ (V. 5)
24. सर्वेस्त्वैः समवैस्त्वमिव नृपगुणैर्द्वयं ते सतससिः । (M. 2)
25. अस्त्वमर्थो मा भूदा । एतन्तु पृच्छामि दान्तं हि रात्रिं गानां शृणुमः । स किल
नास्तमना हृष्ट्यति न चाप्यस्व प्रजा ईडदशी जायन्ते । तद् किमस्य प्रवृद्ध्या
रात्रं सो वाचं वदन्ति । (U. 5)
26. यथा नो प्रिवसखी बन्धुनशोचनीया न भवति तथा निर्वाहय । (S. 3)
27. अथ स विषयस्वावृत्तात्मा यथाविषय सुनवे
नृपतिकुरुं वृत्ता युते सितातपशारणम् ।
मुनिवनसहच्छायां देव्या सथा सह शिखिये
गलितवद्यसामिक्षणाहृतामिदं हि कुलत्रतम् ॥ (R. III. 70)

As a further exercise the student may select sentences from the preceding Lessons, and analyse them.

LESSON II.

On the Order of Words in Sentences.

§ 399. It has already been observed in the introductory section of Part I. that the *order* of words in a Sanskrit sentence is not a .

-material point for consideration. In Sanskrit every word (except adverbs and particles) is inflected, and the grammatical inflexion itself shows the relation in which one word stands to another. Thus, *grammatically* speaking, there is no order as such that need be much attended to. A sentence like कथमपि त्याज बने सीतां लक्षणः कठोरगर्भाम् may look very awkward, but it is not grammatically *incorrect*. But if there is no *grammatical* order, there is a sort of *logical* sequence of ideas, which must follow one another in a particular order. If we examine the pages of any Sanskrit prose work, we shall find that there is some order in the arrangement of words ; e. g. first comes the subject, expressed or understood, with its adjuncts, then the object, (if any), and lastly, the verb or predicate ;

सा तु महाश्वेताया एव सुखमवलोकितवती (K. 307);

महीपतिस्तं विद्येश्वरं सबहुमानं विसर्ज (Dk. 125).

Even in Kāvyas and Dramatic poetry, which are acknowledged to be exempt from the rules of ordinary prose, this order is many times strictly followed ;

रथणामन्वयं वश्ये (R. I. 9);

तुष्णां छिद्रि पापे रति मा कृथाः (Bh. II. 77); वदनकमलकं शिशोः स्मरामि (U. 4); असिर्गात्रं गात्रं सपदि लवशस्ते विकिरतु (Mâl.) &c.

We shall now lay down some principles regulating the *order* of words in sentences.

§ 400. The best rule for the student to follow in arranging words in a prose sentence is this :—First place the *subject* with all its adjectives and adjectival phrases, then the *object* with its adjuncts, and lastly the *predicate* (verbal, nominal, or adjectival). Adverbs and adverbial phrases may occupy any place except the *last* ; while conjunctions (except a few) stand first before the subject. Thus the student would give a very awkward sentence if he were to say—

‘सकाशं युरो आशिर्वं राजे अग्रजन्मा प्रयुज्य प्रतीयायेत्थं’ instead of saying ‘इत्थं राजे आशिर्वं प्रयुज्याग्रजन्मा युरोः सकाशं प्रतीयाय’ (R. V. 35).

§ 401. When a verse is construed and put in its prose order, the above sequence will be found to be generally observed. Take, for instance, the following verse:

अथ प्रजानामधिषः प्रभाते जायादतिग्राहितगंधमाल्याम् ।

वनाय पीतप्रतिबद्धवत्सां यशोधनो धेनुसृष्टमोच ॥ (R. II. 1)

The prose order will be as follows:—

अथ (conj.) यशोधनः (adj.) प्रजानां (gen.) अधिषः (subject) प्रभाते (exten. of the adjunct of object) जायाप्रतिग्राहितगंधमाल्यां (adj.) पीतप्रति-बद्धवत्सां (another adj.) तासृष्टः (adjuncts of object) धेनुं वनाय गंतु (adv.) मुमोच (predicate) Similarly अभिहंति हंत कथमेष माधवं सुकुमार-कायमनवग्रहः स्मरः (Mál. 1); हंत कथमेषोऽनवग्रहः स्मरः सुकुमारकायं माधवमभिहन्ति, or हंत एष.....कथमभिहन्ति.

The general rule may now be split into particular cases, and we shall show what the positions of the several parts of speech should be relatively to one another.

§ 402. The first principle to be learnt from the general rule is that words must be so arranged that the ideas will follow one another in their natural order, and the words in their natural connexion, observing the laws of the dependence of words upon one another; in other words, the *governed* and *dependent* words generally stand before the words on which they *depend* or by which they are *governed*.

Thus an adjective and the substantive qualified by it, the transitive verb and its object, adverbs modifying verbs, prepositions and the words governed by them etc., should be kept as near as possible in a Sanskrit sentence.

§ 403. When a sentence has a simple subject and a verb, the former stands first; रघुपतिस्तिष्ठति (U. 6). Adjectives precede the subject;

‘देवो’ रघुपतिस्तिष्ठति (U. 6); ‘उपात्तविदो’ ‘शुरुदक्षिणार्थी’ कौत्सस्तं प्रपेदे (R. V. 1); ‘अपगतश्चमः’ चाभिमतं दिग्न्तरमयासीत् (K. 32).

(a) Adjectives, of course, follow the substantives they qualify, when they are used predicatively.

(b) When pronominal and qualitative adjectives are both used, the former usually precede; 'तस्यां' अतिवारुणायां हतनिशायां (K. 169) 'on that accursed and most dreadful night'. But sometimes they stand after the adjectives of quality; as विचक्षणो वर्णं सः (Malli. on R. V. 19); पूना 'अनेन' पार्थिवेन सह (Malli. on R. VI. 35).

§ 404. A noun in apposition should precede the word which it is intended to explain;

आसीदशेषनरपतिशिरःसमभ्यर्चितशासनः 'आदर्शः सर्वशास्त्राणां' उत्पत्तिः कलाना' 'कुलभवनं युणाना' राजा शूद्रको नाम (K. 5); अथ 'मीनकेतनसेना-नायकेन' दक्षिणानिलेम मन्मथानलमुज्ज्वलयन् (Dk. I. 5).

§ 405. The genitive generally stands before the word to which it relates; 'जगत्' पितरौ वदे (R. I. 1); so 'अर्थानां' ईशिषे (Bh. III. 30).

(a) When the substantive is qualified by an adjective, the order is generally the adjective, genitive, and substantive: अर्यं अस्या देव्याः संतापः (K. 61); तस्य एवंविधस्य पद्मसरसः पश्चिमे तीरे (K. 23).

§ 406. The vocative should be placed at the head of a sentence; 'तात्' क एष बालः (Dk. II. 8); 'सखे उंडरीक' नैतद्वत्तोनुरूपं (K. 151); 'आर्युच्च' इयमस्मि (§. 1).

§ 407. The predicate (verbal or nominal) always stands last in a sentence; it *finishes* the idea intended to be expressed by a sentence, and hence, the last is its best position.

(a) In narratives the verb अस् 'to be,' and sometimes भू, stands first, in the sense of 'there is,' 'there was';

'अस्ति' गोदावरीतीरे विशालः शालमलीतरुः (H. 1); 'अस्ति' मगधदेशाश्वरी-भूता उष्णपुरी नाम नगरी (Dk. I. 1); 'अभूत्' अभूतपूर्वो राजा चिन्तामणिर्नाम (Vás. 3).

(b) Sometimes the predicate stands first for the sake of emphasis;

‘भवेणुः’ तावत्याणवयः पञ्च जना माध्यदिनानां (S. B. 371); ‘आस्तां’ तावत्सर्वमेवेद् (K. 18); ‘उत्सर्पिणी’ खलु महतां प्रार्थना (S. 7); ‘छत्रं’ त्वया रामसदृशं कर्म (U. 2); ‘विरलाः’ हि तेषामुपवेष्टारः (K. 109); ‘भवितव्यमेव’ तेन (U. 4).

(c) The same happens in interrogative sentences when the interrogative particle is not used; as, जाते ‘अस्ति’ ते माता ‘स्मरसि’ वा ताते (U. 4); ‘स्मरसि’ च तदुपान्तेज्ञावयोर्बर्तनानि (U. 1).

§ 408. Prepositions in Sanskrit—the so-called *Upasargas*—are usually prefixed to roots, and do not stand by themselves, except when they are used as कर्मप्रवचननीयः (governing cases). In the latter case they follow the words they govern, according to the general law; इति मन्दमतीक्रं प्रति भायात् (S. B.); अयोध्यां ‘अनु’ जलानि वहति (R. XII. 61).

(a) Words like सह, उत्ते, विना, अलं &c., which govern nouns or pronouns, mostly follow the words they govern;

रामेण सह, ईश्वराद्वते, मां दिना, संतोषायालं &c.

§ 409. The term *indeclinable* in Sanskrit is of wider application than ‘adverbs’ in English. It includes all words which are not declined; i. e. adverbs, prepositions, conjunctions, particles or interjections. The several case-inflexions of nouns and pronouns—except those of the nominative and accusative cases, which serve the purpose of the subject and object of verbs, and the genitive, which expresses the relation of one word to another—may be regarded as ‘adverbs’ for all practical purposes. The following rules for the position of adverbs will thus apply to the case-inflexions also, which are so many ‘extensions of the predicate,’ showing time, place, manner, or cause and effect.

§ 410. Adverbs of time, place, manner, or cause and effect, are usually placed near the words they modify;

‘हंसध्वलशयनतले’ निषण्णं पितरमपश्यम् (K. 92). Here तले modifies निषण्णं, and hence must be placed before it; so ‘आलोकमावैजैवं’ (adv. of cause) अपगतभ्रमो मनसि (adv. of place) एव (adv. of manner) अक-

रोत् (K. 124); 'इति मनसादधार्य' अब्रवद् (K. 155); 'तमवेक्ष्य' (adv. of time) सा 'भृशं' रुरोद् (Ku. IV. 26). Here भृशं cannot be placed first, for it would alter the sense.

§ 411. When adverbs modify the predicate, they may stand before the subject, after the subject, or after the object (if any), but not last; अनेकवारं (time) अपरिश्लुथं (manner) मां परिष्वजस्व (U. 6); प्रजानामेव भूत्यर्थं (purpose) म ताम्यां (place) बलीमश्रीहीत् (R. I. 18); सर्वे सौदामिन्यां (place) संभास्यते (Mâl. 1); कुरिद्वात् (cause) हृयमेति (Mk. 1); हरिणा (agent) अषुरास्तव शरवर्णं कृतः (S. 6); शिवाभ्यो (purpose, strictly indir. obj.) मांसबलिपिंडं अनुदिनं निशि (time) समुत्सर्ज (K. 65); गुरौ भक्त्या मध्यनुकंपया (cause) च प्रीतास्मि (R. II. 63).

*N. B.—*If the subject or object have any adjuncts, the adverb should be placed *after* the object, to avoid ambiguity.

(a) The absolute clauses, being in sense adverbs of time or (sometimes) cause, are generally placed first.

'चन्द्रिकायामभियक्तायां' किं दीपिकापौनरुक्त्येन (V. 3);

'युध्माकं प्रेक्षमाणानां' एनं स्मर्तव्यशेषं नयामि (Ve. 4).

Obs. Adverbs of *time* and *place* usually stand at the head of a sentence, next to the conjunctions, if any.

§ 412. Of conjunctions, च, वा, तु, हि, चेत्, never stand first, while अथवा, अथ, अपिच, किच्च, usually stand first; and the correlative conjunctions यथा-तथा, यावत्-तावत्, यद्-तद्, यतः-ततः are used at the beginning in the clauses which they connect. For examples see the respective sections.

§ 413. Of particles, the interrogatives usually stand first.

'अपि' एतन्तपोवनं; 'अपि' कुशली ते गुरुः; 'कथं शास्त्राणां परिचयः; 'कियद्वा' वयः etc. (K. 18).

(a) The particles, of emphasis, such as एव, नाम, किल, खलु, हि, are joined to the words which they emphasize. Particles like इव, तु, अपि are used with the words which they modify.

(b) Interjections, such as गृ, हंत, अहट, and vocative particles, such as अहो, अये, आयि, usually head a sentence.

§ 414. A repeated word, or a word akin to the one already used in the sentence, is generally put as near that word as possible; as, गुणी गुण वेति न वेति निर्मुपः.

Obs. From the preceding sections it will be seen that the arrangement of words in a Sanskrit sentence is much the same as in Latin. The most general rule in Latin is that, "in simple narrative, after the conjunctions comes the *subject* (nom. case), then the *governed cases* with *adverbs* and expressions of *time, place, manner, &c.*, and last of all, the *verb*" (Arnold).

SECTION III.

On the Synthesis of Sentences.

§ 415. Having explained the Analysis of Sanskrit sentences and laid down some principles regulating the order of words, we shall now take the student one step further: the *composition* of sentences.

He has already seen that a sentence must contain at least one subject and one predicate; that the subject or object may be enlarged by an adjective, a noun in the possessive case, a noun in apposition, by compounds, or by combining all these modes together; and that the predicate may be enlarged by circumstances of time, place, manner, and cause and effect. Let him now try to compose sentences.

Simple Sentences.

§ 416. Take the words राम and जग. They may be combined to form a sentence, रामो जगाम. Now the sentence रामो जगाम is in its elementary form. The subject may be thus enlarged:—

(1) इषरथस्य पुमः or दशरथपुमो रामो जगाम.

(2) कौसल्यानंदवर्धनः अखिलजनप्रियो इषरथपुमो etc.

(३) भरतापजः कौसल्यानंदवर्धनः etc. etc.

(४) भरतापजः कौसल्यानंदवर्धनोऽखिलजनपियो इष्टरथपुणो रामः ससीकालक्षमणो रम्याण्युपवनानि पद्मप्रजगाम.

It will be seen how the last sentence has grown out of the simple elements, राम and गम.

Ex. 1.

Frame sentences, using अर्जुन, हनुमत्, गंगा, and हरि as subjects, and enlarge them successively in the manner above indicated.

Ex. 2.

Frame sentences, using the roots ह, हच्, पत्, रम् as predicates, and the subject enlarged in any two ways.

Ex. 3.

Take these pairs of words and write sentences enlarging the subject by an adjective and a noun in the genitive case: मुक and डी, अंगना and या, सेनिक and शुध्, गज and हन् pass., भूत्य and तड़ pass.

Ex. 4-5.

Take the sentences रावणः सीतां जहार, and सारमेयोऽमियत, and enlarge the subject in all the ways of enlargement.

§ 41'/. The predicate, if a transitive verb, is completed by means of an *object*, which, being a noun or pronoun, may be enlarged in the same way as the *subject*; e. g.,

अहं प्रासादमपद्यम्. Here the object may be thus enlarged: अहं विशालं प्रासादमपद्यं; अहं वंगाधिपस्य विशालं प्रासादमपद्यं; अहं सौख्यनिकेतनं नगरभूषणं च अनेकरक्षिपस्त्रिवृतं वंगाधिपस्य विशालं प्रासादमपद्यं. In the same manner, राजा अमररथं प्रावाच may become, in its enlarged form, राजा चाल्माध्यनकठोरपिं अनुरंजितसकलप्रजाजनं सुरगुरोः प्रत्यावैशं स्वममार्थं प्रोत्वाच.

Ex. 6.

Find appropriate subjects (enlarged by adjectives) and predicates, and frame sentences in which each of the following will stand as the object:—

धृतुनां शर्तं, अजाकुलं, मद्राचं, सभृंगाणि कमलानि, स्वं नाम, शुष्कपर्णानि, 'महागनं, तंडुलकणात्, हिमाद्रेः पित्तरं and विषुः धनं.

Ex. 7.

Frame sentences using the following roots, and supplying objects enlarged by participial adjectives; धृ, पद, सज्, चुर, पा 'to drink', भृ, वा with पा, व्यध्, रुध्, and नी.

Ex. 8.

Take the following words as subjects, and complete the sentences enlarging the subject and object: सर्प, धृतराष्ट्र, कंचुकित्, यसि, पाथिक, इन्द्र, राज्ञी, पाठसाला, पुन्, and पित्.

Ex. 9-10.

Frame sentences, finding out an appropriate subject and object to each of the roots given below, and enlarging the subject and object in any two ways:—तृ, लेह with अभि, भ्रम् with परि, आप्, प्रचृ, पिष्, कृ, की, मद् and तड्.

Ex. 11.

Write six sentences, in which the subject is enlarged by a participial adjective, and the predicate completed by means of an object enlarged by a participial adjective.

Ex. 12.

Write six sentences in which the subject and object are both enlarged by a noun or pronoun in the genitive case and a participial adjective.

§ 418. The predicate may be enlarged by circumstances of time, place, manner, and cause and effect. Take the sentence स्वं बासि. The predicate may be thus enlarged:—

स्वं 'अधुना' बासि (time); स्वं अधुना 'कुब' बासि (time and place); स्वमधुना 'सत्त्वं' कुब बासि (time, place and manner); स्वमधुना 'समिदाहरणात्' 'पश्यामेव' बासि (time, manner, purpose, and cause); स्वमधुना समिदाहरणात् गुरुमपृष्ठा सत्त्वं किमिति etc. बासि. Similarly, सत्त्वं नां अतिपालव may be thus variously enlarged: सत्त्वे 'विरचितात्' च वाचसंविदात्

पितरावापृच्छय द्वारे भर्त' मां प्रसिपालव; स 'निशितेन शरेण मध्याह्नाहारार्थ' कमपि विलोलमेन हरिष्चिद्यु 'नितंवदेशी' विवाध; 'पश्चतेषि पितुः' त्वं 'हः स्ववेदमनः निष्क्रम्य किकरेण सार्थं अतिच्छुलया गत्या कुच खलु' अगच्छः.

Ex. 13.

Join appropriate adverbial adjuncts of *time* and *manner* to the verbs in the following sentences:— (1) विहगा उद्यन्ते; (2) पुस्तकं वाचव; (3) अहं गामानयस्; (4) गुरूननुहृष्टवस्त; (5) स्ववा रुचयेत; (6) आपत्तं वासि; (7) सैनिका युद्धिदेत; (8) कुर्वीतलः स्त्रेतमकृष्टतः; (9) प्रभवा उद्यानं जग्मुः; (10) संपदुद्यममनुगच्छति.

Ex. 14.

Frame sentences using the following adverbial adjuncts, the subject being enlarged in more than two ways:—सहसा, वारंवारं, चीद् संवर्सरात्, सपदि, कवा, पुनः, कल्पापात्रय, पूर्वे (with abl.), तदानीं, प्रस्त्वनलं, प्रतिदिनं, उपनदि, हिक्रोशं, रात्मिदिवं.

Ex. 15.

Use the following in sentences, the subject being enlarged by an adjective or a possessive case:—सेनया सह, अपाइते, अनेन डेतुना, कस्य हेतोः, मित्रं सान्त्वयितुं, जडरस्थार्थे, अपदावभवणात्, तथानुष्ठिते, पाठमधीरथ, गृहस्थोपरि. मामंतरेण, दुर्वेवात्. अरण्ये. प्रबलेवनया. अनुगंगं.

Ex. 16.

Take the following pairs of words, and enlarge the predicate by adverbial adjuncts of *time* and *place*: मुनि and वस; राजन् and रक्ष; पुनः and सेव; कोकिल and रु with विदि; डरि and कुधु; शिद्य and नम् with प्र.

Ex. 17.

Frame sentences, using the following roots and enlarging the predicate by adverbial adjuncts of *manner* and *cause* and *effect*; सु, वा with प्र, स्था with प्र (A'tin), सृज्, वह with उत्, बाच्, पा 'to protect', क्लिह, ईश्, इ with अधि.

Ex. 18.

Take the following subjects, and enlarge the predicate by means

of indeclinable past participles or gerunds:—भृत्याः, नरः, देवाः, अमी, रात्रये: (agent), भीमः, सामाजिकाः, दूसः, अविराजः, अश्वस्थामा, सुभ्राता, and बदनाः.

Ex. 19.

Enlarge the predicate, by means of the absolute constructions, using the following roots:—भृष्, दह्, प्रच्छृ, कृ (past part.), स्पृह्, वह्, इह् (past part.), पक्, मंत्र् with सं, and वा.

Ex. 20.

Enlarge the predicate, by adjuncts of *time* and *manner*, and by gerunds derived from the following roots:—बंधृ, कथृ, चुह्, शास्, ज्ञा, स्तु, पह्, वा with आ, अस् with वि, आस् with उप, सू, and नी with परि.

Ex. 21.

Write twelve sentences in which the predicate is enlarged by adverbial adjuncts of time, place, manner, and cause and effect.

§ 419. When, along with the predicate, the subject and object (if any) are also enlarged, the sentence assumes its fullest form. रविरुद्धवच्छत् is a sentence in its simplest form. Enlarging the subject and predicate, we may have a sentence like the following :—

‘अहम्पुरोःसरो’ रविः ‘तमोजालं निरस्य जनकिकाप्रवृत्तये प्राच्चां दिवि द्वाटिति’ उदगच्छत्. In like manner, the simple sentence स पहवीमन्वदात् may become, when enlarged, ‘मुहुभिरुपविष्टः’ स प्रथमे वर्षसि वर्तमानोपि संसारादुहिजमानः’ अनेकवित्तिप्रसिपकां परमसुखशाब्दिनीं साधुपदवीं ‘निवारवसोपि पितुः पार्वतिकमुख्याशासवे प्रशांतचेतसा’ अन्वदात्; so also पांथः भुजंगं इहस् may be enlarged into अथ ‘भसी’ पांयो ‘भासांसरं गच्छत् अधिभ्रमाते: कथमपि पशानि न्वस्यत्’ ‘अनाक्रांत एवार्धपदे’ ‘कंचिद् ब्रह्मकायं प्रसारितफलं इवामवेह’ भुजंगं ‘बहुच्छुवा तस्तले’ इतर्का. Other examples are:—इति परिकलटव किंचिद्ब्रह्म-मितकंधरां भवत्यकितया हया दिव्योदयलोक्य लृपेषि चलति तुनः प्रतिनिवृत्तं तमेव पदे पदे पापकारिण्यसुखप्रेक्षामाणो निष्क्रम्य तस्माच्चालतस्मूलात्सलिलसमीपसुखवर्तुं भ्रवलमकरवद् (K. 35); अनुबृथमानश्च तदा तां सर्वामतिथिसपर्वामतिदूरा-वनतेन शिरसा सप्रभवं प्रतिजग्नाह (K. 133); किंलिमित्तं वा अनेकसिद्धांश्च-संवाधानि सुरलोकमुलभान्वयहाय इत्याभ्यपदादि एकाकिनी वनमिदममानुष-मधिवसति (K. 135).

Ex. 22.

Write six sentences in which the subject and predicate are enlarged by all the ways of enlargement. Use the verbs: धार्, प्रकाश्, स्था with उत्, पद, आस्, and भव.

Ex. 23.

Write six sentences in which the predicate and object are enlarged: use the roots भृ, स्तु, मन्, दुह, चित् and विद् 'to obtain.'

Ex. 24.

Write six sentences in which the subject, predicate, and object are all enlarged in more than one way.

§ 420. In simple sentences the expression may be varied by changing the *voice* of the verb, without altering the meaning: इसी पुण्याण्यानयत् has the same meaning as इस्या पुण्याण्यानवस्त. Sometimes the expression may be varied by a change of phrases; कस्माद्देशोरभ निवससि, पिता सपुत्रो भासं गतः are the same in sense as किमर्थमन्त्र निवससि and पिता पुत्रेण सह (or सहितः) भासं गतः. But very often in Sanskrit we may vary the expression of a sentence by expressing the same idea in different words. Take the sentence उद्यमात् विभवः प्रभवति. This sentence may be thus variously expressed, without altering the sense:—

उद्यमाद्विभव उद्ययते-संजायते.

उद्यमो विभवाय कर्त्पते-भवति-जायते.

उद्यमो विभवस्य कारणं-हेतुः.

उद्यमप्रभवो विभवः.

उद्यमेन नरो विभवं याति-विभवयुक्तो भवति.

उद्यमी नरो विभवसंपत्तो भवति.

उद्यमवलंब्य नरो विभवं याति.

उद्यमपरेण नरेण (प्रायः) विभवयुक्तेन भाव्यम्.

(or, figuratively) उद्यमवीक्षादिभवांकुरः प्ररोहति.

Ex. 25.

Taking the above as a model, express in different ways the ideas in the following sentences:—

(1) निर्वन्ता सर्वपिदामास्पदं; (2) भस्त्र कोपः सनिमित्तः; (3) मूर्खा-
पासुपदेशः प्रकोपाय भवति; (4) अविवेकः भाषणो परं पर्हं; (5) न धर्मदृष्टेषु
वदः समीक्षयते; (6) विद्वाव् सर्वत्र पूरुषेः; (7) इवपरा नरा विमश्वन्ति; (8)
भुतो लालनादिनवत्ति; (9) स्वमेव नः परमा गतिः; (10) पराभवोपि मानिना-
सुस्तव एव.

Complex Sentences.

§ 421. From the nature of a complex sentence it is clear that there is one principle assertion and at least one subordinate assertion. The principal clause is independent, while the subordinate clauses are dependent in *construction* on the principal. Thus take the sentences इतो रात्रे वार्ता न्यवेदयत्. It is simple and may be made complex by tacking on to it any one of the three kinds of subordinate clauses. Thus:

सामंता महाराजमभिद्रोग्युमहनैशं यतन्ते इति वार्ता दूतो राते न्यवेदयत्
(noun clause).

वः पौरजानपदानपसर्वे प्रयुक्तः च दूतो &c. (adj. clause).

काले उपायचिन्त्येऽसेऽनि हेतोः दूतो &c. (adv. clause).

§ 422. We shall now give a few exercises in the composition of complex sentences. The student should, as far as possible, aim at variety in matter as well as expression. He should refer to the table given on page 243, which gives the particles used to introduce subordinate clauses.

Ex. 26-28.

Write five complex sentences in which the noun clause will be
(I) the subject or object; (II) be in apposition to the subject or
object of principal clause; (III) be governed by some participle
in the principal clause.

Ex. 29.

Write one complex sentence about each of the following:-

मुष्पर्णकार, गुरु, विद्या, मुचिष्य, बाजीनुप and शिवराज.

Ex. 30.

Construct four complex sentences in which the adjective clause will respectively qualify the subject, the object, some adverbial *adjunct*, and any adjunct of the subject, object, or predicate.

Ex. 31-34.

Construct six complex sentences (I) having an adverbial clause denoting time; (II) place; (III) manner; and (IV) cause, condition, purpose, etc. Use such verbs as the following:—स्थप्, स्था *with* उप, हत्, लभ्, पत्, आ-राध् *caus.*

Ex. 35.

Write six complex sentences having an adverbial clause denoting point of time, motion to a place, analogy, manner, consequence, and condition, respectively.

§ 423. We have given exercises in complex sentences having one kind of subordinate clause. We shall now take sentences where two or more of such clauses occur. Take this sentence: वृष्टिः समाज्ञापयति । य एष भवणको जीकिसद्विनामि राक्षसप्रमुच्चो विषकन्यया पर्वतके यातितवाद स एनमेव योधं प्रख्यात्य सनिकारं नगराभिर्वास्यतामिति (Mu. 1). Here the object of समाज्ञापयति is the clause स...इति, the subject of this clause being qualified by an adjective clause य...यातितवाद्. So in the sentence यहैव मयायं देवतवोऽनविनीगमनवृत्तांतो निवेदितस्तदैव सनिर्वह-मेवमेतदित्युक्त्वा उत्थयत्य महावेता पुनस्तप्ते स्वमाभमपदमाजगाम, the principal predicate is modified by an adverbial clause of *time* यहैव...निवेदितः and a noun clause is joined to one of its extensions (एवमेतद् being the object of उक्त्वा). In this manner we can combine two or more kinds of the subordinate clauses in one complex sentence; यहा असिद्ध्यान-नराणां हहये पदं करोति तदा ते बहीचरणात्वने स्थित्यनुरूपं इतं तेनापरितुटाः संतसतेविकल्पमीहमाना यस्ते दुखेन भोज्यं शक्यं तडपि तुष्णातिरेकात् प्राबो हापयन्तीति असकृद्यमास्मित्यगति प्रतीयः. In this complex sentence there is one adverbial clause यहा...करोति modifying यापयन्ति, two adjective clauses यह...इतं and यह...शक्यं, and one noun clause यस्ते...हापयन्ति.

Ex. 36-40.

Construct five complex sentences each (1) with one adjective and one noun clause; (2) one adverbial and one adjective clause; (3) one noun and one adverbial clause; (4) one adverbial and one noun clause, each qualified by an adjective clause; and (5) all the three clauses used together.

Compound Sentences.

§ 424. In a compound sentence, as we have already seen, there are two or more principal assertions. These assertions may be all *simple* or *complex*, or simple and complex combined. This holds good in all the three relations, cumulative, adversative and illative.

Take a simple sentence याचिकः काशीमगच्छत्. To turn this into a compound sentence, showing the three relations, we may say:—

- (1) याचिकः काशीमगच्छत्, गंगायाः पावने सलिलेऽत्रात्, सकलानि च तत्रस्यानि सीर्पानि हृष्टः रुद्रः पाम् न्यवर्षेत्.
- (2) याचिकः काशीमगच्छत् किंतु गंगासलिले स्नानार्थमवतीर्णः केनचिन्महानक्षेप सहसा गृहीत्वा ऽप्यक्षेत.
- (3) याचिकः काशीमगच्छत् तेनास्मानं परिपूर्णं मेने.

The several members of the compound sentence are here *simple*; they may be made complex, if necessary. Thus, taking (2),

याचिकः काशीमगच्छत् किंतु यावस्त्वानार्थं गंगासलिलेऽवतरति तावस्केन-
चिन्महानक्षेप सहसा गृहीत्वा भवितः.

Here the second member is a complex sentence, and the first simple, which may also be turned into a complex one thus: श्रीविष्वेश्वरदश्मिन्नेत्रास्मानं निर्धीतकल्पय करोमित यथा गाढभिलासो मनसि परं चकार तदा च याचिकः etc.

Ex. 41-42.

On the above model construct (1) five compound sentences, hav-

ing *simple* sentences for their members, and (2) five, having *complex* sentences for their members.

Ex. 43.

Write a compound sentence descriptive of each of the following:—

(1) वर्षाकालः; (2) पार्षिनिः; (3) भराजको जनपदः; (4) राजधर्मः; (5) धनः; and (6) कालिकासः.

§ 425. In English, we can combine or contract several simple sentences into one sentence, by means of participial, prepositional or other phrases, and by means of subordinate or co-ordinate clauses. The sentence so formed may be simple, complex, or compound. Take for instance, the sentence—"With these thoughts I came near the place. Just then I heard sounds of loud lament. I, therefore, eagerly pressed forward. Then I could clearly distinguish Kapiñjala's voice upbraiding Pundarîka for his cruelty. The cruelty lay in leaving his friend to live without him". These assertions may be thus combined into one sentence:—"With these thoughts as I came near the place, I heard sounds of loud lament; and, pressing eagerly forward, I could clearly distinguish Kapiñjala's voice upbraiding Pundarîka for his cruelty in leaving his friend to live without him." This, it will be seen, is a compound sentence, the first member of which is a complex sentence. In Sanskrit, the use of participles and participial phrases for the purpose of combining or contracting simple sentences is much more liberal, and this is largely supplemented by the use of adjectival compounds (Tatpurusha and Bahuvrîhi). By their aid, simple sentences can be combined into one sentence, which may be either simple, complex, or compound. एकवा सा गंभीरधर्मिणि शुभ्राव । तमाकर्ण्य तस्याः कुतूहलसुपज्ञातहृषे । अतः सा तस्यां दिशि इदै प्रेरितवती महान्तं च शबरगणं इदैशी. These may be thus combined into one simple sentence: एकवा श्रुते गंभीरे धर्मो सा तशकर्णनोपज्ञातकुतहृषा तद्दिशि प्रेरितहृषिः महान्तं शबरगणं वदर्शे. So अथेकवा राजा दुर्धर्मो सूग्यार्थी वनमिद्याव । ते तस्य सैनिकाः अमात्याशानुजग्मुः । वने स बहूद् सुग्राजघान । एकं सूर्यं पलायमार्णं सप्तार । मार्गे दिव्याभ्रमपदं ददर्श ।

These sentences may be combined into one complex sentence thus:—
 सैनिकैरमात्वैशानुगतो यदैकदा राजा दुष्ट्यंतो मृगवार्ये वनमिवाव तदा स तत्र
 बहूद् मृगान् हस्तेकं सुर्गं पलावमानमनुसरत् मार्गे दिव्याभ्रमपर्वं ददर्श । Or
 shorter still, सैनिकामात्यो राजा दुष्ट्यंतो मृगवार्ये वनं गतः बहूद् मृगाद् etc.

Ex. 44.

Combine the following groups of sentences into a single sentence which may be simple, complex, or compound.

- (1) एवं महावेता आहारं परिसमाप्तं संभोगिताचाराभिर्वित्यामास ।
 पश्चात्सा एकस्मिन् शिलालेन विश्रब्धमुषाविशत् । तथा स्थितीं तां
 चंद्रापीडो निभृतसुपससारा । मुहूर्लभिव स्थित्वा च तां स सविनयमवाशीत् ।
- (2) तस्मिन्दिव्याभ्रमपर्वे दुष्ट्यंतः कामपि कन्यकामपश्यत् । सा कन्या चारु-
 सर्वीणी भासीत् । स कन्यमुनेराभ्रमः । सं राजा प्राविशत् । तदा
 तस्सत्कारार्थं शकुन्तला भाभ्रमादहिरानगम । शकुन्तला कण्वस्व-
 कृतिका दुहितासीदि । सा सपश्वरं दुष्ट्यंतं स्थागतं व्याजहार ।
- (3) पेशावे इति खातानां महाराष्ट्राधिकारिणां मध्ये चरमो बाजीराज इस्थेको
 बशूद । स पुण्यपत्तनमधितस्यै । स किंल बहुशोषपन्न भासीत् । किंतु
 तस्य राजकार्यविभक्तिविषये उत्तीव मंदादर भासीत् । अतः कर्मसविदस्थाने
 बहवो नर्मसचिवा एव तं पर्यवारयत् । सैस्तस्य मनो विषयभोगेषु
 सुतरामाकृष्यत । एवं कामाधीने राजानि लक्ष्मदानुवर्तीनि चामास्यगते
 महाराष्ट्रदेशोऽनाथासेवे रंग्रान्वेषणदक्षाणां शत्रुघ्नामामिषतां गतः ।

§ 426. We have shown in the preceding section how to combine a given number of sentences into one sentence. We shall, as a further exercise to the student, now show how to resolve a given passage into a number of different sentences. This will enable him to acquire practice in paraphrasing Sanskrit passages, by varying the construction of the original passage to a considerable extent. This system will facilitate the work of paraphrasing by one-half; and if the student, after having split up a passage into different sentences, substitute equivalents for the words and expressions in the original, he will have given a free translation or *paraphrase* of

the passage. Take, for instance, the verse: गुणवोषी बुधो गृहाणिदस्वेदा-
विदेहरः । शिरसा भाषते पूर्वे पर्वे किं नियच्छाति ॥. This may be thus expressed by different sentences, or *paraphrased*:—

विश्वः इदु विष्वं च हे भवि स्वीकरोति किंतु इदु शिरोधारणपूर्वकं प्रशंसति विष्वं च
स्वकिं नियच्छाति । एवं प्राणां नरः कस्त्वचिन्मरस्व गुणं संषमुभावपि गृह्णाति । किंतु
गुणं प्रीवांसेलनपूर्वकं भाषते दोषं तु स्वकिं नियम्य तज्जमावभवपि विलोपयति ।

This is, no doubt, a free paraphrase of the original, but it makes the sense quite clear. Take another instance:

संमाननिर्विट्सहस्रवाहृष्टादस्त्रीपनिखातयूपः ।

अनन्वसाधारणराजशब्दो वस्त्र योगी किल कार्तवीर्यः ॥

This may be thus resolved into sentences: पुरा किल कार्तवीर्यो नाम
योगी समजात्वत् । तस्य गुणेषु (एव) वाहुसहस्रं परेरुभूतवृ (भन्यन् स द्विभुज एव) ।
तेन अटादशसु द्विपूषु वज्रसंभाः स्थापिताः । तथा च तस्य राजशब्दो नान्वसामान्य
भासीत् । Similarly, श्रुतिसुभगं गीतध्वनिं श्रुत्वा संजातकुतुको ध्वनिप्रभव-
जिज्ञासया कृत गमनबुद्धिरूपवर्णनमिद्रायुधमारुशं प्रियगीतेः प्रथमप्रस्थितैर्वनहरिने-
रुपदिव्यमानवर्तमा पञ्चिमवा सरस्तीरवनलेखया निमित्तकृत्यं तं गीतध्वनिमनि-
प्रतस्ये may be thus expanded: वदा स सुखश्रवं गीतशब्दमशृणोत् तदा संजात-
कुतुकुलस्तप्रभवसुपलब्धुं स ऐच्छित् । सदनुरोधाद् गमनाय मति विधाव इंद्रायुधपृष्ठे
पर्वाणं समारोण्य तमाहोत्रः । तन्मार्गोपदेशाव इव सदापित्रयीतरवा वमहरिणास्त-
स्मात्पूर्वमेव तदनिपेतां दिशं प्रस्थिताः । ताननुसरत् स पञ्चिमेन सरस्तीरप्रांतेन तं
गीतध्वनिकुदिश्व यतो ।

On the above models and with the assistance of § 420, the student may select passages from authors and paraphrase them.

LESSON IV.

Letter-Writing.

§ 427. Letter-writing is not a subject to which Sanskrit writers seem to have devoted much attention. We find very few instances of letters in the existing Sanskrit works, probably because our forefathers did not much resort to that system. Naturally, therefore, letter-writing in Sanskrit does not present the difficulty which a letter

in English, with its various forms—private, commercial, official, &c.—usually presents. Letters written in Sanskrit are mostly of one type. There are certain settled forms in which they should be begun. There is also a variety in these *forms* according to the position of the person to whom they are addressed. But beyond this difference, there is nothing to distinguish a purely private letter, (say, from a father to his son) from the official or demi-official letter sent by a minister to his sovereign, or by any person to another person officially. We propose in this section to give some of the common forms of letter-writing in Sanskrit, with examples.

§ 428. We shall first give two specimens before asking the student to study the details:—

I. स्वस्ति । महेन्द्रद्वीपारथरश्चुरामो लंकावाममार्थं माल्यवंतमन्यर्हवति । अथेष परममाहेश्वरं लंकेश्वरमभिनन्दय ब्रशीति । विवितमेतद्वा यदस्माभिर्दण्डकारण्यस्तीयो-पासकेऽयस्तोधनेभ्यः प्रतिज्ञातमन्यथम् । तत्र विराधवनुकर्षंधप्रकृतत्वः केऽस्त्वभिन्नत्वस्तीति श्रुतम् । तत्तानप्रतिषिद्ध्य सद्गुरुस्मद्वितीयं च माहेश्वरप्रीतिमनुरूप्यन्तां भवन्तः ।

आश्रामातिक्रमस्यामो भवतामेव भूतवे ।

जामदग्न्यश वो मिष्वमन्यथा दुर्विनावते ॥ इति ।

Expressed in the form of an English letter the above will stand as follows:—

Mahendradvīpa.

My dear Mālyavat,

+ + + +

With kind regards, I remain,

Yours sincerely,

Paraśurāma.

Give my best compliments to the Lord of Laṅkā.

To

H. E. Mālyavat, Minister of Rāvaṇa, King of Laṅkā.

II. Another specimen of a more modern form:

स्वस्ति । श्रीमदत्संकृताध्यनेकविद्याविनयविराजमाना राजमान्याः* श्रीबुद्ध-^v
गोखलेउपनामधारिणः कृष्णरावाख्याः शतशः साहांगप्रणामपूरः सर्व विज्ञाप्त्वन्ते ।
ब्रह्माशीतो भवदर्थे आनन्दस्य मानवधर्मशास्त्रभन्धस्व वाताहृदेयमागेन सहिं
मूलं सार्वदशकृपकपरिमितमिमां पत्रिकां भवद्वस्तं प्रापयतो गांविदस्य इत्ते
शीघ्रतामिति एषा विज्ञप्तिः ।

पुण्यपत्रने
मार्गशीर्षसुदि १५, १८०७ संवस्त्रे } पटवर्धनकुलोद्धरणस्य होरसूनोर्नारायणस्व ।

§ 429. We now call the attention of the student to the following points:

1. Every letter begins with the word **स्वस्ति**.
2. The *place* where the letter is written is stated † first, as in English, and is put in the ablative case, being construed with the main predicate. It is sometimes put last in the locative case, as in letter II.
3. The *address* ('My dear,' 'Dear Mr.' etc.) is not actually expressed, but is represented by some word expressive of that relation; as, आयुष्मत् indicating a younger relative, मित्र friendship etc.
4. The name of the *writer*, which is, in English, usually coupled with a word expressive of the relationship between him and the person addressed, is not usually written at the end, but at the beginning, being made the *subject* of the first introductory sentence. The degree of relationship is expressed in the *predicate* of the first sentence ('अ-वैहवति') 'pays his respects to,' which indicates that the writer is a friend of the person addressed; 'विज्ञाप्त्वन्ते' that they are mere acquaintances; 'परिवर्त्य वर्णयति' that the writer is a near relation (a father, husband &c.).

* These adjectives are merely complimentary. It is, however, usual to put in one or two as a graceful introduction. They may be omitted in a purely business letter.

† When letters pass between persons in the same town, the place is usually omitted, as also the date.

N. B.—In modern forms the writer's name is put at the end (as in specimen II.), in the genitive case, going with some word like विज्ञेयः, प्रार्थना &c. in the body of the letter. It should be noted that this style is more *formal*, and should be used when the writer does not know, or is not familiar with, the person addressed.

5. The commencement, or the *form* proper, of the letter is in the third person, though other persons may occur in the body of the letter itself.

6. The *name* of the person *addressed* which, in English, is sometimes written at the end near the left corner of the paper, and is written in full on the envelope is, in Sanskrit, given in the introductory sentence together with the *place of his residence*, being made the object or the *subject* (as in letter II.) of the predicate, or connected with it in any other way. This gives the superscription or *address* of a letter.

7. It is not usual in Sanskrit to specify the *date* of writing; but when required, it is generally put in the locative case, being used as an adverbial adjunct of the predicate, or put last at the left-hand corner of the letter; as, सुभानुसंवत्सरं वैशाखवदि १३ भौमे.

§ 430. For the sake of convenience, letters may be divided into two classes:—

I. *Domestic*, or those passing between members of a family.

II. Other letters written by a person to his friend, a pupil to his preceptor, a minister to his sovereign, or in general by one person to another. These we shall call *Miscellaneous*.

I. Domestic Letters.

§ 431. In a letter from a father to his son, or from an elder to a younger relation, or from a husband to his wife, the degree of relationship is expressed by some such words as सनातनपरिवर्त्त, उत्तमागे चुंबक्, सर्वेहमालिङ्गय etc.

We shall give a few examples.

(a) A letter from a father to his son.

**स्वस्ति । यज्ञशत्र्यास्तेनापतिः पुण्यमिन्नो वैदिषास्यं पुण्यमाकृष्णं सप्तमिन्निमित्रं लेहा-
त्परिष्वज्ज्व अनुदर्शयति । विदिषमस्तु । योसौ राजसूयवज्जे दीक्षितेन सवा राजपुण्य-
सप्तपरिष्वृतं बसुपित्रं गोपारमादिष्व निरगर्लभ्युरयो विसृष्टः । स त्विष्वोर्विजिणरोधति
चरत्वान्नीकेन अवनानां प्राधितः । तत उभयोः सेनयोर्महानासीस्त्वंमर्दः । किंतु
बसुपित्रेण प्रसाद्य हितमाणो मै वाजिराजो निवतिः । सोहमिदार्मी पौत्रेण प्रस्ता-
हताश्चो बहुते । शिदिवानीमकालहीनं विगतरोषचेतसा भवता वधूनेन सह यज्ञस्त-
दर्शनाद्यागं स्वयमिति ।**

(b) स्वस्ति । डडजनियनीतः परमपाहेष्वरो महाराजाधिराजो देवस्तरापीडः
सर्वसंपदमावतनं चंद्रापाणिदमुन्नमांगे त्युद्वलं इवति । कुशलिन्यः प्रजाः । किंतु किवा-
नपि कालो भवतो हृष्टस्य । बलवदुर्क्षांडतं नो हृष्टयम् । वेदी च सहांतः पुरेम्लानि-
मुपनीता । अतो लेखावाचनविरतिरेव प्रथाणकालतां नेतव्येति ।

(c) A letter of a more modern form will be as follows :—

**स्वस्ति । पंचवटीतो गोविवक्षमां पुण्यपत्तेन पुत्रं विश्वनाथं (or आगुष्मन्त
विश्वनाथं) सोरक्षणं स्त्वेहं निर्भरमालिक्यं कुशलं वार्तयति यथा । कार्यं च ।
कुशलमिहास्माकं सर्वेषाम् । भवहीवा कुशलवती वार्ता सर्वदा प्रहेवा । अद्यैव भवहर्ये-
उस्मन्निष्वस्य परशुरामस्व इस्ते विश्वसी रूपका इच्छाः । तेषां विनियोगः कर्त्तं कुत
इति बथावसरं निवेदनीवमिति ।**

शक १८०७ मार्गशीर्षवदि ३४ भौमेहानि ।

§ 432. A father writing to his son, an elder to a younger brother, and generally an elderly relation writing to a younger one, will also use such a form as the following :—

**स्वस्ति । श्रीमद्विंशीविषु अमुकशर्मसु प्राणाधिकतरेषु अमुकस्य (पितुः, भ्रातुः
&c. as the case may be) स्त्वेहा आशिषः कांटाशः स्फुरन्तु । विदिषमस्तु &c.; or,**

**स्वस्ति । अमुकस्थानाद् अमुकस्थानकासिनं विंशीविषन् or भागुष्मन्तं अमुक-
शर्मां अमुकशर्मा स्त्वेहवाशीः सहस्रूपकं कुशलं वार्तयति, or सोरक्षणं स्त्वेहं
समालिङ्गव कुशलं वार्तयति यथा etc.**

(a) From a husband to his wife.

**स्वस्ति । अमुकस्थाने पालितपरमपतिप्रतागुणां सौभाग्यशालिनीं भार्वाममुक-
शर्मानीं अमुकः स्त्वेहं रथमानिग्व कुशलं वार्तयति यथा । कार्यं च । कुशलमिहा-
स्माक्षम् । तत्रस्यसमस्तमानुषाणां कुशलवती वार्ता प्रहेवा । Or एवगुणात् प्राणेभ्योऽपि
मिथकरासु नितांतालेगनपूर्वकस्त्वेहस्मृष्टाः etc.**

§ 433. The following forms should be used when a younger writes to an elder relative, or a wife to her husband:

I. From a son to his father:—

(1) स्वस्ति । अमुकस्थाने अमेकयुणालंकृतलेहयुग्मूचितपुद्रवत्सङ्गज्यथितु-
पादारविन्दान् अमुकस्थानात्सदाविनीतः श्रुतः (or सदाज्ञाविधायी पितृमत्तितत्परः
श्रुतः) अमुको महाभक्त्या सद्गुमानं क्षितितलनिहितमौलिना सार्वांगं प्रणम्य
सदिनयं विज्ञापयति ।.....सर्वाभ्यो मातृप्रभृतिश्ची मदीयः प्रणामो वाच्यः ।
कार्यादिकं च सदादेहव्यमिति ।

(2) स्वस्ति । श्रीमन्तितुचरणेऽु अकिञ्चित्करकिकरस्य छ्रुतस्य (sometimes
मम) बद्धकरसेऽुटं प्रणतितसिद्धमज्ञानम् । कार्ये च । &c.

(3) स्वस्ति श्रीजन्मकर्मार्थयज्ञेऽु जनकेच्चितः ।

स्नेहार्थभावसहिता: स्फुरन्तु नतयः पराः ॥

N. B.—A younger writing to an elder brother, or a son to his mother, should make the necessary changes.

II. From a wife to her husband:—

स्वस्ति । यथास्थाने सकलपूज्यतमयुणगणालंकृतमर्हुः पादान् (the name is
sometimes given) अमुकस्थानात्सदाज्ञाविधायिनी अमुका पतिसेवातत्परा
केठालेषपूर्वकं सन्नेहं सोन्कंठं सदिनयं प्रणम्य विज्ञापयति यथा । कार्ये च ।

II. Miscellaneous.

§ 434. We shall now turn to the class of letters which we have called *Miscellaneous*. One writing to his friend will generally use words of compliment, such as, अमुकं अर्हयति, अभिनन्दयति, अभिनन्द्यति, सन्नेहं अनुदर्शयति, प्रणतिपुरःसरं निवेदयति &c.

The student has already been shown a form of such a letter from a classical author (see specimen letter I). He may take that as his model when writing to a friend.

Here are some modern forms:—

(1) स्वस्ति । यथास्थाने विद्वसदाक्षिण्यवार्यादियुणालंकृतशरीरं परमप्रेम-

निषाठं च वस्तुं अमुकं अमुकस्थानादमुकः सोत्कंठं सत्रेहं गाहमार्णिष्य कुशार्ण वार्त-
यति पथा । कार्ये च ।

(२) स्वस्ति । अस्मदेकाभ्यर्थीस्तेतु विज्ञानियादिमणिहेतु पूज्यतमेतु
अमुकस्थानविवासितु अमुकशर्मेतु अमुकस्थानवासिनः अमुकस्य प्रणतिसहस्र-
मज्जम् ।

§ 435. Persons who are not familiar with or do not know each other, may use the following general form:—

स्वस्ति । अमुकस्थानविवासी अमुकनामः श्रीमतः सकलविषयवदात्मेततः
अमुकाद् अनेकप्रणामपूर्वकं विज्ञापयति । or अमुकः पर्वणोपेतः (some
complimentary adjective) अमुकेन प्रणामतुरःसरं विज्ञाप्यन्ते or विज्ञाप्ते (the
conclusion in this case to be like that in specimen letter II.); or श्रीमतां
अमुकनामां—समर्कं (सनिधी) अमुकस्थानवासिनः अमुकनामः सवित्या
विज्ञाप्तिः । &c.

Taking this as a model, one may write to the author of a book, requesting him to send a copy by post:—

स्वस्ति । आंग्लभौमीविराणादिभाषाष्ट दरां प्रतिदां गताः केलिकातानगरस्य-
महापाठशालाचिह्नातः श्रीतर्करलवागीशास्याः प्रणामतुरःसरं विज्ञाप्यन्ते । यद्
महत्प्रथीते अलंकारदर्पणात्मकं ग्रंथं अधिकृत्य काचिद् विज्ञापित्रिका मवा मित्राहस्ते
अय इष्टा । तदवलोकने ते ग्रंथं केतु मन्ममसि बलवतीच्छा प्रादुर्भवति । तद्विरो-
धात् राजशासनपञ्चाश्वरेण* वार्ताहरभागसहितं शूल्यं सार्वचतुष्प्रस्पकं इतः
प्रेपितम् । तद्यावल्लक्ष्यं सत्वरं तद्विषयस्य प्रेषणेनात्माद्यामानमिच्छामि ।
ग्रंथम् निम्नलिखितवाद्यनामा प्रेषणीय इति विज्ञाप्तिः ।

पुण्यप्राप्तने रस्कृतपाठशालायां	} अभ्यर्करोपनामकस्य गोर्ध्वस्त्रनाः
संवद् १९३५ भावद्वयि ११ शानो	} रामशास्त्रिः ।

N. B.—In all these letters it is not unusual to put in some prayer or wish for the addressee's good health. It is put at the end in this way: शमिह भावत्कं भव्यमनुदिग्देष्यमानमाशास्महे, or very shortly इति शब्दः.

§ 436. A pupil will write to his teacher in the following way:—

स्वस्ति । अमुकस्थाने (if in a different place) अनेकतीर्थाविवाहमपविचीकृत-
मानसाद् परमाराध्यपरमपूज्यभीगोर्ध्वदाचार्यपादारविदाद् अमुकस्थानात्सदावेश-
वर्ती अमुकनामः परमभक्त्या वित्तितलभित्तिभौलिना सादामि प्रणम्य सवित्य

* By a Money Order.

वर्षद्युणोपेता: अमित्रुषाध्यायशब्दाभक्तिसत्परेण असुकनाम्ना शिष्येभ्य विज्ञापयति; or
स्वविनयप्रणामपूर्वकं विज्ञाप्यन्ते; or इति विज्ञामि: असुकशम्भवः &c.

According to this form a pupil may thus write to his teacher asking for sick leave:—

स्वस्ति : सकलविद्यावगाहनविद्यादीकृतमामसाः परमपूज्याः गोपालरामस्याः
अनेकप्रणामपूर्वकं सविनयं विज्ञाप्यन्ते । यन्मम गेहेष मातापितराङ्गुलामपि ज्वर-
पीडितौ सती शश्याश्रस्तौ । तौ तथा परित्यज्य पाठशालां गर्तुं बाहुहृत्स्वे । मामपि च
बलवती शिरोवाधा पीडयति । अतः अय मम अनुपरिथिति मर्त्यिद्युमईन्ति आचार्य-
शादा: इति सविनया विज्ञापना सदा भवदादेशवर्तीनः शिष्यस्य ।

१८८५ विस्तारे }
दशममासस्य द्वादशो बासरे } काळेकुलोत्पन्नस्य गोविंदसूर्योऽहरः ।

§ 437. We shall conclude this section with a few more forms:—
(स्वस्ति may be repeated with each form).

(1) From a minister or other official to a king:

श्रीसमस्तसामृतसेनानिर्वाहकेषु परोपकारासत्कारनिउजेषु निजकीर्तिधबलित-
निर्गतरेषु महाराजाधिराजचरणेषु, आदेशवर्तिनो महाराजकिंकरस्य समस्ताशीराज्ञी:-
सहस्रमजस्तम्, or °का: °णाः, °राः °णाः आशीः सहस्रपूर्वकं निवेदयन्ते; or असुकस्थाने
देवं विनयनतशिरः असुकः पादवैद्वारपिदे भक्त्या भूर्जिं अंजरिं रचयति । कार्यं
च लिख्यते । etc.

(2) From a superior to an inferior:

असुकस्थानात् असुकः असुकस्थाने असुकं सप्तसादं समादिशति यथा । (कार्यं
च) etc.

(3) From an inferior to a superior:

पूज्यपरमाध्यस्मामिअसुकपादान् असुकस्थानात्सदादेशकारी असुकः साहांस,
अग्रामपूर्वकं विज्ञापयति ।

(4) To an ascetic:

श्रीमत्वरमईसपरिज्ञाजकाशार्यवेदभूदेष्वनरदेवपूजितेषु श्रीषदेषु असुकस्य प्रसंघ-
विस्तरणपूर्वकं नारात्परस्मरणप्रणामसहस्रमजस्तं विज्ञसितः ।

§ 438. We shall now ask the student to write a few letters according to the directions in the preceding pages. It will be found

that with these directions he will be able to write letters from one person to another in any capacity. There will be considerable variety in the matter, but the forms given will generally do.

Ex. 45-52.

1. A letter to your father, describing your progress at school.
 2. From a father to his son, sending him books and some presents.
 3. To your friend, asking him to give you the pleasure of his company at a dinner party or some religious ceremony.
 4. To a book-seller requesting him to send you the books you want.
 5. To your teacher, asking for leave of absence on private affairs.
 6. To a friend, asking of him some pecuniary assistance.
 7. A note to one of your fellow-students asking him to lend you his Sanskrit Grammar for a few days.
 8. From the head-master of a Páthásálá to the educational officer of the District, asking for more assistants.
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NOTES.

LESSON I.

P. 7. 1. 17. Said by Purúravas with reference to Vidúshaka, when he compared the moon to a *modaka*. ‘With a glutton food becomes in every case his proper scope or province,’ i. e. even his similes and metaphors are derived from food.

—1. 19. ‘Who can assure himself (believe for certain) that she is the same?’—there is such a vast change in her appearance.

—1. 20. अर्थपति a proper name (‘lord of wealth’); the meaning is—‘Vimardaka forms the external life, as it were, of अर्थपति’; he holds him as dear as his own life which is अत्यधरः प्राणः.

—1. 21. A question; ‘are the Pándavas an object of dread’ etc.

—11. 23-24. Bhíma says to Sahadeva: ‘neither my worthy brother (Dharma), nor Arjuna, nor you two, are the cause’ etc. सम शिशोरेष ‘of me, while yet a boy, when a mere child.’

—1. 25. द्वितीयं हृदयं ‘a second heart;’ thou formest a part and parcel of myself.

P. 8. 1. 7. विस्तेजा: ‘void of spirit or pluck,’ and ‘wanting fire,’ having no power to burn. It refers to भस्मचय also, which, though very big, is easily trodden under the foot, because there is no fire in it.

—1. 4. आहितलक्षणः ‘was given the characteristic name *Kakutstha*, became known as Kakutstha; or, ‘noted for his good qualities’ (according to Amara.).

—1. 7. ‘Who, like yourself, is the second tie of my mind.’ Said by Kámandaki to Málati, when she related to her who Madhava was.

—1. 8. एवमेव वयसि वर्तमानस्तु ‘being in his last (declining, old) age,’ who was far advanced in age.

P. 8. ll. 10-12. शूक्रमादय 'bringing with her a parrot.' आश्वर्णदत्तः= 'an object of wonder', 'a prodigy.' इति शूक्रा 'so thinking,' 'with this thought.' देवपादवलमागता 'come to Your Majesty's feet.'

—I. 14. गर्भस्त्रस्येव 'while he is yet in the womb', i. e. all these five are born with him.

—I. 17. भूषते:=भूषिताः; only three things could not be given-away by him, because they were the essential insignia of royalty.

—I. 18. The line means that, though Wealth and Learning occupy, by their nature, different stations, yet in this king they live together; the combination of wealth and learning, which is very rare, is found in this king. एकसंस्थं=एका संस्था यस्य.

—II. 19-22. ध्यातिकरितदिगंताः 'who have pervaded (completely filled) the ends of quarters.' दुरुत etc. 'who are the abode of mighty manifestations (displays) of good actions', who have done many meritorious deeds.

LESSON II.

P. 12. 1. 16. चंद्रसरोरक्षकाः 'guardians of the moon-lake.' i. e. the hares.

—I. 17. 'On whom the king fixes more his eye.' i. e. who is looked upon with a more favourable eye than others.

—II. 19-20. The meaning is: 'The demons are fit marks for your arrows; so, let your bow be bent against them.'

—I. 21. स लहूङ्कम्यसने यः स्यात् 'he is a friend who is so in adversity'; or 'a friend in need is a friend indeed.'

P. 13. 1. 4. In like manner the king and Māgadhi (Sudakshinā) who were like them (Śiva and Umā, and Indra and Śaci) were pleased with their son (who was) like them (Kārttikeya and Jayanta).

—II. 8-7. वहु मन्यते 'is esteemed,' 'highly thought of.' आशा-निबन्धनं etc. 'became the tie of the hope of whole world.' Sītā means

to say: 'Happy indeed is that woman who, having contributed to divert my lord, has caused the hopes of the people to be concentrated upon herself.'

P. 13. ll. 8-9. Said by Rāma with reference to the cub of elephant tenderly reared by Sītā. यत् कृत्यात् &c. 'He has become the receptacle of what is good in youthful age,' i. e., is possessed of youthful freshness and vigour.

—ll. 10-11. Pṛithvī means to say that Rāma, in abandoning Sītā, was not swayed by these considerations, any of which would have decided against him.

—I. 15. Dūshana, Khara, and Trimūrdhan are the names of demons killed by Rāma.

—I. 17. 'That he lives is death (really speaking); and death is rest to him;' i. e. the existence of such a man is a living death, and actual death only is his final rest.

—ll. 19-21. I. 19 is a rather doubtful line. It appears to mean: —'That which may become a fit object both in joy and sorrow (prosperity and adversity), equally with a friend, is difficult to be found;' i. e. none but a friend will keep company with us in good and bad days. For ये...मिलन्ति cf. Samson Agonistes: 'In prosperous days they swarm; in adverse, withdraw their heads, not to be found though sought.' तत्त्वविकरण &c. 'But adversity is their touch-stone (on which their true character may be tested).'

—ll. 24-27. हिंसास्त्रयं 'void of injury,' got without injuring any one; cf. Goldsmith: 'And from the mountain's grassy side, a guiltless feast I bring.' अहम् गoes with ददातान्. समाप्ति प्रवाप्ति 'are spent away', 'are all exhausted' in trying to earn their livelihood.

—ll. 28-29. An address to the God Viṣṇu. 'That (our) words, having extolled thy greatness, are curtailed (fall short), is either through our exhaustion, or inability (to describe), and not because thy merits are limited.'

LESSON III.

P. 19. 1. 12. विदूक्षेपान् 'the drops of water thrown out' by the revolving wheel.

—ll. 16-17. Priyamvadā means to say: 'Who else but Dushyanta can support (the life of) her who has exhibited signs of deep love?'

—l. 21. प्रादृषा संभृतधीः 'whose splendour is enhanced by the rainy season.'

—ll. 22-23. कृतकर्यं predicate of बने, 'having its object accomplished,' blessed. यद् object of अद्यात्मे.

—l. 25. असिष्टाय 'becoming the leader or conductor', becoming the guide.

P. 20. ll. 5-6. अमी goes with वह्नयः. कूपाशिष्यः 'whose places have been fixed or assigned.'

—ll. 8-9 give the dimensions of the hall. ज्ञातमच्चर्च 'one hundred and fifty'

—ll. 10-11. रघुपतिनेत्रिः 'the representative of Raghu,' i. e. Aja. l. 11. 'Like Cupid assuming a state* other than boyhood.'

—l. 13. संग्रह्यादसत् 'has recently dwelt.'

—l. 14. 'He slept after she had slept, and rose in the morning after she had risen from sleep.'

—l. 16. अर्थं जन्मः generally refers to the speaker. Dushyanta means to say: 'This person (i. e. l.) once made love (to her, i. e. Hamsapadikā); and hence have I been subjected to a great taunt with reference to the queen Vasumati.'

—l. 22. दोरं विवक्षता त्वया 'by thee intending to imply a fault.'

P. 21. 1. 1. कियातरातराक्षमंतरेण 'without interfering with your other duties', i. e. at a time when you have no other matters to attend to.

—l. 6. कल्पितशङ्खर्मे 'in the interior of which were weapons kept ready.'

* Or rather—the state next to childhood (i. e. youth).

P. 21, ll. 7-8. चतुरलयाद् 'a conveyance having four corners,' i. e. a palanquin. अतः अद्ययो यस्य तत् मंचातरराजमालै 'the high (royal) road formed by the (rows of) sofas'. कृतविवाहेणा 'decked in her wedding dress'

—ll. 9-10. Said by Rāvana to Sítá.

—l. 12. कष्टसंभ्रयाः 'attended with miseries.'

—ll. 13-14. एत् 'since'. The meaning is that, like the poison of a mad dog, this scandal about Sítá has spread everywhere, though it was removed before by miraculous means.

—ll. 16-18. प्रियासहस्ररः 'the companion of my beloved', i. e. accompanied by my beloved. गोदावरीपरिसरस्य 'in the vicinity of which is the river Godávarī.'

—ll. 21-22. दंडा &c.—'having for his weapons his jaws, claws and tail'. तुष्णां छिनति 'stakes or quenches his thirst.'

—ll. 23-26. अजातशत्रुः 'Dharma', who had no enemies लिपि-
तेरिष्व 'as if drawn in a picture', as if we were so many pictures devoid
of the power of movement, and retaliation.

—l. 27. 'It (the river Sarayá), on the banks of which are erected
sacrificial posts, carries off its waters along the capital Ayodhyá.'

—l. 28. वाच्यदशनात् 'perceiving the censure' (to which he would
be exposed). वृपतिः सत् 'lord of men as he was'.

LESSON IV.

P. 25, ll. 1-2. अधिरप्रदत्तोपदेशः 'instruction in which has not been long commenced,' she being but recently made over to her master. कीरूक्षी मालविका 'how Málaviká fares or progresses,' what degree of proficiency she has attained.

—l. 3. शुर्षं प्रश्नु 'to ask how she is doing.'

P. 25. 1. 7. ग्रृहिणी 'pointed out by the king Prithu,' as capable of yielding several precious things when properly milked.

—I. 8. 'Who had shown his power with regard to the work aimed at' by Indra, who had proved his capacity to do the work intended.

—I. 10. कोऽहं 'I therefore,' 'hence I.'

—II. 12-13. Said by Kautsa when he found that Raghu had made Kubera pour down treasure from the heavens. रुते स्थितस्य 'of him who acts according to the duty (right policy) ' of kings. मन्महिनः &c., 'even the heaven has been made to yield your desired objects.'

—II. 16-17. उमदा 'the eldest daughter of Himavat.' विष्ठगा running in three streams,' through Heaven, Earth, and Pátála.

—I. 20. राज्याभमधुनि 'the king who was, as it were, a Muni in the hermitage in the form of a kingdom.'

P. 26. 1. 2. काकपश्चर 'who wore (graceful) side-locks of hair,' i. e. who was quite a boy; a Gen. Tatpurusha compound. तेजसां &c. 'age is not considered in the case of those who are possessed of lustre.' Cf. Bhartṛhari न सलु दयस्तेजसो हेतुः.'

—I. 3. कृपवासिणी 'overcome by (the feeling of) pity.'

—II. 5-8. The Sarat season is here compared to a clever messenger who takes her friend (the Ganges) to her lord (the ocean) in a perfectly pleased mood (with its extremely pure waters), after having, with great difficulty, brought her to the right path (having brought the river to its usual course), who has grown lean (which has shrunk within its bed), and who was much enraged at her husband's having many wives (which had turbid water in the rains, the ocean, too, having several wives, the rivers).

—II. 9-12. मम इच्छात् 'at my instance, in my name'. पूर्वभाष्य &c. 'This (कृशलभ्य) is the only mode of address (to be used) by those beings who are easily subject to miseries.'

—II. 13-18. सः 'Rāma'. बालामानः शिवं द्वाराऽ 'begging a blessing of the gods', praying to gods to wish well of Sítā. यथास्थितं शर्वे 'every-

thing as it stood.' विक्षमाणो वर्त किष्यत् 'asking the forest (any information about) his beloved'. I. 16. 'As if squeezing out life from himself, he confined sorrow to his mind,' i. e. became very desperate and hence was sad at heart. I. 17 throws out a conjecture. या is a particle meaning 'yes, perhaps it may be.'

LESSON V.

P. 32, I. 4. अनाययतः i. e. हारीतः, when he found the little parrot in that helpless state. मुक्तपदनं 'who had left off struggling'.

--I. 7. ऐन &c. 'By whom my friend was made to rely on that person false to his promise.'

--I. 8 आसनं प्रतिग्राहितः 'you were made to carry the (Guru's) seat.'

--I. 9. धारीकमर्बस्तुतः परिमूहा 'having taken charge (of them) commencing with the duty of a nurse,' i. e. doing all that a nurse would have done under the same circumstances. Perhaps the sentence may be read as धारीकम् वस्तुतः परिमूहा 'having *actually* undertaken a nurse's duties.' दृतच्छृङ्खला 'after the tonsure ceremony was over.' असीष्टं 'excepting the three Vedas.'

--I. 15. Said by Chandrāpiḍa to Śukanāśa, when requesting him to persuade his father to allow him to go to bring back Vaisampāyana.

--II. 20-21. 'They two, having lamented, made the killer of their child extract from his heart the dart therein implanted.'

P. 33. II. 2-3. साते 'with its *vigas*, which are six: Śikṣā, Chhandas, Vyākaraṇa, Nirukta, Kalpa, and Jyotiṣha.' उत्कांतहौसवो 'who had passed their (state of) childhood.' कविप्रवर्मणस्ति 'the first path or road of (to be followed by) poets,' who first showed poets the way. He is 'आपः कविः' and hence the epithet.

--I. 8. भावेन 'by your honour', referring to the Sātradhāra.

--II. 14-15. Said by Rati to Oupīḍ after he had been reduced.

—to ashes by Siva. रजनी...मार्ये may be simply locative, or locative absolute: 'enveloped in nocturnal darkness.'

P. 33. ll. 16-17. तां कुलप्रतिष्ठा प्रवासय 'making her, who was the glory or strength (source of stability) of the family, bow down to the tutelary deities.' कारयितव्यवक्षा 'knowing well what others should be made to do.' सतीनां पादग्रहणमकारयत् 'made her seize (fall at) the feet of the chaste (matronly) women.'

—I. 18. एकोम्मीलनरेष्वः 'calculated to at once unfold (recall to memory).'

—II. 20-21. उत्सवसंकेतात् name of a people. जयोदाहरण 'declaration or announcement of his victory,' i. e. verses declaratory of the success of his arms.

—I. 22. अथ 'after the death of Das'aratha.' अनाधा: 'without a lord, owing to the king's death.'

—II. 24-25. Said by Rāma to Sítā. रक्षसा 'by Rāvana.'

—I. 26.—P. 34. I. 2. Said by Draupadí to Yudhish्ठira. 'What other king than yourself, who has all means favourable to him and who is proud of his family, will allow others to take away his wealth, like his own wife, attached to him by virtue of good qualities, and born of a noble family?' क इव 'who possibly'.

P. 34. II. 3-5. These three lines and the next two are addressed by Rāvana to Sítā, when he was endeavouring to win over her mind to himself. यः etc. 'he who extracts milk from a stone, will alone derive happiness from Rāma', meaning that it is simply impossible. चोपयंत हिताहितं 'who (Rāvana) is telling you what is good and bad.' किं विलापयसे 'why make me talk much.'

—II. 6-7. 'Employ the demons and myself in rendering you service.' I. 7. 'who will not wish for the reverential bow made by Indra by folding his hands on his head', i. e. as Indra, my conquered vassal, bows down to me, so will he bow down to you, my dear beloved. यज्ञनमचिनतः or अविज्ञतो यज्ञः येऽन् तमविद्वर्णन्.

P. 34. ll. 8-9. एवं i. e. रामैः रक्षेन्द्रम् किञ्चनुं 'calculated to disperse—(destroy) the multitude of demons' वासिमृतः Vis'vámitra.

LESSON VI.

P. 38. 1. 24. अधरोत्तरप्रक्रियेविष्वति 'it will be manifest who is inferior and who is superior.'

—ll. 26-27. अद्य-अथ Ganadása, who complained to the king about Haradatta.

P. 39. 1. 1. 'I conjure you by the life of' &c., if you do not say it in words.—Said by Mādhava, when Mālatí simply nodded replies to his questions.

—ll. 10-11. जरव्रप्रविहितामिकः 'an old Dravida ascetic.' इच्छा goes with विसृष्टे:, and means 'to the satisfaction of.' अभिमते goes with मनोरथे 'wished for,' 'cherished.'

—l. 14. कि बहुना 'why say much,' to be brief.

—l. 17. 'I am ashamed of my very heart, now that it knows the whole affair.'

P. 40. ll. 1-2. जनस्य scil. आस्ति 'belongs to;' 'is possessed by.'
1. 21. 'Then garden-creepers are, indeed, distanced by wild creepers, in point of excellence', i. e. 'nature unadorned adorns the most.'

—ll. 3-4 describe the state of Sudakshina when pregnant. असमग्रभूषणा 'not having put on *all* her ornaments,' but only a few necessary ones, such as मंगलसूत्र, कंकण, &c. मुखेन = मुखेनोपलक्षिता. तनु-प्रकाश 'of dim lustre'. विचेष्यतारका the night, 'the stars in which have to be searched out,' being very few, as it is nearly day-break.

—l. 7. मर्त्येषु असंशयः 'he among all men, who, undeluded, knows me' etc.

—l. 11. अकृद्यमाने i. e. उण्डरीकट्टाति.

—ll. 17-18. Translate: 'Proud women, though they, having first slighted a prostration, are subsequently stung with remorse, are

nevertheless secretly (at heart) ashamed of propitiating their beloved ones,' i. e. do not like to openly conciliate them..

P. 40. ll. 19-20. Said by Râma to Sîtâ, when Lakshmana said 'यावदार्थाया हुताशाने विशुद्धि' 'till the purification of Sîtâ in fire.' Râma means to say: 'Pity it is that people have to be propitiated by those whose wealth consists in their noble (unvarnished) family, and hence that step (purification) was taken simply to please the people; and therefore what ill we have said of you, does not indeed befit you.' नः=अस्माभिः.

—ll. 21-23. Every instrumental is to be construed with the noun following it. अविनयवहूलतया etc. 'because blooming youth abounds in immodest acts.' तमापि=पुंहरीकि.

—l. 25.—P. 41. 1, 2. सूक्ष्मति पद् 'attains to a position.' गुण etc., 'being connected with (arising from) the possession of a number of qualities', which are not found in the dog.

P. 41. 1. 3. इतः=मधि.

—l. 5. विनयप्रभानेः—विनयः प्रधनः येषां 'amongst which modesty stands foremost'.

—ll. 12-15. नंदमोर्यशृण्योः goes with अस्तोदयो. अविभिन्नकालं 'simultaneously'. These lines show the superiority of Chânakya to the sun: 'Who surpasses, by his lustre, the lustre of the thousand-rayed god, which is not all-pervading, and which causes cold and heat in alternate succession (and not at one and the same time, as did Chânakya).

—ll. 20-21 describe the qualities of Duryodhana. उच्चतः 'uplifted' or drawn against enemies. His orders are most respectfully obeyed by kings. गुण also means 'a thread'.

—ll. 24-25. refer to Śîsupâla, as described by Nârada to Vishnu. वासः 'while yet a boy.' मुखेण etc. 'in face, being like the full moon, he was like the three-eyed god.' l. 25. 'Now he, being a youth (grown-up man), who has made kings subject to tributes, is, to be

sure, pre-eminently like the sun (who occupies the mountains with his rays).'

LESSON VII.

P. 47. 1. 20. संवज्ञस्य has the sense of the instrumental, 'Under-taking to decide by only one person, howsoever omniscient, is liable to be faulty'.

—I. 23. अस्ते *scil.* बालकाय.

—I. 27. साधोः 'given to a good person.'

P. 48. 1. 1. Said by Gaṅgā to Earth when she was angry with Rāma for having abandoned her daughter, Sītā. इरीरमसि संसारस्य 'you are the very body (mainstay) of worldly life.'

—II. 3-4. विद्या...निर्भरः 'full of pride of pretended (false) greatness.' अत्मप्रश्नः etc. 'they hate the minister's advice, thinking that it (following the advice) is degrading (derogatory to) their own wisdom'.

—I. 7. महावेतापणमधुरःसर 'first making his salutation (paying his respects) to Mahāvētā.'

—I. 10. अवाक्षमनसगोचरं 'who is beyond the reach (range) of speech and mind', i. e. who can neither be described nor conceived.

—II. 11-12. An address to the moon. The Amāvāsyā (new-moon day) occurs when the moon enters (आवस्ति) the body of the sun, but for which, there being no Darśa day, there would be no performance of sacred rites by the pious. सुषष्टा &c., cf. पर्यायपीतस्य छुरे-हिमांशोः कलाशयः शुद्धाद्वतरो हि कृष्णः (R. V. 16), the waning of the moon from day to day being ascribed to his being drunk up, digit by digit, by the Gods and Manes.

—II. 13-14. Said by the seven sages to Himālaya when they asked Umā in marriage for Śiva. वर्त्तय इति कृष्णः 'this manner (collection of circumstances) is sufficient to elevate your family.'

P. 48. ll. 15-16. तृजविदोः परिहंकितः: 'Indra afraid of Trinabinda'—who was practising austere penance. Gods, and especially Indra, are always afraid of the penance of others ; cf. Sâkuntala Act I.—‘अस्येतदन्यसमाधीभीरुत्वं देवानां.’ हरिजी—name of a nymph.

—ll. 19-20. Said by Kautsa, when he found Raghu almost penniless, and wished to take his departure. निर्गस्तिरुगमे etc. ‘even the Châtaka does not trouble (press with request) an autumnal cloud, whose watery contents have been poured out or emptied.’

—ll. 21-22. ‘The king, having approached that only son* (of his parents) who was in that condition, told them both his deeds done through ignorance’ उपेत्य, according to some, means उद्दिष्य.

P. 49. l. 4. दंडुवत्प्रणम्य ‘falling quite prostrate on the ground,’ like a stick lying horizontally down.

—l. 6. रामस्य दर्शनं सहदानं ‘the seeing of friends by Râma,’ ‘Râma’s seeing his friends.’

—l. 8. कुलपाणश्च: ‘a disgrace to the family,’ who sully the honour of their family.

—ll. 12-13. स=दिलीपः. यज्ञाय ‘for the performance of sacrifices,’ which keep gods contented. Indra sent down rain (lit. milked the heaven) for corn to grow; thus the two reciprocated services and supported the two worlds. तां दुदोह ‘milked the earth’ (took taxes).

—ll. 14-15. An address to Brahman. केच्छात्मन् ‘who was single, undivided.’ गुणश्चय—‘Rajas, Sattva, and Tamas.’ Brahma was afterwards divided at the times of creation, the three qualities appearing respectively at the times of creation, preservation, and destruction.

—l. 19. दुःखात्सुखप्रपत्तं ‘that happiness which falls to one’s lot after (suffering) misery,’ the savouriness of the pleasure arising from contrasted enjoyment.

—l. 24. अरुणाय कल्पते ‘is fit to receive Aruna,’ the harbinger of the sun, which indicates the close of night.

P. 50. l. 2. अनुहृकुरते ‘roars in return.’

* Better translate—‘The king, having approached them, told them of the condition their only son was in, and his own deed’ etc.

P. 50. ll. 3-4. तथेति, saying 'yes'. संतानकामाय 'who longed for issue or progeny.'

—ll. 5-6. तस्याः goes with प्रसादैः. 1. 6. 'Communicated to his beloved the favour of the cow, inferred from the signs of delight (on his face), in words which were, as it were, superfluous,' as the very appearance of delight informed the queen of the auspicious event.

—ll. 9-10. उराणशोभां &c. 'restored to its former grandeur or magnificence.' न स्पृहयांबभूव etc., 'did not at all envy the happiness of either,' because he already enjoyed it in his capital.

—1. 12. सातुनीतिः=सातुनयः 'assuming a conciliatory tone.'

—ll. 13-16. विद्धुं—न्वं शुभा न वेति इष्टुमिष्टुम्. 1. 14. 'It is the very character of demons that they should make inquiries about others' wives.' नमस्कुप्याः scil. यदि.

LESSON VIII.

P. 56. 1. 8. सत्किषादिषेचात् 'on account of the distinguished reception' (on the part of Indra); the king means to say that he has done nothing to merit such a grand reception at Indra's hands.

—1. 9. भूर्योपस्थानात् प्रतिनिदृतं 'returned after having served, or waited upon, the sun.'

—1. 18. उज्जिहानजीवितां 'whose life is departing,' or leaving her.

—1. 20. उत्तरोत्तरं 'more following more.' 'talking more and more.'

P. 57. 1. 1. तात्परां=अप्सरसां.

—ll. 5-6. Said by Purāravas to the Swan. तात्परं 'first,' 'before doing anything else.' 1. 6. 'To the good the business of a suppliant is more weighty (important) than their own interest.'

—ll. 7-8. तपसे कृतोपमां 'who had made up her mind to practise penance.' मुनिव्रतं=तत्पराणस्त्वं

P. 57. l. 11. तदभावे &c.—‘In its absence (there being no protection) even that which exists becomes non-existing,’ i.e. there is no security of person or property.

—ll. 12-13. सः=रघुः. अज्ञे ‘the science of missiles.’ His father himself was his *guru*.

—ll. 14-15. सम्मात् ‘from the conqueror, Raghu.’ आत्मा संरक्षितः ‘the Suhmas saved themselves.’ वैतसी इतिमाध्रित्य ‘following the course of reeds,’ which bend down to the current of water; hence, ‘yielding to a stronger enemy.’

—ll. 20-21 describe the position of ‘Madhyadeśa.’

P. 58. ll. 2-3. जन्मकर्मतो मालिनतरज्जने ‘the people in which were dirtier than their birth and deeds.’ निर्वृणतर etc., ‘all whose practices were more abominable than their hearts.’

—ll. 4-5. She considers the pleasure-garden to be the bow of Cupid, which is lovely on account of having arrows made of flowers, and the garden is also lovely on account of bees clinging to the flowers. शिळीसुख ‘arrow,’ and ‘bee’. पीतरक्तः—पीताम्बर ते रक्ताम्बर, Champaka and Asoka being yellow and red respectively; and पीतं रक्तं देहे when taken with रजानिचर.

—l. 6. आत्मसंपद् ‘self-excellence.’ अभिजनात्मसृति ‘beginning with noble descent.’

—l. 13. लब्धप्रसरा ‘who has got room for free or unhampered conduct,’ ‘grown ascendant.’ दुःखोपचर्या ‘served or propitiated with difficulty.’

—l. 16. विनयाधानं ‘imparting moral training,’ ‘teaching good manners’.

—ll. 18-19. नवः=अजः; नवेतरः=रघुः. l. 18. ‘He, of firm resolve, did not desist from his practice of meditation till he had seen the Supreme Being.’

—l. 22. स्वतुष्ठित ‘well-observed.’

P. 58. ll. 26-29. Said by Sítâ, when she found Máruti near her in the Aśoka garden. पूर्वस्मात् &c. ‘he appears to be different from the former (*i.e.* Rávana), since he devoutly glorifies Ráma; or is it that he has come here to inspire confidence in me, without any cruelty?’ प्रभातात् प्राक् *scil.* दृष्टानि स्वप्रदश्नादीनि शुभानिभित्तानि.

P. 59. 1. 3. सः=मारुतिः; तां=सीतां. प्रीतेः पराजयमानां ‘who found (Rávana’s) addressees to be unbearable.’

—ll. 7-8. एकाक्षरं ‘the one syllable’ ओ॒ष. सावित्र्यास्तु परं नास्ति ‘there is nothing superior to Sávitri,’ the celebrated Gáyatrí Mantra (which has to be silently repeated or *muttered*).
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LESSON IX.

P. 64. 1. 6. वर्तमानकवि ‘a living or contemporary poet.’

—1. 10. बद्धमादा ‘has fixed her affection’ on you. इतोगतं=त्वयि आहितं.

—ll. 11-12. Said by Lava to Kuśa.

P. 65. 1. 5. संसर्गमुक्तिः स्वेलगु = स्वल्से सर्गमुक्तिः; ‘shunning the company of wicked people.’

—1. 7. संतानार्थ्यं विद्यये ‘for (the performance of) some rite, having for its object progeny.’

—ll. 12-13. Said by Indra to Cupid, when entrusting to him a great mission. आत्मसम्बं ‘you who are like myself.’ भूपरतामवेभ्य ‘seeing his capacity to hold up the earth.’

—1. 15. कृत्स्नं गोत्रमंगलं ‘Sítâ who formed the entire auspiciousness’ of both the families.

—ll. 19-20. ईशं ‘their lord.’ *i.e.* Ráma. नितांतं &c. ‘who entertained a very cruel thought with respect to Sítâ,’ *i.e.* of abandoning her.

—ll. 21-22. परकर्मणः ‘destroying the works of his enemies.’ 1. 22. Striking his foes in their weak points, he covered his own weak ones.’

P. 65. ll. 23-25. Said by Rākshasa to Lakshmi, with reference to the want of appreciation of merits shown by her in leaving Nanda and falling in love with Chandragupta.

P. 66. ll. 1-4. Said to Vidūshaka by Dushyanta who was pleased with the *picture* of Śakuntala, though he had himself first repudiated her when she came to him *in person*.

—ll. 9-10. Said by Rāvana to Sītā, when she contemptuously spurned all his supplications. प्रतिपत्तिपराद्युसी 'not inclined to acknowledge me' as your lord.

—ll. 13-14. सः=जनकः आपदचनात् 'from the words of the trustworthy sage.' 'At these words of the sage, Janaka became assured of the manly heroism existing in Rāghava though he appeared to be but a boy.' विद्वागोपमाक्रूके 'of the size of an Indragopa insect,' as small as etc.

LESSON X.

P. 76. L 1. विभेदातिशयप्रसंगसाक्षिणः 'bearing testimony to the occurrences (incidents) of much familiarity' between us two.

—l. 3. एवमवस्थिते 'under these circumstances.'

—l. 4. तत्र प्रभवति देवी 'your ladyship has full power to do that' etc.

—ll. 8-9. अयं जनः i. e. Mālati. न स्तु इति etc. 'that being is surely not dead, who is remembered by his beloved.'

—l. 18. समरशिरसि 'in the front of battle,' 'in the thickest of the fight.'

—ll. 21-23. सर्वदेवमयस्य 'he was like Nārāyaṇa, who represents all gods, because he had the several deities dwelling in himself.' He had Dharma dwelling in his mind, i. e. he was as straightforward or righteous as Dharma; etc.

—ll. 24-25. Certainly Dharma staying here in his entirety, setting at naught the sports of the Kali age (not being influenced by its

effects) does not think of the (good old) Kṛita age,' the age proper for Dharma; so good is the life of those who dwell in this hermitage.

P. 76. 1. 27. तत् प्रसादस्य etc. 'But with you, the blessings have pre- ceded your favour,' against the general course of cause and effect.

P. 77. 1. 2. शीष्यच्छेष्यः 'to be decapitated.' ते = त्वया.

—ll. 3-4. अकामयेतां soil. 'the two mothers, Kausalyā and Sumitrā.'

—ll. 5-6. Said by Sītā to Lakshmaṇa when she was ruthlessly abandoned. महस्यनात् 'in my name.'

—l. 7. द्वादशः परिषत्सरः 'it is now 12 years since the world was made destitute of the queen.'

—l. 9. मैथिल्यभिज्ञानं = मैथिलि अभिज्ञानं.

—ll. 11-12. सा = सीता. उरः etc. 'Knowing the entry of the monkey into the (impregnable) city of Laṅkā to be a miraculous occurrence.'

—ll. 15-18. Reflections of Sītā, at her first seeing Māruti alight- ing in the garden. She first believed him to be Rāvana; ll. 17-18 state why she does not believe that the person had been sent by Rāma. 'Dwelling to the north of this sea, how could Rāma know this city situated to the south of the salt ocean?'

LESSON XI.

P. 82. 1. 1. Said by Parivrājikā, when she was told to sit as a judge to decide the quarrel between the two dancing preceptors. पत्ने etc.—a question; 'is a jewel examined in a village, there being a town (hard by)?'—meaning that the king alone was fit to do the duty asked of her.

—l. 3. मा तावत् 'Oh, do not do so', 'hold, hold.'

—l. 5. किं दीपिकापोदक्षमेऽ 'why the superfluity of lights,' 'why want these lights', they are superfluous.

P. 82. I. 7. किं दृश्यं 'what became of her,' 'how it fared with her.'

—I. 8. रघुकंदवकेतु 'the pre-eminent among Raghus'.

P. 83. I. 4. सर्वत्प्रथमेषं नयामि 'make him only remain in memory,' i. e. kill him.

—II. 7-8. बीजं Sītā herself. who, when she was pregnant, was cast off.

—II. 9-10. सा Prithvī. मा मेति व्याहरत्येव 'just as he (the lord) was saying 'Oh, do not, do not take her away'.

—I. 18. पतनाय बलुरी 'a creeper (dependent on the tree) tends (is sure) to fall down.'

—I. 21. The strong-minded are not deterred by the appearance of danger.

P. 84. I. 1. संतानवाहीनि 'continuously flowing,' 'incessantly working.'

—I. 2. लोतःसहस्रैरिच संगृष्णते 'flow together, as it were, in thousands of currents,' find out thousands of new channels to vent themselves.

—I. 3. पञ्चमि: 'the five constituent elements.' पञ्चतं भृते 'reduced to the state of five,' resolved or decomposed into its component members.

—II. 7-8. तस्मिन्=अखे, the missile which was used by Kuśa against Vásuki to get back his golden bracelet. समाविश्य etc. 'with its hands in the form of waves tossed about through agitation.' रोधांसि निहृत् 'violently dashing against the sides.'

—II. 11-14. Rákshasa says to Malayaketu that everything is ready for action, and every circumstance is favourable to them. व्याघ्राऽऽतारितामि 'obstructed by your desire,' i. e. 'only desire to march onward, and everything else is ready.' The several locative absolutes show the favourable circumstances. चलिताचिकारचिह्नसे 'indifferent, being dismissed from his authority.' मार्गं etc.—योग is superfluous; 'whose business is only pointing out the way.'

P. 84. ll. 15-18. Said by Aśvatthāman. I. 15. 'Who acted like the submarine fire in the ocean consisting of the enemy's forces lapped by the flames of the missiles' hurled against them.

LESSON XII.

P. 90. ll. 20-23. These four lines give the use of all the short forms. वः-नः in the sense of the instrumental; 'fit to be served *by* you or us.'

—I. 26. कार्यवक्षात् 'for my purpose'. that I might understand and realize the events of that time.

P. 91. ll. 1-2. Said by Sītā. जातनिर्बिशेषः 'just like my children.'

—I. 3. बाणिवचयीभूतः 'who formed the subject of our talk.'

—I. 12. संदिशमिति 'send love-messages.' समृपसर्पन्ति 'draw near their beloved ones.'

—ll. 14-15. एकः—अपरः Aja and Raghu. प्रभुशक्तिसंपदा 'by the excellence of his sovereign power,' प्रभुशक्ति consisting of कोष, हृष्ट, and वल. प्रणिष्ठानयोऽयया 'by the practice of concentration (meditation)'. शरीरगोचरात् 'visible in (i. e. pervading) the body.'

—ll. 16-17. Kṛishṇa says to Arjuna: 'Those who are deprived of their discerning power by various desires, look up to other Gods, performing various rites and controlled (guided) by their own nature.'

—ll. 20-21 describe the state of those who are puffed up with the possession of riches. द्यसनश्चात् &c. 'though become the mark of hundreds of calamities', though exposed to hundreds of miseries, they do not perceive that their fall is imminent like that of the drops of water on the ends of grass growing on ant-hills.

—I. 22. मणिदर्पणमित्र etc. On account of its lucid and transparent water, it served, as it were, as a mirror for the Goddess of Splendour to see her face in.

P. 92. ll. 1-2. नरपति: the Chedi king. आदिश्वकार 'put forth,' 'exhibited.'

—l. 5. अधोम्बुद्धा विशदितः 'devoid of the warmth of wealth;' cf. the English phrase 'a *warm* man.'

—l. 18 'As is seen in Chitrâ and the moon in their conjunction, when freed from mists.'

—ll. 19-20. The peculiarity of a slanderer is that he poisons the ears of *one* and destroys *another* (by reason of his backbiting), unlike the ordinary course of bites, which kill only him who is bitten.

—ll. 21-22 describe the qualities of Aja. l. 22. 'The Prince did not differ from his (generating) cause, his father, just as a lamp lighted from another, does not differ from it' (in flame or light).

LESSON XIII.

P. 97 l. 11. ते गते जास्यन् 'wishing to know your fate,' what had become of you.

—l. 13. दारितप्रसरः 'prevented from advancing.'

—ll. 15-16. पूरुषैः 'learnt from the sage', of which he had heard from the sage. l. 16. Râghava became excited though he was not conscious of the acts of his former existence (in the Dwarf incarnation).'

—ll. 19-20. Said by Mahâsvetâ, when her mind was drawn by Cupid towards the holy sage Pundarîka.

P. 98. ll. 3-4. Said by Gañadâsa, when Dhârinî was not willing to allow him to exhibit his skill in acting in the person of his pupil Mâlavikâ. क्रियासंकालिति 'the power of transferring or imparting to another what one knows or can do.'

—ll. 9-10 क्षेमाय 'for security', to ensure their safety. शश्वत् हस्तीति शश्वत्: and hence the significance of his name.

P. 98. 1. 16. कथकेशिकेन्द्रः—धोजः, the King of the Vaidarbas. चंद्र
— एव. 'like the sea, with its surging waves, going to meet the moon,' which occurs at the phenomenon known as Tides.

LESSON XIV.

P. 102. 1. 28. अब्दभवतोः of Haradatta and Ganadása. ज्ञानसंघर्षः 'a literary contest,' 'a contention for superiority in knowledge.'

—ll. 30-31. Said by Agnimitra to Vidúshaka when the latter told him how he had made Mádhaviká set at liberty the two girls, Málaviká and Bakulávaliká.

P. 103. 1. 3. Said by Purárvas to Chitrálekha and Urvaśí, when they were called up to execute an order of their lord, Indra.

—l. 10. अष्टयकर्त्त्वात्मापतिं 'has become such as must be done,' has become an imperative necessity.

—l. 11. दक्षिणाक्षि &c. 'should be made to take the hint given by the contraction (winking) of the right eye;' you should wink at them in such a manner that they will at once understand what you mean.

—ll. 16-17. 'I consider him to be the best man who respectively obliges and retaliates upon him who has helped and laughed at him in adversity.'

—l. 19. 'The king should remove the afflictions of a person who is distressed and who dwells in his dominions.'

—l. 21. उत्कौटमिकाद्युधिः 'their life left them, as it were.'

P. 104. ll. 1-2. Said by Rákshasa, when he was told that a person desired to see him on urgent business.

—ll. 4-5. 'When you have thus completely filled the measure of your sins, the anger of the Páñdavas will act only as a trifling cause to lead you to your doom.'

—l. 8. 'A heart, agitated by grief, is eased (disburdened only by lamentations.'

P. 104. l. 10. पृष्ठतः कृत्वा 'putting in the background,' repressing.

—ll. 11-12. describe the fame of Raghu. अरुदन्ति 'ever continuous', eternal. इवतया परिष्ठेन्सं नालं 'cannot be circumscribed within any limits.' i. e. no determinate limit can be set to it.

—ll. 13-14. हसितं मुदा प्रसितं 'laughter delightfully continued.' विलसितं etc. 'joyous sports, enlivened by love, decreased.' इतसंमदाः 'destitute of exhilarating passions.' तुरहितं etc. 'and what was beneficial to, and desired by, the town was not done.'

—ll. 15-19. Said by Kanya, when sending Dushyanta a message. संयमधनात् 'whose only wealth is their restraint of passions.' कथमप्यचांशबद्धतां 'not in any way brought about by her relatives.' ll. 15-16. 'She should be looked upon by you as one of your wives with a respect common to all. Further than this rests with fate; it should not be uttered (referred to) by the relatives of the bride.'

LESSON XV.

P. 110. l. 21. विद्यावार्तासंदेशके: 'by false accounts and messages.'

P. 111. l. 5. इष्टिपशुमारं मारितः 'slaughtered like a sacrificial victim.' सः = मारत्विः.

—l. 6. चित्रलेखाद्वितीया 'having Chitralekhā for her companion.'

—ll. 15-16. कोषविहृता scil. शूर्विहृता. भ्रातरै Khara and Dūshapa.

—ll. 18-19. लताकुपातं 'repeatedly bending down the creepers.' नदयस्कंदं etc.—'would sip water, troubling the (waters of) rivers.' चारुशिलोपेशं 'seating himself on some charming rock.'

P. 112. l. 3. विद्वासप्रतिपद्धानां 'who have entered into confidence,' who repose confidence.

—ll. 7-8. 'Overcoming (all sense of) shame, warding off decorum, and at once rooting out strength of mind.' अधरविदेकं 'slow in (forming) judgement.'

—l. 16. असंदलीलया 'with graceful agility.'

P. 112. I. 17. स्थिते अर्धरात्रे 'when it was midnight.'

—ll. 19-20. विप्रदर्शं...यत्ना 'who made an attempt at killing whomsoever she considered (saw) to be a Brâhmaṇa.' जिघांसुवेदं...ऽहः 'who took resplendent missiles to kill whomsoever he knew to be murderous.'

—ll. 21-22. ' Better that he dies or is dried up &c. who does not abide by his elders' order in the case of a difficult thing (to do which is an arduous duty); how much more so when he is told to travel abroad' (a comparatively easy task).

—ll. 23-26. Râkshasa blames Malayaketu for suspecting his conduct without any ground. ' How ' says he. ' did it not occur to his mind that he, who even now served his masters' cause though they themselves were dead and gone, would not certainly ally himself with his professed enemies, so long as he *lived* safe and sound ? '

LESSON XVI.

P. 117. I. 29. नो युणदोपतः परिच्छेत् 'to examine or test us with regard to our merits and demerits.' so as to ascertain our excellences and defects.

P. 118. I. 1. समयपूर्वं 'attended with promises or agreements'

—I. 3. Said by the son of Purûravas, when he was about to be entrusted by his father with the serious responsibility of governing the kingdom.

—I. 6. का गणना 'what need we say of.' ' much more is it true in the case of.'

—ll. 8-9. अधिराष्ट्रितराज्यः 'who has newly acquired sovereignty,' whose sovereignty is newly established. अस्तद्युक्त्वात् ' not having struck deep roots in (the minds of) his subjects.' and who, therefore, resembles a tree which is loose on account of its being newly planted (when it has not struck its roots deep in the soil)

—ll. 13-14. ' The life described was Râma's; the work belonged to Vâlnîki, and they themselves had voices like those of Kimpnaras; so

what was there which was not calculated to enchant the hearer's mind?'

P. 119. l. 3. अनुभवसमां वेदनां : an agony equal to that when (they are) experienced', i. e. the same grief as that when the miseries are actually suffered. स्मरण etc. 'Be, therefore, pleased, not to make your life the fuel (prey) of the fire of sorrow caused by the recollection' (of past incidents).

—ll. 8-9. Said sarcastically by Bhima.

—ll. 10-13. वेगोद्धर्ज 'deadly by reason of its quickness of circulation,' 'deadly in its effect.' अर्थ भरः 'this pre-eminence or superiority' exists in them naturally (जात्या).

—ll. 14-15. Said by Śiva disguised as an ascetic. बहुक्षमा 'possessed of much patience.'

—l. 16. Said by the seven sages to Himālaya: 'join your daughter with him, like meaning with words.'

—ll. 18-19. शुचो वशं गंतुं नार्हसि 'be pleased not give way to sorrow.'

—ll. 21-24. यमौ 'the twins,' i. e. Nakula and Sahadeva. कथेच नास्ति 'no account need be taken of.' विस्फुरित etc. 'who has drawn (made to vibrate) his circular bow' (or perhaps his bow and wheel).

LESSON XVII.

P. 126. ll. 8-11. अर्तुः goes with प्रतीयं. l. 11. 'In this way young women attain to the position of housewives; those of an opposite character are the banes of their families.'

—ll. 18-19. अनन्यधार्ज 'not devoted to anyone else.' तथ्यमेव, for she did afterwards obtain a husband of that description in Hara. l. 19. 'The words of the great (lords) never bear a contrary meaning in this world,' i. e. never turn out false.

—ll. 20-21. The might of Rāvana is here described. 'Who night and day disturbed the heaven, by contending with the enemy

of Namuchi (Indra)' by doing the various things given in line 20.
तुरी=अमरावती.

P. 127. l. 4. अनवद्ध &c. 'May the people rejoice, deriving delight from the close (familiar) talks with their friends and relations.'

—l. 10. 'There are ups and downs in the state of man, as in the course of the wheel'

LESSON XVIII.

P. 132. ll. 20-21. Said by Śukanāsa in vindication of Chandrapīda's conduct.

—ll. 24-25. 'One who longs to secure Śrī may or may not get her; but how can he, who is desired by Śrī herself, be unobtainable ?'

P. 133. l. 1. कार्यहस्तारं 'marring the interests.'

—ll. 5-6. Kṛishṇa here describes the importance of religious actions.

—ll. 7-8. कथं भवेत् 'what will be its state?' तनुत्य=भीमद्रोण-
तुल्य.

—ll. 17-20. The king names the several things he hopes Urvasī will do. घटा 'being herself hidden or invisible.' बलादानीयेत् पदात्पदं 'may be forcibly brought (as it were) step by step.' so unwilling is she, through fear, to advance.

—ll. 21-22. मुषेच्छां 'of resolute will.' l. 22. 'Who can turn back in the contrary direction (thwart) the mind which is firmly resolved upon securing its desired object, and water flowing towards a lower level ?'

P. 134. ll. 5-6. Said by Sītā. 'Or I should certainly be reckless of this wretched life of mine, fruitless on account of (my) everlasting separation from you (i. e. would gladly abandon it), if your seed unimplanted in my womb, and which must be preserved, were not an obstacle to my way.'

P. 134. 1. 7. दंष्ट्रांकुरात् 'from the pointed (sharp) jaws.'

—l. 13. भूतये goes with सृपते: in the next line.

—l. 14. 'They are (real) servants of the king; others are like wives,' who follow their husbands for *their* own good.

—l. 15. जीवितापहा 'mortal,' 'fatal to life.'

LESSON XIX.

P. 138. l. 4. आविर्भूतन्योतिष्ठं 'to whom the Supreme Light has manifested itself.'

—ll. 11-12. प्राप्तेः etc. 'did not deprive him of his life.' अपि तु etc. 'But he, whose will was inconceivable, caused him, when all his wounds had been healed, to be led to the prison and caused it to be estimated or calculated by astrologers' etc.

—ll. 14-15. प्रसेदुः 'brightened up.' प्रदक्षिणामिः etc. 'the fire accepted oblations (thrown into it) with its flames on the right.'

—ll. 17-18. परिमेयपुरःसरौ 'with a limited (very small, which could be counted) retinue.' अनुभावविशेषात् 'by reason of their superior lustre.'

—ll. 19-20. अत्यगादाभ्यम् 'passed by the hermitage, without stopping there for fear of obstructing the sage's penance.'

LESSON XX.

P. 147. ll. 25-26. 'If the two princes had grown up without any harm, they should have, by this time, attained to your age.'

P. 148 ll. 3-4. Said by the seven sages to Himālaya. - How could the serpent have sustained the Earth with his tender hoods, if you had not supported it from its very depths.'

—ll. 7-8. अस्ति i. e. Kapālakundalā. पात्र i. e. killing Mālatī.

—ll. 9-10. 'That servants succeed even in great works is the result of the honour paid to them by their masters in assigning to them those duties.'

P. 148. l. 15. अस्याद्विलितं 'any other document or paper' written by him.

—ll. 21-22. स्पृहणीयशोभं 'whose beauty was enviable.' परस्परेण goes with शुद्धं 'had not intended these two as a couple.'

P. 149. ll. 1-4. मोहकलिङ्गं 'confusion or taint caused by ignorance.' निर्बोगं गतासि etc. 'will become indifferent to all that you have heard or will hear.' श्रुतिविप्रतिपक्षा 'confused by what you have heard.'

—ll. 5-6. 'Masters of great cars (great chariot-warriors) will think that, through fear, you desisted from the fight; then you, having been once highly thought of by them, will fall to littleness.'

LESSON XXI.

P. 154. l. 14. कांतमात्मीयं पद्यति 'considers his own as beautiful.'

—ll. 20-21. द्वेषसंप्रहारं 'mutual conflict.' प्रत्युपस्थिते 'when it has come to this pass.'

—l. 22.—P. 155. l. 1. अलमप्रभुः 'altogether powerless.' अंधकारतां मुख्यति 'grows dim.'

P. 155. l. 13. उत्कर्षनिकषः 'a test or criterion of superiority.'

—ll. 14-15. Said by Rāma to Vālmīki. ताः = प्रजाः.

—l. 17. सभाजनाक्षराणि पातयिष्यामि 'I shall drop a few words of compliments,' as proceeding from you.

P. 156. ll. 1-4. Mahāśvetā means that if she, acting in pursuance of the dictates of propriety, were to become ready to die, she would reject the request of Kapiñjala and at the same time incur the sin of having caused Pūndarīka's death.

—l. 5. अशुहीते राक्षसे 'so long as Rākshasa is not won over.'

—ll. 8-9. Said by the enraged Śāringarava to Śakuntalā, when he found the king denying all knowledge of having ever before married her. तथा त्वमासि i. e. जारिणी.

—l. 13. क्रियार्थं 'for religious rites.'

P. 156. l. 16. एवं 'the soul.' नित्यजातं—नित्यं सृतं 'ever born, ever dead.'

—l. 19. लक्ष्मीं तनोति 'adds to, enhances, the lustre.'

LESSON XXII.

P. 162. l. 12. स्वरसंयोगः 'combination of notes,' voice.

—l. 15. अतिथूमि गतेन 'having reached its climax,' excessive.

—l. 21. अहो जाने 'how, I fancy.'

P. 163. l. 2. 'The wise accept the one or the other after a careful examination (for themselves); a fool only has his mind guided (influenced) by the convictions of others.'

—l. 4. चिताविष्टः 'antidote against anxiety.'

—l. 12. On account of the pitchy darkness, 'the sight has become useless, like service rendered to a wicked man.'

—ll. 17-19. न वेदि etc. 'he fell down on the ground whether through the force of love etc..... I do not know.' सदोविपाकस्य 'which reaped its fruit immediately.'

P. 164 ll. 1-2. पाञ्चविशेषन्यस्तं 'placed in, imparted to, an excellent material.' युणान्तरं 'a higher excellence.'

—ll. 7-8. स सत्ता 'Cupid, your friend' l. 8. 'I am, as it were, the wick of the lamp, all covered with smoke in the form of this unbearable calamity.'

—ll. 9-10. 'Since even one's own body and soul are known to be subject to separation (or. subject to union and separation), say why separation from external objects (such as wife, children etc.) should trouble a wise man.'

—ll. 13-14. Said by Rāma, when his mind was vacillating as to whether he should abandon the innocent Sītā, or turn a deaf ear to scandals about himself. एकपक्षाभय etc. 'being at a loss to follow any one alternative, his mind was swaying backwards and forwards, like a swing.'

LESSON XXIII.

P. 168. l. 21. मर्तुगतया 'about her husband.' गतया=संबन्धित्या.

—l. 24. उम्मितोपदेशः गणदासः 'Ganadása's instruction was found to be superior.'

P. 169. ll. 7-8. देवस्य i. e. of Dushyanta. Said by the Chamberlain when he was going to report the arrival of Kanva's pupils. उपरोधकारि 'causing trouble or disturbance, troublesome.'

—l. 12. Said by Párvatí to her friend. स्फुरितोन्तराधरः=स्फुरण्मूर्खिणः अधरो यस्य सः 'whose lip was greatly throbbing,' making a movement to speak; or, better still, 'whose upper and lower lips were throbbing.'

—l. 13. तत्पात्=महतोऽपभाषमाणात्.

—ll. 21-22. परोक्षमन्मथः 'who has had no perception or experience of love,' who is out of the reach of the influence of love. l. 22. 'Let not, O friend, that which was (simply) uttered in jest, be taken in earnest.'

P. 170. ll. 7-8. Said by Śárṅgarava to Dushyanta when he said he could not believe Śakuntala's words. शाऊमशिक्षितः 'untrained to guile.' अप्रमाणं 'is not (regarded as) an authority,' 'is not held trustworthy.' विद्या इति 'considering it to be a regular branch of learning.'

—ll. 9-10. त्वं यस्य नेत्रयोः पथि स्थिता 'in whose range of sight you stood' by chance, and whose eyes, therefore, became अवृत्य (not useless, having reaped their fruit). रूहसौहृदः 'of deep-rooted friendship.'

—ll. 11-12. Said by Himalaya to the seven illustrious sages. रजसोपि परं 'even higher than (transcending) the *Rajas* quality.'

—ll. 13-14. Raghu's father was not only the sole Emperor, but also the sole (unrivalled) archer in the land.

—ll. 15-16. द्वृष्टस्त्रिव 'pleasant to hear.' दिवोक्तसां पथि=आकाशे

P. 170. ll. 19-20. अन्यथादृति 'changed,' 'perturbed.' कठामुख-प्रजयिनि 'longing for a close embrace of the neck.'

—ll. 23. अशिक्षितपद्मत्वं 'untaught guile or cunning.'

—ll. 27-28. Agnimitra means to say that the severe pangs caused by Cupid seem hardly consistent with his weapon, which is apparently so harmless, being only made of flowers; therefore the saying that 'the softer it is, the harder (to bear),' is realized in Cupid.

—ll. 29-30. •दर्शनाधाति 'derives encouragement or consoles itself by seeing the manifestations of her love.' रति etc 'the desire of both of us produces satisfaction,' the very idea that we love each other contributes to make me happy.

LESSON XXIV.

P. 176. ll. 16-17. Said by the Sútradhára to his wife when she was making grand preparations for a banquet in honour of Bráhmaṇas in view of the coming lunar eclipse, which, in his opinion, could not then take place.

—l. 24. तिष्ठतु पुरस्नात् 'let it stand over.'

P 170. l. 2. मधितव्यं च etc. 'and the days are sure to become pleasant on account of the absence of heat.'

—l. 3. प्रजयिण्यन्वात् 'on account of his affection (kind feeling) for his devotees or worshippers.' तां=मालां.

—ll. 9-12. The plan suggested by the family-priest when the king refused to acknowledge Śakuntalá as his wife. अभ्यवती=शकुंतला, उपशिष्ट 'told', 'foretold.' तत्त्वप्रणोपपञ्चः 'endowed with the signs (of an emperor).' विपर्यये 'if the result be otherwise.'

—ll. 17-18. Said by Kus'a to the presiding Goddess of Ayodhyā when she had found her way into the king's palace, though closely bolted. लुभतरा 'having got an access to.'

P. 176. ll. 22-23. शाहुःश्रेष्ठं 'throwing up her arms.' श्रीनन्दिनान् ज्योतिः 'a flash of light in female shape.' अस्मरस्तीर्थं name of a holy place.

P. 177. l. 4. निशितनिषातः 'of sharp descent,' 'sharp-falling.'
—ll. 5-8. च-च in every line has the sense of 'scarcely—when.'
चनाधनः 'compact and condensed.'

LESSON XXV.

P. 182. l. 31. ज्ञानदृढभावः 'being advanced (grown old) in knowledge', i. e. though both equally learned. उरस्कारमहृति 'is entitled to precedence'

P. 183 l. 1. Said by Vidūshaka who had expected to get a *sāyana* from the preceptor of dancing.

—l. 3. अनियंत्रणानुयोगः 'can be freely (without any reserve or restraint) questioned.'

—ll. 6-7. तत्पाटवात् the skill of Kāmamāñjari who had entirely fascinated his mind.

—ll. 8-9. बद्धकलकले 'who had set up a loud uproar.' प्रदीप्तिरसं 'with his hood expanded.' भीतो नाम 'pretending to be afraid,' 'like one afraid'

—l. 11. शुणाक्षरं 'an incision in wood or in the leaf of a book caused by an insect or book-worm and resembling somewhat the form of a letter' °न्यायेन 'in a fortuitous and unexpected manner,' 'by a happy chance.'

—ll. 16-19 Said by Rāma when he felt the balmy touch of Sītā's hand.

P. 184. l. 2. प्रगोणाधिकिपतं 'should be made the subject of representation,' 'should be brought out on the stage.'

—ll. 8-9. Said by Rāma when the old Chamberlain addressed the newly-crowned king in his usual familiar way as 'Rāmabhadra' and stopped short, discovering the impropriety. तातपरिजनस्य 'the servants of my father,' hence old enough to call Rāma 'Rāmabhadra'

instead of 'Mahârâja.' यथास्यस्तं 'as is your wont,' 'as you are accustomed to do.'

P. 184. l. 10. अष्टावश्चदेशीयः 'about 18 years old,' 'whose age bordered on 18.'

—l. 15. अतुस्थितकमः 'not leaving the bounds of propriety.'

—ll. 16-19. आनन्दङ्गः 'having assumed the sceptre.' अतमूरु etc. 'There may be kinsmen in affluent circumstances (when there are abundant means of income), but in you is summed up (comprehended) the whole duty of a kinsman towards your subjects,' i. e. there may be found many parasitical gluttons in days of prosperity, but you are the real kinsman of the people in good as well as bad days.

—ll. 20-21. करणोज्जितेन 'forsaken by the senses' of perception, touch etc., i. e. grown senseless. तेलनिषेकबिंदुना 'with the drop of dripping oil.'

—ll. 22-23. कांतिप्रदः 'giver of lusture.' मासो etc. 'the month of Vais'âkha,' spring-time, when the trees are laden with flowers.

LESSON XXVI.

P. 187. l. 28. कुञ्जलीला 'the gait of a hump-backed person,' or 'the manner of the Kubja plant,' a bent gait.

—l. 30. प्रत्युत्पन्नमति 'possessed of ready wit,' 'having presence of mind.'

P. 188. l. 3. स्वलीकरोति 'makes one act wickedly.'

—ll. 9-10. यदणीयसि etc. 'that a great regard is shown (to a person) even for a small cause or occasion.'

—l. 11. अहमन्यधा यृहीत्वा 'do not misunderstand me.'

—l. 12. 'Generally persons, equally learned, are jealous of each other's renown.'

—l. 17. चीयते 'is attended with fruit, becomes fruitful.'

P. 189. l. 12. कल्याणी 'the sacred cow'

P. 189. ll. 13-14. Said by Aja, when the celestial garland, dropping on Indumati's bosom, deprived her of life, but did him no harm.

LESSON XXVII.

P. 194. ll. 3-4. अभिनेत्रेण्य 'directing (the mind) to objects.' कालांतरक्षमो न भवति 'is unable to brook delay.'

—ll. 14-15. इदृशः etc. 'such has turned out to be the lot (fate) of your being created.'

—ll. 18-19. The meaning is that the more the desire for wealth is cherished, the more it leads one to commit *dark* deeds. The simile is taken from a lamp, which gives out more and more soot as the flame is made brighter and brighter.

P. 195. 1. 4. भरमावशेषं चकार 'reduced to ashes.'

—ll. 5-6. 'Just as the Ganges is revered for having taken its rise from the foot of the Supreme Being (Vishnu), so also is it revered for having derived its second source from your high head.' Said with reference to the Himalaya mountain personified. उच्छुरसा 'whose head (peaks) has gone up' into the sky.

—ll. 11-12. अभिवेकान्ते 'at the conclusion of the coronation ceremony.' 1. 12. 'By which their own sacrifices, with complete gifts, would be completed,' i. e. wealth sufficient to enable them to complete their sacrifices.

—ll. 14-15. विरलजनसंपाते 'frequented by a few people.' विमानोत्संग name of the king's palace.

P. 196. 1. 1. लोकपादा सिद्धा 'this course of life is settled.'

—ll. 11-12. 'Since transitoriness *first* clasps to the bosom one that is born, and *then* the mother like a nurse, what ground is there for lamentation?'

—ll. 15-16. उभयोः=कृशलवयोः 'the people wondered not so much at their skill in music as at their thorough disregard of the free-will gifts offered by the king.'

P. 196. l. 20. A salutary advice to those who are in the habit of doing things at the eleventh hour.

LESSON XXVIII.

P. 201. ll. 11-12. Said by Śukanāsa to Chadrápīḍa. उत्त
विशान्ति 'easily find access to.'

—l. 14. सर्वतोमुखी 'in every respect,' 'unlimited,' 'complete.'

—l. 15. यस्य refers to Himālaya.

—ll. 18-19. The idea of the lines is best expressed by 'Union is strength.'

P. 202. ll. 7-8. Said by Chadrápīḍa's mother to Manoramā at the time of allowing him to go to bring back Vaiśampāyana.

—ll. 9-10. असंशयं etc. scil. शकुन्तला. l. 10. The meaning is that the secret prompting (the inner voice) of the heart of good men is a safe guide for them to follow, since it can never think of an illegitimate object.

—ll. 11-14. Said by Dushyanta to Śakuntalā. एवंप्रायः etc. 'For such, for the most part, is the behaviour of those over whom darkness (of infatuation) exercises mastery, in auspicious (good) matters' (on auspicious occasions).

—ll. 15-19. एवमादिभिः i. e. उपायैः. सा=उर्बही. तदाभ्यिष्ठी 'realating to her.'

—ll. 20-21. 'They call you who are immovable (another) Vishṇu, for your belly (interior) (like Vishṇu's) has become the support of beings, movable and immovable.'

—ll. 22-25 describe the position in which the cloud-messenger will probably find the Yaksha's wife भावगम्य 'conceived by the mind.'

P. 203. l. 3. मरुजं 'caused by the great Vis'vajit sacrifice,' in which Raghū had given away all his wealth.

P 203. ll. 5-6. मृगं Mālavikā. प्रेष्यभवेन 'in the capacity of a servant.' वा 'like.'

—ll. 7-8. पांकिरथः=दशरथः, पांकि meaning ' 10 '. ' What Daśaratha, transgressing the rules, did, was indeed forbidden to the king ; (how, then, did he, a wise king, do it ?) for even learned persons, when blinded by (the quality of) darkness (passion), set foot on the wrong road.'

—ll. 20-24. Said by Rākshasa when he found the plot most cleverly laid against him by the wily Chāṇakya. शकटेन=शकटदासेन his bosom friend.

—ll. 29-30. Said by Agnimitra when he found it difficult to conceal any longer from Iravati his ardent love for Mālavikā. संहन-हेतवः: ' occasions or pretexts to disappoint her.'

—l. 30. ' But not a form of courtesy (polite behaviour) towards proud or intelligent women, though (it be) greater than before, but wanting in sincerity.'

LESSON XXIX.

P. 211. ll. 18-19. शक्ति 'regal power,' which has three constituent elements: प्रभाव 'the majesty or pre-eminence of the king himself'; मंत्र 'the power of good counsel'; and उत्साह 'the force of energy.'

—ll. 22-23. ' Oh ! The property of those who are bereft of support through the failure of issue (lineal descendants) passes over to another, at the decease of the original progenitor' (from whom in a direct line the family is descended).

P. 212. ll. 6-7. These lines refer to Vishnu. कल्पांतरुःस्था ' being in a distressed state at the end of the *Kalpa* (the time of general deluge).' ऊर्ध्वे 'was uplifted or drawn out.'

—ll. 9-10. परः ' enemy.' l. 10. ' For he (an enemy) and a disease, when growing, are regarded by the wise, as the same' (in

their fatal effects); i. e. if their growth be not checked in time, they will prove very injurious.

P. 212. ll. 11-12. Said by the bards to Aja, at the time of announcing to him the time of rising. त्वरप्रबोधप्रभुकर्ता 'employed to rouse you from sleep.'

—l. 15. सर्वतोषुसं 'having faces in all directions,' because he was चतुरुष.

—ll. 17-18. सः=हिमालयः. पितॄणां मानसीं कन्धां 'the girl was a mental creation of the Fathers' (created by virtue of their desire, and not by the ordinary means).

—l. 20. नव इव चिरेणापि 'my grief is, as it were, new, although so many (12) years have since then elapsed.'

P. 213. l. 3. असौ Hanumat.

—ll. 6-7. The Jumna and the Ganges, having respectively black and white waters, seem to provide for each other black aloë and sandal ointment.

—l. 9. स्फुटक्षिव etc. 'as if bursting out on account of the flood (excess) of internal excitement.'

—ll. 10-11. दद्यो etc. 'the resemblance between Ráma and the two (Lava and Kuśa) differing only in age and dress,' i. e. they two and Ráma resembled in every respect except age and dress. नासि-कंपं व्यतिष्ठत् 'stood without the twinkling of their eyes,' stood fixing upon them a steadfast gaze.

—l. 14. भरुतः सुतः Bhima. दश्शतविकिर्य 'who had shown a change in mind,' i. e. emotion of anger.

—ll. 18-19. तथोषाः 'his warriors.' l. 19. 'On grounds covered over with excellent hides of antelopes and surrounded by vines.'

—l. 20. श्रुतमधिगम्य 'having acquired a sound knowledge.' शरीर-जन्मनः रिपूः Desire, Anger, Avarice, etc., the six passions.

—l. 21. 'They soon bring upon Wealth the stigma (ill-repute)

of unsteadiness,' i. e. wealth leaves such persons and becomes liable to be called चपला.

P. 213. ll. 22-25. विष्णुप्राप्ता 'for the most part kind.' l. 25. 'the flavour (interest) of which is unchanged (unabated) either before or afterwards,' i. e. which is at all times equally pleasing.

—l. 27. न संस्थाप्यते 'will not stop,' will be accomplished.

—ll. 28-29. सीतां obj. of ब्रह्म. उपाक्रमस्त 'proceeded towards the sea-shore.'

P. 214. ll. 1-2. The past participles are used as abstract nouns.

1. 2. 'Laṅkā (with so many jumbled noises) produced a noise resembling that in the city of Indra.'

—ll. 3-4. 'The son of Wind was for a time pleased at the sight of Rāvana, being afraid of whom, the thousand-eyed (Indra) ceased from fight.'

—ll. 5-6. याचदर्थपदां 'having words just enough to convey the meaning,' not using many words.

—l. 7. अदिलीकृत्य 'without having made powerless.'

—ll. 9-12. मोपयर्थं भयं 'do not entertain fear.' महेश्वर name of a mountain. धैर्यमाधिष्ठत 'their hearts took courage.'

LESSON XXX.

P. 220. l. 11. नरपतिप्रबोधनार्थः i. e. to turn the eyes of the Princes which were fixed upon the king, to the Chāndala girl who was being ushered in.

—ll. 18-19. अनाभवासीत् 'did not mind it,' turned a deaf ear. समग्रितां 'pledged their word', 'vowed.'

P. 221. l. 1. प्रतिविधाय तिष्ठतु 'having adopted measures against the possible schemes of the king.'

—ll. 3-4. वर्तयते 'maintains himself', lives on elephants killed by himself. l. 4. 'A great person, who, by his prowess, humbles the world, does not forsooth wish for his own sustenance from others.'

P. 221. ll 6-7. अमतमंख्यं 'so as to be beyond calculation', 'in countless numbers.' अम् 'in this battle.'

—l. 9. The idea is that a warrior, having recourse to mild or soft means (such as forgiveness) should accomplish his object, just as a lamp sucks oil by means of the soft wick which intervenes, but for which the flame would be at once extinguished

—l. 11-12. शक्ति 'strength'; and 'the three regal powers.' चाहुण्यं 'the six expedients' अंगानि 'limbs' and 'component members of a state.'

—l. 16. मा कस्यचिदुपःकृथा: 'do not prepare (for me) any articles of food' such as condiment, spices, etc. (दृश्येयभोज्यादिकं किमपि मा कुरु).

P. 222. l. 2. बद्धमानः 'shining forth' (भासमान).

—ll. 4-5. व्यवहर्तुमभियोक्ष्यते 'will endeavour to go to a court of law'. कौपीनावशेषं etc. 'reduce him to absolute indigence.'

—l. 9. 'He with his (left) arm (always) raised up, lifts his right arm in this direction conformably to greet me.'

—ll. 12-13. 'He, void of pride, always shows (to the world) his servants as if they were his dear friends; treats his friends with a respect common to his nearest relations; and his relations as if they were vested with important authority.'

—ll. 16-17. कृतपूर्वमंविद् &c. 'who had previously formed a plot for the accomplishment of their scheme.' समयोपलभ्य 'to be got at the time' of the departure of Aja.

—ll. 18-19. Said by Arjuna to Śiva. संविद्रामीश 'lord of faculties.' l. 19. लिङ्गेण्य etc. 'Of those who, through folly, become hostile but afterwards become submissive.'

—ll. 21-22. शांतिमधिकृत्य asked the preceptor 'with reference to some expiatory rite for averting the evil.' स्वतः 'resulting in good.'

—ll. 25-26. शृणुति: 'the Chedi king.' l. 26 'It is not probable that the lion (Kṛishna) will humbly crouch for fear of an attack'

—ll. 27-28. 'He had scarcely mastered the characters of the

alphabet written on the writing-tablet, when he enjoyed all the fruits of political instruction from his association with men advanced in knowledge.'

P. 223. ll. 1-2. उद्धिशपानमीमां 'having the ocean for its dark boundary,' i. e. as far as the very ocean. नगर etc. 'having arms as long as the bar of a city-gate,' which is both long and massive, and hence indicative of great muscular strength.

—ll. 7-14 describe the Aśoka garden of Rāvana. लतां नर्तयमन्त-
ष्टु 'as if making the creeper dance to the breeze.' संप्रसराः 'afraid of
Rāvana.' नायासयम् 'did not interfere with or affect,' each coming
round in due rotation. स्मरात् 'being love-smitten.'

—ll. 15-16. 'The elephant, with his body tossed up, and hence imitating the lord of mountains about to dart up into the sky, made the driver get on himself, who placed his foot on the foot of the elephant slightly bent.'

CHOICE EXPRESSIONS AND IDIOMS.

A.

स देवाधीनः कृतः, यद्मादि तद्भवतु इत्युक्तं परित्यक्तः ‘he was abandoned to his fate.’

तव निर्णये स्थास्यामि, तव निर्णयः प्रमाणं ‘I shall abide by (bow to) your decision.’ **प्रतिज्ञा-अभिसंधान-पालवति** ‘abides by his promise.’

यथाशक्ति, यावच्छक्षणं ‘to the best (utmost) of one’s ability,’ all that one can do, as far as possible.

बहुकौतुकः स वेशः ‘the country abounds in curiosities.’

पञ्चवर्षदेशीयः ‘about five years old.’ **मध्याह्नप्रायः—कल्पः समयः** ‘it is about noon.’ **किं कर्तुमृष्टोसि—किं कार्यव्यग्रोसि—किमरंभस्त्वं** ‘what are you about?’

स सर्वेषां सूर्जिं तिष्ठति ‘he stands above (at the head of) all.’ **अद्वाकाशो मत्सरस्य** ‘above envy.’

सा दारुणा प्रतिज्ञा लोके प्रकाशतां गता-प्रकाशीशूता ‘the dreadful vow became known abroad.’

शून्यमनस्क, शून्यहृदय, हृदयेनासनिहित, विगतचेतन ‘absent-minded.’

छतमेताहृषेन असंगतेन प्रलोपेन ‘do not talk so absurdly.’

मनोरथानामगतिने विद्यते ‘nothing is in-accessible to desire.’

मरणं प्रकृतिः, विकृतिर्जीवितमृच्यते ‘death is nature, life is but an accident.’

मात्रमनुपविष्ट् ‘accommodate oneself to the will of.’

एकविसीभूय ‘with one accord.’ **बहुज्ञया, स्वर्य, स्वेच्छातः** ‘of one’s own accord.’ **तद्वचनाहुसोरेज—नात्मोदेवन** ‘in accordance with his words.’ **जनुज्ञयेदुं** ‘according to seniority.’

राजेति का मात्रा-गणना मम ‘of what account (consideration) is a king to me’ (I defy him).

AFF.

देवहत्यकं दग्धदैवं, हतदैवं ‘accursed or wretched fate.’

चलवती शिरोबेदना मां आधरे ‘I am suffering from a strong (bad) headache.’

मष्टोऽविनयमंतरेण परियुक्तिर्था कृता देवी ‘the queen was made acquainted with your immodesty.’

ते स्वकर्म साधु निरवाहयन्-आचरन् ‘they acquitted themselves well.’

शासने तिष्ठ भृतुः ‘act up to your master’s orders.’ लक्ष्मीसूभिकाया वर्तमाना ‘acting the part of Lakshmi’. कुरु प्रियसस्त्रीवृत्तिं सपलीजने ‘act the part of a dear friend towards your equals.’ मनोवाक्याकर्मभिः ‘in action, thought and speech’ (in thought, word and deed).

कृशाग्रजुङ्गः ‘acuteness (sharpness) of intellect.’

यथाकालं व्यवहर ‘adapt your conduct to circumstances.’ तस्वैकदेशः अविनेयार्थः कृतः ‘a portion of it has been adapted to the stage.’

गंडस्पोपरि स्फोटः ‘this is another evil to add to the first’ (lit. ‘a pimple has grown upon a boil’).

मधुरालाप, प्रियंवद ‘of agreeable address.’ अदत्तवाह्यनामा लेसः ‘a letter without any address upon it.’ दत्त-लिखित-मद्वाह्यनाम एवं प्रेषय ‘send the letter to my address.’

आमंत्रयस्व-आपृच्छस्व सहचरं ‘bid adieu to (take leave of, bid farewell to) your friend.’

सर्वविभूष्मेष्वभ्यंतरीकरणीया ‘she should be admitted to all confidential matters.’ तस्या विकारो विलम्याक्षमः ‘her illness admits of no delay.’

वयोइच्छ, प्रवयस् ‘advanced in age.’

मम छिद्रेण लज्जावकाशः ‘taking advantage of my weak point.’

वसेतसमयावतारः, मधुप्रवृत्तिः ‘advent or setting in of spring.’

हेशलेशौरभिक्ष ‘not affected by the slightest fatigue.’ बेताळोपहस ‘affected by a devil.’ अमेकव्याध्युपसृष्ट ‘affected by many diseases.’ न नः किञ्चिद्भित्ताते ‘our position is not in the least affected (it does not affect us in the least).’ कृतकक्लहं कृत्वा ‘affecting a quarrel.’ मम वस्त्रसा तस्य हृष्ये

AMO.

द्रुष्टीशृतं, मम वचनात्य हृदये हृद पदं लेपे 'my words deeply affected his heart.' पंडितंमन्योऽनो 'he affects learning.'

इहो नआ प्रकृतार्थं गमयतः 'two negatives make one affirmative.'

इति वार्ता प्रसूता 'such a rumour was afloat.'

अनुपूर्वाः 'one after another.' दक्षं वृक्षं सिन्धिति 'waters tree after tree.' स पितामहान्मात्राभिधीयत-आहृयते 'he is called after his grand father.'

प्राप्तवयाहारदशः 'come of age.' शोऽप्तवर्षदयोवस्थामस्तृशत् 'he reached the 16th year of his age.'

'अस्मिन्निवादे सर्वेषां तेजामेकमत्यन्' 'they all agree (there is a unanimity) on this point.'

कारसंधानं कुर्वन् 'taking aim with his arrow.' कानिर्दिष्टकारणं गम्यते 'where are you going without any definite aim.'

बानमःमेव् 'to take the air.' प्रकाशतां गम् 'take air.' अवलेपसुद्रा 'an air of conceit.' निकृतमिवात्मनं संदर्शय 'with the air of one who is offended.' गगनकुपुमानि-सातुष्णाणि-चि, भजोराज्यविजयभर्ण कु 'to build castles in the air.'

अकम्भात्, महमा, एकपदे 'all' of a sudden.' एतावान्मे विभवो भवत्मनं मेवितुं 'this is all I can do to serve you.' जीवतसर्वत्वं 'a/l-in-all of one's life.'

एवं पिंडीकृत्य मद्य विश्वाते रुपकान्देहि 'give me 20 rupees in all.' सर्वे मिलित्वा सप्त वर्णं 'we are 7 in all.'

इयं कथा मामेव लक्षणीकरोति 'this story alludes to myself.'

क्षीणाद्युपिडायां क्षपायां 'when the night had almost worn away.' अतुना घमातप्राया-कल्पा रजनी 'it is almost dawn now.' मृतप्राय-कल्प 'almost dead (all but dead).'

अन्या गतिर्नास्ति, अन्यकुरुराणं नालोक्यते 'there is no alternative (course, help).'

एष तत्व वचनो निष्कर्षः—पंडितोर्थः 'your whole speech amounts to this' (this is the purport or sum and substance of your speech).

ARC.

आराजके जनपदे 'when the country is in a state of *anarchy*.'

जन्मादिवमः 'anniversary of birth.' मृत्युतिथि: 'anniversary of death.'

भवतु नथा इनि स प्रस्तुवाच्य 'he *answered-very well*.' इदं मे हृषिक्षणे कल्पेत् 'this will *answer my purpose*', will do for me.

फिलारिचिङ्गोऽग्रः 'an *antidote against anxiety*.' विषवेच्छः, जांशुलिकः 'a dealer in *antidotes*'

द्याजन्म्भाति: 'apparent praise.'

अधिमन्त्रयेऽत्रभवते प्रसागीकरामि, अत्र भवान् प्रमाणं 'I *appeal to your honour in this case*.'

साक्षी नोपनस्थो 'the witness did not appear.' होभनाकृति, द्वुभगाकृति, चारुदर्शन, प्रेक्षणीय 'good in *appearance*.' तत्र कथा सत्येव प्रतिभासति अवभासते 'your story has an *appearance of truth*.'

सुखार्थे रिषयजात्तद् न प्रयुक्तते 'they do not *apply* the word विषय to happiness.' द्विनीयामी न ते जात्तद् एष नः 'this our title does not *apply* to any one else.' काऽपरा त्रियोगोत्तुच्छियतामिति प्राप्यत्यमास 'he *applied for further orders*.' वर्णं स्वकर्मण्यमितुज्यामः 'we *app'y ourselves to our work*.'

संकर-ममां अतुरुद्धर्म-अतुपालय 'keep your *appointment or engagement*.' देवि माप्तिष्ठा भवामः 'Queen, let us keep (to) our *appointments or engagement*,' 'let us be punctual.'

तीक्ष्णामनि 'of quick *apprehension*.' मंदधी, रश्मिलुद्धि 'of dull *apprehension*,' 'dull-headed.'

प्रस्नारसहशं, प्राप्तकालं, कालोचितं, समयानुस्तवं 'appropriate to (fit for) the occasion.'

न ते व त्रोऽभिनन्दामि 'I do not *approve* of your speech' (your speech does not commend itself to me).

युवानो विस्तरणशीलः 'youths are *apt to forget*.' अतिस्नेहः पापशङ्की 'over-affection is *apt to suspect evil*.'

लोके युद्धं विरीनतां वा स्वच्छितान्येव नरं नयन्ति 'man is the *architect of his own fortune*' (the fortunate circumstances of our lives are of our own making).

ATT.

बधनाति मे चित्रकृष्णः 'the Chitrakûṭa mountain *arrests my eye.*'

अव्याजमनोहर्ष-अकृत्रिमलावण्यं-निसर्गरमणीयं वपुः 'an *artlessly* (naturally) lovely body.'

गुणास्तावतस्य नैव विद्यन्ते 'as for merits, he has none.' शीघ्रमिति छकरं 'as for doing it quickly, it is easy.' पितेति मां स मानयति 'as a father he respects me.'

बेलोपलक्षणार्थं 'to ascertain the time.'

कस्मिन् दोषे निक्षिपामि, कं दोषपक्षे स्थापयामि 'to whom shall I *asccribe* the blame' (on whom shall I *lay* the blame). पापकर्म तस्य संभाव्यते 'a sinful deed is *ascribed* to him.'

भस्मी-भस्मसात् कु 'to reduce to *ashes.*' भस्मीभू 'to be reduced to *ashes.*'

तस्य बदनं हर्षोत्कुरु बभौ 'he had a cheerful *aspect.*' सर्वे विपर्यासं यातं 'all things wore a different *aspect.*' उदगभिसुरवं मे गृहं 'my house has a northerly *aspect.*'

कविधशःप्रार्थी 'aspiring to the fame of a poet'. दूरास्तडः-दूराधिरोहिणः-उत्सप्तिः खलु एते मनोरथाः 'these are, indeed, high *aspirations*' (ambitions, soaring desires).

मृगा मृगैः संगमनुवजन्ति 'deer associate with deer.'

कृतकं-मिथ्या-मौर्नं 'assumed silence.'

इति मे निश्चयः, हृष्टं मन्ये 'I *assuredly* feel,' 'I feel *assured.*'

उपचारातिक्रमं-प्रणिपातलंघनं-प्रमार्द्धमरमारंभः 'this is an act to *atone* (make amends) for the slighting of prostration.'

लोकापवादो वलवान्मतो मे 'I *attach* great importance to public censure'. चूपे छवृदमदुरक्ताः प्रजाः 'subjects are firmly *attached* to the king.'

युवतयो गृहिणीपदं योन्ति 'young women *attain* to the position of housewives.'

उदार-आर्य-नेपथ्यभूत 'richly or splendidly *attired.*'

BEN.

वैरभावः, विपक्षहतिः ‘hostile attitude.’

आत्मन्यारोपितालीकामिमानाः ‘attributing to themselves false greatness.’

राजदूर्शर्णे लेभे ‘had an audience of (interview with) the king.’ दृष्ट-
नाशुद्धहमिङ्गामि ‘I wish to be favoured with an audience.’

विपद्युत्पत्तिमतामुपस्थिता, जातस्य हि भ्रुवो सृत्युः ‘destruction (death) awaits those that are born.’

चकितं वृपस्य पार्श्वमुपैमि ‘I approach the king with awe.’

B.

परोक्षे-क्षे ‘behind one’s back’ (in one’s absence). उर्बही प्रस्यादेशः अग्निः Urvasi throws Lakshmi into the background’ (obscures, eclipses her).

सकलवचनानामविचये-वर्जनविचयातिक्रांतं-मोघवर्जनप्रयत्नं-तत्स्थानं ‘the place *baffles* description.’

ते कुलस्पाधयः ‘they are a bane to the family.’

इति समयः कृतः ‘such a bargain was struck.’ अपि च, अपरं च ‘into the bargain.’

तस्मिन्दद्वासरे तेन धीरं विक्रांतं ‘he bore himself bravely on that occasion.’ विज्ञे अवधृ, मनसि कु, अकृत्स्मृ ‘bear in mind.’ शोकवशं मा गमः ‘bear up under grief.’

सीतादेव्याः किं वृत्तं ‘what became of queen Sita,’ ‘what was Sita’s fate?’

आपत्तं हि संसारपथमवतीर्णनामेते वृत्तोताः ‘such incidents befall worldly persons.’

अशृतपूर्वे ‘not heard before.’

छतांतरित-छतात्परहित-विग्रहः ‘concealing or hiding his body *behind* creepers.’

शृंगं कु ‘to bend the brow.’ स उमरपि त्वकार्ये मनो वर्षस्त्ववेषयत् ‘he bent his mind again to his task.’ मर्वति नग्रास्तरहः कलागमैः ‘trees bend

BY.

down under the load of fruits.' कृतनिष्ठय, हृषनिष्ठय, कृतसंकल्प, विद्वित-प्रतिज्ञ 'be on.' परस्परबोधतो 'be on killing each other.'

आनंदपरबद्धः, आनंदेन विगतचेतन इष्ट भूत्वा 'beside oneself with joy.' अप्रास्ताचिकं, अप्रस्तुतं, अप्रासंगिकं, अप्रकृतं एतत् 'this is beside the question, irrelevant, does not bear on the matter in question.'

अस्मि विशेषोऽम् 'I am (feel) better to-day.' अभिभू-अतिरिच्छ pass. 'to get the better of.'

तुर्गम्, दुर्जेच्, दुर्बोध 'beyond comprehension.' आयाचिकं द्वयं करोति 'he lives beyond his means.' स श्रुतिपथं अतिक्रांतः-व्यतीतः 'he went beyond hearing.' गर्भेश्वरः 'rich from his birth.'

न ममानापि, न त्तोकांशेनापि 'not a bit, not in the least.'

सुर्यिद्युमुखः 'a blockhead, clod-pated.'

समेत, संहत 'in a body.' आसन्नपरिचारकः 'a body-guard.'

भिन्नोऽष्टश विप्रसासार वंशः 'the family branched off into 8 parts.'

साहसे भी: प्रतिवसति 'fortune favours the brave.'

प्रभात रजमी 'the day broke, it was day-break (dawn).' विल्लेवमाप कथाप्रवृत्प: 'the story has suffered a break.' सभ्याः स्वं स्वं स्थानं प्रतिजग्नुः 'the assembly broke up.' तस्याक्षणोः प्रभातमासीत् 'the day broke upon his eyes.'

कि बहुना 'to be brief, in short.'

इर्षोमाचित-एलकित-कटकित-तत्तुः 'his body bristling or thrilling with joy.'

तस्वाः सहसा प्रावर्तताश्चाधारा 'she burst into tears.' संभूय प्रशंसागिर उदत्तिष्ठन् 'there was a burst of applause.'

अप्रस्तुतं किमिति अनुसंधीयते 'why do you beat about the bush.' धू-बाणि परित्यज्य अधृवनिषेदर्ण नेष्टः; अधृवाद् धूवं वरं; वरमय कपोतो न श्वो मयूरः or वरं तत्कालोपनता तितिरी न उनर्दिवसांतरिता मयरी 'a bird in the hand is worth two in the bush.'

'अनुदिवसं-दिनं, दिने दिने 'day by day.' शतशः 'by hundreds.' एकैकराः, आनुपूर्व्येण 'one by one.'

COM.

C.

प्रयत्नसंबधितः ‘brought up with *care*.’ निषुणमन्विष्य ‘searching with *care*.’ अधुनाई वीतचितः ‘I do not *care* now.’ न कामदत्तिर्वचनीवलीक्षिते ‘a self-willed person *cares* not for blame.’ प्रतिपात्रमाचारीयतां यत्तः ‘let *care* be taken of each character.’

प्रस्तुतविषये, प्रकृते ‘in the *case* before us, in the present *case*.’ तेन हि ‘if such be the *case*, well then.

किं भिटमज्ज सरस्वकराणा ‘why *cast pearls before swine*?.

ज्वलनमुपगतं-अग्निदीतं-गैहं ‘the house *caught fire*.’ कर्मयहीत, रूपामिग्राहित, लोच्छेण गृहीत ‘*caught in the act (red-handed).*’

किंनरमिथुम् यदृच्छयाद्राक्षीहृ ‘chanced to see two Kimnaras.’ बुणाक्षरम्यायेन ‘by happy *chance*.’ स मया समापत्तिहृष्टः ‘I chanced to see him, I accidentally met him.’

स्वभावो दूरतिक्रमः ‘nature can’t be *changed*.’ क्षीरं दधिभावेन परिणमते, दधिभावमापयते ‘milk is *changed* into curds.’

हस्ते निक्षिप् or समर्पण ‘give in *charge of*.’ अवं जनः कस्य हस्ते समर्पितः-निक्षिप्तः ‘in whose *charge* has this person been given?’

समाव्वसिहि, धैर्ये निषेहि हृवये ‘be of good *cheer*, or *cheer up*, take courage.’

इत्थं or एवं गते सति ‘under these *circumstances*,’ ‘such being the *case*.’ दुर्गत, दुर्दशापक्ष, दुःस्थित ‘in bad *circumstances*.’ येन केनापि प्रकारेण ‘under any *circumstances*,’ ‘anyhow.’ यथावसरं, यथाकालं ‘according to *circumstances*.’

अतिसूमि गतो रणरणकाऽस्याः ‘her anxiety has reached its *climax*,’ or the highest pitch.

निमितील नरोत्तमप्रिया ‘the king’s beloved *closed her eyes in death*.’ अथ निर्बातं नमः ‘it is *close to-day*.’

सृत्युत्तराभृक्तः ‘rescued from the *clutches (jaws) of death*.’

यज्ञावि तज्ज्वतु ‘*come what may*.’ यज्ञावि तज्ज्वतु शुभमसुम् या ‘*come harm, come good*.’ प्रकृतिमापद्, संज्ञा-योतनां-लभ् or प्रतिपद्, प्रकृते स्था ‘*come*

CON.

to oneself; regain consciousness, 'come to one's senses.' आगामिनि सोमवासरे 'on the coming Monday.'

तां दुसशयितं पृच्छ 'ask her whether she has had a *comfortable sleep*.' राजाचपि निकामं शयितश्च नास्ति 'I can't sleep *comfortably* even at night.'

दीर्घिकावलोकनशब्दाक्षगता 'sitting at a window *commanding* (the view of) a well.' आङ्गुष्ठिविशेषज्ञादरः पर्वं करोति 'good forms *command respect*.' पर्वं हि सर्वज्ञ शृणेन्दिधीयते 'merits *command notice or attention*.' तद्ब्रह्मिभवोपि सत् 'though I have no *command of language*' (though possessed of scanty powers of speech or description). तं वाग्वद्येवानुवर्तते 'he has *command of language*.'

इदं इति लेख्यं-पदं आरोपय-पदे निवेशय 'commit this matter to writing' अस्माभिः सहेककार्याणां 'who have made *common cause with us*.'

सहाय्यायिन् 'a companion at school', 'a fellow-student.' समदृःसहस्रः 'a companion in joy and sorrow.'

अहमहभिक्या प्रणामलालसा: 'competing with one another to salute first.'

अभिनंथ ब्रवीति 'says or writes after presenting *compliments*.' च्यवनाय मां प्रणिपातय or भवीयो नमस्कारो चाच्यः 'give my *compliments* to Chyavana.' उपचारपदं 'a *complimentary saying*.'

स नायापि पर्यवस्थापयति-संस्तंभयति आत्मानं 'he does not yet *compose* (collect) himself.'

महदपि राज्यं न मे सौख्यमावहति 'even my large kingdom does not *conduce to my happiness*.'

अपि रक्षयते त्वया रहस्यमिक्षेषः 'have you kept the secret *confided to you*.' विश्वास-विअंश-भूमिः स मम 'he is my *confidant*.' विअंशस्थाने मद् 'to take into *confidence*.'

प्रसवकालः, प्रसवावस्था 'confinement of a woman'. प्रसूता or प्राह्प्रसवा तन्मार्य 'his wife is *confined* (is in child-bed).'

विष्णु दुत्तुसदर्शनेन आयुष्मान्वर्षते 'you are to be *congratulated upon seeing your son's face*,' or, 'I *congratulate you upon seeing*' &c.

C.R.E.

प्रसङ्गः-उपपक्षः-ते तर्कः ‘your conjecture is clear (you have rightly conjectured or guessed).’

अग्निसात्कुरु, ज्वलनाय समर्पय ‘consign to the flames.’

तस्याच्चरणं वचता न विसंवदति ‘his conduct is not inconsistent with his words.’ स्वार्थाविरोधेन ‘consistently with their own interest.’ अग्निरूपशूद्धिणा परिचक् ‘an assembly mostly consisting of learned men.’

तस्य वचति दुराशार्यं मा कल्पय-आरोप्य ‘do not put a bad construction upon his words.’

तत्परतयेव वेदांतवाक्यानि योजयेति ‘construe Vedāntic sentences as referring to it’

जग्नहितमपि तावत् त्वया चित्तनीयं-मनसि कार्यमेव-अवेक्षणीयं ‘you must also consult public good.’ स्वाहितपराक्षणो मा चूः ‘do not consult (be intent on) your good alone.’ सांवत्सरिकैः संवादतात् ‘let astrologers be consulted.’

युहः प्रहर्षः प्रब्रूव नाम्नानि, बुधि न भस्ते ‘he could not contain his great joy’.

तेन इत्य एहीतार्थं भवामि ‘if so, I shall know its contents’.

यथावकाशं, कार्यांतरांतरावभृतरेण ‘when it suits one’s convenience.’ अन्वकार्यातिपातभृतरेण-कार्यांतराविरोधेन-भवान् कदा मता द्रष्टव्यः ‘when may I conveniently see you.’

अनस्यतरा वयं मद्भगतस्य दृमांतस्य ‘we are not conversant with love-matters.’

प्राणव्ययेनापि ‘even at the const of one’s life.’

स्वद्वचनप्रस्त्यात् ‘counting upon your promise.’

आ-समा-श्वम् ‘to take courage.’ धेवे आस्थां, धेये अवलम्ब् or अवर्द्धम्, धेयावर्द्धम् लु ‘to summon courage.’

कथाप्रसंगेन, कथायोगेन ‘in the course of conversation.’ कालङ्कमेण, गच्छता कालेन, दिनेनु गच्छत्सु, गच्छति काले ‘in course of time.’ गम्यतरा-आवात्, अनस्यगतिक्ष्वात् ‘there being no other course.’

स त्वतो लघोइयः ‘he is your creature’ (owes his rise to you).

DEL.

ऐसे संकल्पा मम प्रावृत्तासन् or आसीद्-समस्त् मे मनसि 'these thoughts crossed my mind' (occurred to me). मम दर्शनपथमागतः; नयनविषयमवतीर्णः 'he crossed my sight.' अत्यस्तामुजः 'with the arms crossed.' अत्यस्तपादः 'cross-legged.'

सर्वेऽस्य प्रयत्नाः सफलतां यशः-फलिताः 'all his efforts were crowned with success.'

आचारारुष्यग्रहणार्थं 'to take flowers as is customary.' आचारं प्रतिपद्धत्य 'make the customary bow (salutation)'.

मर्मचिकित्सा-भिक्, मर्माञि कृमत् 'cutting to the quick.' महचनमाक्षिप्त 'cutting short my speech.'

D.

तस्योत्साहनं भा रुधाः 'do not damp his energy.'

आत्मो जीवितसंशये चर्तते 'the patient is in a dangerous state.'

अन्त तमः, नृचिमेच्य तमः 'pitchy (blinding) darkness.' सतमसं 'all-pervading darkness.'

हाहनिमादेन दिशो बधिर्यतः 'deafening all directions with cries of alas.'

स्वामुभिर्मृतरात्मणं गतः 'he paid off the debt of his master with his life.'

पश्चिमे वयसि, परिणतवयसि 'in the decline of life', 'in declining years.'

पूर्णतमन्मथा सा, अतिसूमिं गतोऽस्या अमुरागः 'she is deep in love, far gone in love.'

मम विकारः परिच्छेदातीतः 'my anguish transcends definition.'

एकत्य धूल्येन अयः ह्युद्यति, सर्वा अयग्नुहिः 'all expenses are defrayed out of the proceeds of one'.

वैष्णवलपरिभावी गदः 'a disease which defies medical efforts.'

दीर्घमूली विनश्यति 'delay is dangerous.'

इस्तां तस्य हस्तगामिनीमकरोत् 'delivered the earth to him.' लेखं तस्य इस्तं प्रापयिष्यामि 'I shall deliver the letter into his hand.'

DIS.

सर्वे देवाधीने-आयतं ‘everything depends on fate.’ मया ब्रायोपदेशनं कर्त
विद्धि ‘depend upon it, I shall starve myself to death.’ असंशयं, नियतं,
दूरं स्थलु, ‘depend upon it,’ ‘to be sure.’ निमित्ससञ्चयेषः ‘dependent on
a cause.’

विषणु सुकावयव ‘depressed in spirits,’ ‘dejected.’

सर्वजनस्योपहास्यतामुपयांति ‘are derided by all,’ ‘become the laugh-
ing-stock of all.’

तस्या: श्रीर्वचनानामविषया ‘her beauty can't be described.’

सविस्तरं, सविस्तरेण, विस्तरतः-सः, सुविस्तरं ‘in detail, at length,
exhaustively.’

सा उपोष लावण्यमयान् विशेषान् or मनोहरं वपुः, प्रचीयमानमयवा ‘she
developed her lovely limbs.’

क्षुण्णाद्वर्मनो रेखामात्रमपि न व्यतीयुः ‘did not deviate even a line
(an inch) from the beaten path.’

नाहमात्मविनाशाय वेतालोत्थापनं करिष्यामि ‘I shall not raise a devil for
my own destruction’

उत्रसंकांतलक्ष्मीकाः, गुणवत्सुतरोपितमियः ‘having devolved their
property upon their sons.’

लुप्तार्थं वचनं ‘a dead letter.’ अशास्य वैरं ‘deadly enmity.’ स लोष्टचारं
हतः ‘he was pelted to death.’

अव्यतिरिक्तेयमसम्भूरीरात् ‘she is not different from my body
(myself).’

विषमपदविमङ्गिनी टीका ‘a commentary explaining difficulties.’ . .

आत्मन्यप्रत्यर्थं चेतः the mind feels disdident of itself.’

अलमधासंगिकेन or अप्रसंगेन, प्रकृतमेवातुसंधीयतां ‘enough of
digression.’

शब्दविषया तिकांतेषु—मैयनपथातितेषु—अंतरितेषु—अहाण्डिगोचरेषु—अंतर्दृतेषु
करपेतेषु ‘the pigeons having disappeared.’

र्मलानि दुःखितैर्दुःखनिर्दीर्घानि ‘the afflicted should disburden (ease)
their grief.’

. DRA.

शिष्य उपदेश मालिनयति 'a pupil spoils, brings discredit on, the instruction (given to him).'

प्रकृते-प्रस्तुतं अनुसृत् or अनुसंचा 'to turn to the subject under discussion.' प्रस्तावः, प्रस्तुत-प्रकृत-विवरः, प्रस्तुतं, प्रकृतं 'the subject under discussion.'

तपस्विव्यंजनोरेताः, तापसञ्जग्नाना, तापसस्त्वपशारिणः 'disguised as ascetics.' निष्कारणो बंधुः 'a disinterested friend.'

मम द्रव्यस्य कथं त्वया विनियोगः कृतः 'how have you disposed of my money.' अहं त्वदधीनोस्मि 'I am at your disposal.' अयमर्थस्ववायतः, अत्र अवाक् प्रभवति 'this matter is at your disposal.' कलहशील, कलहकाम 'disposed to quarrel.'

कि वो विवादवस्तु 'what are you disputing about,' 'what is the matter at issue.' वादग्रस्तोर्धः 'a disputed point.'

अतिथिविहोषः 'a distinguished guest.'

एवं ताषदाक्षिणामि, अन्यतः संचारयामि 'I shall thus divert his thoughts.' अंतमेदाकुलं यदृं 'a house divided against itself.'

अपि कुशलं शिवं भवतः 'how do you do,' 'are you doing well.' त्वां द्वुर्सं-कुशलं पूछति 'asks you how you do.' देवीं सुखं प्रदुमागता 'she came to ask the queen if she was doing well.' अलं निर्वेधेन 'have done with, enough of, your importunity.' किमस्माकं स्वामिचेष्टानिस्तुपणेन 'what have we to do with watching the movements of our master.'

मनो मे संशयमेव गाहते or आशंकते 'my mind is still in doubt.'

नतोऽन्तस्त्रूमिभागः, उत्सातिनी भूमिः 'ground having ups and downs,' 'uneven ground.' पातोत्पाताः 'ups and downs.' लीचैरच्छत्पुरि च दशा चक्र-नेमिक्रमेण 'there are ups and downs in our condition (in life) as in the course of the wheel.' निपात्यतां-उच्छेष्टां-असौ प्रजापीड़कः 'down with the tyrant.'

परिणतप्रायमहः 'the day is drawing to a close,' 'it is about sun-set' त्वया स्वहसिनोगाराः कर्पिताः 'you have drawn down ruin upon yourself with your own hands.'

EFF.

द्वीपिचमेपरिष्ठः गर्दभः 'an ass dressed in a tiger's skin.'

चापलाय प्रचोदितः 'driven to do a rash act.' अविरलवारिचारासंपातः, पटुधरिसारः 'a sharp driving shower.' किमुद्दिश्य भवान्माषते 'what are you driving at.'

मा भवानंगानि मुच्चतु 'let not your spirits droop (flag),' 'do not despair.' मुक्तेरबयवैरशयिति 'I slept with drooping limbs.' लंसते वेहुंचः 'the whole frame droops down.'

जलधिकुनिषतेन क्रमशः पूर्णे घटः 'small drops make a pool.'

संहित्यतामियं कथा 'let this matter (story) be dropped.' अवसरप्राप्तामि मे जाग्राणि, सीदंति मे अंगानि 'I feel ready to drop down.'

शिरी केकाभिग्निरथति मे वचनं 'the peacock *drowns* my voice with his cries.'

E.

अवणगोचरे तिष्ठ 'be within *earshot*.'

महति प्रमृष्टे 'early in the morning.'

न परिहसामि, नायं परिहासस्य समयः 'I am in earnest,' 'I am not joking.' परमार्थेन ग्रह् 'take in *earnest*.'

लब्धं स्वास्थ्यं मया, आहं निर्वृतः—वीतचितः 'I am at *ease*.' जातो भवाय विशदः प्रकामं अंतरात्मा 'this my soul is completely at *ease*.' यथाकामं, पर्यातं, प्रकामं 'at one's *ease*.' मुखसुस्प 'sleeping at *ease*.'

दृतहृषः 'setting the teeth on *edge*.'

फल, मूर्खः (1 P.) 'to take effect.' मारुतस्य रहः शिलोचये न मूर्खति 'the velocity of the wind has no *effect* on (prevails not against) a mountain.' वृक्षेत्यमी विकारा देश्यमनेत्रु 'such changes of purpose take effect (grow strong) in persons intoxicated with sovereign power.' निशि दृष्टितां तमसां 'of darkness thickening at night.' वर्ज्ञं तपोबीर्यमहस्तु 'कुण्ठं 'the thunderbolt has no *effect* on those who have practised austere penance. इति, एतद्विप्राय 'to this *effect*.' अर्थाः, वस्तुतः 'in *effect*.'

EXC.

दृपस्तस्यां वज्रभाषः, कृताकुरागः, प्रीतिं-भावं वदेद् ‘the king was enamoured of her.’ ‘fixed his love on her.’

शृणु मे सावहोरं वचः: ‘hear my speech to the end (hear me out).’ कल्पाणोदकं-स्वेतं-मविष्वति ‘it will end in good.’

अलमतिविस्तरेण ‘enough of prolixity.’ अलं-कृतं-परिहासेन ‘enough of joking.’

कृतृहलेन तस्य चेतसि पदं कृतं ‘curiosity entered his heart.’

मानमर्हति, मान्यः, पूज्यः: ‘he is entitled to respect.’ स पुरस्कारमर्हति ‘he is entitled to precedence.’

परस्परासहिष्यु ‘envious (jealous of) another’s happiness.’ ते परस्पर-यशःपुरोभागः: ‘they are envious, jealous of each other’s fame.’

तुलया धु ‘to consider equal.’ तत्कार्ये साधितुमलं सः: ‘he is equal to the task.’

प्रतिशासनं ‘sending on an errand.’

बैधनभ्रष्टो युहकपोतचिलुआया म्लसे पतितः ‘he has escaped one’danger only to fall into another’ (has escaped Scylla to fall into Charybdis).

कथं कथमपि सुकृतः: ‘he narrowly escaped.’

सुरक्षितां तां प्रेषय ‘send her with a good escort.’

अत्यंतविलमदवर्णनं ‘disappeared for ever.’ एकांतनष्टं ‘lost for ever.’ असंनिवृत्ये गत, अत्यंतगत ‘gone for ever.’ अप्रबोधाय सा सुन्धाप ‘she slept not to ever wake again (to wake no more).’

अब्रह्मण्यं, अत्याहिते ‘Oh ! An evil has befallen;’ ‘alas, woe me.’

स सत्कारो मम मनोरथानामप्यस्मि: ‘the reception exceeded even my expectations.’

उत्सर्गः सापवादः: ‘rules have exceptions.’ अपवादेरिकोत्सर्गः कृतव्य-दृत्यः: ‘as general rules are limited by exceptions.’ अपयभिचारी तद्वचः: इति स्वाक्षादः न विसंवादमासावदयति ‘that saying has no exceptions.’ प्रतिप्रसवः: ‘a counter-exception.’

शिरःश्वलस्पर्शनमपविशाङ् ‘pleading an excuse of headache.’ अनामयाद-देशेन ‘under the excuse of illness.’

FAR.

इतियोगमधून्यं कुरु, अनुतिताम्नो नियोगं ‘execute thy business,’ ‘do thy duty.’

असौ क्रमायोवनभिक्षाशेषाः ‘his boyhood gradually expanded into youth.’ हर्षोऽक्षुलुनयनः ‘with his eyes expanded with joy.’

भवतात्मा हेषास्य पदमुपनीतः ‘you exposed yourself to trouble.’ स कातर इति वाच्यतां गतः ‘he was exposed to the charge of cowardice’. सा तं बुलाद् सर्वातपे दग्धती, आतपायेऽजिह्वतपी ‘she exposed rice to the sun.’

कियताप्यशेन, ईचत्, मनाक् ‘to some extent.’ सर्वथा ‘to the fullest extent.’

लोकदृष्टया ‘in the eyes of the public’. अश्रिगतोऽहं तस्य ‘I am an eyesore to him.’

F.

मुखामुखि. संमुखं ‘face to face.’ पूर्वाभिमुखं गृहं ‘a house facing the East.’

वस्तुतः, तस्यतः ‘in fact.’ वस्तुवृत्तेन, परमार्थतः, तस्यतः ‘as a matter of fact.’

संकटेभ्यविषण्णधीः ‘his talent fails not in difficulties.’ फले विसंशदति ‘fails to give the fruit.’ रमणीयोऽवधिविधिना विसंवादितः ‘a good appointment was made to fail by Fate.’ तस्य धैर्ये न हीयते न-स्वलति ‘his courage does not fail him.’ एत्राभावे ‘failing male issue.’ तस्य स्मृतिलोपः संजातः ‘his memory failed him.’ संततिविच्छेदः-लोप ‘failure of issue.’

अनिर्वेदः भियो सूलं ‘faint heart never won fair lady.’

छुविनं ‘a fair day or weather.’

पातोत्पातौ, व्यसनोदयौ ‘rise and fall.’ स लक्ष्यच्युतसायकोभूत ‘his arrow fell short of its aim.’ तत्र महिमानमुक्तीर्त्य वचः संह्रियते ‘words fall short in describing your greatness.’

लुप्तः, नेत्रा, असत्यसंधि. भग्नप्रतिज्ञा ‘false to one’s promise.’

अतिपरिच्यादवज्ञा ‘familiarity breeds contempt.’

को वृत्तांतस्तत्त्वभवत्या: ‘how fares it with her ladyship.’

GET.

नाऽन्न सुनिर्देवं ग्रहीच्छति 'the sage will not find *fault* with this.'
हृषदोषा दृश्या 'chase is found *fault* with.'

सहृदयः, सचेतः: 'a man of *feeling*.' सचेतसः: कर्त्य मनो न दूषते 'what man of *feeling* is not affected at heart.'

आत्मानं सृतवत्संदर्शयामास 'he feigned himself to be dead.' कृतकं कोर्पं कृत्वा 'feigning anger.' प्रसृतलक्षण, व्याजसुप्त, लक्ष्यसुप्त 'feigning sleep.'

पर्यातमाक्षामति 'drinks (his) fill.'

तैः सोपराधी स्थापितः 'they found him guilty.'

उदारः-प्रथमः कल्पः 'a fine or fair proposal.'

सुनिष्टमेतत् 'this fits well.'

मन्त्रसुसातकहृष्टिः 'with his eyes *fixed* on my face.' आसक्त-बद्ध-हृष्टि 'having the gaze *fixed*.' स्तिमित-अनिमेष-लोचन 'with a *fixed* look.' मनो निष्ठाभृत्यं छ्रमति 'the mind devoid of *fixedness* rambles.'

रन्ध्रान्वेदित्, लिङ्गान्वेदित् 'seeking or finding *flaws*, or picking holes.'

सप्तसूमिकः प्रासादः 'a palace having seven floors.'

इत्तौ समानीय, अंजलि बद्धा, कृतांजलिः, सां(प्रा) जलिः 'folding his hands together.' भुजाभ्यां तामापीड्य 'folding her in his arms.'

महातां पदमतुविदेयं 'follow (in) the foot-steps of the great.' पदवीं प्रतिपथ 'following the path.' उरस्कृतमध्यमङ्गलमः 'following a middle course.' हुःस्तं हुःसाकुण्डिः, विपद्विपदमहुबन्धाति 'one misfortune follows another.' अतः किं प्राप्नोति 'what follows from this?' परस्तावदगम्यते 'what follows is understood.' ततस्ततः: 'what followed next,' 'proceed.' तपथत 'it is as follows.'

शांते पापं, प्रतिहतं अभंगलं 'God forbid (forbend).'

स्वनामत्यागं करोमि 'I shall *forego* my name.'

तीर्ण-पूर्ण-प्रतिज्ञः, पालित्तंसंगरः, संत्यग्यप्रतिज्ञः, सत्यव्रतः-संघः 'who has fulfilled his promise.'

G.

अस्तुना द्वंचश्चाप्यं 'get out of (leave) bed now.'

HAN.

युद्धाय संनद्धाः or वद्धपरिकराः ते ‘they have girded up their loins for battle.’

शुचो वशं मा गमः, क्षोकाधीनः मा च, वेङ्गव्यं मावलंबस्व ‘do not give way to grief.’

ज्वललिप्त ब्रह्ममयेन तेजसा ‘as if glowing with Brāhmanic lustre.’

इति ख्यातः, कृतनामधेयः, दत्तसंज्ञः ‘he goes by the name of.’ उमाख्यां सा जगाम ‘she went by the name of Umá.’

किं तया हृष्टया, कोर्थस्तस्या दर्शनेन ‘what is the good of seeing her.’ अलै परिदेवनेन ‘what good do you get by weeping.’

सृत्योर्मुखे वर्तते, कालालौडः, सृत्युगोचरं गतः ‘he is within the grasp of death.’ हृदं च अशेषविद्याग्रहणसामर्थ्यं ‘and this grasp of every (kind of) learning.’ भमाशयं सम्प्रयुहतिवानसि ‘you have well grasped my meaning.’

आनन्दस्य परां कोटिं-काणां अधिगतः ‘he was greatly delighted.’

रोषात् दत्तैर्देवताज्जिविष्य ‘grinding the teeth in rage.’

यौवनपद्धतीमारुद्धः, प्राप्तयोवनः, यौवनदशामापदे ‘he grew up to man’s estate’ (attained majority). वस्ततरः महोक्ततां स्फृशति, महोक्तमार्यं अवाति ‘a calf grows into a large bull.’

तस्याः आवद्यधारमशु प्रावर्तत, उद्धार्ये नयने जाते ‘tears gushed forth from her eyes in torrents.’

H.

चौर्यहृति ‘in the habit of stealing.’ ज्ञातदुःख, दुःखशील, परिचितहृति ‘habituated to distress’.

रेखामात्रमपि ‘even a hair’s breadth.’

सर्वनाशे समुत्पदे अर्थं त्यजति पंडितः ‘half a loaf is better than no-bread.’

नियुद्ध, बाहुयुद्ध ‘a hand-to-hand fight.’ एकतः-अन्यतः, एकं च-अपरं च ‘on the one hand—on the other hand.’ तु, तावद् ‘on the other hand.’ सर्वाङ्ग, सर्वज्ञ ‘on all hands.’ दृष्टहस्तावलंब ‘given a helping hand.’ परंपरणा आगम् ‘to be handed down.’

NIG.

त्रिशंकुस्त्रियांतरा तिष्ठ 'hang between' (like Tris'añku).

आवेदयन्ति प्रत्यासप्तमानंदं अग्रजातानि शुभानि लिमिचानि 'antecedent good omens are the harbingers of coming happiness.' (Cf. 'coming events cast their shadows before').

अहो वारुणो देवदृष्टिपाकः 'Oh, hard fate.' प्रश्लक्षुधावसप्त 'hard pressed by hunger.'

तथ मूर्खं कमलभियसुद्धाहति-आहरति-कलयति 'your face has the beauty of a lotus.'

संशयितजीवितः 'who hazards his life.'

भुरि कीर्तनीय or प्रतिष्ठापयितव्य 'to be placed at the head of.' स सर्वेषां भुरि-मूर्खिनि तिष्ठति 'he stands at the head of all.' वसिष्ठाधिष्ठिताः, वसिष्ठसुर-सराः-प्रहुसाः-पुरोगमाः 'headed by Vasishtha.'

द्रणविरोपणं तेलं 'sore-healing oil.'

सुस्थोसो, कुशलमस्त्वं 'he is in good health.' पूर्ववत्-प्रकृतिस्थः समजायत 'became as healthy as before.'

किमस्माक् संभृतदेवैराधिक्षिप्तम् 'why do you heap accusations (calumnies) upon us.'

इति कर्णपरंपरया श्रुतमस्मामि: 'we know it by hearsay.'

सोत्साहं, सर्वात्मना 'with all one's heart.' सर्वात्मना तस्मिन्कर्मणि स क्यापृतः 'he has applied himself to the work, heart and soul.' यथेष्टु, पर्यासं, प्रकासं, निकासं, 'to one's heart's content.'

दीर्घे-स्थूलस्थूलं-निःश्वस्य 'heaving deeply.'

स्वर्गायमानमेतत्स्थलं, शूलोकगतः स्वर्गः 'this is a heaven on earth'

अहमकुपदमागत एव 'I shall be close upon your heels,' 'I shall just follow you.' जंबामवलङ्घं 'to take to one's heels'.

दिना उच्छकारेण देवं न सिध्यति 'God helps those who help themselves.' का गतिः, किमन्यच्छरणं 'I can't help.'

हन्त बीमस्तमेवाग्रतो वर्तते 'yonder is indeed a hideous spectacle.'

स त्वा बहु मन्यते 'he has a high opinion (thinks highly) of you.'

INC.

इत्यः सिद्धयंति लक्ष्ये चले 'arrows hit a moving mark.'

का-कियती मात्रा तेषां मम, तानहं तुणाय मन्ये or नृषीकरोमि 'I hold them of no account.' वाच्यंयमो भवति. वाच्यं नियच्छु, सूख्यां-जोरं आस्त्व 'hold your tongue.' सर्वगामी-अल्पभिक्षारी अर्थं नियमः 'this rule holds good everywhere.' मुकुश्यह 'letting go the hold.' रागः शुक्लपटे स्थायी भवति 'red colour takes a firm hold on a white cloth.' स लोकस्य मन आददे 'he had a hold on the mind of the people (drew the mind of the people towards himself)' लेभेन्तरं चेतसि नोपदेशः, अलब्धपदो हृदि 'the advice took no hold (was not impressed) on the mind.'

तद्वचः तस्य हृदयमर्मासृशात् 'the words went *home* to his heart.'

चतुर्हात् शाशकान् विश्वासस्थाने धृत्वा 'retaining four hares as *hostages*.'

मानुषीं गिरमुदीर्घामास 'uttered *human* accents.'

इति राजां शिरसि वामपादमाधाय 'thus completely *humbling* the kings.'

I.

ब्रह्मसायुज्यं प्राप्तः, ब्रह्मलीनः, ब्रह्मधूयं गतः 'becoming *identical* (one) with Brahman.'

दुर्दैव, दुर्भाग्य, मंदभाग्य, दैवविपर्यासः-हृषिपाकः 'ill luck.'

अस्मार्तकालात् 'from times *immemorial*.'

स महति जीवितसंशये अवर्तते 'he stood in *imminent* peril of death.'

अलं सेवया (स्नेहभणितेन) मध्यस्थतां येहीत्वा भज 'away with flattery, speak *impartially*.'

उष्मामत्यकालहुदिनं 'an untimely storm *impends*.' अनावृष्टिः संख्यते लग्ना 'a drought is closely *impending*.'

निर्बंधपृष्ठः or उनः उनश्वानुष्ठयमानः स जगाद् सर्वं 'being *importuned* (pressed), he told all.'

जानकी करुणस्य चूतिरथवा शरीरिणी विरहस्थयेव 'Jánakī is the Karuṇa sentiment or pang of separation *incarnate*.'

वाच्यतां याति, दोषभाजनं-दोषभाक्-दोषपात्रं भवति 'he incurs blame.'

INT.

किं कथयते श्रीरमयस्य तस्य 'the splendour of that pair is simply *indescribable*' (what words can describe their splendour).

संभावनीयानुभावास्थाकृतिः 'his dignity may be *inferred* from his form.' आकृतिरेवानुभावपत्प्रमानुपत्ततः 'her very form leads (one) to *infer* her being superhuman.'

अधरोत्तरव्यक्तिर्गच्छिति 'it will be clear who is *inferior* and who is superior.' ओजस्वितया सा न परिहीयते शच्चतः 'she is not *inferior* to Śachi in majestic dignity.' न प्रतिष्ठित्वात्परिहीयते मधुरता '(her) loveliness is not *inferior* to (does not fall short of) that in the picture.'

अमी विनोदनोपायाः संदीपना एव दुःखस्य 'these diversions will only serve to *inflame* grief.'

दर्पाद्मात्, मदोद्धृत्, उत्सिक्त 'inflated with pride.'

निद्रावशः-विचेय 'under the *influence* of sleep.' सूहः परप्रत्ययनेयद्विदिः 'a fool has his mind *influenced* by the convictions of others.'

उरुबोत्तमे इति भणितव्ये 'instead of saying on *Purushottama*'. अध्ययने आरक्षये किमिति क्रीडसि 'instead of studying why do you play?' हर्षस्थाने अलं विचावेत् 'be not sorry instead of being (where you should be) glad.'

परोपकरणीकृत-भूत 'serving as the *instrument* of others.' उपकरणी-आवायायात्येवंविधो जनः 'such persons become helping *instruments*.'

चक्रद्विदिः 'compound *interest*.' सरला द्विदिः 'simple *interest*.' पञ्चकेन शतेन, पञ्चोदसरं शतं 'interest at five per cent.' दृष्टे युच्यामि: कथारसस्याक्षेप-सामर्थ्ये 'you have seen how the *interest* of the story made me digress.' स्वार्थपर, स्वार्थद्विदिः 'looking to one's own *interest*'. अतिरमणियं कथावस्तु 'the subject-matter of the story is very *interesting*.' पक्षपातिनौ आवामनयोः 'we two are (respectively) *interested* in these two.'

न चेदन्यकार्यातिपातः 'if it should not *interfere* with other duties.'

भव्यापारेषु व्यापारं स करोति 'he *interferes* in matters not his own.'

मैनमैतरा प्रतिबधीत 'do not *interrupt* him.'

काले काले, अंतरा अंतरा 'at intervals.'

LED.

अमसद्विष्णु, जितन्नभ्रम् ‘inured to fatigue.’

नायमेकांतो नियमः ‘this is not an *invariable rule*.’

रामस्य देवदुर्नियोगः कोपि ‘it was a sad irony of fate in the case of Rāma.’

J.

परिहासजलिपत, नर्मभाषित ‘uttered in *jest*.’

अध्वसंजातखेदात् *on account of the fatigue of *journey*.’ उत्थाय
उनरवहत् ‘he resumed his *journey*.’ सप्ताहम्योऽध्वा ‘it is only a week’s
journey.’

स्वयग्निर्विशेषमत्र वस ‘stay here *just* as in your own house.’

स्वयुत्रनिर्विद्धिं संवर्धित ‘brought up *just* like one’s own son.’

K.

जानुभ्यां अवनौ गम् or पत ‘go or fall on the *knees*.’ जानुदग्ध-द्वयस-मात्र
'*knee-deep*.'

मुकुटिं बंध् or रच्, भूबौ संकुच् or भिद् ‘knit the eyebrows.’

बुद्धिर्यस्य बलं तस्य ‘knowledge is power.’ तदास्थया भुवि पप्रथे, तदास्थां
जगाम ‘became known by that name.’

L.

चिंताशतेवर्ध्यमान-अभिभूत ‘labouring under hundreds of anxieties.’

प्रतस्थे स्थलमर्गेण-वर्त्मना ‘proceeded by land.’

अलसेक्षण ‘with *languishing* looks.’

एष ते जीवितावधिः प्रवादः ‘this talk will *last* through life.’ कतिपय-
विवसस्थायिनी योवनभीः ‘the bloom of youth *lasts* for a few days.’
कालांतरक्षमा माला ‘a garland capable of *lasting* for a long time.’

अर्गलानिरुद्धं पक्षद्वारं ‘the postern door was on the *latch*.’

किमिति चिरायितं त्वया, वेलातिक्रमः रुतः ‘why are you *late*?’

सुहृत्ते तद् आस्तां, तिष्ठतु ताष्टु ‘lay it aside for a while.’

विषयसुसनिरतो जीवितमत्यवाहयत् ‘led a dissolute life.’ चिङ्गकृदयाविनि

LIM.

चत्वोन् 'on the way leading to Chitrakûta.' अर्यं पैथा नदीसुपतिष्ठते 'this way leads to the river.'

अनुदिवसं परिहीयसेऽग्नौः 'you are growing leaner and leaner day by day' (you are gradually wasting away). मदलेखया दक्षहस्ताबलंबा 'leaning on Madalekhâ's arm.' वामहस्तोपहितवदना 'leaning her face on her left hand.'

पृथवरा: साक्षिणो ज्ञेयाः 'there should be at least three witnesses.'

अत्मास्ववहीनेऽु 'we being left behind.' शांते पानीयवर्णे 'when it left off raining.'

मुखमुपादिश्यते पंचस्य 'it is easy to advise or read lectures to others.'

लघुवाककाश, प्राप्नोवाककाश, निर्यापिपार, लघुधेक्षण 'being at leisure.'

परिग्रायस्वैनं मा कस्यापि तपस्विनो हस्ते पतिष्यति 'secure her lest she fall into the hands of some ascetic.'

भूमिसाकृ 'to level to the ground.' दरिक्रसमतां नीतगमित 'reduced to the level of the poor.'

मनुष्याः स्वलनशीलाः 'man is liable to err.'

यद्वावसरप्राप्तं तत्र प्रभवति भवती 'your ladyship is at liberty to do what befits the occasion' बधे मोक्षे चाधुना सा ते प्रभवति 'now she is at liberty to detain or set you free.'

सर्वथा त्वमेवात्र दोषभावः 'the fault lies with you entirely.' सखीगामी अर्यं दोषः 'this fault lies with my friend.'

प्राणयाचा-धारण-रक्षण 'support of life.' साधुदृश्य 'leading a virtuous life.' इशांतराणि 'the vicissitudes of life.'

अनथा दृष्ट्या 'considered in this light.'

एवमादि 'this and the like.' यस्ते छंदः, यज्ञवते रोचते 'just as you like.' कामचार, म्बर्द्धुंद, स्वैरिन्, कामदृष्टि 'doing as one likes.' कामरूपः 'taking what form he likes.' यथाभिलापितं कियतां 'do as you like.' स न तस्या रुचये बभूव 'he was not to her liking.'

अल्पविषय 'of narrow limit (scope).' तस्य यश इयतया परिच्छेद्यं नान् 'no (definite) limit can be set to his fame.' न खण्डानामियतया 'not through the limited nature of merits.'

MEE.

यावद्द्रुदं द्विये 'as long as I live.' वन्यफले: शरीरहृति निर्वर्तयति 'lives on wild fruit.' स्माते काले 'within living memory.'

राजकुले-राजे निविद् *caus.* 'to lodge a complaint,' 'to file a suit.'

नयनैः-दृष्टिभिः-पा, निधै 'to look intently at.' तत्साहसाभासं 'that looks like wantonness.' जनन्या मे योगदेशम् वहस्य, जननीमवेक्षस्व-चितय 'look after (look to the well-being, take care of) my mother.'

विगतासुच्चभव, प्राणेग्हीयत 'he lost his life.' मित्रैर्बियुज्यते 'he loses his friends.' उन्मागगामी अशूत् 'he lost his way.' चुताधिकार, अधिकारभ्रष्ट 'who has lost his office.' किर्कर्तव्यता-प्रतिपत्ति-मूढ 'being at a loss what to do.'

उपनम्, उपस्था 'fall to the lot of.' तब दुःखमुपनमेत् 'misery will be your lot.' कस्यात्यनं सुखमुपनं 'to whose lot (share) does perpetual happiness fall.'

M.

दोषमपि युणन्वमुपपादयितुं 'to make the best of a bad matter.'

लक्ष्यभेदः 'hitting the mark.'

अप्रभुरभिमि आन्मनः, न प्रभवाम्यात्मनः, गत्राणामनीशोभिमि संवृत्तः 'I am not master of myself.' सकलशास्रप्रपातमः, शास्त्रपाण्डवश्च 'who has completely mastered all sciences.' गतोसि सर्वास्वायुधविद्यासु परां प्रतिष्ठां 'you have attained perfect mastery over all sciences of arms.'

आवां प्रतिद्वंद्विनौ मत्राक 'let us (two) make a match.' दैत्येभ्यो हरिरिलं 'Hari is a match for the demons.' अतीत्य-अतिक्रम्य-वृत् 'to be more than a match for.' तुल्यप्रतिद्वंद्वि वश्व शुद्धं 'it was a well-matched fight.'

यक्षिक्षित्करमेतत् 'it does not much matter.' किं तस्या वृत्तं, कस्तस्या वृत्तांत् 'what is the matter with her.' किं भम तेन कार्यं-कार्यः 'what matters it to me.' संनिधानस्य अकिञ्चित्कर्त्त्वात् 'proximity being not material.'

परिणतप्रज्ञ, कठोरधी 'of matured intellect.'

साकृतं मा निर्वर्ण्य 'casting at me u. meaning look.'

प्रत्युद + या-व्रज्-गम-इ 'go out to meet.' प्रत्युत्था, अन्त्युत्था 'to rise to meet.' आपः संप्रवन्ने-सर्वभयन्ते 'waters meet.'

NEE,

तस्य हृदयं लेहार्प्रभूतं, स्नेहेनाभ्यव्यन्दत् 'his heart was *melted* with affection.'

मेधाविन्, पारणावत् 'having a retentive *memory*.' स्मृतिविषयतां-स्मृतिपथं-स्मर्तव्यशेषं-कथावशेषं गम् or नी pass. 'to remain only in *memory*.'

एको दोषो गुणसंनिपाते निमज्जति 'one fault merges in a collection of good qualities.'

चित्त-मनो-व्यापारः-वृन्तिः 'working of the *mind*.' मनसि उत-इ or उत् 'बुद्धो संजन् 'to cross or occur to the *mind*.' आस्तां-तिष्ठतुन्साक्षत् प्रथमः प्रश्नः 'never mind the first question.'

उत्कण्ठासाधारणं परितोषमनुभवामि 'I feel pleasure mingled with regret.'

मार्गात् भ्रष्टः 'missed his way.'

गोत्रस्वलित 'a *mistake* in calling by name.' तस्माइ गर्दभाद् व्याघ-
रिया-चुद्धया-पशवः पलायन्ते 'animals run away from the ass, *mistaking* it for a tiger.'

अलमन्यथा गृहीत्वा 'don't *misunderstand* me.'

आपातरमणीय 'good for the present *moment*?'

खलः सर्चपमात्राणि परच्छित्ताणि पश्यति । आन्मनो विल्वमात्राणि पश्यन्नपि न
पश्यति ॥ 'the *mole* thou seest in the eyes of others, but not the beam in
thine own.'

तिले तालं पश्यति, अणुं पर्वतीकरोति 'he makes *mountains* of mole-hills.'

अस्मात्पत्थानात्पदमपि न गंतव्यं 'don't move even a step further.'

कर्मणो गहना गतिः 'mysterious are the ways (workings) of Fate.'

N.

अपि ज्ञायन्ते ते नामधेयतः 'do you know their *names*?' ,

स्य मातरं नामतः पृच्छेयम् 'I shall ask his mother's *name*.' नामग्राहं
माद्याद्याति 'he calls me by my *name*.' वच्चेन, वच्चनात् 'in one's *name*.'
वाच्याद्यव्या मद्वच्चनान्स राजा 'say to the king in my *name*.' मासुदिष्य तस्मै
समाजनाक्षराणि पातय 'salute him in my *name*.'

मातुषतामुलभो लघिमा 'levity natural to mortals.'

दुर्जातवन्धुः 'a friend in *need* (adversity).' स सुहृद् व्यसने यः स्यात्
'a friend in *need* is a friend indeed.'

OVE.

मालती मूरधनं चालयति 'Mālatī nods her head.'

ननु शब्दपतिः क्षितरहुः 'I am but a *nominal* lord of the Earth.'

बहुली चतमेतद् वृत्तं 'this matter has become *notorious*' (known to all).
यत्नादुपचर्यतामसौ 'let her be carefully *nursed*.'

O.

स्नेहस्यैकायनीभूता 'the sole *object* of one's affection.' किञ्चुदित्य, किंनि-
मित्तं, किमपेक्ष्य फल 'with what *object* in view.'

प्रत्यधिभूता सा समाधे: 'she was an *obstacle* to meditation.'

श्रुत्ये युहिणीपदे स्थिता 'occupying the honourable position of a
house-wife.'

इति तम्य बुद्धो न संजातं, इति तस्य हृदये नापतितं 'this did not occur to
his mind.' स्मृत्युपस्थितौ इमौ द्वौ भ्रातृकौ 'these two verses occur to our mind.'

कस्मिन्नपि पूजार्हे अपराद्धा शकुन्तला 'Śakuntalā has offended some per-
son worthy of respect.' तव न कदापि मणा विप्रियं कृतं प्रतिकूलमाचरितं 'I
have never even once offended you.' शीघ्रकोपिन्, सुलभकांप 'easily taking
offence.'

च्युत-भ्रष्ट-अधिकार 'dismissed from office.'

प्रकाशं निर्गतः 'having gone out into the *open* air'. तवोपालंमे पति-
तास्मि, उपालंभात्रं जाता 'I laid myself *open* to your taunt.'

गृहीतावसर, लब्धावकाश 'seizing an *opportunity*.'

लोकाचारविरुद्ध, लोकविद्विष्ट 'opposed to the practice of the world.'

अत्र स्वरुच्या वर्ततां भवान्, यथाभिलाखं क्रियतां 'it is left to your
option or choice.'

यथाज्ञापयति देवः 'Your Majesty's *order* will be obeyed.' आनुलोम्यं
'natural order.' प्रातिलोम्यं, शुल्कमः, विपर्ययः, स्वत्यासः 'reverse order.'

अपहृये परिभ्रमजनितया निव्रया 'I am overcome by sleep caused by
fatigue.'

आनन्दपरिवाहिणा चक्षुषा 'with an eye *overflowing* with joy.' प्रथमं
कुरुहलं सपरिवाहमासीत् 'my curiosity first *overflowed*.'

PLA.

P.

विवर्णभावं प्रपदे 'grew or turned pale.'

शरीरसूता मे शकुन्तला 'Sakuntalā forms, as it were, a part and parcel of my body.'

भूमिकाकल्पनं 'assignment of parts.'

तस्य नरस्य विशेषं ब्रूहि 'give the particulars of that man.'

तेनादौ परिगमिताः समाः कथंचित् 'he with difficulty passed eight years.' इदं धियः पाथि न वर्तते 'this passes conception.' आस्तां तिष्ठतु तदधुना . यातु. किमनेन 'let it pass now.' किमर्थमग्नीतसुद्रः कटकाञ्जिकामसि 'why do you leave the camp without (taking) a pass?' असुद्रालां द्वितः 'without a pass' तथा हृदयबलुभोऽभिलिख्य कामदेवव्यपदेशो ऽखीपुरतोऽपहृतः 'she passed off the picture of her beloved upon her friend as that of Cupid.' मध्यमाम्बाहृतान्तोऽन्तरित आर्येण 'the account of the second mother has been passed over by his honour.'

जालान्तरप्रेचितहृष्टिरन्या 'another peeping through a lattice.'

आज्ञा शुरुणां शूचिचारणीया 'the command of elderly persons is (to be considered) peremptory, should not be called in question.'

नाटकं न प्रयोगतो दृष्टं, प्रयोगेणाधिकृतं न दृष्टं 'the drama has not been seen performed (acted) on the stage.'

स्थिरप्रतिबन्धो भव 'persevere in your opposition.'

आसन्न-शरीर-परिचारकः 'a personal attendant.' 'body-guard.' स्वानुभवः 'personal experience.'

यौवनमझेषु संनद्यु 'youth has pervaded the limbs.'

ज्ञायतां कः कार्यार्थाति 'ascertain who are the petitioners.'

विरहोत्कंठं हृदयं 'a heart pining away in absence.' स यहं गंतुसुदताम्यतु 'he pined for his home.' अंतःपुरविरहपशुत्सुको राजषिः 'the royal sage is pining by the separation from his wives.'

पितृस्थाने-स्थामौ 'in the place of a father.' प्रथमं, प्रथमतः, प्रथमं तावद् 'in the first place.' अपरं च, पुनः, पुनश्च 'in the next place.'

PRE.

अथिन्, बादी, अभियोक्तुः ‘*a plaintiff*’. प्रत्यर्थी, अभियुक्तः, प्रतिवादी ‘*a defendant*’.

द्विवाप्यहान्यर्हसि सोदुमर्हन् ‘*worthy Sir, please wait for 2 or 3 days.*’ यदभिरोचते वयस्याय ‘*just as my friend pleases.*’ हृदयगमः परिहासः ‘*a pleasant joke.*’ सुखश्व, श्रुतिसुख, अवणसुभग, मंजुलस्वन ‘*pleasing to the ear.*’

विहितप्रतिज्ञः-यहीतक्षणः-अहं ‘*I have pledged my word.*’ अनयोद्वेष्ये प्रतिज्ञा ‘*they two thus pledged their word.*’ तत्र विरूपकरणे तेन सुकृतमंतरे हृतं ‘*he has pledged his virtue (honour) that he would not harm you.*’

मरणोन्मुख, आसक्षमृत्यु, सुमर्हु ‘*on or at the point of death.*’ प्रसबो-न्मुखी, आसक्षमप्रसवा ‘*on the point of delivery.*’

दासी महिषीपदं ग्राहिता, देवीभावं गमिता ‘*the maid was given the position of a queen.*’

तदुभयथापि घटते ‘*it is possible in both ways (both sides are possible).*’

चिरप्रवृत्त ‘*being long in practice.*’ सदाचार, सद्वृत्त, साध्वृत्त ‘*following good practices.*’ कां दृतिसुपजीवत्यार्थः ‘*what profession do you practise.*’ प्रयोगः ‘*practice*’ as opposed to शास्त्रं-आगमः ‘*theory*’.

शासनात् करणं भेयः, वाचः कर्मातिरिच्यते ‘*example is better than precept.*’

स कथयत्वागामिनमप्यर्थे ‘*he even predicts events.*’

वरं स्तुत्युः न उनरपमानः ‘*I prefer death to disgrace.*’

दौहृदलक्षणं दधी ‘*she showed signs of pregnancy.*’ कठोरगर्भा ‘*advanced in pregnancy.*’

त्वयोपस्थातव्यं, सनिहितेन भाव्यं ‘*you should be present.*’ समतीतं च भवत्त भावि च ‘*the past, present, and future.*’ आङ्गि साक्षे आधाय ‘*in the presence of fire.*’

तं वक्षसा परिभ्य-कोद्दीकृत्य ‘*pressing him to the bosom.*’

भावितविषवेगः ‘*pretending to be affected by poison.*’ अश्रुतिमभिन्नति ‘*pretends not to hear.*’ आर्यधंजिन्-लिङिन् ‘*pretending to be just.*’

साक्षी वाक्यभेदात् बहूनकथयत् ‘*the witness prevaricated.*’

प्रक्षालनादि पंकर्ष्य दूरादस्पर्शने वरं ‘*prevention is better than cure.*’

THE STUDENT'S GUIDE

REA.

द्विषामा भिषतां ययो 'fell a *prey* to enemies.'

प्रथमं वयः, नव-अक्षत-यौवनं 'the *prime* of youth'.

- **ततस्ततः**, ततः परं कथ्य 'proceed with your narrative.' प्रस्तुयतां विवादस्तु 'proceed with the matter at issue.' प्रवर्यतां भगवतो ब्राह्मणानु-द्विद्य पाकः 'you may proceed with your dinner-preparations in honour of the worthy Brāhmaṇas.' किनिमित्तं ते संतापः 'from what cause does thy excitement proceed.'

शुद्धोधित 'prompted by hunger.' स सदा प्रत्युत्पक्षमतिः, प्रबोधननिरपेक्षः 'he seldom wants a *prompter*.'

एष सनिकारं नगराच्छिर्वास्यते 'here is this person being disgraced and proscribed from the city.'

बुद्धते हि फलेन साधवो न तु कर्णेन निजोपयोगितां 'good men prove their usefulness by deeds, not by words.'

अनागतविधाता 'one who *provides* for the future.' आपद्ये धनं रक्षेत् 'one should *provide* wealth against times of want.'

स्तूयमाना नोन्तिस्थ्यन्ते or **अनुद्धताः** 'are not *puffed* up when praised.' दर्पाघ्नात्, उत्सिक्त, अबलिस, उद्धत 'puffed up with pride.'

चौरदण्डेन दण्डयेत् 'he should *punish* (an offender) as a thief.'

Q.

अनियन्त्रणानुयोगस्तपस्विजनः 'ascetics may be *questioned* without reserve.'

R.

संशोऽप्यवित्तोद्योगः सदा विजयभागभवेत् 'slow and steady wins the race.'

तह्वचो मम हृदये शर्ल्यं जातं 'those words *rankle* in my heart.' स प्रहारः करालतां गतः 'the wound *rankled*.'

हृतांतेन अवज्ञविद्यप्रापिणा 'by the account *reaching* (her) ears.' इदं प्रायेण तद् कर्णपथमायात्-श्रुतिविद्यमापतितमेव 'this has probably *reached* your ears.'

प्रत्युत्पक्षमतिः 'having a *ready* wit,' 'ready-witted.'

पिरमार्थतः प्रम 'affection in the *real* sense of the term.'

RES.

धनी उपगतं दद्यात् (धनं) स्वहस्तपरिचिह्नितं ‘the creditor shall pass a *receipt* in his own hand’.

दर्शनप्रतिस्तुवं ददी ‘he entered into a *recognizance bond*.’

तदहं विदधे तत्र स्तवं दमयन्त्याः सविधे ‘I shall, therefore, *recommend* you to Damayanti.’

नायापि प्रसादं शृङ्खासि, प्रसन्ना न भवसि ‘you are not yet *reconciled*.’ बाक्यानि प्रतिसमादधाति ‘*reconciliatory statements*.’

कृतकालोपेयः आधि: ‘a pledge to be *redeemed* at a fixed time.’

आत्मवशं नी, वशीकृ ‘*reduce to subjection*.’ अथिमात्रावशेष, कंकालशेष ‘*reduced to a skeleton of bones*.’ अपचितं गात्रं ‘a body *reduced* in bulk.’

अत्र उरावृत्तकथा अनुसंधेया ‘a reference or allusion is here made to a *mythological story*.’

भर्तुः प्रतीयं मास्म गमः ‘do not show a *refractory spirit* towards your husband.’

नार्हसि मे प्रणयं विहन्तुं ‘pray, do not *refuse my request*.’

तस्य मनो मार्दवमभजत, कठिनतामजहात् ‘his heart *relented*.’ स चातुर्वीतो मृदुतामगच्छत् ‘being appeased, he *relented*.’ किमपि सातुक्रोशः कृतः ‘he somewhat *relented*.’

दुःखविभ्रामं ददाति ‘gives *relief to sorrow*.’

हादि एनां भारतीं उपथातुमर्हसि ‘please *remember* (lay to heart) these words well.’

पातालं मामद्य संस्मरयतीर्थं भुञ्जग्लोकः ‘this group of gallants as if reminds me to-day of Pâtâla.’ अये सम्यग्तुयोधितोस्मि ‘Oh ! I am well reminded.’

इति जनप्रवादः-किंवदंती श्रूयते, इति प्रवादः ‘there goes a *report*.’

विश्वासप्रतिपक्ष ‘*reposing confidence*.’

दोषानपि युणपक्षमध्यारोपयन्ति, युणपक्षे स्थापयन्ति ‘*represent even faults* - 148 - *merits*’.

संबद्धत्यक्षराणि ‘the characters *resemble* one another’, agree, coincide.

SAL.

सागरे नदो विलीयन्ते 'rivers are resolved into the sea.'

वामहस्तोपहितवदना 'with her face resting on her left hand' खुरज्ये
मरं कृत्वा 'resting on the three hoofs.' भाग्यायभमतः परं 'further than this
rests with fate.' सकलरिपुजयाक्षा यत्र बद्धा सुतैर्तें 'on whom your sons had
rested their hopes of overthrowing all enemies.'

हरः स्मरं स्वेन बुक्षा नियोजयिष्यति 'Hara will restore to Cupid his
body.'

एवं सर्वतो निरुद्धचेष्टाप्रसरम्य मे 'my actions being thus restricted on all
sides' (my course being thus hampered). अपवादः उत्सर्गं व्यावर्तयितुमीश्वरः
'an exception can restrict the scope of a rule.'

अतः परं एनः कथयिष्यामि 'I shall resume my story from this point
afterwards.'

तस्य चार्थस्य सततं मनासि विपरिवर्तमानत्वात् 'that matter constantly
revolving in his mind.'

गमिष्याम्युपहास्यतां 'I shall be ridiculed.'

अवितथमाह प्रियवदा 'Priyavadá is right,' 'says rightly' न ऋति
स्वातंत्र्यमर्हति 'a woman has no right to independence.' तद् वेदीहस्ते
निक्षिपता मया युक्तमेवानुष्ठितं 'I acted rightly in delivering it into the
hands of the Queen.'

ते नास्तु लिङ्छिति गुरुन् 'they do not rise to receive their elders.'
उत्तिष्ठमानः शातुः 'a rising enemy.'

स्थाने स्तु सज्जते हृष्टिः 'it is proper that the eye is riveted.'

प्रथमगणितमिव तबोन्तरं 'your answer is, as it were, learnt by rote.'

प्रजाः प्रजाः स्वा इष्व तन्त्रयित्वा 'ruling the subjects like one's own
children.'

कियं द्वाशिष्टं रजन्या: 'how much has the night yet to run.'

S.

सफलीकृतमर्त्यपिण्डः '(who showed that) he had not eaten his
master's salt in vain.'

SHA.

का कथा-गणना (with loc.), कथेष्व नास्ति with प्रति ‘what need we say of’ जनप्रबादः ‘popular saying.’ तथा च लोकिकनामाभाणकः ‘so runs the popular saying,’ ‘as the proverb goes.’

मुद्रां परिपालयन् उद्धधात्य दर्शय ‘open it, preserving the seal, and show me.’

प्रत्यक्षीकृ तo see with one's own eyes.’

क्रव्य, क्रयार्थं प्रसारित ‘exposed for sale.’

कृतज्ञता, कृतवेदित्वं ‘sense of obligation.’ जरावलुभानावभानचिन्तः ‘having lost all sense of honour and dishonour on account of old age.’ यौगिकार्थं ‘etymological sense.’ रूढार्थं ‘conventional or popular sense.’ अन्वर्थं, यथार्थं, परमार्थतः ‘in its true sense.’ अन्यथा एषा वीप्ता न चरितार्थं भवति ‘else this repetition has no sense’ (does not become significant).

एकेक, व्यस्त ‘taken separately’ (सर्वाविनयानामेकैकमप्येषामायतनं, तदस्ति किं व्यस्तमपि त्रिलोचने).

कोपोद्दीपनाय अलं or पर्याप्तिमिदं ‘this will serve to rouse his anger.’ उपयोगं ब्रज्, स्थाने-भूमौ भु ‘to serve the purpose of,’ ‘serve as.’ मरुतः परिवेष्टारः आसन ‘the gods served up food.’ इदं पावोदकं भविष्यति ‘this will serve as water to wash the feet with.’

सर्वोगिका आभरणसंयोगः ‘set of ornaments fitting all parts of the body.’ रत्नानुविद्यु, मणिप्रत्युष, रत्नसचित्त ‘set with jewels.’ पदं रु ‘set one's foot in.’ मनः-पिण्ड-चिन्तं बंध् or आधा or संनिविड् caus. or युज् caus. ‘set the heart on.’ अनेन समयेन परिणितो दिवसः ‘by this time the sun had set.’ आधीयतां धर्मे धीः ‘set your heart on religious duties.’ विनाशधर्मसु विषयेषु मनो मा संनिवेशाय ‘set not your heart on transient objects.’ अचिरप्रदृत्तो श्रीमसमयः ‘summer which has just set in.’ युणा विनयेन शोभन्ते ‘virtues are set off by modesty.’

द्यवस्थापितवाक्, वाचं द्यवस्थात्य ‘settling what to say.’

इति प्रतिपादितमाकुलीभवेत् ‘this position would be shaken.’

स्निग्धजनसंविभक्तं हुःह्वं ‘sorrow shared by dear friends.’ केन वाम्येनः

। इह साधारणीकरोमि हुःह्वं ‘with whom else shall I share my grief.’

STA.

चमिन्, फलकपाणि ‘armed with a *shield*.’ सद्गच्छमंपर ‘having a sword and *shield*.’

नयनोपांतविलोकितं, साच्चिदीक्षणं, अपांगदृष्टिः, कटाक्षः ‘a side-long look.’

विदुषक सज्जा लंभयते ‘makes a *sign* to Vidyashaka.’ अर्थवत्, सार्थ, चरिताथ, अर्थयुक्त, अन्वर्थ ‘*significant*.’

सीदति मे हृदयं ‘my heart *sinks down*.’ प्रबलपिपासावसन्धानि अंगकानि ‘limbs *sinking* down through excessive thirst.’ तस्य खैर्यमहीयत, स लुप्तं स्वलित-धेयः ‘his heart *sank* within him.’

मया रथस्य मंदीकृतो वेगः ‘I have *slackened* the speed of the chariot.’ शिथिलितप्रयत्नाः, शुधोदमाः ‘who have *slackened* their efforts.’

मंथराविदेकं चेतः ‘a mind *slow* to discriminate.’ प्रत्यभिज्ञानमंथर ‘*slow* in recognizing.’

पराभवो मम हृदि प्रत्युम्ब शल्यमिष्ट-न्यक्तारो हृदि वज्रकील इव मे-तीव्रं परिस्पन्दते ‘I am *smarting* under the defeat’ (the defeat is rankling in my heart).

बधिरान्मंदकर्णः भ्रेयान् ‘*something* is better than nothing.’

वज्जुं सुकरमिदमध्यवसातुं तु दुष्करं ‘it is *sooner* said than done.’

तंतुनाभः स्वत एव तंदून् सृजति ‘the spider *spins* out its web (threads) from itself.’

सोल्वास, प्रस्तुवितचित्त ‘in high *spirits*.’

मिषतां नः आमिषं आच्छिनन्ति ‘snatches away the prey in *spite* of our looking on.’

चारचमुम्हीपालः ‘the king sees through *spies*.’

उपकोशामलीमसैः प्राणैः किं ‘what is the use of life *stained* by infamy (ignominy).’

संशयम्य जीवितं तस्य, स संशयितजीवित आसीत्, जीवितं संशयदोलापिरुद्धं ‘his life was at *stake*.’

वचनीयमिदं व्यवस्थितं ‘this will remain a *standing stigma* (on me).’

कुंठित-प्रतिहत-हस्त-गति ‘at a stand-still.’ इदं सोपपत्तिकैन भाति ‘this does not

SUP.

stand to reason.' लव्यप्रातिष्ठः 'who has obtained a *standing*.' पुलकित
रोमांचित् 'with the hair *standing* on end.'

यात्राभिसृसं प्रवृत् 'to *start* on a journey.' अभिक्षगतयः शब्दं स हेते सृगाः
'not *starting* aside, the deer hear the sound.' सचकित् 'with a *start*.'

अंविदितंगतंर्यामा रोधिः 'night, the watches of which *stole away*'
(imperceptibly glided away). शनैनिद्रा निमीलितलोचनं मामकार्षात् 'sleep-
gently *stole* upon my eyes.'

ज्वलाति चलितेन्धनोऽग्निः 'when the fuel is *stirred* the fire blazes up.'

नैतावता पीडा निष्कामाति 'the evil does not *stop* here.'

मुखे चपेटां दा 'to *strike* on the face.' चिन्ते भयं जनयति 'strikes fear in
the mind.' बद्ध-प्रश्नृष्ट-मूल 'striking deep root.' तथ्य हृदयं परंपर्ण विमयः 'he
was *struck* with wonder.' तार्ह्यं प्रसिद्धतरेण प्रयोगेण इति बुद्धिमारोहति,
प्रसिद्धिबलेन प्रथमतरं प्रतीयते 'being used in its most general sense, it
easily *strikes* the mind.'

जर्जरिकर्णविवरः-जर्जरिकृतकर्णपुटः-नादः 'a sound *stunning* the ears.'

सा दंबीशव्वेदेनोपचर्यते 'she is *styled* (treated as) Queen.'

पितुरनन्तरमुत्तरकोशलान्समधिगम्य 'succeeding his father as sovereign
of the North Kośalas.'

५३१ यदि नावसीदति एव प्रयोजनं 'if any important duty should not *suffer*.'
सलः करोति हृष्टं तार्ह्यं फलति साधुषु 'a wicked person commits a fault
and a good man *suffers* for it.'

आतपलघनात् 'from a sun-stroke.'

एनरुकतां नो 'to render *superfluous*.' अभिव्यक्तायां चंद्रिकायां किं दीपिका-
पौनरुक्तयेन 'when there is a clear moonlight, torches are *superfluous*.'

अथमेघसहस्रेभ्यः सत्यमेवातिरिक्ष्यते-विशिष्यते 'truth is *superior* to
thousands of horse-sacrifices.'

कथं जीवितं धारयिष्यामि 'how shall I *support* my life.' न ह्ययं मन्त्रः
स्वातंत्र्येण कंचिदपि बादं समर्थयिषुमुत्सहते 'this hymn cannot by itself
support any theory.'

TOP.

नियन्त शोकावेगं 'suppressing the emotion of sorrow.'

विकारस्य गमनीयास्मि संहृता 'I am made *susceptible* of an emotion.'
विकारि यौवनं 'youth is *susceptible*.'

धृतद्वेषीभावकातरं मे मनः 'my mind is held in *suspense* and hence anxious.'

विहगः समदुःखा इष चुक्षुषुः 'the birds screamed as if out of *sympathy*'

T.

भिन्नरुचिहि लोकः 'tastes differ,' 'different men have different *tastes*.'

निर्गंतुं सहमा न बेतसगृहाच्छक्तोस्मि 'I am unable to *tear* myself off from the cane-bower.' विललाप विकीर्णसूर्खजा 'she *tore* her hair in grief.'

गमयति रजनीं विचाददीर्घतरं 'passes the night grown *tedious* on account of dejection.'

शास्त्रे प्रयोगे च मां विशुश 'test me in theory and practice.'

अनुगृहीतोस्मि महानयं प्रमादः '(I) thank you,' 'thanks.'

द्वावप्यागमेनो प्रयोगनिषुणो च 'both are well-versed in *theory* and *practice*.'

नगरगमनाय मतिं न करोति 'he does not *think* of going to his capital.'

सखीसुखेनांचे 'spoke *through* her friend.'

अपन्यमन्योन्यसंश्लेषणं पित्रोः 'a child is the mutual *tie* of parents.'

अनिपिनदेन बलकलेन नियन्त्रितास्मि 'I am chained down by this *tight* bark-garment.'

समयः भ्नानभोजनं सेवितुं 'it is high *time* to bathe and take our meals.'
कालानुबर्तिन् 'a *time*-server.' नेत्रं वारान्तरं विधाम्यामि 'I shall not do so another *time*' अनष्टमरथस्तार्थिभावः 'begging is out of *time*.' अकालक्षेषेण,
अविलंबितं, अकालहीनं 'without loss of *time*.'

अमृष्य विद्या रसनाग्रनर्तकी, समस्ता पूर्व विद्या जिह्वाग्रेऽभवत् 'Learning
danced on the *tip* of his tongue.'

धारासारेनहती दृष्टिर्भूव 'it rained in *torrents*.'

WAL.

शतसंख्या मामियं सृष्टिः ‘the number 100 touches me home.’ दृष्टं
संस्पृष्टसुन्केतया ‘the heart is touched with anxiety.’

मित्राणां तत्त्वनिकष्टग्रावा विपत् ‘adversity is the touch-stone of (the
sincerity of) friendship.’

ग्राहकेर्घट्टते चौरः पदेन ‘a thief is traced by his foot-steps.’ ब्रह्म-
शब्दस्य ध्रुवायामानम्य ‘when the word *Brahma* is traced (to its root).’

भ्रुणादृत्मनः ‘from the *tredden* (beaten) path.’

परंतपो नाम यथार्थनामा ‘Paramatapa truly so called.’ भ्रुवसिद्धेरपि
यथार्थनाम्नः ‘of Dhruvasiddhi true to his name,’ ‘truly so called.’

उपकारः प्रत्युपकारेण निर्यातीयितव्यः ‘one good turn deserves another.’

U.

असमर्थित, अतकित, अतकितोपनत ‘unexpected.’

समवायो हि दुस्तरः, संडतिः कार्यसाधिका ‘union is strength.’

ज्योति शब्दे तेजसि प्रयुज्यते ‘the word ज्योतिः is used in the sense of
Light.’ ज्योतिः शब्दो ज्वलन एव रूढः ‘ज्योतिः is conventionally used for
fire.’ अनुपभूक्तभूषण ‘not used to ornaments.’

V.

रणधुरां वह, समरशिरसि वृत ‘to lead the van.’

वाचिकं, शब्दाख्येयं ‘a verbal message.’

वाच्यवहारः ‘verbal (oral) discussion.’

लोक-व्यवहार-दृष्ट्या ‘from a worldly (practical) point of view.’

निर्वृद्धस्तेऽपत्यस्लेहः ‘thy parental affection has been fully vindicated
or shown.’

W.

कालः कंश्वित्यस्तीक्ष्यतां ‘wait for some time.’ सहस्र मासद्वयं ‘wait
for two months.’

स्फुलिंगावस्थया बहिरेधापेक्ष इव रिथितः ‘here is fire in the state of a
.spark (only) waiting for fuel.’

YIE.

त्वचो न किमपि परिहास्यते 'nothing will be *wanting* to you.'

न कामचारो मयि शंकनीयः 'do not suspect me of *wantonness*.'

सूर्यातपं सेव 'warm oneself (in the sun).' अङ्गातपं सेव 'warm oneself at the fire.'

दृश्यक्षयौ 'wazing and waning.'

अंतरा 'on the *way*.' परिपंथीभू 'stand or come in the *way*.' किं स्वातंड्यमवलंबसे 'do you have your own *way*.'

सर्वत्र नो वार्तमवेहि 'know that we are doing *well* in every respect.' युज्यते, बाढ़, तथेति उक्त्वा 'saying very *well*.'

छंदोनुदृतिः 'acting according to another's *whim*.'

इंश्वरेच्छा बलीयसी, प्रभवति भगवान् विधिः 'God's *will* be done.' बलाद् हठात्, अकामतः 'against one's *will*.'

अयशः प्रसुष्टं 'the ignominy was *wiped* out.'

कुटितमतिः आसीत्, निरुनरीकृतः 'he was at his *wits*' end.'

कष्टमध्यापदः 'in a *woeful* plight.'

नैतचित्रं-किमत्र चित्रं 'it is no *wonder*, what *wonder* is there.'

सत्य-पालित-संगरः-संधः 'true to, or keeping, one's *word*.'

लघुसंदेशपदा सरस्वती 'a briefly-*worded* message.' सम्यग्ग्रथित-साधुविन्यस्त-पद 'well *worded*.' करुणार्थग्रथित 'pathetically *worded*.'

र्वं मम जीवितसर्वावीकृतः 'you are my all-the-*world*' (the all-in-all of my life). लौकिकज्ञ 'knowing the ways of the *world*'

न तर्हि प्रागङ्गथायाः परिहायसे 'you are not then *worse off* or in a *worse* condition than before.'

अनुरूपमर्तुगामिनी 'having a husband *worthy* of herself.'

वैरसाधन-निर्यातनं 'wreaking revenge.'

Y.

बाढ़, अथ किं 'yes.' तथेति उक्त्वा 'saying yes.'

वैतसी इति आशि 'to yield to a superior foe.'

SENTENCES FOR CORRECTION.

अरण्येऽधिवस्तुं यतय हृच्छन्ति ।
 संन्यासी बहोऽदिनान्येकस्थाने नाशसेत् ।
 यद्रामामादूर्तरेणायोध्या शून्या हृश्यते तत्कैकेयीवचनस्य परिणामः ।
 अस्य गिररभितो बहोऽस्मानः संति ।
 अस्य वर्त्मनः परितः पलाशकृष्णा हृश्यते ।
 हा चिङ्ग मेऽन्यायाच्चरणं कुचते ।
 स एवं विचारयन् सकला रात्रिवर्तीयाय ।
 दुर्योधनः पांडवाज्ञास्त्रिनिष्ठात् ।
 शत्रुघ्ने बाणानहु क्षिपामि स तु महां हृशदी हृच्छति ।
 मम वचनं स न विश्वसिति ।
 सर्वेभ्यः उवेभ्यो गोपालः पितुः प्रेष्टः ।
 सर्वाभ्यो नदीभ्यां भागीरथी द्राविडा ।
 स भोजनादतु बहिरगच्छत् ।
 संसारसुखानि केवलं हुःखस्थानमस्तीति साधोरंतरेण को जानाति ।
 इर्यं नगरी ब्रयः क्रोशा आयता ।
 धनिनं द्रव्यं याचितं भिष्मकैः ।
 अंभोनिर्धिं सुधा ममथं देवैः ।
 तेर्च मे च सख्यमस्ति ।
 अर्यं वित्तसंचयस्त एव ।
 तां वाचानय मा वा तत्र नय ।
 हे जगन्नाथ मे सर्वाणि पापानि क्षमस्त ।
 ताः छ्रिय आत्मनो निर्दंति ।
 सा युवतिरात्मानं हतप्रायाममन्यत ।
 कुद्धः उरुषः शिलायामप्यभिश्वेते ।
 गोपालो वा रामो ह वा त्वं तत्कार्ये करिष्यथेति मां भाति ।
 पथिक उथिते सति तस्य सार्थमहमगच्छत् ।
 समागतेषु बालेषु तान्कलानि वातुमारभत्व ।
 तस्मिन् राजनि वसुधामीशाने न कोपि सामंतस्तमभिमविहुं येते ।

अजाहु क्षेत्रं नीयमानाहु तः । हास्यमस्वादयत् ।
 भार्याया आकोशांत्या: सा भर्ता श्रतिपिदा ।
 देवभूतं पैषुन्यं च सदा गर्हणीयौ ।
 स्वपवती भार्या सदा श्रीतिपात्रा भवति ।
 पिता च माता च बार्द्धक्ये परिपालनीयः ।
 यत्स एवमुवाच तभूत्य दीव एव ।
 यत्क्रोर्यमित्याचक्षते तत्प्रकृतिरेव स्वलानाम् ।
 अन्येषां उच्छाणां राम एव पितृः प्रेयानासीत् ।
 त्वं मम प्राणानामपि वियतरा अतस्त्वां सर्वे कथयामि ।
 अहं तत्र गंतुं न शक्नोमि हि मध्ये नयायातवती ।
 वरं भिक्षां याचितुं न तु परसेषाविधिम् ।
 अहं वा त्वं तत्त्वकार ।
 स शुहं प्रत्यागतो वा नेति मां सत्वरे निवेदयः ।
 राजापराधिनं शता रूपका दैव्याः ।
 ईद्रः स्वयज्ञः किंनरमिषुनेगर्वप्यामास ।
 प्रासादस्य परितोऽमात्यं गिरुकान् स्थापयति राजा ।
 क्षुपितेन वत्सेन पयः पायय तमस्त्रं वा सादय ।
 राजी बनात्युभ्याणि दासीरानाययत् ।
 अहं मम भित्रं मां पारितोदिकमदापयम् ।
 युणिषु पूजारथाने युजा एवास्ति न लिङ्गं वा न वयः ।
 तस्या नार्या अबलोकनस्य पात्रं ते नरा बभूव ।
 अद्व विषये ईश्वरो न दोषास्पदः ।
 सा तपादिनी मत्कृपापात्रं जातम् ।
 गोदिदस्तस्य भार्या च स्तुग्यचरिते स्तः ।
 तपो दमो निःस्फृहता च सर्वे अमी यतिषु प्रशस्याः ।
 अते रामं जनकः कमदि दृपं शिवशुभेजयितुं न शशाक ।
 अर्यं पर्वतोऽस्य ग्रामस्पैतरः ।
 रामस्य पूर्वं गोदिद आगच्छतु ।
 तं दिवसमारब्धं मम भनः पर्याकृलं जातम् ।
 उत्त्रविवाहस्यानंतरं पिता ग्रामस्य बहिरावस्थेऽच्छुदास ।
 स शिष्येणोपनिषदं वेदयामास ।
 स्वामिना भृत्येन घेनुं पयो दोहते ।
 गिरुकं अंहिनं धर्मं याचयति ।

स नरः पादस्य संजः अर्यं हु नयनस्य काणः ।
 स जंहुदीर्पं नावि गतः शकटे च प्रत्यागतः ।
 यज्ञदत्तः कुदिनुश्चार्य भ्रेवितः स मासद्वये प्रत्यागमिष्यति ।
 रथस्थ एव बहु शोभसे तत्कृतमत्यादरस्य ।
 हिरण्यकश्चिद्ग्रीष्मस्य प्राणा आसन् ।
 नौरिंदो यूर्यं चैतत्कुरुताम् ।
 अहं ते वीराश्व शान्तृन पराजयन् ।
 न्यमहं गोपालमूनवश्व तन्कृत्यं कुरुतः ।
 अर्यं बहुसे ब्राह्मणा वा श्रामं गच्छतु ।
 यूर्यं वर्यं वा नदीं गमिष्यथ ।
 अतस्मां दूरादेव नमः ।
 इमां वार्तामिहं वयस्य कथयामि ।
 यदि स त्वया पाठं नाध्यापयति तर्हि मां तस्मिन्देव ।
 देवाः स्वभयकारणं ब्रह्माणमाचस्युः ।
 तस्मै अहं तृतं प्रहितवाम्, किंतु पाटलीउत्राय न कोप्यतापि विद्युहः ।
 अर्यं नरभौरराणामतीव दिभेति ।
 ममागमनस्य प्रागेव स गतः ।
 अलं तं बहु तादायितुं सोऽस्यशक्तः ।
 अस्य उस्तकस्य रामाय प्रयोजनं नालित ।
 ये यतयोऽरण्येऽधिवसंति तेष्यो शृणुप्रहिस्य क उपबोगः ।
 भर्ति देवो रोचते ।
 अहं देवदत्तस्य शता रूपका धारयामि ।
 स मयि तुह्यति नाहं समा अभितुह्यामि ।
 न किमपि त्वामधुना प्रत्याघृणोमि ।
 राज्यस्योपरि चंद्रवर्णा शान्तिः ।
 अहं शान्तं हत्वा स प्रत्याजगाम ।
 रामो रावणं हत्वा विभीषणो लेकाराज्ये स्थापितः ।
 त्वया प्रातरेव गां पयो दोग्धव्यमिति तमादिकान् रामोऽजागतवाम् ।
 गौतमीं वर्जे सर्वे निष्कर्ताः ।
 अश्ममिष्ठोर्तं स शशुभिहतः ।
 रामाय द्वा उत्ताप्तामाय ।
 प्रभवति निजाय कष्टकाजनाय महाराजः ।
 शासुकिः पातालतलस्थेष्टे ।

मामग्रे किं तिष्ठसि ।
 अस्य पर्वतस्य दूरे महाबाही वर्तते ।
 अस्माहुनरतस्तु रोद्रे इमशानम् ।
 दिवसे श्रिः संध्यामुपासीत ।
 वर्षब्रये दशकुल्लोऽपि मम गृहे त्वं नामच्छः ।
 उपचनाद्विक्षिणेनातरवृ श्रुत्वा हुसितान् शरणं प्रत्यक्षणोत् ।
 अहुना भृष्टिर्भवति चेत्पुभिंश्च सर्वचाजनिष्ट ।
 अपि नाम स राजास्मत्समीदितं संपादयिता ।
 आहं श्वः पथि महांतं भुजंगं ददर्शि ।
 अञ्च विषये तव संदेहो माऽभृत् ।
 मा चौरानभेष्ट ।
 यथाहं तत्र बभूव तदा त्वं भ्रातुः सार्थे मा कलहमकृथा इति तमस्यम् ॥
 स्वपुत्रं यथा अन्यर्थां एवेभ्योऽपि प्रीतिः करेव्या ।
 अशीतिदिवसा यावत्स भृत्यो मामसेष्विष्ट ।
 यावद्दूनमीश्वरेणामान दीयते तस्मिन्संतोषो मान्यः ।
 ते रथे कुष्मण्डुराय यातर्यतः ।
 सा वृतवतीत्याकण्याहं दुःखितो जातवान् ।
 शिशुना भावितं स्मितं च पिङ्गोरानंदोत्पादकम् ।
 अयं मम चिरंतनो वयस्यो भवितव्यः ।
 त्वयस्मात् शासति कथमस्माभिरभिष्ठतं भाव्यम् ।
 कुर्मविज्ञा दृष्टसमा न प्रवेष्टव्यम् ।
 गोपालो नाम वयस्येन सहागच्छम् ।
 जितोसौ भया षोडशसहस्राणां रूपकाणाम् ।
 कांचीनाम नगर्यां धनमित्रनाम वणिगवसत् ।
 मुदर्णपुरं नाम नगरे ह्यौ कौलिको वयस्यभावेन आवसतः ।
 चंद्रनमिव शीतले कदलीगृहेऽपि सा निर्वृतिं नालभत ।
 रामेतिनामा दशारथस्य उत्र आसीत ।
 उपला इव शशुद्धस्मानवस्कंदत्सु वर्यं किं कुर्यामेति न जज्ञिम ।
 सुरघुरुमिव प्रजास्यास्य ब्राह्मणस्य दक्षिणां किं न इस्ते ।
 तत्र च मे च सख्यमस्ति ।
 खेर्वं मम कार्ये करोचि त्वामहं मुद्रिकाशतं वास्यामि ।
 सा नारी रविंश्च भ्राजमानं द्वृतमलव्य तु इयं बहुकृत्यम् ।
 अथमारोहुं मे रोचते ।

त्वामवस्थातुं कथमहमत्मस्ये ।
 अहं त्वामेतत्कर्तुमिच्छामि ।
 इमं प्रथं वाचयितुं न शक्यते ।
 इममाग्रहक्षमवः पातयितुं न सांप्रतम् ।
 वरं देशमपि त्यक्तु न हु नीचसेवा विधातुम् ।
 दशरथाय त्रिभार्यभ्यः उच्चतुष्टयस्तुदपादि ।
 विजयतु भवान् य एवं जनानानंदयः ।
 एनां भवते तुरकां किं निष्कारणेन त्यजन्सि ।
 इमे दिवसमारभ्य मासाह्विजयादशमी भवति ।

A GLOSSARY.

Sanskrit-English.

अ.

अशुमालिक् *m.* the sun.

अकलित् *a.* incomprehensible, not known.

अकिञ्चनत्वं being penniless.

अस्मयत्वं indestructibility.

अशुणः a bad quality.

अशृच्छ *a.* not covetous.

अग्निसात्कु 8 U. to consign to the flames, burn.

अग्रजन्मन् *m.* a Brāhmaṇa.

अग्रणीः a leader.

अद्य *a.* best.

अदृश् sin.

अंकः a speck, spot.

अंकुरः a sprout.

अंगं a component part.

अंगरागः a scented cosmetic.

अंगुलि *f.* a finger.

अंगुलीयकः-क् a ring.

अविद्यतनीय *a.* incomprehensible, inconceivable.

अज *a.* not born.

अजन् collyrium.

अतिकांत *p. p.* past.

अतिगहित *p. p.* very blameable.

अतिप्रसंगः excessive rudeness.

अतिष्ठमि: excess, climax.

अतिमात्रं *adv.* excessively.

अतिष्कलता the Mādhavī or verbal creeper.

अतियंत्रणा over-constraint.

अतिलोल *a.* very frail.

अतिलोहित *a.* very red.

अतिहेषण *a.* most shameful.

अत्यादरः excessive respect.

अत्रातरे *adv.* in the meanwhile.

अदूरवर्तिन् *a.* not distant.

अधिक्षित *p. p.* reviled, traduced, abused.

अधिज्य *a.* well-strung.

अधिराजः a supreme or paramount lord.

अद्वारः a sacrifice.

अनंगः Cupid, the bodiless one.

अनतिपात्य *a.* not to be delayed.

अनहुदार *a.* having no suitable wife.

अनंतर *a.* contiguous, neighbouring.

अनपायिन् *a.* imperishable.

अनग्न *a.* unbending, haughty.

अन्

आमि

अनर्जुलं being invaluable.	अंतरित p. p. disappeared, departed.
अनशगित p. p. not censured.	अंतर्लीन p. p. latent, hidden.
अनामतप a. cool, protected from heat.	अंतर्वेदि: the Doab or district between the Ganges and Yamuna rivers.
अनात्मुर a. not sick or fatigued.	अपकारिन् a. one who does ill.
अनास्मझ a. foolish, silly.	अपचारः improper conduct.
अनादिं a. having no beginning.	अपदेशः a pretext, colour.
अनामयं health.	अपवशस् n. ignominy, ill-repute.
अनायास a. easy.	अपरिसमाप्त p. p. unceasing, unending.
अनिर्भृत a. distressed, sorry.	अपवादः censure.
अनीश a. having no control or mastery.	अपहस्तित a. abandoned, thrown away.
अनुग्रहं ad. favourably, so as to please one.	अपुनरुक्त a. not repeated, new and new every day.
अनुचरः a follower.	अपूर्व a. new, the like of which did not exist.
अनुजः a younger brother.	अपोहनं reasoning power.
अनुपात a. unsurpassed.	अप्रतिभट a. unrivalled, having no rival.
अनुस्तेकः absence of pride.	अप्रतिविधिय a. irremediable.
अनुस्तेकिन् a. not puffed up.	अप्रतिहत p. p. intact, unmarried, unimpaired.
अनुपकम्य a. incurable.	अप्रत्यय a. diffident.
अनुपधि a. guileless.	अप्रमेय a. innumerable, abundant.
अनुबंधः course, flow, continuity.	अबला a woman.
अनुभित p. p. inferred, guessed.	अब्जभूः the god Brahmā.
अनुबिद्ध p. p. intertwined, over-spread.	अभिस्थ्या beauty, splendour.
अनुबृति f. complying or obedient spirit; experience of the past.	अभिगमनं sexual intercourse.
अनुर्मति untruth.	
अन्तरात्मक m. the inmost soul.	
अन्तरात्पः an obstacle, impediment.	
अन्तरिक्ष the sky.	

अंश

अभिजनः noble descent.	अर्थे with स 10 A'. to consider, imagine; with य to pursue.
अभिज्ञानं a token of recognition, souvenir.	अर्थ्य a. significant, not deviating from the sense.
अभिनव a. new, fresh, blooming.	अर्हत् a. deserving, worthy.
अभिनिवेदा: application, devotion, intentness.	अल्पमेघस् a. foolish, dull-witted.
अभिमत् p. p. liked, dear, desired.	अवकलत्य a. fit to be thought of or conceived.
अभियुक्तः a learned man.	अवकाशः ground, room, scope.
अभियोदृ॒ m. an invader.	अवक्षयः destruction, decay, sinking, drooping.
अभिरमणीय a. very charming.	अवताहनं crushing, treading.
अभिलापः a desire, longing for.	अवध a. fit to be condemned.
अभिव्यक्त p. p. clear, very distinct.	अवधूत p. p. spurned, disdainfully slighted.
अभिवैय (denom.) to face or encounter with an army.	अवपातः a pit for catching game.
अभि (ति) संधानं cheating, deceiving.	अवमनिन् a. slighting, disregarding.
अन्यवहार्य food, eatable, (<i>lit.</i>) that which is fit to be eaten.	अवयवः a member.
अन्यागत p. p. come as a guest.	अवलोकिता name of a maid-servant.
अन्युपेत p. p. undertaken.	अवसर्प p. p. ended, terminated.
अन्यगलं an evil, an evil thought.	अवसानं close, termination.
अन्यष्टि a. enraged, exasperated.	अवस्थित p. p. settled, remained.
अमल a. pure, white.	अविक्षित p. p. not hurt, safe and sound.
अमातुर a. superhuman.	अविधुता a woman not widowed, having her husband living.
अमातुरी an irrational female.	अविनीत p. p. rude.
अमोघ a. infallible, unfailing.	अव्यापक p. p. alive, not dead.
अङ्गुष्ठाः a cloud.	अ याहत p. p. unobstructed.
अयम् n. iron.	
अहूः charioteer of the sun.	
अर्णवती wife of Vasishtha.	
अर्जनं acquisition.	

अंश

अशः

आशोः

अशनं food.	आश्यात् p. p. told, announced.
अशनि: thunderbolt.	आगंतुकः a guest, a stranger; ^० ता the state of being a stranger.
अशरण a. helpless.	आगम: appearance; bursting out.
अशुभं mishap, calamity.	आगमित्र a. versed in theory.
अशेषतः adv. completely.	आतंकः agony, excessive torment.
अश्वमुसः a horse-faced creature.	आतपः heat, sultriness.
अश्वमेषः the horse-sacrifice.	आतप p. p. heated, afflicted by heat.
अस् with उद् pass. to turn away from; with विपरि 4 P. to undergo a change.	आतिथ्यं hospitality, hospitable reception; ^० क्रिया rite of hospitality.
असंविदान a. ignorant.	आतुर a. afflicted, troubled.
असक्त a. not over-attached.	आत्मवत् a wise, intelligent.
असहश a. incongruous, ill-suited, improper.	आत्मीयः ८ U. to conquer, acquire.
असार a. worthless, weak.	आदरः love, fondness.
असारता transient state, frail or transitory nature.	आदितः in the very bud.
असित a. black.	आधारु m. one who imparts.
असिपञ्च the blade of a sword.	आधिः a bane, curse.
अस्तावलः the setting (western) mountain.	आधित्यं sway, rule.
अहंकार egotism, pride.	आनंदनं delight; pleasing to.
अह्नाप adv. quickly, at once.	आंतर a. inward, internal.
आ.	आपणः-पां a market, store-house.
आकरः a mine.	आपत्तिः p. p. come to pass, occurred, befallen.
आकारः appearance, form.	आपश्च p. p. distressed.
आकुल a. full of; affected by, overcome with.	आपः a credible or trustworthy person.
आकंदितं wailing.	आप्यायना growing fat or stout.
आर्षद्वालः a name of Indra.	आशोः environs, outskirts.
आरतुः a mouse, rat.	

आर्म	ईशा
आमंजु a. lovely, charming.	आशीषिषः a serpent.
आमिंचं bait.	आगु <i>adv.</i> quickly.
आयः gain, acquisition.	आराध्मः a stage or state of life.
आयत <i>p. p.</i> long.	आसु <i>with अनु 2 A'</i> . to wait upon, serve.
आयतनं an abode.	आसक्त <i>p. p.</i> fixed upon.
आयासयिन् <i>a.</i> giving trouble.	आसक्ति <i>f.</i> attachment.
आयुष्मत् <i>a.</i> long-lived (one).	आस्तरण a bed.
आयोध्यिकः an inhabitant of Ayo- dhyā.	आस्थानं an assembly; ^० मंडपः an assembly-room, hall of audi- ence.
आरंभः an action, undertaking.	आहवः a battle.
आराधनं entertainment, propitia- tion.	आहारः food.
आर्य <i>a.</i> polite, courteous, worthy.	आहितुष्ठिकः a juggler.
आर्युत्रः a term used in speaking of the husband.	इ.
आर्यमित्राः worthy or respectable persons.	इ with प्रति <i>caus.</i> to convince; <i>with व्यप</i> to separate, part.
आलक्ष <i>a.</i> pertaining to a mad dog.	इक्षवाकुः one of the kings of the solar line, ancestor of Raghu.
आली a female companion.	इद्रियं organ of sense; sense.
आलोकः sight.	इधनं fuel.
आलोचित <i>p. p.</i> thought, consider- ed.	इरावती name of a woman.
आवरण obscuring, blinding.	ई.
आवलित <i>p. p.</i> slightly turned.	ईक्षु <i>with अनु 1 A'</i> . to look after, inquire after.
आवस्थः a dwelling, house, abode.	ईक्षणं eye; sight.
आविल <i>a.</i> turbid, muddy.	ईसेत <i>p. p.</i> liked, desired.
आविलय (denom.) to sully, to make turbid.	ईशः a lord, master; Siva.
आवृत <i>p. p.</i> surrounded by.	
आवेशः influence, subjection.	

हिन्दू

उप

हिन्दू *a.* able; -रः a lord.
इन् 1 A'. to wish, desire.

उ.

उचित *a.* usual, customary.
उच्छित *p. p.* high, raised up.
उत्कर्षः height; excellence.
उकुल *a.* dishonouring or disgracing the family.

उक्तुष्टः a loud cry.

उत्खात *p. p.* exterminated, eradicated.

उत्खातिन् *a.* full of hollows, having ups and downs.

उत्सस्य (*denom.*) to form into an ornamental braid.

उत्तर *a.* latter; -रा (*f.*) Abhimanyu's wife.

उत्तरोत्तर *a.* ever-increasing.

उत्तान *a.* open, unreserved, guileless.

उत्तानित *p. p.* stretched, opened.

उत्पलिनी a lotus-plant.

उत्तीडः a wreath, curl.

उत्सवः festivity, ceremonial rejoicing.

उद्धतः account, history.

उद्दयः appearance, sight.

उद्वाम *adv.* without restraint, violently.

उद्यत *a.* proud, high.

उद्भाष्य *a.* shedding tears.
उद्यत *p. p.* engaged in, intent on.
उद्यमः resolve, determination.
उद्यतत्वं nobleness, sublimity.

उद्यति *f.* eminence, elevation, dignity.

उद्युख *a.* ready.

उपकर्तुः vicinity.

उपकारः doing good, conferring obligations.

उपकारिन् *m.* a benefactor.

उपकार्या a royal tent.

उपघातः destruction, injury.
उपचारः external show, outward form; mode of address.

उपदेशः instruction.

उपद्रवः harm, injury.

उपनत *p. p.* come, befallen.

उपनिपातः occurrence, befalling.

उपपन्न *a* fit, proper.

उपमा comparison.

उपरत *p. p.* dead.

उपरागः eclipse.

उपरोधः disturbance; damage, injury.

उपलक्षण characteristic sign.

उपलेभः ascertaining.

उपवासः a fast.

उपस्थित *p. p.* that has drawn near or approached, befallen.

उपहत *p. p.* doomed, struck down.

उप

- उपहास्यता derision, ridicule.
 उपांशु *adv.* in private.
 उपाधि: condition, circumstance.
 उपाध्याय: a preceptor.
 उपालंभ: a taunt.
 उपाश्रय: resorting to, seeking protection of.
 उष्म *f.* morning, dawn.
 उष्मिमन् *m.* heat.
 उष्मन् *m.* warmth, heat.

ऊ.

- ऊरीकृत *p. p.* undertaken.
 ऊङः the thigh.
 ऊर्जस्वल: *a.* great, powerful.
 ऊमि *f.* a pillow, wave.
 ऊह *with* अप 1 P. to remove, destroy.

ऋ.

- ऋजु *a.* not evil, unsinister.
 ऋचिकल्प *a.* almost a sage.
 ऋषिकुमार: a young sage.
 ऋष्यश्रूणः the son-in-law of Das'a-ratha.

ऋ.

- एकपदे *adv.* suddenly, all of a sudden.
 एकाग्र *a.* concentrated, fixed on one object.

कंप्र

- एकांत *a.* excessive, everlasting, perpetual; with *adj.* very, excessively.

एकेकशः *adv.* one by one.

- एधित *p. p.* brought up, reared.
 एनस् *n.* a sin.

ऐ.

- ऐक्षवाक *a.* descended from Ikshváku.
 ऐशव्रतः Indra's elephant.

ओ.

- ओजविन् *a.* splendid, majestic.
 औ.

- औदरिक: a glutton.
 औदासीन्यः indifference.

क.

- ककुद् the hump ; (*fig.*) chief or foremost.

कच्चः hair.

कच्चलं collyrium, soot.

- कंद *with* उद् 1 A'. to be eager or anxious for.

कतिपय *a.* some, a few.

कथमपि *adv.* with great difficulty.

कदली a plantain tree.

कनकं gold.

कंदरः—रं a cave, glen, defile.

कैदलः a mass, collection.

कमलयोनि: the god Brahmá.

कंप्र *with* अनु to take pity on.

कर्णः

- कर्णि *with* आ 10 U. to hear.
 कर्णधारः a helmsman, pilot.
 कलकलः an uproar.
 कलभः a cub, a young elephant.
 कलहंसः a duck or goose.
 कला a digit.
 कलिका a bud.
 कलेवरः the body.
 कल्पः a form, mode.
 कल्पांतः the end or dissolution of the world.
 कल्प a. early, prime.
 कल्याण a. noble, good. blessed.
 कल्याणिन् a. blessed.
 कष्ट a. difficult.
 काकपक्षः-शङ्कः side-locks of hair.
 कांचनं gold.
 कामः a desire; Cupid.
 कामगम a. going at will.
 कामतः *adv.* out of lust or passion, sensuously.
 कामसू a. fulfilling or yielding the desires.
 कामिन् m a lover, gallant.
 कार्तीतिकः an astrologer, a fortune teller.
 काशायं a red garment.
 किंवदंति a report, rumour.
 किंनरः one of a class of celestial choristers or musicians.
 किरीटिन् Arjuna.

केत

- कुटिल a. crooked, wily.
 कुटुंबिन् m. a family-man.
 कुट्रिमः pavement.
 कुतूहलं curiosity.
 कुधी a. foolish, dull-witted.
 कुमुदं a lotus.
 कुमुदिनी a lotus-plant.
 कुशलं welfare, well-being.
 कुशलिन् a. doing well.
 कुशाश्रबुद्धि a. of sharp intellect.
 कुसरिदृश् f. a brook, rivulet.
 कु 8 U. *with* पुरः to place in the front; -अपा to remove, prevent; -उप to do good to, benefit; -वि pass. to undergo a change, be affected by; -विष to tease, harm; (*p. p.*) wronged, ill-treated; troubled, harassed, injured.
 कुत्थी a. wise, thoughtful.
 कुत्सन् a. whole, entire.
 कुण a. mean-hearted.
 कुश 1 P. *with* वि to bend, direct (as a bow).
 कुषि f. husbandry, cultivation.
 कुष्णवर्तमन् m. fire.
 कुप with परि (*causal*) fix upon, design; -सं (*causal*) intend, settle, aim at.
 केतनं an abode, residence.

केशी

गाह

केशिन् <i>m.</i> name of a demon.	सारांखुधि: the salt ocean.
केसरिन् <i>m</i> a lion.	सितिपः { a king, lord of
कोटरः-रे a hollow, cavity.	सितीधरः } earth.
कोटि <i>f</i> pitch; extremity, end, point; परा कोटि: highest pitch, climax.	सिए विधि 6 P. to dash against ; to seduce, entice ; -नि to bestow on, devote to.
कोष्ठः-षः a bud.	कुश्र <i>a</i> mean-hearted, base ; worthless.
कोतुहलं curiosity.	क्षेत्रं a field.
कौपीनं a small piece of cloth worn over the private parts.	क्षोभः jolting, violent shaking.
कौबेरी the northern direction.	ख.
कौरवः a descendant of the Kurus.	खं the sky.
कौरम् <i>a.</i> belonging to a tortoise.	खंडः breaking, splitting; a fragment.
कौलिनं evil report, scandal.	खल्वाटः a bald-headed person.
कौशिकः Vis'vâmitra, son of Kuśika; ^{कौ} name of a woman.	सिङ्ग <i>a.</i> fatigued, exhausted.
क्रकच्च: a saw.	ग.
क्रम् <i>with आ</i> to fall upon, seize.	गणकः an astrologer.
क्रिया work, composition.	गणिका a harlot.
क्रीडनीयं a toy.	गति <i>f.</i> recourse, help, alternative.
क्रृच्यं weakness, timidity, unmanly behaviour; being neuter.	गद्दुदं <i>adv.</i> falteringly, convulsively.
क्षणिक <i>a.</i> momentary, transitory.	गंधः odour, perfume.
क्षत्रं the Kshatriya or warrior class.	गंधिपिपः an elephant of the best class (emitting a sweet smell).
क्षपा night.	गमस्ति: a ray.
क्षपित् <i>p. p.</i> destroyed.	गम् <i>with प्रस्तुदु</i> to go to meet or receive.
क्षम <i>a.</i> able, capable; fit, proper.	गमेश्वरसं बं being born rich, getting wealth by inheritance.
क्षयः waning.	गंभीर्यं depth.
क्षात्र <i>a.</i> belonging to or becoming the Kshatriya class.	गाह 1 A'. to enter, penetrate.

गिरि

जंगु

मिरिशः Siva.

युणः a good result or effect ; credit, merit ; use, efficacy.

युरुः a. foremost, chief ;—(s.) father ; (pl.) elders.

गृहसेविन् m. a householder.

गृहिणी a house-wife.

गोन्मं a family.

गोमायुः jackal.

गौरवं magnitude.

ग्रहः seizure.

ग्राम्य a. vulgar, churlish.

घ.

घट् with सं caus. to unite, join.

घमांशुः the hot-rayed sun.

घातकः an executioner.

च.

चक्रवर्तिन् m. a sovereign or paramount ruler.

चक्रवालं the horizon.

चल् with प्रस्था 2 A'. to repudiate, cast off.

चंचत् a. shaking about, waving.

चेष्ट् the beak.

चंद्रकांतः the moon-stone.

चपलः a. inconsiderate, thoughtless ; fickle, unsteady.

चमू f. an army.

चप्पः a lump, heap.

चर् 1 P. with दि to roam, wander.

चरः a spy.

चल् a. fickle, unsteady ; चिन्ता fickleness of mind.

चलितं a kind of dance.

चातकः the Chátaka bird.

चापल inconsiderate conduct.

चामर् a *chowrie*.

चारिद्यं chastity, purity of conduct.

चारुता loveliness, beauty.

चि with प्र pass. to thrive, to grow more and more ;—परि to acquire.

चिकिर्षा desire of doing.

चित्र a. strange, wonderful.

चित्रार्पित a. painted or drawn in a picture.

चूडा crest, crown of the head ; top ; tuft of hair.

चूडामणि a crest-jewel.

चूत् a mango-tree.

चेष्टा an action.

चेष्टितं course of conduct.

च्युतात्मन् a. of a depraved or corrupt soul, evil-minded.

छ.

छलन् n. disguise ; pretence.

ज.

जङ्घ a. grown dull.

जनता the populace, people.

जन्मुः a creature, being.

जन्म

त्रूप

जन्मस्थानि f. native land, mother-country.

जयंतः son of Indra.

जलचरः an aquatic animal.

जलदः } a cloud.
जलमुखः }

जलयंत्रः a water-engine, artificial water-reservoir.

जलाशायः a pool of water.

जातः a child; a collection, brood (of young ones).

जाति f. caste.

जालमः a rogue, villain.

जीवि with अनु 1 P. to survive, outlive.

जीवनं life.

जीवलोकः the world of the living, the universe

जैभ with समुद्रः 1 A'. to endeavour, strive; वि to appear, to pervade.

जातिः a kinsman; (pl.) kins-folk.

ज्ञापय (*caus.* of ज्ञा) with वि, to say respectfully, beg to say, request; आ to command, order.

ज्या the bow-string.

ज्योतिःशास्त्रं astronomy.

ज्योतिष्मत् a. luminous, brilliant.

ट.

टिटिक्षी a female bird of that name.

द.

टौकः 1 A'. to approach, draw near.

त.

तटिनी a river.

तश्चन्तितन a. contemporaneous with that time, living at that time.

ततु a. lean, thin.

तपनः the sun.

तप्तः p. p. afflicted by heat.

तमसा name of a river.

तमिक्षा darkness.

तरंगः a wave.

तरलता fickleness; agitation, perturbation of the senses.

तातः father; a term of endearment ('my dear').

तापसः an ascetic.

तालः a palm tree.

तितिक्षः 1 A'. (*desid.* of तिज्) to forgive.

तिमिरः-रं darkness.

तीक्ष्ण a. severe, over-rigid.

तीर्थे a sacred or holy place; a worthy or fit object, a worthy recipient.

तीर्थोदकं holy water.

तुषार a. cool, cold.

तुषारः a thin shower.

त्रूपः-दै a musical instrument, a trumpet.

दूल

दुष्ट

दूलः cotton.

दूर्जीयः adv. silent.

दृ 1 P. with अव to end the course, discharge the contents ;
—प्र caus. to deceive ;—वि to grant, impart.

देवस्तिव् द् a. possessed of heroic or martial splendour ;—(s.) a warrior.

दृष्ट् a collection of three.

द्रिपुरहरः the destroyer of the three cities.

द्रिमूर्ति a. having, or existing in, three forms.

द्रव्यः f. a hide, skin.

दृ.

द्रष्ट् a. clever, wise.

द्रष्टिण a. civil, courteous.

दंडः stalk (of lotuses).

दृश् with द् caus. to curb, subdue.

द्रमन् control, restraint.

द्रम्यः a young bullock that has yet to be tamed.

द्रपित् a. or s. dear, beloved ; lord.

दरी a dale, valley.

दर्पः pride, haughtiness.

दर्पणः a mirror.

दर्मः a blade of Kuṣā grass.

दर्लः a portion, bit; small shoot; leaf.

दर्शायिः conflagration.

दशन् a tooth, tusk.

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दार m. (pl) wife.

दारुण a. painful.

दिवसेश्वरः the lord of the day, sun.

दिव्य a. celestial, heavenly.

दीभित p. p. ordained, made ready by initiation.

दीन a. pitiable, wretched, sad.

दीप् 4. A'. to blaze, shine.

दीपकः a light, lamp.

दीसिमत् a. possessed of majestic lustre.

दुःस्मर a. painful to remember.

दुराराध्ये a. difficult to be propitiated.

दुरितं sin.

दुर्ग a. impassable, impervious ; (s.) a difficulty.

दुर्जनत्वं wickedness, villainy.

दुर्जय a. invincible.

दुर्धर्ष a. dreadful, inviolable.

दुर्निवार a. irresistible.

दुर्भिक्षं famine, scarcity of corn &c.

दुर्लेघ a. difficult to be transgressed.

दुर्लित a. wayward, unmanageable.

दुर्ब्रव a. austere, hard to practise.

दुर्दक a. difficult to be done.

दुष्टत् m. an evil-doer, a wicked person.

दुष्टत्तं a misdeed.

दुष्टा

४

दुष्टाशय } a. wicked-minded.	धर्मक्रिया a religious rite.
दुरात्मन् } U. to distance, surpass.	धर्मदारा: } a lawful wife.
दूरीकृ 8 U. to distance, surpass.	धर्मपत्नी } a lawful wife.
दूर्वर्ण a fault, defect, weakness.	धर्मारण्य a penance-grove.
देवरातः a proper name, father of Mádhava.	धर्मसन् a tribunal, a seat of jus- tice.
देवी queen.	धा 3 U. with अतिसं to deceive ; -अंतर् to hide oneself from ; -अभि to say, speak ; -सं to treat with, make alliance with ; to fit (as an arrow).
देहभूत m. } a person, an em- देहिन् m. } bodied being.	धातृ m. the creator.
देवदुर्विपाकः ill-luck, adverse turn of fate.	धामन् n. splendour, radiance.
शुति f. splendour, magnificence.	धारणा steady abstraction of mind.
प्रदृष्ट (denom.) to strengthen.	धाराधाहिन् a. continuous, incessant.
प्रत्ये a material object.	धारिणी name of a queen.
हु 1 P. to ooze ; to fly.	धीर a. strong-minded, courageous, persevering.
हुमः a tree.	धीरता strength of mind, fortitude.
द्विगुणित a. doubled, doubly in- creased.	जुर्यः a rogue.
द्विजः a bird ; a Bráhmaṇa.	धुक् with सं 1 A'. to kindle.
द्विजाति: a Bráhmaṇa.	धू with उद् 9 U. to wave, leave fluttering.
हि॒पः an elephant.	धूर्तः a rogue.
हि॒रदः an elephant.	धृ 1. 10 P. to support, hold up ; with उद् or सहृद् to deliver, save ; to root up, pull up the roots, extirpate ; lift up, extract, take out.
हि॒रेफः a bee.	
ही॒पः a division of the world.	
४.	
धनंजयः a name of Arjuna.	
धनेशः the lord of wealth, Kubera.	
धन्य a. blessed, happy.	
धन्विन् m. an archer, a Bowman.	
धर्म: duty, religious merit ; pro- priety of conduct, decorum.	

ध्याम

निषे

ध्याम <i>a.</i> dirty, unclean.	नितरां <i>adv.</i> excessively.
ध्वनत् <i>a.</i> roaring, thundering.	नितांत <i>a.</i> excessive.
न. <i>n.</i>	निदाघः the hot season, summer.
नकुलः an ichneumon, a mongoose.	निदानं the first or original cause.
नक्षत्रं an asterism, a lunar man-	निधनं death.
sion.	निबंधनं tie, connecting link.
नगः a mountain.	निमित्तं good omen; a cause; an omen.
नन्द 1. P. to be delighted or pleased, rejoice;—अभि to greet, receive, congratulate.	निमिषः twinkling of the eye.
नन्दनं the paradise of Indra.	नियमः a religious rite.
नलिनिका name of a maid-servant.	नियमेन <i>adv.</i> invariably, as a rule.
नलिनी a lotus-plant.	नियोगः order, command, duty.
नवीकृ 8 U. to revive, renew.	निरत <i>p. p.</i> intent on.
नहृ with सं 4 A'. to be ready.	निरतिशय <i>a.</i> unsurpassed.
नाट्य a dance, dramatic representation.	निरपेक्ष <i>a.</i> } regardless, indifferent.
नामग्रहणं calling to mind the name, remembrance of name.	निरभिलाप <i>a.</i> } different.
निःभेदसं final beatitude, supreme happiness.	निरस्त <i>p. p.</i> dispelled.
निःसत्यता falsehood, telling un-truths.	निराकरणं repudiation, casting off.
निःस्नेह <i>a.</i> cruel, heartless.	निर्गमः an outlet.
निकषः (—ग्रावन्) a touch-stone, test; mixing powder.	निरुद्ग <i>a.</i> worthless.
निकाम <i>a.</i> copious, abundant.	निर्झरः spring, waterfall, cascade.
निसिल <i>a.</i> whole, entire, complete.	निर्बंधः importunity ; pressing.
निगाय <i>a.</i> to be told or mentioned.	निर्वाणं complete satisfaction or pleasure, allaying of heat.
निग्रहः chastisement, punishment.	निर्वात still or calm air.
निचुलः a tree of that name.	निर्वाइः scandal, evil report.
निज <i>a.</i> one's own.	निर्वापनं alleviation.
	निर्वाति <i>f.</i> satisfaction, pleasure.
	निवृत्त <i>p. p.</i> become.
	निशाचरः a demon, evil spirit.
	निषेवित <i>p. p.</i> inhabited by, resorted to.

निष्ठः

- निष्ठं *a.* steady, motionless.
 निष्ठीदित *p. p.* squeezed or pressed together.
 निष्ठतीकार *a.* irremediable.
 निष्ठर्म: nature.
 निष्टुप *p. p.* given, bestowed.
 निष्ठिंश *a.* cruel, ruthless.
 निष्ठंद *a.* motionless.
 निष्ठन: a sound, flourish.
 नी 1. *P. with अलु* to cherish, love;
 - उप to invest with the sacred thread; -समा to bring together, join.
 नीरध *a.* dense, thick.
 नील *a.* blue.
 नुइ *with वि caus.* to divert, entertain, amuse.
 नुडूर् an anklet.
 नेमिसिंक an effect.
 नेश्च: a name of Nala, king of the Nishadha.
 नेत्रये cruelty, harshness of temper.
 नेतर्णिक *a.* natural, innate, inborn.
- प.
- पक्षण:-ण the hut of a Chāndāla.
 पक्ष: a side.
 पक्षिलद् *a.* removing impurity or dirt.
 पच्चाल: king of the Pachchālas.
 पंजर: a cage.

परा

- पटु *a.* sharp.
 पट् *with परि caus.* to teach.
 पट् 1 *P. with परि* to hover about, wheel round; -परा to return; arrive; -प्रणि to salute, bow down.
 पतंगः a moth; the sun.
 पतिवरा (*f.*) about to choose a husband.
 पत्तुपुट a vessel of leaves folded.
 पञ्जलेश्वा a proper name.
 पञ्चोष्ट a garment of wovne silk.
 पश्यं well-being, welfare; whole some diet.
 पद् *with व्या caus.* to kill; -प्रति to acknowledge; show, yield; -उप *caus.* to bring about, to do.
 पदवी path, line of footsteps.
 पक्षणः a snake.
 पश्चिमनी a cow.
 पयोदः a cloud.
 परंतप *a.* paining or harassing the enemies.
 परमूतः a cuckoo.
 परमप्रस्त्र *a.* of great renown, very famous.
 परमार्थः the highest truth.
 परमार्थतः *adv.* really.
 परंपरा a series.
 पराक्रमः valour, prowess.
 परागतः *p. p.* returned.

परा

उ॒

परावृत् <i>p. p.</i> turned back, return-ed.	पांडु <i>a.</i> pale, whitish.
परिगृहीत <i>p. p.</i> patronized, fa-voured.	पातालः-लं the lower or nether re-gions.
परिग्रहः espousal.	पात्रं an object.
परितर्पण <i>a.</i> gratifying.	पादभाज् <i>a.</i> sinful.
परिवेषना lamentation.	पानीयं water.
परिपंथिन् <i>a.</i> coming in the way.	पारक्य <i>a.</i> hostile, inimical.
परिमवः degradation, humiliation.	पारग्रामिक <i>a.</i> hostile, inimical.
परिभाविन् <i>a.</i> humbling, degrading.	पारसीका: the Persians.
परिवारः } retinue, train of atten-dants.	पार्श्वः side.
परिजनः } dants, suite.	पारकः fire.
परि (सी) बाहः a water-course or drain, an outlet.	पारबन <i>a.</i> purifying, holy.
परिव्राजिका a female recluse.	पिंगल <i>a.</i> yellowish, reddish-brown, tawny.
परिषद् <i>f.</i> audience.	पिटः a basket.
परीक्षित् <i>m.</i> name of a king.	पिठरे a pot, pan.
परीत <i>p. p.</i> overcome with.	पिपासु <i>a.</i> (<i>desid.</i> of पा) thirsty.
परोक्षे <i>adv.</i> in one's absence.	पिपुल <i>a.</i> slanderous.
पर्यटनं roaming, travelling.	पिपुलनता back-biting, slandering.
पर्याप्त <i>a.</i> able, competent.	पीठुं a seat, throne.
पर्यायः regular rotation or turn, due order.	पीडित <i>p. p.</i> espoused taken hold of (as a hand).
पलुवः a sprout, twig.	पीवर <i>a.</i> fat, plump.
पलुविका name of a maid-servant.	पुंगवः a bull; (at the end of com-pounds) the best or most eminent.
पलुवित <i>a.</i> having put forth sprouts.	पुण्य <i>a.</i> holy, sacred.
पश्चनः wind.	पुण्यभाज् <i>a.</i> meritorious, blessed.
पांसुल <i>a.</i> disgracing; कुल ⁰ <i>a.</i> dis-grace to the family.	पुरंदरः a name of Indra.
पाणिग्रहः marriage.	पुरस्कृत <i>p. p.</i> led, headed.
	पुराण <i>a.</i> old.
	पुष् 4 P. to exhibit.

हुच्चि

प्रभा

उष्णित <i>a.</i> blossomed, flowered.	प्रतिपादित <i>p. p.</i> given to ; wedded.
पुञ्जेरुः Cupid ; lust.	प्रतिबंधवत् <i>a.</i> attended with difficulties or obstacles.
पूरोत्पीडः excess or superabundance of water	प्रतिभुज् <i>p. p.</i> awakened.
पूर्वबन् <i>adv.</i> as before.	प्रतिबोधवत् <i>a.</i> endowed with reason, rational.
पृथग्जनः a low or vulgar man, an illiterate person.	प्रतिम <i>a.</i> like.
पृष्ठः surface ; back.	प्रतिवाच् <i>f.</i> a reply, answer.
पेशल <i>a.</i> clever, skilful.	प्रतिष्ठा security of position ; stability.
पोतः a ship ; a young one, as in वीरपोतः a youthful warrior.	प्रतिसक्त <i>p. p.</i> fixed on, attached to.
पौरव <i>a.</i> descended from पूरु.	प्रतीकारः { प्रतिक्रिया <i>a remedy.</i>
पौरुषं manliness, prowess.	प्रतीत <i>p. p.</i> confiding or believing in.
पौरुषुत् <i>a.</i> belonging to Indra.	प्रतीप <i>a.</i> adverse, contrary.
प्रकीर्ति <i>f.</i> mention of name	प्रत्यक् <i>adv.</i> to the west.
प्रकीर्तित <i>p. p.</i> styled, called.	प्रत्यग् <i>a.</i> fresh, newly-made.
प्रकृति <i>f.</i> body of ministers.	प्रत्यर्थिन् <i>a.</i> hostile, opposed to, coming in the way of.
प्रकोपः provocation.	प्रत्यादेशः an obscurer, rival, (<i>lit.</i>) throwing into the background or eclipsing; repudiation.
प्रकोष्ठः a court in a house.	प्रत्युपन्नमति <i>a.</i> ready-witted.
प्रकांतं a valorous deed.	प्रथित <i>p. p.</i> celebrated, well-known.
प्रक्षीण <i>p. p.</i> annihilated.	प्रदानं giving away in marriage.
प्रगल्भ <i>a.</i> bold.	प्रदीपः the evening.
प्रजागरः sleeplessness, being awake at night.	प्रदृढः <i>p. p.</i> run away.
प्रजापति: the Creator.	प्रबन्धः composition, work.
प्रणय love ; request, supplication.	प्रभवः source.
प्रणयिता love.	प्रभावः power.
प्रणयिती a dear friend.	
प्रणिधि: an emissary.	
प्रतनु <i>a.</i> very small.	
प्रतापः prowess, valour ; heat.	
प्रतिनिविष्ट <i>a.</i> obstinate.	

प्रभु

बंधु

प्रभुत्वं power, authority.	प्रस्थः a kind of measure.
प्रभवन् a pleasure-garden.	प्रहर्ण a missile; weapon.
प्रभार्ण standard, limit, an authority.	प्रहसन् ridicule, mocking.
प्रभाणीकृ ८ U. to regard as an authority.	प्राह् <i>adv.</i> to the east of.
प्रभाधिन् <i>a.</i> tormenting.	प्राकारः a rampart.
प्रयत् <i>p. p.</i> pure, purified by aust erities.	प्राग्नसर <i>a.</i> foremost, first.
प्रयाणं marching onwards.	प्राह्लसुतः <i>a.</i> with one's face turned to the east, in the eastern direction.
प्रयुक्त् <i>p. p.</i> contrived; set on; employed, used.	प्राणायासः suspending the breath.
प्रयोगः practice.	प्रातराशः the morning meal, breakfast.
प्रलापः lamentation.	प्रांतः the end, margin.
प्रवणीकृत् <i>p. p.</i> drawn, inclined.	प्राप्तप्रसव <i>a.</i> delivered of a child.
प्रवयस् <i>a.</i> aged, old.	प्रार्थना desire, love-suit.
प्रवातं current of air; windy or stormy weather; शयनं a bed exposed to the full current of air.	प्रावृत् <i>f.</i> the rainy season.
प्रवृत्ति <i>f.</i> commencement.	प्राञ्चिकः a judge, umpire.
प्रवृज्या turning out a recluse.	प्रिय <i>a.</i> dear, beloved.
प्रशमित् <i>p. p.</i> rectified, expiated.	प्रचित् <i>p. p.</i> sent; dismissed.
प्रश्वोतनं sprinkling.	प्रोद्वीप <i>p. p.</i> set on fire, blazing.
प्रसंगतः-गेन <i>adv.</i> incidentally, by way of.	पुष्प (प) गः a monkey.
प्रसन् <i>p. p.</i> pleased.	फ.
प्रसद् <i>adv.</i> perforce.	फणः-णा a hood.
प्रसूति <i>f.</i> progeny, issue.	फलं result.
प्रसूनं a flower.	फलेश्वरः <i>a.</i> fruitful, bearing fruit in season.
प्रस्तावः mention, allusion.	ब.
प्रस्तुतं object in view.	बकः a crane.
	बदूः a youth, chap, fellow.
	बंदी a captive, prisoner.
	बंधुलः a bastard, an attendant in the chamber of a harlot.

बल

बलं army, forces.	भाजनं a receptacle, reservoir.
बालि: worship.	भावः feeling or expression of love; incident, ; occurrence; a learned man, honourable Sir.
बलीवर्दः an ox, a bull.	भाष् with अप् 1 A'. to abuse, revile.
बांधवः a relation, kinsman.	भासुर a shining, resplendent.
बालिशः a. or s. a foolish person.	भास्त्रत् a. shining; (s.) the sun.
विनेष् an image.	भिक्षाशित्वं living by begging.
बीमत्समान pres. p. shrinking from, being disgusted with.	भीम a. dreadful, terrible.
बुद्धिजीविन् a. employing the reason, rational.	भुजंगः a snake.
ब्रह्मार्थः a Brâhmanical sage.	भुवन् world.
भ.	
भक्तिमत् a. devoted, loyally attached.	भू with वि caus. to think of, contemplate; to establish, decide; perceive, be conscious of; से to be born.
भग्नोयम् a. foiled in attempts, defeated.	भूतं a created being.
भज् 1 U. to entertain, cherish; practise.	भूतधारिणी earth, the supporter of beings.
भद्रः a title of address, 'good sir'; -त्रा gentle lady; (a.) auspicious.	भूमिका a part, character (in a drama).
भरणं support, maintenance.	भूमिदेवः a Brâhmana.
भरतर्षभः the best or most eminent of the Bharatas.	भूयः adv. again.
मर्तुदारिका a princesss ('daughter of the lord').	भूयिषु adv. for the most part.
भवः birth; Siva.	भूरिवसुः a proper name, father of Mâlatî.
भवन् a house, dwelling.	भेषणं begging.
भवितव्यता being destined to happen, destiny, fate.	भोगः enjoyment.
भागधेयं lot, fortune.	भ्रंशः loss.
भाग्यं prosperity, good days.	भ्रांतिमत् a. turning, revolving.

मंग

मंगः auspiciousness; an auspicious rite; (in compounds) auspicious; as, मंगलतृष्णः auspicious;

मंजु

ह्रष्ण

cious trumpet; मंगलस्नानं auspicious ablution.	मंदोत्सुक्य <i>a.</i> depressed in spirits, cast down.
मंजु <i>a.</i> sweet.	मन्मथः Cupid.
मंजुलः a kind of creeper.	मन्तुः grief, sorrow.
मंडर्न ornament, decoration; embellishment.	मरिचः pepper, pepper-shrub.
मंदू with उद् <i>caus.</i> to infatuate.	मरीचि: ray.
मंदः passion, ardent desire; rutting juice.	मर्त्यः a mortal, human being.
मंदुमूच् <i>a.</i> being in rut.	मलयजः sandal juice.
मंदु <i>n.</i> liquor.	महाजनः the mob, populace.
मंदुमासः the spring-time.	महातेजस् <i>a.</i> of great splendour or heroism.
मंदुर <i>a.</i> lovely, sweet.	महाभागः a fortunate person.
मंदुमृदनः Krishna ('slayer of Madhu').	महाई <i>a.</i> costly.
मंद्यस्थ <i>a.</i> acting as umpire.	महापालः a king.
मनस्विन् <i>a.</i> intelligent, strong-minded; -नी a wise woman.	महेश्वरः the great Indra.
मनसिन् <i>m.</i> wise man, sage.	महेश्वरः a great lord.
मनोदृः } the mind-born, Cupid.	महोद्धृः a full-grown bull.
मनसिंजः } the mind-born, Cupid.	महोषधि <i>f.</i> a medicinal drug.
मंश् with आ 10 A'. to take leave of, bid adieu.	मार्गी daughter of the king of the Magadhas, Sudakshipâ.
मंष्टकृत <i>a.</i> composing hymns.	मातः a term of endearment.
मंचवत् <i>a.</i> attended with incantations or spells.	मातः pride.
मंधर <i>a.</i> slow.	मानिनी a proud woman.
मंद <i>a.</i> dull-witted.	मातुष्यकं human nature.
मंदभाग्य <i>a.</i> unlucky, ill-starred.	मारुतः wind.
मंदायमान <i>a.</i> lagging behind, tarrying.	मालाकारः a gardener, florist.
मंदीछत <i>p. p.</i> slackened.	मातृपूर्ण <i>a.</i> a wreath, garland.
	मित्र <i>a.</i> an honorific affix, meaning 'worthy,' 'respectable.'
	मुक्ताफलं a pearl.
	मुण्ड <i>a.</i> artless, innocent.

हुक्म

युध

मुद् with अनु 1 A'. to second, approve.

मुद्रा seal.

मुरारि: Vishnu.

मुर्ह 1 P. to take effect on, prevail against; to grow stronger or more intense ; to gather strength, thicken.

मुसलं a pestle.

मुहुः *adv.* often.

मूर्तिमत् *a.* incarnate, embodied.

मूर्खजः hair.

मृगतृष्णिका mirage.

मृणालं a lotus-fibre.

मृणालिनी a lotus.

मृद् *f.* clay.

मृदु *a.* soft-minded, weak.

मृष् 10 P. to endure, suffer.

मृचा *adv.* wrongly, in vain.

मृपोद्यं a falsehood.

मखला a girdle, belt.

मेघनादः a proper name.

मेधा talent, retentive faculty.

मेध्य *a.* sacred, holy.

मौथिलेयः son of Maithili, Kus'a.

मोक्षः release.

मौल *a.* or *s.* one brought up in one's service for generations, an old or hereditary servant (*minister &c.*).

म्लेच्छः a man of an outcast race ; a barbarian.

यजनं a sacrifice.

यक्तिचनकारिता doing worthless things.

यथार्थ *a.* significant, true to its sense.

यथावत् *adv.* according to the proper method, properly, duly.

यदृच्छ्या *adv.* accidentally, by chance.

यम with नि 1 P. to dissuade ; (*caus.*) to regulate, control.

यम *a.* twin.

यष्टि *f.* a necklace, garland.

यम् with आ *caus.* to trouble, torment.

या with प्र 2 P. to march on, set out.

याच्या mean solicitation.

यातुधानः an evil spirit, a Rákshasa.

याहृच्छिक *a.* accidental.

यावदर्थं *adv.* in all senses.

युज् 7 U. to design, intend, destine; नि *caus.* to yoke, harness ; to unite ; -प् (A'.) to act, represent (dramatically); --संप् *pass.* to be engaged in, apply oneself to, a business.

युध *f.* fight.

युवराजः an heir-apparent to a throne.

योग

लब

योग: the science or power of concentrating the mind; deep contemplation.

योजनं a distance of 8 miles.

योनि: source, origin.

र.

रहस् *n.* speed, velocity.

रजानिचरः an evil spirit.

रजु *with अप pass.* to grow discontented with.

रणधुरा the front or van of battle;

रों वह to lead the van.

रणरणकं anxiety.

रणशिक्षा the art or science of war.

रत्नाकरः the ocean.

रेफ़ a cavity.

रभ *with परि* 1 A'. to clasp, embrace.

रथः current, force.

रद्दिमः the rein.

रस् 1 P. to roar.

रसः sentiment.

रसवत्तर *a.* more savoury or tasty.

रसातलं the nether regions.

रसायनं an elixir.

रसालः the mango tree.

रसिक *a.* graceful, elegant; appreciating.

रस्य a secret; the secret (of conduct); **भेदः** disclosing or revealing one's secrets.

राक्षसः name of the minister of the Nandas.

रागः passion.

राजन्त्रम् *a.* governed by a good or just king.

राजषि: a royal sage.

राज्यतंत्रं the science or theory of government.

रात्रिचरी a Rākshasa female.

राध् *with आ caus.* to please, humour.

रामगिरि: name of a mountain.

रुजा-ज् *f.* pain, agony.

रुधिर blood.

रोगिन *a.* sickly, affected by sickness.

रोषण *a.* passionate, wrathful.

रोषणता angry or passionate temper.

रौरुच *a.* made of the hide of the deer called *ruru*.

ल.

लक्ष्मन् *n.* a speck, spot.

लक्ष्मी: beauty, lustre.

लघू (*denom.*) to alleviate, lessen.

लप् *with प्र* 1 P. to prate, rave.

लभ् *with उपा* 1 A'. to taunt, blame.

ललाम् or **मन्** *n.* an ornament.

लवंगिका the foster-sister of Mālatī.

लवण्यम् *m.* the ocean (having salt water).

लाघ

लाघवं mortification, humiliation.
 लांचनं characteristic mark; अभी-
 कंठपदः^० distinguished by the
 name श्रीकंठ.
 लिप् with वि ६ P. to implant.
 लिखित n. a writing, document.
 लुभ् with प्र caus. to entice, seduce;
 with वि caus. to seduce or entice
 the mind of.
 लोधः-धं the tree of that name or
 its flower.

लोल a. eager; eagerly lolling
 down.

व.

वंशयः a descendant.
 वत्सः a calf.
 वत्सतरी a heifer.
 वध्यस्थानं place of execution.
 वनज्योत्सना the Mādhavī creeper.
 वनदेवता a sylvan deity, wood-
 nymph.
 वनस्पतिः a tree.
 वन्य a. wild.
 वप् with निर् १ P. to offer, present.
 वप्त् m. a sower.
 वप् with उद् १ P. to pour or vomit
 out, emit.
 वयस् n. a crow, bird in general.
 वर a. best, foremost;-(रः) a
 bride-groom.
 वराक a. poor, pitiable.
 वरीयस् a. better, superior.

वार्ष

वर्षः one belonging to a group;
 (pl.) a group of actors.
 वर्जः a caste.
 वर्षिन् m. a bachelor (learned).
 वर्कलं a bark-garment.
 वर्लिंगतं a leap, bound.
 वर्लीकः-कं an ant-hill.
 वर्लुभ a. favourite, beloved; (भा)
 wife.
 वर्षः subjection.
 वर्षिन् a. (a sage) who has sub-
 dued his passions.
 वस्या a docile and obedient wife.
 वस् with अद्या १ P. to inhabit;
 to enter into.
 वसति f. residence.
 वसंतोत्सवः the vernal festival.
 वह् caus. to traverse, go over;
 निर् caus. to perform, manage.
 वाच्यं blame, censure.
 वाजिन् m. a horse.
 वादः a report, talk.
 वाम a. of an opposite character.
 वायसः a crow.
 वारणः an elephant.
 वारयोधित् f. a harlot.
 वाराणसी Benares.
 वारिधरः a cloud.
 वारियन् a water-wheel (a fly-
 wheel for raising water).
 वाते welfare, well-being.
 वार्द्धकं old age.

वास

विशेष

वासयूः the inner part of a house ; bed-chamber.	विद्येयज्ञ a. who knows his duty, obedient.
विकसित p. p. expanded, dilated ; spread out.	विनशनः a country to the north-west of Delhi.
विकारः malady, illness.	विनिमयः exchange.
विकारहेतुः a temptation, seduction.	विपक्षः an enemy.
विक्रमः prowess, heroism.	विषभित् a. wise, learned ; (a wise man).
विक्षम् a. frightened, startled ; grieved.	विपिन्दः a forest.
विशुण a. bad, worthless.	विप्रलब्ध p. p. deceived.
विश्वः hostility, enmity, strife ; a body, form.	विष्वादः adverseness.
विचातः impediment, obstacle.	विभवः property, wealth.
विच्छिन्न a. learned, proficient, skilful.	विभादी night.
विजया (and जया) a kind of <i>mantra</i> , which averted the pain of thirst and hunger and gave miraculous powers.	विभुः a lord.
विजिहा a. crooked, turned away.	विभ्रमः confusion, loss.
विज्ञापना a request.	विमनस् a. disconsolate, dejected.
विटपः a branch.	विमानित p. p. dishonoured.
विढंब् 10 P. to imitate.	विमार्गः a wrong road.
वितथ a. false, untrue.	वियुक्त p. p. separated, love-lorn.
वितीर्ण p. p. descended ; given.	विरत p. p. stopped, at an end.
विद्वधता skill.	विरागः discontent, dissatisfaction.
विदेशः a foreign country.	विरामः cessation, stop.
विशुत्वत् m. a cloud.	विरोधः antagonism ; शाश्वतऽ natural antipathy.
विद्विष् m. an enemy.	विलासः amorous pastime.
विधात् m. the Creator.	विद्वात p. p. opened.
विद्वित् p. p. preserved.	विवेकः discrimination, judgement.
विधेयः a servant.	विजा with अभिनि & A'. to enter into ; with सं to sleep.
	विद्वुच्छि f. purity.
	विशेषः difference ; distinguishing feature.

विश्व

वैश्व

विश्वार्थ *adv.* confidently, freely.

विश्वामी: confidence; ^०स्थानं a confidant.

विश्वाम: rest, repose.

विश्वभरा the earth.

विश्वसनीयता power to inspire confidence.

विषण्ण *p. p.* dejected, sorry.

विषम *a.* adverse, difficult.

विषय: scope, province; dominion; object of sense, sensual pleasure.

विषाणः-अ a horn.

विषादः: dismay, dejection, sorrow.

विष्ट्रः: a seat.

विसरः: a heap, a large quantity.

विसुष्ट *p. p.* dismissed, sent away.

विस्तीर्ण *p. p.* extended over, wide.

विस्फ़ारित *p. p.* expanded, dilated.

विधितः a decree, command.

विहृल *a.* agitated, afflicted, overcome with grief; ^०ता affliction.

वीज् 10 P. to fan.

वीरसू: mother of a warrior.

वृ 10 P. to ask, beg of.

वृकोदरः: Bhîma.

वृक्ष 10 P. to except; -अा to bend down; -वि (*p. p.*) devoid or destitute of.

वृत् *with निर् caus.* to finish; -परि to revolve; -अ to spring, arise; to begin, commence; -छया to turn back.

वृत्ति *f.* livelihood; behaviour, conduct.

वृद्धि *f.* waxing.

वृष्ट *caus.* to aggrandize.

वृष्टलः: a Śûdra; epithet of Chandragupta.

वृषाकः: the bull-bannered God, Śiva.

वृष्टि *f.* a shower of rain, rain-fall.

वैगः speed, force.

वैगानिलः: a strong or violent gust.

वैगुलता a bamboo-stick.

वैतसः: a reed, cane.

वैदिकी *f.* an altar.

वैधस *m.* the Creator.

वैशावनिता a harlot.

वैशमन् *n.* a house, dwelling.

वैष्टनं a turban, a tiara.

वैकृतं an ill-omen.

वैतान *a.* sacrificial, sacred.

वैतानिक *a.* sacred, holy, consecrated in a sacrifice.

वैतालिकः a bard.

वैदेही Sítá.

वैद्युतानलः: the fire of lightning.

वैरिन् *m.* an enemy.

वैहायस *a* situated in the air, aerial.

वैक्षिकि *f.* manifestation.

वैक्षकं *adv.* evidently.

वैग्रन्तं being engrossed in.

वैज्ञ a fan.

वैतिकरः: an incident, occurrence.

वैपदेशः: family; name; race.

व्यय

व्यय: spending, expenditure; obstacle; loss.	शमयितु <i>m.</i> a destroyer.
व्यालीकं sorrow, anguish.	शरजन्मन् <i>m.</i> name of Kárttikeya.
व्यवहार: hearing of a case, judicial procedure.	शरणं a house, dwelling.
व्यवहारासनं tribunal of justice.	शरणागत <i>p. p.</i> come for protection, a refugee.
व्यवहित <i>p. p.</i> separated.	शरव् <i>f.</i> a year.
व्यसनं adversity, need, difficulty; intent or close application.	शरव्यं a target, mark, butt.
व्याकुल <i>a.</i> deeply or intently engaged in.	शरासनं a bow.
व्याखः a hunter, fowler.	शरीरिन् <i>m.</i> a bodied being.
व्याल: a serpent, cruel or wicked animal.	शर्मन् <i>n.</i> happiness.
व्याहार: } words, speech.	शर्वा night.
व्याहारि <i>f.</i> }	शर्वं a dart.
व्रत course of conduct.	शशः a hare.
व्रीढित <i>a.</i> abashed, overcome with shame.	शश्वर् <i>adv.</i> for ever, perpetually.
३.	
शकलं a bit.	शशभृत <i>m.</i> an armed man, warrior.
शक्ति <i>f.</i> a miraculous weapon or missile hurled at a foe.	शासामुगः a monkey.
शकः a name of Indra.	शांत <i>p. p.</i> alleviated, removed.
शंकुः a dart, shaft.	शांति <i>f.</i> removal, destruction, expiation; उदकं soothing water.
शच्ची wife of Indra.	शालि: a kind of rice.
शप् 1 U. to abuse, revile.	शालिन् <i>a.</i> endowed
शब्द: one of a wild mountaineer tribe.	शावः-चकः a youngling.
शब्दः a title.	शाप्तं <i>a.</i> permanent, everlasting.
शम् with नि 4 P. to hear, find; (caus.) to subdue, vanquish; -प् caus. to settle, adjust.	शास्त्र with अनु 2 P. to advise, prevail upon.
	शासनं an order, command.
	शिक्षा instruction, advice.
	शिक्षा flame.
	शिखिन् <i>m.</i> a peacock.
	शिथिलय (<i>denom.</i>) to allow to cool.

विधि

हिंरो

सज्ज

शिरोधरा neck.	भेतमान a. white.
शिलापटुः a slab of stone.	ष.
शिलोचयः a mountain; a collection of stones.	पटुः a group, collection, clump.
शिर्य art, skill.	स.
शिर्व good, blessing.	संयमन drawing in, holding in.
शिष् with वि caus. to excel, surpass.	संयोगः union.
शुक्कि: an oyster-shell.	संरक्षः turbulent spirit.
शुच् f. grief, sorrow.	संवादः identity.
शुद्धांतः royal harem or seraglio; inmates of the harem, i. e. queen or queens.	संविभक्त p. p. shared, partaken.
शुभांसिन् a. of good augury, presaging good.	संव्यवहारः mercantile business, traffic.
शुश्रूः (desid. of श्रु) to serve.	संशयः a resort.
शूलिन् m. Siva.	संसर्गः contact, association.
शृणि f. a goad.	संसारः worldly existence.
झीलः a mountain.	संसरीण p. p. strewn.
झैबलं moss.	संस्थापनं establishment.
झोण a. red.	संस्थित p. p. dead; finished.
झोणितं blood.	संहारः the dissolution of the world.
झोमा elegance, grace.	सकल a. entire, unimpaired.
श्रीशः Vishnu, lord of Śrī.	सकाम a. satisfied, having the desires fulfilled.
श्रुत p. p. well-known, reputed.	सकल p. p. continued, begun.
श्रुति f. ear.	संकरः mixture of castes.
श्रेयस् n. bliss, good fortune, good; (a.) better, more praiseworthy.	संकल्पः a thought.
श्रेष्ठिन् m. a merchant.	संकल्पयोनि: the mind-born, Cupid.
श्रोत्रियः a learned Brāhmaṇa.	संकुल a. full of, crowded with.
श्वापदः a beast of prey, wild beast.	संकोचः contraction of the limbs.
	संगः attachment.
	संघः a multitude.
	संचकित a. startled.
	संज्ञ a. ready.

संज्

संज् *with* प्र 1 P. to be attached to; -यति to link.
 संजीवनौषधि *f.* the reviving plant.
 सन्केतु: a good banneret.
 सक्षिक्या virtue, goodness; hospitality.
 सत्त्वं a being, creature.
 सद् 1 P. to sink, drop; -with चि to be dejected; -with उद् to sink, fall into ruin.
 सदस्यः an assistant at a sacrifice.
 संतानि *f.*, संतानः issue, progeny, offspring.
 संदिष्ट *p. p.* ordered, commissioned.
 संधानं fitting, taking aim.
 संधि: a joint.
 संनिकर्षः proximity, vicinity.
 सानिपातः a collection.
 सप्तनः an enemy.
 सपत्नी a rival wife, co-wife.
 सफल *a.* fruitful.
 सभाज् 10 P. to pay respects to.
 समझ् *adv.* in the presence of, before.
 समरं fight; war.
 समवस्था state.
 समवायः a collection, combination.
 समाधि: concentration of mind.
 समापाति *f.* accident, chance.
 समाध्यः betaking, resorting to.
 समाप्ति *f.* fight.

संश

समिद्वत् *a.* fed with sacrificial fuel.
 समीपं *adv.* near.
 समूच्यः a collection.
 सहृष्टुक *a.* over-eager, impetuous.
 समूलति *f.* elevation.
 समृद्ध *p. p.* increased.
 समृद्धि *f.* prosperity, affluence.
 संपत्ति *f.* excellence (of virtues).
 संपन्न *p. p.* endowed or furnished with; prepared, made of; become, grown.
 संप्रतिपत्ति *f.* admission, confession.
 संबन्धः a tie.
 संबंधिन् *m.* a kinsmans, relation.
 संगृह *p. p.* collected, gathered.
 संभोगः enjoyment.
 संभ्रमः fear, confusion.
 संमोहः infatuation.
 सम्राज् *m.* a paramount sovereign.
 सराजि *f.* mode, way.
 सरसिङ्गं a lotus.
 सरोषं *adv.* angrily.
 सर्गः creation.
 सर्वथा *adv.* altogether, entirely.
 सर्वदमनः all-subduer.
 सर्वोग्गिण *a.* smeared on the whole body.
 सलिलं water.
 सशब्दं *adv.* with or producing a sound.

संस्कृत	स्तनि
सर्वं corn.	सुख a. agreeable, pleasant.
सहै <i>with</i> उद्द 1 A'. to dare, venture.	सुतीश्च: name of a sage.
सहकारः a mango tree.	सुधा nectar; °स्यंदिन् a. dropping honey, mellifluous.
सहज a. natural.	सुभग्न ad̄. charmingly.
सहस्रकिरणः } the sun (having 1,000 rays).	सुयोधनः name of Duryodhana.
सहस्रधामन् } 1,000 rays).	सुराद्विष् m. an enemy of the gods.
सहायः a companion, friend.	सुश्रिष्ट a. well-arranged, nicely laid, well-fitted.
सहोदरः a co-uterine brother.	सुहद्देशः 'separation of friends,' name of the 2nd part of the Hitopadeśa.
साक्ष्यं evidence, deposition.	सुन्तं good words.
सादः leanness, sinking down.	सुबधारः a carpenter.
सादृश्यं likeness, image.	सु I. 3. P. <i>with</i> उप to approach, draw near.
साधू <i>with</i> प्र caus. to promote, further, advance.	सूज् <i>with</i> वि caus. to send, dismiss.
साधनं an army.	संतुः a bridge.
साध्वसं fear, timidity.	संह a. of the lion.
सानु n. summit.	सो <i>with</i> व्यव् 4 P. to attempt, think of.
सानुमत् m. a mountain.	सोदर्यः a co-uterine brother, brother of whole blood.
सानुराग a. loyal, attached.	सौजन्यं goodness or kindness of disposition.
सांप्रतिक a. proper, right.	सौदामनी lightning.
सारः strength power.	सौभाग्यविलोपिन् a. marring the beauty.
सारिका a kind of bird (साळुंकी).	सौहार्द्दं friendship.
सार्थः a collection, group.	संकंधावारः a division of an army.
सार्थवाहः a leader of a caravan.	स्तनिरं the rumbling of clouds, thundersing noise.
सावधान a. with an attentive mind.	
साहसकारित् a. bold, audacious.	
साहित्य literary composition.	
सित् a. white.	
सिध् <i>with</i> नि 1 P. to forbid, prevent.	
सिद्धः a demi-god.	
सिंधुः the ocean.	
सीरध्वजः a name of Janaka.	

संच

हृद

स्तंबकरिता	forming clumps or sheaves.	स्वेच्छया	<i>adv.</i> at will, to one's heart's content.
स्त्रीण	woman-kind, female sex.	हृ.	
स्थलवर्तमन्	<i>n.</i> land-route.	हतक	<i>a.</i> wretched.
स्थली	land.	हन्	<i>with अप्</i> 2 P. to destroy, annihilate; —प्रति to repel, counteract.
स्था	<i>with आ</i> to resort to.	हनि:	Indra.
स्थाणुः	a name of Śiva.	हरिचंदनं	a sort of yellow sandal.
स्थायिन्	<i>a.</i> lasting.	हरिणीटङ्	<i>a.</i> fawn-eyed.
स्थास्तु	<i>a.</i> firm, stable.	हवयं	an oblation.
स्थिति	<i>f.</i> stability, permanence; propriety.	हस्	1 P. to clear up, brighten up.
स्थिर	<i>a.</i> firm.	हारीतः	a kind of pigeon.
स्थिरीकृ	8 U. to cheer up, console.	हाधिक्यः	name of a warrior.
स्थैर्य	stability.	हितः	a well-wisher, an adviser.
स्नातकः	an initiated (Brahmana) householder.	हितवादिन्	<i>a.</i> or <i>s.</i> a well-wisher.
स्नानीयवस्त्रं	a bathing cloth.	हिमः	snow, ice.
स्निग्ध	<i>p. p.</i> friendly, affectionate.	हिमरङ्गिः	{ the cold-rayed moon.
स्निग्धदृष्टि	<i>a</i> looking intently or with a steadfast gaze.	हिमांशुः	{
स्फटिकमणि	a crystal stone.	हिमवत्	<i>m.</i> the Himalaya mountain.
स्फुट	<i>a.</i> clearly visible, distinctly seen.	हुक्करः	the humming sound.
स्मर्यः	arrogance, pride.	हृ	<i>with अभ्यव्</i> 1 P. to eat; —उद to pluck up by the roots, extirpate; —निर् to draw or take out; —से to drop; curtail, shorten; to withhold; curb, restrain; —व्या to speak.
स्पृष्ट	<i>with अभि</i> 1 U. to ooze, to be melted.	हृषीकेशः	name of Kṛishṇa.
स्रोतोवहा	a river.	हैमंत	<i>a</i> cold, wintry.
स्वच्छांदं	<i>adv.</i> at will, as one likes.	हैम	<i>a.</i> caused by snow.
स्वद्	1 A' to like.	हृदः	a deep pool of water.
स्वभावज	<i>a.</i> natural.		
स्वस्थ	<i>a.</i> safe, sound.		
स्वाधीन	<i>a.</i> at one's command or disposal.		
स्वास्थ्य	ease, tranquillity.		

A GLOSSARY.

English-Sanskrit.

A.	
Ablest <i>a.</i> पदुतम्, प्राज्ञतम्.	Ancient <i>a.</i> प्राक्तालीन, प्राचीन, पुरातन.
Absence, in one's—परोक्षे, असंनिधाने.	Answer <i>v. t.</i> प्रतिवच् 2 P., -भाष् 1 A'; उत्तरं प्रतिपद् 4 A'.
Absent-minded <i>a.</i> शून्यहृदयः.	Anxious <i>a.</i> आकुल, सचित.
Accidentally <i>adv.</i> दैववशात्, सहसा.	Appearance <i>s.</i> दर्शनं, विद्यानं.
Accomplishment <i>s.</i> सिद्धि <i>f.</i> , संपादनं.	Application <i>s.</i> योजनं, विद्यानं.
Accord, of one-एकचित्त-मनस् <i>a.</i>	Approach <i>s.</i> उपस्थिति <i>f.</i> , आगमनं.
Acquaint <i>v. t.</i> बुध् <i>caus.</i> , ज्ञा <i>caus.</i> .	Appropriate <i>v. t.</i> आत्मसाकृ 8 U.
Acquainted <i>a.</i> ज्ञ in comp., गृहीतार्थं, परिचित.	Approve <i>v.</i> अभिनंद् 1 P.
Adapt one's self to the will of—भावं अनुप्रविश् 6 P., छंदं अनुवृत् 1 A'.	Ardent <i>a.</i> पर, उत्कट, गाढ.
Advantage <i>s.</i> हितं, लाभः.	Assiduity <i>s.</i> तत्परता, निष्ठा.
Adventure <i>s.</i> चरितं, चेष्टितं.	Assist <i>v. t.</i> साहाय्यं कु 8 U. or दा 3 U.
Affairs of state राजकार्याणि.	Association <i>s.</i> संगति <i>f.</i> , संगः.
Affected <i>a.</i> पर्याकुल.	Astonishing <i>a.</i> विस्मयावह, आश्वर्य-कर.
Afflicted <i>a.</i> पीडित; to be—खिद् pass.	Attachment <i>s.</i> अनुरागः, आसक्ति <i>f.</i>
Agony <i>s.</i> आतंकः.	Attendant <i>s.</i> परिजनः, अनुचरः.
All but <i>adv.</i> expressed by कल्प or प्राय in comp.; —agreed प्रति-पक्षकल्प.	Attended <i>a.</i> सहित, युक्त.
Ancestral <i>a.</i> पैतृक; —property रिक्थं.	Attract <i>v. t.</i> हु 1 P., आकृष् 1 P.
	Auspicious <i>a.</i> मंगल, शुभ.
	Avarice <i>s.</i> लोभः, गृद्धुता.
	Averse <i>a.</i> पराद्वसुर्व.
	Awaken <i>v. t.</i> प्रतिकृष्ट <i>caus.</i>
	B.
	Baffle <i>v. t.</i> मोघीकृ 8 U.; पथि न दद् 1 A'.

Ban

Oru

Banner <i>s.</i> पताका.	Charming <i>a.</i> सुमग, रम्य.
Bard <i>s.</i> वैतालिकः, चंदिन् <i>m.</i>	Circuitous <i>a</i> बक्क, विजिङ्ग.
Base <i>a.</i> अधम, क्षुद्र.	Citadel <i>s.</i> दुर्गः.
Basin <i>s.</i> ट्रोणी, जलाशयः.	Class <i>s.</i> वर्गः, सहाध्यायिणः.
Become <i>v. t.</i> अनुरूप-उपपञ्च <i>a.</i> भू 1 P., भुम् 1 A' (gen.).	Clear <i>v. t.</i> प्र-भूल् 10 P., प्र-भूज् 2 P.
Befall <i>v. t.</i> आपत् 1 P., उपनष् 1 P. (with gen.).	Clever <i>a.</i> बुद्धिमत, पद्मति.
Beginning <i>s.</i> from the-आ मूलात्, आदितः.	Close <i>v. t.</i> विघा 3 U., निरुप् 7 U.
Beholder <i>s.</i> प्रेक्षकः, व्रष्टि <i>m.</i>	Colour <i>s.</i> व्याजः, अपदेशः.
Bent <i>a.</i> विहितप्रतिज्ञः, कृतसंकल्पः;—double with age जरानभितकाय.	Commendable <i>a.</i> प्रशस्य, श्राद्य.
Bid farewell <i>v.</i> आमंत्र् 10 A', आप्र-द्वच् 6 A'.	Commit <i>v. t.</i> आ-चर् 1 P., कृ 8 U.
Bit <i>s.</i> शकलं.	Communicate <i>v. t.</i> निविद् <i>caus.</i>
Boast <i>v.</i> श्लाघ-विकल्प् 1 A'.	Company <i>s.</i> समागमः, संगः.
Break open <i>v. t.</i> संपिच्छेदं कृ 8 U.	Completely <i>adv.</i> निःशेषं, एकांततः.
Brought up संबधित, परिपोषित.	Compose <i>v. t.</i> पर्यवस्था <i>caus.</i> , सं-संभू <i>caus.</i>
C.	Concerning <i>a.</i> संबंधिन, गत.
Cake <i>s.</i> पिष्टापूपः.	Conscious <i>a.</i> अभिज्ञ, ज्ञ-विद् in comp.
Care, with-प्रयत्नेन, सादरं.	Constitute <i>v. t.</i> भू 1 P., अस् 2 P.
Carnivorous <i>a.</i> क्रड्याद्, पिशिताशन.	Consultation, in-with संमत्य, संबाध (instr.).
Cast off <i>v. t.</i> निराक् 8 U., प्रत्यादिश् 6 P.	Contending <i>s.</i> कलहः, विशादः, स्पर्धा.
Cause <i>s.</i> पक्षः.	Contracted <i>adj.</i> संकुचित, संपिण्डित.
Censurable <i>a.</i> गर्हणीय, निष्य.	Conversant <i>a.</i> अभ्यन्तर, अभिज्ञ.
Certain <i>a.</i> धृत, नियत.	Cost <i>s.</i> व्ययः, सूल्यं.
Certainly <i>adv.</i> नियते, नन्. स्वतु.	Countryman <i>s.</i> राष्ट्रदेशजः, देशवंशुः.
Chance of failure <i>s.</i> अस्तिद्विसम्भवः.	Court <i>s.</i> सभा; royal—टृप-राज-सभा.
Change (for the better) <i>s.</i> विशेषः, विपर्यासः; परिवर्तः; under go a—विपर्यासं या 2 P.	Covered over <i>a.</i> आच्छुल्य, आदृत.
Crumb <i>s.</i> संहः, शकलं.	Cross <i>v. t.</i> आक्रम् 1 U.

Oul

Dri

Culprit <i>s.</i> अपराधिक् <i>m.</i>	Difficulty <i>s.</i> आपद् <i>f.</i> , कृच्छ्रं, दुर्गमः; with great—कथं कथमपि.
Current <i>s.</i> रथः, वेगः.	Dignity <i>s.</i> आभिजात्यं, प्रतिष्ठा, गौरवं.
D.	Diligently <i>adv.</i> सोयम्.
Danger <i>s.</i> संकटं, आपद् <i>f.</i> , कृच्छ्रं.	Direct <i>v. t.</i> युज्-निविश् <i>caus.</i>
Dear <i>a.</i> प्रिय, कांत.	Directed <i>a.</i> आसक्त, अभिनिविष्ट.
Deed <i>s.</i> चरितं, चेतितं.	Directly <i>adv.</i> सरलमार्गेण, अत्रानागत्य.
Deep <i>a.</i> अगाध, गंभीर.	Discharged <i>a.</i> मुक्त, शिश.
Defaulter <i>s.</i> दंड्यः, अपराधिक् <i>m.</i>	Discrimination <i>s.</i> विवेकः, परिच्छेदः.
Defeated in one's attempts <i>a.</i> भग्नोचम, मोषप्रयत्न.	Disguised as वेषं परिदधानं व्यंजनोपेते.
Definite <i>a.</i> विशिष्टः, विशेष in comp.	Disgust <i>s.</i> निर्वेदः.
Delay <i>s.</i> विलंबः, कालातिपातः; without—अकालहीनं.	Disgusted <i>a.</i> निर्विषण.
Delighted <i>a.</i> प्रसुदित, सानंद.	Disloyal, to be—वि-अप-रञ्ज् <i>pass.</i>
Delightful <i>a.</i> प्रामोदिक, आनंदन.	Dismissed <i>a.</i> विसर्जित.
Deliverer <i>s.</i> ब्रात् <i>m.</i> , रक्षकः.	Dispelled <i>a.</i> निरस्त.
Demand <i>v. t.</i> प्रच्छ.	Disrespect <i>v. t.</i> अवमन् 4 A'.
Desist <i>v. i.</i> वि-रथ 1 P.	Disrespectfully <i>adv.</i> सावज्ञ.
Desolate <i>v. t.</i> निर्जनीक् 8 U., उद्धवंस <i>caus.</i>	Distinguished <i>a.</i> विख्यातः-guest अतिथिविशेषः.
Despair <i>v. i.</i> निराशा <i>a.</i> भू 1 P.	Distressed <i>a.</i> शोकापन्न, दुःखार्त.
Detail <i>s.</i> विशेषः, विस्तरः.	Disturbed <i>a.</i> विकृत.
Deterred <i>a.</i> आसित, निवारित.	Divide <i>v. t.</i> वि-भज् 1 P.
Devise <i>v. t.</i> चित् 10 P., प्रकृप् <i>caus.</i> , युज् <i>caus.</i>	Divine <i>a.</i> देव (वी <i>f.</i>), विद्य.
Devolve <i>v. t.</i> संक्रम् <i>caus.</i> , निक्षिप् 6 P.	Doomed by fate <i>a.</i> दैवोपहत.
Devoted (to) <i>a.</i> आसक्त, तत्पर.	Draw near <i>v. i.</i> प्रत्या-सद् 1 P.
Devotion <i>s.</i> भक्ति <i>f.</i>	Dreadful <i>a.</i> भयप्रद, भयावह.
Devout <i>a.</i> धर्मनिष्ठ, धर्मपर.	Dreariness <i>s.</i> चून्यत्वं, निर्जनत्वं.
Dictionary <i>s.</i> कोशः, शब्दाभिधानं.	Dreary <i>a.</i> निर्जन, घोर.
Difficult <i>a.</i> दुष्कर, दुःसाध्य.	Dressed <i>a.</i> परिच्छृङ्खल.
	Dried up <i>a.</i> वीत, उच्छोषित.

Due	Fee
Due <i>a.</i> देय.	Execute <i>v. t.</i> अनुस्था 1 P., संपद् <i>caus.</i>
Dull <i>a.</i> मंदबुद्धि, जडमति.	Exertion <i>s.</i> परिभ्रमः, आयासः.
Duty <i>s.</i> धर्मः, कर्तव्यं.	Exhausted <i>a.</i> परिभ्रांत, सिन्धा.
E.	Expectant <i>a.</i> ईप्सु, लिप्सु.
Early in the morning महति प्रथ्यूषे.	Expedient <i>s.</i> उपायः, एण्ड.
Earnestly <i>adv.</i> रक्तकट, प्रगाढ़; I hope—इति मं गाढाभिलाषः.	Expose <i>v. t.</i> पावं कु 8 U.; पदं नी 1 P. or गम् 1 P.
Ease, at—निर्वृत, वीतचित्.	Extend, how far—कियद्वधिक <i>a.</i>
Eatable <i>s.</i> भक्ष्यं, अभ्यवहार्यं.	Extensive <i>a.</i> विस्तीर्ण.
Economically <i>adv.</i> मितव्ययेन.	Extent, to any—स्तोकांशेनापि.
Education <i>s.</i> अध्यापनं, शिक्षणं.	Extraordinary <i>a.</i> अनुत्तमः, अनन्यसामान्य.
Effect <i>v. t.</i> संपद् <i>caus.</i> , साक्ष 5 P.	F.
Elapse <i>v. i.</i> व्यति-इ 2 P., अतिक्रम 1. 4. P.	Fail <i>v. i.</i> विफलीभू 1 P., मोर्धीभू.
Elders <i>s.</i> शुरुजनः, शुरु pl.	Failed in attempts भग्नोदयम, मोघप्रयत्न.
Emperor <i>s.</i> अधिराजः, चक्रवर्तिन् <i>m.</i> , सम्राज् <i>m.</i>	Faithlessness <i>s.</i> असत्यसंधता, प्रतिज्ञाभंगः.
Employ <i>v. t.</i> प्र-युज् 7 A'.	Fall in with आसद् <i>caus.</i> , हठा 1 P.; —out संपद् 4 A'; —upon आपत् 1 P., अवस्कंद् 1 P.; —a victim आमिषतां गम् 1 P., भक्ष्यस्थाने भू 1 P.
Employment <i>s.</i> व्यापारः, उद्योगः.	Famine <i>s.</i> दुर्भिक्षं.
Enchant <i>v. t.</i> बिलुभू <i>caus.</i> , ह 1 P.	Fathers <i>s.</i> पितरः, स्वधारुजनः.
Engaging <i>s.</i> अभियोगः, व्यापारः.	Favourite <i>a.</i> बहुभ, प्रिय.
Engrossed <i>a.</i> निमग्न, आकुल.	Fawn (flatter) upon <i>v.</i> चाहुवादैः आराश् <i>caus.</i> or उपस्था 1 U.
Enraged <i>a.</i> सामर्ष, प्रकोपित.	Feature <i>s.</i> लक्षणं.
Entreaty <i>s.</i> प्रार्थना.	Feed (with food) <i>v. t.</i> भुज् <i>caus.</i>
Envy <i>s.</i> मान्सर्ये.	
Epithet <i>s.</i> विशेषणं.	
Escape <i>v. t.</i> निर्गम् 1 P., निष्कम् 1. 4. P.	
Excellent <i>a.</i> विशिष्ट, प्रकृष्टतम्.	
Excessively <i>adv.</i> भूर्ण, नितरां, अतिमात्रं.	

Fei

- Feign *v.* अप-दिङ् 6 P.
 Fickle *a.* तरल, चपल.
 Field *s.* क्षेत्रं.
 Fierce *a.* उग्र, भीषण.
 Fiery-tempered *a.* कोपन, सुलभ-काप.
 Fine *s.* दृढ़ः;—*a.* शोभन, सूक्ष्म.
 Finish *v. t.* अब-सो 4 P., समाप्त-*caus.*
 Fix (love) *v. t.* बंध् 9 P.
 Follower *s.* अनुचरः, अनुयायिन् *m.*
 Fowler *s.* व्याधः.
 Freed, to be—सुच *pass.*
 Fret (oneself) *v.* परिपत् *pass.*,
 भ्रम् *pass.*
 Fuel *s.* इधनं.
 Fulfilled *a.* पूर्ण, सफल.
 Fully *adv.* अशेषतः, सवधिमना.
 Furnished *a.* संपन्न.
 G.
 Gentle *a.* मृदु, शांत.
 Gently *adv.* मंदं मंदं.
 Get abroad *v. i.* प्रसू 1 P., प्रकाशात्
 गम् 1 P.
 Give over सं-कर *caus.* (अर्पय).
 Glory *s.* यशम् *n.*, उदाहरणं.
 Go home (to) *v. i.* स्वृष् 6 P.,
 भर्माणि स्पृष्.
 Gratitude *s.* कृतवेदित्वं, कृतज्ञता.
 Graze *v. i.* वि-चर् 1 P.
 Guard *s.* रक्षिन् *m.*, रक्षकः.
 Guardian of the world *s.* लोक-
 पालः.

Hun

- H.
 Hail-stone *s.* बर्षोपलः, करका.
 Hastily *adv.* सरमसं, सत्त्वरं.
 Haughty *a.* उमसिक्त, अवलिप्त.
 Haunted *a.* निषेचित, समाभित.
 Hearing of a case *s.* शयवहारदर्शनं.
 Heart-rending *a.* हृदयमेदिन, अर्क-
 तुद्.
 Heat *s.* आतपः, उष्णं.
 Heir-apparent *s.* युवराजः.
 Helpless *a.* अनाथ, अशारण, दीन.
 Hesitate *v.* आ-शक् 1 A'.
 Hide *v. t.* गुह् 1 U., प्र-च्छद् 10 U.
 High *a.* उच्चत, अभिज्ञात ;—(*words*)
 तारतर, कोपगर्भ.
 High-mettled *a.* उरुसत्त्व.
 Hold *v. t.* मन् 4 A'.
 Honesty *s.* आर्जवं, निष्कापण्यं.
 Honeyed *a.* सुधास्थविन, मधुमय,
 मधुमधुर.
 Honour *v. t.* सं-भू *caus.*
 Honourably *adv.* संगौरवं, प्रतिपाति-
 पूर्वकं.
 Householder *s.* कुटुंबिन्, यहमेधिन् *m.*
 Household duites *s.* यहकार्याणि,
 कुटुंबभरः.
 Housewife *s.* गृहिणी.
 Huge *a.* शूल, विशाल.
 Humour *s.* उद्दः.
 Hung *a.* अवलंबित, अवसरक.

I.	
Ill <i>a.</i> अस्वस्थशारीर.	Industry <i>s.</i> उद्यमः, अध्यवसाय कार्याभियोगः.
Illness <i>s.</i> अस्वास्थ्यं, विकारः.	Inflicting punishment <i>s.</i> दंडनं.
Image <i>s.</i> प्रतिक्रिंबं, प्रतिफलं.	Influence <i>s.</i> विकारः.
Imagination धी <i>f.</i>	Inform <i>v. t.</i> नि-विद् <i>caus.</i> , वि-ज्ञा <i>caus.</i>
Immediately <i>adv.</i> सप्तये.	Innumerable <i>a.</i> असंख्य, संख्यातीम्.
Immodesty <i>s.</i> अविनयः.	Inquiry <i>s.</i> व्यवहारः.
Immoral <i>a.</i> असाधुः; अर्धम in comp.	Insignificant <i>a.</i> क्षुद्र, नीच.
Immortal <i>a.</i> अमर, अक्षय, अनश्वर.	Inspire (with confidence) विश्वासं नी 1 P., विश्वस् <i>caus.</i>
Impending, to be closely—उत्तम् 1 P.	Insult <i>s.</i> निकृति <i>f.</i> , मानभंगः.
Important <i>a.</i> गुरु.	Intent <i>a.</i> पर, तत्पर, परायण, in comp.
Importune <i>v. t.</i> अनु-बंध, ९ P., निबन्धेन प्रच्छ ६ P.	Intimate <i>a.</i> रुडसोहद.
Impose upon बंध १० P., विप-लभ् १ A'.	J.
Impossible <i>a.</i> दुःसाध्य, अशक्य.	Jaw <i>s.</i> देष्ट्रा, दशनः.
Improve <i>v. t.</i> उत्तमि-भेयस्त्वं-नी 1 P., उत्कृष् १ P.	K.
Improvement <i>s.</i> उत्तमि <i>f.</i> , उत्कर्षः.	Keep contented <i>v. t.</i> अनुरंज <i>caus.</i>
Inanimate <i>a.</i> अचेतन.	Kept <i>a.</i> स्थापित.
Inauspicious <i>a.</i> अभद्र.	L.
Inborn <i>a.</i> नेसर्विक (की <i>f.</i>), सहज.	Lady (voc.) भवति.
Incarnate <i>a.</i> मूर्त, शरीरिन्.	Laid down <i>a.</i> प्रणीत.
Incur displeasure कोप-अरुपा-पात्र भू १ P.	Lamb <i>s.</i> छागः.
Independence <i>s.</i> स्वातंत्र्यं, स्वैराचारः.	Lavish <i>a.</i> सुकहस्त.
Indian <i>a.</i> भरतवर्षीय.	Leave <i>v. t.</i> निक्षिप् ६ P., न्यासी-क ८ U.
Indicate <i>v. t.</i> घंज् <i>caus.</i> शुत् <i>caus.</i>	Liberal <i>a.</i> वदान्य, त्यागीक, उदार.
Indifferent <i>a.</i> तटस्थ, उदासीन. मध्यस्थ.	Library <i>s.</i> एस्टकालयः, संग्रहः.
Indigo-pot <i>s.</i> नीलीभांड.	Lie <i>s.</i> असत्यं, अनृतं.
	Liked <i>a.</i> कांत, अभिमत.

Linn	Obj
Limited <i>a.</i> अल्पविविध, परिचित्तज्ञ.	Misfortune <i>s.</i> दुर्भाग्यं, मंदभाग्यं.
Livelihood <i>s.</i> वृत्ति <i>f.</i> , जीविका.	Mistress <i>s.</i> भट्टिनी ; भर्तृदारिका.
Look to <i>v.</i> अब-इश् 1 A', अनुसं-धा 3 U.	Misunderstand <i>v. t.</i> अन्यथा ग्रह् 9 P., मिथ्या संय् <i>caus.</i> or कूप <i>caus.</i>
Look intently <i>v. t.</i> स्तिमितदृष्ट्या प्रेश् 1 A', हस्तिभिः-लोचनैः-पा 1 P.	Modern <i>a.</i> अर्वाचीन, आधुनिक.
Lose त्यज् 1 P., ह <i>caus.</i> ; lost one's life अपगतासुर्वधूष.	Morality <i>s.</i> नीति <i>f.</i> , नीतिशास्त्रं.
Loss, at <i>a</i> —to do किंकर्तव्यता-प्रति-पति-मूढ़.	Mortal <i>s.</i> मर्त्यः— <i>a.</i> अंतकर, मृत्युजनन, प्राणहर.
Love-lorn <i>a.</i> विघुर.	Moved, to be—(to pity) दयार्पीच् 1 P., करुणया बिदु 1 P.
Lovely <i>a.</i> चारुगाढ़, कमनीय, मधुरा-कृति (garden &c.), रमणीय, रम्य.	Multiplied, to be—महलीभ् 1 P. N.
Lower region <i>s.</i> पातालः.	Naked <i>a.</i> अशरण.
Loyal attachment to throne अस्त्वलित-इड-स्त्रामिभक्ति <i>f.</i>	Narrate <i>v. t.</i> कथ 10 P., आचक्ष् 2 A'.
M.	Narrow-minded <i>a.</i> कृपणमति.
Majesty (His) महाराजः, देवः; (Her) देवी.	Naturally <i>adv.</i> अवश्यमेव, नूनं, सलु; प्रकृत्या.
Manifold <i>a.</i> नानाविध, बहुविध.	Next to impossible अशक्यप्राय, दुर्घट-कल्प.
Market <i>s.</i> आपणः, पण्यवीचिका.	Noble <i>a.</i> कुलीनः—birth अभिजनः, कुले जन्म.
Mass <i>s.</i> जालं, पटलं.	Nocturnal <i>a.</i> नैश.
Master completely <i>v. t.</i> पारं गम् or दृश् 1 P.	Noise <i>s.</i> कलकलः.
Matter <i>s.</i> अर्थः.	Notice <i>v. t.</i> लक्ष् 10 P., वि-भू <i>caus.</i>
Mention, not to—expressed by का कथा-गणना <i>with loc.</i> , or आस्-स्था <i>with</i> तावत्.	Number <i>s.</i> निकरः, संघः.
Merchant <i>s.</i> वणिज् <i>m.</i> , श्रेष्ठिन् <i>m.</i>	Nymph <i>s.</i> अप्सरस् <i>f.</i> , देवता.
Merge into <i>v.</i> निमिज् 6 P.	O.
Merit <i>s.</i> गुणः, पुण्य.	Obedience <i>s.</i> आज्ञाकरत्वं, अनुचित्यस्त्रं, आज्ञानुरोधः.
Misdeed <i>s.</i> पापं, दुष्कृतं.	Obey <i>v. t.</i> अनुरुप् 4 A', अनु-सु 1 P.
	Object (sole) of love स्नेहस्यैका-पनीभूत.

Obs	Pro
Observe <i>v. t.</i> निरूप् 10 P., पर्यालोच् 10 P.	Pitchy <i>a.</i> अंध, सूचिमेय.
Occasion <i>s.</i> अवसरः.	Pitiable <i>a.</i> करुण, अनुकंप्य.
Occupation <i>s.</i> व्यापारः, व्यवसायः.	Plain <i>s.</i> समभूतागः, समस्थली.
Offend <i>v. t.</i> अपराध् 4 P. (loc. or gen.).	Plaintiff <i>s.</i> अर्थिन् <i>m.</i> , अभियोन्त् <i>m.</i>
Old <i>a.</i> वृद्ध, स्थविरः, प्रवयम्; चिरंतन, उराण.	Plaintive <i>a.</i> करुणः—cry आर्तस्वरः; करुणपरिदीवितं, विलापः.
Oppress <i>v. t.</i> उप-प्लु 1 A'.. भृशं पीड 10 P., विप्र 8 U.	Pleasant <i>a.</i> सुखावहः.
Oration <i>s.</i> वाक्प्रबंधः.	Pleasure-mountain क्रीडाशैलः.
Overcome <i>v. t.</i> वशीकृ 8 U., वशं नी 1 P.	Pollution <i>s.</i> कलंकः.
Overtake <i>v. t.</i> आ-सङ् <i>caus.</i>	Position <i>s.</i> अव-, स्थिति <i>f.</i>
Owner <i>s.</i> स्वामिन् <i>m..</i> अधिषिति:	Possession <i>s.</i> वित्तं, विभवः.
	Possible, as far as—यावच्छक्यं.
	Pouring down <i>a.</i> वर्षिन्.
	Practice <i>s.</i> प्रयोगः.
	Precinct <i>s.</i> उपांतः, परिसरः.
Painter <i>s.</i> चित्रकरः, आलेखकः.	Precipitate <i>a.</i> सरभस.
Palfrey <i>s.</i> बाजिन् <i>m..</i> हयः.	Preferable <i>a.</i> अयस्, स्तुत्यतरः.
Particular <i>s.</i> विशेषः.	Preparation <i>s.</i> संविधा <i>f.</i>
Pass <i>v. t.</i> गम् <i>caus.</i> , नी 1 P.. वद् with अति <i>caus.</i>	Presence <i>s.</i> सद्गत्वः.
Past <i>a.</i> अतीत, गत.	Present <i>a.</i> संनिहित; to be—संनिधा pass.;—उपायनं, उपषारः.
Patience <i>s.</i> सहिष्णुता, क्षमित्वं.	President <i>s.</i> अध्यक्षः.
Pay off <i>v. t.</i> शुश्र <i>caus.</i> , निर्यत <i>caus.</i>	Prey upon भक्ष् 10 P.
Peevish <i>a.</i> पिशुन्, दुशील.	Prime <i>a.</i> मूल in comp., प्रधान.
Perforce <i>adv.</i> बलात्, बलेन.	Principle <i>s.</i> तत्त्वं, आगमः.
Perilous time <i>s.</i> जीवितसंशयकालः.	Prisoner <i>s.</i> बंदि:-दी <i>f.</i>
Perplexing <i>a.</i> उद्वेगकारिन्.	Proceed <i>v. i.</i> उद्द-भ् 1 P., उत्पद् 4 A'. -with प्रस्तु 2 U., प्रवृत्त <i>caus.</i>
Perturbed <i>a.</i> पर्याकुल, पारिषुब.	Proceeding from <i>a</i> उत्पद, संभूत.
'Philosopher <i>s.</i> तत्त्वविद् <i>m..</i> तत्त्वज्ञः.	Profess to be one's daughter कन्या नाम भ् 1 P.
Picture <i>s.</i> आलेख्यं, चित्रे.	
Pious <i>a.</i> पुण्यात्मन्, धर्मशील.	

Pro

Res

Proficient <i>a.</i> प्रवीण, पारंगत, पार-	Real <i>a.</i> तात्त्विक; परमार्थतः <i>adv.</i>
दृश्यन्.	Realized <i>a.</i> अनुभूत, प्रत्यक्षीकृत.
Prompt <i>a.</i> उघत, तत्पर, दक्ष.	Receive <i>v. t.</i> प्रत्युद-गम-वज्र् 1 P.
Proper <i>a.</i> युक्त, उचित.	Recourse, to have—to अंगीकृ
Properly <i>adv.</i> सम्यक्, यथावत्, त-	8 U., आस्था 1 U.
त्वत्.	Recover <i>v. t.</i> आ-प्रति-पद् 4 A'.
Proudly <i>adv.</i> सदर्श, उद्धर्त, सावलेप्य.	Reduce to ashes <i>v. t.</i> भस्मीकृ.
Provided <i>a.</i> उपपत्त, सनाथ.	भस्मसाकृ 8 U.
Provoke revolt प्रजाकोण-क्षोभं-जन्	Reed <i>s.</i> वेतसः.
caus.	Regard <i>s.</i> गौरवं, संभावना.
Pull down <i>v. t.</i> नि-पत् <i>caus.</i> , अब-	Region <i>s.</i> प्रदेशः.
सद् <i>caus.</i>	Reign, in the—of महीं शासति
Purification <i>s.</i> शुद्धि <i>f.</i> , परिषुद्धि <i>f.</i>	तस्मिन्.
Purifying <i>a.</i> पावन.	Relation <i>s.</i> ज्ञाति:, बंधुः.
Put up with सह 1 A', तितिश्च 1 A'.	Relent <i>v. i.</i> मदुतां गम् 1 P., काटिन्यं
Q.	त्वज् 1 P.
Qualified <i>a.</i> युणवत्.	Religious <i>a.</i> धर्म; —action धर्म-
Quarrel <i>v. i.</i> विवद् 1 A'.	क्रिया.
R.	Reluctantly <i>adv.</i> अकामतः, बलेन-
Rag <i>s.</i> चीरे ; dressed in tattered—	अनिच्छत् <i>a.</i>
चीरावासम्, परिहितचीरे.	Remedy <i>s.</i> प्रति (ती) कारः, प्रतिपत्ति <i>f.</i>
Rainy season <i>s.</i> प्रावृष्टि <i>f.</i> , वर्षा (<i>pl.</i>).	Remove <i>v. t.</i> अपनी, अपहृ 1 P.
Rash <i>a.</i> क्षिप्रकारित्, अविमुख्यकारित्.	Renowned <i>a.</i> विश्वृत, प्रथित.
Rashness <i>s.</i> साहसं, क्षिप्रकारिता.	Repeating <i>s.</i> उच्चारण, उदरिणी.
Rather <i>adv.</i> ईषत्, किञ्चित्.	Reported, to be—expressed by
Rave <i>v. i.</i> प्र-लप्त 1 P.	इति श्रूयते, इति जनप्रवादः or इति
Reach the ears कर्णविषयं या 2 P.,	किंवदंती श्रूयते.
श्रुतिपथं आपत् 1 P.	Respect <i>s.</i> विषयः; (<i>v.</i>) मन् <i>caus.</i> ,
Ready <i>a.</i> सज्जिष्ठ, संनज्ञ.	पूज् 10 P.
Ready-witted <i>a.</i> प्रत्युत्पज्जमति, प्रति-	Respectfully <i>adv.</i> सावर्ण, सप्तमये.
भानवत्.	Resplendent <i>a.</i> देवीप्यमान, भ्राजमान.

Res

Sin

Restraining <i>s.</i> नियहः, संयमः.	Scene <i>s.</i> स्थानं, हृदयवस्तु <i>n.</i>
Result <i>v.</i> i. पर्यव-स्तो 4 P.	Scheme <i>s.</i> उपायः.
Return (to the subject of discussion) प्रकृतं अनुसंधा 3 U. or अनुसृ 1 P.	Scorching <i>a.</i> तीव्र, तिश्म, प्रखर.
Revenge, to take—वैरनिर्यातन्-साधनं कु 8 U.	Scriptural point <i>s.</i> शास्त्राविषयः.
Revile <i>v. t.</i> निर्-भर्त्सु 10 A', उपालभ 1 A'.	Season <i>s.</i> समयः, कालः.
Rider <i>s.</i> अचारोहः, सादिन् <i>m.</i>	Secret <i>s.</i> रहस्यं.
Ring <i>s.</i> अंगुलीयकं.	Secure <i>v. t.</i> जन् <i>caus.</i>
Rise against <i>v.</i> अभिहु 4 P. (<i>acc.</i>)	Self-respect <i>s.</i> स्वाभिमानः.
Risk <i>v. t.</i> संदेह-संशये-पत् <i>caus.</i>	Sell <i>v. t.</i> बि-क्री 9 A'.
Roam <i>v. i.</i> परि-अद् 1 P., वि-चर् 1 P.	Senseless <i>a.</i> निःसंज्ञ, अपगतचेतन
Rogue <i>s.</i> जालमः, धूर्तः, कितवः.	Senses <i>s.</i> संज्ञा, चेतना.
Rout <i>v. t.</i> वि-हु <i>caus.</i> , विच्वर्त्स <i>caus.</i>	Sensibly <i>adv.</i> बोधपूर्व, सचेतनवत्.
Ruin <i>v. t.</i> नष्ट <i>caus.</i> ;—प्रणाशः.	Serene <i>a.</i> प्रशांतं.
Run a risk संशये (आत्मानं) पत् <i>caus.</i>	Set (mind) <i>v. t.</i> युज् <i>caus.</i> , बध् <i>P.</i> , निविश् <i>caus.</i>
Rush upon <i>v.</i> सहसा अभिहु 1 P. or आक्रम् 1 U.	Severely <i>adv.</i> परुषं, बलवत्.
Ruthlessly <i>adv.</i> निर्दृष्ट, निर्घृणं. S.	Sharp <i>a.</i> तीक्ष्णमति, कुशाग्रबुद्धि
Sacred-ceremony <i>s.</i> संस्कारः, शास्त्र-विधिः;—learning श्रुतिः, निगमः.	Shepherd <i>s.</i> मेषपालः.
Sacrificial <i>a.</i> मेष्य.	Ship <i>s.</i> पोतः.
Sad <i>a.</i> उद्देशकर, शोकावह, दुःखपद.	Shoot through <i>v.</i> निर्-व्यध् 4 P.
Safely <i>adv.</i> क्षमेण.	Shoulder <i>s.</i> स्कंधः, अंसः.
Samdhyā adoration <i>s.</i> संध्योपासना.	Shy (at) दृष्टा चकित <i>a.</i> भृ 1 P., सहस्रं निष्ठृत् 1 A'.
Save <i>v. t.</i> रक्ष 1 P., ज्वे 1 A'.	Side <i>s.</i> पक्षः.
Saying <i>s.</i> उक्ति <i>f.</i> , वचनं.	Sight <i>s.</i> स्थानं; आलोकः, दर्शनं.
	Sign <i>s.</i> व्यञ्जनं, लक्षणं.
	Silken <i>a.</i> कौशेय.
	Silver <i>a.</i> रजत in comp.
	Single combat <i>s.</i> नियुद्धं, हृष्टसंप्रहारः— युद्धं.
	Sinner <i>s.</i> पापकृत् <i>m.</i> , पापेन <i>m.</i>

Sis	Thi
Sister's husband <i>s.</i> आदुक्षः; भगि- नीपतिः.	Sully <i>v. t.</i> मलिनीकृ 8 U., दुष् <i>caus.</i> (दूषयति).
Slaughter-house <i>s.</i> वधस्थानं-शहं.	Superior, to be—अतिरिच्च-विशिष्ट <i>pass</i>
Sleepless <i>a.</i> उक्षित्रः.	Supplied <i>a.</i> संपन्नः.
Slight <i>v. t.</i> अवधीर् 10 P., अवमन् 4 A'.	Support (oneself) <i>v.</i> वृत्तिं कृ 8 U. जीवितं धृ 10 P.
Snore <i>v. i.</i> घर्घरवं कृ 8 U.	Surmount <i>v. t.</i> उद्गृह्ण 1 P.
Solitary <i>a.</i> विविक्त, विजनः.	Surpass <i>v. t.</i> अति-शी 2 A', अति- रिच्च-विशिष्ट <i>pass.</i>
Soundly <i>adv.</i> गाढ़, निर्भर.	Survive <i>v. t.</i> अति-अनु-जीव 1 P.
Sovereignty <i>s.</i> प्रभुत्वं.	Suspicion <i>s.</i> आ—, झंका.
Spectator <i>s.</i> प्रेक्षकः, द्रष्टुम्.	Sustain <i>v. t.</i> धृ 10 P., अवलंब् 1 A'.
Speed <i>s.</i> वेगः.	Swarm <i>v. t.</i> मिल 6 P., संघशः संपत् 1 P.
Spend— <i>see</i> Pass.	Swear <i>v.</i> शप् 1 U.
Splendid <i>a.</i> शोभन्, चारु; उत्तुंग, विशालः.	Sweep away <i>v. t.</i> अप-चहृ <i>caus.</i>
Spoil <i>v. t.</i> मलिनीकृ 8 U.	Syllable <i>s.</i> अक्षरं.
Sprout <i>s.</i> पल्वतः, किसलयं.	T.
Spy <i>s.</i> चरः.	Taking food <i>s.</i> आहारसेवनं, अन्ना- स्वादनं.
Stick <i>s.</i> यष्टि <i>f.</i> , लण्डः.	Tall <i>a.</i> तुंग, उच्छ्रित, प्रांगु.
Still <i>a.</i> निश्वल, जड़.	Tamely <i>adv.</i> कृविवत, नष्टव्यीर्यवत्.
Stop <i>v. t.</i> प्रति-सिघ् 1 P.	Tarry <i>v. i.</i> चिरायति (<i>denom.</i>), विलंब् 1 A'.
Storm <i>v. t.</i> अवस्कंद् 1 P.	Taunt <i>s.</i> उपालंभः.
String <i>v. t.</i> अधिज्य-आततज्य <i>a.</i> कृ 8 U.	Temple <i>s.</i> देवतायतनं, देवालयः.
Stroke <i>s.</i> निर्धातः, प्रहारः.	Temporary <i>a.</i> अचिर, क्षणिक.
Strong-minded <i>a.</i> धीर.	Temptation <i>s.</i> प्रलोभनं, विकारः.
Student <i>s.</i> अध्येतुम्.	Theory <i>s.</i> आगमः, शास्त्रं.
Subject <i>a.</i> अधीनः-स. आस्पदं-पात्रं.	Think of <i>s.</i> मति कृ 8 U. (with dat.).
Submit <i>v. i.</i> सह 1 A'.	
Suitable <i>a.</i> अनुरूप, सहश (शी <i>f.</i>).	
Sullied with disgrace <i>a.</i> अयशो- दूषित, अपमानमलीमस.	

Thi

Wie

This and the like <i>a.</i> एवमादि.	Uninterruptedly <i>adv.</i> निर्विघ्नं.
Thought <i>s.</i> सकल्पः, चिंता.	United, to be—संगम् 1 A', संयुज् <i>pass.</i>
Threshold <i>s.</i> देहली.	Unparalleled <i>a.</i> अनुपम, अप्रतिम.
Through <i>prep.</i> सुखेन in comp.	V.
Thrown down <i>a.</i> निपातितः.	Value <i>v. t.</i> बहु मन् 4 A'.
Tidings <i>s.</i> उद्देशः, वृत्तांतः.	Vanquish <i>v. t.</i> वशं नी 1 P., मूर्खिणी 3 U.
Tired <i>a.</i> कृतं, श्रांतः.	Vary <i>v. i.</i> भित्ति <i>pass.</i> ; varies as the nature of the work प्रयोजनात् विकल्पया चल.
Tortoise <i>s.</i> कूर्मः कमटः.	Vaunter <i>s.</i> विकाथनः, आत्मस्लाघिन् <i>m.</i>
Touchstone <i>s.</i> निकषः.	Verdant <i>a.</i> हरित, शाढ़ल.
Transformed, to be—भावेन परिणाम् 1 U, भावं आपद् 4 A'.	Vernal season <i>s.</i> मधुमासः, वसंतसमयः.
Treading in the footsteps पदानुसरणं, पदातुविधानं.	Very <i>a.</i> परम् or expressed by अपि.
Treat <i>v. t.</i> व्यवहृ-आचर् 1 P., इति 1 A' (with loc.);—with संधा 3 U.	Vie <i>v. i.</i> स्पर्श् 1 A'; तुल् 10 P.
Tributary prince सामंतः, करदः.	Violently <i>adv.</i> प्रसह्य, प्रसर्व, वेगेन.
Tribute <i>s.</i> करः, बलिः.	Virtue <i>s.</i> धर्मः, सत्यथः.
Trifling <i>a.</i> शुद्र.	Virtuous <i>a.</i> साधुदृत, धर्मशील.
Troop <i>s.</i> सैन्यशङ्क, अनीकं.	W.
Trouble <i>s.</i> क्लेशः, दुखं.	Wait <i>v.</i> प्रतिपाल, 10 P., प्रति-ईक्ष 1 A';—upon <i>c.</i> उप-स्था 1 U.
Troublesome <i>a.</i> कष्टप्रद, क्लेशावह.	Walking <i>s.</i> पर्यटनं, विहारः.
Truthfulness <i>s.</i> सत्यवादित्वं.	Want <i>s.</i> अभावः.
Turn <i>s.</i> पर्यायः, वारः.	Wanting, to be—परिहा <i>pass.</i>
Tutelary deity <i>s.</i> कुलदेवता.	Warlike <i>a.</i> विक्रांत, शूर;—deeds पराक्रमः, वीरविजयभितं.
U.	Warning <i>s.</i> प्रबोधनं.
Umbrella <i>s.</i> आतपत्रं.	Wicked <i>a.</i> दुराभाव, दुराशय.
Uncommon <i>a.</i> असाधारण, लोकोन्नर.	
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Undertaking <i>s.</i> आरंभ.	
- Unending <i>a.</i> अनंत, शाश्वत, समातन.	
Unfathomable <i>a.</i> दुरवगाह, दुर्बोध.	
Unfortunate <i>a.</i> मंदभाग्य.	

Wil

Zea

Wild *a.* बन्य, मत्त.

Will *s.* इच्छा, कामः; against one's
—बलात्, बलेन, अनिच्छतोऽपि तस्य;
at—स्वैरं, स्वेच्छया.

Win over *v. t.* बझानी 1 P., ग्रह 9 P.

Wolf *s.* दृकः.

Wonder *s.* आश्वर्यः; it is no—नैतत्
चित्रं, किमत्र चित्रं.

Wonted *s.* सहज, नैसर्गिक.

Wood-cutter *s.* काष्ठच्छिद्, काष्ठ-
तद् *m.*

Work, cease to—व्यापारात् विरम् 1 P.

Working *s.* व्यापारः, चेष्टा.

World, my all the—जीवितसर्वस्थी-
भूत *a.*

Worthy *a.* अनुरूप, सदृश.

Wretched *a.* दुष्ट; -man नरापसदः,
नरहतकः.

Z.

Zeal *s.* भक्ति *f.*, उत्साहः.

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* * * The figures refer to the Section (§), and not to the page.
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