

A
SANSKRIT PRIMER:

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

BY

EDWARD DELAVAN PERRY,
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Preface.

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

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

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

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

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

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

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

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

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

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

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

E. D. P.

BERLIN, August, 1885.

NOTE TO THE SECOND EDITION.

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

E. D. P.

NEW YORK, September, 1886.

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Appendix.

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

Suggestions for using the Primer.

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

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

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

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

Arrangement of Vocabularies. The vocabularies are arranged

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

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

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

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

The sign *m̥*, representing an assimilated *m*, is placed according to its phonetic value. 1. If *m̥*, resulting from the assimilation of *m* to a semivowel, sibilant, or *h*, represent a nasal semivowel or *anuvāra*, then its place is like that of *ñ*. Thus *pum̥s* comes before *puñya* and *sahñaya* before *sakyat*. 2. But if *m̥* be the product of *m* assimilated to a mute, representing *ñ*, *ñ*, *n*, *n*, or *m*, then its place is that of the nasal so represented.

Introduction.

Alphabet.

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

Vowels.

	short	long
simple	॥ a	॥ aa
	palatal ॥ i :	॥ ii :
	labial ॥ u	॥ uu
	lingual ॥ r	॥ rr
diphthongs	dental ॥ i /	॥ ii /
	palatal	॥ e ॥ ai
	labial	॥ o ॥ au

Visarga : ॥.

Anusvāra : ̐ n or ̐ m.

Consonants.

	surd	surd asp.	sonant	sonant asp.	nasal
Mutes	guttural ॥ k	॥ kh	॥ g	॥ gh	॥ n
	palatal ॥ c	॥ ch	॥ j	॥ jh	॥ ñ
	lingual ॥ t :	॥ ḫ : h	॥ d	॥ dh	॥ ñ :
	dental ॥ t :	॥ th	॥ d	॥ dh	॥ n
	labial ॥ p	॥ ph	॥ b	॥ bh	॥ m

Semivowels { palatal ष्व y lingual ष्ट r
 { dental ष्व l labial ष्व v.

Sibilants: palatal ष्व च; lingual ष्ट छ; dental ष्ट च.

Aspiration ष्ट h.

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

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

4. Hence follow these two principles:

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

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

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

Thus the sentence *kṣetreṇu siktābhīr meghānām adbhir dhānyam prarūḍham* — ‘by the water which drops from the clouds upon the fields the grain grows tall’ — would be considered as consisting of the syllables *kṣe tre ḡu si ktā bhi rmē ghā nā ma dbhi rdhā nyām pra rū ḍham*. Each of these syllables would be indicated by a single group of signs, without any reference whatever to the division of the words composing the sentence; and the syllables are always written independently, with more or less closeness of approach; either like this:

ऐ चे गु सि ल्ला भि मे घा ना म द्वि र्धा अं प्र रु ढ म् — or thus: ऐचे गु-सि-ल्ला-भि-मे-घा-ना-म-द्वि-र्धा-अं-प्र-रु-ढ-म्.

A.L.

6. In Sanskrit works printed in Europe, the common practice is to separate the words so far as this can be done without any alteration of the written form. Thus, इन्द्राय नमः *indrāya namah*; but तत्सवितुर्वरेष्म् *tat savitur varenyam*, because the final त् *t* and र् *r* are not written with their full forms. But some few works have been printed, in which, by a free use of a sign called *virāma* (see below, § 8), the individual words are separated. In transliterated texts there is no good reason for printing otherwise than with all the words separated.

7. Under A. Vowels combined with preceding consonants are written as follows:

1. *a*: Short *a* has no written sign at all; the consonant-sign itself implies a following *a*, unless some other vowel-sign is attached to it (or else the *virāma* — see below, § 8). Thus the consonant-signs given above are really the signs for *ka*, *kha*, *ca*, *cha*, etc. (as far as ङ् *ha*).

2. *ā*: ल्ला *ka*. ल्ला *ca*. ल्ला *dhā* etc.

3. *i* and *ī*: ल्ली *ki*. ल्ली *pi*. ल्ली *dhi*. — ल्ली *ki*. ल्ली *pi*. ल्ली *dhi*.

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

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

4. *u* and *ū*: खु *ku*. खु *cu*. खु *bu*. — खू *ku*. खू *cu*. खू *bū*. Owing to the necessities of combination, consonant and vowel-sign are sometimes disguised; thus, खु *du*, खू *dū*; खु *ru*, खू *rū*; खु or खू *hu*, खू *hū*.

5. *r* and *ṛ*: ख्रु *kr*. ख्रु *pr*. — खरु *kṛ*. खरु *tṛ*. With the *h*-sign, the vowel-hook is usually attached to the middle; thus, खरु *hr*. 6. इः खृ *kṛ*.

7. Diphthongs. *e*: खे *ke*. खे *pe*. खे *ye*. *ai*: खै *kai*. खै *dhai*. *o*: खो *ko*. खो *bho*. *au*: खौ *kāu*. खौ *rāu*.

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

8. A consonant-sign may be made to signify the sound of that consonant alone, without an added vowel, by writing beneath it a stroke called the *virāma* ('rest', 'stop'); thus, ख् *k*, ह् *h*, द् *d*. Strictly, the *virāma* should be used only at the end of a sentence; but it is often used by scribes, or in print, in the middle of a word or sentence, to avoid awkward or difficult combinations; thus, लिघ्नि: *lidbhī*, लिट्सु *lipsu*.

9. Under B. The combinations of consonants are in general not difficult. The perpendicular and horizontal lines are common to almost all; and if two or more are to be combined, the following method is pursued. The characteristic part of a consonant-sign that is to be added to another is taken (to the exclusion of the perpendicular or of the horizontal framing-line, or of both), and they are put together according to convenience, either side by side,

or one above the other: in some combinations either arrangement is allowed. The consonant to be pronounced first is set first in the one arrangement, and above in the other arrangement. Only the consonant at the right of a horizontal group, and that at the top of a perpendicular group, are written in full.

Examples of the horizontal arrangement are:

ગગ gga, જજ jja, પપ pya, નન nma, તત ttha, ભભ bhya, સસ ska,
એએ eua.

Examples of the perpendicular arrangement are: કક kka, ચ્ચ cca,
ખ્ખ kva, જ્જ ñja, મ્મ pta, ટ્ટ tna.

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

Thus, of ક k in કત્ત kta; and in કણ kṇa, કય kya etc.;
of ત t in તત્ત tta;
of દ d in દગ્ગ dga, દદ્ડ dda, દદ્ધ ddha, દબ્બ dbha etc.;
of મ m and ય y, when following other consonants;
thus, કય kya, કમ્મ kma, નન્ન nma, દમ્મ dma, દય્ય dyo, હમ્મ hma,
ભ્ય hya, ઠ્ય thya, ઢ્ય dhya;
of ચ્ચ c, which generally becomes ચ્ચ when followed by
a consonant; thus, ચ્ચ્ચ cca, ચ્ચ્ચ્ચ cna, ચ્ચ્ચ્ચ claa, ચ્ચ્ચ્ચ્ચ cya.
The same change is usual when a vowel-sign is
added below; thus, ચ્ચુ cu, ચ્ચુ ચ્ચુ.

II. Other combinations, of not quite obvious value, are એન્ન nna,
એફ્ફ ffa, એફ્ફ્ફ ftha; and the compounds of હ h, as હન્હ hna, હન્હ hna.

12. In a case or two, no trace of the constituent letters is
recognizable; thus, ક્ક kṣa, જ્જ jñā.

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

thus containing *r* as its first member is followed by one of the vowels *i*, *ɛ*, *e*, *o*, *ɔɪ*, *ɑʊ*, with or without a nasal symbol, the *r*-sign must stand at the extreme right; thus, के[॒] *rke*, को[॒] *rko*, कौ[॒] *rkau*, कि[॒] *rki*, की[॒] *rki*, कै[॒] *rkam*, कांसि[॒] *rkānsi*, भै[॒] *rbhim*.

2. If pronounced after another consonant or consonants, *r* is indicated by a slanting stroke below, to the left; thus, ग्रा[॑] *gra*, प्रा[॑] *pra*, स्रा[॑] *sra*, द्रा[॑] *dra*. And, with modifications of the preceding consonant-sign like those noted above, त्रा[॑] *tra*, अ्रा[॑] *gra*. In the middle of a group, *r* has the same sign as at the end; thus, ग्र्या[॑] *grya*, स्र्वा[॑] *srva*.

3. When र् *r* is to be combined with a following र् *r*, it is the vowel which is written in full, with its initial character, and the consonant in subordination to it; thus, निर्यति^{॒॑} *niryti*.

14. Combinations of three, four, or even five consonants (this latter excessively rare) are made according to the same rules; thus, त्वा[॑] *tva*, अ्धा[॑] *ddhya*, द्व्या[॑] *dvyā*, अ्न्या[॑] *drya*, पस्वा[॑] *psva*, त्स्या[॑] *tsya*, अ्यु[॑] *ccya*, अ्यु[॑] *syha*; न्क्र्ष्वा[॑] *ñkṣva*, द्व्यु[॑] *strya*, त्स्यु[॑] *tsmya*; त्स्यु[॑] *risnya*.

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

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

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

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

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

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

19. The numeral figures are

१ १, २ २, ३ ३, ४ ४, ५ ५, ६ ६, ७ ७, ८ ८, ९ ९, ० ०.

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

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

System of Sounds: Pronunciation.

21. The Sanskrit is used in India to this day very much as Latin was used in Europe in the previous century: it is a common medium of communication between the learned, be their native tongues what they may, and it is not the vernacular of any district whatever. Hence it is not strange that the pronunciation of Sanskrit words varies greatly among scholars from different parts of India; and probably no one system represents the true ancient mode of utterance with much exactness.

I. Vowels.

22. A. The *a*, *i*, and *u*-vowels. These three occur both short and long, and are to be pronounced in the 'Italian' manner — as in (*or*-)gan and *father*, *pin* and *pique*, *pull* and *rule*, respectively. The

a-vowel stands in no relation of kindred with any of the classes of consonantal sounds. But the *i*-vowel is distinctly palatal, and the *u*-vowel as distinctly labial.

23. B. The *r* and *l*-vowels. Both of these are plainly the result of abbreviating syllables containing a ζ *r* or ζ *l* along with another vowel: *r* is to be sounded like the *re* in the English *fibre*, *l* like *le* in *able*.

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

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

II. Consonants.

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

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

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

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

beside the surd mute *k* we have the corresponding surd aspirate *kh*, and beside the sonant *g*, the corresponding aspirate *gh*. It is usual among European scholars to pronounce both classes of aspirates as the corresponding non-aspirates with a very closely following *h*; e. g., *th* nearly as in *boathouse*, *ph* as in *haphazard*, *dh* as in *madhouse*. This is inaccurate so far as the sonants are concerned; but the question of their original sound is one of great difficulty, and still unsettled.

29. The aspirates are not double letters.

The several mute-series will now be taken up in detail.

30. 1. Gutturals: *k*, *kh*, *g*, *gh*, *ñ*. These are the ordinary English *k* and *g* ("hard")-sounds, with their corresponding aspirates and nasal; the last, like *ng* in *singing*.

31. 2. Palatals: *c*, *ch*, *j*, *jh*, *ñ*. This whole series is derivative, being generated by the corruption of original gutturals. (The palatal mute *c* and the sibilant *ç* often represent two successive stages of corruption of *k*; the corresponding degrees of corruption of *g* are both represented by *j*.) For this reason the euphonic treatment of the palatals is in many respects peculiar. The palatal mutes *c* and *j* are pronounced with the compound sounds of English *ch* and *j*, as in *church* and *judge*. See also § 28.

32. 3. Linguals: *t*, *th*, *d*, *dh*, *n*. The lingual mutes are said to be uttered with the tip of the tongue turned up and drawn back into the dome of the palate, somewhat as the English (or rather American) smooth *r*, e. g. in *very* is pronounced. In practice European Sanskritists make no attempt to distinguish them from the dentals: *t* is pronounced like *t*, *d* like *d*, and so on.

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

* But the Hindus generally use lingnals to represent the English dentals; thus, लंदन *landana* = 'London.'

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

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

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

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

38. 4. The labial *v* is pronounced as English or French *v* by the modern Hindus — except when preceded by a consonant (except *r*) in the same syllable, when it sounds like English *w*; and European scholars follow the same practice (with or without the same exception). But strictly the *v* stands related to an *u*-vowel precisely as *y* to an *i*-vowel: that is, it is a *w*-sound in the English sense, or perhaps more like the *ou* in French *oui*. The rules of Sanskrit euphony affecting this sound, and the name “semivowel”, have no application except to such a *w*-sound: a *v*-sound (German *w*) is no semivowel, but a spirant, like the English *th*-sounds and *f*. *The four semi-vowels are always sonant.*

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

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

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

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

42. All three sibilants are always surd.

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

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

45. F. Anusvāra. The *anusvāra*, *ñ* or *m̄*, is a nasal sound lacking that closure of the organs which is required to make a nasal mute; in its utterance there is nasal resonance along with some degree of openness of the mouth. European scholars give the *anusvāra* the value of the nasal in the French *-an*, *-on*, *-en*, *-in*, etc., which is a mere nasal coloring of the preceding vowel.

46. Two different signs, — and —, are used in the MSS. to indicate the *anusvāra*. Most commonly — is employed; — will not often be met with in printed texts, except to mark the change of a nasal mute to *anusvāra* before a following semivowel, particularly *l*; thus, ताँ॒ लब्धान् *tāñl labdhān*. Cf. § 139.

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

Light and Heavy Syllables.

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

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

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

50. The following table exhibits these changes:

Simple vowels	॥ a आ a	ए i ई ī	उ u ऊ u	ऋ r
<i>Guṇa</i>	॥ a आ a	ए e	ओ o	आर ar
<i>Vṛddhi</i>	आ a	ऐ ai	औ au	आर ar

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

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

as it is sometimes expressed, ए a is its own *guna*; ए a remains unchanged for both *guna* and *vṛddhi*.

53. The *guna*-increment does not, except in exceedingly rare instances, take place in a heavy syllable (see § 48) ending in a consonant: e. g., चित् cit may become चेत् cet, and नी ni may become ने ne; but चिन् cint or निन् nind or खीव् jiv may not become चेन् cent or नेन् nend or जेव् jev.

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

Roots and Stems.

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

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

Accent.

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

Conjugation of Verbs.

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

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

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

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

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

61. The native grammarians denote as the first person what we call the third; and as we are wont to speak of the verb λέγω, the verb ἐρχομαι, the verb amo, etc., so the Hindus use for instance भवति *bhavati* (3rd sing. pres. indic. of व bhū) to signify the whole system of verbal forms from that root, since भवति heads the list of forms in the native grammar, as λέγω, or ἐρχομαι, or amo, does in Greek or Latin. The Hindus even make substantives out of

such catchword forms, and inflect them according to the needs of expression.

62. In the following, the conjugation-class of verbs will be indicated by the 3rd sing. pres. ind., placed in parenthesis after the root; thus, भू *bhū* (भवति *bhavati*).

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

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

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

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

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

IV. Future Systems.

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

B. Periphrastic Future. a. Indicative.

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

Verbal Adjectives and Substantives.

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

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

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

Secondary Conjugations.

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

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

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

Conjugation - Classes.

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

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

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

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

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

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

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

78. The classes are then as follows:

First Conjugation.

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

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

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

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

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

V. The *nd*-class (ninth or *kri*-class); the syllable ना *nd* (or, in weak forms, नी *ni*) is added to the root; thus, क्रीणा *kriṇā* (or क्रीणी *kriṇī*) from वृक्षी *kri*, 'buy'. See note, p. 32.

Second Conjugation.

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

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

VIII. The *ya*-class (fourth or *div*-class); *ya* is added to the root, which has the accent; thus, दीवा *divyā* from वृदीव् *div* (by the Hindus given as दिव् *div*), 'play.'

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

its stem by adding an accented *yād* to the root; thus, from *वृद् ad*, वृद् *adyād*; from *रुध् rudh*, रुध् *rudhyād*.

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

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

Prepositions and Prepositional Prefixes.

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

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

Declension.

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

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

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

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

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

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

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

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

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

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

	Singular		Dual		Plural	
	m. f.	n.	m. f.	n.	m. f.	n.
N.	<i>s</i>	<i>m</i>	<i>āu</i>	<i>t</i>	<i>as</i>	<i>i</i>
A.	<i>am</i>		<i>āu</i>	<i>t</i>	<i>as</i>	<i>i</i>
I.	<i>a</i>		<i>bhyām</i>		<i>bhis</i>	
D.	<i>e</i>		<i>bhyām</i>		<i>bhyas</i>	
Ab.	<i>as</i>		<i>bhyām</i>		<i>bhyas</i>	
G.	<i>as</i>			<i>os</i>		<i>ām</i>
L.	<i>t</i>			<i>os</i>		<i>su</i>

It applies entire to consonant-stems, and to the radical division of *t* and *a*-stems; and to other vowel-stems, with considerable variations and modifications. The endings which have almost or quite unbroken range, through stems of all classes, are *bhyām* and *os* of the dual, and *bhis*, *bhyas*, *ām*, and *su* of the plural.

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

Lesson I.

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

Sing.	Dual.	Plural.
1. वदामि <i>vddāmi</i>	वदावस् <i>vddāvas</i>	वदामस् <i>vddāmas</i>
2. वदसि <i>vddasi</i>	वदधस् <i>vddathas</i>	वदध्य <i>vddatha</i>
3. वदति <i>vddati</i>	वदतस् <i>vddatas</i>	वदन्ति <i>vddanti</i>

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

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

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

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

Vocabulary I.

Verbs to be conjugated like वद् vad:

वा॒द् <i>vad</i> (intr.) go, wander, graze (of cattle); (tr.) perform, commit.	पत् <i>pat</i> fall; fly.
जी॒व् <i>jiv</i> live.	यज् <i>yaj</i> sacrifice (c. acc. pers. et instr. rei).
त्याग् <i>tyaj</i> leave, abandon.	रक् <i>rakṣ</i> protect.
दह् <i>dah</i> burn.	वद् <i>vad</i> speak, say.
धाव् <i>dhāv</i> run.	वस् <i>vas</i> dwell.
नम् <i>nam</i> (intr.) bow, bend one's self; (tr.) honor, reverence.	वह् <i>vah</i> (tr.) carry, bear; (intr.) flow, blow, proceed.
पच् <i>pao</i> cook.	गंस् <i>gaṇs</i> praise.

Adverbs and Conjunctions.

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

adō dhāvathā tada ^{पताते} _२ sada pacathā. _३ abā rakṣati.
 वा यजान्ति ^१
 त्रा चरात् ^२
 २६

Lesson I. II.

Exercise I.

1. adya jīvām. 1. अद्य जीवामः । १। सदा पचासः । २। अष्ट रक्षति । ३। अधुना
 रक्षामि । ४। यदा धावत तदा पताशः । ५। त्रा यजान्ति । ६। तदा
 चरातः । ७। त्रुतः शंससि । ८। लवामि लवाम । ९। पुणः पताकः । १०।
 दहसि । ११। पुणवद्विति । १२। तदा चरातः । १३। सर्वत्र जीवति ॥ १४ ॥

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

Lesson II.

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

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

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

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

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

101. The root सद् *sad*, 'sit', makes the present-stem सीद *sida*. The root गुह् *guh*, 'hide', makes गृहति *gṛhati*.

102. Several roots in final आ a form their present-stem by a peculiar process of reduplication; thus, आ *sthā*, 3rd sing. तिष्ठति *tiṣṭhati*^{**}; पा *pā* पिबति *pibati*; घा *ghrā* जिघ्रति *jighrati*. The final a of the

103. **Masculines and Neuters in ए a.**

a. **Masculines:** देव *deva*, 'god'.

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

b. **Neuters:** फल *phala*, 'fruit'.

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

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

** The dental sibilant स् s is changed to the lingual श् ś, if immediately preceded by any vowel save ए a and आ a, or by ए॒ k or ए॒ r — unless the स् s be final, or followed by ए॒ r. Thus, तिष्ठति *ti-sṭha-ti* becomes तिष्ठति *tiṣṭhati* (the change of श् ś to ट् t — a process of assimilation — will be explained below). So अग्निसु *agni-su* becomes अग्निशु *agniśu*; and धनुषा *dhanus-a* becomes धनुषा॑ *dhanuṣa*.

The nasalization of the alterant vowel, or in other words, its being followed by *anusvāra*, does not prevent its altering effect upon the sibilant; thus, हवीषि॑ *havīṣi*. And the alteration takes place in the initial of an ending after the final स् s of a stem, whether the latter be regarded as also changed to श् ś or as converted into *visarga*; thus, हविष्यु॑ *havīṣy*-su or हविषु॑ *havīṣy*-su instead of हविसु॑ *havīs*-su.

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

105. Euphonic combination of vowels.

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

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

Vocabulary II.

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

पा <i>pa</i> (<i>pibati</i>) drink.	नर <i>nara</i> man (<i>vir</i> and <i>homo</i>).
भू <i>bhu</i> become, be, exist.	नृप <i>nripa</i> king.
यम् <i>yam</i> (<i>yacchatī</i>) furnish, give.	पुत्र <i>putra</i> son.
वृष् <i>vṛṣ</i> rain, give rain; (fig.) shower down; overwhelm.	Neut.: क्षीर <i>kṣīra</i> milk.
स्मृ <i>smṛ</i> remember, think on.	गृह <i>grha</i> house.
स्था <i>sthā</i> (<i>st̄hātī</i>) stand (intr.).	जल <i>jala</i> water.
Subst. Masc.:	दान <i>dāna</i> gift, present.
गज <i>gaja</i> elephant.	नगर <i>nagara</i> city. .
गन्ध <i>gandha</i> odor, perfume.	Interj.:
ग्राम <i>grāma</i> village.	हे <i>he</i> O, ho.

Exercise II.

सदा देवाण् सरणि । १ । गृहं गच्छामः । २ । यस्मिं पिबति पुषः । ३ ।
 गृषी यथतः । ४ । यदा फसानि यच्छ्वः । ५ । मुषाभुगा गर्वं नयामि । ६ ।
 नवनिति देवाः । ७ । यथैव हे देवाः । ८ । नरः फसे यच्छति । ९ । अ-
 भुगा विज्ञामि गच्छम् । १० । देवं यथावः । ११ । पुष यामं गच्छति । १२ ।
 तत्र गुहे भवतः । १३ । सर्वत्र दानानि वर्षति नृपाः ॥ १४ ॥

15. The man¹ drinks³ milk². 16. The king³ leads³ the elephant¹.
 17. Two houses¹ fall². 18. The god³ gives³ water¹. 19. Ye both
 think³ on (स्मृ) the two gods¹ (accus.). 20. The king³ wins³ the
 village¹. 21. The two elephants¹ smell³ the perfume². 22. They
 cook³ fruits¹. 23. The man³ reverences³ the gods¹. 24. The two
 elephants¹ live³. 25. The gods² give¹ rain (वृष्).

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

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

Lesson III.

107. Verba. Accented *a*-class. Roots of this class form their present-stem by adding an accented ए a to the root, which is not geminated. The inflection of these stems is precisely like that of stems belonging to the preceding class, except as to the position of the accent; thus, खिप् *kṣip*, present-stem खिप् *kṣipā*, pres. ind. खिपामि *kṣipāmi*, खिपसि *kṣipāsi*, खिपति *kṣipāti*, etc.

108. Several roots in ए r of this class (by the Hindus written with एरे) form stems in एर *ira*; e. g., क्रू *krū*, 'strew', किर्तति *kirdtī*. The roots in ए i; and ए u and ए a change those vowels into एय् *iy* and एव् *uv*, respectively, before the class-sign; thus, खी *kṣi*, खियति *kṣiyāti*; सु *su*, सुवति *suvāti*; धू *dhu*, धुवति *dhuvāti*.

109. For the root एच् *ic*, 'desire', एच् *ich* is regarded as a substitute in the present-stem; thus, एच्छति *icchāti* (§ 100, note). Likewise, ए r makes its present एच्छति *rcchāti*; and प्रेच् *prach*, sometimes given as पृच् *pṛch*, makes पृच्छति *pṛcchāti*.

110. A number of roots following this class are strengthened in the present by a penultimate nasal; thus, सिञ् *sic*, present ind. सिञ्छति *siñcdti*. The nasal is always assimilated in class to the following consonant; thus ए न् *in* is used before palatals, ए न् *n* before dentals, ए म् *m* before labials; and ए न् *n* before sibilants and ए ह् *h*.

III. Masculines and Neuters in ए a, cont'd.

a. Masculines:

	Singular.	Dual.	Plural.
I.	देवेन <i>derena</i>	देवाभ्याम् <i>derabhȳām</i>	देवैस् <i>devais</i>
D.	देवाया <i>devāya</i>	• •	देवेभ्यस् <i>devebhȳas</i>
Ab.	देवात् <i>devāt</i>	• •	• •
G.	देवस्य <i>devasya</i>	देवयोस् <i>devayos</i>	देवानाम् <i>devānām</i>
L.	देवे <i>deve</i>	• •	देवेषु <i>devesu</i>

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

II2. Force of cases. 1. The instrumental answers the questions wherewith? and whereby? and expresses accompaniment, agent, or means. 2. The dative denotes the remoter object, and direction. It is also used as *dativus commodi*; very frequently also to denote end or purpose. Sometimes (and oftenest with copula omitted) it is predicative, in the sense of 'makes for, tends toward'. 3. The ablative answers the question whence? and very frequently denotes cause. 4. The genitive is *casus adjectivus*, denoting all kinds of belonging (e. g. *gen. subjectivus, objectivus, partitivus*). 5. The locative denotes the place where, or the time when, an action occurs. It is often used absolutely, in agreement with a participle expressed or understood, as the ablative is used in Latin and the genitive in Greek. *It is also used to indicate cause.*

Vocabulary III.

Verbs, <i>a</i> -class:	
इष् <i>iṣ</i> (<i>icchāti</i>) wish, desire.	सिष् <i>sic</i> (<i>siñcdti</i>) drip, drop; moisten.
कृष् <i>kṛṣ</i> (<i>kṛṣāti</i>) plough.	सृज् <i>sṛj</i> (<i>sṛjāti</i>) let go; create.
क्षिप् <i>kṣip</i> (<i>kṣipāti</i>) hurl, cast, throw.	स्पृश् <i>(spr̥ṣāti)</i> touch; (in certain connections) wash.
दिश् <i>dīç</i> (<i>dīçāti</i>) show, point out.	<i>a</i> -class:
प्राह् <i>prach</i> (<i>prechāti</i>) ask, ask about.	गुह् <i>guh</i> (<i>gáhāti</i> , § 101) hide, conceal.
विश् <i>viç</i> (<i>viçāti</i>) enter.	सद् <i>sad</i> (<i>sidāti</i> , § 101) sit.

Subst. Masc.:	
कट <i>kāṭa</i> mat.	हस्त <i>hasta</i> hand.
कुन्ता <i>kunta</i> spear.	नेत्र <i>kṣetra</i> field.
बाल <i>bala</i> child, boy.	धन <i>dhana</i> money, riches.
मार्ग <i>mārga</i> road, way, street.	लाङ्गला <i>lāṅgala</i> plough.
मेघ <i>megha</i> cloud.	विष <i>viṣa</i> poison.
चर <i>çara</i> arrow.	सुख <i>sukha</i> fortune, luck, happiness.

Exercise III.

धनाचि गृहेषु ब्रह्मितः । १ । कुक्काश् इस्ताभ्वां चिपामः । २ । गृपाथ नरौ
मार्गे दिशतः । ३ । मार्गेष्व** याम् न च्छावः । ४ । सुखेनेह गृहे तिष्ठति
युषः । ५ । यस्तं सिद्धति नेषः । ६ । धनेन सुखमिच्छन्ति नराः । ७ । ह-
स्यायोः फले तिष्ठतः । ८ । यस्तं हस्तेन स्यूश्चिः । ९ । नरौ कटे सीदतः । १० ।
चेतायि लाङ्गूलैः गृष्णिः । ११ । नवरं गृषी विश्वतः । १२ । नरः पुरेण
मार्गे न च्छति । १३ । नरास्यूबति देवः ॥ १४ ॥

15. The boy⁴ asks³ the men¹ about the road³ (*acc.*). 16. The clouds¹ drop⁴ water³ on the fields³ (*loc.*). 17. The two men¹ go⁴
by two roads³ (*instr.*) into the city³. 18. The king⁴ gives³ the two
men¹ money³. 19. The man's¹ sons² sit⁴ on mats³. 20. The gods⁴
give³ the water³ of the clouds¹. 21. We wash³ (*use स्वात्*) both
hands³ with water¹. 22. Both men¹ lead⁴ their sons³ (*dual*) home³
(गृह). 23. The two boys³ point out⁴ the road³ to the city¹ (*gen.*).

Lesson IV.

113. Masculines in ए i. अपि agni, 'fire'.

Singular.	Dual.	Plural.
N. अपिस् agnis	अपी agni	अपियस् agnayas
A. अपिस् agnim	" "	अपीन् agnīn
I. अपिना agnīna	अपिभ्याम् agnibhyām	अपिभिस् agnibhis
D. अपये agnaye	" "	अपिभ्यस् agnibhyas
A. अपेस् agnes	" "	" "
G. " "	अपियोस् agnyos	अपीनाम् agnīnām
L. अपी agnāu	" "	अपियु agniyu*
V. अपे agne		

* See note to § 102.

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

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

Singular.	Dual.	Plural.
N. वारि <i>vāri</i>	वारिष्ठी <i>vāriṣṭī</i>	वारीष्ठि <i>vāriṣṭī</i>
A. " "	" "	" "
I. वारिष्ठा <i>vāriṣṭā</i> *	वारिष्ठाम् <i>vāriṣṭhyām</i>	वारिष्ठिस् <i>vāriṣṭhis</i>
D. वारिष्ठे <i>vāriṣṭe</i>	" "	वारिष्ठस् <i>vāriṣṭhas</i>
Ab. वारिष्ठस् <i>vāriṣṭas</i>	" "	" "
G. " " वारिष्ठोस् <i>vāriṣṭos</i>	वारिष्ठाम् <i>vāriṣṭām</i>	वारिष्ठाम् <i>vāriṣṭām</i>
L. वारिष्ठि <i>vāriṣṭī</i>	" "	वारिष्ठु <i>vāriṣṭu</i>
V. वारे <i>vāre</i> or वारि <i>vāri</i>		

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

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

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

only if the altering letter stands immediately before the nasal, but at whatever distance before the latter it may be found: unless, indeed, there intervene a palatal (except य y), a lingual, or a dental. Thus, नगरेष् *nagareṣa*, मार्गेष् *mārgēṣa*, पुष्पाषि *pūṣpāṣi*.

* See preceding note.

अग्नि agnis atra becomes अग्निर् agnir atra; अग्निस् दहति agnis dahati becomes अग्निर्दहति agnir dahati. See also § 95.

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

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

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

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

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

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

Vocabulary IV.

Verbs:

कृत् *kṛt* (*kṛntati*) cut, cut off.

मुच् *muc* (*muñcdti*) free, deliver, release.

रुह् *ruh* (*rōhati*) grow.

लिप् *lip* (*līmpdti*) smear.

लुप् *lup* (*lumpdti*) break to pieces, devastate, plunder.

Subst.:

अग्नि *agni*, m., fire; (as proper name) Agni, the god of fire.

आरि *ari*, m., enemy.

आसि *asi*, m., sword.

वृष्णि *r̥si*, m., seer.

कवि *kavi*, m., poet.

गिरि *giri*, m., mountain.

जन् *jana*, m., man; (pl.) people.

दुःख *duḥkha*, n., misery, misfortune.

पाणि *pāṇi*, m., hand.

पाप *pāpa*, n., sin.

राम *rāma*, m., nom. pr., name of a hero.

वृक्ष *vṛkṣa*, m., tree.

शिव *civa*, m., nom. pr. name of a god.

सत्य *satya*, n., truth, righteousness.

हरि *hari*, m., nom. pr., name of a god.

Exercise IV.

सदा देवा जगामुख्ति पापात् । १ । गृपस्तु पुरी झ वसतः । २ ।
ऋषिर्द्वयात्मनं रथति । ३ । गृपो इसिन्नरेः^{*} पाली कृत्वति । ४ । वचयी हरिं श्रंसति । ५ । अरथो जगानां धनं सुम्पत्ति । ६ । वर्णं निरेः (abl.) पतति । ७ । शरान्विषेष स्त्रियः । ८ । गृष्णा निरी रोहति । ९ । ऋष्णोः पुरी तथ मार्गे तिष्ठतः । १० । हरिः वचिभां दानानि यच्छति । ११ । ऋषिभी (§ 123) रामो वसति । १२ । ऋषिनारीणां गृहाणि गृपा दहति । १३ । हरिं चीरेष्व वर्ततः ॥ १४ ॥

15. Civa¹ dwells³ in the mountains³. 16. Both enemies¹ hurl⁴ spears³ at the king³ (dat.). 17. Rāma¹ touches⁴ his two sons³ with his hands³. 18. Fire¹ burns³ the trees³. 19. Seers¹ speak³ the truth³. 20. Through righteousness¹ happiness³ arises⁴ (भू) for man-

* Modifiers generally precede the word which is modified.

kind³ (जर्ज, gen. pl.). 21. The seer's¹ two hands² touch⁴ water³.
 22. Fruits¹ are² (use जाति) on the trees³. 23. People¹ remember² Hari³. 24. Rāma¹ hurls⁴ the sword³ from his hand² (abl.).

Lesson V.

124. **Verbs.** Unaccented *ya*-class. Roots of this class form their present-stem by adding या *ya* to the root, which bears the accent. Thus from नहा *nah* is made the present-stem नह्या *nahya*; from लुभ् *lubb*, लुभ्या *lubhya*.

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

126. Certain धा *a*-roots, because of their peculiar exchanges with धृ *i* and धै *e*-forms, especially in the formation of the present-stem, are given by the Hindu grammarians as ending in धृ *e* or धै *ai* or धो *o* (cf. § 132), and by them assigned to the धू *bhū*, or *a*-class. Thus धा *dha*, 'suck' (Hindu धे *dhe*), forms धध्यति *dhyati*; the root धृ *hū* or धै *hvā* (Hindu है *hve*) forms धृध्यति *hdyati*; गा *ga* (Hindu गे *gai*) makes गाध्यति *gāyati*.

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

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

Singular.	Dual.	Plural.
N. भानुस् <i>bhanus</i>	भानु भानु	भानवस् <i>bhanavas</i>
A. भानुम् <i>bhanum</i>	" "	भानुण् <i>bhanan</i>
I. भानुना <i>bhanunā</i>	भानुभान् <i>bhanubhyām</i>	भानुभिस् <i>bhanubhis</i>
D. भानुवे <i>bhanave</i>	" "	भानुभस् <i>bhanubhyas</i>
Ab. भानोस् <i>bhanos</i>	" "	" "
G. " "	भान्वोस् <i>bhanvos</i>	भानुनाम् <i>bhanunām</i>
L. भानी <i>bhanāu</i>	उ " "	भानुषु <i>bhanuṣu</i>
V. भानो <i>bhano</i>		

Masculine adjectives in उ u are similarly declined.

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

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

Vocabulary V.

Verbs: अस् as (<i>dsyati</i>) throw, hurl. कुप् kup (<i>kipyati</i> — w. gen. or dat.) be angry. कुध् krudh (<i>kridhyati</i> — w. gen. or dat.) be angry. गम् gam + आ a (<i>agdcchati</i>) come. त्रू त्रि (<i>tārati</i>) cross over. नश् naç (<i>ndçyati</i>) perish. पश् paç (<i>pðçyati</i>) see.	एह् ruh (<i>rōhati</i>) rise, spring up, grow. + आ a (<i>ärōhati</i>) climb, mount, ascend. लिख् likh (<i>likhāti</i>) scratch; write. लुभ् lubh (<i>libhyati</i> — w. dat. or loc.) desire, covet. मुष् cūṣ (<i>cūsyati</i>) dry up. स्निह् snih (<i>snihyati</i> — w. gen. or loc.) feel inclined to, love. हुह् hū or ह्वा hvā (<i>hvāyati</i>) call.
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Subst.:

अन्न anna, n., food, fodder.
 अश्व aśva, m., horse.
 उदधि udadhi, m., ocean.
 गुरु guru, m., teacher.
 पत्ता pattra, n., leaf, letter.
 पराङ् paraṅ, m., axe.
 पाद pāda, m., foot; quarter;
 ray, beam.
 बाहु bāhu, m., arm.
 बिंदु bindu, m., drop.

भानु bhānu, m., sun.
 मणि mani, m., jewel.
 रत्न ratna, n., jewel.
 राशि rāśi, m., heap.
 वायु vāyu, m., wind.
 विष्णु viṣṇu, m., nom. pr. name of
 a god.
 शत्रु cātru, m., enemy.
 शिखर śikhara, m., summit.
 शिष्य śiṣya, m., pupil, scholar.
 सूक्त sūkta, n., Vedic hymn.

Exercise V.

कवयो धने चुम्भति । १। अष्टिः सूक्तानि पञ्चति^{*} । २। गुह शि-
 थयोः कुम्भतः । ३। गृपा अरिम्बः कुम्भति । ४। अपिष्ठदधी तिष्ठति । ५।
 परमुणा वृषामृषाम । ६। जलस्त्र विष्टवो गिरेः पतन्ति । ७। विष्णुमु-
 रिष्यति गृपाय । ८। गृपो इष्मारोहति । ९। चेषेषु जलं शुष्टति । १०।
 गुरवः शिष्याणां लिष्टति । ११। गृपाणां शृष्टवो इसिणा गञ्जति । १२।
 वासो गुरवे पत्तं लिष्टति । १३। जला मणीणां राशीनिष्टति । १४।
 आ गिरेषुषा रोहति । १५। वाङ्मार्भां वर्षं जरास्तरन्ति । १६। वासो
 गृहे इष्टति नरः । १७। ववेः पुष्टी यामस्त्र मार्गे वर्षं पञ्चतः ॥ १८ ॥

19. Now⁴ the sun's¹ rays² climb³ the mountains³. 20. A drop²
 of water¹ falls⁴ down from the cloud³. 21. O¹ men², we see⁴
 the city³. 22. Both kings¹ love³ poets³ (gen. or loc.). 23. The
 wind¹ blows⁴ (वह) from the summits³ of the mountains³. 24. The
 king¹ hurls⁴ spears³ at his enemies³ (dat. or loc.). 25. The scholar¹
 bows³ before his teacher³ (acc.). 26. Two men¹ come³ with their
 sons³ (instr.). 27. The two kings¹ desire⁴ the poet's³ jewels³ (dat.
 or loc.). 28. O¹ seer,² we sacrifice⁴ to Viṣṇu³ (acc.). 29. The two

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

cook³ food¹ with fire³. 30. The seers¹ praise⁴ Viṣṇu³ with hymns³.

31. In the city¹ the king³ calls⁴ his enemies³.

Lesson VI.

131. **Verbs.** *ya*-class, cont'd. The roots of this class which end in अम् *am* lengthen their अ *a* in forming their present-stem; thus, तम् *tam*, ताम्यति *tāmyati*; अम् *bhram*, भाम्यति *bhrāmyati* — but this last makes ^{also} ~~some~~ ^{according to the unaccusative} forms अ-~~म्~~ ^{वा} *ta-*~~m~~^{vā} *dyati*. The root मद् *mad* has the same lengthening: माद्यति *mādyati*.

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

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

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

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

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

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

137. Neuter adjectives (but not substantives) in ए u may take the forms proper to the masculine in the dat., abl.-gen., loc. sing., and gen.-loc. dual.

138. Changes of final ए n. Before initial ष j and श c, ए n becomes ए ñ; thus, तान् जनान् tāñ janān becomes तान्जनान् tāñ janāñ; तान् गत्रून् tāñ gatrūn = ताञ्जत्रून् tāñ gatrūn. In ~~the~~ last case, however, ष ch is almost always substituted for the initial श c; thus, ताञ्जत्रून् tāñ chatrūn.

139. Final ए n, before an initial ष l, is assimilated and becomes nasalized l, which is written ष ll, or (what is the same thing) ऐ ñ; thus तान् सोकान् tāñ lokān becomes ताञ्सोकान् tāñl lokān or ताँ सोकान् tāñ lokān.

140. Before the surd palatal, lingual, and dental mutes there is inserted after final ए n a sibilant of each of those classes respectively, before which ए n becomes *anusvāra*; thus for तान् ए tāñ ca we find तांसं tāñç ca; for तान् तथा tāñ tathā, तांस्तथा tāñs tathā.*

Vocabulary VI.

Verbs:

एति *r* (recháti — § 109) go to; fall to one's lot, fall upon.

क्रम *kram* + आ a (ākrāmati) stride up to, attack.

चम्	cam + आ a (ācāmati)	sip, drink, rinse the mouth.
तम्	tam (tāmyati)	be sad.
तुष्	tuṣ (tūsyati)	rejoice, take pleasure in (w. instr.).
दीव्	div (divyati)	play.

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

भ्रम् <i>bhrām</i> (<i>bhrāmyati</i> — § 131)	ग्राम् <i>gram</i> (<i>grāmyati</i>) become weary.
मद् <i>mad</i> (<i>mādyati</i>) get drunk.	हृ <i>hṛ</i> (<i>hṛati</i>) take away, steal, plunder.
व्याध् <i>vyadhi</i> (<i>vīdhyati</i>) hit, pierce.	
शम् <i>cam</i> (<i>cāmyati</i>) become quiet, be extinguished, go out.	

Subst.:

अक्ष <i>akṣa</i> , m., die, dice.	क्षतिय <i>kṣatriya</i> , m., warrior, man of the second caste.
अधर्म <i>adharma</i> , m., injustice, wrong.	कृपति <i>kṛipati</i> , m., king.
अलि <i>ali</i> , m., bee.	नेत्र <i>netra</i> , n., eye.
अस्रु <i>asru</i> , n., tear.	मधु <i>madhu</i> , n., honey.
अक्षर <i>rkṣa</i> , m., bear.	मुख <i>mukha</i> , n., mouth, face.
कोप <i>kopa</i> , m., anger.	मृत्यु <i>mṛtyu</i> , m., death.
	वसु <i>vasu</i> , n., wealth, money.

Exercise VI.

अथा मधुने तुम्हति । १ । अविरभुणा परिवार अवभावामति । २ ।
 गृणा अविकर हीवति । ३ । अविमधुणा मावति । ४ । गरा विवेषार्द्धीं
 सिम्मति । ५ । रामः अविद्यान्परभुणाक्रामति । ६ । गुरुं जिष्ठां च श-
 सामः । ७ । अरथो अनानां वसूनि हरति । ८ । गरी मृत्युमृत्यतः । ९ ।
 वास्तव भेदाभामशूष्णि पतति । १० । असेनाभिः शाम्यति । ११ । अवे-
 रक्षी आम्यतः । १२ । गुरुः शिष्ठां पापात्ताम्यति । १३ । अजा अगरे भा-
 म्यति । १४ । मधुना शीरेष च तुष्टति वासाः ॥ १४ ॥

16. The warriors¹ play³ for money² (*instr.*). 17. The king's³
 horses³ become weary⁵ on the road⁴ to-day¹. 18. The warrior¹
 pierces⁴ his enemy³ with the spear³. 19. Bees¹ are fond of³ (तुष्ण) honey².
 20. The water³ of his tears¹ moistens⁴ (सिष्ठ) his feet³.
 21. There³ bees¹ are flitting about³ (भ्रम). 22. Two men¹ are cook-
 ing⁵ honey² and⁴ fruits³. 23. When¹ the teacher's³ anger³ ceases⁴,
 then⁵ the scholars⁷ rejoice⁶. 24. Tears¹ stand⁴ in the warriors³

eyes³. 25. The enemies¹ overwhelm⁴ (क्षुप्) the king² with arrows³.
 26. A quarter² of the injustice¹ falls upon⁴ (क्षमा) the king³ (acc.).

Lesson VII.

141. **Causative Verbs** (native “*cur-class*”). The Hindu grammarians describe a certain present-system which they assign to a so-called “*cur-class*”. This is, however, in fact no present-class at all, but a causative or secondary conjugation, which is not confined to the present-system. But many formations of this sort have no causative value; and it is chiefly these that are grouped by the Hindus in their *cur-class*, which also includes some *denominative*-stems in *dya*, with causative accent. For practical purposes it is well enough to consider these verbs here.

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

143. 1. Medial or initial ए i, ए u, and ए र r have the *guṇa*-strengthening, if capable of it; thus, कुर् *cur*, कोरयति *cordyati*; विद् *vid*, वेदयति *veddyati*; but पीड् *pīḍ*, पीडयति *pīḍayati*.

144. 2. A final vowel has the *vṛddhi*-strengthening; thus, धृ *dhr*, धारयति *dhārdyati*. Before क्षय् *aya*, ऐ॒*ai* and औ॑*au* become क्षाय् *ay* and क्षाव् *av* respectively; thus, भी॑ *bhi*, भाययति *bhāydyati*; भू॑ *bha*, भावयति *bhāvāyati*.

145. 3. Medial or initial ए a in a metrically light syllable is sometimes lengthened, and sometimes remains unchanged; thus, क्षल् *kṣal*, caus. क्षलयति *kṣalāyati*; but जन् *jan*, caus. जनयति *jandyati*.

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

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

148. Final त् *t*. 1. Final त् *t* becomes द् *d*, before any initial sonant, except the palatals, the nasals, and ल् *l*: thus, मेघात् अष्ट *mehgāt̄ atra* becomes मेघाद्वा *mehgdd̄ atra*; पापात् रक्षति *pāpāt̄ rakṣati* or आस्यति *bhrāmyati* or गोपायति *gopāyati* becomes पापाद्रूप्यति *pāpād̄ rakṣati* or पापाद्वास्यति *pāpād̄ bhrāmyati* or पापाद्वोपायति *pāpād̄ gopāyati*.

149. 2. Final त् *t* is assimilated to an initial palatal, lingual, or ल् *l* in the next word; thus it becomes च् *c* before च् *c* and छ् *ch*, ज् *j* before ज् *j*, and ल् *l* before ल् *l*: e.g., मेघात् च *mehgāt̄ ca* becomes मेघाच्च *mehgāc ca*; मेघात् जलम् *mehgāt̄ jalam* becomes मेघाच्चलम् *mehgāj jalam*; पापात् लोकात् *pāpāt̄ lokāt̄* becomes पापाच्चलात् *pāpāl lokāt̄*.

150. 3. Before initial श् *ś*, final त् *t* becomes च् *c*, and the श् *ś* then becomes छ् *ch*; thus, शुपात् शत्रुः *nṛpāt̄ śatruḥ* becomes शुपाच्छत्रुः *nṛpāc chattruḥ*.

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

Vocabulary VII.

Verbs:	
कथय <i>kathaya</i> (denom. stem — <i>kathdyati</i>) relate, tell.	तुल् <i>tul</i> (<i>toldyati</i>) weigh.
चल् <i>kṣal</i> (<i>kṣälāyati</i>) wash.	दण्डय <i>dañdaya</i> (denom. — <i>da-</i> <i>ṇḍdyati</i>) punish.
गणय <i>gañaya</i> (denom.— <i>gañdyati</i>) number, count.	नी + आ <i>nī + ā</i> (<i>āndyati</i>) bring.
चुर् <i>cur</i> (<i>cordyati</i>) steal.	पीड <i>pīḍ</i> (<i>pīḍdyati</i>) torment, vex.
तड् <i>taḍ</i> (<i>taḍdyati</i>) strike, beat.	पूज् <i>pūj</i> (<i>pūḍdyati</i>) honor. पूर् <i>pūr</i> (<i>pārdyati</i>) overcome; prevail. ^

Subst.:

जनक janaka, m., father.

दंड़ danda, m., stick; punishment.

पुण्य punya, n., merit.

फल phala, n., fruit; reward.

रामायण rāmāyaṇa, n., a noted poem.

रूपक rūpaka, n., gold-piece.

लोक loka, m., world, people (sing. and pl.).

साधु sādhu, m., holy man, saint.

सुवर्ण swarṇa, n., gold.

सूत sūta, m., driver, charioteer.

लेन stena, m., thief.

Adverb: एव iva as, like (postpos.).

Exercise VII.

खेळः सुवर्णं पृष्ठकं गृहाङ्कोरथति । १ । गुर्वद्देशं शिष्यांसारुदयति । २ ।
 सूतो चाप्तीउदयति । ३ । चूदिवर्जिते पात्री चावथति । ४ । ग्रामाव्यवा-
 भगवं उदयति । ५ । जरी रूपकावि उदयतः । ६ । गृपाच्छरूपां दस्तो
 भवति । ७ । रामकं पुच्छी अनेभ्यो रामायणं उदयतः । ८ । सुवर्णं पात्रि-
 भ्यां तोषयामः । ९ । जनकः पुच्छोपाहृष्टयति । १० । गृहाङ्कोका
 चावच्छन्ति । ११ । पुरेण साधुर्दुःखानि पारथति । १२ । देवानिष
 गृपर्ती खोकः पूजयति ॥ १३ ॥

14. Thieves¹ steal⁴ the people's³ money³. 15. The two boys¹
 wash³ their mouths³. 16. The father¹ tells⁵ his sons³ (*dat.*) the
 reward⁴ of sin³. 17. The scholars¹ honor³ and³ reverence⁴ their
 teacher³. 18. Ye both bring³ fruits¹ in your hands³ and³ count⁴
 them. 19. Merit¹ protects³ from misfortune³ (*abl.*). 20. The char-
 ioteers¹ strike⁴ the horses³ with sticks³. 21. In anger¹ (*abl.*) the
 king³ pierces⁵ the thief³ with a spear⁴.

Lesson VIII.

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

Singular.	Dual.	Plural.
1. वदे <i>váde</i>	वदापहे <i>vaddāpahē</i>	वदामहे <i>vaddāmahaē</i>
2. वदसे <i>vádase</i>	वदेते <i>vaddetē</i>	वदधे <i>vaddadhe</i>
3. वदते <i>vádate</i>	वदेते <i>vaddete</i>	वदाते <i>vaddante</i>

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

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

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

156. Combination of final and initial vowels. Two simple vowels, either or both of them short or long, coalesce and form the corresponding long vowel. For the *a*-vowels, see above, § 105. Thus: 1. एः *i* or ईः *ī* + एः *i* or ईः *ī* = ईः *ī*; e. g. गच्छति *gacchati* iti becomes गच्छतीति *gacchati* ‘ti. 2. उः *u* or ऊः *ū* + उः *u* or ऊः *ū* = ऊः *ū*; e. g. साधु उक्तम् *sādu uktam* becomes साधूतम् *sādhu 'ktam**.

157. The *i*-vowels, the *u*-vowels, and एः *i*, before a dissimilar vowel or diphthong, are regularly converted each into its own corresponding semivowel, एः *y* or एः *v* or ऊः *r*. Thus, तिष्ठति आत्र *tis̄hati atra* becomes तिष्ठत्य आत्र *tis̄haty atra* (four syllables); नदी आत्र *nadi atra* becomes नद्य आत्र *nady atra*; मधु आत्र *madhu atra* becomes मध्व आत्र *madhv atra*; कर्तु इह *karty iha* becomes कर्त्ति इह *kartr iha*.

* And theoretically 3. एः *i* + एः *i* = एट्टि, but probably this has no occurrence.

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

159. The final इ i or औ u-element of a diphthong is changed to its corresponding semivowel ए y or औ v, before any vowel or diphthong, except when the rule of § 158 would apply. Thus, ए e becomes एय् ay, and ऐ ai, आय् ay; ओ o becomes औव् av, and औ au, आव् av. Thus, in internal combination, ने-ए nē-a becomes नय् naya; भो-ए bho-a becomes भव् bhava; so ने-आय् nāi-aya yields नायय् nāy-aya, and भो-आय् bhāu-aya yields भावय् bhāv-aya.

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

161. Certain final vowels maintain themselves unchanged before any following vowel. Such are 1. ई ī, औ ū, and ए e as dual endings, both of declension and of conjugation; thus, विरी इह̄ girl̄ iha, साधू एत्र sādhū atra; फले एत्र phale atra. 2. The final, or only, vowel of an interjection; thus, हे इन्द्र् he indra, हे ओमे he agne.

Vocabulary VIII.

Verbs (deponents):	
एथय् arthaya (denom. — arthd-	spring up (mother <i>in loc.</i>).
यत् yate) ask for (w. two accus.).	भाष् bhāṣ (bhāṣate) speak.
इक् ikṣ (ikṣate) see, behold.	मृ mr̄ (mr̄iyate) die.
कम्प् kamp (kämpate) tremble.	यत् yat(ydtate) strive for (w. dat.).
जन् jan (jāyate) be born, arise,	युध् yudh (yúdhyate) fight (w. instr. of accompaniment).

रभ् <i>rabh</i> + आ <i>a</i> (<i>ārābhate</i>) take hold on, begin.	वन्द् <i>vand</i> (<i>vdndate</i>) greet, honor.
रुच् <i>ruc</i> (<i>rōcate</i>) please (dat., gen.).	शिक् <i>cikṣ</i> (<i>cikṣate</i>) learn.
लभ् <i>labh</i> (<i>lābhate</i>) receive, take.	सह् <i>sah</i> (<i>sdhate</i>) endure.

सेव् <i>sev</i> (<i>sēvate</i>) serve, honor.

Subst.:

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

मनुष्य <i>manuṣya</i> , m., man (<i>homo</i>).
यज्ञ <i>yajña</i> , m., sacrifice.
वन <i>vana</i> , n., woods, forest.
विनय <i>vinaya</i> , m., obedience.
वीचि <i>vici</i> , m., wave.
शास्त्र <i>śāstra</i> , n., science; text-book.
चूड़ <i>cūḍra</i> , m., man of the fourth caste.
हित <i>hiṭa</i> , n., advantage.

Adverb: न *na*, not.

Exercise VIII.

वायोर्बेन तरयः कम्पने । १ । असिनाशारयो मिदल इत्य*
 गुप्ती भाषते । २ । वसुणां राशीमूपतीम्बवयो इवेयने । ३ । शाली (§ 161)
 अधुना शिवामह इति पन्ने इरिविसति । ४ । पापाहुःखं वायते । ५ ।
 शिष्याणां विनय उद्योगस तुरभ्वो रोचते । ६ । अधर्माय न धर्माय
 घतेचे । ७ । विष्णोः (abl.) सूक्ते चक्षुषी लभेते । ८ । अचर्विर्भानुं वद्दते । ९ ।
 अपी ईचते वाकः । १० । धनेन पशुं लभते यज्ञाय । ११ । सदा गुरोः
 पादो वाकाः सेवते । १२ । फले अप मनुष्यस पास्तोद्दिष्टतः । १३ ।
 सहेते अनर्थं साधु । १४ । वनेविहर्षा वसति । १५ । अविया चक्षी
 सेवते ॥ १६ ॥

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

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

of the ocean's¹ waves². 18. The father³ beholds⁴ his son's¹ face.²
 19. "We strive³ after the advantage³ of the scholars¹;" thus⁴
 (इति) speak⁶ the teachers⁵. 20. The children³ ask⁴ their father¹
 for food³ (*accus.*). 21. In the forest¹ yonder³ elephants³ are
 fighting⁵ with bears⁴. 22. The two Cūdras³ serve⁴ the two Aryans¹
 here³. 23. Fruits¹ please³ the children³. 24. Whence¹ do ye receive³
 money³? 25. Now¹ the two seers³ begin⁴ the sacrifice³.

Lesson IX.

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

Singular.	Dual.	Plural.
N. सेना <i>send</i>	सेने <i>sene</i> (a + i)	सेनास् <i>sendas</i>
A. सेनाम् <i>senām</i>	" "	" "
I. सेनया <i>senaya</i>	सेनाभ्याम् <i>senābhym</i>	सेनाभिस् <i>senābhīs</i>
D. सेनाधि <i>senādī</i>	" "	सेनाभ्यस् <i>senābhys</i>
Ab. सेनायास् <i>senayās</i>	" "	" "
G. " " सेनयोस् <i>senayos</i>	सेनानाम् <i>senānām</i>	
L. सेनायाम् <i>senayām</i>	" "	सेनासु <i>sendeu</i>
V. सेने <i>sene</i>		

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

164. Final ऐ ai and आ॒ ा॒ au, according § 159, become आ॒ ा॒ dy and आ॒ ा॒ dv respectively before any following vowel or diphthong. The ा॒ or ा॒ may then be dropped, leaving a hiatus. The ा॒ is in fact always dropped, but the ा॒ not often. Thus, सेनाधि आ॒ ा॒ becomes, through the medium of सेनायास् आ॒ ा॒, सेनाया आ॒; देवी आ॒ ा॒ becomes देवावा॒.

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

prohibitive particle मा, becomes चक्: thus, अच छाथा becomes अच च्छाथा; आ + छाद्यति = आच्छाद्यति.

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

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

Vocabulary IX.

Active Verbs:

गम् + अव् (avagdcchati) understand.

तृ + अव् (avatdrati) descend.

नी + उप् (upandyati) introduce, consecrate.

+ परि (parindyati) lead about; marry.

पत् + उद् (utpdatti) fly up.

उद् + अव् (avarohati) descend.

Deponents:

गम् + सम् (samgdcchate) come together, meet. (w. inatr.)

नि + परा (parādyate) be conquered (rarely w. act. sense: conquer).

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

निष् (bhikṣate) beg, get by begging.

मृग्य (denom. — mygdyate) hunt for, seek.

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

शुभ् (cōbhate) be brilliant, shine; be eminent.

Subst.:

रथ् m., arrow.

कन्या f., daughter, maiden.

गंगा gaṅgā f., n. pr., the Ganges.

गृहस्त् m., householder, head of family.

श्वाया f., shade.	प्ररक्ष n., protection.
प्रयाग m., nom. pr., Prayāga (a city, Allahābād).	संधा f., twilight.
भय n., fear.	स्वर्ण m., heaven.
भार्या f., wife, woman.	हृत्य n., heart.
भाषा f., speech, language.	Adj.:
भिक्षा f., alms.	कृष्ण, f. कृष्ण, black.
यमुना f., n.pr., Yamunā (a river, the Jumna).	पाप, f. पाप, bad, wicked.
रथ m., n., battle.	प्रभूत, f. प्रभूत, much, abundant; pl. many.
रस्ता f., street.	Adv.:
विद्या f., knowledge, learning.	सह together with (postpos., w. instr.).
विहृण m., bird.	सहसा suddenly, quickly.
व्याध m., hunter.	

Exercise IX.

एतं रत्नेन संगम्भते* । १। यदा विहृणा व्याधं पङ्कजिति तदा सहसोऽ-
त्पतति । २। सर्वं हृदयेषु मनवत्ता च्छवयः । ३। हरे: कवायां रामः परि�-
वर्यति । ४। विष्णोर्हरेष भार्ये कवायिः सहायम्भृतः । ५। रामो वि-
ष्णुच देवाभ्यरणं प्रपदेते । ६। भिक्षया रामस्य शिष्यी चर्तेते । ७।
यदा जना गङ्गायां मिथ्यते तदा सर्वं समन्वे । ८। कवाया (S164) चाहं
यज्ञलूपेभीर्याद्या । ९। वन च्छवेष्विष्वूषुषुषिति व्याधाः कृष्णी च मिथ्येते । १०।
द्विजातीनां भाषां शूद्रा नायगम्भृति । ११। हे शिष्या नगरस्य रस्तासु
साधूनां भार्यान्मो इष्ट भिक्षां समज्ज्वे । १२। अष्ट च्छायार्या प्रभूता विह-
गाक्षिति । १३। चपियस्त वासापुष्पिष्पत्यति ॥ १४ ॥

15. The two scholars¹ beg⁶ much³ alms³ from the wives⁵ of the householders⁴. 16. At Prayāga¹ the Ganges³ unites⁴ with the Yamunā³. 17. Bad¹ men³ do not⁴ reach⁵ (स्वर्ण) heaven³. 18. O Viṣṇu¹, to-day³ Civa³ marries⁷ Gaṅgā⁶, Hari's⁴ daughter⁵. 19. In the battle¹ the kings³ fight⁴ with arrows³ and⁶ conquer⁷ their enemies⁵.

* “Birds of a feather flock together”.

20. Here³ in the street³ the two kings¹ dismount⁶ from their black⁴ horses⁵. 21. The seer's³ two sons³ are eminent⁴ in learning¹ (*instr.*). 22. From fear³ of the wicked¹ hunters³ (*abl.*) two birds⁴ fly up⁵. 23. At twilight¹ (*loc. du.*) the seers³ (§ 13, 3) reverence⁴ the gods³. 24. In the street³ of the village¹ the teacher³ and⁵ the scholar⁴ meet⁶. 25. We two sacrifice³ to the gods¹ *for ourselves*; we do not⁴ sacrifice⁵ for Hari³.

Lesson X.

168. **Verbs. Passive Inflection.** A certain form of present-stem, inflected with middle endings, is used only with a passive meaning, and is formed from all roots for which there is occasion to make a passive conjugation. Its sign is an accented य *yā* added to the root, without any reference to the classes according to which the active and middle forms are made. The inflection is precisely like that of other *a*-stems. Thus, तन्ये *tanyē*, तन्यसे *tanyāsə*, तन्यते *tanyātē*, etc.

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

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

171. In the roots चाह्, चह्, चए, चस्, चह्, and ल्लए, the च *ca* becomes च *u* in the pres.; thus, उचाते, उचते, उचते (see note to § 102), मुचते. Similarly, चाप् makes उचते, and चह् and ल्लए make चुचते and पूच्छते; शास् makes शिचते.

172. Final ए and ओ of roots are generally lengthened; thus, क्रि, कीयते; स्मृ, स्मूयते.

173. Final अ is in general changed to औ; thus, कृ, क्रियते; but if preceded by two consonants it takes *guna*; thus, स्मृ, स्मर्यते. The roots in "variable r", which the natives write with अ॒र्, change अ॒र् to ई॒र्, or, if a labial letter precede, to अ॒र्; thus, गृ, तीर्यते; कृ, 'strew', कीर्यते; but पृ, पूर्यते.

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

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

176. Verbs of causative inflection, and denominatives in अय, form their passive by adding अ to the causative or denominative stem after अय has been dropped; thus, चोर्यते 'is stolen'; जखते 'is counted'.

177. The personal passive construction, with the logical subject in the instrumental, is particularly common with transitive verbs; and not less so the impersonal passive construction, both with transitive and intransitive verbs. Thus, नरेण स्वर्गो जन्मते 'Heaven is reached by the man'; आगम्यते 'one comes hither'; सुष्टुप्ते 'one sleeps'; श्रूयते 'it is heard', i. e. 'they say'. The predicate to the instrumental subject of such a construction is of course also instrumental; thus, रामेष्वर्धिषा जीवते 'Rāma lives as a seer'.

Vocabulary X.

Verbs, with passives:	
क्रि (p. <i>kriydt</i>) make, do, perform.	प्राप्त (p. <i>grhydt</i>) take, receive, seize.
खन् (khánati; p. <i>khāyáte, khanydt</i>)	दंश् (dáçati; p. <i>dacydt</i>) bite.
दिग्.	दहा (dyáti; p. <i>dhyáte</i>) cut.
गा (gáyati; p. <i>gīyáte</i>) sing.	दीव् (divyati; p. <i>divyáte</i>) play.
	धापा (p. <i>dhíydt</i>) put, place.

२धा (<i>dhāyati</i> ; p. <i>dhyāyate</i>) suck.	वध् (<i>vdpati</i> ; p. <i>upydite</i>) sow, scatter.
ध्या (<i>dhyāyati</i> ; p. <i>dhyāyātē</i>) think, ponder.	शास् (p. <i>śisydite</i>) rule; punish.
१पा (p. <i>plydite</i>) drink.	श्रु (p. <i>grāyātē</i>) hear.
१पू (Hindu पू; p. <i>pāryātē</i>) fill.	शु (p. <i>stāyātē</i>) praise.
बन्ध् (p. <i>bādhātē</i>) bind; entangle;	स्वप् (p. <i>supyātē</i>) sleep.
catch.	१हट् (p. <i>hīyātē</i>) abandon, give up; neglect.
१मा (p. <i>mīyātē</i>) measure.	ह or हा (<i>hvāyātē</i> ; p. <i>hēyātē</i>) call. + आ call, summon.
बच् (p. <i>ucyātē</i>) speak.	

Substantives:

आज्ञा f., command.	भार m., burden.
आशा f., hope.	भिजु m., beggar, ascetic.
आष्ट n., fagot; wood.	भृत m., servant.
ओत n., song.	माला f., garland.
घट m., pot, vessel.	राज्य n., kingdom.
घृत n., melted butter; <i>ghee</i> .	शिशु m., child.
आव n., grain.	सर्प m., snake.
पाश m., noose, cord, snare.	Adj.: विद्येय, f. ओजा, obedient.

Exercise X.

११ रामेषु पुचावदोपनीयेते इति शूयते। अविवृपेषु धर्मे पुस्त्वते। २।
 घटो घृतेन पूर्येते। ३। विहगः पाशिवध्येते। ४। बरीनगरं जम्यते। ५।
 हे शिष्या गुरुसाक्षयेते। ६। जरैः कटाः क्रियन्ते। ७। विविर्णपाः
 सदा सूयते। ८। प्रभूता भिषा गृहस्तस्तु भार्यया भिजुभ्यो दीयते। ९।
 वक्त्वान्यां वीतं वीयते। १०। सेविकोक्तानां चमु चोर्येते। ११। इषुभी रथे
 इत्थो नृपतिना जीवन्ते। १२। हे देवी वाधुभिः सदा अर्थेते। १३।
 दस्तेन वाकाः शिष्यन्ते। १४। प्रभूतः वाडानां भारो जरेष्वाङ्गते। १५।
 असेन वसं पीयते। १६। धर्मेषु राज्यं शिष्यते गृप्तिः। १७। संपैष
 दस्तेते जरी। १८। सूतेनांशस्ताद्यते॥ १९॥

(Use passive constructions throughout.)

20. Grain³ is scattered³ for the birds¹. 21. Garlands¹ are twined³ (*use अवृत्*) by the maidens². 22. Again² Hari¹ is praised⁴ by Rāma³. 23. Viṣṇu¹ drinks⁴ water³ from his hand³. 24. 'Pleasantly'¹ (सुखेन) one sleeps³ in the shade³; so⁴ say⁵ the people⁶. 25. Both seers¹ sacrifice³. 26. The father¹ sets⁴ hopes³ on his child³ (*loc.*). 27. The scholar³ neglects⁴ the teacher's¹ command³. 28. The two scholars¹ think³ about their text-book³ (*nom.*). 29. Grain³ is sown³ in the fields¹. 30. They play³ with dice¹ (*impers. pass.*). 31. The king's¹ commands³ are received³ by the obedient³ servants⁴. 32. The man¹ digs³ in the field³.

Lesson XI.

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

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

180. If a preposition be prefixed, the augment comes between preposition and verb, as in Greek; thus, from उप-गी, impf.-stem उपाग्नय, i. e. उप + अ + ग्नय; वि-गी, impf.-stem विग्नय.

181. The inflection in the active is as follows:

Sing.	Dual.	Plural.
1. अवदन् ávadān	अवदाव ाvadāvā	अवदाम् ávadāmā
2. अवदस् ávadas	अवदतम् ávadatam	अवदत् ávadata
3. अवदत् ávadat	अवदताम् ávadatām	अवदन् ávadan

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

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

	Sing.	Dual.	Plural.
N.	नदी nadi	नद्यौ nadyau	नद्यस् nadyas
A.	नदीम् nadīm	" "	नदीस् nadīs
I.	नदा nadya	नदीन्द्राम् nadibhyam	नदीभिस् nadibhis
D.	नदी nadyāśi	" "	नदीभ्यस् nadibhyas
Ab.	नद्यास् nadyas	" "	" "
G.	" "	नद्योस् nadyos	नदीनाम् nadinām
L.	नद्याम् nadīam	" "	नदीषु nadīṣu
V.	नदि nadi		

184. Final nasals. The nasals फ़, घ़, and ङ़, occurring as finals after a short vowel, are doubled before any initial vowel: thus, घ़-तिह्व घ़व becomes घ़तिह्वघ़व.

Vocabulary XI.

Verbs:	विश् + इ (praviṣdī) enter. कृ + अप् (avakṛṇ्दति) cut off or down.
	उ + उप् seat oneself. ह + आत् (dhārati, -ते) fetch, bring.

Subst.:	
पर्वत m., purpose; meaning; wealth.	पत्नी f., wife, consort.
इन्द्र m., nom. pr., the god Indra.	पुणी f., daughter.
इन्द्रिया f., nom. pr., the goddess Indrāṇī.	पुस्तक n., book (manuscript).
शास्त्र n., poem.	पूर m., flood, high water.
ग्रन्थ m., literary work, book.	पृथिवी f., earth; ground.
मातृ नो f., mother.	ब्राह्मण in., priest, Brāhmaṇ.
दासी f., female slave, servant.	मत्स म., fish.
देवी f., goddess, queen.	वापी f., cistern.
गढ़री f., city.	सभा f., council, meeting.
जारी f., woman, wife.	सेना f., army.
	स्तोत्र n., song of praise.

Exercise XI.

नृपतिर्नवरीं सेनयाऽवयत् । १ । कवयः सभायां चाक्षावपठन् । २ ।
दासो इत्तमानवयन् । ३ । देवीहिंसांश इरिरपूवयत् । ४ । साधोः पत्ना
भिष्वे रूपकाणि दीयन्ते । ५ । नदीपु मत्स्यानपश्चाम । ६ । पुक्षां पुच्छा
चयच्छदिष्युः । ७ । नगर्या रथासु नवावक्षाम्यताम् । ८ । पृष्ठिवाः
प्रभूता विहगा उद्पतन् । ९ । गृहं नदाः पूरेणोद्धते । १० । पत्नीभिर्नरा
नवर आगच्छन् । ११ । यदा शिवो विष्वसु यन्वमपठतां तदाख्यं नावा-
गच्छाव । १२ । शिष्या गुरोर्गृहं प्राविश्श्रुपाविशंश वटयोः पृष्ठि-
वाम् ॥ १३ ॥

14. When¹ ye ~~brought~~^{bruech}⁴ (प्रपद्) the king² for protection³ (acc.),
then⁵ ye ~~were~~^{are}⁷ (स्ता) in misfortune⁶. 15. In the two rivers¹ Gaṅgā²
and⁴ Yamunā³ it is⁶ (वर्तते) high-water⁵. 16. The two women¹ sang⁴
a song of praise³ about Rāma² (gen.). 17. O¹ seers², why³ do ye
both sacrifice⁶ to the goddesses⁴ with melted butter⁵? 18. The queen's¹
women-servants² brought⁶ jewels³ and⁵ precious stones⁴. 19. In
anger¹ (abl.) the teacher² struck⁴ the scholar⁵ with his hand³.
20. The two servants¹ brought⁶ water³ from the cistern² in pots⁴.
21. Ye cut off⁴ (*impf.*) wood³ from the trees² with the axe¹. 22. The
seer¹ praised⁶ Indrāṇī⁴, Indra's² consort³, with hymns⁵.

Lesson XII.

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

186. Feminines in एः i and एः u: मति 'opinion'; ऊङ्गु 'cow'.

	Sing.	Dual.	Plural.
N.	मतिस् matis	मती matī	मतयस् matayas
A.	मतिम् matim	" "	मतीस् matis
I.	मत्या matyā	मतिभ्याम् matibhyām	मतिभिस् matibhis
D.	मत्ये mataye	" "	मतिभ्यस् matibhyas
Ab.	मतेस् mates	" "	" "
G.	" "	मत्योस् matyos	मतीनाम् matinām
L.	मतौ matāu	" "	मतिषु matiṣu
V.	मते mate		
N.	धेनुस् dhenus	धेनू dhenū	धेनवस् dhenavas
A.	धेनुम् dhenum	" "	धेनुस् dhenas
I.	धेन्वा dhenvā	धेनुभ्याम् dhenubhȳām	धेनुभिस् dhenubhis
D.	धेनवे dhenave	" "	धेनुभ्यस् dhenubhyas
Ab.	धेनोस् dhenos	" "	" "
G.	" "	धेन्वोस् dhenvos	धेनूनाम् dhenūnām
L.	धेनौ dhenāu	" "	धेनुषु dhenuṣu
V.	धेनो dheno		

187. Adjectives in इ i and औ u are often inflected in the feminine like मति and धेनु. But adjectives in औ u preceded by one consonant often form a derivative feminine stem by adding ई ī. Thus, बहु 'much', N. masc. बहस्, f. बही, n. बहु; गुरु 'heavy', m. गुरस्, f. गुरी, n. गुरु. This fem. is then declined like जटी.

Vocabulary XII.

Verbs:	दिश् + उप (upadīśdī) teach, instruct.
कृप् (kṛpate) be in order; tend or conduce to (w. dat.).	विद्धि (vinddī, vinddīte) acquire.

Subst.:	
क्षत्रि m., quarrel.	मचिका f., fly, gnat.
काव्य n., poem.	मुक्ति f., salvation, deliverance.
कीर्ति f., glory.	घट्ठि f., stick, staff.
जोप m., cowherd, shepherd; guardian.	रस्मि m., ray; rein.
जाति f., birth; caste; kind.	रात्रि f., night.
धृति f., decision of character; courage.	व्रश m., wound.
पार्वित m., prince.	शान्ति f., repose.
मुखि f., prudence, intelligence.	श्रुति f., hearing; holy writ.
भक्ति f., devotion, honor.	सूति f., tradition; law-book.
भाग m., part, piece.	स्वप्न m., sleep; dream.
भूति f., prosperity, blessing.	हङ्गु f., jaw.
भूमि f., earth, ground, land.	Adj.:
	बीच, f. •चा, low.
	मुख्य, f. •चा, principal, first.
	स्वच्छ m., f., n., or f. •च्छी, light.

Exercise XII.

मचिका व्रशमिच्छनि धर्ममिच्छनि पार्विताः।

गीताः क्षत्रिमिच्छनि शान्तिमिच्छनि साधवः॥ १ ॥

शास्त्रवर्षय इह शोभन्ते । १ । चुतौ बद्धीयु चूतिषु च धर्म उपदिशते । २ । रात्र्यां स्वप्नं न क्षमामहे । ३ । बद्धीं कीर्तिं धृताविश्वसृपतिः । ४ । पुरोग्न मुक्ति क्षमेते । ५ । वद्धनिषुर्ये उरिष्वचिप्पृष्ठपतिः । ६ । हन्त्यामशां कष्ट्वा यथातारदयम् । ७ । गुपतेर्युजा चचिदाशां क्षमहो ज्ञान्यत् । ८ । शूद्राशां आत्मो गीता गम्भन्ते । ९ । द्विजातीर्णां आतिषु व्राह्मणा मुख्याः । १० । धर्मो भूति क्षमते । ११ । आत्मा चचिदी वर्तेते । १२ । भूमिर्भागं व्राह्मणायाथस्त्वार्चिवः । १३ । अशा अश्राम्यमुमावपतंच ॥ १४ ॥

15. Viṣṇu³ rejoices⁴ at the devotion³ (*instr.*) of the pious¹ (*pl.*), and⁶ gives⁷ deliverance⁵. 16. Men³ of many¹ castes³ dwelt⁵ in the city⁴. 17. The birds¹ see³ the hunter³, and⁵ fly up⁶ from the ground⁴. 18. By the power³ of intelligence¹ we overcame⁴ adver-

ity³. 19. The cowherd¹ guards⁴ the cows³ in the wood². 20. By intelligence¹ and³ diligence³ ye acquire⁶ much⁴ glory⁵. 21. The poem¹ tends⁴ to the poet's³ glory³ (two datives). 22. For prosperity¹ we bow before³ Civa³ (acc.). 23. The reins¹ are being fastened⁴ (पूर्वा) to the horse's³ jaws³ (loc.). 24. In the night¹ we both read³ (impf.) holy writ³.

Lesson XIII.

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

Sing.	Dual.	Plural.
1. अबभे <i>dlabhe</i> (<i>a + i</i>)	अभावहि <i>dlabhāvahi</i>	अभावहि <i>dlabhāvahi</i>
2. अबभवास् <i>dlabhathās</i>	अभेषाम् <i>dlabhethām</i>	अभधम् <i>dlabhadhvam</i>
3. अबभत् <i>dlabhata</i>	अभेताम् <i>dlabhetām</i>	अभत् <i>dlabhanta</i>

With एषाम् and एताम् of the dual, cf. एषे and एते of the pres. ind. mid. The impf. pass. is similarly inflected.

189. Root-words in ईः are declined as follows:

Sing.	Dual.	Plural.
N. V. धीस् <i>dhis</i>	धियो <i>dhiyāu</i>	धियस् <i>dhiyas</i>
A.	धियम् <i>dhiyam</i>	" "
I.	धिया <i>dhiyā</i>	धीभाम् <i>dhibhyām</i>
D.	धिये <i>dhiye</i>	" "
Abl.	धियस् <i>dhiyas</i>	" "
G.	" "	धियोस् <i>dhiyos</i>
L.	धियि <i>dhiyi</i>	धीयु <i>dhiyu</i>

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

190. The following additional prefixes are used with verbs:
अधि 'over, above, on'; **अपि** 'unto, close upon' *; **अभि** 'to, unto', 'against' (often with implied violence); **नि** 'down, into, in'; **प्रति** 'back to, against, in return'; **वि** 'apart, away, out'.

191. Both in verbal forms and in derivatives, the final ए or अ of a prefix ordinarily lingualizes the initial स् of a root to which it is prefixed; and, in a few cases, the ए remains even after an interposed अ of augment or reduplication; thus, from सद् + नि, निषीदति; स्वा + अधि, pres. pass. अधिष्ठीयते, impf. pass. अधिष्ठीयत.

192. The final स् of prefixes in इस् and उस् becomes ए before initial क्, ख्, प्, फ्; thus, from पह् + निस्, निष्पाते.

Vocabulary XIII.

Verbs:	
ऋ + अति (<i>atikrāmati</i> , <i>-krāmate</i>)	भाष् + प्रति (<i>pratibhāṣate</i>) answer (<i>w. acc. of pers.</i>).
pass beyond or by, transgress.	भू + प्र arise; rule.
उज् + चह् (<i>ujdyate</i>) be born, arise from (<i>abl.</i>).	रच् (<i>racyati</i>) arrange, compose (a literary work).
+ प्र arise, come into existence.	सिध् + प्रति (<i>pratisēdati</i>) hold back; forbid.
धृ + अपि cover, keep shut.	सेव् + नि (<i>nigēvate</i>) dwell; devote oneself to; attend.
गश् + वि� (<i>vindhyati</i>) disappear, perish.	स्वा + अधि mount, stand above or over; rule, govern.
गह् + सम् (<i>samndhyati</i>) gird; equip.	इष् + प्रति hinder; injure; offend.
पह् + निस् (<i>niṣpādyate</i>) grow; arise from (<i>abl.</i>).	

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

Subst.:	
अनुमति f., permission.	मेस्त्रा f., girdle.
ईश्वर m., god; lord.	मोह m., infatuation.
कपोत m., dove.	रथ m., wagon.
कर्ण m., ear.	सोभ m., desire, avarice.
काम m., love, desire.	वस्ति f., dwelling.
कारण n., reason, cause.	श्री f., luck, fortune, riches; <i>as nom. pr.</i> , goddess of fortune.
क्रोध m., anger.	समुद्र m., ocean.
आत n., net.	सृष्टि f., creation.
धी f., understanding, insight.	इन्द्री f., modesty, bashfulness.
नाश m., destruction.	Adj.:
पद्म m., n., lotus.	कूर्ल, f. • आ, whole.
पुरुष m., man (<i>homo</i>).	चाल, f. • उ, beautiful.
महाराज m., great king.	धीर, f. • आ, steadfast, brave.
मुग्नि m., sage; ascetic.	श्वेत, f. • आ, white.

Exercise XIII.

जोभात्कोधः प्रभवति जोभात्वामः प्रवायते ।

जोभाकोहस्य नाश्य जोभः पापस्य कारणम् ॥ २ ॥

युपतिष्ठविष्णा पापात्मलविधितः । १ । इरेभार्यायां चारवः पुचा अ-
बायन । २ । धीरं पुरुषं त्रियः सदा निषेवते । ३ । पार्विवस्त्राङ्गां शृङ्ग-
आत्मकमेताम् । ४ । पद्मं त्रिया (*gen.*) वसतिः । ५ । धियो बखेन पुरुषा
दुःखानि पारयन्ति । ६ । रथो जघषीयत रामेण । ७ । कवेर्गृहं त्रिया-
ज्ञोभत । ८ । शिशू आङ्गयेणां बनवा । ९ । भागुमीषतर्धिः । १० । गु-
रोरुद्धया कटे शिष्यातुपादिग्निताम् । ११ । मुग्निरीचरस्य सृष्टिं छा-
यति । १२ । चेचेषु धाव्यं निष्पवते । १३ । गुरवो यन्वान्मरचयन्ति शि-
ष्याश्च पुस्तकानि सिवति ॥ १४ ॥

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

* As the principal euphonic rules have now been stated and

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

Lesson XIV.

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

Sing.	Dual.	Plural.
1. वद्धानि vddāni	वद्धाव vddāva	वद्धाम vddāma
2. वद् vdda	वद्धतम् vddatam	वद्धत् vddata
3. वद्धतु vddatu	वद्धताम् vddatām	वद्धन् vddantu

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

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

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

197. Root-words in च a, inflected like भू f., 'earth'.

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

	Sing.	Dual.	Plural.
NV.	भूत् <i>bhūtē</i>	भूती <i>bhūtvādū</i>	भूतस् <i>bhūtvās</i>
A.	भूतम् <i>bhūtvam</i>	" "	" "
I.	भूता <i>bhūtvā</i>	भूत्ताम् <i>bhūtvābhīyām</i>	भूत्तिस् <i>bhūtvābhīs</i>
D.	भूते <i>bhūtvē</i>	" "	भूत्तस् <i>bhūtvābhīyas</i>
Ab.	भूतस् <i>bhūtvās</i>	" "	" "
G.	" "	भूत्तोस् <i>bhūtvāvōs</i>	भूत्ताम् <i>bhūtvānām</i>
L.	भूति <i>bhūtī</i>	" "	भूतु <i>bhūtē</i>

In the D., Ab.-G., and L. sing., and G. pl., these stems sometimes follow अटी; thus, *bhūtvātī*, *bhūtvātās*, *bhūtvānām*, *bhūtvānām*. Cf. §§ 185, 189.

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

	Sing.	Dual.	Plural.
N.	वधूस् <i>vadhūs</i>	वधूती <i>vadhūtvādū</i>	वधूस् <i>vadhūvās</i>
A.	वधूम् <i>vadhūm</i>	" "	वधूस् <i>vadhūs</i>
I.	वधूा <i>vadhūvā</i>	वधूभ्याम् <i>vadhūtvābhīyām</i> वधूभिस् <i>vadhūtvābhīs</i>	
D.	वधूती <i>vadhūtvātī</i>	" "	वधूभ्यस् <i>vadhūtvābhīyas</i>
Ab.	वधूस् <i>vadhūvās</i>	" "	" "
G.	" "	वधूतोस् <i>vadhūtvāvōs</i>	वधूनाम् <i>vadhūnām</i>
L.	वधूम् <i>vadhūnām</i>	" "	वधूतु <i>vadhūtē</i>
V.	वधु <i>vadhū</i>		

Vocabulary XIV.

Verbs:

अस् + अभि (abhyasyati) repeat, study, learn. + प्र (prāsyati) throw forward or into.	इष् <i>in pass.</i> (<i>dṛṣyātē</i>) seem, look. पस् + नि (nivdsati) inhabit; dwell.
दिष् + आ (adiṣditi) command.	बुत् + प्र (pravārtate) get a-going, break out, arise. शुच् (cōcāti) sorrow, grieve. सद् + नि (niṣidati) seat oneself.

Subst.:	
चतिथि m., guest.	सुति f., song of praise; praise.
चनृत n., untruth.	सुषा f., daughter-in-law.
चव्यास m., study; recitation.	Adj.:
चादेश m., command, prescription.	चपर, f. • चा, lower; other.
चासन n., seat, chair.	पर, f. • चा, highest; other.
चुह f., spoon, esp. sacrificial spoon.	चक्र, f. • चा, crooked, bent.
पाठ m., lecture, lesson.	सुन्दर, f. है, beautiful.
प्रजा f., creature; subject.	Adv.:
भू f., earth, ground.	चधसात् under, underneath (<i>gen.</i>).
भूषण n., ornament.	चिरम् long (of time).
भू f., eyebrow.	दीर्घम् far, afar.
वधू f., woman, wife.	मा prohibitive particle, like Greek μή, Latin <i>ne</i> .
वेदि f., altar.	वा (<i>postpos.</i>) or.
चमू f., mother-in-law.	इसम् near by.

Exercise XIV.

धर्मे चरत माधर्मे सत्यं चदत मानृतम् ।
दीर्घं पश्चत मा द्रस्यं परं पश्चत मापरम् ॥ ३ ॥

यथतु महारावस्थिरं च कृत्लां भुवमधितिष्ठतु । १ । प्रयाणं गच्छतं सु-
खेन च तत्त्वं निवसतम् । २ । सुन्दर्या (*gen.*) भुवी वक्त्रे दृश्यते । ३ ।
गुरव आसने निषीदत्ता भुवि शिष्याः । ४ । सुषा भिः सह चतुर्णां चक्रः
प्राप्तर्तत । ५ । हे चतिथाः कुलार्णिषपतेषूषुष्वत पापाञ्चनृदण्डयतेति
क्रोधाङ्गुपतिरभाषत । ६ । चतिथिं पृच्छतु राष्ट्री कुच न्यवस इति । ७ ।
चमूः कोपाच्छोचतः स्तुषे । ८ । चधा: चिद्धात्मुषिः । ९ । पाठसाम्भा-
साय शिष्यावागच्छतामिति गुरोराज्ञा । १० । सुद्धाप्ती धृतं प्राप्ता-
नि । ११ । हे वधु वाष्पा असमानय । १२ । सुद्धां धृतं तिष्ठति । १३ ।
भुवोरधस्याद्विचे वर्तते ॥ १४ ॥

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

—the truth, honor your teachers”: thus¹ is the prescription² of the text-books³ for scholars⁴ (*gen.*). 17. Let kings protect their subjects and punish the wicked: thus is the law not offended (**प्रति pass.**). 18. O women, reverence *your* mothers-in-law. 19. Let not the coachman strike or torment the horses. 20. “Bring the jewels”: thus the two maid-servants were commanded by the queen. 21. Let us with two spoons drop water on the altar. 22. “Let us play with dice for money” (*instr.*): thus spoke the two warriors (*pass.*). 23. “To-day let me initiate (*inv.*) my two sons”: thus says the Brāhmaṇa. 24. Let the men dig a cistern.

Lesson XV.

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

Sing.	Dual.	Plural.
लभौं <i>labbai</i>	लभावहौं <i>labbavahai</i>	लभामहौं <i>labbamahai</i>
लभस्तु <i>labbasva</i>	लभेष्वाम् <i>labbethām</i>	लभध्वम् <i>labbadhvam</i>
लभताम् <i>labbhatām</i>	लभेताम् <i>labbhetām</i>	लभन्ताम् <i>labbantām</i>

200. The first persons are really subjunctive forms. The inflection of the passive *inv.* is precisely similar; thus, क्रियौ, क्रियस्तु, क्रियताम्, etc.

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

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

202. *Nomina agentis* in ए॒र् r, like कर्ता॑ m., 'doer'.

	Sing.	Dual.	Plural.
N.	कर्ता॑ karta॑	कर्तार॒री kartārā॑	कर्तारस् kartāras
A.	कर्तारम् kartāram	" " कर्तेण॑ kartēn	
I.	कर्त्रा॑ kartrā॑	कर्तुभाम् -trbhya॑m	कर्तुभिस् kartybhis
D.	कर्त्रे॑ kartre॑	" " कर्तुभस् kartrbhyas	
Ab.	कर्तुर् kartur (or -us)	" " "	" "
G.	" "	कर्त्रो॑ kartros	कर्तुभाम् kartbhya॑m
L.	कर्तरि॑ kartari॑	" "	कर्तुषु॑ kartṣu॑
V.	कर्तर्॑ kartar॑		

203. Two nouns of relationship, स्वसु॑ f., "sister", and ए॒र्॑ s., 'grandson', follow this declension; but स्वसु॑ makes the acc. pl. स्वसु॒स् svasa॑s.

204. The nouns of agency are sometimes used participially, or with adjective value. The corresponding feminine-stem is made in ए॑r, and declined like जदी॑; thus, कर्त्री॑ kartri॑.

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

Vocabulary XV.

Verbs:	ए॒र् + वि॑ (vividate) dispute, argue.
गम् + ए॒र्॑ (anugdcchati) follow.	विं + आ॑ (acrdyate) go for protection to, take refuge with (acc.).

Subst.:	
चाचार्थ m., teacher.	पद n., step.
कर्तृ m., doer, maker, author; as adj., doing, making.	प्रायशित्त n., penance, expiation.
काल m., time.	भर्तृ m., supporter, preserver; lord, husband; master.
कृपा f., graciousness, pity.	रचितु m., protector.
दातृ m., giver; as adj., generous.	कवहार m., trial, law-suit.
दुर्जन m., scamp, rogue.	शास्त्र m., punisher, governor.
द्रष्टृ m., seer, author (of Vedic books); as adj., seeing.	क्रतृ m., creator.
धातृ m., creator.	गमस् n., honor, glory (often as indecl., w. foll'g dat.).
निषय m., decision; certainty.	Adj.:
नेतृ m., leader.	दरिद्र्, f. • चा, poor.
पण्डित m., learned man; <i>pandit</i> .	वर्, f. • चा, best, most excellent; better (w. foll'g abl.).

Exercise XV.

दुर्जनस्त च सर्पस्त वरं सर्पी न दुर्जनः ।

सर्पी दशति कामेव दुर्जनस्तु पदे पदे* ॥ ४ ॥

चाचार्थं समस्तं प्रायशित्तं समाचरेति पापं द्विजातय चादिश्चत्ति । १ ।
 चाचार्थि रचयाम कीर्तिं विक्षाम गृपतीनाश्रयामहि अथं चभामहा
 इति वचयो वद्विति । २ । ससुन्दरै वक्त्वे व्यवसाम । ३ । गृपे रचि-
 तरि** सुखेन प्रजा वसति । ४ । धर्मात्य देवाव्यावहा अर्थात् कीर्तये
 च सभासु पण्डितैः सह विवदावहा इति ग्राहयस्तु पुण्योर्भिर्भयः । ५ ।
 सुल्लय (dat.) ईच्चरः सुष्टुः कर्ता मनुष्यभैर्भया सेवताम । ६ । गृपतयः
 प्रजाणां रचितारो दुर्जनानां च शाकारो वर्तकाम । ७ । शास्त्रस्तु वक्त्वे
 पादिनये नमः । ८ । लोकस्तु स्वष्टुभ्यो वसुनां दातुभ्यो देवेभ्यो नमो
 नमः ॥ ९ ॥

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

** Loc. absol. — supply "being".

10. Let the wife love *her* husband. 11. Let the warriors follow *their* leaders and fight with the enemy (*pl.*). 12. At the river the boy is to meet his two sisters (*instr.*). 13. The world was created by the creator. 14. In the houses of pious givers alms is given to ascetics. 15. King Bhoja was (आवर्तता) generous toward the author (*loc.*) of the eulogies. 16. Let servants always be useful to (सेवा) *their* masters (*acc.*). 17. For protection⁴ (*acc.*) betake yourselves⁵ to the gods³, the protectors³ of the pious¹. 18. Men live by the graciousness of the creator. 19. O generous one, the poor bend before thee! 20. The man leads his sisters to the city (*pass. constr.*).

Lesson XVI.

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

	Sing.	Dual.	Plural.
1.	वदेयम् <i>vdeyam</i>	वदेय वदेवा <i>vdeya vddeva</i>	वदेयम् <i>vdeyam</i>
2.	वदेस् <i>vdes</i>	वदेतम् <i>vdetam</i>	वदेत <i>vdet</i>
3.	वदेत <i>vdet</i>	वदेताम् <i>vdetam</i>	वदेयुस् <i>vdeyus</i>

Similarly, विशेयम् *viṣeyam*, नद्येयम् *ndhyeyam*, चोरयेयम् *cordyeyam*, etc.

207. The optative expresses: 1. wish or desire; 2. request or entreaty; 3. what is desirable or proper; 4. what may or might, can or could be. It is also largely used in conditional sentences. The subject is often indefinite and unexpressed. The negative used with the opt. is न na. Both the prescriptive and the prohibitive optative are very common.

208. The nouns of relationship in पि (except सम् and भू—see § 203) are declined in the strong cases; thus, पितृ m., 'father', मातृ f., 'mother', declined as follows:

Sing.	Dual.	Plural.
N. पिता माता	पितरी मातरी	पितरस् मातरस्
A. पितरम् मातरम्	" "	पितृस् मातृस्
I. पिता माता	पितृभास् मातृभास्	पितृभिस् मातृभिस्
etc.	etc.	etc.

V. पितर् मातर्

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

Sing.	Dual.	Plural.
NV. गीस् gāus	गावी gāvāu	गावस् gāvas
A. गाम् gām	" "	गास् gās
I. गवा gavā	गोभास् gobhyām	गोभिस् gobhis
D. गवे gave	" "	गोभस् gobhyas
Ab. गोस् gos	" "	" "
G. " "	गवोस् gavos	गवास् gavām
L. गवि gavi	" "	गोवु goṣu

Vocabulary XVI.

Verbs:

मन् (mānyate) think, suppose.

मुह् (mōdāte) rejoice.

शंस् (cāñsati) proclaim (see also in Vocab. I.).

पूज् (smādrati; p. smāryate) re-member; think of; teach, esp. in pass. 'it is taught', i. e. 'tra-ditional'.

Subst.:		meal and gifts to the Brâhmins.
गो m., f., bull, steer, cow; f., speech.		
वौल्य n., ox-nature; stupidity.	अधिक, f. *आ, more, greater, greatest.	
चास m., fodder, hay.	वामदुष, f. *आ, granting wishes; as f., sc. देव, the fabulous Wonder-cow.	
चामात् m., son-in-law.		
दुहित् f., daughter.		
पङ्क n., mud, bog.		
पितृ m., father; du., parents; pl., manes.	दुष्प्रयुत्, f. *आ, badly arranged or used.	
प्रयोक्त् m., user, arranger.	प्रयुत्, f. *आ, arranged, used.	
वृद्ध m., wise man, sage.	श्रेष्ठ, f. आ, best.	
भाग् m., brother.	Pron.:	
मातृ f., mother.	सा f., she, it.	
मास m., month.	Adv. and Conj.:	
द्युम् n., pair.	चेत् if.	
रक्षा n., protection.	नित्यम् always, daily.	
आज् n., an oblation to the manes, accompanied by a sacrificial	यदि if.	
	सम्यक् well, properly.	

Exercise XVI.

गीर्णः वामदुषा^{*} सम्यक् प्रयुता सर्वते तुधिः ।

दुष्प्रयुता पुणर्गीर्णं प्रयोक्तुः सिव शंसति ॥ ५ ॥

भर्तारं भर्तुश्च पितरं मातरं च पत्नी देवानिष पूजयेत् । १ । गा रचेद्व-
वां रचेन पुरां भवतीति द्विवातयो मन्वते । २ । यदा प्रथान आन-
श्चेव तदा पित्रे पञ्चं द्विशेष । ३ । पितृभो मासे मासे आर्द्ध द्वच्छेषुः । ४ ।
याममद्य गच्छेतमिति मातरी पुणावभाषेताम् । ५ । गोः चीरिष शि-
श्वो मोद्दाम् । ६ । गामतिष्ठये पञ्चमेत्युचिर्भार्यामवदत् । ७ । दुहि-

* Predicate. Play upon words throughout the verse.

तरं पितरी रथेतां स्वसारं भातरो मातृः पुणाच रथेयः । ८ । अदि
भास्त्रमध्येयं तदा नुरवस्तुष्टेयः । ९ । हे सकः पितृगृहे तिष्ठः । १० ।
वाञ्छां गदीं च तरेत् । ११ । हे शिश्वः पितृन्सेवधं भातृषां क्षि-
द्यत ॥ १२ ॥

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

Lesson XVII.

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

Sing.	Dual.	Plural.
समेय <i>labbheya</i>	समेवहि <i>labbhevahi</i>	समेमहि <i>labbhemahi</i>
समेयास् <i>labbhetas</i>	समेयाथाम् <i>labbheyāthām</i>	समेघम् <i>labbhedhvam</i>
समेत <i>labbheta</i>	समेयाताम् <i>labbheyātām</i>	समेरन् <i>labbheran</i>

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

211. Declension. The stem जी f., 'ship, boat', is entirely regular, taking throughout the normal endings, as given in § 90. Thus: जीस्, जावम्, जावा, etc.; जावौ, जीभाम्, etc.; जावस्, जीभिस्, etc.

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

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

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

214. 2. Roots in ई and उ change their final vowel, before vowel-endings, into ए and ओ, if but one consonant precede the final vowel; but if two or more consonants precede, the change is into इय् and ऊ. Thus, अव-की m., f., 'corn-buying': nom.-voc. अव-कीस्, acc. अवक्रियम्; स्त्र-पू m., f., 'street-sweeper': nom. sing. स्त्रपूस्, acc. स्त्रप्त्वम्.

Vocabulary XVII.

Verbs:

दै॒र् + प्रति (pratikṣate) expect.
वन्दू + अभि (abhināndati, poet.)
-तो rejoice in, greet with joy
(acc.).

राम् (rāmate) amuse oneself.
+ विर्द् (virdmati) cease from (abl.);
cease.
स्था + अनु (anutis̄hati) follow out,
accomplish.

Subst.:

उद्यान् n., garden.
कृषि f., agriculture.
जीवित n., life.
गिदेश् m., command.
पाशुपाल् n., cattle-raising.
पुरोहित् m., domestic priest, chap-
lain.
भृत्य n., eating.
मृतक् m., servant.
मरण् n., death.

मित्र n., friend.

युद्ध n., battle.

वाणिज्य n., trade.

विधि m., rule; fate.

चक्षुर् m., father-in-law.

Adj.:

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

Exercise XVII.

जाभिनद्वैत मरणं जाभिनद्वैत जीवितम् ।

कालमेव प्रतीचेत निदेशं भृतको यथा* ॥ ६ ॥

धार्तार क्षेत्रः शराजमुद्धन् ॥ १ ॥ यदि चक्षुः चृतेष्व विधीननुतिष्ठे-
युक्तदा साधुभिः शब्देरन् ॥ २ ॥ विक्षाः कृषा वाणिज्येन पाशुपालेन वा
वत्तेरन् ॥ ३ ॥ संदिग्धां जावं जारोहेत् ॥ ४ ॥ यदि गङ्गाया वारिणि ग्रि-
येभ्यं तदा सर्वे जाभेभ्यम् ॥ ५ ॥ जामातरः चमुराम्लुषाः चशुर्दुहितरस
पुषाव पितरी वेवेरन् ॥ ६ ॥ जाइयीर्णावोदधिर्ण तीर्णेत ॥ ७ ॥ शशुभिर्ण
पराजयेदा इति गृपतिं प्रवा वदति ॥ ८ ॥ गृपती चरिभिर्युधेया-
ताम् ॥ ९ ॥ नीषु युद्धमभवत् ॥ १० ॥ वायावुक्ताने रमेयाताम् ॥ ११ ॥

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

12. Let fodder be brought (**आ-ए**) (*opt., inv.*) by the brother for the horses of the all-protecting king. 13. May ye see good fortune (*pl.*); may ye acquire (**सम्**) glory. 14. The king with his warriors crossed the sea in a ship. 15. Tell (*opt., inv.*) where our friends may meet with their brothers. 16. You may amuse yourselves in the garden, but cease eating (*abl. of भृष्ट*) the fruits (*gen.*). 17. Mayest thou be saved ^{*(and - 4 : cf. § 24)*} by the all-protector from thy misfortune. 18. To-day let the king's two sons be consecrated (*opt., inv.*) by the house-priest. 19. Ye both shall greet (*opt., inv.*) your parents. 20. If we two should speak untruth, then we should be punished by the king. 21. May I conquer the enemies with my brave warriors: thus is the king's wish (*use एव् pass.*). 22. May we receive the reward of virtue.

Lesson XVIII.

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

216. Most roots in आ and ए add ए before the conjugation-sign; thus, दापयति from दा; धापयति; गापयति; चर्षयति from च. आ makes अपयति; आ and खा, sometimes आपयति, etc., sometimes खपयति, etc. १पा, 'drink', makes पापयति (as though from पी). A few roots in इ and ई take the same ए, with various irregularities; thus, चष्टापयति from चष्टि-ए.

217. Medial or initial अः in a light syllable is commonly lengthened, but sometimes remains unchanged. Thus, पत्, पातयति; अम्, वामयते; अम्, चामयति. But most roots in अम्, and अ॒, स्तर्, प्रअ॒, व्यअ॒, with other rarer ones, generally keep the अः short; thus, गम्, गमयति.

218. Final vowels take *vṛddhi* before अथ; thus, भू, भावयति; कृ, कारणति.

219. Some verbs of causative meaning are by formation denominatives; thus पाषयति, 'protect', called causative to २पा; प्री-वचति, to प्री; भीषयति, to भी; घातयति, to हत्.

220. For the passive of causatives, see Less. X.

221. The causatives of intransitive verbs are transitive. The causatives of transitive verbs are construed sometimes (a) with two accusatives, sometimes (b) with an acc. of the object and an instrumental of the agent. Thus, "he causes the birds to eat the cakes" may be rendered either (a): विहगान् पिष्ठान् सादयति, or (b) विहगीः पि० स्वाहा०.

222. Participles. The general participial endings are अन् (weak form अत्) for the active, and आन् for the middle. But after a tense-stem in अ, the active suffix is virtually अ॒, one of the two अ's being lost; and the middle suffix is मान् (except आन् sometimes in causative forms). Thus, भवत् *bhavant*, तुदन् *tuddnt*, दीवन् *divyant*, चोरयन् *cordyant*; भवमान् *bhava-māna*, etc. For the declension of the participles in अन् see below, Less. XXIII.

223. Pronoun of the First Person. The pronominal declension exhibits some striking peculiarities which are not easily explained. The pronoun of the first person is declined thus:

	Sing.	Dual.	Plural.
N.	अहम्	आवाम्	वयम्
A.	माम्, मा	आवाम्, जी	आसान्, जस्
I.	मया	आवाभाम्	आसाभिस्
D.	मह्यम्, मे	" , जी	आसभ्यम्, जस्
Ab.	मत्	"	आसत्
G.	मम, मे	आवयोस्, जी	आसाक्षम्, जस्
L.	मथि	"	आसासु

224. The forms मा, मि, ची, नस् are enclitic, and are never used at the beginning of a sentence, or before the particles एव, एष, वा.

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

Vocabulary XVIII.

Verbs, with causatives:	
अर्हू eat; caus. (<i>ār̥dyati</i>) make eat; give to eat.	मृ die; caus. (<i>mār̥dyati</i>) kill.
एत् + अधि study, read; caus. (<i>a-</i> <i>dhyāpdyati</i>) teach.	यज् sacrifice; caus. (<i>yajdyati</i>) make to sacrifice; offer sacrifice for (<i>acc.</i> [*]).
कल्पू in caus. (<i>kalpdyati, -te</i>) make; ordain, appoint.	प्रहृ + अभि� in caus. (<i>abhvādayati</i>) greet.
जन् in caus. (<i>jandyati</i>) beget.	विद् know; caus. (<i>veddyati</i>) inform (<i>dat.</i>).
आ + आ in caus. (<i>ajñāpdyati</i>) command.	+ भि in caus. inform (<i>dat.</i>).
दात् give; caus. (<i>dāpdyati</i>) make give or pay.	पुष् (<i>várdhate</i>) grow; caus. (<i>várdhaydti, -te</i>) make grow; bring up.
दर्श् see; in caus. (<i>darçdyati</i>) show.	व्यथ् in caus. (<i>vyathdyati</i>) torment.
धा + परि, in caus. (<i>dhāpdyati</i>) make put on, clothe in (<i>two acc.</i>).	शु hear; in caus. (<i>crāvdyati</i>) make hear, i. e. recite, proclaim (<i>acc. of pers.</i>).
ची + अप lead away (caus. <i>apā-</i> <i>nādyati</i>).	स्था stand; in caus. (<i>sthāpdyati</i>) put, place; appoint; stop.
प्रथ् in caus. (<i>prathāyati</i>) spread, proclaim.	+ प्र (<i>pratiṣṭhate</i>) start off; in caus. (<i>prasthāpdyati</i>) send.

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

Subst.:	
चमूत n., nectar.	दास m., slave, groom.
उपनयन n., initiation, investiture.	दूत m., messenger, envoy.
कर m., hand; trunk (of elephant); ray; toll, tax.	पाटलिपुर n., nom. pr., the city of Patnā.
कालिदास m., nom. pr., a noted poet.	मनोरव m., wish.
काशी f., nom. pr., the city of Benares.	वस्त्र n., garment.
गुण m., quality; excellent quality, excellence.	विधि m., Brahman (the deity).
दशरथ m., nom. pr. (Rāma's father).	वृक्ष m., wolf.
	वेद m., science, knowledge; esp. sacred knowledge, holy writ.
	Adj.:
	जवीन, f. *चा, new.
	स, f. *चा, own, one's own.

Exercise XVIII:

सूत । उधुना खापय रथम् । १ । यथाज्ञापयति देवः ॥ २ ॥ दश-
रथवाह्न्युचानवनयत् । ३ । कालिदासस्त्रं मां आवदेः । ४ । वै-
क्षाम्बराह्न्यपेत्तुयः । ५ । उपनयने वाक्षाम्बवीनानि वस्त्रादि परिधा-
पयेत्तुः । ६ । भातरो उक्षाम्बगरं प्राक्षापयन् । ७ । ससार चागच्छवी-
ति महां व्यवेषत । ८ । वायोर्बेन तरवो उपात्तम् । ९ । चरिया युद्धे
उरीमारत्यन्ति । १० । वदयो उक्षाकं तुशान्प्रदयेत्तुः कीर्त्ति च वर्धयेत्तु-
रिति पार्थिवैरिष्वते । ११ । चहं प्रयागे निवसानि रामः वाङ्मां तिष्ठ-
ति । १२ । गन्धो उक्षाभी रथते पुस्तकं रामेण लेख्यामः ॥ १३ ॥

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

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

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

Lesson XIX.

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

	Singular.	Dual.	Plural.
N.	तम्	युवाम्	युथम्
A.	त्वाम्, त्वा	युवाम्, वाम्	युष्मान्, वस्
I.	त्वया	युवाभ्याम्	युष्माभिस्
D.	तुभ्यम्, ते	, वाम्	युष्मभ्यम्, वस्
Ab.	त्वत्	"	युष्मत्
G.	तव, ते	युवयोस्, वाम्	युष्माकम्, वस्
L.	त्विं	"	युष्मासु

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

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

Masculine:			Feminine:		
Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
N.	सर्	ती	ते	सा	ते
A.	तम्	"	तान्	ताम्	"
I.	तेन	ताभ्याम्	तैस्	तया	ताभ्याम्
D.	तस्मी	"	तेभ्यस्	तस्मै	"
Ab.	तस्मात्	"	तस्माद्	"	"
G.	तस्मा	तयोस्	तेषाम्	"	तयोस्
L.	तस्मिं	"	तेषु	तस्माम्	"

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

Neuter:

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

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

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

231. Like त् are declined: (a) एत्, 'this', formed by prefixing ए to the forms of त्, throughout; thus, nom. sing. m. एषस्, f. एषा, n. एतद्; (b) the relative pronoun (and adj.) य, 'which, who'; (c) comparatives and superlatives from pronominal roots, such as अतर्, which (of the two)? and अतम् 'which (of the many)?' So अतर् and अतम्; एकतम् 'one of many'; अन्य 'other', with its comparative अन्यतर्; and इतर् 'different'. — Yet other words are so inflected, but with अम् instead of अद् in nom.-acc.-voc. sing. neut.: as, सर्व, विश्व, 'all'; एक 'one', in pl. 'some'; उभय, f. द्यी (only sing. and pl.), 'both'.

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

233. A number of words follow the pronominal declension in some of their significations, or optionally; but in other senses, or without known rule, lapse into the adjective inflection. Such are comparatives and superlatives from prepositional stems, as अधर् 'lower', अधम् 'lowest'; पर् 'chief', पूर्व 'earlier', उत्तर 'upper',

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

234. Peculiarities in the use of relative pronouns, etc. The Sanskrit often puts the relative clause before the antecedent clause, and inserts the substantive to which the relative refers into the same clause with the relative, instead of leaving it in the antecedent clause. In translating into Sanskrit, a relative clause is to be placed either before or after the whole antecedent clause; but not inserted into the antecedent clause, as is done in English. Thus, "the mountain which we saw yesterday is very high" would be in Sanskrit either: यं पर्वतं वर्यं ह्योऽपश्चाम सौ उतीव तुङ्गः, or: स पर्वतो उतीव तुङ्गो यं ह्योऽपश्चाम; but not स पर्वतो यं वर्यं ह्योऽपश्चाम, etc., according to the English idiom.

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

236. The repetition of the relative gives an indefinite meaning: 'whosoever, whatever'. The same result is much more commonly attained by adding to the relative the interrogative pronoun, with (or, less usually, without) one of the particles य, चन्, चिह्न, चपि, च। Sometimes the interrogative alone is used with these particles in a similar sense. Thus; यस्मदेवा चक्षयति "whatever this woman relates"; यो यस्म भावः खात् "whatever any one's disposition may be"; यस्मी कमी चिक्षति "he gives to some one or other"; यस्मात्प्र-याच्चिन्न खमते "he takes from no one whatever".

Vocabulary XIX.

Verbs:	
आसू sit; in caus. (<i>āsdyati</i>) place.	वाच् say, speak; name; in caus. (<i>vācdyati</i>) make (a written leaf)
पाया drink; in caus. (<i>pādyati</i>) give to drink, water.	प्राप्ति speak, i. e. read.
पाल्या protect; in caus. (<i>pālāyati</i>) protect.	सहृद् (<i>sahṛide</i>) endure.
प्री rejoice; in caus. (<i>prīṇāyati</i>) make rejoice, please.	सिध् (<i>siddhyati</i>) succeed; in caus. (<i>sādhāyati</i>) perform, acquire.
भी fear; in caus. (<i>bhīṣāyate, bhīṣyate</i>) terrify, frighten.	हत् kill; caus. (<i>ghātāyati</i>) have killed.
	हुत् call; in caus. (<i>hvāyāyati</i>) have called.

Subst.:	सहाय् m., companion, helper.
कार्य n., business, concern.	Adj.:
कृष्ण m., n. pr., a god.	अन्य other.
कौसल्या f., n. pr.	इतर् other.
गति f., gait; refuge.	विश्व all (Vedic).
चरण m., n., foot, leg.	सर्व all.
हृष्ट्र n., umbrella.	स्वादु sweet.
दुग्ध n., milk.	Indecl.:
देवकी f., n. pr., Kṛṣṇa's mother.	अपि also, even.
पृथ्वी f., earth.	विना without (w. instr. or acc.; often postpos.).
श्री, as prefix to proper names, has the meaning 'famous', 'honorable'.	

Exercise XIX.

सहायेन विना भैव कार्यं किमपि सिद्धति ।

एकेन चरणेनापि गतिः चक्ष प्रवतते ॥ ३ ॥

मयि खयि च पितरौ क्षिद्धातः । १ । यः पृथिवीं पासयति स पार्थिव उच्यते । २ । कल्पे देवीं सोऽनं रचयेत् । ३ । गुरुर्युज्ञानाङ्गाहाययत् । ४ ।

था असान्तुर्गं पादयनि ता धेनूर्मा धातवत् । ५ । शुभम् दुःखं अ-
वति । ६ । साधवः पुरीः सह स्यं वाभवे न लितरे जग्नः । ७ । वदमेत-
त्पुद्वाकं नेच्छामसदद्वची कपीचिहीयताम् । ८ । लद्वोऽन्नो न चोऽप्य-
क्षाभिः शख्नते । ९ । था देवकी वसुदेवज्ञ पत्न्यमवत्सां कृष्णोऽप्य-
धत । १० । तव पिता सह नवर्या आगच्छाम । ११ । धूर्यं पितृञ्जार्णः
प्रीतियज्ञ यथं असेन । १२ । विदे देवास्त्वा पादयनु । १३ । अवेषां का-
क्षिरेव वदिः कीर्तिमसाधयत् ॥ १४ ॥

15. The husband^६ of that^५ (*gen.*) Kāusalyā^२ (*loc.*), of whom^१
(*loc. fem.*) Rāma^३ was born^४, is called^५ Daçaratha^७. 16. The teacher^४
rejoices^८ at thy^१ diligence^२ (*abl.*). 17. Why (क्षमात्) speakest thou
so? 18. Others than we could not endure this suffering. 19. The
teacher teaches^{**} us holy-writ and the law-books. 20. May all^९
those^७ kings^३ who^१ protect^६ their subjects^५ according to^४ (अन्, post-
pos.) the law^४ (*acc.*) be victorious^९. 21. The fruits of all these
trees are sweet. 22. May the glory of all women, who honor their
husbands, increase (*inv.*). 23. In this kingdom the king's punishment
terrifies the wicked. 24. Which of the two fruits do ye wish? 25. My
father had gold given to me, cows to thee, to the other brother
nothing.

Lesson XX.

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

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

** "Makes us read" (अधिष्ठृत्, *caus.*).

declensions) only in the nom.-acc.-voc. of all numbers. But the majority of consonantal stems form a special feminine stem by adding त् (never ती) to the weak form of the masculine.

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

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

1. The more usual etymological finals are स्, र्, म्, ण्, त्, ख्, प्, द्; sporadic are ल्, ल्, ल् as finals.

2. In general, only one consonant, of whatever kind, is allowed to stand at the end of a word; if two or more would etymologically occur there, the last is dropped, and again the last, until but one remains.

3. Of the non-nasal mutes, only the first in each series, the non-aspirate surd, is allowed as final; the others — surd asp., and both sonants — are regularly converted into this, wherever they would etymologically occur.

4. A final palatal, or ष्, becomes either ख्, or (less often) द्; but ष् in a very few cases (where it represents original ख्) becomes त्.

240. According to 239. 2, the स् of the nom. sing., m. and f., is always lost; and irregularities of treatment of the stem-final, in this case, are not infrequent.

241. Before the *pada*-endings, आम्, निस्, अस् and सु, a stem-final is treated as in external combination.

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

243. Consonant-stems of one form in त्, र्, ण् and म्. Be-

fore suffixal भ्, both त् and ध् as stem-finals become ह्; भ् as stem-final becomes ष्. Examples: मर्हत् m., 'wind'; आपह् f., 'misfortune'; जगत् n., 'the world'.

Sing.	Plural.
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N.V. मर्हत् । आपह् । जगत् ॥	मर्हतस् । आपहस् । जगति ॥
A. मर्हतम् । आपहम् । जगत् ॥	" " "
I. मर्हता । आपहा । जगता ॥	मर्हतिस् । आपहिस् । जगतिस् ॥
D. मर्हते । आपहे । जगते ॥	मर्हतास् । आपहास् । जगतास् ॥
Ab. मर्हतस् । आपहस् । जगतस् ॥	" " "
G. " " " मर्हताम् । आपहाम् । जगताम् ॥	
L. मर्हति । आपहि । जगति ॥	मर्हतु । आपहु । जगतु ॥

Dual.

N.A.V. मर्हती । आपही । जगती ॥
I.D.Ab. मर्हताम् । आपहाम् । जगताम् ॥
G.L. मर्हतोस् । आपहोस् । जगतोस् ॥

For the ष् inserted in nom.-acc. pl. neuter, cf. *phalāni*, *mādhāni*, etc.

244. In a few roots, when a final sonant aspirate (ष्, ध्, भ्; also ह्, representing ष्) loses its aspiration according to §§ 239. 8, 242, the initial sonant consonant (ष्, ह्, or भ्) becomes aspirate; thus, भुष्, nom.-voc. sing. भुत्; भुष्यस्, भुत्सु.

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

Vocabulary XX.

Verbs:	
ऋ grow; caus. (<i>rohdyati</i> or <i>ro-</i> <i>pdyati</i>) make rise or grow; plant.	ऋभ्, in caus. (<i>lambhdyati</i> [*]) make receive or take; give.
Subst.	
ऋणिष्टृ f., name of certain Vedic writings.	शत् n., a hundred.
ऋणवीत् n., sacred cord (worn by the three higher castes).	शरद् f., autumn; year.
ऋचित् f., lightning.	समिध् f., fagot.
ऋष्टृ f., stone.	सरित् f., river.
ऋर्वृति f., contentment, happiness.	सुहृद् m., friend.
ओषध् m., supporter, maintainer.	Adj.:
भूमृत् m., king; mountain.	कुशल्, f. • शा, skilled, learnèd.
महृत् m., wind; as pl., n. <i>pr.</i> , the Storm-gods.	त्रिवृत् m., f., n., threefold, triple.
वात् m., wind.	दुर्लभ्, f. • शा, hard to find or reach; difficult.
विश्वास् m., trust, confidence.	भ्रात्, f. • शा, devoted, true.
वृष् m., n. <i>pr.</i> , a demon, <i>Vṛtra</i> .	Indeed.:
	अपि also; even.
	पश्चात् behind (<i>w. gen.</i>).

Exercise XX.

ते पुरा ये पितुर्भक्ताः स पिता असु पोषकः ।
 **तथिचं यच विश्वासः सा भार्दा यच निर्वृतिः ॥ ८ ॥
 हे शिष्य समिधो वणादाहर । १ । ऋणिष्टसु मुत्तेर्मार्गं ऋणदि-
 ष्टते । २ । आपदि सुहृदो इसान्पासयेयुः । ३ । विश्वसां भुवि पापा

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

** See § 225; यच = यस्मिन् and यस्मात्; see § 235, end.

भूमृत्तिर्दद्यन्ताम् । ४ । समिन्निरपि चवेत् । ५ । पुण्येण चवती
चयेः । ६ । सं वीव शरदः श्रतम् । ७ । भूमृतः (gen.) श्विष्ठरं चय-
मारोहाम यूयमधसादतिहत । ८ । काचित्सरितः समुद्रेष्य काचिद-
न्वाभिः सरिद्धिः संवच्छन्ते । ९ । रात्री तद्विद्वृक्षत । १० । भलाः
सुहृदो व्याकुञ्जं चक्षयन्ति । ११ । चतुर्भिर्गार्वै वाक्याण्य मनोरथा-
साधयन्ति । १२ । शरदि कासुचित्सरितु पद्माणि दृक्षन्ते । १३ ।

14. Indra, with the Maruts *as his* companions, killed Vṛtra.
15. Without a companion no one can perform a difficult business.
16. One (*express in pl.*) should plant trees on all the roads, for the sake of the shade.
17. Those friends who are true in misfortune are hard to find in the *three* worlds.
18. The girdle and the sacred cord of Aryans are to be made threefold (*neut. dual*).
19. Put (~~सा~~ caus.) this stone behind the fire.
20. The ocean is called by the poets the husband of rivers.
21. All subjects must be protected (*inv.*) by *their* kings.
22. Some of these Brāhmans are learned in the Upaniṣads, others in the law-books.

Lesson XXI.

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

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

thus, ***ज्**. E.g. वाच् f., 'speech, word'; रुक् f., 'illness'; दिश् f., 'direction, point of the compass':

Sing.	Plural.
N.V. वाच् । रुक् । दिश् ॥	वाचस् । रुक्स् । दिशस् ॥
A. वाचम् । रुक्म् । दिश्म् ॥	” ” ”
I. वाचा । रुका । दिशा ॥	वाचिस् । रुक्मिस् । दिशिस् ॥
L. वाचि । रुकि । दिशि ॥	वाचु । रुकु । दिशु ॥

Dual.

वाची । रुकी । दिशी ॥
वाच्माम् । रुक्माम् । दिश्माम् ॥
वाचोस् । रुक्मोस् । दिशोस् ॥

247. 1. Final **श्** of a stem regularly becomes the lingual mute (**ह** or **ङ्**) before **म्** and **सु**, and when word-final. For exceptions, see § 246, 3. 2. The final **श्** of the root-stems राज्, 'rule', अज्, 'sacrifice', and सूक्, with others; and 3. the final **ह्** of a number of roots, are treated like **श्** above. Thus, दिष् m., 'enemy'; विश् m. pl., 'people', the 'Vaiçya-caste'; लिह् m., f., (adj.) 'licking'.

Sing.	Plural.
N.V. दिष् । विष् ॥	दिषस् । विषस् ॥ । लिहस् ॥
A. दिष्म् । लिह्म् ॥	” ” ”
I. दिषा । विषा ॥	दिष्मिस् । विष्मिस् । लिह्मिस् ॥
L. दिषि । विषि ॥	दिषु । विषु । लिहु ॥

Dual.

दिषी । लिही ॥
दिष्माम् । लिह्माम् ॥
दिषोस् । लिहोस् ॥

248. But लिखि, m., 'priest', though containing the root अज्,

makes चूल्हिक् etc.; and घट् f., 'garland', though containing वृक्ष्, makes घट् etc.

249. 1. Nouns having the roots दह्, 'burn', and दुह्, 'milk', द्रुह् 'be hostile', with others, as final element, and also उच्छिह् f. (name of a certain metre), change the final ह् into क् and त्. Thus, वातदह्, 'wood-burning', makes nom.-voc. sing. वातधक्; वामदुह् f., 'granting wishes', nom.-voc. sing. वामधुक्, acc. *दुहम्, loc. pl. *धुपुः; मिच्छ्रुह् 'friend-betraying,' nom.-voc.-sing. मिच्छ्रुक् etc. 2. In words with जह्, 'bind,' as final element, where ह् represents original ध्, the ह् becomes त् and त्; thus, उपानह् f., 'shoe, sandal,' nom.-voc. sing. उपानत्, acc. *नहम्, instr. du. *नह्याम्, loc. pl. *नस्तु.

Vocabulary XXI.

Verbs:	
दम् in caus. (<i>damdyati</i>) tame;	सूज् + उह् (<i>utsyjati</i>) let loose or out; raise (the voice).
compel.	सज् + परि (<i>parisvadjate</i> [*]) embrace.
द्रुह् (<i>drúhyati</i>) be hostile; offend.	ह् + प्र (<i>prahdrati</i>) strike out; smite.
धृ in caus. (<i>dhárdayati</i>) bear.	
भृ (<i>bhádrati, -te</i>) bear, support (<i>lit.</i> <i>and fig.</i>).	

Subst.:	
जन्म m. pl., n. pr., a people in India.	हृष् f., look, glance; eye.
ऋग् f., verse of the Rigveda; in pl., the Rigveda.	दिव् m., enemy.
जीवध् n., medicine.	वात् m., tears.
जीवेय m., nom. pr.	मधुसिह् m., bee.
	माधुर्य n., sweetness.
	हत् f., sickness, disease.
	समाज् m., great king, emperor.

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

सामन्त m., vassal.	यीहृष् (i. e. निस्-॒॒॒) m. f. n.,
खातक m., one who has taken a certain ceremonial bath.	healthy, well.
स्वाधाय m., private recitation (of sacred texts).	पृष्ठ, f. °चा, wholesome (<i>gen.</i>).
	वर्षिष्ठ, f. चा, strongest.
Adj.:	वर्ष, f. °चा (pass. part. of वर्ष), besieged, surrounded; suffused.
आक्रान्त, f. °चा (pass. part. of अम् + चा), attacked, smitten.	विद्विष्ट, f. °चा (pass. part. of द्विष् + वि), hated, detested.
रिक्षर, f. °चा, rich.	वृद्ध, f. °चा (part. of वृध्), old.
कामदुहृ m. f. n., granting wishes; as <i>f. subst.</i> , the Wonder-cow.	वाधित, f. °चा, sick, ill.
दक्षिण, f. °चा, right hand; southern.	समेत, f. चा, provided with.
	Adv.:
	कदाचन, कदाचित्, कदाचिपि, ever.

Exercise XXI.

दरिद्राभर कीलेय मा प्रथच्छेष्वरे धगम् ।
 वाधितस्त्रीष्वधं पञ्चं यीहृषलु किमीषधि?* ॥ १ ॥

महतः सर्वाख्यो दिग्भ्यो (abl.) वहन्ति । १ । समाजो उपि राज्यं दिल्लिर्बिंशताश्वत । २ । तत्र वाहु कालिदास माधुर्यं वर्तते । ३ । यदा दिशो दहन्ति तदा शिष्याम्नाध्यापयेत् । ४ । वार्षी रक्षाभ्यां दृग्भ्यां पिता पुष्मीषत पर्यव्वत च । ५ । चूलिकां वाक् कामधुक् ता सर्वान्नराणां मनोरवाभूर्यति । ६ । सर्वामु दिषु दिशो इद्वश्वन् । ७ । परिब्राङ्काचं नोत्सुचेत् । ८ । मिच्छुक् सर्वेषां विद्विषः । ९ । ऋग्मिद्यपानश्चां समेताः शिष्यं गुरुं जोपतिष्ठेन् । १० । ऋग्मिराक्रान्ता वहनो जना मिथ्यन्ते । ११ । दक्षिणस्त्रां दिशि कृष्णो उत्तायां समाहमवत् । १२ । मधुकिल्लिरेष वा-
 यो इद्वश्वत ॥ १३ ॥

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

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

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

Lesson XXII.

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

	Singular.	Dual.	Plural.
N.V.	नीर् । पूर् ॥	निरौ । पुरौ ॥	निरस् । पुरस् ॥
A.	निरम् । पुरम् ॥	" "	" "
I.	निरा । पुरा ॥	नीर्भाम् । पूर्भाम् ॥	नीर्भिस् । पूर्भिस् ॥
L.	निरि । पुरि ॥	निरोस् । पुरोस् ॥	नीरुं । पूरुं

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

* Almost any noun in श् may form a possessive derivative with ^s_ा

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

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

252. Derivative stems in अस्, इस्, उस्. The stems of this division are mostly neuter; but there are a few masculines and feminines. Their inflection is nearly regular (for चो, इट्, उट् before अ् see § 244; for the loc. pl., p. 27, bottom of page). Masc. [and fem.] stems in अस् lengthen the ए in nom. sing.; and the nom.-acc. pl. neut. also lengthen ए or ए or उ before the inserted nasal (*anusvāra*). Thus, मनस् n., 'mind'; हविस् n., 'oblation'; धनुस् n., 'bow'.

Singular.	Dual.
N.A.V. मनस् । हविस् । धनुस् ॥ मनसी । हविशी । धनुषी ॥	
I. मनसा । हविशा । धनुषा ॥ मनोभास् । हविर्भास् । धनुर्भास् ॥	
L. मनसि । हविशि । धनुषि ॥ मनसोस् । हविशोस् । धनुषोस् ॥	
Plural.	
N.A. मनांसि । हवींशि । धनूंषि ॥	
I. मनोभिस् । हविर्भिस् । धनुर्भिस् ॥	
L. मनस्सु । हविष्यु । धनुष्यु ॥	
or मनःसु । or हविःषु । or धनुःषु ॥	

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

the suffix इट्; thus, from वस् n., 'strength', वसिन्, 'having strength', strong'. Stems in मिन् and विन् are very rare.

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

Singular.			Dual.			Plural.
m. f.	n.	m. f.	n.	m. f.	n.	
N. सुमनस्	॰नस्	सुमनसी	॰नसी	सुमनसस्	॰नांसि	
A. सुमनसम्	॰नस्	"	"	"	"	

दीर्घायुस् 'long-lived':

Singular.			Dual.			Plural.
N.			A.			I.
दीर्घायुस्			दीर्घायुषी	॰युषी	दीर्घायुपर्	॰यूंषि
A. दीर्घायुषम्	॰युस्	"	"	"	"	"
I. दीर्घायुषा etc.			दीर्घायुर्याम्	etc.	दीर्घायुर्मिस्	etc.

Vocabulary XXII.

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

Subst.:	धनुस् n., bow.
अपरस् f., heavenly nymph.	आखी f., pipe, conduit.
उर्वशी f., n. pr., an Apsaras, Ur-	पथस् n., milk.
vacī.	पुर् f., city.
चितिप् m., king.	पुरुरवस् m., n. pr., Purūravas.
गिर् f., voice; song.	प्राणिन् m., (living) creature.
चक्षुस् n., eye.	भरतसाङ्ग m., n., pr., India.
चक्रमस् m., moon.	मनस् n., mind.
चार m., spy.	मन्त्रिन् m., minister (of state).
ज्या f., bowstring.	यजुस् n., sacrificial formula, text.
ज्योतिस् n., light; star; heavenly	यशस् n., glory, fame.
body.	वणिक् m., merchant.
तडाग m., pond.	वयस् n., age.
द्वार् f., door, gate.	सुमनस् f., flower.

सूर्य m., sun.	asceticism ; as m. <i>subst.</i> , ascetic.
स्थान n., place, spot, locality; stead.	तेजस्सिण् courageous.
स्वामिन् m., possessor, lord.	प्रथम्, f. °स्ता, first.
हविर् n., oblation.	मृत्, f. °स्ता (part. of मृ), dead, fallen.
Adj.:	स्थित्, f. °स्ता (part. of स्ता), standing.
स्वाकृष्टु, f. °स्ता (part. of कृष्ट + स्ता), drawn, bent (as a bow).	Indecl.:
तपस्सिण् suffering, doing acts of वि to be sure, in sooth.	

Exercise XXII.

गन्धेन गायः पश्चन्ति वेदैः पश्चन्ति वि द्विजाः ।

चारैः पश्चन्ति वितिपासुभुर्भामितरे बनाः ॥ १० ॥

आ कर्णमाकृष्णेन धनुषा द्विद्वयु शरामुखन्ति चचिद्याः । १ । सूर्यस्य
चक्रमास्य अगतो ज्योतिषी । २ । धर्मी वणिगदारि ख्यतेभ्यस्तपस्तिभ्यो
यतु दापयेत् । ३ । यज्ञेयु च ऋत्वियो यज्ञं य पठन्ति ते इष्यर्थव उच्च-
यो । ४ । विश्वस्ता भुवः सप्ताद् पुरुरवा उर्वशीमप्सरसं पर्यण्यतास्तां
च पुन्हो इत्यायत । ५ । कामस्य धनुषि ज्यायाः स्ताने इत्यवः शराणां
स्ताने सुमनसस्तिष्ठन्ति । ६ । प्राणिनां मनांसि जीविते सवन्ति । ७ ।
पुरि वारि तडागाम्नास्ता पार्थिवो इत्यायत् । ८ । मन्त्रिणः स्वामिने क-
दापि न इत्येयुः । ९ । एतस्ता धेन्वाः पयो वासान्पितरावपाथय-
ताम् । १० ।

11. Raise ye the voice in praise (*dat.*) of Hari.
12. In the cities of India dwell rich merchants and courageous warriors.
13. The praise of Pururavas was sung by Kālidāsa.
14. The king gave orders (*स्ता-स्ता caus.*) to have his minister called (*use or. recta*).
15. The minds of ascetics must not dwell (*सहृ*) on riches (*अम्, loc. sing.*).
16. At night the moon gives light to all creatures.
17. One should sacrifice to the gods (*cf. चक्र in Voc. I*) flowers, fruits, and milk, not living creatures.
18. The Apsarases lead into Heaven warriors fallen in battle.
19. In age (*instr.*), not in knowledge,

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

Lesson XXIII.

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

Masculine.			Neuter.		
Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
N. अयान्	अयांसौ	अयांसस्	N.V. अयस्	अयसी	अयांति
A. अयांसम्	"	अयसस्	"	"	"
L. अयसा	अयोभास्	अयोभिस्	Like the masculine.		
L. अयसि	अयसोस्	अयस्सु, °यःसु			
V. अयन्					

Fem. stem. अयसी, declined like गदी.

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

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

Masculine.			Neuter.		
Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
N.V. जीवत्	जीवत्ती	जीवत्स्	जीवत्	जीवत्ती	जीवत्सि
A. जीवत्ताम्	"	जीवत्स्	"	"	"
I. जीवता	जीवत्ताम्	जीवत्तिस्		as in masculine.	
L. जीवति	जीवतोस्	जीवत्सु			

258. The strong form of these participles is obtained, mechanically, by cutting off the final त् from the 3rd pl. pres. (or fut.) ind. act.; thus, जयति gives strong form of pres. act. part. जयत्, weak जयत्; तिष्ठति, तिष्ठत् and तिष्ठत्; — ज्ञायति, ज्ञायत् and ज्ञायत्; — दण्डयति, दण्डयत् and दण्डयत्; — भविष्यति (fut.), भविष्यत् and भविष्यत्.

259. But those verbs which in the 3rd. pl. act. lose the त् of the usual ति (as e. g. the verbs following the reduplicating class in the present-system), lose it also in the present participle, and have no distinction of strong and weak stem. Thus, from चुद्धति, 3rd pl. pres. ind. act. चुद्धति, part. (only stem-form) चुद्धतः: nom.-voc. sing. masc. चुद्धत्, acc. चुद्धतस्; nom.-voc.-acc. du. चुद्धती, pl. चुद्धतस्; nom.-voc.-acc. sing. neut. चुद्धत्, du. चुद्धती, pl. चुद्धति.*

260. Only the present participles of verbs of the *a*-class, the *ya*-class, and causatives, invariably insert त् in nom.-voc.-acc. du. neut. Present participles of the *d*-class, of the root-class when the root ends in चात्, and all future participles, may either take or reject it; thus, neut.-sing. किरत्, du. किरती or किरती; करिष्यत् (fut.), du. करिष्यती or करिष्यती; चात् (pres. part. from चात्, 'go'), du. चाती or चाती. Participles of all other verbs, and all other stems in चत्, leave out the त् in the du. neut.; thus, चहत् (चह् 'eat', root-class), du. चहताती.

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

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

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

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

Vocabulary XXIII.

Verbs: गिर्दत् (<i>nīndati</i>) blame. राज् (<i>rājate</i>) shine; rule.	सू + अप (<i>apasārati</i>) go away; in caus. (<i>apasārdyati</i>) drive away.
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Nouns (subst. and adj.): आदित् m., sun. वरीयांस् (comp.) very honorable. ददत् (pr. part. of दा) giving. प्रकाशिन् , f. गी, bright, glistening; (act.) illuminating. भूत् , f. ग्रामा; become (past. pass. part. of भु); as neut. subst., being, creature.	चत्स m., calf. चेयांस् better, best; as neut. subst., salvation. सत् (neut. सत्) being, existing; as masc. subst., good man; as fem. (सती), faithful wife.* Adv.: चस् to-morrow. हि surely, indeed.
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Exercise XXIII.

सनो इपि** न हि रावने दरिद्र्येतरे गुणाः।
आदित् इव भूतानां श्रीरुद्धानां प्रकाशिनी ॥ ११ ॥
 तिष्ठतं गुरुं शिष्योऽनुतिष्ठत्यक्षमगुणचेष्टावन्नमनुधावेत्*** । ११ ।
 वरीयसः (acc. pl.) चेयसे पूजयेत् । २ । धनिनस्तपस्यिभ्यो धनं ददतः

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

** "Even though they exist".

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

शस्त्रमे । ३ । लिङ्गादीं भार्या व्यवस्थते । ४ । जीवतः पुच्छ सुखं
पश्चद्दी पितरी तुष्टतः । ५ । खापो (gen. du.) रामो वशसा गरी-
यान् । ६ । एतेषां विविधं धनानि महात्मि वर्तते । ७ । कुष्टते मा
कुष्टत । ८ । उत्ताने पतञ्जी विहगेभ्यो धान्वं किरतीः कन्या अपश्चम् । ९ ।
पितॄर्वीवितोर्धातरः सक्षारत्वं तयोर्धनस्य स्वामिनो न भवेयुः । १० ।
धेनुं धयनं वत्सं मापसारथ । ११ । गुरुपु पितापाठ्यो माता च गरी-
यांसः । १२ । स्वयं जीवति सुखेन वयं जीवामः ॥ १३ ॥

14. We blame the driver who strikes (*part.*) the horses. 15. The king who punishes (*part.*) the bad and gives (*part.*) food to the good is praised. 16. The warrior who conquers (*part.*) in battle attains great fame. 17. Among the heavenly bodies the sun and moon are the *two great ones*. 18. In the field I saw birds flying. 19. He who lives (*part.*) to-day is dead to-morrow. 20. The word of the good must be followed (*done*). 21. Dwell among good men. 22. A maiden, making (मूल्य) garlands, sits on a stone. 23. A husband shall punish a wife who steals (*part.*) his property. 24. The child (*gen.*) was afraid (*use subst., no copula*) of the bees (*abl.*) flying about (धर्म) in the house.

Lesson XXIV.

263. Declension. Stems in अन् (or अत्), cont'd. B. Stems in मन् (मत्) and वन् (वत्). Adjectives formed with these suffixes are possessives. They are declined precisely alike*; and differ in inflection from the participles in अन् only by lengthening the अ in the nom. sing. masc. The feminine is made in ई; thus, श्री-मती. In the dual neut. अ् is never inserted. Thus, श्रीमन्, 'rich', 'celebrated':

* The two adjectives एवन्, 'so great', 'so many', and किंवन्, 'how great?' 'how many?' are similarly declined.

Masculine.			Neuter.		
Singular.	Dual.	Plural.	Singular.	Dual.	Plural.
N. श्रीमान्	श्रीमती	श्रीमत्स	NV. श्रीमत्	श्रीमती	श्रीमति
A. श्रीमत्स	"	श्रीमत्स	"	"	"
I. श्रीमता	श्रीमत्ताम्	श्रीमत्तिस्	as in the masculine.		
L. श्रीमति	श्रीमतोस्	श्रीमत्सु			
V. श्रीमन्					

264. A stem भवत्* (to be carefully distinguished from भवत्, pres. part. act. of भू) is frequently used in respectful address as a substitute for the pronoun of the second person. It is construed with the verb in the third person. Its nom. sing. masc. is भवान् (fem. भवती); and भोस्, the contracted form of its older voc. भवस्, is a common exclamation of address: "you, sir!", "ho, there!"; and is often doubled.**

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

* Probably contracted from भगवत् 'blessed'.

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

Masculine.			Neuter.		
Singular.	Dual.	Plural.	Singular.	Dual.	Plural.
N. राजा	राजानी	राजानस्	नाम	नामनी	नामानि
				or नामी	
A. राजानम्	”	राजस्	”	”	”
I. राजा०	राजभास्	राजभिस्	नामा	नामभास्	नामभिस्
L. राजानि	राजोस्	राजसु	नामनि	नामोस्	नामसु
or राजि			or नाजि		
V. राजन्			नामन्	or नाम	
N. आदा	आदानी	आदानस्	ब्रह्म	ब्रह्मणी	ब्रह्माणि
A. आदानम्	”	आदानस्	”	”	”
I. आदाना	आदभास्	आदभिस्	ब्रह्मास्	ब्रह्मभास्	ब्रह्मभिस्
V. आदन्			ब्रह्मन्	or ब्रह्म	

266. **Euphonic rules.** Final क्, ट् and प् remain unaltered before initial surd consonants; before sonants, whether vowel or consonant, they become respectively ख्, खृ, ख्. Before nasals they may be still further assimilated, becoming the nasals झ्, झृ, म्. Thus, परिव्राह्म न becomes either परिव्राङ् or परिव्राख्; सम्ब्रह्म न becomes सम्ब्रप् or सम्ब्रङ्. The latter method is much more usual.

267. Before initial श् a final mute is made sonant; and then the श् may either remain unchanged, or be converted into the sonant aspirate corresponding to the preceding letter; thus, either सम्ब्रहश्चत् or सम्ब्रवश्चत्; either तस्माहू इस्तात् or तस्माहस्तात्. In practice the latter method is almost invariably followed.

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

Vocabulary XXIV.

Verbs:

विद्यत् + अव cut off.

मृज् in caus. (*mārjyati*) rub, rub off, polish.

वर्णय (denom. — *varṇayati*) de-scribe, portray.
विद्यत् + उद्भूत् in caus. (*udvejdýati*) terrify.

Subst.:

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

कर्मन् n., deed; ceremony; fate.

चर्मन् n., hide, skin; leather.

जन्मन् n., birth.

तीर n., bank, shore.

चिह्नम् f., name of a metre.

दिन n., day.

देवकुल n., temple.

नरक m., hell.

पश्चिम m., bird.

पात्र n., pot, vessel.

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

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

भस्मन् n., ashes.

अति m., ascetic.

राजन् m., king.

सोमन् n., hair.

वर्ष n., year.

समागम m., meeting, encounter.

सीमन् f., border, boundary; outskirts.

हनु m., slayer, killer.

Adj.:

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

इयम् so great, so much (263).

कियम् how great? how much?

कृपण, f. °**आ**, poor; niggardly.

तावन् so much, so many.

द्वितीय, f. °**आ**, second.

प्रियकर्मण् kind.

प्रियवाच् saying pleasant things, sociable.

बलवन् strong, mighty.

भगवन्, f. °**ती**, honorable; blessed.

भास्मन् shining, brilliant.

मतिमन् shrewd, prudent.

यावन् how much, as many.

रुद्ध, f. °**आ**, harsh, rough.

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

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

Adv.:

प्रायेव commonly.

Exercise XXIV.

नःद्विजयेत्यगद्वाचा इवथा प्रियवाग्भवेत् ।

प्रायेण प्रियकर्मा चः कृपणो ऽपि हि सेवते ॥ १२ ॥

यापन्ति हतस्य पश्चोचर्मणि सोमानि विषले तापनि वर्षाणि हन्ता
नरके वसेत् । १ । भूता वसवन्तं रावानमायुष्मन्त्रिति वदनु । २ । भा-
स्तां सूर्ये दिने दिने दिवातयः पूजयनु । ३ । किथतो मासाभ्याम्बा-
म्बां व्यवस्त् । ४ । के दिवतयो भवना भरीरं मार्वदक्षि । ५ । कर्म
वस्तवदिति मतिमतो दरिद्रात्मज्ञतो (gen.) मे मतिः । ६ । लयि राज्ञि
तिष्ठत्याकं सर्वासां च प्रवानां सुखं न विज्ञेत् । ७ । एवमिष्टानि
ये गूढा अवादनं त आद्यनां धर्मात्मस्वनुतिष्ठनो द्वितीये अवानि
दिवातयो भवेयुः । ८ । यामे परिव्राङ्ग तिष्ठेद्ये परिभ्रम्नज्ञ धा-
येत् । ९ । एतस्यां पुरि श्रीमतो राज्ञोः समानमो ज्यायत । १० । ब्रह्मा
बगतः स्था वेदेनु शूयते । ११ । याम्पचिष्ठो वनस्पति सीमनि वृषादुत्प-
ततो ऽपञ्चत ते सर्वे मया धाचा च पाशीर्विवल एवावधन माचा चाला-
भ्यमपञ्चन ॥ १२ ॥

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

Lesson XXV.

268. Declension. Perfect Active Participles in वांस्. The active participles of the perfect tense-system are quite peculiar as regards the modifications of the stem. In the strong cases the suffix is वांस्, which becomes वान् in the nom. sing. masc., and is shortened to वा॒ in the voc. sing. In the weakest cases the suffix is contracted into वा॒; and in the middle cases it is changed to वात्. A union-vowel ए, if present in the strong and middle cases, disappears before वा॒ in the weakest. Radical वा॒ and वा॒, if preceded by *one* consonant, become वा॒ before वा॒, but if preceded by more than one consonant, become वा॒; whereas radical वा॒ always becomes वा॒ before वा॒, and radical वा॒, र्. Thus, विनीवांस्, विनुप्; शुशुवांस्, शुशुप्; चक्रवांस्, चक्रप्. The feminine stem is formed with वी॒ from the weakest stem-form; thus, विनुपी॒. Examples:

1. विद्वांस् 'knowing':

	Masculine.			Neuter.		
	Singular.	Dual.	Plural.	Singular.	Dual.	Plural.
N.	विद्वान्	विद्वांसी	विद्वांसस्	N.V.	विद्वत्	विदुषी॒ विद्वांसि॒
A.	विद्वांसम्	"	विदुषस्		"	"
I.	विदुषा॒	विद्वान्मा॒	विद्वन्निस्		as in the masculine.	
L.	विदुषि॒	विदुषोस्	विद्वत्सु॒			
V.	विद्वा॒					

2. अविमवांस् 'having gone'**:

* Another form of perf. part. of this verb (गम) makes the strong and middle stems अवन्वांस् and अवन्वत्; the weakest form is as above, अवमुप्.

Masculine.		Neuter.			
Singular.	Dual.	Plural.	Singular.	Dual.	Plural.
N. अरिमवान्	अरिमवांसी	०वांसस्	अरिमवत्	अरमुषी	अरिमवांसि
A. अरिमवांसम्	"	अरमुषस्	"	"	"
I. अरमुषा	०वाम्	०वद्विस्	as in the masculine		
L. अरमुषि	अरमुषोस्	अरिमवत्सु			
V. अरिमवण्					

269. Stems आन्, युवन्. The stems आन् m., 'dog', and युवन् m., n., 'young', have as weakest stems आन् and यून्; in the strong and middle cases they follow राजन्; voc. आन्, युवन्. Fem. आनी and युवति.

270. The stem मध्यवन् m., 'generous' (in the later language almost exclusively a name of Indra), has as strong stem मध्यवान्, mid. ०व, weakest मध्योन्. Nom. sing. मध्यवा, voc. ०वन्. Fem. मध्योनी.

271. The stem आहन् n., 'day', is used only in the strong and weakest cases, the middle, with the nom. sing., coming from आहर् or आहस्. Thus:

Singular.	Dual.	Plural.
N.A.V. आहर् (०स)	आहनी or आही	आहानि
I. आहा	आहोभाम्	आहोभिस्
L. आहनि or आह्रि	आहोस्	आहल्लु or आहःसु

272. Compounds with १आह् or आह. The adjectives formed from this root with prepositions and other words are quite irregular. Some of them have only two stem-forms: a strong in आह् and a weak in आह्; while others distinguish from the middle in आह् a weakest stem in आ, before which the आ is contracted with a preceding इ (ए) or उ (ऊ) into ई or ऊ. The fem. is made with ई from the weakest (or weak) stem; thus, विष्णुची. The principal stems of this sort are as follows:

	Strong.	Middle.	Weak (weakest).
प्राप् 'forward', 'eastward'	प्राप्		प्राप्
अवाप् 'downward'	अवाप्		अवाप्
उदप् 'northward'	उदप्	उदप्	उदीप्*
प्रलप् 'backward', 'westward'	प्रलप्	प्रलप्	प्रतीप्
न्वप् 'low'	न्वप्	न्वप्	नीप्
अन्वप् 'following'	अन्वप्	अन्वप्	अनूप्
तिर्यक् 'going horizontally'	तिर्यक्	तिर्यक्	तिरस्**

Vocabulary XXV.

Verbs:	+ उद् (<i>udgacchati</i>) rise.
गम् + अस्तम् (<i>astamgdcchati</i>) go down, set (lit'lly "go home"— used of the heavenly bodies).	स्पृह् (<i>spṛhdyati</i>) desire (dat.).

Subst.:	अग्नि m., pains, trouble.
गौरव n., weight; dignity.	सिंह m., lion.
जगत् n., that which lives.	खाल n., bathing, bath.
तत्त्वशिला f., n. pr., a city (Taxila) in India.	हरिण m., gazelle.
तिर्यक् m., n., animal.	Adj.:
त्वष्टु m., n. pr., a god, Tvaṣṭar.	अधीत, f., °आ, learned, studied.
परिषद् f., assembly.	तस्मिवांस having stood; as n. subst., the immovable.
भृगुवाच्छ n., Baroch (a holy place in India).	चिशीर्ण three-headed.
मष्टव् m., Indra.	दह्, f. °आ, (part. of दंश) bitten.
युवत् m., n., young; f. युवति.	वनवासिण् forest-dwelling.
विपाक m., ripening; recompense.	विदांस knowing, wise, learnèd.

* इ inserted, irregularly, in weakest forms only.

** irregular (तिरस् + अप्).

Exercise XXV.

विद्वान्प्रशस्ते शोके विद्वान्प्रचृति गीरवम् ।

विद्यया सम्यते सर्वं विद्या सर्वं पूज्यते ॥१३॥

प्राचां दिशि ज्योतींशुद्धच्छन्ति प्रतीच्चामदांगच्छन्ति । १ । विद्विन्नि-
रेव विदुषां अमो ज्ञायते । २ । सहस्रिशीर्षाणं पुरं मध्यवामारथत् । ३ ।
अहनी एव उचित्यावयुधेताम् । ४ । शुणा इष्टो द्विवातिः लागमा-
चरेत् । ५ । काङ्क्षा आवगमुषो भातृप्रसाम् । ६ । वेन वेदा अधीताखं
युवानमपि गुरं गणयन्ति । ७ । पापाः कर्मणां विपाकेन द्वितीये वक्ष-
नि तिर्यक्षु वायन इति सूतिः । ८ । विद्वांसो विद्विनः सह समानमाय
स्युहयन्ति । ९ । विद्विन्निरहोभिः काङ्क्षाः प्रथानमवच्छत् । १० । प्राचां
देशे पाटचिपुरं नाम महान्नवरं विषत उदीचां तश्शिक्षा प्रतीचां भूलु-
कच्छम् ॥११॥

12. Vṛtra was killed (*हत्, caus. pass.*) by Maghavan and the Maruts. 13. Young women sang a song. 14. Two learned Brāhmans dispute. 15. Saramā is called in the Rigveda the dog (*f.*) of the gods. 16. Great forests are found in the west (*expr. as pred., nom. pl.*). 17. In the assembly let the best among the learned teach (*उप-दिश्*) the law. 18. Those who have committed evil deeds must stand by day (*acc.*) and sit by night. 19. Glory was attained by the young warrior. 20. Turned toward the east (*nom. sing.*) let one reverence the gods; the east (*प्राची*) is the quarter (*दिश्*) of the gods. 21. Day by day one must worship (*पूज्*) the sun. 22. The gazelle has been killed by dogs. 23. The lion is king of forest-dwelling animals.

Lesson XXVI.

Some Irregular Substantives.

273. अमा f., 'mother': voc. sing. अमा.

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

275. The neuter stems चर्वा 'eye', चस्थन् 'bone', दधन् 'curds', सक्षयन् 'thigh', form only the weakest cases; thus, चर्वणा, दध्नस्, सक्षयनि or सक्षिय, etc.; the rest of the inflection is made from corresponding stems in ण; thus, nom. sing. चर्वि etc.

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

277. 1. जप् f., 'water', only pl.; its final is changed to त् before भ्; thus, nom. जापस्, acc. जपस्, instr. जप्सि॒स्, dat.-abl. जापस्, gen. जपाम्, loc. जपु॑. — 2. दिव् f.,* 'sky', makes nom. sing. दी॒स्, du. दावौ, pl. (sometimes) दावस्; the endings are the normal ones, but the root becomes द्यु॑ before consonant-endings: thus, acc. sing. दिवम्, nom.-acc. pl. दिवस्, instr. द्युभिस्. Not all the cases are found in use. — 3. Stem रै॑ m. (rarely f.), 'wealth': sing. रास्, राथम्, राथा॑ etc.; du. राथौ, राभाम्, राधो॒स्; pl. राथस् (nom. and acc.), राभिस्॑ etc.

278. 1. अग्नदृह् or अग्नदृह् m., (from अग्नस् + दृह् 'cart-drawing', i. e.) 'ox': strong stem अग्नदृह्, mid. अग्नदृह्, weakest अग्नदृहः; nom. sing. अग्नदृह्, voc. अग्नदृह्. — 2. The stem पञ्चम् m., 'road', makes all the strong cases, with irregular nom. sing. पञ्चास्; the corresponding middle cases are made from पञ्चि, and the weakest from पञ्च; thus, acc. sing. पञ्चागम्, dat. पञ्चे, acc. pl. पञ्चस्,

* In the older language oftener masculine.

dat. परिभ्रस्. [The stems मन्दृष् m., 'stirring-stick', and अभ्रृष् m., an epithet of Indra, are said to follow पञ्चृष्.]

279. The stem पुंस् m., 'man', is very irregular. The strong stem is पुमांस्, mid. पुम्, weakest पुंस्. Thus, sing. पुमान्, पुमांसम्, पुंसा, etc., voc. पुमन्; du. पुमांसी, पुम्भाम्, पुंसोस्; pl. पुमांसस्, पुंसस्, पुम्भिस् etc., पुंसु.

280. For the stem वरा f., 'age', may be substituted in the cases with vowel-endings forms from वरस् f.; thus, वरथा or वरसा.

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

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

283. The root हृ॒ 'slay', as final member of a compound, becomes हृा in nom. sing., and loses its र् in the middle cases and its र् in the weakest cases (but only optionally in loc. sing.). Further, when र् is lost, हृ॒ in contact with र् reverts to its original र्; thus, ब्रह्महृ॒ m., 'killing a Brāhmaṇ', makes nom. sing. ब्रह्महा॒, acc. °हृ॒म्*, instr. ब्रह्महा॒, etc., loc. ब्रह्महि॒ or °हृ॒यि॒, voc. °हृ॒; du. ब्रह्महयी॒, °हृ॒माम्॒ etc.; pl. nom. °हृ॒स्॒, acc. °हृ॒स्॒.

284. The stems पूषन् m., n. pr., and अर्धमन् m., n. pr. (both personifications of the sun), make the nom. sing. in र्, but otherwise do not lengthen the र्; thus, nom. पूषा॑, acc. पूषणम्॑, instr. पूष्या॑.

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

Vocabulary XXVI.

Verbs:	
गृह्ण (गृह्णते) move; in caus. (arpāyati) send;	त्रिप्यते (tripyati) be pleased or satisfied,
पूर्ण put; hand over, give.	संतुष्ट (santulyati) satisfy or satiate oneself.
गुह्य (gūhati) in caus. (gūhyati)	विलप्ति (vildpati) complain.
hide away, conceal.	

Subst.:	
अङ्ग (अङ्गिते) n., eye.	मानव m., man (<i>homo</i>).
चार्द्रोह m., faithfulness.	प्रत n., vow, obligation, duty.
असुर m., demon.	Adj.:
चित्त n., notice, thought, mind.	वाणी f., एकाए, one-eyed.
देवता f., divinity, deity.	चतुष्पद four-footed, quadruped.
दध्यक् (weakest अधीक्ष) m., n. pr., a Vedic saint.	त्रिपद m., biped.
पद m., foot.	नियत, f. एकाए (part. of नियम), ordained, fixed, permanent.
पात्र n., protection.	शिष्य, f. एकाए, beneficent, gracious, blessed.

Exercise XXVI.

पत्नी भक्तिर्वतं स्त्रीणामद्वौही मन्त्रिणां प्रतम् ।
 प्रवाणां पात्रम् विव नियतं भूभूतां प्रतम् ॥ १४ ॥

वस्तवलावनद्वौही वाङ्मयं वहेताम् । १ । शिवाये पन्नाणस् । २ ।
 लक्ष्मीर्विष्णोर्भार्या । ३ । हयेष पुमाण्परं ब्रह्म धारयति । ४ । वाङ्मयां भूभू-
 त्वृत्वं अगदयत् । ५ । केन पवा भवान्सखा सहागच्छत् । ६ । पदा
 मामसूशसखा । ७ । पुष्पिः सह स्त्रीरागमयद्रावा । ८ । हे शुच्यन्वार्ण
 मे इर्ग्य । ९ । अङ्गिः पादी चाकथत्वेष परिग्राह । १० । स्त्री पत्ने
 रूपकार्णपर्यति । ११ । एकेणार्णा थो ज विचित्पञ्चति तं कार्णं वह-
 न्ति । १२ । थीः पिता पुष्पिषी च माता थो रक्षताम् । १३ । एते पुर्मासौ
 हृदयेषु पापं गूहयन्ति । १४ । ब्रह्मज्ञा ज संभाषेत ज च तमध्यायेषा-
 वयेद्वा । १५ । असुरेभ्यो भवान्नानवा देवताः पात्रम् प्रार्थयत् ताभिष्ठ
 शिवाभिः पापा असुरा अधात्मत । १६ । महागुहीचां रावा दरिद्रिः
 पवि तिष्ठिः शिष्टिः संभाषमावसेभ्यो भिरां यच्छति ॥ १७ ॥

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

Lesson XXVII.

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

286. अथम् (इदम्):

Masculine.			Feminine.		
Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
N. अथम्	इमी	इमे	अथम्	इमे	इमास्
A.	इमम्	"	इमाम्	इमाम्	"
I.	अथेष	आभाम्	एभिस्	अनया	आभाम्
D.	अथी	"	एभस्	अखी	"
Ab.	अथात्	"	"	अस्मास्	"
G.	अस्त्र	अनयोस्	एषाम्	अनयोस्	आसाम्
L.	अस्मिन्	"	एषु	अस्मान्	आसु

Neuter: Nom.-acc. sing. इहम्, du. इहै, pl. इहानि; the rest is like the masculine.

287. जसी (जद्स):

Masculine.			Feminine.		
Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
N. जसी	जमू	जमी	जसी	जमू	जमूस्
A. जमुर्	"	जमूर्	जमूर्	"	"
I. जमुना	जमून्धाम्	जमीभिर्	जमुया	जमून्धाम्	जमूभिर्
D. जमुम्ही	"	जमीभ्वस्	जमुधी	"	जमूभ्वस्
Ab. जमुन्धात्	"	"	जमून्धास्	"	"
G. जमुष्य	जमुयोस्	जमीषाम्	"	जमुयोर्	जमूषाम्
L. जमुभिन्	"	जमीषु	जमुषाम्	"	जमूषु

Neuter: Nom.-acc. sing. जद्स्, du. जमू, pl. जमूनि; the rest like masc. — The final ई of जमी is unchangeable (cf. § 161).

288. There is a defective pronominal stem एन्, which is accentless, and hence used only in situations where no emphasis falls upon it. The only forms are the following: Sing. acc. m. एनम्, n. एनह्, f. एनास्; instr. m., n., एनेन्, f. एनदा. Du. acc. m. एनी, f., n., एने; gen.-loc. m., f., n., एनयोस्. Pl. acc. m. एनान्, n. एनानि, f. एनास्. — These forms may be used only when the person or object to which they refer has already been indicated by a form of जयम् or एष. Thus, जगेन वाक्यमधीतमेण वाक्यरण-मधापय “this one has read the art of poetry; teach him grammar”.

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

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

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

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

1. Certain roots in आ, and in i and u-vowels; thus, प्या or पी 'swell, be fat', पीज; हा 'abandon', हीज; वा 'wither', वाण; चि 'destroy', चीण; आ or चि 'swell', शून; औ 'cut', शून.

2. The roots in variable अ (so-called ē-roots), which before the suffix becomes ईर् or ऊर्, as in the pres. pass.; thus, २अ (चिर्), चीर्ण; तु, तीर्ण; १पु (पूर्) 'fill', पूर्ण.

3. A few roots ending in अ (which becomes ए before the ए); thus, भङ् 'break', भप; १भङ् 'bend', भप; मङ् 'sink', भप; अङ् 'be sick', अप; विअ 'fear', विप. Also one or two others which exhibit a guttural before the ए: लग् 'attach', लप; ब्रष् 'cut up', बुक्षण.

4. A number of roots, some of them very common, in इ (which becomes ए before ए): सह्, सह; (नि—सह्, निषह;) भिह् 'cut', भिन्न.*

292. Some few verbs make double forms; thus, स्वर् 'hasten', तूर्ण or लरित; विह् 'acquire', विह or वित्त.

* Commonest exceptions: खादित from खाह् 'eat'; मत्त from मह्; मुहित from मुह् 'rejoice'; उहित from उह् 'weep'; उहित from वह् 'speak'; विहित from विह् 'know'.

Vocabulary XXVII.

Verbs:

३॒ + उप (upékṣate) neglect.	भक्ष् (bhakṣdyati) eat.
३॒ + वि (vikirāti) scatter.	भङ्ग् break.
गवय + उव (den. — avagañāyati) despise.	२भुज् + उप enjoy.
भू + परि (paribhávati) despise.	माज् (májjati) sink.
उच्च + उव्, in caus. (uccárāyati) pronounce, say.	युक् in caus. (yojāyati) yoke, harness.
तृ + उव (avatráti) descend. + उद्भ् (uttírāti) emerge, come out.	लग् (lágati) attach; hang, cling, adhere.
पी or प्ता (pyāyate) become stout or fat.	सह् (sídati) sit, settle down; be overcome, exhausted.

Subst.:

जन्मिनी m. du., nom. pr., the Aćvins (the Indian Διὸς κοῦροι).	विवाह m., wedding, marriage.
आचार m., "walk and conversation"; conduct of life, observance.	ज्बाधि m., illness.
ऋण n., debt.	ग्राहट m., car.
किलास m., n. pr. a mountain.	शब्दा f., bed.
जुध् f., hunger.	हस्त m., n., plough.
प्राप्तवर्य n., life of holiness, i. e. religious studentship.	हार m., chain, garland.
भोजन n., meal-time, meal.	Adj.:
भुजु म., n. pr., a Vedic personage.	शीघ्र (part. of २षि) reduced, decayed; ruined.
मधुपर्का m., sweet drink.	तीव्र f. °शा, great, strong, violent.
मुक्ता f., pearl.	पीन (part. of पी) fat.
राष्ट्रस m., demon.	प्राप्ताचारिण् studying sacred knowledge; as m. subst., Brähman student.
खाम m., acquisition, gain.	हीन (part.) abandoned; wanting in; and so sometimes w. instr., = 'without'.

Exercise XXVII.

वर्धमानमूर्णं राजन्परिमूतात् शशवः ।
जनयन्ति भयं तीव्रं व्याधयस्यायुपेचिताः ॥ १५ ॥

यानि कर्मास्यस्मि लोके त्रिष्टुपे तेषां पर्वं कर्त्तमुष्मिं लोक उप-
भुजते । १ । भो असावहम् * इत्युच्चारयग्नरीथसो ऽभिवादयेत् । २ । अयं
जः पिता रथादवतीर्थः सखा सह संभाषमाणस्तिष्ठति । ३ । आचारेण
हीनं पुमांसं विहांसमवदवयवयन्ति सखाः । ४ । उदधौ मर्यं चियमाणं
भुज्युमस्तिनी जावोदहरताम् । ५ । एव्यः चुधा सीदज्ञो भिषुभ्वो ऽप्तं
प्रवच्छ । ६ । पञ्चसाकं रथो भयः । ७ । युध्यमानानमूर्गनुहः पञ्च । ८ ।
भवता विकीर्णं धाव्यमिमे विहगा भवयन्ति । ९ । आभिरङ्ग्निः पाणी
प्रवालय । १० । इदम् ** आसनमिमा आपः स्नानायां यं भृपर्कं इदं
भोजनमिमाणि वस्त्राणीयं शब्देति गृहस्तो ऽतिथिं गृहमागच्छन्तं व-
देत् ॥ ११ ॥

12. Have medicine given quickly (*use pass. part. of खर्, in nom.*) to these sick persons.
13. This is that mountain Kailāsa, on which Civa dwells.
14. In order to attain (काम, *dat.*) this and that other world (*gen.*) the priest offered sacrifice for me (अद् *caus.*).
15. The flowers in the garlands of these women are withered.
16. By that king, who was praised by us, we were delighted with these jewels.
17. The peasant yoked two fat oxen to the plough.
18. The learned Brāhmaṇa emerged (*pass. part.*) from the water.
19. Here comes (*pass. part.*) the queen.
20. A chain of pearls hung (*pass. part.*) on the neck of this demon.
21. What sin is not committed by *persons* reduced in fortune?
22. This garden is filled with men and women.

Lesson XXVIII.

293. Past Passive Participle, cont'd. B. With suffix त्.

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

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

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

ciple is made by adding the suffix त् to the bare root; thus, ज्ञात् from ज्ञा; जित् from जि; चिन्त from चिप्; इत् from इ॒ (or इ॑); पृत् from पृत्.

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

1. Final च् and ख् become छ्; thus, सिल् from चिच्; युह् from चुख्; लक् from लच्.

2. Final श् becomes ष्, after which, as also after radical final श्, त् becomes ष्ट्; thus, दृष्ट् from दृश्; दिष्ट् from दिप्. सृष्ट् and मृष्ट् are made from सृख् and मृख्, and ष्ट् from यख्, contrary to 1. प्रह् makes पृष्ट्; and तष्, तष्ट्.

3. Final भ् becomes ष्ठ्, and भ्, ख्; and the following त् becomes ष्; thus, पृष्ठ् from पृध्, लष् from लभ्.

4. Final ह् is treated in various ways, according to its historical value. a. Sometimes ह् combines with त् to form ष्ठ्, before which short vowels (except अ॒) are lengthened; thus, गाष्ठ from गाह्, शोष्ठ from शिह्, रुष्ठ from रह्; मूष्ठ from मुह्; but दृष्ठ from दृह्. सृष्ठ forms सोष्ठ. b. Where ह् represents original ख्, the combination is ष्ठ्; thus, दग्ध from दह्; दिग्ध from दिह्; दुग्ध from दुह्. The root मुह् forms also मुष्ठ. c. नह्, where ह् represents original ख्, makes नष्ठ.

295. The root before त् usually has its weakest form, if there is any where in the verbal system a distinction of strong and weak forms. Thus: 1. A penultimate nasal is dropped; e. g., ज्ञङ् from ज्ञाङ्; वच् from वच्च; लक् from लंस् (or लस्); शक् from शंस्. 2. Roots which are abbreviated in the weak forms of the perfect suffer the same abbreviation here; e. g., ज्ञङ् from ज्ञच्, उम् from उप्, सुम् from स्वप्, चठ from चह्; रुष्ठ from यख् (the same form from रुप्); विष from वध्; पृष्ठ from प्रह्. 3. Final चा॒ is weakened to ष्ठ् in नीत from ना॑ 'sing', पीत from ॒पा॑ 'drink'; to ष् in वित from वा॑, हित from धा॑ 'put' (with ख् also changed to ष्), मित from

मा 'measure', and a few others. 4. A final ए् is lost after ए् in गत, घत, जत, रत (from गम् etc.); and likewise final ए् in घत, तत, भत, वत, हत (from घग् etc.). 5. Isolated cases are शिष्ट from शास्; चूत् from दीप् 'play'.

296. More irregular are the following:

1. Some roots in आम् make participles in आत्; thus, आत्, क्रात्, चात्, तात्, द्वात्, श्रात्, आत्, from कर् etc.

2. अन्, एन्, and मन् make आत् etc.

3. The root ददा, 'give', forms दत् (from the derivative form दह्). The contracted form ए् is widely found in composition, especially with prepositions; thus, प्रदत् or प्रत्, निदत् or नीत्, etc.

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

298. When एत् is added to causative and denominative verb-stems the syllables आय are dropped; thus, चुर्, pass. part. चोरित्; गर्वय, गणित; तह्, ताहित; मृ, caus. मारवयति, caus. pass. part. मारित; हह्, caus. घातयति, घातित.

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

पत् 'fall', पतित; छुप्, छुपित; वस् 'dwell', उवित; आस, आसित; तुष् 'thirst', तुषित; लिख्, लिखित; रेष्, रेषित; वह्, उहित. यह् makes युहीत; शी 'lie' makes श्वित.

300. A few roots form this participle either with or without the auxiliary ए्; thus, मन् and मदित् from मह्.

301. The grammarians reckon as participles of the *na*-formation a few derivative adjectives, coming from roots which do not make a regular participle; such are आम् 'burnt' (आट्); छुभ् 'thin', 'haggard' (छुम्); पञ्च् 'ripe' (पच्); मुञ्च् 'dry' (मुष्); फुञ्च् 'expanded' (फुम्).

302. **Past Active Participle in तवन् (or वन्).** From the past pass. part. is made, by adding the possessive suffix वन् (f. वती), a secondary derivative having the meaning and construction of a perfect active participle; thus, कृतवन्, प्रतिपदवन्.

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

Vocabulary XXVIII.

Verbs:

तु + प्र in caus. (<i>pratārdyati</i>) de-	मुहू (múhyati) be confused or dazed ceive.
जहू + सम् (<i>samndhyati</i>) equip one-	रथू + आप besiege.
self.	रहू + प्र (<i>prardhati</i>) grow up.
पद् + वि-आ in caus. (<i>vydpāddayati</i>)	विश्व + प्र (<i>praviçdti</i>) penetrate, kill.
पदाय् * (<i>pdayate</i>) flee.	वृत् + प्र in caus. (<i>pravariidyati</i>) continue.
२भुज् enjoy, eat.	शिव् + आव remain over, survive.
मन् + सम् honor.	तु + उप bestrew.

Subst.:

अला m., end; <i>in loc.</i> , at last.	पौर m., citizen.
इन्द्रप्रस्त्र n., n. pr., Delhi.	प्रासाद m., palace.
खर m., ass.	एवन m., Greek, barbarian.
गुहा f., cave.	शृगाल m., jackal.
चरित n., behavior, life.	सेनिक m., soldier.
पूर्णीराज m., nom. pr.	सेन्व n., army.
	हस्तिन् m., elephant.

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

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

अमीतो (abl.) राज्ञः संमतिरेभिः कविभिरिष्टानि वसूनि वव्यानि । १
 तुतो भवानागत इति द्वारि लिङ्गः परिव्राङ्गुइस्तु पुणा वृष्टः । २ । च-
 मिर्गुहीतो हरियो वापिर्बापादितः । ३ । भूङः खरः शृगाक्षस्य लिङ्गधा-
 भिर्बागिभः प्रतारितः सिंहस्तु गुहायामागतस्येन हतः । ४ । चेचेषु सित्ता-
 भिर्मेथानामद्विर्धान्वं प्रखदम् । ५ । काङ्गासुवितीर्बातुभिः शास्त्राणि
 सम्यगधोतानीति तेषामापार्येण लिङ्गितात्प्रादवगम्यते ॥ ६ ॥ उदीच्छा
 दिश्मो (abl.) यदगेष्वामक्षत्सु पुर्यीराव इश्वरप्रखात्सिन्वेन सह नि-
 ष्काळाः । ७ । पश्चि संबद्धमानिदिहृभिः सह महायुद्धं संवातम् । ८ ।
 तस्मिन्नरावा परावितः शरीरिङ्गो हस्तिनो भूमी पतितो यदगेष्वामप्लेव
 नुहीतः पश्चात्त्वासिना धातितः ॥ ९ ॥

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

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

Lesson XXIX.

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

305. A. स्ता. To uncompounded roots is added the suffix स्ता. It is usually added directly to the root, but sometimes with the vowel ए interposed. With regard to the use of ए, and to the form of root before it, this formation closely agrees with that of the participle in त or अ. A final root-consonant is treated as before त. Roots which make the past pass. part. in अ generally reject ए before स्ता.

Examples. 1. Without inserted ए: खास्ता, विस्ता, गीस्ता, चुस्ता, भूस्ता; स्थिस्ता from स्था, हिस्ता from इधा 'place' (cf. हित) and from हा, दस्ता from दा (cf. दह), गीस्ता from गा; उस्ता from उट, युस्ता from युच्; गस्ता from गम, मस्ता from मन, विस्ता from विहृ 'find'; तीस्ता from तृ (cf. तीर्ण), पूस्ता from पृ (cf. पूर्ण); इह्ता from इृश्, सृष्ता from सृच्, इह्ता from घृत् (cf. § 295, 2), बुज्ता from बुध्, खब्ता from खभ्, दग्ता from दह्.

2. With inserted ए: विदिस्ता from विहृ 'know', उविस्ता from उस् 'dwell', शयिस्ता from श्री (cf. शयित), बृहीस्ता from घृह् (cf. बृहीत).

306. Some verbs make both forms; thus, from खान् either खनिस्ता or खास्ता; from खम् either खमिस्ता or खास्ता.

307. Causatives and denominatives in आय make आयिस्ता; thus, उर, ओरयिस्ता; तह, ताडयिस्ता; खापयति, खापयिस्ता.

308. B. अ. Roots in composition with prepositions (or sometimes with elements of other kinds, as adverbs or nouns) take the suffix अ, before which ए is never inserted. A root which ends in a short vowel adds त् before अ. Thus, परिषीय, अनुभूय; — वियत, संसुय, अधीत (अधि-ए) अधिकृत.

309. Roots in अम् and अन् whose pass. part. ends in आ form this gerund in आत्य; thus, अगत्य, अहत्य. But such *an*-roots (not *am*-roots) may preserve the nasal; thus, अगन्य. Final changeable अ becomes ईत् or ऊत्; thus, अतीर्थ, अपूर्थ. Final आ remains unaltered; thus, आदाय. Some roots show a weak form before

this suffix; thus, प्रगृहा, संपृक्ष्य; प्रोक्ष (प्र-उच्चा) from प्र-उच्च्; उ-
नुक्ष from उनु-उच्च; कुष्य from वि-उच्च.

310. Causals and denominatives in अव्य reject those syllables; thus, प्रचोरथति, प्रचोर्य; प्रताद्य; प्रखाद्य; अवधाद्य; आनादयति (आ-गी), आनाद्य. But if the root ends in a single consonant and encloses short अ which is not lengthened in the caueative, then the gerund of the caus. ends in अव्य, to distinguish it from the gerund of the simple verb; thus, अव-गम्, ger. अवगम्य; caus. अव-गमयति, ger. अवगमय.

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

Thus, तद् चाकर्षं छायं तत्का खासा समृहं गतः “having heard this, having abandoned the goat, having bathed, he went to his own house”.*

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

313. Before all gerunds may be used the privative अन् or अ; thus, असर्वधा “without having received”; अनाहय “without having summoned.”

Vocabulary XXIX.

Verbs: अस् + नि (<i>nydsyati</i>) entrust (to one's care).	आप acquire, attain, reach. इ + प्र go forth ; die. <hr/> — Correction.
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* Of course the absolutes are often best rendered by relative clauses, or even by clauses coordinate with the principal clause.

कृ + चधि put at the head, ap-	चधि m., victory.
point as ruler over (loc.).	दुर्दशा f., misfortune.
चक्र + प्र (pracclati) move on, march.	प्रवृत्ति m., wing; side; party.
चिन्ति (cintdyati) consider.	भेदः m., frog.
च्यु (cydgate) totter, fall.	चक्रांति f., n. pr., Ceylon.
दा + आ take. Cf. § 312.	गृहि m., hero.
धा + सम्-आ lay or place on.	साधन n., means, device.
नी + निर् (nirñāyati) bring to an end, determine, settle.	सेतु m., bridge, dike.
भव् + वि (vibhdjati, -te) distribute.	इनुमन् m., n. pr., a monkey-king.
प्रवृत्ति + प्र (pravrājati) wander forth; leave one's home to become a wandering ascetic.	ऊतमुख् (nom. ऊमुख) m., fire.
Subst.:	Adj.:
चभिप्राय m., plan, design.	अहित disagreeable.
चाहरण n., bringing.	आत्म responsible, trustworthy.
क्षयि m., monkey.	उभ du., both.
करिण् m., elephant.	चुद्र, f. °आ, little, small.
	जित्य, f. °आ, daily, regular.
	मूर्धन् on the head.
	Prepos.:
	प्रति (postpos., with acc.) against.

Exercise XXIX.

गते हि दुर्दशां लोके चुद्रो अपहितमाचरेत् ।

पक्षे जिमपे करिणि भेदो भवति मूर्धनः ॥ १६ ॥

गुरावुषिला वेदमधीत्वं स्त्रीं परिणीय पुर्णं जग्यिला नित्यानि
कर्मास्तुष्टाय यज्ञागिद्वा दानानि च इत्वा प्रेत्य ब्राह्मणो न च्यवते
ब्रह्मणो लोकात् । १ । भुत्वा पीत्वा देते जराः सुप्ताः । २ । धीमतां म-
न्निषामागमनं स्वामिने निवेद्य भूत्वो निक्षामः । ३ । सज्जा हनुमता-
वीष्य क्षपिभिः समेतो इयां भर्तैर सेतुं यज्ञा लक्ष्मां प्रविश्य च रामो रा-
वणं हतवान् । ४ । कृत्वा यज्ञं दग्ध्वा ऊतमुखधुना शामः । ५ । वक्ष-
वतो महत आदाय मधवा गवामाहरणाय निर्वेतः । ६ । शिष्यानाहृत्य
गुरुस्तीः सम्भवन्दितसामृषो यजूषि चाभ्यापितवान् । ७ । हविषेद्वर्ति-

रम्यो भूयो धनं च वामानेन दक्षम् । ८ । स्वां मुखा न केनापि तावृगदः-
स्वं सोडम् । ९ । गृहिचारिः शशूलां वसं चिदिला कार्याणि मन्त्रिषु वस्तु
सेव्य आप्नाञ्च्युरागचिकृत्व राजा युद्धाय निर्बचेत् ॥ १० ॥

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

Lesson XXX.

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

315. The ending तुम् is added directly:

1. To almost all roots ending in vowels, except those in अ and changeable अ. Thus, पा, पातुम्; दा, दातुम्; वि, वेतुम्; जी, जेतुम्; शु, शोतुम्; कृ, कर्तुम्.
2. To a number of roots ending in consonants. As root-

finals, ए्, त्, ए् and स् remain unchanged before तुम्; thus, शृण्, शत्वाम्; अप्, अस्तुम्; चिप्, चेत्सुम्; खुर्, खोत्सुम्; शृण् 'curse', शत्सुम्; वस्तु 'dwell', वस्तुम्.— Other finals are changed according to the rules given in Lesson XXVIII for the conversion of final consonants before the participial suffix त्. Thus, पच्, पक्षुम्; लव्, लव्हुम्; दृश्, द्रष्टुम्*; सृश्, स्पष्टुम्*; कृष्, क्रष्टुम्*; प्रक्, प्रष्टुम्; यज्, यद्धुम्; सृज्, स्त्रष्टुम्*; कृध्, क्रोत्सुम्; जाग्, जस्तुम्; रह्, रोहुम्; वह्, वोहुम्; दह्, दग्धुम्; नह्, नद्वुम्.— Final इ becomes त्, and final म्, ए्; thus, अह्, अत्सुम्; चिह्न् 'know', चेत्सुम् (also चेदित्सुम्); गम्, गत्सुम्.

316. The ending तुम् with इ (in the form इतुम्) is taken by roots in final long च and the root शी, with a few other vowel-roots; by the majority of roots in consonants; and by verbs of the secondary conjugations. Thus, भू, भवित्सुम्; शी, शयित्सुम्; ईच्, ईचित्सुम्; वन्ध्, वन्दित्सुम्; गुह्, गूहित्सुम् (cf. § 101).

317. Causatives and denominatives in चय have चयित्सुम्, the root being treated as in the present; thus, चुर्, चोरयित्सुम्; चख्, चखयित्सुम्; तह्, तात्त्वयित्सुम्.

318. Some roots in consonants insert or reject ए् at pleasure; thus, मृज्, मार्जित्सुम् or मार्द्वित्सुम्**. The root चह् makes चहीत्सुम्.

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

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

* The increments of चय are sometimes र् and रा instead of अर् and आर्; especially where a difficult combination of consonants is thus avoided.

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

or power'; thus, वाचयितुं शक्नोति "he is able to tell"; ओतुमईति कुमारः "the prince ought to hear it". चाहि॑ is often thus used with the infinitive to express a respectful request or entreaty, as in the last example. The infinitive is also often found with verbs of motion, and with those meaning 'desire', 'hope', 'notice', 'know', and the like.

321. But often the infinitive has a case-value not accusative. Thus, a dative value: भवति भोक्तुमद्वाम् "there is food to eat" i. e. "for eating"; a genitive value: समर्थी गत्वुम् "capable of going". Even a construction as nominative is not unknown.

322. In certain connections the infinitive has a quasi-passive force. Thus, कर्तुमारब्धः "begun to be made"; ओतुं च धुञ्जते "it is not fit to be heard." This is especially frequent along with the passive forms of शक्; thus, लक्ष्यं च शक्नोति "he cannot abandon", but लक्ष्यं च शक्वन्ते "he cannot be abandoned"; दरी शक्वाविहागेतुम् "the two men can be brought hither."

323. Future Passive Participle, or Gerundive. Certain derivative adjectives, mostly secondary, have acquired a value quite like that of the Latin gerundive; thus, कार्य (from कृ) 'to be done', *faciendus*. They may be made from every verb. The ordinary suffixes are three: य, तव्य, and चक्नीय.

324. A. Suffix य.* a. Before this suffix final radical चा becomes ए; thus, from दा, देय; गा, गेय. b. Other final vowels sometimes remain unchanged, sometimes have the *gupta* or even the *vṛddhi*-strengthening; and ए often, and ओ always, are treated before य as before a vowel; thus, from खि, खेय and खय; from भी, भेय and भय; from शु, शेय and शय; from कृ, कार्य; from धू, धूय; from भू, भाव्य. — c. In a few instances, a short vowel adds त् before the suffix; thus, इत्य(ए), मुत्य(ओ), कृत्य(य). d. Medial य remains

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

unchanged in one class of words, and is lengthened in another class; thus, दृष्ट, वस्तु, सत्, but मात् (मह्), वात् (वच्). e. Initial or medial i, u, and r-vowels are sometimes unchanged, sometimes have the *guna*-strengthening; thus, रेत्, तुष्टि, तुष्टि; विष्ट, योष्टि, वोष्टि. f. The root शास् makes शिष्ट. A form वश् (from the defective root वध्) is assigned to हृ. आ-सम् makes आसन्म् and आसन्ति. g. Causatives and denominatives in चय् are treated as in the present, but omit the syllables चय्; thus, चुर्, चोर्थ.

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

326. C. Suffix चण्डीय [चण्णीय]. Generally radical vowels will be found gunated before this suffix; causatives and denominatives in चय् are treated as in the present-system, without the syllables चय्; thus, दानीय (दा), गानीय (गा), अवणीय (अु), चो-चण्डीय, चोरणीय, गूहणीय (गूहयति).

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

Vocabulary XXX.

Verbs:

चर्ह (drhati) have the right, etc. (cf. § 320.)	गाह + चय (avagāhate) dive under (acc.).
आप + सम् finish, attain.	तप् (tāpati, -te) burn (tr. and intr.); pain; in pass., suffer, do penance.
कृ + चप-चा pay.	धा + वि arrange, ordain, order.
गम् + चभि (abhipdechati) visit, attend.	गृत् (nṛityati) dance.

भू + प्र be mighty, able; <i>valere.</i>	पुष्ट stout, fat.
भृत् + प्र (<i>pravṛtriate</i>) continue, go on.	प्रियवादित् acceptably speaking. फलवन्त् fruitful.
Subst.:	
कृषीवक्त् m., husbandman.	यज्ञित् destined or suitable for sacrifice.
गीत n., song, singing.	विहित (part. of वि-धा) ordained.
तपस् n., heat; self-torture.	समर्थ, f., "शा, capable, able.
नाटक् n., drama, play.	स्वयम् self-existent; as m. subst., epithet of Brahma.
गृत् n., dance, dancing.	
बपुस् n., body, figure.	
समाज् m., convention, company.	
सामग्र् n., Vedic melody, song; pl., the Sāmaveda.	अस्त् enough, very; w. <i>instr.</i> , enough of, away with; w. <i>dat.</i> , suitable for.
Adj.:	
तद्दण्, f. ऋ, young, delicate.	स्विरस् at pleasure.

Exercise XXX.

सर्वे पीरा: कालिदासेन रचितं जाटकं द्रष्टुमागच्छन् । १ । सर्वा-
न्दिषो बाङ्मधां बेतुं स्वामी समर्थ इति प्रियवादिनो भृत्या राजानमु-
क्तवक्तः । २ । पापाव्यपमार्घमयो उवगाश्चर्षः पठमीयाः सामाजि वा गे-
थानि । ३ । तीत्रं तपस्तुं अतिर्यकाय प्रस्तितः । ४ । अस्त्वारोहुमधुना
मे पवि आकाश मतिर्याता । ५ । पितृभ्यो दातव्यमृणमपाकर्तुं त्राणः
पुञ्च बनयेत् । ६ । स्वर्गे चक्षुं भूयसो यज्ञाव्यष्टुमर्हसि । ७ । सर्वासु दित्य-
स्विरं अरितुं अश्चियो ज्ञो भवद्विमीकृत्य इति राजादिश्वत । ८ । भ-
वतां भाषा जावगतुं शक्तते (§ 322) । ९ । पुष्टावनदाही शक्ते थोरुं
कृषीवक्त् आदेष्वः । १० । स्वयंभुवा चमत्स्तुं भजः खृतम् ॥ ११ ॥

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

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

Lesson XXXI.

328. Numerals. Cardinals: एक 1, दो 2, त्रि 3, चतुर 4, पञ्च 5, षष्ठि 6, सप्त 7, अष्टू 8, नव 9, दश 10. — एकादश 11, द्वादश 12, त्रयीदश 13, चतुर्दश 14, पञ्चदश 15, षोडश 16, सप्तदश 17, अष्टादश 18, नवदश 19, विंशति 20. — एकविंशति 21, द्वाविंशति 22, etc. — त्रिंशति 30, चत्वारिंशति 40, पञ्चाशति 50, षष्ठि 60, सप्तसति 70, अश्यति 80, नवति 90, दशति 100. — द्विशति or दे शते 200. — सहस्र 1000, द्विसहस्र or दे सहस्रे 2000, दशसहस्र or क्षत्रि 100 000.

329. The numbers between the even tens are made by prefixing the unit-number to the ten; thus, पञ्चविंशति 25. But note: एकादश, not एकदश, 11. 42, 52, 62, 72 and 92, either द्विचत्वा-रिंशति or द्वाष्टू, etc.; 43—73, and 93, either चि० or चत्वारिंश्वा० etc.; 48—78, and 98, either अष्टू० or अष्टाचत्वा० etc. 96 is षष्ठ्यवति.

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

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

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

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

3. चि is in masc. and neut. nearly regular; the fem. has the stem तिसृ. Thus, nom. m. चयस्, acc. m. चीन्, nom.-acc. n. चीचि; instr. चिभिस्, dat.-abl. चिभवस्, gen. चयाणाम्, loc. चिषु. Fem.: nom.-acc. तिसृस्, instr. तिसृभिस्, dat.-abl. तिसृभवस्, gen. तिसृणाम्, loc. तिसृषु.

4. चतुर् has चत्वार् in strong cases; the fem. stem is चत्वृ. Thus, nom. m. चत्वारस्, acc. m. चतुरस्; nom.-acc. n. चत्वारि; instr. चतुर्भिस् etc. Fem.: nom.-acc. चत्वारस्, instr., etc., चत्वृभिस्, चत्वृभवस्, चत्वृणाम्, चत्वृषु.

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

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

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

8. अष्ट may follow षट्, or be declined thus: अष्टौ, अष्टाभिस्, अङ्गस्, अष्टाणाम्, अष्टासु.

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

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

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

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

334. **Ordinals.** प्रथम् ‘first’, द्वितीय, तृतीय, चतुर्थ, पञ्चम, षष्ठ, सप्तम, अष्टम, नवम, दशम, एकादश (to 19th, the same as the cardinals, but declined like देव, etc.); चिंश् or चिंश्तितम् 20th; चिंश् or चिंश्तम् 30th, etc. Note also एकोनचिंश् or चतुरचिंश्, एकोनचिंश्तितम् or चतुरचिंश्तितम्, 19th. The shorter forms (चिंश् etc.) are by far the commoner.

335. प्रथम्, द्वितीय and तृतीय make their fem. in ा; the rest, in ई. Occasional forms of the pronominal declension are met with from the first three; but the usual declension of nouns is the normal one for ordinals also.

336. **Numeral adverbs.** 1. सत्यत् ‘once’; द्विस् ‘twice’; त्रिस् ‘thrice’; चतुस् ‘four times’; पञ्चकृत्स् or पञ्चवारम् ‘five times’; and so on, with षष्ठस् or षष्ठरम्. — 2. एकधा ‘in one way’; द्विधा or द्वेधा ‘in two ways’; चिधा or चेधा, चतुर्धा, पञ्चधा, षोडा or षहधा, etc. — 3. एकशस् ‘one by one’; इतशस् ‘by hundreds’, etc.

Vocabulary XXXI.

Verbs:	
कर् + सम् (<i>samkalayati</i>) put together, add.	भुज् in caus. (<i>bhojdyati</i>) feed.
कर् + अति pass (of time).	सिंच् + अभि (<i>adhipinēdhi</i>) anoint as king.
जप्त् (<i>jdpati</i>) speak, chat.	इ + उद्ग-आ cite, mention.

Subst.:
चतुर्थवेद् m., the fourth Veda.

* एव फorms no ordinal.

चण्डिलपाट्टम् n., n. pr. a city.

क्षियुग n., the "Iron Age" of the world.	शैक्ष m., Scythian.
चक्र n., wheel.	शरीर n., body.
ज्योतिष n., astronomy; astrono- mical text-book.	शास्त्रा f., branch, edition, re- daction.
दर्शन n., philosophical system.	संवत्सर m., year.
मध्यम n., lunar mansion.	Adv.:
पापुडु m., n. pr., descendant of Pāṇḍu.	अगतरम् (w. abl. — often post- pos.) after, immediately after.
पुराण n., one of a class of works on the creation of the world.	क्षणित् sometimes (in altern.).
विक्रमादित्य m., n. pr., a famous king.	तथा namely, to wit.
	साम्रातम् at present.

Exercise XXXI.

सकृज्जस्यति राजानः सकृज्जस्यति साधयः ।

सकृत्कर्त्ताः प्रदीयते चीकेतानि सतां सकृत् ॥ १७ ॥

सप्तानामृषीर्णां ग्रीरायि दिवि राजमानानि दृश्यन्ते* ॥ १ ॥
चलारो वेहा विद्यन्ते इष्टादश पुराणानि बद्धिंश्चात्मृतयः एव दर्शना-
गीति विदुषां मतम् । २ । चतुर्थो वेहानां तु वहयः शास्त्रा वर्तन्ते । ३ ।
तथाच । चक्रवेदस्त्र पक्ष शास्त्रा यजुर्वेदस्त्र बद्धिर्गीतिः सामवेदस्त्र सप्ता-
चर्वेदस्त्र गवेति । ४ । सर्वाः संकल्पस्त्र सप्तोत्तरं शतं शास्त्रानां शूद्यते ॥ ५ ॥
साम्रातं चलारि सहस्रायि नव शतानि च्छ्रीतिष्ठ चक्रियुगस्त्र वर्षा-
गीतिकालानानि । ६ । श्रीविक्रमादित्याद्गतारं पद्मपद्माश्राधिके शततमे
संवत्सरे शकानां राजाभिषिक्तः । ७ । अधुना स्वादश शतानि चलारि
च शकानां राजो वर्षायि नवानि ॥ ८ ॥ श्रीयि लक्षायि नवां षोडश
यामासूर्यभद्रेन ग्रामयेभ्यो दत्तानि । ९ । स एव वर्षे वर्षे शतसहस्रं
ग्रामयानामभोवयत् ॥ १० ॥

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

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

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

Lesson XXXII.

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

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

339. Thus चेपीयस् and चेपिष्ठ (*/चिप*) attach themselves to चिप् ‘quick’; चरीयस् and चरिष्ठ (*/चृ* ‘encompass’), to चर् ‘broad’; पापीयस् and पापिष्ठ, ‘worse’ and ‘worst’, to the subst. पाप; पटीयस् and पटिष्ठ, to पट् ‘skilful’; महीयस् and महिष्ठ to

महम्; बसीयस् and बसिष्ठ, to बसिण् or बसवन्; साधीयस् and साधिष्ठ to साध.

340. The following are examples of artificial connections:

अक्षिक्ष ‘near’, नेदीयस्, नेदिष्ट; अख्य ‘little’, कनीयस्, कनिष्ठ
 (but also अख्योयस्, अस्त्रिष्ठ); गुरु ‘heavy’, गरीयस्, गरिष्ट; दीर्घ
 ‘long’, द्वाधीयस्, द्वाधिष्ट; प्रशस्त् ‘praiseworthy’, ‘good’, मेयस्,
 ‘better’, मेष्ट ‘best’; प्रिय ‘dear’, मेयस्, मेष्ट; बहु ‘much’, भूयस्,
 भूयिष्ट; युवन् ‘young’, यवीयस्, यविष्ट; युद्ध ‘old’, यर्जीयस्, य-
 र्जिष्ट. ज्ञायस् and ज्ञेष्ट correspond sometimes to प्रशस्त् or साधु,
 sometimes to वज्ज.

341. The stems in इ॒रु are inflected like ordinary adjectives in ए॑, with the fem. in आ॑; those in ई॒यस् have a peculiar declension, with a strong stem in ई॒चात्, and fem. ई॒यसी, for which see § 255. So also ज्ञायस् and भयस्.

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

Tbus, प्रियवाच, प्रियवात्तर, ०त्तम; धनिन्, धनितर, ०तम; वि-
द्वांस, विद्वत्तर, ०त्तम.

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

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

345. Construction. With a comparative (and sometimes with other words used in a similar way) the ablative is the regular construction; thus, युधाक्षमा तस्मै प्रेयसो “a daughter is dearer to him than a son”; मतिरेष युधाक्षमा रीयसी. “intellect alone is

stronger than force". After the superlative either genitive or locative may be used. The comparative often has the force of a strengthened superlative; thus, वरीयान् 'most honorable'.

Vocabulary XXXII.

Subst.:	सिन्धु m., n. pr., the Indus.
गन्धर्व m., one of a band of celestial singers, a Gandharva.	सुराप m., drunkard.
हृ m., n. pr.	हेमवता m., winter.
धावण n., running, course.	Adj.:
परमात्मा m., the world-spirit.	चक्र little, small; as n. subcl., atom.
मोक्ष m., deliverance, salvation.	चारु swift.
रोहिणी f., n. pr.	रैदृश् f. रैदृशी, such.
सोह n., metal; iron.	पुराण, f. पुरा and ाँ, old.
वायस m., crow.	वर्तिन् abiding, being.
वेदान्त m., a system of philosophy.	Indecl.:
शकुनता f., n. pr.	च sometimes in sense of if.

Exercise XXXII.

ज्ञेष्ठो भाता पिता वापि यस्य विद्यां प्रयत्नति ।

यदस्ये पितरो ज्ञेया धर्मे* च पथि वर्तिनः ॥ १८ ॥

मोक्षाय ज्ञानं यज्ञेभ्यः साधीय इति पुराणैरलम् । १ । साम्रातं तु भक्ष्या श्रेयो चक्रं द्विवातयो यत्क्ले ॥ २ ॥ चयः कलीदायांसो भातरो रामस्ताभवन् । ३ । यदीयसीं भार्ता परिणयेत । ४ । यदि ज्ञेष्ठायां भार्त्यायां कणिष्ठः पुचो जायेत तदा स एव श्रेष्ठं धनस्य भागं लभेतेलेके । ५ । परमात्मायोरप्ययीयामहतो ऽपि महीयान्वेदामेषु वर्णते । ६ । पष्टभिरेताभिर्नदीभिः सह संगतः सिन्धुगङ्गाया चापि वरीयामृशते । ७ । या चष्टाविंशतिर्द्वयस्य तुहितरस्यक्रमसा परिणीतास्तासां रोहिणी भर्तुः प्रेष्ठाभवत । ८ । खेनेभ्यः सुरापाः पापीयांसः लक्ष्यते । ९ । यापानां पापिष्ठासु ब्रह्महणः । १० । प्रथीयो यशस्त्रिषु लोकेष्वयुगेन च व्यम् ॥ ११ ॥

* Translate as though genitive.

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

Lesson XXXIII.

(Part I.)

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

347. Sanskrit compounds fall into three principal classes:

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

an uncompounded state would be connected by ‘and’.* E. g. द्वितीयतम् ‘done and undone’; देवगन्धर्वमानुषाः ‘gods and Gandharvas and men’. The members of such a compound may obviously be of any number, two or more.

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

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

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

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

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

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

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

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

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

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

1. Final इस् and उस् of a prior member become इष् and उष् before surd gutturals, dentals, and labials; thus, औतिष्कृत.
2. Final घस् of a prior member often remains unchanged under similar circumstances.
3. After final इ, उ, घ, an initial स् often becomes lingual.
4. Pronouns generally take the stem-form of the neuter; for the personal pronouns are oftenest used मह् and सह् in the sing., असह् and युसह् in the pl.
5. For महस्, in the prior member of descriptive and possessive compounds, is used महा.
6. A case-form in the prior member is not very rare.

353. In all classes of compounds, certain changes of final are liable to appear in the concluding member; generally they have the effect of transferring the compound as a whole to the *a*-declension. Thus: 1. A stem in अन् often drops the final ए, as in •पश्च, •पाह, •मूर्ध, •राख. 2. An ए or ई is changed to ए, as in •भूम, •राच, •सख, •पथ. 3. An ए is added after a final consonant, sometimes even after an *u*-vowel or a diphthong, as in •पहुँ (पहन्), गप (गो).

The separate classes of compounds will now be taken up.

(Part II.)

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

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

A. The compound has the gender and declension of its final member, and is in number a dual or plural, according to its logical value as denoting either two, or more than two, individual things. Examples are: ग्रीहियवी 'rice and barley'; रामकृष्णी 'Rāma and Kṛṣṇa'; अजातवयः 'goats and sheep'; ब्राह्मणवचिघ्नविश्वस्त्रूदा: 'Brāhmans, Kṣatriyas, Vāīyas and Cūdras'; पितापुत्री (§ 352, 6) 'father and son'.

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

356. The later language preserves several dual combinations

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

of the names of divinities, etc., which retain their earlier forms; thus, आवापुष्टिष्ठौ and आवाभूमी 'Heaven and Earth'; मित्र-वरुणौ 'Mitra and Varuna'; अपीषोमी 'Agni and Soma'.

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

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

359. A. Dependent compounds. 1. Noun-compounds. The case-relation of the prior to the second member may be of any kind, but is oftenest genitive, and least often accusative. Thus, सत्यपूरुषः = तत्त्व पुरुषः; मूर्खशतानि 'hundreds of fools'; — पादीदृक् (= पादेभ्य उदृक्षम्) 'water for the feet'; — विद्याधृतम् 'money (obtained) by science'; आत्मसाकृत्त्वम् (= आत्मना साकृत्त्वम्) 'likeness with self'; — चौरभय (= चौराह्यम्) 'fear of a thief'; — अस्त्रीडा (= अस्त्रे क्रीडा) 'sport in the water'; — जगर्गमन (= जगरं गम) 'going to the city'; चाचस्ति 'lord of speech', n. pr. (§ 352, 6.).

360. 2. Dependent adjective compounds. Only a very small proportion of the compounds of this class have an ordinary adjective as final member; usually the final member is a participle, or a derivative of agency with the value of a participle (§ 204). The

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

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

prior member stands in any possible case-relation. Thus, गामन्‌त 'gone to the village'; वेदविद् 'Veda-knowing'; — शिवरचित् 'protected by Civa'; जोहित (= जवे हितः) 'good for the cow'; — स्वर्णपतित 'fallen from the sky'; तरङ्गधस्ततर 'more mobile than waves'; — द्विजोपतम् (= द्विजानाम् उत्तमः) 'best of Brähmans'; — खासीपक्षा 'cooked in a pot'.

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

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

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

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

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

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

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

365. The adverbial words most commonly used as prior members of descriptive compounds, qualifying the other member, are the verbal prefixes ("prepositions"), and the words of direction related to them; likewise the inseparable prefixes अन् or अन् privative, सु 'well', दुः 'ill', etc. These are combined with nouns (in quasi-adjectival value) as well as with adjectives. Thus, अकृत 'not done'; अपश्चित् 'not a scholar'; अनश्च 'misfortune'; अतिदेव 'more than a god'; अतिदूर 'exceedingly far'; अतिभय 'excessive fear'; प्रतिपक्ष 'opposing side.'

Vocabulary XXXIII.

Verbs:

आप् + सम् complete.

चुक् + नि station, place, appoint.

रच् + अन् (*anurdjyati, -te*) be devoted to, inclined to (*loc.*).

वस् + प्र go away (on a journey).

वृत् + नि return home.

Subst.:

आकाश m., air, sky.

आश्रम m., hermitage.

कर्त्तव्य m., n. pr.

कुमार m., boy, prince.

क्रीडा f., game, sport.

तिक्कम् m., ornament (*often fig.*).

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

चिह्नोक n., ओकी f., the threefold world.

दुष्कर्ता m., n. pr.

दीपिण् m., panther.

पद n., step; place.

पूर्व m., n. pr.

महिषी f., queen.

मृगदा f., chase.

यात्रा f., march, journey; support.

वंश m., race, family.

वृत्तान्त m., state of affairs; news.

सखी f., female friend.

सत्कार m., hospitality.

Adj.:

अनुरूप, f. °आ, suitable.

कृचिम, f. °आ, adopted.

गान्धर्वः, f. गृहीत, in the manner of,	समीप, f. घटा, near; as neut. subst., or suitable for, the Gandharvas.
दिव्यः, f. घटा, heavenly, divine.	Adv.:
मानुषः, f. गृहीत, human.	पुरा earlier, formerly.

Exercise XXXIII.

दुष्प्रको नाम राज्ञिः पूर्ववंशतिवाचस्तिक्षोक्तां विश्वतः मूरकां पु-
ण्डितीमपासयत् । १ । स विकदा मन्दिसूतसेनिकान्वितो मृगथाक्षीडार्थे
महावनं प्रविष्टः । २ । तस्मिन्वने दुष्प्रको उनेकान्वान्वसिंहर्षदोपिणो
उन्धांश वनेवरान्वाणिगः स्वशरीर्बापाद्यत । ३ । एवं तु इरिणं पशाय-
माणं रघुको उगुसरन्स गदीतीरे दिवायमपदं दृष्टवान् । ४ । कलसम
प्रश्वर्वरयमाश्रम इति सूतमुखाष्ठुता सेनिकान्वने संखार्थार्थे ननु रा-
जा तच प्रविष्टः । ५ । तदा कर्णे तीर्थयाचार्ये प्रोष्ठिते सति तस्म कृचिमा
दुहिता शकुनता नाम सखीसमेता महाराजमतिथिसत्कारेण पूर्वयितु-
माभ्यमान्विर्गता ॥ ६ ॥

(Form compounds of words joined by hyphens).

7. When he had seen her, brilliant (राज्ञ pres. part.) with divine-beauty, as though (इव) more-than-human, the heart of the king-sage was inclined (pass. part.) toward her. 8. Thereupon, having learned that she (acc.) was the daughter-of-an-Apsaras (acc.), he married her by the gāndharva-ceremony (विवाह) suitable-for-Kṣatriyas. 9. Duṣṣanta, after dwelling very many days-and-nights in the hermitage, abandoned Çakuntalā and returned to his-own-city. 10. Afterwards, when Kaṇva had finished his pilgrimage, and returned to the hermitage, learning (विद्व) the news⁴-of-his¹-daughter's²-marriage³, he sent her into-the-presence-of-Duṣṣanta. 11. The royal-sage at first disowned (प्रत्या-स्तूप, ger.) Çakuntalā when she was come²-to-the-city¹; but at last he put (नि-घृण्य, part. in घटा²) her in-the-place³-of-the-first¹-queen². 12. In the course of time

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

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

Lesson XXXIV.

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

367. Certain changes are sometimes necessary in the stem of the final member to make possible the inflection in different genders. Masc. and neut. stems in इ, and fem. in आ, generally interchange; thus, from सु + हस्त comes the compound सुहस्त 'with excellent hands', nom. sing. सुहस्तस्, °स्ता, °स्तम्; so also (from चिदि + विहृत) चिविहृतस्, °हृता, °हृतम्; and (from सु + पक्ष n.) सुपक्षस्, °स्ता, °स्तम्. The same holds good for masc., fem., and neut. stems in ई and उ, and stems in consonants.

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

369. Very frequently the suffix क् (attenuated into an element of indefinite value) is added to a pure possessive compound, to help the conversion of the compounded stem into an adjective; especially to fem. stems in ई and उ, and to stems in इ; and in general, where the final of the stem is less usual or manageable in adjective inflection. Thus, बङ्गदीक् 'rich in rivers'; मृतभर्तुका f., 'whose husband is dead', i. e. 'widow'; महायशस् (nom. masc. and fem. °शास्) or महायशस्.

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

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

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

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

374. As prior members are found:

1. Adjectives proper; thus, अन्यरूप ‘of other form’.
- 2. Particles; thus, हतमातुक ‘whose mother is slain’.
- 3. Numerals; thus, चतुर्मुख ‘four-faced’; त्रिलोचन ‘three-eyed’.
- 4. Nouns with quasi-adjectival value; thus, हिरण्यहस्त ‘gold-handed’.
- Especially common is the use of a noun as prior member to qualify the other appositionally, or by way of equivalence. These may well be called appositional possessives. Thus, कृष्णनामन् ‘having “Krṣṇa” as name’; वीरपुरुष ‘having men who are heroes’; चारघच्छुस ‘using spies as eyes’; स्वाहूत ‘having thee as messenger’.
- 5. Adverbial elements (especially inseparable prefixes);

* This class of compounds is called by the natives *bahuvrīhi*; the name is an example of the class, meaning ‘having much rice’. — The possessive may generally, in accented texts, be distinguished from the original determinative by a difference of accent.

thus, अनन्त 'endless'; अपुण 'childless'; सुपुण 'with excellent sons'; दुर्गम्भि 'ill-savored'. The associative prefix स (less often सह) is treated like an adjective element; thus, सरूप 'of like form'; सपुण or सहपुण 'with a son', or 'having one's son along with one'; सामुद्रूष (स + समुद्रूष n.) 'favorable'. — 6. Ordinary verbal prefixes; thus, प्रश्रवस् 'of wide fame'; अङ्ग 'limbless'; निर्वक 'powerless'; उच्चुख 'with uplifted face'. — 7. Ordinary adverbs; thus, इहचित्त 'with mind directed hither'.

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

1. Thus with आदि 'beginning' (or the derivatives आत्म or आदिक) are made compounds signifying the person or thing designated along with others — such a person or thing *et cetera*. Thus, देवा इन्द्रादयः 'the gods having Indra as first', i. e. 'the gods Indra, etc.' Often the qualifying noun is omitted; thus, आपानादीनि 'food, drink, etc.' — 2. Words like पूर्व (पूर्वक) etc., are used in the same way, to denote accompaniment; chiefly adverbially. — 3. The noun वर्य 'object', 'purpose', is used at the end of a compound, oftenest as a neut. subst. (acc. or instr. or loc.), to signify 'for the sake of', and the like; thus, दमयन्तिर्य 'for Damayanti's sake'; श्वार्य 'for a bed'. (See below, § 379). — 4. अन्यर (as neut. subst.) often means 'other' in possessives; thus, देशान्यर n., 'another region' (lit. 'that which has a difference of region').

376. In appositional possessives, the final member, if it designate a part of the body, sometimes signifies the part to which belongs what is designated by the prior member: that on or in which it is. Thus मणिचोद 'with necklace on neck'. Such compounds are commonest with words meaning hand; thus, असिपाणि 'with sword in hand'; समुद्रहस्त 'with club in hand'.

377. The possessives are not always used with the simple

value of qualifying adjective. Often they have a pregnant sense, and become the equivalents of dependent clauses; or the 'having' implied in them becomes about equivalent to our 'having' as a sign of past action. Thus, प्राप्तयीवन् 'possessing attained adolescence', i. e. 'having reached adolescence'; अविद्यतदात् 'with unstudied books', i. e. 'one who has neglected study'; बतमात् 'whose breath is gone', i. e. 'lifeless'; आसद्धमृतुं 'to whom death is come near'.

378. B. Compounds with governed final member.

1. Participial compounds, exclusively Vedic.

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

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

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

381. Those adverbially used accusatives of secondary adjective

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

compounds which have an indeclinable or particle as prior member are considered by the Hindus a separate class of compounds, and called *avyayibhāva**. 1. The prepositional compounds are especially frequent in this use; thus, प्रतिद्वयम् ‘at evening’; समष्टम् ‘in sight’; अगुणङ्गम् (= गङ्गाम् अगुण्) ‘along the Ganges’; उपगङ्गम् ‘on the G.’; प्रतिवर्षम् ‘every year’. — 2. A large class of *avyayibhāvas* is made up of words having a relative adverb, especially यथा, as prior member. Thus, यथावश्यम्, यथाकामम्, यथेच्छम्, ‘as one chooses’. And, with other adverbs: यावज्जीवम् ‘as long as one lives’; यच्चामम् ‘whither one will’.

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

Vocabulary XXXIV.

Verbs:

विति + निस् determine, decide.

वृत्ति + वि in caus. (*vidārdayati*) tear open.

पद् (*pātdayati*) split open.

भू + अभि overpower.

वृद्धि (*vardyate*) choose, select.

सह+आ (*asidati*) approach.

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

हृषि (*hdr̥yati; hr̥syati*) rejoice, be delighted.

Subst.:

अङ्ग n., limb, member, body.

आकार m., form, figure.

इन्द्रि m., moon.

उदर n., belly.

केतु m., banner.

कोटि f., peak; point, tip.

चूडा f., top-knot, scalp.

ज्ञान n., knowledge; insight.

तालु n., palate.

तुष्णा f., thirst, desire.

दंडा f., tooth.

शृति f., brilliancy.

पर्वत m., mountain.

पुषिन् m., a tribe in India.

प्रहार m., stroke, shot; wound.

प्राण m., breath, life (*often pl.*).

मस्तक n., head.

* The word means ‘conversion to an indeclinable’.

मी॒ष m., fish.	juncture (§ 376, 4.)
वर्षस् n., chest, breast.	पदु skilled.
वराह m., boar.	वाल, f. *चा, young.
चेदना f., pain.	Indeed.:
क्षायु m., tendon; bowstring.	तद्व then, thereupon.
Adj.:	तद् (adv. acc.) therefore.
अवश्य, f. *चा, blameless, fault- less.	तावत् so long; often merely = <i>done, doch.</i>
अनुकूल, f. *चा, favorable; as neut. subst., favor.	यावत् as long as, while; as soon as.
अन्तर्, f. *चा, inner; as neut. subst., the interior, middle; interval, difference; occasion,	या asseverative particle; gives to the present the force of an historical tense.

Exercise XXXIV.

प्रतितृप्त्या न कर्तव्या गृणां नैव परिवर्तेत् ।

प्रतितृप्त्याभिभूतस्य चूडा भवति मर्यादे ॥ १५ ॥

कस्मिंश्चिद्गे पुकिन्दः प्रतिवसति या । १ । स विकदा मृगयां कर्तुं
प्रस्तिः । २ । अथ तेन प्रसर्पता (pres. part.) पर्वतशिखराकारो महा-
वराहः समासादितः । ३ । तं हृषा वर्याक्तावृष्टशरेण स तेन समा-
हतः । ४ । तेनापि वराहेण बोपाविष्टेन बालेन्दुपुतिणा इङ्ग्रायेण पा-
टितोदरः पुकिन्दो जतप्राणो भूमावपतत् । ५ । अथ व्याधं व्यापाय
वराहो ऽपि शरप्रहारवेदनया मृतः । ६ । एतशिखरारेकस्थिदासनमुखुः
शुभ्राक्ष इत्यातः परिभ्रमंसं देशमागतः । ७ । यावदराहपुकिन्दो पश्चति
तावत्प्रद्वष्टो ऽचिन्तयत् । ८ । भोः सानुकूलो मे विधिः । ९ । तेनैतद-
चिन्तितं भोजनमुपस्थितम् । १० । तदैव तदा भवयामि यथा वद्ववहा-
गि मे प्राणयाचा भवति । ११ । तत्तावत्प्रवर्षमं क्षायुपाशं धनुष्ठोटिवतं
भवयामि । १२ । एवं मनसा निश्चितं धनुष्ठोटिं मुखे विप्त्वा क्षायुं
भवयितुमारज्यः । १३ । तत्तद्व कर्तिते क्षायी तानु विद्वर्षे धनुष्ठो-
टिर्मस्तकमध्येन निक्षाक्ता । १४ । सो ऽपि मृतः ॥ १५ ॥

16. Those-who-have-done-evil must do penance twelve-days,

six-days, or three-days. 17. Purūravas, Indra's-friend, married the moon-faced*, faultless-limbed* Apsaras Urvaçī. 18. Bhrgukaccha is situated (चृत) on the Narmadā. 19. There stands the long-armed, broad-chested king-of-the-Aṅgas, sword-in-hand. 20. The path-of-knowledge is better than the path-of-works. 21. In-the-opinion-of-the-ancient-seers (*cpd in loc. or instr.*) one-whose-husband-is-dead may choose a second at-pleasure. 22. Love is bodiless, and bears-a-fish-in-his-banner; so say the poets. 23. The Brāhmaṇa's-daughter, Sītā-by-name*, is lotus-eyed.* 24. The king, although (चक्रिपि) many-wived, is childless. 25. The eloquent** pandit has arrived with-his-scholars. 26. With-upturned-face (चक्रुद्ध) Cātaka prays for rain-water.

Lesson XXXV.

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

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

385. **Endings.** For the middle endings चते, चत, and चताम् are substituted चते, चत, and चताम्; and after reduplicated stems (and a few others) चति, चतु, and चतु are substituted for the

* Secondary adj. cpds., fem. in ती.

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

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

active endings अनि, अन्, and अ॒ (impf.). The 2nd sing. imv. often takes the ending हि or धि. Otherwise the endings are the same as in the *a*-conjugation.

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

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

388. Class IV. A: *nu*-class. The present-stem is made by adding to the root the syllable नु *nu* [नु नु], in strong forms नो *nō* [णो णो]. The च of the class-sign may be dropped before व् and व् of the 1st du. and 1st pl. endings, except when the root ends in a consonant; and the च before a vowel-ending becomes व् or उव्, according as it is preceded by one or by two consonants. The ending हि of the 2nd. sing. imv. is dropped if the root end in a vowel.

389. I. Roots in vowels. सु 'press'.

Indicative.

Active.

Middle.

1. सुनोमि	सुनुपस्	सुनुमस्	सुन्ये	सुनुपहे	सुनुमहे
<i>sunómi</i>	<i>sunuvd̥s</i>	<i>sunumd̥s</i>	<i>sunvē</i>	<i>sunuvd̥he</i>	<i>sunumd̥he</i>
2. सुनोधि	सुनुधस्	सुनुध	सुनुषे	सुन्वाधे	सुनुधे
<i>sunódhī</i>	<i>sunudhās</i>	<i>sunudhā</i>	<i>sunuṣē</i>	<i>sunvādhe</i>	<i>sunudhōd̥</i>
3. सुनोति	सुनुतस्	सुन्वति	सुनुते	सुन्वाते	सुन्वते
<i>sunóti</i>	<i>sunuid̥s</i>	<i>sunvánti</i>	<i>sunutē</i>	<i>sunvātē</i>	<i>sunváte</i>

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

Imperfect.

1. असुनवम्* असुगुप्त असुगुम् असुन्विष्टि असुन्विहि *नुभाहि
2. असुनोत् असुनतम् असुनुत् असुनुधास् असुन्वाथाम् *नुधम्
3. असुनोत् असुनुताम् असुन्वन् असुनुत् असुन्वाताम् *न्वत्

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

Imperative.

1. सुनवानि	सुनवाव	सुनवाम्	सुनवि	सुनवावहि	सुनवामहि
<i>sunáváni</i>	<i>sunáváva</i>	<i>sunáváma</i>	<i>sunávávi</i>	<i>sunávávahái</i>	<i>sunávámahái</i>
2. सुनु	सुनुतम्	सुनुत्	सुनुष्व	सुन्वाथाम्	सुनुधम्
<i>sunú**</i>	<i>sunutám</i>	<i>sunutd</i>	<i>sunuṣvd</i>	<i>sunváthám</i>	<i>sunudhvám</i>
3. सुनोतु	सुनुताम्	सुन्वन्	सुनुताम्	सुन्वाताम्	सुन्वताम्
<i>sunótu**</i>	<i>sunutádm</i>	<i>sunván̄tu</i>	<i>sunutádm</i>	<i>sunvátmádm</i>	<i>sunvátádm</i>

Optative.

1. सुनुयाम् सुनुयाव याम् सुन्वीयि सुन्वीवहि सुन्वीमहि
sunuyám *sunuyáva* *sunuyáma* *sunvíyá* *sunvívdhí* *sunvímdhí*
2. सुनुयास् सुनुयातम् यात् सुन्वीयास् सुन्वीयाथाम् सुन्वीधम्
3. सुनुयात् सुनुयाताम् युस् सुन्वीत् सुन्वीयाताम् सुन्वीरण्

Participle.

सुन्वन्, f. सुन्वती सुन्वाण, f. या

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

Indicative.

Active.	Middle.
1. आप्नोमि आप्नवस् आप्नमस् आप्नृष्टि आप्नवहि आप्नमहि	
2. आप्नोषि आप्नवस् आप्नृष्टि आप्नृष्टि आप्नवाष्टि आप्नृष्टि	
3. आप्नोति आप्नतस् आप्नृष्टिः आप्नृष्टिः आप्नवाते आप्नृष्टते	

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

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

Imperative.

1. आमवाणि आमवाव आमवाम आमवै आमवावहि *वामहि
2. आमुहि आमुतम् आमुत आमुव्य आमुवावाम् *भव्यम्
3. आमोतु आमुताम् आमुवतु आमुताम् आमुवाताम् *वताम्

Participle.

आमुवत्, f. आमुवती आमुवान्, f. *आ

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

391. 1. The root शू, 'hear', contracts to शू before the class-sign, forming शूषो श्रिन्दि and शूशु श्रिनु as strong and weak stem; 2nd sing. imv. act. शूशु; 2nd du. ind. act. शूश्वस् or शूस्वस्, etc.—
2. The root धू shortens its vowel in the present-system.

Vocabulary XXXV.

Verbs:

आप् (açnute) acquire, obtain.

+ समुप obtain.

आए (apnóti, rarely apnuidé) acquire, reach.

+ आव, प्र, or सम्, reach.

चि (cinóti, cinuté) gather.

+ प्र or सम्, gather.

+ विस् or विचिस्, decide, conclude.

जुह + प्र (pracoddayati) urge on.

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

धू (dhunóti, dhunuté) shake.

वर्जु (vṛñóti, vṛñuté) cover, surround.

+ आ cover, etc..

+ आपा open.

+ वि explain, manifest.

+ सम् shut.

शक्ष (çaknóti) be able.

श्रु (çrñóti, çrñuté) hear.

शू (shñóti, shñuté) scatter, strew.

+ उप scatter.

हि (hindóti) send.

हु+प्रत्या (pratyahdrati) bring back.

Subst.:

आहार m., food.

दिवस m., day.

दार्शन m., doorkeeper.

पर्णि m. pl., n. pr., certain demons.

प्रभाव m., might, power.

भोग m., enjoyment.	पुण्ड्रा, f. •च्छा, meritorious, holy, auspicious.
मूल n., root.	
रस m., taste, feeling.	•भाग् sharing.
वाणप्रस्त्र m., a Brâhman in the third period of his life.	मनोहर, f. •च्छा, entrancing, agreeable.
विप्र m., Brâhman.	रसवत्ता, f. वती, tasteful.
शब्द m., sound; noise; word.	सदृश, f. •दृश, similar; worthy.
Adj.:	
नव, f. •च्छा, new.	

Exercise XXXV.

आशारादिच्छुतो विप्रो न चेदपक्षमनुते ।

आशारेण तु संयुक्तः संपूर्वपक्षमारभवेत् ॥ २० ॥

वस्त्रीना चपि बुद्धिप्रभावेन महालं दुःखोदधिं तरीतुं शक्षुव-
ति । १ । वाणप्रस्त्रः श्रव्यार्थं भूमिं नवपत्रैर्हरिणचर्मभिसोपाच्युषोत् । २ ।
स्वपितराजुवानादाङ्कातुं वासं प्रहितु । ३ । हे मधवन् पश्यभिरपहता
चसद्वाः प्रत्वाइर्तुं महतः सहायानादाय नुहाया दारमपवृत्या इत्युष्मि-
भिरित्क्रः प्रार्थत । ४ । वणवृषान्मुच्यानस्त्र वायोः शब्दं पथा^{**} गच्छत्वाप-
श्रुत्व । ५ । पुण्ड्रकर्मभिर्धर्मे संचित्व मृताः स्वर्वं जग्नाकरे च विद्यारूपा-
दीम्युष्मानामवाम । ६ । अच्छेषु होतुप्रथोदिता चर्खर्यवः सोमं सुन्वताम् । ७ ।
महावने चिरात्वं परिधम्य चतुर्थदिवसस्त्र मध्याह्ने गिरिश्वरमवासु-
चत । ८ । मूलपक्षादि वन आहारार्थं प्रचिन्नीरंस्तपस्त्विनः । ९ । पञ्चितः
शिष्येभ्यः शब्दशास्त्रं अवृशोत् ॥ २० ॥

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

* Infin. of तु.

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

them. 14. By tasteful, well-composed poems ye may attain glory in the ten regions of the world (दिशू). 15. Oakuntala, mayest thou get (*inv.*) a husband worthy-of-thee. 16. My-two-brothers determined to travel to Benares. 17. May the king's-sword bring grief to (कु, *inv.* or *opt.*) the hearts-of-the-wives-of-his-enemies. 18. Clouds cover the sky. 19. Let the doorkeeper close the door.

Lesson XXXVI.

392. **Verbs.** Class IV. B. *u*-class. The few roots (only six) of this sub-class end already in ए — except one, कु, of considerable irregularity — and so add only उ as class-sign. The inflection is quite that of the *nu*-class, the उ being gunated in the strong forms, and dropped (optionally, but in fact nearly always) before ए and म् of 1st dual and plural.

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

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

Indicative.

	Active.			Middle.		
1.	करोमि	कुर्वस्	कुर्मस्	कुर्वे	कुर्वहे	कुर्महे
2.	करोषि	कुर्वयस्	कुर्वय	कुर्वये	कुर्वाये	कुर्वये
3.	करोति	कुर्वतस्	कुर्वति	कुर्वते	कुर्वते	कुर्वते

Imperfect.

1.	अकरवम्	अकुर्व	अकुर्ग	अकुर्विद्	अकुर्वहि	अकुर्महि
2.	अकरोत्	अकुर्वतम्	अकुर्वत	अकुर्वयास्	अकुर्वायाम्	अकुर्वधत्
3.	अकरोत्	अकुर्वताम्	अकुर्वण्	अकुर्वत	अकुर्वाताम्	अकुर्वत

Imperative.

1. करवायि करवाव करवाम करवै करवावहि करवामहि
2. कुरु कुरतम् कुरत् कुरव्य कुर्वाम् कुरध्म्
3. करोतु कुरताम् कुर्वन् कुरताम् कुर्वताम् कुर्वताम्

Optative.

1. कुर्याम् कुर्याव कुर्याम् कुर्यायि कुर्यावहि कुर्यामहि
- etc. etc. etc. etc. etc. etc.

Participle.

कुर्वन्, f. कुर्वती कुर्वता, f. *आ.

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

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

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

398. The suffixes ता (f.) and त्व (n.) are very extensively used to form abstract nouns, denoting 'the quality of being so-

* Also sometimes after परि and उप.

and-so', from both adjectives and nouns. Thus, अचियता f., अचियत्स n., 'the rank of a Kṣatriya'.

Vocabulary XXXVI.

Verbs;

कर् (karóti, kuruté) do, make.	+ प्रादुस् make known, or visible.
+ अप् do evil to, harm (gen., loc., or acc.).	+ सम् (§ 395) prepare, adorn; consecrate.
+ अस् prepare, adorn.	चण् (kṣanóti, kṣanuté) wound.
+ आविस् (āviṣkaróti) make known, exhibit.	तन् (tanóti, tanuté) stretch, extend (tr.); perform (a sacrifice).
+ उप् do good to, benefit (gen., loc.).	+ आ cause, bring about.
+ तिरस् hide; blame, find fault with (acc.).	+ प्र spread abroad (tr.).
+ पुरस् put at the head.	दुष् (dúṣyati) be defiled.
+ प्रति pay, recompense; punish (acc. rei, gen., dat. or loc. pers.).	मन् (manute) think, consider.

Subst.:

अधिहोषित् m., priest of a certain kind.	दोष m., fault.
अन्वय m., progeny, descendant.	नीति f., conduct of life; ethics; politics.
अभिप्राय m., plan; view; opinion.	भूमिक् m., king.
उरस् n., breast.	महानस् n., kitchen.
कलिङ्ग m., name of a tribe.	मांस n., flesh.
कान्ति f., charm, grace.	सवण् n., salt.
अमत्कार m., astonishment.	बज्जन् n., spice.
आतुर्मास्य n., a certain sacrifice.	बवहार m., trade.
चीनुक् m., name of a tribe.	संशय m., doubt.
तिरस्तरियी f., veil.	सूद m., cook.

Adj.:	
अन्ध, f. अंधा, blind.	चहम, f. अंधा, dear.
अपन्न, f. अंधा, necessary.	असीक, f. अंधा, wrong, false.
अज्ञ, f. अंधा, knowing.	शुभ, f. अंधा, good, proper.
भुज्, enjoying.	सख, f. अंधा, ready.

Exercise XXXVI.

थो इन्धीत्व दियो वेदमवच चुरते अमम् ।
 स बीवन्नेव शूद्रलमाशु गच्छति सान्वयः* ॥ २१ ॥
 घलरोवशुभं वर्मं शुभं वा चहि सत्तम् ।
 अवश्चं तत्समाप्नोति पुरुषो इच न संशयः ॥ २२ ॥
 शुर्वन्नपि असीकानि यः प्रियः प्रिय एव सः ।
 अनेकदोषदुष्टो इपि कायः कहम न वहामः ॥ २३ ॥
 थो ब्रह्मणा वर्णावावुद्भोति तं पितरं मातरं च मन्वानो न दुष्टेत्तमी
 वदापन । १। इहं ते शोभान्वस्तु वृत्तं मनसि चमत्कारमातरोति । २।
 भो राजन् जीतिद्वानां मनिद्वामभिप्रायं चुला यज्ञितं तत्सीकुरव्य । ३।
 अस्यशार्णसि दिष्टु प्रतगुयुरिति मला भूयसीं श्रियं भूभुजः कविष्यो
 विमलनि । ४। मांसमूलपत्तादि प्रभूतवज्जग्निः सूदा महानसे संख्युः । ५।
 शुपूणानतेषु शूरा शुदाय सञ्चीभूय स्त्रियानाविष्वर्वन् । ६। अप्सरस-
 किरत्करित्वा वपुस्तिरखुर्वते इविज्ञाताद्य मनुष्यानुपागच्छन्ति ॥ ७ ॥

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

* Poss. cpd, cf. § 374, 5.

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

Lesson XXXVII.

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

400. Thus, की 'buy': strong stem क्रीणा kriṇā, weak क्रीणी kriṇī (before a vowel, क्रीण् kriṇ).

Indicative.

Active.

1. क्रीणामि	क्रीणीवस्	क्रीणीमस्	क्रीणे	क्रीणीवहे	क्रीणीमहे
2. क्रीणामि	क्रीणीथस्	क्रीणीय	क्रीणीषि	क्रीणाथे	क्रीणीधे
3. क्रीणाति	क्रीणीतस्	क्रीणति	क्रीणते	क्रीणाते	क्रीणते

Imperfect.

1. अक्रीणाम्	अक्रीणीव	अक्रीणीम	०णि	०णीवहि	०णीमहि
2. अक्रीणास्	अक्रीणीतम्	अक्रीणीत	०णीवास्	०णाथाम्	०णीध्वम्
3. अक्रीणात्	अक्रीणीताम्	अक्रीणन्	०णीत	०णाताम्	०णत

Imperative.

1. क्रीणामि	क्रीणाव	क्रीणाम	क्रीणे	क्रीणावहे	क्रीणामहे
2. क्रीणोहि	क्रीणीतम्	क्रीणीत	क्रीणीव	क्रीणाथाम्	क्रीणीध्वम्
3. क्रीणातु	क्रीणीताम्	क्रीणनु	क्रीणीताम्	क्रीणाताम्	क्रीणताम्

Optative.

1. क्रीणीयाम्	क्रीणीयाव	क्रीणीयाम	क्रीणीय	क्रीणीवहि	क्रीणीमहि
etc.	etc.	etc.	etc.	etc.	etc.

Participle.

क्रीणन्, f. क्रीणती	क्रीणाव, f. ०णा
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401. The ending of the 2nd sing. imv. act. is हि, never षि; and there are no examples of its omission. But roots of this class

ending in a consonant substitute for both class-sign and ending in this person the peculiar ending आ॒न and; thus, वधा॒न, चाप्ता॒न, रा॒भा॒न, गृहा॒न (see §§ 402, 403).

402. The roots ending in ा॒ shorten that vowel before the class-sign; thus, पू॒, पुना॒ति, पुनी॒ते. The root यृ॒ is weakened to गृ॒; thus, गृहा॒ति.

403. A few roots which have a nasal in some forms outside the present-system, lose it in the present; thus, यन्॒ or यन्त्॒, य-
द्धाति; वन्॒, वधाति; रन्॒ or रान्॒, राभाति. Similarly, ञा makes वाना॒ति.

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

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

406. Thus, या 'go':

	Indicative.			Imperfect.		
1.	या॒मि	या॒षस्	या॒मस्	या॒या॒म्	या॒या॒ष	या॒या॒म
2.	या॒सि	या॒षस्	या॒ष	या॒या॒स्	या॒या॒तम्	या॒या॒त
3.	या॒ति	या॒तस्	या॒ति	या॒या॒त्	या॒या॒ताम्	या॒या॒न्

or या॒यु॒स्

* The same ending is also allowed and met with in a few roots ending in consonants; viz. लिहू॑ 'know', चृ॑, दिष॑, तुृ॑, मृ॑.

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

Vocabulary XXXVII.

Verbs:	
2अन् (aṇnāti) eat.	मु + आ (apidvate) drench.
क्री (krīnāti, krīnīte) buy.	बद्ध (badhnāti, badhnīte) bind;
ग्रन् (grathnāti) string together; compose.	catch; join; compose.
ग्रह (grhṇāti, grhṇīte) take, seize. + नि hold, restrain, check.	भा (bhāti) gleam, glance.
+ प्रति take, receive.	माट (māti) measure.
जाना (jānāti, jānīte) know. + अन् allow, permit.	+ निस् work, create.
प्रया (pṛāti) protect.	मुष् (muṣṇāti) steal, rob.
पुण् (puṣṇāti) make increase or grow.	2चुद (चुष्ट) + निस् steal.
पू (pundtī, punitē) clean.	2वृ (vṛṇīte: also vārdyati, -ie) choose.
प्री (priṇāti, priṇīte), act., delight; mid., rejoice.	शिष् + चहू remain over.
	स्तु (stṛṇāti, stṛṇīte; see also in Vocab. XXXV) strew.
	स्नात (snāti) bathe.
	हर् + अप remove.

Subst.:	
अस्त्रिं m., a gesture of respectful greeting.*	कला f., crescent.
हेत्ता f., wish.	कृति f., work (literary).
उदय m., rise.	कोष m., treasure; treasury.
	चण m., n., moment; time.
	चामीकर n., gold.

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

दानव m., demon.	समुद्रति f., height, elevation; high position.
नाग m., snake.	
नेत्र n., leading-rope, cord.	Adj.: अद्यतम्* of to-day.
मन्त्र (§ 278) m., stirring-stick.	धार्मिक right, just.
मन्त्र m., n. pr., a mountain.	प्रसन्न (part of प्र-सन्न) kindly disposed.
शूप m., sacrificial post.	विद्व knowing.
खाटाट n., forehead.	विवेकिण shrewd.
वर (vara) m., suitor, bride-groom.	Adv.: समचम् before, in the presence of (w. gen.).
वर (vára) m., choice, privilege, favor.	
शेष m., n. pr., a snake-demon who supports the earth.	

Exercise XXXVII.

परकावेन कवयः परद्रवेण चेष्टराः ।
 निर्दुष्टितेज स्वकृतिं पुण्यस्वरूपं चणे ॥ २४ ॥
 विवेकिणमनुप्राप्य गुणा यान्ति समुद्रतिम् ।
 सुतरां रक्षमाभाति चामीकरणियोवितम् ॥ २५ ॥
 यज्ञं विधातुभिर्ज्ञायमाणः प्रथमं वेदविद चत्वारिं वृशीताम् ॥ १ ॥
 यज्ञेषु पश्यस्वर्णवृत्तेषु धूपेषु रम्यमिर्जन्मति ॥ २ ॥ देवाणां कोपायिं
 शान्तिं जेतुं ताम्युतिभिर्जन्मरात्रो इमीवात् ॥ ३ ॥ प्रसन्ना वर्य वरं वृशी-
 ज्ञेति तेषामो राखा धार्मिकलमवृशीति ॥ ४ ॥ चोमं दृष्ट्यां सुलाभ्यर्थ-
 यसं पुण्यम् ॥ ५ ॥ मन्त्रपर्यंतं मन्त्राणं शेषाणां च नेत्रं कृता देवदा-
 नवा अमृतार्थं चीरोदधिमध्यान् ॥ ६ ॥ यज्ञा सूर्यं उदये भाति तथा
 पापाव्यपहत्य गङ्गावजासुता वरा विभादि ॥ ७ ॥ चुव्यमद्येन गुह्यीया-
 त्युद्यमज्ञिकर्मणा ॥ ८ ॥

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

* With the suffix तम् (sometimes न्न) are made adjectives from adverbs, especially of time; thus, प्रात्र 'ancient', प्रातस्तम् 'early', अस्तम् 'of the morrow'.

given you (*pass. constr.*). 11. Let the great poet weave (यन्त्र, यन्त्र) a verse-wreath of word-pearls (*instr.*). 12. Every-day two thieves robbed the king's treasury. 13. He who receives (*part.*) gifts from every one is polluted (कुूष). 14. The Creator formed the world by his will (स्वेच्छा) alone. 15. Betake thyself (आ) for salvation to the gods' protection. 16. Let kings restrain the wicked by punishments. 17. We saw Rāma's daughter coming out (*pres. part.*) of the house. 18. Let the bridegroom grasp the maiden's hand before the fire. 19. An Aryan must not eat another's leavings (उद्भिष्ठ, *pass. part., neut. sing.*). 20. One must bathe daily in unconfined (*part. from नि-धृ*) water. 21. May the three-eyed god, the great-lord (ैश्वर) whose-forehead-is-adorned-with-the-crescent, protect you.

Lesson XXXVIII.

407. Verbs. Root-class, cont'd.* Roots ending in an *i*-vowel or an *u*-vowel (except वृ 'go') change these into द्य् and उ॒ before vowel-endings in weak forms, when not gnnated.

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

Indicative.

	Active.			Middle.		
1. एमि	एवस्	एमस्	अधीये	अधीयहे	अधीमहे	
2. एषि	एवस्	एव	अधीये	अधीयाये	अधीये	
3. एति	एतस्	एति	अधीति	अधीयाते	अधीयते	

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

Imperfect.

(for augment cf. § 179.)

1. आयम् ऐव ऐम् अधीयि अधीवहि अधीमहि
2. ऐस् ऐतम् ऐत् अधीवास् अधीयावाम् अधीभम्
3. ऐत् ऐताम् आयन् अधीत् अधीयाताम् अधीयत्

Imperative.

1. आयानि आयाव आयाम् अधीयि अधीयावहि अधीयामहि
2. इहि इतम् इत् अधीव्य अधीयावाम् अधीभम्
3. एतु इताम् यतु अधीताम् अधीयाताम् अधीयताम्

Optative.

इयाम् etc., 3rd pl. इयुस् अधीयीय etc.

Participle.

अयन्, f. यती अधीयान्, f. ओआ

409. The root श्वी (mid.), 'lie', has *guna* throughout; thus, श्वये, श्वेते, श्वेवहि etc.; impf. अश्वयि, अश्वेवास् etc.; opt. श्वीयै etc., part. श्वयान्. Other irregularities are the 3rd persons pl.: indic. श्वेते, imv. श्वेताम्, impf. अश्वेत.

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

411. Thus, सु 'praise':

Indicative.

Active.

1. स्त्रीमि सुपर्व सुमस्
2. स्त्रीषि सुपर्व् सुष
3. स्त्रीति सुतर् सुविति

Middle.

- | | | |
|------|--------|--------|
| सुचे | सुवहे | सुमहे |
| सुचे | सुवाचे | सुष्वे |
| सुते | सुवाते | सुवते |

Imperfect. Act.: 1. अस्त्रवम्, 2. अस्त्रीस्, 3. अस्त्रीत्, 3rd pl. अस्त्रवन्. Mid.: 1. अस्त्रुषि, 3rd pl. अस्त्रुवत्.

Imperative. Act.: स्त्रावानि, सुहि, स्त्रीतु, स्त्राव etc., 3rd pl. सुवन्. Mid.: स्त्री, सुष्व, सुताम्, स्त्रावहि etc., 3rd pl. सुवताम्.

Optative. सुयाम् etc. सुवीयै etc.

Participle. Act.: सुवक्त्, f. वक्ती. Mid.: सुवाज्.

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

Indicative.

Active.	Middle.
1. ब्रवीमि ब्रूवस् ब्रूमस्	ब्रूवे ब्रूवहे ब्रूमहे
2. ब्रवीषि ब्रूषस् ब्रूष	ब्रूषे ब्रूषाष्ये ब्रूष्ये
3. ब्रवीति ब्रूतस् ब्रूपति	ब्रूते ब्रूपते ब्रूपते

Imperfect. Act.: अब्रवत्, अब्रवीस्, अब्रवीत्; अब्रूष etc.; 3rd pl. अब्रुवत्. Mid.: अब्रुविः, अब्रूषास् etc.; 3rd pl. अब्रुवतः.

Imperative. Act.: ब्रवाहि, ब्रूहि, ब्रवीतु; ब्रवाष etc.; 3rd pl. ब्रूपतु. Mid.: ब्रूवे, ब्रूष्ये etc.

Optative. Act.: ब्रूयाम् etc. Mid.: ब्रूवीय etc.

Participle. Act.: सुवक्त्. Mid.: सुवाज्.

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

Vocabulary XXXVIII.

Verbs: ए (éti) go. + अधि (adhíte) repeat, read. + अप् (apāti) go away, depart. + अभि approach. + अस्तम् set (of heavenly bodies). + उद् rise (of heavenly bodies). + उप् approach. ब्रू (braviti, brūte) speak, say, state.	+ म explain, teach; announce. + वि explain, etc. कृ (räuti) cry, scream. + वि scream. श्ची (cecid) lie, sleep. + अधि lie asleep on (acc.). सू (süte) bring forth, bear. + म bring forth. सू (stāuti) praise.
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* Special irregularities in this verb are occasionally met with, such as ब्रूमि, ब्रवीहि. Some of the verbs in कृ are allowed to be inflected like ब्रू, but forms so made are rare.

Subst.:	साक्षि॒ m., witness.
बिज्‌ m., n. pr., a name of Buddha.	सारस्‌ m., crane.
बिङ्गा f., tongue.	Adj.:
नीतिकर्ता m., n. pr.	उद्यत, f. °आ, ready.
व्याय m., logic.	उद्योगिन्‌ diligent, energetic.
पुष्प n., flower.	करण्‌, f. °आ, lamentable.
प्रश्न m., question.	°कारिण्‌ making, doing.
मानस n., sense, understanding.	Adv.:
वध m., killing, murder.	अधस्‌ below, down, on the
शुगःशेष m., n. pr.	ground.
सहचर m., companion; °री f., wife.	

Exercise XXXVIII.

पुष्पाद्यीप विचिन्दकामव्यव वतमानसम् ।

अनवासेषु कामेषु मूलुरवेति मानवम् ॥ २६ ॥

भो दुक्षुतकारिणः । असादगादपेति क्रोधादृषिराश्रमहरिण-
वधोवताम्बाधानग्रवीत् ॥ १ ॥ गुरुमभिवाद शिष्यसं ग्रुयादधीच भो
(§ 264) इति ॥ २ ॥ काणि शास्त्राणि काङ्गां लमधीचाः । ३ । व्याधादीनि
षह दर्शनाणि श्रीनीकरण्डपण्डितस्य नृहे इहमधीयि ॥ ४ ॥ उपीषोमा-
षट्टाभिर्ज्ञिभर्ज्ञिर्ज्ञिर्ज्ञावश्यो च तिसूभिः ॥ ५ ॥ उद्योगिनं
पुरुषसिंहं स्वयमुपेति वक्षीः ॥ ६ ॥ सा बिङ्गा या विनं सौति तस्मिन्नं
थज्जने रतम् ॥ ७ ॥ आचार्याः शिष्याम्बर्म प्रमुचते ॥ ८ ॥ हतसहचराः
सारसाः करण्‌ विहवन्ति ॥ ९ ॥ श्रीमद्भी राजभिराहृताः पश्चिताः
सभां यज्ञि धर्मप्रग्राम्य विग्रुपते ॥ १० ॥

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

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

Lesson XXXIX.

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

445. Roots in च् and ख् substitute च् for those letters before त्, थ् and स् (which then becomes ष्); and ख् before ष्. Thus, वच् 'speak': वच्यि, वच्छि, वच्छिं (only these three forms used).

446. Root विद्वृु 'know, (act. only):

Indicative.	Imperfect.
1. वेद्यि विद्यस् विद्यत् अवेदम्	अविद् अविद्य
2. वेत्सि वित्यस् वित्य अवेत् or अवेत् अवित्यस् अवित्य	
3. वेत्ति वित्तस् विद्वति अवेत्	अवित्ताम् अविद्युस्

Inv.: वेदानि, विद्यि, वेत्सु; वेदाव, विद्यम्, वित्ताम्; वेदाम, वित्त, विद्यु. — Opt.: विद्याम्, etc.

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

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

Sing. 1. वेद्, 2. वेत्व, 3. वेद्; du. 1. विद्, 2. विद्युत्, 3. विद्युत्; pl. 1. विद्या, 2. विद्, 3. विद्युत्. The participle is विदांत्, f. विदुषी (cf. § 268).

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

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

Indicative.	Imperfect.
1. हन्मि हन्वस् हन्वस्	अहनम् अहन्य अहन्
2. हन्सि हन्वस् हन्य	अहन् अहनम् अहत्
3. हन्मि हन्वस् अन्मि	अहन् अहनाम् अन्वन्

Inv.: हनामि, अहि*, हन्य; हनाव, हनम्, हनाम्; हनाम्, हन्
अन्य. — Opt.: हन्वाम् etc. — Part.: अन्वन्, f. अन्वती.

420. Roots in अ्, ए्, उ्, substitute अ् before स् (which then becomes ए्), ए् before त् and उ् (which become त् and उ्), and उ् before उ् (which becomes उ्). Thus, द्विउ् 'hate' (act. and mid.):

Indicative Act.	Imperfect Act.
1. द्वेष्मि द्विष्वस् द्विष्वस्	अद्वेषम् अद्विष्व अद्विष्म
2. द्वेषि द्विष्वस् द्विष्ट	अद्वेद अद्विष्टम् अद्विष्ट
3. द्वेष्टि द्विष्टस् द्विष्वति	अद्वेद अद्विष्टाम् अद्विष्व

Inv. Act.: द्वेषामि, द्विष्टि, द्वेष्टु; द्वेषाव etc.

421. अव्, 'see' (mid.): Pres. Ind.: अवे, अवे, अटे; अव्वहे,
अव्वावे, अव्वाते; अव्वहे, अव्वहु, अव्वते. — Impf.: अव्वहि, अव्वावस्,
अव्वहृ; अव्वक्षहि, अव्वावाम्, अव्वावाताम्; अव्वक्षहि, अव्वक्षहृम्,
अव्वक्षत.

* Anomalous dissimilation.

422. 1. देश्, 'rule' (mid.), inserts ए before endings beginning with स् and ध्; thus, 2nd sing. देशिषे. — 2. वश्, 'wish' (act.), is in weak forms contracted to उश्; thus, 3rd. pl. उश्वति.

423. मृज्, 'rub', 'clean' (act.), has *vṛddhi* in the strong forms, and optionally also in weak forms when the endings begin with a vowel. In the treatment of the root-final this verb follows the roots in श्. Thus, ind. 3rd sing. मार्ष्टि, du. मृष्टस्, pl. मृजति or मार्जनि.

Vocabulary XXXIX.

Verbs:

देश् (dēśe) rule, own (w. gen.).	+ प्र wipe off.
चश् (cāśe) + चा relate; call, name.	राध् + अप (aparādhñoti) do wrong.
+ चा explain.	वश् (vash̄ti) wish.
द्विश् (dvīśti, dvīśte) hate.	1विद् (vētti; vēda) know, consider.
+ प्र hate extremely.	हश् + अभि smite.
मृज् (mārṣti) rub, wipe.	+ नि kill.
+ अप wipe away, off.	

Subst.:

ओष्ठ m., lip.	व्याकरण n., grammar.
चश् m., decay, destruction.	व्यास m., n. pr., a Rishi.
चशुस् n., eye.	शश्मा f., hesitation.
जेतू m., conqueror.	शर्व m., n. pr., a name of Civa.
दया f., compassion, pity.	श्रुत n., learning.
प्रशश्य m., destruction.	सर्वे m., creation.
भव m., n. pr., a name of Civa.	स्थिति f., condition, existence.
मन्त्र m., sacred text; spell, charm.	Adj.:
याम m., watch (of the night).	वाच्य, f. °चा, blameworthy, cul-
युक् n., conduct.	pable.

Exercise XXXIX.

करोति पापं यो इद्वाग्नप्राप्तगो वेति च चथम् ।
 प्रदेष्टि साधुवृत्तांश्च स शोकस्तीति वाच्यताम् ॥ २७ ॥
 यद्य पश्यनुते हन्ति दद्य हन्ति वशानुते ।
 शतमश्चानुते हन्ति सहस्रं पुष्पानुते ॥ २८ ॥

सर्वे वृत्तान्तं यथावृत्तमाच्छहम् ॥ १ ॥ शर्व इति प्राप्तः शिवमा-
 चयते भव इत्यहम् ॥ २ ॥ प्रद्विष्टीं भार्या किं मां देवीत्वप्रदीत्य-
 तिः ॥ ३ ॥ पुराणेषु चिभुवनसर्वस्त्रियतिप्रव्यथास्यासो व्याचष्टे । ४ । यो
 इद्वाभ्येष्टि यं च वयं द्विष्टम्बमेभिर्मन्त्रैर्हनाम् ॥ ५ ॥ यो ब्रह्मचर्यं चरित्वा
 गुरुर्वानुज्ञाती यथाविधि ज्ञाति तं सर्ववृक्षपूज्यं ज्ञातकं विदुः ॥ ६ ॥
 अनपरात्मं तवोपकुर्वाणं वक्षं भोः पापाद्वांस्त्वं मां हंसि ॥ ७ ॥ अमुचि-
 त्विस्तमङ्गं मृदा प्रमृष्टमङ्गिः परिमृहडि ॥ ८ ॥ भवो दिवो भव रैषे पृ-
 चिक्षा ॥ ९ ॥ नां ध्यत्वा परस्मी नाचचीत ॥ १० ॥ बहुर्मपि पृथ्वीराजं
 निर्दया (§ 374, 6) यदगा चत्विंशति ॥ ११ ॥

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

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

** सूक्ष्मदिव्यन्ते.

Lesson XL.

424. **Verbs.** Root-class, cont'd. आस् 'sit' (mid.): Indic. आये, आसे, आसे; आस्हे etc.; आसहे, आसू*, आसते. Impl. आसि, आसास्, आस् etc. Inv. आये, आस्स, आसाम् etc. Part. आसीन् (unique).

425. The root श्रास्, 'command' (act.), substitutes in the weak forms with consonant-endings the weakened stem श्रिष्; thus, indic. sing. श्रासि etc.; du. श्रिष्वस् etc.; but 3rd pl. श्रासति. Impf.: अश्रासम्, अश्रास्, अश्रात्**; अश्रिष्व etc.; but 3rd pl. अश्रासुस्. Inv. 2nd sing. श्राधि; 3rd pl. श्रासतु.

426. The extremely common root १अस्, 'be' (act.), loses its vowel in weak forms, except when protected by the augment. The 2nd sing. inv. is एधि; in the 2nd sing. indic. one स् is omitted; in the 2nd and 3rd sing. impf. है is inserted before the ending. Thus:

	Indicative.			Imperfect.		
1. असि	स्स	आस्		आसम्	आस्	आसम्
2. असि	स्स	सा		आसीस्	आसाम्	आस
3. असि	स्स	सन्ति		आसीत्	आसाम्	आसन्
Imperative.						
1. असानि	असाप	असाम		Opt.: स्साम् etc.; 3rd pl. ल्लुस्.		
2. एधि	स्स	सा		Part.: स्सा, f. सतो.		
3. असु	स्साम्	सन्तु				

427. Roots in हृ (except दिहृ and दुहृ) combine हृ with त्, थ् and ध् into हृ, and then lengthen preceding अ, इ, उ; before स्, हृ becomes श्; in 2nd and 3rd sing. impf. act. (where the endings are dropped) the हृ becomes द्. Thus, लिहृ 'lick' (act. and mid.): Impf. act.: अलेहर्, अवेह, अवेह; अलिहृ, अलीढम्,

* Or आस्ये. So आसूम् or आस्यम् (inv., impf.).

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

असीढाम्; असिहृ, असीढ, असिहृग्. Inv. mid.: सेहै, सिहृ, जीडाम्;
सेहावै, सिहावाम्, सिहाताम्; सेहामै, सीहूम्, सिहताम्.

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

Indicative.	Imperfect.
1. दोऽग्नि दुहस् दुहस् अदोहम् अदुह् अदुह	
2. धोचि* दुघस् दुघ अधोक् अदुघम् अदुघ	
3. दोग्नि** दुग्नस् दुहनि अधोक् अदुग्नाम् अदुहन्	

Ind. mid.: दुहै, धुचे, दुघ्ये; दुहहै etc. Impf. mid.: अदुहि,
अदुग्नास, अदुघ; अदुहहि etc.; अदुहाहि, अधुरधम्, अदुहत.
Inv. mid.: दोहै, धुत्ता, दुग्नाम्; दोहावै etc.; दोहामै, धुरधम्,
दुहताम्.

429. The roots रह्, 'weep', सप्, 'sleep', अन्, 'breathe',
अस्, 'breathe' (all act.), insert र before all endings beginning
with a consonant, except स् and त् of 2nd and 3rd sing. impf.,
where they insert either र or रै. Thus, रह्: Pres. indic.: रो-
दिमि, रोदिवि etc., 3rd pl. रहनि. Impf.: अरोदम्, अरोदस् or
अदोस्, अदत् or अदीत्; अरदिवि etc.; 3rd pl. अरदन्. Inv.: रो-
दानि, रदिहि, रोदितु etc. Opt.: रथाम् etc. (या being mode-sign).

Vocabulary XL.

Verbs: अन् (ániति) breathe. + प्र (práñiti) live. अस् (ásti) be.	आस् (<i>dste</i>) sit. + सप् sit by; wait upon; at- tend; reverence.
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* cf. §§ 244, 249.

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

चल् + प्र-वि (pravicdlati) move,	विश् + समा approach.
stir (tr.).	शास् (cāste) command, govern.
दिह् (dēgdhī) smear.	नस् (cvāsiti) breathe.
दुह् (dōgdhī, dugdhē) milk.	+ आ or समा breathe gently, revive.
मील् + नि (nimilati) shut (the eyes).	+ वि be confident, trust (w. gen. or loc. of pers.)
रह् (rōditi) weep.	खा + उद्* (uttis̄hati) arise.
लिह् (lēgħi, liqħed) lick.	+ आ �lick.

Subst.:	
उपभोग m., enjoyment.	
केश m., hair.	
दान n., gift, generosity.	
बाला f., girl, maiden.	
मुसल्ल m., n., club, pestle.	
हृधिर् n., blood.	
सत्त्व n., sacrifice.	
सूर्यत् m., n. pr., the sun-god	
Savitar; the sun.	

खल्व m., shoulder.	
Adj.:	
धीर्, f. °आ, firm, resolute.	
निषुण, f. °आ, shrewd, skilled.	
न्याय, f. °आ, right, proper.	
प्रमात्, f. °आ, careless.	
Indecl.:	
प्रातर् early, in the morning.	
भूम्यत् greatly, much.	

Exercise XL.

गिन्द्मु जीतिनिषुणा यदि वा सुवल्लु

जाक्षीः समाविष्टु गच्छतु वा यथेष्टम् ।

अदीव वा मरणमसु युगाक्तरे वा

न्यायात्पथः प्रविष्टत्वा पदं न धीराः ॥ २७ ॥

सेनो मुसल्लं खल्वे कुत्सा मुक्तकेशो राजानमुपेत्व शाधि मामि-
तिग्रूयात् ॥ १ ॥ मिच्छ्रुषु पापेषु न विश्वसिति बुद्धिमान् ॥ २ ॥ महो-
दधिमध्ये श्रेष्ठानामधिश्यानो विष्णुः सुखं स्वपिति ॥ ३ ॥ प्रमत्तीर्ष-

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

सिगिभर्मूमी निहिताति हर्षींवि चागावदाक्षीडाम् ॥ ४ ॥ सुखमास्तां
भवानिति जनुमगुज्ञातो इपयक्षस्था सक्षायं ब्रूयात् ॥ ५ ॥ सुन्दरि
समाशसिहि समाशसिहीति भयनिमीक्षिताक्षीमुर्वशीं पुरुषा चक्र-
वीत् ॥ ६ ॥ तुर्होधमीताः शिष्मा राखिं वेदानथीयत ॥ ७ ॥ असु
यशः अतवृत्ते द्वां श्रियः सकु न तु भक्तिं विना लर्णे ग्राम्याः ॥ ८ ॥
दानोपमोगहीणः पुमान्द्वसप्तपि न जीवति ॥ ९ ॥ दीर्घसच्चमुपासते ये
प्राणाचर्यं चरन्ति ॥ १० ॥

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

Lesson XLI.

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

431. The rules governing the reduplication are as follows:

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

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

or इ; thus, धा, दधा; खिदू, चिखिदू; भ्री, चिभ्री; (c) if the root begin with a sibilant followed by a non-nasal mute, the latter is repeated (with observance of *a*), not the sibilant; thus, ख्ला, तख्ला.

2. A long vowel is shortened in the reduplicating syllable; and एः is replaced by इ; thus, ददा and दधा above; भी, चिभी; भु, चिभु.

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

433. The verbs of this class lose the एः from the endings of the 3rd pl. in the active as well as in the middle; and in the 3d pl. impf. act. always take चस्, before which a final radical vowel has *guna*; thus, चचिभस्.

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

Indicative.

	Active.		Middle.	
1. चिभन्नि	चिभुवस्	चिभुमस्	चिभे	चिभृवहे
2. चिभर्णि	चिभुवस्	चिभृष्ट	चिभृष्टे	चिभृष्टे
3. चिभर्ति	चिभुतस्	चिभति	चिभृते	चिभते

Imperfect.

1. चचिभरम्	चचिभुव	चचिभुम	चचिभि	चचिभृवहि
2. चचिभर्	चचिभुतम्	चचिभुत	चचिभुषास्	चचिभाषाम्
3. चचिभर्	चचिभुताम्	चचिभस्	चचिभुत	चचिभाताम्

Imperative.

1. चिभराणि	चिभराव	चिभराम	चिभरै	चिभरावहे
2. चिभृहि	चिभुतम्	चिभुत	चिभृच्छ	चिभाषाम्
3. चिभर्तु	चिभुताम्	चिभतु	चिभुताम्	चिभताम्

Opt. act.: चिभुषाम् etc.; mid.: चिभीय etc.

Part. act.: चिभत् (§ 259), f. चिभतो; mid.: चिभाण.

435. The roots १दा, 'give', and १धा, 'put', lose their radical vowel in the weak forms, leaving the weak stems दह् and धह्.

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

Indicative.

Active.	Middle.
1. दधामि दधस् दधम् दधि	दधहि दधमहि
2. दधासि धत्वस् धत्वं धत्वे	दधाते धत्वे
3. दधाति धत्तास् दधति धत्ते	दधाते दधते

Imperfect.

1. अदधाम् अदध्य अदध्म् अदधि	अदध्यहि अदध्महि
2. अदधास् अधत्ताम् अधत्ता	अधत्वास् अदधाताम् अधत्वाम्
3. अदधात् अधत्ताम् अदधुस्	अधत्ता अदधाताम् अदधत्

Imperative.

1. दधामि दधाव दधाम् दधि	दधावहि दधामहि
2. धेहि धत्ताम् धत्ता धत्वे	दधाताम् धत्वे
3. दधातु धत्ताम् दधतु धत्ताम्	दधाताम् दधताम्

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

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

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

437. The root जहा, 'quit, abandon' (act.), drops the ए in weak forms where the ending begins with a vowel, and in the opt.; thus, indic. 3rd sing. जहाति, pl. जहति; impf. 3rd. sing. अजहात्, pl. अजहात्; opt. अजहात्. The 2nd sing. imv. is जहैहि or जहिहि. In the other weak forms before consonant-endings the stem is either जहो or जहि; thus, जहीमस् or जहिमस्.

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

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

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

439. ढु 'pour, sacrifice' (act. and mid.), makes the 2nd sing. imv. चुङ्घिधि; 3rd persons impf. चचुहोत्, चचुउताम्, चचुहुपुस्.

440. 1. भी, 'fear' (act.), may shorten its vowel in weak forms; thus, विभीमस् or विभिमस्, विभीयात् or विभियात्. — 2. झ्री, 'be ashamed' (act.), changes its weak stem जिह्री to जिह्रिय् before vowel-endings; thus, indic. 3rd persons जिह्रेति, जिह्रीतस्, विह्रियति.

Vocabulary XLI.

Verbs:	+ चा put on; (mid.) take, receive.
1दा (<i>dādāti, dattē</i>) give.	+ वि arrange, ordain.
+ प्र entrust.	+ सम् unite, put together; lay on.
1धा (<i>dddhāti, dhatte</i>) put, place.	1हा (<i>jāhāti</i>) quit, abandon, neglect.
+ चपि close, shut.	झ्री (<i>jihṛēti</i>) be ashamed.

Subst.:	formed the ablution customary at the end of religious pupilage.
अभय n., safety; feeling of safety.	
असुर m., demon.	Adj.:
अङ्गति f., oblation.	देव, f. देवी, divine.
महिष m., n. pr.	विशिष्ट, f. विशिष्टा, excellent, remarkable.
मृग m., gazelle.	
वित्त n., possessions, wealth.	Adv.:
शेष m., n., rest, remainder.	साथम् at evening.
खातक m., one who has per-	

Exercise XLI.

यहासि विशिष्टेभो यक्षामासि दिने दिने।
तते वित्तमहं मन्ये शेषं कस्तापि रक्षति ॥ ३० ॥

यस्तु काष्ठमयोऽहस्तो यस्तर्ममयो मृगः ।

यस्तु विप्रो उद्धीयानस्त्रयस्ते जाम विभति ॥ ३१ ॥

यः सर्वभूतेभ्योऽभयं दस्ता प्रब्रवति तस्माच्चतेर्भूताणि न विभति स
च ते भ्यो न विभेति ॥ १ ॥ सायं प्रातर्त्रैङ्गचारी प्रत्यहं समिधमपावाह-
धात् ॥ २ ॥ ये दे कालं विधत्तसे महती व्योतिष्ठी रक्षीमि ॥ ३ ॥
नेकं पुष्टमन्वस्ती हृष्टाद्यस्तात्पतिगृहीयादा ॥ ४ ॥ यस्माच्चहिष्वासुरात्सर्वे
इपि देवा चविभयुसं शिवस्तु पत्नी पार्वती व्यहृण् ॥ ५ ॥ भिषां भव-
ति (voc. sing. f.) देहीति चचियो भिषां चरन्मूर्यात् ॥ ६ ॥ एवा अरसा
वाक्त्रात्सं पतिं पत्नी चदापि न चहात् ॥ ७ ॥ यस्तु भूषणासंकृतां कन्यां
पिता यस्तमूल्यामृतिष्व ददाति स देवो विवाह उच्चते ॥ ८ ॥ शशुणा-
थातो (part., acc. pl.) इद्वा चचियाविष्व धनुषोः समधत्ताम् ॥ ९ ॥
प्रायचित्तार्थे इष्टशतं चृताङ्गतीनां चुक्षिः ॥ १० ॥

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

Lesson XLII.

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

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

sonant, unless one be there already (as in भङ्ग); this nasal is adapted to the consonant, except in the strong forms, where it is expanded to the syllable य [य], which bears the accent.

442. The combination of the final radical consonants with those of the personal endings is in accordance with the rules already given for the root and reduplicating classes.

443. Thus, युज् 'join'; strong stem युज्य, weak युज्.

Indicative.

Active.

युज्यि	युज्यस्	युज्यस्	युजे	युज्यहि	युज्यमहि
युज्यि	युज्यक्ष्यस्*	युज्यक्ष्य	युज्ये	युज्याये	युज्यर्थ्ये
युज्यति	युज्यत्	युज्यति	युज्ये	युज्याते	युज्यते

Imperfect.

युज्यनवम्	युज्यन्न	युज्यन्न	युज्यन्नि	युज्यन्नहि	युज्यन्नमहि
युज्यनव्	युज्यन्नम्	युज्यन्न	युज्यन्नक्ष्यास्	युज्यन्नायाम्	युज्यन्नर्थ्यम्
युज्यनव्	युज्यन्नाम्	युज्यन्न	युज्यन्न	युज्यन्नाताम्	युज्यन्नत

Imperative.

युज्यानि	युज्याव	युज्याम	युज्ये	युज्यावहि	युज्यामहि
युज्यग्निः	युज्यन्न	युज्ये	युज्ये	युज्यायाम्	युज्यर्थ्यम्
युग्नु	युज्यन्नम्	युज्यन्नु	युज्यन्नम्	युज्याताम्	युज्यताम्

Opt. act.: युज्यास् etc.; mid.: युज्यीय etc.

Part. act.: युज्यन्न, f. युज्यती; mid.: युज्यान.

444. Root रथ् 'obstruct'; strong stem रथ्य, weak रथ्.

Indicative.

Active.

रथ्यि	रथ्यस्	रथ्यस्	रथे	रथ्यहि	रथ्यमहि
रथ्यति	रथ्यस्	रथ	रथ्ये	रथ्याये	रथ्यर्थ्ये
रथ्यति	रथ्यस्	रथ्यति	रथ्ये	रथ्याते	रथ्यते

* Instead of युज्यक्ष्यस्, युज्यर्थ्ये, and the like, it is allowed (and more usual) to write युज्यस्, युज्यर्थ्ये etc.; also रथ्यस्, रथ्ये etc., instead of रथ्यस् etc.; in each case omitting the consonant immediately following the nasal.

Imperative.

इणधानि इणधाव इणधाम इणधि इणधावहे इणधामहे
 इन्धि इन्धम् इन्ध इन्धस् इन्धायाम् इन्धङ्गम्
 इन्धनु इन्धाम् इन्धनु इन्धाम् इन्धाताम् इन्धताम्

Imperf. act.: अइणधम्, अइणत, अइणत; अइन्ध etc.; mid.:
 अइन्धि etc. — Opt. act.: इन्धाम् etc.; mid.; इन्धीय etc. — Part.
 act.: इन्धन्, f. इन्धती; mid.: इन्धाम्.

445. Roots पिण्, 'grind, crush' (act.); and हिंस्, 'injure,
 destroy' (act.):

Imperfect.

अपिणषम् अपिण्व अपिण्म अहिणसम् अहिंस्ल अहिंसा
 अपिणट् अपिण्टम् अपिण्ट अहिणस् अहिंस्तम् अहिंसा
 अपिणट् अपिण्टाम् अपिण्वन् अहिणस् or अत् अहिंसाम् अहिंसन्

Ind. 2nd persons: पिण्डि, पिण्टस्, पिण्ट; — हिणसि, हिणस्,
 हिण्सा. Imv. 2nd persons: पिण्डिदि, पिण्टम्, पिण्ट; — हिण्डि, हिण्सम्,
 हिण्सा.

446. तृह्, 'crush' (act.), combines तृणह् with ति and तु into
 तृणेदि and तृणेह्.

Vocabulary XLII.

Verbs:

इध् (inddhé) kindle, light.	युन् (yunákti, yunñkté) join; yoke, harness.
चिह्न् (chindátti, chindddhé) cut, cut off.	+ नि appoint, establish.
+ आ take away, remove.	रुद्ध् (ruṇáddhi, runddhé) obstruct, check; besiege.
+ उद् exterminate.	गिन् (gindáfti) leave, leave re- maining.
आगर्त्य (caus. stem) awaken.	+ वि set apart, distinguish.
पिण् (pináṛti) grind, crush.	हृत् + सम् unite.
भङ् (bhandákti) break, destroy.	हिंस् (hindásti) injure, destroy.
भिह् (bhindátti, bhindddhé) split.	
भुन् (bhundákti, bhunñkté) eat, enjoy.	

Subst.:	लेखन n., writing, copying.
अवस्था f., condition, state.	हिमवत् m., the Himalaya Mts.
उषा f., dawn; also personified,	Adj.:
Uṣas, the Dawn.	उच्चित् high.
कण्ठः m., thorn; enemy.	काष्ट suitable for Kṣatriyas.
चास m., bite, mouthful.	जृष्ण domestic.
तम्भुस m., rice.	प्रतिकूलः, f. •चा, unfavorable.
पातक n., crime.	शुभः, f. चा, splendid, beautiful, excellent.
पीत m., grandson.	
बन्धु m., relative.	

Exercise XLII.

यद्यायति यत्कुरुते धृतिं यज्ञाति यज्ञं च ।
 तद्वाप्रोत्यनेन यो^{*} हिनक्षि न किंचन ॥ ३२ ॥
 यस्तां यस्तामवस्तायां यत्करोति मुभाशुभम् ।
 तस्यां तस्यामवस्यायां तत्कर्त्त्वं समुपास्नुते ॥ ३३ ॥
 दूत एव हि संधर्ते भिन्नस्येव च संहतान् ।
 दूतसत्युदते कर्म देव भिन्नते वा न वा ॥ ३४ ॥

ये गा हिंसिति तेषां^{**} गरीयः प्रायश्चित्तं विद्धति तस्याहां मा
 हिष्मि ॥ १ ॥ वीषत्युचपीतो वर्षशतं निष्कण्ठं राज्यं भुज्जेति कवयो
 महाराजमसुवन् ॥ २ ॥ यथा वातो बलेन वृचाभगतयेवं स्वं मे दिवो
 भर्हयिति ॥ ३ ॥ रणे शशुभिर्युधमानः शूरः कांशिदिषुभिरभिनक्षिणां
 चिष्ठूर्धेहस्तपादादिकमसिनाच्छिन्त ॥ ४ ॥ प्रातरश्चिनामुषसा सक्षा
 सह भूतानि वागरयितुं चिष्ठेते रथे उच्ची शुक्ल इत्युषु शूर्यते ॥ ५ ॥ यो
 भूमिहानमाच्छिन्त्याहूः आच्छिन्त्यमानं वालुमोदते स पद्मभिर्महापा-
 तकिः संयुक्तः स्वात् ॥ ६ ॥ अहो प्रतिकूलो विधिर्विशिष्टः मनोदत्तं
 मे ॥ ७ ॥ यज्ञं पिताहीनां वन्धुनां शिरांसि भिन्नतो इदतीं कव्यां
 यस्ताहुरक्षितं चारं विवाहमूषयो विदुः ॥ १० ॥

11. After Jayasinha had long besieged Girinagara, he destroyed

* The antecedent of this relative is the subject of अवाप्तिः.

** Translate as though dative.

(भज्) it at last. 12. An ascetic shall eat only 240 mouthfuls in a month (*loc.*). 13. "Kindle the fire; cut branches for firewood (समिधर्घम्); milk the cows; grind grain": thus said one priest to another *early* in the morning. 14. The teacher entrusted (गि-युक्) the scholars with the copying of the books (*cpd., dat.*). 15. The mountain-*range* Himavant checks the course of the clouds with its exceedingly-high peaks. 16. The doers-of-right (ोऽप्ता) are happy in Heaven, enjoying the fruits-of-their-works. 17. A king who has conquered a foreign realm must not exterminate the royal-family. 18. Aryans must kindle the domestic-fire at the time-of-the-wedding. 19. Women pounded the rice with pestles.

Lesson XLIII.

447. Verbs. Perfect-System. In the later language the perfect-system comprises only an indicative mode and a participle, each both active and middle. Its formation is essentially alike in all verbs; its characteristics are: 1. reduplication; 2. distinction of strong and weak forms; 3. endings in some respects peculiar; 4. the frequent use of the union-vowel *i*.

448. Reduplication. 1. Initial consonants are reduplicated according to the rules given in Less. XLI for the reduplicated present-stem.

2. Medial and final vowels, short and long, are represented by the corresponding short vowel, diphthongs by their second element; but ए (or ए॒) is represented always by ए, never by ए॑ as in the reduplicated present-stem. Thus, अम्, अनम्; खा, तखा; सिच्, सिविच्; सेव्, सिवेव्; गा, अगा; कृ, अकृ.

3. Initial ए, followed by a single consonant, becomes ए॑ (through ए-ए); thus, एह्, एआ॑.

4. Initial ए॑ and ए follow the same analogy; but in the strong

forms, where the root-vowel is gunated, the reduplicating vowel is protected from combination by the insertion of ए or ओ; thus, ईष्, strong perfect-stem ईयेष् (i-y-eṣ) weak ईष् (i. e. i-iṣ); उष्, strong उवोष् (u-u-oc), weak उष् (u-uc).

5. Roots beginning with vowels long by nature or position do not in general make the ordinary perfect-system, but use instead a periphrastic formation (see below). But आप् is an exception, making the constant perfect-stem आप्; and a few roots with initial ए or उ show the anomalous reduplication आन् in the perfect.*

449. Strong and weak forms. In the three persons sing. act. the root-syllable is accented, and exhibits usually a stronger form. As regards the strengthening:

1. In roots with medial vowels long by nature or position, and in those with initial ए, the difference of strong and weak forms does not appear, except in accented texts.

2. Medial and initial vowels are gunated, if possible, in the strong forms; thus, निहू, w. निभद्धि, s. निभेहू; ईष्, w. ईद्धि, s. ईयेष्; उष्, w. उधू, s. उवोष् (§ 448, 4).

3. Medial ए before a single final consonant is vriddhied in the 3rd pers., and optionally in the 1st; thus, from पष्, in 1st sing. either पपष् or पपाष्, in 2nd पपष्, in 3rd पपाष्.

4. A final vowel takes either *guṇa* or *vriddhi* in the 1st person, *guṇa* in the 2nd, *vriddhi* in the 3rd; thus, from नी, in 1st निनी or निनी, 2nd निनी, 3rd निनी.

450. The root भू makes, irregularly, the perfect-stem बभू, and adds ए before a vowel-ending.

451. Some roots, instead of strengthening the vowel in the

* The grammarians prescribe (doubtless falsely) this reduplication for all verbs beginning with ए or उ followed by more than one consonant.

strong forms, weaken it in the weak forms; some few even do both. See below.

452. Personal Endings. The perfect-endings are these:

	Active.			Middle.		
1.	<i>a</i>	<i>vd</i>	<i>md</i>	<i>é</i>	<i>vdhe</i>	<i>mdhe</i>
2.	<i>tha</i>	<i>dthus</i>	<i>d</i>	<i>sé</i>	<i>áthe</i>	<i>dhvé</i>
3.	<i>a</i>	<i>dtus</i>	<i>is</i>	<i>é</i>	<i>áte</i>	<i>ré</i>

But roots ending in *a* take *du* in 1st and 3rd sing. act.; thus, खा, तखो.

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

1. The ए of 3rd pl. mid. always has ए before it.
2. The other endings beginning with consonants, except ए, take it in nearly all verbs. But it is rejected throughout (except from ए) by eight verbs: viz. १ ए 'make', ए 'bear', ए 'go', ए 'choose', ए 'run', ए 'hear', ए 'praise', ए 'flow'.
3. For its use or omission in 2nd sing. act. the rules are too complicated to be given here.

454. With the union-vowel ए a final radical ए or ई is not combined into एै, but becomes ए॒ or (if more than one consonant precede) ए॒॑; thus, from नी, निविष्य *ni-ny-i-va*.

Examples of Inflection. A. Roots in final vowels.

455. I. Roots in ए or ई. The ए and ई of gunated and vridhied vowels become ए॒ and ए॒॑ before the vowel beginning an ending. See also § 454.

Thus, 1. जोः Act.: Sing. 1. निषय or निगाय, 2. निषिष्य or निगेष, 3. निगाय; du. 1. निषिष्य, 2. निष्वजुस, 3. निष्वगुस; pl. 1. निष्विम, 2. निष्व, 3. निष्वुस.—Mid.: Sing. 1. निष्वे, 2. निष्विषे, 3. निष्वे;

du. 1. निव्विहै, 2. निव्वाधे, 3. निव्वाते; pl. 1. निव्विमहे, 2. निव्विधे, 3. निव्विरे.

2. क्रीः Act.: Sing. 1. चिक्रय or चिक्राय, 2. चिक्रियिष or चिक्रेष, 3. चिक्राय; du. 1. चिक्रियिष, 2. चिक्रियशुस्, 3. चिक्रतुस्; pl. 1. चिक्रियम, 2. चिक्रिय, 3. चिक्रियुस्.

456. II. Roots in द्व or द्व्व follow the model of the last-mentioned. Thus, स्तुः: Act.: Sing. 1. तुष्टव or तुष्टाव, 2. तुष्टोष (not तुष्टविष — see § 453, 2), 3. तुष्टाव; du. 1. तुष्टव, 2. तुष्टवशुस्, 3. तुष्टवतुस्. — स्तूः: Act.: du. स्तुतुविष etc.

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

Active.	Middle.
1. बभूव बभूविष बभूविम बभूवे बभूविषहे बभूविमहे	
2. बभूविष बभूवशुस् बभूव बभूविषे बभूवाधे बभूविधे	
3. बभूव बभूवतुस् बभूवशुस् बभूवे बभूवाते बभूविरे	

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

1. चक्षर, चक्षार चक्षृप चक्षृम चक्षे चक्षृपहे चक्षृमहे	
2. चक्षर्ष चक्षशुस् चक्ष चक्षृषे चक्षाधे चक्षृधे	
3. चक्षार चक्षतुस् चक्षुस् चक्षे चक्षाते चक्षिरे	

So also भृ, सृ, श्वृ 'choose'. 2. The other roots in च्छ make the first persons thus: from धृ, दधर or दधार, दधिष, दधिम; दधे, दधिषहे, दधिमहे.

459. If the final च्छ be preceded by more than one consonant, the formation is as follows: स्त्र, 1. सस्त्र or सस्तार, 2. सस्तर्ष, 3. सस्तार; du. सस्तरिष, सस्तरशुस्, etc. — the च्छ being gunated.

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

1. दधी दधिष दधिम दधे दधिषहे दधिमहे	
2. दधाध, दधिष दधशुस् दध दधिषे दधाधे दधिधे	
3. दधी दधतुस् दधुस् दधे दधाते दधिरे	

2. च्छा, श्छा, and similar roots, make their weak forms from the

simpler root-forms पी, द्वा etc.; and द्वा makes its strong forms also from द्वा; thus, द्वाहय or द्वाहाय etc.

B. Roots in final consonants.

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

1. भिद्: Act: Sing. 1. विभेद, 2. विभेदिष्य, 3. विभेदः; dú. विभिदिष्य etc.; pl. विभिदिष्य etc. Mid.: विभिदे etc. 2. So from तुद्: तुतोद् etc.; 3. from दृश्: 1. ददर्श, 2. ददर्शिष्य or दद्रष्ट, 3. ददर्शः; du. ददृशिष्य etc.

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

1. ईष्: Sing. 1. ईयेष, 2. ईयेषिष्य, 3. ईयेषः; du. 1. ईयिष, 2. ईयसुस्, 3. ईयतुस्; pl. 1. ईयिष, 2. ईष, 3. ईयुस्. 2. उष्: उयोष् etc. 3. The root उ्, 'go', also follows this rule, forming उयाय etc., 3rd. pl. उयुर्. 4. चाष् makes (see § 448, 5) चानर्च, चानर्चिष्य etc.

463. III. With initial च.

चास्, चास �etc.; चाह्, चाह �etc. But चम् (originally चंम्) makes चानंग् etc. (§ 448, 5).

464. IV. With medial च.

1. चक्षम्: Act.: sing. 1. चक्षम् or चक्षाम्, 2. चक्षमिष्य, 3. चक्षामः; du. चक्षमिष्य etc. Mid.: चक्षने etc.

Thus all such roots beginning with more than one consonant, or with an aspirate, a guttural mute, or इ.

465. 2. Roots in general having medial च before a single final consonant, and beginning also with a single consonant which is repeated unchanged in the reduplication — i. e. not an aspirate, a guttural, or इ — contract with the reduplication into one syllable, with ए as its vowel, in the weak forms; and this is allowed also in 2nd sing. act. when the union-vowel ए is taken.* Thus, पच्, s. पपच् and पपाच्, w. पेच्:

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

पपच्, पपाच् पेचिव् पेचिम् पेचे पेचिवहे पेचिमहे
 पपकथ्, पेचिथ् पेचयुस् पेच् पेचिये पेचाये पेचिये
 पपाच् पेचतुस् पेचुस् पेचे पेचाते पेचिरे

466. 3. Certain roots beginning with अ *va* (also one with अ *ya*) and ending in one consonant, reduplicate with the syllable उ (the one root just mentioned, with उ), and abbreviate the अ (अ) of the root to उ (उ) in weak forms. They are treated like roots with initial उ (उ: § 463) but retain the full root form in the strong persons. These roots are उच्, उह्, उप्, उश्, उस् 'dwell', and उह्; also उष्. Thus, उच्: Act. sing. 1. उवच् or उवाच्, 2. उवक्ष् or उवचिष्, 3. उवाच्; du. उर्विव् (*u-uc-i-va*) etc. Mid. उचे etc. — उह्: Act. sing. 1. उवह् or उवाह्, 2. उवष् or उवचिष्, 3. उवाह्; du. उर्विव् etc. Mid. उहे etc.

467. 4. Several roots which have medial उ between single consonants, but cannot follow the rule of § 465, drop out the उ from the weak forms. These roots are, in the classical language, उन्, उम्, उस्, उ॒; and also उन्, which might be expected to follow § 465. They form the weak stems उन्, उम्, उ॒, उ॒; and उन्. Thus, उखन् or उखाव् etc., उखिष् etc. उ॒ makes its strong stem उघन् and उघाव्.

468. 5. The roots उध्, उ॒प्, and one or two others, reduplicate from the semivowel, and contract अ and उ to उ and उ in weak forms. Thus, strong सुञ्चप् or सुञ्चाप्, weak सुञ्च॒प्.

469. 1. The root उह्, 'speak', is found only in this tense, and only in the following forms: sing. 2. आत्य, 3. आह्; du. 2. आ॒हयुस्, 3. आहतुस्; pl. 3. आङ्गस्. These forms have only the value of the present.—2. The root उविद्, 'know', makes a perfect without reduplication, but otherwise regular, which has only present-value; see § 417. उविह्, 'find', forms the regular उविदे॒.

470. The roots उि, उित्, उि, and उि, form as perfect-stems उिक्ति॒, उिक्ति॒, उिगि॒, and उिउ॒.

471. Perfect participle. 1. **Active.** The ending of the pf. part. active is वांस् (mid. वत्, w. चृष्), which is added to the weak perfect-stem.* When this is monosyllabic the union-vowel त् is inserted (but not in the weakest cases, before चृष्). Thus, a. from इ॒ष्, strong stem of part. ई॒षिवांस्, mid. ई॒षिवत्, w. ई॒षुष्; from प॒ष्, प॒षिवांस्, प॒षिवत्, प॒षुष्; from व॒ष्, ऊ॒षिवांस्, ऊ॒षिवत्, ऊ॒षुष्; from ह॒ष्, ह॒षिवांस्, ह॒षिवत्, ह॒षुष्. But, from जी, जिनीवांस्, जि॒नीवत्, जिनुष्; from क्षु, तुष्टुवांस्, तुष्टुवत्, तुष्टुवुष्; from भिह्, वि॒भिद्वांस्, वि॒भिद्वत्, वि॒भिद्वुष्. — b. The root ग॒म् makes as its strong stem of pf. part. अ॒रिमवांस् or अ॒ग्नवांस्, mid. अ॒रिमवत् or अ॒ग्नवत्, weakest only अ॒रगुष्. Similarly, from ह॒ग्, अ॒श्विवांस् or अ॒घन्वांस्, अ॒श्विवत् or अ॒घन्वत्, अ॒घुष्. — c. १॒विद्, 'know', makes वि॒द्वांस् etc.; २॒विद्, 'find', वि॒विद्वांस् etc.

2. **Middle.** The pf. part. middle is made with the suffix आ॒ण, which is added to the weak stem as this appears in the middle voice; thus, बुध्, बुद्धाण; धा, दधाण; क्षु, चक्राण; जी, जिन्वाण; तग्, तेगाण.

Periphrastic Perfect.

472. Most roots beginning with a vowel long by nature or position adopt a periphrastic formation in the perfect tense; the same is also taken by the secondary conjugations, and optionally by a few primary roots not falling in the above category. It is made as follows:

473. To the accusative of a derivative noun-stem in आ, made from the present-stem which is the general basis of each conjugation, are added, for the active, the perfect active forms of क्षु or अ॒स् (or, very rarely, of अ॒य्); for the middle, only the perfect middle forms

* Mechanically, the weakest participle-stem is identical with the 3rd pl. act. (of course, त् instead of स्).

of शू. Thus, from शोरायति pf. शोरयामास or शोरयांचकार; from देव, देवांपत्रे.

474. Force of the Perfect. In classical Sanskrit the perfect coincides in meaning with the imperfect, as a tense of narration, but is less often met with.

Lesson XLIV.

475. Verbs. Future-System (and Conditional). The verb has two futures: I. The simple, or *s*-future, which is by far the older, and much more common, than the other; and II. the periphrastic future.

476. I. Simple Future. This tense contains an indicative mode and a participle, active and middle. It may be made from all verbs. The tense-sign is the syllable एव, added to the root either directly, or by the union-vowel ए (in the latter case becoming एव). The root has the *guna*-strengthening when possible; and some roots with medial च्छ gunate with ए instead of एव. The inflection is precisely like that of the present indicative of a verb of the *a*-conjugation; thus, from भू, भविष्यति, एते.

477. When ए is not taken, final radical consonants suffer the same changes before एव as before ए in the inflection of the root-class or reduplicating or nasal class. Thus, from कुह्, धोष्यति; मुच्, मीष्यति; भिह्, भेत्यति; रध्, रोत्यति; गम्, गंस्यति; लिह्, लेष्यति; दिष्, देष्यति; दृश्, द्रृष्यति. The root वस् 'dwell', makes वत्यति.

478. 1. Most roots ending in vowels reject ए; thus, दा, दा-स्यति; गा, गास्यति; जि, जेष्यति; नु, ओष्यति. 2. But all roots in श्च take ए; thus, शू, शरिष्यति; तु, तरिष्यति; and also the roots श्वी (श्विष्यति) and भू (भविष्यति). 3. यह makes यहीष्यति.

479. In general, the verbs which take ए in the infinitive and periphrastic future (see below), take it also in this tense. But the accordance is far from complete; and these parts should be learned, as a matter of usage, for any given verb.

480. Stems of causative inflection, and denominatives in अय, make their future-stems in अयिष्य; thus, चुर्, चोरयिष्यति.

481. Participle. The participles, act. and mid., are made from the future-stem precisely as from the present-stem; thus, दा, दा-खन् (f. दाखती), दाखमान; कृ, करिष्यन्, करिष्ममान. Cf. §§ 260, 262.

482. Conditional. A tense called the conditional (indic. only) is made from the stem of the simple future precisely as the imperfect is made from the present-stem, and similarly inflected. Thus, अदाखम, अकरिष्यम; अदाखे, अकरिष्ये. It is of extremely rare occurrence.

483. II. Periphrastic Future. This tense, which is allowed to be made from all verbs, contains a single indicative tense, active.* It is formed by the *nomen agentis* in य, having the value of a future active participle, to the nom. sing. of which (ता) are added, in the 1st and 2nd persons of all numbers, the corresponding inflected forms of the pres. of 1अस् 'be'. In the 3rd persons the *nomen agentis* is used alone, in the proper number, without the auxiliary.

484. The root has in most cases the same form before the suffix यु which it takes before the गुम् of the infinitive. Thus, आतु; जि, जेतु; कृ, खोतु; भू, भवितु; कृ, कर्तु; काय, कथयितु.

485. The inflection is then as follows:

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

- | | | |
|------------|----------|----------|
| 1. कर्ताचि | कर्तालस् | कर्तालस् |
| 2. कर्ताचि | कर्तालस् | कर्ताल |
| 3. कर्ता | कर्तारौ | कर्तारस् |
-

Aorist-System.

486. The aorist comprises three quite distinct formations, each with certain sub-varieties; but all are bound together into one complex system by certain correspondences of form and meaning. In classical Sanskrit aorists are comparatively rare. Their value is quite that of impf. or pf. as tenses of narration. But they are used also (though not nearly so often as the prohibitive opt.) with the particle मा, in prohibitions, the augment being then omitted; thus, मा दाः ‘do not give’; मा भीषः ‘do not fear’. With this exception the aorist always has the augment in classical Sanskrit. The tense comprises, in the later language, only an indicative mode.* The main varieties of aorist are three: I. Simple Aorist; II. Reduplicated Aorist; III. Sibilant Aorist.

487. I. Simple aorist. (1) Root aorist. This aorist is precisely like an imperfect of the root-class. It is limited to the active voice of a few roots in आ, and of भू. E. g.

दा	भू
1. अदाम् अदाव् अदाम्	अभूवम् अभूव अभूम्
2. अदास् अदातम् अदात्	अभूत् अभूतम् अभूत्
3. अदात् अदाताम् अदुस्	अभूत् अभूताम् अभूवन्

Like दा: धा, अधात्; स्ता, अस्तात्; पा, अपात्; गा ‘go’, अगात्.

488. (2) The *a*-aorist. This is like an imperfect of the *a*-class, active and middle. Thus, from सिच्, 1st persons असिचम्, असिचाव, असिचाम; असिचे, असिचावहि, असिचामहि. In general the root

* The precative is strictly a peculiar aor. optative; but it is so rare that its formation need not be explained here.

assumes a weak form; but three or four roots in final त्वं take *gupta*. Thus, आप, आपत्; अम्, अगमत्; भंश्, अवशत्; मुच्, अमुचत्; सह्, असदत्; शृङ्, अश्रकत्; संस्, अस्सत्. — Irregular: खा, अखात्; झा, अझूत्; शा, अवरत्; शास्, अशिषत्; ग्रास् ‘throw’, आखत् (anomalous). वच् makes अवोचत्, and पत्, अपमत्, which, with one or two others, were doubtless originally reduplicated aorists.

489. II. Reduplicated Aorist (3). This aorist differs from all others in that it has come to be attached nearly always to the derivative (caus., etc.) conjugation in अय, as its aorist. The connection is not formal, as the aorist is not made from the stem in अय, but from the root. Its characteristic is a reduplication, of quite peculiar character.

490. The reduplicated aorist is very unusual in classical Sanskrit, and it will be sufficient for the present to give an example or two of its formation. Thus, अन् makes अवीचनत्; सृष्ट्, अपि-सृष्टत्; खा, अतिष्ठिपत्. The inflection is the usual one of imperfects of the *a*-conjugation.

491. III. Sibilant Aorist, of four varieties. (4) The *s*-aorist. The tense-stem is made by adding स् to the augmented root, which usually has its vowel strengthened. E. g. जी: Act.: sing. 1. अनेषम्, 2. अनेषीस्, 3. अनेषीत्; du. 1. अनेष्व, 2. अनेष्टम्, 3. अनेष्टाम्; pl. 1. अनेष्म, 2. अनेष्ट, 3. अनेषुस्. Mid.: sing. 1. अनेषि, 2. अनेष्टास्, 3. अनेष्टु; du. 1. अनेष्वहि, 2. अनेषाधाम्, 3. अनेषाताम्; pl. 1. अनेष्महि, 2. अनेष्टुम्, 3. अनेषत्. — अभ् (mid.only): sing. 1. अलप्सि, 2. अवब्धास्, 3. अवब्धु etc.

492. (5) The *is*-aorist. The tense-stem is made by adding स् by means of an inserted इ. The root is generally strengthened. E. g. पू ‘purify’: Act.: sing. 1. अपाविषम्, 2. अपावीस्, 3. अपावीत्; du. 1. अपाविष्व, 2. अपाविष्टम्, 3. अष्टाम्; pl. 1. अविष्म, 2. अविष्ट, 3. विषुस्. — Mid, sing. 1. अपाविषि, 2. अपाविष्टास्, 3. अ-

पाविष्टः; du. 1. **०विष्टहि**, 2. **०विष्टाताम्**, 3. **०ताम्**; pl. 1. **०विष्टहि**, 2. **०विष्टम्**, 3. **०विष्टत्**. — This is the only aorist of which forms are made in the secondary and denominative conjugations (but for causatives and denominatives in अय, cf. § 489).

493. (6) The *sīg*-aorist is active only, the corresponding middle being of the *s*-form. An example will suffice here. आः sing. 1. अ-**पासिष्टम्** etc., quite like the inflection of the *is*-aorist.

494. (7) The *sa*-aorist. **दिश्**: Act. sing. 1. अ-**दिश्म**, 2. **०श्स**, 3. **०श्त्**; and so on, like an impf. of the *a*-conjugation. But in the mid. the grammarians prescribe the 1st. sing. अ-**दिशि**, and 2nd and 3rd du. अ-**दिशाताम्** and **०ताम्**.

495. **Aorist Passive.** Generally the middle forms of aorists 4, 5, or 7, are used also for the passive. Roots which do not ordinarily take aorists of these forms, may make them like 4 or 5 especially for the passive.

496. But a 3rd pers. sing., of peculiar formation, has become a recognized part of the passive conjugation. It is formed by adding ए to the root, which takes also the augment, and is usually strengthened, in some cases by *guna*, in others by *vṛddhi*. After final आ is added ए. Thus, जी, अनायि; मु, अनापि; कु, अकारि; वच, अवाचि; — but दम, अदमि; दृश्, अदर्शि; दा, अदायि.

Lesson XLV.

Derivative or Secondary Conjugations.

497. Secondary conjugations are those in which a whole system of forms, more or less complete, is made from a derivative conjugation-stem, this whole system being usually connected with a certain definite modification of the original radical sense. These conjugations are: I. Passive. II. Intensive. III. Desiderative. IV. Causative. V. Denominative.

498. I. Passive. The present-system of the passive has been described; as also the peculiar 3rd pers. sing. used as aor. pass., the past pass. participle in त् or तु, and the fut. pass. participles or gerundives. In all other parts of the verb middle forms are used, if necessary, with passive meaning.

499. II. Intensive. The intensive conjugation signifies the intensification or the repetition of the action expressed by the primary conjugation of a root. Forms outside the present-system are too rare to need notice here; indeed, even within that system they are by no means common in the later language. Intensives fall into two classes.

500. 1. The verbs of the first class (only act.) form their intensive-stem by reduplication, and the reduplicating syllable is strengthened. *a.* Radical च and च्छ are reduplicated with चा, च् and चृ with च, च and च्छ with चो; thus, चाचू, दाधृ, नेनी, शोशुचृ. *b.* Sometimes the reduplicating syllable has a final consonant, taken from the end of the root; thus, चचर्, ममृष्. *c.* Sometimes the reduplication is dissyllabic, an *i*-vowel being inserted after the final consonant of the reduplicating syllable; thus, वरीपुर्. — The model of inflection is the present-system of the reduplicating-class, but deviations are not rare; in particular, an र् is sometimes inserted between stem and ending.

501. 2. From the intensive-stem as just described may be formed another, formally identical with a passive-stem, by the suffix त्. It takes middle inflection, but has no passive value, being used precisely as is the intensive just mentioned. Thus, मृत्, ममृषते.

502. A few intensives, having lost their value as such, come to be used as presents, and are treated by the native grammarians as simple roots. Thus चानु, really intensive of नु 'wake', is assigned to the root-class: pres. चानिमि etc., du. चानुवस् etc.; impf. 1. चचावरम्, 2. चचावर्, 3. चचावर्; du. चचानुव etc. So

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

Intensive forms outside the present-system are very rare.

503. III. Desiderative. By this conjugation is denoted a desire for the action or condition denoted by the simple root; thus, पिवामि 'I drink', desid. पिपासामि 'I wish to drink'.

504. To form the desiderative-stem the root is reduplicated, and adds स, sometimes इष्. The consonant of the reduplication is determined by the usual rules; the vowel of reduplication is ए if the root has an *a*-vowel, an *i*-vowel, or च्छ, and उ if the root has an *u*-vowel. Thus, चा, चियासति; जी, जिनीषति; भू, बुभूषति; कृ, चिकोर्षति; भिह्, बिभित्सति; तिष्, तितिषते.

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

506. The conjugation in the present-system is like that of other *a*-stems. Outside of that desiderative forms are quite infrequent. The perfect is the periphrastic. The aorist is of the *is*-form; thus, ईप्स, ऐप्सिष्ट; अतितिष्ट. The futures are made with the auxiliary vowel ए; thus, ईप्सिष्टति, ईप्सितास्ति. The verbal nouns are made with ए in all forms where that vowel is ever taken. A passive may be made; thus, ईप्स्ति 'it is desired to be obtained'; part. ईप्सित.

507. IV. Causative. 1. The present-system of the causative has been treated of already. 2. The perfect is the periphrastic, the derivative noun in चक्ष being formed from the causative-stem; thus, धारयां चक्षार्. 3. The aorist is the reduplicated, made in general directly from the root, and formally unconnected with the causative-stem; thus, धू, चदीधरम्, चबूमुषम्. In a few instances, where the root has assumed a peculiar form before the causative-sign, the reduplicated aorist is made from this form, not from the

simple root; thus, स्वा, स्वापयति, अतिष्ठिष्ट. 4. Both futures are made from the causative-stem, the auxiliary त replacing the final ए; thus, धारयिष्टि, धारयितास्ति. 5. The verbal nouns and adjectives are in part formed from the causative-stem in the same manner as the futures, in part from the causatively strengthened root-form; thus, pass. part. आवित; fut. pass. part. (gerundive) तर्पयितव्य, स्वाप्य; inf. बोधयितुम्; gerund सादृश्यता, °स्वाप्य, °जग्मव्य (§ 310).

508. Causative passive and desiderative. These may be made from the causative-stem as follows. 1. The passive-stem is formed by adding the usual passive sign य to the causatively strengthened root, the syllables एष being omitted; thus, धार्यते. 2. The desiderative-stem is made by reduplication and addition of the syllables एष, of which the ए replaces the final ए of the causative-stem; thus, दिधारयिष्टि, चिभावयिष्टि. This is a rare formation.

509. V. Denominative. A denominative conjugation is one that has as basis a noun-stem. In general, the base is made from the noun-stem by means of the conjugation-sign य, which has the accent. Intermediate between the denominative and causative conjugations stands a class of verbs plainly denominative in origin but having the causative accent. Thus, from मन्त्र, मन्त्रयते *mantryate*; from कीर्ति, कीर्तयति *kirtayati*. See § 76.

510. The denominative meaning is of the greatest variety; e. g. 'be like', 'act as', 'regard or treat as', 'make into', 'desire, crave' — that which is signified by the noun-stem. Examples: from तपस् 'penance, asceticism', तपस्यति 'practise ascetism'; from जमस्, जमस्यति 'honor'; कृष्णायते 'blacken'; अश्वायति 'seek horses'; बोपायति 'play the herdsman, protect'; वसूयति 'desire wealth'; भिषजति 'play the physician, cure'; पुण्यायति 'desire a son', from the poss. cpd पुण्याम् 'desiring a son'.

Glossary to the Exercises.

For the alphabetic order of Sanskrit words see p. xii.

I. Sanskrit-English.

Adjectives in *-a* form their feminine in *-ā*, unless otherwise stated.

<i>akṣa</i> m., die, dice.	<i>adhas</i> adv., below, down.
<i>akṣan</i> (<i>akṣi</i> : 275) n., eye.	<i>adhastāt</i> adv., below; prep., w. gen., underneath.
<i>agni</i> m., fire; as <i>n. pr.</i> , Agni, the god of fire.	<i>adhi</i> adv., over, above, on.
<i>agnihotrin</i> m., a kind of priest.	<i>adhika</i> a., additional; superior.
<i>agra</i> n., front; tip, end.	<i>adhīta</i> part. of <i>adhi-i</i> .
<i>āṅga</i> n., limb; body.	<i>adhunā</i> adv., now.
<i>āṅgiras</i> (253) m., certain mythical characters.	<i>adhvaryu</i> m., priest who recites the Yajurveda.
<i>āñjali</i> m., a gesture (Voc. 37).	✓ <i>an</i> (<i>dñiti</i> : 429) breathe; — + <i>pra</i> breathe; live.
<i>anu</i> a., small; as <i>n.</i> , atom.	<i>an</i> , before cons. <i>a</i> , negative prefix.
<i>atas</i> adv., hence.	<i>anañuh</i> (278) m., ox.
<i>ati</i> adv., across, past; in cpds, to excess.	<i>anantaram</i> adv., after, immediately afterward; as prep., w. abl., right after.
<i>atithi</i> m., guest.	<i>anartha</i> m., misfortune.
<i>atra</i> adv., here, hither.	<i>anavadya</i> a., faultless.
<i>atha</i> adv., then; thereupon.	<i>anahilapāṭaka</i> n., <i>n. pr.</i> , a city.
<i>atharvaveda</i> m., the fourth Veda.	<i>anu</i> adv., after, along, toward.
<i>adas</i> (<i>asāu</i> : 287) pron., that one; so-and-so.	<i>anukūla</i> a., favorable; as <i>n.</i> , favor.
<i>adya</i> adv., to-day.	<i>anujñā</i> f., permission.
<i>adyatana</i> adj., of to-day.	<i>anurūpa</i> a., suitable.
<i>adroha</i> m., faithfulness.	<i>aneka</i> a., several.
<i>adharma</i> m., injustice, wrong.	

<i>anṛta</i> n., untruth.	<i>avaçya</i> a., necessary.
<i>anta</i> m., end; in loc., at last.	<i>avasthā</i> f., condition, state.
<i>antara</i> a., inner; as n., interior, middle; interval, difference; occasion, juncture. Cf. 378, 4.	<i>avāñc</i> (272) a., downward.
<i>andha</i> a., blind.	✓ 1aç (<i>açnute</i>) acquire, obtain; — + <i>sam-upa</i> idem.
<i>andhra</i> m., n. pr., a people.	✓ 2aç (<i>açnāti</i>) eat; caus. (<i>āçāya-ti</i>) make eat, give to eat.
<i>anna</i> n., food, fodder.	<i>açīti</i> (332) num., eighty.
<i>anya</i> (231) pron. adj., other.	<i>açru</i> n., tear.
<i>anyatra</i> adv., elsewhere.	<i>açva</i> m., horse.
<i>anvāñc</i> (272) a., following.	<i>açvin</i> m. du., n. pr., the Açvins (the Indian Δως κοῦροι).
<i>anvaya</i> m., descendant, progeny.	<i>aṣṭa</i> (332) num., eight.
<i>ap</i> (277) f. pl., water.	<i>aṣṭādaça</i> (332) num., eighteen.
<i>apara</i> (233) pron. adj., hinder; other.	<i>aṣṭāvinçati</i> (329, 332) num., twenty-eight.
<i>api</i> (190) adv., unto; further; as conj., also, even.	✓ 1as (<i>asti</i> : 426) be, exist.
<i>apsaras</i> f., heavenly nymph.	✓ 2as (<i>dasyati</i>) throw, hurl; — + <i>abhi</i> repeat, study, learn; — + <i>ni</i> entrust; — + <i>pra</i> throw forward or into.
<i>abhaya</i> n., feeling of safety; safety.	<i>asi</i> m., sword.
<i>abhi</i> adv., to, unto.	<i>asura</i> m., demon.
<i>abhiprāya</i> m., plan, design; view.	<i>asū</i> same as <i>adas</i> .
<i>abhyāsa</i> m., study, recitation.	<i>asthan</i> (<i>asthi</i> : 275) n., bone.
<i>amṛta</i> a., immortal; as n., nectar.	<i>asmed</i> same as <i>vayam</i> ; as stem in cpds, cf. 352, 4.
<i>ambā</i> (273) f., mother.	<i>ahān</i> (<i>ahar, ahas</i> : 271) n., day.
<i>ayam</i> same as <i>idam</i> .	<i>aham</i> (223) pron., I.
<i>ari</i> m., enemy.	<i>ahita</i> a., disagreeable.
<i>artha</i> m., purpose; meaning; wealth.	<i>aho</i> excl., oh! ah!
✓ <i>arthaya</i> (den.: <i>arthdyate</i>) ask for (w. two acc.); + <i>pra</i> idem.	<i>ahorātra</i> n., a day and a night.
<i>aryaman</i> (284) m., n. pr.	—
✓ <i>arh</i> (<i>árhati</i>) deserve; have a right to; w. inf. (320), be able.	ā (130) adv., hither, unto; as prep., w. abl., hither from; until.
<i>alam</i> adv., enough; very; w. instr., enough of, away with; w. dat., suitable for.	<i>ākāra</i> m., form, figure.
<i>ali</i> m., bee.	<i>ākāça</i> m., air, sky.
<i>ava</i> adv., down, off.	<i>ākṛṣṇa</i> part. of <i>ā-kṛṣṇa</i> .
	<i>ākrānta</i> part. of <i>ā-kram</i> .

<i>āgamana</i> n., arrival.	<i>ītara</i> (231) pron. adj., other.
<i>ācāra</i> m., "walk and conversation"; conduct; observance.	<i>ītas</i> adv., hence.
<i>ācārya</i> m., teacher.	<i>īti</i> adv., thus, so.
<i>ājñā</i> f., command.	<i>īttham</i> adv., in this way, so.
<i>ātman</i> m., soul, self; often simple reflexive pronoun.	<i>īdam</i> (285-286) pron., this, this here.
<i>ādi</i> m., beginning; in cpds, cf. 375, 1.	<i>īvidh, īdh</i> (<i>īnddhé</i> : 444) kindle, light.
<i>āditya</i> m., sun.	<i>īndu</i> m., moon.
<i>ādeca</i> m., command, prescription.	<i>īndra</i> m., <i>n. pr.</i> , the god Indra.
<i>ī āp</i> (<i>āpndtī, āpnutd</i>) acquire, reach; — + <i>ava, pra</i> , or <i>anu-pra</i> , idem; — + <i>sam</i> idem; finish.	<i>īndraprastha</i> n., <i>n. pr.</i> , Delhi.
<i>āpad</i> f., calamity.	<i>īndrāñi</i> f., <i>n. pr.</i> , a goddess.
<i>āpta</i> part. of <i>āp</i> , trustworthy; fit.	<i>īyant</i> (263) a., so great; so much.
<i>āyuṣmant</i> (263) a., long-lived.	<i>īyam</i> fem. of <i>īdam</i> .
<i>āviṣṭa</i> , part. of <i>viç + ā</i> , entered (by), i. e. filled (with).	<i>īva</i> adv., postpos., as; like.
<i>āçā</i> f., hope.	<i>īliṣ</i> (<i>icchdti</i> : 109) wish, desire.
<i>āçu</i> a., swift.	<i>īṣu</i> m., arrow.
<i>ācrama</i> m., hermitage.	<i>ītha</i> adv., here, hither.
<i>ī ās</i> (<i>āste</i> : 424) sit; caus. (<i>āsáyati</i>) place; — + <i>upa</i> sit by; wait upon; reverence.	—
<i>āsana</i> n., seat, chair.	<i>īkṣ</i> (<i>īkṣate</i>) see, behold; — + <i>upa</i> neglect; — + <i>prati</i> expect.
<i>āharaṇa</i> n., bringing.	<i>īdṛç</i> , f. -ī, a., such.
<i>āhāra</i> m., food.	<i>īiç</i> (<i>içte</i> : 422) rule, own (gen.).
<i>āhuti</i> f., oblation, offering.	<i>īçvara</i> m., master; lord; rich man.
<hr/>	
<i>ī i</i> (<i>īti [-ītē</i> : 408]) go: — + <i>adhi</i> mid., go over, repeat, read; caus. (<i>adhyāpdyati</i>) teach; — + <i>anu</i> follow; — + <i>apa</i> go away; — + <i>abhi</i> approach; — + <i>astam</i> (lit'ly go home) set (of the sun, etc.); — + <i>ud</i> rise; + <i>upa</i> approach; — + <i>pra</i> go forth; die.	<i>ūcchrita</i> part. of <i>ud-çri</i> , high. <i>ud</i> adv., up, up forth or out. <i>udaño</i> (272) a., northward. <i>udadhi</i> m., ocean. <i>udaya</i> m., rise. <i>udara</i> n., belly. <i>udyata</i> part. of <i>ud-yam</i> , ready. <i>udyāna</i> n., garden. <i>udyoga</i> m., diligence. <i>udyogin</i> a., diligent, energetic. <i>upa</i> adv., to, toward. <i>upanayana</i> n., initiation. <i>upaniṣad</i> f., certain Vedic works. <i>upabhoga</i> m., enjoyment.

Cāṇakya jī

<i>upavita</i> n., sacred cord of the three higher castes.	cles <i>ca, cana, cid, api</i> , some one or other; so also w. relatives; oftenest in neg. clauses: no one whatever (236).
<i>upānah</i> (249) f., sandal, shoe.	
<i>ubha</i> a., du., both.	
<i>urās</i> n., breast.	<i>kaṭa</i> m., mat.
<i>uru</i> , f. <i>urvi</i> , a., wide.	<i>kaṇṭaka</i> m., thorn, enemy.
<i>urvāci</i> f., n. pr., an Apsaras.	<i>kaṇṭha</i> m., neck.
<i>uṣas</i> f., dawn; as n. pr., Uṣas, goddess of the dawn.	<i>kaṇva</i> m., n. pr.
—	<i>katham</i> adv., how?
<i>vr̥</i> (<i>rechāti</i> : 109) move; go to; fall to one's lot, fall upon; caus. (<i>arpdyati</i>) send; put; give.	<i>v/kathaya</i> (den.: <i>kathdyati</i>) relate, tell.
<i>ṛkṣa</i> m., bear.	<i>kadā</i> adv., when? — + <i>cana, cid, api</i> , at some time, ever; often w. neg.
<i>r̥igveda</i> m., the Rigveda.	<i>kaniṣṭha</i> a., youngest.
<i>ṛo</i> f., verse of the Rigveda; in pl., the Rigveda.	<i>kantyas</i> a., younger.
<i>ṛṇa</i> n., debt.	<i>kanyā</i> f., daughter, maiden.
<i>ṛtvij</i> m., priest.	<i>kapi</i> m., monkey.
<i>ṛṣi</i> m., seer.	<i>kapota</i> m., dove.
<i>ṛṣathadatti</i> , n., p. r.	<i>v/kamp</i> (<i>kämpate</i>) tremble.
<i>eka</i> (231, 232) num., one; pl., some; <i>eke</i> .. <i>eke</i> , some.. others.	<i>kara</i> m., hand; trunk (of elephant); ray; toll, tax.
<i>ekadā</i> adv., once upon a time.	<i>karin</i> m., elephant.
<i>ekādaśa</i> (332) num., eleven.	<i>karuṇa</i> a., lamentable.
<i>ekādaśa</i> (334) a. eleventh.	<i>karṇa</i> m., ear.
<i>etad</i> (231) pron., this, this here.	<i>kartṛ</i> m., doer, maker (204); author.
<i>eva</i> adv., just, exactly.	<i>karman</i> n., deed; ceremony; fate.
<i>evam</i> adv., so, thus.	<i>v/kal</i> + <i>sam</i> (<i>samkaldyati</i>) put together, add.
<i>ēṣa</i> same as <i>etad</i> .	<i>kalaha</i> m., quarrel.
—	<i>kald</i> f., crescent.
<i>oṣha</i> m., lip.	<i>kaliṅga</i> m., n. pr., a people.
—	<i>kaliyuga</i> n., the "Iron Age" of the world.
<i>duṣadha</i> n., medicine.	<i>kalyāṇa</i> n., advantage; salvation.
—	<i>kavi</i> m., poet.
<i>ka</i> (232) pron. 1. interrogative, who, what; <i>kim</i> w. instr., cf. note on p. 89. — 2. indefinite, adj. and subst., chiefly w. parti-	<i>kāṇa</i> a., one-eyed.
	<i>kānti</i> f., charm; grace.

<i>kāma</i> m., desire, love; as <i>n. pr.</i> , the god of love.	gen., dat., or loc. pers.); — + <i>prādus</i> make known or visible; — + <i>sam</i> (395) prepare, adorn.
<i>kāmadugha</i> a., granting wishes; as f. subst., sc. <i>dhenu</i> , the fabulous Wonder-cow.	/2 <i>kṛ</i> (<i>kirāti</i>) strew, scatter; — + <i>vi</i> , idem.
<i>kāmaduh</i> a., idem.	/ <i>kṛt</i> (<i>kṛntāti</i> : 110) cut, cut off; — + <i>ava</i> idem.
<i>kāya</i> m., body.	<i>kṛti</i> f., work (literary).
<i>kāraṇa</i> n., reason, cause.	<i>kṛtrimā</i> a., adopted.
- <i>kārin</i> a., causing, making.	<i>kṛtsna</i> a., whole, entire.
<i>kārya</i> n., business, concern.	<i>kṛpaṇa</i> a., poor; niggardly.
<i>kāla</i> m., time.	<i>kṛpā</i> f., graciousness, pity.
<i>kālidāsa</i> m., <i>n. pr.</i> , a poet.	/ <i>kṛṣ</i> (<i>kārṣati</i>) draw; — + <i>a</i> draw on or up; — (<i>kṛṣāti</i>) plough.
<i>kāvya</i> n., poem.	<i>kṛṣi</i> f., agriculture.
<i>kācī</i> f., <i>n. pr.</i> , a city, Benares.	<i>kṛṣivala</i> m., husbandman, peasant.
<i>kāṣṭha</i> n., fagot; wood.	<i>kṛṣṇa</i> a., black; as <i>m.</i> , <i>n. pr.</i> , the god Krṣṇa.
<i>kāṣṭhamaya</i> a., made of wood.	/ <i>kṛṣip</i> (<i>kalpāte</i>) be in order; tend or conduce to (dat.); caus. (<i>kalpāyati</i> , - <i>te</i>) ordain, appoint.
<i>kim</i> neut. of <i>ka</i> ; w. <i>tu</i> , however.	<i>ketu</i> m., banner.
<i>kiyant</i> (263) pron. adj., how great?	<i>keṣa</i> m., hair.
<i>kirti</i> f., glory.	<i>kālāsa</i> m., <i>n. pr.</i> , a mountain.
<i>kutas</i> adv., whence? why?	<i>koṭi</i> f., peak; point, tip.
<i>kutra</i> adv., where? whither?	<i>kopa</i> m., anger.
<i>kunta</i> m., spear.	<i>koṣa</i> n., treasure; treasury.
/ <i>kup</i> (<i>kūpyati</i>) be angry (gen. or dat.).	<i>kāunteya</i> m., <i>n. pr.</i>
<i>kumāra</i> m., boy, prince.	<i>kāusalīya</i> f., <i>n. pr.</i>
<i>kuçala</i> a., able; clever; learnèd.	/ <i>kram</i> (<i>krāmati</i> , <i>krāmata</i> : 134) step; — + <i>ati</i> pass beyond; transgress; pass (of time); — + <i>a</i> stride up to, attack; — + <i>nis</i> go out.
/1 <i>kṛ</i> (<i>karōti</i> , <i>kurutē</i> : § 394-5) make, do, perform; — + <i>adhi</i> put at the head, make ruler over (loc.); — + <i>apa</i> do evil to, harm (gen., loc., acc.); — + <i>apa-a</i> pay; — + <i>alam</i> prepare, adorn; — + <i>āvis</i> (<i>āviṣkaroti</i>) make known, exhibit; — + <i>upa</i> do good to, benefit (gen., loc.); — + <i>tiras</i> (<i>tarask.</i>) hide; blame; — + <i>puras</i> put at the head; — + <i>prati</i> pay, recompense, punish (acc. rei,	/ <i>kṛi</i> (<i>krīñāti</i> , <i>krīñitē</i>) buy.
	<i>kriḍā</i> f., game, sport.
	/ <i>kṛudh</i> (<i>krūdhyati</i>) be angry (gen. or dat.).
	<i>krodha</i> m., anger.

<i>kva</i> adv., where? whither? + <i>cit</i>	— + <i>sam</i> (mid.) come together, sometimes, ever.
<i>kṣaṇa</i> m. n., moment; time.	<i>garīyas</i> comp., very honorable.
<i>kṣatriya</i> m., warrior, man of the second caste.	✓ <i>gādā</i> (<i>gāyati</i>) sing.
<i>kṣaya</i> m., decay, destruction.	<i>gāndharva</i> , f. -ī, a., in the manner of Gandharvas.
✓ <i>kṣan</i> (<i>kṣaṇti</i> , <i>kṣaṇutē</i>) hurt, wound.	✓ <i>gāh</i> (<i>gāhate</i>) plunge; — + <i>ava</i> dive or plunge under (acc.).
✓ <i>kṣal</i> (<i>kṣälidyati</i>) wash; — + <i>pra</i> idem.	<i>gir</i> f., voice, song.
<i>kṣātra</i> a., suitable for Kṣatriyas.	<i>giri</i> m., mountain.
✓ <i>2kṣi</i> (<i>kṣindti</i>) destroy.	<i>gīta</i> n., song; singing.
<i>kṣitipa</i> m., king.	<i>gūra</i> m., quality, excellence.
✓ <i>kṣip</i> (<i>kṣipdti</i>) hurl, throw.	<i>guru</i> m., teacher.
<i>kṣīṇa</i> part. of <i>2kṣi</i> , reduced, decayed, ruined.	✓ <i>guh</i> (<i>gūhati</i> : 101) hide, conceal; caus. (<i>gūhyati</i>) idem.
<i>kṣīra</i> n., milk.	<i>guhā</i> f., cave.
<i>kṣudra</i> a., little, small.	<i>grha</i> n., house.
<i>kṣudh</i> f., hunger.	<i>grhaṣṭha</i> m., householder, head of family.
<i>kṣetra</i> n., field.	<i>grhya</i> a., domestic.
—	<i>go</i> (209) m., f., bull, steer, cow; as f., fig., speech.
✓ <i>khan</i> (<i>khánati</i>) dig.	<i>gotva</i> n., ox-nature, stupidity.
<i>khara</i> m., ass.	<i>gopā</i> m., cowherd, shepherd; guardian.
—	✓ <i>gopāya</i> (den.: <i>gopdyati</i>) be keeper; guard.
<i>gaṅgā</i> f., n. pr., the Ganges.	<i>gaurava</i> n., weight; dignity.
<i>gaja</i> m., elephant.	✓ <i>granth</i> (<i>grathnáti</i>) string together; compose.
✓ <i>gaṇaya</i> (den.: <i>gaṇdyati</i>) number, count; — + <i>ava</i> despise.	<i>grantha</i> m., literary work, book.
<i>gati</i> f., gait; course.	✓ <i>grah</i> (<i>grhṇāti</i> , <i>grhṇitē</i>) receive, seize; — + <i>ni</i> hold, restrain, check; — + <i>prati</i> take.
<i>gandha</i> m., odor, perfume.	<i>grāma</i> m., village.
<i>gandharva</i> m., a Gandharva, one of a band of celestial singers.	<i>gr̥da</i> m., bite, mouthful.
✓ <i>gam</i> (<i>gdcchati</i> : 100) go; — + <i>anu</i> follow; — + <i>abhi</i> visit, attend; — + <i>ava</i> understand; — + <i>astam</i> go down, set (cf. i + <i>astam</i>); — + <i>a</i> come; — + <i>ud</i> rise; — + <i>nis</i> come forth; proceed from;	—
	<i>ghaṭa</i> m., pot, vessel.

<i>ghāra</i> m., fodder, hay.	<i>nis</i> or <i>vi-nis</i> decide, conclude;	
<i>ghṛta</i> n., clarified butter; <i>ghee</i> .	+ <i>pra</i> gather; — + <i>vi</i> idem; —	
<i>γ̄ghrā</i> (<i>jīghrati</i> : 102) smell.	+ <i>sam</i> collect.	
<hr/>		
<i>ca</i> encl. conj., and, also, <i>re</i> , - <i>que</i> ;	<i>citta</i> n., notice; thought; mind.	
sometimes = if.	<i>γ̄cint</i> (<i>cintāyati</i>) consider.	
<i>cakra</i> n., wheel.	<i>ciram</i> adv., long, a long time.	
<i>γ̄cakṣ</i> (<i>cāṣṭe</i> : 42!) see, behold;	<i>γ̄cud</i> + <i>pra</i> in caus. (<i>pracoddyati</i>),	
— + <i>ā</i> relate; call, name; —	impel.	
+ <i>vi-ā</i> explain.	<i>γ̄cur</i> (<i>cordyati</i>) steal.	
<i>cakṣus</i> n., eye.	<i>cūḍā</i> f., top-knot, scalp.	
<i>catur</i> (332) num., four.	<i>ced</i> adv., postpos., if.	
<i>caturtha</i> , f. -ī, a., fourth.	<i>γ̄ceṣt</i> (<i>cēṣṭati</i> , - <i>te</i>) stir, be alive.	
<i>caturdaça</i> (332) num., fourteen.	<i>cālukya</i> m., <i>n.</i> <i>pr.</i> , a people.	
<i>catuṣpad</i> (282) a., quadruped.	<i>γ̄cyu</i> (<i>cyāvate</i>) totter, fall; — + <i>vi</i>	
<i>cātvāriṇçat</i> (332) num., forty.	fall away.	
<i>candra</i> m., moon.	<hr/>	
<i>candramas</i> m., moon.	<i>chattra</i> n., umbrella.	
<i>γ̄cam</i> , used only with <i>ā</i> (<i>Acdmati</i>),	<i>chāyā</i> f., shade.	
sip; rinse the mouth.	<i>γ̄chid</i> (<i>chinātti</i> , <i>chinddhe</i>) cut, cut	
<i>camatkāra</i> m., astonishment.	off; — + <i>ava</i> idem; — + <i>ā</i> take	
<i>γ̄car</i> (<i>cārati</i>) go, wander; graze	away, remove; — + <i>ud</i> exter-	
(of cattle); tr., perform, commit;	minate.	
— + <i>ā</i> perform, complete, do;	<hr/>	
— + <i>sam-ā</i> idem; — + <i>ud</i> caus.	<i>jagat</i> n., that which moves; men	
(<i>uccārāyati</i>) pronounce, say.	and beasts; the world.	
<i>-cara</i> a., moving, going.	<i>γ̄jan</i> (<i>jāyate</i> : 155; <i>jandyati</i>) trans.	
<i>carana</i> m., n., foot, leg.	(<i>jandāyati</i> and active forms) beget,	
<i>carita</i> n., behavior, life.	produce; intrans. (<i>jāyate</i> and	
<i>carman</i> n., hide, skin; leather.	middle forms) be born (mother in	
<i>carmamaya</i> a., leathern.	loc.), arise, spring up; — + <i>ud</i>	
<i>γ̄cal</i> (<i>cālati</i>) stir; — + <i>pra</i> move	(<i>ujjāyate</i>) be born, arise (abl.);	
on, march; — + <i>pra-vi</i> , tr., move,	— + <i>pra</i> or <i>sam</i> idem.	
stir.	<i>jana</i> m., man; pl., and coll. in	
<i>cāturmāsya</i> n., a certain sacrifice.	sing., people, folks.	
<i>cāmikara</i> n., gold.	<i>janaka</i> m., father.	
<i>cāra</i> m., spy.	<i>jananī</i> f., mother.	
<i>cāru</i> a., beautiful.	<i>janman</i> n., birth, existence.	
<i>γ̄ci</i> (<i>cindti</i> , <i>cinute</i>) gather; — +	<i>jaya</i> m., victory.	
	<i>jaras</i> (280) f., old age.	

<i>jarā</i> (280) f., old age.	<i>tatas</i> adv., thence, therefore; there-upon.
<i>jala</i> n., water.	<i>tattra</i> adv., there, thither.
<i>γjalp</i> (<i>jálpati</i>) speak; chat.	<i>tathā</i> adv., in that way, so.
<i>γjāgaraya</i> (caus.) awaken.	<i>tad</i> nom. and acc. s. n. to <i>ta</i> ; as
<i>jāti</i> f., birth; caste; kind.	adv., therefore.
<i>jāmātr</i> m., son-in-law.	<i>tadā</i> adv., then.
<i>jāyā</i> f., woman, wife.	<i>tadyathā</i> adv., namely, to wit.
<i>jāla</i> n., net.	<i>γtan</i> (<i>tanóti, tanutē</i>), tr., stretch, extend; perform (a sacrifice); — + <i>a</i> cause, bring about; — + <i>pra</i> extend.
<i>γji</i> (<i>jdyati</i>) trans. and intrans., conquer, win; — + <i>parā</i> , mid., be conquered (cf. in Voc. 9).	<i>γtap</i> (<i>tdpatic, -te</i>), tr. and intr., burn; pain; in pass., suffer, do penance.
<i>jīna</i> m., n. pr., a name of Buddha.	<i>tapas</i> n., heat; self-torture.
<i>jihvā</i> f., tongue.	<i>tapasvin</i> a., practising ascetism; as m., ascetic.
<i>γjīv</i> (<i>jīvati</i>) live.	<i>γtam</i> (<i>tāmyati</i> : 131) be sad.
<i>jīvita</i> n., life.	<i>taru</i> m., tree.
<i>juhū</i> f., spoon, esp. sacrificial spoon.	<i>taruṇa</i> , f. - <i>i</i> , a., young, delicate.
<i>jetṛ</i> m., conqueror, victor.	<i>tasthivāns</i> pf. part. of <i>sthā</i> ; as n., the immovable.
<i>-jñā</i> a., knowing.	<i>tādṛç</i> a., such.
<i>γjñā</i> (<i>jánāti, jánitē</i> : 403) know; — + <i>anu</i> permit; — + <i>a</i> caus. (<i>ajñāpdyati</i>) command; — + <i>vi</i> recognize.	<i>tālu</i> n., palate.
<i>jñāna</i> n., knowledge; insight.	<i>tāvant</i> adj., so great, so much; <i>tāvat</i> as adv., so long, so much; often concessive, like <i>dene, doch</i> .
<i>jyā</i> f., bowstring.	<i>tiraskariṇi</i> f., veil.
<i>jyeṣṭha</i> (340) a., best; oldest.	<i>tiryāñc</i> (272) a., going horizontally; as subst., animal.
<i>jyotiṣa</i> n., astronomy; astronomical text-book.	<i>tilaka</i> m., ornament (often fig.).
<i>jyotis</i> n., light; star; heavenly body.	<i>tīra</i> n., bank, shore.
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<i>ta</i> (228-230) pron., he, etc.; that, both subst. and adj.; also as def. article.	<i>tīrtha</i> n., bathing-place; place of pilgrimage.
<i>takṣaçila</i> f., n. pr., Taxila, a city.	<i>tīra</i> a., great, strong, violent.
<i>γtaq</i> (<i>taqdýati</i>) strike, beat.	<i>tu</i> conj., but, however.
<i>taqāga</i> m., pond.	<i>γtud</i> (<i>tuddti</i>) push; strike.
<i>taqit</i> f., lightning.	<i>γtul</i> (<i>toldyati</i>) weigh.
<i>taṇḍula</i> m., rice.	

<i>γtuṣ</i> (<i>tūṣyatī</i>) rejoice, take pleasure in (w. instr.).	<i>daça</i> (332) num., teu.
<i>γtr</i> (<i>tāratī</i>) cross over; — + <i>ava</i> descend; + <i>ud</i> emerge; — + <i>pra</i> in caus. (<i>pratārāyati</i>), deceive.	<i>daçaratha</i> m., n. pr.
<i>tr̥īya</i> , f. -ā (335), a., third.	<i>daçta</i> part. of <i>dañç</i> .
<i>γtr̥p</i> (<i>tīpyatī</i>) satisfy oneself.	<i>γdah</i> (<i>dāhatī</i>) burn.
<i>tr̥ṣṇā</i> f., thirst, desire.	<i>γldā</i> (<i>dādatī</i> , <i>dattē</i> : 436) give; in caus. (<i>dāpāyati</i>) make give or pay; — + ā take (312); — + <i>pra</i> entrust; give in marriage.
<i>tejasvin</i> a., courageous.	<i>γ2dā</i> (<i>dydtī</i> : 132) cut.
<i>γtyaj</i> (<i>tyājati</i>) leave, abandon; + <i>pari</i> leave off, give up.	<i>datr</i> m., giver; as adj. (204), generous.
<i>trayodaça</i> (332) num., thirteen.	<i>dāna</i> n., gift, present; generosity.
<i>tri</i> (332) num., three.	<i>dānava</i> m., demon.
<i>triñçat</i> (332) num., thirty.	<i>dasa</i> m., slave, groom.
<i>triloka</i> n., -ki f., the threefold world.	<i>dasi</i> f., female slave, servant.
<i>trivṛt</i> a., triple, threefold.	<i>dina</i> n., day.
<i>triçīrān</i> a., three-headed.	<i>div</i> (277) f. (rarely m.), sky.
<i>triṣṭubh</i> f., name of a metre.	<i>divasa</i> m., day.
<i>tryaçīti</i> num., eighty-three.	<i>divya</i> a., heavenly, divine.
<i>tva</i> stem of pron. of 2d pers. (226; cf. 352, 4).	<i>γdīç</i> (<i>diçdtī</i>) show, point out; — + ā command; — + <i>upa</i> teach, instruct.
<i>tvad</i> so-called stem of pron. <i>tva</i> .	<i>diç</i> f., point, cardinal point; quarter, region; direction.
<i>tvāṣṭr</i> m., n. pr., a god, Tvaṣṭar.	<i>γdih</i> (<i>dēgdhi</i> : 428) smear.
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<i>γdañç</i> (<i>dāçatī</i>) bite.	<i>dirgha</i> a., long; — <i>am</i> adv., afar.
<i>dañçrā</i> f., tooth.	<i>dirghāyus</i> a., long-lived.
<i>dakṣa</i> m., n. pr.	<i>γdīv</i> (<i>divyati</i>) play.
<i>dakṣīṇa</i> a., right-hand; southern.	<i>γdu</i> (<i>dundōti</i>), intr., burn, feel distressed; tr., distress (acc.).
<i>danḍa</i> m., stick; punishment.	<i>duḥkha</i> n., misery; misfortune.
<i>γdanḍaya</i> (den.: <i>danḍāyati</i>) punish.	<i>dugdha</i> n., milk.
<i>dadhan</i> (<i>dadhi</i> : 275) n., curds.	<i>durjana</i> m., scamp, rogue.
<i>dadhyāñc</i> (<i>weakest-dhic</i>) m., n. pr.	<i>durdaçā</i> f., misfortune.
<i>γdam</i> (<i>dāmyati</i> : 131) control; caus. (<i>damāyati</i>) tame; compel.	<i>durlabha</i> a., hard to find or reach; difficult.
<i>dayā</i> f., compassion, pity.	<i>γduṣ</i> (<i>duṣyatī</i>) be defiled.
<i>daridra</i> a., poor.	<i>duṣprayukta</i> a., badly arranged.
<i>darçana</i> n., philosophical system.	<i>duṣsanta</i> m., n. pr.

<i>dus</i> insep. prefix, bad; hard.	<i>dhanus</i> n., bow.
γ' <i>duh</i> (<i>dógdhi</i> , <i>dugdhe</i> : 428) milk.	<i>dharma</i> m., right; law; virtue.
<i>duhitṛ</i> f., daughter.	γ' <i>dhā</i> (<i>dddhāti</i> , <i>dhatté</i> : 435) put,
<i>dūta</i> m., messenger, envoy.	place; — + <i>api</i> close, cover, keep shut; — + <i>ā</i> put on; mid., receive; — + <i>sam-ā</i> lay or place on; — + <i>ni</i> lay down; — + <i>pari</i> in caus. (<i>-dhāpdyati</i>), make put on, clothe in (two acc.); — + <i>vi</i> arrange, ordain; — + <i>sam</i> put together, unite; lay on.
γ' <i>dr̥</i> in caus. (<i>dārdyati</i>) + <i>vi</i> tear open.	γ' <i>dhā</i> (<i>dhāyati</i> : 126) suck.
γ' <i>dr̥ç</i> (127) see; caus. (<i>darçdyati</i>) show; pass. (<i>dr̥çyate</i>) seem, look.	<i>dhātr</i> m., creator.
<i>dr̥ç</i> f., look, glance; eye.	<i>dhānya</i> n., grain.
<i>deva</i> m., god; f. -ī, goddess; queen.	<i>dhārmika</i> a., right, just.
<i>devaki</i> f., n. pr.	γ' <i>dhāv</i> (<i>dhāvati</i>) run; — + <i>anu</i> run after.
<i>devakula</i> n., temple.	<i>dhāvana</i> n., running; course.
<i>devatā</i> f., divinity, deity.	<i>dhī</i> f., understanding, insight.
<i>deça</i> m., region, land.	<i>dhimant</i> a., wise, prudent.
<i>dāiva</i> , f. -ī, divine.	<i>dhīra</i> a., steadfast, firm, brave.
<i>doṣa</i> m., fault.	γ' <i>dhū</i> (<i>dhunóti</i> , <i>dhunutē</i> : 391), shake.
<i>dyuti</i> f., brilliancy.	γ' <i>dhṛ</i> in caus. (<i>dhārdyati</i>) bear.
<i>dravya</i> n., property; object.	<i>dhṛti</i> f., firmness; courage.
<i>draṣṭṛ</i> m., seer; author (of Vedic hymns, etc.).	<i>dhenu</i> f., cow.
γ' <i>dru</i> (<i>drāvati</i>) run.	<i>dhārya</i> n., steadfastness.
γ' <i>druh</i> (<i>drúhyati</i>) be hostile, offend.	γ' <i>dhyā</i> (<i>dhyāyati</i>) think, ponder.
<i>dva</i> (332) num., two.	—
<i>dvākṣtha</i> m., doorkeeper.	<i>na</i> adv., not; with opt., cf. 207.
<i>dvār</i> f., door, gate.	<i>nakṣatra</i> n., lunar mansion.
<i>dvija</i> m., Aryan.	<i>nagara</i> n., -ī f., city.
<i>dvijātī</i> m., Aryan.	<i>nadī</i> f., river.
<i>dvitīya</i> (335) a., second.	γ' <i>nand</i> (<i>ndndati</i> , -te) + <i>abhi</i> re- joice in, greet joyfully (acc.).
<i>dvipad</i> (282) a., biped.	γ' <i>nam</i> (<i>ndmati</i>), intr., bow, bend; tr., honor, reverence (acc.).
γ' <i>dvīṣ</i> (<i>dvēṣti</i> , <i>dvīṣṭe</i>) hate; — + <i>pra</i> hate extremely.	<i>namas</i> n., honor, glory.
<i>dvīṣ</i> m., enemy.	<i>nara</i> m., man (<i>vir</i> and <i>homo</i>).
<i>dvīṣ</i> adv., twice.	
<i>dvīpin</i> m., panther.	
—	
<i>dhana</i> n., money, riches.	
<i>dhānin</i> a., wealthy.	

<i>naraka</i> m., hell.	<i>nīti</i> f., conduct of life; ethics, politics.
<i>narmadā</i> f., <i>n. pr.</i> , a river in India.	
<i>nala</i> m., <i>n. pr.</i>	<i>nīruj</i> a., healthy, well.
<i>nava</i> a., new.	<i>nīlakanṭha</i> m., <i>n. pr.</i>
<i>nava</i> (332) num., nine.	<i>ṇīrt</i> (<i>nītyati</i>) dance.
<i>navati</i> (332) num., ninety.	<i>nīrta</i> n., dance, dancing.
<i>navadaça</i> (332) num., nineteen.	<i>nīpa</i> m., king.
<i>navina</i> a., new.	<i>nīpati</i> m., king.
<i>ṇīnaç</i> (<i>ndcyati</i>) perish; — + <i>vi</i> perish; disappear.	<i>nīetr</i> m., leader.
<i>ṇīnah</i> (<i>ndhyati</i>) bind; — + <i>sam</i> gird, equip oneself.	<i>nītra</i> n., leading-rope, cord; eye.
<i>nāga</i> m., snake.	<i>nīdu</i> f., ship.
<i>nātaka</i> n., drama, play.	<i>nīañc</i> (272) a., low.
<i>nāman</i> n., name; <i>nāma</i> adv., by name.	<i>nīdya</i> m., logic.
<i>nāri</i> f., woman, wife.	<i>nīdyya</i> a., right, proper.
<i>nāli</i> f., pipe, conduit.	
<i>nāça</i> m., destruction.	<i>pakṣa</i> m., wing, side; party.
<i>ni</i> adv., down; in, into.	<i>pakṣin</i> m., bird.
<i>nītya</i> a., constant; daily; <i>-am</i> as adv., always, daily.	<i>pānka</i> n., mud, bog.
<i>nīdeça</i> m., command.	<i>ṇīpac</i> (<i>pācati</i>) cook.
<i>ṇīnind</i> (<i>nīndati</i>) blame.	<i>ṇīpāñca</i> (332) num., five.
<i>nīpuṇa</i> a., shrewd, skilled.	<i>ṇīpāñcadaça</i> (332) num., fifteen.
<i>nīyata</i> , part. of <i>ni-yam</i> , ordained, fixed, permanent.	<i>ṇīpāñcapāñcāça</i> (334) a., fifty-fifth.
<i>nīrdaya</i> a., pitiless.	<i>ṇīpāñcāçat</i> (332) num., fifty.
<i>nīrvṛti</i> f., contentment, happiness.	<i>ṇīpaṭ</i> (<i>pāṭyati</i>) split open.
<i>nīs</i> adv., out, forth.	<i>paṭu</i> a., skilled.
<i>nīçcaya</i> m., decision, certainty.	<i>ṇīpaṭh</i> (<i>pāṭhati</i>) recite, read.
<i>ṇī nī</i> (<i>ndyati</i> ; caus. <i>nādyati</i>) lead, guide; — + <i>apa</i> lead away; — + <i>a</i> bring; — + <i>upa</i> introduce, consecrate, initiate; — + <i>nis</i> bring to an end, determine, settle; — + <i>pari</i> lead about; marry.	<i>pañi</i> m. pl., <i>n. pr.</i> , certain demons.
<i>nīca</i> a., low.	<i>pañdita</i> m., learned man; pandit.
	<i>ṇīpat</i> (<i>pātati</i>) fall, fly; — + <i>ud</i> fly up.
	<i>pati</i> (274) m., lord, master; husband.
	<i>pattra</i> n., leaf, letter.
	<i>patnī</i> f., wife, consort.
	<i>pathi</i> same as <i>panthan</i> .
	<i>pathya</i> a., wholesome.
	<i>pad</i> (282) m., foot.
	<i>ṇīpad</i> (<i>pādyate</i>) go; — + <i>vi-a</i> in caus. (<i>vyāpāddyati</i>) kill; — +

<i>nis (nis pddya)</i> grow, arise from	<i>pācūpālya</i> n., cattle-raising.
(abl.); — + <i>pra</i> flee for refuge to (acc.).	<i>pitṛ</i> m., father; <i>du.</i> , parents; pl., Manes.
<i>pada</i> n., step; place.	<i>Vpiṣ (pind̄ati)</i> grind, crush.
<i>padma</i> m. n., lotus.	<i>Vpī</i> same as <i>pyā</i> .
<i>panthan</i> (278) m., road, path.	<i>pīna</i> part. of <i>pī</i> , fat.
<i>payas</i> n., milk.	<i>Vpīd (pīḍyati)</i> torment, vex.
<i>para</i> (233) a., chief, highest; other.	<i>pumāns</i> same as <i>pumāns</i> .
<i>paramātman</i> m., the world-spirit.	<i>pūnya</i> a., meritorious, holy, auspicious; as n., merit.
<i>paraçu</i> m., axe.	<i>putra</i> m., son; - <i>tri</i> f., daughter.
<i>parā</i> adv., to a distance, away.	<i>punar</i> adv., again, but.
<i>pari</i> adv., round about, around.	<i>pumāns</i> (279) m., man, male.
<i>parivraj</i> (247, 2) m., wandering ascetic.	<i>pur</i> f., city.
<i>parīṣad</i> f., assembly.	<i>purd</i> adv., earlier, formerly.
<i>parvata</i> m., mountain.	<i>purāṇa</i> f. -ā and -ī, a., former, ancient; as n., one of a class of works on the creation, etc.
<i>Vpalāy (pālāyate:</i> cf. p. 116, note) flee.	<i>puruṣa</i> m., man (<i>homo</i>).
<i>Vpaç (paçyati:</i> 127) see.	<i>purūravas</i> m., n. pr., Purūravas.
<i>paçu</i> m., beast.	<i>purohita</i> m., domestic priest.
<i>paçcāt</i> adv., behind (w. gen.).	<i>pulinda</i> m., n. pr., a tribe in India.
<i>Vlpā (pībati:</i> 102) drink; caus. (<i>pādyati</i>) give to drink, water.	<i>Vpuṣ (puṣṇati)</i> make increase or grow.
<i>V2pā (pāti)</i> protect; caus. <i>pāld-yati</i> idem.	<i>puṣṭa</i> part. of <i>puṣ</i> , stout, fat.
<i>pāṭaliputra</i> n., n. pr., the city Patnā.	<i>puṣpa</i> n., flower.
<i>pāṭha</i> m., lecture, lesson.	<i>pustaka</i> n., book (manuscript).
<i>pāñi</i> m., hand.	<i>Vpū</i> (<i>puṇāti</i> , <i>puṇītē</i>) clean.
<i>pāñini</i> m., n. pr.	<i>Vpūj (pūjāyati)</i> honor.
<i>pāñdava</i> m., descendant of Pāṇḍu.	<i>pūra</i> m., flood, high-water.
<i>pāṭaka</i> n., crime, sin.	<i>pūru</i> m., n. pr.
<i>pāṭra</i> n., pot, vessel.	<i>pūṣan</i> (284) m., n. pr., Pūṣan, the Sun-god.
<i>pāda</i> m., foot; quarter; ray, beam.	<i>prthivī</i> f., earth, ground.
<i>pāpa</i> a., bad; as n. subst., sin.	<i>prthu</i> a., broad, wide.
<i>pārthiva</i> m., prince.	<i>prthvī</i> f., earth.
<i>pārvatī</i> f., n. pr.	<i>prthvirāja</i> m., n. pr.
<i>pāvana</i> n., protection.	<i>Vlpī (pīparti)</i> fill.
<i>pāçu</i> m., noose, cord, snare.	<i>poṣaka</i> m., supporter, maintainer.
	<i>V2pr (kāśayai), overcast (kāśi), present.</i>

<i>pāutra</i> m., grandson.	sociable.
<i>pāura</i> m., citizen.	<i>priyavādin</i> a., idem.
<i>vpyā</i> (<i>pydyate</i>) swell, get stout.	<i>vprī</i> (<i>prināti</i> , <i>prinītē</i>), act., delight; mid., rejoice; caus. (<i>prināyati</i>), make glad, please.
<i>pra</i> adv., forward, forth.	<i>vplu</i> (<i>pldvate</i>) + ā drench.
<i>prakāśin</i> a., bright, glistening;	
act., illuminating.	
<i>vprach</i> (<i>prechāti</i>) ask, ask about.	
<i>prajā</i> f., creature, subject.	<i>phala</i> n., fruit, reward.
<i>prati</i> adv. and prep., back, back,	<i>phalavant</i> a., fruitful.
again; towards (postpos., w.	
acc.).	
<i>pratikūla</i> a., unfavorable.	<i>vbandh</i> (<i>badhnāti</i> , <i>badhnītē</i>) bind;
<i>pratyāñc</i> (272) a., backward, west-	entangle, catch; join; com-
ward.	pose.
<i>pratyaham</i> adv., daily.	<i>bandhu</i> m., relative.
<i>vprath</i> in caus. (<i>prathāyati</i>),	<i>bala</i> n., strength, might.
spread; proclaim.	<i>balavant</i> a., strong, mighty.
<i>prathama</i> (335) a., first.	<i>baliṣṭha</i> a., strongest.
<i>prabhāva</i> m., might, power.	<i>bahu</i> a., much, many.
<i>prabhūta</i> a., much; many.	<i>bala</i> a., young; as m., child, boy;
<i>pramatta</i> a., careless.	f. -ā, girl.
<i>prayōga</i> m., n. pr., Allahābād.	<i>bāṣpa</i> m., tear, tears.
<i>prayukta</i> part. of <i>pra-yuj</i> .	<i>bāhu</i> m., arm.
<i>prayoktṛ</i> m., arranger, user.	<i>bindu</i> m., drop.
<i>pralaya</i> m., destruction.	<i>buddha</i> part. of <i>budh</i> , awakened;
<i>praçna</i> m., question.	enlightened.
<i>prasanna</i> , part. of <i>pra-sad</i> , well-	<i>buddhi</i> f., prudence, intelligence.
disposed.	<i>buddhimant</i> a., prudent.
<i>prahāra</i> m., stroke, shot; wound.	<i>vbudh</i> (<i>bódhati</i> , -te; <i>bidhyati</i> , -te),
<i>prāñc</i> (272) forward, eastward.	wake; know.
<i>prāṇa</i> m., often pl., breath, life.	<i>budha</i> m., wise man, sage.
<i>prāñin</i> m., living creature.	<i>brahmācarya</i> n., life of holiness,
<i>prātar</i> adv., early, in the morning.	esp. religious studentship.
<i>prāyaçitta</i> n., penance, expiation.	<i>brahmācārin</i> a., studying sacred
<i>prāyeṇa</i> adv., commonly.	knowledge; as m., Brāhmaṇ
<i>prāsāda</i> m., palace.	student.
<i>priya</i> a., dear.	<i>brdhman</i> n., devotion; sacred word
<i>priyakarman</i> a., kind.	(of God); sacred knowledge;
<i>priyavāc</i> a., saying pleasant things,	world-spirit.
	<i>brahmān</i> (a personification of <i>brd-</i>

<i>hman</i>) m., the supreme All-Soul; Brahma, the Creator.	<i>bhāṣa</i> f., speech, language.
<i>brahmahan</i> (283) m., killing a Brāhmaṇa.	<i>bhāṣvānt</i> a., shining, brilliant.
<i>brāhmaṇa</i> m., priest, Brāhmaṇa.	<i>✓bhikṣ (bhikṣate)</i> beg, get by begging.
<i>✓brū (braviti, brūd)</i> , speak, say;	<i>bhikṣā</i> f., <i>alms</i> . <i>begging, alms</i> .
— + <i>pra</i> explain, teach, announce;	<i>bhikṣu</i> m., beggar; ascetic.
— + <i>vi</i> explain, announce.	<i>✓bhid (bhindatti, bhinddhē)</i> split.
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<i>bhakta</i> a., devoted, true.	<i>✓bhī (bibhēti)</i> fear; in caus. (<i>bhīṣyate, bhīṣydyate</i>) terrify.
<i>bhakti</i> f., devotion; honor.	<i>✓2bhuj (bhunākti, bhūnktē)</i> eat, enjoy; caus. (<i>bhojāyatī</i>) feed; — + <i>upa</i> enjoy.
<i>✓bhakṣ (bhakṣdyati)</i> eat.	<i>-bhuj</i> a., enjoying.
<i>bhakṣana</i> n., eating.	<i>bhujyū</i> m., n. pr., a Vedic person.
<i>bhagavant</i> a., honorable, blessed.	<i>bhuvana</i> n., world.
<i>✓bhaj (bhadjati, -te)</i> divide; — + <i>vi</i> distribute.	<i>✓bhū (bhdvati, -te)</i> become; be, exist; — + <i>abhi</i> overpower; — + <i>pari</i> despise; — + <i>pra</i> arise; be mighty, rule; <i>valere</i> .
<i>✓bhañj (bhandkti)</i> break, destroy.	<i>bhū</i> f., earth, ground.
<i>bhadra</i> a., good, pleasant; as n., fortune.	<i>bhūta</i> part. of <i>bhū</i> ; as n. subst., being, creature.
<i>bhaya</i> n., fear.	<i>bhūti</i> f., prosperity, blessing.
<i>bharatakhaṇḍa</i> m., n. pr., India.	<i>bhabhuj</i> m., king.
<i>bhartṛ</i> m., supporter; preserver; lord, master; husband.	<i>bhabhṛt</i> m., king; mountain.
<i>bhava</i> m., n. pr., a name of Civa.	<i>bhūmi</i> f., earth, ground, land.
<i>bhavant</i> , f. <i>bhavatī</i> ; in voc. <i>bhos</i> , f. <i>bhavati</i> ; used in respectful address instead of pronoun of 2nd person. Cf. § 284.	<i>bhāyas</i> (340) comp. adj., more; - <i>yas</i> adv., mostly.
<i>bhasma</i> n., ashes.	<i>bhūṣaṇa</i> n., ornament.
<i>✓bhā (bhāti)</i> gleam, glance; — + <i>ā</i> or <i>vi</i> idem.	<i>✓bhṛ (bhāratī, -te)</i> support (lit. and fig.).
<i>bhāga</i> m., part, piece, share.	<i>bhr̥gukaccha</i> n., n. pr., Baroch, a holy place in India.
<i>-bhāj</i> a., sharing.	<i>bhr̥taka</i> m., servant.
<i>bhānu</i> m., sun.	<i>bhr̥tya</i> m., servant.
<i>bhāra</i> m., burden.	<i>bhr̥cam</i> adv., greatly, much.
<i>bhāryā</i> f., wife, woman.	<i>bheka</i> m., frog.
<i>✓bhāṣ (bhāṣate)</i> speak; — + <i>prati</i> answer (acc. of pers.); — + <i>sam</i> converse.	<i>bhoga</i> m., enjoyment.
	<i>bhojana</i> n., meal.

<i>bhos</i> see <i>bhavant</i> .	<i>mastaka</i> n., head.
<i>vibrām</i> (<i>bhrāmyati</i> : 131) wander about, flit; — + <i>pari</i> idem.	<i>mahant</i> (261) a., great.
<i>bhrātṛ</i> m., brother.	<i>māhānasa</i> n., kitchen.
<i>bhrū</i> f., eyebrow.	<i>māhārāja</i> m., great king.
—	<i>mahiṣa</i> m., n. pr.
<i>makṣikā</i> f., fly, gnat.	<i>mahiṣī</i> f., queen.
<i>maghavan</i> (270) m., Indra.	<i>l'mā</i> (<i>māti</i> ; <i>mimītē</i> : 438) measure; — + <i>nis</i> work, create.
<i>vmajj</i> (<i>mājjati</i>) sink; — + <i>nī</i> idem.	<i>mā</i> adv. and conj., not; used in prohibitions, etc., like Lat. <i>ne</i> , Greek <i>μή</i> ; cf. 195, 486
<i>maṇi</i> m., jewel.	<i>mānsa</i> n., flesh.
<i>mati</i> f., mind.	<i>mātṛ</i> f., mother.
<i>matimant</i> a., shrewd, prudent.	<i>mādhurya</i> n., sweetness.
<i>matsya</i> m., fish.	<i>mānava</i> m., man (<i>homo</i>).
<i>mathi</i> same as <i>manthan</i> .	<i>mānasa</i> n., sense; understanding.
<i>mad</i> called stem of <i>aham</i> ; cf. 352, 4.	<i>mānuṣa</i> , f. -i, human.
<i>vmad</i> (<i>mādyati</i>) get drunk; — + <i>pra</i> be careless.	<i>mārga</i> m., road, way, street.
<i>madhu</i> n., honey.	<i>mālā</i> f., garland.
<i>madhuparka</i> m., sweet drink.	<i>māsa</i> m., month.
<i>madhulih</i> m., bee.	<i>mitra</i> n., friend.
<i>madhya</i> a., middle; as n., middle; waist.	<i>mitradruh</i> (249) a., friend-betraying.
<i>vman</i> (<i>mānyate</i> ; <i>manutē</i>) think, suppose; — + <i>sam</i> honor.	<i>mīna</i> m., fish.
<i>manas</i> n., mind.	<i>l'mil</i> (<i>milati</i>) wink; + <i>ni</i> close the eyes.
<i>manuṣya</i> m., man (<i>homo</i>).	<i>muktā</i> f., pearl.
<i>manoratha</i> m., wish.	<i>mukti</i> f., salvation, deliverance.
<i>manohara</i> a., agreeable; entrancing.	<i>mukha</i> n., mouth, face.
<i>mantra</i> m., sacred text; spell, charm.	<i>mukhya</i> a., principal, first.
<i>mantrin</i> m., minister; councillor.	<i>l'muc</i> (<i>muñcdati</i> : 110) free, release; <i>let fly</i> , <i>short</i> .
<i>vmanth</i> (<i>mathnāti</i>) stir.	<i>muktivā</i> , without (312).
<i>manthan</i> (278) m., stirring-stick.	<i>l'mud</i> (<i>mōdāte</i>) rejoice; — + <i>anu</i> allow.
<i>mandara</i> m., n. pr., a mountain.	<i>muni</i> m., sage; ascetic.
<i>marāṇa</i> n., death.	<i>l'muṣ</i> (<i>muñāti</i>) steal, rob.
<i>marut</i> m., wind; pl., n. pr., the Storm-gods.	<i>musala</i> m. n., club, pestle.
	<i>l'muh</i> (<i>mūhyati</i>) be confused or dazed or stupid.

<i>mūrdhaga</i> a., on the head.	<i>— + ud</i> undertake; <i>— + ni</i> ordain, fix, appoint. <i>+ pra, gne, gne in m</i>
<i>mūrdhan</i> m., head.	<i>yamunā f., n. pr.,</i> the river Jumna. <i>g</i>
<i>mūla</i> n., root.	<i>yavana</i> m., Greek, barbarian.
<i>✓mr̥ (mriyātē: 155) die; caus. (mār̥dyati)</i> kill.	<i>yācas</i> n., glory, fame.
<i>mṛga</i> m., wild animal; gazelle.	<i>yasti</i> f., stick, staff.
<i>✓mṛgaya</i> (den.: mṛgāyate) hunt for, seek.	<i>✓yā (yāti)</i> go; with abstracts, come into such and such a state; <i>— + ā</i> approach.
<i>mṛgayā</i> f., chase, hunting.	<i>yātra</i> f., march, journey; support.
<i>✓mṛj</i> (mārṣṭi: 423) rub, wipe; caus. (mārjdyati) rub off, polish; <i>— + apa, pari or pra, wipe off.</i>	<i>yāma</i> m., watch of the night.
<i>mṛta</i> , part. of <i>mr̥</i> , dead, fallen.	<i>yāvant</i> a., how much or many; <i>yāvat</i> as adv., as long as, while; as soon as.
<i>mṛtyu</i> m., death.	<i>yuga</i> n., age of the world.
<i>mṛd</i> f., earth, dirt.	<i>yugma</i> n., pair.
<i>mekhalā</i> f., girdle.	<i>✓yuj</i> (yundkti, yuṅktē) join, yoke, harness; caus. (yojāyati) idem; <i>— + ni</i> place, appoint, establish; <i>— + pra</i> arrange; use.
<i>megha</i> m., cloud.	<i>yuddha</i> n., battle.
<i>mokṣa</i> m., deliverance; salvation.	<i>✓yudh</i> (yúdhyate) fight (instr.).
<i>moha</i> m., infatuation.	<i>yuvati</i> f. to <i>yuvan</i> .
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<i>ya</i> (231) rel. pron., used as subst. and adj., who, which, what; cf. 234 ff.	<i>yuvan</i> (269) a., young; f. <i>yuvati</i> .
<i>✓yaj</i> (yājati, -te) sacrifice (acc. pers., instr. rei); caus. (yājāyati) make to sacrifice, offer sacrifice for (acc.).	<i>yuṁmad</i> called stem of <i>yūyam</i> ; as stem in cpds (352, 4.), you.
<i>yajus</i> n., sacrificial formula, text.	<i>yūpa</i> m., sacrificial post.
<i>yajñā</i> m., sacrifice.	<i>yūyam</i> (226) pron., you.
<i>yajñiya</i> a., suitable for sacrificing.	<hr/>
<i>✓yat</i> (yātate) strive after (dat.).	<i>✓rakṣ</i> (rdkṣati) protect.
<i>yatas</i> adv., whence; wherefore.	<i>rakṣana</i> n., protection.
<i>yati</i> m., ascetic.	<i>rakṣit</i> m., protector.
<i>yatna</i> m., exertion.	<i>✓rac</i> (racdyati) arrange, compose (a literary work).
<i>yatra</i> adv., where, whither.	<i>raju</i> f., cord.
<i>yathā</i> adv., in which way; as.	<i>✓rañj + anu</i> (anurdhyati, -te) be inclined or devoted to (loc.).
<i>yadda</i> adv., when, if.	<i>rana</i> m. n., battle.
<i>yadi</i> adv., if.	<i>ratna</i> n., jewel.
<i>✓yam</i> (yecchatī: 100) furnish, give;	

<i>ratha</i> m., wagon.	<i>rūpa</i> n., form, beauty.
<i>rathyā</i> f., street.	<i>rūpaka</i> n., gold-piece.
<i>vr̥abh</i> (<i>rābhate</i>) grasp; — + <i>a</i> take hold on, begin.	<i>rāi</i> (277) m., rarely f., possessions, wealth.
<i>vr̥am</i> (<i>rāmate</i>) amuse oneself; — + <i>vi</i> (<i>virāmati</i>) cease (abl.).	<i>rohiṣī</i> f., n. pr. —
<i>raçmi</i> m., ray; rein.	<i>lakṣa</i> n., a hundred thousand.
<i>rasa</i> m., taste, feeling.	<i>lakṣmī</i> (276) f., goddess of fortune.
<i>rasavant</i> a., tasteful.	<i>l'lag</i> (<i>lāgati</i>) attach, hang, cling.
<i>rākṣasa</i> m., demon.	<i>laghu</i> , f. - <i>ghu</i> or - <i>ghvī</i> , a., light; small, little.
<i>vr̥āj</i> (<i>rājati</i> , - <i>te</i>) direct, rule; shine; be illustrious.	<i>lañkā</i> f., n. pr., Ceylon.
<i>rājan</i> m., king.	<i>l'lap</i> (<i>lāpāti</i>) prate; — + <i>vi</i> complain.
<i>rājya</i> n., kingdom.	<i>l'labh</i> (<i>lābhate</i>) receive, take; caus. (<i>lambhyati</i>) make receive, give.
<i>rātri</i> f., night.	<i>lalāta</i> n., forehead.
<i>vr̥ādh</i> (<i>rādhnōti</i>) succeed; — + <i>apa</i> do wrong.	<i>lavaṇa</i> n., salt.
<i>rāma</i> m., n. pr., a hero.	<i>lāngala</i> n., plough.
<i>rāmāyaṇa</i> n., a noted poem.	<i>labha</i> m., acquisition, gain.
<i>rāvaṇa</i> m., n. pr., a demon.	<i>l'likh</i> (<i>likhāti</i>) scratch, write.
<i>rāci</i> m., heap.	<i>l'lip</i> (<i>limpāti</i>) smear.
<i>vr̥ru</i> (<i>rālli</i> : 410) cry, scream; — + <i>vi</i> idem.	<i>l'lih</i> (<i>lēdhī</i> , <i>lēdhē</i> : 427) lick; — + <i>ava</i> idem.
<i>vr̥ruc</i> (<i>rōcate</i>) please (dat., gen.).	<i>l'unṭh</i> (<i>luṇṭhāyati</i>) + <i>nis</i> rob.
<i>ruj</i> f., sickness, disease.	<i>l'lip</i> (<i>lumpāti</i>) break to pieces; devastate; plunder.
<i>vr̥rud</i> (<i>rōditi</i> : 429) weep.	<i>l'libh</i> (<i>lubhyati</i>) covet (dat., loc.).
<i>ruddha</i> , part. of <i>rudh</i> , besieged, surrounded; suffused.	<i>lekhana</i> n., writing, copying.
<i>vr̥rudh</i> (<i>ruṇḍḍhi</i> , <i>runddhē</i>) obstruct, check, besiege; — + <i>upa</i> besiege.	<i>loka</i> m., world; sing. and pl., people.
<i>rudhira</i> n., blood.	<i>lobha</i> m., desire, avarice.
<i>vr̥uh</i> (<i>rōhati</i>) rise, spring up, grow; caus. (<i>rohāyati</i> , <i>ropāyati</i>) make rise or grow, plant; — + <i>ava</i> descend; — + <i>a</i> climb, mount, ascend; — + <i>pra</i> grow up.	<i>loman</i> n., hair.
<i>rükṣa</i> a., harsh, rough.	<i>loha</i> n., metal; iron. —
	<i>vañča</i> m., race, family.
	<i>vakra</i> a., crooked, bent.

<i>vakṣas</i> n., chest, breast.	<i>vastra</i> n., garment.
✓ <i>vac</i> (<i>vdkti</i> : 415) speak, say; name; caus. (<i>vdcdyati</i>) make (a written leaf) speak, i. e. read.	✓ <i>vah</i> (<i>vdhati</i>) tr., carry, bear; intr., proceed; flow; blow.
<i>vanij</i> m., merchant.	<i>vā</i> encl., or.
<i>vatsa</i> m., calf.	<i>vāc</i> f., voice; word.
✓ <i>vad</i> (<i>vddati</i>) speak, say; — + <i>abhi</i> in caus. (<i>abhivdḍdyati</i>) greet; — + <i>vi</i> (mid.) dispute, argue.	✓ <i>vācya</i> a., blameworthy, culpable.
<i>vadha</i> m., killing, murder.	<i>vāṇijya</i> n., trade.
<i>vadhū</i> f., woman; wife.	<i>vāta</i> m., wind.
<i>vana</i> n., woods, forest.	<i>vānaprastha</i> m., a Brähman in the third stage of his life.
<i>vanavāsin</i> a., forest-dwelling.	<i>vāpi</i> f., cistern.
✓ <i>vand</i> (<i>vdndate</i>) greet, honor.	<i>vāyasa</i> m., crow.
✓ <i>vap</i> (<i>vdpati</i>) scatter; sow.	<i>vāyu</i> m., wind.
<i>vapus</i> n., body; figure.	<i>vāri</i> n., water.
<i>vayam</i> (223) pron., we.	<i>vi</i> adv., apart, away, out.
<i>vayas</i> n., age.	<i>viñča</i> (334) a., twentieth.
1 <i>vard</i> m., suitor, bridegroom.	<i>viñčati</i> (332) num., twenty.
2 <i>vdra</i> m., choice, privilege; favor.	<i>viñčatitama</i> (334) a., twentieth.
<i>svara</i> a., best; better (w. abl.: than).	<i>vikramāditya</i> a., n. pr., a king.
<i>varðha</i> m., boar.	✓ <i>vij</i> (<i>vijdti</i>) tremble; — + <i>ud</i> in caus. (<i>udvejdýati</i>) terrify.
<i>varuṇa</i> m., n. pr., a god.	<i>vitta</i> n., possessions; wealth.
<i>varṇa</i> m., color; caste.	✓ <i>vid</i> (<i>vétti</i> ; <i>véda</i> : 416—417) know, consider; caus. (<i>veddyati</i>) inform (dat.); — + <i>ni</i> caus., idem.
✓ <i>varṇaya</i> (<i>varṇdyati</i>) describe, portray.	✓ <i>2vid</i> (<i>vindáti</i> , - <i>te</i>) find, acquire.
<i>vartin</i> a., abiding, being.	<i>-vid</i> a., knowing.
<i>varṣa</i> n., year.	<i>vidyā</i> f., knowledge, learning.
<i>vallabha</i> a., dear.	<i>vidvān</i> a., knowing, wise.
✓ <i>vaq</i> (<i>vdqti</i>) wish.	<i>vidviṣṭa</i> pass. part. of <i>vi-vid</i> , detested.
✓ <i>vas</i> (<i>vdtsati</i>) dwell; — + <i>ni</i> in-habit, dwell; — + <i>pra</i> go away on a journey; — + <i>prati</i> in-habit.	<i>vidhi</i> m., rule, fate; Brahma.
<i>vasati</i> f., dwelling.	<i>vidheya</i> a., obedient.
<i>vasu</i> n., wealth, money.	<i>vinaya</i> m., obedience.
<i>vasudeva</i> m., n. pr.	<i>vinā</i> prep., without (with instr. or acc., often postpos.).
	<i>vipaka</i> m., ripening; recompense.
	<i>vipra</i> m., Brähman.

<i>vibhu</i> , f. <i>-bhvī</i> , a. pervading, far-reaching; omnipresent, mighty.	<i>vṛṣṭi</i> (<i>vṛṣati</i>) rain, give rain; fig., shower down; overwhelm.
<i>vivāha</i> m., wedding, marriage.	<i>veda</i> m., science, knowledge; esp. sacred knowledge, holy writ.
<i>vivekin</i> a., shrewd.	<i>vedanā</i> f., pain.
<i>vīc</i> (<i>viçati</i>) enter; — + <i>sam-a</i> approach; — + <i>upa</i> seat oneself; — + <i>pra</i> enter, penetrate.	<i>vedānta</i> m., a system of philosophy.
<i>vīc</i> m. pl., people; the Vāïçya-caste.	<i>vedi</i> f., altar.
<i>viçiq̄ta</i> part. of <i>vi-çis</i> , excellent, remarkable.	<i>vāi</i> assev. particle, to be sure, in sooth; often untranslated.
<i>viçruta</i> part. of <i>vi-cru</i> , famous.	<i>vācya</i> m., man of the third caste.
<i>viçva</i> (231) a., all (Vedic).	<i>vyāñjana</i> n., spice.
<i>viçvāsa</i> m., trust, confidence.	<i>vyath</i> in caus. (<i>vyathāyati</i>) torment.
<i>viçu</i> n., poison.	<i>vyadh</i> (<i>vidhyati</i>) hit, pierce.
<i>viçnu</i> m., n. pr., a god.	<i>vyalika</i> a., false, wrong.
<i>vihaga</i> m., bird.	<i>vyavahāra</i> m., trial, law-suit; trade.
<i>vihita</i> part. of <i>vi-dhā</i> , ordained.	<i>vyākaraṇa</i> n., grammar.
<i>vīt</i> (<i>vrñti</i> , <i>vrñute</i>) cover, surround; — + <i>a</i> cover; — + <i>apa-a</i> open; — + <i>vi</i> explain; manifest; — + <i>sam</i> shut.	<i>vyāghra</i> m., tiger.
<i>vītī</i> (<i>vrñtī</i> ; <i>vardyati</i> , -te) choose, select.	<i>vyādha</i> m., hunter.
<i>vrka</i> m., wolf.	<i>vyādhi</i> m., disease, illness.
<i>vrkṣa</i> m., tree.	<i>vyādhita</i> a., sick, ill.
<i>vītī</i> (<i>vrñtī</i>) turn; exist, subsist; be, become; — + <i>ni</i> return home; — + <i>pra</i> get a-going, break out, arise; continue; caus. (act.) continue (trans.).	<i>vyasa</i> m., n. pr.
<i>vītta</i> n., conduct.	<i>vīraj</i> (<i>vrājati</i> , -te) proceed; — + <i>pra</i> wander forth; become an ascetic.
<i>vīttānta</i> m., state of affairs; news.	<i>vrāna</i> m., wound.
<i>vrītra</i> m., n. pr., a demon.	<i>vrata</i> n., vow, obligation; duty.
<i>vrddha</i> part. of <i>vrđh</i> , old.	<i>vīcāns</i> (<i>çāñcasati</i>) praise; proclaim; — + <i>pra</i> proclaim. <i>idem</i> .
<i>vīrdh</i> (<i>vrdrhate</i>) grow; caus. (<i>vardhāyati</i> , -te) make grow; bring up.	<i>vīçak</i> (<i>çaknōti</i>) be able; sometimes pass., cf. 322.
	<i>çaka</i> m., Scythian.
	<i>çakaṭa</i> m., car.
	<i>çakuntalā</i> f., n. pr.
	<i>çāñkā</i> f., hesitation.
	<i>çata</i> (332-333) n., a hundred.
	<i>çatatama</i> a., hundredth.

çatru m., enemy.	çūra m., hero.
çabda m., sound, noise, word.	çṛgala m., jackal.
✓çam (çāmyati) become quiet, be extinguished, go out.	çesa m. n., rest, remainder.
çayyā f., bed, couch.	çesa m., a fabulous snake supporting the earth.
çara m., arrow.	✓çram (çrāmyati: 131) become weary.
çarapa n., protection.	çrama m., pains, trouble.
çarad f., autumn; year.	çraddha n., oblation to the Manes (cf. in Voc. 16).
çarira n., body.	✓çri + a (äçräyate) go for protection, take refuge with (acc.).
çarva m., n. pr., a name of Çiva.	çri f., luck, fortune, riches; as n. pr., goddess of fortune; as prefix to proper names, famous, honorable, etc.
çakha f., branch; edition, redaction.	çrimant a., rich; famous.
çanti f., repose.	✓çru (çrnóti, çrnuté: 391) hear; in caus. (çrävdyati) make hear, i. e. recite, proclaim (acc. pers.).
✓ças (çäste) command; rule; punish.	çruta part. of çru; as n., learning.
çästrī m., governor, punisher.	çruti f., hearing; holy writ.
çästra n., science; text-book.	çreyas a., better; best; çreyas as n., salvation.
✓çikṣ (çikṣate) learn.	çvan (269) m., dog.
çikhara m., summit.	çvacura m., father-in-law.
çiras n., head.	çvacrū f., mother-in-law.
çivaa, beneficent, gracious; blessed; as m., n. pr., a god.	çvas adv., to-morrow.
çicu m., child.	✓çvas (çvásiti: 429) breathe; — + sam-a breathe gently: revive; — + vi be confident; trust (gen. or loc.).
✓çis (çináṣti) leave, leave remaining; — + ava remain over, survive; — + ud idem; — + vi set apart, distinguish.	çveta a., white.
çisya m., pupil, scholar.	—
✓çí (çéte: 409) lie; sleep; — + adhi lie asleep on (acc.).	saññinçat (329) num., thirty-six.
çita a., cold.	saññaciti (329) num., eighty-six.
✓çuc (çócati) grieve, sorrow.	saññ (332) num., six.
çuci a., pure, clean.	saññiti (332) num., sixty.
çunahçepa m., n. pr.	saññha, f. -i (335), a., sixth.
✓çubh (çóbhate) be brilliant, shine.	
çubha a., good; splendid.	
✓çus (çúyati) dry up.	
çüdra m., man of the fourth caste.	
çüdratva n., condition of a Çüdra.	

<i>śoḍaṣa</i> (332) num., sixteen.	<i>samdgama</i> m., meeting, encounter. <i>samāja</i> m., convention, company.
<i>samyukta</i> part. of <i>sam-yuj</i> , provided with.	<i>samidh</i> f., fagot.
<i>samvatsara</i> m., year.	<i>samīpa</i> a., near; as n., vicinity, nearness, presence.
<i>samçaya</i> m., doubt.	<i>samudra</i> m., ocean.
<i>sakṛt</i> adv., once.	<i>samunnati</i> f., height, elevation; high position.
<i>sakthan</i> (<i>sakthi</i> : 275) n., thigh.	<i>sameta</i> a., provided with.
<i>sakhi</i> (274) m., friend.	<i>sampūrṇa</i> part. of <i>lpr</i> + <i>sam</i> , full.
<i>sakhi</i> f., female companion, friend.	<i>samyak</i> adv., well, properly.
<i>sajja</i> a., ready.	<i>samrāj</i> m., great king; emperor.
<i>✓sañj</i> (<i>sdjati</i> ; <i>sajjate</i> : cf. in Voc. 22) hang on, be fastened on (loc.).	<i>śarit</i> f., river.
<i>satkāra</i> m., hospitality.	<i>sarga</i> m., creation.
<i>sattra</i> n., sacrifice.	<i>śarpa</i> m., snake.
<i>satya</i> n., truth, righteousness.	<i>śarva</i> (231) a., all.
<i>✓sad</i> (<i>sidati</i>) sit; settle down; be overcome or exhausted; — + ā approach; — + <i>sam-ā</i> seat oneself; caus. (<i>sāddyati</i>) meet, encounter; — + <i>ni</i> sit down; — + <i>pra</i> be favorable.	<i>śarvatra</i> a., everywhere.
<i>sadā</i> adv., always.	<i>śavīt</i> m., n. pr., the Sun-god Savitar; sun.
<i>sadr̥ga</i> , f. -ī, a., similar; worthy.	<i>✓sah</i> (<i>sdhate</i>) endure.
<i>saindigdha</i> a., doubtful; unsteady.	<i>saha</i> adv., together; prep., often postpos., with, along with, (instr.).
<i>saṁdhya</i> f., twilight.	<i>sahacara</i> m., companion; -ī f., wife.
<i>sant</i> , part. of <i>īas</i> , being, existing; good; as m., good man; as f. <i>sati</i> , good woman, especially a widow who immolates herself.	<i>śahas</i> adv., suddenly, quickly. <i>śahasra</i> n., a., thousand.
<i>sapta</i> (332) num., seven.	<i>śahāya</i> m., companion, helper.
<i>saptati</i> (332) num., seventy.	<i>śakṣin</i> m., witness.
<i>saptadaṣa</i> (332) num., seventeen.	<i>śadhana</i> n., means, device.
<i>sabha</i> f., council, meeting, court.	<i>śādu</i> m., holy man, saint.
<i>sam</i> adv., along with; completely.	<i>śāman</i> n., Vedic melody, song; pl., the Sāmaveda.
<i>samakṣam</i> adv., before, in the presence of (gen.).	<i>śāmanta</i> m., vassal.
<i>samartha</i> a., capable, able.	<i>śāmpratam</i> adv., at present. <i>śāyam</i> adv., at evening. <i>śārasa</i> m., crane. <i>śiṅha</i> m., lion.

<i>v/sic (siñcdti)</i> drip, drop, moisten; — + <i>abhi</i> anoint as king.	<i>soma</i> m., the intoxicating ferment-ed juice of the Soma-plant.
<i>v/1sidh (sédhati)</i> repel; — + <i>prati</i> hold back; forbid.	<i>skandha</i> m., shoulder.
<i>v/2sidh (sidhyati)</i> succeed; in caus. (<i>sádháyati</i>) perform; acquire.	<i>v/stu (státi: 41)</i> praise.
<i>sindhu</i> m., n. pr., the Indus.	<i>stuti</i> f., song of praise; praise.
<i>síman</i> f., border, boundary; outer skirts.	<i>v/sty (stýnóti, stýnúté; stýnáti, stýníté)</i> scatter, strew; — + <i>upa</i> scatter, beatrew.
<i>su</i> adv., well; easy; very.	<i>stena</i> m., thief.
<i>v/su (sunóti, sunuit)</i> press.	<i>stotra</i> n., song of praise.
<i>sukha</i> n., fortune, luck, happiness.	<i>stri (276)</i> f., woman.
<i>sundara</i> , f. -i, a., beautiful.	<i>v/sthá (tíshthati)</i> stand, intr.; be in or on, etc., be situated; caus. (<i>sthápdyati</i>) put, place; appoint; stop; — + <i>adhi</i> mount, stand over; rule, govern; — + <i>anu</i> follow out, accomplish; (cf. also p. 96, last note); — + <i>ud</i> arise, rise (cf. Voc. 40); — + <i>upa</i> approach, reach; — + <i>pra</i> mid., start off; in caus. (act.), send; — + <i>sam</i> in caus., cause to remain
<i>sumanas</i> a., favorably-minded; as f., flower.	<i>sthána</i> n., place, locality; stead.
<i>surápa</i> m., drunkard.	<i>sthita</i> part. of <i>sthá</i> ; cf. 290, end.
<i>swarna</i> n., gold.	<i>sthiti</i> f., condition.
<i>suhṛd</i> m., friend.	<i>v/snd (snáti)</i> bathe.
<i>v/sū (súte)</i> generate, bring forth; — + <i>pra</i> generate.	<i>snátaka</i> m., one who has performed the ablutions customary at the end of religious pupilage.
<i>súkta</i> n., Vedic hymn.	<i>snána</i> n., bathing, bath.
<i>súta</i> m., driver, charioteer.	<i>snáyu</i> m., tendon, bowstring.
<i>súda</i> m., cook.	<i>snigdha</i> part. of <i>snih</i> , affectionate.
<i>súrya</i> m., sun.	<i>v/snih (snihyati)</i> feel inclined to, love (gen., loc.).
<i>v/sr̥ (sr̥dhati)</i> flow; — + <i>anu</i> follow up; — + <i>apa</i> go away; in caus. (<i>-sárdyati</i>) drive away.	<i>snugá</i> f., daughter-in-law.
<i>v/sr̥j (sr̥játi)</i> let go, create; — + <i>ud</i> let loose or out; raise (the voice).	<i>v/spr̥ç (spr̥çáti)</i> touch.
<i>v/srp (sr̥pati)</i> move; — + <i>pra</i> idem.	<i>v/spr̥h (spr̥hdyati)</i> desire (dat.).
<i>sr̥ṣti</i> f., creation.	<i>sma</i> encl., slightly assev.; often accompanies a present tense,
<i>setu</i> m., bridge, dike.	
<i>senā</i> f., army.	
<i>v/sev (sévate)</i> serve, honor; — + <i>ni</i> dwell; devote oneself to; attend.	
<i>sáminika</i> m., soldier.	
<i>sámya</i> n., army.	

giving it the force of an historical tense.	<i>hariṇa</i> m., gazelle.
<i>✓ smṛt</i> (<i>smṛtati</i>) remember; think on; call to mind; teach; esp. in pass. <i>smāryate</i> 'it is taught, i. c. traditional'.	<i>hala</i> m. n., plough.
<i>smṛti</i> f., tradition; law-book.	<i>havis</i> n., oblation.
<i>srāj</i> f., garland.	<i>hasta</i> m., hand.
<i>srāṣṭṛ</i> m., creator.	<i>hastin</i> m., elephant.
<i>sva</i> a., own; one's own.	<i>✓ 1hā</i> (<i>jāhāti</i>) abandon, give up; neglect.
<i>✓ svāñj</i> (<i>svājate</i>) embrace; — + <i>pari</i> (Cf. Voc. 21) idem.	<i>✓ 2hā</i> (<i>jihite</i> : 438) move.
<i>svadṛç</i> a., similar.	<i>✓ hi</i> (<i>hindti</i>) send; — + <i>pra</i> idem.
<i>✓ svap</i> (<i>svápiti</i> : 429) sleep.	<i>hi</i> assev. particle, surely; causal, for, because.
<i>svapna</i> m., sleep, dream.	<i>✓ hiñs</i> (<i>hindsti</i>) injure, destroy.
<i>svayam</i> pron., own self, self.	<i>hita</i> part. of <i>1dhā</i> ; as adj., advantageous; as n., advantage.
<i>svayambhū</i> a., self-existent; as m., epithet of Brahma.	<i>himavant</i> a., snowy; as m., the Himālaya Mts.
<i>svarga</i> m., heaven.	<i>hīna</i> part. of <i>1hā</i> , abandoned; wanting in; w. instr., without.
<i>svasṛ</i> f., sister.	<i>✓ hu</i> (<i>juhóti</i> , <i>juhute</i>) sacrifice.
<i>svādu</i> a., sweet.	<i>hutabhuj</i> (nom. - <i>bhuk</i>) m., fire.
<i>svādhyāya</i> m.; private recitation of sacred texts.	<i>✓ hū</i> see <i>hvā</i> .
<i>svāmin</i> m., possessor, lord.	<i>✓ hr</i> (<i>háratī</i>) take away; steal; plunder; — + <i>apa</i> idem; — + <i>ā</i> act. and mid., fetch, bring; — + <i>ud-ā</i> cite, mention; — + <i>praty-ā</i> bring back; — + <i>ud</i> save, rescue.
<i>svāiram</i> adv., at pleasure.	<i>hṛd</i> (281) n., heart.
<hr/>	
<i>hata</i> part. of <i>han</i> .	<i>hṛdaya</i> n., heart.
<i>✓ han</i> (<i>hánti</i> : 419) kill; caus. (<i>ghā-tiyati</i>), have killed; — + <i>apa</i> remove; — + <i>abhi</i> smite; — + <i>sam-ā</i> wound; — + <i>ni</i> kill; — + <i>prati</i> hinder; injure, offend; — + <i>sam</i> write.	<i>✓ hṛṣ</i> (<i>hárṣati</i> , <i>hṛṣyati</i>) rejoice, be delighted; — + <i>pra</i> idem.
- <i>han</i> (283) a., killing.	<i>he</i> interj., O, ho.
<i>hanu</i> f., jaw.	<i>hemanta</i> m., winter.
<i>hanumant</i> m., n. pr., a monkey-king.	<i>hrasvam</i> adv., near by.
<i>hantṛ</i> m., killer, slayer.	<i>✓ hṛī</i> (<i>jíhréti</i>) be ashamed.
<i>hari</i> m., n. pr., a god.	<i>hṛī</i> f., modesty, bashfulness.
	<i>✓ hvā</i> (<i>hvāyati</i>) call; in caus. (<i>hvā-ydyati</i>) have called; — + <i>ā</i> call, summon.

II. English-Sanskrit.

abandon, to: <i>tyaj</i> ; <i>lhā</i> .	answer, to: <i>bhāṣ + prati</i> .
able: <i>samartha</i> ; <i>çakya</i> .	appoint, to: <i>klp</i> , caus.; <i>yuj + ni</i> .
able, to be: <i>çak</i> .	approach, to: <i>gam + ā</i> ; <i>yā + ā</i> .
according to: <i>anu</i> , postpos.	argument (reason): <i>vāc</i> f.
acquire, to: <i>labh</i> ; <i>dp</i> .	arise, to: <i>bhū</i> ; (get up) <i>sthā + ud</i> .
Āgvins: <i>āgvindū</i> , du.	arm: <i>bāhu</i> m.
address, to: <i>brū</i> .	army: <i>senā</i> f.
adore, to: <i>nam + pra</i> .	arrive, to: <i>gam + ā</i> .
adorn, to: <i>lkr + alam</i> .	arrow: <i>çara</i> m.; <i>iṣu</i> m.
advantage: <i>hita</i> n.; <i>kalyāṇa</i> n.	Aryan: <i>dviṣa</i> m.; <i>dviṣati</i> m.
adversity; <i>duḥkha</i> n.	ascetic: <i>muni</i> m.; <i>yati</i> m.; <i>pari-</i>
afraid, to be: <i>bhi</i> .	<i>vrāj</i> m.; <i>tapasvin</i> m.; — to be-
afterward: <i>tatas</i> .	come an a., <i>vraj + pra</i> .
again: <i>punar</i> .	ashamed, to be: <i>hri</i> .
against: <i>prati</i> .	ashes: <i>bhasman</i> n.
age: <i>vayas</i> n.	ask, to (inquire): <i>prach</i> .
all: <i>sva</i> ; (entire) <i>viṣva</i> .	ask for, to: <i>arthaya</i> .
all-protecting: <i>viṣvapād</i> .	assembly: <i>sabhd</i> f.; <i>pariṣad</i> f.
allow, to: <i>jñā + anu</i> .	astronomy: <i>jyotiṣa</i> n.
alms: <i>bhikṣā</i> f.	attain, to: <i>labh</i> ; <i>ivid</i> ; <i>laç</i> ; <i>dp</i> ;
alone (adv.): <i>eva</i> .	<i>dp + ava or pra</i> .
also: <i>api</i> .	attainment: <i>lābhā</i> m.
altar: <i>vedī</i> f.	author: <i>kartṛ</i> m.; (of Vedic
although: <i>api</i> .	hymns, etc.) <i>draṣṭṛ</i> m.
always: <i>sadd</i> ; <i>nityam</i> .	axe; <i>paraçu</i> m.
amuse oneself, to: <i>ram</i> .	—
ancient: <i>purāṇa</i> .	bad: <i>pāpa</i> .
and: <i>ca</i> , postpos.; <i>tathā</i> .	bank: <i>tīra</i> n.
anger: <i>kopa</i> m.; <i>kroḍha</i> m.	banner: <i>ketu</i> m.
animal: <i>tiryāñc</i> m.	barbarian: <i>yavana</i> m.
announce, to: <i>ivid + ni</i> , caus.	bathe, to: <i>snā</i> .

battle: <i>rāṇa</i> m. n.; <i>yuddha</i> n.	born, to be: <i>jan</i> ; <i>jan + ud.</i>
be, to: <i>bhū</i> ; <i>vṛt</i> ; (be situated) <i>sthā</i> .	both: <i>ubha</i> du.
bear, to: <i>bhr</i> ; (bring forth) <i>sū</i> ; <i>sū + pra</i> .	bow, to: <i>nam</i> .
bear: <i>rkṣa</i> m.	boy: <i>bāla</i> m.; <i>kumāra</i> m.
beat, to: <i>tad</i> .	Brāhmaṇa: <i>brāhmaṇa</i> m.; <i>dvija</i> m.; <i>dvijātī</i> m.; <i>vipra</i> m.
beautiful: <i>sundara</i> ; <i>rūpavant</i> .	branch: <i>çākhā</i> f.
beauty: <i>rūpa</i> n.	brave: <i>dhīra</i> .
become, to: <i>bhū</i> ; <i>vṛt</i> .	breast: <i>uras</i> n.; <i>vakṣas</i> n.
bee: <i>ali</i> m.; <i>madhulik</i> m.	bridegroom: <i>varā</i> m.
beg, to: <i>bhikṣ</i> .	bring, to: <i>nī + ā</i> ; <i>hṛ + ā</i> .
begin, to: <i>rabb + ā</i> .	broad: <i>pr̥thu</i> ; <i>uru</i> .
behind: <i>paçcāt</i> (w. gen.).	brother: <i>bhrātṛ</i> m.
behold, to: <i>īkṣ</i> .	burn, to: <i>dah</i> .
Benares: <i>kāñcī</i> f.	business: <i>kārya</i> n.
bend, to: <i>nam</i> .	but: <i>tu</i> ; <i>kinntu</i> ; <i>punar</i> .
benefit, to; <i>lkr + upa</i> .	call, to: <i>hvā</i> ; (name) <i>vac</i> ; <i>vad</i> .
beseech, to: <i>pad + pra</i> .	capable: <i>samartha</i> .
besiege, to: <i>rudh</i> ; <i>rudh + upa</i> .	caste: <i>jāti</i> f.
best: <i>çreṣṭha</i> ; <i>jyeṣṭha</i> .	cattle: <i>go</i> m. pl.
betake oneself, to: <i>yā</i> ; <i>cri + ā</i> .	cease, to: <i>çam</i> ; <i>ram + vi</i> .
better: <i>çreyas</i> ; <i>jyāyas</i> .	celebrated: <i>vigruta</i> ; <i>grīmant</i> .
bind, to: <i>bandh</i> .	chain: <i>hāra</i> m.
biped: <i>dvipad</i> .	charioteer: <i>sūta</i> m.
bird: <i>vihaga</i> m.; <i>pakṣin</i> m.	charm: <i>kānti</i> f..
birth: <i>jāti</i> f.; <i>janman</i> n.	check, to: <i>dam</i> , caus.; <i>rudh</i> .
black: <i>kṛṣṇa</i> .	chest: <i>vakṣas</i> n.; <i>uras</i> n.
blame, to: <i>nind</i> ; <i>lkr + tiras</i> .	child: <i>bāla</i> m.; <i>çīru</i> m.
blessed: <i>bhagavant</i> ; (as prefix) <i>cri</i> .	choose, to: <i>2vṛ</i> .
blood: <i>rudhira</i> n.	cistern: <i>vāpti</i> f.
blow, to (intr.): <i>vah</i> .	citizen: <i>pāura</i> m.
boat: <i>nāu</i> f.	city: <i>nagara</i> n.; <i>-ī</i> f.; <i>pur</i> f.
body: <i>garīra</i> n.; <i>vapus</i> n.; <i>kāya</i> m.; (heavenly: sun, etc.): <i>jyotiṣ</i> n.	cleverness: <i>buddhi</i> f.
bone: <i>asthan</i> n.	climb, to: <i>ruh + ā</i> .
book: (manuscript) <i>pustaka</i> n.; (work) <i>grantha</i> m.	close, to: <i>1vṛ + sam</i> ; <i>1dhā + api</i> .
	cloud: <i>megha</i> m.
	coachman: <i>sūta</i> m.
	come, to: <i>gam + ā</i> ; <i>yā + ā</i> ; <i>i +</i>

<i>abhi</i> or <i>a</i> ; come out: <i>gam + nis</i> ;	daughter: <i>kanyā</i> f.; <i>putri</i> f.; <i>du-</i> <i>yā + nis</i> .
command, to: <i>dīg+d</i> ; <i>jñā+d</i> caus.	day: <i>dīvasa</i> m.; <i>dīna</i> n.; <i>ahān</i> n.; d. by d.: <i>dīne</i> <i>dīne</i> ; <i>pratyaham</i> ;
command: <i>ajñā</i> f.; <i>nideṣa</i> m.	a day and a night: <i>ahorātra</i> n.
commit, to: <i>car + a</i> ; <i>lkr.</i>	dead: <i>mṛta</i> ; <i>vipanna</i> .
companion: <i>sahāya</i> m.; <i>sahaca-</i> <i>ra</i> m.	decide, to (settle): <i>nī + nis</i> .
company: <i>samāja</i> m.	deed: <i>karman</i> n.
compose, to: <i>rac.</i>	deity: <i>devatā</i> f.
conduct: <i>vṛtta</i> n.	delicate: <i>taruṇa</i> .
confine, to: <i>rudh + ni</i> .	delight, to (tr.): <i>tuṣ</i> , caus.
conquer, to: <i>ji</i> .	deliverance: <i>mukti</i> f.
consecrate, to: <i>nī + upa</i> .	demon: <i>rākṣasa</i> m.
consider, to: <i>cint</i> ; <i>lvid.</i>	depart, to: <i>i + apa</i> .
consort: <i>patnī</i> f.	describe, to: <i>varṇaya</i> .
cook, to: <i>pac.</i>	desire, to: <i>lubh.</i>
copying: <i>lekhana</i> n.	destroy, to: <i>bhañj.</i>
cord, sacred: <i>upavīta</i> n.	despise, to: <i>man + ava</i> ; <i>bhū + pari</i> .
count, to: <i>gaṇaya</i> .	determine, to: <i>ci + nis</i> or <i>vi-nis</i> .
courageous: <i>tejasvin</i> .	devoted: <i>bhakta</i> ; <i>snigdha</i> .
course: <i>gati</i> f.	devotion: <i>bhakti</i> f.
cover, to: <i>lvr</i> (mid.); <i>lvr + sam</i> (mid.).	die: <i>akṣa</i> m.
cow: <i>dhenu</i> f.; <i>go</i> f.	die, to: <i>mṛ</i> ; <i>i + pra</i> ; <i>pad + vi</i> .
cowherd: <i>gopa</i> m.	difficult: <i>durlabha</i> ; <i>duṣkara</i> .
create, to: <i>stj.</i>	dig, to: <i>khan</i> .
creator: <i>dhāṭr</i> m.; <i>straṣṭr</i> m.	diligence: <i>udyoga</i> m.
creature: <i>prāṇin</i> m.; <i>jagat</i> n.	diligently: <i>bhr̥cam</i> .
crescent: <i>kalā</i> f.	disappear, to: <i>naç + vi</i> .
cross, to: <i>tr.</i>	disease: <i>ruj</i> f.; <i>vyādhi</i> m.
crow: <i>vāyasa</i> m.	dismount, to: <i>ruh + ara</i> .
curds: <i>dadhān</i> n.	disown, to: <i>khyā + prati-d</i> .
cut, to: <i>kṛt</i> ; <i>chid.</i>	dispute, to: <i>vad + vi</i> .
cut off, to: <i>kṛt + ava</i> ; <i>chid + ava</i> .	distress, to: <i>du</i> .
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daily: <i>nitya</i> ; (adv.) <i>nityam</i> ; <i>pra-</i> <i>tyaham</i> .	distribute, to: <i>bhaj + vi</i> .
dancing: <i>nṛita</i> n.	divine: <i>dirya</i> .
	do, to: <i>lkr</i> ; <i>car + sam-d</i> .
	domestic: <i>grhya</i> .
	dog: <i>çvan</i> m.; <i>çunī</i> f.
	door: <i>dvār</i> f.

doorkeeper: <i>dvāḥstha</i> m.	even (adv.): <i>api</i> .
dove: <i>kapota</i> m.	every: <i>sarva</i> .
draw, to: <i>vah</i> .	evil (adj.): <i>pāpa</i> ; (subst.) <i>pāpa</i> n.
drink, to: <i>lpā</i> .	exceedingly: <i>ati</i> .
driver: <i>sūta</i> m.	explain, to: <i>brū + vi</i> ; <i>lvṛ + vi</i> ;
drop, to: <i>sic</i> .	<i>cakṣ + vi-ā</i> .
drop: <i>bindu</i> m.	exterminate, to: <i>chid + ud</i> .
dwell, to: <i>svas</i> ; <i>vas + ni</i> ; dwell on (fig.): <i>sañj</i> .	eye: <i>netra</i> n.; <i>cakṣus</i> n.; <i>akṣan</i> n.; <i>locana</i> n.
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ear: <i>karṇa</i> m.	face: <i>mukha</i> n.
earth: <i>pr̥thivī</i> f.; <i>bhū</i> f.; <i>bhūmi</i> f.	fagot: <i>samidh</i> f.
east, eastern: <i>prāñc</i> ; the E.: <i>prāci</i> f., sc. <i>diç</i> .	fair: <i>sundara</i> .
eat, to; <i>ad</i> ; <i>2aṣ</i> ; <i>bhakṣ</i> ; <i>bhuj</i> .	fall, to: <i>pat</i> ; <i>pat + ni</i> ; fall to one's lot: <i>r</i> ; fallen (killed): <i>patita</i> ; <i>mṛta</i> .
eating: <i>bhakṣana</i> n.	fame: <i>kirti</i> f.; <i>yācas</i> n.
eclipse, to: <i>1kṛ + tiras</i> .	family: <i>vanīca</i> m.
eight: <i>aṣṭa</i> .	famous: <i>vīcruta</i> .
eighth: <i>aṣṭama</i> .	fast (firm): <i>dṛḍha</i> .
eighty: <i>aṣṭti</i> f.	fasten, to: <i>bandh</i> .
eightieth: <i>aṣṭitama</i> .	fat: <i>pīna</i> ; <i>puṣṭa</i> .
eldest: <i>jyeṣṭha</i> .	father: <i>janaka</i> m.; <i>pitr</i> m.
elephant: <i>gaja</i> m.; <i>hastin</i> m.	fault, to find: <i>1kṛ + tiras</i> .
eleventh: <i>ekādaça</i> .	faultless: <i>anavadya</i> .
emerge, to: <i>tr + ud</i> .	fear: <i>bhaya</i> n.
eminent, to be: <i>çubh</i> .	field: <i>kṣetra</i> n.
emperor: <i>samrāj</i> m.	fifth: <i>pañcama</i> .
encompass, to: <i>lvṛ</i> ; <i>chid + ava</i> .	fight, to: <i>yudh</i> .
end: <i>anta</i> m.	filled: <i>pūrṇa</i> ; <i>sampūrṇa</i> .
endure, to: <i>sah</i> .	finally: <i>ante</i> .
enemy: <i>ari</i> m.; <i>çatru</i> m.; <i>dvīṣ</i> m.	find, to: <i>2vid</i> .
enjoy, to: <i>bhuj</i> .	finish, to: <i>āp + sam</i> .
enjoyment: <i>bhoga</i> m.	fire: <i>agni</i> m.; <i>hutabhuj</i> m.
enter, to: <i>viç + pra</i> .	firewood: <i>samidh</i> f.
entrancing: <i>manohara</i> .	first: <i>prathama</i> ; at first: <i>pra-</i> <i>thamam</i> .
envoy: <i>dūta</i> m.	fish: <i>matsya</i> m.; <i>mīna</i> m.
entrust, to: <i>1dā + pra</i> .	fit, to: <i>yuj</i> .
equip, to: <i>nah + sam</i> .	
eulogy: <i>stotra</i> n.	

five: <i>pañca</i> .	generous: <i>dātṛ</i> .
flee, to: <i>palāy</i> .	get, to: <i>labh</i> ; <i>laç</i> ; <i>dp</i> .
flit, to: <i>bhrām</i> .	gift: <i>dāna</i> n.
flock: <i>paçu</i> m. pl.	gird, to: <i>nah</i> + <i>sam</i> .
flower: <i>puṣpa</i> n.; <i>sumanas</i> f.	girdle: <i>mekhalā</i> f.
fly, to: <i>pat</i> ; fly up: <i>pat</i> + <i>ud</i> .	girl: <i>kanyā</i> f.; <i>bālā</i> f.
fodder: <i>ghāsa</i> m.	give, to: <i>yam</i> ; <i>ldā</i> .
foe: <i>ari</i> m.; <i>cātru</i> m.	giver: <i>dātṛ</i> m.
follow, to: <i>gam</i> + <i>anu</i> ; <i>i</i> + <i>anu</i> .	glance: <i>dṛç</i> f.
fond, to be: <i>tuq</i> .	glory: <i>kīrti</i> f.; <i>yaças</i> n.
food: <i>anna</i> n.	go, to: <i>car</i> : <i>yā</i> ; <i>gam</i> ; <i>i</i> ; go on (continue): <i>vṛt</i> + <i>pra</i> .
foot: <i>pāda</i> m.; <i>pad</i> m.	god: <i>deva</i> m.; goddess: <i>devī</i> f.
force: <i>bala</i> n.	gold: <i>suvarṇa</i> n.
foreign: <i>para</i> .	govern, to: <i>cās</i> ; <i>rājyāñ</i> <i>kṛ</i> .
forehead: <i>lalāṭa</i> n.	good: <i>saddhu</i> ; <i>sant</i> .
forest: <i>vana</i> n.	gracious: <i>cīva</i> .
forest-dwelling: <i>vanavāsin</i> .	graciousness: <i>kṛpā</i> f.
form, to: <i>lmā</i> + <i>nis</i> .	grain: <i>dhānyā</i> n.
formula (sacrificial): <i>yajus</i> n.	grammar: <i>vyākaraṇa</i> n.
fortune: <i>çri</i> f., often pl.; goddess of f.: <i>çri</i> f.	grasp, to: <i>grah</i> .
forty: <i>catvāriñçat</i> f.	graze, to: <i>car</i> .
four: <i>catur</i> .	great: <i>mahant</i> .
free, to: <i>muc</i> .	great king: <i>mahārāja</i> m.
friend: <i>mitra</i> n.; <i>sakhi</i> m.; <i>su-</i> <i>hṛd</i> m.	greater: <i>mahīyas</i> ; <i>adhika</i> .
friend-betrayer: <i>mitradruh</i> .	greatly: <i>bahu</i> ; <i>bhr̥gam</i> .
front: <i>agra</i> n.; in f. of: <i>agre</i> , <i>samakṣam</i> (gen.).	greedy: <i>lubdha</i> .
fruit: <i>phala</i> n.	Greek: <i>yavana</i> m.
fruitful: <i>phalavant</i> .	greet, to: <i>vand</i> ; <i>vad</i> + <i>abhi</i> , caus.
full: <i>pūrṇa</i> ; <i>sampūrṇa</i> .	grieve, to: <i>du</i> .
—	ground: <i>bhūmi</i> f.; on the g.: <i>adhas</i> .
gain, to: <i>labh</i> .	grind, to: <i>piq</i> .
garden: <i>udyāna</i> n.	guard, to: <i>rakṣ</i> ; <i>gopāya</i> .
garland: <i>mālā</i> f.; <i>srāj</i> f.	guest: <i>athiti</i> m.
gate: <i>dvār</i> f.	guilt: <i>pāpa</i> n.; <i>enās</i> n.
gather, to: <i>ci</i> + <i>sam</i> .	—
gazelle: <i>hariṇa</i> m.; <i>mṛga</i> m.	hand: <i>kara</i> m.; <i>pāñi</i> m.; <i>hasta</i> m.
	hang, to: <i>sañj</i> ; <i>lag</i> .
	happiness: <i>sukha</i> n.

happy, to be: <i>mud</i> .	injustice: <i>adharma</i> m.
hard to find: <i>durlabha</i> .	intelligence: <i>buddhi</i> f.
harm, to: <i>lky</i> + <i>apa</i> .	iron: <i>loha</i> n.
hate, to: <i>dviṣ</i> ; <i>dviṣ</i> + <i>pra</i> .	
hear, to: <i>gru</i> .	
heart: <i>hrdaya</i> n.; <i>hrd</i> n.	jaw: <i>hanu</i> f.
heaven: <i>svarga</i> m.	jewel: <i>mani</i> m.; <i>ratna</i> n.; <i>bhū-</i> <i>ṣaṇa</i> n.
heavy: <i>guru</i> .	
hell: <i>naraka</i> m.	kill, to: <i>mṛ</i> , caus.; <i>han</i> ; <i>han</i> , caus.
here: <i>aṭra</i> ; <i>tha</i> .	kindle, to: <i>idh</i> .
hero: <i>cūra</i> m.; <i>vīra</i> m.	king: <i>nrpa</i> m.; <i>nrpati</i> m.; <i>pā-</i> <i>rthiva</i> m.; <i>rājan</i> m.; <i>bhūbhuj</i> m.; <i>bhūbhṛt</i> m.
hesitation: <i>cañkā</i> f.	kingdom: <i>rājya</i> n.
high: <i>ucchrita</i> .	know, to: <i>ivid</i> ; <i>jñā</i> .
high water: <i>pūra</i> m.	knowledge: <i>vidyā</i> f.; <i>jñāna</i> n.
hold shut, to: <i>1dhā</i> + <i>api</i> .	
holy: <i>sādhu</i> .	lament, to: <i>lap</i> + <i>vi</i> .
holy writ: <i>çruti</i> f.	land: <i>deça</i> m.
home (adv.); <i>gr̥ham</i> .	language: <i>bhāṣā</i> f.
honey: <i>madhu</i> n.	last, at: <i>ante</i> .
honor, to: <i>pāj</i> ; <i>nam</i> ; <i>sev</i> .	law: <i>dharma</i> m.; <i>vidhi</i> m.
hope: <i>açā</i> f.	law-book: <i>smṛti</i> f.; <i>dharmaçā-</i> <i>stra</i> n.
horse: <i>açva</i> m.	law-suit: <i>vyavahāra</i> m.
house: <i>gr̥ha</i> n.: master of the h., <i>gr̥astha</i> m.	lead, to: <i>ni</i> .
householder: <i>gr̥astha</i> m.	leader: <i>netṛ</i> .
house-priest: <i>purohita</i> m.	learn, to: <i>gam</i> + <i>ava</i> ; <i>ivid</i> ; <i>i</i> + <i>adhi</i> .
how?: <i>katham</i> .	learned: <i>vidvāns</i> ; <i>pañḍita</i> ; <i>kuçala</i> .
human: <i>mānuṣa</i> .	learning: <i>vidyā</i> f.
hunter: <i>vyādha</i> m.	leather: <i>carman</i> n.
hurl, to: <i>2as</i> ; <i>kṣip</i> .	leavings: <i>ucchiṣṭa</i> n.
husband: <i>pati</i> m.; <i>bhartṛ</i> m.	lesson: <i>adhyāya</i> m.
hymn: <i>sūkta</i> n.	lick, to: <i>lih</i> ; <i>lih</i> + <i>ava</i> .
	life: <i>jīvita</i> n.; <i>āyus</i> n.; <i>carita</i> n.
I: <i>aham</i> .	light: <i>jyotiṣ</i> n.
impart, to: <i>ivid</i> + <i>ni</i> , caus.	light (not heavy): <i>laghu</i> .
inclined, to be: <i>snih</i> .	like: <i>iva</i> .
increase, to: <i>vṛdh</i> .	
India: <i>bharatakhaṇḍa</i> m.	
initiate, to: <i>ni</i> + <i>upa</i> .	

limb: <i>aṅga</i> n.	misfortune: <i>duḥkha</i> n.; <i>ḍpad</i> f.
lion: <i>sīḥa</i> m.	modesty: <i>hrī</i> f.
lip: <i>oṣṭha</i> m.	moisten, to: <i>sic</i> .
listen, to: <i>gru</i> .	monarch; <i>samrāj</i> m.
live, to: <i>jīv</i> ; <i>vṛt</i> ; <i>an</i> + <i>pra</i> .	money: <i>dhana</i> n.; <i>vasu</i> n.
long: <i>dīrgha</i> ; (adv.) <i>ciram</i> .	month: <i>māsa</i> m.
look at, to: <i>īkṣ</i> + <i>pra</i> .	moon: <i>candramas</i> m.; <i>candra</i> m.; <i>indu</i> m.
lord: <i>īcvara</i> m.; <i>pati</i> m.	mostly: <i>bhūyas</i> .
lotus: <i>padma</i> m. n.	morning, in the: <i>prātar</i> .
love, to: <i>snih</i> .	mother: <i>mātṛ</i> f.; <i>ambā</i> f.
love, god of l.: <i>kāma</i> m.	mother-in-law: <i>çvaçrū</i> f.
lunar mansion: <i>nakṣatra</i> n.	mountain: <i>giri</i> m.; <i>parvata</i> m.
—	mouth: <i>mukha</i> n.
maiden: <i>kanyā</i> f.; <i>bālā</i> f.	much: <i>prabhūta</i> ; <i>bahu</i> .
maidservant: <i>dāst</i> f.	mouthful: <i>grāsa</i> m.
make, to: <i>Ikṛ</i> .	murder, to: <i>mr̥</i> , caus.; <i>han</i> ; <i>han</i> , caus.
man (<i>vir</i>): <i>nara</i> m.; <i>pumāns</i> m.; <i>puruṣa</i> m.; (<i>homo</i>): <i>jana</i> m.; <i>mānava</i> m.; <i>manuṣya</i> m.; <i>nara</i> m.	must: <i>arh</i> ; cf. § 320 and Exer- cise 30.
mankind: <i>jana</i> m. pl.	—
many: <i>bahu</i> ; <i>prabhūta</i> .	name: <i>nāman</i> n.; by n.: <i>nāma</i> .
march, to: <i>cal</i> + <i>pra</i> .	name, to: <i>vac</i> ; <i>vad</i> ; (reckon) <i>gaṇaya</i> .
marriage: <i>vivāha</i> m.	neck: <i>kaṇṭha</i> m.
marry, to: <i>nī</i> + <i>pari</i> .	neglect, to: <i>lhā</i> .
master: <i>bhartṛ</i> m.; <i>pati</i> m.	net: <i>jāla</i> n.
mat: <i>kaṭa</i> m.	never: <i>na kada</i> + <i>api</i> , <i>cid</i> , or <i>cana</i> .
means: <i>sādhana</i> n.	news: <i>vṛttānta</i> m.
medicine: <i>āuśadha</i> n.	night: <i>rātri</i> f.
meet, to (intr.): <i>gam</i> + <i>sam</i> (mid.).	no one: <i>na ka</i> + <i>api</i> , <i>cid</i> , or <i>cana</i> .
meeting: <i>samāgama</i> m.	north, northern: <i>udañc</i> ; the N.: <i>udicī</i> f., sc. <i>diç</i> .
melted butter: <i>ghṛta</i> n.	not: <i>na</i> ; <i>mā</i> .
mention, to: <i>hr̥</i> + <i>ud-ā</i> .	nothing: <i>na kim</i> + <i>api</i> , <i>cid</i> , or <i>cana</i> .
merchant: <i>vāṇīj</i> m.	now: <i>adhunā</i> ; <i>sāmpratam</i> .
merit: <i>punya</i> n.	—
mighty: <i>balin</i> ; <i>balavant</i> ; <i>vibhu</i> .	
milk, to: <i>duḥ</i> .	
milk: <i>kṣīra</i> n.; <i>payas</i> n.	
mind: <i>manas</i> n.; <i>mati</i> f.	
minister: <i>mantrin</i> m.	

O: <i>he.</i>	pilgrimage: <i>tīrthayātrā</i> f.
obedient: <i>vidheya.</i>	pious: <i>sādhu.</i>
oblation: <i>havis</i> n.	place, to: <i>1dhā</i> ; <i>dhā + sam-ā</i> .
occur, to: <i>dṛç</i> , pass.; <i>2vid</i> , pass.	place: <i>pada</i> n.; <i>deça</i> m.
ocean: <i>udadhi</i> m.; <i>samudra</i> m.	plan: <i>abhiprāya</i> m.
offend, to: <i>han + prati</i> ; <i>1hā</i> .	plant, to: <i>rūh</i> , caus.
offering (sacrificial): <i>havis</i> n.	play, to: <i>dīv.</i>
old: <i>vṛddha</i> ; older: <i>jyāyas.</i>	please, to: <i>ruc.</i>
omnipresent: <i>vibhu.</i>	pleasure: <i>sukha</i> n.; with p., pleasantly: <i>sukhena</i> ; (wish, choice) <i>icchā</i> f.; <i>kāma</i> m.; at p.: <i>svēcchayā</i> .
once: <i>sakṛt.</i>	plough: <i>lāñgala</i> n.; <i>hala</i> m. n.
one: <i>eka.</i>	plough, to: <i>kṛṣ.</i>
only: <i>eva.</i>	plunder, to: <i>luṇṭh</i> ; <i>hṛ</i> ; <i>lup.</i>
opinion; <i>mati</i> f.; <i>mata</i> n.	poem: <i>kāvya</i> n.
or; <i>vā</i> , postpos.; <i>athavā</i> .	poet: <i>kavi</i> m.
ordain, to: <i>kīp</i> , caus.; <i>1dhā+vi</i> ; ordained: <i>vihita.</i>	point out: to; <i>diç.</i>
order, to: <i>jñā+ā</i> , caus.	polluted, to be: <i>duṣ.</i>
other; <i>anyā</i> ; <i>itara</i> , <i>apara.</i>	poor: <i>daridra.</i>
outskirts: <i>śīman</i> f.	possessions: <i>dhana</i> n.
overcome, to: <i>2pr.</i>	post, sacrificial: <i>yūpa</i> m.
overwhelm, to: <i>vṛṣ.</i>	pot: <i>ghaṭa</i> m.
own, one's own: <i>eva.</i>	pound, to: <i>pīṣ.</i>
ox: <i>anāḍuh</i> m.	pour, to: <i>hu.</i>
—	power: <i>bala</i> n.
pair: <i>yugma</i> n.	powerful: <i>balin</i> ; <i>balavant.</i>
palace: <i>prāsāda</i> m.	praise, song of p.: <i>stutif.</i> ; <i>stotra</i> n.
parents: <i>pitṛ</i> , m. du.	praise, to: <i>çāns</i> ; <i>stu.</i>
part: <i>bhāga</i> m.	pray for, to: <i>arth.</i>
path: <i>mārga</i> m.; <i>panthan</i> m.	prescription: <i>ādeça</i> m.
pearl: <i>muktā</i> f.	presence: <i>samīpa</i> n.
peasant: <i>kṛṣivala</i> m.	previous; <i>pūrva.</i>
penance: <i>tapas</i> n.; <i>prāyaçitta</i> n.	priest: <i>ṛtvij</i> m.
people: <i>jana</i> , pl.; <i>loka</i> , s. and pl.	prince: <i>kumāra</i> m.
perform, to: <i>śidh</i> , caus.; <i>car;</i> <i>car+sam-ā</i> ; (a sacrifice) <i>tan.</i>	property: <i>vasu</i> n.; <i>dhana</i> n.
perfume: <i>gandha</i> m.	prosperity: <i>bhūti</i> f.
perish, to: <i>naç+vi.</i>	protect, to: <i>rakṣ</i> ; <i>2pā</i> ; <i>pā</i> , caus.
pestle: <i>musala</i> m. n.	protection; <i>çarapa</i> n.
pierce, to: <i>vyažh.</i>	

protector: <i>rakṣīt</i> m.	riches: <i>dhana</i> n.; <i>vasu</i> n.; <i>grī</i> f.; <i>rāi</i> m.
punish, to: <i>daṇḍaya</i> ; <i>cās</i> .	righteousness: <i>satya</i> n.
punishment: <i>daṇḍa</i> m.	right (subst.): <i>dharma</i> m.
put, to: <i>sthā</i> , caus.; <i>lāhā</i> ; <i>yuj</i> + <i>ni</i> .	Rigveda: <i>rgveda</i> m.; <i>rcas</i> f. pl. rise, to (of sun, etc.): <i>gam</i> + <i>ud</i> ; <i>i</i> + <i>ud</i> .
quadruped: <i>catuṣpad</i> .	river: <i>nadī</i> f.; <i>sarit</i> f.
quarter: <i>pāda</i> m.; (of the sky) <i>diç</i> f.	road: <i>mārga</i> m.; <i>panthan</i> m.
queen: <i>devī</i> f.; <i>rājñī</i> f.; <i>mahiṣī</i> f.	rob, to: <i>muṣ</i> , <i>luṇṭh</i> .
rain: <i>vṛṣṭi</i> f.	root: <i>mūla</i> n.
rain, to (give rain): <i>vṛṣ</i> .	rub, to: <i>mr̥j</i> ; <i>mr̥j</i> , caus.
raise, to (the voice): <i>sr̥j</i> + <i>ud</i> .	royal: <i>rāja-</i> , in cpd.
ray: <i>pāda</i> m.; <i>raçmi</i> m.	rule, to: <i>sthā</i> + <i>adhi</i> ; <i>īg</i> .
reach, to: <i>labh</i> ; <i>āp</i> + <i>pra</i> .	run, to: <i>dhāv</i> ; <i>dru</i> .
read, to: <i>i</i> + <i>adhi</i> ; (aloud) <i>paṭh</i> ; <i>vac</i> , caus.	running: <i>dhāvana</i> n.
realm: <i>rājya</i> n.	sacrament: <i>saṃskāra</i> m.
receive, to: <i>labh</i> ; <i>grah</i> ; <i>grah</i> + <i>prati</i> ; <i>lādā</i> + <i>ā</i> .	sacrifice, to: <i>yaj</i> ; (for some one) <i>yaj</i> , caus.
recitation (private): <i>svādhyāya</i> m.	sacrifice: <i>yajña</i> m.
recite, to: <i>paṭh</i> ; (tell) <i>kath</i> .	sacrificial formula: <i>yajus</i> n.
reckon, to: <i>gaṇaya</i> .	sage: <i>r̥si</i> m.
recompense, to: <i>lākṛ</i> + <i>prati</i> .	sake of, for the: <i>artha</i> in cpd (cf. 375, 3).
reduced (in fortune): <i>kṣīṇa</i> .	salt: <i>lavaṇa</i> n.
region: <i>diç</i> f.; <i>deça</i> m.	salvation: <i>mukti</i> f.; <i>bhūti</i> f.; <i>hita</i> n.
rein: <i>raçmi</i> m.	satiated: <i>tṛpti</i> .
rejoice, to: <i>tuṣ</i> ; <i>mud</i> .	satisfy, to: <i>tr̥p</i> , caus.; (oneself) <i>tr̥p</i> .
remember, to: <i>smṛ</i> .	save, to: <i>hṛ</i> + <i>ud</i> .
restrain, to: <i>grah</i> + <i>ni</i> .	Savitar: <i>savīt</i> m.
return, to: <i>vṛt</i> + <i>ni</i> .	say: <i>vad</i> ; <i>vac</i> ; <i>brū</i> .
rice: <i>taṇḍula</i> m.	scatter, to: <i>2kṛ</i> .
reverence, to: <i>nam</i> ; <i>pāj</i> ; <i>ās</i> + <i>upa</i> .	scholar: <i>çīṣya</i> : (learned man) <i>puṇḍita</i> m.
reward: <i>phala</i> n.	science: <i>çāstra</i> n.
rich: <i>dhanin</i> ; <i>grīmant</i> ; <i>vasumant</i> (comp. and sup. sometimes <i>va-</i> <i>sīyas</i> , <i>vasiṣṭha</i>).	sea: <i>udadhi</i> m.; <i>samudra</i> m.
	seat oneself, to: <i>sad</i> + <i>ni</i> .

second: <i>dvītya</i> .	son: <i>putra</i> m.; <i>sūta</i> m.
see, to: <i>paç</i> ; <i>drç</i> ; <i>ikṣ</i> ; <i>ikṣ</i> + <i>pra</i> .	son-in-law: <i>jāmātr</i> m.
seer: <i>r̥si</i> m.	song: <i>gir</i> f.; <i>gīta</i> n.; (of praise)
send, to: <i>sthā</i> + <i>pra</i> , caus.	<i>stotra</i> n.; <i>stuti</i> f.
servant: <i>bhr̥tya</i> m.; <i>bhr̥taka</i> m.	soul: <i>ātman</i> m.
serve: <i>sev</i> .	sow, to: <i>vap</i> .
set, to: (place) <i>1dhā</i> ; (intr., of sun, etc.) <i>i</i> + <i>astam</i> ; <i>gam</i> + <i>astam</i> .	speak, to: <i>vad</i> ; <i>vac</i> ; <i>bhāṣ</i> .
shade: <i>chāyā</i> f.	spear: <i>kunta</i> m.
she, etc.: <i>sā</i> , f. of <i>ta</i> .	speech: <i>vāc</i> f.; <i>bhāṣā</i> f.
shine, to: <i>çubh</i> ; <i>rāj</i> ; <i>bhā</i> + <i>vi</i> .	spoon: <i>juhū</i> f.
ship: <i>nāv</i> f.	stand, to (intr.): <i>sthā</i> .
shoe: <i>upānah</i> f.	state, to: <i>brū</i> .
show, to: <i>dr̥g</i> , caus.	steal, to: <i>cur</i> ; <i>muṣ</i> ; <i>lunṭh</i> .
shrewd: <i>pañu</i> .	steer: <i>go</i> m.
shut, to: <i>1dhā</i> + <i>api</i> ; <i>lvṛ</i> + <i>em</i> .	stick: <i>dañḍa</i> m.
sick: <i>vyādhita</i> ; <i>rugña</i> .	stone: <i>dr̥ṣad</i> f.; (precious) <i>maṇi</i> m.
side: <i>pakṣa</i> m.	stop, to (tr.): <i>rudh</i> .
sin: <i>pāpa</i> n.; <i>emas</i> n.	strange (another's): <i>para</i> .
sing, to: <i>2gā</i> .	street: <i>rathyā</i> f.; <i>mārga</i> m.
singing: <i>gīta</i> n.	strike, to: <i>taq</i> .
sip, to: <i>cām</i> + <i>a</i> .	strive, to: <i>yat</i> .
sister: <i>svaṣṛ</i> f.	strongest: <i>baliṣṭha</i> .
sit, to: <i>sad</i> ; <i>sad</i> + <i>ni</i> .	study, to: <i>i</i> + <i>adhi</i> (mid.); <i>2as</i> + <i>abhi</i> .
situated, to be: <i>vrt</i> .	subject: <i>prajā</i> f.
six: <i>ṣaṣ</i> .	such: <i>īdṛç</i> .
sixth: <i>ṣaṣṭha</i> .	suffering: <i>duḥkha</i> n.
skilled: <i>pañu</i> .	suffused: <i>ruddha</i> .
sky: <i>div</i> f.; <i>diç</i> f. pl.; <i>akāçā</i> n.	suitable: <i>anurūpa</i> .
slave: <i>dāsa</i> m.; <i>dāst</i> f.	summit: <i>çikhara</i> m.
slay, to: <i>mr̥</i> , caus.; <i>han</i> .	sun: <i>bhānu</i> m.; <i>āditya</i> m.
sleep, to: <i>svap</i> ; <i>çī</i> .	survive, to: <i>çīṣ</i> + <i>ud</i> .
smell, to; <i>ghr̥ā</i> .	sweet: <i>svādu</i> .
smite, to: <i>hr̥</i> + <i>pra</i> ; <i>han</i> + <i>abhi</i> .	swift: <i>āçu</i> .
so: <i>iti</i> ; <i>evam</i> : <i>tathā</i> .	sword: <i>asi</i> m.
soldier: <i>sālinika</i> m.	—
some (pl.): <i>eka</i> pl.; some .. others: <i>ke cit</i> .. <i>ke cit</i> .	take, to: <i>dā</i> + <i>a</i> ; <i>grah</i> ; <i>grah</i> + <i>prati</i> .
sometimes: <i>kra cit</i> .	take place, to: <i>jan</i> ; <i>bhū</i>

Corrections and Additions.

- P. 10. *At end of § 38 add:* The four semivowels are always sonant.
- P. 27. *Add to § 102:* The final आ a of the root is shortened in the reduplicated stem, except in the first persons. — *Add to § 103:* In the dual and plural of all declensions the vocative is like the nominative.
- P. 31. *Add to § 112.5:* It is also used as *terminus ad quem*.
- P. 39, l. 7. *For:* makes some forms with short ए a *read:* makes also forms according to the unaccented a-class: thus, खमति bhrāmati etc.
- P. 40, l. 7. *At beginning of line insert:* the.
- P. 43, Vocab., s. v. पृ pr. *After:* overcome *insert:* (evils).
- P. 49, Vocab., s. v. जम् + सम्. *After:* meet *insert:* (w. instr.).
- P. 53, l. 9 from below. *After* श्रूयते *insert:* | q.
- P. 56, l. 10. *For:* besought *read:* beseech. — L. 11. *For:* were *read:* are.
- P. 59. *At end of § 188 add:* The impf. pass. is similarly inflected.
- P. 60, l. 19. *For:* pratिषेदati *read:* pratिषेधati.
- P. 65. *Delete the first word (the) of the page.*
- P. 70, l. 10 from below. *Read:* accompanied.
- P. 72, l. 12. *After:* are *insert:* so.
- P. 73, l. 9 from below. *For:* जर्. *read:* जरा.
- P. 74, l. 7. *After:* saved *insert:* (ud-hṝ: cf. § 267).
- P. 87, l. 12. *Read:* Final श् and श् of a stem regularly become.
- P. 90, last line. *Read:* possessive.
- P. 117, l. 6. *For:* पट्टा *read:* पतिना.
- P. 119, Vocab. *Insert in last line:* + सम्-आ come together, join.
- P. 126. *Add to § 329 the following:* Note also: ज्ञादश् 12, etc., but for 82 only ज्ञाशीति; चयोविंशति 23, चयस्तिंशत् 33, for 83 only चयशीति; वीरश् 16, वर्हविंशति 26, etc.; चष्टाविंशति 28, चष्टाविंशत् 38, चष्टावशीति 88.

Corrections and Additions.

- P. 135, l. 5. *For*: वरसेन *read*: वीरसेन.
- P. 137, l. 2. *Read*: शावापृथिवी.
- P. 138, l. 12. *Dele* युधिष्ठिर 'firm in battle'.
- P. 180, l. 17. *For*: विभदि *read*: विभद्.
- P. 182, l. 1. *For*: निविहै *read*: निन्विवहै.
- P. 186, l. 1. *Read*: चोरचति.
- P. 190, l. 6. *For*: suffix *read*: suffice.
- P. 192, l. 13 from below. *For*: ऐप्स्थित् *read*: ऐस्थीत्.
- P. 196, col. 1. S. v. वि, *insert*: + sam-ā come together, join.
- P. 197, col. 1. *Insert*: रङ्गभदत्ता m., n. pr.
- P. 199, col. 1. S. v. वगम, *insert*: + upa-ā come near.
- P. 205, col. 2, l. 2 from below. *Read*: व॒प्र (पिपाति; caus. पूर्दयति)
fill. *Also insert in Vocab.*: व॒प्र (पूर्दयति) overcome
(evils); prevail.
- P. 207, col. 2, l. 5. *Read*: भिक्षा f., begging, alms. —
- P. 208, col. 1, l. 2. *Read*: व॒भ्राम (भ्रामति, -ते; भ्राम्यति: 131). —
Col. 2, l. 11. *Read*: Greek μνή; cf. 195, 486. — L. 9 from
below. *After*: release *insert*: let fly, shoot.
- P. 209, col. 2, l. 2. *Insert*: + pra give, give in marriage. — S. v.
व॒युज + नि, *add*: caus. set (as jewels).
- P. 212, col. 1, l. 5. *Insert*: + pra idem. — Col. 2, l. 15 from below.
Read: + pra wander forth. — L. 9 from below. *Read*:
+ pra idem.
- P. 214, col. 2, l. 9. *Read*: समेता (वि + sam-ā) a., followed by, pro-
vided with.
-