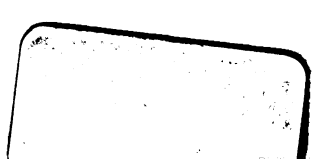
ELEMENTS
OF
ENGLISH GRAMMAR.

SANSK. 5.
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For
Prof. H. H. Wilson
with best respects

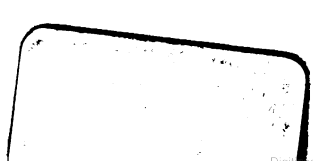
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For
Prof. H. H. Wilson
with best respects

Bonn 29 June 1848

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॥ इङ्गलण्डीयभाषाव्याकरणम् ॥

ELEMENTS

OF

ENGLISH GRAMMAR,

IN

SANSKRIT AND ENGLISH.

FOR THE USE OF THE SANSKRIT DEPARTMENT OF THE BENARES COLLEGE.

PUBLISHED BY THE BENARES SCHOOL BOOK SOCIETY.

Mirzapore:

ORPHAN SCHOOL PRESS.

1847.

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ADVERTISEMENT.

These outlines of English Grammar were sketched for the use of a class of pupils who were already well versed in Sanskrit Grammar. The chapter on Syntax was formed upon the wants of the class, each new difficulty, as it presented itself, being made the subject of a special rule. Much yet remains to be added to this section of the book, which is put to press in its present shape, because the progress of several of the students has been delayed by the want of it.

An English version has been appended, in the hope that this may prove of some use to the junior teachers in the English Department, the differences between the English and Sanskrit idioms being virtually the same with those that exist between the idioms of the English and the Hindí. The little boys who begin the study of English in our schools, experience the difficulty that originates in this difference of idiom, but are unable to determine what it is that perplexes them. By a process of groping, they begin to *feel*, by the time they reach the higher classes, the force of forms of expression which to the last they are unable to account for,

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and which they are, therefore, to the last, liable to misapply. This is an unsatisfactory method of proceeding; and we would hope that the chapter on Syntax, given in this little treatise, may serve to suggest a better. Of course, in teaching little boys a style of explanation different from that studied brevity which recommends itself to the understanding of a pundit, must be employed. The intelligent teacher will be able to adapt the style of expression to the comprehension of his pupils.

J. R. B.

Benares College
December, 1847.

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॥ इङ्गलण्डीयभाषाव्याकरणम् ॥

अथेङ्गलण्डीयभाषाव्याकरणस्य संस्कृतव्याकरणेन सहान्यभाषाव्याकरणानामन्योन्यमिव कतिपयेषुंशेषुसादृश्यङ्कतिषुचिच्चासादृश्यमस्ति। तच्च यच्च सादृश्यमस्ति यथा व्याकरणशब्दार्थ एकवचनान्तसर्वनाम्नो बहुवचनान्तक्रियया सहानन्वय इत्यादौ तत्तत्कथनेन संस्कृतव्याकरणज्ञानाङ्किम्। अतः संस्कृते ङ्गलण्डीयव्याकरणयोर्येषु येषुंशेष्वसादृश्यन्तेयथाशक्ति प्रदर्श्यन्ते ॥

इङ्गलण्डीयाक्षराणि षड्विंशतिः सन्ति तच पञ्चाक्षराणि स्वरसंज्ञकानि शिष्टानि व्यञ्जनाख्यानि भवन्ति ॥

नहि संस्कृतस्वरा इवेङ्गलण्डीयस्वराः प्रथमन्निर्दिष्टाः किन्तु तेव्यञ्जनमिश्रिता उक्ताः ॥

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इङ्गलण्डीयकोशस्थशब्दा येन क्रमेण निर्दिष्टास्तेनैव क्रमेणेङ्गलण्डीयाक्षराणि स्मरणीयानि ॥

संस्कृत एकैकाक्षरस्योच्चारणमेकमेवास्ति । परन्त्विङ्गलण्डीयाक्षरोच्चारणदशा दुर्दैवादन्यप्रकारा भूत् । एकस्यैकाक्षरस्य यदुच्चारणन्तदन्यच्च परिवर्तते । यद्दाक्षरे स्थितेऽपि तदुच्चारणस्य लोपो भवति ॥

पुस्तकाध्ययनद्वारेङ्गलण्डीयभाषोक्तिव्युत्पत्तिप्रेप्सूनाम्मार्गे महदवरोधनमयमुच्चारणसन्देहः । परन्तु काशिकपाठशालीया विद्यार्थिन इङ्गलण्डीयग्रन्थलिखितार्थजिज्ञासवो भवन्ति नच तावन्नद्भाषोक्तिव्युत्पत्तिप्रेप्सव इत्येष उच्चारणसन्देहोऽप्योद्वेगकारणन्न स्यात् ॥

लौकिकभाषोच्चारणन्दिने दिने परिवर्तते परन्तु शब्दोच्चारणविकारेण ग्रन्थकर्तुरर्थो न विकृतो भवति यथा लटीणभाषीयशब्द इतालीयगालियेङ्गलण्डदेशीयैस्त्रिभिर्मनुष्यैः पृथक्पृथगुच्चार्यते किन्तु शब्दार्थ एक एव बोध्यते ॥

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एतत्सर्वन्निराश्रत्वनिवारणार्थमुक्तम्। यत्ने कृते मन्दामतिमताङ्किमसाध्यम्॥

अथेदाच्चराण्यनुक्रमेण निर्दिष्टानि भवन्ति। तन्नामानि स्वरूपाणिच स्मरणीयानि। संस्कृते यथा ककारादिष्वकार उच्चारणार्थस्तद्वदिङ्गलण्डीयव्यञ्जनेष्वपि स्वरा उच्चारणार्था भवन्ति। दृष्टैकैकाच्चरस्याधस्तस्य प्रचलितोच्चारणन्निर्दिष्टम्। असाधारणोच्चारणङ्कोशतः शिक्षकथनाद्वा ज्ञेयम्॥

A	B	C	D	E	F	G	H	I	J
a	b	c	d	e	f	g	h	i	j
ए	बी	सी	दी	ई	एफ्	जी	एच्	ऐ	जे
आ	ब्	स्	द्	ई	फ्	ग्	ह्	इ	ज्

K	L	M	N	O	P	Q	R	S	T
k	l	m	n	o	p	q	r	s	t
के	एल्	एम्	एन्	ओ	पी	क्यू	आर्	एस्	टी
क्	ल्	म्	न्	ओ	प्	क्व्	र्	स्	त्

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U V W X Y Z.

u v w x y z.

यू वी दबल्यू इक्स् वै जेड् ॥

अ व् उ क्स् य् ज़् ॥

इङ्गलण्डीयभाषायां शब्दा नवधा भवन्ति तेच क्रमेण आर्तिकल् नौन् अजिक्तिव् प्रोनौन् वर्ब् आड्वर्ब प्रेपोजिशन् कान्जङ्शन् इन्तर्जेक्शन् संज्ञकाः ॥

आर्तिकल् इत्यर्थान्निश्चायकशब्दः

आर्तिकलिति विशेषणविशेषोऽस्त्ययच्च सामान्य निश्चायकविशेषनिश्चायकभेदेन द्विधा ॥

यदा प्रथमं सामान्यशब्देोक्तपदार्थस्य चर्चा क्रियते तदा a इति सामान्यनिश्चायकशब्दः प्रयुज्यते। तदाक्ये पुनस्तस्य पदार्थस्य चर्चायां सत्यां the इति विशेषनिश्चायकशब्दः प्रयुज्यते ॥

उदाहरणम् । कश्चिद् मनुष्यश्चिन्नेश्च्छ-

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न्तमपश्यम् । किञ्चित्कालानन्तरं स मनुष्यः कुम्भकं हस्ते गृहीत्वा तद्गृहान्निर्गतः । I saw a man going into a house. A little while after, the man came out of the house, carrying a jar in his hand.

A इति शब्दात्परस्य शब्दस्योच्चारणआदौ स्वरश्चेत् संस्कृते ऽनध्यायादिशब्देषु नुडागम इव A इह नकारागमः स्यात्। यथा an ox । उच्चारण इति किम् an hour अनौर् इत्यत्र हकारोच्चाराभावान्नकारागमो भवेत्। a unit अ युनित् इत्यादौच स्वरोच्चारणाभावान्नकारागमो माभूत् ॥

नौन् इत्यर्थात्संज्ञाशब्दः

नौनिति पदार्थवाचकस्य संज्ञा स्यात्। इङ्गलण्डीयसंज्ञानां संस्कृतवद्वचनलिङ्गविभक्तयो भवन्ति ॥

इह वचन्द्विधा एकवचनमनेकवचनंचेति ॥

इह संज्ञाशब्दान्ते s अस्मिन्वर्णे प्रयोजिते प्रायस्तच्छब्दानेकत्वं संपद्यते। यथा book बुक् पुस्तकम् books बुक्स पुस्तकानि। अथ यत्रकचिदुच्चारणसौ-

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कर्यमावश्यकन्तच्च मध्ये e इकारागमः स्यात्। यथा fox फाक्स् शृगालः foxes फाक्सिस् शृगालाः॥ कतिपयशब्देष्वनेकत्वानुगमोनास्ति। यथा man मान् मनुष्यः men मेन् मनुष्याः। ईदृशाः शब्दा कोशे द्रष्टव्या यतो ऽत्र व्याकरणग्रन्थे तेषान्निर्देशो नावश्यकः॥

इह संस्कृतवत्पुंस्त्रीक्लीवभेदेन लिङ्गत्रिविधमस्ति। तच्च पुंस्त्वस्त्रीत्वबोधकान्संज्ञाशब्दान्वर्जयित्वा शेषाणान्तच्छब्दानां क्लीवं लिङ्गं ज्ञेयम्। अप्राणिवस्तुनः प्राणित्वकल्पने तु पुंस्त्रीलिङ्गत्वं वा स्यात्। इदङ्काव्यविषयकम्॥

इङ्गलण्डीयव्याकरणे लिङ्गफलान्यल्पानि सन्ति केषुचित्सर्वनामस्वेव दृश्यन्ते॥

प्रथमा द्वितीया षष्ठीचेति तिस्रो विभक्तयो भवन्ति।

तच्च संज्ञाशब्दानाम्प्रथमाद्वितीये समानरूपे॥

इह वाक्यशब्दानुक्रमेण प्रथमाद्वितीये ज्ञेये तदनुक्रमचर्चाच पश्चाद्भविष्यति॥

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षष्ठ्यर्थयुक्तपदे s एतद्वर्णेन सह अनास्वरफोनंयुक्त-चिन्हविशेषलिख्यते । यथा man's life मान्स् लैफ् मनुष्यस्य जीवनम् ॥

शब्दान्ते यचानेकत्वार्थं s अयं वर्णो योजितस्तच्च षष्ठीज्ञापनार्थमपास्वरफ्येव योज्यं । यथा boys' बाइस् बालकानाम् । अनेकत्वार्थम् s अयं वर्णो योजित इति किम् men's मेन्स् मनुष्याणाम् ॥

अजिक्तिव् इत्यर्थाद्गुणवाचकशब्दः

केचित्संज्ञाशब्दाः पदार्थान् कथयन्ति ये गुणविषयाः सन्ति यथा कश्चिदश्वः श्यामः श्वेतोवा स्यात् । अपिच मनुष्यो बुद्धिमान् कुबुद्धिर्वा स्यात् । अन्ये संज्ञा-शब्दा गुणान् ज्ञापयन्ति । यथाश्वस्य श्यामत्वं श्वेतत्वं वा मनुष्यस्यच बुद्धिमत्त्वङ्कुबुद्धित्वंवा । गुणशब्दो विशेषणसंज्ञको भवति तद्विशेषणन्द्विविधं समा-नाधिकरणमसमानाधिकरणंचेति । तच्च समानाधि-करणविशेषणम् अजिक्तिव् इत्यार्थाद्गुणवाचकसं-ज्ञकं स्यात् । यथा a wise man बुद्धिमान्मनुष्यः

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गुणवाचकशब्दास्त्रिलिङ्गवचनप्रत्यया न स्युः ॥

तरप्तमपोः er, est इर् इस्त् एतौ स्यातां। यथा old ओल्द् वृद्धः। older ओल्दर् वृद्धतरः। oldest ओल्दस्त् वृद्धतमः ॥

अनेकस्वरविशिष्टगुणवाचकशब्दान्त उक्तवर्णयोगो न स्यात् किन्तु तेषामादौ more मोर् most मोस्त् इति पदद्वययोगेन तरप्तमबर्थौ ज्ञायेते। यथा beautiful ब्युटिफुल् सुन्दरः। more beautiful मोर् ब्युटिफुल् सुन्दरतरः। most beautiful मोस्त् ब्युटिफुल् सुन्दरतमः ॥

केषांचिद्गुणवाचकशब्दानान्तरप्तमबर्थसम्पत्यर्थं किंचिदनुगमकन्नास्ति। तादृशाः शब्दाः कोशतो विज्ञेयाः ॥

प्रोनौन् इत्यर्थात् सर्वनाम

संज्ञाशब्दवदेकैकसर्वनाम्नोऽपि तिस्रस्तिस्रो विभक्तयः सन्ति। संस्कृतवत्त्रयस्त्रयः पुरुषाश्च सन्ति परन्त्विह क्रमो विपरीतः ॥

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इङ्गलण्डीयभाषायां वाक्ये वक्तैव प्रथमः पुरुषो भवति। यम्प्रति वदति स द्वितीयः। यद्विषयकं वाक्यंस तृतीयः॥

अस्मदादि सर्वनामशब्दानामेवम्विधानि रूपाणि भवन्ति॥

I	ऐ	अहम्	We	वी	वयम्
Me	मी	माम्	Us	अस्	अस्मान्
My	मै	मम	Our	आर्	अस्माकम्
Thou	दौ	त्वम्	You	यू	यूयम्
Thee	दी	त्वाम्	You	यू	युष्मान्
Thy	दै	तव	Your	यूर्	युष्माकम्
He	ही	सः	They	दे	ते
Him	हिम्	तम्	Them	देम्	तान्
His	हिज्	तस्य	Their	देर्	तेषाम्
She	शी	सा			
Her	हर्	ताम्		पुंवत्	
Her	हर्	तस्याः			

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It इट् तत्

It इट् तत् पुंवत्

Its इट्स् तस्य

Who ह्क को वा धो वा

Whom ह्कम कम् यम् तदेकवचनवत्

Whose ह्कज कस्य यस्य

Who ह्क इति शब्दस्य क्लीवं रूपं which इत्यव्ययशब्दो भवति। क्वचित् who ह्क which ह्किच् इत्येतयोः स्थाने यदित्यर्थे that दात् इत्यव्ययशब्दो भवति॥

अन्यानि सर्वनामानि कोशतो ज्ञेयानि॥

वर्ब् इत्यर्थात् क्रियाशब्दः

इह संस्कृते इव क्रिया वचनपुरुषलकारविशिष्टा भवति। तच्च सर्वनामवद्वचनद्विधा पुरुषश्च त्रिधा॥

हिन्दीभाषायामिव लोट्लकारमध्यमपुरुषैकवचन

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रूपमप्रकृतिरूपं स्यात्। यथा pull आकृष। लकार-स्त्रिविधो विध्यर्थो वर्तमानार्थो ऽतीतार्थश्चेति। तत्र विधिलकारस्य लोपः स्यात्॥

वर्तमानलकारस्य est, s इत्स्त् स् इत्येतौ द्वितीयतृतीयपुरुषैकत्वसम्पत्यर्थं स्याताम्। अन्यत्र लकारस्य लोपः स्यात्। यथा

I pull	ऐ पुल्	आकृषामि
Thou pullest	दौ पुलिस्त्	आकृषसि
He pulls	ह्वी पुल्स्	आकृषति
We pull	वी पुल्	आकृषामः
You pull	यू पुल्	आकृषथ
They pull	दे पुल्	आकृषन्ति

अतीतलकारस्य द्वितीयपुरुषैकवचनसंपत्यर्थं edst, इद्स्त् स्यात् अन्यत्र ed इद् स्यात्। यथा

I pulled	ऐ पुल्द्	आचकर्ष
Thou pulledst	दौ पुल्दिस्त्	आचकर्षिथ
He pulled	ह्वी पुल्द्	आचकर्ष

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We pulled	वी पुल्द्	आचक्षिम
You pulled	यू पुल्द्	आचक्षष
They pulled	दे पुल्द्	आचक्षुः

प्रत्ययानामल्पत्वात् हिन्दीभाषायामिवेङ्गलण्डीयभाषायामपि पुरुषनिश्चयार्थं क्रियया सह सर्वनामान्यवश्यं प्रयोज्यानि भवन्ति । संस्कृते तु प्रत्ययेनैव तन्निश्चयः ॥

अवशिष्टलकाराणामर्थबोधनार्थं कृदन्तसहिताः सहकारिक्रियाः प्रयुज्यन्ते ॥

Shall शाल् भविष्यदर्थे, will विल् भविष्यदर्थे, may मे शक्त्यर्थे, can कान् शक्तयर्थे, must मस्त् आवश्यकतार्थे, do दू करणार्थे, let लेत् अनिवारणार्थे, be बी भवनार्थे, have हाव् प्राप्त्यर्थे, एष सहकारिक्रियागणः ॥

अतीतार्थे आसां सहकारिक्रियाणामीदृशानि रूपाणि भवन्ति

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Should शुद्, would वुद्, might मैत्, could कुद्, did दिद्, was वाज्, had हाद् ॥

॥ अथ कृदन्ताः ॥

तुमुन्प्रत्ययार्थे to तु इतिशब्दः पूर्वं प्रयुज्यते। यथा to pull तु पुल् आकृष्टुम्। शतृप्रत्ययार्थे ing इङ् इत्यन्ते प्रयुज्यते। यथा pulling पुलिङ् आकर्षन्।

क्तप्रत्ययार्थे ed इद् स्यात्। यथा pulled पुल्द् आकृष्टम्। एतत्प्रत्ययस्थेकारस्योच्चारणं प्रायो न क्रियते ॥

॥ अथ कृदन्तसहिताः सहकारिक्रियाः ॥

एतेषां कृदन्तानां क्रियाणांच योगाद्भवो लकारार्था उत्पद्यन्ते। कृदन्तस्य क्रियायास्त्वर्थे ज्ञाते तेषामर्थोऽपि प्रायशः स्फुटो भवति ॥

Shall शाल्, will विल्, may मे, can कान्, must मस्ट्, do दू इत्येतेभ्यः परा तुमुन्प्रत्ययान्तार्थे to तु इत्येतस्मिन् लुप्ते क्रिया स्यात्। यथा

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I shall pull	ऐ शाल् पुल्	आकर्ष्यामि
Thou shalt pull	दौ शल्ट् पुल्	आकर्ष्यसि
He shall pull	ही शाल् पुल्	आकर्ष्यति
I will pull	ऐ विल् पुल्	आकर्ष्यामि
Thou wilt pull	दौ विल्ट् पुल्	आकर्ष्यसि
He will pull	ही विल् पुल्	आकर्ष्यति
I may pull	ऐ मे पुल्	आकृषेयम्
Thou mayst pull	दौ मेस्ट् पुल्	आकृषेः
He may pull	ही मे पुल्	आकृषेत्

Do दू करणार्थे एतन्निजार्थं त्यक्त्वा क्रियायाः दार्ढ्यं द्योतयति क्वचित्तस्याः कालमेव दर्शयति ॥ यथा।

I do pull	ऐ दू पुल्	आकृषामि
Thou dost pull	दौ दस्ट् पुल्	आकृषसि
He does pull	ही दज् पुल	आकृषति
I did pull	ऐ दिद् पुल्	आक्राक्षम्
Thou didst pull	दौ दिद्स्ट् पुल	आक्राक्षीः
He did pull	ही दिद् पुल	आक्राक्षीत्

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I can pull ऐ कान् पुल् आकृष्टुं शक्नोमि
Thou canst pull दौ कान्स्त् पुल् आकृष्टुं शक्नोषि
He can pull ह्वी कान् पुल् आकृष्टुं शक्नोति

I must pull ऐ मस्त् पुल ममाऽऽकर्षणमावश्यकमस्ति
Thou must pull दौ मस्त् पुल् तवाऽऽ कर्षणमावश्यकमस्ति
He must pull ह्वी मस्त् पुल् तस्याऽऽ कर्षणमावश्यकमस्ति ॥

लोट् लकारार्थे let लेत् इति शब्दात् द्वितीयान्ते प्रथमतृतीयपुरुषसर्वनामनी स्याताम् । ततः to तु वर्ज्या तुमुन्प्रत्ययान्तार्थे क्रिया स्यात् यथा let me pull लेत् मी पुल् आकृषाणि let him pull लेत् हिम् पुल् आकृषतु ॥

Be भवनार्थे । एतत्क्रियया सह शत्रन्तार्थः शब्दः स्यात् । इदाऽन्यभाषास्विव be एतस्याः क्रियायाः लकाररूपाणि विविधानि भवन्ति । यथा

I am pulling ऐ आम् पुलिङ् आकर्षन्नस्मि
Thou art pulling दौ आर्त् पुलिङ् आकर्षन्नसि
He is pulling ह्वी इज् पुलिङ् आकर्षन्नस्ति

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We are pulling वी आर् पुलिङ् आकर्षन्तः स्मः
You are pulling यू आर् पुलिङ् आकर्षन्तः स्थ
They are pulling दे आर् पुलिङ् आकर्षन्तः सन्ति

I was pulling ऐ वाज् पुलिङ् आकर्षन्नासम्
Thou wast pulling दौ वास्त पुलिङ् आकर्षन्नासीः
He was pulling ही वाज् पुलिङ् आकर्षन्नासीत्

We were pulling वी वेर् पुलिङ् आकर्षन्त आस्म
You were pulling यू वेर् पुलिङ् आकर्षन्त आस्त
They were pulling दे वेर् पुलिङ् आकर्षन्त आसन्

Have हाव् प्राप्त्यर्थे। एतक्रियया सह क्तान्तार्थः पुल्ड्: स्यात्। यथा

I have pulled ऐ हाव् पुल्ड् आकृष्टवानस्मि
Thou hast pulled दौ हास् पुल्ड् आकृष्टवानसि
He has pulled ही हाज् पुल्ड् आकृष्टवानस्ति

We have pulled वी हाव् पुल्ड् आकृष्टवन्तः स्मः
You have pulled यू हाव् पुल्ड् आकृष्टवन्तः स्थ
They have pulled दे हाव् पुल्ड् आकृष्टवन्तः सन्ति

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I had pulled ऐ हाद् पुल्द् आकृष्टवानस्मि
Thou hadst pulled दौ हाद्स्त् पुल्द् आकृष्टवान-
विद्यथाः
He had pulled ही हाद् पुल्द् आकृष्टवान-
विद्यत

We had pulled वी हाद् पुल्द् आकृष्टवन्त अ-
विद्यामहि
You had pulled यू हाद् पुल्द् आकृष्टवन्त अ-
विद्यध्वम्
They had pulled दे हाद् पुल्द् आकृष्टवन्त अ-
विद्यन्त ॥

यदियुक्तस्टङ्खडःथ subjunctive सब्जङ्क्टिव्संज्ञो लकारः स्यात्। तस्य लोपः स्यात्। यथा

If I pull इफ् ऐ पुल् यदि क्रक्ष्यामि
If thou pull इफ् दौ पुल् यदि क्रक्ष्यसि
If he pull इफ् ही पुल् यदि क्रक्ष्यति

If we pull इफ् वी पुल् यदि क्रक्ष्यामः
If you pull इफ् यू पुल् यदि क्रक्ष्यथ
If they pull इफ् दे पुल् यदि क्रक्ष्यन्ति

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If I be	इफ् ऐ बी	यदि भविष्यामि
If thou be	इफ् दौ बी	यदि भविष्यसि
If he be	इफ् ही बी	यदि भविष्यति
If we be	इफ् वी बी	यदि भविष्यामः
If you be	इफ् यू बी	यदि भविष्यथ
If they be	इफ् दे बी	यदि भविष्यन्ति

Were इत्यस्य द्वितीयपुरुषैकवचने wert स्यात् यथा

If I were	इफ् ऐ वेर्	यद्यभविष्यम्
If thou wert	इफ् दौ वेर्त्	यद्यभविष्यः
If he were	इफ् ही वेर्	यद्यभविष्यत्
If we were	इफ् वी वेर्	यद्यभविष्याम
If you were	इफ् यू वेर्	यद्यभविष्यत
If they were	इफ् दे वेर्	यद्यभविष्यन्

द्विचादीनां सहकारिक्रियाणां संयोगेनाऽन्ये बहवो सकारा यथेष्टं साधनीयाः ॥

· प्रथमपुरुषसम्बन्धि shall इतीच्छार्थे will इति चाऽङ्गीकारार्थे स्यात्। यथा I shall not go to Bena-

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res to-morrow श्वः काशीं न गमिष्यामि। गन्तुं मम इच्छा नास्तीति भावः। अथच Well I will go, if you wish it शुभं यद्दीच्छसि गमिष्यामि। गमनमङ्गीकरोमीत्यर्थः॥

द्वितीयतृतीयपुरुषविषये shall इत्यनुज्ञाङ्गीकारभीषणोक्तिषु द्योत्यासु will इतिच तथाभविष्यतीति मे मन इत्येतस्मिन्नर्थे द्योत्ये भवति। यथा You shall go गमिष्यसि। अनेन त्वद्गमनानुज्ञां करोमि गमिष्यसीत्यङ्गीकरोमिवेति वक्तुरभिप्रायो द्योत्यते यद्वा त्वमिच्छ न वा अवश्यं गमिष्यसीति वक्तुर्भीषणोक्तिर्द्योत्यते॥

Would इत्येतद्दृश्यमानार्थेषु प्रयुज्यते। १ अतीत स्वाधीनेच्छार्थे यथा They would not go, ते गमनं नाकांक्षन् नच जग्मुः। २ अतीतनिश्चितेच्छार्थे यथा I could not hinder them, they would go. तेषां निवारणं कर्तुं नाऽशक्नुवम् तेषां गमनस्य निश्चितेच्छा बभूव। ३ अतीतक्रियासम्बन्धे will इत्यस्यार्थ यथा He said it would rain वर्षिष्यतीत्युवाच॥

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Should उचितकार्यार्थे You should go, तव गमन मुचितमस्ति। नगमिष्यसिचेत्तव दोषः स्यादिति भावः। हेतु हेतुमद्भावार्थे If he should arrive, I shall inform you यदि स आगच्छेत्तर्हि त्वां ज्ञापयिष्यामि। अतीतक्रियासम्बन्धे shall इत्यस्यार्थे। You said he should go home गृहं गमिष्यतीत्युवाच भवान्। विनयपूर्वकसंमतार्थे। यथा I should say you paid too much भवता ऽत्यन्तं मूल्यं दत्तमिति मे नीचस्य मनः॥

May अनिवारणार्थे यथा। He may go गच्छेत्। तद्गमननिषेधो नास्तीति भावः॥ सम्भवार्थे यथा They may come yet, though it is late. नियमितः कालो गतस्तथापि तेषामागमनं सम्भवनीयमस्ति॥ अर्थार्थे। यथा I read, that I may obtain useful knowledge सुफलां विद्यां प्रप्नुयामित्यर्थं ग्रन्था मयाऽधीताः॥

Might इत्येतदतीतकालक्रियासम्बन्धे may इत्यस्यादेशः स्यात्। यथा He went that he might see दर्शनार्थं जगाम। He goes that he may see दर्शनार्थं गच्छति॥

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Can शक्त्यर्थे । यथा I can do अहं कर्तुं शक्नोमि । Could इत्येतत् can इत्यस्यातीतेऽर्थे । यथा He could not explain the passage, स वाक्यस्यार्थं कथितुं नाशक्नोत् । हेतुहेतुमद्भावे भविष्यत्कालविषयिकाया शक्तेरर्थेच । यथा They could go, if they pleased. यदि तेषामिच्छा स्यात्तर्हि ते गन्तुं शक्नुवन्ति । अपिच यच्च हेत्वभावेन कार्याभावो द्योत्यस्तच्च । I should be glad if I could speak English यद्यहमिङ्गलण्डीयभाषां वक्तुं शक्नुयां तर्हि सुखीभवेयम् । अनेन वक्तुं नशक्नोमीति सूचितम् ॥

Ought औचित्यार्थे You ought to go त्वं गन्तुमर्हसि । नगच्छसि चेत्तव दोषोऽस्तीति भावः ॥

Would have इदमतीतहेतुहेतुमद्भावार्थे प्रयुज्यते । यथा If you had come yesterday, you would have seen him श्वो यद्यागच्छेस्तर्हि तं पश्येः । अर्थात् त्वं नाऽजगमिथ नच ददर्शिथ ॥

Were इदं वर्तमानहेतुहेतुमद्भावार्थे । यथा If he

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were now here, I should tell him यदीदानीमत्र भवेत् तर्हि तं ज्ञापयेयम्। परन्तु अत्र नास्ति ज्ञापनं कथं स्यात्॥

Were to दृढमप्राप्तहेतुहेतुमद्भावार्थे। यथा If you were to devote a couple of hours daily to this study, then you would speedily become proficient. यदि प्रत्यहं घटिकाद्वयमेतच्छास्त्रे त्वमभ्यसेस्तर्हि शीघ्रं व्युत्पन्नो भवेः। परन्तु तथा न करिष्यसि व्युत्पत्तिः कथं भवेत्॥

क्तान्तेन सह be बी इत्येतत् यक्प्रत्ययस्यार्थे बोध्यम् यथा I am pulled ऐ आम् पुल्द् आक्तष्टोऽस्मि। I was pulled ऐ वाज् पुल्द् आक्तष्टोऽभवम्। I shall be pulled ऐ शाल् बी पुल्द् आक्तष्टो भविष्यामि॥

॥ आदेर्ब् ॥

क्रियाविशेषणम् आदेर्ब्संज्ञकं स्यात्। यथा He runs swiftly ही रन्स् स्विफ्त्ली। शीघ्रं द्रवति। He is not here हू ह नास्ति॥

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॥ प्रेपाजिग्रन् ॥

प्रेपाजिग्रन् इतिसंज्ञकं संज्ञायाः सर्वनाम्नो वा पूर्वं निर्दिष्टं भवति ॥ इङ्गलण्डीयभाषायां संस्कृतवत् विभक्त्यन्तार्थनिर्देशार्थं विभक्तिस्थाने द्वितीयान्तप्रातिपदिकात्पूर्वं प्रेपाजिग्रन् प्रयुज्यते। यथा Cut with a knife कुरिकया छिन्नम्। Given to me मह्यं दत्तम्। Expelled from the city नगरान्निष्काशितः The son of a Brahman ब्राह्मणस्य पुत्रः। Remain in the house गृहे तिष्ठ ॥

॥ कांजंक्ग्रन् ॥

काञ्जङ्ग्रन् समुच्चयाद्यर्थकमव्ययम्। यथा and चार्थे। or वार्थे। but त्वर्थे इत्यादयः कांञ्जङ्ग्रन् शब्दाः ॥

॥ इन्तर्जेक्ग्रन् ॥

विस्मयादिबोधकाव्ययम् इन्तर्जेक्ग्रनिति संज्ञकं स्यात्। इन्तर्जेक्ग्रन् नाम मध्ये निक्षेपः। इदं वाक्य-

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स्य मध्ये दृष्टस्थले निक्षिप्यते। Ah विस्मयार्थे। Alas दुःखार्थे इत्यादीनि इन्तर्जेक्शन्सञ्ज्ञकान्यव्ययानि भवन्ति ॥

॥ कृत्तद्धितान्तप्रकरणम् ॥

वक्ष्यमाणार्थेषु संज्ञादिभ्यः ful, ish, ness, इत्यादयः प्रत्यया भवन्ति। तथाहि।

संज्ञाभ्यो गुणवाचकसंपत्यर्थं तद्विशिष्टार्थेषु ful, y, ous चैते स्युस्तदभावार्थेच less स्यात् यथा skill युक्तिः। skilful युक्तिमान्, mud पङ्कः। muddy पङ्कसम्बन्धी; grace कृपा gracious दयालुः merciless निर्दयः ॥

गुणवाचकेभ्यो ऽल्पत्वविशिष्टतदर्थे ish। तद्भावार्थे ness। क्रियाविशेषणार्थेच ly भवति। यथा yellow पीतः yellowish ईषत्पीतः yellowness पीतत्वम्। swiftly शीघ्रम् ॥

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क्रियावाचकेभ्यः कर्त्तर्थे er कर्मार्थे च ment, tion योग्यार्थे able, ible, यथा to write लिखनम् writer लेखकः । commencement आरम्भः । introduction प्रवर्तनम् । deducible अनुमेयः । respectable मान्यः ॥

॥ वाक्यविवेकः ॥

वाक्यरचनायां पदविन्यासो यस्माज्ज्ञायते स एव व्याकरणस्य वाक्यविवेकाख्योंऽशः । या भाषा संस्कृतवद्धृतप्रत्ययप्राप्तास्ति तस्या वाक्यविषयकशब्दानां क्रमविकारेणार्थविकारो न भवति । यच्चेङ्गलण्डीयादिषु भाषासु प्रत्ययाल्पत्वं भवति तच्च शब्दक्रमेणैव प्रायशो वाक्यस्यार्थो निश्चीयते । यथा संस्कृते व्याधो हन्ति व्याघ्रमिति व्याघ्रं हन्ति व्याध इत्येतयोरर्थः समानः परन्तु The hunter kills the tiger इति The tiger kills the hunter इत्येतयोरर्थौ विरुद्धौ ॥

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उद्देश्यक्रियाविधेयानां क्रमो नियतः। यथा Deva-datta is learned देवदत्तोऽस्ति पण्डितः Rāma killed Rāvana, रामो जघान रावणम्॥ वा क्रिया चतुर्थ्यन्तेन सहिता स्यात्तच्च यदि क्रियातोऽव्यवहित-चतुर्थ्यन्तः स्यात्तदा तच्च प्रायः to अस्य लोपः स्यात्। यथा Give him this book तस्मै इदं पुस्तकं देहि Send me a book मन्निकटे पुस्तकं प्रेषय। परन्तु Send to me to-morrow, and the money shall be paid मन्निकटे श्वः प्रेषय तदा धनं दास्यामि इत्यादिषु वाक्येषु to अस्य लोपो न भवति यतस्तच्च क्रियाचतुर्थ्यन्तयोर्मध्ये प्रेषितशब्दोऽध्याहृतः॥

निषेधे कर्तव्ये क्रियावाचकात् not इति प्रयुज्यते यथा He comes not नागच्छति। किन्तु काव्यादन्यच्च निषेधविषये नित्यं सहकारिक्रियात् ततश्च not इति प्रयुज्यते यथा He does not come नागच्छति He did not come नाजगाम। यत्रानेकाः सहकारिक्रियास्तत्राद्यायाः परतः not इत्येतत् प्रयुज्यते यथा। I shall not have seen him अहं तमदृष्टवान् भविष्यामि॥

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प्रश्नार्थे क्रियावाचकात्परतः कर्तृवाचकं तिष्ठति। यथा Comes he ? स आगच्छति किम्। परन्तु काव्यादन्यच प्रश्नविषये सहकारिक्रिया नित्यं प्रयुज्यते तस्या एव परतः कर्तृपदं तिष्ठति यथा। Does he come ? स आगच्छति किम् Did he come ? स आजगाम किम्॥ निषेधविषये प्रायशः कर्तुः परतः not तिष्ठति यथा। Will he not come ? नागमिष्यति किम्। सहकारिक्रिया निषेधवाचकेन वा समस्यते। यथा Wont he come ? स नागमिष्यति किम् Didn't he come ? नाजगाम किम्॥

यच वाक्ये ऽप्रश्नार्थे क्रियावाचकात्परतः कर्ता स्यात्तच क्रियावाचकात्पूर्वं स्थितौ there, it इति शब्दावनर्थकौ स्याताम्। परं यच there तच्चो देश्यः शब्दरूपो दृश्यते। यच it तच्चो देश्यो वाक्यादिरूपो दृश्यते। यथा There was a king आसीद्राजा। It was king Bhoja who reigned at that time यस्तदा राज्यमकरोत्स भोजराजः

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There is some difficulty in explaining this अस्य व्याख्यानेकिंचित्काठिन्यमस्ति । It is rather difficult to explain this अस्य व्याख्यानं किंचित्कठिनमस्ति There seem to be but two द्वावेवाऽनुमीयेते । It appears that there are but two द्वावेव स्त इत्यनुमीयते ॥

It rains वर्षति It thunders गर्जति It freezes घनीभवति इत्यादीनि इङ्गडीयवाक्यानि Rain is occurring; thunder is taking place; frost is existing इत्याद्यर्थकानि भवन्ति । अथ Rain is occurring इत्यादिषु occurring इत्यादीनां परिमार्जनेऽपि अर्थविकारो न भवति तथाच तानि rain is, thunder is, frost is ईदृशानि भवन्ति । अथाऽच क्रियातः परत उद्देश्यं विधाय पूर्वं there इत्यनर्थके योजिते तेषां रूपाणि There is rain, there is thunder, there is frost ईदृंशि स्युः अथ चैतेषु प्रत्येकं क्रियोद्देश्ययोः समवायः क्रियेत तदा तानि rains; thunders; freezes, ईदृशानि भवन्ति । तथाच उद्देश्ये न शब्दरूपे दृष्टे ततस्तेषामादौ it

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इत्यनर्थकं प्रयुज्यते तथाच It rains ; it thunders ; it freezes, इत्यादीनां प्रचलितानां वाक्यानामुत्पत्तिः ॥

एकस्यां भाषायां प्रसिद्धानां वाक्यानामपरभाषायां शब्दशो ऽनुवादो न सर्वदा संभाव्यः । तच्च निष्फलयत्नं नैराश्यं च विहाय वाक्यार्थो न्यायतो द्रष्टव्यः । वाक्य उद्देश्यविधेययोर्विभक्तिसादृश्यं नो चेत्तदनुवादासंभवे किं चिचम् । यथा John is certain to arrive to-morrow जान् संज्ञकस्य श्व आगमनं निश्चितमस्ति । तत्र तस्य श्व आगमन मित्युद्देश्यः । निश्चितमस्तीति विधेयः । परन्तु तदि ङ्लण्डीये वाक्ये यस्यागमनं भाव्यं स किल प्रथमान्तः स्थितः । तच्छब्देन सह निश्चितशब्दस्य सम्बन्धः कृतः । अपिच His arrival happened तस्यागमनं बभूवे त्यस्यार्थे He happened to arrive इत्येतत्कथ्यते । तादृशं वाक्यं संस्कृते न दृश्यते । परन्तु तस्याभिप्रायं तत्तत्यशब्दानां सम्बन्धं च यो जानाति विद्यार्थी स यस्य शब्दशो ऽनुवादो हिन्दीभाषायामसंभव्य

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स्तादृशसंस्कृतवाक्यस्याऽर्थं यदज्ञानाति तदत्तस्ये क्लण्डीयवाक्यस्यार्थमपि जानाति ॥

अपिच । कर्मणि निर्दिष्टे क्रियाकर्तृकरणादीनि ज्ञातव्यानि भवन्ति तच्च वस्तूनां नानाभाषावक्तृभिर्नानादिग्भ्यो दृष्टत्वाद्वाक्यवैचित्र्यम् । यथा The robber robbed the traveller of his gold पान्थात्तस्य सुवर्णमपहारको ऽपजहारेत्यत्र क्रिया ऽन्यायतो हठाद्ग्रहणमपहरणमित्यर्थः । क्रियाफलविषयः सुवर्णम् यतश्चा ऽपहरणं स पान्थः । परन्तु rob इत्येतदपहरणमात्रार्थकं नास्ति किन्त्वपहरणरूपहिंसार्थकं भवति ततो यस्माद् हृतं स द्वितीयान्तो यच्च हृतं तत्षष्ठ्यन्तं तस्य विषय इत्यर्थे। यथा अपहारकः पान्थं जिहिंसा ऽन्यायतो हठात्सुवर्णस्य ग्रहणेन ॥

Rob इत्यस्यार्थेशब्दः संस्कृतभाषायां नास्ति । अतस्तच्चा ऽस्मानिरुक्तिर्लेख्याः । अथ चेद् द्विचादीनां निरुक्त्यवयवशब्दानां स्थाने एक एव शब्दः स्यात्तदा तच्च स वा लेख्यः यथा पूर्वोदाहरणे दर्शितम् ॥

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Have इत्येतच्छब्दविषये ऽपि नानादि रहस्यपुरस्सरं वैचित्र्यं दृश्यते । यथा I have several books अमा ऽनेकानिपुस्तकानि सन्ति । इह संस्कृते ऽधिकारी षष्ठ्यन्तस्तत्सम्बन्धि धनंच कर्तृ । इङ्गलण्डीय भाषायामधिकारी कर्ता धनंच कर्म । एवं सम्बन्धं यो विद्वार्थी जानाति have इत्येतस्य धातो स्व सम्बन्धीचि कर्तृकर्मादीनि स्मरति स संस्कृते तादृश क्रियाया अन्वेषणं निष्फल मिति ज्ञास्यति परन्तु तच्छब्दस्यार्थं संपूर्णं जानातीति न कस्मि दिह दोषः ॥

अन्योक्तवृत्तकथनस्य द्वौ प्रकारौ भवतः । तत्रैको नाटकीयः । अपर इतिहासीयः । संस्कृतभाषायां नाटकीय एव प्रकारो भवति । इङ्गलण्डीयभाषायां प्राय इतिहासीयः प्रकारः । तत्र वक्ता तद्वाक्यानि वक्ष्यमाणविधिना विकरोति । तथाहि संस्कृते वाक्यान्ते प्रयुज्यमानस्य "इति" शब्दस्य स्थाने इङ्गलण्डीयभाषायां वाक्यादौ प्रायः that इतिशब्दं प्रयुङ्क्ते । स्वं प्रथमपुरुषं मत्वा तदनुसारतो ऽन्यानि

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सर्वनामानि विकरोति । अथ चेत्तस्य प्रस्तावे वाक्यं भूतकालिकं स्यात्तदा तच्च्या वर्तमानकालिकाः क्रियाः सङ्कारिक्रियास्त्वातीतकालिकाः प्रयुञ्जते । यथा

कल्प्यतां चैचो यन्मदत्तमित्थं वदति I have just now met your two brothers, who tell me that they are going to see Durgádatta, अहं तव भ्रातृभ्यामधुना सङ्गतः यावावां दुर्गादत्तं द्रष्टुं गच्छाव इत्यवदताम् । इदं चैचोक्तवाक्यं यन्मदत्तो दुर्गादत्तमेवं विकृत्य कथयति । तथाहि Chaitra said that he had just then met my two brothers, who told him that they were going to see you.

यदीदमितिहासीयप्रकारोक्तवाक्यं नाटकीयप्रकारेण वक्तव्यं स्यात्तदा प्रोक्तविधिवैपरीत्येन तस्मिन्द्वि: ॥

यदि अन्योक्तवृत्तकथनस्य प्रस्तावे ज्ञापनार्थे tell इयं क्रिया स्यात्तदा तच्च चतुर्थ्यन्तः श्रोता प्रायो

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हष्टो भवति यथा He told me that he had found the book मया तत्पुस्तकं प्राप्तमिति स प्रोवाच I told him that I had heard so. मयेत्थं श्रुतमित्यहं तं प्रोवाच ॥

मिरज़ापूर में यतीमों के छाप:ख़ाना में छाप: हुआ ।

॥ सन १८४८ ईसवी ॥

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ELEMENTS

OF

ENGLISH GRAMMAR.

THE grammar of the English language in some respects resembles, and in other respects differs from, that of the Sanskrit, as is the case with other languages also. It is unnecessary to tell those who are already versed in the Sanskrit what is the meaning of the word *Vyákarana*, or Grammar; that a pronoun in the singular must not be joined to a verb in the plural; and such other things as are common to both languages. Our chief endeavour shall be to explain those points in which the two grammars differ.

The English letters are twenty-six:—five of these are vowels; the rest are consonants. The vowels of the English alphabet are not exhibited first, as in Sanskrit, but they are interspersed among the consonants. The letters are to be committed to

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memory in the order of the alphabet, because it is in this order that words are arranged in the Dictionary.

Each letter in Sanskrit has one uniform sound; but this is unfortunately not the case with the English letters. The sound which a letter has in one situation is different from that which it has in another; and in many words there are letters which are not sounded at all. This uncertainty in the pronunciation is a great impediment in the way of those who seek to acquire, by the perusal of books, the power of talking English; but as the object of the students in the Sanskrit department of the Benares College is not so much to learn to speak the language, as to obtain the key to the stores of English literature, the uncertainty of pronunciation need not so much trouble them. The pronunciation of a living language varies from day to day; but the meaning of an author is not altered by a change in the pronunciation of words. The meaning of a Latin word is not affected by the difference of its pronunciation in the mouth of an Italian, a Frenchman, and an Englishman. These considerations may prevent discouragement at the outset; and the difficulty will disappear before intelligence and perseverance.

The letters, in their order, are exhibited below. Their names, and their forms, large and small,

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are to be committed to memory. As a short vowel is attached to each consonant in the alphabet of the Sanskrit, for the purpose of enabling it to be uttered, so also in the English alphabet, vowels are attached to the consonants. The most usual sound of each letter is given beneath it. In what words a different sound is to be given, must be learned from a pronouncing dictionary, or from the mouth of a teacher.

A	B	C	D	E	F	G	H	I	J	K
a	b	c	d	e	f	g	h	i	j	k
ए	बी	सी	दी	ई	एफ्	जी	एच्	ऐ	जे	के
आ	ब्	स्	द्	ई	फ्	ग्	ह्	ई	ज्	क

L	M	N	O	P	Q	R	S	T	U	V
l	m	n	o	p	q	r	s	t	u	v
एल्	एम्	एन्	ओ	पी	क्यू	आर्	एस्	टी	यू	वी
ल्	म्	न्	ओ	प्	क्	र्	स्	त्	अ	व्

W	X	Y	Z.
w	x	y	z.
दबल्यू	इक्स्	वै	जेड
उ	क्स्	य्	ज

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There are nine sorts of word in English, named respectively Nouns, Pronouns, Verbs, Adverbs, Prepositions, Conjunctions, and Interjections.

The Article.

The article is a kind of qualifying word, or adjective. It is of two kinds,—the definite, and the indefinite. When a common noun is first mentioned, then the article prefixed to it is the indefinite *a*. When the word recurs in the discourse, the article prefixed to it is the definite *the*. Example: "I saw a man going into a house. A little while after, the man came out of the house, carrying a jar in his hand."

If the word that follows the indefinite article, begin in sound with a vowel, then the letter *n* is interposed, as in the Sanskrit word *anadhâya* (=*a* × *adhyâya*). Example: "An ox." Why do we say "If the word begin in *sound* with a vowel?" Because in such examples as "An hour," and "A unit," the word that begins, in writing, with a consonant, begins, in sound, with a vowel; and that which begins, in writing, with a vowel, begins, in sound, with the consonant *y*.

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The Noun.

The name of anything is a noun. In English, as in Sanskrit, nouns have number, gender, and case. There are two numbers, the singular and the plural. The plural is generally formed from the singular, by adding the letter *s*. Example: "book," "books." The letter *e* is interposed when the *s* cannot be sounded without it. Example: "fox," "foxes." The plurals of some words follow no rule. Example: "man," "men." As these irregular forms can be found in the Dictionary, they need not be exhibited in the Grammar.

Gender, as in Sanskrit, is of three kinds, masculine, feminine, and neuter. Names of males are considered to be masculine, and of females, feminine. All other nouns are neuter. Inanimate things personified, as in poetry, take the masculine or feminine gender. Gender exercises very little influence in English Grammar, the changes which it occasions being confined to the pronouns.

The cases are three, the Nominative, Objective, and Possessive. The nominative and objective cases of nouns are alike. They are distinguished by their place in the sentence, as we shall explain further on. The possessive case is formed by adding the letter *s*, preceded by the mark called *apostrophe*. Example: "man's life." The ~~objective~~ possessive

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case of a plural ending in the letter *s* is indicated by the mark *apostrophe* alone. Example: "boys'." Why do we say "ending in the letter *s*?" Because the remark does not apply otherwise. Example: "men's."

The Adjective.

Some nouns denote things in which certain qualities may reside; as, for instance, a *horse* may be black or white; a *man* may be wise or foolish. Other nouns denote qualities, as the *blackness* or *whiteness* of a horse; the *wisdom* or *folly* of a man. A quality may be attributed to its subject in two ways,—by a word in the same case with the subject, as in the example "A wise man," or by a word in a different case, as in the example "A man of wisdom." The qualifying word which takes the same case as its subject, is called an Adjective.

Adjectives have no sign of number or gender.

The comparative and superlative degrees are formed by adding *er* and *est*. Example: "old," "older," "oldest." When the adjective consists of several syllables, instead of adding the terminations *er* and *est*, we prefix the words *more* and *most*. Example: "more beautiful," "most beautiful." Some adjectives follow no rule in the formation of their comparatives and superlatives. The irregular forms are given in the Dictionary.

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The Pronouns.

The pronouns, like nouns, have three cases. As in Sanskrit, they have three persons, but the order of these is reversed. In English, the speaker is the first person; he to whom he speaks, the second; and he of whom he speaks, the third.

The forms of the personal and relative pronouns here follow.

First Person.	
Singular.	*Plural.*
I.	We.
Me.	Us.
My.	Our.
Second Person.	
Thou.	You.
Thee.	You.
Thy.	Your.
Third Person, Masculine.	
He.	They.
Him.	Them.
His.	Their.

Third Person, Feminine.	
Singular.	*Plural.*
She.	They.
Her.	Them.
Her.	Their.
Third Person, Neuter.	
It.	They.
It.	Them.
Its.	Their.
Relative or Interrogative, Masculine & Feminine.	
Who.	Who.
Whom.	Whom.
Whose.	Whose.

"Which," the neuter of "who," never varies.

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The indeclinable pronoun "that" is sometimes substituted for the relatives "who" and "which."

Other pronominal words will be found in the Dictionary.

The Verb.

The verb, as in Sanskrit, is varied by number, person, and tense. Like the pronouns, it has two numbers, and three persons.

As in Hindí, the second person singular of the imperative is the shortest or radical form of the verb. Example: "pull." The simple tenses are three,—the imperative, and the present and past tenses of the indicative. The imperative, which, properly speaking, has no person except the second, adds nothing to the root, either in the singular or the plural. The present tense adds *est* and *s* in the second and third persons singular, respectively. There are no other affixes in this tense. Example:

Singular.	*Plural.*
I pull.	We pull.
Thou pullest.	You pull.
He pulls.	They pull.

The termination of the past tense is *edst* in the second person singular, and *ed* elsewhere. Example:

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I pulled.	We pulled.
Thou pulledst.	You pulled.
He pulled.	They pulled.

The inflections being so few, it is necessary in English, as in Hindí, to employ the pronouns to determine the person of the verb, which in Sanskrit is indicated by the termination.

To express other tenses, auxiliary verbs are combined with modified forms of the verb. The auxiliaries are *shall, will, may, can, must, do, let, be, have,* which in the past tense (*must* and *let* being omitted,) become *should, would, might, could, did, was, had.*

The modified forms of the verb are the following:—

To is prefixed to make the infinitive. Example: "To pull." The present participle ends in *ing.* Example: "pulling." The past participle ends in *ed.* Example: "pulled." The *e* in this termination is dropped in ordinary pronunciation.

The force of the tenses formed by the combination of these auxiliaries and verbal derivatives may generally be inferred from the sense of the component parts.

Shall, will, may, can, must, and *do,* are followed by the infinitive, the "to" of which is dropped. Example:

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I shall pull.	I will pull.
Thou shalt pull.	Thou wilt pull.
He shall pull.	He will pull.
I may pull.	I can pull.
Thou mayst pull.	Thou canst pull.
He may pull.	He can pull.

I must pull.
Thou must pull.
He must pull.

The verb to "do," dropping its own signification, either gives some emphasis to the verb, or merely indicates time present or past.

I do pull.	I did pull.
Thou dost pull.	Thou didst pull.
He does pull.	He did pull.

By placing after the verb "let" a pronoun of the first or third person, and the infinitive of a verb without the "to," we get, what is sometimes called, the first or the third person of the imperative. Example: "Let me pull"—"Let him pull."

By subjoining a present participle to various tenses of the verb to "be," we obtain various compound tenses. Example:

I am pulling	We are pulling.
Thou art pulling.	You are pulling.
He is pulling.	They are pulling.

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I was pulling.	We were pulling.
Thou wast pulling.	You were pulling.
He was pulling.	They were pulling.

When the verb to "have" is employed as an auxiliary, the past participle of the verb is subjoined to it. Example:

I have pulled.	We have pulled.
Thou hast pulled.	You have pulled.
He has pulled.	They have pulled.
I had pulled.	We had pulled.
Thou hadst pulled.	You had pulled.
He had pulled.	They had pulled.

After the conjunction "if," the verb sometimes drops the peculiar terminations of the second and third persons singular. This form is called the conditional or subjunctive. Example:—

If I pull.	If we pull.
If thou pull.	If you pull.
If he pull.	If they pull.
If I be.	If we be.
If thou be.	If you be.
If he be.	If they be.

The second person singular of the hypothetical tense "were" is "wert."

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If I were.	If we were.
If thou wert.	If you were.
If he were.	If they were.

By employing two or more auxiliaries together, various other compound tenses may be formed.

The word "*shall*" in the first person, declares an intention, and "*will*" implies a promise. Example: "I shall not go to Benares to-morrow;" i. e. it is not my intention to go. "Well, I will go if you wish it;" i. e. I give you my promise that I shall go. In the second and third persons, "shall" implies a permission, a promise, or a threat; and "will" declares the speaker's anticipation of the future. "You shall go" may signify "You shall have my permission to go," or "I promise that you shall have the means of going," or "You *shall* go, whether you will or not."

"*Would*" is employed in the following senses: 1st, past willingness. Example: "They would not go;" i. e. they were not willing to go. 2nd, past determination. Example: "I could not hinder them; they *would* go;" i. e. they were determined to go. 3rd, future, following a past tense. Example: "He said it would rain."

"*Should*" may imply, 1st, duty. Example: "You should go;" i. e. you ought to go. 2nd, contingency. Example: "If he should arrive, I shall in-

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form you." 3rd, future following a past tense. Example: "You said he should go home." 4th, modest expression of opinion. Example: "I should say you paid too much."

"*May*" implies, 1st, liberty. Example: "He may go;" i. e. he is at liberty to go. 2nd, possibility. Example: "They may come yet, though it is late;" i. e. their coming is possible. 3rd, purpose. Example: "I read, that I may obtain useful knowledge," i. e. for the purpose of obtaining.

"*Might*" is substituted for "may," if a past tense precede. Example: "He went that he might see." "He goes that he may see."

"*Can*" signifies power. Example: "I can do."

"*Could*" is the past tense of "can." Example: "He could not explain the passage." It may express future conditional power. Example: "They could go if they pleased." Also conditionality, where it is implied that the consequence does not exist, because the condition does not. Example: "I should be glad if I could speak English;" i. e. I cannot speak English, and therefore do not enjoy the satisfaction which would attend my being able to do so as I wish.

"*Ought*" signifies duty. Example: "You ought to go;" i. e. you will be to blame if you do not go.

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"*Would have*" implies conditionality among past events. Example: "If you had come yesterday, you would have seen him;" i. e. you did not come, and, not having fulfilled that condition, you did not see him.

"*Were*" implies the present non-existence of a condition. Example: "If he were now here, I should tell him;" i. e. he is not now here, and cannot therefore be told.

"*Were to*" generally hints a doubt that some particular condition will take place. Example: "If you were to devote a couple of hours daily to this study, then you would speedily become proficient;" i. e. I am by no means sure that you will do so, but it is only on these terms that I promise you success.

The verb to "*be*," conjugated with the past participle, makes the passive voice. Example: "I am pulled." "I was pulled." "I shall be pulled."

Adverbs.

An adverb qualifies a verb or an adjective, as an adjective qualifies a noun. Example: "He runs swiftly." "He is not here."

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Prepositions.

Prepositions being placed before nouns and pronouns, supply in English the want of the Sanskrit case-affixes. Example: "Cut with a knife." "Given to me." "Expelled from the city." "The son of a Bráhman." "Remain in the house."

Conjunctions.

The words "and," "or," "but," &c., which connect words and clauses, are called conjunctions.

Interjections.

An Interjection is a word expressive of a feeling of surprise, sorrow, &c. Its name implies that it may be thrown into any part of the sentence. "Ah!" "Alas!" &c. are interjections.

Derivatives.

The terminations "ful," "ish," "ness," &c. are added to nouns and other words in the following senses:

To nouns, in order to form adjectives attributing what the noun denotes, are added "ful," "y," and "ous." Example: "skilful," "muddy," "gracious." To imply the absence of what the noun denotes, "less" is added. Example: "merciless."

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To adjectives, the termination *ish* is affixed, to indicate that the quality is present in a slighter degree; *ness* gives the abstract name of the quality; and *ly* makes an adverb. Example: "Yellow;" "yellowish;" i. e. somewhat yellow; "yellowness;" i. e. the state or quality of being yellow; "swiftly;" i. e. with swiftness, or in a swift manner.

To verbs, *er* is affixed to denote an agent, *ment* and *tion* to denote an act, and *able* or *ible* to imply possibility or fitness. Example: "A writer;" i. e. one who writes; "commencement," the act of commencing; "introduction," the act of introducing; "deducible," capable of being deduced; "respectable," worthy of being respected.

Syntax.

We have now to consider the proper collocation of words in a sentence.

In a language like the Sanskrit, abounding in inflections, the arrangement of the words in a sentence may be varied without altering the sense. But in languages like the English, of which the nflections are few, the meaning of the sentence is generally determined by the order of the words. The Sanskrit words corresponding to the two nouns in the sentence "The hunter kills the tiger,"

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may be transposed without altering the meaning; but the transposition in English, ("The tiger kills the hunter,") would alter the sense very materially indeed.

In regular order, the subject or agent precedes the verb, and the predicate or object follows it. Example, with subject and predicate: "Devadatta is learned;" with agent and object,—"Ráma killed Rávana."

When a verb is followed not merely by an objective case, but by a dative (that is to say by a noun or pronoun, preceded by the preposition "to") the "to" is generally omitted, if the dative immediately follows the verb. Example: "Give him this book." "Send me a book." In the sentence "Send to me to-morrow, and the money shall be paid," the elision must not take place, because the words "some one" are understood to occur between the verb and the dative.

The negative follows the verb. Example: "He comes not." In ordinary language, as distinguished from the poetical and rhetorical, the compound tenses alone are employed in negation, and the negative follows the auxiliary. Example: "He does not come." "He did not come." If there be more auxiliaries than one, the negative follows the first of them. Example: "I shall not have seen him."

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In a question, the subject or agent is placed after the verb. Example: "Comes he?" Here also the use of the simple tenses is confined to poetry; and, in the compound tenses, the subject follows the auxiliary. Example: "Does he come?" "Did he come?" The usual place of the negative in a question is after the subject. Example: "Will he not come?" In familiar discourse, the negative is combined with the auxiliary. Example: "Wont he come?" "Didn't he come?"

In a sentence which is not interrogative, if the subject is placed after the verb, then the word *there*, or *it*, which, standing before the verb, occupies the usual place of the subject, drops its signification, and must be omitted in a translation into either Sanskrit or Hindí. *There* indicates that the subject is a noun or a pronoun; *it*, usually, that it is a clause. Example: "There was a king." "It was king Bhojá who reigned at that time." "There is some difficulty in explaining this." "It is rather difficult to explain it." "There seem to be but two." "It appears that there are but two."

Such expressions as "It rains," "It thunders," "It freezes," may be supposed to stand for "Rain is occurring." "Thunder is taking place." "Frost is existing." Omit the words "occurring," &c., and we shall have, in the same sense, "Rain is," &c. Now place the subject after the verb, and the

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word "there" must be prefixed. Example : "There is rain." But if the removal of the subject from before the verb be effected by combining it with the verb, then the word "there" is not employed, but the word "it" is prefixed, and we have the idiomatic forms,—"It rains; it thunders; it freezes," &c.

Expressions which are current in one language, are not always susceptible of being rendered verbatim in another. When the student meets with what appears to be an instance of this, let him neither persevere in fruitless efforts to effect a literal translation, nor let him give up the sentence in dispair; but let him subject the expression to a logical analysis. If he find that the subject and the predicate are not in grammatical concordance, let him regard the construction as idiomatic, and make the two agree in his translation. For instance, in the expression "John is certain to arrive to-morrow," the subject is the arrival of John, and its certainty in the predicate :—but the word "certain" is in grammatical concordance with "John," and not with the "arrival." Alter it as follows: "John's arriving to-morrow is a thing certain," and then a literal translation of it into any other language, will be intelligible even if it should not prove idiomatic. In English, instead of "his arrival happened," we say "he happened to arrive." Although the latter cannot be rendered literally into Sanskrit, yet the student who knows the purport of the sentence, and

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the grammatical connection of its parts, understands the sentence just as well as he understands any one of those Sanskrit sentences which do not admit of being literally translated into his vernacular Hindí.

In respect to any action, the act, the agent, the object and the circumstances must be discriminated, for the speakers of different languages do not always regard all of these from the same point of view. For example, in the sentence "The robber robbed the traveller of his gold," it may be said that the act is that of forcibly and illegally taking away;—the object or thing taken is the gold, and the person from whom it was abstracted is the traveller. The Sanskrit, viewing the matter in this light, puts the gold in the objective case, and the traveller in the ablative. But the English word "rob" regards the traveller in the first place as the object of an injury, and the gold, in the second place, as that in respect of which he suffered wrong. The sentence therefore implies "The robber injured the traveller by the forcible and illegal taking away of his gold." There is no word in Sanskrit corresponding to the word "rob." In such a case, the only way to translate it, is to analyse it, as we have done above, into its elements. These can be rendered verbatim, or they may be re-combined in accordance with the genius of the language into

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which we are translating. Both methods are exemplified in our Sanskrit renderings of the example under consideration.

The verb to *have* presents another instance of a relation's being regarded from different points of view. In English, we say "I have several books;" but in Sanskrit, we should say "Several books are mine." The Sanskrit regards the books as the subject, in respect of which the speaker asserts that he is the possessor:—it therefore puts the books in the nominative, and the pronoun in the possessive case. The English, on the other hand, regards the proprietor of the books as the subject of the proposition, and the books as the object which he regards in the light of his own. The student who understands the relation between a book and its owner, will perceive that it would be in vain to search in Sanskrit for a verb, indicative of that relation, which should require the book to be in the objective case, and the owner to be in the nominative; but if he bear in mind that the English word *have* is such a verb, then he understands the whole matter.

There are two ways of reporting what was said by another,—the one the direct or dramatic, the other the indirect or narrative. In Sanskrit, the direct form is preferred. In English, the indirect is the more usual. The narrator, in reporting the words

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of a speaker, makes the following alterations. He generally prefixes the conjunction *that*, and regarding himself as the *first person*, he alters all the pronouns in accordance with that view. If he introduce his report with the past tense "said," or "told," he puts all the present tenses as well as the auxiliaries into the past. For example, suppose that Yajnadatta reports to Durgádatta the following remark made to him by Chaitra,—"I have just now met your two brothers, who tell me that they are going to see Durgádatta,"—he will alter it as follows: "Chaitra said that he had just then met my two brothers, who told him, that they were going to see you." In translating an indirectly reported sentence into Sanskrit or Hindí, the converse process takes place.

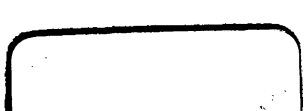
If the reported speech be introduced by the verb to *tell*, instead of the verb to *say*, it is generally necessary to subjoin to the verb a noun or pronoun in the dative. Example: "He told me that he had found the book." "I told him that I had heard so."

THE END.

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