A SANSKRIT PRIMER

The Primer, originally published in 1885 by Ginn and Company, Boston, is based upon an excellent little work by Professor Georg Bühler of Vienna: Leitfaden für den Elementarcursus des Sanskrit, Wien, 1883. I became acquainted with this book while in Germany, and after using it with a class in Columbia College was convinced of its great practical value. On the other hand it seemed likely to be less useful to classes in America as keeping throughout to the native system of grammar, whereas the admirable Sanskrit Grammar of William Dwight Whitney presented the language in a much more logical and scientific form. It seemed therefore advisable to attempt a combination of Bühler's practical exercises and Whitney's presentation of the actual structure of the language. To this end the book was entirely rewritten for the use of English-speaking students, nothing being retained that did not seem likely to meet the real needs of those for whom it was designed. Occasionally, however, as the book would probably be used by persons who would not have the guidance of a competent teacher, explanations were added which normally would be given by the instructor. In many cases not only the substance but also the actual wording of Whitney's rules was incorporated into the text of the Primer — of course with his consent.
The experiment tried with many misgivings in 1885 may be said to have proved successful, since the book has been in steady, though naturally in limited, demand for fifty years. Two years ago Messrs. Ginn and Company found it no longer practicable for them to continue its publication, and the Columbia University Press agreed to take it over.

In the original preface my deep obligations to Professors Bühler, Whitney and Lanman, and to the first of my former pupils in Sanskrit, Professor A. V. Williams Jackson, likewise to the printers in Berlin, Gebrüder Unger (Theodor Grimm), were expressed. Since then Professors H. F. Burton of the University of Rochester, Louis H. Gray of Columbia University, and A. W. Ryder of the University of California, with Dr. Charles J. Ogden of Columbia University, have given me similar and most welcome assistance. My further thanks are due, and most gladly expressed, to the two publishing houses mentioned above, who negotiated the transfer of rights with the greatest courtesy and skill.

The book has been carefully revised to remove all still remaining errors.

Columbia University
in the City of New York.
June 2, 1936.

E. D. P.
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in systematic grammatical arrangement.

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- Stems in  

- Stems in  

- Stems in  

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- Stems in  

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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 *ṅ*, representing "the anusvāra of more independent origin", has its place before all the mutes etc.; thus *daṅc* and *daṅstrā* stand before *dakṣa*.

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

<table>
<thead>
<tr>
<th>Short</th>
<th>Long</th>
</tr>
</thead>
<tbody>
<tr>
<td>च a</td>
<td>चा ā</td>
</tr>
<tr>
<td>palatal य i</td>
<td>ये ī</td>
</tr>
<tr>
<td>labial उ u</td>
<td>उ ā</td>
</tr>
<tr>
<td>lingual घ r</td>
<td>घ र̄</td>
</tr>
<tr>
<td>dental ङ l</td>
<td>ङ̄</td>
</tr>
</tbody>
</table>

Diphthongs:

- palatal ए e  ए ai
- labial ओ o  ओ au

Visarga: ḥ.

Anusvāra: ṇ or ṇ.

Consonants.

<table>
<thead>
<tr>
<th>Mutes</th>
<th>surd</th>
<th>surd asp.</th>
<th>sonant</th>
<th>sonant asp.</th>
<th>nasal</th>
</tr>
</thead>
<tbody>
<tr>
<td>guttural क k</td>
<td>ख kh</td>
<td>ग g</td>
<td>घ gh</td>
<td>ङ n</td>
<td></td>
</tr>
<tr>
<td>palatal च c</td>
<td>क kh</td>
<td>ज j</td>
<td>झ jh</td>
<td>ञ n</td>
<td></td>
</tr>
<tr>
<td>lingual ट t</td>
<td>ठ th</td>
<td>ड d</td>
<td>ढ dh</td>
<td>ण n</td>
<td></td>
</tr>
<tr>
<td>dental त t</td>
<td>थ th</td>
<td>द d</td>
<td>ध dh</td>
<td>न n</td>
<td></td>
</tr>
<tr>
<td>labial प p</td>
<td>फ ph</td>
<td>ब b</td>
<td>भ bh</td>
<td>म m</td>
<td></td>
</tr>
</tbody>
</table>

Perry, Sanskrit Primer.
Introduction.

Semivowels: palatal च य lingual र र
dental ल ल labial व व.

Sibilants: palatal श ज; lingual घ झ; dental ख ख.

Aspiration ह h.

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

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

4. Hence follow these two principles:

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

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

5. According to the Hindu mode of dividing syllables, each syllable must end in a vowel, or visarga, or anusvāra, except at the end of the word; and as ordinary Hindu usage does not divide the words of a sentence in writing, a final consonant is combined into one syllable with the initial vowel or consonant of the following word, so that a syllable ends in a consonant only at the end of the sentence.
Thus the sentence _kṣetresu siktābhīr meghānām_ _adbhir dhānyām prarūdham_ — '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 śu si ktā bhi ṛme ghā nā ma dbhi ṛdhā nyāṁ pra rā ḍham_. Each of these syllables would be indicated by a single group of signs, without any reference whatever to the division of the words composing the sentence; and the syllables are always _written_ independently, with more or less closeness of approach; either like this:

[?

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, _indrāya namah_; but _tat savītur varenyam_, because the final _t_ and _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 _ha_).

2. _ā_: _KA_ _cA_ _dA_ _dha_ etc.

3. _i_ and _ī_: _Kī_ _pi_. _Dhi_. — _Kī_ _pī_. _Dī_ _dhī_.

The hook above, turning to the left or to the right, is historically the essential part of the character, having been originally
the whole of it; the hooks were only later prolonged, so as to reach all the way down beside the consonant. Observe that the i-hooks and the u-hooks, respectively above and below the line, are analogous in turning to the left for the short vowel and to the right for the long.

4. $u$ and $\ddot{u}$: $\mathfrak{ku}$, $\mathfrak{cu}$, $\mathfrak{bu}$. — $\mathfrak{k} \mathfrak{u}$, $\mathfrak{c} \mathfrak{u}$, $\mathfrak{b} \mathfrak{u}$. Owing to the necessities of combination, consonant and vowel-sign are sometimes disguised; thus, $\mathfrak{d} \mathfrak{u}$, $\mathfrak{d} \ddot{u}$; $\mathfrak{r} \mathfrak{u}$, $\mathfrak{r} \ddot{u}$; $\mathfrak{h} \mathfrak{u}$, $\mathfrak{h} \ddot{u}$.

5. $\mathfrak{r}$ and $\ddot{\mathfrak{r}}$: $\mathfrak{k} \mathfrak{r}$, $\mathfrak{p} \mathfrak{r}$. — $\mathfrak{k} \ddot{\mathfrak{r}}$, $\mathfrak{t} \ddot{\mathfrak{r}}$. With the $\mathfrak{h}$-sign, the vowel-hook is usually attached to the middle; thus, $\mathfrak{h} \mathfrak{r}$.

6. $\mathfrak{l}$: $\mathfrak{k} \mathfrak{l}$.

7. Diphthongs. $e$: $\mathfrak{k} \mathfrak{e}$. $\mathfrak{p} \mathfrak{e}$. $\mathfrak{y} \mathfrak{e}$. $\ddot{a}i$: $\mathfrak{k} \ddot{a}i$. $\mathfrak{d} \ddot{h} \ddot{a}i$.

In some printed texts the signs for $o$ and $\dot{a}u$ are separated, the $\mathfrak{a}$ or $\mathfrak{\ddot{a}}$ being placed over the consonant-sign, and not over the perpendicular stroke; thus, $\mathfrak{k} \mathfrak{o}$, $\mathfrak{k} \dot{a} \mathfrak{u}$.

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, $\mathfrak{k} \mathfrak{k}$, $\mathfrak{h} \mathfrak{h}$, $\mathfrak{d} \mathfrak{d}$. 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.

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:

\[ \text{gan gga, jh jja, dh pya, } \text{ch nma, th ttha, bh bhya, sk ska, } \text{gh } gha. \]

Examples of the perpendicular arrangement are: \( \text{kk kka, cc cca, } \text{kva, nh njn, pt pta, } \text{tna.} \)

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

Thus, of \( k \) in \( kta \); and in \( kna, kya \) etc.; of \( t \) in \( tta \);

of \( d \) in \( dga, dd dda, dh dhha, db dbha \) etc.;

of \( m \) and \( y \), when following other consonants

thus, \( kya, kma, nh nma, dma, dy dya, hma, hya, thy thya, dh dhya \);

of \( c \), which generally becomes \( m \) when followed by a consonant; thus, \( cca, cna, cl cla, cya \).

The same change is usual when a vowel-sign is added below; thus, \( cu, cr \).

11. Other combinations, of not quite obvious value, are \( \text{nhn, } \text{hta, } \text{dt hta} \); and the compounds of \( h \), as \( hna \).

12. In a case or two, no trace of the constituent letters is recognizable; thus, \( ksa, jna \).

13. The semivowel \( r \), in making combinations with other consonants, is treated in a wholly peculiar manner, analogous with that of the vowels. 1. As the first of a group of consonants it is written with a hook above, opening to the right (like the subjoined sign of \( r \)); thus, \( rka, rpta \). When a compound consonant
thus containing \( r \) as its first member is followed by one of the vowels \( i, \, i, \, e, \, o, \, āi, \, āu \), with or without a nasal symbol, the \( r \)-sign must stand at the extreme right; thus, \( \dddot{rke}, \dddot{rko}, \dddot{rkāu}, \dddot{rki}, \dddot{rki}, \dddot{rkaṁ}, \dddot{rkaṁsi}, \dddot{rbhiṅ} \).

2. If pronounced after another consonant or consonants, \( r \) is indicated by a slanting stroke below, to the left; thus, \( \dddot{gra}, \dddot{pra}, \dddot{sra}, \dddot{dra} \). And, with modifications of the preceding consonant-sign like those noted above, \( \dddot{tra}, \dddot{gra} \). In the middle of a group, \( r \) has the same sign as at the end; thus, \( \dddot{grya}, \dddot{sva} \).

3. When \( \dddot{r} \dddot{r} \) is to be combined with a following \( \dddot{c} \dddot{h} \dddot{r} \), it is the vowel which is written in full, with its initial character, and the consonant in subordination to it; thus, \( \dddot{c}\dddot{r} \dddot{f}, \dddot{c}\dddot{r} \dddot{f} \dddot{f} \dddot{f} \dddot{f} \dddot{f} \).

14. Combinations of three, four, or even five consonants (this latter excessively rare) are made according to the same rules; thus, \( \dddot{t}\dddot{t} \dddot{v} \dddot{a}, \dddot{d} \dddot{d} \dddot{h} \dddot{y} \dddot{a}, \dddot{d} \dddot{d} \dddot{y} \dddot{a}, \dddot{d} \dddot{r} \dddot{y} \dddot{a}, \dddot{p} \dddot{s} \dddot{v} \dddot{a}, \dddot{t} \dddot{s} \dddot{y} \dddot{a}, \dddot{c} \dddot{e} \dddot{y} \dddot{a}, \dddot{c} \dddot{s} \dddot{t} \dddot{h} \dddot{y} \dddot{a}; \dddot{d} \dddot{n} \dddot{c} \dddot{s} \dddot{v} \dddot{a}, \dddot{d} \dddot{s} \dddot{t} \dddot{y} \dddot{a}, \dddot{t} \dddot{s} \dddot{m} \dddot{y} \dddot{a}, \dddot{t} \dddot{s} \dddot{m} \dddot{y} \dddot{a}; \dddot{r} \dddot{t} \dddot{s} \dddot{n} \dddot{y} \dddot{a} \).

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 \( (\dddot{c}) \) called the \textit{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 \( \dddot{e} \dddot{b} \dddot{c} \dddot{v} \dddot{a} \dddot{m} \dddot{v} \dddot{a} \) \textit{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 \( \dddot{c} \) is also used as a hyphen, and sometimes as a mark of hiatus.

17. The sign \( (\dddot{c}) \) 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 ॐतम् तेन
gatas -tam -tena, i. e. gatam gatena etc.

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

19. The numeral figures are

1 1, 2 2, 3 3, 4 4, 5 5, 6 6, 7 7, 8 8, 9 9, 0 0.

In combination, to express larger numbers, they are used precisely as are European digits; thus, 2४ 24, ४४४ 485, ६६१ 7620. This system of notation originated in India, and was brought to Europe by the Arabs, who call it the Indian system, as we style it the Arabic.

20. In writing Sanskrit the Hindus generally begin at the left of the letter, and make the horizontal top-stroke last; thus, र, व, ग; १, ब, ड; ।, क, क. But often the horizontal stroke is made first, and the perpendicular stroke added without raising the pen from the paper; thus, र, ध; ।, क.

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 \(\text{r} \) or \(\text{l} \) along with another vowel: \(\text{r} \) is to be sounded like the \(\text{re} \) in the English \textit{fibre}, \(\text{l} \) like \textit{le} in \textit{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 \textit{they} and \textit{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 \(\text{ai} \) and \(\text{au} \) are spoken like the \(\text{ai} \) in English \textit{aisle} and \(\text{au} \) in German \textit{Baum} (\(\text{ou} \) in English \textit{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; but the question of the original pronunciation of this entire group of sounds 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: \( k, \ kh, \ g, \ gh, \ \tilde{n} \). 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: \( c, \ ch, \ j, \ jh, \ \tilde{n} \). This whole series is derivative, being generated by the corruption of original gutturals. (The palatal mute \( c \) and the sibilant \( \mathcal{c} \) 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 linguals to represent the English dentals; thus, लंडन laṇḍana = '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 semivowels are always sonant.

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

40. 2. The $\phi$ 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 $\varsigma$ 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 ṝ.

44. E. Visarga: h. The h appears to be merely a surd breath­
ing, 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, ̄ or ृ, 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, parti­
cularly l; thus, ताल लब्धान  tānl labdhān. Cf. § 139.

47. It is convenient in transliteration to distinguish the assi­
milated m (in all cases) by a special sign ृ, from the anusvāra of
more independent origin, represented by ृ.
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. Guna 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 guna and vṛddhi, which are of frequent occurrence in derivation and inflection.

50. The following table exhibits these changes:

<table>
<thead>
<tr>
<th>Simple vowels</th>
<th>च्र a</th>
<th>ा a</th>
<th>इ i</th>
<th>र ी i</th>
<th>ऊ o</th>
<th>उ u</th>
<th>य y</th>
<th>ध d</th>
</tr>
</thead>
<tbody>
<tr>
<td>Guna</td>
<td>च्र a</td>
<td>ा a</td>
<td>इ i</td>
<td>ऐ ī</td>
<td>ऊ o</td>
<td>उ u</td>
<td>य y</td>
<td>ध d</td>
</tr>
<tr>
<td>Vṛddhi</td>
<td>ा a</td>
<td>इ ī</td>
<td>ऐ ī</td>
<td>ऊ o</td>
<td>उ u</td>
<td>य y</td>
<td>ध d</td>
<td></td>
</tr>
</tbody>
</table>

51. Theoretically the changes of ॠ would coincide with those of ṭ, and the vṛddhi of ṭ would be ṛ; but actual cases of these are quite unknown. The guna of ṭ is ā (just as that of ṭ is ar), but it occurs only in one root, klīp. As will be seen in the sequel, the guna-sound coincides with the result of the combination of an ा a with the simple vowel corresponding to that guna; thus, ा a combines with a following इ i or र ी i into ऐ ī, which is also the guna of इ i and र ी i. The vṛddhi, in like manner, is identical with the result of combining an ा a with the corresponding guna; thus, ा a combines with a following ऐ ī into ऐ ī, the vṛddhi of इ i and र ी i. For the present the table is to be learned outright.

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

as it is sometimes expressed, a is its own guṇa; ā remains unchanged for both guṇa and vṛddhi.

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

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 insigni-
ificant 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, aatmane 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 pro-
nouns, 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 ἐρχόμαι, the verb amo, etc., so the Hindus use for instance भवति bhavati (3rd sing. pres. indic. of भव 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 ἐρχόμαι, 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, \( \text{मू bhu} \) (भावति 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):


IV. **Future Systems**.


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

Secondary Conjugations.

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

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

Perry, Sanskrit Primer.
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, ए ad, 'eat'; र i, 'go'; द्विष dviṣ, 'hate'.

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

III. The nasal class (seventh or rudh-class); a nasal, extended to the syllable na [na] in strong forms, is inserted before the final consonant of the root; thus, रुष्टि� rundh (or रुष० रुनिद्ध runadh) from रुषि rudh, 'hinder'.

2*
IV. a. The *nu-class* (fifth or *su-class*); the syllable नु nu is added to the root; thus, सुनु sunu from झ सु, 'press.'

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

V. The ना-class (ninth or *kri-class*); the syllable ना nā (or, in weak forms, छी nī) is added to the root; thus, क्रीषा kринā (or क्रीषी kринī) from झ क्री k्री, 'buy'. See note**, p. 32.

Second Conjugation.

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

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

VIII. The *ya-class* (fourth or *div-class*); या is added to the root, which has the accent; thus, दीव दिवya from दीव दिव (by the Hindus given as दिव्य div), 'play.'

IX. The passive conjugation is also properly a present-system only, having a class-sign which is not extended into the other systems; though it differs markedly from the remaining classes in having a specific meaning, and in being formable from all transitive verbs, but with endings of the middle voice only. It forms
its stem by adding an accented ṣd to the root; thus, from .intent ad, adya; from े सवध adh, rūdyā.

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 ॖ बुध buḍh + 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 अनुवोधति anubodhati; so dhā + सम्-चा (or समा) sam-ā, 3rd sing. समाधाति samādadhāti. The rules prevailing in Greek for the prefixion of prepositions, etc., to verbal forms will be found to hold good in Sanskrit.

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

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

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

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

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

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

87. Strong and weak cases. In stems ending in consonants, and those in छ r (or छर 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:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>m. f. n.</td>
<td>m. f. n.</td>
<td>m. f. n.</td>
</tr>
<tr>
<td>N.</td>
<td>s m</td>
<td>āu i</td>
<td>as i</td>
</tr>
<tr>
<td>A.</td>
<td>am m</td>
<td>āu i</td>
<td>as i</td>
</tr>
<tr>
<td>l.</td>
<td>ā</td>
<td>bhyām</td>
<td>bhis</td>
</tr>
<tr>
<td>D.</td>
<td>e</td>
<td>bhyām</td>
<td>bhyas</td>
</tr>
<tr>
<td>Ab.</td>
<td>as</td>
<td>bhyām</td>
<td>bhyas</td>
</tr>
<tr>
<td>G.</td>
<td>as</td>
<td>os</td>
<td>ām</td>
</tr>
<tr>
<td>L.</td>
<td>i</td>
<td>os</td>
<td>su</td>
</tr>
</tbody>
</table>

It applies entirely to consonant-stems, and to the radical division of ī and ū-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 $a$. Inasmuch as "$a$ is its own guna", these roots merely add an $a$ to form the present-stem; e. g., $vad$, present-stem $vada$. The final $a$ of the stem is lengthened in the three first persons.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. $vādāmi$</td>
<td>$vādāvas$</td>
<td>$vādāmas$</td>
</tr>
<tr>
<td>2. $vādasi$</td>
<td>$vādathas$</td>
<td>$vādatha$</td>
</tr>
<tr>
<td>3. $vādati$</td>
<td>$vādatas$</td>
<td>$vādanti$</td>
</tr>
</tbody>
</table>

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

94. As a heavy syllable ending in a consonant cannot be gunated, a root like $jiv$ makes its 3rd sing. $jivati$; $nind$ makes $nindati$, etc. See § 53.

95. Euphonic rule. At the end of a word standing in the final position of a sentence, or alone, $s$ and $r$ always become $visarga$; and generally also before $k$, $kh$, $p$, $ph$, and before sibilants $\eta$, $\eta$, $s$, $s$, whether these stand in the same word, or as initial in the following word; e. g. $vadatas$ $punar$ $vadatas$ $punar$ becomes always $vadat$ $puna$; $vadat$ $puna$.

96. Force of the present. The present indicative signifies 1. Present time. 2. Immediate futurity. 3. Past time, in lively narration ("historical present").
Lesson I. 25

Vocabulary I.

Verbs to be conjugated like vad:

चर̄ car (intr.) go, wander, graze (of cattle); (tr.) perform, commit.

जीव jīv live.

त्यज̄ tyaj leave, abandon.

दह̄ dah burn.

धाव̄ dhāv run.

नम̄ nam (intr.) bow, bend one's self; (tr.) honor, reverence.

पच̄ pāc cook.

पत̄ pat fall; fly.

यज̄ yaj sacrifice (c. acc. pers. et instr. rei).

रक्ष̄ raks protect.

वाह̄ vad speak, say.

वस̄ vas dwell.

वाह̄ vah (tr.) carry, bear; (intr.) flow, blow, proceed.

शान̄ caṁs praise.

Adverbs and Conjunctions.

आतस̄ atas hence

इत̄ itas therefore

ततस̄ tatas thereupon

यतस̄ yatas wherefo.

आत्र̄ atra here

तत्र̄ tatra there

यत्र̄ yatra whither

इत्थम̄ ittham in this way

तथा tathā in that way

यथा yathā in whichway

कुत̄ kutas whence?

कुत̄ kutra why?

कृत̄ kva whither?

कथम̄ katham how?

कद̄ kadā when?

आदि̄ adhūna now

आद̄ adya to-day

प्रव̄ prav so, thus

एव̄ eva just, exactly

चा ca (postpos.) -que

ऋधुना adhunā now

यदा yadā when, if

सदा sadā always

तु tu but, however

पुनः punar again, but
Lesson I. II.

Exercise I.

ब्राह्मण: | तदा पचाम: । चच रचनिति । चधुना रचामि । चदा धात्यत्व तदा पत्थर । च हयनि । तच चरणः । चच रुटः । चच नससि । चच रचामि कथमः । च पुनः पतावः । चहासि । च पुनर्वेदनिति । तच वसावः । सवेच जीवनि ।


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 जि and नी नी form जे जे and ने ने; द्रु द्रु and भू भू form द्रो द्रो and भो भो; स्म्र स्म्र forms स्मृ स्मृ; चित चित and बुध बुध form चेत चेत and बोध बोध; वृष वृष forms वर्ष वर्ष.

98. With the class-sign च च, a final ए ए of the gunated root unites to form चच चच चच चच — see § 159; so चर चर o with च च becomes चर चर; अर अर with च च a yields अर अर. Thus, जि जि, 3rd sing.

99. Roots in consonants: बुध बुध, 3rd sing. बोधित बोधित; चित चित, चेत चेत; वृष वृष, वर्ष वर्ष.

100. The roots गम गम and यम यम make the present-stems गच्छ गच्छ and यथे गच्छ.

* 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.

** As a rule, the grammarians do not allow च च to stand in

102. Several roots in final झा झ form their present-stem by a peculiar process of reduplication; thus, झस sthā, 3rd sing. झहति tiṣṭhati**; पा pā झहति pibati; झा ghrā झहति jīghrati. The final झा झ of the root is shortened in the reduplicated stem, except in the first persons.

103. Masculines and Neuters in झ a.

a. Masculines: झेव deva, ‘god’.

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
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<tbody>
<tr>
<td>N.</td>
<td>झेवस devas</td>
<td>झेवो devāu</td>
<td>झेवास devās</td>
</tr>
<tr>
<td>Acc.</td>
<td>झेवम devam</td>
<td>&quot;</td>
<td>झेवान devān</td>
</tr>
<tr>
<td>Voc.</td>
<td>झेव deva</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>


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<table>
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<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>झफलम phalam</td>
<td>झफल phale (a+i)</td>
</tr>
<tr>
<td>Acc.</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>Voc.</td>
<td>झफल phala</td>
<td></td>
</tr>
</tbody>
</table>

In the dual and plural of all declensions the vocative is like the nominative.

that form after a vowel, but require it to be doubled, becoming झच cch. An aspirate is doubled by prefixing the corresponding non-aspirate. Cf. §165.

** The dental sibilant स s is changed to the lingual झ s, if immediately preceded by any vowel save झ a and झ a, or by क or r — unless the स s be final, or followed by r. Thus, झिसति tiṣṭha-ti becomes झिसति tiṣṭhati (the change of झ th to झ th — a process of assimilation — will be explained below). So झपिस् agni-su becomes झपिस् agnīsu; and झनुसा dhanus-ā becomes झनुसा dhanusā.

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, झविस् haviṇiṣi. And the alteration takes place in the initial of an ending after the final स s of a stem, whether the latter be regarded as also changed to झ s or as converted into visarga; thus, झविस् haviṣ-su or झविस् haviḥ-su instead of झविस् havis-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. ए a or अ a + ए or ए = अ. e.g. गता गतिप गता api = गता गतिप गता एpi.  
2. ए or अ + इ or इ = ए. e.g. गता + इति = गतितगate’ti.  
3. ए or अ + उ or उ = ए. e.g. गता + उत उता = गतोत गतो’ता.  
4. ए or अ + ए = ए. e.g. महा mahā + एपिधि; एशि एशि: महर्षि: महर्षि:।  
5. ए or अ + ए e or ए = ए. e.g. गता + एव eva = गतिव गतिव एवा.  
6. ए or अ + ज or अ = ए. e.g. गता + जोधाति: oṣaḥhiḥ = गतीषिधि: गतो ओषिषिह।

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, चिम-चिमायिः अग्निना ’रिनाम।

Vocabulary II.

Verbs, a-class: जिज जिज (tr. and intr.) conquer, win. डु डु (tr. and intr.) run. ली ली (tr. and intr.) lead, guide.
Lesson II.

पा pā (pibati) drink.
भू bhū become, be, exist.
यम yam (yiccati) furnish, give.
वृष vṛṣ rain, give rain; (fig.) shower down; overwhelm.
खू smṛ remember, think on.
खा sthā (tiṣṭhati) stand (intr.).

Subst. Masc.:
गज gaja elephant.
गन्ध gandha odor, perfume.
ग्राम grāma village.

नर nara man (vir and homo).
गृप nṛpa king.
पुत्र putra son.

Neut.:
वीर kṣīra milk.
गृह grha house.
जल jala water.
द्वान dāna gift, present.
नगर nagara city.

Interj.:
हे he O, ho.

Exercise II.

सदा देवानं, खररनि। १। गृहं गङ्कजाः। २। जलं पिवति पुनः। ३। नृपी जयत्। ४। कदा फलानि यक्ष्ठः। ५। कुष्ठाधुनाः गंग नयामि। ६। नयामि देवाः। ७। नयय हेदेवाः। ८। नारः फले यक्ष्ठि। ९। अ-धुना जिल्लामि गण्यम्। १०। देवं यजावं। ११। पुत्र यामं गङ्कजनि। १२। तत् गृहं भवतः। १३। सवृंच्छ द्वानानि वर्षन्ति नृपः। ॥ १४ ॥

15. The man1 drinks3 milk2. 16. The king3 leads2 the elephant1.
17. Two houses1 fall2. 18. The god3 gives2 water1. 19. Ye both think2 on (खू) the two gods3 (accus.). 20. The king3 wins2 the village1. 21. The two elephants1 smell3 the perfume2. 22. They cook2 fruits1. 23. The man3 reverences2 the gods1. 24. The two elephants1 live2. 25. The gods2 give1 rain (वृष).

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

Final radical म 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 न n, in internal combination, becomes anusvāra before a sibilant.
Lesson III.

107. Verbs. Accented ʌ-class. Roots of this class form their present-stem by adding an accented ʌ ʌ to the root, which is not gunated. The inflection of these stems is precisely like that of stems belonging to the preceding class, except as to the position of the accent; thus, चिप kṣip, present-stem चिप kṣipá, pres. ind. चिपान्त kṣipámi, चिपास kṣipási, चिपात kṣipáti, etc.

108. Several roots in ʌ ʌ of this class (by the Hindus written with ʌ ʌ) form stems in द द ira; e. g., त kṛ, 'strew', किरजित kirātī. The roots in त i and ु u and द ā change those vowels into द द iy and द द uv, respectively, before the class-sign; thus, चि kṣi, चिपात kṣiyáti; ु su, सुवात suváti; धू dhū, धुवात dhuváti.

109. For the root द द iy, 'desire', द द ich is regarded as a substitute in the present-stem; thus, द द ich ichíti (§ 100, note). Likewise, द द r makes its present द द ich ichíti; and द द prach, sometimes given as द द prach, makes द द ich ichíti.

110. A number of roots following this class are strengthened in the present by a penultimate nasal; thus, द द sic, present ind. द द sicáti. The nasal is always assimilated in class to the following consonant; thus द द n is used before palatals, द द n before dentals, द द m before labials; and द द n before sibilants and द द h.

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

a. Masculines:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>देवेन devena</td>
<td>देवाभ्याम devābhyaṃ</td>
<td>देवेस devās</td>
</tr>
<tr>
<td>D</td>
<td>देवाय devāya</td>
<td></td>
<td>देवेभ्यास devebhyas</td>
</tr>
<tr>
<td>Ab</td>
<td>देवात devāt</td>
<td></td>
<td></td>
</tr>
<tr>
<td>G</td>
<td>देवस्य devasya</td>
<td>देवयोस devayos</td>
<td>देवानाम devānām</td>
</tr>
<tr>
<td>L</td>
<td>देवे deve</td>
<td></td>
<td>देवेषु deveṣu</td>
</tr>
</tbody>
</table>

b. Neuters follow exactly the declension of masculines in the above cases; thus, फलेन phalena, फलाय 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 as *terminus ad quem*.

**Vocabulary III.**

**Verbs, á-class:**

- इष इष (ीचाति) wish, desire.
- कृष कृष (क्रशति) plough.
- चिष कृष (कृषपति) hurl, cast, throw.
- दिष दिष (दिचाति) show, point out.
- प्रच prach (प्रचाति) ask, ask about.
- विष viṣ (विचाति) enter.

**Subst. Masc.:**

- कट कटa mat.
- कुन्ता kunta spear.
- बाला bāla child, boy.
- मार्गा mārga road, way, street.
- मेघ megha cloud.
- चारा cara arrow.

**Neut.:**

- हस्ता hasta hand.
- क्षेत्रा kṣetra field.
- धन dhana money, riches.
- लाङ्का lāṅgala plough.
- विष viṣa poison.
Exercise III.

15. The boy asks the men about the road (acc.). 16. The clouds drop water on the fields (loc.). 17. The two men go by two roads (instr.) into the city. 18. The king gives the two men money. 19. The man's sons sit on mats. 20. The gods give the water of the clouds. 21. We wash both hands with water. 22. Both men lead their sons (dual) home (*pf). 23. The two boys point out the road to the city (gen.).

Lesson IV.

113. Masculines in र i. अग्नि agni, 'fire'.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>अग्निः agnis</td>
<td>अग्नी agni</td>
<td>अग्निः agnayas</td>
</tr>
<tr>
<td>अग्निः agnim</td>
<td>अग्निः agnim</td>
<td>अग्निः agnim</td>
</tr>
<tr>
<td>अग्निः agnīna</td>
<td>अग्निः agnimā</td>
<td>अग्निः agnimīnas</td>
</tr>
<tr>
<td>अग्निः agnīye</td>
<td>अग्निः agnīye</td>
<td>अग्निः agnīyes</td>
</tr>
<tr>
<td>अग्निः agnes</td>
<td>अग्निः agnes</td>
<td>अग्निः agnes</td>
</tr>
<tr>
<td>अग्निः agnyos</td>
<td>अग्निः agnyos</td>
<td>अग्निः agnīnaag</td>
</tr>
</tbody>
</table>

* See note to § 102.

** The dental nasal न n, when immediately followed by a vowel, or by न n or स m or य y or व v, is turned into the lingual न if preceded in the same word by the lingual sibilant or semi-vowel or vowels — i.e. by श s, र r, च c, or म m — and this, not
114. Neuters in ० ई. वारि vārī, 'water'.

Singular.  

<table>
<thead>
<tr>
<th>N. वारि vārī</th>
<th>वारिनी vārīni</th>
<th>वारिस vārīsi</th>
</tr>
</thead>
<tbody>
<tr>
<td>आ.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>इ. वारिशा vārīnā*</td>
<td>वारिशाम vāribhyām</td>
<td>वारिशिस vāribhīs</td>
</tr>
<tr>
<td>द. वारिणी vārīne</td>
<td></td>
<td>वारिशस vāribhyas</td>
</tr>
<tr>
<td>अब. वारिनास vārīnas</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ग.</td>
<td>वारिणोस vārīnos</td>
<td>वारिशाम vārīnām</td>
</tr>
<tr>
<td>ल. वारिणी vārīni</td>
<td></td>
<td>वारिफ्ल vāriṣu</td>
</tr>
<tr>
<td>व. वारे vāre or वारि vārī</td>
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<td></td>
</tr>
</tbody>
</table>

115. Masculine and neuter adjectives in ० ई are declined like the substantives above. But neuter adjectives (never substantives) may, in the dat., abl., gen., and loc. sing., and the gen. and loc. dual, substitute the corresponding forms of masculines.

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

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

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, नगरिण नागारेणa, मार्गेन मार्गेनa, पुष्पाणि puspāni.

* See preceding note.

Perry, Sanskrit Primer.
\[ \text{agnis atra becomes agnir atra; agnis dahan} \text{ becomes agnir dahan. See also § 95.} \]

118. 2. Final \( \text{as} \), before any sonant consonant or before initial short \( \text{a} \), is changed to \( \text{o} \) — and the initial \( \text{a} \) is dropped; thus, \( \text{nrpas jayati} \) becomes \( \text{nrpo jayati} \); \( \text{nrpas atra} = \text{nrpo 'tra} \).

119. It is the practice in our system of transliteration to render the sign \( \text{a} \), which denotes this dropping of an initial \( \text{a} \), by an inverted comma.

120. 3. Before any initial vowel other than short \( \text{a} \), final \( \text{as} \) loses its \( \text{s} \), becoming simple \( \text{a} \); and the hiatus thus occasioned remains; thus, \( \text{nrpas icchati} \) becomes \( \text{nrpa icchati} \); \( \text{tatas udakam} = \text{tata udakam} \).

121. 4. Final \( \text{as} \) before any sonant, whether vowel or consonant, loses its \( \text{s} \), becoming simply \( \text{a} \); and the hiatus thus occasioned remains; thus, \( \text{nrpas icchanti} = \text{nrpa icchanti} \); \( \text{nrpas jayanti} = \text{nrpa jayanti} \).

122. B. Final \( \text{r} \). 1. Final \( \text{r} \) in general shows the same form which \( \text{s} \) would exhibit under the same conditions: thus \( \text{punar punah} \); \( \text{gir gih} \). But original final \( \text{r} \), after \( \text{a} \) or \( \text{a} \), maintains itself before vowels and sonant consonants; thus, \( \text{punar atra, punarnyata punar jayati} \).

123. 2. A double \( \text{r} \) is nowhere admitted: if such would occur, either by retention of an original \( \text{r} \) or by conversion of \( \text{s} \) to \( \text{r} \), the first \( \text{r} \) is omitted, and the preceding vowel, if short, is made long by compensation; thus, \( \text{punar rama} = \text{punara rama} \); \( \text{agnis rocate} = \text{agni rocate} \); \( \text{dhenu rocate} = \text{dhenu rocate} \).
Lesson IV.

Vocabulary IV.

Verbs:

- कृत (kṛt) cut, cut off.
- मुच (muñcāti) free, deliver, release.
- रुह (ruh (röhati)) grow.
- लिप (līmpāti) smear.
- लुप (lumpāti) break to pieces, devastate, plunder.

Subst.: 

- अग्नि (agni, m., fire; (as proper name) Agni, the god of fire.)
- राम (rāma, m., nom. pr., name of a hero.)
- पानि (pāni, m., hand.)
- पापा (pāpa, n., sin.)
- सत्य (satya, n., truth, righteousness.)
- हारि (hari, m., nom. pr., name of a god.)

Exercise IV.

सदा देवा जनायकुष्टिनी पापात् । १३। नृसिंह युधी कं वसतः । ११।
च्छिर्युः कान्त्युः रचति । ४२। नृपो द्रिष्टप्रति। द्रिष्टो कृतवति। १४। कृतौ द्रिष्टो हरिं शंससिनि। ४२। चर्यो जनानां घनं लुम्भसिनि। ४२। जलं गिरे: (abl.) पतति। ५। द्विनवषिषेण लिम्भित। ५। वृक्षाती गिरी रोहिनि। ५। रुपोऽ: पुण्यो तत्र मार्गे तिलभः। ५०। हरिः कृतिमां द्रानानि यक्ष्चति। ५०।
च्छिन्दी (§ १२३) रामो वसति। ५२। द्रिष्टप्रति धुमसिनि। ५३। हरिः चौरीशो ब्रजत: ॥ ५४॥

15. चित्वां द्विनां वसति । ५६। भिन्नतेः हृदयः समदृढः सत्यः । और तत्तः। ५६। इन्द्रां तत्तः। ५६। भिन्नतेः सनं तत्तः। ५६। इन्द्रां तत्तः। ५६। भिन्नतेः (§ १२३) रामो वसति। ५२। द्रिष्टप्रति धुमसिनि। ५३। हरिः चौरीशो ब्रजत: ॥ ५४॥

* Modifiers generally precede the word which is modified.

3*
kind² (जन, gen. pl.). 21. The seer's¹ two hands² touch⁴ water³.
22. Fruits¹ are³ (use खान) on the trees². 23. People¹ remember³ Hari². 24. Rāma¹ hurls⁴ the sword³ from his hand² (abl.).

Lesson V.

124. Verbs. Unaccented ya-class. Roots of this class form their present-stem by adding या ya to the root, which bears the accent. Thus from नह nah is made the present-stem नाया nāya; from लुभ lubh, लुभ्य लुभ्यa.

125. The inflection of stems of this class follows the model of वद vaḍ.

126. Certain त्र ा-roots, because of their peculiar exchanges with ई e and ई i-forms, especially in the formation of the present-stem, are given by the Hindu grammarians as ending in ए e or ए ēi or च्रृ o (cf. § 132), and by them assigned to the भू bhū, or a-class. Thus धा dhā, 'suck' (Hindu धे dhe), forms धयति dhāyati; the root हृ hṛ or ह्रा hvā (Hindu हे hve) forms हयति hvāyati; गा gā (Hindu गे gē) makes गयति gāyati.

127. For the root द्रश्यASA drṣṭ, 'see', is substituted in the present-system another root पश्य paṣ, which makes पायति pácyati.

128. Masculines in उ u. भानु bhānu, ‘sun’.

Sing,ular. Dual. Plural.

N. भानुस bhānus भानू bhānū भानवस bhānavas
A. भानुमbhānum " " भानूव bhānūva
I. भानुष्म bhānunā भानुभम bhānubhyām भानुभम bhānubhīm
D. भानव bhānave " " भानवbhānubhyas
Ab. भानोस bhānos " " भानोस bhānus
G. " " भानोव bhānovos भानुव bhānūva
L. भानी bhānī " " भानी bhānīva
V. भानो bhāno
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, कh], is assimilated, becoming palatal श c. Thus नरस चरति नारस करति becomes नर्शचरति नारा्धकरति; नर्स कलेन नरस चालेन becomes नर्शकलेन नारा्धकालेन. 2. Before a lingual surd mute [ट t, ठ th], in like manner, it would become lingual झ s, but the case almost never occurs. 3. Before the dental surd mutes [ट t, ठ th], since it is already of the same class with them, it of course remains unchanged; thus, रामस तिष्ठति रामस तिष्ठति.

130. The preposition अ 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, अ a means ‘to’, ‘unto’, ‘at’.

Vocabulary V.

Verbs:

व्रस as (अस्यति) throw, hurl.
कुप kuc (कुप्यति — w. gen. or dat.) be angry.
कुध kudh (कुढ्यति — w. gen. or dat.) be angry.
गम gam + अ अ (अग्यचति) come.
त्र tr (त्ररति) cross over.
नाच नाच (नाच्यति) perish.
पाच pach (पाच्यति) see.

चुह ruh (रोहति) rise, spring up, grow.
+ अ अ (अरोहति) climb, mount, ascend.
लिख likh (लिखति) scratch; write.
लुभ lubh (लुभ्यति — w. dat. or loc.) desire, covet.
सुष सुष (सुस्यति) dry up.
स्निह snih (स्निहति — w. gen. or loc.) feel inclined to, love.
हु or हा hva (हवायति) call.
Lesson V.

Subst.:  

भानु bhānu, m., sun.  
मानी mani, m., jewel.  
रत्न ratna, n., jewel.  
राजि rāci, m., heap.  
वायु vāyu, m., wind.  
विष्णु viṣṇu, m., nom. pr. name of a god.  
सत्रो satru, m., enemy.  
शिखर śikhara, m., sunmit.  
शिक्षा cīṣya, m., pupil, scholar.  
सूक्ष सूक्ष sūkṣ, n., Vedic hymn.

Exercise V.

कवयो घने लुभति। १। चिथः सूक्षानि पर्यत। २। गृहः श्री-ध्ययो: कृष्णः। ३। नृपा चरिम् कृष्णः। ४। बिन्दः गिरि: पतति। ५। विष्णुमु-पर्यास्तिति नृपः। ६। नृपो उच्चारोहिति। ७। चिथः जलं सुभृष्टि। ८। गुतः शिखराणि शिखराणि। ९। नृपाणां श्रवणो दिनां नस्तवति। १०। बालो गुरवें पतं सिखति। ११। जना मणिनां राशिनिच्छन्ति। १२। श्री गिरिरूपः रोहिति। १३। बालयं जलं राशिनिच्छन्ति। १४। बाली गृहि धृष्टि नरः। १५। कवः पुत्रि यामस्कर माधो गमं पश्यति। १६॥

१९। नोनं नृपः तस्मि रामकुंडे। २०। अ रूपे रामकुंडे नृपः। २१। उनके पुत्रे रामकुंडे नृपः। २२। बोलके पुत्रें रामकुंडे नृपः। २३। अ रूपे रामकुंडे नृपः। २४। नृपा उच्चारोहिति। २५। नृपाणां श्रवणो दिनां नस्तवति। २६। बालो गुरवें पतं सिखति। २७। जना मणिनां राशिनिच्छन्ति। २८। श्री गिरिरूपः रोहिति। २९। बालयं जलं राशिनिच्छन्ति। ३०॥

* Orthodox Hindus maintain that the Vedic hymns, etc., were revealed to their reputed authors, who thus ‘saw’ them.
cook\(^3\) food\(^1\) with fire\(^2\). 30. The seers\(^1\) praise\(^4\) Viṣṇu\(^2\) with hymns\(^3\).

31. In the city\(^1\) the king\(^2\) calls\(^4\) his enemies\(^3\).

Lesson VI.

131. Verbs. \textit{ya-class, cont'd.} The roots of this class which end in अम अम lengthen their अ अ in forming their present-stem; thus, तम, ताम्यति tāmyati; भ्रम bhram, भ्राम्यति bhrāmyati — but this last makes also forms according to the unaccented a-class; thus भ्रामति bhrāmati, etc. The root मद mad has the same lengthening: मादयति mādyati.

132. Certain a-roots (five — by the Hindus written with final o) make present-stems with an accented \textit{ya}; thus, दा dā, यति dyāti.

133. The root व्यद्ध vyaḍḍh is abbreviated to विध vidh in the present-system: विधयति vidhyati.

134. The root क्रम 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 चम cam, used only with the preposition चा चा, forms चाचामति चाचामति.


\begin{tabular}{lll}
Singular & Dual & Plural \\
N. मधु madhu & मधुनी madhunī & मधुनि madhunī \\
A. & " & " \\
I. मधुना madhunā & मधुनाम madhunām & मधुनाम madhunām \\
D. मधुने madhune & " & " \\
Ab. मधुनस् madhunas & " & " \\
G. & " & " \\
L. मधुनि madhuni & " & " \\
V. मधु or मधो
\end{tabular}
137. Neuter adjectives (but not substantives) in \( u \) may take the forms proper to the masculine in the dat., abl.-gen., loc. sing., and gen.-loc. dual.

138. Changes of final \( n \). Before initial  \( j, j \) and  \( ch, c \), \( n \) becomes  \( jn \); thus,  \( tān janān \) becomes  \( tān jānān \);  \( tān ṣrūn \)  \( tān ṣatrūn \)  \( tān ṣatrūn \). In the last case, however,  \( ch \) is almost always substituted for the initial  \( ch \); thus,  \( tān ṣatrūn \)  \( tān ṣatrūn \).

139. Final \( n \), before an initial  \( l \), is assimilated and becomes nasalized  \( ln \), which is written  \( ln \), or (what is the same thing)  \( jn \); thus  \( tān ṭokān \)  \( tān ṭokān \) becomes  \( tān ṭokān \)  \( tān ṭokān \) or  \( tān ṭokān \)  \( tān ṭokān \).

140. Before the surd palatal, lingual, and dental mutes there is inserted after final \( n \) a sibilant of each of those classes respectively, before which \( n \) becomes  \( anusvāra \); thus for  \( tān ca \) we find  \( tāṃ ṭaṅc ca \); for  \( tān tathā \)  \( tāṃ ṭaṅs tathā \).

Vocabulary VI.

**Verbs:**

- \( r \) (rechāti — § 109) go to; fall to one's lot, fall upon.
- \( kram + a \) (ākrāmati) stride up to, attack.
- \( cam + a \) (ācāmati) sip, drink, rinse the mouth.
- \( tam \) (tāmyati) be sad.
- \( tus \) (tūsyati) rejoice, take pleasure in (w. instr.).
- \( div \) (dīvyati) play.

\(^{**}\) This rule really involves an historic survival, the large majority of cases of final \( n \) in the language being for original  \( ns \). Practically, the rule applies only to \( n \) before  \( c \) and  \( t \), since cases involving the other initials are excessively rare.
Lesson VI.

Lesson VI.

**Exercise VI.**

16. The warriors' horses become weary on the road to-day. 17. The king's horses become weary on the road to-day. 18. The warrior pierces his enemy with the spear. 19. Bees are fond of honey. 20. The water of his tears moistens his feet. 21. There are flitting about (क्रम). 22. Two men are cooking honey and fruits. 23. When the teacher's anger ceases, then the scholars rejoice. 24. Tears stand in the warriors'}
eyes\(^3\). 25. The enemies\(^1\) overwhelm\(^4\) (वृष्ट) the king\(^2\) with arrows\(^3\).
26. A quarter\(^2\) of the injustice\(^1\) falls upon\(^4\) (च्छ) the king\(^3\) (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 ाya, with causative accent. For practical purposes it is well enough to consider these verbs here.

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

143. 1. Medial or initial ऋ, ऋ, and ऋ ऋ have the guna-strengthening, if capable of it; thus, ऋर cur, चोरयतिर corāyati; विद्विद, वेददयति vedāyati; but पोज़ pidd, पोदयति piddayati.

144. 2. A final vowel has the vṛddhi-strengthening; thus, ऋ dhr, धारयति dhārāyati. Before ऋ aya, र∂ and ऋ ऋ become ऋ ऋ ऋ ऋ ऋ ऋ, ऋ ऋ ऋ ऋ ऋ ऋ and ऋ ऋ ऋ ऋ ऋ ऋ respectively; thus, ऋ bhi, भाचयति bhāyāyati; ऋ bhū, भाचयति bhāvāyati.

145. 3. Medial or initial ऋ a in a metrically light syllable is sometimes lengthened, and sometimes remains unchanged; thus, ऋल ksal, caus. चालयति ksalayati; but ऋ ऋ jan, caus. जनयति janayati.

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.
Lesson VII. 43

148. Final त् t. 1. Final त् t becomes द d, before any initial sonant, except the palatals, the nasals, and ल l: thus, बेघाँत च्व meghāt atra becomes बेघाण्ड्रच meghād atra; पापाँत रच्वति pāpāt rakṣati or भाम्यवति bhrāmyati or गोपायरति gopāyati becomes पापांद्रच्वति pāpād rakṣati or पापाण्ड्रयायति pāpād bhrāmyati or पापाण्ड्रयायति pāpād gopāyati.

2. Final त् t is assimilated to an initial palatal, lingual, or ल l in the next word; thus it becomes च c before च c and क ch, घ j before घ j, and ल l before ल l: e.g., बेघाँत च्व meghāt ca becomes बेघाण्ड्रा meghāc ca; बेघात जलम meghāt jalam becomes बेघाण्ड्राजलम meghāj jalam; पापांत बोकाति pāpād lokāt becomes पापाण्ड्रबोकात pāpād lokāt.

149. 5. Before initial श c, final त् t becomes च c, and the श c then becomes क ch; thus, नूपात श्रू: nṛpāt satruḥ becomes नूपाण्ड्रक्ष nṛpac charuḥ.

150. 3. Before initial न्त c, final त् t becomes द d, and the न्त c then becomes ठ d; thus, ग्रहात नयति grhāt nayati becomes ग्रहाण्ड्रयति grhān nayati. But the change into द d is also permitted, though hardly used; thus, ग्रहाण्ड्रयति grhād nayati.

151. 4. Before initial nasals त् t becomes न n: thus, ग्रहात नयति grhāt nayati becomes ग्रहाण्ड्रयति grhān nayati. But the change into द d is also permitted, though hardly used; thus, ग्रहाण्ड्रयति grhād nayati.

Vocabulary VII.

Verbs:
- कथय कथया (denom. stem — kathayati) relate, tell.
- क्षल क्षलया (denom. — ksādyati) wash.
- गाणय गाण्या (denom. — gāndyati) number, count.
- चुर cur (coryāti) steal.
- ताड़ taḍ (tāḍyati) strike, beat.
- तुळ tul (tolāyati) weigh.
- दाँड़या daṇḍaya (denom. — daṇḍyati) punish.
- नी + ता nī + ā (ānāyati) bring.
- पीठ pīḍ (pīḍyati) torment, vex.
- पूज pūj (pūjyati) honor.
- प्र pr (pṛāyati) overcome evils; prevail.
Subst.: 
जनक janaka, m., father.
दण्ड danda, m., stick; punishment.
पुण्य punya, n., merit.
फल phala, n., fruit; reward.
रामायणं rāmāyana, n., a noted
poem.

Adverb: इत्य ica as, like (postpos.).

Exercise VII.

14. Thieves1 steal4 the people's2 money3. 15. The two boys1 wash3 their mouths2. 16. The father1 tells5 his sons2 (dat.) the
reward4 of sin3. 17. The scholars1 honor3 and4 reverence4 their
teacher2. 18. Ye both bring3 fruits1 in your hands2 and5 count4
them. 19. Merit1 protects3 from misfortune2 (abl.). 20. The charioteers1 strike4 the horses2 with sticks3. 21. In anger1 (abl.) the
king2 pierces5 the thief3 with a spear4.

Lesson VIII.

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

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. वादे vāde</td>
<td>वदावहे vādāwahe</td>
<td>वदामहे vādāmahe</td>
</tr>
<tr>
<td>2. वदासे vādase</td>
<td>वदे the vādete</td>
<td>वद्धे रादद्धे</td>
</tr>
<tr>
<td>3. वदाते vādate</td>
<td>वदे the vādete</td>
<td>वद्धे रादद्धे</td>
</tr>
</tbody>
</table>

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

154. With verbs inflected in both voices, the chief force of the middle is this, that the action is performed for the benefit of the actor himself; thus, यद्जति yājati 'he sacrifices' (for some one else); यद्जते 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 मृयादे mṛyāte in the present; and जन 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. त or त + त or त = ते. e. g. गच्छति gacchati iti becomes गच्छती गच्छती 't'. 2. त or त + त or त = ते. e. g. साधु उक्तम् sādhuv uktam becomes साधुत्कम् sādhu 'ktam'.

157. The i-vowels, the u-vowels, and च्र r, before a dissimilar vowel or diphthong, are regularly converted each into its own corresponding semivowel, य y or व v or र r. Thus, तिष्ठति atra becomes तिष्ठत्य atra (four syllables); नदी नदी nadi atra becomes नद्य nady atra; सधु सधु madhu atra becomes सध्य madhy atra; कत्र कत्र kartṛ iha becomes कत्रिः kartṛ iha.

* And theoretically 3. च्र r + च्र r = च्र r, but probably this has no occurrence.
158. Final ए and ओ o remain unchanged before an initial short अ a, but the अ a disappears. Thus, वने अ वाने ए ए त्रा becomes वने ए वाने ए ए त्रा; भानो अ भानो अ त्रा becomes भानो अ भानो अ त्रा. By far the commonest case of final ओ o is where it represents final ए ए as (see § 118).

159. The final ई o or उ u-element of a diphthong is changed to its corresponding semivowel ऐ y or ए v, before any vowel or diphthong, except when the rule of § 158 would apply. Thus, ए ए becomes ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए ए
Lesson VIII.

रभ्म  rabh + चा a (ाराभाते) take hold on, begin.

वन्दू vand (वांदते) greet, honor.

शिक्षाय cikṣ (चिक्षते) learn.

सह sāh (साधते) endure.

लब्ध labh (लाभते) receive, take.

सेव sev (सेवते) serve, honor.

---

Subst.:

चन्द raṁya, m., misfortune.

उदय udyoga, m., diligence.

कल्याण kalyana, n., advantage; salvation.

तरु taru, m., tree.

द्विग dviña, m., Aryan.

द्विवार dviñāti, m., Aryan.

धर्म dharma, m., right; law; virtue.

धार्यa dhāiryā, n., steadfastness.

पात paçu, m., beast.

वल bala, n., strength, might.

मनुष्य manusya, m., man (homo).

यज्ञa yajña, m., sacrifice.

वनa vana, n., woods, forest.

विनयa vinayā, m., obedience.

वीचi vici, m., wave.

शास्त्रa cāstra, n., science; text-book.

चूँचa cūdra, m., man of the fourth caste.

हितa hita, n., advantage.

Adverb: na, not.

Exercise VIII.

वायोबिन तरव: कमले । ९। असिनवारयो मियाल द्वार्यः नूः भायते । २। वसूना राशिप्तिनवयो धर्मवाले । ३। शास्तिः (६६१) ब्रह्मा शिष्यां रुद्दि पति हरिलब्धि । ४। पापादुःख जायते । ५। शिष्याणां विनय उद्योगवाद गुरुवी रोतिति । ६। धर्मवाय न धर्माय यथाय । ७। विष्णुः (abl.) सूति चिहो लोमते । ८। चर्चिष्कप्पु वन्द्यते । ९। चापाईैं नामी बालः । १०। धनं यं लम्बधे चक्राय । ११। सदा गुरोऽ पांडी बाला: सेवने । १२। पले अच्छ मनुष्यस पारिवर्तनें । १३। सहेतु अनन्त साधू । १४। धर्मिवर्धीवा वसान। १५। चतुर्या श्रेष्ठी सेवने ॥ १६॥ ।

17. The two houses yonder tremble by the power (instr.)

* इति, 'thus', is very commonly used as a particle of quotation, following the words quoted.
of the ocean's waves. 18. The father beholds his son's face.
19. "We strive after the advantage of the scholars;" thus (त्रत) speak the teachers. 20. The children ask their father for food (accus.). 21. In the forest yonder elephants are fighting with bears. 22. The two Čudras serve the two Aryans here. 23. Fruits please the children. 24. Whence do ye receive money? 25. Now the two seers begin the sacrifice.

Lesson IX.

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

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. सेना senā</td>
<td>सेने sene (अ + ई)</td>
<td>सेनास रत ना</td>
</tr>
<tr>
<td>A. सेनाम senām</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>I. सेनाया senāyā</td>
<td>सेनाभ्याम senābhyaṃ</td>
<td>सेनाभिस रत ब्हिस</td>
</tr>
<tr>
<td>D. सेनायी senāyī</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>Ab. सेनायास senāyās</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>G. &quot;</td>
<td>सेनायोस senayos</td>
<td>सेनानाम रत नाम</td>
</tr>
<tr>
<td>L. सेनायाम senāyām</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>V. सेने sene</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

164. Final ए āi and ब्रो ाu, according § 159, become ब्राय a and ब्राव aव respectively before any following vowel or diphthong. The य or य may then be dropped, leaving a hiatus. The य is in fact always dropped, but the य not often. Thus, सेनायि अच becomes, through the medium of सेनायाय अच, सेनाया अच; देवो अच becomes देवावच.

165. Initial क, after short vowels, the preposition ब्र, and the
prohibitive particle मा, becomes कः; thus, ऋच खळ्या becomes ऋच खळ्या; ऋ + हाद्यन्त = हाक्हाद्यन्त.

166. An initial त् of a root generally becomes स् after a verbal prefix containing त्, either original or representing स्; such as अन्तर् ‘between’, निस्, परा, etc. Thus, प्रणयन्ति, निर्णयन्ति.

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

Vocabulary IX.

Active Verbs:

गम्स + चव (ovagācchati) understand.

तू + चव (avatārati) descend.

नो + उप (upanāyati) introduce, consecrate.

+ परि (parināyati) lead about; marry.

पत् + उद् (upūtati) fly up.

रहस्त + चव (avaruhati) descend.

Deponents:

गम्स + सम् (saingācchate) come together, meet (w. instr.).

जि + परा (parājyate) be conquered (rarely w. act. sense: conquer).

पद् + भ्र (propādyate) flee for refuge (acc.) to (acc. of person).

भिल् (bhikṣate) beg, get by begging.

मः (denom. — mṛgyate) hunt for, seek.

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

भः (pobhate) be brilliant, shine; be eminent.

Subst.:

रूप् m., arrow.

कन्या f., daughter, maiden.

Perry, Sanskrit Primer.
Lesson IX.

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Exercise IX.

15. The two scholars¹ beg⁶ much² alms³ from the wives⁵ of the householders⁴. 16. At Prayâga¹ the Ganges² unites⁴ with the Yamunâ³. 17. Bad¹ men² do not⁶ reach⁵ heaven³. 18. O Viśnu¹, to-day³ Civa² marries⁷ Gaṅga⁶, Hari's⁴ daughter⁵. 19. In the battle¹ the kings³ fight⁴ with arrows² and⁶ conquer⁷ their enemies⁵.

* "Birds of a feather flock together".

¹ scholar ² much ³ alms ⁴ heaven ⁵ Bad ⁶ to-day ⁷ marry
20. Here in the street the two kings dismount from their black horses. 21. The seer's two sons are eminent in learning (instr.). 22. From fear of the wicked hunters (abl.) two birds fly up. 23. At twilight the seers (§ 13, 3) reverence the gods. 24. In the street of the village the teacher and the scholar meet. 25. We two sacrifice to the gods for ourselves; we do not sacrifice for Hari.

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 damaged 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, तन्यें tanyें, तन्यें tanyāse, तन्यें tanyāte, etc.

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

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

171. In the roots वच, वद, वच, वस, वह, and सप, the व ब becomes उ in the pres.; thus, उच्यते, उतः, उपति (see note to § 102), उपति. Similarly, बज makes बज़ते, and बह and प्रक make प्रह्यते and प्रकः काटे; शास makes शैयते.
172. Final र and उ of roots are generally lengthened; thus, क्षत्रि जीयते; स्थुः खूयते.

173. Final छ is in general changed to र; thus, छुः क्रियते; but if preceded by two consonants it takes गुना; thus, स्थुः खूयते.

The roots in “variable र”, which the natives write with च्र, change छ to द्र, or, if a labial letter precede, to जः; thus, तूः तोयते; उः ‘strew’, कीयते; but पूः पूर्यते.

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

175. The roots तन् and खन् usually form their passives from parallel roots in ध; thus, तायते. But तत्त्व ते and खन्तिर ते occur.

176. Verbs of causative inflection, and denominatives in धन, form their passive by adding य to the causative or denominative stem after धन has been dropped; thus, चौर्यते ‘is stolen’; गखते ‘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, चरण स्नोँ लबहते ‘Heaven is reached by the man’; ब्राह्मण ‘one comes hither’; खूब ‘one sleeps’; खूब ‘it is heard’, i.e. ‘they say’. The predicate to the instrumental subject of such a construction is of course also instrumental; thus, रामिष्किष्का जीवते ‘Rāma lives as a seer’.

Vocabulary X.

Verbs, with passives:

<table>
<thead>
<tr>
<th>ग्रहः (p. ग्रहियते) take, receive, seize.</th>
<th>ध्रेण (dोः; p. दोः) cut.</th>
</tr>
</thead>
<tbody>
<tr>
<td>क्रियते (p. क्रियते) make, do, perform.</td>
<td>वित्त (वित्तियते; p. वित्तियते) play.</td>
</tr>
<tr>
<td>स्थुः (स्थुः) dig.</td>
<td>द्रेण (द्रेणियते; p. द्रेणियते) put, place.</td>
</tr>
<tr>
<td>गा (गा; प. गीयते) sing.</td>
<td>क्षत्रियते (क्षत्रियते)</td>
</tr>
</tbody>
</table>
Lesson X.

2था (dhāyati; p. dhīyāte) suck.
2ध (dhāyati; p. dhīyāte) think, ponder.
1पा (p. pīyāte) drink.
1पृ (Hindu पृ; p. pāryāte) fill.
वन्ध (p. badhyāte) bind; entangle; catch.
1मा (p. mīyāte) measure.
वच (p. uoyāte) speak.

Subst.:  
आचा f., command.  
आशा f., hope.  
काष n., fagot; wood.  
गीत n., song.  
घट m., pot, vessel.  
घृत n., melted butter; ghee.  
धान्य n., grain.  
पाष m., noose, cord, snare.  
भार m., burden.  
भिज m., beggar, ascetic.  
भृक m., servant.  
माला f., garland.  
राज n., kingdom.  
शिसु m., child.  
सय m., snake.  

Adj.:  
विधेय, f. ॐ भ, obedient.

Exercise X.

रामेश पुजावाचबोपनाथिते इति श्रूयते। १। कथिन्यंपेण सङ्गम पृक्ष्यः। २। घटी घृतेन पूर्यः। ३। बिहगास: पापिरभः। ४। जनिनं गयं गमयः। ५। हे शिष्या गुरुषाधार्यः। ६। नरः कटः क्रियः। ७। कविम्भिन्याः: सदा सूरयः। ८। प्रभुता भिजा गृहमान्य भार्य्या भिजभ्रो दीयः। ९। कन्याभ्याः गीतं गीयः। १०। लै लालखानाः वसु चोयः। ११। दयुभी रणे द्रवध्य नूष्टिना जीयः। १२। हे देवो साधुभं: सदा सङ्गं च ची। १३। द्रेष्टं वलयाः स्थितं हः। १४। प्रभुत: काथानां भारो नचिं च ची। १५। अशेन जजल पीयः। १६। धमेन राज्यां शिष्यः नृपेतः। १७। सपेः दृश्यः नरः। १८। सूतिनाश्यः। १९॥
20. Grain\(^2\) is scattered\(^3\) for the birds\(^1\). 21. Garlands\(^1\) are twined\(^3\) (use वद्ध) by the maidens\(^2\). 22. Again\(^2\) Hari\(^1\) is praised\(^4\) by Rāma\(^3\). 23. Viṣṇu\(^1\) drinks\(^4\) water\(^3\) from his hand\(^2\). 24. ‘Pleasantly\(^1\) (सुख) one sleeps\(^3\) in the shade\(^2\); so\(^4\) say\(^5\) the people\(^6\). 25. Both seers\(^1\) sacrifice\(^2\). 26. The father\(^1\) sets\(^4\) hopes\(^2\) on his child\(^3\) (loc.). 27. The scholar\(^3\) neglects\(^4\) the teacher’s\(^1\) command\(^2\). 28. The two scholars\(^1\) think\(^3\) about their text-book\(^2\) (nom.). 29. Grain\(^2\) is sown\(^3\) in the fields\(^1\). 30. They play\(^2\) with dice\(^1\) (impers. pass.). 31. The king’s\(^1\) commands\(^2\) are received\(^5\) by the obedient\(^3\) servants\(^4\). 32. The man\(^1\) digs\(^3\) in the field\(^2\).

Lesson XI.

178. Verbs. Imperfect Active, \(a\)-conjugation. The imperfect is formed from the present-stem by prefixing the augment च्र, 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 \(guna\): thus च्र + र or द or ए = ए; च्र + उ or ज = चौ; च्र + च्र = चार.

180. If a preposition be prefixed, the augment comes between preposition and verb, as in Greek: thus, from उप-नो, impf.-stem उपानय, i.e. उप + च्र + य; वि-नो, impf.-stem अनय.

181. The inflection in the active is as follows:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. अवदत् अवदम् अवदत्तम् अवदत</td>
<td>अवदत्तम अवदाम</td>
<td>अवदा अवदान</td>
</tr>
<tr>
<td>2. अवदस अवदस</td>
<td>अवदत्तम अवदातम</td>
<td>अवदन अवदान</td>
</tr>
<tr>
<td>3. अवदात अवदात</td>
<td>अवदत्तम अवदाताम</td>
<td>अवदन अवदान</td>
</tr>
</tbody>
</table>

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

183. Polysyllabic Feminines in द्र, i. declined like नदी, ‘river.’
Lesson XI.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. नदी nadi</td>
<td>नवी nadyāu</td>
<td>नदम् nadyas</td>
</tr>
<tr>
<td>A. नदीम nadim</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>I. नदया nadyā</td>
<td>नदीयम् nadibhyām</td>
<td>नदीभिस nadibhis</td>
</tr>
<tr>
<td>D. नवी nadyāi</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>Ab. नदैस nadyās</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>G. &quot;</td>
<td>नदौस nadyōs</td>
<td>नदनाम nadinām</td>
</tr>
<tr>
<td>L. नदयाम nadyām</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>V. नदि nadi</td>
<td>&quot;</td>
<td>नदिष nadiśu</td>
</tr>
</tbody>
</table>

184. **Final nasals.** The nasals क, ग, and न, occurring as finals after a short vowel, are doubled before any initial vowel: thus, च्रतिष्ठन च is becomes च्रतिष्ठन.

<table>
<thead>
<tr>
<th>Vocabulary XI.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Verbs:</strong></td>
</tr>
<tr>
<td>विष्य + प्र (pravīcāti) enter.</td>
</tr>
<tr>
<td>बूं + ा (avakṛntāti) cut off or down.</td>
</tr>
<tr>
<td>ह + ा (āhārati, -te) fetch, bring.</td>
</tr>
<tr>
<td>पथ (pāthati) recite, read.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Subst.:</th>
</tr>
</thead>
<tbody>
<tr>
<td>चर्च m., purpose; meaning; wealth.</td>
</tr>
<tr>
<td>रान्म n., nom. pr., the god Indra.</td>
</tr>
<tr>
<td>रांगी f., nom. pr., the goddess Indrāni.</td>
</tr>
<tr>
<td>काव्य n., poem.</td>
</tr>
<tr>
<td>ग्रन्थ m., literary work, book.</td>
</tr>
<tr>
<td>गन्नो f., mother.</td>
</tr>
<tr>
<td>दासी f., female slave, servant.</td>
</tr>
<tr>
<td>देवी f., goddess, queen.</td>
</tr>
<tr>
<td>नगरी f., city.</td>
</tr>
<tr>
<td>नारी f., woman, wife.</td>
</tr>
<tr>
<td>पत्नी f., wife, consort.</td>
</tr>
<tr>
<td>पुत्री f., daughter.</td>
</tr>
<tr>
<td>पुस्तक n., book (manuscript).</td>
</tr>
<tr>
<td>पूर m., flood, high water.</td>
</tr>
<tr>
<td>पृथ्वी f., earth; ground.</td>
</tr>
<tr>
<td>ब्राह्मण m., priest, Brāhman.</td>
</tr>
<tr>
<td>मस्त m., fish.</td>
</tr>
<tr>
<td>वापी f., cistern.</td>
</tr>
<tr>
<td>सभा f., council, meeting.</td>
</tr>
<tr>
<td>लेना f., army.</td>
</tr>
<tr>
<td>स्थल n., song of praise.</td>
</tr>
</tbody>
</table>
Lesson XI. XII.

14. When\(^1\) ye besought\(^4\) (प्रप्त) the king\(^2\) for protection\(^3\) (अच.), then\(^5\) ye were\(^7\) (ख्या) in misfortune\(^6\). 15. In the two rivers\(^1\) Gaṅga\(^2\) and\(^4\) Yamuna\(^3\) it is\(^6\) (चत्वारी) high-water\(^5\). 16. The two women\(^1\) sang\(^4\) a song of praise\(^3\) about Rāma\(^2\) (gen.). 17. O\(^1\) seers\(^2\), why\(^3\) do ye both sacrifice\(^6\) to the goddesses\(^4\) with melted butter\(^5\)? 18. The queen’s\(^1\) women-servants\(^2\) brought\(^6\) jewels\(^3\) and\(^5\) precious stones\(^4\). 19. In anger\(^1\) (abl.) the teacher\(^2\) struck\(^4\) the scholar\(^5\) with his hand\(^3\). 20. The two servants\(^1\) brought\(^5\) water\(^4\) from the cistern\(^3\) in pots\(^2\). 21. Ye cut off\(^4\) (impf.) wood\(^3\) from the trees\(^2\) with the axe\(^1\). 22. The seer\(^1\) praised\(^6\) Indrāṇī\(^4\), Indra’s\(^2\) consort\(^3\), with hymns\(^5\).

Lesson XII.

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

186. Feminines in रू i and उ u: मति ‘opinion’; चित्रु ‘cow’.
Lesson XII.

Sing.                  Dual.                  Plural.
N. மதிஸ் matis   மதில் matil       மதயஸ் matayas
A. மதிம் matim                  மதிம் matim           மதிம் matim
I. மதியா matyā          மதியாம் matibhyām       மதியாம் matibhyām
D. மதியர் mataye       மதியர் matibhyām       மதியர் matibhyām
Ab. மதிஸ் matis            மதிஸ் matis            மதிஸ் matis
G.                மதிஸ் matis       மதிஸ் matis           மதிஸ் matis
L. மாதோ matau             மாதோ matau             மாதோ matau
V. மெடோ mate                      மெடோ mate                      மெடோ mate

N. செனுஸ் dhenus       செனு dhenū        செனவஸ் dhenavas
A. செனும் dhenum                 செனும் dhenū           செனும் dhenū
I. சென்வா dhencā          சென்வாம் dhenubhyām    சென்வாம் dhenubhyām
D. சென்வோ dhenave         சென்வோ dhenubhyām    சென்வோ dhenubhyām
Ab. சென்வோஸ் dhenos          சென்வோஸ் dhenos          சென்வோஸ் dhenos
G.                               சென்வோஸ் dhenos          சென்வோஸ் dhenos
L. சென்வோ dhenāu              சென்வோ dhenāu              சென்வோ dhenāu
V. சென்வோ dhenvo                       சென்வோ dhenvo                       சென்வோ dhenvo

187. Adjectives in இ i and உ u are often inflected in the feminine like மதி and செனு. But adjectives in உ u preceded by one consonant often form a derivative feminine stem by adding இ i. Thus, பு் ‘much’, N masc. பு், f. பு், n. பு்; பு ‘heavy’, m. பு, f. பு, n. பு. This fem. is then declined like நாரி.

Vocabulary XII.

Verbs:

குழு (kulpate) be in order; tend or conduce to (w. dat.)

| குழு + உப (upadigati) teach, instruct. |
| குழு (vindati, vindate) acquire. |
Lesson XII.

Subst.:

कलह m., quarrel.

जावा n., poem.

कोर्ट f., glory.

गोप m., cowherd, shepherd; guardian.

जाति f., birth; caste; kind.

प्रृति f., decision of character; courage.

पारिव m., prince.

पुर्णि f., prudence, intelligence.

भावन f., devotion, honor.

भाग m., part, piece.

भृति f., prosperity, blessing.

भूमि f., earth, ground, land.

बनविचन्ति धनविचन्ति महाबलिचि पारिविचि:।

नीचा: कलहमिचन्ति शानिमिचन्ति साधवः।। 9।।

विशिष्टाय रेह शोभेल।। 9।। युते वहँरु सूतितु च धर्मं उपर्दे-श्रये।। 2।। राग्नां स्वम्म न लभाम्हे।। 3।। बहँरु कीर्ति धृताविचित्रतः-तिः।। 4।। पुक्षन मुिति लभथे।। 5।। वहँरिल्पनर्णे परिचितमणुपर्न।। 6।।

हेनाहम्भसू लघना चथऽितादयम्।। 7।। चूमँदाना जातिय नीचा गशनेः।। 9।। दिब्यावतेना जातितु ब्राह्मणां सुखा।। 90।। धर्मों मूि वक्ते।। 91।। जावा चाँचिये वर्तेंधे।। 92।। भूमिभागं ब्राह्मणायसहक्षारिचि:।। 93।। बशा चास्म्भुमावप-तंत्रेऽ॥ 94॥

15. Viṣṇu³ rejoices⁴ at the devotion² (instr.) of the pious¹ (pl.), and⁶ gives⁷ deliverance⁵. 16. Men³ of many¹ castes² dwelt³ in the city⁴. 17. The birds¹ see³ the hunter², and⁵ fly up⁶ from the ground⁴. 18. By the power² of intelligence¹ we overcame⁴ advers-
ity. 19. The cowherd guards the cows in the wood. 20. By intelligence and diligence ye acquire much glory. 21. The poem tends to the poet’s glory (two datives). 22. For prosperity we bow before Civa (acc.). 23. The reins are being fastened to the horse’s jaws (loc.). 24. In the night we both read (impf.) holy writ.

Lesson XIII.

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

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>युक्तम् युक्तम् युक्तम्</td>
<td>युक्तेः युक्तेः युक्तेः</td>
<td>युक्तं युक्तं युक्तं</td>
</tr>
<tr>
<td>युक्ती युक्ती युक्ती</td>
<td>युक्तिः युक्तिः युक्तिः</td>
<td>युक्ति युक्ति युक्ति</td>
</tr>
<tr>
<td>युक्ताः युक्ताः युक्ताः</td>
<td>युक्ताः युक्ताः युक्ताः</td>
<td>युक्तम् युक्तम् युक्तम्</td>
</tr>
</tbody>
</table>

With शास्त्र and शास्त्र of the dual, cf. शास्त्र and शास्त्र of the pres. ind. mid. The impf. pass. is similarly inflected.

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

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>धिस् धिस् धिस्</td>
<td>धियी धियी धियी</td>
<td>धियस् धियस् धियस्</td>
</tr>
<tr>
<td>धियम् धियम् धियम्</td>
<td>धियाः धियाः धियाः</td>
<td>धियस् धियस् धियस्</td>
</tr>
<tr>
<td>धियाः धियाः धियाः</td>
<td>धियाः धियाः धियाः</td>
<td>धियाः धियाः धियाः</td>
</tr>
<tr>
<td>धिये धिये धिये</td>
<td>धिये धिये धिये</td>
<td>धिये धिये धिये</td>
</tr>
<tr>
<td>धियस् धियस् धियस्</td>
<td>धियाः धियाः धियाः</td>
<td>धियाः धियाः धियाः</td>
</tr>
<tr>
<td>धियि धियि धियि</td>
<td>धियि धियि धियि</td>
<td>धियि धियि धियि</td>
</tr>
</tbody>
</table>

In the D., Ab.-Gen., and L. sing., and G. pl., these stems sometimes follow द्रि; thus, धियी, धियाः, धियाः, धियाः. Cf. § 185. Observe that where the case-ending begins with a vowel the stem-final धि is split into ध्य.
Lesson XIII.

190. The following additional prefixes are used with verbs: अवध ‘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 र or ल of a prefix ordinarily lingualizes the initial र of a root to which it is prefixed; and, in a few cases, the र remains even after an interposed र of augment or reduplication; thus, from सदृ + नि, निषोदित; खा + अधि, pres. pass. अधिष्ठित, impf. pass. अधिष्ठित.

192. The final र of prefixes in रस and उस becomes र before initial क्र, ख्र, व्र, फ्र; thus, from पद्द + निसं, निषवण.

**Vocabulary XIII.**

<table>
<thead>
<tr>
<th>Verbs:</th>
<th>भाष + प्रति (pratibhāṣate) answer (w. acc. of pers.).</th>
</tr>
</thead>
<tbody>
<tr>
<td>क्रम + क्रति (atikramaṇi, -krāmate) pass beyond or by, transgress.</td>
<td>भृ + प्र arise; rule.</td>
</tr>
<tr>
<td>कन + उद (ujjāyate) be born, arise from (abl.).</td>
<td>रच (racāyati) arrange, compose (a literary work).</td>
</tr>
<tr>
<td>+ प्र arise, come into existence.</td>
<td>सिध + प्रति (pratisēdhati) hold back; forbid.</td>
</tr>
<tr>
<td>धा + क्रि cover, keep shut.</td>
<td>सेव + नि (niśēvate) dwell; devote oneself to; attend</td>
</tr>
<tr>
<td>नास + वि (vinācāyati) disappear, perish.</td>
<td>खा + क्रि mount, stand above or over; rule, govern.</td>
</tr>
<tr>
<td>नृ + सम (saṁnaḥyati) gird; equip.</td>
<td>हृ + प्रति hinder; injure; offend.</td>
</tr>
<tr>
<td>पद्द + निस (nispādyate) grow; arise from (abl.).</td>
<td>---------------------------------------------------</td>
</tr>
</tbody>
</table>

* Sometimes, with the verbs नृ and धा, abbreviated to वि; but in classical Skt. most commonly used as a conjunction: ‘also’, ‘too’.
Lesson XIII.

Subst.:  
बृजांचा f., permission.  
राज्यर m., god; lord.  
काखरत m., dove.  
काँच m., ear.  
काम m., love, desire.  
कारण n., reason, cause.  
कोघ m., anger.  
जाल n., net.  
धी f., understanding, insight.  
नाश m., destruction.  
पद्र m., n., lotus.  
पुष्कर m., man (homo).  
महाराज m., great king.  
मुनि m., sage; ascetic.  
मेखला f., girdle.  
मोह m., infatuation.  
रथ m., wagon.  
लोभ m., desire, avarice.  
वसमत f., dwelling.  
श्री f., luck, fortune, riches; as nom. pr., goddess of fortune.  
समुद्र m., ocean.  
शुष्क f., creation.  
धी f., modesty, bashfulness.  

Adj.:  
कृत्य, f. ०चा, whole.  
चाहु, f. ०चा, beautiful.  
धीर, f. ०चा, steadfast, brave.  
श्याम, f. ०चा, white.  

Exercise XIII.

नृपालाः प्रभवति नोभाक्षाः प्रजायते।  
नोभाक्षाः नाशश्च लोम: पापस्य कारणम्॥ २ ॥

15. *The goddess of fortune was born from the ocean. 16. Why did ye hold your ears shut? (pass. constr.) 17. "The Čudras 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 (लम) the white cows? 22. The whole earth was ruled by the great king. 23. For prosperity (dat.) we took refuge with the king (प-पद्र). 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:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual.</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>वदानि</td>
<td>वदाव</td>
<td>वदामा</td>
</tr>
<tr>
<td>वदा</td>
<td>वदतम</td>
<td>वदत</td>
</tr>
<tr>
<td>वदतू</td>
<td>वदताम</td>
<td>वदन्तु</td>
</tr>
</tbody>
</table>

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

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

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

197. Root-words in जु, inflected like मू फ., ‘earth’. 

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

Sing. Dual. Plural.

NV. 
A. 
I. 
D. 
Ab. 
G. 
L. 

bhūs  bhūvāu bhuvās
bhuvam  bhūhīm bhūbis
bhūvā bhūhīyas
bhuvam  bhūhīm
bhuvam  bhūhīm
bhuvam  bhūhīm

In the D., Ab.-G., and L. sing., and G. pl., these stems sometimes follow नदी; thus, bhūvā, bhūvās, bhūvām, bhūnām. Cf. §§ 185, 189.

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

Sing. Dual. Plural.

N. vadhūs  vadhūs vadhūs
A. vadhūm  vadhūm vadhūs
I. vadhā  vadhā  vadhūbhis
D. vadhāi  vadhūm  vadhūbhis
Ab. vadhās  vadhūs  vadhūbhis
G.  vadhūs  vadhūs  vadhūbhis
L. vadhām  vadhūm  vadhūbhis
V. vadhū  vadhūsu

Vocabulary XIV.

Verbs:

चस + अभिः (abhyāsyati) repeat, study, learn.

+ प्र (prā-yati) throw forward or into.

वद + श्र (ādiçati) command.

Rule: in pass. (द्रष्यते) seem, look.

वस + निन (nivāsati) inhabit; dwell.

वृत + प्र (pravārītate) get a-going, break out, arise.

षुष (vocati) sorrow, grieve.

सह + निन (niṣidati) seat oneself.
Lesson XIV.

Subst.:  
निजी m., guest.  
अनूठ n., untruth.  
आयाम m., study; recitation.  
आदेश m., command; prescription.  
आसन n., seat, chair.  
सुग्र f., spoon, esp. sacrificial spoon.  
पाठ m., lecture, lesson.  
प्रजा f., creature; subject.  
भू f., earth, ground.  
भूषण n., ornament.  
बुध f., eyebrow.  
वधु f., woman, wife.  
बैद्रि f., altar.  
ब्रजू f., mother-in-law.  
सुन्दर f., song of praise; praise.  
सुन्द्रा f., daughter-in-law.  

Adj.:  
अग्र f. °ब्र, lower; other.  
पर f. °ब्र, highest; other.  
बक f. °ब्र, crooked, bent.  

Adv.:  
अध्यात्म under, underneath (gen.)  
चिरम long (of time).  
दीर्घम far, afar.  
मा prohibitive particle, like Greek μὴ, Latin ne.  
वा (postpos.) or.  
स्थलम near by.

Exercise XIV.

धर्म्मेऽ चरत माध्मेऽ सखं वदत मानुषः।  
दीर्घे पश्यन मा इंस हर्षं परं पश्यन मायेः।  

जयतु महाराजस्विं च कृत्वा भवमध्यितितथा।  
15. प्रयाणग गच्छन जुके च च च जिवसतम।  
16. “Study ye holy writ and the sciences, speak the
truth, honor your teachers"; thus is the prescription of the text-books for scholars (gen.). 17. Let kings protect their subjects and punish the wicked: thus is the law not offended (प्रख्यात अपमानित). 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:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>लभे labhāi</td>
<td>लभावहि labhāvahāi</td>
<td>लभामहि labhāmahāi</td>
</tr>
<tr>
<td>लभस्त labhasva</td>
<td>लभेयाम labbhetām</td>
<td>लभधम labhadhvam</td>
</tr>
<tr>
<td>लभताम labhatām</td>
<td>लभेताम labhetām</td>
<td>लभन्ताम labhantām</td>
</tr>
</tbody>
</table>

200. The first persons are really subjunctive forms. The inflection of the passive inv. is precisely similar; thus, क्रिये, क्रियर्थ, क्रियताम, etc.

201. Nouns in चूँ। 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 चूँ।, which in the weakest cases is changed naturally to रूँ।. 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 चूँ। is vriddhied, becoming आर अर; while in the other class, containing
most nouns of relationship, the धूर is gynated, becoming धूर ar.
In both classes, the loc. sing. has धूर ar as stem-final. The abl.-
gen. sing. is of peculiar formation; and the final र is dropped
in the nominative singular.


<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>नामी kartā</td>
<td>कर्तारिण kartārāu</td>
<td>कर्तारस kartāras</td>
</tr>
<tr>
<td>धर्म kartāram</td>
<td>कर्तारस kartāram</td>
<td>कर्तारस kartāram</td>
</tr>
<tr>
<td>इक वर्ता kartrā</td>
<td>कर्त्यभास -trbhyām</td>
<td>कर्त्यभूम kartābhās</td>
</tr>
<tr>
<td>धर्म kartre</td>
<td>कर्त्यभास kartābhās</td>
<td>कर्त्यभास kartābhās</td>
</tr>
<tr>
<td>धर्म kartur (or -us)</td>
<td>कर्तर्व kartur (or -us)</td>
<td>कर्तर्व kartur (or -us)</td>
</tr>
<tr>
<td>धर्म kartros</td>
<td>कर्तर्व kartros</td>
<td>कर्तर्व kartros</td>
</tr>
<tr>
<td>धर्म kartari</td>
<td>कर्तर्व kartari</td>
<td>कर्तर्व kartari</td>
</tr>
<tr>
<td>धर्म kartar</td>
<td>कर्तर्व kartar</td>
<td>कर्तर्व kartar</td>
</tr>
</tbody>
</table>

203. Two nouns of relationship, धसु f., “sister”; and धमस m.,
‘grandson’, follow this declension; but धसु makes the acc. pl.
धसु svast-s.

204. The nouns of agency are sometimes used participially,
or with adjective value. The corresponding feminine-stem is made
in अ व, and declined like श्री; thus, कर्त्री kartṛī.

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

Vocabulary XV.

Verbs:

| ध + विय (vivādate) dispute, argue. |
| धर्म + धमन (anugāchati) follow. |
| ध + ध्र (ācrāyate) go for protection to, take refuge with |
| कर्तर + सम-म (samācārati) commit, perform, do. (acc.). |
Lesson XV.

Subst.:

- **चाचायें m., teacher.**
- **कर्तूं m., doer, maker, author; as adj., doing, making.**
- **काल m., time.**
- **कृपा f., graciousness, pity.**
- **दातू m., giver; as adj., generous.**
- **बुर्जन m., scamp, rogue.**
- **ब्रजतू m., seer, author (of Vedic books); as adj., seeing.**
- **धातू m., creator.**
- **निश्चय m., decision; certainty.**
- **वेदू m., leader.**
- **पिष्टक m., learned man; pandit.**

| Pada n., step. |
| प्रायःतिन n., penance, expiation. |
| अनूः m., supporter, preserver; lord, husband; master. |
| राजचौ m., protector. |
| वायार m., trial, law-suit. |
| शाक्तु m., punisher, governor. |
| स्वरुप m., creator. |
| नमस्त् n., honor, glory (often as indecl., w. foll’g dat.). |

**Adj.:**

- **भूति f., poor.**
- **बरि f., best, most excellent; better (w. foll’g abl.).**

Exercise XV.

But the words are often repeated, to give an intensive, a distributive, or a repetitious meaning. So here: “at every step”. The position of च is very unusual; it would naturally follow सर्पन्ख. **Loc. absol. — supply “being”.

5*
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 (वचतम्) generous toward the author (loc.) of the eulogies. 16. Let servants always be useful to (सब्) their masters (acc.). 17. For protection⁴ (acc.) betake yourselves⁵ to the gods³, the protectors² 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. उस us, in 1st sing. mid. अ a, in 3rd pl. mid. रन⁸ ran). After an a-stem, this mode-sign, in all voices, is Ṛ i, unaccented, which blends with the final a to Ṛ e (accented, or not, according to the accent of the a): and the Ṛ is maintained unchanged before a vowel-ending (भम्, उस्, भ्रष्म, भ्राताम्) by means of an interposed euphonic य y. The inflection in the active voice is as follows:

Sing. | Dual. | Plural.
---|---|---
1. वदैयम् vādeyam | वदेव vādeva | वदेम vādema
2. वदेस vādes | वदेतम् vādetam | वदेत vādeta
3. वदेत vādet | वदेताम् vādetām | वदेयस् vādeyus

Similarly, विशैयम् viśeyam, नाहैयम् nāhyeyam, चोरभेयम् corāyejam, 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 na. Both the prescriptive and the prohibitive optative are very common.

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

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>पिता माता</td>
<td>पितारी मातारी</td>
<td>पितारस मातारस</td>
</tr>
<tr>
<td>पितारस मातारस</td>
<td>पितारस मातारस</td>
<td></td>
</tr>
<tr>
<td>पितोत्र मातोत्र</td>
<td>पितोत्र मातोत्र</td>
<td></td>
</tr>
</tbody>
</table>

V. पितर मातत

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

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>गास</td>
<td>गाव</td>
<td>गासवस</td>
</tr>
<tr>
<td>गाः</td>
<td>गावः</td>
<td>गास</td>
</tr>
<tr>
<td>गावः</td>
<td>गोभ्याः</td>
<td>गोभ्यस</td>
</tr>
<tr>
<td>गाव</td>
<td>गोभ्यम</td>
<td>गोभ्यस</td>
</tr>
<tr>
<td>गावस</td>
<td>गोभ्यास</td>
<td></td>
</tr>
</tbody>
</table>

Verbs:

वृ (मारति; p. समार्क) remember; think of; teach, esp. in pass. ‘it is taught’, i.e. 'traditional'.

मो (मोदते) rejoice.

सम (पांसति) proclaim (see also in Vocab. I.).
Lesson XVI.

Subst.:

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

गोल n., ox-nature; stupidity.

घास m., fodder, hay.

मामातू m., son-in-law.

बुर्हत्रू f., daughter.

पुल n., mud, bog.

पितृ m., father; du., parents; pl., manes.

प्रयोक्त m., user, arranger.

बुध m., wise man, sage.

बातू m., brother.

मातृ f., mother.

मास m., month.

दुग n., pair.

रक्ष n., protection.

श्राद्ध n., an oblation to the manes, accompanied by a sacrificial meal and gifts to the Brāhmans.

Adj.:

अधिक, f. ओऽ, more, greater, greatest.

कामदुध, f. ओऽ, granting wishes; as f., सृ, the fabulous Wonder-cow.

प्रयोक्त, f. ओऽ, badly arranged or used.

प्रयोक्त, f. ओऽ, arranged, used.

श्रेष्ठ, f. ओऽ, best.

Pron.:

सा f., she, it.

Adv. and Conj.:

चत if.

नियम attentive, daily.

यदि if.

समय well, properly.

Exercise XVI.

गीतीः कामदुधः समयः प्रयोक्तः सर्वत्र बुधः।

दुधयुक्तः पुलगोलः प्रयोक्तः सेव श्राद्धः।। 5।।

भरतां भर्तुः पितरं मातरं च पली देव्यवज्ञ पूजयेत्। 1। गा रत्नः रचनां रचने य पुस्तं भवतीति द्विजात्यो मद्यचिन्ते। 2। लद्रा प्रयाग द्राढङ्ग च। च्वेत तदा पिचि पत्रं लिखेचे। 3। पिन्यो मसि मसि श्राब्दं च च्वेच्वः। 4। गाममव गच्छितस्मि मातरी पुत्राभिषिताम। 5। गोः चोरिष श्रे- श्वो मोदलाम। 6। गामतिथयं पचेमेलुङ्किर्भर्धार्यामवदत्। 7। दुधिः

* Predicate. Play upon words throughout the verse.
Lesson XVI. XVII.

13. By Rṣabhadatta, son-in-law of Nabhāpāṇa, 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 inv.). 15. Let the coachman bring (च्रा-हु) fodder for the horses; let him not torment the horses. 16. Of the father’s property a greater part is to be given (inv.) to the eldest of the brothers. 17. “Children, bring wood and water into the house daily”; thus was the father’s command. 18. Let the cows graze in the forest. 19. Let both live on the milk (instr.) of the black cow. 20. The wagon is drawn by two steers. 21. The seer rejoices over the pair (instr.) of white steers. 22. Hari and 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.
1. लभेय lābheya लभेवहि lābhevahi लभेवहि lābhemahi
2. लभेयास lābhetās लभेयाशम lābheyāthāṃ लभेघम lābheṇḥāṃ
3. लभेत lābheya लभेयातम lābheyātām लभेरन् lābheran

Similarly चोरेय corayeya, संगच्छेय saṅgaccheya, etc.

211. Declension. The stem नी f., ‘ship, boat’, is entirely regular, taking throughout the normal endings, as given in § 90. Thus: नीसं, नावम्, नावा, etc.; नावो, नीष्म, etc.; नावसं, नीभसं, etc.
Lesson XVII.

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

213. When any root in अ or ई or उ is found as final member of a compound word, these root-finals are treated as follows:

1. Roots in अ 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':

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>विश्वपास -पास</td>
<td>विश्वपी -पाउ</td>
<td>विश्वपास -पास</td>
</tr>
<tr>
<td>अ. विश्वपास -पाम</td>
<td>विश्वपाभाम</td>
<td></td>
</tr>
<tr>
<td>I. विश्वपा vīcvap-ā</td>
<td>विश्वपोस vīcvap-os</td>
<td>विश्वपाभाम etc.</td>
</tr>
</tbody>
</table>

214. 2. Roots in ई and उ change their final vowel, before vowel-endings, into य and ऋ, if but one consonant precede the final vowel; but if two or more consonants precede, the change is into र्य and ऋ. Thus, चव-की m., f., 'corn-buying': nom.-voc. चव-कीस्, acc. चवक्रियम्; खल-पू m., f., 'street-sweeper': nom. sing. खलपूस, acc. खलपवाम.
Lesson XVII.

Vocabulary XVII.

Verbs:

रम् (rumate) amuse oneself.
प्रति (pratiksate) expect.
वीर्मति (virdmati) cease from (abl.);
cessate.
खातु (anuṣṭhati) follow out, accomplish.

Subst.:

व्याख्या n., garden.
रूप्ति f., agriculture.
जीवन n., life.
निदेश m., command.
पालुपाख्या n., cattle-raising.
पुरोहित m., domestic priest, chaplain.
भजन n., eating.
भूतक m., servant.
मरण n., death.

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

Adj.:

मद्द्र, f. ोधा, good, pleasant, dear;
as n. subst., fortune.
संदिग्ध, f. ोधा. doubtful; unsteady.

Exercise XVII.

नाभिनिष्ठत मरणः नाभिनिष्ठत जोगिताम।
कालमेव प्रतीतिष्ठ निदेशं भूतको यथा* || ६ ||

आत्तिर चेना: श्राणुमुखः। १। यद्दि नरा: युक्त: यस्तेष्व विधिवनुयुतिष्ठे-
युक्तदा साधभिः पश्चिमः। २। वैश्या: कृष्या वाणिज्यन पायुपाख्येन वा-
विदिग्नां नायन न्यारोहितः। ४। यद्दि ग्रामाय वाणिज्य स्थिष्ठेन तदा स्वर्गे लम्बिधम्। ५। जामाताः: श्रृणुरायुखः: श्रृणुदुहितरस्य-
पुच्छाय पितारी सेविनरः। ६। वाणिज्यानवदुष्टिष्ठे तीयतः। ७। प्रजुमिनः
पराज्ये युटि नृपति प्रजा वदिति। ८। नृपति आरिभिमुङ्क्षेपायाना-
तामस। ९। नीषु युद्धमभवत। १०। वाणिज्यानां रमेयाताम। || ११ ||

* Rule for an ascetic, who is to put aside all earthly desires and passions.
12. Let fodder be brought (चा-हु) (opt., inv.) by the brother for the horses of the all-protecting king. 13 May ye see good fortune (प्लू); may ye acquire (गभू) 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 भचरण) the fruits (gen.). 17. Mayest thou be saved (उद-हृ: cf. § 267) by the all-protector from thy misfortune. 18. To-day let the king’s two sons be consecrated (opt., inv.) by the house-priest. 19. Ye both shall greet (opt., inv.) your parents. 20. If we two should speak untruth, then we should be punished by the king. 21. May I conquer the enemies with my brave warriors: thus is the king’s wish (use रूष 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 चा and च्छ add पँ before the conjugation-sign; thus, टपर्यातिर from ट्रा; घापर्याति; गापर्याति; ओपर्याति from ओ. चा makes अपर्याति; च्छ च च्छ, sometimes च्छापर्याति, etc., sometimes च्छपर्याति, etc. 1पा, ‘drink’, makes पायपर्याति (as though from पो). A few roots in र and दे take the same पँ, with various irregularities; thus, च्छापर्याति from च्छध-रः.

217. Medial or initial च्छ in a light syllable is commonly lengthened, but sometimes remains unchanged. Thus, पत्, पातर्याति; कम्, कामपर्याति; चम्, चामपर्याति. But most roots in ास्, and जन्, लर्, प्रग्, अध्, with other rarer ones, generally keep the च्छ short thus, गम्, गमपर्याति.
218. Final vowels take *vṛddhi* before ऋ; thus, भू. भावभवति; जू. कार्यवधि.

219. Some verbs of causative meaning are by formation de­
nominatives; thus पालयति, 'protect', called causative to २या; प्री­
णयति, to प्री; भीषयति, to भी; घातयति, to हृ.

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 in­
strumental of the agent. Thus, "he causes the birds to eat the
cakes" may be rendered either (a): विह्वान लिप्यान खादयति,
or (b) विह्वहि: पिपा खाएऽ.

222. Participles. The general participial endings are अन्
(weak form अत) for the active, and अन for the middle. But
after a tense-stem in अ, the active suffix is virtually न, one
of the two अ's being lost; and the middle suffix is मान (ex­
cept मान sometimes in causative forms). Thus, भवलभ भावटंत,
तुदलु तुडुंत, दीर्घन् दीर्घयंत, चोरन्त् सब्रयंत; भवमान भावाम­
माना, 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:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. भूमि</td>
<td>भूवानि</td>
<td>वैमि</td>
</tr>
<tr>
<td>A. माम, मा</td>
<td>भूवानि, नी</td>
<td>भूवानभूवानि</td>
</tr>
<tr>
<td>I. मया</td>
<td>भूवानभूवानि</td>
<td>भूमि, नी</td>
</tr>
<tr>
<td>D. महम्, मे</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>Ab. मत्</td>
<td>भूवानभूवानि</td>
<td>भूमि, नी</td>
</tr>
<tr>
<td>G. मम, मे</td>
<td>भूवानभूवानि</td>
<td>भूमि, नी</td>
</tr>
<tr>
<td>L. माथि</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
</tbody>
</table>
224. The forms मा, मे, नी, नस are enclitic, and are never used at the beginning of a sentence, or before the particles च, एव, वा.

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

**Vocabulary XVIII.**

**Verbs, with causatives:**

- **चम्मा** eat; caus. (ācāyati) make eat; give to eat.
- **रा + चाँद्ध** study, read; caus. (a-dhyāpāyati) teach.
- **कुर्द्व** in caus. (kalpāyati,-te) make; ordain, appoint.
- **जनि** in caus. (janāyati) beget.
- **च्छा + छा** in caus. (ājñāpāyati) command.
- **द्रा** give; caus. (dāpāyati) make give or pay.
- **दृष्ट** see; in caus. (darṣāyati) show.
- **धां + परि** in caus. (dhāpāyati) make put on, clothe in (two acc.).
- **नी + च्राप** lead away (caus. aparnāyati).
- **प्रथ्य** in caus. (prathāyati) spread, proclaim.
- **मू** die; caus. (mārdāyati) kill.
- **चध्य** sacrifice; caus. (yājāyati) make to sacrifice; offer sacrifice for (acc.*).
- **वद्ध + च्चम्म** in caus. (abhivādayati) greet.
- **विस्तृत** know; caus. (vedāyati) inform (dat.).
- **+ नि** in caus. inform (dat.).
- **वृध्ण** (vārdhate) grow; caus. (var-dhajāti,-te) make grow; bring up.
- **चन्त** in caus. (cayathāyati) torment.
- **शु** hear; in caus. (pravāyati) make hear, i.e. recite, proclaim (acc. of pers.).
- **खाँ** stand; in caus. (sthāpāyati) put, place; appoint; stop.
- **+ प्र (pratishtat) start off; in caus. (prasthāpāyati) 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 यज्ञमान) were celebrating the sacrifice for himself.
Lesson XVIII.

Subst.:

चमुत n., nectar.
उपनयन n., initiation, investiture.
कर m., hand; trunk (of elephant); ray; toll, tax.
कालिदास m., nom. pr., a noted poet.
काशी f., nom. pr., the city of Benares.
गुण m., quality; excellent quality, excellence.
दास m., nom. pr. (Rāma's father).

दास m., slave, groom.
दूत m., messenger, envoy.
पाटलिपुत्र n., nom. pr., the city of Patnā.
मनोरंग m., wish.
वस्त्र n., garment.
विधि m., Brahman (the deity).
वृक्ष m., wolf.
वेद m., science, knowledge; esp. sacred knowledge, holy writ.

Adj.:

नवीन f. ॐआ, new.
ख, f. ॐआ, own, one's own.

Exercise XVIII.

सूत। अधुना खायप रथम। १। वधान्यायतं देव। ॥ २। दश-रथशाक्षुपनाणजयत। ३। कालिदासख कायं मां खायते। ४। वै-शाक्ष्यान्तरामपंथेम्। ५। उपनयने वालानवीनानि वस्त्राणि परिधा-पयेऽ। ६। भातरी ज्ञानगां प्राक्षायन। ७। खसार ब्रह्मकृति- ति महं नविनत। ८। वायोचिनः तरवो श्रावन। ९। चतुर्या चूचे रीवारायति। १०। कवयो उज्ञाकं गृहानाथेयेऽ। कौतिं च वर्धयेशु-रिति पार्थवीरित्ति। ११। नृणो वर्तणेन नृसिमासि रामः कायमां लित-ति। १२। गर्भो उज्ञामि रचति पुलं रामेष लेखयामः। ॥ ९३ ॥

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 Pātaliputra. 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 काचवलति*) 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 ति and युष्मः as bases) is declined thus:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>ति</td>
<td>युष्मः</td>
<td>युष्मः</td>
</tr>
<tr>
<td>A.</td>
<td>तस्, ता</td>
<td>युष्मः, ताः</td>
<td>युष्मः, ताः</td>
</tr>
<tr>
<td>I.</td>
<td>तत्वः</td>
<td>युष्मःभः</td>
<td>युष्मःभः</td>
</tr>
<tr>
<td>D.</td>
<td>तत्वः, ते</td>
<td>युष्मःभः, ताः</td>
<td>युष्मःभः, ताः</td>
</tr>
<tr>
<td>Ab.</td>
<td>तत्वः</td>
<td>युष्मः</td>
<td>युष्मः</td>
</tr>
<tr>
<td>G.</td>
<td>तत्वः, ते</td>
<td>युष्मःभः, ताः</td>
<td>युष्मःभः, ताः</td>
</tr>
<tr>
<td>L.</td>
<td>तत्वः</td>
<td>युष्मः</td>
<td>युष्मः</td>
</tr>
</tbody>
</table>

227. The forms ता, ति, ताः, तस् are enclitics, subject to the same rules as म, मे, etc. (§ 224).

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

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masculine:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>N.</td>
<td>सस्</td>
<td>ली</td>
<td>सा</td>
</tr>
<tr>
<td>A.</td>
<td>तम्</td>
<td>तान्</td>
<td>ताम्</td>
</tr>
<tr>
<td>I.</td>
<td>तन्</td>
<td>ताभः</td>
<td>तचा</td>
</tr>
<tr>
<td>D.</td>
<td>तेत्</td>
<td>ताभः</td>
<td>ताभः</td>
</tr>
<tr>
<td>Ab.</td>
<td>तक्सः</td>
<td>तक्सः</td>
<td>तक्सः</td>
</tr>
<tr>
<td>G.</td>
<td>तक्सः, तेत्</td>
<td>तेत्</td>
<td>तेत्</td>
</tr>
<tr>
<td>L.</td>
<td>तक्सः</td>
<td>तेत्</td>
<td>तेत्</td>
</tr>
</tbody>
</table>

| Feminine: |        |        |         |
| N.    | सस्  | ली    | सा     |
| A.    | तम्  | तान्   | ताम्   |
| I.    | तन्  | ताभः  | ताभः  |
| D.    | तेत् | ताभः  | ताभः  |
| Ab.   | तक्सः | तक्सः  | तक्सः  |
| G.    | तक्सः, तेत् | तेत्   | तेत्   |
| L.    | तक्सः | तेत्   | तेत्   |

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.
Lesson XIX.

Neuter:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>तन्द्र</td>
<td>।</td>
<td>तान्द्र</td>
</tr>
<tr>
<td>तन्द्र</td>
<td>।</td>
<td>तान्द्र</td>
</tr>
<tr>
<td>तन्द्र</td>
<td>।</td>
<td>तान्द्र</td>
</tr>
</tbody>
</table>

229. The nom. sing. masc. स, and its compound एषस, lose their final स before any consonant; before vowels, and at the end of a sentence, they follow the usual euphonic rules. Thus, स ग-च्छि, स निषि; स रज्ज्जि; स ज्ञिति; गच्छि 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 त are declined: (a) पत्र, ‘this’, formed by prefixing प to the forms of त, throughout; thus, nom. sing. m. एषस, f. एषा, n. एतद्; (b) the relative pronoun (and adj.) ज, ‘which, who’; (c) comparatives and superlatives from pronominal roots, such as चतर, which (of the two)? and चतम ‘which (of the many)?’ So चतर and चतम; एकतम ‘one of many’; चन्य ‘other’, with its comparative चन्यतर; and रतर ‘different’. — Yet other words are so inflected, but with चम instead of चम in nom.-acc.-voc. sing. neut.: as, सर्व, विशं, ‘all’; एक ‘one’, in pl. ‘some’; उच्च, भ. भि (only sing. and pl.), ‘both’.

232. The interrogative pronoun क (for which the Hindus give the base as किम) follows precisely the declension of त, except nom.-acc. sing. neut. किम; nom. sing. m. कस्म, f. का.

233. A number of words follow the pronominal declension in some of their significations, or optionally; but in other senses, or without known rule, lapse into the adjective inflection. Such are comparatives and superlatives from prepositional stems, as चधर ‘lower’, चधम ‘lowest’; पर ‘chief’, पूर्व ‘earlier’, उत्तर ‘upper’,
northern', दक्षिण 'southern', etc. Occasional forms of the pro-
nominal declension are met with from numeral adjectives, and from
other words having somewhat of a numeral character, as चाली '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: यथा पर्वतम् चतुर्दशीमि सो
स्तोत्र तुः, or: स पर्वतो यथो चतुर्दशीमि चतुर्दशीमि
सो but not स पर्वतो यथा पर्वतम् चतुर्दशीमि, etc., according to the English idiom.

235. The relative word may stand anywhere in its clause;
thus, शिव चारिदेशां तेऽदेवः "the gods whose chief is Civa".
Sometimes relative or demonstrative adverbs are used as equivalents
of certain case-forms of relative or demonstrative pronouns; thus,
चतुर्दशीमि = यथान्विते.

236. The repetition of the relative gives an indefinite meaning:
'whosoever, whatever'. The same result is much more commonly
attained by adding to the relative the interrogative pronoun, with
(or, less usually, without) one of the particles च, चन, चिद्वा चपि,
वा. Sometimes the interrogative alone is used with these particles
in a similar sense. Thus; यथा यथा कथयति "whatever this woman
relates"; यथा यथा भाव: स्कात् "whatever any one's disposition may
be"; यथा यथा विचित्रति "he gives to some one or other"; यथा यथा यथा
अन्यथा लभि "he takes from no one whatever".
Lesson XIX.

Vocabulary XIX.

Verbs:

स्वास sit; in caus. (सायती) place.
प्यार drink; in caus. (पायती)
give to drink, water.
प्यार protect; in caus. (पायती)
protect.
प्री rejoice; in caus. (प्रीयती)
make rejoice, please.
भू भू fear; in caus. (भीयती, भायती) terrify, frighten.

अ: say, speak; name; in caus.
(vायती) make (a written leaf)
speak, i.e. read.
सह (सहते) endure.
सिद्ध (सिद्धती) succeed; in caus.
(sाधती) perform, acquire.
हृद: kill; caus. (हातायती) have
killed.
स्ना call; in caus. (हवायती) have
called.

Subst.:

धरा धरा n., business, concern.
हुष्णा m., n. pr., a god.
कोस्का f., n. pr.
गदा f., gait; refuge.
चरण m., n., foot, leg.
कदा u., umbrella.
कुर्ध n., milk.
हेवकी f., n. pr., Kṛṣṇa’s mother.
पृथ्वी f., earth.
श्री, as prefix to proper names,
has the meaning ‘famous’, ‘ho-
orable’.

Adj.:

अस्त other.
द्वस other.
विश्व all (Vedic)
सर्व all.
सादु sweet.

Indecl.:

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

Exercise XIX.

पत्राचिन विनो नैव कार्य किमंग सिध्यति।
एकन ेतः नापम गति: कस्म प्रवते॥ ४ ॥
माय लघु च प्रपः स्वतानि स पापर्ष्व उच्चते॥ २॥
कसी देवै सोचं रचयेम। ३॥

Perry, Sanskrit Primer.
Lesson XIX. XX.

15. The husband of that (gen.) Kāusalyā (loc.), of whom (loc. fem.) Rāma was born, is called Daçaratha. 16. The teacher rejoices at thy diligence (abl.).

17. Why (क्षयं) 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 those kings who protect their subjects according to the law (ace) be victorious. 21. The fruits of all these trees are sweet. 22. May the glory of all women, who honor their husbands, increase (imv.). 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 अन्य, as with comparatives, the ablative is used.

** "Makes us read" (धित-्रू, caus.).
declensions) only in the nom.-acc.-voc. of all numbers. But the majority of consonantal stems form a special feminine stem by adding रे (never रा) 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 र, र, र, र, त, क, प, ट; sporadic are ब, ल, ख 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 ह, becomes either क, or (less often) ट; but ह in a very few cases (where it represents original घ) becomes त.

240. According to 239. 2, the स 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, भास, भिस, भस and स, 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 त, द, ध and भ. Be-
fore suffixal भ्, both र and ध् as stem-finals become द्र्; भ्व as stem-final becomes ब्. Examples: म्धत् m., 'wind'; व्धाप् f., 'misfortune'; जङ्गत् n., 'the world'.

### Sing. Plural.

<table>
<thead>
<tr>
<th>N.V. म्धत्</th>
<th>व्धाप्</th>
<th>जङ्गत्</th>
<th>म्धतस्</th>
<th>व्धापस्</th>
<th>जङ्जनि</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. म्धतम्</td>
<td>व्धापम्</td>
<td>जङ्जति</td>
<td>म्धतम्</td>
<td>व्धापम्</td>
<td>जङ्जति</td>
</tr>
<tr>
<td>I. म्धता</td>
<td>व्धापदा</td>
<td>जङ्जता</td>
<td>म्धतिस्</td>
<td>व्धापिस्</td>
<td>जङ्जिस्</td>
</tr>
<tr>
<td>D. म्धते</td>
<td>व्धापेन्</td>
<td>जङ्जते</td>
<td>म्धतर् अस्</td>
<td>व्धापर् अस्</td>
<td>जङ्जर् अस्</td>
</tr>
<tr>
<td>Ab. म्धतस्</td>
<td>व्धापस्</td>
<td>जङ्जतस्</td>
<td>म्धतस्</td>
<td>व्धापस्</td>
<td>जङ्जतस्</td>
</tr>
<tr>
<td>G. द्र्दि</td>
<td>व्धापदि</td>
<td>जङ्जदि</td>
<td>म्धतु</td>
<td>व्धापतु</td>
<td>जङ्जतु</td>
</tr>
<tr>
<td>L. म्धति</td>
<td>व्धापदि</td>
<td>जङ्जति</td>
<td>म्धति</td>
<td>व्धापति</td>
<td>जङ्जति</td>
</tr>
</tbody>
</table>

### Dual.

<table>
<thead>
<tr>
<th>N.A.V. म्धती</th>
<th>व्धापदी</th>
<th>जङ्जती</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.D.Ab. म्धतम्</td>
<td>व्धापम्</td>
<td>जङ्जम्</td>
</tr>
<tr>
<td>G.L. म्धतोस्</td>
<td>व्धापोस्</td>
<td>जङ्जोस्</td>
</tr>
</tbody>
</table>

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

244. In a few roots, when a final sonant aspirate (घ्, ध्, भ्; also ह्, representing च्) loses its aspiration according to §§ 239. 3, 242, the initial sonant consonant (ग्, द्र्, or ब्) becomes aspirate; thus, वुध्, nom.-voc. sing. भूत्; भुधस्, भूतु.

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.
Lesson XX.

Vocabulary XX.

Verbs:

बढ़, grow; caus. (rohāyati or ropāyati) make rise or grow; plant.

राख्याति, in caus. (lambhāyati*) make receive or take; give.

Subst.:

उपनिषद् f., name of certain Vedic writings.

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

ताड़त् f., lightning.

उगृह, f., stone.

निर्वृतिः f., contentment, happiness.

पोषक m., supporter, maintainer.

भूगृह m., king; mountain.

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

वात m., wind.

विश्वास m., trust, confidence.

वृट्र m., n. pr., a demon, Vṛtra.

शत n., a hundred.

शरद् f., autumn; year.

समिघ f., fagot.

सारति f., river.

सुहुद् m., friend.

Adj.:

कुशल, f. ोञा, skilled, learned.

भीतर m., f., n., threefold, triple.

दुर्लभ, f. ोञा, hard to find or reach; difficult.

भक्ति, f. ोञा, devoted, true.

Indecl.:

अथि also; even.

पवाट behind (w. gen.).

Exercise XX.

ते पुत्रा चे पितुर्मकता: स पिता यथा पोषकः।

**तत्तत्रं च विश्वासः सा भार्या च निर्वृतिः।|| ॥ ॥

हे श्रिष्ठ समिधो वनादरः। १। उपनिषद्वृत्तं सुतिमेंगं उपादिश्रेणि। २। अरापदि सुहदो उस्तान्यालिङ्गः। ३। विश्वासम् भूतं पापा

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

** See § 225; चत्र = विश्वास and विश्वाम; see § 235, end.
Lesson XX. XXI.

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 (ख़ा 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 च of a stem reverts to the original guttural when it comes to stand as word-final, and before the pada-endings, becoming छ when final, and before स्त and ष before भ्र. 2. Final ज is oftenest treated exactly like च — for cases of other treatment, see below. 3. In the roots* दिश, द्रष्ट and खुष्ठ, the श is treated in the same way. 4. The स of श becomes ष after ष;

* 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, ओऽ. E.g. वाचः f., ‘speech, word’; बचः f., ‘illness’; दिशः f., ‘direction, point of the compass’:

Sing. Plural.

N.V. वाचः | बचः | दिशः || वाचसः | बचसः | दिशसः ||
A. वाचसः | बचसः | दिशसः || " " " ||
I. वाचि | बचि | दिशि || वाचिः | बचिः | दिशिः ||
L. वाचि | बचि | दिशि || वाचु | बचु | दिशु ||

Dual.

वाची | बची | दिशी ||
वाचभामः | बचभामः | दिशभामः ||
वाचोसः | बचोसः | दिशोसः ||

247. 1. Final ण् and ष् of a stem regularly become the lingual mute (ङ or ष) before म and स, and when word-final. For exceptions, see § 246, 3. 2. The final ण of the root-stems राज्, ‘rule’, यज्, ‘sacrifice’, and सूज्, with others; and 3. the final ष of a number of roots, are treated like ण above. Thus, दिष् m., ‘enemy’; विष् m. pl., ‘people’, the ‘Vaïcya-caste’; लिख् m., f., (adj.) ‘licking’.

Sing. Plural.

N.V. दिष् | लिख् || दिष्सः | लिख्सः || लिखसः ||
A. दिष्सः | लिख्सः || " " " ||
I. दिष्या | लिख्या || दिष्यभिः | लिख्यभिः || लिखभिः ||
L. दिष्य | लिखि || दिष्यसः | लिख्यसः || लिखसः ||

Dual.

दिष्यी | लिखी ||
दिष्यभामः | लिख्यभामः ||
दिष्योसः | लिख्योसः ||

248. But चक्रलिख् m., ‘priest’, though containing the root चक्,
makes चालिर् etc.; and जत् f., 'garland', though containing जूः, makes जत् etc.

249. 1. Nouns having the roots दह, 'burn', and दह, 'milk', कादह 'be hostile', with others, as final element, and also उत्जाह f. (name of a certain metre), change the final ह into क and ग. Thus, कादहदह, 'wood-burning', makes nom.-voc. sing. कादहक; कादहदह f., 'granting wishes', nom.-voc. sing. कादहक; औपानह f., 'friend-betraying,' nom.-voc.-sing. औपानह, acc. औपानह, loc. pl. औपानह; भिँदहह 'friend-betraying,' nom.-voc.-sing. भिंदहक etc. 2. In words with भह्य, 'bind,' as final element, where ह represents original घ, the ह becomes द and ए; thus, उपानह f., 'shoe, sandal,' nom.-voc. sing. उपानह, acc. उपानह, instr. du. उपानह, loc. pl. उपानह.

Vocabulary XXI.

Verbs:

<table>
<thead>
<tr>
<th>दह</th>
<th>दह in caus. (damāyati) tame; compel.</th>
</tr>
</thead>
<tbody>
<tr>
<td>दह</td>
<td>हह्रहति (drūhyati) be hostile; offend.</td>
</tr>
<tr>
<td>दह</td>
<td>हह्रहति (dhārāyati) bear.</td>
</tr>
<tr>
<td>भह्य</td>
<td>भह्र (bhārati, -te) bear, support (lit. and fig.).</td>
</tr>
</tbody>
</table>

Subst.:

<table>
<thead>
<tr>
<th>चत्स</th>
<th>चत्स m. pl., n. pr., a people in India.</th>
</tr>
</thead>
<tbody>
<tr>
<td>चत्स</td>
<td>चत्स f., verse of the Rigveda; in pl., the Rigveda.</td>
</tr>
<tr>
<td>चध्</td>
<td>चध् n., medicine.</td>
</tr>
<tr>
<td>बाह्य</td>
<td>बाह्य m., nom. pr.</td>
</tr>
<tr>
<td>चत्स</td>
<td>चत्स f., look, glance; eye.</td>
</tr>
<tr>
<td>चध्</td>
<td>चध् f., enemy.</td>
</tr>
<tr>
<td>बाह्य</td>
<td>बाह्य m., tears.</td>
</tr>
<tr>
<td>मधुबाह्य</td>
<td>मधुबाह्य m., bee.</td>
</tr>
<tr>
<td>मधुबाह्य</td>
<td>मधुबाह्य n., sweetness.</td>
</tr>
<tr>
<td>चध्</td>
<td>चध् f., sickness, disease.</td>
</tr>
<tr>
<td>स्माराः</td>
<td>स्माराः m., great king, emperor.</td>
</tr>
</tbody>
</table>

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

89

प्रान्त म., vassal.

खातक म., one who has taken a
certain ceremonial bath.

स्त्राधाय म., private recitation (of
sacred texts).

Adj.:

आकाशा, f. ॐ (pass. part. of
कम् + ा), attacked, smitten.

रेहर, f. ॐ, rich.

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

देवि, f. ॐ, right hand; southern.

नौवज् (i. e. निः-बुं) m. f. n.,
healthy, well.

पया, f. ॐ, wholesome (gen.).

बलिया, f. ॐ, strongest.

श्रृः, f. ॐ (pass. part. of शृः),
besieged, surrounded; suffused.

विद्रीठ, f. ॐ (pass. part. of
विद्र + वि), hated, detested.

वृड़, f. ॐ (part. of वृः), old.

वाधित, f. ॐ, sick, ill.

समेत, f. ा, provided with.

Adv.:

कद्रचन, कद्रचत, कदापि, ever.

Exercise XXI.

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

* किस् (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 hotr, 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 (दृश्य caus.), and protect (पा caus.) the people in all the earth. 19. In the Rigveda occurs (दृश्य pass.) the Usñih. 20. The father's glance fell upon me (loc.). 21. Among the betrayers-of-friends is named (गणय pass.) Vibhīṣaṇa. 22. The seer praises Indrāṇī with verses of the Rigveda. 23. The emperor smote his enemies (acc., dat., or loc.) with the sword. 24. In the battle Kṛṣṇa was killed by his enemies. 25. “May our enemies be tormented by diseases”: thus spoke the Brāhman in anger (abl.).

Lesson XXII.

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

Singular Dual. Plural.

N.V. गीर I पूर II गिरी I पूरी II गिरस I पूरस II
A. गिरस I पुरस II " " "
I. गीरा I पुरा II गीर्भाम I पुर्भाम II गीर्भस I पुर्भस II
L. गीर I पूर I गिरोस I पूरोस II गीर्ष I पूर्ष

251. Stems in डि [and in सिन and विन]. These are masc. and neut. only; the corresponding feminine is made by adding ड्र; thus, धनियोऽ. They lose their final ड्र before consonant-endings;

* Almost any noun in ड्र may form a possessive derivative with
and also in the nom. sing., where the masc. lengthens the \( \text{=} \) in compensation. Thus, धनिन m., n., ‘rich’.

### Masculine.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>धनी</td>
<td>धनीनी</td>
<td>धनिनस्</td>
</tr>
</tbody>
</table>

### Neuter.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>धनिन</td>
<td>धनिनस्</td>
<td>धनिनस् as in the masculine</td>
</tr>
</tbody>
</table>

252. Derivative stems in चस, रस, उस. The stems of this division are mostly neuter; but there are a few masculines and feminines. Their inflection is nearly regular (for चो, रस, उर before \( \text{=} \) see § 241; for the loc. pl., p. 27, bottom of page). Masc. [and fem.] stems in चस lengthen the \( \text{=} \) in nom. sing.; and the nom.-acc. pl. neut. also lengthen च or र or उ before the inserted nasal (anusvāra). Thus, मनस् n., ‘mind’; हविस n., ‘oblation’; धनुस n., ‘bow’.

### Singular.

<table>
<thead>
<tr>
<th>N.A.V.</th>
<th>N.A.</th>
<th>I.</th>
<th>L.</th>
</tr>
</thead>
<tbody>
<tr>
<td>मनस्</td>
<td>मनस्</td>
<td>मनसी</td>
<td>मनसोस</td>
</tr>
<tr>
<td>हविस्</td>
<td>हविसा</td>
<td>हविष्</td>
<td>हविष्याि</td>
</tr>
<tr>
<td>धनुस्</td>
<td>धनुष्</td>
<td>धनुष्याि</td>
<td>धनुषोस</td>
</tr>
</tbody>
</table>

### Dual.

<table>
<thead>
<tr>
<th>N.A.</th>
<th>I.</th>
<th>L.</th>
</tr>
</thead>
<tbody>
<tr>
<td>मनासि</td>
<td>मनोभिस्</td>
<td>मनस्</td>
</tr>
<tr>
<td>हविंगि</td>
<td>हविभिस्</td>
<td>हविष्याि</td>
</tr>
<tr>
<td>धनूिष</td>
<td>धनुषीष</td>
<td>धनुषेष</td>
</tr>
</tbody>
</table>

### Plural.

<table>
<thead>
<tr>
<th>N.A.</th>
<th>I.</th>
<th>L.</th>
</tr>
</thead>
<tbody>
<tr>
<td>मनस्</td>
<td>मनोभिस्</td>
<td>मनस्</td>
</tr>
<tr>
<td>हविस्</td>
<td>हविभिस्</td>
<td>हविष्याि</td>
</tr>
<tr>
<td>धनुस्</td>
<td>धनुष्</td>
<td>धनुष्</td>
</tr>
</tbody>
</table>

253. ब्रजरस m. (name of certain mythical characters): nom. sing. ब्रजरस्, acc. ब्रजरसम्, instr. ब्रजरसा, voc. ब्रजरस; nom.-acc. pl. ब्रजरसस्.

the suffix \( \text{=} \); thus, from बल n., ‘strength’, बलिन, ‘having strength, strong’. Stems in भिन and चिन are very rare.
254. Adjective compounds having nouns of this class as final member are very common. Thus, सुमनस् ‘favorably-minded.’

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>m. f. n.</td>
<td>m. f. n.</td>
<td>m. f. n.</td>
</tr>
<tr>
<td>न्दूननस्</td>
<td>न्दूननस्</td>
<td>न्दूननस्</td>
</tr>
<tr>
<td>डीघायुष्म</td>
<td>डीघायुष्म</td>
<td>डीघायुष्म</td>
</tr>
</tbody>
</table>

‘long-lived’:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>m. f. n.</td>
<td>m. f. n.</td>
<td>m. f. n.</td>
</tr>
<tr>
<td>डीघायुष्म</td>
<td>डीघायुष्म</td>
<td>डीघायुष्म</td>
</tr>
</tbody>
</table>

Vocabulary XXII.

Verb: सज्ज (sadjati; but often pass.: sajjāte) hang on, be fastened on (as thoughts — w. loc.).

<table>
<thead>
<tr>
<th>Subst.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>अपरस्</td>
<td>f., heavenly nymph.</td>
</tr>
<tr>
<td>अवासी</td>
<td>f., n. pr., an Apsaras, Ur-vaçī.</td>
</tr>
<tr>
<td>चितिप</td>
<td>m., king.</td>
</tr>
<tr>
<td>गिर</td>
<td>f., voice; song.</td>
</tr>
<tr>
<td>चिंचस्</td>
<td>n., eye.</td>
</tr>
<tr>
<td>चिंचस्स</td>
<td>m., moon.</td>
</tr>
<tr>
<td>चार</td>
<td>m., spy.</td>
</tr>
<tr>
<td>च्या</td>
<td>f., bowstring.</td>
</tr>
<tr>
<td>च्योतिस्स</td>
<td>n., light; star; heavenly body.</td>
</tr>
<tr>
<td>तडाग</td>
<td>m., pond.</td>
</tr>
<tr>
<td>द्वार</td>
<td>f., door, gate.</td>
</tr>
<tr>
<td>धनुस्</td>
<td>n., bow.</td>
</tr>
<tr>
<td>नालो</td>
<td>f., pipe, conduit.</td>
</tr>
<tr>
<td>पयस्</td>
<td>n., milk.</td>
</tr>
<tr>
<td>पुरू</td>
<td>f., city.</td>
</tr>
<tr>
<td>पुरावस्</td>
<td>m., n. pr., Purūravas.</td>
</tr>
<tr>
<td>प्रापिन</td>
<td>m., (living) creature.</td>
</tr>
<tr>
<td>मरतखण्ड</td>
<td>m., n., pr., India.</td>
</tr>
<tr>
<td>मन</td>
<td>n., mind.</td>
</tr>
<tr>
<td>मलिन</td>
<td>m., minister (of state).</td>
</tr>
<tr>
<td>चस्स</td>
<td>n., sacrificial formula, text.</td>
</tr>
<tr>
<td>चास</td>
<td>n., glory, fame.</td>
</tr>
<tr>
<td>विष्णु</td>
<td>m., merchant.</td>
</tr>
<tr>
<td>वस्</td>
<td>n., age.</td>
</tr>
<tr>
<td>सुमनस्</td>
<td>f., flower.</td>
</tr>
</tbody>
</table>
Lesson XXII.

२०२३, sun.

खान n., place, spot, locality;

stead.

खामिन् m., possessor, lord.

हविस् n., oblation.

Adj.:

ञ्चाकृत्, f. °ञ्चा (part. of कृष +ञ्चा),

drawn, bent (as a bow).

तपस्विन् suffering, doing acts of

asceticism; as m. subst., ascetic.

tेजस्विन् courageous.

जनम, f. °ञ्चा, first.

मृत, f. °ञ्चा (part. of मृ), dead,

fallen.

स्थित, f. °ञ्चा (part. of खा),

standing.

Indecl.:

बे to be sure, in sooth.

Exercise XXII.

गच्छन गावः पश्चिनति वेदैः पश्चिनति बै ब्रजः।

चारः पश्चिनति चित्रियाकृष्टो खोभो मितीरे जननी। ॥ ९० ॥

ञ्चा कर्ष्माकृक्षण धनुषा विद्वसु शराभुजिननि चत्तिया। । ९। सूर्यः चन्द्रमाखः जगती खोभी भी। २। धनी वाणिज्यारि ख्यातियमस्विभो

वसु दाश्चिनेत। ३। चन्द्रु च चलिजो चजूदि गर्भिणि पार्वतिन ते ॥ धर्षर्व उच्चि

ने। ४। विद्यान्व भुवः समाधूरुक्तरा उर्वाचिमपर्सं पर्याप्तायत्सा

च पुषो भजायत। ५। काृम्य धनुषिण चवाया: खाने स्वयं शराणि

खाने उमकसाति। ॥ ६। प्राप्तिना मनाति जीविते स्वाधि। ७।

पूरि वारि तदाजानाभा जापिष्ठो नास्तयत। ॥ ८। मलिवा: स्वामिने क-

दापि न दुःखियः। । ९। एतस्य धिनः पयो बलान्तितरावयाय-

ताम्। ॥ ९० ॥

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 Purūrvas was sung by Kālidāsa. 14. The king
gave orders (ञ्चा-ञ्चा caus.) to have his minister called (use or. recta).

15. The minds of ascetics must not dwell (ञ्चक) on riches (ञ्ची, loc.
sing.). 16. At night the moon gives light to all creatures. 17. One
should sacrifice to the gods (cf. चज्ञ in Voc.1) flowers, fruits, and

milk, not living creatures. 18. The Apsarases lead into Heaven
warriors fallen in battle. 19. In age (instr.), not in knowledge,
Lesson XXII. XXIII.

Civa is the eldest among his brothers (loc., gen.). 20. The gods live by the oblation. 21. A merchant wishes wealth (अर्थ), 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 यांस (usually रोयांस), in the strong cases, and a weaker in यस्त (usually रोयस्त), there being no distinction of middle and weakest cases. The voc. sing. masc. ends in यन्. The feminine-stem is made with इ from the weak stem-form. Thus, अथांस, 'better':

<table>
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</tr>
</thead>
<tbody>
<tr>
<td>Masculine.</td>
<td>अथान्</td>
<td>अथावो</td>
<td>अथासस्</td>
<td>Neuter.</td>
<td>अथास</td>
<td>अथासी</td>
<td>अथासि</td>
</tr>
<tr>
<td>A. अथासम्</td>
<td>अथासस्</td>
<td>अथासस्</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I. अथासा</td>
<td>अथावास्म</td>
<td>अथावास्म</td>
<td></td>
<td>like the masculine.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>L. अथासि</td>
<td>अथासोस</td>
<td>अथासस्</td>
<td>अथास:स्</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>V. अथान्</td>
<td></td>
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</tbody>
</table>

Fem. stem अथासी, declined like नन्दी.

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

257. A. Participles in बन्त (or बन्त). E. g. जीवन् m., n., 'living.'
Lesson XXIII.

<table>
<thead>
<tr>
<th>Masculine.</th>
<th>Neuter.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.V. वैभव</td>
<td>वैभवति</td>
</tr>
<tr>
<td>A. वैभवाम्</td>
<td>&quot;</td>
</tr>
<tr>
<td>I. वैभवता</td>
<td>वैभवाम्</td>
</tr>
<tr>
<td>L. वैभवति</td>
<td>वैभवसु</td>
</tr>
</tbody>
</table>

258. The strong form of these participles is obtained, mechanically, by cutting off the final त from the 3rd. pl. pres. (or fut.) ind. act.; thus, नठनि gives strong form of pres. act. part. नयसू, weak नयत; तियनि, तियन् and तियं; — नढनि, नढन् and नढत; — दण्डयानि, दण्डयल् and दण्डयत; — भविष्यनि (fut.), भविष्यन् and भविष्यत्.

259. But those verbs which in the 3rd. pl. act. lose the न of the usual नि (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 य/उ, 3rd pl. pres. ind. act. युक्ति, part. (only stem-form) युक्त: nom.-voc. sing. masc. युक्त, acc. युक्तम्; nom.-voc.-acc. du. युक्ती, pl. युक्तस्; nom.-voc.-acc. sing. neut. युक्त, du. युक्ती, pl. युक्ति.*

260. Only the present participles of verbs of the a-class, the ya-class, and causatives, invariably insert न in nom.-voc.-acc. du. neut. Present participles of the a'-class, of the root-class when the root ends in चा, and all future participles, may either take or reject it; thus, neut.-sing. कारत, du. कारती or कारति; कार्यत (fut.), du. कार्यती or कार्यति; यात (pres. part. from या, ‘go’), du. यात्रि or यात्रि. Participles of all other verbs, and all other stems in चत, leave out the न in the du. neut.; thus, चद (चद ‘eat’, root-class), du. चदतः.

261. The adj. महत्, ‘great’, takes in strong cases the stem-* The grammarians, however, allow these verbs to insert the न in the nom.-voc.-acc. pl. neuter of the present participle.
Lesson XXIII.

form महान्: nom.-sing. masc. महान् (see § 239, 2), acc. महान्तम्, voc. महान्; du. neut. महानी, pl. महान्ति. Otherwise the inflection is like that of participles.

262. The feminine of participles and adjectives in वर्त (or ऋत) is always made with द्र, and the form is always identical with the nom. dual neuter.

Vocabulary XXIII.

Verbs:

निन्द् (nindati) blame.

राज (rājate) shine; rule.

Nouns (subst. and adj.):

आदित्य m., sun.

गरीयास् (comp.) very honorable.

ददत (pr. part. of दा) giving.

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

मूत, f. ०च्रा; become (past. pass. part. of मू); as neut. subst., being, creature.

बस m., calf.

ग्रीयास better, best; as neut. subst., salvation.

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

Adv.:

हिँ to-morrow.

हिँ surely, indeed.

Exercise XXIII.

सन्तो इप** न हि राजने दरिद्रां खेतिरे गुणा:।

आदित्य इव भूतानां श्रीयुःशानां प्रकाशिनी।॥ कौ॥

तिष्णां गुंबं शिष्यो नुसिष्णकुचंग्रंगंक्रावलमुनापि।*** जौ।

गरीयस: (acc. pl.) ग्रीयसं पूजयेत्। ॥ धनिनस्तपस्लभो धनं ददतः।

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

** "Even though they exist".

*** ऋत in composition often conveys the idea of imitation.
Lesson XXIII. XXIV.

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 (सूज) 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 (अभम) in the house.

Lesson XXIV.

263. Declension. Stems in अन्त (or अन्त), cont'd. B. Stems in मन्त (मन्त) and वन्त (वन्त). Adjectives formed with these suffixes are possessives. They are declined precisely alike*; and differ in inflection from the participles in अन्त only by lengthening the अ in the nom. sing. masc. The feminine is made in र; thus, अभ-मन्ती. In the dual neut. ज is never inserted. Thus, अभोमन्त, 'rich', 'celebrated':

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

Perry, Sanskrit Primer.
264. A stem भवत् (to be carefully distinguished from भवत्, pres. part. act. of मू) 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 चन्. These are made by the suffixes चन्, 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 चा, in the weakest cases it is in general dropped; in the middle cases the final न 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 च — but this only optionally. After the म or व of मन् and वन्, when these are preceded by a consonant, the च is retained in all the weakest cases, to avoid too great an accumulation of consonants. Examples: राजम् m., ‘king’; नामन् n., ‘name’; आदम् m., ‘soul, self’; ब्रजचन् n., ‘devotion’.

* Probably contracted from भगवत् ‘blessed’.
** भोस् loses its final च before all vowels and all sonant consonants; thus, भो भो चचि.
**Lesson XXIV.**

<table>
<thead>
<tr>
<th>Masculine.</th>
<th>Neuter.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular.</strong></td>
<td><strong>Dual.</strong></td>
</tr>
<tr>
<td>N. राजा</td>
<td>राजानी</td>
</tr>
<tr>
<td>A. राजास्</td>
<td>”</td>
</tr>
<tr>
<td>I. राज्याः</td>
<td>राजस्यां</td>
</tr>
<tr>
<td>L. राजांन</td>
<td>राजौस</td>
</tr>
<tr>
<td>or राजि</td>
<td>”</td>
</tr>
<tr>
<td>V. राजन्</td>
<td>”</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Neuter.</th>
<th>Masculine.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. आँबा</td>
<td>आँबानी</td>
</tr>
<tr>
<td>A. आँबास्</td>
<td>”</td>
</tr>
<tr>
<td>I. आँबणा</td>
<td>आँब्रास्यां</td>
</tr>
<tr>
<td>V. आँबन्</td>
<td>ब्रह्मन्</td>
</tr>
</tbody>
</table>

**266. Euphonic rules.** Final क, ट, and प remain unaltered before initial surd consonants; before sonants, whether vowel or consonant, they become respectively ग, ध, ब्र. Before nasals they may be still further assimilated, becoming the nasals ङ, थ, म. Thus, परिब्राह्म न becomes either परिव्राह्म or परिव्राह्म; सम्भक न becomes सम्भप or सम्भु. The latter method is much more usual.

**267.** Before initial ह a final mute is made sonant; and then the ह may either remain unchanged, or be converted into the sonant aspirate corresponding to the preceding letter; thus, either सम्भहुस्त: or सम्भहुङ्गस्तः; either तत्त्वाद हुलात or तत्त्वाद्वस्तात. 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, tiṣṭhāti from ti-stha-ti; rājñā instead of rājnā.
### Vocabulary XXIV.

**Verbs:**
- चिन्हत् + चिन्ह cut off.
- मुख in caus. (मार्जयति) rub, rub off, polish.
- वर्णय (denom. – वर्णयायति) describe, portray.
- विज्ञ + चिन्ह in caus. (उद्वेजयति) terrify.

<table>
<thead>
<tr>
<th>Subst.</th>
<th>सीमा f., border, boundary; outskirts.</th>
<th>हत्र m., slayer, killer.</th>
</tr>
</thead>
<tbody>
<tr>
<td>आंबल n., soul, self; often as simple reflexive pronoun; in genitive, his, etc.; one's own.</td>
<td>अयुपान्त long-lived (often used in respectful address).</td>
<td></td>
</tr>
<tr>
<td>चरण n., deed; ceremony; fate.</td>
<td>इयन so great, so much (263).</td>
<td></td>
</tr>
<tr>
<td>चरण n., hide, skin; leather.</td>
<td>चिंतन how great? how much?</td>
<td></td>
</tr>
<tr>
<td>जनन n., birth.</td>
<td>कृपण, f. ओङ्गा, poor; niggardly.</td>
<td></td>
</tr>
<tr>
<td>तीर n., bank, shore.</td>
<td>तावल so much, so many.</td>
<td></td>
</tr>
<tr>
<td>चिन्ह n., name of a metre.</td>
<td>द्वितीय, f. ओङ्गा, second.</td>
<td></td>
</tr>
<tr>
<td>दिन n., day.</td>
<td>प्रयोगकर्मन kind.</td>
<td></td>
</tr>
<tr>
<td>देवकुल n., temple.</td>
<td>प्रयवाच saying pleasant things, sociable.</td>
<td></td>
</tr>
<tr>
<td>नरक m., hell.</td>
<td>वलवल strong, mighty.</td>
<td></td>
</tr>
<tr>
<td>पचिन n., bird.</td>
<td>भगवलन f. वती, honorable; blessed.</td>
<td></td>
</tr>
<tr>
<td>पाच n., pot, vessel.</td>
<td>भास्तन shining, brilliant.</td>
<td></td>
</tr>
<tr>
<td>ब्रह्मन (brahman) n., devotion; sacred word (of God); sacred knowledge; the world-spirit.</td>
<td>मतमन shrewd, prudent.</td>
<td></td>
</tr>
<tr>
<td>ब्रह्मन (brahmān – a personification of the preceding) m., the supreme All-Soul, the creator.</td>
<td>यावल how much, as many.</td>
<td></td>
</tr>
<tr>
<td>भक्षण n., ashes.</td>
<td>कृष, f. ओङ्गा, harsh, rough.</td>
<td></td>
</tr>
<tr>
<td>यम n., ascetic.</td>
<td>विमुष, f. ओङ्गी, pervading, far-reaching; omnipresent; mighty.</td>
<td></td>
</tr>
<tr>
<td>राजन m., king.</td>
<td>हत, f. ओङ्गा (pass. part. of हत) killed.</td>
<td></td>
</tr>
<tr>
<td>लोमन n., hair.</td>
<td>अविषेध commonly.</td>
<td></td>
</tr>
<tr>
<td>वर्ष n., year.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>समागम m., meeting, encounter.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Lesson XXIV.

Exercise XXIV.

Brahmans 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 रूपि). 17. O children (du.), tell me your (आलमा., 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 (चर्च pl.) occurs (चिद्व pass.) also the Tristubh. 24. The king of Pātaliputra is by birth a Cūdra; let him not marry the beautiful daughter of the ascetic Mitratithi.
268. Declension. Perfect Active Participles in बांस. 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 बांस, which becomes बान in the nom. sing. masc., and is shortened to बन in the voc. sing. In the weakest cases the suffix is contracted into उष; and in the middle cases it is changed to वन. A union-vowel त, if present in the strong and middle cases, disappears before उष in the weakest. Radical त and द, if preceded by one consonant, become य before उष, but if preceded by more than one consonant, become द्य; whereas radical च always becomes उच before उष, and radical छ, र. Thus, निनीवांस्य, निन्य; मुनुवांस, मुनुव; चक्कवांस, चक्क. The feminine stem is formed with द from the weakest stem-form; thus, निन्यः.

Examples:

1. विद्वान् 'knowing':

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. विद्वान</td>
<td>विद्वासी</td>
<td>विद्वासस</td>
<td>N.V. विद्वत</td>
</tr>
<tr>
<td>A. विद्वासम्</td>
<td>&quot;</td>
<td>विद्वसस्</td>
<td>&quot;</td>
</tr>
<tr>
<td>I. विद्वुषा</td>
<td>विद्वश्याम</td>
<td>विद्वशिस्</td>
<td></td>
</tr>
<tr>
<td>L. विद्वशिद्</td>
<td>विद्वशोष्</td>
<td>विद्वशिल्</td>
<td></td>
</tr>
<tr>
<td>V. विद्वाण्</td>
<td></td>
<td></td>
<td></td>
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</tbody>
</table>

2. जगन्नांस् 'having gone':

* Another form of perf. part. of this verb (गम्य) makes the strong and middle stems जगन्नांस् and जगन्नत्; the weakest form is as above, जगम्यः.
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<table>
<thead>
<tr>
<th>Masculine.</th>
<th>Neuter.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. जग्मवान्</td>
<td>जग्मवासी</td>
</tr>
<tr>
<td>A. जग्मवासम्</td>
<td>&quot;</td>
</tr>
<tr>
<td>I. जग्मुष्टि</td>
<td>&quot;वज्ञान्&quot;</td>
</tr>
<tr>
<td>L. जग्मुष्टौस्</td>
<td>जरिमवत्</td>
</tr>
<tr>
<td>V. जग्मवन्</td>
<td></td>
</tr>
</tbody>
</table>

269. Stems खन्, युवन्. The stems खन् m., ‘dog’, and युवन् m., n., ‘young’, have as weakest stems खन् and युव्; in the strong and middle cases they follow राजन्; voc. खन्, युवन्.

Fem. खनी and युवति.

270. The stem मधवन् m., ‘generous’ (in the later language almost exclusively a name of Indra), has as strong stem मधवान्, mid. व, weakest मधोन्. Nom. sing. मधवा, voc. मधन्. Fem. मधोनी.

271. The stem अहन्न n., ‘day’, is used only in the strong and weakest cases, the middle, with the nom. sing., coming from अहर् or अहस्. Thus:

<table>
<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>N.A.V. अहर् (अस्)</td>
<td>अहनि or अही</td>
<td>अहानि</td>
</tr>
<tr>
<td>I. अहा</td>
<td>अहोभास्</td>
<td>अहोभिस्</td>
</tr>
<tr>
<td>L. अहिनि or अहि</td>
<td>अहोस्</td>
<td>अहस् or अहःस्</td>
</tr>
</tbody>
</table>

272. Compounds with यञ्ज् or यञ्ज. 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 यञ्ज् and a weak in यञ्ज्; while others distinguish from the middle in यञ्ज् a weakest stem in च्च, before which the च्च is contracted with a preceding र् (य्) or उ (व) into र् or उ. The fem. is made with र् from the weakest (or weak) stem; thus, वियुष्वी. The principal stems of this sort are as follows:
Lesson XXV.

Strong.  Middle.  Weak (weakest).

प्राच्  ‘forward’, ‘eastward’  प्राच्  प्राच्
ब्रवाच्  ‘downward’  ब्रवाच्  ब्रवाच्
उदच्  ‘northward’  उदच्  उदच्  उदीच् *
प्रवच्  ‘backward’, ‘westward’  प्रवच्  प्रवच्  प्रतीच्
दच्  ‘low’  दच्  दच्  दोच्
ब्रवच्  ‘following’  ब्रवच्  ब्रवच्  ब्रनूच्
तिरच्  ‘going horizontally’  तिरच्  तिरच्  तिरच् **

Vocabulary XXV.

Verbs:

गम + अन्नम (astamgacchati) go down, set (lit’ly “go home” — used of the heavenly bodies).

+ उद् (udgacchati) rise.

खृष्ण (spphayati) desire (dat.).

Subst.:

गौरव n., weight; dignity.
जगत् n., that which lives.
तथबिला f., n. pr., a city (Taxila) in India.
तियंच् m., n., animal.
लघु m., n. pr., a god, Tvastr.
परिसंद् f., assembly.
भुगुक्क्क n., Baroch (a holy place in India).
सचवन m., Indra.
सुवन m., n., young; f. सुवति.
तियाक m., ripening; recompense.

Adj.:

चधीत्, f., चा, learned, studied.
तिथिवासू having stood; as n. subst., the immovable.
चित्रीयेन three-headed.
दृष्ट्, f. चा, (part. of दंशं) bitten.
वनवासिन् forest-dwelling.
विद्वासं knowing, wise, learned.

* र inserted, irregularly, in weakest forms only.
** irregular (तिरस् + चच्).
Lesson XXV. XXVI.

Exercise XXV.

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

Lesson XXVI.

Some Irregular Substantives.

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

274. 1. सखि m., 'friend': sing. nom. सखि, acc. सखायम, inst. सखि, dat. सखि, abl.-gen. सख्यस, loc. सखि, voc. सखि; du. सखाची,
275. The neuter stems चरण ‘eye’, दखल ‘bone’, दधन ‘curds’, सकवन ‘thigh’, form only the weakest cases; thus, चरण, दधन, सकवन or सकवन etc.; the rest of the inflection is made from corresponding stems in द; thus, nom. sing. चरण etc.

276. 1. लक्ष्मी f., ‘goddess of fortune’, makes nom. sing. लक्ष्मी. — 2. स्त्री f., ‘woman’, follows a mixed declension; thus, nom. sing. स्त्री, acc. स्त्रिया or स्त्रीम, instr. स्त्रिया, dat. स्त्रिच, abl.-gen. स्त्रियास, loc. स्त्रियास; du. स्त्रियो, स्त्रियास, स्त्रियोस; pl. nom. स्त्रियस, acc. स्त्रियस or स्त्रीस, instr. स्त्रियास, etc.; gen. स्त्रियास.

277. 1. अष्ट f., ‘water’, only pl.; its final is changed to उ before अ; thus, nom. अपस, acc. अपस, instr. अपिस, dat.-abl. अपस, gen. अपास, loc. अपु. — 2. दिव f.,* ‘sky’, makes nom. sing. दीप, du. दायी, pl. (sometimes) दायास; the endings are the normal ones, but the root becomes दु before consonant-endings: thus, acc. sing. दिवम, nom.-acc. pl. दिवस, instr. दिवस. Not all the cases are found in use. — 3. Stem प्र m. (rarely f.), ‘wealth’: sing. रास, रायम, राया etc.; du. रायी, रायम, रायोस; pl. रायस (nom. and acc.), रायिस etc.

278. 1. चालुक्य or चालुक्य m., (from चाल + बहु ‘cart-drawing’, i.e.) ‘ox’: strong stem चालुक्य, mid. चालुक्य, weakest चालुक्य; nom. sing. चालुक्य, voc. चालुक्य. — 2. The stem पथम m., ‘road’, makes all the strong cases, with irregular nom. sing. पथम; the corresponding middle cases are made from पथ, and the weakest from पथ; thus, acc. sing. पथाम, dat. पथे, acc. pl. पथस,

* In the older language oftener masculine.
Lesson XXVI.

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dat. पथिय्यस्. [The stems मन्नन्त m., ‘stirring-stick’, and चह्रुरुचन m., an epithet of Indra, are said to follow पथिय्यन.]

279. The stem पुंस m., ‘man’, is very irregular. The strong stem is पुमास्, mid. पुम, weakest पुं। Thus, sing. पुमान्, पुमासम्, पुंसा, etc., voc. पुमन्; du. पुमासी, पुमास्याम्, पुमासस्; pl. पुमासस्, पुंसस्, पुमास्यस् etc., पुंसू.

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

281. हत n., ‘heart’, does not make nom.-voc.-acc. of any number (except in composition), these being supplied from हद्य n.

282. The stem पद m., ‘foot’, becomes पाद in strong cases; and, in compounds, in the middle cases also; thus, nom. sing. पाद, acc. पादम, instr. पदा, etc. From विपद् ‘biped’, acc. sing. विद-पादम, pl. विपदस्, instr. pl. विद्यादस्स. [The stem पाद m., ‘foot’, has the complete declension of a-stems.]

283. The root हत् ‘slay’, as final member of a compound, becomes हा in nom. sing., and loses its च in the middle cases and its च in the weakest cases (but only optionally in loc. sing.). Further, when च is lost, ह in contact with म reverts to its original ध; thus, व्रहन्त m., ‘killing a Brāhman’, makes nom. sing. व्रहान्, acc. व्रहास्*, instr. व्रहान्त्र, etc., loc. व्रहान्त्रि or व्रहास्, voc. व्रहन्; du. व्रहाण्ती, व्रहास्य etc.; pl. nom. व्रहास्स, acc. व्रहास्.

284. The stems पूण m., n. pr., and चर्जमन m., n. pr. (both personifications of the sun), make the nom. sing. in चा, but otherwise do not lengthen the च; thus, nom. पूषा, acc. पूणः, instr. पूणः.

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

Vocabulary XXVI.

Verbs:
- चर (चर) move; in caus. (चर्याति) send;
- पु (पु) put; hand over, give.
- गुह (गुह) in caus. (गुह्याति) hide away, conceal.
- त्रप (त्रप) be pleased or satisfied, satisfy or satiate oneself.
- विल (विल) complain.

Subst.:
- चरन (चरन) n., eye.
- चर्यर m., faithfulness.
- चरु m., demon.
- चित्त n., notice, thought, mind.
- तेवता f., divinity, deity.
- द्रथन (weakest द्रथन) m., n.pr., a Vedic saint.
- पद m., foot.
- पालन n., protection.
- मानव m., man (homo).
- व्रत n., vow, obligation, duty.

Adj.:
- काशी f., या, one-eyed.
- चतुराप m., four-footed, quadruped.
- द्विपद m., biped.
- नियत f. त्रा (part. of त्रा-यम), ordained, fixed, permanent.
- शिव, f. त्रा, beneficent, gracious, blessed.

Exercise XXVI.

प्रयोग भक्तिभरे स्त्रीलाम्ब्रोहो मन्त्रिणां वृत्तम।
प्रजारं पालन वै नियतं भूसूतां वृत्तम। ॥ ९४ ॥
बलवत्तानवन्द्राही लाङ्कं वहिताम। ७। शिवासि पन्थानः। २।
जय्यक्ष्योध्यायः। ३। हदेष पुमाण्यर ब्रह्म ायमत। ४। बाञ्चयं भूसूतं जगद्यखं सहास्यकं। ५। केन पथा भवास्या सहास्यकं। ६। पदरा
मामस्यास्या हो। ७। पुष्कि सह तीराम्ययाजा। ८। हे युवन्यासे
भे दर्शय। ५। ब्रह्म: पादी चालवयिष्य परिवारट। १०। स्ती पके
रूपकाश्रयिष्यत। ११३। एकेनाच्या धो न किंचित्यश्यतं तारें वद्विन। १२। वी: पिता पृथिवी च माता वो रचताम। १३। एते पुमानो
हदेषपूय पापं गृह्यतिन। १४। ब्रह्मान्त न संभासि न च तथमद्यवेपे
जवेदा। १५। असुराभो भयानानव तेवता: पालनं प्रार्थयत ताभिष
शिवाभि: पापा असुरा गहायण। १६। महानुद्रोथां राजा दरिद्रे:
पदि तिद्विधि: शिवे: संभासमालिभि: भिभि यथाहि। ॥ 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 (गाः, pass.) among the deities in the Rik (use ऋच्च) and in the sacrificial formulas. 21. Be gracious, O Civa, to biped and quadruped. 22. The seers' view is, that fire is to be found in the water (use वृत्त, and make a direct statement with दृति). 23. The Asura was slain by Maghavan with a bone of Dadbyānc. 24. Who knows the wind's path (pass): 25. Mother, satisfy (तृप्त caus.) the child with curds. 26. Have food brought (use चा- 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 ऋयम् and चसो (for which the natives give the stem-forms as ऋद्दस and ऋद्दस respectively). The first is a more indefinite demonstrative: 'this' or 'that'; the other signifies especially the remoter relation.

286. ऋयम् (ऋद्दस):

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. ऋयम्</td>
<td>भणी</td>
</tr>
<tr>
<td>A. ऋम्</td>
<td>पुर</td>
</tr>
<tr>
<td>I. ऋनि</td>
<td>ऋयमस्</td>
</tr>
<tr>
<td>D. ऋक्</td>
<td>पुर</td>
</tr>
<tr>
<td>Ab. ऋक्षुप्</td>
<td>पुर</td>
</tr>
<tr>
<td>G. ऋक्ष ऋनयोस्</td>
<td>पुर</td>
</tr>
<tr>
<td>L. ऋबिन्</td>
<td>पुर</td>
</tr>
</tbody>
</table>
Neuter: Nom.-acc. sing. इदम्, du. इदे, pl. इदानि; the rest is like the masculine.

287. अौसी (अद्वस्):

Masculine. | Feminine.
---|---
N. अौसी अौमौ अौमी अौसी अौमौ अौमूसू
A. अौमूसू " अौमूलू अौमू " " "
I. अौमूना अौमूवष् अौमीभिः अौमुष्या अौमूवष् अौमीभिः
D. अौमूमी " अौमीभिः अौमुषी " अौमूवष्
Ab. अौमूञात् " " अौमूञास् " "
G. अौमूष्य अौमूष्योस् अौमीष्यास् " अौमूष्योस् अौमीष्यास्
L. अौमूञाजन् " अौमीषु अौमूञास् " अौमूञु

Neuter: Nom.-acc. sing. अद्वस्, du. अौमू, pl. अौमूनि; the rest like masc. — The final ज of अौमी is unchangeable (cf. § 161).

288. There is a defective pronominal stem एन, which is accentless, and hence used only in situations where no emphasis falls upon it. The only forms are the following: Sing. acc. m. एनम्, n. एन्द्, f. एनाम्; instr. m., n., एनेन, f. एनेया. Du. acc. m. एनी, f., n., एनै; gen.-loc. m., f., n., एनवियोस्. Pl. acc. m. एनान्, n. एनाचि, 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 अौम् or एप. Thus, अौनि कायमरमारम्तेः अकरण-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 ओचा. When this participle is made from transitive verbs, it qualifies something as having endured the action expressed by the verb; thus, दत्त dattā, ‘given’; उक्ता utkta, ‘spoken’. When made from an intransitive or neuter verb, the same par-
ticiple 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 बस, 'be', or भूत is to be supplied; thus, स गत: "he is gone"; मया पत्तः लिखितम् "by me a letter was written". The neuter is frequently used as a substantive; thus, दक्षस् 'a gift'; दर्पदम् 'milk'; and also as nomen actionis. Sometimes it has a present signification, particularly when made from neuter verbs; thus, खित (from खाल) often 'standing'.

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

1. Certain roots in या, and in ई and उ-vowels; thus, या or पी 'swell, be fat', पी 'swell', हि 'abandon', हि 'abandon'; या 'wither', यान; खि 'destroy', चित्र; या or खि 'swell', गूं; लू 'cut', जून.

2. The roots in variable च्छ (so-called च-roots), which before the suffix becomes दृष्ट or जर, as in the pres. pass.; thus, डी (जीर), कीर्ष; तू, तीर्ष; पूर (पूर) 'fill', पूर्ष.

3. A few roots ending in ज (which becomes ज before the न); thus, भज्ज 'break', भप; भज्ज 'bend', भप; भज्ज 'sink', भप; बज्ज 'be sick', बक्ष; विज्ज 'fear', विप. Also one or two others which exhibit a guttural before the न: लग 'attach', लप; लङ्ग 'cut up', वृक्ष.

4. A number of roots, some of them very common, in ज् (which becomes ज before न): सट्, सल्ल; (जि—सट्, लिपश:) भिज्ज 'cut', भिज्ज.*

292. Some few verbs make double forms; thus, लृड 'hasten', दृष्ट or लाष्ट; विद्द 'acquire', दिष्ट or दिष्ट.

* Commonest exceptions: खालित from खाल 'eat'; मत्र from मद्द; मृदित from मद्द 'rejoice'; चालित from बद्द 'weep'; चालित from बद्द 'speak'; चालित from बिद्द 'know'.

Lesson XXVII.

Verbs:

1. नै (upakṣate) neglect.
2. यतिदर्शति (vikirtati) scatter.
3. वै (vāganāyati) despise.
4. उत्तरति (uttarati) emerge, come out.
5. पिता or प्याते (pyayate) become stout or fat.

Vocabulary XXVII.

बक्ष्य (bhokṣayati) eat.
भ्रम break.
भ्रम + उप नजर enjoy.
भू + पर (paribhavati) despise.
म्ह (mājjati) sink.
योज (yojayati) yoke, harness.
लगती (lagati) attach; hang, cling, adhere.
सिदति (sidati) sit, settle down; be overcome, exhausted.

Subst.:

अक्षरी m. du., nom. pr., the Acvins (the Indian एक्स्प्यून).
आचार m., "walk and conversation"; conduct of life, observance.
ऋण n., debt.
केलाम m., n. pr. a mountain.
पुथि f., hunger.
श्राब्धार्य n., life of holiness, i. e. religious studentship.
भोजन n., meal-time, meal.
भूज m., n. pr., a Vedic personage.
मधुपक्ष m., sweet drink.
मुक्ति f., pearl.
राजस m., demon.
बाह्य m., acquisition, gain.

विवाह m., wedding, marriage.
व्याधि m., illness.
शार m., car.
श्या f., bed.
शल m., n., plough.
हार m., chain, garland.

Adj.:

वरोष (part. of वरोष) reduced, decayed; ruined.
तीव्र f. ओङ्गा, great, strong, violent.
पीन (part. of पीन) fat.
श्राव्यार्थिनित्य studying sacred knowledge; as m. subst., Brāhmaṇ student.
हीन (part.) abandoned; wanting in; and so sometimes w. instr., = 'without'.
Lesson XXVII. XXVIII.

Exercise XXVII.

वर्धमानमूर्तिः राजनपरभृताम् श्रवः।
जनयति भयं तीर्थं वाधयश्रवयुपिनिः। \| १५ \|।

‘मासी कर्माभिन्नं लोपं हियं तत्रायं फलं कर्षणसूचिं लोपं उप-भृजन्ति। १। भो मसाचाहम् इत्युच्चारयण्रीयथसा तम्भिवाद्येत्। २। इत्यतः नः पिता रत्नाद्वतीयं: सहं सहं संभायमायलिनिः। ३। भाराचिन्ह
हीनं पुमांसं विद्वंसामयविग्रहणः सतः। ४। उद्धो भयं बिद्यमायं
भृमामायलिनिः नावोद्धरातम। ५। एमः लुधा वैद्योऽभिद्वितो जन
प्रलक्र। ६। पथशाकां रथो भमः। ७। मुखमावानमुखन्तकः: पशय। ८।
भवता विकीर्षं धात्यमिने विषया भवयति। ८। चाभिरान्नः पाश्ची
प्रचालय। १०। इदम् ** भासनमिस्मा चापः: खानाधवाः सधुपर्कः इतं
भोजनमिस्माय वस्त्रादिः श्रवः। कतिपयं गृहस्सूत्रश्रवः अपाततिः
वृद्धतम। ११।।

12. Have medicine given quickly (\textit{use pass. part. of \textit{धर}}, in \textit{nom.}) to these sick \textit{persons}. 13. This is that mountain Kālīśa, on which Īśa dwells. 14. In order to attain (\textit{जाम}, \textit{dat.}) this and that \textit{other} world (\textit{gen}) the priest offered sacrifice for me (\textit{यज्ञ} \textit{caus.}). 15. The flowers in the garlands of these women are withered. 16. By that king, who \textit{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 (\textit{pass. part.}) from the water. 19. Here comes (\textit{pass. part.}) the queen. 20. A chain of pearls hung (\textit{pass. part.}) on the neck of this demon. 21. What sin is not committed by \textit{persons} reduced in \textit{fortune}? 22. This garden is filled with men and women.

Lesson XXVIII.

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

1. Without union-vowel 

Perry, Sanskrit Primer.
ciple is made by adding the suffix त to the bare root; thus, चान from चा; जित from जि; बिप from बिप; खत from ह (or खः); ब्रज from ब्रज.

294. If the root end in a consonant other than कः, तः, पः, मः, the ordinary rules of euphonic combination apply as follows:

1. Final च and ज become कः; thus, सिक from सिचः; युज from युजः; लज from लजः.

2. Final श becomes ष, after which, as also after radical final षः, तः becomes दः; thus, शृष्ट from शृष्टः; दिष्ट from दिष्टः. शृष्ट and मृष्ट are made from मृष्टः and मृष्टः, and रष्ट from रष्टः, contrary to 1. प्रकः makes पृष्टः; and तष्टः, तष्टः.

3. Final घः becomes घः, and भः, बः; and the following त becomes घः; thus, वृघ from वृघः, लघ from लघः.

4. Final हः is treated in various ways, according to its historical value. 
   a. Sometimes हः combines with त to form हः, before which short vowels (except धः) are lengthened; thus, गाहः from गाहः; लोहः from लोहः; रहः from रहः; मृहः from मृहः; but रहः from रहः. सहः forms सोहः. 
   b. Where हः represents original घः, the combination is घः; thus, द्रघः from द्रघः; दिघः from दिघः; दुघः from दुघः. The root मुघः forms also मुघः. 
   c. नः, where हः represents original घः, makes नः.

295. The root before त 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., चाल from चालः; बच from बचः; सत from सतः (or सस); शत from शतः. 
   2. Roots which are abbreviated in the weak forms of the perfect suffer the same abbreviation here; e. g., उत्त from उच, उत्त from उच, सुत from सप्त, कठ from कठः; रष्ट from रष्टः (the same form from रष्टः); विल from विपः; पृष्ट from प्रकः. 
   3. Final छः is weakened to छ in गीत from गा ‘sing’, पीत from 1पा ‘drink’; to छ in खिल from छः, गित from धा ‘put’ (with छः also changed to हः), जित from
Mā 'measure', and a few others. 4. A final मू is lost after य in गत, यत, यत, रत (from गम etc.); and likewise final न in चत, तत, मत, यत, हत (from चन etc.). 5. Isolated cases are मिष्ट from शास; यूत from दीव 'play'.

296. More irregular are the following:

1. Some roots in त्राम make participles in त्रान; thus, कान, कान, कान, चान, तान, दान, शान, आन, from कम etc.

2. नर, चन, and सन make जात etc.

3. The root द्रा, 'give', forms द्वात (from the derivative form द्वृत). The contracted form द्र is widely found in composition, especially with prepositions; thus, गद्वात or गद्वात, गद्वात or गद्वात, etc.

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

298. When रैत is added to causative and denominative verb-stems the syllables चय are dropped; thus, चुर, pass. part. चोरित; गणय, गणित; तद, ताडित; मू, caus. मारवित, caus. pass. part. मारित; हन, caus. घातयित, घातित.

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

पत 'fall', पातित; कुप, कृषित; वस 'dwell', उषित; अस, असित; तृप 'thirst', तृषित; शिख, शिखित; देज, देवित; वदू, वदित. वह makes दृष्ट; शी 'lie' makes शृष्ट.

300. A few roots form this participle either with or without the auxiliary र; thus, मत and मदिन from मद.

301. The grammarians reckon as participles of the na-formation a few derivative adjectives, coming from roots which do not make a regular participle; such are चाम 'burnt' (चा); कृष 'thin', 'haggard' (कृष्ण); पक्क 'ripe' (पक्क); मुक्क 'dry' (मुक्क); फुक्क 'expanded' (फुफ्क).
302. Past Active Participle in तत्त्व (or चत्त्व). From the past pass. part. is made, by adding the possessive suffix चत्त्व (f. चत्तो), a secondary derivative having the meaning and construction of a perfect active participle; thus, कृत्वत्त्व, प्रतिपद्वत्त्व.

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

Vocabulary XXVIII.

Verbs:

दू + म्र in caus. (pratārāyati) deceive.

नष्ठ + सम (saṁnāhyati) equip oneself.

पढ + वि-चा in caus. (cyāpādāyati) kill.

पलायण (pālāyate) flee.

भुज + म्र enjoy, eat.

मन + सम honor.

Subst.:

अन म., end; in loc., at last.

राज्य n., n. pr., Delhi.

कर m., ass.

गुहा f., cave.

चारत n., behavior, life.

पुष्पवर्त m., nom. pr.

प्रासाद m., palace.

सव म., Greek, barbarian.

सुगाल m., jackal.

सेनिक m., soldier.

सेन n., army.

हिंदु m., elephant.

* A quasi-root from र 'go' + परा 'away'.
Lesson XXVIII. XXIX.

Adj.: भूयस् (comp.) more. In neut. लिगध (part. from लिग्ध) affectio-nate. sing. as adv.: mostly.

Exercise XXVIII.

श्रीमतो (abl.) राष्ट्र: संमंतेरभ्यं वाचिन्मोरिष्ठानि वसूचि लभानि। १। कुलो भवानागत इति द्वारि खितं: परित्राङ्कुहस्त पतिष्ठा पृष्ठं। २। ख्य-भीमुष्ठितो हारिष्ठो वाचिन्मोरिष्ठानि। ३। मूढः खार: शुम्रास्रहस्त सिंघे-भीमाविष्ठानि: प्रतारिष्ठ: सिंघे हुभुमावामागतस्नेन हत:। ४। चेन्द्री: सिंहावि-भीमेश्चानामर्क्षाध्याप्यः प्रकृतिः। ५। काश्मुखिन्तिरात्सुभि: स्नाताणि समयगद्यतानीति तेषामाचारिष्ठं बिखितात्त्वचादनवत्तेः॥ ६॥ उद्रीचा दिशो (abl.) यवनेष्वाभक्तु पृष्ठीराज रुद्रार्धसातीनेय सह निज- स्वान्तं:। ७। पास संगक्षमार्द्विद्वि: सह महाबुध्युं संजातस्म। ८। तांक्ष्मर्त्या परारिष्ठतं: शैविन्द्वो हारिष्ठो भूमि पतिष्ठो यवनेजःविष्ठेव गुरुहो: यत्ताचार्यं धारिष्ठतं:॥ ७॥

(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 (ढुढ़ा करीति); 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 Prthvirāja has been described by the Yavanas, and his previous life sung by the poet Canda.

Lesson XXIX.

304. Gerund, or Absolutive. The gerund is made in classical Sanskrit by one of the suffixes था and य.
305. A. \( \text{ता} \). To uncompounded roots is added the suffix \( \text{ता} \). It is usually added directly to the root, but sometimes with the vowel \( र \) interposed. With regard to the use of \( र \), and to the form of root before it, this formation closely agrees with that of the participle in \( त \) or \( न \). A final root-consonant is treated as before \( त \). Roots which make the past pass. part. in \( न \) generally reject \( र \) before \( ता \).

Examples. 1. Without inserted \( र \): चाला, जिला, नीला, झुला, भूला; खिला from खा, हिला from ठा ‘place’ (cf. हित) and from हा, दला from दा (cf. दन), मोरा from मा; दला from वच, युला from युज; मला from गम, मला from गम, विला from विद्य ‘find’; दोला from त (cf. तीर), चूला from यु (cf. पूर्ण); दृष्टा from दृष्ट, सूदा from सूज, द्वीता from द्वी (cf. § 295, 2), बुझा from बुध, लब्धा from लभ, दरबार from दर.

2. With inserted \( र \): विदिला from विद्य ‘know’, उषिला from वस ‘dwell’, शिला from शी (cf. शायत), गुड्रणा from गढ (cf. गृहीत).

306. Some verbs make both forms; thus, from खन either खनिला or खला; from भम either भमिला or भल्ला.

307. Causatives and denominatives in चय make चिला; thus, चुर, चोरिला; दढ, ताकिला; खापयति, खापायला.

308. B. \( य \). Roots in composition with prepositions (or sometimes with elements of other kinds, as adverbs or nouns) take the suffix \( य \), before which \( र \) is never inserted. A root which ends in a short vowel adds \( त \) before \( य \). Thus, परिश्रय, चनुभूय; — विज्ञ, संख्य, अधीत (अधित-\( र \)) अधिकृत.

309. Roots in अम and अन whose pass. part. ends in अत form this gerund in अत; thus, गाय, हुइ. But such \( an \)-roots (not \( an \)-roots) may preserve the nasal; thus, गाय. Final changeable च् becomes द्र or दर; thus, तीरे, पूरे. Final चा remains unaltered; thus, चादाय. Some roots show a weak form before
this suffix; thus, प्र-गृ-ह, संपू-वच; बृ-च(प्र-उच) from प्र-वच; च-नू-ह from चनु-वट; चुङ्गः from वि-वहः.

310. Causals and denominatives in चछ reject those syllables; thus, प्रेचोरयति, प्रेचोयः; प्रताञ्य; प्रेचापति; प्रेचवचाबः; चचापति (चचू-नी), चचानयः. But if the root ends in a single consonant and encloses short च which is not lengthened in the causative, then the gerund of the caus. ends in चयः, to distinguish it from the gerund of the simple verb; thus, वच-गमः, ger. वचगम्य; caus. वच-गमयति, ger. वचगमः.

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

Thus, तदु ब्राक्षे च्रोच ब्रह्मा ब्रह्मा लगृह गत: “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, च्राद्य ‘having taken’, i.e. ‘with’, like Greek λαβὼν, ἐξω; मुक्ता ‘having released’, i.e. ‘without’, ‘except’.

313. Before all gerunds may be used the privative चृ or चः; thus, चलाध्य “without having received”; चनानय “without having summoned.”

Vocabulary XXIX.

Verbs: चाप acquire, attain, reach.
चस् + निः (न्यायसति) entrust (to दृ + प्र गो फॉरथ; दृहः.
one’s care). + सम-ह जोइ।

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

च + चचित put at the head, appoint as ruler over (loc.).

चल + म (pracālati) move on, march.

चिन्न (cintāyati) consider.

च्यत्र (cyāvate) totter, fall.

टा + चा take. Cf. § 312.

डा + समचा lay or place on.

नी + निस (nirnāyati) bring to an end, determine, settle.

भ + वित (vibhājati, te) distribute.

ब्रज + म (pravṛdjaati) wander forth; leave one's home to become a wandering ascetic.

Subst.:

चार्ग्ग्राश्च m., plan, design.

चार्ग्राश्च n., bringing.

कप m., monkey.

कारिन्द्र m., elephant.

य m., victory.

दुर्भैशा f., misfortune.

पंच m., wing; side; party.

भेक m., frog.

ढूँ फा f., n. pr., Ceylon.

शूर m., hero.

साधन n., means, device.

सेतु m., bridge, dike.

द्रुमन्त m., n. pr., a monkey-king.

कत्तुम्ब (nom. °भृत्त) m., fire.

Adj.:

अहित disagreeable.

आश� responsible, trustworthy.

उभ du., both.

चुडा, f. °चारा, little, small.

निध्य, f. °चारा, daily, regular.

मूर्धन on the head.

Prepos.:

प्रति (postpos., with acc.) against.

Exercise XXIX.

गते हि दुर्भैशां लोके चुड्रो श्य्रहितमाचरति।

पद्दे निम्पे कारिन्द्र मेको भवति मूर्धनः॥९६॥

गुरावुशिला वेदमव्याय स्त्रियापरिशोष पूर्वं जनविला निब्धाँ

कर्माण्यनुसारय चतुर्धानिधा दानानि च दुःखा प्रेम ग्रामनो न चतवि

ब्रह्मणो लोकान। १। सृष्टा पिला चाति नत: सुन्ता: २। धीतां मानन्तिश्चागमन्म स्त्रामने निवेद सृष्टो निकान:। ३। सख्यय द्रुमन्ती

शेष कपिभवे: समेतो श्वं भर्ती संतो बल्भं द्रुपं प्रविश्च च रामो राव

वनं हृदवान। ४। कृत्तो वर्णं दृष्ट्रमं ऊत्तमशुद्धान श्रावं। ५। वलग==

वतो महति अहारम् मघवा ग्रामामहरणाय निर्गत:। ६। बिभानुहाय गुरुश्च: सम्मानन्तिश्चानूऽचो यत्विं च मौधापितवान। ७। इवविष्दश्वरः
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 Brähman, abandoning his own (pl.), became an ascetic (pass. part.). 16. When the merchant had imparted (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 (caus.) 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 रूम्). The root takes गुणा, when possible.

315. The ending तुम् is added directly:

1. To almost all roots ending in vowels, except those in ज and changeable च्छ. Thus, पा, पातुम; द्वा, द्रातुम; जि, जेतुम; नी, नितुम; शु, श्रोतुम; बू, कबुम.

2. To a number of roots ending in consonants. As root-
finals, क, त, प and स remain unchanged before तम; thus, शक, शहम; मन, मनुम; चाप, चायम; चिप, चितम; चु, चोतम; चत ‘curse’, शहम; मस ‘dwell’, विस. — Other finals are changed according to the rules given in Lesson XXVIII for the conversion of final consonants before the participial suffix त. Thus, पच, पकम; बच, बकम; दच, दकम*; सृष्ट, सप्रहम*; कृष्ण, क्रहम*; प्रक, प्रहम; चज, चजम; सृष्ट, सप्रहम*; कृष्ण, क्रहम*; लभ, लकम; रह, रोकम; दह, दकम; गह, गकम. — Final दृ becomes द, and final म, न; thus, दह, दनुम; विद ‘know’, वेदम (also वदितम); गम, गलम.

316. The ending तम with दृ (in the form दृतम) is taken by roots in final long ओ and the root श्री, with a few other vowel-roots; by the majority of roots in consonants; and by verbs of the secondary conjugations. Thus, भू, भवतम; श्री, शवतम; रैज, रेदिृतम; चर, चरवितम; गुह, गुहितम (cf. § 101).

317. Causatives and denominatives in चय have चलितम, the root being treated as in the present; thus, चुर, चोरवितम; चस, काचिृतम; तस, ताचिृतम.

318. Some roots in consonants insert or reject दृ at pleasure; thus, भू, मारवितम or मार्यितम**. The root यह makes यहरितम.

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

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 शक ‘be able’, and चह ‘be worthy’, ‘have the right

* The increments of चह are sometimes र and रा instead of चर and चर; especially where a difficult combination of consonants is thus avoided.

** In all the tense-systems, and in derivation, the root मृष exhibits often the vṛddhi instead of the guṇa-strengthening.
or power'; thus, कहचितुं शक्रोति "he is able to tell"; श्रेतमहेरति जुमार: "the prince ought to hear it". ब्रह्म 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 भोजमद्वम् "there is food to eat" i.e. "for eating"; a genitive value: समधोऽगतुम् "capable of going". Even a construction as nominative is not unknown.

322. In certain connections the infinitive has a quasi-passive force. Thus, बहुमारवः "begun to be made"; ब्रोतुं न युक्ति "it is not fit to be heard." This is especially frequent along with the passive forms of श्रु:; thus, श्रबं न शक्रोति "he cannot abandon", but श्रबं न शक्रति "he cannot be abandoned"; गरी शब्दाविहितमूतम् "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, तथ, and चतोय.

324. A. Suffix य. * a. Before this suffix final radical चा becomes य; thus, from टा, द्रय; गा, घय. b. Other final vowels sometimes remain unchanged, sometimes have the guna or even the vyādhi-strengthening; and य often, and चो always, are treated before य as before a vowel; thus, from जि, जेय and जय; from भी, भेय and भय; from शू, शब्द and शाब्द; from कृ, कार्य; from घू, घूय; from मू, भाय. — c. In a few instances, a short vowel adds त before the suffix; thus, दय (द), अल (अ), नूल (नू). d. Medial च remains

* The original value of this suffix is ia. Hence the conversion of ए to चय and of चो to चव before it.
unchanged in one class of words, and is lengthened in another class; thus, द्वस्य, वन्ध, सब, but मब्य (मद्य), वाच्य (वच्य).

e. Initial or medial i, u, and r-vowels are sometimes unchanged, sometimes have the gūna-strengthening; thus, रेढ्या, गुढ्या, नूढ्य; वेध, योध, योध. f. The root शास्य makes शाय. A form वध (from the defective root वध) is assigned to शन. चा-लभ makes चालभ and चालभम. g. Causatives and denominatives in चय are treated as in the present, but omit the syllables चय; thus, चुर, चोर.

325. B. Suffix तय. 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 द्, the rules are the same as for the formation of the infinitive; thus, दस्यब, दस्यब्य, दन्द्यतत्त्व, शद्य-तत्त्व (शो).

326. C. Suffix अनीय [आनीय]. Generally radical vowels will be found gunated before this suffix; causatives and denominatives in अन्य are treated as in the present-system, without the syllables अन्य; thus, दानीय (दा), गणीय (गा), अवणीय (अ), वो-धनीय, चोरणीय, गृहनीय (गृहयंति).

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

Vocabulary XXX.

Verbs:

|
| गाइ + चय (avagāhate) dive under (acc.).
| तप (tāpātī, -te) burn (tr. and intr.); pain; in pass., suffer, do penance.
| घा + वि arrange, ordain, order.
| नूढ (nītyati) dance.

| अ द (abhidhāhati) have the right, etc. (cf. § 320.)
| अ + सम् finish, attain.
| अ + बय-बय pay.
| अ + अभिम (abhigacchati) visit, attend.
|
be mighty, able; valere.
(v) (pravártate) continue, go on.
Subst.:
 Stubborn m., husbandman.
 n., song, singing.
 n., heat; self-torture.
 n., drama, play.
 n., dance, dancing.
 n., body, figure.
 m., convention, company.
 n., Vedic melody, song; pl., the Sámaveda.
Adj.:
; young, delicate.
; fat.
 acceptably speaking.
fruitful.
destined or suitable for sacrifice.
(part. of विघ्ना) ordained.
, capable, able.
 self-existent; as m. subst., epithet of Brahma.
Adv.:
 enough, very; w. instr., enough of, away with; w. dat., suitable for.
at pleasure.

Exercise XXX.

Sentences with must may be rendered either with चाहे or with gerundives).
12. A Brahmácarin must not visit any companies to see (कृत्य) 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 भवन्, and cf. § 177). 19. You must bring a boat to cross the river. 20. Who is able to stop the mighty wind? 21. The gentlemen (use भवन्) are to read this letter. 22. Having finished the Veda, he went on to study the other sciences.

Lesson XXXI.

328. Numerals. Cardinals: एक 1, दू 2, ती 3, चतुर् 4, पञ्च 5, षष्ठ 6, सप्त 7, अष्ठ 8, नव 9, दश 10. — एकादश 11, द्वादश 12, चतुर्दश 13, चतुर्दश 14, पञ्चदश 15, षष्ठिदश 16, सप्तदश 17, अष्ठिदश 18, नवदश 19, चिंतामणि 20. — एकादिष्ठिति 21, द्वादिष्ठिति 22, etc. — चिंतामणि 30, चलाविन्ध्याति 40, पञ्चाविन्ध्याति 50, षष्ठिमणि 60, सप्तमणि 70, अष्ठिमणि 80, नवमणि 90, दशमणि 100. — द्वितीय or द्वि शतेण 200. — सहस्र 1000, द्विसहस्र or द्वि सहस्रिणि 2000, शङ्कसहस्र or लक्ष 100000.

329. The numbers between the even tens are made by prefixing the unit-number to the ten; thus, पञ्चविन्ध्याति 25. But note: एकादश, not एकादश, 11. 42, 52, 62, 72 and 92, either चलाविन्ध्याति or द्वादश, etc.; 43—73, and 93, either चि or चलाविन्ध्याति etc.; 48—78, and 98, either अष्ठिमणि or अष्ठिचलावति etc. 96 is चलाविन्ध्याति. Note also: द्वादश 12, etc., but for 82 only चलाविन्ध्याति; चतुर्दशिति 23, चतुर्दशिति 33, for 83 only चलाविन्ध्याति; षष्ठिदश 16, षष्ठिचलाविन्ध्याति 26, etc.; अष्ठिचलाविन्ध्याति 28, अष्ठिचलाविन्ध्याति 38, अष्ठिचलाविन्ध्याति 88.

330. There are other ways of expressing the numbers between the tens. Thus: 1. By the use of the adj. जन ‘deficient’, in composition; e. g. एकोनविन्ध्याति ‘20 less 1’, i. e. 19. This usage is not common except for the nines. Sometimes एक is left off, and जनविन्ध्याति, etc., have the same value. 2. By the adj. अधिक or
Lesson XXXI.

\[\text{उत्तर 'more', also in composition; e.g., चढ़ाइधिकनवति (also चढ़ाइधिका नवति) 98.}\]

331. The same methods are used to form the odd numbers above 100. Thus, एक्षतम् 101, चढ़ाउतम् 108, पड़ाउधिकं शतम् 105, स्मृतन्तरं शतम् 107.

332. Inflection of cardinals. 1. एक is declined like सवऽ, 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. दू (dual only) is quite regular; thus, nom.-acc.-voc. m., दू, f. n. दू; द्वास्म, द्वोस्म.

3. त्रि is in masc. and neut. nearly regular; the fem. has the stem त्रि। Thus, nom. m. त्रि, acc. m. चन, nom.-acc. n. चनी; instr. चनि, dat.-abl. चनि, gen. चनाम, loc. चनि. Fem.: nom.-acc. चनि, instr. चनि, dat.-abl. चनि, gen. चनाम, loc. चनि.

4. चतुः has चलार in strong cases; the fem. stem is चलम्. Thus, nom. m. चलाः, acc. m. चतुर, nom.-acc. n. चलारी; instr. चतुर्भिः etc. Fem.: nom.-acc. चतुआ, instr., etc., चतुर्भिः, चतुर्भास, चतुर्भासम्, चतुर्भासः.

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

5, 7, 9, 10. पञ्च, पञ्चभिः, पञ्चास्म, पञ्चासू। सप्त, सप्त, दश, and compounds of दश, are similarly declined.

6. पण्ड as follows: पङ्क, पङ्कभिः, पङ्कश्व, पङ्कास, पङ्कसू.

8. ऋष्ट may follow पङ्क, or be declined thus: ऋष्टी, ऋष्टाभिः, ऋष्टी, ऋष्टास्म, ऋष्टासू.

20, 30, etc. विश्वशि, विश्वशेत्, etc., are declined regularly as fem. stems, in all numbers.

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

333. Construction of numerals. 1. The words from 1 to 19 are used as adjectives, agreeing in case (and in gender, if possible)
with the nouns. 2. The numerals above 19 are usually treated as
nouns, either taking the numbered noun as a dependent genitive,
or standing in the sing. in apposition with it; thus, शतं द्राकौनाम
or शतं द्रासी: “a hundred female slaves”; चत्वारं शरतु “in sixty
autumns”.

334. Ordinals. प्रथम* ‘first’, द्वितीय, तृतीय, चतुर्थ, पांच,
ष्ठ, अष्टम, नवम, दशम, एकादश (to 19th, the same as the
cardinals, but declined like देव, etc.); विंश or विंशतितम 20th;
चिंश or चिंशतम 30th, etc. Note also एकोनविंश or जनविंश,
एकोनविंशतितम or जनविंशतितम, 19th. The shorter forms (विंश etc.)
are by far the commoner.

335. प्रथम, द्वितीय and तृतीय make their fem. in ोऽ; 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. सौक ‘once’; द्वित ‘twice’; त्रित ‘thrice’; चतुर ‘four times’; पञ्चक्लीस or पञ्चवार्ष ‘five times’;
and so on, with ष्ठक्लीस or ोऽवार्ष. — 2. एकधा ‘in one way’;
द्विधा or द्विधा ‘in two ways’; त्रिधा or त्रिधा, चतुर्धा, पञ्चधा, सौधा
or ष्ठधा, etc. — 3. एकशस ‘one by one’; पञ्चशस ‘by hundreds’, etc.

Vocabulary XXXI.

Verbs:
कल् + सम (समक्लयति) put to-
gether, add.
मस + रति pass (of time).
जल्क (जल्पति) speak, chat.

मुख in caus. (भोजयति) feed.
सिंच + ओमि (अभिषिन्दति) anoint
as king.
ह + उद्र-आ cite, mention.

Subst.:
आधिवेशद्र m., the fourth Veda.

* एक forms no ordinal.
Lesson XXXI.

11. The wagon of the Aćvins is fitted (युज्, 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.

Sentences 6 and 8 were true only down to 1882.

Perry, Sanskrit Primer.

9
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 Vaiśya 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 देवस् for the comparative, and देष for the superlative. The root before them is accented, and usually strengthened by guṇa (if capable of it), or sometimes by nasalization or prolongation. — In classical Sanskrit few such formations are in use; and these attach themselves in meaning mostly to other adjectives from the same root, which seem to be their corresponding positives. In part, however, they are connected with words unrelated to them in derivation.

339. Thus चैपीयस् and चैपिष (ँचिष) attach themselves to चिप्र ‘quick’; वरीयस् and वरिष (ँवृ ‘encompass’), to उष ‘broad’; पापीयस् and पापिष, ‘worse’ and ‘worst’, to the subst. पाप; पटीयस् and पटिष, to पट ‘skilful’; मह्दीयस् and महिष to
Lesson XXXII. 131

340. The following are examples of artificial connections:

- near', little', good'; dear', much'; much', many'; 

341. The stems in are inflected like ordinary adjectives in, with the fem. in; those in have a peculiar declension, with a strong stem in, and fem. for which see § 255. So also and.

342. B. The suffixes of secondary derivation are and. 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 are always unchanged; final and become and, after which the of the suffix becomes.

Thus, , , , , , , , , , , ,

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

344. Comparison of Adverbs. Adverbs are compared by adding the suffixes in the forms and; thus, well', alone.

345. Construction. With a comparative (and sometimes with other words used in a similar way) the ablative is the regular construction; thus, a daughter is dearer to him than a son'; 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, गरोघान ‘most honorable’.

Vocabulary XXXII.

Subst.:
- गन्धर्वं m., one of a band of celestial singers, a Gandharva.
- दृव m., n. pr.
- धावन n., running, course.
- परमात्मन m., the world-spirit.
- सेव m., deliverance, salvation.
- रौखिशी f., n. pr.
- लोह n., metal; iron.
- वायस m., crow.
- बेद्वान m., a system of philosophy.
- शकुनला f., n. pr.

Adj.:
- चन little, small; as n. subst., atom.
- ब्रह्म swift.
- इटुष, f. इटुषी, such.
- पुराण, f. अर and धरे, old.
- वरिष्ठ abiding, being.

Indecl.:
- च sometimes in sense of if.

Exercise XXXII.

चेष्टो भाता पिता वार्र यथा सिवाय प्रभुति।
चयसे पितरो चेष्टा धमः व पृथि वरिष्ठ: || 98 ||
मोचाय ज्ञान वर्णम: साधित्व इति पुराणेष्टतः || 9 ||
चया कक्षायो भातरो राजयां भवभवन || 98 ||
यथायो भार्या परिषेवित || 9 ||
चया कक्षायो भार्या कथम: पुनः जायित तद्द्रा स च श्रेष्ठ धनवस्य भागः जमितेन्नकिनः।
परमात्मारणीयशीयांक्रोः उपभाक्षाक्षालाशु वचित्वः || 98 ||
पथाभिरताभिमृद्रोधीम: सह संगत: सिन्युगंधाया चापित वरोणे: || 98 ||
या रेतायंगिन्तर्दस्य सुद्हितकर्मसः परिशिष्टानां रौखिशी
भद्र: प्रेष्टाभवत् || 98 ||
श्रवणे: सुराया: खापियांस: खर्धिते || 98 ||
पापान खापियायुः ग्रहणः || 98 ||
प्रशीयो यशस्तिम स्वेच्छायुः ज्ञाने ज्ञान || 98 ||

* Translate as though genitive.
12. Of the three wives of Daçaratha, Kāusalyā was older and more honored (गुर्ण, comp.) than Kāikeyī and Sumitrā. 13. In winter the nights are very long. 14. Not very many (express as pred.) such jewels are found on earth. 15. Among those kings of the North Prthvīrāja was the mightiest. 16. The poems of Kālidāsa are sweeter than the works of Bāna. 17. Anāthapīṇḍika 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. Cakuntalā was more beautiful than all other women of that time, and became the wife of the mightiest monarch (सम्राज्) 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:

1. 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. कृतकृतम् 'done and undone'; देवमहासामायी: '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, अभिनवसेना 'army of enemies'; पादेरदक 'water for the feet'; हस्तकृत 'made with hands'; — of descriptives, महाराज 'great king'; प्रियसख (§ 353, 2) 'dear friend'; दुष्कृत 'badly done'.

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

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

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

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: वीरसेन ‘possessing a hero-army’; प्रजाकाम ‘having desire of progeny’; अतिमाच ‘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 पूर्वजन्म-कृत, ‘done in a previous existence’, is first divisible into कृत and the descriptive पूर्वजन्म, 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 रस and उस of a prior member become रष and अष before surd gutturals, dentals, and labials; thus, ज्योतिष्कृत.

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

3. After final र, उ, छ, an initial स often becomes lingual.

4. Pronouns generally take the stem-form of the neuter; for the personal pronouns are oftenest used मद्र and लद्द in the sing., चक्ष्ठु and युष्मद्द in the pl.

5. For महत्र, 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 finals 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 खन often drops the final न, as in °कन, °कन, °कूच, °राज. 2. An र or द is changed to च, as in °भूम, °राज, °सन, °पश. 3. An च is added after a final consonant, sometimes even after an u-vowel or a diphthong, as in °न्न (निन्न), गव (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 coordinate construction, as though joined by ‘and’, are sometimes combined into a compound.*

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

A. The compound has the gender and declension of its final member, and is in number a dual or plural, according to its logical value as denoting either two, or more than two, individual things. Examples are: वीिििवी ‘rice and barley’; रामकृष्णि ‘Rama and Krsna’; झाँझाँ ‘goats and sheep’; राजपुष्पवि-चविििि ‘Brahmans, Ksatriyas, Väïcyas and Cudras’; पितापुििििि (§ 352, 6) ‘father and son’.

B. The compound, without regard to the number denoted or to the gender of its constituents, becomes a neuter singular collective (so-called samāhāra-dvandva). Thus, पाणििििि ‘hand and foot’; स्पननकुििि ‘snake and ichneumon’; कल्योिििििि (§ 353, 3) ‘umbrella and shoe’; चहोिििििि (§ 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, बावापुर्णिची and बावामुषी ‘Heaven and Earth’; मित्रा-
वरुणी ‘Mitra and Varuna’; अग्नि-सोम ‘Agni and Soma’.

357. Adjective copulative compounds are made likewise, but are rare. Examples are: गुल्फका ‘light and dark’; तृणपील ‘round and plump’; चाँदागुल्लिः ‘bathed and anointed’.

358. II. 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, तंत्र यज्ञ तस्य ‘hundreds of fools’; — पानीद्रव ‘water for the feet’; — विद्वान ‘money (obtained) by science’; चालसाहाय ‘likeliness with self’; — चौधरव ‘fear of a thief’; — जलक्रीडा ‘sport in the water’; — नगरक्रम ‘going to the city’; वाचकस्त ‘lord of speech’, n. pr. (§ 352, 6.).

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

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

** The whole class of determinatives is called by the natives tatpuruṣa (the name is a specimen of the class, meaning ‘his man’); the second division, the descriptives, bears the special name karma-
dhāraya, a word of obscure meaning and application.
prior member stands in any possible case-relation. Thus, ग्रामजत ‘gone to the village’; वेदाविद ‘Veda-knowing’; — शिवरातिभ ‘protected by चiva’; गोहित (= गवे द्वित:) ‘good for the cow’; — चन्दोपित ‘fallen from the sky’; तरंज चचज लतर ‘more mobile than waves’; — विजोतम (= विजनानास उत्तम:) ‘best of ब्राह्मans’; — खाचोपक ‘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 त — are very numerous: thus, वेदाविद above (§ 360); रथस्ख ‘standing in the wagon’ (or simply ‘in the wagon’); मूर्ख ‘on the head’; एक्ज ‘only-born’; वनेर (§ 352, 6) ‘forest-dwelling’; मनसिज ‘born in the heart’ (i.e. ‘love’).

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

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

363. The simplest case is that in which a noun as final member is preceded by a qualifying adjective as prior member. Thus, कृष्णाम (= कृष्णो रस्ख:) ‘black horse’; महापुष्प ‘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, ब्राह्म ‘priest-sage’; राजार्थ ‘king-sage’.

364. Sometimes compounds of this sort express a comparison; thus, तन्नाथ ‘black as a thunder-cloud’ (cf. ‘coal-black’, etc.). Reversed, पुष्पवास ‘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).
365. The adverbial words most commonly used as prior members of descriptive compounds, qualifying the other member, are the verbal prefixes ("prepositions"), and the words of direction related to them; likewise the inseparable prefixes अन् or अ priva­tive, सु ‘well’, दुः ‘ill’, etc. These are combined with nouns (in quasi-adjetival value) as well as with adjectives. Thus, अनु ‘not done’; अपरिष्ठ ‘not a scholar’; अनुभव ‘misfortune’; अतिदेव ‘more than a god’; अतिदूर ‘exceedingly far’; अतिभय ‘excessive fear’; प्रतिपध ‘opposing side.’

Vocabulary XXXIII.

Verbs:
ए + सम complete.
तुभ + निस station, place, appoint.
चर + चन return home.

Subst.:
आकाश m., air, sky.
आस्था m., hermitage.
कंप m., n. pr.
कुमार m., boy, prince.
क्रीडा f., game, sport.
तिलक m., ornament (often fig.).
तीर्थ n., bathing-place; place of pilgrimage.
त्रिलोक n., ओकी f., the threefold world.
दुधान m., n. pr.
द्रोपिन m., panther.

Adj.:
अनुष्ठु, f. ओझा suitable.
कृत्रिम, f. ओझा adopted.
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Exercise XXXIII.

दुन्यानो नाम राजपरिवार: पूर्ववर्तितसनिवासस्थानों विश्वेत्; कृत्तं पृ- परिवारपालयत् । १। शैवदो मन्वसूत सनिवासस्थानों मुग्धाभारिताणि महावान्न प्रजीवं । २। तथ्यथाणि दुन्यानो सनिवासायनः सिँधुर्भोपिनो ज्यांश्च विश्वरामाणिन खश्रुतायापद्यत् । ३। एकं दु हरिंश पदार्पनां मानं रूपस्य अस्तरस न्यायोर्ते दिव्याधमपद्य दृष्टावन । ४। केशस श्रीपरम्यायमान्य दृति सूतसंयथा चक्त्वा सनिवासाणि संस्काराणि वेन जन्मन राजा तत्र प्रजीवं । ५। तद्रत्र कल्ले तौरे याचारपूर्वतं गौतिं सति तत श्रुतिं दुस्हिता शालुत्स्या नाम सळोमेता महाराजसतिसस्यकारिः पृज्यायन्याय- मासमाहिस्ते ॥ ६ ॥

(Form compounds of words joined by hyphens).

7. When he had seen her, brilliant (राजक्रेश्ब्रज हर्षीयुत) with divine-beauty, as though (दुन्यानो) 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 gandharva-ceremony (विवाह) suitable-for-Kṣatriyas. 9. Duṣṣanta, after dwelling very many days-and-nights in the hermitage, abandoned Cakuntalā and returned to his-own-city. 10. Afterwards, when Kaṇva had finished his pilgrimage, and returned to the hermitage, learning (विद्वान) the news of his daughter's marriage, he sent her into-the-presence-of-Duṣṣanta. 11. The royal-sage at first disowned (वायाखन्ते, ger.) Cakuntalā when she was come to-the-city; but at last he put (विन-वृत्त, part, in विन) her in-the-place of-the-first-queen. 12. In the course of time

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

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

367. Certain changes are sometimes necessary in the stem of the final member to make possible the inflection in different genders. Masc. and neut. stems in न्, and fem. in या, generally interchange; thus, from सु + इस्कू comes the compound सुहस्न ‘with excellent hands’, nom. sing. सुहस्नस्, नला, नलम्; so also (from चि + चिर्म) चिर्मढ़स्, नला, नलम्; and (from सु + फल n.) सुफलस्, नला, नलम्.

The same holds good for masc., fem., and neut. stems in र् and उ, and stems in consonants.

368. But often a fem. in र् is used by the side of a masc. and neut. in ऋ; thus, द्वियोष ‘two-leaved’, f. द्वियोषी.

369. Very frequently the suffix क (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 र् and उ, and to stems in ऋ; and in general, where the final of the stem is less usual or manageable in adjective inflection. Thus, बजनदीक ‘rich in rivers’; मृतभद्रका f., ‘whose husband is dead’, i. e. ‘widow’; महायाभ (nom. masc. and fem. यश्व) or महायाभक.

370. Sometimes the possessive-making suffix द्व is added to secondary adjective compounds, without effect upon the meaning; thus, गद्धभानकिन् (= नाद) ‘having an ass’s voice.’
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 दीर्घम् n., 'beauty of a god', becomes the possessive दीर्घम्, ओऽना, m. f. n., 'having the beauty of a god'; the descriptive दीर्घाक्ष m., 'long arm', becomes the possessive दीर्घाक्ष m. f. n., 'having long arms'.

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.

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

As prior members are found:

1. Adjectives proper; thus, अन्यश्रय 'of other form'. — 2. Participles; thus, रत्नात्मक 'whose mother is slain'. — 3. Numerals; thus, छतुमूख 'four-faced'; चिलोचन 'three-eyed'. — 4. Nouns with quasi-adjectival value; thus, हीराक्षि '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, कृष्णनामम् 'having “Krṣṇa” as name'; दीर्घपुष्प 'having men who are heroes'; चारचच्चो च 'using spies as eyes'; लादृत '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, अनन् ‘endless’; अपुष्च ‘childless’; सुपुष्च ‘with excellent sons’; दुःस्म्यन्ति 'ill-savored'. The associative prefix स (less often सह) is treated like an adjective element; thus, सक्षण ‘of like form'; सुपुष्च or सहसुपुष्च ‘with a son’, or ‘having one's son along with one’; सागुणृत् (स + गुणृत् n.) ‘favorable’. — 6. Ordinary verbal prefixes; thus, प्राक्षणस ‘of wide fame'; अहस्म ‘limbless'; निवेभ ‘powerless'; उन्मुख ‘with uplifted face’. — 7. Ordinary adverbs; thus, रक्तचिन्त ‘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 ादि ‘beginning’ (or the derivatives ाद or ादिक) are made compounds signifying the person or thing designated along with others — such a person or thing et cetera. Thus, एवा राजाय: ‘the gods having Indra as first’, i. e. ‘the gods Indra, etc.’ Often the qualifying noun is omitted; thus, अन्नवालोदिनी ‘food, drink, etc.’ — 2. Words like रूपं (रूपक) etc., are used in the same way, to denote accompaniment; chiefly adverbially. — 3. The noun स्थित ‘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, दस्तमयार ‘for Damayanti's sake’; श्वार ‘for a bed’. (See below, § 379). — 4. शासन (as neut. subst.) often means ‘other’ in possessives; thus, देशानार ‘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 मणिचिन्त ‘with necklace on neck’. Such compounds are commonest with words meaning hand; thus, तस्म्यपार ‘with sword in hand’; लगुडहस्म ‘with club in hand’.

377. The possessives are not always used with the simple
Lesson XXXIV.

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, प्रामाणीच ‘possessing attained adolescence’, i.e. ‘having reached adolescence’; अनधिगतशास्त्र ‘with unstudied books’, i.e. ‘one who has neglected study’; वतप्राण ‘whose breath is gone’, i.e. ‘lifeless’; आस्त्रिय ‘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, अतिदे ‘lasting over night’; अतिमात्र ‘beyond measure’, ‘excessive’; अपिक ‘next the ear’.

379. Adjective compounds as nouns and adverbs. Compound adjectives, like simple ones, are freely used substantively as abstractions 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: नियुग n., ‘the three ages’; नियोजन n., ‘space of three leagues’. Feminines of like use occur in the later language; thus चिलोक (by the side of खन 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, प्रतिविधयः ‘at evening’; समच्च ि ‘in sight’; ऋषुगङ्गम (= गङ्गा ऋषु) ‘along the Ganges’; उपगङ्गम ‘on the G.’; प्रतिविधयः ‘every year’. — 2. A large class of *avyayi-bhāvas* is made up of words having a relative adverb, especially यथा, as prior member. Thus, यथावशयः, यथाकामम्, यथेष्ठम्, ‘as one chooses’. And, with other adverbs: यावज्जीवम् ‘as long as one lives’; यथाकामम् ‘whither one will’.

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

**Vocabulary XXXIV.**

**Verbs:**

चित्र + निस्त्र determine, decide.

dृत्र + वित्र in caus. (विदारयति) tear open.

पात्र (पात्याति) split open.

भूत + ब्रह्म overpower.

| 2वृ (वार्द्याते) | choose, select. |
| सह + च (आसिदति) | approach. |
| + समा in caus. (समासद्याति) | meet with, encounter. |
| हर्स (हर्सति; हर्स्याति) | rejoice, be delighted. |

**Subst.:**

चांड्र n., limb, member, body.

चार्कार m., form, figure.

हल्कु m., moon.

चंद्र n., belly.

केतु m., banner.

कोटि f., peak; point, tip.

चूर्ण f., top-knot, scalp.

चान n., knowledge; insight.

| तालु n., palate. |
| तृणा f., thirst, desire. |
| दंड्रा f., tooth. |
| भृति f., brilliancy. |
| पर्वत m., mountain. |
| पुलिंद्र m., a tribe in India. |
| महार m., stroke, shot; wound. |
| माण म., breath, life (often pl.). |
| स्वरूप n., head. |

* The word means ‘conversion to an indeclinable’.

Perry, Sanskrit Primer.
Lesson XXXIV.

मीन m., fish.  
बचस n., chest, breast.  
वराह m., boar.  
क्षया f., pain.  
खाय m., tendon; bowstring.  

Adj.:  
खचवच, f. ३८, blameless, faultless.  
खनुसल, f. ३८, favorable; as neut. subst., favor.  
खनार, f. ३८, inner; as neut. subst., the interior, middle; interval, difference; occasion, juncture (§ 375, 4.)  
पड़ skilled.  
बाल, f. ३५, young.  

Indecl.:  
ऋष then, thereupon.  
तद्द (adv. acc.) therefore.  
तावद so long; often merely = done, doch.  
यावद as long as, while; as soon as.  
खा asseverative particle; gives to the present the force of an historical tense.

Exercise XXXIV.

आतितृष्णा न कर्तव्य तृष्णां नैव परियोजित ।  
आतितृष्णाभिमूतसख चूडा भवति मशके ॥ २५ ॥  
कायिंतबले पुलिन्द्रः प्रतिवसिति खा । १। स चैवद्रा मूघ्यां काँ  
प्रभूति । २। ऋष तेन प्रस्थंता (pres. part.) पर्वतशिरखर्कर्षो महावराहः समासाधितः । ३। तं हृद ज्ञानमानूष्ठिरेश स तेन समाहृतः । ४। तेनापि वराहिण रोपायिषें बलिन्द्रुयुर्तिना दंशिण्यण पारितितोदः पुलिन्द्रो गत्माणो मूढावपत्रत । ५। ऋष वाचाय वापाय वराहो प्रियं गर्वहरिविद्वनया मृतः । ६। शताभिन्नरो कायिद्रासतमूलु:  
शृगाल उत्तसतः परिश्रमसं देश्यागतः । ७। यावदराहुपुलिन्द्री पश्चिता तावदरहिदृतृ पश्चिता । ८। भोः सागुर्त्तो में विधिः । ४। कैतित-चिततं भोजमुस्यस्यात्मम । ९०। तद्ध तथा भवयामि यथा बहवहया- 
नि में प्रायथात्त्वा भवति । ९१। तत्तांतरलम मायुपाभ्यतं धनुप्कोटिगतं भवयामि । ९२ः  
एवं मनसा निषितं धनुप्कोटिं मुखे विष्णु लाभ्रु भविष्युस्माराधः । ९३। तत्तथा कालि त्यायी तालाव विद्याय धनुप्को- 
टिंस्थितसम्बन्धन निन्दनाता । ९४। सो प्रियं मृतः ॥ ९५ ॥

16. Those-who-have-done-evil must do penance twelve-days,
six-days, or three-days. 17. Purūravas, Indra’s-friend, married the moon-faced*, faultless-limbed* Apsaras Urvaci. 18. Br̥guකačcha is situated (चावट) 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 Br̥hmaν’s-daughter, Sītā-by-name*, is lotus-eyed.* 24. The king, although (वचपिः) many-wived, is childless. 25. The eloquent** pandit has arrived with-his-scholars. 26. With-upturned-face (उक्तुष्क) Cātaka prays for rain-water.

Lesson XXXV.

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

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

385. Endings. For the middle endings अति, अत, and अताम् are substituted अति, अत, and अतामस्; and after reduplicated stems (and a few others) अति, अनु, and उस are substituted for the

* Secondary adj. cpds., fem. in रे.
** 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 अपनि, अपनु, and अनि (impf.). The 2nd sing. inv. often takes the ending धि 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 या, with secondary endings; but तसू is the ending in the 3rd pl., and या is dropped before it; thus, युस्.

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

388. Class IV. A: nu-class. The present-stem is made by adding to the root the syllable नु nu [नु nu], in strong forms नो नो [नो नो]. The उ of the class-sign may be dropped before च and म of the 1st du. and 1st pl. endings, except when the root ends in a consonant; and the उ before a vowel-ending becomes व or वि, according as it is preceded by one or by two consonants. The ending धि of the 2nd. sing. inv. is dropped if the root ends in a vowel.

389. I. Roots in vowels. चु 'press'.

Indicative.

<table>
<thead>
<tr>
<th>Active</th>
<th>Middle</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. सुनोमि सुनुवस सुनुमस सुवि सुनवहे सुनमहे</td>
<td>सुनोमि सुनुवस सुनुमस सुवि सुनवहे सुनमहे</td>
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<tr>
<td>2. सुनोगि सुनुघस सुनुघ सुनुध सुनवधि सुनवधे</td>
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<td>सुनोगि सुनुघस सुनुघ सुनुध सुनवधि सुनवधे</td>
<td>सुनुघस सुनुघ सुनुध सुनवधि सुनवधे</td>
</tr>
<tr>
<td>3. सुनोति सुनुतस सुनवलि सुनुते सुनवाति सुनवेते</td>
<td>सुनोति सुनुतस सुनवलि सुनुते सुनवाति सुनवेते</td>
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<tr>
<td>सुनोति सुनुतस सुनवलि सुनुते सुनवाति सुनवेते</td>
<td>सुनुतस सुनवलि सुनुते सुनवाति सुनवेते</td>
</tr>
</tbody>
</table>

The forms चुमस्, चुमस्, चुमहे, चुमहे, are alternative with those given above for 1st du. and pl., and occur oftener.
Imperfect.
1. असुनवम् असुनवच्र असुनवच्र असूनवहि असूनवहि
2. असुनवस् असुनवस्य असूनवस्य असूनववाय असूनववाय
3. असुनवत् असुनवताम् असूनवताम् असूनवताम् असूनवताम्

The briefer forms असुनव, असूनव, असूनवहि, असूनवहि, are allowed and more usual.

Imperative.

Sunavani Sunavava Sunavama Sunavai Sunavavahi Sunavamahai
Sunav
Sunutam Sunutad Sunuvad Sunavam Sunavam
Sunotu Sunutam Sunvantu Sunutam Sunvatam Sunvatam

Optative.

Sunuyam Sunuyava Sunuyama Sunviyad Sunviyadi Sunvimahi
Sunuyas Sunuyatam Sunviyasa Sunviyayam Sunvisham
Sunuyat Sunuyatam Sunvish Sunvishive Sunvisham Sunvisham

Participle.

Svuhn, f. Suhniti Svuhn, f. ॐा

Indicative.

Active.  Middle.

1. धान्वित धान्विक धान्विकी धान्विन्द्र धान्विन्द्र धान्विन्द्र
2. नीलोष नीलयस नीलयस नीलयवेश नीलयवेश नीलयवेश
3. धान्वित धान्वितस् धान्वितस् धान्वितस् धान्वितस्

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

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

Imperative.

1. जाभ्यावनि जाभ्याव जाभ्यावै जाभ्यावहि ब्याख्ये
2. जाभ्यावहि जाभ्यावति जाभ्यावति जाभ्यावाचार्ये
3. जाभ्यावति जाभ्याववनु जाभ्यावतिः जाभ्यावातमः ब्याख्ये

Participle.

राध्यावनि, f. राध्यावति 
राध्यावनि, f. राध्या

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

391. 1. The root सू, 'hear', contracts to सू before the class-sign, forming सृवृ and सृवृ as strong and weak stem; 2nd sing. inv. act. सृवृ; 1st du. ind. act. सृवृवृर्त or सृवृसर्व, etc.—
2. The root दू shortens its vowel in the present-system.

Vocabulary XXXV.

Verbs:

ब्रह्म (अपनुति) acquire, obtain.
+ समुप obtain.
ब्रह्म (अपनोति, rarely अपनुति) acquire, reach.
+ ब्रव, प्र, or सम, reach.
चि (चिनोति, चिनुति) gather.
+ प्र or सम, gather.
+ निस्त्र or चिनिस्त्र, decide, conclude.
चुदू + प्र (प्राचोदयाति) urge on.
चु (चुनोति), instr., burn, feel pain or distress; tr., pain or distress (acc.)

+ धू (धुनोति, धुनुति) shake.
+ धू (धुनोति, धुनुति) cover, surround.
+ चा cover, etc..
+ चपा open.
+ चि explain, manifest.
+ सम shut.

शर (चक्नोति) be able.
शृ (च्र्नोति, च्र्नुति) hear.
शृ (त्र्नोति, त्र्नुति) scatter, strew.
+ तप scatter.
हि (हिनोति) send.
हू + प्रभा (प्रत्यङ्गहारति) bring back.

Subst.:

चाहा भा, m., food.
दिवस m., day.
हस्त भा भा, m., doorkeeper.
पर्ण m. pl., n. pr., certain demons.
भाव m., might, power.
Lesson XXXV.

Exercise XXXV.

11. Having entered the temple of the worshipful (भगवत) Vishnu we heard the ear-entrancing (वहनस्य) song of the young women (use जन at end of cpd). 12. Listen to this word of a devoted (प्रेमी, pass. part.) friend. 13. The greedy (लोभ, 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.
14. By tasteful, well-composed poems ye may attain glory in the ten regions of the world. 15. Čakuntalā, 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 (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 ँ — except one, कृत, of considerable irregularity — and so add only ं as class-sign. The inflection is quite that of the nu-class, the ं being gunated in the strong forms, and dropped (optionally, but in fact nearly always) before ं and म of 1st dual and plural.

393. Thus तनु, ‘stretch’, makes तनोभि, तनोपि, etc.; 1st du. तन्वस (or तन्वस), 1st pl. तन्वस (or तन्वस); mid. तन्वि, तन्वहि, तन्वहि, etc. — all like a vowel-root of the nu-class.

394. The root 1कृ, ‘make’, makes the strong stem करो, weak कृत; the class-sign ं is always dropped before ं and म in 1st du. and 1st pl., and also before ं of the opt. active. Thus:

<table>
<thead>
<tr>
<th>Active</th>
<th>Middle</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. करोभि कुर्वस् कुर्वस्त् कुर्विं कुर्वहि कुर्वहि</td>
<td></td>
</tr>
<tr>
<td>2. करोपि कुर्वस् कुर्विस् कुर्वथि कुर्वथि कुर्वथि</td>
<td></td>
</tr>
<tr>
<td>3. करोति कुर्वस् कुर्वनि कुर्वि कुर्वाति कुर्वाति</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. अकरोभ अकुर्व अकुर्वि अकुर्वः अकुर्वः अकुर्वः</td>
</tr>
<tr>
<td>2. अकरोर अकुर्वतः अकुर्वत अकुर्वथास अकुर्वथास अकुर्वथास</td>
</tr>
<tr>
<td>3. अकरोति अकुर्वतास अकुर्वनि अकुर्वत अकुर्वातास अकुर्वत</td>
</tr>
</tbody>
</table>
Lesson XXXVI.

Imperative.

1. करवाणि करवाव करवाम करवि करवावहि करवामहि
2. कुषु कुष्ठतम कुष्ठत कुष्ठव कुष्ठाधाम कुष्ठधाम
3. करोतु कुष्ठतम कुर्वेलु कुष्ठाम कुर्वाताम कुर्वताम

Optative.

1. कुर्वाम कुर्वाव कुर्वाय कुर्वीय कुर्वावहि कुर्वीमहि

etc. etc. etc. etc. etc. etc.

Participle.

कुर्वत, f. कुर्वती कुर्वाण, f. ओऽ।

395. This root sometimes assumes (or retains from a more original condition) an initial सू after the prefix सम*; thus, सक्ष-रोति, संक्षुतति, संक्षुर्वति.

396. The adverbial prefixes आविस्त and ग्राहुस्, 'forth to sight', 'in view'; तिरस् 'through', 'out of sight'; पुरस 'in front, forward'; and the purely adverbial अलम 'enough, sufficient', are often used with कु. and with one or two other verbs, oftenest अस् 'be' and मू 'become'.

397. Any noun or adjective-stem is liable to be compounded with verbal forms or derivatives of the roots कु and भू, in the manner of a verbal prefix. If the final of the stem be an ए-vowel or an अ-vowel, it is changed to ई; if an ऑ-vowel, to ओऽ. Consonantal stems take the form which they have before consonant-endings — of course with observance of the usual euphonic rules; but stems in एन change those letters to ई. Thus, स्वीकारति 'he makes his own', 'appropriates'; स्वीकारति (स्वान) 'he changes to ashes'. i. e. 'burns': स्वीभवति 'becomes a post' (स्वान); स्वीभवति 'becomes pure' (स्वाच्छि); साधूकारति 'makes holy'.

398. The suffixes ता (f.) and ल (n.) are very extensively used to form abstract nouns, denoting 'the quality of being so-

* Also sometimes after परिः and उप.
and-so', from both adjectives and nouns. Thus, चवितवता f, चारणधल n, 'the rank of a Kṣatriya'.

Vocabulary XXXVI.

Verbs:

- करोति, कुरुते (karoti, kurute) do, make.
- धो अप do evil to, harm (gen., loc., or acc.).
- अकल अल prepare, adorn.
- अविशकरोति (ävishkaroti) make known, exhibit.
- उप do good to, benefit (gen., loc.).
- तिरस्क hide; blame, find fault with (acc.).
- पुरस्क put at the head.
- प्रति pay, recompense; punish (acc. rei, gen., dat. or loc. pers.).
- माधुस make known, or visible.
- समः (§ 395) prepare, adorn; consecrate.
- क्षणोति, क्षणुते (kshanoti, kshanute) wound.
- तनो तनो तनु ते (tanoti, tanute) stretch, extend (tr.); perform (a sacrifice).
- चा cause, bring about.
- म् spread abroad (tr.).
- दुष्ष (düsyati) be defiled.
- नचन (manute) think, consider.

Subst.:

- अष्ट्रोऽन्न म, priest of a certain kind.
- अश्र अश्र म, progeny, descendant.
- अभावमाय म, plan; view; opinion.
- अरस्थ, अरस्थ n, breast.
- कलिंस म, name of a tribe.
- कारिन्न f, charm, grace.
- चमलकार म, astonishment.
- चातूमास्ख n, a certain sacrifice.
- चौलका म, name of a tribe.
- तिरस्कारिणी f, veil.
- दोष m, fault.
- नीति f, conduct of life; ethics; politics.
- भूमज m, king.
- महानस n, kitchen.
- मंस n, flesh.
- लवण n, salt.
- वाहन n, spice.
- वाहार म, trade.
- संशय m, doubt.
- सूद m, cook.
Lesson XXXVI.

Adj.:  
अंग्रेज़ी  
blind.  
विद्याकीर्ति,  
wrong, false.  
कर्मकाल,  
f.  तथा,  
ready.  
पापित,  
f.  तथा,  
knowing.  
स्वरूप,  
f.  तथा,  
enjoying.

वज्रभ,  
f.  तथा,  
dear.

विद्याकीर्ति,  
f.  तथा,  
good, proper.

वृद्धि,  
f.  तथा,  
blind.

विद्याकीर्ति,  
f.  तथा,  
wrong, false.

विद्याकीर्ति,  
f.  तथा,  
good, proper.

विद्याकीर्ति,  
f.  तथा,  
ready.

Exercise XXXVI.

ची उन्होंने दिया वेदमन्त्र जूतेद श्रमम् ।
स जीवनाय श्रूदलमायु गच्चति सान्य: ॥ २७ ॥
यत्करोजुभी वर्षे गुर्भे वा योद्ध सत्तमः ।
भवाणं तत्त्वायाग्रोि पुष्क्रो एव न संशयः ॥ २२ ॥
कुर्मर्थलि वल्लिकालि च: प्रियः प्रिय एव सः ।
अनीत्रेषत मथ्यो अधि वायः काख न वज्रभः: ॥ २३ ॥

यो ब्राह्मणा कर्षणावृहीलोि तं पितरं मातरं च मन्वायो न दुःखेत्सी वद्य्यावनान ।
र्वं ते लोभायन्वेश वृत्तं सांस्करि चमलायार्मात्त्वोि ॥ २ ॥
भो राजाने नीतिज्ञानां मण्डिराभिमायां शुला यज्ञां तत्स्वीकुस्वः ॥
श्रव्यशासने दृश्यु प्रत्युपगीि मल्या भूयसीं ग्रिम्यं भूभुजः विविषो विवेधणि ॥
मानसूत्रपाठां दुर्भूमाः क्रीणायां भुद्रा महानसं संख्येः: ॥ ५ ॥
श्रुतूपारसितमु सूरा युद्धाव सज्जभूम्य लघुणारारिकवृवंशः ॥ ६ ॥
मथ्युरस-किरसरितिभु बृपुपरसः कवेद पार्वतास मन्वायावृहीलोि ॥ ७ ॥

8. Every-year an Agnihotrin must perform the Caturmasya (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 कु) in Anahilapātaka 247 years.
15. By-the-charm-of-her-face the lotus-eyed eclipses (तिरस्कृत) 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-Kalingas wounded his enemy in the breast with an arrow.

Lesson XXXVII.

399. Verbs. nā-class. The class-sign is in the strong forms the syllable ना nā [शा nā], accented, which is added to the root; in the weak forms it is नि nī [शी nī]; but before an initial vowel of an ending the दी i of नि nī disappears altogether.

400. Thus, की ‘buy’: strong stem क्रिषा krīnā, weak क्रोि krīn (before a vowel, क्रिष kri).  

<table>
<thead>
<tr>
<th>Active</th>
<th>Middle</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. क्रिषामि क्रिषोिवस क्रिषीमस क्रौि क्रिषोिवहि क्रीषोिमि</td>
<td></td>
</tr>
<tr>
<td>2. क्रिषासि क्रिषोिवस क्रिषीय क्रीषोिवि क्रीषाचि क्रीषोिचि</td>
<td></td>
</tr>
<tr>
<td>3. क्रिषाति क्रिषीतस क्रीषनि क्रीषीति क्रीषाति क्रीषति</td>
<td></td>
</tr>
</tbody>
</table>

Imperfect.

| 1. क्रीषाम मक्रीषोिव क्रीषीमः ोणि ोषोिवः ोषोिमः |
| 2. क्रीषास मक्रीषोितम क्रीषीति ोषीयाः ोषायाः ोषोिभः |
| 3. क्रीषाति मक्रीषोितमां क्रीषीणि ोषीत ोषाताः ोषत |

Imperative.

| 1. क्रीषायि क्रीषाव क्रीषाम क्रौि क्रीषायवहि क्रीषामः |
| 2. क्रीषोिहि क्रीषोिस मक्रीषीच्च क्रीषायाः क्रीषीच्छिम |
| 3. क्रीषातु क्रीषोिताः क्रीषणः क्रीषोिताः क्रीषाताः क्रीषताः |

Optative.

| 1. क्रीषोियाः क्रीषोियाच क्रीषोियाम क्रीषोिच क्रीषोिवहि क्रीषोिमि |
| etc. | etc. | etc. | etc. | etc. |

Participle.

क्रीष, f. क्रीषति क्रीषान, f. ोषा

401. The ending of the 2nd sing. inv. act. is हि, never धि; and there are no examples of its omission. But roots of this class
ending in a consonant substitute for both class-sign and ending in this person the peculiar ending आन अनः; thus, वधान, बधान, स्त-भान, मुहाव (see §§ 402, 403).

402. The roots ending in अ shorten that vowel before the class sign; thus, पृ. पुनाति, पुजीति. The root ग्रह is weakened to ग्रह; thus, ग्रहाति.

403. A few roots which have a nasal in some forms outside the present-system, lose it in the present; thus, ग्रन्थ or ग्रन्थ, ग्र-पाति; बन्ध, बन्धाति; सम्म or सम्, समाति. Similarly, च त makes चानाति.

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

406. Thus, च्छ 'go':

<table>
<thead>
<tr>
<th>Indicative.</th>
<th>Imperfect.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. चामि चावस् चामस् चायाम चायाव चायाम</td>
<td></td>
</tr>
<tr>
<td>2. चासि चाशस् चाय चायास् चायातम् चायात्</td>
<td></td>
</tr>
<tr>
<td>3. चाति चातस् चानि चायात् चायातम् चायान्</td>
<td>चायस्</td>
</tr>
</tbody>
</table>

* The same ending is also allowed and met with in a few roots ending in consonants; viz. विद्य 'know', चच, धिष, दुह, मृज.
Lesson XXXVII.

Imperative.

1. घाँि तव वाम चाम
2. घाँि तवम् भात चायास चायातम् चायात
3. घातु तवताम् वानु चायात चायाताम् चायास

Part. घान्, f. घानी or चाती (260).

Optative.

Verbs:

2चन्द्र (acñati) eat.
क्री (krīnāti, krīnē) buy.
गन्ध (grathnāti) string together; compose.
ग्रह (grhānāti, grhīnē) take, seize.
+ पि hold, restrain, check.
+ प्रात take, receive.
भा (jānāti, jānē) know.
+ अन allow, permit.
पात (pāti) protect.
पूष (puṣnāti) make increase or grow.
पू (punāti, punē) clean.
प्री (prīnāti, prīnē), act., delight;
+ मो मid., rejoice.

Vocabulary XXXVII.

Verbs:

पू + चा (āplāvate) drench.
भन्त्र (badhānāti, badhānē) bind;
catch; join; compose.
भा (bhāti) gleam, glance.
भा (mātī) measure.
+ निस work, create.
भू (muṣnāti) steal, rob.
भू (भू) + निस steal.
भू (vrīnē: also varāyati, -te) choose.
भू + उद र remain over.
भू (strnāti, strnē; see also in
Vocab. XXXV) strew.
भू (snāti) bathe.
हृ + अप remove.

Subst.:

क्षणिल m., a gesture of respect-
ful greeting.
रक्षा f., wish.
उद्व म., rise.

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

3TT m., demon.

नाग m., snake.

नेच n., leading-rope, cord.

मन्चन (§ 278) m., stirring-stick.

मन्त्र m., n. pr., a mountain.

चूथ m., sacrificial post.

लखात n., forehead.

1वर (varā) m., suitor, bridegroom.

2वर (vāra) m., choice, privilege, favor.

श्रेष m., n. pr., a snake-demon who supports the earth.

समुद्रतित f., height, elevation; high position.

Adj.: अद्वैत of to-day.

धार्मिक right, just.

प्रसन (part of प्र-सनू) kindly disposed.

प्रशुन knowing.

विवेकन shrewd.

Adv.: समय before, in the presence of (w. gen.).

Exercise XXXVII.

परकाषण कवय: परद्रीश चेंबरा: ||

विवेकननमुप्राय युगय चालन समुद्रतित ||

सूत्रां रत्न्यामावात चार्यकरनिवृत्तिम ||

यद्य विधातुमित्वनमान: प्रथम वेदृविद्ध चलिनो वृक्षिताम।

चिन्ह प्रभुवकृतिषु चुपेपु रत्नुभिर्भवाचलन || 2 ||

देवायां कोपायिं शालिन्ते नेतुं ताम्भुविभिन्नराजसू 5म्रीणात।

3 || प्रसन्ता ववं वरं वृक्षित चेंबरा धार्मिकलविशेषत || 4 ||

नोम दृष्टज्ञां सुलःध्वर्ष-वसं पुनन्तु । 5 ||

मन्त्ररवें मन्त्रां श्रेष्ठानां च नेतुं कूला देवदरा-नवा अभृतार्थ बीरोददिधिभवन् । 6 ||

यथा सूर्य उदयं भाति तथा पापायपथ्य गद्यजलासुता नरविवाहिता || 7 ||

जुष्मद्वेण गृहवियात्

रक्तमालिकरणा || 8 ||

9. Allow me to go now. 10. Take these jewels which I have

* With the suffix तन (sometimes तन) are made adjectives from adverbs, especially of time; thus, प्राच ‘ancient’, प्रात्सन ‘early’, कला ‘of the morrow’. 
given you (pass. constr.). 11. Let the great poet weave (गाँव, बन्ध) a verse-wreath of word-pearls (instr.). 12. Every-day two thieves robbed the king's treasury. 13. He who receives (part.) gifts from every one is polluted (दुष्प). 34. The Creator formed the world by his will (विविध्यया) alone. 15. Betake thyself (या) for salvation to the gods' protection. 16. Let kings restrain the wicked by punishments. 17. We saw Rāma's daughter coming out (pres. part.) of the house. 18. Let the bridegroom grasp the maiden's hand before the fire. 19. An Aryan must not eat another's leavings (उद्ग-प्रिस, pass. part., neut. sing.). 20. One must bathe daily in unconfined (part. from न-रुध) water. 21. May the three-eyed god, the great-lord (हर्षर) 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 र 'go') change these into र्य and उच before vowel-endings in weak forms, when not gunitated.

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

<table>
<thead>
<tr>
<th>Active.</th>
<th>Middle.</th>
</tr>
</thead>
<tbody>
<tr>
<td>एभि इवस् इमस् धीयि धीयि धीयि</td>
<td>एभीमि</td>
</tr>
<tr>
<td>एष इवस् इय धीयि धीयाचि धीधि</td>
<td>एधीचि</td>
</tr>
<tr>
<td>एति इसस् यनि धीयि धीयाति धीयाति</td>
<td>एधीधि</td>
</tr>
</tbody>
</table>

* 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.
Lesson XXXVIII.

Imperfect.
(for augment cf. § 179.)

1. भायम् एव एम भायियम् भायेवहि भायेमहि
2. एस् एतस् एत भायेवास् भायेयाथाम् भायेधवम्
3. एति एताम् भायन् भायेन भायेयाताम् भायेयत

Imperative.

1. भायानि भायाव भायम् भायेव भायेयावहि भायेयामहि
2. हि इतम् इत भायेव भायेयावाम् भायेधवम्
3. एतु इताम् यन्तु भायेताम् भायेयाताम् भायेयाताम्

Optative.

द्याम् etc., 3rd pl. द्ययस् भायेयीय etc.

Participle.

रुति, f. यति भायेयान्, f. ऊरा

409. The root श्र्रि (mid.), 'lie', has गुणa throughout; thus, श्र्रि, श्र्रिः, श्र्रिः श्र्रिः etc.; impf. श्र्राय्य, श्र्रियास् etc.; opt. श्र्रीय etc., part. श्र्रायन. Other irregularities are the 3rd persons pl.: indic. श्र्रिति, impf. श्र्रिताम्, impf. श्र्रित.

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

411. Thus, श्र्रि 'praise':

Indicative.

Active.                Middle.

* 1. लीभि सुवस् सुमस् सुवं लुवं लुवेन लुवेन
2. लीषि सुवस् सुधि सुविर सुवाधे सुवर्
3. लीति सुवस् सुविति सुवि सुवतिसे सुवतिसे

Imperfect. Act.: 1. श्र्रतवम्, 2. श्र्रतोस्, 3. श्र्रलोत, 3rd pl. श्र्रलुवम्. Mid.: 1. श्र्रलुवि, 3rd pl. श्र्रलुवत.

Imperative. Act.: श्र्रानि, श्र्रिः, श्र्रि, श्र्रवा etc., 3rd pl. श्र्रवम्. Mid.: श्र्रि, श्र्रु, श्र्रताम्, श्र्रवाहिथ etc., 3rd pl. श्र्रवताम.

Optative. श्र्राम् etc. श्र्रीय etc.

* लीभि also found.

Perry, Sarskrit Primer.
Lesson XXXVIII


412. The root बू ‘say’, takes the union-vowel दू after the root when strengthened, before the initial consonant of an ending.* Thus:

**Indicative.**

<table>
<thead>
<tr>
<th>Active</th>
<th>Middle</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. बूवीमि बूवसि बूवसि बूवे बूवेहि बूवाहि</td>
<td></td>
</tr>
<tr>
<td>2. बूवीषि बूवसि बूषि बूवे बूवाहि बूषि</td>
<td></td>
</tr>
<tr>
<td>3. बूवीति बूवसि बूवनि बूति बूवाति बूति</td>
<td></td>
</tr>
</tbody>
</table>

**Imperfect.** Act.: अब्रवसि, अब्रवीषि, अब्रवीतः; अब्रूषि etc.; 3rd pl. अब्रुवन। Mid.: अब्रुषि, अब्रुषासि etc.; 3rd pl. अब्रुवत।

**Imperative.** Act.: ब्रवाशि, ब्रृहि, ब्रवीतु; ब्रवाब etc.; 3rd pl. ब्रुवन। Mid.: ब्रवि, ब्रूषि etc.

**Optative.** Act.: ब्रुषासि etc. Mid.: ब्रवीषि etc.

<table>
<thead>
<tr>
<th>Participle.</th>
<th>Active</th>
<th>Middle</th>
</tr>
</thead>
</table>
| 4.3. 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:**

| र् (ॆति) go. | + प्र explain, teach; announce. |
| + अधि (अधितेम) repeat, read. | + वि explain, etc. |
| + अप (अपातिति) go away, depart. | च (रावृति) cry, scream. |
| + अभि approach. | + वि scream. |
| + अस्मि set (of heavenly bodies). | शी (शि) lie, sleep. |
| + उद्द rise (of heavenly bodies). | + अधि lie asleep on (acc.). |
| + उप approach. | शू (सावतेन) bring forth, bear. |
| बू (ब्रविति, ब्रह्मते) speak, say, state. | + प्र bring forth. |
| सू (सावृत्ति) praise. | |

* Special irregularities in this verb are occasionally met with, such as बूविरि बूविहि। Some of the verbs in च are allowed to be inflected like र्, but forms so made are rare.
### Lesson XXXVIII.

<table>
<thead>
<tr>
<th>Subst.</th>
<th>साचिन m., witness.</th>
<th>सारस m., crane.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ज्ञन m., n.pr., a name of Buddha.</td>
<td>उदयत, f. ॐशा, ready.</td>
<td></td>
</tr>
<tr>
<td>विक्षा f., tongue.</td>
<td>उदयोगिन, diligent, energetic.</td>
<td></td>
</tr>
<tr>
<td>नीलकण्ठ m., n.pr.</td>
<td>कह्न, f. ॐशा, lamentable.</td>
<td></td>
</tr>
<tr>
<td>व्याच m., logic.</td>
<td>व्याकरित, making, doing.</td>
<td></td>
</tr>
<tr>
<td>पुष्प n., flower.</td>
<td>वध m., killing, murder.</td>
<td></td>
</tr>
<tr>
<td>प्रश्न m., question.</td>
<td>सुन्द्रेश p., m., companion; ओरी f., wife.</td>
<td></td>
</tr>
<tr>
<td>मानस n., sense, understanding.</td>
<td>ताण m., witness.</td>
<td></td>
</tr>
<tr>
<td>वध m., killing, murder.</td>
<td>चरो m., wife.</td>
<td></td>
</tr>
<tr>
<td>ऊनेश p., m., n.pr.</td>
<td>त्रिन, n., flower.</td>
<td></td>
</tr>
<tr>
<td>त्रिन, m., question.</td>
<td>त्रिण n., making, doing.</td>
<td></td>
</tr>
<tr>
<td>मानस n., sense, understanding.</td>
<td>त्रिण n., making, doing.</td>
<td></td>
</tr>
</tbody>
</table>

### Exercise XXXVIII.

11. The three wives of Daçaratha bore four sons. 12. Rāma and Lakṣmaṇa, followed-by-Sitā, went (हृ) 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 (मृ-वृः) the rising or the setting sun. 17. Why hast thou come (चान-ङ्ङ) to-my-house with-wife and with-children? 18. “Praise Varuna”: thus the gods addressed Cunaḥçepe who was bound to the sacrificial post. 19. Always speak the truth. 20. In a kingless land the rich do not sleep in peace (सुखिन).

Lesson XXXIX.

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

415. Roots in च and ज substitute स for those letters before त, ध, and स (which then becomes घ); and श before ध. Thus, वच ‘speak’: वचिा, वचि, वचि (only these three forms used).

416. Root विबु ‘know, (act. only):

Indicative. Imperfect.

1. वेठि विबुस विबुस सवेद्म ववेद्म वविष
2. वेसि विसः सितः सवेद्म or सवेद्म सविस्त सविनि
3. वेसि विसः सवेद्म सविनि सविस्त सविनि त्रावः

Imv.: वेदानि, विदिः, विनु; वेदाव, विसः, विनि; वेदाम, विनि, विदुँ. — Opt.: विदाहः, 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).
Lesson XXXIX. 165

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. वेदः, 2. वेथः, 3. वेदः; du. 1. विदः, 2. विद्युसः, 3. विद्दुसः; pl. 1. विसः, 2. विदः, 3. विद्दुसः. The participle is विद्वांसः, f. विद्वायी (cf. § 268).

418. The root च्रोः, ‘eat’ (act.), inserts छ before the endings of the 2nd and 3rd sing. impf.; thus, चादसः, चादतः.

419. The root हतः, ‘kill’ (act.), is treated somewhat as are noun-stems in धर्म in declension (§ 283). Thus:

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. हन्सम हतसः हवसः अहलम अहलः अहवः</td>
<td></td>
</tr>
<tr>
<td>2. हन्सि हतसः हसः अहलः अहलम अहतः</td>
<td></td>
</tr>
<tr>
<td>3. हन्सि हतसः घनिः अहलः अहलम अहचः</td>
<td></td>
</tr>
</tbody>
</table>

Inv.: हनानि, जहि*, हलः; हनावः, हतमः, हतामः; हनम, हतः, घनः. — Opt.: हन्यमः etc. — Part.: घनः, f. घनः.

420. Roots in मः, पः, चः, substitute म before स (which then becomes प), प before त and प (which become ट and ठ), and ठ before थ (which becomes ठ). Thus, दिस्य ‘hate’ (act. and mid.):

<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. दिस्य दिस्यसः दिस्यसः अद्विसः अद्विवः अद्वितः</td>
<td></td>
</tr>
<tr>
<td>2. दिस्यि दिस्यसः दिस्यि अद्विदः अद्विहसः अद्विषः</td>
<td></td>
</tr>
<tr>
<td>3. दिस्यि दिस्यसः दिस्यि अद्विदः अद्विहसः अद्विषः</td>
<td></td>
</tr>
</tbody>
</table>

Inv. Act.: दिस्याविः, दिस्यछि, दिस्यछ्; दिस्याव etc.

421. चचः, ‘see’ (mid.): Pres. Ind.: चचि, चचः, चचिः, चचाति, चचाती; चचिः, चचः, चचिः, चचः. — Imp.: चचाचि, चचाच्चि, अचचः, अचचाः, अचचः, अचचाः, अचचचः, अचचचचः, अचचचः, अचचचचः, अचचचचः,

* Anomalous dissimilation.
422. 1. राज, ‘rule’ (mid.), inserts र before endings beginning with स and ध; thus, 2nd sing. राजी. — 2. वश, ‘wish’ (act.), is in weak forms contracted to वश; thus, 3rd. pl. उश्नति.

423. गृह, ‘rub’, ‘clean’ (act.), has vrddhi in the strong forms, and optionally also in weak forms when the endings begin with a vowel. In the treatment of the root-final this verb follows the roots in गृ. Thus, ind. 3rd sing. मार्ति, du. मृदस, pl. मृज्ञन्ति or मार्ज्ञन्ति.

Vocabulary XXXIX.

Verbs:

राज (िशे) rule, own (w. gen.).
चच (िशि) relate; call, name.
+ आ explain.
दिवष (िवषि, िवषि) hate.
+ आ hate extremely.
गृह (िरषि) rub, wipe.
+ आ wipe away, off.

Subst.:

ब्रोष m., lip.
बय m., decay, destruction.
बलस n., eye.
बजम m., conqueror.
द्वय f., compassion, pity.
मखम m., destruction.
भव m., n. pr., a name of Čiva.
मन्त्र m., sacred text; spell, charm.
बाम m., watch (of the night).
बुझ n., conduct.

Adj.:

आकरण n., grammar.
आस m., n. pr., a Rishi.
ब्रह्म f., hesitation.
बहव m., n. pr., a name of Čiva.
भूम n., learning.
सर्म m., creation.
स्थित f., condition, existence.

बाच, f. भाषा, blameworthy, culpable.
Lesson XXXIX.

Exercise XXXIX.

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 Rāvana, lord-of-Laṅkā. 14. Having sipped (ग्रा-चम) water thrice, one wipes the lips twice; according to others, once.** 15. Two warriors smote (भभ-हुँ) with arrows the king-of-the-Aṅgas, who had murdered their companions. 16. Kill without-hesitation even (श्रष्ट) a teacher who approaches (past. pass. part.) in order to kill you. 17. Why dost thou consider (विद्द) me a Çūdra, though knowing (शाग गर) my learning-and-conduct? 18. Do not hate the sons-of-Pāṇḍu. 19. The women whose-sons-were-dead, having lamented greatly, wiped the tears from their eyes. 20. Thou, O Lord, rulest over bipeds and quadrupeds (gen.).

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

** समूकिर्षितेः.
Lesson XL.

424. Verbs. Root-class, cont'd. द्वार - 'sit' (mid.): Indic. द्वारते, द्वारति, द्वारस्ति; द्वार्यादि etc.; द्वारयति द्वारीकृति. Impf. द्वाराधार, द्वारका etc. Inv. द्वारते, द्वारस्ति, द्वाराधार etc. Part. द्वारानस (unique).

425. The root द्वारत, 'command' (act.), substitutes in the weak forms with consonant-endings the weakened stem शिष्य; thus, indic. sing. द्वारिष्य etc.; du. शिष्यम् etc.; but 3rd pl. शाषित. Impf.: द्वाराशय, द्वाराशय, द्वाराशय **; शिष्यम् etc.; but 3rd pl. द्वाराशयस। Inv. 2nd sing. द्वारिष्य; 3rd pl. द्वाराशयम्।

426. The extremely common root द्वार, 'be' (act.), loses its vowel in weak forms, except when protected by the augment. The 2nd sing. inv. is एधिः; in the 2nd sing. indic. one स is omitted; in the 2nd and 3rd sing. impf. द्रू is inserted before the ending. Thus:

<table>
<thead>
<tr>
<th>Indicative.</th>
<th>Imperfect.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. द्वारस् द्वारस् द्वारस्</td>
<td>द्वारस्ति द्वारस्ति द्वारस्ति</td>
</tr>
<tr>
<td>2. द्वारस्ति द्वारस्ति द्वारस्ति</td>
<td>द्वाराशय द्वाराशय द्वाराशय</td>
</tr>
<tr>
<td>3. द्वारस्ति द्वारस्ति सनित</td>
<td>द्वाराधित् द्वाराधित् द्वाराधित्</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Imperative.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. द्वारानसि द्वारानसि द्वारानसि</td>
</tr>
<tr>
<td>2. एधिः एधिः एधिः</td>
</tr>
<tr>
<td>3. द्वारानसि द्वारानसि सनिः</td>
</tr>
</tbody>
</table>

427. Roots in ह् (except द्वाद्र and द्वाद्र) combine ह् with न्, ध्य and ध्य into ह्, and then lengthen preceding च्, य, उ; before स्, ह् becomes क्; in 2nd and 3rd sing. impf. act. (where the endings are dropped) the ह् becomes त्. Thus, लिफ् 'lick' (act. and mid.): Impf. act.: लिफ्स्, लिफ्स्, लिफ्स्; लिफ्स्, लिफ्स्.

* Or द्वारस्. So द्वाराशयः or द्वाराशयः (inv., impf.).

** See § 414. द्वाराशय is said to be used in 2nd pers. also.
Lesson XL.

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

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. दूहः दूहस् दूहस्ते दूहोऽहम् दूहोऽहम् दूहस्</td>
<td>1. निर् निर्वस् निर्वस्ते निर्वागः निर्वागः निर्वस्</td>
</tr>
<tr>
<td>2. निरजः* निर्वस् निर्वस्ते निर्वागः निर्वागः निर्वस्</td>
<td>2. निरजः* निर्वस् निर्वस्ते निर्वागः निर्वागः निर्वस्</td>
</tr>
<tr>
<td>3. निरजः** निर्वस् निर्वान्ति निर्वागः निर्वागः निर्वान्ति</td>
<td>3. निरजः** निर्वस् निर्वागः निर्वागः निर्वागः निर्वागः</td>
</tr>
</tbody>
</table>

Ind. mid.: दूहः, पुष्टि, पुष्टि; दूहः etc. Impf. mid.: निर्वस्, निर्वागः, निर्वागः; निर्वागः etc.; निर्वागः, निर्वागः, निर्वागः. Imv. mid.: दूहः, पुष्टि, पुष्टि; दूहः etc.; दूहः पुष्टि, पुष्टि. 429. The roots दूहः, 'weep', निर, 'sleep', निर, 'breathe', निर्, 'breathe' (all act.), insert ह before all endings beginning with a consonant, except स and त of 2nd and 3rd sing. impf., where they insert either य or द. Thus, दूहः: Pres. indic.: रो- रिद्यम्, रोदित्वि etc., 3rd pl. दूहः. Impf.: रोद्वम्, रोद्वस् or द्वोऽस्, द्वोऽस् or द्वोऽस्; अद्वित्वि etc.; 3rd pl. दूहः. Imv.: रो- रिद्यम्, रोदित्वि etc. Opt.: दूहः etc. (या being mode-sign).

Vocabulary XL.

Verbs:

अन् (āniti) breathe.
+ म (प्रान्ति) live.
अस् (āsti) be.

आस् (āste) sit.
+ उप sit by; wait upon; attend; reverence.

* cf. §§ 244, 249.

** When the final sonant aspirate of a root is followed by त or ध of an ending, the whole group is made sonant, and the aspiration of the root-final is not lost, but is transferred to the initial of the ending.
Lesson XL.

Subst.:
- प्रविदलति (pravidālati) move, stir (tr.).
- देग्धि (dēghdhi) smear.
- दुग्धि (dēghdhi, dugdhē) milk.
- निमिलति (nimīlāti) shut (the eyes).
- रोदिति (rōdīti) weep.
- लिग्धि (lēghdhi, līghē) lick.
+ ब्राव lick.

Adj.:
- धीर, f. °ध्रा, firm, resolute.
- निपुण, f. °ध्रा, shrewd, skilled.
- न्याय, f. °ध्रा, right, proper.
- प्रमाण, f. °ध्रा, careless.

Indecl.:
- प्रातः early, in the morning.
- भूम् greatly, much.

Exercise XL.

चं + च-चि (pravidālati) move, stir (tr.).

विश + समा approach.

शास (cāṣṭi) command, govern.

स्थस (cāṣṭi) breathe.
+ चा or समा breathe gently, revive.
+ चा be confident, trust (w. gen. or loc. of pers.)

खा + उद्र (uttīṣṭhati) arise.

स्कङ्ख m., shoulder.

उपयोग m., enjoyment.

बेला m., hair.

दान n., gift, generosity.

बाला f., girl, maiden.

सुसल m., n., club, pestle.

स्फूर n., blood.

सत्त n., sacrifice.

सावित्र m., n. pr., the sun-god Savītar; the sun.

निन्दनु नीतिनिपुषा यदि वा सुवनु
लक्षि: समाविष्ट गच्छु वा चेष्टस् ।

अबैव वा मरणमेव युगान्तरे वा

त्याहात्म: प्रविदलति पद्ध न धीर:ः ॥ २५ ॥

लिनो मुसलं खंच्छे कृला मुक्तकेशरो राजामुंकिष्यं शाधि माधि-मिति हृष्यात् ॥ ७ ॥ मिन्द्रधुपुष्पं वनं विश्विसितं वुष्थिसान। ॥ २ ॥ महो दृष्टिमध्ये श्वेनमागमधिस्यनानो विषु: सुखं स्थापितं ॥ ३ ॥ प्रमाणं छेत्रं

* After उद्र, the initial स of खा and स्थस is dropped; thus, उत्थातम् for उत्थातम्.
11. Long may the great-king govern the earth according to law. 12. There was a mighty king, Nala by name (नाम), son of Virasena. 13. The lion, satiated-with-the-blood-of-the-slain-gazelle, licked his mouth with his tongue. 14. Let the householder say to the guest: “where didst thou sleep during the night”? 15. The cowherd milked the cows twice daily. 16. The boy, beaten by his father, wept bitterly (मुक्त). 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 (सूर्य). 20. If you do not praise Rāma, there will be no salvation for you (use चरस, in pres. opt.).

Lesson XLII.

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, दरा, दद्दरा. 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 ढ़; thus, धा. दधा; बिद्रू, बिद्रीप: हो, निधो; (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, खात, तक्खा.

2. A long vowel is shortened in the reduplicating syllable; and र्थ is replaced by र्; thus, दद्धा and दधा above; मी, बिभी; भू., विभृ.

432. The present-stem gunates the root-vowel in the strong forms; thus, बिभी, strong बिभी; विभृ, strong विभर.

433. The verbs of this class lose the न from the endings of the 3rd pl. in the active as well as in the middle; and in the 3d pl. impf. act. always take उस्, before which a final radical vowel has guna; thus, चविभसर.


Indicative.

<table>
<thead>
<tr>
<th>Active</th>
<th>Middle</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. बिभर्मि</td>
<td>विभृवस्सू</td>
</tr>
<tr>
<td>2. बिभर्णि</td>
<td>विभृवस्सू</td>
</tr>
<tr>
<td>3. बिभर्ति</td>
<td>विभृवस्सू</td>
</tr>
</tbody>
</table>
In the 2nd sing. inv. act. they form देहि and देहिः. The inflection of धा is as follows:*

### Indicative.

**Active.**

1. दधानि दधासः दधास दधि दधहि दध्महि  
2. द�ासि धत्सः धत्सा धतसि दधायेः धाः  
3. दधायति धत्तसः धत्तति धत्रि दधाति दधाते  

**Middle.**

1. दधानाः धद्धाः धद्धमः धद्धधि धद्धहि धद्धमहि  
2. धद्धासः धद्धतसः धद्धततः धद्धत्तसः धद्धाधासः धद्धधमः  
3. धद्धाति धद्धताः स्थद्धुस्तः धद्धतः धद्धाताः धद्धधतः

### Imperfect.

1. दधानि दधावः दधासः दधि दधावहिः दधामहि  
2. धहिः धतसः धतसा धतसि दधायाः धाः  
3. धहाति धताः स्थद्धुतः धताः धताताः धद्धाताः

### Imperative.

1. दधानि दधावः दधासः दधि दधावहिः दधामहि  
2. धहिः धतसः धतसा धतसि दधायाः धाः  
3. धहातः धताः धतरतः धताः धताताः धद्धाताः

**Opt. act.:** दधासः etc.; **mid.:** दधीय इत्य. 

**Part. act.:** दधतः, f. दधती; **mid.:** दधान.

436. The root द्धा is inflected in precisely the same way, but with change everywhere of धा to धा, except where धा belongs to the ending.

437. The root द्धा, 'quit, abandon' (act.), drops the धा in weak forms where the ending begins with a vowel, and in the opt.; thus, indic. 3rd sing. जहाति, pl. जहाति; impf. 3rd sing. जहातः, pl. जहासः; opt. जहात. The 2nd sing. inv is जही or जही. In the other weak forms before consonant-endings the stem is either जही or जहि; thus, जहीमस् or जहीमस्.

438. द्धा, 'measure' (mid.), and द्धा, 'move, go' (mid.), form ________

* In combination with त or ध of an ending, the धा of द्धा does not give धा, 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.
Lesson XLI.

तत्त्व and तत्त्व before consonant-endings, तत्त्व and तत्त्व before vowel-endings; thus, 3rd persons indic. तत्त्वति, तत्त्वति, तत्त्वति.

439. त्त 'pour, sacrifice' (act. and mid.), makes the 2nd sing. impv. जुज्ज्वः; 3rd persons impf. चज्ज्व, चज्ज्वताम, चज्ज्वस.

440. 1. भि, 'fear' (act.), may shorten its vowel in weak forms; thus, विभोमस स or विभोमस, विभीयत् or विभीयत्. — 2. ह्रि, 'be ashamed' (act.), changes its weak stem ज्ज्व to ज्ज्विय before vowel-endings; thus, indic. 3rd persons ज्ज्विति, ज्ज्वितस, ज्ज्वियति.

Vocabulary XLI.

Verbs:

1. दा (ददति, दत्ते) give.
   + म entrust.

2. धा (धधति, धहते) put, place.
   + रेप close, shut.

Subst.:

चभय n., safety; feeling of safety.
चसुर m., demon.
चाङति f., oblation.
माहिस m., n. pr.
मृग m., gazelle.
विसन n., possessions, wealth.
शेष m., n., rest, remainder.
खातक m., one who has per-

formed the ablution customary at the end of religious pupilage.

Adj.:

विशिष्ट, f. **वृ**, excellent, remarkable.

Adv.:

सायम at evening.

Exercise XLI.

यद्यादि विशिष्टभो यवाधिकारि दीने दीने।
तत्से विन्तमां नये शेषं कञ्चापि रचसि॥ ३० ॥
Lesson XLI. XLII.

11. Let the Adhvaryus pour the sacrificial offerings into the fire. 12. The seers ordain forty sacraments in the law-books. 13. Daçaratha entrusted his sons to Vasiṣṭha as scholars. 14. Meeting a woman in the forest, one should say to her: "Sister, be not afraid." 15. Let a Snātaka carry (wear) a garland, and an umbrella-and-shoes. 16. One who takes (part.) roots-fruit-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 (विभव) 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 म, f. अ, 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.

** See note on § 411.
sonant, unless one be there already (as in भ्ज्य); this nasal is adapted to the consonant, except in the strong forms, where it is expanded to the syllable न [ṇ], 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, युज्य 'join'; strong stem युज्य, weak युज्य.

### Indicative.

<table>
<thead>
<tr>
<th>Active</th>
<th>Middle</th>
</tr>
</thead>
<tbody>
<tr>
<td>युज्यनम</td>
<td>युज्यनस</td>
</tr>
<tr>
<td>युज्यनि</td>
<td>युज्यनस</td>
</tr>
<tr>
<td>युज्यनि</td>
<td>युज्यनस</td>
</tr>
</tbody>
</table>

### Imperfect.

<table>
<thead>
<tr>
<th>युज्यनम</th>
<th>युज्यनि</th>
<th>युज्यानम</th>
<th>युज्यनि</th>
<th>युज्याचि</th>
<th>युज्याचि</th>
</tr>
</thead>
<tbody>
<tr>
<td>युज्यनि</td>
<td>युज्यनि</td>
<td>युज्यानम</td>
<td>युज्यनि</td>
<td>युज्याचि</td>
<td>युज्याचि</td>
</tr>
<tr>
<td>युज्यनि</td>
<td>युज्यनि</td>
<td>युज्यानि</td>
<td>युज्यनि</td>
<td>युज्याचि</td>
<td>युज्याचि</td>
</tr>
</tbody>
</table>

### Imperative.

<table>
<thead>
<tr>
<th>युज्यानि</th>
<th>युज्याचि</th>
<th>युज्यानि</th>
<th>युज्याचि</th>
<th>युज्यानि</th>
<th>युज्याचि</th>
</tr>
</thead>
<tbody>
<tr>
<td>युज्याचि</td>
<td>युज्याचि</td>
<td>युज्याचि</td>
<td>युज्याचि</td>
<td>युज्याचि</td>
<td>युज्याचि</td>
</tr>
</tbody>
</table>

### Opt. act.: युज्याचि etc.; mid.: युज्याचि etc.

### Part. act.: युज्याचि, f. युज्याचि; mid.: युज्याचि.

444. Root वघ्ध 'obstruct': strong stem वघ्ध, weak वघ्ध.

### Indicative.

<table>
<thead>
<tr>
<th>Active</th>
<th>Middle</th>
</tr>
</thead>
<tbody>
<tr>
<td>वघ्धमि</td>
<td>वघ्धस</td>
</tr>
<tr>
<td>वघ्धति</td>
<td>वघ्धस</td>
</tr>
<tr>
<td>वघ्धसि</td>
<td>वघ्धस</td>
</tr>
</tbody>
</table>

* Instead of युज्यनि, युज्याचि, and the like, it is allowed (and more usual) to write युज्याचि, युज्याचि etc.; also वघ्धसि, वघ्धाचि etc., instead of वघ्धसि, वघ्धाचि etc.; in each case omitting the consonant immediately following the nasal.
Lesson XLII.

Imperative.

Imperf. act.: घन्धायत, घन्धात, घन्धात; घन्धान्थ् etc.; mid.: घन्धान्थ् etc. — Opt. act.: घन्धायम् etc.; mid.; घन्धोय etc. — Part.

Act.: घन्धत्त, f. घन्धती; mid.: घन्धान्.

445. Roots पिङ्, ‘grind, crush’ (act.); and हिङ्, ‘injure, destroy’ (act.):

Imperfect.

Ind. 2nd persons: पिङ्, पिङ्, पिङ्; — हिङ्, हिङ्, हिङ्. Inv. 2nd persons: पिङ्, पिङ्, पिङ्; — हिङ्, हिङ्, हिङ्.

446. तृष य (act.), combines तृष with त्य and तू into तृषित and तृषित.

Vocabulary XLII.

Verbs:

घृ (indhhe) kindle, light.

हिङ् (chintti, chinnté) cut, cut off.

+ आ take away, remove.

+ उद्ध exterminate.

वागवर्ध (caus. stem) awaken.

पिङ् (pinapati) grind, crush.

भन्ध (bhanakti) break, destroy.

भिन्न (bhinnti, bhinnnté) split.

भुंत (bhunakti, bhunnté) eat, enjoy.

Perry, Sanskrit Primer.
Subst.:  
बावः f., condition, state.  
उपसः f., dawn; also personified,  
उस, the Dawn.  
कडा m., thorn; enemy.  
यास m., bite, mouthful.  
तथ्व m., rice.  
पात्र n., crime.  
पीत m., grandson.  
बतु m., relative.  

Adj.:  
उत्क वृष्टि high.  
चाच suitable for Kṣatriyas.  
गृहya domestic.  
प्रतिकूल, f. अनुभव, unfavorable.  
सुभ, f. चाम, splendid, beautiful, excellent.

Exercise XLII.

After Jayasihha had long besieged Girinagara, he destroyed  

* The antecedent of this relative is the subject of बावःमोति.  
** Translate as though dative.
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 च (or चर) is represented always by च, never by च as in the reduplicated present-stem. Thus, कम्, चकम्; खा, तखा; सिव्व, सिवच्; सेव, सिवेच्; गा, जगा; कू, चकु।

3. Initial च, followed by a single consonant, becomes चा (through चँचा); thus, चहूँ, चाहूँ.

4. Initial छ and ढ 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 य or ज; thus, 

रूप, strong perfect-stem रूपस् (ि-ि-ि-ि) weak रूप (ि-ि-ि); उच, strong उच (ि-ि-ि); weak उच (ि-ि-ि).

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 चाप is an exception, making the constant perfect-stem चाप; and a few roots with initial झ or झ show the anomalous reduplication चाप 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 झ, 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, भिन्, w. भिन्न, s. भिन्नत; द्व, w. द्व, s. द्वे; च, w. च, s. च (§ 448, 4).

3. Medial झ before a single final consonant is vriddhied in the 3rd pers., and optionally in the 1st; thus, from पच, in 1st sing. either पपच or पपच, in 2nd पपच, in 3rd पपच.

4. A final vowel takes either guna or vrddhi in the 1st person, guna in the 2nd, vrddhi in the 3rd; thus, from नी, in 1st नी or नीन, 2nd नीन, 3rd नीन.

450. The root भू makes, irregularly, the perfect-stem भूत्, and adds ज 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 झ or झ 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:

<table>
<thead>
<tr>
<th>Active</th>
<th>Middle</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. a vá má é váhe máhe</td>
<td></td>
</tr>
<tr>
<td>2. tha áthus á sé áthe ádhvé</td>
<td></td>
</tr>
<tr>
<td>3. a átus ús é áte ré</td>
<td></td>
</tr>
</tbody>
</table>

But roots ending in á take áu in 1st and 3rd sing. act.; thus, क्ष्टि, तक्ष्णि.

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

1. The र of 3rd pl. mid. always has र before it.
2. The other endings beginning with consonants, except च, take it in nearly all verbs. But it is rejected throughout (except from र) by eight verbs: viz. नू 'make', नू 'bear', नृ 'go', नृ 'choose', नृ 'run', नृ 'hear', नृ 'praise', नृ '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 र a final radical र or रै is not combined into र, but becomes र or (if more than one consonant precede) रय; thus, from नी, निनिच्चि ni-ny-i-va.

**Examples of inflection. A. Roots in final vowels.**

455. I. **Roots in र or रै**. The र and रै of gunated and vrid-dhied vowels become रै and रै before the vowel beginning an ending. See also § 454.

Thus, 1. नी: Act.: Sing. 1. निनय or निनाय, 2. निनिच्चि or निनिच्चि, 3. निनाय; du. 1. निनिच्चि, 2. निनियसु, 3. निनियतसु; pl. 1. निनिच्चि, 2. निनय, 3. निनियसु. — Mid.: Sing. 1. निनये, 2. निनिच्चि, 3. निनये;
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1. निन्दित, 2. निन्दिये, 3. निन्दिते; pl. 1. निन्दित, 2. निन्दिये, 3. निन्दिते.

2. की: Act.: Sing. 1. चिकृ or चिकाय, 2. चिकित्विष, चिकित्वि, 3. चिकाय; du. 1. चिकित्विष, 2. चिकित्विष, 3. चिकित्विष; pl. 1. चिकित्विष, 2. चिकित्विष, 3. चिकित्विष.

456. II. Roots in उ or उ follow the model of the last-mentioned. Thus, सू: Act.: Sing. 1. तुष्व or तुष्व, 2. तुष्व (not तुष्वि or तुष्वि — see § 453, 2)., 3. तुष्व; du. 1. तुष्व, 2. तुष्वि, 3. तुष्वि. — सू: Act.: चुनिविवि etc.

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

Active. Middle.

1. बमूव बमूविव बमूवि बमूविवहे बमूवि, बमूवि, बमूवि, बमूवि, बमूवि, बमूवि, बमूवि, बमूवि, बमूवि, बमूवि, बमूवि, बमूवि, बमूवि, बमूवि, बमूवि, बमूवि, बमूवि.
2. बमूविव बमूविविव सबूर बमूवि बमूवि बमूवि बमूवि बमूवि बमूवि बमूवि बमूवि बमूवि बमूवि बमूवि बमूवि बमूवि बमूवि बमूवि.
3. बमूव बमूविवि बमूविवि बमूवि बमूवि बमूवि बमूवि बमूवि बमूवि बमूवि बमूवि बमूवि बमूवि बमूवि बमूवि बमूवि बमूवि.

458. III. Roots in चू. 1. लू (see § 453, 2):

1. चकर, चकार चकप चकम चके चकवे चकमे 2. चकर्य, चकस्व, चक चक प चकाष्ठे चकमे, 3. चकर चकप, चकप, चक प चकप चकमे चकमे.

So also मू, सू, २०२ 'choose'. 2. The other roots in चू make the first persons thus: from धू, द्धर or द्धार, द्धिव, द्धिम, द्धिम, द्धिवि, द्धिमि, द्धिमि.

459. If the final चू be preceded by more than one consonant, the formation is as follows: सू, 1. सखर or सखार, 2. सखरे, 3. सखार; du. सखारिव, सखारिव, etc. — the चू being gunicated.

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

1. धारी धारिव धारिम धारे धारिवि धारिमि 2. धाराय, धारिव, धारिम, धारे धारिये धारिये, 3. धारी धारिवि धारिमि धारे धारिये धारिये.

2. धा, धा, and similar roots, make their weak forms from the
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simpler root-forms भी, ह्यात्मक एवं; and ज्ञान makes its strong forms also from ह्यात्मक; thus, जुहव or जहाव एवं.

B. Roots in final consonants.

461. I. With medial vowel capable of guna.

I. भिन्न: Act.: Sing. 1. भिनेत्या, 2. भिनेत्याध, 3. भिनेत; du. भिने-भिनेत्याध etc.; pl. भिनेत्याधित्याध etc. Mid.: भिनेत्या etc. 2. So from तुधा: तुधात् एवं etc.; 3. from ढाश: 1. ढाश, 2. ढाशविभिन्न or ढाश; du. ढाशस्वित्या etc.

462. II. With initial vowel capable of guna.

1. रूप: Sing. 1. रूप्य, 2. रूप्यविभिन्न, 3. रूप्य; du. 1. रूप्य, 2. रूप्यस्व, 3. रूप्यस्व; pl. 1. रूप्य, 2. रूप्य, 3. रूप्यस्व. 2. उच्च: उच्चविभिन्न etc. 3. The root द, 'go', also follows this rule, forming द्वायविभिन्न etc., 3rd. pl. द्वायविभिन्न. 4. चच्च makes (see § 448, 5) चनाच, चनाचविभिन्न etc.

463. III. With initial च्र.

च्रस, च्रास etc.; च्रउ, च्रूद etc. But च्रम (originally च्रम) makes चा नाश etc. (§ 448, 5).

464. IV. With medial च्र.

1. कम: Act.: sing. 1. कम, or कः, 2. कःविभिन्न, 3. कः; du. कःविभिन्न etc. Mid.: कः एवं etc.

Thus all such roots beginning with more than one consonant, or with an aspirate, a guttural mute, or ह्यात्मक.

465. 2. Roots in general having medial च्र 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 ह्यात्मक — contract with the reduplication into one syllable, with च्र as its vowel, in the weak forms; and this is allowed also in 2nd sing. act. when the union-vowel च्र is taken.* Thus, चित्त, s. चित्त and चित्त, w. चित्त:

* Several roots not having the form here defined are said to undergo the same contraction, most of them optionally.
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466. 3. Certain roots beginning with व (va) (also one with य (ya)) and ending in one consonant, reduplicate with the syllable त (the one root just mentioned, with त्र), and abbreviate the व (व) of the root to त्र (त्र) in weak forms. They are treated like roots with initial त्र (त्र: § 462) but retain the full root form in the strong persons. These roots are वच, वङ, वर, वस, वस् ‘dwell’, and वङ; also चज. Thus, चज: Act. sing. 1. उवच or उवच, 2. उवक, or उवक्ष, 3. उवच; du. जच (u-uc-i-va) etc. Mid. चज etc.

चज: Act. sing. 1. त्रयज or त्रयज, 2. त्रयच or त्रयच, 3. त्रयज; du. त्रजित etc. Mid. त्रज etc.

467. 4. Several roots which have medial च between single consonants, but cannot follow the rule of § 465, drop out the च from the weak forms. These roots are, in the classical language, खच, गमच, घच, हच; and also जच, which might be expected to follow § 465. They form the weak stems चश, गमच, घच, हच; and जच. Thus, चखच or चखच etc., चखिप etc. हच makes its strong stem जघन and जघन.

468. 5. The roots वध, वप, and one or two others, reduplicate from the semivowel, and contract य and व to र and उ in weak forms. Thus, strong चपच or चपच, weak चषष.

469. 1. The root चढ़, ‘speak’, is found only in this tense, and only in the following forms: sing. 2. चात, 3. चाइ; du. 2. चात, 3. चातुस; pl. 3. चातस. These forms have only the value of the present.—2. The root चविड, ‘know’, makes a perfect without reduplication, but otherwise regular, which has only present-value; see § 417. चविड, ‘find’, forms the regular चविड.

470. The roots चि, चित, जि, and जइ, form as perfect-stems चिकि, चिकित, जिजि, and जजिचि.
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471. **Perfect participle.** 1. **Active.** The ending of the pf. part. active is वास् (mid. वत्, w. उष्), which is added to the weak perfect-stem.* When this is monosyllabic the union-vowel र is inserted (but not in the weakest cases, before उष). Thus, \(a\). from तष्, strong stem of part. देववास्, mid. देववात्, w. देवुष्; from पच्, पचवास्, पचवत्, पचुष्; from बच्, अचवास्, अचवत्, अचुष्; from दच्, दचवास्, दचवत्, दचुष्. But, from नी, निनीवास्, निनीवत्, निनीष्; from सु, सुषुवास्, सुषुवत्, सुषुष्; from भित्, भित्वास्, भित्वत्, भित्वुष्. — \(b\). The root गम् makes as its strong stem of pf. part. गरिमवास् or गरिमवास्, mid. गरिमवत् or गरिमवत्, weakest only गरिमष्. Similarly, from हन्, हन्नवास् or हन्नवास्त्, हन्नवत् or हन्नवत्, हन्नष्. — \(c\). जय, 'know', makes जयास् etc.; 2जय, 'find', विजयास् etc.

2. **Middle.** The pf. part. middle is made with the suffix वान, which is added to the weak stem as this appears in the middle voice; thus, बुध्, बुधवान्; धा, धावान्; कृ, कृष्णास्; नी, निन्यान्; तन्, तेनान्.

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### 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 चा, made from the present-stem which is the general basis of each conjugation, are added, for the active, the perfect active forms of दू or घस् (or, very rarely, of भू); for the middle, only the perfect middle forms

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* Mechanically, the weakest participle-stem is identical with the 3rd pl. act. (of course, चू instead of चू).
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.

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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 ख, added to the root either directly, or by the union-vowel र (in the latter case becoming रण). The root has the guna-strengthening when possible; and some roots with medial ख gunate with र instead of चार. The inflection is precisely like that of the present indicative of a verb of the a-conjugation; thus, from भू, भविष्यति, ये.

477. When र is not taken, final radical consonants suffer the same changes before ख as before स in the inflection of the root-class or reduplicating or nasal class. Thus, from दुः, घोष्यति; सूच, सूचिति; भिद, भेद्यति; सच्च, साच्चिति; नम, नंतवति; लिङ्, लेख्यति; द्विष, द्विच्यति; द्वृष्, द्वृच्यति. The root वसः 'dwell', makes वत्तिति.

478. 1. Most roots ending in vowels reject र; thus, द्वा, द्राख्यति; गा, गाख्यति; जि, जेयति; भू, भोग्यति. 2. But all roots in ख take र; thus, भू, चारिष्यति; नू, नरिष्यति; and also the roots श्री (शच्यिष्यति) and भू (भविष्यति). 3. यहू makes यघिष्यति.
479. In general, the verbs which take र 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 चर, make their future-stems in चरिष्य; thus, चरु, चरिष्याश्वति.

481. Participle. The participles, act. and mid., are made from the future-stem precisely as from the present-stem; thus, द्रा, द्राखल् (f. द्रखती), द्राख्यान्; कृ, करिष्यन्, करिष्यान्. 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, चद्राख्यम्, चकरिष्यम्; चद्राखो, चकरिष्. 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 ट, 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 1 चर् '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 ट which it takes before the तम of the infinitive. Thus, गाट्; जि, जेट्; शु, शेत्; भू, भेवित्; कृ, केट्; कदय, कदयित्.

485. The inflection is then as follows:

* The Hindus also prescribe a middle formation; it has, however, practically no existence.
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486. The aorist comprises three quite distinct formations, each with certain sub-varieties; but all are bound together into one complex system by certain correspondences of form and meaning. In classical Sanskrit aorists are comparatively rare. Their value is quite that of impf. or pf. as tenses of narration. But they are used also (though not nearly so often as the prohibitive opt.) with the particle मा, in prohibitions, the augment being then omitted; thus, मा दा: ‘do not give’; मा भीषि: ‘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 द्रा, and of भू. E.g.

<table>
<thead>
<tr>
<th>1द्रा</th>
<th>भू</th>
</tr>
</thead>
<tbody>
<tr>
<td>अदास्</td>
<td>अदाव</td>
</tr>
<tr>
<td>अदास्</td>
<td>अदातम्</td>
</tr>
<tr>
<td>अदात</td>
<td>अदाताम</td>
</tr>
</tbody>
</table>


488. (2) The a-aorist. This is like an imperfect of the a-class, active and middle. Thus, from सिचु, 1st persons असिचम्, असिचाव, असिचाम्; असीचि, असीचावहि, असीचामहि. 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 तु take guma.

Thus, छाप, छापत; गम, गममत; भंग, भंगतत; मुच, मुचत; सुद, सुददत; शक, शक्त; संस, संसतत. — Irregular: खा, ख़त; ज्ञ, ज्ञत; ख्र, ख्रत; नास, नासत; 2चा 'throw', चा- खंत (anomalous). वच makes वचोचत, and पत, पपसत, 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 शय, as its aorist. The connection is not formal, as the aorist is not made from the stem in शय, 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, जन makes जनिजनत; सृष्टि, अपि- शृष्टि; ख्रा, ख्रातिचित. 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 तु to the augmented root, which usually has its vowel strengthened. E. g. नी: Act.: sing. 1. ननिय, 2. ननियस्स, 3. ननियोत; du. 1. ननिय, 2. ननियस्स, 3. ननियास्स; pl. 1. ननिय, 2. ननिय, 3. ननियस्स. Mid.: sing. 1. ननिय, 2. ननियास्स, 3. ननिय; du. 1. ननियाहि, 2. ननियागास, 3. ननियातास; pl. 1. ननिय- याहि, 2. ननियाहुस, 3. ननियत. — लम्ब (mid.only): sing. 1. लम्ब, 2. लम्बास्स, 3. लम्बव्य etc.

492. (5) The श-aorist. The tense-stem is made by adding तु by means of an inserted त. The root is generally strengthened. E. g. खू 'purify': Act.: sing. 1. खपाविघ, 2. खपाविस्स, 3. खपाव- वौत; du. 1. खपाविघ, 2. खपाविस्स, 3. खपाविस्स; pl. 1. खपिव, 2. खपिविद्व, 3. खपिविद्विसु. — Mid. sing. 1. खपिविघ, 2. खपिविस्स, 3. खप
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493. (6) The sis-aorist is active only, the corresponding middle being of the s-form. An example will suffice here. या: sing. 1. या-यासियम् etc., quite like the inflection of the is-aorist.

494. (7) The sa-aorist. दिस्: Act. sing. 1. दिविचस्, 2. दिवस्, 3. दिवत्; and so on, like an impf. of the a-conjugation. But in the mid. the grammarians prescribe the 1st. sing. दिविचि, and 2nd and 3rd du. दिविचायाम् and दि:ताम्.

495. Aorist Passive. Generally the middle forms of aorists 4, 5, or 7, are used also for the passive. Roots which do not ordinarily take aorists of these forms, may make them like 4 or 5 especially for the passive.

496. But a 3rd pers. sing., of peculiar formation, has become a recognized part of the passive conjugation. It is formed by adding र् to the root, which takes also the augment, and is usually strengthened, in some cases by guna, in others by vrddhi. After final त्र is added र्. Thus, नो, बनाविच्; श्रो, बनाविच्; कृ, बनारि; वच्, बनाचि; — but दम्, बदपि; हु, बदपि; द्रा, बदाचि.

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.
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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 त or न, 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 औ औ and ऽ औ are reduplicated with औा, औ and औ with औ; thus, वावु, दा धु, वेनी, शोभु. b. Sometimes the reduplicating syllable has a final consonant, taken from the end of the root; thus, वचुर, समुज. c. Sometimes the reduplication is dissyllabic, an i-vowel being inserted after the final consonant of the reduplicating syllable; thus, वरीवृत. — The model of inflection is the present-system of the reduplicating-class, but deviations are not rare; in particular, an औ 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 य. It takes middle inflection, but has no passive value, being used precisely as is the intensive just mentioned. Thus, मृजु, मर्म्यते.

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 जागृ, really intensive of गृ "wake", is assigned to the root-class: pres. जागमि etc., du. जागवस etc.; impf. 1. जागाग्रमृ, 2. जागागः, 3. जागागः; du. जागागृव etc. So
also दर्शा, intens. of द्रा ‘run’, used as a present with the sense ‘be poor’. निज ‘wash’, and some others, use the intensive present-system in the same way, and are assigned to the reduplicating class; thus, 3rd sing. निजिति, 3rd pl. निजिति.

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, पिपार्षो ‘I drink’, desid. पिपासार्ष ‘I wish to drink’.

504. To form the desiderative-stem the root is reduplicated, and adds स, sometimes य. The consonant of the reduplication is determined by the usual rules; the vowel of reduplication is र if the root has an a-vowel, an i-vowel, or ऋ, and उ if the root has an u-vowel. Thus, या, चिनासाद्य; नी, नित्याद्य; मू, वनवाद्य; यू, चिनाद्य; भुद्य, बिहिताद्य; दित्य, दितिताद्य.

505. A number of roots form an abbreviated desiderative-stem; thus, अर्प, इपाद्य; द्रा, दिताद्य.

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 द्रा-form; thus, इप, इपात; अतितिताद्य. The futures are made with the auxiliary vowel द्र; thus, इपार्षात, इपाताद्य. The verbal nouns are made with द्र in all forms where that vowel is ever taken. A passive may be made; thus, इपात ‘it is desired to be obtained’; part. इपात.

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 द्रा being formed from the causative-stem; thus, धारया चकार. 3. The aorist is the reduplicated, made in general directly from the root, and formally unconnected with the causative-stem; thus, धू, बह्द्रधर्म, बह्द्रधर्म. In a few instances, where the root has assumed a peculiar form before the causative-sign, the reduplicated aorist is made from this form, not from the
simple root; thus, खा. खापायति, अतिरिक्तते. 4. Both futures are made from the causative-stem, the auxiliary र replacing the final थ; thus, धारिषयति, धारिषतात्त्व। 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. खावित; fut. pass. part. (gerundive) तप्यतथः, खाय; inf. जोषियतुर; gerund साद्यित्वा, °स्त्राय, °ग-मयः (§ 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 थ to the causatively strengthened root, the syllables थथ being omitted; thus, धारिषते. 2. The desiderative-stem is made by reduplication and addition of the syllables रष, of which the र replaces the final थ of the causative-stem; thus, दिधारिषयति, विभाविषयति. 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 थ, 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 mantrayate; from कौरि, कौरते 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 नमस, नमस्यति 'honor'; कृष्णयति 'blacken'; अश्यति 'seek horses'; गोपायति 'play the herdsman, protect'; बसूयति 'desire wealth'; भिष्यति 'play the physician, cure'; पुञ्चक-स्यति 'desire a son', from the poss. cpd. पुञ्चकाम 'desiring a son'.
Glossary to the Exercises.

For the alphabetic order of Sanskrit words see p. xii.

I. Sanskrit-English.

Adjectives in -a form their feminine in -ā, unless otherwise stated.

akṣa m., die, dice.
akṣan (akṣi: 275) n., eye.
agni m., fire; as n. pr., Agni, the god of fire.
agnihotrin m., a kind of priest.
agra n., front; tip, end.
aṅga n., limb; body.
aṅgiras (253) m., certain mythical characters.
aṇjali m., a gesture (Voc. 37).
anu a., small; as n., atom.
atas adv., hence.
ati adv., across, past; in cpds, to excess.
atithi m., guest.
atra adv., here, hither.
atha adv., then; thereupon.
atharvaveda m., the fourth Veda.
adās (asāu: 287) pron., that one; so-and-so.
adīva adv., to-day.
adīvatana adj., of to-day.
adroha m., faithfulness.
adharma m., injustice, wrong.
adhas adv., below, down.
adhasaṭ adv., below; prep., w. gen., underneath.
adhi adv., over, above, on.
adhika a., additional; superior.
adhiṣṭa part. of adhi-i.
adhunā adv., now.
adhvarya m., priest who recites the Yajurveda.
v an (àniti: 429) breathe; — + pra breathe; live.
an, before cons. a, negative prefix.
anādā (278) m., ox.
anantaradv adv., after, immediately afterward; as prep., w. abl., right after.
anarthā m., misfortune.
anavadya a., faultless.
anahilapāṭaka n., n. pr., a city.
anuvad adv., after, along, toward.
anukūla a., favorable; as n., favor.
anujñā f., permission.
anurūpa a., suitable.
aneka a., several.
anûta n., untruth.
anta m., end; in loc., at last.
antara a., inner; as n., interior, middle; interval, difference; occasion, juncture. Cf. 375, 4.
andha a., blind.
andhra m., n. pr., a people.
anna n., food, fodder.
anay (23) pron. adj., other.
anavatva adv., elsewhere.
anvac (272) a., following.
angava m., descendant, progeny.
ap (277) f. pl., water.
apara (233) pron. adj., hinder; other.
api (190) adv., unto; further; as conj., also, even.
apcharas f., heavenly nymph.
abhaya n., feeling of safety; safety.
abhi adv., to, unto.
abhipraya m., plan, design; view.
abhyasa m., study, recitation.
amrita a., immortal; as n., nectar.
amba (273) f., mother.
ayam same as idam.
ari m., enemy.
arthā m., purpose; meaning; wealth.
arihā (den.: arthāyate) ask for (w. two acc.); + pra idem.
aryaman (284) m., n. pr.
arih (ārhati) deserve; have a right to; w. inf. (320), be able.
alam adv., enough; very; w. instr., enough of, away with; w. dat., suitable for.
ali m., bee.
av adv., down, off.
avacṣam adv., necessarily.
avasthā f., condition, state.
avacān (272) a., downward.
\(\vee\) 1ac (aṣṇute) acquire, obtain; — + sam-upa idem.
\(\vee\) 2ac (aṣṇāti) eat; caus. (ācāyatī) make eat, give to eat.
aciti (332) num., eighty.
acru n., tear.
açva m., horse.
açvin m. du., n. pr., the Açvins (the Indian Δως νοῖεροι).
asīta (332) num., eight.
asītāçaça (332) num., eighteen.
asītāvinçati (329,332) num., twenty-eight.
\(\vee\)las (āsti: 426) be, exist.
\(\vee\)2as (āsyati) throw, hurl; — + abhi repeat, study, learn; — + ni entrust; — + pra throw forward or into.
asi m., sword.
asura m., demon.
asāu same as adas.
avahān (asthi: 275) n., bone.
avasna same as vayam; as stem in cpds, cf. 352, 4.
avah (ahar, ahas: 271) n., day.
avaham (223) pron., I.
avahita a., disagreeable.
avho excl., oh! ah!
avahorastra n., a day and a night.
I. Sanskrit-English Glossary.

āgamana n., arrival.
ācāra m., “walk and conversation”; conduct; observance.
ācārya m., teacher.
ājñā f., command.
atman m., soul, self; often simple reflexive pronoun.
ādi m., beginning; in cpds, cf. 375, 1.
āditya ra., sun.
ādeca m., command, prescription.
āpā (āpnoīī,āpmutē) acquire, reach;
— + ava, pra, or anu-pra, idem;
+ sam idem; finish.
āpad f., calamity.
āpta part. of āp, trustworthy; fit.
āyuṣmānt (263) a., long-lived.
āviṣṭa, part. of viç + ā, entered (by), i. e. filled (with).
ācā f., hope.
ācu a., swift.
ācrama m., hermitage.
ās (āste: 424) sit; caus. (ā-sāyasati) place; — + upa sit by;
wait upon; reverence.
āsana n., seat, chair.
āharana n., bringing.
āhāra m., food.
āhuti f., oblation, offering.
ātā (ētii [-ūtii: 408]) go: — + adhi mid., go over, repeat, read;
caus. (adhyāpāyati) teach; —
+ anu follow; — + apa go away;
— + abhi approach; — + astam (lit'ly go home) set (of the sun, etc.);
— + ud rise; + apa approach;
— + pra go forth; die;
— + sam-ā come together, join.
iochā f., wish.

ītara (231) pron. adj., other.
ītas adv., hence.
iti adv., thus, so.
īthham adv., in this way, so.
idam (285–286) pron., this, this here.
īdī, indh (inddhē: 444) kindle, light.
indu m., moon.
indra m., n. pr., the god Indra.
indraprastha n., n. pr., Delhi.
indrāṇī f., n. pr., a goddess.
iyant (263) a., so great; so much.
iyam fem. of idam.
iya adv., postpos., as; like.
iṣ (icchati: 109) wish, desire.
isu m., arrow.
īha adv., here, hither.

īkṣ (iṅkṣate) see, behold; — + upa neglect; — + prati expect.
iḍṛṣ, f. -i, a., such.
īc (iṣte: 422) rule, own (gen.).
icvarā m., master; lord; rich man.

ucchrita part. of ud-ṛī, high.
ud adv., up, up forth or out.
udañc (272) a., northward.
udadhi m., ocean.
udaya m., rise.
udara n., belly.
udyata part. of ud-yam, ready.
udyāna n., garden.
udyoga m., diligence.
udyogin a., diligent, energetic.
upa adv., to, toward.
upanayana n., initiation.
upaniṣad f., certain Vedic works.
upabhoga m., enjoyment.
upavita n., sacred cord of the three higher castes.
upānah (249) f., sandal, shoe.
ubha a., du., both.
uras n., breast.
uru, f. urvī, a., wide.
urvaṣi f., n. pr., an Apsaras.
uṣas f., dawn; as n. pr., Uṣas, goddess of the dawn.

Vr (rochāti: 109) move; go to; fall to one's lot, fall upon; caus. (arpāyati) send; put; give.

ṛkṣa m., bear.
ṛgveda m., the Rigveda.
ṛc f., verse of the Rigveda; in pl., the Rigveda.
ṛṇa n., debt.
ṛtwij m., priest.
ṛṣabhadatta m., n. pr.
ṛṣi m., seer.

eka (231) num., one; pl., some; eke · eke, some · others.
ekādā adv., once upon a time.
ekādaḍa (332) num., eleven.
ekādaḍa (334) a. eleventh.
etad (231) pron., this, this here.
ena adv., just, exactly.
ena adv., so, thus.
esa same as etad.

oṣṭha m., lip.

āuṣadha n., medicine.

ka (232) pron. 1. interrogative, who, what; kim w. instr., cf. note on p. 89. — 2. indefinite, adj. and subst., chiefly w. parti-
cles ca, cana, cid, api, some one or other; so also w. relatives; oftenest in neg. clauses: no one whatever (236).

kāta m., mat.
kaṇṭaka m., thorn, enemy.
kaṇṭha m., neck.
kaṇva m., n. pr.
katham adv., how?

ākathaya (den.: kathāyati) relate, tell.

kādā adv., when? — + cana, cid, api, at some time, ever; often w. neg.

kaṇiṣṭha a., youngest.
kaṇiṣṭhas a., younger.
kanyā f., daughter, maiden.
kapi m., monkey.
kapota m., dove.

ākamp (kāmpate) tremble.
kara m., hand; trunk (of elephant); ray; toll, tax.
karin m., elephant.
kāruṇa a., lamentable.
karṇa m., ear.
kartṛ m., doer, maker (202); author.
karma n., deed; ceremony; fate.

ākāl + sam (saṁkalāyati) put together, add.
kalahā m., quarrel.
kalā f., crescent.
kaliṅga m., n. pr., a people.
kaliyuga n., the "Iron Age" of the world.

kalyāṇa n., advantage; salvation.
kavi m., poet.
kāṇa a., one-eyed.
kānti f., charm; grace.
kāma m., desire, love; as n. pr., the god of love.
kāmadugha a., granting wishes; as f. subst., sc. dhenu, the fabulous Wonder-cow.
kāmaduh a., idem.
kāya m., body.
kāraṇa n., reason, cause.
-kaṅin a., causing, making.
kārya n., business, concern.
kāla m., time.
kālidāsa m., n. pr., a poet.
kāvyā n., poem.
kāci f., n. pr., a city, Benares.
kāsthā n., fagot; wood.
kāsthāmaya a., made of wood.
kim neut. of ka; w. tu, however.
kiyant (263) pron. adj., how great?
kirti f., glory.
kutas adv., whence? why?
kutra adv., where? whither?
kunta m., spear.

vy kūp (kūpyati) be angry (gen. or dat.).
kumāra m., boy, prince.
kuçala a., able; clever; learned.

vy 1kr( karotī, kurutē: 394-5) make, do, perform; — + adhi put at the head, make ruler over (loc.); — + apa do evil to, harm (gen., loc., acc.); — + apa-ā pay; — + alam prepare, adorn; — + āvis (āviskaroti) make known, exhibit; — + upa do good to, benefit (gen., loc.); — + tīras (tīrask.) hide; blame; — + puras put at the head; — + prati pay, recompense, punish (acc. rei, gen., dat., or loc. pers.); — + prādus make known or visible; — + sam (395) prepare, adorn.
vy 2kr (kirdāti) strew, scatter; — + vi, idem.
vy kṛt (kṛntāti: 110) cut, cut off; — + ava idem.
kṛti f., work (literary).
kṛtrima a., adopted.
kṛtsna a., whole, entire.
kṛpaṇa a., poor; niggardly.
kṛpā f., graciousness, pity.
vy kṛṣ (kṛṣatī) draw; — + ā draw on or up; — (kṛṣatī) plough.
kṛṣī f., agriculture.
kṛṣīvala m., husbandman, peasant.
kṛṣṇa a., black; as m., n. pr., the god Kṛṣṇa.
vy klp (kalpate) be in order; tend or conduce to (dat.); caus. (kalpdyati, -te) ordain, appoint.
ketu m., banner.
keça m., hair.
kāilāsa m., n. pr., a mountain.
koṭi f., peak; point, tip.
kopa m., anger.
kośa m., treasure; treasury.
kāunteya m., n. pr.
kāusalyā f., n. pr.
vy kram (krāmati, krāmate: 134) step; — + ati pass beyond; transgress; pass (of time); — + ā stride up to, attack; — + nis go out.
vy kṛ (kṛṇāti, kṛṇītē) buy.
krīḍā f., game, sport.
vy kṛudh (kṛūḍhyati) be angry (gen. or dat.).
krodha m., anger.
I. Sanskrit-English Glossary.

kva adv., where? whither? + cit
sometimes, ever.
ksṇa m. n., moment; time.
ksatriya m., warrior, man of the
second caste.
ksaya m., decay, destruction.
√ kṣan (kṣanōti, kṣanute) hurt,
wound.
√ kṣal (kṣālāyati) wash; — + pra
ideem.
ksātra a., suitable for Kṣatriyas.
√ 2kṣi (kṣinōti) destroy.
ksitipa m., king.
√ kṣip (kṣipāti) hurl, throw.
ksīṇa part. of 2kṣi, reduced, de-
cayed, ruined.
ksīra n., milk.
ksudra a., little, small.
ksudh f., hunger.
ksītra a., suitable for Ksatriyas.
√ 2ksi (ksinoti) destroy.
ksitipa m., king.
√ kṣip (kṣipāti) hurl, throw.
ksīṇa part. of 2kṣi, reduced, de-
cayed, ruined.
ksītra a., suitable for Kṣatriyas.
√ 2ksi (ksinoti) destroy.
ksitipa m., king.
√ kṣip (kṣipāti) hurl, throw.
ksīṇa part. of 2kṣi, reduced, de-
cayed, ruined.
ksītra a., suitable for Kṣatriyas.
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ksitipa m., king.
√ kṣip (kṣipāti) hurl, throw.
ksīṇa part. of 2kṣi, reduced, de-
cayed, ruined.
ksītra a., suitable for Kṣatriyas.
ghāsa m., fodder, hay.
ghṛta n., clarified butter; ghee.

v. ghṛā (jighrati : 102) smell.

ca encl. conj., and, also, re, -que;
sometimes = if.
cakra n., wheel.

v. caκś (cāṣṭe : 421) see, behold;
+ ṣa relate; call, name;
+ vi-ā explain.

caκśus n., eye.
catur (332) num., four.
caturtha, f. -i, a., fourth.
caturḍaça (332) num., fourteen.
catuspad (282) a., quadruped.
catvāriṅcat (332) num., forty.
candra m., moon.
candramas m., moon.

v. cam, used only with ṣ (ācāmati),
sip; rinse the mouth.
camātkāra m., astonishment.

v. car (cārati) go, wander; graze
(of cattle); tr., perform, commit;
+ ṣa perform, complete, do;
+ sam-ā idem; + ud caus.
(uccārāyati) pronounce, say.
-cara a., moving, going.
caranā m., n., foot, leg.
carita n., behavior, life.
carman n., hide, skin; leather.
carmamaya a., leathern.

v. caλ (cālāti) stir; + pra move
on, march; + pra-āi, tr., move, stir.

cāṭurūmapiya n., a certain sacrifice.
cāṃkikara n., gold.
cāra m., spy.
cāru a., beautiful.

v. ci (cināti, cinunā) gather; +
nis or vi-nis decide, conclude;
+ pra gather; — vi idem; —
+ sam collect.
citta n., notice; thought; mind.
v. cint (cintāyati) consider.
ciram adv., long, a long time.
v. cud + pra in caus. (pracodāyati),
impel.
v. cur (corāyati) steal.
čūḍā f., top-knot, scalp.
ced adv., postpos., if.
v. cest (cēṣṭati, -te) stir, be alive.
cāṅulukya m., n. pr., a people.
v. cyu (cyāvate) totter, fall; + vi
fall away.

chattra n., umbrella.
chāyā f., shade.

v. chid (chindti, chinddhe) cut, cut
off; + ava idem; + ṣa take
away, remove; + ud exter-
minate.

jagat n., that which moves; men
and beasts; the world.

v. jan (jāyate : 155 ; janāyati) trans.
(janāyati and active forms) beget,
produce; intrans. (jāyate and
middle forms) be born (mother in
loc.), arise, spring up; + ud
(ujjāyate) be born, arise (abl.);
+ pra or sam idem.

ejana m., man; pl., and coll. in
sing., people, folks.

janaka m., father.

janani f., mother.

janman n., birth, existence.

jaya m., victory.

jaras (280) f., old age.
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jarā (280) f., old age.
jalā n., water.

 jalp (jālpāti) speak; chat.
 jāgaraja (caus.) awaken.
 jāti f., birth; caste; kind.
 jāmātr m., son-in-law.
 jāyā f., woman, wife.
 jāla n., net.

 jāla n., water.
 jalp (jālpāti) speak; chat.
 ājārāya (caus.) awaken.
 jāti f., birth; caste; kind.
 jāmātr m., son-in-law.
 jāyā f., woman, wife.
 jāla n., net.

 y'jā (jāyati) trans. and intrans.,
 conquer, win; — + parā, mid.,
 be conquered (cf. in Voc. 9).
 jīna m., n. pr., a name of Buddha.
 jīhā f., tongue.
 jīv (jīvati) live.
 jīvita n., life.
 jūhū f., spoon, esp. sacrificial
 spoon.
 Jetra m., conqueror, victor.

 jina m., n. pr., a name of Buddha.
 jīhā f., tongue.
 jīv (jīvati) live.
 jīvita n., life.
 jūhū f., spoon, esp. sacrificial
 spoon.
 Jetra m., conqueror, victor.

 —jña a., knowing.

 v'jī (jīyati) know;
 — + anu permit; — + ā caus.
 (ajñāpāyati) command; — + vi
 recognize.
 jñāna n., knowledge; insight.
 jyā f., bowstring.
 jyesṭha (340) a., best; oldest.
 jyotiṣa n., astronomy; astronomi-
 cal text-book.
 jyotis n., light; star; heavenly
 body.

 ta (228–230) pron., he, etc.; that,
 both subst. and adj.; also as
 def. article.
 takṣaṇāla f., n. pr., Taxila, a city.

 v' taq (tāqāyati) strike, beat.
 tāqāga m., pond.
 tāqit f., lightning.
 tāṇḍula m., rice.

 tatas adv., thence, therefore; there-
 upon.
 tatra adv., there, thither.
 tathā adv., in that way, so.
 tad nom. and acc. s. n. to ta; as
 adv., therefore.
 tada adv., then.
 tadyāthā adv., namely, to wit.

 v' tan (tanāti, tanute), tr., stretch,
 extend; perform (a sacrifice);
 — + ā cause, bring about; —
 + pra extend.

 v' tap (tapāti, -te), tr. and intr.,
 burn; pain; in pass., suffer, do
 penance.

 tapas n., heat; self-torture.
 tapasvīn a., practising ascetism;
 as m., ascetic.

 v' tam (tāmyati: 13) be sad.
 taru m., tree.

tarunā, f. -ī, a., young, delicate.
tasthiuvāns pf. part. of sthā; as n.,
 the immovable.
tādrī a., such.
tālu n., palate.
tāvant adj., so great, so much;
tāvat as adv., so long, so much;
 often concessive, like done, doch.
tīraskarini f., veil.
tīryāṇe (272) a., going horizontally;
 as subst., animal.
tilaka m., ornament (often fig.).
tīra n., bank, shore.
tīrtha n., bathing-place; place of
 pilgrimage.
tīvo r a., great, strong, violent.
tu conj., but, however.

 ved (vedāti) push; strike.

 ved (vedāti) weigh.


\(\text{ī} \text{ūs} \text{ (tūsyati)} \), rejoice, take pleasure in (w. instr.).

\(\text{ī} \text{ tr} \text{ (tārati)} \), cross over; — + \text{ ava} descend; + \text{ ud} emerge; — + \text{ pra} in caus. (pratārāyati), deceive.

tṛṣṭya. f. -ā (335), a., third.

\(\text{ī} \text{ tr} \text{ (tṛpyati)} \), satisfy oneself.


dēṣa m., giver; as adj. (204), generous.

dāna n., gift, present; generosity.

dānava m., demon.

dāsa m., slave, groom.

dāsī f., female slave, servant.

dīna n., day.

dīv (277) f. (rarely m.), sky.

dīvāsa m., day.

dīvyā a., heavenly, divine.

\(\text{ī} \text{ di} \text{ (dičāti)} \), show, point out; — + ā command; — + \text{ upa} teach, instruct.

dīć f., point, cardinal point; quarter, region; direction.

\(\text{ī} \text{ di} \text{ (dēdhi :} 428 \text{)} \), smear.

dīgṛha a., long; — am adv., afar.

dīgṛhayus a., long-lived.

\(\text{ī} \text{ div (divyati)} \), play.

\(\text{ī} \text{ du} \text{ (dunōti)} \), intr., burn, feel distressed; tr., distress (acc').

dūhkha n., misery; misfortune.

dūgha n., milk.

dūrjana m., scamp, rogue.

dūrdaka f., misfortune.

dūrLBLaha a., hard to find or reach; difficult.

\(\text{ī} \text{ ṅuṣ (dūsyati)} \), be defiled.

dusprayuktā a., badly arranged.
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**dus** insep. prefix, bad; hard.

'**duh** (dôgðhi, dugdhê: 428) milk.

**duhitṛ** f., daughter.

**dāta** m., messenger, envoy.

'**dr** in caus. (dārāyati) + vi tear open.

'**drç** (127) see; caus. (drçyāte) seem, look.

**drç** f., look, glance; eye.

**drçad** f., stone (in Vocab. XX).

**deva** m., god; f. -i, goddess; queen.

**devaki** f., n. pr.

**devakula** n., temple.

**devatā** f., divinity, deity.

**deça** m., region, land.

**dāwa** f. -i, divine.

**doṣa** m., fault.

**dyuti** f., brilliancy.

**dravya** n., property; object.

**dras̄ṭr** m., seer; author (of Vedic hymns, etc.).

'**druc** (drçvati) run.

'**druc** (drçhyati) be hostile, offend.

**deva** (332) num., two.

**dvāḥṣṭha** m., doorkeeper.

**dvār** f., door, gate.

**dvija** m., Aryan.

**dvijāti** m., Aryan.

**dvitiya** (335) a., second.

**dvipad** (282) a., biped.

'**dviś** (dviśti, dvîśtē) hate; — + pra hate extremely.

**dviś** m., enemy.

**dviś** adv., twice.

**dvipin** m., panther.

**dhana** n., money, riches.

**dhānin** a., wealthy.

**dhanus** n., bow.

**dharma** m., right; law; virtue.

'**dhr** (dadhâti, dhatté: 435) put, place; — + api close, cover, keep shut; — + ā put on; nīd., receive; — + sam-ā lay or place on; — + ni lay down; — + pari in caus. (-dhāpāyati), make put on, clothe in (two acc.); — + vi arrange, ordain; — + sam put together, unite; lay on.

2'**dhr** (dhâyati: 126) suck.

**dhātr** m., creator.

**dhānya** n., grain.

**dhārmika** a., right, just.

'**dhrav** (dhavati) run; — + anu run after.

**dhāvana** n., running; course.

**dhī** f., understanding, insight.

**dhīmant** a., wise, prudent.

**dhīra** a., steadfast, firm, brave.

'**dhú** (dhunóti, dhunutē: 391), shake.

'**dhr** in caus. (dhrdāyati) bear.

**dhṛti** f., firmness; courage.

**dhenu** f., cow.

**dhāirya** n., steadfastness.

'**dhyā** (dhyāyati) think, ponder.

**na** adv., not; with opt., cf. 207.

**nakṣatra** n., lunar mansion.

**nagara** n., -ī f., city.

**nadi** f., river.

'**nand** (nândati, -te) + abhi rejoice in, greet joyfully (acc.).

'**nam** (nâmati), intr., bow, bend; tr., honor, reverence (acc.).

**namas** n., honor, glory.

**nara** m., man (vir and homo).
naraka m., hell.
narmadā f., n.pr., a river in India.
nala m., n. pr.
nava a., new.
nava (332) num., nine.
navati (332) num., ninety.
navadaça (332) num., nineteen.
navina a., new.
\(\sqrt{a} \) (nācyati) perish; — + vi perish; disappear.
\(\sqrt{a} \) (nāhyati) bind; — + sam gird, equip oneself.
nāga m., snake.
nātaka n., drama, play.
nāman n., name; nāma adv., by name.
nārī f., woman, wife.
nālī f., pipe, conduit.
nāca m., destruction.
ni adv., down; in, into.
nitya a., constant; daily; — am as adv., always, daily.
nideça m., command.
\(\sqrt{a} \) (nindati) blame.
nipuṇa a., shrewd, skilled.
niyata, part. of ni-yam, ordain ed, fixed, permanent.
nirdaya a., pitiless.
nirvṛti f., contentment, happiness.
nis adv., out, forth.
niccaya m., decision, certainty.
\(\sqrt{n} \) (nāyati; caus. nādyati) lead, guide; — + apa lead away; — + ā bring; — + upa introduce, consecrate, initiate; — + nis bring to an end, determine, settle; — + pari lead about; marry.
nīca a., low.
nitti f., conduct of life; ethics, politics.
niruj a., healthy, well.
nilakaṇṭha m., n. pr.
\(\sqrt{} \) (nītyati) dance.
nṛṭta n., dance, dancing.
nṛpa m., king.
nṛpati m., king.
netṛ m., leader.
netra n., leading-rope, cord; eye.
nāu f., ship.
nyānic (272) a., low.
nyāya m., logic.
nīyāya a., right, proper.
pakṣa m., wing, side; party.
paksin m., bird.
pānka n., mud, bog.
\(\sqrt{} \) (pācati) cook.
pānca (332) num., five.
pāncaḍaṇḍa (332) num., fifteen.
pāncaṭa (332) num., fifty-fifth.
pāncaḥpānca (334) a., fifty-fifth.
pāt (pātāyati) split open.
pātu a., skilled.
pāṭh (pāṭhāti) recite, read.
pāni m. pl., n. pr., certain demons.
pāṇḍita m., learned man: pandit.
pāt (pātāyati) fall, fly; — + ud fly up.
pati (274) m., lord, master; husband.
patra n., leaf, letter.
patni f., wife, consort.
pathi same as pāntha.
pathyā a., wholesome.
pad (282) m., foot.
\(\sqrt{} \) (pāḍyate) go; — + vi-ā in caus. (vyāpādāyati) kill; — +
nis (niṣpādyate) grow, arise from (abl.); — + pra flee for refuge to (acc.).
pado n., step; place.
padma m. n., lotus.
panthan (278) m., road, path.
payas n., milk.
para (233) a., chief, highest; other.
paramātman m., the world-spirit.
paraču m., axe.
parā adv., to a distance, away.
pari adv., round about, around.
parivrāj (247, 2) m., wandering ascetic.
pariṣad f., assembly.
parvata m., mountain.
ypaç (pācyati: 127) see.
paçu m., beast.
paçōt adv., behind (w. gen.).
ypā (pihāti: 102) drink; caus.
(pāyāyati) give to drink, water.
ypā (pāti) protect; caus. pālāyati) idem.
patāliputra n., n. pr., the city Patnā.
pātha m., lecture, lesson.
pānī m., hand.
pānīni m., n. pr.
pānḍava m., descendant of Pāṇḍu.
pātaka n., crime, sin.
pātra n., pot, vessel.
pāda m., foot; quarter; ray, beam.
pāpa a., bad; as n. subst., sinu.
pārthiqa m., prince.
pārvati f., n. pr.
pādana n., protection.
pāṇa m., noose, cord, snare.
pāṇa m., n., cattle-raising.
pīṭha m., father; du., parents; pl., Manes.
ypīṣ (piṇāṣṭi) grind, crush.
ypī same as pyā.
pīna part. of pī, fat.
ypīḍ (piḍāyati) torment, vex.
pūṇa same as pumāṇs.
pūnya a., meritorious, holy, auspicious; as n., merit.
putra m., son; -tri f., daughter.
punar adv., again, but.
pumāṇs (279) m., man, male.
pur f., city.
purā adv., earlier, formerly.
purāṇa, f. -ā and -ī, a., former, ancient; as n., one of a class of works on the creation, etc.
puruṣa m., man (homo).
purūravas m., n. pr., Purūravas.
purohitā m., domestic priest.
pulinda m., n. pr., a tribe in India.
ypuṣ (pumāṇti) make increase or grow.
pustā part. of puṣ, stout, fat.
puspa n., flower.
pustaka n., book (manuscript).
ypū (pumati, pūnītē) clean.
ypūj (pūjāyati) honor.
pūra m., flood, high-water.
pūru m., n. pr.
pūṣan (284) m., n. pr., Pūṣan, the Sun-god.
prthivi f., earth, ground.
prthu a., broad, wide.
prthu f., earth.
prthvīrāja m., n. pr.
ypṛ (pīpāti; caus. pūrāyati) fill.

2. \( \text{pr} \) (pārāyati) overcome (evils); prevail.

\( \text{posaka} \) m., supporter, maintainer.

\( \text{pāutra} \) m., grandson.

\( \text{pāura} \) m., citizen.

\( \text{pyā} \) (pyāyate) swell, get stout.

\( \text{pra} \) adv., forward, forth.

\( \text{prakācin} \) a., bright, glistening; act., illuminating.

\( \text{prach} \) (prachāti) ask, ask about.

\( \text{prajā} \) f., creature, subject.

\( \text{prati} \) adv. and prep., back, back again; towards (postpos., w. acc.).

\( \text{pratikula} \) a., unfavorable.

\( \text{pratyānc} \) (272) a., backward, westward.

\( \text{pratyaham} \) adv., daily.

\( \text{prath} \) in caus. (prathāyati), spread; proclaim.

\( \text{prathama} \) (335) a., first.

\( \text{prabhāva} \) m., might, power.

\( \text{prabhūta} \) a., much; many.

\( \text{pramatta} \) a., careless.

\( \text{prayaga} \) n., Allahābād.

\( \text{prayukta} \) part. of pra-yuj.

\( \text{prayoktr} \) m., arranger, user.

\( \text{pralaya} \) m., destruction.

\( \text{pracna} \) m., question.

\( \text{prasanna} \), part. of pra-sad, well-disposed.

\( \text{prahāra} \) m., stroke, shot; wound.

\( \text{prānc} \) (272) forward, eastward.

\( \text{prāna} \) m., often pl., breath, life.

\( \text{prāpin} \) m., living creature.

\( \text{prātar} \) adv., early, in the morning.

\( \text{prāyaḍcitta} \) n., penance, expiation.

\( \text{prāyena} \) adv., commonly.

\( \text{prāsāda} \) m., palace.

\( \text{priya} \) a., dear.

\( \text{priyakarman} \) a., kind.

\( \text{priyavāc} \) a., saying pleasant things, sociable.

\( \text{priyavādin} \) a., idem.

\( \text{yprī} \) (prināti, prinīté), act., delight; mid., rejoice; caus. (prināyati), make glad, please.

\( \text{yplu} \) (plāvate) + ā drench.

\( \text{phala} \) n., fruit, reward.

\( \text{phalavant} \) a., fruitful.

\( \text{ybandh} \) (badhnāti, badhnīte) bind; entangle, catch; join; compose.

\( \text{bandhu} \) m., relative.

\( \text{bala} \) n., strength, might.

\( \text{balavant} \) a., strong, mighty.

\( \text{baliṣṭha} \) a., strongest.

\( \text{bahu} \) a., much, many.

\( \text{bāla} \) a., young; as m., child, boy; f. -ā, girl.

\( \text{bāspa} \) m., tear, tears.

\( \text{bāhu} \) m., arm.

\( \text{bindu} \) m., drop.

\( \text{buddha} \) part. of budh, awakened; enlightened.

\( \text{buddhi} \) f., prudence, intelligence.

\( \text{buddhimant} \) a., prudent.

\( \text{ybudh} \) (bodhati, -te; budhyati,-te), wake; know.

\( \text{budha} \) m., wise man, sage.

\( \text{brahmacarya} \) n., life of holiness, esp. religious studentship.

\( \text{brahmacārin} \) a., studying sacred knowledge; as m., Brāhman student.

\( \text{brāhman} \) n., devotion; sacred word (of God); sacred knowledge; world-spirit.
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brahmān (a personification of brahma), m., the supreme All-Soul; Brahma, the Creator.

brahmāhan (283), m., killing a Brähman.

brāhmaṇa m., priest, Brähman.

ybrũ (braviti, brūtē), speak, say; +pra explain, teach, announce; +vi explain, announce.

bhakta a., devoted, true.

bhakti f., devotion; honor.

ybhakṣ (bhaksyati) eat.

bhaksana n., eating.

bhagavant a., honorable, blessed.

ybhaj (bhajati, -te) divide; +vi distribute.

ybhānj (bhanākti) break, destroy.

bhādra a., good, pleasant; as n., fortune.

bhaya n., fear.

bharatakhanda m., n. pr., India.

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

bhava m., n. pr., a name of Civa.

bhavant, f., bhavatī; in voc. bhos, f., bhavatī; used in respectful address instead of pronoun of 2nd person. Cf. § 264.

bhasman n., ashes.

y bhā (bhāti) gleam, glance; +ā or vi idem.

bhāga m., part, piece, share.

-bhāj a., sharing.

bhānu m., sun.

bhāra m., burden.

bhāryā f., wife, woman.

y bhās (bhāsate) speak; +prati answer (acc. of pers.); +sam converse.

bhāsā f., speech, language.

bhāsvant a., shining, brilliant.

y bhiks (bhiksate) beg, get by begging.

bhiksā f., begging, alms.

bhikṣu m., beggar; ascetic.

ybhīd (bhidatti, bhiddhe) split.

ybhī (bhītī) fear; in caus. (bhīsayate, bhīyayate) terrify.

ybhuj (bhūndkti, bhūnte) eat, enjoy; caus. (bhujyati) feed; +upa enjoy.

-ybhuj a., enjoying.

bhujyam n., pr., a Vedic person.

bhuvana n., world.

ybhū (bhavati, -te) become; be, exist; +abhi overpower; + pari despise; + pra arise; be mighty, rule; valere.

bhū f., earth, ground.

bhāta part. of bhū; as n. subst., being, creature.

bhāti f., prosperity, blessing.

bhūbhuj m., king.

bhūbhṛt m., king; mountain.

bhumi f., earth, ground, land.

bhūyas (340) comp. adj., more; -gas adv., mostly.

bhūsana n., ornament.

ybhṛ (bhrati, -te) support (lit. and fig.).

hṛgukaccha n., n. pr., Baroch, a holy place in India.

bhṛtaka m., servant.

bhṛtya m., servant.

bhṛcam adv., greatly, much.

bhēka m., frog.

bhogā m., enjoyment.

bhōjana n., meal.

bhos see bhavant.
bhram (bhramati, -te; bhramyati : 131) wander about, flit;
— + pari idem.
bhrā m., brother.
bhrū f., eyebrow.

maksika f., fly, gnat.
maghavan (270) m., Indra.

maghavan (270) m., Indra.

makhana (278) m., stirring-stick.
mahārāja m., great king.
mahiṣa m., n. pr.
mahiṣī f., queen.

Mahānasa n., kitchen.

mahārāja m., great king.
mahiṣa m., n. pr.
mahiṣī f., queen.

Mārka m., road, way, street.

mālā f., garland.
mātsya va., fish.
mātr f., mother.
mādhurya n., sweetness.
mānava m., man (homo).
mānasā s., sense; understanding.
mānuṣa, f. -i, human.
mārga m., road, way, street.
mālā f., garland.
māsā m., mouth.
mītra n., friend.
mītradrūḥ (249) a., friend-betraying.

manasa n., sense; understanding.
mānusa, f. -i, human.
mārga m., road, way, street.
mīlda (milati) wink; + ni close the eyes.
mukta f., pearl.
mukti f., salvation, deliverance.
mukha n., mouth, face.
mukhya a., principal, first.
muc (muñcāti: 110) free, release, let fly, shoot; muktvā, without (312).
mud (módate) rejoice; — + anu allow.
muni m., sage; ascetic.
mus (muşñati) steal, rob.
musala m. n., club, pestle.
muh (muhyati) be confused or dazed or stupid.
mārdhaga a., on the head.
mārdhan m., head.
māla n., root.
vṛmr (mriyāte: 155) die; caus. (mārṇyayati) kill.
mṛga m., wild animal; gazelle.
vṛmṛgaya (den.: mṛgāyate) hunt for, seek.
mṛgayaḥ f., chase, hunting.
vṛmrj (mṛṣṭi: 423) rub, wipe; caus. (māṛjyati) rub off, polish; — + apa, pari or pra, wipe off.
mṛta, part. of mṛ, dead, fallen.
mṛtyu m., death.
mṛd f., earth, dirt.
mekhalā f., girdle.
megha f., cloud.
mokṣa m., deliverance; salvation.
moha m., infatuation.

ya (231) rel. pron., used as subst. and adj., who, which, what; cf. 234 ff.

yaj (yājati, -te) sacrifice (acc. pers., instr. rei); caus. (yājāyati) make to sacrifice, offer sacrifice for (acc.).

yajus n., sacrificial formula, text.

yajña m., sacrifice.

yajñiya a., suitable for sacrificing.

yajat (yātate) strive after (dat.).

yatas adv., whence; wherefore.

yati m., ascetic.

yatna m., exertion.

yatra adv., where, whither.

yathā adv., in which way; as.

yadā adv., when, if.

yadi adv., if.

yam (yācchati:100) furnish, give;
— + ud undertake; — + ni or-
dain, fix, appoint; + pra give, give in marriage.

yamunā f., n. pr., the river Jumna.

yavana m., Greek, barbarian.

yaças n., glory, fame.

yaṣṭi f., stick, staff.

yā (yāti) go; with abstracts, come into such and such a state;
— + ā approach.

yātrā f., march, journey; support.

yāma m., watch of the night.

yāvant a., how much or many; yāvat as adv., as long as, while; as soon as.

yuga n., age of the world.

yugma n., pair.

yuj (yunākti, yuṅktē) join, yoke, harness; caus. (yojāyati) idem;
— + ni place, appoint, establish, -caus. set (as jewels);
— + pra arrange; use.

yuddha n., battle.

yuddh (yūdhyate) fight (instr.).

yuvati f. to yuvan.

yuvan (269) a., young; f. yuvati.

yūṣmad called stem of yūyam; as stem in cpds. (352, 4.), you.

yūpa m., sacrificial post.

yūyam (226) pron., you.

raks (raksati) protect.

rakṣaṇa n., protection.

rakṣīr m., protector.

rac (racāyati) arrange, compose (a literary work).

rajju f., cord.

raṇj + anu (anurājyati. -te) be inclined or devoted to (loc.).

raṇa m. n., battle.

ratna n., jewel.
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ratha m., wagon.</td>
<td>rūpa n., form, beauty.</td>
</tr>
<tr>
<td>rathyā f., street.</td>
<td>rūpaka n., gold-piece.</td>
</tr>
<tr>
<td>y’rabh (rābhate)</td>
<td>rāi (277) m., rarely f., possessions, wealth.</td>
</tr>
<tr>
<td>take hold on, begin.</td>
<td>rohini f., n. pr.</td>
</tr>
<tr>
<td>y’ram (rāmate) amuse oneself;</td>
<td>lakṣa a., a hundred thousand.</td>
</tr>
<tr>
<td>+ vi (vīrāmati) cease (abl.)</td>
<td>lakṣmī (276) f., goddess of fortune.</td>
</tr>
<tr>
<td>raḍmī m., ray; rein.</td>
<td>y’rāj (rājati, -te)</td>
</tr>
<tr>
<td>rasa m., taste, feeling.</td>
<td>y’rādh (rādhnōti) succeed; + apa</td>
</tr>
<tr>
<td>rasavant a., tasteful.</td>
<td>y’rajana</td>
</tr>
<tr>
<td>raṅga m., demon.</td>
<td>y’rāni</td>
</tr>
<tr>
<td>rājan m., king.</td>
<td>y’rddh (rddhndti)</td>
</tr>
<tr>
<td>rājya a., kingdom.</td>
<td>y’rddhan</td>
</tr>
<tr>
<td>rātri f., night.</td>
<td>y’rddh (rddhndti) succeed; + apa</td>
</tr>
<tr>
<td>y’raḍ (rāḍcate) please (dat., gen.).</td>
<td>y’rāj (rājati)</td>
</tr>
<tr>
<td>yru (rāuti: 410) cry, scream; + vi idem.</td>
<td>y’rāj (rājati)</td>
</tr>
<tr>
<td>yru (rācata)</td>
<td>y’rāj (rājati)</td>
</tr>
<tr>
<td>ruj f., sickness, disease.</td>
<td>y’rāj (rājati)</td>
</tr>
<tr>
<td>y’rud (rōdīti: 429) weep.</td>
<td>y’rāj (rājati)</td>
</tr>
<tr>
<td>ruddha, part. of rudh, besieged, surrounded; suffused.</td>
<td>y’rāj (rājati)</td>
</tr>
<tr>
<td>y’rudh (rūṇāddhi, runddhē) obstruct, check, besiege; + upa besiege.</td>
<td>y’rāj (rājati)</td>
</tr>
<tr>
<td>rudhira n., blood.</td>
<td>y’rāj (rājati)</td>
</tr>
<tr>
<td>y’ruḥ (rōhati) rise, spring up, grow; caus. (rohāyati, ropāyati) make rise or grow, plant; - + ava descend; - + ā climb, mount, ascend; - + pra grow up. rūksa a., harsh, rough.</td>
<td></td>
</tr>
</tbody>
</table>
vakṣas n., chest, breast.

vāc (वाक्ति: 415) speak, say; name; caus. (vācāyati) make (a written leaf) speak, i.e. read.

vaṇīj m., merchant.

vātsa m., calf.

vād (vādati) speak, say; — + abhi in caus. (abhi-vāṭāya) greet; — + vi (mid.) dispute, argue.

vadha m., killing, murder.

vadhū f., woman; wife.

vana n., woods, forest.

vanavāsin a., forest-dwelling.

vāṇḍ (vāṇḍate) greet, honor.

vāp (vāpati) scatter; sow.

vapus n., body; figure.

vayam (223) pron., we.

vayas n., age.

vīrā m., suitor, bridegroom.

vīra m., choice, privilege; favor.

vīra a., best; better (w. abl.: than).

varāha m., boar.

varuṇa m., n. pr., a god.

varṇa m., color; caste.

vārṇya (vārṇḍyati) describe, portray.

vartin a., abiding, being.

varṣa n., year.

vallabha a., dear.

vāc (vāṣṭi) wish.

vās (vāsati) dwell; — + ni inhabit, dwell; — + pra go away on a journey; — + prati inhabit.

vasati f., dwelling.

vasu n., wealth, money.

vasudeva m., n. pr.

vastra n., garment.

vāh (vāhati) tr., carry, bear; intr., proceed; flow; blow.

vā encl., or.

vāc f., voice; word.

vācyā a., blameworthy, culpable.

vaṇījya n., trade.

vātā m., wind.

vānaprastha m., a Brāhmaṇa in the third stage of his life.

vāpī f., cistern.

vāyasā m., crow.

vāyu m., wind.

vārī n., water.

vi adv., apart, away, out.

vīcā (334) a., twentieth.

vīcāti (332) num., twenty.

vīcātitama (334) a., twentieth.

vīkramāditya a., n. pr., a king.

vīj (vijāti) tremble; — + ud in caus. (udvējāti) terrify.

vīttā n., possessions; wealth.

vīd (vēti; vēda: 416—417) know, consider; caus. (vedāyati) inform (dat.); — + ni caus., idem.

vīd (vinndāti, -te) find, acquire.

-vīd a., knowing.

vidyā f., knowledge, learning.

vidvānas a., knowing, wise.

vidviṣṭa pass. part. of vi-diṣ, detested.

vidyā f., knowledge, learning.

vidyās a., knowing, wise.

vinā prep., without (with instr. or acc., often postpos).

vipāka m., ripening; recompense.

vipra m., Brāhmaṇa.
vibhu, f. -bhvi, a. pervading, far-reaching; omnipresent, mighty.
vivāha m., wedding, marriage.
vivekin a., shrewd.
νiç (νiçáti) enter; — + sam-ā approach; — + upa seat oneself; — + pra enter, penetrate.
viç m. pl., people; the Vāicya-caste.

vichiṣṭa part. of vi-cis, excellent, remarkable.
vicrūta part. of vi-cru, famous.
vipça (231) a., all (Vedic).
vīcvāsa m., trust, confidence.
visa n., poison.

vīṣṇu m., n. pr., a god.
vihoga m., bird.
vihita part. of vi-dhā, ordained.

y1vṛ (yṛṇōti, yṛṇutē) cover, surround; — + ā cover; — + apa-ā open; — + vi explain; manifest; — + sam shut.
y2vṛ (yṛṇītē; varāyati, -te) choose, select.

vṛka m., wolf.
vṛkṣa m., tree.
vṛt (vārtate) turn; exist, subsist, be, become; — + ni return home; — + pra get a-going, break out, arise; continue; caus. (act.) continue (trans.).
vṛttā n., conduct.
vṛttānta m., state of affairs; news.
vṛtra m., n. pr., a demon.
vṛddha part. of vṛdh, old.

vṛdh (vārdhate) grow; caus. (varāyati, -te) make grow; bring up.

vṛṣ (vāṛṣati) rain, give rain; — fig., shower down; overwhelm.
veda m., science, knowledge; esp. sacred knowledge, holy writ.
vedanā f., pain.
vedānta m., a system of philosophy.
vedi f., altar.
vāśi assev. particle, to be sure, in sooth; often untranslated.
vāicya m., man of the third caste.
vyaṇjana n., spice.
vṛyath in caus. (vyathāyati) torment.
vṛyadhḥ (vṛidyati) hit, pierce.
vṛyalika a., false, wrong.
vṛyavahāra m., trial, law-suit; trade.
vṛyakaraṇa n., grammar.
vṛyāghra m., n., grammar.
vṛyādhi m., disease, illness.
vṛyādhiṣṭa a., sick, ill.
vṛyāsa m., n. pr.
vṛaj (vṛajati, -te) proceed; — + wander forth; become an ascetic.
vṛṇa m., wound.
vrata n., vow, obligation; duty.

vṛṇaḥ (vṛṇasati) praise; proclaim; — + pra proclaim.
vṛk (vṛknoti) be able; sometimes pass., cf. 322.

vṛka m., Scythian.

vṛkaṭa m., car.
vṛkuntalā f., n. pr.
vṛkāṅkā f., hesitation.

vṛtta (332-333) n., a hundred.

vṛtatamā a., hundredth.
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gatru m., enemy.
gabda m., sound, noise, word.
\{\text{g}am (\text{\textacute{a}myati})\} become quiet, be extinguished, go out.
cayyā f., bed, couch.
cara m., arrow.
carana n., protection.
carad f., autumn; year.
carīra n., body.
careca m., n. pr., a name of Čiva.
cākhā f., branch; edition, redaction.
cānti f., repose.
\{\text{\textasciitilde{c}}\text{\textasciitilde{s}}\text{(\textasciitilde{c}aste)}\} command; rule; punish.
cāṣṭr m., governor, punisher.
cāstra n., science; text-book.
\text{\textasciitilde{c}ikš (\textasciitilde{c}ik\textasciitilde{a}te)} learn.
cikhara m., summit.
ciras n., head.
cīva a., beneficent, gracious; blessed; as m., n. pr., a god.
cīcu m., child.
\text{\textasciitilde{c}i\textasciitilde{s} (\textasciitilde{c}in\textasciitilde{a}ṣ\textasciitilde{ṭi})} leave, leave remaining; — + ava remain over, survive; — + ud idem; — + vi set apart, distinguish.
cīṣya m., pupil, scholar.
\text{\textasciitilde{c}i (\textasciitilde{c}ete: 409)} lie; sleep; — + adhi lie asleep on (acc.).
cīta a., cold.
\text{\textasciitilde{c}uc (\textasciitilde{c}ocati)} grieve, sorrow.
cucci a., pure, clean.
cunah\textasciitilde{c}epa m., n. pr.
\text{\textasciitilde{c}ubh (\textasciitilde{c}obhate)} be brilliant, shine.
cubha a., good; splendid.
\text{\textasciitilde{c}us (\textasciitilde{c}usyati)} dry up.
cūdra m., man of the fourth caste.
cūdratva n., condition of a Čūdra.
**sodaca** (332) num., sixteen.

**samyukta** part. of **sam-yuj**, provided with.

**saṁvatsara** m., year.

**saṃśaya** m., doubt.

**sakr** adv., once.

**sakthon** (sakthi: 275) n., thigh.

**sakhi** (274) m., friend.

**sahā** f., female companion, friend.

**sajja** a., ready.

**v/sañj** (sājati; sajjāte: cf. in Voc. 22) hang on, be fastened on (loc.).

**saktāra** m., hospitality.

**sattrā** n., sacrifice.

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

**ysad** (sidati) sit; settle down; be overcome or exhausted; — + ā approach; — + sam-ā seat oneself; caus. (-sādāyāti) meet, encounter; — + ni sit down; — + pra be favorable.

**sadda** adv., always.

**sadrṣa** f. -i, a., similar; worthy.

**samādgha** a., doubtful; unsteady.

**samādyā** f., twilight.

**sant**, part. of las, being, existing; good; as m., good man; as f. sati, good woman, especially a widow who immolates herself.

**sapta** (332) num., seven.

**saptati** (332) num., seventy.

**saptadaça** (332) num., seventeen.

**sabhā** f., council, meeting, court.

**sam** adv., along with; completely.

**samakṣam** adv., before, in the presence of (gen.).

**samartha** a., capable, able.

**samāgama** m., meeting, encounter.

**samāja** m., convention, company.

**saṁidh** f., fagot.

**saṁipa** a., near; as n., vicinity, nearness, presence.

**saṁudra** m., ocean.

**saṁunna** f., height, elevation; high position.

**saṁeta** a., provided with.

**sampaṛṇa** part. of lpr + sam, full.

**saṁyak** adv., well, properly.

**saṁrāj** m., great king; emperor.

**sarit** f., river.

**sarga** m., creation.

**sarpa** m., snake.

**sarva** (231) a., all.

**sarvatra** a., everywhere.

**savitr** m., n. pr., the Sun-god Savitar; sun.

**v/sah** (sāhate) endure.

**saha** adv., together; prep., often postpos., with, along with, (instr.).

**sahacara** m., companion; -i f., wife.

**sahasā** adv., suddenly, quickly.

**sahasra** n., a., thousand.

**sahāya** m., companion, helper.

**sākṣin** m., witness.

**sādhana** n., means, device.

**sādhu** m., holy man, saint.

**sāman** n., Vedic melody, song; pl., the Sāmaveda.

**sāmanta** m., vassal.

**sāmpratam** adv., at present.

**sāyam** adv., at evening.

**sārasa** m., crane.

**siṅha** m., lion.
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<td>1. sanskrit-english glossary.</td>
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<tr>
<td>yśic (siṅcātī)</td>
<td>drip, drop, moisten;</td>
</tr>
<tr>
<td>— + abhi</td>
<td>anoint as king.</td>
</tr>
<tr>
<td>yśidh (sēdhatī)</td>
<td>repel;</td>
</tr>
<tr>
<td>+ prati</td>
<td>hold back; forbid.</td>
</tr>
<tr>
<td>yśidh (sidhyati)</td>
<td>succeed; in caus.</td>
</tr>
<tr>
<td>(sādhāyati)</td>
<td>perform; acquire.</td>
</tr>
<tr>
<td>sindhu m., n. pr., the Indus.</td>
<td></td>
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<tr>
<td>siman f., border, boundary; outskirts.</td>
<td></td>
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<tr>
<td>su adv., well; easy; very.</td>
<td></td>
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<tr>
<td>su (sunōti, sunutē)</td>
<td>press.</td>
</tr>
<tr>
<td>sukha n., fortune, luck, happiness.</td>
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<tr>
<td>sundara, f. -ī, a., beautiful.</td>
<td></td>
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<tr>
<td>sumanas a., favorably-minded; as f., flower.</td>
<td></td>
</tr>
<tr>
<td>swāpa m., drunkard.</td>
<td></td>
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<tr>
<td>swarna n., gold.</td>
<td></td>
</tr>
<tr>
<td>suhrd va., friend.</td>
<td></td>
</tr>
<tr>
<td>yśu (sute)</td>
<td>generate, bring forth;</td>
</tr>
<tr>
<td>— ypra</td>
<td>generate.</td>
</tr>
<tr>
<td>yṛṣ (sṛdrati)</td>
<td>flow;</td>
</tr>
<tr>
<td>— anu</td>
<td>follow up;</td>
</tr>
<tr>
<td>— + apa</td>
<td>go away; in caus.</td>
</tr>
<tr>
<td>(-sāṛyati)</td>
<td>drive away.</td>
</tr>
<tr>
<td>yṛṣj (sṛjātī)</td>
<td>let go, create;</td>
</tr>
<tr>
<td>— + ud</td>
<td>let loose or out; raise (the voice).</td>
</tr>
<tr>
<td>yṛṣp (sāṛpatī)</td>
<td>move; — + pra idem.</td>
</tr>
<tr>
<td>srṣṭi f., creation.</td>
<td></td>
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<tr>
<td>setu m., bridge, dike.</td>
<td></td>
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<tr>
<td>senā f., army.</td>
<td></td>
</tr>
<tr>
<td>ysev (sevate)</td>
<td>serve, honor;</td>
</tr>
<tr>
<td>— ni</td>
<td>dwell; devote oneself to;</td>
</tr>
<tr>
<td>— attend.</td>
<td></td>
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<tr>
<td>sāinika m., soldier.</td>
<td></td>
</tr>
<tr>
<td>sāinya n., army.</td>
<td></td>
</tr>
<tr>
<td>soma m., the intoxicating fermented juice of the Soma-plant.</td>
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<tr>
<td>skandha m., shoulder.</td>
<td></td>
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<tr>
<td>ystu (stāūti: 411)</td>
<td>praise.</td>
</tr>
<tr>
<td>stuti f., song of praise; praise.</td>
<td></td>
</tr>
<tr>
<td>ystr (strṇōti, strṇutē; strṇātī, strṇātē)</td>
<td>scatter, strew;</td>
</tr>
<tr>
<td>— + upa</td>
<td>scatter, bestrew.</td>
</tr>
<tr>
<td>stena m., thief.</td>
<td></td>
</tr>
<tr>
<td>stotra n., song of praise.</td>
<td></td>
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<tr>
<td>strī (276) f., woman.</td>
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</tr>
<tr>
<td>ysthā (tiṣṭhatī)</td>
<td>stand, intr.; be in or on, etc., be situated; caus.</td>
</tr>
<tr>
<td>(sthāpāyati)</td>
<td>put, place; appoint; stop;</td>
</tr>
<tr>
<td>— + adhi</td>
<td>mount, stand over; rule, govern;</td>
</tr>
<tr>
<td>— + anu</td>
<td>follow out, accomplish; (cf. also p. 96, last note);</td>
</tr>
<tr>
<td>— + ud</td>
<td>arise (cf. Voc. 40);</td>
</tr>
<tr>
<td>— + upa</td>
<td>approach, reach;</td>
</tr>
<tr>
<td>— + pra</td>
<td>mid., start off; in caus. (act.), send;</td>
</tr>
<tr>
<td>— + sam</td>
<td>in caus., cause to remain sthāna n., place, locality; stead.</td>
</tr>
<tr>
<td>sthitā part. of sthā; cf. 290, end.</td>
<td></td>
</tr>
<tr>
<td>sthitī f., condition.</td>
<td></td>
</tr>
<tr>
<td>ysnā (snātī)</td>
<td>bathe.</td>
</tr>
<tr>
<td>snātaka m., one who has performed the ablutions customary at the end of religious pupilage.</td>
<td></td>
</tr>
<tr>
<td>snāna n., bathing, bath.</td>
<td></td>
</tr>
<tr>
<td>snāyu m., tendon, bowstring.</td>
<td></td>
</tr>
<tr>
<td>snigdha part. of snih, affectionate.</td>
<td></td>
</tr>
<tr>
<td>ysnih (snihyati)</td>
<td>feel inclined to, love (gen., loc.).</td>
</tr>
<tr>
<td>snusā f., daughter-in-law.</td>
<td></td>
</tr>
<tr>
<td>yspr (sprcātī)</td>
<td>touch.</td>
</tr>
<tr>
<td>ysprh (sprhāyati)</td>
<td>desire (dat.).</td>
</tr>
<tr>
<td>sma encl., slightly assev; often accompanies a present tense,</td>
<td></td>
</tr>
</tbody>
</table>
giving it the force of an historical tense.

\textit{ysmr} (\textit{smārati}) remember; think on; call to mind; teach; esp. in pass. \textit{smaryate} 'it is taught, i. e. traditional'.

\textit{smṛti} f., tradition; law-book.

\textit{srajas} m., creator.

\textit{sā} a., own; one's own.

\textit{svar} f., garland.

\textit{sraṣṭra m.}, creator.

\textit{sva} a., own; one's own.

\textit{ysvahj} (\textit{svdjate}) embrace; + pari \textit{(Cf. Voc. 21)} idem.

\textit{svadṛś} a., similar.

\textit{ysvap} (\textit{svapiti: 429}) sleep.

\textit{svāyam} pron., own self, self.

\textit{svayambhū} a., self-existent; as m., epithet of Brahma.

\textit{svarga} m., heaven.

\textit{svast} f., sister.

\textit{svādu} a., sweet.

\textit{svādhīyā} a., private recitation of sacred texts.

\textit{svāmin} m., possessor, lord.

\textit{svāiram} adv., at pleasure.

\textbf{hata} part. of \textit{han}.

\textit{yah} \textit{(hānti: 419)} kill; caus. (\textit{ghātāyati}), have killed; – + \textit{apa} remove; – + \textit{abhi} smite; – + \textit{sam-ā} wound; – + \textit{ni} kill; – + \textit{prati} hinder; injure, offend; – + \textit{sam} write.

\textbf{-han} (283) a., killing.

\textit{hanu} f., jaw.

\textit{hanumant} m., \textit{n. pr.}, a monkey-king.

\textit{hantri} m., killer, slayer.

\textit{hari} m., \textit{n. pr.}, a god.

\textit{harina} m., gazelle.

\textit{hala} m. n., plough.

\textit{havis} n., oblation.

\textit{hasta} m., hound.

\textit{hastin} m., elephant.

\textit{1hā} (\textit{jāhātī}) abandon, give up; neglect.

\textit{2hā} (\textit{jśhēte: 438}) move.

\textit{hi} (\textit{hinōti}) send; – + \textit{pra} idem. \textit{hi} assev. particle, surely; causal, for, because.

\textit{hiṅs} (\textit{hināsti}) injure, destroy.

\textit{hita} part. of \textit{1hā}; as adj., advantageous; as \textit{n.}, advantage.

\textit{himavanta} a., snowy; as \textit{m.}, the Himalaya Mts.

\textit{hīna} part. of \textit{1hā}, abandoned; wanting in; w. instr., without.

\textit{huh} (\textit{juhōti, juhutē}) sacrifice.

\textit{hutabhyj} (nom. -\textit{bhuk}) m., fire.

\textit{hū} see \textit{hvā}.

\textit{hṛ} (\textit{hārati}) take away; steal; plunder; – + \textit{apa} idem; – + \textit{a} act. and mid., fetch, bring; – + \textit{ud-ā} cite, mention; – + \textit{praty-ā} bring back; – + \textit{ud} save, rescue.

\textit{hṛd} (281) n., heart.

\textit{hṛdaya} m., heart.

\textit{hṛṣ} (\textit{hāṛṣati, hṛṣyati}) rejoice, be delighted; – + \textit{pra} idem.

\textit{he} interj., O, ho.

\textit{hemanta} m., winter.

\textit{hṛasvam} adv., near by.

\textit{hṛṣ} (\textit{jhirēti}) be ashamed.

\textit{hṛī} f., modesty, bashfulness.

\textit{hvā} (\textit{hvāyati}) call; in caus. (\textit{hvāyāyati}) have called; – + \textit{ā} call, summon.
II. English-Sanskrit Glossary.

abandon, to: tyaj; 1ḥā.
able: samartha; ṛakṣya.
able, to be: चक.
according to: anu, postpos.
acquire, to: labh; āp.
Aṣvinś: aṣvināu, du.
address, to: brū.
adores, to: nam+pra.
adorn, to: 1kṛ + alam.
advantage: hita n.; kalyāṇa n.
adversity: duḥkha n.
afraid, to be: bhī.
afterward: tatas.
again: punar.
against: prati.
all: sarva; (entire) viśva.
all protecting: viśvapā.
allow, to: jñā + anu.
alms: bhikṣā f.
alone (adv.): eva.
also: api.
altar: vedi f.
although: api.
always: sadā, nityam.
amuse oneself, to: ram.
ancient: purāṇa.
and: ca, postpos.; tathā.
anger: kopa m.; krodha m.
animal: tiryāṇc m.
announce, to: levi + ni, caus.
answer, to: bhāṣ + prati.
appoint, to: kṛp, caus.; yuj + ni.
approach, to: gam + ā; yā + ā.
argument (reason): vāc f.
arise, to: bhū; (get up) sthā + ud.
arm: bāhu m.
army: senā f.
arrive, to: gam+ā.
arrow: ḍara m.; iṣu m.
Aryan: dvija m.; dvijāti m.
ascetic: muni m.; yati m.; pari- vrāj m.; tapasvin m.; — to be- come an a., vraj+pra.
ashamed, to be: hri.
ashes: bhasman n.
ask, to (inquire): prach.
ask for, to: arthaya.
assemble: sabhā f.; pariṣad f.
ascranyony: jyotīṣa n.
attain, to: labh; 2vid; 1ac; āp;
āp + ava or pra.
attainment: lābha m.
author: kartr m.; (of Vedic hymns, etc.) draṣṭr m.
axe; paraśu m.
bad: pāpa.
bank: tira n.
banner: ketu m.
barbarian: yavana m.
bathe, to: śnā.
battle: *raṇa* m. n.; *yuddha* n.
be, to: *bhū*; *vṛt*; (be situated) *sthā*.
bear, to: *bhr*; (bring forth) *sū*; *sū + pra*.
bear: *rksa* m.
bear, to: *bhikṣ*.
be, to: *taṇḍ*.

beautiful: *sundara*; *rūpavant*.
beauty: *rūpa* n.
become, to: *bhū*; *vṛt*.
bee: *ali* m.; *madhuliḥ* m.
beg, to: *bhiks*.
begin, to: *rabh-yd*.
behind: *paccāt* (w. gen.).
behold, to: *iks*.
Benares: *kāḍī* f.
bend, to: *nam*.
benefit, to: *lkr + upa*.
bees, to: *pad + pra*.
besiege, to: *rudh*; *rudh + upa*.
best: *greṣṭha*; *jyeṣṭha*.
betake oneself, to: *yā*; *cṛ + ā*.
better: *greyas*; *jyāyas*.
bend, to: *bandh*.
biped: *dvipad*.
bird: *vihaga* m.; *pakśin* m.
birth: *jāti* f.; *janman* n.
black: *kṛṣṇa*.
blame, to: *nind*; *lkr + tiras*.
blessed: *bhagavant*; (as prefix) *cṛ*.

**born, to be: jān; jān + ud.**
both: *ubha* du.
bow, to: *nam*.
boy: *bāla* m.; *kumāra* m.
Brāhmaṇa: *brāhmaṇa* m.; *dvija* m.; *dvijāti* m.; *vipra* m.
branch: *cākhā* f.
brave: *dhīra*.
breast: *uras* n.; *vakṣas* n.
bridegroom: *vārā* m.
brilliance: *tejas* n.
bring, to: *nī + ā*; *hṛ + ā*.
broad: *prthu*; *uru*.
brother: *bhṛṭṛ* m.
burn, to: *dāh*.
business: *kārya* n.
but: *tu*; *kintu*; *punar*.
call, to: *hvā*; (name) *vac*; *vad*.
capable: *samartha*.
caste: *jāti* f.
cattle: *go* m. pl.
cease, to: *gam*; *ram + vi*.
celebrated: *vīcṛuta*; *vīmant*.
chain: *kāra* m.
charioteer; *sūta* m.
charm: *kānti* f.
check, to: *dam*, caus. ; *rudh*.
chest: *vakṣas* n.; *uras* n.
child: *bāla* m.; *cīcu* m.
choose, to: *vṛ*.
cistern: *vāpī* f.
citizen: *pāura* m.
city: *nagara* n.; -f.; *pur* f.
cleverness: *buddhi* f.
climb, to: *ruh + ā*.
close, to: *vṛ + sam*; *1dhā + api*.
cloud: *megha* m.
coachman: *sūta* m.

**come, to: gam + ā; yā + ā; i +**
II. English-Sanskrit Glossary. 219

abhi or ā; come out: gam + nis; yā + nis.
command, to: dic+ā; jnā+ā caus.
command: ajnā f.; nideça m.
commit, to: car + ā; 1kr.
companion: sahāya m.; sahaca- ra m.
company: samāja m.
compose, to: rac.
conduct: vṛtta n.
confine, to: rudh + ni.
conquer, to: ji.
consecrate, to: ni + upa.
consider, to: cint; 1vid.
consort: patni f.
cook, to: pac.
copying: lekhana n.
cord, sacred: upavita n.
count, to: ganaya.
courageous: tejasvin.
course: gati f.
cover, to: 1vr (mid.); 1vr + sam
(mid.).
cow: dhenu f.; go f.
cowherd: gopa m.
create, to: srj.
creator: dhātr m.; sraśtr m.
creature: prāvin m.; jagat n.
crescent: kalā f.
cross, to: tr.
crow: vāyasa m.
curds: dadhan n.
cut, to: kṛt; chid.
cut off, to: kṛt + ava; chid + ava.

daily: nitya; (adv.) nityam; pra- tyaham.
dancing: nṛtta n.
day: divasa m.; dina n.; ahan n.;
d. by d.: dine dine; pratyaham;
a day and a night: ahorātra n.
death: mṛta; vipanam.
decline, to (settle): ni + nis.
dead: karman n.
deity: devatā f.
delicate: taruṇa.
delight, to (tr.): tuṣ, caus.
deliverance: mukti f.
demon: rākṣasa m.
depart, to: i + apa.
describe, to: varṇaya.
desire, to: lubh.
destroy, to: bhaṇḍ.
despise, to: man + ava; bhū + pari.
determine, to: ci + nis or vi-nis.
devoted: bhakta; snigdha.
devotion: bhakti f.
die: aksa m.
die, to: mr; i + pra; pad + vi.
difficult: durlabha; duṣkara.
dig, to: khan.
diligence: udyoga m.
diligently: bhṛṣam.
disappear, to: naċ + vi.
disease: ruj f.; nyāḍhi m.
dismount, to: ruh + ava.
disown, to: khyā + prati-ā.
dispute, to: vad + vi.
distress, to: du.
distribute, to: bhaj + vi.
divine: divya.
do, to: 1kr; car + sam-ā.
domestic: grhyam.
dog: ḍvan m.; ṣuni f.
door: dvār f.
II. English-Sanskrit-Glossary.

doorkeeper: dvāhstha m.
dove: kapota m.
draw, to: vah.
drink, to: lpā.
driver: sūta m.
drop, to: sic.
drop: bindu m.
dwell, to: 3vas; vas + ni; dwell on (fig.): sañj.

ear: karna m.
earth: prthivi f.; bhū f.; bhūmi f.
east, eastern: prāṅc; the E.: prāci f., sc. diç.
ea', to; ad; 2aç; bhakṣ; bhuj.
eating: bhakṣana n.
eclipse, to: 1kr + tiras.
eight: aṣṭa.
eighth: aṣṭama.
eighty: aṣṭi f.
eightieth: aṣṭitama.
eldest: jyeṣṭha.
elephant: gaja m.; hastin m.
eleventh: ekādaśa.
emerge, to: tf + ud.
eminent, to be: ċubh.
emperor: smarāj m.
encompass, to: 1or + chid + ava.
end: anta m.
endure, to: sañh.
enemy: ari m.; catru m.; dvis m.
enjoy, to: bhuj.
enjoyment: bhoga m.
enter, to: viç + pra.
entrancing: manohara.
envoy: dūta m.
entrust, to: 1da + pra.
equip, to: nah + sam.
eulogy: stotra n.
even (adv.): api.
every: sarva.
evil (adj.): pāpa; (subst.) pāpa n.
exceedingly: ati.
explain, to: brū + vi; 1or + vi; caks + vi-d.
exterminate, to: chid + ud.
eye: netra n.; cakṣus n.; aksan n.; locana n.

face: mukha n.
fagot: samidh f.
fair: sundara.
fall, to: pat; pat + ni; fall to one's lot: ṛ; fallen (killed): patita; mṛta.
fame: kirti f.; yajas n.
family: vāṇa m.
famous: viśruta.
fast (firm): ḍṛgha.
fasten, to: bandh.
fat: pīṇa; puṣṭa.
father: janaka m.; pitṛ m.
fault, to find: 1kr + tiras.
faultless: anavadya.
fear: bhaya n.
field: kṣetra n.
fifth: pañcama.
fight, to: yudh.
filled: pārṇa; sampūrna.
finally: ante.
find, to: 2vid.
finish, to: āp + sam.
fire: agni m.; hutabhuṣ m.
firewood: samidh f.
first: prathama; at first: pra-thamam.
fish: matsya m.; mīna m.
fit, to: yuj.
II. English-Sanskrit Glossary.

five: pañca.

give, to: labh; labhī; āpī.
gift: dāna n.
gird, to: naḥ + sam.
girdle: mekhala f.
girl: kanyakā f.; bālā f.
give, to: yam; idā.
giver: dātṛ m.
glance: drṛ f.
glory: kīrti f.; yaṣas n.
go, to: ca; yā; gam; i; go on (continue): vṛt + pra.
god: deva m.; goddess: devī f.
gold: suvarṇa n.
govern, to: cās; rājyaṁ kṛ.
good: saḥdu; sant.
gracious: cīva.
graciousness: kṛpā f.
grain: dhānyā n.
grasping, to: graham.
graze, to: ca.
great: mahānt.
great king: mahārāja m.
greater: mahīyas; adhika.
greatly: bahu; bhṛṣam.
greedily: lubdha.
Greek: yavana m.
greet, to: vand; vād + abhi caus.
grieve, to: du.
ground: bhumī f.; on the g.: aḍhas.
grind, to: piṣ.
guard, to: rākṣ; gopāya.
guest: athiti m.
guilt: pāpa n.; enas n.

hand: kara m.; paṇi m.; hasta m.
hang, to: saṇjī; lag.
happiness: sukha n.
happy, to be: mud.
hard to find: durlabha.
harm, to: dviś; dviś + pra.
hate, to: āpa.
hear, to: ārau.
heart: hṛdaya n.; hṛd n.
heaven: svarga m.
heavy: guru.
hell: naraka m.
here: idha.
hero: śūra m.; vīra m.
hesitation: caṅkā f.
high: ucchrita.
high water: pūra m.
hold shut, to: 1dhā + api.
holly: saḍhu.
holy writ: gruti f.
home (adv.); grham.
honey: madhu n.
honor, to: pūj; nam; sev.
hope: āçā f.
horse: açva m.
house: grha n.: master of the h.,
    grhapati m.
householder: grhapati m.
house-priest: purohita m.
how?: katham.
human: mānusa.
hunter: vyādha m.
hurl, to: 2as; kṣip.
husband: pati m.; bhartṛ m.
hymn: sūkta n.

I: aham.

impart, to: 1vid + ni, caus.
inclined, to be: snih.
increase, to: vṛdh.
India: bharatakhanda m.
initiate, to: ni + upa.
limb: aṅga n.
lion: sīnha m.
lip: oṣtha m.
listen, to: śru.
live, to: jīv; vṛt; an + pra.
long: dirgha; (adv.) ciraṃ.
look at, to: ikṣ + pra.
lord: ṛṣiṣa va.; pati m.
lotus: padma m. n.
love, to: snih.
love, god of 1.: kama va.
lunar mansion: nakṣatra n.

maiden: kanyā f.; bālā f.
maidservant: dāsī f.
make, to: ikṛ.
man (vir): nara m.; pumāṅs m.;
   puruṣa m.; (homo): jana m.;
   mānava m.; manusya m.; nara m.
mankind: jana m. pl.
many: bahu; prabhūta.
march, to: cai + pra.
marrige: vivāha m.
marry, to: nī + pari.
master: bhartr va.; pati m.
mat: kata va.
means: sādhana n.
medicine: āṣadha n.
meet, to (intr.): gam + sam (mid.).
meeting: samāgama m.
melted butter: gṛṭa n.
mention, to: ḥṛ + ud-ā.
merchant: vapij m.
merit: punya n.
mighty: balin; balavant; vibhru.
milk, to: dūḥ.
milk: kṣīra n.; payas n.
mind: manas n.; mati f.
minister: mantrin m.

misfortune: duḥkha n.; āpad f.
modesty: hri f.
moisten, to: śic.
monarch; samrāj m.
money: dhana n.; vasu n.
month: māsa m.
moon: candramas m.; candra m.;
   indu m.
mostly: bhūyas.
morning, in the: prātar.
mother: mātr f.; ambā f.
mother-in-law: caṭrī f.
mountain: giri m.; parvata m.
mouth: mukha n.
much: prabhūta; bahu.
mouthful: grāṣa m.
murder, to: mṛ, caus.; han; han,
   caus.
must: arh; cf. §320 and Exer-
   cise 30.

name: nāman n.; by n.: nāma.
name, to: vac; vad; (reckon)
ganaya.
neck: kaṇṭha m.
eglect, to: ighā.
net: jāla n.
ever: na kadā + api, cid, or
cana.
news: vṛttānta m.
night: rātri f.
no one: na ka + api, cid, or cana.
north, northern: udamā; the N.:
   uḍēś i f., sc. dić.
not: na; mā.
nothing: na kim + api, cid, or
cana.
now: adhunā; sāmpratam.
II. English-Sanskrit Glossary.

O: he.
obedient: vidheya.
oblation: havis n.
occur, to: dṛṣ, pass.; 2vid, pass.
ocean: udadhi m.; samudra m.
offend, to: han + prati; 1ḥā.
offering (sacrificial): havis n.
old: vṛddha; older: jyāyas.
omnipresent: vibhu.
one: eka.
only: eva.
opinion; mati f.; mata n.
or; vā, postpos.; athavā.
ordain, to: kip, caus.; 1dhā + vi; 
ordained: vihita.
order, to: jña + ā, caus.
other; anya; itara, apara.
 outskirts: siman f.
overcome, to: 2pr.
overwhelm, to: vṛṣ.
own, one's own: sva.
ox: anāduḥ m.
pair: yugma n.
palace: prāśāda m.
parents: pitr, m. du.
part: bhāga m.
path: mārga m.; panthan m.
peak: cīkhara m.
pearl: muktā f.
peasant: kṛśivala m.
penance: tapas n.; prāyācitta n.
people, to: jana, pl.; loka, s. and pl.
perform, to: sidh, caus.; car; 
car + sam ā; (a sacrifice) tan.
perfume: gandha m.
perish, to: naṭ + vi.
pestle: musala m. n.
pierce, to: vyadh.
pilgrimage: tīrthayātrā f.
pious: sādhu.
place, to: 1dhā; dhā + sam-ā.
place: pada n.; deṣa m.
plan: abhiprāya m.
plant, to: ruḥ, caus.
play, to: div.
please, to: ruc.
pleasure: sukha n.; with p., pleas-

antly: sukhena; (wish, choice)
icchā f.; kāma m.; at p.: sve-
cchayā.
plough: lāṅgala n.; hala m. n.
plough, to: kṛṣ.
plunder, to: lūṅṭh; hṛ; lup.
poem: kāvya n.
pot: kavi m.
point out, to; diṣ.
polluted, to be: duṣ.
poor: daridra.
possessions: dhana n.
post, sacrificial: yūpa m.
pot: ghaṭa m.
pound, to: piṣ.
pour, to: hu.
power: bala n.
powerful: balin; balavant.
praise, song of p.: stutif.; stotra n.
praise, to: ċaṇs; stu.
pray for, to: arth.
prescription: ādeṣa m.
presence: samīpa n.
previous; pūrva.
praise, song of p.: stutif.; stotra n.
praise, song of p.: stutif.; stotra n.
pray for, to: arth.

property: vasu n.; dhana n.
prosperity: bhūti f.
protect, to: raks; 2pā; pā, caus.
protection; ṭaraṇa n.
II. English-Sanskrit Glossary.

protector: rakṣitṛ m.
punish, to: danda ya; cās.
punishment: danda m.
put, to: sthā, caus.; 1dā; yuj + ni.

quadruped: catuspad.
quarter: pāda m.; (of the sky) diṣ f.
queen: devī f.; rājhī f.; mahīṣī f.

rain: vṛṣṭī f.
rain, to (give rain): vṛṣ.
raise, to (the voice): srj + ud.
ray: pāda m.; račmi m.
reach, to: labh; āp + pra.
read, to: i + adhi; (aloud) path; vac, caus.

sacrament: saṃskāra m.
sacrifice, to: yaj; (for some one) yaj, caus.
sacrifice: yajñā m.
sacrificial formula: yajus n.
sage: rṣī m.
sake of, for the: artha in cpd.
(scf. 375, 3).
salt: lavana n.
salvation: muktī.; bhūti f.; hita n.
satiated: trptā.
satisfy, to: trp, caus.; (oneself) trp.
save, to: ĥṛ + ud.
Savitar: savitrī m.
say, to: vad; vac; brū.
scatter, to: 2kr.
scholar: gisya: (learned man) pūndita m.
science: cāstra n.
sea: udadhi m.; samudra m.
seat oneself, to: sad + ni.

rich: dhanin; crīmant; vasumant
(comp. and sup. sometimes vasiṣyas, vasiṣṭha).

Perry, Sanskrit P’imer.
II. English-Sanskrit Glossary.

second: dvitiya.
see, to: pač; drč; ikś; ikś + pra.
seer: ṛṣi m.
send, to: sthā + pra, caus.
servant: bhṛtya m.; bhṛtaka m.
serve: sev.
set, to: (place) 1dha; (intr., of sun, etc.) i + astam; gam + astam.
shade: chāyā f.
she, etc.: sā, f. of ta.
shine, to: cūbh; rāj; bhā + vi.
ship: nāv f.
shoe: upānah f.
show, to: drč, caus.
shrewd: patu.
shut, to: Idhd + api; Ivr -y sam.
sick: vyādhita; rugṅa.
side: pakṣa m.
sin: pāpa n.; enas n.
sing, to: 2ga.
singing: gita n.
sip, to: cam + ā.
sister: svāsṛ f.
sit, to: sad; sad + ni.
situated, to be: vṛt.
six: sāṣ.
sixth: sāṣṭha.
skilled: paṭu.
sky: div f.; diç f. pl.; ākāṣa n.
slave: dāsa m.; dāsī f.
slay, to: mr, caus.; han.
sleep, to: svap; cī.
smell, to; ghrā.
smite, to: hr + pra; han + abhi.
some (pl.): eka pl.; some • oth- ers: ke cit • ke cit.
sometimes: kva cit.
son: putra m.; sūta m.
son-in-law: jāmātr m.
song: gir f.; gita n.; (of praise) stotra n.; studī f.
soul: ātman m.
sow, to: vap.
speak, to: vad; vac; bhāṣ.
spear: kunta m.
speech: vāc f.; bhāṣā f.
spoon: juhū f.
stand, to (intr.): sthā.
state, to: brū.
steal, to: cur; muṣ; lūṇṭh.
steer: go m.
stick: danda m.
stone: drṣad f.; (precious) mani m.
stop, to (tr.): rudh.
strange (another’s): para.
street: rathyā f.; mārga m.
strike, to: taḍ.
strive, to: yat.
strongest: balīṣtha.
study, to: i + adhi (mid.); 2as > abhi.
subject: praṭā f.
such: idṛc.
suffering: duḥkha n.
suffused: ruddha.
suitable: anurūpa.
summit: cikharā m.
sun: bhānu m.; aditya m.
survive, to: cīṣ + ud.
sweet: svādu.
swift: aču.
sword: asi m.

take, to: dā + ā; grah; grah + prati.
take place, to: jan; bhū.
II. English-Sanskrit Glossary.

- **take refuge, to**: pad + pra.
- **tasteful**: rasavant.
- **tax**: kara m.
- **teach, to**: i + adhi, caus.; dič + upa.
- **teacher**: guru m.; ācārya m.
- **tear**: ačru n.; bāspa m.
- **tell, to**: kathaya; vad.
- **temple**: devakula n.
- **ten**: daça.
- **tend to, to**: klp.
- **terrify, to**: bhī, caus.; vij + ud, caus.
- **text-book**: āstra n.
- **that**: ta; ayam; asāu.
- **then**: tadā.
- **there**: tatra.
- **thereupon**: tatas.
- **thief**: stena m.; cāura m.
- **think, to**: cint; man; think on: smṛ; dhyā.
- **third**: triṭiya.
- **thirty**: triṇcat.
- **thirty-three**: trayastriṇcat.
- **this**: ta; ayam.
- **thou**: tvam.
- **three**: tri.
- **threefold**: trivrī.
- **thrice**: tris.
- **thus**: iti; evam; tathā.
- **time**: kāla m.
- **to-day**: adya.
- **to-morrow**: āvas.
- **tongue**: jikvā f.
- **torment, to**: pīḍ; vyath, caus.
- **touch, to**: sprc.
- **trade**: vyavahāra m.; vāniya.
- **travel, to**: vas + pra; sīhā + pra n. (mid.).
- **treasury**: kośa m.
- **tree**: vrkṣa m.; taru m.
- **tremble, to**: kamp.
- **true**: satya; (faithful) bhakta.
- **truth**: satya n.
- **twelfth**: dvādaça.
- **twelve**: dvādaça.
- **twenty-eight**: astāviṇcati.
- **twenty-seven**: saptaviṇcati.
- **twice**: dcis.
- **twilight**: saṇḍhyā f.
- **twine**: bandh.
- **two**: dva.
- **umbrella**: chattrā n.
- **understand, to**: gam + ava.
- **unite, to (intr.):** gam + sam (mid.).
- **untruth**: anṛta n.; asatyā n.
- **upaniṣad**: upaniṣad f.
- **useful, to be**: sev.
- **vassal**: sāmanta m.
- **Veda**: veda m.
- **verse**: cloka m.; (of Rigveda) re f.
- **vessel**: pātra n.
- **victorious, to be**: ji.
- **victory**: jaya m.
- **view (opinion)**: mati f.; mata n.
- **village**: grāma m.
- **virtue**: dharma m.; punya n.
- **visit, to**: gam + abhi.
- **voice**: vāc f.; gir f.
- **wagon**: ratha m.
- **warrior**: kṣatriya m.
- **wash, to**: kṣal; sprc.
- **water**: jala n.; vāri n.; ap f. pl.
- **wave**: vīcī m.
- **we**: vayam.
wear, to: dhṛ, caus.; bhṛ.
weary, to become: grām.
weave, to: granth; bandh.
wedding: vivāha m.
weep, to: rud.
west, western: pratyañc; the West: pratīcī f., sc. diç.
what (rel.): ya.
wheel: cakra n.
when (rel.): yadā.
when?: kadā.
whence?: kutas.
where (rel.): yatra.
where?: kva; kutra.
which (rel.): ya.
which (of two)?: katara.
white: cveta.
whither?: kva; kutra.
who (rel.): ya.
who?: ka.
whoever: ya ka + api, cid or cana; often by rel. alone.
whole: krtsna.
why?: kutas; kasmāt.
wicked: pāpa.
wife: bhāryā f.; nārī f.; patnī f.
win. to: ji.
wind: vāyu m.; vāta m.
winter: hemanta m.
wipe, to: mrj; mrj + apa or pari.
wish, to: iṣ.
with: saha, w. inst.; or by instr. alone.
withered: mlāna.
without: vinā (instr., acc.).
wisdom: sākṣīn m.
wolf: vyka m.
woman: nārī f.; vadhū f.; strī f.; jāyā f.
woman-servant: dāśī f.
wood: kāsthā n.; (forest) rana n.
word: vāc f.; cābda m.
work: karman n.; (literary) grāntha m.
world: loka m.; jagat n.; bhuvana n.
world-spirit: brāhmaṇ n.
worship, to: pūj.
worth: sāḍrīca.
wound, to: kṣan.
wreath: māla f.; sraj f.
year: sanvatsara m.; varṣa m. n.
yoke, to: yuj, caus.
yonder: tatra.
young: yuvan.
Appendix.

Hindu Names of Letters.

The Hindus call the different sounds, and the characters representing them, by the word kāra (‘maker’) added to the sound of the letter, if a vowel, or to the letter followed by a, if a consonant. Thus, a (both sound and character) is called akāra; ū, ākāra; k, kakāra; and so on. But sometimes kāra is omitted, and a, ū, ka, etc., are used alone. The r, however, is never called rakāra, but only ra or repha (‘snarl’). The anusvāra and visarga are called by these names alone.

Modern Hindu Accentuation of Sanskrit.

In the pronunciation of Sanskrit almost all Brāhmans employ, with insignificant variations, an ictus-accent, which is quite different from the older musical accent (śvara) described in Indian and European grammars, and employed nowadays exclusively in the recitation of the Veda. The older system, moreover, as marked in the Vedic texts, has been subjected to very considerable modifications by the Hindus in the traditional recitations of the Vedic schools.

The modern ictus-accent is weaker than that of English. The more important rules governing its use are as follows:

1. a. In primitive verbs and derivatives from them the root-syllable is usually accented. b. But the accent never goes further back than the fourth place, and seldom back of the third. It may rest on the third syllable only if the penult be short; on the fourth, only if both antepenult and penult be short; thus, kāraṇam, kāraṇāt, but karaṇēna; bōdhati, kṣipasi, nācyatha, but bodhāvah, kṣipāmaḥ, nācyānti; dūhitā, dūhitaram, but duhitēṇām.

2. Derivatives from nouns generally retain the accent of the
primitive, with the limitations given in 1. b.; thus, rāṅku, rāṅkava; gārga, gārgyāḥ, but gārgyāyantī. A naturally short vowel in the penult, if followed by a group of consonants containing y or v, does not generally become long by position; thus, prābala, prābal-lyam; úkta, úktatvāt.

3. In verbs and verbal derivatives joined with prepositions, in augmented and reduplicated forms, and sometimes in declensional forms, the accent is recessive, if the root or stem-syllable be short; thus, āgamat, ānatam, anuśṭhitam, but utkṛśtam, nirūktam; āgamat, ākṣipat, but bibhārti, tuṣṭāva, jagāv. Polysyllabic prepositions, when prefixed to other words, retain their own accent as secondary accent; thus, úpagūcchati, úpagāmatām.

4. In compounds, unless the first member be a monosyllabic word, each part generally retains its own accent, but that of the principal member is the strongest; thus, rājapūruṣam, pārvatacikharākāram; but ūnmukham, diggajam, praciṣṭyam.

The division of syllables is much more apparent in Sanskrit than in English. In reading Sanskrit prose the Hindus generally drop into a sort of sing-song recitativo. Verses are always chanted.
PERRY, Edward Delavan, 1854-1938.
A Sanskrit primer.