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VERITAS
Sanskrit Manual;
CONTAINING,

PART I.
THE ACCIDENCE OF GRAMMAR,
CHIEFLY IN ROMAN OR ENGLISH TYPE;

PART II.
A COMPLETE SERIES OF
PROGRESSIVE EXERCISES.

BY

Monier Williams, M.A.,
OF UNIVERSITY COLLEGE, OXFORD,
BODEN PROFESSOR OF SANSKRIT, ETC. ETC.

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PREFACE.

THE rapidly increasing sale of my Sanskrit 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 Sanskrit 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 Sanskrit Lectures at Cambridge, also recommends the companion-volume 'the Story of Nala,' lately edited by me, and published at the Oxford University Press.
conduce to an accurate knowledge of the Sanskrit 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 Sanskrit 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 Sanskrit Grammar in his new edition of the Hitopadesa.

M. W.

Oxford, Jan. 1, 1862.
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In Sandhi and translation from Sanskrit into English, p. 172.
1. There are fourteen vowels, thirty-three simple consonants, a nasal symbol, and a symbol for a final spirate, arranged as follows:

**Vowels.**

\[ a, \acute{a}, \acute{\grave{a}}, \grave{i}, \grave{\grave{i}}, \grave{u}, \grave{\acute{u}}, \acute{\grave{u}}, \grave{r}, \grave{\grave{r}}, \grave{\acute{r}}, \grave{\grave{\grave{r}}}, \grave{e}, \grave{\acute{e}}, \grave{\acute{\grave{e}}}, \grave{\acute{\acute{e}}}, \grave{o}, \grave{\acute{o}}, \grave{\grave{a}}, \grave{\acute{a}}, au. \]

Nasal symbol, called *Anuswara,* 'n' or 'm.' Symbol for the final aspirate, called *Visarga,* : h.

**Consonants.**

- Gutturals, \[ k, \acute{k}, kh, \acute{\grave{k}}, gh, \acute{\grave{g}}, n. \]
- Palatals, \[ ch, \acute{ch}, chh, \acute{\grave{ch}}, j, \acute{j}, \grave{j}, nh. \]
- Cerebrals, \[ t, \acute{t}, th, \acute{\grave{th}}, dh, \acute{\grave{dh}}, n. \]
- Dentals, \[ t, \acute{t}, th, \acute{\grave{th}}, d, \acute{\grave{d}}, dh, \acute{\grave{dh}}, n. \]
- Labials, \[ p, \acute{p}, ph, b, \acute{b}, bh, m. \]
- Semivowels, \[ y, \acute{y}, r, \acute{r}, l, \acute{l}, v. \]
- Sibilants, \[ s, \acute{s}, sh, s. \]
- Aspirate, \[ h, \grave{h}. \]
<table>
<thead>
<tr>
<th>HARD OR SURD LETTERS</th>
<th>SOFT OR SONANT LETTERS</th>
</tr>
</thead>
<tbody>
<tr>
<td>क k* ख kh†</td>
<td>च c a च a d</td>
</tr>
<tr>
<td>च ch* छ ch h†</td>
<td>श s छ s i छ s e छ a i</td>
</tr>
<tr>
<td>ट t* ठ th†</td>
<td>प p* फ p h†</td>
</tr>
<tr>
<td>त t* थ th†</td>
<td>ष s l ष l ज o ज ज o a u</td>
</tr>
</tbody>
</table>

Note—It is most important to observe in the 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:

चट, चस, चलि, चादि, चासु, चागस्, इति, इशः, इस्व
उद्वर, उपलिन्ध, उपरोय, जह, अप, वर्ष, थक, ककुद्, बा
झोप:, गोर, घट, वैय, वेत, चल, जेट, किरी, टगर, ढाल
श, तस, तथा, तृषा, तुषार, देह, देय, धवल, ना
नामं, निदानं, पितः, भौम, भेषज, महस्, महत्, युग, ते
हठिस, लोह, विवेकस, शां, चोज्जन, सुखिन्, हुष्य, तात
चश, चुङ्क, चक, चन, चल, चल, चन, का
चण, चम, मन, समूनि.

9. Turn the following into Sanskrit letters:

Aka, aja, aśa, āsa, āpa, ila, isha, ida, ira, ukha,
uchha, uha, riṇa, riṇa, edha, okha, kaṇa, kita, kumār,
kshama, kshipa, kshudha, kshai, klripa, khana, khidi,
gāha, guja, gridha, gri, ghrina, ghusha, chakāsa,
chaksha, chita, chhida, chho, jiva, jhasha, titā, tha,
ḍinam, dhauka, nida, tápaḥ, taḍágah, dayā, damaka.
10. Study attentively the following table:

<table>
<thead>
<tr>
<th>Simple vowels,</th>
<th>a or á</th>
<th>i or í</th>
<th>u or ú</th>
<th>ri or rí</th>
<th>lri or lrí</th>
</tr>
</thead>
<tbody>
<tr>
<td>ṣūna substitute,</td>
<td></td>
<td>e</td>
<td>o</td>
<td>ar</td>
<td>al</td>
</tr>
<tr>
<td>śriddhi substitute,</td>
<td></td>
<td>á</td>
<td>ai</td>
<td>au</td>
<td>är</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Simple vowels,</th>
<th>i or í</th>
<th>u or ú</th>
<th>rí or rí</th>
<th>lri or lrí</th>
</tr>
</thead>
<tbody>
<tr>
<td>Corresponding semivowel,</td>
<td></td>
<td>y</td>
<td>v</td>
<td>r</td>
</tr>
</tbody>
</table>

| ṣūna,                   |        | e      | o        |
|                        |        |        |          |
| ṣūna resolved,         |        | a + i  | a + u    |
| With semivowel substitute,|    | ay     | av       |

| śriddhi,                |        | ai     | au       |
|                        |        |        |          |
| śriddhi resolved,      |        | á + i  | á + u    |
| With semivowel substitute,|    | áy     | áv       |
11. Combination of vowels.

Final $a$ or $á$

\[+a = á \mid +á = á \mid +i = e \mid +e = u = \mid +ú = o \mid +ri = ar \mid +rí = ar \mid +e = ai \mid +ai = ai \mid +o = au \mid +au = au.\]

Final $i$ or $í$

\[+i = i \mid +í = í \mid +a = ya \mid +á = yá \mid +y = yu \mid +ú = yú \mid +ri = yrí \mid +rí = yrí \mid +e = ye \mid +ai = ya i \mid +o = yo \mid +au = y au.\]

Final $u$ or $ú$

\[+u = u \mid +ú = ú \mid +a = va \mid +á = vá \mid +v = vi \mid +i = vi \mid +ri = vri \mid +rí = vri \mid +e = ve \mid +ai = va i \mid +o = vo \mid +au = v au.\]

Final $ri$ or $rí$

\[+ri = rí \mid +rí = rí \mid +a = ra \mid +á = rá \mid +u = ru \mid +ú = ru \mid +r = re \mid +ai = ra i \mid +o = ro \mid +au = ra u.\]

Final $e$

\[+e = ae \mid or +e (in the same word) = aye \mid +e' \mid or +a (in the same word) = aya \mid +á = a \mid or ayá \mid +i = ai or ayi \mid +i = ai or ayi \mid +a = au or ayu \mid +ú = au or ayú \mid +ri = ari or ayri \mid +ri = ari or ayri \mid +ai = a ai or ayai \mid +o = ao or ayo \mid +au = a au or ayau.\]

Final $ai$

\[+ai = ay ai \mid +a = áy a \mid +á = áy á \mid +i = áy i \mid +i = áy i \mid +u = áy u \mid +ú = áy ú \mid +r = áy ri \mid +rí = áy rí \mid +e = áy e \mid +o = áy o \mid +au = áy au.\]
Final o
\[ + o = av o \quad + a = o' \quad \text{or} + a \quad (\text{in the same word}) = \]
\[ av a \quad + á = av á \quad + i = av i \quad + i = av í \quad + u = \]
\[ av u \quad + ü = av ü \quad + ri = av ri \quad + ri = av rí \quad + e = av e \quad + ai = av ai \quad + au = av au. \]

Final au
\[ + au = áv au \quad + a = áv a \quad + á = áv á \quad + i = \]
\[ áv i \quad + i = áv i \quad + u = áv u \quad + ü = áv ü \quad + ri = \]
\[ áv ri \quad + ri = áv rí \quad + e = áv e \quad + ai = áv ai \quad + o = áv o. \]

12. Combination of consonants.
Final k or g
\[ + a = g a \quad + á* = g á \quad + i* \quad &c. = g i \quad &c. \quad + k = k k \quad + g = g g \quad + ch = k ch \quad + j = gj \quad + t = k t \quad + d = g d \quad + n = n n \quad + p = k p \quad + b = g b \]
\[ + m = n m \quad + y = g y \quad + r = gr \quad + l = g l \quad + v = g v \quad + s = k s \quad + h = g gh. \]

Final t or d
\[ + a = d a \quad + á* = d á \quad + i* \quad &c. = d i \quad &c. \quad + k = t k \quad + g = d g \quad + ch = ch ch \quad + j = jj \quad + t = t t \quad + d = d d \quad + n = n n \quad + p = t p \quad + b = d b \quad + m = n m \quad + y = d y \quad + r = dr \quad + l = l l \quad + v = d v \quad + s = ch chh \quad + s = t s \quad + h = d dh. \]

* 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.
Final n

\[ +a = nn a^* \quad +\dot{a} = nn \dot{a}^* \quad +k = n k \quad +g = ng \]
\[ +ch = n\dot{s}ch \quad +j = n\dot{t} \quad +t = nt \quad +d = nd \]
\[ +n = nn \quad +p = np \quad +b = nb \quad +m = nm \]
\[ +y = ny \quad +r = nr \quad +l = ll \quad +v = nv \quad +\dot{b} = \dot{n} \quad \text{or } \dot{n} chh \quad +s = ns \quad +h = nh \]

Final as

\[ +a = o' \quad +\dot{a} = a \dot{a} \quad +i \text{ &c.} = ai \text{ &c.} \quad +k = ahk \quad +g = og \quad +ch = a\dot{s}ch \quad +j = oj \quad +t = ast \quad +d = od \quad +n = on \quad +p = ahp \quad +b = ob \quad +m = om \quad +y = oy \quad +r = or \quad +l = ol \quad +v = ov \quad +s = ah\dot{s} \quad +s = ah\dot{s} \quad +h = oh \]

Final ás

\[ +a = \dot{a}a \quad +\dot{a} = \dot{a} \dot{a} \quad +i \text{ &c.} = \dot{a}i \text{ &c.} \quad +k = \dot{ah}k \quad +g = \dot{ag} \quad +ch = \dot{as}ch \quad +j = \dot{aj} \quad +t = \dot{ast} \quad +d = \dot{ad} \quad +n = \dot{an} \quad +p = \dot{ah}p \quad +b = \dot{ab} \quad +m = \dot{am} \quad +y = \dot{ay} \quad +r = \dot{ar} \quad +l = \dot{al} \quad +v = \dot{av} \quad +s = \dot{ah}\dot{s} \quad +s = \dot{ah}\dot{s} \quad +h = \dot{ah} \]

Final s preceded by any other vowel but a or á

\[ +a = ra \quad +\dot{a} = r \dot{a} \quad +i \text{ &c.} = ri \text{ &c.} \quad +k = \dot{hk} \quad +g = rg \quad +ch = \dot{s}ch \quad +j = rj \quad +t = st \quad +d = rd \quad +n = rn \quad +p = h\dot{p} \quad +b = r\dot{b} \quad +m = rm \quad +y = ry \quad +r = \ddot{r} \quad +l = rl \quad +v = rv \quad +s = \dot{hs} \quad +s = h\dot{s} \quad +h = rh \]

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

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

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

\[ +a = r\ a \quad +\bar{a} = r\bar{a} \quad +i \& c. = ri \& c. \quad +k = \bar{h}k \quad +g = rg \quad +ch = \bar{s}ch \quad +j = rj \quad +t = st \]

\[ +d = rd \quad +n = rn \quad +p = \bar{h}p \quad +b = rb \]

\[ +m = rm \quad +y = ry \quad +r = *r \quad +l = rl \quad +v = rv \quad +\bar{s} = hs \quad +s = hs \quad +h = rh. \]

**Declension of Nouns.**

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

**Terminations with memorial letters.**

<table>
<thead>
<tr>
<th>SING.</th>
<th>DUAL.</th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>सु su</td>
<td>बौ au</td>
</tr>
<tr>
<td>Acc.</td>
<td>चं am</td>
<td>बौद्र.auṭ</td>
</tr>
<tr>
<td>Inst.</td>
<td>ढा tā</td>
<td>ब्यां bhyām</td>
</tr>
<tr>
<td>Dat.</td>
<td>के n-e</td>
<td>ब्यां bhyām</td>
</tr>
<tr>
<td>Abl.</td>
<td>कृस n-asi</td>
<td>ब्यां bhyām</td>
</tr>
<tr>
<td>Gen.</td>
<td>कृस n-as</td>
<td>ब्योस os</td>
</tr>
<tr>
<td>Loc.</td>
<td>दि n.i</td>
<td>ब्योस os</td>
</tr>
</tbody>
</table>

**The same terminations without memorial letters.**

<table>
<thead>
<tr>
<th>SING.</th>
<th>DUAL.</th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>स s</td>
<td>बौ au</td>
</tr>
<tr>
<td>Acc.</td>
<td>चं am</td>
<td>— au</td>
</tr>
<tr>
<td>Inst.</td>
<td>बा á</td>
<td>ब्यां bhyām</td>
</tr>
<tr>
<td>Dat.</td>
<td>र e</td>
<td>— bhyām</td>
</tr>
<tr>
<td>Abl.</td>
<td>चस as</td>
<td>— bhyām</td>
</tr>
<tr>
<td>Gen.</td>
<td>— as</td>
<td>ब्योस os</td>
</tr>
<tr>
<td>Loc.</td>
<td>द i</td>
<td>— os</td>
</tr>
</tbody>
</table>

* See note †, last page.
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 नै nau, f., 'a ship,' illustrates the regular application of the above terminations.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. voc. nau</td>
<td>návau</td>
<td>návas</td>
</tr>
<tr>
<td>nau + s</td>
<td>nau + au</td>
<td>nau + as</td>
</tr>
<tr>
<td>Acc. nau + am</td>
<td>návam</td>
<td>návas</td>
</tr>
<tr>
<td>nau + au</td>
<td>nau + au</td>
<td></td>
</tr>
<tr>
<td>Inst. nau + á</td>
<td>naubhyám</td>
<td>naubhis</td>
</tr>
<tr>
<td>nává</td>
<td>nau + bhyám</td>
<td></td>
</tr>
<tr>
<td>Dat. nau + e</td>
<td>naubhyám</td>
<td>naubhyas</td>
</tr>
<tr>
<td>náve</td>
<td>nau + bhyám</td>
<td></td>
</tr>
<tr>
<td>Abl. nau + as</td>
<td>naubhyám</td>
<td>naubhyas</td>
</tr>
<tr>
<td>návas</td>
<td>nau + bhyám</td>
<td></td>
</tr>
<tr>
<td>Gen. nau + as</td>
<td>návos</td>
<td>návám</td>
</tr>
<tr>
<td>návas</td>
<td>nau + os</td>
<td></td>
</tr>
<tr>
<td>Loc. nau + i</td>
<td>návi</td>
<td>naushu</td>
</tr>
<tr>
<td>nau + os</td>
<td>nau + su</td>
<td></td>
</tr>
</tbody>
</table>
15. Certain modifications of the above terminations are required in some nouns, as follows:

<table>
<thead>
<tr>
<th>SINGULAR.</th>
<th>DUAL.</th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>s (m.f.), m* (n.)</td>
<td>au (m.f.), i (n.) as (m.f.), i (n.)</td>
<td></td>
</tr>
<tr>
<td>am (m.f.), m* (m.f.n.)</td>
<td>au (m.f.), i (n.) as, s (m.f.), n* (m.), i (n.)</td>
<td></td>
</tr>
<tr>
<td>á (m.f.n.), ina* (m.n.)</td>
<td>bhyám (m.f.n.) bhis (m.f.n.), ais* (m.n.)</td>
<td></td>
</tr>
<tr>
<td>e (m.f.n.), ya* (m.n.)</td>
<td>bhyám (m.f.n.) bhyaś (m.f.n.)</td>
<td></td>
</tr>
<tr>
<td>as (m.f.n.), s (m.f.), t* (m.n.)</td>
<td>bhyám (m.f.n.) bhyaś (m.f.n.)</td>
<td></td>
</tr>
<tr>
<td>as (m.f.n.), s (m.f.), sya* (m.n.)</td>
<td>os (m.f.n.)</td>
<td>ám (m.f.n.)</td>
</tr>
<tr>
<td>i (m.f.n.), ám* (f.)</td>
<td>os (m.f.n.)</td>
<td>su (m.f.n.)</td>
</tr>
</tbody>
</table>

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 शिव, m., ‘the god Śiva,’ or as an adjective, ‘prosperous.’

<table>
<thead>
<tr>
<th>N.</th>
<th>Ac.</th>
<th>I.</th>
<th>D.</th>
<th>Ab.</th>
<th>G.</th>
<th>L.</th>
<th>V.</th>
</tr>
</thead>
<tbody>
<tr>
<td>śivas</td>
<td>śivam</td>
<td>śivena</td>
<td>śiváya</td>
<td>śivát</td>
<td>śivasya</td>
<td>śive</td>
<td>śiva</td>
</tr>
<tr>
<td>śivau</td>
<td>śivau</td>
<td>śivábhyaṃ</td>
<td>śivábhyaṃ</td>
<td>śivábhyaṃ</td>
<td>śivayos</td>
<td>śivayos</td>
<td>śivau</td>
</tr>
<tr>
<td>śivás</td>
<td>śiván</td>
<td>śivais</td>
<td>śivabhyas</td>
<td>śivabhyas</td>
<td>śivánám</td>
<td>śiveshu</td>
<td>śivás</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>N.</th>
<th>Ac.</th>
<th>I.</th>
<th>D.</th>
<th>Ab.</th>
<th>G.</th>
<th>L.</th>
<th>V.</th>
</tr>
</thead>
<tbody>
<tr>
<td>śivam</td>
<td>śive</td>
<td>śivena</td>
<td>śiváya</td>
<td>śivát</td>
<td>śivasya</td>
<td>śive</td>
<td>śiva</td>
</tr>
<tr>
<td>śive</td>
<td>śiváni</td>
<td>śivábhyaṃ</td>
<td>śivábhyaṃ</td>
<td>śivábhyaṃ</td>
<td>śivayos</td>
<td>śivayos</td>
<td>śiváni</td>
</tr>
</tbody>
</table>

The vocative is śiva, śive, śiváni; all the other cases are like the masculine.
18. Feminine bases in ḍ, declined like शिवा śiva, f., 'the wife of Śiva,' or as an adjective, 'prosperous."

<table>
<thead>
<tr>
<th>N.</th>
<th>śivā</th>
<th>śive</th>
<th>śivās</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ac.</td>
<td>śivām</td>
<td>śive</td>
<td>śivās</td>
</tr>
<tr>
<td>I.</td>
<td>śivāyā</td>
<td>śivābhyaṁ</td>
<td>śivābhhis</td>
</tr>
<tr>
<td>D.</td>
<td>śivāyai</td>
<td>śivābhyaṁ</td>
<td>śivābhyaś</td>
</tr>
<tr>
<td>Ab.</td>
<td>śivāyās</td>
<td>śivābhyaṁ</td>
<td>śivābhyaś</td>
</tr>
<tr>
<td>G.</td>
<td>śivāyās</td>
<td>śivayos</td>
<td>śivānām</td>
</tr>
<tr>
<td>L.</td>
<td>śivāyām</td>
<td>śivayos</td>
<td>śivāsu</td>
</tr>
<tr>
<td>V.</td>
<td>śive</td>
<td>śive</td>
<td>śivās</td>
</tr>
</tbody>
</table>

19. Feminine bases in ṭ, declined like नदी nadi, f., 'a river.'

<table>
<thead>
<tr>
<th>N.</th>
<th>nadi</th>
<th>nadyau</th>
<th>nadyas</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ac.</td>
<td>nādīm</td>
<td>nadyau</td>
<td>nadīs</td>
</tr>
<tr>
<td>I.</td>
<td>nadyā</td>
<td>nādibhyaṁ</td>
<td>nādibhīs</td>
</tr>
<tr>
<td>D.</td>
<td>nadyai</td>
<td>nādibhyaṁ</td>
<td>nādibhyaś</td>
</tr>
<tr>
<td>Ab.</td>
<td>nadyās</td>
<td>nādibhyaṁ</td>
<td>nādibhyaś</td>
</tr>
<tr>
<td>G.</td>
<td>nadyās</td>
<td>nādyos</td>
<td>nādīnām</td>
</tr>
<tr>
<td>L.</td>
<td>nadyām</td>
<td>nādyos</td>
<td>nādīshu</td>
</tr>
<tr>
<td>V.</td>
<td>nadi</td>
<td>nadyau</td>
<td>nadyas</td>
</tr>
</tbody>
</table>

**Second class of nouns declined.**

20. Masculine bases in ē, declined like अग्निः agni, m., 'fire.'

<table>
<thead>
<tr>
<th>N.</th>
<th>agnis</th>
<th>agnī</th>
<th>agnayas</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ac.</td>
<td>agnim</td>
<td>agnī</td>
<td>agnin</td>
</tr>
<tr>
<td>I.</td>
<td>agninā</td>
<td>agnibhyaṁ</td>
<td>agnibhīs</td>
</tr>
<tr>
<td>D.</td>
<td>agnyae</td>
<td>agnibhyaṁ</td>
<td>agnibhyaś</td>
</tr>
<tr>
<td>Ab.</td>
<td>agnes</td>
<td>agnibhyaṁ</td>
<td>agnibhyaś</td>
</tr>
<tr>
<td>G.</td>
<td>agnes</td>
<td>agnyos</td>
<td>agnīnām</td>
</tr>
<tr>
<td>L.</td>
<td>agnau</td>
<td>agnyos</td>
<td>agnīshu</td>
</tr>
<tr>
<td>V.</td>
<td>agne</td>
<td>agnī</td>
<td>agnayas</td>
</tr>
</tbody>
</table>
21. Feminine bases in i, declined like मति mati, f., 'the mind.'

<table>
<thead>
<tr>
<th>N.</th>
<th>matis</th>
<th>mati</th>
<th>matayás</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ac.</td>
<td>matim</td>
<td>mati</td>
<td>matis</td>
</tr>
<tr>
<td>I.</td>
<td>matyá</td>
<td>matibhyám</td>
<td>matibhis</td>
</tr>
<tr>
<td>D.</td>
<td>mataye *</td>
<td>matibhyám</td>
<td>matibhyas</td>
</tr>
<tr>
<td>Ab.</td>
<td>mates *</td>
<td>matibhyám</td>
<td>matibhyas</td>
</tr>
<tr>
<td>G.</td>
<td>mates *</td>
<td>matyos</td>
<td>matínám</td>
</tr>
<tr>
<td>L.</td>
<td>matau *</td>
<td>matyos</td>
<td>matishu</td>
</tr>
<tr>
<td>V.</td>
<td>mate</td>
<td>mati</td>
<td>matayás</td>
</tr>
</tbody>
</table>

22. Neuter bases in i, declined like चारिवारि vāri, n., 'water.'

<table>
<thead>
<tr>
<th>N. Ac.</th>
<th>vāri</th>
<th>vāriñi</th>
<th>vāriñi</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.</td>
<td>vāriñá</td>
<td>vāribhyám</td>
<td>vāribhis</td>
</tr>
<tr>
<td>D.</td>
<td>vāriñe</td>
<td>vāribhyám</td>
<td>vāribhyas</td>
</tr>
<tr>
<td>Ab.</td>
<td>vāriña</td>
<td>vāribhyám</td>
<td>vāribhyas</td>
</tr>
<tr>
<td>G.</td>
<td>vāriña</td>
<td>vāriños</td>
<td>vārinám</td>
</tr>
<tr>
<td>L.</td>
<td>vāriñi</td>
<td>vāriños</td>
<td>vārishu</td>
</tr>
<tr>
<td>V.</td>
<td>vāri or vāre</td>
<td>vāriñi</td>
<td>vāriñi</td>
</tr>
</tbody>
</table>

*Third class of nouns declined.*

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

<table>
<thead>
<tr>
<th>N.</th>
<th>bhánus</th>
<th>bhánú</th>
<th>bhánavas</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ac.</td>
<td>bhánum</td>
<td>bhánú</td>
<td>bhánun</td>
</tr>
<tr>
<td>I.</td>
<td>bhánuná</td>
<td>bhánubhyám</td>
<td>bhánubhis</td>
</tr>
<tr>
<td>D.</td>
<td>bhánave</td>
<td>bhánubhyám</td>
<td>bhánubhyas</td>
</tr>
<tr>
<td>Ab.</td>
<td>bhános</td>
<td>bhánubhyám</td>
<td>bhánubhyas</td>
</tr>
<tr>
<td>G.</td>
<td>bhános</td>
<td>bhánwos</td>
<td>bhánúnám</td>
</tr>
<tr>
<td>L.</td>
<td>bhánau</td>
<td>bhánwos</td>
<td>bhánushu</td>
</tr>
<tr>
<td>V.</td>
<td>bháno</td>
<td>bhánú</td>
<td>bhánavas</td>
</tr>
</tbody>
</table>

*The D. may also be matyai; the Ab. and G. matyás; the L. matyám.*
24. Feminine bases in *u*, declined like देनु dhenu, 
  f., 'a milch cow.'

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>dhenus</td>
<td>dhenú</td>
<td>dhenavas</td>
</tr>
<tr>
<td>Ac.</td>
<td>dhenum</td>
<td>dhenú</td>
<td>dhenús</td>
</tr>
<tr>
<td>I.</td>
<td>dhenwá</td>
<td>dhenubhyaḿ</td>
<td>dhenubhbis</td>
</tr>
<tr>
<td>D.</td>
<td>dhenave*</td>
<td>dhenubhyaḿ</td>
<td>dhenubhhyas</td>
</tr>
<tr>
<td>Ab.</td>
<td>dhenos*</td>
<td>dhenubhyaḿ</td>
<td>dhenubhhyas</td>
</tr>
<tr>
<td>G.</td>
<td>dhenos*</td>
<td>dhenuvos</td>
<td>dhenumánám</td>
</tr>
<tr>
<td>L.</td>
<td>dhenau*</td>
<td>dhenuvos</td>
<td>dhenušhu</td>
</tr>
<tr>
<td>V.</td>
<td>dheno</td>
<td>dhenú</td>
<td>dhenavas</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.Ac.</td>
<td>madhu</td>
<td>madhuní</td>
<td>madhúní</td>
</tr>
<tr>
<td>I.</td>
<td>madhuná</td>
<td>madhubhyām</td>
<td>madhubbis</td>
</tr>
<tr>
<td>D.</td>
<td>madhune</td>
<td>madhubhyām</td>
<td>madhubhyas</td>
</tr>
<tr>
<td>Ab.</td>
<td>madhunas</td>
<td>madhubhyām</td>
<td>madhubhyas</td>
</tr>
<tr>
<td>G.</td>
<td>madhunas</td>
<td>madhunos</td>
<td>madhúnám</td>
</tr>
<tr>
<td>L.</td>
<td>madhuni</td>
<td>madhunos</td>
<td>madhushu</td>
</tr>
<tr>
<td>V.</td>
<td>madhu or madho</td>
<td>madhuní</td>
<td>madhúní</td>
</tr>
</tbody>
</table>

Fourth class of nouns declined.

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

In nouns of agency like dātri the final *ṛi* is vri- 
dhied, and in nouns of relationship like pitṛ (except- 
ing nāpṛi, 'a grandson') gunated, in N. sing. du. pl.

* The D. may also be dhenwai; the Ab. and G. dhenwás; the 
L. dhenwám.
Ac. sing. du.; but the r of ār and ar is dropped in
I. sing., and to compensate in the last case a is
lengthened. In both nouns of agency and relation-
ship the final ri is gunated in L. V. sing., and very
omously changed to u in Ab. G. sing. In Ac. G.
pl. it is lengthened, and assumes n in G. pl.

N. dátá dátaráu dátárás
Ac. dátáram dátaráu dátrán
I. dátra dátribhyám dátribhís
D. dátre dátribhyám dátribhíyas
Ab. dátus dátribhyám dátribhíyas
G. dátus dátrós dátrínám
L. dátari dátrós dátrishu
V. dátar dátaráu dátárás

27. N. pitá pitaráu pitarás
Ac. pitaram pitaráu pitrán
I. pitrá pitribhyám pitribhís
D. pitre pitribhyám pitribhíyas
Ab. pitus pitribhyám pitribhíyas
G. pitus pitró pitrínam
L. pitari pitró pitríshu
V. pitar pitaráu pitarás

28. Note—The feminine base of nouns of agency
is formed by adding i to the final ri: thus, dátři + i,
dátré, f., 'a giver;' and kartri + i, kartrí, f., 'a doer.'
Their declension follows náti. The neuter follows
vári at 22: thus, dátrí, dátríní, dátríní.

Fifth class of nouns declined.

29. Masculine and feminine bases in t, declined
like हरि harit, m. f., 'green.'
<table>
<thead>
<tr>
<th>N.V.</th>
<th>harit</th>
<th>haritau</th>
<th>haritas</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ac.</td>
<td>haritam</td>
<td>haritau</td>
<td>haritas</td>
</tr>
<tr>
<td>I.</td>
<td>haritá</td>
<td>haridbhyám</td>
<td>haridbhis</td>
</tr>
<tr>
<td>D.</td>
<td>harite</td>
<td>haridbhyám</td>
<td>haridbhyas</td>
</tr>
<tr>
<td>Ab.</td>
<td>haritas</td>
<td>haridbhyám</td>
<td>haridbhyas</td>
</tr>
<tr>
<td>G.</td>
<td>haritas</td>
<td>haritos</td>
<td>haritám</td>
</tr>
<tr>
<td>L.</td>
<td>hariti</td>
<td>haritos</td>
<td>haritsu</td>
</tr>
</tbody>
</table>

30. Note—Neuter bases in *t* are declined like हरित harit, n., ‘green.’

<table>
<thead>
<tr>
<th>N. Ac. V.</th>
<th>harit</th>
<th>hariti</th>
<th>harinti</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.</td>
<td>haritá</td>
<td>haridbhyám, &amp;c.</td>
<td></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>N.V.</th>
<th>-vit</th>
<th>-vidau</th>
<th>-vidas</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ac.</td>
<td>-vidam</td>
<td>-vidau</td>
<td>-vidas</td>
</tr>
<tr>
<td>I.</td>
<td>-vidá</td>
<td>-vidbhyám</td>
<td>-vidbhis</td>
</tr>
<tr>
<td>D.</td>
<td>-vide</td>
<td>-vidbhyám</td>
<td>-vidbhyas</td>
</tr>
<tr>
<td>Ab.</td>
<td>-vidas</td>
<td>-vidbhyám</td>
<td>-vidbhyas</td>
</tr>
<tr>
<td>G.</td>
<td>-vidas</td>
<td>-vidos</td>
<td>-vidám</td>
</tr>
<tr>
<td>L.</td>
<td>-vidi</td>
<td>-vidos</td>
<td>-vitsu</td>
</tr>
</tbody>
</table>

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

| N. Ac. V. dharma-vit dharma-vidi dharma-vindi |

So also, कुमुद kumud, n., ‘a lotus:’

<table>
<thead>
<tr>
<th>N. Ac. V.</th>
<th>kumut</th>
<th>kumudi</th>
<th>kumundi</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.</td>
<td>kumudá, &amp;c.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
33. Possessive adjectives formed with the affixes 

vant and mat, like 

\[ \text{dhanavat}, \] ‘rich,’ and 

\[ \text{dhimat}, \] ‘wise,’ are declined like 

\[ \text{hari}, \] 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. dhanavan dhanavantau dhanavantas

Ac. dhanavantam dhanavantau dhanavatas

The remaining cases follow hari; thus, I. dhanavata, 

\&c.; but the vocative singular is dhanavan.

In the same manner are declined active past partic-

iples of the form kritavat; thus, N. kritavan, krita-

vantau, kritavantas, \&c. Similarly, dhimat, ‘wise’: 

N. dhimân, dhimantau, dhimantas; Ac. dhimantam, 

dhimantau, dhimatas, \&c.

The feminine bases of adjectives like dhanavat 

and dhimat, and participles like kritavat, are formed 

by adding \( i \) to the masculine base; thus, dhanavati, 

dhimati, kritavati: declined after nadî; thus, Nom. 

dhanavati, dhanavatyau, dhanavatyas, \&c.

The neuter is declined like the neuter of hari; 

thus, N. Ac. dhanavat, dhanavati, dhanavantiti.

Sixth class of nouns declined.

34. Masculine and feminine bases in an, declined 

like 

\[ \text{ätman}, \] m. f., ‘soul,’ ‘self.’

N. ātma ātmánau ātmánas

Ac. ātmánam ātmánau ātmanas

I. ātmaná ātmabhyám ātmabhis

D. ātmane ātmabhyám ātmabhyas
| Ab. átmanas | átmabhyám | átmabhyas |
| G. átmanas | átmanos | átmanáṃ |
| 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 rājan), or even by m or v if not conjunct (as in pīvan), 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 rājan, m., ‘a king.’

| N. rājá | rājánau | rājánas |
| Ac. rājánam | rājánau | rājnás |
| I. rājná | rājabhyám | rājabhis |
| D. rājne | rājabhyám | rājabhyas |
| Ab. rājnas | rājabhyám | rājabhyas |
| G. rājnas | rājnos | rājñám |
| L. rājni or rājani | rājnos | rājasu |
| V. rājan | rājánau | rājánas |

36. Neuter bases in an are declined like कर्मन् karmam, ‘an action,’ and नामन् nāman, ‘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
between masculine and neuter nouns is in the nom. and acc. cases, sing., du., and pl.: thus,


N. Ac. *nāma* (नाम), *nāmnī* or *nāmāṇi*, *nāmāni*; I. *nāmāṇa*, &c.; D. *nāmne*, &c., like *rājan*.

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

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Du.</th>
<th>Pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>dhanī</td>
<td>dhanīnau</td>
<td>dhanīnas</td>
</tr>
<tr>
<td>Ac.</td>
<td>dhaninām</td>
<td>dhanīnau</td>
<td>dhanīnas</td>
</tr>
<tr>
<td>I.</td>
<td>dhaninā</td>
<td>dhanibhyām</td>
<td>dhanibhīṣ</td>
</tr>
<tr>
<td>D.</td>
<td>dhanine</td>
<td>dhanibhyām</td>
<td>dhanibhyas</td>
</tr>
<tr>
<td>Ab.</td>
<td>dhaninas</td>
<td>dhanibhyām</td>
<td>dhanibhyas</td>
</tr>
<tr>
<td>G.</td>
<td>dhaninas</td>
<td>dhaninos</td>
<td>dhaninām</td>
</tr>
<tr>
<td>L.</td>
<td>dhaninī</td>
<td>dhaninos</td>
<td>dhanishu</td>
</tr>
<tr>
<td>V.</td>
<td>dhanin</td>
<td>dhanīnau</td>
<td>dhanīnas</td>
</tr>
</tbody>
</table>

38. Note—The feminine base of such adjectives and nouns of agency is formed by adding *i* to the masc. base; as, from धनिन्, धनिती f.; from बारिन्, बारिधी f.; declined like *nādi* (see p.12): thus, N. dhanini, dhanināu, dhaninās, &c.

The neuter conforms to the declension of *vāri* (see p.13): thus, N. Ac. dhanī, dhanintī, dhanini.

Seventh class of nouns declined.

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

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Du.</th>
<th>Pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>chandramās</td>
<td>chandramasau</td>
<td>chandramasas</td>
</tr>
<tr>
<td>Ac.</td>
<td>chandramasam</td>
<td>chandramasau</td>
<td>chandramasas</td>
</tr>
</tbody>
</table>
I. chandramasā chandramobhyám chandramobhi
D. chandramase chandramobhyám chandramobhy
Ab.chandramasas chandramobhyám chandramobhya
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 manasi 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 havishti, havinishti. Comparatives in iyas make iyá in N. sing., and insert n before s in N. du. and pl.
Ac. sing. du.: thus, baliyas, ‘stronger;’ N. baliyas baliyánsau, baliyánsas; Ac. baliyánsam, &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.
terminations the rules of Sandhi come into operation.

43. Before the vowel-terminations the final con-mant of the root, whatever it may be, is always reserved. 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-ases. The terminations themselves undergo no change, but the s of the nom. sing. is of course re-acted (by 43. a. larger Gr.). There is but one form of eclusion for both masc. and fem.; the neuter follows the analogy of other nouns ending in consonants.

44. Thus, वाच vāch, f., 'speech,' is thus declined—

| N. V. | vāk | vāchau | vāchas |
| Ac.   | vācham | vāchau | vāchas |
| I.    | vāchā | vāgbhyām | vāgbhīs |
| D.    | vāche | vāgbhyām | vāgbhyas |
| Ab.   | vāchas | vāgbhyām | vāgbhyas |
| G.    | vāchas | vāchos | vāchām |
| L.    | vāchi | vāchos | vāksu or vākshu |

and प्रत्यांच, 'western,' as it makes pratīchās in the Acc. pl., will make pratīchā 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.
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.

<table>
<thead>
<tr>
<th>BASE</th>
<th>NOM. MASC.</th>
<th>NOM. FEM.</th>
<th>NOM. NEUT.</th>
</tr>
</thead>
<tbody>
<tr>
<td>priya 'dear'</td>
<td>priyas</td>
<td>priyá</td>
<td>priyam</td>
</tr>
<tr>
<td>sundara 'beautiful'</td>
<td>sundaras</td>
<td>sundará*</td>
<td>sundaram</td>
</tr>
<tr>
<td>suchi 'pure'</td>
<td>suchis</td>
<td>suchis</td>
<td>suchi</td>
</tr>
<tr>
<td>pāndu 'pale'</td>
<td>pāṇḍus</td>
<td>pāṇḍus</td>
<td>pāṇḍu</td>
</tr>
<tr>
<td>sādhu 'good'</td>
<td>sādhus</td>
<td>sādhus†</td>
<td>sādhu</td>
</tr>
<tr>
<td>mridu 'tender'</td>
<td>mridus</td>
<td>mridví</td>
<td>mridu</td>
</tr>
<tr>
<td>bhíru 'timid'</td>
<td>bhírus</td>
<td>bhírus †</td>
<td>bhíru</td>
</tr>
</tbody>
</table>

48. Examples of adjectives formed from substantives.

<table>
<thead>
<tr>
<th>BASE</th>
<th>NOM. MASC.</th>
<th>NOM. FEM.</th>
<th>NOM. NEUT.</th>
</tr>
</thead>
<tbody>
<tr>
<td>mánusha 'human'</td>
<td>mánushas</td>
<td>mánushí</td>
<td>mánusham</td>
</tr>
<tr>
<td>dhármika 'religious'</td>
<td>dhármikas</td>
<td>dhármiki</td>
<td>dhármikas</td>
</tr>
<tr>
<td>balavat 'strong'</td>
<td>balaván</td>
<td>balavatí</td>
<td>balavat</td>
</tr>
<tr>
<td>krímat 'prosperous'</td>
<td>krímán</td>
<td>krímatí</td>
<td>krímat</td>
</tr>
<tr>
<td>sukhin 'happy'</td>
<td>sukhí</td>
<td>sukhíni</td>
<td>sukhí</td>
</tr>
</tbody>
</table>

49. The degrees of comparison are formed in two ways:

* Or sundarī.
† Or sādhwā.
‡ Or bhírus.
The cardinals are, एकः एकः 1; द्वितीयम् 2; त्रितौ 3; चतुर्मौ 4; पञ्चमौ 5; षष्ठम् 6; सप्तम् 7; अष्टम् 8; नवम् 9; दशम् 10; द्वादशम् 11; त्रिदशम् 12; चतुर्दशम् 13; पञ्चदशम् 14; पञ्चपदशम् 15; षष्ठित्रादशम् 16; सप्तदशम् 17; अष्टादशम् 18;
नवद्रजन navadāsan or जनिन्जर्जित उनाविन्बटि 19; विनह विनबटि 20; रकमिन्याति 21; हालिन्याति 22; स्वययिन्याति 23; चतुर्विन्याति 24; पश्चाविन्याति 25; नवविन्याति 26; सारविन्याति 27; चहारविन्याति 28; नवविन्याति or जनिक्षन्तः 29; रिन्द्राति 30; चहारिन्तः 31; हालिन्तः 32; समरिन्तः 33; चहारिन्तः 34; पश्चारिन्तः 35; नवरिन्तः 36; समरिन्तः 37; चहारिन्तः 38; नवरिन्तः or जनिन्तारिन्तः 39; षावारिन्तः 40; रकमिन्तः 41; हालिन्तः or द्वारालिन्तः 42; जस्तारिन्तः or त्यस्तारिन्तः 43; चहारिन्तः 44; पश्चारिन्तः 45; चहारिन्तः 46; समरिन्तः 47; चहारिन्तः or चहारिन्तः 48; नवरिन्तः or अनपवारिन्तः 49; पवारिन्तः 50; चहारिन्तः 51; हालिन्तः or द्वारालिन्तः 52; हालिन्तः or त्यस्तारिन्तः 53; चहारिन्तः 54; पवारिन्तः 55; चहारिन्तः 56; समरिन्तः 57; चहारिन्तः or चहारिन्तः 58; नवरिन्तः or अनपवारिन्तः 59; वदनिन्तः 60; चहारिन्तः 61; हालिन्तः or द्वारालिन्तः 62; हालिन्तः or त्यस्तारिन्तः 63; चहारिन्तः 64; पवारिन्तः 65; चहारिन्तः 66; समरिन्तः 67; चहारिन्तः or चहारिन्तः 68; नवरिन्तः or अनसमिति 69; समिति 70; चहारिन्तः 71; हालिन्तः or द्वासमिति 72; हालिन्तः or त्यस्तसमिति 73; चहारिन्तः 74; पवारिन्तः 75; चहारिन्तः 76; समसमिति 77; चहारिन्तः or चहारिन्तः 78; नवरिन्तः or अनासमिति 79; चहारिन्तः 80; चहारिन्तः 81; चहारिन्तः 82; चहारिन्तः 83; चहारिन्तः 84; पवारिन्तः 85; चहारिन्तः 86; समसमिति 87; चहारिन्तः 88; नवरिन्तः or अनवापि 89; नवरिन्तः 90; चहारिन्तः 91; हालिन्तः or द्वाराविन्त 92; हालिन्तः or त्यस्तविन्त 93; चहारिन्तः 94; पवारिन्तः 95; चहारिन्तः 96;
53. एका *eka,* 'one' (singular only), follows the declension of pronouns (see 77).

54. द्वी *dwi,* 'two' (dual only), is declined thus:
   न्य. Ac. V. m. है *dwa*; धी *dive*; I. D. Ab. m. f. n. *dwābhyaṃ*; G. L. *dwayos*.

55. ती *tri,* 'three' (plural only), is declined thus:
   न्य. V. masc. *trayas*; Ac. *trin*; I. *tribhis*; D. Ab. *ribhya*; G. *trayāṇām*; L. *trishu*. The feminine forms its cases from a base *tisṛ*:
   thus, न्य. Ac. V. fem. *tisras*; I. *tisrhī*; D. Ab. *tisrīhyas*; G. *tisṛṇām*; L. *tisṛśhu*. The N. Ac. neut. is *trīṇi*; the rest as the masculine.

56. चतुर् *chatur,* 'four' (plural only), is thus declined:

57. पञ्च *pañcḥan,* 'five' (plural only), is declined thus:
   N. Ac. V. *pañcha*; I. *pañchabōhi*; D. Ab. *pañchabhyas*; G. *pañčḥanām*; L. *pañchāsu*. Similarly are declined, सप्त *saptan,* 'seven,' नव *navan,* 'nine,' दश *daśan,* 'ten,' एकादश *ekādaśan,* 'eleven,' द्वादश *dvādaśan,* 'twelve,' and all other numerals ending in अन, excepting अष्ट *aṣṭan,* 'eight.'
58. शष्ठि shaxh, 'six,' and अष्ठं ashtan, 'eight,' are the same for masc., fem., and neut., and are thus declined: N. Ac. V. shaṭ; I. shaṭbhis; D. Ab. shaṭ-bhyas; G. शष्ठिश् shaṭnám; L. shaṭsu. N. Ac. V. ashta or ashtau; I. ashtābhis or ashtābhis; D. Ab. ashtā-bhyas or ashtābhyas; G. ashtánám; L. ashtāsu or ashtāsu.

59. All the remaining cardinals, from उनाससति, 'nineteen,' to शति, '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 त t are declined like the singular of हरित harit at 29.

Ordinals.

60. The ordinals are, prathama, 'first;' dvitiya, 'second;' tritiya, 'third;' declined like pronominals at 77, or like siva at 16.


62. The ordinals from 'eleventh' to 'twenty-fifth' are formed from the cardinals by rejecting the final n: thus, from ekādaśan, 'eleven,' ekādaśa, 'eleventh' (Nom. m.f.n. ekādaśas, ekādaśi, ekādaśam). 'Twentieth,' 'thirtieth,' 'fortieth,' and 'fiftieth,' are formed
ither by adding the superlative affix tama to the cardinal, or by rejecting the final of the cardinal; thus, from vinsati, ‘twenty,’ vinsatitama or vinsa, twentieth.’

63. The other ordinals, from ‘sixtieth’ to ‘ninetieth,’ are formed by adding tama, or by changing ti to ta: thus, from shashti, ‘sixty,’ shashtitama or shashita, ‘sixtieth.’

64. Numerical symbols.

1 2 3 4 5 6 7 8 9 10

1 2 3 4 5 6 7 8 9 10

PERSONAL PRONOUNS.

65. मत mat or सस्त asmat, ‘I.’

N. aham, ‘I’
Ac. mām or mā, ‘me’
I. maya
D. mahyam or me
Ab. mat or mattas
G. mama or me
L. mayi

ávám, ‘we two’
ávám or nau, ‘us two’
ávābhyaṁ
ávābhyaṁ or nau
ávayos or nau
ávayos

vayam, ‘we’
asmán or nas, ‘us’
asābhhis
asmābhyaṁ or nas
asmat or asmattas
asmākam or nas
asāmasu

66. त्वत twat or युष्मत yushmat, ‘thou.’

N. twam, ‘thou’
Ac. twám or twá
I. twayá
D. tubhyam or te
Ab. twat or twattas
G. tava or te
L. twayi

yuvám, ‘you two’
yuvám or vám
yuvābhyaṁ
yuvābhyaṁ or vám
yuvayos or vám
yuvayos

yúyam, ‘you’ or ‘ye’
yushmán or vas
yushmābhis
yushmabhyaṁ or vas
yushmat or yushmattas
yushmákam or vas
yushmásu
67. तत tat or तद tad, ‘he,’ ‘that.’

MASCULINE.

<table>
<thead>
<tr>
<th>N.</th>
<th>sas, ‘he’</th>
<th>tau, ‘they two’</th>
<th>te, ‘they’</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ac.</td>
<td>tam</td>
<td>tau</td>
<td>tán</td>
</tr>
<tr>
<td>I.</td>
<td>tena</td>
<td>tábhyám</td>
<td>tais</td>
</tr>
<tr>
<td>D.</td>
<td>tasmai</td>
<td>tábhyám</td>
<td>tēbhyas</td>
</tr>
<tr>
<td>Ab.</td>
<td>tasmát</td>
<td>tábhyám</td>
<td>tēbhyas</td>
</tr>
<tr>
<td>G.</td>
<td>tasya</td>
<td>tayos</td>
<td>teshám</td>
</tr>
<tr>
<td>L.</td>
<td>tasmin</td>
<td>tayos</td>
<td>teshu</td>
</tr>
</tbody>
</table>

FEMININE.

<table>
<thead>
<tr>
<th>N.</th>
<th>sá, ‘she’</th>
<th>te</th>
<th>tás</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ac.</td>
<td>tám</td>
<td>te</td>
<td>tás</td>
</tr>
<tr>
<td>I.</td>
<td>tayá</td>
<td>tábhyám</td>
<td>tābhis</td>
</tr>
<tr>
<td>D.</td>
<td>tasyai</td>
<td>tábhyám</td>
<td>tābhyas</td>
</tr>
<tr>
<td>Ab.</td>
<td>tasyás</td>
<td>tábhyám</td>
<td>tābhyas</td>
</tr>
<tr>
<td>G.</td>
<td>tasyás</td>
<td>tayos</td>
<td>tásám</td>
</tr>
<tr>
<td>L.</td>
<td>tasyám</td>
<td>tayos</td>
<td>tásu</td>
</tr>
</tbody>
</table>

NEUTER.

N. Ac. tat, te, tánī; the rest like the masculine.

POSSESSIVE PRONOUNS.

68. These are formed from the personal pronouns: thus, madiya, ‘mine,’ asmadiya, ‘our,’ twadiya, ‘thine,’ tadiya, ‘his,’ mámaka or mámakina, ‘mine.’ They are declined like śiva at p. 11; see also 74 at p. 30.

DEMONSTRATIVE PERSONAL PRONOUNS.

69. The third personal pronoun तत 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:
Thus, रत्न etat or रत्रद 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 इद्य idam, 'this,' the N. neuter, is considered to be the base.

<table>
<thead>
<tr>
<th></th>
<th>Masculine</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>ayam, 'this'</td>
<td>imau, 'these two'</td>
<td>ime, 'these'</td>
</tr>
<tr>
<td>Ac.</td>
<td>imam</td>
<td>imau</td>
<td>imán</td>
</tr>
<tr>
<td>I.</td>
<td>anena</td>
<td>ábhyám</td>
<td>ebhis</td>
</tr>
<tr>
<td>D.</td>
<td>asmai</td>
<td>ábhyám</td>
<td>ebhyas</td>
</tr>
<tr>
<td>Ab.</td>
<td>asmát</td>
<td>ábhyám</td>
<td>ebhyas</td>
</tr>
<tr>
<td>G.</td>
<td>asya</td>
<td>anayos</td>
<td>eshám</td>
</tr>
<tr>
<td>L.</td>
<td>asmin</td>
<td>anayos</td>
<td>eshu</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Feminine</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>iyam</td>
<td>ime</td>
<td>imás</td>
</tr>
<tr>
<td>Ac.</td>
<td>imám</td>
<td>ime</td>
<td>imás</td>
</tr>
<tr>
<td>I.</td>
<td>anayá</td>
<td>ábhyám</td>
<td>ábhis</td>
</tr>
<tr>
<td>D.</td>
<td>asyai</td>
<td>ábhyám</td>
<td>ábhyas</td>
</tr>
<tr>
<td>Ab.</td>
<td>asyás</td>
<td>ábhyám</td>
<td>ábhyas</td>
</tr>
<tr>
<td>G.</td>
<td>asyás</td>
<td>anayos</td>
<td>ásám</td>
</tr>
<tr>
<td>L.</td>
<td>asyám</td>
<td>anayos</td>
<td>ásu</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Neuter</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N. Ac.</td>
<td>idam</td>
<td>ime</td>
<td>imání</td>
</tr>
</tbody>
</table>

**Relative Pronoun.**

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

72. The interrogative differs from the relative by substituting \( k \) instead of \( y \) for the initial letter of the pronoun \( \text{tat} \), at 67: thus, Masc. N. खस् \( k\text{as} \), की \( k\text{au} \), के \( ke \), 'who?,' 'which?,' 'what?' Ac. यं \( k\text{am} \), 'whom?' &c. Fem. N. खा \( k\text{á} \), के \( ke \), खास \( k\text{ás} \), &c. The N. Ac. Neut. are के \( ke \), कानि \( k\text{áni} \), (not \( k\text{at} \), \( ke \), \( k\text{áni} \).)

INDEFINITE PRONOUNS.

73. The indeclinable affixes \( ch\text{it} \), \( api \), and \( ch\text{ana} \), affixed (in accordance with the rules of Sandhi) to the several cases of the interrogative pronouns, give them an indefinite signification; as, काचित् \( k\text{achit} \) or कोष्ठि or \( k\text{á} \), 'somebody,' 'some one,' 'any one,' 'a certain one?' केनचित् \( k\text{enachit} \), 'by some one.'

REFLEXIVE PRONOUNS.

74. ख \( sw\text{a} \) 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, \( sw\text{agriham} gachchhati \) 'he goes to his own house.' The gen. case of \( \text{cháman} \) \( á\text{tman} \) at 34, or often the crude base, is used with the same signification; as, \( á\text{tmano griham} \) or \( á\text{tmagriham} gachchhati \).

HONORIFIC OR RESPECTFUL PRONOUN.

75. भवत् \( bh\text{avat} \), 'your honour,' requiring the 3rd person of the verb, is declined like \( d\text{hanavat} \) at 33: thus, N. Masc. भवान् \( bh\text{aván} \), भवतः \( bh\text{avantat} \).
PRONOMINALS.

76. There are certain common adjectives, such as anya, 'other;' katama, 'which of many?' which par-
take 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 सवे sarva, 'all:' thus, Masc. N. सवेस sarvas,
सवेन sarvau, झवे sarve. Neut. N. Ac. सवें sarvam,
सवें sarve, सवैव झवावि sarvāni.

VERBS.

78. There are ten tenses. Seven of them are of
common occurrence; viz. 1. the present, 2. the poten-
tial, 3. the imperative, 4. the first preterite, 5. the
second preterite, 6. the first future, 7. the second
future. Three are of rare occurrence; viz. 8. the
third preterite, 9. the benedictive, 10. the condi-
tional. 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-
posed to pass parasmai, 'to another;' the latter is called Atmane-pada ('word for oneself'), because the action is supposed to revert átmane, 'to oneself.'

80. Passive verbs are invariably conjugated in the Atmane-pada. Indeed, in all the tenses, except the first four, the passive is generally indistinguishable from the Atmane-pada of the primitive verb. But in the present, potential, imperative, and first preterite, the Sanskrit passive, although still employing the Atmane-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 Atmane-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, mîP, sîP, tîP), to indicate that the roots of certain verbs must be modified in a particular way, before these terminations are affixed.
**Terminations.**

**Parasmai-pada.**

**Present tense.**

<table>
<thead>
<tr>
<th>ERS. SING.</th>
<th>DUAL.</th>
<th>PLURAL.</th>
<th>SING.</th>
<th>DUAL.</th>
<th>PLURAL.</th>
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<tbody>
<tr>
<td>miP</td>
<td>vas</td>
<td>mas</td>
<td>i*</td>
<td>vahe</td>
<td>mahe</td>
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<tr>
<td>siP</td>
<td>thas</td>
<td>tha</td>
<td>e†</td>
<td>àthe†</td>
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<tr>
<td>tiP</td>
<td>tas</td>
<td>nti*</td>
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<td>áte†</td>
<td>atê†</td>
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</table>

**Potential.**

In 1, 4, 6, 10.

| 1. iyam  | iva   | ima    | In all the conjugations, |
| 2. is    | itam  | ita    | 1. iya  | ivahi | imahi   |
| 3. it    | itám  | iyus   | 2. ithás | iyathám | idhwam |

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

| 1. yám   | ýava  | ýáma   |
| 2. yás   | yátam | ýáta   |
| 3. yát   | yátám | ýus    |

**Imperative.**

| 1. ániP  | ávaP  | ámaP  | aiP   | ávahaiP | ámahaiP |
| 2. hi†   | tam   | ta    | swa   | ithám*   | dhwam   |
| dhi∥     |       |       |       | áthám†   |         |
| 3. tuP   | tám   | ntu*  | tám   | itám*    | ntám*   |
|          |       | antu† |       | átám†    | 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.
In 9, āna 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† dhvam
3. t tám \{an † ta \{itám* nta *
  \{átám † 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 *iwa *ima e *iwahe *imahe
2. ithaPor thaP athus a *ishe áthe *idhwe or *idk
3. NaP atus us e áte ire

* Only eight roots, viz. śru, stu, dru, snu, kri, bhri, sri, vri, reject the initial i from the terminations marked with *; and of these eight all but snu and vri reject it also in the 2d sing. Par. The termination idhwe in the 2d plural, Atmane-pada, is especially applicable to roots ending in vowels, but is admissible for all others.

First future.

1. tásmi táswas 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.
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 sva 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 ishva ishma | ishi ishwahi ishmahi
2. is ishtam ishta ishthás isháthám idhwam‡
3. ít ish́tám ishus ishta 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 atu

Benedictive.

1. yásam yásva yásma síya sívahi simahi
2. yás yástam yásta síshtás sýásthám sidhwam¶
3. yát yástám yásus síshtá sýástám síran

* Or thás. † Or dhwam. ‡ Or idhwam. § Or áthám. || Or étám. ¶ Or sídhwam.
Many roots prefix i to the Atmane, but not to the Parasmai, of the Benedicive: thus, 1. ishtya, 2. ishishthas, &c.

Conditional (requiring the augment a).

1. syam syáva syáma sye syávahi syámahi
2. syas syatam syata syathás syethám syadhwan
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). Gunáte the vowel of
the root (unless it be र a or be long or precede a double consonant) before every termination of the four tenses, and affix the vowel र a—lengthened to रा ा before initial m or v—to the root thus gunāted.

2d class (2d conjugation). Gunāte the radical vowel (unless it be र 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 gunāte the radical but not the reduplicated vowel before the P terminations only, as in the 2d conjugation.

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

5th class (5th conjugation). Affix न u to the root, and gunāte this u into no before the P terminations only.

6th class (6th conjugation). Affix र a—lengthened to रा ा 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 न 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 र u to the
root, and gunate 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 $nā$ to the root before the P terminations; नी $nī$ before all the others, except those beginning with vowels, where only न $n$ is affixed.

10th class (10th conjugation). Gunate the radical vowel throughout all the persons of all the tenses, and affix खया $avyā$—lengthened to खया $avyā$ before initial $m$ or $v$—to the root thus gunated.

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 $u$, $ā$, or $i$, 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
lass alone carries its conjugational characteristic to most of the non-conjugational tenses; and for his reason the consideration of its last five tenses alls 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, eduplicate the initial consonant with its vowel (being reduplicated for a, á, rī, rī; i for i, i, e; u or u, ù, 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 babudh; from nrit, 4th c., 'to dance,' nanrīt; from yāch, 1st c., 'to ask,' yayāch; from kri, 8th c., 'to lo,' chakrī; from trī, 1st c., 'to cross,' tatrī; from vīdh, sishīdh by r. 70 larger Grammar; from sev, nishev; from pū, pupū.

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, gunāte the vowel of the radical syllable, except as debarr ed at p. 37, l. 1, in the 1st, 2d, and 3d singular, Parasmai-pada (as babudh for babudh); but leave the vowel unchanged before all the other terminations, Parasmai and Ātmane-pada.

And if the root end in a vowel, vrīddhi the vowel of the radical syllable in the 1st and 3d singular, Parasmai (as chakār for chakrī), and gunāte it in the 2d singular (as chakar for chakrī); but before all
the other terminations, Parasmai and Atmane-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 kri, 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 chakri.

89. Roots which begin with a vowel, long by nature or position (except áp, 5th c., 'to obtain,' áncho, 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;' kri, 'to do.' (Observe—ám with chakára becomes ánchakára.) Thus, from tê, 2d c., 'to rule,' comes 1st and 3d sing. 2d pret. ísámása or ísámabkhúva or ísánchakára; from chakás, 2d c., 'to shine,' comes chakásánchakára. When the Atmane-pada inflection has to be employed, kri only is used: thus, id, 2d c. Atm., 'to praise,' makes 1st and 3d sing. 2d pret. idánchakre.

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
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 जी, 1st c., 'to conquer,' comes the case जी. So also, from बृहि, 1st c., 'to know,' comes the base बोधि.

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, वृद्धि the radical vowel before all the terminations. In the Ātmane, if a root end in इ i, इ, उ, or उ, guṇate the radical vowel; and if in द्र i 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 नी, 1st c., 'to lead,' come the two bases anai for Parasmai and ane for Ātmane; and from क्रि, 8th c., 'to make,' come the two bases akār or Parasmai and akri for Ātmane.
So from yuj, 7th c., 'to join,' come the two bases ayauj for Parasmai and ayuj for Atmane.

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, इ i, उ u, उ u, ण रि, घ रि, vriddhi those vowels in the Parasmai before all the terminations, and gunate them in the Atmane.

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

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

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; nas, 4th c., 'to perish,' anasam.

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. abubudham, &c.
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 Ātmante prefix to the terminations in those roots ending in consonants or vowels which take the inserted i in the futures, and before this i gunāte the radical vowel. i is also gunāted in the Ātmante 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 uncharged in the Ātmante, as well as Parasmai.

Thus, from bhū, 1st c., 'to be,' come the base of the Parasmai bhū, and the base of the Ātmante bhavi.

Conditional.

99. Rule for the formation of the base in verbs of the first nine classes. Prefix the augment ए a, gunāte the radical vowel, except as debarred at p. 37, 1, and insert i before the terminations if the futures assert 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 he inserts ई 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 ā of the 3d pers. sing. of the 1st future,
the infinitive is at once obtained: thus, śaktā, śaktum
  tyaktā, tyaktum.

DERIVATIVE VERBS.

101. Sanskrit 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 verb
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 bas 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. I
may also be formed analogously to the rule for the 1t conjugation. Thus, take the root सुभ kubh, conveying the idea of 'shining'—from this are elicited, 1st, the primitive verbal base, sobha, 'to shine'; 2dly, the passive, subhya, 'to be bright'; 3dly, the usual, sobhaya, 'to cause to shine' or 'illuminate'; 4thly, the desiderative, susobhisha, 'to desire to shine'; 5thly, the frequentative or intensive, sobhya or sosobh, '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 1t for nti, and अत at for anì and ati, the terminations of the 3d plural present; so that the peculiarities of conjugation necessarily appear in the participle: thus, from पचनि pachanti, 'they cook' (3d pl. res. of pach, 1st c.), comes पचत pachat, 'cooking.'

PRESENT PARTICIPLES; ÁTMANE-PADA.

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

But from ब्रुवते bruvate (brú, 2d conj.), ब्रुवान bruván, Verbs of the 10th conjugation and causals may
substitute either \textit{måna} or \textit{ána}, but more frequently the latter.

Passives and other derivative verbs always substitute \textit{måna}.

\textbf{Past Passive Participles.}

104. In general the base is formed by adding \textit{\textbf{ta}} directly to the root; as, from \textit{क्षीप} \textit{kship}, 'to throw' \textit{क्षिप्ता} \textit{kshipta}, 'thrown.'

But if the root end in \textit{रि}, by adding \textit{न} \textit{na}; as from \textit{क्रि}, 'to scatter,' \textit{किर्णा} \textit{kirṇa}, 'scattered.' Some roots in \textit{ा औ}, \textit{र औ}, and \textit{ा द}, some in \textit{र ऑ} preceded by two consonants, with some of those in \textit{द ऑ}, \textit{र ऑ}, \textit{च ऑ} one in \textit{ङ ग}, and one in \textit{ङ चह}, rejecting inserted \textit{i} from the participle, also take \textit{ना} instead of \textit{ता}.

105. Those roots ending in consonants which take the inserted \textit{i} in the last five tenses, generally take this vowel also in the past passive participle, but not invariably. Whenever \textit{i} is assumed, \textit{ता} is affixed, and not \textit{ना}; as, from \textit{पत} \textit{pat}, 'to fall' \textit{पतिता} \textit{patita}, 'fallen.'

Roots ending in consonants which reject the inserted \textit{i} in the last five tenses, generally reject it in the past passive participle. They must be combined with \textit{ता}, agreeably to the rules of Sandhi. Whatever form, therefore, the final consonant assumes before the termination \textit{ता} of the 1st future, the same form will generally, though not invariably, be preserved before the \textit{ता} of the past participle; so that, in many cases, this participle may be derived from the 3rd sing. of the 1st future by shortening the final \textit{ा}. 
nd, 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 वट vat to that of the past passive participle: thus, from कृत krita, 'done,' कृतवट kritavat, 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 suffix 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 suffix त्वा twá. The formation, therefore, of one participle generally involves that of the other: thus, from क्षिप्त kshipta, 'thrown,' क्षिप्तवट kshiptvá, 'having thrown.'

108. When a root is compounded with a preposition or any indeclinable prefix (excepting न a, 'not'), the indeclinable participle cannot be formed with twá. The suffix या 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, त t is interposed; as, from आश्रि áśri, 'to take refuge' (root śri), आश्रित्या áśritya, 'having taken refuge.'
FUTURE PASSIVE PARTICIPLES.

109. These are formed, 1st, by substituting तव्या for ता ता, the termination of the 3d pers. sing. of the 1st future: thus, from खेम्या ksheptá, ‘he will throw,’ खेम्या ksheptavya, ‘to be thrown.’

2dly, by adding अनिया aniyā directly to the root, without any other change than the Guṇa of the radical vowel: thus, from चि chi, ‘to gather,’ चयनिया chayaniya, ‘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 छा á, or in रे e, रे ai, रे o, changeable to छा á, this vowel becomes रे e.

If in रे i, रे i, रे u, or रे ü, these vowels are gunāted; as, from चि chi, चेय cheya.

If in चु rí or चू rí, these vowels are vṛiddhied; as, from खृ kri, खाये kārya.

110. Conjugation of the auxiliary verb अस् as, ‘to be.’

Parasmai-pada.

Present, ‘I am.’            First preterite, ‘I was.’

<table>
<thead>
<tr>
<th>PERS. SING.</th>
<th>DUAL.</th>
<th>PLURAL.</th>
<th>SING.</th>
<th>DUAL.</th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st, asmi</td>
<td>swas</td>
<td>smias</td>
<td>ásam</td>
<td>áswa</td>
<td>ásma</td>
</tr>
<tr>
<td>2d, asi</td>
<td>sthas</td>
<td>stha</td>
<td>ásis</td>
<td>ástam</td>
<td>ásta</td>
</tr>
<tr>
<td>3d, asti</td>
<td>stas</td>
<td>santi</td>
<td>ásit</td>
<td>ástám</td>
<td>ásan</td>
</tr>
</tbody>
</table>

Potential, ‘I may be,’ &c.        Imperative, ‘Let me be.’

<table>
<thead>
<tr>
<th>syám</th>
<th>syáva</th>
<th>syáma</th>
<th>asáni</th>
<th>asáva</th>
<th>asáma</th>
</tr>
</thead>
<tbody>
<tr>
<td>syás</td>
<td>syátam</td>
<td>syáta</td>
<td>edhi</td>
<td>stam</td>
<td>sta</td>
</tr>
<tr>
<td>syát</td>
<td>syátám</td>
<td>syus</td>
<td>astu</td>
<td>stám</td>
<td>sāntu</td>
</tr>
</tbody>
</table>
Second preterite, 'I was,' &c.

<table>
<thead>
<tr>
<th>Parasmai</th>
<th>Ātmane</th>
</tr>
</thead>
<tbody>
<tr>
<td>āsa āsiva āsima</td>
<td>āse āsivahe āsimaha</td>
</tr>
<tr>
<td>āsitha āsathus āsa</td>
<td>āsishe āsāthe āsidhve or-āhve</td>
</tr>
<tr>
<td>āsa āsatus āsus</td>
<td>āse āsāte āsire</td>
</tr>
</tbody>
</table>

**FIRST CONJUGATION.**

III. Root भू bhū. Infin. भवित bhavitum, 'to be' or 'become.'

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

<table>
<thead>
<tr>
<th>Pers.</th>
<th>Sing.</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>bhavāmi</td>
<td>bhavāvas</td>
<td>bhavāmas</td>
</tr>
<tr>
<td>2d</td>
<td>bhavasi</td>
<td>bhavathas</td>
<td>bhavatha</td>
</tr>
<tr>
<td>3d</td>
<td>bhavati</td>
<td>bhavatas</td>
<td>bhavanti</td>
</tr>
</tbody>
</table>

**Potential, 'I may be.'**

bhaveyam bhaveva bhavema
bhaves bhavetam bhaveta
bhavet bhavetām bhaveyus

**Imperative, 'Let me be.'**

bhavāni bhavāva bhavāma
bhava bhavatam bhavata
bhavatu bhavatām bhavantu

**First preterite, 'I was.'**

abhavam abhavāva abhavāma
abhavas abhavatam abhavata
abhavat abhavatām abhavan

**Second preterite, 'I was.'**

babhúva babhúviva babhúvima
babhúvitha babhúvathus babhúva
babhúva babhúvatus babhúvus
First future, 'I will be.'

bhavitásmi bhavitáswas bhavitásmas
bhavitási bhavitásthas bhavitástha
bhavitá bhavitárau bhavitáras

Second future, 'I shall be.'

bhavishyámi bhavishyávas bhavishyámak
bhavishyasi bhavishyathas bhavishyatha
bhavishyati bhavishyasas bhavishyantaki

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

abhúvam abhúva abhúma
abhús abhútam abhúta
abhút abhútám abhúvan

Benedictive, 'May I be.'

bhúyásam bhúyáswa bhúyásma
bhúyas bhúyástam bhúyásta
bhúyát bhúyástám bhúyásus

Conditional, (If) 'I should be.'

abhavishyam abhavishyáva abhavishyámak
abhavishyas abhavishyatam abhavishyata
abhavishyat abhavishyatám abhavishyan

112. Ætmane-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 bhaveram
<table>
<thead>
<tr>
<th>Imperative, ‘Let me be.’</th>
</tr>
</thead>
<tbody>
<tr>
<td>bhavai</td>
</tr>
<tr>
<td>bhavaswa</td>
</tr>
<tr>
<td>bhavatám</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>First preterite, ‘I was.’</th>
</tr>
</thead>
<tbody>
<tr>
<td>abhave</td>
</tr>
<tr>
<td>abhavathás</td>
</tr>
<tr>
<td>abhavata</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Second preterite, ‘I was,’ &amp;c.</th>
</tr>
</thead>
<tbody>
<tr>
<td>babhúve</td>
</tr>
<tr>
<td>babhúvishe</td>
</tr>
<tr>
<td>babhúve</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>First future, ‘I will be,’ &amp;c.</th>
</tr>
</thead>
<tbody>
<tr>
<td>bhavitáhe</td>
</tr>
<tr>
<td>bhavitáse</td>
</tr>
<tr>
<td>bhavitá</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Second future, ‘I shall be,’ &amp;c.</th>
</tr>
</thead>
<tbody>
<tr>
<td>bhavishye</td>
</tr>
<tr>
<td>bhavishyase</td>
</tr>
<tr>
<td>bhavishyate</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Third preterite, ‘I was’ or ‘had been,’ &amp;c.</th>
</tr>
</thead>
<tbody>
<tr>
<td>abhavishi</td>
</tr>
<tr>
<td>abhavishthás</td>
</tr>
<tr>
<td>abhavishtha</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Benedictive, ‘I wish I may be.’</th>
</tr>
</thead>
<tbody>
<tr>
<td>bhavishíya</td>
</tr>
<tr>
<td>bhavishíshthás</td>
</tr>
<tr>
<td>bhavishíshtha</td>
</tr>
</tbody>
</table>
Conditional, (If) 'I should be,' &c.

<table>
<thead>
<tr>
<th>abhavishye</th>
<th>abhavishyávahi</th>
<th>abhavishyámaki</th>
</tr>
</thead>
<tbody>
<tr>
<td>abhavishyathás</td>
<td>abhavishyethám</td>
<td>abhavishyadhwam</td>
</tr>
<tr>
<td>abhavishyata</td>
<td>abhavishyetám</td>
<td>abhavishyanta</td>
</tr>
</tbody>
</table>


SECOND CONJUGATION.

113. Root रि i. Infin. श्चू etum, 'to go.'

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

Present, 'I go.'    Imperative, 'Let me go.'

<table>
<thead>
<tr>
<th>emi</th>
<th>ivas</th>
<th>imas</th>
<th>ayáni</th>
<th>ayáva</th>
<th>ayáma</th>
</tr>
</thead>
<tbody>
<tr>
<td>eshi</td>
<td>ithas</td>
<td>itha</td>
<td>ihi</td>
<td>itam</td>
<td>ita</td>
</tr>
<tr>
<td>eti</td>
<td>itas</td>
<td>yanti</td>
<td>etu</td>
<td>itám</td>
<td>yantu</td>
</tr>
</tbody>
</table>

Potential, 'I may go.'    First preterite, 'I was going.'

<table>
<thead>
<tr>
<th>iyám</th>
<th>iyáva</th>
<th>iyáma</th>
<th>áyam</th>
<th>aiva</th>
<th>aima</th>
</tr>
</thead>
<tbody>
<tr>
<td>iyás</td>
<td>iyátam</td>
<td>iyáta</td>
<td>ais</td>
<td>aitam</td>
<td>aita</td>
</tr>
<tr>
<td>iyát</td>
<td>iyátam</td>
<td>iyus</td>
<td>ait</td>
<td>aitam</td>
<td>áyan</td>
</tr>
</tbody>
</table>

2d Pret. iyáya, iyayitha or iyetha, iyáya; iyiva, iyathus, iyatus; iyíma, iya, iyus. 1st Fut. etásmi, &c. 2d Fut. eshyámi, &c. 3d Pret. agám, agás, agát; agáva, agátam, agátám; agáma, agáta, agus. Bened.
yásam, &c. (the initial i may be shortened when a prep. is prefixed; as, niriyásam, 'may I go forth?'). Cond. aishyam, &c. Passive, Pres. tye; 1st Fut. étáhe or áyítáhe; 2d Fut. eshye or áyishye; 3d Pret. 3d sing. agáyi or agásata or áyishata. Causal, gama-yámi (substituted from gam) or áyayámi or ápayaámi; 3d Pret. ajígamam or áyiyam or ápipam (with adhi prefixed, adhyajígamapam). Des. jígamishámi (substituted from gam) or išáishámi, -she. Participles, Pres. yat (Nom. case m. yan); Past pass. ita; Past indecl. itvá, -itya; Fut. pass. etavya, ayaníya, itya or eya.

THIRD CONJUGATION.

114. Root हू hu. Infin. होतु 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
juhuyá́t juhuyátá́m 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 ajuhutár ajuhavus
2d Pret. juháva, juhavítha or juhotha, juháva; juhuvíva, juhuváthus, juhuvátus; juhuvíma, juhwa, juhuvus. Or juhaváñchakára, &c. 1st Fut. hotásmi, &c. 2d Fut. hoshyámi, &c. 3d Pret. ahausham, ahaushís, ahaushít; ahaushwa, ahaushátam, ahaushítám; ahaushma, ahaush́ta, ahaushus. Bened. húyásam, &c. Cond. ahoṣhyam, &c. Passive, Pres. húye; 3d Pret. 3d sing. ahávi. Causal, Pres. hávayámi; 3d Pret. ajúhavam. Des. j呼́shámi. Freq. johúye, johomi or johavími. Participles, Pres. juhvat (Nom. case m. juhvat); Past pass. huta; Past indecl. hutwá, -hutya; Fut. pass. hotavya, havanýya, havya or hávya.

**FOURTH CONJUGATION.**

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

**Parasmapi-pada. Present tense, 'I am troubled.'**

<table>
<thead>
<tr>
<th>muhyámi</th>
<th>muhyávas</th>
<th>muhyámas</th>
</tr>
</thead>
<tbody>
<tr>
<td>muhyasi</td>
<td>muhyathas</td>
<td>muhyatha</td>
</tr>
<tr>
<td>muhyati</td>
<td>muhyatas</td>
<td>muhyanti</td>
</tr>
</tbody>
</table>

**Potential, 'I may be troubled.'**

<table>
<thead>
<tr>
<th>muhyeyam</th>
<th>muhyeva</th>
<th>muhyema</th>
</tr>
</thead>
<tbody>
<tr>
<td>muhyes</td>
<td>muhyetam</td>
<td>muhyeta</td>
</tr>
<tr>
<td>muhyet</td>
<td>muhyetám</td>
<td>muhyeyus</td>
</tr>
</tbody>
</table>

**Imperative, 'Let me be troubled.'**

<table>
<thead>
<tr>
<th>muhyáni</th>
<th>muhyáva</th>
<th>muhyáma</th>
</tr>
</thead>
<tbody>
<tr>
<td>muhyya</td>
<td>muhyatam</td>
<td>muhyata</td>
</tr>
<tr>
<td>muhyatu</td>
<td>muhyatám</td>
<td>muhyantu</td>
</tr>
</tbody>
</table>
**First preterite, 'I was troubled.'**

<table>
<thead>
<tr>
<th>amuhyam</th>
<th>amuhyáva</th>
<th>amuhyáma</th>
</tr>
</thead>
<tbody>
<tr>
<td>amuhyas</td>
<td>amuhyatam</td>
<td>amuhyata</td>
</tr>
<tr>
<td>amuhyat</td>
<td>amuhyatám</td>
<td>amuhyan</td>
</tr>
</tbody>
</table>

**Second preterite, 'I became troubled.'**

<table>
<thead>
<tr>
<th>mumoha</th>
<th>mumuhiva</th>
<th>mumuhima</th>
</tr>
</thead>
<tbody>
<tr>
<td>mumokitha*</td>
<td>mumuhathus</td>
<td>mumuha</td>
</tr>
<tr>
<td>mumoha</td>
<td>mumuhatus</td>
<td>mumuhus</td>
</tr>
</tbody>
</table>

**First future, 'I will be troubled.'**

<table>
<thead>
<tr>
<th>mohitásmi</th>
<th>mohitáswas</th>
<th>mohitásmas</th>
</tr>
</thead>
<tbody>
<tr>
<td>mohitási</td>
<td>mohitásthás</td>
<td>mohitásthá</td>
</tr>
<tr>
<td>mohitá</td>
<td>mohitárau</td>
<td>mohitárás</td>
</tr>
</tbody>
</table>

**Second future, 'I shall be troubled.'**

<table>
<thead>
<tr>
<th>mohishyámi</th>
<th>mohishyávas</th>
<th>mohishyámas</th>
</tr>
</thead>
<tbody>
<tr>
<td>mohishyasi</td>
<td>mohishyathás</td>
<td>mohishyatha</td>
</tr>
<tr>
<td>mohishyati</td>
<td>mohishyatas</td>
<td>mohishyanti</td>
</tr>
</tbody>
</table>

**Third preterite, 'I became troubled.'**

<table>
<thead>
<tr>
<th>amuham</th>
<th>amuháva</th>
<th>amuháma</th>
</tr>
</thead>
<tbody>
<tr>
<td>amuhas</td>
<td>amuhatam</td>
<td>amuhata</td>
</tr>
<tr>
<td>amuhat</td>
<td>amuhatám</td>
<td>amuhan</td>
</tr>
</tbody>
</table>

**Benedictive, 'May I be troubled.'**

<table>
<thead>
<tr>
<th>muhyásam</th>
<th>muhyáswa</th>
<th>muhyásma</th>
</tr>
</thead>
<tbody>
<tr>
<td>muhyás</td>
<td>muhyástam</td>
<td>muhyásta</td>
</tr>
<tr>
<td>muhyát</td>
<td>muhyástám</td>
<td>muhyásus</td>
</tr>
</tbody>
</table>

**Conditional, 'I should be troubled.'**

<table>
<thead>
<tr>
<th>amohishyam</th>
<th>amohishyáva</th>
<th>amohishyáma</th>
</tr>
</thead>
<tbody>
<tr>
<td>amohishyas</td>
<td>amohishyatam</td>
<td>amohishyata</td>
</tr>
<tr>
<td>amohishyat</td>
<td>amohishyatám</td>
<td>amohishyan</td>
</tr>
</tbody>
</table>

* Or mumôdhâ or mumogdhâ.
Passive, Pres. muhye; 3d Pret. 3d sing. amohi. 
Causal, Pres. mohayámi; 3d Pret. amúmuham. 
Des. mumohishámi or mumuhishámi or mumukshámi. 
Freq. momuhye, momohmí; 3d sing. momodhi or momogdhi. 
Participles, Pres. muhyat; Past pass. múdha or mugdha; 
Past indecl. mohitwá or muhitwá or mugdhwá 
or múdhwá, -muhya; Fut. pass. mohitavya or mugdhavya, 
mohaniya, mohya.

FIFTH CONJUGATION.

116. Root वृ vri. Infin. चरितः varitum or चरीतः va- 
ritum, 'to cover,' 'to enclose' (in 9th c. 'to choose'). 

Note, that the conjugational नू nu becomes नू nu 
after वृ vri by r. 58. (larger Gr.)

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

vriñomi vriñuvás or vriñwas vriñumás or vriñmas
vriñoshi vriñuthas vriñutha
vriñoti vriñutas vriñwanti

Potential, 'I may cover,' &c.

vriñuyām vriñuyáva vriñuyāma
vriñuyás vriñuyátam vriñuyáta
vriñuyāt vriñuyátam vriñuyus

Imperative, 'Let me cover,' &c.

vriñaváni vriñaváva vriñaváma
vriñu vriñutam vriñuta
vriñotu vriñutáms vriñwantu

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

avriñavam avriñuva or avriñwa avriñuma or avriñma
avriños avriñutam avriñuta
avriñot avriñutám avriñwan
2d Pret. vavára, vavaritha, vavára; vavříva or
vavariva, vavráthus, vavráthus; vavříma or vavaríma,
vavra, vavrus or vavrus. 1st Fut. varításmi or varí-
tásmi. 2d Fut. varishyámi or varishyámi. 3d Pret.
várisham, aváris, avárit; avárishwa, avárishtam,
wárishtám; avárishma, avárishtha, avárishhus. Bened.
vriyásam or vúryásam, &c. Cond. avarishyam or
varishyam, &c.

**Ātmane-pada. Present tense, 'I cover,' &c.**

<table>
<thead>
<tr>
<th>Vowel</th>
<th>Vowel</th>
<th>Vowel</th>
</tr>
</thead>
<tbody>
<tr>
<td>vrińwe</td>
<td>vrińwahe or vrińwahe</td>
<td>vrińumahe *</td>
</tr>
<tr>
<td>vrińushe</td>
<td>vrińváthe</td>
<td>vrińudhwe</td>
</tr>
<tr>
<td>vrińute</td>
<td>vrińváte</td>
<td>vrińwate</td>
</tr>
</tbody>
</table>

**Potential, 'I may cover,' &c.**

<table>
<thead>
<tr>
<th>Vowel</th>
<th>Vowel</th>
</tr>
</thead>
<tbody>
<tr>
<td>vrińvinya</td>
<td>vrińvivahi</td>
</tr>
<tr>
<td>vrińvithás</td>
<td>vrińvivayáthám</td>
</tr>
<tr>
<td>vrińvita</td>
<td>vrińviváta</td>
</tr>
</tbody>
</table>

**Imperative, 'Let me cover,' &c.**

<table>
<thead>
<tr>
<th>Vowel</th>
<th>Vowel</th>
</tr>
</thead>
<tbody>
<tr>
<td>vrińavaí</td>
<td>vrińavávahai</td>
</tr>
<tr>
<td>vrińushwa</td>
<td>vrińváthám</td>
</tr>
<tr>
<td>vrińutám</td>
<td>vrińvátám</td>
</tr>
</tbody>
</table>

**First preterite.**

<table>
<thead>
<tr>
<th>Vowel</th>
<th>Vowel</th>
<th>Vowel</th>
</tr>
</thead>
<tbody>
<tr>
<td>vrińwi</td>
<td>avrińvahai or avrińvahai</td>
<td>avrińumahai †</td>
</tr>
<tr>
<td>vrińuthás</td>
<td>avrińváthám</td>
<td></td>
</tr>
<tr>
<td>vrińuta</td>
<td>avrińvátám</td>
<td></td>
</tr>
</tbody>
</table>

2d Pret. vavre or vavare, vavrishe, vavre or vavare;
vavřívahe, vavráthe, vavráte; vavřímahe, vavřídhwe,
vavříre. 1st Fut. varítáhe or varítáhe, &c. 2d Fut.
varishye or varishye, &c. 3d Pret. avarishi, avari-

---

* Or vrińmahe. † Or avrińmahī.
shṭhās, avarishṭa; avarishwahi, avarishāthām, avarishṭām; avarishmahī, avaridhwam or -rīḍhwam, avarishata. Or avarīshi, avarishṭhās, &c. Or avṟīshi, avṛithās, avṛita; avṛishwahi, avṛishāthām, avṛishṭām; avṛishmahī, avṛidhwam, avṛishata. Or avṛūshi, avūrshṭhās, avūrṣhta; avūrshwahi, avūrshāthām, avūrshṭām; avūrshmahī, avūrdhwam, avūrshata. Bened. varish̄ya or vrish̄ya or vūrsh̄ya. Cond. avarishye or avarishye. Passive, vriye; 3d Pret. 3d sing. avāri. Causal, Pres. varayāmī or -ye, or våra-yāmī or -ye; 3d Pret. avivaram. Des. vivarishāmī or -she, vivarishāmī or -she, vuvūrshāmī or -she. Freq. ve-vriye or vovūrje, varvarmi. Participles, Pres. vṛinwat; Atm. vṛinwāna; Past pass. vṛita; Past indecl. vṛitva, -vṛitya; Fut. pass. varitavya or varitavya, varāṇiya, vārya.

SIXTH CONJUGATION.

117. Root सृज srij. Infin. सृशतम srashtum, 'to create' or 'let go.'

Parasmai-pada only. Present tense, 'I create.'

srijāmī srijāvas srijāmas
srijāsī srijāthas srijatha
srijātī srijātas srijānti

Potential, 'I may create.'

srijeyam srijeva srijema
srijes srijetam srijeta
srijet srijetām srijeyus

Imperative, 'Let me create.'

srijānī srijāva srijāma
srija srijatam srijata
srijatu srijatām srijantu
### First preterite, ‘I was creating.’

<table>
<thead>
<tr>
<th>asrijam</th>
<th>asrijáva</th>
<th>asrijáma</th>
</tr>
</thead>
<tbody>
<tr>
<td>asrijas</td>
<td>asrijatam</td>
<td>asrijata</td>
</tr>
<tr>
<td>asrijat</td>
<td>asrijatám</td>
<td>asrijan</td>
</tr>
</tbody>
</table>

### Second preterite, ‘I created.’

<table>
<thead>
<tr>
<th>asarja</th>
<th>sasrijíva</th>
<th>sasrijíma</th>
</tr>
</thead>
<tbody>
<tr>
<td>asarjitha or sasrashtha</td>
<td>sasrijíthus</td>
<td>sasrijíja</td>
</tr>
<tr>
<td>asarja</td>
<td>sasrijátus</td>
<td>sasrijús</td>
</tr>
</tbody>
</table>

### First future, ‘I will create.’

<table>
<thead>
<tr>
<th>rashtásmi</th>
<th>srashtáswas</th>
<th>srashtásmas</th>
</tr>
</thead>
<tbody>
<tr>
<td>rashtási</td>
<td>srashtásthas</td>
<td>srashtástha</td>
</tr>
<tr>
<td>rashtá</td>
<td>srashtárau</td>
<td>srashtáras</td>
</tr>
</tbody>
</table>

### Second future, ‘I shall create.’

<table>
<thead>
<tr>
<th>rakshyámí</th>
<th>srakshyávas</th>
<th>srakshyámas</th>
</tr>
</thead>
<tbody>
<tr>
<td>rakshyasi</td>
<td>srakshyathas</td>
<td>srakshyatha</td>
</tr>
<tr>
<td>rakshyati</td>
<td>srakshyatas</td>
<td>srakshyanti</td>
</tr>
</tbody>
</table>

### Third preterite, ‘I created.’

<table>
<thead>
<tr>
<th>uráksham</th>
<th>asrákshwa</th>
<th>asrákshma</th>
</tr>
</thead>
<tbody>
<tr>
<td>urákshís</td>
<td>asráshṭam</td>
<td>asráshṭa</td>
</tr>
<tr>
<td>urákshít</td>
<td>asráshṭám</td>
<td>asrákshus</td>
</tr>
</tbody>
</table>

### Benedictive, ‘May I create.’

<table>
<thead>
<tr>
<th>vijyásam</th>
<th>sriwijáswa</th>
<th>sriwijásma</th>
</tr>
</thead>
<tbody>
<tr>
<td>vijyás</td>
<td>sriwijástam</td>
<td>sriwijásta</td>
</tr>
<tr>
<td>vijyát</td>
<td>sriwijástám</td>
<td>sriwijásus</td>
</tr>
</tbody>
</table>

### Conditional, ‘I should create.’

<table>
<thead>
<tr>
<th>asrakshyám</th>
<th>asrakshyáva</th>
<th>asrakshyáma</th>
</tr>
</thead>
<tbody>
<tr>
<td>asrakshyas</td>
<td>asrakshyatam</td>
<td>asrakshyata</td>
</tr>
<tr>
<td>asrakshyat</td>
<td>asrakshyatám</td>
<td>asrakshyán</td>
</tr>
</tbody>
</table>

SEVENTH CONJUGATION.

118. Root चहिद् chhid. Infin. चहेत् chhettum, 'to cut.'

**Parasmai-pada. Present tense, 'I cut.'**

<table>
<thead>
<tr>
<th>chhinadmi</th>
<th>chhindwas</th>
<th>chhindmas</th>
</tr>
</thead>
<tbody>
<tr>
<td>chhinatsi</td>
<td>chhintas*</td>
<td>chhinta*</td>
</tr>
<tr>
<td>chhinatti</td>
<td></td>
<td>chhindanti</td>
</tr>
</tbody>
</table>

**Potential, 'I may cut.'**

<table>
<thead>
<tr>
<th>chhindyám</th>
<th>chhindyáva</th>
<th>chhindyáma</th>
</tr>
</thead>
<tbody>
<tr>
<td>chhindyás</td>
<td>chhindyátam</td>
<td>chhindyáta</td>
</tr>
<tr>
<td>chhindyát</td>
<td>chhindyátam</td>
<td>chhindyus</td>
</tr>
</tbody>
</table>

**Imperative, 'Let me cut.'**

<table>
<thead>
<tr>
<th>chhinadáni</th>
<th>chhinadáva</th>
<th>chhinadáma</th>
</tr>
</thead>
<tbody>
<tr>
<td>chhinddhi or chhindhi*</td>
<td>chhintam*</td>
<td>chhinta*</td>
</tr>
<tr>
<td>chhinattu</td>
<td>chhintám*</td>
<td>chhindantu</td>
</tr>
</tbody>
</table>

**First preterite, 'I was cutting.'**

<table>
<thead>
<tr>
<th>achhinadam</th>
<th>achhindwa</th>
<th>achhindma</th>
</tr>
</thead>
<tbody>
<tr>
<td>achhinat</td>
<td>achhintam*</td>
<td>achhinta*</td>
</tr>
<tr>
<td>achhinat</td>
<td>achhintám*</td>
<td>achhindan</td>
</tr>
</tbody>
</table>

* The final d, when conjunct with n, may be dropped before th, t, dh; but chhinthas, chhinttas, chhinttam, &c., would be equally correct, and the same in the Atmane.
2d Pret. chichkhaide*, chichkhiditha, chichkheda; chichhidiya, chichhidathus, chichhidatus; chichhidip, chichhidha, chichhidus. 1st Fut. chhettasmi, &c. 3d Pret. achhidam, achhias, achhidat; achhidava, achhidatam, achhidatam; chhidama, achhidata, achhidan. Or achhaisam, chhaisis, achhaisit; achhaiswa, achhaittam, chhaittam; achhaisma, achhaitta, achhaisus. Bensed. chhidyasam, &c. Cond. achhetsyam, &c.

Atmane-pada. Present tense, 'I cut.'

chhinde  chhindwahe  chhindamahe
chhintse  chhindathe  chhindhwe
chhinte    chhindate

Potential, 'I may cut.'

chhindiya  chhindivahi  chhindimahi
chhindithas  chhindiyatham  chhindidhwam
chhindita  chhindiyatam  chhindiran

Imperative, 'Let me cut.'

chhinadai  chhinadavahai  chhinadamahai
chhintswa  chhindatham  chhindhwam
chhintam  chhindatam  chhindatam

First preterite.

achhindi  achhindwahi  achhindmahi
achhinthas  achhindatham  achhindhwam
achhinta  achhindatam  achhindata

2d Pret. chichhide*, chichhidishe, chichhide; chichhidivahe, chichhidathe, chichhidate; chi-

* Also written chichkheida &c., chichchhide &c., by 48. b. larger Gr.)
chhidimahe, chichhididhwe, chichhidire. 1st Fut chhettáhe, &c. 2d Fut. chhetsyne, &c. 3d Pret achhiti, achhithás, achhitta; achhitswáhi, achhitsu

tsáthám, achhitsútám; achhitsmáhi, achhiddhwám

achhítsata. Bened. chhítsíya, &c. Cond. achhe-
tsyne. Passive, Pres. chhidye, &c.; 3d Pret. 3d

ing. achhedi. Causal, Pres. chhedayámi; 3d Pret.

achichhidam. Des. chichhítsámi, -tse. Freq. che-

chhidyé, chechhédmi. Participles, Pres. chhindat;

Atm. chhindána; Past pass. chhinna; Past indecl.

chhittvá, -chhídyá; Fut. pass. chhettavya, chhedá-
níya, chhedya.

EIGHTH CONJUGATION.

119. Root कृ kri. Infin. कर्त्तु karttum or कर्तु kartum,

‘to do,’ ‘to make.’


<table>
<thead>
<tr>
<th>karomi</th>
<th>kurvas*</th>
<th>kurmas*</th>
</tr>
</thead>
<tbody>
<tr>
<td>karoshi</td>
<td>kuruthas</td>
<td>kurutha</td>
</tr>
<tr>
<td>karoti</td>
<td>kurutas</td>
<td>kurvanti*</td>
</tr>
</tbody>
</table>

Potential, ‘I may do,’ &c.

<table>
<thead>
<tr>
<th>kuryám*</th>
<th>kuryáva</th>
<th>kuryáma</th>
</tr>
</thead>
<tbody>
<tr>
<td>kuryás</td>
<td>kuryátam</td>
<td>kuryáta</td>
</tr>
<tr>
<td>kuryát</td>
<td>kuryátam</td>
<td>kuryus</td>
</tr>
</tbody>
</table>

Imperative, ‘Let me do,’ &c.

<table>
<thead>
<tr>
<th>karavání</th>
<th>karaváva</th>
<th>karaváma</th>
</tr>
</thead>
<tbody>
<tr>
<td>kuru</td>
<td>kurutám</td>
<td>kuruta</td>
</tr>
<tr>
<td>karotu</td>
<td>kurutám</td>
<td>kurvantu*</td>
</tr>
</tbody>
</table>

* v, m, and y may be doubled after r: thus, kurvos, &c.
### First preterite, ‘I was doing,’ &c.

<table>
<thead>
<tr>
<th>akaravam</th>
<th>akurva</th>
<th>akurma</th>
</tr>
</thead>
<tbody>
<tr>
<td>akaros</td>
<td>àkurutam</td>
<td>akuruta</td>
</tr>
<tr>
<td>akarot</td>
<td>akurutám</td>
<td>akurvan</td>
</tr>
</tbody>
</table>

### Second preterite, ‘I did,’ &c.

<table>
<thead>
<tr>
<th>chakára</th>
<th>chakría</th>
<th>chakríma</th>
</tr>
</thead>
<tbody>
<tr>
<td>chakartha</td>
<td>chakrathus</td>
<td>chakra</td>
</tr>
<tr>
<td>chakára</td>
<td>chakratus</td>
<td>chakrus</td>
</tr>
</tbody>
</table>

### First future, ‘I will do,’ &c.

<table>
<thead>
<tr>
<th>kartásmi</th>
<th>kartáswas</th>
<th>kartásmas</th>
</tr>
</thead>
<tbody>
<tr>
<td>kartási</td>
<td>kartásthas</td>
<td>kartásthha</td>
</tr>
<tr>
<td>kartá</td>
<td>kartárau</td>
<td>kartáras</td>
</tr>
</tbody>
</table>

### Second future, ‘I shall do,’ &c.

<table>
<thead>
<tr>
<th>karishyámi</th>
<th>karishyávas</th>
<th>karishyámas</th>
</tr>
</thead>
<tbody>
<tr>
<td>karishyasi</td>
<td>karishyathas</td>
<td>karishyatha</td>
</tr>
<tr>
<td>karishyati</td>
<td>karishyatas</td>
<td>karishyanti</td>
</tr>
</tbody>
</table>

### Third preterite, ‘I did,’ &c.

<table>
<thead>
<tr>
<th>akársham</th>
<th>akárshwa</th>
<th>akárshma</th>
</tr>
</thead>
<tbody>
<tr>
<td>akárshís</td>
<td>akárshťam</td>
<td>akárshťta</td>
</tr>
<tr>
<td>akárshít</td>
<td>akárshťám</td>
<td>akárshhus</td>
</tr>
</tbody>
</table>

### Benedictive, ‘May I do,’ &c.

<table>
<thead>
<tr>
<th>kriyásam</th>
<th>kriyáswa</th>
<th>kriyásma</th>
</tr>
</thead>
<tbody>
<tr>
<td>kriyás</td>
<td>kriyáštam</td>
<td>kriyásta</td>
</tr>
<tr>
<td>kriyát</td>
<td>kriyáštám</td>
<td>kriyásus</td>
</tr>
</tbody>
</table>

### Conditional, ‘I should do,’ &c.

<table>
<thead>
<tr>
<th>akarishyam</th>
<th>akarishyáva</th>
<th>akarishyáma</th>
</tr>
</thead>
<tbody>
<tr>
<td>akarishyas</td>
<td>akarishyatam</td>
<td>akarishyata</td>
</tr>
<tr>
<td>akarishyat</td>
<td>akarishyatám</td>
<td>akarishyan</td>
</tr>
</tbody>
</table>
120. ATMANE-PADA. Present tense, 'I do,' &c.

kurve         kurvahe         kurmahe
kurushe       kurváthe       kurudhwe
kurute        kurváte        kurvate

Potential, 'I may do,' &c.

kurvíya       kurvívahi      kurvímahai
kurvíthás     kurvíváthám    kurvídhwam
kurvíta       kurvívátám     kurvíran

Imperative, 'Let me do,' &c.

karavai       karavávahai   karavámahai
kurushwa      kurváthám      kurudhwe
kurutám       kurvátám       kurvatám

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

akurvi        akurvahi       akurmahi
akuruthás     akurváthám     akyrudhwe
akuruta       akurvátám      akurvata

Second preterite, 'I did,' &c.

chakre        chakrivahe     chakrímahe
chakrishe     chakráthe      chakrídhwe or -dhwe
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     karishyanye
Third preterite, ‘I did,’ &c.

akṛishi  akṛishwahi  akṛishmahi
ikṛithás  akṛisháthám  akṛidhwam or -dhwam
ikṛita  akṛishátám  akṛishata

Benedictive, ‘May I do,’ &c.

ṛishıyā  kṛishivahi  kṛishimahi
ṛishīshthās  kṛishiyásthám  kṛishidhwam
ṛishīshta  kṛishiyástám  kṛishiran

Conditional, ‘I should do,’ &c.

karishyē  akarishyávahi  akarishyámahi
karishyathās  akarishyethám  akarishyadhwam
karishyāta  akarishyetám  akarishyanta

Passive, Pres. kriye; 3d Pret. 3d sing. akāri.
hikirshāmi, -she. Freq. chekrīye, charkarmi or chiarismi
or charikarmi or charkarīmi or charikarīmi
or charikarīmi. Participles, Pres. kurvat; Ātm.
urvāṇa; Past pass. kṛita; Past indecl. kṛtva,
kṛitya; Fut. pass. kartavya, karāṇiya, kārya.

NINTH CONJUGATION.

121. Root यु yu. Infin. यवित्तु yavitum, ‘to join,’
to mix.’


yunāmi  yunivas  yunimas
yunāsi  yunikhas  yunitha
yunāti  yunitas  yunanti
Potential, 'I may join.'

| yunīyām | yunīyāva | yunīyāma |
| yunīyās | yunīyātām | yunīyāta |
| yunīyāt | yunīyātām | yunīyus |

Imperative, 'Let me join.'

| yunāni | yunāva | yunāma |
| yunīhi | yunītām | yunīta |
| yunātu | yunītām | yunāntu |

First preterite, 'I was joining.'

| ayunām | ayunīva | ayunīma |
| ayunās | ayunītām | ayunīta |
| ayunāt | ayunītām | ayunan |

2d Pret. yuyāva, yuyavitha or yuyotha, yuyāva; yuyuviva, yuyuvathus, yuyuvatus; yuyuvima, yuyvā, yuyuvus. 1st Fut. yavitásmi or yotásmi, &c. 2d Fut. yavishyāmi, &c. 3d Pret. ayávisham, -vā, -vāt; ayávishwa, -vishṭam, -vishṭām; ayávishma, -vishṭa, -vishhus. Bened. yūyāsam, &c. Cond. ayavishyam, &c.

Atmane-pada. Present tense, 'I join.'

| yune | yunīvahe | yunīmahe |
| yunīshe | yunāthe | yunīdhwe |
| yunīnte | yunāte | yunate |

Potential, 'I may join.'

| yunīya | yunīvahi | yunīmahi |
| yunīthās | yunīyāthām | yunīdhwam |
| yunīta | yunīyātām | yunīran |
**Imperative, 'Let me join.'**

<table>
<thead>
<tr>
<th>yunai</th>
<th>yunávahai</th>
<th>yunámahai</th>
</tr>
</thead>
<tbody>
<tr>
<td>yuníshwa</td>
<td>yunáthám</td>
<td>yunídhwam</td>
</tr>
<tr>
<td>yunitám</td>
<td>yunátám</td>
<td>yunatatm</td>
</tr>
</tbody>
</table>

**First preterite, 'I joined.'**

<table>
<thead>
<tr>
<th>ayuni</th>
<th>ayunívahī</th>
<th>ayunímahī</th>
</tr>
</thead>
<tbody>
<tr>
<td>ayuníthás</td>
<td>ayunáthám</td>
<td>ayunídhwam</td>
</tr>
<tr>
<td>ayunita</td>
<td>ayunátám</td>
<td>ayunāta</td>
</tr>
</tbody>
</table>

2d Pret. yuyuve, yuyvishe, yuywve; yuywivahē, yuywátke, yuywvāte; yuywimāhe, yuywidadwve or -dwve, yuyvire. 1st Fut. yavítāhe, &c. 2d Fut. yavishye, &c. 3d Pret. ayavishī, -vishthās, -vishṭa; ayavishwahi, ayavisháthām, -shátām; ayavishmahi, -vidhwam, -vishṭa. Bened. yavishīya, &c. Cond. ayavishye, &c. Passive, Pres. yūye; 1st Fut. yávitāhe; 3d Pret. 3d sing. ayávi. Causal, Pres. yávayāmī; 3d Pret. ayiyavam. Des. yuyishāmī or yiyavishāmī. Freq. yoyūye, yoyomi or yoyavīmi. Participles, Pres. yunat; Ātm. yunāna; Past pass. yuta; Past indecl. yutwā, -yutya; Fut. pass. yavitaṁya, yavanīya, yāvya or yavya.

**TENTH CONJUGATION.**

122. Root चू r chur. Infin. चरयितु च chorayitum, to steal.'

**Parasmāi-pāda. Present tense, 'I steal.'**

<table>
<thead>
<tr>
<th>chorayāmi</th>
<th>chorayāvas</th>
<th>chorayāmas</th>
</tr>
</thead>
<tbody>
<tr>
<td>chorayasi</td>
<td>chorayathas</td>
<td>chorayatha</td>
</tr>
<tr>
<td>chorayati</td>
<td>chorayatas</td>
<td>chorayanti</td>
</tr>
</tbody>
</table>
**Potential, ‘I may steal,’ &c.**

<table>
<thead>
<tr>
<th>chorayeyam</th>
<th>chorayeva</th>
<th>chorayema</th>
</tr>
</thead>
<tbody>
<tr>
<td>chorayes</td>
<td>chorayetam</td>
<td>chorayeta</td>
</tr>
<tr>
<td>chorayet</td>
<td>chorayetám</td>
<td>chorayeyus</td>
</tr>
</tbody>
</table>

**Imperative, ‘Let me steal,’ &c.**

<table>
<thead>
<tr>
<th>chorayáni</th>
<th>chorayáva</th>
<th>chorayáma</th>
</tr>
</thead>
<tbody>
<tr>
<td>choraya</td>
<td>chorayatam</td>
<td>chorayata</td>
</tr>
<tr>
<td>chorayatu</td>
<td>chorayatám</td>
<td>chorayan</td>
</tr>
</tbody>
</table>

**First preterite, ‘I was stealing,’ &c.**

<table>
<thead>
<tr>
<th>achorayam</th>
<th>achorayáva</th>
<th>achorayáma</th>
</tr>
</thead>
<tbody>
<tr>
<td>achorayas</td>
<td>achorayatam</td>
<td>achorayata</td>
</tr>
<tr>
<td>achorayat</td>
<td>achorayatám</td>
<td>achorayan</td>
</tr>
</tbody>
</table>

**Second preterite, ‘I stole,’**

<table>
<thead>
<tr>
<th>chorayámása</th>
<th>chorayámásiva</th>
<th>chorayámásima</th>
</tr>
</thead>
<tbody>
<tr>
<td>chorayámásitha</td>
<td>chorayámásathus</td>
<td>chorayámásas</td>
</tr>
<tr>
<td>chorayámásasa</td>
<td>chorayámásasatus</td>
<td>chorayámásasus</td>
</tr>
</tbody>
</table>

**First future, ‘I will steal,’ &c.**

<table>
<thead>
<tr>
<th>chorayitásmi</th>
<th>chorayitáswas</th>
<th>chorayitásmas</th>
</tr>
</thead>
<tbody>
<tr>
<td>chorayitási</td>
<td>chorayitásthas</td>
<td>chorayitásta</td>
</tr>
<tr>
<td>chorayitá</td>
<td>chorayitárau</td>
<td>chorayitáras</td>
</tr>
</tbody>
</table>

**Second future, ‘I shall steal,’ &c.**

<table>
<thead>
<tr>
<th>chorayishyámi</th>
<th>chorayishyávas</th>
<th>chorayishyáma</th>
</tr>
</thead>
<tbody>
<tr>
<td>chorayishyasi</td>
<td>chorayishyathas</td>
<td>chorayishyatha</td>
</tr>
<tr>
<td>chorayishyati</td>
<td>chorayishyatas</td>
<td>chorayishyantí</td>
</tr>
</tbody>
</table>

**Third preterite, ‘I stole,’ &c.**

<table>
<thead>
<tr>
<th>achúchuram</th>
<th>achúchuráva</th>
<th>achúchuráma</th>
</tr>
</thead>
<tbody>
<tr>
<td>achúchuras</td>
<td>achúchuratam</td>
<td>achúchurata</td>
</tr>
<tr>
<td>achúchurat</td>
<td>achúchuratám</td>
<td>achúchuran</td>
</tr>
</tbody>
</table>
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


choraye      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.’

chorayánchakre  chorayánchakriyáha  chorayánchakrímái
chorayánchakrishe chorayánchakráthe  chorayánchakriyáhu
chorayánchakre  chorayánchakráte  chorayánchakrire
First future, 'I shall steal.'
chorayitáhe  choryitáswahe  choryitásmake
chorayitáse  choryitásathe  choryitáadhwae
chorayitá  choryitárau  choryitáras

Second future, 'I will steal.'
chorayishyhe  choryishyávahe  choryishyámake
chorayishyase  choryishyethe  choryishyadhwwe
chorayishyate  choryishyete  choryishyanate

Third preterite, 'I stole,' &c.
achúchure  achúchurávahi  achúchurámahi
achúchurathás  achúchurethám  achúchuradhwam
achúchurata  achúchuretám  achúchuranta

Benedictive, 'May I steal.'
chorayishíya  choryishívahi  choryishímahi
chorayishishthás  choryishíyásthám  choryishídhwam
chorayishíshita  choryishíyástám  choryishíran

Conditional, 'I should steal.'
achorayishyhe  achorayishyávahi  achorayishyámahi
achorayishyathás  achorayishyethám  achorayishyadhwu
achorayishyata  achorayishyetám  achorayishyanta

Passive, Pres. chorye; 3d Pret. 3d sing. achori.
Causal, same as the Primitive verb. Des. chuchora-
yishámi. Particiles, Pres. chorayat; Atm. chora-
yána; Past pass. churita or chorita; Past indecl.
chorayitwá; Fut. pass. chorayitavya, choranyáya,
chorya.
24. Root दा dā. Infin. दातुं dātum, 'to be given.'

**Present, 'I am given.'**

<table>
<thead>
<tr>
<th>diye</th>
<th>diyávahe</th>
<th>diyámahe</th>
</tr>
</thead>
<tbody>
<tr>
<td>diyase</td>
<td>diyethe</td>
<td>diyadhwe</td>
</tr>
<tr>
<td>diyate</td>
<td>diyete</td>
<td>diyante</td>
</tr>
</tbody>
</table>

**Potential, 'I may be given.'**

<table>
<thead>
<tr>
<th>diyeya</th>
<th>diyevahi</th>
<th>diyemahi</th>
</tr>
</thead>
<tbody>
<tr>
<td>diyethás</td>
<td>diyeyáthám</td>
<td>diyedhwam</td>
</tr>
<tr>
<td>diyeta</td>
<td>diyeyátám</td>
<td>diyeran</td>
</tr>
</tbody>
</table>

**Imperative, 'Let me be given.'**

<table>
<thead>
<tr>
<th>diyai</th>
<th>diyávahai</th>
<th>diyámahai</th>
</tr>
</thead>
<tbody>
<tr>
<td>diyaswa</td>
<td>diyethám</td>
<td>diyadhwam</td>
</tr>
<tr>
<td>diyatám</td>
<td>diyetám</td>
<td>diyantám</td>
</tr>
</tbody>
</table>

**First preterite, 'I was given.'**

<table>
<thead>
<tr>
<th>adíye</th>
<th>adiyávahi</th>
<th>adiyámahi</th>
</tr>
</thead>
<tbody>
<tr>
<td>adiyathás</td>
<td>adiyethám</td>
<td>adiyadhwam</td>
</tr>
<tr>
<td>adiyata</td>
<td>adiyetám</td>
<td>adiyanta</td>
</tr>
</tbody>
</table>

**Second preterite, 'I have been given.'**

<table>
<thead>
<tr>
<th>dade</th>
<th>dadíváhe</th>
<th>dadímahe</th>
</tr>
</thead>
<tbody>
<tr>
<td>dadishe</td>
<td>dadáthe</td>
<td>dadidhwé or -dhwe</td>
</tr>
<tr>
<td>dade</td>
<td>dadáte</td>
<td>dadire</td>
</tr>
</tbody>
</table>

**First future, 'I shall be given.'**

\[
\begin{align*}
\text{dátáhe or} & \quad \text{dátáswáhe} & \quad \text{dátásmáhe, &c.} \\
\text{dáyitáhe} & \quad \text{dáyitáswáhe} & \quad \text{dáyitásmáhe, &c.}
\end{align*}
\]

**Second future, 'I shall be given.'**

\[
\begin{align*}
\text{dásye or} & \quad \text{dásyáváhe} & \quad \text{dásyámáhe, &c.} \\
\text{dáyishyé} & \quad \text{dáyishyáváhe} & \quad \text{dáyishyámáhe, &c.}
\end{align*}
\]
Third preterite, 'I was given.'

\[
\begin{align*}
\text{adishi or} & \quad \text{adishwahi} & \quad \text{adishmahi} \\
\text{adáyishi} & \quad \text{adáyishwahi} & \quad \text{adáyishmahi} \\
\text{adithás or} & \quad \text{adisháthám} & \quad \text{adiśhwam} \\
\text{adáyishthás} & \quad \text{adáyisháthám} & \quad \text{adáyishdhwam}
\end{align*}
\]

adáyi, 'it was given,'

\[
\begin{align*}
\text{adishátám} & \quad \text{adiśhata} \\
\text{adáyishátám} & \quad \text{adáyishata}
\end{align*}
\]

Bened. dásya or dáyishiya, &c. Cond. adásyé or adáyishye.

CAUSAL VERBS.

125. Root दृष्ट dris. Infin. दृष्टितं darsayitum, 'to cause to see,' 'to shew.'

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

\[
\begin{align*}
\text{darsayámi} & \quad \text{darsayávas} & \quad \text{darsayámas} \\
\text{darsayasi} & \quad \text{darsayathas} & \quad \text{darsayatha} \\
\text{darsayati} & \quad \text{darsayatas} & \quad \text{darsayanti}
\end{align*}
\]

Potential, 'I may cause to see.'

\[
\begin{align*}
\text{darsayeyam} & \quad \text{darsayeva} & \quad \text{darsayema} \\
\text{darsayes} & \quad \text{darsayetam} & \quad \text{darsayeta} \\
\text{darsayet} & \quad \text{darsayetám} & \quad \text{darsayeyus}
\end{align*}
\]

Imperative, 'Let me cause to see.'

\[
\begin{align*}
\text{darsayání} & \quad \text{darsayáva} & \quad \text{darsayáma} \\
\text{darsaya} & \quad \text{darsayatam} & \quad \text{darsayata} \\
\text{darsayatu} & \quad \text{darsayatám} & \quad \text{darsayantu}
\end{align*}
\]

First preterite, 'I was causing to see.'

\[
\begin{align*}
\text{adarśayam} & \quad \text{adarśayáva} & \quad \text{adarśayáma} \\
\text{adarśayás} & \quad \text{adarśayatam} & \quad \text{adarśayata} \\
\text{adarśayat} & \quad \text{adarśayatám} & \quad \text{adarśayan}
\end{align*}
\]
Second preterite, ‘I caused to see.’

darsayámása* 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.’

darśayishtyámi darśayishyávas darśayishyámas
darśayishyasi darśayishyathas darśayishyatha
darśayishyati darśayishyatas darśayishyanti

3d Pret. adidrisam or adadarśam, &c. Bened.
darśaye, darśayase, darśayate, &c. Pot. darśayeya.
Imp. darśayai, darśayaswa, &c. 1st Pret. adarśaye.
2d Pret. darśayánchakre. 1st Fut. darśayitáhe.
2d Fut. darśayishye. 3d Pret. adidrisé, adidrisathás,

COMPOUND NOUNS.

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

* Or darśayánchakára.
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, pitri-práptas, -ptá, -ptam, 'received from father' (for pitus práptas).
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-tiram, 'sea-shore' or samudrasya tiram, '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 use; 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 numerated together, it is usual in Sanskrit, 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; so much 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-bishya-sevakás may either be 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:
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 ए a, or in a vowel changeable to ए a, or in a consonant to which ए 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-Yamārkās*, 'Indra, Anila, Yama, and Arka' (for Indras, Anilas, Yamas, Arkascha). A plural signification may often be inherent in some or all of the words constituting the compound; thus, Brāhmaṇa-Kshatriya-Vaiśya-Súdrás, 'Brāhmaṇa, Kshatriyas, Vaiśyas, and Súdras.'

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-manushyās, '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.
the singular signification is inherent, the last is inflected in the dual; as, Rāma-Lakṣmaṇa, 'Rāma and Lakṣmaṇa' (for Rāmas, Lakṣmaṇascha): ārambhāvasāne, 'beginning and end' (for ārambhās, avasānam cha); anurāgāpāgāu, 'affection and enmity' (for anurāgas, aprāgāscha).

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-mūla-phalam, 'flowers, roots, and fruits' (for pushpāṇi, mūlāni, phalāni cha); aho-rātram, 'a lay and night' (for ahas, rātriṣcha).

DESCRIPTIVE COMPOUNDS (KARMA-DHĀRAYA).

137. In describing, qualifying, or defining a substantive by means of an adjective or participle, it is common in Sanskrit to compound the two words together, placing the adjective or participle in the first member of the compound in its crude base; as, sādhu-janas, 'a good man' (for sādhur janas); bhīra-mitram, 'an old friend' (for chīram mitram); priya-bhāryā, 'a dear wife' (for priyā bhāryā).

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-dīnam, 'three days.'
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 yathā, '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, yathā-śraddham, 'according to faith,' 'proportioned to faith' (from yathā and śraddhā).

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

**Relative Compounds (Bahu-vrāhi).**

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,
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, chandrākritis, -tis, -ti, 'moon-shaped,' from the absolute compound chandrākritis, '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, Karna-mukham means 'the face of Karna,' but when used relatively to rájánas, 'the kings led on by Karna.'

Relative form of Aggregative Compounds.

142. Aggregative compounds are sometimes used relatively; as, maraṇa-vyādhi-śokas, -kā, -kam, 'liable to death, sickness, and sorrow;' especially in the case of adjectives or participles; as, kṛśṇa-buklas, -klā, -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-saktis, -ktis, -kti, 'whose strength is small;' jītenḍriyas, -yā, -yam, 'whose passions are subdued.'

Relative form of Collective Compounds.

144. Collective or Dwigu compounds may be used relatively; as, dwī-parṇas, -rṇī, -rṇam, 'two-leaved;' tri-lochanas, -nī, -nam, 'tri-ocular.'
Relative form of Adverbial or Avyayi-bhāva 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, -dhā, -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, kālāntara-vṛtti-subhāsubhāni, 'good and evil (occurring) in the revolutions of the interval of time,' the whole being a dependent, involving a dependent and an aggregative; senāpati-balādhyaksha, '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-nayanās, -nī, -nam, 'whose claws and eyes were decayed,' the whole being the relative form of descriptive, involving an aggregative; kshud-kshāma-kanthas, '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:
a. अति, 'across,' 'beyond.'

b. अधि, 'above,' 'upon,' 'over.'

c. अनु, 'after,' 'along.'

d. अनन्तः, 'within' (Latin inter).

e. अप, 'off,' 'away' (ἄπο).  
f. अपि, 'on,' 'over,' 'up,' only used with ध in नात.

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

h. अव, 'down,' 'off.'

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

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

k. उप, 'to,' 'towards' (ὑπό), 'near,' joined like न and अति to roots of motion.

l. नि, 'in,' 'on,' 'down,' 'downwards,' 'under' (opposed to उत्त).

m. निर्, 'out.'

n. परा, 'back,' 'backwards' (παρά), combined with नि and सू in the sense of 'defeat.'

o. परि, 'around' (περί, per).

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

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

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

s. सम्, 'with,' 'together with' (συν, con).

A FEW COMMON INDECLINABLE WORDS.

148. अगान्त, अनु. Also, अनि. Although, अन्तः.

Always, सत्य, सदा. And, अ. Any where, अन्तः.

As, यथा. As far, as much, यथा. At one time, अन्तः.
PART II.
PROGRESSIVE EXERCISES.

Exercise 1. (Grammar, 80. I.) *
Form masculine nouns ending in \( a \), after \( \text{Vriddhi} \) of medial \( a \) and \( \text{Guṇa} \) of a vowel capable of guttation, from the following roots. (Note—A final palatal must be changed to its corresponding guttural.)—Angry (to be), कुप्स, कुष्ठ. Be, become, भू (also with \( \text{Vriddhi} \)). Bear, भृ. Break, भ्र. Buy, भ्र. Burn, भष. Collect, भ्र. Conquer, भ्र. Desire, भ्र. Dissolve, भु. Foolish (to be), भृ. Join, भुङ. Lead, भुङ. Make, भृ (also with \( \text{Vriddhi} \)). Perish, भष. Praise, भुङ. Steal, भुङ. Suck, भृ. Take, भ्र. Throw, भ्र. ष।

Exercise 2. (Gr. 80. XXII.)
Form feminine nouns ending in \( ā \) (without change of the radical vowel) from the following roots:—Afflicted (to be), अष्ठ. Blame, निन्द. Conceal, गुह. Extend, प्रथम. Honour, पूज. Pain, पीढ. रूज. Play, झौढ़। Sick (to be), अज. Thirst, नृष।

Exercise 3. (Gr. 80. XXII.)
Form feminine substantives ending in \( ā \), and adjectives in \( u \), from the desiderative bases of the following

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

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


Exercise 5. (Gr. 80. V.)


Exercise 6. (Gr. 80. VII.)

Form neuter nouns in त्रा or इत्रा, generally denoting some instrument or organ, after गुप्त of the

**Exercise 7. (Gr. 80. X.)**

Form neuter abstract substantives in या, after Vṛiddhi of the first syllable, from the following:—Deep, गम्भीर। Dirty, मल्ल। Fat, स्पूल। Hard, कठ। Harsh, परह। Infinite, अनंत। Lazy, ललस। Proper, विचल। Sharp, शी। Slow, मन। Sweet, मधु। Unequal, विषय।

**Exercise 8. (Gr. 80. XII.)**

Form adjectives in अ, after Vṛiddhi of the first syllable, from the following:—Brilliance, तेजस। Crest, चूड। Deity, देवता। Flax, उन। Friend, मित्र। Hot season, ग्रीष्म। Island, हौ। Kuvera (a god), गुवेर। Man, पुरुष, मानुष। Neck, ग्रीव। Root, मूल। Saffron, कुकुम। Sand, सिक। Sheep, गर्भ। Silk, दुकूल। Stick, दक। Stone, उपल। Time (division of), मूहूह। Water, उद्व। Year, संवत्सर। Youth, कुमार।

**Exercise 9. (Gr. 81. XIII. XIV.)**

Form adjectives in ीका and ेया, after Vṛiddhi of the first syllable, from the following:—Army, सेना। Deposit, उपनिधि। Drum, तृटक। Family, कुल। Fraud,
Exercise 10. (Gr. 81. V.)


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, ख्री. Do, लू. Grow, ऐहस। Kill, हन्म। Lead, नी। Rub, खु। Sleep, नी। Take, ग्रह।

Exercise 12. (Gr. 84. 87.)

Turn the following roots into nouns of agency:—Conquer, जि। Cover, छठ। Create, सृज। Do, खू। Drink, या। Eat, खु। Go, वज। Play, दिष। Praise, लु। See, दृश। Seize, ह। Share, भज। Touch, स्त्रु।

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

Form adjectives of possession in vat, mat, and in from the following:—Crest, भिक्षा। Curd, दध।

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), जन. Cover, छो. Cut, लू. दो or दा. Eat, खज्ज (m.). Go, चर. Grow, रूढ (ह rejected). Hold, धा. Injure, शृ. Support, भृ. 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, वस (Vṛiddhi). Drink, पी. Go, घृ. वी. Hear, छु. Shine, तिज. Speak, वಚ्छ. Think, खिजत.

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.]

Messenger, दूत.  
Method, क्रम.  
Minister, चमा.  
Mirror, दर्पण.  
Mistake, गलत.  
Moment, वक्ष.  
Month, मास.  
Moon, चन्द्र.  
Mortal, मृत्यु.  
Moth, झलम.  
Mountain, पर्वत.  
Mouse, चूह.  
Mud, पड़ो.  
Mud, क्षेत्र.  
Musician (celestial), गन्द्रावण.  
Mustard, सूखा.  
Mute, मूंह.  
Nail, नक्स.  
Neck, गला.  
Necklace, हार.  
Nest, नीड.  
Noose, पाँजा.  
Ocean, समुद्र.  
Offering, उपहार.  
Orphan, गर्भाय.  
Outlay, व्यय.  
Owl, उलूक.  
Ox, बलीवर्ष.  
Palace, प्रासाद.  
Palanquin-bearer, यानवाह.  
Parrot, चूक.  
Part, भाग.  
Path, पथ.  
Pause, विराम.  
Peacock, मयूर.  
Peasant, नेतिन.  
Peculiarity, विभेद.  
Person, जन.  
Physician, चिकित्सक.  
Pigeon, कपोत.  
Pledge, निधेय.  
Ploughman, कृषक.  
Porter, वाहक.  
Post (sacrificial), गूप.  
Predicate (in logic), पदार्थ.  
Price, मूल्य.  
Pride, दृढ़.  
Prince, गुरुराज.  
Prison, बन्धनाक्ष.  
Prowess, विरूप.  
Punishment, दंड.  
Pupil, शिष्य.  
Quality, गुण.  
Question, प्रश्न.  
Rain, पानी.  
Ray, किंचन.  
Read, पढ़ा.  
Reasoning, तक्ष.  
Reed, चेतस.  
Reservoir, चला-शाय.  
Respect, बादर.  
Retaliation, प्रतीकार.  
Retinue, परिवार.  
Revolution, परीत.  
Rheumatism, चां-रोग.  
Rod (punishment), दंड.  
Ruin, विनाश.  
Sacrifice, यज्ञ.  
Scull, कपातल.  
Sea, समुद्र.  
Separation, विदयोग.  
Serpent, नाके.  
Servant, सेवक.  
Share, शेखर.  
Sheep, जेब.  


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

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

Home, Horn, Home, House, Hundred, Immobility, Incentive, Inconvenience, Inference, Jewel, Kitchen, Knowledge, Leaf, Letter (of the alphabet), Life, Limb, Lotus, Lordship, Meal, Meat, Medicine, Member, Milk, Mind, Money, Motive, Mouth, Necklace, Need, Oblation, Observance, Oil, Omen, Organ of sense, Ornament, Pain, Pair, Place, Plank, Plate, Plough, Poison, Prevention, Price, Prose, Rank, Reading, Refuge, Rejoinder, Reply, Revoir, Reward, Robbery, Root, Rule, Salt, Salvation, Sauce, Saying, Scholarship, Scripture, Search, Seat, Secret, Separation, Shape, Shore, Sickle, Sin, Skill, Sky, Slavery, Song, Sorrow, Speech, Sphere, Stead-

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

Nouns to be declined like नरीज़ा. ‘a river.’—

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

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

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

Nouns to be declined like चारि n. 'water.'—Agent कृति n. Curd, दृषि (see Gr. 122). Giver, दाति n. Intelligent, भेदाचि n. Lonely, रक्षि n. Pure, मूर्ति रीति. Rich, धनि n. Thigh, सिंधि (see Gr. 122).

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

Nouns to be declined like भान्ति m. 'the sun.'

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


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


Exercise 26. (Gr. 126.)

Nouns to be declined like स्री f. 'prosperity.'—
Fear, भी न. Shame, हृ न. Understanding, ध्य न. Woman, स्त्री (but N. sing. स्त्री, Ac. स्त्रिः or स्त्रियं).

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

Nouns to be declined like दातू m. 'a giver.'—

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

Nouns to be declined like विन न. 'a father.'—
Brother, भ्रात. Daughter, दुहित (Gr. 129). Man, न (Gr. 128. b). Mother, मातृ (Gr. 129). Son-in-law, जातम.

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

Nouns to be declined like हरित m. or न. 'green.'—
creeper), रोहिता f. Thought, चित् f. Wind, महत् m. Woman, योवित् f.

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

Nouns to be declined like धन्यवद्य m. f. ‘knowing one’s duty.’—Assembly, संस्कर्तं f. Autumn, शरद् f. Calamity, खीपर् f. Flesh-eater, cannibal, क्राण्ड् m. or n. Friend, सुहुंद् m. Hump, peak of a mountain, ककुद् f. Inhabitant of heaven, a celestial, नाकसर् m. or f. Joy, मुद् f. Misfortune, विषय f. Perfection, सम्पद् f.

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

Nouns to be declined like हरित n. ‘green’ and कुमुद n. ‘a lotus.’—Entrail, पुरीतत् n. Heart, हृद n. World, भगत n.

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


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

Nouns to be declined like धीमत्र m. f. n. 'wise.'—Bird, गहस्मत्. Famous, बीस्तिमत्. Fortunate, चीमत्. Intelligent, बुद्धमत्. Large-jawed (the monkey chief), हनुमत्. Long-lived, खायुक्तत. Mindful, मतिमत्. Omnipotent, सर्वशक्तिमत्. Possessed of cattle, गोमत्. Prosperous, चाउमत्. Sun or moon (possessed of beams), संज्ञुमत्.

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

Nouns to be declined like शामन m. 'soul.'—Fire, शुभन. Hot season, उष्मन. Looker, दृष्मन. Road, अधन. Sacrificer, यज्ञन. Sin, पापन. Stone, चस्मन.

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


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

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


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

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

Nouns to be declined like चन्द्रम् m. ‘the moon.’—
Ape, चनोकस्. Nymph, चस्तरस् f. Sun, चिभावस् 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, भस्मस्;
उरस्. Darkness, तमस्. Fame, यज्ञस्. Glory, तेजस्;
वच्चस्. Head, जिरस्. Lake, pool, pond, सरस्. Milk,
water, पायस्. Mind, thought, चेतस्. Penance, तपस्;
Sin, दनस्, चंहस्. Sky, नमस्. Speech, वचस्. Speed,
रस्. Stream, current, छोतस्. Veda, चन्द्रस्. Vesture,
वासस्. Water, चम्भस्, पायस्.

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

Comparatives to be declined like चलीयस् m. f. n.
‘stronger.’—Better, more excellent, च्योयस्. Elder,
ज्योयस्. Heavier, गरीयस्. More distant, द्वीयस्. More
intelligent, मतीयस्. More sinful, पापीयस्. Nearer,
नेदीयस्. Younger, यवीयस्, कनीयस्.

[Participles of 2d preterite, like यथाचिद्, सेदिवस्,
ईविस्, must be declined like विभिन्नस् and जरिम्यवस्.
See Gr. 168.]

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

Nouns to be declined like ह्विस् n. ‘ghee.’—Body,
Exercise 43. (Gr. 176; Manual, p. 21.)


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

Irregular nouns to be declined.—Bone, जस्तः n. Dog, घनः m. Eye, चिब्बः n. Friend, लस्कः m. Great, नहलः m. Husband, lord, पति m. Male, पुंसः m. Road, पथः m. Water, चपः f.

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

Diligent, उदयोगी, अस्वाभाविक. Dirty, मलिन, अमृद्ध. 
अपरिष्कृत. Distant, दूर. Distinct, व्यक्त. Dreadful, 
Eloquent, वाक्पूर. Empty, शून्य. Equal, तुल्य. Evil, 
मन्द. Excellent, प्रशस्त. Famous, प्रतिष्ठित. Fat, भूल. 
Fierce, प्रचण्ड. Fine, सूक्ष्म. Firm, दृढ़. Fit, गुरु, 
योग्य. Generous, उदार. Good, साधु, भद्र. Grateful, 
Happy, तुष, धन्य. Hard, बठन. Harsh, पहुँच. Heavy, 
Honourable, मान, पूज्य. Huge, बृहत्, भूल. Illusive, 
मायावत्य. Improper, सनुष्टित. Infinite, जनन. Insipid, 
बासर. Kind, काहरिख, सद्य, दयाशील. Lame, लघु. 
Large, विशाल. Lazy, जलस. Lean, छीरा, कृष्णा. Like, 
सहृद. Little, छोटा, छुट. Long, दीवां. Loud, महाकान, 
महाक्षार, शम्भाक. Low, नीच. Many, बहु, घनेव. 
Mean, छुट. Much, बहु, भुल. Near, चन्द्रक, साधित. 
Old, अछू. Patient, सहिष्णु. Pellucid, विषमल, निमील. 
Perplexed, व्याकुल. Pious, भक्तिमत्व. Pleasing, हृदिल. 
Polished, संस्कृत. Proper, उचित, प्रथम, परम. Pure, 
निमील. Red, रक्त. Rich, धनिन्, धनवत्. Righteous, 
धार्मिक. Ripe, पक्ष. Short, इस. Slow, मन्द. Small, 
छुट्र, छल्ला. Soft, मूत्र. Southern, दक्षिण. Strong, 
चलवत्. Stupid, मूसेल. Suitable, उपयुक्त. Sweet, मधुर, 
खाद्. Swift, शीघ्र. Tawny, फिक्ष. पिक्ष. Thick, 
बुल्क्य, भूल. Tremulous, तरल, लोल. Uneven, असमान.
Exercise 46. (Gr. 261; Manual, pp. 37, 49.)

Give the four conjugational tenses of the following verbs of the first class.—Accost, भाषि Atm. (with सं).


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

Exercise 48. (Gr. 330; Manual, pp. 37, 53.)
Give the four conjugational tenses of the following verbs of the third class.—Bear, भृः. Cleanse, लिछ्च. Discriminate, विज्ञ. Fear, भी. Give, दाः. Measure, मा. Pervade, विघ्न्नेष्वत. Place, have, घा. Quit, leave, हा.

Exercise 49. (Gr. 272; Manual, pp. 37, 54.)
Exercise 50. (Gr. 349; Manual, pp. 37, 56.)

Give the four conjugational tenses of the following verbs of the fifth class.—Able (to be), जाक्. Bind, सि. Collect, cull, gather, फि. Cover, सृ. Deceive, दम्म. Delight, पृ. Injure, कृ or कू. Obtain, find, चाए. Proud (to be), पृष्ठ. Shake, पृ. Throw, नि.

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


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

Give the four conjugational tenses of the following verbs of the seventh class.—Anoint, चढ़ा. Break, बंद, बच्छ। Cut, छिपि. Distinguish, फिपि. Eat, enjoy, युज्ञ। Injure, हिंस। Join, युज्ञ। Kindle, इल्ल। Moisten, श्लू। Pound, छुट्ट।

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

Give the four conjugational tenses of the following

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


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


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

Give the second preterite of the following verbs.—Ascend, रवि (with चा or घर्षि). Begin, रवि (with चा). Bow down, नमि (with म). Burn, दुः. Call out to,
hallenge, ढे (with द्र). Conquer, विज. Cook, वच.
Create, वृज. Creep, crawl, सूप. Cross over, तृ.
Drink, पा. Dwell, वस्. Fall, पत्. Forsake, वज.
To, गम्, या, चर्, वज्, ह. Hear, सु. Laugh, हस्. Let
To, सूज, सुप. Lie down, शी. Pleading and agree-
able (to be), हस्त. Pronounce, say, गद्. Roam, अम.
Sacrifice, वज्. Say, वह्. See, दृश्, लोक, लोष्. Seize,
Speak, वच्. Sport, लस् (with चि). Stand, स्था.
Tell, वच्. Throw, रथप. Understand, नुष्. Wan-
der, धम्. Write, लिख.

Exercise 57. (Gr. 386; Manual, p. 41.)
Give the first future of the following verbs.—
Protect, रक्ष. Read, रद्द.

Exercise 58. (Gr. 386; Manual, p. 41.)
Give the second future of the following verbs.—
Acquire, छाप, रथभ. Ask, प्रश्च, याच. Burn, दह्न्.
Carry, चह्. Cook, चच्. Die, मृ. Do, कृ. Dwell,
वस्. Eat, चाह्, भक्ष. Enjoy, भूज्. Enter, विष्ण. Fall,
पत्. Fight, युध. Forsake, वज्. Go, गम्, या, ह, चर्,
पत्. Make, खु. Milk, दुह्न्. Move, चल्. Remember,
Slay, हन्. Speak, वच्, वद्, भाव. Strive, यह, ने। Succeed, सिध्. Suffer, दह. Write, लिख।

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

Give the third preterite of the following verbs.—
Ask, प्रेग्. Bathe, बाँ. Be, भू. Conceal, मुर्।
Count, गण। Go, गम्, या। Guide, नी। Hear, यु।
Point out, दिख। Read, पढ़। Resign, relinquish, वस।
Say, वच्. Understand, युध। Worship, अर्प।

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

Give the passive form of the following verbs.—
Conquer, जिय। Do, कृ। Drink, पि। Give, दा।
Hear, यु। Hold, have, धा। Measure, मा। Quit, छ।
Remember, सू। Sing, नी। Stand, स्था। Tear, छ।

*Exercise 61.* (Gr. 479.)

Give the causal form of the following verbs.—
Be, become, भू। Be, exist, वृत्। Bend, नम। Blaze, जल। Born (to be), जन। Command, आश्र (सा with चा)।
Conquer, जिय। Fall, गत। Give, दा। Go, गम्, या।
पड़। चढ़। टू। छ। Grow, हुह। Hear, यु। Know, जिय।
नुह। Learn, शिक्ष। Protect, या। Satisfied (to be), वृप।
See, दृश। Sing, नी। Slay, हन। Stand, स्था।
Wake, जागृ।

*Exercise 62.* (Gr. 498.)

Give the desiderative form of the following verbs.
—Burn, दह। Conquer, जिय। Cut, कृत। Die, नु।
Drink, पा. Eat, भूज. Fall, वत. Fight, युद्ध. 
Give, दा. Go, गाना. पढ़. Hear, शु. 
Kill, हत्ता. Know, हाला. ज्ञान. Know (cause to), भाष. 
Seize, हृ. Slay, smite, हत्ता. Think, मनः.

Exercise 63. (Gr. 507.)
Give the frequentative or intensive form of the following verbs.—Blaze, चबल. Conquer, जी. Sacrifice, यज्ञ. Shine, दीपावली. Weep, रहरा.

Exercise 64. (Gr. 524-526; Manual, p. 45.)
Stand, शाया. Support, cherish, भूमि. Worship, गूज. 
Write, लिखा.
Exercise 65. (Gr. 531; Manual, p. 46.)


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


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

Exercise 68. (Gr. 559; Manual, p. 47.)
Give the past indeclinable participle in य of the following verbs.—Bow down, नमः (with प्र). Call, चालेंगे, से (with चा). Conquer, जि (with जि). Descend, नू (with खव). Go out, गमः (with निर). Honour, दू (with चा). Praise, सू (with प्र). Remember, सू (with चनु). Throw, खिप (with प्र).

Exercise 69. (Gr. 569; Manual, p. 48.)
Remember, सृ, Sacrifice, यज. Satisfy, तृष. Understand, तृष.

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


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


**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-descented. Fallen from rank. Strayed from the herd.—

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 (Vīśṇu). Growing in the mud. Dwelling in the village.

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


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

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

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

Turn the following into Avyayi-bhava 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.)


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.
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 Sanskrit.—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.)


**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
done by Arjuna (वत् चरितम् कृतम् &c.). The bird which sang so sweetly is gone. He will obtain the reward which belongs to the noble-minded (वत् फलं उदार्येतसं &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 सामस्यम् निष्कृतं तद् सापरस्वम् 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 पुनः) believes that the Scriptures are true (तथेव्रत्यानि 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 (क्रोह). That king reigned for fifty years (acc.).
Exercise 84.—Genitive case. (Gr. 815.)


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

What is more valuable than gold (abl. case)? My son is more diligent than yours. Brâhmans 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 (लंदन नगर) is a larger city than Delhi (दिल्ली). They are less happy than before (पूर्वपेश्चयः). He can write better than my son. Thou art wiser than am. She is not so accomplished as he is (यथा स शवान् तथा सा न गुणवत्ति). My horse is as good as ours. Neither precept nor discipline are so forcible as example (example is stronger than discipline and recep, ज्ञानोपदेशायां). Rather death than (and not, पुनर्) such an action. Of quadrupeds, the elephant the largest and the mouse the smallest. It is better that your friend tell you your faults privately (प्रकाशतस्) than that your enemy talk of them publicly (प्रकाशतम् or प्रकाशो).
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 (विंशतितिरस्ति रिमित). He fell pierced with twenty (विंशत्या) arrows.

He shot (निष्क्रान) thirty arrows into the target. Seventy-one multiplied by (गूढ़) 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 Rāma 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 (कते गो) When the moon had risen. Whilst the traveller slept. Whilst that fearful slaughter was going on (पृथि pres. p. Atm.).

The bank having been undermined (उत्सात) by the stream. When the time for talking had passed (चतीत). The festival being ended. The business being accomplished. My husband being injured by him (सप्रकृते सति).

The assembly (समाज) being tired. His brother having arrived. When misfortune impends. Even though death be certain. When a thousand years had elapsed (पूर्ति).
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 deemed wise. Knowledge is the best ornament. The scholar's improvement is the master's object इत्यत्र तत्त्विश्वास). Here is the ink (इंक मसी). Here are the pens. Here is the book. Are you unwell प्रत्येक)? 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 (कलिकাতा) is a city of palaces. The streets are very dirty. Those two men are called sages. Is this picture a pod likeness (सूचक)? 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. I take the wooden-box. I address thee. I want other books. I saw him and her. You have taught me शिष्य) 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.
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 bone (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 (खयम्) him and her, but not (न हु) 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. Asked him for some rice. I caused him to eat some mango-fruit. Tell the king (dat.) that we are arrived (स्मानं समागतान्). He did not know that the prince had come for his daughter (हुहितार्यं समागति). Be not overcome by anger (go not to the power of anger). They went on board the ship. Step into the carriage (चार्हू). 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
mortal &c.). He makes a noise (a noise is made at him). He carries his son on his shoulder (instr.). Did but jest (by me &c.). Have you said your son? (has the lesson been said by you?) She says with (सौं) 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 (उन्नाशित) the mistake (by ignorance &c.). It is better not to fight even with an enemy. Return me that book at our convenience (प्रस्तावन). I have forgotten theUSHION (स्त्राःपचय). Let us enter the town on foot (त्राण). In him (by him) we live and move. Why are you not washed your face (why by you &c.)? His book was translated (सन्न्यापन्त) into Sanskrit (संस्कृतभाषा instr. case) by my pupil. He joined his friends in safety (संवेश). I caused the children to eat the rice (848. a). He crossed the river on a lank. To whom (कैन) is he like? He bought a horse for a thousand rupees. The girl who sews eatly shall be rewarded (by whatever girl it is wellewed, 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 (फलोक्षेप). He boasts of his skill in taming horses. Harness the oxen to the cart. He fell on his knees (जानुभ्यां पत). I will not part with (त्ता) that even for heaps (राज्यभि:) of silver. I cannot do what you wish for many reasons (पहुँच: हेतुभि:).
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 please (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 (सर्वं with प्र). What means are there for our subsistence (जीवन dat. sing.)? Say 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 (क्षेत्रः नगर). The 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 the 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 (पूँचे 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
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, that shall be done to this villain (कत्यू पापस्य). The merchant was angry with his son (पुत्रस्योपरि). I will give that kingdom to my faithful minister. Think (स्त्र) of us. Forgive me. Act as becomes ou (पति तव सदृशं &c.). The son imitates (चनुकृ) the other.

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 (घूली) 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 (सहायमार्गवें). Harness the two horses to the carriage. Faith (of faith) is instrumental in causing (हेतुवं) the wished
for result (ईत्यादिपर्यक्ष). 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 (सम्ब with सभि) 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. Durgā orders you to be silent. God placed the sun in the sky to rule (measure) the day, and he appointed the moon to shine (किरकादानार्थम् 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 (यद् with धि) with such a powerful enemy? He is going to beat his son (द्वार or desid. of तड with infin.). He was unable to restrain (धार्यितु) 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 (परिंद) paining his parents. He touches his ears (du.). How shall I eat this delicate flesh? What shall we do?
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 (यन्त्र: पीड़न्) one may extract oil from various seeds. Let the sick man avoid heat (881). Do not tell him (881) any thing painful (चिन्तन). If the husbandman should never sow, there would be the harvest?

Exercise 98.—Imperative. (Gr. 882.)

Do not cry (हूँ). Stay (स्था) a moment. Do not be angry. Let him be appointed to the generalship (वैनापत्य). Eat your rice. Let us go away to another place. Read your book. Grieve not for he 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 here till I come. Call (शाखे 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 old us. The traveller reflected. The husband said
to his wife. He was about to die (भूतः). 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 (दर्शत) the forest. He began to relate the story. They lodged (वसे) for a whole night (अद्द्ध. ) in the forest. He offered (यज्ञ) a horse-sacrifice (अस्मानेंध instr. c.) to the gods (अद्द्ध.). 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 Brāhman 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 (घू 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 (शृ) 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 (साधारण c. arc.)
The caravan will cross the desert. My father will return (न पुनर्भाग, rt गम). You will see it th your own eyes. They shall eat the fruit of eir own actions.

Exercise 103.—Passive verbs. (Gr. 865.)
Let a doctor be summoned. Why do you carry dog on your shoulder (why is a dog carried &c., 19. a)? Let him be asked where he lives. It is pt known who he is. Let the horses be harnessed. he sun was obscured by clouds. The army is unquered. Let them remain (let it be remained by sem) together in the house. Let us go away (let it gone) to another town. [Observe—Causal verbs me under Exercise 89.]

Exercise 104.—Present participle. (Gr. 894.)
An elephant kills by touching merely (सृज in pres. art. nom. c.). Speaking harsh words, he departed. s he went along (going) he sang a song in a loud vice. Placing the goat on the ground, he looked pwards. A weeping (pres. part.f.) woman was seen y him and asked, “Why do you continue weeping 877)?” The lion keeps eating the animals that dwell b the forest. The traveller saw a large burning pres. part. pass.) forest. Searching for her husband nd being tormented night and day with anguish of eart, she arrived at a large city. Dwelling there he made inquiries, but saw him not. The citizens eard her uttering lamentations, and pitied her for- orn condition. Trembling and tottering (खल) she
entered the king's palace. Running hither and thither he came upon (चासाद) a grove of trees. The youth being attracted (कृष्ण with खा) by desire of gain, left his family and departed to another country. They saw a large caravan crossing (न with तर) 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 (फ़) 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 (फ़) 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 &q
nd held a consultation. A man can only become 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 he good of selling that field? (having sold that field what is gained?) There can be no application of remedy (प्रतिकार) without being acquainted with अम्लाब्ज 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 कस्मिस्य). 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
far as his waist (916. a). We must wait till the re-
turn 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 some-
ting to tell with reference to that merchant, O king
(924, 926). I have no other resource but you (चित
with abl.). Woe to the traitor! What is the use
of empty threats (खेप)?

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

It is written in the Scriptures, that “Evil com-
munications 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 on
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 (कृषिमान) depends on the rain (वषोत्सं). He was told by the sage that it could not be done (सञ्जाक्यमिति). The sage was called Vaśishtha.

Exercise 111.

[In the following exercises, nouns ending in a, unless marked n., are masc., and in ā and ī 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 kri.]

When the elephant falls into a pit (गङ्ग cr.), even the frog gives him a kick (पादापात cr.).

The child in the lap (सहस्य cr. or क्रोडस्य cr.) pines away (ṛt फळ), 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 (नामस्वरणं कृ, नामग्रहणं कृ) daily in the worship of the Brāhmans; but he has neither image (मूर्ति 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 (जनावृहिं f. cr.) to obtain rain.
Exercise 113.

Death is the doom (नियत cr.) of every one who is born (जातस्य); fall (पतनं) is the end of exaltation (उच्चति f. cr.); union terminates in separation (वियोगायवसान cr.); growth tends but to decay (खय 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 (कृम्भस्तः), having taken a lamp, went into the market-place (प्रकाशनीयक ca., चतुर n. cr.). Some one said to him, "Thou blockhead (रें मूःस्थः), of what use (विचिन्तः) is this lamp (दीप cr., दीपिका) to you?" He replied, "My friend, this light is not for my use (भाष्योपोषणः), but for yours, that in this dark night you may not break (may not be broken, त्यया भग्नो न भ्रमेत्) my pitcher."

Exercise 115.

One day (स्कन्ता) a Gardener (उद्यानपालः) was watering (र्त सिस c. 6) vegetables in his garden (उद्यान n. cr.). A certain person observing him, asked, "How is it (विक्रियितं, कैन हेतुना, विचिन्तः) that no one waters wild (जाक्रः cr., चन्द्र cr.) vegetables (शाक cr.), and yet they are flourishing (र्त वृः c. 1, र्त फळ c. 1)?" The Gardener replied, "Those receive support from their own mother, but these from their step-mother (विमात्रं f. cr.)."
Exercise 116.

A Jester (विद्वृतक cr., चैहासिक cr.) one day went into the presence (समीपं, सकाझं) of his Prince; and seeing him thoughtful and anxious, inquired the reason. He said, “I am meditating on (र्तः वे with तमि) the instability (अस्थिरता cr., अस्थिर्य n. cr.) of worldly greatness.” Upon which the Jester replied, “Be not grieved (Gr. 889) on that account; for had the world been endowed with stability, the sovereignty would never have descended to you (यद् लोको निषिद्धेक्ते रेस्यास्यत् तत्पि तद्धिखकारस् त्वया प्राणो नाभविष्यत्).”

Exercise 117.

An Ass (by an Ass) finding the skin of a Lion, put it on (सिंहचन्द्रोसायं स्नायान्त्र चाच्चाच ए&c.), and going into the woods and fields, filled all the flocks and herds with consternation (र्तः तस्मि or सत्सन in caus.). At last, meeting his owner (स्वामिन् cr.) he wished to righten him also; but the good man, hearing him pray (सरदारं चुल्लत), and seeing his long ears stick out sticking out, वहिः श्वर cr.), presently knew him, and beat him with a cudgel till he made him sensible (र्त श्रा n 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 (गदेभमात इति).

He who puts on a show of learning, of religion, or of any virtue to which he has no claim (मिथ्या विद्वाचारमित्रायुतां कृ या मिथ्या चात्मानं परिविद्यासिद्धकार्थीं मन), will always be found to be “an Ass in a Lion’s skin.”
Exercise 118.

Yudhishthira said, “Daughter of Yajnasena (याज्ञवल्क्य cr.), the eloquent, graceful (चित्तपद cr.), and feelin (रसिक cr.) words which thou hast spoken, I have heard; but thou utterest impiety (नारिन्द्र n. cr.) In the discharge (सनुसान n. cr.) of my duty, Prince I seek for no reward; but give, because gifts ought to be given (दानविनिमयत); and sacrifice, because sacrifice ought to be offered (यहयमिमति). Whether recompence attend the act or not (यत्र दाता समाख न चा), the obligations that are incumbent upon man in his social relations (पूर्बाच्च गृहे वसता यत्र क्षेत्रन्य) I endeavor, as far as I am able, to fulfill. I follow virtue, as fair Krishná, not for any advantage to be thence derived, but in conformity to the written law (सागर चनुसूल), and to the example of the good (सतां वृत्ति).”

Exercise 119.

A certain Philosopher (विद्भव Gr. 168. a) was asked by a friend, what was the extent of his knowledge (विद्यायनं भवतो ज्ञानम् इति), and whether he was acquainted with all the Sciences. He answered, “The first year that I commenced the study of philosophy (विद्वानां प्रथमवर्षेम्) 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 (मनानानम् उत्सर्गर्भम् ज्ञगमन्ते); and each day as it passes (दिवसेद दिवसे) shews me more of the weakness and shortness of my own understanding (सम पुनिताकल्यम् साधनाकारिव सूचयते).”
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 (रत्न with म) for one day to think about his answer. This request was granted. The next day the King asked him the same question (प्रथम cr.); but the Philosopher begged for two days more; and every time (पदा पदा) he was asked, he wished the time doubled (हिंडुगुरा cr.). The King was surprised, and demanded his reason. "Because," said he, "the more (सचिनकर्तरं) 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 (छुट्टीदिन cr.), sought a cause of quarrel (कलहकारण n. cr.). "Why," says he, "do you spoil (रत्न दूष 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 (निस्स्तरीकृत cr.) by the force of truth, he says, "Six months ago (विष मासा गताः or प्राग् गतष्ठामासात) you spoke ill of me (निरस्कृ or रत्न कुश with जा)." The Sheep answers, "I was not born then." "Then it was certainly your father who calumniated (रत्न वद्य with परि) me," says the Tiger; and seizing the Sheep, punished him by an unjust death.

This Fable is written for (with reference to, उपहरण)
those who oppress (रि पीढ़ 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 (वचनं चनेकान), sacrifices and rites of great efficacy (चत्रितये cr.) have left only the legends of their celebration (कथाव्रोध cr.).

Prithu traversed (रि चिर with प्र) all the regions of the world; and his resistless (सत्रतिहत cr., सत्राहत cr.) valour triumphed over (रि भि with परा) every foe. He was blown away by the breath of Destiny (कालवातन सपहतोथृत), and consumed like the root of the Seemul (शाल्मलीमूल n.) which has been cast into the fire.

Kārtavīrya overthrew all his enemies, and conquered the whole world. He is now the hero of a tale (संधुर न च विरः कथाप्रस्कृतु समभिक्यते); and his deeds are the theme of disputation (विकल्प्वेषदु m. cr.).

Recollecting these things (इति स्मृता), 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 बो).

*Exercise 123.*

Once upon a time a Philosopher thus exhorted (रि दिश with उप, रि गुढ़ with प्र) his sons: "My dear children, acquire knowledge, for on worldly possesssions no reliance (विष्णास cr.) can be placed. Rank
बिज्ञाता (त, कुलीनता) will not help you, out of our own country. On a journey (धन m. cr.), money is in danger of being lost: for, either a thief may carry it off all at once, or the possessor may onsume (चयीक्रृ) it by degrees. But knowledge is an unfailing (स्वयं 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 listressing to be compelled to obey (परवश्नेता हःखरारा); and he who has been used to caresses (परिचितातििलृक्न r.), can ill bear rough usage from the world (पास्य v. cr.)."

**Exercise 124.**

A King saw in a dream (व्यृत cr.), that all his teeth had fallen out (रत गला). He inquired the interpretation (वर्ण cr.) of an Astrologer (व्योतिष cr., व्योतिषिक r.); who said, that all the King's children would lie before his face (भगमुखं, प्रतिनुभं, समां). The King was wroth; and having ordered the Astrologer into confinement (वन्ननायायेह सख्या or कारागुम्बकृत्त्वा), sent for another, and demanded the interpretation of the dream. He said, that the King would outlive (रत गीष्म with चति, or सधक्कालं जीवं) all his relations. The King approved (रत मन्व with सम्प) of his answer, and made him a present.
Exercise 125.

Good or bad actions are not judged (र्त नी with नार) in this life (इहालोके); but there is another to come (in the life to come, परलोके), where this will inevitably (अवयव्य) be the case: and this is conformable (अनुधाप cr.) to the sacred writings which are entitled Veda, Purāṇa, and Smṛti, 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 (षुलाधिक्षायिते cr.).

Exercise 126.

Said a Clown¹ to a Brāhmaṇ, "Sir, tell me, I pray, For crushing² a spider³ what fine⁴ must I pay?" "Why, friend," he replied, "tis a grievous offence⁵, And demands an atonement⁶ of serious expense."—"Indeed!—then, alas! with deep sorrow I'm fill'd. Your son, Sir, a poor little spider has kill'd."—"Out⁷, fool!" cries the Brāhmaṇ in anger,—"away! For killing a spider there's nothing to pay."

Exercise 127.

Arjuna having sighed deeply (विनः मुन्य), related to Vyāsa all the circumstances (यथावत् or यथावृत्त) of

¹ घुपति m. ² नाः in caus. or पूर्वे. ³ अमीनाभ m. cr. ⁴ दख m. cr. ⁵ महापातक n. cr. ⁶ प्रायविष्ट n. cr. ⁷ विखब, घपेहि.
as discomfiture (साम्पराम्ब cr.), and continued: Hari, who was our strength, our heroism, our prosperity (चौ cr.), our brightness (तेजस् n. cr.), has left us (परिहर्य) and departed. Deprived of him, our friend, illustrious and ever kindly-speaking (प्रिय-रद्दिन cr.), we have become as feeble as if made of raw (तूष्मय cr.). Not I alone, but Earth has grown old, miserable, and lustreless (गतजस्स cr.), in the absence of the Holder of the discus (चक्रधर cr.). The bow Gandiva, that was famed throughout the three worlds, has been foiled (निराकृत cr. or प्रत्यहत cr.), once he departed, by the sticks (दख cr. or लघु cr.) of the peasants (गोप cr. or जृष्ण cr.). That I am shorn of my lustre (मे निःश्रीकला), I do not marvel (does not surprise me). It is wonderful that I live (यज्ञ जीवामि ट चढ़ितं). Surely, Grand sire (पितामह s. cr.), I alone am so shameless as to survive the stain (कलक्क cr. or लघ cr.) of indignity (अपमान n. cr.) inflicted by the ile.”

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 anything, he was about to take his departure; when the pious man, raising his head, called out to him, “Hark ye, friend! ’Tis useless searching (सन्तोषण n. cr.) here for the riches of this world; but come with me, and you shall secure (र्त प्रजे with उप) the good things of the next.” Surprised at this unexpected (सन्तोषण cr.) call, the Thief re-
plied that he would; and approaching the good man, he made confession (खीकर cr. or चढ़ीकर cr.) of his faults. Early in the morning, the Saint conducted (र्त नी with चा) him to the temple, and presented (र्त दृश्य 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 (खापदं).” 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 (याबज्जतं).” Upon that he filled himself out with food to such a degree, that he had scarcely (हुँखेन) strength to reach his hole before he died (प्राज्ञर्गुलच). Thus every period of life has its peculiar (ख cr. खकीय cr.) vice: the young suffer by their thirst for pleasure; and the old by their excessive avarice.
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 (खल्ल 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 (दृश्नायेन्) him he used to enclose (र्तु जृघ् with जा) them within the cave, and there devour them. One day the Fox came, and having approached and made obeisance, said, “Hail, 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 (शुभु मञ्च cr.) is quite gone: please to enter my poor dwelling, that I may listen to your conversation (चालाप cr. or संलाप cr.).” The Fox said, “In the first place, answer me one question. I see here the foot-marks (पादचिन्ह 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 Kārtavirya, to revenge his death (धर्मस्वाराय), attacked (र्तु दृथ् with उप) the hermitage Jamadagni, when Rāma was away (विना राम); and they the pious and unresisting (सर्मुद्धरं) sage, who had repeatedly, but in vain, upon his valiant son (कुक्तु राम रामेति विन्नोप्पां). They then departed:
and when Rāma returned, bearing fuel (समित्वाकि:) from the thickets, he found his father lifeless; and thus bewailed (rt लप with वि) his unmerited (चन cr.) fate:—"Father, in resentment of my action (मापथ्रकोश्वा:) have you been murdered by wretches as foolish as they are base (बुद्रेः बालिञ्जीश्व:)! by the sons of Kārtavirya are you struck down (rt हन with नि), as a deer in the forest by the huntsman’s shafts. How great is the crime they have committed, slaying an old man like you, wholly occupied (वैभवाः with pious cares, and engaging not with strife (खु धमां or उन्नतसंघुः))!" Thus lamenting, bitterly and repeatedly (लालणि), Rāma performed his father’s last obsequies (प्रेतकार्याशि), and lighted his funeral pil (चिति f.). He then made a vow (प्राप्तं खृ, प्रतिद्वं खृ) that he would extirpate (rt मूल with नि or rt वि with नि) the whole Kshatriya race.

Exercise 132.

If a person be possessed of a hundred coins (स cr.), he desires to gain a thousand; and when this desire is gratified, he wishes to have a lack (लख 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 Vishnu. Such, then, being the case (तथा सति) with mankind.
Who is there that is exempt from these desires upon desires (उत्तरोत्तरलोभीन cr.)?

**Exercise 133.**

Formerly, when Brahmá was desirous of creating the world (विसृज्यो: gen.c.), the several castes, Bráhmans, Kshatriyas, Vaiśyas, and Súdras, were in succession produced (समुद्धिष्ठ:) from his mouth, breast, thighs, and feet. The beings, thus created, were at first endowd with righteousness: they were pure; their hearts were free from guile (शुद्धा:करण:) they abode wherever they pleased (यथेष्टावधिन), and were filled with perfect wisdom. After a while Kála infused (स्वात्तं) into their minds sin, the seed of iniquity, स्वभवीज 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 (शमयन्ति) the offences of those by whom they are observed. But some, from whose hearts the dross (मल:) of sin was not emoved, assented not to sacrifices, but reviled the gods and Vedas. For these, the places assigned after death are the terrific regions of darkness (सन्ध्याविन्य), of fear, and of great terror; the fearful hell of sharp swords (ससितत्वन) and scourges (आङ्सुविन). The sun, the moon, the planets shall repeatedly be and cease to be (गत्वा गत्वा नियमलो:) but those who adore the deity shall never know decay.

**Exercise 134.**

Attentively (रक्षायना भूल्या) listen to the duties.
which I shall describe (मया वक्ष्यमाणान्) as those severally (यथाक्रमं) of the Brāhman, the Kshatriya, the Vaiśya, and the Śūdra.

The Brāhman should make (द्वात) gifts, should worship the gods with sacrifices, should be assiduous in repeating the Vedas (साध्यायत्तयप:), should perform oblations, and should preserve the sacred flame (सर्विनपरियाहः कुवेत्). He must ever seek to promote the good of others, and do evil unto none (न कष्टचित्); for the best riches of a Brāhman are, universal benevolence.

The man of the warrior tribe should cheerfully (स्वात्म) give presents to Brāhmans, perform various sacrifices, and study (सधीयित) 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 (दुशान्तः शासनात्) and cherishing the good (पिदितां परिपालनात्), the monarch who maintains the discipline of the four castes (वर्णसंस्थधरे सधक cr.), secures whatever region he desires.

Brahmā, the great parent of creation (लोकमितानां) gave to the Vaiśya the occupations of commerce and agriculture (कृषि), and the feeding of flocks and herds (पाषाणपल्लविध्य), for his means of livelihood.

Attendance upon the three regenerate castes is the province of the Śūdra; and by that he is to subsist, or by the profits of trade (क्रयविनिक्यजीरे धनी) or the earnings of mechanical labour (बाहुल्यः).
Exercise 135.

The householder is then to remain (निवेदः) at even-ide in his court-yard (गृहाञ्च्छो), as long as it takes o milk a cow (गोदोमातां कालं), or longer (तदूः) if he pleases, to await the arrival (ग्रहणार्थं) of a guest. Should such a one arrive, he is to be received with hospitable welcome (खामतादिना); a seat is to be offered to him (ञासनप्रदानेन); 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 de-parts, to be accompanied on his way (गच्छन्त्यायानेन) by his host with friendly wishes.

A householder should ever pay attention to a guest who is not an inhabitant of the same village (सैक्याकासिनः), but who comes from another place, and whose name and lineage are unknown (श्रमातकुलनांत्यानः). He who feeds himself, and neglects the poor and friendless stranger in want of hospitality, goes to a region of horror (खो तत्त्वम्). Let a householder, who has a knowledge of Brahmā, reverence a guest, without inquiring (अपृृष्ट्र) his studies, his school (पर्वतं), his practices, or his race.

Exercise 136.

Hear an account (निबोध) of the nature (ख्यायं) of the Kali age, respecting which you have inquired, and which is now close at hand (ञासन cr.).

The observance of caste, order, and institutes (ञाथचर cr.) will not prevail in the Kali age; nor will that of the ceremonial enjoined by the Rik, Sāma
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 (स्वभावः) will no longer be a title of supremacy (स्वाभिमानः). Men will fix their desires upon riches, even though dishonestly acquired (स्वायावास cr.).

The women will be fickle, short of stature (हृदेहा), gluttonous; they will have many children (बहुप्रजा), and little means; and will pay no attention (सनापूर्त 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 (चरिक्षतारः), will plunder (हर्तरः) their subjects; and under the pretext of levying customs (शुल्काज्ञे), 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 Brāhman, what food there is in your house (यद् सञ्च भवतो गृहे तत् कथ्यातां).

Nidāgha. There are cakes of meal, rice, and barley: partake, venerable Sir, of whichever best pleases you (यद् रोपते).

Ribhu. None of these do I like. Give me rice
boiled with sugar (निहान), and milk with curds (पायस).

Nidāgha. Ho, Dame! be quick, and prepare (प्रसाधन) whatever is most delicate in the house, to feed our guest.

The wife of Nidāgha, in obedience to her husband’s commands (भ्रं वचनगौरवात्), prepared savoury food, and set it before the Brāhmaṇ; and Nidāgha, having stood before him until he had eaten of the meal (भ्रं वचन्), thus addressed him:

Nidāgha. Have you eaten sufficiently, great Brāhmaṇ? and has your mind received contentment (चाहरेण खस्य)? Where is your present residence (खनिजासो 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 तृतिः मां परिप्रृत्तिः)? 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 (पुमान) goes every where and penetrates (आपी) every where. I neither am going nor coming, nor is my dwelling in any one place (स्तब्देशानिकेतनः).

Exercise 138.

King Bharata went to the great river for the purpose of ablution (संभोजनम). Whilst occupied in bathing there came to the same place a young deer (हरिश्री), which, standing in the water, began to drink of the stream. On a sudden was heard the loud
and fearful (भयग्राहः) roaring (नादः) of a lion; on which
the fawn, being excessively alarmed, jumped (रङ्ग सु
with वन) 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 (पोषयं कृ)
every day, and it thrave and grew up (विधृप्त) 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 (विमुक्तराज्यतन्तनयशाच्य),
and now indulged in selfish affection for a fawn.
In course of time (कालेन) the King died, watched
(खवितः) by the deer, with tears in its eyes, like a
son mourning for his father; and he himself, as he
expired (प्रायान तं रंग), cast his eyes upon the an-
imal, and thought of nothing else (नान्यत विभिन्नविनी-
वन). In consequence of the predominance of this
feeling (तत्कालकृतभावभावान्) at death he was born again
as a deer, with the faculty of recollecting his former
life (जातिस्मरण cr.).

Exercise 139.

Muchukunda fell down (प्रतिपद्ध) 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 ममायुं).
Thou art the benefactor of mankind, the refuge (सरसं)
of every living being. Thy words (चाक्ष) are of deeper
tone (सीततरं) than the muttering (नादाल) of the thunder-
loud. Earth sinks beneath the pressure of thy feet

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 immovable (चराचर). Thou
art the creator of the world, and beside thee
बया विना) there is not any thing.  O lord of all,
worthy of all homage, I come to thee, desiring the
illness of felicity (निर्हारण), emancipation from all
existence (संसारान)"

Exercise 140.

The sage replied: "You recall to my recollection
सारितोह है) that which was of old narrated by my
father's father, Vasishtha. I had heard (पुलो मया)
that my father had been devoured (भिगित:) by a
Rakshasa employed (प्रयुक्त) by Viswamitra. Violent
anger seized me (ममान्तत), and I commenced a sacri-
ce for the destruction (dat. case) of the Rakshasas.
Hundreds of them were reduced to ashes (भलीकृत
-) by the rite; when, as they were about to be
tenirely destroyed (संवीयमाशेषु तेषु), my grandfather
asishtha thus spake to me: 'Enough (सल नोपेन),
y child: let thy wrath be appeased: the Rakshasas
are not culpable (नापराधने): thy father's death was
the work of destiny (विहित cr.). Anger is the pas-
ton (भाव:) of fools: it becometh not a wise man.
by whom, it may be asked, is any one (क: केन) killed?
Every man reaps the consequence of his own acts
लक्षतुषुक). Anger, my son, is the destruction (नाश-
of all that man obtains by arduous exertions, of fame, and of devout austerities; and prevents the attainment of heaven or of emancipation. The chief sages always shun wrath: be not thou, my child, subject to its influence. Let no more of these unoffending spirits of darkness be consumed. Mercy is the might of the righteous.

*Exercise 141.*

When Hiranyakaśipu heard that the incantations of his priests had been defeated, he sent for his son, and demanded of him the secret of his extraordinary might. "Prahláda," he said, "thou art possessed of marvelous powers: whence are they derived? are they the result of magic rites? or have they accompanied thee from birth?" 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: it is no more than that which is possessed by all, in whose hearts Vishnu abides. He who meditates not of wrong to others, but considers them as himself, is free from the effects of sin, inasmuch as the cause does not exist: but he who inflicts pain upon others, in act, thought, or speech, sows the seed of future birth, and the fruit that awaits him.
her birth is pain. I wish no evil to any, and do speak no offence; for I behold Kesava in all ings (सवेंभूतखं), as in my own soul."

When he had thus spoken, the Daitya monarch, s face darkened with fury (क्रोधान्भकारितमुखः), com-manded his attendants to cast his son down (सघः प्रता) from the summit of the palace where he was tting (प्रासादशिष्यरस्यतः agreeing with इत्येवः), that body might be dashed in pieces (भिष cr.) against the rocks. Accordingly, the Daityas hurled the boy own, and he fell cherishing Hari in his heart; and arth, the nurse of all creatures (अग्राधी), received him gently on her lap, thus entirely devoted to Kesava the Protector of the world.

Exercise 142.

Whilst Kesava and Rāma were sporting in that region (विहरतोऽति राम्येवयोः), the rainy season श्रवः ended (वणीताः), and was succeeded by autumn, when the lotus is in full bloom (विक्रमशङ्कोजना). The peacocks, no longer animated by passion (परिताब्र), were silent in the woods, like saints who have come to know (परिज्ञा) the unreality of the world. Evaporated (तप cr.) by the rays of the sun, lakes were dried up (शोष्य पद्यः), like the hearts of when withered by the contact of selfishness.ightly in the starry sky shone the moon with un-finished orb (चालकतमकंतः), like the saintly being has reached the last stage of bodily existence the company of the pious. The ocean was still
and calm (शान्तोदकः), and exhibited no undulations (वीचारहित cr.), like the sage who has acquired undisturbed tranquillity of spirit (निर्मलाम्य). Every where the waters were as clear as the minds of the wise, who behold Vishnu in all things (नाते सर्वागे विख्याति). The clouds of the atmosphere, the muddiness of the earth, the discoloration (कालुषयं) of the waters were all removed by autumn, as abstraction (प्रत्याहार इच) detaches the senses (इन्द्रियाणि) from the objects of sense.

**Exercise 143.**

Vast forests are consumed by fire; mighty trees are uprooted (उत्पाद्यने) by fierce winds; villages, with their inhabitants (सत्तासिनः), disappear (विलुप्ति) by the force of streams; the earth, with its grass and other products (सत्तासिदिः), is scorched by the sun's heat; the sun, illuminating by its golden (सुचवी 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 (कृष्ण cr.), produces various crops (नाना शस्त्रं). From perceiving such energies as these (इत्यादिशाति) existing in fire, the wind and other objects, men declared them to be sentient (चेतनान्), and worshipped them as gods (देवयनं).

**Exercise 144.**

Vaśishṭha on hearing of the destruction (हमान अश्वत्त) of his sons by Viśvāmitra, supported (धारया-
his affliction, as the great mountain sustains the earth. Afterwards meditating his own destruction (शालविनाशय मंत्र कृत्ता), the divine sage hurled himself (शालान्त मुमोच) from the summit of Meru, but fell on the rocks as if on a heap of cotton (तूलर-शालिवं). Escaping alive from his fall (यदा न ममार पाते), 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 (बद्धा करे शिलां), but was cast up by the waves on the dry land (स्थले नक्तः). 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 Vipāsá, then swollen by the rains (प्रावृट्काले नवाम्मोपूर्वां), and sweeping (हर्मान) in its course many trees torn from its brink; but the river severing his bonds, deposited him unbound (विपाजः) on its bank. Hence the sage called the stream Vipāsá (विपाजेआति नाम चन्द्रे). He afterwards threw himself into the Satadru (Sutlej), which, on seeing the Brāhman brilliant as fire, rushed away in a hundred directions (स्तथा विद्वृत्ता); whence its name.

Exercise 145.

There was once a Prajápati called Anga. His son was Vena, who was addicted to cupidity, throwing his duties behind his back (स्थिरकाण्ड पृश्चन्तः गृथा), owing to the taint derived from his maternal grand-
father (मातामहद्रोपात). When Veṇa became king, he established (स्थापयामास) an unrighteous rule of life (मयैदात), and transgressed the Vedas. In his reign (तस्सन्न राजगिर) men lived without repeating the Vedas and without sacred invocations (नःसाध्यायवर्ष्टकर्या), and the gods drank no Soma-juice at sacrifices. The monarch declared that he was himself the object and the offerer of sacrifice (सहम् इत्याय यहा ज), and that sacrifices and oblations should be presented to him (मय) alone. Then all the Rishis, headed by Marīchi, addressed him, saying, “Practise not (सा कुरु) unrighteousness, O Veṇa; this is not the eternal rule of duty.” The infatuated king mockingly (प्रहस्य) replied, “Who but myself (कोस्यः) is the ordainer of duty? to whom ought I to listen (क्योऽऽ मया ग्रोत्यः)? who on earth is like me (मया समः) in sacred knowledge, in valour, in devotion, in truth? Ye who are deluded (भवन्ते मूढः) and senseless know not that I am (न बिकर्त्र मां) the source of all duties. Doubt not that (श्रद्धा न कस्वय), if I willed (इच्छिन्न), I could burn up the earth, or inundate it (प्रावेयः) with water, or shut up heaven and earth.” When Veṇa could not be restrained, the Rishis became incensed, and seizing him, smote his left thigh (सहम् जहं). From his thigh (कृत्वा loc. c.) so struck was produced a man very short and black, who became the progenitor of the Nishādas and the Dhīvaras.

**Exercise 146.**

The gods discomfited by the Daityas (दैत्यनिर्विष्टः),
ed to Vishnu for refuge (सरसं), and addressed him, saying, “Spirit of all (सच्चालन्), have compassion on us and defend us by thy mighty power.” Hari, the reator of the universe, being thus prayed to (सत्सूर-रन:), smiled and spake: “Do you act as I enjoin. Let all the gods, associated with the Asuras, cast all sorts of medicinal herbs (सकलोष्पी:) into the sea of milk (स्वरामी); and then taking the mountain Mandara for a churning-stick (मन्थानं), the serpent Vahuki for a rope (नेत्रं), churn (रत मन्थं; let it be churned, अयतां) the ocean together for nectar.” Being thus instructed by the god of gods, the divinities entered into alliance with the demons (सम्मान म सुरैः: कृत्वा), and commenced to churn (सपितूः) the ocean for the Amrita. Hari, himself in the form of a tortoise (कृष्णकृपी), served as a pivot (सत्याहान्) for the mountain as it whirled round (अभमत: gen. c.).

**Exercise 147.**

From the ocean of milk, thus churned (सन्यानि तथा स्वरामौ) by the gods and Dānavas, first uprose the ow Surabhi, the fountain of curds, worshipped by the divinities. Then appeared the goddess Vārunī, her eyes rolling with intoxication (महारूपिणिनासयना). Next from the whirlpool (सावर्त cr.) of the deep, rang the celestial Pārijata tree, the delight of the nymphs of heaven, perfuming (सासयन) the world with blossoms. The troops of Apsarasas were next induced of surprising loveliness. The cool-rayed moon next rose, and was seized by Mahādeva. Then
poison was engendered from the milky sea (स्वराजस्वृत्यं), of which the snake-gods (नागा:) took possession. Dhanwantari, robed in white (भोगास्वरथः) and bearing (विक्रमः) in his hand the cup of Amṛita, next came forth, beholding which the sons of Diti and of Danu (देवेयद्रानवः:) were filled with delight. Then seated on a full-blown lotus (विक्रमाष्ट्रकहोः), and holding a water-lily in her hand, the goddess Śrī, radiant with beauty, rose from the waves. The great sages enraptured, hymned her (तुष्टवः:) with the song dedicated to her praise (अरमूणेन).

Exercise 148.

In ancient times there was a great contest (कलह:) between the Brāhmans and Kshatriyas, to establish each their own superiority (स्त्रव्याण्यसिद्धः). Viśvāmitra and other celebrated Kshatriyas wished to have the power of teaching the Vedas (वेदाध्यायपने स्वातः
स्वाक्षरसाधिकार इत्यैष्वः); and clear traces of the enmity which existed between Viśvāmitra and Vaśishṭha, in regard to the office of domestic priest, are found in the Rig-veda (तदुद्देश चार्यवेदे प्राप्तते). Both of these persons performed the office of priest to a certain king called Sudās, as appears from the hymns written by them respectively (इति मूर्तेऽत्तमेऽ: &c.). In these they themselves eulogize (साप्तते) their own potency in propitiating the gods. In like manner it is inferred (सन्नम्यतः) from the history of Paraśu-rāma, who was the son of a Brāhman and is said to have exterminated the Kshatriyas, that the ancient Brā-
nans, not being satisfied with the right over the Vedas (वेदाधिकारेयसमन्नुसा), endeavoured to acquire royalty power.

Exercise 149.

There was a great Kshatriya named Gādhi, renowned in the world, whose son was Viśwāmitra. Gādhi was a great devotee (योगी), and he set his heart on abandoning his own body (देहयासे मनज चक्रे) after installing (सभिषिष्ठ) his son as king. His subjects entreated him not to go away, but to deliver them from their fears (समान लाभि भयान). He replied that his (मन) son should protect the whole world. Having accordingly installed Viśwāmitra, the king went to heaven, and was succeeded (सभिषिष्ठ नृप:) by his son. When Viśwāmitra became king, he heard that there was great cause of apprehension (श्राव महाभयं) from the Rākshasas; and issued forth with his army consisting of all four members (चतुर्भुजनाऱ्यः). Having marched a long way (दुरस्थ श्रावान्त) he arrived at the hermitage of Vasīśṭha. There his soldiers constructed many dwellings, and the sage beheld the whole forest broken up (अज्ञायानं) by them. Enraged at this, he commanded his cow to create (तृश्व) terrible men, called Śavaras. Then were created men of terrible aspect, who scattered (रत हुः with विर) in all directions the army of Viśwāmitra. Upon this, the son of Gādhi, determined on devoting himself to penance (तपसि मनो दृष्टः), and on the banks of the Saraswati he macerated his body.
with fastings (उपवासः ज्ञेयमासः), living on water, air, and leaves, sleeping on the sacrificial ground, &c. Several times the gods threw impediments in his way (अतिवीर्यं चक्षुः), but his attention was never diverted (चुड़ियर नापयाति) from his observances. Having by these strenuous efforts attained Brāhmaṇhood (ब्राह्मणबलः), the object of his desire (कृतकामः), he wandered over the earth like a god.

Exercise 150.

Gopīramaṇa was a man of extraordinary strength. One day when he had gone to the river to bathe, a number of strong fellows (वहः शूरः) exerted themselves (व्यापारयामासुः) to bring to the landing-place (वहः शानेतु) a large stone; but the great weight of the rock rendered all their endeavours fruitless. Just at this time an elephant-driver (हस्तिपक्षः) was leading an elephant to water him (पानीयं पायवित्तः) at the spot; so the fellows asked him to let his elephant help bring the stone to the landing-place (वये हस्तिपक्ष चनेन हस्तिना &c.), and offered to give him something as a present (वये भवते द्रव्यादिके दास्यामः). Upon this, the man set (योजयामास) his elephant to move the stone, but although the elephant repeatedly tried to lift (उड़त्तु) 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). Gopīramaṇa, having observed all this, called the men to him and said to them, “My lads (वये शूरः), how does it happen that you make such a piece of work
Exercise 151.

In ancient times there lived in Vanga a prince who ruled his subjects as if they had been his children. One day a vulture alighted (पपात) upon his palace: whereupon the king, having taken it for a sign of future calamity (भावनिन्द 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 (चारितम् चारितः). What rite can avert it (तस्य शाशि: केति)?" The Pandits answered all together, "Sire (भो देव), this vulture must be killed, and an oblation made of its flesh (तमासेन होमः क्रियतां)." "But how shall I catch (रतं प्र) the vulture?" replied the king. Upon this all were silent. At last one Brāhman, who was seated in the assembly, and who a few days before (स्वप्तिर्भव) had come from Kānyakubja, said, "I had gone (गया गतः) to Kānyakubja on account of a procession to a holy place (तीर्थेयात्रापरम्प्रेण), 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 Brāhmans, captured the vulture by means of charms (मन्त्रेण), and offered a sacrifice of its flesh. Of this I was eye-witness (मया प्रव्यक्तः), and I advise your majesty to do the same."
Exercise 152.

The castes of Brāhmans and others (ब्राह्मणादिवर्गः) which now dwell in India (भारते) sprung (जाति) of old from a certain race of men called Aryas, who were descended from the same stock as the Persians (यन्नूलात् पारसीकास तस्मात् &c.). Their community of origin (रक्मूलतवं) is understood from the study of history and from the similarity of their languages. Moreover, just as (नक्त) the worship of fire has always prevailed (रज चतुर्दशी महायो) in India, so too it was formerly practised in Persia. From the want (अभावान्) of trustworthy histories, the time of the arrival of the Aryas 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 चक्कपयन्तं). But these Aryas, who spoke the Sanskrit language, were not the earliest inhabitants of India. Men of another race (जनास् ताज्जवल्लश्शीयः), called Dasyus &c., dwelt before in the land, and being gradually conquered by the Aryas, took refuge in the mountains and other places (परवेत्तालोक देशान्त समाभ्रवत्). A remnant of these tribes, named Bheels &c. (तेषां जेषो विज्ञाविनामा), is found to this day in the Vindhya mountains and elsewhere.

Exercise 153.

Whoever examines the Vedic (वैदिक cr.) language and the modern Sanskrit (सन्तानसंस्कृतभाषा cr.) will, without doubt, find a great difference between them. The difference in inflections &c. (विभक्तियां), which
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 Aryas was rustic (ग्राम्य cr.); but by constant use (नित्यवहनेर ध्वनिमय) it was at length thoroughly polished by Pāṇini and others. Afterwards a vernacular dialect (प्राकृतोक्ति cr.) growing up by degrees, the common people gave up speaking Sanskrit (नूँ: संस्कृतं); and the Sanskrit language being only spoken by learned men, and preserved in books, underwent no (न प्राप) further change.

Exercise 154.

When the Aryas who settled in India (भारतवर्षे) gradually ripened in knowledge (विद्याचुत्वसिं ग्राम्य), they began to engage in abstruse discussions (निगृह-वादेषु). How did the world (जगत् कथं) originate? Is it eternal (किम् जनादि) or had it a beginning (सादि)? Has it any maker? Out of what (कुटस्) did he create the universe? Had he a form or is he formless? Had he any qualities or none (गुणवान् उत्त निगृहः)? In regard to such questions, men became desirous of knowing the truth (इत्यादित्तत्त्वज्ञासा &c.). Hence the glory (महिमा) of the gods, who are venerated in the Vedic hymns, gradually declined. In the Upanishads the supreme Spirit (परमाल्ल्लन cr.) alone is celebrated. Afterwards different philosophers (नाना बुधः) promulgated various systems of belief (नाना मनन). Framed thus, the Vedánta, Nyáya, Sánkhya, and other systems of philosophy (द्वीनानि) arose.
Brahma is the instrumental cause of the world, and also its material cause (निर्मित्तम् उपादानानाकारः). Brahma alone is eternal, such is the doctrine of Vyāsa (इति व्यासेन मन्यते). Indiscrete (स्वयंत् cr.) eternal Nature (प्रकृति cr.) developing itself from itself (खण्डः खण्डः) was the producer of the world, this the sage Kapila declared. It is imagined by him, that there is no God (ईश्वरः कोष नासिकः); but Patanjali asserts the existence of a God, the creator of the universe. God created the world with subtle eternal existing atoms (सूक्ष्मेऽ जनादिभिः सञ्जीव परमाणुभिः), this and other opinions Gautama asserted. All these philosophers are known in India under the appellation of Munis (मुनीतिष्टन्तेन), and they declare that final emancipation is to be attained by their respective systems (खेन खेन मार्गेन). But it is said by some, that no author of a Darśana is completely authoritative (प्रामाणिकः) except Jaimini and Vyāsa (जैमिनि-व्यासौ).

Exercise 155.

God made all things of nothing, by his mere word, in the space of six days (षड्भिः दिनैः). But how (नन्तु कथं) is it possible that God “made all things of nothing (चसतः)?” We reply [“We reply” is not to be expressed]: “How should it not be possible?” In illustration (तपाहि), we ask you, in turn (त्वेवं प्रतिप्रत्यक्षः), “How does fire burn fuel?” If you answer, “from the nature of things (समावाहित चेत),” —then we rejoin that [these four words not to be expressed] it is the same in the case before us.
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 नयमात्) that "nothing comes out of nothing,"—then we reply; "Not so (नासते जगद्वपिनिसमश्च इति वेच्); for there is no proof (मानावात्) that there is any such rule, and an unsupported allegation deserves to be met by an unsupported negative."

Exercise 156.

Now prudent Bhishma deem'd the time arriv'd,
When the brave scions 1 of each royal house,
Of Kuru and of Pandu, 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 Drofa, Bharadwaja's son,
Wise, brave, and pious, did Gangeya 5 find,
Rever'd as his high fame and rank demanded 6.
Well-pleased, assented Drofa to the charge 7;
And, by his cares, the gallant sons of Pandu
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 puca cr., suva cr., tanay cr. 2 अन्तर्विशिष्टा cr., अन्तर्विशिष्टा cr. 3 Rt इथ with चनु. 4 सासार्य cr. 5 A name of Bhishma. 6 यथाहैत: पूजित. 7 गुहः तान् सवान् प्रतिज्ञाप्राह शिष्येन. 8 शिष्यित cr.
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 (चार्यपुत्र), 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 Bhágráthí'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
A northward journey. From a pious troop
Of Bráhmans, Yudhishtíra 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 Draupádi, 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."
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."
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.
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 Sanskrit character, correcting the Sandhi as he proceeds. He is then to translate the Sanskrit into English.]

Agnis uvācha | Na apas praveshtum śakshyāmi
shayas me atra bhavishyat | Saranam tvam praanam asmi swasti te astu mahadyute | Adhyas

gnis Brahmatas kshatram asmanas loham utthitam | Fesham sarvatragam tejas svasu yonishu sanyati |

Vrihaspatis uvacha | Twam agne sarvadevatam

wukham tvam asi havyavat | Twam antar sarva-
huttanam guhhas charasi sakshivat | Twam ahus

kam kavayas tvam ahus trividham punar | Twayag
daktam jagat cha idam sadyas nasyet hutasa

atim | Gachchhanti saha patnibhis sutaits api cha

isvatim | Twayi apas nihitas sarvas twayi sarvam

lam jagat | Na te asti aviditam kinchit trishu

akeshu pavaka | Swayonim bhajate sarvas visasva

pas aviisan-kitas | Aham tvam vardhayishyami brhais mantras sanatanais |

Exercise 166.

Asti Trigartas nama janapadas. Tatra asan gri-

yapatayas trayas sphtitasaradhanas sodaryas Dhana-

ndhanyakadhanakakhyas. Teshu jivatsu na vavar-

na varshani dvadaasa Dasasatakhhas. Kshinasaram

syam oshadhyas bandhyas na phalavantas vanas-

yatayas; kliivas meghhas; kshinasrotasas sravantyas;

m-kaseshani palvalani; nirnishyandani utsamanda-

ni; viralibhutam kandamulaphalam; avahinas

uthhas; galitas kalyanotsavakriyas; bahulibhutani

skarakulani anyonym abhakshayan prajas; paryat-

than itastatas valakapandurani narasirahkapalani;

piryaundanta kushkas kakamanadyalas; kinyibhutani

garagramakharvapatubhabhedanadini. Te ete griha-
patayas sarvadhānyanichayam upayujya ajāvikatām
gavalaganam gavām yūtham dāsidāsaajanam apatyāni
jyeshthamadhyamabhārye cha kramaṇa bhakshayito
kanishthabhāryā Dhūminī śwas bhakshanīyā iti sama-
kalpayan. Atha kanīyān Dhanyakas priyām svām
attum akshamas tayā saha tasyām eva nīśi apāsarad

Exercise 167.
Deva mayā api paribhramatā vinḍhyāṭavyām b
api kumāras kshudhā trishā cha kliśyan aklesārha
kwachit kūpābhyaṣe ashtavarshadeśīyo drishtas. S
cha trāsagadgadam avadat; Mahābhāga kliśtaṣy
me kriyatām āryasāhāyyaṇam. Asya hi me prānā
pahārīṇām pipāsām pratikartum udakam udan̄cha
iha kūpe ko api vṛddhas mama ekāsaraṇabhūtās pa
titas. Tam alam asmi na aham uddhartum i
Atha aham abhyetya vratatyā kayā api baddha
uttārya tam cha bālam vanśanālīmukhoddhritābh
adbhis phalais cha pānchashais śarakshepochchha
tasya likuhavṛikshasya śikharat pāshāṇapātita
pratyāntapraṇavṛittim āpadya tarutalaniṣhanṇas ta
jarantam abruvam: Tāta kas eshas bālas kas vā bh
vān katham cha iyam āpad āpannā iti. Sas aśr
 gadgadam agadat śrūyatām mahābhāga.

Exercise 168.
Rūjan dudhukshasi yadi kshitidhenuṁ enāṁ
tenā adya vatsam iva lokam imam pushāna
Tasmin cha samyak aniśam pariposhyaṁaṇe
Nānāphalais phalati kalpalatā iva bhūmis
Exercise 169.


Exercise 170.

Yas kámanmanyú prajaháti rájá pátre pratishthá-nyate dhanam cha | Viśeshávid śrutaván kshipra-ñi tam sarvalokas kurute pramáṇam | Jánáti visvá yitum manushyán víjñátadosheshu dadháti daṇḍam | Jánáti mátrám cha tathá kshamám cha tam tádriśam | és jushate samagrá | Sudurbalam návájanáti kṣa-
chit yuktas ripum sevate buddhipúrvam \ Na vigra-
ham rochayate balasthais kále cha yas vikramata-
sa dhíras \ Prápya ápadam na vyathate kadáchá
udyogam anwichchhati cha apramattas \ Duhkan
cha kále sahate mahátma dhurandharas tasya jité
sapatnás \ Na vairam uddípayati prásántam na dor-
pam árohati na astam eti \ Na durgatas asmi ii
karoti akáryam tam áryásílam param áhus áryás \n
Exercise 171.

Vyághri iva tishtha tísar pádvarjyantaí rogá
cha śatravasá iva praharanti dehe \ Ayus pariśravá
bhinnaghañatít iva ambhas lokás tathápi aḥam ácha
rati iti chitram \n
Exercise 172.

Nástikán bhinnamaryádán krúrán pápamatau sti
 tán \ Tyaja tán jnánam ásrita dhármikán upasevy
cha \ Kámalabhagahákírñám panchendriyajalá
nadém \ Návam dhřitimayím kṛitvá janmadurgá
santara \n
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Observe—With reference to page 19 and Exercise 22, the words मेघाविन्, रक्काकि, and धनि, which are the neuters of the adjectives मेघाविन्, रक्काकिन्, and धनन् respectively, will, of course, differ slightly from वार्ष in the genitive plural, where they will make the penultimate short instead of long (thus, मेघाविनां &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 ख्र read गा
Page 104, Exercise 41, for ज्येष्ठ read ज्यायस्