

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

Alphabetic Order. The alphabetic order is that given in § 1, but the following points are to be noticed here:

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

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

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

Introduction.

Alphabet.

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

Vowels.

		short	long
simple		अ <i>a</i>	आ <i>ā</i>
	palatal	इ <i>i</i>	ई <i>ī</i>
	labial	उ <i>u</i>	ऊ <i>ū</i>
	lingual	ऋ <i>r̥</i>	ॠ <i>r̄</i>
	dental	ॡ <i>l̥</i>	
diphthongs	palatal		ए <i>e</i> ऐ <i>ai</i>
	labial		ओ <i>o</i> औ <i>au</i>

Visarga : *h*.

Anusvāra : *ñ* or *m̐*.

Consonants.

		surd	surd asp.	sonant	sonant asp.	nasal
Mutes	guttural	क <i>k</i>	ख <i>kh</i>	ग <i>g</i>	घ <i>gh</i>	ङ <i>ṅ</i>
	palatal	च <i>c</i>	छ <i>ch</i>	ज <i>j</i>	झ <i>jh</i>	ञ <i>ñ</i>
	lingual	ट <i>ṭ</i>	ठ <i>ṭh</i>	ड <i>ḍ</i>	ढ <i>ḍh</i>	ण <i>ṇ</i>
	dental	त <i>t</i>	थ <i>th</i>	द <i>d</i>	ध <i>dh</i>	न <i>n</i>
	labial	प <i>p</i>	फ <i>ph</i>	ब <i>b</i>	भ <i>bh</i>	म <i>m</i>

Semivowels	{	palatal य y	lingual र r
		dental ल l	labial व v.

Sibilants: palatal श ष; lingual ष ष; dental स s.

Aspiration ह h.

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

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

4. Hence follow these two principles:

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

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

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

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

के चेषु सिक्ताभिर्मेघानामद्भिर्धान्यं प्ररूढम् — or thus: केचेषु-सिक्ताभिर्मेघानामद्भिर्धान्यं प्ररूढम्.

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

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

1. a: Short a has no written sign at all; the consonant-sign itself implies a following a, unless some other vowel-sign is attached to it (or else the *virāma* — see below, § 8). Thus the consonant-signs given above are really the signs for ka, kha, ca, cha, etc. (as far as ह ha).
2. ā: का kā. चा cā. धा dhā etc.
3. i and ī: कि ki. पि pi. धि dhi. — की ki. पी pi. धी dhi. The hook above, turning to the left or to the right, is historically the essential part of the character, having been originally

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

4. *u* and *ū*: कू *ku*. चु *cu*. बु *bu*. — कू *kū*. चू *cū*. भू *bhū*. Owing to the necessities of combination, consonant and vowel-sign are sometimes disguised; thus, दु *du*, दू *dū*; रु *ru*, रू *rū*; हु or ऊ *hu*, हू *hū*.
5. *r* and *r̄*: कृ *kr̄*. पृ *pr̄*. — कृ *kr̄*. तृ *tr̄*. With the *h*-sign, the vowel-hook is usually attached to the middle; thus, हृ *hr̄*.
6. *l*: क्ल *kl̄*.
7. Diphthongs. *e*: के *ke*. पे *pe*. ये *ye*. *āi*: कै *kāi*. धै *dhāi*.
o: को *ko*. भो *bho*. *āu*: कौ *kāu*. रौ *rāu*.

In some printed texts the signs for *o* and *āu* are separated, the $\bar{}$ or $\bar{}$ being placed over the consonant-sign, and not over the perpendicular stroke; thus, कौ *ko*, कौ *kāu*.

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

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

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

Examples of the horizontal arrangement are:

ग् *gga*, ज् *jja*, प् *pya*, न् *nma*, त् *ttha*, भ् *bhya*, स् *ska*, ण् *ṣṇa*.

Examples of the perpendicular arrangement are: क् *kka*, च् *cca*, क् *kva*, ज् *ṅja*, प् *pta*, त् *tta*.

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

Thus, of क् *k* in क्त *kta*; and in कण् *kṇa*, क्य *kya* etc.;

of त् *t* in त्त *tta*;

of द् *d* in द्ग *dga*, द्द *dda*, द्ध *ddha*, द्भ *dbha* etc.;

of म् *m* and य् *y*, when following other consonants thus, क्य *kya*, क्म *kma*, ण्म *ṇma*, द्म *dma*, द्य *dya*, ह्म *hma*, ह्य *hya*, थ्य *thya*, ध्य *dhya*;

of स् *ṣ*, which generally becomes स् when followed by a consonant; thus, च् *ṣca*, ज् *ṣna*, ष् *ṣṭa*, ष्य *ṣya*.

The same change is usual when a vowel-sign is added below; thus, सु *ṣu*, शृ *ṣṛ*.

11. Other combinations, of not quite obvious value, are ण् *ṇna*, ष् *ṣṭa*, ष् *ṣṭha*; and the compounds of ह् *h*, as ह्ण *hṇa*, ह्ण *hna*.

12. In a case or two, no trace of the constituent letters is recognizable; thus, क् *kṣa*, ज् *jña*.

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

thus containing *r* as its first member is followed by one of the vowels *i*, *ī*, *e*, *o*, *āi*, *āu*, with or without a nasal symbol, the *r*-sign must stand at the extreme right; thus, **के** *rke*, **की** *rko*, **कौ** *rkāu*, **कि** *rki*, **की** *rki*, **कं** *rkaṁ*, **कांसि** *rkānsi*, **भी** *rbhīm*.

2. If pronounced after another consonant or consonants, *r* is indicated by a slanting stroke below, to the left; thus, **ग्र** *gra*, **प्र** *pra*, **स्र** *sra*, **द्र** *dra*. And, with modifications of the preceding consonant-sign like those noted above, **त्र** *tra*, **अग्र** *gra*. In the middle of a group, *r* has the same sign as at the end; thus, **ग्र्य** *grya*, **स्रु** *srua*.

3. When **र** *r* is to be combined with a following **र** *r*, it is the vowel which is written in full, with its initial character, and the consonant in subordination to it; thus, **र्र** *rr*, **निर्ऋति** *nirṛti*.

14. Combinations of three, four, or even five consonants (this latter excessively rare) are made according to the same rules; thus, **त्त्व** *tva*, **द्ध** *ddhya*, **द्व** *doya*, **द्र** *drya*, **प्स्व** *psva*, **त्स्य** *tsya*, **स्र्य** *cyya*, **श्थ्य** *ṣhya*; **न्क्स्व** *ṅksva*, **श्र्य** *ṣhya*, **त्स्य** *tsya*; **त्स्व्य** *rtsnya*.

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

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

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

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

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

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

19. The numeral figures are

१ 1, २ 2, ३ 3, ४ 4, ५ 5, ६ 6, ७ 7, ८ 8, ९ 9, ० 0.

In combination, to express larger numbers, they are used precisely as are European digits; thus, **२४** 24, **४८५** 485, **७६२०** 7620. This system of notation originated in India, and was brought to Europe by the Arabs, who call it the Indian system, as we style it the Arabic.

20. In writing Sanskrit the Hindus generally begin at the left of the letter, and make the horizontal top-stroke last; thus, **र**, **ग**, **न**; **३**, **३**, **श**; **।**, **क**, **क**. But often the horizontal stroke is made first, and the perpendicular stroke added without raising the pen from the paper; thus, **१**, **व**; **१**, **क**.

System of Sounds: Pronunciation.

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

I. Vowels.

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

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

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

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

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

II. Consonants.

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

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

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

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

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

29. The aspirates are not double letters.

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

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

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

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

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

* But the Hindus generally use linguals to represent the English dentals; thus, लण्डन *lanḍana* = 'London.'

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

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

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

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

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

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

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

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

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

42. All three sibilants are always surd.

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

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

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

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

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

Light and Heavy Syllables.

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

Changes of Sounds. Guṇa and Vṛddhi.

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

50. The following table exhibits these changes:

Simple vowels	अ a आ ā	इ i ई ī	उ u ऊ ū	ऋ r
Guṇa	अ a आ ā	ए e	ओ o	अर् ar
Vṛddhi	आ ā	ऐ āi	औ āu	आर् ār

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

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

as it is sometimes expressed, अ *a* is its own *guṇa*; आ \bar{a} remains unchanged for both *guṇa* and *vṛddhi*.

53. The *guṇa*-increment does not, except in exceedingly rare instances, take place in a heavy syllable (see § 48) ending in a consonant: e. g., चित् *cit* may become चेत *cet*, and नी *nī* may become ने *ne*; but चिन्त् *cint* or निन्द् *nind* or जीव् *jiv* may not become चिन्त् *cent* or नेन्द् *nend* or जीव् *jev*.

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

Roots and Stems.

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

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

Accent.

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

Conjugation of Verbs.

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

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

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

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

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

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

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

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

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

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

- I. Present-System: a. Indicative. b. Imperfect. c. Imperative. d. Optative. e. Participle.
- II. Perfect-System. a. Indicative. b. Participle.
- III. Aorist Systems (of triple formation). a. Indicative. b. Optative (sometimes = "Precative").
- IV. Future Systems.
 - A. Sibilant Future. a. Indicative. b. Preterit (= "Conditional"). c. Participle.
 - B. Periphrastic Future. a. Indicative.

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

Verbal Adjectives and Substantives.

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

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

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

Secondary Conjugations.

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

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

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

Conjugation - Classes.

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

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

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

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

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

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

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

78. The classes are then as follows:

First Conjugation.

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

II. The **reduplicating class** (third or *lu*-class); the root is reduplicated to form the present-stem; thus, *जुहु juhu* from *√हु hu*, 'sacrifice'; *ददा dadā* from *√दा dā*, 'give'.

III. The **nasal class** (seventh or *rudh*-class); a nasal, extended to the syllable *na* [ṇa] in strong forms, is inserted before the final consonant of the root; thus, *रन्ध् rundh* (or *रणध् runadh*) from *रध् rudh*, 'hinder'.

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

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

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

Second Conjugation.

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

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

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

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

its stem by adding an accented *yā* to the root; thus, from √अद् *ad*, अब् *adyā*; from √रुध् *rudh*, रुध्य *rudhyā*.

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

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

Prepositions and Prepositional Prefixes.

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

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

Declension.

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

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

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

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

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

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

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

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

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

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

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

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

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

Lesson I.

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

Sing.	Dual.	Plural.
1. वदामि <i>vādāmi</i>	वदावस् <i>vādāvas</i>	वदामस् <i>vādāmas</i>
2. वदसि <i>vādasi</i>	वदथस् <i>vādathas</i>	वदथ <i>vādatha</i>
3. वदति <i>vādati</i>	वदतस् <i>vādatas</i>	वदन्ति <i>vādanti</i>

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

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

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

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

Vocabulary I.

Verbs to be conjugated like वद् *vad*:

चर् <i>car</i> (intr.) go, wander, graze (of cattle); (tr.) perform, commit.	पत् <i>pat</i> fall; fly.
जीव् <i>jīv</i> live.	यज् <i>yaj</i> sacrifice (<i>c. acc. pers. et instr. rei</i>).
त्यज् <i>tyaj</i> leave, abandon.	रक्ष् <i>rakṣ</i> protect.
दह् <i>dah</i> burn.	वद् <i>vad</i> speak, say.
धाव् <i>dhāv</i> run.	वस् <i>vas</i> dwell.
नम <i>nam</i> (intr.) bow, bend one's self; (tr.) honor, reverence.	वह् <i>vah</i> (tr.) carry, bear; (intr.) flow, blow, proceed.
पच् <i>pac</i> cook.	शंस् <i>śaṁs</i> praise.

Adverbs and Conjunctions.

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

Exercise I.

अथ जीवामः । १ । सदा पचथः । २ । अत्र रक्षति । ३ । अधुना
रक्षामि । ४ । यदा धावथ तदा पतथ । ५ । क्व यजन्ति । ६ । तत्र
चरथः । ७ । कुतः शंससि । ८ । त्वजामि कथम् । ९ । पुनः पतावः । १० ।
दहसि । ११ । पुनर्वदन्ति । १२ । तत्र वसावः । १३ । सर्वत्र जीवन्ति ॥ १४ ॥

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

Lesson II.

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

98. With the class-sign अ *a*, a final ए *e* of the gunated root unites to form अय *aya* — see § 159; so ओ *o* with अ *a* becomes अव *ava*; अर् *ar* with अ *a* yields अर *ara*. Thus, जि *ji*, 3rd sing. जयति *jāya-ti*; भू *bhū* भवति *bhāvati*; स्मृ *smṛ* स्मरति *smāрати*.

99. Roots in consonants: बुध् *budh*, 3rd sing. बोधति *bódhati*; चित् *cit*, चैतति *cétati*; वृष् *vr̥ṣ*, वर्षति *várṣati*.

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

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

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

101. The root **सद्** *sad*, 'sit', makes the present-stem **सीद्** *sida*. The root **गुह्** *guh*, 'hide', makes **गूहति** *gūhati*.

102. Several roots in final **आ** *ā* form their present-stem by a peculiar process of reduplication; thus, **स्था** *sthā*, 3rd sing. **तिष्ठति** *tiṣṭhati*** ; **पा** *pā* **पिबति** *pībati*; **घ्रा** *ghrā* **जिघ्रति** *jīghrati*. The final **आ** *ā* of the root is shortened in the reduplicated stem, except in the first persons.

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

a. Masculines: **देव** *deva*, 'god'.

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

b. Neuters: **फल** *phala*, 'fruit'.

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

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

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

** The dental sibilant **स्** *s* is changed to the lingual **ष्** *ṣ*, if immediately preceded by any vowel save **अ** *a* and **आ** *ā*, or by **क्** *k* or **र्** *r* — unless the **स्** *s* be final, or followed by **र्** *r*. Thus, **तिष्ठति** *ti-stha-ti* becomes **तिष्ठति** *tiṣṭhati* (the change of **थ** *th* to **ठ** *ṭh* — a process of assimilation — will be explained below). So **अग्निस्** *agni-su* becomes **अग्निष्** *agniṣu*; and **धनुसा** *dhanus-ā* becomes **धनुषा** *dhanuṣā*.

The nasalization of the alterant vowel, or in other words, its being followed by *anusvāra*, does not prevent its altering effect upon the sibilant; thus, **हवींषि** *havīṅṣi*. And the alteration takes place in the initial of an ending after the final **स्** *s* of a stem, whether the latter be regarded as also changed to **ष्** *ṣ* or as converted into *visarga*; thus, **हविष्पु** *haviṣ-su* or **हविःषु** *haviḥ-su* instead of **हविस्सु** *havis-su*.

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

105. Euphonic combination of vowels.

1. अ *a* or आ *ā* + अ or आ = आ. e. g. गता अपि *gatā api* = गतापि *gatā 'pi*.
2. अ or आ + इ *i* or ई *ī* = ए *e*. e. g. गता + इति *iti* = गतेति *gate 'ti*.
3. अ or आ + उ *u* or ऊ *ū* = ओ *o*. e. g. गता + उत *uta* = गतोत *gato 'ta*.
4. अ or आ + ऋ *r* = अर् *ar*. e. g. महा *mahā* + ऋषिः *rṣiḥ* = महर्षिः *maharṣiḥ*.
5. अ or आ + ए *e* or ऐ *āi* = ऐ *āi*. e. g. गता + एव *eva* = गतैव *gatāi 'va*.
6. अ or आ + ओ *o* or औ *āu* = औ *āu*. e. g. गता + ओषधिः *oṣadhiḥ* = गतौषधिः *gatāu 'ṣadhiḥ*.

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

Vocabulary II.

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

पा *pā* (*pibāti*) drink.

भू *bhū* become, be, exist.

यम् *yam* (*yācchati*) furnish, give.

वृष् *vṛṣ* rain, give rain; (fig.)
shower down; overwhelm.

स्मृ *smṛ* remember, think on.

स्था *sthā* (*tiṣṭhāti*) stand (intr.).

Subst. Masc.:

गज *gaja* elephant.

गन्ध *gandha* odor, perfume.

ग्राम *grāma* village.

नर *nara* man (*vir* and *homo*).

नृप *nrpa* king.

पुत्र *putra* son.

Neut.:

क्षीर *kṣīra* milk.

गृह *grha* house.

जल *jala* water.

दान *dāna* gift, present.

नगर *nagara* city.

Interj.:

हे *he* O, ho.

Exercise II.

सदा देवान् स्मरन्ति । १ । गृहं* गच्छामः । २ । जलं पिबति पुत्रः । ३ ।
नृपी जयतः । ४ । कदा फलानि यच्छथः । ५ । कुत्राधुना गजं नयामि । ६ ।
नयन्ति देवाः । ७ । नयथ हे देवाः । ८ । नरः फले यच्छति । ९ । अ-
धुना जिघ्रामि गन्धम् । १० । देवं यजावः । ११ । पुत्र ग्रामं गच्छन्ति । १२ ।
तत्र गृहे भवतः । १३ । सर्वत्र दानानि वर्षन्ति नृपाः ॥ १४ ॥

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

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

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

Lesson III.

107. Verbs. Accented *á*-class. Roots of this class form their present-stem by adding an accented अ *á* to the root, which is not gunated. The inflection of these stems is precisely like that of stems belonging to the preceding class, except as to the position of the accent; thus, क्षिप् *kṣip*, present-stem क्षिप *kṣipá*, pres. ind. क्षिपामि *kṣipāmi*, क्षिपसि *kṣipási*, क्षिपति *kṣipāti*, etc.

108. Several roots in ऋ *r* of this class (by the Hindus written with ऋ *r̄*) form stems in इ *ira*; e. g., कृ *kr*, 'strew', किरति *kirāti*. The roots in इ *i* and उ *u* and ऊ *ū* change those vowels into इय् *iy* and उव् *uv*, respectively, before the class-sign; thus, क्षि *kṣi*, क्षियति *kṣiyāti*; सु *su*, सुवति *suváti*; धू *dhū*, धुवति *dhuváti*.

109. For the root इष् *iṣ*, 'desire', इच्छ *iḥ* is regarded as a substitute in the present-stem; thus, इच्छति *iḥṭi* (§ 100, note). Likewise, ऋ *r* makes its present ऋच्छति *rḥṭi*; and प्रक्ष् *prḥ*, sometimes given as पृक् *prḥ*, makes पृच्छति *prḥṭi*.

110. A number of roots following this class are strengthened in the present by a penultimate nasal; thus, सिच् *sic*, present ind. सिञ्चति *siñṭi*. The nasal is always assimilated in class to the following consonant; thus ञ् *ñ* is used before palatals, न् *n* before dentals, म् *m* before labials; and ण् *ṇ* before sibilants and ह् *h*.

III. Masculines and Neuters in अ *a*, cont'd.

a. Masculines:

	Singular.	Dual.	Plural.
I.	देवेन <i>devēna</i>	देवाभ्याम् <i>devābhyām</i>	देवैस् <i>devāis</i>
D.	देवाय <i>devāya</i>	"	देवेभ्यस् <i>devebhyas</i>
Ab.	देवात् <i>devāt</i>	"	"
G.	देवस्य <i>devasya</i>	देवयोस् <i>devayos</i>	देवानाम् <i>devānām</i>
L.	देवे <i>deve</i>	"	देवेषु <i>deveṣu</i>

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

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

Vocabulary III.

Verbs, *á*-class:इष् *is* (*iccháti*) wish, desire.कृष् *kr̥ṣ* (*kr̥ṣáti*) plough.क्षिष् *kṣip* (*kṣipáti*) hurl, cast, throw.दिष् *diṣ* (*diṣáti*) show, point out.प्रच्छ् *prach* (*pracháti*) ask, ask about.विष् *viṣ* (*viṣáti*) enter.सिच् *sic* (*siñcáti*) drip, drop; moisten.सृज् *srj* (*srjáti*) let go; create.स्पर्ष् *spr̥ṣ* (*spr̥ṣáti*) touch; (in certain connections) wash.*a*-class:गुह् *guh* (*gúhati*, § 101) hide, conceal.सद् *sad* (*sídati*, § 101) sit.

Subst. Masc.:

कट *kata* mat.कुन्त *kunta* spear.बाल *bāla* child, boy.मार्ग *mārga* road, way, street.मेघ *megha* cloud.शर *ṣara* arrow.हस्त *hasta* hand.

Neut.:

क्षेत्र *kṣetra* field.धन *dhana* money, riches.लाङ्गल *lāṅgala* plough.विष *viṣa* poison.सुख *sukha* fortune, luck, happiness.

Exercise III.

धनानि गृहेषु गृह्णन्ति। १। कुन्तान् हस्ताभ्यां क्षिपामः। २। नृपाय नरौ
मार्गं दिशतः। ३। मार्गेण** ग्रामं गच्छावः। ४। सुखेनेह गृहे तिष्ठति
पुत्रः। ५। जलं सिञ्चति मेघः। ६। धनेन सुखमिच्छन्ति नराः। ७। ह-
स्तयोः फले तिष्ठतः। ८। जलं हस्तेन स्पृशसि। ९। नरौ कटे सीदतः। १०।
चेत्राणि लाङ्गलैः कृषन्ति। ११। नगरं नृपौ विशतः। १२। नरः पुत्रेण
मार्गं गच्छति। १३। नरान्सृजति देवः ॥ १४ ॥

15. The boy⁴ asks³ the men¹ about the road² (*acc.*). 16. The
clouds¹ drop⁴ water³ on the fields² (*loc.*). 17. The two men¹ go⁴
by two roads² (*instr.*) into the city³. 18. The king⁴ gives³ the two
men¹ money². 19. The man's¹ sons² sit⁴ on mats³. 20. The gods⁴
give³ the water² of the clouds¹. 21. We wash³ (*use स्पृश*) both
hands² with water¹. 22. Both men¹ lead⁴ their sons² (*dual*) home³
(गृहं). 23. The two boys³ point out⁴ the road² to the city¹ (*gen.*).

Lesson IV.

113. Masculines in इ i. अग्नि *agni*, 'fire'.

	Singular.	Dual.	Plural.
N.	अग्निस् <i>agnis</i>	अग्नी <i>agnī</i>	अग्नयस् <i>agnayas</i>
A.	अग्निम् <i>agnim</i>	" "	अग्नीन् <i>agnīn</i>
I.	अग्निना <i>agninā</i>	अग्निभ्याम् <i>agnibhyām</i>	अग्निभिस् <i>agnibhis</i>
D.	अग्नये <i>agnaye</i>	" "	अग्निभ्यस् <i>agnibhyas</i>
A.	अग्नेस् <i>agnes</i>	" "	" "
G.	" "	अग्न्योस् <i>agnyos</i>	अग्नीनाम् <i>agninām</i>
L.	अग्नौ <i>agnāu</i>	" "	अग्निषु <i>agnīṣu</i> * †
V.	अग्ने <i>agne</i>		

* See note to § 102.

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

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

	Singular.	Dual.	Plural.
N.	वारि <i>vāri</i>	वारिणी <i>vāriṇī</i>	वारीणि <i>vāriṇi</i>
A.	" "	" "	" "
I.	वारिणा <i>vāriṇā*</i>	वारिभ्याम् <i>vāribhyām</i>	वारिभिस् <i>vāribhis</i>
D.	वारिणे <i>vāriṇe</i>	" "	वारिभ्यस् <i>vāribhyas</i>
Ab.	वारिणस् <i>vāriṇas</i>	" "	" "
G.	" "	वारिणोस् <i>vāriṇos</i>	वारीणाम् <i>vāriṇām</i>
L.	वारिणि <i>vāriṇi</i>	" "	वारिषु <i>vāriṣu</i>
V.	वारे <i>vāre</i> or वारि <i>vāri</i>		

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

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

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

only if the altering letter stands immediately before the nasal, but at whatever distance before the latter it may be found: unless, indeed, there intervene a palatal (except य y), a lingual, or a dental. Thus, नगरेण *nagareṇa*, मार्गेण *mārgēṇa*, पुष्पाणि *puṣpāṇi*.

* See preceding note.

अत्र *agnis atra* becomes अग्निरत्र *agnir atra*; अग्निस दहति *agnis dahati* becomes अग्निर्दहति *agnir dahati*. See also § 95.

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

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

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

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

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

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

Vocabulary IV.

Verbs:	
कृत <i>kṛt</i> (<i>krntāti</i>) cut, cut off.	बह् <i>ruh</i> (<i>rōhati</i>) grow.
मुच् <i>muc</i> (<i>muñcāti</i>) free, deliver, release.	लिप् <i>lip</i> (<i>līpāti</i>) smear.
	लुप् <i>lup</i> (<i>lūpāti</i>) break to pieces, devastate, plunder.
Subst.:	
अग्नि <i>agni</i> , m., fire; (as proper name) Agni, the god of fire.	पाणि <i>pāṇi</i> , m., hand.
अरि <i>ari</i> , m., enemy.	पाप <i>pāpa</i> , n., sin.
असि <i>asi</i> , m., sword.	राम <i>rāma</i> , m., <i>nom. pr.</i> , name of a hero.
ऋषि <i>ṛṣi</i> , m., seer.	वृक्ष <i>vrkṣa</i> , m., tree.
कवि <i>kavi</i> , m., poet.	शिव <i>śiva</i> , m., <i>nom. pr.</i> name of a god.
गिरि <i>giri</i> , m., mountain.	सत्य <i>satya</i> , n., truth, righteousness.
जन <i>jana</i> , m., man; (pl.) people.	हरि <i>hari</i> , m., <i>nom. pr.</i> , name of a god.
दुःख <i>duḥkha</i> , n., misery, misfortune.	

Exercise IV.

सदा देवा जनाम्बुध्नन्ति पापात् । १ । नृपस्य पुत्रौ ब्रु वसतः । २ ।
 ऋषिर्दुःखात्पुत्रं रक्षति । ३ । नृपो ऽसिनारः* पाणी कृन्तति । ४ । कवयो
 हरिं शंसन्ति । ५ । अरयो जनानां धनं लुम्पन्ति । ६ । जलं गिरिः (abl.)
 पतति । ७ । शरान्विषेण लिम्पथ । ८ । वृक्षा गिरौ रोहन्ति । ९ । ऋष्योः
 पुत्रौ तत्र मार्गं तिष्ठतः । १० । हरिः कविभ्यां दानानि यच्छति । ११ ।
 ऋषिभ्यो (§ 123) रामो वसति । १२ । अग्निनारीणां गृहाणि नृपा
 दहन्ति । १३ । हरिं क्षीरेण यजतः ॥ १४ ॥

15. Śiva¹ dwells³ in the mountains². 16. Both enemies¹ hurl⁴
 spears² at the king³ (*dat.*) 17. Rāma¹ touches⁴ his two sons³ with
 his hands². 18. Fire¹ burns³ the trees². 19. Seers¹ speak² the
 truth³. 20. Through righteousness¹ happiness³ arises⁴ (भू) for man-

* Modifiers generally precede the word which is modified.

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

Lesson V.

124. Verbs. Unaccented *ya*-class. Roots of this class form their present-stem by adding च *ya* to the root, which bears the accent. Thus from नह *nah* is made the present-stem नह्य *nāhya*; from लुभ् *lubh*, लुभ्य *libhya*.

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

126. Certain आ *ā*-roots, because of their peculiar exchanges with ह *i* and ई *ī*-forms, especially in the formation of the present-stem, are given by the Hindu grammarians as ending in ए *e* or ऐ *ai* or ओ *o* (cf. § 132), and by them assigned to the भू *bhū*, or *a*-class. Thus धा *dhā*, 'suck' (Hindu धे *dhe*), forms धयति *dhāyati*; the root हू *hū* or ह्रा *hvā* (Hindu ह्रे *hve*) forms ह्यति *hvāyati*; गा *gā* (Hindu गे *gāi*) makes गायति *gāyati*.

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

128. Mascalines in उ *u*. भानु *bhānu*, 'sun'.

	Singular.	Dual.	Plural.
N.	भानुस् <i>bhānus</i>	भानू <i>bhānū</i>	भानवस् <i>bhānavas</i>
A.	भानुम् <i>bhānum</i>	" "	भानून् <i>bhānūn</i>
I.	भानुना <i>bhānuna</i>	भानुभ्याम् <i>bhānubhyām</i>	भानुभिस् <i>bhānubhis</i>
D.	भानवे <i>bhānave</i>	" "	भानुभ्यस् <i>bhānubhyas</i>
Ab.	भानोस् <i>bhānos</i>	" "	" "
G.	" "	भान्वोस् <i>bhānvos</i>	भानूनाम् <i>bhānūnām</i>
L.	भानौ <i>bhānāu</i>	" "	भानुषु <i>bhānuṣu</i>
V.	भानो <i>bhāno</i>		

Masculine adjectives in उ u are similarly declined.

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

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

Vocabulary V.

<p>Verbs:</p> <p>अस <i>as (ásyati)</i> throw, hurl.</p> <p>कुप <i>kup (kúpyati)</i> — w. gen. or dat.) be angry.</p> <p>क्रुध् <i>krudh (krúdhyați)</i> — w. gen. or dat.) be angry.</p> <p>गम् <i>gam + आ ā (āgacchati)</i> come.</p> <p>तृ <i>tr (tárati)</i> cross over.</p> <p>नश् <i>naṣ (nácyati)</i> perish.</p> <p>पश् <i>paṣ (pácyati)</i> see.</p>	<p>रुह् <i>ruh (róhati)</i> rise, spring up, grow.</p> <p>+ आ <i>ā (āróhati)</i> climb, mount, ascend.</p> <p>लिख् <i>likh (likhāti)</i> scratch; write.</p> <p>लुभ् <i>lubh (lúbhyați)</i> — w. dat. or loc.) desire, covet.</p> <p>शुष् <i>ṣuṣ (śúsyati)</i> dry up.</p> <p>स्निह् <i>snih (sníhyați)</i> — w. gen. or loc.) feel inclined to, love.</p> <p>हू <i>hū</i> or <i>ह्वा hvā (hváyati)</i> call.</p>
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Subst. :

अन्न *anna*, n., food, fodder.अश्व *aśva*, m., horse.उदधि *udadhi*, m., ocean.गुरु *guru*, m., teacher.पत्र *patra*, n., leaf, letter.परशु *paraśu*, m., axe.पाद *pāda*, m., foot; quarter;
ray, beam.बाहु *bāhu*, m., arm.बिन्दु *bindu*, m., drop.भानु *bhānu*, m., sun.मणि *maṇi*, m., jewel.रत्न *ratna*, n., jewel.राशि *rāṣi*, m., heap.वायु *vāyu*, m., wind.विष्णु *viṣṇu*, m., *nom. pr.* name of
a god.शत्रु *śatru*, m., enemy.शिखर *śikhara*, m., summit.शिष्य *śiṣya*, m., pupil, scholar.सूक्त *sūkta*, n., Vedic hymn.

Exercise V.

कवयो धने लुभ्यन्ति । १ । अग्निः सूक्तानि पश्यति* । २ । गुरु शि-
ष्ययोः क्रुध्यतः । ३ । नृपा अरिभ्यः क्रुप्यन्ति । ४ । अग्निवदधी तिष्ठति । ५ ।
परशुना वृक्षान्कृन्तय । ६ । जलस्य बिन्दवो गिरेः पतन्ति । ७ । विष्णुमृ-
षिर्धजति नृपाय । ८ । नृपो ऽश्वमारोहति । ९ । चित्रेषु जलं शुष्यति । १० ।
गुरवः शिष्याणां स्निह्यन्ति । ११ । नृपाणां शत्रवो ऽसिना नश्यन्ति । १२ ।
बालो गुरवे पत्रं लिखति । १३ । जना मणीनां राशीनिच्छन्ति । १४ ।
आ गिरिवृक्षा रोहन्ति । १५ । बाहुभ्यां जलं नरास्तरन्ति । १६ । बाली
गृहे ह्ययति नरः । १७ । कवेः पुत्री ग्रामस्य मार्गे गजं पश्यतः ॥ १८ ॥

19. Now⁴ the sun's¹ rays² climb⁵ the mountains³. 20. A drop²
of water¹ falls⁴ down from the cloud³. 21. O¹ men², we see⁴
the city³. 22. Both kings¹ love³ poets² (*gen. or loc.*). 23. The
wind¹ blows⁴ (वह्) from the summits³ of the mountains². 24. The
king¹ hurls⁴ spears³ at his enemies² (*dat. or loc.*). 25. The scholar¹
bows³ before his teacher² (*acc.*). 26. Two men¹ come³ with their
sons² (*instr.*). 27. The two kings¹ desire⁴ the poet's² jewels³ (*dat.
or loc.*). 28. O¹ seer,² we sacrifice⁴ to Viṣṇu³ (*acc.*). 29. The two

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

cook³ food¹ with fire². 30. The seers¹ praise⁴ Viṣṇu² with hymns³.
31. In the city¹ the king² calls⁴ his enemies³.

Lesson VI.

131. Verbs. *ya*-class, cont'd. The roots of this class which end in अम् *am* lengthen their अ *a* in forming their present-stem; thus, तम् *tam*, ताम्यति *tāmyati*; भ्रम् *bhram*, भ्राम्यति *bhrāmyati* — but this last makes also forms according to the unaccented *a*-class; thus भ्रमति *bhrāmati*, etc. The root मद् *mad* has the same lengthening: माद्यति *mādyati*.

132. Certain *ā*-roots (five — by the Hindus written with final *o*) make present-stems with an accented *yá*; thus, दा *dā*, द्यति *dyāti*.

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

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

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

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

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

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

138. Changes of final न् *n*. Before initial ज् *j* and श् *ś*, न् *n* becomes ज्ञ् *ñ*; thus, तान् जनान् *tān janān* becomes ताञ्जनान् *tāñ janān*; तान् शत्रून् *tān śatrūn* = ताञ्शत्रून् *tāñ śatrūn*. In the last case, however, छ् *ch* is almost always substituted for the initial श् *ś*; thus, ताञ्छत्रून् *tāñ chatrūn*.

139. Final न् *n*, before an initial ल् *l*, is assimilated and becomes nasalized *l*, which is written लँ *ñl*, or (what is the same thing) ऌ *ñ*; thus तान् लोकान् *tān lokān* becomes ताँलँ लोकान् *tāñl lokān* or ताँ लोकान् *tāñ lokān*.

140. Before the surd palatal, lingual, and dental mutes there is inserted after final न् *n* a sibilant of each of those classes respectively, before which न् *n* becomes *anusvāra*; thus for तान् च *tān ca* we find ताँञ्च *tāñc ca*; for तान् तथा *tān tathā*, ताँञ्चथा *tāñc tathā*.*

Vocabulary VI.

<p>Verbs:</p> <p>चर <i>rcchāti</i> — § 109 go to; fall to one's lot, fall upon.</p> <p>क्रम् <i>kram</i> + आ <i>ā</i> (<i>ākrāmati</i>) stride up to, attack.</p>	<p>चम् <i>cam</i> + आ <i>ā</i> (<i>ācāmati</i>) sip, drink, rinse the mouth.</p> <p>तम् <i>tam</i> (<i>tāmyati</i>) be sad.</p> <p>तुष् <i>tuṣ</i> (<i>tūṣyati</i>) rejoice, take pleasure in (w. instr.).</p> <p>दीव् <i>dīv</i> (<i>dīvyati</i>) play.</p>
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* This rule really involves an historic survival, the large majority of cases of final न् *n* in the language being for original *ns*. Practically, the rule applies only to न् *n* before च् *c* and त् *t*, since cases involving the other initials are excessively rare.

भ्रम <i>bhram</i> (<i>bhrāmyati</i> — § 131) wander about.	अम <i>çram</i> (<i>çrāmyati</i>) become weary.
मद् <i>mad</i> (<i>mādyati</i>) get drunk.	हृ <i>hr</i> (<i>hāratī</i>) take away, steal, plunder.
व्यध् <i>vyadh</i> (<i>vidhyati</i>) hit, pierce.	
शम् <i>çam</i> (<i>çāmyati</i>) become quiet, be extinguished, go out.	

Subst.:

अक्ष <i>akṣa</i> , m., die, dice.	चक्रिय <i>kṣatriya</i> , m., warrior, man of the second caste.
अधर्म <i>adharma</i> , m., injustice, wrong.	नृपति <i>nṛpati</i> , m., king.
अलि <i>ali</i> , m., bee.	नेत्र <i>netra</i> , n., eye.
अश्रु <i>açru</i> , n., tear.	मधु <i>madhu</i> , n., honey.
अक्ष <i>ṛkṣa</i> , m., bear.	मुख <i>mukha</i> , n., mouth, face.
क्रोध <i>kopa</i> , m., anger.	मृत्यु <i>mṛtyu</i> , m., death.
	वसु <i>vasu</i> , n., wealth, money.

Exercise VI.

अश्वामधुने लुभ्यन्ति । १ । अश्विरधुना पाणिना जलमाचामति । २ ।
 नृपा अश्वैस्तत्र दीव्यन्ति । ३ । अलिर्मधुना माद्यति । ४ । नरा विषेणासीं
 लिम्पन्ति । ५ । रामः चक्रियान्परशुनाक्रामति । ६ । गुरुः शिष्यांश्च शं-
 सामः । ७ । अरयो जनानां वसूनि हरन्ति । ८ । नरौ मृत्युमृच्छतः । ९ ।
 बालस्तत्र नेत्राभ्यामश्रूणि पतन्ति । १० । जलेनाग्निः शाम्यति । ११ । अश्वे-
 रश्वौ आम्यतः । १२ । गुरुः शिष्यस्तत्र पापात्ताम्यति । १३ । गजा नगरे आ-
 म्यन्ति । १४ । मधुना चीरेण च तुष्यन्ति बालाः ॥ १५ ॥

16. The warriors¹ play³ for money² (*instr.*). 17. The king's²
 horses³ become weary⁵ on the road⁴ to-day¹. 18. The warrior¹
 pierces⁴ his enemy³ with the spear². 19. Bees¹ are fond of³ (तुष्)
 honey². 20. The water² of his tears¹ moistens⁴ (सिच) his feet³.
 21. There² bees¹ are flitting about³ (भ्रम). 22. Two men¹ are cook-
 ing⁵ honey² and⁴ fruits³. 23. When¹ the teacher's² anger³ ceases⁴,
 then⁵ the scholars⁷ rejoice⁶. 24. Tears¹ stand⁴ in the warriors²

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

Lesson VII.

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

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

143. 1. Medial or initial इ *i*, उ *u*, and ऋ *r* have the *guṇa*-strengthening, if capable of it; thus, चुर *cur*, चोरयति *corāyati*; विद् *vid*, वेदयति *vedāyati*; but पौड *pīḍ*, पीडयति *pīḍāyati*.

144. 2. A final vowel has the *vrddhi*-strengthening; thus, धृ *dhr*, धारयति *dhārāyati*. Before अय *āya*, ऐ *ai* and औ *au* become आय् *āy* and आव् *āv* respectively; thus, भी *bhī*, भावयति *bhāvāyati*; भू *bhū*, भावयति *bhāvāyati*.

145. 3. Medial or initial अ *a* in a metrically light syllable is sometimes lengthened, and sometimes remains unchanged; thus, क्शल *kṣal*, caus. क्शलयति *kṣālāyati*; but जन् *jan*, caus. जनयति *janāyati*.

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

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

148. Final त् *t*. 1. Final त् *t* becomes ह् *d*, before any initial sonant, except the palatals, the nasals, and ल् *l*: thus, मेघात् अत्र *meghāt atra* becomes मेघादत्र *meghād atra*; पापात् रक्षति *pāpāt rakṣati* or भ्राम्यति *bhrāmyati* or गोपायति *gopāyati* becomes पापाद् रक्षति *pāpād rakṣati* or पापाद्भ्राम्यति *pāpād bhrāmyati* or पापाद्गोपायति *pāpād gopāyati*.

149. 2. Final त् *t* is assimilated to an initial palatal, lingual, or ल् *l* in the next word; thus it becomes च् *c* before च् *c* and क् *ch*, ज् *j* before ज् *j*, and ल् *l* before ल् *l*: e. g., मेघात् च *meghāt ca* becomes मेघाच्च *meghāc ca*; मेघात् जलम् *meghāt jalam* becomes मेघाज्जलम् *meghāj jalam*; पापात् लोकात् *pāpāt lokāt* becomes पापालोकात् *pāpāl lokāt*.

150. 3. Before initial श् *ç*, final त् *t* becomes च् *c*, and the श् *ç* then becomes क् *ch*; thus, नृपात् शत्रुः *nṛpāt çatruḥ* becomes नृपाच्छत्रुः *nṛpāc çatruḥ*.

151. 4. Before initial nasals त् *t* becomes न् *n*: thus, गृहात् नयति *grhāt nayati* becomes गृहान्नयति *grhān nayati*. But the change into ह् *d* is also permitted, though hardly used; thus, गृहाद्नयति *grhād nayati*.

Vocabulary VII.

Verbs:	तुल् <i>tul</i> (<i>tolāyati</i>) weigh.
कथय <i>kathaya</i> (denom. stem — <i>kathāyati</i>) relate, tell.	दण्डय <i>daṇḍaya</i> (denom. — <i>daṇḍāyati</i>) punish.
क्षल् <i>kṣal</i> (<i>kṣālāyati</i>) wash.	नी + आ <i>nī + ā</i> (<i>ānāyati</i>) bring.
गणय <i>gaṇaya</i> (denom. — <i>gaṇāyati</i>) number, count.	पीड् <i>pīḍ</i> (<i>pīḍāyati</i>) torment, vex.
चुर् <i>cur</i> (<i>corāyati</i>) steal.	पूज् <i>pūj</i> (<i>pūjāyati</i>) honor.
तद् <i>taḍ</i> (<i>tāḍāyati</i>) strike, beat.	पृ <i>pr</i> (<i>pārāyati</i>) overcome evils; prevail.

<p>Subst.: जनक <i>janaka</i>, m., father. दण्ड <i>daṇḍa</i>, m., stick; punishment. पुण्य <i>puṇya</i>, n., merit. फल <i>phala</i>, n., fruit; reward. रामायण <i>rāmāyaṇa</i>, n., a noted poem.</p>	<p>रूपक <i>rūpaka</i>, n., gold-piece. लोक <i>loka</i>, m., world, people (sing. and pl.). साधु <i>sādhu</i>, m., holy man, saint. सुवर्ण <i>suvarṇa</i>, n., gold. सूत <i>sūta</i>, m., driver, charioteer. स्तेन <i>stena</i>, m., thief.</p>
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Adverb: इव *iva* as, like (postpos.).

Exercise VII.

स्तेनः सुवर्णं नृपस्य गृहाच्चोरयति । १ । गुहर्दण्डेन शिष्यांस्ताडयति । २ । सूतो ऽश्वान्पोडयति । ३ । ऋषिर्जलेन पाणी चालयति । ४ । ग्रामाज्जनान्नगरं नयन्ति । ५ । नरौ रूपकाणि गणयतः । ६ । नृपाच्छत्रूणां दण्डो भवति । ७ । रामस्य पुत्री जनेभ्यो रामायणं कथयतः । ८ । सुवर्णं पाणिभ्यां तोलयामः । ९ । जनकः पुत्रान्कोपाद्दण्डयति । १० । गृहाल्लोका आगच्छन्ति । ११ । पुण्येन साधुर्दुःखानि पारयति । १२ । देवानिव नृपतीं लोकः पूजयति ॥ १३ ॥

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

Lesson VIII.

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

Singular.	Dual.	Plural.
1. वदे <i>vāde</i>	वदावहे <i>vādāvahe</i>	वदामहे <i>vādāmahe</i>
2. वदसे <i>vādase</i>	वदथे <i>vādethe</i>	वदध्वे <i>vādadhve</i>
3. वदते <i>vādāte</i>	वदते <i>vādāte</i>	वदन्ते <i>vādānte</i>

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

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

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

156. Combination of final and initial vowels. Two simple vowels, either or both of them short or long, coalesce and form the corresponding long vowel. For the *a*-vowels, see above, § 105. Thus: 1. इ *i* or ई *ī* + इ *i* or ई *ī* = ई *ī*; e. g. गच्छति इति *gacchati iti* becomes गच्छतीति *gacchātī 'ti*. 2. उ *u* or ऊ *ū* + उ *u* or ऊ *ū* = ऊ *ū*; e. g. साधु उक्तम् *sādhu uktam* becomes साधूक्तम् *sādhū 'ktam**.

157. The *i*-vowels, the *u*-vowels, and अ *r*, before a dissimilar vowel or diphthong, are regularly converted each into its own corresponding semivowel, य *y* or व *v* or र *r*. Thus, तिष्ठति अत्र *tiṣṭhati atra* becomes तिष्ठत्यत्र *tiṣṭhaty atra* (four syllables); नदी अत्र *nadī atra* becomes नद्यत्र *nady atra*; मधु अत्र *madhu atra* becomes मध्वत्र *madhv atra*; कर्तृ इह *karṭṛ iha* becomes कर्त्रिह *karṭṛ iha*.

* And theoretically 3. अ *r* + अ *r* = अर् *r̄*, but probably this has no occurrence.

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

159. The final इ *i* or उ *u*-element of a diphthong is changed to its corresponding semivowel य् *y* or व् *v*, before any vowel or diphthong, except when the rule of § 158 would apply. Thus, ऐ *e* becomes अय् *ay*, and ए *āi*, आय् *āy*; ओ *o* becomes अव् *av*, and औ *āu*, आव् *āv*. Thus, in internal combination, ने-अ *ne-a* becomes नय *naya*; भो-अ *bho-a* becomes भव *bhava*; so नै-अय् *nāi-aya* yields नायय *nāy-aya*, and भौ-अय् *bhāu-aya* yields भावय *bhāv-aya*.

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

161. Certain final vowels maintain themselves unchanged before any following vowel. Such are 1. ई *ī*, ऊ *ū*, and ए *e* as dual endings, both of declension and of conjugation; thus, गिरी इह *giri iha*, साधू अत्र *sādhū atra*; फले अत्र *phale atra*. 2. The final, or only, vowel of an interjection; thus, हे इन्द्र *he indra*, हे अग्ने *he agno*.

Vocabulary VIII.

Verbs (deponents):	spring up (mother in loc.).
अर्थय <i>arthaya</i> (denom. — <i>arthāyate</i>) ask for (w. two accus.).	भाष् <i>bhāṣ</i> (<i>bhāṣate</i>) speak.
ईक्ष् <i>īkṣ</i> (<i>īkṣate</i>) see, behold.	मृ <i>mṛ</i> (<i>mṛiyāte</i>) die.
कम्प् <i>kamp</i> (<i>kāmpate</i>) tremble.	यत् <i>yat</i> (<i>yātate</i>) strive for (w. dat.).
जन् <i>jan</i> (<i>jāyate</i>) be born, arise,	युध् <i>yudh</i> (<i>yūdhyate</i>) fight (w. instr. of accompaniment).

रम् <i>rabh</i> + आ <i>ā</i> (<i>ārābhate</i>) take hold on, begin.	वन्द् <i>vand</i> (<i>vāndate</i>) greet, honor.
रुच् <i>ruc</i> (<i>rūcate</i>) please (dat., gen.).	शिक्ष् <i>çikṣ</i> (<i>çikṣate</i>) learn.
लभ् <i>labh</i> (<i>lābhate</i>) receive, take.	सह् <i>sah</i> (<i>sāhate</i>) endure.
	सेव् <i>sev</i> (<i>sévate</i>) serve, honor.

Subst.:

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

मनुष्य <i>manuṣya</i> , m., man (<i>homo</i>).
यज्ञ <i>yajña</i> , m., sacrifice.
वन <i>vana</i> , n., woods, forest.
विनय <i>vinaya</i> , m., obedience.
वीचि <i>vīci</i> , m., wave.
शास्त्र <i>çāstra</i> , n., science; text-book.
सूद्र <i>çūdra</i> , m., man of the fourth caste.
हित <i>hita</i> , n., advantage.

Adverb: न *na*, not.

Exercise VIII.

वायोर्बलेन तरवः कम्पन्ते । १ । असिनाद्यारयो म्रियन्त इत्यत्र*
 नृपो भाषते । २ । वसूनां राशीन्पतीन्कवयो ऽर्थयन्ते । ३ । शास्त्रे (§ 161)
 अधुना शिक्षामह इति पत्रे हरिर्लिखति । ४ । पापाद्दुःखं जायते । ५ ।
 शिष्याणां विनय उद्योगश्च गुरुभ्यो रोचते । ६ । अधर्माय न धर्माय
 यतये । ७ । विष्णोः (abl.) सूक्ते ऋषी लभेते । ८ । अत्रर्षिभानुं वन्दते । ९ ।
 अयो ईक्षते बालः । १० । धनेन पशूं लभध्वे यज्ञाय । ११ । सदा गुरोः
 पादौ बालाः सेवन्ते । १२ । फले अत्र मनुष्यस्य पाण्डोस्तिष्ठतः । १३ ।
 सहेते अनर्थं साधू । १४ । वनेष्विहर्षा वसन्ति । १५ । चत्रिया ऋषी
 सेवन्ते ॥ १६ ॥

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

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

of the ocean's¹ waves². 18. The father³ beholds⁴ his son's¹ face.²
 19. "We strive³ after the advantage² of the scholars¹;" thus⁴
 (इति) speak⁶ the teachers⁵. 20. The children² ask⁴ their father¹
 for food³ (*accus.*). 21. In the forest¹ yonder² elephants³ are
 fighting⁵ with bears⁴. 22. The two Çūdras³ serve⁴ the two Aryans¹
 here². 23. Fruits¹ please³ the children². 24. Whence¹ do ye receive³
 money²? 25. Now¹ the two seers² begin⁴ the sacrifice³.

Lesson IX.

162. Feminines in आ *ā*, declined like सेना *senā*, 'army.'

	Singular.	Dual.	Plural.
N.	सेना <i>senā</i>	सेने <i>sene</i> (<i>ā + ि</i>)	सेनास् <i>senās</i>
A.	सेनाम् <i>senām</i>	" "	" "
I.	सेनया <i>senayā</i>	सेनाभ्याम् <i>senābhyām</i>	सेनाभिस <i>senābhis</i>
D.	सेनायै <i>senāyāi</i>	" "	सेनाभ्यस् <i>senābhyas</i>
Ab.	सेनायास् <i>senāyās</i>	" "	" "
G.	" "	सेनयोस् <i>senayos</i>	सेनानाम् <i>senānām</i>
L.	सेनायाम् <i>senāyām</i>	" "	सेनासु <i>senāsu</i>
V.	सेने <i>sene</i>		

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

164. Final ऐ *ai* and औ *au*, according § 159, become आय् *āy* and आव् *āv* respectively before any following vowel or diphthong. The य् or व् may then be dropped, leaving a hiatus. The य् is in fact always dropped, but the व् not often. Thus, सेनायै अत्र becomes, through the medium of सेनायाय् अत्र, सेनाया अत्र; देवी अत्र becomes देवावत्र.

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

prohibitive particle **मा**, becomes **क्वः**: thus, **अव ह्याया** becomes **अव च्छाया**; **आ + ह्यादयति = आच्छादयति**.

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

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

Vocabulary IX.

Active Verbs:

गम् + अव (*avagacchati*) understand.

तृ + अव (*avatāriti*) descend.

नी + उप (*upanāyati*) introduce, consecrate.

+ **परि** (*pariṇāyati*) lead about; marry.

पत् + उद् (*utpātati*) fly up.

रूह् + अव (*avarōhati*) descend.

Deponents:

गम् + सम् (*saṁgacchate*) come together, meet (*w. instr.*).

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

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

भिच् (*bhikṣate*) beg, get by begging.

मृगय (*denom. — mṛgāyate*) hunt for, seek.

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

शुम् (*śobhate*) be brilliant, shine; be eminent.

Subst.:

इषु *m.*, arrow.

कन्या *f.*, daughter, maiden.

गङ्गा *gāṅgā f., n. pr.*, the Ganges.

गृहस्थ *m.*, householder, head of family.

छाया f., shade.

प्रयाग m., *nom. pr.*, Prayāga (a city, Allahābād).

भय n., fear.

भार्या f., wife, woman.

भाषा f., speech, language.

भिक्षा f., alms.

यमुना f., *n. pr.*, Yamunā (a river, the Jumna).

रण m., n., battle.

रथा f., street.

विद्या f., knowledge, learning.

विहग m., bird.

व्याध m., hunter.

शरण n., protection.

संध्या f., twilight.

स्वर्ग m., heaven.

हृदय n., heart.

Adj.:

कृष्ण, f. °ञ्चा, black.

पाप, f. °ञ्चा, bad, wicked.

प्रभूत, f. °ञ्चा, much, abundant;
pl. many.

Adv.:

सह together with (*postpos.*, *w. instr.*).

सहसा suddenly, quickly.

Exercise IX.

रत्नं रत्नेन संगच्छते* । १ । यदा विहगा व्याधं पश्यन्ति तदा सहसो-
त्पतन्ति । २ । सत्यं हृदयेषु मृगयन्त ऋषयः । ३ । हरेः कन्यां रामः परि-
णयति । ४ । विष्णोर्हरेश्च भार्ये कन्याभिः सहागच्छतः । ५ । रामो वि-
ष्णुश्च देवाञ्छरणं प्रपद्येते । ६ । भिक्षया रामस्य शिष्यी वर्तेते । ७ ।
यदा जना गङ्गायां म्रियन्ते तदा स्वर्गं लभन्ते । ८ । कन्याया (§164) अन्नं
यच्छत्वृषेभार्या । ९ । वनं ऋचेष्विषून्मुञ्चन्ति व्याधाः कृष्णी च म्रियेते । १० ।
द्विजातीनां भाषां शूद्रा नावगच्छन्ति । ११ । हे शिष्या नगरस्य रथासु
साधूनां भार्याभ्यो ऽथ भिक्षां लभध्वे । १२ । अत्र छायायां प्रभूता विह-
गान्निष्ठन्ति । १३ । क्षत्रियस्य बालावृषिर्नपनयति ॥ १४ ॥

15. The two scholars¹ beg⁶ much² alms³ from the wives⁶ of
the householders⁴. 16. At Prayāga¹ the Ganges² unites⁴ with the
Yamunā³. 17. Bad¹ men² do not⁴ reach⁵ (लभ्) heaven³. 18. O
Viṣṇu¹, to-day³ Īva² marries⁷ Gaṅgā⁶, Hari's⁴ daughter⁵. 19. In the
battle¹ the kings³ fight⁴ with arrows² and⁶ conquer⁷ their enemies⁵.

* "Birds of a feather flock together".

20. Here² in the street³ the two kings¹ dismount⁶ from their black⁴ horses⁵. 21. The seer's² two sons³ are eminent⁴ in learning¹ (*instr.*). 22. From fear³ of the wicked¹ hunters² (*abl.*) two birds⁴ fly up⁵. 23. At twilight¹ (*loc. du.*) the seers² (§ 13, 3) reverence⁴ the gods³. 24. In the street² of the village¹ the teacher³ and⁵ the scholar⁴ meet⁶. 25. We two sacrifice² to the gods¹ for ourselves; we do not⁴ sacrifice⁵ for Hari³.

Lesson X.

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

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

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

171. In the roots वच्, वद्, वप्, वस्, वह्, and स्वप्, the व *va* becomes उ *u* in the pres.; thus, उच्यते, उष्यते, उष्यते (see note to § 102), सुष्यते. Similarly, यञ् makes ह्य्यते, and अह् and प्रह् make गृह्यते and पृह्यते; शास् makes शिष्यते.

172. Final **र** and **उ** of roots are generally lengthened; thus, **जि, जीयते; सु, सूयते.**

173. Final **ञ** is in general changed to **रि**; thus, **कृ, क्रियते;** but if preceded by two consonants it takes *guna*; thus, **स्रु, स्रर्यते.** The roots in "variable *r*", which the natives write with **ञ्** **रि**, change **ञ** to **ईर्**, or, if a labial letter precede, to **ऊर्**; thus, **तृ, तीर्यते; कृ, 'strew', कीर्यते;** but **पृ, पूर्यते.**

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

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

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

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

Vocabulary X.

<p>Verbs, with passives:</p> <p>कृ (p. <i>kriyāte</i>) make, do, perform.</p> <p>खन् (<i>khānati</i>; p. <i>khāyāte, khanyāte</i>)</p> <p>dig.</p> <p>गा (<i>gāyati</i>; p. <i>gīyāte</i>) sing.</p>	<p>ग्रह् (p. <i>grhyāte</i>) take, receive, seize.</p> <p>दंश (<i>dāṣati</i>; p. <i>daṣyāte</i>) bite.</p> <p>2दा (<i>dyāti</i>; p. <i>diyāte</i>) cut.</p> <p>दीव् (<i>dīvyati</i>; p. <i>dīvyāte</i>) play.</p> <p>1धा (p. <i>dhāyāte</i>) put, place.</p>
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2धा (<i>dháyati</i> ; p. <i>dhīyáte</i>) suck.	वप् (<i>vápati</i> ; p. <i>upyáte</i>) sow, scatter.
ध्या (<i>dhyáyati</i> ; p. <i>dhyāyáte</i>) think, ponder.	शास् (<i>p. śisyáte</i>) rule; punish.
1पा (p. <i>pīyáte</i>) drink.	श्रु (p. <i>śrūyáte</i>) hear.
1पृ (Hindu पृ; p. <i>pūryáte</i>) fill.	स्तु (p. <i>stūyáte</i>) praise.
बन्ध् (p. <i>badhyáte</i>) bind; entangle; catch.	स्वप् (p. <i>supyáte</i>) sleep.
1मा (p. <i>mīyáte</i>) measure.	1हा (p. <i>hīyáte</i>) abandon, give up; neglect.
वच् (p. <i>ucyáte</i>) speak.	ह्र or ह्रा (<i>hváyati</i> ; p. <i>hūyáte</i>) call. + आ call, summon.

Subst.:

आज्ञा f., command.
आशा f., hope.
काष्ठ n., fagot; wood.
गीत n., song.
घट m., pot, vessel.
घृत n., melted butter; <i>ghee</i> .
धान्य n., grain.
पाश m., noose, cord, snare.

भार m., burden.
भिक्षु m., beggar, ascetic.
भृत्य m., servant.
माला f., garland.
राज्य n., kingdom.
शिशु m., child.
सर्प m., snake.

Adj.:

विधेय, f. °आ, obedient.

Exercise X.

रामेण पुत्रावबोपनीयते इति श्रूयते । १ । ऋषिर्नृपेण धर्मं पृच्छते । २ । घटौ घृतेन पूर्यते । ३ । विहगाः पाशैर्वध्यन्ते । ४ । जनैर्नगरं गम्यते । ५ । हे शिष्या गुरुणाह्वयध्वे । ६ । नरैः कटाः क्रियन्ते । ७ । कविभिर्नृपाः सदा स्तूयन्ते । ८ । प्रभूता भिक्षा गृहस्थस्य भार्गव्या भिक्षुभ्यो दीयते । ९ । कन्याभ्यां गीतं गीयते । १० । स्तेनैर्लोकानां वसु चोर्यते । ११ । इषुभी रणे ऽरयो नृपतिना जीयन्ते । १२ । हे देवौ साधुभिः सदा स्मर्येथे । १३ । दण्डेन बालाः शिष्यन्ते । १४ । प्रभूतः काष्ठानां भारो नरेणोह्यते । १५ । अश्वेन जलं पीयते । १६ । धर्मेण राज्यं शिष्यते नृपेण । १७ । सर्पेण दृश्यते नरौ । १८ । सूतेनाश्वस्ताड्यते ॥ १९ ॥

(Use passive constructions throughout.)

20. Grain² is scattered³ for the birds¹. 21. Garlands¹ are twined⁵ (use बन्ध्) by the maidens². 22. Again² Hari¹ is praised⁴ by Rāma³. 23. Viṣṇu¹ drinks⁴ water³ from his hand². 24. 'Pleasantly¹ (सुखेन) one sleeps³ in the shade²'; so⁴ say⁵ the people⁶. 25. Both seers¹ sacrifice². 26. The father¹ sets⁴ hopes² on his child³ (loc.). 27. The scholar³ neglects⁴ the teacher's¹ command². 28. The two scholars¹ think³ about their text-book² (nom.). 29. Grain² is sown³ in the fields¹. 30. They play² with dice¹ (impers. pass.). 31. The king's¹ commands² are received⁵ by the obedient³ servants⁴. 32. The man¹ digs³ in the field².

Lesson XI.

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

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

180. If a preposition be prefixed, the augment comes between preposition and verb, as in Greek; thus, from उप-नी, impf.-stem उपानय, i. e. उप + अ + नय; वि-नी, impf.-stem व्यनय.

181. The inflection in the active is as follows:

	Sing.	Dual.	Plural.
1.	अवदम् <i>avadam</i>	अवदाव <i>avadāva</i>	अवदाम <i>avadāma</i>
2.	अवदस् <i>avadas</i>	अवदतम् <i>avadatam</i>	अवदत <i>avadata</i>
3.	अवदत् <i>avadat</i>	अवदताम् <i>avadatām</i>	अवदन् <i>avadan</i>

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

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

	Sing.	Dual.	Plural.
N.	नदी <i>nadī</i>	नद्यौ <i>nadyāu</i>	नद्यस् <i>nadyas</i>
A.	नदीम् <i>nadīm</i>	" "	नदीस् <i>nadīs</i>
I.	नद्या <i>nadyā</i>	नदीभ्याम् <i>nadibhyām</i>	नदीभिस् <i>nadibhis</i>
D.	नद्यौ <i>nadyāi</i>	" "	नदीभ्यस् <i>nadibhyas</i>
Ab.	नद्यास् <i>nadyās</i>	" "	" "
G.	" "	नद्योस् <i>nadyos</i>	नदीनाम् <i>nadinām</i>
L.	नद्याम् <i>nadyām</i>	" "	नदीषु <i>nadiṣu</i>
V.	नदि <i>nadī</i>		

184. Final nasals. The nasals इ, ए, and न्, occurring as finals after a short vowel, are doubled before any initial vowel: thus, अतिष्ठन् अच becomes अतिष्ठन्नच.

Vocabulary XI.

Verbs:

कृत् + अच् (*avakṛntāti*) cut off or down.

पठ् (*pāṭhati*) recite, read.

विश् + प्र (*praviçāti*) enter.

+ उप seat oneself.

हृ + आ (*āhāراتi, -te*) fetch, bring.

Subst.:

अर्थ m., purpose; meaning; wealth.

इन्द्र m., *nom. pr.*, the god Indra.

इन्द्राणी f., *nom. pr.*, the goddess

Indrāṇī.

काव्य n., poem.

ग्रन्थ m., literary work, book.

जननी f., mother.

दासी f., female slave, servant.

देवी f., goddess, queen.

नगरी f., city.

नारी f., woman, wife.

पत्नी f., wife, consort.

पुत्री f., daughter.

पुस्तक n., book (manuscript).

पूर m., flood, high water.

पृथिवी f., earth; ground.

ब्राह्मण m., priest, Brāhman.

मत्स्य m., fish.

वापी f., cistern.

सभा f., council, meeting.

सेना f., army.

स्तोत्र n., song of praise.

Exercise XI.

नृपतिर्नगरीं सेनयोजयत् । १ । कवयः सभायां काव्यान्यपठन् । २ ।
दास्यो ज्ञमानयन् । ३ । देवीर्देवांसु हरिरपूजयत् । ४ । साधोः पत्न्या
भिर्बवे रूपकाणि दीयन्ते । ५ । नदीषु मत्स्यानपश्चाम । ६ । पुस्तकं पुत्र्या
अयच्छद्विष्णुः । ७ । नगर्या रथ्यासु गजावभ्राम्यताम् । ८ । पृथिव्याः
प्रभूता विहगा उदपतन् । ९ । गृहं नद्याः पूरेणोह्यते । १० । पत्नीभिर्नरा
नगर आगच्छन् । ११ । यदा शिवो विष्णुश्च ग्रन्थमपठतां तदार्थं नावा-
गच्छाव । १२ । शिष्या गुरोर्गृहं प्राविशन्नुपाविशंश्च कटयोः पृथि-
व्याम् ॥ १३ ॥

14. When¹ ye besought⁴ (प्रपद्) the king² for protection³ (*acc.*),
then⁵ ye were⁷ (स्य) in misfortune⁶. 15. In the two rivers¹ Gaṅgā²
and⁴ Yamunā³ it is⁶ (वर्तते) high-water⁵. 16. The two women¹ sang⁴
a song of praise³ about Rāma² (*gen.*). 17. O¹ seers², why³ do ye
both sacrifice⁶ to the goddesses⁴ with melted butter⁵? 18. The queen's¹
women-servants² brought⁶ jewels³ and⁵ precious stones⁴. 19. In
anger¹ (*abl.*) the teacher² struck⁴ the scholar⁵ with his hand³.
20. The two servants¹ brought⁵ water⁴ from the cistern³ in pots².
21. Ye cut off⁴ (*impf.*) wood³ from the trees² with the axe¹. 22. The
seer¹ praised⁶ Indrāṇī⁴, Indra's² consort³, with hymns⁵.

Lesson XII.

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

186. Feminines in इ i and उ u: मति 'opinion'; धेनु 'cow'.

	Sing.	Dual.	Plural.
N.	मतिस् <i>matīs</i>	मतौ <i>matī</i>	मतयस् <i>matayas</i>
A.	मतिम् <i>matim</i>	" "	मतीस् <i>matīs</i>
I.	मत्या <i>matyā</i>	मतिभ्याम् <i>matibhyām</i>	मतिभिस् <i>matibhis</i>
D.	मतये <i>mataye</i>	" "	मतिभ्यस् <i>matibhyas</i>
Ab.	मतेस् <i>mates</i>	" "	" "
G.	" "	मत्वीस् <i>matyos</i>	मतीनाम् <i>matīnām</i>
L.	मतौ <i>matāu</i>	" "	मतिषु <i>matiṣu</i>
V.	मते <i>mate</i>		

N.	धेनुस् <i>dhenus</i>	धेनू <i>dhenū</i>	धेनवस् <i>dhenavas</i>
A.	धेनुम् <i>dhenum</i>	" "	धेनुस् <i>dhenūs</i>
I.	धेन्वा <i>dhenvā</i>	धेनुभ्याम् <i>dhenubhyām</i>	धेनुभिस् <i>dhenubhis</i>
D.	धेनवे <i>dhenave</i>	" "	धेनुभ्यस् <i>dhenubhyas</i>
Ab.	धेनोस् <i>dhenos</i>	" "	" "
G.	" "	धेन्वीस् <i>dhenvos</i>	धेनूनाम् <i>dhenūnām</i>
L.	धेनौ <i>dhenāu</i>	" "	धेनुषु <i>dhenuṣu</i>
V.	धेनो <i>dheno</i>		

187. Adjectives in इ *i* and उ *u* are often inflected in the feminine like मति and धेनु. But adjectives in उ *u* preceded by one consonant often form a derivative feminine stem by adding ई *ī*. Thus, बह्व 'much', N. masc. बह्वस्, f. बह्वी, n. बह्व; गुरु 'heavy', m. गुरुस्, f. गुर्वी, n. गुरु. This fem. is then declined like नदी.

Vocabulary XII.

Verbs:	दिश् + उष (<i>upadiṣāti</i>) teach, in-
कूप (<i>kālpate</i>) be in order; tend	struct.
or conduce to (<i>w. dat.</i>).	2विद् (<i>vindāti, vindāte</i>) acquire.