SANSKRIT MANUAL

BY

MONIER WILLIAMS

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Rules of Sandhi.

Vowels

1. If 2 homogeneous words come together they become long.
2. If a vowel comes to stand before a dissimilar vowel as i before u, or u before a, i or u before i, then changed into corresponding semivowel
3. a + é becomes á, a + u = o, a + ri = ar.
4. a + ai = ai, a + o = au, a + au = au
5. When a word ends in á or o & the next begins with any vowel but á, both á + o are changed into a, but in the middle of a word á + o before any vowels are dissolved into their elements, the 2nd of ah: passes into its semivowel.
6. ai + au before any vowels are changed into áy + áv.

Consonants.

1. When a word begins with a hard cons. & the preceding word ends in a soft consn: that soft consn: must be changed into its corresponding hard

one.

2. If a word begins with a soft letter vowel or consonant & the preceding word ends in a hard consonant, that hard consonant must be made soft.

3. If a word begins with a Ch or j or L & the preceding word ends in d or t (dental) it must be amalgamated with the initial letter of the next word

4. If a word begins with m or n & the preceding word ends with a consonant of the first 5 classes (Ch: is not a nasal, that consonant is changed into the nasal of its own class.

5. If a word begins with the palatal s & the preceding word ends in d or t it is to be changed into Ch & the palatal s may either remain as it is or be changed into Chh.

6. If a word ends in n preceded by a short vowel & the next word begins with any vowel, that final n must be doubled.

7. If n not final is in the same word preceded by vowel ri or ri or r or ch

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SANSKRIT MANUAL;

CONTAINING,

PART I.

THE ACCIDENCE OF GRAMMAR,

CHIEFLY IN ROMAN OR ENGLISH TYPE;

PART II.

PHIL.

A COMPLETE SERIES OF

PROGRESSIVE EXERCISES.

BY

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PREFACE.

THE rapidly increasing sale of my Sanskṛit Grammar, published at the Oxford Press, and its adoption at the three Universities of Oxford, Cambridge *, and Dublin, have induced me to prepare the present Manual, both as an indispensable companion to the Grammar, and to supply a necessary link, which has hitherto been wanting in the chain of Sanskṛit teaching.

The absence of a series of progressive exercises in this language has placed both teachers and learners in a position of great disadvantage. In Latin and Greek real progress

* I am gratified to find that Prof. Jarrett, in the printed notices of his Sanskṛit Lectures at Cambridge, also recommends the companion-volume 'the Story of Nala,' lately edited by me, and published at the Oxford University Press.

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could not be secured without constant practice in composition, and the multitude of exercise books that have been compiled attest the high value assigned to this branch of instruction; while in Sanskṛit, a language which more than any other requires supplementary aids, nothing of this kind has hitherto been available. It is true that Dr. Ballantyne published a useful little book at Benares* which contained easy sentences for translation into Sanskṛit, but this does not furnish, like the present Manual, a complete series of exercises, illustrating the rules of grammar and syntax from first to last, rising gradually from the simplest phrases to more difficult constructions, and ending with specimens of various styles of composition interspersed with hints and suggestions for translation. Moreover, Dr. Ballantyne's book is an introduction to the study of native grammars,

* Dr. Ballantyne is now engaged in reprinting this book, and is adding a series of prose selections from the Hitopadeśa.

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such as that of Pánini and the Laghu-kaumudí, which, as I have elsewhere shewn, were intended for teachers rather than for learners, to assist their memories by brief memorial verses at a period and in a state of society when printing was unknown, when even writing was little practised, and the ear, to the total exclusion of the eye, was the sole channel for grammatical instruction.

The plan of the following pages speaks for itself, or at least requires no lengthy explanation. Part I. is a compendium of the merest rudiments of grammar, and contains tables of all the commonest nouns and verbs in the Roman character, the convenience of which, not only to beginners but to advanced students, need scarcely be pointed out. Nor need the learner be warned that this summary of first principles is not intended to supersede, but rather to go hand in hand with the larger Grammar, and that the employment of Roman type, far from discouraging, is designed to consist with and even

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conduce to an accurate knowledge of the Sanskṛit character, as well as to secure a correct system of transliteration. With regard to Part II. it should be stated, that in selecting sentences and short passages for translation, my chief aim has been to set before the learner a collection of the commonest expressions, phrases, and styles of writing on a great variety of subjects, rather than to amuse him by neatly turned periods or pointed stories.

I should also notify that the rules of grammar referred to are those in the 2d edition of my Sanskṛit Grammar, and that the numbers of the rules will hold good for all future editions. These numbers have been followed by Prof. Johnson, who has now inserted references to my Sanskṛit Grammar in his new edition of the Hitopadeśa.

M. W.

Oxford, Jan. 1, 1862.

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SANSKRIT MANUAL.

PART I.

ACCIDENCE OF GRAMMAR.

LETTERS.

1. THERE are fourteen vowels, thirty-three simple consonants, a nasal symbol, and a symbol for a final aspirate, arranged as follows:—

Vowels.

अ *a*, आ *á*, इ ि *i*, ई ी *í*, उ ु *u*, ऊ ू *ú*, ऋ ृ *ṛi*, ॠ ॄ *ṛí*, ऌ ॢ *ḷṛi*, ॡ ॣ *ḷṛí*, ए े *e*, ऐ ै *ai*, ओ ो *o*, औ ौ *au*.

Nasal symbol, called *Anuswára*, ं *n* or *m*. Symbol for the final aspirate, called *Visarga*, ः *ḥ*.

Consonants.

Gutturals,	क *k*	ख *kh*	ग *g*	घ *gh*	ङ *ṅ*
Palatals,	च *ch*	छ *chh*	ज *j*	झ *jh*	ञ *ṅ*
Cerebrals,	ट *ṭ*	ठ *ṭh*	ड *ḍ*	ढ *ḍh*	ण *ṇ*
Dentals,	त *t*	थ *th*	द *d*	ध *dh*	न *n*
Labials,	प *p*	फ *ph*	ब *b*	भ *bh*	म *m*
Semivowels,	य *y*	र *r*	ल *l*	व *v*	
Sibilants,	श *ś*	ष *sh*	स *s*		
Aspirate,	ह *h*				

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A few common compound or conjunct consonants are here given.

क्त *kt*, क्क or क्‍क *kr*, क्व *kw*, क्ष *ksh*, ग्र *gr*, ङ्क *n·k*, ङ्ग *n·g*, ञ्ज *ǰn*, च्च *ṅch*, ञ्ज *ñj*, ण्ड *ṇd*, ण्ण *ṇṇ*, ण्य *ṇy*, त्त *tt*, त्न *tn*, त्म *tm*, त्य *ty*, त्र or त्‍र *tr*, त्व *tw*, ड्ड *ddh*, ड्भ *dbh*, द्य *dy*, द्र *dr*, द्व *dw*, न्त *nt*, न्द *nd*, न्न *nn*, न्य *ny*, प्त *pt*, प्य *py*, प्र *pr*, प्ल *pl*, ब्र *br*, भ्य *bhy*, भ्र *bhr*, म्भ *mbh*, म्म *mm*, म्य *my*, र्क *rk*, र्म *rm*, ल्प *lp*, व्य *vy*, व्र *vr*, श्च *śch*, श्र *śr*, श्व *św*, ष्ट *sht*, ष्ठ *shth*, ष्प *shp*, ष्य *shy*, स्त *st*, स्थ *sth*, स्म *sm*, स्य *sy*, स्र *sr*, स्व *sw*, क्त्य *kty*, क्त्र *ktw*, क्ष्य *kshy*, द्ध्य *ddhy*, द्भ्य *dbhy*, र्व *rvv*.

2. Note the peculiarity of the vowel अ *a*.—This short vowel is never written unless it begin a word, because it is supposed to be inherent in every consonant. Thus, *ak* is written अक्, but *ka* is written क; so that in such words as कनक *kanaka*, नगर *nagara*, &c., no vowel has to be written. The mark ् under the *k* of अक्, called Viráma, indicates a consonantal stop, that is, the absence of any vowel, inherent or otherwise, after the consonant.

3. Method of writing the other vowels: इक् *ik*, ईक् *ík*, कि *ki*, की *kí*, इष्टिनी *ishṭiní*, उक् *uk*, ऊक् *úk*, कु *ku*, कू *kú*, रु *ru*, रू *rú*, ऋक् *ṛik*, कृ *kṛi*, ॠक् *ṛík*, कॄ *kṛí*, कॢ *klṛi*, एक् *ek*, के *ke*, ऐक् *aik*, कै *kai*, ओक् *ok*, को *ko*, औक् *auk*, कौ *kau*.

4. Note two ways of writing the letter र *r* when conjunct:

a. When it comes *first* in the compound, thus र्क *rk*;

b. When it comes *last*, thus क्र *kr*.

5. Pronunciation. Vowels; अ *a* as in *vocal, cedar*,

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zebra, America; आ *á* as in *last;* इ *i* as in *pin;* ई *í* as in *marine;* उ *u* as in *push;* ऊ *ú* as in *rude;* ऋ *ṛi* as in *merrily;* ॠ *ṛí* as in *chagrin;* ए *e* as in *prey;* ओ *o* as in *so;* ऐ *ai* as in *aisle;* औ *au* as *ou* in *out.*

6. Pronunciation. Consonants: क *ka,* च *cha,* ज *ja,* प *pa,* ब *ba,* as in English.

ग *ga* always like *g* in *gun, give,* never as *g* in *gin.*

त *ta,* द *da,* more dental than in English; the former like the sound of *t* in *stick,* the latter like that of *th* in *this, the.*

ख *kh* like *kh* in *ink-horn;* and so with the other aspirates.

ट *ṭa,* ठ *ṭha,* ड *ḍa,* ढ *ḍha,* like our English *t, th, d, dh,* in *try, ant-hill, drip, mud-hut.*

ङ *n·a,* ञ *ña,* ण *ṇa,* न *na,* म *ma,* like the nasal in *sing, inch, under, rinse, imp,* respectively.

य *ya,* र *ra,* ल *la,* व *va,* as in English.

श *śa* like our *sh,* or like *s* in *sure* (followed by *r* it is sounded more like स *s,* but the pronunciation of *ś* varies in different provinces and different words); ष *sha* rather softer than our *sh;* स *sa* like our *s* in *sin,* &c.

7. All the letters may be classified according to two principles of division. The first divides them into five classes. The second into two, thus—

	vowels	surd	sonant	nasal	sib.
Gutturals	अ *a* आ *á*	क *k* ख *kh*	ग *g* घ *gh*	ङ *n·*	ह *h*
Palatals	इ *i* ई *í* ए *e* ऐ *ai*	च *ch* छ *chh*	ज *j* झ *jh*	ञ *ñ*	य *y*	श *ś*
Cerebrals	ऋ *ṛi* ॠ *ṛí*	ट *ṭ* ठ *ṭh*	ड *ḍ* ढ *ḍh*	ण *ṇ*	र *r*	ष *sh*
Dentals	ऌ *ḷi* ॡ *ḷí*	त *t* थ *th*	द *d* ध *dh*	न *n*	ल *l*	स *s*
Labials	उ *u* ऊ *ú* ओ *o* औ *au*	प *p* फ *ph*	ब *b* भ *bh*	म *m*	व

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HARD OR SURD LETTERS.			SOFT OR SONANT LETTERS.				
क k*	ख kh†		अ a आ á	ग g*	घ gh†	ङ n·	ह h
च ch*	छ chh†	श ś	इ i ई í ए e ऐ ai	ज j*	झ jh†	ञ ṅ	य y
ट ṭ*	ठ ṭh†	ष sh	ऋ ṛi ॠ ṛí	ड ḍ*	ढ ḍh†	ण ṇ	र r
त t*	थ th†	स s	ऌ ḷi ॡ ḷí	द d*	ध dh†	न n	ल l
प p*	फ ph†		उ u ऊ ú ओ o औ au	ब b*	भ bh†	म m	व v

Note—It is most important to observe in the 2d table which hard letters have kindred soft. The kindred hard and soft are the two *in the same line* marked *, and the two marked †.

8. Turn the following into English letters:

अद, अस, अलि, आदि, आखु, आगस्, इति, ईशः, ईहा, उदार, उपनिषद्, उपरोध, ऊरु, ऊष, ऋषि, एक, ककुद्, कटु, कोषः, गौर, घट, चैत्य, चेत्, छलं, जेतृ, झिल्ली, टगर, डमर, ढाल, णम, ततस्, तथा, तृण, तुषार, देह, दैत्य, धवल, ननु, नयनं, निदानं, पितृ, भौम, भेषजं, मरुस्, महत्, युग, रूष्, रूढिस्, लौह, विवेकस्, शतं, षोडशन्, सुखिन्, हृदय, तत्र, अष्ठ, बुद्धि, अर्क, क्रतु, अंस, अङ्क, अङ्ग, अचल, अञ्जन, कण्ठ, जण्ड, अन्त, मन्द, सम्पूर्ण.

9. Turn the following into Sanskṛit letters:

Aka, aja, aśa, ása, ápa, ila, isha, íḍa, íra, ukha, ucha, úha, ṛiṇa, ṛija, edha, okha, kaṇa, kita, kumára, kshama, kshipa, kshudha, kshai, klṛipa, khana, khida, gáha, guja, gṛidha, gṛí, ghṛiṇa, ghusha, chakása, chaksha, chita, chhida, chho, jívá, jhasha, ṭiká, ṭhaḥ, ḍínam, ḍhauka, ṇida, tápaḥ, taḍágaḥ, dayá, damakaḥ,

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daśarathaḥ, durálápaḥ, deva, dhúpiká, dhṛitaḥ, naṭaḥ, níla, nema, paridánam, purushas, pauraḥ, paurusheyí, puroḍáśaḥ, bahuḥ, bálakas, bhogaḥ, bhojanam, mukham, mṛigaḥ, medas, mediní, yakṛit, yogaḥ, reṇu, rechaka, rai, raivata, rujá, rúpam, rurudiṣhu, loha, vámaḥ, vairam, śak, sauraḥ, shaṭ, sádhuḥ, hemakúṭaḥ, heman.

SANDHI OR RULES FOR EUPHONIC CONJUNCTION OF LETTERS.

10. Study attentively the following table:

Simple vowels,	*a* or *á*	*i* or *í*	*u* or *ú*	*ṛi* or *ṛí*	*ḷṛi* or *ḷṛí*
Guṇa substitute,		*e*	*o*	*ar*	*al*
Vṛiddhi substitute,	*á*	*ai*	*au*	*ár*	*ál*
Simple vowels,		*i* or *í*	*u* or *ú*	*ṛi* or *ṛí*	*ḷṛi* or *ḷṛí*
Corresponding semivowel,		*y*	*v*	*r*	*l*
Guṇa,		*e*	*o*		
Guṇa resolved,		*a* + *i*	*a* + *u*		
With semivowel substitute,		*ay*	*av*		
Vṛiddhi,		*ai*	*au*		
Vṛiddhi resolved,		*á* + *i*	*á* + *u*		
With semivowel substitute,		*áy*	*áv*		

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11. Combination of vowels.

Final *a* or *á*

$+ a = á$ | $+ á = á$ | $+ i = e$ | $+ í = e$ | $+ u = o$ | $+ ú = o$ | $+ ṛi = ar$ | $+ ṛí = ar$ | $+ e = ai$ | $+ ai = ai$ | $+ o = au$ | $+ au = au$.

Final *i* or *í*

$+ i = í$ | $+ í = í$ | $+ a = y\,a$ | $+ á = y\,á$ | $+ u = y\,u$ | $+ ú = y\,ú$ | $+ ṛi = y\,ṛi$ | $+ ṛí = y\,ṛí$ | $+ e = y\,e$ | $+ ai = y\,ai$ | $+ o = y\,o$ | $+ au = y\,au$.

Final *u* or *ú*

$+ u = ú$ | $+ ú = ú$ | $+ a = v\,a$ | $+ á = v\,á$ | $+ i = v\,i$ | $+ í = v\,í$ | $+ ṛi = v\,ṛi$ | $+ ṛí = v\,ṛí$ | $+ e = v\,e$ | $+ ai = v\,ai$ | $+ o = v\,o$ | $+ au = v\,au$.

Final *ṛi* or *ṛí*

$+ ṛi = ṛí$ | $+ ṛí = ṛí$ | $+ a = r\,a$ | $+ á = r\,á$ | $+ i = r\,i$ | $+ í = r\,í$ | $+ u = r\,u$ | $+ ú = r\,ú$ | $+ e = r\,e$ | $+ ai = r\,ai$ | $+ o = r\,o$ | $+ au = r\,au$.

Final *e*

$+ e = a\,e$ | or $+ e$ (in the same word) $= aye$ | $+ a = e'$ | or $+ a$ (in the same word) $= aya$ | $+ á = a\,á$ or $ayá$ | $+ i = a\,i$ or ayi | $+ í = a\,í$ or $ayí$ | $+ u = a\,u$ or ayu | $+ ú = a\,ú$ or $ayú$ | $+ ṛi = a\,ṛi$ or $ayṛi$ | $+ ṛí = a\,ṛí$ or $ayṛí$ | $+ ai = a\,ai$ or $ayai$ | $+ o = a\,o$ or ayo | $+ au = a\,au$ or $ayau$.

Final *ai*

$+ ai = áy\,ai$ | $+ a = áy\,a$ | $+ á = áy\,á$ | $+ i = áy\,i$ | $+ í = áy\,í$ | $+ u = áy\,u$ | $+ ú = áy\,ú$ | $+ ṛi = áy\,ṛi$ | $+ ṛí = áy\,ṛí$ | $+ e = áy\,e$ | $+ o = áy\,o$ | $+ au = áy\,au$.

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Final *o*

$+o = av\,o$ | $+a = o'$ | or $+a$ (in the same word) $= ava$ | $+á = av\,á$ | $+i = av\,i$ | $+í = av\,í$ | $+u = av\,u$ | $+ú = av\,ú$ | $+ṛi = av\,ṛi$ | $+ṛí = av\,ṛí$ | $+e = av\,e$ | $+ai = av\,ai$ | $+au = av\,au$.

Final *au*

$+au = áv\,au$ | $+a = áv\,a$ | $+á = áv\,á$ | $+i = áv\,i$ | $+í = áv\,í$ | $+u = áv\,u$ | $+ú = áv\,ú$ | $+ṛi = áv\,ṛi$ | $+ṛí = áv\,ṛí$ | $+e = áv\,e$ | $+ai = áv\,ai$ | $+o = áv\,o$.

12. Combination of consonants.

Final *k* or *g*

$+a = g\,a$ | $+á^* = g\,á$ | $+i^*$ &c. $= g\,i$ &c. | $+k = k\,k$ | $+g = g\,g$ | $+ch = k\,ch$ | $+j = g\,j$ | $+t = k\,t$ | $+d = g\,d$ | $+n = n\,n$ | $+p = k\,p$ | $+b = g\,b$ | $+m = n\,m$ | $+y = g\,y$ | $+r = g\,r$ | $+l = g\,l$ | $+v = g\,v$ | $+ś = k\,ś$ | $+s = k\,s$ | $+h = g\,gh$.

Final *t* or *d*

$+a = d\,a$ | $+á^* = d\,á$ | $+i^*$ &c. $= d\,i$ &c. | $+k = t\,k$ | $+g = d\,g$ | $+ch = ch\,ch$ | $+j = j\,j$ | $+t = t\,t$ | $+d = d\,d$ | $+n = n\,n$ | $+p = t\,p$ | $+b = d\,b$ | $+m = n\,m$ | $+y = d\,y$ | $+r = d\,r$ | $+l = l\,l$ | $+v = d\,v$ | $+ś = ch\,chh$ | $+s = t\,s$ | $+h = d\,dh$.

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* When *á*, *i*, or other vowels are case-terminations, the hard consonants *k* and *t* remain unchanged before them. This applies in declining all nouns ending in consonants.

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Final *n*

$+a=nna$* | $+á=nná$* | $+k=nk$ | $+g=ng$ | $+ch=ńch$ | $+j=n$†j | $+t=nst$ | $+d=nd$ | $+n=nn$ | $+p=np$ | $+b=nb$ | $+m=nm$ | $+y=ny$ | $+r=nr$ | $+l=ll$ | $+v=nv$ | $+ś=ṅś$ or $ṅ\,chh$ | $+s=ns$ | $+h=nh$.

Final *as*

$+a=o'$ | $+á=aá$ | $+i$ &c. $=ai$ &c. | $+k=aḥk$ | $+g=og$ | $+ch=aśch$ | $+j=oj$ | $+t=ast$ | $+d=od$ | $+n=on$ | $+p=aḥp$ | $+b=ob$ | $+m=om$ | $+y=oy$ | $+r=or$ | $+l=ol$ | $+v=ov$ | $+ś=aḥś$ | $+s=aḥś$ | $+h=oh$.

Final *ás*

$+a=áa$ | $+á=áá$ | $+i$ &c. $=ái$ &c. | $+k=áḥk$ | $+g=ág$ | $+ch=áśch$ | $+j=áj$ | $+t=ást$ | $+d=ád$ | $+n=án$ | $+p=áḥp$ | $+b=áb$ | $+m=ám$ | $+y=áy$ | $+r=ár$ | $+l=ál$ | $+v=âv$ | $+ś=áḥś$ | $+s=áḥs$ | $+h=áh$.

Final *s* preceded by any other vowel but *a* or *á*

$+a=ra$ | $+á=rá$ | $+i$ &c. $=ri$ &c. | $+k=ḥk$ | $+g=rg$ | $+ch=śch$ | $+j=rj$ | $+t=st$ | $+d=rd$ | $+n=rn$ | $+p=ḥp$ | $+b=rb$ | $+m=rm$ | $+y=ry$ | $+r=$‡r | $+l=rl$ | $+v=rv$ | $+ś=ḥś$ | $+s=ḥs$ | $+h=rh$.

---

* *n* is only doubled if preceded by a short vowel.

† A final *n* before *j* is properly written in the palatal form *ṅ*.

‡ The final *r* is dropped (because *r* can never be doubled), but the preceding vowel, if short, is lengthened.

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Final *r* preceded by *any* vowel

$+a=ra$ | $+á=rá$ | $+i$ &c. $=ri$ &c. | $+k=\underline{hk}$ | $+g=rg$ | $+ch=\underline{śch}$ | $+j=rj$ | $+t=\underline{st}$ | $+d=rd$ | $+n=rn$ | $+\underline{p=hp}$ | $+b=rb$ | $+m=rm$ | $+y=ry$ | $+r=*r$ | $+l=rl$ | $+v=rv$ | $+\underline{ś=hś}$ | $+\underline{s=hs}$ | $+h=rh$.

DECLENSION OF NOUNS.

13. The following terminations are said to be applicable to the crude bases of all nouns:

Terminations with memorial letters.

	SING.	DUAL.	PLURAL.
Nom.	सु *su*	औ *au*	जस् *jas*
Acc.	अं *am*	औट् *auṭ*	शस् *śas*
Inst.	टा *ṭá*	भ्यां *bhyám*	भिस् *bhis*
Dat.	ङे *n·e*	भ्यां *bhyám*	भ्यस् *bhyas*
Abl.	ङसि *n·asi*	भ्यां *bhyám*	भ्यस् *bhyas*
Gen.	ङस् *n·as*	ओस् *os*	आं *ám*
Loc.	ङि *n·i*	ओस् *os*	सुप् *sup*

The same terminations without memorial letters.

	SING.	DUAL.	PLURAL.
Nom.	स् *s*	औ *au*	अस् *as*
Acc.	अं *am*	— *au*	— *as*
Inst.	आ *á*	भ्यां *bhyám*	भिस् *bhis*
Dat.	ए *e*	— *bhyám*	भ्यस् *bhyas*
Abl.	अस् *as*	— *bhyám*	— *bhyas*
Gen.	— *as*	ओस् *os*	आं *ám*
Loc.	इ *i*	— *os*	सु *su*

* See note ‡, last page.

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Observe—The vocative is not given in the above general scheme, as it is held to be only another aspect of the nominative, and always coincides with the nom. in the dual and plural. In the singular it is often identical with the base, and has no termination.

14. The declension of नौ *nau*, f., 'a ship,' illustrates the regular application of the above terminations.

	SINGULAR.	DUAL.	PLURAL.
Nom. voc.	*naus* *nau + s*	*návau* *nau + au*	*návas* *nau + as*
Acc.	*návam* *nau + am*	*návau* *nau + au*	*návas* *nau + as*
Inst.	*nává* *nau + á*	*naubhyám* *nau + bhyám*	*naubhis* *nau + bhis*
Dat.	*náve* *nau + e*	*naubhyám* *nau + bhyám*	*naubhyas* *nau + bhyas*
Abl.	*návas* *nau + as*	*naubhyám* *nau + bhyám*	*naubhyas* *nau + bhyas*
Gen.	*návas* *nau + as*	*návos* *nau + os*	*návám* *nau + ám*
Loc.	*návi* *nau + i*	*návos* *nau + os*	*naushu* *nau + su*

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15. Certain modifications of the above terminations are required in some nouns, as follows:

	SINGULAR.	DUAL.	PLURAL.
N.	*s* (m. f.), *m** (n.)	*au*(m.f.),*í*(n.)	*as* (m. f.), *i* (n.)
Ac.	*am* (m. f.), *m** (m. f. n.)	*au*(m.f.),*í*(n.)	*as*,*s*(m.f.),*n**(m.),*i*(n.)
I.	*á* (m. f. n.), *ina** (m. n.)	*bhyám*(m.f.n.)	*bhis*(m.f.n.),*ais**(m.n.)
D.	*e* (m. f. n.), *ya** (m. n.)	*bhyám*(m.f.n.)	*bhyas* (m. f. n.)
Ab.	*as*(m.f.n.), *s* (m.f.), *t** (m.n.)	*bhyám*(m.f.n.)	*bhyas* (m. f. n.)
G.	*as*(m.f.n.),*s*(m.f.),*sya**(m.n.)	*os*(m.f.n.)	*ám* (m. f. n.)
L.	*i* (m. f. n.), *ám** (f.)	*os* (m.f.n.)	*su* (m. f. n.)

Those substitutions marked * are mostly restricted to nouns ending in *a*, and are especially noticeable.

Nouns may be divided into eight classes, according to the finals of their crude bases.

First class of nouns declined.

16. Masculine bases in *a*, declined like शिव *śiva*, m., 'the god Śiva,' or as an adjective, 'prosperous.'

N.	*śivas*	*śivau*	*śivás*
Ac.	*śivam*	*śivau*	*śiván*
I.	*śivena*	*śivábhyám*	*śivais*
D.	*śiváya*	*śivábhyám*	*śivebhyas*
Ab.	*śivát*	*śivábhyám*	*śivebhyas*
G.	*śivasya*	*śivayos*	*śivánám*
L.	*śive*	*śivayos*	*śiveshu*
V.	*śiva*	*śivau*	*śivás*

17. Neuter bases in *a*, declined like शिव *śiva*, n.

N. Ac.	*śivam*	*śive*	*śiváni*

The vocative is *śiva*, *śive*, *śiváni*; all the other cases are like the masculine.

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18. Feminine bases in *á*, declined like शिवा *śivá*, f., 'the wife of Śiva,' or as an adjective, 'prosperous.'

N.	*śivá*	*śive*	*śivás*
Ac.	*śivám*	*śive*	*śivás*
I.	*śivayá*	*śivábhyám*	*śivábhis*
D.	*śiváyai*	*śivábhyám*	*śivábhyas*
Ab.	*śiváyás*	*śivábhyám*	*śivábhyas*
G.	*śiváyás*	*śivayos*	*śivánám*
L.	*śiváyám*	*śivayos*	*śivásu*
V.	*śive*	*śive*	*śivás*

19. Feminine bases in *í*, declined like नदी *nadí*, f., 'a river.'

N.	*nadí*	*nadyau*	*nadyas*
Ac.	*nadím*	*nadyau*	*nadís*
I.	*nadyá*	*nadíbhyám*	*nadíbhis*
D.	*nadyai*	*nadíbhyám*	*nadíbhyas*
Ab.	*nadyás*	*nadíbhyám*	*nadíbhyas*
G.	*nadyás*	*nadyos*	*nadínám*
L.	*nadyám*	*nadyos*	*nadíshu*
V.	*nadi*	*nadyau*	*nadyas*

Second class of nouns declined.

20. Masculine bases in *i*, declined like अग्नि *agni*, m., 'fire.'

N.	*agnis*	*agní*	*agnayas*
Ac.	*agnim*	*agní*	*agnín*
I.	*agniná*	*agnibhyám*	*agnibhis*
D.	*agnaye*	*agnibhyám*	*agnibhyas*
Ab.	*agnes*	*agnibhyám*	*agnibhyas*
G.	*agnes*	*agnyos*	*agnínám*
L.	*agnau*	*agnyos*	*agnishu*
V.	*agne*	*agní*	*agnayas*

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21. Feminine bases in *i*, declined like मति *mati*, f., 'the mind.'

N.	*matis*	*matí*	*matayas*
Ac.	*matim*	*matí*	*matís*
I.	*matyá*	*matibhyám*	*matibhis*
D.	*mataye* *	*matibhyám*	*matibhyas*
Ab.	*mates* *	*matibhyám*	*matibhyas*
G.	*mates* *	*matyos*	*matínám*
L.	*matau* *	*matyos*	*matishu*
V.	*mate*	*matí*	*matayas*

22. Neuter bases in *i*, declined like वारि *vári*, n., 'water.'

N. Ac.	*vári*	*váriṇí*	*váríṇi*
I.	*váriṇá*	*váribhyám*	*váribhis*
D.	*váriṇe*	*váribhyám*	*váribhyas*
Ab.	*váriṇas*	*váribhyám*	*váribhyas*
G.	*váriṇas*	*váriṇos*	*váríṇám*
L.	*váriṇi*	*váriṇos*	*várishu*
V.	*vári* or *váre*	*váriṇí*	*váríṇi*

Third class of nouns declined.

23. Masculine bases in *u*, declined like भानु *bhánu*, m., 'the sun.'

N.	*bhánus*	*bhánú*	*bhánavas*
Ac.	*bhánum*	*bhánú*	*bhánún*
I.	*bhánuná*	*bhánubhyám*	*bhánubhis*
D.	*bhánave*	*bhánubhyám*	*bhánubhyas*
Ab.	*bhános*	*bhánubhyám*	*bhánubhyas*
G.	*bhános*	*bhánwos*	*bhánúnám*
L.	*bhánau*	*bhánwos*	*bhánushu*
V.	*bháno*	*bhánú*	*bhánavas*

* The D. may also be *matyai*; the Ab. and G. *matyás*; the L. *matyám*.

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24. Feminine bases in *u*, declined like धेनु *dhenu*, f., 'a milch cow.'

N.	*dhenus*	*dhenú*	*dhenavas*
Ac.	*dhenum*	*dhenú*	*dhenús*
I.	*dhenwá*	*dhenubhyám*	*dhenubhis*
D.	*dhenave**	*dhenubhyám*	*dhenubhyas*
Ab.	*dhenos**	*dhenubhyám*	*dhenubhyas*
G.	*dhenos**	*dhenwos*	*dhenúnám*
L.	*dhenau**	*dhenwos*	*dhenushu*
V.	*dheno*	*dhenú*	*dhenavas*

25. Neuter bases in *u*, declined like मधु *madhu*, n., 'honey.'

N. Ac.	*madhu*	*madhuní*	*madhúni*
I.	*madhuná*	*madhubhyám*	*madhubhis*
D.	*madhune*	*madhubhyám*	*madhubhyas*
Ab.	*madhunas*	*madhubhyám*	*madhubhyas*
G.	*madhunas*	*madhunos*	*madhúnám*
L.	*madhuni*	*madhunos*	*madhushu*
V.	*madhu* or *madho*	*madhuní*	*madhúni*

Fourth class of nouns declined.

26. Masculine bases in *ṛi*, declined like दातृ *dátṛi*, m., 'a giver,' and पितृ *pitṛi*, m., 'a father.' The former is the model of nouns of agency; the latter, of nouns of relationship.

In nouns of agency like *dátṛi* the final *ṛi* is vriddhied, and in nouns of relationship like *pitṛi* (excepting *naptṛi*, 'a grandson') gunated, in N. sing. du. pl.,

* The D. may also be *dhenwai;* the Ab. and G. *dhenwás;* the L. *dhenwám.*

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Ac. sing. du.; but the *r* of *ár* and *ar* is dropped in N. sing., and to compensate in the last case *a* is lengthened. In both nouns of agency and relationship the final *ṛi* is gunated in L. V. sing., and very anomalously changed to *u* in Ab. G. sing. In Ac. G. pl. it is lengthened, and assumes *n* in G. pl.

N.	*dátá*	*dátárau*	*dátáras*
Ac.	*dátáram*	*dátárau*	*dátṛín*
I.	*dátrá*	*dátṛibhyám*	*dátṛibhis*
D.	*dátre*	*dátṛibhyám*	*dátṛibhyas*
Ab.	*dátus*	*dátṛibhyám*	*dátṛibhyas*
G.	*dátus*	*dátros*	*dátṛíṇám*
L.	*dátari*	*dátros*	*dátṛishu*
V.	*dátar*	*dátárau*	*dátáras*

27.

N.	*pitá*	*pitarau*	*pitaras*
Ac.	*pitaram*	*pitarau*	*pitṛín*
I.	*pitrá*	*pitṛibhyám*	*pitṛibhis*
D.	*pitre*	*pitṛibhyám*	*pitṛibhyas*
Ab.	*pitus*	*pitṛibhyám*	*pitṛibhyas*
G.	*pitus*	*pitros*	*pitṛíṇám*
L.	*pitari*	*pitros*	*pitṛishu*
V.	*pitar*	*pitarau*	*pitaras*

28. Note—The feminine base of nouns of agency is formed by adding *í* to the final *ṛi*: thus, *dátṛi* + *í*, *dátrí*, f., 'a giver;' and *kartṛi* + *í*, *kartrí*, f., 'a doer.' Their declension follows *nadí*. The neuter follows *vári* at 22: thus, *dátṛi*, *dátṛiṇí*, *dátríṇi*.

Fifth class of nouns declined.

29. Masculine and feminine bases in *t*, declined like हरित् *harit*, m. f., 'green.'

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N.V.	*harit*	*haritau*	*haritas*
Ac.	*haritam*	*haritau*	*haritas*
I.	*haritá*	*haridbhyám*	*haridbhis*
D.	*harite*	*haridbhyám*	*haridbhyas*
Ab.	*haritas*	*haridbhyám*	*haridbhyas*
G.	*haritas*	*haritos*	*haritám*
L.	*hariti*	*haritos*	*haritsu*

30. Note—Neuter bases in *t* are declined like हरित् *harit*, n., 'green.'

N. Ac. V.	*harit*	*haritî*	*harinti*
I.	*haritá*	*haridbhyám*, &c.	

31. Masculine and feminine bases in *d*, like धर्मविद् *dharma-vid*, m. f., 'knowing one's duty,'—a compound composed of the substantive *dharma*, 'duty,' and the root *vid*, 'knowing.'

N. V.	*-vit*	*-vidau*	*-vidas*
Ac.	*-vidam*	*-vidau*	*-vidas*
I.	*-vidá*	*-vidbhyám*	*-vidbhis*
D.	*-vide*	*-vidbhyám*	*-vidbhyas*
Ab.	*-vidas*	*-vidbhyám*	*-vidbhyas*
G.	*-vidas*	*-vidos*	*-vidám*
L.	*-vidi*	*-vidos*	*-vitsu*

32. Note—Neuter bases in *d* are declined like धर्मविद् *dharma-vid*, n., 'knowing one's duty.'

N. Ac. V. *dharma-vit* *dharma-vidî* *dharma-vindi*

So also, कुमुद् *kumud*, n., 'a lotus:'

N. Ac. V.	*kumut*	*kumudî*	*kumundi*
I.	*kumudá*, &c.		

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33. Possessive adjectives formed with the affixes वत् *vat* and मत् *mat*, like धनवत् *dhanavat*, 'rich,' and धीमत् *dhímat*, 'wise,' are declined like *harit* for the masculine; but in the Nom. Voc. sing. du. pl., Ac. sing. du., *n* is inserted before the final of the base, and the preceding *a* is lengthened in N. sing.

N.	*dhanaván*	*dhanavantau*	*dhanavantas*
Ac.	*dhanavantam*	*dhanavantau*	*dhanavatas*

The remaining cases follow *harit;* thus, I. *dhanavatá*, &c.; but the vocative singular is *dhanavan.*

In the same manner are declined active past participles of the form *kṛitavat;* thus, N. *kṛitaván, kṛitavantau, kṛitavantas*, &c. Similarly, *dhímat*, 'wise:' N. *dhímán, dhímantau, dhímantas;* Ac. *dhímantam, dhímantau, dhímatas*, &c.

The feminine bases of adjectives like *dhanavat* and *dhímat*, and participles like *kṛitavat*, are formed by adding *í* to the masculine base; thus, *dhanavatí, dhímatí, kṛitavatí:* declined after *nadí;* thus, Nom. *dhanavatí, dhanavatyau, dhanavatyas*, &c.

The neuter is declined like the neuter of *harit;* thus, N. Ac. *dhanavat, dhanavatí, dhanavanti.*

Sixth class of nouns declined.

34. Masculine and feminine bases in *an*, declined like आत्मन् *átman*, m. f., 'soul,' 'self.'

N.	*átmá*	*átmánau*	*átmánas*
Ac.	*átmánam*	*átmánau*	*átmanas*
I.	*átmaná*	*átmabhyám*	*átmabhis*
D.	*átmane*	*átmabhyám*	*átmabhyas*

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Ab.	*átmanas*	*átmabhyám*	*átmabhyas*
G.	*átmanas*	*átmanos*	*átmanám*
L.	*átmani*	*átmanos*	*átmasu*
V.	*átman*	*átmánau*	*átmánas*

Note—If *an* be preceded by *m* or *v* (*w*), at the end of a conjunct consonant (as in *átman*, *yajwan*), the *a* of *an* is retained before all the terminations: but if *an* be preceded by any other consonant, whether conjunct or not, than *m* or *v* (as in *rájan*), or even by *m* or *v* if not conjunct (as in *pívan*), the *a* of *an* is dropped in the Ac. plur. and before all the other *vowel*-terminations, and the remaining *n* is compounded with the preceding consonant.

35. Masculine and feminine bases in *an*, declined like राजन् *rájan*, m., 'a king.'

N.	*rájá*	*rájánau*	*rájánas*
Ac.	*rájánam*	*rájánau*	*rájñas*
I.	*rájñá*	*rájabhyám*	*rájabhis*
D.	*rájñe*	*rájabhyám*	*rájabhyas*
Ab.	*rájñas*	*rájabhyám*	*rájabhyas*
G.	*rájñas*	*rájños*	*rájñám*
L.	*rájñi* or *rájani*	*rájños*	*rájasu*
V.	*rájan*	*rájánau*	*rájánas*

36. Neuter bases in *an* are declined like कर्मन् *karman*, 'an action,' and नामन् *náman*, 'a name.' The retention or rejection of *a* in *an* before the inst. c. sing. and remaining vowel-terminations, as well as optionally before the nom. acc. du., is determined by the same rule as in masculines; and the only difference

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between masculine and neuter nouns is in the nom. and acc. cases, sing., du., and pl.: thus,

N. Ac. *karma* (कर्म), *karmaṇi*, *karmáṇi*; I. *karmaṇá*, &c.; D. *karmaṇe*, &c., like *átman*.

N. Ac. *náma* (नाम), *námni* or *námani*, *námáni*; I. *námná*, &c.; D. *námne*, &c., like *rájan*.

37. Masculine bases in *in*, declined like धनिन् *dhanin*, m., 'rich.'

N.	*dhaní*	*dhaninau*	*dhaninas*
Ac.	*dhaninam*	*dhaninau*	*dhaninas*
I.	*dhaniná*	*dhanibhyám*	*dhanibhis*
D.	*dhanine*	*dhanibhyám*	*dhanibhyas*
Ab.	*dhaninas*	*dhanibhyám*	*dhanibhyas*
G.	*dhaninas*	*dhaninos*	*dhaninám*
L.	*dhanini*	*dhaninos*	*dhanishu*
V.	*dhanin*	*dhaninau*	*dhaninas*

38. Note—The feminine base of such adjectives and nouns of agency is formed by adding *í* to the masc. base; as, from धनिन्, धनिनी f.; from कारिन्, कारिणी f.; declined like *nadí* (see p. 12): thus, N. *dhaniní*, *dhaninyau*, *dhaninyas*, &c.

The neuter conforms to the declension of *vári* (see p. 13): thus, N. Ac. *dhani*, *dhaniní*, *dhaníni*.

Seventh class of nouns declined.

39. Masculine and feminine bases in *as*, declined like चन्द्रमस् *chandramas*, m., 'the moon.'

N.	*chandramás*	*chandramasau*	*chandramasas*
Ac.	*chandramasam*	*chandramasau*	*chandramasas*

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I.	*chandramasá*	*chandramobhyám*	*chandramobhis*
D.	*chandramase*	*chandramobhyám*	*chandramobhyas*
Ab.	*chandramasas*	*chandramobhyám*	*chandramobhyas*
G.	*chandramasas*	*chandramasos*	*chandramasám*
L.	*chandramasi*	*chandramasos*	*chandramahsu**
V.	*chandramas*	*chandramasau*	*chandramasas*

40. Neuter bases in *as*, like मनस् *manas*, n., 'the mind.'

N. Ac. V. *manas* *manasí* *manánsi*

I. *manasá*, &c., like the masc. and fem.

Note—Neuter bases in *is* and *us* are declined analogously: thus, *havis*, 'ghee;' N. Ac. V. *havis*, *havishí*, *havínshi*. Comparatives in *íyas* make *íyán* in N. sing., and insert *n* before *s* in N. du. and pl., Ac. sing. du.: thus, *balíyas*, 'stronger;' N. *balíyán*, *balíyánsau*, *balíyánsas*; Ac. *balíyánsam*, &c.

Eighth class of nouns declined.

41. This class consists principally of roots used as nouns, either alone or at the end of compounds, or preceded by prepositions and adverbial prefixes. Roots ending in *t* and *d*, employed in this manner, are of common occurrence; but their declension falls under the fifth class. Roots ending in other consonants are not very frequently found, and the only difficulty in their declension arises from their combination with the consonantal terminations.

42. Whatever change, however, takes place in the nom. sing. is preserved before all the consonantal terminations; remembering only, that before such

* Or *chandramassu*.

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terminations the rules of Sandhi come into operation.

43. Before the vowel-terminations the final consonant of the root, whatever it may be, is always preserved. If in one or two nouns there may be any peculiarity in the formation of the acc. pl., the same peculiarity runs through the *remaining* vowel-cases. The terminations themselves undergo no change, but the *s* of the nom. sing. is of course rejected (by 43.*a*. larger Gr.). There is but one form of declension for both masc. and fem.; the neuter follows the analogy of other nouns ending in consonants.

44. Thus, वाच् *vách*, f., 'speech,' is thus declined—

N. V.	*vák*	*váchau*	*váchas*
Ac.	*vácham*	*váchau*	*váchas*
I.	*váchá*	*vágbhyám*	*vágbhis*
D.	*váche*	*vágbhyám*	*vágbhyas*
Ab.	*váchas*	*vágbhyám*	*vágbhyas*
G.	*váchas*	*váchos*	*váchám*
L.	*váchi*	*váchos*	*váksu* or *vákshu*

And प्रत्यच् *pratyańch*, 'western,' as it makes *pratíchas* in the Acc. pl., will make *pratíchá* in Inst. sing.

ADJECTIVES.

45. The declension of substantives includes that of adjectives; and the three examples of substantives, given under each class, serve as the model for the three genders of adjectives falling under the same class. Simple adjectives, coming immediately from roots, are not very common. They belong chiefly to the first, second, and third classes of nouns.

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46. Adjectives *formed from substantives* are very numerous. They belong chiefly to the first, fifth, and sixth classes of nouns.

47. *Examples of simple adjectives.*

BASE.	NOM. MASC.	NOM. FEM.	NOM. NEUT.
	1ST CLASS.		
priya 'dear'	*priyas*	*priyá*	*priyam*
sundara 'beautiful'	*sundaras*	*sundará**	*sundaram*
	2D CLASS.		
śuchi 'pure'	*śuchis*	*śuchis*	*śuchi*
	3D CLASS.		
páṇḍu 'pale'	*páṇḍus*	*páṇḍus*	*páṇḍu*
sádhu 'good'	*sádhus*	*sádhus*†	*sádhu*
mṛidu 'tender'	*mṛidus*	*mṛidwí*	*mṛidu*
bhíru 'timid'	*bhírus*	*bhírus*‡	*bhíru*

48. *Examples of adjectives formed from substantives.*

BASE.	NOM. MASC.	NOM. FEM.	NOM. NEUT.
	1ST CLASS.		
mánusha 'human'	*mánushas*	*mánushí*	*mánusham*
dhármika 'religious'	*dhármikas*	*dhármikí*	*dhármikam*
	5TH CLASS.		
balavat 'strong'	*balaván*	*balavatí*	*balavat*
śrímat 'prosperous'	*śrímán*	*śrímatí*	*śrímat*
	6TH CLASS.		
sukhin 'happy'	*sukhí*	*sukhiní*	*sukhi*

49. The degrees of comparison are formed in two

* Or *sundarí*. † Or *sádhwí*. ‡ Or *bhírús*.

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ways; 1st, by adding to the base तर् *tara* (nom. *-taras, -tará, -taram*) for the comparative; and तम *tama* (nom. *-tamas, -tamá, -tamam*) for the superlative: thus, *puṇya*, 'holy,' *puṇyatara*, 'more holy,' *puṇyatama*, 'most holy,' declined like nouns of the first class. So also, *dhanavat*, 'wealthy,' *dhanavattara*, 'more wealthy,' *dhanavattama*, 'most wealthy.' A final *n* is rejected; as, *dhanin*, 'rich,' *dhanitara*, 'more rich,' *dhanitama*, 'most rich.'

50. 2dly, by adding ईयस् *íyas* (nom. *-íyán, -íyasí, -íyas*, see declension at 40) for the comparative; and इष्ठ *ishṭha* (nom. *-ishṭhas, -ishṭhá, -ishṭham*, declined at 16) for the superlative.

51. Note—In general, before *íyas* and *ishṭha*, the base disburdens itself of a final vowel, or of the more weighty affixes *in, vin, vat, mat*: thus, *balin*, 'strong,' *balíyas*, 'more strong,' *balishṭha*, 'strongest.' And besides the rejection of the final, the base often undergoes considerable change; as, *alpa*, 'little,' *kaṇíyas, kaṇishṭha.*

NUMERAL ADJECTIVES.

Cardinals.

52. The cardinals are, एक *eka* 1; द्वि *dwi* 2; त्रि *tri* 3; चतुर् *chatur* 4; पञ्चन् *pañchan* 5; षष् *shash* 6; सप्तन् *saptan* 7; अष्टन् *ashṭan* 8; नवन् *navan* 9; दशन् *daśan* 10; एकादशन् *ekádaśan* 11; द्वादशन् *dwádaśan* 12; त्रयोदशन् *trayodaśan* 13; चतुर्दशन् *chaturdaśan* 14; पञ्चदशन् *pañchadaśan* 15; षोडशन् *shoḍaśan* 16; सप्तदशन् *saptadaśan* 17; अष्टादशन् *ashṭádaśan* 18;

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नवदशन् *navadaśan* or ऊनविंशति *únavinśati* 19; विंशति *vinśati* 20; एकविंशति 21; द्वाविंशति 22; त्रयोविंशति 23; चतुर्विंशति 24; पञ्चविंशति 25; षड्विंशति 26; सप्तविंशति 27; अष्टाविंशति 28; नवविंशति or ऊनत्रिंशत् 29; त्रिंशत् 30; एकत्रिंशत् 31; द्वात्रिंशत् 32; त्रयस्त्रिंशत् 33; चतुस्त्रिंशत् 34; पञ्चत्रिंशत् 35; षट्त्रिंशत् 36; सप्तत्रिंशत् 37; अष्टात्रिंशत् 38; नवत्रिंशत् or ऊनचत्वारिंशत् 39; चत्वारिंशत् 40; एकचत्वारिंशत् 41; द्विचत्वारिंशत् or द्वाचत्वारिंशत् 42; त्रिचत्वारिंशत् or त्रयश्चत्वारिंशत् 43; चतुश्चत्वारिंशत् 44; पञ्चचत्वारिंशत् 45; षट्चत्वारिंशत् 46; सप्तचत्वारिंशत् 47; अष्टाचत्वारिंशत् or अष्टचत्वारिंशत् 48; नवचत्वारिंशत् or ऊनपञ्चाशत् 49; पञ्चाशत् 50; एकपञ्चाशत् 51; द्विपञ्चाशत् or द्वापञ्चाशत् 52; त्रिपञ्चाशत् or त्रयःपञ्चाशत् 53; चतुःपञ्चाशत् 54; पञ्चपञ्चाशत् 55; षट्पञ्चाशत् 56; सप्तपञ्चाशत् 57; अष्टपञ्चाशत् or अष्टापञ्चाशत् 58; नवपञ्चाशत् or ऊनषष्टि 59; षष्टि 60; एकषष्टि 61; द्विषष्टि or द्वाषष्टि 62; त्रिषष्टि or त्रयःषष्टि 63; चतुःषष्टि 64; पञ्चषष्टि 65; षट्षष्टि 66; सप्तषष्टि 67; अष्टषष्टि or अष्टाषष्टि 68; नवषष्टि or ऊनसप्तति 69; सप्तति 70; एकसप्तति 71; द्विसप्तति or द्वासप्तति 72; त्रिसप्तति or त्रयःसप्तति 73; चतुःसप्तति 74; पञ्चसप्तति 75; षट्सप्तति 76; सप्तसप्तति 77; अष्टसप्तति or अष्टासप्तति 78; नवसप्तति or ऊनाशीति 79; अशीति 80; एकाशीति 81; द्व्यशीति 82; त्र्यशीति 83; चतुरशीति 84; पञ्चाशीति 85; षडशीति 86; सप्ताशीति 87; अष्टाशीति 88; नवाशीति or ऊननवति 89; नवति 90; एकनवति 91; द्विनवति or द्वानवति 92; त्रिनवति or त्रयोनवति 93; चतुर्नवति 94; पञ्चनवति 95; षण्णवति 96;

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सप्तनवति 97; अष्टनवति or अष्टानवति 98; नवनवति or अनशत 99; शत n. or एकशत n. 100; सहस्र n. or एकसहस्र n. 1000.

53. एक *eka*, 'one' (singular only), follows the declension of pronominals (see 77).

54. द्वि *dwi*, 'two' (dual only), is declined thus: N. Ac. V. m. द्वौ *dwau*, f. n. द्वे *dwe*; I. D. Ab. m. f. n. *dwábhyám*; G. L. *dwayos*.

55. त्रि *tri*, 'three' (plural only), is declined thus: N. V. masc. *trayas*; Ac. *trín*; I. *tribhis*; D. Ab. *tribhyas*; G. *trayáṇám*; L. *trishu*. The feminine forms its cases from a base *tisṛi*: thus, N. Ac. V. fem. *tisras*; I. *tisṛibhis*; D. Ab. *tisṛibhyas*; G. *tisṛiṇám*; L. *tisṛishu*. The N. Ac. neut. is *tríṇi*; the rest as the masculine.

56. चतुर् *chatur*, 'four' (plural only), is thus declined: N. V. masc. *chatwáras*; Ac. *chaturas*; I. *chaturbhis*; D. Ab. *chaturbhyas*; G. *chaturṇám*; L. *chatursu*. N. Ac. V. fem. *chatasras*; I. *chatasṛibhis*; D. Ab. *chatasṛibhyas*; G. *chatasṛiṇám*; L. *chatasṛishu*. N. Ac. V. neut. *chatwári*; the rest as the masculine.

57. पञ्चन् *pañchan*, 'five' (plural only), is declined thus: N. Ac. V. *pañcha*; I. *pañchabhis*; D. Ab. *pañchabhyas*; G. *pañchánám*; L. *pañchasu*. Similarly are declined, *saptan*, 'seven,' *navan*, 'nine,' *daśan*, 'ten,' *ekádaśan*, 'eleven,' *dwádaśan*, 'twelve,' and all other numerals ending in *an*, excepting *ashṭan*, 'eight.'

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58. षष् *shash*, 'six,' and अष्टन् *ashṭan*, 'eight,' are the same for masc., fem., and neut., and are thus declined: N. Ac. V. *shaṭ*; I. *shaḍbhis*; D. Ab. *shaḍbhyas*; G. षण्णां *shaṇṇám*; L. *shaṭsu*. N. Ac. V. *ashṭa* or *ashṭau*; I. *ashṭabhis* or *ashṭábhis*; D. Ab. *ashṭabhyas* or *ashṭábhyas*; G. *ashṭánám*; L. *ashṭasu* or *ashṭásu*.

59. All the remaining cardinals, from *únavinśati*, 'nineteen,' to *śata*, 'a hundred,' and *sahasra*, 'a thousand,' are declined in the singular only, and are the same whether joined with masculine, feminine, or neuter nouns. Those ending in ति *ti* are declined like the singular of the feminine noun मति *mati* at 21; and those in त् *t* are declined like the singular of हरित् *harit* at 29.

Ordinals.

60. The ordinals are, *prathama*, 'first;' *dwitíya*, 'second;' *tṛitíya*, 'third;' declined like pronominals at 77, or like *śiva* at 16.

61. *Chaturtha*, 'fourth;' *pañchama*, 'fifth;' *shashṭha*, 'sixth;' *saptama*, 'seventh;' *ashṭama*, 'eighth;' *navama*, 'ninth;' *daśama*, 'tenth;' declined like *śiva* for the masc. and neut., and like *nadí* for the feminine.

62. The ordinals from 'eleventh' to 'twentieth' are formed from the cardinals by rejecting the final *n*: thus, from *ekádaśan*, 'eleven,' *ekádaśa*, 'eleventh' (Nom. m. f. n. *ekádaśas*, *ekádaśí*, *ekádaśam*). 'Twentieth,' 'thirtieth,' 'fortieth,' and 'fiftieth,' are formed

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either by adding the superlative affix *tama* to the cardinal, or by rejecting the final of the cardinal; as, from *vinśati*, 'twenty,' *vinśatitama* or *vinśa*, 'twentieth.'

63. The other ordinals, from 'sixtieth' to 'ninetieth,' are formed by adding *tama*, or by changing *ti* to *ta*: thus, from *shashṭi*, 'sixty,' *shashṭitama* or *shashṭa*, 'sixtieth.'

64. *Numerical symbols.*

१	२	३	४	५	६	७	८	९	१०
1	2	3	4	5	6	7	8	9	10

PERSONAL PRONOUNS.

65. मत् *mat* or अस्मत् *asmat*, 'I.'

N.	*aham*, 'I'	*ávám*, 'we two'	*vayam*, 'we'
Ac.	*mám* or *má*, 'me'	*ávám* or *nau*, 'us two'	*asmán* or *nas*, 'us'
I.	*mayá*	*ávábhyám*	*asmábhis*
D.	*mahyam* or *me*	*ávábhyám* or *nau*	*asmabhyam* or *nas*
Ab.	*mat* or *mattas*	*ávábhyám*	*asmat* or *asmattas*
G.	*mama* or *me*	*ávayos* or *nau*	*asmákam* or *nas*
L.	*mayi*	*ávayos*	*asmásu*

66. त्वत् *twat* or युष्मत् *yushmat*, 'thou.'

N.	*twam*, 'thou'	*yuvám*, 'you two'	*yúyam*, 'you' or 'ye'
Ac.	*twám* or *twá*	*yuvám* or *vám*	*yushmán* or *vas*
I.	*twayá*	*yuvábhyám*	*yushmábhis*
D.	*tubhyam* or *te*	*yuvábhyám* or *vám*	*yushmabhyam* or *vas*
Ab.	*twat* or *twattas*	*yuvábhyám*	*yushmat* or *yushmattas*
G.	*tava* or *te*	*yuvayos* or *vám*	*yushmákam* or *vas*
L.	*twayi*	*yuvayos*	*yushmásu*

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67. तत् *tat* or तद् *tad*, 'he,' 'that.'

MASCULINE.

N.	*sas*, 'he'	*tau*, 'they two'	*te*, 'they'
Ac.	*tam*	*tau*	*tán*
I.	*tena*	*tábhyám*	*tais*
D.	*tasmai*	*tábhyám*	*tebhyas*
Ab.	*tasmát*	*tábhyám*	*tebhyas*
G.	*tasya*	*tayos*	*teshám*
L.	*tasmin*	*tayos*	*teshu*

FEMININE.

N.	*sá*, 'she'	*te*	*tás*
Ac.	*tám*	*te*	*tás*
I.	*tayá*	*tábhyám*	*tábhis*
D.	*tasyai*	*tábhyám*	*tábhyas*
Ab.	*tasyás*	*tábhyám*	*tábhyas*
G.	*tasyás*	*tayos*	*tásám*
L.	*tasyám*	*tayos*	*tásu*

NEUTER.

N. Ac. *tat*, *te*, *táni*; the rest like the masculine.

POSSESSIVE PRONOUNS.

68. These are formed from the personal pronouns: thus, *madíya*, 'mine,' *asmadíya*, 'our,' *twadíya*, 'thine,' *tadíya*, 'his,' *mámaka* or *mámakína*, 'mine.' They are declined like *śiva* at p. 11; see also 74 at p. 30.

DEMONSTRATIVE PERSONAL PRONOUNS.

69. The third personal pronoun तत् *tat*, 'he,' declined above, is constantly used for 'that' or 'this;' and by prefixing इ *e* to it, another common pronoun is formed, more proximately demonstrative:

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thus, एतत् *etat* or एतद् *etad*, 'this.' Observe—The first *t* of *etat* may optionally be changed to *n* in Ac. sing. du. pl., I. sing., G. L. du., in all three genders.

70. There is another common demonstrative pronoun, of which इदं *idam*, 'this,' the N. neuter, is considered to be the base.

MASCULINE.

N.	*ayam*, 'this'	*imau*, 'these two'	*ime*, 'these'
Ac.	*imam*	*imau*	*imán*
I.	*anena*	*ábhyám*	*ebhis*
D.	*asmai*	*ábhyám*	*ebhyas*
Ab.	*asmát*	*ábhyám*	*ebhyas*
G.	*asya*	*anayos*	*eshám*
L.	*asmin*	*anayos*	*eshu*

FEMININE.

N.	*iyam*	*ime*	*imás*
Ac.	*imám*	*ime*	*imás*
I.	*anayá*	*ábhyám*	*ábhis*
D.	*asyai*	*ábhyám*	*ábhyas*
Ab.	*asyás*	*ábhyám*	*ábhyas*
G.	*asyás*	*anayos*	*ásám*
L.	*asyám*	*anayos*	*ásu*

NEUTER.

N. Ac.	*idam*	*ime*	*imáni*

RELATIVE PRONOUN.

71. The relative is formed by substituting य *y* for the initial letter of the pronoun *tat*, at 67: thus, N. *yas*, *yau*, *ye*; Ac. *yam*, &c.

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INTERROGATIVE PRONOUN.

72. The interrogative differs from the relative by substituting *k* instead of *y* for the initial letter of the pronoun *tat*, at 67: thus, Masc. N. कस् *kas*, कौ *kau*, के *ke*, 'who?' 'which?' 'what?' Ac. कं *kam*, 'whom?' &c. Fem. N. का *ká*, के *ke*, कास् *kás*, &c. The N. Ac. Neut. are किं *kim*, के *ke*, कानि *káni*, (not *kat*, *ke*, *káni*.)

INDEFINITE PRONOUNS.

73. The indeclinable affixes *chit*, *api*, and *chana*, affixed (in accordance with the rules of Sandhi) to the several cases of the interrogative pronouns, give them an indefinite signification; as, कश्चित् *kaśchit* or कोऽपि or कश्चन, 'somebody,' 'some one,' 'any one,' 'a certain one:' केनचित् *kenachit*, 'by some one.'

REFLEXIVE PRONOUNS.

74. स्व *swa* is used reflexively, in reference to all three persons, and may stand for 'my own,' 'thy own,' 'his own,' 'our own,' &c. It often occupies the first place in a compound: thus, *swagṛiham gachchhati* 'he goes to his own house.' The gen. case of आत्मन् *átman* at 34, or often the crude base, is used with the same signification; as, *átmano gṛiham* or *átmagṛiham gachchhati*.

HONORIFIC OR RESPECTFUL PRONOUN.

75. भवत् *bhavat*, 'your honour,' requiring the 3d person of the verb, is declined like *dhanavat* at 33: thus, N. Masc. भवान् *bhaván*, भवन्तौ *bhavantau*,

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भवन्तस् *bhavantas;* N. Fem. भवती *bhavatí,* भवत्यौ *bhavatyau,* भवत्यस् *bhavatyas,* &c.; Voc. भवति *bhavati.*

PRONOMINALS.

76. There are certain common adjectives, such as *anya,* 'other,' *katama,* 'which of many?' which partake of the nature of pronouns, and follow the declension of *tat* at 67.

77. There are other pronominals, which make *am* instead of *at* in the N. Ac. neuter. The model of these is सर्व *sarva,* 'all:' thus, Masc. N. सर्वस् *sarvas,* सर्वौ *sarvau,* सर्वे *sarve.* Neut, N, Ac, सर्वं *sarvam,* सर्वे *sarve,* सर्वाणि *sarváṇi.*

VERBS.

78. There are ten tenses. Seven of them are of common occurence; viz. 1. the present, 2. the potential, 3. the imperative, 4. the first preterite, 5. the second preterite, 6. the first future, 7. the second future. Three are of rare occurence; viz. 8. the third preterite, 9. the benedictive, 10. the conditional. There is also an infinitive mood, and several participles.

79. Every tense has three numbers,—singular, dual, and plural.

To each tense belong two sets of terminations; one for the active or transitive voice, the other for the reflexive voice. The former of these voices is called by Indian grammarians *Parasmai-pada* ('word for another'), because the action is sup-

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posed to pass *parasmai*, 'to another;' the latter is called *Átmane-pada* ('word for oneself'), because the action is supposed to revert *átmane*, 'to oneself.'

80. Passive verbs are invariably conjugated in the Átmane-pada. Indeed, in all the tenses, except the first four, the passive is generally undistinguishable from the Átmane-pada of the primitive verb. But in the present, potential, imperative, and first preterite, the Sanskṛit passive, although still employing the Átmane-pada terminations, has a special structure of its own, common to all verbs, and distinct from the conjugational form in all but the fourth conjugation.

81. As in nouns every case has its own termination, so in verbs each of the three persons, in the three numbers of every tense, has a termination (one for the Parasmai-pada, and one for the Átmane-pada) which is peculiarly its own. Moreover, as in nouns, so in verbs, some of the terminations may be combined with memorial letters, which serve to aid the memory, by indicating that where they occur peculiar changes are required in the root. Thus the three terminations which belong to the 1st, 2d, and 3d persons of the present tense, Parasmai-pada, respectively, are *mi*, *si*, *ti*; and these are combined with the letter P (thus, *mi*P, *si*P, *ti*P), to indicate that the roots of certain verbs must be modified in a particular way, before these terminations are affixed.

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82. *Terminations.*

PARASMAI-PADA. ÁTMANE-PADA.

Present tense.

PERS. SING.	DUAL.	PLURAL.	SING.	DUAL.	PLURAL.
1. *mi*P	*vas*	*mas*	*i* * / *e* †	*vahe*	*mahe*
2. *si*P	*thas*	*tha*	*se*	*ithe* * / *áthe* †	*dhwe*
3. *ti*P	*tas*	*nti* * / *anti* ‡ / *ati* §	*te*	*ite* * / *áte* †	*nte* * / *ate* †

Potential.

In 1, 4, 6, 10.

1. *iyam*	*iva*	*ima*
2. *is*	*itam*	*ita*
3. *it*	*itám*	*iyus*

In 2, 3, 7, 5, 8, 9.

1. *yám*	*yáva*	*yáma*
2. *yás*	*yátam*	*yáta*
3. *yát*	*yátám*	*yus*

In all the conjugations.

1. *íya*	*ívahi*	*ímahi*
2. *íthás*	*íyáthám*	*ídhwam*
3. *íta*	*íyátám*	*íran*

Imperative.

1.	*áni*P	*áva*P	*áma*P	*ai*P	*ávahai*P	*ámahai*P
2.	— * / *hi* † / *dhi* ‖	*tam*	*ta*	*swa*	*ithám* * / *áthám* †	*dhwam*
3.	*tu*P	*tám*	*ntu* * / *antu* ‡ / *atu* §	*tám*	*itám* * / *átám* †	*ntám* * / *atám* †

* In 1, 4, 6, 10. † In 2, 3, 7, 5, 8, 9. ‡ In 2, 7, 5, 8, 9. § In 3. ‖ In 2, 3, 7.

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In 9, *ána* is substituted for the *hi* of the 2d sing. Imperative after roots ending in consonants.

First preterite (requiring the augment *a*).

1.	*m* * / *am* †	*va*	*ma*	*i*	*vahi*	*mahi*
2.	*s*	*tam*	*ta*	*thás*	*ithám* * / *áthám* †	*dhwam*
3.	*t*	*tám*	*n* * / *an* ‡ / *us* §	*ta*	*itám* * / *átám* †	*nta* * / *ata* †

* In 1,4,6,10. † In 2,3,7,5,8,9. ‡ In 2,7,5,8,9. § In 3.

Second preterite.

1. NaP	**iva*	**ima*	*e*	**ivahe*	**imahe*
2. *itha*P or *tha*P	*athus*	*a*	**ishe*	*áthe*	**idhwe* or **iḍhwe*
3. NaP	*atus*	*us*	*e*	*áte*	*ire*

* Only eight roots, viz. *śru, stu, dru, snu, kṛi, bhṛi, sṛi, vṛi,* reject the initial *i* from the terminations marked with *; and of these eight all but *snu* and *vṛi* reject it also in the 2d sing. Par. The termination *iḍhwe* in the 2d plural, Átmane-pada, is especially applicable to roots ending in vowels, but is admissible for all others.

First future.

1.	*tásmi*	*taswas*	*tásmas*	*táhe*	*táswahe*	*tásmahe*
2.	*tási*	*tásthas*	*tástha*	*táse*	*tásáthe*	*tádhwe*
3.	*tá*	*tárau*	*táras*	*tá*	*tárau*	*táras*

Many roots prefix *i* to the terminations of the above tense throughout: thus, 1. *itásmi*, 2. *itási*, &c.

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Second future.

1. *syámi*	*syávas*	*syámas*	*sye*	*syávahe*	*syámahe*
2. *syasi*	*syathas*	*syatha*	*syase*	*syethe*	*syadhwe*
3. *syati*	*syatas*	*syanti*	*syate*	*syete*	*syante*

Many roots prefix *i* to the terminations of the above tense throughout: thus, 1. *ishyámi*, 2. *ishyasi*, &c.

Third preterite (requiring the augment *a*).

FORM I.—Terminations of the memorial scheme.

1. *sam*	*swa*	*sma*	*si*	*swahi*	*smahi*
2. *sís*	*stam* or *tam*	*sta* or *ta*	*sthás**	*sáthám*	*dhwam*†
3. *sít*	*stám* or *tám*	*sus*	*sta* or *ta*	*sátám*	*sata*

The same terminations with *i* prefixed, except in 2d and 3d sing., where initial *s* is rejected.

1. *isham*	*ishwa*	*ishma*	*ishi*	*ishwahi*	*ishmahi*
2. *ís*	*ishṭam*	*ishṭa*	*ishṭhás*	*ishátham*	*idhwam*‡
3. *ít*	*ishṭám*	*ishus*	*ishṭa*	*ishátám*	*ishata*

FORM II.—Terminations resembling those of 1st preterite.

1. *am*	*áva* or *va*	*áma* or *ma*	*e* or *i*	*ávahi*	*ámahi*
2. *as* or *s*	*atam* or *tam*	*ata* or *ta*	*athás*	*ethám*§	*adhwam*
3. *at* or *t*	*atám* or *tám*	*an* or *us*	*ata*	*etám*‖	*anta* or *ata*

Benedictive.

1. *yásam*	*yáswa*	*yásma*	*síya*	*sívahi*	*símahi*
2. *yás*	*yástam*	*yásta*	*síshṭhás*	*síyásthám*	*sídhwam*¶
3. *yát*	*yástám*	*yásus*	*síshṭa*	*síyástám*	*síran*

* Or *thás*. † Or *ḍhwam*. ‡ Or *iḍhwam*. § Or *áthám*.
‖ Or *átám*. ¶ Or *síḍhwam*.

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Many roots prefix *i* to the Átmane, but not to the Parasmai, of the Benedictive: thus, 1. *ishíya*, 2. *ishíshṭhás*, &c.

Conditional (requiring the augment *a*).

1. *syam*	*syáva*	*syáma*	*sye*	*syávahi*	*syámahi*
2. *syas*	*syatam*	*syata*	*syathás*	*syethám*	*syadhwam*
3. *syat*	*syatám*	*syan*	*syata*	*syetám*	*syanta*

Many roots prefix *i* to the terminations of the above tense throughout: thus, 1. *ishyam*, 2. *ishyas*, &c.

83. The above terminations are supposed to be applicable to all verbs, whether primitive or derivative: and as in nouns, so in verbs, the theory of Indian grammarians is, that before these terminations can be affixed to roots, an inflective base must be formed out of the root. Ten different rules, therefore, are propounded for forming verbal bases out of roots in the first four tenses; while all verbs are arranged under ten classes, according as they follow one or other of these rules. In the other tenses there is only one general rule for forming the base.

84. These ten classes of verbs are called *the ten conjugations;* and the four tenses, which alone are affected by the conjugational rules (viz. the present, potential, imperative, and first preterite), are called *the conjugational tenses.*

85. The following is a brief summary of the ten rules for forming the base of the four conjugational tenses in the ten classes of verbs, according to the Indian arrangement of the conjugations.

1st class (1st conjugation). Guṇate the vowel of

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the root (unless it be अ *a* or be long or precede a double consonant) before *every termination of the four tenses*, and affix the vowel अ *a*—lengthened to आ *á* before initial *m* or *v*—to the root thus guṇated.

2d class (2d conjugation). Guṇate the radical vowel (unless it be अ *a* or be long or precede a double consonant) before those terminations only which are marked with P in the scheme (see pp. 33, 34). Before all the other terminations the original vowel of the root must be retained.

3d class (3d conjugation). Reduplicate the initial consonant and vowel of the root (*d* being reduplicated for *dh*, *b* for *bh*, *j* for *h*), and guṇate the radical but not the reduplicated vowel before the P terminations only, as in the 2d conjugation.

4th class (4th conjugation). Affix य *ya*—lengthened to या *yá* before initial *m* or *v*—to the root, the vowel of which is generally left unchanged.

5th class (5th conjugation). Affix नु *nu* to the root, and guṇate this *nu* into *no* before the P terminations only.

6th class (6th conjugation). Affix अ *a*—lengthened to आ *á* before initial *m* or *v*—to the root, which in other respects generally remains unchanged.

7th class (7th conjugation). Insert न *na* between the vowel and final consonant of the root before the P terminations, and न् *n* before the other terminations. Observe the peculiarity of this conjugation—that the conjugational *na* or *n* is inserted into the *middle* of the root, and not affixed.

8th class (8th conjugation). Affix उ *u* to the

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root, and guṇate this *u* into *o* before the P terminations only. Observe—As all the roots, except one, in this class, end in *n*, the 8th conjugation will appear to be exactly similar to the 5th.

9th class (9th conjugation). Affix ना *ná* to the root before the P terminations; नी *ní* before all the others, except those beginning with vowels, where only न् *n* is affixed.

10th class (10th conjugation). Guṇate the radical vowel throughout all the persons of all the tenses, and affix अय *aya*—lengthened to अया *ayá* before initial *m* or *v*—to the root thus guṇated.

86. It will appear, from a cursory examination of the above rules, that the object of all of them, except the 2d, 3d, and 7th, is to insert a vowel, either alone or preceded by *y* or *n*, between the modified root and the terminations; and that the 1st, 4th, 6th, and 10th, agree in requiring that the vowel, which is immediately to precede the terminations, shall be *a*. It will appear, moreover, that the 2d, 3d, and 7th, alone agree in not interposing a vowel between the final of the root and the terminations; and that the 5th, 8th, and 9th, agree in interposing either *u*, *á*, or *í*, after the letter *n*.

PRIMITIVE VERBS OF THE FIRST NINE CLASSES IN THE SIX NON-CONJUGATIONAL TENSES.

The general rules for the formation of the base in the 2d preterite, 1st and 2d futures, 3d preterite, benedictive, and conditional, apply to all verbs of the first nine classes indiscriminately. The 10th

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class alone carries its conjugational characteristic into most of the non-conjugational tenses; and for this reason the consideration of its last five tenses falls most conveniently under causal verbs.

Second preterite.

87. Rule for the formation of the base in verbs of the first nine classes.

In the first place, if a root begin with a consonant, reduplicate the initial consonant with its vowel (*a* being reduplicated for *a*, *á*, *ṛi*, *ṛí*; *i* for *i*, *í*, *e*; *u* for *u*, *ú*, *o*; *d* for *dh*; *p* for *ph*; *b* for *bh*; *ch* for *k*, *kh*, *ksh*; *j* for *g*, *gh*, *h*; *t* for *sth*; *j* for *hr*): thus, from ***budh***, 1st c., 'to know,' comes the base ***bubudh***; from ***nṛit***, 4th c., 'to dance,' ***nanṛit***; from ***yách***, 1st c., 'to ask,' ***yayách***; from ***kṛi***, 8th c., 'to do,' ***chakṛi***; from ***tṛí***, 1st c., 'to cross,' ***tatṛí***; from ***sidh***, ***sishidh*** by r. 70 larger Grammar; from ***sev***, ***sishev***; from ***pú***, ***pupú***.

And if it begin with a vowel, double the initial vowel: thus, from ***as***, 'to be,' ***ás***.

In the second place, if the root end in a consonant, guṇate the vowel of the radical syllable, except as debarred at p. 37, l. 1, in the 1st, 2d, and 3d *singular*, Parasmai-pada (as ***bubodh*** for ***bubudh***); but leave the vowel unchanged before all the other terminations, Parasmai and Átmane-pada.

And if the root end in a vowel, vṛiddhi the vowel of the radical syllable in the 1st and 3d *singular*, Parasmai (as ***chakár*** for ***chakṛi***), and guṇate it in the 2d *singular* (as ***chakar*** for ***chakṛi***); but before all

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the other teminations, Parasmai and Átmane-pada, it must revert to its original form, and then suffer the usual change required by the rules of Sandhi.

88. Thus, from *budh*, 1st c., comes the base of the singular Parasm. *bubodh;* but the base of the rest of the tense is *bubudh.*

Again, from *kṛi*, 8th c., 'to do,' comes the base of the 1st and 3d singular Parasm. *chakár*, the base of the 2d sing. *chakar;* but the base of the rest of the tense is *chakṛi.*

89. Roots which begin with a vowel, long by nature or position (except *áp*, 5th c., 'to obtain;' *áñchh*, 1st c., 'to stretch;' and except roots having an initial *a* before two consonants), and all roots of more than one syllable (excepting *úrnu*, 2d c., 'to cover'), form their 2d preterites by adding *ám* to the base, and affixing the 2d preterite of some one of the auxiliary verbs, *as*, 'to be;' *bhú*, 'to be;' *kṛi*, 'to do.' (Observe—*ám* with *chakára* becomes *áñchakára.*) Thus, from *íś*, 2d c., 'to rule,' comes 1st and 3d sing. 2d pret. *íśámása* or *íśámbabhúva* or *íśáñchakára;* from *chakás*, 2d c., 'to shine,' comes *chakásáñchakára.* When the Átmane-pada inflection has to be employed, *kṛi* only is used: thus, *íḍ*, 2d c. Átm., 'to praise,' makes 1st and 3d sing. 2d pret. *íḍáñchakre.*

Observe—Roots of the 10th class form their 2d pret. in this way, the syllable *ám* being added to the base: thus, from *chur*, 10th c., 'to steal,' 2d pret. sing. 1. 3. *chorayámása.*

Also in the same way is formed the 2d preterite

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of all derivative verbs, such as causals, desideratives, and frequentatives.

First and second future.

90. Rule for the formation of the base in verbs of the first nine classes. Guṇate the vowel of the root (except as debarred at p. 37, l. 1, and except in certain uncommon roots of the 6th class) throughout all the persons of both first and second future.

Note, that in all roots ending in consonants, except those included in the list at 400 of the larger Grammar, and in a few ending in vowels, the vowel इ *i* must be inserted between the root so guṇated, and the terminations.

91. Thus, from *ji*, 1st c., 'to conquer,' comes the base *je*. So also, from *budh*, 1st c., 'to know,' comes the base *bodhi*.

Third preterite.

92. Rule for the formation of the base for those verbs of the first nine classes which reject इ *i*. In the Parasmai, if a root end in either a vowel or a consonant, vṛiddhi the radical vowel before *all* the terminations. In the Átmane, if a root end in इ *i*, ई *í*, उ *u*, or ऊ *ú*, guṇate the radical vowel; and if in ऋ *ṛi* or any consonant, leave the vowel unchanged before *all* the terminations. Observe—The augment अ *a* must always be prefixed, as in the 1st preterite.

93. Thus, from *ní*, 1st c., 'to lead,' come the two bases *anai* for Parasmai and *ane* for Átmane; and from *kṛi*, 8th c., 'to make,' come the two bases *akár* for Parasmai and *akṛi* for Átmane.

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So from *yuj*, 7th c., 'to join,' come the two bases *ayauj* for Parasmai and *ayuj* for Átmane.

94. Those verbs which assume इ *i* reject the initial sibilant from the terminations of the 2d and 3d sing., and the *i* then blends with the initial *i* of those terminations. In the other terminations the *i* causes the change of *s* to *sh* by r. 70 larger Grammar.

The following is the rule for the formation of the base for those verbs of the first nine classes which assume इ *i* before the terminations, as above.

If a root end in the vowels इ *i*, ई *í*, उ *u*, ऊ *ú*, ऋ *ṛi*, ॠ *ṛí*, vṛiddhi those vowels in the Parasmai before *all* the terminations, and guṇate them in the Átmane.

If a root end in a single consonant, guṇate the radical vowel in both Parasmai and Átmane (except as debarred at p. 37, l. 1).

95. Thus, from *pú*, 9th c., 'to purify,' come the two bases *apau* for Parasmai and *apo* for Átmane. And *budh*, 1st c., 'to know,' makes its base *abodh* in both Parasmai and Átmane.

96. There is a form of the 3d preterite resembling the 1st preterite. In general the terminations are attached directly to the root: thus, *gam*, 1st c., 'to go,' makes *agamam*, &c.; *bhid*, 7th c., 'to break,' *abhidam*; *naś*, 4th c., 'to perish,' *anaśam*.

97. In causal verbs and verbs of the 10th class the base assumes a peculiar reduplication (analogous to the Greek pluperfect): thus, from *budh*, 1st c., 'to know,' comes the causal 3d pret. *abúbudham*, &c.

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Benedictive or *precative.*

98. Rule for the formation of the base in verbs of the first nine classes. In the Parasmai, as a general rule, leave the root unchanged before the terminations, and never insert *i;* but in the Átmane prefix *i* to the terminations in those roots ending in consonants or vowels which take the inserted *i* in the futures, and before this *i* guṇate the radical vowel. It is also guṇated in the Átmane in some roots ending in vowels which reject *i:* but if a root end in a *consonant*, and reject *i*, the radical vowel is left unchanged in the Átmane, as well as Parasmai.

Thus, from *bhú*, 1st c., 'to be,' come the base of the Parasmai *bhú*, and the base of the Átmane *bhavi.*

Conditional.

99. Rule for the formation of the base in verbs of the first nine classes.. Prefix the augment अ *a*, guṇate the radical vowel, except as debarred at p. 37, l. 1, and insert *i* before the terminations if the futures insert *i*. When *i* is rejected, the rules of Sandhi must be observed.

Infinitive.

100. Rule for the formation of the base in verbs of the ten classes. The base of the infinitive is identical with the base of the first future, and where one inserts इ *i*, the other does also: thus, *budh*, 1st c., 'to know,' makes *bodhitum; kship*, 6th c., 'to throw,' makes *ksheptum.* Hence, by substituting *um* for the final *á* of the 3d pers. sing. of the 1st future,

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the infinitive is at once obtained: thus, *śaktá, śaktum; tyaktá, tyaktum.*

DERIVATIVE VERBS.

101. Sanskṛit roots are in number about two thousand; and the theory of grammarians' is, that each of them may serve as the rough block out of which the inflective bases of five kinds of verbs may be fashioned: 1. of a primitive, transitive or intransitive; 2. of a passive; 3. of a causal, having often a causal and often merely a transitive signification; 4. of a desiderative, giving a sense of wishing to the root; and 5. of a frequentative (or intensive), implying repetition, or heightening the idea contained in the root.

The first, or primitive verb, is formed from the root, according to the ten different rules (or conjugations) already given for the formation of the base in the first four tenses. The second, or passive, is formed according to the rule for the change of the root, required by the 4th conjugation; viz. the addition of *ya* in the first four tenses. The third, or causal, is formed according to the rule for the change of the root, required by the 10th conjugation; viz. the addition of *aya* to the root in all the tenses except the 3d preterite. The fourth, or desiderative, is formed by the addition of *sa* or *isha*, the root also undergoing reduplication. The fifth, or frequentative, is formed like the passive, according to the rule required by the 4th conjugation, and is, in fact, a reduplicated passive verb. It

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may also be formed analogously to the rule for the 3d conjugation. Thus, take the root शुभ् *śubh*, conveying the idea of 'shining'—from this are elicited, 1st, the primitive verbal base, *śobha*, 'to shine;' 2dly, the passive, *śubhya*, 'to be bright;' 3dly, the causal, *śobhaya*, 'to cause to shine' or 'illuminate;' 4thly, the desiderative, *śuśobhisha*, 'to desire to shine;' 5thly, the frequentative or intensive, *śośubhya* or *śośobh*, 'to shine very brightly.'

PRESENT PARTICIPLES; PARASMAI-PADA.

102. These are the only participles that have any affinity with the conjugational structure of the verb. The base in the Parasmai is formed by substituting त् *t* for *nti*, and अत् *at* for *anti* and *ati*, the terminations of the 3d plural present; so that the peculiarities of conjugation necessarily appear in the participle: thus, from पचन्ति *pachanti*, 'they cook' (3d pl. pres. of *pach*, 1st c.), comes पचत् *pachat*, 'cooking.'

PRESENT PARTICIPLES; ÁTMANE-PADA.

103. The base is formed by substituting मान *mána* for *nte*, the termination of the 3d plur. pres. of verbs of the 1st, 4th, and 6th conjugations, and passives; and by substituting आन *ána* for *ate*, the termination of the 3d plur. pres. of verbs of the other conjugations: thus, from पचन्ते *pachante* (1st conj.) comes पचमान *pachamána*, 'cooking.'

But from ब्रुवते *bruvate* (*brú*, 2d conj.), ब्रुवाण *bruváṇa*.

Verbs of the 10th conjugation and causals may

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substitute either *mána* or *ána*, but more frequently the latter.

Passives and other derivative verbs always substitute *mána*.

PAST PASSIVE PARTICIPLES.

104. In general the base is formed by adding त *ta* directly to the root; as, from क्षिप् *kship*, 'to throw,' क्षिप्त *kshipta*, 'thrown.'

But if the root end in ॠ *ŕi*, by adding न *na*; as, from कॄ *kŕi*, 'to scatter,' कीर्ण *kírṇa*, 'scattered.' Some roots in आ *á*, ई *í*, and ऊ *ú*, some in ऐ *ai* preceded by two consonants, with some of those in द् *d*, र् *r*, ज् *j*, one in ग् *g*, and one in च् *ch*, rejecting inserted *i* from the participle, also take *na* instead of *ta*.

105. Those roots ending in consonants which take the inserted *i* in the last five tenses, generally take this vowel also in the past passive participle, but not invariably. Whenever *i* is assumed, *ta* is affixed, and not *na*; as, from पत् *pat*, 'to fall,' पतित *patita*, 'fallen.'

Roots ending in consonants which reject the inserted *i* in the last five tenses, generally reject it in the past passive participle. They must be combined with *ta*, agreeably to the rules of Sandhi. Whatever form, therefore, the final consonant assumes before the termination *tá* of the 1st future, the same form will generally, though not invariably, be preserved before the *ta* of the past participle; so that, in many cases, this participle may be derived from the 3d sing. of the 1st future by shortening the final *á*,

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and, if necessary, restoring the radical vowel to its original state.

PAST ACTIVE PARTICIPLES DERIVED FROM PAST PASSIVE PARTICIPLES.

106. The base of these participles is easily formed by adding वत् *vat* to that of the past passive participle: thus, from कृत *kṛita*, 'done,' कृतवत् *kṛitavat*, 'having done' or 'one who has done.'

PAST INDECLINABLE PARTICIPLES.

107. These may be classed under two heads.

When the root stands alone and uncompounded, the indeclinable participle is formed with त्वा *twá*.

This affix is closely allied to the त *ta* of the past passive participle at 104, insomuch that the rules for the annexation of त *ta* to the root apply equally to the indeclinable affix त्वा *twá*. The formation, therefore, of one participle generally involves that of the other: thus, from क्षिप्त *kshipta*, 'thrown,' क्षिप्त्वा *kshiptwá*, 'having thrown.'

108. When a root is compounded with a preposition or any indeclinable prefix (excepting अ *a*, 'not'), the indeclinable participle cannot be formed with *twá*. The affix य *ya* is then used, and the rules which regulate its annexation to the root are some of them analogous to those which prevail in other cases in which *ya* is affixed.

But if a root end in a short vowel, instead of any lengthening of this vowel, त् *t* is interposed; as, from आश्रि *áśri*, 'to take refuge' (root *śri*), आश्रित्य *áśritya*, 'having taken refuge.'

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FUTURE PASSIVE PARTICIPLES.

109. These are formed, 1st, by substituting तव्य *tavya* for ता *tá*, the termination of the 3d pers. sing. of the 1st future: thus, from क्षेप्ता *ksheptá*, 'he will throw,' क्षेप्तव्य *ksheptavya*, 'to be thrown.'

2dly, by adding अनीय *aníya* directly to the root, without any other change than the Guṇa of the radical vowel: thus, from चि *chi*, 'to gather,' चयनीय *chayaníya*, 'to be gathered.'

3dly, by adding य *ya*; and before this affix, as before all others beginning with *y*, certain changes of final vowels become necessary: thus—

If a root end in आ *á*, or in ए *e*, ऐ *ai*, ओ *o*, changeable to आ *á*, this vowel becomes ए *e*.

If in इ *i*, ई *í*, उ *u*, or ऊ *ú*, these vowels are guṇated; as, from चि *chi*, चेय *cheya*.

If in ऋ *ṛi* or ॠ *ṛí*, these vowels are vṛiddhied; as, from कृ *kṛi*, कार्य *kárya*.

110. Conjugation of the auxiliary verb अस् *as*, 'to be.'

PARASMAI-PADA.

	Present, 'I am.'			*First preterite*, 'I was.'		
PERS.	SING.	DUAL.	PLURAL.	SING.	DUAL.	PLURAL.
1st,	*asmi*	*swas*	*smas*	*ásam*	*áswa*	*ásma*
2d,	*asi*	*sthas*	*stha*	*ásís*	*ástam*	*ásta*
3d,	*asti*	*stas*	*santi*	*ásít*	*ástám*	*ásan*

Potential, 'I may be,' &c.			*Imperative*, 'Let me be.'		
syám	*syáva*	*syáma*	*asáni*	*asáva*	*asáma*
syás	*syátam*	*syáta*	*edhi*	*stam*	*sta*
syát	*syátám*	*syus*	*astu*	*stám*	*santu*

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Second preterite, 'I was,' &c.

Parasmai.			Átmane.		
ása	*ásiva*	*ásima*	*ase*	*ásivahe*	*ásimahe*
ásitha	*ásathus*	*ása*	*ásishe*	*ásáthe*	*ásidhwe* or *-ḍhwe*
ása	*ásatus*	*ásus*	*ase*	*ásáte*	*ásire*

FIRST CONJUGATION.

111. Root भू *bhú*. Infin. भवितुं *bhavitum*, 'to be' or 'become.'

Parasmai-pada. *Present tense*, 'I am' or 'I become.'

Pers.	Sing.	Dual.	Plural.
1st,	*bhávámi*	*bhavávas*	*bhavámas*
2d,	*bhavasi*	*bhavathas*	*bhavatha*
3d,	*bhavati*	*bhavatas*	*bhavanti*

Potential, 'I may be.'

bhaveyam	*bhaveva*	*bhavema*
bhaves	*bhavetam*	*bhaveta*
bhavet	*bhavetám*	*bhaveyus*

Imperative, 'Let me be.'

bhaváni	*bhaváva*	*bhaváma*
bhava	*bhavatam*	*bhavata*
bhavatu	*bhavatám*	*bhavantu*

First preterite, 'I was.'

abhavam	*abhaváva*	*abhaváma*
abhavas	*abhavatam*	*abhavata*
abhavat	*abhavatám*	*abhavan*

Second preterite, 'I was.'

babhúva	*babhúviva*	*babhúvima*
babhúvitha	*babhúvathus*	*babhúva*
babhúva	*babhúvatus*	*babhúvus*

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First future, 'I will be.'

bhavitásmi	*bhavitáswas*	*bhavitásmas*
bhavitási	*bhavitásthas*	*bhavitástha*
bhavitá	*bhavitárau*	*bhavitáras*

Second future, 'I shall be.'

bhavishyámi	*bhavishyávas*	*bhavishyámas*
bhavishyasi	*bhavishyathas*	*bhavishyatha*
bhavishyati	*bhavishyatas*	*bhavishyanti*

Third preterite, 'I was' or 'had been,' &c.

abhúvam	*abhúva*	*abhúma*
abhús	*abhútam*	*abhúta*
abhút	*abhútám*	*abhúvan*

Benedictive, 'May I be.'

bhúyásam	*bhúyáswa*	*bhúyásma*
bhúyás	*bhúyástam*	*bhúyásta*
bhúyát	*bhúyástám*	*bhúyásus*

Conditional, (If) 'I should be.'

abhavishyam	*abhavishyáva*	*abhavishyáma*
abhavishyas	*abhavishyatam*	*abhavishyata*
abhavishyat	*abhavishyatám*	*abhavishyan*

112. ÁTMANE-PADA. *Present tense*, 'I am,' &c.

bhave	*bhavávahe*	*bhavámahe*
bhavase	*bhavethe*	*bhavadhwe*
bhavate	*bhavete*	*bhavante*

Potential, 'I may be,' &c.

bhaveya	*bhavevahi*	*bhavemahi*
bhavethás	*bhaveyáthám*	*bhavedhwam*
bhaveta	*bhaveyátám*	*bhaveran*

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Imperative, 'Let me be.'

bhavai	*bhavávahai*	*bhavámahai*
bhavaswa	*bhavethám*	*bhavadhwam*
bhavatám	*bhavetám*	*bhavantám*

First preterite, 'I was.'

abhave	*abhavávahi*	*abhavámahi*
abhavathás	*abhavethám*	*abhavadhwam*
abhavata	*abhavetám*	*abhavanta*

Second preterite, 'I was,' &c.

babhúve	*babhúvivahe*	*babhúvimahe*
babhúvishe	*babhúváthe*	*babhúvidhwe* or *-ḍhwe*
babhúve	*babhúváte*	*babhúvire*

First future, 'I will be,' &c.

bhavitáhe	*bhavitáswahe*	*bhavitásmahe*
bhavitáse	*bhavitásáthe*	*bhavitádhwe*
bhavitá	*bhavitárau*	*bhavitáras*

Second future, 'I shall be,' &c.

bhavishye	*bhavishyávahe*	*bhavishyámahe*
bhavishyase	*bhavishyethe*	*bhavishyadhwe*
bhavishyate	*bhavishyete*	*bhavishyante*

Third preterite, 'I was' or 'had been,' &c.

abhavishi	*abhavishwahi*	*abhavishmahi*
abhavishṭhás	*abhavisháthám*	*abhavidhwam* or *-ḍhwam*
abhavishṭa	*abhavishátám*	*abhavishata*

Benedictive, 'I wish I may be.'

bhavishíya	*bhavishívahi*	*bhavishímahi*
bhavishíshṭhás	*bhavishíyástham*	*bhavishídhwam* or *-ḍhwam*
bhavishíshṭa	*bhavishíyástám*	*bhavishíran*

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Conditional, (If) 'I should be,' &c.

abhavishye	*abhavishyávahi*	*abhavishyámahi*
abhavishyathás	*abhavishyethám*	*abhavishyadhwam*
abhavishyata	*abhavishyetám*	*abhavishyanta*

Passive, Pres. *bhúye, bhúyase,* &c.; 3d Pret. 3d sing. *abhávi.* Causal, Pres. *bhávayámi, bhávayasi,* &c.; 3d Pret. *abíbhavam,* &c. Desiderative, Pres. *bubhúshámi, bubhúshasi,* &c. Desiderative form of Causal, *bibhávayishámi,* &c. Frequentative, Pres. *bobhúye, bobhomi* or *bobhavímí.* Participles, Pres. *bhavat;* Past pass. *bhúta;* Past indecl. *bhútwá, -bhúya;* Fut. pass. *bhavitavya, bhavaníya, bhávya* or *bhavya.*

SECOND CONJUGATION.

113. Root इ *i.* Infin. एतुं *etum,* 'to go.'

For *i* with *adhi, á,* &c., see larger Gr. 311.

Present, 'I go.'			*Imperative,* 'Let me go.'		
emi	*ivas*	*imas*	*ayáni*	*ayáva*	*ayáma*
eshi	*ithas*	*itha*	*ihi*	*itam*	*ita*
eti	*itas*	*yanti*	*etu*	*itám*	*yantu*

Potential, 'I may go.'			*First preterite,* 'I was going.'		
iyám	*iyáva*	*iyáma*	*áyam*	*aiva*	*aima*
iyás	*iyátam*	*iyáta*	*ais*	*aitam*	*aita*
iyát	*iyátám*	*iyus*	*ait*	*aitám*	*áyan*

2d Pret. *iyáya, iyayitha* or *iyetha, iyáya; íyiva, íyathus, íyatus; íyima, íya, íyus.* 1st Fut. *etásmi,* &c. 2d Fut. *eshyámi,* &c. 3d Pret. *agám, agás, agát; agáva, agátam, agátám; agáma, agáta, agus.* Bened.

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iyásam, &c. (the initial *i* may be shortened when a prep. is prefixed; as, *niriyásam*, 'may I go forth?'). Cond. *aishyam*, &c. Passive, Pres. *iye;* 1st Fut. *etáhe* or *áyitáhe;* 2d Fut. *eshye* or *áyishye;* 3d Pret. 3d sing. *agáyi* or *agásata* or *áyishata*. Causal, *gamayámi* (substituted from *gam*) or *áyayámi* or *ápayámi;* 3d Pret. *ajígamam* or *áyiyam* or *ápipam* (with *adhi* prefixed, *adhyajígapam*). Des. *jigamishámi* (substituted from *gam*) or *ishishámi*, *-she*. Participles, Pres. *yat* (Nom. case m. *yan*); Past pass. *ita;* Past indecl. *itwá*, *-itya;* Fut. pass. *etavya*, *ayaníya*, *itya* or *eya*.

THIRD CONJUGATION.

114. Root हु *hu*. Infin. होतुं *hotum*, 'to sacrifice.'

PARASMAI-PADA. *Present tense*, 'I sacrifice.'

juhomi	*juhuvas* or *juhwas*	*juhumas* or *juhmas*
juhoshi	*juhuthas*	*juhutha*
juhoti	*juhutas*	*juhwati*

Potential, 'I may sacrifice.'

juhuyám	*juhuyáva*	*juhuyáma*
juhuyás	*juhuyátam*	*juhuyáta*
juhuyát	*juhuyátám*	*juhuyus*

Imperative, 'Let me sacrifice.'

juhaváni	*juhaváva*	*juhaváma*
juhudhi	*juhutam*	*juhuta*
juhotu	*juhutám*	*juhwatu*

First preterite, 'I was sacrificing.'

ajuhavam	*ajuhuva*	*ajuhuma*
ajuhos	*ajuhutam*	*ajuhuta*
ajuhot	*ajuhutám*	*ajuhavus*

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2d Pret. *juháva, juhavitha* or *juhotha, juháva; juhuviva, juhuvathus, juhuvatus; juhuvima, juhuva, juhuvus.* Or *juhaváñchakára,* &c. 1st Fut. *hotásmi,* &c. 2d Fut. *hoshyámi,* &c. 3d Pret. *ahausham, ahaushís, ahaushít; ahaushwa, ahaushṭam, ahaushṭám; ahaushma, ahaushṭa, ahaushus.* Bened. *húyásam,* &c. Cond. *ahoshyam,* &c. Passive, Pres. *húye;* 3d Pret. 3d sing. *ahávi.* Causal, Pres. *hávayámi;* 3d Pret. *ajúhavam.* Des. *juhúshámi.* Freq. *johúye, johomi* or *johavímí.* Participles, Pres. *juhwat* (Nom. case m. *juhwat*); Past pass. *huta;* Past indecl. *hutwá, -hutya;* Fut. pass. *hotavya, havaníya, havya* or *hávya.*

FOURTH CONJUGATION.

115. Root मुह् *muh.* Infin. मोहितुं *mohitum,* 'to be troubled,' 'to be bewildered,' 'to faint.'

PARASMAI-PADA. *Present tense,* 'I am troubled.'

muhyámi	*muhyávas*	*muhyámas*
muhyasi	*muhyathas*	*muhyatha*
muhyati	*muhyatas*	*muhyanti*

Potential, 'I may be troubled.'

muhyeyam	*muhyeva*	*muhyema*
muhyes	*muhyetam*	*muhyeta*
muhyet	*muhyetám*	*muhyeyus*

Imperative, 'Let me be troubled.'

muhyáni	*muhyáva*	*muhyáma*
muhya	*muhyatam*	*muhyata*
muhyatu	*muhyatám*	*muhyantu*

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First preterite, 'I was troubled.'

amuhyam	*amuhyáva*	*amuhyáma*
amuhyas	*amuhyatam*	*amuhyata*
amuhyat	*amuhyatám*	*amuhyan*

Second preterite, 'I became troubled.'

mumoha	*mumuhiva*	*mumuhima*
mumohitha *	*mumuhathus*	*mumuha*
mumoha	*mumuhatus*	*mumuhus*

First future, 'I will be troubled.'

mohitásmi	*mohitáswas*	*mohitásmas*
mohitási	*mohitásthas*	*mohitástha*
mohitá	*mohitárau*	*mohitáras*

Second future, 'I shall be troubled.'

mohishyámi	*mohishyávas*	*mohishyámas*
mohishyasi	*mohishyathas*	*mohishyatha*
mohishyati	*mohishyatas*	*mohishyanti*

Third preterite, 'I became troubled.'

amuham	*amuháva*	*amuháma*
amuhas	*amuhatam*	*amuhata*
amuhat	*amuhatám*	*amuhan*

Benedictive, 'May I be troubled.'

muhyásam	*muhyáswa*	*muhyásma*
muhyás	*muhyástam*	*muhyásta*
muhyát	*muhyástám*	*muhyásus*

Conditional, 'I should be troubled.'

amohishyam	*amohishyáva*	*amohishyáma*
amohishyas	*amohishyatam*	*amohishyata*
amohishyat	*amohishyatám*	*amohishyan*

* Or *mumoḍha* or *mumogdha.*

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Passive, Pres. *muhye;* 3d Pret. 3d sing. *amohi.* Causal, Pres. *mohayámi;* 3d Pret. *amúmuham.* Des. *mumohishámi* or *mumuhishámi* or *mumukshámi.* Freq. *momuhye, momohmi;* 3d sing. *momoḍhi* or *momogdhi.* Participles, Pres. *muhyat;* Past pass. *múḍha* or *mugdha;* Past indecl. *mohitwá* or *muhitwá* or *mugdhwá* or *múḍhwá, -muhya;* Fut. pass. *mohitavya* or *mogdhavya, mohaníya, mohya.*

FIFTH CONJUGATION.

116. Root वृ *vṛi.* Infin. वरितुं *varitum* or वरीतुं *varítum,* 'to cover,' 'to enclose' (in 9th c. 'to choose').

Note, that the conjugational नु *nu* becomes णु *ṇu* after वृ *vṛi* by r. 58. (larger Gr.)

PARASMAI-PADA. *Present tense,* 'I cover,' &c.

vṛiṇomi	*vṛiṇuvas* or *vṛiṇwas*	*vṛiṇumas* or *vṛiṇmas*
vṛiṇoshi	*vṛiṇuthas*	*vṛiṇutha*
vṛiṇoti	*vṛiṇutas*	*vṛiṇwanti*

Potential, 'I may cover,' &c.

vṛiṇuyám	*vṛiṇuyáva*	*vṛiṇuyáma*
vṛiṇuyás	*vṛiṇuyátam*	*vṛiṇuyáta*
vṛiṇuyát	*vṛiṇuyátám*	*vṛiṇuyus*

Imperative, 'Let me cover,' &c.

vṛiṇaváni	*vṛiṇaváva*	*vṛiṇaváma*
vṛiṇu	*vṛiṇutam*	*vṛiṇuta*
vṛiṇotu	*vṛiṇutám*	*vṛiṇwantu*

First preterite, 'I was covering,' &c.

avṛiṇavam	*avṛiṇuva* or *avṛiṇwa*	*avṛiṇuma* or *avṛiṇma*
avṛiṇos	*avṛiṇutam*	*avṛiṇuta*
avṛiṇot	*avṛiṇutám*	*avṛiṇwan*

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2d Pret. *vavára, vavaritha, vavára; vavṛiva* or *vavariva, vavrathus, vavratus; vavṛima* or *vavarima, vavra, vavrus* or *vavarus.* 1st Fut. *varitásmi* or *varításmi.* 2d Fut. *varishyámi* or *varíshyámi.* 3d Pret. *avárisham, avárís, avárít; avárishwa, avárishṭam, avárishṭám; avárishma, avárishṭa, avárishus.* Bened. *vriyásam* or *vúryásam,* &c. Cond. *avarishyam* or *avaríshyam,* &c.

ÁTMANE-PADA. *Present tense,* 'I cover,' &c.

vṛiṇwe	*vṛiṇuvahe* or *vṛiṇwahe*	*vṛiṇumahe* *
vṛiṇushe	*vṛiṇwáthe*	*vṛiṇudhwe*
vṛiṇute	*vṛiṇwáte*	*vṛiṇwate*

Potential, 'I may cover,' &c.

vṛiṇwíya	*vṛiṇwívahi*	*vṛiṇwímahi*
vṛiṇwíthás	*vṛiṇwíyáthám*	*vṛiṇwídhwam*
vṛiṇwíta	*vṛiṇwíyátám*	*vṛiṇwíran*

Imperative, 'Let me cover,' &c.

vṛiṇavai	*vṛiṇavávahai*	*vṛiṇavámahai*
vṛiṇushwa	*vṛiṇwáthám*	*vṛiṇudhwam*
vṛiṇutám	*vṛiṇwátám*	*vṛiṇwatám*

First preterite.

avṛiṇwi	*avṛiṇuvahi* or *avṛiṇwahi*	*avṛiṇumahi* †
avṛiṇuthás	*avṛiṇwáthám*	*avṛiṇudhwam*
avṛiṇuta	*avṛiṇwátám*	*avṛiṇwata*

2d Pret. *vavre* or *vavare, vavṛishe, vavre* or *vavare; vavṛivahe, vavráthe, vavráte; vavṛimahe, vavṛidhwe, vavrire.* 1st Fut. *varitáhe* or *varítáhe,* &c. 2d Fut. *varishye* or *varíshye,* &c. 3d Pret. *avarishi, avari-*

* Or *vṛiṇmahe.* † Or *avṛiṇmahi.*

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shṭhás, avarishṭa; avarishwahi, avarisháthám, avarishátám; avarishmahi, avaridhwam or *-riḍhwam, avarishata.* Or *avaríshi, avaríshṭhás,* &c. Or *avṛishi, avṛithás, avṛita; avṛishwahi, avṛisháthám, avṛishátám; avṛishmahi, avṛiḍhwam, avṛishata.* Or *avúrshi, avúrshṭhás, avúrshṭa; avúrshwahi, avúrsháthám, avúrshátám; avúrshmahi, avúrdhwam, avúrshata.* Bened. *varishíya* or *vṛishíya* or *vúrshíya.* Cond. *avarishye* or *avaríshye.* Passive, *vriye;* 3d Pret. 3d sing. *avári.* Causal, Pres. *varayámi* or *-ye,* or *várayámi* or *-ye;* 3d Pret. *avívaram.* Des. *vivarishámi* or *-she, vivaríshámi* or *-she, vuvúrshámi* or *-she.* Freq. *vevríye* or *vovúrye, varvarmi.* Participles, Pres. *vṛiṇwat;* Átm. *vṛiṇwána;* Past pass. *vṛita;* Past indecl. *vṛitwá, -vṛitya;* Fut. pass. *varitavya* or *varítavya, varaṇíya, várya.*

SIXTH CONJUGATION.

117. Root सृज् *sṛij.* Infin. स्रष्टुं *srashṭum,* 'to create' or 'let go.'

PARASMAI-PADA only. *Present tense,* 'I create.'

sṛijámi	*sṛijávas*	*sṛijámas*
sṛijasi	*sṛijathas*	*sṛijatha*
sṛijati	*sṛijatas*	*sṛijanti*

Potential, 'I may create.'

sṛijeyam	*sṛijeva*	*sṛijema*
sṛijes	*sṛijetam*	*sṛijeta*
sṛijet	*sṛijetám*	*sṛijeyus*

Imperative, 'Let me create.'

sṛijáni	*sṛijáva*	*sṛijáma*
sṛija	*sṛijatam*	*sṛijata*
sṛijatu	*sṛijatám*	*sṛijantu*

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First preterite, 'I was creating.'

asṛijam	*asṛijáva*	*asṛijáma*
asṛijas	*asṛijatam*	*asṛijata*
asṛijat	*asṛijatám*	*asṛijan*

Second preterite, 'I created.'

sasarja	*sasṛijiva*	*sasṛijima*
sasarjitha or *sasrashṭha*	*sasṛijathus*	*sasṛija*
sasarja	*sasṛijatus*	*sasṛijus*

First future, 'I will create.'

srashṭásmi	*srashṭáswas*	*srashṭásmas*
srashṭási	*srashṭásthas*	*srashṭástha*
srashṭá	*srashṭárau*	*srashṭáras*

Second future, 'I shall create.'

srakshyámi	*srakshyávas*	*srakshyámas*
srakshyasi	*srakshyathas*	*srakshyatha*
srakshyati	*srakshyatas*	*srakshyanti*

Third preterite, 'I created.'

asráksham	*asrákshwa*	*asrákshma*
asrákshís	*asráshṭam*	*asráshṭa*
asrákshít	*asráshṭám*	*asrákshus*

Benedictive, 'May I create.'

sṛijyásam	*sṛijyáswa*	*sṛijyásma*
sṛijyás	*sṛijyástam*	*sṛijyásta*
sṛijyát	*sṛijyástám*	*sṛijyásus*

Conditional, 'I should create.'

asrakshyam	*asrakshyáva*	*asrakshyáma*
asrakshyas	*asrakshyatam*	*asrakshyata*
asrakshyat	*asrakshyatám*	*asrakshyan*

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Passive, Pres. *sṛijye;* 3d Pret. 3d sing. *asarji.* Causal, Pres. *sarjayámi;* 3d Pret. *asasarjam* or *asísṛijam.* Des. *sisṛikshámi, -kshe.* Freq. *saríṣṛijye* or *saríṣṛijmi* (3d sing. *saríṣṛishṭi*). Participles, Pres. *sṛijat;* Past pass. *sṛishṭa;* Past indecl. *sṛishṭwá, -sṛijya;* Fut. pass. *srashṭavya, sarjaníya, sṛijya.*

SEVENTH CONJUGATION.

118. Root छिद् *chhid.* Infin. छेत्तुं *chhettum,* 'to cut.'

PARASMAI-PADA. *Present tense,* 'I cut.'

chhinadmi	*chhindwas*	*chhindmas*
chhinatsi	*chhinthas* *	*chhintha* *
chhinatti	*chhintas* *	*chhindanti*

Potential, 'I may cut.'

chhindyám	*chhindyáva*	*chhindyáma*
chhindyás	*chhindyátam*	*chhindyáta*
chhindyát	*chhindyátám*	*chhindyus*

Imperative, 'Let me cut.'

chhinadáni	*chhinadáva*	*chhinadáma*
chhinddhi or *chhindhi* *	*chhintam* *	*chhinta* *
chhinattu	*chhintám* *	*chhindantu*

First preterite, 'I was cutting.'

achhinadam	*achhindwa*	*achhindma*
achhinat	*achhintam* *	*achhinta* *
achhinat	*achhintám* *	*achhindan*

* The final *d,* when conjunct with *n,* may be dropped before *th, t, dh;* but *chhintthas, chhinttas, chhinttam,* &c., would be equally correct, and the same in the Átmane.

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2d Pret. *chichheda* *, *chichhediṭha*, *chichheda*; *chichhidiva*, *chichhidathus*, *chichhidatus*; *chichhidima*, *chichhida*, *chichhidus*. 1st Fut. *chhettásmi*, &c. 2d Fut. *chhetsyámi*, &c. 3d Pret. *achhidam*, *achhidas*, *achhidat*; *achhidáva*, *achhidatam*, *achhidatám*; *achhidáma*, *achhidata*, *achhidan*. Or *achhaitsam*, *achhaitsís*, *achhaitsít*; *achhaitswa*, *achhaittam*, *achhaittám*; *achhaitsma*, *achhaitta*, *achhaitsus*. Bened. *chhidyásam*, &c. Cond. *achhetsyam*, &c.

ÁTMANE-PADA. *Present tense*, 'I cut.'

chhinde	*chhindwahe*	*chhindmahe*
chhintse	*chhindáthe*	*chhindhwe*
chhinte	*chhindáte*	*chhindate*

Potential, 'I may cut.'

chhindíya	*chhindívahi*	*chhindímahi*
chhindíthás	*chhindíyáthám*	*chhindídhwam*
chhindíta	*chhindíyátám*	*chhindíran*

Imperative, 'Let me cut.'

chhinadai	*chhinadávahai*	*chhinadámahai*
chhintswa	*chhindáthám*	*chhindhwam*
chhintám	*chhindátám*	*chhindatám*

First preterite.

achhindi	*achhindwahi*	*achhindmahi*
achhinthás	*achhindáthám*	*achhindhwam*
achhinta	*achhindátám*	*achhindata*

2d Pret. *chichhide* *, *chichhidishe*, *chichhide*; *chichhidivahe*, *chichhidáthe*, *chichhidáte*; *chi-*

* Also written *chichchheda* &c., *chichchhide* &c., by 48. *b*. (larger Gr.)

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chhidimahe, *chichhididhwe*, *chichhidire*. 1st Fut. *chhettáhe*, &c. 2d Fut. *chhetsye*, &c. 3d Pret. *achhitsi*, *achhitthás*, *achhitta*; *achhitswahi*, *achhitsáthám*, *achhitsátám*; *achhitsmahi*, *achhiddhwam*, *achhitsata*. Bened. *chhitsíya*, &c. Cond. *achhetsye*. Passive, Pres. *chhidye*, &c.; 3d Pret. 3d sing. *achhedi*. Causal, Pres. *chhedayámi*; 3d Pret. *achichhidam*. Des. *chichhitsámi*, *-tse*. Freq. *chechhidye*, *chechhedmi*. Participles, Pres. *chhindat*; Átm. *chhindána*; Past pass. *chhinna*; Past indecl. *chhittwá*, *-chhidya*; Fut. pass. *chhettavya*, *chhedaníya*, *chhedya*.

EIGHTH CONJUGATION.

119. Root कृ *kṛi*. Infin. कर्त्तुं *karttum* or कर्तुं *kartum*, 'to do,' 'to make.'

PARASMAI-PADA. *Present tense*, 'I do.'

karomi	*kurvas* *	*kurmas* *
karoshi	*kuruthas*	*kurutha*
karoti	*kurutas*	*kurvanti* *.

Potential, 'I may do,' &c.

kuryám *	*kuryáva*	*kuryáma*
kuryás	*kuryátam*	*kuryáta*
kuryát	*kuryátám*	*kuryus*

Imperative, 'Let me do,' &c.

karaváṇi	*karaváva*	*karaváma*
kuru	*kurutam*	*kuruta*
karotu	*kurutám*	*kurvantu* *

* *v*, *m*, and *y* may be doubled after *r*: thus, *kurvvas*, &c.

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First preterite, 'I was doing,' &c.

akaravam	*akurva*	*akurma*
akaros	*akurutam*	*akuruta*
akarot	*akurutám*	*akurvan*

Second preterite, 'I did,' &c.

chakára	*chakṛiva*	*chakṛima*
chakartha	*chakrathus*	*chakra*
chakára	*chakratus*	*chakrus*

First future, 'I will do,' &c.

kartásmi	*kartáswas*	*kartásmas*
kartási	*kartásthas*	*kartástha*
kartá	*kartárau*	*kartáras*

Second future, 'I shall do,' &c.

karishyámi	*karishyávas*	*karishyámas*
karishyasi	*karishyathas*	*karishyatha*
karishyati	*karishyatas*	*karishyanti*

Third preterite, 'I did,' &c.

akársham	*akárshwa*	*akárshma*
akárshís	*akárshṭam*	*akárshṭa*
akárshít	*akárshṭám*	*akárshus*

Benedictive, 'May I do,' &c.

kriyásam	*kriyáswa*	*kriyásma*
kriyás	*kriyástam*	*kriyásta*
kriyát	*kriyástám*	*kriyásus*

Conditional, 'I should do,' &c.

akarishyam	*akarishyáva*	*akarishyáma*
akarishyas	*akarishyatam*	*akarishyata*
akarishyat	*akarishyatám*	*akarishyan*

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120. ÁTMANE-PADA. *Present tense,* 'I do,' &c.

kurve	*kurvahe*	*kurmahe*
kurushe	*kurváthe*	*kurudhwe*
kurute	*kurváte*	*kurvate*

Potential, 'I may do,' &c.

kurvíya	*kurvívahi*	*kurvímahi*
kurvíthás	*kurvíyáthám*	*kurvídhwam*
kurvíta	*kurvíyátám*	*kurvíran*

Imperative, 'Let me do,' &c.

karavai	*karavávahai*	*karavámahai*
kurushwa	*kurváthám*	*kurudhwam*
kurutám	*kurvátám*	*kurvatám*

First preterite, 'I was doing,' &c.

akurvi	*akurvahi*	*akurmahi*
akuruthás	*akurváthám*	*akurudhwam*
akuruta	*akurvátám*	*akurvata*

Second preterite, 'I did,' &c.

chakre	*chakṛivahe*	*chakṛimahe*
chakṛishe	*chakráthe*	*chakṛidhwe* or *-ḍhwe*
chakre	*chakráte*	*chakrire*

First future, 'I will do,' &c.

kartáhe	*kartáswahe*	*kartásmahe*
kartáse	*kartásáthe*	*kartádhwe*
kartá	*kartárau*	*kartáras*

Second future, 'I shall do,' &c.

karishye	*karishyávahe*	*karishyámahe*
karishyase	*karishyethe*	*karishyadhwe*
karishyate	*karishyete*	*karishyante*

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Third preterite, 'I did,' &c.

akṛishi	*akṛishwahi*	*akṛishmahi*
akṛithás	*akṛisháthám*	*akṛidhwam* or *-ḍhwam*
akṛita	*akṛishátám*	*akṛishata*

Benedictive, 'May I do,' &c.

kṛishíya	*kṛishívahi*	*kṛishímahi*
kṛishíshṭhás	*kṛishíyásthám*	*kṛishídhwam*
kṛishíshṭa	*kṛishíyástám*	*kṛishíran*

Conditional, 'I should do,' &c.

akarishye	*akarishyávahi*	*akarishyámahi*
akarishyathás	*akarishyethám*	*akarishyadhwam*
akarishyata	*akarishyetám*	*akarishyanta*

Passive, Pres. *kriye;* 3d Pret. 3d sing. *akári.* Causal, Pres. *kárayámi;* 3d Pret. *achíkaram.* Des. *chikírshámi, -she.* Freq. *chekríye, charkarmi* or *charikarmi* or *charíkarmi* or *charkarímí* or *charikarímí* or *charíkarímí.* Participles, Pres. *kurvat;* Átm. *kurváṇa;* Past pass. *kṛita;* Past indecl. *kṛitwá, -kṛitya;* Fut. pass. *kartavya, karaṇíya, kárya.*

NINTH CONJUGATION.

121. Root यु *yu.* Infin. यवितुं *yavitum*, 'to join,' 'to mix.'

PARASMAI-PADA. *Present tense*, 'I join.'

yunámi	*yunívas*	*yunímas*
yunási	*yunítha*	*yunítha*
yunáti	*yunítas*	*yunanti*

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Potential, 'I may join.'

yuníyám	*yuníyáva*	*yuníyáma*
yuníyás	*yuníyátam*	*yuníyáta*
yuníyát	*yuníyátám*	*yuníyus*

Imperative, 'Let me join.'

yunáni	*yunáva*	*yunáma*
yuníhi	*yunítam*	*yuníta*
yunátu	*yunítám*	*yunantu*

First preterite, 'I was joining.'

ayunám	*ayuníva*	*ayuníma*
ayunás	*ayunítam*	*ayuníta*
ayunát	*ayunítám*	*ayunan*

2d Pret. *yuyáva, yuyavitha* or *yuyotha, yuyáva; yuyuviva, yuyuvathus, yuyuvatus; yuyuvima, yuyuva, yuyuvus.* 1st Fut. *yavitásmi* or *yotásmi*, &c. 2d Fut. *yavishyámi*, &c. 3d Pret. *ayávisham, -vís, -vít; ayávishwa, -vishṭam, -vishṭám; ayávishma, -vishṭa, -vishus.* Bened. *yúyásam*, &c. Cond. *ayavishyam*, &c.

ÁTMANE-PADA. *Present tense*, 'I join.'

yune	*yunívahe*	*yunímahe*
yunishe	*yunáthe*	*yunídhwe*
yuníte	*yunáte*	*yunate*

Potential, 'I may join.'

yuníya	*yunívahi*	*yunímahi*
yuníthás	*yuníyáthám*	*yunídhwam*
yuníta	*yuníyátám*	*yuníran*

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Imperative, 'Let me join.'

yunai	*yunávahai*	*yunámahai*
yunishwa	*yunáthám*	*yunídhwam*
yunítám	*yunátám*	*yunatám*

First preterite, 'I joined.'

ayuni	*ayunívahi*	*ayunímahi*
ayunithás	*ayunáthám*	*ayunídhwam*
ayuníta	*ayunátám*	*ayunata*

2d Pret. *yuyuve, yuyuvishe, yuyuve; yuyuvivahe, yuyuváthe, yuyuváte; yuyuvimahe, yuyuvidhwe* or *-ḍhwe, yuyuvire.* 1st Fut. *yavitáhe,* &c. 2d Fut. *yavishye,* &c. 3d Pret. *ayavishi, -vishṭhás, -vishṭa; ayavishwahi, ayavisháthám, -shátám; ayavishmahi, -vidhwam, -vishata.* Bened. *yavishíya,* &c. Cond. *ayavishye,* &c. Passive, Pres. *yúye;* 1st Fut. *yávitáhe;* 3d Pret. 3d sing. *ayávi.* Causal, Pres. *yávayámi;* 3d Pret. *ayíyavam.* Des. *yuyúshámi* or *yiyavishámi.* Freq. *yoyúye, yoyomi* or *yoyavímí.* Participles, Pres. *yunat;* Átm. *yunána;* Past pass. *yuta;* Past indecl. *yutwá, -yutya;* Fut. pass. *yavitavya, yavaníya, yávya* or *yavya.*

TENTH CONJUGATION.

122. Root चुर् *chur.* Infin. चोरयितुं *chorayitum,* 'to steal.'

PARASMAI-PADA. *Present tense,* 'I steal.'

chorayámi	*chorayávas*	*chorayámas*
chorayasi	*chorayathas*	*chorayatha*
chorayati	*chorayatas*	*chorayanti*

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Potential, 'I may steal,' &c.

chorayeyam	*chorayeva*	*chorayema*
chorayes	*chorayetam*	*chorayeṭa*
chorayet	*chorayetám*	*chorayeyus*

Imperative, 'Let me steal,' &c.

chorayáṇi	*chorayáva*	*chorayáma*
choraya	*chorayatam*	*chorayata*
chorayatu	*chorayatám*	*chorayantu*

First preterite, 'I was stealing,' &c.

achorayam	*achorayáva*	*achorayáma*
achorayas	*achorayatam*	*achorayata*
achorayat	*achorayatám*	*achorayan*

Second preterite, 'I stole.'

chorayámása	*chorayámásiva*	*chorayámásima*
chorayámásitha	*chorayámásathus*	*chorayámása*
chorayámása	*chorayámásatus*	*chorayámásus*

First future, 'I will steal,' &c.

chorayitásmi	*chorayitáswas*	*chorayitásmas*
chorayitási	*chorayitásthas*	*chorayitástha*
chorayitá	*chorayitárau*	*chorayitáras*

Second future, 'I shall steal,' &c.

chorayishyámi	*chorayishyávas*	*chorayishyámas*
chorayishyasi	*chorayishyathas*	*chorayishyatha*
chorayishyati	*chorayishyatas*	*chorayishyanti*

Third preterite, 'I stole,' &c.

achúchuram	*achúchuráva*	*achúchuráma*
achúchuras	*achúchuratam*	*achúchurata*
achúchurat	*achúchuratám*	*achúchuran*

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Benedictive, 'May I steal,' &c.

choryásam	*choryáswa*	*choryásma*
choryás	*choryástam*	*choryásta*
choryát	*choryástám*	*choryásus*

Conditional, 'I should steal.'

achorayishyam	*achorayishyáva*	*achorayishyáma*
achorayishyas	*achorayishyatam*	*achorayishyata*
achorayishyat	*achorayishyatám*	*achorayishyan*

123. ÁTMANE-PADA. *Present tense*, 'I steal.'

chorayе	*chorayávahe*	*chorayámahe*
chorayase	*chorayethe*	*chorayadhwe*
chorayate	*chorayete*	*chorayante*

Potential, 'I may steal,' &c.

chorayeya	*chorayevahi*	*chorayemahi*
chorayethás	*chorayeyáthám*	*chorayedhwam*
chorayeta	*chorayeyátám*	*chorayeran*

Imperative, 'Let me steal,' &c.

chorayai	*chorayávahai*	*chorayámahai*
chorayaswa	*chorayethám*	*chorayadhwam*
chorayatám	*chorayetám*	*chorayantám*

First preterite, 'I was stealing,' &c.

achoraye	*achorayávahi*	*achorayámahi*
achorayathás	*achorayethám*	*achorayadhwam*
achorayata	*achorayetám*	*achorayanta*

Second preterite, 'I stole.'

chorayáṅchakre	*chorayáṅchakṛivahe*	*chorayáṅchakṛimahe*
chorayáṅchakṛishe	*chorayáṅchakráthe*	*chorayáṅchakṛidhwe*
chorayáṅchakre	*chorayáṅchakráte*	*chorayáṅchakrire*

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First future, 'I shall steal.'

chorayitáhe	*chorayitáswahe*	*chorayitásmahe*
chorayitáse	*chorayitásáthe*	*chorayitádhwe*
chorayitá	*chorayitárau*	*chorayitáras*

Second future, 'I will steal.'

chorayishye	*chorayishyávahe*	*chorayishyámahe*
chorayishyase	*chorayishyethe*	*chorayishyadhwe*
chorayishyate	*chorayishyete*	*chorayishyante*

Third preterite, 'I stole,' &c.

achúchure	*achúchurávahi*	*achúchurámahi*
achúchurathás	*achúchurethám*	*achúchuradhwam*
achúchurata	*achúchuretám*	*achúchuranta*

Benedictive, 'May I steal.'.

chorayishíya	*chorayishívahi*	*chorayishímahi*
chorayishishṭhás	*chorayishíyástham*	*chorayishídhwam*
chorayishíshṭa	*chorayishíyástám*	*chorayishíran*

Conditional, 'I should steal.'

achorayishye	*achorayishyávahi*	*achorayishyámahi*
achorayishyathás	*achorayishyethám*	*achorayishyadhwam*
achorayishyata	*achorayishyetám*	*achorayishyanta*

Passive, Pres. *chorye*; 3d Pret. 3d sing. *achori*. Causal, same as the Primitive verb. Des. *chuchorayishámi*. Participles, Pres. *chorayat*; Átm. *chorayáṇa*; Past pass. *churita* or *chorita*; Past indecl. *chorayitwá*; Fut. pass. *chorayitavya*, *choraṇíya*, *chorya*.

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PASSIVE VERBS.

124. Root दा *dá.* Infin. दातुं *dátum,* 'to be given.'

Present, 'I am given.'

díye	*díyávahe*	*díyámahe*
díyase	*díyethe*	*díyadhwe*
díyate	*díyete*	*díyante*

Potential, 'I may be given.'

díyeya	*díyevahi*	*díyemahi*
díyethás	*díyeyáthám*	*díyedhwam*
díyeta	*díyeyátám*	*díyeran*

Imperative, 'Let me be given.'

díyai	*díyávahai*	*díyámahai*
díyaswa	*díyethám*	*díyadhwam*
díyatám	*díyetám*	*díyantám*

First preterite, 'I was given.'

adíye	*adíyávahi*	*adíyámahi*
adíyathás	*adíyethám*	*adíyadhwam*
adíyata	*adíyetám*	*adíyanta*

Second preterite, 'I have been given.'

dade	*dadivahe*	*dadimahe*
dadishe	*dadáthe*	*dadidhwe* or *-ḍhwe*
dade	*dadáte*	*dadire*

First future, 'I shall be given.'

dátáhe or *dáyitáhe*	*dátáswahe* *dáyitáswahe*	*dátásmahe,* &c. *dáyitásmahe,* &c.

Second future, 'I shall be given.'

dásye or *dáyishye*	*dásyávahe* *dáyishyávahe*	*dásyámahe,* &c. *dáyishyámahe,* &c.

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Third preterite, 'I was given.'

adishi or *adáyishi*	*adishwahi* *adáyishwahi*	*adishmahi* *adáyishmahi*
adithás or *adáyishṭhás*	*adisháthám* *adáyisháthám*	*adiḍhwam* *adáyidhwam*
adáyi, 'it was given,'	*adishátám* *adáyishátám*	*adishata* *adáyishata*

Bened. *dásíya* or *dáyishíya*, &c. Cond. *adásye* or *adáyishye*.

CAUSAL VERBS.

125. Root दृश् *dṛiś*. Infin. दर्शयितुं *darśayitum*, 'to cause to see,' 'to shew.'

PARASMAI-PADA. *Present*, 'I cause to see.'

darśayámi	*darśayávas*	*darśayámas*
darśayasi	*darśayathas*	*darśayatha*
darśayati	*darśayatas*	*darśayanti*

Potential, 'I may cause to see.'

darśayeyam	*darśayeva*	*darśayema*
darśayes	*darśayetam*	*darśayeta*
darśayet	*darśayetám*	*darśayeyus*

Imperative, 'Let me cause to see.'

darśayáni	*darśayáva*	*darśayáma*
darśaya	*darśayatam*	*darśayata*
darśayatu	*darśayatám*	*darśayantu*

First preterite, 'I was causing to see.'

adarśayam	*adarśayáva*	*adarśayáma*
adarśayas	*adarśayatam*	*adarśayata*
adarśayat	*adarśayatám*	*adarśayan*

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Second preterite, 'I caused to see.'

*darśayámása**	*darśayámásiva*	*darśayámásima*
darśayámásitha	*darśayámásathus*	*darśayámása*
darśayámása	*darśayámásatus*	*darśayámásus*

First future, 'I shall or will cause to see.'

darśayitásmi	*darśayitáswas*	*darśayitásmas*
darśayitási	*darśayitásthas*	*darśayitástha*
darśayitá	*darśayitárau*	*darśayitáras*

Second future, 'I shall or will cause to see.'

darśayishyámi	*darśayishyávas*	*darśayishyámas*
darśayishyasi	*darśayishyathas*	*darśayishyatha*
darśayishyati	*darśayishyatas*	*darśayishyanti*

3d Pret. *adídṛiśam* or *adadarśam*, &c. Bened. *darśyásam*, &c. Cond. *adarśayishyam*. Átm. Pres. *darśaye*, *darśayase*, *darśayate*, &c. Pot. *darśayeya*. Imp. *darśayai*, *darśayaswa*, &c. 1st Pret. *adarśaye*. 2d Pret. *darśayáńchakre*. 1st Fut. *darśayitáhe*. 2d Fut. *darśayishye*. 3d Pret. *adídṛiśe*, *adídṛiśathás*, &c. Bened. *darśayishíya*. Cond. *adarśayishye*.

COMPOUND NOUNS.

126. These will be divided into, 1st, Dependent compounds or compounds dependent in case (corresponding to *Tat-purusha*); 2d, Aggregative (*Dwandwa*); 3d, Descriptive (*Karma-dháraya*); 4th, Collective (*Dwigu*); 5th, Indeclinable or Adverbial (*Avyayí-bháva*); 6th, Relative (*Bahu-vríhi*).

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* Or *darśayáńchakára*.

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DEPENDENT COMPOUNDS (TAT-PURUSHA).

Accusatively Dependent.

127. These comprehend all those compounds in which the relation of the first word (being in the crude base) to the last is equivalent to that of an accusative case. They are generally composed of a noun in the first member, and a participle or noun of agency in the last; as, *swarga-práptas, -ptá, -ptam,* 'one who has obtained heaven' (equivalent to *swargam práptas*).

Instrumentally Dependent,

128. Or those in which the relation of the first word (being in the crude base) to the last is equivalent to that of an instrumental case. These are very common, and are, for the most part, composed of a substantive in the first member, and a passive participle in the last; as, *lobha-mohitas, -tá, -tam,* 'beguiled by avarice' (for *lobhena mohitas*).

Datively Dependent,

129. Or those in which the relation of the first word to the last is equivalent to that of a dative; as, *paridhána-valkalam,* 'bark for clothing' (for *paridhánáya valkalam*).

Ablatively Dependent,

130. Or those in which the relation of the first word to the last is equivalent to that of an ablative; as, *pitṛi-práptas, -ptá, -ptam,* 'received from a father' (for *pitus práptas*).

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Genitively Dependent,

131. Or those in which the relation of the first word to the last is equivalent to that of a genitive. These are the most common of all dependent compounds, and may generally be expressed by a similar compound in English. They are usually composed of two substantives; as, *samudra-tíram*, 'sea-shore' (for *samudrasya tíram*, 'shore of the sea').

Locatively Dependent,

132. Or those in which the relation of the first word to the last is equivalent to that of a locative case; as, *pan·ka-magnas*, *-gná*, *-gnam*, 'sunk in the mud' (for *pan·ke magnas*).

AGGREGATIVE COMPOUNDS (DWANDWA).

133. When two or more persons or things are enumerated together, it is usual in Sanskṛit, instead of connecting them by a copulative, to aggregate them into one compound word. The difference between this class and the last turns upon the dependence *in case* of the words compounded on each other; insomuch that the existence or absence of such dependence, as deducible from the context, is, in some cases, the only guide by which the student is enabled to refer the compound to the one head or to the other: thus, *Guru-śishya-sevakás* may either be a Dependent compound, and mean 'the servants of the pupils of the Guru,' or an Aggregative (in which there is no dependence of case), 'the Guru, and the pupil, and the servant.'

There are three kinds of Aggregative compounds:

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1st, inflected in the plural; 2d, inflected in the dual; 3d, inflected in the singular. In the former two cases the final letter of the base of the word terminating the compound determines the declension, and its gender the particular form of declension; in the third case it seems to be a law that this kind of compound cannot be formed unless the last word ends in অ *a*, or in a vowel changeable to অ *a*, or in a consonant to which অ *a* may be subjoined; and the gender is invariably neuter, whatever may be the gender of the final word.

Inflected in the Plural.

134. When *more than two* animate or inanimate objects are enumerated, the last is inflected in the plural; as, *Indrānila-Yamārkás**, 'Indra, Anila, Yama, and Arka' (for *Indras, Anilas, Yamas, Arkaścha*). A plural signification may often be inherent in some or all of the words constituting the compound; thus, *Bráhmaṇa-Kshatriya-Vaiśya-Śúdrás*, 'Bráhmaṇs, Kshatriyas, Vaiśyas, and Śúdras.'

So also when *only two* animate or inanimate objects are enumerated, in which a *plural* signification is inherent, the last is inflected in the plural; as, *deva-manushyás*, 'gods and men.'

Inflected in the Dual.

135. When *only two* animate or inanimate objects

* When a long mark is used over a vowel instead of the accent, it is intended to indicate the junction of two words by the blending of a final and initial vowel.

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are enumerated, in each of which a *singular* signification is inherent, the last is inflected in the dual; as, *Ráma-Lakshmaṇau*, 'Ráma and Lakshmaṇa' (for *Rámas, Lakshmaṇaścha*): *árambhávasáne*, 'beginning and end' (for *árambhas, avasánam cha*); *anurágāparágau*, 'affection and enmity' (for *anurágas, aparágaścha*).

Inflected in the Singular Neuter.

136. When two or more *inanimate* objects are enumerated, whether singular or plural in their signification, the last may either be inflected as above (134, 135), or in the singular number, neut. gender; as, *pushpa-múla-phalam*, 'flowers, roots, and fruits' (for *pushpáṇi, múláni, phaláni cha*); *aho-rátram*, 'a day and night' (for *ahas, rátriścha*).

DESCRIPTIVE COMPOUNDS (KARMA-DHÁRAYA).

137. In describing, qualifying, or defining a substantive by means of an adjective or participle, it is common in Sanskṛit to compound the two words together, placing the adjective or participle in the first member of the compound in its crude base; as, *sádhu-janas*, 'a good man' (for *sádhur janas*); *chira-mitram*, 'an old friend' (for *chiram mitram*); *priya-bháryá*, 'a dear wife' (for *priyá bháryá*).

COLLECTIVE COMPOUNDS (DWIGU).

138. A numeral is often compounded with a substantive to form a collective noun of the neuter gender; thus, *chatur-yugam*, 'the four ages;' *chatur-diśam*, 'the four quarters;' *tri-dinam*, 'three days.'

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INDECLINABLE OR ADVERBIAL COMPOUNDS (AVYAYÍ-BHÁVA).

139. In this class of compounds the first member must be either a preposition (such as *anu*, *prati*, &c.) or an adverbial prefix (such as *yathá*, 'as;' *a* or *an*, 'not;' *saha*, 'with'). The last member is a substantive which always takes the form of an accusative case neuter, whatever may be the termination of its crude base; thus, *yathá-śraddham*, 'according to faith,' 'proportioned to faith' (from *yathá* and *śraddhá*).

The majority of these compounds are formed with the adverbial preposition *saha*, contracted into *sa*; thus, *sakopam*, 'with anger' (from *sa* and *kopa*); *sádaram*, 'with respect' (from *sa* and *ádara*).

RELATIVE COMPOUNDS (BAHU-VRÍHI).

140. The greater number of compounds in the preceding four divisions are terminated by substantives, the sense of each being in that case absolute and complete in itself. All such compounds may be used *relatively*, that is, as epithets of other words, the final substantive becoming susceptible of three genders, like an adjective.

Relative form of Dependent Compounds.

141. Many Dependent compounds (especially those that are instrumentally dependent) are already *in their own nature* relative, and cannot be used except in connexion with some other word in the sentence. But, on the other hand, many others,

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and especially those which are genitively dependent, constituting by far the largest number of this class of compounds, are in their nature absolute, and yield a sense complete in itself. These may be made relative by declining the final substantive after the manner of an adjective; thus, *chandrākṛitis, -tis, -ti,* 'moon-shaped,' from the absolute compound *chandrákṛitis,* 'the shape of the moon.'

Many of them, however, are not found, except as relatives; and if used absolutely would yield a different sense; thus, *Karṇa-mukham* means 'the face of Karṇa,' but when used relatively to *rájánas,* 'the kings led on by Karṇa.'

Relative form of Aggregative Compounds.

142. Aggregative compounds are sometimes used relatively; as, *maraṇa-vyádhi-śokas, -ká, -kam,* 'liable to death, sickness, and sorrow:' especially in the case of adjectives or participles; as, *kṛishṇa-śuklas, -klá, -klam,* 'black and white.'

Relative form of Descriptive Compounds.

143. A greater number of compound words may be referred to this head than to any other. Every style of writing abounds with them; thus, *alpa-śaktis, -ktis, -kti,* 'whose strength is small;' *jitendriyas, -yá, -yam,* 'whose passions are subdued.'

Relative form of Collective Compounds.

144. Collective or Dwigu compounds may be used relatively; as, *dwi-parṇas, -ṛṇí, -ṛṇam,* 'two-leaved;' *tri-lochanas, -ní, -nam,* 'tri-ocular.'

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Relative form of Adverbial or Avyayí-bhâva Compounds.

145. The adverbial compounds most frequently employed relatively as adjectives are those formed with the adverbial preposition *saha*, 'with,' contracted into *sa*; thus, *sa-krodhas*, *-dhá*, *-dham*, 'angry' (lit. 'with-anger,' 'having anger'); *sa-phalas*, *-lá*, *-lam*, 'fruitful.'

COMPLEX COMPOUND NOUNS.

146. Instances of absolute complex compounds, whose sense is complete and unconnected, are not rare; as, *kálántarávṛitti-śubhâśubhâni*, 'good and evil (occurring) in the revolutions of the interval of time,' the whole being a dependent, involving a dependent and an aggregative; *senâpati-balâdhyakshau*, 'the general of the army and the overseer of the forces,' the whole being an aggregative, involving two dependents: but the greater number of complex compounds are used as adjectives, or relatively, as epithets of some other word in the sentence; thus, *galita-nakha-nayanas*, *-ní*, *-nam*, 'whose claws and eyes were decayed,' the whole being the relative form of descriptive, involving an aggregative; *kshut-kshâma-kaṇṭhas*, 'having a throat wasted with hunger,' the whole being the relative form of descriptive, involving a dependent.

COMBINATION OF PREPOSITIONS WITH ROOTS.

147. The following list exhibits the prepositions chiefly used in combination with roots:

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a. अति *ati*, 'across,' 'beyond.'

b. अधि *adhi*, 'above,' 'upon,' 'over.'

c. अनु *anu*, 'after,' 'along.'

d. अन्तर् *antar*, 'within' (Latin *inter*).

e. अप *apa*, 'off,' 'away' (ἀπό).

f. अपि *api*, 'on,' 'over,' 'up,' only used with धा and नह्.

g. अभि *abhi*, 'to,' 'towards,' 'before' (ἐπί, *ob*).

h. अव *ava*, 'down,' 'off.'

i. आ *á*, 'to,' 'towards,' 'up' (Latin *ad*).

j. उत् *ut*, 'up,' 'upwards' (opposed to नि).

k. उप *upa*, 'to,' 'towards' (ὑπό), 'near,' joined like आ and अभि to roots of motion.

l. नि *ni*, 'in,' 'on,' 'down,' 'downwards,' 'under' (opposed to उत्).

m. निर् *nir*, 'out.'

n. परा *pará*, 'back,' 'backwards' (παρά), combined with जि and भू in the sense of 'defeat.'

o. परि *pari*, 'around' (περί, *per*).

p. प्र *pra*, 'before,' 'forward' (πρό, *pro*, *præ*).

q. प्रति *prati*, 'against,' 'towards,' 'back again.'

r. वि *vi*, 'apart,' implying 'separation,' 'distinction,' 'distribution,' 'dispersion' (Latin *dis*, *se*, *ve*).

s. सम् *sam*, 'with,' 'together with' (σύν, *con*).

A FEW COMMON INDECLINABLE WORDS.

148. Again, पुनर्. Also, च, अपि. Although, यद्यपि. Always, सर्वदा, सदा. And, च. Any where, कुत्रचित्. As, यथा. As far, as much, यावत्. At one time, एकदा.

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Because, हि. But, किन्तु, तु, परन्तु. Daily, प्रत्यहं. Elsewhere, अन्यत्र. Enough, अलं, यथेष्टं. Even so, एवमेव. Ever, कदाचित्. Every where, सर्वत्र. Far, दूरं. For, because, हि. Hence, अतस्. Here, इह, अत्र. How? कथम्? कीदृक्? If, यदि, चेत्. If not, नो चेत्. Ill, मन्दं. Indeed, एव, खलु. In one place, together, एकत्र. In one way, एकधा. In two ways, द्विधा. Like, as, so, इव; वत् *affixed*. More, अधिकतरं, भूयस्. Moreover, किञ्च. Most, भूयिष्ठं, अधिकतमं. Mostly, प्रायस्. Nay, न. Near to, समीपे. Never, न जातु. Not, न. Now, अधुना, इदानीं, सम्प्रति. Often, असकृत्, पुनः पुनर्. Once, सकृत्, एकवारं. Once upon a time, एकदा. Or, वा. Otherwise, अन्यथा. Perhaps, अपिनाम, किंस्वित्, कदाचित्. Quite, सर्वथा, अत्यन्तं. Rather, वरं. Seldom, कदाचित्. Since, because that, यस्मात्, येन. Since, from the time that, यदवधि. So far, so much, तावत्. So, thus, तथा, इति, एवं, ईदृक्. Somehow, कथमपि. Sometimes, कदाचित्. Soon, शीघ्रं. Still, तथापि. Then, at that time, तदा; (*inceptive*) अथ. Then, in that case, तर्हि. Thence, after that, ततस्. There, तत्र. Therefore, तस्मात्, तत्. Thus, एवम्. Thus, for example, तथाहि. To-day, अद्य. Too, अतिशयं. Twice, द्विवारं. Unexpectedly, अकस्मात्. Up, ऊर्द्धं, ऊर्द्धं. Very, अति or सु *prefixed*, अतीव, बहु. What? किम्? When? कदा? Whence? कुतः? Where? कुत्र? Wherever, कुत्रचित्. Whether, किम्. Whilst, यावत्. Why? किमर्थम्? किम्? Yea, एवमेव. Yet, तथापि.

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PART II.

PROGRESSIVE EXERCISES.

Exercise 1. (Grammar, 80. I.)*

Form masculine nouns ending in *a*, after Vṛiddhi of medial *a* and Guṇa of a vowel capable of guṇation, from the following roots. (Note—A final palatal must be changed to its corresponding guttural.)—Angry (to be), कुप्, क्रुध्. Be, become, भू (also with Vṛiddhi). Bear, मृष्. Break, भञ्ज्. Buy, क्री. Burn, तप्, दह्. Collect, चि. Conquer, जि. Desire, कम्. Dissolve, ली. Foolish (to be), मुह्. Join, युज्. Lead, नी. Make, कृ (also with Vṛiddhi). Perish, नश्. Praise, स्तु. Steal, चुर्. Suck, चूष. Take, ग्रह्. Throw, क्षिप्.

Exercise 2. (Gr. 80. XXII.)

Form feminine nouns ending in *á* (without change of the radical vowel) from the following roots:—Afflicted (to be), व्यथ्. Blame, निन्द्. Conceal, गुह्. Extend, प्रथ्. Honour, पूज्. Pain, पीड्, रुज्. Play, क्रीड्. Sick (to be), ज्वर्. Thirst, तृष्.

Exercise 3. (Gr. 80. XXII.)

Form feminine substantives ending in *á*, and adjectives in *u*, from the desiderative bases of the following

* The references are to the rules in the larger Grammar.

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roots:—Burn, दह्. Conquer, जि. Cut, कृत्. Deceive, वञ्च्. Do, कृ. Eat, घस्. Give, दा. Go, गम्. Kill, हन्. Know, ज्ञा. Know (cause to), ज्ञा *in caus.* Live, जीव्. Play, दीव्. Say, वच्. Shake, धु or धू. Shine, द्युत्. Take, ग्रह्. Worship, sacrifice, यज्.

Exercise 4. (Gr. 80. XXIII. IX.)

Form feminine abstract substantives in *tá*, or neuter in *twa*, from the following. (Note—A final *n* must be rejected.)—About to be, भवितव्य. Attentive, अवहित Bitter, तिक्त. Censurable, वचनीय. Deep, गम्भीर. Deformed, विरूप. Distant, दूर. Docile, वश्य. God, देव. Happy, धन्य. King, राजन्. Lion, सिंह. Much, बहु. Rich, धनिन्, धनवत्. Strong, बलवत्. Young, युवन्.

Exercise 5. (Gr. 80. V.)

Form neuter nouns in *ana*, after Guṇa of the radical vowel (if capable of guṇation), from the following roots:—Break, भञ्ज्. Burn, तप्. Choose, cover, वृ. Destroy, नश् *in caus.* Do, कृ. Eat, अद्. Give, दा. Go, या. Know, ज्ञा. Lead, नी. Mutter, जप्. Satisfied (to be), तृप्. Smell, घ्रा. Spread, स्तृ. Stand, स्था. Take, ग्रह्. Tell, ख्या *in caus.* Thirst, तृष्. Throw, क्षिप्.

Exercise 6. (Gr. 80. VII.)

Form neuter nouns in *tra* or *itra*, generally denoting some instrument or organ, after Guṇa of the

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radical vowel (if capable of guṇation), from the following roots:—Bear, वह्. Cut, दा for दो. Dig, खन्. Drink, पा. Fall, पत्. Go, सृ. Goad, तुद्. Hear, श्रु. Hurt, शस्. Join, यु. Lead, नी. Lop, लू. Praise, स्तु. Sound, वद् *in caus.* Teach, शास्. Throw, अस्.

Exercise 7. (Gr. 80. X.)

Form neuter abstract substantives in *ya*, after Vṛiddhi of the first syllable, from the following:—Deep, गम्भीर. Dirty, मलिन. Fat, स्थूल. Hard, कठिन. Harsh, परुष. Infinite, अनन्त. Lazy, अलस. Proper, उचित. Sharp, तीक्ष्ण. Slow, मन्द. Sweet, मधुर. Unequal, विषम.

Exercise 8. (Gr. 80. XII.)

Form adjectives in *a*, after Vṛiddhi of the first syllable, from the following:—Brilliance, तेजस्. Crest, चूडा. Deity, देवता. Flax, उमा. Friend, मित्र. Hot season, ग्रीष्म. Island, द्वीप. Kuvera (a god), कुवेर. Man, पुरुष, मानुष. Neck, ग्रीवा. Root, मूल. Saffron, कुङ्कुम. Sand, सिकता. Sheep, उरभ्र. Silk, दुकूल. Stick, दण्ड. Stone, उपला. Time (division of), मुहूर्त्त. Water, उदक. Year, संवत्सर. Youth, कुमार.

Exercise 9. (Gr. 80. XIII. XIV.)

Form adjectives in *ika* and *eya*, after Vṛiddhi of the first syllable, from the following:—Army, सेना. Deposit, उपनिधि. Drum, मृदङ्ग. Family, कुल. Fraud,

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दण्डाजिन. God, देव. Goodness (quality of), सत्त्व. Hearth, वितान. Illusion, माया. Peacock, मयूर. Sense (object of), विषय. Three classes, त्रिवर्ग. Two nights, द्विरात्र. Two years, द्विवर्ष. Upanishad, उपनिषद्.

Exercise 10. (Gr. 81. V.)

Form feminine abstract substantives in *ti* from the following roots:—Afflict, क्लिश्. Celebrate, कृत्. Embrace, आसञ्ज्. Give, दा. Go, गम्, क्रम्. Hurt, क्षण्. Join, युज्. Know, ज्ञा. Measure, मा. Obtain, आप्. Please, तुष्. Purify, पू. Relate, ख्या. Satisfy, तृप्. Scatter, कृ. Serve, भज्. Tame, दम्. Weary (to be), क्लम्.

Exercise 11. (Gr. 580–582. 80. II. IV. V. 83. 85. V.)

Form nouns of agency of the 1st, 2d, and 3d classes, from the following:—Buy, क्री. Do, कृ. Grow, रुह्. Kill, हन्. Lead, नी. Rub, मृष्. Sleep, शी. Take, ग्रह्.

Exercise 12. (Gr. 84. 87.)

Turn the following roots into nouns of agency:—Conquer, जि. Cover, छद्. Create, सृज्. Do, कृ. Drink, पा. Eat, अद्, Go, व्रज्. Play, दिव्. Praise, स्तु. See, दृश्. Seize, ह्. Share, भज्. Touch, स्पृश्.

Exercise 13. (Gr. 84. I. II. 85. VI.)

Form adjectives of possession in *vat*, *mat*, and *in*, from the following:—Crest, शिखा. Curd, दधि. Ele-

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phant, गज. Fame, कीर्त्ति. Female friend, सखी. Goose, हंसी. Kinsman, बन्धु. Leather, चर्मन्. Lute, वीणा. Rope, रज्जु. Slave, दास. Son, पुत्र. Stone, अश्मन्, पाषाण. Tiger, व्याघ्र. Tree, वृक्ष.

Exercise 14. (Gr. 85. II.)

Form neuter and a few masculine nouns in *man*, after Guṇa of a radical vowel (if capable of guṇation), from the following roots:—Born (to be), जन्. Cover, छद्, वृ. Cut, लू, दो or दा. Eat, अश् (*m.*). Go, चर्. Grow, रुह् (ह् *rejected*). Hold, धा. Injure, शॄ. Support, भॄ. Weave, वे (*m.*).

Exercise 15. (Gr. 86. I.)

Form neuter nouns in *as*, after Guṇa of a vowel capable of it, from the following roots:—Clothe, वस् (*Vṛiddhi*). Drink, पी. Go, सॄ, वी. Hear, श्रु. Shine, तिज्. Speak, वच्. Think, चित्.

Exercise 16. (Gr. 103; Manual, p. 11.)

Nouns to be declined like शिव *m.* 'the god Śiva.'

[Observe—It will be evident that occasional nouns in the following lists can rarely, if ever, be declined in the plural.]

Abandonment, त्याग, उत्सर्ग. Abode, निवास. Absence, विरह. Absence of passion, विराग. Actor, नट. Advice, उपदेश. Affection, अनुराग. Aid, उपकार. Alleviation, उपशम. Amusement, विनोद. Anger, कोप, क्रोध. Ape, वानर. Arbour, मण्डप, कुञ्ज, निकुञ्ज. Arrow,

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शर, बाण. Astrologer, गणक. Atheist, नास्तिक. Barber, नापित. Barley, यव. Battle, आहव, सङ्ग्राम. Beatitude, मोक्ष. Bedstead, पर्यङ्क. Bee, भ्रमर, भृङ्ग. Bird, खग. Blacksmith, लोहकार. Blockhead, मूढ, मूर्ख. Boar, वराह, शूकर. Boatman, नाविक. Body, काय. Boy, बाल, बालक. Bráhman, ब्राह्मण. Breeze, समीरण. Bull, वृषभ. Camel, उष्ट्र. Car, carriage, रथ. Caravan, सार्थ. Cart, शकट. Carter, शकटवाह. Cat, मार्जार, विडाल. Cavern, कन्दर. Cell, मठ. Change, विकार. Chariot, रथ. Cheek, कपोल. Chick, शावक. Chief, ईश्वर, नायक, ईश, अधिप, इन्द्र. Child, बालक, दारक. Citizen, पौर. Cloud, मेघ, घन, पर्जन्य, जीमूत, जलधर, बलाहक. Club, लगुड. Cock, कुक्कुट. Cocoa-nut, नारिकेल. Collection, सङ्ग, सङ्घात. Combustion, दाह. Command, आदेश. Companion, सहाय, सङ्ग. Companionship, सहचार. Compendium, सङ्क्षेप. Confidence, विश्वास, प्रत्यय. Contrivance, उपाय. Cook, सूपकार, पचक. Cookery, पाक. Cord, पाश, गुण. Country, देश. Courser, तुरग, तुरङ्ग. Courtesy, विनय. Covetousness, लोभ. Crane, बक. Crow, काक. Day, दिवस. Deer, मृग, हरिण. Deliverance, मोक्ष. Deliverer, रक्षक. Destruction, नाश. Devotee, भक्त. Disciple, शिष्य. Discourse, आलाप. Disease, रोग. Disputation, विवाद. Dissolution, विलय. Distinction, प्रभेद. Dog, कुक्कुर. Doubt, संशय, सन्देह. Drop, लेश, लव. Drum, मृदङ्ग, पटह, मर्दल. Dunce, मूर्ख. Dwarf, वामन. Dwelling, वास, आलय. Ear, कर्ण. Ear-

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ring, अवर्तस. Effort, यत्न. Elephant, गज, वारण, मातङ्ग, इभ. Elephant-driver, हस्तिप. Emissary, चार. End, अन्त. Enjoyment, भोग. Example, दृष्टान्त. Expenditure, व्यय. Fault, अपराध, दोष. Favour, प्रसाद. Fear, त्रास. Festival, उत्सव. Fetter, निगड. Fever, ज्वर. Fire, पावक. Fish, मत्स्य, मीन. Fisherman, धीवर. Flavour, रस. Food, आहार. Fool, मूर्ख, मूढ. Foot, पाद. Frog, भेक, मण्डूक. Frost, तुषार, नीहार. Froth, फेन. Gain, लाभ. Garden, आराम. Gardener, मालिक. Glimpse, view, आलोक. Glutton, अग्नर. Gnat, मशक. Goat, छाग, अज. Goblin, राक्षस, वेताल. God, देव. Granary, कुशूल. Grandson, पौत्र. Grasshopper, शरभ, शलभ. Grief, शोक. Habitation, निवास. Hair of the head, केश, शिरोरुह. Half, अर्द्ध. Hand, हस्त. Heat, घर्म, ताप, उष्म. Heaven, स्वर्ग. Herdsman, गोपालक. Hermit, वानप्रस्थ. Hermitage, आश्रम. Hero, शूर, वीर. Hole, गर्त्त. Hollow (of a tree), कोटर. Horse, अश्व, हय, तुरग. House, आलय. Hunter, व्याध. Incense, धूप. Infatuation, मोह. Inferiority, अपकर्ष. Infliction, प्रयोग. Influence, वश. Inquiry, प्रश्न. Insect, कीट. Instructor, शिक्षक, अध्यापक, उपाध्याय, आचार्य्य. Iron, लोह. Jackall, शृगाल. Jar, कुम्भ, घट. Joy, हर्ष. King, पार्थिव, भूपाल. Labour, उत्साह, यत्न, आयास. Lake, जलाशय. Lamp, दीप. Lesson, अध्याय, पाठ. Life, जीव, प्राण. Lion, सिंह, मृगेन्द्र. Lord, ईश्वर. Love, काम. Man, नर, पुरुष, मनुष्य, मानुष. Mango, आम्र. Marriage, विवाह. Means, उपाय. Merchant,

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वाणिज, सार्थिक, सार्थवाह, महाजन. Messenger, दूत. Method, क्रम. Minister, अमात्य, सचिव. Mirror, दर्पण, आदर्श. Mistake, भ्रम. Moment, क्षण. Month, मास. Moon, चन्द्र. Mortal, मर्त्य. Moth, शलभ. Mountain, पर्वत, अचल. Mouse, मूषिक. Mud, पङ्क, कर्दम. Musician (celestial), गन्धर्व. Mustard, सर्षप. Mute, मूक. Nail, नख. Neck, गल, कण्ठ. Necklace, हार. Nest, नीड. Noose, पाश. Ocean, समुद्र, सागर, अर्णव. Offering, उपहार. Orphan, अनाथ. Outlay, व्यय. Owl, उलूक. Ox, बलीवर्द. Palace, प्रासाद. Palanquin-bearer, यानवाह. Parrot, शुक, कीर. Part, भाग, अंश. Path, पथ, मार्ग. Pause, विराम. Peacock, मयूर. Peasant, क्षेत्रिक, जानपद. Peculiarity, विशेष. Person, जन. Physician, चिकित्सक, वैद्य. Pigeon, कपोत. Pledge, निक्षेप. Ploughman, कृषक. Porter, वाहक. Post (sacrificial), यूप. Predicate (in logic), पदार्थ. Price, अर्घ. Pride, दर्प, गर्व. Prince, युवराज, राजपुत्र. Prison, बन्धनालय. Prowess, विक्रम. Punishment, दण्ड. Pupil, शिष्य, छात्र. Quality, गुण. Question, प्रश्न. Rain, वर्ष. Ray, किरण, कर, मयूख. Reading, lecture, पाठ. Reasoning, तर्क. Reed, वेतस. Reservoir, जलाशय, तडाग. Respect, आदर. Retaliation, प्रतीकार. Retinue, परिवार. Revolution, परीवर्त्त. Rheumatism, वातरोग. Rod (punishment), दण्ड. Ruin, विनाश. Sacrifice, यज्ञ. Scull, कपाल, कपर्द. Sea, समुद्र. Separation, वियोग. Serpent, snake, सर्प, भुजग, उरग. Servant, सेवक, प्रेष्य, भृत्य. Share, अंश, भाग, उद्धार. Sheep, मेष, उरभ्र.

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Shoulder, स्कन्ध. Sickness, रोग. Sky, आकाश. Slaughter, वध. Slave, दास. Son, पुत्र, तनय. Sound, noise, शब्द, स्वन, घोष. Sound, tone, स्वर. Spider, ऊर्णनाभ, मर्कट. Spy, चार. Staff, दण्ड. Stone, प्रस्तर, पाषाण. Story, वृत्तान्त. Street, मार्ग, पथ. String, गुण. Sun, सूर्य्य, अर्क, दिवाकर, भास्कर, आदित्य. Superiority, उत्कर्ष. Swine, शूकर. Tail, पुच्छ. Taste, रस. Teacher, अध्यापक, उपदेशक. Tear, वाष्प. Territory, dominions, विषय. Terror, त्रास. Thief, चौर. Thorn, कण्टक. Thunderbolt, वज्र. Tiger, व्याघ्र, शार्दूल. Time, काल, समय. Tooth, दन्त. Tortoise, कूर्म्म, कच्छप. Transgression, अपराध. Traveller, पान्थ, पथिक. Tree, वृक्ष, द्रुम, पादप. Triumph, जय, विजय. Troop, गण, समूह. Union, संसर्ग. Victory, जय. Village, ग्राम. Virtue, merit, धर्म. Votary, भक्त. Washerman, रजक. Water-jar, घट, कुम्भ. Wave, तरङ्ग. Way, मार्ग, पथ. Wealth, अर्थ. Weariness, क्लम. Well, कूप. Wind, वात, अनिल, पवन. Wing, पक्ष. Wise, बुध. Wolf, वृक. Word, शब्द. Wrath, क्रोध. Writer, लेखक. Year, वर्ष, परिवत्सर. Youth, young man, कुमार, तरुण.

Exercise 17. (Gr. 108; Manual, p. 12.)

Nouns to be declined like शिवा *f.* 'the wife of Śiva.'—Account, computation, गणना. Ache, वेदना, व्यथा. Action, act, क्रिया. Agreement, प्रतिज्ञा. Alms, food given in alms, भिक्षा. Army, सेना. Assembly, सभा. Beauty, शोभा. Bed, शय्या. Bee, मधुमक्षिका.

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Blame, निन्दा. Boat, नौका. Bow-string, ज्या. Branch, शाखा. Brick, इष्टिका. Carthouse, शकटशाला. Cavern, cave, गुहा. Coachhouse, रथशाला. Coin, मुद्रा. Column, स्थूणा. Command, आज्ञा. Compassion, कृपा, दया. Condition, दशा, अवस्था. Couch, शय्या. Course, चर्य्या. Crest, शिखा, चूडा. Daughter, तनया, सुता. Decay, जरा. Deceit, वञ्चना. Decrepitude, जरा. Deity, divinity, देवता. Desire, इच्छा, वाञ्छा, आकांक्षा, स्पृहा. Discourse, कथा. Doubt, misgiving, शङ्का. Earth, धरा, वसुधा, वसुन्धरा. Edge, धारा. Equality, तुल्यता. Evening, सन्ध्या. Examination, परीक्षा. Exertion, चेष्टा. Faith, श्रद्धा. Flag, पताका. Flame, ज्वाला. Fly, मक्षिका. Ganges, गङ्गा. Garland, माला. Girl, बाला, बालिका, कन्या. Gravel, शर्करा. Hall, शाला. Haste, त्वरा. Headache, शिरोवेदना. Height, उच्चता. Honour, अर्हणा, पूजा, अर्चना. Hope, आशा. Hospital, आरोग्यशाला. Host, सेना. Hunger, क्षुधा. Hunting, मृगया. Illusion, माया. Injury, हिंसा. Instruction, शिक्षा. Lamentation, परिदेवना. Learning, knowledge, विद्या. Lecture-room, पाठशाला. Light, प्रभा. Living, livelihood, जीविका. Lute, वीणा. Maiden, कन्या, बाला. Mare, वडवा. Modesty, लज्जा. Moonlight, चन्द्रिका. Name, आख्या. Narration, narrative, कथा. Neck, ग्रीवा. Necklace, माला. Neighing, हेषा. News, वार्त्ता. Night, निशा. Nose, नासा. Number, सङ्ख्या. Pain, पीडा, वेदना, व्यथा. Patience, क्षमा. Post, स्थूणा. Praise, प्रशंसा. Prayer, प्रार्थना. Preservation,

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रक्षा. Progeny, प्रजा. Promise, प्रतिज्ञा. Provincialism, देशभाषा. Rock, शिला. Room, शाला. Sand, वालुका. Science, विद्या. Scorn, असूया. Self-will, स्वेच्छा, स्वतन्त्रता. Service, सेवा. Shadow, छाया. Shame, लज्जा, व्रीडा. Shop, पण्यवीथिका. Sleep, निद्रा. Sloth, तन्द्रा. Song, chaunt, गाथा. Sport, क्रीडा. Star, तारा. State, अवस्था, दशा. Story, कथा. Streak, लेखा, रेखा. Subjects, प्रजा. Sugar, शर्करा. Suspicion, शङ्का. Sweetness, स्वादुता. Swing, दोला. Test, परीक्षा. Thirst, तृषा, पिपासा. Thought, चिन्ता. Time, tide, वेला. Tongue, जिह्वा. Twilight, सन्ध्या. Verb, क्रिया. Vine, द्राक्षा, मृद्वीका. Whip, कशा. Wife, भार्य्या. Woman, अङ्गना, अबला. Worship, पूजा, आराधना. Wreath, माला.

Exercise 18. (Gr. 104; Manual, p. 11.)

Nouns to be declined like शिवं *n.* 'prosperous.'—Ability, सामर्थ्य. Ablution, स्नान. Abode, निकेतन. Adjective, विशेषण. Advantage, फल. Adventure, चरित्र. Ambassage, दौत्य. Answer, उत्तर. Armoury, अस्त्रागार. Army, सैन्य. Arrival, आगमन. Ascent, आरोहण. Assistance, साहाय्य. Back, पृष्ठ. Bait, पिशित. Bane, विष. Battle, युद्ध. Bed, शयन. Bit, खण्ड, भिन्न. Blood, रक्त, लोहित, रुधिर. Body, शरीर, देह, अङ्ग, गात्र, कलेवर. Bolt, अर्गल. Book, पुस्तक, शास्त्र. Brain, मस्तिष्क. Butt, शरव्य. Call, आह्वान. Cause, कारण. Circle, disk, मण्डल. City, नगर, पुर. Close

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(end), अवसान. Cloth, clothing, वस्त्र, वासन. Combat, युद्ध. Comparison, similitude, औपम्य. Constellation, नक्षत्र. Contradiction, discrepancy, वैलक्षण्य. Convalescence, आरोग्य. Cooking-utensil, पाकपात्र. Copper, ताम्र. Corn, धान्य. Courage, धैर्य, वीर्य. Crossing, तरण. Cup, पात्र. Dancing, नृत्य. Danger, dread, भय. Day, दिन. Death, मरण, निधन. Despair, नैराश्य. Destiny, दैव. Dialogue, कथोपकथन. Diet, regimen, पथ्य. Dining-room, भोजनगृह, भोजनस्थान. Dinner, भोजन. Dirt, मल. Dish, भाजन, भाण्ड. Drinking, पान. Drinking-vessel, जलपात्र. Dung, पुरीष. Dwelling, निवेशन. Eatable, भक्ष्यद्रव्य. Eclipse, ग्रहण. Egg, अण्ड. Excavation, खात. Eye, नेत्र, नयन, लोचन. Face, मुख, वदन, आनन. Falsehood, अनृत, मिथ्यावाक्य. Family, कुल. Famine, दुर्भिक्ष. Fear, भय. Field, क्षेत्र. Filth, मल, मालिन्य. Firewood, इन्धन. Firmness, धैर्य्य. Fish-hook, वडिश. Flesh, मांस, आमिष. Flock, यूथ. Flower, पुष्प, कुसुम. Food, अन्न, Foot, चरण. Footstep, पद. Forest, अरण्य. Fraud, कपट. Friend, मित्र. Friendship, मित्रत्व, मैत्र्य, सौहार्द. Frost, हिम. Fruit, फल. Fun, कौतुक, कुतूहल. Garden, उद्यान. Garment, वस्त्र. Gem, रत्न. Gender, लिङ्ग. Gift, दान. Gloom, तिमिर. Glove, अङ्गुलित्र. Goad, तोत्र. Gold, सुवर्ण. Grass, तृण. Greatness, महत्त्व. Greatness of learning, बहुविद्यावत्त्व. Greatness of soul, माहात्म्य. Grove, कानन. Happiness, सुख. Head, मस्तक. Health, कुशल, अनामय. Heart, हृदय. Herd, यूथ. Hint, इङ्गित. Hole, छिद्र,

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विवर, विल, रन्ध्र. Home, गृह. Horn, शृङ्ग. House, गृह, गेह, भवन. Hundred, शत. Immobility, स्थैर्य्य. Incentive, प्रयोजन. Inconvenience, कष्ट. Inference, अनुमान. Jewel, रत्न. Kitchen, महानस. Knowledge, ज्ञान. Leaf, पत्र, पर्ण, दल. Letter (of the alphabet), अक्षर, वर्ण *n*. Life, जीवन, जीवित. Limb, गात्र, अङ्ग. Lordship, ऐश्वर्य्य, प्रभुत्व. Lotus, पद्म, उत्पल, कमल. Manliness, पौरुष. Meal, भोजन. Meat, मांस, अन्न. Medicine, औषध. Member, गात्र, अङ्ग. Middle, मध्य. Milk, क्षीर, दुग्ध. Mind, चित्त. Money, धन. Motive, प्रयोजन. Mouth, मुख, वक्त्र, आनन. Necklace, कण्ठसूत्र. Need, प्रयोजन, अवश्यकत्व. Oblation, हुत, हव्य, कव्य. Observance, keeping, अनुपालन. Oil, तैल. Omen, निमित्त. Organ of sense, इन्द्रिय. Ornament, आभरण, भूषण. Pain, दुःख. Pair, युगल. Place, स्थान. Plank, काष्ठफलक. Plate, भाजन. Plough, हल, लाङ्गल. Poison, विष. Prevention, वारण. Price, मूल्य. Prose, गद्य. Rank, पद. Reading, पठन, अध्ययन. Refuge, शरण. Rejoinder, प्रत्युत्तर. Reply, उत्तर. Revoir, पुनर्दर्शन. Reward, gratuity, पारितोषिक. Robbery, चौर्य्य. Root, मूल. Rule, सूत्र. Salt, लवण. Salvation, परित्राण. Sauce, व्यञ्जन. Saying, वचन. Scholarship, पाण्डित्य. Scripture, शास्त्र. Search, मार्गण. Seat, आसन. Secret, रहस्य. Separation, पृथक्त्व. Shape, रूप. Shore, तीर, कूल, तट. Sickle, दात्र. Sin, पाप, पातक. Skill, कौशल्य. Sky, गगण. Slavery, दास्य, दासत्व. Song, गान. Sorrow, दुःख. Speech, वचन. Sphere, मण्डल. Stead-

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fastness, धैर्य्य. Stick, काष्ठ. Stool, पीठ. String, सूत्र. Summit, अग्र. Summons, आह्वान. Surface, तल. Swimming, सन्तरण. Syllable, अक्षर. Tale, आख्यान. Temple, मन्दिर. Terror, साध्वस. Thing, द्रव्य. Thousand, सहस्र. Thread, सूत्र. Throne, सिंहासन. Tomb, श्मशान. Tool, यन्त्र. Top, summit, अग्र. Treasury, कोशागार. Truth, तत्य, तथ्य. Umbrella, छत्र. Uncleanness, अशौच. Verse, पद्य. Vessel, भाजन, पात्र. Wages, वेतन. War, रण, युद्ध. Washing, प्रक्षालन. Watch (instrument for indicating the hour), वेलाप्रबोधकयन्त्र. Water, जल, सलिल, उदक. Weakness, दौर्बल्य. Wealth, धन, वित्त, द्रव्य, द्रविण. Weapon, शस्त्र, आयुध. Wheel, चक्र. Whey, तक्र. Wine, मद्य, मदिर. Wood, काष्ठ; (forest, grove), वन. Word, वाक्य, पद. Worshipping, पूजन. Writing, लेखन. Youth, youthfulness, यौवन.

Exercise 19. (Gr. 106; Manual, p. 12.)

Nouns to be declined like नदी *f.* 'a river.'—Actress, नटी. Bottle, कूपी, काचकूपी. Braid, वेणी. Captive, बन्दी. Chaste woman (*suttee*), सती. City, नगरी, पुरी. Daughter, पुत्री. Earth, ground, पृथिवी, मही, मेदिनी, उर्वी, धरणी. Female friend, confidante, सखी. Florist, मालिनी. Forest, अटवी, अरण्यानी. Friendship, मैत्री. Glen, दरी. Goose, हंसी. Hag, पिशाची. Hare (female), शशकी. Ink, मसी. Lady, देवी. Lotus-fibre, मृणाली. Lotus-pool, पद्मिनी. Messenger (female), दूती. Mother, जननी, जनित्री. Night,

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रजनी. Nurse, धात्री. Pen, लेखनी. Pool, वापी. Queen, राज्ञी, देवी. Roe, हरिणी. Sister, भगिनी. Slave (female), दासी. Tigress, व्याघ्री. Water-lily (the plant), नलिनी, पद्मिनी. Wave, वीची. Wife, पत्नी. Woman, नारी, मानुषी. Young woman, युवती, तरुणी.

Exercise 20. (Gr. 110; Manual, p. 12.)

Nouns to be declined like अग्नि *m.* 'fire.'—Ape, कपि. Bard, कवि. Beginning, आदि. Charioteer, सारथि. Elbow, अरत्नि. Enemy, अरि. Fire, वह्नि. Footsoldier, पदाति. General, सेनापति. Guest, अतिथि. Hand, पाणि. King, नृपति, भूपति. Kinsman, ज्ञाति. Limit, अवधि. Lord, अधिपति. Lunar day, तिथि. Monk, मुनि. Mountain, गिरि, अद्रि. Noise, ध्वनि. Oblation, offering, बलि. Ocean, जलधि. Quiver, शरधि. Ray (also rein), रश्मि. Rule, विधि. Ruler, अधिपति. Sage, मुनि. Saint, ऋषि. Sea, उदधि, पयोधि, वारिधि. Sheep, अवि. Sickness, व्याधि. Sun, रवि. Sword, असि. Tail, वालधि. Term, अवधि. Treasure, निधि. Worm, कृमि.

Exercise 21. (Gr. 112; Manual, p. 13.)

Nouns to be declined like मति *f.* 'the mind.'—Allowance, maintenance, वृत्ति. Attainment, प्राप्ति. Beauty, कान्ति. Chastisement, शास्ति. Conflict, समिति. Consent, अनुमति. Constancy, धृति. Correction, शुद्धि. Custom, रीति. Deformity, विकृति. Devo-

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tion, भक्ति. Earth, ground, भूमि. Emancipation, final beatitude, मुक्ति. Enjoyment, रति. Error, भ्रान्ति. Exhaustion, ग्लानि. Fall, च्युति. Fame, कीर्त्ति, ख्याति. Fashion, रीति. Fatigue, श्रान्ति. Fist, मुष्टि. Fitness, युक्ति. Form, मूर्त्ति, आकृति. Futurity, आयति. Happiness, निर्वृति. Intellect, बुद्धि. Law, स्मृति. Line, पंक्ति. Loss, हानि. Lustre, light, द्युति. Maintenance, भृति. Morality, नीति. Motion, गति. Nature, प्रकृति. Night, रात्रि. Oar, क्षेपणि. Occupation, वृत्ति. Opinion, मति. Order, व्यूढि. Pain, आर्त्ति, अर्त्ति. Person, व्यक्ति. Pleasure, प्रीति. Point (of a sword &c.), कोटि. Policy, नीति. Power, शक्ति. Prosperity, समृद्धि, सम्पत्ति. Quietism, शान्ति. Race, caste, जाति. Rain, वृष्टि. Relish, रुचि. Repetition, पुनरुक्ति. Repose, विश्रान्ति. Satisfaction, तुष्टि, सन्तुष्टि. Soil, भूमि. Style, title, ख्याति. Superhuman power, विभूति. Temptation, आकृष्टि. Timidity, भीति. Usage, रीति. Vision, दृष्टि. Wages, भृति. Wickedness, निकृति. Withdrawal, cessation, उपरति.

Exercise 22. (Gr. 114; Manual, p. 13.)

Nouns to be declined like वारि *n.* 'water.'—Agent, कर्तृ *n.* Curd, दधि (see Gr. 122). Giver, दातृ *n.* Intelligent, मेधावि *n.* Lonely, एकाकि *n.* Pure, शुचि *n.* Rich, धनि *n.* Thigh, सक्थि (see Gr. 122).

Exercise 23. (Gr. 111; Manual, p. 13.)

Nouns to be declined like भानु *m.* 'the sun.'—

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Anger, मन्यु. Animal, जन्तु. Arm, बाहु. Atom, अणु. Bamboo, वेणु. Beast, पशु. Beggar, भिक्षु. Breath, असु. Bridge, सेतु. Cat, ओतु. Cause, हेतु. Desert, मरु. Drop, बिन्दु. Dust, पांशु. Enemy, शत्रु, रिपु, दस्यु. Flour, शक्तु. Infant, शिशु. Jackall, गोमायु. Jaw, हनु. Kinsman, बन्धु. Lord, प्रभु. Metal, mineral, धातु. Mole, freckle, पिशु. Preceptor, गुरु. Sacrifice, क्रतु. Season, ऋतु. Shell, कम्बु. Sin, मन्यु. Site of a house, वास्तु. Siva, शम्भु. Sluggard, निद्रालु. Spirituous liquor, शीधु. Stake, शङ्कु. Sugar-cane, इक्षु. Thread, तन्तु. Traveller, यातु, गन्तु. Tree, तरु. Tremor, वेपथु. Vomiting, वमथु. Wind, वायु.

Exercise 24. (Gr. 113; Manual, p. 14.)

Nouns to be declined like धेनु *f.* 'a milch cow.'—Bill, beak, चञ्चु. Good, साधु *f.* Pale, पाण्डु *f.* Rope, रज्जु. Thin, तनु *f.* Thirsty, पिपासु *f.* Woman whose children die, बिन्दु.

Exercise 25. (Gr. 115; Manual, p. 14.)

Nouns to be declined like मधु *n.* 'honey.'—Beard, श्मश्रु. Collar-bone, जत्रु. Flattering speech, चटु. Knee, जानु. Lac, जतु. Palate, तालु. Tear, अश्रु. Thing (plot of a drama), वस्तु. Wealth, riches, वसु. Whey, मस्तु. Wood, दारु.

Exercise 26. (Gr. 126.)

Nouns to be declined like श्री *f.* 'prosperity.'—

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Fear, भी *f.* Shame, ह्री *f.* Understanding, धी *f.* Woman, स्त्री (but N. sing. स्त्री, Ac. स्त्रीं or स्त्रियं).

Exercise 27. (Gr. 127; Manual, p. 15.)

Nouns to be declined like दातृ *m.* 'a giver.'— Buyer, क्रेतृ. Carpenter, त्वष्टृ. Carrier, वोढृ. Charioteer, यन्तृ. Conqueror, जेतृ. Creator, स्रष्टृ, धातृ. Eater, भोक्तृ, अत्तृ, खादितृ. Fighter, योद्धृ. Forsaker, त्यक्तृ. Gainer, लम्भृ. Grandson, नप्तृ (Gr. 128. *a*). Leader, नेतृ. Legislator, शासितृ. Liberator, मोक्तृ. Master, husband, भर्तृ. Monitor, अभिमन्तृ. Pardoner, क्षन्तृ. Protector, गोप्तृ, रक्षितृ. Questioner, प्रष्टृ. Sacrificer, यष्टृ, होतृ. Seller, विक्रेतृ. Sister, स्वसृ (Gr. 129. *a*). Slayer, हन्तृ. Speaker, वक्तृ, वदितृ.

Exercise 28. (Gr. 128; Manual, p. 15.)

Nouns to be declined like पितृ *m.* 'a father.'— Brother, भ्रातृ. Daughter, दुहितृ (Gr. 129). Man, नृ (Gr. 128. *b*). Mother, मातृ (Gr. 129). Son-in-law, जामातृ.

Exercise 29. (Gr. 95, 136; Manual, p. 16.)

Nouns to be declined like हरित् *m.* or *f.* 'green.'— Conqueror of heroes, वीरजित्. Doer of work, कर्म्मकृत्. Gatherer of flowers, पुष्पचित्. Lightning, विद्युत् *f.*, तडित् *f.* Observant of duty, धर्म्मभृत्. Praiser of the gods, देवस्तुत्. River, सरित् *f.* Roe-deer (also a

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creeper), रोहित् *f.* Thought, चित् *f.* Wind, मरुत् *m.* Woman, योषित् *f.*

Exercise 30. (Gr. 138; Manual, p. 16.)

Nouns to be declined like धर्मविद् *m. f.* 'knowing one's duty.'—Assembly, संसद् *f.* Autumn, शरद् *f.* Calamity, विपद् *f.* Flesh-eater, cannibal, क्रव्याद् *m.* or *f.* Friend, सुहृद् *m.* Hump, peak of a mountain, ककुद् *f.* Inhabitant of heaven, a celestial, नाकसद् *m.* or *f.* Joy, मुद् *f.* Misfortune, विपद् *f.* Perfection, सम्पद् *f.*

Exercise 31. (Gr. 137, 139; Manual, p. 16.)

Nouns to be declined like हरित् *n.* 'green' and कुमुद् *n.* 'a lotus.'—Entrail, पुरीतत् *n.* Heart, हृद् *n.* World, जगत् *n.*

Exercise 32. (Gr. 140; Manual, p. 17.)

Nouns to be declined like धनवत् *m. f. n.* 'rich.'—Abounding in food, अन्नवत्. Active, चेष्टावत्. Affectionate, स्नेहवत्. Armed, अस्त्रवत्, शस्त्रवत्. As much, as many, यावत्. Branchy, शाखावत्. Busy, कार्य्यवत्. Compassionate, दयावत्, कृपावत्. Excellent, meritorious, गुणवत्. Famous, यशस्वत्. Finite, अन्तवत्. Flowery, पुष्पवत्. Fond, स्नेहवत्. Fortunate, लक्ष्मीवत्. Fruitful, फलवत्. Happy, सुखवत्. Having children, पुत्रवत्. Learned, विद्यावत्. Miserable, दुःखवत्. Shapely, आकारवत्. Snowy, हिमवत्. So much, so

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many, तावत्. Wealthy, वित्तवत्. Wise, ज्ञानवत्. Wived, having a wife, भार्य्यावत्.

Exercise 33. (Gr. 140; Manual, p. 17.)

Nouns to be declined like धीमत् *m. f. n.* 'wise.'—Bird, गरुत्मत्. Famous, कीर्त्तिमत्. Fortunate, श्रीमत्. Intelligent, बुद्धिमत्. Large-jawed (the monkey chief), हनुमत्. Long-lived, चायुष्मत्. Mindful, मतिमत्. Omnipotent, सर्वशक्तिमत्. Possessed of cattle, गोमत्. Prosperous, ऋद्धिमत्. Sun or moon (possessed of beams), अंशुमत्.

Exercise 34. (Gr. 147; Manual, p. 17.)

Nouns to be declined like आत्मन् *m.* 'soul.'—Fire, शुष्मन्. Hot season, उष्मन्. Looker, दृश्मन्. Road, अध्वन्. Sacrificer, यज्वन्. Sin, पाप्मन्. Stone, अश्मन्.

Exercise 35. (Gr. 149; Manual, p. 18.)

Nouns to be declined like राजन् *m.* 'a king.'—Blackness, कालिमन्. Border, सीमन्. Carpenter, तक्षन्. Fat, पीवन्. Head, मूर्द्धन्. Heaviness, गरिमन्. Lightness, लघिमन्. Love, प्रेमन्. Spleen, प्लिहन् or प्लीहन्.

Exercise 36. (Gr. 152; Manual, p. 18.)

Nouns to be declined like कर्म्मन् *n.* 'act,' 'fact.'—Armour, वर्म्मन्. Birth, जन्मन्. Bow, धन्वन्. Corner of the mouth, मृक्कन्. Happiness, शर्म्मन्. House, वेश्मन्. Joint (division), पर्वन्. Leather, चर्म्मन्. Pretext, छद्मन्. Wages, भर्मन्.

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Exercise 37. (Gr. 152; Manual, p. 18.)

Nouns to be declined like नामन् *n.* 'a name.'— Conciliation, सामन्. Gold, हेमन्. Hair, रोमन्. House, palace, धामन्. Love, प्रेमन्. Sky, व्योमन्. String, दामन्.

Exercise 38. (Gr. 159; Manual, p. 19.)

Nouns to be declined like धनिन् *m. f. n.* 'rich.'— Abandoner, त्यागिन्. Active, कारिन्. Angry, क्रोधिन्. Archer, धन्विन्. Bird, पक्षिन्, पतत्रिन्. Charioteer, रथिन्. Devotee, तपस्विन्, योगिन्. Elephant, हस्तिन्, करिन्, दन्तिन्. Eloquent, वाग्मिन्. Embodied spirit, soul, देहिन्. Foe, वैरिन्. Fragrant, सुगन्धिन्. Garrulous, बहुभाषिन्. Generous, दानशीलिन्. Goer, गामिन्, यायिन्. Hermit, anchoret, आश्रमिन्, सन्यासिन्. Illustrious, यशस्विन्. Inhabitant, निवासिन्. Kinsman, connexion, सम्बन्धिन्. Liar, मिथ्यावादिन्. Lion (maned), केशरिन्. Living creature, प्राणिन्. Master, husband, स्वामिन्. Minister, मन्त्रिन्. Miry, पङ्किन्. Moon, शशिन्. Owner, स्वामिन्. Peacock (crested), शिखिन्. Protector, defender, guardian, रक्षिन्. Sick, रोगिन्. Silent, मौनिन्. Sinner, पापिन्. Speaker, वादिन्. Splendid, तेजस्विन्. Staff-bearer, दण्डिन्. Stander, स्थायिन्. Student, विद्यार्थिन्, अन्तेवासिन्. Suppliant, अर्थिन्. Taker, ग्राहिन्. Talented, गुणिन्. Transgressor, अपराधिन्. Tusked, दंष्ट्रिन्. Villager, ग्रामिन्. Well, कुशलिन्. Witness, साक्षिन्.

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Exercise 39. (Gr. 163; Manual, p. 19.)

Nouns to be declined like चन्द्रमस् *m.* 'the moon.'—Ape, वनौकस्. Nymph, अप्सरस् *f.* Sun, विभावस् *m.* Well-spoken (speaking well), सुवचस् *m.* or *f.*

Exercise 40. (Gr. 164; Manual, p. 20.)

Nouns to be declined like मनस् *n.* 'the mind.'—Age, वयस्. Assembly, सदस्. Breast, bosom, वक्षस्, उरस्. Darkness, तमस्. Fame, यशस्. Glory, तेजस्, वर्चस्. Head, शिरस्. Lake, pool, pond, सरस्. Milk, water, पयस्. Mind, thought, चेतस्. Penance, तपस्. Sin, एनस्, अंहस्. Sky, नभस्. Speech, वचस्. Speed, तरस्. Stream, current, स्रोतस्. Veda, छन्दस्. Vesture, वाससस्. Water, अम्भस्, पयस्.

Exercise 41. (Gr. 167; Manual, p. 20. Note.)

Comparatives to be declined like बलीयस् *m. f. n.* 'stronger.'—Better, more excellent, श्रेयस्. Elder, ज्येयस्. Heavier, गरीयस्. More distant, दवीयस्. More intelligent, मतीयस्. More sinful, पापीयस्. Nearer, नेदीयस्. Younger, यवीयस्, कनीयस्.

[Participles of 2d preterite, like ययाचिवस्, सेदिवस्, ईयिवस्, must be declined like विविद्वस् and जग्मिवस्. See Gr. 168.]

Exercise 42. (Gr. 165; Manual, p. 20. Note.)

Nouns to be declined like हविस् *n.* 'ghee.'—Body,

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घपुस्. Clarified butter, सर्पिस्. Eye, चक्षुस्. Light, ज्योतिस्.

Exercise 43. (Gr. 176; Manual, p. 21.)

Nouns to be declined like वाच् *f.* 'voice,' 'speech,' and भुज् *m. f. n.* 'an eater' (and nouns ending in any consonant except त् *t*, द् *d*, न् *n*, स् *s*).—Bark, skin, त्वच् *f.* Garland, स्रज् *f.* Happy, सुखभाज्. Hunger, क्षुध् *f.* Ladle, स्रुच् *f.* Merchant, वणिज्. Partaker, sharer, भाज्. Physician, भिषज्. Sovereign, सम्राज्.

Exercise 44. (Gr. 120, 121, 122, 142, 155, 162, 169, 178.)

Irregular nouns to be declined.—Bone, अस्थि *n.* Dog, श्वन् *m.* Eye, अक्षि *n.* Friend, सखि *m.* Great, महत् *m.* Husband, lord, पति *m.* Male, पुंस् *m.* Road, पथिन् *m.* Water, अप् *f.*

Exercise 45. (Gr. 191; Manual, p. 22.)

Add the affixes denoting comparison to the following adjectives.—Able, समर्थ. Accurate, शुद्ध. Acute, तीव्र. Adjacent, समीप. Aged, वृद्ध. Ancient, पुराण. Astonished, विस्मित. Attentive, अवहित. Bad, मन्द, अपकृष्ट. Beautiful, सुन्दर. Beloved, प्रिय. Bitter, तिक्त. Black, कृष्ण. Blessed, धन्य. Blind, अन्ध. Blue, नील. Bold, वीर. Broad, पृथु, प्रस्थवत्. Bulky, स्थूल. Chief, मुख्य. Cold, शीतल. Deaf, बधिर. Deep, गम्भीर. Deformed, विरूप. Demonstrative, निर्णायक.

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Diligent, उद्योगिन्, व्यवसायिन्. Dirty, मलिन, अशुद्ध, अपरिष्कृत. Distant, दूर. Distinct, व्यक्त. Dreadful, घोर, दारुण. Dry, शुष्क. Dumb, मूक. Eligible, प्रशस्त. Eloquent, वाक्पटु. Empty, शून्य. Equal, तुल्य. Evil, मन्द. Excellent, प्रशस्य. Famous, कीर्त्तिमत्. Fat, स्थूल. Fierce, प्रचण्ड. Fine, सूक्ष्म. Firm, दृढ. Fit, युक्त, योग्य. Generous, उदार. Good, साधु, भद्र. Grateful, कृतज्ञ. Great, महत्. Green, हरित्. Gross, घन. Happy, तुष्ट, धन्य. Hard, कठिन. Harsh, परुष. Heavy, गुरु. Helpless, असहाय. High, उच्च. Holy, पवित्र. Honourable, मान्य, पूज्य. Huge, बृहत्, स्थूल. Illusive, मायामय. Improper, अनुचित. Infinite, अनन्त. Insipid, असार. Kind, कारुणिक, सदय, दयाशील. Lame, खञ्ज. Large, विशाल. Lazy, अलस. Lean, क्षीण, कृश. Like, सदृश. Little, अल्प, क्षुद्र. Long, दीर्घ. Loud, महास्वन, महाशब्द, शब्दकार, उच्चैस्. Low, नीच. Many, बहु, अनेक. Mean, क्षुद्र. Much, बहु, बहुल. Near, अन्तिक, सन्निहित. New, नवीन, नव. Noble, कुलीन. Noxious, हिंस्र. Old, वृद्ध. Patient, सहिष्णु. Pellucid, विमल, निर्मल. Perplexed, व्याकुल. Pious, भक्तिमत्. Pleasing, रुचिर. Polished, संस्कृत. Proper, उचित, यथार्थ, प्रयोज्य. Pure, निर्मल. Red, रक्त. Rich, धनिन्, धनवत्. Righteous, धार्म्मिक. Ripe, पक्व. Short, ह्रस्व. Slow, मन्द. Small, क्षुद्र, अल्प. Soft, मृदु. Southern, दक्षिण. Strong, बलवत्. Stupid, मूर्ख. Suitable, उपयुक्त. Sweet, मधुर, स्वादु. Swift, शीघ्र. Tawny, पिङ्ग, पिङ्गल. Thick, bulky, स्थूल. Tremulous, तरल, लोल. Uneven, विषम.

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Unsteady, अस्थिर, तरल, चपल. Variegated, चित्र, विचित्र. Violent, प्रबल. White, शुक्ल, असित. Wise, विज्ञ, धीमत्. Yellow, पीत, पीतवर्ण. Young, युवन्.

Exercise 46. (Gr. 261; Manual, pp. 37, 49.)

Give the four conjugational tenses of the following verbs of the first class.—Accost, भाष् *Átm.* (with सं). Ask, beg, याच्. Bathe, गाह् *Átm.* (with अव). Bear, endure, सह् *Átm.* Be, become, भू. Be, exist, वृत् *Átm.* Bite, दंश्. Blab, prattle, जल्प्. Blow (a horn), ध्मा. Call, ह्वे. Conquer, जि. Creep, crawl, सृप्. Cross over, swim, तॄ. Cry, क्रुश्. Decay, क्षि. Descend, तॄ or रुह् (with अव). Devour, ग्रस्. Dig, खन्. Distress, annoy, बाध् *Átm.* Distribute, give away, तॄ (with वि). Draw, कृष्. Drink, पा, धे. Dwell, वस्. Eat, भक्ष्. Endure, क्षम् *Átm.* Fit (to be), deserve, अर्ह्. Forsake, त्यज्. Give, दा. Go, गम्, चर्, चल्, व्रज्. Grieve, शुच्. Hasten, त्वर् *Átm.* Increase, वृध् *Átm.* Laugh, हस्. Lead, नी. Meditate, ध्यै. Mount, रुह् (with आ or अधि). Play, क्रीड्. Please (be pleasing), रुच् *Átm.* Proclaim, घुष्. Protect, गुप्. Read, पठ्. Remember, स्मृ. Repeat, वृत् (with आ). Roam, चट्. Run, धाव्. See, दृश्. Seize, ह्व. Serve, सेव्. Shine, शुभ्. Sing, गै. Sink, give way, despond, सद्. Slip, स्खल्. Smell, घ्रा. Smile, स्मि. Speak, वद, भाष्. Sport, रम्. Stand, स्था. Step, क्रम्. Strive, चेष्ट्, यत्.

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Support, धृ. Travel, अट्. Understand, बुध्. Weave, वे. Yawn, जृम्भ्.

Exercise 47. (Gr. 307; Manual, pp. 37, 52.)

Give the four conjugational tenses of the following verbs of the second class.—Bathe, स्ना. Deny, ह्नु. Eat, अद्. Go, या. Hate, द्विष्. Know, विद्. Lick, लिह्. Lie down, शी. Make a noise, crow, रु. Measure, मा. Milk, दुह्. Praise, स्तु, नु. Protect, govern, rule, पा. Rub, मृज्. Shine, भा. Sleep, स्वप्, निद्रा. Smite, slay, kill, हन्. Speak, ब्रू, वच्. Wake, जागृ. Weep, रुद्.

Exercise 48. (Gr. 330; Manual, pp. 37, 53.)

Give the four conjugational tenses of the following verbs of the third class.—Bear, भृ. Cleanse, निज्. Discriminate, विज्. Fear, भी. Give, दा. Measure, मा. Pervade, विष्. Place, have, धा. Quit, leave, हा.

Exercise 49. (Gr. 272; Manual, pp. 37, 54.)

Give the four conjugational tenses of the following verbs of the fourth class.—Angry (to be), क्रुध, कुप्. Born (to be), जन्. Create, let go, सृज्. Cut, छो. Dance, नृत्. Decay, जॄ. Destroy, सो. Dry, शुष्. Emaciate, कृश्. Err, wander, भ्रम्. Exist, be found, विद्. Fight, युध्. Fly, डी. Forgive, क्षम्. Go, पद्. Perceive, बुध्. Perfect (to be), सिध्. Perish, नश्. Play, gamble, दिव्. Pleased (to be), तुष्. Pure (to be),

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सुप्. Sew, सिव्. Sharpen, श्नो. Shoot, throw, क्षिप्. Think, imagine, मन्. Tranquil (to be), शम्.

Exercise 50. (Gr. 349; Manual, pp. 37, 56.)

Give the four conjugational tenses of the following verbs of the fifth class.—Able (to be), शक्. Bind, सि. Collect, cull, gather, चि. Cover, स्तृ. Deceive, दम्भ. Delight, पृ. Injure, कृ or कॄ. Obtain, find, आप्. Proud (to be), धृष्. Shake, धु. Throw, मि.

Exercise 51. (Gr. 278; Manual, pp. 37, 58.)

Give the four conjugational tenses of the following verbs of the sixth class.—Ask, प्रच्छ्. Besmear, लिप्. Create, सृज्. Cut, छुर्. Die, मृ. Enter, विश्. Find, विद्. Loose, open, मुच्. Plunge, dive, मज्ज्. Send, नुद्. Sit down, विश् (with उप). Smear, लिप्. Sprinkle, irrigate, सिच्. Throw, क्षिप्. Touch, स्पृश्. Wish, इष्. Write, लिख्.

Exercise 52. (Gr. 342; Manual, pp, 37, 60.)

Give the four conjugational tenses of the following verbs of the seventh class.—Anoint, अञ्ज्. Break, भिद्, भञ्ज्. Cut, छिद्. Distinguish, शिष्. Eat, enjoy, भुज्. Injure, हिंस्. Join, युज्. Kindle, इन्ध्. Moisten, उन्द्. Pound, क्षुद्.

Exercise 53. (Gr. 353; Manual, pp. 37, 62.)

Give the four conjugational tenses of the following

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verbs of the eighth class.—Ask, यन्. Do, make, कृ. Eat grass, तृण्. Give, obtain, सन्. Go, क्षुण्. Imagine, मन्. Kill, क्षण्, क्षिण्. Shine, घृण्. Stretch, तन्.

Exercise 54. (Gr. 356; Manual, pp. 37, 65.)

Give the four conjugational tenses of the following verbs of the ninth class.—Bind, close (a book), बन्ध्. Bruise, crush, मृद्. Buy, क्री. Eat, अश्. Grow old, जॄ. Know, ज्ञा. Overspread, वृ. Purify, पू. Steal, pilfer, मुष्. String, ग्रन्थ्. Take, ग्रह्. Thirst, तृष्.

Exercise 55. (Gr. 283; Manual, pp. 37, 67.)

Give the four conjugational tenses of the following verbs of the tenth class.—Ask, अर्थ्; (or with प्र), प्रार्थ्. Castigate, punish, दण्ड्. Celebrate, कृत्. Compute, enumerate, गण्. Console, appease, सान्त्व्. Consult, मन्त्र्. Count, गण्. Fill, पॄ. Hear, कर्ण्. Hunt, seek, मृग्. Lift, तुल् (with उत्). Long for, स्पृह्. Look, लोक्. Mingle, मिश्र्. Pain, अर्द्. Paint, describe, वर्ण्. Press, coerce, यन्त्र्. Sharpen, whet, तिज्. Speak, tell, relate, कथ्. Strike, beat, thrash, तड्. Swallow, ग्रस्. Teach, शिक्ष्. Think, चिन्त्. Weigh, तुल्, तूल्. Worship, पूज्.

Exercise 56. (Gr. 364; Manual, p. 39.)

Give the second preterite of the following verbs.—Ascend, रुह् (with आ or अधि). Begin, रभ् (with आ). Bow down, नम् (with प्र). Burn, दह्. Call out to,

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challenge, क्षे (with आ). Conquer, जि. Cook, पच्. Create, सृज्. Creep, crawl, सृप्. Cross over, तॄ. Drink, पा. Dwell, वस्. Fall, पत्. Forsake, त्यज्. Go, गम्, या, चर्, व्रज्, इ. Hear, श्रु. Laugh, हस्. Let go, सृज्, मुच्. Lie down, शी. Pleasing and agreeable (to be), रुच्. Pronounce, say, गद्. Roam, भ्रम्. Sacrifice, यज्. Say, वद्. See, दृश्, लोक, लोच्. Seize, हृ, ग्रह्. Serve, श्रि. Shew, दृश् *in caus.* Sleep, स्वप्. Speak, वच्. Sport, लस् (with वि). Stand, स्था. Tell, कथ्. Throw, क्षिप्. Understand, बुध्. Wander, भ्रम्. Write, लिख्.

Exercise 57. (Gr. 386; Manual, p. 41.)

Give the first future of the following verbs.— Awake, जागृ. Burn, दह्. Carry, वह्. Cherish, भृ. Cook, पच्. Do, कृ. Endure, सह्. Forgive, क्षम्. Forsake, त्यज्. Go, गम्. Lick, लिह्. Milk, दुह्. Protect, रक्ष्. Read, पठ्.

Exercise 58. (Gr. 386; Manual, p. 41.)

Give the second future of the following verbs.— Acquire, आप्, लभ्. Ask, प्रच्छ्, याच्. Burn, दह्. Carry, वह्. Cook, वच्. Die, मृ. Do, कृ. Dwell, वस्. Eat, अद्, भक्ष्. Enjoy, भुज्. Enter, विश्. Fall, पत्. Fight, युध्. Forsake, त्यज्. Go, गम्, या, इ, चर्, पद्. Make, कृ. Milk, दुह्. Move, चल्. Remember, स्मृ. Sacrifice, यज्. Seize, हृ. Serve, सेव्, श्रि.

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Slay, हन्. Speak, वच्, वद्, भाष्. Strive, यत्, चेष्. Succeed, सिध्. Suffer, सह्. Write, लिख्.

Exercise 59. (Gr. 415; Manual, p. 41.)

Give the third preterite of the following verbs.—Ask, प्रच्छ्. Bathe, स्ना. Be, भू. Conceal, गुह्. Count, गण्. Go, गम्, या. Guide, नी. Hear, श्रु. Point out, दिश्. Read, पठ्. Resign, relinquish, त्यज्. Say, वच्. Understand, बुध्. Worship, अर्च्.

Exercise 60. (Gr. 462; Manual, p. 71.)

Give the passive form of the following verbs.—Conquer, जि. Do, कृ. Drink, पा. Give, दा. Hear, श्रु. Hold, have, धा. Measure, मा. Quit, हा. Remember, स्मृ. Sing, गै. Stand, स्था. Tear, दृ.

Exercise 61. (Gr. 479.)

Give the causal form of the following verbs.—Be, become, भू. Be, exist, वृत्. Bend, नम्. Blaze, ज्वल्. Born (to be), जन्. Command, आज्ञा (ज्ञा with आ). Conquer, जि. Fall, पत्. Give, दा. Go, गम्, या, पद्, चर्, इ, ऋ. Grow, रुह्. Hear, श्रु. Know, विद्, बुध्. Learn, शिक्ष्. Protect, पा. Satisfied (to be), तृप्. See, दृश्. Sing, गै. Slay, हन्. Stand, स्था. Wake, जागृ.

Exercise 62. (Gr. 498.)

Give the desiderative form of the following verbs.—Burn, दह्. Conquer, जि. Cut, कृत्. Die, मृ.

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Do, कृ. Drink, पा. Eat, भुज्. Fall, यत्. Fight, युध्. Gain, लभ्. Give, दा. Go, गम्, पद्. Hear, श्रु. Kill, हन्. Know, ज्ञा, बुध्. Know (cause to), ज्ञाप्. Lead, नी. Obtain, आप्. Quit, हा. Say, वच्. See, दृश्. Seize, ह्रु. Slay, smite, हन्. Think, मन्.

Exercise 63. (Gr. 507.)

Give the frequentative or intensive form of the following verbs.—Blaze, ज्वल्. Conquer, जि. Sacrifice, यज्. Shine, दीप्. Weep, रुद्.

Exercise 64. (Gr. 524–526; Manual, p. 45.)

Give the present participles, Parasmai and Átmane, of the following verbs.—Able (to be), शक्. Break, भिद्, भञ्ज्. Celebrate, कृत्. Collect, चि. Conquer, जि. Cook, पच्. Count, गण्. Die, मृ. Do, कृ. Drink, पा. Enter, विश्. Fear, भी. Fight, युध्. Give, दा. Gleam, स्फुर्. Go, गम्, इ. Have, hold, धा. Hear, श्रु. Know, ज्ञा. Make, मा (with निर्). Narrate, कथ्. Obstruct, रुध्. Obtain, आप्. Pain, पीड्. Play, दिव्. Propitiate, आराध् (राध् with आ). Protect, पा. Purchase, क्री. Purify, पू. Quit, हा. Respect, आदृ (दृ with आ). Rub, मृज्. See, दृश्. Shout, make a noise, रु. Sing, गै. Sink, सद्. Slay, हन्. Smell, घ्रा. Smile, स्मि. Speak, वद्, ब्रू. Split, cleave, छिद्. Stand, स्था. Support, cherish, भृ. Worship, पूज्. Write, लिख्.

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Exercise 65. (Gr. 531; Manual, p. 46.)

Give the past passive participle of the following verbs.—Abandon, त्यज्, मुच्, हा. Be, become, भू. Begin, रभ् (with आ). Bind, नह्. Build, मा (with निर्). Burn, दह्. Carry, वह्. Conquer, जि. Cook, पच्. Count, गण्. Create, सृज्. Curse, शप्. Cut, छिद्. Dance, नृत्. Deceive, लभ् (with प्र). Depart, गम् (with अप), इ (with अप or वि). Descend, तॄ (with अव). Drink, पा. Eat, अद्, भक्ष्. Fall, पत्, च्यु. Free, मुच्. Gain, लभ्. Give, दा. Go, गम्, इ. Grieve, शुच्. Grow, रुह्. Hear, श्रु. Lick, लिह्. Meditate, ध्यै. Milk, दुह्. Mind, think, मन्. Move, चल्. Obstruct, रुध्. Obtain, आप्. Pain, पीड्, अर्द्. Perish, नश्. Pleased (to be), तुष्, रम्. Plunge, dive, sink, मज्ज्. Quit, त्यज्, हा. Read, इ (with अधि), गम् (with अधि). Relate, कथ्. Remember, स्मृ. Restrain, यम्. Sacrifice, यज्. Say, वच्, वद्. See, दृश्. Seize, ह्, ग्रह्. Sink, give way, सद्, मज्ज्. Smear, लिप्. Solicit, याच्. Sport (be addicted to), रम्. Strike, हन्. Teach, दिश् (with उप). Write, लिख्.

Exercise 66. (Gr. 553; Manual, p. 47.)

Give the past active participle of the following verbs.—Abandon, त्यज्. Appoint, युज् (with नि). Create, सृज्. Go, गम्. Hear, श्रु. Read, पठ्. See, दृश्. Speak, वच्, कथ्.

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Exercise 67. (Gr. 556; Manual, p. 47.)

Give the past indeclinable participle in त्वा of the following verbs.—Acquire, लभ्. Ask, प्रच्छ्. Be, भू. Bow, bend, नम्. Cook, पच्. Discourse, कथ्. Drink, पा. Dwell, वस्. Eat, enjoy, भुज्. Fall, पत्. Fight, युध्. Give, दा. Go, गम्. Grow, रुह्. Hear, श्रु. Hold, धा. Join, meet, unite, मिल्. Lick, लिह्. Meditate, ध्यै. Obstruct, रुध्. Praise, स्तु. Prate, जल्प्. Quit, हा, त्यज्. Remember, स्मृ. Say, वच्, वद्. See, दृश्. Sing, गै. Stand, स्था. Take, ग्रह्. Think, मन्, चिन्. Weep, रुद्. Write, लिख्.

Exercise 68. (Gr. 559; Manual, p. 47.)

Give the past indeclinable participle in य of the following verbs.—Bow down, नम् (with प्र). Call, challenge, ह्वे (with आ). Conquer, जि (with वि). Descend, तॄ (with अव). Go out, गम् (with निर्). Honour, दृ (with आ). Praise, स्तु (with प्र). Remember, स्मृ (with अनु). Throw, क्षिप् (with प्र).

Exercise 69. (Gr. 569; Manual, p. 48.)

Give the future passive participle in तव्य of the following verbs.—Accomplish, achieve, साध्. Ask, अर्थ् (with प्र). Conquer, जि. Cook, पच्. Do, कृ. Dwell, वस्. Eat, अद्, भुज्. Endure, सह्. Fight, युध्. Gain, लभ्. Give, दा. Go, गम्, इ, चर्. Hear, श्रु. Know, विद्. Preserve, रक्ष्. Protect, गुप्. Read, पठ्.

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Remember, स्मृ. Sacrifice, यज्. Satisfy, तृप्. Understand, बुध्.

Exercise 70. (Gr. 570; Manual, p. 48.)

Give the future passive participle in अनीय of the following verbs.—Cross over, तॄ. Defend, रक्ष्. Do, कृ. Drink, पा. Endure, सह्. Hear, श्रु. Lie down, शी. Praise, शंस् (with प्र). Read, पठ्. Satisfy, तृप्.

Exercise 71. (Gr. 571; Manual, p. 48.)

Give the future passive participle in य of the following verbs.—Abandon, हा. Bear, support, भृ. Chew, चर्व्. Conquer, जि. Drink, पा. Eat, भुज्, भक्ष्. Fill, पॄ. Give, दा. Hear, श्रु. Know, understand, बुध्. Liberate, मुच्. Lick, लिह्. Please, प्री. Quit, त्यज्. Say, वच्. Seize, ह्रु. Sing, गै. Support, maintain, भृ. Take, ग्रह्. Write, लिख्.

Exercise 72. (Gr. 739; Manual, p. 74.)

Turn the following into Tat-purusha or dependent compounds.—(*Accusatively dependent*) God-praising. Going to the wood. Wishing to do (*one's*) duty. Going (*lapsing*) to the king.—(*Instrumentally dependent*) Cut with a sickle. Pained by hunger. Smeared with mud. Kicked (*struck*) with the feet.—(*Datively dependent*) Timber for a (*sacrificial*) post. A goat for a sacrifice. Cup for drinking.—(*Ablatively dependent*) Fear of (*from*) the rod. Heaven-descended. Fallen from rank. Strayed from the herd.—

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(*Genitively dependent*) A brick-house, i. e. a house of brick. A pair of shoes. Infliction of punishment. Desire of gain. City-gate. Carriage-cushions. Chief of the gods. Noise of wheels. Path of the sun. Disk of the moon. Court of law. Lord of night. The gift of exemption from fear. The occupation of killing game. A deer-skin. Means of deliverance. Close of day. Evening-tide. Sword of wisdom.—(*Locatively dependent*) Sunk in the mire. Engaged in (*addicted to*) drinking. Dwelling in a village.

Exercise 73. (Gr. 743. *c*, 744. *a*.)

Turn the following into Tat-purusha compounds where the sign of the case is retained.—Lord of speech. Regent of the waters (*epithet of the god Varuṇa*). Sleeping on a lotus (*Vishṇu*). Growing in the mud. Dwelling in the village.

Exercise 74. (Gr. 746; Manual, p. 75.)

Turn the following into Dwandwa or aggregative compounds.—Master and servant. Teacher and pupil. Body and mind. Mother and father. Father and son. Gods, heavenly minstrels, men, serpents, and goblins. Day and night. Meat, drink, and clothing. Birth, decrepitude, separation, and death.

Exercise 75. (Gr. 755; Manual, p. 77.)

Turn the following into Karma-dháraya or descriptive compounds.—A black serpent. A noxious ani-

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mal. A blue water-lily. Ripe fruits. Many trees. A full cup. Full moon.

Exercise 76. (Gr. 760; Manual, p. 78.)

Turn the following into Avyayí-bháva or indeclinable compounds.—With respect. With pride. With haste. With affection. With comfort. Along the Ganges. Daily. Every month. Towards the fire. As the case (*is*), i. e. *truly*. According to (*one's*) ability. According to (*what*) was said. Just as it occurred.

Exercise 77. (Gr. 761; Manual, p. 78.)

Turn the following into Bahu-vríhi or relative compounds.—Club-in-hand. Evil-minded. Barefooted. Tusk-armed. Tawny-eyed. Black-coloured. (*A child*) whose mother is dead. Attended by a small retinue. Sea-girt (*bounded by the sea*). Relieved from fear (*whose fears are gone*). Defunct (*whose breath is gone*). Broken-hearted. Purified from sin. Unread in the Scriptures. Having the hair cut. Seeing by emissaries (*having spies for eyes*). Having a wife. (*One*) whose enemies are conquered. Respectful (*having respect*). Bereft of all (*his*) property. Possessed of money. Strung, corded (*having a cord*). Cross-tempered.

Exercise 78. (Gr. 770; Manual, p. 80.)

Turn the following into complex compounds.—Dazzled by the glare of the sun. Whose sins have been consumed by the fire of (*divine*) knowledge.

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To be achieved by a great outlay of money. Unsteady as a drop of water lying on a leaf of the lily.

Exercise 79.—*The article.* (Gr. 795.)

The following exercises are to be translated into Sanskṛit.—A certain man. The boy's book. In a certain field. The lion's paw. By a certain lion. The peasant's cottage. In the king's palace.

Exercise 80.—*Concord of verb with nominative case.* (Gr. 796.)

The cock crows. The boy plays. He does so. Let the oil and the wood be bought. They go rapidly. All will die. Ye strike. We will go soon. Where are you running? Will you go in? We sleep. He is loved. The king governs. How do you do? Those two men laugh. Get up. Birds fly. Every living creature will die. Rivers flow towards the sea. Why does he laugh?

Exercise 81.—*Concord of adjective and substantive.* (Gr. 798.)

A good child. A great dog. A bad pen. Black ink. Nice cloth. A little boy. A great fool. Blue sky. Wise citizens. Other books. In those excellent books. A large cocoa-nut. Broken cups. A kind mother. The best girl. The diligent pupil.

Exercise 82.—*Concord of relative and antecedent.* (Gr. 799.)

I praise the boy who is industrious. The friend whom I love is ill. Karṇa did that which had been

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done by Arjuna (यत् अर्जुनेन कृतम् &c.). The bird which sang so sweetly is gone. He will obtain the reward which belongs to the noble-minded (यत् फलम् उदारचेतसां &c.). The horse which runs fast is bought by the merchant. The man who loves justice will be respected. He who has been a witness of any fact can give an account of it. An old hen once saw a cock which she knew was her own chicken. That which is true of the one is probably true of the other (यद् एकस्मिन् निश्चितं तद् अपरस्मिन् सम्भाव्यते). The trees which we planted in our garden bear fruit in the autumn. God created the little worm which crawls on the ground. The boy who reads well shall receive a prize. Those who seek wisdom will certainly find her. It is the same picture you saw before. The man who (यः पुमान्) believes that the Scriptures are true (धर्मग्रन्थानां प्रामाण्यं स्वीकरोति) is not disturbed in his mind.

Exercise 83.—*Nouns of time, place, and distance.* (Gr. 820–823.)

In twelve years. For twenty months. For a whole night. For the whole year. On the second day. On the fourth night. At midnight. Before six months are over (917). After six months (917). Two months ago. In the city. At my father's house. He travelled for twenty leagues (क्रोश). That king reigned for fifty years (*acc.*).

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Exercise 84.—*Genitive case.* (Gr. 815.)

Man's reward. Bark of the tree. The child's rice. Boy's book. The horse's legs. The man's hands (*du.*). The master's feet (*du.*). Ox's horn. Death's shafts. Flocks of sheep. My brother's stick. His father's house. Wisdom's ways are ways of pleasantness. Good evening (प्रदोष) to you (ते).

Exercise 85.—*Comparative and superlative degrees.* (Gr. 829–834.)

What is more valuable than gold (*abl. case*)? My son is more diligent than yours. Bráhmans are more powerful than Kshatriyas. His book is larger than mine. We two read better than you. It is easier said than done (*saying is easier than doing*). London (लण्डन् नगर) is a larger city than Delhi (डिल्लि). They are less happy than before (पूर्वापेक्षया). He can write better than my son. Thou art wiser than I am. She is not so accomplished as he is (यथा स गुणवान् तथा सा न गुणवती). My horse is as good as yours. Neither precept nor discipline are so forcible as example (*example is stronger than discipline and precept*, शिक्षोपदेशाभ्यां). Rather death than (*and not*, न पुनर्) such an action. Of quadrupeds, the elephant is the largest and the mouse the smallest. It is better that your friend tell you your faults privately (एकान्ततस्) than that your enemy talk of them publicly (प्रकाशतस् or प्रकाशे).

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Exercise 86.—*Numerals.* (Gr. 206, 835.)

Fifty men. Two thousand years. Two hundred years. A thousand soldiers crossed the bridge. Three large rivers flow through our country. Two dogs were killed in the wood. I want four horses. The height of the room is twenty feet (विंशतिचरणपरिमित). He fell pierced with twenty (विंशत्या) arrows. He shot (निचखान) thirty arrows into the target. Seventy-one multiplied by (गुण) thirty make two thousand one hundred and thirty.

Exercise 87.—*Locative absolute.* (Gr. 840.)

The auspicious moment having arrived. When he was killed. Whilst they were asleep. When Ráma was absent. When the king's army was gone. On its being so done. As time went on. When he had finished. The sun having set (अस्तं गते). When the moon had risen. Whilst the travellers slept. Whilst that fearful slaughter was going on (वृत् *pres. p. Átm.*). The bank having been undermined (उत्खात) by the stream. When the time for talking had passed (अतीत). The festival being ended. The business being accomplished. My husband being injured by him (अपकृते सति). The assembly (समाज) being tired. His brother having arrived. When misfortune impends. Even though death be certain. When a thousand years had elapsed (पूर्ण).

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Exercise 88.—*Copulative* verbs.* (Gr. 841, 839.)

My name is Durgá. I am he. Rice is wholesome. Sweetness is a quality of sugar. The women in that country very soon become old. He was esteemed wise. Knowledge is the best ornament. The scholar's improvement is the master's object (छात्रव्युत्पत्तिविषयक). Here is the ink (इयं मसी). Here are the pens. Here is the book. Are you unwell (असुस्थ)? What is more sweet than honey? Life is uncertain. Anger is a short madness. The love of money is the root of all evil. Calcutta (कलिकाता) is a city of palaces. The streets are very dirty. Those two men are called sages. Is this picture a good likeness (सुसदृश)? The carriage is ready (सज्ज).

Exercise 89.—*Accusative after the verb.*
(Gr. 842–846.)

Give me that book. Go home. O boy, listen to your master. Eat the mango-fruit. This scholar reads his lesson well. I do not want any thing. Take the wooden-box. I address thee. I want other books. I saw him and her. You have taught (पाठितवान् असि) her and them. Your father told him and me. God created all things. Bring me some milk. I shall return to my father's house. Did you not see my son playing with (सह) his brothers? Hope deferred maketh the heart sick. He reads his

* Called 'copulative' because they couple a subject with a substantive or adjective as predicate.

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book correctly from beginning to end and understands it. Why do you beat me? How many rupees (मुद्रा) have you? Let others praise thee, and not thy own mouth. Cats eat mice. A dog eats bones (Gr. 155, 122). Rivers go to the ocean. He cannot make them believe the truth. Despise not any condition, lest it become thy own (*since it may become the condition of thyself*). I excuse (क्षम्) him and her, but not (न तु) you. My father sent me to your excellent school (*double accus.* 846). Virtue leads a man to happiness. The mother leads her child home. He will teach you those sciences. I asked him for some rice. I caused him to eat some mango-fruit. Tell the king (*dat.*) that we are arrived (अस्मान् समागतान्). He did not know that the prince had come for his daughter (दुहितर्थं समागतं). Be not overcome by anger (*go not to the power of anger*). They went on board the ship. Step into the carriage (आरुह्). Grieve not for me. Remember you are a mortal (*your mortality*). The little birds warble sweetly in the delightful shade of the trees (*resorting to the delightful shade* &c.).

Exercise 90.—*Instrumental after the verb.*
(Gr. 848, 805, 865.)

The master struck the scholar with a stick. How can you write with that bad pen? Dead trees are deserted by birds. Man was created by God in his own image. A soft answer turneth away wrath (*by a soft answer* &c.). We are mortal and know nothing (*by*

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us mortals &c.). He makes a noise (*a noise is made by him*). He carries his son on his shoulder (*instr.*). I did but jest (*by me* &c.). Have you said your lesson? (*has the lesson been said by you?*) She plays with (सह) the cat. He subsists by deceit. Unfortunate kings are slighted by ministers. I admire him (*by me* &c.). Every tree is known by its fruit. I am satisfied with her, but not with him. With whom do you live? Ignorance has caused (उत्पादित) the mistake (*by ignorance* &c.). It is better not to fight even with an enemy. Return me that book at your convenience (प्रस्तावेन). I have forgotten the cushion (आस्तरण). Let us enter the town on foot (पद्भ्यां). In him (*by him*) we live and move. Why have you not washed your face (*why by you* &c.)? This book was translated (अनुवादित) into Sanskṛit (संस्कृतभाषा *instr. case*) by my pupil. He joined his friends in safety (क्षेमेण). I caused the children to eat the rice (848. *a*). He crossed the river on a plank. To whom (केन) is he like? He bought a horse for a thousand rupees. The girl who sews neatly shall be rewarded (*by whatever girl it is well sewed, by her a reward is to be received, fut. pass. p.*). We must not be deceived by thee. The tree bends under the weight of its fruit (फलोद्गमेन). He boasts of his skill in taming horses. Harness the oxen to the cart. He fell on his knees (जानुभ्यां पत्). I will not part with (दा) that even for heaps (राशिभिः) of silver. I cannot do what you wish for many reasons (बहुभिः हेतुभिः).

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Exercise 91.—*Dative after the verb.* (Gr. 853, 811.)

To whom shall I give this? Give me some meat (*to me let some meat be given*). That speech pleases (*is pleasing to*) the king. Do not tell it to any one. Virtuous conduct leads to prosperity (811). I promise you twenty pieces of money. Entrust the child to me. To whom much is given, of them shall much be required (अर्थ् with प्र). What means are there for our subsistence (जीवन *dat. sing.*)? Set not your mind on sin. The use of riches is to promote the happiness of others. My father was angry with him. That tree is fit for destruction. He incited me to enter the house by stealth. Make known the victory to the people.

Exercise 92.—*Ablative after the verb.* (Gr. 854.)

That book came from London (लण्डन् नगर). They came from the village. The jewel fell from the queen's neck. A huge rock rolled from the top of the mountain. The merchants departed from that country. The water flows from the river into the lake. He ceases speaking. Save me from his cruelty. The cat fears the dog, the dog fears the tiger. A good man has no fear of death. I had finished before (पूर्व with *abl.* 917) he came. A good name is superior to riches. He alights from the carriage. Dismount from that horse. He left off eating. Deliver us from evil.

Exercise 93.—*Genitive after the verb.* (Gr. 857.)

How much money have you? (*of you how much*

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money is there?) Listen to your master (*hear the speech of your master*). He hears not my words. Whose son are you? Relate your adventures to me. The avaricious man is not satisfied with increasing riches, just as fire is not satisfied with wood. The righteous do not fear death (859. *a*). The sound of the chariot seemed as of that of the king. Say, what shall be done to this villain (अस्य पापस्य). The merchant was angry with his son (पुत्रस्योपरि). I will give that kingdom to my faithful minister. Think (स्मृ) of us. Forgive me. Act as becomes you (यत् तव सदृशं &c.). The son imitates (अनुकृ) the father.

Exercise 94.—*Locative after the verb.* (Gr. 860–863.)

As he that sows in spring will have a crop in autumn, so he that learns in youth will reap advantage and honour in manhood. In those books are excellent pictures. Put the ink in the bottle. Dust (धूली) lies on the ground. The king entrusted the affairs of the kingdom to his own son. Consign the child to its mother. Place no confidence in wicked men (*confidence is not to be placed* &c.). He is engaged in an important business. Apply your mind to the accomplishment of good undertakings. Strive to obtain glory. I was appointed to guard the city. Young men are addicted to many vices. Make an effort to search for your companion (सहायमार्गणे). Harness the two horses to the carriage. Faith (*of faith*) is instrumental in causing (हेतुत्वं) the wished

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for result (इष्टफलोत्पत्तौ). He who does not perform good works (*in whatever man good works are not found*) has no true faith (*of him* &c.).

Exercise 95.—*Infinitive mood.* (Gr. 867.)

This child is learning (अस् with अभि) to walk. She began to sing. He is hastening home (*to go home*). Those boys are not able to spell (*combine letters*). One man cannot lift that stone. Durgá orders you to be silent. God placed the sun in the sky to rule (*measure*) the day, and he appointed the moon to shine (किरणदानार्थं 917. *a*) by night. I wish to read. A king ought to act justly (870). Be pleased to bestow on me your friendship. Every man must give an account of his actions. That cannot be done (869). This cord is too thick to be cut with a knife. Those pieces of wood are fit to be burnt. How can you contend (ग्रह् with वि) with such a powerful enemy? He is going to beat his son (उद्यत or *desid.* of तड् with *infin.*). He was unable to restrain (धारयितुं) his love.

Exercise 96.—*Present tense.* (Gr. 873.)

I marvel at him who repairs the house that passeth away, but dilapidates the enduring habitation. A crow dwells in that tree. No one knows. He is separated from his friends (848. *a*). He promises money to his son (853). A good son avoids (परिह्) paining his parents. He touches his ears (*du.*). How shall I eat this delicate flesh? What shall we do?

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Exercise 97.—*Potential.* (Gr. 879.)

They should read. Each scholar should learn his lesson. If he should acquire riches, they will corrupt his mind. If a master strike his servant and he be slain thereby, must the master be put to death? A wicked mother might even desert her child. A starving man might feed even upon rats. A monarch should be the protector of his subjects. By carefully applying pressure (यत्नतः पीडयन्) one may extract oil from various seeds. Let the sick man avoid meat (881). Do not tell him (881) any thing painful (अप्रियं). If the husbandman should never sow, where would be the harvest?

Exercise 98.—*Imperative.* (Gr. 882.)

Do not cry (रुद्). Stay (स्था) a moment. Do not be angry. Let him be appointed to the generalship (सैनापत्ये). Eat your rice. Let us go away to another place. Read your book. Grieve not for the dead (*acc.*). Lie down (646) on the grass. Mount your horse. Gather the blossoms from that tree. Speedily deliver me. Let this place be abandoned. Come here my child, embrace me. Stay there till I come. Call (आह्वे 595) his mother. Proceed leisurely, for even a mountain may be crossed by degrees.

Exercise 99.—*First preterite.* (Gr. 884.)

The stars were shining. I saw them. His father told us. The traveller reflected. The husband said

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to his wife. He was about to die (मुमूर्षु). The general addressed the soldiers.

Exercise 100.—*Second preterite.* (Gr. 885.)

He ascended the tree. They spoke kindly to me. She sported with the other nymphs in the water. The king addressed a speech to the minister. The sage assembled all his disciples and said to them. The fire consumed (दह्) the forest. He began to relate the story. They lodged (वस्) for a whole night (*acc.*) in the forest. He offered (यज्) a horse-sacrifice (अश्वमेध *instr. c.*) to the gods (*acc.*). The army was struck with terror (*became terrified*). He gave money to the poor.

Exercise 101.—*Third preterite.* (Gr. 888, 889.)

He grieved for the departed child. There lived a learned Bráhman in that village. The merchant's wife went to another town. The master caused his pupils to read books of law. The roar of the lion was heard (श्रु *3d pret. pass.*) by the affrighted travellers in the wood. Be not afraid (889) of the dog. Go not to the house of your enemy. Bathe (स्ना) not in an impure stream. Relinquish not hope. The hunter died (*went to the state of five*, i. e. *elements*).

Exercise 102.—*First or second future.* (Gr. 886, 887.)

You will place the necklace in the hollow of the tree. In the autumn the leaves will fall. I will speak to the leader of the caravan (सार्थवाह *cr.*).

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The caravan will cross the desert. My father will not return (न पुनर् आगम्, *rt* गम्). You will see it with your own eyes. They shall eat the fruit of their own actions.

Exercise 103.—*Passive verbs.* (Gr. 865.)

Let a doctor be summoned. Why do you carry a dog on your shoulder (*why is a dog carried* &c., 849. *a*)? Let him be asked where he lives. It is not known who he is. Let the horses be harnessed. The sun was obscured by clouds. The army is conquered. Let them remain (*let it be remained by them*) together in the house. Let us go away (*let it be gone*) to another town. [*Observe—Causal verbs come under Exercise* 89.]

Exercise 104.—*Present participle.* (Gr. 894.)

An elephant kills by touching merely (स्पृश् *in pres. part. nom. c.*). Speaking harsh words, he departed. As he went along (*going*) he sang a song in a loud voice. Placing the goat on the ground, he looked upwards. A weeping (*pres. part. f.*) woman was seen by him and asked, "Why do you continue weeping (877)?" The lion keeps eating the animals that dwell in the forest. The traveller saw a large burning (*pres. part. pass.*) forest. Searching for her husband and being tormented night and day with anguish of heart, she arrived at a large city. Dwelling there she made inquiries, but saw him not. The citizens heard her uttering lamentations, and pitied her forlorn condition. Trembling and tottering (स्खल्) she

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entered the king's palace. Running hither and thither he came upon (आससाद) a grove of trees. The youth being attracted (कृष् with आ) by desire of gain, left his family and departed to another country. They saw a large caravan crossing (तॄ with उत्) a river.

Exercise 105.—*Past passive participle.* (Gr. 895.)

The holy sage was deceived by them; therefore they were cursed by him. She was abandoned by her companions. They set out for the hermitage (896). The hermits entered the forest (896). The fruit fell from the tree (896).

Exercise 106.—*Active past participle.* (Gr. 897.)

He made an effort to collect money. He obtained the fruit of his desires. I abandoned my house in the wood. The lion conquered the other beasts. She placed (कॄ) the bundle of wood on her son's back. They consigned their children to me.

Exercise 107.—*Indeclinable past participle.* (Gr. 898.)

Having purchased a goat, having placed (कॄ) it on his shoulder, he was walking slowly on the road. Having heard these words, having placed the goat on the ground, having examined it, having satisfied himself that it was not a dog, having again placed it on his shoulder, he proceeded homewards. Having so said, he opened the door and went out. Spread out your mantle to dry (*having spread out your mantle dry it*). They met together (*having met* &c.)

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and held a consultation. A man can only become a skilful physician by constant practice (900). Enough of talking nonsense (901. *a*). The farmer having seen the jackal in the garden threw a stick at him (*by the farmer* &c. *a stick was thrown*). What is the good of selling that field? (*having sold that field what is gained?*) There can be no application of a remedy (प्रतिकार) without being acquainted with (अज्ञात्वा) the disease.

Exercise 108.—*Future passive participle.* (Gr. 902.)

What is to be done? If a guest come to the house, a seat is to be offered him. The child's feet (*du.*) should be washed with cold water. I must go. Food must be eaten. The serpent will be seen (907). Children are to be supported. A diligent scholar deserves praise (902. *a*). That ought not to be done. These evils can easily be remedied. The river can be crossed in a boat (*instr. c.*). Such a deed should not be thought of (मनसा कर्तव्य). Trust not to riches (*confidence is not to be placed* &c.). Search the Scriptures (*the Scriptures are to be* &c.). Let him pray to the Lord (*the Lord is to be* &c.).

Exercise 109.—*Conjunctions, prepositions, adverbs.* (Gr. 912–926.)

He sat down and began to eat (912). They then agreed to go, but when they reached the end of the garden they could not open the gate, for it was locked (914). If the boy had obeyed his master, this could not have happened (915). He entered the water as

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far as his waist (916. *a*). We must wait till the **return** of the messenger (916. *a*). I cannot take **that** without paying the price of it (917. *a*). From **that** time forward he began to grow rich. Before **death.** Before the departure of the army. After **sunset** (917. *a*). We must contrive that all the **women** leave the town (920). Do you know me (921)? Ascertain whether he is in the house. I have something to tell with reference to that merchant, O king (924, 926). I have no other resource but you (ऋते with *abl.*). Woe to the traitor! What is the use of empty threats (क्षेप)?

Exercise 110.—*The use of the particle* iti. (Gr. 927.)

It is written in the Scriptures, that "Evil communications corrupt good manners." They cried out, "The house is on fire." He said his master had treated him very well. "He owes me twenty gold pieces," said the merchant. The king begged him to paint another picture. I thought of building a house (*I will build* &c., *such was my intention*). They call him the guardian of the town. He resolved to make an effort to release himself. My idea is to buy a horse with this money (*I will buy* &c., *such is my idea*). A son is not always to be treated as if he were a mere child (929). On the probability that (इति सम्भावनया) the cow may give milk, I will take her with me. The report is that a tiger has killed a man. When he saw me (*having seen me*) he accused me of murdering the child (*by him the child* &c.). For fear lest I should tell it to any one

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(मा कस्यापि &c.), I was bound and cast into prison (कारागार). The natives of India (भारतवर्ष) do not eat flesh; "It is a crime to slay animals," say they. The clouds are joyfully beheld by the farmer, as he thinks to himself that the fruit of his husbandry (कृषिफलं) depends on the rain (वर्षायत्तं). He was told by the sage that it could not be done (अशक्यमिति). The sage was called *Vaśishṭha.*

Exercise 111.

[In the following exercises, nouns ending in *a*, unless marked *m.*, are masc., and in *á* and *í* are fem. *Cr.* is for *crude base,* and indicates that the student is to ascertain the proper case &c. for himself. When *cr.* is not added, the word is in the form in which it is meant to stand in the sentence. *Rt* is for *root,* but is omitted before *kṛi.*]

When the elephant falls into a pit (गर्त्त *cr.*), even the frog gives him a kick (पादाघात *cr.*).

The child in the lap (अङ्कस्थ *cr.* or क्रोडस्थ *cr.*) pines away (*rt* क्षि), while that on the ground thrives.

A king is the strength of the weak: crying is the strength of children: silence is the strength of the ignorant: mercy is the strength of the righteous.

Exercise 112.

Varuṇa's name is repeated (नामस्मरणं कृ, नामग्रहणं कृ) daily in the worship of the Bráhmans; but he has neither image (मूर्त्ति *f. cr.*) nor temple (प्रासाद *cr.*) in India. He is worshipped, however, as one of the guardian deities of the earth (लोकपाल *cr.*); and in times of drought (अनावृष्टि *f. cr.*) to obtain rain.

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Exercise 113.

Death is the doom (नियत *cr.*) of every one who is born (जातस्य); fall (पतनं) is the end of exaltation (उन्नति *f. cr.*); union terminates in separation (विप्रयोगावसान *cr.*); growth tends but to decay (क्षय *cr.*). Knowing all this, wise men are susceptible of neither grief nor joy.

Exercise 114.

One night a blind man with a pitcher in his hand (कुम्भहस्तः), having taken a lamp, went into the market-place (पण्यवीथिका *cr.*, चत्वर *n. cr.*). Some one said to him, "Thou blockhead (रे मूर्ख), of what use (किमर्थं) is this lamp (दीप *cr.*, दीपिका) to you?" He replied, "My friend, this light is not for my use (मत्प्रयोगार्थं), but for yours, that in this dark night you may not break (*may not be broken*, त्वया भग्नो न भवेत्) my pitcher."

Exercise 115.

One day (एकदा) a Gardener (उद्यानपालः) was watering (*rt* सिच् *c.* 6) vegetables in his garden (उद्यान *n. cr.*). A certain person observing him, asked, "How is it (किन्निमित्तं, केन हेतुना, किमर्थं) that no one waters wild (जाङ्गल *cr.*, वन्य *cr.*) vegetables (शाक *cr.*), and yet they are flourishing (*rt* वृध् *c.* 1, *rt* फल् *c.* 1)?" The Gardener replied, "Those receive support from their own mother, but these from their step-mother (विमातृ *f. cr.*)."

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Exercise 116.

A Jester (विदूषक *cr.*, वैहासिक *cr.*) one day went into the presence (समीपं, सकाशं) of his Prince; and seeing him thoughtful and anxious, inquired the reason. He said, "I am meditating on (*rt* ध्यै with अभि) the instability (अस्थिरता *cr.*, अस्थैर्य *n. cr.*) of worldly greatness." Upon which the Jester replied, "Be not grieved (Gr. 889) on that account; for had the world been endued with stability, the sovereignty would never have descended to you (यदि लोको निर्विकारोऽस्थास्यत् तर्हि तदधिकारस् त्वया प्राप्तो नाभविष्यत्)."

Exercise 117.

An Ass (*by an Ass*) finding the skin of a Lion, put it on (सिंहचर्मासाद्य स्वशरीरम् आच्छाद्य &c.), and going into the woods and fields, filled all the flocks and herds with consternation (*rt* त्रस् or सन्त्रस् *in caus.*). At last, meeting his owner (स्वामिन् *cr.*) he wished to frighten him also; but the good man, hearing him bray (खरनादं श्रुत्वा), and seeing his long ears stick out (*sticking out*, बहिःस्थ *cr.*), presently knew him, and beat him with a cudgel till he made him sensible (*rt* ज्ञा *in caus.*, *having beaten him with a cudgel made him sensible*) that, notwithstanding he was dressed in a Lion's skin, he was really nothing more than an Ass (गर्दभमात्र इति).

He who puts on a show of learning, of religion, or of any virtue to which he has no claim (मिथ्या विद्याधर्माद्यभिमानं कृ or मिथ्या आत्मानं पण्डितधार्मिकादिं मन्), will always be found to be "an Ass in a Lion's skin."

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Exercise 118.

Yudhishṭhira said, "Daughter of Yajnasena (याज्ञसेनी *cr.*), the eloquent, graceful (चित्रपद *cr.*), and feeling (रसिक *cr.*) words which thou hast spoken, I have heard; but thou utterest impiety (नास्तिक्य *n. cr.*). In the discharge (अनुष्ठान *n. cr.*) of my duty, Princess, I seek for no reward; but give, because gifts ought to be given (दातव्यमिति); and sacrifice, because sacrifice ought to be offered (यष्टव्यमिति). Whether recompence attend the act or not (अस्तु वा फलं न वा), the obligations that are incumbent upon man in his social relations (पुरुषेण गृहे वसता यत् कर्त्तव्यं) I endeavour, as far as I am able, to fulfil. I follow virtue, fair Kṛishṇá, not for any advantage to be thence derived, but in conformity to the written law (आगमम् अनुसृत्य), and to the example of the good (सतां वृत्तं)."

Exercise 119.

A certain Philosopher (विद्वस् Gr. 168. *a*) was asked by a friend, what was the extent of his knowledge (किम्पर्यन्तं भवतो ज्ञानम् इति), and whether he was acquainted with all the Sciences. He answered, "The first year that I commenced the study of philosophy (विद्याभ्यासस्य प्रथमवर्षे) I knew all things; the second year I knew something; but the third year, nothing. Every year (Gr. 730. *d*) I discover more ignorance in myself (ममाज्ञानम् उत्तरोत्तरम् अवगम्यते); and each day as it passes (दिवसे दिवसे) shews me more of the weakness and shortness of my own understanding (मम बुद्धिवैकल्यम् अधिकाधिकं सूच्यते)."

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Exercise 120.

Once upon a time a king saw a learned man, and said to him, "Tell me, what is God (ईश्वर *cr.*, परमेश्वर *cr.*)?" The Philosopher begged (*rt* अर्थ् with प्र) for one day to think about his answer. This request was granted. The next day the King asked him the same question (प्रश्न *cr.*); but the Philosopher begged for two days more; and every time (यदा यदा) he was asked, he wished the time doubled (द्विगुण *cr.*). The King was surprised, and demanded his reason. "Because," said he, "the more (अधिकतरं) I think about God, the less do I understand Him."

Exercise 121.

A Tiger and a Sheep came to the same river to drink: the Tiger stood above, the Sheep a long way below. The Tiger, prompted by hunger (क्षुत्पीडित *cr.*), sought a cause of quarrel (कलहकारण *n. cr.*). "Why," says he, "do you spoil (*rt* दुष् *c.* 10) the water to me who am drinking it?" The Sheep, afraid, replies, "How can I, O Tiger! do what you complain of? The water runs from you to me." Overcome (निरुत्तरीकृत *cr.*) by the force of truth, he says, "Six months ago (षण् मासा गताः or प्राग् गतषण्मासात्) you spoke ill of me (तिरस्कृ or *rt* क्रुश् with आ)." The Sheep answers, "I was not born then." "Then it was certainly your father who calumniated (*rt* वद् with परि) me," says the Tiger; and seizing the Sheep, punished him by an unjust death.

This Fable is written for (*with reference to,* उद्दिश्य)

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those who oppress (*rt* पीड् *c.* 10) the innocent on false pretexts (मिथ्या).

Exercise 122.

Penances (तपस् *n. cr.*) the most austere, practised by heroic men (पुरुषवीर *cr.*) for many years (वर्षान् अनेकान्), sacrifices and rites of great efficacy (अतिवीर्य *cr.*) have left only the legends of their celebration (कथावशेष *cr.*).

Prithu traversed (*rt* चर् with प्र) all the regions of the world; and his resistless (अप्रतिहत *cr.*, अव्याहत *cr.*) valour triumphed over (*rt* जि with परा) every foe. He was blown away by the breath of Destiny (कालवातेन अपहृतोऽभूत्), and consumed like the root of the Seemul (शाल्मलीमूल *n.*) which has been cast into the fire.

Kártavírya overthrew all his enemies, and conquered the whole world. He is now the hero of a tale (अधुना स वीरः कथाप्रसङ्गेषु अभिधीयते); and his deeds are the theme of disputation (विकत्थहेतु *m. cr.*).

Recollecting these things (इति स्मृत्वा), a man should learn wisdom, and forbear to call either children, or wife, or house, or lands, or wealth, his own (*to call one's own*, स्वकीयम् इति वद्).

Exercise 123.

Once upon a time a Philosopher thus exhorted (*rt* दिश् with उप, *rt* बुध् with प्र) his sons: "My dear children, acquire knowledge, for on worldly possessions no reliance (विश्वास *cr.*) can be placed. Rank

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(अभिजातता *cr.*, कुलीनता *cr.*) will not help you, out of your own country. On a journey (अध्वन् *m. cr.*), money is in danger of being lost: for, either a thief may carry it off all at once, or the possessor may consume (व्ययीकृ) it by degrees. But knowledge is an unfailing (अक्षय *cr.*) spring of wealth. If a man of education ceases to be opulent, yet he need not be sorrowful; for knowledge of itself is riches. A man of learning, wherever he goes, is treated with respect; whilst an ignorant man gets only a scanty fare, and encounters distress. After enjoying, it is distressing to be compelled to obey (परवशता दुःखकरा); and he who has been used to caresses (परिचितालिङ्गित *cr.*), can ill bear rough usage from the world (पारुष्य *n. cr.*)."

Exercise 124.

A King saw in a dream (स्वप्न *cr.*), that all his teeth had fallen out (*rt* गल्). He inquired the interpretation (अर्थ *cr.*) of an Astrologer (ज्योतिष *cr.*, ज्यौतिषिक *cr.*); who said, that all the King's children would die before his face (अभिमुखं, प्रतिमुखं, समक्षं). The King was wroth; and having ordered the Astrologer into confinement (बन्धनालये रुद्ध्वा or कारागृहं कृत्वा), sent for another, and demanded the interpretation of the dream. He said, that the King would outlive (*rt* जीव् with अति, or अधिककालं जीव्) all his relations. The King approved (*rt* मन् with सम्) of his answer, and made him a present.

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Exercise 125.

Good or bad actions are not judged (*rt* नी with निर्) in this life (इहलोके); but there is another to come (*in the life to come*, परलोके), where this will inevitably (अवश्यं) be the case: and this is conformable (अनुरूप *cr.*) to the sacred writings which are entitled Veda, Puráṇa, and Smṛiti, and which are promulgated (प्रकाशित *cr.*) by the prophets. Good or bad actions are, however, known by the performance of holy sacrifices; which tend to subdue even our enemies, and to cause the clouds to burst in blessings upon us (बहुवृष्टिकल्याणहेतु *cr.*).

Exercise 126.

Said a Clown[1] to a Bráhman, "Sir, tell me, I pray,
For crushing[2] a spider[3] what fine[4] must I pay?"
"Why, friend," he replied, "'tis a grievous offence[5],
And demands an atonement[6] of serious expense."—
"Indeed!—then, alas! with deep sorrow I'm fill'd.
Your son, Sir, a poor little spider has kill'd."—
"Out[7], fool!" cries the Bráhman in anger,—"away!
For killing a spider there's nothing to pay."

Exercise 127.

Arjuna having sighed deeply (विनिःश्वस्य), related to Vyása all the circumstances (यथावद् or यथावृत्तं) of

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[1] वृषल *m.* [2] नश् *in caus.* or चूर्ण. [3] ऊर्णनाभ *m. cr.*
[4] दण्ड *m. cr.* [5] महापातक *n. cr.* [6] प्रायश्चित्त *n. cr.*
[7] धिक्, अपेहि.

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his discomfiture (आत्मपराभव *cr.*), and continued: "Hari, who was our strength, our heroism, our prosperity (श्री *cr.*), our brightness (तेजस् *n. cr.*), has left us (परित्यज्य) and departed. Deprived of him, our friend, illustrious and ever kindly-speaking (प्रियवादिन् *cr.*), we have become as feeble as if made of straw (तृणमय *cr.*). Not I alone, but Earth has grown old, miserable, and lustreless (गततेजस् *cr.*), in the absence of the Holder of the discus (चक्रधर *cr.*). The bow Gáṇḍíva, that was famed throughout the three worlds, has been foiled (निराकृत *cr.* or प्रतिहत *cr.*), since he departed, by the sticks (दण्ड *cr.* or लगुड *cr.*) of the peasants (गोप *cr.* or कृषक *cr.*). That I am shorn of my lustre (मे निःश्रीकता), I do not marvel (*does not surprise me*). It is wonderful that I live (यज् जीवामि तद् अद्भुतं). Surely, Grandsire (पितामह *s. cr.*), I alone am so shameless as to survive the stain (कलङ्क *cr.* or दोष *cr.*) of indignity (अपमान *n. cr.*) inflicted by the vile."

Exercise 128.

A Thief (चौरः) one night entered into the dwelling of a certain Saint (मुनि *cr.*, सिद्धपुरुष *cr.*, साधु *cr.*). Not being able to find any thing, he was about to take his departure; when the pious man, raising his head, called out to him, "Hark ye, friend! 'Tis useless searching (अन्वेषण *n. cr.*) here for the riches of this world; but come with me, and you shall secure (*rt* सद् with उप) the good things of the next." Surprised at this unexpected (अनपेक्षित *cr.*) call, the Thief re-

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plied that he would; and approaching the good man, he made confession (स्वीकार *cr.* or अङ्गीकार *cr.*) of his faults. Early in the morning, the Saint conducted (*rt* नी with आ) him to the temple, and presented (*rt* दृश् *in caus.*) him to his Disciples, saying, "This man was a thief, who came to take *me;* but I have taken *him.*" The Thief afterwards became a distinguished Saint.

Exercise 129.

Two Jackals having entered a field, killed a number of young birds which belonged to a farmer, and began to devour them with great satisfaction. One of the Jackals, who was old and avaricious, said to the other, "It is better not to eat all this food at once: let us therefore lay by a store against a time of distress (आपदर्थं)." So saying, and having accordingly made a store, he went away, and returning the next day, was killed by the owner of the field. The other, who was young and careless, thought within himself, "How happy am I in possessing so much good flesh! it is better, therefore, to go on eating as long as I am able (यावच्छक्यं)." Upon that he filled himself out with food to such a degree, that he had scarcely (दुःखेन) strength to reach his hole before he died (प्राङ्मरणात्).

Thus every period of life has its peculiar (स्व *cr.*, स्वकीय *cr.*) vice: the young suffer by their thirst for pleasure; and the old by their excessive avarice.

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Exercise 130.

Once upon a time, the Lion, who is the king of the beasts of the forest, having become weak and helpless from old age, and being unable to move about in search of food, was much distressed by hunger. He therefore employed the following stratagem (छल *n. cr.*). He lay down at the mouth of a large cave, as if he were sick; and when any of the animals came to visit (दर्शनार्थम्) him he used to entice (*rt* कृष् with आ) them within the cave, and there devour them. One day the Fox came, and having approached and made obeisance, said, "Hail, O king of the beasts! how is the health of your majesty?" The Lion answered, "O, my dear friend, I am very feeble, and all my teeth have fallen out, and my appetite (बुभुक्षा *cr.*) is quite gone: please to enter my poor dwelling, that I may listen to your conversation (आलाप *cr.* or संलाप *cr.*)." The Fox said, "In the first place, answer me one question. I see here the foot-marks (पादचिह्न *n. cr.*) of a great many animals that have entered your dwelling: how is it that there is no trace of any one that has returned?"

Exercise 131.

The sons of Kártavírya, to revenge his death (वधप्रतिकाराय), attacked (*rt* द्रु with उप) the hermitage of Jamadagni, when Ráma was away (विना रामं); and slew the pious and unresisting (अयुध्यन्तं) sage, who called repeatedly, but in vain, upon his valiant son (असकृद् राम रामेति विक्रोशन्तं). They then departed:

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and when Ráma returned, bearing fuel (समित्पाणिः) from the thickets, he found his father lifeless; and thus bewailed (*rt* लप् with वि) his unmerited (अनर्ह *cr.*) fate:—"Father, in resentment of my actions (ममापराधक्रोधात्) have you been murdered by wretches as foolish as they are base (क्षुद्रैर् बालिशैश्च)! by the sons of Kártavírya are you struck down (*rt* हन् with नि), as a deer in the forest by the huntsman's shafts! How great is the crime they have committed, in slaying an old man like you, wholly occupied (वह्नेमानं) with pious cares, and engaging not with strife (अयुध्यमानं or अनभ्यस्तयुद्धं)!" Thus lamenting, bitterly and repeatedly (लालप्य), Ráma performed his father's last obsequies (प्रेतकार्याणि), and lighted his funeral pile (चितिं *f.*). He then made a vow (शपथं कृ, प्रतिज्ञां कृ) that he would extirpate (*rt* मूल् with उत् or *rt* छिद् with उत्) the whole Kshatriya race.

Exercise 132.

If a person be possessed of a hundred coins (मुद्रा *cr.*), he desires to gain a thousand; and when this desire is gratified, he wishes to have a lack (लक्ष *cr.*); which, if obtained, he is eager to obtain the power of a King: when he is endowed with much power, he attempts to be a Lord of other Sovereigns: when this is attained, he aspires to be equal with Indra: should he attain even this height of dignity, he would wish to be on an equal footing with Brahmá, and afterwards even to attain the rank (पद *cr.*) of Vishṇu. Such, then, being the case (तथा सति) with mankind,

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who is there that is exempt from these desires upon desires (उत्तरोत्तरलोभहीन *cr.*)?

Exercise 133.

Formerly, when Brahmá was desirous of creating the world (सिसृक्षोः *gen.c.*), the several castes, Bráhmans, Kshatriyas, Vaiśyas, and Śúdras, were in succession produced (समुत्तताः) from his mouth, breast, thighs, and feet. The beings, thus created, were at first endowed with righteousness: they were pure; their hearts were free from guile (शुद्धान्तःकरणाः): they abode wherever they pleased (यथेच्छावासिनः), and were filled with perfect wisdom. After a while Kála infused (अपातयत्) into their minds sin, the seed of iniquity, (अधर्मबीज *cr.*), the impediment of the soul's liberation, and the cause of all misery here and hereafter. In consequence of this, sacrifices were offered daily, the performance of which expiates (शमयति) the offences of those by whom they are observed. But some, from whose hearts the dross (मलं) of sin was not removed, assented not to sacrifices, but reviled the gods and Vedas. For these, the places assigned after death are the terrific regions of darkness (अन्धतामिस्रं), of fear, and of great terror; the fearful hell of sharp swords (असिपत्रवनं) and scourges (कालसूत्रं). The sun, the moon, the planets shall repeatedly be and cease to be (गत्वा गत्वा निवर्त्तन्ते): but those who adore the deity shall never know decay.

Exercise 134.

Attentively (एकाग्रमना भूत्वा) listen to the duties

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which I shall describe (मया वक्ष्यमाणान्) as those severally (यथाक्रमं) of the Bráhman, the Kshatriya, the Vaiśya, and the Śúdra.

The Bráhman should make (दद्यात्) gifts, should worship the gods with sacrifices, should be assiduous in repeating the Vedas (स्वाध्यायतत्परः), should perform oblations, and should preserve the sacred flame (अग्निपरिग्रहं कुर्यात्). He must ever seek to promote the good of others, and do evil unto none (न कस्यचित्); for the best riches of a Bráhman are, universal benevolence.

The man of the warrior tribe should cheerfully (इच्छातस्) give presents to Bráhmans, perform various sacrifices, and study (अधीयीत) the scriptures. His especial sources of maintenance (जीविका *cr.*) are, arms, and the protection of the earth. By the discharge of this duty, a king attains his objects (कृतकृत्यः), and realises a share of the merit of all sacrificial rites. By punishing the bad (दुष्टानां शासनात्) and cherishing the good (शिष्टानां परिपालनात्), the monarch who maintains the discipline of the four castes (वर्णसंस्थापक *cr.*), secures whatever region he desires.

Brahmá, the great parent of creation (लोकपितामहः), gave to the Vaiśya the occupations of commerce and agriculture (कृषिं), and the feeding of flocks and herds (पाशुपाल्यं), for his means of livelihood.

Attendance upon the three regenerate castes is the province of the Śúdra; and by that he is to subsist, or by the profits of trade (क्रयविक्रयजैर् धनैः), or the earnings of mechanical labour (कारुजैः).

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Exercise 135.

The householder is then to remain (तिष्ठेत्) at eventide in his court-yard (गृहाङ्गणे), as long as it takes to milk a cow (गोदोहमात्रं कालं), or longer (तदूर्द्धं) if he pleases, to await the arrival (ग्रहणार्थं) of a guest. Should such a one arrive, he is to be received with a hospitable welcome (स्वागतादिना); a seat is to be offered to him (आसनप्रदानेन); his feet are to be washed, and food is to be given him with liberality; and he is to be kindly spoken to; and when he departs, to be accompanied on his way (गच्छतश्चानुयानेन) by his host with friendly wishes.

A householder should ever pay attention to a guest who is not an inhabitant of the same village (नैकग्रामवासिनं), but who comes from another place, and whose name and lineage are unknown (अज्ञातकुलनामानं). He who feeds himself, and neglects the poor and friendless stranger in want of hospitality, goes to a region of horror (अधो व्रजति). Let a householder, who has a knowledge of Brahmá, reverence a guest, without inquiring (अपृष्ट्वा) his studies, his school (चरणं), his practices, or his race.

Exercise 136.

Hear an account (निबोध) of the nature (स्वरूपं) of the Kali age, respecting which you have inquired, and which is now close at hand (आसन्न *cr.*).

The observance of caste, order, and institutes (आचार *cr.*) will not prevail in the Kali age; nor will that of the ceremonial enjoined by the Rik, Sáma

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and Yajur Vedas. Fasting (उपवास *cr.*), austerity, liberality, practised according to the pleasure of those by whom they are observed, will constitute righteousness. He who gives away (यो यो ददाति) much money will be the master of men; and family descent (अभिजनः) will no longer be a title of supremacy (स्वामित्वहेतुः). Men will fix their desires upon riches, even though dishonestly acquired (अन्यायावाप्त *cr.*).

The women will be fickle, short of stature (ह्रस्वदेहाः), gluttonous; they will have many children (बहुप्रजाः), and little means; and will pay no attention (अनादृत *cr.*) to the commands of their husbands or parents. Wives will desert their husbands, when they lose their property; and they only who are wealthy will be considered by women as their lords.

Princes, instead of protecting (अरक्षितारः), will plunder (हर्त्तारः) their subjects; and under the pretext of levying customs (शुल्कव्याजेन), will rob merchants of their property.

In truth, there never will be abundance in the Kali age, and men will never enjoy pleasure and happiness.

Exercise 137.

Ribhu. Tell me, illustrious Bráhman, what food there is in your house (यद् अन्नं भवतो गृहे तत् कथ्यतां).

Nidágha. There are cakes of meal, rice, and barley: partake, venerable Sir, of whichever best pleases you (यद् रोचते).

Ribhu. None of these do I like. Give me rice

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boiled with sugar (मिष्टान्नं), and milk with curds (पायसं).

Nidágha. Ho, Dame! be quick, and prepare (प्रसाधय) whatever is most delicate in the house, to feed our guest.

The wife of Nidágha, in obedience to her husband's commands (भर्तुर् वचनगौरवात्), prepared savoury food, and set it before the Bráhman; and Nidágha, having stood before him until he had eaten of the meal (भुक्तवन्तं), thus addressed him:

Nidágha. Have you eaten sufficiently, great Bráhman? and has your mind received contentment (आहारेण स्वस्थं)? Where is your present residence (क्वनिवासो भवान्)? whither do you purpose going? and whence, holy Sir, have you now come?

Ribhu. Why should you inquire if my hunger has been appeased (कस्मात् तृप्तिं मां परिपृच्छसि)? A hungry man must needs be satisfied when he has finished his meal. For your three other questions, hear this reply: The soul of man (पुमान्) goes every where and penetrates (व्यापी) every where. I neither am going nor coming, nor is my dwelling in any one place (एकदेशनिकेतनः).

Exercise 138.

King Bharata went to the great river for the purpose of ablution (अभिषेकार्थं). Whilst occupied in bathing there came to the same place a young deer (हरिणी), which, standing in the water, began to drink of the stream. On a sudden was heard the loud

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and fearful (भयङ्करः) roaring (नादः) of a lion; on which the fawn, being excessively alarmed, jumped (*rt* प्लु with उत्) out of the water upon the bank. The King seeing the animal motionless with fear, caught hold of it by the horns, and returned with it to his hermitage. There he fed it and tended it (पोषणं कृ) every day, and it throve and grew up (ववृधे) under his care. Whilst the deer was an inmate of the hermitage, the mind of the King was ever anxious about the animal, and he was unable to think of any thing else. He had relinquished his kingdom, his children, and his friends (विमुक्तराज्यतनयबान्धवः), and now indulged in selfish affection for a fawn. In course of time (कालेन) the King died, watched (वीक्षितः) by the deer, with tears in its eyes, like a son mourning for his father; and he himself, as he expired (प्राणान् त्यज् *rt*), cast his eyes upon the animal, and thought of nothing else (नान्यत् किञ्चिच् चिन्तयन्). In consequence of the predominance of this feeling (तत्कालकृतभाववशात्) at death he was born again as a deer, with the faculty of recollecting his former life (जातिस्मरत्व *cr.*).

Exercise 139.

Muchukunda fell down (प्रणिपत्य) before Hari, the lord of all, and prayed, saying, "Do thou, who art the alleviator of all distress, shew favour (प्रसीद) towards me, and deliver me from evil (हर ममाशुभं). Thou art the benefactor of mankind, the refuge (शरणं) of every living being. Thy words (वाक्यं) are of deeper tone (धीरतरं) than the muttering (नादात्) of the thunder-

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cloud. Earth sinks beneath the pressure of thy feet (भवत्पादपीडिता). Thou art without beginning and without end, undecaying, imperishable. From thee proceed mortals and immortals, all that has been or will be, all that is moveable or immoveable (चराचरं). Thou art the creator of the world, and beside thee (त्वया विना) there is not any thing. O lord of all, worthy of all homage, I come to thee, desiring the fullness of felicity (निर्वाणं), emancipation from all existence (संसारात्)."

Exercise 140.

The sage replied: "You recall to my recollection (स्मारितोऽहं) that which was of old narrated by my father's father, Vaśishṭha. I had heard (श्रुतो मया) that my father had been devoured (भक्षितः) by a Rákshasa employed (प्रयुक्तेन) by Viśwámitra. Violent anger seized me (ममाभूत्), and I commenced a sacrifice for the destruction (*dat. case*) of the Rákshasas. Hundreds of them were reduced to ashes (भस्मीकृत *cr.*) by the rite; when, as they were about to be entirely destroyed (संक्षीयमाणेषु तेषु), my grandfather Vaśishṭha thus spake to me: 'Enough (अलं कोपेन), my child: let thy wrath be appeased: the Rákshasas are not culpable (नापराध्यन्ते): thy father's death was the work of destiny (विहित *cr.*). Anger is the passion (भावः) of fools: it becometh not a wise man. By whom, it may be asked, is any one (कः केन) killed? Every man reaps the consequence of his own acts (स्वकृतभुक्). Anger, my son, is the destruction (नाश-

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करः) of all that man obtains by arduous exertions, of fame, and of devout austerities; and prevents (व्यासेधकः) the attainment of heaven or of emancipation. The chief sages always shun wrath: be not thou, my child, subject to its influence (तद्वश *cr.*). Let no more of these unoffending spirits of darkness be consumed (अलं निशाचरैर् दग्धैः). Mercy (क्षमा) is the might of the righteous.'"

Exercise 141.

When Hiraṇyakaśipu heard that the incantations (मन्त्र *cr.*) of his priests had been defeated (वितथीकृत *cr.*), he sent for (आहूय) his son, and demanded of him the secret (कारणं) of his extraordinary might (प्रभावस्य). "Prahláda," he said, "thou art possessed of marvellous powers: whence are they derived? are they the result of magic rites (मन्त्रादिजनित *cr.*)? or (उताहो) have they accompanied thee from birth (सहज *cr.*)?" Prahláda, thus interrogated, bowed down to his father's feet, and replied: "Whatever power I possess, father, is neither the result of magic rites, nor is it inseparable from my nature (नैसर्गिक *cr.*): it is no more than that which is possessed (प्रभाव एष सामान्यः) by all, in whose hearts Vishṇu (अच्युतः) abides. He who meditates (चिन्तयति) not of wrong to others, but considers them as himself, is free from the effects of sin, inasmuch as the cause does not exist (हेत्वभावात्): but he who inflicts pain upon others (परपीडां करोति), in act, thought (मनसा), or speech, sows the seed of future birth, and the fruit that awaits him

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after birth is pain. I wish no evil to any, and do and speak no offence; for I behold Keśava in all beings (सर्वभूतस्थं), as in my own soul."

When he had thus spoken, the Daitya monarch, his face darkened with fury (क्रोधान्धकारितमुखः), commanded his attendants to cast his son down (अधः क्षिप्यतां) from the summit of the palace where he was sitting (प्रासादशिखरस्थितः agreeing with दैत्येन्द्रः), that his body might be dashed in pieces (भिन्न *cr.*) against the rocks. Accordingly, the Daityas hurled the boy down, and he fell cherishing Hari in his heart; and Earth, the nurse of all creatures (जगद्धात्री), received (दधार) him gently on her lap, thus entirely devoted to Keśava the Protector of the world.

Exercise 142.

Whilst Keśava and Ráma were sporting in that region (विहरतोस् तत्र रामकेशवयोः), the rainy season (प्रावृट्) ended (व्यतीता), and was succeeded by autumn, when the lotus is in full bloom (विकशत्सरोजा). The peacocks, no longer animated by passion (परित्यक्तमदाः), were silent in the woods, like saints who have come to know (परिज्ञाय) the unreality of the world. Evaporated (तप्त *cr.*) by the rays of the sun, the lakes were dried up (शोषं ययुः), like the hearts of men when withered by the contact of selfishness. Brightly in the starry sky shone the moon with undiminished orb (अखण्डमण्डलः), like the saintly being who has reached the last stage of bodily existence in the company of the pious. The ocean was still

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and calm (शान्तोदकः), and exhibited no undulations (वीचिरहित *cr.*), like the sage who has acquired undisturbed tranquillity of spirit (निश्चलात्मा). Every where the waters were as clear as the minds of the wise, who behold Vishṇu in all things (ज्ञाते सर्वगते विष्णौ). The clouds of the atmosphere, the muddiness of the earth, the discoloration (कालुष्यं) of the waters were all removed by autumn, as abstraction (प्रत्याहार इव) detaches the senses (इन्द्रियाणि) from the objects of sense.

Exercise 143.

Vast forests are consumed by fire; mighty trees are uprooted (उत्पाट्यन्ते) by fierce winds; villages, with their inhabitants (सवासिनः), disappear (विलुप्यन्ति) by the force of streams; the earth, with its grass and other products (सतृणादिः), is scorched by the sun's heat; the sun, illuminating by its golden (सुवर्ण *cr.*) splendour (तेजस् *cr.*) heaven and earth, marches onward, like a ruler, in the boundless sky; at the appointed season the clouds water the earth with their showers; the earth, watered and cultivated (कृष्ट *cr.*), produces various crops (नाना शस्यं). From perceiving such energies as these (इत्यादिशक्तिं) existing in fire, the wind and other objects, men declared them to be sentient (चेतनान्), and worshipped them as gods (देववत्).

Exercise 144.

Vaśishṭha on hearing of the destruction (हतान् श्रुत्वा) of his sons by Viśwámitra, supported (धारया-

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मास) his affliction, as the great mountain sustains the earth. Afterwards meditating his own destruction (आत्मविनाशाय मतिं कृत्वा), the divine sage hurled himself (आत्मानं मुमोच) from the summit of Meru, but fell on the rocks as if on a heap of cotton (तूलराशाविव). Escaping alive from his fall (यदा न ममार पातेन), he entered a glowing fire in the forest; but the fire, though fiercely blazing, not only failed to burn him, but seemed perfectly cool. He next threw himself into the sea with a heavy stone attached to his neck (बद्ध्वा कण्ठे शिलां), but was cast up by the waves on the dry land (स्थले न्यस्तः). He then went home to his hermitage; but seeing it empty and desolate, he was again overcome by grief, and binding himself with bonds, threw himself into the river Vipáśá, then swollen by the rains (प्रावृट्काले नवाम्भोपूर्णां), and sweeping (हरन्तीं) in its course many trees torn from its brink; but the river severing his bonds, deposited him unbound (विपाशं) on its bank. Hence the sage called the stream *Vipáśá* (विपाशेति नाम चक्रे). He afterwards threw himself into the Śatadru (Sutlej), which, on seeing the Bráhman brilliant as fire, rushed away in a hundred directions (शतधा विद्रुता); whence its name.

Exercise 145.

There was once a Prajápati called *Anga*. His son was Veṇa, who was addicted to cupidity, throwing his duties behind his back (स्वधर्मान् पृष्ठतः कृत्वा), owing to the taint derived from his maternal grand-

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father (मातामहदोषात्). When Veṇa became king, he established (स्थापयामास) an unrighteous rule of life (मर्यादां), and transgressed the Vedas. In his reign (तस्मिन् राजनि) men lived without repeating the Vedas and without sacred invocations (निःस्वाध्यायवषट्काराः), and the gods drank no Soma-juice at sacrifices. The monarch declared that he was himself the object and the offerer of sacrifice (अहम् इज्यश्च यष्टा च), and that sacrifices and oblations should be presented to him (मयि) alone. Then all the Ṛishis, headed by Maríchi, addressed him, saying, "Practise not (मा कुरु) unrighteousness, O Veṇa; this is not the eternal rule of duty." The infatuated king mockingly (प्रहस्य) replied, "Who but myself (कोऽन्यः) is the ordainer of duty? to whom ought I to listen (कस्य मया श्रोतव्यं)? who on earth is like me (मया समः) in sacred knowledge, in valour, in devotion, in truth? Ye who are deluded (भवन्तो मूढाः) and senseless know not that I am (न विदुर् मां) the source of all duties. Doubt not that (शङ्का न कर्तव्या), if I willed (इच्छन्), I could burn up the earth, or inundate it (प्लावयेयं) with water, or shut up heaven and earth." When Veṇa could not be restrained, the Ṛishis became incensed, and seizing him, smote his left thigh (सव्यम् ऊरुं). From his thigh (ऊरौ *loc. c.*) so struck was produced a man very short and black, who became the progenitor of the Nishádas and the Dhívaras.

Exercise 146.

The gods discomfited by the Daityas (दैत्यनिर्जिताः),

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fled to Vishṇu for refuge (शरणं), and addressed him, saying, "Spirit of all (सर्वात्मन्), have compassion on us and defend us by thy mighty power." Hari, the creator of the universe, being thus prayed to (संस्तूयमानः), smiled and spake: "Do you act as I enjoin. Let all the gods, associated with the Asuras, cast all sorts of medicinal herbs (सकलौषधीः) into the sea of milk (क्षीराब्धौ); and then taking the mountain Mandara for a churning-stick (मन्थानं), the serpent Vásuki for a rope (नेत्रं), churn (*rt* मन्थ; *let it be churned*, मथ्यतां) the ocean together for nectar." Being thus instructed by the god of gods, the divinities entered into alliance with the demons (सन्धानम् असुरैः कृत्वा), and commenced to churn (मथितुं) the ocean for the Amṛita. Hari, himself in the form of a tortoise (कूर्मरूपी), served as a pivot (अधिष्ठानं) for the mountain as it whirled round (भ्रमतः *gen. c.*).

Exercise 147.

From the ocean of milk, thus churned (मथ्यमाने तथा क्षीराब्धौ) by the gods and Dánavas, first uprose the cow Surabhi, the fountain of curds, worshipped by the divinities. Then appeared the goddess Váruṇí, her eyes rolling with intoxication (मदाघूर्णितलोचना). Next from the whirlpool (आवर्त्त *cr.*) of the deep, sprang the celestial Párijáta tree, the delight of the nymphs of heaven, perfuming (वासयन्) the world with its blossoms. The troops of Apsarasas were next produced of surprising loveliness. The cool-rayed moon next rose, and was seized by Mahádeva. Then

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poison was engendered from the milky sea (क्षीराब्धिसमुत्थितं), of which the snake-gods (नागाः) took possession. Dhanwantari, robed in white (श्वेताम्बरधरः) and bearing (बिभ्रत्) in his hand the cup of Amṛita, next came forth, beholding which the sons of Diti and of Danu (दैतेयदानवाः) were filled with delight. Then seated on a full-blown lotus (विकाशिकमलस्थिता), and holding a water-lily in her hand, the goddess Śrí, radiant with beauty, rose from the waves. The great sages enraptured, hymned her (तुष्टुवुः) with the song dedicated to her praise (श्रीसूक्तेन).

Exercise 148.

In ancient times there was a great contest (कलहः) between the Bráhmans and Kshatriyas, to establish each their own superiority (स्वस्वप्राधान्यसिद्धये). Viśwámitra and other celebrated Kshatriyas wished to have the power of teaching the Vedas (वेदाध्यापने स्याद् अस्माकम् अधिकार इत्यैच्छन्); and clear traces of the enmity which existed between Viśwámitra and Vaśishṭha, in regard to the office of domestic priest, are found in the Ṛig-veda (तदुद्देश ऋग्वेदे प्राप्यते). Both of these persons performed the office of priest to a certain king called *Sudás*, as appears from the hymns written by them respectively (इति सूक्तेभ्यः तत्कृतेभ्यः &c.). In these they themselves eulogize (श्लाघेते) their own potency in propitiating the gods. In like manner it is inferred (अनुमीयते) from the history of Paraśu-ráma, who was the son of a Bráhman and is said to have exterminated the Kshatriyas, that the ancient Bráh-

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mans, not being satisfied with the right over the Vedas (वेदाधिकारेणासन्तुष्टः), endeavoured to acquire kingly power.

Exercise 149.

There was a great Kshatriya named *Gádhi*, renowned in the world, whose son was Viśwámitra. Gádhi was a great devotee (योगी), and he set his heart on abandoning his own body (देहत्यासे मनश् चक्रे) after installing (अभिषिच्य) his son as king. His subjects entreated him not to go away, but to deliver them from their fears (अस्मान् त्राहि भयात्). He replied that his (मम) son should protect the whole world. Having accordingly installed Viśwámitra, the king went to heaven, and was succeeded (अभवत् नृपः) by his son. When Viśwámitra became king, he heard that there was great cause of apprehension (शुश्राव महाभयं) from the Rákshasas; and issued forth with his army consisting of all four members (चतुरङ्ग-बलान्वितः). Having marched a long way (दूरम् अध्वानं) he arrived at the hermitage of Vaśishṭha. There his soldiers constructed many dwellings, and the sage beheld the whole forest broken up (भज्यमानं) by them. Enraged at this, he commanded his cow to create (सृजस्व) terrible men, called *Śavaras*. Then were created men of terrible aspect, who scattered (*rt* दृ with वि) in all directions the army of Viśwámitra. Upon this, the son of Gádhi, determined on devoting himself to penance (तपसि मनो दधे), and on the banks of the Saraswatí he macerated his body

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with fastings (उपवासैः कर्षयामास), living on water, air, and leaves, sleeping on the sacrificial ground, &c. Several times the gods threw impediments in his way (व्रतविघ्नं चक्रुः), but his attention was never diverted (बुद्धिर् नापयाति) from his observances. Having by these strenuous efforts attained Bráhmanhood (ब्राह्मणत्वं), the object of his desire (कृतकामः), he wandered over the earth like a god.

Exercise 150.

Gopíramaṇa was a man of extraordinary strength. One day when he had gone to the river to bathe, a number of strong fellows (बहवः शूराः) exerted themselves (व्यापारयामासुः) to bring to the landing-place (घट्टम् आनेतुं) a large stone: but the great weight of the rock rendered all their endeavours fruitless. Just at this time an elephant-driver (हस्तिपकः) was leading an elephant to water him (पानीयं पाययितुं) at the spot; so the fellows asked him to let his elephant help bring the stone to the landing-place (अये हस्तिपक अनेन हस्तिना &c.), and offered to give him something as a present (वयं भवते द्रव्यादिकं दास्यामः). Upon this, the man set (योजयामास) his elephant to move the stone, but although the elephant repeatedly tried to lift (उद्धर्तुं) the rock with his trunk (प्रेरितकरः), yet its excessive size prevented him from doing so (*from its excessive size he was not able to do so*). Gopíramaṇa, having observed all this, called the men to him and said to them, "My lads (अये शूराः), how does it happen that you make such a piece of work

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(एतावान् आयासः) about lifting this rock? See, I will carry it alone (एकाकिना मयानीयते)." With these words seizing and lifting up the stone with both his arms (दोर्भ्यां) he set it down with ease (लीलया) in the place pointed out.

Exercise 151.

In ancient times there lived in Vanga a prince who ruled his subjects as if they had been his children (पुत्रवत्). One day a vulture alighted (पपात) upon his palace: whereupon the king, having taken it for a sign of future calamity (भाव्यनिष्टं मन्यमानः), convoked a great assembly of Pandits and addressed them thus: "Hear, ye Pandits! a vulture has alighted on my house, and leads me to apprehend a misfortune (अनिष्टम् आशंकयते). What rite can avert it (तस्य शान्तिः केति)?" The Pandits answered all together, "Sire (भो देव), this vulture must be killed, and an oblation made of its flesh (तन्मांसेन होमः क्रियतां)." "But how shall I catch (*rt* धृ) the vulture?" replied the king. Upon this all were silent. At last one Bráhman, who was seated in the assembly, and who a few days before (अचिरमेव) had come from Kányakubja, said, "I had gone (मया गतं) to Kányakubja on account of a procession to a holy place (तीर्थयात्राप्रसङ्गेन), and at that time a vulture descended on the king's palace, just as on your majesty's. Then the king of that country convoking the Bráhmans, captured the vulture by means of charms (मन्त्रेण), and offered a sacrifice of its flesh. Of this I was eye-witness (मया प्रत्यक्षीकृतं), and I advise your majesty to do the same."

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Exercise 152.

The castes of Bráhmans and others (ये ब्राह्मणादि-वर्णाः) which now dwell in India (भारते) sprung (जज्ञिरे) of old from a certain race of men called *Áryas*, who were descended from the same stock as the Persians (यन्मूलात् पारसीकास् तस्मात् &c.). Their community of origin (एकमूलत्वं) is understood from the study of history and from the similarity of their languages. Moreover, just as (यद्वत्) the worship of fire has always prevailed (*rt* चल् with प्र) in India, so too it was formerly practised in Persia. From the want (अभावात्) of trustworthy histories, the time of the arrival of the Áryas cannot be exactly determined. It is thought, however, that a period of years short of four thousand has elapsed from that time to the present day (तत्कालाद् अद्यपर्यन्तं). But these Áryas, who spoke the Sanskrit language, were not the earliest inhabitants of India. Men of another race (जनास् तद्भिन्नवंशीयाः), called *Dasyus* &c., dwelt before in the land, and being gradually conquered by the Áryas, took refuge in the mountains and other places (पर्वतादीन् देशान् समाश्रयन्). A remnant of these tribes, named *Bheels* &c. (तेषां शेषो भिल्लादिनामा), is found to this day in the Vindhya mountains and elsewhere.

Exercise 153.

Whoever examines the Vedic (वैदिक *cr.*) language and the modern Sanskrit (अधुनातनसंस्कृतभाषा *cr.*) will, without doubt, find a great difference between them. The difference in inflections &c. (विभक्त्यादौ), which

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is perceived, arose gradually from an alteration in the language. At the time when the Vedic hymns were composed (विरचित *cr.*), the language of the Áryas was rustic (ग्राम्य *cr.*); but by constant use (नित्यव्यवहारेण परिणम्य) it was at length thoroughly polished by Páṇini and others. Afterwards a vernacular dialect (प्राकृतोक्ति *cr.*) growing up by degrees, the common people gave up speaking Sanskṛit (जहुः संस्कृतां); and the Sanskṛit language being only spoken by learned men, and preserved in books, underwent no (न प्राप) further change.

Exercise 154.

When the Áryas who settled in India (भारतवर्षे) gradually ripened in knowledge (विद्याव्युत्पत्तिं प्राप्य), they began to engage in abstruse discussions (निगूढवादेषु). How did the world (जगत् कथं) originate? Is it eternal (किम् अनादि) or had it a beginning (सादि)? Has it any maker? Out of what (कुतस्) did he create the universe? Had he a form or is he formless? Had he any qualities or none (गुणवान् उत निर्गुणः)? In regard to such questions, men became desirous of knowing the truth (इत्यादितत्त्वजिज्ञासा &c.). Hence the glory (महिमा) of the gods, who are venerated in the Vedic hymns, gradually declined. In the Upanishads the supreme Spirit (परमात्मन् *cr.*) alone is celebrated. Afterwards different philosophers (नाना बुधाः) promulgated various systems of belief (नानामतानि). Framed thus, the Vedánta, Nyáya, Sánkhya, and other systems of philosophy (दर्शनानि) arose.

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Brahma is the instrumental cause of the world, and also its material cause (निमित्तम् उपादानाकारणं च). Brahma alone is eternal, such is the doctrine of Vyása (इति व्यासेन मन्यते). Indiscrete (अव्यक्त *cr.*) eternal Nature (प्रकृति *cr.*) developing itself from itself (स्वयं स्वतः) was the producer of the world, this the sage Kapila declared. It is imagined by him, that there is no God (ईश्वरः कोपि नास्ति); but Patañjali asserts the existence of a God, the creator of the universe. God created the world with subtile eternal existing atoms (सूक्ष्मैर् अनादिभिः सद्भिः परमाणुभिः), this and other opinions Gautama asserted. All these philosophers are known in India under the appellation of *Munis* (मुनीतिशब्देन), and they declare that final emancipation is to be attained by their respective systems (स्वेन स्वेन मार्गेण). But it is said by some, that no author of a Darśana is completely authoritative (प्रामाणिकः) except Jaimini and Vyása (जैमिनिव्यासौ).

Exercise 155.

God made all things of nothing, by his mere word, in the space of six days (षड्भिर् दिनैः). But how (ननु कथं) is it possible that God "made all things of nothing (असतः)?" We reply [*"We reply" is not to be expressed*]: "How should it not be possible?" In illustration (तथाहि), we ask you, in turn (त्वमेवं प्रतिप्रष्टव्यः), "How does fire burn fuel?" If you answer, "from the nature of things (स्वभावादिति चेत्)," —then we rejoin that [*these four words not to be expressed*] it is the same in the case before us

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(प्रकृतेऽपि तुल्यं). And if you say that the world could not have arisen from nothing, because what exists must have been without beginning, on the rule (इति नियमात्) that "nothing comes out of nothing,"—then we reply; "Not so (नासतो जगदुत्पत्तिसम्भव इति चेन्न); for there is no proof (मानाभावात्) that there is any such rule, and an unsupported allegation deserves to be met by an unsupported negative."

Exercise 156.

Now prudent Bhíshma deem'd the time arriv'd,
When the brave scions[1] of each royal house,
Of Kuru and of Páṇḍu, should improve
Their growing years in exercise of arms[2].
With sage deliberation, long he scann'd[3]
A suitable preceptor[4] for their youth,
Who to meet skill in war and arms should join
Intelligence and learning, lofty aims,
Religious earnestness, and love of truth.
And such in Droṇa, Bharadwája's son,
Wise, brave, and pious, did Gángéya[5] find,
Rever'd as his high fame and rank demanded[6].
Well-pleased, assented Droṇa to the charge[7];
And, by his cares, the gallant sons of Páṇḍu
And Kuru's princely heirs were quickly train'd[8]
In arms and warlike practice, as became
Their martial origin and regal birth.

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[1] पुत्र *cr.*, सुत *cr.*, तनय *cr.* [2] अस्त्रशिक्षा *cr.*, अस्त्रविद्या *cr.* [3] *Rt* इष् with अनु. [4] आचार्य *cr.* [5] A name of Bhíshma. [6] यथार्हतः पूजितः. [7] तुष्टः तान् सर्वान् प्रतिजग्राह शिष्यत्वेन. [8] शिक्षित *cr.*

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Exercise 157.

——In their earliest years,
Except the sacred *Vedas*, they were taught
All sciences, and chief the use of arms.
Such is their aptness, they have far excelled
The oldest scholars, whose less active minds
Toil after them in vain. The mind alike
Vigorous or weak, is capable of culture,
But still bears fruit according to its nature.
'Tis not the teacher's art that rears the scholar:
The sparkling gem gives back the glorious radiance
It drinks from other light; but the dull earth
Absorbs the blaze, and yields no gleam again.

Exercise 158.

Son of the venerable Parent (आर्यपुत्र), hear!
'Tis Sítá speaks. Say, Art not thou assur'd
That to each being his allotted time
And portion, as his merit, are assign'd,
And that a wife her husband's portion shares?
Therefore with thee this forest-lot I claim.
A woman's bliss is found, not in the smile
Of father, mother, friend, nor in herself:
Her husband is her only portion here,
Her heaven hereafter.

Exercise 159.

From Bhágirathí's pleasant borders went
The five brave Brothers, and towards the north
Their wandering steps directed: on the road,
They passed assembled throngs, travelling alike

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A northward journey. From a pious troop
Of Bráhmans, Yudhishṭhira asked the cause
Of this advancing host, and whither bound.
They answered: "In Panchála's spacious realm
The powerful monarch Drupada observes
A solemn feast. Attending Princes wait,
With throbbing hearts, his beauteous daughter's choice,
The royal Draupadí, whose charms surpass
All praise, as far as her mild excellence
And mind transcend the beauties of her person."

Exercise 160.

A man and a lion once had a dispute,
Which was reckoned the greatest—the man or the brute.
The lion discoursed on his side at some length,
And greatly enlarged on his courage and strength.
Said the man, "Don't be prating: look yonder, I pray,
At that sculpture of marble; now what will you say?
The lion is vanquished; but as for the man,
He is striding upon him; deny, if you can."
"But pray," said the lion, "who sculptured that stone?"
"One of us," said the man, "I must candidly own."
"But when *we* are sculptors," the other replied,
"You will then on the man see the lion as ride."
The man might have answered, if he had been wise,
"But a beast cannot sculpture a stone if he tries;
That sufficiently shews where the difference lies."

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Exercise 161.

Once a bear had a thorn in his foot (as they term it),
Which it seems was extracted from thence by a hermit;
So the beast felt so grateful, and pleased with the dervise,
That he offer'd to enter quite into his service.

So the hermit consented, at length, to the plan.
"Now then," thought the bear, "I must do what I can
To make myself useful; and glad I shall be
If a service in turn shall be rendered by me."

Not long after this, as the hermit was sleeping,
And the bear was the watch with great vigilance keeping,
On the nose of the former alighted a fly;
"O now," thought the bear, "my best skill I must try."

So he lifted his paw, and completed the process,
But crush'd with the fly his poor patron's proboscis.
Up started the hermit—"Base villain," said he,
"Is this the reward for my goodness to thee?"

The bear felt confounded, as any one would,
But explained the transaction as well as he could.
Said the hermit, "Should flies settle on me again,
Be so kind, if you please, as to let them remain.
For I'd rather have *fifty* of them on my nose,
Than *one* of your friendly, but terrible blows."

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Exercise 162.

There is nothing in the earth so small that it may not produce great things.
A landmark tree was once a seed; and the dust in the balance maketh a difference;
And the cairn is heaped high by each one flinging a pebble:
The dangerous bar in the harbour's mouth is only grains of sand;
And the shoal that hath wrecked a navy is the work of a colony of worms:
Yea, and a despicable gnat may madden the mighty elephant;
And the living rock is worn by the diligent flow of the brook.
Vast is the mighty ocean, but drops have made it vast.
Despise not thou a small thing, either for evil or for good;
For it is but the littleness of man that seeth no greatness in a trifle.

Exercise 163.

Alone I walked the ocean-strand,
A pearly shell was in my hand,
I stooped and wrote upon the sand
My name, the year, the day:
As onward from the spot I passed,
One lingering look I fondly cast;
A wave came rolling high and fast,
And washed my lines away.

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And so, methought, 'twill shortly be
With every mark on earth from me!
A wave of dark oblivion's sea
  Will sweep across the place
Where I have trod the sandy shore
Of time, and been to be no more:
Of me—my day—the name I bore,
  To leave no track nor trace.

Exercise 164.

Lives of great men still remind us
  We can make ourselves sublime,
And, departing, leave behind us
  Footprints on the sands of time—

Footprints that, perhaps, another
  Sailing o'er life's solemn main,
A forlorn and shipwrecked brother
  Seeing, shall take heart again.

Let us, then, be up and doing,
  With a heart for any fate,
Still achieving, still pursuing,
  Learn to labour and to wait.

Exercise 165.

[Note—In the following exercises the rules of Sandhi, which affect the final and initial letters of *complete words*, are not observed. The student is to transliterate the passages into the Sanskṛit character, *correcting the Sandhi* as he proceeds. He is then to translate the Sanskṛit into English.]

Agnis uvácha । *Na apas praveshṭum śakshyámi*

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kshayas me atra bhavishyati । Śaraṇam twám prapannas asmi swasti te astu mahádyute ॥ Adbhyas agnis Brahmatas kshatram aśmanas loham utthitam । Teshám sarvatragam tejas swásu yonishu śámyati ॥

Vṛihaspatis uvácha । Twam agne sarvadevánám mukham twam asi havyaváṭ । Twam antar sarvabhútánám gúḍhas charasi sákshivat ॥ Twám áhus ekam kavayas twám áhus trividham punar । Twayá tyaktam jagat cha idam sadyas naśyet hutáśana ॥ Kṛitwá tubhyam namas viprás swakarmavijitám gatim । Gachchhanti saha patníbhis sutais api cha śáśwatím ॥ Twayi ápas nihitás sarvás twayi sarvam idam jagat । Na te asti aviditam kiñchit trishu lokeshu pávaka ॥ Swayonim bhajate sarvas viśaswa apas aviśan·kitas । Aham twám vardhayishyámi bráhmais mantrais sanátanais ॥

Exercise 166.

Asti Trigartas náma janapadas. Tatra ásan gṛihapatayas trayas sphítasáradhanás sodaryás Dhanakadhányakadhanyakákhyás. Teshu jívatsu na vavarsha varsháṇi dwádaśa Daśaśatákshas. Kshíṇasáram śasyam oshadhyas bandhyás na phalavantas vanaspatayas; klívás meghás; kshíṇasrotasas sravantyas; pan·kaśesháṇi palvaláni; nirnishyandáni utsamaṇḍaláni; viralíbhútam kandamúlaphalam; avahínás kathás; galitás kalyáṇotsavakriyás; bahulíbhútáni taskarakuláni anyonyam abhakshayan prajás; paryaluṭhan itastatas valákápáṇḍuráṇi naraśirahkapáláni; paryahiṇḍanta śushkás kákamaṇḍalyas; śúnyíbhútáni nagaragrámakharvaṭapuṭabhedanádíni. Te ete gṛiha-

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patayas sarvadhányanichayam upayujya ajávikaṭam gavalagaṇam gavám yútham dásídásajanam apatyáni jyeshṭhamadhyamabhárye cha krameṇa bhakshayitwá kanishṭhabháryá Dhúminí śwas bhakshaṇíyá iti samakalpayan. Atha kaníyán Dhanyakas priyám swám attum akshamas tayá saha tasyám eva niśi apásarat.

Exercise 167.

Deva mayá api paribhramatá vindhyáṭavyám ko api kumáras kshudhá ṭrishá cha kliśyan akleśárhas kwachit kúpábhyaśe ashṭavarshadeśiyo dṛishṭas. Sa cha trásagadgadam avadat; Mahábhága klishṭasya me kriyatám áryasáháyyakam. Asya hi me práṇápahárinim pipásám pratikartum udakam udañchan iha kúpe ko api vṛiddhas mama ekaśaraṇabhútas patitas. Tam alam asmi na aham uddhartum iti. Atha aham abhyetya vratatyá kayá api baddham uttárya tam cha bálam vanśanálímukhoddhṛitábhis adbhis phalais cha pañchashais śarakshepochchhritasya likuchavṛikshasya śikharát pásháṇapátitais pratyánítapráṇavṛittim ápadya tarutalanishaṇṇas tam jarantam abruvam: Táta kas eshas bálas kas vá bhaván katham cha iyam ápad ápanná iti. Sas aśrugadgadam agadat śrúyatám mahábhága.

Exercise 168.

Rájan dudhukshasi yadi kshitidhenum enám
Tena adya vatsam iva lokam imam pusháṇa ।
Tasmin cha samyak aniśam pariposhyamáṇe
Nánáphalais phalati kalpalatá iva bhúmis ॥

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Exercise 169.

Asti Saurâshṭreshu Valabhí náma nagarí; tasyám Gṛihagupta-námnas Guhyakendratulyavibhavasya návikapates duhitá Ratnavatí náma. Tám kila Balabhadras náma sárthaváhaputras paryaṇaishít. Tayápi navavadhwá rahasi rabhasavighnitasukhas jhaṭiti dwesham alpetaram babandha, na tám punar drashṭum ishṭaván. Tám cha durbhagám tadá prabhṛiti eva na iyam Ratnavatí Nimbavatí cha iyam iti swajanas parijanas cha paribabhúva. Gate cha kasmińschit kálántare sá anutapyamáná ká me gatis iti vimṛiśantí kámapi vṛiddhaparivrájikám maṭristhániyám devaśeshakusumais upasthitám apaśyat. Tasyás puras rahasi sakaruṇam ruroda. Tayá api aśrumukhyá bahuprakáram anuníya ruditakáraṇam pṛishṭá. Trapamáṇápi káryagauravát kathaṁchit abravít. Amba kim bravími daurbhágyam náma jívanmaraṇam an.ganánám viśeshatas cha kulavadhúnám. Tasya aham asmi udáharaṇabhútá. Mátṛipramukhas api jnátivargas mám avajnayá eva paśyati. Tena sudṛishṭám mám kuru, na chet tyajeyam adya nihprayojanán práṇan.

Exercise 170.

Yas kámamanyú prajaháti rájá pátre pratishṭhápayate dhanam cha। Viśeshavid śrutaván kshiprakárí tam sarvalokas kurute pramáṇam॥ Jánáti viśwá sayitum manushyán vijnátadosheshu dadháti daṇḍam। Jánáti mátrám cha tathá kshamám cha tam tádṛiśam śrís jushate samagrá॥ Sudurbalam návajánáti kaṁ-

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chit yuktas ripum sevate buddhipúrvam । Na vigraham rochayate balasthais kále cha yas vikramate sa dhíras ॥ Prápya ápadam na vyathate kadáchit udyogam anwichchhati cha apramattas । Duhkam cha kále sahate mahátmá dhurandharas tasya jitás sapatnás ॥ Na vairam uddípayati praśántam na darpam árohati na astam eti । Na durgatas asmi iti karoti akáryam tam áryaśílam param áhus áryás ॥

Exercise 171.

Vyághrí iva tishṭhati jará paritarjayantí rogás cha śatravas iva praharanti dehe । Áyus pariśravati bhinnaghaṭát iva ambhas lokas taṭhápi ahitam ácharati iti chitram ॥

Exercise 172.

Nástikán bhinnamaryádán krúrán pápamatau sthitán । Tyaja tán jnánam áśritya dhármikán upasevya cha ॥ Kámalobhagrahákírṇám pañchendriyajalám nadím । Návam dhṛitimayím kṛitwá janmadurgáṇi santara ॥

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Observe—With reference to page 19 and Exercise 22, the words मेधावि, एकाकि, and धनि, which are the neuters of the adjectives मेधाविन्, एकाकिन्, and धनिन् respectively, will, of course, differ slightly from वारि in the genitive plural, where they will make the penultimate short instead of long (thus, मेधाविनां &c.). The vocative will be the same as the Nom. and Acc.

ERRATA.

Page 37, lines 1 and 6, insert (*not final*) after *long*.
Page 84, line 4, for दीव् read दिव्
Page 85, line 3, for सृ read गा
Page 104, Exercise 41, for ज्येयस् read ज्यायस्

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Conjugation of Rudh. 7th Cl.

Sing.	
Runadhmi	रुणाधानि
Runddhi	रुणद्धि
Runaddhi	रुणद्ध,
Dual	
Runadhvas	रुणाध्वस
Runddhas	रुणद्धम्
Runddhas	रुणद्धाम्
Plur.	
Runadhmas	रुणाध्मस
Runddha	रुणद्ध रुणद्ध
Runadhanti	रुणाधन्ति
[illegible]	[illegible]
[illegible]	अरुणाधम्
[illegible]	
[illegible]	
[illegible]

7 cont'd

even through a guttural letter or a labial or a ṛ or ṝ ch2 intervene, the dental ṇ must be changed into the cerebral ṇ -

Rules of anusvára

1. Anusvára may be substituted for any nasal before a letter of the same class to wh: the nasal belongs -
2. Anusvára is necessary bef: a semi-vowel a sibilant & h
3. Anusvára must be changed into m bef: a vowel at the end of a sentence -

Visarga

1. Visarga stands bef: a hard letter of the 1st & 5th class, before a sibilant & at the end of a sentence.
2. Visarga preceded by a short a is changed into o. When the next word begins with a soft consonant or with a in wh: case a is elided.
3. Visarga preceded by a + á is dropped when followed by any vowel except a

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4. Insanga preceded by any vowel but a or á is changed into r when followed by any soft letter.

5. Insanga is changed before a hard letter of the 2nd 3d or 4th class into the sibilant of that class.

8. When a word ends in a & the next begins with a the preceding a is dropped & a short vowel before it is lengthened.

9. When s is preceded by any vowel except a or á it is changed into sh & also after the consonants k & r. When sh is immediately followed by a dental letter this dental becomes a cerebral.

10. When a word ends in an & the next begins with a hard letter of the 2nd 3rd or 4th class the sibilant of that class is inserted after the a & the n itself becomes anusvára.